# The Northern Epics: The Poetic Edda and other Old Germanic alliterative poetry

edited and translated by

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Compiled June 11, 2025.

THE BOOK IS A WORK IN PROGRESS AND THIS FILE MAY BE OUTDATED.

The reader is kindly asked to periodically download the newest version from https://github.com/martensas/edda.

Dęyr fé, · dęyja fréndr, dęyr sjalfr hit sama; ek veit einn · at aldri-gi deyr dómr of dauðan hvern. (High 77)

Vel keypts hlutar · hef'k vel notit; fás es fróðum vant; því-at Óð-rørir · es nú upp kominn á alda vés jaðar. (High 106)

The following people have been especially helpful in giving suggestions and corrections: Einarr, Nikhilasurya Dwibhashyam, Joseph S. Hopkins, John Newman, Trevor L. Payne, Thibault.

## **Contents**

Contents	ii
Abbreviations	ix
Bibliography	xv
Introduction (incomplete!)	xix
The Old Germanic world	 xix
Germanic alliterative poetry	 xix
The present corpus	xxii
The present edition	xxiv
Mythic Poetry	1
Voluspó	3
Introduction	 3
The Spae of the Wallow	 6
Stanzas from H	 37
Hávamól	41
Introduction	 41
The Guest-strand (1–79)	 42
Scattered stanzas of practical advice (81–90)	 71
Weden's failed seduction of Billing's daughter (91–102)	 74
Weden's theft of the Mead of Poetry (103–110)	 78
The Speeches of Loddfathomer (Loddfáfnis mǫl, 111–137)	 83
The Rune-Tally (138–146)	 95
The Leed-Tally (147–165)	 99

Vafþrúðnismól	107
Introduction	
The Speeches of Webthrithner	. 109
Grímnismól	129
Introduction	. 129
From the sons of king Reading (Frá sonum Hrauðungs konungs)	. 130
The Speeches of Grimner	. 132
Baldrs draumar	155
Introduction	. 155
The Dreams of Balder	
Hárbarðsljóð	161
Introduction	. 161
The Leed of Hoarbeard	
Skírnismól	177
Introduction	. 177
The Speeches of Shirner	. 178
Hymiskviŏa	195
Introduction	. 195
The Lay of Hymer	. 199
Lokasenna	217
Introduction	. 217
From Eagre and the Gods (Frá Égi ok goðum)	. 218
The Flyting of Lock	. 219
From Lock (Frá Loka)	. 239
Prymskviða	241
Introduction	. 241
Lay of Thrim	. 241
Alvíssmól	253
Introduction	. 253
The Speeches of Allwise	. 253
Rígsþula	265
Introduction	. 265

The Thule of Righ	265
Eddic fragments from Snorre's Edda	281
A lost riddle-poem	281
Nearth and Shede	282
Homedal's Galder ( <i>Heimdallargaldr</i> )	284
Gna and the Wanes	285
Balder's Death	286
Thunder's Journey to Garfrith	287
On the Making of Glapner	289
Norse Heroic Poetry	291
Volundarkviða	293
Introduction	293
From Wayland ( <i>Frá Volundi</i> )	294
The Lay of Wayland	295
Helgakviŏa Hundingsbana fyrsta	311
Helgakviða Hjorvarðssonar	313
From Harward and Syelind (Frá Hjorvarði ok Sigrlinn)	313
Helgakviða Hundingsbana aðra	317
Introduction	317
The Second Lay of Hallow Hundingsbane	318
Grípisspó	329
Introduction	329
From the Death of Sinfittle (Frá dauða Sinfjotla)	329
The Spae of Griper	330
Ręginsmól	333
Introduction	333
The Speeches of Rein	334
Fáfnismól	347
Introduction	347
The Speeches of Fathomer	347

Sigrdrífumól	363
Introduction	363
The Speeches of Syedrive	365
Fragments from the Saw of the Walsings	379
Introduction	379
Brot af Sigurðarkviða	383
Introduction	383
Fragment of a Lay of Siward	383
Guðrúnarkviða fyrsta	389
Introduction	389
From the Death of Siward (Frá dauða Sigurðar)	389
The First Lay of Guthrun	390
Sigurðarkviða in skommu	397
Introduction	397
Short Lay of Siward	397
Hęlręiŏ Brynhildar	401
Introduction	401
Byrnhild rode the Hellway (Brynhildr reið hel-veg)	402
Guðrúnarkviða aðra	407
Introduction	407
The Slaying of the Nivlings ( <i>Dráp Niflunga</i> )	407
The Second Lay of Guthrun	408
Guðrúnarkviða þriðja	411
Introduction	411
The Third Lay of Guthrun	412
Oddrúnargrátr	417
From Burgny and Ordrun (Frá Borgnýju ok Oddrúnu)	417
Atlakviŏa	419
Introduction	419
The Death of Attle (Dauði Atla)	419
	420

Atlamól in grønlendsku	433
Introduction	433
The Greenlendish Speeches of Attle	433
Guðrúnarhvǫt	435
Introduction	435
From Guthrun (Frá Guðrúnu)	435
The Goading of Guthrun	436
Hamőismól	441
Hyndluljóð	443
West Germanic Heroic Poetry	451
Hildebrandslied	453
Introduction	453
The Lay of Hildbrand	455
Wídsïþ	461
Waldhere	471
Deor	475
Miscellaneous Runic Poetry	479
Introuction to Runic Poetry	481
Three Rune Poems	483
Introduction to the Rune Poems	483
The English Rune Poem	484
The Icelandic Rune Poem	490
The Norwegian Rune Poem	493
Runic Poetry from Sweden and Gotland	497
G 203	497
Sm 16	498
Sm 39	499
Sm 44	499

Sö 34–35 (Tjuvstigen)	 . 500
Sö 56 (Fyrby)	
Sö 65 (Djulefors)	
Sö 130	 502
Sö 179 (Gripsholm)	 502
U 703	 503
U 739	 . 503
U 805	 . 504
Galders: Poetic Charms, Spells, and Curses	505
Continental Germanic galders	509
The Two Merseburg galders	
Against wyrms (Contra vermes)	 . 510
Old English galders	513
Against Swarm (Wið ymbe)	
Against Dwarf (Wið dweorh)	
Against a Sudden Stitch (Wið fér-stice)	
The Nine Herbs galder	 . 518
Old Norse galders	523
Ribe galder stick (DR EM85;493)	 . 523
The Canterbury Galder	 . 524
Sigtuna Rib (U NOR1998;25)	 . 525
Sigtuna Plate I (U Fv1933;134)	 . 526
Galders from Bryggen	527
B 257	 . 527
В 380	 . 529
Poetry on Christian Subjects	531
Old Saxon Baptismal Vow	533
Heliand	535
Muspilli	703
Introduction	703

The "Muspell"	703
Hymn from Wessobrunn	707
Index (INCOMPLETE!)	709
Cultural and religious terms and expressions (C)	711
Persons and objects (P)	718
Groups and tribes (G)	723
Places and events (L)	725
Poetic formulæ (F)	727

### **Abbreviations**

#### Languages

- Eng. = Modern English
- Ger. = Modern German
- Got. = Gotnish (or Gothic)
- Lomb. = Lombardic
- MHG = Middle High German
- OE = Old English
- OF = Old Frisian
- OHG = Old High German
- ON = Old Norse
- OS = Old Saxon
- OSwe. = Old Swedish
- PGmc. = Proto-Germanic
- PN = Proto-Norse
- PNWGmc. = Proto-North-West Germanic

#### Grammar

- 1st = first-person
- 2nd = second-person
- 3rd = third-person
- acc. = accusative case
- cpd = compound
- dat. = dative case
- gen. = genitive case
- imper. = imperative mood
- ind. = indicative mood
- instr. = instrumental case
- nom. = nominative case
- pl. = plural number
- sg. = singular number
- subj. = subjunctive mood

#### Other abbreviations

- cert. = certainly
- c. = circa
- cf. = confere; compare
- corr. = corrected in the ms.
- e. = excerpt (not the whole stanza)
- ed. = edition, edited (by)
- e.g. = *exemplio gratia*; for instance
- emend. = emendation, emended (by)

- fol., foll. = folio, folios
- i.e. = *id est*; that is
- 1., 11. = line, lines
- lit. = literally
- metr. emend. = emended based on (secure) metrical criteria
- ms., mss. = manuscript, manuscripts
- norm. = normalised from the ms. spelling
- om. = omitted by
- p., pp. = page, pages
- tr. = translation, translated (by)
- sens. emend. = emended based on sense
- st., sts. = stanza, stanzas
- viz. = vidēlicet; namely, to wit
- wo. = without
- wrt. = with regard to

#### Primary sources

- Alv = Allvíssmól (Speeches of Allwise)
- $Akv = Atlakvi\delta a$  (Lay of Attle)
- Am = Atlamól (Speeches of Attle)
- Bdr = Baldrs draumar (Dreams of Balder)
- Beow = Beowulf
- Brot = Brot af Sigurðarkviða (Fragment of a Lay of Siward)
- $Deer = D\acute{e}or$  (Deer)
- Eb = Eyrbyggja saga (Saw of the Ere-dwellers)

- Fáfn = Fáfnismǫ́l (Speeches of Fathomer)
- FbrS = Fóstrbróðra saga (Saw of the Fosterbrothers)
- *GrettS* = *Grettis saga* (Saw of Gretter)
- Grm = Grímnis mól (Speeches of Grimner)
- Gríp = Grípisspó (Spae of Griper)
- Grotta = Grottasongr (Song of Grotte)
- Grg = Gróugaldr (Galder of Growe)
- Ghv = Guðrúnarhvot (Goading of Guthrun)
- Guðr I = Guðrúnarkviða I (First Lay of Guthrun)
- Guðr II = Guðrúnarkviða II (Second Lay of Guthrun)
- Guðr III = Guðrúnarkviða III (Third Lay of Guthrun)
- Gula = Gulaþingslog (Law of the Gole-Thing)
- *Gylf = Gylfaginning* (Beguiling of Yilver)
- *Hákm = Hókonarmól* (Speeches of Hathkin)
- Hamð = Hamðismól (Speeches of Hamthew)
- *Hárb = Hárbarðljóð* (Leeds of Hoarbeard)
- Haustl = Haustlong (Harvest-long)
- *Háv = Hávamól* (Speeches of the High One)
- HHj = Helgakviða Hjorvarðssonar (Lay of Hallow Harwardson)
- HHund I = Helgakviða Hundingsbana I (First Lay of Hallow Hundingsbane)
- HHund II = Helgakviða Hundingsbana II (Second Lay of Hallow Hundingsbane)
- Healend = Heliand
- Helr = Helreið Brynhildar (Hell-ride of Byrnhild)
- HarS = Hervarar saga (Saw of Harware and Heathric)

xiii

- Hildebrand = Hildebrandslied
- *Hym = Hymiskviða* (Lay of Hymer)
- *Hdl = Hyndluljóð* (Leeds of Hindle)
- Lok = Lokasenna (Flyting of Lock)
- Mers I = Merseburg galder I
- Mers II = Merseburg galder II
- Oddrgr = Oddrúnargrátr (Weeping of Ordrun)
- Reg = Reginsmól (Speeches of Rein)
- *Rþ* = *Rigsþula* (Thule of Righ)
- *RV* = *Rgveda*, with translations from Jamison-Brereton unless otherwise specified.
- Sigsk = Sigurðarkviða skamma (Short Lay of Siward)
- Sigrdr = Sigrdrífumǫ́l (Speeches of Syedrive)
- Skm = Skaldskaparmól (Matter of Scoldship)
- Skm = Skírnismól (Speeches of Shirner)
- *pdr = pórsdrápa* (Drape of Thunder)
- *Prk* = *Prymskviða* (Lay of Thrim)
- Vafþ = Vafþrúðnismól (Speeches of Webthrithner)
- Volsh = Volsaháttr (Strand of Walse)
- VolsS = Volsunga saga (Saw of the Walsings)
- Vkv = Volundarkviða (Lay of Wayland)
- Vsp = Voluspó (Spae of the Wallow)

#### Manuscripts

- A = AM 748 I a 4° (https://handrit.is/manuscript/view/da/AM04-0748-I-a)
- $A_b = AM 748 I b 4^{\circ} (https://handrit.is/manuscript/view/is/AM04-0748-Ib)$
- B = AM 757 a 4° (https://handrit.is/manuscript/view/is/AM04-0757a)
- F = Flatsęyjarbók, GKS 1005 fol. (https://handrit.is/manuscript/view/is/GKS02-1005)
- **G** = all manuscripts of *Gylf*; equivalent to **STUW**
- H = Hauksbók, AM 544 4° (https://handrit.is/manuscript/view/en/AM04-0544)
- N = NKS 1824 b 4° (https://onp.ku.dk/onp/onp.php?m9641)
- R = Codex Regius of the Poetic Edda, GKS 2365 4° (https://eae.ku.dk/q?p=eae/vols/text/1)
- S = Codex Regius of the Prose Edda, GKS 2367 4° (https://handrit.is/manuscript/view/is/GKS04-2367)
- T = Codex Trajectinus, Traj 1374x
- U = Codex Upsaliensis, DG 11
- **W** = Codex Wormianus, AM 242 fol. (https://clarino.uib.no/menota/text/menota/AM-242-fol)

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Abbreviations xvii

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# Introduction (incomplete!)

The introduction is currently very incomplete and many parts are just outlines.

#### The Old Germanic world

#### Lifestyle and economy

Cattle-based; small farmsteads.

#### Morals and Virtues

Honour, personal integrity Notes on the terms argr and ergi

#### Religion

Keeping the Powers happy Cosmic cycles Reincarnation Analogies with other Indo-European traditions

#### Germanic alliterative poetry

#### Historical significance

The historical-literary significance of the Old Germanic poetry is twofold. On the one hand it forms the oldest extensive monuments in its respective languages, and indeed the earliest indigenous Germanic literature (the Gothic being wholly derivative and translational). It lays the ground for the *Nibelungenlied* and Chaucer, who in turn precede such famous writers as Shakespeare and Wagner. It forms the first and most important source of our knowledge about the ancient folk-life of Northern Europe.

On the other hand it is by no means an innovative or newly created genre. Already, and perhaps especially, in our oldest sources the language is rich with expressions and images, many of great antiquity: "sea-stallions" sail across the ocean; the sun is drawn

across Heaven in her chariot; feasts are held in great chiefly halls. These motifs are mirrored by Homer and the Rigveda, and must go back as far as the Bronze Age.

The language likewise overflows with archaic poetic synonyms. Indo-European words otherwise extinct in all Germanic languages find their last refuge in the alliterative poetry. Such are the Old English eob, Old Norse  $j\acute{o}r$ , corresponding to the Sanskrit  $\acute{a}$ sva, Latin equus, all meaning 'god'; Old Norse  $t\acute{y}r$  'god', corresponding to Sanskrit  $d\bar{e}v\acute{a}$ , Latin deus, all meaning 'god'; Old English and Old Norse fold 'earth, land', corresponding to Sanskrit  $prthiv\acute{i}$  'id.' The fact that many of these relate to the cult shows that the Germanic religion was not as innovative as is commonly supposed.

The organizing poetic principle of alliteration must also have been in effect for some time. Even the earliest *scalds* and *scops* have dozens of synonyms for words like man, sword, horse, and hall. Needless to say, many of them—like *jór* above—are very old, and only found in poetry.

#### Meter(s)

The Old Germanic poetry has two primary structural elements: *stress* and *alliteration*. The exact count of syllables is less important, and end-rhyme is only used as a sporadic flourish.

#### Stress

When scanning alliterative meter each syllable is generally classed as having either primary stress (p), secondary stress (s), or no stress (x).

Primary stress is reserved for the root syllable in a word, which is not always the same as the first syllable. Compare the English word *beginning*, where the stress pattern is xPx; the primary stress falls on the syllable *ginn*-.

Secondary stress falls on the second element in a compound word.

Not all words have the same stress; the general rule is that nouns and adjectives have stronger stress than verbs, which in turn have stronger stress than prepositions and pronouns. Where exceptions occur this coincides with semantic stress, e.g. in a statement like "It was *you*!"

#### Alliteration

The following rules describe Germanic alliteration:

- 1. Alliteration is the resonance between two stressed syllables beginning with the same "sound", e.g. *sand* with *receive*, or *great* with *begin*.
- 2. Any vowel or diphthong can alliterate with any other vowel or dipththong.

3. s and the clusters sk, sp and st are counted as four distinct "sounds".

Further, in West Germanic poetry,

4. *g* and *j* are treated as the same sound.

In the present edition alliterating sounds are marked with red font.

#### Lines

Most alliterative poetry is written in the same common meter, which in Old Icelandic poetics gets the name *fornyrðislag* 'measure of ancient words'. The smallest metrical division is the *position*, a concept related but not identical to the syllable. For instance, two short syllables (that is, one where a short vowel is followed by a single consonant) can *resolve* into a single position.

Four positions—two stressed, two unstressed—make up the normal *half-line* or *verse*. Two half-lines separated by a short break or *cæsura* (here represented by the interpunct "·") form a couplet or *long-line*. The first half-line (or *a-verse*) may have either one or two alliterations on the stressed positions, with preference for the first position over the second. The second half-line (or *b-verse*) must always have an alliteration on its first stressed position; never on its second.

In the present edition each long-line is printed on a new line. This is already standard for the publication of West Germanic poetry, whereas many editions of Scandinavian poetry print each half-line.

#### Fits and stanzas

Bigger structures are *fits* and *stanzas*. The former are found in the Old Saxon and English traditions, the latter only in the Scandinavian.

A *fit* is a section or canto in a longer epic poem. It does not have a fixed length, but is generally around 70-85 lines long. Thus the 3182-line *Beow* is divided into 44 fits (for an average of 72 lines per fit); the surviving 5983 lines of *Healend* are divided into 71 (for an average of 84 lines per fit). It is probably not a coincidence that the length of the fit is similar to the length of shorter legendary poems like *Guðr I* or *Hildebrand*. In *Healend* a new fit can begin in the cæsura; this does not happen in *Beow*.

In Scandinavian poetry a *stanza* is a group of long-lines, typically (but far from always) four. The regularity of stanza-length varies from poem to poem.

#### The age of the Eddic poems

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

#### The present corpus

The scope of the present corpus is large; when complete it will contain most alliterative poetry extant in Old Germanic languages. The poetry is grouped into the following categories:

- 1. **Norse Mythic poetry**, i.e., that which directly treats the Germanic mythology. This category is exclusively Norse for the simple reason that no West Germanic or Gothic mythic narrative poetry survive.
- 2. **Heroic poetry of the Codex Regius**. Since the heroic portion of the Codex Regius forms a coherent text, it is edited in full.
- 3. Other Norse Heroic poetry from sources other than the Codex Regius.
- 4. West Germanic Heroic Poetry in Old English and Old High German.
- 5. **Galders**, i.e., alliterative spells and charms, both from runic inscriptions and latinate manuscripts.
- 6. **Poetry on Christian subjects**. This category includes explicitly Christian poems where the new religion or its stories are at the core of the work (Christian heroic poems depicting native legends, like *Beow* and *Hildebrand*, are not included here).
- 7. **Runic poetry**, apart from that already edited under Galders above.

#### **Exclusions**

The (non-mythological) Norse alliterative poetry found in the saws of Icelanders and of ancient ages (*forn-aldar-sogur*) is excluded. It has already been admirably rendered in the SkP series. It would also require a somewhat different structure in terms of how it is rendered; the underlying poetry is often impossible to take out of its prose context, and in some cases it is questionable whether it ever existed on its own, or whether it was simply composed on by the prose author. I think it would be more conscientious to edit the whole saws as *prosimetra*; this falls outside of the scope of the present edition, but I am not adverse to such an undertaking in the future.

#### Manuscripts

#### Norse Eddic poetry

The by far most important manuscript is GKS 2365 4to, here **R**. It dates to the 1270s and has 45 surviving foll., containing TODO poems. The poems can be split into two groups; the first (on foll. 1–20) dealing mostly with mythology, the second (on foll. 20–45) with heroic legend. Scribal characteristics show that these two parts have been copied from separate source manuscripts.

R is not a mere anthology of poems, but shows substantial editorial input as well. Short prose sections tie a group of the mythological poems together into a loose narrative, though it is clear from their style and language that they have originally been separate works. When it comes to the heroic poems long prose segments occur both within and between them, creating a saw-like prosimetrical form where the prose sometimes comes to dominate the poetry. A manuscript closely related to the heroic half of R has clearly served as the main source for large swathes of the younger *VolsS*.

A large gap famously occurs in the heroic half; between foll. 32 and 33 one quire has gone missing. Its contents are mostly unknown, but it would have included the end of *Sigrdr* and the beginning of the Fragmentary Lay of Siward (TODO). Some of the stanzas probably contained in it may be restored from the *VolsS*, and these are edited in *Fragments from the Saw of the Walsings* below. For further literature on R see TODO.

Second in importance stands is AM 748 I a 4to, here A. It dates to the C14th and is but a fragment, consisting of just 6 foll. It contains only poems found in the mythological part of **R**, but in a different order from that ms., nor is there any trace of a frame narrative. **R** and **A** do share a fair bit of prose, a fact which suggests that both stem from a common manuscript archetype, rather than being independent witnesses of oral tradition.

On the first two foll. are contained the final stanzas of Hárb (1r–v), the complete Bdr (1v–2r), and the first stanzas of Skm (2r–v). After this there is a gap; the next four foll. contain the second half of Vafp (3r–v), the complete Grm (3v–5v) and Hym (5v–6v), and the beginning of the prose introduction to Vkv (6v). A is the only medieval attestation of Bdr, and the poems shared with  $\mathbf{R}$  are clearly not directly copied thence. This makes it very valuable for textual criticism. For further literature on  $\mathbf{A}$  see TODO.

We find quotations from several Eddic poems in *Gylf* and *Skm*, the first two sections of Snorre's Edda. Snorre reproduces stanzas from (TODO) *Vsp*, *Vafp*, and *Grm* in *Gylf*; *Grotta* is attested in full in *Skm*. Apart from these, Snorre also reprodues a few otherwise unknown stanzas in Eddic meters, which are edited below under *Eddic fragments from Snorre's Edda*. The four main mss. for the Prose Edda are:

1. Codex Regius of the Prose Edda S (GKS 2367 4to; 1300-1350)

- 2. Codex Trajectinus T (Traj 1374; a c. 1595 paper copy of a ms. closely related to S.)
- 3. Codex Wormianus W (AM 242 fol.; 1340-70)
- 4. Codex Upsaliensis U (DG 11; 1300-25)

When all four mss. agree on a reading the abbreviation G is used synonymously with **STWU**. For discussion on their internal stemmatics and origins I refer to Haukur Porgeirsson (2017).

A few other Eddic-style poems from various sources are also included in the present edition. The fragmentary  $R_p$  is found at the end of W. TODO (Svipdagsmál and Grg) are found only in post-reformation Icelandic paper mss., namely TODO. While I have not consulted such paper mss. for poems attested in medieval mss., I have had to rely on them for these poems. About these poems it must be said that their late *attestation* does not necessarily prove them to be late *compositions*. A good proof of this is Bdr, which is first attested in the fragmentary A, and then (with some interpolated stanzas) in much later paper mss. We cannot exclude that some of these poems would have existed in other lost medieval mss., perhaps even on the now-lost pages of R or A.

#### Old English poetry

The edited Old English poetry primarily derives from a few manuscripts. Particularly important are the Exeter Book and *Lacning*.

#### Old Saxon and High German poetry

There are no collections of alliterative poetry in these languages; instead the manuscript situation will be disussed in the Introduction to each individual text.

#### The present edition

The present edition is divided into two equally large parts, presented side by side. Each stanza or group of verse lines is presented first in the original Old Germanic language, and then in English translation.

#### The Old Germanic text

In the present edition are found texts in four Old Germanic languages: Old Norse, Old English, Old Saxon, and Old High German. All texts have been normalized according to my own standardised orthography for the respective languages. The orthographies are all designed to follow three core principles:

- 1. A faithfulness to the spoken language at the time when the texts were written, and the distinctions demonstrably found therein.
- 2. A respect for the etymological origin of words, and their distinctions.
- 3. A striving for a uniform orthography across the various languages, so that the same etymological sound should be written with the same character.

These choices often stand in conflict with the orthography of the original manuscripts and with most earlier philological tradition, whence there is some reason to justify them. My goal is to render the texts themselves in a manner that gives as much philological information to the reader as possible—not to present a facsimile edition for students of paleography. This follows the philological methods used for printing e.g. the RV, which is generally printed in an entirely scholarly latinized orthography, not the original devanagari. Regardless, such important traits of the original manuscript tradition as the long f, arbitrary punctuation, arbitrary spelling, and lack of line breaks, are seldom reproduced in modern editions of Old Germanic poetry.

#### General orthographic conventions

The following orthographic conventions are followed for all Old Germanic languages:

- 1. The voiceless dental fricative is always written with the letter b, never tb.
- 2. Long vowels are marked with the acute accent, never the macron or circumflex, excepting
- 3. those which have their origin in earlier dipththongs, which are written with the circumflex.
- 4. In compounds where the first element has primary stress the elements are separated with a dash,
- 5. but where the first element is a preposition they are separated with an interpunct.

Below follow specifications for each specific language.

#### Normalization of Old Norse

My Old Norse orthography is inspired by Finnur Jónsson (1932) in that it strives for a more archaic form than that of the surviving mss.; a form that instead represents the poetry as it may (in many cases, must) originally have looked. For this reason, it often has more in common with the proposed orthography of the First Grammatical Treatise

than with the standard Old Icelandic orthography seen in most editions. The following list describes the differences from the standard Old Icelandic orthography:

- 1. I distinguish short e (from etymological short e) and short e (from etymological short a + i-umlaut).
- 2. I distinguish long  $\acute{a}$  and  $\acute{o}$ , as done by the First Grammatical Treatise.
- 3. I use  $\delta$  and  $\ell$  rather than the traditional  $\alpha$  and  $\alpha$ , to represent the vowels descended from Proto-Norse  $\bar{o}$  and  $\bar{a}$  after i-umlaut (cf. the short  $\delta$ ,  $\ell$  <  $\delta$ ,  $\alpha$  + i-umlaut).
- 4. I distinguish long nasal vowels *à*, *è*, *i*, *ò*, *ú* from long oral *á*, *é*, *í*, *ó*, *ú*, as done in the First Grammatical Treatise.
- 5. I restore the old s—which in modern Scandinavian and even in most Old Norse manuscripts has become *r*, but which is found consistently in old manuscripts such as AM 237 a fol (c. 1150), and fossilized in forms like *þaz* (i.e. *þat's*) in R—in the words *es* 'which, that, where, when', and in inflections of *vesa* (later *vera*) such as *es* 'is' (3rd sg. pres. ind.) and *vas* (3rd sg. pret. ind.). The following forms retain the *r*, as it is there the result of Verner's law, and not of this (much younger) sound change: the pl. pres. ind. (*erum* etc.), the pl. pret. ind. (*vǫ́rum* etc.), and the pl. pret. subj. (*vǫ́rim* etc.)
- 6. When metrically benefactory, I contract ek 'I', eru 'are', and es 'which; is' to 'k, 'ru and 's, respectively.
- 7. I use Finnur Jónsson (1932)'s way of distinguishing between the relative particle *es* and the verb *es*: the first is appended to the previous word with only an apostrophe (e.g. *bann's* 'he who'), while the second is separated by a space (e.g. *bann's* 'he is').

#### Normalization of Old Swedish and Danish

I employ the same conventions as those described for Old Norse above, including the marking of u-mutated  $a > \varrho$  (that this was indeed found in the Eastern Nordic dialects is most clearly seen by the third-person personal pronoun, which shows u-mutation in such forms as Swedish *honom* 'him'  $< h\acute{\varrho}num$ , *hon* 'she'  $< h\acute{\varrho}n$ ).

According to rule 3 in the general orthographic conventions above, I distinguish between  $\phi$  ( $< \phi$ ) and  $\hat{\phi}$  (< au, ey);  $\hat{e}$  ( $< \hat{e}$ ) and  $\hat{e}$  ( $< e\hat{i}$ ).

Where unstressed vowels have been reduced into an schwa-like sound spelled e, this is written with e.

#### Normalization of Old English

I spell fronted or brightened etymological a and  $\acute{a}$  with  $\emph{e}$  and  $\acute{e}$ , for instance in  $d\emph{e}\emph{g}$  'day' (<\*dagar) and  $r\acute{e}\emph{d}$  'advice, counsel' ( $< r\acute{a}\emph{d}ar$ ). These are contrasted with  $\emph{e}$  and  $\acute{e}$ , which represent  $\emph{i}$ -mutated  $\emph{a}$  and  $\acute{a}$ , for intance in  $\emph{ellen}$  'zeal, courage' ( $<*aljan\emph{q}$ ).

An assimilated *n* is marked with an overpoint, like in rule 3 of Old Norse above.

#### Normalization of Old Saxon

#### Normalization of Old High German

#### The English translation

There is now a very large number of translations of the most popular alliterative poetic texts, namely *Beow* and the *Poetic Edda*. These generally fall into two camps:

- 1. *poetic* translations, which distort the precise meaning of the text for the sake of meter, often quite radically; and
- 2. prose translations, which nowise preserve the style or feeling of the original.

Almost all translations, of both types, also tend toward the following inadequacies: obscuring or glossing over difficult technical and cultural terminology; rendering identically repeated phrases and words (formulae) differently at various places; and simplifying or rewriting kennings and other poetic expressions. Even worse this is often done with little in the way of notes or commentary, to a point where the reader is sometimes left entirely oblivious to the sense of the original text.

What sets my translation apart from previous English translations is that it aims to follow the style and register of the original text, without sacrificing the literal sense of the words. This unfortunately means that literality and consistency at times must sometimes come at the cost of fluid idiomatic English, but it has the advantage of giving the reader an image of not just *what* the original text actually says, but *how* it says it. The reader should keep in mind that he is in a very foreign land, that he is reading words ancient and long forgotten—not the *New York Times*.

Maybe this is a pointless effort? One could argue that a translation always is a betrayal, and that those truly interested in the exact meaning of every word in the original text should study just the original (in the original language). While I do agree that the sufficiently interested reader should study the original texts in the languages in which they were written (something made much easier by the present edition with its notes and parallel edition), it is still a "hard ask" for those readers who are not philologically inclined, but instead students and scholars of history, comparative mythology and religion, anthropology, or literature; those who, for whatever reason, are interested in exploring the oldest poetic heritage of the Germanic peoples of northern Europe.

#### Anglish proper nouns

Perhaps the single most idiosyncratic part of the present translation 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  $P\acute{o}rr$ ) and where such do not exist, their philologically expected English (*Anglish*) forms (e.g. *wallow* for Old Norse *volva*).

There are two reasons for this. The first is ideological. I believe that the Old Germanic myths and poems, their gods and heroes, are a shared heritage of Northern Europe. When you translate texts from across Germany, England and Scandinavia you quickly come to notice how similar the diction is, how many names reappear. The Scandinavian *Volundr* is the same character as the English *Wélund*; likewise Norse *Óðinn* is the same as English *Wóden*. These are ultimately mere distinctions in pronunciation.

The second is aesthetic. Commonly accepted forms like *Odin* and *Thor* are debased. They do not even represent the Old Norse pronunciation as accurately as possible within the constraints of English ortography (for instance, *Odin* would be better anglicized as *Othin*). Many are also difficult for English speakers to pronounce, or lead to absurd confusions. I shudder at hearing the word *ésir* pronounced /arˈsɪ:ɹ/; even worse is when *Ós-garðr* becomes "ass-guard".



# Spae of the Wallow (Voluspó)

Dating (Sapp, 2022): C10th (0.865)-early C11th (0.121)

**Meter:** Ancient-words-law

#### Introduction

The **Spae of the Wallow** (Vsp) is the most comprehensive mythological text surviving from Heathen times. The poem is a spae ( $sp\phi$  'prophecy') in the form of a monologue spoken by a wallow (vqlva 'seeress, sibyl, prophetess') summoned by the god Weden in order to relate mythological knowledge. Weden's frequent journeys to question various beings about mythological lore should be seen in the light of his incessant lust for knowledge and wisdom. The most similar instance is Bdr, wherein Weden summons another wallow out of her grave in Hell in order to find out why the god Balder is having ominous nightmares. There is also Vafp, wherein Weden challenges the wise ettin Webthrithner to a wisdom contest and defeats him. These journeys are further alluded to in Hárb TODO.

In its being a mythic catalogue *Vsp* also resembles (parts of) poems like *Háv*, *Grm*, *Sigrdr*, and *Alv*, but it differs from them all in a key way: instead of being a motley collection of scattered mythological lore, *Vsp* offers a chronological overview of the whole Norse mythic timeline, from the creation of the world to its demise and rebirth. That is not to say that the events in it clearly described; they are related in a highly allusive fashion that presupposes that the audience is already familiar with them. There may also be some later omissions and inserts that make the poem more difficult to read.

*Vsp* is attested in full in two independent recensions. The first and most important is **R**, where it is the first poem and found on foll. 1r–3r; the other is **H**, where it is found in the middle of a large collection of saws and Catholics works at 20r–21r.

Many stanzas from the poem are also cited or paraphrased in *Gylf*, for which *Vsp* was clearly one of the main sources. These paraphrases are still of critical value, e.g. in

st. 19, where *sal* 'hall' in the paraphrase agrees with **H** against **R** *sé* 'lake'. For the four mss. of Gylf—**S**, **T**, **W**, and **U**—see the General Introduction.

For the differences between the mss. the reader may consult the following table prepared by the editor. The several stanzas in *Gylf*, which are quoted independently and with little relation to the order of the original poem, are marked with plus signs. The sequences containg uninterrupted quotations of several stanzas are marked with an incrementing alphabetic symbol, so that *B1* is the first stanza in the second sequence, and so on. When a stanza found in a ms. is strongly divergent (e.g. st. 10, where *Gylf* omits the first two half-lines), its number is followed by a star. The stanzas beginning with *Pà gingu regin oll* 'Then went the Reins all' are represented by the half-line immediately following.

	pres. ed.	R	Н	STW	U
1	Hljóðs bið'k allar	1	1	_	_
2	Ek man jǫtna	2	2	_	_
3	Ár vas alda	3	3	+	+
4	áðr Burs synir	4	4	_	_
5	Sól varp sunnan	5	5	+*	+*
6	nótt ok niðjum	6	6	_	_
7	Hittusk ę́sir	7	7	_	_
8	Tęflǒu ï tùni	8	8	_	_
9	hvęrr skyldi dverga	9	9	B1	B1
10	þar vas Móðsognir	10	10	B2*	B2*
11–15	Dwarf-tallies	11-15	11–16	+	+
16	Unds þrír kvǫmu	16	17	_	_
17	Qnd þau né óttu	17	18	_	_
18	Ask vęit'k standa	18	19	+	+
19	þaðan koma meyjar	19-20	20-21	_	_
20	Pat man họn folk-víg	21-22	27	_	_
21	Hęiði hétu	23	28	_	_
22	hvárt skyldu ęsir	24	29	_	_
23	Flęygði Óðinn	25	30	_	_
24	hvęrr hęfői lopt alt	26	22	C1	C1
25	Þórr einn þar vá	27	23	C2*	C2*
26	Veit họn Heimdalar	28	24	_	_
27	Ęin sat họn úti	29	_	_	_
28	Alt vęit'k, Óðinn	29	_	+	+
29	Valði henni Her-foðr	30	_	_	_
30	Sá họn val-kyrjur	31	_	_	_
31	Ek sá Baldri	32	_	_	_

Voluspó 5

	pres. ed.	R	Н	STW	U
32	Varð af meiði	33	_	_	_
33	þó hann éva hendr	34	_	_	-
H1	Þà kná Váli	_	31	_	-
34a	Hapt sá họn liggja	35a	_	_	-
34b	þar sitr Sigyn	35b	32	_	-
35	Ó fellr austan	36	_	_	-
36	Stóð fyr norðan	36	_	_	-
37	Sal sá họn standa	37	36	E1	E1
38	Sér họn þar vaða	38	37	E2*	E2*
39	Austr býr hin aldna	39	25	A1	A1
40	Fyllisk fjorvi	40	26	A2	A2
41	Sat þar á haugi	41	34	_	_
42	Gól of osum	42	35	_	_
43, 48, 56	Gęyr (nú) Garmr mjok	43, 46, 55	33, 38, 43, 48, 51	_	_
44	Brǿðr munu berjask	44	39	_	_
45	Lęika Mïms synir	45	40	D1*	D1*
H2	Hréðask allir	_	41	_	_
46	Hvat 's með ǫsum?	49	42	D2	D2*
48	Hrymr ekr austan	47	44	D3	_
49	Kjóll ferr austan	48	45	D4	_
50	Surtr ferr sunnan	50	46	+, D5 (cited twice)	+
51	Þá kømr Hlïnar	51	47	D6	_
52	Þá kømr hinn mikli	52	_	D7	_
H3	Gïnn lopt yfir	_	48	_	_
53	Þà kømr hinn méri	53*	49*	D8	_
54	Sól tér sortna	54	50	D9	-
56	Sér họn upp koma	56	52	_	_
57	Finnask ęsir	57*	53	_	_
58	Par munu ęptir	58	54	_	_
59	Munu ò∙sánir	59	55	_	_
60	Þá kná Hønir	60	56	_	_
61	Sal sér họn standa	61	57	+	+
H4	Þá kømr hinn ríki	_	58	_	_
62	Par kømr hinn dimmi	62	59	_	-

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), Ugdrassle's Ash (18), and the three norns 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 Eese and Wanes (22–23), and alludes to the slaying of the smith, who according to *Gylf* 42 was promised Frow and the sun and moon in exchange for building the wall of Osyard (24-25). This is followed by a cryptic verse describing Homedal's hidden silence or hearing (26).

In H the structure is quite different. After the description of the norns (19), the Eese go to decide what action to take regarding the promising of Frow to the ettin (my 24-25), and Homedal'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).

#### The Spae of the Wallow

2

4

1 "Hljóðs bið'k allar · helgar kindir, meiri ok minni · mogu Heimdalar; vilt at, Val-foðr, · vel fram telja'k forn spjoll fira, · þau's fremst of man?

[R 1r/2, H 20r/1]

"For hearing I ask all holy races [GODS], greater and lesser lads of Homedal [MEN]! Wilt thou, Walfather (= Weden), that I well tell forth the ancient sayings of men which I foremost recall?

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1 hęlgar | om. R
```

<sup>1–4</sup> ALL | The wallow begins by asking for the silence of both gods and men, a meristic expression (West, 2007, pp. 99–100). The whole introductory formula has Indo-European parallels; see West (2007)[63,92-93,312].

1 Hljóðs bið'k 'For hearing I ask' | The same introductory expression is found in st. 2 of Eyel's Headransom (Egill *Hfl* in SkP 5): *hljóðs biðjum hann* 'for hearing we [I] ask him'.

2 meiri ok minni 'greater and lesser' | It is ambiguous to which phrase these adjectives belong. It may either be (a) 'holy kindreds greater and lesser', which could be equivalent to the phrase Eese and Elves (both earthly and heavenly supernatural beings; see Index for occurrences); or (b) 'greater and lesser lads of Homedal'. (b) is probably to be preferred as the more natural reading, in which case 'greater or lesser' may refer literally to physical size (the younger and older members of the audience) or more figuratively to the various social classes.

- 2 mogu Heimdalar; 'lads of Homedal [MEN]' | Homedal sired the three castes of men, as told in Rb.
- 4 bau's fremst of man 'which I foremost recall' | Cf. Vafp 34-35 with similar phrasing.
- 2 Ek man jotna · ár of borna, þå's forðum mik · fødda hofðu; níu man'k heima, · níu ïviðjur, mjot-við méran · fyr mold neðan.

[R 1r/4, H 20r/2]

I recall Ettins born of yore, they who formerly had nourished me. Nine Homes I recall, nine Inwithies; the renowned Metwood beneath the soil.

3 ïvi $\delta$ jur | so RH. R has previously been as read *ivi\deltai*, but this was disproven by an x-ray scan undertaken by Stefan Karlsson (1979).

Ár vas alda · þar's Ymir byggði, vas-a sandr né sér, · né svalar unnir; jorð fannsk éva · né upp-himinn; gap vas ginnunga, · en gras hvergi;

2

[R 1r/6, H 20r/4, G]

It was early of ages where Yimer dwelled; there was not sand nor sea nor cool waves. Earth was never found, nor Up-heaven; there was the Gap of Ginnings, but grass nowhere,<sup>1</sup>

1 þar's Ymir byggði 'where Yimer dwelled' | *þat's ekki vas* 'that when nothing was' G 4 hvergi 'nowhere' | *ekki* 'not' H

<sup>4</sup> mjǫt-við méran · fyr mold neðan. 'the renowned Metwood beneath the soil.' | Probably Ugdrassle's Ash, being still a seed.

<sup>3</sup> joro ... né upp-himinn 'Earth ... nor Up-heaven' | A well-attested formulaic cosmological word-pair found in all four Old Germanic languages with poetic traditions (ON, OE, OS, OHG), especially in concern the creation and destruction of the world. See Earth and Upheaven.

2

4 gap vas ginnunga 'there was the Gap of Ginnings' | The "Gap of Hawks", that is, the midspace between Earth and Upheaven. See Index.

4 áðr Burs synir · bjoðum of ypðu, þeir es Mið-garð · méran skópu; sól skein sunnan · à salar steina; þá vas grund gróin · grönum lauki.

[R 1r/8, H 20r/5]

before the Sons of Byre uplifted the flatlands, they who shaped renowned Middenyard. Sun shone from the south on the stones of the hall; then was the ground grown with green leek.

1 Burs synir 'the Sons of Byre' | In *Gylf* 6 identified as Weden, Will and Wigh, who sacrificed Yimer and shaped the cosmos out of his body. For this see also *Vafp* 20–21 and *Grm* 41–42.

4 grønum lauki 'green leek' | A sign of the golden age, since the leek was believed to be the noblest plant and had important cultural significance. This is seen from Guðr II 2, where Siward's superiority to the Yivickings is compared to a stag among wild beasts, gold among silver, and a green leek in grass. The leek was valued in folk magic, as seen already on gold bracteates from the C5th and C6th, where it appears as a charm word in the form <code>FFN<FY</code> laukan, in one inscription paired with <code>FIFF</code> linen'. Classical Norse attestations of magic use include Sigrdr 8, where the leek is thrown into mead against poison; and the Volsh, where a horse penis is said to be líni góddr · en laukum studdr 'endowed with linen and supported by leeks' in a poetic line. The leek was particularly associated with women and domestic life, as seen by its pairing with "linen". Kennings for women frequently have the leek as a determinant (TODO: Meissner reference?), and Anon Sveinfl 1 (SkP I TODO.) sarcastically states that a battle was not sem manni · mér lauk eða ol béri 'as if a maiden brought a man leek or ale'.

5 Sól varp sunnan, · sinni Māna, hendi hinni høgri · of himin-joður; Sól þat né vissi, · hvar họn sali átti; stjornur þat né vissu, · hvar þér staði óttu; Māni þat né vissi, · hvat hann megins átti.

[R 1r/11, H 20r/7, G]

The Sun cast from the south—the Moon's companion—her right hand over heaven's rim.

The Sun knew not where halls she had;

<sup>&</sup>lt;sup>1</sup>A more extensive creation narrative is found in *Gylf* 4–5, according to which the world first consisted of two extremities: the frozen Nivelham in the north and scorching Muspellsham in the south. From Nivelham the freezing venom-rivers called the Ilewaves ran until they froze to ice, while burning lava flowed from Muspellsham. The ice and lava met in the Gap of Ginnings, "which was as calm as windless air", and there combined to form the first being, Yimer, who was the ancestor of the ettins.

the stars knew not where seats they had; the Moon knew not what sort of might he had.

1–2 Sól ... himin-jǫður 'Sun ... heaven's rim' | om. G. 2 himin-jǫður 'heaven's rim' | composite; *himin †iodyr†* R; *ioður* H. 4 stjǫrnur ... ǫ́ttu | In G this line comes last, so that the order is sun, moon, stars.

1–2 Sól ... himin-joŏur 'Sun ... heaven's rim' | Probably a poetic description of the dawn; the Sun lifted herself up over the horizon and rose for the first time.

- 1 sinni Mana 'Moon's companion' | At times translated as 'its moon'. This cannot be correct, as *màni* 'moon' is masculine, while *sinni*, dat. sg. of *sinn* 'its (reflexive)' is feminine.
- 2 himin-jǫður 'heaven's rim' | Some recent editors have taken it upon themselves to normalize the reading of  $\mathbf{R}$  as  $bimin-j\phi-d\acute{y}r$  'heaven-horse-beast', which is not just nonsensical but also unmetrical due the stress pattern. On the other hand the reading of  $\mathbf{H}$ , normalized to  $j\varrho\eth ur$  'rim, edge', is clearly deficient since it lacks the neccessary alliteration on b. If we see  $iodyr\ \mathbf{R}$  as corrupted from \*iodur we can restore  $bimin-j\varrho\eth ur$ , as done here.
- 5 Mani ... átti 'Moon ... had' | The moon was believed to have supernatural powers and could be invoked in conflict (cf. *Háv* 137/7.)
  - 6 Þá gingu regin oll · á rok-stóla, ginn-heilog goð, · ok umb þat géttusk. Nótt ok niðjum · nofn of gófu, morgin hétu · ok miðjan dag, undurn ok aptan, · órum at telja.

2

4

[R 1r/13, H 20r/9]

Then went the Reins all onto the rake-seats: the Yin-holy Gods, and from each other took counsel of this. To night and the moon-phases names they gave; morning they named, and middle day, afternoon and evening, the years for to tally.

1–2  $\rlap/\,a$  ... géttusk 'Then ... of this.' | A formulaic expression for the convening of the Thing of the Gods, identically repeated below in sts. 9/1–2, 22/1–2, and 24/1–2. Cf. also the formula shared between Bdr 1/1–3 and  $\rlap/\,$   $\rlap/\,$   $\rlap/\,$  which follows the structure of the present formula very closely:  $\rlap/\,$   $\rlap/\,$  separately  $\rlap/\,$  separate  $\rlap/\,$  synjur  $\rlap/\,$  allar  $\rlap/\,$  amali, // ok umb  $\rlap/\,$  pat  $\rlap/\,$  ré $\rlap/\,$  ivar. 'Soon were the Eese all at the Thing, // and the Ossens all at speech, // and of this counseled the mighty Tews.'

In the five occurrences of these two formulae outside of the present stanza, the demonstrative pronoun pat 'this' clearly refers to an immediately following question introduced by a hv-word (e.g. Prk 14/4:  $hv\acute{e}$   $p\acute{e}ir$   $Hl\acute{o}rri\~{o}a$  · hamar of  $s\acute{o}tti?$  'how they Loride's  $\langle =$  Thunder's $\rangle$  hammer would find?') Following this pattern we would expect to find such a question after umb pat  $g\acute{e}ttusk$  'took counsel of this' in the present stanza, and it seems most likely to presume that they have been lost in transmission.

- 1 rok-stóla 'rake-seats' | Their seats of judgment at the Thing of the Gods.
- 3–5 Nótt ... telja 'To night ... tally' | Cf. Vafp 23, where it is said that the sun and moon turn round in heaven *oldum at ár-tali* 'for mankind's tally of years', and 25, where it is said that the Reins created the moon-phases for the same purpose.

```
7 Hittusk ęsir · a Iŏa-velli,
þeir's horg ok hof · hó-timbruðu;
afla logðu, · auŏ smíðuðu,
tangir skópu · ok tól gerðu.
```

The Eese found each other on the Idewolds, they who harrow and hove timbered on high; hearths they laid, wealth they smithed, tongs they shaped and tools they made.

2 þeir's ... hó-timbruðu 'they who ... timbered on high' | afls kostuðu  $\cdot$  alls freistuðu '[their] strength they tried; everything they tempted' H

2 þeir's ... hó-timbruðu 'they who ... timbered on high' | Two formulæ. horgr ok hof 'harrow and hove' is a merism, i.e. ritual structures made of stone and wood; cf. Vafþ 38 and HHj TODO, as well as the Norwegian Christian laws that impose 'the burning of hoves and the breaking of harrows' (brenna hof ok brjóta horga). hó-timbra 'high timber, timber on high' is a rare compound and only occurs at one other place in the ON corpus, viz. in Grm 16, where it describes a harrow ruled by Nearth.

This line has often been wondered at; why would the Gods themselves make cultic buildings? Yet they partake in ritual slaughter of beasts, divination, and feasting (e.g. *Vsp* 61, *Hym* 1, 39, *Lok*, *Haustl* 2), and their deeds form the precedent for upright human behaviour.

8 Teflőu ï tuni, · teitir vóru, vas þeim vétter-gis · vant ór gulli, unds þríar kvómu · þursa meyjar, åm-átkar mjok, · ór Jotun-heimum.

They played Tables in the yard; merry were they; for them was nothing golden wanting—until three maidens of Thurses came, most uncanny, from Ettinham.

1–4 ALL  $\mid$  The whole stanza is paraphrased in *Gylf* ch. 14:

Ok því nést smíðuðu þeir málm ok stein ok tré ok svá gnóg-liga þann málm, er gull heitir, at ǫll bús-gogn ok ǫll reiði-gogn hofðu þeir af gulli, ok er sú ǫld kǫlluð gull-aldr, áðr en spilltist af til-kvámu kvinnanna; þér kómu ór Jǫtun-heimum.

'And after this they smithed ore and stone and wood, and so abundantly [did they smith] that ore which is called gold, that all their house tools and riding tools were golden. And that age is called the golden age, before it was spoiled by the arrival of the women; they came from Ettinham.'

after which he describes the creation of the dwarfs (see next stanza).

[R 1r/18, H 20r/12]

[R 1r/16, H 20r/10]

2

1 Teflŏu 'played Tables' | A verb derived from tafl 'board game', an old borrowing from Latin tabula. "Tables" is used as a cognate translation; the exact type of board game referred to is unimportant.

- 2 vas þeim vétter-gis · vant ór gulli 'for them was nothing golden wanting' | Indeed even the bricks they played with were of gold. See st. 58.
- 3 þríar ... þursa meyjar 'three maidens of Thurses' | These three maidens are never mentioned again (unless they are taken to be the three norns in st. 19, but they would then be introduced twice). It is possible that an additional stanza giving further information about them has been lost. If it originally existed, it was already absent from the version employed by the author of *Gylf*, who gives no new information.
- 4 àm-átkar 'uncanny' | The word ám-áttigr has a clear association with supernatural beings; trolls and ettins. It occurs in four other places in R. In *Grm* 11, *Skm* 10 and *HHj* 17 it modifies *jotunn* 'ettin' in a *Leeds-meter* c-line. In *HHj* 14 it is used by the daughter of an ettin to refer to a human hero.
  - 9 Þá gingu regin oll · á rok-stóla, ginn-heilog goð, · ok umb þat géttusk: Hverr skyldi dverga · drótt of skepja ór brimi blóðgu · ok ór blóum leggjum?

2

4

[R 1r/20, H 20r/14, G]

Then went the Reins all onto the rake-seats: the Yin-holy Gods, and from each other took counsel of this: Who would shape the retinue of Dwarfs, from the bloody surf and from the blue-black legs?

3 Hverr skyldi dverga 'Who would ... of dwarfs'' | so **RWU**; at skyldi dverga 'That they would ... of dwarfs' ST; hverir skyldu dvergar 'Which dwarfs would [shape the retinues]' H 3 drótt 'the retinue' | so **G**; drotin 'the lord' **R**; dróttir 'the retinues' H 3 of skepja 'shape' | spekia 'soothe' U 4 brimi blóðgu 'bloody surf' | so **HSWU**; Brimis blóði 'the blood of Brimmer' **RT** 4 blóum 'blue-black' | metr. emend. from blám **R**; Bláins 'Blown's' **HW**; Bláms **STU** is prob. a corrupt form of Bláins

According to Gylf 14 the dwarfs first originated as maggots in the corpse of Yimer, out of whose bones the rocks were made (Grm 41, Vafp 21). Dwarfs dwell in the rocks and earth; cf. for instance IngT 2, where the Swedish king Swayther (Sveigŏir disappears into a rock in pursuit of a dwarf. More difficult to explain is the creation of dwarfs out of Yimer's blood (from which was made the sea, Grm 41, Vafp 21), since dwarfs are never said to dwell in water. — If one chooses the reading Bláinn 'Blown' (named in the thules as a dwarf) instead of blóum '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.

<sup>4</sup> or brimi ... leggjum 'out of the bloody ... legs' | 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.

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    dverga allra, · en Durinn annarr;
    þeir man-líkun · morg of gerðu,
    dvergar ï jorðu, · sem Durinn sagði.
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There was Moodsowner made the worthiest of all dwarfs, but Dorn [was] second. They man-likenesses many did make: dwarfs in the earth, as Dorn said.

Sts. 11–15 contain two originally distinct lists of dwarf-names; part of them are almost certainly later inserts. There is a repetition of names (Oakenshield, Great-grandfather), and more than one formulaic conclusion.

Sts. 11–13, having no repeated names, seem to belong together. If they do, st. 12, which contains the formulaic conclusion to the list, should probably switch places with 13.

Sts. 14–15 form the second group, having an introduction and a conclusion which both mention the dwarf Loffer.

```
11 Nýi ok Niối, · Norðri, Suðri,
2 Austri, Vestri, · Al-þjófr, Dvalinn,
Bívurr, Bávurr, · Bomburr, Nóri,
4 Ånn ok Ånarr, · Ái, Mjoð-vitnir.
```

New and Nithe, Norther and Souther, Easter and Wester, Allthief, Dwollen, Bewer, Bower, Bamber, Noor, Own and Owner, Great-grandfather, Meadwitner. [R 1r/23, H 20r/17, G]

<sup>1</sup> Par vas Móðsognir | so H; Par †mótfognir vitnir† 'there Mootsowner wolf(?)' R. The prose of Gylf 14 agrees with H that the correct form of the name is Móðsognir, not Mótsognir. 3 þeir ... gerðu 'They ... did make' | so RHU; Par man-líkun · morg of gerðusk 'There man-likenesses many were made' STW 4 ï 'in' | so GH; ór 'out of' R 4 sem Durinn sagði 'as Dorn said' | so RHSW; sem †dur menn† sagði 'as door-men(?) said' T; sem †þeim dyrinn kendi† 'as the beasts(?) taught them' U

<sup>1–2</sup> Par ... annarr 'There ... second' | om. G, but the author must have had the full verse, since he paraphrases these lines in the following way: Móðsognir var ¿östr ok annarr Durinn. 'Moodsowner was the highest in rank, and Dorn the second.' before citing

<sup>3-4</sup> þeir ... sagði 'They ... said.' | There are two conflicting interpretations of the creation of the dwarfs. Either they arose on their own; this is supported by the prose of Gylf (see note to previous st.) and by the form of the stanza quoted there (but it may have been changed to correspond to the author's vision). On the other hand, both R and H have the dwarfs Moodsowner and Dorn shaping "man-likenesses" out of soil. The present edition follows the second version.

12 Vęigr ok Gand-alfr, · Vind-alfr, Þráinn, [R 1r/25, H 20r/18, G]

2 Þękkr ok Þorinn, · Þrór, Vitr ok Litr,
Nár ok Ný-ráðr— · nú hẹf'k dverga

—Ręginn ok Ráð-sviðr— · rétt of talða.

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

Fíli, Kíli, · Fundinn, Náli,
Hepti, Víli, · Hannarr, Svíurr,
Frár, Horn-bori, · Frégr ok Löni,
Aur-vangr, Jari, · Eikin-skjaldi.

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

14 Mál es dverga · ï Dvalins liði ljóna kindum · til Lofars telja, þeir es sóttu · frá salar steini Aur-vanga sjot · til Joru-valla.

'Tis time to tally the dwarfs in Dwollen's troops [back] to Loffer for the races of men;<sup>2</sup> they who sought, from the stone of the hall, the abode of the Earwongs to the Erwolds.<sup>3</sup>

3 þeir | beim H

2

[R 1r/28, H 20r/20, G]

[R 1r/30, H 20r/22, G]

<sup>&</sup>lt;sup>2</sup>A standard genealogical introduction (cf. *HalT* 1: *meðan hans étt ... til goða teljum* 'while we tally his line ... [back] to the gods'). The (patrilineal) line of dwarfs is to be counted back to their progenitor, Loffer. This possibly disagrees with st. 10, where Moodsowner is said to be the foremost (and presumably the oldest) of the dwarfs, and Loffer is not mentioned, but such details were probably not very important.

<sup>&</sup>lt;sup>3</sup>Cf. Gylf 14: "But these came from Swornshigh (Svarinshaugr) to the Earwongs on the Erwolds, and thence Lofer is come; these are their names: Sherper (Skirpir), Werper (Virpir), Showfind, Great-grandfather, Elf and Ing (Ingi), Oakenshield, Fale (Falr), Frost, Finn, Ginner."

2

```
15 Þar vas Draupnir · ok Dolg-þrasir,
Hár, Haug-spori, · Hlé-vangr, Glói,
Skirfir, Virfir, · Skáfiðr, Ái,
Alfr ok Yngvi, · Eikin-skjaldi,
Fjalarr ok Frosti, · Finnr ok Ginnarr;
Þat mun é uppi, · meðan old lifir,
lang-niðja-tal · til Lofars hafat.
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There was Dreepner and Dollowthrasher, High, Highspurer, Leewong, Glower, Sherver, Werver, Showfind, Great-grandfather, Elf and Ing, Oakenshield, Feller and Frost, Finn and Ginner.— It will ever be remembered while the age lives,<sup>4</sup> the tally of kinsmen lifted to Lofer.

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6 é | om. R 7 til | om. H
```

16 Unds þrír kvýmu · ór því liði ǫflgir ok ástkir · ¿sir at húsi; fundu á landi · lítt megandi Ask ok Emblu · ør-lǫg-lausa.

[R 1v/1, H 20r/26]

[R 1r/32, H 20r/24, G]

Until three came out of that host: strong and lovely Eese along the settlement; they found on land the little availing Ash and Emble, orlay-less.<sup>5</sup>

<sup>&</sup>lt;sup>4</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 norns!" The second is found in a runic inscription, U 323 (980–1015): "Ever will lie—while the age lives (**meþ + altr + lifin** *með aldr lifir*)—the hard-hammered bridge, broad, after a good man." An especially close parallel is found in pstf *Stuttdr* (st. 5, Kari Ellen Gade ed. in SkP II): *Ey mun uppi · Endils, meðan stendr // sól-borgar salr, · svǫr-góðis fǫr.* 'Always will be remembered—while the hall of the sun's stronghold [SKY/HEAVEN > EARTH] stands—the journey of the fattener of Andle's bird [RAVEN/EAGLE > WARRIOR].'

<sup>1</sup> þrír | gramm. emend.; þrjár RH 1 ór því liði | þussa brúðir 'brides of thurses' H is probably corrupt due to the influence of st. 8; the adjectives in l. 2 are in the masculine. 2 oflgir ok ástkir 'strong and lovely' | ástkir ok oflgir (norm.) 'lovely and strong' H

The ON cognate of tree, *tré*, can also mean 'pieces of wood', and it is traditionally seen as referring to pieces of driftwood. Yet as pointed out by Hultgård (2006) the comparative evidence suggests that the two were in fact living, growing trees (they would thus be part of the foliage described in st. 4) and there is nothing in the sources that speaks against this.

While Ash is easily identified with the same-named wood species (*Fraxinus excelsior*), the etymology of Emble is much more difficult. The shaping of men from trees is used by poets in various kennings for men and women, especially in Scaldic poetry (for a short discussion see SkP I, p. lxxv ff.). While this is rarer in the Eddic corpus it does occur, e.g. in *Sigrdr* 5: *bryn-þings apaldr* 'apple-tree of the byrnie-Thing [BATTLE > WARRIOR]'.

Qnd þau né ǫttu, · óð þau né hǫfðu, lǫ́ né leti · né litu góða; ond gaf Óðinn, · óð gaf Hønir, lǫ́ gaf Lóðurr · ok litu góða.

[R 1v/3, H 20r/27]

Breath they owned not, wode they had not, not craft nor sound nor good countenance. Breath gave Weden, wode gave Heener, craft gave Lother, and good countenance.

2

2

4

18 Ask veit'k standa, · heitir Ygg-drasill, hór baðmr, ausinn · hvíta auri; þaðan koma doggvar · þér's ï dala falla; stendr é yfir grønn · Urðar brunni.

[R 1v/5, H 20r/29, G]

<sup>1</sup> Unds 'Until' | We seem to be missing a preceding sentence here, probably being contained in a now-lost stanza. What this st. would have contained is of course impossible to know, but it may have given a reason for the creation of men.

<sup>2</sup> at húsi 'along the settlement' | An adverbial, lit. 'along the house'; the gods were not walking in the wilderness.

<sup>&</sup>lt;sup>5</sup>This verse is paraphrased in Gylf 9: Dá er þeir gengu með sévar-strondu Bors synir, fundu þeir tré tvau ok tóku upp trén ok skopuðu af menn. Gaf inn fyrsti ond ok líf, annarr vit ok hréring, þriði á-sjónu, mál ok heyrn ok sjón, gáfu þeim kléði ok nofn. Hét karl-maðrinn Askr, en konan Embla, ok ólst þaðan af mann-kindin, sú er byggðin var gefinn undir Mið-garði. 'When the sons of Byre (cf. st. 4) walked along the sea-shore they found two trees and they took up the trees and shaped men from them. The first one gave breath (ond) and life, the second wit and movement, the third sight, speech, appearance and sight; they gave them clothes and names. The male was called Ash, and the woman Emble, and from them mankind was begotten, to whom were given the dwelling within Middenyard.'

An ash I know standing, 'tis called Ugdrassle; a high beam [TREE], poured with white mud.<sup>6</sup> Thence come the dew-drops which fall in the dales; it stands ever green over Weird's Well.

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1 standa 'standing' | so RHU; ausinn 'poured, sprinkled' STW 1 Ygg-drasill | Ygg-drasils S 2 baŏmr 'beam' | borinn 'born' U is wo. doubt corrupt. 2 ausinn 'poured' | heilagr 'holy' G 3 þér's | es ST 4 é | om. U 4 grønn | †grvnn† S; †grein† U
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```
paðan koma megyjar · margs vitandi
þríar ór þeim sal · es und þolli stendr;
Urð hétu eina, · aðra Verðandi,
—skóru à skíði— · Skuld hina þriðju þér log logðu, · þér líf køru,
alda bornum, · ør-log seggja.
```

Thence come maidens, much knowing: three from the hall which stands under the tree. Weird they called one, the other Werthing—they scored billets—Shild the third. Laws they laid, lives they chose for the children of mankind, the orlay of youths.<sup>7</sup>

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2 sal 'hall' | so H, G (paraphrase); s_\ell 'lake' R 2 und 'under' | \dot{a} 'on' H 6 sęggja 'of youths' | at s_\ell sągja 'to say' H
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[R 1v/8, H 20r/31]

<sup>&</sup>lt;sup>6</sup>i.e. 'white mud is (or has been) poured upon it.' Possibly relevant is the Indian ritual pouring of beverages onto the phallic *lingam* (though the good Nikhil S. Dwibhashyam denies that this goes back to the Vedic period, and so it may be unrelated). For the whole passage cf. st. 26.

<sup>2</sup> þolli 'tree' | Literally 'fir', but the word is only used for the alliteration. The same may perhaps apply to askr 'ash' above, the species being indeterminate.

<sup>4</sup> skóru á skíði 'they scored billets' | Unclear; perhaps they carve markings for the number of years each man has to live.

<sup>&</sup>lt;sup>7</sup>i.e. 'they have carved on boards, they have laid laws, they have chosen lives'. It is well known that in Old Norse as in other old Germanic languages the simple past can have both perfective and imperfective sense.

— This st. is paraphrased in *Gylf* 15: *Par stendr salr einn fagr undir askinum við brunninn, ok ór þeim sal koma þrjár meyjar, þér er svá heita: Urðr, Verðandi, Skuld. Þessar meyjar skapa monnum aldr; þér kollum vér nornir.* 'There is a single fair hall beneath the ash-tree by the well, and from that hall come three maidens, who are called thus: Weird, Werthing, Shild. These maidens shape the ages of men (formulaic! TODO.); we call them norns.'

\_\_\_\_

```
pat man họn folk-víg · fyrst ï hẹimi,
es Gull-vẹigu · gẹirum studdu
ok ï họll Háars · hàna brẹnndu,
þrysvar brẹnndu · þrysvar borna,
opt, ò-sjaldan, · þó họn ẹnn lifir.
```

[R 1v/11, H 20v/5]

That troop-conflict she recalls, the first in the Home, when Goldwey with spears they goaded, and in the hall of Higher (= Weden) [= Walhall] burned her; thrice they burned the thrice born, often, unseldom, though she still lives.<sup>8</sup>

4 prysvar bręnndu | † prysvar brendv prysvar brendv† H

1 folk-víg 'troop-conflict' | *folk* here carries its older meaning 'troop, band', as seen in the Slavic borrowing exemplified by Russian полк 'regiment, host, army'.

```
21 Heiði hétu, · hvar's til húsa kom,
volu vel-spáa, · vitti ganda;
seið hón hvar's hón kunni, · seið hón hug leikinn;
é vas hón angan · illrar brúðar.
```

[R 1v/13, H 20v/7]

Heath they called—where to houses she came a well-spacing wallow; she bewitched gands. She sorcered where she could; she sorcered deluded minds; she was always the love of any evil bride.

2 volu | ok volu H 3 hvar's hón kunni 'where she could' | so H; hón kunni 'she knew' R 3 hug leikinn 'deluded minds' | so H; leikinn R

22 på gingu regin oll · å rok-stóla,

[R 1v/16, H 20v/9]

<sup>&</sup>lt;sup>8</sup>Very cryptic. TODO: double check Snorri. Goldwey was apparently slain, cremated and reborn three times (in short succession?) by the Eese.

2

4

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ginn-heilog goð, · ok umb þat géttusk:
Hvárt skyldu ésir · af-ráð gjalda,

eða skyldu goð'in oll · gildi eiga?
```

Then went the Reins all onto the rake-seats: the Yin-holy Gods, and from each other took counsel of this: Whether the Eese should yield tribute, or should the Gods all hold a banquet?

23 Flęygði Óðinn · ok ï folk of skaut; þat vas enn folk-víg · fyrr ï heimi; brotinn vas borð-veggr · borgar åsa, knóttu vanir víg-spó · vollu sporna.

[R 1v/17, H 20v/11]

Weden hurled and shot into the troop;<sup>9</sup> that was yet a troop-conflict earlier in the Home. Broken was the plank-wall of the stronghold of the Eese; the Wanes by a war-spae did tread the fields.<sup>10</sup>

2 fyrr 'earlier' | so H; fyrst 'first' R. The R reading cannot be correct as this st. is describing a different war, and thus not the first. It has probably arisen due to the similarity with st. 20/1.

24 på gingu ręgin oll · å rok-stóla, ginn-heilog goŏ, · ok umb þat géttusk: Hverr hefði lopt alt · lévi blandit eða étt jotuns · Óŏs mey gefna? [R 1v/19, H 20r/34, G]

<sup>4</sup> goo'in 'the Gods' | The clitic definite is very rare in older Norse poetry; this is its only occurence in Vsp.

 $<sup>^9</sup>$ The object, a spear, is understood. This seems to reference a ritual, well-attested in the literature, wherein a war-chief would dedicate an opposing army as a human sacrifice to Weden by throwing a spear over them, typically with the incantation Oinn  $\acute{a}$  y $\acute{o}$ r alla 'Weden owns you all!'; he would then own the battle-slain in that they joined him as Oneharriers in Walhall. Weden is also described as "owning" dead men in Harb 24 (namely slain nobles, contrasted with Thunder who is insultingly said to "own the kin of thralls") and in runic inscription N B380 (edited below under Galders), a sort of greeting wherein the receiver is wished to be owned by Weden (and "received" by Thunder). For further literature see PCRN HS II:24, p. 560, II:25, p. 617, and especially III:42, p. 1166ff.

<sup>&</sup>lt;sup>10</sup>The Wanes used magic spells to win the battle.

Then went the Reins all onto the rake-seats: the Yin-holy Gods, and from each other took counsel of this: Who might have blended all the air with deceit, or to the ettin's lineage given Wode's maiden [= Frow]?<sup>11</sup>

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porr einn þar vá · þrunginn móði,
hann sjaldan sitr · es slíkt of fregn;
ä gingusk eiðar, · orð ok søri,
mól oll megin-lig, · es a meðal fóru.
```

[R 1v/20, H 20r/36, G]

Thunder alone fought there, pressed by wrath; he seldom sits when of such he learns.

Trampled were oaths, speeches and vows, the mighty treaties all which had gone between them.

1–4 ALL | The order of the lines is that of RH; in G the two helmings ( $p\ddot{o}rr...fregn$ ; and  $\ddot{a}...f\ddot{o}ru.$ ) are reversed. 1 þar vá 'fought there' | so HTU;  $\ddot{p}arvar$  'was there' R;  $\ddot{p}atvann$  'accomplished it' S;  $\ddot{p}atvan$  'fought it' W 3–4  $\ddot{a}...$  fóru. | om. W 4 fóru 'had gone' |  $v\ddot{o}ru$  'had been' HT

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Veit họn Heimdalar · hljóð of folgit
und heið-vonum · helgum baðmi;
of sér họn ausask · aurgum forsi
af veði Val-foðrs. · Vituð ér enn eða hvat?
```

2

[R 1v/23, H 20v/1]

She knows Homedal's sound [= Horn of Yell?] hidden beneath the shady, hallowed beam [= Ugdrassle's Ash?]. A river she sees being fed by a muddy torrent from Walfather's pledge [= Mimer's well].—Know ye yet, or what?"

<sup>&</sup>lt;sup>11</sup>That is, promised Frow to the wall-builder. Cf. Gylf 42. TODO: elaborate.

<sup>2</sup> hann sjaldan sitr  $\cdot$  es slíkt of fregn; 'he seldom sits when of such he learns' | Namely ettins encroaching on the gods. Thunder is the defender of the gods (prk 18) and is willing to break certain laws of frith for this purpose (Lok 57–64).

<sup>2</sup> heið-vonum 'shady' | Literally 'light-less', heiðr referring especially to the light of a clear sky.

<sup>3</sup> aurgum 'muddy' | Which should be the same mud (aurr) as in st. 19, there said of Weird's Well.

2

4 veŏi Val-fǫŏrs 'Walfather's pledge' | Weden placed his eye in Mimer's well, which gives wisdom to any man who drinks from it. So *Gylf* 15: *Par kom Alfǫŏr ok beiddisk eins drykkjar af brunninum, en hann fekk eigi, fyrr en hann lagŏi auga sitt at veŏi.* 'There came Allfather and asked for a single drink from the well, but he did not get it before he laid down his eye as a pledge.'

4 Vituŏ ér enn eŏa hvat? 'Know ye yet, or what?' | "Do you, Weden, know enough now, or what?", repeated in 28, 33, 34, 38, 40, 47, 60, and 61. Similar refrains are found in *Bdr* and *Hdl*.

27 Ein sat họn úti, · þà's hinn aldni kom yggjungr åsa · ok ï augu leit: ,hvers fregnið mik? · hví freistið mïn?

[R 1v/25]

Alone sat she outside when the old one came, the Terrifier of the Eese [= Weden], and looked into her eyes. 'Of what askest thou me? Why tempest thou me?<sup>12</sup>

28 Alt veit'k, Óðinn, · hvar auga falt
2 ï hinum méra · Mímis brunni;
drekkr mjoð Mímir · morgin hverjan
4 af veði Val-foðrs. ' · Vituð ér enn eða hvat?

[R 1v/26, G]

I know it all, Weden, where thine eye thou hidst: in the renowned Mimer's Well drinks Mimer mead every morning from Walfather's pledge.'—Know ye yet, or what?

29 Valði henni Her-foðr · hringa ok men, [R 1v/29] fekk spjoll spak-lig · ok spá-ganda; sá vítt ok umb vítt · of ver-old hverja.

<sup>1</sup> Ein sat họn úti 'Alone sat she outside' | To *sitja úti* 'sit outside' has a cultural connotation of meditation in order to connect or communicate with the otherworld; cf. the noun *úti-seta*. This line is directly repeated in *Sigsk* 6/1a.

<sup>&</sup>lt;sup>12</sup> freista has a sense of testing someone, especially intellectually. Cf. Háv 2, 26, Vafp 3, 5.

<sup>2</sup> ï hinum méra 'in the renowned' | so **W**; *þitt* (corr.) *i enom mera* 'id.' R; *j þeim enom meira* 'in the greater' T; *i þeim envm mæra* 'in the renowned' U; *vr þeim envm méra* 'out of the renowned' S 4 veði 'pledge' | †veiði† S

Host-father (= Weden) chose for her rings and a necklace, he got foresighted tidings and spae-gands—she saw widely and more widely, o'er every world.

2 fekk spjoll spak-lig 'got foresighted tidings' | emend.; fe spioll spaclig R

2 fekk spjoll spak-lig 'got foresighted tidings' | The reading of **R** may be interpreted either as (1): fĕ-spjoll spak-lig 'foresighted wealth-spells' or (2) fĕ, spjoll spak-lig 'wealth, foresighted tidings'; both are metrically deficient. In (1) a second element in a cpd. like fĕ-spjoll cannot carry alliteration, and (2) has three strongly stressed nominals; in both cases fĕ which stands first would be expected to carry the alliteration. The word fĕ 'wealth, cattle' also makes little sense in context, since Weden is the one giving her expensive jewellery. The emendation places the verb fekk 'got, received' for fĕ. Verbs carry less stress than verbs, and the line is thus metrically equivalent to 28/3b drekkr mjoð Mímir. The line parallels st. 1, where the wallow likewise says that she will relate spjoll 'tidings, sayings' (cf. English gospel lit. 'good news' which originally translates the Greek εὐαγγέλιον). For discussion on this reading see Haukur Porgeirsson (2020, pp. 51–53), Males (2023, p. 16).

2 spá-ganda 'spae-gands' | Spirits sent out in order to gather hidden wisdom and spaes. See relevant Index entries.

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30 Sá hộn val-kyrjur · vítt of komnar, [R 1v/30]
2 gọrvar at ríða · til goð-þjóðar:
    Skuld hélt skildi, · en Skǫgul ǫnnur,
4 Gunnr, Hildr, Gọndul · ok Geir-skǫgul;
    nú eru talðar · Nǫnnur Herjans,
6 gọrvar at ríða · grund, val-kyrjur.
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She saw Walkirries come from afar, ready to ride to the land of the Gots. Shild held a shield and Shagle another, Guth, Hild, Gandle and Goreshagle—now are tallied the Nans of Harn (= Weden), ready to ride the ground, the walkirries.

<sup>2</sup> goð-þjóðar 'land of the Gots' | Ambiguous; ON goð-þjóð may mean either (1) 'land of the Gots' or (2) 'land of the Gods', for the difficult cluster th in Got-þjóð 'land of the Gots' was at some point changed to ðh. Sense (1) is preferred since it is attested in three other places in **R**, viz. Helr TODO and Ghv TODO and TODO; (2) is entirely unattested. One may note that ON Got-þjóð reflects the attested Gotnish self-name, Gut-þjúda, found in the October 29 entry of the Gotnish calender (TODO: reference).

The Walkirries have a particular association with the Gots, who fought the greatest battles of the Migration Period; cf. note to Vkv 1/1b.

<sup>3–6</sup> Skuld ... val-kyrjur. 'Shild ... walkirries.' | Judging especially by the out-of-place phrase  $n\acute{u}$  eru talðar 'now are tallied', these four lines seem to be a later insert from a thule counting the walkirries.

5 Nonnur Herjans 'Nans of Harn (= Weden)' | *Nanna* 'Nan' (the name itself is a nursing word) was the wife of Balder, but the word is here certainly being used to refer generically to 'maidens, women'. Cf. Pul *Ásynja* (SkP 3), where the walkirries are kenned *Óðins męyjar* 'Weden's maidens'.

Told allusively in *Vsp* 31–33 is the myth about Balder's death. Balder, the son of Weden and Frie, was slain with an arrow shot by his blind half-brother Hath, whose hand was guided by Lock. Weden could not slay Hath, who was his son, and so he seduced the woman Rind, apparently through love-magic (Cormac Awmundson's TODO: *seiò Yggr til rindar* 'Ug won Rind through sorcery'). Rind gave birth to Wonnel, who grew very fast; after just one day he was big enough to kill Hath, which he also did, avenging Balder's death. The other important sources for this myth are *Bdr* 8–11, *Gylf* 49, and Saxo Grammaticus (2015) 3.4.1–8.

The language of Bdr is so similar to the present sts. that they must be of common origin; Bdr 11/2–4 is near-identical to Vsp 32/4–33/2. The biggest narrative difference is that Bdr mentions Rind, who is not found in Vsp.

The most elaborate narrative is found in *Gylf* 49, which may be shortly summarised as follows: Balder has terrible nightmares about his own death, and so his mother Frie makes all sorts of things (fire, water, venom, metals, stones, trees, diseases, beasts, et. c.) swear oaths not to harm him. After this the Eese make sport of shooting and striking at him, since he cannot be harmed. Lock is annoyed by this and approaches Frie while disguised as a woman. He finds out from her that there is one thing that did not swear the oath—the mistletoe, which was thought too young. Lock takes a mistletoe and a bow and gives it to the blind god Hath, showing him where to shoot. Hath does so, and kills Balder. After this *Gylf* describes Balder's funeral (treated poetically in Wolf Ugson's fragmentary *House-drape*, ÚlfrU *Húsdrp* in SkP III) and how the gods attempted to "weep Balder out of hell", which failed (see Eddic Fragments in the present ed.) *Gylf* 50 goes on to describe how the Eese punished Lock (see st. 34 below.)

It is notable that Gylf 49–50 fails to mention Wonnel. This part of the myth may have been left out for moral reasons, but was certainly known to the author of the Prose Edda; cf. Gylf 30: Áli eða Váli heitir einn, sonr Óðins ok Rindar. Hann er djarfr í orrostum ok mjok happ-skeytr 'Onnel or Wonnel one is called, the son of Weden and Rind. He is brave in battles and a very lucky shot' and Skm 19: Hvernig skal kenna Vála? Svá, at kalla hann son Óðins ok Rindar, [...] hefni-ás Baldrs, dólg Haðar ok bana hans, [...] 'How shall one ken Wonnel? Namely by calling him the son of Weden and Rind, [...] avenging os of Balder, the foe of Hath and his bane, [...].'

The last source is Saxo Grammaticus (2015) 3.4.1–8, who retells the revenge narrative in typical euhemerized form; his versions of Hath and Balder are distinctly human generals and rulers. It may be summarized as follows: Weden takes counsel from a group of seers; one of them, Horsethief the Finn, foretells that Rind, daughter of the Russian king, will bear him another son to avenge Balder. Weden soon enlists in the king's army and leads it to great victories, but is continually spurned by the daughter. He tries various other disguises but is still refused. At last he disguises himself as an old woman and becomes her physician. When she turns sick, he binds her, supposedly in order to give her a certain foul potion—he instead rapes her, apparently with her father's consent. Their son, Bo, grows up to become a fierce raider. One day Weden

[R 2r/2]

summons him and reminds him of his duty to avenge his brother, Balder. Bo slays Hath in a duel, but soon perishes from his wounds.

31 Ek sá Baldri, · blóðgum tífur,

óðins barni, · ør-lǫg folgin;

stóð of vaxinn · vǫllum héri

mjór ok mjǫk fagr · mistil-teinn.

I saw Balder's—the bloody victim's, Weden's child's—orlay sealed: there stood grown—higher than the plains, slender and most fair—the mistletoe.

1 tífur 'victim's' | This word is rather difficult and possibly corrupt. It may be connected with týr 'tew, god', but the dat. sg. of týr is tívi and the intrusive r is unexplained. A better explanation is given by CV, who connect it with OE tiber, tifer 'victim, hostage', but this also has some problems. bloðgum 'bloody' is masc. dat. sg., but OE tiber is neuter. If we are dealing with a masc. noun \*tifurr with the same declension as jofurr, we would expect dat. sg. \*tifri, not tifur (which would however be the expected acc. sg.).

2 folgin 'sealed' | Or "hidden". The verb *fela* 'hide, conceal' is used in poetry to describe burial in mounds, as in *IngT* 24 ("[...] And afterwards the victory-havers hid (*folu*) the ruler on Borrey.") or the C10th Karlevi stone ("Hidden (*fulkin folginn*) in this mound lies he whom the greatest deeds followed; [...]")

Varð af meiði, · þeim's mér sýndisk, [R 2r/4]

harm-flaug héttlig, · Hoðr nam skjóta.

Baldrs bróðir vas · of borinn snimma,

sá nam, Óðins sonr, · ein-néttr vega.

Of the tree which slender seemed became a baneful harm-flier—Hath took to shoot. Balder's brother [= Wonnel] was born early; he took, Weden's son, one night old, to fight.

2

4

33 Þó éva hendr · né hofuð kembði, [R 2r/6] áðr à bál of bar · Baldrs and-skota; en Frigg of grét · í Fen-solum vó Val-hallar. · Vituð ér enn eða hvat?

He washed ne'er his hands nor combed his head, before onto the pyre he bore Balder's opponent [= Hath], and Frie lamented in the Fenhalls the woe of Walhall.—Know ye yet, or what?

After Balder was avenged the Eese went to catch lock. They bound him up with his son's intestines. A snake was then placed over his face to drip venom onto it. His wife, Syein, sat over him and caught the venom in a small basin; when she had to empty it he writhed so greatly that the earth shook. This myth is found in *From Lock* (the prose at the end of *Lok*) and *Gylf* 50.

34 Hapt sá họn liggja · und Hvera-lundi lé-gjarns líki · Loka à-þekkjan; þar sitr Sigyn · þeygi of sínum veri vel-glýjuð. · Vituð ér enn eða hvat?

[R 2r/8, H 20v/13]

A captive [= Lock] she saw lying beneath Wharlund: a guile-eager man's form, alike to Lock, There sits Syein not at all cheerful, o'er her husband.—Know ye yet, or what?

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1-2 Hapt ...à-bekkjan 'A captive ... to Lock,' | Replaced with H1 H.
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The following sts. are paraphrased in Gylf 52:

Pá mélti Gangleri: "Hvat verðr þá eptir, er brenndr er himinn ok jorð ok heimr allr, ok dauð goðin oll ok allir Einherjar ok alt mann-folk, ok hafið ér áðr sagt, at hverr maðr skal lifa í nokkvorum heimi um allar aldir?"

Pá svarar Priði: "Margar eru þá vistir góðar ok margar illar; batst er þá at vera á Gimléi á himni, ok all-gótt er til góðs drykkjar þeim, er þat þykkir gaman, í þeim

<sup>1</sup> Þó ... kembői 'washed ... combed' | A collocation, see note to *Háv* 61 for discussion and other examples. Wonnel, being oathbound and on the mission to avenge his brother, could not engage in such acts of personal vanity.

<sup>4</sup> vó Val-hallar 'the woe of Walhall' | The deaths of two sons; Balder and Hath.

<sup>2</sup> lé-gjarns 'guile-eager' | A formulaic epithet of Lock. See note to TODO for other examples and discussion.

sal, er Brimir heitir; hann stendr ok á himni. Sá er ok góðr salr, er stendr á Niðafjollum, gørr af rauðu gulli; sá heitir Sindri. Í þessum solum skulu byggja góðir menn

Á Ná-strondum er mikill salr ok illr ok horfa norðr dyrr; hann er ok ofinn allr ormahryggjum sem vanda-hús, en orma hofuð oll vitu inn í húsit ok blása eitri, svá at eptir salnum renna eitr-ár, ok vaða þér ár eið-rofar ok morð-vargar, svá sem hér segir:"

'Then spoke Gangler: "What will then remain, when heaven and earth and the whole world is burned, and gods are dead and all the Oneharriers and all mankind—and [still] ye have said earlier, that each man will live in some world for all ages?"

Then answers Third: "Many good dwellings are there then, and many ill: it is then best to be in Gimlee in the heaven, and it is very good of good drink for those who find joy in that, in the hall which is called Brimmer; it also stands in heaven. Another good hall is the one which stands on the Nithfells, made from red gold; it is called Sinder. In these halls good and well-mannered men will dwell.

On Neestrand is a great and bad hall, and its doors face north. It is all woven with the spines of serpents like a wicker-house, but the heads of the serpents all look into the house and blow venom, so that through the hall rivers of venom run, and in those rivers wade oath-breakers and murder-wargs, as is said here:"

after which are quoted sts. 37 and 38/1-2, followed by the prose: En í Hver-gelmi er verst 'But in Wharyelmer is is worst' and 38/4.

Ó fellr austan · of eitr-dala 35 soxum ok sverðum, · Slíðr heitir sú.

[R 2r/10]

A river falls from the east, above the venom-dales; [a river] of saxes and swords, Slide is that one called. 13

2 Slíðr 'Slide' | i.e. 'very sharp'. Cf. Akv 23: sax slíðr-beitt 'slide-biting sax'.

2

2

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36
            Stóð fyr norðan · à Niða-vollum
                                                                                       [R 2r/11]
            salr ór gulli · Sindra éttar;
            en annarr stóð · à Ókólni,
            bjór-salr jotuns, · en sá Brimir heitir.
4
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<sup>&</sup>lt;sup>13</sup>TODO. There are other examples of such a river.

Stood to the north on the Nithwolds, a hall of gold, of Sinder's lineage [DWARFS]. But another one stood on Uncolner, an ettin's beer-hall, and it is called Brimmer.

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1 Niða-vollum 'Nithwolds' | Niða-fjollum 'Nithfells' RW (paraphrase); fjollom nokkurum 'some certain
fells' T
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37
           Sal sá hộn standa · sólu fjarri
           Ná-strondu à, · norðr horfa dyrr;
2
           falla eitr-dropar · inn umb ljóra,
           sá 's undinn salr · orma hryggjum.
```

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

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1 sá họn 'she saw' | veit'k 'I know' G; cf. st. 61.
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38
           Sá hộn þar vaða · þunga strauma
           menn mein-svara · ok morð-varga
2
           ok þann's annars glepr · eyra-runu.
           Par saug Níð-hoggr · nái fram-gingna;
4
           sleit vargr vera. · Vituð ér enn eða hvat?
```

She saw there wading through heavy streams false-swearing men and murder-wargs, and the one who beguiles another's ear-whisperer [WIFE]. There sucked Nithehewer from corpses passed-on; the warg tore at men.—Know ye yet, or what?<sup>14</sup>

[R 2r/13, H 20v/19, G]

[R 2r/15, H 20v/21, G]

<sup>4</sup> en sá Brimir heitir 'and it is called Brimmer' | It is not clear if this is the name of the ettin or the hall itself. The author of Gylf considered it the name of the hall.

<sup>1</sup> Sá họn 'she saw' | so R; ser hon 'she sees' H; skulu 'shall [be]' G 4 saug 'sucked' | so H; †súg† R; kvelr

<sup>2</sup> morŏ-varga 'murder-wargs' | Murderous outlaws.

<sup>14</sup>In this st. is clearly described watery punishment in the Heathen afterlife, also seen in *Reg* 3–4 and possibly in *Grm* 21. The crimes are what one might expect from the Germanic worldview: perjury, shameful murder, and adultery with a married woman. In Anglo-Saxon and Nordic laws the committer of such crimes gained the title of nithing, that is, one afflicted with nithe (severe shame). It is not surprising then that such nithings would be tortured by a creature named Nithehewer 'Nithe-striker'. The practice of burying in bogs and flood-marks (or generally outside of settlements) is well attested in sources about Germanic culture from Tacitī Germania onwards—I consider it likely that the heavy streams in this stanza and others represent such graves. This is further elaborated on in GermanicGems2<empty citation>.

39 Austr býr hin aldna · í Éarn-viði ok fóðir þar · Fenris kindir; verðr af þeim ollum · einna nokkurr tungls tjúgari · í trolls hami.

2

[R 2r/17, H 20v/2, G]

In the east dwells the old woman, in Ironwood, and nourishes there the kindreds of Fenrer [WOLVES]; from them all comes one most certain: a seizer of the Moon in a troll's hame.<sup>15</sup>

1 býr 'dwells' | so HG; sat 'sat/stayed' R 1 aldna 'old' | arma 'wretched' U 1 Éarn-viði 'Ironwood' | metr. emend.; Járnviði RHSWU; Járn-viðjum 'Ironwoods' T 2 fóðir 'nourishes' | so HG; fóddi 'nourished' R 3 af | ór TS 4 tjúgari 'seizer' | †tuigan† T; tregari 'griever' U. As the young agentive suffix-ari is found nowhere else in the poem it is possible that this word is corrupt. If it is, it must have occurred early in the transmission, as reflexes of tjúgari are found in all surviving mss.

1 Austr 'In the east' | The cardinal direction associated with ettins and other monsters.

<sup>15</sup>The old hag raises the cubs of the wolf Fenrer, of which a particularly fierce one will swallow the moon. According to *Grm* 40 the sun is chased by a wolf called Skoll, while another wolf, Hate Rothswitner's son, runs in front of her. This is elaborated upon in *Gylf* 12, where it is said that Skoll swallows the moon, while Hate swallows the sun. High then explains that "A lone troll-woman (*gýgr*) lives to the east of Middenyard in that forest called Ironwood", and "feeds the sons of many ettins, all in the likenesses of wolves, and thereof these wolves (i.e. Skoll and Hate) come. And it is also said that from that lineage a single one becomes the mightiest, and he is called Moongarm. He fills himself with the life of all those men who die and he swallows the moon and stains heaven and all the air with blood. Thereof the sun loses its rays and the winds are violent and moan hither and thither, and thus it says in the Spae of the Wallow: [...]" after which this and the following st. are quoted. This seems very much like a composite from several sources—probably *Vsp* 40–41 and *Grm* 40—but becomes contradictory when it states that two wolves swallow the moon. Assuming that this is only a confusion on the part of the author of *Gylf*, this st. and the next must be describing Skoll, but it is of course not impossible that there was confusion about the exact details of these events among the Heathen poets. In favour of that seems to speak *Vafp* 46–47, where the sun is said to be swallowed by Fenrer (but see note there).

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rýŏr ragna sjǫt · rauŏum dręyra,
svǫrt verŏa sól-skin · of sumur ęptir,
veŏr oll vá-lynd. · Vituŏ ér enn eŏa hvat?
```

He fills himself with the lifeblood of fey men; he reddens the abode of the Reins with red gore. Black turn the sun's rays in summers thereafter; the winds all woeful.—Know ye yet, or what?

```
Sat þar á haugi · ok sló hǫrpu
gýgjar hirðir, · glaðr Eggþér;
gól of hǫnum · í Gagl-viði
fagr-rauðr hani, · sá's Fjalarr heitir.
```

There sat on the mound and struck the harp the gow's herdsman, glad Edgethew. <sup>16</sup> Over him crowed in Galewood a fair-red cock, he who is called Feller.

