

**A New Critical Edition and Translation of the Poetic Edda**  
Along with Commentary, Fragments and a Few Other Old Germanic Poems

Translated and Edited by Konrad O.L. Rosenberg

August 2, 2023

# Contents

<b>Contents</b>	<b>ii</b>
Abbreviations . . . . .	v
 <b>Introduction (INCOMPLETE!)</b>	 <b>ix</b>
Introduction to Eddic poetry . . . . .	ix
Ancient Germanic cult(ure) . . . . .	ix
Notes to English translation . . . . .	ix
Notes to critical edition . . . . .	x
Bibliography . . . . .	xii
 <b>Bibliography</b>	 <b>xiii</b>
 <b>Mythic poetry</b>	 <b>1</b>
 <b>The Spae of the Wallow (<i>Völuspá</i>)</b>	 <b>5</b>
 <b>The Speeches of Webthrithner (<i>Vafþrúðnismál</i>)</b>	 <b>31</b>
 <b>Dreams of Balder (<i>Baldrs draumar</i>)</b>	 <b>49</b>
 <b>The Speeches of the High One (<i>Hávamál</i>)</b>	 <b>57</b>
The Guest-strand . . . . .	57
A stand-alone insert verse. It would fit better later on. . . . .	78
A few verses, mostly in <i>Fornwordslaw</i> . . . . .	79
Regarding the love of women, and Woden's failed love-adventures. . . . .	81

The Speeches of Loddfathomer . . . . .	86
The Rune-Tally . . . . .	93
The Leed-Tally . . . . .	96
 The Speeches of Grimner ( <i>Grímnismál</i> )	 103
 The Leed of Hoarbeard ( <i>Hárbarðsljóð</i> )	 121
 The Lay of Thrim ( <i>Þrymskviða</i> )	 125
 The Lay of Hymer ( <i>Hymiskviða</i> )	 137
 The Flyting of Lock ( <i>Lokasenna</i> )	 153
 The Speeches of Shirner ( <i>Skírnismál</i> )	 161
 The Thule of Rígh ( <i>Rígsþula</i> )	 177
 The Leed of Hindle ( <i>Hyndluljóð</i> )	 181
 The Lay of Wayland ( <i>Völundarkviða</i> )	 189
 Assorted Galders and Leeds	 205
Continental Germanic galders . . . . .	205
Old English galders . . . . .	206
Old Norse galders . . . . .	206

Eddic fragments from Snorre's Edda	209
Heroic poetry of the Codex Regius	211
First Lay of Hallow Hundingsbane ( <i>Helgakviða Hundingsbana fyrsta</i> )	215
The Lay of Hallow Harwardson ( <i>Helgakviða Hjörvarðssonar</i> )	219
Second Lay of Hallow Hundingsbane ( <i>Helgakviða Hundingsbana aðra</i> )	223
The Speeches of Fathomer ( <i>Fáfnismál</i> )	227
The Speeches of Sighdrive ( <i>Sigrdrífumál</i> )	231
The Third Lay of Guthrun ( <i>Guðrúnarkviða þriðja</i> )	239
The Lay of Attle ( <i>Atlakviða</i> )	245
Additional heroic poetry	253
The Lay of Hildbrand	257
Index and dictionary	263
Index (INCOMPLETE!)	267
Cultural and religious expressions (C) . . . . .	267
People and objects (P) . . . . .	271
Groups and tribes (G) . . . . .	273
Place names, locations and events (L) . . . . .	275

## Abbreviations

- 1st = first-person
- 2nd = second-person
- 3rd = third-person
- acc. = accusative case
- cert. = certainly
- cf. = confer
- dat. = dative case
- e.g. = *exemplio gratia*; for instance
- fol. = folio
- gen. = genitive case
- i.e. = *id est*; that is
- l. = line
- ll. = lines
- lit. = literally
- metr. emend. = metrical emendation
- ms. = manuscript
- mss. = manuscripts
- nom. = nominative case
- om. = omits, omitted
- p. = page
- pl. = plural number
- sg. = singular number
- v. = verse
- vss. = verses

- viz. = namely
- wo. = without
- wrt. = with regard to

## **Introduction (INCOMPLETE!)**





## Introduction to Eddic poetry

Don't go too in-depth on individual poems! Each one will have its own introduction.

## Metrics and conventions

Alliteration Kennings

## How can we know the age of the Eddic poems?

Linguistic criteria Archeological evidence Comparison with known Christian texts (Sólarljóð, Hugsvinnsámál) Snorri thought they were old Saxo had access to them Many of them clearly describe non-Icelandic surroundings Especially Hávamál is clearly Norwegian

## Ancient Germanic cult(ure)

### Economy (fee)

### Morals

Honour, personal integrity Notes on the terms *argr* and *ergi*

## Religious conceptions

Cosmic cycles Reincarnation Analogies with other Indo-European traditions

## Notes to English translation

Point about literal translation for use by scholars of comparative mythology The “guiding star” of this translation effort has been literality and consistency. All previous translations (to my knowledge) have such issues as: rendering identically repeated phrases differently at various places; covering up or obscuring technical and cultural terminology; simplifying kennings and other expressions—and this often without notes, to a point where the original meaning is, at times, unrecognizable. While I wholly encourage all readers of sufficient interest to study Old Norse (and other ancient Germanic languages!), perhaps even using this edition as a tool, I also realize that this is a demanding ask which not all interested students and scholars of comparative mythology, anthropology, literature, religion and other fields will be able to fulfill. I therefore want these groups to be able to have a text that is as close to the original as possible, at the very least when it regards sense and expression.

## English proper nouns

One of the most idiosyncratic parts of this edition will be its handling of proper nouns. I have opted to render all cultural and religious terms, names of places, heroes, gods, and other entities by their English cognates (thus *Thunder* for Old Norse *Þórr*) and where such do not exist, their philologically expected English (*Anglish*) forms (e.g. *wallow* for Old Norse *vǫlva*). One reason for this is ideological. I believe that these myths and poems are a common Germanic or Northern European heritage, and should be treated as such. The English once knew gods such as Woden and Thunder, and called them by names naturally evolved in their language. So too did the Germans and Scandinavians, of course, and I would hope that any translators into those languages would follow this spirit and render the names in their natural forms there as well.<sup>1</sup> Another is philological. Forms like Odin and Thor are, while now commonly accepted, aberrant. They do not even represent the Old Norse pronunciation as accurate as would be possible (for instance, Odin would be better anglicized as Othin), and many are difficult for English speakers to pronounce.

## Notes to critical edition

My goal with the critical editing of the texts has been to produce something as close to the original manuscripts as possible, without excessive emendation to the preserved recension(s). There are texts in three (TODO) languages in this edition, these being Old Norse, Old English and Old High German. Old Norse texts have been normalized according to roughly the same orthography as Finnur Jónsson (1932). On the other hand the Old High German and Old English texts have only been lightly normalized, correcting obvious errors and marking vowel length with acute accents. For further information see below.

## Normalization

### Normalization of Old Norse

The orthography is inspired by Finnur Jónsson (1932) in that it strives for a more archaic form than the manuscripts, one that accords with the date at which the poetry may have been composed. The standard is more similar to that of the First Grammatical Treatise (see (First Grammatician, 1950)) than the standard Old Icelandic orthography seen in most editions. Thus we for consistency make use of *ó* and *ē* rather than the traditional *œ* and *æ*, to represent the result of i-umlaut on Proto-Norse *ō* and *ā*. Superfluous and hypermetrical pronouns (usually *ek*, *hann*, *hōn*) have in many places been removed. When metrically beneficent *ek* 'I', and *es* (particle) 'which, that, where, when', *es* (3rd sg. pres. ind. of *vesa* 'to be') have been contracted to *'k* and *'s*.

---

<sup>1</sup>For instance in German perhaps Wuten, Donner, Froh, in Swedish Oden, Tor, Frö.

## Normalization of Old English

## Normalization of Old High German

## Manuscripts

### Eddic poetry

There are two surviving ancient manuscripts which contain full Eddic poems.

The *first* and most important is GKS 2365 4to, here **R**. It dates to the 1270s and has 45 surviving leaves, containing TODO poems. Of these 10 are mythological, and the rest heroic, dealing with legends mostly of the Migration Period. Notably, following fol. 32, there is a large gap of missing pages. This occurs in the heroic section, specifically cutting off *Sighdrive*. It is unclear how many leaves and poems went missing. **R** is not just a compilation of poems, it shows editorial input as well. Several of the mythological poems are separated by short prose sections, which tie them together into a loose frame narrative, though it is clear from their style and composition that they are originally separate works. When it comes to the heroic poems long prose sections occur both within and between them, creating a saw<sup>C</sup>-like narrative where the prose in many cases holds up the poetry, rather than the reverse. For further literature see TODO.

The *second* manuscript is AM 748 I a 4to, here **A**. It dates to the 1300s and has just 6 leaves. **A**, as we have it, contains only mythological poems, and in a different order from **R**; it has no frame narrative. On the first two leaves are contained *Hoarbeard* (which lacks its beginning), *Dreams* and *Shirner* (lacking its ending). After this some number of leaves have gone missing, but the other four leaves follow each other. On them we find *Webthriðner* (lacking its beginning), *Grimner Hymer* and the prose introduction of *Wayland*. **A** is the only medieval manuscript attesting *Dreams*, and further its other poems are not copied from **R**, but rather derive from a shared ancestor. This fact makes it very valuable for textual criticism. For further literature see TODO.

Some Eddic poems survive only in younger paper manuscripts. These being: TODO. While I have not consulted the paper mss. for poems attested in medieval mss., I have had to rely on them for these poems. Their exclusive survival there does not *necessarily* prove them works of late antiquarians; had we not been fortunate enough to have *Dreams* in **A**, it would have been counted among them, yet we now know that it is truly ancient. It is not an impossibility that other poems now only found in paper mss. would have survived in now lost medieval mss., perhaps even in the lost pages of **R** or **A**.

Finally several Eddic poems are quoted in *Yilfer*, these being (TODO): *WSpae*, *Webthriðner*, *Grimner*. It also contains a few fragments, which have also been edited. For *Yilfer* I have relied on the following four main mss.:

1. The Codex Regius of the Prose Edda **S** (GKS 2367 4to; 1300-1350)
2. The Codex Trajectinus **T** (Traj 1374; a c. 1595 paper copy of a ms. closely related to **S**.)

3. The Codex Wormianus **W** (AM 242 fol.; 1340–70)
4. The Codex Upsaliensis **U** (DG 11; 1300–25)

For sake of brevity I refer to these four collectively as **G**, which is thus equivalent to **STWU**. I refer to Haukur Þorgeirsson (2017) for discussion on their internal stemmatics and origins.

### **West Germanic poetry**

As none of the West Germanic poems edited here (TODO: Will we be editing other poems than Hildebrandslied?) survive in more than one copy, the specific details of their transmission is discussed in their individual Introductions.

### **Bibliography**

# Bibliography

- af Edholm, K. (2009). En vendeltida kultplats i Lilla Ullevi. <https://www.academia.edu/11602352>
- Cleasby, R., & Vigfússon, G. (1874). *An Icelandic-English Dictionary*. Clarendon Press.
- et al., M. C. R. (n.d.). *Skaldic Poetry of the Scandinavian Middle Ages*. Brepols.
- Finnur Jónsson. (1932). *De gamle Eddadigte*. G. E. C. Gads Forlag.
- First Grammarian. (1950). First Grammatical Treatise: The Earliest Germanic Phonology (E. Haugen, Ed.). *Language*, 26, 4–64. <http://www.jstor.org/stable/522272>
- Guðni Jónsson. (1954). *Eddukvæði*.
- Haukur Þorgeirsson. (2017). A Stemmatic Analysis of the Prose Edda. *Saga-Book*, 41, 49–70. <https://www.academia.edu/35399203>
- Haukur Þorgeirsson. (2020). In Defence of Emendation: The Editing of Völuspá. *Saga-Book*, 44, 31–56. <https://www.academia.edu/86747086>
- Helgason, J. (1971). *Eddadigte I: Völuspá, Hávamál*. Dreyers Forlag. <https://www.nb.no/items/2a5e422337696677b43fe0ff80b5a668>
- La Farge, B., & Tucker, J. (1992). *Glossary to the Poetic Edda*. Carl Winter Universitetsverlag.
- Läffler, F. (1895). Hedniska edsformulär i äldre Vestgötalagen. *Antiquarisk tidskrift för Sverige*, 149–160. [https://sv.wikisource.org/wiki/Hedniska\\_edsformul%C3%A4r\\_i\\_%C3%A4ldre\\_Vestg%C3%B6talagen](https://sv.wikisource.org/wiki/Hedniska_edsformul%C3%A4r_i_%C3%A4ldre_Vestg%C3%B6talagen)
- Larrington, C. (2014). *The Poetic Edda* (Revised). Oxford University Press.
- Lincoln, B. (1986). *Myth, Cosmos, and Society: Indo-European Themes of Creation and Destruction*. Harvard University Press.
- Love, J. S., Larsson, I., Djärv, U., Peel, C., & Simensen, E. (2020). *Lexicon of Medieval Nordic Law* (XML). Open Book Publishers. <https://doi.org/10.11647/OBP.0188.01>
- Males, M. (2023). Textual Criticism and Old Norse Philology. *Studia Neophilologica*. <https://doi.org/10.1080/00393274.2023.2205888>
- Nordberg, A. (2005). Handlar Grimnesmål 42 om en sakral måltid? *Scripta Islandica*, 56, 51–60. <https://www.academia.edu/2572883>

- Thorpe, B. (Ed.). (1840). *Ancient Laws and Institutes of England: Comprising Laws Enacted under the Anglo-Saxon Kings from Aethelbirht to Cnut* (Vol. 1). <https://doi.org/10.1017/CBO9781139177405>
- Watkins, C. (1995). *How to Kill a Dragon: Aspects of Indo-European Poetics*. Oxford University Press.
- West, M. L. (2007). *Indo-European Poetry and Myth*. Oxford University Press.

# Mythic poetry





## The Spae of the Wallow (*Völuspó*)



The **Spæc<sup>C</sup> of the Wallow<sup>C</sup>** is the most comprehensive mythological text surviving from Heathen times. It takes the form of the monologue by a wallow (*vǫlva* ‘seeress, sibyl, prophetess’), summoned by Weden in order to relate mythological knowledge. In this it fits closely with poems such as *Webthrithner*, *Grimner*, *Dreams Sigdrive* and *Allwise*, but also differs from them in several ways: it is not a dialogue or riddle contest (this it shares with *Grimner*), the meter is in *Fornwordslaw*, and it gives an otherwise unparalleled chronological overview of the mythology.

Still, events are related in a highly allusive fashion, and not all references are clear. There may also be gaps and later inserts that obscure the understanding of the whole.

The poem is attested in full in two independent recensions. The first is **R** (GKS 2365 4to; 1270s), where it is the first poem, found on folios 1r–3r. Second is Hawksbook, **H** (AM 544 4to; 1300–75), where it is found at 20r–21r in the middle of a large collection of saws and Catholics works. Many verses are also cited in *Yilfer*, which here has the general siglum **G**—to avoid confusion, it is only used when all employed witness mss. agree. See further the General Introduction.

The poem begins with a bid for silence (1), and the wallow recalling her earliest memories (2). She then recounts the ordering of the world by the gods (3–6) and the golden age of peace and plenty (7–8), which is, however, interrupted by the intrusion of three unidentified ettin-maidens (8, and see note there). After this follow two verses about the shaping of the dwarfs (9–10), and then several originally separate *dwarf-tallies* (11–15), which are without doubt later inserts. Returning to the main narrative thread is described the creation and endowment of the first man and woman (16–17), the Ash of Ugdrassle (18), and the three norns<sup>G</sup> living under it (19).

This is where the two full recensions of the poem diverge. Because of its older age and larger count of verses I have here followed the order of **R**: the wallow recalls how a woman named Goldwey was sacrificed and reborn three times (20), and how she, under the name Heath, practiced sorcery and witchcraft (21). She then recalls the first war in the world, between the Ease and Wanes (22–23), and alludes to the slaying of the smith, who according to *Yilfer* 42 was promised Frow<sup>P</sup> and the sun and moon in exchange for building the wall of Osyard (24–25). This is followed by a cryptic verse describing Homedall’s hidden silence or hearing (26).

In **H** the structure is quite different. After the description of the norns (19), the Ease go to decide what action to take regarding the promising of Frow to the ettin (my 24–25), and Homedall’s hearing is described (26). Then follows the two verses about the old hag in Ironwood who raises the wolves that will swallow the sun and moon (40–41). After this come verses 20–23 in the same order as **R** (see above).

To illustrate the differences between mss., and which verses are attested in which, I have prepared the following table showing the order of verses by manuscript, compared to this edition. As most verses in **G** are quoted on their own, and have little relation to the original order, these are simply marked with plus signs. When verses are quoted in a series, they are preceded by an alphabetically incrementing letter denoting which series they belong to.

When there is a major difference in a ms. relative to the ed., such as in v. 10 where G omits the first two lines, it is then marked with a star. The verses beginning with *Þá gingu rēgin ǫll* ‘Then went the Reins all’ are represented by the following sentence.

- RH      1      „Hljóðs bið’k allar · hēlgar kindir,  
           2      mēiri ok minni · mōgu Hēimdallar;  
                   vildu at, Valfōðr, · v̥el fram tēlja’k  
           4      forn spjöll fira, · þau’s frēmt of man?

“For hearing I ask all holy kindreds, greater and lesser, sons of Homedall<sup>a</sup> [MEN]! Wilt thou, Walfather <= Weden>, that I well count forth the ancient tidings of men, those which I foremost recall?<sup>b</sup>

---

1 hēlgar] *om.* R

---

2 mēiri ok minni ‘greater and lesser’] It is unclear what is being modified. It may either be “greater and lesser holy kindreds”, in which case it may be equivalent to the phrase *Ease and Elves*<sup>G</sup> (both earthly and heavenly supernatural beings; see Index for occurrences.) or “the greater and lesser sons of Homedall”, in which case it refers to all social classes. In any case the wallow is asking all intelligent beings that may be present for silence, and the expression is a merism of the type ‘gods and men’; see West (2007)[99-100].

---

<sup>a</sup>Cf. *Rígh*, wherein *Rígh*, identified by the prose as Homedall, sires three castes of men (namely earls, churls and thralls).

<sup>b</sup>Cf. *Webbthrin* 34, 35 with very similar phrasing. The whole introductory formula is positively Indo-European, see West (2007)[63,92-93,312].

- RH      2      Ek man jōtna · ár of borna,  
           2      þa es forðum · mik fōdda hōfðu;  
                   nú man’k hēima, · nú íviðjur,  
           4      mjōtvið mēran · fyr mold neðan.

I recall Ettins<sup>G</sup>, born of yore, those who anciently had nourished me. Nine Homes<sup>C</sup> I recall; nine Inwithies<sup>G</sup>; the renowned Metwood<sup>P</sup> beneath the soil.<sup>a</sup>

---

3 íviðjur] *Previously read íviði, but closer study of R has disproven this. See Stefán Karlsson 1979.*

---

<sup>a</sup>Certainly *Ugdrassle*<sup>P</sup>, “beneath the soil” likely referring to it still being a seed.

- RHG      3      Ár vas alda · þar’s Ymir byggði,  
           2      vas-a sandr né sēr, · né svalar unnir;  
                   jōrð fansk éva · né upphiminn;  
           4      gap vas ginnunga, · en gras hvērgi.

	<i>Current ed.</i>	R	H	STW	U
1	Hljóðs bið'k allar hēlgar kindir	1	1	–	–
2	Ek man jōtna ár of borna	2	2	–	–
3	Ár vas alda þar's Ymir byggð	3	3	+	+
4	Áðr Burs synir bjōðum of ypðu	4	4	–	–
5	Sól varp sunnan sinni mǫna	5	5	+	+
6	... nōtt ok niðjum nōfn of gōfu	6	6	–	–
7	Hittusk ęsir ǻ Þāvelli	7	7	–	–
8	Tęfðu í tūni, tętir vōru	8	8	–	–
9	... hvęrr skyldi dverga drōtt of skępja	9	9	B1	B1
10	Þar vas Mōðsognir męttr of orðinn	10	10	B2*	B2*
11–15	<i>Dwarf-tallies</i>	11–15	11–16	+	+
16	Unz þrír kvōmu ór því liði	16	17	–	–
17	Qnd þau né őttu, őð þau né hōðu	17	18	–	–
18	Ask vęt'k standa hętir Yggdrasill	18	19	+	+
19	Þaðan koma męjar margs vitandi	19–20	20–21	–	–
20	Þat man hōn folkvíg fyrst í hęmi	21–22	27	–	–
21	Hęði hétu, hvar's til hūsa kom	23	28	–	–
22	... hvárt skyldu ęsir afráð gjalda	24	29	–	–
23	Fleygði Óðinn ok í folk of skaut;	25	30	–	–
24	... hvęrr hęði lopt alt lęvi blandit	26	22	C1	C1
25	Þōrr ęinn þar vá þrunginn móði	27	23	C2*	C2*
26	Vęt hōn Hęimdallar hljóð of folgit	28	24	–	–
27	Ęin sat hōn úti, þa's hinn aldni kom	29	–	–	–
28	Alt vęt'k, Óðinn, hvar auga falt	29	–	+	+
29	Valði hęnni Hęfðōr hringa ok męn	30	–	–	–
30	Sá hōn valkyrjur vítt of komnar	31	–	–	–
31	Ek sá Baldri, blóðgum tívi	32	–	–	–
32	Varð af męði, þeim's mēr sýndisk	33	–	–	–
33	Þó hann ęva hęndr né hōfuð kęmbði	34	–	–	–
34	Þa kná Váli vígbōnd snúa	–	31	–	–
35	Hapt sá hōn liggja und Hveralundi	35	32*	–	–
36	Q fęllr austan of ęitr dala	36	–	–	–
37	Stóð fyr norðan ǻ Niðavōllum	36	–	–	–
38	Sal sá hōn standa sólu fjarri	37	36	E1	E1
39	Sér hōn þar vaða þunga strauma	38	37	E2*	E2*
40	Austr býr hin aldna í Járnvíði	39	25	A1	A1
41	Fyllisk fjōrvi fęgra manna	40	26	A2	A2
42	Sat þar ǻ haugi ok sló hōpu	41	34	–	–
43	Gól of ęsum Gollinkambi	42	35	–	–
44, 49, 57	Gęyr Garmr mjōk fyr Gnipahęlli	43, 46, 55	33, 38, 43, 48, 51	–	–
45	Brōðr munu bęrjask ok at bōnum verðask,	44	39	–	–
46	Lęika Míms synir, ęn mjōtuðr kyndisk	45	40	D1*	D1*
47	Skęlfr Yggdrasils askr standandi	45*	41	D1*	D1*
48	Hvat 's með ęsum? hvat 's með ęlfum?	49	42	D2	D2*
50	Hrymr ękr austan, hęfsk lind fyrir	47	44	D3	–
51	Kjólł fęrr austan koma munu Múspells	48	45	D4	–
52	Surtr fęrr sunnan með sviga lęvi	50	46	+, D5	+
53	Þa kōmr Hlínar harmr annarr framm	51	47	D6	–
54	Þa kōmr hinn mikli mōgr Sigfōður	52	–	D7	–
55	Ginn lopt vfir lindi iarðar	–	48	–	–

It was the beginning of elds<sup>C</sup>, there where Yimer<sup>P</sup> dwelled; was there not sand nor sea, nor cool waves. Earth was never found, nor Up-heaven<sup>L</sup>; a gap was of ginnings<sup>L</sup>,<sup>a</sup> but grass nowhere.

1 þar's ... byggði "there ... dwelled"] þat's ekki vas "that which nothing was" G 4 hvergi] ekki H

<sup>a</sup>*ginnungr* (of which *ginnunga* would be the genitive plural) means 'hawk' in the Scoldish poetry, but that meaning hardly makes sense here, unless it is taken as an obscure sky-kenning. In any case it refers to the primeval void.

RH 4 Áðr Burs synir · bjǫðum of ypðu,  
2 þeir es Miðgarð · mǣran skópu;  
sól skęin sunnan · á salar stęina;  
4 þa vas grund gróin · grønum lauki.

Before the sons of Byre<sup>P</sup> the flatlands did raise, they who shaped the renowned Middenyard<sup>L</sup>. Sun shone from the south on the stones of the hall; then was the ground grown with green leek.<sup>a</sup>

<sup>a</sup>The sons of Byre (according to *Ylfer* 6: Weden, Will and Wigh) lift the lands out of the primordial chasm.

RHG 5 Sól varp sunnan, · sinni måna,  
2 hęndi hinni hógri · of himinjǫður;  
sól þat né vissi, · hvar hǫn sali átti;  
4 stjǫrnur þat né vissu, · hvar þér staði ǫttu;  
måni þat né vissi, · hvat hann męgins átti.

Sun cast from the south—the companion of Moon<sup>P<sup>a</sup></sup>—her right hand over heaven's rim;<sup>b</sup> Sun knew not where halls she owned; stars knew not where steads they owned; Moon knew not what sort of might he owned.

1–2 Sól ... himinjǫður] *om.* G 2 of himinjǫður] *vm* himin iodyr R of iǫður H

4 stjǫrnur ... ǫttu] In G follows 5, so that order is sun, moon, stars.

<sup>a</sup>At times translated as "its moon"; this cannot be correct, as *måni* 'moon' is masculine, while *sinni*, dative singular of *sinn* 'its (reflexive)' is feminine.

<sup>b</sup>The sun heaved herself up over the horizon and rose for the first time.

RH 6 Þa gingu ręgin ǫll · á røkstóla,

- 2 ginnhæilög goð, · ok umb þat gétusk.  
 Nött ok niðjum · nofn of göfu,  
 4 morgin hétu · ok miðjan dag,  
 undurn ok aptan, · órum at tēja.

Then went the Reins all onto the rake-seats<sup>a</sup>: the gin-holy gods, and from each other took counsel about that.<sup>b</sup>—To night and the moon-phases names did they give; morning they called, and middle day; afternoon and evening, the years for to tally.<sup>c</sup>

<sup>a</sup>Presumably their thrones by the Ash of Ugdrassle<sup>L</sup>; first element *rpk* defined by CV as ‘reason, ground, origin’ and .

<sup>b</sup>10, 23, 25 (TODO) would suggest two lines be missing here.

<sup>c</sup>Cf. *Web* 23, 25.

- RH 7 Hittusk ęsir · à Iðavęlli,  
 2 þęir’s hęrg ok hof · hę timbruðu;  
 afla lęgðu, · auð smiðuðu,  
 4 tangir skópu · ok tól gęrðu.

The Ease found each other on the Idewolds<sup>L</sup>, they who harrows<sup>C</sup> and hoves<sup>C</sup> high timbered; hearths they laid, wealth they smithed, tongs they shaped and tools they made.

2 þęir’s ... timbruðu “they ... timbered”] afls kostuðu · allz freistuðu “[their] strength they tried; all they tempted” H

- RH 8 Tęflðu í tųni, · tętitir vęru,  
 2 vas þęim vétugis · vant ór golli,  
 unz þrjár kvęmu · þursa męyjar,  
 4 ámátkar mjøk, · ór Jętunhęimum.

They played Tavel<sup>C</sup> in the yards, merry were they: was for them no lack of gold<sup>a</sup>—until three came, maidens of Thurses<sup>G</sup>, greatly loathsome out of Ettinham<sup>L</sup>.<sup>b</sup>

<sup>a</sup>Cf. v. 59.

<sup>b</sup>These are immediately forgotten and not again mentioned (unless they are taken to be the norns in v. 21, but they would then be introduced twice).—There seems to be something missing between here, perhaps giving further information of the three thurse-maidens, or detailing the reason for the creation of dwarfs?

- RHG 9 Þa gingu ręgin ęll · à rękstóla,

- 2 ginnhæilög goð, · ok umb þat gétusk:  
 hverr skyldi dverga · drótt of skǣpja  
 4 ór brimi blóðgu · ok ór blǫm læggjum?

— Then went the Reins all onto the rake-seats: the gin-holy gods, and from each other took counsel about that: Who would shape the troops of Dwarfs<sup>G</sup>, out of the bloody surf, and out of the blue-black legs?<sup>a</sup>

3 hverr skyldi dverga “Who would ... of dwarfs”] *thus* RWU; at skyldi dverga “That they would ... of dwarfs” ST; hverir skyldu dvergar “Which dwarfs would [shape the people]” H 3 drótt of] *thus* G; drotin (*late definite wo. doubt not original*) R; dróttir “the people” H 3 skǣpja] *spekia* “soothe [the troop]” U 4 brimi blóðgu “bloody surf”] *thus* HSWU; Brimis blóði “the blood of Brimmer” RT 4 blǫm læggjum ‘blue-black legs’] *metr. emend*; ‘blám leggiom’ R; Bláins læggjum ‘the legs of Blown’ HW; Bláms læggjum (*wo. doubt corrupt form of former*) STU

4 ór brimi ... læggjum] I think that the poem simply telling of “the bloody surf” and “the blue-black legs” fits better with its general allusive style, but the resulting composite reading may be somewhat controversial.

<sup>a</sup>According to *Yilfer* 14 the dwarfs first originated as maggots in the corpse of Yimer, whose bones are described in *Grimner* TODO and *Webthritbner* TODO as being used to make rocks. Dwarfs dwell in the rocks and earth; cf. for instance *IngT* 2, where the Swedish king Swayther (*Sveigðir* disappears into a rock in pursuit of a dwarf. More difficult to explain is the creation of dwarfs out of Yimer’s blood (which according to *Grimner* TODO and *Webthritbner* TODO is the sea), since dwarfs are never said to dwell in water. — If one chooses the reading *Bláinn* ‘Blown’ (named in the thules<sup>C</sup> as a dwarf) instead of *blǫm* ‘blue-black’, then following Gurevich (*Skp* 2017, p. 693) one may see a kenning “the legs of Blown <dwarf> [STONE]”. Blown has otherwise been read as a poetic name for Yimer, but that is never attested elsewhere.

- RHG 10 Þar vas Móðsognir · mǣztr of orðinn  
 2 dverga allra, · ǣn Durinn annarr;  
 þeir manlíkun · mǣrg of gǣrðu,  
 4 dvergar í jǣrðu, · sǣm Durinn sagði.

There was Moodsowner made the worthiest of all dwarfs, but Dorn [was] second. They made man-likenesses many; dwarfs out of the earth, as Dorn said.

1–2 Þar ... annarr “There ... second”] *om.* G 1 Þar vas Móðsognir] *thus* H; ‘Þar mótfognir vitnir’ “there Mootsowner wolf” (*wo. doubt corrupt*) R — *The prose of Yilfer confirms reading Móðsognir.* 3 þeir ... gǣrðu “They ... many”] *thus* RHU; þar manlíkun / mǣrg of gǣrðusk (*norm.*) “There man-likenesses many were made” STW 4 ór “out of”] *thus* R í “in” STWUH 4 sǣm Durinn sagði “as Dorn said”] *thus* RHSW; sem dur menn sagði “as door-men said” T; sem þeim dyrrinn kendi “as the animals taught them” U

3–4 þeir ... sagði “They ... said.”] There are two conflicting forms of the verse. Either the dwarfs were created on their own; this is supported by the prose of *Yilfer* (see note to last v.) and by the form of its verse. On the other hand, both R and H have the “worthiest” dwarfs Moodsowner and Dorn shaping “man-likenesses” out of soil. I have gone with the latter reading, but both should be considered.



Two lists of dwarfs. That both belonged to the original poem is impossible, since several names (Oakenshield, Great-grandfather) appear in both. The three following verses seem to belong together, since there is no repetition of names. From the last line of the middle one, it seems that it should have been placed at the end of the group.

- RHG      11      Nýi ok Niði, · Norðri, Suðri,  
              2      Austri, Vestri, · Alþjófr, Dvalinn,  
                     Bívurr, Bávurr, · Bǫmburr, Nóri,  
              4      Ánn ok Ánarr, · Ái, Mjøðvitnir.

— New and Nithe, Norther and Suther, Easter and Wester, Allthief, Dwollen, Bewer, Bower, Bamber, Noor, Own and Owner, Great-grandfather, Meadwitner.

- RHG      12      Veiðr ok Gandalf, · Vindalf, Þráinn,  
              2      Þekkr ok Þorinn, · Þrór, Vitr ok Littr,  
                     Nár ok Nýráðr, · nú hef’k dverga,  
              4      Reginn ok Ráðsviðr, · rétt of talða.

Wey and Gandelf, Windelf, Thrown, Thetch and Thorn, Throo, Wit and Lit, Nee and Newred—now have I the dwarfs—Rain and Redswith—rightly tallied.

- RHG      13      Fíli, Kíli, · Fundinn, Náli,  
              2      Hepti, Víli, · Hannarr, Sviurr,  
                     Frár, Hornbori, · Frégr ok Lóni,  
              4      Aurvangr, Jari, · Eikinskjaldi.

Filer, Chiler, Found and Needler, Hefter, Wiler, Hanner, Swigher, Fraw, Hornborer, Fray and Looner, Earwong, Earer, Oakenshield.

- RHG      14      Mál es dverga · í Dvalins liði  
              2      ljóna kindum · til Lofars tǣlja,  
                     þeir es sóttu · frá salar stęini  
              4      aurvanga sjot · til Jǫruvalla.

—’Tis time to tally the dwarfs in Dwollen’s retinue [back] to Loffer for the kindreds of men;<sup>a</sup> they who sought, from the stone of the hall, the abode of Earwongs<sup>L</sup> to the Erwolds<sup>L</sup>.<sup>b</sup>

---

3 þeir] þeim H

---

<sup>a</sup>A standard genealogical introduction (compare *HalT* 1). The (patrinlineal) line of dwarfs is to be counted back to their progenitor, Loffer. This possibly disagrees with v. 10, where Moodsowner is said to be the foremost (and presumably the oldest) of the dwarfs, and Loffer is not mentioned.

<sup>b</sup>Cf. *Ylfér* 14: “But these came from Swornshigh (*Svarinsbaugr*) to the Earwongs on the Erwolds, and thence Loffer is come; these are their names: Sherper (*Skirpir*), Werper (*Virpir*), Showfind, Great-grandfather, Elf and Ing (*Ingi*), Oakenshield, Fale (*Falr*), Frost, Finn, Ginner.”

RHG      15      Þar vas Draupnir · ok Dolgþrasir,  
                  2      Hár, Haugspori, · Hlévangr, Glói,  
                       Skirfir, Virfir, · Skáfiðr, Ái,  
                  4      Alfr ok Yngvi, · Eðikinskjalði,  
                       Fjalarr ok Frosti, · Finn ok Ginnarr;  
                  6      Þat mun é uppi, · meðan öld lifir,  
                       langniðjatal · til Lofars hafat.

There was Dreepen and Dollowthrasher, High, Highspurer, Leewong, Glower, Sherver, Werver, Showfind, Great-grandfather, Elf and Ing, Oakenshield, Feller and Frost, Finn and Ginner: That will ever be remembered, while the eld<sup>C</sup> lives<sup>a</sup>, the tally of descendants, heaved to Loffer.

---

6 é] *om.* R    7 til] *om.* H

---

<sup>a</sup>Two archaic formulæ. The first literally “that will ever [be] up above”, cf. *HarS* TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (*þat mun é uppi*, but both mss. *þat mun enn uppi*), evil is the doom of the norms!”. The second is found in a runic inscription, U 323 (980–1015): “Ever will lie, while the eld lives (*meþ + altr + lifir með aldr lifir*), the hard-hammered bridge, broad, after a good man.”

RH      16      Unz þrír kvømu · ór því liði  
                  2      øflgir ok ástkir · észir at húsi;  
                       fundu à landi · lítt meḡandi  
                  4      Ask ok Emblu · ørløḡlausa.

— Until three came out of that host: strong and lovely Ease, along the house; they found on land the little availing Ash and Emble, lacking orlay<sup>C</sup>.<sup>a</sup>

---

1 þrír] *gramm. emend.* þrjár (*norm.*) RH    1 ór því liði] þussa brúðir “brides of thurses” (*wo. doubt corrupt*) H  
 2 øflgir ok ástkir] ástkir ok øflgir H

---

2 at húsi ‘along the house’] i.e. ‘along the settlement’.

---

<sup>a</sup>According to *Ylfér* 9 the sons of Byre (cf. v. 4) were walking along the sea-shore, when they found two logs, which they picked up and shaped into humans.

- RH 17 Qnd þau né ǫttu, · ǫð þau né hǫfðu,  
 2 lǫ né létu · né litu góða;  
 qnd gaf Óðinn, · ǫð gaf Hǫnir,  
 4 lǫ gaf Lóðurr · ok litu góða.

Breath they owned not, wode<sup>C</sup> they had not, not craft nor sound, nor good countenance.  
 Breath gave Woden, wode gave Heener, craft gave Lother, and good countenance.

- RHG 18 Ask veit'k standa, · heitir Yggdrasill,  
 2 hǫr baðmr, ausinn · hvíta auri;  
 þaðan koma dǫggvar · þér's í dala falla;  
 4 stendr é yfir grønn · Urðar brunni.

— An ash I know standing, Uggdrassle<sup>L</sup> 'tis called: a high beam [TREE], poured with white mud<sup>a</sup>. Thence come the dew-drops which in the dales fall; it stands ever green over the Well of Weird<sup>L</sup>.

1 standa “stand[ing]” *thus* RHU; ausinn “[is] poured” STW 1 Yggdrasill] Yggdrasils S 2 baðmr “beam” borinn “born” (*wo. doubt corrupt*) U 2 ausinn “poured”] heilagr (*norm.*) “holy” G 3 þér's er “which” ST 4 stendr] *add.* hann ST 4 é] *om.* U 4 grønn] ‘grvnn’ S; ‘grein’ U

<sup>a</sup>Cf. perhaps the Indian ritual pouring of beverages onto the *lingam*.—For the whole passage cf. v. 27.

- RH 19 Þaðan koma meýjar · margs vitandi  
 2 þrjár ór þeim sé, · es und þolli stendr;  
 Urð hétu ęina, · aðra Verðandi,  
 4 skǫru á skíði, · Skuld hina þriðju  
 þér lǫg lǫgðu, · þér líf kǫru,  
 6 alda bǫrnum, · ǫrlǫg seggja.

Thence come maidens, much knowing: three out of that lake, which stands beneath the pine<sup>a</sup>: Weird they called one, the other Worthing—carved they on boards—Shild the third. Laws they laid, lives they chose: for the children of mortals, the orlay<sup>C</sup> of men.

2 sé “lake”] sal “hall” H 2 und “beneath”] á “on” H 6 seggja “of men”] at segia “to say” H

<sup>a</sup>But here simply meaning ‘tree’; perhaps the same applies for “ash” earlier.

- RH 20 Þat man hǫn folkvíg · fyrst í heimi,

- 2 es Gollvęigu · gęirum studdu  
 ok í holl Háars · hana bręnnu,  
 4 þrysvar bręnnu · þrysvar borna,  
 opt ósjaldan, · þó hōn ęnn lifir.

— That troop-conflict<sup>a</sup> [WAR] she recalls, the first in the Home<sup>C</sup>, as Goldwey with spears they goaded, and in the hall of Higher<sup>P</sup> <= Weden> [= Walhall] burned her: thrice they burned the thrice born; often unseldom, though she yet lives.<sup>b</sup>

4 þrysvar bręnnu ] 'þrysvar brendv þrysvar brendv' H

<sup>a</sup>While appealing to read *folk-víg* 'troop-conflict' as meaning 'ethnic conflict' (between the Ease and Wanes), I more cautiously see the first element *folk* carrying its earlier meaning of 'troop, group of warriors'.

<sup>b</sup>Very cryptic. TODO: double check Snorri. Goldwey was apparently sacrificed, cremated and reborn three times (in short succession?) by the Ease.

- RH 21 Heiði hétu, · hvar's til húsa kom,  
 2 vōlu velspáa, · vitti hōn ganda;  
 sęið hvar's kunni, · sęið hug leikinn;  
 4 ę vas hōn angan · illrar brúðar.

Heath they called her, where to houses she came: a well-spaeing<sup>a</sup> wallow<sup>C</sup>, she bewitched gands<sup>C</sup>. She soth<sup>b</sup> where she could, she soth deluded minds; ever was she the love of an evil bride.

2 vōlu ] ok vōlu H 2 velspáa ] *metr. emend.*; 'uel spá' R; 'vel spa' H 3 hvar's kunni ] hon kvnni R; hon hvars hvn kunni H 3 hug leikinn ] hon leikinn R; hon hugleikin H

<sup>a</sup>Gifted at soothsaying.

<sup>b</sup>Past tense of *sithe*<sup>C</sup> (ON. *síða*) 'to enchant, bewitch'.

- RH 22 Þa gingu ręgin ۆll · à rۆkstóla,  
 2 ginnheilۆg goð, · ok umb þat gęttusk:  
 hvárt skyldu ęsir · afráð gjalda,  
 4 eđa skyldu goð ۆll · gildi ęiga?

Then went the Reins all onto the rake-seats: the gin-holy gods, and from each other took counsel about that: whether the Ease should tribute yield, or should the gods all a banquet hold?

- RH      23      Fleygði Óðinn · ok í folk of skaut;  
              2      þat vas enn folkvíg · fyrst í heimi;  
                      brotinn vas borðveggr · borgar ása,  
              4      knóttu vanir vígspó · völlu sporna.

Weden flung [a spear], and into the opposing army did shoot; that was yet the first troop-conflict<sup>a</sup> [WAR] in the Home<sup>L</sup>. Broken was the board-wall<sup>b</sup> of the fortification of the Ease; the Waners did by a conflict-spae<sup>C</sup> tread the fields.<sup>c</sup>

---

<sup>a</sup>See note to v. 20.

<sup>b</sup>Wall made of planks.

<sup>c</sup>The Waners used magic spells to defeat the Ease.

- RHG      24      Þá gingu reigin öll · á røkstóla,  
              2      ginnheilög goð, · ok umb þat géttusk:  
                      hværr hefði lopt alt · lévi blandit  
              4      eða étt jötuns · Óðs meý gefna.

Then went the Reins all onto the rake-seats: the gin-holy gods, and from each other took counsel about that: Who had the air all with treason blended, or to the ettin's aught<sup>C</sup> given Wode<sup>P</sup>'s maiden [= Frow]:<sup>a</sup>

---

<sup>a</sup>That is, promised Frow to the ettin NAME. TODO: relate with what Snorri writes about the building of the wall.

- RHG      25      Þórr einn þar vá · þrunginn móði,  
              2      hann sjaldan sitr, · es slíkt of fregn;  
                      á gingusk eiðar, · orð ok sóri,  
              4      mól öll meginlig, · es á meðal fóru.

Thunder alone fought there, pressed by wrath; he seldom sits, when of such<sup>a</sup> he learns. Trampled were oaths, speeches and vows; the mighty treaties all, which between them had gone.

---

1 þar vá “fought there”] *thus* HTU; þar var “was there” R; þat vann “performed it” S; þat ua “fought it” W 3–4 á ... fóru.] *om.* W 4 fóru] voru “[between them] were” HT

---

1–4 Þórr ... fóru.] In G the two helmings (*Þórr ... fregn; á ... fóru*) come in reverse order of RH, which is here followed.

<sup>a</sup>Oath-breaking, lies and deception.

- RH      26      Veit hōn Heimdallar · hljóð of folgit  
              2      und heĩðvōnum · heĩlgum baðmi;  
                  á sér hōn ausask · aurgum forsi  
              4      af veði Valfōðrs. · Vituð ér ęnn eða hvat?

— Knows she the hearing of Homedall hidden, 'neath a shady<sup>a</sup>, hallowed beam [the Ash of Ugdrassle]. On it she sees being poured a muddy torrent<sup>b</sup>, from the pledge of Walfather<sup>c</sup> <= Weden> [Mimer's well?]<sup>d</sup>—know ye yet, or what?<sup>d</sup>

<sup>a</sup>*heĩðvanr*, literally 'clear-, bright-less'.

<sup>b</sup>lit. "on she sees being poured with a muddy torrent", which should be the same mud as in v. 19. However, if ms. *á* is read as *ę* 'river', it would mean "A river she sees being fed by a muddy waterfall, from ..."

<sup>c</sup>Presumably referring to Weden's sacrifice of an eye at Mimer's well.

<sup>d</sup>"Do ye (Weden) know enough now, or what?"—repeated in 28, 33, 34, 38, 40, 47, 60, 61.

The following two verses are written together as one in R.

- R      27      Ęin sat hōn úti, · þá's hinn aldni kom  
              2      yggjungr ása · ok í augu lęit;  
                  hvęrs fregnið mik? · hví fręistið mín?

— Lone sat she outside, when the old one came: the Terrifier of the Ease<sup>a</sup>, and into [her] eyes looked. "Why inquirest thou me? Why temptest thou me?"<sup>b</sup>

<sup>a</sup>Weden.

<sup>b</sup>The Wallow speaks.

- RG      28      Alt veit'k, Óðinn, · hvar auga falt  
              2      í hinum męra · Mímis brunni;  
                  drekk mjoð Mímir · morgin hvęrjan  
              4      af veði Valfōðrs. · Vituð ér ęnn eða hvat?

I know it all, Weden; where thine eye thou hidst: in the renowned Well of Mime<sup>L</sup>, [there] drinks Mime mead every morning, from the pledge of Walfather<sup>a</sup> <= Weden> [Mimer's well?]<sup>d</sup>—know ye yet, or what?"

2 í hinum męra] *thus* W; þitt (*corr.*) í enom męra R; í þeim hinum meira ("id.") (*norm.*) TU; vr þeim envm męra "out of the renowned" S 4 veði "pledge"] veiþi "hunting"

<sup>a</sup>See note to v. 26.

- R      29      Valði henni Herföðr · hringa ok mæn,  
             2      fekk spjöll spaklig · ok spáganda;  
                     sá hön vítt ok umb vítt · of veröld hverja.

Host-father <= Weden> chose for her rings and necklaces; [he] received wise tidings and spae<sup>C</sup>-gands<sup>C</sup>; she looked widely and widely about, o'er every world.

2 fekk spjöll spaklig] *fǣ spjöll spaklig* 'wealth, wise tidings' Ris metrically deficient, since alliteration would need to fall on the strongly stressed noun *fǣ*. The emended text also works better contextually, since it parallels v. 1, where the willow likewise says that she will relate *spjöll* 'tidings, sayings' (cf. English *gospel* lit. 'good news', translating Greek εὐαγγέλιον). See Haukur Þorgeirsson (2020, pp. 51–53), Males (2023, p. 16) for discussion.

2 spáganda 'spae-gands'] Spirits sent out in order to secretly gather information. See relevant Index entries.

- R      30      Sá hön valkyrjur · vítt of komnar,  
             2      gørvar at ríða · til goðþjóðar.  
                     Skuld hēlt skildi, · en Skogul onnur,  
             4      Gunnr, Hildr, Gøndul · ok Geirskogul;  
                     nú eru talðar · Nonnur Herjans,  
             6      gørvar at ríða · grund valkyrjur.

She saw walkirries<sup>C</sup>, widely come, ready to ride to Godthede<sup>L</sup>. Shild held a shield and Shagle another; Guth, Hild, Gandle and Goreshagle; now are tallied the Nannies<sup>a</sup> [WOMEN] of Harn <= Weden>; walkirries ready to ride the ground.

3–6 Skuld ... valkyrjur] These four lines, especially from the out-of-place ending (*nú eru talðar*), seem to be a latter insert from a *thule* counting the walkirries.

<sup>a</sup>*Nanna* 'Nanny<sup>P</sup>' is the wife of Balder<sup>P</sup>.

- R      31      Ek sá Baldri, · blóðgum tívi,  
             2      Óðins barni, · ørlög folgin;  
                     stóð of vaxinn · vøllum héri  
             4      mjór ok mjök fagr · mistiltēinn.

— I saw Balder's, the bloody tue's, the child of Weden's, orlay<sup>C</sup> sealed<sup>a</sup>; grown did stand, higher than the fields, slender and greatly fair, the mistletoe.<sup>b</sup>

<sup>a</sup>Notably, *fela* ‘hide, conceal’ is used to describe burial in mounds, as in *IngT* 24, *Öl* 1 (900s): “hidden (*fulkin folginn*) in this mound lies he whom the greatest deeds followed...”

