

KVEIKJESONG

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2014—2015
Detroit. Oslo.

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alternativ introduksjon:

Å skrive for maskiner. Ofte når ein skriv er ein i ein situasjon der ein tener på å velje seg eit publikum. Ein pengelaus vår i Berlin lot eg meg freiste til å arbeide for pengar for ein SEO-tekstgard. SEO er kort for Search Engine Optimised. Det fine, eller det skremande (alt ettersom) er ein lagar ei tekst som skal verte lest av søkemotor-kryparar som er instruerte til å søke etter visse kjenneteikn i tekstmassa som skal tilsei den er genuint menneskleg. Som skribent sit ein med eit sett lykjelord som skal førekome i ein viss prosenttettleik over ei viss ordmengde, og kvar setning må vere unik. I dette sambandet vil unik seie å ikkje vere klipt, kopiert og lima inn, sekvensen må vere ulik. Ein er altso instruert i å skrive på eit sett som vert attkjent som teikn til menneske-heit for maskiner som er programmerte til å leite etter teikn som framtrer som menneskeaktigheit. Her tek eg til å tenke på autentisitet, kommunikasjon, å nå fram, forbindelse, kjærleik, representasjon, verknad.

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To write for machines.

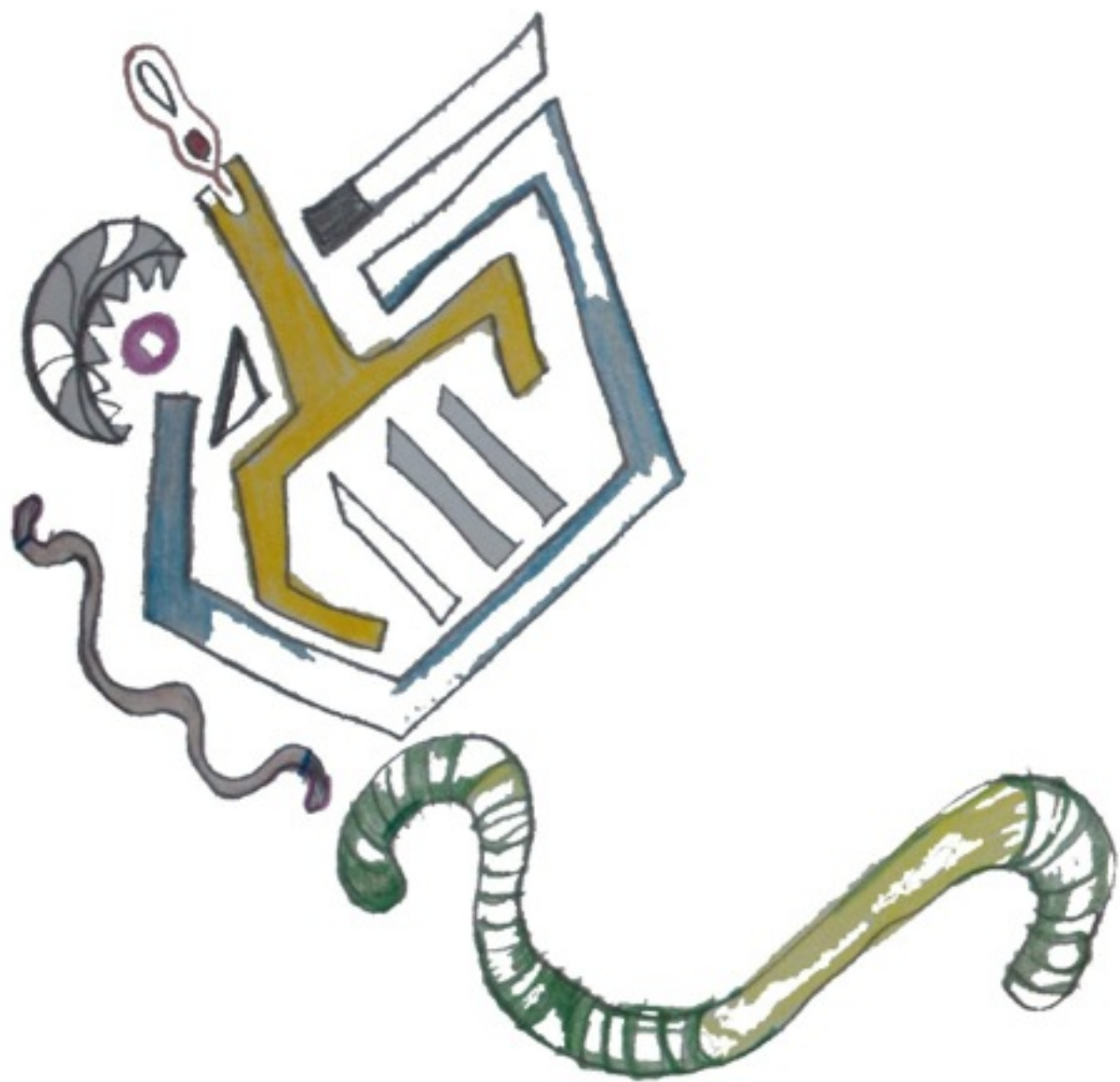
Eit formular er noko ein seier fram for å lage ei endring i høver eller i stoff, eller for å få noko til å hende, utan å involvere ei ordentleg kausalkjede. Formulara liknar bøner og vert forsterka ved å legge til nevningar av tidsaktuelle gudar, men i siste rekkje kjem styrka til effektueringa frå utseiaren sjølv, verset lagar ein kanal for styrka. Under er versa attgivne i eit enkelt notasjonssystem der mellomrom og teikn er minneteknologi for uttale, punktiasjon og lydlause mellomrom.