1 Sat þar á haugi 'There sat on the mound' | The motif of ettins sitting on burial mounds is also found in prk 6 and Skm P2. The significance of this is uncertain,.

3 Gagl-viŏi 'Galewood' | An otherwise unknown location; the first element is *gagl* 'wild goose'. Galewood is perhaps the same as Ironwood.

```
42 Gól of ǫsum · Gullin-kambi,

sá vękr holða · at Herja-foðrs,

en annarr gelr · fyr jorð neðan

sót-rauðr hani · at solum Heljar.
```

Over the Eese crowed Goldencomb; he wakes men at the Father of Hosts's (= Weden's) [hall] but another one crows beneath the earth: a soot-red cock at the halls of Hell. [R 2r/21, H 20v/16]

[R 2r/23, H 20v/18]

<sup>&</sup>lt;sup>16</sup>Edgethew "herds" the flock of monstrous wolves for the old woman in st. 39.

[R 2r/25]

[R 2r/28, H 20v/24, G]

With the crowing of these three cocks (the first in Ettinham, the second in Walhall, the third in Hell) the destruction of the world begins, and immediately afterwards we get the first occurrence of the refrain stanza (ON *stef*).

43 Gęyr Garmr mjok · fyr Gnipa-helli, fęstr mun slitna, · en Freki rinna; fjolŏ veit hon fróða, · framm sé'k lengra of ragna rok, · romm sig-tíva.

Garm barks much before the Gnip-halls; the rope will tear and the Wolf run. She knows much wisdom; I foresee further about the mighty Rakes of the Reins, of the victory-Tews [GODS].

2

4

Bróðr munu berjask · ok at bonum verðask,
munu systrungar · sifjum spilla;
hart 's í heimi, · hór-dómr mikill,
skeggj-old, skalm-old, · skildir klofnir,
vind-old, varg-old, · áðr ver-old steypisk
mun engi maðr · oðrum þyrma.

Brothers will fight and become each other's slayers; the children of sisters will defile the kinship.

Tis hard in the Home; whoredom is great: axe-age, sword-age—shields are split—wind-age, warg-age! Before the man-age tumbles down, no man will another spare.

<sup>2</sup> systrungar 'the children of sisters' | † stystrungar† T 3 í heimi 'in the Home' | so RHU; með holðum 'among men' STW 4 skildir 'shields' | 'ru 'are' add. R 4 klofnir 'split' | klofna 'become split' U 5 áðr 'before' | unz (norm.) 'until' U 6 engi | † enn† U

<sup>2</sup> sifjum spilla 'defile the kinship' | i.e. 'commit incest', probably referring to marriages between first cousins. Compare related words found in laws, e.g. frénd-semis spell 'incest' and especially sifja spell 'id.' The idea of incest as a sign of the end times is also found in RV 10.10.10a-b (norm. and tr., Nikhil S. Dwibhashyam. (2023, oct. 28). Véda quote 6. https://nikhilsd.com/dvq/6/): Agha Agha

```
5 vind-old 'wind-age' | In \mathbf{H} the v is capitalized, marking the beginning of a new stanza.
```

- 5 ver-old 'man-age' | Translated as such since it stands next to various other compounds ending in *old* 'age'. ON *ver-old* is cognate with English "world", but in ON that sense is usually expressed with *heimr* (e.g. 1. 3 of the present stanza).
- 5 stęypisk 'tumbles down' | *grundir gjalla · gífr fljúgandi* (norm.) 'foundations shrill, fiends flying' add. after this l. H
- 6 mun ... þyrma 'before ... spare' | om. STW

Sts. 45-54 (with the omission of the refrain-stanza 47) are cited in sequence in Gylf 51.

\_\_\_\_

```
45 Leika Míms synir, · en mjotuðr kyndisk

2 at hinu galla · Gjallar-horni;

hótt bléss Heimdallr, · horn 's à lopti;

mélir Óðinn · við Míms hofuð;

skelfr Yggdrasils · askr standandi,

ymr it aldna tré, · en jotunn losnar.
```

Mime's sons play and the Metted is kindled at [the sound of] the shrill Horn of Yell. High blows Homedal; the horn is aloft; Weden speaks with the head of Mime. Ugdrassle's Ash trembles, standing: the old tree creaks and the ettin loosens.

```
4 mélir 'speaks' | †mey† S; †nie† T
```

2

4

1-2 Leika ... Gjallar-horni; 'Mime's ...Yell.' | om. G

5-6 Skelfr ... losnar 'Ugdrassle's ... loosens' | so HG; in R the two lines are reversed.

46 Hvat 's með ǫsum? · hvat 's með ǫlfum? gnýr allr Jǫtun-hęimr, · ęsir 'ru a þingi, stynja dvergar · fyr stein-durum vegg-bergs vísir. · Vituð ér enn eða hvat?

What is with the Eese? What is with the Elves? All Ettinham roars; the Eese are at the Thing.

[R 2r/32, H 20v/27, G]

[R 2v/8, H 20v/30, G]

```
Dwarfs groan before gates of stone, the hillside's princes.—Know ye yet, or what?
```

```
1 olfum 'Elves' | ósynjum 'Ossens' U 2 gnýr ... þingi | om. U 3 stein-durum | steins U; stein-dyrum HWU 4 vegg-bergs vísir | om. U 4 vegg-bergs | veg-bergs HTW
```

47 Geyr nú Garmr mjok · fyr Gnipa-helli,

festr mun slitna, · en freki rinna;

fjolo veit họn fróða, · framm sé'k lengra

of ragna rok · romm sig-tíva.

Now Garm barks much before the Gnip-halls; the rope will tear and the Wolf run. She knows much wisdom; I foresee further about the mighty Rakes of the Reins, of the victory-Tews [GODS].

48 Hrymr ekr austan, · hefsk lind fyrir, snýsk Jormun-gandr · í jotun-móði, ormr knýr unnir, · en ari hlakkar, slítr nái nef-folr; · Nagl-far losnar.

Rim drives from the east, holding his shield before him; Ermingand writhes about in ettin-wrath. The Wyrm propels the waves and the eagle screams: the pale-beak tears at corpses; Nailfare loosens.

49 Kjóll ferr austan · koma munu Múspells
2 of lǫg lýðir, · en Loki stýrir;
fara fifl-megir · með freka allir,
4 þeim es bróðir · Býleists í fǫr.

A ship fares from the east—come will Muspell's subjects o'er the sea—and Lock steers it.

The devil-lads journey all with the Wolf; with them comes the brother of Bylest [= Lock] along.

[R 2v/4, H 20v/32]

[R 2v/4, H 20v/32, STW]

[R 2v/6, H 20v/34, STW]

<sup>3</sup> en ari hlakkar 'and the eagle screams' | *orn mun hlakka* 'the eagle will scream' ST

4

```
50 Surtr ferr sunnan · með sviga lévi,
skínn af sverði · sól val-tíva;
grjót-bjorg gnata, · en gífr rata,
troða halir hel-veg, · en himinn klofnar.
```

Surt comes from the south with the twig's betrayer [FIRE]; from the sword shines the sun of the slain-Tews. Boulders clash and the fiends reel; men tread the Hellway and heaven is split.

```
1 Surtr | Svartr U 3 gifr rata 'fiends reel' | guðar hrata '[but] the gods stagger' U
```

The following two sts. describe how Weden fights the Wolf and dies, and how he is avenged by the Wolf. This fight is also mentioned in *Vafp* 53.

Then comes Line's second sorrow to pass, when Weden goes to fight the Wolf
—but the bane of Bellower [= Free], bright, [goes] against Surt—then will Frie's beloved [= Weden] fall.

```
4 angan | so HG; angantyr R
```

[R 2v/13, H 20v/37, ST

[R 2v/10, H 20v/36, G]

<sup>2</sup> sól val-tíva 'sun of the slain-Tew' | *val-tíva* is here taken as gen. sg. of *val-tívar* 'slain-Tews', for which cf. st. 59 below, but the sense of this is obscure. Perhaps it means that Surt's sword shines as bright as the heavenly Gods? The word may also (so CV) be read as gen. sg. of unattested \**val-tívi* 'tew of the slain', referring to Surt, but this is tautological: "Surt comes from the south with fire; from his sword shines the sun of Surt".

<sup>3</sup> gift rata 'fiends reel' | The reading of U is wo. doubt corrupt; the anachronistic masc. pl. ending -ar is proof enough, for the word  $go\delta - gu\delta$  'gods' was always neuter in heathen times.

<sup>4</sup> hel-veg 'Hellway' | The road on which one has to travel after death to reach his final resting place. Cf. Helr.

[R 2v/15, STW]

1 Hlínar · harmr annarr 'Line's second sorrow' | The first sorrow being the death of Balder. Line is described in *Gylf* 35 as a minor goddess *sett til gézlu yfir þeim mǫnnum, er Frigg vill forða við háska nǫkkurum* 'placed to watch over those men which Frie wishes to protect against any particular danger'. In spite of this almost all translators and editors have understood Line as synonymous with Frie, or even asked whether her existence as a distinct goddess is not something invented by the author of *Gylf*. Hopkins (2017) argues that this need not be the case; as a maidservant of Frie, Line's two sorrows would consist in her failure to protect both the son and husband of her mistress.

3 bani Belja 'the bane of Bellower [= Free]' | Bellower (ON  $B_\ell li$ ) was slain by Free in an obscure duel; see Index.

```
52 Þá kømr hinn mikli · mǫgr Sig-fǫður,
Víðarr vega · at val-dýri;
létr megi Hveðrungs · mund of standa
hjor til hjarta; · þá 's hefnt fǫður.
```

Then comes the great lad of Syefather, Wider, to fight that slaughter-beast. He lets his hand through Whethring's lad [= the Wolf] drive the sword to the heart—then the father is avenged!

2

```
53 Þá kømr hinn méri · mogr Hloðynjar, [R 2v/17, H 20v/41, STW]
2 gengr fet níu · Fjorgynjar burr
neppr frá naðri, · níðs ö-kvíðnum;
4 munu halir allir · heim-stoð ryðja
es af móði drepr · Mið-garðs véurr.
```

Then comes the renowned lad of Lathyn (= Earth) [= Thunder]; Firgyn's son goes nine paces pained, away from the loathsome adder [= Middenyardswyrm]. All men will clear their homesteads when Middenyard's Wigh-ward strikes out of wrath.

<sup>1</sup> Þá kømr hinn mikli  $\cdot$  mogr Sig-foður 'Then comes the great lad of Syefather' | *Gengr Óðins sonr*  $\cdot$  *við ulf vega* 'Weden's son goes the Wolf to fight' G. 2 vega | *of veg* G

<sup>3</sup> Hveŏrungs 'Whethring' | An obscure name for Lock, whose son is the Wolf.

<sup>1</sup> På kømr hinn méri · mogr Hloðynjar, 'Then comes the renowned lad of Lathyn' | om. H. 1 På kømr 'Then comes' | Gengr 'Goes' G 1 Hloðynjar 'Lathyn' | add. gengr Óðins sonr · við orm vega. 'Weden's son goes the Wyrm to fight.' R. 2 gengr fet níu · Fjorgynjar burr 'Firgyn's son goes nine paces' | om. G.

4

 $1-5\,$  ALL | The present version of the stanza is an amalgamation of all three sources (**R**, **H** and **G**), based most closely on the latter two, which have the last 3 lines in the same order. **R** has the lines in the following order, using the numbering of the pres. ed.: 1, 5, 4, 2, 3. It also inserts another line between 1 and 5.

- 4 munu halir allir · heim-stoð ryðja 'All men will clear their homesteads' | After the Thunder is slain the Earth is no longer habitable. Cf. *Hárb* TODO, *Prk* 18.
- 5 Mið-garðs véurr 'Middenyard's Wighward' | "The Guardian of the Sanctuaries of Middenyard"; a fitting kenning.

```
54 Sól tér sortna, · søkkr fold í mar, hverfa af himni · heiðar stjornur; geisar eimi · við aldr-nara; leikr hór hiti · við himin sjalfan.
```

[R 2v/20, H 21r/1, G]

Sun starts to blacken; the fold [EARTH] sinks into the sea; from heaven fade the shining stars.

Smoke rages from the life-nourisher [FIRE]; the high heat licks the very heaven.

```
1 søkkr 'sinks' | so STW; sígr 'descends' RHU
```

```
55 Geyr nú Garmr mjok · fyr Gnipa-helli,

festr mun slitna, · en freki rinna;

fjolð veit hón fróða, · framm sé'k lengra

of ragna rok, · romm sig-tíva.
```

[R 2v/22, H 21r/2]

Now Garm barks much before the Gnip-halls; the rope will tear and the Wolf run. She knows much wisdom; I foresee further about the mighty Rakes of the Reins, of the Victory-Tews [GODS].

With the last repetition of the refrain stanza the destruction has reached its apex. Sts. 56–59 are paraphrased in *Gylf* ch. 53:

Þá mélti Gangleri: "Hvárt lifa nokkur goðin þá, eða er þá nokkur jorð eða himinn:" Hárr segir: "Upp skýtr jorðunni þá ór sénum, ok er þá grón ok fogr. Vaxa þá akrar

<sup>1</sup> søkkr ... mar 'sinks ... the sea' | The reading søkkr 'sinks' is supported by Arn *Porfdr* 24 (SkP II), which is probably based on the present line: *Bjort verðr sól at svartri*; · søkkr fold í mar døkkvan; 'The bright sun turns to black; the fold sinks into the dark sea'.

ó·sánir. Víðarr ok Váli lifa, svá at eigi hefir sérinn ok Surta-logi grandat þeim, ok byggja þeir á Iða-velli, þar sem fyrr var Ás-garðr, ok þar koma þá synir Þórs, Móði ok Magni, ok hafa þar Mjollni. Því nést koma þar Baldr ok Hoðr frá Heljar, setjast þá allir samt, ok talast við, ok minnast á rúnar sínar, ok róða of tíðendi þau, er fyrrum hofðu verit, of Mið-garðs-orm ok um Fenris-úlf. Þá finna þeir í grasinu gull-toflur þér, er ésirnir hofðu átt. Svá er sagt:"

'Then spoke Gangler: "Do any of the gods then live, or is there then any earth or heaven?" High says: "The earth then shoots up from the seas, and it is then green and fair. Then grow acres unsown. Wider and Wonnel live, for the sea and Surt's flame have not harmed them, and they settle on the Idewolds where there earlier was Osyard; and then the sons of Thunder, Mood and Main, come there, and there they have Millner. Next come Balder and Hath from Hell; then they all make peace with each other and discuss and think back on their runes, and speak about the tidings which had been in antiquity, about the Middenyardswyrm and about the Fenrerswolf. Then they find in the grass those golden game-bricks which the Eese had owned. So it is said:"

after which is quoted Vafþ 51.

2

4

Sér họn upp koma · oðru sinni jorð ór égi · iðja-gröna; falla forsar, · flýgr orn yfir, sá's à fjalli · fiska veiðir.

She sees coming up a second time Earth from the ocean, ever green anew. Torrents fall, flies the eagle above, which on the fells catches fish.

57 Finnask ę́sir · à l̃oa-velli
2 ok umb mold-þinur · mótkan döma,
ok minnask þar · à megin-doma
ok à Fimbul-týs · fornar runar.

The Eese find each other on the Idewolds, and of the mighty Earth-strip [= the Middenyardswyrm] judge,

[R 2v/23, H 21r/4]

[R 2v/24, H 21r/5]

<sup>1</sup> oǒru sinni 'a second time' | The first time probably being the lifting of the Earth in st. 4.

2

and there think back on mighty verdicts, and on Fimble-Tew's (= Weden's) ancient runes.

```
58 Par munu eptir · undr-samligar gullnar toflur · í grasi finnask, þér's í ár-daga · áttar hofðu.
```

[R 2v/26, H 21r/7]

There will afterwards wondersome golden game-bricks in the grass be found, those which in days of yore they had owned.

1-2 undr-samligar gullnar toflur 'wondersome golden game-bricks' | A fine literary device. In st. 8 the golden age of the Eese, exemplified by their playing board games, was spoiled by the three ettin-women. The rediscovering of the golden board game then betokens a new golden age.

```
59 Munu ö-sánir · akrar vaxa,
bols mun alls batna, · mun Baldr koma;
búa Hoðr ok Baldr · Hropts sig-toptir,
vel val-tívar. · Vituð ér enn eða hvat?
```

[R 2v/28, H 21r/9]

Unsown will acres grow; the bale will all be bettered; Balder will come. Hath and Balder bedwell Roft's (= Weden's) victory-plots well, the slain-Tews.—Know ye yet, or what?<sup>17</sup>

```
60 Þá kná Hönir · hlaut-við kjósa
ok burir byggva · bróðra tveggja
vind-heim víðan. · Vituð ér enn eða hvat?
```

[R 2v/30, H 21r/11]

Then does Heener choose the leat-wood, and the sons of the two brothers settle the wide wind-home [SKY/HEAVEN].—Know ye yet, or what?

<sup>1</sup> Finnask 'find each other' | hittask H provides closer parallelism with st. 7, but for the same reason it may also have replaced earlier finnask. 3 ok minnask þar · å megin-dóma 'and there think back on mighty verdicts' | om. R

<sup>&</sup>lt;sup>17</sup>The evil of Hath's slaying Balder will be forgotten as the two live together in peace.

1 hlaut-við kjósa 'choose the leat-wood' | Foresee the future by the means of twigs drenched in the blood of slaughtered beasts. See *Hym* 1 and the encyclopedia entry for "leat".

2 bróŏra tvęggja 'the two brothers' | The present translation understands *tvęggja* as the gen. pl. of *tveir* 'two'; the two brothers are presumably Hath and Balder, mentioned in the previous stanza. Since the original ms. does not capitalize proper nouns one could also read *bróŏra Tvęggja* 'the brothers of Tway (= Weden)'. Weden's brothers are attested in *Gylf* 6 as Will and Wigh; they are never said to have children.

61 Sal sér họn standa · sólu fęgra, gulli þakðan, · à Gimléi; þar skulu dyggvar · dróttir byggva ok umb aldr-daga · ynðis njóta.

A hall she sees standing, fairer than the sun, thatched with gold, on Gemlee; there shall faithful folk settle, and in their days of life enjoy delight.

2

4

2

1 sér hộn 'she sees' | vẹit'k 'I know' G 2 gulli þakðan 'thatched with gold' | gulli bẹtra 'better than gold' ST 2 Gimléi | metr. emend.; Gimlé RHG 3 þar 'there' | þann '[in] that [hall]' TW

62 Par kømr hinn dimmi · dręki fljúgandi, naðr frånn neðan · frå Niða-fjǫllum; berr sér í fjǫðrum · —flýgr vǫll yfir— Níð-hǫggr nái; · nú mun họn søkkvask.

Then comes the gloomy dragon flying, the gleaming adder down below from the Nithfells. He carries in his feathers—he flies over the field—Nithehewer, corpses.—Now she will sink!"

4 nú mun họn søkkvask 'Now she will sink!' | The wallow, referring to herself in third person, descends back down into her grave, whence Weden woke her. Cf. the very last half-line of *Helr: søkkst-u, gýgjar-kyn* 'sink, thou gow's kin!'

## Stanzas from H

H has a few substantial insertions and differences. Their style strongly suggests that they are later compositions.

[R 3r/2, H 21r/15]

[R 2v/31, H 21r/12, G]

2

Ll. 1-2 of st. 34 are replaced by the following.

```
H1 Þá kná Váli · víg-bond snúa
heldr vóru harð-gor · hopt ór þormum.
```

[H 20v/12]

Then did Wonnel the war-bonds twist: the most sturdy fetters were made from intestines.

```
1 Váli 'Wonnel' | emend.; Vála H

1–2 Þà ... þǫrmum. | Only attested in H, where it replaces ll. 1–2 of 34.
```

Ll. 5-6 of 45 are followed by the following lines, forming another four-line stanza.

```
H2 Hréðask allir · à hel-vegum
áðr Surtar þann · sefi of gleypir.
```

[H 20v/28]

All are frightened on the Hell-ways, before Surt's kinsman does devour it.

The following stanza appears between 52 and 53.

```
H3 Gïnn lopt yfir · lindi jarðar,
gapa ýgs kjaptar · orms í héðum;
mun Óðins son · eitri móta
vargs at dauða · Víðars niðja.
```

[H 20v/39]

Over the air yawns the Girdle of the Earth [= Middenyardswyrm]; the jaws of the fierce Wyrm gape in the heights. Weden's son [= Thunder] will meet the venom of the Warg, after the deaths of Wider's kinsmen [= the Eese].

```
3 eitri 'venom' | emend.; ormi 'Wyrm' H. 4 dauða | da... H
```

 $<sup>1-4\,</sup>$  Gïnn ... ni $\delta$ ja. | The final part of this stanza is almost completely illegible. I have relied on the reading of Jón Helgason (1971, pp. 13, 44 ff.).

3 eitri 'venom' | Cf. *Gylf* 51: "Thunder bears the bane-word from the Middenyardswyrm and strides nine paces away from it. Then he falls dead to the earth for the venom (*eitri*) which the Wyrm blows on him."

The following half-stanza appears between 61 and 62; it is generally held to be evidence of late Christian influence.

H4 Þá kømr hinn ríki · at regin-dómi oflugr ofan · sá's ollu réór.

2

[H 21r/14]

Then comes the mighty one to the great judgement, strong from above, he who rules everything.

## Speeches of the High One (Hávamól)

**Dating:** See individual sections. **Meter:** *Leeds-meter, Galders-law, Speeches-meter* 

## Introduction

The **Speeches of the High One** is the second poem of R, which is the only medieval witness manuscript. Several sts. are however cited or alluded to in other places, such as Eyv  $H\acute{a}k$  (TODO: formatting) 21 and FbrS TODO.

The poem before us does not very much seem like a single composition by one poet, but instead much more like a collection of scattered traditional poetry associated with the god Weden. It seems to contain at least two poems of practical life advice, two mythological narratives, scattered gnomic poetry about runes, and a list of galders. These various strands are united by their presumed speaker, namely Weden in His function as God of Wisdom.

Following previous authors, I identify the following strands, excepting various lone sts. that are probably later inserts. In the present edition each of the following is given a separate, short introduction:

- 1. 1–79 The Guest-strand; practical life advice, beginning with a guest arriving at a homestead
- 2. 81-90 Various scattered sts. of advice
- 3. 91–102 Weden's failed seduction of Billing's daughter
- 4. 103–110 Weden's obtaining of the Mead of Poetry
- 5. 111–137 The Speeches of Loddfathomer; Weden's advice to Loddfathomer

- 6. 138-146 The Rune-tally; various sts. relating to runes and their magical use
- 7. 146-165 The Leed-tally; Weden's listing of 18 galders

Two questions shortly arise: who was the redactor (i.e., the person who set these strands together, and gave the new work the title  $H\acute{a}va\ m\acute{o}l$ ), and what was his motive? While a detailed and sufficient answer will probably never be found, a careful reading of the final stanza, 165, gives us some clues. By its prayer-like blessing, which brings up the Heathen dichotomy between the Gods and Ettins (the friends and enemies of Mankind, respectively) and calls the contents of the poem (which include unambiguous Heathen ritual instructions) "very useful" (all-pqrf); and by its reference to the process of oral transmission, the whole poem in something resembling the current form must (it seems) have been put together no later than the early 11th century, in a pre-scribal, pre-monastic, Heathen context. (Iceland converted around year 1000, but people surely clung to the old traditions for some time longer.)

As seen by the emphasis on the usefulness of the poetry, the reason for this redaction was not strictly antiquarian, but foremost utilitarian; the redactor gathered an amount of traditional poetry he found useful (whether for its life-advice or mythology) into a single poem, which could then be learned by heart by anyone. In this he certainly achieved his goal. The *Háv* is by far the greatest surviving collection of pre-Christian Norse advice poetry, and has functioned like a Noah's Ark—or Hoardmimer's Wood—for that genre. Thus, those scattered stanzas which were not included by the redactor—and many must have existed—are now forever lost.

## The Guest-strand (1–79)

The Guest-Strand (Old Norse: *Gesta-þáttr*) is one of the most interesting surviving works of Norse poetry. Sadly, its structure has been obscured by the insertion of unrelated sts. and by poor translations. My hope is to shed some light on the original coherence of the strand, while respecting the text as it appears in the manuscript. As I do not think it can do each stanza justice, and since there is not exactly a clear progression of themes, I will not here attempt a stanza-by-stanza summary of this strand. Rather, I will give some important observations and then let the reader read for himself.

The Strand is a piece of advice poetry, and takes its outset in a wanderer's arriving as a guest at a Norse farmstead. It first (roughly sts. 1–4) discusses the mutual responsibilites between guest and host, and then moves on to broader human interactions, with a particular focus on alcohol, war, friendship and human wisdom. While there is some coherence and nice transitions are frequently employed in order to shift from one theme

to another (e.g. between sts. 4 and 5, or 10 and 11), the poem is not clearly divided into sections, nor is there (after the very first stanzas) a linear progression from one theme to another.

At all turns the poem advices caution and shrewdness. A man should always carry his "manwit" (ON *man-vit*, a word somewhat analogous with the English "common sense") with him; he should think before he speaks

The poem moves seamlessly between various parts of life. To do so the poet often employs transitions where a st. repeats the structure of the previous one, but with a new subject. This is particularly evident in sts. 4–5 and 10–11.

TODO.

2

2

1 Gättir allar · áðr gangi framm of skoðask skyli, of skyggnask skyli; því-at ò-víst 's at vita, · hvar ò-vinir sitja à fleti fyrir.

All doorways—before one might go forth he should spy round; he should pry round; for it is unsure to know where enemies sit on the benches within.

2 of skočask skyli, | om. G

2 Gefendr heilir, · gestr 's inn kominn, hvar skal sitja sjá? mjok es bráðr · sá's à brondum skal síns of freista frama.

O givers, hail! A guest has come in; where shall this one sit? Very hurried is he who on the fires shall test his furtherance.

<sup>3</sup> à brondum 'on the fires' | 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 is announcing to the hosts (or "givers") that a guest, frozen, wet and tired, is currently sitting on the wood-pile, and ought to be let in.

2

2

4 síns of freista frama 'test his furtherance' | Try his luck, see how far he gets. The same line is also found in Vafþ 11, 13, 15, 17.

Flds es þorf · þeim's inn es kominn ok à knéi kalinn, matar ok váða · es manni þorf, þeim's hefr of fjall farit.

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

Vats es þorf · þeim's til verðar kømr, þerru ok þjóð-laðar, góðs of óðis, · —ef sér geta métti orðs ok endr-þogu.

Of water there is need for the one who comes for a meal, of a towel and a hearty welcome; of a good reception—if he might get one— of a word, of and silence in return.

 $1-4\,$  ALL | There is a good train of thought throughout the st.: the guest must first wash and dry himself, and then be welcomed to sit and eat at the table. After the host has furnished him with these amenities the need for proper conduct now shifts onto the guest, who must speak and speak wisely.

4 endr-þogu 'silence in return' | One may note that the verb pegja 'shut up, be silent'—of which \*paga, which only appears in the present cpd., is a derivative formed in the same way as saga 'saw, history' to segja 'say, speak'—and the related noun pogn 'silence' are frequently used at the beginning of Scaldic poems (e.g. Arn  $Magndr\ 1^{II}$ :  $pegi\ seim$ -brotar 'may gold-breakers [Generous men] be silent', Egill  $Berdr\ 1^{V}$ :  $pegi\ ...\ til$   $pagnar\ pinn\ lýðr$  'may thy retinue focus on silence', Glúmr  $Gráf\ 1^{I}$ :  $pegi\ pagnar$  'we ask for silence').

Vits es þǫrf · þeim's víða ratar; délt es heima hvat; at auga-bragði · verðr sá's ekki kann ok með snotrum sitr.

Of wit there is need for the one who widely roams; everything is easy at home.

Into a laughing-stock turns he who nothing knows, and among the clever sits.

3 at auga-bragŏi 'Into a laughing-stock' | Idomatic. *auga-brag*ŏ literally means 'twinkling of an eye, moment'; the sense here is thus something like 'a quick glance of derision'.

6 At hyggjandi sinni · skyli-t maðr hrésinn vesa, heldr gétinn at geði, þá's horskr ok þogull · kømr heimis-garða til, sjaldan verðr víti vorum.
því-at ö-brigðra vin · fer maðr aldri-gi, an man-vit mikit.

Of his thinking should man not be boastful, but rather guarding of his senses when sharp and silent he comes to a homestead; sudden harm seldom strikes the wary, for an unfickler friend man never gets than much manwit.

2

6

2

5 maŏr 'man' | In R abbreviated with the rune  $\Upsilon$  m "man", the first of 45 such instances in the present poem. Whereas Anglo-Saxon Latin-script mss. use several runes ideographically (e.g.  $\Re$  o for OE  $\delta\delta$ el 'homeland, patrimony'), there do not seem to be any Scandinavian examples with runes other than  $\Upsilon$ . The tradition of ideographic runes is in any case ancient, and goes back to the time before Latin writing as shown by the pre-Christian inscriptions from Stentoften (DR 357) and Ingelstad (Ög 43); DR 357 uses the rune  $\Im$  if or  $\H$  'year, good harvest' and Ög 43 uses  $\Bbb M$  d for  $\H$  dagn 'day'. For the names of the runes see the Three Rune Poems, edited below under Miscellaneous Runic Poetry.

7 Hinn vari gęstr, · es til verðar kømr, þunnu hljóði þegir; eyrum hlýðir, · en augum skoðar, svá nýsisk fróðra hverr fyrir.

The wary guest—when for a meal he comes—shuts up and listens closely.

With ears he listens and with eyes he watches; so looks each learned man ahead.

<sup>2</sup> þunnu hljóði þegir 'shupts up and listens closely' | lit. 'shuts up with thin (i.e. attentive) listening'.

<sup>4</sup> nýsisk fyrir 'looks ahead' | This verb underlies the noun for-njósn as found in Sigrdr 25.

2

8 Hinn es séll, · es sér of getr
lof ok líkn-stafi;
o-délla 's við þat, · es eiga skal
annars brjóstum í.

This one is blessed, who for himself does get praise and staves of liking.

It is uneasy regarding that which one shall own in another man's chest.

9 Sá es séll, · es sjalfr of á lof ok vit meðan lifir; því-at ill róð · hefr maðr opt þegit annars brjóstum ór.

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

1 Sá 'That one' | Contrasting with hinn 'this one' in the previous stanza.

Byrði betri · berr-at maðr brautu at,

an sé man-vit mikit;

auði betra · þykkir þat í ó-kunnum stað;

slíkt es vá-laðs 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 destitute man's shelter.

11 Byrði betri · berr-at maðr brautu at, an sé man-vit mikit;

<sup>2</sup> lof ok líkn-stafi 'praise and staves of liking' | *líkn* 'liking' is a very interesting word. It is defined by *ONP* as: 'mercy, compassion, relief, comfort, help'. In the present poem its precise meaning seems to be something like 'the state of being liked by your surroundings to the point where people are willing to help you out'. Cf. its two other occurrences in the present poem: sts. 120 and especially 123 (where it is likewise paired with *lof* 'praise').

```
veg-nest verra · vegr-a vęlli at,
an sé of-drykkja ols.
```

A better burden bears man not on the road than much manwit.

Worse way-provision he drags not along on the plain than a too great drink of ale.

3 velli at 'on the plain' | Formulaic, the word *vollr* 'plain, (uncultivated) field' is also used in sts. 38 and 49. It is easily understood that the wild heaths and plains of Iron Age Norway were particularly unsafe places where a traveller needed to keep his wits about him, lest he fall victim to robbers or murderers (so st. 38).

```
12 Es-a svá gótt, · sem gótt kveða,
ol alda sonum;
því-at féra veit, · es fleira drekkr,
síns til geðs gumi.
```

2

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4

It is 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.

Ó-minnis-hegri heitir, · sá's yfir olðrum þrumir, hann stelr geði guma; þess fogls fjoðrum · ek fjotraðr vas'k í garði Gunnlaðar.

Forgetfulness-heron is he called, who hovers over ale-feasts; he robs man of his senses.

By that bird's feathers I was fettered in the yards of Guthlathe.

1 Ó-minnis-hegri 'Forgetfulness-heron' | Lit. "unmemory-heron", the personification of drunkenness as a hovering bird.

```
14 Qlr ek varð, · varð ofr-ǫlvi,
at hins fróða Fjalars;
því es ǫlðr batst, · at aptr of heimtir
hverr sitt geð gumi.
```

2

Drunk I became—I became the drunkest by far—at the learned Fealer's.

That ale-feast is best, where every man gets back to his senses.

Dagalt ok hugalt · skyli þjóðans barn ok víg-djarft vesa; glaðr ok reifr · skyli gumna hverr, unds sinn bíðr bana.

Silent and thoughtful should the king's child—and battle-bold—be.
Glad and cheerful should every man [be],
until he suffers his bane.

16 Ö-snjallr maðr · hyggsk munu **e**y lifa, 2 ef við **v**íg **v**arask; en **e**lli gefr hónum · **e**ngi frið, 4 þótt hónum **g**eirar **g**efi.

The unvalorous man thinks he will forever live if he of war be wary, but old age gives him no peace, although it the spears might give him.<sup>18</sup>

 $^{18}$ The coward may have been spared by spears, but he cannot avoid old age; since death is unavoidable it is better to live a glorious life in war than a wretched one in peace. Such an attitude is common in the heroic literature, cf. for instance  $F\acute{afn}$  10. Also related is the ancient view of the "straw-death" (TODO).

17 Kópir af-glapi, · es til kynnis kømr, þylsk hann umb eða þrumir; allt es senn, · ef sylg of getr, uppi 's þá geð guma.

The oaf gapes when to visit he comes; he mumbles about or loiters.

All at once—if a sip he gets—
exposed is then the mind of the man.

```
Sá einn veit, · es víða ratar
ok hefr fjolð of farit,
hverju geði · stýrir gumna hverr,
sá es vitandi 's vits.
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He alone knows, who widely roams, and has journeyed much, which sort of mind every man wields, who is knowing of his wits.

2

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Haldi-t maŏr à keri, · drekki þó at hófi mjoŏ,
méli þarft eŏa þegi;
ö-kynnis þess · váar þik engi maŏr,
at gangir snimma at sofa.
```

Man ought not to hold onto the cask, but still drink mead in moderation; he ought to speak the needful or shut up.

For that uncouthness will no man blame thee, that thou go early to sleep.

1 Haldi-t maŏr à keri 'Man ought not to hold onto the cask' | Perhaps referring to a toast wherein a drinking vessel would be passed around in a circle and each member would drink. Such toasts were drunk for a long time in Northern Europe—indeed this is the origin of the Scandinavian toasting-word, skål 'prosit, cheers!', lit. 'bowl!'. "Holding onto" the vessel (and not letting the next person drink) was surely seen as very rude; as late as 1519 a man in Jämtland was killed in an argument resulting from his refusal to pass on the bowl (see Sjöberg (1907)). The sense is thus: "Do not refuse a toast when offered (but do not drink too much, either!)"

2 méli þarft eða þegi 'he ought to speak the needful or shut up' | Formulaic, line occurs identically in Vafp 10/2.

```
Gróðugr halr, · nema geðs viti,

etr sér aldr-trega;

opt fệr hløgis, · es með horskum kømr,

manni heimskum magi.
```

The gluttonous man—unless he know his sense—eats himself a life-sorrow.

Oft the belly, when among the sharp he comes, brings the foolish man ridicule.

<sup>2</sup> hefr fjolo of farit 'has journeyed much' | Cf. Vasp 3, 44, et.c., where Weden repeats: Fjolo ek fór, · fjolo freistaða'k, // fjolo ek reynda regin 'Much I journeyed, much I tried, much I tested the Reins.'

2

2

21 Hjarðir þat vitu, · nér heim skulu,
2 ok ganga þá af grasi;
en ö-sviðr maðr · kann éva-gi
síns of mál maga.

Herds know when home they shall [go], and then part from the grass; but an unwise man never knows his own belly's measure.

Ve-sall maðr · ok illa skapi
hlér at hví-vetna;
hitt-ki hann veit, · es vita þyrpti,
at hann es-a vamma vanr.

The wretched man and badly turned out laughs at anything.

This he knows not, which he might need to know: that he is not free of blemishes.

O-sviðr maðr · vakir umb allar nétr ok hyggr at hví-vetna; þå es móðr, · es at morni kømr; alt es víl sem vas.

The unwise man is awake for all nights and thinks of anything.

Then he is weary when the morning comes: all the trouble is as it was.

24 Ö-snotr maör · hyggr sér alla vesa viö-hléjendr vini; hitt-ki hann fiör, · þótt of hann fár lesi, ef meö snotrum sitr.

<sup>4</sup> hann es-a vamma vanr 'he is not free of blemishes' | Formulaic, cf. Lok 30: es-a þér vamma vant 'thou art not free of blemishes'.

The unclever man thinks all those who laugh with him his friends.

This he finds not, that they yet make sport in him, if among the clever he sits.

Ö-snotr maðr · hyggr sér alla vesa við-hléjendr vini;
þa þat fiðr · es at þingi kømr, at á for-mélendr fáa.

2

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4

The unclever man thinks all those who laugh with him his friends.

Then he finds, when to the Thing he comes, that he has spokesmen few.

4 á for-mélendr fáa 'has spokesmen few' | Repeated in st. 62. He has few who are ready to take his side and speak up for him (in legal proceedings); true friends are proven in hard times, not in drunken chatter. The Thing was the old Germanic legal assembly, where smaller disputes might easily turn into deadly feuds.

26 Ö-snotr maðr · þykkisk allt vita, ef á sér í vọ veru; hitt-ki hann veit, · hvat skal við kveða, ef hans freista firar.

The unclever man seems to know everything if he takes shelter in a nook.

This he knows not, what he shall answer if men test him.

2 vý 'nook' | From earlier \* $vr\dot{\varphi}$ ; cf. Swedish  $vr\ddot{a}$  'corner, nook', rare English wroo 'id.' The present stanza is to my knowledge the only Norse attestation of the form  $v\dot{\varphi}$ , which features a rare Western sound change from vr- to v-. The more common change vr- to r- yields  $r\dot{\varphi}$ , which is the normal Norse form. — Tangentially this word is brought up in FGT (1950) as an example of a word with nasal  $\dot{\varphi}$ , and contrasted with oral  $\dot{\varphi}$  in  $r\dot{\varphi}$  'sailyard'.

O-snotr maor, · es með aldir kømr, þat 's batst at hann þegi; engi þat veit, · at hann ekki kann, nema hann méli til mart.

2

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veit-a maðr, · hinn's vet-ki veit,
þótt hann meli til mart.
```

The unclever man when among people he comes—
it is best that he shut up.
No one knows that he nothing knows,
unless he speak too much.
The man knows not, who nothing knows,
that he speak too much.

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28 Fróðr sá þykkisk, · es fregna kann, ok segja hit sama, ey-vitu leyna · megu ýta synir því es gengr of guma.
```

Learned seems he who can ask and answer the same [way]. In no way may the sons of men hide that which eludes earthlings.

1–2 fregna ... sęgja 'ask ... answer' | Perhaps specifically in the context of a riddling contest of wisdom. 3–4 ęy-vitu ... guma. 'In no way ... earthlings.' | I.e., when asked a certain question to which one does not know the answer it is not possible to conceal one's ignorance.

```
Ørna mélir, · sá's éva þegir,
stað-lausu stafi;
hrað-mélt tunga, · nema haldendr eigi,
opt sér ò-gótt of gelr.
```

He who never shuts up speaks plenty many utterings of absurdity.

A quick-spoken tongue—unless it be held in place—oft sings evil [into being] for itself.

<sup>3-4</sup> hrað-mélt ... of gelr 'A quick-spoken ... for itself' | Formulaic. Cf. Lok 31.

<sup>3</sup> nema haldendr eigi 'unless it be held in place' | Lit. 'unless holders own it' or 'unless it own holders'; the "holders" perhaps being the teeth which hold the tongue in place.

<sup>30</sup> At auga-bragði · skal-a maðr annan hafa,

```
    þótt til kynnis komi;
    margr fróðr þykkisk, · ef freginn es-at
    ok nái þurr-fjallr þruma.
```

For a laughing-stock shall man not have another when he comes to visit.

Many a one seems learned if he is not asked, and gets to loiter about dry-skinned.

31 Fróðr þykkisk · sá's flótta tekr gestr at gest héðinn; veit-a gorla · sá's of verði glissir, þótt með gromum glami.

2

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Learned seems he who takes to flight, the guest, from a scoffing guest. He knows not clearly, who grins over the food, that he be flirting with fiends.

32 Gumnar margir · erusk gagn-hollir, en at virði vrekask; aldar róg · þat mun é vesa; órir gestr við gest.

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

33 Ár-liga verðar · skyli maðr opt fàa, nema til kynnis komi;

<sup>4</sup> þurr-fjallr 'dry-skinned' | i.e. 'untested', equivalent to the English idiom *get one's feet wet*. The word *fell - fjall* 'skin, pelt' is rare in Old Norse literature and only occurs in cpds, e.g. *Vkv* 11: *ber-fjall* 'bear-pelt'. It survives in modern Swedish *fjäll* 'scale (on fish and reptiles)'

<sup>2</sup> gestr 'guest' | The situation hinted at in this and the following stanza is that two guests—unknown to eachother—have come to the same homestead. The sense is that when mocked by a stranger it is best not to engage, since the dealing may quickly turn violent. Cf. sts. 122, 123, and 125.

2

2

sitr ok snópir, · létr sem solginn sé, ok kann fregna at fóu.

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

34 Af·hvarf mikit · es til ills vinar, þótt à brautu búi, en til góðs vinar · liggja gagn-vegir, þótt hann sé firr farinn.

A great detour it is to a bad friend, although he live on the road; but to a good friend lie the finest ways, although he far gone be.

35 Ganga skal, · skal-a gęstr vesa ęy í ęinum stað; ljúfr verðr leiðr, · ef lengi sitr annars fletjum å.

One shall go; he shall not be a guest forever in one place.

The loved becomes loathed if for long he sits on another man's benches.<sup>19</sup>

1 skal | emend.; om. R

36 Bú es bętra, · þótt lítit sé, halr es heima hverr; þótt tvér geitr eigi · ok taug-reptan sal,

<sup>&</sup>lt;sup>19</sup>The customary length of stay in old times was three nights. So Eyel's saw, ch. 78: *þat var engi siðr, at sitja lengr en þrjár nétr at kynni*. 'it was not customary to stay longer than three nights when visiting.' Compare a much Jutish saying: *en tredje dags gjæst stinker* 'a third day's guest stinks', which closely resembles a maxim attributed to Benjamin Franklin: "Guests, like fish, begin to smell after three days." It is probably with respect to such proverbs that Auden and Taylor translate the latter half of the present stanza "He starts to stink who outstays his welcome, / in a hall that is not his own."

```
þat 's þó betra an bøn.
4
   A dwelling is better though small it be;
        each is a hero at home.
   Though two goats he own and a cord-roofed hall,
       it is yet better than begging.
   1 Bú es betra, · þótt lítit sé 'A dwelling is better though small it be' | The b-line is missing the necessary
   alliteration, but no good emendation suggests itself.
      37
             Bú es betra, · bótt lítit sé,
                  halr es heima hverr;
2
             blóðugt es hjarta · þeim's biðja skal
                  sér í mál hvert matar.
   A dwelling is better though small it be;
        each is a hero at home.
   Bloody is the heart in him who shall beg
       for his every meal of food.
      38
             Vópnum sínum · skal-a maðr velli à
2
                  feti ganga framarr;
             því-at o-víst 's at vita, · nér verðr a vegum úti
                  geirs of borf guma.
   From his weapons shall man on the plain
        not take one step further;
   for it is unsure to know, when on the ways outside,
        man comes in need of a spear.
   1 velli à 'on the plain' | Formulaic, see note to st. 12.
   2 feti ganga framarr 'take one step further' | Formulaic. Cf. Lok 1: svá't einu-gi feti gangir framarr 'so that
   thou not take one step further'.
      39
             Fann'k-a mildan mann · eða svá matar góðan,
                  at véri-t þiggja þegit;
2
             eða síns féar · svá-gi [...],
                  at leið sé laun, ef þegi.
4
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I found not a generous man or one so good of meat, that a gift were not accepted; or one with his fee so not [...], that the repayments were loathed, if he accepted [them].<sup>20</sup>

```
40 Féar síns, · es fengit hefr,
skyli-t maðr þorf þola;
opt sparir leiðum · þat's hefr ljúfum hugat;
mart gengr verr an varir.
```

Of his fee which he has earned should man not suffer need.
Oft he saves for the loathed what he meant for the loved; much goes worse than he expects.

```
41 V ópnum ok v óðum · skulu vinir gleðjask;

þat 's á sjolfum sýnst;

viðr-gefendr ok endr-gefendr · erusk vinir lengst,

ef þat bíðr at verða vel.
```

With weapons and garments shall friends gladden each other; that is best seen on oneself. Givers-back and givers-again are friends for the longest

1 Vópnum ok vóðum 'With weapons and garments' | i.e. weapons and armour (the "garments" are probably no silks); friends are supposed to help each other and strengthen their "violence capital". This alliterative word-pair is formulaic and in other occurences exclusively refers to implements of war; cf. e.g. Beow 39, where Shield's pyre-ship is loaded with hilde-wépnum ond heaðo-wédum 'war-weapons and battle-garments'.

if it comes to last long.

2

2

<sup>1</sup> matar góðan 'good of meat' | A Viking Age expression; see Index.

<sup>3</sup> féar 'fee' | 'Wealth, movable property, cattle'; see Index.

<sup>3 [...] |</sup> It is doubtless that a word has been lost here; the meter and sense require it. Finnur Jónsson (1932) suggests gløggvan 'miserly, stingy', giving a litotes 'so unstingy', i.e., 'so generous'.

 $<sup>^{20}</sup>$ No man is so generous that he would refuse a gift presented to him, nor loathe receiving a favour as thanks for his generosity.

<sup>2</sup> þat 's å sjolfum sýnst 'that is best seen on oneself' | I.e. in your own lived experience.

<sup>4</sup> þat 'it' | The friendship.

42 Vin sínum · skal maðr vinr vesa, ok gjalda gjǫf við gjǫf; hlátr við hlátri · skyli hǫlðar taka, en lausung við lygi.

2

4

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4

With his friend shall man be a friend, and pay gift against gift; laughter for laughter should men employ, but duplicity for lie.

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

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

Veitst, ef vin átt, · þann's vel trúir ok vilt af hónum gótt geta, geði skalt við þann · ok gjofum skipta, fara at finna opt.

Thou knowest, if thou have a friend whom thou well trust, and wilt get good from him: thoughts and gifts shalt thou trade with him, journey to find him oft.<sup>21</sup>

45 Ef þú átt annan, · þann's illa trúir, vilt af hónum þó gótt geta, fagrt skalt méla við þann, · en flátt hyggja ok gjalda <mark>l</mark>ausung við lygi.

If thou have another whom thou badly trust, and wilt yet receive good from him:

<sup>&</sup>lt;sup>21</sup>Several lines of the present st. are shared with st. 119.

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fairly shalt thou speak with him, but falsely think, and pay duplicity for lie.

46 Pat 's enn umb þann, · es þú illa trúir ok þér es grunr at geδi, hléja skalt við þeim · ok of hug méla; glík skulu gjold gjofum.

It is yet regarding the one whom thou trust badly, and whose intentions toward thee are suspect: thou shalt laugh with him and speak with care; repayments shall be equal to gifts.<sup>22</sup>

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

Young was I once, I travelled alone; then I became lost of ways. Wealthy I thought me when another I found; man is man's pleasure.

48 Mildir fróknir · menn batst lifa, sjaldan sút ala; en ö-snjallr maðr · uggir hvat-vetna, sýtir é gløggr við gjofum.

Generous, brave men live best; seldom they nourish sorrow but the unvalorous man is frightened by anything, the stingy always grieves over gifts.

<sup>3</sup> fagrt ... méla ... flátt hyggja 'fairly ... speak ... falsely think' | Formulaic, cf. sts. 90, 91.

 $<sup>^{22}\</sup>mbox{Equivalent}$  to the last line of the previous st. ("pay duplicity for lie").

<sup>3</sup> ö-snjallr, gløggr 'unvalorous, stingy' | Contrasting respectively with *frøkn, mildr* 'brave, generous' in the first half of the stanza; very fine parallelism.

4 sýtir ... gjǫfum 'the stingy man ... gifts' | Cf. st. 39. After receiving a gift, one was culturally obliged to give something back.

49 Váðir mínar · gaf'k velli at tveim tré-monnum; rekkar þat þóttusk, · es ript hofðu; neiss es nokkviðr halr.

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My garments I gave, on the plain, to two tree-men.

Champions they seemed when cloaks they had; shameful is the naked hero. 23

<sup>23</sup>One of the harder sts. in the poem. The probable sense is that "the clothes make the man" (or warrior): under expensive gear a thin tree-man might be lurking, and likewise even a mighty man (the choice of the word *halr* 'hero, warrior' (cf. sts. 36, 37) rather than the more neutral *maŏr* 'man, person' is surely intentional) can never defend himself against a heavily armoured opponent. Without his arms, he becomes as vulnerable as the "tree-man" on the plain.

50 Hrørnar þǫll, · sú's stendr þorpi à, hlýr-at henni borkr né barr; svá es maðr, · sá's mann-gi ann; hvat skal hann lengi lifa?

Wilters the pine that stands on the yard; shields her not bark nor leaf.
So is the man who loves no man; why shall he live for long?

51 Eldi heitari · brinnr með illum vinum friðr fimm daga, en þá sloknar, · es hinn sétti kømr, ok versnar allr vin-skapr.

Hotter than fire burns love among bad friends, for five days; but then goes out when the sixth one comes, and all the friendship worsens.

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2 fimm daga 'for five days' | i.e. "for a week", which was originally five days long. See also st. 74 and the Index: five days.

```
52 Mikit eitt · skal-a manni gefa;
opt kaupir sér í lítlu lof,
með holfum hleif · ok með hollu keri
fekk ek mér fé-laga.
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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 myself a partner.

```
53 Lítilla sanda, · lítilla séva,
lítil eru geð guma;
því-at allir menn · urðu-t jafn-spakir;
holf es old hvar.
```

Of small sands, of small seas: small are the senses of man. For all have not become evenly knowing; half is every man.

```
    Meðal-snotr · skyli manna hverr,
éva til snotr séi;
    þeim es fyrða · fegrst at lifa,
es vel mart vitu.
```

Middle-clever should each man be; never too clever.

<sup>1</sup> Lítilla sanda, · lítilla séva 'Of small sands, of small seas' | Probably a partitive genitive, the sense being that man's "horizons" are small; the universe will always be far greater than him.

<sup>3–4</sup> því-at ... old hvar. 'For ... every man.' | On the meaning of the second half of this stanza I find the view of Gudmundur Finnbogason (1929) most convincing; namely that every man has both strengths and weaknesses in terms of wisdom. As nobody can excel at everything, nobody is complete; every person is "half" (and it should be added that ON *halfr* has a more general sense of incompleteness than its English cognate). This interpretation fits particularly closely with sts. 71 and 132. — This stanza introduces several stanzas dealing with wisdom and foolishness.

For those men it is fairest to live, who know well enough.

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55 Meðal-snotr · skyli manna hverr,

éva til snotr séi;

snotrs manns hjarta · verðr sjaldan glatt,

ef sá 's al-snotr es á.
```

Middle-clever should each man be; never too clever. The clever man's heart is seldom glad,

if its owner is all-clever.

56 Meðal-snotr · skyli manna hverr, 2 éva til snotr séi; ør·log sín · viti engi maðr fyrir; 4 þeim es sorga-lausastr sefi.

Middle-clever should each man be;

never too clever.

His own orlay ought no man to know ahead;

his is the most sorrowless mind.

```
57 Brandr af brandi · brinnr unds brunninn es,

funi kvęykisk af funa;

maðr af manni · verðr at máli kuðr;

en til dólskr af dul.
```

Fire by fire burns until it is burned [out]; flame is quickened by flame.

Man by man becomes known through speech,

but the too hickish from his folly.

<sup>4</sup> þeim es sorga-lausastr sefi. 'his is the most sorrowless mind.' | i.e. he who is ignorant of his fate. It is surely fitting that Weden should say this, having knowledge of the inevitable destruction of the world and himself (see Rakes of the Reins).

<sup>4</sup> dólskr 'hickish' | Derived from an ablaut variant of dalr 'valley, dale' + -iskr '-ish', the sense being 'provincial, not having left his (home) valley'. Cf. the Icelandic tribal names like vatns-dólir and lang-dólir 'inhabitants of Vatns-dalr (Waterdale), Lang-dalr (Longdale)'.

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58 Ár skal rísa, · sá's annars vill fé eða fjor hafa; sjaldan liggjandi ulfr · lér of getr, né sofandi maðr sigr.

Early shall he rise who another man's fee or life will have.
Seldom gets the lying wolf the thigh, nor the sleeping man victory.

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

Early shall he rise who has workmen few, and go his work to meet.

Much is kept back from him who in the morning sleeps; the brisk has half the wealth.

burra skíða · ok þakinna néfra, þess kann maðr mjot, ok þess viðar, · es vinnask megi mál ok misseri.

Of dry billets and thatching birch bark—of *this* man knows the measure—and of that firewood which he may use for a season and half-year.

byeginn ok mettr · ríði maðr þingi at, þótt sé-t véddr til vel; skúa ok bróka · skammisk engi maðr né hests in heldr,

<sup>4</sup> halfr es auŏr und hvǫtum 'the brisk has half the wealth' | i.e. the brisk man has already claimed half of a fortune by simply choosing to wake up early.

<sup>4</sup> mál ok misseri 'for a season and half-year' | Over nine months.

þótt hann hafi-t góðan.

Washed and full ought a man to ride to the Thing, although he be not clothed too well; of his shoes and breeches ought no man to be ashamed, nor the more of his horse, even though he haven't a good one.

5 þótt hann hafi-t góðan 'although he has not a good one' | Finnur Jónsson (1932) considers this a late insert, and I agree. It seems that the inserter was not aware of the rules of the *Leeds-meter* meter and interpreted the preceding c-verse (*né hęsts in hęldr*) as an a-verse of *Ancient-words-law*.

The two following sts. are written in opposite order in R, but a symbol at the start of each indicates that they should switch places.

62 Snapir ok gnapir, · es til sévar kømr, orn å aldinn mar; svá es maðr, · es með morgum kømr ok á for-mélendr fáa.

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He snaps and stoops when to the sea he comes, the eagle on the aged ocean.

So is the man who among the many comes, and has spokesmen few.

<sup>1</sup> Pvęginn ok męttr 'Washed and full' | A formulaic collocation. Cf. Reg 25 (kembŏr 'combed' — þvęginn 'washed' — męttr 'full') and Vsp 33: (þó 'washed' — kembŏi 'combed'). These examples attest to the importance of personal hygiene in the culture, something further seen by the ubiquity of combs in pre-Christian graves (TODO: archeological reference). The whole thing reminds of the passage from Germania ch. 22: Statim ē somnō, quem plērumque in diem extrahunt, lavantur, saepius calidā, ut apud quōs plūrimum biems occupat. Lautī cibum capiunt: sēparātae singulīs sēdēs et sua cuique mēnsa. Tum ad negōtia nec minus saepe ad convīvia prōcēdunt armātī. 'On waking from sleep, which they generally prolong to a late hour of the day, they take a bath, oftenest of warm water, which suits a country where winter is the longest of the seasons. After their bath they take their meal, each having a separate seat and table of his own. Then they go armed to business, or no less often to their festal meetings (convivia, i.e., their Things).'

<sup>4</sup> á for-mélendr fáa 'has spokesmen few' | Shared with st. 25.

<sup>63</sup> Fregna ok segja · skal fróðra hverr,

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sá's vill heitinn horskr;
einn vita · né annarr skal,
bjóð veit ef þrír 'ru.
```

Ask and answer shall each learned man who wishes to be called sharp.

One shall know, another shall not; thirty know if there are three.

```
64 Ríki sitt · skyli ráð-snotra

hverr í hófi hafa;
þå þat finnr, · es með frøknum kømr,

at engi es einna hvatastr.
```

His own power should each counsel-clever man use in moderation.

This he then finds when among the bold he comes—that noone is fiercest of all.<sup>24</sup>

3–4 þå ... einna hvatastr 'then ...fiercest of all' | Almost identical to *Reg* TODO/3–4, which however has *fleirum* 'more men' instead of *fréknum* 'the bold'.

2

65 Orða þeira, · es maðr oðrum segir, opt hann gjold of getr.

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

```
66 Mikils til snimma · kom'k í marga staði,
en til síð í suma;
ǫl vas drukkit, · sumt vas ö-lagat;
sjaldan hittir leiðr í lið.
```

Much too early I came to many places, and too late to some:

<sup>4</sup> þjóð 'thirty' | Or "people, nation"; the sense is in any case "many, everybody". For the translation "thirty" cf. *Skm* 82, a list of poetic expressions for various numerals: þjóð *eru þrír tigir* 'a *nation* is thirty' etc.

<sup>&</sup>lt;sup>24</sup>i.e., every man has his match.

The ale was drunk up, some was unbrewed—seldom finds the loathed his place.<sup>25</sup>

1 Mikils til 'Much too' | written as one word mikilsti R

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67 Hér ok hvar · myndi mér heim of boðit, ef þyrpta'k at mólun-gi mat, eða tvau lér hengi · at hins tryggva vinar, þar's ek hafða eitt etit.

Here and there would I to a home be invited, if at meal-time I needed no food; or if two hams should hang at the trusty friend's [home], where I had eaten one. <sup>26</sup>

<sup>26</sup>Not everyone is hospitable, especially with regards to food, which was scarce and closely watched among the Norse subsistence farmers. The poet notes that even a "trusty friend" (possibly sarcastic) would invite him over more often if he brought more food than he ate.

68 Eldr es batstr · með ýta sonum ok sólar sýn, heilyndi sitt, · ef maðr hafa náir, 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 free from vice.

69 Es-at maŏr alls ve-sall, · þótt sé illa heill, sumr es af sonum séll, sumr af fréndum, · sumr af fé ørnu, sumr af verkum vel.

Man is not all unblessed, though he of poor health be: someone is blessed with sons; someone with kinsmen, someone with ample fee, someone with works done well.

<sup>&</sup>lt;sup>25</sup>i.e., "there are no wrong times, only wrong people".

2 sonum ... fréndum 'sons ... kinsmen' | Cf. st. 72 below, which stresses the importance of sons and kinsmen.

```
70 Betra 's lifðum, · an séi ó-lifðum, ey getr kvikr kú; eld sá'k upp brinna · auðgum manni fyr, en úti vas dauðr fyr durum.
```

It is better for the living than it may be for the unliving: ever the quick gets the cow.

A fire I saw burning high for a wealthy man, but outside he was dead before the doors.<sup>27</sup>

1 an séi ó-lifðum 'than with the unliving' | emend.; 7 sel lifðom R.

1 an séi  $\dot{o}$ -lifðum 'than with the unliving' | The reading of **R**, which would be normalized as ok sél-lifðum 'and for the blessed living', is metrically defect since sél- is strongly stressed and should carry alliteration. For the original form of the line we may instead cf. Fáfn 30: Hvotum 's betra  $\cdot$  an sé  $\dot{o}$ -hvotum 'It is better for the brisk than it may be for the unbrisk'. The corruption has probably happened in the following way: \*en (younger form of an 'than') in the prototype was misinterpreted as en 'and, but' and copied as  $\eta$  (the tironian et), while \*séi ólifðom (probably with the words cramped together) became sél lifðom.

2 ey getr kvikr kú 'always gets the quick a cow' | i.e., "new opportunities always present themselves for the living". A reference to the cattle-based economy (see also st. 76), the cow being used as a metonym: (cf. churchly English 'the *quick* and the dead', i.e. 'the *living* and the dead').

<sup>&</sup>lt;sup>27</sup>The fire is presumably the man's funeral pyre, on which a considerable amount of his wealth has been spent; according to ibn Fadlan (TODO) two thirds of a dead chieftain's estate was spent on his funeral. One notes the contrastive en 'but' and may understand it as follows: "I saw a lavish funeral held for a man, but he was still dead." This interpretation is supported by the  $H\acute{a}v$  71 below, which expresses the same sentiment.

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daufr vegr ok dugir;
blindr es bętri, · an bręnndr séi;
nýtr mann-gi nás.
```

A halt man rides a horse; a handless drives a herd; a deaf fights and avails.

Blind is better than be burned; no man has use for a corpse.

72 Sonr es betri, · þótt sé síð of alinn eptir ginginn guma; sjaldan bautar-steinar · standa brautu nér, nema reisi niðr at nið.

A son is better, though he late be born after a passed-on man.

Seldom beat-stones stand near the road, save by kinsman for kinsman raised.

2

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1 Sonr es betri 'A son is better' | i.e. it is better for a man to have a son and heir than not, even if the father should die some time before he is born. The son can further his father's lineage and memory (as exemplified by the raising of a "beat-stone"), and as the poet says, it is rare for a non-relative to do so.

3 bautar-steinar 'beat-stones' | Large standing stones raised in memory of someone. Numerous such stones with runic inscriptions are known from migration period Norway, often near grave fields. Some hold only single personal names or short phrases, like the stone from Sunde in Sunnfjord, western Norway (signum *KJ 90*): PIMNXF\$TIY widugastir 'Woodguest', or the one from Bø in Rogaland, southwestern Norway (signum *KJ 78*): HFBMF\$ HFFIPF hnabdas hlaiwa 'Naved's grave'. Others hold longer inscriptions, like the one from Kjølevik in Rogaland (signum *KJ 75*): HFMNFFIFF MKNFTFMFT HFFIPFIMXMFTKNMIHHX hadulaikaz ekhagustadaz hlaaiwidomaguminino 'Hathlac [lies here]. I, Haystald, buried my lad.'

73 Tveir 'ru eins herjar, · tunga es hofuðs bani; mér 's í heðin hvern · handar véni.

Two are of one host: the tongue is the head's bane; in every cloak I expect a hand.

<sup>1–2</sup> ALL | The whole st. fits poorly in context, and the metre and style are very out of place; it is probably a later insert.

<sup>1</sup> Tveir 'ru eins herjar 'Two are of one host' | i.e. "the tongue and head belong to the same body (but the former often leads to the latter's demise)." — herjar is an inflected form of herr 'host, army', but its function is ambiguous; it can either be (1) the gen. sg., as adopted here, or (2) the nom. pl. 'harriers, raiders' (cf. ein-herjar 'Oneharriers') which would translate as "two are the destroyers of one", i.e. "the tongue and head often lead to the demise of the body".

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1 tunga es hǫfuŏs bani 'the tongue is the head's bane' | Formulaic or proverbial. Cf. the Old Swedish "Heathen Law", which describes how a duel should be conducted following an insult to a man's honour (my norm. and trans. following Läffler (1879)): Fallr þann orð havr givit—glópr orða verstr, tunga hovuðbani—liggi i ú-gildum akri 'If he falls who has given the [insulting] word—an insult is the worst of words, the tongue the head-bane—may he lie in an unhallowed field.'

2 handar 'a hand' | i.e. a hand holding a dagger.

```
74 Nộtt verồr fęginn, · sá's nesti trúir, skammar 'ru skips ráar, hverf es haust-gríma; fjolð of viðrir · à fimm dogum, en meir à mánaði.
```

At night he rejoices, who trusts in his provisions; short are a ship's sailyards; shifty is a stormy fall night.

The weather changes much in five days; even more in a month.

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75 Veit-a hinn, · es vétki veit,
margr verðr af aurum api;
maðr es auðigr, · annarr ö-auðigr,
skyli-t þann vítka váar.
```

The one knows not who nothing knows:
many a man turns an ape from wealth.
A man is wealthy, another not wealthy;
one oughtn't to curse him for his woe.

<sup>2</sup> skammar 'ru skips ráar 'short are a ship's sailyards' | TODO: Write about the varying interpretations (Finnur, Cleasby, Skp) of this line.

<sup>4</sup> fimm dogum 'five days' | i.e. "in a week" (which was originally five days long), paralleling "month" in the next line. See note to st. 51 and Index.

<sup>2</sup> af aurum 'from wealth' | emend. from meaningless † afla $\delta$ rom† R

<sup>2</sup> margr verðr af aurum api 'many a man turns an ape from wealth' | Cf. Sun 34/4: margan hefr auðr apat 'wealth has aped many a man', which also lends support to the emendation.

```
dęyr sjalfr hit sama;
en orðs-tírr · dęyr aldri-gi
hvęim's sér góðan getr.
```

Fee dies, kinsmen die, oneself dies the same [way]; but a word-glory never dies, for whomever gets himself a good one.

1 fé ... fréndr 'Fee ... kinsmen' | The import of this merism may be less clear to the modern reader. In the Germanic Iron Age farming society a man's wealth was reckoned by how many heads of cattle (and the Norman loan-word *cattle* is itself the same word as *capital*) he owned (cf. st. 70 above, where "a cow" is used to express "an opportunity"), and his social power by the number of able male relatives ready to side with him in conflict (cf. st. 72 above and TODO: reference?). The meaning is thus: all your power will pass away, and so too must you, but if you leave a good reputation behind it can live on. For Indo-European poetic analogues, see West (2007, pp. 99 ff.).

```
77 Deyr fé, · deyja fréndr,
deyr sjalfr hit sama;
ek veit einn · at aldri-gi deyr:
domr of dauðan hvern.
```

Fee dies, kinsmen die, oneself dies the same [way]. I know one that never dies: the Doom o'er each man dead.

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4 dómr 'Doom' | Here meaning 'judgement, glory'. See Index.

It is likely that the original Guest-Strand ended here. The three following stanzas, especially the third, are poorly placed and seem like later inserts.

78 Fullar grindr · sá'k fyr Fitjungs sonum, nú bera þeir vánar vol; svá es auðr · sem auga-bragð, hann es valtastr vina.

2

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

2 vánar vol 'the staff of hope' | A beggar's staff.

```
79 Ö-snotr maðr · es eignask getr
fé eða fljóðs mun-úð;
metnaðr hónum þróask, · en man-vit aldri-gi;
framm gengr hann drjúgt í dul.
```

The unclever man who comes to own fee or a girl's loving grace: his pride flourishes, but never his manwit; he goes forth far in folly.

```
80  Þat 's þa reynt, es þú at rúnum spyrr, hinum regin-kunnum, þeim's gørðu ginn-regin ok fáði Fimbul-þulr; þa hefr hann batst, ef hann þegir.
```

That is then proven, which thou learnest from the runes, those born of the Reins, those which the yin-Reins made, and the Fimble-Thyle (= Weden) painted.—
Then he has it best, if he shuts up.<sup>28</sup>

\_

<sup>1</sup> rúnum ... regin-kunnum 'runes ... born of the Reins' | This expression also appears on the C4th–6th Noleby stone (in the acc. sg. *rúnó ragina-kundó* 'a rune born of the Reins'), which proves that the Eddic rune-magic is (at least in part) founded in oral tradition going back to the Heathen age. See also Index rune.

<sup>2–3</sup> þeim's ... Fimbul-þulr 'those which ... Fimble-Thyle' | Formulaic. Cf. st. 142 where these two lines occur almost identically, but in reverse order.

<sup>&</sup>lt;sup>28</sup>This stanza, which deals with runic magic and shares expressions with sts. in the Rune-Tally section (beginning with st. 138 below), hardly fits in its current place. The last line with its shift in person is likely to be a later insert.

## Scattered stanzas of practical advice (81-90)

The following stanzas are distinguished by a prevalence of *Speeches-meter* and the common subject matter.

81 At kveldi skal dag lęyfa, · konu es bręnnd es, mę́ki es ręyndr es, · męy es gefin es, ís es yfir kømr, · ol 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, ice when one comes over it, ale when it is drunk.

2 gefin 'given' | In marriage.

2

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82 Í vindi skal við hoggva, · veðri à sé róa, myrkri við man spjalla— · morg eru dags augu à skip skal skriðar orka, · en à skjold til hlífar, méki til hoggs, · en mey til kossa.

In wind shall one cut wood, in weather row at sea, in darkness speak with a maiden—many are the eyes of day. A ship shall one have for speed, and a shield for protection; a sword for striking, and a maiden for kisses.

1 veŏri 'weather' | i.e. 'in good weather'; elsewhere the word veŏr typically means 'storm', but that can hardly be the sense here.

Við eld skal ol drekka, · en à ísi skríða, magran mar kaupa, · en méki saurgan, heima hest feita, · en hund à búi.

One shall drink ale by fire and skate on ice; buy a starved steed and a rusty sword; fatten the horse at home and the hound in its dwelling.

<sup>2</sup> mar ... méki 'steed ... sword' | Formulaic pair, also occurring in Lok 12/1, Vkv 33/3, Akv 7/3.

2

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84
           Męyjar orðum · skyli mann-gi trúa,
               né því's kveðr kona;
           því-at à hverfanda hvéli · vóru þeim hjortu skopuð,
               brigð í brjóst of lagit.
4
```

A maiden's words should no man trust, nor that which a woman speaks. For on a whirling wheel their hearts were shaped; fickleness laid in their breasts.

```
3 því-at | om. FbrS 3 vóru | er FbrS 3 hjortu skopuð 'hearts shaped' | hjarta skapat 'heart shaped'
FbrS 4 brigo | ok brigo FbrS 4 lagit | laginn FbrS
```

```
Brestanda boga, · brinnanda loga,
85
      gínanda ulfi, · galandi króku,
      rýtanda svíni, · rót-lausum viði,
      vaxanda vági, · vellanda katli,
```

In bursting bow, in burning flame, in yawning wolf, in crowing crow, in roaring swine, in rootless tree, in waxing wave, in boiling kettle,

```
86
           fljúganda fleini, · fallandi bóru,
2
           ísi ein-néttum, · ormi hring-legnum,
           brúðar beð-mólum · eða brotnu sverði,
           bjarnar leiki · eða barni konungs,
```

in flying spear, in falling billow, in one-night old ice, in coiled-up serpent, in bride's bed-speech, or in broken sword, in bear's play, or in king's child,

```
87
            sjúkum kalfi, · sjalf-ráða þréli,
            volu vil-méli, · val ný-feldum.
2
```

<sup>3-4</sup> þvít ... lagið | Quoted in slightly divergent form in FbrS (Thott 1768 4°x, fol. 210r) introduced with the words: Kom honum þá í hug kviðlingr sá, er kveðinn hafði verit um lausungar-konur: 'And then he remembered the ditty which had been composed about loose women:

in sick calf, in self-willing thrall, in wallow's pleasing speech, in newly felled corpses,

2 volu vil-méli 'in wallow's pleasing speech' | i.e. in a favourable prophecy (spae).

In **R** the following two sts. come in the opposite order, but it seems probable from its *Speeches-meter* meter and the dative case of the words that 89 should follow 87. On the other hand st. 88, with its *Leeds-meter* meter and self-enclosed form seems a separate composition, and was probably inserted after 87 due to its first line (*akri ár-sónum*), which is also in the dative.

89 bróður-bana sínum · þótt à brautu móti, húsi half-brunnu, · hesti al-skjótum, þà 's jór ö-nýtr, · ef einn fótr brotnar; verðr-it maðr svá tryggr · at þessu trúi ollu!

2

4

2

4

2

4

in one's brother's bane—though on the road ye meet—in half-burned house, in all-fleet horse—the steed is useless if one foot breaks.

No man be so trusting that he trust in all this!

88 Akri ár-sónum · trúi engi maðr, né til snimma syni; veðr réðr akri, · en vit syni; hétt es þeira hvárt.

In an early sown field ought no man to trust, nor too soon in a son.

The weather rules the field and the wits the son: there is risk to them both.

90 Svá 's friðr kvinna · þeira's flátt hyggja, sem aki jó ö-bryddum · á ísi hólum teitum, tvé-vetrum · ok sé tamr illa, eða í byr óðum · beiti stjórn-lausu,

eða skyli haltr henda · hrein í þá-fjalli.

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

## Weden's failed seduction of Billing's daughter (91-102)

The following sts. are united by their meter, *Leeds-meter* (unlike most of the preceding sts., see introduction to them above), style and content. The strand begins with general maxims about love and relations between the sexes, before moving on to the narrative about Billing's daughter.

91 Bert nú méli'k, · því-at béði veit'k, brigðr es karla hugr konum, þá fegrst mélum, · es flást hyggjum; þat télir horska hugi.

Plainly I now speak, for I know them both: fickle is men's thought towards women. Fairest we speak when falsest we think; that entraps sharp minds.

<sup>5</sup> í þá-fjalli 'on a thawing fell' | i.e. in springtime, when the melting ice on the ground is most slippery.

 $<sup>1\</sup> b{\circ}$ ói 'both' | i.e. both sides, both sexes. The (male) poet declares that he will not attack the fair sex unfairly; he is also aware of men's faults.

<sup>3</sup> fegrst mélum ... flást hyggjum 'speak fairest ... think falsest' | Formulaic. Cf. st. 45.

<sup>4</sup> þat télir horska hugi 'that entraps sharp minds' | Love (or sexual infatuation—the poet does not distinguish between them) turns even wise men into liars or otherwise dishonest persons. Cf. Mhkv 20/1–2, which is probably partly based on this stanza: Ást-blindir 'ru seggir svá · sumir, at þykkja mjok fás gá; þannig verðr um man-song mélt: · marga hefr þat hyggna télt. 'Some men are so love-blind, that they seem to heed very little; // for that sake it is said about love-song: many thinking men has it entrapped.'

```
sá's vill fljóðs óst faa,
2
             líki leyfa · hins ljósa mans,
                 sá fệr, es fríar.
   Fairly shall speak, and offer fee,
       he who will win a woman's love;
   praise the body of the bright girl—
       he wins, who woos.
   1 Fagrt skal méla 'Fairly shall speak' | Formulaic. Cf. st. 45.
   4 sá fệr, es fríar 'he wins, who woos' | I.e., "he who courts her will win her hand."
     93
             Ástar firna · skyli engi maðr
                  annan aldri-gi;
2
             opt fåa å horskan, · es å heimskan né fåa,
                 lost-fagrir litir.
   For [matters of] love should no man
       ever blame another;
   oft they seize the sharp when they seize not the foolish,
       the lust-fair hues.
   4 lost-fagrir litir 'lust-fair hues' | i.e. a (woman with a) countenance so beautiful that men cannot help
   but lust after her.
      94
             Ey-vitar firna, · es maor annan skal,
                 bess es of margan gengr guma;
2
             heimska ór horskum · gerir holða sonu
                 sá hinn mátki munr.
4
   In no way shall man blame another
       for that which happens to many a man;
   from sharp to fools are the sons of men made
       by this mighty thing, love.
     95
             Hugr einn þat veit, · es býr hjarta nér,
                  einn es hann sér of sefa;
2
             øng es sótt verri · hveim snotrum manni
                 an sér øngu at una.
4
```

The mind alone knows what dwells close to the heart; it is alone with its thoughts.

No sickness is worse for each clever man than with nothing to be content.

96 Pat þá reynda'k, · es í reyri sat'k,

ok vetta'k míns munar,

hold ok hjarta · vas mér hin horska mér,

þeygi hana at heldr hef'k.

It I found out when I sat in the reed and awaited my love.

My flesh and heart was that sharp maiden—
I have her none the more.

97 Billings mẹy · ek fann bẹðjum à sól-hvíta sofa;
jarls ynði · þötti mér ekki vesa nema við þat lík at lífa.

Billing's maiden I found on the beds, sun-white, asleep. An earl's pleasure seemed me naught to be, save living alongside that body.

1 mey 'maiden' | i.e. unmarried (virgin) daughter.

## [Billings mér:]

2

4

98 "Auk nér aptni · skalt Óðinn koma, ef vilt þér méla man, allt eru ö-skop, · nema ein vitim slikan lost saman."

"And by evening shalt thou, Weden, come, if thou wilt get for thee the girl [me]; everything is misshapen unless we alone should know such a vice together."