<sup>b</sup>Told allusively in the following three verses is the death of Balder at the hands of his blind brother Hath; it is found in much greater detail in *Ylfir* 49.

- R      32      Varð af meiði, · þeim's mér sýndisk,  
              2      harmflaug hettlig, · Höðr nam skjóta.  
                      Baldrs bróðir vas · of borinn snimma,  
              4      sá nam, Óðins sonr, · einnéttr vega;

Became of that beam, which meager seemed, a baneful harm-flier; Hath began to shoot.  
 Balder's brother was born early; that one began, Weden's son, one night old, to fight.

- R      33      þó hann éva hendr · né hofuð kēmbði,  
              2      áðr á bál of bar · Baldrs andskota.  
                      Eñ Frigg of grét · í Fensqlum  
              4      vö Valhallar. · Vituð ér enn eða hvat?

Washed he never hands, nor head combed, before onto the pyre he did bear Balder's opponent. But Frie did lament, in the Fenhalls, the woe of Walhall—know ye yet, or what?

- H      34      Þá kná Váli · vígbond snúa  
              2      heldr vöru harðgö · hopt ór þörmum.

Then did Wonnel<sup>C</sup> the war-bonds turn; were they rather sturdy, fetters made out of intestines.

1–2 Þá ... þörmum.] Only attested in H where it is combined with the last two lines of the next v. (*þar ... hvat?*).

- RH      35      Hapt sá hōn liggja · und Hveralundi  
              2      légjarnlíki · Loka æþekkjā;  
                      þar sitr Sigyn · þeygi of sínum  
              4      veri vęlgýjuð. · Vitud ér enn eða hvat?

A captive she saw lying, 'neath Wharlund: the guileful form of similar Lock. There sits Sigyn, not at all cheerful, above her husband;<sup>a</sup>—know ye yet, or what?



---

1–2 Hapt ... æþekktan] *om.* H

---

<sup>a</sup>See *FrL*.

- R        36      Ó fella austan · of eitrdala  
              2      sǫxum ok sverðum, · Slíðr heitir sú.

A river falls from the east, above the venom-dales, with saxes and swords; Slide is that one called.

- R        37      Stóð fyr norðan · á Niðavøllum  
              2      salr ór golli · Sindra éttar,  
                     en annarr stóð · á Òkólni,  
              4      bjórsalr jötuns, · en sá Brimir heitir.

Stood to the north, on the Nithewolds, a hall out of gold, of the aught<sup>C</sup> of Sinder; but another one stood, on Uncoalner, the beer-hall of an ettin, and Brimmer 'tis called.

- RHG     38      Sal sá hön standa · sólu fjarri  
              2      Náströndu á, · norðr horfa dyrr;  
                     falla eitrdropar · inn umb ljóra,  
              4      sá 's undinn salr · orma hryggjum.

A hall she saw standing, far from the sun, on Nawstrand, north face the doors; fall venom-drops in through the smoke-vent, that hall is wound by the spines of snakes.

- RHG     39      Sá hön þar vaða · þunga strauuma  
              2      menninginsvara · ok morðvarga  
                     ok þann's annars glepr · eyrarúnu.  
              4      Þar saug Niðhoggr · nái framgingna;  
                     sléit vargr vera. · Vituð ér enn eða hvat?

There she saw wade, through heavy streams, oath-breaking men and murder-wargs, and the one who beguiles another's ear-counsellor [WIFE]. There sucked Nithehewer<sup>P</sup> from corpses passed-on; the warg tore men asunder—know ye yet, or what?<sup>a</sup>

---

1 Sá hón “she saw”] *thus* R; ser hon “she sees” H; skulu “shall” G 4 saug ‘sucked’] *thus* H; súg (*corrupt*) R; kvælr ‘torments’

<sup>a</sup>Uniquely in this verse is described punishment in the Heathen afterlife. The crimes are what one might expect from the Germanic worldview: breaking oaths, committing a murder and evading punishment, and seducing a married woman.

RHG      40      Austr býr hin aldna · í Járnvíði  
                 2      ok fœðir þar · Fēnris kindir;  
                 verðr af þeim ǫllum · einna nøkkurr  
                 4      tungls tjúgari · í trolls hami.

In the east dwells the old woman, in Ironwood<sup>L</sup>, and nourishes there the kindreds of Fenrer<sup>P</sup> [WOLVES]; from them all becomes one most particular: a seizer of the moon, in the hame<sup>C</sup> of a troll.<sup>a</sup>

1 býr] *Thus* HG sat “stayed [the old]” R 1 aldna] arma “the wretched woman” U 1 Járnvíði] jarnuidiom “[in] Ironwoods” T 2 fœðir] *Thus* HG; fœddi “nourished” R 3 af] ór “out of [them]” TS 4 tjúgari ‘seizer’] ‘tuigan’ T *wo. doubt corrupt*; tregari ‘griever’ U. — As the young agentive suffix *-ari* is found only here in the poem, it is possible that this word is corrupt. In that case, it must have occurred quite early in the transmission, as reflexes of *\*tiugari* are found in all surviving mss.

<sup>a</sup>The old hag raises the brood of the wolf Fenrer, of which one will swallow the moon (and according to *Ylfir* 12 the other the sun). See note to the next v.

RHG      41      Fyllisk fjörvi · feigra manna,  
                 2      rýðr ragna sjot · rauðum dreyra,  
                 svört verða sólskin · umb sumur ęptir,  
                 4      veðr ǫll válynd. · Vituð ér ęnn eða hvat?

He<sup>a</sup> fills himself with the life of fey<sup>C</sup> men; he reddens the abode of the Reins<sup>G</sup> with red gore. Black becomes the sunshine about the summers afterwards<sup>b</sup>; the storms all woeful—know ye yet, or what?

<sup>a</sup>The wolf.

<sup>b</sup>After the sun is swallowed. But since the wallow does not tell us that this is a different wolf (it seems rather it be one and the same), it may reflect an earlier version of the myth, where one son of Fenner swallowed both the sun and moon. Yet, according to *Webbthritner* 36-37 it is Fenner himself who will swallow the sun (and thus likely the moon as well,) unless it there be taken as a poetic synonym for ‘wolf’ (which undoubtedly is its original meaning). TODO

RH      42      Sat þar á haugi · ok sló hǫrpu

- 2 gýgjar hirðir, · glaðr Eggþér;  
 gól of hönnum · í Gaglviði  
 4 fagrrauðr hani, · sá's Fjalarr heitir.

Sat there on the howe<sup>C</sup> and struck the harp, the troll-woman's herdsman, glad Edgethew<sup>P</sup>.  
 Above him crowed, in Galewood<sup>a</sup>, a fair-red cock, that one who Feller is called.

---

<sup>a</sup>*gagl* 'wild goose', maybe here referring to carrion-eating ravens? Possibly the same as Ironwood.

- RH 43 Gól of ösum · Gollinkambi,  
 2 sá veðr hólða · at Hęrfafðrs,  
 ęn annarr gęlr · fyr jörð neðan  
 4 sótrauðr hani · at solum Hęljar.

Above the Ease crowed Goldencombe: he wakes men at the Father of Hosts's [estate]; but  
 another one crows beneath the earth: a soot-red cock, at the halls of Hell.

- RH 44 Geyr Garmr mjök · fyr Gnipahęlli,  
 2 festr mun slitna, · ęn Freki rinna;  
 fjöld veit hön fróða, · framm sé'k lengra  
 4 of ragna rök, · rømm sigtíva.

Barks Garm loudly before the Gnip-caverns; the rope will tear, and Freck run. Much she  
 knows of learning, forth I see yet further; about the mighty Rakes of the Reins, of the  
 victory-tues.

- RHG 45 Bróðr munu berjask · ok at bönnum verðask,  
 2 munu systrungar · sifjum spilla;  
 hart 's í heimi, · hórdómr mikill,  
 4 skęggöld, skalmöld, · skildir klofnir,  
 vindöld, vargöld, · áðr veröld stęypisk  
 6 mun ęngi maðr · öðrum þyrma.

Brothers will fight, and become each other's slayers; sister's sons will spill their kinship.<sup>a</sup>  
 'Tis hard in the Home, whoredom great: axe-eld, sword-eld—shields are rent—wind-eld,  
 warg-eld; before the world<sup>b</sup> tumbles down, no man will another spare.

2 systrungar “sister’s sons”] stystrungar (*wo. doubt corrupt*) T 3 í hēimi “in the home”] *thus* RHU; með  
 hǫðum “among men” STW 4 skildir “shields”] *add. ró “are”* R 4 klofnir “cloven”] klofna “become cloven”  
 U 5 áðr “before”] unz (*norm.*) “until” U 6 ęgi] enn (*wo. doubt corrupt*) U

5 vindǫld “wind-eld”] In H capitalized, marking as new verse.

5 steypisk “tumbles down”] After this word H has a line not found in R or G: *grundir gjalla / gífr fljúgandi (norm.)*  
 “foundations shrill, fiends flying”

6 mun ... þyrma “before ... spare.”] *om. STW*

<sup>a</sup>Whether through incest or treachery. TODO: literary evidence of the phrase *spilla sífum*.

<sup>b</sup>*ver-öld* ‘world’ is literally ‘man-eld’, ‘the eld of man’.

RHG 46 Lęika Míms synir, · ęn mjǫtuðr kyndisk  
 2 at hinu galla · Gjallarhorni;  
 hǫtt blęss Hęimdallr, · horn ’s á lopti;  
 4 męlir Óðinn · við Míms hǫfuð.

Play the sons of Mime, and the Metted is kindled, at [the sounding of] the shrill Horn of Yell. Loudly blows Homedall; the horn is aloft; Weden speaks with the head of Mime.

4 męlir “speaks”] *mey S; nie T both wo. doubt corrupt*

1–4 Lęika ... hǫfuð.] In G ll. 1–2 (*Lęika ... Gjallarhorni*; “Play ... Horn of Yell.”) are missing, and ll. 3–4 (*hǫtt ... hǫfuð*. “High ... head [of Mime.]”) are instead paired with the first two lines of the next v. (*Skęlfir ... losnar*;)

RHG 47 Skęlfir Yggdrasils · askr standandi,  
 2 ymr it aldna tré, · ęn jǫtunn losnar;  
 hręðask allir · á hęlvegum  
 4 áðr Surtar þann · sefi of gleypir.

Quakes the Ash of Ugdrassle, standing; groans the old tree, and the ettin loosens. All are frightened on the Hell-ways, before Surt’s kinsman does devour it.

1–2 Skęlfir ... losnar “Quakes ... loosens.”] *thus* HG; in R the two lines are reversed.

3–4 hręðask ... gleypir “[All] are frightened ... devour [it.]”] *only in H*

RHG 48 Hvat ’s með ǫsum? · hvat ’s með ǫlfum?  
 2 gnýr allr Jǫtunhęimr, · ęsir ’ro á þingi,  
 stynja dvergar · fyr steindurum

4 veggbergs vísir — · vituð ér enn eða hvat?

— What is with the Ease? What is with the Elves? Roars all Ettinham, the Ease are at the Thing. Dwarfs groan before gates of stone, the princes of the wedge-rock—know ye yet, or what?

1 þlfum “Elves”] asynivm “Ossens” U 2 gnýr ... þingi] om. U 3 stęindurum] steins U— -dyrum HWU  
4 veggbergs vísir] om. U 4 veggbergs “wedge-rock”] vegbergs “way-rock” HTW

RH 49 Geyr nú Garmr mjök · fyr Gnipahęlli,  
2 fęstr mun slitna, · ęn Freki rinna;  
fjölð vęit hęn fróða, · framm sé’k lęngra  
4 of ragna røk, · rømm sigtíva.

Barks now Garm loudly before the Gnip-caverns; the rope will tear, and Freck run. Much she knows of learning, forth I see yet further; about the mighty Rakes of the Reins, of the victory-tues.

RHSTW 50 Hrymr ękr austan, · hęfsk lind fyrir,  
2 snýsk Jormungandr · í jötunmóði;  
ormr knýr unnir, · ęn ari hlakkar,  
4 slítr nái nefföl; · Naglfar losnar.

Rim drives from the east, holding his shield before himself; Ermingand writhes about in ettin’s wrath. The worm propels the waves, but the eagle screams: the pale-beak tears corpses; Nailfare loosens.

3 ęn ari hlakkar “but the eagle screams”] ęrn mun hlakka “the eagle will scream” ST

RHSTW 51 Kjóll fęrr austan · koma munu Múspells  
2 of lög lýðir, · ęn Loki stýrir;  
fara fíflmegir · með Freka allir,  
4 þeim es bróðir · Býlęists í fęr.

A ship travels from the east—come will Muspell’s subjects by sea—but Lock steers it. Travel the warlocks all with Freck; with them comes the brother of Bylest [= Lock] along.

RHG 52 Surtr fęrr sunnan · með sviga lévi,

- 2 skínn af sverði · sól valtíva;  
grjótbjörg gnata, · en gífr rata,  
4 troða halir hēlveg, · en himinn klofnar.

Surt comes from the south, with the betrayer of the stick [FIRE]; from the sword shines the sun of the slain-Tues; boulders clash, but the fiends reel; men march on the Hell-ways<sup>L</sup>, but heaven is sundered.

1 Surtr ] Svartr U 3 gífr rata ] guðar hrata "[but] the gods stagger" (*wo. doubt corrupt, young masc. pl. is proof enough.*) U

- RHSTW 53 Þá kómr Hlínar · harmr annarr fram,  
2 es Óðinn fērr · við ulf vega,  
en bani Bēlja · bjartr at Surti;  
4 þá mun Friggjar · falla angan.

Then comes Line<sup>P</sup>'s second sorrow to pass, as Weden goes to strike against the wolf; but the bane of Bellow<sup>P</sup> [= Free], bright, [goes] against Surt; then will Frie's beloved [= Weden] fall.

4 angan ] angantyr R

- RSTW 54 Þá kómr hinn mikli · mōgr Sigfōður,  
2 Víðarr vega · at valdýri;  
lēt hann megi Hveðrungs · mund of standa  
4 hjōr til hjarta; · þá 's hefnt fōður.

Then comes the great lad of Sighfather<sup>P</sup> <= Weden>: Wider, to strike at the murderous beast. He lets his hand plunge the sword into the heart of Whethring<sup>P</sup>'s <= Lock> lad [= Wolf]; then is the father [= Weden] avenged.

1 Þá kómr ... Sigfōður "Then ... Sighfather" ] Gēngr Óðins sonr / við ulf vega "Goes Weden's son against the wolf to fight" G 2 vega ] of veg G

- H 55 Gínn lopt yfir · lindi jarðar,  
2 gapa ýgs kjaptar · orms í hēðum;  
mun Óðins son · eitri móta  
4 vargs at dauða · Víðars niðja.

Yawns over the air the girdle of the earth [= Middenyardsworm]; gape the jaws of the fierce worm in the heights. The venom of the beast will meet Weden's son [= Thunder], after the deaths of Wider's kinsmen [= the Ease].

3 ęitri “venom”] ormi “the worm” H, cf. *Yilfer* 51: “Thunder bears the bane-word from the Middenyardsworm and thence strides away nine paces. Then he falls dead to the earth by the **venom** (ęitri) which the Worm blows on him.” 4 dauða] da... H

1–4 Ginn ... niðja.] Reading taken from Helgason (1971, pp. 13, 44 ff.).

RHSTW

- 56 Þá kómr hinn méri · mögr Hlōðynjar  
2 ęęngr Óðins sonr · við orm vega.  
Drepr af móði · Miðgarðs véurr;  
4 munu halir allir · ęęimstōð ryðja;  
ęęngr fet níu · Fjōrgynjar burr  
6 neppr frá naðri, · niðs okviðnum.

Then comes the renowned lad of Lathyn [= Thunder]: the son of Weden [= Thunder] goes the worm<sup>C</sup> to meet. Middenyard's wigh-ward [= Thunder] strikes out of wrath; all men will clear their homesteads.<sup>a</sup> The son of Firgyn goes nine paces, pained, away from the loathsome adder.<sup>b</sup>

1 Þá kómr] ęęngr G 2 ęęngr ... vega] *Only in R* 3–6 Drepr ... okviðnum] neppr af naðri / niðs okviðnum / munu halir allir / ęęimstōð ryðja, / es af móði drepr / Miðgarðs véurr “[Goes the renowned lad of Lathyn,] pained, away from the loathsome adder. All men will empty their homesteads, when Middenyard's wigh-ward strikes out of wrath.” G

<sup>a</sup>It seems likely that the order found in *Yilfer* is original. After Thunder (appropriately kenned ‘Middenyard's wigh-ward’) is slain, the Ettins take over the lands and make farming impossible. Cf. *Thrim* 18: “Shortly the Ettins will settle Osyard, unless thou thy hammer for thyself dost fetch!”

<sup>b</sup>Thunder, mortally wounded, struggles nine steps away from the Worm before he falls. See note to previous verse.

RHG

- 57 Sól tér sortna, · sökkr fold í mar,  
2 hverfa af himni · ęęðar stjōrnur;  
ęęisar ęęimi · við aldrnara;  
4 lęikr hōr hiti · við himin sjalfan.

The sun does blacken, sinks the fold [EARTH] into the sea; disappear off heaven the clear stars. Rages smoke from the nourisher of life [fire]; licks the high heat heaven itself.

1 sökkr ... mar] This line is very similar to a line of v. 24 in Arnthur ‘earl-scol’d’ Thurthson's Drape of Thurfinn (SkP: Arn *Þorfdr* 24<sup>II</sup>): *sökkr fold í mar dōkkvan* “sinks the fold into the dark sea”. For this reason, *sökkr* ‘sinks’ STW has been chosen over *sígr* ‘descends’ RHU.

- RH      **58**      Geyr nú Garmr mjök · fyr Gnipahelli,  
                  2      fęstr mun slitna, · ęn Freki rinna;  
                       fįlð veit hęn fróða, · framm sé'k lęgra  
                  4      of ragna røk, · rømm sigtíva.

Barks now Garm loudly before the Gnip-caverns; the rope will tear, and Freck run. Much she knows of learning, forth I see yet further; about the mighty Rakes of the Reins, of the victory-tues.

- RH      **59**      Sér hęn upp koma · ęðru sinni  
                  2      jęrð ór ęgi · iðjagrøna;  
                       falla forsar, · flýgr ęrn yfir,  
                  4      sá's à fjalli · fiska veidir.

Sees she come up, a second time: the earth out of the sea, ever green anew. Torrents fall; flies an eagle above, the one who on the fells fish does catch.

- RH      **60**      Finnask ęsir · à Iðavelli  
                  2      ok umb moldþinur · mótkan dōma,  
                       ok minnask þar · à meęindōma  
                  4      ok à Fimbultýs · fornar rúnar.

The Ease find each other on the Idewolds, and about the mighty earth-strip [the Midden-yardsworm] converse, and remember there mighty judgements, and Fimbletue's <Weden's> ancient runes.

- RH      **61**      Þar munu ęptir · undrsamligar  
                  2      gollnar tųflur · í grasi finnask,  
                       þęr's í árdaga · áttar hųfðu.

There will afterwards wondrous golden Tavel-bricks in the grass be found: those which in days of yore they had owned.<sup>a</sup>

<sup>a</sup>Cf. v. 9. The rediscovering of the golden game pieces symbolizes a new golden age.

- RH      **62**      Munu ósánir · akrar vaxa;  
                  2      bųls mun alls batna · mun Baldr koma;



búa Hǫðr ok Baldr · Hropts sigtoptir,  
 4 vęļ valtívar. · Vituð ér ęnn ęða hvat?

Unsown will fields grow; evil will all be bettered; Balder will come. Hath and Balder bedwell the victory-plots of Roft <= Weden>, well, the slain-Tues—know ye yet, or what?<sup>a</sup>

<sup>a</sup>The evil of Hath's slaying Balder will be forgotten as the two peacefully live together.

RH 63 Þà kná Hǫnir · hlautvið kjósa  
 2 ok burir byggva · bróðra tveggja  
 vindheim víðan. · Vituð ér ęnn ęða hvat?

Then does Heener choose the leat<sup>C</sup>-wood,<sup>a</sup> and the sons of two brothers [= Hath and Balder] settle the wide wind-home [HEAVEN]—know ye yet, or what?

2 bróðra tveggja 'of two brothers'] Alternatively *bróðra Tveggja* 'the brothers of Tway <= Weden>', attested in *Yilfer* 6 as *Will*<sup>P</sup> and *Wigh*<sup>P</sup>, but their supposed children are never mentioned, and it is thus more natural to read *tveggja* as the gen. pl. of *tvęir* 'two'.

<sup>a</sup>Restore the bloot and practice divination.

RHG 64 Sal sér hǫn standa · sólu fęgra,  
 2 golli þakðan, · á Gimléi;  
 þar skulu dyggvar · dróttir byggva  
 4 ok umb aldrdaga · ynðis njóta.

A hall she sees standing, fairer than the sun: thatched with gold, on Gemlee; there dutiful men shall dwell, and in their life-days delights enjoy.

1 sér hǫn "she sees"] vęit'k (*norm.*) "I know" G 2 þakðan "thatched"] betra "better [than gold]" ST 2 Gimléi] *metr. emend.* Gimlé (*norm.*) RHG 3 þar "there"] þann "it [shall dutiful men bedwell]" TW

RH 65 Þar kǫmr hinn dimmi · dręki fljúgandi,  
 2 naðr fránn neðan · frá Niðafjǫllum;  
 berr sér í fjǫðrum · —flýgr vǫll yfir—  
 4 Niðhoggr nái; · nú mun hǫn sökkvask."

— Then comes the shadowy dragon flying; the gleaming adder down below from the Nithefells<sup>L</sup>. Nithehewer in his feathers—flying over the field—carries corpses." — Now she will sink!<sup>a</sup>

---

<sup>a</sup>The wallow, referring to herself in third person, descends back down into her grave, whence Woden woke her.

H            X      þá kómr hinn ríki · at regindómi  
               2      oflugar ofan · sá's öllu rēðr.

— Then comes the mighty one, for the great judgement; strong from above, the one who over all things wields.

---

1-2 þá ... rēðr.] This verse is found only in H, in between the last two vv. It is without doubt a late, Christian addition.

The Speeches of Webthrithner  
(*Vafþrúðnismól*)



A wisdom contest poem.

[Weden<sup>P</sup> quoth:]

- 1 Ráð mér nú Frigg · alls mik fara tíðir  
 2 at vitja Vaðprúðnis;  
   forvitni mikla · kveð'k mér á forum stöfum  
 4 við þann hinn alsvinna jötun.

“Counsel me now, Frie<sup>P</sup>, as I desire to travel to visit Webthrithner<sup>P</sup>; greatly curious am I of ancient staves<sup>a</sup> by that all-wise ettin<sup>G</sup>.”

---

<sup>a</sup>Ancient (pieces of) lore; cf. v. 55.

[Frie quoth:]

- 2 Hęima lętja · mynda'k Hęrjaðör  
 2 í gørdum gøða;  
   ęngi jötun · hugða'k jaframman  
 4 sęm Vaðprúðni vesa.

“I would hold the Father of Hosts [= Weden] at home<sup>a</sup> in the yards of the gods, for no ettin [have] I thought to be even-strong with Webthrithner.”

---

<sup>a</sup>lit. perhaps ‘I would dissuade/hinder ... at home’

[Weden quoth:]

- 3 Ejlð ek fór, · fjlð freistaða'k,  
 2 fjlð ek ręynda ręgin;  
   hitt vil'k vita, · hvé Vaðprúðnis  
 4 salakynni sęi.

“Much I travelled, much I tempted, much I tested the Reins<sup>G</sup>. This I wish to know: how the condition of the halls of Webthrithner might be.”

[Frie quoth:]

- 4 Hęill þú farir, · hęill þú aþr komir,  
 2 hęill á sinum sęir;  
   øði þér dugi · hvar's skalt, Adaðör,  
 4 orðum męla jötun.

“Whole journey thou, whole come thou back, whole be thou on thy paths! Thy wisdom avail thee, where thou shalt, Eldfather<sup>P</sup> <= Weden>, words with the ettin exchange.”

5 Fór þá Óðinn · at fręista orðspęki  
2 þess hins alsvinna jötuns;  
at hollu kom, · es átti Hymis faðir;  
4 inn gekk Yggr þegar.

Then journeyed Weden, to try the word-wisdom of that all-wise ettin. To a hall he came, which the father of Hymer<sup>P</sup> [= Webthrithner] owned; shortly Ug<sup>P</sup> <= Weden> walked in.

3 es] ok R 3 Hymis] *metr. emend. after* Finnur Jónsson (1932); Íms R

[Weden quoth:]

6 Heill þú nú, Vafþrúðnir, · nú em'k í holl kominn  
2 á þik sjalfan séa;  
hitt vil'k fyrst vita, · ef fróðr séir  
4 eða alviðr, jötunn.

“Hail thee now, Webthrithner; now am I come into the hall, to gaze upon thy self! This I wish first to know, if learned thou be, or all-wise, ettin.”

[Webthrithner quoth:]

7 Hvat's þat manna, · es í mínum sal  
2 verpumk orði á?  
út þú né kómr · órum hollum frá.  
4 nema þú inn snotrari séir.

“What sort of man is that, who in my hall throws words at me? Out comest thou not from our halls, unless thou be the cleverer.”

[Weden quoth:]

8 Gagnráðr heiti'k, · nú em'k af gongu kominn,  
2 þyrstr til þinna sala;  
laðar þurfi · hef'k lengi farit  
4 ok þinna andfanga, jötunn.

“Gainred<sup>P</sup> I am called, now am I come from walking, thirsty, to thy halls. In need of a welcoming have I travelled for long, and of thy reception, ettin!”

---

1 Gagnráðr] Gangráðr ‘Journey-adviser’ G

[Webthrithner quoth:]

9 Hví þú þá, Gagnráðr, · mēlisk af golfi fyrir?  
 2 far þú í sess í sal;  
 þá skal fręista, · hvárr flęira viti,  
 4 gęstr eða hinn gamli þulr.

“Why then, Gainred, speakest thou from the floor before me? Take a seat in the hall! Then it shall be tried, which of the two might know more; the guest, or the old thyle<sup>C</sup> [I].”

[Gainred quoth:]

10 Öauðigr maðr, · es til auðigs kōmr,  
 2 mēli þarft eða þęgi;  
ofrmēlgi mikil · hygg’k at illa geti  
 4 hvęim’s við kaldrifaðan kōmr.

“An unwealthy man, who to a wealthy one comes, ought to speak the needful or be silent.<sup>a</sup> Great over-speaking, I judge, will bring evil for whomever to a cold-ribbed<sup>b</sup> man comes.”

---

<sup>a</sup>Last line identical to *Higb* 18. The verse on the whole bears close resemblance to that poem.

<sup>b</sup>i.e. ‘cold-hearted, cunning’.

[Webthrithner quoth:]

11 Sęg mér, Gagnráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvé hęstr hętir, · sá’s hverjan dręgr  
 4 dag of dróttmogu.

“Say to me, Gainred, since on the floor I will to try thy fame: What is the horse called, which pulls each day above the sons of the retinue [MEN]?”

[Gainred quoth:]

- 12     Skinfaxi hetir, · es hinn skíra dregr  
       2         ðag of dróttmogu;  
               hesta baztr · þykkir með Hreiðgotum;  
       4         ey lýsir mön af mari.

“Shinefax<sup>P</sup> is called he who pulls the bright day above the sons of the retinue. The best of horses he seems among the Reth-Gots<sup>G</sup>; the mane of that stallion ever shines.”

[Webthriðner quoth:]

- 13     Seg þat, Gagnráðr, · alls á golfi vill  
       2         þíns of freista frama,  
               hvé jór hetir, · sá's austan dregr  
       4         nótt of nýt regin.

“Say this, Gainred, since on the floor I will to try thy fame: What is the steed called, which from the east pulls night above the useful Reins<sup>G</sup>?”

[Gainred quoth:]

- 14     Hrímfaxi hetir, · es hverja dregr  
       2         nótt of nýt regin;  
               méldropa fellir · morgin hverjan;  
       4         þaðan kömr dogg of dala.

“Rimefax<sup>P</sup> he is called, who pulls each night above the useful Reins. Every morning he lets foam fall from his bit<sup>a</sup>; thence comes dew in the dales.<sup>b</sup>”

---

<sup>a</sup>lit. “he fells bit-drops”.

<sup>b</sup>For another explanation of the origin of dew, see

[Webthriðner quoth:]

- 15     Seg þat, Gagnráðr, · alls á golfi vill  
       2         þíns of freista frama,  
               hvé ó hetir, · sú's deilir með jotna sonum  
       4         grund, ok með goðum.

“Say this, Gainred, since on the floor I will to try thy fame; How the river is called, which divides the ground between the sons of ettins and the gods?”



[Gainred quoth:]

- 16 Ífing heitir ó, · es deilir með jotna sonum  
 2 grund, ok með goðum;  
 opin rinna · hón skal umb aldrdaga;  
 4 verðr-at íss á ó.

“Iving<sup>L</sup> the river is called, which divides the ground between the sons of ettins and the gods. Throughout [her] life-days she shall flow open; ice forms not on the river.”

[Webthrithner quoth:]

- 17 Sæg þat, Gagnráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvé vollr heitir, · es finnask vigi at  
 4 Surtr ok hin svósu goð.

“Say this, Gainred, since on the floor I will to try thy fame: How that plain is called, where Surt<sup>P</sup> and the excellent gods find each other at war?”

[Gainred quoth:]

- 18 Vígríðr heitir vollr, · es finnask vigi at  
 2 Surtr ok hin svósu goð;  
hundrað rasta · hann’s á hverjan veg;  
 4 sá ’s þeim vollr vitaðr.

“Wighride<sup>L</sup> is the plain called, where Surt and the cheerful gods find each other at war. A hundred rests<sup>C</sup> it stretches in each direction; for them that plain is marked out.”

[Webthrithner quoth:]

- 19 Fróðr est nú gęstr, · far á bękk jotuns,  
 2 ok męlumk í sessi saman;  
hoðði veðja · vit skulum hollu í  
 4 gęstr, of gęðspęki.

“Learned art thou now, guest, sit down on the ettin’s bench and let us speak on the seat together. Wager a head, shall we two in the hall, guest, over god-wisdom.”

[Gainred quoth:]

- 20      Sæg þat hit eina, · ef þitt óði dugir  
       2      ok þú Vaſþrúðnir vitir,  
             hvaðan jorð of kom · eða upphiminn  
       4      fyrst, hinn fróði jötunn.

“Say the one, if thy wisdom suffices, and thou, Webthritner, knowest: Whence Earth did come, or Up-heaven<sup>L</sup>, first, learned ettin.”

---

1 óði] The first word on fol. 3r. of A; from this point we have the poem in both manuscripts.

[Webthritner quoth:]

- 21      Ór Ymis holdi · vas jorð of sköpuð,  
       2      en ór beinum björg,  
             himinn ór hausi · hins hrimkalda jötuns,  
       4      en ór sveita sér.

“Out of Yimer<sup>P</sup>’s hull was the earth created, but out of his bones the crags; heaven out of the skull of the rime-cold ettin, but out of his blood<sup>a</sup> the sea.<sup>b</sup>”

---

<sup>a</sup>*svēiti* ‘sweat’ is often used to refer to blood.

<sup>b</sup>This v. closely resembles *Grimner* 40–41 TODO.

[Gainred quoth:]

- 22      Sæg þat annat, · ef þitt óði dugir  
       2      ok þú Vaſþrúðnir vitir,  
             hvaðan Máni of kom, · svá’t fęrr menn yfir,  
       4      eða Sól hit sama.

“Say the other, if thy wisdom suffices, and thou, Webthritner, knowest: Whence Moon did come, he that travels over men, or Sun likewise?”

[Webthritner quoth:]

- 23      Mundilfari hętir, · hann’s Mána faðir  
       2      ok svá Solar hit sama;  
             himin hverfa · þau skulu hverjan dag  
       4      oldum at ártali.

“Mundelfare<sup>P</sup> is he called; he is the father of the Moon, and likewise of the Sun. Circle in the heaven shall they every day, for people to tally years.”

[Gainred quoth:]

24    Seg þat þriðja, · alls þik svinnan kveða  
       2        ok þú Vaðprúðnir vitir,  
           hvaðan dagr of kom, · sa's fęrr drótt yfir,  
       4        eða nótt með niðum.

“Say the third, as they call thee wise, and thou, Webthrithner, knowest: Whence the day came, the one that travels over the retinue, or night with the moon-phases?”

[Webthrithner quoth:]

25    Deðlingr heitir, · hann's Dags faðir,  
       2        en Nótt vas Norvi borin;  
           ny ok nið · skópu nýt ręgin  
       4        oldum at ártali.

“Delling<sup>P</sup> is called; he is the father of Day<sup>P</sup>, but Night<sup>P</sup> was born to Narrow<sup>P</sup>. The waxing and waning,<sup>a</sup> did the useful Reins create, for people to tally years.”

---

<sup>a</sup>i.e. the phases of the moon.

[Gainred quoth:]

26    Seg þat fjórða, · alls þik fróðan kveða,  
       2        ok þú Vaðprúðnir vitir,  
           hvaðan vetr of kom · eða varmt sumar  
       4        fyrst með fróð ręgin.

“Say the fourth, as they call thee learned, and thou, Webthrithner, knowest: Whence winter did come, or the warm summer, first among the learned Reins?”

[Webthrithner quoth:]

27    Vindsvafr heitir, · hann's Vetrar faðir,  
       2        en Svôsuðr Sumars.

“Windswoll<sup>P</sup> he is called, he is the father of Winter<sup>P</sup>; but Sosuth<sup>P</sup> of Summer<sup>P</sup>.”

---

1–2 Vindsvallr ... Sumars] Half of the v. seems to be missing.

[Gainred quoth:]

28     Sēg þat fimta, · alls þik fróðan kveða,  
        2         ok þú Vaðprúðnir vitir,  
               hvęrr ása ęlztir · eða Ymis niðja  
        4         yrði í árdaga.

“Say the fifth, as they call thee learned, and thou, Webthrithner, knowest: Who in days of yore became the eldest of the Ease<sup>G</sup>, or of the kinsmen of Yimer [ETTINS]?<sup>a</sup>”

---

<sup>a</sup>Cf. the question on the 9th c. Malt Stone (DR NOR1988;5): huarisi : alistiaša, perhaps *Hvar es inn ęlisti ása?* ‘Who is the eldest of the Ease?’

[Webthrithner quoth:]

29     Ørófi vetra · áðr vęri jorð of sköpuð,  
        2         þá vas Bergęlmir borinn,  
               þrúðgęlmir · vas þess faðir,  
        4         ęn Aurgęlmir afi.

“Uncountable winters before the earth would be created, then Bearyelmer<sup>P</sup> was born. Thrithyelmer<sup>P</sup> was that one’s father, but Earyelmer<sup>P</sup> the grandfather.”

[Gainred quoth:]

30     Sēg þat sétta, · alls þik svinnan kveða,  
        2         ok þú Vaðprúðnir vitir,  
               hvaðan Aurgęlmir kom · með jotna sonum  
        4         fyrst, hinn fróði jötunn.

“Say the sixth, as they call thee wise, and thou, Webthrithner, knowest: Whence Earyelmer came among the sons of ettins, first, learned ettin?”

[Webthrithner quoth:]

31     Ør ęlivógum · stukku ęitrdropar,

2 svá óx unz ór varð jǫtunn;  
 órar éttir · kómu þar allar saman;  
 4 því's þat é alt til atalt.

“Out of the *Ilewaves*<sup>L</sup> splashed venom-drops; thus grew until an ettin emerged. Our lineages came there all together, therefore they are ever wholly fierce.<sup>a</sup>”

---

1–4 Ór ... atalt] *quoted in G*

3–4 órar ... atalt] *om. RA*

---

<sup>a</sup>Over aeons splashing venom-drops combined into a sentient being, Yimer, the ancestor of all Ettins. The account of the poem is not nearly as detailed as that of *Yilfer*.

[Gainred quoth:]

32 Sæg þat sjaunda, · alls þik svinnan kveða,  
 2 ok þú Vafþrúðnir vitir,  
 hvé sá bǫrn gat · hinn baldni jǫtunn,  
 4 es hann hafði-t gýgjar gaman.

“Say the seventh, as they call thee wise, and thou, Webthrithner, knowest: How did that one, the defiant ettin, beget children, when he did not enjoy the pleasure of a troll-woman?”

---

3 baldni] *thus A*; aldni ‘the aged, old’ *Rbreaks alliteration*

[Webthrithner quoth:]

33 Und hendi vaxa · kvǫðu hrímpursi  
 2 mey ok mǫg saman;  
 fǫtr við fǫti · gat hins fróða jǫtuns  
 4 sexhöfðaðan son.

“Neath the arm<sup>a</sup> on the rime-thurse<sup>G</sup>, they said that a maiden and lad grew together. A foot against a foot begot, of the learned ettin, a six-headed son.”

---

<sup>a</sup>lit. ‘hand’.

[Gainred quoth:]

34 Sæg þat óttunda, · alls þik fróðan kveða,  
 2 ok þú Vafþrúðnir vitir,

hvat fyrst of mant · eða fr̥emst of v̥eizt,  
 4 þú est alsviðr j̥otunn.

“Say the eighth, as they call thee learned, and thou, Webthritner, knowest: What thou first rememberest, or foremost knowest? Thou art all-wise, ettin.”

[Webthritner quoth:]

35 Ørófi vetra · áðr v̥eri j̥orð of sk̥oðuð,  
 2 þá vas Bergelm̥ir borinn;  
 þat fyrst of man'k, · es hinn fr̥óði j̥otunn  
 4 á vas lúðr of lagiðr.

“Uncountable winters before the earth would be created, then Bearyelmer was born. That I first remember, when the learned ettin on the tree-trunk was laid.<sup>a</sup>”

---

1–4 Ørófi ... lagiðr] The whole verse is quoted in *Ylfir*.

---

<sup>a</sup>The reference here is obscure. According to the prose of *Ylfir* after the sons of Byre<sup>P</sup> (that is, Weden<sup>P</sup>, Will<sup>P</sup> and Wigh<sup>P</sup>) slew Yimer, so much blood flew from his wounds that all the race of Ettins were drowned, save for Bearyelmer and his family, who survived by getting up on his *lúðr*. In regular prose, *lúðr* usually means ‘trumpet’, but it can also refer to a hollow tree-trunk. Considering the transitive nature of Bearyelmer being laid (*oflagiðr*) on it, it could rather be interpreted as describing a boat burial, in which case the first thing Webthritner remembers would be Bearyelmer’s funeral.

[Gainred quoth:]

36 S̥eg þat níunda, · alls þik svinnan kveða,  
 2 ok þú Vafprúðnir vitir,  
 hvaðan v̥indr of k̥omr · svá't f̥err vág yfir,  
 4 é m̥enn hann sjalfan of s̥ea.

“Say the ninth, as they call thee wise, and thou, Webthritner, knowest: Whence the wind comes, he that travels over the wave; ever men see his self.<sup>a</sup>”

---

<sup>a</sup>Almost certainly a negation has been lost here, men can of course not see the wind.

[Webthritner quoth:]

37 Hr̥esv̥elgr h̥eitir, · es sitr á himins ̥enda,  
 2 j̥otunn í arnar ham;  
 af hans v̥engjum · kveða v̥ind koma

4        alla męnn yfir.

“Rawswallower<sup>P</sup> he is called, who sits at the end of the heavens; an ettin in an eagle’s hame<sup>C</sup>.  
From his wings, they say that the wind comes over all men.”

[Gainred quoth:]

38      Sęg þat tíunda, · alls þú tíva røk  
2        ęll Vafþrúðnir vitr,  
          hvaðan Njörðr of kom · með ása sonum;  
4        hofum ok hęrgum · ręðr hundmęrgum  
          ok varð-at ęsum alinn.

“Say the tenth, since thou of the Rakes of the Tues<sup>P</sup> all, Webthritner, knowest: Whence Nearth<sup>P</sup> did come among sons of the Ease<sup>G</sup>? Of hoves<sup>C</sup> and harrows<sup>C</sup> he rules a hound-many,<sup>a</sup> and he was not begotten to the Ease.”

---

<sup>a</sup>This is probably a reference to the large presence of theophoric place-names relating to Nearth in Norway. Cf. also *Grimner* 16 for Nearth’s connection with harrows.

[Webthritner quoth:]

39      Í Vanaęęimi · skópu hann vís ręgin  
2        ok sęldu at ęislingu ęoðum,  
          í aldar røk · hann mun aptr koma  
4        ęęim með vísu vęnum.

“In Waneham<sup>L</sup>, created him the wise Reins<sup>Ga</sup> created him, and sold him as a hostage to the gods. In the rake of the eld<sup>Cb</sup> he will come back, home among the wise Wanes<sup>G</sup>.”

---

<sup>a</sup>While *ręgin* ‘Reins’ is usually just a synonym of *ęoð* ‘gods’, it seems here to refer specifically to the Wanes, in contrast with the Ease<sup>G</sup>.

<sup>b</sup>i.e. the Rakes of the Reins<sup>P</sup>.

[Gainred quoth:]

40      Sęg þat ęllipta, · hvar ýtar túnum í  
2        ęęęvask hęęjan dag;  
          val þęir kjósa · ok ríða vígi frá,  
4        sitja męir of sáttir saman.<sup>a</sup>

“Say the eleventh: Where men in yards hew away at each other every day? The slain they choose and from the battle ride; [then] they sit more at peace together.”

3 val þeir kjósa ‘the slain they choose’] The same root words are present in *valkyrja* ‘walkirrie’<sup>C</sup>, though those are women, not men.

<sup>a</sup>This and the next v. are damaged in both R and A; R has only this verse, but splits it in two (the 2nd starting with *val*), while A has l. 1 (Ms.: *S. þ. e. XI*) and then jumps to the answer. They have here been reconstructed, but it is possible some lines are still missing. TODO: use edtext instead

[Webthriðner quoth:]

41 Allir einherjar · Óðins túnú*m* í  
2 hoggvask hverjan dag,  
val þeir kjósa · ok riða vígi frá,  
4 sitja meir of sáttir saman.

“All the Ownharriers<sup>G</sup> in Weden’s yards hew away at each other every day. The slain they choose and from the battle ride; [then] they sit more at peace together.”

[Gainred quoth:]

42 Sæg þat tolpta, · hví þú tíva røk  
2 öll Vafbrúðnir vitir,  
frá jötna rúnum · ok allra goða  
4 þú hit sannasta segir,  
hinn alsvinni jötunn.

“Say the twelfth: Why thou, the rakes of the Tues all, Webthriðner, knowest? From the runes<sup>C</sup> of the ettins and of all the gods speakest thou the truest, all-wise ettin.”

[Webthriðner quoth:]

43 Frá jötna rúnum · ok allra goða  
2 ek kann segja satt,  
því’t hvern hef’k heim of komit,  
4 níu kom’k heima · fyr nífhel neðan;  
hinig deyja ór helju halir.

“From the runes of the ettins and of all the gods I can speak truly, for I have come into each Home<sup>C</sup>. Into nine Homes I came beneath Nivelhell<sup>L</sup>; that way die men out of Hell<sup>L</sup>.<sup>a</sup>”



---

<sup>a</sup>Presumably lower underworlds, more severe than the ‘normal’ one. Finnur Jónsson (1932) considers *ór helju* ‘out of Hell’ a later interpolation, presumably for metric reasons, but there is no textual support for it.

[Gainred quoth:]

44    Fjoḷḁ ek fór, · fjoḷḁ freistaḁa’k,  
       2        fjoḷḁ ek reynda regin;  
           hvat lifir manna, · þá’s hinn méra líḁr  
       4        fimbulvetr með firum?

“Much I travelled, much I tempted, much I tested the Reins.<sup>a</sup> What remains of men, when the renowned Fimble-winter<sup>P</sup> passes among people?”

---

<sup>a</sup>Cf. v. 3.

[Webthrithner quoth:]

45    Líf ok Lífþrasir, · en þau leynask munu  
       2        í holti Hoddmímis;  
           morgindöggar · þau sér at mat hafa;  
       4        þaḁan af aldir alask.

“Life<sup>P</sup> and Lifethrasher<sup>P</sup>, but they will hide themselves in Hoardmimer<sup>P</sup>’s wood.<sup>a</sup> Morning-dew [will] they have as their food; thence generations [will] be bred.”

---

<sup>a</sup>Perhaps in the hollowed-out Uggdrassle.

[Gainred quoth:]

46    Fjoḷḁ ek fór, · fjoḷḁ freistaḁa’k,  
       2        fjoḷḁ ek reynda regin;  
           hvaḁan kömr sól · á hinn sléttu himin,  
       4        es þessa hefr Fenrir farit?

“Much I travelled, much I tempted, much I tested the Reins. Whence comes Sun onto the smooth heaven, when Fenrer<sup>P</sup> has this one<sup>a</sup> slain?”

---

<sup>a</sup>i.e. the current incarnation of the sun, as explained in the next v.

[Webthrithner quoth:]

- 47 Eina dóttur · berr alfrøðull,  
 2 áðr hana Fenrir fari;  
 sú skal ríða, · þá's rēgin deyja,  
 4 móður brautir mér.

“One daughter the elf-wheel [SUN] bears before Fenner might slay her. She shall ride—when the Reins die—the maiden, her mother's paths.”

[Gainred quoth:]

- 48 Fjölð ek fór, · fjölð fręistaða'k,  
 2 fjölð ek ręynda rēgin;  
 hveřjar 'ro meyjar, · es líða mar yfir,  
 4 fróðgęðjaðar fara.

“Much I travelled, much I tempted, much I tested the Reins. Which are the maidens that pass over the ocean; learned-minded they go?”

[Webthrithner quoth:]

- 49 Þriar þjóðáar · falla þorp yfir  
 2 meyja Mogþrasis;  
hamingjur ęinar · þér's í hęimi eru,  
 4 þó þér með jotnum alask.

“Three great rivers fall over the settlement of the maidens of Maythrasher; the only Hamings are they in the Home,<sup>a</sup> though they are among the ettins begotten.”

---

<sup>a</sup>In Ettinham, or in the entire world?

[Gainred quoth:]

- 50 Fjölð ek fór, · fjölð fręistaða'k,  
 2 fjölð ek ręynda rēgin;  
 hveřir ráða ęsir · ęignum goða,  
 4 þá's sloknař Surtalogi?

“Much I travelled, much I tempted, much I tested the Reins. Which Ease rule the estates of the gods, when the flame of Surt<sup>P</sup> goes out?”

[Webthrithner quoth:]

- 51 Víðarr ok Váli · byggva vé goða,  
 2 þá's sloknar Surtalogi;  
Móði ok Magni · skulu Mjølni hafa  
 4 Vingnis at vígproti.

“Wider<sup>P</sup> and Wonnell<sup>P</sup> inhabit the wighs<sup>C</sup> of the gods, when the flame of Surt goes out. Mood<sup>P</sup> and Main<sup>P</sup> shall own Millner<sup>P</sup>, when Wingner<sup>P</sup> is too tired to fight.<sup>a</sup>”

---

<sup>a</sup>lit. ‘at Wingner’s fight-exhaustion,’ referring to his death.

[Gainred quoth:]

- 52 Fjölð ek fór, · fjölð fręistaða’k,  
 2 fjölð ek řęynda řęgin;  
 hvat verðr Óðni · at aldrlagi,  
 4 þá's řjufask řęgin?

“Much I travelled, much I tempted, much I tested the Reins. What brings Weden’s life to an end, when the Reins are rent?<sup>a</sup>”

---

<sup>a</sup>Cf. the formulation in *Dreams* 14: *es lauss Loki · liðr ór bęndum // ok ragna řęk · řjufęndr koma*. ‘when loose Lock passes out of his bonds, and at the Rakes of the Reins<sup>P</sup>, the renders come.’

[Webthrithner quoth:]

- 53 Ulfr gleypa · mun Aldafęðr,  
 2 þess mun Víðarr vreka;  
kalda kjapta · hann klyfja mun  
 4 vitnis vígi at.

“The wolf will devour Eldfather<sup>P</sup> <= Weden>; that will Wider avenge. The cold jaws he will cleave, of the Wolf at the battle.”