Med mindre anna er nemnt er tekstene under tekne frå gamle norske vers (samla mellom 1520—seint på 1800-talet), ein avisartikkel og Haugtussa av Arne Garborg. Bokstaveleg og lydeleg omsetjing røyndsløyar språkheimen. Desse er omsette til engelsk via google-omsetjaren og nærverande skrivar sin godhug. I eitt vers, om Alisoun og songfuglen, er ståda motsett. Der er verset frå middle-engelsk omsett med google-omsetjaren, som var det moderne engelsk, (og godhugen til skrivaren) til norsk.

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A formula is something you say to make a change in conditions or raw matter, or to make something happen, without a proper causal chain (aka magic). It is akin to praying and often enforced by adding names of current deities, but in the end the strength comes from the speaker and the verse is but a way to channel this strength. You'll find the verse (below) placed in a notation-system of kind, where gaps, brackets and slashes serves as hooks for the memory signifying where to put the pressure and how much silence should be allowed for between pronunciations.

Unless otherwise mentioned the texts below are sourced from old Norwegian verse and spoken formulas and news articles to English via google-translate edited down to exaggerate language-crossover and homophones. The first part is from Aren Garborg's Haugtussa (the mound wraith). In the verse on Alisoun and the songbird the conditions are turned around. The original is a Middle-English verse translated via google (as if modern English) and the curiosity driven will of the current writer. Extra note for English readers: this text is optimized for Norwegian readers.



IT WAKES

The moon goes (((out in the ocean's whiff !
down in lægste \\ sud;
*
stjerner tryllte in ørske__—sveim
\\ rapar from skybridge skir.
Winter blast from giant home__—heim
Yvi . Mountain . Area .

(--) Last comes sorcerer and kvende (--)*

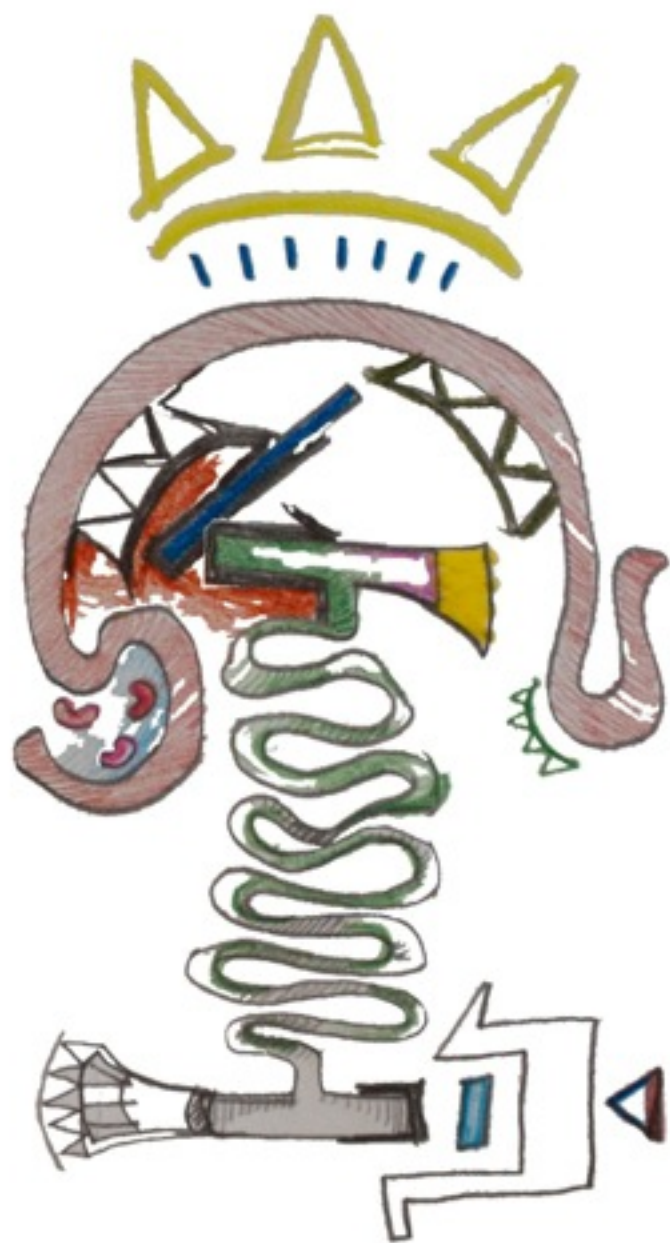
here yvi aude heide;