```
99 Aptr ek hvarf · ok unna þóttumk
2 vísum vilja frå;
hitt ek hugða, · at hafa mynda'k
4 geð hennar allt ok gaman.

Back I turned—and thought myself in love—
away from my wise will;
this I thought, that I would have
her senses all, and pleasure.
```

2 vísum vilja frá 'away from my wise will' | i.e., "against my better judgment"; the wise choice would have been to walk away.

```
100 Svá kom'k nést, · at hin nýta vas

víg-drótt oll of vakin,

með brinnondum ljósum · ok bornum viði,

svá vas mér víl-stígr of vitaðr.
```

So I came next as the useful war-troop was all awake; with burning lights and with carried sticks; so a sad path was marked out for me.

1 nýta 'useful' | Sarcastic. Billing's daughter had apparently summoned a lynch mob.

```
Auk nér morni, · es vas'k enn of kominn,

þå vas sal-drótt of sofin;
grey eitt þå fann'k · hinnar góðu konu

bundit beðjum å.
```

And by morning when I had come again, then was the hall-troop asleep.

A lone bitch I then found, by the good woman bound upon the beds.

<sup>3</sup> bornum viŏi 'carried sticks' | The mob was armed with clubs.

<sup>4</sup> víl-stígr 'sad path' | Ambiguous, referring either to the beating he would have received at the hands of the mob, or to his walk of shame away from the hall. The latter is perhaps more likely.

<sup>1</sup> Auk nér morni 'And by morning' | Mirroring the beginning of st. 97 above.

<sup>3</sup> grey eitt 'A lone bitch' | The insult is clearly understood; Weden is compared to a horny dog, and mockingly asked to make love to one—"this is all you get, you dog!"

3 góðu 'good' | Possibly not sarcastic, but rather referring to her chastity.

```
102 Mọrg es góŏ mér, · ef gọrva kannar,

hug-brigŏ viŏ hali;
þà þat reynda'k, · es hit ráŏ-spaka

teygŏa'k à flérŏir fljóŏ;
hóŏungar hverrar · leitaŏi mér hit horska man
ok hafŏa'k þess vét-ki vífs.
```

Many a good maiden—if one comes to know her well—is heart-fickle towards men.

I found that out when the counsel-clever lady into sins I lured; every disgrace that sharp girl sought out for me, and I had naught of the woman.

## Weden's theft of the Mead of Poetry (103-110)

The intricate myth of how Weden came to own the Mead of Poetry is told more fully in Skm 5-6. That narrative goes as follows, with minor details left out: After the war between the Eese and Wanes, the two tribes of gods reconcile through spitting into a vat. Not wanting to discard this token of their truce, they instead create a man out of the spit, calling him Quasher; he is so wise that he can answer any question posed to him, and so travels around the world in order to share his wisdom with humans. Quasher eventually comes to the dwelling of two dwarfs, Fealer and Galer. They kill him and drain his blood into three vessels: two vats named Soon and Bothem, and a kettle named Woderearer. Through mixing the blood with honey they make a mead, with the power to turn anyone who drinks from it "a scold or man of learning (skald eða fróða-maðr)". The dwarfs then lie to the Eese about the murder, telling them that Quasher drowned in his own wisdom. Some time later, the dwarfs murder an ettin named Gilling and his wife. Gilling's son, Sutting, learns of this and prepares to drown the dwarfs. In exchange for their lives and as recompense for his father's slaying, the dwarfs offer Sutting the "dear mead" (mjoðinn dýra; cf. here sts. 105 and 140). Sutting accepts the ransom and takes the mead home with him. He makes his daughter Guthlathe guard it. Some time

<sup>1</sup> góð mér 'good maiden' | A formulaic expression; the "goodness" here refers to faithfulness and chastity. Cf. Skm 12, TODO.

later, Weden is out journeying, and finds nine thralls mowing hay. He sharpens their scythes with a special whetstone, and the mowing improves greatly. He then throws it in the air and the thralls shortly kill each other over it. By evening Weden comes to the owner of the thralls, Bigh, Sutting's brother. Bigh laments the death of his workmen, and so Weden, who calls himself Baleworker, offers to do the work of the thralls over the summer, in exchange for one drink of Sutting's mead. Bigh tells him that Sutting alone owns the mead, but that he will accompany Baleworker to Sutting to ask for the drink. The two arrive at Sutting, who as expected refuses to give any part of the mead away. Baleworker then tells Bigh that he will get to it anyway; he takes out the drill Rate, and tells Bigh to drill through the mountain, into the room where the mead is stored. Bigh first attempts to trick him by only drilling halfway, but eventually creates a narrow passage. Baleworker turns himself into a snake and crawls through it; as he does, Bigh tries to strike him the drill, but misses. After coming through, Baleworker sees Guthlathe watching over the mead. He goes on to sleep with her for three nights, after which she promises him three sips of the mead. With each sip he swallows the contents of one of the three vessels, so that all of the mead ends up in his belly. Having taken the mead, he dons his eagle-hame and flies away from the mountain. Sutting sees him, takes his own eagle-hame, and gives chase. The Eese see Weden in flight, and set out several large vat on the ground, into which Weden, still flying, spits out the mead. At this point Sutting has almost caught up with him, and so Weden "sends back" (senda aptr, usually interpreted being sent out from the anus) some of the mead, presumably into his face. This portion becomes the lot of foolish poets (skald-fifla hlutr), while the rest of the mead is given to the Eese and to skilled poets (beim monnum, er yrkja kunnu 'those men who can compose [poetry]').

The core of this many-twisted myth is old. A close parallel is found in RV hymns 4.26–27. In these two hymns the *soma* plant (who in the Vedic mythology is not just the plant and its resulting drink, but also a god, perhaps somewhat like Quasher) is first held within "a hundred iron forts" (4.27.1c: śatám púraḥ áyasīḥ) by the archer Krṣānu, before being stolen by a sweeping falcon. The falcon brings *Soma* to *Manu*, the ancestor of the Aryans and first sacrificer.

The resemblance to the last part of the *Skm* account should be obvious, but, notably, the detail of the falcon is not found in any of the sts. below. This shows that the narrative of *Skm* cannot be exclusively based on the sts. here below, but instead also relies on other, now-lost sources. This is also supported by the present sts. leaving out the narratives about Quasher, the two dwarfs, and Baye, along with some subtler narrative differences.

The order of the present sts. follows that of R, their main witness manuscript. The strand begins with some social advice (103), after which the narrative follows (104–110). It is narrated in the first person by Weden himself. The sts. do not tell the myth in chronological order and leave much up to the listener; they are surely composed for an

audience that already knows the story. The following narrative details are given:

- 104. Weden visits Sutting's home, but does not receive a good reception.
- 105. Guthlate falls in love with Weden, and gives him a drink of the Mead.
- 106. Weden has to bore through the mountains with the drill Rate.
- 107. Weden has "bought [the Mead] well"; possibly a euphemistic reference to sleeping with Guthlathe for it.
- 108. Guthlathe indeed does sleep with Weden, though not expressely in exchange for the Mead.
- 109. The following day (*bins bindra dags*, see note to this word in the edited text below), a group of Rime-Thurses come to Weden's hall, to ask him whether a Baleworker is among the Gods, or if he has been slain by Sutting.
- 110. Switching to the third person (which may indicate that this is his answer to the Rime-Thurses), Weden says that he "thinks" that Weden has sworn an oath, but that his words cannot be trusted. After the "simble" (i.e. drinking feast, banquet; probably referring to the drink of the Mead), Weden betrayed Sutting and made Guthlathe weep.

The underlying narrative seems to generally agree with that of *Skm*, but unlike its more transactional affair, we here find a stronger emphasis on Weden's cruel betrayal of Guthlathe. A notable detail not found in *Skm* is Weden's oath in st. 109. The content of the oath was most likely that Weden would marry Guthlathe, something supported by the language used (see note to st. 108: *bins hindra dags*). The recipient of the oath, which Weden clearly broke, was either Sutting or Guthlathe. That Weden swore it to Sutting, and thus asked him for Guthlathe's hand in marriage, may be suggested by the description of Sutting as *svikvinn* 'betrayed' in st. 109. This view, however, has an internal narrative problem: in st. 103 Weden describes his interaction with Sutting as poor, and in st. 105 Weden is said to have had to bore through the mountains, but this may just have been to reach Sutting, rather than Guthlathe as in *Skm*. The recipient of the oath being Guthlathe would agree better with the *Skm* narrative, and Sutting's betrayer would instead be her.

```
sviðr skal of sik vesa;
2
            minnigr ok mólugr, · ef vill marg-fróðr vesa;
                opt skal góðs geta;
            fimbul-fambi heitir, · sá's fátt kann segja;
                bat es o-snotrs aðal.
   At home shall man be glad and giving with the guest,
       wise about himself.
   Of good memory and speech, if he wishes to be many-learned;
       oft shall he speak of good.
   A fimble-fool is he called who little can say;
       that is the unclever man's nature.
    104
            Hinn aldna jotun sótta'k, · nú em'k aptr of kominn;
                fátt gat'k þegjandi þar;
2
            morgum orðum · mélta'k í minn frama
                í Suttungs solum.
4
   The old ettin [= Sutting] I sought, now am I come back;
       I got little hearing there.
   Many words I spoke to my furtherance,
       in the halls of Sutting.
    105
            Gunn-loð mér of gaf · gullnum stóli à
                drykk hins dýra mjaðar;
2
            ill ið-gjold · lét'k hana eptir hafa
                síns hins heila hugar,
4
                síns hins svára sefa.
   Guthlathe gave me on the golden throne
       a drink of the dear mead;
   evil recompense I let her have afterwards,
       for her whole heart,
       for her severe affection.
            Rata munn · létumk rúms of fàa
    106
```

ok of grjót gnaga;

2

4

```
yfir ok undir · stóðumk jotna vegir,

svá hétta'k hofði til.

Rate's mouth I made to bring me room,
and gnaw away at the rocks.

Over and under me stood the roads of the ettins [MOUNTAINS];
so I risked my head.

107 Vel keypts hlutar · hef'k vel notit;
fás es fróðum vant;
því-at Óð-rórir · es nú upp kominn
å alda vés jaðar.

The well bought thing [Mead of Poetry] have I used well—
little do the learned lack,
```

over the rim of the wigh of men [= Middenyard].

1–4 Vęl ... jaðar | Taken on its own this st. would be somewhat difficult, but in context the import is clear: Weden says that He has made good use of the Mead of Poetry by bringing it to earth, making poetry (and surely likewise other intellectual disciplines) available to men.

```
Ifi 's mér å, · at véra'k enn kominn

jotna gorðum ór,

ef Gunn-laðar né nyta'k, · hinnar góðu konu,

es logðumk arm yfir.
```

There is doubt in me, if I would yet be come out of the yards of the Ettins, if Guthlathe I had not used, that good woman whom I laid my arm over.

for Woderearer is now come up

```
109 Hins hindra dags · gingu hrím-þursar
Háva ráðs at fregna, · Háva hǫllu í,
at Bǫl-verki spurðu, · ef véri með bǫndum kominn
eða hẹfði hǫnum Suttungr of sóit.
```

<sup>3</sup> Óð-rǿrir 'Woderearer' | One of the vessels in with the Mead of Poetry was held (see introduction to the present section above), here standing in for all the Mead.

<sup>4</sup> jaŏar 'rim' | metr. emend.; jarŏar R has a long root-syllable, and does not fit grammatically.

The following day went the Rime-Thurses to ask for the High One's counsel, in the High One's hall.

About Baleworker (= Weden) they asked, if he were come among the bonds (gods), or if Sutting had slain him.

1 Hins hindra dags 'The following day' | This is the only occurrence of the comparative *hindra* 'following, next' in the Norse (i.e. 'belonging to Norway and its colonies') literature. The superlative *hindstr* 'last, final' does occur more often (e.g. *indsta sinni* 'the last time', with loss of the *b*-; see CV: *hindri*), and the possible derivative *hindar-dags* 'day after tomorrow, two days after' is found twice, both times in the *Gula*, chh. 37 and 266. If we, however, search in the broader Scandinavian sphere, we find in the Swedish provicial laws an exact equivalent of the present phrase, namely OSwe. *hindra-dagher*, a law-word referring specifically to the 'day after the wedding', used both on its own and in the expression *hindra-dags gigf* 'morning gift'. If this is indeed the sense in the present stanza, two interpretations are possible: it either (i) refers sarcastically to Weden's sleeping with Guthlathe (as would be done on the wedding night), or (ii) means that Weden actually married, or promised to marry, Guthlathe. The latter interpretation may find support in st. 109, see notes there.

110 Baug-eið Óðinn · hygg at unnit hafi,
hvat skal hans tryggðum trúa?
Suttung svikvinn · hann lét sumbli frå
ok grøtta Gunn-loðu.

2

A bigh-oath I ween that Weden has sworn how shall one trust his truces? Away from the simble he left Sutting betrayed, and Guthlathe, made to weep.

1–4 Baug-ei $\delta$  ... Gunn-lo $\delta$ u 'A bigh-oath ... brought to tears<sup>TM</sup> | The exact narrative referred to in the stanza is hard to pin down, but I find the following most likely: Weden swore an oath on a bigh, its contents being that he would marry Guthlathe. Sutting then hosted a simble (banquet, drinking feast) for the new couple (cf. hins hindra dags in st. 108), and Weden slept with her, but after. svikvinn 'betrayed' and gr $\delta$ tta 'brought to tears' are (respectively masc. and fem.) acc. sg. past participles of the transitive verbs svikva 'to betray' and  $gr\delta$ ta 'to make weep, bring to tears'. I read  $l\acute{e}t$  as meaning 'left, abandoned, forsook'.

# The Speeches of Loddfathomer (Loddfafnis mól, 111-137)

A series of advice stanzas addressed to Loddfathomer, an otherwise unknown figure who is clearly mythological. The name is a compound: the first element, *lodd*-, is related to ON *loddari* 'juggler, tramp', OE *loddere* 'pauper, beggar'; the second, *Fáfnir* (Fathomer),

is the name of a famous Wyrm and literally means 'embracer'. This name gives a picture of an archetypal greedy fool; he is taught by Weden, his opposite.

The section division is found in  $\mathbf{R}$ . Stanza 111 has a large initial M, albeit smaller than those which introduce new chapters and poems, and the beginning of the following section, the *Rune-Tally*, is also clearly marked by an initial.

```
Urðar brunni at
2
            sá'k ok þagða'k, · sá'k ok hugða'k,
                 hlýdda'k a manna mál;
4
            of rúnar heyrða'k dóma, · né of róðum þogðu
                 Háva hollu at,
                 Háva hollu í
                 hęyroa'k sęgja svá:
8
   It is time to thill, upon the thyle's chair.
       At the Well of Weird
   I saw and shut up; I saw and I thought;
       I heeded the matters of men.
   Of runes I heard them speak, nor were they silent of counsels
       at the High One's hall,
       in the High One's hall;
       I heard them say so:
    112
            Róðumk þér Loddfáfnir, · at róð nemir,
2
                 njóta munt ef nemr,
                 þér munu góð ef getr:
            nótt þú rís-at, · nema à njósn séir,
4
                 eða leitir þér innan út staðar.
   I counsel thee, O Loddfathomer, that thou learn the counsels;
       thou wilt have use if thou learn,
       they will be good for thee if thou get:
   At night do not rise, unless thou be scouting,
       or thou look for thy place outside.
```

Mál's at bylja · bular stóli à;

```
5 leitir þér innan út staðar 'or thou look for thy place outside' | Lit. word-for-word "or thou look for thee from within out a place", which becomes nonsensical. leita sér staðar 'look for one's place' is a euphemism, i.e. "to relieve oneself", which was done outside.
```

```
113 Róðumk þér Loddfáfnir, · at róð nemir,

njóta munt ef nemr,

þér munu góð ef getr:

fjǫl-kunnigri konu · skal-at-tu í faðmi sofa,

svá't hon lyki þik liðum.

I counsel thee, O Loddfathomer, that thou learn the counsels;

thou wilt have use if thou learn,

they will be good for thee if thou get:

By a many-cunning woman's bosom shalt thou never sleep,

lest she lock thee in [her?] limbs.
```

```
114 Họn svá gørir · at gàir ẹigi
þings né þjóðans máls;
mat þú vill-at · né manns-kis gaman
ferr þú sorga-fullr at sofa.
```

2

She makes it so that thou heed not Thing's or ruler's speech; thou hast no wish for food nor any man's pleasure; thou goest sorrowful to sleep.

I counsel thee, O Loddfathomer, that thou learn the counsels; thou wilt have use if thou learn, they will be good for thee if thou get:

Another man's woman do never tug into becoming thy ear-whisperer [LOVER].

<sup>1</sup> gáir 'heed' | The nasal vowel here is based on Elfdalian gå.

5 eyra-rúnu 'ear-whisperer [LOVER]' | This word is also used in *Vsp* 38, in which male seducers of married women are among those being forced to wade through "heavy streams" in the afterlife.

```
116 Róðumk þér Loddfáfnir, · en róð nemir,

njóta munt ef nemr,
þér munu góð ef getr:

fjalli eða firði, · ef þik fara tíðir,
fásk-tu at virði vel.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
thou wilt have use if thou learn,
they will be good for thee if thou get:
on fell or firth—if thou desire to journey—
furnish thyself well with food.
```

4 fjalli eða firði 'on fell or firth' | i.e. 'hiking through mountains or travelling at sea'; a very Norwegian expression. This word pair is a formulaic merism; this is its only poetic attestation, but it is found a few times in the Old Norwegian laws.

```
117 Rộðumk þér Loddfáfnir, · en rộð nemir,
    njóta munt ef nemr,
    þér munu góð ef getr:
    illan mann · lát aldri-gi
        ŏ-hǫpp at þér vita,
    því-at af illum manni · fệr aldri-gi
        gjǫld hins góða hugar.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
    thou wilt have use if thou learn,
    they will be good for thee if thou get:

An evil man do never let
    know of thy misfortunes;
for from an evil man gettest thou never
    rewards for thy good will.
```

## 118 Ofar-la bíta · sá'k einum hal

<sup>5</sup> o-hopp at þér vita | An unambiguous instance of v alliterating with a vowel.

```
orð illrar konu,
2
             flá-róð tunga · varð hónum at fjor-lagi
                 ok þeygi of sanna sok.
   Sorely biting I saw at a lonely man
       the words of an evil woman;
   a false-counseling tongue brought his life to its end,
       and in no way over a truthful charge.
   1 Ofar-la 'Sorely' | Contraction of ofar-liga 'CV: high up, in the upper part', presumably meaning that
   the words were particularly grievous or insulting, i.e., they "got to him". Whether he was murdered or
   committed suicide is not clear.
   3 flá-róð tunga 'a false-counseling tongue' | Cf. Lok 31/1: fló 's bér tunga 'false is thy tongue'.
    119
             Róðumk þér Loddfáfnir, · en róð nemir,
                  njóta munt ef nemr,
2
                  þér munu góð ef getr:
             veitst, ef vin átt, · þann's vel trúir,
                  far þú at finna opt;
             því-at hrísi vex · ok hóu grasi
                  vegr, es vét-ki trøðr.
   I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
       thou wilt have use if thou learn,
        they will be good for thee if thou get:
   Thou knowest, if thou have a friend whom thou well trust:
       journey to find him oft;
   for with brushwood and tall grass grows
       the way which no one treads.
   6 hrísi vex · ok hóu grasi 'with brushwood and with tall grass grows' | Identical to Grm 17/1.
    120
             Róðumk þér Loddfáfnir, · en róð nemir,
                  njóta munt ef nemr,
2
                  þér munu góð ef getr:
             góðan mann · teyg þér at gaman-rúnum
                  ok nem líknar-galdr meðan lifir.
   I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
        thou wilt have use if thou learn,
```

```
they will be good for thee if thou get:
A good man do tug toward thee with pleasure-runes,
and learn liking-galders while thou livest.
```

```
4 gaman-rúnum 'pleasure-runes' | Here "rune" appears to carry its root meaning of 'whisper, counsel, speech', thus 'pleasing speech'. Cf. st. 129 where this word reoccurs.
```

```
121
            Róðumk þér Loddfáfnir, · en róð nemir,
                njóta munt ef nemr,
2
                þér munu góð ef getr:
            vin þínum · ves aldri-gi
                fyrri at flaum-slitum.
            sorg etr hjarta, · ef þú segja né náir
6
                ein-hverjum allan hug.
   I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
       thou wilt have use if thou learn,
       they will be good for thee if thou get:
   With thy friend be thou never the first
       to tear the relation apart.
   Sorrow will eat thy heart if thou canst not tell
       anyone thy whole mind.
```

6–7 sęgja ... ęin-hvęrjum allan hug 'tell anyone thy whole mind' | Cf. st. 123 which uses almost the same expression.

```
Rộðumk þér Loddfáfnir, · en rộð nemir,

njóta munt ef nemr,

þér munu góð ef getr:

orðum skipta · skalt aldri-gi

við ö-svinna apa,
```

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels; thou wilt have use if thou learn, they will be good for thee if thou get:

Words shalt thou never exchange with unwise apes,

<sup>5</sup> líknar-galdr 'liking-galders' | i.e. ways of speaking which will make one liked or popular. For *líkn* 'liking' see sts. 8 (with note) and 123.

```
5 ò-svinna apa 'unwise apes' | Formulaic; cf. Grm 33, Fáfn 11.
    123
             því-at af illum manni · munt aldri-gi
                  góðs laun of geta,
2
             en góðr maðr · mun þik gørva mega
                  líkn-fastan at lofi.
   for from an evil man wilt thou never
       get a reward for thy goodness,
   but a good man will know to make thee
       steadfast in liking by [his] praise.
   1-2 því-at ... geta 'For ... praise' | Cf. st. 117/6-7.
   4 líkn-fastan 'steadfast in liking' | The first element líkn 'liking' is somewhat difficult; see sts. 8 (with
   note) and 120. For the present cpd La Farge and Tucker (1992) give a tentative 'assured of favour', while
   CV gives 'fast in goodwill, beloved'.
    124
             Sifjum 's þá blandit · hverr es segja réðr
                  einum allan hug;
2
             alt es betra · an sé brigoum at vesa:
             es-a sá vinr oðrum · es vilt eitt segir.
4
   Kinship is blended for whomever resolves to tell
       one man his whole mind.
   Everything is better than to be with the fickle;
   he is no friend to another who tells only what is pleasant.
   1-2 sęgja ... einum allan hug 'tell one man his whole mind' | Cf. st. 121 which uses almost the same
   expression.
    125
             Róðumk þér Loddfáfnir, · en róð nemir,
                  njóta munt ef nemr,
2
                  þér munu góð ef getr:
             þrimr orðum senna · skal-at-tu þér við verra mann;
                  opt hinn betri bilar,
                  þå's hinn verri vegr.
6
```

4-5 orðum ... apa 'Words ... apes' | Cf. st. 125 which gives similar advice.

```
I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels; thou wilt have use if thou learn, they will be good for thee if thou get:

With three words shalt thou not flyte with a worse man; oft the better man breaks when the worse man strikes.<sup>29</sup>
```

4

```
126
            Róðumk þér Loddfáfnir, · en róð nemir,
                 njóta munt ef nemr,
2
                 þér munu góð ef getr:
            skó-smiðr þú vesir · né skepti-smiðr,
                 nema sjolfum þér séir.
            Skór 's skapaðr illa · eða skapt sé rangt,
                 þà 's þér bols beðit.
   I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
       thou wilt have use if thou learn,
       they will be good for thee if thou get:
   Be not a shoe-maker nor shaft-maker,
       unless thou be one for thyself.
   The shoe is shaped badly or the shaft be crooked—
       then for thee a bale is bid.<sup>30</sup>
```

```
127 Róðumk þér Loddfáfnir, · en róð nemir,
njóta munt ef nemr,
þér munu góð ef getr:
hvar's bol kant, · kveð þér bolvi at
ok gef-at þínum fjóndum frið.
```

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels; thou wilt have use if thou learn, they will be good for thee if thou get:

<sup>4</sup> þrimr orðum 'With three words' | i.e. 'not even with three words'. If one understands *orð* to mean 'speech', it may be interpreted as that if one says something (the first speech) to which another man responds insultingly (the second speech), one should not respond a third time and turn it into a fight.

<sup>&</sup>lt;sup>29</sup>Cf. st. 121.

<sup>&</sup>lt;sup>30</sup>i.e. the customer will place a curse on you if he dislikes the wares.

Wherever thou knowest a bale, call it a bale against thee, and give not thy foes peace.<sup>31</sup>

```
128 Róðumk þér Loddfáfnir, · en róð nemir,

njóta munt ef nemr,

þér munu góð ef getr:

illu feginn · ves aldri-gi,

en lát þér at góðu getit.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;

thou wilt have use if thou learn,

they will be good for thee if thou get:

Rejoicing in evil be thou never,

but let thyself be pleased by good.
```

5 en lát þér at góðu getit 'but [rather] let thyself be pleased by good' | This construction is equivalent to CV: *geta*, A. IV. with acc.

```
Róðumk þér Loddfáfnir, · en róð nemir,

njóta munt ef nemr,

þér munu góð ef getr:

upp líta · skal-at-tu í orrostu;

—gjalti glíkir · verða gumna synir—

síðr þitt of heilli halir.
```

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;

thou wilt have use if thou learn,

they will be good for thee if thou get:

Look upward shalt thou not in battle

—alike to a madman become the sons of men—

lest warriors bewitch thee.<sup>32</sup>

 $<sup>^{31}</sup>$ i.e. "if somebody puts a curse on you, do not ignore it, but respond decisively". This st. has often been interpreted as a command to call out evil, even when committed towards somebody else, and while there is nothing in it that speaks clearly against that interpretation, it does not agree with the general spirit of the  $H\acute{a}v$ , which is one of caution and shrewdness.

<sup>6</sup> halir 'warriors' | Some sort of "supernatural sky warriors", to quote Pettit (1986)—perhaps even the Oneharriers.

```
<sup>32</sup>An obscure superstition; the interpretation hinges on the word gjalti 'madman' dat. sg., which must be compared with closely related phrase verŏa at gjalti 'to be turned into a "gelt".
```

(1) CV explains it as an old dative of *ggltr* 'boar, hog'. This neccessitates an irregular breaking of  $ja < \varrho$ , since *ggltr* (< Proto-Norse \**galtur*) is an u-stem and should have dat. sg. *gglti* (< \**galtiu*, cf. **kunimudiu**, dat. sg. of \**Kunimundur*, on the Tjurkö 1 bracteate).

(2) The generally accepted explanation in modern scholarship seems to be a borrowing from Old Irish *geilt* 'insane, mad' (so La Farge and Tucker (1992) and others). The closest parallel to the present stanza is the C12th or C13th tale of Suibhne mac Colmáin, who was cursed by saint Rónán Finn to become mad; the curse took effect when he looked into the sky during a battle, after which he was known as Suibhne geilt. Earlier attestations of the same story are found as early as the 840s (see Males 2024:100).

```
130
            Róðumk þér Loddfáfnir, · en róð nemir,
                njóta munt ef nemr,
2
                þér munu góð ef getr:
            Ef vilt þér góða konu · kveðja at gaman-rúnum
                ok fåa fognuð af,
            fogru skalt heita · ok láta fast vesa;
                leiðisk mann-gi gótt ef getr.
   I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
       thou wilt have use if thou learn,
       they will be good for thee if thou get:
   If thou wilt for thyself greet a good woman to pleasure-runes,
       and get good cheer from her;
   fair things shalt thou promise, and let it be fast;
       no man loathes a good thing if he gets it.
```

```
131 Róðumk þér Loddfáfnir, · en róð nemir,

njóta munt ef nemr,

þér munu góð ef getr:

varan bið'k þik vesa · ok eigi of varan,

ves við ol varastr, · ok við annars konu

ok við þat hit þriðja, · at þjófar né leiki.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;

thou wilt have use if thou learn,

they will be good for thee if thou get:

Wary I ask thee to be, and not over-wary;
```

<sup>4</sup> gaman-rúnum 'pleasure-runes' | While easily interpreted as 'sexual intercourse', the word is used in st. 120 with a decidedly non-sexual meaning. Its base meaning is probably 'good conversation'.

be thou wariest with ale, and with another man's woman, and with the third, that thieves do not outplay [thee].

```
Rộðumk þér Loddfáfnir, · en rộð nemir,

njóta munt ef nemr,

þér munu góð ef getr:

at háði né hlátri · haf aldri-gi
gest né ganganda.
```

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels; thou wilt have use if thou learn, they will be good for thee if thou get:

In scorn or laughter do never have a guest or wanderer.

Opt vitu ö-gorla, · þeir's sitja inni fyrir, hvers þeir 'ru kyns es koma; es-at maðr svá góðr · at galli né fylgi, né svá illr at einu-gi dugi.

2

4

Oft they know unclearly, who sit further within, of what kind are those who come; there is no man so good that no flaw follows, nor so bad that he for nothing avails.

```
Rộốumk þér Loddfáfnir, · en rộố nemir,
njóta munt ef nemr,
þér munu góð ef getr:

at hộrum þul · hlé aldri-gi,
opt 's gótt þat's gamlir kveða,

opt ór skorpum belg · skilin orð koma
þeim's hangir með hóum
ok skollir með skróum,
ok váfir með víl-mogum.
```

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels; thou wilt have use if thou learn,

4

2

```
they will be good for thee if thou get:
At a hoary thyle do never laugh;
oft is good that which old men sing.
Oft from scorched leather come discerning words;
from him who hangs with hides,
and dangles with dry skins,
and sways among lads of toil [THRALLS].<sup>33</sup>
```

```
135 Róðumk þér Loddfáfnir, · en róð nemir,
njóta munt ef nemr,
þér munu góð ef getr:
gest þú né geyj-a · né à grind hrékir;
get þú vó-luðum vel.
```

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels; thou wilt have use if thou learn, they will be good for thee if thou get:

At a guest bark not, nor spit at the gate; furnish the destitute well.

```
Rammt es þat tré, · es ríða skal 

ollum at upp-loki; 

baug þú gef · eða þat biðja mun 

þér lés hvers á liðu.
```

Strong is that wood which shall swing to open up for all.<sup>34</sup>
Do give a bigh, or it will bid every kind of guile onto thy limbs.

```
137 Róðumk þér Loddfáfnir, · en róð nemir, njóta munt ef nemr,
```

<sup>&</sup>lt;sup>33</sup>TODO: Some note. *vil-mogum* meaning 'veal-stomachs'? Cf. Crawford's video and Finnur on this.

 $<sup>4\,</sup>$  né à grind hrékir 'nor spit at the gate' | The guest is presumably standing behind gate waiting for the farmer to open it and let him in.

 $<sup>^{34}</sup>$ i.e. the beam of the gate in front of the farm.

```
þér munu góð ef getr:

hvar's ǫl drekkir · kjós þér jarðar megin,
því-at jǫrð tekr við ǫlðri, · en eldr við sóttum,
eik við abbindi, · ax við fjǫl-kyngi,
hǫll við hýrógi; · heiptum skal Mána kveðja,
beiti við bit-sóttum, · en við bǫlvi rúnar;
fold skal við flóði taka.
```

I counsel thee, O Loddfathomer, that thou learn the counsels; thou wilt have use if thou learn, they will be good for thee if thou get:

Wherever thou drinkest ale choose thee Earth's might, for earth takes against drunkenness, and fire against sicknesses; oak against dysentery; the ear [of corn] against sorcery; bearded rye against hernia—in feuds shall one hail Moon—heather against bite-sicknesses, and runes against a bale; 35 earth shall one have against flood.

2

# The Rune-Tally (138-146)

This group of stanzas is introduced by a large initial in **R**, marking the beginning of a new section. In younger paper manuscripts they have the header *Rúna-tals þáttr* 'Strand of the Rune-Tally', and generally give an archaic, mystic impression; at times one gets a feeling that they were drawn from the lips of an Odinic priest.

Apart from these stanzas there are a few other manuscript attestations of similar Runic magic. Closest at hand is st. 80 above, which would fit seamlessly into the present section. Outside of *Háv* there is *Sigrdr* 5–17, also preserved in R.

138 Veit'k at ek hekk · vindga-meiði à nétr allar níu,

<sup>7</sup> heiptum skal Mána kveőja 'in feuds shall one hail Moon' | Cf. *Vsp* 5 which mentions the "Moon's might"; for which He is presumably here invoked. For *kveőja* 'hail, invoke' cf. *Lok* P3.

<sup>&</sup>lt;sup>35</sup>cf. sts. 126, 152.

```
geiri undaðr · ok gefinn Óðni,
sjalfr sjolfum mér,
å þeim meiði, · es mann-gi veit,
hvers af rótum rinnr.
```

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

1 vindga-mẹiði 'the windy beam' | Generally understood to be a variant of *vinga-mẹiðr* 'gallows tree' found in three Scaldic stanzas (SkP signa: Egill Lv 14, Eyv *Hál* 5, Anon (FoGT) 17).

```
Við hleifi mik søldu-t · né við horni-gi;
nýsta ek niðr, · nam'k upp rúnar,

pandi nam, · fell'k aptr þaðan.
```

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

1 hleifi ... horni-gi 'loaf ... horn' | i.e. "I got neither bread to eat nor ale to drink."

```
Fimbul-ljóð níu · nam'k af hinum frégja syni
Bolþorns, Bestlu foður,
ok ek drykk of gat · hins dýra mjaðar
ausinn Óð-røri.
```

Nine fimble-leeds I learned from the famed son of Balethorn, Bestle's father—and a drink I got of the dear mead poured from Woderearer.

<sup>1</sup> Fimbul-ljóð níu 'Nine fimble-leeds' | Nine very great chants or spells (galders), compare the eighteen leeds below (st. 147 onward). It is unclear what this has to do with Weden's Hanging; this stanza may be an insert.

1–2 hinum frégja syni Bolborns, Bestlu foður 'the famed son of Balethorn, Bestle's father' | According to Gylf 6: [Borr] fekk þeirar konu, er Bestla hét, dóttir Bolborns jötuns, ok fengu þau þrjá sonu; hét einn Óðinn, annarr Vili, þriði Vé [...] '[Byre] got the wife called Bestle, the daughter of the ettin Balethorn, and they had three sons: one was called Weden, the other Will, the third Wigh.' Balethorn's son is then Weden's uncle, an instance of the old Indo-European custom of sending sons away to be fostered by the mother's male relations. Cf. TODO: some reference.

```
på nam'k frévask · ok fróðr vesa
ok vaxa ok vel hafask;
orð mér af orði · orðs leitaði
verk mér af verki · verks leitaði.
```

Then I took to flourish and be wise, and grow and have it well. My word from a word a word sought out; my work from a work a work sought out.

1 nam'k frévask 'I began to flourish' | A notorious mistranslation popularized by David F. Greenberg (1988) has rendered these words as "I took semen". They would supposedly reference Weden stealing the ejaculate from hanged men in order to replenish his own powers—something not otherwise attested. This preposterous notion makes no sense in the context of the text and has no philological grounding. While Old Norse  $fr\acute{e}$  does mean "seed", it only refers to the seeds of plants, not the seed animals or men. Regardless,  $fr\acute{e}vask$  is without doubt a reflexive verb literally meaning something like 'cultivate oneself'.

3–4 orð ... leitaði. 'My word ...sought out.' | Every good speech led to another; every good deed likewise.

```
142 Rúnar munt finna · ok ráðna stafi,

mjok stóra stafi,
mjok stinna stafi,
es fáði Fimbul-þulr
ok gørðu ginn-regin
ok reist Hroptr ragna.

Runes wilt thou find, and interpreted staves:
```

very large staves,
very stiff staves,
which Fimble-Thyle (= Weden) painted,
and the yin-Reins made,

and Roft  $\langle$ = Weden $\rangle$  of the Reins carved.

6 ragna 'of the Reins' | 'rogna' R

s ragina of the rems | /g

4

2

4

1 Rúnar munt finna  $\cdot$  ok ráðna stafi 'Runes wilt thou find, and interpreted staves" | A strong resemblance is found in the long-line on the medieval runestone N 13: rúnar ek ríst  $\cdot$  ok ráðna stafi 'runes I carve, and interpreted staves.'

```
143 Óðinn með ǫsum, · en fyr ǫlfum Dáinn,
Dvalinn dvergum fyrir,
Ásviðr jǫtnum fyrir,
ek reist sjalfr sumar.
```

Weden among the Eese and Dowen for the Elves; Dwollen for the Dwarfs; Oswith for the Ettins; I myself carved some.

 $4\,$  ek 'I' | The identity of the speaker is unclear; one would expect it to be Weden, but He is already named in line 1.

```
Vęitst, hvé rísta skal? · Vęitst, hvé ráða skal?

Veitst, hvé fáa skal? · Veitst, hvé freista skal?

Veitst, hvé biðja skal? · Veitst, hvé blóta skal?

Veitst, hvé senda skal? · Veitst, 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 bloot? Knowest thou how one shall bloot? Knowest thou one shall send? Knowest thou how one shall soo?<sup>36,37</sup>

```
Bętra 's o-beŏit · an sé of·blótit,

ęy sér til gildis gjǫf;

bętra 's o-sęnt · an sé of·sóit;
```

<sup>&</sup>lt;sup>36</sup>The first four verbs seem to refer to runes: carving, interpreting, colouring (with blood?), and divining from them

The latter four refer to sacrifice: supplication, worship, sending (the sacrifice or the prayer to the gods), and wasting the victim. The following stanza repeats these verbs in what looks like a sacrificial context. See further relevant Index entries.

 $<sup>^{37}</sup>$ The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

It is better unbid than over-blooted; a gift always sees to a reward. It is better unsent than over-sooed; [...].<sup>38</sup>

4 [...] | For metrical reasons it is very likely that a line has been lost here.

146 Svá Pundr of reist · fyr þjóða rok, þar's upp of reis, · es aptr of kom.

So Thound  $\langle = \text{Weden} \rangle$  did carve for the rakes of nations, where up he rose as back he came.<sup>39</sup>

<sup>39</sup>TODO: A very cryptic st.

2

# The Leed-Tally (147–165)

This section of *Háv*, the so-called the Leed-Tally (*Ljóðatal*), is not separated from the preceding section (which is marked out with a large initial), but is usually taken as separate since it is a self-contained list not much concerned with runes. The speaker, Weden, addressing Loddfathomer, lists eighteen galders or spells he knows. The spells themselves are not given; only their purpose. They are aristocratic and Odinic in character and deal with such things as battle (3, 4, 5, 8, 11, 13), healing (galder 2, 12), countering sorcery (6, 10), controlling the elements (7, 9), and seduction (16, 17). The eighteenth and last spell is a mystery; not even its purpose is told, and it is known only by Weden and his closest women.

There is a clear relation to other known Germanic galders. The fourth bears a strong likeness to *Grg* 10, and its effect (removing fetters) is shared with the High German *Mers I*, an actual galder of that type. The mysterious eighteenth spell finds an interesting parallel in the unknowable eighteenth question posed by Weden in *Vafp* 54.

 $<sup>^{38}</sup>$ An identical progression of four verbs suggests a close relation with the previous st. — 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. A ritual cycle of gifts and rewards between men 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' and Latin  $d\bar{o}$  ut  $d\bar{e}$ s 'I give that thou might give'.

2

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147 Ljóð þau kann'k, · es kann-at þjóðans kona

ok manns-kis mogr.

Hjolp heitir eitt, · þat þér hjalpa mun

við sorgum ok sokum, · ok sútum gorv-ollum.

Those leeds I know, which no king's wife knows, and no man's lad.

Help is one called, it will help thee

against sorrows and sakes, and all kinds of griefs.

148 Þat kann'k annat, · es þurfu ýta synir, þeir's vilja léknar lifa.

This I know second, which the sons of men need, who wish to live as leechers.

149 Pat kann'k þriðja, · ef mér verðr þorf mikil hapts við mína heipt-mogu, eggjar deyfi'k · minna and-skota, bíta-t þeim vópn né velir.

This I know third, if I come in great need of hindrance against my feud-lads [FOES]; I dull the edges of my opponents; for them bite no weapons nor staffs.

```
150 Þat kann'k fjórða, · ef mér fyrðar bera
bond at bóg-limum,
svá ek gel, · at ganga má'k,
sprettr mér af fótum fjoturr,
en af hondum hapt.
```

<sup>4</sup> sokum 'sakes' | Legal charges, the first element of English sakeless.

<sup>1</sup> þurfu ýta synir 'the sons of men need' | Cf. the similar wording in 166/2.

<sup>4</sup> velir 'staffs' | Plural of *volr*, here referring to the magic staff or sceptre used by witches and warlocks; the word *volva* 'wallow' (seeress, prophetess) is probably derived from this word. The reading *vélir* 'wiles, tricks, deceits' must be excluded for metrical reasons, since a c-verse in *Leeds-meter* cannot end in a trochée.

This I know fourth, if men bear bonds onto my shoulder-limbs: so I gale that I may walk; springs from my feet the fetter, and from my hands the bond. 40

2

151 Pat kann'k fimta, · ef sé'k af fári skotinn flein í folki vaða, flýgr-a svá stint, · at stoðvi'g-a'k, ef hann sjónum of sé'k.

This I know fifth, if I see a dangerously shot arrow in the troop wading: it flies not so stiff that I may not stop it, if I see it with my sights.

pat kann'k sétta, · ef mik sérir þegn
å rótum rás viðar,
þann hal, · es mik heipta kveðr,
þann eta mein heldr an mik.

This I know sixth, if a thane wounds me on the roots of a raw/sappy tree: that man who sings hatred against me, *him* the harms eat instead of me.

 $<sup>^{40}</sup>$ Cf. *Grg* 10, which is very similar to the present stanza, and *Mers I* (edited below under Galders), a galder that seems to have actually been used for the purpose of removing fetters.

<sup>1–2</sup> ef mik sérir þegn á rótum rás viðar 'if a thane wounds me on the roots of a raw/sappy tree' | I.e., "if a man carves a runic curse against me". The sappy wood was apparently of importance for the curse; cf. the curious account of *GrettS* 79, where a hag curses Gretter in the following way: after finding a small tree and planing a small smooth surface onto a scorched side of it, she carves runes in its roots and reddens them with her own blood. She then chants galders while walking counter-clockwise around it. Lastly she pushes it out to sea, praying for it to drift to Gretter's homestead and curse him. Cf. also *Skm* 32 where Shirner goes to a *brár viðr* 'raw/sappy tree' to get a certain curse-object.

<sup>2</sup> rás 'raw/sappy' | The normal form of this word is *brár* (cf. *Skm* 32), but the required alliteration with *rótum* makes it impossible here.

sal of sess-mǫgum,
brinnr-at svá bręitt, · at hǫ́num bjargi'g-a'k;
bann kann'k galdr at gala.

This I know seventh, if I see a high hall blazing over seat-lads [WARRIORS]: it burns not so broadly that I cannot save it—that galder I can gale.

154 Pat kann'k átta, · es ǫllum es
nyt-sam-ligt at nema,
hvar's hatr vex · með hildings sonum,
þat má'k bóta brátt.

This I know eighth, which for all men is useful to learn: wherever hatred grows among a prince's sons, it I may shortly mend.

155 Pat kann'k níunda, · ef mik nauŏr of stendr
at bjarga fari mínu à floti,
vind ek kyrri · vági à
ok svéfi'k allan sé.

This I know ninth, if I come in need of saving my ride on a floater [SHIP]: the wind I calm upon the wave, and put all the sea asleep.

pat kann'k tíunda, · ef sé'k tún-riður leika lopti å,
ek svá vinn'k, · at þér villar fara sinna heim-hama sinna heim-huga.

This I know tenth, if I see town-rideresses playing aloft:

<sup>3</sup> hatr 'hatred' | i.e. with regard to the father's inheritance.

I work it so that they go astray of their home-hames, of their home-minds.

3 þér villar fara 'they (fem.) go astray' | emend.; þeir villir fara 'they (masc.) go astray' R

1 tún-riður 'town-rideresses' | The *riður* 'rideresses' were witches who would leave their original human shapes or skins (*hamir*) in order to fly around in the air tormenting and poisoning villagers. Their original bodies would then be lying in a coma-like state, something like "astral projection". It was not the case that their whole mental faculties would disconnect from their bodies, but rather they would leave behind something of their humanity, which was thought to be inextricably linked to their human bodies. Through his second sight, Weden was could see these riders, and would then use his superior magical wisdom to confuse them so that they would not be able to return to their human "home-shapes" or minds, but would instead be forced to stray as tormented bodyless ghosts; a cruel fate. Weden also brags about tricking riders in *Hárb* 20.

```
157 Pat kann'k ellipta, · ef skal'k til orrostu

2 leiða lang-vini,
und randir gel'k, · en þeir með ríki fara,
heilir hildar til,
heilir hildi frå,
koma þeir heilir hvaðan.
```

This I know eleventh, if I shall into the fray lead old friends:
beneath the shields I gale, and they go with power healthy to the battle,
healthy from the battle;
they return healthy anywhence.

```
158 Pat kann'k tolpta, · ef sé'k à tré uppi
váfa virgil-ná,
svá ek ríst · ok í rúnum fá'k,
at sá gengr gumi.
ok mélir við mik.
```

<sup>2</sup> lang-vini 'old friends' | In Germanic paganism the followers and protégés of a god were his friends (*vinir*); already in *Beow* we see that the Shieldings are called the *Ing-wine* 'friends of Ing'. Two other places where it is used of Weden are *Grm* 54 and *Sont* 22, where Eyel speaks about his friendship (*vinan*) with Weden. In *Hym* 11 Thunder is the *vinr ver-liōa* 'friend of manly retinues'.

2

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This I know twelfth, if I see in a tree up high a gallow-corpse dangling: so I carve and paint in the runes, that that man walks and speaks with me.
```

```
159 Pat kann'k þrettánda · ef skal'k þegn ungan verpa vatni å,
mun-at hann falla · þótt í folk komi,
hnígr-a sá halr fyr hjorum.
```

This I know thirteenth, if on a young thane I shall sprinkle water:

he will not fall though he come into battle;

that warrior sinks not down before swords.

1–2 ef skal'k þegn ungan verpa vatni á 'if on a young thane I shall sprinkle water' | A reference to the Heathen name-giving ceremony in which the infant would be sprinkled with water; cf. the attestations in Rb 7, 21, 34.

```
    pat kann'k fjórtánda, · ef skal'k fyrða liði telja tíva fyr,
    åsa ok alfa · ek kann allra skil, fár kann ö-snotr svá.
```

This I know fourteenth, if before a retinue of men I shall count forth the Tews: of the Eese and Elves all I know the discernments; few unwise men can do so.

```
pat kann'k fimtánda, · es gól pjóð-rórir
dvergr fyr Dellings durum,
afl gól ósum, · en olfum frama,
hyggju Hropta-tý.
```

This I know fifteenth, which Thedrearer galed, the dwarf, before Delling's doors.

<sup>3</sup> skil 'discernments' | Their unique traits. Cf. Hym 38, where the corresponding verb skilja 'to discern, understand' is used in the context of god-lore.

Strength he galed for the Eese, and fame for the Elves, thought for Roft-Tew (= Weden).

162 Pat kann'k sextánda, · ef vil'k hins svinna mans hafa gęŏ allt ok gaman, hugi hverfi'k · hvit-armri konu ok sný'k hennar ollum sefa.

This I know sixteenth, if I will from the smart girl have her senses all, and pleasure: the heart I change of the white-armed woman, and I twist her whole mind.

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163 Þat kann'k sjautjánda · at mik seint mun firrask hit man-unga man.

This I know seventeenth, that the girl-young girl will lately shun me.

Ljóða þessa · munt Loddfáfnir

lęngi vanr vesa;
þó sé þér góð ef getr,

nýt ef nemr,
þorf ef þiggr.

These leeds wilt thou, Loddfathomer, for long be lacking!

Though they would be good for thee if thou get, useful if thou learn, needful if thou receive.

pat kann'k átjánda, · es éva kenni'k
mey né manns konu,
—allt es betra · es einn of kann,
þat fylgir ljóða lokum—
nema þeiri einni, · es mik armi verr,

eða mín systir séi.

This I know eighteenth, which I never teach a maiden nor man's woman—everything is better which one alone knows; that follows the last of the leeds—save for her alone who holds me in her arm, or is my sister.

```
Nú eru Háva mộl kveỗin · Háva họllu í;

all-þọrf ýta sonum,

ö-þọrf jọtna sonum;

hẹill sá's kvað, · hẹill sá's kann,

njóti sá's nam,

hẹilir þẹir's hlýddu.
```

Now are the High One's speeches sung in the High One's hall, of great use for the sons of men, of harm for the sons of ettins.

Hail he who sang; hail he who knows; may he use who learned; hail they who heeded!

<sup>5</sup> mik armi verr 'holds me in her arm' | A similar expression is also used *Vkv* 2. The one who wraps Weden in her arm may be his wife, Frie.

<sup>3</sup> jotna 'ettins' | corrected in margin from ýta 'men' R

<sup>4–6</sup> kvaŏ, kann, nam, hlýddu 'sang, knows, learned, heeded' | The implied subject is the speeches, i.e. 'hail he who sang them, hail he who knows them,' et.c.

# Speeches of Webthrithner (Vafþrúðnismól)

Dating (Sapp, 2022): C10th (0.894)

Meter: Leeds-meter

## Introduction

The **Speeches of Webthrithner** (*Vafp*) are found in full in **R**; the latter half (from st. 20 onwards) in **A**. Several stanzas are also cited in *Gylf*.

#### Structure

The poem essentially consists of a riddle contest between the god Weden and the ettin Webthrithner. Far from being a loose collection of mythic lore, it has a tight structure and logical plan throughout.

The poem may be divided into two sections; first the prologue, where Weden takes counsel from his wife Frie, then sets out for Webthrithner's hall (sts. 1–10), and second the wisdom contest. The wisdom contest is in turn divided into three sections by repeated refrains in the question-stanzas, namely Webthrithner's 4 unnumbered questions (11–18), Weden's 12 numbered questions (20–43), and Weden's 6 unnumbered questions about the end times (44–55).

The following table illustrates the refrains; for stanza 40 see note there:

11, 13, 15, 17	Sęg mér/þat, Gagnráðr, · alls á golfi vill   þíns of freista frama
20, 22	Seg þat (hit) N(:a), · ef þitt óði dugir   ok þú Vaf-þrúðnir vitir
24, 26, 28, 30, 32, 34, 36	Sęg þat hit N:a, · alls þik svinnan/fróðan kveða   ok þú Vaf-þrúðnir vitir
38, 42	Sęg þat hit N:a, · alls þú tíva rọk   ǫll Vafþrúðnir vitir
44, 46, 48, 50, 52, 54	Fjǫlð ek fór, · fjǫlð fre̞istaða'k,   fjǫlð ek re̞ynda re̞gin

Shortly on the numerology of the questions—it is hardly a coincidence that Weden asks exactly 18 questions, this being a multiple of the sacred number 9. It is notable that another Odinic list, the spells in the Leed-tally section (sts. 147-165) of  $H\acute{a}v$ , also has 18 items; further that the 18th spell in that list, like the 18th question here, is a mystery known only to Weden himself.

### **Summary**

Weden asks his wife, Frie, for counsel, as he is curious about the ancient wisdom which the ettin Webthrithner might possess (1). Frie expresses worry, since she considers Webthrithner stronger than all other ettins (2), but Weden says that he has travelled far and wide, and wishes to know what Webthrithner's hall is like (3). Frie wishes him good luck against the ettin (4) and he departs, to challenge Webthrithner's orŏ-spęki 'word-wisdom' (5). He arrives at the ettin's hall and introduces himself (6); Webthrithner promptly declares that Weden will not come out of the hall unless he be wiser than him (7). Weden introduces himself as Gainred, saying that he has travelled far in need of Webthrithner's hospitality (8). Webthrithner invites Gainred to sit down (9), who in turn utters a gnomic stanza (10) not unlike those of the first section of Háv.

Webthrithner begins by asking four mythological questions, each answered by Gainred in turn. The questions concern the horse that pulls the Day (11–12) and the one that pulls the Night (13–14), the river which divides the gods and ettins (15–16), and the plain where Surt and the gods will fight (17–18).

Webthrithner calls the guest learned and invites him to sit. He declares that the loser of the contest must give his head (19). The roles are now reversed, and Gainred poses twelve numbered questions to the ettin. He asks about the origins of earth and heaven (20–21), of sun and moon (22–23), of day, night, and the phases of the moon (24–25), and of winter and summer (26–27); then about the earliest being, namely the ettin Earyelmer (28–29), his origins (30–31) and how he reproduced asexually (32–33). Gainred continues by asking what Webthrithner himself first remembers (34–35), about the origin of the wind (36–37), the god Nearth (38–39), Walhall and the Oneharriers (40–41), and where Webthrithner has learned all this wisdom (42–43).

The tone of the questions now changes, and Gainred asks six questions concerning the end times, all beginning with the same refrain. He asks which humans will survive after the Fimblewinter (44–45), how the sun can rise after Fenrer has destroyed it (46–47), about some obscure maidens (48–49; see there), which Eese will survive after the flame of Surt goes out (50–51), and how Weden will die (52–53). Finally, he asks the unknowable question: what did Weden speak in the ear of Balder before he was burned on the pyre? (54)

Webthrithner at last understands the identity of his challenger, since only Weden himself could know the answer to that question. He laconically accepts his imminent death and the futility of his own wisdom; the poem ends with his admission that Weden will always be the wisest (55).

## The Speeches of Webthrithner

```
[Óðinn kvað:]
                    1
                          "Ráð mér nú Frigg · alls mik fara tíðir
                                                                                                           [R 7v/9]
                               at vitja Vaf-þrúðnis;
             2
                          for-vitni mikla · kveďk mér á fornum stofum
                              við þann hinn al-svinna jotun."
                  "Counsel me now, Frie, as I desire to journey
                     to visit Webthrithner.
                 Great curiosity I have of ancient staves
                     from that all-wise ettin."
                 3-4 for-vitni ... jǫtun. 'Great ... ettin.' | I.e. "I am very curious to learn his ancient words of wisdom." Cf.
                 st. 55.
                          "Heima letja · mynda'k Herja-foðr
                    2
[Frigg kvað:]
                                                                                                           [R 7v/12]
             2
                               í gorðum goða;
                          því-at engi jotun · hugða'k jafn-ramman
                               sem Vaf-þrúðni vesa."
                  "At home would I keep the Father of Hosts [= Weden],
                     in the yards of the Gods—
                 for no ettin have I judged to be
                     as strong as Webthrithner."
                          "Fjolő ek fór, · fjolő freistaða'k,
[Óðinn kvað:]
                                                                                                           [R 7v/13]
                               fjolo ek reynda regin;
             2
                          hitt vil'k vita, · hvé Vaf-þrúðnis
                               sala-kynni séi."
             4
                  "Much I journeyed, much I tried,
                     much I tested the Reins.
                 This I wish to know: how Webthrithner's
                     halls may be."
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```
"Heill þú farir, · heill þú aptr komir,
                       4
    [Frigg kvaő:]
                                                                                                             [R 7v/15]
                                  heill á sinnum séir;
                2
                             óði þér dugi · hvar's skalt, Alda-foðr,
                                  orðum méla jotun."
                4
                     "Whole journey thou, whole come thou back,
                        whole be thou on thy paths!
                    Thy wisdom avail thee where thou, Father of Men,
                        with words shalt address the ettin!"
                       5
                             Fór þá Óðinn · at freista orð-speki
                                                                                                             [R 7v/17]
                2
                                  þess hins al-svinna jotuns;
                             at hollu kom, · es átti Hymis faðir;
                                  inn gekk Yggr þegar.
                    Then journeyed Weden to test the word-wisdom
                        of that all-wise ettin.
                    He came to the hall which Hymer's father [= Webthrithner] owned;
                        Ug \langle= Weden\rangle went soon inside.
                    3 es | ok R 3 Hymis | metr. emend. following Finnur Jónsson (1932); Íms R
   [Óðinn kvað:]
                       6
                             "Heill þú nú, Vaf-þrúðnir, · nú em'k í holl kominn
                                                                                                             [R 7v/18]
                                  á þik sjalfan séa;
                2
                             hitt vil'k fyrst vita, · ef fróðr séir
                                  eða al-sviðr, jotunn."
                    "Hail thee now, Webthrithner! now I've come into the hall,
                        to see thy very self!
                    This I wish first to know, if learned thou be,
                        or all-wise, O ettin."
                             "Hvat 's þat manna, · es í mínum sal
                                                                                                             [R 7v/20]
[Vafþrúðnir kvað:]
                                  verpumk orði á?
                2
                             út þú né kømr · órum hollum frá,
                                  nema þú inn snotrari séir."
                    "What sort of man is that, who in my hall
                        throws a word at me?
```

Out thou comest not from *our* halls, unless thou be the smarter man."

[Óðinn kvað:]

2

2

4

2

4

8 "Gagnráðr heiti'k, · nú em'k af gongu kominn, þyrstr til þinna sala; laðar þurfi · hef'k lengi farit ok þinna and-fanga, jotunn."

[R 7v/22]

"Gainred I am called; now am I come from walking, thirsty, to thy halls.

In need of a welcome have I journeyed for long, and of thy reception, ettin!"

[Vafþrúðnir kvað:]

9 "Hví þú þá, Gagnráðr, · mélisk af golfi fyrir? far þú í sess í sal; þá skal freista, · hvárr fleira viti, gestr eða hinn gamli þulr."

[R 7v/24]

"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."

[Óðinn kvað:]

"Ó-auðigr maðr, · es til auðigs kømr, méli þarft eða þegi; ofr-mélgi mikil · hygg'k at illa geti hveim's við kald-rifjaðan kømr." [R 7v/26]

"An unwealthy man who to a wealthy comes ought to speak the needful or shut up.

Great over-speaking I think brings ill for him who comes by a cold-ribbed man."

<sup>1</sup> Gagnráðr | The prose of G has Gangráðr 'Gangred; Journey-adviser' instead.

<sup>2</sup> méli þarft eða þegi 'ought to speak the needful or shut up' | Formulaic, this line occurs identically in  $H\acute{a}v$  19.

<sup>4</sup> kald-rifjaðan 'cold-ribbed' | i.e. 'cold-hearted, cunning'.

```
11
                              "Sęg mér, Gagnráðr, · alls á golfi vill
[Vafþrúðnir kvað:]
                                                                                                                [R 7v/28]
                                   þíns of freista frama,
                 2
                              hvé hestr heitir, · sá's hverjan dregr
                                   dag of drótt-mogu."
                 4
                     "Tell me, Gainred, since on the floor thou wilt
                         test thy furtherance,
                     what the horse is called which pulls every
                         day over the lads of the folk [MEN]."
                     2 þíns of freista frama 'test thy furtherance' | i.e. "try your luck, see how far you get". Formulaic; cf. Háv
                              "Skin-faxi heitir, · es hinn skíra dregr
   [Óðinn kvað:]
                       12
                                                                                                                [R 7v/30]
                                   dag of drótt-mogu;
                 2
                              hęsta batstr · þykkir með Hreið-gotum;
                                   ey lýsir mon af mari."
                 4
                     "Shinefax is he called who pulls the bright
                         day over the lads of the folk.
                    The best of horses he seems among the Reth-Gots;
                         ever shines that stallion's mane."
[Vafþrúðnir kvað:]
                       13
                              "Sęg þat, Gagnráðr, · alls á golfi vill
                                                                                                                [R 7v/32]
                                   bíns of freista frama,
                 2
                              hvé jór heitir, · sá's austan dregr
                                  nótt of nýt regin."
                 4
                    "Tell this, Gainred, since on the floor thou wilt
                         test thy furtherance,
                     what the steed is called which from east does pull
                         night over the useful Reins."
                       14
                              "Hrím-faxi heitir, · es hverja dregr
   [Óðinn kvað:]
                                                                                                                [R 7v/33]
                                   nótt of nýt regin;
                 2
                              mél-dropa fellir · morgin hverjan;
                                   þaðan kømr dogg of dala."
                 4
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"Rimefax is he called who pulls every
night over the useful Reins.
Drool from his bit he lets fall each morning;
from thence comes the dew of the dales."
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4 þaðan kømr dogg of dala 'from thence comes the dew of the dales' | For another explanation of the origin of dew, see Vsp 18.

[Vafþrúðnir kvað:]

2

4

2

2

4

"Sęg þat, Gagnráŏr, · alls á golfi vill þíns of freista frama, hvé ὁ heitir, · sú's deilir með jotna sonum grund, ok með goðum."

"Tell this, Gainred, since on the floor thou wilt test thy furtherance, what the river is called which divides the land between the sons of ettins and the gods."

[Óðinn kvað:]

núfing heitir ó, · es deilir með jotna sonum grund, ok með goðum;
opin rinna · hón skal umb aldr-daga;
verðr-at íss á óu."

"Iving is the river called which divides the land between the sons of ettins and the gods. Open shall it flow through its days of life; there forms no ice on that river."

[Vafþrúðnir kvað:]

17 "Sęg þat, Gagnráðr, · alls á golfi vill þíns of freista frama, hvé vollr heitir, · es finnask vigi at Surtr ok hin svósu goð."

"Tell this, Gainred, since on the floor thou wilt test thy furtherance, what the plain is called where they find each other at war, Surt and the excellent Gods."

[R 8r/1]

[R 8r/2]

[R 8r/3]

Óðinn: 18 "Vígríðr heitir vollr, · es finnask vígi at [R 8r/4, G] Surtr ok hin svósu goð; 2 hundrað rasta · hann 's á hverjan veg; sá 's þeim vollr vitaðr." "Wighride is the plain called where they find each other at war, Surt and the excellent gods. A hundred rests it stretches in every way; for them that plain is marked out." 19 "Fróðr est nú gestr, · far á bekk jotuns, Vafþrúðnir: [R 8r/6] ok mélumk í sessi saman; 2 hofði veðja · vit skulum hollu í gęstr, of goð-spęki." 4 "Learned art thou now, guest; take the ettin's bench and let us speak on the seat together! Wager a head shall we two in the hall, O guest, over god-wisdom!" R here has the header capitulum '(new) chapter', and introduces st. 20 with a large initial.

\_\_\_\_

[R 8r/9, A 3r/1]

Óðinn:20"Sęg þat hit eina, · ef þitt óði dugir2ok þú Vaf-þrúðnir vitir,4hvaðan jorð of kom, · eða upp-himinn4fyrst, hinn fróði jotunn."

"Tell this one, if thy wisdom avails, and thou, Webthrithner, mightst know, from whence Earth did come, or Up-heaven, first, O learned ettin."

 $<sup>1\ \ \</sup>text{\'o}$  i | The first word on fol. 3r of A; from this point we have the poem in both manuscripts.

Vafþrúðnir:

2

21 "Ór Ymis holdi · vas jǫrð of skǫpuð, en ór beinum bjǫrg,

himinn ór hausi · hins hrím-kalda jǫtuns,

en ór sveita sér."

"From Yimer's flesh was the earth shaped, and from his bones the mountains; heaven from the skull of that rime-cold ettin, and from his blood the sea."

1-4 Ór ... sér. 'From ... the sea.' | The whole st. very closely resembles Grm 41; ll. 1 and 4 here are identical to ll. 1-2 there, and ll. 2 and 3a here are clearly related to ll. 3a and 4 there.

Still, the sts. are distinct enough that the one cannot be a direct scribal copy of the other. The relationship is more likely to be oral, they have probably both been composed in the same West Norwegian milieu, deriving from an older common Germanic tradition (see the Hymn from Wessobrunn under Christian Poetry).

4 sveita 'blood' | Cf. Sont 3/3 jotuns hals · undir þjóta 'the neck-wounds of the ettin [seas] roar'. In poetry sveiti 'sweat' almost always means 'blood'. This is shared with OE swât, as seen e.g. in Beow 1286a: sweord swâte fâh 'sword stained with "sweat", 2689b–2690: hé ge-blódegod wearð // sâwul-dríore; · swât ýðum wéoll. 'he was bloodied in soul-gore; the "sweat" gushed in waves'.

Óðinn:

2

32 "Sęg þat annat, · ef þitt óði dugir ok þú Vaf-þrúðnir vitir, hvaðan Máni of kom, · svá't ferr menn yfir,

eða Sól hit sama."

"Tell this other, if thy wisdom avails, and thou, Webthrithner, mightst know, from whence Moon did come, who journeys over men, or Sun likewise."

Vafþrúðnir:

23 "Mundil-fari heitir, · hann 's Mána faðir ok svá Sólar hit sama; himin hverfa · þau skulu hverjan dag oldum at ár-tali."

"Mundlefare he is called—he is the father of Moon, and so of Sun likewise.

Turn round heaven shall they every day, for mankind's tally of years."

[R 8r/10, A 3r/2]

[R 8r/12, A 3r/3]

[R 8r/13, A 3r/4]

4 oldum at ár-tali 'for mankind's tally of years' | Cf. Vsp 6, where the Reins gave names to night, the moon-phases, morning, midday, afternoon, and evening *ofrum at telja* 'the years for to tally'.

24 "Seg þat hit þriðja, · alls þik svinnan kveða Óðinn: ok þú Vaf-þrúðnir vitir, hvaðan Dagr of kom, · sá's ferr drótt yfir, eða Nótt með niðum." "Tell this third, since they call thee wise, and thou, Webthrithner, mightst know, from whence Day did come, who journeys over the folk, or Night with the moon-phases."

25 "Dellingr heitir, · hann 's Dags faðir, Vafþrúðnir: en Nótt vas Norvi borin; 2 ný ok nið · skópu nýt regin

oldum at ár-tali."

"Delling he is called—he is the father of Day, but Night was born to Narrow. The waxing and waning did the useful Reins create for mankind's tally of years."

3 ný ok nið 'The waxing and waning' | i.e. "the moon-phases". Cf. Vsp 6.

Óðinn kvað:

2

26 "Seg þat hit fjórða, · alls þik fróðan kveða, ok bú Vaf-þrúðnir vitir, hvaðan vetr of kom · eða varmt sumar fyrst með fróð regin."

"Tell this fourth, since they call thee learned, and thou, Webthrithner, mightst know, from whence winter did come, or warm summer, first, amidst the learned Reins."

27 "Vind-svalr heitir, · hann's Vetrar faŏir, Vafþrúðnir: 2

en Svósuðr Sumars."

[R 8r/15, A 3r/6]

[R 8r/17, A 3r/8]

[R 8r/18, A 3r/9]

[R 8r/20, A 3r/10]

[...]

"Windswoll is he called; he is Winter's father; but Sosuth [is] Summer's."

 $3 \, [...]$  | The second half of the st. seems to be missing; its contents are completely unknown. No gap is indicated in the mss.

Óðinn kvað:

2

28 "Sęg þat hit fimta, · alls þik fróðan kveða, ok þú Vaf-þrúðnir vitir, hverr ása eldstr · eða Ymis niðja yrði í ár-daga."

[R 8r/21, A 3r/11]

"Tell this fifth, since they call thee learned, and thou, Webthrithner, mightst know, who oldest of the Eese, or of Yimer's kinsmen [ETTINS], arose in days of yore."

3–4 hverr ... ár-daga 'who ... days of yore.' | I.e. "which was the very first being?" Cf. the question on the mystic C9th Malt Stone (DR NOR1988;5): huarisi : alistiąsa, perhaps *Hvar es inn ęlisti àsa?* 'Who is the eldest of the Eese?'

Vafþrúðnir:

2

2

30

29 "Ør-ófi vetra · áðr véri jorð of skopuð, þá vas Ber-gelmir borinn, Þrúð-gelmir · vas þess faðir, en Aur-gelmir afi." [R 8r/22, A 3r/12]

"Uncountable winters before the Earth was created, then was Bareyelmer born. Thrithyelmer was that one's father, and Earyelmer the grandfather."

Óðinn kvað:

"Seg þat hit sétta, · alls þik svinnan kveða, ok þú Vaf-þrúðnir vitir, hvaðan Aur-gelmir kom · með jotna sonum fyrst, hinn fróði jotunn."

[R 8r/23, A 3r/14, G]

"Tell this sixth, since they call thee wise, and thou, Webthrithner, mightst know:

From whence Earyelmer came amidst the sons of ettins, first, O learned ettin."

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1-2 Seg ... vitir, 'Tell ... know' | om. G
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Vafþrúðnir:
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2

4

31 "Ór Éli-vógum · stukku eitr-dropar, svá óx unds ór varð jotunn; þar órar éttir · kómu allar saman; því's þat é alt til atalt."

"From the Ilewaves splashed venom-drops; so it grew until it formed an ettin.

Our lineages came there all together, thus it is ever all too fierce."

1–4 ALL | Over zons the splashing venom-drops combined until they formed a sentient being: this was Earyelmer, whom *Gylf* identifies with Yimer. In *Gylf* 5 Snorre cites this stanza and the latter half of 30 in support of his lengthy and embellished creation narrative, but it is not certain that is what the older poet had in mind.

The Ilewaves are probably a reflex of the chaotic primeval Waters found in many West Eurasian mythologies, including Genesis 1:1–3 and RV 10.129. Of these two foundational religious sources the latter is closer to the present stanza, and probably holds the more archaic conception. Where we find in the Jewish narrative a proper *creation*; at the very beginning of time God's spirit is on the Waters and He makes the light shine over them, we find in these two Indo-European texts a *spontaneous emergence* of a single primeval entity long before the Gods are born—here from the violent splashing of venom, in RV 10.129.3 from "the power of heat"  $(t\acute{a}pasa\rlap/e mahin\acute{a})$ . This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in RV 10.129.4 simply giving rise to "desire"  $(k\acute{a}ma)$  which serves as the "primal seed of thought"  $(m\acute{a}nasab\ r\acute{e}tab\ pratham\acute{a}m)$ —and it is from these that the world is populated.

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3-4 órar ... atalt 'Our ... fierce' | so G; om. RA.
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Óðinn kvað:

2

4

32 "Seg þat hit sjaunda, · alls þik svinnan kveða, ok þú Vaf-þrúðnir vitir, hvé sá born gat · hinn baldni jotunn, es hann hafði-t gýgjar gaman."

"Tell this seventh, since they call thee wise, and thou, Webthrithner, mightst know, how that one begot children, the stubborn ettin, when he knew not a troll-woman's pleasure."

[R 8r/26, A 3r/16]

[R 8r/25, A 3r/15, G]

<sup>4</sup> þat 'it' | i.e. the ettin race.

<sup>3</sup> baldni 'stubborn' | so A; aldni 'the aged, old' R breaks alliteration

Vafþrúðnir kvað:

33 "Und hendi vaxa · kvóðu hrím-þursi mey ok mog saman;

[R 8r/27, A 3r/17]

mey ok mog saman;
fótr við fóti · gat hins fróða jotuns
sex-hofðaðan son."

"In the hand of the rime-thurse, they said, did grow a maiden and lad together.

Foot by a foot begat for the learned ettin a six-headed son."

1–3 Und hendi ... fótr við fóti 'Within the hand ... Foot against foot' | The image is masturbatory. The stanza is paraphrased in *Gylf* 5: *En svá er sagt, at þá er hann svaf, fekk hann sveita. Þá óx undir vinstri hendi honum maðr ok kona, ok annarr fótr hans gat son við ǫðrum, en þaðan af kómu éttir.* 'But so is said, that when he slept he began to sweat. Then grew within his left hand a man and a woman, and one foot of his begat a son by the other, and thereof come the lineages [of Ettins].'

Óðinn kvað:

2

35

2

4

34 "Sęg þat hit óttunda, · alls þik fróðan kveða, ok þú Vaf-þrúðnir vitir, hvat fyrst of mant · eða fremst of veitst, þú est al-sviðr jotunn."

[R 8r/29, A 3r/18]

"Tell this eighth, since they call thee learned, and thou, Webthrithner, mightst know what thou first recallest, or foremost knowest—thou art all-wise, ettin!"

1 Sęg þat hit óttunda, · alls þik fróðan kveða, 'Tell this eighth, since they call thee learned' | Alliteration is missing from this line but may easily be attained by supplying the b-verse from sts. 20 and 22: *ef þitt óði dugir*.

Vafþrúðnir kvað:

"Ør-ófi vetra · áðr véri jorð of skopuð, þá vas Ber-gelmir borinn; þat ek fyrst of man, · es hinn fróði jotunn á vas lúðr of lagiðr."

[R 8r/30, A 3r/19, G]

"Uncountable winters before the Earth was created, then was Bareyelmer born. It I first remember, when the learned ettin on the tree-trunk was laid."

<sup>3-4</sup> es hinn fróði jotunn á vas lúðr of lagiðr 'when the learned ettin on the tree-trunk was laid' | An obscure mythological reference.

Gylf explains it in the following way: the sons of Byre (that is, Weden, Will and Wigh) slew Yimer and when he died so much blood flowed from his wounds that the whole race of Ettins was drowned save for Bareyelmer and his household, who survived by getting up on his  $l i i \delta r$ . This is clearly a variant of the Great Flood or Deluge myth. It may have been found even among the Scandinavians, but it may also be Snorre's invention based on the Bible, in which case the present stanza was about as obscure to him as it is to us. In Old Norse prose  $l i \delta r$  usually means 'trumpet, blowing horn', less commonly 'flour-bin'; the underlying sense seems to be 'hollowed-out wood', which is why it is presently translated as "tree-trunk". Considering the transitive nature of Bareyelmer being laid (of lagi $\delta r$ ) upon it, the stanza could be read as speaking of a ship burial, so that the first thing Webthrithner remembers is Bareyelmer's funeral.

Óðinn kvað:

2

36 "Sęg þat hit níunda, · alls þik svinnan kveða, ok þú Vaf-þrúðnir vitir, hvaðan vindr of kømr · svá't ferr vág yfir, é menn hann sjalfan of séa."

[R 8r/32, A 3r/21]

"Tell this ninth, since they call thee wise, and thou, Webthrithner, mightst know:

From whence the wind comes which fares over the wave—ever do men see hisself."

4 é menn hann sjalfan of séa 'ever do men see hisself' | Perhaps a reference to sea which is never perfectly still, so that the wind is always seen on the waves. It is also possible that a negative clitic -t has been lost from the verb séa 'see', in which case the line would read "never do men see hisself".

Vafþrúðnir:

2

2

4

37 "Hré-svelgr heitir, · es sitr á himins enda, jotunn í arnar ham; af hans véngjum · kveða vind koma alla menn yfir."

[R 8r/34, A 3r/22, G]

"Rawswallower is he called who sits at heaven's end; an ettin in an eagle's hame. From his wings they say that the wind comes over all men."

[Óðinn kvað:]

38 "Sęg þat hit tíunda, · alls þú tíva rǫk 
ǫll Vafþrúðnir vitir,
hvaðan Njǫrðr of kom · með ása sonum;
hofum ok hǫrgum · réðr hund-mǫrgum 
ok varð-at ósum alinn."

[R 8v/1, A 3r/24]

"Tell this tenth, since thou of the Rakes of the Tews all, O Webthrithner, mightst know, from whence Nearth did come amidst the sons of the Eese; hoves and harrows he rules a hundred-many, and he was not by the Eese begotten."

[Vafþrúðnir kvað:]

39 "Í Vana-heimi · skópu hann vís regin ok seldu at gíslingu goðum, í aldar rok · hann mun aptr koma heim með vísum vonum."

[R 8v/3, A 3r/26]

"In Waneham the wise Reins created him, and sold him as a hostage to/for the gods. In the Rakes of the Age he will come back home amidst the wise Wanes."

1 regin 'Reins' | regin 'the Reins, Powers' is generally used simply to refer to the gods as a collective, but here seems to refer specifically to the Wanes, in contrast with the Eese.

The question and answer-pair 40–41 is malformed in **R** and **A**, and thus has to be reconstructed. **R** has one complete stanza, but it is clearly a mix between the question and the answer. **A** has only the very beginning of st. 40 ("Tell this eleventh"), followed by the full st. 41. The full st. 41 is also found in all four mss. of *Gylf* with no textual variants. In diplomatic transcription:

R Segðv þat et .xi. hvar ytar tvnom i hoggvaz hverian dag. Val þeir kíosa oc riþa vígi fra sitia meirr vm sáttir saman.

A Sæg þat et .xi. allir eins hæriar oðins tvnvm i hogguaz hværian dag. Val þæir kiosa ok riða vigi fra sitja mæirr vm sattir saman.

S Allir Einheriar Oþins tvnvm i havggvaz hverian dag; Val þeir kiosa ok riþa vigi fra, sitja meirr vm sattir saman.

Although R has a complete stanza, it stands out by lacking a refrain, something found in all other question-stanzas in the poem (see the Introduction). For this reason the refrain has been inserted from sts. 20 and 22, which also have vowel-alliteration. The word *allir* 'all' has been inserted from the answer-stanza to get a proper line. Needless to say, this solution is conjecture.

2

<sup>4</sup> hofum ok horgum 'hoves and harrows' | A formulaic merism, see note to *Vsp* 7 for other occurrences. This stanza seems to be referring to the large count of cultic places named after Nearth in Norway (TODO: source this); cf. here *Grm* 16, where it is said that Nearth *rę̃or hó-timbruðum ho̞rgi* 'rules a high-timbered harrow'. Also of interest is *Lok* 51, where a goddess speaks about her *véum ok vo̞ngum* 'wighs and wongs', other cultic names. All of these examples suggest something about the Heathen view of shrines.

<sup>3</sup> aldar rok 'the Rakes of the Age' | The Rakes of the Reins, the End Times.

"Seg þat hit ellipta, · ef þitt óði dugir [Óðinn kvað:] 40 [R 8v/5, A 3r/28] ok þú Vaf-þrúðnir vitir, 2 hvar *allir* · ýtar túnum í hoggvask hverjan dag." 4 "Tell this eleventh, if thy wisdom avails, and thou, Webthrithner, mightst know, where all men in yards strike at each other every day." 41 "Allir ein-herjar · Óðins túnum í [Vafþrúðnir kvað:] [A 3r/28, G]hoggvask hverjan dag, 2 val þeir kjósa · ok ríða vígi frá, sitja meirr of sáttir saman." 4 "All the Oneharriers in Weden's yards strike at each other every day. The slain they choose and they ride from the fray; then they sit at peace together." 3 val þeir kjósa 'The slain they choose' | It is from this verbal phrase that the female agent noun val-kyrja 'walkirrie' is derived. 42 "Seg þat hit tolpta, · hví þú tíva rok [Óðinn kvað:] [R 8v/6, A 3v/1] 2 oll Vaf-þrúðnir vitir? Frá jotna rúnum · ok allra goða þú hit sannasta segir, 4 hinn al-svinni jotunn." "Tell this twelfth, why thou the Rakes of the Tews all, Webthrithner, shouldst know?

From the runes of the ettins and of all the gods

dost thou speak the most truly,

O all-wise ettin!"