[Gainred quoth:]

- 54 Fjölð ek fór, · fjölð fręistaða’k,  
 2 fjölð ek řęynda řęgin;  
 hvat męlti Óðinn, · áðr á bál stigi,  
 4 řjalfr í ęyra syni?

“Much I travelled, much I tempted, much I tested the Reins. What spoke Weden, before he would step onto the pyre,<sup>a</sup> himself in the ear of the son?”

<sup>a</sup>Weden did not burn on the pyre, and so the sense must be ‘before he set the pyre alight’.

[Webthrithner quoth:]

55    Ey manngi v̥eit, · hvat þú í árdaga  
       2        s̥agðir í ęyra syni;  
       f̥ęigum munni · m̥ęlta’k mína f̥orna stafi  
       4        ok of ragna r̥ok.  
       Nú við Óðin · deilda’k mína orðsp̥ęki;  
       6        þú est ę v̥ísastr vera.

“Ever no man knows, what thou in days of yore saidst in the ear of the son. With fey<sup>Ca</sup> mouth I spoke my ancient staves<sup>C</sup>, and of the Rakes of the Reins. Now with Weden I shared my word-wisdom<sup>b</sup>; thou art ever wisest of beings.<sup>c</sup>”

1 manngi] manni RA is impossible; a nominative is needed

<sup>a</sup>Webthrithner realizes that he was bound to die (*f̥ęigr* ‘fey’, a word with strong fatalistic connotations) from the moment he proposed the wager (v. 19), as no being can outwit Weden.

<sup>b</sup>The same word-wisdom Weden in v. 5 set out to try.

<sup>c</sup>*verr* literally means ‘husband, man,’ but here surely in the broader sense of ‘(male) being’. For other instances of gods being called men, see TODO.

## Dreams of Balder (*Baldrs draumar*)



In ancient manuscripts only preserved in A, but the poem also survives in later manuscripts in longer form.

- 1      Senn vǫru ęsir · allir á þingi  
2      ok ęsynjur · allar á máli,  
         ok of þat réðu · ríkir tívar:  
4      hví vęri Baldri · ballir draumar.

Soon were the Ease<sup>G</sup> all at the Thing<sup>C</sup>, and the Ossens<sup>G</sup> all at speech, and of this counseled the mighty Tues<sup>G</sup>:<sup>a</sup> why for Balder were baleful dreams.

---

<sup>a</sup>Identical to *Thrim* 13.

- 2      Upp reis Óðinn, · aldinn gautr,  
2      ok hann á Sleipni · sǫðul of lagði,  
         reiš niðr þaðan · niðhęljar til;  
4      mǫtti hvelpi, · þeim's ór hęlju kom.

Up rose Weden—the aged Geat—and he on Slapner<sup>P</sup> the saddle did lay; rode down thence to Nivelhell<sup>L</sup>; met the whelp that out of Hell came.

- 3      Sá vas blóðugr · of brjóst framan,  
2      ok galdrs fǫður · gól oflęgi,  
         framm reiš Óðinn, · foldvegr dunði,  
4      hann kom at hǫu · Hęljar ranni.

That one was bloody on the front of the chest, and at the father of galder<sup>C</sup> [= Weden] for a long time bayed.—Forth rode Weden, the fold-way [EARTH] resounded;<sup>a</sup> he came to the high house of Hell.

---

<sup>a</sup>A similarity may be noted with the description of Thunder<sup>P</sup>'s riding in *Harvest-long* 14: *dunði [...] mána vęgr und hǫnum* 'the moon's way [HEAVEN] [...] resounded beneath him') and *Thrim* 20; see there for more.

- 4      Þá reiš Óðinn · fyr austan dyrr,  
2      þar's hann vissi · vǫlu lęði;  
         nam hann vittugri · valgaldr kveða,  
4      unz nauðug reis, · nás orð of kvað:

Then rode Weden east of the door, there as he knew the wallow's grave; he took to sing a corpse-galder<sup>Ca</sup> for the witchcraft-skilled woman, until forced she rose, a corpse's words did speak:

<sup>a</sup>An incantation to wake her up; cf. *Highb* TODO spell section.

5 „Hvat 's manna þat · mér ókunnra,  
2 es mér hefr aukit · erfitt sinni;  
vas'k snifin snévi, · ok slęgin regni  
4 ok drifin döggu, · dauð vas'k lengi.“

“What sort of man is that, unknown to me, who has caused for me this toilsome walk?<sup>a</sup> I was snowed by snow and struck by rain, and sprayed with dew;<sup>b</sup> dead was I for long.”

<sup>a</sup>i.e. out of the grave.

<sup>b</sup>Cf. *HHund II* 47–48 (TODO).

[Weden quoth:]

6 „Vegtamr heiti'k, · em'k Valtams sonr,  
2 sęę mér ór heľju, · ek ór heľmi mun,  
hveim eru þękkir · baugum sánir?  
4 flet fagrliga · flóuð eru golli.“

“Waytame I am called, I am Waltame's son. Tell me about Hell—I will [tell] about the world; for whom are the benches sown with highs<sup>C</sup>; the fair rooms are flooded with gold.”

[Wallow quoth:]

7 „Hér stęndr Baldri · of brugginn mjęðr,  
2 skírar veigar, · liggr skjęldr yfir,  
ęn ásmęgir · í ofvéni;  
4 nauðug sagða'k, · nú mun'k þęgja.“

“Here stands brewed for Balder mead, pure draughts—a shield lies over;<sup>a</sup> but the os-lads [Ease] [stand] in great suspense; forced I spoke, now I will be silent.”

<sup>a</sup>Shields covering casks of mead is a common trope.



[Weden quoth:]

- 8 „Þegjat vǫlva, · þik vil'k fregna,  
2 unz 's alkunna, · vil'k ęnn vita,  
hvęrr mun Baldri · at bana verða,  
4 ok Óðins son · aldri ręna?“

“Be not silent, wallow! Thee I wish to ask; until all is known I wish to know further: Who will for Balder become the bane, and Weden's son [= Balder] rob of life?”

[Wallow quoth:]

- 9 „Hǫðr berr hǫvan · hróðrbaðm þinig,  
2 hann mun Baldri · at bana verða,  
ok Óðins son · aldri ręna;  
4 nauðug sagða'k, · nú mun'k þęgja.“

“Hath<sup>P</sup> bears the high, renowned beam [MISTLETOE] thither; he will for Balder become the bane, and Weden's son [= Balder] rob of life; forced I spoke, now I will be silent.”

[Weden quoth:]

- 10 „Þęgjat vǫlva, · þik vil'k fregna,  
2 unz 's alkunna, · vil'k ęnn vita,  
hvęrr mun hęipt Hęði · hęfnt of vinna,  
4 eða Baldrs bana · á bál vega?“

“Be not silent, wallow! Thee I wish to ask; until all is known I wish to know further: Who will for the evil-doing get revenge on Hath, or bear onto the pyre Balder's bane [= Hath]?”

[Wallow quoth:]

- 11 „Rindr berr Vála · í vestrsǫlum,  
2 sá mun Óðins sonr · ęinnęttir vega,  
hǫnd of þvęrat · né hǫfuð kęmbir,  
4 áðr á bál of berr · Baldrs andskota;  
nauðug sagðak, · nú munk þęgja.“

“Rind bears Wonne<sup>P</sup> in the western halls; that one will, Weden's son, one night old, fight. His hand he washes not, nor head combs, before onto the pyre he bears Balder's opponent [= Hath]; forced I spoke, now I will be silent.”

---

<sup>a</sup>Note the similarity with *WSpae* 34–35 and the irregularity of the verse length, which may suggest that a line (most likely 2) has been inserted.

[Weden quoth:]

- 12 „Þegjat vǫlva, · þik vil’k fregna,  
 2 unz ’s alkunna, · vil’k ęnn vita,  
 hveřjar ’ró meřjar, · es at muni gráta  
 4 ok á himin verpa · halsaskautum?“

“Be not silent, wallow! Thee I wish to ask; until all is known I wish to know further: Which are the maidens that weep as they wish, and onto heaven throw their throat-corners?<sup>a</sup>”

---

<sup>a</sup>Wat mean...

[Wallow quoth:]

- 13 „Estat Vegtamr, · sem ek hugða,  
 2 hęldr est Óðinn, · aldinn gautr.“  
 „Estat vǫlva · né vís kona,  
 4 hęldr est þriggja · þursa móðir.

“Thou art not Waytame, as I thought; rather art thou Weden, the aged Geat!”—“Thou art not a wallow<sup>C</sup>, nor a wise woman; rather art thou of three Thurses<sup>G</sup> the mother!”

[Weden quoth:]

- 14 „Hęim ríð Óðinn · ok hróðigr ves,  
 2 svá komit manna · meřirr aprt á vit,  
 es lauss Loki · líðr ór bǫndum  
 4 ok ragna rǫk · rjúfęndr koma.“

“Ride home Weden, and be renowned!<sup>a</sup> So may no other man come again to visit [me], when loose, Lock passes out of his bonds, and [at] the Rakes of the Reins<sup>P</sup>, the renders come.<sup>b</sup>”

---

<sup>a</sup>A sarcastic statement, the sense being: “Your renown, Weden, will not save you.”

<sup>b</sup>The *rjúfęndr* ‘renders’ are presumably Surt and Lock with his children, as described in *WSpae* 40 ff. The root *rjúf-* ‘CV: to break, rip up, break a hole in’ is also used in this context in *Webbithner* TODO: *þá’s rjúfask řęgin* ‘when the Reins<sup>G</sup> are rent’, *Grimner* 4, *Lock* TODO and *Sigbdrive* TODO: *unz (of) rjúfask řęgin* ‘until the Reins are rent’, all of which attest to this formula. Related is likely also.

Late verses in paper manuscripts? TODO



# The Speeches of the High One (*Hávamól*)



The **Speeches of the High One** is the second poem of **R**, which is also the only ancient manuscript in which it is attested. Several verses are however cited in other places, such as *Eyv Hák* (TODO: formatting) 21 and *FbrS* TODO.

The poem as it currently comes down to us hardly seems like a single composition, much rather like a grab bag of traditional verses and poems associated with the god Weden. It combines two separate advice-poems with verses concerning Weden's love adventures, runes and spells. Little unites these various strands other than their speaker.

Following previous authors, I identify several such strands, excepting various lone insert-verses. In this edition each of them is given a separate, short introduction:

- 1–79 The Guest-strand, containing practical life advice placed within a frame narrative of a guest arriving at a homestead.
- 81–89 Other verses of advice, mostly composed in *Fornwordslaw*.
- 90–109 Weden's love adventures, advice for love and seduction.
- 110–135 The Speeches of Loddfathomer (*Loddfáfnismól*), advice given to Loddfathomer.
- 136–144 The Rune-tally (*Rúnatal*), various verses relating to runes.
- 145–163 The Leed-tally (*Ljóðatal*), Weden's listing of 18 spells.
- 164 Final verse, composed when the poem as we have it was assembled.

Whatever their origins, it is clear from the final verse that they have been thought of as a single work, but it is notable that this verse, which also contains the title *Hávamól* 'Speeches of the High One', is highly metrically irregular. It has likely been composed by the person who assembled the disparate elements listed above into one text.

## The Guest-strand

The Guest-Strand (Old Norse: *Gestapáttir*) is possibly the finest work in Norse poetry. Sadly, its structure has been obscured by various inserted and possibly displaced verses. My hope is to shed some light on the original vision behind the poem, while as usual not changing the order of verses as they appear in the only surviving witness manuscript.

The poem moves through many elements of life, but in a poetically almost seamless way. To move from one topic to another, the poet often employs transitions where a verse recalls the structure of the previous one, but with a new subject. This is particularly evident in verses 4–5 and 10–11.

The strand begins with a verse encouraging travellers to be wary of entering strange houses without first spying out who is inside (1), after which a voice inside of a farmstead

(possibly Weden?) announces that a guest is waiting to be let in (2). The same speaker then lists several things which the newly arrived guest needs from the host, namely: fire, food and clothes (3), water, a towel, a great welcome, a good reception, an opportunity to speak and silence in return (4).

After this focus shifts to the conduct of the wanderer, with an introductory verse explaining that he needs wit (specifically *manwit*<sup>C</sup> (*manvit*); see Index), lest he become a laughing-stock (5). He should be silent but attentive, and choose his words carefully (6–7). He should be confident in himself and his own decisions, and not rely too much on the opinions of others (8–9), since there is nothing better one may bring along on the journey than much *manwit* (10).

Here the advice moves to the subject alcohol. Where the best thing one may bring along on the journey is *manwit*, the worst is too much ale (11). It is not as good as men call it (12) since it “robs [them] of their senses”. It is even personified as a “heron of forgetfulness” (13). Thusly drinking round is best when the participants do not drink too much, but rather regain their senses afterwards (14).

Without a transition the poet moves to war.

- 1     Gáttir allar · áðr gangi framm  
 2             of skoðask skyli,  
               of skyggnask skyli;  
 4     því't óvíst 's at vita, · hvar óvinir  
              sitja á flēti fyrir.

All doorways—before one might go forth—should be watched, should be spied at; for uncertain 'tis to know, where enemies sit on the benches inside.

---

2 of skoðask skyli] *om.* G

- 2     Gefendr hēilir, · gęstr 's inn kominn,  
 2             hvar skal sitja sjá?  
              mjök es bráðr · sá's á bronðum skal  
 4             síns of fręista frama.

Hail the givers,<sup>a</sup> a guest is come in! Where shall this one sit? Very impatient is he, who on the fires shall try his distinction.<sup>b</sup>

---

<sup>a</sup>The hosts.

<sup>b</sup>Possibly referring a Norwegian folk custom, wherein a guest would sit down on the wood-pile outside of the door, waiting until being let in. See further TODO SOME ARTICLE on this custom. The speaker thus announces to the hosts that a frozen, wet and tired guest has arrived and currently sits impatiently on the wood-pile, and ought to be taken in.



- 3    Elds es þor̥f · þeim's inn es kominn  
 2        ok á knéi kalinn,  
       matar ok váða · es manni þor̥f,  
 4        þeim's hefr of fjall farit.

Of fire is there need for the one who is come in, and cold about the knees; of food and of clothing is there need for the man who over the fell has fared.

- 4    Vats es þor̥f · þeim's til verðar kōmr,  
 2        þer̥ru ok þjóðlaðar,  
       góðs of óðis, · —ef sér geta mētti—  
 4        orðs ok endrþogu.

Of water is there need for the one who comes for a meal; of a towel and of a great welcome; of a good reception—if he might get one—of speech, and of silence in return.<sup>a</sup>

---

<sup>a</sup>There is a well thought-out linear progression throughout this verse. The guest must first wash himself, then dry himself with a towel, then be welcomed to sit and eat at the table and speak with the host. The host has done his part, and now it is the guest's turn. This nicely leads the transition to the following verses, where the proper conduct of the guest (first in speech, and then in various other areas) is discussed.

- 5    Vits es þor̥f · þeim's víða ratar;  
 2        dēlt es heima hvát;  
       at augabragði · verðr sá's ekki kann  
 4        ok með snotrum sitr.

Of wit is there need for the one who widely roams; everything is easy at home. A laughing-stock<sup>a</sup> becomes he who nothing knows, and among the clever sits.

---

<sup>a</sup>An idiom, *augabragði* lit. 'twinkling of an eye, moment'.

- 6    At hyggjandi sinni · skyli-t maðr hrósinn vesa,  
 2        heðr getinn at geði,  
       þá's horskr ok þogull · kōmr heimisgarða til,  
 4        sjaldan verðr víti vorum.  
       því't óbrigðra vin · fēr þú aldrigi,  
 6        an manvit mikit.

Of his thinking should man not be boastful; rather guarding of his senses, when sharp and silent he comes to a homestead; sudden injury seldom strikes the wary, (for thou gettest never an unfickler friend, than much manwit<sup>C</sup>.)

5–6 því ... mikit] The shift in person from third to second, along with the abnormal verse length (six lines instead of four), indicates that this is an insertion.

7      Hinn vari gęstr, · es til verðar kęmr,  
2           þunnu hljóði þęgir;  
          ęyrum hlýðir, · ęn augum skoðar,  
4           svá nýsisk fróðra hvęrr fyrir.

The wary guest—when for a meal he comes—with thin heed shuts up.<sup>a</sup> With ears he heeds, but with eyes observes; so pries each learned man about.

<sup>a</sup>i.e. is in attentive silence.

8      Hinn es sęll, · es sér of getr  
2           lof ok líknstafi;  
          óðęlla es við þat, · es ęiga skal  
4           annars brjóstum í.

The one is blessed, who for himself gets praise and staves of grace. Uneasy 'tis regarding that which one shall own in another's breast.

9      Sá es sęll, · es sęalfr of á  
2           lof ok vit meðan lífir;  
          því't ill rọð · hęfr maðr opt þęgit  
4           annars brjóstum ór.

That one is blessed, who himself owns praise and wits while he lives, for ill counsels has man oft taken out of another's breast.

10     Byrði þętri · berr-at maðr brautu at,  
2           an sé manvit mikit;  
          auði þętra · þykkir þat í ókunnum stað;  
4           slíkt es válaðs vera.

A better burden bears man not on the road than much manwit. In an unknown place it seems better than wealth; such is the refuge of the impoverished.

- 11    Byrði bętri · berr-at maðr brautu at,  
       2        an sé manvit mikit;  
               vegnest verra · vegr-a vęlli at,  
       4        an sé ofdrykkja ęls.

A better burden bears man not on the road than much manwit. Worse provision he drags not along on the plain<sup>a</sup> than a too great drink of ale.

---

<sup>a</sup>*vęllr* 'plain, (uncultivated) field' is repeated in vv. 38 and 49. It is easily understood that the heaths and plains of Iron Age Norway were particularly unsafe places, where a traveller needed to keep his wits with him lest he fall victim to robbers or murderers.

- 12    Es-a svá gótt, · sęm gótt kveða,  
       2        ęl alda sonum;  
               því't fęra vęit, · es fęira drekkr,  
       4        síns til ęęðs gumi.

'Tis not so good, as good they say, ale for the sons of men; for the less he knows, as the more he drinks, man of his own senses.

- 13    Óminnisęgri ęęitir, · sá's yfir ęlðrum þrumir,  
       2        hann stelr ęęði guma;  
               þess fęgls fjęðrum · ęk fjętraðr vas'k  
       4        í garði Gunnlaðar.

The heron of forgetfulness is called he who above ale-feasts hovers; he robs men of their senses.<sup>a</sup> With that bird's feathers I was fettered in the yards of Guthlathe.

---

<sup>a</sup>Here drunkenness is personified as a bird, a "heron of forgetfulness".

- 14    ęlr ęk varð, · varð ęfręlvi,  
       2        at hins fróða Fjalars;  
               því es ęlðr bazt, · at aptr of ęęimtir  
       4        hvęrr sitt ęęð gumi.

Drunk I became—I became the drunkest by far—at the learned Fealer's [home]. Thus is an ale-feast best, as each man recovers his senses.

- 15    Þagalt ok hugalt · skyli þjóðans barn  
       2        ok vígdjarft vesa;  
       glaðr ok reifr · skyli gumna hvęrr,  
       4        unz sinn bíðr bana.

Silent and thoughtful should the ruler's child be, and battle-bold. Glad and cheerful should each man be, until he suffer his bane.

- 16    Ósnjallr maðr · hyggsk munu ey lifa,  
       2        ef við víg varask;  
       en elli gefr hōnum · engi frið,  
       4        þótt hōnum gęirar gefi.

The unvalorous man thinks he will forever live, if he of war is wary; but old age gives him no peace, although spears might give [him].<sup>a</sup>

---

<sup>a</sup>He might have been spared by the spears, but death will still find him. The underlying meaning seems to be that since death is unavoidable it is better to live bravely, even if one risks dying in battle, than to live cowardly and die of old age. This verse connects well to the ancient view of the 'straw-death'.

- 17    Kópir aglapi, · es til kynnis kōmr,  
       2        þylsk hann umb eða þrumir;  
       alt es sęnn, · ef sylg of getr,  
       4        uppi es þá gęð guma.

Gapes the oaf when to visit he comes; he mumbles about or loiters. All at once—if a sip he gets—are the senses of the man exposed.

- 18    Sá einn vęit, · es víða ratar  
       2        ok hęfr hjǫlð of farit,  
       hvęrju gęði · stýrir gumna hvęrr,  
       4        sá es vitandi 's vits.

He alone knows, who widely roams, and has travelled much: his own senses does each man control, who is aware of his wits.

- 19     Haldi-t maðr á keri, · drekki þó at hófi mjöð,  
        2         mēli þarft eða þegi;  
            ókynnis þess · vār þik ęngi maðr,  
        4         at gangir şnimma at şofa.

Man ought not to hold onto the cask, yet drink a fitting serving of mead; he ought to speak the needful or shut up.<sup>a</sup> For that uncouthness will no man blame thee, that thou go early to sleep.

---

<sup>a</sup>Identical to a certain verse in *Webbtrithner* TODO: which one

- 20     Gróðugr halr, · nema ęðs viti,  
        2         etr sér aldrtrega;  
            opt fēr hlógis, · es með horskum kōmr,  
        4         manni hęimskum magi.

The gluttonous man—unless he know his sense—eats himself a life-sorrow. Oft the belly—when among the sharp he comes—brings a foolish man ridicule.

- 21     Hjarðir þat vitu, · nēr heim skulu,  
        2         ok ganga þá af graşi;  
            ęn ósviðr maðr · kann ęvagi  
        4         síns of mál maga.

Herds know when homewards they shall [turn], and then part from the grass; but an unwise man never knows the measure of his own belly.

- 22     Vesall maðr · ok illa skapi  
        2         hlér at hvívetna;  
            hitki hann vęit, · es vita þyrpti,  
        4         at hann es-a vamma vanr.

The wretched man, and the ill-spirited, laughs at whatever. This he knows not, which he might need to know: he is not free of blemishes.

- 23      Ósviðr maðr · vakir umb allar nētr  
              2      ok hygg̃r at hvívetna;  
              þá es móðr, · es at morni kōmr;  
              4      alt es víl sēm vas.

The unwise man is awake for all nights, and thinks of whatever. Then he is weary when the morning comes; [his] trouble is all as it was.

- 24      Ósnotr maðr · hyggr sér alla vesa  
              2      viðrhléjendr vini;  
              hitki hann fiðr, · þótt þeir of hann fár lesi,  
              4      ef með snotrum sitr.

The unclever man thinks all who laugh with him friends. This he finds not, that they speak poorly of him, if among the clever he sits.

- 25      Ósnotr maðr · hyggr sér alla vesa  
              2      viðhléjendr vini;  
              þá þat fiðr · es at þingi kōmr,  
              4      at á formélendr faa.

The unclever man thinks all who laugh with him friends. Then he finds—when to the Thing<sup>C</sup> he comes—that he has spokesmen<sup>a</sup> few.

---

<sup>a</sup>Men ready to take his side.

- 26      Ósnotr maðr · þykkisk alt vita,  
              2      ef á sér i vó veru;  
              hitki hann vçit, · hvat hann skal við kveða,  
              4      ef hans freista firar.

The unclever man seems to know everything if he takes refuge in a nook. This he knows not, what he shall say in return if men test him.

- 27      Ósnotr maðr, · es með aldir kōmr,  
              2      þat 's balt at hann þegi;

4        engi þat veit, · at hann ekki kann,  
              nema hann méli til mart.  
 6        veit-a maðr, · hinn's vetki veit,  
              þótt hann méli til mart.

The unclever man, when among people he comes, 'tis best that he shut up. None knows that he nothing knows, unless he speak too much. Man knows not, who nothing knows, although he speak too much.<sup>a</sup>

---

<sup>a</sup>That is, mindless speech will not make him any wiser.

28      Fróðr sá þykkisk, · es fregna kann,  
 2        ok segja hit sama,  
              eyvitu leyna · megu yta synir  
 4        því es gengr of guma.

Learned seems he who can ask and answer the same. Naught may the sons of men conceal of that<sup>a</sup> which goes about a man.

---

<sup>a</sup>Rumours and gossip.

29      Örna melir, · sá's éva þegir,  
 2        staðlausu stafi;  
              hraðmelt tunga, · nema haldendr egi,  
 4        opt sér ógótt of gelr.

Quite enough speaks he—who never shuts up—utterings of absurdity. A quick-spoken tongue—unless it be held in place<sup>a</sup>—oft sings evil [into being] for itself.

---

<sup>a</sup>lit. 'unless holders own it' or 'unless it own holders'. The 'holders' may perhaps refer to the teeth holding the tongue in places.

30      At augabragði · skal-a maðr annan hafa,  
 2        þótt til kynnis komi;  
              margr fróðr þykkisk, · ef freginn es-at  
 4        ok nái þurrfjallr þruma.

As a laughing-stock shall man not have another, although he come to visit. Many a one seems learned if he is not asked, and manages to loiter about dry-skinned.<sup>a</sup>

---

2 þótt “although”] Perhaps an error? *es* ‘when’ would surely work better in context.

---

<sup>a</sup>This sense of *fall* is apparently almost non-existent in Old Norse literature, but compare Swedish *ffäll* ‘scale (on fish and reptiles)’. The meaning is in any case figurative, equivalent to the English “get one’s feet wet”.

31     Fróðr þykkisk · sá’s flóttu tēkr  
       2            gęstr at gęst hęðinn;  
           vęit-a gęrla · sá’s of verði glissir,  
       4            þótt með gręmum glami.

Learned seems he who takes to flight<sup>a</sup> when a guest at a guest is scoffing. He knows not clearly, who grins above the food, that he with fiends be prattling.

---

<sup>a</sup>Probably not literally, rather “pulls back, does not take part”.

32     Gumnar margir · erusk gagnholli,  
       2            ęn at virði vrekask;  
           aldar róg · þat mun ę vesa;  
       4            órir gęstr við gęst.

Many men are loyal to each other, but over a meal drive each other away. The strife of mankind will that ever be; guest raves against guest.

33     Árliga verðar · skyli maðr opt fáa,  
       2            nema til kynnis komi;  
           sittr ok snópir, · lętr sęm solginn sé,  
       4            ok kann fregna at fęu.

An early meal should man oft get, unless he come to visit: he sits and idles haplessly, makes as if starved, and can ask about little.

34     Afhvarf mikit · es til ills vinar,  
       2            þótt á brautu húi,  
           ęn til góðs vinar · liggja gagnvegir,  
       4            þótt hann sé firr farinn.



A great detour 'tis to a wicked friend, although he on the highway live; but to a good friend lie the shortest ways, although he far gone be.

35     Ganga skal, · skal-a gęstr vesa  
        2        ęy í ęinum stað;  
        ljúfr verðr lęiðr, · ef lęngi sitr  
        4        annars flętjum á.

One shall go; shall not be a guest forever in one place. The loved becomes loathed if for long he sits on another's benches.

---

3 ljúfr verðr lęiðr 'the loved becomes loathed']

36     Bú es bętra, · þótt lítit sé,  
        2        halr es hęima hvęrr;  
        þótt tvęr gęitr ęigi · ok ęaugręptan sal,  
        4        þat es þó bętra an bón.

A dwelling is better, though small it be: each is a warrior at home. Though two goats he own, and a cord-roofed hall, that is yet better than begging.

37     Bú es bętra, · þótt lítit sé,  
        2        halr es hęima hvęrr;  
        blóðugt es hjarta · þęim's þiðja skal  
        4        sér í mál hvęrt matar.

A dwelling is better, though small it be: each is a warrior at home. Bloody is the heart of the one who shall beg for himself each meal of food.

38     Vópnum sínum · skal-a maðr vęlli á  
        2        feti ganga framarr;  
        því't óvíst 's at vita, · nęr verðr á vegum úti  
        4        gęirs of þorf guma.

From his weapons shall man on the plain not take one step further; for uncertain 'tis to know, when on the ways outside, man comes in need of a spear.

---

2 *feti ganga framarr* ‘take one step further’] Cf. *Lock* 1: *svát einugi feti gangir framarr*, ‘so that thou not take one step further’.

39 Fann’k-a mildan mann · eða svá matar góðan,  
 2 at veri-t þiggja þegit;  
 eða síns fear · svági [...],  
 4 at þeð se laun, ef þegi.

I found not a generous man, or one so good of meat<sup>C</sup>, that a gift were not accepted; or one of his fee<sup>C</sup> so not [...], that the rewards were loathed, if he accepted [them].<sup>a</sup>

---

1 *matar góðan* ‘good of meat’] A Viking Age expression; see Index.

3 [...] It is doubtless that a word has been lost here; the meter and sense require it. Finnur Jónsson (1932) suggests *glöggvan* ‘miserly, stingy’, giving a litotes ‘so not stingy’, i.e., ‘so generous’.

---

<sup>a</sup>No man is so generous that he would refuse a gift presented to him, nor loathe receiving a favour as thanks for his generosity.

40 Féar sins, · es fengit hefr,  
 2 skyli-t maðr þorf þola;  
 opt sparir leiðum · þat’s hefr ljúfum hugat;  
 4 mart gengr verr an varir.

Of his own fee<sup>C</sup>, which he has earned, should man not suffer need. Oft one saves for the loathed what was meant for the loved; many a thing goes worse than one expects.

41 Vópnum ok voðum · skulu vinir gleðjask;  
 2 þat ’s á sjölfum synst;  
 viðrgefendr ok endrgefendr · erusk vinir lengst,  
 4 ef þat biðr at verða vel.

With weapons and garments shall friends gladden each other; that is most seen on oneself.<sup>a</sup> Mutual givers and return-givers are friends for the longest, if it<sup>b</sup> is to last long.

---

<sup>a</sup>i.e. in one’s own lived experience.

<sup>b</sup>The friendship.

42 Vin sinum · skal maðr vinr vesa,

- 2 ok gjalda gjof við gjof;  
hlátr við hlátri · skyli hólðar taka,  
4 en lausung við lygi.

With his friend shall man be a friend, and reward gift against gift; laughter against laughter should men take, but duplicity against lie.

- 43 Vin sínum · skal maðr vinr vesa,  
2 þeim ok þess vin;  
en óvinar síns · skyli engi maðr  
4 vinar vinr vesa.

With his friend shall man be a friend, with him and his friend; but with his enemy's, should no man, friend's friend be.

- 44 Veiðt, ef þú vin átt, · þann's þú vel trúir  
2 ok vilt af hönnum gótt geta,  
geði skalt við þann · ok gjofum skipta,  
4 fara at finna opt.

Know: if thou have a friend, one on which thou well trust, and wilt receive good from: thoughts and gifts shalt thou exchange with him; travel to see find oft.

- 45 Ef þú átt annan, · þann's þú illa trúir,  
2 vilt af hönnum þó gótt geta,  
fagrt skalt mæla, · en flátt hyggja  
4 ok gjalda lausung við lygi.

If thou have another, one on which thou badly trust, and wilt yet receive good from: fairly shalt thou speak, but falsely think, and pay duplicity against lie.

- 46 Þat 's enn umb þann, · es þú illa trúir  
2 ok þér es grunr at geði,  
hléja skalt við þeim · ok of hug mæla;  
4 glík skulu gjöld gjofum.

'Tis yet regarding that one, on which thou badly trustest, and who causes thy senses doubt:<sup>a</sup>  
laugh shalt thou with him, and speak with care; rewards shall be equal to gifts.<sup>b</sup>

<sup>a</sup>lit. "and for thee is doubt in senses".

<sup>b</sup>Equivalent to the last line of the previous v. ("reward duplicity against lie").

47      Ungr vas'k forðum, · for'k einn saman,  
2           þá varð'k villr vega;  
            auðigr þóttumk, · es annan fann'k,  
4           maðr es manns gaman.

Young was I once, I travelled alone; then I became lost about the ways. Wealthy I thought myself when another one I found; man is the pleasure of man.

48      Mildir fróknir · menn bazt lifa,  
2           sjaldan sút ala;  
            ósnjallr maðr · uggir hvarvetna,  
4           sýtir é gløggr við gjofum.

Generous, bold men live the best; seldom they nourish sorrow. The unvalorous man is frightened by whatever; ever the stingy man laments at gifts.<sup>a</sup>

<sup>a</sup>Refer back to v. 39; after receiving a gift, one was culturally obliged to give something back.

49      Váðir mínar · gaf'k velli at  
2           tveim trémönnum;  
            rekkr þat þóttusk, · es rípt hofðu;  
4           neiss es nokkviðr halr.

My garments I gave on the plain, to two tree-men. Champions they seemed when cloaks they had; shameful is the naked warrior.<sup>a</sup>

<sup>a</sup>One of the hardest verses in the poem. After much thought I consider the probable sense to be that the clothes make the warrior; under expensive gear a thin tree-man might be hiding, and likewise even a strong man (I see the choice of the word *halr* 'warrior' rather than the more neutral *maðr* 'man, person' as intentional) when naked and facing a heavily armoured opponent becomes as vulnerable as the 'tree-man' on the plain.

50      Hrørnar þoll, · sú's stendr þorpi á,

- 2 hlýrat henni borkr né barr;  
 svá es maðr, · sá's manngi ann;  
 4 hvat skal hann lengi lifa?

Wilters the pine that stands on the yard; shields her not bark nor needle. So is the man who loves none; for what shall he live for long?

- 51 Eldi heitari · brinnr með illum vinum  
 2 friðr fimm daga,  
 en þá sloknar, · es hinn setti kómr,  
 4 ok versnar allr vinskapr.

Hotter than fire burns peace among bad friends, for five days<sup>C</sup>;<sup>a</sup> but then goes out when the sixth one comes, and all the friendship worsens.

---

<sup>a</sup>A reference to the five-day week (see also v. 74); the number is symbolic. See further Index.

- 52 Mikit ęitt · skal-a manni gefa;  
 2 opt kaupir sér í litlu lof,  
 með holfum hleif · ok með hollu ķeri  
 4 fekk ek mér félaga.

Much at once shall one not give a man; oft one buys oneself praise for little. With half a loaf and an awry cask, I got me a companion.

- 53 Litilla sanda, · litilla sęva,  
 2 lítil eru gęð guma;  
 því't allir menn · urðu-t jafnspakir;  
 4 holf es old hvar.

Of small sands, of small seas; small are the senses of man. For all have not become evenly foreseeing; half is each man.<sup>a</sup>

---

<sup>a</sup>Where shores are small, seas are small. Compared to the power of the natural forces man is but a grain of sand in the desert, a drop of water in the sea. His wisdom will always be half, that is, incomplete. This verse nicely sets up the following three.

- 54 Meðalsnotr · skyli manna hvęrr,

Middle-clever should each man be; never too clever. For those men 'tis fairest to live, who know well enough.

Middle-clever should each man be; never too clever. The clever man's heart is seldom gladdened, if he is all-clever that owns [it].

Middle-clever should each man be; never too clever. His own orlay<sup>C</sup> ought none to know  
 ahead; his is the most sorrowless mind.<sup>a</sup>

<sup>a</sup>Who knows not his fate. It is fitting that Weden would say this, having knowledge of the inevitable destruction of the world and himself.

Fire by fire burns until it burnt is; flame is kindled from flame. Man by man becomes known for speech, but the too dull by his delusion.

58    Ár skal rísa, · sá's annars vill  
       2        fé eða fjor hafa;  
       sjaldan liggjandi ulfr · lér of getr,

4 né sofandi maðr sigr.

Early shall rise he who another's fee<sup>C</sup> or life will have. Seldom does the lying wolf get a thigh, or the sleeping man victory.

59 Ár skal rísa, · sá's á yrkjendr fáa,  
2 ok ganga síns verka á vit;  
mart of dvǫlr · þann's umb morgin sefr,  
4 halfr es auðr und hvotum.

Early shall rise he who owns workers few, and go his work to meet. Much is kept back from him who in the morning sleeps; half the wealth is due to the brisk.<sup>a</sup>

---

<sup>a</sup>Half of a man's wealth is due to his briskness.

60 Þurra skíða · ok þakinna néfra,  
2 þess kann maðr mjöt,  
ok þess viðar, · es vinnask megi  
4 mál ok missæri.

Of dry planks and of thatching birch bark: thereof man knows the measure—and of that firewood which may be used for a season and half-year.<sup>a</sup>

---

<sup>a</sup>Over the winter.

61 Þvegin ok mettr · ríði maðr þingi at,  
2 þótt hann sé-t vǫddr til vǫl;  
skúa ok bróka · skammisk engi maðr  
4 né hests in heldr,  
þótt hann hafi't góðan.

Washed and filled ought man to ride to the Thing, although he might not be dressed too well; of his shoes and breeches ought no man to be ashamed, nor indeed of his horse, (although he might not have a good one.)

---

5 þótt ... góðan "although ... good one"] As Finnur Jónsson (1932) points out, surely a late insertion. Whoever made it was not aware of the rules of the *Leed-meter*, interpreting the c-line as a *Fornwordslaw* a-line, and then insreting the supposed b-line.

- 62     Snapir ok gnafir, · es til sévar kømr,  
       2         orn á aldinn mar;  
               svá es maðr, · es með morgum kømr  
       4         ok á formélendr fáa.

Shuffles and stoops—when to the sea it comes—the eagle on the aged ocean. So is the man, as among the many comes, and has spokesmen few.

- 63     Fregna ok sęja · skal fróðra hvęrr,  
       2         sá's vill hęitinn horskr;  
               ęinn vita · né annarr skal,  
       4         þjóð vęit ef þrír 'ró.

Ask and speak shall each learned man, who wishes to be called sharp; one shall know, but not another: thirty<sup>a</sup> know if there are three.

---

<sup>a</sup>þjóð lit. 'people, nation'; cf. *Scold* (TODO): þjóð eru þrír tígir "thirty are a people".

- 64     Ríki sitt · skyli ráðsnotra  
       2         hvęrr í hófi haða;  
               þá hann þat finnr, · es með fróknum kømr,  
       4         at ęngi es ęinna hvatastr.

His power should each counsel-clever man use in moderation; then he finds it—when among the bold he comes—that none is the briskest of all.<sup>a</sup>

---

<sup>a</sup>i.e., every man has his match. For the expression compare particularly *Wals* TODO þviat hvęrr sa, er með maugum kemr, ma þat finna eitthvert sinn, at einge er einna hvatastr "for each one who comes among the many must at some point find that none is the briskest of all."

- 65     Orða þęira, · es maðr oðrum sęgir,  
       2         opt hann gjöld of getr.

For those words which man to another says, he oft gets recompense.

- 66     Mikilsti snimma · kom'k í marga staði,  
       2         ęn til síð í suma;



4      ól vas drukkit, · sumt vas ólagat;  
sjaldan hittir leiðr í lið.

Much too early I came to many places, and too late to some. The ale was drunk, at other times yet unbrewed;<sup>a</sup> seldom finds the loathsome man his place.

---

<sup>a</sup>lit. “some [of it] was unbrewed”

67    Hér ok hvar · myndi mér heim of boðit,  
2            ef þyrpta’k at mólungi mat,  
            eða tvau lér hengi · at hins tryggva vinar,  
4            þar’s ek hafða ęitt etit.

Here and there would I to a home be invited, if at no meal-time I needed food; or [if] two hams would hang at the trusty friend’s [home], where I one had eaten.<sup>a</sup>

---

<sup>a</sup>Not everyone is hospitable, especially with regards to food, which was valuable and had to be closely counted among subsistence farmers. The poet notes that even a “trusty friend” (might be sarcastic) would invite him to eat at his house more often if he brought more food than he ate.

68    Eldr es baztr · með yta sonum  
2            ok sólar sýn,  
            hęilyndi sitt, · ef hafa náir,  
4            án við lost at lifa.

Fire is best among the sons of men, and the sight of the sun; one’s good health—if he manage to keep it—and living without vice.

69    Es-at maðr alls vesall, · þótt sé illa hęill,  
2            sumr es af sonum sęll,  
            sumr af fręndum, · sumr af fę órnú,  
4            sumr af verkum vęl.

Man is not all wretched, though he of poor health be: someone is blessed by sons, someone by kinsmen, someone by ample fee<sup>C</sup>, someone by works done well.

70    Bętra es lifðum, · ok sęllifðum,

2            ey getr kvikr kú;  
             eld sá'k upp brinna · auðgum manni fyr,  
 4            en úti vas ðauðr fyr ðurum.

'Tis better with the living, and the blessed living: ever gets the quick<sup>a</sup> a cow.<sup>b</sup> A fire<sup>c</sup> I saw  
 burning high for a wealthy man, but outside he was dead before the door.

---

<sup>a</sup>i.e. the living.

<sup>b</sup>A reference to the cattle-based economy (see also v. 76), the cow being used as a metonym. The meaning is that  
 new opportunities always present themselves.

<sup>c</sup>His funeral-pyre.

71        Haltr ríðr hrossi, · hjǫrð rekr handarvanr,  
             2            daufr vegr ok ðugir;  
             blindr es betri, · an breñdr séi;  
             4            nýtr manngi nás.

A halt man rides a horse; a handless drives a herd; a deaf fights and avails. Blind is better  
 than be burnt; no man has use for a corpse.

72        Sonr es betri, · þótt sé síð of alinn  
             2            eptir ginginn guma;  
             sjaldan bautarsteinar · standa brautu nér,  
             4            nema ręisi niðr at nið.

A son is better, although he late be born after a passed-on man<sup>a</sup>; seldom beat-stones<sup>b</sup> near  
 the highway stand, save by kinsman for kinsman raised.

---

<sup>a</sup>i.e. after the father is dead.

<sup>b</sup>Large menhirs raised as memorial stones, later and especially in Upland decorated with Runic inscriptions.

73        Tvęir 'ro ęins hęjar, · tunga es hofuðs bani;  
             2            mér 's í heðin hvęrn · handar vęni.

Two are of one host;<sup>a</sup> the tongue is the head's bane;<sup>b</sup> in every cloak I expect a hand.

---

1-2 Tvęir ... vęni] Whole v. undoubtedly a later insertion, the divergent meter is proof enough.

---

<sup>a</sup>*hęrjar* gen. sg. of *hęrr* ‘host’ may alternatively be read as the nom. pl. meaning ‘harriers, raiders,’ present in *ęinhęrjar* (Ownharriers<sup>p</sup>). Thus ‘two are the destroyers of one (i.e. the person)’.

<sup>b</sup>The tongue and the head are part of the same body and need each other, yet the former often leads to the demise of the latter. — For this phrase cf. especially the Old Swedish Heathen Law (Läffler 1879): *Faldr þan orð havr giuit · Glępr orða vęrstr · Tungu bouuðbani · Liggi i vęildum acri* ‘Falls the one who has given the word—wickedness is the worst of words; the tongue the head’s bane-man—may he lie in an unpaid field (i.e. no weregild will be paid for him).’

- 74    Nótt verðor fęginn, · sá’s nesti trúir,  
       2        skammar ’ro skips ráar,  
               hverf es haustgríma;  
       4        fjólð of viðrir · á fimm døgum,  
               ęn męir á mánaði.

At night he rejoices, who can rely on his provisions; short are the ship’s sailyards;<sup>a</sup> fickle is the autumn night. The weather shifts much in five days<sup>c</sup>,<sup>b</sup> but more in a month.

---

<sup>a</sup>TODO: Write about the varying interpretations (Finnur, Cleasby, Skp) of this line.

<sup>b</sup>See note to v. 51 and Index.

- 75    Vęit-a hinn, · es vętki vęit,  
       2        margr verðor af aurum api;  
               maðr es auðigr, · annarr óauðigr,  
       4        skyli-t þann yítka yáar.

The one knows not, who nothing knows: many a man becomes by treasures the fool.<sup>a</sup> A man is wealthy, another not wealthy; one oughtn’t to curse him for his woe.

---

2 af aurum ] ‘aflaðrom’ *ms*.

---

<sup>a</sup>For *api*, here “fool”, see *ape*<sup>c</sup>.

- 76    Dęyr fę, · dęyja fręndr,  
       2        dęyr sјalfr hit sama;  
               ęn orðstírr · dęyr aldrigi  
       4        hvēim’s sér góðan getr.

Fee<sup>c</sup> dies, kinsmen die, oneself dies the same;<sup>a</sup> but a word-glory never dies, for whomever gets himself a good one.

---

<sup>a</sup>The power of this succinct merism may be less clear to the modern reader. In Germanic Iron Age society a man's wealth was reckoned by how many heads of cattle (for which compare particularly English *chattel* 'tangible, movable property' and the etymology of *capital*) he owned, and his social power by the number of able male relatives ready to side with him in conflict. The meaning is thus: all your power will pass away, and so too must you. — For poetic analogues, see West (2007, pp. 99 ff.).

- 77     Deyr fé, · deyja fréndr,  
        2         deyr sjafr hit sama;  
                ek veit einn · at aldrigi deyr:  
        4         dómr of dauðan hværn.

Fee dies, kinsmen die, oneself dies the same. I know one that never dies: the Doom<sup>C</sup> over each man dead.

- 78     Fullar grindr · sá'k fyr Fitjungs sonum,  
        2         nú bera þeir vánar völ;  
                svá es auðr · sém augabragð,  
        4         hann es valtastr vina.

Full pens I saw for the sons of Fitting; now they carry the staff of hope.<sup>a</sup> So is wealth like the twinkling of an eye; it is the ficklest of friends.

---

<sup>a</sup>A beggar's staff.

- 79     Ósnotr maðr, · es eignask getr  
        2         fé eða fljóðs munuð;  
                metnaðr hönur þróask, · en manvit aldrigi;  
        4         framm gengr hann drygt í dul.

The unclever man, if he gets to own fee or a girl's grace: his conceit flourishes, but never his manwit; far he goes forth in delusion.

**A stand-alone insert verse. It would fit better later on.**

- 80     Þat es þá reynt, · es þú at rúnum spyrr · hinum reginkunnum,

- 2 þeim's gērðu ginnręgin  
ok fǣði fimbulþulr;  
4 þá hęfr hann bazt, ef hann þęgir.

Then that is proven of which thou inquires the runes, the ones born of the Reins, those which the gin-Reins<sup>G</sup> made, and the Fimblethyle <= Weden> painted. (Then he has it best, if he shuts up.)

---

1 hinum ręinkunnum 'the ones born of the Reins'] This expression also appears on the Noleby stone. TODO

### A few verses, mostly in *Fornwordslaw*.

- 81 At kveldi skal dag lęyfa, · konu es bręnnd es,  
2 męki es ręyndr es, · męy es gęfin es,  
įs es yfır kęmr, · ęl es drukkit es.

At evening shall one praise day, a woman when she is burned, a sword when it is tried, a maiden when she is given,<sup>a</sup> ice when one crosses over, ale when it is drunk.

---

<sup>a</sup>i.e. in marriage.

- 82 Į vindi skal við hęggva, · veðri á sę róa,  
2 myrkri við man spjalla, · męrg eru dags augu,  
á skįp skal skriðar orka, · ęn á skjęld til hlįfar,  
4 męki til hęggs, · ęn męy til kossa.

In wind shall one cut wood, in storm row on the sea, in darkness meet with a maiden; many are the eyes of day. A ship shall one have for its speed, but a shield for shelter; a sword for striking, but a maiden for her kisses.

- 83 Við ęld skal ęl drekka, · ęn á įsi skríða,  
2 magran mar kaupa, · ęn męki saurgan,  
hęima hęst fęita, · ęn hund á búi.

By fire shall one drink ale, and on the ice skate; buy a meager stallion, and a rusty sword; fatten the horse at home, and the hound in the household.

- 84    Meyjar orðum · skyli manngi trúa,  
       2        né því's kveðr kona;  
       þvít á hverfanda hvéli · vöru þeim hjörtu sköpuð,  
       4        brigð í brjóst of lagið.

The words of a maiden should no man believe, nor that which a woman sings. For on a spinning wheel were their hearts shaped; fickleness in their breasts was laid.