riding their limar . and. pole . and . rod . , ! !* !*

mullen so harde eidar.

Fælsleg . gaular the galdre-song.

Yvi . Mountain . Area .



DEI SHELVES THEIR DROTT

Heil sit You and happy,
You chieftain . High . in Hel .
and sovereign on earth. !
Remain ! strong ! and big ! and fræg !
Gakk stout ! victory ! your veg !
Add value under you
(-) (-) from the south into (-) the north !

When you ask ((me)) to embrace !
and curse ! by your name
tri tri gongir.
Tri gongir tri You are
our ((((((drott)))))) here and there !
You own us ! where we fer !!
for evig time !

** * * * * * * * * * * * * *

STAR FALL

Until rises when the old,
 kvende and since men
 Tèl their Lord everything they have done,
 each in its village and hamlet.
 The (((drott . laughs . so))) sweetly and large (--)*
 to deim all.

*

The finding _____ bitch

I conjure destruction of people and animals,
 and sends the yellow Flugo;

I dissolved storm; I play peace !
 with ordinary range and fuel.

The yellow clad _____ bitch

I mistru set between virgin and boy
 with creeping duck-magic ordinance;
 I know, when male and viv falls out,
 then withers the grass on earth.

The woman who blinksar

I require good sight on repeat holl,
that illt . she . of whom-shall-bytes;
She pours down burt ! to fark ! and troll !
and must complete the whining.

So øydest live in cold angry,
and down she krøkjest and krukna;
heart klakjes to ice in the bosom,
and everything linked to it sjuknar.

The wizard with a bowl

Should the husband of vengeance change me tame,
so must ne ale--stale;
with what I troll willingness lame ! ,
knowledge must sleep, efficiency pale.

The wizard indifferent

There is little um strong fellow,
when the He . cut off . his fist . ;
I pulpit peace in the chicken farm,
* * * * *
fiery I've tied the fox.

A wizard with a rice

I troll in the pile the playful)) young
and blindfold them in trælebroki;
when they come out, they may inkje see ! ;
I batt deim for eyes with boki.

The wizard with two face

I conjure elvi to set to stand
and tie in sky ming ((the day;
I want both forward and go att-end
and both left and right stray.

Now studs mi built as the quiet pond !
by rote and white animals strange))) ;
she , herself , not recognize, >> she ! did . not . win way ! ;
soon mi built is berre myri ! gone !

Svartebrør

Me whine hymns and bønir gnaw
and mulls law -- 'and will ! perverse . ,
'till people think this is the way of life,
and forget the will of livet.



YVI MOUNTAIN AREA

Before the longe-troll come, you could read:

Help

c. 1780 / No. 340

A killer knife is useful ----- in many cases.
Helps also ache in women's breasts, when
you stroke them three times avint with it.

Path for the eyes

c. 1889 / No. 343

It takes a splinter from a stool, after which it has held a remained dead body, and
kindle a fire with it,
the smoke brush and thus heals the eye.

That winning the game

c. 1735 / No. 349 b

Tak a cord
by which a thief is hung, rode it apart as if it was Blaar;
leave as a girl of twelve to thirteen years it spin again. Do hereof
a ribbon and tie on your arm; then you win.

That dog will thrive

c. 1889 / No. 373

One tenant a piece of bread and put it under
your arm so
it becomes permeated with sweat and
/ induce / donor / the dog / to eat. Then it will soon thrive.

That a girl should be wanting to do thee

c. 1790 / No. 384 a

Take three drops of blood
from your finger, the second smallest of the left hand, in
a rødmost apple and give it to her;
let her eat thereof; then she loves you.

Good luck to shoot

c. 1780 / No. 441

When you burn a fox heart in ash and mix thereof in gunpowder;
then / you hit / you will / forever.

Voting blood

c. 1998 / N.A.

There were people who could *stemma* blood. Some could even stemma that, though they were far burt
from who was bleeding.