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43
                              "Frá jotna rúnum · ok allra goða
[Vafþrúðnir kvað:]
                                                                                                              [R 8v/8, A 3v/2]
                                  ek kann segja satt,
                 2
                                  því-at hvern hef'k heim of komit,
                              níu kom'k heima · fyr nifl-hel neðan;
                 4
                                  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.
                    Into nine Homes I came beneath Nivelhell;
                        that way men die out of Hell."
                    4-5 níu ... halir. 'Into nine ... of Hell.' | Perhaps lower infernal underworlds. Finnur Jónsson (1932)
                    considers or helju 'out of Hell' a later interpolation, probably for metrical reasons.
                      44
                              "Fjolo ek fór, · fjolo freistaða'k,
   [Óðinn kvað:]
                                                                                                              [R 8v/11, A 3v/4]
                                  fjolo ek reynda regin;
                2
                              hvat lifir manna, · þá's hinn méra líðr
                                  fimbul-vetr með firum?"
                 4
                    "Much I journeyed, much I tried,
                        much I tested the Reins.
                    What remains of men when the renowned Fimble-winter
                        passes amidst the folk?"
[Vafþrúðnir kvað:]
                      45
                              "Líf ok Lífþrasir, · en þau leynask munu
                                                                                                              [R 8v/13, A 3v/6, G]
                                  í holti Hodd-mímis;
                2
                              morgin-doggvar · þau sér at mat hafa;
                                  þaðan af aldir alask."
                 4
                    "Life and Lifethrasher—but they will hide themselves
                        in Hoardmimer's wood.
                    Morning dew will they have for food;
                        from thence is mankind begotten."
```

2 holti Hodd-mímis 'in Hoardmimer's wood' | Perhaps the hollowed-out Uggdrassle's Ash.

2

[Óðinn kvað:]

46 "Fjolŏ ek fór, · fjolŏ freistaŏa'k, fjolŏ ek reynda regin; hvaŏan kømr sól · á hinn slétta himin, es þessa hefr Fenrir farit?

"Much I journeyed, much I tried, much I tested the Reins! From whence comes Sun onto the smooth heaven, when Fenrer has destroyed this one?"

[Vafþrúðnir kvað:]

47 "Eina dóttur · berr alf-rǫðull, áðr hana Fenrir fari; sú skal ríða, · þá's regin deyja, móður brautir mér."

"One daughter the Elf-wheel (= Sun) bears before Fenrer might slay her. She shall ride—when the Reins die the maiden, her mother's paths."

1 alf-rooull 'Elf-wheel' | A rare poetic synonym (*heiti*) for the sun. It occurs in two other places: *Skm* 4/3, and a Scaldic loose stanza by Iewind Spoiler-of-scalds (Eyv Lv 9 in SkP 1). It also appears in two lists of names for the sun: *Skm* 69, Pul *Sólar* 1/7 in SkP 3, but these do not count as independent attestations since they may be drawing from any of the three earlier poems.)

Depending on the age of the cpd. the first element may reflect the semantics of PIE *albbós* 'white' (cf. Latin *albus* 'id.'). The second element *roðull* is not the normal ON word for "wheel"; it is inherited from PGmc. \**radulaz - \*raduraz*, whence also OE *rodor* 'heaven, sky', OS *radur, radul* 'id.' It is composed of the root of German *Rad* 'wheel' with the agentive suffix \*-*ulaz - \*-uraz* '(habitually) doing' and thus means something like 'circler, turner, revolver'. The PIE root is \**Hreth*<sub>2</sub>- which e.g. yields Latin *rota* 'wheel', Sanskrit *rata* 'chariot'. In conclusion a more etymological translation may 'white circler'.

[Óðinn kvað:]

2

4

48 Fjǫlð ek fór, · fjǫlð freistaða'k, fjǫlð ek reynda regin; hverjar 'ru meyjar, · es líða mar yfir, fróð-geðjaðar fara?

[R 8v/15, A 3v/8]

[R 8v/16, A 3v/9, G]

[R 8v/18, A 3v/10]

<sup>4</sup> þessa 'this one' | The present sun, as explained in the following st.

<sup>4</sup> Fenrir 'Fenrer' | Perhaps not the same "Fenrerswolf" that fights against Weden (cf. st. 53 below); the word, which originally prob. means "Fen-creature", may here simply mean "Wolf". For the wolves who chase the sun and moon see *Vsp* 40 and *Grm* 40.

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"Much I journeyed, much I tried,
much I tested the Reins!
Who are the maidens that pass over the ocean;
wise-minded they go?"
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3–4 hverjar ... fara? 'Who ... go?' | The identity of these maidens is very mysterious, and Webthrithner's answer in the next st. does not give much more information. Considering all other questions introduced with the words  $fi \rho l \bar{b} ek f \acute{o}r$  et.c. have something to do with the end times, this one should as well. With this in mind they are probably to be identified with the maidens Weden asks about in Bdr 12.

[Vafþrúðnir kvað:]

2

4

2

49 Príar þjóð-áar · falla þorp yfir meyja Mog-þrasis;
 hamingjur einar · þér's í heimi eru, þó þér með jotnum alask.

"Three great rivers fall over the house of the maidens of Maythrasher; they are the only Hamings in the Home, although they are raised amidst ettins."

[Óðinn kvað:]

50 "Fjolö ek fór, · fjolö freistaða'k, fjolö ek reynda regin; hverir ráða ésir · eignum goða, þá's sloknar Surta-logi?"

"Much I journeyed, much I tried, much I tested the Reins! Which Eese rule the ownings of the Gods when the flame of Surt goes out?"

[Vafþrúðnir kvað:]

51 "Víðarr ok Váli · byggva vé goða, þá's sloknar Surta-logi; Móði ok Magni · skulu Mjǫllni hafa Vingnis at víg-þroti."

"Wider and Wonnel bedwell the wighs of the gods when the flame of Surt goes out.

[R 8v/19, A 3v/11]

[R 8v/21, A 3v/13]

"Víðarr ok Väli · byggva vé goða, [R 8v/22, A 3v/14, G]

<sup>4</sup> Surta-logi 'the flame of Surt' | The flame which reaches up to Heaven itself and burns the entire world; see *Vsp* 50, 54.

Mood and Main shall have Millner after Wingner's grown weary in war."

[Óðinn kvað:]

2

4

"Fjolo ek fór, · fjolo freistaða'k, 52 fjolo ek reynda regin; hvat verðr Óðni · at aldr-lagi,

þá's rjúfask regin?"

"Much I journeyed, much I tried, much I tested the Reins! What brings Weden's life to an end, when the Reins are ripped?"

[Vafþrúðnir kvað:]

53 "Ulfr glęypa · mun Alda-foŏr, þess mun Víðarr vreka; kalda kjapta · hann klyfja mun vitnis vígi at."

"The Wolf will devour the Father of Men: that will Wider avenge. The cold jaws he will split apart of the beast at the battle."

[Óðinn kvað:]

2

"Fjolo ek fór, · fjolo freistaða'k, 54 fjolo ek reynda regin; hvat mélti Óðinn, · áðr á bál stigi, sjalfr í eyra syni?"

"Much I journeyed, much I tempted, much I tested the Reins! What spoke Weden, before he would step onto the pyre, himself in his son's [= Balder's] ear?"

[R 8v/24, A 3v/16]

[R 8v/25, A 3v/17]

[R 8v/27, A 3v/19]

<sup>4</sup> Vingnis at víg-þroti 'after Wingner's grown weary in war' | After Thunder dies.

<sup>4</sup> þá's rjúfask regin? 'when the Reins are ripped?' | Formulaic; see note to Bdr 14/1.

3 á bál stigi 'step onto the pyre' | The phrase stiga á 'step onto, mount' is also used to refer to one stepping aboard a ship or mounting a horse (see CV: stiga for citations). Its use for a person being borne onto the funeral pyre has been compared with Beow 1118b:  $gi\delta$ -rinc á·stab6' 'the war-champion mounted [his pyre]', but the interpretation of that line is controversial; Fulk et al. (2008)[186] follow Grundtvig in emending  $gi\delta$ -rinc to  $gi\delta$ -rec6 'war-smoke' and compare it with Beow 3144b (wudu-rec6 á·stab6 'wood-smoke rose up', which also describes a cremation; (according to them) the present stanza "almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it."

[Vafþrúðnir kvað:]

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55 "Ey mann-gi veit, · hvat þú í ár-daga sagðir í eyra syni;
feigum munni · mélta'k mína forna stafi ok of ragna rok;
nú við Óðin · deilda'k mína orð-speki;
þú est é vísastr vera."
```

"Never will man know what thou in days of yore saidst in the ear of thy son.

With a fey mouth I spoke my ancient staves, and about the Rakes of the Reins.

Now with Weden have I shared my word-wisdom—thou art ever wisest of men!"

[R 8v/28, A 3v/19]

<sup>1</sup> mann-gi | manni dat. sg. RA is impossible; a subject is needed.

<sup>3</sup> feigum 'fey' | A word with strong fatalistic connections. Webthrithner realises that he was bound to die from the moment he proposed the wager (st. 19), as no being can outwit Weden.

<sup>3</sup> mína forna stafi 'my ancient staves' | Referencing st. 1.

 $<sup>\,\,</sup>$ 5 orʻŏ-spęki 'word-wisdom' | Referencing st. 5.

<sup>6</sup> vera 'of men' | verr means 'husband, man' and is here used for reasons of alliteration; it does not imply that Weden is not a God.

# Speeches of Grimner (Grímnismól)

Dating (Sapp, 2022): C10th (0.976)

Meter: Leeds-meter, Ancient-words-law (2/3-4, 28/3-5, 45/3-5, 48/4, 49/1-2, 53),

Galders-law (46)

### Introduction

The Speeches of Grimner (Grm) are preserved whole in both R and A.

The poem itself is enclosed by prose passages. It is hard to say for how long these have accompanied the poem, but since they are found in both R and A they must go back to a now-lost archetypal manuscript. Together with sts. 1–3 and 53–55 of the poem they form a narrative frame for the gnomic stanzas. The gnomic sts. themselves, the bulk of the poem, are mythological and sometimes obscure. They align closely with other Eddic gnomic poems like *Háv*, *Vafp*, *Sigrdr*, and *Alv*.

Weden begins by listing the individual dwellings of the gods (4–17). The locations are numbered, but a few facts speak to these numbers being a later insert:

- 1. The alliteration is never reliant on the numbers; if one compares the numbered questions in *Vafp* 20–42 the difference is striking.
- 2. The numbering is inconsistent; Thunder's realm (st. 4) is not counted, and Wider's land (st. 17) has no numeral (perhaps since the form of the stanza would not allow it.)
- 3. In sts. 11–15 cited in *Gylf*, the numbers are missing.

After this list come several sts relating to Weden and his hall, Walhall (18–23). Mentioned are the preparation of food in Walhall (18), Weden's wolves (19) and ravens (20), the river through which the dead have to wade (21) and the gate through which

they have to pass (22), the count of doors in Walhall (23), the count of doors in Thunder's hall Bilshirner (24), and two animals which stand on the hall and gnaw on the branches of the tree Leered (25–26). From the latter animal's—the stag Oakthirner's—horns droplets fall into Wharyelmer, which is the origin of all rivers (26).

This introduces a list of mythic rivers (27–28), ending with the waters through which Thunder must wade on his way to Ugdrassle (29). This leads to a list of the horses ridden by the other gods on their way to Ugdrassle (31) which is followed by a description of the roots of Ugdrassle (31), then its animals (32–36) the Walkirries (37), and beings associated with the sun and moon (38–40), the things created from Yimer's body (41–42) with a digression on the significance of the bloot for men in the present (43, see note there!), the creation of the ship Shidebladner (44) and finally a list of the noblest of several categories of things and groups (45).

After these lists Weden utters an unclear st. 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, after learning that he was torturing Weden, hurried up to take the god away from the fires, but tripped and fell on his sword and died. After this his son Ayner ruled for a long time.

## From the sons of king Reading (Frá sonum Hrauðungs konungs)

[R 8v/31, A 3v/23]

P1 Hrauðungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr. Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti með dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nátt-myrkri brutu þeir við land ok gingu upp; fundu kot-bónda einn. Þar vóru þeir um vetrinn. Kerling fostraði Agnar, enn karl Geirrøð. At vári fekk karl þeim skip. Enn er þau kerling leiddu þá til strandar, þá mélti karl ein-méli við Geirrøð. Þeir fengu byr ok kvómu til stoðva foður síns. Geirrøðr var fram í skipi. Hann hljóp upp á land enn hratt út skipinu, ok mélti: "Far þú þar er smyl hafi þik." Skipit rak út. Enn Geirrøðr gekk út til bøjar; hánum var vel fagnat; þá var faðir hans andaðr. Var þá Geirrøðr til konungs tekinn, ok varð maðr ágétr.

King Reading had two sons. One was called Ayner, and the other Garfrith. Ayner was ten winters old, but Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. The wind drove them out into the sea. In the dark of night they crashed onto land and walked ashore; they found a lone cottage farmer. There they stayed over the winter. The farmer's wife fostered Ayner and the farmer Garfrith. In the spring the husband gave them ships, but when he and his wife led them to the shore, the husband spoke privately with Garfrith. They caught good wind, and came to their father's harbour. Garfrith was in the front of the ship. He leapt onto land and pushed out the ship, and spoke: "Go thou whither the fiends may have thee!" The ship drove out. But Garfrith walked towards the farm; he was welcomed well; by then was his father ended. Garfrith was then taken as king, and became an excellent man.

P2 Óðinn ok Frigg sátu í Hliðskjolfu ok sá um heima alla. Óðinn mélti: "Sér þú Agnar fóstra þinn, hvar hann elr born við gýgi í hellinum? 2 En Geirrøðr, fóstri minn, er konungr ok sitr nú at landi." Frigg segir: "Hann er mat-níðingr sá at hann kvelr gesti sína ef hánum þykkja ofmargir koma." Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál. Frigg sendi eskis-mey sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi fyr-gerði hánum fjol-kunnigr maðr sá er þar var kominn í land, ok sagði þat mark á at engi hundr var svá ólmr at á hann myndi 8 hlaupa. En þat var inn mesti hé-gómi at Geirrøðr véri eigi mat-góðr ok þó létr hann hand-taka þann mann er eigi vildu hundar á ráða. Sá var í 10 feldi blám ok nefndisk Grímnir ok sagði ekki fleira frá sér þótt hann véri at spurðr. Konungr lét hann pína til sagna ok setja milli elda tveggja 12 ok sat hann þar átta nétr. Geirrøðr konungr átti son tíu vetra gamlan ok hét Agnarr eptir bróður hans. Agnarr gekk at Grímni ok gaf hánum 14 horn fullt at drekka, sagði at konungr gerði illa er hann lét pína hann sak-lausan. Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn 16 brann af Grímni. Hann kvað:

Weden and Frie sat in the Lithshelf and looked about all the Homes.<sup>43</sup> Weden spoke: "Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave?<sup>44</sup> But Garfrith, *my* foster-son, is king and now rules his land." Frie says: "He is such a meat-nithing that he torments his guests if he thinks too many are coming!" Weden says that this is the greatest lie; they make a wager over this matter. Frie sent

[R 9r/10, A 4r/3]

<sup>&</sup>lt;sup>41</sup>The husband and wife were Weden and Frie; this is clarified by the following prose. The motif of Weden preferring the youngest brother is also found in *Rþ*.

<sup>&</sup>lt;sup>42</sup>Surely instructing him to push his brother out to sea.

2

her handmaid, Full, to Garfrith's hall. She bade the king be wary, lest he be destroyed by the many-cunning man who had come to his land; and said that his mark was that no hound was so fierce that it would rush at him. But it was the greatest falsehood that Garfrith was not good of meat; and yet he has that man bound whom the hounds would not touch. He was in a blue cloak and called himself Grimner, and did not tell anything more about himself, even though he was asked. The king had him tortured that he would speak, and set him between two fires; and he sat there for eight nights. King Garfrith had a son ten winters old, and he was called Ayner after his brother. Ayner went up to Grimner and gave him a full horn to drink, saying that the king did badly as he had him tortured without cause. Grimner drank it up. Then the fire had grown so much that the cloak burned on Grimner. He quoth:

## The Speeches of Grimner

"Heitr est hripuðr · ok heldr til mikill, gongumk firr funi!
 Loði sviðnar, · þótt á lopt bera'k; brinnumk feldr fyrir.

"Hot art thou, flame, and rather too great; go far from me, fire! The wool-cape is singed though I hold it aloft; the cloak burns before me!

2 Átta nétr · sat'k milli elda hér, svá't mér mann-gi mat né bauð nema einn Agnarr, · es einn skal ráða, Geirrøðar sonr, · Gotna landi.

For eight nights I sat between the fires here, while no man offered me food, save for Ayner alone, who alone shall rule—Garfrith's son—the land of the Gots!

[R 9r/27, A 4r/17]

[R 9r/29, A 4r/18]

<sup>&</sup>lt;sup>43</sup>Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

<sup>&</sup>lt;sup>44</sup>This may relate to Frie's role as love-goddess. Ayner is in any case to be understood as a weak, effeminate man.

3 Heill skalt, Agnarr, · alls heilan biðr

2 þik Vera-týr vesa;

eins drykkjar · skalt aldri-gi

4 betri gjold geta:

Hale shalt thou be, Ayner, for hale

does Were-Tew (= Weden) bid thee be!

For a single drink shalt thou never get

4 betri gjold 'better recompense' | Namely the mythic lore which takes up sts. 4–53.

4 Land es heilagt, · es liggja sé'k

ósum ok olfum nér;

en í þrúð-heimi · skal þórr vesa

unds of riúfask regin

better recompense.

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unds of rjúfask ręgin.

The land is holy which lying I see
near the Eese and Elves,
but in Thrithham shall Thunder dwell

4 unds of rjúfask regin 'until the Reins are ripped' | i.e. until the Rakes of the Reins. A formulaic expression; see note to Bdr 14 for further occurrences.

5 Ý-dalir heita, · þar's Ullr hefir sér of gorva sali; Alf-heim Frey · gófu í ár-daga tívar at tann-féi.

until the Reins are ripped.

Yewdales they are called where Woulder has made for himself a hall.
Elfham to Free in days of yore the Tews as a tooth-gift gave.

[R 9r/33, A 4r/22]

[R 9v/2, A 4r/23]

<sup>4</sup> tann-féi 'tooth-gift' | The gift the child receives when he sheds his first tooth.

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Bør es sá (hinn þriði), · es blíð regin silfri þokðu sali;
 Vala-skjolf heitir, · es vélti sér óss í ár-daga.

[R 9v/3, A 4r/25]

Bower is (the third) one, where the blithe Reins with silver thatched a hall.

Waleshelf is it called which he won through wiles, the Os in days of yore.

3 es vélti sér 'won through wiles' | Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) have rendered this phrase with variants of "craftily made for himself", where the verb *véla* would mean 'craftily make'. To my knowledge this sense is never otherwise attested, and its common meaning is 'defraud, trick, betray'. A simpler reading would be to see this as a reference to the myth of the Ettin-smith who built the wall of Osyard. The Gods had promised him Sun, Moon, and Frow, if he could build it in a year, but employed various tricks to hinder him. When it at last looked like he would make it in time, Thunder slew him. This myth is told in *Gylf* 42 and alluded to in *Vsp* 24–25.

Søkkva-bękkr hęitir (hinn fjórði), · en þar svalar knegu unnir glymja yfir; þar þau Óðinn ok Sága · drekka umb alla daga gloð ór gullnum kerum. [R 9v/5, A 4r/26]

Sinkbench is (the fourth) one called, and there do cool waves clash over above; there Weden and Sey drink all days, glad, out of golden casks.

8 Glaðs-heimr heitir (hinn fimti) · þar's hin gull-bjarta
Val-hǫll víð of þrumir;
en þar Hroptr · kýss hverjan dag
vápn-dauða vera.

Gladsham is (the fifth) one called, where the gold-bright Walhall wide stands fast; and there Roft (= Weden) chooses every day weapon-dead warriors. 45

[R 9v/7, A 4r/28]

<sup>&</sup>lt;sup>45</sup>Cf. st. 14.

[R 9v/9, A 4r/31]

In **A** the order of the following two sts. is reversed.

Mjok 's auð-kennt · þeim's til Óðins koma sal-kynni at séa, vargr hangir · fyr vestan dyrr ok drúpir orn yfir.

Very easily recognized, for those who come to Weden, is the hall to see: A wolf hangs before the western door,

2 sal-kynni at séa | 'sia at sia' A

and an eagle droops above.<sup>46</sup>

According to Hyltén-Cavallius (1863, p. 156) it was custom in Wärend, southern Sweden to hang the bodies of killed wolves high up in old oaks, and killed birds of prey above the stable-door.

Mjok 's auð-kennt · þeim's til Óðins koma 10 sal-kynni at séa, skoptum 's rann rept, · skjoldum 's salr þakiðr, brynjum of bekki stráat.

Very easily recognized, for those who come to Weden, is the hall to see:

With shafts is the house roofed, with shields is the hall thatched; with byrnies the benches strewn.

3 skoptum 'shafts' | Spear-shafts.

11 Prym-heimr heitir (hinn sétti), · es Pjatsi bjó,

[R 9v/12, A 4v/2, G]

[R 9v/10, A 4r/30]

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<sup>&</sup>lt;sup>46</sup>Something very similar is found in Widukind's *History of the Saxons* 1:12. The Saxons have just conquered a fortress, and mane [...] facto ad orientalem portam ponunt aquilam, aramque victoriae construentes secundum errorem paternum sacra sua propria veneratione venerati sunt 'at the coming of morning they set an eagle at the eastern gate, and, building an altar of victory, they worshipped it with their own holy worship in accordance with their ancestral error.' The altar was pledged to Ermin, whom the author identifies with Mars or Hermes, but who is surely Weden.

```
sá hinn ám-átki jotunn;
2
             en nú Skaði byggvir, · skír brúðr goða,
                  fornar toptir foður.
   Thrimham is (the sixth) one called, where Thedse dwelled,
        that uncanny ettin;
   but now Shede bedwells—the pure bride of the Gods—
        the ancient plots of her father.
    1 (hinn sétti) 'the sixth' | om. G 1 es 'where' | bar nú 'where now' 1 bjó 'dwelled' | om. W; býr
   'dwells' U 2 ám-átki | mátki U 3 goða 'of the Gods' | guma 'of men' U
   2 ám-átki jotunn 'uncanny ettin' | Formulaic. See note to Vsp 8.
      12
             Breiða-blik eru (hin sjaundu), en þar Baldr hefir
                                                                                                [R 9v/14, A 4v/3, G]
                  sér of gorva sali,
2
             á því landi · es liggja veit'k
                  fésta feikn-stafi.
   Broadblicks are (the seventh), and there Balder has
        made for himself a hall,
    on that land where I know lying
        the fewest wicked deeds.
    1 eru (hin sjaundu) 'are (the seventh)' | heita '[they] are called' G.
    4 feikn-stafi 'wicked deeds' | Lit. 'staves of wickedness', where 'stave' originally means something like
   'word, speech'. Cf. Beow 1018b: fâcen-stafas, referring to treacherous intrigues among the Shieldings.
      13
             Himin-bjorg eru (hin óttu), · en þar Heim-dall
                                                                                                 [R 9v/16, A 4v/5, G]
                  kveða valda véum;
2
             þar vorðr goða · drekkr í véru ranni
                  glaðr hinn góða mjoð.
   Heavenbarrows are (the eighth), and there Homedal,
        they say, wields over wighs.
   There the Watchman of the Gods [= Homedal] drinks in the tranquil house,
        glad, the good mead.
   4 hinn | so AG; om. R
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1 eru (hin óttu) 'are (the eighth)' | heita '[they] are called' G.

3 vọrỗr goða 'Watchman of the Gods' | Formulaic epithet of Homedal, also occurring in Lok 49 and possibly in Skm 28: vọrỗr með goðum 'the Watchman among the Gods'. Gylf 27, where the present stanza is cited, gives some further details: Hann býr þar er heitir Himinbjorg við Bifrost. Hann er vọrðr goða ok sitr þar við himins enda at géta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann heyrir ok þat, er gras vex á jorðu eða ull á sauðum, ok allt þat er héra létr. 'He lives at the place called the Heavenbarrows near Bivrest. He [= Homedal] is the Watchman of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder.'

Folk-vangr es (hinn níundi), · en þar Freyja réðr sessa kostum í sal;
halfan val · hon kýss hverjan dag,
en halfan Óðinn á.

[R 9v/17, A 4v/6, G]

Folkwong is (the ninth), and there Frow decides the choice of seats in the hall; half the slain she chooses each day, but half does Weden own.<sup>47</sup>

2

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4

1 es (hinn níundi) 'is (the ninth)' | heitir '[one] is called' G

<sup>47</sup>This st. is cited and closely paraphrased in *Gylf* 24. — The roots of *kjósa val* 'choose the slain' are the same as those in walkirrie (*val-kyrja* 'chooser of the slain'), and as Frow is a prominent goddess this would surely make her the chief walkirrie. This is paralleled by *Sarle*, where Frow assumes the name Gandle (*Gondul*, a name attested in several lists of walkirries; see *Vsp* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjaðningavíg*). In spite of this parallel, there are good reasons to believe that the chief walkirrie was Frie, Weden's wife. First, one of the functions of the walkirries is to bear ale to the Oneharriers (*Grm* 37). This mirrors royal Germanic banquets attested in heroic poetry, where the host's wife or daughter would pour ale to his retainers and guests (the so-called 'lady with a mead cup' ritual; see Enright (1996) and Riseley (2014)). As Weden's wife, we would expect Frie to have this role. Second, at Balder's funeral as attested in *Gylf* (TODO. chapter number), Weden rides with Frie and the Walkirries, while Frow rides alone with her cats. If she were chief walkirrie, it is rather strange that she should not ride with them. Third, there are two separate myths where Frie and Weden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem).

15 Glitnir es (hinn tíundi), · hann 's gulli studdr ok silfri þakör it sama; en þar For-seti · byggir flestan dag ok svéfir allar sakir.

[R 9v/19, A 4v/8, G]

Glitner is (the tenth): it is supported by gold, and thatched with silver likewise.

4

And there Foresitter dwells for most of the day, and puts all disputes to sleep.

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Nóa-tún eru (hin elliptu), en þar Njorðr hefir
sér of gorva sali;
manna þengill hinn meins-vani
hó-timbruðum horgi réðr.
```

Nowetowns are (the eleventh), and there Nearth has made for himself a hall.

The lord of men, the guileless one,

The lord of men, the guileless one, rules the harrow timbered on high.

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17 Hrísi vex · ok hộu grasi
Víðars land, viði,
en þar mogr of létsk · af mars baki
frókn at hefna foður.
```

With brushwood grows, and with tall grass, Wider's land, with wood, and there the lad vows from the back of his steed, brave, to avenge his father. 48

1 Hrísi vex · ok hóu grasi 'with brushwood grows, and with tall grass,' | Identical to Háv 119/6.

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18 And-hrímnir · létr í Eld-hrímni
Sé-hrímni soðinn,
fleska betst, · en þat fáir vitu,
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[R 9v/24, A 4v/12, G]

[R 9v/23, A 4v/11]

[R 9v/21, A 4v/9]

<sup>1</sup> es (hinn tíundi) 'is (the tenth)' | heitir salr 'a hall is called' G

<sup>3</sup> manna þengill  $\cdot$  hinn meins-vani 'The lord of men, the guileless one' | Interesting epithets probably relating to Nearth's roles in upholding the bounty of the land and the law. Cf. my article on pre-Christian oaths (TODO).

<sup>4</sup> hó-timbruðum horgi réðr 'rules the harrow timbered on high' | The rare verb  $h\acute{p}$ -timbra 'timber on high' otherwise only occurs in Vsp 7, likewise in connection with the horgr 'harrow'. The harrow is an outdoors holy place; see Index. Cf. also Vafp 38 where Nearth is said to rule a great many hoves and harrows.

<sup>&</sup>lt;sup>48</sup>At the Rakes of the Reins Wider avenges His father, Weden. See *Vsp* 51–52, *Vafþ* 53.

við hvat ein-herjar alask.

Andrimner lets Sowrimner in Eldrimner be boiled. The best of meats, but few know this: by what the Oneharriers are nourished.<sup>49</sup>

19 Gera ok Freka · seðr gunn-tamiðr, hróðigr Herjafoðr, en við vín eitt · vápn-gofugr Óðinn é lifir.

[R 9v/26, A 4v/14, G]

Gar and Freak does the battle-accustomed glorious Father of Hosts (= Weden) feed; but on wine alone, esteemed of weapons, Weden ever lives.

1-4 Gera ... lifir 'Gar ... live' | With what Weden feeds his two hounds it is not said, but it is most likely with the corpses of dead warriors. The wine on which he subsists may perhaps be identified with drink offerings. Cf. the 7th century vita of Saint Columban (TODO: cite source), describing a rite of the Swabians: Quo cum moraretur, et inter habitatores loci illius progrederetur, reperit eos sacrificium profanum litare velle, vasque magnum, quod vulgo cupam vocant, quod viginti et sex modios amplius minusve capiebat, cervisia plenum in medio habebant positum. Ad quod vir Dei accessit, et sciscitatur quid de illo fieri vellent. Illi aiunt Deo suo Vodano, quem Mercurium vocant alii, se velle litare. 'While he was satying there and going about the dwellers of that place, he found out that they were going to offer a profane sacrifice, and a large cask called a cupa, which held about twenty-six measures, was filled with beer and set in their midst. When the man of God asked what they wanted to do with it, they answered that they were wanted to offer to their God Wodan, whom others call Mercury.'

20 Huginn ok Muninn · fljúga hverjan dag jormun-grund vfir; óumk of Hugin, · at aptr né komi-t; þó séumk meir of Munin.

[R 9v/28, A 4v/15, G]

Highen and Minden fly every day over the ermin-ground [EARTH]. I worry for Highen, that he might not come back, yet I fear more for Minden.

2

2

<sup>&</sup>lt;sup>49</sup>The cook Andrimner 'face-sooty' cooks the boar Sowrimner 'sow-sooty' in the cauldron Eldrimner 'firesooty'; by this meat are the Oneharriers nouished.

2

2

4

2 jormun-grund 'ermin-ground' | i.e. 'the immense ground' (for the rare prefix ermin- see Index), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late C10th Karlevi stone (Öl 1) referring to the unbounded sea as *Endils jormungrund* 'Andle's ermin-ground' (Andle being a known "sea-king"), and in *Beow* 859 as *eormen-grund* carrying the same sense.

```
21 Þýtr Þund, · unir Þjóð-vitnis fiskr flóði í; 
áar-straumr · þykkir of-mikill 
val-glaumi at vaða.
```

Thound roars; Thedwitner's fish thrives in the flood.

The river-stream seems far too great

I'he river-stream seems far too great for the noisy slain host to wade.<sup>50</sup>

1–2  $pjó\delta$ vitnis fiskr 'Thedwitner's fish' |  $pjó\delta$ vitnir is easily analyzed as  $pjó\delta$ - 'great, main' + vitnir 'wolf'. The great wolf is naturally the Fenrerswolf, the brother of the Middenyardswyrm. That the Wyrm can be called a fish is shown by Hym 24.

```
Val-grind heitir · es stendr velli á heilog fyr helgum durum; forn 's sú grind, · en þat fáir vitu, hvé hón 's í lás of lokin.
```

Walgrind 'tis called, which stands on the plain, holy, before the holy doors.
Old is that gate, but few know this:
how its lock is locked.

1 Val-grind 'Walgrind' | 'Slain-gate;' the gate standing before Walhall.

Fimm hundruð golfa · ok umb fjórum tøgum svá hygg'k Bil-skirni með bugum; ranna þeira, · es rept vita'k, míns veit'k mest magar. [R 9v/30, A 4v/17]

[R 9v/32, A 4v/18]

[R 9v/34, A 4v/22]

<sup>&</sup>lt;sup>50</sup>A difficult stanza. Thound may be the river surrounding Walhall, which the dead have to pass over to reach it. The stanza may also be referring to the punishment of criminals in waters; see note to *Vsp* 38 for discussion on that.

```
With five hundred floors, and around fourty, so I judge Bilshirner altogether.

Of those houses which I might know rafted
I know my lad's [= Thunder] to be the greatest.
```

Fimm hundruð dura · ok umb fjórum tøgum, svá hygg at Valhǫllu vesa; átta hundruð Ein-herja · ganga ór einum durum, þá's fara við vitni at vega.

[R 10r/2, A 4v/20]

Five hundred doors, and around fourty, so I judge there to be on Walhall.

Eight hundred Oneharriers go out of one door, when to fight with the wolf they go.

2

2

3 átta hundruð 'eight hundred' | The hundred is probably here the long hundred (120, rather than 100), which gives a sum of  $640*960=614\;400$  Oneharriers.

25 Heið-rún heitir geit, · es stendr hollu á Herja-foðrs [R 10r/4, A 4v/24] ok bítr af Lé-raðs limum; skap-ker fylla · skal hins skíra mjaðar, kná-at sú veig vanask.

Heathrune is the goat called which stands on the hall of the Father of Hosts, and bites off Leered's branches.

The shape-vats shall she fill with the pure mead; those draughts cannot wane.

```
26 Eik-þyrnir heitir hjórtr · es stendr hollu á Herja-foðrs [R 10r/6, A 4v/26]
2 ok bítr af Lé-raðs limum;
en af hans hornum · drýpr í Hver-gelmi
4 þaðan eiga votn oll vega:
```

<sup>1</sup> hǫllu á Hęrja-fǫðrs 'on the hall of the Father of Hosts' | The hall of Weden, i.e. Walhall. Hęrja-fpðrs looks like an unmetrical addition.

<sup>3</sup> skap-ker 'shape-vats' | According to CV the central beer-vat, from which drinks were poured into smaller vessels.

 $<sup>3\,</sup>$ hins skíra mjaðar 'the pure mead'  $|\,$  The mead is the goat's milk.

[R 10r/9, A 4v/28]

Oakthirner is called the stag who stands on the hall of the Father of Hosts, and bites off Leered's branches.

And from his horns [drops] drip into Wharyelmer; thence have all waters their ways:

```
Síð ok Víð, Sékin ok Eikin, · Svǫl ok Gunn-þró,
Fjǫrm ok Fimbul-þul,
Rín ok Rinnandi,
Gipul ok Gǫpul, · Gǫmul ok Gęir-vimul,
þér hverfa umb hodd goða,
Þyn ok Vin, · Þǫll ok Hǫll,
Gróð ok Gunn-þorin.
```

Side and Wide, Seeken and Oaken, Swale and Guththrew,
Ferm and Fimblethule,
Rine and Rinnend,
Gipple, Gapple, Gamble and Garwimble—
they run around the hoard of the Gods [= Osyard]—
Thin and Win, Thall and Hall,
Gread and Guththorn.

```
Vína hęitir enn, · onnur Veg-svinn, [R 10r/12, A 5r/1]
þriðja þjóð-numa;
Nyt ok Not, · Nonn ok Hronn,
Slíð ok Hríð, · Sylgr ok Ylgr,
Víð ok Vón, · Vond ok Strond,
Gjoll ok Leiptr; · þér falla gumnum nér es falla til heljar heðan.
```

Wine is one further called, another Wayswith, a third Thedenumb;
Nit and Nat, Nan and Ran,
Slithe and Rithe, Sellow and Wellow,
Wide and Ween, Wand and Strand,
Yell and Laft—they fall near to men
as they fall hence to Hell.

```
29
             Kormt ok Ormt · ok ker-laugar tvér
                                                                                           [R 10r/15, A 5r/4, G]
                 þér skal Þórr vaða
2
            dag hvern · es døma ferr
                 at aski Ygg-drasils;
            því-at ós-brú · brenn oll loga
                 heilog votn hlóa.
6
   Carmt and Armt, and the two Carlays,
       these shall Thunder wade
   every day, when to judge he goes,
       at Ugdrassle's Ash;
   for the os-bridge [RAINBOW] burns all with flame;
       the holy waters bellow.
   2 þér skal Þórr vaða 'these shall Thunder wade' | For Thunder's association with wading see TODO.
   6 hlóa 'bellow' | A hapax. TODO.
     30
             Glaðr ok Gyllir, · Gler ok Skeið-brimir,
                                                                                           [R 10r/17, A 5r/6]
                 Silfrin-toppr ok Sinir,
2
             Gísl ok Fal-hófnir, · Gull-toppr ok Létt-feti,
                 þeim ríða ésir jóum
4
             dag hvern · es døma fara
                 at aski Ygg-drasils.
6
   Glad and Gilder, Glare and Sheathbrimmer,
       Silvrentop and Sinewer;
   Yissel and Fallowhofner, Goldtop and Lightfeet;
       on these horses ride the Eese,
   every day, when to judge they go,
       at Ugdrassle's Ash.
     31
            Príar rótr · standa á þría vega
                                                                                           [R 10r/20, A 5r/8]
2
                 undan aski Ygg-drasils;
            Hel býr und einni, · annarri hrím-þursar,
                 þriðju mennskir menn.
4
   Three roots grow on three ways,
```

from beneath Ugdrassle's Ash.

Hell lives enclosed by one, [by] the other the Rime-Thurses, [by] the third manly men.

32 Rata-toskr heitir íkorni · es rinna skal at aski Ygg-drasils; arnar orð · hann skal ofan bera ok segja Níð-hoggvi niðr.

Wratetusk is the squirrel called who shall run at Ugdrassle's Ash.

The eagle's words he shall carry from above, and say to Nithehewer below.<sup>51</sup>

Pá mélti Gangleri: "Hvat er fleira at segja stór-merkja frá askinum?" Hár segir: "Mart er þar af at segia. Qrn einn sitr í limum asksins, ok er hann margs vitandi, en í milli augna honum sitr haukr sá, er heitir Veðrfolnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir askinum ok berr ofundar orð millum arnarins ok Níðhoggs. 'Gangler spoke: "What more great marks are there to be said about the ash?" High says: "There is much to say about it. An eagle sits in the limbs of the ash, and he is much knowing, but between his eyes sits the hawk called Weatherfalner. The squirrel, which is called Wratetush, runs up and down along the ash and carries words of spite between the eagle and Nithehewer."

33 Hirtir 'ru ok fjórir · þeir's af héfingar á gag-halsir gnaga: Dáinn ok Dvalinn, · Dún-eyrr ok Dura-þrór.

Harts are there also, four, those who TODO

TODO gnaw:

Dowen and Dwollen, Downeer and Doorthrew.<sup>52</sup>

34 Ormar fleiri · liggja und aski Ygg-drasils [R 10r/22, A 5r/9]

[R 10r/23, A 5r/11]

<sup>&</sup>lt;sup>51</sup>This st. and the following is paraphrased in *Gylf* 16 (excerpt):

<sup>&</sup>lt;sup>52</sup>Paraphrased in *Gylf* 16 immediately following a paraphrase of the last st.: *En fjórir hirtir renna í limum* asksins ok bíta barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór. 'But four harts run in the limbs of the ash and bite its leaves; they are called thus: Dowen, Dwollen, Downeer, Doorthrew.'

an þat of hyggi hverr ó-sviðra apa:

2

4

More worms lie under Ugdrassle's Ash than any one would think among unwise apes:<sup>53</sup>

Góinn ok Móinn, · þeir 'ru Graf-vitnis synir,
 Grá-bakr ok Graf-volluðr,
 Ofnir ok Sváfnir, · hygg'k at é skyli
 meiðs kvistu máa.

[R 10r/26, A 5r/13, G]

Gowen and Mowen—they are Gravewitner's sons— Greyback and Gravewalled; Ovner and Sweefner, I ween, shall always injure the beam's branches.

36 Askr Ygg-drasils · drýgir erfiði meira an menn viti: hjortr bítr ofan · en á hliðu fúnar, skerðir Níð-hoggr neðan. [R 10r/28, A 5r/14]

Ugdrassle's Ash suffers hardship greater than men might know: a hart bites it above and it rots on the side; Nithehewer harms it below.

Hrist ok Mist · vil'k at mér horn beri,

Skeggj-ǫld ok Skǫgul,

Hildr ok Þrúðr, · Hlǫkk ok Her-fjǫtur,

Goll ok Geir-ǫlul,

Rand-gríð ok Ráð-gríð, · Regin-leif;

þér bera ein-herjum ǫl.

[R 10r/30, A 5r/16]

<sup>&</sup>lt;sup>53</sup>Paraphrased in *Gylf* 16: *En svá margir ormar eru í Hvergelmi með Níðhogg, at engi tunga má telja; svá segir hér*: 'But so many worms are in Wharyelmer with Nithehewer that no tongue may count them. So it says here:' after which st. 36 is quoted.

Rist and Mist I would have bearing to me a horn—Shageld and Shagle;
Hild and Thrith, Lank and Harfetter,
Gall and Garannel,
Randgrith and Redegrith, Rainlaf—they bear the Oneharriers ale.<sup>54</sup>

3 Hildr ok þrúðir 'Hild and Thrith' | so A; Hildi ok þrúði R stems from ð2, ð2 with r rotunda being interpreted and copied as  $\partial t$ ,  $\partial r$ , this becomes clear upon viewing the facsimile images.

38 Ár-vakr ok Al-sviðr, · skulu upp heðan svangir sól draga; en und þeira bógum · fólu blíð regin, ésir, ísarn-kol.

[R 10r/32, A 5r/18]

Yorewaker and Allswith shall from hence—slender [steeds]—pull up the sun, and under their shoulders the blithe Reins hid—the Eese—iron-cooling.<sup>55</sup>

1 Ár-vakr ok Al-sviðr 'Yorewaker and Allswith' | These horses also appear in Sigrdr 15a/2; see note to the next st.

```
Svalinn heitir, · hann stendr sólu fyrir,
skjoldr skínanda goði;
bjorg ok brim · veit'k at brinna skulu,
ef hann fellr í frá.
```

Swalen one is called, it stands before the sun: a shield [before] the shining god [SUN]. Crags and surf I know shall burn, if it falls away.<sup>56</sup>

[R 10v/2, A 5r/20]

<sup>&</sup>lt;sup>54</sup>The women listed in this st. are Walkirries. Their names are known from other lists of Walkirries, but differ somewhat in form. TODO: Note these differences

<sup>&</sup>lt;sup>55</sup>According to *Gylf* 11 the gods took two horses to pull the sun's chariot—Yorewaker and Allswith—and "under the shoulders of the horses the gods placed two wind-bellows to cool them, but in some sources (*i sumum fróðum*, presumably this st.) they are called iron-cooling (*isarn-kol*)."

<sup>56</sup>The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the Sun behind it. Without it the whole world ("crags and surf", LAND and SEA; the totality of the earth) would burn up. Cf. *Sigrdr* 15a/1, which mentions the "shield that stands before the shining god [SUN]".

40 Skoll heitir ulfr, · es fylgir hinu skír-leita goði til varna viðar, en annarr Hati, · hann 's Hróð-vitnis sonr, sá skal fyr heiða brúði himins.

sá skal fyr heiða brúði himins.

Scoll is called the wolf who follows the pure-faced god [= Sun] to the shelter of the woods.

But another is Hate, he is Rothwitner's son—who shall [run] in front of the bright bride of heaven [= Sun].<sup>57</sup>

Ór Ymis holdi · vas jorð of skopuð, en ór sveita sjór,
 bjorg ór beinum, · baðmr ór hári, en ór hausi himinn.

[R 10v/6, A 5r/23, A<sub>b</sub> 9v/14, B 3v/11]

[R 10v/4, A 5r/21]

From Yimer's flesh was the earth shaped, and from his blood the sea; mountains from his bones, woods from his hair, and from his skull the heaven.

2 sveita 'blood' | hans sára sveita 'blood of his wounds'  $A_bB$  2 sjór | so  $AA_bB$ ; sér R 4 ór hausi himinn 'from his skull the heaven' | himinn ór hausi hans 'the heaven from his skull'  $A_bB$ 

42 En ór hans bróum · gørðu blíð regin
Mið-garð manna sonum,
en ór hans heila · vóru þau hin harð-móðgu

[R 10v/8, A 5r/25, A<sub>b</sub> 9v/16, B 3v/12]

2

2

4

 $<sup>^{57}</sup>$ According to *Gylf* 12 Scoll chases the Sun and Hate chases the Moon (which is why he runs in front of the sun). See note to Vsp 40 for discussion on these wolves.

<sup>1-4</sup> Or ... himinn 'Out of ... heaven' | This stanza is clearly related to Vafp 21, see note there.

<sup>2</sup> sveita 'blood' | For the sense, see note to this word in Vafp 21.

<sup>4</sup> of hausi himinn 'from his skull the heaven' | This suggests that the heavens were understood as a dome, something common among many ancients. This also fits well with the floating clouds being Yimer's brains, as said in the following st.

4

#### ský oll of skopuð.

And from his eyebrows the blithe Reins made Middenyard for the sons of men, and from his brains were the hard-minded clouds all shaped.

3 harð-móðgu 'hard-minded' | *bríð-feldu* 'stormy' A<sub>b</sub>B

1–2 En ór hans bróum ... manna sonum 'But from his eyebrows ... sons of men' | The gods fenced in Middenyard ('the middle enclosure') by using the hair of Yimer's eyebrows as poles.

Ullar hylli · hęfr ok allra goða hverr's tekr fyrstr á funa, því-at opnir heimar · verða umb ása sonum, þá's hefja af hvera.

[R 10v/9, A 5r/26]

Woulder's holdness and that of All Gods has whoever first touches the fire, for the Homes open up for the Sons of the Eese, when men lift off the kettles.

1–4 ALL | This st. is one of the most difficult in the poem and many interpretations have been made. The traditional explanation (e.g. Finnur Jónsson (1932), Bellows, Sijmons and Gering (p. 208)) relates it to the poem's frame narrative. In this view, Weden, bound between the two fires, cryptically asks for a cauldron hanging above him to be moved so that the Gods will be able to see him through the smoke-vent and rescue him. This explanation is strange given the stanza's placement in the gnomic wisdom section of the poem, unless the whole section is taken to be a later insert (so Finnur), something for which there is no textual support. The invocation of the obscure god Woulder is also left unexplained, and there is no mention of a cauldron elsewhere in the poem.

A better explanation is given by Nordberg (2005), who argues that the stanza is another piece of gnomic wisdom, referring to the cooking of the sacrificial meal in large cauldrons during the bloot. The st. describes the divine grace (*hylli* 'holdness', see Note to I. 1) won by the ritualist who sets the fire onto which the cauldron is placed, since this act enables the Gods to become guests at the ritual meal. Cf. *HGoodS* 14, describing the traditional bloot in the Throndlaw (*Prónda-log*), Norway: *At veizlu þeiri skyldu allir menn ol eiga; þar var ok drepinn alls konar smali ok svá bross, [...] en slátr skyldi sjóða til mann-fagnaðar; eldar skyldu vera á miðju gólfi í hofinu ok þar katlar yfir.* 'At that gathering all men should have ale; thereat was also slain every kind of small cattle and likewise horses, [...] and the fresh meat should be cooked for men to enjoy. There should be fires in the middle of the floor in the hove and kettles above them.'

This interpretation is especially interesting when one considers the immediately preceding stanzas 41-42, which deal with the ordering of the world through the dismembering of Yimer, the primordial victim sacrificed by the Gods. It is known from other Indo-European branches that the ritual sacrifice in the present was seen as a reenactment of the primeval sacrifice in the mythic past, which was necessary for the continued existence of the world and the social order (cf. e.g. RV 10.90); for discussion see Lincoln (1986), especially the first two chapters. If this is correct, Grm 41–43 would then attest this conception also in the Germanic tradition.

1 Ullar 'Woulder's' | It is uncertain why the rather obscure god Woulder is invoked here; it cannot be simply for the sake of alliteration, since Omegain 'Weden's' would work just as well. It may be that Woulder had a particular role in the setting of the ritual fire, something supported by the large number of firesteel-shaped amulets at the archeological site of *Lilla Ullevi* ('Woulder's little wigh') in Sweden. For this site see Index: Woulder and af Edholm (2009).

1 hylli 'holdness' | 'Favour, loyalty, grace'. This root (from which also the adjective *hollr* 'hold; favourable, loyal, gracious' and verb *hylla* 'to make hold') is often to refer to godly grace in both a Heathen and Christian context. See Index: hold and holdness.

1 allra goŏa 'All Gods' | Cf. *Sigrdr* 3–4, *Lok* 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the oneness of the Gods, see Index: All Gods.

4 hvera 'kettles' | acc. pl. of *hverr*, from PGmc. \*hweraz, from PIE \* $k^{w}e^{r}$ - 'pot, vessel'. Interestingly the Sanskrit cognate  $car\acute{u}$  is occasionally used in reference to the vat wherein the ritual drink *soma* is prepared (e.g. RV 10.167.4).

Ívalda synir · gingu í ár-daga
 Skíð-blaðni at skapa,
 skipa batst · skírum Fręy,
 nýtum Njarðar bur.

[R 10v/11, A 5r/28]

Iwald's sons went in days of yore Shidebladner for to shape: the best of ships for the pure Free, for the useful Son of Nearth.

2

4

45 Askr Ygg-drasils, · hann 's ǿðstr viða en Skíð-blaðnir skipa, Óðinn ása · en jóa Sleipnir, Bil-rost brúa · en Bragi skalda, Há-brók hauka · en hunda Garmr.

[R 10v/13, A 5r/29]

Ugdrassle's Ash—it is the noblest of trees, and Shidebladner of ships; Weden of the Eese and Slapner of steeds; Bilrest of bridges and Bray of scolds; Highbrook of hawks and Garm of hounds.

```
46
             Svipum hef'k nú ypt · fyr sig-tíva sonum,
                                                                                              [R 10v/15, A 5v/2]
                 við þat skal vil-bjorg vaka,
2
             ollum osum · þat skal inn koma
                 Égis bekki á
4
                 Égis drekku at.
   My gaze have I now lifted up before the sons of the victory-Tews [= Eese]—
       by that shall the willed rescue awake!
   All the Eese shall it bring into here,
       upon Eagre's bench,
       at Eagre's drinking!<sup>58</sup>
   <sup>58</sup>Weden suddenly announces that he has made the other gods aware of his situation; they will leave their
   feasting at Eagre's hall (see Hym and Lok) and instead come to his rescue. He then begins to recount his
   names.
      47
             Hétumk Grímr, · hétumk Gangleri,
                                                                                              [R 10v/17, A 5v/4]
                 Herjann ok Hjalm-beri,
2
             Þekkr ok Þriði, · Þundr ok Uðr,
                 Hel-blindi ok Hár.
   I called myself Grim, I called myself Gangler,
       Harn and Helmbearer.
   Theck and Third, Thound and Ith,
       Hellblinder and High.
      48
             Saŏr ok Svipall · ok Sann-getall,
                                                                                              [R 10v/19, A 5v/5]
                 Her-teitr ok Hnikarr,
2
             Bil-eygr, Bál-eygr, · Bol-verkr, Fjolnir,
             Grímr ok Grímnir, · Glap-sviðr ok Fjǫl-sviðr.
   Sooth and Swiple and Soothgettle,
       Hartote and Nicker,
   Bileye, Baleeye, Baleworker, Fillner,
   Grim and Grimner, Glapswith and Fellswith.
     49
             Síð-hottr, Síð-skeggr, · Sig-foðr, Hnikuðr,
                                                                                              [R 10v/21, A 5v/7]
```

Al-foðr, Val-foðr, · At-ríðr ok Farma-týr;

einu nafni · hétumk aldri-gi síðst ek með folkum fór.

Sidehat, Sideshag, Syefather, Nicked, Allfather, Walfather, Atrider, and Farm-Tew by just one name have I never called myself, since among manfolk I fared.

50 Grímni mik hétu · at Geir-raðar, en Jalk at Ós-mundar; en þá Kjalar · es ek kjalka dró, Þrór þingum at.

2

4

2

2

4

Grimner they called me at Garfrith's [home], but Yelk at Osmund's, but Keller whenas I drew the sled; Throo at Things.<sup>59</sup>

51 Óski ok Ómi, · Jafn-hár ok Biflindi, Gondlir ok Hár-barðr með goðum.

Wish and Ome, Evenhigh and Bivlend; Gandler and Hoarbeard among Gods.

52 Sviðurr ok Sviðrir · es ek hét at Søkk-mímis ok dulða'k þann hinn aldna jotun þá's Mið-vitnis vas'k · ins méra burar orðinn ein-bani.

Swither and Swithrer, as I was called at Sink-Mimer's, and I deceived that aged ettin, when of Midwitner's famous son
I had become the lone slayer.

[R 10v/23, A 5v/9]

[R 10v/24, A 5v/10]

[R 10v/25, A 5v/11]

<sup>&</sup>lt;sup>59</sup>Presumably referencing other now-lost myths involving Weden travelling in disguise. The last is possibly a reference to the name under which Weden would be invoked at the start of Things (legal assemblies, see Index).

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Olr est Geir-røŏr, · hefr þú of-drukkit; miklu est hnugginn, · es þú est mínu gengi, ollum ein-herjum · ok Óŏins hylli. [R 10v/28, A 5v/13]

Worse for ale art thou, Garfrith; thou hast over-drunk. Of much art thou bereft when thou art [bereft] of my support, of all the Oneharriers, and of Weden's holdness.

On the other hand a king who behaved well could expect to have the truce of the Oneharriers; this was the case for Hathkin the Good according to the poem composed about him (Eyv Hák in SkP 1). In that poem (st. 16/1–2) Bray greets him in the hall of the Gods, saying: Ein-herja grið · skalt allra hafa; / þigg þú at Ósum ol. 'All the Oneharriers' truce shalt thou have; take ale from the Eese!'

54 Fjǫlð þér sagða'k, · en þú fátt of mant, of þik véla vinir; méki liggja · sé'k míns vinar allan í dreyra drifinn.

[R 10v/30, A 5v/15]

Much I told thee, but thou recallest little; 'tis friends that deal with thee!

The sword of my friend I see lying all drenched in gore.

3-4 méki ... drifinn. 'The sword ... gore.' | Weden foretells Garfrith's coming death.

55 Egg-móðan val · nú mun Yggr hafa, þitt veit'k líf of liðit; varar 'ru dísir, · nú knátt Óðin séa; nálgask mik ef þú megir!

[R 10v/31, A 5v/16]

An edge-tired corpse will Ug now have:
I know thy life to be past.
Wary are the Dises, now dost thou see Weden—
come near me, if thou mayst!

·

<sup>3</sup> ollum ein-herjum 'of all the Oneharriers' | Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but the sense is the same. By breaking the Odinic code of conduct he has lost Weden's favour, and thus been excluded from the community of oath-bound warriors, the Oneharriers.

<sup>2–3–3</sup> vinir, mins vinar 'friends, my friend' | Weden stresses his friendship with Garfrith by using the word *vinr* 'friend' twice. The followers of a god were his friends; see note to *Háv* 157.

3 dísir 'Dises' | i.e. the Norns, fates, who have determined his hour of death. Cf. Fáfn TODO, Hamð TODO.

Óðinn nú heiti'k, · Yggr áðan hét'k,
 hétumk þundr fyr þat,
 Vakr ok Skilfingr, · Vófuðr ok Hropta-týr
 Gautr ok Jalkr með goðum.

[R 11r/2, A 5v/18]

Weden am I called now, Ug was I called earlier, I called myself Thound before that; Wacker and Shilving, Waved and Roft-Tew, Geat and Gelding among the Gods.

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57 Ofnir ok Sváfnir · hygg'k at orðnir sé allir at einum mér.

[R 11r/4, A 5v/20]

Ovner and Swebner, I ween, have arisen all from me alone.

P4 Geir-røðr konungr sat, ok hafði sverð um kné sér ok brugðit til miðs. [R 11r/5, A 5v/21]

En er hann heyrði, at Óðinn var þar kominn, stóð hann upp, ok vildi taka Óðin frá eldinum. Sverðit slapp ór hendi hánum; vissu hjǫltin niðr.

Konungr drap féti, ok steyptist á-fram, en sverðit stóð í gǫgnum hann, ok fekk hann bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi síðan.

King Garfrith sat and had the sword about his knee, and it was brandished half-way up. But when he heard that Weden were come there, he stood up and would take Weden from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king tripped and stooped forth, but the sword went through him, and he received his bane. Weden then disappeared, but Ayner was there king for a long while afterwards.

<sup>5</sup> hann | þar af A 5 Óðinn hvarf þá. | om. A 5 var þar | varð A 5-6 lengi síðan. | om. A

### Dreams of Balder (Baldrs draumar)

Dating (Sapp, 2022): C10th (0.890)

Meter: Ancient-words-law

#### Introduction

Rather unusually for Norse mythic poems, the **Dreams of Balder** (*Bdr*) are not preserved in **R**, but rather in the early C14th ms. A. The poem also survives in much younger paper mss., where a number of post-mediæval stanzas have been inserted.

The poem begins *in medias res*; Balder has been having nightmares, which the Gods meet at the Thing to discuss (1). Weden rides to Hell, where he has an encounter with a bloody hound; he passes it and continues to "the high house of Hell" (2–3), from which he rides west, to the grave of a certain wallow whom he revives using magic (4). She asks which man has forced her out of the grave (5), and Weden introduces himself as Waytame, before asking for whom the benches of Hell are covered with gold (6). The wallow responds that barrels of mead stand brewed for Balder and that the gods are very anxious (7). Weden asks her who will slay Balder (8), and she responds that it is Hath, carrying a "high fame-beam" (9). Weden asks who will avenge Balder's death (10), the wallow responds that Rind will give birth to Weden's son Wonnel, who will slay Hath when only one night old (11). Weden then asks about some mysterious maidens (12), which apparently betrays his identity. The wallow announces that she now knows that it is Weden, who in turn retorts that she is not a wallow, but rather the "mother of three thurses" (13). The wallow tells him to ride home and "be famous" and taunts him over his unavoidable death at the Rakes of the Reins (14).

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#### The Dreams of Balder

1 Sęnn vóru ésir · allir á þingi
ok ósynjur · allar á máli,
ok umb þat réðu · ríkir tívar:
hví véri Baldri · ballir draumar?

Soon were the Eese all at the Thing, and the Ossens all at speech, and of this counseled the mighty Tews:
Why did Balder have troubling dreams?

1–3 Senn ... tívar 'Soon ... Tews' | Formulaic, identically shared with prk 14/1–3. See also Thing of the Gods.

2 Upp ręis Óðinn, · aldinn gautr, [A 1v/19]
ok hann á Slęipni · sǫðul of lagði,
reið niðr þaðan · nifl-heljar til;
møtti hvelpi, · þeim's ór helju kom.

Up rose Weden, the ancient Geat, and he on Slapner the saddle did lay; rode down thence to Nivelhell; met the whelp that came out of Hell.

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1 aldinn | emend.; alda A
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3 Sá vas blóðugr · of brjóst framan, [A 1v/21] ok galdrs fǫður · gól of lengi, framm reið Óðinn, · fold-vegr dunði, hann kom at hóu · Heljar ranni.

It was bloody on the front of its chest, and at the father of galder [= Weden] for a long time bayed.—Forth rode Weden—the fold-way [EARTH] resounded—he came to the high house of Hell.

<sup>4</sup> hvelpi, · þeim's ór helju kom 'the whelp that came out of Hell' | An otherwise unknown dog, sometimes identified with Garm. The "hellhound" guarding the underworld is well known from world mythology, most famously the Greek *Kérberos*.

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2 gól of | golv A
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4 Pá rẹið Óðinn · fyr austan dyrr, [A 1v/22] bar's hann vissi · volu lẹiði; nam hann vittugri · val-galdr kveða, unds nauðug rẹis, · nás orð of kvað:

Then rode Weden east from the door, there as he knew the wallow's grave. He began for the cunning woman to sing a slain-galder, until forced she rose, a corpse's words quoth:

5 "Hvat 's manna þat · mér ó·kunnra, [A 1v/24] es mér hefr aukit · erfitt sinni?

Vas'k snifin snjóvi, · ok slegin regni, ok drifin doggu, · dauð vas'k lengi."

"What sort of man is this, to me unknown, who has caused for me this toilsome journey? I was snowed by snow and struck by rain, and bespattered with dew—dead was I for long."

#### [Óðinn kvað:]

6 "Veg-tamr ek hęiti, · sonr em'k Val-tams, [A 1v/25] sęg þú mér ór hęlju, · ek man ór hęimi; hveim eru bękkir · baugum sánir, flet fagrliga · flóuð gulli?"

"Waytame am I called, I am Waltame's son; tell me [the tidings] from Hell—I will [tell those] from the world.

<sup>3</sup> fold-vegr dunŏi 'the fold-way [EARTH] resounded' | Cf. the description of Thunder's riding in *Haustl* 14: dunŏi ... mána vegr und bǫ́num 'the moon's way [sky/heaven] ... resounded beneath him'); see further *Drk* 21.

<sup>3</sup> val-galdr 'slain-galder' | i.e. a galder to quicken the dead, in this case the wallow. Cf.  $H\acute{a}v$  158 where Weden tells how He can bring hanged men back to life with runes.

<sup>2</sup> erfitt sinni 'this toilsome journey' | i.e. the journey out of the grave.

<sup>3–4</sup> Vas'k snifin ... lęngi. 'I was snowed ... long.' | Cf. the similar description of a buried person in *HHund II* 47–48 (TODO).

For whom are the benches sown with bighs, the floors fairly flooded with gold?"

[Volva kvaŏ:]

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7 "Hér stendr Baldri · of brugginn mjoðr, skírar veigar, · liggr skjoldr yfir, en ós-megir · í of-véni; nauðug sagða'k, · nú mun'k þegja."

"Here for Balder mead stands brewed, pure draughts—a shield lies over them; but the os-lads [= Eese] [stand] in great suspense forced I spoke, now I will shut up!"

[Óðinn kvað:]

8 "Þegj-at-tu volva, · þik vil'k fregna, unds al-kunna, · vil'k enn vita: hverr man Baldri · at bana verða, ok Óðins son · aldri réna?"

"Shut not up, wallow—thee I wish to ask! Until all is known I wish yet to know: Who will become Balder's bane, and rob Weden's son [= Balder] of age?"

[Volva kvaŏ:]

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9 "Hoðr berr hóvan · hróðr-baðm þinig, hann man Baldri · at bana verða, ok Óðins son · aldri réna; nauðug sagða'k, · nú mun'k þegja."

"Hath bears the high glory-beam [MISTLETOE] thither; he will Balder's bane become and Weden's son [= Balder] rob of life—forced I spoke, now I will shut up!"

[A 2r/1]

[A 1v/29]

[A 1v/27]

<sup>2</sup> liggr skjǫldr yfir 'a shield lies over [them]' | Shields covering casks of mead is a common trope. Cf. TODO.

<sup>1</sup> hróðr-baðm | emend.; hróðr-barm A

10 "Þegj-at-tu volva, · þik vil'k fregna, [Óðinn kvað:] [A 2r/3]unds al-kunna, · vil'k enn vita, 2 hverr man heipt Heði · hefnt of vinna, eða Baldrs bana · à bál vega?" 4 "Shut not up, wallow—thee I wish to ask! Until all is known I wish yet to know: Who will avenge that evil on Hath, or cast on the pyre Balder's bane [= Hath]?" 11 "Rindr berr *Vála* · í vestr-solum, [Volva kvaŏ:] [A 2r/4]2 sá man Öðins sonr · ein-néttr vega; họnd of þvér-at · né họfuð kembir, áðr à bál of berr · Baldrs and-skota; 4 nauðug sagða'k, · nú mun'k þegja." "Rind bears Wonnel in the western halls: he will, Weden's son, one night old, fight. He washes not his hand nor combs his head before onto the pyre he bears Balder's opponent [= Hath] forced I spoke, now I will shut up." 1 Vála | required by alliteration; om. A 3 at | om. A 2-4 sá ... and-skota 'that son ... opponent' | These lines are, apart from the verb tense, identical to Vsp 32/4-33/2. It is possible that both are building on a now-lost third poem; or that one has got these lines from the other. (For discussion on the myth itself see introduction to *Vsp* 31–34.) "Degj-at-tu volva, · bik vil'k fregna, 12 [Óðinn kvað:] [A 2r/6]unds al-kunna, · vil'k enn vita, 2 hverjar 'ru meyjar, · es at muni gráta ok á himin verpa · halsa-skautum?" 4 "Shut not up, wallow—thee I wish to ask! Until all is known I wish yet to know:

Which are the maidens that heartily weep, and onto heaven throw the front-sheets?<sup>60</sup>"

 $<sup>^{60}</sup>$ According to *Gylf* 49 Hell promised to give Balder back to the Eese if "all things in the world, living and dead, cry for him". The Eese relayed this message, and "the men and the animals and the earth and the stones and trees and all metals" cried for Balder. It may be that these maidens were included among the

grievers (perhaps they were the walkirries, and this is what reveals Weden's identity?), but their identity is otherwise unknown. They may perhaps be identified with the maidens in *Vafp* 49.

[Volva kvað:]

3 "Ert-at Veg-tamr, · sem ek hugða, heldr ert Óðinn, · aldinn gautr!" "Ert-at volva · né vís kona, heldr ert þriggja · þursa móðir!"

[Óðinn kvað:]

"Thou art not Waytame as I thought, rather art thou Weden, the ancient Geat!"—
"Thou art no wallow nor wise woman, rather art thou three Thurses' mother!"

[Volva kvaŏ:]

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14 "Heim ríð Óðinn · ok ves hróðigr, svá komi-t manna · meirr aptr a vit, es lauss Loki · líðr ór bondum ok ragna rok · rjúfendr koma."

"Ride home, Weden, and be renowned! So may no man come again to visit, when loose Lock slips out of his bonds, and [at] the Rakes of the Reins the rippers come!" [A 2r/8]

[A 2r/9]

<sup>1</sup> ok ves hróðigr 'and be renowned' | A sarcastic taunt, the sense being: "Your fame, Weden, will not save you!"

<sup>4</sup> rjúfendr 'rippers' | Presumably Surt and Lock with his children, as described in *Vsp* 40 ff. The verb *rjúfa* 'CV: to break, rip up, break a hole in' is used in the same context in the formulaic *þá's rjúfask regin* 'when the Reins are ripped' (*Vafþ* 52), *unds* (*of*) *rjúfask regin* 'until the Reins are ripped' (*Grm* 4, *Lok* 41 and *Sigrdr* 17). One may also compare the similar sounding (but not or only very distantly related) verb *rifna* 'be riven, rent apart' used in reference to the destruction of the world in Runic inscription Sö 154: *Jorð sal rifna* · *ok upp-himinn* 'Earth shall be riven, and Up-heaven', and Arn *Hryn* (in SkP II pp. 185–6, Il. 3/7–8, see also note there): *meiri verði þinn an þeira* · *þrifnuðr allr, unds himinn rifnar*. 'greater than theirs may thy whole wealth be, until heaven is riven.'

# Leeds of Hoarbeard (Hárbarðsljóð)

Dating (Sapp, 2022): early C11th (0.578)-late C11th (0.377)

Meter: Unclear (TODO)

#### Introduction

The Leeds of Hoarbeard are preserved in full in R, and in part in A. The poem might be seen as an allegory on class relations, namely between the self-owning yeomen farmers and the warlike earls, represented through their patron gods.

Of all Eddic poems *Hárb* is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the Heliand; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late C13th, when **R** was written).

Against this late origin speaks the presence of rare words (e.g. *ogurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Gríp*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line

length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a kind of discordant effect.

This is shown also by uses of the word 'here' in sts. 9 and 14. TODO: mention concept of "double scene" by Lars Lönnroth?

### The Leed of Hoarbeard

P1 Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum sundsins [R 12r/30] var ferju-karlinn með skipit. Þórr kallaði:

Thunder journeyed from the Eastern Way and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

1 "Hverr's sá sveinn sveina · es stendr fyr sundit handan?" [R 12r/32]

"Who is that swain of swains, standing here across the sound?"

Hann svaraði: 2 "Hverr's sá karl karla · es kallar of váginn?" [R 12v/1]

"Who is that churl of churls, calling out over the wave?"

3 "Fer þú mik of sundit, · fóði'k þik á morgun; [R 12v/2] meis hefi'k á baki, · verðr-a matr inn betri.
Át'k í hvíld · áðr ek heiman fór, síldr ok hafra; · saðr em'k enn þess."

"Ferry me over the sound, I feed thee in the morning! A basket have I on my back; better food will not be found. I ate for a while before I journeyed from home, herring and oatmeal/he-goats; I am still full from that."

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4 hafra 'oatmeal/he-goats' | The easiest reading here is the acc. pl. of *hafr* 'he-goat'. Thunder also eats his goats in *Gylf* 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this reading; see also note to next stanza.—Many other scholars have here read an accusative plural of *hafri* 'oat', i.e. 'porridge, oatmeal'. Stiles (forthcoming TODO) connects this with Indrá's (who is the Vedic equivalent of Thunder) "partner and yokemate" (*RV* 6.56.2) Pūṣán's eating porridge (e.g. 6.56.1, 57.2). Another similarity Stiles notes between Thunder and Pūṣan is that both have chariots driven by goats (e.g. 6.57.3: "Goats are the draft-animals for the one", 58.2: "Having goats as his horses"). Whether the Vedic tradition has split an original god into two or whether Thunder has absorbed elements of another god is hard to say.

4 "Ár-ligum verkum hrósar þú, verði'num; veitst-at-tu fyr gorla, [R 12v/5] dopr 'ru þín heim-kynni, dauð hygg'k at þín móðir sé."

"Of early works boastest thou; of eating! Thou seest not clearly ahead: dire is the state of thy home—I think that thy mother is dead!"

5 "Dat sęgir þú nú · es hverjum þikkir [R 12v/6] mest at vita— · at mín móðir dauð sé."

"Thou now sayest that which to every man seems of most weight to know—that my mother is dead!"

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6 "Þeygi 's sem þú · þrjú bú eigir góð; [R 12v/8] ber-beinn þú stendr · ok hefir brautinga gørvi, · þat-ki at þú hafir brékr þínar."

"It's hardly as if thou own three good farms bare-legged thou standest, and hast the gear of a tramp; it is not even as if thou own thy breeches!"

7 "Stýr-ðu hingat eikjunni, · ek mun þér stoðna kenna [R 12v/9] eða hverr á skipit · es þú heldr við landit?"

"Steer hither the boat! I will show thee to the harbour—or who owns the ship which thou holdest by the shore?"

<sup>&</sup>lt;sup>61</sup>TODO. This is pretty difficult. From the previous stanza *verðinum* seems to be referring to eating.

8 "Hildólfr sá heitir · es mik halda bað, rekkr inn ráð-svinni · es býr í Ráðs-eyjar-sundi; bað-at hann hlenni-menn flytja · eða hrossa-þjófa, góða eina · ok þá's ek gørva kunna; seg-ðu til nafns þíns · ef þú vill of sundit fara." [R 12v/11]

"Hildolf is he called who asked me to hold it, the counsel-wise man who lives in Redeseysound. He bade me not ferry highwaymen nor horsethieves; good men only, and those I know well—speak to thy name if thou wilt go over the sound!"

9 "Sęgja mun'k til nafns míns · þótt ek sekr sjá'k ok til alls øðlis: · Ek em Óðins sonr, Meila bróðir · en Magna faðir, þrúð-valdr goða · við Þór knátt-u hér døma! Hins vil'k nú spyrja, · hvat þú heitir."

[R 12v/15]

"I will speak to my name—even though I should be charged—and to all my origin: I am Weden's son,
Male's brother and Main's father,
the strength-wielder of the Gods; with Thunder dost thou here speak!
Now I will ask this, what thou art called."

10 "Hár-barðr ek heiti, · hyl'k of nafn sjaldan."

[R 12v/18]

"Hoarbeard I am called; I seldom conceal my name."

11 "Hvat skalt-u of nafn hylja · nema þú sakar eigir?"

[R 12v/18]

"Why shalt thou conceal thy name, unless thou have charges?"

32 "En þótt ek sakar eiga, · fyr slíkum sem þú est þá mun'k forða fjorvi mínu · nema ek feigr sé."

[R 12v/19]

"Even though I had charges—for such a one as thou art I would then protect my life, unless I be fey."

3 "Harm ljótan mér þikkir í því [R 12v/21] 2 at vaða of váginn til þín · ok véta ogur mínn; skylda'k launa kogur-sveini · þínum kangin-yrði · ef ek komumk yfir sundit."

"An ugly harm it seems to me to wade o'er the wave to thee, and wet my burden.

I would repay thee, swaddle-swain, for thy mocking words, if I could bring myself over the sound."

2 ogur 'burden' | The sense of this word is not clear, though it is probably the same as the first element of the compound ogur-stund 'burdensome hour', found in Vkv 42. Some authors have read it as a crude euphemism for "penis", which would not stand out much in this poem. Another interpretation is that it refers to the food Thunder carries on his back (st. 3).

14 "Hér mun'k standa · ok þín heðan bíða; [R 12v/23] fannt-a-tu mann inn harðara · at Hrungni dauðan."

"Here will I stand and hence await thee; thou foundest not a harder man since Rungner died!<sup>62</sup>"

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"Hins vilt-u nú geta · es vit Hrungnir deildum, [R 12v/25] sá inn stór-úðgi jotunn, · es ór steini vas hofuðit á, þó lét'k hann falla · ok fyrir hníga; hvat vannt-u þá meðan, Hárbarðr?"

"Of this wilt thou now speak, when I and Rungner dealt with each other, that great-minded ettin on whom the head was of stone. Yet I made him fall, and kneel down before [me]— what didst thou then meanwhile, Hoarbeard?"

"Vas'k meŏ Fjǫl-vari · fimm vetr alla
í ęy þẹiri · es Al-grøn hẹitir;
vega vér þar knǫ́ttum · ok val fẹlla,
margs at freista, · mans at kosta."

"I was with Felwar for five winters all in that island which is called Allgreen.

<sup>&</sup>lt;sup>62</sup>Rungner was a famous ettin slain by Thunder in a fierce battle. Hoarbeard's mention of that battle sets off a long argument over their respective accomplishments.

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There we did fight and fell the slain, many a girl tempt and win. 63"

17 "Hversu snúnuðu yðr konur yðrar?"
"How did your women pleasure (TODO!!!) you?.<sup>64</sup>"

[R 12v/30]

[R 12v/30]

<sup>64</sup>Seemingly a prose line; see Introduction.

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"Sparkar ǫttum vér konur · ef oss at spǫkum yrði; horskar ǫttum vér konur · ef oss hollar véri, þér ór sandi · síma undu ok ór dali djúpum grund of grófu; varð'k þeim einn ǫllum · øfri at rǫðum; hvílda'k hjá systrum sjau ok hafða'k geð þeira allt ok gaman; hvat vannt-u þá meðan, pórr?"
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"We had smart women if we found them pleasing; we had clever women if they were hold toward us. They wound a rope out of the sand, and out of a deep dale dug up the ground.

I alone became superior to them all in counsels, I rested beside those sisters seven, and had their senses all, and pleasure—what didst thou then meanwhile, Thunder?"

"Ek drap Þjatsa, · hinn þrúð-móðga jǫtun, upp ek varp augum · All-valda sonar á þann hinn heiða himin; þau 'ru merki mest · minna verka, þau's allir menn síðan of séa; hvat vannt-u þá meðan, Hárbarðr?"

[R 13r/2, A 1r/1 (l. 4b f

<sup>&</sup>lt;sup>63</sup>I read margs 'many a' as modifying mans 'girl'.

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"I slew Thedse, the strength-minded ettin;
Up I threw the eyes of Allwald's son [= Thedse]
onto the clear heaven.
Those are the greatest marks of my works,
those which all men since may see<sup>65</sup>—
what didst thou then meanwhile, Hoarbeard?"
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"Miklar man-vélar · hafða'k við myrk-riður
þá's ek vélta þér frá verum.
Harðan jǫtun · hugða'k Hlébarð vesa;
gaf hann mér gamban-tein en ek vélta hann ór viti."

"Great girl-tricks I had against mirk-rideresses, when I lured them away from men. 66

A hard ettin I judged Leebeard to be; he gave me a gombentoe, but I tricked him out of his wits."

21 "Illum huga launaðir þú þá góðar gjafar."

[R 13r/7, A 1r/3]

[R 13r/5, A 1r/1]

"With an evil heart didst thou then repay the good gift."

22 "pat hęfir eik · es af annarri skefr; umb sik es hverr í slíku hvat vannt-u þá meðan, þórr?"

2

[R 13r/8, A 1r/4]

"The oak has that which it chafes from the other; each man is for himself in such— what didst thou then meanwhile, Thunder?"

23 "Ek vas austr · ok jǫtna barða'k

[R 13r/9, A 1r/4]

<sup>&</sup>lt;sup>65</sup>Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable?

<sup>&</sup>lt;sup>66</sup>Alternatiely 'away from [their] husbands'. The *riður* '(female) riders' were witches thought to torment people and cause disease and suffering. See *Háv* 156 for discussion.

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brúðir bǫl-vísar · es til bjargs gingu;
 mikil myndi étt jǫtna · ef allir lifði,
 vétr myndi manna · undir Mið-garði—
 hvat vannt-u þá meðan, Hárbarðr?

"I was in the East and Ettins I bashed, bale-wise brides who walked to the mountain. Great would the line of ettins be if all lived, naught would remain of men within Middenyard<sup>67</sup>—what didst thou then meanwhile, Hoarbeard?"

```
24 "Vas'k á Vallandi · ok vígum fylgða'k,
atta ek jǫfrum · en aldri-gi sétta'k;
Óðinn á jarla · þá's í val falla
en þórr á þréla kyn."
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[R 13r/11, A 1r/6]

"I was in Walland and followed battles; I provoked princes, but I never reconciled them. Weden owns the earls which fall among the slain, but Thunder owns the race of thralls.<sup>68</sup>"

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25 "Ó-jafnt skipta · es þú myndir með ósum liði ef þú éttir vil-gi mikils vald."
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[R 13r/13, A 1r/8]

[R 13r/14, A 1r/9]

"Thou wouldst unfairly deal out troops among the Eese, if thou hadst great enough power."

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26 "Þórr á afl órit · en ekki hjarta;
2 af hréðslu ok hug-bleyði · þér vas í handska troðit ok þóttisk-a þú þá Þórr vesa;
4 hvár-ki þá þorðir · fyr hréðslu þinni hnjósa né físa · svá't Fjalarr heyrði."
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<sup>&</sup>lt;sup>67</sup>Thunder is the defender of Middenyard (the home of men) against the Ettins. For Thunder's killing of women cf. sts. 37–39 below and Lindow (1988).

<sup>&</sup>lt;sup>68</sup>Weden expresses an aristocratic disregard for lower life and life as mere life; where Thunder boasts of saving men, Weden sarcastically responds that he made them slay each other so that he could have the best of them for himself.

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"Thunder has strength enough, but no heart.

For fear and heart-softness didst thou tread into a glove, and then seemedest thou not to be Thunder.

Thou daredest not—for thy fear—sneeze nor fart lest Feller should hear.<sup>69</sup>"
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<sup>69</sup>This story is also referenced in *Lok* 60, and is told in full in *Gylf* 45: Lock, Thunder, and his servants Thelve and Wrash had journeyed east for a long time when they came upon a large hall, with an opening on one end as wide as the building. They rested inside, but in the middle of the night they were awakened by a great earthquake. Thunder rose and led the party to a side-room to the right in the middle of the hall. He stayed closest to the opening with his hammer ready, while the terrified others were further inside. At daybreak they left the hall and found the huge ettin *Skrymir* (Shrimer) asleep outside. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was its thumb.

27 "Hár-barðr hinn ragi, · munda'k þik í Hǫl drepa ef métta'k seilask of sund."

[R 13r/17, A 1r/11]

"O Hoarbeard the queer! I would strike thee into Hell, if I might sail o'er the sound!"

2

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38 "Hvat skyldir of sund seilask · es sakir 'ru alls øngar? hvat vannt-u þá meðan, Þórr?" [R 13r/18, A 1r/12]

"Why should thou sail o'er the sound when the charges are none?—what didst thou then meanwhile, Thunder?"

29 "Ek vas austr · ok ána varða'k

þá's mik sóttu · þeir Svárangs synir;

grjóti mik borðu, · gagni urðu þó lítt fegnir,

þó urðu mik fyrri · friðar at biðja.

hvat vannt-u þá meðan, Hárbarðr?"

[R 13r/19, A 1r/13]

"I was in the east and guarded the river when I was set upon by Sweering's sons.

With rocks they bashed me, still they rejoiced little in victory; still they had to beg me first for peace—

what didst thou then meanwhile, Hoarbeard?"

30 "Ek vas austr· ok við ein-hverja dømða'k,

[R 13r/22, A 1r/15]

lék'k við ina lind-hvítu · ok long þing háða'k, gladda'k ina gull-bjortu, · gamni mér unði."

"I was in the east and spoke with a certain woman; I played with the linen-white, and held long-lasting trysts: 70 I gladdened the gold-bright—the maiden enjoyed pleasure."

31 "Góð óttu þeir man-kynni þar þá."

[R 13r/24, A 1r/17]

"Then they had good girl-visits there."

- 32 "Liðs þíns véra'k þá þurfi, Þórr, · at helda'k þeiri inni lín-hvítu mey." [R 13r/24, A 1r/17] "Of thy help would I have been in need then, Thunder, that I might hold that linenwhite maiden."
- 33 "Ek mynda þér þat þá veita · ef ek viðr of kømisk." [R 13r/25, A 1r/18] "I would then have granted thee that, if I were able."
- 34 "Ek mynda þér þá trúa, · nema mik í tryggð véltir." [R 13r/26, A 1r/18] "I would then have trusted thee, unless thou wouldst betray my trust."
- 35 "Em'k-at ek sá hél-bítr · sem húð-skór forn á vár." [R 13r/27, A 1r/19] "I am not such a heel-biter as an old hide-shoe in spring.<sup>71</sup>"

36 "Hvat vannt-u þá meðan, Þórr?" [R 13r/28, A 1r/20] "What didst thou then meanwhile, Thunder?"

 $<sup>^{70}\</sup>emph{ping}$  (see Thing) usually means 'legal assembly', but clearly not here.

<sup>&</sup>lt;sup>71</sup>Proverbial (a heel-biter being someone who betrays his companions); the leather of a shoe would become very stiff and chafing over the winter.

37 "Brúðir ber-serkja · barða'k í Hlés-eyju; þér hofðu verst unnit, · vélta þjóð alla." [R 13r/28, A 1r/20]

"The brides of bearserks I bashed in Leesey; they had done the worst thing: betrayed the whole nation."

38 "Kléki vannt-u þá, Þórr, · es þú á konum barðir."

[R 13r/29, A 1r/21]

"A disgrace didst thou then, Thunder, when thou didst bash women."

39 "Vargynjur vóru þér · en var-la konur, skelldu skip mitt · es ek skorðat hafða'k, øgðu mér járn-lurki · en eltu Þjálfa. hvat vannt-u þá meðan, Hárbarðr?"

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[R 13r/30, A 1r/22]

"She-wolves were they, and hardly women; they overturned my ship which I had propped, terrorised me with an iron-cudgel, and chased Thelve around what didst thou then meanwhile, Hoarbeard?"

40 "Ek vas'k í her'num · es hingat gørðisk gnéfa gunn-fana, · geir at rjóða."

[R 13r/32, A 1r/23]

"I was in the warband, when it readied itself hither to raise the war-standard, to redden the spear."

41 "Dess vilt-u nú geta, es þú fórt oss ó·ljúfan at bjóða!"
"This wilt thou now mention, that thou didst journey to hurt us!"

[R 13v/1, A 1r/24]

42 "Bøta skal þér þat þá · munda baugi sem jafnendr unnu · þeir's okkr vilja sétta." [R 13v/2, A 1r/25]

"Then I shall repay thee for that with a hand-bigh, bestowed by the mediators who wish to reconcile us two."

<sup>1</sup> ó·ljúfan | oliyfan A; †olubann† R

43 "Hvar namt þessi · in hnófi-ligu orð es heyrða'k aldrigi · hnófi-ligri?"

[R 13v/3, A 1r/26]

"Where didst thou learn these sarcastic words, which I never heard more sarcastic?"

44 "Nam'k at mǫnnum þeim inum aldr-ǿnum es búa í heimis-skógum." [R 13v/5, A 1r/27] "I learned them from the old men who dwell in the home-forests."

45 "Þó gefr þú gótt nafn dysjum, es þú kallar þat heimis-skóga." [R 13v/5, A 1v/1] "Yet thou givest a good name to poor cairns,<sup>72</sup> when thou callest them home-forests."

46 "Svá dómi'k of slíkt far."

[R 13v/6, A 1v/2]

"So I speak about such matters."

47 "Orð-kringi þín · mun þér illa koma ef ek réð á vág at vaða; ulfi héra · hygg'k at ópa mynir ef hlýtr af hamri hogg." [R 13v/7, A 1v/2]

"Thy glibness of word will bring thee ill if I resolve to wade on the wave! Higher than a wolf I think thou wilt scream, if thou get a strike from the hammer."

48 "Sif á hó heima, · hans munt fund vilja, þann munt þrek drýgja, · þat 's þer skyldara." [R 13v/9, A 1v/4]

"Sib has a lover at home; *him* wilt thou wish to meet!

On him shalt thou use thy strength—that is more urgent for thee!"

2

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<sup>&</sup>lt;sup>72</sup>cf. Weden's waking the dead in various poems.

1 hó 'lover' | Most translators take this acc. sg. word as an alternative form of  $b\acute{o}rr$  m. 'adulterer' (gen.  $b\acute{o}rs$ ), containing the same root as  $b\acute{o}ra$  f. 'whore, prostitute',  $b\acute{o}r$  n. 'adultery, fornication', ModEngl. whore. The -r has presumably been interpreted as the masc. nom. sg. ending, giving nom. \* $b\acute{o}r$ , gen. \* $b\acute{o}s$ . Further, this accusation is also found in Lok TODO, where Lock says that he has been Sib's lover ( $b\acute{o}rr$ ). Notably, CV interprets this word as the unrelated  $b\acute{o}r$  m. 'pot-hook', "insinuating that Thor busied himself with cooking and dairy-work." This seems very unlikely when considering Thunder's response in the next verse: "I think that thou liest!" and the parallel in Lok.

49 "Mélir þú at munns ráði · svá't mér skyldi verst þikkja, halr inn hug-blauði, · hygg'k at þú ljúgir."

[R 13v/10, A 1v/5]

"Thou speakest according to thy mouth's counsel so that it should seem worst to me; O heart-soft hero, I think thou dost lie!"

50 "Satt hygg'k mik sęgja, · sęinn est at for þinni, langt myndir nú kominn, Þórr, · ef þú litum férir."

[R 13v/12, A 1v/6]

"I think myself to speak truly, thou art late on thy journey; far wouldst thou now have come, Thunder, if thou hadst changed colour."

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51 "Hárbarðr inn ragi, · heldr hefir nú mik dvalðan!"

[R 13v/14, A 1v/8]

"Hoarbeard the queer; thou hast now much delayed me!"

52 "Ása-Þórs · hugða'k aldri-gi myndu glępja fé-hirði farar."

[R 13v/14, A 1v/8]

"Eese-Thunder's journey I never thought that a shepherd would divert."