3 þvít] *om. FbrS*    3 vöru] *er FbrS*    3 hjörtu sköpuð] *hjarta skapat FbrS*    4 brigð] *ok brigð FbrS*    4 lagið] *'laginn' FbrS*

3–4 þvít ... lagið] Quoted in slightly divergent form in *FbrS* (Thott 1768 4<sup>ox</sup>, fol. 210r): “*And then he remembered the ditty which had been composed about loose women: [...]*”

- 85    Brestanda boga, · brinnanda loga,  
       2        gínanda ulfi, · galandi kröku,  
       rýtanda svíni, · rótlausum viði,  
       4        vaxanda vági, · vellanda katli,

The bursting bow, the burning flame, the gaping wolf, the crowing crow, the roaring swine, the rootless tree, the waxing wave, the swelling kettle,

- 86    fljúganda fleiini, · fallandi böru,  
       2        ísi einnétum, · ormi hringløgnum,  
       brúðar þeðmólum · eða brotnu sverði,  
       4        hjarnar leiiki · eða barni konungs, sjúkum kalfi, · sjalfráða þrēli,  
       völu vilmēli, · val nýfēldum.

the flying spear, the falling billow, the one-night old ice, the coiled-up serpent, the bed-speeches of a bride, or the broken sword, the play of a bear, or the child of a king, the sick calf, the freed slave, the kind word of a wallow, newly felled corpses.

- 87    Akri ársónum · trúi engi maðr,  
       2        né til snimma syni;  
       veðr rēðr akri, · en vit syni;  
       4        hétt es þeira hvárt.

An early sown field ought no man to trust, nor too early<sup>a</sup> a son. The weather rules the field, but the wits the son; there is risk to both of them.

<sup>a</sup>i.e. in life.

- 88    Bróðurbana sínum · þótt á brautu móti,  
       2    húsi halfbrunnu, · hęsti alskjótum,  
       þá 's jór ónýtr, · ef ęinn fótr brotnar;  
       4    verðr-it maðr svá tryggr · at þessu trúi ǫllu.

His brother's bane-man—though on the highway they meet,—a half-burned house, an all-fleet horse: then is the steed useless, if one foot breaks. There may be no man so trusting, that he trust in all this.

### Regarding the love of women, and Woden's failed love-adventures.

- 89    Svá 's fríðr kvinna · þęira's flátt hyggja,  
       2    sęm aki jó óbryddum · á ísi hólum  
       tęitum, tvévetrum · ok sé tamr illa,  
       4    eða í byr óðum · hęiti stjórnlausu,  
       eða skyli haltr hęnda · hręin í þáfalli.

So is the peace of women—those who falsely think—like one rode an unshod horse on slippery ice—a merry one, two winters old, and badly tamed; or in mad wind tacked a rudderless [ship], or [as] should a halt man catch a reindeer on a thawing mountain.

- 90    Bert nú męli'k, · því-at bęði vęit'k,  
       2    brigðr es karla hugr konum,  
       þá fęgrst męlum, · es flást hyggjum;  
       4    þat tęlir horska hugi.

Plainly I now speak, for I know both [sides]: fickle are men's hearts towards women. We then speak the most fairly, when the most falsely we think; that entices sharp minds.

- 91    Fagrt skal męla · ok fę bjóða,  
       2    sá's vill fljóðs ǫst fáa,  
       líki lęyfa · hins ljósa mans,

4           sá f̥ēr, es fr̥íar.

Fairly shall speak, and offer fee<sup>C</sup>, he who will earn a girl's love; praise the body of the light-skinned maiden; he gets, who woos.<sup>a</sup>

---

<sup>a</sup>That is, 'he who woos her gets her'.

92      Ástar firna · skyli ęngi maðr  
2           annan aldrigi;  
          opt f̥aa á horskan, · es á heĩmskan né f̥aa,  
4           lostfagrir litir.

91

93      Eyvitar firna, · es maðr annan skal,  
2           þess es of margan ęęngr guma;  
          heĩmska ór horskum · ęęrir h̥olða sonu  
4           sá hinn m̥átki m̥unr.

92

94      Hugr ęinn þat v̥eit, · es býr h̥jarta n̥ér,  
2           ęinn es hann sér of s̥efa;  
          øng es s̥ótt verri · hv̥eim s̥notrum manni  
4           an sér øngu at ūna.

The mind alone knows what lives close to the heart; each one's mind is his own. No ailment is worse for any clever man, than to be content with nothing.

95      Þat þá řęyndak, · es í řęyri sat'k,  
2           ok v̥etta'k m̥íns m̥unar,  
          hold ok h̥jarta · vas mér hin horska m̥ér,  
4           þęygi hana at h̥ęldr h̥ęf'k.

That I then discovered, as I sat in the reed, and awaited my pleasure. Flesh and heart was for me the wise maiden, TODO.





- 100    Auk nér morni, · es vas'k ęnn of kominn,  
                  2        þá vas saldrótt of sofin;  
                  grey ęitt þá fann'k · hinnar góðu konu  
                  4        bundit bęðjum á.

And by morning, when I was come again, then was the hall-people asleep. A lone bitch I then found, owned by the good woman, bound on the beds.

- 101    Mǫrg es góð mér, · ef gorva kannar,  
                  2        hugbrigð við hali;  
                  þá þat ręynda'k, · es hit ráðspaka  
                  4        tęygða'k á flérðir fljóð.  
                  hóðungar hvęrrar · lęitaði mér hit horska man  
                  6        ok hafða'k þess vętki vífs.

100

- 102    Hęima glaðr · ok við gęsti ręifr,  
                  2        sviðr skal of sik vesa;  
                  minnigr ok mólugr, · ef vill margfróðr vesa;  
                  4        opt skal góðs geta;  
                  fimbulfambi hęitir, · sás fátt kann sęgja;  
                  6        þat es ósnotrs aðal.

101

- 103    Hinn aldna jǫtun sóttak, · nú em'k aptr of kominn;  
                  2        fátt gat'k þęgjandi þar;  
                  mǫrgum orðum · męlta'k í minn frama  
                  4        í Suttungs solum.

The old ettin I sought, now am I come back; I got little silence there. Many words I spoke to my furtherance, in the halls of Sutting.

- 104    Gunnlǫð mér of gaf · gollnum stóli á

- 2        drykk hins dýra mjaðar;  
 11l iðgjöld · lét'k hana eptir hafa  
 4        síns hins hçila hugar.  
           (síns hins svára sefa).

103

- 105     Rata munn · létumk rúms of fáa  
 2        ok of grjót gnaga;  
       yfir ok undir · stóðumk jotna vegir,  
 4        svá hætta'k hofði til.

104

- 106     Vel keypts hlutar · hef'k vel notit;  
 2        fás es fróðum vant;  
       Óðrerir · nú upp 's kominn  
 4        á alda vé jaðars.

105

- 107     Ifi es mér á, · at véra'k enn kominn  
 2        jotna gøðum ór,  
       ef Gunnlaðar né nytá'k, · hinnar góðu konu,  
 4        es lögðumk arm yfir.

I have doubt, of whether I were yet come out of the yards of the Ettins, if Guthlathe I had not used, that good woman, whom I laid my arm over.

- 108     Hins hindra dags · gingu hrímpursar  
 2        (Háva ráðs at fregna,  
           Háva høllu í,  
 4        at Bolverki spurðu, · ef véri með böndum kominn  
           eða hefði hönum Suttungr of sóit.

107

109 Baugēð Óðinn · hygg at unnit hafi,  
2 hvat skal hans tryggðum trúa?  
Suttung svikvinn · hann lét sumbli frá  
4 ok gróttu Gunnlōðu.

A high-oath<sup>C</sup> I ween that Weden has sworn; how shall one trust his truces? He let Sutting walk betrayed from the feast, and Guthlathe made to weep.

## The Speeches of Loddfathomer

*Loddfáfnismól.* Advice given to Loddfathomer.

110 Mál's at þylja · þular stóli á;  
2 Urðar brunni at  
sá'k ok þagða'k, · sá'k ok hugða'k,  
4 hlýdda'k á manna mál;  
of rúnar heyrða'k dóma, · né umb rǫðum þögðu  
6 Háva hǫllu at,  
Háva hǫllu í  
8 heyrða'k segja svá:

"Tis time to thill<sup>C</sup>, upon the chair of the thyle<sup>C</sup>. At the well of Weird, I saw and I was silent: I saw and I pondered: I heeded the matters of men. Of runes I heard them speak, nor about counsels were they silent, at the hall of the High One <= Weden> [= Walhall], in the hall of the High One, I heard [them] say thus:<sup>4</sup>

<sup>a</sup>The speaker, describing himself as a thyle (*þulr* ‘sage, chanter of memorized poetry’), says that he will relate what he has heard said at the hall of the High One <= Weden> [= Walhall]. Considering the location, it seems almost certain that the giver of this advice was Weden<sup>P</sup>. The receiver of the advice, Loddfathomer<sup>P</sup> (see Index for etymologies), is otherwise unknown.

111 R̥ðumk þér Loddfáfnir, · at þú r̥ð nemir,  
2        n̥jóta munt ef n̥emr,  
     þér munu g̥ð ef g̥etr:  
4 n̥ótt þú r̥s-at, · nema á n̥jóns séir,  
     eða leitir þér innan út staðar.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: At night thou rise not, unless at scouting thou be, or TODO

112     Róðumk þér Loddfáfnir, · at þú róð nemir,  
           2        njóta munt ef nemr,  
                   þér munu góð ef getr:  
           4     f̊jolkunnigri konu · skal-at-tu í f̊aðmi sofa,  
                   svá at hon lyki þik l̊iðum.  
           6     Hón svá gerir · at þú gáir eigi  
                   þings né þjóðans m̊áls;  
           8     mat þú vill-at · né manskis gaman  
                   f̊err þú sorgafullr at sofa.

111

113     Róðumk þér Loddfáfnir, · at þú róð nemir,  
           2        njóta munt ef nemr,  
                   þér munu góð ef getr:  
           4     annars konu · t̊eyg þér aldrigi  
                   eyrarúnu at.

112

114     Róðumk þér Loddfáfnir, · at þú róð nemir,  
           2        njóta munt ef nemr,  
                   þér munu góð ef getr:  
           4     á f̊jalli eða f̊irði, · ef þik f̊ara tíðir,  
                   f̊ask-tu at virði vel.

113

115     Róðumk þér Loddfáfnir, · at þú róð nemir,  
           2        njóta munt ef nemr,  
                   þér munu góð ef getr:

- 4    illan mann · lát aldrigi  
       óhopp at þér vita.  
 6    af illum manni · fét þú aldrigi  
       gjöld hins góða hugar.

114

- 116    Ofarla bíta · sá'k einum hal  
       2    orð illrar konu,  
       fláróð tunga · varð hónum at fjorlagi  
       4    ok þeygi of sanna sok.

115

- 117    Róðumk þér Loddfáfnir, · at þú róð nemir,  
       2    njóta munt ef nemr,  
       þér munu góð ef getr:  
       4    veizt ef vin átt, · þann's vel trúir,  
       far þú at finna opt.  
       6    því't hrísi vex · ok hóu grasi  
       vegr, es vétki trøðr,

116

- 118    Róðumk þér Loddfáfnir, · at þú róð nemir,  
       2    njóta munt ef nemr,  
       þér munu góð ef getr:  
       4    vin þinum · ves þú aldrigi  
       fyrri at flaumslitum.  
       6    sorg etr hjarta, · ef þú segja né náir  
       einhverjum allan hug.

117

- 119    Róðumk þér Loddfáfnir, · at þú róð nemir,

- 2        njóta munt ef nemr,  
          þér munu góð ef getr:  
 4        góðan mann · teyg þér at gamanrúnum  
          ok nem líknargaldr meðan lífir.

118

- 120      Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2        njóta munt ef nemr,  
          þér munu góð ef getr:  
 4        orðum skipta · þú skalt aldri  
          við ósvinna apa.

119

- 121      Af illum manni · mundu aldri  
 2        góðs laun of geta,  
       en góðr maðr · mun þik gerva mega  
 4        líknfastan at lofi.

120

- 122      Sifjum es þá blandit · hværr es segja réðr  
 2        ęinum allan hug;  
       alt es betra · an sé brigðum at vesa:  
 4        es-a sá vinr es vilt ęitt sęir.

121

- 123      Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2        njóta munt ef nemr,  
          þér munu góð ef getr:  
 4        þrimr orðum senna · skal-at-tu þér við verra mann,  
          opt hinn betri bilar.  
 6        þá's hinn verri vegr.

122

- 124 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 skósmiðr þú verir · né skeptismiðr,  
 nema sjölfum þér séir.  
 6 Skór 's skapaðr illa · eða skapt sé rangt,  
 þá 's þér bols beðit.

123

- 125 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 hvars þú bol kant, · kveð þér bolvi at  
 ok gefat þínum fjöndum frið.

124

- 126 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 illu fæginn · ves þú aldrigi,  
 en lát þér at góðu getit.

125

- 127 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 upp líta · skal-at-tu í orrostu  
gjalti glíkir · verða gumna synir  
 6 síðr pitt of heylli halir.



126

- 128    Róðumk þér Loddfáfnir, · at þú róð nemir,  
       2        njóta munt ef nemr,  
               þér munu góð ef getr:  
       4    Ef vilt þér góða konu · kvēðja at gamanrúnum  
               ok fā fognuð af,  
       6    fogru skalt heita · ok láta fast vesa;  
               leiðisk manngi gótt ef getr.

127

- 129    Róðumk þér Loddfáfnir, · at þú róð nemir,  
       2        njóta munt ef nemr,  
               þér munu góð ef getr:  
       4    varan bið'k þik vesa · ok eigi ofvaran,  
               ves þú við ql varastr, · ok við annars konu  
       6    ok við þat hit þriðja, · at þjófar né leiði.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Wary I ask thee to be, and not too wary; be wariest with ale, and with another man's woman, and with the third, that thieves do not outplay [thee].

- 130    Róðumk þér Loddfáfnir, · at þú róð nemir,  
       2        njóta munt ef nemr,  
               þér munu góð ef getr:  
       4    at háði né hlátri · haf þú aldrigi  
               gęst né ganganda.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: In mockery or laughter have thou never a guest nor wanderer.

- 131    Opt vitu ógǫrla, · þeir's sitja inni fyr,

2       hvęrs þęir 'ro kȳns es koma;  
 es-at maðr svá góðr · at galli né fylgi,  
 4       né svá illr at ęinugi dugi.

130

132    Róðumk þér Loddfáfnir, · at þú rōð nemir,  
 2       njóta munt ef nemr,  
       þér munu góð ef getr:  
 4    at hórur þul · hlę þú aldrigi,  
       opt 's gótt þat's gamlir kveða,  
 6    opt ór skorpum þęlg · skilin orð koma  
       þęims hangir með hóm  
 8       ok skollir með skróm,  
       ok váfir með vilmogum.

131

133    Róðumk þér Loddfáfnir, · at þú rōð nemir,  
 2       njóta munt ef nemr,  
       þér munu góð ef getr:  
 4    gęst þú né gęyj-a · né á grind hrękir;  
       get þú vōluðum vęl.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Bark not at a guest, nor spit at the gate;<sup>a</sup> furnish the impoverished well.

---

<sup>a</sup>Behind which the guest stands, waiting for the farmer to open.

134    Ramt es þat tré, · es rīða skal  
 2       ollum at upploki;  
       baug þú gef · eða þat biðja mun  
 4       þér lęs hvęrs á liðu.

133

- 135    Róðumk þér Loddfáfnir, · at þú róð nemir,  
       2        njóta munt ef nemr,  
               þér munu góð ef getr:  
       4        hvars ql drekkir · kjós þér jarðar megin,  
               því't jorð tekr við qldri, · en qldr við sóttum,  
       6        eik við abbindi, · ax við fjolkyngi,  
               holl við hyrógi; · heiptum skal mána kvęðja,  
       8        bęiti við bitsóttum, · en við bolvi rúnar;  
               fold skal við flóði taka.

For earth takes against drunkenness, but fire against sickness; oak against dysentery, the ear [of corn] against sorcery, bearded rye against hernia, in conflicts shall one invoke the moon.  
 TODO

## The Rune-Tally

These verses are labelled as *Rúnatal's þáttir* (The strand of the Runecount) in younger Eddic paper manuscripts. Many give an archaic, pagan impression. It is as if they were drawn from the lips of an Odinic priest.

- 136    Vęit'k at ek hekk · vindga meįði á  
       2        nętr allar niu,  
               gęiri undaðr · ok gefinn Óðni,  
       4        sjalfr sjolfum mér,  
               á þeim męiði, · es manngi vęit,  
       6        hvers af rótum rinnr.

I know that I hung on the windy beam, for all of nine nights; wounded by spear and given to Weden—myself to myself—on that beam, which no man knows, of whose roots it runs.

- 137    Við hlęifi mik sęldu-t · né við hornigi;  
       2        nýsta'k niðr, · nam'k upp rúnar,  
               ępandi nam, · fell'k apr þaðan.

With loaf they gladdened me not, nor with any horn. I peered down, I took up the runes, screaming I took; I fell back thence.

- 138     Fimbulljóð níu · nam'k af hinum frégja syni  
           2         Bolþorns, Bestlu fōður,  
                   ok ek drykk of gat · hins dýra mjaðar  
           4         ausinn Óðreri.

Nine fimble-songs I learned from the famous son of Balethorn<sup>P</sup>, the father of Bestle<sup>P</sup>—and a drink I got, of that expensive mead poured to Woderearer<sup>P</sup>.<sup>a</sup>

---

<sup>a</sup>This verse fits poorly here and is almost certainly an insert. It mentions *ljóð* '(magical) songs, incantations' rather than runes, and has nothing to do with Woden's hanging on the tree.

- 139     Þá nam'k frévask · ok fróðr vesa  
           2         ok yaxa ok vel hafask;  
                   orð mér af orði · orðs lēitaði  
           4         yerk mér af yerki yerks.

Then I took to thrive, and be learned, and grow and have it well. A word for me of a word a word sought out; a work for me of a work a work.<sup>a</sup>

---

<sup>a</sup>Each good word and deed was followed by another.

- 140     Rúnar munt finna · ok ráðna stafi,  
           2         mjök stóra stafi,  
                   mjök stinna stafi,  
           4         es fáði fimbulþulr  
                   ok gęðu ginnręgin  
           6         ok ręist Hroptr ragna.

Runes<sup>C</sup> wilt thou find, and interpreted staves: very large staves, very stiff staves, which Fimblethyle<sup>P</sup> <= Weden> painted, and the gin-Reins<sup>G</sup> made, and Roft <= Weden> of the Reins carved.

---

6 ragna 'of the Reins' ] 'rōgna' R

- 141     Óðinn með ósum, · ęn fyr ólfum Dáinn,  
           2         Dvalinn dvergum fyr,  
                   Ásviðr jōtnum fyr,  
           4         ek ręist sjalfr sumar.

Weden<sup>P</sup> among the Ease<sup>G</sup>, but for the Elves<sup>G</sup> Downen<sup>P</sup>; Dwollen<sup>P</sup> for the Dwarfs<sup>G</sup>; Onswith<sup>P</sup> for the Ettins; I myself carved some.<sup>a</sup>

<sup>a</sup>The identity of the speaker is not clear.

- 142    Vei<sup>z</sup>t, hvé rísta skal? · Vei<sup>z</sup>t, hvé ráða skal?  
       2    Vei<sup>z</sup>t, hvé fáa skal? · Vei<sup>z</sup>t, hvé fręista skal?  
           Vei<sup>z</sup>t, hvé biðja skal? · Vei<sup>z</sup>t, hvé blóta skal?  
       4    Vei<sup>z</sup>t, hvé sęnda skal? · Vei<sup>z</sup>t, hvé sóa skal?

Knowest thou how one shall carve? Knowest thou how one shall read? Knowest thou how one shall paint? Knowest thou how one shall tempt? Knowest thou how one shall bid? Knowest thou how one shall bloot<sup>C</sup>? Knowest thou one shall send? Knowest thou how one shall soo<sup>C</sup>?<sup>a</sup>

<sup>a</sup>A symmetric structure would be attained if the first four verbs refer to runes<sup>C</sup>—carving, interpreting, painting (with blood?), and divining—while the latter four refer to sacrifice—praying, sacrificing, sending (the sacrifice or the prayer; making sure the gods receive it), and slaying the victim. See further relevant Index entries. The meter of the v. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

- 143    Bętra 's óbeðit · an sé ofblótit,  
       2    ęy sér til gildis gjo<sup>f</sup>;  
           bętra 's ósęnt · an sé ofsóit;  
       4    [...]

'Tis better unbid than over-blooded<sup>C</sup>; a gift always sees recompense. 'Tis better unsent than over-sooed<sup>C</sup>; [...].<sup>a</sup>

4 [...] Last line probably missing here; the meter and sense require it.

<sup>a</sup>Identical wording (*bįðja* 'to bid; to pray' : *blóta* 'to bloot; to sacrifice'; *senda* 'to send' : *sóa* 'to soo; to slay') suggests a close relation to the previous verse. — The sense seems to be that it is better not to sacrifice at all than to sacrifice in excess, since even a small gift (to the gods) will be rewarded. This mechanistic system of gifts and rewards between man and the gods is also seen in other Indo-European pagan literatures. Compare the Sanskrit *Dehí me, dádāmi te* 'Give to me, I give to thee' or Latin *dō ut dēs* 'I give that thou might give'.

- 144    Svá pundr of ęist · fyr þjóða ro<sup>k</sup>  
       2    þar's upp of ęis, · es apr of kom.

Thus Thound<sup>P</sup> <= Weden> carved for the rakes of nations, where up he rose as back he came.<sup>a</sup>

---

<sup>a</sup>A very cryptic v. TODO.

## The Leed-Tally

This final section of the poem has fittingly been called the Leed-Tally (*Ljóðatal*). The speaker (certainly Weden) recounts eighteen spells, aristocratic and Odinic in character; they deal with such things as healing (2, 12), battle (3, 4, 5, 8, 11, 13), countering sorcery (6, 10), stilling the elements (7, 9), and seduction (16, 17).

In particular the fourth spell bears a strong likeness to the first Merseburg charm.

145    *Ljóð þau kann’k, · es kann-at þjóðans kona*  
           2        *ok manskis mögr.*  
           *Hjǫlp hēitir ęitt, · þat þér hjalpa mun*  
           4        *við sorgum ok sökum, · ok sútum gǫrvǫllum.*

Those leeds<sup>C</sup> I know, as knows not the ruler’s woman, and no man’s lad. Help is called one, it will help thee against sorrows and sakes,<sup>a</sup> and all kinds of misfortunes.<sup>b</sup>

---

<sup>a</sup>Legal proceedings.

<sup>b</sup>TODO: elaborate on translation

146    *Þat kann’k annat, · es þurfu ýta synir,<sup>a</sup>*  
           2        *þeir’s vilja lęknar lifa.*

I know another, which the sons of men need; they who wish to live as healers.

---

<sup>a</sup>(TODO NUMBERING) Identical wording to 164/2.

147    *Þat kann’k þriðja, · ef mér verðr þǫrf mikil*  
           2        *hapti við mína hęiptmǫgu,*  
           *ęggjar dęyfi’k · minna andskota,*  
           4        *bíta-t þeim vǫpn né vélir.*

I know the third, if I come in great need of TODO; I dull the edges of my enemies; TODO.

148    *Þat kann’k fjórða, · ef mér fyrðar bera*

- 2            hond at hoglimum,  
              svá ek gel, · at ganga má'k,  
 4            sprettr mér af fótum fjöturr.  
              en af hondum hapt.

I know the fourth, if men bear bonds onto my bow-limbs: so I gale that I may walk; from my feet the fetters sprint off, but from my hands the bonds.

- 149        Þat kann'k fimta, · ef sé'k af fári skotinn  
              fleṇ í folki vaða,  
              flýgr-a svá stint, · at stöðvi'g-a'k,  
              ef hann sjónum of sé'k.

I know the fifth, if

- 150        Þat kann'k sétta, · ef mik sérir þegn  
              á rótum rásviðar.  
              þann hal, · es mik heipta kvęðr,  
              þann eta mein hęldr an mik.

I know the sixth, if a thane injures me on the roots of a green tree;<sup>a</sup> that man, who sings hatred against me, him the harms eat rather than me.

---

<sup>a</sup>Presumably by carving runes into it.

- 151        Þat kann'k sjaunda, · ef sé'k hovan loga  
              sal of sessmögum,  
              brinnr-at svá breitt, · at hónum hjargi'g-a'k;  
              þann kann'k galdr at gala.

I know the seventh, if I see a high flame TODO, it burns not so broad that I do not rescue him; that galder I can gale.

- 152        Þat kann'k áttu, · es ollum es  
              nytsamligt at nema,  
              hvar's hatr vęx · með hildings sonum,

4            þat má'k bóta brát.  
 þat má'k bóta brát.

I know the eighth, which for all is useful to learn: Wherever hatred grows among the sons of princes, it I may shortly mend.

153    þat kann'k niunda, · ef mik nauðr of stęndr  
 2            at bjarga fari minu á floti,  
             vind ek kyrri · yági á  
 4            ok svęfi'k allan sę.

I know the ninth, if need requires me to rescue my friend (TODO) on a floater [SHIP]. The wind I calm on the wave, and put all the sea asleep.

154    þat kann'k tiunda, · ef sé'k túnriður  
 2            lęika lopti á,  
             ek svá yinn'k, · at þęr yillar fara  
 4            sinna hęim-hama  
             sinna hęim-huga.

I know the tenth, if I see town-riders<sup>C</sup> playing aloft; I accomplish it so that they go lost of their home-hames<sup>C</sup>; of their home-highs<sup>C</sup>.

155    þat kann'k ęllipta, · ef skal'k til orrostu  
 2            lęiða langvini,  
             und randir gęl'k, · ęn þęir með ríki fara,  
 4            hęilir hildar til,  
             hęilir hildi frá,  
 6            koma þęir hęilir hvaðan.

I know the eleventh, if I shall lead old friends into battle: beneath the shields I gale, and they go powerfully healthy to the conflict; healthy from the conflict; they return healthy from wherever.

156    þat kann'k tolpta, · ef sé'k á tré uppi  
 2            yáfa yirgilná,  
             svá ek ríst · ok í rúnum fá'k,



- 4           at sá gęngr gumi.  
            ok mę́lir við mik.

I know the twelfth, if I see high up on a tree a TODO-corpse waving; so I carve, and paint into runes, that that man walks and speaks with me.

- 157      Þat kann'k þrettánda · ef skal'k þegn ungan  
2           verpa vatni á,  
            mun-at hann falla, · þótt í folk komi,  
4           hnígr-a sá halr fyr hjörum.

I know the thirteenth, if I shall upon a young thane throw water;<sup>a</sup> he will not fall, although he comes into battle; that man does not sink down before swords.

---

<sup>a</sup>Describing the pagan ritual of pouring water on a newborn child. Cf. *Rígh* 7, 21, 34.

- 158      Þat kann'k fjögurtánda, · ef skal'k fyrða liði  
2           tęlja tíva fyr,  
            ása ok alfa · ek kann allra skil,  
4           fár kann ósnotr svá.

I know the fourteenth, TODO. Of the Ease and Elves I know all TODO; few unwise men can do so.

- 159      Þat kann'k fimtánda, · es gól Þjóðrörir  
2           dvergr fyr Dęllings durum,  
            afl gól ósum, · ęn olfum frama,  
4           hyggju Hroptatý.

I know the fifteenth, which Thedrearer galed, the dwarf before Delling's doors. Power he galed for the Ease, but for the Elves fame; thought for Roft-Tue <= Weden>.

- 160      Þat kann'k sextánda, · ef vil'k hins svinna mans  
2           hafa gęð alt ok gaman,  
            hugi hverfi'k · hvitarmri konu  
4           ok sný'k hęnnar ęllum sęfa.

161 Þat kann'k sjautjanda · at mik seint mun firrask  
2 hit manunga man.

162    Ljóða þessa · munt Loddfáfnir    lengi van vesa;    þó sé þér góð ef  
                              getr,    nýt ef nemr,    þörf ef þiggr.

163 þat kann'k áttjándá, · es éva k<sup>u</sup>enni'k  
2 mey né manns konu,  
alt es b<sup>u</sup>etra · es çinn of kann,  
4 þat fylgir ljóða lokum,  
nema þ<sup>u</sup>çiri çinni, · es mik armi v<sup>u</sup>err,  
6 eða mín systir s<sup>u</sup>c.

164 Nú eru Háva mól kveðin · Háva höllu í;  
2 allþorf yta sonum,  
óþorf jotna sonum;  
4 heill sá's kvað, · heill sá's kann,  
njóti sá's nam,  
6 heilir þeir's hlýddu.

3 jōtna] *ýta corrected in margin R*

# The Speeches of Grimner (*Grímnismál*)



The **Speeches of Grimmer** are preserved whole in both **R** and **A**.

The poem itself is preceded by a long explanatory prose section, which contains several old motifs:

- Weden choosing the younger brother.
- Weden and Frie picking different sides in human affairs.
- Weden's patronage of hospitality towards strangers, in the same role as the Greek Zeus Xenios.

In spite of the age of these motifs, from which it seems clear that the introduction not be that of a late scribe, the poem is quite capable of standing on its own.

The structure of the poem is mostly clear; the first three verses set the stage, repeating some of the details told in the prose. It is certain that Weden is the speaker.

After this various lore is touched on, not always clearly. In this the poem aligns closely with other gnomic poems such as *Hígh*, *Webthritbner*, *Sighdrive*, *Allwise*.

First are listed the halls of the gods (4–17), though the numbering does not seem to agree with the count of locations mentioned. Then the conditions and surroundings of Weden's animals and hall are elaborated on (18–23). Mentioned are the preparation of food (18), his wolves (19) and ravens (20), the river through which dead men have to wade (21), the gate through which they have to pass (22), the count of doors in the hall (23) and the two animals who gnaw on the branches of the tree (25–26). We then have a long list of rivers (28–30) and horses ridden by the gods (31). Then is told of the conditions and animals of Ugdrassle (32–36).

Thereafter follow several discordant verses. A list of Walkirries (37), the progression of the sun and moon (38–40), the first blood<sup>C</sup> and creation of the world from Yimer's body (41–42), the significance of the blood for men in the present (43), the creation of the ship Shidebladner (44) and finally a list of the noblest of several categories of things and groups (45).

After all of this Weden utters an unclear verse invoking the gods (46), before listing many of his names and the circumstances in which they were used (47–50). He then turns to Garfrith, disappointed by the inhospitality and poor conduct of his former protégé, and predicts his imminent death (51–53). He finally reveals himself by his true name, daring Garfrith to face him (53). After this he repeats several of his names (54), and the poem ends.

In the final prose section we are told that Garfrith tripped and fell on his sword, after which his son Eyner ruled for a long time.

Frá sonum Hraðungs konungs

From the sons of king Reeding

BPG BPA Hraðungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrðör.  
BPA Agnarr var tíu vetra enn Geirrðör átta vetra. Þeir reru tveir á báti með dorgar sínar at

smáfiski. BPA Vindr rak þá í haf út. Í náttmyrkri brutu þeir við land ok gingu upp; fundu kotbónda einn. BPA Þar vóru þeir um vetrinn. Kerling fostraði Agnar enn karl Geirrøð. BPA At vári fekk karl þeim skip. Enn er þau kerling leiddu þá til strandar, þá mælti karl einmæli við Geirrøð. BPA Þeir fengu byr ok kvömu til stöðva fōður síns. Geirrøðr var fram í skipi. BPA Hann hljóp upp á land enn hratt út skipinu, ok mælti: "Far þú þar er smyl hafi þik." BPA Skipit rak út. Enn Geirrøðr gekk út til bójar; hánú var vel fagnat; þá var faðir hans andaðr. BPA Var þá Geirrøðr til konungs tekinn, ok varð maðr ágétr.

BPB King Reeding owned two sons. One was called Eyner, and the other Garfrith. BPB Eyner was ten winters old, and Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. BPB The wind then drove them out into the sea. In the darkness of night they crashed into land and walked up; they found a lone cottage-farmer. BPB There they were over the winter. The wife fostered Eyner, but the husband Garfrith.<sup>a</sup> BPB By spring the man gave them ships, but when they, led by the farmer's wife, brought them to shore, the husband spoke privately with Garfrith.<sup>b</sup> BPB They got a good gust, and came to their father's harbour. Garfrith was in the front of the ship. BPB He leapt up onto land and pushed out the ship, and spoke: "Go thou whither the fiends may have thee!" BPB The ship drove out. But Garfrith walked towards the farm; he was welcomed well; by then his father was passed-on. BPB Then Garfrith taken was as king, and became an excellent man. EPG

BPG BPA Óðinn ok Frigg sátu í Hliðskjölfu ok sá um heima alla. BPA Óðinn mælti: Sér þú Agnar fōstra þinn, hvar hann elr bōrn við gýgi í hellinum? BPA En Geirrøðr, fōstri minn, er konungr ok sitr nú at landi. BPA Frigg segir: Hann er matníðingr sá at hann kvelr gesti sína ef hánú þykkja ofmargir koma. BPA Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál. BPA Frigg sendi eskismey sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi fyrgerði hánú fjōlkunnigr maðr sá er þar var kominn í land ok sagði þat mark á at engi hundr var svá ólmr at á hann myndi hlaupa. BPA En þat var inn mesti hégómi at Geirrøðr vëri eigi matgōðr ok þó lét hann handtaka þann mann er eigi vildu hundar á ráða. BPA Sá var í feldi blám ok nefndisk Grímnir ok sagði ekki fleira frá sér þótt hann vëri atspurðr. BPA Konungr lét hann pína til sagna ok setja milli elda tveggja ok sat hann þar átta nêtr. BPA Geirrøðr konungr átti son tíu vetra gamlan ok hét Agnarr eftir bróður hans. BPA Agnarr gekk at Grímnir ok gaf hánú horn fullt at drekka, sagði að konungr gerði illa er hann lét pína hann saklausan. BPA Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn brann af Grímnir. Hann kvað:

BPB Weden and Frie sat in Litheshelf<sup>G</sup> and looked about all the Homes. BPB Weden spoke: "Seest thou Eyner, thy foster-son, where he begets children with the troll-woman in the cave?<sup>c</sup> BPB But Garfrith, my foster-son, is king and now sits at land." BPB Frie says: "He is such a meat-nithing that he tortures his guests if he judges too many are coming."

<sup>a</sup>The wife was Frie, and the husband Weden; this is clarified by the following prose. The motif of Weden preferring the youngest brother is also found in *Rígh*.

<sup>b</sup>Surely instructing him to push his brother out to sea.

<sup>c</sup>This may relate to Frie's role as love-goddess. Eyner is in any case a degenerate<sup>C</sup> man, what one would call a 'coomer'.

BPB Weden says that this is the greatest lie; they make a wager about this matter. BPB Frie sent her handmaid Full to Garfrith's. She bade the king be wary, that he not be ended by that feel-cunning<sup>C</sup> man who was come in the land, and said that his sign was that no hound was so fierce that he would leap at him. BPB But that was the greatest vainglory that Garfrith were not meat-good, and yet he has that man seized, whom the hounds would not touch. BPB He was clad in a blue cloak, and called himself Grimner, and did not tell any more about himself, even though he was interrogated. BPB The king had him tortured that he would speak, and set him between two fires, and he sat there for eight nights. BPB King Garfrith had a son ten winters old, and he was named Eyner after his brother. BPB Eyner walked up to Grimner, and gave him a full horn to drink, saying that the king did ill as he had him tortured without cause. BPB Grimner drank from it. Then the fire had come such that the cloak burned on Grimner. He quoth: EPG

- 1      Hęitr est hripuðr · ok hęldr til mikill,  
 2              gongumk firr funi.  
             Loði sviðnar, · þótt á lopt bera'k;  
 4              brinnumk feldr fyrir.

Hot art thou, flame, and rather too large; go far from me, fire! The woolen cape is singed though I hold it aloft; the cloak burns before me.

- 2      Átta nętr satk · milli ęlda hér,  
 2      svá't mér manngi · mat né bauð  
             nema ęinn Agnarr, · es ęinn skal ráða,  
 4      Gęirrøðar sonr, · Gotna landi.

For eight nights sat I between the fires here, while no man offered me food; save for lone Eyner, who lone shall rule—the son of Garfrith—the land of the Gots!

- 3      Hęill skalt, Agnarr, · alls hęilan biðr  
 2              þik Veratýr vesa;  
             ęins drykkjar · þú skalt aldri  
 4              bętri gjöld geta.

Hale shalt thou be, Eyner, as hale Weretue <= Weden> bids thee be; for one drink shalt thou never get a better recompense.<sup>a</sup>

---

<sup>a</sup>The recompense being the esoteric lore which is told starting with the following verse.

4 Land es heilag, · es liggja sé'k  
 2 ósum ok ölfum nér;  
 en í Þrúðheimi · skal Þórr vesa  
 4 unz of rjúfask rēgin.

The land is holy, which I see lying close to the Ease and Elves<sup>G</sup>; but in Thrithham shall Thunder be, until the Reins are rent.

5 Ýdalir heita, · þar's Ullr of hefr  
 2 sér of gǫrva sali;  
 Alfheim Frey · gǫfu í árdaga  
 4 tívar at tannféi.

Yewdales are called where Woulder has made himself a hall. Elfham to Free in days of yore the Tues as a tooth-gift<sup>a</sup> gave.

---

<sup>a</sup>The gift that a child receives when he gets his first tooth.

6 Bór 's hinn þriði, · es blíð rēgin  
 2 silfri þøkðu sali;  
 Valaskjǫlf heitir, · es vélti sér  
 4 óss í árdaga.

Bower is the third, where the blithe Reins with silver thatched a hall. Waleshef is called, where tricked himself, the os in days of yore.

7 Sökkvabekkr heitir hinn fjórði, · en þar svalar knegu  
 2 unnir glymja yfir;  
 þar þau Óðinn ok Sága · drekka umb alla daga  
 4 glöð ór gollnum kęrum.

Sinkbench is called the fourth, but there cool waves do clash above; there Woden and Sey drink all days, gladly out of golden vats.

8 Gláðshęimr heitir hinn fimti · þar's hin gollbjarta  
 2 Valhǫll víð of þrumir;



4        en þar Hroptr · kýss hverjan dag  
           vápndauða vera.

Gladsham is called the fifth, where the gold-bright Walhall—wide—stands fast; but there Roftr <= Woden> chooses every day weapon-dead men.

9        Mjök 's auðkent · þeim's til Óðins koma  
 2           salkynni at séa,  
           skoptum 's rann reft, · skjöldum 's salr þakiðr,  
 4           brynjum of þekki stráat.

Very easily recognized, for those who to Woden come, is the hall to see: With shafts is the house roofed; with shields is the hall thatched; with byrnies the benches strewn.

10       Mjök 's auðkent · þeim's til Óðins koma  
 2           salkynni at séa,  
           vargr hangir · fyr vestan dyrr  
 4           ok drúpir orn yfir.

Very easily recognized, for those who to Woden come, is the hall to see: A wolf hangs before the western door, and an eagle droops over.

11       Þrymhëimr hëitir hinn sétti, · es Þjazi bjó,  
 2           sá hinn ámatki jötunn;  
           en nú Skaði byggvir, · skír brúðr goða,  
 4           fornar toptir fýður.

Thrimham is called the sixth, where Thedse dwelled, that terrifying ettin; but now Scathe bedwells—pure bride of the gods—the ancient plots of her father.

12       Brëiðablik eru hin sjaundu, · en þar Baldr hëfir  
 2           sér of görva sali,  
           á því landi · es liggja vëit'k  
 4           fësta fëiknstafi.

Broadblicks are the seventh, and there Balder has made for himself a hall; on that land, where I know lie the fewest staves of treachery.<sup>a</sup>

---

<sup>a</sup>Evil deeds.

- 13 Himinbjörg eru in óttu · en þar Heimdall  
 2 kveða valda véum.  
 þar vörðr goða · drękr í véru ranni  
 4 glaðr góða mjöð.

Heavenbarrows are the eighth, and there Homedall, they say, yields over wighs. There in the tranquil house the ward of the gods [= Homedall] drinks glad the good mead.

- 14 Folkvangr es inn níundi · en þar Freyja ręðr  
 2 sessa kostum í sal;  
 halfan val · hon kýss hverjan dag  
 4 en halfan Óðinn á.

Folkwong is the ninth, and there Frow wields the choice of seats in the hall; half of the slain she chooses each day, but half Weden owns.

- 15 Glitnir es inn tíundi; · hann es gulli studdr  
 2 ok silfri þakðr it sama;  
 en þar Forseti · byggir flestan dag  
 4 ok svęfir allar sakir.

Glitner is the tenth, it is studded by gold, and thatched by silver the same; but there Forset dwells most of the day, and resolves<sup>a</sup> all [legal] matters.

---

<sup>a</sup>Puts to sleep,

- 16 Nóatún eru in ęlliftu · en þar Njörðr hęfir  
 2 sér um gǫrva sali,  
 manna þęngill · inn meinsvani  
 4 hátimbruðum hǫrgi ręðr.

Nowetowns are the tenth, and there Nearth has made himself a hall. The prince of men, the guileless one, rules the high-timbered harrow<sup>C, a</sup>.

---

<sup>a</sup>Cf. *Webbtrithner* 38.

- 17      Hrísi vex · ok høu grasi  
       2      Víðars land, viði,  
           en þar mōgr of lēzk · af mars baki  
       4      frókn at hefna fōður.

With brushwood overgrown—and tall grass—is Wider<sup>P</sup>'s land, [and] with forest;<sup>a</sup> but there the lad [= Wider] declares—on the back of his steed—valiant, to avenge his father [= Weden].<sup>b</sup>

<sup>a</sup>lit. 'With brushwood grows—and tall grass—Wider's land, with forest'

<sup>b</sup>Wider will avenge his father, Weden. See *Webbtrithner* 53.

- 18      Andhrímnir · lētr í Eldhrímni  
       2      Sēhrímni soðinn,  
           flęska bęzt, · en þat fáir vitu,  
       4      við hvat einherjar alask.

Andrimner lets in Eldrimner Sowrimner be boiled. The best of meats, but few know that, by what the Ownharriers are nourished.<sup>a</sup>

<sup>a</sup>The cook Andrimner 'face-sooty' has the boar Sowrimner 'sow-sooty' boiled in the cauldron Eldrimner 'fire-sooty'; by this meat are the Ownharriers nouished.

- 19      Gera ok Freka · sęðr gunntamiðr,  
       2      hróðigr Hęrjafōðr,  
           en við vín ęitt · vąpngofugr  
       4      Óðinn ę lifir.

The battle-accustomed, glorious Father of Hosts [= Weden] feeds Gerr and Freck; but by wine alone, the weapon-worshipful Weden ever lives.

- 20      Huginn ok Muninn · fljúga hverjan dag  
       2      jormungrund yfir;  
           óumk of Hugin, · at apr né komit;  
       4      þó séumk meir of Munin.

Highen and Minden fly every day over the ermin-ground [EARTH]. I fear for Highen, that he come not back; yet I worry more for Minden.

2 *jǫrmungrund* ‘ermin-ground’] ‘the immense ground’ (for the rare prefix *ermin-*<sup>C</sup> see Index.); the earth as a vast expanse of land. This compound also occurs in a kenning in the verse on the late 10th c. Karlevi stone (Öl 1) referring to the unbounded sea as the “ermin-ground of Andle” (*Ēndils jǫrmungrund*; Andle being a sea-king), and in *Beowulf* 859 as *eormengrund*.

21 Þýtr Þund, · unir Þjóðvitnis  
2 fiskr flóði í;  
áarstraumr · þykkir ofmikill  
4 valglaumi at vaða.

Thound<sup>P</sup> roars; Thedwitner’s fish<sup>a</sup> dwells in the flood; the river-stream seems far too great for the noisy slain host [= Ownharriers] to wade through.<sup>b</sup>

<sup>a</sup>A difficult kenning to interpret, but see TODO.

<sup>b</sup>Presumably describing the river surrounding Walhall, which the dead have to pass over to reach the hall.

22 Valgrind hēitir · es stēndr vēlli á  
2 heilǫg fyr hēlgum durum;  
forn ’s sú grind, · ęn þat fáir vītu,  
4 hvē hon ’s í lās of lokin.

Walgrind<sup>La</sup> is called, which stands on the plain; holy, before the holy doors. Ancient is that gate, but few know that, how it’s lock is locked.

<sup>a</sup>‘Corpse-gate;’ the gate guarding Walhall.

23 Fimm hundruð golfa · ok umb fjórum tǫgum  
2 svá hygg’k Bilskirni með bugum;  
ranna þęira, · es reþt vita’k,  
4 míns vēit’k męst magar.

With five hundred floors, and around fourty, so I judge Bilshirner<sup>L</sup> altogether. Of those houses, which I might know rafted, I know my lad’s [= Thunder] to be the greatest.

- 24 Fimm hundruð dura · ok umb fjórum tögum,  
 2 svá hygg at Valhöllu vesa;  
 átta hundruð EINHÆRJA · ganga ór einum durum,  
 4 þá's fara við vitni at vega.

With five hundred doors, and around forty, so I judge Walhall to be. Eight hundred Ownharriers<sup>G</sup> go out of one door,<sup>a</sup> when they journey to fight with the wolf.

---

<sup>a</sup>The hundred is probably here the long hundred (120, rather than 100), which gives a sum of 640 \* 960 = 614,400 Ownharriers.

- 25 Heiðrún heitir geit, · es stendr höllu á  
 2 ok bítr af Léraðs limum;  
 skapker fylla · hon skal hins skíra mjaðar,  
 4 kná-at sú vęig vanask.

Heathrune is called the goat, which stands on the hall [= Walhall], and bites off the branches of Leered. The shape-vats<sup>a</sup> shall she fill with the pure mead; those draughts cannot wane.<sup>b</sup>

---

1 höllu á 'on hall'] TODO.

---

<sup>a</sup>According to CV the central beer-vat, from which drinks were poured into smaller vessels.

<sup>b</sup>The mead is the goat's milk.

- 26 Eikþyrnir heitir hjortr · es stendr höllu á  
 2 ok bítr af Léraðs limum;  
 en af hans hornum · drýpr í Hvergelmi  
 4 þaðan ęiga vętn ęll vega:

Oakthirner is called the stag, which stands on the hall [= Walhall], and bites off the branches of Leered. But from his horns does drip into Wharyelmer; thence all waters have their ways:<sup>a</sup>

---

1 höllu á 'on hall'] TODO. See previous v.

---

<sup>a</sup>After which several vv. of mythic river-names are listed.

- 27 TODO

TODO

## 28 TODO

TODO

- 29 Kǫrmt ok Ǫrmt · ok ķęrlaugar tvęr  
 2 þęr skal Þórr vaða  
 dag hvęrn · es dóma fęrr  
 4 at aski Yggdrasils;  
 því't ǫsbrú · bręnn ǫll loga  
 6 hęilǫg vǫtn hlóa.

Carmt and Armt, and the two Carlays, those shall Thunder wade<sup>a</sup> every day when to judge he fares, at the ash of Ugdrassle<sup>L</sup>; for the os<sup>G</sup>-bridge [RAINBOW] burns all with flame; the holy waters bellow.

---

6 hlóa ] A hapax. TODO.

---

<sup>a</sup>For Thunder's association with wading cf. TODO.

- 30 Glāðr ok Gyllir, · Glęr ok Skęiðbrimir,  
 2 Silfrintoppr ok Sinir,  
 Gísl ok Falhófñir, · Gulltoppr ok Léttfeti,  
 4 þęim ríða ęsir jóum  
 dag hvęrn · es dóma fara  
 6 at aski Yggdrasils.

Glad and Yiller, Glare and Sheathbrimmer, Silvrentop and Sinewer, Yissel and Fallowhofner, Goldtop and Lightfeet; on those horses ride the Ease, every day when to judge they fare, at the ash of Ugdrassle<sup>L</sup>.

- 31 Þríar rǫtr · standa á þría vega  
 2 undan aski Yggdrasils;  
 Hel býr und ęinni, · annarri hrímþursar,  
 4 þriðju męnnskir męnn.

Three roots stand on three ways, from beneath the ash of Ugdrassle. Hell lives under one, [under] another the Rime-Thurses<sup>G</sup>, [under] the third manly men.

- 32 Ratatoskr heitir íkorni · es rinna skal  
 2 at aski Yggdrasils;  
 arnar orð · hann skal ofan bera  
 4 ok segja Níðhoggvi niðr.

Wratetusk is called the squirrel, who shall run at the ash of Ugdrassle. The eagle's words he shall carry from above, and say to Nithehew below.