It was a mason named M.A. He could stemma blood. So there was a man who wanted to know
how he carried on to stemma it. He baid him ogso money to get to learn. Then he
M. he said: " I am old and you are young. It makes nothing, if it no work anymore
for me. Please thus saith me iff Jordan's flood stood or ran? ", " It may well be
many views about it, " replied the other, " but I think, no, that time that tide, she ran.
" " No, she stood, she did. To stemma blood, you answer so: Statt blod l i k e
Jordan's flod, where he the baptized Jesus suffered. Tri Word of God - Amen
in Jesus' name, amen. And so you do a cross, burt by the vinstre litle finger.
And the blood, stemmet, stands still. "

If anyone is Haard, and you can not shoot him

c. 1790 / No. 396

So take
a lead bullet
and press it into your butt hole,
remove it and put it in my gun, shoot lukt at him. So goes the bullet soon through him.

// But there is no blood out.

That know if a girl is maid or not

c. 1770 / No. 442

Take a fox dick and scrap thereof in beer and / give / the girl / there. Is not she a maid, pissing her
immediately.

To cure an ailing horse

c. 1520 / No. 487

Naar hesth vyll ey trffwes, tagh snelle hws, och stød them smoo och gyff hesthyn ath edhe i tree daghe.
//\

When a horse ne thrive will, take the shell of snail, and grind small and give the horse to eat
for three days.

About viper force
c. 1735 / No. 479

On the first ((day
when the m((oo))n is in the east
after renewal is lit, then
burn an adder skin to ashes\ in a new glazed pot.
Same ash has many virtues:

One, sprinkle the same ash over your face, then you appear grim against your enemies.
Two, sprinkle a new wound, then it heals soon.
Three, hvo will, when carrying the same ashes with them, be loved by all people.
Four, when you go to the Ting your right to plead, you have the same ashes in your shoes, then
promoted your case will be.
Five, for vattensott you should have the same ash in your food, because you budding good again.
Six, if you want to know some salary things far away, then the volumes of the same
ashes
under your right hand and let it lie there,
medens sleeping. As revealed it unto thee in a dream, what begjerer know that.

Alison

c. 1300 / X. Anonymous

Bytuene Mershe ant Averil,
when spray biginneth to spring,
the lutel foul hath hire wyl
on hyre lud to synge:
Ich libbe in love-longinge
for semlokste of alle thynges,
he may me blisse bringe,
Icham in hire bandoun.
An hendy hap Ichabbe y-hent,
Ichot from hevene it is me sent,
from alle wymmen my love is lent
ant lyht on Alisoun.

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I mellom marsj og april,
når sprøyten tek til om våren,
den lille fuglen har høge hyl
og høge lyst å synge:
Eg lippar forelska i lengtinga
for den minste av alle tinga,
han kan meg lykke bringa,
Eg kom i haarde banda.
Eit hendig hepp det har meg hendt,
Til meg frå himmelen er det sendt,
frå alle kvende min kjærleik er kjendt,
og lagt på Alisoun.

(—) That all men should love thee
c. 1790 / No. 517

Tak the right foot of a rooster,
carry it with you; so abiding all your enemies become your friends again.

For Skimmel
c. 1520 / No. 520

Ffor skemmell ouer mandz øgesten tagh en wng h hanæ och skæræ kammæn aff hanem leffuendes, och drøppæ thet wa(r)mæ blodh af kammen i øweth, och ssydhen skall man byndhe kommen om then mællom leedh paa tommelffyngeren paa then ssamæ ssydhe, sso thet ondhe øghe er, och ladhe hannem ther ssydhe i tre daghe och III nætth. Ffor man ey bodhe med førstæ tidh, tha skal man gøre sso med III hanner hwer effther andhen.

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For shit over a man's eyestone take a young rooster and cut the comb off the rooster living, and drip the warm blood from the comb into the eye, and since shall one binde the comb around the middle joint on the thumb-finger on the same side as the evil eye is, and let it remain there for three days and III nights. If this does not work, repeat with three roosters after each other.

That may remember what you read
c. 1790 / No. 541

Take a swallow-heart and boil it in a pot subject to close, and eat it with honey. So you'll remember, what you read.

Towards the long troll who has come into the house
c. 1896 / No. 50

Read three times and blow three times and walk, before soli is decreased:

The leaves are white and wide,
The leaves in deep hole depths.
Are you here inside
Orme-fader, !
Orme-sister, !
Orme-brother, !
you shall vomit,
you shall sprækkje,
You shall vomit mætt a fire-flow.
You shall vomit you shall sprekkje,
before the evening sun is towed.

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kjære, få dilatans, vert beil \\\\\\\ \\\\\\\ dear one, grow dilatant, release the tension, become sound