53 "Ráð mun'k þér nú ráða: · ró þú hingat bátinum, héttum hótingi, · hitt foður Magna!"

[R 13v/15, A 1v/9]

"I will now counsel thee a counsel: row the boat hither, let us cease the taunting; come to the father of Main [= Thunder = me]!"

<sup>2</sup> litum férir 'changed colour' | Unclear expression.

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54 "Far þú firr sundi, · þér skal fars synja!"

[R 13v/17, A 1v/10]

"Go far away from the sound; passage shall be denied thee!"

55 "Vísa þú mér nú leiðina · alls þú vill mik eigi of váginn ferja!"

[R 13v/17, A 1v/11]

"Show me now the way, since thou wilt not ferry me o'er the wave!"

56 "Lítit 's at synja, · langt 's at fara; stund 's til stokksins, · ǫnnur til steinsins, halt svá til vinstra vegsins · unds þú hittir Ver-land; þar mun Fjǫrgyn · hitta Þór, son sinn, ok mun hón kenna hónum óttunga brautir · til Óðins landa."

[R 13v/18, A 1v/11]

"It is little to deny. It is long to journey; an hour to the log, another to the stone; hold thus to the left road until thou dost find Wereland; there will Firgyn find Thunder, her son, and she will teach him the ancestral roads to Weden's lands [= Osyard]."

57 "Mun'k taka þangat í dag?"

[R 13v/22, A 1v/14]

"Will I get thither today?"

58 "Taka við víl ok **e**rfiði · at **u**pp-vesandi sólu es ek get þána."

[R 13v/22, A 1v/14]

"[Thou wilt] get there with toil and hardship at the rising of the sun, for I guess it be thawing."

59 "Skammt mun nú mál okkat vesa, · alls þú mér skøtingu einni svarar; [R 13v/23, A 1v/15] launa mun ek þér far-synjun · ef vit finnumk í sinn annat. Far þú nú þar's þik hafi allan gramir!"

"Short will now our speech be, since thou answerest me with scoffing alone. I will reward thee for this ferry-denial if we meet another time.

Go now whither the fiends may have thee whole!"

\_\_\_\_

## Speeches of Shirner (Skírnismól)

Dating (Sapp, 2022): C10th (0.897) Meter: Leeds-meter, Galders-law (TODO)

#### Introduction

The **Speeches of Shirner** (*Skm*) are attested in full in both **R** and **A**. The name *Skirnismól* 'Speeches of Shirner' comes from **A**; **R** instead has *For Skirnis* 'Shirner's journey'.

The same narrative is found in *Gylf* 37, which also quotes one stanza of the present poem. That account begins with a long introduction, corresponding to P1–2:

'Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day when Free had gone to Lithshelf and looked about all the Homes. And when he looked north he saw on a farm a great and fine house, and to that house walked a woman, and when she lifted her hands and closed the doors behind her it shone from her hands into both the air and onto the waters, and all the homes were brightened by her. And that beauty which he had seen in that holy seat harmed him so greatly that he walked away filled with grief, and when he came home he spoke nothing; he neither slept nor drank. Noone dared to get words out of him.'

After this it paraphrases sts. 3–9, describing Shirner's interaction with Free:

'Then Nearth had Shirner, Free's shoe-swain, called unto him, and asked him to go to Free and bid him to speak and ask at whom he was so wroth that he would not speak with men. And Shirner said that he would go, although not eagerly, and said that he expected ill answers from him.

And when he came to Free he asked why Free were so downcast and spoke nothing with men. Then Free answers, and said that he had seen a fair woman and for her sakes was he so full of grief that he would not live long if he should not reach her, "and now shalt thou journey to ask for her hand for me, and have her home hither whether her father wants to or not, and I shall reward thee well for that."

Then Shirner answers; said so, that he will go on the errand-journey, but Free shall give him his sword; it was such a good sword that it struck by itself. And Free did not refuse that and gave him the sword.'

The rest of the poem (sts. 10–38) is summarised very succinctly:

"Then Shirner journeyed and asked for the woman's [Gird's] hand for him [Free], and got her promise that nine nights later she would come to that place which is called Barrey and have a wedding with Free. And when Shirner told Free his errand, then he quoth this:'

After which the author quotes a variant of stanza 42, with some minor differences in wording that seem to stem from oral tradition (see Note to that st.) He last explains that *Pessi sok er til þess, er Freyr var svá vápn-lauss, er hann barðist við Belja ok drap hann með hjartar-horni*. 'This is the reason for why Free was so weaponless when he fought against Bellower, and he slew him with a hart's horn.'

It seems near-certain that the author of *Gylf* had access to a version of *Skm*; not a single detail in his paraphrase is not found in the present version of the poem, although the introductory prose differs a fair bit, and Shirner's curse is entirely omitted. This is easily understood if his version was written down from a slightly different oral tradition; the poetry, being in bound form, would be much more stable than the more fluid introductory prose.

To sum up a narrative mythic poem in prose form and then quote one or two stanzas is something probably done elsewhere in Gylf; see the Eddic fragments from Snorre's Edda below.

### The Speeches of Shirner

2

P1 Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálf ok sá um heima [R 11r/10, A 2r/11] alla; hann sá í Jotun-heima ok sá þar mey fagra, þá er hon gekk frá skála

fǫður síns til skemmu; þar af fekk hann hug-sóttir miklar. Skírnir hét skó-sveinn Freys. Njǫrðr bað hann kveðja Frey máls. Þá mélti Skaði:

Free, son of Nearth, had one day set himself in Lithshelf and looked about all the Homes. He looked into the Ettinhomes and saw there a fair maiden as she walked from her father's hall to her bower; thereof he got great heart-aches. Shirner was called the shoe-swain of Free. Nearth asked him to speak with Free. Then Shede spoke:

1 "Rís-tu nú Skírnir · ok gakk at bęiða okkarn mála mǫg, ok þess at fregna · hveim hinn fróði séi of-reiði afi."

[R 11r/14, A 2r/15]

"Rise thou now, Shirner, and go to ask our lad for speech; and to learn at whom the wise man might be cross."

1 rís ... beiða 'Rise ... ask' | Alliteration is missing here. A simple solution would be to replace *gakk* 'go' with a synonym like *rinn* 'run' or *ráð* 'resolve', but this lessens the semantic mirroring with l. 2/2 below (though, the insertion of the verb *ganga* in the present stanza may in fact be due to influence from 2/2).

4 afi 'man' | While this word usually means "father" or "grandfather", it should here mean "man" without a connotation of old age. See further CV.

Skírnir kvað:

2

2

2 "Illra orŏa · es mér ón at ykkrum syni, ef ek geng at méla viŏ mog, ok þess at fregna, · hveim hinn fróði séi of-reiŏi afi."

[R 11r/15, A 2r/17]

"Bad words I expect from your son, if I go to speak with the lad, and to learn at whom the wise man might be cross."

Skírnir:

2

3 "Sęg þat Fręyr, · folk-valdi goða, ok ek vilja vita,

[R 11r/17, A 2r/18]

hví þú <mark>ẹi</mark>nn sitr · **ẹ**nd-langa sali, minn <mark>dr</mark>óttinn, of <mark>d</mark>aga?"

"Tell it, O Free, troop-wielder of the gods— I too would wish to know, why thou sittest alone in the endlong halls, my lord, during the days."

Fręyr:

2

4 "Hví of sęgja'k þér, · sęggr hinn ungi, mikinn móð-trega? því-at alf-rǫðull · lýsir of alla daga ok þeygi at mínum munum."

[R 11r/19, A 2r/20]

"Why should I tell thee, O young youth, my great heartache? For the elf-wheel (= Sun) shines during all days, and nowise to my liking."

3 alf-rooull 'elf-wheel' | A rare poetic synonym (heiti) for the sun; see note to Vafp 47/1.

Skírnir:

2

5 "Muni þína · hykk-a svá mikla vesa, at þú mér seggr né segir; ungir saman · vórum í ár-daga, vel méttim tveir trúask."

[R 11r/20, A 2r/21]

"Thy liking I do not think so great, that thou, O youth, should not tell me. Young together were we in days of yore; we two might well trust each other."

2 seggr 'youth' | This word usually means simply 'man', but it seems to have a specific connotation with youth. Its original meaning is 'messenger', and the semantic shift is thus: 'messenger' > 'young man' > 'warrior/man'. The sense of 'young man' is also seen in Vkv 23, where it is used in reference to king Nithad's two young sons. In the present stanza it answers Free's addressing Shirner as seggr hinn ungi 'the young youth'; Shirner points out that the two are of equal age, and so Free is as much of a young man as he.

Fręyr:

2

6 "Í Gymis gọrðum · ek ganga sá mér tíða mey; [R 11r/22, A 2r/23]

```
armar lýstu, · en af þaðan
                          allt lopt ok logr.
           "In Gymer's yards I saw walking
               a maiden, dear to me.
           Her arms shone and thereof
               all the air and sea.
           4 lopt ok logr 'air and sea' | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.
                     Mér 's mér tíðari · an manna hveim
                                                                                                       [R 11r/24, A 2r/24]
                          ungum í ár-daga;
        2
                     ása ok alfa · þat vill engi maðr,
                         at vit sátt séim."
           The maiden is dearer to me than to any man
               young in days of yore.
           Of the Eese and Elves does no man<sup>73</sup> wish
               that we two should be brought together."
           ^{73}i.e. 'person'. For other examples of gods being called men see note to final st. of Vafp 55.
                     "Mar gef mér þá, · es mik of myrkvan beri
Skírnir:
                                                                                                       [R 11r/25, A 2r/25]
                         vísan vafr-loga,
        2
                     ok þat sverð, · es sjalft vegisk
                         við jotna étt."
           "The steed then give me, which might bear me over the dark,
               wise wavering-flame;
           and that sword, which by itself might strike
               against the line of the Ettins."
                     "Mar þér þann gef'k, · es þik of myrkvan berr
                                                                                                       [R 11r/27, A 2r/27]
 Freyr:
                         vísan vafr-loga,
                     auk 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."

1–4 berr 'bears'; mun vegask, ef sá 's horskr es hefr 'will strike, if he is wise who owns it' | In his response Free replaces the subjunctive verb forms (*beri* 'might bear', *vegisk* 'might strike') with indicative and future forms, giving a sense of certainity and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault ("if he is sharp who owns it.").

### P2 Skírnir mélti við hest'inn:

Shirner spoke with the horse:

"Myrkt es úti, · mál kveð'k okkr fara
úrig fjǫll yfir
þursa þjóð yfir;
báðir vit komumk · eða okkr báða tekr sá hinn ám-átki jotunn."

"Tis dark outside; I declare it time for us to journey over the drizzling mountains, over the tribe of Thurses.

We will both come, or us both does take that uncanny ettin. 74"

3 þursa 'of the Thurses' | so A; *þyria* R

2

5 ám-átki jotunn 'uncanny ettin' | Formulaic. See note to Vsp 8.

P3 Skírnir reið i Jotun-heima til Gymis garða; þar váru hundar ólmir ok [R 11r/31, A 2v/1] bundnir fyrir skíð-garðs hliði þess, er um sal Gerðar var. Hann reið at þar, er fé-hirðir sat á haugi, ok kvaddi hann:

Shirner rode into the Ettinhomes, to Gymer's yards. There were fierce hounds bound in front of the slope of the wooden fence which surrounded Gird's<sup>75</sup> hall. He rode to where a shepherd sat on a mound, and greeted him:

[R 11r/29, A 2r/28]

<sup>&</sup>lt;sup>74</sup>Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

<sup>&</sup>lt;sup>75</sup>It is first now that we are informed of the maiden's name.

```
"Sęg þat hirðir, · es á haugi sitr
                     11
                                                                                                                    [R 11v/2, A 2v/4]
                                  ok varðar alla vega:
              2
                             hvé ek at and-spilli · komumk hins unga mans
                                 fyr greyjum Gymis."
              4
                  "Tell this, O herdsman, who on the mound sittest,
                       and watchest all the ways,
                  how I to discourse might come with the young girl [= Gird],
                       past the greyhounds of Gymer."
                     12
                             "Hvárt est feigr, · eða est framm ginginn
[Hirðir] kvað:
                                                                                                                    [R 11v/4, A 2v/5]
              2
                                 [...];
                             and-spillis vanr · þú skalt é vesa
                                 góðrar meyjar Gymis."
              4
                  "Either art thou fey, or gone forth [dead];
                       [...].
                  Discourse-less shalt thou always be,
                       with the good maiden of Gymer [= Gird]."
                  4 góðrar meyjar 'good maiden' | Formulaic, carrying with it a sense of chastity. See note to Háv 102/1 for
                  further occurrences.
                             "Kostir 'ru betri · an kløkkva séi
                     13
                                                                                                                    [R 11v/6, A 2v/7]
[Skírnir] kvaŏ:
                                 hveim es fúss es fara,
              2
                             einu døgri · mér vas aldr of skapaðr
                                 ok alt líf of lagit."
                  "Choices are better than sobbing might be
                       for whomever is eager to journey.
                  In one half-day my age was shaped,
                       and all my life laid down.<sup>76</sup>"
                  1 an 'than' | so A; heldr an at 'rather than to [be]' R
                  1 Kostir 'Choices' | i.e. 'alternatives, other ways'.
                  <sup>76</sup>An excellent example of the fatalistic Germanic worldview, in which one's course of life was determined
                  ("laid down") at birth ("in one half-day"). Presumably after uttering these words Shirner rides through the
                  fire surrounding the fortress. — The causative legja 'to lay (down, in place)' is closely connected to fate;
```

the expression is formulaic. Cf. Lok 48: *i ár-daga vas þér hit ljóta líf of lagit* 'in days of yore was thy ugly life laid down' and Vsp 19: þér log logðu 'they [= the Norns] laid down laws'.

```
14
                          "Hvat 's þat hlym hlymja · es hlymja heyri'k nú til
                                                                                                              [R 11v/7, A 2v/8]
[Gerőr] kvaő:
                               ossum ronnum í?
                          jorð bifask, · en allir fyr
                               skjalfa garðar Gymis."
                 "What is that din of dins, which I of dins now hear
                     in our halls?
                 The earth quakes, and before me tremble
                     all Gymer's yards."
                           "Maðr 's hér úti, · stiginn af mars baki,
                   15
Ambótt kvað:
                                                                                                              [R 11v/9, A 2v/10]
                               jó létr til jarðar taka."
             2
                "A man is here outside, stepped down off horseback;
                     he lets take his steed to the ground.<sup>77</sup>"
                 <sup>77</sup>"He lets his horse graze." According to Finnur Jónsson (1932) an Icelandic expression still known in his
                 time.
[Gęrőr] kvaő:
                   16
                          "Inn bið þú hann ganga · í okkarn sal
                                                                                                              [R 11v/10, A 2v/11]
                               ok drekka hinn méra mjoð,
             2
                          þó ek hitt óumk, · at hér úti séi
                               minn bróður-bani."
                 "Bid thou him to go in into our hall,
                     and to drink the renowned mead;
                 though I fear that here outside should be
```

[Gęrŏr] kvaŏ:

17 "Hvat 's þat alfa · né ása sona,

né víssa vana;

hví einn of komt · eikinn fúr yfir

my brother's bane."

[R 11v/12, A 2v/13]

ór sal-kynni at séa?"

nor will I and Free while our life remains

dwell both together."

4

```
"What kind is that, not of Elves, nor of sons of the Eese,
                       nor of wise Wanes?
                  Why camest thou alone over the raging fire,
                       to see the state of our hall?"
                             "Em'k-at alfa · né ása sona
                     18
                                                                                                                  [R 11v/14]
[Skírnir kvað:]
                                 né víssa vana,
               2
                            þó einn of kom'k · eikinn fúr yfir
                                 yður sal-kynni at séa.
               4
                  "I am not of Elves, nor of sons of the Eese,
                       nor of wise Wanes-
                  yet I came alone over the raging fire,
                       to see the state of your hall.
                             Epli ellifu · hér hef'k al-gullin,
                     19
                                                                                                                  [R 11v/15, A 2v/14]
                                 þau mun'k þér Gerðr gefa,
               2
                            frið at kaupa, · at þú þér Frey kveðir
                                 ó·leiðastan at lifa."
               4
                  Eleven apples have I here, all-golden;
                       those I will to thee, O Gird, give
                  to buy [thy] love, that thou callest Free for thee
                      most unloathsome [lovely] in life.<sup>78</sup>"
                  <sup>78</sup> at lifa here means seems to mean 'in life/living' rather than the typical infinitive sense 'to live'; cf. st. 22
                  at deila 'in sharing' below. This is possibly an archaism.
                     20
                             "Epli ellifu · ek þigg aldri-gi
 [Gęrőr] kvaő:
                                                                                                                  [R 11v/17, A 2v/15]
                                 at manns-kis munum,
              2
                            né vit Freyr, · meðan okkart fjor lifir,
                                 byggum béði saman."
                  "Eleven apples will I never take,
                       to any man's liking;
```

```
21
                            "Baug þér þá gef'k, · þann's brendr of vas
[Skírnir kvað:]
                                                                                                                 [R 11v/19, A 2v/17 (ll.
                                 með ungum Óðins syni;
              2
                            átta 'ru jafn-hofgir, · es af drjúpa
                                 hina níundu hverja nótt."
                  "The bigh I then give thee, which was burned
                       with Weden's young son [= Balder].
                  Eight are even-heavy, which from it drip,
                       every ninth night.<sup>79</sup>"
                  3-4 átta ... nótt 'Eight ... night.' | In A these lines and 22:1-2 are missing. Instead 1-2 here and 22:3-4
                   are combined into one.
                  <sup>79</sup>The bigh, while not named, is clearly Dreepner as known from Gylf 49, describing Balder's funeral:
                  "Weden laid on the pyre that gold ring which is called Dreepner. Its nature was such that every ninth
                   night, eight even-heavy golden rings dripped from it." When Harmod later comes to Hell to try to bring
                  Balder back, Balder tells him to bring the ring back to Weden, as a token of memory.
                     22
                            "Baug þikk-a'k, · þótt brendr séi,
 [Gerőr] kvaő:
                                                                                                                 [R 11v/21, A 2v/18 (ll. 3
                                 með ungum Óðins syni;
              2
                            es-a mér gulls vant · í gorðum Gymis
                                 at deila fé foður."
                  "The bigh I take not, though it may have been burned
                       with Weden's young son [= Balder];
                  I'm not wanting gold in Gymer's yards,
                      in sharing the fee of my father."
                    23
                            "Sér þú méki, mér, · mjóvan, mál-fáan,
[Skírnir kvaő:]
                                                                                                                 [R 11v/23, A 2v/19]
                                 es hef'k í hendi hér?
                            hofuð hoggva · mun'k þér halsi af,
                                 nema mér sétt segir."
                  "Seest thou this sword, maiden—slender, pictured-painted—,
                       which I have in my hand here?
                   Strike the head will I from thy neck,
                       unless thou come to terms with me."
```

1 mál-fáan 'picture-painted' | The sword is inlaid with metal (perhaps gold or silver) forming a pattern.

The expression is formulaic; cf. TODO.

```
"Á-nauð þola · vil'k aldri-gi
                   24
[Gerőr kvaő:]
                                                                                                            [R 11v/25, A 2v/20]
                               at manns-kis munum,
             2
                           þó hins get'k, · ef it Gymir finniðsk
                           vígs ó trauðir · at ykkr vega tíði."
              4
                 "Stand coercion will I never,
                     to any man's liking;
                 though I get this, if thou and Gymer meet-
                 men unreluctant of conflict—that ye two will come to fight. 80"
                 2 manns-kis 'any man's (lit. 'no man's)' | manns enskis A
                 <sup>80</sup>Gird says that she will never let herself be forced to marry Free, even if that means that her father and
                 Shirner should fight over her.
                           "Sér þú méki, mér, · mjóvan, mál-fáan,
                    25
[Skírnir kvað:]
                                                                                                            [R 11v/27, A 2v/22]
              2
                               es hef'k í hendi hér?
                           fyr þessum eggjum · hnígr sá hinn aldni jotunn,
                               verðr þinn feigr faðir.
                 "Seest thou this sword, maiden—slender, pictured-painted—,
                     which I have in my hand here?
                 By these edges sinks the aged ettin [= Gymer] down;
                     fey becomes thy father.
                   26
                           Tams-vendi þik drep'k, · en þik temja mun'k,
                                                                                                            [R 11v/28, A 2v/24]
                               mér, at mínum munum,
              2
                           þar skalt ganga · es þik gumna synir
                               síðan éva séi.
              4
                 With the taming-wand I strike thee—and thee I will tame,
                     O maiden, to my liking!
                 Thou shalt go where the sons of men
                     never since may see thee!
                 1 Tams-vendi 'taming-wand' | Has been interpreted as a sword, TODO.
                   27
                           Ara þúfu á · skalt ár sitja,
                                                                                                            [R 11v/30, A 2v/26]
                               horfa heimi ór;
             2
```

4

2

4

```
snugga heljar til;
         matr sé þér meir leiðr · an manna hveim
              hinn fráni ormr með firum.
On an eagle's perch shalt thou sit for long;
    turn away from the world,
    hanker after Hell!
Let thy food be more loathsome than to any man
    the gleaming serpent [= the Middenyardswyrm] among the folk.81
1 Ara þúfu á \cdot skalt ár sitja 'On an eagle's perch shalt thou sit for long' | ár skalt sitja \cdot ara þúfu á 'for
long shalt thou sit on an eagle's perch' A 2-3 horfa heimi ór; snugga heljar til 'turn out of the world;
hanker after Hell' | horfa ok snugga heljar til 'turn and hanker after Hell' A
2-3 horfa heimi ór; snugga heljar til 'turn out of the world; hanker after Hell' | i.e. "you will look toward
and yearn for the underworld".
5 firum | This is the last word of fol. 2v of A, after which the text cuts off.
<sup>81</sup>Her food will be more disgusting than the Middenyardswyrm, for which cf. Hym 22.
  28
         At undr-sjónum verðir · es út of kømr,
                                                                                               [R 11v/32]
              á þik Hrímnir hari
              á þik hot-vetna stari,
         víð-kunnari verðir · an vorðr með goðum,
              gapi þú grindum frá.
A wondrous sight be thou when thou comest out;
    at thee let Rimner ogle;
    at thee let anyone stare!
Be thou more widely known than the Watchman among the Gods [= Homedal];
    may thou gape from the gates!
  29
         Tópi ok ópi, · tjǫsull ok ó·þoli,
                                                                                               [R 12r/2]
              vaxi þér tór með trega;
         setsk þú niðr · en mun'k segja þér
              sváran sús-breka,
```

Toop and woop, tarsle and restlessness—may thy tears grow with grief!

ok tvinnan trega.

```
Sit thyself down, and I will tell thee
a heavy roaring-breaker,
and a twined grief.
```

1 Tópi ok ópi,  $\cdot$  tjǫsull ok ó•þoli 'Toop and woop, tarsle and restlessness' | The first three words are magic curse words without clear meaning; I have left them untranslated. *tjǫsull* may perhaps be related to OE *teors* 'penis' and mean 'little phallus'.

```
30
            Tramar gnęypa · þik skulu gerstan dag
                                                                                         [R 12r/3]
                jotna gorðum í,
2
            til hrím-þursa hallar · þú skalt hverjan dag
                kranga kosta-laus;
                kranga kosta-von;
            grát at gamni · skalt í gogn hafa
                ok leiða með tórum trega.
   Fiends shall pine thee on a gloomy day,
       in the yards of the Ettins.
   To the hall of Rime-Thurses shalt thou every day
       crawl choice-less;
       crawl choice-lacking.
   Weeping for joy shalt thou have in exchange,
       and nurse grief with tears.
     31
            Með þursi þrí-hofðuðum · þú skalt é nara
                                                                                         [R 12r/7]
                eða ver-laus vesa;
2
                þitt geð grípi,
                bik morn morni;
            ves þú sem þistill, · sá's þrunginn vas
                í ofan-verða ónn.
   With a three-headed thurse shalt thou always live,
       or be husband-less.
       May thy senses seize;
       may murrain mourn thee;
   be thou like the thistle that was pressed
       during highest harvest!
```

2

2

4

1 þursi þrí-hǫfðuðum 'three-headed thurse' | Ettins often have an abnormal number of body parts. For their "manyheadedness" see note to Hym 8/2.

5 ves þú sem þistill 'be thou like the thistle' | The thistle was apparently held to be a worthless plant; cf. the English galder against a cattle-thief (Charm IX in margins of CCCC 41. TODO: edit this!) cursing him to be swá bréðel swa séo þystel 'as wretched as the thistle'.

[R 12r/9]

```
32 Til holts ek gekk · ok til hrás viðar
gamban-tęin at geta
gamban-tein ek gat.
```

To the wood I went, and to the raw/sappy tree, the gombentoe for to get; the gombentoe I got.

```
Reiðr 's þér Óðinn, · reiðr 's þér Ása-bragr, [R 12r/10]

pik skal Freyr fiask,

hin firin-illa mér, · en fingit hefr
gamban-reiði goða.
```

Wroth with thee is Weden; wroth with thee is Eesebray (= Thunder); thee shall Free come to hate,

O most wicked maiden, if thou hast earned the gomben-wrath of the gods.

```
34 Heyri jotnar, · heyri hrím-þursar, [R 12r/12] synir Suttunga, · sjalfir ás-liðar, hvé fyrir býð'k, · hvé fyrir banna'k manna glaum mani, manna nyt mani.
```

Let hear Ettins, let hear Rime-thurses, sons of Sutting, the very Os-Troops [= Eese] themselves! how I forbid, how I forban

<sup>2</sup> gamban-tein 'gombentoe' | Perhaps "mighty twig". A compound consisting of the very rare word *gamban* 'magic/curse?' and *teinn* 'twig, branch' (cf. *mistil-teinn* 'mistle-toe'). This may be the stick on which the runic curse in st. 36 below should be carved, or it is to be identified with the *tams-vondr* 'taming-wand' of st. 26 above. Cf. *Háv* 152, which speaks about a runic curse carved on *rótum rás viðar* 'the roots of a raw/sappy tree'.

men's fellowship from the maid, men's joy from the maid!

```
35 Hrím-grímnir heitir þurs, · es þik hafa skal

2 fyr ná-grindr neðan,
þar þér víl-megir · á viðar rótum

4 geita-hland gefi;

óðri drykkju · fá þú aldri-gi,
mér, af þínum munum,
mér, at mínum munum.
```

Rimegrimner is called the thurse who thee shall have down beneath Nawgrind,
where the lads of toil [THRALLS] on the roots of a tree, goat-piss will give thee.
A finer drink do thou never get,
O maiden, against thy liking,
O maiden, to my liking!

```
36  Purs ríst'k þér · ok þría stafi, [R 12r/16]
2  ęrgi ok ǿδi ok ó·þola, svá ek þat af ríst · sem ek þat á ręist,
4  ef gørask þarfar þess."
```

Thurse I carve for thee, and three staves: queerness and madness and restlessness.—
So I carve it *off*, like I carved it *on*, if there be need for that.<sup>82</sup>"

<sup>1</sup> Purs 'thurse' | Thurse is the name of the **þ**-rune (**þ**); it is carved as part of the curse.

<sup>1</sup> þría stafi 'three staves' | Three runic letters (or phrases) representing the three following words (*ergi* 'queerness, degeneracy' etc.). The ritual practice of carving "three staves" is first found on the C7th Gummarp stone: **haþuwolafr sate staba þria fff** 'Hathwolf placed three staves: fff', where the **f**-rune ( $^{\not F}$ ) stands for its name fee (i.e. 'wealth, cattle') and is thus meant to bring wealth.

<sup>2</sup> ergi ok éði ok ó·þola 'queerness and madness and restlessness' | Both ergi 'queerness, degeneracy' and ó·þoli 'restlessness' (here probably from strong lust) are found in the love magic charm on the rune stick B257 from Bryggen (edited below under Galders). ergi is also found in the curse-formula on the C7th Proto-Norse runestones from Stentoften and Björketorp. See further introduction to B257.

<sup>82</sup>Shirner has carved the curse (which will make true the curse), but tells Gird that he will scrape it off if she accepts his demands. She promptly does.

[Gęrőr kvaő:]

37 "Heill ves þú heldr, sveinn, · ok tak við hrím-kalki fullum forns mjaðar, þó hafða'k étlat, · at mynda'k aldri-gi unna vaningja vel."

"Hale be thou rather, swain, and receive the rime-chalice, full of ancient mead, even though I had intended that I never would love the Waning [= Free] well."

1–2 Heill ... mjaðar 'Hale ... mead' | Formulaic; the same lines occur in Lok 53.

4 vaningja 'the Waning [= Free]' | lit. 'descendant of the Wanes'. A rare word. Its only other occurence in the Norse corpus is in a thule of boar-names. Boars were sacred to Free, TODO.

[Skírnir kvað:]

38 "Ørendi mín · vil'k ǫll vita, áðr ríða'k heim heðan, nér á þingi · munt hinum þroska nenna Njarðar syni."

"My errands all I wish to know, before I ride home hence: when on the Thing wilt thou with the vigorous son of Nearth [= Free] be joined?"

[Gęrőr kvaő:]

2

39 "Barri heitir, · es vit béði vitum, lundr logn-fara, en ept nétr níu, · þar mun Njarðar syni Gerðr 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 Gird her pleasure grant."

P4 Pá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði tíðenda: [R 12r/24

[R 12r/23]

[R 12r/21]

[R 12r/19]

Then Shirner rode home. Free stood outside and greeted him and asked for the tidings:

```
40
             "Seg mér, Skírnir, · áðr verpir soðli af mar
                                                                                               [R 12r/25]
                 ok stígir feti framarr,
2
             hvat árnaðir · í Jotun-heima
                 þíns eða míns munar?"
4
   "Tell me, O Shirner, before thou throw the saddle off the steed,
       and take a step further:
   what hast thou accomplished in the Ettinhomes,
       to thy or my liking?"
     41
             "Barri heitir, · es vit báðir vitum,
                                                                                               [R 12r/27]
                 lundr logn-fara,
2
             en ept nétr níu, · þar mun Njarðar syni
                 Gerőr unna gamans."
4
   "Barrey is called—as we both know—
       a grove of calm rushes,
   and after nine nights there will to the son of Nearth
       Gird grant her pleasure."
      42
             Long es nótt, · langar 'u tvér,
                                                                                               [R 12r/28, G]
2
                 hvé of preyja'k priar?
             opt mér mánaðr · minni þótti
                 an sjá holf hý-nótt.
4
   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.83
   1 langar 'u tvér 'long are two' | long es onnur 'long is another' G 2 hvé of þreyja'k þríar? | hvé mega'k
   þreyja þríar G
   <sup>83</sup>The wedding-night (TODO: it's a hapax so explain the etymology?) is presumably half as it is not
   consumated.
```

[Skírnir kvað:]

[Fręyr kvaŏ:]

# Lay of Hymer (Hymiskviða)

Dating (Sapp, 2022): C10th (0.694)

Meter: Ancient-words-law

## Introduction

The **Lay of Hymer** (*Hym*) is attested in both **R** and **A**. The two mss. agree very well with each other; they share the same stanzas in the same order. The most substantial difference is the title; **A** has *Hymis kviða* 'the lay of Hymer' while **R** instead has *Pórr dró Miðgarðs-orm* 'Thunder pulled the Middenyardswyrm'.

### Content

At its core *Hym* is a comedy about Thunder's adventures in Ettinland. This seems to have been a popular genre, which in the Poetic Edda is also represented by *Prk* and to some degree *Hárb*. Other related stories are Thunder's journey to Outyards-Lock in *Gylf* 44–47, his fight with Rungner in *Skm* 24, and his journey to Garfrith in *Skm* 26 (edited in the present edition under Eddic fragments). These tales involve fantastical events and a fair bit of humour, and usually end with Thunder having slaughtered yet more Ettins.

## The otherness of the Ettins

The Ettins are very much an *other* to the Gods, and this is something which *Hym* strongly emphasizes:

- They live in the far east (st. 5) in an inhospitable, frozen climate (st. 10) of mountains (sts. 2, 17) and lavafields (sts. 36, 38);
- they are physically deviant: misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), having bodies harder than stone (sts. 30–31);

- they are likened to apes (st. 20), whales (st. 36) and Danes (st. 17, see note!);
- they are stingy and inhospitable (sts. 9, 16);
- they are snide and cowardly (sts. 19-20, 25-26, 28-32).

In general the Ettins stand in direct opposition to the Old Germanic social norms, as represented by the Gods; *they* live in a lush green land and are young, beautiful, generous, and brave. The one exception in the poem is Tew's mother in st. 8, who is blonde, beautiful, and hospitable; the mother of a god must also be godlike.

As natural inferiors and a threat to the social order the Ettins must be subjugated by the Gods, and the agent of this is Thunder. Throughout the poem he constantly humiliaties the ettins Eagre and Hymer, recurringly through completing their challenges, which follow a similar scheme: Thunder is given a dangerous or near-impossible test of strength, but quickly accomplishes it through a combination of brawn and brain, humiliating the challenger. The challenges consist of finding an enormously large kettle (st. 3, explicitly called Eagre's "revenge"), wrestling one of Hymer's oxen for bait (sts. 17–18), carrying home Hymer's whales and boat (st. 26), breaking Hymer's finest chalice (st. 28), and perhaps also taking away the cauldron (st. 33)—though that may just be Hymer wishing to finally be rid of the pestering gods.

In the end Thunder delivers justice by slaughtering Hymer and his troop of many-headed Ettins, probably his clansmen.

## The fishing expedition

At the center of the poem stands Thunder's famous fishing expedition; the god gets the Midden-yardswyrm on the hook but ultimately fails to catch it. In this section, especially in sts. 22–24, one finds a more reverent tone than elsewhere in the poem.

This myth was very popular in the Wiking Age and is dealt with in five fragmentary Scaldic poems from the 9th or 10th centuries. These are all found in quotations in *Skm*; they are (by their SkP 3 sigla) Bragi *Pórr*, ÚlfrU *Húsdr* 3–6, Qlv *Pórr*, *EVald* Þórr, and Ggnæv *Pórr*. In their present state the fragments are not complete narratives, but specifically focus on Thunder in the boat facing off against the hooked Wyrm pressed against the gunwale. They also disagree on the course of events; in some of them the staring contest ends when the cowardly Hymer cuts the fishing line and the Wyrm sinks back unscathed into the sea (the version preferred by *Gylf* 48)—in others Thunder strikes the head off the Wyrm, slaying it.

In addition to literary sources there are also numerous pictorial depictions of the myth from the Wiking Age. These are the Swedish runestones from Altuna (U 1611) and Linga (Sö 352), several Jutlandic picture stones from Hørdum, a Cumbrian picture stone from Gosforth, and the Gotlandic picture stone GP 21 from Ardre church. The images depict the same scene as the Scaldic fragments: Thunder stands in the boat above the hooked Wyrm, often depicted as a fish; next to him is one companion. Some of them have additional details like the use of the ox-head for bait (U 1611, Sö 352), or Thunder's foot going through the boat (U 1611, Hørdum).

Other than *Hym* the only complete retelling of the myth is found in *Gylf* 48, which may be summarized as follows:

Thunder goes out alone into Middenyard in the shape of a young man (*ungr drengr*) without his goats and chariot. In the evening he comes to the ettin Hymer and asks to stay the night.

At dawn Hymer plans to go fishing and Thunder asks to join him. Hymer says that Thunder will not be of much help since he is "small and but a young man" (litill ok ungmenni eitt), and warns him that he usually takes long and arduous trips. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to find it himself, and so he turns to his flock of oxen; he tears off the head from the greatest ox, one called Heavenrid (Himin-brjóðr).

The two go out to sea, and Thunder rows far past Hymer's usual fishing waters. Hymer, unhappy, warns him that if they row any further out they will be in danger of the Midden-yardswyrm, but Thunder keeps on. After some time he puts down the oars, readies his fishing line, hooks the ox-head and lowers it. The Wyrm soon bites, and struggles so hard that Thunder is pressed against the gunwale. In rage he brings himself into his Os-might (*ás-megin*) and pulls back with such force that his feet go through the bottom of the ship and press into the seabed. The Wyrm's head goes up against the gunwale. The two enemies ferociously stare at each other, Thunder "sharpening his eyes" and the Wyrm spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts the line—the Wyrm then sinks back into the sea. Thunder throws his hammer after it, "and men say that he struck off the monster's head, but I think it true to tell thee that the Middenyardswyrm still lives and is lying in the outer sea." Thunder gives Hymer a punch to the ear so that he flies headfirst overboard; the god then wades back to land.

This account is clearly based on multiple sources, certainly including the Scaldic fragments cited in *Skm*. It is hard to say whether Snorre had access to *Hym*; the closest agreement is when it is said that *Miðgarðs-ormr gein yfir uxa-hofuð'it, en ongull'inn vá í góm'inn orm'inum* 'The Middenyardswyrm snapped at the ox-head and the hook went into the roof of the wyrm's mouth', which has some resemblance to st. 22, but it is not conclusive. Some details must derive from now-lost texts available to Snorre: the detail of Thunder's feet going through the boat is also found on the Swedish Altuna stone and the Danish Hørdum stone (but see note to st. 34/2 below), and the name Heavenrid is attested in thules listing names of oxen.

More broadly, Thunder's fishing reflects the archetypal fight between the Storm-god and the Dragon found in a great many mythologies. Important examples of this include Vedic Indra and Vrtra (RV 1.32 et. c.), Babylonian Marduk and Tiamat (Enūma Eliš), Greek Zeus and Typhon, Hebrew Yahweh and Leviathan (TODO: references). With these analogies in mind it seems that the versions where Thunder slays the Wyrm reflect an older layer of Germanic mythology, before the lethal fight between Thunder and the Wyrm had been transposed to the End Times (see Vsp 53).

## Hym as a composite

In *Hym* one can roughly identify the following strands:

- 1. 1–6 The Gods wish to drink, and Thunder goes to Eagre to make him host; Eagre in turn asks for a cauldron big enough to brew enough ale for all the Gods.
- 2. 7–16 Thunder and Tew go to visit Tew's father, the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening he tells them that they must go fishing for food.

- 3. 17–19 Thunder says that he will do it, if he is given bait; Hymer challenges him to kill one of his oxen; Thunder tears off the head from one of them.
- 4. 20–25 The three go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardswyrm itself; he loses it.
- 5. 26–27 Hymer challenges Thunder to carry the boat and whales back to his farm; he does.
- 6. 28–32 Hymer challenges Thunder to break a supposedly indestructible chalice; he succeeds by smashing it against the ettin's forehead.
- 7. 33–36 Thunder and Tew depart with the cauldron; they find themselves followed by Hymer and his ettins; Thunder kills them all.
- 8. 37-38 One of Thunder's goats goes halt.
- 9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition as found in the Scaldic fragments and *Gylf* 48 is represented by 3–4. *Hym* is the only source that places it within the context of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and also scatters several other incidents throughout. It seems inescapable to presume, both from the other sources just mentioned and broader comparative mythology, that these additional narratives originally had nothing to do with Thunder's encounter with the Wyrm.

These strands have been woven together into a single narrative, perhaps even by the poet himself for the sake of a more entertaining and complete story. This weaving has not been entirely successful, and there are a few loose threads. The halt goat of sts. 37–38 finds a parallel in *Gylf* 44, where it serves as the origin story of Thunder's two servants who are to play an important part in the narrative, but it is here an entirely superfluous detail—something the poet himself anticipates in his address to the audience. It is also strange that Lock should appear at this point, since he is never mentioned before or since.

Another loose strand is the god Tew, who plays no role at all in the fishing expedition: he is last alluded to in st. 16 where Hymer speaks of "[us] three", and then reappears in st. 33 where he fails to lift the cauldron. The simplest explanation for this is that he originally had nothing to do with fishing; his role is to bridge the frame-narrative of the cauldron and the fishing expedition. In the other variants of the latter Thunder only has one companion, Hymer; this includes the pictoral depictions, which only show two figures on the boat. Moreover, it is strange that Tew has no reaction to the murder of his father in front of him, although that paternity is in doubt; Tew is elsewhere called the son of Weden (*Skm* 16), so that Hymer may perhaps be his stepfather. This would reflect the common motif of a god mating with a beautiful ettin-woman, e.g. in *Skm*.

## Style

When speaking of a composite poem, one must distinguish between a text where several separate works have been put together mostly unchanged and a text composed by a single author drawing from multiple sources. A likely example of the former is  $H\acute{a}v$ , but Hym undoubtedly belongs to

the latter category. It has a distinct style and meter throughout which is unlike anything else in the Poetic Edda; indeed, the sharpest contrast is with the poem most similar content-wise,  $\mathcal{P}rk$ . Where  $\mathcal{P}rk$  is written in a rustic style with fairly loose Ancient-words-law meter and few kennings, Hym uses an unusually strict meter and is filled with kennings, difficult grammatical constructions, and highly unnatural word order (see especially sts. 16, 20, and 39).

These are all traits one associates more closely with Scaldic poetry in intricate measures like *Court-recited meter* than Eddic poetry in *Ancient-words-law*, and it seems clear that the anonymous poet of *Hym* had some training in the Scaldic art and was familiar with compositions in that genre. Two kennings (17/4a *brjótr berg-Dana*, 22/4 *umb-gjorð allra landa*) are even shared identically with Scaldic poems in *Court-recited meter*.

## Meter

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The meter of *Hym* is *Ancient-words-law*, but of a more strict variant than any other Eddic poem; this is especially true when it comes to the count and weight of syllables. The poet also has a notable preference for lines of types A1s, C, and D, where the first two syllables are heavy and the third one is light, e.g. 1/4b *ør-kost hvera* (type A1s), 1/2a *ok sumbl-samir* (type C), and 2/4b *opt sumbl gøra* (type D). For the ambiguity between A1s and D see Suzuki (2014:116–119).

This preference probably explains his tendency to place the two-syllable preposition *fyrir* 'before, in front, (up) ahead' at the end of the b-verse (never the a-verse), which he does 6 times—more frequently than in any other *Ancient-words-law* poem of the Poetic Edda.

# The Lay of Hymer

1 Ár val-tívar · veiðar nómu ok sumbl-samir · áðr saðir yrði, hristu teina · ok á hlaut sóu, fundu at Égis · ør-kost hvera.

[R 13v/26, A 5v/25]

Of yore the slain-Tews (Gods) had caught game, and assembled at the simble before they might eat they shook the twigs and looked at the leat; they found at Eagre's a great choice of cauldrons.

<sup>2</sup> áðr saðir yrði 'before they might eat' | Lit. "might become sated".

2

2

3 hristu teina · ok á hlaut sou 'they shook the twigs and looked at the leat' | The Gods performed an augury, the means of which are not clear from this stanza alone. The term "leat" (*blaut*) is explained in *HGoodS* and *Eb* as the sacrificial blood of the slaughtered beasts, which was sprinkled by means of "leat-twigs" (*blaut-teinar*). If we trust these sources the simplest explanation is that the Gods sprinkled the animal blood and interpreted the pattern formed. In any case they found it most auspicious to feast at Eagre's.

2 Sat berg-búi · barn-teitr fyrir, mjok glíkr megi · Miskur-blinda, leit í augu · Yggs barn í þrá: "þú skalt ósum · opt sumbl gøra!" [R 13v/28, A 5v/27]

The crag-dweller [ETTIN = Eagre] sat merry like a child ahead much alike to the lad of Misherblind.

Into his eyes looked Ug's (Weden's) child [= Thunder] in defiance: "Thou shalt for the Eese oft make simbles!<sup>84</sup>"

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4 gøra 'make' | gefa 'give' A
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 $2\,$  megi  $\cdot\,$  Miskur-blinda 'lad of Misherblind' | An unexplained reference. Misherblind might be another name for Firneet, Eagre's father, in which case the line would be a tautology: "he looked much like himself".

3 Qnn fekk jotni · orð-béginn halr, hugði at hefndum · hann nést við goð, bað Sifjar ver · sér fóra hver, "bann's ek ollum ol · yör of heita." [R 13v/31, A 5v/29]

Great toil for the ettin the word-peevish man [= Thunder] caused; he thought of revenge, soon, against the gods. He bade Sib's husband [= Thunder] bring him a cauldron, "that one with which I for you all ale might warm.<sup>85</sup>"

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4 Né þat móttu · mérir tívar ok ginn-regin · of geta hver-gi,
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[R 14r/1, A 5v/30]

<sup>&</sup>lt;sup>84</sup>Having seen that Eagre has a great store of cauldrons, Thunder orders him to brew ale for the feasts of the Eese.

<sup>&</sup>lt;sup>85</sup>Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Eese.

unds af tryggðum · Týr Hlórriða óst-ráð mikit · einum sagði:

That one could not the renowned Tews and the yin-Reins anywhere get hold ofuntil, out of loyalty, Tew to Loride (= Thunder) a great loving counsel told alone:

"Býr fyr austan · Éli-vága hund-víss Hymir · at himins enda, á minn faðir · móðugr ketil, rúm-brugðinn hver · rastar djúpan."

"Dwells to the east of the Ilewaves the hundred-wise Hymer, at heaven's end.86 Owns my father [= Hymer], fierce, a kettle: a size-famed cauldron one rest deep."

4 rúm-brugðinn | †rumbrygðan† A

2 hund-viss 'hundred-wise' | Alternatively "hound-wise"; the prefix simply means "very".

[þórr kvað:] [Týr kvaŏ:] 2

2

2

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"Veitst, ef biggjum · bann log-velli?" "Ef, vinr, vélar · vit gørvum til!"

[R 14r/4, A 6r/4]

[R 14r/3, A 6r/2]

"Knowest thou if we will receive that liquid-boiler [CAULDRON]?" — "If, friend, we two make use of wiles!"87

Fóru drjúgum · dag þann framan [R 14r/5, A 6r/4] Ásgarði frá · unds til Egils kvómu; hirði hafra · horn-gofgasta; hurfu at hollu · es Hymir átti. 4

 $<sup>^{86}</sup>$ According to Vafp 31 the Ilewaves were the poisonous wild rushes from which the ettins emerged, and so it makes sense that they would be found in the east, where the ettins dwell. That Hymer should dwell even to the east of them then illustrates his unusual ettin-ness.

<sup>&</sup>lt;sup>87</sup>Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

They journeyed far from the beginning of the day, away from Osyard, until to Eyel they came—
he kept the he-goats noblest of horns—
they turned to the hall which Hymer owned.

1 dag þann framan 'from the beginning of the day' | emend. after Finnur Jónsson (1932); dag þann fram 'on that day forth'  $\mathbf{R}$ ; dag fráliga 'swiftly at day'  $\mathbf{A}$  2 Egils 'Eyel' | so  $\mathbf{R}$ ; Égis 'Eagre'  $\mathbf{A}$  is probably from confusion with Eagre (the ettin) described earlier in the poem, though the shepherd may have shared his name.

3 hir $\delta$ i hafra · horn-g $\varrho$ fgasta 'he kept the he-goats noblest of horns' | Eyel is not otherwise known but he seems to have been familiar to the original audience. In any case he takes possession of Thunder's two goats until he returns.

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8 Mogr fann ommu, · mjok leiða sér,
hafði hofða · hundruð níu.
en onnur gekk · al-gullin framm
brún-hvít bera · bjór-veig syni:
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[R 14r/7, A 6r/6]

The lad [= Tew] found his grandmother very loathsome; of heads she had nine hundred. But another woman, all-golden, walked forth, white-browed, bringing a beer-draught for [her] son [= Tew]:

2 hafði hǫfða · hundruð níu 'of heads she had nine hundred' | Malformed bodies, especially with a deviant number of body parts, are typical of ettins. Other examples include a three-headed thurse in *Skm* 31, the nine-headed ettin Thriwold (Bragi Frag 3 in SkP 3), and the eight-armed Starked Eeldreng. Cf. Introduction and st. 35 below.

3 onnur 'another woman' | The use of the word "son" in the following line reveals this as Tew's mother. The poet stresses her beauty of dress and countenance, in contrast to the grandmother.

[Týs móðir:]

2

9 "Att-niðr jotna · ek vilja'k ykkr hug-fulla tvá · und hvera setja; es mínn fríi · morgu sinni gløggr við gesti · gorr ills hugar." [R 14r/9, A 6r/8]

"O clansman of ettins [= Tew]! I would wish to put you two, full of heart, beneath the cauldrons.

Many a time has my lover [= Hymer] been stingy with guests, quick to ill mood."

<sup>3</sup> fríi 'lover' | so R; faðir 'father' A

4 gløggr ... hugar 'stingy ... mood' | Ettins are characteristically inhospitable, in stark opposition to the Old Germanic social norms; see Introduction to the poem above. This statement foreshadows the later hunting expedition starting at st. 16 below.

10 En vá-skapaðr · varð síð-búinn, harð-ráðr Hymir, · heim af veiðum; gekk inn í sal, · glumðu joklar, vas karls, es kom, · kinn-skógr frørinn.

[R 14r/11, A 6r/9]

And the misshapen one was come late, hard-minded Hymer, home from the hunt. He entered the hall; icicles clattered; on the churl who came was the cheek-shaw [BEARD] frozen.

1 síð-búinn 'come late' | om. A

## [Týs móðir:]

2

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2

4

11 "Ves þú heill, Hymir, · í hugum góðum! Nú 's sonr kominn · til sala þinna, sá's vit véttum · af vegi longum; fylgir hónum · Hróðrs and-skoti, vinr ver-liða; · Véurr heitir sá. [R 14r/13, A 6r/11]

"Be thou hale, Hymer, in good spirits!

Now the son has come to thy halls,
he whom we awaited, from a long way off.

Him follows the Rooder's opponent [= Thunder],
the friend of manly retinues—Wighward is he called.

Sé þú hvar sitja · und salar gafli, svá forða sér, · stendr súl fyrir." Sundr stokk súla · fyr sjón jotuns,

[R 14r/15, A 6r/13]

<sup>3</sup> joklar 'icicles' | In Hymer's frozen beard. In modern Icelandic the word *jökull* has come to mean 'glacier', but its original sense (as found here) is that of its English cognate "icicle".

<sup>1</sup> Ves þú heill, ... í hugum góðum! 'Be thou hale ... in good spirits!' | A formulaic greeting; cf. the almost identical greeting in NB380 (edited below under Galders). Further afield cf. the type exemplified by Beow 407a: Was þú, Hróðgâr, hâl 'Be thou, Rothgar, hale!'

<sup>5</sup> Véurr 'Wighward' | The guardian of wighs (sanctuaries), a name of Thunder.

en allr í tvau · áss brotnaði.

See where they sit beneath the hall's gable: so they save themselves—a column stands before [them]!" The column burst apart before the ettin's gaze, and all in two the roof-beam broke.

2 forða sér | forðask A 2 súl 'column' | †sol† A 4 allr | emend.; áðr 'earlier, before that' RA. TODO: elaborate, mention Finnur

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13 Stukku átta, · en einn af þeim hverr harð-sleginn · heill af þolli; framm gingu þeir, · en forn jotunn sjónum leiddi · sinn and-skota.
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Eight [cauldrons] burst, but one of them, a hard-forged cauldron, [came] whole off its peg.<sup>88</sup> Forth they went, but the ancient ettin with his gaze tracked his opponent.

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Sagði-t hónum · hugr vel þá's sá
gýgjar gróti · á golf kominn,
þar vóru þjórar · þrír of teknir,
bað senn jotunn · sjóða ganga.
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His heart did not please him when he saw the gow's distresser [= Thunder] come on the floor. There were three bulls a-taken: the ettin bade them at once go cooking.

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2 gróti 'distresser' | géti 'keeper, warder' A 4 senn 'at once' | sun '[his] son [= Tew]?' A
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Hvern létu þeir · hofði skemra
auk á seyði · síðan bóru,
át Sifjar verr · áðr sofa gingi,
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[R 14r/21, A 6r/18]

[R 14r/17, A 6r/15]

[R 14r/19, A 6r/16]

<sup>&</sup>lt;sup>88</sup>Nine cauldrons were hanging from the roof-beam supported by the column. Eight of them broke; we may presume that the one that remained whole was the one the gods had come to get.

<sup>1</sup> Sagŏi-t hónum · hugr vel 'His heart did not please him' | Lit. 'his heart did not speak well to him'.

Hymiskviða 205

ginn með ollu · øxn tvá Hymis.

Each one they let shorten by a head, and onto the cooking-pit then did bear:
Sib's husband [= Thunder] ate—before he might go sleep—alone by himself two of Hymer's oxen.

3–4 át ... Hymis. 'Sib's ... oxen.' | Cf. *Prk* 24 for another instance of Thunder's great eating, which curiously also uses the kenning *Sifjar verr* 'Sib's husband [= Thunder]'.

16 Þótti hórum · Hrungnis spjalla verðr Hlórriða · vel full-mikill, "munum at aptni · oðrum verða við veiði-mat · ver þrír lifa."

2

4

2

4

[R 14r/23, A 6r/19]

To Rungner's hoary friend [= Hymer] did seem Loride's (Thunder's) eating far too great; "the next evening we three will on game-meat have to live."

3–4 munum ... lifa. 'the next ... live.' | The poet is pushing at the limits of Old Norse syntax. In prose word order it should be construed as: at open aptni munum vér prír verða lifa við veiði-mat, where verða 'have to, must' is used like its modern German cognate werden. — Hymer's stinginess—he refuses to share more of his own food but instead forces his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins. See the Introduction above.

```
17 Véurr kvaðsk vilja · á vág róa,
ef ballr jǫtunn · beitur gefi.
"Hverf þú til hjarðar, · ef hug trúir,
brjótr berg-Dana, · beitur søkja.
```

[R 14r/24, A 6r/21]

Wighward called himself willing to row on the wave, if the stubborn ettin might give pieces of bait.
"Turn to the herd—if thou trust in thy heart,
O breaker of boulder-Danes [ETTINS > = Thunder]—to seek pieces of bait.

3 hjarðar | hallar corr. A

<sup>4</sup> brjótr berg-Dana 'breaker of boulder-Danes [ETTINS > = Thunder]' | This kenning for Thunder also occurs in *Haustl* 18; it emphasises the otherness of the Ettins (see Introduction to the poem above) by equating them with ethnic foreigners. Cf. also *pdr*, where ettins are called Scots, Swedes, Danes, Ruges and Hareds; all peoples hostile to the Norwegian Earl Hathkin, at whose court that poem may have been composed.

4

Dess véntir mik, · at þér myni-t ogn at oxa · auð-feng vesa." Sveinn sýsliga · sveif til skógar, þar's oxi stóð · al-svartr fyrir.

[R 14r/26, A 6r/23]

I think that the baits from the ox will not be an easy catch for thee!"—
The swain [= Thunder] swiftly turned to the wood, where an ox stood, all-black, ahead.

1 véntir mik | so A; *vénti ek* R 1 myni-t 'will not' | so A; *myni* 'will' R. The A reading is preferable since it makes this the first of Hymer's several challenges of strength to Thunder, which the god, to the ettin's humiliation, easily accomplishes.

Braut af þjóri · þurs ráð-bani

hó-tún ofan · horna tveggja.

"Verk þikkja þín · verri myklu
kjóla valdi · an kyrr sitir."

[R 14r/28, A 6r/24]

From the bull broke the thurse's death-planner [= Thunder] the high meadow of the two horns [HEAD] from above.—
"Worse by far thy works do seem to the wielder of ships [= Hymer = me] than if thou didst sit calm!"

(The scene now shifts, and the party is out at sea. It is possible that a stanza has here been lost, or that it would be indicated in some other way in the original performance.)

<sup>3</sup> Sveinn 'The swain' | Thunder was in the shape of a young (prepubescent) boy, a detail which is also found in *Gylf* 48; see Introduction to the poem.

<sup>4</sup> oxi ... al-svartr 'ox ... all-black' | Formulaic, also occuring in  $\mathcal{P}rk$  23; see note there for further parallels to the custom of sacrificing animals of certain colours. It seems that all-black oxen were thought the noblest, and so Thunder's slaying one instead of an inferior beast is probably intended to humiliate the stingy Hymer. We learn more about this ox in Gylf 48: Hann tók inn mesta uxa'nn, er Himin-brjóðr bét, ok sleit af hofuð'it ok fór með til sjávar. 'He took the greatest ox, which was called Heavenrid, and tore off its head and went with it to the sea'.

```
20
             Bað hlunn-gota · hafra dróttinn
                                                                                              [R 14r/30, A 6r/26]
             átt-runn apa · útar fóra,
2
             en sá jotunn · sína talði,
4
             lítla fýsi · lengra at róa.
   The Lord of He-goats [= Thunder] bade the kinsman of the ape [ETTIN = Hymer]
   push the launcher-steed [BOAT] further out,
   but that ettin told of his
   scarce wish to row longer.
   2 átt-runn | †atrænn† A 3 talŏi | milldi corr. A 4 lengra at róa | metr. emend.; at róa lengra RA
   2 apa 'ape' | The specific sense of api 'ape' is uncertain. It seems to generally refer to a fool, but see Index.
   3-4 en ... róa. 'but ... longer.' | Thunder's humorous humiliation of Hymer continues with the snide ettin
   now forced to row against his will.
     21
             Dró mérr Hymir · móðugr hvala
                                                                                              [R 14r/31, A 6r/27]
             einn á ongli · upp senn tváa;
2
             en aptr í skut · Óðni sifjaðr
             Véurr við vélar · vað gerði sér.
4
   Famous, fierce Hymer pulled whales:
   one on the hook, soon up two.
   But back in the stern the Weden-related
   Wighward craftily fixed his line.
   1 mérr 'famous' | so R; meir 'more, further' A
     22
             Egnői á ongul · sá's oldum bergr,
                                                                                              [R 14v/1, A 6r/29]
             orms ein-bani · oxa hofði;
2
             gein við agni · sú's goð fía
4
             umb-gjǫrð neðan · allra landa.
   Baited on the hook he who rescues men [= Thunder]—
   the Wyrm's lone slayer—the ox's head.
   Snapped at the bait the one whom the Gods hate [= Middenyardswyrm]—
   the engirdler of all lands—from below.
```

3 agni 'bait' | so A; qngli 'hook' R

4 umb-gjǫrŏ ... allra landa 'engirdler of all lands' | Also found in a fragment by Alewigh Snub (SkP: Qlv *Pórr*) quoted in *Skm* 11: Østisk allra landa · umb-gjǫrŏ ok sonr Jarŏar. 'The engirdler of all lands and the son of Earth surged.' Cf. also the Wyrm-kenning in Braye's fragment quoted in the same chapter (SkP: Bragi Pórr 3): endi-seiŏr allra landa 'boundary-saithe of all lands'.

The poetic juxtaposition between the Storm-god and the Wyrm may be very old; cf. RV 1.32.13c: Índraś ca yád yuyudbấtay Ábiś ca 'When Indra and the Wyrm (ábi) fought each other.'

```
23 Dró djarf-liga · dáð-rakkr Þóurr [R 14v/3, A 6v/1]
2 orm eitr-fáan · upp at borði;
hamri kníði · hó-fjall skarar
4 of-ljótt ofan · ulfs hnit-bróður.
```

Bravely pulled deed-ready Thunder the venom-gleaming Wyrm up on the gunwale. With the hammer he struck the high mountain of hair [HEAD]—very hideous, from above—on the Wolf's clash-brother [= Middenyardswyrm].

```
24 Hraun-golkn hrutu, · en holkn þutu, [R 14v/5, A 6v/2]

2 fór hin forna · fold oll saman;
[...]

4 søkkðisk síðan · sá fiskr í mar.
```

The desert-monsters [ETTINS] bounded and the bedrock resounded; the ancient earth moved all at once.

[...]; sank thereafter that fish [= Middenyardswyrm] into the sea.

<sup>1</sup> Pourr 'Thunder' | Out of 8 three-syllable lines in *Hym*, this is the only one which is present in both R and A, and which cannot easily be emended by restoring an hiatus form. In the quite strict meter (see Introduction above) observed by the poet we should expect a disyllabic form in this spot, and this may be had if we restore an archaic \**Pourr* or \**Pourr*. This form is less secure than other hiatus forms, but is also required by the meter of *Hym* 28/2b below and *Pdr* 2/2b. This issue is treated more fully in Haukur Porgeirsson (2023).

<sup>3</sup> hó-fjall skarar 'high mountain of hair [HEAD]' | A rather unfitting kenning, since serpents do not have hair.

<sup>1</sup> hrutu | so A; hlumðu 'dashed' R. End-rhyme is also used by the poet in st. 3/3.

- 1 Hraun-golkn 'The desert-monsters' | Both mss. have *brein*-, which may mean either 'clean' or 'reindeer', neither of which fit. On the other hand *braun ONP*: 'stone/barren area, wasteland; lavafield' is well attested in Scaldic kennings for ettins. The precise meaning of *galkn* 'monster' (plural *golkn*) is unclear; but it is attested in three Scaldic verses, always in kennings of the type "troll-woman of the shield [AXE]". While the mss. spelling '*galkn*' (norm. *gálkn*) could reflect either singular and plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrm, refuting the interpretation of Larrington (2014): "the sea-wolf shrieked".
- 3 [...] It is very likely that a line is missing here, since the stanzas in the poem otherwise consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder's fishing line, so that is probably what has been lost.

For the reader's enjoyment, based on other poets and *Gylf* 48, the translator has composed the following variant lines: *unds vinr Hrungnis* · *vað Þórs of skar* 'until the friend of Rungner [= Hymer] Thunder's fishing-line did cut'; *unds folr Hymir* · *fekk á saxi* 'until pale Hymer grasped the knife'.

4 fiskr 'fish' | The Middenyardswyrm may also be called a fish in *Grm* 21; see note there. In Scaldic sources it is often called a saithe (*seiðr*).

25 Ó-teitr jotunn, · es aptr røru,
[...]
svá't ár Hymir · ekki mélti,
veifði róði · veðrs annars til.

[R 14v/6, A 6v/3]

The unmerry ettin [= Hymer], as they rowed back, [...], so that for a long time Hymer said nothing; he pulled the oar against the wind:

2 [...] | Another likely missing line. As said in the previous stanza the meter usually requires four lines; more importantly the first half of the sentence is incomplete without a verb.

3 svá't ár 'so that for a long time' | Finnur Jónsson (1932) suggests svá't at ǫr 'so that by the oar', but this burdens the strict meter. For this sense of ár cf. Skm 27.

[Hymir:]

2

2

4

26 "Munt of vinna · verk halft við mik, at heim hvali · haf til bójar eða flot-brúsa · festir okkarn." [R 14v/8, A 6v/4]

"Thou wilt accomplish a half work by me, if thou bring home the whales to the farm, or our float-buck [BOAT] do fasten.<sup>89</sup>"

<sup>&</sup>lt;sup>89</sup>Hymer tells Thunder who, having let go of the Wyrm, has nothing to show for the trip, that he can accomplish something half as great as the pulling of the whales if he carries them home and ties the boat by the shore.

4

2

27 Gekk Hlórriði · greip á stafni vatt með austri · upp log-fáki; einn með órum · ok með aust-skotu bar til bójar · brim-svín jotuns ok holt-riða · hver í gegnum.

Loride (= Thunder) went, grasped the stern, hurled up the lake-nag [BOAT] with the bilge-water. Alone with the oars and the bilge-bucket he bore to the farm the ettin's brim-swines [WHALES], even through the cauldron of woodland ridges [VALLEY?].

```
1 á | til á R 5 holt-riða | †holtriba† R
```

2 meŏ austri 'with the bilge-water' | That is, the bilge-water was still inside the boat; another comic work

5 holt-riŏa hver | An uncertain and possibly corrupt kenning. TODO: What do other editors and translators say?

28 Ok enn jotunn · umb afr-endi, þrá-girni vanr, · við þór senti, kvað-at mann ramman, · þótt róa kynni, kroptur-ligan, · nema kalk bryti.

And still the ettin, used to stubbornness, over strength of hand with Thunder flyted. He called no man strong—although he could row, mightily—unless he broke the chalice.

```
1 Ok | Enn A
```

1-4 ALL | Even after witnessing numerous great feats of strength Hymer still refuses to admit Thunder's superiority. He now insists on challenging him to break his indestructible chalice.

```
29
           En Hlórriði, · es at hondum kom,
           brátt lét bresta · bratt-stein gleri,
2
           sló sitjandi · súlur í gognum;
           bóru þó heilan · fyr Hymi síðan,
4
```

But Loride (= Thunder) when it came to his hands impatiently crushed steep stone with the glass.

[R 14v/14, A 6v/9]

[R 14v/12, A 6v/7]

[R 14v/9, A 6v/6]

He struck right through the standing columns, still was it brought whole before Hymer thereafter,

30 unds þat hin fríða · friðla kendi ýst-ráð mikit, · eitt es vissi, "drep við haus Hymis, · hann 's harðari, kost-móðs jotuns, · kalki hverjum."

[R 14v/16, A 6v/10]

until the handsome mistress [Tew's mother] gave a great loving counsel, the one she knew: "Strike against Hymer's skull! It's harder—the choice-weary ettin's—than any chalice."

```
Harðr reis á kné · hafra dróttinn,

førðisk allra · í ás-megin;

heill vas karli · hjalm-stofn ofan,

en vín-ferill · valr rifnaði.
```

[R 14v/18, A 6v/12]

Hard on the knee rose the Lord of He-goats [= Thunder], brought himself to his highest Os-might.—
Whole on the churl [= Hymer] was the helm-stump [HEAD] above, but the round wine-track [CHALICE] did rend apart.

```
1 reis | om. A
```

32 "Morg veit'k méti · mér gingin frá,

[R 14v/20, A 6v/13]

2

4

<sup>2</sup> bratt-stein gleri 'steep stone with the glass' | He probably broke the stone columns in Hymer's house with the chalice.

<sup>3</sup> sitjandi 'standing' | This word is ambiguous and can modify either Thunder (in which case it would mean "sitting") or the columns (súlur). I have chosen the latter and read it as signifying their stability.

<sup>4</sup> kost-móðs 'choice-weary' | The gods have destroyed eight of his nine cauldrons, eaten his choicest food, and slain his finest bull.

<sup>2</sup> fórðisk allra · í ás-megin 'brought himself to his highest Os-might' | The exact meaning of this is not clear, but a likely reading is that Thunder brings himself into his true form as the mighty, red-bearded man; recall that he was previously in the shape of a young boy (st. 18). Cf. Gylf in its description of Thunder attempting to pull up the Wyrm: Pá varð Pórr reiðr ok fórðist í ás-megin "Then Thunder turned wroth and drew himself into his Os-might" and the Eddic fragment about Thunder's journey to Garfrith.

4

```
es kalki sé'k · fyr knéum hrundit,"
karl orð of kvað: · "kná'k-at segja
aptr éva-gi: · 'þú 'st ǫlðr of heitt.'
```

"I know many treasures are gone from me, when I see the chalice thrown before [my] knees!"— The churl [= Hymer] spoke words: "I cannot say ever again: 'Thou art, ale, well warmed!'

```
2 es | om. R 2 fyr | †yr† R
```

 $3-4\,$  kná'k-at ... of heitt. 'I cannot ... warmed!' | Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. This is ironic since it was he who challenged Thunder to break it in the first place.

```
    pat 's til kostar · ef koma méttið út ór óru · ǫl-kjól hofi."
    Týr leitaði · tysvar hrøra;
    stóð at hvóru · hverr kyrr fyrir.
```

[R 14v/22, A 6v/15]

It would be choicest if ye might take out from our hall the ale-vessel [CAULDRON]." Tew attempted, twice, to move it—each time stood the cauldron still ahead.

```
34 Faŏir Móŏa · fekk á þręmi
2 ok í gognum steig · golf niðr í sal;
hóf sér á hǫfuð upp · hver Sifjar verr,
en á hélum · hringar skullu.
```

[R 14v/24, A 6v/16]

The father of Moody [= Thunder] grasped the brim, and stepped down through the floor in the hall.<sup>90</sup> Sib's husband [= Thunder] heaved the cauldron up on his head, but by his heels the rings clattered.

<sup>2</sup>  $\varrho$ l-kjól 'ale-vessel [CAULDRON]' |  $\varrho$ l-kjól is the accusative of  $\varrho$ l-kjóll, but in this construction (CV: koma, B) we would expect the dative  $\varrho$ l-kjóli. Since the meter does not allow for this the poet has probably taken a grammatical liberty.

<sup>2</sup> hofi 'hall' | This is the only Old Norse occurrence of the word *hof* in the sense "hall, house"—it otherwise only means "temple" (hove). The West Germanic cognates consistently mean "hall", but that is probably the original sense, so it is unclear if this is an instance of foreign (if so, most likely Anglo-Saxon) influence or just a poetic archaism.

4 hringar skullu 'the rings clattered' | i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): heyrði til hoddu, þá er Þórr bar hverinn 'the sound of the pot-links (badda) was heard when Thunder bore the cauldron'. According to Finnur Jónsson (1932) the chain (or hadda) on a Wiking-age cauldron would have reached across, in which case this would be a reference to the cauldron's enormous size, with its diameter—mentioned in st. 5 as one rest—being roughly the same as Thunder's height.

```
35 Fóru-t lęngi, · áðr líta nam
aptr Óðins sonr · einu sinni;
sá ór hreysum · með Hymi austan
folk-drótt fara · fjǫl-hǫfðaða.
```

[R 14v/26, A 6v/18]

They journeyed not for long before Weden's son [= Thunder] took to look back a single time. He saw out of stone-heaps with Hymer from the east a war-troop coming, many-headed.

4 folk-drótt ... fjǫl-hǫfðaða 'war-troop ... many-headed' | The adjective fjǫl-hǫfðaðr means 'many-headed, polycephalic' and is not referring to the size of the host. For many-headed ettins see st. 8 and for their malformed bodies in general see Introduction.

```
36 Hóf sér af herðum · hver standandi, veifði Mjollni · morð-gjornum framm, ok hraun-hvala · hann alla drap.
```

[R 14v/28, A 6v/19]

He heaved from his shoulders the cauldron, standing; swung the murder-eager Millner forth, and the desert-whales [ETTINS] all he slew.

```
37 Fóru-t lengi, · áðr liggja nam hafr Hlórriða · half-dauðr fyrir,
```

[R 14v/30, A 6v/21]

2

2

4

2

<sup>&</sup>lt;sup>90</sup>In the account of *Gylf* Thunder is said to have stepped through the boat when trying to pull up the Middenyardswyrm. 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. TODO.

<sup>2</sup> morð-gjǫrnum 'murder-eager' | By this adjective the poet gives the Hammer something of a life of its own. For this notion cf. *Skm* 43, where the Hammer is said to always return to Thunder when thrown, and the numerous amulets where the Hammer is given eyes, most famously the Scanian silver amulet from Claes Kurck's collection (106659 HST).

2

```
vas skę́r skokuls · skakkr á beini,
en því hinn lę́-vísi · Loki of olli.
```

They journeyed not for long before Loride's (= Thunder's) he-goat took to lie half-dead ahead.

The colt of the cart-pole [GOAT] was halt in the leg, and that the guile-wise Lock had caused.

```
3 skér | emend. from meaningless †skirr† RA
```

1-4 ALL | The detail of Thunder's halt goat is also found in Gylf 44:

Thunder and Lock were on the way to visit Outyards-Lock and stayed the night at a certain farmer's. For supper Thunder cut his two goats and asked the farmer and his family to eat with him. After they had eaten he spread the goatskins before the fire and asked the housefolk to throw the bones of the goats onto them. Thelve, the farmer's son, secretly pried open the thigh of one of the goats and ate the marrow. At dawn Thunder blessed the goatskins with his hammer and the goats came back to life, but one of them had a halt leg. The farmer begged for his life and offered to give up his two children: Thelve, his son, and Wrash, his daughter. Thunder accepted this, and the two became his servants.

The present stanza probably references a version of the myth where Lock had a part to play in the halting of the goat, perhaps by encouraging Thelve to pry the bone open.

```
38 En ér heyrt hafið, · hverr kann umb þat goð-mólugra · gørr at skilja, hver af hraun-búa · hann laun of fekk, es béði galt · born sín fyrir.
```

[R 14v/32, A 6v/22]

But ye have heard—about that can each god-speaking man more clearly discern—which repayments *he* [Thunder] from the desert-dweller [ETTIN = the farmer] got when he paid up both his children for it.

```
39 Prótt-oflugr kom · á þing goða
ok hafði hver, · þann's Hymir átti;
en véar hverjan · vel skulu drekka
olðr at Égis · eitt hor-meitið.
```

[R 15r/1, A 6v/24]

<sup>1</sup> ér 'ye' | The listeners. A direct address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are, however, typical for the Scaldic poetry with which this poem shares several traits; see Introduction above.

<sup>1–2</sup> hverr ... goð-mólugra 'each god-speaking man' | Literally "each of the god-speaking ones". goð-mólugr 'god-speaking' is an hapax, but easily understood as "learned in the (lore of) the gods".

The valour-strong man [= Thunder] came to the Thing of the Gods, and had the cauldron which Hymer had owned, and the Wighers (Gods) well shall drink an ale-feast at Eagre's, each flax-cutting [FALL?].

<sup>4</sup> eitt hor-meitió 'an ... flax-cutting' | The latter word is an hapax and very obscure. La Farge and Tucker (1992) give several suggestions based on winter-kennings of the type "harm of the snake", viz. eitr-hormeitir 'poison-rope-cutter [snake > winter]', eitr-orm-meiðir 'poison-worm-injurer' [winter]. A solution without emendation is to read eitt 'one' n. acc. sg. as modifying elðr n. acc. 'ale-feast', and hverjan masc. acc. sg. 'every' as modifying hor-meitiðr masc. acc. 'flax-cutting', a compound made up of horr 'flax, cord' and meita 'to cut'. The whole thing might refer to an obscure harvest festival and give the poem something of an etiological purpose. If this interpretation is correct it is not unlikely that Hym was originally composed for performance at such a festival.

# Flyting of Lock (Lokasenna)

Dating (Sapp, 2022): C10th (0.965)

Meter: Leeds-meter

## Introduction

2

4

The **Flyting of Lock** (Lok) is only preserved in **R**, where it follows Hym and comes before  $\mathcal{P}rk$ . In **R** it is tied together with Hym by the prose passage "From Eagre and the Gods", but the two poems are certainly distinct compositions, for they are drastically different in style and meter, and Hym stands alone in **A**.

The author of Gylf seems to have had access to an alternate version of the poem, for in ch. 20 he cites the following stanza attributed to Weden, where l. 1 corresponds to st. 21/1, l. 2 to st. 47/2, and ll. 3–4 to st. 29/3–4.

"Órr est, Loki, · ok ør-viti, hví né lętsk-a þú, Loki? ør-lǫg Frigg · hygg at ǫll viti þótt hǫ́n sjǫlf-gi sęgi."

"Mad art thou, Lock, and out of wits, why holdest thou not back, O Lock? All orlays I think that Frie should know, though she say them not herself."

The poem has been interpreted as blasphemous (TODO: elaborate), but there is nothing in the language to suggest a late dating.

\_\_\_\_\_

## From Eagre and the Gods (Frá Egi ok goðum)

P1 Égir, er qðru nafni hét Gymir, hann hafði búit ásum ǫl þá er hann hafði fengit ketil inn mikla sem nú er sagt. Til þeirar veitslu kom Óðinn ok Frigg kona hans. Þórr kom eigi því at hann var í austr-vegi. Sif var þar, kona Þórs; Bragi, ok Iðunn kona hans. Týr var þar, hann var ein-hendr; Fenrisulfr sleit hǫnd af hánum, þá er hann var bundinn. Þar var Njǫrðr ok kona hans Skaði; Freyr ok Freyja; Víðarr son Óðins. Loki var þar, ok þjónustu-menn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa.

Eagre, who by another name was called Gymer—he had prepared an ale-feast for the Eese when he had got the great kettle as is now told. To that gathering came Weden and Frie his wife. Thunder came not, for he was on the Eastern Way. Sib was there, Thunder's wife; Bray and Idun his wife. Tew was there; he was one-handed; the Fenrerswolf tore his hand off when it was bound. Nearth was there and his wife Shede; Free and Frow; Wider the son of Weden. Lock was there, and the servants of Free, Bew and Beal. A multitude of Eese and Elves were there.

P2 Égir átti tvá þjónustu-menn, Fimafengr ok Eldir. Þar var lýsi-gull haft fyr elds-ljós; sjalft barsk þar ǫl. Þar var griða-stadr mikill. Menn lofuðu mjǫk hversu góðir þjónustu-menn Égis vóru. Loki mátti eigi heyra þat, ok drap hann Fimafeng. Þá skóku ésir skjǫldu 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:

Eagre had two servants, Femfinger and Elder. There glowing gold was used instead of fire; the ale there carried itself. It was a great grith-place there. <sup>94</sup> The men graetly praised how good the servants of Eagre were; Lock could not stand to hear that, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock, <sup>95</sup> and drove him away to the forest, and they went [back] to drinking. Lock turned back around and met Elder outside. Lock greeted him:

<sup>&</sup>lt;sup>91</sup>See the immediately preceding *Hym*.

<sup>&</sup>lt;sup>92</sup>This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer.

<sup>&</sup>lt;sup>93</sup>A formulaic expression, see Eese and Elves.

<sup>&</sup>lt;sup>94</sup>A place wherein all violence was forbidden, see Index.

<sup>95</sup> Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: "He screams three nithing-screams TODO".

## The Flyting of Lock

1 "Sęg þú þat, Eldir, · svá't einu-gi feti gangir framarr, hvat hér inni · hafa at ol-mólum sig-tíva synir."

"Tell this, O Elder, so that thou not take one step further:
What here within they say over the ale the sons of the victory-Tews [GODS]?"

1–2 svá't ... framarr 'so that ... further' | Shared with Háv 38.

3 hafa at ol-mólum 'they say over the ale' | Lit. "they have for their ale-speeches".

Eldir:

2

2

2 "Of vópn sín dóma · ok of víg-risni sína sig-tíva synir; ása ok alfa, · es hér inni eru, mann-gi 's þér í orði vinr."

"Of their weapons they speak, and of their battle-prowess, the sons of the victory-Tews [GODS].

Of the Eese and Elves which are here within none is thee a friend in words."

4 mann-gi's þér í orði vinr. 'none is thee a friend in words.' | I.e., "nobody says anything good about you." The alliteration here is notable, and also occurs in st. 10 ( $Vi\delta arr: ulfs$ , see note there). There are no signs of corruption, and so there are two possible explanations. Either (1) the semi-vowel v (/w) is participating in vowel-alliteration with o— such alliteration between v and true vowels is never encountered in Scaldic poetry, but there are some examples from Eddic styles—or (2) the poem (or the relevant lines) was composed before the North Germanic loss of v before rounded vowels. (2) finds support in the notable fact that in both the present st. and st. 10 the words  $or\delta$  'word' and ulfr 'wolf' originally began with v; in the case of the word ulfr this consonant is attested in old Scandinavian runic inscriptions. For metrical reasons the lines must postdate the syncope of most unstressed short vowels, but on the basis of the three closely related C7th runestones from Blekinge (DR 357–359, from Stentoften, Gummarp, and Istaby) the loss of w before rounded vowels is shown to have occurred later; so DR 359 hapuwulafr ulfr If the alliteration indeed should fall on v, this would not require dating the whole ulfr to the late Proto-Norse period (indeed, according to the analysis done by Sapp (2022), it is not even the linguistically oldest poem preserved); the older forms could, for instance, reflect archaic poetic formulae.

A C7th Proto-Norse form of this c-line might be: \*mann-gí 's þér in worðé winir.

Loki kvaő:

3 "Inn skal ganga · Égis hallir í

2 á þat sumbl at séa,
jǫll ok ǫfu · føri'k ása sonum

4 ok blend'k þeim svá meini mjǫð."

"In shall I go Eagre's halls into,
on that simble for to see.

Scorn and hatred I bring the sons of the Eese, and I mix for them so the mead with harm."

### Eldir kvaŏ:

2

2

4 "Veitst, ef inn gengr · Égis hallir í
á þat sumbl at séa,
hrópi ok rógi · ef eyss á holl regin,
á þér munu þau þerra þat."

"Thou knowest if in thou wilt go Eagre's halls into, on that simble for to see— if slander and strife thou pour on the hold Reins, on *thee* will they dry it off!"

### Loki kvaŏ:

5 "Veitst þat Eldir, · ef einir skulum sár-yrðum sakask, auðigr verða · mun'k í and-svorum, ef þú mélir til mart!"

"Thou knowest that, Elder, if one-on-one we shall banter with wounding words, wealthy will I in my answers become, if thou speak too much!"

<sup>2</sup> sumbl 'simble' | The Germanic word for "feast, banquet".

<sup>3</sup> joll ok ófu 'scorn and hatred' | Two rare words to which the present translation hardly does justice. The former occurs nowhere else, while the latter only otherwise occurs in *Sigsk* 33. They have been interpreted in a variety of ways: CV sees the first word as *jóll* '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"). TODO: What do other editors say? Esp. Kommentar.

<sup>4</sup> blend'k ... meini mjoo 'I mix ... the mead with harm' | Formulaic, cf. Sigrdr 8 (and others TODO).

4 ef þú mélir til mart! 'if thou speak too much!' | Formulaic; cf. Háv 27.

P3 Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir váru, hverr inn var kominn, þognuðu þeir allir.

Thereafter Lock went into the hall, but when those who were there before him saw who was come inside, they all turned silent.

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Loki kvaŏ:
```

2

2

2

6 "Þyrstr ek kom · þessar hallar til Loptr of langan veg, ósu at biðja, · at mér einn gefi méran drykk mjaðar.

"Thirsty I came to these halls, Loft (= Lock), over a long way, to bid the Eese that they give me but one renowned drink of mead.

4 méran drykk mjaðar 'renowned drink of mead' | Formulaic language for describing mead; cf.  $H\acute{a}v$  105, 140, Skm 16. TODO: more parallels.

```
7 Hví þegið ér svá · þrungin goð,
at méla né meguð;
sessa ok staði · velið mér sumbli at,
eða heitið mik heðan!"
```

Why shut up so, ye pressed Gods, that ye cannot speak? Choose seats and places for me at the simble, or call away me hence!"