- 33 Hirtir eru ok fjórir · þeir's af hékfingar  
 2 á gaghálsir gnaga,  
 Dáinn ok Dvalinn, · Dúnęyrr ok Duraþrór.

TODO

- 34 Ormar fleiri · liggja und aski Yggdrasils  
 2 an þat of hyggi hvęrr ósviðra apa:

More worms lie under the ash of Ugdrassle than each unwise ape<sup>C</sup> might think:

- 35 TODO

TODO

- 36 Askr Yggdrasils · drýgir ęrfiði  
 2 meira an menn viti:  
 Hjórttr bítr ofan · en á hliðu fúnar,  
 4 skęrðir Níðhoggr neðan.

The ash of Ugdrassle undergoes hardship greater than men might know: a hart bites it from above, but it rots on the side; Nithehew gnaws at it from below.

- 37 TODO

TODO

- 38    Árvakr ok Alsviðr, · skulu upp heðan  
       2        svangir sól draga;  
       en und þeira bógum · fǫlu blíð regin,  
       4        ésir, ísarnkol.

Yorewaker and Allswith<sup>a</sup> shall above hence—slender [horses]—pull the sun; but under their shoulders hid the blithe Reins—the Ease—iron-coal.

---

<sup>a</sup>These figures both appear in *Sighdrive* TODO. Along with the close formulation of the next verse, it is clear that they are closely related.

- 39    Svalinn heitir, · hann stendr sólu fyrir,  
       2        skjöldr skínanda goði;  
       björg ok brim · veit'k at brinna skulu,  
       4        ef hann fellr í frá.

Swollen is [one] called, he stands before the sun; a shield [before] the shining god [= Sun]. Crag and surf<sup>a</sup> I know shall burn, if he falls away.<sup>b</sup>

---

<sup>a</sup>The mountains and seas; the whole world.

<sup>b</sup>The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the Sun. Cf. also *Sighdrive* TODO.

- 40    Skoll heitir ulfr, · es fylgir hinu skírleita  
       2        goði til varna viðar,  
       en annarr Hati, · hann 's Hróðvitnis sonr,  
       4        sá skal fyr heiða brúði himins.

Skoll<sup>P</sup> is called the wolf, which follows the pure-skinned god [= Sun] to the protection of the woods; but another one [is called] Hate<sup>P</sup>, he is the son of Rothwitner<sup>P</sup>, who shall [go] before the bright bride of heaven [= Sun].<sup>a</sup>

---

<sup>a</sup>TODO *Yilfer*12.

- 41    Ór Ymis holdi · vas jörð of sköpuð,  
       2        en ór svēita sér,  
       björg ór beinum, · baðmr ór hári,  
       4        en ór hausi himinn.



Out of Yimer's hull was the earth shaped, but out of his blood<sup>a</sup> the seas; crags out of his bones, trees out of his hair, but out of his skull, heaven.

---

<sup>a</sup>In poetry *svęiti*, while cognate with English 'sweat', almost always carries the meaning of 'blood'. See Lexicon Poeticum TODO.

- 42      En ór hans bróum · gęřđu blíř ręgin  
      2      Miřgarř manna sonum,  
          ęn ór hans hęila · vęru řau hin harřmóřgu  
      4      ský ęll of skępuř.

But out of his eyebrows the blithe Reins<sup>G</sup> made Middenyard<sup>L</sup> for the sons of men;<sup>a</sup> but out of his brains were the hard-stirred skies all shaped.

---

<sup>a</sup>I agree with Finnur Jónsson (1932) in that this describes the gods enclosing Middenyard by using his eyebrows as poles.

- 43      Ullar are often used when speaking about divine grace, not just in  
                  Christian texts, but likewise as here w.r.t. to the Heathen  
                  gods. See Index for other examples.hylli · hęřr ok allra  
                  gořa  
      2      hvęrr's tękr fyrstr á funa,  
          řvít opnir hęimar · verřa of ása sonum,  
      4      řá's hęřja af hvera.

The holdness<sup>C</sup> of Woulder<sup>P</sup>—and of all the gods—has each who first touches the fire; for the Homes<sup>C</sup> become open o'er the sons of the Ease, when the cauldrons are heaved off.<sup>a</sup>

---

1 hylli 'holdness'] I.e. 'favour, loyalty, grace'. This word and its adjectival equivalent *bolrr* 'hold; favourable, loyal, gracious'

---

<sup>a</sup>This verse is one of the most difficult in the poem, and many interpretations have been made (for a summary see Nordberg (2005)). Finnur Jónsson (1932) and Sijmons and Gering (p. 208, TODO) interpret this verse as relating to the frame narrative, with Weden still bound between the two fires, wishing for the gods to rescue him. This, however, scarcely makes sense given its placement in the middle of various gnomic verses. I believe instead (and here I agree with (Nordberg, 2005)) that the verse refers to the cooking and eating of sacred stew in large cauldrons during the blood<sup>C</sup>, and Woulder's role in the setting of the ritual fire (see Index and (af Edholm, 2009)). This interpretation is especially interesting in that this verse immediately follows two verses dealing with the primordial sacrifice of Yimer to create the world. This shows that the blood was viewed as a ritual reenactment of the creation of the world by the gods (and indeed a continuation of that creation), something that is well attested comparatively (see (Lincoln, 1986), especially the first two chs., for its Indo-European analogues).

- 44 Ívalda synir · gingu í árdaga  
 2 Skíðblaðni at skapa,  
 skipa bazt · skírum Fręy,  
 4 nýtum Njarðar bur.

The sons of Iwald went, in days of yore, Shidebladner to shape; the best of ships for the pure Free, the useful son of Nearth [= Free].

- 45 Askr Yggdrasils, · hann es óztr við  
 2 ęn Skíðblaðnir skipa,  
 Óðinn ása · ęn jóa Sleipnir,  
 4 Bilrøst brúa · ęn Bragi skalda,  
 Hábrók hauka · ęn hunda Garmr.

The ash of Ugdrassle, that is the noblest of trees, but Shidebladner of ships; Weden of the Ease, but of horses Slopner; Bilrest of bridges, but Bray of scolds; Highbrook of hawks, but of hounds Garm.

- 46 Svipum hęfk nú ypt · fyr sigtíva sonum,  
 2 við þat skal vilbjörg vaka,  
 ęllum ósum · þat skal inn koma  
 4 Ęgis bękki á  
 Ęgis drekku at.

My gaze have I now lifted up before the sons of the victory-Tues [= Ease]; by that shall the willed rescue awake.<sup>a</sup> With all the Ease shall it come in, onto the benches of Eagre, at the drinking of Eagre.

---

<sup>a</sup>Weden has made the Ease aware of his identity, and thus they will come to help him.

- ...  
 47 Qlr est Gęirrøðr, · hęfr þú of drukkit;  
 2 miklu est hnugginn, · es þú est mínu gęngi,  
 ęllum ęinhęrjum · ok Óðins hylli.

Worse for ale art thou, Garfrith; thou hast drunk too much. Of much art thou bereft: as thou art [bereft] of my support; of all the Ownharriers,<sup>a</sup> and of Weden's holdness<sup>C</sup>.

---

<sup>a</sup>Linguistically, Garfrith is not bereft of the support of the Ownharriers but rather of the Ownharriers themselves. But presumably the sense is the same.

48 Fjölð þér sagða'k, · en þú fátt of mant,  
2 of þik véla vinir; męki liggja · sé'k míns vinar  
allan í dreýra drifinn.

Much I told thee, but thou recallest little; 'tis friends that deal with thee. The sword I see, of my friend, lying all drenched in gore.<sup>a</sup>

---

<sup>a</sup>Weden predicts Garfrith's imminent death.

49 Eggmóðan val · nú mun Yggr hafa,  
2 þitt vęitk líf of liðit;  
varar ro dísir, · nú knátt Óðin sea;  
4 nálgask mik ef þú męgir.

An edge-tired corpse will Ug now have; I know thy life to be passed. Wary are the dises; now thou dost see Weden—approach me, if thou mayst!

50 Óðinn nú hęiti'k, · Yggr áðan hét'k,  
2 hétumk þundr fyr þat,  
Vakr ok Skilfingr, · Vófuðr ok Hroptatýr  
4 Gautr ok Jalkr með goðum.  
Ófnir ok Sváfnir · hygg at orðnir sé  
6 allir at ęinum mér.

Weden I am now called, Ug was I earlier called; I called myself Thound before that. Wacker and Shelfing, Waved and Roft-Tue, Geat and Gelding among the gods. Ofner and Sweefner, I ween, are become all for the one me.

Geirröðr konungr sat ok hafði sverð um kné sér ok brugðit til miðs. En er hann heyrði at Óðinn var þar kominn stóð hann upp ok vildi taka Óðin frá eldinum. Sverðit slapp ór hendi hánun; vissu hjöltin niðr. Konungr drap fęti ok steyptiz áfram en sverðit stóð í gögnunum hann ok fekk hannþar af A bana. Óðinn hvarf þá.*om.* A En Agnarr var þarvarð A konungr lengi síðan.*om.* A

King Garfrith sat and had a sword about his knee, and it was brandished half-way up. But when he heard that Weden were come there, he stood up and wanted to take Weden from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king tripped and threw himself forth, but the sword went through him, and he received his bane. Weden then disappeared, but Eyner was there king for a long while afterwards.

## The Leed of Hoarbeard (*Hárbarðsljóð*)



BPG BPAÞórr fór ór austrvegi ok kom at sundi einu. Qðrum megum sundsins var ferjukarlinn með skipit. Þórr kallaði:EPA

BPBThunder travelled out of the eastern ways and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:EPB EPG

1 „Hværr 's sá sveinn sveina · es stendr fyr sundit handan?“

“Who is that swain of swains, that stands across the sound?”

2 Hann svaraði: „Hværr 's sá karl karla · es kallar of váginn?“

He answered: “Who is that churl of churls, that calls out over the wave?”

3 „Fær þú mik of sundit, · fœði'k þik á morgun;

2 meis hefí'k á baki, · verðr-a matrinn bętri.“

“Ferry me over the sound, I feed thee in the morning! A basket<sup>a</sup> I have on my back, the food does not get better.”

---

<sup>a</sup>TODO: Note about *meis* and its connection with the later verse previously interpreted as referring to the scroum.

4 „Át ek í hvíld · áðr ek heiman fór,

2 síldr ok hafra; · saðr em'k ęnn þęss.“

“I ate for a while before I travelled from home, herring and hegoats; I am still full from that.

5 Árligum verkum · hrósar þú verðinum;

2 veizt at u fyr görla, · döpr eru þín heimkynni,  
dauð hygg ek að þín móðir sé.,

Gaming

Þórr kvað:

6 „Skammt mun nú mál okkat vesa, · allz þú mér skótingu ęinni svarar;

2 launa mun ek þér farsynjun · ef vit finnumk í sinn annat!  
Farþú nú þar's þik hafi allan gramir!“

Thunder quoth: "Now our speech will be short, as thou answers me with taunts alone; I will reward thee for this ferry-refusal if we meet another time! Now go whither the fiends may have all of thee!"



## The Lay of Thrim (*Þrymskviða*)



Compare *Harvest-long*, *Hymer*, other poems and refer to the SkP intro to one of the big Thunder poems. TODO.

- 1     Vręiðr vas þá Ving-Þórr · es hann vaknaði  
 2     ok síns hamars · of saknaði,  
      skegg nam at hrista, · skǫr nam at dýja,  
 4     réð Jarðar burr · umb at þreifask.

Wroth was then Wing-Thunder when he woke, and of his hammer was bereaved. His beard he took to shake, his locks he took to pull; resolved the son of Earth to look about.

1 Vręiðr ] TODO: Note about ambiguity of alliteration.

- 2     Ok hann þat orða · allz fyrst of kvað:  
 2     “Hęyrðu nú, Loki, · hvat ek nú męli  
      es ęigi vęit · jarðar hvērgi  
 4     né upphimins: · áss es stolinn hamri!”

And he that word first of all did speak: “Hear thou now, Lock, what I now speak, which nowhere is known, not on earth nor Up-heaven<sup>L</sup>:<sup>a</sup> the os<sup>G</sup> [= Thunder = I] has been robbed of his hammer!”

<sup>a</sup>A common Germanic poetic formula, see Index: Earth and Up-heaven<sup>L</sup>.

- 3     Gengu þęir fagra · Freyju túna  
 2     ok hann þat orða · allz fyrst of kvað:  
      “Muntu mér, Freyja, · fjaðrhams ljá  
 4     ef ek mínna hamar · mętta’k hitta?”

Went they to the fair yards of Frow<sup>P</sup>, and he that word, first of all did speak: “Wilt thou me, Frow, the feather-hame<sup>P</sup> lend, if I my hammer might find?”

[Frow quoth:]

- 4     “Þó mynda’k gefa þér · þótt ór gulli vęri  
 2     ok þó sęlja · at vęri ór silfri.”

“I would yet give it to thee, though it were out of gold, and yet offer<sup>a</sup> it to thee, as it were out of silver.”<sup>b</sup>

<sup>a</sup>*sęlja* ‘sell’ here has its earlier meaning, cf. Gothic *saljan* ‘*opfern*; *θῶν*’ (Streitberg 1910:116).

<sup>b</sup>Regaining the hammer is of such importance to the gods (cf. v. 17; without it the Ease stand powerless against the Ettins<sup>G</sup>), that Frow would lend the feather-hame to the greedy and untrusty Lock, even if it were made out of solid gold or silver.

- 5 Fló þá Loki, · fjaðrhamr dunði,  
2 unz fyr útan kom · ása garða  
ok fyr innan kom · jötna heima.

Flew then Lock<sup>a</sup>—the feather-hame rustled—until outside he came of the yards of the Ease<sup>L</sup>, and inside he came of the homes of the Ettins<sup>L</sup>.

---

<sup>a</sup>Though Thunder is the one asking for the hame (“if I *my* hammer might find”), Lock is the one that takes off flying.

- 6 Þrymr sat á haugi, · þursa dróttinn,  
2 greyjum sínum · gullbönd snøri  
ok mörum sínum · mōn jafnaði.

Thrim sat on the howe, the lord of Thurses<sup>G</sup>: on his greyhounds the golden leashes he twirled, and on his mares the manes he cut even.

- 7 „Hvat es með ósum? · Hvat es með ölfum?  
2 Hví estu einn kominn · í jötunheima?“  
„Illt es með ósum, · illt es með ölfum!  
4 Hefir þú Hlórriða · hamar of folginn?“

“What is with the Ease? What is with the elves? Why art thou alone come into the Ettin-homes<sup>L</sup>?” — [Lock quoth:] “Tis ill with the Ease, ’tis ill with the elves! Hast thou the hammer of Lorde <= Thunder> hidden?”

---

3 illt es með ölfum!] Inserted in analogy with the first pair, regardless it is needed for metrical reasons.

- [Thrim quoth:]  
8 „Ek hef Hlórriða · hamar of folginn  
2 átta røstum · fyr jorð neðan;  
hann engi maðr · aprt of heimtir  
4 nema fóri mér · Freyju at kvæn.“

“I have the hammer of Lorde hidden, eight rests<sup>C</sup> beneath the earth; it no man will fetch again, unless he bring me Frow as wife.”

- 9 Fló þá Loki, · fjaðrhamr dunði,  
 2 unz fyr útan kom · jǫtna heima  
 ok fyr innan kom · ása garða;  
 4 mótti hann Þór · miðra garða  
 ok þat hann orða · allz fyrst of kvað:

Flew then Lock—the feather-hame rustled—until outside he came of the homes of the Ettins, and inside he came of the yards of the Ease. He met Thunder in the middle of the yards, and he [= Thunder] that word first of all did say:

[Thunder quoth:]

- 10 „Hefir þú ørendi · sem erfði?  
 2 Segðu á lopti · long tíðendi!  
 Opt sitjanda · sǫgur of fallask  
 4 ok liggjandi · lygi of þellir.“

“Hast thou an errand of hardship?<sup>a</sup> Say thou aloft, the long tidings! Often sitting, tales fail each other, and lying down, lies are dealt.”<sup>b</sup>

<sup>a</sup>lit. “Hast thou an errand, as hardship?” Thunder asks Lock if he has bad news.

<sup>b</sup>Proverbial. If one sits down and thinks too much over bad news, details will be left out, excuses thought up. Thus it is best that Lock immediately tell Thunder what he has learned.

[Lock quoth:]

- 11 „Hefi ek ørindi · erfði ok:  
 2 Þrymr hefir þinn hamar, · þursa dróttinn;  
 hann engi maðr · aptr of heimtir  
 4 nema hǫnum fóri · Freyju at kvæn.“

“I have an errand, hardship also: Thrim has thy hammer, the lord of Thurses; it no man will fetch again, unless he bring him Frow as wife.”

- 12 Ganga þeir fagra · Freyju at hitta

- 2 ok hann þat orða · allz fyrst of kvað:  
 „Bittu þik, Freyja, · brúðar líni!  
 4 Vit skulum aka tvau · í jötunhëima.“

Go they the fair Frow to find, and he<sup>a</sup> that word, first of all did say: “Bind thee, Frow, with a bride’s linen<sup>b</sup>! We two shall drive into the Ettin-homes.”

---

<sup>a</sup>Unclear. Possibly Lock, since he was the speaker of the last verse.

<sup>b</sup>A linen band tied around the bride’s head. TODO: Reference this note.

- 13 Vreð varð þá Freyja · ok fnasaði,  
 2 allr ása salr · undir bifðisk,  
 stökk þat it mikla · mæn Brisinga:  
 4 „Mik vëizt verða · vergjarnasta  
 ef ek ek með þér · í jötunhëima.“

Wroth became then Frow, and snorted—the whole hall of the Ease trembled below—threw she off the great necklace of the Brisings: “Thou knowest that I will become the most man-eager,<sup>a</sup> if I drive with thee into the Ettin-homes.”

---

<sup>a</sup>Either Frow is speaking out of self-awareness of her own lust, or the sense is that she will be accused of being lustful by the other gods, but there is no verb here corresponding to ‘accuse’.

- 14 Senn vöru ęsir · allir á þingi  
 2 ok ęsynjur · allar á máli,  
 ok of þat réðu · ríkir tívar:  
 4 hvé þęir Hlórriða · hamar of sótti.

Soon were the Ease<sup>G</sup> all at the Thing<sup>C</sup>, and the Ossens<sup>C</sup> all at speech, and of this counseled the mighty Tues<sup>G</sup>:<sup>a</sup> how they the hammer of Lorde would seek out.

---

<sup>a</sup>Identical to *Dreams* 1.

- 15 Þá kvað þat Heimdallr, · hvítastr ása,  
 2 vissi hann vel framm · sęm vanir aðrir:  
 „Bindu vér Þór þá · brúðar líni;  
 4 hafi hann it mikla · mæn Brisinga!

Then quoth that Homedall<sup>P</sup>, the whitest of the Ease; he knew well forth,<sup>a</sup> like the other Wanes<sup>G</sup>: “Let us bind Thunder with the bride’s linen; may he have the great necklace of the Brisings<sup>P</sup>.”

---

<sup>a</sup>*vita fram* ‘to know forward’ i.e. to know the future. Compare *framvís* ‘forth-wise; prescient.’

- 16      Lótum und hōnum · hrynja lukla  
       2      ok kvenváðir · umb kné falla  
             en á brjósti · bręða stęina  
       4      ok hagliga · umb hōfuð typpum!“

Let us place by his side keys to jingle, and women’s garments to fall down about his knees, and on the breast broad stones, and skillfully let us tip his head!<sup>a</sup>”

---

<sup>a</sup>This verse contains an interesting description of Viking age bridal dress: As the everyday manager of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast are probably tortoise brooches, while the tipping of the head refers to some sort of bridal hat (TODO: Literature). Breast-brooches are also mentioned in *Wayland* 25, 36.

- 17      Þá kvað þat Þórr, · þrúðugr áss:  
       2      „Mik munu ęsir · argan kalla  
             ef ek bindask lét · brúðar líni!“

Then quoth that Thunder, the mighty os: “Me would the Ease call degenerate<sup>C</sup>, if I let myself be bound with bride’s linen!”

- 18      Þá kvað þat Loki · Laufęjar sonr:  
       2      „Þęgi þú, Þórr, · þęira orða!  
             Þegar munu jōtnar · Ásgarð búa  
       4      nęma þú þinn hamar · þér of hęimtir.“

Then quoth that Lock, the son of Leafie: “Shut thou, Thunder, those words up! Shortly the Ettins will settle Osyard, unless thou thy hammer for thyself dost fetch!”

- 19      Bundu þęir Þór þá · brúðar líni  
       2      ok inu mikla · męni Brisinga,  
             lētu und hōnum · hrynja lukla

- 4 ok kvenváðir · umb kné falla  
 ęn á brjósti · breiða steina  
 6 ok hagliga · of hofuð typpðu.

Bound they Thunder then, with bride's linen, and with the great necklace of the Brisings. They placed by his side keys to jingle, and women's garments to fall down about his knees, and on the breast broad stones, and skillfully they tipped his head.

- 20 Þá kvað þat Loki · Laufeyjar sonr:  
 2 „Mun ek ok með þér · ambótt vesa,  
 vit skulum aka tvau · í jötunhęima.“

Then quoth that Lock, the son of Leafie: “I will also with thee be a handmaid; we two<sup>a</sup> shall drive into the Ettin-homes.”

---

<sup>a</sup>The form used, *tvau*, is the neuter plural, ie. one of the pair is female and the other male. This is either an error due to mindless copying of v. 11, or a backhanded insult against Thunder.

- 21 Sęnn vǫru hafrar · hęim of vrekknir,  
 2 skyndir at skǫklum, · skyldu vel renna;  
 bjǫrg brotnuðu, · brann jǫrð loga;  
 4 ók Óðins sonr · í jötunhęima.

Soon he-goats<sup>Ca</sup> were driven home, hasted onto the cart-poles; they were to run well. Crag burst, the earth burned with flame; the son of Weden [= Thunder] drove into the Ettin-homes.<sup>b</sup>

---

<sup>a</sup>Thunder's cart was driven by he-goats, and he is likewise called “the lord of he-goats” in *Hymner* 20, 31. See Index.

<sup>b</sup>A very similar but more detailed description of Thunder driving is found in Thedwolf's *Harvest-long* 14–16. In both poems his wagon is drawn by he-goats, causing great cosmic disturbance: crags (*bjǫrg* in both) are rent asunder and fires rage before him. See also *Dreams* 3 for a related description of Weden riding.

- 22 Þá kvað þat Þrymr, · þursa dróttinn:  
 2 „Standið upp, jǫtnar, · ok stráið bękki!  
 Nú fǫrið mér · Freyju at kván,  
 4 Njarðar dóttur · ór Nóatúnum.

Then quoth that Thrim, the lord of Thurses: “Stand ye up, ettins, and strew the benches! Now bring me Frow as wife; the daughter of Nearth<sup>P</sup> of the Nowetowns<sup>L</sup>.



- 23     Ganga hér at garði · gullhrynðar kýr,  
       2     oxn alsvartir, · jötni at gamni,  
           fjöld á'k męiðma, · fjöld á'k męnja;  
       4     ęinnar mér Freyju · ávant þykkir.“

Here march to the estate golden-horned cows, all-black oxen, to the enjoyment of the ettin [= me]. A great deal I own of treasures, a great deal I own of necklaces; of Frow alone methinks is missing.”

- 24     Vas þar at kveldi · of komit snimma  
       2     ok fyr jötna · ęl framm borit.  
           Ęinn át oxa, · átta laxa,  
       4     krásir allar, · þér's konur skyldu,  
           drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening come quickly, and before the ettins ale brought forth. Ate he [= Thunder] one ox, eight salmons, and all the delicacies which were meant for the women; drank the husband of Sib [= Thunder] three sieves of mead.<sup>a</sup>

---

<sup>a</sup>Compare *Hymer* 15 for a similar description of Thunder's great eating.

- 25     Þá kvað þat Þrymr, · þursa dróttinn:  
       2     „Hvar sáttu brúðir · bíta hvassara?  
           Sá'k-a brúðir · bíta ęnn bręiðara  
       4     né ęnn męira mjöð · męy of drekka!“

Then quoth that Thrim, the lord of Thurses: “Where sawest thou brides bite sharper? Saw I never brides bite yet broader, nor yet more mead a maiden drink.”

- 26     Sat in alsnotra · ambótt fyr  
       2     es orð of fann · við jötuns máli:  
           „Át vętr Freyja · átta nóttum,  
       4     svá vas hón óðfús · í jötunhęima.“

Sat the allclever maid-servant [= Lock] in front, when she a word did find against the speech of the ettin: “Ate Frow naught, for eight nights; so madly was she longing for the Ettin-homes.”

- 27      Laut und línu, · lysti at kyssa,  
           2      ęn hann útan stókk · ęndlangan sal:  
                   „Hví eru ęndótt · augu Fręyju?  
           4      Þykki mér ór · augum brenna!“

He looked 'neath the linen, he lusted for a kiss, but he from the outside leapt back, across the length of the hall: "Why are the eyes of Frow fiery? Methinks there is flame coming out of the eyes!"<sup>a</sup>

---

<sup>a</sup>Lit. "Methinks out of the eyes burn."

- 28      Sat in alsnotra · ambótt fyrir  
           2      es orð of fann · við jötuns máli:  
                   „Svaf vętr Fręyja · átta nóttum,  
           4      svá vas hón óðfús · í jötunhęima.“

Sat the allclever maid-servant [= Lock] in front, when she a word did find against the speech of the ettin: "Slept Frow naught, for eight nights; so madly was she longing for the Ettin-homes."

---

1 fyrir] 'f.' *add. R* possibly a lost word

- 29      Inn kom in arma · jötna systir,  
           2      hin es brúðfjár · biðja þorði:  
                   „Láttu þér af hęndum · hringa rauða  
           4      ef þú ęðlask vill · ástir mínar,  
                   ástir mínar, · alla hylli!“

In came the wretched sister of the ettins, the one who for the bride-price had dared ask: "Take off from thy hands the red rings, if thou wilt win my loves; my loves, [and] all [my] holdness<sup>C</sup>."<sup>a</sup>

---

<sup>a</sup>The sister, who already asked for the hammer, now has the audacity to ask Thunder (still disguised as Frow) to give her the very rings on his hands.

- 30      Þá kvað þat Þrymr, · þursa dróttinn:  
           2      „Berð inn hamar · brúði at vígja,  
                   leggið Mjöllni · í meýjar kné,  
           4      vígið okkr saman · Várar hęndi!“

Then quoth that Thrim, the lord of Thurses: “Bear ye in the hammer, the bride to bless;  
lay Millner in the maiden’s knee, bless us two together by the hand of Ware<sup>P!a</sup>”

---

<sup>a</sup>A minor goddess presumably presiding over marriage. See Index.

- 31 Hló Hlórriða · hugr í brjósti  
2 es harðhugaðr · hamar of þekki;  
þrym drap hann fyrstan, · þursa dróttin,  
4 ok étt jötuns · alla lamði.

The heart of Loride laughed in his breast, when, hard-hearted, he recognized the hammer.  
Thrim he slew first, the lord of Thurses, and all the lineage of the ettin he thrashed.

- 32 Drap hann ina öldnu · jötna systur,  
2 hin es brúðfjár · of beðit hafði;  
hón skell of hlaut · fyr skillinga  
4 en högg hamars · fyr hringa fjöld.

He slew the old sister of the ettins, the one who for the bride-price had asked; she received  
a smiting before shillings, and a strike of the hammer before a multitude of rings.

- 33 Svá kom Óðins sonr · endr at hamri.

Thus Woden’s son regained his hammer.



## The Lay of Hymer (*Hymiskviða*)



Attested in two manuscripts, **R** and **A**. The two are surprisingly consistent.

Þórr dró Miðgarðsorm.

Thunder pulled up the Middenyardsworm.

- 1 Ár valtivar · veiðar nómu  
2 ok sumblsamir · áðr saðir yrði,  
    hristu teina · ok á hlaut sóu,  
4 fundu at Egis · orkost hvera.

Of yore the slain-Tues [GODS] had caught game<sup>a</sup>, and banqueting before they might eat<sup>b</sup>, they shook the twigs and looked at the leat<sup>c</sup>; they found at Eage's a great choice of cauldrons.<sup>c</sup>

<sup>a</sup>Lit. 'took game'

<sup>b</sup>Lit. 'might become sated'

<sup>c</sup>The gods sprinkled the leat (*blaut* 'sacrificial blood') of the beasts and interpreted the pattern; they found it most auspicious to feast at Eage's. TODO: reference to leat-twigs.

- 2 Sat berghúi · barnteitr fyrir,  
2 mjök glíkr megi · Miskorblinda,  
    leit í augu · Yggs barn í þrá:  
4 „þú skalt osum · opt sumbl gera!“

— Sat the mountain-dweller [ETTIN = Eage] there, merry like a child, much alike to the lad of Misherblind,<sup>a</sup> into his eyes looked the child of Ug <= Weden> [= Thunder] in stubbornness: “Thou shalt for the Ease oft host banquets!”<sup>b</sup>

4 gera “host”] gefa “give” **A**

<sup>a</sup>A reference to a lost myth? Unless Misherblind is an alternative name for Firneet, Eage's father.

<sup>b</sup>Having seen that Eage has a great store of cauldrons, Thunder orders him to host future banquets for the Ease.

- 3 Qnn fekk jotni · orðbeginn halr,  
2 hugði at hefndum · hann nest við goð,  
    bað hann Sifjar ver · sér fóra hver,  
4 „þann's ek ollum ol · yör of heita.“

Great toil for the ettin the word-peevish man [= Thunder] caused; he [= Eage] thought of revenge, soon, against the god; he bade Sib's husband [= Thunder] bring him a cauldron, “that one with which I for you all ale might heat.”<sup>a</sup>

<sup>a</sup>This is the only title the poem has in **R**. **A** has the proper title *Hymiskviða* instead.

---

<sup>a</sup>Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Ease.

4 Né þat móttu · mérir tívar  
 2 ok ginnręgin · of geta hvērgi,  
 unz af tryggðum · Týr Hlórriða  
 4 ástráð mikit · ęinum sagði:

But that one might the renowned Tues<sup>G</sup> and the gin-Reins<sup>G</sup> nowhere get ahold of—until, out of loyalty, a great loving counsel Tue to Loride <= Thunder> alone did say:

5 „Býr fyr austan · Élivága  
 2 hundvíss Hymir · at himins ęnda,  
 á minn faðir · móðugr kętil,  
 4 rúmbrugðinn hver · rastar djúpan.“

“Dwells to the east of the Ilewaves<sup>L</sup> the hound-wise Hymer, at heaven’s end.<sup>a</sup> Owns my father [= Hymer], fierce, a kettle; a size-renowned cauldron, a rest<sup>C</sup> deep.”

---

4 rúmbrugðinn] ‘rumbrygðan’ A

---

<sup>a</sup>According to *Webbthritner* 31 the Ilewaves were the poisonous wild rushes out of which the ettins emerged, and so it only makes sense that they would be found in the east, where the ettins dwell. Hymer’s dwelling even further east than them illustrates his fierceness.

[Thunder quoth:]

6 „Veizt, ef þiggjum · þann lęgvelli?“

[Tue quoth:]

2 „Ef, vinr, vélar · vit gęrvum til!“

“Knowest thou if we will receive that liquid-boiler [CAULDRON]?” — “If, friend, we two make use of wiles!”<sup>a</sup>

---

<sup>a</sup>Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tue answers.

7 Fóru drjúgum · dag þann framan



- 2 Ásgarði frá · unz til Egils kvómu;  
 hirði hafra · hornöfgasta;  
 4 hurfu at hollu · es Hymir átti.

— Journeyed they with great strides from the beginning of the day, from Osyrd, until to Agle's [house] they came—he herded the horn-noblest he-goats<sup>a</sup>—they turned to the hall which Hymer owned.

---

1 dag þann framan “from the beginning of the day”] *emend. according to Finnur Jónsson (1932)*; dag þann fram “on that day forth” R; dag frálga “swiftly at day” A 2 Egils “Agle’s”] *thus R*; Egis “Eagre’s” A; — A *reading possibly from confusion with Eagre described earlier in the poem, but or the shepherd did share his name.*

---

<sup>a</sup>Thunder left his goats in the care of Agle, whose identity is unclear, but is also mentionde in Snorri TODO.

- 8 Mōgr fann qmmu, · mjok leiða sér,  
 2 hafði hōfða · hundruð níu.  
 en qnnur gekk · algollin framm  
 4 brúnhvít bera · bjórveig syni.

The lad [= Tue] found his grandmother greatly loathsome; heads she had, nine hundred.— But another woman, all-golden, stepped forth: white-browed, she carried a beer-draught for her son [= Tue]:

- 9 „Áttniðr jōtna · ek vilja’k ykr  
 2 hugfulla tvá · und hvera sēta;  
 es mín fríi · mōgu sinni  
 4 glōggr við gēsti · gōrr ills hugar.“

“Descendant of ettins [= Tue]! I would wish to set you high-mettled two under the cauldrons; my lover [= Hymer] has many a time been stingy against guests, quick to ill temper.”<sup>a</sup>

---

3 fríi “lover”] *thus R*; faðir “father” A

---

<sup>a</sup>Tue’s mother hides him and Thunder, lest Hymer find them.

- 10 En vaskapaðr · varð síðbúinn,  
 2 harðráðr Hymir, · heim af veiðum;  
 gekk inn í sal, · glumðu jóklar,  
 4 vas karls, es kom, · kinnskógr frørinn.

But the misshapen one was come late—the hard-minded Hymer—home from the hunt. He entered the hall—icicles clattered<sup>a</sup>—on the churl who came [= Hymer] was the cheek-shaw [BEARD] frozen.

---

1 síðbúinn] *om.* A

---

<sup>a</sup>In Icelandic the word *jökull* comes to specifically mean ‘glacier’, but this development is peculiar and its base meaning is ‘icicle’, a word with which it is also cognate. The icicles are certainly those in Hymer’s beard.

[Tue’s mother quoth:]

- 11 „Ves þú heill, Hymir, · í hugum góðum!  
 2 Nú ’s sonr kominn · til sala þinna,  
 sá’s vit vettum · af vęgi lęngum;  
 4 fylgir hęnum · Hróðrs andskoti,  
 vinr verliða; · Véurr hętir sá.

“Be thou hale, Hymer, in good spirits!<sup>a</sup> Now the son [= Tue] is come to thy halls, the one whom we two have been awaiting from a long way off. Follows him the opponent of Rooder <ettin> [= Thunder], the friend of manly retinues [= Thunder]; Wighward<sup>P</sup> <= Thunder> is that one called.

---

<sup>a</sup>This formula is very closely paralleled in runic inscription N B380: *Heill sé þú · ok í hugum góðum.*

*Þórr þik þiggí,  
 Óðinn þik eigi.*

“May thou be hale, and in good spirits! May Thunder receive thee, may Woden own thee.”

Cf. also *Beowulf* 407a: *Wæs þú Hróðgár háll!* “Be thou, Rothgar, hale!”

- 12 Sé þú hvar sitja · und salar gaffi,  
 2 svá forða sér, · stęndr súl fyrir.“  
 Sundr stękk sula · fyr sjón jętuns,  
 4 ęn allr í tvau · áss brotnaði.

See where they sit ’neath the hall’s gable: thus they protect themselves—a pillar stands before them!<sup>a</sup>” The pillars sprang asunder before the sight of the ettin, but all in two the roof-beam was broken.

---

2 forða sér] forðask A 2 súl] ‘sol’ A 4 allr] áðr **RATODO**: elaborate, mention Finnur

---

<sup>a</sup>Tue’s mother reveals the hiding place of the gods.

- 13 Stukku átta, · ęn ęinn af þeim

- 2      hverr harðslæginn · heill af þolli;  
       framm gingu þeir, · en forn jötunn  
 4      sjónum leiðdi · sinn andskota.

Eight [cauldrons] sprung apart, but one of them—a hard-forged cauldron—[came] whole off its peg.<sup>a</sup> Forth went they, but the ancient ettin with his sight tracked his opponent [= Thunder].

<sup>a</sup>The cauldrons were presumably hanging on the roof-beam. Eight of them broke, but a single one remained whole.

- 14    Sagðit hönnum · hugr velt þá's sá  
       2      gýgjar gróti · á golf kominn,  
       þar vöru þjórar · þrír of tæknir,  
       4      bað sænn jötunn · sjóða ganga.

His heart was not pleased then, when he saw the distresser of troll-women [= Thunder] come on the floor. There were three bulls taken: bade the ettin at once them be cooked.

2 gróti 'distresser'] gæti 'keeper, warder' A    4 sænn] 'sun' A

- 15    Hvern létu þeir · höfði skemra  
       2      ok á seyði · síðan böru,  
       át Sifjar verr · áðr sofa gingi,  
       4      einn með öllu · oxn tvá Hymis.

Each [bull] they let shorten by a head, and onto the fire-pit then carried: ate the husband of Sib [= Thunder]—before he might go to sleep—alone by himself two of Hymer's oxen.

- 16    Þótti hörungum · Hrungrnis spjalla  
       2      verðr Hlórriða · velt fullmikill,  
       „munum at aptni · öðrum verða  
       4      við veiðimat · vér þrír lifa.“

To the hoary friend of Rungner <ettin> [= Hymer] seemed Loride's meal well full-great; “next evening will we three by game-meat have to live.”<sup>a</sup>

<sup>a</sup>The construction is difficult, but should probably be read in prose word order as *vér þrír munum at öðrum aptni verða lifa við veiðimat*, where *verða* has a similar use as its modern German cognate *werden*. Hymer's stinginess—he

17 Véurr kvaðsk vilja · á vág róa,  
2 ef ballr jötunn · þeitur gæfi.  
„Hverf þú til hjarðar, · ef hug trúir,  
4 brjótr berg-Dana, · þeitur sókja.

---

3 hjarðar | hallar (*corr.*) A

2      ogn at oxa · auðfeng vesa.“  
Sveinn sýsliga · sveif til skógar,  
4      þar's oxi stóð · alsvartr fyrir.

1 véntir mik] vénti ek R 1 mynit 'will not'] *thus* A; myni 'will' R

19 Braut af þjóri · þurs ráðbani  
2 hótún ofan · horna tveggja.  
„Verk þikkja þín · verri myklu  
4 kjóla valdi · an kyrr sitir.“

<sup>a</sup>Hymer snidely belittles Thunder's feat of pulling off the head of the ox (presumably by the horns).

20 Bað hlunngota · hafra dróttinn

- 2      átrunn apa · útar fœra,  
       en sá jötunn · sína talði,  
 4      lítla fýsi · lengra at róa.

The lord of he-goats [= Thunder] bade the kinsman of the ape<sup>Ca</sup> [ETTIN = Hymer] to push the launching-steed [BOAT] further out; but that ettin told of his scarce wish to row longer.<sup>b</sup>

2 átrunn] 'atrænn' A    3 talði] 'milldi' (corr.) A

<sup>a</sup>The specific sense of *api* is uncertain. It seems to generally refer to a fool, but see Index.

<sup>b</sup>There is some humour in the situation as Hymer, who just mocked Thunder, is now forced to do his willing by rowing.

- 21     Dró mærr Hymir · móðugr hvala  
 2      einn á ǫngli · upp senn tváa,  
       en apr í skut · Óðni sífaðr  
 4      Véurr við vélar · vað gerði sér.

Pulled the renowned Hymer—fierce—whales: one on the hook, soon up two; but back in the stern the Weden-related Wighward [= Thunder] wilily<sup>a</sup> made himself a fishing-line.

1 mærr] *thus* R; 'mæirr' A

<sup>a</sup>Probably in the sense that he made the fishing line behind Hymer's back when he was distracted pulling up the whales.

- 22     Egnði á ǫngul · sá's ǫldum bergr,  
 2      orms einbani · oxa hǫfði;  
       gein við agni, · sú's goð fía,  
 4      umbgjörð neðan · allra landa.

On the hook fastened he who saves men [= Thunder]—the lone slayer of the Worm [= Thunder]—the head of the ox. At the bait snapped the one whom the gods hate [= Middenyardsworm]—the encircler of all lands<sup>a</sup> [= Middenyardsworm]—from below.

3 agni "bait"] *thus* A; ǫngli 'hook' R

<sup>a</sup>This kenning occurs identically in a fragment by 9th century scold Alewigh Snub (Qlv Þórr, edited by Margaret Clunies Ross in *SkP* III).

- 23     Dró djarfliga · dáðrakkr Þórr

- 2 orm ęitrfaan · upp at borði;  
 hamri kníði · hófjall skarar  
 4 ofljótt ofan · ulfs hnitbróður.

Pulled boldly deed-bold Thunder the venom-glistening Worm up on the gunwale; with the hammer he struck the high mountain of hair<sup>a</sup> [HEAD]—greatly hideous, from above—on the clash-brother of the Wolf [= Middenyardsworm].

<sup>a</sup>A rather unfitting kenning, since serpents do not have hair.

- 24 Hraungǫlkn hrutu, · ęn hǫlkn þutu,  
 2 fór hin forna · fold ǫll saman;  
 sökðisk síðan · sá fiskr í mar.

The lavafield-monsters [ETTINS] bounded, but the bedrock resounded; moved the ancient earth all at once; sank thereafter that fish [= Middenyardsworm] into the sea.

1 hrutu] *thus* A; hlumðu ‘dashed’ R

1 hraungǫlkn ‘lavafield-monsters’] Both mss. have *hreīn-*, which may mean either ‘clean’ or ‘reindeer’, neither of which fit. On the other hand *braun ONP*: ‘stone/barren area, wasteland; lava-field’ is well attested in Scoldish kennings for ettins. The precise meaning of *galkn* ‘monster’ (plural *gǫlkn*) is unclear; but it is attested in three Scoldish verses, always in kennings of the type “troll-woman of the shield [AXE]”. While the mss. ‘*galkn*’ (norm. *gálkn*) could be both singular and plural, the form of the verb precludes the former. This means that the word cannot be referring to the Middenyardsworm, refuting the interpretation of Larrington (2014): “the sea-wolf shrieked”.

- 25 Óteitr jǫtunn, · es aptr røru,  
 2 [...]  
 svá’t ár Hymir · ękki męlti,  
 4 vęifði róði · veðrs annars til.

The unmerry ettin [= Hymer], as they rowed back, [...], so that in the early morning Hymer spoke nothing; he pulled the oar around, against the storm:

2 [...] There is without doubt a line missing here; the meter usually requires four lines, and the first half of the sentence is incomplete without a verb (unless one understands an implied “was”, so that the verse would begin “Unmerry was the ettin”).

3 ár ‘in the early morning’] Finnur Jónsson (1932) suggests *svá’t at þr* ‘so that by the oar’. Assuming my interpretation is correct, the three would have been fishing

[Hymer quoth:]

- 26 „Munt of vinna · verk halft við mik,  
2 at heim hvala · haf til bójar  
eða flotbrúsa · fæstir okkarn.“

“Thou wilt win a half work by me if thou carry the whales home to the farm, or our float-jar [BOAT] do fasten.<sup>a</sup>”

---

<sup>a</sup>Hymer tells Thunder, who since he did not actually pull up the Worm now has nothing to show for the trip, that he can accomplish something half as good as the pulling of the whales if he carries them home, or if he fastens the boat (by the shore).

- 27 Gekk Hlórriði · gręip á stafni  
2 vatt með austri · upp lęgfaki;  
ęinn með ęrum · ok með austskotu  
4 bar til bójar · brimsvín jętuns  
ok holtriða · hver í gegnum.

Went Lorde <= Thunder>, grasped the stern; hurled with the bilge-water the lake-nag [BOAT] up.<sup>a</sup> Alone with the oars and the bilge-bucket he bore to the farm the brim-swines [WHALES] of the ettin, even through the cauldron of woodland ridges<sup>b</sup> [VALLEY?].

---

1 á] til á R 5 holtriða] holtriba R

---

<sup>a</sup>Thunder did not pour the bilge-water, something that makes its weight considerably heavier, out of the boat. This was a great work of strength.

<sup>b</sup>TODO. What do other editors and translators say?

- 28 Ok ęnn jętunn · of afęendi,  
2 þrágirni vanr, · við þór sęnti,  
kvað-at mann ramman, · þótt róa kynni,  
4 krępturligan, · nema kalk bryti.

And still the ettin, used to stubbornness, about [his] strength of hand flyted with Thunder; he called no man strong—although he could row, mightily—unless he broke the chalice.<sup>a</sup>

---

<sup>a</sup>Hymer once again challenges Thunder, refusing to call him strong unless he breaks a certain chalice.

- 29 Ęn Hlórriði, · es at hęndum kom,

- 2      brátt lét bresta · brattstęin glęri,  
          sló sitjandi · súlur í gognum;  
 4      bǫru þó heilan · fyr Hymi síðan.

But Loride <= Thunder>, when [it] came in his hands, impatiently crashed steep stone<sup>a</sup> with the glass [= chalice]; he struck right through the fastened<sup>b</sup> pillars; yet they [= Hymer's servants?] bore it whole before Hymer afterwards.

---

<sup>a</sup>Finnur Jónsson (1932) interprets the word as referring to stone pillars.

<sup>b</sup>*sitjandi* 'sitting' is ambiguous and can modify either Thunder or the (roof-bearing) pillars. I think it is more likely to modify the pillars, signifying their stability.

- 30      Unz þat hin fríða · friðla kęndi  
      2      ástráð mikit, · ęitt es vissi,  
          „drep við haus Hymis, · hann 's harðari,  
      4      kostmóðs jǫtuns, · kalki hverjum.“

Until the handsome mistress [= Tue's mother] gave a great loving counsel, the one she knew: "Strike against Hymer's skull; it is harder—on the choice-weary<sup>a</sup> ettin—than every chalice."

---

<sup>a</sup>A reference to the gods having eaten up his choicest food.

- 31      Harðr reįs á kné · hafra dróttinn,  
      2      fǫrðisk allra · í ásmęgin;  
          heill vas karli · hjalmstofn ofan,  
      4      ęn vínęrill · valr rifnaði.

Hard rose on the knees the lord of he-goats [= Thunder]; he summoned his highest os-might.<sup>a</sup> Whole was on the churl [= Hymer] the helmet-stump [HEAD] above, but the round wine-track [CHALICE] rent apart.

---

1 reįs] *om. A*

---

<sup>a</sup>Compare *Ylfęr* in its description of Thunder attempting to pull up the Worm: *Þá varð Þórr reiðr ok fęrðist í ásmęgin* "Then Thunder became wroth, and summoned his os-might."

[Hymer quoth:]

- 32      „Mǫrg vęit'k męti · mér gingin frá,



- 2 es kalki sé'k · fyr knéum hrundit,  
 karl orð of kvað: · „kná'k-at segja  
 4 aptr évagi: · þú est ǫðr of heitt.

“I know many good things to be gone from me when I see the chalice thrown before [his] knees;”—the churl [= Hymer] then words did speak: “I cannot say it, ever again: ‘Thou art, ale, [well] heated!’<sup>a</sup>”

---

2 es] *om.* R 2 fyr] ‘yr’ R

---

<sup>a</sup>Hymer laments that since his finest vessel is now broken, he will never again be able to enjoy strong drink.

- 33 Þat 's til kostar · ef koma méttið  
 2 út ór óru · ǫlkjól hofi.“  
 Týr leitaði · tysvar hróra;  
 4 stóð at hvóru · hverr kyrr fyrir.

It would be well done, if ye might make the ale-keel<sup>a</sup> [CAULDRON] to come out of our hall.<sup>b</sup>”  
 Tue attempted, twice, to move it; stood nevertheless the cauldron still before [him].

---

<sup>a</sup>*ǫlkjól* is the accusative form, but in this sense (CV: *koma*, B) we would expect the dative *ǫlkjóli*, something that the meter does not allow for.

<sup>b</sup>*hof* ‘hall’ usually means ‘hove; temple’.

- 34 Faðir Móða · fekk á þręmi  
 2 ok í gognum sté · golf niðr í sal;  
 hóf sér á hofuð upp · hver Sifjar verr,  
 4 ęn á hęlum · hringar skullu.

The father of Moody [= Thunder] grasped the brim, and stepped down through the floor in the hall;<sup>a</sup> heaved the husband of Sib [= Thunder] up onto his head the cauldron, but on his heels rings clattered.<sup>b</sup>

---

<sup>a</sup>In the account of *Yilfer* Thunder is said to have stepped through the boat when trying to pull up the Midden-yardsworm. This detail is also seen on the carving of the Altuna stone from Uppland, Sweden; it may have been transposed to this place in the narrative.

<sup>b</sup>The rings from the cauldron-chain; this detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *heyri til hęddu, þá er Þórr bar hverinn* “one heard the pot-links when Thunder bore the kettle”. According to Finnur Jónsson (1932) this chain reached from one end of the kettle to another, in which case this would be an oblique reference to the cauldron’s size, its diameter being the same as Thunder’s height.

- 35      Fórut lengi, · áðr líta nam  
           2      aptr Óðins sonr · einu sinni;  
                  sá hann ór hręysum · með Hymi austan  
           4      folkdrótt fara · fjolhǫfðaða.

They journeyed not for long before the son of Weden [= Thunder] took to look back, a single time;—saw he out of stone-heaps, with Hymer from the east, a many-headed folk-troop [= ETTINS] journeying.

- 36      Hóf sér af hęrðum · hver standandi,  
           2      vęifði Mjǫlni · morðgjǫrnum framm,  
                  ok hraunhvala · hann alla drap.

Heaved he off from his shoulders the cauldron, [while] standing; he swung the murder-eager Millner forth, and the rock-whales [= ETTINS] all he slew.

- 37      Fórut lengi, · áðr liggja nam  
           2      hafr Hlórriða · halfdauðr fyrir,  
                  vas skęr skǫkuls · skakkr á bęini,  
           4      ęn því hinn lęvįsi · Loki of olli.

They journeyed not for long before the he-goat of Loride <= Thunder> took to lie half-dead before [them]; the steed of the cart-pole [GOAT] was halt in the leg, but that the deceitful Lock did cause.<sup>a</sup>

---

3 skęr] *emend. from meaningless 'skirr'* RA

---

<sup>a</sup>Apparently Lock (who is not mentioned earlier in the poem) was placing curses on the returning party. Snorre mentions this.

- 38      Ęn ér hęyrt hafið, · hvērr kann of þat  
           2      goðmǫlugra · gǫrr at skilja,  
                  hvēr af hraunbúa · hann laun of fekk,  
           4      es bęði galt · bǫrn sín fyrir.

But ye have heard—each god-knowledgeable<sup>a</sup> man knows about this more clearly discern—which rewards he [= Lock] from the rock-dweller [ETTIN] got, as he yielded up both his own children for it.<sup>b</sup>

<sup>a</sup>*gøð-mólgur* ‘able to speak about the god-lore; versed in the mythology’ is a *hapax*.

<sup>b</sup>As pointed out in Finnur Jónsson (1932) a verse containing such an address to the audience is otherwise unheard of. — What myth is being referred to is unclear. TODO: What do other authors write

- 39 Þróttöflugr kom · á þing goða  
 2 ok hafði hver, · þann’s Hymir átti;  
 en véar hverjan · vel skulu drekka  
 4 ǫlðr at Égis · ęitt hǫrmęitið.

The valour-mighty one [= Thunder] came onto the Thing<sup>C</sup> of the gods, and had that cauldron which Hymer owned; but the Wigh-beings<sup>G</sup> <= gods> shall well drink an ale-feast at Eage’s, every flax-cutting [FALL?].

---

4 ęitt hǫrmęitið “one ... flax-cutting”] A very obscure kenning. La Farge and Tucker (1992) give several interpretations, viz. *ęitr-hǫr-męitir* ‘poison-rope-cutter [SNAKE > WINTER]’, *ęitr-orm-męiðir* ‘poison-worm-injurer’ [WINTER]. The solution with the minimal amount of emendation is to read *ęitt* ‘one’ as modifying *ǫlðr* ‘ale-feast’, and *hverjan* ‘every’ as modifying *hǫr-męitiðr* ‘flax-cutting’, a compound made up of *hǫrr* ‘flax, cord’ and *męita* ‘to cut’ and referring to an obscure harvest festival. The interpretation is by no means certain.



## The Flyting of Lock (*Lokasenna*)



Preserved in **R**, directly following *Hymer*, though the poems without doubt were originally separate; the stylistic differences are drastical.

Frá Éggi ok goðum

From Eage and the gods

Égí, er qðru nafni hét Gymer, hann hafði búit ásum ql þá er hann hafði fengit ketil inn mikla sem nú er sagt. Til þeirar veizlu kom Óðinn ok Frigg kona hans. Þórr kom eigi þvíat hann var í austrvegi. Sif var þar, kona Þórs; Bragi, ok Iðunn kona hans. Týr var þar, hann var einhendr; Fenrisulfr sleit hqnd af hánum, þá er hann var bundinn. Þar var Njorðr ok kona hans Skaði; Freyr ok Freyja; Víðarr son Óðins. Loki var þar, ok þjónustumenn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa. Égír átti tvá þjónustumenn; Fimafengr ok Eldir. Þar var lýsigull haft fyr eldsljós; sjalft barsk þar ql. Þar var griðastadr mikill. Menn lofuðu mjök hversu góðir þjónustumenn Égis vóru. Loki mátti eigi heyra þat, ok drap hann Fimafeng. Þá skóku ésir skjöldu sína ok óptu at Loka, ok eltu hann braut til skógar, en þeir fóru at drekka. Loki hvarf aptr ok hitti úti Eldi; Loki kvaddi hann:

Eage<sup>P</sup>, who by another name is called Gymer<sup>P</sup>, had prepared an ale-feast for the Ease when he had got the great kettle as now is told.<sup>a</sup>

To that gathering came Weden<sup>P</sup> and Frie<sup>P</sup>, his woman. Thunder<sup>P</sup> came not, for he was in the East-way<sup>L</sup>. Sib was there, Thunder's woman; Bray<sup>P</sup> and Idun<sup>P</sup>, his woman. Tue<sup>P</sup> was there, he was one-handed. The Fennerswolf<sup>P</sup> tore his hand off when it was bound.<sup>b</sup> There was Nearth<sup>P</sup>, and his woman Scathe<sup>P</sup>; Free<sup>P</sup> and Frow<sup>L</sup>; Wider<sup>P</sup>, the son of Weden<sup>P</sup>. Lock<sup>P</sup> was there, and the servants of Free: Bew<sup>P</sup> and Beal<sup>P</sup>. There was a great many of the Ease<sup>G</sup> and Elves<sup>Gc</sup>.

Eage had two servants: Femfinger<sup>P</sup> and Elder<sup>P</sup>. There was glowing gold used instead of fire; the ale there poured itself. There was a great grith-stead<sup>C</sup>.<sup>d</sup> Men greatly praised how good the servants of Eage were. Lock could not stand that, and he slew Femfinger.

Then the Ease shook their shields and screamed at Lock,<sup>e</sup> and chased him away to the forest, but then they went to drink. Lock came back and found Elder outside; Lock greeted him:

1 „Seg þú þat, Eldir, · svá't einugi  
2 feti gangir framarr,  
hvat hér inni · hafa at qlmólum  
4 sigtíva synir.“

“Say thou it, Elder, so that thou take not one step further: what here within they bring up over the ale,<sup>a</sup> the sons of the victory-Tues [GODS].”

<sup>a</sup>See the immediately preceding *Hymer*.

<sup>b</sup>This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer in the mythology.

<sup>c</sup>A formulaic expression, see Ease and Elves<sup>G</sup>.

<sup>d</sup>A place wherein all violence was forbidden, see Index.

<sup>e</sup>Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: “TODO”.

---

1–2 svá't ... framarr 'so that ... further'] Cf. *Hígh* 38: *feti ganga framarr* 'take one step further'.

---

<sup>a</sup>lit. 'have for their ale-speeches'

Elder quoth:

2 „Of vǫpn sín dǫma · ok of vígrisni sína  
2 sigtíva synir;  
ása ok alfa, · es hér inni eru,  
4 manngi 's þér í orði vinr.“

“Of their weapons they converse, and of their fight-valiance, the sons of the victory-Tues [GODS]; of the Ease and Elves which are here within, none is thee a friend in words.”

---

4 manngi ... vinr “none ... words.”] i.e. “none of them say anything good about you.” — The (lack of) alliteration here is very notable, and also occurs in v. 10. Both of these verses are otherwise perfect, and so it may be that *v* /w/ is rarely alliterating with the vowel. While this is never seen in Scoldish poetry, it could have been delegated to the simpler Eddic styles. Alternatively the poem is of such age that it was composed before the North Germanic loss of /w-/ before rounded vowels. This is supported by the fact that in both this verse and v. 10 the words that alliterate with /w-/ have cognates in other Germanic languages that begin with /w-/; in the case of *ulfr* in v. 10 this consonant is well attested in old runic inscriptions. To be clear, this retention does not require dating the whole poem to the Proto-Norse period; perhaps the poet was aware of the change which had taken place a few generations before him, and employed it as an archaism. For metrical reasons it must certainly post-date the syncope period (in the 6th century), but we know from the transitional 7th century Blekinge runestones from Stentofen (DR 357), Gummarp (DR 358) and Istaby (DR 359) that syncope occurred before the loss of /w-/ anyway. A 7th century Proto-Norse form of the c-line might be: *mannagi 's þér in wordé winr*.

Lock quoth:

3 „Inn skal ganga · Égis hallir í  
2 á þat sumbl at séa,  
jǫll ok ófu · föri'k ása sonum  
4 ok blænd'k þeim svá męini mjoð.“

“In shall I go into Eagre's halls, for to see that feast; scorn and strife I bring to the sons of the Ease, and I mix for them so the mead with harm.”

---

3 jǫll ok ófu “scorn and spite”] ioll oc áfo R These two interesting words have been interpreted in a variety of ways: CV sees the first word as *jǫll* ‘wild angelica’, whereas the second is taken to be an error for *áfr* ‘a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats’.



Elder quoth:

4 „Veizt, ef inn gęngr · Ęgis hallir í  
2 á þat sumbl at séa,  
hrópi ok rógi · ef ęyss á holl ręgin,  
4 á þér munu þau þerra þat.“

“Know, if thou in goest into Eagre’s halls, for to see that feast: if with slander and hatred thou pourest onto the hold<sup>a</sup> Reins<sup>G</sup>, they will dry it off on thee.”

---

<sup>a</sup>Gods are also called by the adjective *hollr* ‘hold; faithful, favourable’ in *Ordrun* 10, and in the oath formula of the West Geatish law: *svá sé mér/þér goð holl* “so may the gods be hold towards me/thee” TODO.

Lock quoth:

5 „Veizt þat Ęldir, · ef ęinir skulum  
2 sáryrðum sakask,  
auðigr verða · mun’k í andsvorum,  
4 ef þú męlir til mart.“

“Know it, Elder, if alone we two shall banter with wound-words, I will be wealthy with answers, if thou speak too much.<sup>a</sup>”

---

<sup>a</sup>Cf. *High* TODO męla til mart.

BPG BPA Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir váru, hvern inn var kominn, þognuðu þeir allir.EPA

BPB Thereafter Lock walked into the hall, but when they who were there before him saw who was come, they all turned silent.EPA EPG

Lock quoth:

6 „Þyrstr ek kom · þessar hallar til  
2 Loptr of langan veg,  
ósu at biðja, · at mér ęinn gefi  
4 męran drykk mjaðar.

“Thirsty I, Loft <= Lock>, came to these halls over a long way, to ask the Ease that they to me give a single renowned drink of mead.”

7 Hví þęgið ér svá · þrungin goð,  
2 at męla né meguð;

4

<sup>a</sup>i.e. "Cease your ambiguity; give me a seat or tell me to leave!"

2

4

2

4

10

BPG BPA Þá stóð Víðarr upp ok skenkti Loka, en áðr hann drykki, kvaddi hann  
 ásunu:EPA

BPBThen Wider stood up and poured to Lock, but before he [= Lock] drunk, he greeted the Ease:EPB EPG

- 11 „Heilir  sir,   heilar  synjur  
2 ok  ll ginnheil g go ,  
nema s   inn  ss   es innar sitr  
4 Bragi b kkjum  .“

“Hail the Ease<sup>G</sup>! Hail the Ossens<sup>G</sup>, and all the gin-holy<sup>C</sup> gods!<sup>a</sup> Save for that one os<sup>G</sup>, who sits further within: Bray, on the benches.”

---

<sup>a</sup>The first two half-lines prayer formula are identical to *Sighdr ve* 2–3, for which reason it is possibly of authentic Heathen origin. To the original audience Lock’s parody of it would then have been seen as highly offensive and blasphemous.

[Bray] quoth:

- 12 „Mar ok m ki   gef’k  er m ns f ar  
2 ok b tir  er sv  baugi Bragi,  
si r     sum    fund of gjaldir,  
4 gr mjat go  at  er.“

“Steed and sword I give thee of my own wealth, and so recompenses thee Bray with a bigh<sup>C</sup>, since thou repayest the Ease with envy; do not anger the gods towards thee.”

[Lock] quoth:

- 13 „J s ok armbauga   munt   vesa  
2 b ggja vanr Bragi,  
 sa ok alfa,   es h r inni eru,  
4    est vi  v g varastr, ok skjarrastr vi  skot.“

“Of both steed and arm-highs wilt thou ever be, Bray, lacking; of the Ease and Elves which are here within, art thou the wariest of war, and the shyest of shot.”

[Bray] quoth:

- 14 „Veit’k, ef fyr  tan v ra’k,   sem fyr innan em’k,  
2  gis h ll of kominn,  
hofu   itt   b ra’k   h ndi m r;  
4 l t’k  er  at fyr lygi.“

“I know if outside I were, as inside I am come into the hall of Eagre: thy head I would bear in my hands; this I see for thee for the lie.”

---

4 lit'k þér þat fyr lygi] ‘litt ec þer þat fyr lygi’ R. A variety of emendations have been proposed for this line. Simplest would be *litt es þér þat fyr lygi* ‘that is little [punishment] for thee for lying’. Based on the similarity of *c* and *ċ* (= *tt*) Finnur Jónsson (1932) gives *lykak þér þat fyr lygi*, giving ‘so I would bring an end to thy lying’.

[Lock] quoth:

15 „Snjallr est í sessi, · skalattu svá gęra,  
2 Bragi þękkskrautuðr;  
vega þú gakk · ef vręiðr séir;  
4 hyggsk vętr hvatr fyrir.“

“Quick art thou in the seat; thou shalt not do thus, Bray the bench-ornamenter! Go to strike if thou art wroth; the bold does not think in advance.”<sup>a</sup>

---

<sup>a</sup>Cf. *Highb* nýsisk fróðra TODO, really the opposite sentiment.

## The Speeches of Shirner (*Skírnismól*)



### The Speeches of Shirner

För Skírnir

Shirner's Journey

BPG BPA Freyr, sonr Njarðar, hafði einn dag setsk í Hliðskjálf ok sá um heima alla; hann sá í Jötunheima ok sá þar mey fagra, þá er hon gekk frá skála fður síns til skemmu; þar af fekk hann hugsóttir miklar. Skírnir hét skósveinn Freys. Njarðr bað hann kveðja Frey máls. Þá mælti Skaði: EPA

BPB Free<sup>P</sup>, son of Nearth<sup>P</sup>, had one day sat himself down in Lithshelf<sup>L</sup> and looked about all the Homes<sup>C</sup>. He looked into the Ettinhomes<sup>L</sup> and saw there a fair maiden as she walked from her father's hall to her bower; thereof he got great heart-aches. Shirner<sup>P</sup> was called the shoe-swain of Free. Nearth asked him to speak with Free. Then Scathe<sup>P</sup> spoke: EPB EPG

- 1 „Rís-tu nú Skírnir · ok gakk at þeĩða  
2 okkarn mála mǫg,  
ok þess at fregna · hveim hinn fróði séi  
4 ofvręiði afi.“

“Rise thou now, Shirner, and go to ask our lad [= Free] to speak; and to learn at whom the learned man [= Free] might be cross.”

---

4 afi ‘man’] While this word usually means ‘father’ or ‘grandfather’, it must here certainly mean ‘man’ without a connotation of old age. See further CV.

Shirner quoth:

- 2 „Illra orða · es mér ón at ykrum syni,  
2 ef ek geng at męla við mǫg,  
ok þess at fregna, · hveim hinn fróði séi  
4 ofvręiði afi.“

“Bad words I expect from your son, if I go with the lad to speak; and to learn at whom the wise man might be cross.”

Shirner quoth:

- 3 „Sęg þat Freyr, · folkvaldi goða,  
2 ok ek vilja vita,  
hví þú ęinn sitr · ęndlanga sali  
4 minn dróttinn of daga.“

— “Say that, Free, troop-wielder of the gods, I too would want to know: why thou alone stayest in the endlong halls, my lord, during the days.”

Free quoth:

4 „Hví of sęgja’k þér, · sęgr hinn ungi,  
2 mikinn móðtrega?  
því’t alfrøðull · lýsir of alla daga  
4 ok þęgi at mínum munum.“

— “Why should I say to thee, young man, about great mood-grief? For the elf-wheel [SUN] shines during all days, and naught to my delight.”

Shirner quoth:

5 „Muni þína · hykk-a svá mikla vesa,  
2 at þú mér sęgr né sęgir;  
ungir saman · vorum í árdaga,  
4 vęl męttim tveir trúask.“

“Thy delights I do not think so large, that thou to me, man, oughtst not to say them. Young together were we in days of yore; we two might well trust each other.”

---

2 sęgr ‘man’, originally ‘messenger’] Here used in reference to Free’s addressing Shirner as *sęgr hinn ungi* ‘the young man’. Shirner points out that the two are of equal age, so Free is as much of a young man as he.

Free quoth:

6 „Í Gymis gørdum · ek ganga sá  
2 mér tíða męy;  
armar lýstu, · ęn af þaðan  
4 allt lopt ok loęr.“

“In Gymer’s yards I saw walking a maiden, dear to me. The arms shone, but thereof all the air and sea.”

7 „Męr es mér tíðari · an manna hveim  
2 ungum í árdaga;  
ása ok alfa · þat vill ęngi maðr,



4 at vit sátt séim.“

“The maiden is dearer to me than to any young man in days of yore. Of the Ease and Elves<sup>G</sup> no man<sup>a</sup> wants that we two be reconciled.”

---

<sup>a</sup>For other examples of gods being called men see TODO.

It is likely that a verse is missing here, where Free asks Shirner to go to fetch the maiden for him.

Shirner quoth:

8 „Mar gef mér þá, · es mik of myrkvan beri  
2 vísan vafrloga,  
ok þat sverð, · es sjalft vegisk  
4 við jötna étt.“

“Then give me the steed, which might bear me over the dark, wise wavering-flame; and that sword, which by itself might strike against the aught<sup>C</sup> of the Ettins<sup>G</sup>.”

Free quoth:

9 „Mar þér þann gef’k, · es þik of myrkvan berr  
2 vísan vafrloga, ok þat sverð, · es sjalft mun vegask,  
ef sá ’s horskr es hefr.“

“That steed I give thee, which bears thee over the dark, wise wavering-flame; and that sword, which by itself will strike, if he is wise who owns it.”

---

1–3 berr ‘bears’; mun vegask, ef sá ’s horskr es hefr ‘will strike, if he is wise who owns it’] Responding, Free switches out the subjunctive verb forms (“might bear [...] might strike”), giving a sense of certainty and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault.

Shirner spoke with the horse:

10 „Myrkt es úti, · mál kveð’k okr fara  
2 úrig fjöll yfir  
þursa þjóð yfir;  
4 báðir vit komumk · eða okr báða tækir sá hinn ámatki jötunn.“

“Tis dark outside; I call it time for us two to journey: over the drizzling mountains, over the people of the Thurses<sup>G</sup>. Both two we come, or us both that terrifying ettin takes.<sup>a</sup>”

4 ámatki jötunn ‘terrifying ettin’] Formulaic. *ámáttigr* ‘terrifying’ seems to have a supernatural connotation, and only occurs in four other places in the Poetic Edda: in *WSpae* 8, *Grimner* 11 and *HHarw* 17 it is paired with *jötunn* ‘ettin’, while in *HHarw* 14 it describes a man with clearly supernatural attributes.

---

<sup>a</sup>Shirner declares his intention not to abandon his horse.

BPG BPASkírnir reið i Jötunheima til Gymis garða; þar váru hundar ólmir ok bundnir fyrir skíðgarðs hliði þess, er um sal Gerðar var. Hann reið at þar, er féhirðir sat á haugi, ok kvaddi hann: EPA

BPBShirner rode into the Ettinhomes to Gymer’s yards. There were hounds, fierce and bound in front of the slope of that wooden fence which surrounded Gird’s<sup>1</sup> hall. He rode to where a shepherd sat on a mound, and greeted him: EPB EPG

11 „Sæg þat hirðir, · es á haugi sitr  
2 ok varðar alla vega:  
hvé ek at andspilli · komumk hins unga mans  
4 fyr greyjum Gymis.“

“Say it, herdsman, who sittest on the mound, and guardest all ways: How I to discourse might come with the young maiden, past Gymer’s greyhounds?”

[The herdsman quoth:]

12 „Hvart est fęigr, · eða est fram ginginn  
2 [...];  
andspillis vanr · þú skalt ę vesa  
4 góðrar meýjar Gymis.“

“Either art thou fey, or passed-on; [...]. Lacking discourse shalt thou ever be, with Gymer’s good maiden.”

---

1 fram ginginn ‘passed-on’] i.e. ‘dead’.

[Shirner quoth:]

13 „Kostir ’ro bętri · hęldr an at klökkva séi  
2 hveim es fúss es fara,  
ęinu dógri · mér vas aldr of skapaðr  
4 ok alt líf of lagit.“

---

<sup>1</sup>Rather strangely, it is first now that we are informed of the maiden’s name.

“Choices are better, rather than sobbing, for whomever is eager to depart. On a single day was my age shaped, and all my life was laid.<sup>a</sup>”

---

1 kostir ‘choices’] i.e. ‘alternative choices, other ways’.

---

<sup>a</sup>The Germanic fatalistic beliefs, wherein one’s course of life was predetermined at birth, are here clearly seen. Cf. *WSpae* 19, *Lock* 48.

[Gird quoth:]

14 „Hvat ’s hlym hlymja · es hlymja heyri’k nú til  
2 ossum rönnum í?  
jörð bifask, · en allir fyr  
4 skjalfa garðar Gyms.“

“What is the din of dins, which I of dins now hear in our houses? The earth trembles, and in front, all the yards of Gymer quake.”

A servant-woman quoth:

15 „Maðr er hér úti, · stiginn af mars baki,  
2 jó léttr til jarðar taka.“

“A man is here outside, stepped down off a horse’s back; he lets take his steed to the ground.<sup>a</sup> (TODO: translation)”

---

<sup>a</sup>According to Finnur Jónsson (1932) a still-known Icelandic expression; Shirner lets his horse graze.

[Gird quoth:]

16 „Inn bið þú hann ganga · í okkarn sal  
2 ok drekka hinn mæra mjöð,  
þó ek hitt óumk, · at hér úti séi  
4 minn bróðurbani.“

“Bid thou him to go in into our hall, and to drink the renowned mead; though I fear that here outside might be my brother’s bane-man.”

[Gird quoth:]

17 „Hvat ’s þat alfa · né ása sona,

2           né víska vana?  
           hví ęinn of komt · ęikinn fúr yfir  
 4           ór salkynni at séa.“

“What sort is that, not of Elves, nor of sons of the Ease, nor of wise Wanes? Why camest thou alone over the raging fire, to see the state of our hall?”

[Shirner quoth:]

18       „Emkat alfa · né ása sona  
           2           né víska vana,  
                  þó ęinn of kom’k · ęikinn fúr yfir  
           4           yður salkynni at séa.

“I am not of the Elves, nor of sons of the Ease, nor of wise Wanes; although I came alone over the raging fire, to see the state of our hall.

19       Epli ęllifu · hér hef’k algollin,  
           2           þau mun’k þér Gęrðr gefa,  
                  frið at kaupa, · at þú þér Frey kveðir  
           4           ólęiðastan at lifa.“

Apples eleven I have here, all-golden; those I will to thee, Gird, give; to purchase the friendship, that thou callest Free with thee dearest<sup>a</sup> to live.<sup>b</sup>”

---

<sup>a</sup>lit. ‘most unloathsome’

<sup>b</sup>i.e. that Gird

[Gird quoth:]

20       „Epli ęllifu · ek þigg aldrigi  
           2           at manskis munum,  
                  né vit Freyr, · meðan okkart fęor lifir,  
           4           byggum bæði saman.“

“Apples eleven I never accept, to any man’s delights; nor do I and Free—while our lives remain—dwell both together.”

[Shirner quoth:]

- 21 „Baug þér þá gef’k, · þann’s brændr of vas  
 2 með ungum Óðins syni,  
 átta ’ró jafnhöfgir, · es af drjúpa  
 4 hina níundu hverja nótt.“

“The high<sup>C</sup> I then give thee, that one which was burned with Weden’s young son<sup>a</sup> [= Balder]. Eight are even-heavy, which from it drip, every ninth night.<sup>b</sup>”

<sup>a</sup>The high (armlet) that burned on the funeral pyre together with Balder<sup>P</sup>. It is notable that it was thought to have been recovered.

<sup>b</sup>The high is apparently capable of reproducing itself.

[Gird quoth:]

- 22 „Baug þikkak, · þótt brændr séi,  
 2 með ungum Óðins syni;  
 esa mér golls vant · í gørðum Gymis  
 4 at deila fé föður.“

“The high I accept not, although it be burned with Weden’s young son [= Balder]; there is for me no want of gold in Gymer’s yards, sharing the fee<sup>C</sup> of my father.”

[Shirner quoth:]

- 23 „Sér þú męki, męr, · mjóvan, málfaan,  
 2 es hef’k í hendi hér?  
 höfuð höggva · mun’k þér halsi af,  
 4 nema mér sétt segir.“

“Seest thou this sword—slender, pictured-painted<sup>a</sup>—which I have here in my hand? Off thy neck will I hew thy head, unless thou agree with me.<sup>b</sup>”

<sup>a</sup>The sword is inlaid with metal forming a pattern. For examples see TODO.

<sup>b</sup>lit. ‘unless thou to me sayest an agreement/settlement.’

[Gird quoth:]

- 24 „Ánauð þola · vil’k aldrigi  
 2 at manskis munum,  
 þó hins get’k, · ef it Gymir finnicz

4 vígs ótrauðir at vegizk.“

“Suffer coercion will I never, to any man’s delights; though I mean, if thou and Gymer meet, that ye two unreluctant of conflict may fight.”

[Shirner quoth:]

25 „Sér þú męki, męr, · mjóvan, málfaan,  
2 es hef’k í hendi hér?  
fyr þessum eggjum · hnígr sá hinn aldni jötunn,  
4 verðr þinn feigr faðir.

“Seest thou this sword—slender, pictured-painted—which I have here in my hand? By these edges the aged ettin [= Gymer] reclines; fey<sup>C</sup> becomes thy father.

26 Tamsvęndi þik drep’k, · ęn þik tęmja mun’k,  
2 męr, at mínum munum,  
þar skalt ganga · es þik gumna synir  
4 síðan ęva séi.

With the taming-wand I strike thee, but I will tame thee, maiden, to my delights. There shalt thou go, where the sons of men never since may see thee.

---

1 tamsvęndi ‘taming-wand’] Has been interpreted as a sword, TODO.

27 Ara þúfu á · skalt ár sitja,  
2 horfa hęimi ór,  
snugga heljar til,  
4 matr sé þér męir leiðr · an manna hvęim  
hinn fráni ormr með firum.

On an eagle’s hill shalt thou early sit, [and] turn out of the world; hanker after Hell<sup>L</sup>. May food be for thee more loathsome than to any man the gleaming serpent [the Midden-yardsworm] among firs [MEN].<sup>a</sup>

---

<sup>a</sup>The food will either ‘loathe’ Gird (i.e., she will be deprived of it), or the food that she must eat will be as disgusting as the Middenyardsworm. — The threat seems to be that Gird will be forced to stay alone on an eagle’s nest, deprived of food and (probably) longing to die.

- 28 At undrsjónum verðir · es út of kómr,  
 2 á þik Hrímnir hari  
 á þik hotvetna stari,  
 4 víðkunnari verðir · an vörðr með goðum,  
 gapi þú grindum frá.

A wondrous sight mayst thou become, when out thou comest; at thee may Rimner ogle; at thee may anyone stare. More widely known mayst thou become than the ward among the Gods [= Homedall]; mayst thou gape from the gates.

- 29 Tópi ok ópi, · tjósull ok óþoli,  
 2 vaxi þér tór með trega;  
 sezk þú niðr · en ek mun segja þér  
 4 sváran súsbreka,  
 ok tvinnan trega.

Toop and oop, tease and impatience; may thy tear grow with grief! Sit thyself down, and I will say thee a severe roaring-breaker, and a twined grief.

- 30 Tramar gneypa · þik skulu gęrstan dag  
 2 jętna gęrðum í,  
 til hrímþursa hallar · þú skalt hverjan dag  
 4 kranga kostalaus;  
 kranga kostavęn;  
 6 grát at gamni · skalt í gęgn hafa  
 ok leiða með tęrum trega.

Thee shall fiends torment at the dismal day, in the yards of the Ettins. To the halls of the Rime-thurses shalt thou every day creep choiceless; creep choice-deprived. Weeping for joy shalt thou have in exchange, and nurse grief with tears.

- 31 Með þursi þríhęfðuðum · þú skalt ę nara  
 2 eða verlaus vesa,  
 þitt geð grípi;  
 4 þik morn morni  
 ves þú sem þistill, · sá's þrunginn vas

6            í ofanverða ónn.

With a three-headed thurse shalt thou ever live, or be husband-less. May thy senses grasp; may murrain mourn thee; be thou like the thistle that was pressed in the uppermost working season.

32        Til holts ek gekk · ok til hrás viðar  
2            gambantein at geta  
              gambantein ek gat.

To the wood I went, and to the young tree, the gomben-twigg for to get; the gomben-twigg I got.

33        Vreðr 's þér Óðinn, · vreðr 's þér Ásabrgr,  
2            þik skal Freyr fiask,  
              hin firinilla mér, · en fingit hefr  
4            gambanvreði goða.

Wroth with thee is Woden; wroth with thee is Ease-Bray <\*>= Thunder?; thee shall Free come to hate, shockingly bad maiden, if thou hast earned the gomben-wrath of the gods.

34        Heyri jotnar, · heyri hrímþursar,  
2            synir Suttunga, · sjalfir áslidar,  
              hvé fyrir býð'k, · hvé fyrir banna'k  
4            manna glaum mani,  
              manna nyt mani.

Hear Ettins, hear Rime-thurses, sons of Suttung [ETTINS], the os-retinues [= Ease] themselves: how I forbid, how I forban the company of men from the maiden; the use of men from the maiden.

35        Hrímgrímnir heitir þurs, · es þik hafa skal  
2            fyr nágrindr neðan,  
              þar þér vílmegir · á viðarrótum  
4            geitahland gefi; óðri drykkju · fá þú aldrigi,  
              mér, af þínum munum,



6 mēr, at mínum munum.

Rimegrimmner is called the thurse, who shall have thee, down beneath Nawgrind; there to thee the lads of toil [THRALLS] goat-piss may give. A higher drink mayst thou never get, maiden, of thy delights; maiden, to my delights!

36 Þurs ríst'k þér · ok þría stafi,  
2 ergi ok óði ok ópola,  
svá ek þat af ríst · sem ek þat á reist,  
4 ef gervask þarfar þess.“

“Thurse<sup>G</sup> I carve for thee, and three staves: degeneracy and madness and impatience. So I carve it off as I carved it on, if need arises of that.<sup>a</sup>”

---

1 þurs ‘thurse’] The þ-rune, here being used as a curse.

1 þría stafi ‘three staves’] Three runic letters. This formula also appears on the 7th c. Gummarp stone: **haþuwolafr sate staba þria ffr** ‘Hathwolf placed three staves: ffr’, where the ƿ-rune is standing for its name, fee<sup>C</sup> (i.e. wealth, cattle). This attestation clearly shows that the Runic magic in this verse is authentic.

---

<sup>a</sup>Shirner has carved the curse, but tells Gird that he will scrape it off if she will accept his demands. She then responds:

[Gird quoth:]

37 „Hęill ves þú hęldr, sveinn, · ok tak við hrímkáłki  
2 fullum forns mjaðar,  
þó haðǫa'k ętlat, · at mynda'k aldrigi  
4 unna vaningja vęl.“

“Be thou rather hale, swain, and receive the rime-chalice, full of ancient mead,<sup>a</sup> although I had intended that I never would love the Waning [= Free] well.”

---

4 vaningja ‘Waning’] A rare word, lit. ‘descendant of the Wanes<sup>G</sup>’, it only occurs at one other place in the corpus, namely in the thule<sup>C</sup> of boar-names. Boars were sacred to Free, TODO.

---

<sup>a</sup>Occurs identically in *Lock* 52.

[Shirner quoth:]

38 „Ørendi mín · vil'k ęll vita,  
2 áðr riða'k hęim heðan,

nér á þingi · munt hinum þroska  
 4           nenna Njarðar syni.“

“My errands all I wish to know, before I might ride home hence; when on the Thing<sup>C</sup> thou wilt with the vigorous son of Nearth [= Free] be joined.”

[Gird quoth:]

39   „Barri hēitir, · es vit báðir vitum,  
       2           lundr lognfara,  
       en ępt nētr níu, · þar mun Njarðar syni  
       4           Geṛðr unna gamans.“

“Barrey is called—as we both know—a grove of calm rushes, and after nine nights there will to the son of Nearth [= Free] Gird her pleasure grant.”

BPG BPA Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði tíðenda:EPA  
 BPB Then Shirner rode home. Free stood outside and greeted him and asked him for  
 the tidings:EPB EPG

40   „Seg mér, Skírnir, · áðr verpir sǫðli af mari  
       2           ok stígir fēti framarr,  
       hvat þú árnaðir · í Jǫtunhēima  
       4           þíns eða míns munar.“

“Say to me, Shirner, before thou throwest the saddle off the steed, and takest a step further; what thou earnedst in the Ettinhomes<sup>L</sup>, to thy or my delight.”

[Shirner quoth:]

41   „Barri hēitir, · es vit báðir vitum,  
       2           lundr lognfara,  
       en ępt nētr níu, · þar mun Njarðar syni  
       4           Geṛðr unna gamans.“

“Barrey is called—as we both know—a grove of calm rushes, and after nine nights there will to the son of Nearth [= Free] Gird her pleasure grant.”

[Free quoth:]

42      Lǫng es nótt, · langar 'ró tvér,  
       <sup>2</sup>      hvé of þreyja'k þrjár?  
       opt mér mánaðr · minni þótti  
       <sup>4</sup>      an sjá holf hýnótt.

Long is a night; long are two; how can I yearn for three? Oft' a month to me seemed less,  
 than this half wedding-night.<sup>a</sup>

---

<sup>a</sup>The wedding-night (TODO: it's a hapax so explain the interpretation) is half in that it is not consummated.



## The Thule of Righ (*Rígsþula*)



BPG BPA Svá segja menn í fornum sögum, at einnhverr af ósum, sá es Heimdallr hét,  
fór ferðar sinnar ok framm með sjóvarströndu nokkurri, kom at einum húsabó ok nefndisk  
Rígr; eftir þeiri sögu es kvæði þetta.EPA

BPB Thus say men in ancient saws<sup>C</sup>, that one of the Ease<sup>G</sup>—he who was called Homedall<sup>P</sup>—  
went on his journey forth along some lakeshore, came upon a lone homestead and called  
himself Righ. According to that saw is this poem:EPB EPG

- 1 Ár kvóðu ganga · grónar brautir
- 2 öflgan ok aldinn · ós kunnigan,  
ramman ok roskvan · Ríg stíganda.

Of yore they said did walk the green paths, a mighty and aged os<sup>G</sup>, cunning; the strong and  
brisk Righ, striding.

- 2 Gekk hann meir at þat · miðrar brautar,
- 2 kom hann at húsi, · hurð vas á gétti;  
inn nam at ganga, · eldr vas á golfi,
- 4 hjón sótu þar · hof at arni,  
Ai ok Edda · aldinfalda.

Went he further at that, on the middle of the road; came he to a house; the door was wide  
open. He took to go inside; fire was on the floor. A couple sat there, hoary by the hearth:  
Great Grandfather and Great Grandmother, old-fashioned.

TODO





## The Leed of Hindle (*Hyndluljóð*)



- 1 „Vaki mér meýja, · vaki mín vina,  
 2 Hyndla systir, · es í helli býr;  
 nú 's røkr røkra, · ríða vit skulum  
 4 til Valhallar · ok til vés heilags.

Frow quoth: “Wake, maiden of maidens; wake my friend, sister Hindle, who lives in the rock-face! Now is the twilight of twilights; we two shall ride to Walhall, and to the holy wigh<sup>C</sup>!

- 2 Biðjum Heryföður · í hugum sitja,  
 2 hann geldr ok gefr · gull verðugum,  
 gaf hann Herjóði · hjalm ok brynju,  
 4 en Sigmundi · sverð at þiggja.

Let us bid Harryfather <= Weden> in good spirits to remain; he rewards and gives gold to the worthy: He gave Heremod<sup>P</sup> helmet and byrnie, but Sighmund<sup>P</sup> a sword to receive.

2 verðugum] verðungu ‘to the retinue’ *emend.* Finnur Jónsson (1932) Guðni Jónsson (1954)

- 3 Gefr hann sigr sonum, · en svinnum aura,  
 2 mælsku mǫrgum · ok manvit firum,  
 byri gefr brǫgnum, · en brag skǫldum,  
 4 gefr hann mannsæmi · mǫrgum rekki.

He gives victory to sons, but to the wise silver; speech to many, and manwit<sup>C</sup> to men. Fair wind he gives to noble ones, and poetry to scolds<sup>C</sup>; he gives valour to many a champion.

- 4 Þór munk blóta, · þess munk biðja,  
 2 at hann é við þik · einart láti;  
 þó 's hónum ótítt · við jǫtuns brúðir.

To Thunder I will bloot<sup>C</sup>, of this I will bid: that he always show friendliness to thee, although he dislikes the brides of the ettins.

- 5 Nú taktu ulf þinn · einn af stalli,  
 2 lát hann rinna · með runa mínum.“

Hyndla kvað:

„Seinn es góltr þinn · goðveg troða,

4 vil'k-at mar minn · mētan hlóða.

Now take thy single wolf from the stable; let him run with my boar.” [Hindle quoth:]  
“Slow is thy boar to tread the Godways; I wish not load my noble steed.”

6 Fló est Freyja, · es fręistar mín,

2 visar þú augum · á oss þannig,

es hafir ver þinn · í valsinni

4 Óttar unga · Innsteins bur.“

Deicitful art thou, Frow, as thou temptest me; thou showest thy eyes on us this way as thou  
hast thy man on the Walways; the young Oughter, Instone's offspring.”

[Frow quoth:]

7 „Dulið est Hyndla, · draums étlak þér,

2 es kveðr ver minn · í valsinni.

Deluded art thou, Hindle; I think thee dreamy as thou sayest that my man is on the  
Walways.

8 Þar's góltr glóar · Gullinbursti,

2 Hildisvíni, · es mér hagir gęrðu,

dvergar tvęir · Dáinn ok Nabbi.

There where the boar glows, Goldenbristle; the Hildswine, which for me the two skillful  
dwarfs Downen and Nab made.

---

2 Hildisvíni 'Hildswine'] Presumably an alternative name of Goldenbristle.

9 Sęnn í sęðlum · sitja vit skulum

2 ok of jęfra · éttir dóma,

gumna þęira, · es frá goðum kómu.

Soon in the saddles we two shall sit, and converse about the lineages of princes; [the lineages]  
of those men who came from the gods.

- 10 Þeir hafa veðjat · vala malmi  
 2 Óttarr ungi · ok Angantýr;  
 skylt 's at veita, · svá't skati hinn ungi  
 4 fǫðurlæifð hafi · ępt fręndr sína.

They have wagered the Welsh ore [GOLD], young Oughter and Ongenthew; it must be divulged,<sup>a</sup> so that the young prince may have the fatherly inheritance left behind by his kinsmen.

---

<sup>a</sup>Hindle must reveal what she knows

- 11 Hǫrg hann mér gęrði · hlaðinn steinum;  
 2 nú 's grjót þat · at glęri orðit;  
 rauð hann í nýju · nauta blóði;  
 4 ę trúði Óttarr · á ęsynjur.

A harrow<sup>C</sup> he made for me, loaded with stones; now that stone-pile is become into glass. He reddened [it] in fresh blood of oxen; Oughter ever trusted on the Ossens<sup>G</sup>.

- 12 Nú lát forna · niðja talða  
 2 ok uppbornar · ęttr manna  
 hvat 's Skjöldunga, · hvat 's Skilfinga,  
 4 hvat 's Qðlinga · hvat 's Ylfinga  
 6 hvat 's hǫldborit, · hvat 's hęrsborit  
 męst manna val · und Miðgarði?“

Now let ancient ancestors be counted, and the high-born lineages of men: What is of the Shieldings? What is of the Shilvings? What is of the Athlings? What is of the Wolvings? What is born of hero? What is born of chief, the mightiest choice of men in Middenyard?”

- 13 „Þú est Óttarr · borinn Innsteini,  
 2 ęn Innsteinn vas · Alfi inum gamla,  
 Alfr vas Ulfi, · Ulfr Sęfara,  
 4 ęn Sęfari · Svan inum rauða.

Hindle quoth: "Thou<sup>a</sup> art, Oughter, born to Instone, but Instone was born to Elf the old, Elf to Wolf, Wolf to Seafare, but Seafare to Swan the red.

<sup>a</sup>Hindle, maybe in a trance-like state, speaks straight to Oughter.

- 14 Móður átti faðir þinn · męnjum gǫfga,  
 2 hygg at hęti · Hlędís gyðja,  
 Fróði vas faðir þęirar, · ęn Fríund móðir;  
 4 ǫll þótti ęt sú · með yfirmęnnum.

Thy father had thy mother, beautiful with neck-rings, I think that she was called Leedise the gidden<sup>C</sup>. Frood was her father, but Friend her mother; all her lineage seemed to be among overmen<sup>C</sup>.

3 Fríund] *emend. from meaningless* friaut F

- 15 Auði vas áðr · ǫflgastr manna,  
 2 Halfdanr fyrri · hęstr Skjǫldunga,  
 fręg vǫru folkvíg, · þaus framir gęrðu,  
 4 hvarfla þóttu verk · með himins skautum.

Ed was before [that] the most powerful of men, Halfdane earlier the highest of Shieldings. Renowned were the troop-battles which the famous ones performed; his <= Halfdane's> works seemed to travel around the corners of heaven.

- 16 Eflðisk við Eymund · ǫztan manna  
 2 ęn vá Sigtrygg · með svǫlum ęggjum,  
 ęiga gekk Almvęig, · ǫzta kvinna,  
 4 ólu þau ok ǫttu · átján sonu.

He <= Halfdane> became the in-law of Iemund<sup>1</sup>, the noblest of men, but he slew Sightrue with cool edges. He went on to have Elmwey, the noblest of women; they begot and had eighteen sons. <sup>1</sup> Lit. "[he] was strengthened by". Parallelism of "noblest of men/women" makes the meaning yet clearer. Elmwey was Iemund's daughter or sister.

- 17 Þaðan eru Skjǫldungar, · þaðan eru Skilfingar,  
 2 þaðan eru Ǫðlingar, · þaðan eru Ynglingar,

- þaðan es hǫldborit, · þaðan es hęrsborit,  
 4 mest mannaval · und Miðgarði;  
 alt 's þat ętt þín, · Óttarr hęimski.

Thereof are the Shieldings! Thereof are the Shilvings! Thereof are the Inglings!<sup>1</sup> Thereof is born of hero! Thereof is born of chief, the mightiest choice of men in Middenyard! That is all thy lineage, foolish Oughter!"<sup>1</sup> Note the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, of the difference between the two see the index), it seems likely that Wolvings is the original reading.

- 18 Vas Hildigunnr · hęnnar móðir,  
 2 Svǫfu barn · ok sękonungs;  
 alt 's þat ętt þín, · Óttarr hęimski.  
 4 varði at viti svá, · viltu ęnn lęgra?

Hildguth was her mother, the child of Swabe and Seaking; that is all thy lineage, foolish Oughter!—It is meaningful that one might know thus; wilt thou [go] yet further?

- 19 Dagr átti Þóru · dręngjamóður,  
 2 ólusk í ętt þar · óztir kappar,  
 Fraðmarr ok Gyrðr · ok Frekar báðir,  
 4 Ámr ok Jǫsurmarr, · Alfr hinn gamli.  
 varðar at viti svá, · viltu ęnn lęgra?

Day had Thure, the mother of valiant men; in that lineage were begotten the noblest champions: Fradmer and Yird, and both Frecks; Ame and Essirmer; Elf the old.—It is meaningful that one might know thus; wilt thou [go] yet further?

- 20 Kętill hét vinr þęira · Klypps arfþęgi,  
 2 vas hann móðurfaðir · móður þinnar;  
 þar vas Fróði · fyrr ęnn Kári,  
 4 ęn Hildi vas · Hóalfr of getinn.

Kettle, the inheritor of Clip, was their friend; he was the father of thy mother's mother. There was Frood, yet earlier Keer, but Highelf was by Hild begotten.

...



## The Lay of Wayland (*Vǫlundarkviða*)



The **Lay of Wayland** (*Wayland*) is a story of immense psychological complexity, one of the greatest masterpieces of Norse poetry.

The poem begins with a prose introduction, which survives in both **R** and **A**.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his "bear-cubs") and thus ends his male lineage. Likewise he defangs Nithad's "cunning wife" (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* 'powerless'; in v. 12 it describes Wayland after he wakes in shackles, but in v. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness is also seen in Beadhild's haunting concluding speech. "I knew by naught struggle against him; I could by naught struggle against him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (Old English *Wudga*, *ThedS* *Viðga*, in Danish ballads *Vidrik Verlandson*). He went on to become a great hero, and in the later heroic ballads by far eclipses his father. His birth seems heavily foreshadowed by Wayland forcing Nithad to swear an oath in v. 33, but he is nowhere directly mentioned in the poem, probably for artistic reasons.

Apart from this lay there is one other telling of the full story, namely the Strand of Wayland the Smith in *ThedS*. While written in Old Norse, it is clear from the proper names and content that it is based on German sources (probably heroic ballads). Thus the native form *Vplundr* is replaced with *Velent* [sic], *Niðuðr* with *Niðungr*. Interestingly there is a note within it showing that the native form was still known, namely about "Velent, the excellent smith, whom Warrings (*Væringjar*) call Wayland (*Vplundr*)". Apparently Wayland was so famous that "all men seem to praise his workmanship so, that the maker of any smith's work which is made better than other works, is called a Wayland (*Vplundr*) with regards to workmanship."

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril through his ingenuity and craftsmanship. He is not kidnapped out of Nithad's greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad's, banished from the kingdom after defending himself against the king's corrupt steward, and hamstrung after being caught attempting to poison the king's food in revenge.

Most frustratingly the personality of Beadhild is entirely expulged. She is the anonymous "king's daughter", an unnamed maiden (*jungfrú*, a borrowing from Low German) who is peacefully seduced by Wayland and quickly falls in love with him. Likewise the person of Nithad's cunning wife is completely gone, and the murder of his sons no longer ends his lineage, since he has another, older son who survives him and takes over the kingdom. Wayland still flies away laughing after telling Nithad what he has done, but only four years (his son with Beadhild is three years old) later reconciliates with Nithad's son, retrieves

Beadhild and their son and lives a long life as a famous craftsman.

With this it is clearly seen that the story by the time of the *ThedS* had been heavily distorted, a tragic victim of medieval romantic sensibilities. It does not have any high literary value, but is of interest since it shows the wide reception and variation of the narrative.

Finally there are also traces of the story in the Anglo-Saxon tradition, where it is alluded to in both *Walder* and *Dear*, the latter of which particularly emphasising the powerlessness felt by Wayland and Beadhild (thus being much closer in spirit to the present poem than to *ThedS*). Parts of the narrative are depicted on the early 8th century Frank's casket, where it is as prominent as the depiction of the Adoration of the Magi—a true testament to the weight with which it was regarded within that culture.