3-4 sessa ... heŏan! 'Choose ... hence!' | That is, "Cease your dallying; give me a seat or tell me to leave!"

```
Bragi:
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2

4

8 "Sessa ok staði · velja þér sumbli at ésir aldri-gi; því-at ésir vitu · hveim alda skulu gamban-sumbl of geta." "Choose seats and places for thee at the simble the Eese will never do, for the Eese know for which man they shall prepare the gomben-simble."

[Loki:]

2

9 "Mant þat Óðinn, · es vit í ár-daga blendum blóði saman? olvi bergja · létsk eigi mundu, nema okkr véri bóðum borit."

"Recallest thou, Weden, when we two in days of yore blended our blood together? Taste ale wouldst thou never do, unless it were for us both borne forth!"

[Óðinn:]

2

2

"Rís þú Víðarr · ok lát ulfs fǫður sitja sumbli at, síðr oss Loki · kvęði lasta-stǫfum Égis hǫllu í."

"Rise thou, Wider, and let the Wolf's father [= Lock] sit at the simble,
lest Lock should greet us with words of vice
in Eagre's hall."

P4 Þá stóð Víðarr upp ok skenkti Loka, en áðr hann drykki, kvaddi hann ásuna:

Then Wider stood up and poured a drink to Lock, but before he [= Lock] drank, he greeted the Eese:

<sup>3</sup> hveim alda 'which man' | Here "person, being". See note to Vafþ 55/6.

<sup>4</sup> gamban-sumbl 'gomben-simble' | gamban 'gomben' being an obscure prefix which only occurs in Lok, Skm and Hárb. CV suggest it means something like "costly".

<sup>1</sup> Rís ... fǫður 'Rise ... father' | For the alliteration see note to st. 2. A C7th Proto-Norse form of the line might be: \*Ris þú Wiðar $R \cdot auk$  lát wulfs fǫður.

Lokasenna 223

```
31 "Heilir ésir, · heilar ósynjur
ok oll ginn-heilog goð,
nema sá einn óss · es innar sitr
Bragi bekkjum á."
```

"Hail the Eese! Hail the Ossens, and all yin-holy Gods!<sup>96</sup> Save for that one os who sits further within: Bray, on the benches."

[Bragi] kvaŏ:

2

"Mar ok méki · gef'k þér míns féar ok bótir þér svá baugi Bragi, síðr þú ósum · ofund of gjaldir;

gręm þú eigi goð at þér!"

"Steed and sword I give thee of my own wealth, and so restores thee Bray with a bigh, lest thou repay the Eese with envy; anger not the Gods against thee!"

[Loki] kvaŏ:

2

4

"Jós ok arm-bauga · munt é vesa beggja vanr Bragi, ása ok alfa, · es hér inni eru, þú est við víg varastr, ok skjarrastr við skot."

"Of steed and arm-bighs both wilt thou always be lacking both, O Bray!

Of the Eese and Elves which are here within, thou art with war wariest and shiest with shot."

<sup>&</sup>lt;sup>96</sup>The first two half-lines are identical to the prayer *Sigrdr* 3–4. The prayer formula may actually have been used in Heathen toasts, where the second half of the stanza was used to ask for a boon. Lock subverts it by instead insulting one of the gods present, which would have come off as blasphemous to the Heathen audience.

<sup>1</sup> Mar ok méki 'Steed and sword' | Formulaic pair; see Háv 83/2.

```
"Veit'k, ef fyr útan véra'k, · svá sem fyr innan em'k,
                     14
[Bragi] kvað:
                                   Égis holl of kominn,
              2
                             hofuð þitt · béra'k í hendi mér;
                                   lít'k þér þat fyr lygi."
                  "I know if outside I were as inside I am
                       come into Eagre's hall,97
                   that head on thee would I bear in my hands;
                       this I see for thy lie."
                  4 lit'k bér þat fyr lygi | 'litt ec þer þat fyr lygi' R. A variety of emendations have been proposed for this
                   line. Simplest would be lítt es þér þat fyr lygi 'that is little [punishment] for thee for lying'. Based on the
                   similarity of t (= tt) and c Finnur Jónsson (1932) gives lykak þér þat fyr lygi 'so I would bring to thee for
                   thy lie'.
                   <sup>97</sup>As said in P1, the rule of grith (a truce of non-violence, even between enemies; see Index) applied inside
                   the hall. Bray and the other gods are thus bound not to injure Lock.
```

[Loki] kvaŏ:

15 "Snjallr est í sessi, · skal-at-tu svá gęra,

Bragi bękk-skrautuŏr;

vega þú gakk · ef vreiðr séir;

hyggsk vétr hvatr fyrir."

"Valiant art thou in the seat; thou shalt not do so, O Bray the bench-adorner! Go to fight if thou art wroth; the bold thinks not ahead.<sup>98</sup>"

### [Iðunn] kvað:

2

16 "Bið ek, Bragi, · barna sifjar duga ok allra ósk-maga, at þú Loka · kveðir-a lasta-stǫfum Égis hǫllu í."

"I bid thee, Bray, to respect the bond of children and all beloved sons, that thou not greet Lock with words of vice in Eagre's hall."

<sup>&</sup>lt;sup>98</sup>Lock attacks Bray's excuse; a true brave would fight regardless of the grith.

```
"Þęgi þú, Iðunn, · þik kveð'k allra kvinna
                   17
 [Loki] kvaŏ:
                              ver-gjarnasta vesa
             2
                          síðst þú arma þína · lagðir ítr-þvegna
                              umb þinn bróður-bana."
             4
                "Shut up thou, Idun! Thee I call of all women
                    the most man-eager,
                since thy clean-washed arms thou didst cast
                    about thy brother's bane."
                   18
                          "Loka ek kveð'k-a · lasta-stǫfum
[Iðunn] kvað:
                              Égis hollu í;
             2
                          Braga ek kyrri · bjór-reifan,
                              vil'k-at at it vreiðir vegisk."
             4
                "I greet not Lock with words of vice,
                    in Eagre's hall.
                Bray I calm, made rowdy from beer—
                    I wish not that ye two wroth ones should fight."
                   19
                          "Hví it ésir tveir · skuluð inni hér
[Gefjun] kvaŏ:
                              sár-yrðum sakask?
             2
                          Lopts-ki þat veit · at hann leikinn es
                              ok hann fjorg-vall fría."
             4
                 "Why shall ye two Eese here within,
                    with wound-words each other blame?
                Loft \langle = Lock \rangle knows not that he is being played,
                    and him TODO."
                          "Þegi þú, Gefjun, · þess mun'k nú geta
                   20
 [Loki] kvaŏ:
                              es þik glapði at geði:
             2
                          sveinn inn hvíti · es þér sigli gaf
                              ok þú lagðir lér yfir."
             4
                "Shut up thou, Giben! Of him will I now speak,
                    who seduced thy senses:
                the white swain who gave thee a necklace,
```

and thou cast o'er him thy leg!"

```
"Órr est, Loki, · ok ør-viti,
[Óðinn kvað] þat:
                      21
                                 es þú fér þér Gefjun at gremi
                2
                             því-at aldar ør-log · hygg at oll of viti
                                 jafn-gorla sem ek."
                4
                   "Mad art thou, Lock, and out of wits,
                        as thou earnest Giben's anger against thee,
                    for all the orlays of men I think she knows,
                       just as clearly as I."
                    1 Ørr ... ok ør-viti 'Mad ... and out of wits' | Formulaic, occurs at two other places (TODO). Cf. also st.
                    47 below.
                             "Þęgi þú, Óðinn, · þú kunnir aldri-gi
                      22
    [Loki] kvaŏ:
                                 deila víg með verum;
                2
                             opt þú gaft · þeim's gefa skyldir-a,
                                 inum slévurum, sigr."
                    "Shut up thou, Weden! Thou couldst never
                        deal out war midst men-
                    oft hast thou given them thou shouldst not have given,
                        the slower men, victory."
                      23
                             "Veitst ef ek gaf · þeim's gefa né skylda,
   [Óðinn] kvað:
                                 inum slévurum, sigr,
                2
                             átta vetr · vast fyr jorð neðan
                                 kýr mólkandi ok kona
                                 ok hefir þar born of borit
                                 ok hugða'k þat args aðal."
                6
                    "Thou knowest, that if I have given them I should not have given,
                        the slower men, victory;
                    for eight winters wast thou beneath the earth
                        a milch cow and a woman,
                        and thou hast there borne children,
                        and I've judged that a queer's nature."
```

4 kýr mólkandi 'a milch cow' | May also be read as "milking cows", the nom. sg. kýr being identical to the nom./acc. pl. kýr, and mólka meaning both 'to milk' and 'to give milk'. "Milch cow" is preferable for two reasons, viz. (i) that the phrase is followed by ok kona 'and a woman' rather than sem kona 'as a woman' or similar, and (ii) that it agrees with another instance where Lock is gives birth in the form of a female animal (cows, of course, only giving milk after calving), namely the episode of the building of the wall around Osyard as told in Gylf 42.

[Loki] kvaŏ:

2

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2

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2

4

24 "En þik síga kóðu · Sámseyju í ok drapt á vett sem volur, vitka líki · fórt ver-þjóð yfir, ok hugða'k þat args aðal."

"But thou, they said, didst sink down into Samsy, and didst beatst the drum like do wallows.

In a warlock's likeness thou didst journey through mankind, and I've judged *that* a queer's nature."

[Frigg kvaő:]

25 "Ør-lǫgum ykkrum · skyliŏ aldri-gi sęgja sęggjum frá, hvat it ésir tveir · drýgŏuŏ í ár-daga; firrisk é forn rok firar."

"Of your orlays should ye two never speak to the youths; whatever which ye two Eese did in days of yore, let ancient fates be ever shunned by folk."

[Loki kvað:]

26 "Þęgi þú, Frigg, · þú est Fjorgyns mér ok hefir é ver-gjorn vesit, es þá Véa ok Vilja · létst þér, Viðris kvén, báða í baðm of tekit."

"Shut up thou, Frie! Thou art Firgyn's maiden, and has always been man-eager: as [when] Wigh and Will, thou hadst, O Withrer's wife, both in thy bosom taken."

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"Veitst ef inni étta'k · Égis hollum í
                  27
[Frigg kvaő:]
                              Baldri líkan bur
            2
                          út né kvémir · frá ása sonum
                              ok véri þá at þér vreiðum vegit."
             4
                "Thou knowest, if within I owned, in Eagre's halls,
                    a boy alike to Balder:
                out came thou not from the sons of the Eese,
                    and thou wouldst be fought with wrath."
                  28
                          "Enn vill þú, Frigg, · at ek fleiri telja
[Loki kvaŏ:]
                              mína mein-stafi:
            2
                         ek því réð · es þú ríða sér-at
                              síðan Baldr at solum."
             4
                 "Still wilt thou, Frie, that I recount more
                    of my harmful deeds:
                I did plan that thou shouldst not see Balder
                    riding to the halls henceforth."
                  29
                          "Órr est, Loki, · es þú yðra telr
[Fręyja kvaŏ:]
                              ljóta leið-stafi;
            2
                         ør-log Frigg · hygg at oll viti
                              þótt hón sjolf-gi segi."
            4
                 "Mad art thou, Lock, as thou dost count
                    your ugly, loathsome deeds:
                 all orlays I think that Frie should know,
                    though she say them not herself."
                  30
                          "pęgi bú, Fręyja, · bik kann'k full-gørva;
[Loki kvaŏ:]
                              es-a þér vamma vant:
            2
                         ása ok alfa, · es hér inni eru,
                              hverr hefir þinn hór vesit."
             4
                 "Shut up thou, Frow! I know thee full well-
                    thou art not free of blemishes:
```

of the Eese and Elves which are here within

has each one been thy lover!"

2 vamma vant 'free of blemishes' | Formulaic, cf. Háv 22: hann es-a vamma vanr 'he is not free of blemishes'.

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[Fręyja kvaő:]
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31 "Fló 's þér tunga, · hygg at þér fremr myni ó·gótt of gala; vreiðir 'ru þér ésir · ok ósynjur, hryggr munt heim fara."

"False is thy tongue, I ween that it henceforth will sing evil [into being] for thee. Wroth with thee are the Eese and Ossens: grieved wilt thou journey home."

1–2 Fl $\phi$  ... gala; 'False ... thee' | The language is again strikingly similar to  $H\acute{a}v$ , particularly 29/3–4: "A quick-spoken tongue—unless it be held in place—oft sings evil [into being] for itself (opt sér  $\acute{o}$ -gótt of gɛlr)." and 116/3–4: "a false-counseling tongue (fl $\acute{a}$ -r $\acute{o}$  $\acute{o}$  tunga) brought his life to its end, and in no way over a truthful charge."

4 hryggr munt heim fara 'grieved wilt thou journey home' | Frow here shows her ability to foresee the future. Lock will come to regret his insults.

Loki:

2

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2

32 "βęgi þú, Fręyja, · þú est for-déða ok meini blandin mjok, síðst-u at bróðr þínum · siðu blíð regin ok myndir þá, Freyja, frata."

"Shut up thou, Frow! Thou art an evil-working woman, and much mixed with harm, since against thy brother the blithe Reins bewitched thee, and thou wouldst then, O Frow, fart."

Njorŏr:

33 "pat 's vá-lítit · þótt sér varðir vers fái, hós eða hvárs; hitt 's undr, es áss ragr · es hér inn of kominn ok hefir sá born of borit."

"It is little woe that women should get themselves a man, a lover or whomever else.

This is a wonder, that a queer os is come here within, and that man has born children!"

Loki: 34 "Þegi þú, Njorðr, · þú vast austr heðan
2 gísl of sendr at goðum;
Hymis meyjar · hofðu þik at hland-trogi
ok þér í munn migu."

"Shut up thou, Nearth! Thou wast east hence sent as hostage for the Gods.

Hymer's maidens had thee for a lant-trough, and pissed thee in the mouth!"

Njǫrŏr: 35 "Sú esumk líkn · es vas'k langt heðan 2 gísl of sendr at goðum: bá ek mǫg gat · þann's mann-gi fíar, 4 ok þikkir sá ása jaðarr."

> "This is my relief, as I was far-away hence sent as hostage for the Gods: I afterwards begot the lad whom no man hates, and he seems the peak of the Eese."

Loki: 36 "Hétt-u nú, Njọrỗr, · haf á hófi þik;

mun'k-a því leyna lengr:

við systur þinni · gatst slíkan mọg,

ok es-a þó ónu verr."

"Stop now, Nearth; restrain thyself!
I will no longer hide it:
by thy sister didst thou beget such a lad,
and there can be expected nothing worse."

Týr: 37 "Fręyr's bętstr· allra ball-riða 2 ása gǫrðum í;

<sup>3</sup> mog ... þann's mann-gi fíar 'the lad whom no man hates' | Free.

Lokasenna 231

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męy né grótir · né manns konu,

ok lęysir ór hoptum hvern."

"Free is the best of all bold riders
in the yards of the Eese;
he makes no maiden cry, nor any man's woman,
and loosens anyone from his bonds!"

38 "Degi þú, Týr, · þú kunnir aldri-gi
bera tilt með tveim;
handar ennar hógri · mun'k hinnar geta
```

"Shut up thou, Tew! *Thou* couldst never settle strife among two; of the right hand I next will speak, which from thee Fenrer tore."

Loki:

4

es þér sleit Fenrir frá."

Týr: 39 "Handar em'k vanr · en þú Hróðrs-vitnis;

bol es beggja þráa;

ulf-gi hefir ok vel · es í bondum skal

bíða ragna røkrs."

"A hand am I lacking, but thou Rothwitner; both yearnings are a bale! Nor does the Wolf have it well, who in bonds shall await the Twilight of the Reins."

Loki: 40 "Þegi þú, Týr, · þat varð þinni konu

2 at hon átti mog við mér!

Qln né penning · hafðir þess aldri-gi

van-réttis, ve-sall."

"Shut up thou, Tew! It happened to thy woman, that she had a lad by me!

Neither ell nor penny hadst thou ever for that injustice, O wretch!"

<sup>2</sup> bera tilt með tveim 'settle strife among two' | Uncertain. TODO.

3 Qln 'ell' | Wool, measured in ells, was often used for barter in Iceland and Norway.

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Fręyr: 41 "Ulf sé'k liggja · áar-ósi fyr

2 unds rjúfask ręgin;
því munt nę́st, · nema nú þegir,

4 bundinn, bolva smiðr!"
```

"The Wolf I see lying before the river-mouth, until the Reins are ripped; therefore wilt thou next—unless thou now shut up—be bound, O smith of bales!"

Loki: 42 "Gulli kęypta · létst Gymis dóttur

ok sęldir þitt svá sverð,

en es Múspells synir · ríða Myrk-við yfir

veitst-a þá, ve-sall, hvé vegr!"

"Bought with gold hadst thou Gymer's daughter [= Gird], and didst so sell thy sword—
but when Muspell's sons ride over Mirkwood knowest thou not, O wretch, how to fight!"

Byggvir: 43 "Veitst ef øðli étta'k · sem Ingunar-Freyr,

ok svá sél-ligt setr:

mergi sméra · mølða'k þá mein-króku

ok lemða alla í liðu."

"Thou knowest, if a pedigree I had like Ingwin-Free, and such blessed pasture—
smaller than marrow would I mill this harm-crow, and beat all his limbs lame!"

Loki: 44 "Hvat 's þat it litla · es þat lǫggra sé'k

ok snap-víst snapir?

At eyrum Freys · munt é vesa

ok und kvernum klaka."

"What is this little thing which I see crawling, and snap-wisely snapping?

At the ears of Free wilt thou ever be, and chirping under mills!"

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[Byggvir kvað:]
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2

4

45 "Byggvir ek heiti, · en mik bráðan kveða goð oll ok gumar; því em'k hér hróðugr · at drekka Hropts megir allir ol saman."

"Bewe I am called, and hurried do call me the Gods all and men; therefore I am here honoured when Roft's lads [EESE] drink ale all together."

2 goo ... ok gumar 'Gods and men' | This pairing also occurs in Reg 19.

#### [Loki kvað:]

2

4

46 "Þegi þú, Byggvir, · þú kunnir aldri-gi deila með monnum mat; ok þik í flets strá · finna né móttu þá's vógu verar."

"Shut up thou, Bewe! *Thou* couldst never deal out food midst men, and in the bench-straw they could not find thee, whenever men did fight."

## [Hęimdallr kvaŏ:]

2

4

47

"Qlr est, Loki · svá't es ør-viti, hví né lętsk-a þú, Loki? því-at of-drykkja · vęldr alda hvęim es sína mélgi né man-at."

"Drunk art thou, Lock, so that thou art out of wits; why holdest thou not back, O Lock?

For over-drinking causes for every man that he no more recalls his speech."

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234
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48
                          "Þegi þú, Heimdallr, · þér vas í ár-daga
[Loki kvaŏ:]
                               it ljóta líf of lagit;
             2
                          orgu baki · munt é vesa
                               ok vaka vorðr goða."
             4
                "Shut up thou, Homedal! For thee was in days of yore
                     thy ugly life laid [down];
                with a stiff back wilt thou ever be
                     and waking, O Watchman of the Gods."
                2 líf of lagit 'life laid [down]' | His course of life was decreed (by the Norns). Formulaic; see TODO.
                4 vọrồr goða 'Watchman of the Gods' | Formulaic epithet of Homedal, who had to guard the rainbow
                bridge of the Gods against their enemies. See note to Grm 13.
                   49
                          "Létt 's þér, Loki; · mun-at-tu lengi svá
[Skaŏi kvaŏ:]
                               leika lausum hala,
             2
                          því at þik á hjorvi skulu · ins hrím-kalda magar
                               gornum binda goð."
                "Tis light for thee, Lock—thou wilt not for long
                     play so with loose tail,
                 for on a sword with thy rime-cold lad's
                     guts, the Gods shall bind thee."
                3-4 því ... goð. 'for ... thee.' | See From Lock below.
                   50
                          "Veitst ef mik á hjorvi skulu · ins hrím-kalda magar
[Loki kvaŏ:]
                               gornum binda goð,
             2
                          fyrstr ok øfstr · vas'k at fjor-lagi
                               þar's vér á Þjatsa þrifum."
                "Thou knowest, if on a sword with my rime-cold lad's
                     guts, the Gods shall bind me:
                 first and highest was I in life-taking
                     when we laid hands on Thedse."
                          "Veitst ef fyrstr ok øfstr · vast at fjor-lagi
[Skaŏi kvaŏ:]
                   51
                               þá's ér á Þjatsa þrifuð,
             2
                          frá mínum véum · ok vongum skulu
```

4 þér é kold róð koma."

"Thou knowest, if first and highest thou wast in life-taking when ye laid hands on Thedse: from my wighs and wongs shall for thee ever cold counsels come."

[Loki kvaŏ:]

2

4

2

52 "Léttari í mólum · vast við Laufeyjar son þá's létsk mér á beð þinn boðit; getit verðr oss slíks · ef vér gorva skulum telja vommin vór."

"Lighter in speech wast thou with Leafie's son [= Lock = me] when thou hadst me bid to thy bed; such will be said of us, if we clearly shall recount our blemishes.

P5 Pá gekk Sif fram ok byrlaði Loka í hrím-kálki mjoð ok mélti: Then Sib walked forth and poured for Lock mead in a rime-chalice, and spoke:

53 "Heill ves þú nú, Loki, · ok tak við hrím-kálki fullum forns mjaðar, heldr þú hana eina · látir með ása sonum vamma-lausa vesa."

"Hale be thou now, O Lock, and receive this rime-chalice, full of ancient mead, that thou rather let her alone among the sons of the Eese remain blemish-less."

# P6 Hann tók við horni ok drakk af:

He received the horn and drank from it:

54 "Ein þú vérir · ef þú svá vérir,

<sup>&</sup>lt;sup>99</sup>Sib attempts to bribe Lock with drink, so that she alone will remain unaccused among the gods.

```
vọr ok grọm at veri;

einn ek veit, · svá't ek vita þikkjumk,

hór ok af Hlórriða,

ok vas þat sá inn lé-vísi Loki."
```

"Alone wert thou, if thou so wert
wary and wroth against man.

I know one—whom I think myself to know—
adulterer behind even Loride's back,
and that was the guile-wise Lock!"

#### [Bęyla kvaŏ:]

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55 "Fjǫll ǫll skjalfa, · hygg á fǫr vesa heiman Hlórriða; hann réðr ró · þeim's rógir hér goð ǫll ok guma!"

"The fells all quake—I think on the journey from home Loride to be.

He brings to rest him who here maligns all Gods and men!"

1 Fjǫll ǫll skjalfa 'The fells all quake' | The movement of gods, especially Thunder, is often signalled by cosmic disturbances. See note to Prk 21.

### [Loki kvaŏ:]

56 "Þegi þú, Beyla, · þú est Byggvis kvén ok meini blandin mjok; ó-kynjan meira · kom-a með ása sonum; oll est, deigja, dritin."

"Shut up thou, Beal! Thou art Bewe's wife, and much mixed with harm; a greater disgrace came not among the sons of the Eese; thou art all, O kneaderess, shitty!"

### P7 þá kom þórr at ok kvað:

<sup>5</sup> lé-vísi Loki 'guile-wise Lock' | Formulaic, also occuring in Hym 37. Cf. also Vsp 35 where Lock is called  $l\acute{e}$ -gjarn 'guile-eager' and note to Vsp 17 where Lother (possibly to be identified with Lock) gives men  $l\acute{e}$ , which may be an accusative form of  $l\acute{e}$ .

Then Thunder arrived and quoth:

[Loki kvaŏ:]

[þórr kvað:]

[Loki kvað:]

```
57
             "Degi þú, rog véttr, · þér skal mínn þrúð-hamarr,
                 Mjollnir, mál fyr-nema!
2
             Herða klett · drep'k þér halsi af,
                 ok verðr þá þínu fjorvi of farit."
   "Shut up thou, queer wight! Thee shall my thrith-hammer
       Millner, deprive of speech!
   The shoulder-rock [HEAD] I strike off thy neck,
       and then is thy life destroyed!"
   1 þrúð-hamarr 'thrith-hammer' | "Strength-hammer", þrúðr 'thrith' being an obsolete word for strength
   used only in connection with Thunder or ettins. Thrith is also the name of Thunder's daughter.
             "Jarðar burr · es hér nú inn kominn;
      58
                 hví þrasir þú svá, þórr?
2
             En þá þorir ekki · es skalt við ulfinn vega
                 ok svelgr hann allan Sig-foður."
4
   "Earth's Son is now here come inside,
       why dost thou thrash so, O Thunder?
   But then darest thou not, when with the Wolf thou shalt fight,
       and he swallows Syefather (= Weden) whole."
     59
             "Degi þú, rog véttr, · þér skal mínn þrúð-hamarr,
                 Mjollnir, mál fyr-nema!
2
             Upp ek þér verp · ok á austr-vega
                 síðan þik mann-gi sér."
4
   "Shut up thou, queer wight! Thee shall my thrith-hammer
       Millner, deprive of speech!
   Up I throw thee, and onto the eastern ways;
       thereafter no man sees thee!"
             "Austr-forum þínum · skalt aldri-gi
     60
                 segja seggjum frá
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síðst í hanska þumlungi · hnúkðir þú, Ęin-heri, ok þóttisk-a þá Þórr vesa!"

"Of thy eastern journeys shalt thou never speak to the youths, since in the thumb of a glove thou didst crawl, Oneharrier, and didst not seem to be Thunder then!"

[þórr kvað:]

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61 "Þegi þú, rog véttr, · þér skal mínn þrúð-hamarr, Mjollnir, mál fyr-nema! hendi inni høgri · drep'k þik Hrungnis bana, svá't þér brotnar beina hvat."

"Shut up thou, queer wight! Thee shall my thrith-hammer Millner, deprive of speech!
With the right hand I strike thee with Rungner's bane, so that every bone in thee breaks."

[Loki kvaŏ:]

62 "Lifa étla'k mér · langan aldr þótt høtir hamri mér; skarpar álar · þóttu þér Skrymis vesa ok máttir-a þá nesti náa ok svaltsk þá hungri heill."

"To live a long life I intend for myself,
though thou mighst threaten me with the hammer.
Sharp seemed Shrimer's straps to thee,
and then couldst thou not reach thy provisions,
and then wast thou dying, healthy, of hunger."

[þórr kvað:]

63 "Þegi þú, rog véttr, · þér skal mínn þrúð-hamarr, Mjollnir, mál fyr-nema! Hrungnis bani · mun þér í hel koma fyr Ná-grindr neðan."

<sup>3</sup> í hanska þumlungi · hnúkðir þú 'in the thumb of a glove thou didst crawl' | This stanza and 62 below refer to Thunder's encounter with the ettin Shrimer, of which is told in *Gylf* 45. A related narrative is mentioned in *Hárb* TODO, although the ettin there is called Feller.

Lokasenna 239

"Shut up thou, queer wight! Thee shall my thrith-hammer Millner, deprive of speech! Rungner's bane will take thee to hell, down beneath Neegrind!"

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[Loki kvaŏ:]
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64 "Kvað'k fyr ósum, · kvað'k fyr ása sonum, þat's mik hvatti hugr, en fyr þér einum · mun'k út ganga því-at ek veit at þú vegr.

"I spoke before the Eese; I spoke before the sons of the Eese, whatever my heart did goad me. but for thee alone will I walk out, for I know that thou strikest.

Ol gørðir þú, Égir, · en þú aldri munt síðan sumbl of gøra; eiga þín ǫll, · es hér inni es, leiki yfir logi ok brenni þér á baki."

Ale hast thou made, Eagre, but thou wilt never since make a simble!

All thy estate which is here within—
may flame play over it,
and burn thee on the back!"

# From Lock (Frá Loka)

The binding of Lock is known from two other places. Closest at hand is *Vsp* 34, but it offers no full narrative.

*Gylf* 50 has a longer account, somewhat different from the present prose. There the Eese captured Lock's two sons, Wonnel and "Nare or Narve". They turned Wonnel into a wolf (*vargr*, which also means 'outlaw') and had him tear his brother Narve apart. Narve's intestines were then taken and used to bind Lock on top of three pointed stones,

4

with one digging into his shoulder-blades, the other digging into his loins, and the third digging into his houghs. At last the intestines turned into iron and Lock was bound.

Since the author of *Gylf* knew *Vsp*, it is possible that he combined a text similar to *From Lock* with st. H1, interpreting *Vála víg-bond* as 'Wonnel's war-bonds'. Wonnel is otherwise only known as the son of Weden, and there is no reason as to why he could not have bound Lock.

P8 En eptir þetta falst Loki í Fránangrs-forsi í lax líki. Þar tóku ésir hann. Hann var bundinn með þormum sonar Nara; en Narfi, sonr hans, varð at vargi. Skaði tók eitr-orm ok festi upp yfir and-lit Loka; draup þar ór eitr. Sigyn, kona Loka, sat þar ok helt munn-laug undir eitrit. En er munn-laugin var full bar hon út eitrit, en meðan draup eitrit á Loka. Þá kipptist hann svá hart við, at þaðan af skalf jorð oll; þat eru nú kallaðir land-skjálftar.

And after this Lock hid himself in the Freenangersforce in the form of a salmon. There the Eese took him. He was bound with the intestines of his son Nare, but his son Narve was made a wolf/outlaw. Shede took a venomous serpent and fastened it up above Lock's face; from it ran venom. Syein, Lock's wife, sat there and held a basin under the venom. And when the basin was full she carried out the venom, but meanwhile the venom ran onto Lock. Then he struggled so hard that thereof all the earth quaked; that is now called earth-quakes.

# Lay of Thrim (Prymskviða)

Dating (Sapp, 2022): C9th (0.741) Meter: Ancient-words-law

### Introduction

The Lay of Thrim  $(\mathcal{P}rk)$  is only found in **R**, where it follows Lok and precedes Vkv. It has long been considered the oldest poem in the collection, with which Sapp's model agrees.

Comedic stories involving Thunder and his ettin-bashing seem to have been very popular in Wiking age Norway and Iceland, and the god himself is not infrequently the butt of the joke. Apart from prk there are also hym and harb in the present edition, and the Scaldic poems partial partial partial poems and harb. A lost Eddic poem about Thunder's fight with the ettin Garfrith and his daughters survives in fragmentary quotations in harp Gylf; see Eddic fragments below.

# Lay of Thrim

2

Vręiðr vas þá Ving-Þórr · es hann vaknaði ok síns hamars · of saknaði, skegg nam at hrista, · skor nam at dýja, réð Jarðar burr · umb at þreifask.

Wroth was then Wing-Thunder when he woke, and of his hammer was bereaved.

[R 17r/13]

Freyja kvað:

His beard he took to rustle, his locks he took to rip; the son of Earth resolved to grope about.

```
2 Ok hann þat orða · alls fyrst of kvað: [R 17r/15]

2 "Heyr-ðu nú, Loki, · hvat ek nú méli
es eigi veit · jarðar hver-gi
né upp-himins: · áss es stolinn hamri!"
```

And he this word first of all did say:
"Hear thou now, Lock, what I now speak,
which no man knows anywhere on earth
nor in up-heaven: the os [= Thunder = I] is robbed of His hammer!"

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3 Gingu þeir fagra · Freyju túna [R 17r/17]
ok hann þat orða · alls fyrst of kvað:
"Munt-u mér, Freyja, · fjaðr-hams léa
ef ek mínn hamar · métta'k hitta?"
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Went they to the fair yards of Frow, and he this word first of all did say: "Wilt thou me, O Frow, the feather-hame lend, if I my hammer might find?"

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4 "Þó mynda'k gefa þér · þótt ór gulli véri [R 17r/19] ok þó selja · at véri ór silfri."
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<sup>1</sup> Vręiŏr 'Wroth' | The vr- is restored for the sake of the alliteration, but is not strictly metrically neccessary; cf. st 13. The manuscript has r-. In any case the poem (generally considered to be the oldest Eddic poem) most likely predates the change vr- > r-.

<sup>1</sup> Ving- $\mathcal{D}$ órr 'Wing-Thunder' | A rare poetic synonym for Thunder; it only elsewhere occurs in Alv 6. See Index for etymology.

<sup>3</sup> skęgg ... dýja 'beard ... pull' | Apparently formulaic. Cf. a certain heroic poem (TODO).

<sup>1</sup> Ok ... of kvað 'And ... did say' | The whole line is formulaic, occuring in five other places: sts. 3, 9 and 12 of the present poem; st. 3 of *Oddrgr*; st. 5 of *Brot*.

<sup>3-4</sup> jarðar ... up-himins 'earth ... up-heaven' | Formulaic, see Index: Earth and Up-heaven.

<sup>3</sup> fjaðr-hams 'feather-hame' | A "feather-skin" by which the wearer can transform or fly like a bird.

"Yet would I give it to thee though it were golden, and yet hand it to thee if it were silvern."

2 selja 'hand' | selja, cognate of English sell, here has its older sense of 'hand over', cf. Gotish saljan Streitberg (1910, p. 116): 'opfern; θύειν'.

5 Fló þá Loki, · fjaðr-hamr dunði, unds fyr útan kom · ása garða ok fyr innan kom · jotna heima.

[R 17r/20]

Flew then Lock—the feather-hame rustled—until he came outside the Yards of the Eese, and he came inside the Homes of the Ettins.

1 Loki 'Lock' | Though Thunder is the one asking for the feather-hame ("if I my hammer might find"), Lock is the one that takes off flying with it.

6 Prymr sat á haugi, · þursa dróttinn, greyjum sínum · gull-bond snøri ok morum sínum · mon jafnaði.

[R 17r/22]

Thrim sat on the mound, the lord of Thurses: on his greyhounds the golden leashes he twirled, and on his steeds the manes he evened.

[prymr kvað:]

2

2

2

[Loki kvaŏ:]

7 "Hvat 's með ǫsum? · Hvat 's með ǫlfum? Hví est einn kominn · í jotun-heima?" "Illt 's með ǫsum, · illt 's með ǫlfum! Hefir þú Hlórriða · hamar of folginn?" [R 17r/23]

"What's with the Eese? What's with the Elves? Why art thou alone come into the Ettin-homes?"—

<sup>1</sup> sat á haugi 'sat on the mound' | Apparently a typical seat for ettins. See Vsp 42 for other attestations.

<sup>1</sup> þursa dróttinn 'lord of Thurses' | This formulaic expression also occurs in several Runic charms against such thursen lords (see below under Galders); an example of the close connection between mythology and ritual.

<sup>2–3</sup> gręyjum sínum ... mǫrum sínum 'his greyhounds ... his steeds' | Thrim sits surrounded by dogs and horses. The scene is reminiscent of the ancient "master of animals" motif, especially as attested on panel A of the Gundestrup cauldron.

"Tis ill with the Eese! Tis ill with the Elves! Hast thou the hammer of Loride (= Thunder) hid?"

3 illt 's meŏ olfum | Required by the meter; om. R

1 Hvat's með ǫ́sum? · Hvat's með ǫ́lfum? 'What is with the Eese? What is with the Elves?' | Formulaic, the same line occurs in Vsp 46/1.

[prymr kvað:]

4

8 "Ek hefi Hlórriða · hamar of folginn átta rostum · fyr jorð neðan; hann engi maðr · aptr of heimtir nema føri mér · Freyju at kvén."

[R 17r/25]

"I have the hammer of Loride hid eight rests beneath the earth! It no man will fetch back, unless he bring me Frow for a wife."

Fló þá Loki, · fjaðr-hamr dunði,
unds fyr útan kom · jotna heima ok fyr innan kom · ása garða;
mótti hann þór · miðra garða ok hann þat orða · alls fyrst of kvað:

[R 17r/27]

Flew then Lock—the feather-hame rustled—until he came outside the Homes of the Ettins and he came inside the Yards of the Eese.

He met Thunder in the middle yards, and he [= Thunder] that word first of all did say:

30 "Hefir þú ørendi · sem erfiði? Seg-ðu á lopti · long tíðendi! Opt sitjanda · sogur of fallask, ok liggjandi · lygi of bellir." [R 17r/29]

"Hast thou an errand of hardship? Tell thou the long tidings aloft!

<sup>5</sup> hann þat | emend.; þat hann R, with elsewhere unprecedented word order. Cf. note to st. 2.

Oft the sitting man's stories fail each other and the lying blows up his lie." <sup>100</sup>

1 Hęfir þú ørendi · sem erfiði? 'Hast thou an errand of hardship?' | Thunder asks Lock if he has bad news. The pair *ørendi* 'errand' ... *erfiði* 'trouble, hardship' is formulaic and occurs in X other (TODO!!) places, including *HHj* 5.

[Loki kvaŏ:]

"Hefi'k ørendi, · ęrfiði ok:
þrymr hefir þinn hamar, · þursa dróttinn;
hann engi maðr · aptr of heimtir
nema hónum fóri · Freyju at kvén."

"I have an errand, hardship also: Thrim has thy hammer, the lord of Thurses. It no man will fetch back, unless he bring him Frow for a wife."

Ganga þeir fagra · Freyju at hitta
ok hann þat orða · alls fyrst of kvað:
"Bitt-u þik, Freyja, · brúðar líni!
Vit skulum aka tvau · í jotun-heima."

Go they the fair Frow to find, and he this word first of all did say: "Bind thyself, Frow, with a bride's linen! We two shall drive into the Ettin-homes."

- 2 hann 'he' | The speaker is either Thunder or Lock.
- 3 brúðar líni! 'bride's linen' | i.e. bridal cloth.

Vręiŏ varŏ þá Fręyja · ok fnasaði, allr åsa salr · undir bifðisk, stokk þat it mikla · men Brísinga: "Mik veitst verða · ver-gjarnasta ef ek ek með þér · í jotun-heima." [R 17r/31]

[R 17r/33]

[R 17v/1]

<sup>&</sup>lt;sup>100</sup>Proverbial. If one sits or lies (*liggjandi* means to 'lie down'; it is rather unfortunate that the two sound the same in English) down and thinks too much over bad news, details will be left out, excuses thought up. It is best that Lock immediately tell Thunder what he has learned.

Wroth became Frow then, and snorted; the whole hall of the Eese shook beneath; down crashed the great Torc of the Brisings—
"Thou knowest that I will become the most man-eager, if I drive with thee into the Ettin-homes."

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14 Sęnn vộru ệsir · allir á þingi
2 ok ọsynjur · allar á máli,
ok umb þat réðu · ríkir tívar:
4 hvé þeir Hlórriða · hamar of søtti?
```

Soon were the Eese all at the Thing, and the Ossens all at speech, and of this counseled the mighty Tews: How they Loride's (= Thunder's) hammer would get?

1-3 Senn ... tívar 'Soon ... Tews' | The exact same three lines also occur Bdr 1/1-3; see Note there.

```
pá kvað þat Heimdallr, · hvítastr ása,
vissi vel framm · sem vanir aðrir:
"Bindu vér þór þá · brúðar líni;
hafi hann it mikla · men Brísinga!
```

Then quoth this Homedal, whitest of the Eese; he foreknew well like the other Wanes: "Let us bind Thunder then, with a bride's linen; he may have the great torc of the Brisings.

```
16 Lótum und hónum · hrynja lukla [R 17v/6] ok kven-váðir · umb kné falla
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<sup>3</sup> men Brísinga 'Torc of the Brisings' | A legendary jewel owned by Frow.

<sup>4</sup> verða · ver-gjarnasta 'become the most man-eager' | Presumably Frow is speaking out of self-awareness of her own lustful inclinations, i.e., she will be gripped by uncontrollable lust. It is also possible that she complains about being accused of promiscuity by the other gods, but that is not the literal sense. For Frow's promiscuity cf. *Lok* 30, and also st. 26 of that poem where Frie is likewise called *ver-gjprn* 'man-eager'.

<sup>2</sup> vissi vel framm 'he foreknew well' | i.e. saw the future. Compare the derived adjective fram-viss 'forthwise, prescient.'

[R 17v/8]

en á brjósti · bręiða steina ok hag-liga · umb hofuð typpum!"

4

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4

Let us set by his side keys to jingle, and women's garments to fall about the knees, but on the breast broad stones, and skillfully let us tip his head.<sup>101</sup>"

17 Þá kvað þat Þórr, · þrúðugr áss: "Mik munu ésir · argan kalla ef ek bindask lét · brúðar líni!"

Then quoth this Thunder, the mighty Os: "Me will the Eese call queer, if I let myself be bound with a bride's linen!"

18 Þá kvað þat Loki · Laufęyjar sonr: [R 17v/9]
"Þęgi þú, Þórr, · þeira orða!

Þegar munu jotnar · Ös-garð búa
nema þú þinn hamar · þér of heimtir."

Then quoth this Lock, Leafie's son:
"Shut up thou, Thunder, with those words!
Shortly the Ettins will settle Osyard,
unless thou thy hammer for thyself dost fetch!"

19 Bundu þeir þór þá · brúðar líni [R 17v/11]
ok hinu mikla · meni Brísinga,
létu und hónum · hrynja lukla
ok kven-váðir · umb kné falla

 $<sup>^{101}</sup>$ An interesting description of Wiking 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 may be tortoise brooches (also mentioned in Vkv 25, 36.) or beads. The tipping of the head refers to some sort of bridal hat, perhaps a veil (TODO: Literature).

<sup>3–4</sup> þegar ... heimtir. 'Shortly ... dost fetch!' | Guarding Osyard from transgressive and destructive forces was Thunder's task, and the hammer his most important tool. Cf. Hárb TODO, and a couplet by the obscure poet Thurbern Disescold, cited in Skm 11: Pôrr befr Yggs með órum · Øsgarð af þrek varðan. 'Thunder has with the messengers of Ug [GODS] mightily guarded Osyard.'

2

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en á brjósti · breiða steina
ok hag-liga · of hofuð typpðu.
```

Bound they Thunder then with a bride's linen, and with the great Torc of the Brisings. They set by his side keys to jingle, and women's garments to fall about the knees, but on the breast broad stones, and skillfully they tipped his head.

```
20 Pá kvað þat Loki · Laufeyjar sonr:
"Mun'k auk með þér · ambótt vesa,
vit skulum aka tvau · í jotun-heima."
```

[R 17v/13]

[R 17v/14]

Then quoth this Lock, Leafie's son: "I will also with thee be a handmaid; we two<sup>102</sup> shall drive into the Ettin-homes."

<sup>102</sup>The form used, *tvau*, is the neuter plural, i.e. 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 vóru hafrar · heim of vreknir,

skyndir at skoklum, · skyldu vel renna;

bjorg brotnuðu, · brann jorð loga;

ók Óðins sonr · í jotun-heima.
```

Soon were the he-goats driven home, hastened onto the cart-poles—they were to run well. Crags burst, earth burned with flame; Weden's son [= Thunder] drove to the Ettin-homes.

### 22 þá kvað þat þrymr, · þursa dróttinn:

[R 17v/16]

<sup>1</sup> hafrar 'he-goats' | Thunder's chariot was driven by his two goats; cf. the kenning Lord of He-goats (hafra dróttinn, Hym 20, 31).

<sup>3</sup> bjorg brotnuǒu,  $\cdot$  brann jorð loga 'Crags burst, earth burned with flame' | Thunder's driving is often heralded by cosmic disturbance. So, his arrival in Lok 55 is signalled by the mountains quaking. The description most similar to the present stanza is found in Thedwolf's Haustl 14–16, where crags (bjorg) burst asunder and fires rage before him as he rides to fight Rungner. A possibly Indo-European parallel is the Vedic myth of Indra breaking the mountains and releasing the rivers (as described most famously in RV 1.32). Cf. also Bdr 3 where the ground rumbles beneath the riding Weden.

Prymskviða 249

[R 17v/18]

```
"Standið upp, jotnar, · ok stráið bekki!
Nú førið mér · Freyju at kván,
Njarðar dóttur · ór Nóa-túnum.
```

Then quoth this Thrim, the lord of Thurses: "Stand up, ye ettins, and strew the benches! Now bring me Frow for a wife, Nearth's daughter from the Nowetowns!

```
Ganga hér at garði · gull-hyrnðar kýr,

øxn al-svartir, · jotni at gamni,
fjolð á'k meiðma, · fjolð á'k menja;
einnar mér Freyju · á-vant þykkir."
```

Here march to the estate golden-horned kine, all-black oxen to the ettin's [my] pleasure.

A multitude I own of treasures, a multitude I own of torcs—only Frow I think me wanting."

2 øxn al-svartir 'all-black oxen' | Formulaic, also occurring in Hym 18. That all-black (i.e. spotlessly black) oxen were most valued is seen by the pairing with "golden-horned". One may also compare Saxo Grammaticus (2015) 1.8.12, where the hero Hadding has to atone for his slaying of a heavenly being by a sacrifice of dark-coloured victims (furvae hostiae): Siquidem propiciandorum numinum gratia Frø deo rem diuinam furuis hostiis fecit. Quem litationis morem annuo feriarum circuitu repetitum posteris imitandum reliquit. Frøblod Sueones uocant. 'In order to mollify the divinities he [= Hadding] did indeed make a holy sacrifice of dark-coloured victims to the god Frø. He repeated this mode of propitiation at an annual festival and left it to be imitated by his descendants. The Swedes call it Frøblot.' This ancient ritual taboo finds parallel even in the Tanakh, where animals dedicated to YHWH were to be without blemish (מַנְמִיִּם, Leviticus 1:3)

Vas þar at kveldi · of komit snimma

ok fyr jotna · ol framm borit.

Einn át oxa, · átta laxa,

krásir allar, · þér's konur skyldu,

drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening come early, and for the ettins ale brought forth.

He [= Thunder] alone ate an ox, eight salmons, all the dainties meant for the women; drank Sib's husband three sieves of mead.

2

2

4

3–5 Einn ... mjaŏar. 'He alone ... of mead.' | Thunder is renowned for his great appetite; cf. *Hym* 15, where he eats two of Hymer's oxen. It is curious that the same kenning (*Sifjar verr* 'Sib's husband') is used in that stanza.

25 pá kvað þat þrymr, · þursa dróttinn: "Hvar sátt-u brúðir · bíta hvassara? Sá'k-a brúðir · bíta enn breiðara né enn meira mjoð · mey of drekka!"

[R 17v/23]

Then quoth this Thrim, the lord of Thurses: "Where sawest thou brides bite sharper? I never saw brides bite yet broader; nor yet more mead a maiden drink!"

26 Sat hin al-snotra · ambótt fyrir es orð of fann · við jotuns máli: "Át vétr Freyja · átta nóttum, svá vas hón óð-fús · í jotun-heima."

[R 17v/25]

Sat the all-clever handmaid [= Lock] in front, who a word did find against the ettin's speech: "Frow ate naught for eight nights; so madly she longed for the Ettin-homes."

27 Laut und línu, · lysti at kyssa, en hann útan stokk · end-langan sal: "Hví eru ondótt · augu Freyju? Pykki mér ór · augum brenna!" [R 17v/27]

He [= Thrim] looked 'neath the linen, lusted to kiss—but flung back out across the length of the hall—"Why are the eyes of Frow blazing?

Methinks it burning from the eyes!"

<sup>4</sup> Pykki mér ór · augum brenna! 'Methinks it burning from the eyes!' | The meter of this line is very poor: the first half-line is only three syllables long, and the alliteration falls on ór 'from', which has no reason to be stressed. It would be much improved by inserting <code>eldar</code> 'fires' between <code>augum</code> 'eyes' and <code>brenna</code> 'burns', and this expression is actually attested in <code>Gylf</code> 51: <code>Eldar brenna</code> ór <code>augum bans</code> ok <code>nosum</code> 'Fires burn from his eyes and nostrils'.

28 Sat hin al-snotra · ambótt fyrir es orð of fann · við jotuns máli: "Svaf vétr Freyja · átta nóttum, svá vas hón óð-fús · í jotun-heima."

[R 17v/29]

Sat the all-clever handmaid in front, who a word did find against the ettin's speech: "Frow slept naught for eight nights; so madly she longed for the Ettin-homes."

1 fyrir | add. † f.† R.

2

4

Inn kom hin arma · jotna systir,

hin's brúð-féar · biðja þorði:
"Lát þér af hondum · hringa rauða

ef þú oðlask vill · ástir mínar,
ástir mínar, · alla hylli!"

[R 17v/30]

In came the wretched sister of the ettins, she who for the bride-fee [= Millner] dared ask: "Slide off from thy hands the red rings, if thou wilt win my love; my love, [and] all [my] holdness." 103

5 ástir mínar, · alla hylli 'my love; all [my] holdness" | Probably formulaic. There are no preserved parallels in poetry, but there may be one in Gylf 49 (excerpt, following the death of Balder): En er goðin vitkuðust, þá mélti Frigg ok spurði, hverr sá véri með ásum, er eignast vildi "allar ástir mínar (so TW; ástir hennar 'her loves' SU) ok hylli, ok vili hann ríða á hel-veg ok freista, ef hann fái fundit Baldr, ok bjóða Helju út-lausn, ef hon vill láta fara Baldr heim í Ás-garð." 'But when the gods came back to their wits, then Frie spoke and asked which one among the Eese would own "all my loves and holdness, and will ride on the Hellway and see if he may find Balder and offer Hell a ransom if she will let Balder come home to Osyard." We can tell from the citation of a Leeds-meter stanza at the end of ch. 49 (see Eddic Fragments below) that Snorre knew one or more now-lost Eddic poems about Balder's death, and it may be that one of these poems contained the same two long-lines as the present stanza. For such a sharing of whole lines cf. e.g. st. 14/1–3 above, which are identical to Bdr 1/1–3.

30 Þá kvað þat Þrymr, · þursa dróttinn: "Berið inn hamar · brúði at vígja,

[R 17v/32]

2

 $<sup>^{103}</sup>$ The sister, who was apparently the one who asked for the Hammer, now has the audacity to ask Thunder (disguised as Frow) to give her the very rings on his hands.

lęggið Mjollni · í meyjar kné, vígið okkr saman · Várar hendi!"

Then quoth this Thrim, the lord of Thurses: "Bear ye in the hammer the bride for to bless; lay ye Millner in the maiden's knee; bless ye us together by Ware's hand!"

31 Hló Hlórriða · hugr í brjósti es harð-hugaðr · hamar of þekkði; 2 Prym drap hann fyrstan, · þursa dróttin, ok étt jotuns · alla lamői. 4

Laughed Loride's (= Thunder's) heart in his chest, when, hard-hearted, he recognised the hammer. Thrim he smote first, the lord of Thurses, and all the ettin's lineage he beat lame.

32 Drap hann ina oldnu · jotna systur, [R 18r/1] hin's brúð-féar · of beðit hafði; 2 hón skell of hlaut · fyr skillinga, en hogg hamars · fyr hringa fjolo. 4 Svá kom Óðins sonr · endr at hamri.

He smote the aged sister of the ettins, she who for the bride-fee had asked; she got a smiting for shillings, and a blow of the hammer for a multitude of rings. So came Weden's son back to his hammer.

[R 17v/34]

<sup>4</sup> Várar 'Ware' | According to Snorre one of the goddesses, presiding over vows between men and women. See Index.

# Speeches of Allwise (Alvissmól)

Dating (sapp2022): C10th (0.851)

Meter: Leeds-meter

### Introduction

2

A list of poetic synonyms set in a frame narrative of Thunder encountering a dwarf who wishes to marry his daughter. The synonyms are often archaic, representing older common Indo-European and Germanic words which have been displaced by innovations in the common register. Some are not found elsewhere.

The translation is currently incomplete.

# The Speeches of Allwise

"Bękki bręiŏa · nú skal brúŏr meŏ mér heim í sinni snúask; hratat of mégi · mun hverjum þikkja; heima skal-at hvíld nema."

"Spread out on the benches shall now the bride with me, turn home by my side.

A hurried engagement it will seem to each; at home shall she not take rest!"

2

2

4

2 "Hvat 's þat fira; · hví ert svá fǫlr umb nasar; vast-u í nǫ́tt með ná? pursa líki · þikki mér á þér vesa; ert-at-tu til brúðar borinn."

"What sort of man is this; why art thou so pale about the nose; wast thou tonight with a corpse?

The likeness of a thurse methinks there to be on thee; thou art not born for a bride!"

3 "Al-víss ek heiti · bý'k fyr jorð neðan á'k undir steini stað. vagna vers · ek em á vit kominn bregði engi fostu heiti fira."

"Allwise I am called; I live beneath the earth;
I own under a stone my home.

The man of wagons [= Thunder] I am come to visit;
let no man break a firm promise!"

3 vagna vers 'man of wagons' | The "wagons" may here be constellations in the heavens, namely the *Charles' Wain* (Great Bear, "Big Dipper") and *Women's Wain* (Little Bear, "Little Dipper"). Cf. *Skm* 31, where heaven/the sky is kenned *land sólar ok tungls ok himin-tungla, vagna ok veðra* 'the land of sun and moon, and the heavenly bodies, wagons and winds.'

4 "Ek mun bręgda · því-at ek brúðar á flest umb róð sem faðir.

vas'k-a ek heima · þá's þér heitit vas at sá einn es gjof es með goðum."

"I will break it, for with the bride
I have the greatest say as the father.
I was not at home when it was promised thee,
but he [I] alone is the giver among the gods!"

5 "Hvat 's þat rekka · es í róðum telsk fljóðs ins fagr-glóa; fjarra-fleina · þik munu fáir kunna; hverr hefir þik baugum borit?" Alvíssmól 255

"What sort of champion is this who claims himself to rule the fairly glowing lady? O foreign tramp, few men will know thee; who has borne bighs to thee?"

6 Ving-pórr ek heiti · ek hefi víða ratat sonr em'k Síð-grana; at ó-sátt mínni · skalt þat it unga man hafa ok þat gjaf-orð geta.

"Wing-Thunder am I called; I have widely roamed; the son am I of Sidegrane. Against my agreement shalt thou have this young girl, and get that gift-word!"

7 Sáttir þínar · es ek vil snemma hafa ok þat gjaf-orð geta. eiga vilja · heldr an án vera þat it mjall-hvíta man.

"Thy agreement I wish to have soon, and get that gift-word, I would rather have than be without this snow-white girl."

2

2

2

8 "Męyjar óstum · mun-a þér verða vísi gestr of varið,
ef þú ór heimi kant · hverjum at segja alt þat's ek vil vita.

"The maiden's love will not be O wise guest, denied thee, if thou from every home canst tell all that I will know:

9 Seg-ðu mér þat Al-víss · oll of rok fira

2

vọrumk dvergr at vitir, hvé sú jọrð hẹitir · es liggr fyr alda sonum hẹimi hverjum í."

Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mighst know:
what the earth is called which lies before the sons of men
in every home."

"Jorð heitir með monnum · en með olfum fold. kalla vega vanir.
í-grøn jotnar · alfar gróandi kalla aur upp-regin."

"Earth it is called among men, but among elves fold; call it ways the Wanes; evergreen ettins, elves growing; call it mud the Up-reins."

11 Sęg-ŏu mér þat Al-víss · ǫll of rǫk fira vǫrumk dvergr at vitir; hvé sá himinn heitir · erakendi heimi hverjum í.

"Tell me this, Allwise—of all rakes of men, I think, dwarf, that thou mighst know: what the heaven is called ... (TODO) in every home."

12 Himinn heitir með monnum · en Hlýrnir með goðum
2 kalla Vind-ófni vanir;
upp-heim jotnar · alfar fagra-réfr
dvergar drjúpan sal.

"'Heaven' it is called among Men but 'Leerner' among Gods;
'Wind-ovner' call it the Wanes;
'upham' Ettins, Elves 'fair roof',
Dwarfs 'dripping hall'."

Alvíssmól 257

```
vorumk dvergr at vitir;
2
             hversu máni heitir · sá's menn sjá
                 heimi hverjum í.
   "Tell me this, Allwise—of all rakes of men,
       I think, dwarf, that thou mighst know:
   how the moon is called which men do see
       in every home."
      14
             Máni heitir með monnum · en Mylinn með goðum,
2
                 kalla hverfanda hvél helju í;
             skyndi jotnar · en skin dvergar
                 kalla alfar ár-tala.
   "Moon it is called among Men, but 'Milen' with Gods,
       they call it 'turning wheel' in Hell,
   'hurrier' Ettins and 'shine' Dwarfs;
       Elves call it 'year-tallier'."
   4 ár-tala 'year-tallier' | The moon was important in the Germanic calendar (witness month, a "moon-th").
   Cf. Vsp 6 and Vafp 23, 25.
      15
             Sęg-ðu mér þat Al-víss · oll of rok fira
                 vorumk dvergr at vitir;
2
             hvé sú sól heitir · es sjá alda synir.
                 heimi hverjum í.
   "Tell me this, Allwise—of all rakes of men,
       I think, dwarf, that thou mighst know:
   what the sun is called, which the sons of men see,
       in every home."
      16
             Sól heitir með monnum · en Sunna með goðum
                 kalla dvergar Dvalins leika;
2
             Ey-glói jotnar · alfar fagra-hvél
                 al-skír ása synir.
   TODO.
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Sęg-ðu mér þat Al-víss · oll of rok fira

13

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17
            "Sęg-ðu mér þat Al-víss · oll of rok fira
                vorumk dvergr at vitir;
2
            hvé þau ský heita · es skúrum blandask
                heimi hverjum í."
   "Tell me this, Allwise—of all rakes of men,
       I think, dwarf, that thou mighst know:
   what the clouds are called where showers are mixed
   in every home."
     18
            Ský heita með monnum, · en skúr-vón með goðum;
                kalla vind-flot vanir;
2
            úr-vón jotnar, · alfar veðr-megin;
                kalla í helju hjalm huliðs.
   "Clouds they are called among Men, but 'shower-hope' among Gods;
       'wind-fat' the Wanes call them;
   'drizzle-hope' the Ettins, Elves 'weather-strength';
       in Hell they call them 'helmet of the hidden'."
     19
            "Sęg-ðu mér þat Al-víss · oll of rok fira
2
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"Sęg-ŏu mér þat Al-víss · ǫll of rǫk fira vọrumk dvergr at vitir; hvé sá vindr heitir · es víðast ferr heimi hverjum í."
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TODO.

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Vindr heitir með monnum, · en Vofuðr með goðum;
kalla gneggjuð ginn-regin.

pi jotnar · alfar dyn-fara
kalla í helju Hviðuð.
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"Wind it is called among Men but 'Waver' among Gods, 'neigher' call it the Yin-Reins; 'weeper' Ettins, Elves 'din-farer'; in Hell they call it 'stormer'." Alvíssmól 259

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21
            "Sęg-ðu mér þat Al-víss · oll of rok fira
                 vorumk dvergr at vitir;
2
            hvé þat logn heitir · es liggja skal
                heimi hverjum í."
4
   "Tell me this, Allwise—of all rakes of men,
       I think, dwarf, that thou mighst know:
   what the calm is called, which shall lie
   in every home."
     22
            "Logn heitir með monnum, · en légi með goðum,
                kalla vinds flot vanir;
2
            of-hlý jotnar · alfar dag-sefa,
                kalla dvergar dags veru."
   "Calm it is called among men and 'lowering' among gods,
       'wind's fat' call the Wanes;
   'great lee' Ettins, Elves 'day-sleep',
       call it Dwarfs 'day's rest'."
     23
            Seg-ðu mér þat Al-víss · oll of rok fira
                 vorumk dvergr at vitir;
2
            hvé sá marr heitir · es menn róa
                heimi hverjum í.
4
   "Tell me this, Allwise—of all rakes of men,
       I think, dwarf, that thou mighst know:
   what the ocean is called, where men do row,
       in every home."
     24
            Sér heitir með monnum, · en sí-légja með goðum,
                kalla vág vanir;
2
            ál-heim jotnar, · alfar laga-staf,
```

kalla dvergar djúpan mar.

"Sea it is called among men but 'ever-low' among gods;

'wave' the Wanes call it;

'eelhome' Ettins, Elves 'staff of waters';

4

2

2

4

Dwarfs call it 'deep ocean'."

25 Sęg-ðu mér þat Al-víss · ǫll of rǫk fira vorumk dvergr at vitir; hvé sá eldr heitir · es brenn fyr alda sonum heimi hverjum í.

"Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mighst know:
what the fire is called, which burns for the sons of men,
in every home."

26 "Eldr heitir með monnum · en með ósum funi kalla vág vanir; frekan jotnar · en for-brenni dvergar kalla í helju hroðuð."

"Fire it is called among men but among the Eese 'flame', 'wave' the Wanes call it; 'the greedy' Ettins, but 'burner' Dwarfs; in Hell they call it 'hurrier'."

27 Sęg-ŏu mér þat Al-víss · oll of rok fira vorumk dvergr at vitir; hvé viðr heitir · es vex fyr alda sonum heimi hverjum í.

"Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mighst know:
what the wood is called, which grows for the sons of men,
in every home."

Viðr heitir með monnum. · en vallar fax með goðum kalla hlíð-þang halir; eldi jotnar · alfar fagr-lima kalla vond vanir.

Alvíssmól 261

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"Wood it is called among men but 'mane of the plain' among gods,
   'slope-kelp' heroes call it;
'firewood' Ettins, Elves 'fair-limb';
   'wands' the Wanes call it."
1 vallar fax | emend.; vallar-far R.
  29
         "Seg-ðu mér þat Al-víss · oll of rok fira
             vorumk dvergr at vitir;
         hvé sú nótt heitir · in Norvi kenda
             heimi hverjum í."
"Tell me this, Allwise—of all rakes of men,
   I think, dwarf, that thou mighst know:
what the night is called, begotten to Narrow,
   in every home."
  30
         "Nótt heitir með monnum · en njól með goðum,
             kalla grímu ginn-regin;
         ó-ljós jotnar · alfar svefn-gaman
             kalla dvergar draum-njorun."
"Night it is called among men but 'nivel' among the gods;
   call it 'mask' the yin-Reins.
'Un-light' ettins, elves 'sleep-joy';
   call it dwarfs 'dream-Narn'."
  31
         "Sęg-ðu mér þat Al-víss · oll of rok fira
             vorumk dvergr at vitir;
         hvé þat sóð heitir · es sáa alda synir
             heimi hverjum í."
"Tell me this, Allwise—of all rakes of men,
   I think, dwarf, that thou mighst know:
what the seed is called, which the sons of men sow,
   in every home."
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2

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4

2

4

2

2

4

32 Bygg heitir með monnum · en barr með goðom kalla voxt vanir. éti jotnar · alfar laga-staf kalla í helju hnipinn.

"Barley it is called among Men but 'leaf' among Gods; 'growth' the Wanes call it; 'eating' Ettins, Elves 'staff of waters'; in Hell they call it 'drooping'."

33 "Sęg-ðu mér þat Al-víss · oll of rok fira vorumk dvergr at vitir; hvé þat ol heitir · es drekka alda synir heimi hverjum í."

"Tell me this, Allwise—of all rakes of men, I think, dwarf, that thou mighst know: what the ale is called, which the sons of men drink, in every home."

34 Ol heitir með monnum · en með ósum bjórr; kalla veig vanir; hreina-log jotnar · en í helju mjoð; kalla sumbl Suttungs synir.

"Ale it is called among Men but among the Eese 'beer'; call it 'draughts' the Wanes; 'pure water' the Ettins but in Hell 'mead'; call it 'simble' Sutting's Sons."

35 İ einu brjósti · ek sá'k aldri-gi fleiri forna stafi; 2 miklum tólum · ek kveð téldan þik: uppi ert dvergr of dagaðr; nú skínn sól í sali.

"In a single breast I never saw more ancient staveswith mighty tricks I call thee tricked: thou art, dwarf, dayed up; now shines the sun into the halls!"

# Thule of Righ (Rígsþula)

**Dating** (Sapp, 2022): early C11th (0.240), late C11th (0.204), late C12th (0.195), C13th (0.280)

Meter: Ancient-words-law

#### Introduction

The **Thule of Righ** (Rp) is an interesting poem. It is only preserved in a single leaf in the C14th ms. **W**, where it follows and is written in the same hand as the Prose Edda and four grammatical treatises. Numerous leaves are unfortunately missing from the manuscript, among them the conclusion to Rp.

The poem itself is difficult to date.

TODO: Dumezil three-part society. Irish influence + racial caste system. Many interesting things to write here!

The language of Rp is highly formulaic, but also often unique to it. Of particular note are the alliteration between the adverb meirr 'further' and  $mi\delta ra$ , e.g. in st. 2/1:  $gekk\ meirr\ at\ pat$ .

# The Thule of Righ

2

P1 Svá sęgja męnn í fornum sǫgum, at einn-hverr af ǫsum, sá er Heimdallr [W 78r/1] hét, fór ferðar sinnar ok framm með sjóvar-strǫndu nǫkkurri, kom at einum húsa-bó ok nefndisk Rigr; eptir þeiri sǫgu er kvéði þetta.

So say men in ancient saws, that one of the Eese, he who was called Homedal, went on his journey and passed forth along a certain lake shore, came upon a lone homestead and called himself Righ—according to that saw is this poem.

```
Ár kvóðu ganga · grónar brautir
oflgan ok aldinn · ós kunnigan,
ramman ok roskvan · Ríg stíganda.
```

[W 78r/TODO]

[W 78r/TODO]

Of yore, they said, did walk on green highways a mighty and ancient os, cunning: the strong and brisk Righ, striding.

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1 Ár 'Of yore' | emend.; at W
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2 Gekk meirr 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 · hór at arni,
Ái ok Edda · aldin-falda.
```

Went he further after that in the middle of the road; came 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.

```
4 at | sens. emend.; af W
```

2

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3 Rigr kunni þeim · róð at segja;
meirr settisk hann · miðra fletja
en á hlið hvára · hjón sal-kynna.
```

[W 78r/TODO]

Righ knew to tell them counsels, further he set himself down on the middle of the bench, and on either side the couple of the hall.

<sup>1</sup> Ár 'Of yore' | Formulaic. It is very common for poems to begin with *ár* 'of yore, in the beginning'. Cf. *Vsp* 3/1, *Hym* 1/1, *HHund I* 1/1, *Guðr I* 1/1, *Sigsk* 1/1.

4 Pá tók Edda · økkvinn hleif, [W 78r/TODO]

2 þungan ok þykkvan, · þrunginn sóðum,
bar hón meirr at þat · miðra skutla,

4 soð vas í bolla · setti á bjóð;
vas kalfr soðinn · krása betstr;
reis hann upp þaðan, · réðsk at sofna;

Then took Great-Grandmother a lumpy loaf, heavy and thick, stuffed with chaff, she carried it further after that on the middle of a trencher, broth was in a bowl, she set it on a plate—a cooked calf was the best dainty; he [= Righ] rose up thence, resolved to sleep.

5 Rigr kunni þeim · róð at segja; meirr lagðisk hann · miðrar rekkju, en á hlið hvára · hjón sal-kynna.

2

2

2

[W 78r/TODO]

Righ knew to tell them counsels; further he laid himself down in the middle of the bed, and on either side the couple of the hall.

par vas hann at þat · þrjár nétr saman; gekk hann meirr at þat · miðrar brautar; liðu meirr at þat · mónuðr níu. [W 78r/TODO]

There he was after that for three nights in all; went he further after that in the middle of the road; passed further after that nine months.

7 Jóð ól Ędda, · jósu vatni horund-svartan, · hétu þrél.

[W 78r/TODO]

Great-Grandmother begot a child—they sprinkled it with water: swarthy of skin, they called it Thrall.

<sup>2</sup> horund-svartan 'swarthy of skin' | emend.; horfi svartan 'swarthy with flax(?)' W

1 jósu vatni 'they sprinkled it with water' | A reference to the Heathen naming ceremony wherein water would be poured on a newborn, somewhat resembling the Christian baptism. See  $H\acute{a}v$  156.

8 Hann nam at vaxa · ok vel dafna;
vas þar á hondum · hrokkit skinn,
kropnir knúar, · [...]
fingr digrir, · fúlligt and-lit,
lotr hryggr, · langir hélar.

[W 78r/TODO]

He took to grow and have it well; there on his hands was wrinkled skin, crooked knuckles, [...], stubby fingers, loathsome face, stooping back, long heels.

9 Nam meirr at þat · magns of kosta, bast at binda, · byrðar gørva; bar heim at þat · hrís gerstan dag.

[W 78r/TODO]

He took further after that to try his strength: bast to bind, burdens to make; he carried home after that brushwood on a gloomy day.

10 par kom at garði · gengil-beina, aurr vas á iljum, · armr sól-brunninn, niðr-bjúgt es nef, · nefndisk pír. [W 78r/TODO]

There came to the farm a gangle-boned woman: mud was on her footsoles, her arm sunburnt, downturned her face—she called herself Thew.

11 Meirr settisk hón · miðra fletja, sat hjá henni · sonr húss, [W 78r/TODO]

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<sup>1</sup> gengil-beina 'gangle-boned woman' | Derogatory, somebody who (due to poverty) only travels by foot.

<sup>3</sup> p'ir 'Thew' | The name probably means 'maid-servant' or 'female slave'. Unlike Thrall, it is not attested in any prose texts, but probably corresponds to OS *thiwi* 'maid(-servant)', being further root-related to *þéa* - *þjá* 'to enthral', Proto-Norse **þewar** 'servant', OE *þéow* 'slave, servant',

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røddu ok rýndu, · rękkju gørðu

préll ok pír · þrungin døgr.
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Further she set herself down on the middle of the bench; by her sat the son of the house [= Thrall]. They spoke and whispered, made a bed—Thrall and Thew—in hard-pressed nights.

Born ólu þau, · bjuggu ok unðu;

hygg'k at héti · Hreimr ok Fjósnir,

Klúrr ok Kleggi, · Kefsir, Fúlnir,

Drumbr, Digraldi, · Drottr ok Hosvir,

Lútr ok Leggjaldi; · logðu garða,

akra toddu, · unnu at svínum,

geita gettu, · grófu torf.

Children they begot—they settled and were content—I think that they were called Rame and Feesner, Clour and Cledge, Chafser, Foulner, Drumber, Digrald, Drant and Hazer, Lout and Ledgald.—They laid yard-fences, dunged fields, fed swine, herded goats, dug turf.

Døtr vǫru þę́r · Drumba ok Kumba,

Økkvin-kalfa · ok Arin-nefja,

Ysja ok Ambǫ́tt, · Eikin-tjasna,

Totrug-hypja · ok Tronu-beina;

þaðan eru komnar · þréla éttir.

The daughters were Drumb and Cumb; Inkencalf and Arn-neb, Yeaze and Ambight, Oakentezen, Tattryhip and Tranebone from thence are come the lines of thralls. [W 78r/TODO]

[W 78r/TODO]

<sup>1</sup> Meirr ... fletja | emend. based on other sts.; miðra fletja · meirr settisk hón **W** 

4

14 Gekk Rígr at þat · réttar brautir kom hann at hollu · hurð vas á skiði inn nam at ganga, · eldr vas á golfi hjón sótu þar · heldu á syslu.

Went Righ after that on straight highways; he came to a hall—the TODO. He took to go inside; fire was on the floor. A couple sat there, busy with their chores:

Maŏr telgŏi þar · meið til rifjar, vas skegg skapat, · skor vas fyr enni skyrtu þrongva · skokkr vas á golfi.

A man there carved a stick into a loom-beam. His beard was shapely, locks hung down his forehead, his shirt tight; a toolbox was on the floor.

Sat þar kona, · sveigði rokk,
breiddi faðm, · bjó til váðar;
sveigr vas á hofði, · smokkr vas á bríngu,
dúkr vas á halsi, · dvergar á oxlum;
Afi ok Amma · óttu hús.

There sat a woman, twirled a distaff, stretched out her arms, readied a cloth.

A scarf was on her head, a smock on her breast, a kerchief on her throat, brooches on her shoulders—Grandfather and Grandmother owned a house.

17 Rígr kunni þeim · róð at segja,

reis frá borði · réð at sofna.

Meirr lagðisk hann · miðrar rekkju

en á hlið hvára · hjón sal-kynna.

par vas hann at þat · þrjár nétr saman

liðu meirr at þat · mónuðr níu.

[W 78r/TODO]

[W 78r/TODO]

[W 78r/TODO]

[W 78r/TODO]

<sup>2</sup> hollu 'hall' | sens. and metr. emend., cf. st. TODO; om. W

Righ knew to tell them counsels; rose from the table, resolved to sleep. Further he laid himself down in the middle of the bed, and on either side the couple of the hall. There he was after that for three nights in all; passed further after that nine months.

Jóö ól Amma, · jósu vatni, kǫlluðu Karl · kona sveip ripti rauðan ok rjóðan · riðuðu augu.

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[W 78r/TODO]

Grandmother begot a child, they sprinkled it with water, called it Churl; the woman wrapped him in cloth, red and ruddy; his eyes trembled.

19 Hann nam at vaxa · ok vęl dafna, ǫxn nam at tęmja · arðr at gørva hús at timbra · ok hlǫður smíða karta at gørva · ok keyra plóg. [W 78r/TODO]

He took to grow and have it well; oxen he took to tame, the ard to make, houses to timber and barns to craft, carts to make and drive the plough.

20 Hęim óku þá · Hangin-luklu geita kyrtlu · giptu Karli. Snor heitir sú, · settisk und ripti. Bjuggu hjón, · bauga deildu, breiddu bléjur, · ok bú gørðu. [W 78r/TODO]

Homewards then drove Hangenkey, TODO, married her to Churl. Daughter-in-law she is called; she set herself under a cloth. The couple settled, shared their money, spread fine cloth and made a home. 21 Bọrn ólu þau, · bjuggu ok unðu;

hét Halr ok Drengr, · Hǫldr, Þegn ok Smiðr,

Breiðr, Bóndi, · Bundin-skeggi,

Búi ok Boddi · Bratt-skeggr ok Seggr.

[W 78r/TODO]

Children they begot—they settled and were content—they were called Hale and Drang, Haled, Thane and Smith, Broad, Bond, Boundenshag, Bower and Bod, Brantshag and Sedge.

22 Enn hétu svá · ǫðrum nǫfnum Snot, Brúðr, Svanni, · Svarri, Sprakki, Fljóð, Sprund, ok Víf, · Feima, Ristill þaðan eru komnar · karla éttir.

[W 78v/1]

Yet some were called so with other names: Snot, Bride, Swannie, Swarrie, Sprackie, Fleed, Sprund and Wife, Fome, Ristle from thence are come the lines of churls.

23 Gekk Rigr þaðan · réttar brautir kom hann at sal, · suðr horfðu dyrr, vas hurð hnigin, · hringr vas í gétti.

[W 78v/TODO]

TODO: Translation.

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24 Gekk hann inn at þat · golf vas stráat sótu hjón · sóusk í augu faðir ok móðir · fingrum at leika.

[W 78v/TODO]

TODO: Translation.

25 Sat hús-gumi · ok snøri streng alm of bendi · orvar skepti;

[W 78v/TODO]

en hús-kona · hugði at ǫrmum, strauk of ripti · sterti ęrmar.

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Sat the man of the houise and twisted the bow-string, bent the elmwood, shafted arrows—but the housewife minded her arms, smoothened the fabric, tightened the sleeves.

26 Keisti fald, · kinga vas á bringu, síðar slóður, · serk blá-fáan; brún bjartari, · brjóst ljósara, hals hvítari · hreinni mjollu.

[W 78v/TODO]

The linen hood jutted out, a brooch was on her chest, a long-hanging gown, her serk dyed blue; her brow was brighter, her chest lighter, her throat whiter than purest snow.

27 Rigr kunni þeim · róð at segja; meirr settisk hann · miðra fletja en á hlið hvára · hjón sal-kynna.

[W 78v/TODO]

Righ knew to tell them counsels, further he set himself down on the middle of the floor-bench, and on either side: the couple of the hall.

28 Þá tók móðir · merktan dúk,
hvítan af horvi, · hulði bjóð;
hón tók at þat · hleifa þunna,
hvíta af hveiti, · ok hulði dúk.

[W 78v/TODO]

Then took Mother a patterned cloth, white of flax—she covered a platter. She took after that thin loaves, white of wheat—and covered the cloth. 104

<sup>&</sup>lt;sup>104</sup>Note the strong parallelism. The household can afford an excess of expensive fabric and bread; Mother can cover the platter with a patterned (*merktr*) flaxen cloth, and then cover the cloth with wheat-bread.

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29 Framm setti hón · skutla fulla silfri varða á bjóð fán ok fleski · ok fugla steikta vín vas i konnu · varðir kalkar; drukku ok dómðu; · dagr vas á sinnum.

[W 78v/TODO]

TODO: Translation.

30 Rigr kunni þeim · róð at segja, reis Rigr at þat, · rekkju gørði.

[W 78v/TODO]

Righ knew to tell them counsels, rose Righ after that, made the bed.

par vas hann at þat · þrjár nétr saman;
 gekk hann meirr at þat · miðrar brautar;
 liðu meirr at þat · mónuðr níu.

[W 78v/TODO]

There he was after that for three nights in all; went he further after that on the middle of the road; passed further after that nine months.

32 Svein ól móðir, · silki vafði, jósu vatni— · Jarl létu heita; bleikt vas hár, · bjartir vangar, otul vóro augu · sem yrmlingi. [W 78v/TODO]

Mother begot a swain, swaddled him in silk; they sprinkled him with water—let him be called Earl. Pale was his hair, bright his cheeks, fierce were his eyes, like the young serpent.

33 Upp óx þar · Jarl á fletjum;

[W 78v/TODO]

<sup>4</sup> otul ... yrmlingi 'fierce ... the young serpent' | A person of noble stock being recognised as such through their appearance is a motif in Norse literature. Cf. esp. the incident at the beginning of  $HHund\ II$ , where Hallow, disguised as a thrall-woman, is almost caught due to his unslavelike eyes, which are, as in the present stanza, likewise said to be optul 'fierce, terrible'.

lind nam at skęlfa, · lęggja stręngi, alm at bęygja, · orvar skępta, flęin at flęyja, · frokkur dýja, hęstum ríða, · hundum verpa, sverðum bregða, · sund at fremja.

Up grew Earl there on the floor-benches; he took to shake shields, fasten bow-strings, bend elmwood, shaft arrows, throw javelins, hoist frankish spears, ride horses, throw hounds (TODO), brandish swords, practice swimming.

34 Kom þar ór runni · Rigr gangandi, Rigr gangandi, · rúnar kenndi; sitt gaf heiti, · son kveðsk eiga; þann bað hann eignask · óðal-vollu, óðal-vollu, · aldnar bygðir.

2

[**W** 78v/TODO]

There came out of a brush Righ, walking: Righ, walking, taught runes; he gave his own name; said that he had a son; he bade *him* take the ethel-plains: the ethel-plains, the ancient villages.

1–5 Kom ... bygŏir. | Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy through teaching him the runes and giving him the noble title Righ (henceforth he will be known as Righ Earl). Finally he instructs him to set out and win land for himself, which Righ Earl soon does.

Reið hann meirr þaðan · myrkan við hélug fjǫll · unds at hǫllu kom; skapt nam at dýja, · skelfði lind, hesti hleypti, · ok hjǫrvi brá; víg nam at vekja, · voll nam at rjóða, val nam at fella, · vá til landa.

He [= RIGH-EARL] rode further thence through the mirky wood, through the frosty fells, until to a hall he came—the shaft he took to hoist, shook the linden shield,

[**W** 78v/TODO]

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leapt with the horse, and brandished the sword; war he took to rouse, the plain he took to redden, men he took to fell—he won the land.

36 Réð hann einn at þat · átján búum; auð nam skipta · ollum veita meiðmar ok mosma, · mara svang-rifja; hringum hreytti, · hjó sundr baug.

[W 78v/TODO]

He alone ruled, after that, eighteen homesteads. Wealth he took to hand out; to give all men gifts and treasures, [and] slender-ribbed steeds; rings he scattered; he cut apart a bigh.

4 hringum hreytti 'rings he scattered' | Cf. StarkSt Frag 1/2a hring-hreytanda 'ring-scattererer [GENEROUS MAN]' which contains the same words.

37 Óku érir · úrgar brautir kvómu at hollu · þar's hersir bjó: 2 møtti [...] · mjó-fingraðri hvítri ok horskri, · hétu Erna. 4

[W 78v/TODO]

Messengers drove through drizzling roads, came to the hall where a ruler lived; met a slender-fingered, white and wise—they called her Erne.

1 Óku | okū W 3 mjó-fingraðri | the grammar requires -ri; mjó-fingraði W

38 Bóðu hennar · ok heim óku, giptu Jarli, · gekk hón und líni; 2 saman bjuggu þau · ok sér unðu, éttir jóku · ok aldrs nutu.

[W 78v/TODO]

They asked for her hand and drove home, married her off to Earl—she went under the linen. They settled together and were content with themselves, grew their lineage and enjoyed life.

2 gekk hón und líni 'she went 'neath the linen'  $\mid$  i.e. she donned the bridal veil; cf.  $\mathcal{P}rk$  27.

39 Burr vas hinn elsti, · en Barn annat; Jóð ok Aðal, · Arfi, Mogr, [W 78v/TODO]

Niốr ok Niốjungr, · (nómu leika)

Sonr ok Svęinn, · (sund ok tafl)

Kundr hét einn; · Konr vas hinn yngsti.

Byre was the oldest, and Bairn another;

TODO: Translation.

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TODO: Translation (they learned to play) Son and Swain (swimming and Tavel) Kund was one called; Kin was the youngest.

40 Upp óxu þar · Jarli bornir:

[W 78v/TODO]

hęsta tomou, · hlífar bendu, skeyti skófu, · skelfou aska.

En Konr ungr · kunni rúnar: évin-rúnar · ok aldr-rúnar.

There grew up the sons of Earl: horses they tamed, shield-rims they bent, smoothened shafts, shook ashen spears.— But Kin the Young knew runes: ever-runes and life-runes.

41 Meirr kunni hann · monnum bjarga, eggjar deyfa, · égi légja; klok nam fugla, · kyrra elda, sófa ok svefja, · sorgir légja, afl ok eljun · átta manna.

[W 78v/TODO]

Further he knew men to save, blades to dull, the sea to lower; he learned the chirping of birds, to calm fires, to soothe and lull to sleep, to lower sorrows; the strength and zeal of eight men.

<sup>4</sup> Konr ungr 'Kin the Young' | The name is clearly a folk etymological pun on ON konungr 'king', who held the highest social rank, above even the earls.

4

42 Hann við Rig Jarl · rúnar deildi; brogðum beitti · ok betr kunni; þá oðladisk · ok þá eiga gat, Rigr at heita, · rúnar kunna.

[W 78v/TODO]

With Righ-Earl he shared runes; TODO. then he earned for himself, and got to own,

Righ to be called, runes to know.

43 Ręið Konr ungr · kjǫrr ok skóga;
kolfi flęygði · kyrði fugla;
þá kvað þat kráka · —sat kvisti ein—

"Hvat skalt, Konr ungr, · kyrra fugla?
Heldr métti þér · hestum ríða

[...] · ok her fella.

[W 78v/TODO]

Kin the Young rode through brushes and woods, flung bolts, hunted birds.

Then quoth a crow—sat on a branch alone—
"Why shalt thou, Kin the Young, hunt birds?

Better it fit thee horses to ride,
[...], and armies to fell."

[**W** 78v/TODO]

Dan and Danp own costly halls: nobler ethel than ye do they know well the ship to ride, the blade to teach, wounds to tear.

<sup>2</sup> ér 'ye' | metr. emend.;  $p\acute{e}r$  'id.' **W**, which is simply a younger form of  $\acute{e}r$ , and shows that the poem has been linguistically modernised.

<sup>2</sup> óðal 'ethel' | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

<sup>3</sup> kjól at riða 'ship to ride' | i.e. to sail.

4 ęgg at kęnna 'the blade to teach' | i.e. to fight, wage war. A euphemism; to "teach someone the blade" is to fight him.

At this point leaf 78 ends. The rest of the poem is lost.

# Eddic fragments from Snorre's Edda

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily R and A), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedal's galder, see below), not introduced by reference to their source but rather with phrases like  $b\acute{a}$   $kva\~{b}$  bann 'then he quoth'.

### A lost riddle-poem

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This half-stanza is quoted in Gylf 2, being the second Eddic verse in the text, following  $H\acute{a}v$  1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Eese. The whole section is clearly referencing other Eddic mythic wisdom contests and particularly reminiscent of Vafp.