To illustrate the narrative correspondences and differences of the various redactions, I present the following table:

Person	
Wayland	
Wayland's brothers	
Father of the brothers	
Nithad	
Nithad's daughter (Beadhild)	
Nithad's sons	
Wayland and Beadhild's son (Woody)	
Wives of the brothers	
—	Wayland and his brothers ski and hunt animals. They settle in V
—	Nithad learns t
—	

#### Frá Völundi Regarding Wayland

BPG BPA Niðuðr hét konungr í Svíþjóð. BPA Hann átti tvá sonu ok eina dóttur. Hon hét Böðvildr. BPA Bręðr vǫru þrír, synir Finnakonungs. BPA Hét einn Slagfiðr, annarr Egill, þriði Völundr. BPA Þeir skriðu ok veiddu dýr. Þeir kómu í Úlfdali ok gerðu sér þar hús. BPA Þar er vatn, er heitir Úlfsjár. BPA Snemma of morgin fundu þeir á vatnsströndu konur þrjár, ok spunnu lín. BPA Þar vǫru hjá þeim álfarhamir þeira. Þat vǫru valkyrjur. BPA Þar vǫru tvęr dętr Hlödęs konungs, Hlaðguðr svanhvít ok Hervör alvitr, in þriðja var Ölrún Kjársdóttir af Vallandi. BPA Þeir höfðu þęr heim til skála með sér. Fekk Egill Ölrúnar, en Slagfiðr Svanhvítrar, en Völundr Alvitrar. BPA Þau bjuggu sjau vetr. Þá flugu þęr at vitja víga ok kómu eigi afr. BPA Þá skreið Egill at leita Ölrúnar, en Slagfiðr leitaði Svanhvítrar, en Völundr sat í Úlfdölum. BPA Hann var hagastr maðr, svá at menn viti, í fornum sögum. BPA Niðuðr konungr lét hann höndum taka, svá sem hér er um kveðit: EPA

BPB Nithad was named a king in Sweden. BPB He owned two sons and one daughter;

she was called Beadchild. BPB There were three brothers, the sons of a king of the Finns. BPB One was called Slayfinn, another Agle, the third Wayland. BPB They travelled on skis and hunted wild animals. They came into the Wolfdales and made for themselves houses there. BPB There is a water there, called Wolfsea. BPB Early in the morning they found on the lake-shore three women, and they were spinning linen. BPB By them were their swan-hames<sup>C</sup>; they were Walkirries. BPB Two of them were the daughters of king Ladwigh: Ladguth Swanwhite and Harware Allwit, the third was Alerune, daughter of Kear<sup>P</sup> of Walland<sup>Ga</sup>. BPB The brothers brought the maidens with them to their halls. Agle got Alerune, but Slayfinn Swanwhite, but Wayland Allwit. BPB They lived there for seven winters, then they left to attend battles, and did not return. BPB Then Agle left on skis to look for Alerune, but Slayfinn sought out Swanwhite; but Wayland stayed in the Wolfdales. BPB He was the most skilled craftsman, as men know, in the ancient saws. BPB King Nithad had him captured, about which this has been sung: EPG

- 1 Męyjar flugu sunnan · Myrkvið í gognum
- 2 alvitr ungar, · ørløg drýgja;
- þęr á sęvarstręnd · sęttusk at hvílask
- 4 drósir suðrónar, · dýrt lín spunnu.

Maidens flew from the south through Mirkwood<sup>a</sup>—young allwits<sup>b</sup>—to fulfill orlay<sup>C</sup>. They on the lake-shore set down to rest; the southern ladies span expensive linen.

---

<sup>a</sup>Mirkwood is surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

<sup>b</sup>Maybe look at what this means. TODO.

- 2 Eın nam þęira · Eęil at vęrja
- 2 fęgr męr fira · faðmi ljósum.
- Qnnur vas Svanhvít, · svanfjaðrar dró,
- 4 [...]
- ęn hin þriðja · þęira systir
- 6 varði hvítan · hals Vęlundar.

One of them began—the fair maiden of men—to ward Agle by her light bosom. Another was Swanwhite—her swan-feathers she pulled; but the third sister warded the white throat of Wayland.

---

4 [...] wo. doubt a line has gone missing here, mentioning the name of Slayfinn.

---

<sup>a</sup>The Roman emperor; see Index.

- 3 Sötu síðan · sjau vetr at þat,  
 2 en hinn átta · allan þróðu,  
 en hinn níunda · nauðr of skilði,  
 4 meýjar fýstusk · á myrkvan við,  
 alvitr ungar · ørlög drýgja.

Then they stayed for seven winters at that, but all the eighth they yearned, but the ninth did need divorce them: the maidens longed for the mirky wood: the young allwits, to fulfill orlay.<sup>a</sup>

---

<sup>a</sup>As Walkirries the *orlay* of the sisters is to preside over battles for Woden. Remembering this duty they become increasingly anxious, until they one day decide to finally leave, as seen from the next verse without telling their husbands. For the significance of Mirkwood, see note to v. 1.

- 4 Kom þar af veiði · veðreygr skyti  
 2 Völundr líðandi · of langan veg,  
 Slagfiðr ok Egill, · salí fundu auða,  
 4 gingu út ok inn · ok umb sýusk.

Came there from the hunt the weather-eyed shooter: Wayland passing over a long way. Slayfinn and Agle found the halls deserted; they walked out and in, and looked about.

- 5 Austr skreíð Egill · at Qlrúnu,  
 2 en suðr Slagfiðr · at Svanhvítu,  
 en einn Völundr · sat í Ulfdöllum.

East skied Agle for Alerune, but south Slayfinn for Swanwhite; but alone Wayland stayed in the Wolfdales.

- 6 Hann sló goll rautt · við gim fastan,  
 2 lukði hann alla · linnbaugum vel;  
 svá bæið hann · sinnar ljóssar  
 4 kvánar, ef hönnum · of koma gæði.

He struck the red gold by fastened gemstone, enclosed he all the serpent-bighs<sup>Ca</sup> well; thus awaited he his bright wife, if to him she might come.

---

<sup>a</sup>Armlets, torcs resembling serpents, perhaps even literally shaped like them; cf. the Viking age armlet found in a hoard in Undrom, Ångermanland, northern Sweden. Museum ID 108822 HST. TODO: Maybe include photo?

- 7 Þat spyrr Níðuðr, · Níara dróttinn,  
 2 at einn Völundr · sat í Ulfdöllum;  
 nóttum fóru seggir, · næglðar vöru brynjur,  
 4 skildir bliku þeira · við hinn skarða mána.

It learns Nithad, lord of the Nears<sup>G</sup>, that alone Wayland stayed in the Woldfdales. By night travelled warriors—nailed were their byrnies;<sup>a</sup> their shields gleamed by the waning moon.

---

<sup>a</sup>The soldiers had plated armour.

- 8 Stigu ór sððlum · at salar gaffi,  
 2 gingu inn þaðan · endlangan sal,  
 sðu þeir á bast · bauga dregna,  
 4 sjau hundruð allra, · es sá seggr átti.

They stepped out of the saddles, towards the hall's gables; went inside thence, through the endlong hall. Saw they on a bast-rope bighs drawn up: seven hundred in all, which that man owned.

- 9 Ok þeir af tóku · ok þeir á létu  
 2 fyr einn útan, · es af létu;  
 kom þar af vęði · veðreygr skyti  
 4 Völundr líðandi · of langan veg.

And they took off and they put back on; but for one, which away they put.<sup>a</sup>—Came there from the hunt the weather-eyed shooter: Wayland passing over a long way.

---

<sup>a</sup>That this is the bigh mentioned by itself in vv. 17 and 26 seems likely. Finnur Jónsson (1932) writes: "The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him." (*My translation from the Danish*).—The reader may for himself judge the plausibility of this, but it seems that Wayland, being an exceptionally handy craftsman, may just as well have crafted wings for himself without need for magical rings. This agrees with the Low German verison and the Daedalus myth, for both of which see the introduction to the poem.

- 10 Gekk brúnni · beru hold stęikja,  
 2 ár brann hrísi · allþurru fura,  
 viðr hinn vindþurri, · fyr Völund.

Went he the brown she-bear's hull to roast; early burned the twigs of all-dry pine—the wind-dry wood—before Wayland.

- 11     Sat á berfjalli, · bauga talði,  
       2     alfa ljóði · eins saknaði.  
           hugði at hefði · Hlōðvés dóttir,  
       4     Alvittr unga, · véri aptr komin.

Sat he on the bear-skin, bighs he counted—the prince of elves was missing one! Thought he that Ladwigh's daughter might have it; that the young Allwit might be come back.

- 12     Sat hann svá lengi, · at hann sofnaði,  
       2     ok hann vaknaði · viljalauss;  
           vissi sér á hōndum · hōfgar nauðir,  
       4     en á fótum · fjōtur of spēntan.

Sat he so long that asleep he fell, and he awoke, powerless. He knew on his hands tortuous restraints, and on his feet were fetters tightened.

[Wayland quoth:]

- 13     „Hvērir 'ró jōfrar · þeir's á lōgðu  
       2     þētisíma · ok bundu mik?“

“Which are the princes, those that laid on thick bast-ropes, and bound me?”

- 14     Kallaði nú Níðuðr, · Níara dróttinn:  
       2     „Hvar gatz Vōlundr, · vísi alfa,  
           óra aura, · í Ulfðolum?  
       4     Goll vas þar eigi · á Grana lēðu,  
           fjarri hugða'k vart land · fjōllum Rínar.“

Out called Nithad, lord of the Nears: “Where gottest thou, Wayland, leader of elves, *our* ounces in the Wolfdales? Gold was there not on Grane<sup>P</sup>'s path; far I thought our land from the fells of the Rhine.<sup>a</sup>”



<sup>a</sup>Grane was the horse of the legendary hero Siward<sup>P</sup>, slayer of the dragon Fathomer<sup>P</sup>. These events were thought to have taken place in Germany. The sense of the is thus sarcastic: “Where did you get that gold? A dragon’s hoard?”.

[Wayland quoth:]

- 15 „Man’k at meiri · mēti óttum,  
2 es vér heil hjú · heima vorum.  
Hlaðguðr ok Hervor · borin vas Hlōðvé,  
4 kunn vas Qlrún · Kíars dóttir.“

“I remember that we owned greater wealth, when we a whole household were at home: Ladguth, and Harware was born to Ladwigh; known was Alerune, Kear’s daughter.”<sup>a</sup>

---

<sup>a</sup>Wayland responds rather cryptically. It seems that by asserting the noble lineage of the three swan-wives he gives a legitimate reason for his wealth, although he seems to be aware, judging by the tone, that the greedy Nithad neither cares nor believes him.

- 16 Úti stóð kunnig · kvón Níðaðar,  
2 hón inn of gekk · ęndlangan sal,  
stóð á golfi, · stilti rōddu:  
4 „es-a sá nú hýrr, · es ór holti fęrr.

Outside stood the cunning wife of Nithad; she inside did walk across the length of the hall; stood she on the floor, steered her voice: “That one<sup>a</sup> is not mild now, who comes out of the wood.

---

<sup>a</sup>The abducted Wayland.

- 17 Tęnn hōnum tęygjask · es hōnum’s tęt sverð  
2 ok hann Bōðvildar · baug of þękkir.  
Ómun eru augu · ormi hinum frána,  
4 sníðið ér hann · sina magni,  
ok sętið hann síðan · í Sęvarstōð.“

His teeth are bared when he is shown the sword, and he recognizes Beadhild’s bigh. Reminiscent are the eyes to the gleaming snake’s. Cut ye from him the might of his sinews, and set him thereafter on Seastead!”

- P** Svá var gort, at skornar vǫru sínar í knésfótum ok settr í holm einn, er þar var fyrir landi, er hét Sévarstaðr. Þar smíðaði hann konungi allskyns gorsimar; engi maðr þorði at fara til hans, nema konungr einn. Vǫlundr kvað:

Thus was done, that the sinews in his houghs were cut, and he was placed on a lonely islet which there lay before the land, which was called Seastead. There he smithed for the king all manner of jewels. No man dared journey to him, save for the king alone. Wayland quoth:

- 18** „Sé’k Níðaði · sverð á linda,  
 2 þat’s ek hvęsta · sęm hagast kunna’k  
 ok ek hęrða’k · sęm hógst þótti;  
 4 sá’s mér fránn mękir · ę fjarri borinn.  
 sé’kk-a þann Vǫlundi · til smiðju borinn.

“I see a sword on Nithad’s belt, that one I sharpened as most handily I knew, and hardened as most pleasingly seemed. Now that gleaming blade is ever far from me carried; I see it not for Wayland to the smithy carried.

- 19** Nú berr Bǫðvildr · brúðar minnar,  
 2 bíð’k-a þess bót, · bauga rauða.“

Now Beadhild bears my bride’s—I get no bettering for that—red highs.”

- 20** Sat né svaf ávalt · ok sló hamri;  
 2 vél gęrði hęldr · hvatt Níðaði;  
 drifu ungir tvęir · á dýr sea  
 4 synir Níðaðar · í Sévarstað.

He rested not, nor slept ever, and struck the hammer; he very boldly planned wiles for Nithad.—Two young ones hurried to look at precious things: Nithad’s sons, to Seastead.

- 21** Kvómu til kistu, · krǫfðu lukla,  
 2 opin vas illúð, · es í sǫu,  
 fjǫlð vas þar męina, · es mǫgum sýndisk

4 at véri goll rautt · ok gørsimar.

Came they to the chest, demanded the keys; open was the evil when inside they looked. A great deal was there of harms, which to the lads seemed like were it red gold and jewels.

[Wayland quoth:]

22 „Komið ęinir tveir, · komið annars dags;

2 ykkir lét’k þat goll · of gefit verða;

sęgið-a meyjum · né salþjóðum,

4 manni ęngum, · at mik fyndið.“

“Come alone ye two, come another day; to you I will let that gold be given. Say not to maidens, nor to the people of the hall; to no man, that ye met me.”

23 Snimma kallaði · sęggr á annan,

2 bróðir á bróður: · „göngum baug séa!“

Kómu til kistu, · kröfðu lukla,

4 opin vas illúð · es í litu.

Early called one youth to another, brother to brother: “Let us go see the highs!”. Came they to the chest, demanded the keys; open was the evil when inside they looked.

24 Sneið af höfuð · húna þeira

2 ok und fęn fjóturs · fótr of lagði,

ęn þer skálar, · es und skorum vöru,

4 sveip útan silfri, · seldi Níðaði.

He sliced off the heads of those bear-cubs<sup>a</sup> [boys], and under the fetter’s fen<sup>b</sup> their feet did lay; but the bowls<sup>c</sup>, which were under their curls, he coated with silver and gave to Nithad.

<sup>a</sup>An affectionate term for the young boys. TODO: Relate to Bearserks?

<sup>b</sup>Very unclear. TODO.

<sup>c</sup>Their skulls.

25 Ęn ór augum · jarknasteina

2 sęndi kunnigri · kvęn Níðaðar;

ęn ór tönnum · tveggja þeira

4 sló brjóstkringlur, · sęndi Bøðvildi.

But out of the eyes, earthenstones he sent to the cunning wife of Nithad; but out of the teeth of the two, he struck breast-brooches, sent to Beadhild.

26 Þá nam Bøðvildr · baugi at hrósa  
2 [...] · es brotit hafði,  
„þori’k-a’k sęgja, · nema þér ęinum.“

Then Beadhild began to praise the ring,<sup>a</sup> [...] which she had broken, “I dare not tell it, save to thee alone.”

---

2 [...] ] The meter requires a half-line here, likely containing a more specific description of the bigh.

---

<sup>a</sup>The verse is without doubt incomplete, but the story can be gleaned: Beadhild breaks the bigh she has been given by her parents (previously mentioned in vv. 10—see the note there—and 17), and is afraid that her parents may become upset. She thus goes to Wayland in secret, asking him to repair it.

[Wayland quoth:]

27 „Ek bōti svá · brest á golli,  
2 at fęðr þinum · fęgri þykkir,  
ok mōðr þinni · miklu bętri,  
4 ok sjalfri þér · at sama hófi.“

“I mend such the crack on the gold, that to thy father it fairer seems, and to thy mother far better, and to thyself of the same rank.”

28 Bar hann hána bjóri, · þvíat hann bętr kunni,  
2 svát hón í sessi · of sofnaði.  
„Nú hęfk hęfnt · harma minna  
4 allra nema ęinna · íviðgјørnum.“

He overcame her with beer—for he was more cunning—so that she in the seat asleep did fall. “Now have I avenged my harms—all but one—on the insidious ones.”<sup>a</sup>

---

<sup>a</sup>King Nithad and his wife.

29 „Vęl ek,“ kvað Vølundr, · „verða’k á fitjum,

- 2 þeim's mik Níðaðar · nómu rekkar.“  
 Hljéjandi Völundr · hófsk at lopti,  
 4 grátandi Bøðvildr · gekk ór eyju.  
 tregði fōr friðils · ok fōður vreiði.

“Well I”, quoth Wayland, “fall on my paddles; those which Nithad’s men bereaved me of!”  
 Laughing Wayland threw himself in the air; weeping Beadhild went from the island: she  
 grieved the lover’s flight, and the father’s fury.

<sup>a</sup>*C-V: fit* ‘the webbed foot of water-birds’, the reader may picture for himself. Wayland has crafted a mechanism  
 to take flight, regaining his mobility which he lost when he was hamstrung.

- 30 Úti stóð kunnig · kvón Níðaðar,  
 2 ok hón inn of gekk · ėndlangan sal,  
 ėn hann á salgarð · settisk at hvílask,  
 4 „Vakir þú Níðuðr, · Níara dróttinn?“

Outside stood the cunning wife of Nithad; she walked inside across the length of the hall—  
 but he, on the courtyard, set down to rest. “Art thou awake, Nithad, lord of the Nears?”

[Nithad quoth:]

- 31 „Vaki’k ávalt · viljalauss,  
 2 sofna’k minst, · síz sonu dauða,  
 kēll mik í hōfuð, · kōld erumk rōð þín,  
 4 vilnumk þess nú, · at við Völund dóma’k.“

“I am always awake, powerless; I fall asleep the least, since the death of my sons. My head  
 freezes; cold are thy counsels—I wish now but that: to speak with Wayland.”

[Nithad quoth:]

- 32 „Sęg mér þat Völundr, · vísi alfa,  
 2 af hēilum hvat varð · húnum mínum?“

“Say it to me, Wayland, leader of elves: what became of my healthy bear-cubs [boys]?”

[Wayland quoth:]

- 33 „Ēiða skalt mér áðr · alla vinna,

- 2     at skips borði · ok at skjaldar rønd,  
        at mars bógi · ok at mēkis egg  
 4     at þú kvēlj-at · kvön Völundar,  
        né brúði minni · at bana verðir,  
 6     þótt kvön ęigim, · þá's ér kunnið,  
        eða jóð ęigim · innan hallar.

“Before that shalt thou swear to me all oaths:—by the deck of the ship and the rim of the shield, by the bough of the steed and the edge of the sword—that thou wilt not torment the wife of Wayland, nor of my bride become the bane, though a wife we might own, which ye know; or a babe might own, inside of the hall.<sup>a</sup>

---

<sup>a</sup>Wayland has Nithad swear an oath that he will not harm Beadchild, nor their (yet unborn) child.

- 34    Gakk til smiðju, · es gęrðir þú,  
        2    þar fiðr þú bęlgi · blóði stokna,  
            sneið'k af hofuð · húna þinna  
        4    ok und fęn fјoturs · fótr of lagða'k.

Go to the smithy, which thou madest; there wilt thou find bellows, sprinkled with blood. I sliced off the heads of thy bear-cubs [boys], and under the fetter's fen their feet did I lay.

- 35    Ẽn þęr skálar, · es und skorum vǝru,  
        2    svęip'k útan silfri, · sęlda'k Níðaði,  
            ęn ór augum · jarknastęina,  
        4    sęnda'k kunnigri · kvön Níðaðar.

But the bowls, which were under their curls, I coated with silver and gave to Nithad. But out of the eyes, earthenstones I sent to the cunning wife of Nithad.

- 36    Ẽn ór tǝnnum · tvęggja þęira  
        2    sló'k brjóstkringlur, · sęnda'k Bǝðvildi;  
            nú gęngr Bǝðvildr · barni aukin,  
        4    ęingadóttir · ykkur bęggja.“

But out of the teeth of the two, I struck breast-brooches, sent to Beadchild. Now walks Beadchild, swollen with child; the only daughter of you both.”

[Nithad quoth:]

- 37 „Méltir-a þú þat mál, · es mik meir tregi,  
 2 né þik vilja'k Völundr · verr of níta;  
 es-at svá maðr hór, · at þik af hęsti taki,  
 4 né svá oflugar, · at þik neðan skjóti.  
 þar's þú skollir · við ský uppi.“

“Thou spokest not that speech which might grieve me more; nor could I worse wish, Wayland, to deny thee. There is no man so high that he from horse might take thee, nor so mighty that he might shoot thee down, there where thou jeerest against the cloud-cover above!”

- 38 Hljéjandi Völundr · hófsk at lopti,  
 2 en ókátr Níðuðr · þá ęptir sat.

Laughing Wayland threw himself in the air, but gloomy Nithad thereafter stayed.

[Nithad quoth:]

- 39 „Upp rís Þakkráðr, · þrél minn bazti,  
 2 bið Bøðvildi, · mey hina bráhvítu,  
 gangi fagrvarið · við fęður róða.“

“Rise up Thankred, my best thrall; ask Beadhild—the brow-white maiden—to go fair-clothed, with her father to counsel.”

[Nithad quoth:]

- 40 „Es þat satt Bøðvildr, · es sęgðu mér,  
 2 sętuð it Völundr · saman í holmi?“

“Is it true, Beadhild, as they said to me: stayed thou and Wayland together on the island?”

[Beadhild quoth:]

- 41 „Satt's þat Níðuðr · es sagði þér:  
 2 sętum vit Völundr · saman í holmi  
 ęina ęgurstund, · ęva skyldi;  
 4 ek vętr hęnum · vinna kunna'k,

ek vëtr hōnum · vinna máttak.“

“It is true, Nithad, as *he* said<sup>a</sup> to thee: I and Wayland stayed together on the island, for one grave moment—it should never have been! I knew by naught struggle against him; I could by naught struggle against him.<sup>b</sup>”

---

<sup>a</sup>Beadhild, knowing that the only one who is aware of what happened is Wayland, makes the subtle change in the conjugation, from her father’s general plural (“what *they* said”), to the specific singular (“what *he* said”).

<sup>b</sup>She was both mentally (CV: *kunna* ‘know, understand’) and physically (CV: *mega* ‘to have strength to do, avail’) incapable of struggling against him. As Finnur comments, a potent final verse.



## **Assorted Galders and Leeds**



I have here gathered sundry Galders and Leeds, assembled from sources across the Germanic world. I have only included those with explicitly pagan elements or context.

## Continental Germanic galders

### The two Merseburg charms

- 1 Eiris sázun idísi · sázun hera dóder;
- 2 suma hapt heptidun · suma heri lezidun  
suma clubodun · umbi cóniowidi
- 4 insprinc haptbandun · infar figandun .H.

Of yore stayed dises, stayed here and there: some fastened fetters, some hindered hosts, some cleaved shackles.—Break the fetter-bonds, flee the fiends! .H.<sup>a</sup>

---

<sup>a</sup>TODO: note about this strange mark in the ms.

- 2 Fol ende Wódan · fórun zi holza
- 2 dú wart demo Balderes folon · sín fóz birenkit  
thú bigól en Sinthgunt · Sunna era swister
- 4 thú bigól en Frija · Folla era swister  
thú bigól en Wódan · só hé wola conda
- 6 sóse bénrenkí · sóse blótrenkí · sóse lidirenkí  
bén zi béna
- 8 blót zi blóda  
lid zi geliden · sóse gelimida sín.

Phol and Weden journeyed to the woods; then was the foot of Balder's foal sprained. Then begaled<sup>C</sup> him Sithguth<sup>P</sup>, Sun<sup>P</sup> her sister; then begaled him Frie<sup>P</sup>, Full<sup>P</sup> her sister; then begaled him Weden, as he well knew: "Like bone-sprain, like blood-sprain, like joint-sprain! Bone to bone, blood to blood, joint to joints, like were they glued together!"

---

1 Fol] Phol *ms.*

### Against worms (Contra vermes)

Nessi mid nigon nessiklínun

**Old English galders****Against a dwarf****Old Norse galders****Charms from Bergen**

These charms have been found at Bryggen, Bergen, Norway.

**B380**    Hęill sé þú · ok í hugum góðum;

<sup>2</sup>        Þórr þik þiggi,

Óðinn þik ęigi.

Mayst thou be hale, and in good spirits. May Thunder receive thee, may Woden own thee.

## Eddic fragments from Snorre's Edda



TODO: Go through Snorre's Edda and gather the fragments thence.

The Galder of Homedall

1 „Níu em'k móðra mogr,

2 níu em'k systra sonr.“

“Of nine mothers am I a lad, of nine sisters am I a son.”





## Heroic poetry of the Codex Regius



**First Lay of Hallow Hundingsbane**  
*(Helgakviða Hundingsbana fyrsta)*



- 1    Ár vas alda · þat's arar gullu  
 2    hnigu heilög vötn · af Himinfjöllum;  
     þá hafði Hēlga · inn hugumstóra  
 4    Borghildr borit · í Brálundi.

It was the beginning of elds<sup>C</sup>, as eagles shrieked; holy waters poured down from the Heav-  
 enfells; then Burhild in Browlund gave birth to Hallow the Great-hearted.

- 2    Nótt varð í bō, · nornir kvómu,  
 2    þér's ǫðlingi · aldr of skópu;  
     þann bóðu fylki · frégstan verða  
 4    ok buðlunga · þęztan þykkja.

Night came in the settlement; norns came, those who did shape the prince's life; that  
 marshaller <= Hallow> they declared would become most renowned, and of kings seem the  
 foremost.

- 3    Sneru þér af afli · ǫrlǫghǫttu  
 2    þá's borgir braut · í Brálundi;  
     þér um greiddu · gullinsímu  
 4    ok und mána sal · miðjan fęstu.

They turned with their might the strands of orlay<sup>C</sup>, as he broke cities in Browlund; they  
 arranged golden bands, and under the moon's hall fastened [them in] the middle.



The Lay of Hallow Harwardson  
(*Hęlgakviða Hęrvarðssonar*)





## Frá Hjörvarði ok Sigrlinn

Hjörvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhildr; sonr þeira hét Heðinn. Önnur hét Sereifr; þeira sonr hét Humlungr. In þriðja hét Sinrjóð; þeira sonr hét Hymlingr. Hjörvarðr konungr hafði þess heit strengt at eiga þá konu er hann vissi vænsta. Hann spurði at Sváfni konungr átti dóttur allra<sup>1</sup> fegrsta; sú hét Sigrlinn. Iðmundr hét jarl hans; Atli var hans sonr er fór at biðja Sigrlinnar til handa konungi. Hann dvalðisk vetr langt með Sváfni konungi. Fránmarr hét þar jarl, fóstir Sigrlinnar; dóttir hans hét Álf. Jarlinn réð, at meyjar var synjat, ok fór jarlinn heim. Atli jarls sonr stóð einn dag við lund nokkurn, en fugl sat í limunum uppi yfir hánun ok hafði heyrt til, at hans menn kylluðu vænstar konur þær, er Hjörvarðr konungr átti. Fuglinn kvakaði, en Atli hlýddi, hvat hann sagði. Hann kvað:

Regarding Harward and Sighlind

- 1 Sáttu Sigrlinn, · Sváfnis dóttur,  
2 meyna fegrstu · í munarheimi?  
þó hagligar · Hjörvarðs konur  
4 gumnum þykkja · at Glasislundi.

1

- 2 „Mundu við Atla · Iðmundar son  
2 fugl fróðhugaðr · fleira mæla?“  
„Mun’k ef mik buðlungr · blóta vildi  
4 ok kys’k þat’s ek vil · ór konungs garði.“

2

- 3 3

3

- 4 4

4

- 5 5

5

---

<sup>1</sup>‘vænallra’ *corr.* R

6      6

6

7      7

7

8      Sverð vžit'k liggja · î Sigarsholmi,  
 2      fjórum fćera · enn fimm tǫgu;  
       ęitt es þęira · ǫllum bętra  
 4      vígnesta bǫl · ok varið golli.

Swords I know lying, in Sigarsholm, four less than fifty. One of them is better than all—the bale of war-needles<sup>a</sup> [SPEARS?]<sup>a</sup>—and inlaid with gold.

---

<sup>a</sup>The kenning *vígnest* also appears in

9      Hringr 's î hjalti, · hugr 's î miðju,  
 2      ógn 's î oddi, · þęim's ęiga getr;  
       liggr með ęggju · ormr dręyrfáiðr  
 4      en á valbǫstu · verpr naðr hala.

A ring is in the hilt; courage is in the middle; fear is in the point, for the one who gets to own it; along the blade lies a serpent painted in blood, but on the wallbast<sup>a</sup> an adder chases its tail.

---

<sup>a</sup>An unclear part of the sword-hilt; see *Sighdrive* 7.

**Second Lay of Hallow Hundingsbane**  
*(Helgakviða Hundingsbana aðra)*



BPG BPA Helgi fekk Sigrúnar ok áttu þau sonu; var Helgi eigi gamall. Dagr Høgna sonr blótaði Óðin til fǫðurhefnda. Óðinn léði Dag geirs síns. Dagr fann Helga, mág sinn, þar sem heitir at Fjǫturlundi. Hann lagði í gǫgnum Helga með geirnum. Þar fell Helgi en Dagr reið til fjalla ok sagði Sigrúnu tíðindi:

BPB Hallow got Sighrun, and they owned sons; Hallow was not old. Day, son of Hain, blooted<sup>C</sup> to Weden to take revenge for his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, at a place called Fetterlund; he laid the spear through Hallow. There fell Hallow, but Day rode to the fells and told Sighrun the news: EPB

- 1 „Trauðr em ek, systir, · trega þér at segja
- 2 þvíat ek hefði nauðigr · nipti grétta:
- Fell í morgun · und Fjǫturlundi
- 4 buðlungr sá's vas · þęztr í heimi
- ok hildingum · á halsi stóð.“

“Regretful am I, sister, to grieve thee by saying—for, forced must I cause my kinswoman to cry: This morning fell, 'neath Fetterlund, that prince who was in the world the best, and on the throats of rulers stood.”

...

- 2 „Fyrr vil'k kyssa · konung ólífðan
- 2 an þú blóðugri · brynju kastir;
- hár es þitt, Helgi, · hélu þrungit,
- 4 allr es vísi · valdǫgg slęinn,
- heindr úrsvalar · Høgna mági;
- 6 hvé skal'k þér, buðlungr, · þess bót of vinna?“

“Sooner would I kiss the unliving king, than thou the bloody byrnie mightst cast away. Thy hair is, Hallow, with hoarfrost thick: the prince is all with corpse-dew whipped:<sup>a</sup> the hands wet-cold on the kinsman of Hain. How shall I for thee, lord, remedy that?”

---

<sup>a</sup>For the formulation cf. *Dreams* 5.

- 3 „Eiñ vęldr þú, Sigrún · frá Sefafjǫllum,
- 2 es Hęlgi es · harmdǫgg slęinn:
- Grętr þú, gullvarit, · grimmum tǫrum,
- 4 sólþjǫrt suðrón, · áðr þú sofa gangir,
- hvęrt fęllr blóðugt · á brjóst grami,
- 6 úrsvalt, innfjalgt · ękka þrungit.“

“Thou alone causest, Sighrun from the Sevefells, that Hallow be by harm-dew whipped; thou criest, gold-covered, bitter tears, sun-bright southern lady, before thou to sleep mightst go. Each one falls bloody on the breast of the ruler, wet-cold and stifled, pressed forth by grief.”

## The Speeches of Fathomer (*Fáfnismól*)





Frá dauða Fáfnis

From the death of Fathomer

[Fathomer quoth:]

- 1 „Sveinn ok sveinn! · Hverjum estu sveini of borinn?  
 2 Hverra estu manna mögr?  
 es þú á Fáfni rautt · þinn hinn frána mēki;  
 4 stöndumk til hjarta hjörr!“

“Swain and swain! To which swain art thou born; of which men art thou the son? As thou on Fathomer hast reddened thy gleaming blade, the sword stands to my the heart!”

BPG BPA Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð feigs manns métti mikit ef hann bölvaði óvin sínum með nafni. Hann kvað:EPA

BPB Siward concealed his name, because it was their belief in ancient times that the word of a fey<sup>C</sup> man could do much if he cursed his enemy by his name. He [= Siward] quoth:EPB EPG

- 2 „Göfugt dýr ek heiti · en ek gengit hef’k  
 2 hinn móðurlausi mögr,  
 föður ek á’kk-a · sem fira synir,  
 4 geng ek einn saman.“

“Noble beast I am called, but I have walked as the motherless lad. A father I own not, like the sons of men do; I walk alone.”

[Fathomer quoth:]

- 3 „Veizt, ef föður né átt-at · sem fira synir,  
 2 af hverju vastu undri alinn?“

“Knowest thou, if thou haddest not a father like the sons of men, by which wonder thou wast born?”

[Siward quoth:]

- 4 „Étterni mitt · kveð’k þér ókunnigt vesa  
 2 ok mik sjalfan hit sama:  
 Sigurðr ek heiti · Sigmundr hét minn faðir  
 4 es hef’k þik vápnum vegit.“

“My lineage I say is unknown to thee, and my self the same.<sup>a</sup> Siward I am called—Sighmund was called my father—who with weapons have struck thee.”

---

<sup>a</sup>The meaning is that Fathomer would not recognize Siward's lineage (i.e. his father) or name, since he is an orphan who up until this point has not won any glory. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* ‘my self’ is accusative, not dative.

[Fathomer quoth:]

5       „Hværr þik hvatti, · hví hvætjask lézt,  
2           mínu fjörvi at fara?  
          Hinn fránęgi sveinn, · þú áttir fōður bitran,  
4           ábornu skjór á skęð.“

“Who goaded thee—why didst thou let thyself be goaded—my life for to destroy? Gleaming-eyed swain, thou haddest a sharp father; inborn traits show quickly.<sup>a</sup>”

---

<sup>a</sup>The original is unclear. *á skęð* means roughly ‘rapidly, quickly’; thus *riða á skęð* CV: ‘to ride at full speed’, but the other words are uncertain. La Farge and Tucker (1992) read ‘your innate qualities show quickly’, suggesting two unattested words: an adjective *\*áborinn* ‘innate, inborn’ and a verb *\*skjóa* ‘to show’. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. *skjór* is difficult. We would expect *\*\*skýr*, as in *skjóta* ‘to shoot,’ with 2nd/3rd sg. pres. ind. *skýtr*. A solution here would be reading a 2nd sg. pres. subj. *skjóir*, with a vowel TODO

TODO: More verses...

## The Speeches of Sighdrive (*Sigrdrífumól*)



Many of the verses are quoted in *WalsS*, but notably the two prayer-verses are missing; possibly an instance of Christian censorship. TODO

[Sighdrive quoth:]

- 1 „Lengi ek svaf, · lengi ek sofnuð vas,  
2 long eru lýða lé;  
Óðinn því veldr · es eigi máttak  
4 bregða blundstofum.“

“Long I slept, long was I asleep, long are the deceits”

BPG BPA Sigurðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt mjaðar ok gaf hönnum minnisveig.EPA

BPB Siward set himself down, asking for her name. Then she took a horn full of mead, and gave him a mind-draught:EPB EPG

- 2 Heill Dagr, · heilir Dags synir,  
2 heil Nött ok nipt!  
Óreiðum augum · lítið okkr þinig  
4 ok gefið sitjondum sigr!

“Hail Day<sup>P</sup>! Hail the sons of Day!<sup>a</sup> Hail Night and [her] kinswoman [= Earth]!<sup>b</sup> With un wrathful eyes look ye upon us two, and give the sitting ones [= us] victory.

---

<sup>a</sup>TODO. Who?

<sup>b</sup>According to *Ylfir* 10 Earth is the daughter of Night and Aner<sup>P</sup>.

- 3 Heilir ésir, · heilar ósynjur,  
2 heil sjá in fjölnýta fold!  
Mál ok manvit · gefið okkr mérurum tveim  
4 ok lēknishendr meðan lifum!

Hail the Ease<sup>G</sup>! Hail the Ossens<sup>G</sup>! Hail this bountiful fold [EARTH]! Speech and manwit<sup>C</sup> give ye us renowned two, and healing-hands<sup>Ca</sup> while we live.”

---

<sup>a</sup>Hands with the power to heal (perhaps supernaturally). The singular form *lēknishönd* occurs in the semi-Christianized prayer on a c. 1300 stick from Ribe, Denmark (signum DR EM85;493).

BPG BPA Hon nefndisk Sigdrífa ok var valkyrja. Hon sagði, at tveir konvngar þorðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti hermaðr, ok hafði Óðinn hánun

sigri heitit. En annarr hét Agnarr, · Auðu bróðir · er vétr engi · vildi þiggja. Sigdrífa felldi Hjalmgunnar í orrostunni. En Óðinn stakk hana svefnþorni í hefnd þess ok kvað hana aldri skyldu síðan sigr vega í orrostu, ok kvað hana giftask skyldu, „en sagða’k hánun at strengða’k heit þar í mót, at giptask öngom þeim manni er hrēðask kynni.“ Hann segir ok biðr hana kenna sér speki ef hon<sup>1</sup> vissi tíðendi ór ǫllum heimum. Sigdrífa kvað:EPA

BPB She called herself Sighdrive and was a walkirrie. She said that two kings fought. One of them was called Helmguther; he was then old and the greatest harrier, and Weden had promised him victory. But another one was called Eyner, Eade’s brother, who in no way wished to accept.<sup>b</sup> Sighdrive felled Helmguther in the battle, but Weden pierced her with the sleeping-thorn as revenge for that, and said that she would never thenceforth win victory in battle, and said that she must marry, “but I told him that I made a vow against that, to marry no man who could be frightened.” He [i.e. Siward] speaks and asks her to teach him wisdom, if she knew any tidings out of all the Homes<sup>C</sup>. Sighdrive quoth: EPB  
EPG

- 4 „Bjór föri’k þér, · brynþings apaldr,  
2 magni blandinn · ok meginrí,  
fullr ’s hann ljóða · ok líknstafa,  
4 góðra galdra · ok gamanrúna.

Beer I bring thee—apple-tree of the byrnie-Thing<sup>C</sup> [BATTLE > WARRIOR]!—mixed with might, and might-glory; it is full of leeds<sup>C</sup>, and grace-staves, of good galders<sup>C</sup>, and pleasure-runes<sup>C</sup>.

- 5 Sigrúnar skalt kunna, · ef vilt sigr hafa,  
2 ok rísta á hjalti hjors,  
sumar á véttrimum, · sumar á valbøstum,  
4 ok nefna tysvar Tý.

Victory-runes shalt thou know, if thou wilt have victory, and carve on the hilt of the sword; some on weight-rims;<sup>a</sup> some on walbasts<sup>b</sup>, and name Tue<sup>P</sup> twice.

<sup>a</sup>Unclear.

<sup>b</sup>Possibly the sword-pommel, the word also occurs in *HHarw* 9.

- 6 Ǫlrúnar skalt kunna · ef þu vilt annars kvæn

<sup>1</sup>hánom ms.

<sup>b</sup>i.e. ‘wished to lose’ TODO

- 2           vęli t þik i trygd ef þú trúir.  
           á horni skal þér rísta · ok á handar baki  
 4           ok merkia a nagli næþ.

Ale-runes shalt thou know, if TODO

- 7       Full skal signa · ok við fári séa  
 2           ok verpa lauki í lög;  
           þá þat vęitk, · at þér verðr aldri  
 4       męini blandinn mjǫðr.

TODO

---

3–4 þá ... mjǫðr] *thus WalsS, om. R*

- ...  
 8       þá męlti · Míms hǫfuð  
 2           fróðligt it fyrsta orð,  
           ok sagði sanna stafi.

Then spoke the head of Mime learnedly the first word, and said true staves:

- 9       Á skildi kvað ristnar · þeim's stęndr fyr skínanda goði,  
 2           á ęyra Árvakrs, · ok á Alsvinnz hófi,  
           á því hvęli es snýz · undir ręið Hrungnis,  
 4           á Sleipnis tǫnnum · ok á slęða fjǫtrum,  
           á bjarnar hrammi · ok á Braga tungu,  
 6           á ulfs klóm · ok á arnar nęfi,  
           á blóðgum vęngjum · ok á brúar sporði,  
 8           á lausnar lófa · ok á líknar spori,  
           á glęri ok á gulli · ok á gumna hęillum,  
 10          í vını ok virtri · ok vilisessi.  
           Á Gungnis oddi · ok á Grana brjósti,  
 12          á nornar nagli · ok á nęfi uglu;

On a shield it said were carved [runes]—[the shield] that stands before the shining god<sup>a</sup> [SUN]—[also] on the ear of Yorewaker, on the hoof of Allswith,<sup>b</sup> on that wheel which turns beneath the chariot of Rungner, on the teeth of Slopner, and on the fetters of sleds, on the

paw of the bear, and on the tongue of Bray, on the claws of the wolf, and on the beak of the eagle, on bloody wings, and on the supports of the bridge, on the palm of release, and the track of grace, on glass and on gold, and on the good healths of men, in wine and beerwort, and on the comfortable seat, on the point of Gungner, and on the breast of Grane, on the nail of a norn, and on the beak of an owl.

<sup>a</sup>According to *Grimner* 39 the sun is covered by a shield, protecting the earth from its heat. Without it, the whole world would burn up.

<sup>b</sup>The two horses that pull the sun across the heavens; cf. *Grimner* 38.

10      Allar vǫru af skafnar, · þér es vǫru á ristnar,  
2              ok hverfðar við inn hēlga mjǫð  
                ok sendar á víða vega.

All were shaven off—those that were carved on—and thrown into the holy mead, and sent on wide ways:

11      Þér 'ró með ósum, · þér 'ró með ǫlfum,  
2              sumar með vísu vǫnum,  
                sumar hafa męnskir męnn.

They are among the Ease, they are among the Elves; some among wise Wanes; some manly men have.

...

[Sighdrive quoth:]

12      ...

“Now shalt thou choose, as the choice is offered to thee, maple-tree of sharp weapons [WARRIOR]! Speech or silence have thou in thy own heart; all the harms are measured (i.e. by the Norns).”

[Siwrd quoth:]

13      ...

“I shall not flee, although thou know me to be fey; I am not born with softness.<sup>a</sup> Thy loving counsels all will I have, for as long as I live.”



<sup>a</sup>Note about this common heroic expression.

[Sighdrive quoth:]

14     ...

“That I counsel thee first: that thou against thy kinsmen defend thyself faultlessly. Late ought thou to take revenge, although they incur charges; that they say befits the dead.

15     Þat réð’k þér annat, · at ęið né svęrir,  
       2        nema þann ’s saðr séi,  
               grimmar simar · ganga at tryggðrofi;  
       4        armr es vára vargr.

That I counsel thee second: that thou not swear an oath, save for that one that is true. Grim strands befall the troth-breaker; wretched is the outlaw of vows.

16     ...

That I counsel thee third: that thou on the Thing bandy not with foolish men; for an unwise man often lets be spoken worse words than he ought to know.

17     ...

All is missing if thou shut up towards it; then thou seemest born with softness, or truthfully accused. Risky is the verdict of neighbours, unless one gets himself a good one.

18     ...

At another day make his breath go away, and thus repay the people for the lie.



The Third Lay of Guthrun  
(*Guðrúnarkviða þriðja*)



BPG BPA Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði Atla at hón hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var þá allókátr. Þá kvað Guðrún: EPA

BPB Hark was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thederick and Guthrun both together. Attle was then wholly displeased. Then Guthrun quoth: EPB EPG

- 1     “Hvat es þér, Atli? · é, Buðla sonr,  
2     es þér hryggt í hug; · hví hlér þú éva?  
      Hitt myndi óðra · jörlum þykkja  
4     at við mennt mæltir · ok mik séir.”

What is with thee, Attle? Always, son of Bodle, art thou sad at heart; why laughest thou never? TO-DO

- 2     “Treggr mik þat, Guðrún, · Gjúka dóttir,  
2     mér í hollu · Herkja sagði  
      at þit Þjóðrekr · undir þaki svéfið  
4     ok léttliga · líni verðið.”

It troubles me, Guthrun, Yivick's daughter, which in the hall Hark has said me: that thou and Thederick beneath thatched roof slept, and ye lightly warded the linen.<sup>a</sup>

---

<sup>a</sup>i.e., they threw off their clothes and slept together.

- 3     “Þér mun'k alls þess · eiða vinna  
2     at inum hvíta · helga stęini.  
      at ek við Þjóðmar · þat-ki átta'k  
4     es vörðr né verr · vinna knátti.

GAGAGGAGAG

- 4     Nema ek halsaða · herja stilli,  
2     jöfur óneisinn, · einu sinni;  
      aðrar vöru · okkrar spękjur  
4     es við hörmug tvau · hnigum at rúnum.

TESTETET STET T

- 5 Hér kom Þjóðrekr · með þrjá tǫgu,  
 2 lífa þeir né einir, · þriggja tega manna;  
 hrinktu mik at bróðrum · ok at brynjuðum,  
 4 hrinktu mik at ǫllum · á hǫfuðniðjum.

TESTE TEST EST TES

- 6 Sęntu at Saxa, · sunnmanna gram;  
 2 hann kann hęlga · hver vęllanda;”  
 sjau hundruð manna · í sal gengu  
 4 áðr kvęn konungs · í kętil tǫki.

Send for Saxe, the prince of southmen; he knows how to hallow a swelling cauldron!” —  
 Seven hundred men went into the hall, before the wife of the king might touch the kettle.

- 7 “Kęmr-a nú Gunnarr, · kalli’k-a Hǫgna, sę’k-a síðan · svása bróðr;  
 sverði myndi Hǫgni · slíks harms reka, nú verð’k sjǫlf fyr  
 mik · synja lýta.”

“Now Guthur comes not, I call not on Hain; I see not hence [my] sweet brothers. With sword would Hain drive away such an affront; now I will for myself disprove the slanders.”

- 8 Brá hǫn til botns · bjǫrtum lófa  
 2 ok hǫn upp of tók · jarknastęina:  
 Sé nú sęggir · sykn em ek orðin  
 4 hęilagliga— · hvę sjá hverr velli.

Brought she the bright palms to the bottom, and she up did take the earthenstones: “See now, men—I am proven innocent, through holy means—how this cauldron boils!”

- 9 Hló þá Atla · hugr í brjósti  
 2 es hann hęilar sá · hęndr Guðrúnar:  
 Nú skal Hęrkja · til hvers ganga,  
 4 sú er Guðrúnu · grandi vęnti.

Then the heart of Atle laughed in his breast, when he saw the hands of Guthrun unscathed:

“Now shall Hark go to the cauldron, she who to Guthrun hoped to cause harm.”

- 10 Sá-at maðr armligt, · hvęrr es þat sá at,  
 2 hvé þar á Hęrkju · hęndr sviðnuðu;  
 lęiddu þá męy · í mýri fúla,  
 4 svá þá Guðrún · sinna harma.

Each man saw not something so pitiful, who saw that: how there on Hark the hands were scorched. Led they the maiden into the foul bog; thus was Guðrún reconstituted for her affronts.





## The Lay of Attle (*Atlakviða*)



BPG Dauði Atla.

Guðrún Gjúkadóttir hefndi bróðra sinna, svá sem frégt er orðit. Hon drap fyrst sonu Atla, en eptir drap hon Atla ok brendi hollina ok hirðina alla; um þetta er sjá kviða ort.

The Death of Attle

Guthrun Yivicksdaughter avenged her brothers, as has become famous. She first killed the sons of Attle, and after that she killed Attle, and burned the hall and the whole hird. Regarding that this lay is wrought.

- 1 Atli sendi · ár til Gunnars
- 2 kunnan segg at ríða, · Knéfrøðr vas sá heitinn;  
at gorrðum kom hann Gjúka · ok at Gunnars hollu,
- 4 þekkjum aringreypum · ok at bjóri svósum.

Attle sent early to Guthur a well-known messenger to ride; Kneefred that one was called. To the estates of Yivick he came, and to the hall of Guthur; to the hearth-surrounding benches, and to the lovely beer.

- 2 Drukku þar dróttmęgir · —ęn dyljęndr þęęđu—
- 2 vın ı valhollu, · vręiđi sęusk þęir Húna;  
kallađi þa Knęfrøđr · kaldri røđdu,
- 4 sęęgr inn suđrøni · sat hann á bękk hým:

There the dright-lads drank—but the concealed ones were silent—wine in the walhall; wary were they of the wrath of the Huns. Then Kneefred, the southern man, called with cold voice; he sat on a high bench:

1 dyljęndr ‘concealed ones’] Finnur Jónsson (1932) reasonably interprets this as referring to Attle’s spies at Guthur’s court.

2 valhollu ‘the walhall’] The interpretation of this compound is difficult in context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale’<sup>G</sup>, cognate with ‘Welsh’ but in ON referring to the French or Romans, stressing the southern location or appearance of the hall; or (3) *valr* ‘(collective) the battle-slain’, foreshadowing the inevitable death (feyness<sup>C</sup>) of the Yivickings<sup>G</sup>. In this case it is linguistically identical to Walhall<sup>L</sup>, Weden’s hall, whither the battle-slain go.

- 3 “Atli mik hingat sendi · ríða oręendi,
- 2 mar inum męlgreypa, · Myrkviđ inn ókunna  
at biđja yđr, Gunnarr, · at it á bękk kómiđ
- 4 međ hjolmum aringreypum · at sękja hęim Atla.

“Attle me hither sent to ride an errand, with the bit-champing horse through the uncharted Mirkwood, to ask you, Guthur, that ye two on the bench might come, with hearth-

surrounding helmets, to seek the home of Atle.

- 4 Skjǫldu kneguð þar velta · ok skafna aska,  
 2 hjalma gullroðna · ok Húna mengi,  
 silfrgyllt sǫðulkléði, · sęrki valrauða,  
 4 dafar, darraða, · drǫsla męlgreypa.

There ye might choose shields, and smooth ash-spears, helmets gold-reddened, and the multitude of the Huns, silver-gilt saddle-cloth, walred serks, dafs, standards, bit-champing steeds.

- 5 Vǫll lęzk ykkar ok myndu gefa · víðrar Gnitahęiðar  
 2 af gęiri gjallanda · ok af gylltum stǫfnum,  
 stórar meįðmar · ok staði Danpar,  
 4 hrís þat it męra · es meðr Myrkvið kalla.

GAGAGA

- 6 Hǫfði vatt þá Gunnarr · ok Hǫgna til sagði:  
 2 Hvat ręðr þú okkr, sęggr inn ǫri, · allz vit slíkt hęyrum?  
 Gull vissa ek ekki · á Gnitahęiði,  
 4 þat es vit ęttim-a · annat slíkt.

His head turned Guthur then, and to Hain said: "What counselest thou we two do, younger man, as we such things hear? I knew of no gold on the Gnitheath, that we did not own as much of.

- 7 Sjau ęigu vit salhús · sverða full,  
 2 hverju eru þęira · hjǫlt ǫr gulli;  
 mínnt veit ek mar beztan · ęn męki hvassastan,  
 4 boga bękksóma · ęn brynjur ǫr gulli.

We own seven hallhouses, filled with swords—on each of them is a golden hilt; I know my horse to be the best, and my sword the sharpest; my bow bench-fit, and my byrnies of gold.

- 8 Hjalrn ok skjöld hvítastan, · kominn ór holl Kjárs;  
 2 einn es minn bētri · en sé allra Húna.

A helmet and the whitest shield, taken out of the hall of Chear; alone is mine better, than that of all of the Huns.”

- 9 Hvat hyggur þú brúði bendu · þá es hón okkr baug sendi,  
 2 varinn váðum heiðingja? · Hykk at hón vǫrnuð byði!  
 Hár fann ek heiðingja · riðit í hring rauðum;  
 4 ylfskr es vegr okkarr · at ríða ørēndi.

“What does thou think the bride meant, when she us two an armlet sent, wrapped with the cloth of a heath-dweller [WOLF]? I think that she bid us a warning! I found the hair of a heath-dweller wrapped round the red ring; wolver is our way, to ride that errand.”

- 10 Niðjar-gi hvottu Gunnar · né náungr annarr,  
 2 rýnēndr né ráðēndr, · né þeir es ríkir vǫru;  
 kvaddi þá Gunnarr · sērn konungr skyldi,  
 4 mérri í mǫðranni · af móði stórum:

No kinsmen urged Guthur, nor any other close one, nor counselors nor advisors, nor those who mighty were. Guthur then announced—as a king should, renowned in the mead-house—out of great courage:

- 11 Rís-tu nú, Fjǫrnir, · lát-tu á flēt vaða  
 2 grēppa gullskálir · með gumna höndum!

“Rise now, Ferner; let on the floorboards wade forth the golden bowls of warriors, along the hands of men!

- 12 Ulfr mun ráða · arfi Niflunga,  
 2 gamlir granvarðir, · ef Gunnars missir,  
 birnir blakkfjallir · bíta þreftǫnnum,  
 4 gamna grēystóði, · ef Gunnarr né kǫmr-at.

The wolf will rule the inheritance of the Niflings: the old grey guardians, if Guthur is missing. Bears black-furred bite with wrangling teeth, amusing the pack of bitches, if

Guthur comes not.”

- 13    Leiddu landrǫgni · lýðar óneisir,  
       2    grátendr, gunnhvatan, · ór garði Húna;  
       þá kvað þat inn óri · ęrfivǫrðr Hǫgna:  
       4    Heilir farið nú ok horskir · hvar's ykkur hugr tęygir!

GAGAGA

- 14    Fetum létu fróknir · um fjöll at þyrja  
       2    marina mǣlgrępu, · Myrkvið inn ókunna;  
       hristisk ǫll Húnmǫrk · þar es harðmóðgir fóru,  
       4    vrǫku þęir vannstyggva · vǫllu algróna.

GAGAGA

- 15    Land sǫu þęir Atla · ok liðskjalfar djúpar  
       2    Bikka greppar standa · á borg inni há  
       sal of suðrþjóðum, · slęinn sessmeiðum,  
       4    bundnum rǫndum, · blęikum skjöldum,

The land of Atle saw they, TODO

- 16    dafar, darraða; · ęn þar drakk Atli  
       2    vín í valhöllu; · vęrðir sǫtu úti  
       at varða þęim Gunnari · ef þęir hér vitja kómi  
       4    með geiri gjallanda · at vękja gram hildi.

but there drank Atle wine in the wale-hall<sup>a</sup> ...

---

<sup>a</sup>TODO: this is not Weden's hall, rather 'the Roman hall'.

- 17    Systir fann þęira snemmst · at þęir í sal kvǫmu,  
       2    bróðr hęnnar báðir, · bjóri var hón lítt drukkin:  
       Ráðinn ert-u nú, Gunnarr, · hvat munt-u, ríkr, vinna

4 við Húna harmbrögðum? · Hóll gakk þú ór snemma!

Their sister found earliest they they had come into the hall, both of her brothers—on beer was she lightly drunk—“Betrayed art thou now, Guthur; why wilt thou, mighty one, struggle against Hunnish harm-tricks? Go early out of the hall!<sup>a</sup>”

---

<sup>a</sup>Before anything evil might happen.

18 Bætr hefðir þú, bróðir, · at þú í brynju fórir,  
 2 sém hjólmum aringreypum · at séa heim Atla;  
 sétir þú í sððlum · sólhefða daga,  
 4 nái nauðfólva · létir nornir gráta.

Better hadst thou, brother, if thou in byrnie travelled, and with hearth-surrounding helmets, to see the home of Attle.

19 Húna skjaldmeyjar · herfi kanna  
 2 en Atla sjalfan · létir þú í ormgarð koma;  
 nú es sá ormgarðr · ykkir of folginn.

GAGAGA

20 Seinað es nú, systir, · at samna Niflungum,  
 2 langt es at leita · lýða sinnis til,  
 of rosmufjöll Rínar, · rekka óneissa.

GAGAGA

21 Fengu þeir Gunnar · ok í fjetur settu,  
 2 vinir Borgunda, · ok bundu fastla;  
 sjau hjó Hogni · sverði hvössu  
 4 en inum átta hratt hann · í eld heitan.

Caught they Guthur, and in fetters set him—the friends of the Burgends—and bound them tightly. Seven Hain hewed down with sharp sword, and the eighth one threw he into the hot fire.

- 22 Svá skal frókn · fjándum vērjask;  
 2 Hogni varði · hēndr Gunnars.  
 frógu fróknan · ef fjör vildi  
 4 Gotna þjóðann · gulli kaupa.

Thus shall the bold against fiends ward himself; Hain warded the hands of Guthur. They asked the bold one if to buy he wished—the ruler of the Gots—his life with gold.<sup>a</sup>

---

1 Svá ... vērjask] Line moved from the last verse to this one since it seems to connect semantically with the immediately following line, and also creates a regular line distribution of 4-4 instead of 5-3.

---

<sup>a</sup>The Huns ask Guthur (it is clear that “ruler of the Gots” refers to him, cf. 1, 3, 10) if he wishes to ransom Hain. He instead responds with the following:

- 23 “Hjarta skal mér Hogna · í hēndi liggja  
 2 blóðugt, ór brjósti · skorit baldriða,  
 saxi slíðrbęitu, · syni þjóðans.”

(Guthur quoth:)

“The heart of Hain shall lie me in the hands: bloody from the breast—cut from the bold rider with a slide-biting sax<sup>a</sup>—of the son of the sovereign.”

---

<sup>a</sup>i.e. a short-sword with a blade so sharp that it draws blood when one slides the finger across it.

- 24 Skóru þeir hjarta · Hjalla ór brjósti  
 2 blóðugt ok á bjóð lögðu · ok böru þat fyr Gunnar.

They cut the heart of Helle out of the breast; bloody on a platter they laid it, and carried it before Guthur.

- 25 Þá kvað þat Gunnarr, · gumna dróttinn:  
 2 Hér hefi ek hjarta · Hjalla ins blauða,  
 ólíkt hjarta · Hogna ins frókna,  
 4 es mjök bifask · es á bjóði liggr;  
 bifðisk hōlfu meirr · es í brjósti lá!

Then quoth that Guthur, the lord of men: “Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—which much trembles, when on the platter it lies; it trembled twice as much, when in the breast it lay.”



- 26 Hló þá Hogni · es til hjarta skóru  
 2 kvikvan kumblasmið · klökkva hann sízt hugði;  
 blóðugt þat á bjóð lögðu · ok bǫru fyr Gunnar.

Hain laughed then, when to the heart they cut on the living wound-smith [WARRIOR]; he thought least of sobbing. Bloody on a platter they laid it, and carried it before Guther.

- 27 Mérr kvað þat Gunnarr, · Geir-Niflungr:  
 2 Hér hefi ek hjarta · Hogna ins frókna,  
 ólíkt hjarta · Hjalla ins blauða,  
 4 es lítt bifask · es á bjóði liggr;  
 bifðisk svági mjök · þá's í brjósti lá!

Renowned quoth that Guther, the Gore-Nifling: "Here have I the heart of Hain the bold—unlike the heart of Helle the soft!—which little trembles, when on the platter it lies; it trembled not as much, when in the breast it lay.

- 28 Svá skaltu, Atli, · augum fjarri  
 2 sęm munt · męnjum verða;  
 es und ęinum mér · ǫll of folgin  
 4 hodd Niflunga: · Lifir-a nú Hogni!

Thus shalt thou, Attle, be as far from the eyes, as thou wilt from the neck-rings. 'Tis by me alone all concealed, the hoard of the Niflings—now Hain lives not!

- 29 Eý vas mér týja · meðan vit tvęir lifðum,  
 2 nú es mér ęngi · es ęinn lifi'k;  
 Rín skal ráða · rógmalmi skatna,  
 4 svinn, ǫskunna · arfi Niflunga.

I was ever in doubt when we two lived; now I am not when alone I live. The Rhine shall rule the strife-ore of princes [GOLD], swift, the os-born inheritance of the Niflings.

- 30 Í veltanda vatni · lýsask valbaugar  
 2 hęldr an á hǫndum gull · skíni Húna bǫrnum.

In tumbling water the Welsh highs gleam, rather than gold might shine on the hands of

the children of Huns.”

...

- 31      Țldi gaf h3n alla · es inni v3ru  
           2      ok fr3 morđi þ3ira Gunnars · komnir v3ru 3r Myrkþ3imi;  
                   forn timbr fellu, · þjargh3s ruku,  
           4      b3r Buđlunga, · brunnu ok skjaldm3yjar,  
                   inni aldrstamar, · hnigu í Țld þ3itan.

To the fire she gave all those who were inside, who from their murder of Guthur were come out of Mirkham. Ancient timbers fell, great houses smoked—the settlement of the Buthlungs—burned the shield-maidens likewise; inside aged trunks bowed into hot fire.

- 32      Fullr3tt's umb þetta; · f3err ȥngi sv3 s3đan  
           2      br3đr í brynju · br3đra at þ3fna;  
                   h3n þ3fir þriggja · þj3đđkonunga  
           4      banorđ boriđ, · þj3rt, 3đr sylti.

’Tis fully told of this; none hence fares so, a bride in byrnie, her brothers to avenge. She has of three great kings borne the bane-word,<sup>a</sup> bright woman, before she may die.

---

<sup>a</sup>i.e. ‘She has slain three great kings.’ This expression and its Germanic and Indo-European relatives is discussed in detail in Watkins (1995)[417–422].

- 33      Enn segir gleggja í Atlam3lum inum gr3nlenskum.

Yet this is told more clearly in the Greenlendish Speeches of Attle.

## **Additional heroic poetry**



# The Lay of Hildbrand



For the text of original poem I generally present the manuscript text. I have found it impossible to produce a normalization without too heavily distorting the received text, being as it is, a blend of several dialects. I have, however, added acute accents to signify long vowels, capitalized proper names, consistently replaced *p* (wynn) and *uu* with *w*, and made minor corrections where the manuscript is clearly in error—these are noted in the critical apparatus. The punctuation of the original, entirely consisting of interpuncts, at times representing line breaks and *cæsuræ* and at others sporadically placed, has not been retained.

Where they appear in *cæsuræ*, the words *quad Hiltibrant* ‘Hildbrand quoth’ (found in ll., 30, 49, and 58) replace the usual interpunct. I had originally planned to remove these as hypermetrical, instead indicating the speaker above the verse, but after comparison with *Rein* 3, wherein the words *kvað Loki* ‘Lock quoth’ appear in the first *cæsura* of the verse, I have come to believe that these represent an ancient oral indication, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of *Hild ms.* would have influenced the scribe of *R* four centuries later in such a minor point.)

- Ik gihórta dat seggen  
 2 dat sih urhettun · aenon muotín  
Hiltibrant enti Hadubrant · untar heriun twém  
 4 sunufatarungo · iro saro rihtun  
garutun se iro gúðhamun · gurtun sih iro swert ana  
 6 helidos ubar hringa · dó sie to dero hiltiu ritun

I heard it said, that two contenders alone did meet: Hildbrand and Hathbrand, under two hosts.<sup>a</sup> Son and father ordered their armour, readied their war-cloth, girded their swords on, the heroes over the mail, when to that battle they rode.

---

6 hringa] ringa *Hild ms.*

---

<sup>a</sup>i.e. each man was a champion of his respective army.

- Hiltibrant gimahalta · her was héróro man  
 8 ferahes frótóro · her frágén gistuont  
fóhém wortum · hwer sín fater wári  
 10 fireo in folche · [...]  
 [...] · „eddo hwelíhhes cnuosles dú sís  
 12 ibu dú mí énan sagés · ik mí de odre wét  
chind in chunincríche · chúd ist mín al irmindeot“

Hildbrand spoke—he was the hoarier man, more learned in life—he began to ask, with few words, who his father might be, of men in the troop, [...] “or of which lineage thou

be; if thou me one say, I the others will know; child, in the kingdom, known to me are all great men.”

7 gimahalta] *add.* heribrantes sunu “Harbrand’s son” *Hild ms.* 9 hwer] *wer* *Hild ms.* 11 hwelihhes] *welihhes* *Hild ms.* 13 chunincriche] *chunnincriche* *Hild ms.*

- 14 Hadubrant gimahalta · Hiltibrantes sunu  
 „dat sagetun mí · úsere liuti  
 16 alte anti fróte · dea érhina wárun  
 dat Hiltibrant haetti mín fater · ih heittu Hadubrant  
 18 forn her óstar giweit · flóh her Ótachres níd  
 hina miti Theotríhhe · enti sínero degano filu  
 20 her furlaet in lante · luttilla sitten  
 brút in búre · barn unwahsan  
 22 arbeolaosa · her raet óstar hina  
 det síd Detríhhe · darba gistuontum  
 24 fateres mínes · dat was só friuntlaos man  
 her was Ótachre · ummet tirri  
 26 degano dechisto · unti Deotríhhe  
 her was eo folches at ente · imo was eo fehta ti leop  
 28 chúd was her · chóném mannum  
 ni wániu ih iu líb habbe“

Hathbrand spoke, Hildbrand’s son: “It told me our people, the old and learned, those who earlier lived, that Hildbrand was called my father — I am called Hathbrand. Long ago he hurried east — he fled Edwaker’s hate — thither with Thedrich, and his great many thanes. He left in the land a little one to stay, a bride in the bower, a bairn ungrown, without inheritance; he rode east thither, as Thedrich was in great need of my father; — that was so friendless a man. He was to Edwaker exceptionally hostile, the dearest of thanes under Thedrich. He was ever at the front of the troop, ever did the fight gladden him, known was he among keen men; I ween not that he have life.”

18 giweit] *gihueit* *Hild ms.* 21 brút] *prut* *Hild ms.* 22 her raet] *heraet* *Hild ms.* 24 fateres] *fatereres* *Hild ms.* 26 Deotríhhe] *add.* darba gistontun *Hild ms.* 27 fehta] *pehta* *Hild ms.* 28 chóném] *chonnem* *Hild ms.*

15 dat ... liuti] this l. breaks no rhythmic rules (cf. l. 42), but the needed alliteration is missing.

- 30 „wettu irmingot (quad Hiltibrant) obana ab hebane



- dat dú neo dana halt mit sus sippan man  
 32 dinc ni gileitós“  
want her dó ar arme · wuntane bauga  
 34 cheisuringu gitán · so imo sie der chuning gap  
huneo truhtin · „dat ih dir it nú bí huldí gibu“

“I call on Ermin-god as witness, above in heaven, that thou never with such a close man once more lead dispute.” Unwound he then from his arm some twisted bighs<sup>2</sup>, made from imperial coin, which the king once gave him, the lord of the Huns—“This I now give thee as pledge.”

---

30 hebane ] heuane *Hild ms.*

---

<sup>2</sup>Armlets used as currency during the Migration Period; ON *baugr*, OE *béag*. — The giving of rings and armlets in exchange for loyalty was common across all of Germanic Europe, as seen in the many ruler-kennings of the type “breaker of rings” (like *béaga brytta* “the breaker of bighs” *Beowulf* ll. 35, 352, 1487.) This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.

- 36 Hadubrant gimahalta · Hiltibrantes sunu  
 „mit géru scal man · geba infáhan  
 38 ort widar orte · [...] du bist dir altér hun · ummet spáhér  
 40 spenis mih mit díném wortun · wili mih dínu speru werpan  
 bist alsó gíaltét man · só dú éwín inwit fórtós  
 42 dat sagetun mí · séolidante  
westar ubar Wentilséo · dat man wíc furnam  
 44 tót ist Hiltibrant · Heribrantes suno“

Hathbrand spoke, Hildbrand’s son: “With spear shall one earn gifts, point against point! Thou art, old Hun, exceptionally clever; thou lurest me with thy words, wilt thou at me thy spear hurl! Thou art thus old, though thou ever deceit didst work. — It told me seafarers, heading west o’er the Wendle-sea<sup>3</sup>, that war took that man: — dead is Hildbrand, Harbrand’s son!”

---

41 bist ] pist *Hild ms.*

---

<sup>3</sup>The Mediterranean, referring to the Vandals in North Africa.

- Hiltibrant gimahalta · Heribrantes suno  
 46 „wela gisihi ih · in díném hrustim

dat dú habés héme · hérron góten  
 48 dat dú noh bí desemo ríche · reccheo ni wurti“

Hildbrand spoke, Harbrand's son: "I see well on thy equipment, that thou hast a good lord at home, that thou still in this reign didst not become an exile."

„welaga nú waltant got (quad Hiltibrant) wéwurt skihit  
 50 ih wallóta sumaro enti wintro · sehstic ur lante  
 dar man mih eo scerita · in folc sceotantero  
 52 só man mir at burc énigeru · banun ni gifasta  
 nú scal mih swásat chind · swertu hauwan  
 54 bretón mit sínu billiu · eddo ih imo ti banin werdan  
 doh maht dú nú aodlíhho · ibu dir dín ellen taoc  
 56 in sus héremo man · hrusti giwinnan  
rauba birahanen · ibu dú dar énig reht habés“

“Well now, wielding God! woeful Weird<sup>4</sup> comes to pass. I wallowed for summers and winters sixty out of the land, where one ever set me in the troop of shooters; thus one at no fortress my bane did inflict. Now shall my own child hew at me with sword; beat down with his blade, or I his bane become. Yet canst thou now easily, if thy courage avail thee, from such a hoary man win the equipment; bear away the booty, if thou thereto have any right.”

---

57 birahanen] bihrahanen *Hild ms.*

---

<sup>4</sup>The personification of fate, in this case most likely just a noun. OE *Wyrð* (*Beowulf* 455: *Gæð á Wyrð swá bío scel* “Ever goes Weird as she must”), ON *Urðr* ‘one of the norms’.

58 „der sí doh nú argósto (quad Hiltibrant) óstarliuto  
 der dir nú wíges warne · nú dih es só wel lustit  
 60 gúdea gimeinun · niuse de mótti  
 hwedar sih hiutu déro hregilo · hruomen muotti  
 62 eddo desero brunnóno · bédero waltan“

“He be now the weakest of the eastern peoples, who refuse thee the fight, when thou so greatly cravest to struggle together; — try he who might, which of us today of these garments may boast, or both of these byrnies wield!”

---

61 hwedar] werdar *Hild ms.* 61 hiutu déro] dero hiutu *Hild ms.* 61 hruomen] hrumen *Hild ms.* 62 eddo] erdo *Hild ms.*

- dó lettun se aerist · asckim scrítan  
 64 scarpén scúrim · dat in dem sciltim stónt  
 dó stóptun tosamane · staimbort hlúdun  
 66 hewun harmlicco · hwitte scilti  
 unti imo iro lintún · luttilo wurtun  
 68 giwigan miti wábum · [...]

Then let they first their ash-spears glide, in harsh torrents, that in the shields they stuck.  
 Then charged they into each other—the war-boards [SHIELDS] resounded—struck they  
 bitterly the white shields, until for them their lindens [SHIELDS] became little, worn down  
 by the weapons, [...]

---

65 hlúdun] chlodun *Hild ms.*



## **Index and dictionary**



## **Index (INCOMPLETE!)**





NOTE: This index or rather dictionary is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

## Cultural and religious expressions (C)

**ape** (ON. *api*, OE. *apa*, OS. *apo*, OHG. *affō*, PNWGmc. *\*apō*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?

**aught** (ON. *étt*, OE. *éht* ‘possession, property’) The Nordic (paternal) clan or family line.

**begale** (OHG. *bigalan*) To affect, bewitch something using galders<sup>C</sup>. See also gale<sup>C</sup>.

**bigh** (ON. *baugr*, OE. *béag*, OHG. *boug*) A torc or armlet, in the migration period used as currency or tokens of loyalty (see particularly *Hildbrand*). often referenced in ruler-kennings.

**bloot** (ON. *blót*, OE. *blót*, OHG. *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally.

**bloot-kettle** The large pots used for cooking the bloot-stew.

**Doom** (ON. *dómr*, OE. *dóm*) Commonly ‘judgement, verdict’ (whence Doomsday, ‘Judgement Day’), in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds). Thus *High* 77: “I know one that never dies: the **Doom** over each man dead.” is illuminated by passages in *Beewolf* like 884b–887a:

... · *Sigemunde gesprong*  
*æfter deaðdæge · dóm unlýtel*  
*syþðan wíges heard · wyrn ácwealde*  
*hordes hyrde · ...*

“For Sighmund sprang up after his day of death an unlittle [= great] **Doom**, since hard in conflict he defeated the Worm<sup>C</sup>, the herder of the hoard.”;  
 and 953b–955a:

... · *þú þé self hafast*  
*dédum gefremed · þæt þín dóm lyfað*  
*áva tó aldre · ...*

“Thou hast for thyself by deeds accomplished that thy **Doom** lives for ever and ever.”

**fee** (ON. *fé*, OE. *fēoh*) Originally ‘cattle’, however also used in a broader sense to refer to one’s mobile wealth. For this cf. particularly *High* TODO.

**feel-cunning** (ON. *ffolkunnigr*) Literally ‘much-cunning, cunning in many ways’. Skilled with sorcery.

**fey** (ON. *fēigr*, OE. *fēge*, OHG. *feigi* ‘cowardly’) One doomed or fated to die, with a sense of predestination and inevitability. Its earliest use is on the Rök stone: **aft uamuþ stanta runar þar + n uarin faþi faþir aft faikiā sunu** “After Woemood (*Vámóðr*) stand these runes<sup>C</sup>, but Warren (*Varinn*) painted, the father after the **fey** son.” It was believed that one’s See PCRN HS II:35, p. 928 ff. (TODO)

**fimble-** (ON. *fimbul-*) The ultimate, final, greatest. See Fimblethyle<sup>P</sup>, Fimblewinter<sup>L</sup>.

**five days** (ON. *fimm dagar*) That the old Scandinavian week was **five days** long is well attested. According to the *GolL* there were six weeks in a month, and the expression **five days** is used as the equivalent of *week* in *High* 51 and 74, in the second of which it is contrasted with *month*. Related to this is the legal term *fifth* (ON. *fimmt*, OSw. *fæmt*), a meeting or gathering set to be held at a five-day notice. See *fimt* in CV, Love et al. (2020) for further discussion.

**galder** (ON. *galdr*, OE. *gealdor*, OHG. *galdar*) A magical spell or song. See the Merseburg charms (TODO?) for examples. See also *gale*<sup>C</sup>.

**gale** (ON. *gala*, OE. *galan*, OHG. *galan*) To sing *galders*<sup>C</sup>.

**gand** (ON. *gandr*, Latin *gandus*) A witch’s familiar, a spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO

**gin-** (ON. *ginn-*) A rare augmentative prefix. TODO.

**gin-holy** (ON. *ginnheilagr*) Sacrosanct, highest holy.

**good of meat** (ON. *matar góðr*) An old expression, appearing not just in *High* 39 (“I found not a generous man, or so **good of meat**, that a gift were not accepted;”) but also several Viking Age Runic inscriptions, such as Sm 39: *mildan orða · ok matar góðan* ‘mild of words and **good of meat**’, U 805: *bónða góðan matar* ‘a farmer **good of meat**’, U 703: *mandr matar góðr · auk máls risinn* ‘a man **good of meat** and proud in speech<sup>TM</sup>’; compare also U 739: *bann var mildr matar · auk máls risinn* ‘he was **mild of meat** and proud in speech’. — See *meat-nothing*<sup>C</sup> for its opposite.

**hame** (ON. *hamr*) A skin, shape. Individuals can through magic “shift hames” (ON. *skipta hōmum*), and leave their human *hames* behind, instead entering into the shapes of wolves, bears, birds. During this process the original hame would be sleeping in a vulnerable state, as described in the Saw of the Walsings, chap. TODO: . See also *feather-hame*<sup>P</sup>, *town-riders*<sup>C</sup>, *evening-riders*<sup>C</sup>.

**harrow** (ON. *hǫrgr*, OE. *hearg*, PNWGmc. *\*harugar*) A cairn constructed for ritual purposes. *Hindle* 10 describes one: “A harrow<sup>C</sup> he made for me, loaded with stones; now that stone-pile is become into glass. He reddened [it] in fresh blood of oxen; Oughtthere<sup>P</sup> ever trusted on the Ossens<sup>G</sup>.” See also wigh<sup>C</sup>.

**hold** (ON. *hollr*, OE. *hold*, OS. *hold*, OHG. *hold*) ‘Favourable, loyal, gracious’, often of a ruler towards his subject (in the sense of ‘gracious, benevolent’) or the reverse (in the sense of ‘loyal, devoted’). Mirroring these earthly relations, it is likewise often used to refer to divine grace, both of the Christian God—thus in the *Ecclesiastical Laws of King Cnut* ALIE I (p. 372): *Ðam byþ witodlice God hold þe bið his bláforde rihtlice hold* ‘Indeed God is **hold** towards him who is rightly **hold** towards his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. Thus *Lock* 4: *holl rēgin* ‘**hold** Reins<sup>G</sup>’, and *Ordrun* 10 (TODO: Numbering is very uncertain):

*Svá hjalpi þér · hollar véttir,*

*Frigg ok Freyja · ok fleiri goð*

‘So help thee **hold** wights<sup>C</sup>; Frie<sup>P</sup> and Frow<sup>P</sup>, and more gods [...]’.

The word is also used in this way several medieval oath-formulæ, for instance in the Elder West-Geatish Law: *Svá sé mér goð holl* ‘So may the gods(!) be **hold** towards me,’ in medieval Norwegian laws (NGL2[197,397]) and Grey-Goose (TODO: cite): *Guð sé mér hollr ef ek satt segi, gramr ef ek lýg* ‘God be **hold** towards me if I speak truly, wroth if I lie,’ in Grey-Goose (TODO) also: *Sé guð hollr þeim er heldr griðum, en gramr þeim er grið rýfr* ‘God be **hold** towards him who keeps the truce, but wroth against him who breaks the truce’. I refer to Löffler (1895) for further discussion on these formulæ.

**holdness** Closely connected to this is of course the abstract noun **holdness** (ON. *hylli*, OE. *hyldu*, OHG. *huldi*) ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grimner* 43, where (according to my interpretation) the preparer of food at the bloot is said to earn the “**holdness** of Woulder<sup>P</sup> and of all the gods;” and *Grimner* 51 where the disgraced king Garfrith is said to have been bereft of “my [= Weden’s] support; of all the Ownharriers (see note to the v.), and of Weden’s **holdness**”. Weden’s holdness (*Óðins hylli*; the phrase is identical in both occurrences) is also mentioned in a verse by Hallfred (edited as Hfr Lv 7 by Diana Whaley in SkP V) where the scold states that: ‘The whole race of man has wrought songs to win the **holdness** of Weden; I recall the fully rewarded works of our kinsmen/ancestors.’

From all these citations the Germanic view on divine favour is clear: the gods are **hold** towards those who do good works, which in the aforementioned instances include swearing true oaths, faithfully observing truces, partaking in the bloot, following rules of hospitality and composing poetry—and gram<sup>C</sup> ‘wroth’ towards those who do the opposite.

- thule** (ON. *þula*) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Weden). Degoratively also a ditty, poorly composed poem.

**thyle** (ON. *þulr*, OE. *þyle*, PNWGmc. *\*þulir*) A sage who through rote learning has acquired a large amount of mythological lore (cf. *þula* ‘a list in poetic form; a ditty, bad poem’ and *þylja* ‘to recite, to chant’). Thus Weden<sup>P</sup> is the Fimblethyle<sup>P</sup>, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Webþrithner*). Runic inscription DR 248 (Snoldelev) suggests the thyle may have tied to a specific place, and in *Beowulf* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the “thyle of Rothgar”.

**wale** (ON. *vǫlr*) The staff or sceptre, especially of a wallow. TODO: archeological finds, mention Sutton Hoo.

**wallow** (ON. *vǫlva*, OE. *\*wealwe* (cf. ON. *svǫlva*, OE. *swealwe* ‘swallow’)) A sibyl, seeress, oracle. The word derives from the wale<sup>C</sup>, a staff or sceptre probably used for ritual purposes.

**wigh** (ON. *vé*, OE. *wéoh*, *wīh*, PNWGmc. *\*wīhą*) A holy shrine or sanctuary. It seems that where the harrow<sup>C</sup> was a pile of stones or cairn used for carrying out rituals, the **wigh** was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: “Guthar <= Gunnarr> painted these runes, and he fled, guilty. Sought this wigh, and he fled into this clearing. And he bound. [...]” The implication seems to be that the wigh was considered so sacred that Guthar could not be apprehended or punished for his crime while in it. — In Old English the word means ‘pagan idol’. It is not immediately clear which meaning is the original one, but in this edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The *Beowulf* name *Wighstone* (*Wīh-* or *Wēohstān*) in any case suggests it is the Norse meaning, since ‘idol-stone’ makes little sense.

**wode** (ON. *óðr*, OE. *wód*, PNWGmc. *\*wōþur*) Heener<sup>P</sup>’s gift to men, though the name would suggest it be from Weden<sup>P</sup>. The word has several related meanings: ‘poetic inspiration, madness, rage’.

## People and objects (P)

**Attle** (*Attila*, ON. *Atli*, OE. *Ætla*, MHG. *Etzel*, PNWGmc. *\*Attilō*) The ruler of the Huns<sup>G</sup> (historically from 434–453). Husband of Guthrun<sup>P</sup>, and with her father of Earp and Oatle<sup>P</sup>. and murderer of I HHb 54, SiL 11, I Gr 23, ShS 28, 29, 33, 37, 54, 56, 57, II Gr 26, 38, 45, III Gr 1, 9, BnOr 0, OdW A, 2, 22, 23, 25, 26, 30, 31, AtD 0, AtL 1, 3, 15, 17, 18, 27, 31, 32, 34, 36, 37, 38, 41, 43, B, AtS 2, 4, 21, 22, 44, 52, 60, 64, 71, 73, 77, 80, 86, 87, 97, 98, 108, 113, 117, FGr 0, GrB 12, Ham 6.

**Balder** (ON. *Baldr*, OE. *Bældæg* (not directly cognate), OHG. *Balter*, PWGmc. *\*Baldrar*) The beautiful son of Weden<sup>P</sup>, slayed by his brother Hath<sup>P</sup>, avenged by his other brother Wonnell<sup>P</sup>.

**Earp and Oatle** (ON. *Erpr ok Eitill*) The sons of Attle<sup>P</sup> and Guthrun<sup>P</sup>.

**Earth** (ON. *jǫrð*, OE. *eorþe*, OHG. *erda*, PNWGmc. *\*erþu*, PGmc. *\*erþō*) The personified Earth. Through Weden<sup>P</sup> the mother of Thunder<sup>P</sup>.

**Feather-hame** (ON. *ffaðrhamr*) A hame<sup>C</sup> owned by the Ease, by which its wearer flies like a bird, more specifically a falcon, between the Homes<sup>C</sup>.

**Frie** (ON. *Frigg*, OE. *\*Frige*, OHG. *Frija*, PNWGmc. *\*Frijju*) Wife of Weden<sup>P</sup>, mother of Balder<sup>P</sup>. Related to Full<sup>P</sup>, who is either her sister (Second Merseburg Charm, though this may be metaphorical, as in *Hindle* 1) or her maid-servant (the Norse sources).

**Earp and Oatle** (ON. *Erpr ok Eitill*) The sons of Attle<sup>P</sup> and Guthrun<sup>P</sup>.

**Guthrun** (ON. *Gudrún*) Daughter of king Yivick<sup>P</sup>, sister of Guthur<sup>P</sup> and Hain<sup>P</sup>. The wife of Attle<sup>P</sup>.

**Hain** [Hain 1] (ON. *Hogni*, OE. *Haguna*, *Hagena*, OHG. *Hagano*, Ger. *Hagen*, PNWGmc. *\*Hagunō*) A Nifling<sup>G</sup> and Yivicking<sup>G</sup>, son of king Yivick<sup>P</sup>, brother of Guthur<sup>P</sup> and Guthrun<sup>P</sup>. In *AtL* he defeats seven warriors before being captured by Attle<sup>P</sup>, who has his heart cut out at the request of Guthur.

**Hain 2** [2] A petty king of East Geatland<sup>L</sup>, contemporary with Granmer<sup>P</sup>, the king of Southmanland<sup>L</sup> and Ingeld Illred, the Ingling<sup>G</sup> king of Upland<sup>L</sup>.

**Hath** (ON. *Hǫðr*) The blind son of Weden<sup>P</sup>, the slayer of his brother Balder<sup>P</sup>.

**Heener** (ON. *Hónir*, PNWgmc. *Hónijar*) An obscure god. **Rydborg1886**[552] has convincingly argued that he is connected with the stork, connecting his name with the Greek *ῥοῖος* 'swan' and Sanskrit *śakuna* 'bird of omen', and noting that his epithets *langi fōtr* 'long foot' and *aurkonungr* 'mud-king' (both found in *Scold* 22) accurately describe the stork.

He gives wode<sup>C</sup> TODO.

**Hindle** (ON. *Hyndla*) A witch awoken by Frow in *Hindle*.

**Millner** (ON. *Mjöllnir*, OE. *\*Meldne*, PNWGmc. *\*Meldunjar*) Powerful hammer owned by Thunder.

**Oughter** (ON. *Óttarr*, OE. *Óththere*, PNWGmc. *\*Öhtabarjar*) TODO

**Rotholf** (ON. *Hrólf kraki*, OE. *Hrǫpulf*, PNWGmc. *\*Hrōpiwulfar*) A king of the Shieldings<sup>G</sup> (see family tree). As foreshadowed in *Beewolf* 1017–9, 1180–90, he betrays the sons of Rothgar<sup>P</sup>, his cousins Rethrich and Rothmund<sup>P</sup>, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.

- Rothgar** (ON. *Hróarr*, OE. *Hrōþgár*, PNWGmc. *\*Hrōþigairar*) A king of the Shieldings<sup>G</sup> (see family tree), one of the main characters in *Beowulf*.
- Thunder** (ON. *Þórr*, OE. *Þunor*, OHG. *Donar*, PNWGmc. *\*Þonarar*) Son of Weden<sup>P</sup> and Earth<sup>P</sup>.
- Weden** (rhymes with *leaden*; ON. *Óðinn*, OE. *Wóden*, *Wēden*, OHG. *Wuotan*, PNWGmc. *\*Wōdanar*) Chief of the Ease<sup>G</sup>, his name is clearly related to *wode*<sup>C</sup>, referring to his role as the patron of scolds<sup>C</sup> and berserks<sup>C</sup>. Husband of Frie<sup>P</sup>, and by her father of Balder<sup>P</sup>. Also father of Thunder<sup>P</sup> by Earth<sup>P</sup>. Brother of Heener<sup>P</sup> and Lothar<sup>P</sup>.
- Wider** (ON. *Víðarr*) A son of Weden<sup>P</sup>, who avenges him at the Rakes of the Reins<sup>L</sup>.
- Wonnel** (ON. *Váli*, PWgmc. *Wanila* ‘the little Wane<sup>G</sup> (uncertain)’) The son of Weden<sup>P</sup>, who one-night old avenged his brother Balder<sup>P</sup> through slaying Hath<sup>P</sup>, his half-brother.
- Woulder** (ON. *Ullr*) A rather obscure god. He is mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grimner* TODO). These obscure references are likely related to the interesting finds at Lilla Ullevi (‘the small wigh<sup>C</sup> of Woulder’) in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 (for a detailed description see (af Edholm, 2009)).
- Yimer** (ON. *Ymir*, OE. *\*Yime*) The first ettin, probably equivalent to Earyelmer<sup>P</sup>.
- Yivick** (ON. *Gjúki*, OE. *Gifca*, OHG. *Gibicho*, MHG. *Gibeche*) King of the Burgends<sup>G</sup> (historically from late 300s–407) of the Nifling dynasty, ancestor of the Yivickings<sup>G</sup>. Father of Guthrun<sup>P</sup>, Guther<sup>P</sup> and Hain<sup>P</sup>.

## Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

- Danes** (ON. *danir*, OE. *dene*, PNWGmc. *\*danír*) A tribe in eastern modern-day Denmark and southern Sweden. They probably originated in Scania in southern Sweden, before moving westwards into the Danish isles and eventually Jutland, driving out the Earls<sup>G</sup> and Jutes<sup>G</sup>. Noted members: TODO Attestations: TODO
- Dwarfs** (ON. *dvergar*, OE. *dweorgas*, OHG. *twerca*, PNWGmc. *\*dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
- Ease** (rhyming with *geese*; ON. *ésir*, OE. *ése*, PNWGmc. *\*ansiwir*; sg. *os*, ON. *áss*, OE. *ós*, PNWGmc. *\*ansur*) A group of Gods, though the word can also refer to all the Gods. See Gods<sup>G</sup>, Tues<sup>G</sup>, Wanes<sup>G</sup>, Reins<sup>G</sup>. Noted members: Weden<sup>P</sup>, Thunder<sup>P</sup>, Frie<sup>P</sup>, Hath<sup>P</sup> and Balder<sup>P</sup> Attestations: TODO

- Ease and Elves** (ON. *ésir ok alfar*, OE. *ése ende ielfe*, PNWGmc. *\*alþír jah ansiwír*) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never ‘Elves and Ease’), even in the Old English.
- Elves** (ON. *alfar*, OE. *ielfe*, PNWGmc. *\*alþír*) Earthly (chthonic) supernatural beings. Possibly ancestral spirits? Noted members: TODO Attestations: TODO
- Ettins** (ON. *jǫtnar*, OE. *eotenas*, PNWGmc. *\*etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises<sup>G</sup>, Thurses<sup>G</sup>. Noted members: Hymer<sup>P</sup>, Thrim<sup>P</sup>, Webthritner<sup>P</sup>, Yimer<sup>P</sup> Attestations: TODO
- Geats** (ON. *gautar*, OE. *géatas*, PNWGmc. *\*gautór* from *\*geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also Geatland<sup>L</sup>, Swedes<sup>G</sup>. Noted members: TODO Attestations: TODO
- gin-Reins** (ON. *ginnregin*) gin-<sup>C</sup> + Reins<sup>G</sup>. The sacrosanct, highest divine powers.
- Gods** (ON. *goð*, OE. *godu*, OHG. *gota*, PNWGmc. *\*godu*) TODO. Noted members: TODO Attestations: TODO
- Huns** (ON. *búnir*, OE. *Húne*, OHG. *Húni*, *Hunni*, PNWGmc. *\*búnír*) An invading Asiatic tribe in the Migration Period. In the legendary material their cultural and ethnic foreignness is not seen. Noted members: TODO Attestations: TODO
- Inglings** (ON. *yinglingar*, PNWGmc. *\*ingwalingōr* ‘the descendants of Ing<sup>P</sup>’) Difference between this term and Shelvings<sup>G</sup> is a bit unclear. They seem to be used synonymously in the Norse sources, whereas the English only use the later.
- Nears** (ON. *níarar njárar*) A Swedish tribe, only mentioned in *Wayland*, where it is ruled by king Nithad<sup>P</sup>. The name and location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish: *Nærikjar* ‘inhabitants of Närke’, *Nærisker* ‘belonging to Närke; Nearish’, in which case the Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would be a reduced form of *níar-*, *njár-*.
- Ossens** (ON. *ósynjur*) The women of the Ease<sup>G</sup>, see there.
- Ownharriers** (ON. *einherjar*, OE. *\*ánbergas*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
- Reins** (ON. *rogn, regin*) The divine powers. Based on *Webthritner* (TODO) the term may be more closely associated with the Waness<sup>G</sup> than the Ease<sup>G</sup>.
- Saxons** (ON. *saxar*, OE. *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO



- Shieldings** (ON. *skjöldungar*, OE. *Scyldingas*, PNWGmc. *\*skeldungóR*) The descendants of Shield<sup>P</sup>; the legendary Danish<sup>G</sup> royal dynasty. With Harward<sup>P</sup>'s death after his slaying of Rotholf<sup>P</sup> their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings** (ON. *skilfingar*, OE. *scilfingas*, PNWGmc. *\*skilþingóR*) The descendants of Shelf<sup>P</sup>; the legendary Swedish<sup>G</sup> royal dynasty. The exact difference between the terms Shelvings and Ingling<sup>G</sup> is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: *Hindle* 15, 20
- Swedes** (ON. *svíar*, OE. *swéon*, PNWGmc. *\*swibanír*) The tribe around the Mälar valley in eastern Sweden. Noted members: TODO Attestations: TODO
- Thurses** (sg. Thurse; ON. *þurs*, OE. *þyrs*, OS. *thuris*, OHG. *duris*, PNWGmc. *\*þurisar*) Possibly a poetic synonym for Ettin<sup>G</sup>. See also Rime-Thurses<sup>G</sup>. Noted members: TODO Attestations: Wäl 8, Shr 31, 35, 36, Hyme 17, Thr 5, 10, 21, 24, 29, 30, Alw 2, I HHb 40, HHb 27.
- Tues** (ON. *tívar*, PNWGmc. *\*tíwóR*) A poetic synonym for Gods<sup>G</sup>. Attestations: TODO
- Wanes** (ON. *vanir*, OE. *wan*-?) A subgroup or tribe of the gods, associated with fertility, harvests and fishing. Noted members: Nearth<sup>P</sup>, Ing<sup>P</sup>, Frow<sup>P</sup> Attestations: TODO
- Yivickings** (ON. *gjúkungar*) The descendants of Yivick<sup>P</sup>, including Guthur<sup>P</sup>, Guthrun<sup>P</sup> and Hain<sup>P</sup>. Attestations: TODO

## Place names, locations and events (L)

- Ettinham** (ON. *Jötunhæimr*, *Jötunabæimr*) The 'Ettin<sup>G</sup>-Home<sup>C</sup>' or 'home of the Ettins'; the eastern realm of chaotic and inhospitable beings. See also Eastway<sup>L</sup>, Outyard<sup>L</sup>.
- Hell** (ON. *hēl*, PNWGmc. *\*halju*, Got. *halja*) The underworld, personified as and formally identical with Hell<sup>P</sup>. After Christianity the word came to refer to the Christian hell (= Gehenna), as is the case in all attested languages apart from the Old Norse. See also Nivelhell<sup>L</sup>.
- Middenyard** (ON. *Miðgarðr*, OE. *Middangeard*, OS. *Middilgard*, OHG. *Mittilgart*, Got. *midjun-gards*) The 'middle enclosure'; the realm of men. See also Osyard<sup>L</sup>, Outyard<sup>L</sup>.
- Nivelhell** (ON. *niflhel*) 'Mist-Hell', from the poetic evidence it seems like it may originally have been a synonym for Hell<sup>L</sup>. In poetry it is attested in *Webbtrithner* TODO: *níu kom 'k þeima | hld fyr Niflhel neðan*, *hinig deyja ór helju halir*. 'into nine homes I came, beneath Nivelhell; thither die men out of Hell', the second by *Dreams* 2: *reð niðr þaðan | hld niflheljar til*;

*mótti hvelpi, |bld þeim's ór hǣlju kom.* '[Weden] rode down thence to Nivel-hell; met the whelp that out of Hell came.' Possibly the distinction was held by the first poet but not the second.

**Osyard** (ON. *Ásgarðr*) The 'enclosure of the Ease'<sup>G</sup>; the heavenly realm. See also Middenyard<sup>L</sup>, Outyard<sup>L</sup>.

**Outyards** (ON. *Útgarðar*) Not eddic. The 'outer enclosures', described in *Ylfær*. See also Ettinham<sup>L</sup>, Middenyard<sup>L</sup>, Osyard<sup>L</sup>.

**Rakes of the Reins** (ON. *ragna røk*) The 'fates of the Reins'<sup>G</sup>, euphemism for the destruction of the world.

**Rakes of the Tues** (ON. *tíva røk*) The Rakes of the Reins<sup>L</sup>.

**Up-heaven** (ON. *Upphiminn*, OE. *Uþheofon*, OS. *Upphimil*, OHG. *úfbimil*) Highest heaven. See also Earth and Up-heaven<sup>L</sup>.