P1 Hann sá þrjú há-séti ok hvert upp frá ǫðru, ok sátu þrír menn sinn í hverju. Þá spurði hann, hvert nafn hǫfðingja þeira véri. Sá svarar, er hann leiddi inn, at sá, er í inu neðsta háséti sat, var konungr, ok heitir Hárr, en þar nést sá, er heitir Jafnhárr, en sá ofast, er Þriði heitir. Þá spyrr Hárr komandann, hvárt fleira er erendi hans, en heimill er matr ok drykkr honum sem ǫllum þar í Háva hǫll. Hann segir, at fyrst vill hann spyrja, ef nǫkkurr er fróðr maðr inni. Hárr segir, at hann komi eigi heill út, nema hann sé fróðari,

He [= Yilfer] saw three high-seats and each higher than the other, and three men sat there, each in his own seat. Then he asked what the names of those chieftains were. He who led him in answers that the one who sat in the lowest high-seat was a king

called High, and next to him he who is called Evenhigh, and uppermost he who is called Third. Then High asks the guest whether he has any other errands, but food and drink will be freely offered him, like all men there in the High One's hall. He [= Yilfer] asks whether anyone within is a learned man. High says that he will not come out whole unless he be more learned [than he],

1 "ok statt-u framm · meðan þú fregn sitja skal sá es segir."

"and stand forth while thou askest; sit shall he who speaks!"

\_\_\_\_

#### Nearth and Shede

The following passage is almost the whole of *Gylf* 23, excepting at the very end *svá er sagt* 'so it is said', after which is quoted *Grm* 11. Notably, the two stanzas cited here are also found translated in Saxo Grammaticus (2015) 1.8.18–19, where they are said to have been spoken by Hadding and Rainhild, respectively. For discussion Hopkins (2021).

\_\_\_\_

**P2** Inn þriði áss er sá, er kallaðr er Njorðr. Hann býr á himni, þar sem heitir Nóatún. Hann réðr fyrir gongu vinds ok stillir sjá ok eld. Á 2 hann skal heita til sé-fara ok til veiða. Hann er svá auðigr ok fé-séll, at hann má gefa þeim auð, landa eða lausa-fjár. Á hann skal til þess heita. Eigi er Njorðr ása éttar. Hann var upp føddr í Vana-heimi, en Vanir gísluðu hann goðunum ok tóku í mót at gíslingu þann, er Hønir heitir. Hann varð at sétt með goðum ok Vonum. Njorðr á þá konu, er Skaði heitir, dóttir Þjatsa jotuns. Skaði vill hafa bú-stað þann, er átt hafði 8 faðir hennar, þat er á fjollum nokkurum, þar sem heitir þrym-heimr, en Njorðr vill vera nér sé. Þau séttust á þat, at þau skyldu vera níu nétr 10 í Prym-heimi, en þá aðrar níu at Nóa-túnum. En er Njorðr kom aftr til Nóatúna af fjallinu, þá kvað hann þetta: 12

The third Os is that one who is called Nearth. He lives in the heaven in the place called Nowetowns. He rules the course of the wind, and stills sea and fire. On him shall one call for sea-faring and for hunting. He is so wealthy and blessed with money that he may give them a wealth of lands or loose property; on him shall one call for that sake. Nearth is not of the lineage of the Eese. He was brought up in Wanehome, but the Wanes gave him as a hostage to the gods, and in return got as hostage that one who is called Heener. He was used to reconcile the gods and the Wanes. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling which her father had owned, which lies on some fells in the place called Thrimham—but Nearth wishes to live by the sea. They agreed with each other that they would live for nine nights in Thrimham, but the other nine at Nowetowns. But when Nearth came back to the Nowetowns from the fell, he quoth this:

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2 "Leið erumk fjoll, · vas'k-a lengi á,
nétr einar níu;
ulfa þytr · mér þótti illr vesa
hjá songvi svana."
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"Loathsome are the fells for me; I was not long thereon—but for nine nights.

The wolves' howl seemed me evil next to the song of swans."

#### P3 þá kvað Skaði þetta:

Then Shede quoth this:

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3 "Sofa né máť k-a'k · sévar beðjum á fugls jarmi fyrir; sá mik vekr · es af víði kømr morgun hverjan már."
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"I could not sleep on the beds of the sea for the bleating of the bird. He awakes me, when from the wide sea he comes, every morning, the mew."

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P4 pá fór Skaði upp á fjall ok byggði í prym-heimi, ok ferr hon mjok á skíðum ok með boga ok skýtr dýr. Hon heitir ondur-goð eða ondur-dís.

Then Shede went up to the fells and dwelled in Thrimham, and she often goes on skis with her bow and shoots beasts. She is called ski-god or ski-dise.

### Homedal's Galder (Heimdallargaldr)

This mysterious fragment is quoted in *Gylf* 27, the chapter describing Homedal, which is here reproduced in full. The fragment consists of two c-lines and appears to be the end of a stanza in the fitting meter *Galders-law*.

The same poem is mentioned again in Skm 15: Heimdallar hofuð heitir sverð. Svá er sagt, at hann var lostinn manns hofði í gegnum. Um þat er kveðit í Heimdallar-galdri, ok er síðan kallat hofuð mjotuðr Heimdallar 'A sword is called Homedal's head. So is said that he was run through with a man's head. About that it is sung in Homedal's galder, and henceforth the head is called Homedal's bane.'

P5 Heimdallr heitir einn. Hann er kallaðr hvíti áss; hann er mikill ok heilagr. Hann báru at syni meyjar níu ok allar systr; hann heitir ok Hallinskíði ok Gullintanni; tennr hans váru af gulli. Hestr hans heitir Gulltoppr. Hann býr þar er heitir Himinbjorg við Bifrost; hann er vorðr goða ok sitr þar við himins enda at géta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann heyrir ok þat, er gras vex á jorðu eða ull á sauðum, ok allt þat er héra létr. Hann hefir lúðr þann er Gjallar-horn heitir, ok heyrir blástr hans í alla heima. Heimdallar sverð er kallat hofuð manns. Hér er svá sagt: [...] Ok enn segir hann sjalfr í Heimdallar-galdri:

Homedal one is named. He is called the White Os; he is great and holy. He was born as the son of nine maidens, sisters all. He is also named Haldenshid and Goldentooth; his tooth were of gold. His horse is called Goldtop. He lives at the place called the Heavenbarrows near Bivrest. He is the Watchman of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both

night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder. He has the basoon called the Horn of Yell, and his blowing can be heard in all realms. Homedal's sword is called a man's head. Here it says so: [...] And further he himself says in Homedal's Galder:

10 [...] | Here the text cites Grm 13; see there.

4 "Níu em'k mǿðra mǫgr, níu em'k systra sonr."

"Of nine mothers I'm the lad, of nine sisters I'm the son."

1 mớờra 'mothers' | so STW; mẹyja 'maidens' U 2 sonr 'son' | om. T

#### Gna and the Wanes

2

The following passage is from Gylf 35, which lists the Ossens.

P6 Fjórtánda Gná, hana sendir Frigg í ymsa heima at ørindum sínum. Hon á þann hest, er renn lopt ok lǫg, er heitir Hóf-varpnir. Þat var eitt sinn, er hon reið, at vanir nǫkkvǫrir sá reið hennar í loptinu. Þa mélti einn:

The fourteenth is Gna; Frie sends her into every home to do her errands. She owns the horse who runs through air and sea, and is called Hoofwarpner. It was one time when she rode that some Wanes saw her riding in the air. Then one spoke:

5 "Hvat þar flýgr, · hvat þar ferr, eða at lopti líðr?"

"What flies there, what fares there, or passes through the air?"

P7 Hon svarar:

She answers:

6 "Né ek flýg, · þó ek fer ok at lopti lið'k á Hóf-varpni, · þeim's Ham-skerpir gat við Garð-rofu."

"I fly not, though I fare, and pass through the air, on Hoofwarpner, whom Hamsherper begot with Yardrove."

P8 Af Gnár nafni er svá kallat, at þat gnéfar, er hátt ferr:

From Gna's name it is so called that something which fares high up protrudes.

\_\_\_\_

#### Balder's Death

Gylf 49 contains the narrative of Balder's death, beginning with his ominous dreams, and ending with the Eese failing to "weep him out of Hell" (for a summary and discussion of the myth and its attestations, see the introduction to *Vsp* 31–33). At the end of the chapter, a single *Leeds-meter* speech-stanza is quoted.

\_\_\_\_

P9 Pví nést sendu ésir um allan heim ørind-reka at biðja, at Baldr véri grátinn ór Helju, en allir gerðu þat, menninir ok kykvendin ok jǫrðin ok steinarnir ok tré ok allr málmr, svá sem þú munt sét hafa, at þessir lutir gráta, þá er þeir koma ór frosti ok í hita. Þá er sendi-menn fóru heim ok hǫfðu vel rekit sín ørindi, finna þeir í helli nǫkkvǫrum, hvar gýgr sat; hon nefndist Þǫkk. Þeir biðja hana gráta Baldr ór helju, hon segir:

Next after that the Eese sent an errand-runner through all the Home, to ask that Balder be wept out of hell. And all did that, the men and the beasts and the earth and the stones and trees and all bedrock, as thou must have seen, that these things weep when they come out of cold and into heat. When the messengers journeyed home, and had ran their errand well, they find in a certain cave that a gow sat there; she called herself Thanks. They ask her to weep Balder out of hell. She says:

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    7 "Þokk mun gráta · þurrum tórum
        Baldrs bál-farar;
        kyks né dauðs · naut'k-a Karls sonar
        hafi Hel því's hefir."
    "Thanks will weep–with dry tears
        for Balder's pyre-journey [DEATH].
    Neither alive nor dead did I benefit from Churl's son [= Balder];
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P10 En þess geta menn, at þar hafi verit Loki Laufeyjarson, er flest hefir illt gørt með ásum.

But men guess that this must have been Lock, Leafy's son, who has done the most evil among the Eese.

# Thunder's Journey to Garfrith

let Hell have what she has!"

Skm 26, here edited in part, is the only surviving retelling of Thunder's journey to the ettin Garfrith, and his following fight with, and slaying of, him and his two daughters, Yelp and Grope. This was apparently a well-known story, and is also mentioned in Vetrl Lv 1/1b (quoted in Skm 11, which lists kennings for Thunder): stétt of Gjolp dauða 'thou didst step over the dead Yelp'. The prose of Skm 26 seems to be based on an earlier, now-lost poem in Leeds-meter, from which it quotes two stanzas. The first is found in all four main manuscripts, while the second is found only in U. Both are spoken by Thunder and closely resemble each other stylistically, which is why they most likely come from the same poem.

P11 Pá fór Pórr til ár þeirar, er Vimur heitir, allra á mest. Pá spennti hann sik megin-gjorðum ok studdi for-streymis Gríðar-vol, en Loki helt undir megin-gjarðar. Ok þá er Pórr kom á miðja ána, þá óx svá mjok áin, at uppi braut á oxl honum. Pá kvað Pórr þetta:

Then Thunder journeyed to that river which is called Wimbre, greatest of all rivers. Then he wrapped his might-girdle around himself and leaned upon Grith's stave against the stream, and Lock held up the might-girdle. And when Thunder came to the middle of the river, then it waxed so great that it broke over his shoulders. Then Thunder quoth this:

8 "Vax-at-tu nú, Vimur, · alls mik þik vaða tíðir jotna garða í; veitst, ef þú vex · at þá vex mér ós-megin jafn-hátt upp sem himinn."

"Wax not now, O Wimbre, as I wish to wade through thee into the yards of the ettins.

Thou knowest, if thou waxest, then my Os-might waxes up as high as the heaven."

P12 Pá sér Pórr uppi í gljúfrum nokkurum, at Gjálp, dóttir Geirrøðar stóð þar tveim megin árinnar, ok gerði hon ár-voxtinn. Pá tók Pórr upp ór ánni stein mikinn ok kastaði at henni ok mélti svá: "At ósi skal á stemma." Eigi missti hann, þar er hann kastaði til, ok í því bili bar hann at landi ok fekk tekit reyni-runn nokkurn ok steig svá ór ánni. Því er þat orð-tak haft, at reynir er bjorg Pórs.

Then Thunder sees that up in some certain gorges Yelp, daughter of Garfrith, stood on both sides of the river, and she caused the river's growth. Then Thunder took up from the river a great stone and threw it at her and spoke so: "At its source shall the river be dammed." He did not miss his target, and in that moment he threw himself towards land and got hold of a certain rowan shrub, and thus stepped out of the river. From this comes the saying that the rowan is Thunder's deliverance.

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<sup>1–2</sup> stóð þar tveim megin árinnar, ok gerði hon ár-voxtinn. 'stood on both sides of the river, and she caused the river's growth' | She stood with her legs spread and befouled the river.

P13 En er Þórr kom til Geirrøðar, þá var þeim fé-lǫgum vísat fyrst í geitahús til her-bergis, ok var þar einn stóll til sétis, ok sat Þórr þar. Þá varð hann þess varr, at stóllinn fór undir honum upp at réfri. Hann stakk Gríðar-veli upp í raftana ok lét sígast fast á stólinn. Varð þá brestr mikill, ok fylgði skrékr. Þar hǫfðu verit undir stólinum dótr Geirrøðar, Gjálp ok Greip, ok hafði hann brotit hrygginn í báðum. Þa kvað Þórr:

And when Thunder came to Garfrith's home the fellows were first shown into a goathouse for lodgings, and therein one chair was for sitting, and Thunder sat down on it. Then he noticed that the chair beneath him was moving up toward the roof. He thrusted Grith's stave up against the rafters and made it push firm onto the chair. Then there was a great crack, followed by a shriek; there beneath the chair had been the daughters of Garfrith, Yelp and Grope, and he had broken both their backs. Then Thunder quoth:

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9 "Einu sinni · neytta'k alls megins
jotna gorðum í
þá's Gjolp ok Greip, · døtr Geir-raðar,
vildu hefja mik til himins."
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"A single time I used all my might in the yards of the ettins, when Yelp and Grope, daughters of Garfrith, would lift me to the heaven."

1 sinni 'time' | metr. and sens. emend.; om. U.

2

2

# On the Making of Glapner

The following stanza about the making of Glapner, the fetter used to bind the Fenrerswolf, is found in the short work on kennings today called the *Little Scalda* (*Lítla skálda*), which text was probably used as a source by Snorre; see further Males (2020, pp. 129–47). A variant of this stanza is transparently paraphrased in *Gylf 28: Hann var gorr af sex hlutum: af dyn kattarins ok af skeggi konunnar ok af rótum bjargsins ok af sinum bjarnarins ok af anda fisksins ok af fogls bráka. 'It [Glapner] was made of six things: of the cat's din and of the woman's beard and of the mountain's root and of the bear's sinews and of the fish's breath and of the fowl's spittle.' The two differences—<i>bráka* 'spittle' for *mjolk* 'milk', and the inverted order of lines 2 and 3—suggest that Snorre had access to a somewhat different version. It is not attributed to any named poem.

Ór kattar dyn · ok ór konu skeggi, ór fisks anda · ok ór fugla mjǫlk, ór bergs rótum · ok bjarnar sinum, ór því vas hann Gleipnir gorr.

"From cat's din and from woman's beard; from fish's breath and from fowls' milk; from mountain's roots and bear's sinews; from this was Glapner made."



# Lay of Wayland (Volundarkviða)

Dating (Sapp, 2022): C10th (0.428)-early C11th (0.475)

Meter: Ancient-words-law

#### Introduction

The Lay of Wayland (Vkv) is a psychologically complex, finely wrought poem.

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 st. 12 it describes Wayland after he wakes in shackles, but in st. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness concludes the poem in Beadhild's haunting words: "I nowise knew withstand him; I nowise could withstand him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, *ThidS Viðga*, in Danish ballads *Vidrik Verlandsøn*). 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 st. 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 *ThidS*. 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 *Volundr* 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 (Volundr)".

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 (*Volundr*) 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 craftmanship. 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 *ThidS* 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 *Deer*, 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 *ThidS*). Parts of the narrative are depicted on the early C8th 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.

# From Wayland (Frá Volundi)

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P1 Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur; hon hét Boðvildr. Bróðr vóru þrír, synir Finna konungs. Hét einn Slagfiðr, annarr Egill, þriði Volundr. Þeir skriðu ok veiddu dýr. Þeir kvómu í Úlfdali ok gerðu sér þar hús. Þar er vatn, er heitir Úlfsjár. Snemma of morgin fundu þeir á vatsstrondu konur þrjár, ok spunnu lín. Þar

[R 18r/4, A 6v/26]

váru hjá þeim álftarhamir þeira; þat váru valkyrjur. Þar váru tvér dótr Hloðvés konungs: Hlaðguðr svanhvít ok Hervor alvitr. In þriðja var Olrún Kjárs dóttir af Vallandi. Þeir hofðu þér heim til skála með sér. Fekk Egill Olrúnar, en Slagfiðr Svanhvítrar, en Volundr Alvitrar. Þau bjuggu sjau vetr. Þá flugu þér at vitja víga ok kvómu eigi aptr. Þá skreið Egill at leita Olrúnar, en Slagfiðr leitaði Svanhvítrar, en Volundr sat í Úlfdolum. Hann var hagastr maðr, svá at menn viti í fornum sogum. Níðuðr konungr lét hann hondum taka, svá sem hér er um kveðit:

Nithad was a king called in Sweden. He had two sons and one daughter; she was called Beadhild. Three brothers were there; the sons of a king of the Finns. One was called Slayfinn, the other Eyel, the third Wayland. They fared on skis and hunted wild beasts. They came into the Wolfdales and made for themselves houses there. There is a lake there which is called the Wolfsea. Early in the morning they found on the lake-shore three women, and they span linen. There were by them their swan-hames; those were Walkirries. There were two daughters of king Ladwigh: Ladguth Swanwhite and Harware Elwight. The third was Alerune, daughter of Choser of Walland. The men took the women to their halls with them. Eyel got Alerune, and Slayfinn Swanwhite, and Wayland the Elwight. The couples lived there for seven winters; then the women left to attend battles, and did not come back. Then Eyel fared on skis to search for Alerune, but Slayfinn searched for Swanwhite—but Wayland stayed in the Wolfdales. He was the most skilled craftsman whom men know of in the ancient saws. King Nithad had him taken, as it is here sung of:

1–2 hon hét 'she was called' | so R; ok hét hon 'and she was called' A 2 výru 'were' | so A; om. R 4–13 sér þar hús ... um kveðit 'for themselves houses ... sung of' | so R; om. (due to loss of the following foll. in the ms.) A

### The Lay of Wayland

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1 Meyjar flugu sunnan · Myrk-við í gognum [R 18r/19] al-vitr ungar, · ør-log drýgja; þér á sévar-strond · settusk at hvílask, drósir suð-rønar · dýrt lín spunnu.

<sup>8</sup> Kjárs [...] af Vallandi 'Choser of Walland' | i.e. 'Cæsar of Rome'; a legendary form of the Roman emperor. See Index.

Maidens flew from the south through Mirkwood—young elwights—to fulfill orlay.

They on the lake-shore set down to rest; the southern ladies span costly linen.

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2 Ein nam þeira · Egil at verja
2 fogr mér fira · faðmi ljósum;
2 onnur vas Svanhvít, · svan-fjaðrar dró,
4 [...]
2 en hin þriðja · þeira systir
5 varði hvítan · hals Volundar.
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One of them took to embrace Eyel: the fair maiden among men in her pale bosom. Second was Swanwhite; her swan-feathers she rustled, [...]
And the third sister among them embraced the white throat of Wayland.

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3 Sótu síðan · sjau vetr at þat, [R 18r/24]
en hinn átta · allan þróðu,
en hinn níunda · nauðr of skilði,
meðiar fýstusk · á myrkvan við,
al-vitr ungar · ør-log drýgja.
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They stayed then for seven winters after that, and all the eighth they yearned,

<sup>1</sup> Myrk-við 'Mirkwood' | Mirkwood is surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

<sup>2</sup> al-vitr 'elwights' | i.e. "strange beings, foreign wights", continuing a hypothetical \*alja-wihtiz.

<sup>2</sup> ør-log drýgja; 'fulfill orlay' | That is, to fulfill their preordained destinies, and act according to their innate nature, as described in P1 and st. 3. Clunies Ross (2005)[103] and some other editors see a sign of English influence in these words; they translate drýgja ør-log as "engage in war", considering ør-log a semantic borrowing from the OE cognate of Dutch oorlog 'war'. This is unneccessary; ON ør-log otherwise means 'fate, destiny', and so may its OE cognate, as seen by the equivalent phrase found in l. 29 of a poem on the Christian Doomsday (TODO?), where a man going to Hell for his sins ond ponne â tó ealdre  $\cdot$  or-leg dreóge' 'and then for ever and ever [he] suffers his orlay'.

<sup>4 [...] |</sup> A line mentioning Slayfinn has probably been lost here.

and the ninth did need divorce them. The maidens longed for the Mirky wood: the young elwights, to fulfill orlay.

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4 Kom þar af veiði · veðr-eygr skyti Volundr líðandi · of langan veg, Slagfiðr ok Egill, · sali fundu auða, gingu út ok inn · ok umb sóusk.

[R 18r/26]

Came there from the hunt the stormy-eyed shooter: Wayland passing over a long way.
Slayfinn and Eyel found the halls deserted; they walked out and in, and looked about.

2 Volundr ... veg 'Wayland ... way' | emend. based on st. 9/3-4 below; om. R

5 Austr skreið Egill · at Olrúnu, en suðr Slagfiðr · at Svanhvítu, en einn Volundr · sat í Ulf-dolum. [R 18r/27]

East skied Eyel after Alerune, and south Slayfinn after Swanwhite, and alone Wayland stayed in the Wolfdales.

6 Hann sló gull rautt · við gim fastan, lukði alla · linn-baugum vel; svá beið hann · sinnar ljóssar kvánar, ef hónum · koma gerði.

[R 18r/29]

He struck red gold by fastened gem; he enclosed all the serpent-bighs well; so he awaited his own bright wife, if to him she might come.

<sup>2</sup> linn-baugum 'serpent-bighs' | It is unclear whether this word refers to rings actually shaped like snakes or is merely a poetic description of twisted rings. Archeological examples of the former include the so-called "snake-head rings" (German *Schlangenkopfringe*, Swedish *ormhuvudringar*) from the Migration Period, and the snake- or dragon-shaped armlet from the Wiking Age found in a hoard in Undrom, Ångermanland, northern Sweden (108822 HST). https://samlingar.shm.se/object/5C5658C4-0813-4DFF-947F-E5E4C4BAB965.

4

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7 Þat spyrr Níðuðr, · Níara dróttinn, at einn Volundr · sat í Ulf-dolum; nóttum fóru seggir, · neglðar vóru brynjur, skildir bliku þeira · við hinn skarða mána.

[R 18r/31]

This learns Nithad, lord of the Nears, that alone Wayland stayed in the Wolfdales. Nightily journeyed warriors—nailed were their byrnies—their shields gleamed by the waning moon.

8 Stigu ór sǫðlum · at salar gafli, [R 18r/33] gingu inn þaðan · end-langan sal, sǫ́u á bast · bauga dregna, sjau hundruð allra, · es sá seggr átti.

They stepped off their saddles by the hall's gables; went thence inside 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 fyr einn útan, · es af létu. Kom þar af veiði · veðr-eygr skyti Volundr líðandi · of langan veg.

And they took off, and they slid on; save for one, which off they slid.—
Came there from the hunt the stormy-eyed shooter:
Wayland passing over a long way.

[R 18v/2]

<sup>1</sup> Níara 'the Nears' | An obscure tribe, perhaps the residents of *Närke*, an ancient province of Sweden. See Index.

<sup>3</sup> neglőar vóru brynjur 'nailed were their byrnies' | The "byrnies" here are apparently some kind of costly plate armour.

<sup>2</sup> gingu ... sal 'went ... hall' | Formulaic. The fixed variant line  $b\acute{on}/bann$  inn of  $gekk \cdot end$ -langan sal 'he/she inside did go the endlong hall' (i.e. 'through the entire length of the hall', cf. English "livelong") occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of Oddrgr. end-langar salr 'endlong hall' occurs in two additional places: st. 27 of Prk and st. 3 of Skm.

2 fyr einn útan, · es af létu 'save for one, which off they slid' | This bigh is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. It may have been kept for its particular beauty. Finnur Jónsson (1932) writes (my translation from the Danish): "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." This is by no means certain. Wayland was a craftsman of legendary skill and could certainly have built wings for himself without a magical flight-ring. That is what he does in the Low German version; it is also what happens in the related Daidalos myth. For both of these see the introduction to the present poem.

10 Gekk hann brúnni · beru hold steikja; ár brann hrísi · all-þurr fura, viðr hinn vind-burri, · fyr Volundi.

[R 18v/4]

Went he the brown she-bear's flesh to roast; in early morning burned the twigs of all-dry pine the wood wind-dry—before Wayland.

2 ár | metr. and sens. emend.; hár R

11 Sat á ber-fjalli, · bauga talði, alfa ljóði · eins saknaði; hugði at hefði · Hloðvés dóttir, al-vitr unga · véri aptr komin.

[R 18v/5]

Sat he on the bear-pelt, bighs he counted the prince of elves was missing one! Thought he that Ladwigh's daughter [= Harware] might have it, that the young elwight might be come back.

Sat svá lengi, · at sofnaði, 12 ok vaknaŏi · vilja-lauss; vissi sér á hondum · hofgar nauðir,

[R 18v/7]

2

2

2

4

<sup>1</sup> bauga talði 'bighs he counted' | Wayland's grief and loneliness are skilfully illustrated by his counting all seven hundred rings, something which had apparently become a habit for him.

<sup>2</sup> alfa ljóði 'prince of elves' | Probably referring to Wayland's nature as a half-dæmonic Wild Man, something also seen by his hunting of bears, skiing, and fierce gaze. Cf. 14/2b and 32/1b, where Nithad calls him visi alfa 'overseer of elves'.

en á <mark>fótum · f</mark>jotur of spenntan.

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.

#### [Volundr kvað:]

2

3 "Hvęrir 'ru jofrar · þeir's á logðu besti-síma · ok bundu mik?"

[R 18v/9]

"Which are the princes that laid on the bast-cordage, and bound me?"

14 Kallaði nú Níðuðr, · Níara dróttinn:

[R 18v/10]

2 "Hvar gatst, Volundr, · vísi alfa,

óra aura, · í Ulf-dǫlum?

Gull vas þar eigi · á Grana leiðu, fjarri hugða'k várt land · fjollum Rínar."

Now called Nithad, lord of the Nears: "Where didst thou, Wayland, overseer of elves, get *our* ounces in the Wolfdales? Gold was there not on Grane's path; far I thought our land from the fells of the Rhine. 105"

#### [Volundr kvað:]

2

"Man'k at meiri · méti óttum, es vér heil hjú · heima vórum: Hlaðguðr ok Hervor · borin vas Hloðvé, kunn vas Olrún · Kíars dóttir."

[R 18v/13]

"I recall that we owned greater wealth when we a whole household were at home. Ladguth and Harware were born to Ladwigh; known was Alerune, Choser's daughter." <sup>106</sup>

<sup>&</sup>lt;sup>105</sup>Grane was the horse of the legendary hero Siward, who slew the dragon Fathomer and took his gold. Nithad's speech is sarcastic: "Is there a dragon's hoard in the Wolfdales?"

<sup>106</sup>Wayland responds rather cryptically and almost seems to be speaking to himself. By asserting the noble lineages of the three swan-wives he gives a legitimate origin for his wealth, but he is aware that Nithad neither believes him nor cares.

\_\_\_\_

16 Úti stóð kunnig · kvón Níðaðar, 2 hón inn of gekk · end-langan sal, stóð á golfi, · stilti roddu: 4 "es-a sá nú hýrr, · es ór holti ferr."

[R 18v/15]

Outside stood the cunning wife of Nithad; she went inside the endlong hall, stood on the floor, steered her voice: "He is not mild now, who comes out of the wood."

2

2

4

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1 Úti ... Níŏaŏar 'Outside ... of Nithad' | emend. based on st. 30/1–2; om. R
```

P2 Níðuðr konungr gaf dóttur sinni Bǫðvildi gull-hring þann er hann tók [R 18v/16] af bastinu at Vǫlundar, en hann sjalfr bar sverðit er Vǫlundr átti. En dróttning kvað:

King Nithad gave his daughter Beadhild the golden ring which he took from the bast rope in Wayland's hall, but he himself carried the sword which Wayland had owned. And the queen quoth:

17 Tenn hónum teygjask · es hónum 's tét sverð, [R 18v/19] ok hann Boðvildar · baug of þekkir, ómun eru augu · ormi hinum frána; sníðið ér hann · sina magni, ok setið hann síðan · í Sévarstoð."

His teeth are bared when he is shown the sword, and Beadhild's bigh he recognizes; reminiscent are his eyes to the gleaming serpent's. Snithe ye from him the might of his sinews, and set him thereafter on Seastead!"

<sup>2</sup> hón ... sal 'she went ... hall' | Formulaic, also occuring in st. 30 of the present poem and in Oddrgr 3.

2

P3 Svá var gort, at skornar váru sinar í knés-fótum ok settr í holm einn, er þar var fyrir landi, er hét Sévarstaðr. Þar smíðaði hann konungi allskyns gor-simar; engi maðr þorði at fara til hans, nema konungr einn. Volundr kvað: 4

So it was done that the sinews in his houghs were cut, and he was placed on the lonely islet which there lay before the land, which was called Seastead. There he forged for the king every kind of jewelry. No man dared go to him save the king alone. Wayland quoth:

```
18
            "Skínn Níðaði · sverð á linda,
                                                                                     [R 18v/24]
            þat's ek hvesta · sem hagast kunna'k
2
           ok ek herða'k · sem høgst þótti;
           sá 's mér fránn mékir · é fjarri borinn;
4
           sé'k-a þann Volundi · til smiðju borinn.
```

"The sword shines on Nithad's belt, which I sharpened as most handily I could, and I hardened as most pleasingly seemed. That gleaming blade is ever further from me carried; I see it not for Wayland to the smithy carried!

```
19
      Nú berr Boðvildr · brúðar minnar
                                                                            [R 18v/27]
      —bíð'k-a þess bót— · bauga rauða."
```

Now does Beadhild bear my bride's —I await no recompense for that—red bighs."

20 Sat—né svaf á-valt— · ok sló hamri; [R 18v/28] vél gerői heldr · hvatt Níðaði; 2 drifu ungir tveir · á dýr séa synir Níðaðar · í Sévarstoð.

He sat—never slept—and struck the hammer; wiles he most boldly planned for Nithad.

<sup>1</sup> Skínn 'shines' | Metrically deficient, since sk- and s- cannot alliterate. A possible emendation is se'k 'I see'.

[R 18v/30]

Two young ones were drifting to see costly things: Nithad's sons, to Seastead.

1 Sat—né svaf á-valt— 'He sat—never slept—' | Compare *Ghv* TODO: *hófu mik—né drękkðu*— 'they lifted me—they drowned [me] not—'.

Kvómu til kistu, · krofðu lukla,
opin vas ill-úð, · es þeir í sóu,
fjolð vas þar meina, · es mogum sýndisk
at véri gull rautt · ok gor-simar.

Came they to the chest, demanded the keys; open was the evil when inside they saw. A host was there of harms, which to the lads seemed like were they red gold and jewelry.

[Volundr kvað:]

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22 "Komið einir tveir, · komið annars dags; [R 18v/33] ykkr lét'k þat gull · of gefit verða; segið-a meyjum · né sal-þjóðum, manni øngum, · at mik fyndið."

"Come alone ye two, come another day; to you, I say, this gold will be given.
Tell no maidens nor hall-folk
—not a man!—that *me* ye met."

23 Snimma kallaði · seggr á annan,

bróðir á bróður: · "gongum baug séa!"

Kvómu til kistu, · krofðu lukla,

opin vas ill-úð · es þeir í litu.

Early called one youth to another, brother to brother: "Let us go see the bighs!" Came they to the chest, demanded the keys; open was the evil when inside they looked.

24 Sneið af hofuð · húna þeira

[R 19r/3]

[R 19r/1]

```
ok und fen fjoturs · føtr of lagði,
en þér skálar, · es und skorum vóru,
sveip útan silfri, · seldi Níðaði.
```

He sliced off the heads of those bear-cubs, and under the fetter's fen their feet he laid. And the bowls which were under their curls he coated with silver, gave to Nithad.

```
25 En ór augum · jarkna-stęina [R 19r/5]
2 sęndi kunnigri · kvón Níðaðar;
en ór tonnum · tveggja þeira
4 sló brjóst-kringlur, · sendi Boðvildi.
```

And from the eyes arkenstones he sent to the cunning wife of Nithad. And from the teeth of the two he struck breast-brooches, sent to Beadhild.

Something appears to be missing here, but the narrative can be gleaned. Beadhild breaks the bigh given to her by Nithad (mentioned above in sts. 10—see note there—and 17), and fears her father's anger. She goes to Wayland in secret and asks him to mend it. The sight of this ring reminds Wayland of his wife, and he decides to rape Beadhild.

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26 Þá nam Boðvildr · baugi at hrósa [R 19r/7] [...] · es brotit hafði, "þori'g-a'k segja, · nema þér einum."
```

<sup>1</sup> húna 'bear-cubs' | An affectionate term for young boys, perhaps relating to warrior-initiations done in bear-skins. This word is repeated by Nithad in st. 32 and mirrored by Wayland in st. 34.

<sup>2</sup> fen fjoturs 'the fetter's fen' | Unclear. The smithy or islet may be Wayland's "fetter", in which case he buried them in a fen on the island.

<sup>3</sup> þér skálar, · es und skorum vóru 'those bowls which were under their curls' | i.e. their skulls.

<sup>1</sup> jarkna-steina 'arkenstones' | Probably round crystals.

[R 19r/8]

[R 19r/10]

Then Beadhild began the bigh to praise, [...] which she had broken, "I dare not tell, save to thee alone."

Volundr kvaŏ:

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```
27 "Ek bǿti svá · brest á gulli,
at fęðr þínum · fęgri þykkir,
ok mǿðr þinni · miklu bętri,
ok sjalfri þér · at sama hófi."
```

"I will so mend the crack on the gold, that to thy father it fairer seems, and to thy mother even better, and to thyself of the same rank."

```
28 Bar hána bjóri, · því-at betr kunni,
2 svá't hón í sessi · of sofnaði.
"Nú hefi'k hefnt · harma minna
4 allra nema einna · í-við-gjarna."
```

He overcame her with beer—for he knew better—so that she in the seat did fall asleep. "Now have I avenged my harms, all, save one, on the insidious ones."

```
29 "Vęl ek," kvaŏ Volundr, · "verŏa'k á fitjum, [R 19r/12]
2 þeim's mik Níŏaŏar · nómu rekkar."

Hléjandi Volundr · hófsk at lopti,
grátandi Boðvildr · gekk ór eyju.
```

<sup>2 [...] |</sup> The meter requires a half-line here, perhaps containing a repetition of 1a: baugi at brósa 'the bigh to praise'.

<sup>1</sup> því-at betr kunni 'for he knew better' | i.e. he was more cunning than her.

<sup>4</sup> nema einna 'save one' | Presumably the deprivation of his mobility due to the hamstringing, which he resolves by crafting his flight suit.

<sup>4</sup> í-við-gjarna 'insidious ones' | King Nithad and his house.

tregði for friðils · ok foður reiði.

"Well I", quoth Wayland, "fall on my paddles; those of which Nithad's men bereaved me!" Laughing, Wayland threw himself in the air; weeping, Beadhild went from the island, grieved the lover's flight and the father's wrath.

1 fitjum 'paddles' | CV: fit 'the webbed foot of water-birds', here a reference to the flight-suit which allows Wayland to regain his freedom.

Úti stendr kunnig · kvón Níðaðar, ok hón inn of gekk · end-langan sal, en hann á sal-garð · settisk at hvílask, "Vakir þú Níðuðr, · Níara dróttinn?"

[R 19r/14]

[R 19r/17]

Outside stands the cunning wife of Nithad, and she inside did go the endlong hall. But he on the courtyard set down to rest. "Art thou awake, O Nithad, lord of the Nears?"

[Níðuðr kvað:]

2

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2

31 "Vaki'k á-valt · vilja-lauss, sofna'k minst, · síðst sonu dauða, kell mik í hofuð, · kold erumk róð þín, vilnumk þess nú, · at við Volund dóma'k."

"I am always awake, powerless;

I sleep the least since my sons died.

My head turns cold; cold seem thy counsels—

I would now but that I with Wayland may speak."

<sup>1</sup> Vaki'k á-valt · vilja-lauss 'I am always awake, powerless' | This line references sts. 12 and 20, but there Wayland was the powerless man who never slept. By his revenge the suffering has been transferred onto Nithad.

<sup>3</sup> kold erumk róð þín 'cold seem thy counsels' | A severe insult to a woman of power, for such counsels to her husband was how she would influence worldly affairs. In this way Wayland's revenge reaches also Nithad's wife.

[Níðuðr kvað:]

2

2

4

6

2

4

32 "Sęg mér þat Volundr, · vísi alfa, af heilum hvat varð · húnum mínum?"

[R 19r/19]

"Tell me this, O Wayland, overseer of elves: what became of my healthy bear-cubs?"

[Volundr kvað:]

33 "Ęiŏa skalt mér áŏr · alla vinna, at skips borŏi · ok at skjaldar rond, at mars bógi · ok at mékis egg at þú kvelj-at · kvon Volundar, né brúði minni · at bana verðir, þótt kvon eigim, · þá's ér kunnið, eða jóð eigim · innan hallar.

[R 19r/20]

"Oaths shalt thou first swear to me, all—by the ship's wall and the shield's rim, by the steed's bough and the sword's edge—that thou shalt not torment the wife of Wayland, nor of my bride become the bane, though a wife we might own whom ye might know; or a babe might own within the hall.

Gakk til smiðju, · þeirar's gørðir, þar fiðr belgi · blóði stokna, sneið'k af hofuð · húna þinna ok und fen fjoturs · føtr of lagða'k.

[R 19r/24]

Go to the smithy which *thou* didst make; there wilt thou find bellows blood-besprinkled.

<sup>2–3</sup> at skips ... egg 'by deck ... of sword' | Nithad must swear the oaths by his tools of trade as a warrior; by extension on his martial honour. Cf. *HHund II*, where broken oaths are to come back "biting" the oath-breaker by cursing his ship, horse, and sword, in that order.

<sup>4</sup> kvęlj-at 'shalt not torment' | A negative imperative. The normal 2nd. sg. imper. of *kvęlja* is *kvęl*, but the negative clitic *-at* causes the *-j-* to reappear in a rare *liaison* effect. See Rosenberg (2024): "A Norse sandhi?" (TODO: add to bibliography).

<sup>4-5</sup> kvón Volundar 'wife of Wayland', brúði minni 'my bride' | Beadhild, who is now pregnant.

I sliced off the heads of thy bear-cubs, and under the fetter's fen their feet I laid.

35 En þér skálar, · es und skorum vóru, sveip'k útan silfri, · selda'k Níðaði, en ór augum · jarkna-steina, senda'k kunnigri · kvón Níðaðar.

[R 19r/26]

And the bowls which were under their curls, I coated with silver, gave to Nithad.

And from the eyes arkenstones
I sent to the cunning wife of Nithad.

2 En ór tǫnnum · tveggja þeira sló'k brjóst-kringlur, · senda'k Boðvildi; nú gengr Boðvildr · barni aukin, einga dóttir · ykkur beggja."

[R 19r/28]

And from the teeth of the two I struck breast-brooches, sent to Beadhild. Now goes Beadhild swollen with child; the only daughter of you both."

4 einga dóttir · ykkur beggja. 'the only daughter of you both' | Formulaic, near-identical to *HarS* st. 25/1–2: (*Vaki, Angantýr,* · *vękr þik Hervor,* // einga dóttir · ykkur Svófu. 'Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.' Cf. also *Beow* 375a, 2997b: ángan dohtor 'only daughter (accusative)'.)

[Níðuðr kvað:]

2

4

37 "Méltir-a þat mál, · es mik meirr tregi, né þik vilja'k Volundr · verr of níta; es-at svá maðr hór, · at þik af hesti taki, né svá oflugr, · at þik neðan skjóti, þar's þú skollir · við ský uppi."

[R 19r/30]

"Thou couldst not have spoken a speech which would grieve me more; nor could I worse wish, Wayland, to deny thee.

There is no man so high that he might take thee from a horse, nor so strong that he might shoot thee from below, where thou dost jeer by the clouds above!"

38 Hléjandi Volundr · hófsk at lopti,
2 en ó-kátr Níŏuŏr · sat þá eptir.

[R 19v/1]

Laughing, Wayland threw himself in the air; but, gloomy, Nithad stayed behind.

[Níðuðr kvað:]

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39 "Upp rís Pakkráðr, · þréll minn batsti, bið Boðvildi, · mey hina brá-hvítu, gangi fagr-varið · við foður róða."

[R 19v/2]

"Rise up, O Thankred, my best thrall; bid Beadhild, the brow-white maiden, to go, fair-clothed, with her father to counsel."

2–3 mẹy hina brá-hvítu ... fagr-variô 'the brow-white maiden ... fair-clothed' | Nithad still has some doubt in his heart and by these words tries to convince himself of the innocence of his daughter ( $m\acute{e}r$  'maiden, virgin').

[Níðuðr kvað:]

40 "Es þat satt Bǫðvildr, · es sǫgðu mér, sǫ́tuð it Vǫlundr · saman í holmi?"

[R 19v/3]

"Is it true, Beadhild, as they told me—stayed thou and Wayland together on the islet?"

[Boðvildr kvað:]

41 "Satt 's þat Níðuðr · es sagði þér: sótum vit Volundr · saman í holmi eina ogur-stund, · éva skyldi; ek vétr hónum · vinna kunna'k, ek vétr hónum · vinna mátta'k."

[R 19v/4]

"True it is, Nithad, as *he* told thee—
I and Wayland stayed together on the islet
for one heavy hour—it should never have been.
I nowise knew withstand him;
I nowise could withstand him."

4 vinna | metr. and sens. emend.; om. R

<sup>1</sup> sagŏi 'he told' | Beadhild knows that Wayland is the only one aware of the rape and thus deduces that he told her father. She makes a subtle change in the conjugation from her father's general third person plural ("what they told"), to the specific singular form ("what he told").

<sup>4–5</sup> kunna'k 'knew', mátta'k 'could' | Beadhild was totally incapable of defending her honour, both mentally (*kunna* 'to know, understand') and physically (*mega* 'to have strength to do, avail'. — As Finnur Jónsson (1932) comments, an excellent final stanza.

# First Lay of Hallow Hundingsbane (Helgakviða Hundingsbana fyrsta)

Dating (Sapp, 2022): late C12th (0.805) Meter: Ancient-words-law

This rather late poem is very well written. Particularly beautiful are the introductory stanzas, which tell of Norns arriving in the night to predetermine Hallow's life.

P1 Hér hefr upp kvéði frá Helga Hundings bana, þeira ok Hoðbrodds. Volsunga kviða.

Here begins a lay regarding Hallow, bane of Hunding and his men, and of Hathbrod. A lay of the Walsings.

Ar vas alda · þat's arar gullu
hnigu heilog votn · af Himin-fjollum;
þá hafði Helga · inn hugum-stóra
Borghildr borit · í Brálundi.

It was the dawn of elds, when eagles shrieked; holy waters poured down from the Heavenfells; then to Hallow the great of heart Burhild in Browlund had given birth.

2

[R 20r/21]

2

4

2

4

1 Ár vas alda 'It was the dawn of elds' | This formulaic introduction immediately situates the events of the poem in the distant mytho-heroic past, indeed, if one compares *Vsp* 3, at the beginning of history.

Nótt varð í bó, · nornir kvómu, þér's oðlingi · aldr of skópu; þann bóðu fylki · frégstan verða ok buðlunga · betstan þykkja.

[R 20r/23]

It turned night in the settlement; norns did come, they who shaped the athling's age.

They bade that battle-arrayer become the noblest, and among princes seem the best.

3 Sneru þér af afli · ør·lǫg-þóttu þá's borgir braut · í Brálundi; þér um greiddu · gullin-símu ok und mána sal · miðjan festu. [R 20r/25]

They turned mightily orlay-strands when castles were broken in Browlund.

They wrapped a golden band, and beneath the moon's hall [SKY/HEAVEN] fastened it in the middle.

4 Þér austr ok vestr · enda fólu, þar átti lofðungr · land á milli, brá nipt Nera · á norðr-vega einni festi, · ey bað hon halda.

[R 20r/27]

They in the east and west hid its ends; there the praised one owned land in between. The kinswoman of Nare tugged onto the northern ways a single cord—she bade it hold forever.

TODO: more stanzas.

\_\_\_\_

# Lay of Hallow Harwardson (Hęlgakviða Hjorvarðssonar)

Dating (Sapp, 2022): early C11th (0.385)–late C11th (0.550)

Meter: Ancient-words-law

Heroic poem.

## From Harward and Syelind (Frá Hjorvarði ok Sigrlinn)

P1 Hjorvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhildr; sonr beira hét Heðinn. Onnur hét Séreibr; þeira sonr hét Humlungr. In 2 þriðja hét Sinrjóð; þeira sonr hét Hymlingr. Hjorvarðr konungr hafði bess heit strengt at eiga þá konu er hann vissi vénsta. Hann spurði at 4 Sváfnir konungr átti dóttur allra fegrsta; sú hét Sigrlinn. Iðmundr hét jarl hans; Atli var hans sonr er fór at biðja Sigrlinnar til handa konungi. 6 Hann dvalðisk vetrlangt með Sváfni konungi. Fránmarr hét þar jarl, fóstri Sigrlinnar; dóttir hans hét Alof. Jarlinn réð, at meyjar var synjat, 8 ok fór jarlinn heim. Atli jarls sonr stóð einn dag við lund nokkurn, en fugl sat í limunum uppi yfir hánum ok hafði heyrt til, at hans menn 10 kolluðu vénstar konur þér, er Hjorvarðr konungr átti. Fuglinn kvakaði, en Atli hlýddi, hvat hann sagði. Hann kvað: 12

TODO. He quoth:

<sup>&</sup>quot;vęnallra' corr. R

"Sátt-u Sigrlinn, · Sváfnis dóttur,
meyna fegrstu · ï munar-heimi?
þó hagligar · Hjorvarðs konur
gumnum þykkja · at Glasislundi."

1

2 "Munt við Atla · Iðmundar son fugl fróð-hugaðr · fleira méla?" "Mun'k ef mik buðlungr · blóta vildi ok kýs'k þat's ek vil · ór konungs garði."

2

3 Kjós-at-tu Hjorvarð TODO

3

4 Hof mun ek kjósa, TODO

4

5 Hǫfum erfiði · ok ękki ørendi;

5

6 6

6

**7** 7

7

8 Sverð veit'k liggja · ï Sigarsholmi, fjórum féra · enn fimm togu;

2

eitt es þeira · ollum betra vígnesta bol · ok variŏ gulli.

Swords I know lying, in Syeharsholm, four less than fifty. One of them is better than all—the bale of war-needles<sup>107</sup> [SPEARS?]—and inlaid with gold.

4

2

9 Hringr 's ï hjalti, · hugr 's ï miðju, ógn 's ï oddi, · þeim's eiga getr; liggr með eggju · ormr dreyrfáiðr en å valbostu · 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 walbast<sup>108</sup> an adder chases its tail.

TODO.

<sup>&</sup>lt;sup>107</sup>The kenning *vígnest* also appears in

<sup>&</sup>lt;sup>108</sup>An unclear part of the sword-hilt; see *Sigrdr* 6.

# Second Lay of Hallow Hundingsbane (Helgakviða Hundingsbana aðra)

Dating (Sapp, 2022): late C11th (0.587) Meter: Ancient-words-law (TODO)

#### Introduction

TODO: Introduction.

The latter part of the poem features a touching description of Syreun's visit to Hallow's grave. It reflects a folkloric motif found in many traditional British ballads, e.g. Roud 50 (Sweet William's Ghost), Roud 179 (the Lover's Ghost or the Grey Cock), and Roud 22568 (the Night Visiting Song), where two lovers must part at cock-crow, although in some variants of 179 and 22568 the supernatural element is not explicit. Compare the version recorded by *The Dubliners* in 1972:

I must away now; I can no longer tarry This morning's tempest I have to cross I must be guided without a stumble Into the arms I love the most.

And when he came to his true love's dwelling He knelt down gently upon a stone And through her window he's whispered lowly: "Is my true lover within at home?"

"Wake up, wake up, love, it is thine own true lover Wake up, wake up, love, and let me in

For I am tired, love, and oh so weary And more than near drenched to the skin."

She's raised her off her down soft pillow She's raised her up and she's let him in And they were locked in each other's arms Until that long night was past and gone.

And when that long night was past and over And when the small clouds began to grow He's taken her hand and they've kissed and parted Then he saddled and mounted and away did go.

I must away now et. c.

### The Second Lay of Hallow Hundingsbane

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P1 Hęlgi fekk Sigrúnar ok óttu þau sonu; vas Hęlgi eigi gamall. Dagr Hogna sonr blótaði Óðin til foður-hefnda. Óðinn léði Dag geirs síns. Dagr fann Helga, mág sinn, þar sem heitir at Fjoturlundi. Hann lagði í gognum Helga með geir'num. Þar fell Helgi, en Dagr reið til fjalla ok sagði Sigrúnu tíðindi:

Hallow got Syerun and they had sons; Hallow was not old. Day, son of Hain, made a bloot to Weden for the sake of avenging his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, where it is called Fetterlund; he ran through Hallow with the spear. There Hallow fell, but Day rode to the fells and told Syerun the tidings:

1 "Trauðr em ek, systir, · trega þér at sęgja því-at ek hefi nauðigr · nipti grótta: Fell í morgun · und Fjoturlundi buðlungr sá's vas · betstr í heimi ok hildingum · á halsi stóð." "Regretful am I, O sister, to grieve thee by saying it—for, forced, must I make my kinswoman weep: this morning fell in Fetterlund that noble who was the best in the world, and on the throats of princes stood."

[Sigrún kvað:]

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2 "pik skyli allir · eiðar bíta, þeir es Helga · hafðir unna, at inu ljósa · Leiptrar vatni ok at úr-svolum · Unnar steini!

"Thee should all oaths bite, which thou to Hallow hast sworn, by the shining water of Lafter, and by the spray-cold stone of Ithe.

3 Skríði-at þat skip, · es und þér skríði, þótt óska-byrr · eptir leggisk! Renni-a sá marr, · es und þér renni, þótt fiendr þína · forðask eigir!

May the ship not glide, which glides beneath thee, though it has a wished-for gust behind it!

May the sea not run, which runs beneath thee, though from thy foes thou must escape!

4 Bíti-a þér þat sverð, · es þú bregðir,

nema sjǫlfum þér · syngvi of hǫfði!

pá véri þér hefnt · Helga dauða,

ef þú vérir vargr · á viðum úti,

auðs and-vani · ok alls gamans,

hefðir eigi mat, · nema á hréum spryngir!"

May the sword not bite for thee, which thou brandishest, save it sing over thy very own head! *Then* were on thee Hallow's death avenged, if thou wert a wolf in the woods outside,

deprived of wealth and all pleasure; hadst no food, save thou plundered carrion!"

Dagr kvað:

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5 "Ør ert, systir, · ok ør-vita,
es brøðr þínum · biðr for-skapa!
Einn veldr Óðinn · ǫllu bǫlvi,
því-at með sifjungum · sak-rúnar bar!

"Mad art thou, sister, and out of wits, when onto thy brother thou dost bid a cruel shape. Weden alone causes all the bale, for he bore strife-runes among relatives!

6 Pér býðr bróðir · bauga rauða, 2 ǫll Vandils-vé · ok Víg-dali; haf halfan heim · harms at gjǫldum brúðr baug-varið · ok búrir þínir.

Thee thy brother offers red bighs, all Wendelswigh and the Wighdales. Have half the realm as recompense for the injury, O bigh-adorned bride—and thy sons, too.

7 "Sit'k-a svá sél · at Sefa-fjǫllum,
ár né of nétr, · at ek una lífi,
nema at liði lofðungs · ljóma bregði,
renni und vísa · Víg-blér þinig,
gull-bitli vanr, · knega'k grami fagna!

"I will not sit so happy in the Sevefells, at dawn nor night, that I should be content with life, unless the retinue of the man of praise were struck with light: [and] beneath the ruler ran Wighblaw hither, wont to the golden bit—[and] I might greet the prince!

<sup>1</sup> Ør ... ok ør-viti 'Mad ... and out of wits' | Formulaic, also occurring in Lok and others TODO.

8 Svá hafði Helgi · hrédda gorva fjándr sína alla · ok fréndr þeira, sem fyr ulfi · óðar rynni geitr af fjalli, · geiska fullar!

So would Hallow have terrified his enemies all and their kinsmen, like from a wolf did madly run goats down a fell, full of fright.

9 Svá bar Helgi · af hildingum sem ítr-skapaðr · askr af þyrni eða sá dýr-kalfr · doggu slunginn es øfri ferr · ollum dýrum, ok horn glóa · við himin sjalfan."

So did Hallow surpass the princes like the nobly shaped ash the thorn, or the deer-calf, dew-besprinkled, who fares higher than all beasts, and its horns gleam against heaven itself."

1–5 ALL | Cf. the very similar description of Siward in Guðr II 2.

P2 Haugr var gǫrr eptir Helga. En er hann kom til Valhallar, þá bauð Óðinn hánum ǫllu at ráða með sér. Helgi kvað:

A barrow was made for Hallow. But when he came to Walhall Weden offered him to rule everything together with him. Hallow quoth:

"pú skalt, Hundingr, · hverjum manni fót-laug geta · ok funa kynda; hunda binda, · hesta géta, gefa svínum soð, · áðr sofa gangir!"

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"Thou shalt, Hunding, for every man make a foot-bath and kindle the fire, bind the hounds, feed the horses, give broth to the swine—before thou mightst go to sleep!"

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P3 Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi reið til haugs'ins með marga menn. Ambótt kvað:

Syerun's maid-servant walked by Hallow's barrow at evening, and saw that Hallow rode to the barrow with many men. The maid-servant quoth:

"Hvárt 'ru þat svik ein · es séa þikkjumk eða ragna rok · ríða menn dauðir, es jóa yðra · oddum keyrið, eða es hildingum · heim-for gefin?"

"Either these are only tricks, as I seem to see—or the Rakes of the Reins?—dead men riding; as ye drive your steeds on by spear-points—or are the princes granted leave to go home?"

[Einn þeira kvað:]

"Es-a þat svik ein · es séa þikkisk né aldar rof · þótt-u oss lítir, þótt vér jóa óra · oddum keyrim, né es hildingum · heim-for gefin."

"It is not only tricks, as thou seemest to see nor the Ripping of the Age, although thou behold us; although we drive our steeds on by spear-points the princes are not granted leave to go home."

#### P4 Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant walked home and said to Syerun:

13 "Út gakk Sigrún, · frá Sęfa-fjǫllum
2 ef þik folks jaðarr · finna lystir;
upp 's haugr lokinn, · kominn es Helgi!
4 Dólg-spor dreyra · doglingr bað þik
at þú sár-dropa · svefja skyldir."

<sup>2</sup> aldar rof 'Ripping of the Age' | Formulaic. Cf. TODO rjúfask ręgin. This is the same root, only zero-grade.

"Go out, O Syerun from the Sevefells, if thou hast lust to find the leader of the troop! The barrow is unlocked; Hallow is come! The ruler of bloody wounds bade thee that thou his wound-drops shouldst soothe."

#### P5 Sigrún gekk í haug'inn til Helga ok kvað:

Syerun walked into Hallow's barrow, and quoth:

14 "Nú em'k svá fęgin · fundi okkrum sem át-frękir · Óðins haukar es val vitu, · varmar bráðir, eða dogg-litir · dags-brún séa."

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"Now do I so rejoice at our meeting, like do the ravenous hawks of Weden [RAVENS] when they know corpses, warm venison, or, gleaming with dew, they see the day's brow [DAWN].

Fyrr vil'k kyssa · konung ó·lifðan

an þú blóðugri · brynju kastir;
hár 's þitt, Helgi, · hélu þrungit,

allr es vísi · val-dǫgg sleginn,
hendr úr-svalar · Hǫgna mági;
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, O Hallow, with hoarfrost swollen; the prince is all with corpse-dew [BLOOD] whipped; the hands spray-cold on Hain's in-law [= Hallow].—How shall I for thee, O noble, remedy that?"

<sup>4</sup> allr es vísi · val-dogg sleginn 'the prince is all with corpse-dew whipped' | Cf. Bdr 5, where the dead wallow says something similar.

[Hęlgi kvaő:]

μεin veldr þú, Sigrún · frá Sefafjollum,
es Helgi es · harm-dogg sleginn:
Grétr þú, gull-varið, · grimmum tórum,
sól-bjort suð-røn, · áðr þú sofa gangir,
hvert fellr blóðugt · á brjóst grami,
úr-svalt, inn-fjalgt · ekka þrungit.

"Thou alone causest, O Syerun from the Sevefells, that Hallow be with harm-dew whipped.
Thou weepest—O gold-covered—bitter tears—O sun-bright southern lady—before thou go to sleep. Each one falls bloody on the prince's chest, spray-cold, stifled, pressed forth by grief.

Vęl skulum drekka · dýrar veigar
þótt misst hafim · munar ok landa!
Skal engi maðr · angr-ljóð kveða
þótt mér á brjósti · benjar líti.
Nú eru brúðir · byrgðar í haugi,
lofða dísir, · hjá oss liðnum!"

Well shall we drink dear draughts, although we have lost both love and land! Let no one sing songs of sorrow, although he behold the wounds on my chest. Now are the brides shut within the barrow, the praised one's dises, next to us, passed-on."

5-6 brúðir, dísir, oss 'brides, dises, us' | Hallow speaks in the plural. "Now has my bride, my goddess, come into the barrow, next to me, who am dead."

#### P6 Sigrún bjó séing í haug'inum.

Syerun made a bed in the barrow:

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18 "Hér hęfi'k þér, Helgi, · hvílu gørva, angr-lausa mjok, · Ylfinga niðr; vil'k þér í faðmi, · fylkir, sofna

sem'k lofðungi · lifnum mynda'k!"

"Here I've for thee, Hallow, made a place of rest, all without sorrow, O kinsman of the Wolvings! I will in thy arms, O marshal, fall asleep, like I would with the living man of praise."

4 sem'k lofðungi · lifnum mynda'k! 'like I would with the living man of praise' | i.e. "just as I would if you were still alive."

#### [Hęlgi kvað:]

"Nú kveð'k enskis · ør-vént vesa, síð né snimma, · at Sefa-fjǫllum es þú á armi · ó·lifðum søfr, hvít, í haugi, · Hogna dóttir, ok est-u kvik, · in konung-borna!"

"Now, I say, there is naught more missing neither late nor soon from the Sevefells, when thou dost sleep on the unliving arm, O white daughter of Hain—in the barrow, and thou art alive!—of kingly birth."

(The night has passed; dawn is breaking, and Hallow speaks. The manuscript does not indicate the change of scene.)

#### [Hęlgi kvað:]

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20 "Mál's mér at ríða · roðnar brautir, láta folvan jó · flug-stíg troða; skal'k fyr vestan · vind-hjalms brúar áðr Sal-gofnir · sigr-þjóð veki."

"Tis time for me to ride the reddening roads, to let my pale steed tread the path of flight [SKY/HEAVEN]. I shall go west of the wind-helm's bridges [SKY/HEAVEN > CLOUDS?], before Salgovner may awaken the victorious folk."

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1 roŏnar 'reddening' | From the rising dawn.

P7 Peir Helgi riðu leið sína, en þér fóru heim til bójar. Annan aptan lét Sigrún ambótt halda vorð á haugi'num. En at dag-setri, es Sigrún kom til haugs'ins, hón kvað:

Hallow and his men rode on their way, but the women journeyed home to the farm. The next evening Syerun made her maid-servant keep watch on the barrow. And at sunset as Syerun came to the barrow, she [= the maid-servant] quoth:

21 "Kominn véri nú, · ef koma hygði,
Sigmundar burr · frá sǫlum Óðins;
kveð'k grams þinig · grénask vánir
es á ask-limum · ernir sitja
ok drífr drótt oll · draum-þinga til."

"Come were now, if to come he had thought, Syemund's son [= Hallow] from Weden's halls; hopes fade, I say, of the prince's coming, when on ashen branches eagles sit, and all mankind drifts off to dream-Things.

Ves eigi svá ór · at ein farir,

dís skjoldunga, · draug-húsa til!

Verða oflgari · allir á nóttum

dauðir dólgar, mér, · an of daga ljósa."

Be not so mad that thou journey alone, O dise of the Shieldings, to the ghost-houses! Mightier at night do all become dead fiends, O maiden, than during the bright days!"

<sup>4</sup> es á ask-limum  $\cdot$  ernir sitja 'when on ashen branches eagles sit' | i.e. "when the eagles roost on yonder trees". This is a sign of Hallow and his men not coming; if they were, the eagles would be following them and picking at their bodies.

<sup>5</sup> drift ... draum-þinga til 'drifts off to dream-Things' | i.e. "falls asleep". A fine metaphor.

P8 Sigrún varð skamm-líf af harmi ok trega. Þat var trúa í forneskju, at menn véri endr-bornir, en þat er nú kǫlluð kerlinga-villa. Helgi ok Sigrún er kallat at véri endr-borin. Hét hann þá Helgi Haddingjaskati en hon Kára Hálfdanar dóttir, svá sem kveðit er í Káruljóðum, ok var hon val-kyrja.

Syerun became short-lived for pain and grief. It was the belief in olden times that men were born again, but that is now called an old wives' tale. Of Hallow and Syerun it is said that they were born again. He was then called Hallow Hardingskate and she Cheer Halfdanesdaughter, as is told in the Leeds of Cheer, and she was a walkirrie.

<sup>4</sup> Káruljóðum 'Leeds of Cheer' | A now-lost heroic poem.

# Spae of Griper (Grípisspó)

Dating (Sapp, 2022): early C11th (0.616)—late C11th (0.313).

Meter: Ancient-words-law

#### Introduction

TODO: Introduction.

This poem is very regular and well preserved; every single one of its 53 *Ancient-words-law* stanzas is four lines long.

# From the Death of Sinfittle (Frá dauða Sinfjotla)

**P1** Sigmundr Volsungs sonr var konungr á Frakklandi. Sinfjotli var elztr hans sona, annarr Helgi, þriði Hámundr. Borghildr, kona Sigmundar, 2 átti bróður er hét... en Sinfjotli, stjúp-sonr hennar, ok... báðu einnar konu báðir ok fyr þá sok drap Sinfjotli hann. En er hann kom heim þá 4 bað Borghildr hann fara á brot en Sigmundr bauð henni fé-bøtr ok þat varð hón at þiggja. En at erfi'nu bar Borghildr ol. Hon tók eitr mikit, 6 horn fullt, ok bar Sinfjotla. En er hann sá í horn'it skilði hann at eitr var í ok mélti til Sigmundar: "Gjor-óttr er drykkr'inn, ái!" Sigmundr 8 tók horn'it ok drakk af. Svá er sagt at Sigmundr var harð-gorr at hvárki 10 mátti hánum eitr granda útan né innan. En allir synir hans stóðusk eitr á horund útan. Borghildr bar annat horn Sinfjotla ok bað drekka ok fór allt sem fyrr. Ok enn it þriðja sinn bar hon hánum horn'it ok 12

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þó á-mélis-orð með ef hann drykki eigi af. Hann mélti enn sem fyrr við Sigmund; hann sagði: "Láttu gron sía þá, sonr!" Sinfjotli drakk ok varð þegar dauðr. Sigmundr bar hann langar leiðir í fangi sér ok kom at firði einum mjóvum ok longum ok var þar skip eitt lítit ok maðr einn á. Hann bauð Sigmundi far of fjorð'inn. En er Sigmundr bar lík'it út á skip'it þá var bátr'inn hlaðinn. Karl mélti at Sigmundr skyldi fara fyr inn á fjorð'inn. Karl hratt út skip'inu ok hvarf þegar. Sigmundr konungr dvalðisk lengi í Danmork í ríki Borghildar síðan er hann fekk hennar. Fór Sigmundr þá suðr í Frakkland til þess ríkis er hann átti þar. Þá fekk hann Hjordísar, dóttur Eylima konungs. Þeira sonr var Sigurðr. Sigmundr konungr fell í orrustu fyr Hundings sonum. En Hjordís giptisk þá Álfi, syni Hjálpreks konungs. Óx Sigurðr þar upp í barn-ésku. Sigmundr ok allir synir hans vóru langt um fram alla menn aðra um afl ok voxt ok hug ok alla at-gørvi. Sigurðr var þá allra framarstr ok hann kalla allir menn í forn-fróðum um alla menn fram ok gofgastan her-konunga.

TODO.

P2 Grípir hét sonr Eylima, bróðir Hjordísar. Hann réð londum ok vas allra manna vitrastr ok fram-víss. Sigurðr reið einn saman ok kom til hallar Grípis. Sigurðr vas auð-kenndr. Hann hitti mann at máli úti fyr holl'inni; sá nefndisk Geitir. Þá kvaddi Sigurðr hann máls, ok spyrr:

Griper was called the son of Ilime, Hardise's brother. He ruled lands and was wisest of all men, and forthwise. Siward rode alone and came to Griper's hall. Siward was easily recognized. He approached a man for speech outside of the hall; he was named Goater. Then Siward greeted him with a speech, and asks:

## The Spae of Griper

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1 "Hverr byggir hér · borgir þessar?
Hvat þann þjóð-konung · þegnar nefna?"
"Grípir heitir · gumna stjóri,
sá's fastri réðr · foldu ok þegnum."
```

"Who bedwells here these forts?

Grípisspó 331

What is this great king called by thanes?" "Griper is called the steerer of men who rules the steadfast land and thanes."

2 Méla nómu · ok margt hjala þá's ráð-spakir · rekkar fundusk. "Seg-ðu mér ef þú veizt, · móður-bróðir, hvé mun Sigurði · snúna évi?"

They took to speak and chatter much, when the council-wise champions found each other. "Tell me, if thou knowest, O mother's brother: how will Siward's age turn out?"

3 "pú munt maðr vesa · méztr und sólu ok héstr borinn · hverjum jofri; gjofull af gulli · en gløggr flugar, ítr á-liti · ok í orðum spakr."

"Thou wilt be a man noblest neath the sun, and borne higher than every ruler, giving with gold but stingy of flight, radiant of hue and wise in words."

### TODO.

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4 Es-a með lostum · logð évi þér; lát-tu, inn ítri, · þat, oðlingr, nemask því at uppi mun · meðan old lifir, nadd-éls boði, · nafn þitt vera.

#### TODO.

For remembered will while mankind lives,
O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be.

### TODO.

5 Pú munt hvíla, · hers odd-viti,

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mérr hjá meyju · sem þín móðir sé;
því mun uppi · meðan old lifir,
þjóðar þengill, · þitt nafn vera.
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Thou wilt rest, O point-knower of the host [WARRIOR], renowned beside a maiden like she were thy mother. For that will remembered while mankind lives, O prince of the nation, thy name be.

TODO.

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6 Pví skal hugga þik, · hers odd-viti, sú mun gipt lagit · á grams évi; mun-at métri maðr · á mold koma und sólar sjot · an, Sigurðr, þikkir.

For that [she] shall soothe thee, O point-knower of the host; she will have laid venom in the ruler's age.

No nobler man will come onto the earth neath the sun's seat [SKY/HEAVEN], than thou, Siward, seemest!

7 Skiljumk heilir; · mun-at skopum vinna! Nú hefir þú, Grípir, vel · gørt sem beiddak; fljótt myndir þú · fríðri segja mína évi · ef þú méttir þat!

Let us part healthy; one will not withstand the shapes! Now hast thou, Griper, well done as I asked; shortly wouldst thou fairer speak of my age, if thou couldst do that!

# Speeches of Rein (Ręginsmól)

Dating (Sapp, 2022): C10th (0.666)—early C11th (0.259)

Meter: Leeds-meter, Ancient-words-law

## Introduction

The Speeches of Rein (*Reg*) are preserved in R, where they follow *Gríp* and are introduced with a large initial and a near-illegible title. The text clearly serves as the basis for *VolsS* 14–15 and 17–18 (for ch. 16 see *Gríp*), where sts. 1–2, 6 and 18 are cited.

In **R**, *Reg* is the first of a group of three very similar "poems" in an unbroken narrative sequence which also includes *Fáfn* and *Sigrdr*, for which reason the whole group will be shortly discussed here.

The existence of these three "poems"—indeed their very names—is entirely a product of later philology, and to paraphrase Bellows, it is doubtful whether it is logically sound. Although  $F\acute{a}fn$  is introduced by a title and large initial and thus separated from Reg, the distinction between  $F\acute{a}fn$  and Sigrdr is entirely arbitrary, and the two are continuous in the ms. More importantly, none of the three poems is a unit, but throughout them one finds the same amalgamation of narrative prose and stanzas in Ancient-words-law and Leeds-meter. It may be noted that the style of the Leeds-meter stanzas is very similar throughout, and this may also be the case for the Ancient-words-law-stanzas, so that we appear to be dealing with at least two long separate cycles treating the same overlapping story. A particularly transparent example of overlap between sources is the speech of the tits in  $F\acute{a}fn$  (TODO: stanza numbers), where there is a perfect logical progression of thought if one only reads the stanzas in one meter, but which is lost if one reads both.

Since they are not three distinct poems (unlike say *Vsp*, *Grm* and *Vafp*), the whole group should be understood as a continuous narrative saw or *prosimetrum*, where the redactor tells the story primarily through prose, with the stanzas are reserved for direct

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speech. It is not improbable that this reflects some convention of oral storytelling. In any case, this division into three poems has been retained in the present edition for reasons of convention and accessibility, but the reader is strongly encouraged to read the entire sequence in order.

## The Speeches of Rein

**P1** Sigurðr gekk til stóðs Hjálp-reks ok kaus sér af hest einn er Grani var kallaðr síðan. Þá var kominn Reginn til Hjálp-reks, sonr Hreiðmars. Hann var hverjum manni hagari ok dvergr of voxt. Hann var vitr, grimmr ok fjol-kunnigr. Reginn veitti Sigurði fóstr ok kennslu ok elskaði hann mjok. Hann sagði Sigurði frá for ellri sínu ok þeim at burðum at Óðinn ok Hønir ok Loki hofðu komit til And-vara-fors; í þeim forsi var fjolði fiska. Einn dvergr hét And-vari; hann var longum í forsinum í geddu líki ok fekk sér þar matar. "Otr hét bróðir várr," kvað Reginn, "er oft fór í forsinn í otrs líki. Hann hafði tekit einn lax ok sat á ár-bakkanum ok át blundandi. Loki laust hann með steini til bana. Póttust ésir mjok heppnir verit hafa ok flógu belg af otrinum. Pat sama kveld sóttu þeir gisting til Hreið-mars ok sýndu veiði sína. Þá tóku vér þá hondum ok logðum þeim fjor-lausn at fylla otr-belginn með gulli ok hylja útan ok með rauðu gulli. Þá sendu þeir Loka at afla gullsins. Hann kom til Ránar ok fekk net hennar ok fór þá til And-vara-fors ok kastaði netinu fyr gedduna en hon hljóp í netit. Þá mélti Loki:

Siward went to Helpric's stable and thereof chose for himself one horse which was thenceforth called Grane. Then Rein, son of Rethmar, was come to Helpric. He was craftier than every man and a dwarf in stature; he was clever, cruel and many-cunning. Rein granted Siward fosterage and teaching, and loved him much. He told Siward about his parentage, and about the events that Weden, Heener and Lock had come to Andwaresforce; in that force was a multitude of fish. One dwarf was called Andware; he was for a long time in the force in the likeness of a pike and got his food there. "Otter was our brother called," said Rein, "who often went forth in the force in the likeness of an otter. He had taken a salmon and sat on the riverbank and ate it with his eyes closed. Lock beat him with a stone to his death. The Eese thought themselves to have been very lucky and flayed the skin from the otter. The same evening they sought lodgings at Rethmar's house, and showed their catch. Then we bound them and gave them as

a life-ransom to fill the otter-skin with gold and cover even the outside with red gold. Then they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to Andwaresforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

1 "Hvat 's þat fiska · es rinn flóði í; kann-at sér við víti varask? Hofuð þitt · leys-tu helju ór; finn mér lindar loga!"

2

2

2

"What kind of fish is this that runs in the flood? It cannot ward itself from harm.

Redeem thy head out of Hell;
find me the linden's flame [GOLD]!"

2 "And-vari ek heiti, · Óinn hét minn faðir, margan hefi'k fors of farit.
Aumlig norn · skóp oss í ár-daga at ek skylda í vatni vaða."

"Andware I am called; Owen was called my father; through many a force have I fared.

A wretched norn shaped for us in days of yore, that I should in the water wade."

3 "Sęg-ŏu þat, And-vari, (kvaŏ Loki) ef þú eiga vill líf í lýŏa solum:
Hver gjold · fàa gumna synir ef hoggvask orðum å?"

"Tell this, Andware—quoth Lock—if thou wilt own life in the halls of men:

Which recompense do the sons of men get, if they hew at each other with words?"

4 "Ofr-gjǫld · fàa gumna synir

2

2

þeir's Vað-gelmi vaða;
 ö-saðra orða · hverr's á annan lýgr,
 of lengi leiða limar."

"Great recompense do the sons of men get, those who in Wadyelmer wade.

By the branches of untrue words is each who lies to another long followed. 109"

P2 Loki sá allt gull þat er And-vari átti. En er hann hafði fram reitt gullit, þá hafði hann eftir einn hring ok tók Loki þann af hánum. Dvergrinn gekk inn í steininn ok mélti:

Lock saw all the gold which Andware owned. But when he had readied all the gold, then he still had one ring, and Lock took it from him. The dwarf went into the stone and spoke:

5 "Þat skal gull · es Gustr átti bróðrum tveim · at bana verða ok oðlingum · átta at rógi; mun míns féar · mann-gi njóta."

"That gold which Gust owned shall for two brothers become the bane, and for eight nobles the [cause of] strife; of my wealth will no man benefit."

P3 Ésir reiddu Hreið-mari féit ok tráðu upp otr-belginn ok reistu á fétr; þá skyldu ésirnir hlaða upp gullinu ok hylja. En er þat var gørt gekk Hreið-marr framm ok sá eitt grana-hár ok bað hylja. Þá dró Óðinn framm hringinn And-vara-naut ok hulði hárit.

The Eese readied the wealth for Rethmar and stuffed the otter-skin and raised it on its feet. Then the Eese should fill it up with gold and cover it. But when that was done Rethmar stepped forth, and saw a single whisker-strand and bade it be covered. Then Weden drew forth the ring Andwaresgift and covered the strand.

<sup>&</sup>lt;sup>109</sup>Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic sources. See note to *Vsp* 39 for discussion.

```
6
            "Gull's þér nú reitt (kvað Loki) en þú gjold hefir
                mikil míns hofuðs;
2
            syni þínum · verðr-a séla skopuð;
                þat verðr ykkarr beggja bani!"
4
   "The gold is now readied for thee—quoth Lock—and thou hast the great
       payment for my head.
   For thy son no welfare will be made;
       it will be the bane of you both!"
       Hreiðmarr sagði:
      7
            "Gjafar þú gaft— · gaft-at óst-gjafar,
                gaft-at af heilum hug!
2
            Fjorvi yðru · skylduð ér firrðir vesa
                ef vissa'k þat fár fyrir."
4
   "Thou gavest a gift—gavest not a gift of love;
       gavest not out of true heart!
   From your lives would ye be far taken,
       if I had known that danger before!"
      8
            "Enn es verra, · þat vita þikkjumk,
                niðja stríð um nept;
2
            jofra ó-borna · hygg þá enn vesa
                es þat 's til hatrs hugat."
4
   "TODO."
            "Rauðu gulli (kvað Hreiðmarr) hygg ek mik ráða munu
                svá lengi sem ek lifi;
2
            hót þín · hréðumk ekki lyf
                ok haldið heim heðan!"
   "The red gold—quoth Rethmar—I think that I will rule
       so long as I live.
   Thy threats I fear not at all (TODO)
   and hold home from hence!"
```

2

P4 Fáfnir ok Reginn krǫfðu Hreið-mar nið-gjalda eptir Otr, bróður sinn. Hann kvað nei við. En Fáfnir lagði sverði Hreið-mar, fǫður sinn, sofanda. Hreið-marr kallaði á dótr sínar:

Fathomer and Rein demanded from Rethmar the kin-payment after Otter, their brother. He said no to it. But Fathomer ran the sword through Rethmar, his father, sleeping. Rethmar called on his daughters:

```
"Lyng-heiðr ok Lofn-heiðr, · vitið mínu lífi farit!
Mart 's þat's þorf þéar!"
"Fó mun systir, · þótt foður missi,
hefna hlýra harms!"
```

Lyngheiðr svaraði:

"O Lingheath and Lovenheath, witness my life destroyed!

Much does need compe!!"

"Few a sister, though she miss her father,

will avenge her brother's harm!

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"Al þú þó dóttur, (kvað Hreiðmarr) dís úlf-huguð, ef þú getr-at son · við siklingi; fá þú mey manni · megin-þarfar, þá mun þeirar sonr · þíns harms vreka."
```

"Beget yet a daughter—quoth Rethmar—a wolf-minded lady, if thou gettest no son by the prince.

Wed that maiden to a man of great need, then *her* son will avenge thy harm! 110"

3 manni · męgin-þarfar | mann imeginþarfar R

P5 Pá dó Hreið-marr, en Fáfnir tók gullit allt. Pá beiddisk Reginn at hafa foður-arf sinn, en Fáfnir galt þar nei við. Pá leitaði Reginn ráða við Lyng-heiði, systur sína, hvernig hann skyldi heimta foður-arf sinn. Hon kvað:

2

4

<sup>2</sup> Mart 's þat's þorf þéar! 'Much does need compel!' | Or "Much is required by neccessity". Rethmar refers to the duty of his daughters to avenge him, even by killing their own brother.

<sup>&</sup>lt;sup>110</sup>Rethmar's last words foretell the life of Siward, whose mother, Hardise, would then be Lingheath's daughter.

Ręginsmól 339

Then Rethmar died and Fathomer took all the gold. Then Rein begged to have his father's inheritance, but Fathomer gave back a no. Then Rein sought counsel from Lingheath, his sister, over how he should take his father's inheritance. She quoth:

```
12 "Brúðar kveðja · skalt blíð-liga
arfs ok óðra hugar;
es-a þat hóft · at þú hjorvi skylir
kveðja Fáfni féar!"
```

2

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4

"From the bride shalt thou blithely call for heritance and nobler thoughts; it is not fitting that thou shouldst by sword call for Fathomer's wealth!"

1 Brúðar 'From the bride' | "From me." It seems that Lingheath here offers Rein her part of the inheritance

P6 Pessa hluti sagði Reginn Sigurði. Einn dag, er hann kom til húsa Regins, var hánum vel fagnat. Reginn kvað:

These things Rein told Siward. One day when he came to Rein's house he was greeted heartily. Rein quoth:

"Kominn's hingat · konr Sig-mundar, seggr inn snar-ráði, · til sala várra; móð hefir meira · an maðr gamall, ok es mér fangs vón · at frekum ulfi.

"Hither is come the son of Syemund [= Siward], the youth of quick counsel to our halls! He has greater heart than an old man, and I expect a catch from the hungry wolf.

14 Ek mun fóða · folk-djarfan gram; nú 's yngva konr · með oss kominn; sjá mun résir · ríkstr und sólu, þrymr um oll lond · ør·log-símu."

2

2

I will raise the troop-bold prince; now the son of the king is come amidst us! This ruler will become mightiest under the sun; he fastens through all lands his orlay-strands!"

P7 Sigurðr var þá jafnan með Regin ok sagði hann Sigurði at Fáfnir lá á Gnita-heiði ok var í orms líki. Hann átti égis-hjalm er ǫll kvikvendi hréddusk við. Reginn gerði Sigurði sverð er Gramr hét. Þat var svá hvasst at hann brá því ofan í Rín ok lét reka ullar-lagð fyr straumi ok tók í sundr lagðinn sem vatnit. Því sverði klauf Sigurðr í sundr steðja Regins. Eptir þat eggjaði Reginn Sigurð at vega Fáfni. Hann sagði:

Thereafter Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath and was in a Wyrm's likeness; he owned the helm of awe by which all living things were frightened. Rein made Siward the sword called Gram; it was so sharp that he plunged it down into the Rhine, and let a lock of wool float down the stream, and it split the lock like it did the water. With that sword Siward split asunder the anvil of Rein; after that Rein urged Siward to slay Fathomer. He said:

"Loudly laugh will Hunding's sons—they who denied Ielime's old age—if the chief is more eager to seek red rings than to avenge his father."

P8 Hjálp-rekr konungr fekk Sigurði skipa-lið til fǫður-hefnda. Þeir fengu storm mikinn ok beittu fyr bergs-nǫs nakkvara. Maðr einn stóð á berginu ok kvað:

Helpric got Siward a ship-retinue for the avenging of his father. They caught a great storm, and tacked the ships before a group of crags. A lone man stood on the crag and

<sup>4</sup> þrymr ... ør·lǫg-símu 'he fastens ... orlay-strands' | "His fate is being fixed through all lands." Cf. the first four sts. of *HHund I*.

quoth:

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"Hvęrir ríða þar · Réfils hestum
hávar unnir, · haf glymjanda?
Segl-vigg eru · sveita stokkin,
mun-at vág-marar · vind of standask."
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"Which men ride there Revil's horses [SHIPS] on the high waves, the roaring sea? The sail-steeds are spattered with blood; the wave-chargers will not bear the wind!"

37 "Hér eru vér Sig-urðr · á sé-tréum; es oss byrr gefinn · við bana sjalfan; fellr brattr breki · brondum héri, hlunn-vigg hrapa— · hverr spyrr at því?"

"Here are we, Siward [and his men], on sea-trees [SHIPS]; we are given a gust toward death itself!
The steep breaker falls higher than flames; the launcher-steeds rush forth—who asks of this?"

"Hnikar hétu mik · þá's Hugin gladdi
Vǫlsungr ungi · ok vegit hafði;
nú mátt kalla · karl af bergi,
Fęng eða Fjǫlni; · far vil'k þiggja."

"Nicker they called me when young Walsing gladdened Highen and had conquered. Now mayst thou call me churl-from-the-crag, Feng or Fillner—I wish to beg passage."

<sup>1</sup> Hugin gladdi 'gladdened Highen' | A variant of the extremely common motif "feed the raven", i.e., by the corpses of slain foes on the battlefield.

<sup>2</sup> Volsungr ungi 'young Walsing' | Siward's grandfather, the founder of the Walsing dynasty.

P9 Peir viku at landi, ok gekk karl á skip, ok légði þá veðrit.

2

2

4

They turned to land and the man went on the ship, and then the weather calmed down.

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19 "Sęg mér þat, Hnikarr, · alls hvár-tvęggja veitst, goða heill ok guma:
hver bozt eru · ef berjask skal, heill at sverða svipun?"
```

"Tell me this, Nicker, as thou knowest both the charms of gods and men:
Which are the best—if one shall fight—charms in the swinging of swords?"

```
20 "Mǫrg eru góð · ef gumar vissi,
heill at sverða svipun;
dyggja fylgju · hygg ins døkkva vesa
at hrotta-meiði hrafns.
```

"There are many good—if men knew them—charms in the swinging of swords.

A good followeress I judge the dark one TODO.."

21 Pat es annat · ef ert út of kominn ok est á braut búinn:
tvá þú lítr · á tái standa
hróðr-fúsa hali.

"This is the other, if thou art come out and art ready on the road: thou beholdest two standing on their toes glory-eager heroes."

```
    pat 's it þriðja · ef þjóta heyrir ulf und ask-limum,
    heilla auðit · verðr þér af hjalm-stofum ef sér þá fyrri fara.
```

"This is the third, if thou hear howling a wolf beneath ashen branches TODO.."

2

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4

2

23 Engr skal gumna · í gogn vega síð skínandi · systur mána; þeir sigr hafa · es séa kunnu, hjor-leiks hvatir, · eða hamalt fylkja.

No man shall fight facing in evening the shining sister of Moon [SUN]. They have the victory who can see —men brisk in sword-play [BATTLE]—or draw up the flying wedge.

4 hamalt fylkja 'draw up the flying wedge' | This formation, known as the swine-array (svín-fylking), was favoured by the Germanic peoples. It is mentioned already in Tacitus Germania ch. 6: acies per cuneos componitur 'their line of battle is drawn up in a wedge-like formation'. In the legendary saws it has a particular association with Weden; according AncKings it was taught by Weden to the Danish king Harold Hildtooth, who went on to win great victories with it. At last his rival, the Swedish king Siward Ring, was also taught it, and went on to slay Harold at the battle of the Browolds (Brávellir). Cf. AncKings 8: Brúni segir: "Svá lítst mér sem Hringr muni búinn at berjask ok hans lið. Hann hefir undarliga fylkt. Hann hefir svín-fylkt ber sínum, ok mun eigi gott at berjask við hann." Þá segir Haraldr konungr: "Hverr mun Hringi hafa kennt hamalt at fylkja? Ek hugða engan kunna nema mik ok Óðin, eða mun Óðinn vilja skjoplast í sigr-gjofinni við mik? [...]" 'Brown says: "It seems to me that Ring is ready to fight, and his troop too. He has drawn up them in a wondersome way; he has drawn up his host in the swine-shape, and it will not be good to fight against him. Then says king Harold: "Who will have taught Ring to draw up the flying wedge? I thought noone knew it save for me and Weden; or will Weden wish to fail in his giving me victory? [...]"

24 pat 's fár mikit · ef fóti drepr þar's þú at vígi veðr; tálar dísir · standa þér á tvér hliðar ok vilja þik sáran séa.

It is a great peril if thou stumble thy foot where you wade forth in war.

Treacherous dises stand on both sides of thee and wish to see thee harmed.

25 Kembőr ok þveginn · skal kønna hverr ok at morni mettr,

2

því-at ó-sýnt es · hvar at aptni kømr; illt 's fyr heill at hrapa.

Combed and washed shall each keen man be, and by morning full, for 'tis unseen where by evening he comes; 'tis bad to rush ahead of the charms!<sup>111</sup>

P10 Sigurðr átti orrustu mikla við Lyngva Hundings son ok bróðr hans. Þar fell Lyngvi ok þeir þrír bróðr. Eptir orrustu kvað Reginn:

Siward had a great battle with Ling Hunding's son and his brothers. There fell Ling and three of his brothers. After the battle Rein quoth:

Nú 's blóðugr ǫrn · bitrum hjǫrvi bana Sigmundar · á baki ristinn; øngr es fremri, · sá's fold ryði, hilmis arfi · ok Hugin gladdi!

Now the bloody eagle with a bitter sword is carved on the back of Syemund's bane. No chieftain's heir is more successful, who clears the earth and has gladdened Highen!

P11 Heim fór Sigurðr til Hjálpreks. Þá eggjaði Reginn Sigurð til at vega Fáfni. Sigurðr ok Reginn fóru upp á Gnitaheiði ok hittu þar slóð Fáfnis þá er hann skreið til vats. Þar gørði Sigurðr grǫf mikla á veginum ok gekk Sigurðr þar í. En er Fáfnir skreið af gullinu blés hann eitri ok hraut þat fyr ofan hǫfuð Sigurði. En er Fáfnir skreið yfir grǫfina þá lagði Sigurðr hann með sverði til hjarta. Fáfnir hristi sik ok barði hǫfði ok sporði. Sigurðr hljóp ór grǫfinni ok sá þá hvárr annan. Fáfnir kvað:

<sup>&</sup>lt;sup>111</sup>The wording of the first half of this stanza is very close to  $H\acute{a}v$  61 and Vsp 33; for discussion on personal hygiene and bathing see note to the former.

<sup>4</sup> Hugin gladdi 'has gladdened Highen' | i.e. "has fed the raven (with corpses)."

Ręginsmól 345

Siward journeyed home to Helpric. Then Rein incited Siward to smite Fathomer. Siward and Rein journeyed up on the Gnit-heath and found there Siward's trail as he was slithering to water. There Siward made a great trench in the way, and Siward went down into it. And when Fathomer slithered off the gold he blew venom, and it flew over Siward's head. But when Fathomer slithered over the trench, then Siward ran him through with the sword to the heart. Fathomer shook himself and struck his head and spurned. Siward leapt out of the trench, and then each of them saw the other. Fathomer quoth:

# Speeches of Fathomer (Fáfnismól)

Dating (Sapp, 2022): C10th (0.442)-early C11th (0.402) Meter: Leeds-meter, Ancient-words-law (TODO)

## Introduction

2

The **Speeches of Fathomer** (*Fáfn*) are only preserved in **R**, where it has the title *Frá dauða Fáfnis* 'From the death of Fathomer'. It directly continues the narrative of *Reg*, and is, like that poem, a prosimetrum.

## The Speeches of Fathomer

"Sveinn ok sveinn! · Hverjum est sveini of borinn?
Hverra est manna mogr?
es þú á Fáfni rautt · þínn hinn frána méki;
stondumk til hjarta hjorr!"

"O swain and swain! To which swain art thou born; of which men art thou the son?

When on Fathomer thou hast reddened this thy gleaming blade; the sword stands unto my heart!"

2

P1 Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð feigs manns métti mikit ef hann bolvaði óvin sínum með nafni. Hann kvað:

Siward hid his name, for it was belief of those in ancient times that a fey man's word could do much if he cursed his foe by his name. He quoth:

2 "Gofugt dýr ek heiti · en ek gengit hef'k hinn móður-lausi mogr, foður ek á'kk-a · sem fira synir, geng ek einn saman."

"Noble Deer am I called, and I have gone as the motherless lad.

A father I have not like the sons of men;
I go alone."

3 "Veitst, ef foður né átt-at · sem fira synir, af hverju vastu undri alinn?
[...]"

"Knowest thou, if thou hast no father like the sons of men, by which wonder thou wast begotten?"

4 "Étterni mitt · kveð'k þér ö-kunnigt vesa ok mik sjalfan hit sama: Sigurðr ek heiti · Sigmundr hét minn faðir es hef'k þik vópnum vegit."

"My lineage, I say, is unknown to thee, and my self the same. 112 Siward am I called—Syemund was called my father who with weapons have smitten thee."

2

2

<sup>&</sup>lt;sup>112</sup>The sense 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 accomplished much. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* 'my self' is accusative, not dative.

Fáfnismól 349

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5 "Hvęrr þik hvatti, · hví hvetjask lést,

2 mínu fjorvi at fara?

Hinn frán-eygi sveinn, · þú áttir foður bitran,

á-bornu skjór á skeið."
```

"Who goaded thee; why didst thou let thee be goaded my life for to destroy?O gleaming-eyed swain, thou hadst a sharp father; inborn traits show quickly!"

4 á-bornu skjór á skęið. 'inborn traits show quickly' | The original is cryptic. á skęið means roughly 'rapidly, quickly', whence the expression ríða á skęið '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

6 "Hugr mik hvatti, · hendr mér full-týðu ok minn inn hvassi hjorr; fár es hvatr · es hrøðask tekr ef í barn-esku es blauðr."

"My heart goaded me; my hands availed me, and this my sharp sword. Few a man is bold when he takes to grow, if he in youth is soft."

2

2

2

7 "Veit'k, ef þú vaxa néðir · fyr þinna vina brjósti, séi-t maðr þik vreiðan vega; nú ert haptr · ok her-numinn, é kveða bandingja bifask."

"I know that if thou hadst managed to grow up at the breasts of thy friends, no man would see thee wrathfully fight.

Now art thou a captive and war-taken; the boundling is ever said to tremble."

8 "Því bregðr þú nú mér, Fáfnir, · at til fjarri sjá'k mínum fęðr-munum,

2

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eigi em'k haptr · þótt véra her-numi;
þú fannt, at ek lauss lifi!"
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"For this thou now upbraidest me, Fathomer, that I be too far from my fathers' love.

I am no captive, though I be war-taken; thou hast found that I live loose!"

9 "Heipt-yrði ein · telr þú þer í hví-vetna en ek þer satt eitt segi'k: It gjalla gull · ok it glóð-rauða fe, þer verða þeir baugar at bana!"

"With hateful words alone dost thou answer anything, but I tell thee truth alone:

The clanging gold and the glowing red wealth—
those bighs will be thy bane!"

10 "Féi ráða · skal fyrða hverr é til ins eina dags því-at einu sinni · skal alda hverr fara til heljar heðan."

"Rule his wealth shall every man, ever, until the one day; for at one time shall every man journey hence to Hell."

2 ins eina dags 'the one day' | i.e. his predetermined day of death. Siward dismisses the curse; he must die regardless of whether he takes the gold or not, and it is better to die wealthy and renowned than wretched and unknown.

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"Norna dóm · munt fyr nęsjum hafa
ok ö-svinns apa;
í vatni þú drukknar · ef í vindi rér;
allt es feigs forað."
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"The doom of the Norns shalt thou have before the headlands, and that of an unwise ape.

Fáfnismól 351

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In water wilt thou drown if thou row in wind; everything is the pit of the fey. 113"
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1 fyr nesjum 'before the headlands' | i.e. 'close at hand, imminent'. An established metaphor for imminent death, cf. the last st. of *Sont* (TODO).

"Sęg mér, Fáfnir, · alls þik fróðan kveða ok vel mart vita: Hverjar 'ru þér nornir · es nauð-gonglar 'ru ok kjósa møðr frá mogum?"

"Tell me, Fathomer, as they call thee wise, and knowing well enough:
Who are the Norns that attend in need, and choose mothers from their lads?"

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3 es nauð-gonglar 'ru 'attend in need' | lit. 'are attendant in need', i.e. help ailing mothers during child-birth. Cf. *Sigrdr* 9.

3 "Sundr-bornar mjǫk · hygg at nornir sé, eigu-t þér étt saman; sumar 'ru ós-kunngar, · sumar alf-kunngar, sumar døtr Dvalins."

"Of most sundry birth I judge the norns to be, they come not from a common lineage: some are Os-born, some Elf-born, some are the daughters of Dwollen [DWARFESSES]."

"Sęg mér þat, Fáfnir, · alls þik fróðan kveða ok vel margt vita,
hvé sá holmr heitir · es blanda hjor-legi
Surtr ok ésir saman."

"Tell me this, Fathomer, as they call thee wise, and knowing well enough:

What is the islet called, where Surt and the Eese blend sword-water [BLOOD] together?"

 $<sup>^{113}\</sup>mathrm{The}$  man fated to die will find his death no matter where he turns.

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    "Ó-skópnir heitir · en þar oll skulu geirum leika goð;
    Bil-rost brotnar · es á brott fara ok svima í móðu marir."
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"Unshopner it is called, and there shall all the Gods play with spears [MAKE WAR]; Bilrest shatters when they go away, and the steeds swim in the sea."

Fathomer continues speaking, but there is probably something missing here, since the transition is abrupt. Between its paraphrases of st. 15 and of st. 16, N has *Ok enn mélti Fáfnir: "Reginn bróðir minn veldr mínum dauða, ok þat hlégir mik, er hann veldr ok þínum dauða, ok ferr þá, sem hann vildi.*" 'And further spoke Fathomer: "My brother Rein causes my death, and it gladdens me that he also causes thy death, and then it will go like he has willed."', which may perhaps be a paraphrase of a lost st.

16 "Ógis hjalm · bar'k of alda sonum meðan of menjum lá'k; einn rammari · hugðumk ollum vesa, fann'k-a'k marga mogu."

"The helmet of terror I carried over the sons of men while on the neckrings I lay; stronger than all I thought me alone to be; I did not find many lads."

17 "Øgis hjalmr · bergr einu-gi hvar's skulu vreiðir vega; þá þat finnr · es með fleirum kømr at engi es einna hvatastr."

"The helmet of terror saves no man, wherever wroth ones should fight; Fáfnismól 353

this he then finds, when among the many he comes, that none is the boldest of all."

18 "Eitri ek fnésta · es á arfi lá'k miklum míns foður."

"Venom I snorted while I lay on the great inheritance of my father."

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19 "Inn rammi ormr, · þú gørðir frés mikla ok gatst harðan hug; heipt at meiri · verðr holða sonum at þann hjalm hafi."

"O mighty wyrm, thou madest a great snort, and didst win a hard heart; greater hatred arises for the sons of men, who might have that helm."

20 "Réð'k þér nú, Sigurðr, · en þú ráð nemir ok ríð heim heðan; it gjalla gull · ok it glóð-rauða fé, þér verða þeir baugar at bana!"

"I counsel thee now, Siward—and thou oughtst to take the counsel, and ride home hence:

The clanging gold and the glowing red wealth—those bighs will be thy bane!"

21 "Ráð 's þér ráðit · en ek ríða mun til þess gulls es í lyngvi liggr, en þú, Fáfnir, ligg · í fjor-brotum þar's þik Hel hafi!"

"Thy counsel has been counseled—but I will ride to the gold which in the heather lies; but thou, Fathomer, do lie in the blood-tracks,

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## where Hell may have thee!"

4 þar's þik Hel hafi 'where Hell may have thee' | Formulaic. TODO.

"Ręginn mik réő, · hann þik ráða mun, hann mun okkr verða bóðum at bana; fjor sitt láta · hygg at Fáfnir myni; þitt varð nú meira megin."

"Rein fooled *me*; he will fool *thee*; he will become the bane of us both!

Let up his life I think that Fathomer will—thy strength was now the greater."

P2 Reginn var á brott horfinn meðan Sigurðr vá Fáfni ok kom þá aptr er Sigurðr strauk blóð af sverðinu. Reginn kvað:

Rein had disappeared while Siward smote Fathomer, and then came back as Siward wiped the blood off the sword. Rein quoth:

23 "Heill þú nú, Sigurðr, · nú hefir sigr vegit
2 ok Fáfni of farit;
manna þeira · es mold troða
4 þik kveð'k ö-blauðastan alinn."

"Hail thee now, Siward—now thou hast won victory and Fathomer destroyed!

Of those men who tread on the earth
I declare thee unsoftest begotten."

"Þat 's ö-víst at vita · þá's komum allir saman,
sig-tíva synir,
hverr ö-blauðastr es alinn;
margr es sá hvatr · es hjor né rýðr
annars brjóstum ï."

"Tis unsure to know, when we all come together, sons of the victory-Tews [MEN],

Fáfnismól 355

who is unsoftest begotten. Many a man is bold who reddens no sword in another's chest."

25 "Glaðr ert nú, Sigurðr, · ok gagni feginn es þú þerrir Gram á grasi; bróður minn · hefir þú benjaðan ok veld ek þó sjalfr sumu."

[Rein quoth:]

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"Glad art thou now Siward, and in gain rejoicing when thou driest Gram on the grass. My brother hast thou deathly wounded, and yet I myself played some part."

26 "Pú því rétt · es ek ríða skyldak heilog fjoll hinnig; féi ok fjorvi · réði sá inn fráni ormr nema þú frýðir mér hvats hugar."

"Thou didst counsel that I should ride the holy fells hither. Wealth and life would the gleaming Wyrm rule, unless thou didst brave my bold heart."

27 Pá gekk Reginn at Fáfni ok skar hjarta ór hánum með sverði er Riðill heitir ok þá drakk hann blóð ór undinni eptir.

Then Siward walked up to Fathomer and cut the heart out of him with the sword called Riddle, and then he drank blood from the wound afterwards.

28 "Sit-tu nú, Sigurðr, · en ek mun sofa ganga ok halt Fáfnis hjarta við funa! Eiskold ek vil · etin láta eptir þenna dreyra drykk." 4

[Rein quoth:]

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"Sit thou now, Siward—but I will go to sleep—and hold Fathomer's heart by the fire!

The heart-strings I wish to eat,
after this drink of blood."

3 Eiskǫld 'heart-strings' | An obscure poetic synonym for heart, it is here in the plural. The translation "heart-strings" is probably inaccurate.

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29 "Fjarri þú gekkt · meðan ek á Fáfni rauð'k
minn inn hvassa hjor;
afli mínu · átta'k við orms megin
meðan þú í lyngvi látt."
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"Far didst thou go while I on Fathomer reddened this my sharp sword.

My strength I held against the Wyrm's might, while thou in the heather layst."

30 "Lengi liggja · létir þú þann lyngvi í, inn aldna jotun, ef þú sverðs né nytir, · þess es ek sjalfr gørða, ok þíns ins hvassa hjors."

[Rein quoth:]
"Lie long in the heather wouldst thou have let this ancient ettin [me],
if the blade thou hadst not used, which I myself made

if the blade thou hadst not used, which I myself made, and this thy sharp sword."

31 "Hugr es betri · en sé hjors megin hvar's vreiðir skulu vega, því at hvatan mann · ek sé harð-liga vega með slévu sverði sigr.

"Heart is better than might of sword may be wherever worth men should fight, for a bold man I see fighting a hard victory with sluggish sword. Fáfnismól 357

32 Hvǫtum 's bętra · en sé ò·hvǫtum í hildi-leik hafask glǫðum es betra · en sé glúpnanda hvat sem at hendi kømr."

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For the bold it is better than it may be for the unbold, in battle-play to hold themselves; for the glad it is better than for the gloomy, whatever comes to their hands."

P3 Sigurðr tók Fáfnis hjarta ok steikði á teini. Er hann hugði at full-steikt véri ok freyddi sveitinn ór hjartanu þá tók hann á fingri sínum ok skynjaði hvárt full-steikt véri. Hann brann ok brá fingrinum í munn sér. En er hjart-blóð Fáfnis kom á tungu hánum ok skildi hann fugls rodd. Hann heyrði at igður klokuðu á hrísinum. Igðan kvað:

Siward took Fathomer's heart and roasted it on a stick. But when he thought that it was fully roasted and the blood frothed out of the heart then he touched it with his finger to see whether it was fully roasted. He burned himself and threw his finger in his mouth. But when the heart blood of Fathomer came on his tongue and he understood the speech of birds. He heard that some tits were chirping in the brushes. The tit quoth:

33 "Þar sitr Sigurðr · sveita stokkinn, Fáfnis hjarta · við funa steikir; spakr þötti mér · spillir bauga ef hann fjor-sega · fránan éti."

"There sits Siward spattered by blood, Fathomer's heart by the fire he roasts. Wise would seem me the spiller of rings if he the gleaming life-muscle ate."

34 "par liggr Ręginn, · rę́ðr umb við sik, vill téla mog · þann's trúir hónum; berr af vreiði · vrong orð saman, vill bolva smiðr · bróður hefna."

"There lies Rein, counsels with himself, wants to betray the lad who trusts in him. From wrath he carries ill words together; the smith of bales wants to avenge his brother."

35 "Hǫfði skemmra · láti hann inn hára þul fara til heljar heðan! Qllu gulli · þá kná hann einn ráða, fjolð, því's und Fáfni lá."

"Shorter by a head he should make the hoary thyle journey hence to Hell!

All the gold he can then wield alone:
the trove which under Fathomer lay."

**36** "TODO" "TODO"

37 "TODO" "TODO"

**38** "TODO" "TODO"

**39** "TODO" "TODO"

**40** "TODO" "TODO" Fáfnismól 359

41 "Verða svá rík skǫp · at Ręginn skyli mitt ban-orð bera því at þeir báðir bróðr · skulu brá-liga fara til Heljar heðan."

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"The Shapes will not be so strong that Rein should bear my bane-word, for both those brothers shall hurriedly journey hence to Hell."

P4 Sigurðr hjó hǫfuð af Regin ok þá át hann Fáfnis hjarta ok drakk blóð þeira beggja, Regins ok Fáfnis. Þá heyrði Sigurðr hvað igður mæltu:

Siward struck the head off Rein and then he ate Fathomer's heart and drank the blood of them both, Rein and Fathomer. Then Siward heard what the tits spoke:

42 "Bitt þú, Sigurðr, · bauga rauða; es-a konung-ligt · kvíða morgu. Mey veit'k eina, · myklu fegrsta, gulli gødda, · ef þú geta méttir.

"Bind, O Siward, the red bighs; it is not kingly to fear much.

I know one maiden fairest by much, endowed with gold—if thou mighst get her!"

43 "Liggja til Gjúka · grónar brautir, framm vísa skǫp · folk-líðǫndum; þar hęfir dýrr konungr · dóttur alna, þá munt, Sigurðr, · mundi kaupa."

"Toward Yivick lie green highways: the Shapes show [the way] forth for wandering exiles. There the wealthy king has begotten a daughter; her wilt thou, Siward, for a bride-fee buy!"

44 "Salr's à hộu · Hindar-fjalli,

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allr 's hann útan · ęldi svęipinn;
þann hafa horskir · halir um gorvan
ór ö-dokkum · ógnar ljóma."
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"A hall is on the high Hinderfell, it is all outside in a fire enwrapped; that one have wise men made from an un-dark radiance of fear."

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45 "Vęit'k á fjalli · folk-vitr sofa
ok lęikr yfir · lindar váŏi;
Yggr stakk þorni— · aŏra fęlldi
hor-Gefn hali · es hafa vildi."
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"I know on the fell a war-wight sleeping and over her licks the linden's harm [FIRE]. Ug has stung her with a thorn; the flax-Yevn [LADY] felled the other men who wished to have her."

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46 "Knátt, mogr, séa · mey und hjalmi
þá's fra vígi · Vingskorni reið;
má-at Sigrdrífar · svefni bregða,
skjoldunga niðr, · fyr skopum norna."
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"Thou canst, lad, see a maiden beneath a helmet, she who from the fray rode on Wingshorner. One may not break Syedrive's sleep, O kinsman of the Shieldings, before the Shapes of the Norns!"

P5 Sigurðr reið eptir slóð Fáfnis til bólis hans ok fann þat opit ok hurðir af járni ok gétti; af járni vóru ok allir timbr-stokkar í húsinu en grafit í jorð niðr. Þar fann Sigurðr stór-mikit gull ok fylldi þar tvér kistur. Þar tók hann ógis-hjálm ok gull-brynju ok sverðit Hrotta ok marga dýr-gripi ok klyfjaði þar með Grana. En hestrinn vildi eigi fram ganga fyrr en Sigurðr steig á bak hónum.

Siward rode along Fathomer's trail to his dwelling and found it open and doors and rabbets of iron. Of iron were also all the timber trunks in the house, and dug down into

the earth. There Siward found very much gold and filled there two chests. Then he took the helmet of terror and a golden byrnie and the sword Rotte and many precious things and loaded Grane with them. But the horse did not want to go forth before Siward mounted his back.

# Speeches of Syedrive (Sigrdrífumól)

Dating (Sapp, 2022): C10th (0.961) Meter: Leeds-meter, Ancient-words-law

## Introduction

The Speeches of Syedrive (Sigrdr) are found in R, where they directly continue the narrative told in Reg and  $F\acute{a}fn$ . In the manuscript there is no marker of any kind, not even an initial, separating the poem from  $F\acute{a}fn$ ; the title is editorial.

## Stanzas in VolsS

A number of stanzas are quoted in N, the main ms. of VolsS. VolsS ch. 21 begins:

Brynhildr segir, at tveir konungar borðust. Hét annarr Hjalmgunnarr; hann var gamall ok hinn mesti hermaðr, ok hafði Óðinn honum sigr heitit, en annarr Agnarr eða Auða bróðir. "Ek fellda Hjalmgunnarr í orrostu, en Óðinn stakk mik svefn-þorni í hefnd þess ok kvað mik aldri síðan skyldu sigr hafa ok kvað mik giptast skulu. En ek strengða þess heit þar í mót at giptast engum þeim, er hréðast kynni." Sigurðr mélti: "Kenn oss ráð til stórra hluta." Hun svarar: "Pér munuð betr kunna, en með þokkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr métti líka, í rúnum eða oðrum hlutum, er liggja til hvers hlutar, ok drekkum béði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum." Brynhildr fylldi eitt ker ok férði Sigurði ok mélti:

'Byrnhild says that two kings fought. One was called Helmguther; he was old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner or Eade's brother. "I felled Helmguther

in battle, but Weden stung me with a sleeping-thorn as revenge for that, and declared that I should never thenceforth have victory, and said that I must marry. But in response I made the vow to marry no man who could be frightened." Siward spoke: "Teach us counsels regarding great things." She answers: "Ye will know better, but with thanks I will teach you, if there is anything which we know that may please you, of runes or other things of importance; and let us both drink together, and may the gods give us two a good day, that thou have use and joy from my wisdom and that thou afterwards recall that which we two speak of." Byrnhild filled a vessel and brought it to Siward and spoke:'

After this the saw cites sts. 5–13 and 15–19 in uninterrupted sequence, and paraphrases sts. 20 ff. (TODO: edit these!) The order of stanzas in N is rather different from that of R. Both mss. have sts. 5–6 and 13–19 in the same order, but the order of sts. 7–12 in between is divergent. Consider the following table:

	pres. ed.	R	N
5	Bjór fǿri'k þér	5	6
6	Sig-rúnar skalt rísta	6	7
7	Ql-rúnar skalt kunna	7	10
8	Full skal signa	7*	11
9	Bjarg-rúnar skalt kunna	8	12
10	Brim-rúnar skalt rísta	9	8
11	Lim-rúnar skalt kunna	10	13
12	Mál-rúnar skalt kunna	11	9
13	Hug-rúnar skalt kunna	12a	14
14	Á bjargi stóð	12b-13	-
15	Á skildi kvað ristnar	14-15a	15-17
16	Allar vóru af skafnar	15b-16	18
17	þat eru bókrúnar	17	19
18	Nú skalt kjósa	18	20
19	Mun'k-a ek flǿja	19	21

## **Contents**

TODO.

## The Speeches of Syedrive

P1 Sigurðr reið upp á Hindarfjall ok stefndi suðr til Frakklands. Á fjallinu sá hann ljós mikit svá sem eldr brynni ok ljómaði af til himins. En er hann kom at þá stóð þar skjald-borg ok upp ór merki. Sigurðr gekk í skjald-borgina ok sá at þar lá maðr ok svaf með ǫllum her-vápnum. Hann tók fyrst hjálminn af hǫfði hánum; þá sá hann at þat var kona. Brynjan var fǫst sem hon véri hold-gróin. Þá reist hann með Gram frá hǫfuð-smátt brynjuna í gǫgnum niðr ok svá út í gǫgnum báðar ermar. Þá tók hann brynju af henni en hon vaknaði ok settisk hon upp ok sá Sigurð ok mélti:

Siward rode up on the Hinderfell and stood looking south toward Frankland. On the fell he saw a light as great as if a fire burned, and the rays from it went up to heaven. But when he came there, there was a shield-wall rising up out of the ground. Siward went into the shield-wall and saw that a man lay there, and he was asleep in full gear of war. He first took the helmet off his head; then he saw that it was a woman. The byrnie was as fast as if it were grown out of her flesh. With Gram he then cut the byrnie from the head hole down through it and then out through both sleeves. Then he took the byrnie off her, and she awakened and sat herself up and saw Siward and spoke:

1 "Hvat beit brynju? · Hví brá'k svefni? Hverr felldi af mér · folvar nauðir?" "Sigmundar burr, · sleit fyr skommu hrafns hrygg-lundir · hjorr Sigurðar."

"What bit the byrnie? Why did I break my sleep? Who loosened from me these death-pale chains?" "Syemund's son did just tear off the raven's loins, and Siward's sword."

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2 "Lęngi ek svaf, · lęngi ek sofnuŏ vas, long eru lýŏa lé; Óŏinn því veldr · es eigi mátta'k bregŏa blund-stofum."

<sup>4</sup> hrygg-lundir | emend.; *bré-lundir* R

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"Long I slept, long was I asleep, long are the guiles of men. Weden has caused that I could not break the staves of sleep."

P2 Sigurðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt mjaðar ok gaf hónum minnis-veig.

Siward set himself down and asks for her name. Then she took a horn full of mead and gave him a draught of memory:

3 Heill Dagr, · heilir Dags synir, heil Nott ok nipt! Ö-reiðum augum · lítið okkr þinig ok gefið sitjondum sigr!

"Hail Day! Hail Day's sons!

Hail Night and the kinswoman [= Earth]!

With unwrathful eyes look ye the way of us two, and give the sitters [= us] victory.

1 Dags synir 'Day's sons' | Their identity is uncertain.

4 Heilir ésir, · heilar ósynjur,
 heil sjá in fjol-nýta fold!
 Mál ok man-vit · gefið okkr mérum tveim
 ok léknis-hendr meðan lifum!

Hail the Eese! Hail the Ossens! Hail this much-giving Fold!

Dags synn Day's sons | Then identity is uncertain.

<sup>2</sup> nipt 'the kinswoman [= Earth]' | According to Gylf 10 Earth is the daughter of Night; nipt typically refers to a younger female relative.

<sup>3</sup> Ó-reiðum augum · lítið okkr þinig 'With unwrathful eyes look ye the way of us two' | i.e. "behold us two with friendly gaze". An archaic conception; the grace or wrath of the Gods is conveyed by their "eyes" or "face" looking upon the worshipper. Cf. *Hdl* 6/2–3. The same thing is found in other ancient literatures, e.g. in the Hebrew Bible, where the most famous example would be the Priestly Blessing of *Numbers* 6 ("25 May Yahweh light up His face to you and grant grace to you; / 26 May Yahweh light up His face to you and give you peace.") Other Biblical examples include *Psalms* 4:6 ("Lift up the light of Your face to us, Yahweh) and the chorus of Psalm 80 ("Yahweh God of Armies, bring us back. / Light up Your face, that we may be rescued.")

Speech and manwit give ye to us renowned two, and a leecher's hands, while we live."

P3 Hon nefndisk Sigrdrífa ok var valkyrja. Hon sagði, at tveir konungar bǫrðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti hermaðr, ok hafði Óðinn hánum sigri heitit. En annarr hét Agnarr, · Auðu bróðir // er vétr engi · vildi þiggja. Sigrdrífa felldi Hjalm-gunnar í orrostunni. En Óðinn stakk hana svefn-þorni í hefnd þess ok kvað hana aldri skyldu síðan sigr vega í orrostu, ok kvað hana giftask skyldu, "en sagða'k hánum at strengða'k heit þar í mót, at giptask øngom þeim manni er hréðask kynni." Hann segir ok biðr hana kenna sér speki ef hon vissi tíðendi ór ǫllum heimum. Sigrdrífa kvað:

She called herself Syedrive and was a walkirrie. She said that two kings fought. One was called Helmguther; he was then old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner, Eade's brother, who in no way wished to surrender. Syedrive felled Helmguther in the battle, but Weden stung her with the sleeping-thorn as revenge for that, and declared that she should never thenceforth win victory in battle, and said that she must marry, "but I told him that I in response made a vow to marry no man who could be frightened." He [= Siward] speaks and asks her to teach him wisdom; if she knew any tidings out of all the Homes. Syedrive quoth:

```
5 "Bjór főri'k þér, · bryn-þings apaldr,
magni blandinn · ok megin-tíri,
fullr es ljóða · ok líkn-stafa,
góðra galdra · ok gaman-rúna.
```

2

4

[R 32r/18-20, N 24v/12-14]

<sup>1</sup> Heilir ésir, · heilar ósynjur 'Hail the Eese! Hail the Ossens!' | Probably formulaic, subverted by Lock in *Lok* 11; see note there for possible ritual use.

<sup>2</sup> sjá in fjol-nýta fold 'this much-giving Fold' | i.e. "the bountiful Earth"; an Old Indo-European expression. In the Norse poetic corpus fold elsewhere refers to 'land, earth' without mythological associations, the present st. being the only exception. It is probably a ritual archaism; cf. the Old English Acreboot: Hâl wes þú Folde · fira módor! 'Hail be thou, Fold, mother of men!' and the Old Indian cognate name  $P_i$ thivī (Mother Earth), found frequently in RV. The common Indo-European root is \* $p_i$ th2-éwih2 'flat, broad one'; cf. Hfr Hákdr 8 (in SkP III), where Earth is the breið-leita brúðr Báleygs 'broad-faced bride of Baleeyed (= Weden)'. For the epithet 'much-giving' cf. Iliad 3.89: ἐπὶ χθονὶ πουλυ-βοτείρη 'upon the much-nourishing earth', where πουλυ- is cognate with ON fjǫl-, both coming from PIE \*pellb1u- · \*pollb1u-'much, many'.

<sup>4</sup> léknis-hendr 'a leecher's hands' | The hands of a physician, i.e., hands with healing powers. The singular léknis-hond occurs on the Ribe galder stick (DR EM85;493), edited below under Galders.

Beer I bring thee, O apple-tree of the byrnie-Thing [BATTLE > WARRIOR]! mixed with might and mighty splendour; it is full of leeds and grace-staves, of good galders and pleasure-runes.

1 bryn-þings apaldr 'apple-tree of the byrnie-Thing [BATTLE > WARRIOR]' | bryn-þinga valdr 'wielder of byrnie-Things [BATTLES > WARRIOR]' N 4 gaman-rúna 'pleasure-runes' | gaman-†redna† N

```
6 Sig-rúnar skalt rísta, · ef vilt sigr hafa,
ok rísta á hjalti hjors,
sumar á vétt-rimum, · sumar á val-bostum,
ok nefna tysvar Tý.
```

Victory-runes shalt thou know, if thou wilt have victory, and carve them on the hilt of the sword; some on the weight-rims, some on the wal-basts, and twice name Tew.

1 sigr hafa 'have victory' | *snotr vera* 'be clever' N 2 rísta | †rist† N 3 sumar 'some' | om. N 3 vétt-rimum 'weight-rims' | vétt-†rvnum† N 3 sumar 'some' | ok 'and' N 3 val-bǫstum 'wal-basts' | val-†bystum† N

```
7 Ql-rúnar skalt kunna · ef vilt at annars kvén
véli-t þik í tryggð ef trúir;
á horni skal þér rísta · ok á handar baki
ok merkja á nagli Nauð.
```

Ale-runes shalt thou know, if thou wilt that another man's wife not betray thee in troth if thou trust her.

On the horn shall one carve them, and on the back of the hand, and mark Need on the nail.

```
1 at 'that' | emend. from †a† N; om. R 2 véli-t þik í tryggð | véli þik eigi tryggð N 3 þér 'them' | þat 'it' N
```

8 Full skal signa · ok við fári séa

[R 32r/24-25, N 25r/3-

[R 32r/22-24, N 25r/1-

[R 32r/20-22, N 24v/14

<sup>3</sup> vétt-rimum 'weight-rims' | Unclear. TODO.

<sup>3</sup> val-bostum 'wal-basts' | Possibly the sword-pommel; this word also occurs in HHj 9. TODO.

<sup>4</sup> Nauŏ 'Need' | i.e. the n-rune, †.

```
ok verpa lauki í log;
2
              þá þat veit'k, · at þér verðr aldri-gi
                  meini blandinn mjoðr.
    The cup shall one sign, and gaze against the danger,
        and throw in the liquid a leek.
    Then I know that it will never be
        mixed with harm, thy mead.
    1 Full 'The cup' | ol 'The ale' N breaks alliteration. 4 meini blandinn | emend.; mein-blandinn N
    1 signa 'sign' | Dedicating the cup by means of making a certain sign or speech over it. TODO.
    3-4 þá ... mjoðr | only in N; om. R
              Bjarg-rúnar skalt kunna · ef bjarga vilt
                                                                                                  [R 32r/25-26, N 25r/5-7]
                  ok leysa kind frá konum;
2
              á lófa þér skal rísta · ok of liðu spenna
                  ok biðja þá dísir duga.
4
    Rescue-runes shalt thou know, if thou wilt rescue
        and loosen children from women;
    on the palm shall one carve them, and wrap them round the joints,
        and then bid the dises to avail.
    1 kunna 'know' | nema 'learn' N 1 ef bjarga vilt 'if thou wilt rescue' | ef þú vilt borgit fá 'if thou wilt have
    rescued' N 4 þá 'then' | om. N
    4 dísir 'dises' | Minor goddesses and fates; one of their roles was helping ailing women during childbirth.
    Cf. Fáfn 12 where nornir 'Norns' is used for the childbirth goddesses.
      10
              Brim-rúnar skalt rísta · ef vilt borgit hafa
                                                                                                  [R 32r/27-29, N 24v/16-19]
                  á sundi segl-morum;
2
              á stafni skal rísta · ok á stjórnar blaði
                  ok leggja eld í ár; es-a svá brattr breki · né svá bláar unnir,
4
                  þó kømsk-tu heill af hafi.
    Surf-runes shalt thou carve, if thou wilt rescue
        sail-steeds [SHIPS] on the sound;
    on the stem shall one carve them, and on the rudder's blade,
        and lay fire into the oar.
```

There is not so steep a breaker nor so dark blue waves that thou not come whole off the sea.

```
1 rísta 'carve' | gjora 'make' N 3 skal rísta 'shall [one] carve' | skal þ\'er rísta 'shall [one] carve them' N 4 es-a 'There is not' | falla-t 'There fall not' N
```

```
Lim-rúnar skalt kunna · ef vilt léknir vesa
ok kunna sár at séa;
á berki skal þér rísta · ok á baðmi viðar,
þeim's lúta austr limar.
```

Limb-runes shalt thou know, if thou wilt be a leecher, and know how to look at wounds; on a birch shall one carve them, and on the beam of the wood: on the one whose limbs bow to the east. 114

```
3 baŏmi 'beam' | barri 'leaf' 4 þeim's | bess es N
```

```
Mál-rúnar skalt kunna · ef vilt at mann-gi þér
heiptum gjaldi harm;
þér of vindr, · þér of vefr,
þér of setr allar saman,
á því þingi · es þjóðir skulu
í fulla dóma fara.
```

Speech-runes shalt thou know, if thou wilt that no man should repay thy insults with harm; them dost thou wind, them dost thou weave, them dost thou put all together, on that Thing whereas peoples shall go to full judgements.

```
1 vilt | om. N 2 gjaldi | †giallda† N 5 þjóðir 'nations' | menn N breaks alliteration.
```

13 Hug-rúnar skalt kunna · ef vilt hverjum vesa

[R 32r/29-31, N 25r/7-

[R 32r/31—34, N 24v/1

[R 32r/34–32v/3, N 25r/

<sup>4</sup> leggja eld í ár 'lay fire into the oar' | i.e. mark it with fire in some way.

<sup>5</sup> þó ... hafi 'that ... sea' | lit. 'yet comest thou whole off the sea.'

<sup>114</sup>Probably referring to a characteristically bent mountain birch bowing to the east.

```
gęŏ-svinnari guma;
2
             þér of réð, · þér of reist,
                 þér of hugði Hroptr,
4
             af þeim legi · es lekit hafði
                 ór hausi Heiðdraupnis
6
                 ok ór horni Hoddrofnis.
   Mind-runes shalt thou know, if thou wilt be
       sense-swifter than every man;
   them did counsel, them did carve,
       them did Roft think out,
   from that liquid which had leaked
       out of Heathdreepner's skull
       and out of Hoardrovner's horn.
   1 kunna 'know' | nema 'learn' N 2 geŏ-svinnari 'sense-swifter' | geŏ-horskari 'sense-sharper' N
   5-7 af ... Hoddrofnis 'from ... Hoardrovner's [horn]. | om. N
     14
             A bjargi stóð · með Brimis eggjar,
                                                                                            [R 32v/3-4]
                 hafði sér á hofði hjalm;
2
                 þá mélti Míms hofuð
                 fróðligt it fyrsta orð,
4
                 ok sagði sanna stafi.
   On the barrow he stood along Brimer's edges;
       he had on his head a helmet.
       Then Mime's head spoke,
       learnedly, the first word,
       and said true staves:
    15a
             À skildi kvað ristnar · þeim's stendr fyr skínanda goði,
                                                                                            [R 32v/5-7, N 25r/11-13]
             á eyra Árvakrs, · ok á Alsvinns hófi,
2
             á því hvéli · es snýsk und reið Hrungnis,
             á Sleipnis tonnum · ok á sleða fjotrum,
   On the shield, it said, [runes] were carved—the one that stands before the shining god
   on Yorewaker's ear and on Allswith's hoof, 115
```

on that wheel which turns beneath Rungner's chariot, on Slapner's teeth and on the fetters of sleds,

```
2 á eyra Árvakrs, \cdot ok á 'on Yorewaker's ear and on' \mid om. N 3 á \mid ok á N 3 snýsk 'turns' \mid stendr 'stands' N 3 Hrungnis 'Rungner's' \mid emend. based on sense and meter; Raygnis R; Raugnis N 4 tonnum 'teeth' \mid taumum 'reins' N
```

1 skildi ... þeim's stendr fyr skínanda goði 'the shield ... that stands before the shining god' | For this notion cf. *Grm* 39, according to which the Sun is covered by a disc shielding the earth from its heat. Without it, the whole world would burn up.

```
á bjarnar hrammi · ok á Braga tungu,
á ulfs klóum · ok á arnar nefi,
á blóðgum véngjum · ok á brúar sporði,
á lausnar lófa · ok á líknar spori,
```

on the bear's paw and on Bray's tongue, on the wolf's claws and on the eagle's beak, on bloody wings and on the bridge's supports, on the palm of release and the trail of grace,

```
2 nefi | †nefiu† N 4 ok á | ok N
```

```
á glęri ok á gulli · ok á gumna heillum,
í víni ok virtri · ok vili-sessi,
á Gungnis oddi · ok á Grana brjósti,
á nornar nagli · ok á nefi uglu;
```

on glass and on gold and on men's luck-charms, in wine and beerwort and the comfortable seat, on Gungner's point and on Grane's chest, on a norn's nail and on an owl's beak.

[R 32v/7-9, N 25r/13-1

[R 32v/9-11, N 25r/15-

<sup>&</sup>lt;sup>115</sup>The two horses that pull the sun across the heavens; cf. *Grm* 38.

<sup>1</sup> gumna heillum 'men's luck-charms' | góðu silfri 'good silver' N 2 vili-sessi 'the comfortable seat' | volu sessi 'a wallow's seat' N 2 vili-sessi 'the comfortable seat' | í guma holdi 'in a man's flesh' add. N. 3 Gungnis oddi 'Gungner's point' | Gaupnis oddi 'Yeapner's point' (an elsewhere unknown spear) N 3 Grana brjósti 'Grane's chest' | gýgjar brjósti 'a gow's chest' N

Allar vóru af skafnar, · þér's vóru á ristnar,

16

257, edited under Galders from Bryggen).

[R 32v/11-14, N 25r/18-21]

```
ok hverfðar við inn helga mjoð
2
                  ok sendar á víða vega:
              þér 'ru með ósum, · þér 'ru með olfum,
                  sumar með vísum vonum,
                  sumar hafa menskir menn.
   All were shaven off—those that were carved on—
       and mixed into the holy mead,
       and sent on wide ways:
   they are among the Eese, they are among the Elves,
       some among the wise Wanes,
        some have manly men.
   2 hverfőar 'mixed' | † hredar† (for hrérðar 'stirred'?) N 4 ósum ... olfum 'Eese ... Elves' | olfum ... ósum
   'Elves ... Eese' N 4 þér 'ru 'they are' | sumar 'some' N 5 sumar 'some' | ok 'and' N
      17
              Pat eru bók-rúnar, · þat eru bjarg-rúnar
                                                                                                   [R 32v/14-16,
                                                                                                   N 25r/21-25v/3]
                  ok allar ol-rúnar
2
                  ok métar megin-rúnar
              hveim's þér kná ó·villtar · ok ó·spilltar
                  sér at heillum hafa;
                  njót-tu ef namt
                  unds rjúfask regin!
   They are book-runes, those are rescue-runes,
       and all ale-runes,
        and noble might-runes—
   for whomever knows them unfalsified and uninjured
        to use for himself as charms.
   Use them if thou learn them
        until the Reins are ripped!
   1 þat eru 'those are' | ok 'and' N 3 ok métar 'and noble' | ok métar ok 'and renowned and' N 4 ó spilltar |
   †of villtar† N 7 rjúfask | rjúfa N
   1 bók-rúnar 'book-runes' | Or 'beech-runes'. The word may also be emended to bót-rúnar 'cure-runes',
   since the letters c and t were, in the TODO miniscule used on Iceland, very similar. This emendation is
   favourable for two reasons: (i) it makes more sense, since the semantic pair bôt 'cure': bjarg 'rescue' is
   surely stronger than bók 'book, beech': bjarg 'rescue', and since the present stanza is specifically referring
   to the practical use of the runes; (ii) the pair bót-runar: bjarg-rúnar is already found in a runic charm (B
```

```
18
             "Nú skalt kjósa · alls þér 's kostr of boðinn,
                                                                                               [R 32v/16-18, N 25v/3-
                 hvassa vápna hlynr,
2
             sogn eða þogn · haf þér sjalfr í hug;
                 oll eru mein of metin."
    [Syedrive quoth:]
   "Now shalt thou choose, as the choice is offered thee,
   O maple-tree of sharp weapons [WARRIOR]!
    Speech or silence have for thyself in thy heart;
    all the harms are measured 116!"
   <sup>116</sup>i.e. in advance.
      19
             "Mun'k-a ek fløja · þótt mik feigan vitir,
                                                                                               [R 32v/18-20, N 25v/5-
                 em'k-a ek með bleyði borinn;
2
             ást-rộð þín · ek vil oll hafa
                 svá lengi sem ek lifi."
4
    [Siward quoth:] "I shall not flee, although thou know me to be fey;
       I was not born with softness. 117
   Thy loving counsels, all, will I have
       for as long as I may live."
   2 meŏ 'with' | om. N
   <sup>117</sup>TODO: Note about this common heroic expression.
     20
             "Pat réő'k þér it fyrsta · at við fréndr þína
                                                                                               [R 32v/20-22]
                 vamma-laust verir;
2
             síðr þú hefnir · þótt þeir sakar gøri;
                 þat kveða dauðum duga."
4
    [Syedrive quoth:] "This I counsel thee first: that thou against thy kinsmen
       defend thyself faultlessly.
   Late oughtst thou to take revenge, although they incur charges;
```

that, they say, befits the dead.

[R 32v/22-24]

[R 32v/25-28]

21 Pat réð'k þér annat, · at eið né sverir,

2 nema þann 's saðr séi,

grimmar simar · ganga at tryggð-rofi;

4 armr es vára vargr.

This I counsel thee second: that thou not swear an oath, save for the one which is true.

Grim strands follow the troth-breach; wretched is the outlaw of vows. 118

3 simar 'strands' | i.e. 'strands of fate'; cf. *HHund I* 3, where the norns are said to twist such strands. Often emended to *limar* 'ramifications' in accordance with Reg 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since s in this position was always spelled with long f in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *befind* 'revenge'.

22 Pat réð'k þér þriðja · at þú þingi á [R 32v/24-25]
2 deili-t við heimska hali
bví-at ó·sviðr maðr · létr oft kveðin
4 verri orð an viti.

This I counsel thee third: that thou on the Thing not bandy with foolish men; for an unwise man often lets be spoken worse words than he ought to know.

23 Allt es vant · ef við þęgir;

þá þikkir þú með bleyði borinn
eða sonnu sagðr;

héttr es heimis-kviðr
nema sér góðan geti.

Annars dags · lát hans ondu farit
ok launa svá lýðum lygi.

Everything is wrong if thou shut up in reply; then thou seemest born with softness, or truthfully accused.

<sup>&</sup>lt;sup>118</sup>The punishment is one of torment in the afterlife; see note to *Vsp* 39. — The whole stanza is paraphrased in *VolsS* ch. 21: *Ok sver eigi rangan eiö, því at grimm hefnd fylgir griðrofi.* 'And swear no wrong oath, for grim revenge follows the grith-breach.'

2

2

Risky is the hometown-verdict, unless one get himself a good one. On another day destroy his life, and thus repay the people for the lie.

6 ondu 'life' | lit. 'breath, spirit'. Cf. Vsp 17 where ond is Weden's gift to the first men.

24 pat réð'k þér it fjórða · ef býr for-déða vamma-full á vegi:
 ganga 's betra · an gista séi þótt þik nótt of nemi.

This I counsel thee fourth: if there lives an evil-working woman, full of faults, by the road, to walk is better than to take lodgings, although night overtake thee.

For-njósnar augu · þurfu fira synir hvar's skulu vreiðir vega; oft bol-vísar konur · sitja brautu nér; þér's deyfa sverð ok sefa.

Eyes of looking-ahead the sons of men need, wherever wroth men should fight; oft bale-wise women sit near the highway, they who dull sword and sense.

1 For-njósnar 'looking-ahead' | Verbal noun to *nýsask fyrir* 'to look ahead', as found in *Háv* 7.

26 Pat réð'k þér it fimmta, · þótt fagrar séir brúðir bekkjum á, sifja silfr · lát-a þínum svefni ráða, teygj-at þér at kossi konur.

This I counsel thee fifth: although thou seest fair brides on the benches, let not kinsmen's silver rule thy sleep; lure not women to thee for kisses.

[R 32v/30-32]

[R 32v/28-30]

[R 32v/32-34]

27 Þat réð'k þér it sétta, · þótt með seggjum fari [R 32v/34]
2 olðr-mál til ofug:
drukkinn deila · skal-at við dolg-viðu
4 margan stelr vín viti.

This I counsel thee sixth: although among warriors may grow the ale-speech too awry, drunkenly deal shalt thou not with war-trees [WARRIORS]; wine steals wit from many.

TODO: More stanzas from paper manuscripts.

<sup>1</sup>  $pat \dots fari$  'That  $\dots may grow'$  | With these words fol. 32v of R ends, and we have the "great lacuna". The rest of the stanzas are supplied from younger paper mss.

# Fragments from the Saw of the Walsings

#### Introduction

2

4

In **R**, *Sigrdr* ends abruptly at stanza 27, after which a number of pages have gone missing; the so-called "great lacuna". The poetry contained in them undoubtedly belonged to the Walsing cycle, specifically concerning the life of Siward.

The author of *VolsS* drew heavily from a collection of Walsing-cycle poetry closely related to **R**. He quotes many stanzas known from **R**, but also some which do not survive anywhere else—these are the stanzas edited here. They correspond to the story which would have been found in the great lacuna, and it is probable that they derive from the now-lost poems found there.

1 Ristu af magni · mikla hellu, Sigmundr hjorvi · ok Sinfiotli.

They carved with strength the great stone, Syemund with sword, and Sinfittle.

2 Eldr nam at ésask · en jorð at skjalfa ok hár logi · við himni gnéfa; fár treystisk þar · fylkis rekka eld at ríða · né yfir stíga.

2

Fire took to rage and earth to shake and high flame to rise against heaven. Few there dared of the marshall's champions the fire to ride or to step over.

3 Sigurör Grana · sverði keyrði; eldr sloknaði · fyr oðlingi; logi allr légðisk · fyr lof-gjornum; bliku reiði, · es Reginn átti.

Siward drove Grane on by sword; the fire went out before the athling; the flame all lowered before the praise-eager man; the harness flashed which Rein had owned.

4 Sigurðr vá at ormi, · en þat síðan mun øngum fyrnask, · meðan ǫld lifir. En hlýri þinn · hvárki þorði ęld at ríða · né yfir stíga.

Siward smote the Wyrm, and that will afterwards by none be forgotten while mankind lives, but thy brother dared not either the fire to ride or to step over.

5 Út gekk Sigurðr · ann-spjalli frá, holl-vinr lofða, · ok hnípaði, svá at ganga nam · gunnar-fúsum sundr of síður · serkr járn-ofinn.

TODO: translation.

TODO: More stanzas?

\_\_\_\_

# Fragment of a Lay of Siward (Brot af Sigurðarkviða)

Dating (Sapp, 2022): C10th (0.974)

Meter: Ancient-words-law

#### Introduction

A fragment of a longer lay about Siward and Byrnhild, following the lacuna. According to the following prose (see  $Gu\delta r\ I$ ) the poem began with Siward's death. TODO: Translation is in progress.

## Fragment of a Lay of Siward

1 "hvat hefir Sigurð · saka unnit es þú fróknan vill · fjorvi néma?"

"[What has Siward] done for a crime, that thou wilt deprive the brave of life?"

2 "Mér hefir Sigurðr · selda eiða eiða selda · alla logna þa vélti hann mik · es hann vesa skyldi allra eiða · einn full-trúi."

"To me has Siward given oaths, oaths given, all lies.

2

4

2

4

2

4

2

He betrayed me when he should have been of all oaths the one true keeper."

3 Pik hefir Brynhildr · bol at gerva heiptar hvattan · harm at vinna. fyrr man hón Guðrúnu · góðra ráða enn síðan þér · sín at njóta.

TODO: Translation.

4 Sumir ulf sviðu, · sumir orm sniðu, sumir Gothormi · af gera deildu, áðr þeir métti · meins of lystir á horskum hal · hendr of leggja.

Some roasted a wolf; some cut up a snake; some shared wolf-flesh with Godthorm, TODO..

Úti stóð Guðrún · Gjúka dóttir ok hón þat orða · alls fyrst of kvað: "Hvar es nú Sigurðr · seggja dróttinn es fréndr mínir · fyrri ríða?"

Outside stood Guthrun, Yivick's daughter, and she this word first of all did say: "Where is now Siward, the lord of men, when my kinsmen ride in front?"

6 Einn því Hǫgni · and-svǫr veitti: "Sundr hǫfum Sigurð · sverði hǫgginn; gnapir é grár jór · yfir gram dauðum."

Alone did Hain this answer grant:
"We have cut Siward asunder by sword;
the grey steed always neighs over the dead prince."

7 Þá kvað þat Brynhildr · Buðla dóttir: "vel skuluð njóta · vápna ok níu landa; einn myndiv Sigurðr · ollu ráða ef hann lengr lítlu · lifi heldi."

Then quoth this Byrnhild, Budle's daughter: "Well shall ye enjoy weapons and nine lands! Alone would Siward rule them all if a little longer he had held his life."

3 myndiv | myndiv R

2

4

2

2

4

2

8 "Véri-a þat sómt · at hann svá réði Gjúka arfi · ok gota mengi es hann fimm sonu · at folk-róði gunnar fúsa · getna hafði."

TODO: Translation.

9 Hló þá Brynhildr · —bør allr dunði einu sinni · af ollum hug: "vel skuluð njóta · landa ok þegna es þér fróknan gram · falla létuð."

Then Byrnhild laughed—the farm all resounded—a single time out of her whole heart: "Well shall ye enjoy the lands and thanes, since ye made the brave prince to fall."

10 Þá kvað þat Guðrún · Gjúka dóttir: "Mjǫk mélir þú · miklar firnar gramir hafi Gunnar · gǫtvað Sigurðar heipt-gjarns hugar · hefnt skal verða."

Then quoth this Guthrun, Yivick's daughter: "TODO."

11 Soltinn varð Sigurðr · sunnan Rínar

hrafn at meiði · hátt kallaði:
 "Ykkr mun Atli · eggjar rjóða
 munu víg-skáa · of viða eiðar."

Dead was Siward to the south of the Rhine; a raven on a branch loudly called out: "On you two will Attle redden his blades; the warriors will be destroyed by the oaths!"

12 Framm vas kvelda · fjǫlŏ vas drukkit þå vas hví-vetna · vil-mál talit. sofnuðu allir · es ï séing kvómu.

TODO: Translation.

Finn vakði Gunnarr · ǫllum lengr fót nam at hróra · fjolð nam at spjalla hitt her-glotuðr · hyggja téði, hvat þeir ï boðvi · báðir sogðu hrafn ey ok orn · es þeir heim riðu.

Alone did Guther wake longer than all; his foot he took to move, much he took to speak. Of that the army-destroyer thought: what in the fray they both had said, the raven always and the eagle, when home they rode.

Vaknaði Brynhildr · Buðla dóttir

dís skjǫldunga · fyr dag lítlu:
"hvetið mik eða letið mik · harmr es unninn
sorg at segja · eða svá láta."

Byrnhild awoke, Budle's daughter, the dise of shieldings a little before day: "TODO."

15 pogou allir · vio því orði

fár kunni þeim · fljóða lótum
es hón grátandi · gorðisk at segja
þat's hléjandi · holða beiddi.

All men shut up at that word; TODO.

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"Hugŏa'k mér, Gunnarr, · grimmt ï svefni, svalt allt ï sal · étta'k séing kalda, en þú gramr riðir · glaums and-vani fjotri fatlaðr · ï fjánda lið.

"I had a cruel thought, Guther, in my sleep: everything died in the hall, I had a cold bed, and thou, prince, didst ride without cheerful fellows, bound by fetters, into a troop of foes.

17 Svá mun oll yður · étt niflunga afli gengin— · eruð eið-rofa.

So will all your line of Nivlings part from strength—ye are oath-breakers.

18 Mant-at-tu Gunnarr · til gorva þat es þit blóði ï spor · báðir rennduð, nú hefir þú hónum þat allt · illu launat es hann fremstan sik · finna vildi.

Thou didst not recall, O Guther, clearly enough that your blood into your tracks ye both did drive. Now hast thou for all that cruelly repaid him, TODO.

<sup>2</sup> þit blóði ï spor · báðir rennduð 'your blood into your tracks ye both did drive' | Referring to a ritual of blood-brotherhood, wherein the "brothers" would mix their blood into their footprints on the ground. This ritual is mentioned in Saxo Grammaticus (2015) 1.6.7: Siquidem icturi foedus veteres vestigia sua mutui sanguinis aspersione perfundere consueverant, amicitiarum pignus alterni cruoris commercio firmaturi 'Now our ancestors, when they meant to strike a pact, would sprinkle their combined blood in their footprints and mingle it, so as to strengthen the pledge of their fellowship.'. For discussion see PCRN History and Structures III:845 ff.

på ręyndi þat · es riðit hafði
móðigr à vit · mín at biðja.
hvé her-glotuðr · hafði fyrri
eiðum haldit · við inn unga gram.

TODO: Translation.

20 Ben-vond of lét · brugðinn gulli marg dýrr konungr · å meðal okkar; eldi vóru eggjar · útan gorvar enn eitr-dropum · innan fáðar."

TODO: Translation.

1 gulli | gylli R

# First Lay of Guthrun (Guðrúnarkviða fyrsta)

Dating (Sapp, 2022): C10th (0.988)

Meter: Ancient-words-law

#### Introduction

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After Siward's death Guthrun is so upset that she cannot make herself weep.

## From the Death of Siward (Frá dauða Sigurðar)

P1 Hér er sagt í þessi kviðu frá dauða Sigurðar ok víkr hér svá til sem þeir drépi hann úti. En sumir segja svá at þeir drépi hann inni í rekkju sinni sofanda. En þýðverskir menn segja svá at þeir drépi hann úti í skógi ok svá segir í Guðrúnar kviðu inni fornu at Sigurðr ok Gjúka synir hefði til þings riðit þá er hann var drepinn—en þat segja allir einnig at þeir sviku hann í tryggð ok vógu at hánum liggjanda ok ó búnum. Guðrún sat yfir Sigurði dauðum. Hon grét eigi sem aðrar konur en hon var búin til at springa af harmi. Til gengu béði konur ok karlar at hugga hana en þat var eigi auð-velt. Þat er sogn manna at Guðrún hefði etit af Fáfnis hjarta ok hon skilði því fugls rodd. Þetta er enn kveðit um Guðrúnu:

Here it is said in this lay about the death of Siward, and it is at this point that they slew him outside. But some say that they slew him inside in his chamber asleep. But German men say that they slew him outside in the forest, and so it says in the Ancientr Lay of Guthrun that Siward and the sons of Yivick had ridden to the Thing when he

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was slain—but this they all say in agreement that they betrayed him while he trusted them, and struck at him lying and unarmed. Guthrun sat over Siward, dead. She did not weep like other women, but she was ready to burst apart from sorrow. Both women and men came to her to console her, but that was not easily done. It is the saying of men that Guthrun had eaten of Fathomer's heart, and she therefore understood the speech of birds. This is further said about Guthrun:

### The First Lay of Guthrun

Ár vas þat's Guðrún · gørðisk at deyja, es hón sat sorg-full · yfir Sigurði, gørði-t hón hjúfra · né hondum sláa né kveina umb · sem konur aðrar.

It was of yore that Guthrun made ready to die as she sat sorrowful above Siward.
She did not pant nor beat her hands nor wail about it like other women.

2 Gingu jarlar · al-snotrir framm, þeir's harðs hugar · hana lottu; þeygi Guðrún · gráta mátti, svá vas hón móðug; · mundi hón springa.

Came earls all-clever forth, they who would loosen her hard heart; nowise could Guthrun weep, so moody was she—she would burst apart.

3 Sótu ítrar · jarla brúðir golli búnar · fyr Guðrúnu; hver sagði þeira · sínn of-trega þann's bitrastan · of beðit hafði. Sat the splendid brides of the earls adorned with gold, before Guthrun. Each one of them told her own great sorrow, the most bitter one that she had suffered.

4 Þá kvað Gjaflaug, · Gjúka systir:
"Mik veit'k á moldu · munar-lausasta;
hefí'k fimm vera · for-spell beðit,
tveggja dótra, · þriggja systra,
átta bróðra, · þó ek ein lifi."

Then quoth Yeflie, Yivick's sister: "I know myself on earth the most joyless. Of five husbands I have suffered the loss, of two daughters, three sisters, eight brothers—yet I alone live."

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5 Þeygi Guðrún · gráta mátti; svá vas hón móðug · at mog dauðan ok harð-huguð · um hrør fylkis.

Nowise could Guthrun weep; so moody was she after the lad's death, and hard-hearted over the marshaller's corpse.

6 På kvað þat Herborg, · Húna lands dróttning: "Hefi'k harðara · harm at segja: mínir sjau synir · sunnan lands, verr inn átti, · ï val fellu.

Then quoth this Harbury, queen of Hunland: "I have a harder harm to tell.

My seven sons south of the land,

—my husband the eighth—in battle fell."

7 Faðir ok móðir, · fjórir bráðr,

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þau à vági · vindr of lék,
barði bára · við borð-þili.
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My father and mother, four brothers them on the wave the wind outplayed; the breaker beat over the ship-side.

8 Sjǫlf skylda'k gǫfga, · sjǫlf skylda'k gǫtva, sjǫlf skylda'k hǫndla, · hęl-fǫr þęira; þat ek allt of bęiŏ · ein misseri svá't mér maŏr engi · munar leitaŏi.

I alone had to honour them; I alone had to bury them; I alone had to handle their hell-journey [DEATH]. All this I suffered in one half-year, when no man found me any joy.

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2 hel-for | emend.; her-for R
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9 Þá varð'k hapta · ok her-numa
2 sams misseris · síðan verða;
skylda'k skreyta · ok skúa binda
hersis kván · hverjan morgin.

Then I became a captive and war-taken, in the same half-year afterwards. I had to dress and bind the shoes of the ruler's wife every morning.

10 Họn ớgỗi mér · af af-brýði
2 ok họrðum mik · họggum kẹyrði;
fann'k hús-guma · hvẹrgi inn bẹtra
en hús-frẹyju · hvẹrgi verri."

She tortured me out of jealousy, and with hard blows drove me on; a husband I never found better, and a housewife never worse."

11 Þeygi Guðrún · gráta mátti; svá vas hón móðug · at mog dauðan ok harð-huguð · um hrør fylkis.

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Nowise could Guthrun weep; so moody was she after the lad's death, and hard-hearted over the marshaller's corpse.

12 Þá kvað þat Gullrond, · Gjúka dóttir: "Fó kannt, fóstra, · þótt fróð séir, ungu vífi · and-spjoll bera." Varaði hón at hylja · umb hrør fylkis.

Then quoth this Goldrand, Yivick's daughter: "Thou canst, foster-mother—though thou be wise—to the young wife give few answers." She bade the corpse of the marshal be uncovered.

Svipti họn bléju · af Sigurði
ok vatt vengi · fyr vífs knjám:
"Lít-tu à ljúfan, · legg þú munn við grọn
sem þú halsaðir · heilan stilli."

She cast the cover off of Siward and turned his face before the wife's knees: "Look upon the loved one! Lay your mouth to his lips like thou didst embrace the hale prince."

14 Å leit Guðrún · einu sinni; sá hón doglings skor · dreyra runna, fránar sjónir · fylkis liðnar, hug-borg jofurs · hjorvi skorna.

On him looked Guthrun a single time; she saw the noble's locks run with blood, the gleaming gaze of the marshaller gone, the heart-fort [CHEST] of the ruler cut by the sword.

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15 Þá hné Guðrún · hǫll við bólstri; haddr losnaði, · hlýr roðnaði en regns dropi · rann niðr umb kné.

Then Guthrun sank down, slooped against the bolster; her hair loosened, her cheek reddened, and a drop of rain ran down to her knee.

på grét Guðrún, · Gjúka dóttir, svá't tór flugu · tresk í gognum ok gullu við · gess í túni, mérir fuglar · es mér átti.

Then wept Guthrun, Yivick's daughter, so that the tears flew through her veil(?) and in response shrieked the geese in the yard, the famous fowls which the maiden owned.

2 tresk 'veil(?)' | Guess translation; this word is an unexplained hapax.

pà kvað þat Gullrond, · Gjúka dóttir:

"ykkar vissa'k · åstir mestar
manna allra · fyr mold ofan;

unðir þú hvárki · úti né inni,
systir mín, · nema hjá Sigurði."

Then quoth this Goldrand, Yivick's daughter: "I knew the love of you two to be the greatest of all men above the earth.

Thou wast never content, not outside nor inside, O my sister, save beside Siward."

18 "Svá vas mínn Sigurŏr · hjá sonum Gjúka sem véri geir-laukr · ór grasi vaxinn, eða véri bjartr steinn · à band dreginn:
jarkna-steinn · yfir oðlingum.

"So was my Siward beside the sons of Yivick like were a garlic out of grass grown,

or were a bright stone drawn on a band: an arkenstone over the athlings.

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19 Ek þótta auk · þjóðans rekkum
hverri hérri · Herjans dísi;
nú em'k svá lítil · sem lauf séa
opt í jolstrum · at jofur dauðan.
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I seemed even to the ruler's champions higher than each of the Lord of Hosts' dises [WALKIRRIES]. Now I am as small as if a leaf I were, high in the willows, after the ruler's death.

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20 Sakna'k í sessi · ok í séingu

míns mál-vinar— · valda megir Gjúka;

valda megir Gjúka · mínu bolvi

ok systr sinnar · sórum gráti.
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I miss in the seat and in the bed my confidant—the lads of Yivick are the cause; the lads of Yivick are the cause of my bale, and their sister's [my] bitter weeping.

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21 Svá ér of lýða · landi eyðið sem ér of unnuð · eiða svarða; man-a þú, Gunnarr, · gulls of njóta; þeir munu þér baugar · at bana verða es þú Sigurði · svarðir eiða.
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<sup>1–2</sup> Svá vas ... vaxinn 'So was ... grown' | These two lines are almost identical to  $Gu\delta r$  II 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

<sup>2</sup> geir-laukr 'garlic' | or 'spear-leek'. I have opted for this translation based on etymology (cf. OE gâr-léac 'spear-leek'), but the botanical identity is unclear. Guðr II 2 has grónn laukr 'green leek' instead. For the cultural importance of leeks and onions see note to Vsp 4.

<sup>3–4</sup> eða véri ... oðlingum. 'or were ... athlings.' | Beaded necklaces were commonly worn by Scandinavian women of the time, and the beads were mostly of opaque coloured glass. Siward is likened to a bright crystal, the sons of Yivick to dull glass.

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So will ye make the land deserted by folk, like ye treated the sworn oaths! Thou wilt not, Guther, enjoy the gold; those bighs will for thee become the bane, on which thou to Siward didst swear oaths.

TODO: Rest of stanzas.

P2 Guðrún gekk þaðan á braut til skógar á eyði-merkr ok fór allt til Danmarkar ok var þar með Þóru, Hákonar dóttur, sjau misseri. Brynhildr vildi eigi lifa eptir Sigurð. Hon lét drepa þréla sína átta ok fimm ambóttir, þá lagði hon sik sverði til bana svá sem segir í Sigurðar kviðu inni skommu.

Guthrun then went away to the woods in the wilderness and journeyed all the way to Denmark and stayed there with Thure, Hathkin's daughter, for seven half-years. Byrnhild did not want to live after Siward. She had her eight thralls and five handmaids slain, then she ran herself through with a sword unto her death, as it says in the Short Lay of Siward.

# Short Lay of Siward (Sigurðarkviða in skommu)

Dating (Sapp, 2022): early C11th (0.876)

Meter: Ancient-words-law

### Introduction

Despite its title it is one of the longer poems, having approximately 300 long-lines.

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## Short Lay of Siward

Ár vas þat's Sigurör · sótti Gjúka volsungr ungi · es vegit hafði tók við tryggðum · tveggja bróðra seldusk eiða · eljun-fróknir.

TODO: Translation.

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2 Mey buðu hónum · ok meiðma fjolð
2 Guðrúnu ungu · Gjúka dóttur
drukku ok dómðu · dógr mart saman
4 Sigurðr ungi · ok synir Gjúka.

TODO: Translation.

3 Unds þeir Brynhildar · biðja fóru svá't þeim Sigurðr · reið ï sinni vǫlsungr ungi · ok vega kunni; hann of étti · ef hann eiga knétti.

TODO: Translation.

Sęggr inn suŏr-óni · lagŏi sverŏ nøkkvit
méki mál-fáan · à meŏal þeira
né han konu · kyssa gerŏi
né húnskr konungr · hefja sér af armi
mey frum-unga · fal hann megi Gjúka.

TODO: Translation.

5 Hộn sér at lifi · lọst ne vissi
ok at aldr-lagi · ekki grand
vamm þat's véri · eða vesa hygði;
gengu þess á milli · grimmar urðir.

TODO: Translation.

6 Ein sat hon úti · aptan dags, nam hộn svá bẹrt · um at mẹ́lask: "Hafa skal'k Sigurð, · — eða þó svelti! mọg frum-ungan, · mér à armi.

TODO: Translation.

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7 Orð mélta'k nú, · iðrumk eptir þess, kvón 's hans Guðrún · en ek Gunnars, ljótar nornir · skópu oss langa þró.

Words I now spoke; I regret them afterwards. His wife is Guthrun, but I am Guther's; ugly norns shaped for us a long yearning.

### 8 STANZATEXT

TODO: Translation.

### 9 STANZATEXT

TODO: Translation.

TODO: More stanzas

# Hell-ride of Byrnhild (Hęlręið Brynhildar)

Dating (Sapp, 2022): late C11th (0.650)

Meter: Ancient-words-law

#### Introduction

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Byrnhild is burned on her pyre in a beautiful chariot or wagon. In the afterlife she rides on the Hellway to reach her resting place in Hell, and meets a gow or troll-woman on the way. The poem consists of their conversation.

P1 Eptir dauða Brynhildar vóru gọr bǫl tvau: annat Sigurði, ok brann þat fyrr, en Brynhildr var á ǫðru brennd ok var hon í reið þeiri er guðvefjum var tjǫlduð. Svá er sagt at Brynhildr ók með reið'inni á hel-veg ok fór um tún þar er gýgr nǫkkur bjó. Gýgr'in kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier; but Byrnhild was burned on the other, and she was in that chariot which was covered with godweb. It is said that Byrnhild drove with the chariot onto the Hellway and passed through a plot where there lived a certain gow. The gow quoth:

<sup>2–3</sup> í reið þeiri er guð-vefjum var tjǫlduð 'in that chariot which was covered with godweb' | The tent-covering of the chariot was made of precious garments. For the burial of women in wagons and chariots, cf. TODO (Oseberg ship?).

<sup>3</sup> Brynhildr ók með reið'inni á hel-veg 'Byrnhild drove with the chariot on the Hellway' | This gives us some interesting insight into old afterlife beliefs. After Byrnhild is burned she ends up between the worlds of the dead and the living, the so-called "Hell-way", or road to Hell (the underworld); she is buried in a

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chariot so that she will be able to travel comfortably. We may presume that the animals driving the chariot were slaughtered and burnt with her on the pyre.

## Byrnhild rode the Hellway (Brynhildr reið hel-veg)

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1 "Skalt í gognum · ganga eigi
grjóti studda · garða mína;
betr sømði þér · borða at rekja
heldr an vitja · vers annarar.
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"Thou shalt in no way go through these rock-supported yards of mine; it befits thee better to weave tapestries, rather than visit another woman's man.

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2 Hvat skalt vitja · af Val-landi,
hvar-füst hǫfuŏ, · húsa minna?
pú hęfir, Vǫ́r gulls, · ef þik vita lystir,
mild, af hǫndum · manns blóŏ þvegit."
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Why shalt thou visit from Walland, O straying head, these houses of mine? Thou hast, mild Ware of gold, if thou hast lust to know, washed a man's blood off thy hands."

#### Byrnhild answers:

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3 "Bregð eigi mér, · brúðr ór steini,

þótt ek véra'k · í víkingu;

ek mun okkur · óðri þikkja

hvar's menn eðli · okkart kunna."
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"Upbraid me not, O bride from the stone, though I may have been in the sea-raid; of us two will I seem the nobler, wherever men know our lineages."

The gow:

4 "Þú vast, Bryn-hildr, · Buðla dóttir, heilli verstu · í heim borin; þú hefir Gjúka · of glatat bornum ok búi þeira · brugðit góðu."

"Thou wast, O Byrnhild, Budle's daughter, with the worst luck born into the world; thou hast destroyed Yivick's children, and deprived their house of good."

#### Byrnhild:

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5 "Ek mun sęgja þér, · svinn, ór reiðu vit-laussi mjǫk, · ef þik vita lystir: hvé gørðu mik · Gjúka arfar åsta-lausa · ok eið-rofa.

"I will tell thee, wise from my chariot, O very witless one, if thou hast lust to know, how Yivick's heirs did make me loveless, and an oath-breakeress.

6 Lét hami vára · hug-fullr konungr, átta systra, · undir eik borit; vas'k vetra tólf, · ef þik vita lystir, es ungum gram · eiða selda'k.

#### TODO.

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I was twelve winters old, if thou hast lust to know, when to the young prince I swore oaths.

7 Hétu mik allir · í Hlym-dǫlum Hildi und hjalmi, · hverr es kunni.

They all called me in the Limdales, a Hild 'neath the helmet, whoever knew me.

8 Pá lét'k gamlan · á Goŏ-þjóðu

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Hjalm-Gunnar nést · heljar ganga;
 gaf'k ungum sigr · Auðu bróður;
 þar varð mér Óðinn · of-reiðr um þat.

Then I next among the Gots made old Helm-Guther go the way of Hell; I gave victory to Ead's young brother; there Weden was furious with me for that.

9 Lauk hann mik skjǫldum · í Skata-lundi, rauðum ok hvítum, · randir snurtu; þann bað hann slíta · svefni mínum es hver-gi lands · hréðask kynni.

He locked me in with shields in Shatelund, with red ones and white; their rims clasped. He bade that one end my sleep, who of no land could be frightened.

10 Lét umb sal minn · sunnan-verðan hávan brenna · her alls viðar; þar bað hann einn þegn · yfir at ríða, þann's mér fórði gull · þat's und Fáfni lá.

He made around my hall a south-facing, high host of all wood [FIRE] burn; there he bade one thane ride over, he who brought me the gold which 'neath Fathomer lay.

11 Reið góðr Grana · gull-miðlandi þar's fóstri minn · fletjum stýrði; einn þótti hann þar · ǫllum betri, víkingr Dana, · í verðungu.

On Grane rode the good gold-dealer, where my foster-son ruled the benches; alone he seemed there better than all, the Wiking of Danes, in the warband.

Svǫ́fu vit ok unðum · í séing einni

sem hann minn bróðir · of borinn véri;
hvárt-ki knátti · hond yfir annat

åtta nóttum · okkart leggja.

We slept and were content in one bed, as if he were born my brother: neither did lay a hand o'er the other for eight nights, of us two.

pví brá mér Guðrún, · Gjúka dóttir, at ek Sigurði · svéfa'k á armi; þar varð'k þess vís · es vildi'g-a'k at þau véltu mik · í ver-fangi.

Thus Guthrun upbraided me, Yivick's daughter, that I slept on Siward's arm; there I became wise of that which I wanted not, that those two had tricked me in the catch of man.

14 Munu við of-stríð · alls til lengi konur ok karlar · kvikkvir fóðask; vit skulum okkrum · aldri slíta, Sigurðr, saman. · Søkks-tu, gýgjar-kyn!"

In great strife for far too long will men and women alive be born.
We two shall end our age,
I and Siward, together.—Sink, thou gow's kin!"

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## Second Lay of Guthrun (Guðrúnarkviða aðra)

Dating (Sapp, 2022): early C11th (0.759)-late C11th (0.199)

Meter: Ancient-words-law

#### Introduction

TODO.

The Slaying of the Nivlings (Dráp Niflunga)

P1 Gunnarr ok Hogni tóku þá gullit allt, Fáfnis arf. Ó-friðr var þá milli Gjúkunga ok Atla; kenndi hann Gjúkungum vold um and-lát Bryn-2 hildar. Þat var til sétta, at þeir skyldu gipta hánum Guðrúnu, ok gáfu henni ó·minnis-veig at drekka áðr hon játti at giptast Atla. Synir Atla vóru þeir Erpr ok Eitill, en Svanhildr var Sigurðar dóttir ok Guðrúnar. Atli konungr bauð heim Gunnari ok Hogna, ok sendi Vinga eða 6 Knéfrøð. Guðrún vissi vélar ok sendi með rúnum orð at þeir skyldu eigi koma ok til jar-tegna sendi hon Hogna hringinn Andvaranaut ok knýtti 8 í vargs-hár. Gunnarr hafði beðit Oddrúnar, systur Atla, ok gat eigi; þá fekk hann Glaumvarar, en Hogni átti Kostberu. Þeira synir vóru þeir 10 Sólarr ok Snévarr ok Gjúki. En er Gjúkungar kómu til Atla, þá bað 12 Guðrún sonu sína at þeir béði Gjúkungum lífs en þeir vildu eigi. Hjarta var skorit ór Hogna en Gunnarr settr í orm-garð. Hann sló horpu ok svéfði ormana, en naðra stakk hann til lifrar. Þjóðrekr konungr var með 14

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Atla ok hafði þar látit flesta alla menn sína. Þjóðrekr ok Guðrún kérðu harma sín á milli. Hon sagði hánum ok kvað:

Guther and Hain then took all the gold, Fathomer's inheritance. Hatred was then between the Yivickings and Attle; he blamed the Yivickings for Byrnhild's passing. These were their terms, that they would marry off to him Guthrun; and they gave her a forgetfulness-draught to drink before she agreed to be married off to Attle. The sons of Attle were Earp and Oatle, and Swanhild was Siward's daughter and Guthrun's. Attle invited to his home Guther and Hain, and sent Winge or Kneefrith. Guthrun knew his wiles and sent a word with runes, that they should not come, and as a sign she sent Hain the ring Andwaresneat, and tied through it a wolf's hair. Guther had asked for Ordrun's hand, Attle's sister, and did not get her; then he got Gleamware, and Hain had Costbeare. Their sons were Solwer and Snower and Yivick. And when the Yivickings came to Attle, then Guthrun asked her sons that they should ask for the life of the Yivickings, but they would not. The heart was cut out of Hain, and Guther set in the serpent-yard. He struck his harp and soothed the serpents, but an adder stung him unto the liver. King Thedric was with Attle, and had there lost almost all of his men. Thedric and Guthrun recounted their griefs to each other. She spoke to him and quoth:

### The Second Lay of Guthrun

"Mér vas'k meyja; · móðir mik føddi, bjort í búri; · unna'k vel bróðrum unds mik Gjúki · gulli reifði, gulli reifði, · gaf Sigurði.

"A maiden was I of maidens; my mother raised me bright in the bowers; I loved well my brothers until Yivick with gold endowed me, with gold endowed me, and gave to Siward.

2 Svá vas Sigurðr · uf sonum Gjúka sem véri grønn laukr · ór grasi vaxinn, eða hjortr hó-beinn · um hvossum dýrum, 4 eða gull glóð-rautt · af gróu silfri."

So was Siward over the sons of Yivick, like were a green leek out of grass grown, or a hart, high-legged, amidst coarse beasts, or gold, glowing-red, beside grey silver—

3 unds mér fyr·munðu · mínir bróðr at ek étta ver · ollum fremra; sofa þeir né móttu-t · né of sakar dóma áðr þeir Sigurð · svelta létu.

until my brothers begrudged me, that I had a husband better than all; sleep could they not, nor speak of anything, before they made Siward die.

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4 Grani rann at þingi, · gnýr vas at heyra, en þá Sigurðr · sjalfr eigi kom; oll vóru soðul-dýr · sveita stokkin ok of vanið vási · of vegondum.

Grane ran from the Thing—a din was to be heard—but then Siward himself came not.
All were the saddle-beasts [HORSES] with sweat covered, and trained to toil under heavy men.

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5 Gekk ek grátandi · við Grana róða,
úrug-hlýra, · jó frá'k spjalla;
hnipnaði Grani þá, · drap í gras hofði;
jór þat vissi: · eigendr né lifðu-t.
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<sup>1–4</sup> ALL | Cf.  $Gu\ddot{o}r$  I 18, which shares the first two lines with only small differences, and the very similar description of Hallow in  $HHund\ II\ TODO$ :  $Sv\acute{a}\ bar\ Helgi\cdot af\ bildingum...$ 

<sup>2</sup> grønn laukr 'green leek' | The leek was a highly valued plant. Compare *Vsp* 4 where the *grønn laukr* 'green leek' is said to have grown the first Golden Age. See also note there about its mythological significance.

<sup>3</sup> sǫðul-dýr 'saddle-beasts [Horses]' | This kenning also occurs in a loose stanza by Norse King Anlaf "the Holy" Haraldson.

I went, weeping, with Grane to speak, teary-cheeked, the horse I asked for news. Drooped Grane then; dropped his head in the grass; the horse knew this: its owners lived not.

6 Lengi hvarf-at, · lengi hugir deildusk áðr of frégja'k · folk-vorð at gram; hnipnaði Gunnarr, · sagði mér Hogni frá Sigurðar · sórum dauða:

Long time passed not—long my thoughts were torn—before I did ask the folk-ward about the prince. Drooped Guther; Hain told me of Siward's sore death.

Liggr of hǫggvinn · fyr handan ver
Guðþorms bani, · of gefinn ulfum;
lít-tu þar Sigurð · á suðr-vega,
þá hęyrir þú · hrafna gjalla,
ǫrnu gjalla, · ézli fegna,
varga þjóta · umb veri þínum.

#### TODO.

Guthorm's bane, given to the wolves. Behold there Siward on the southern ways; then hearest thou ravens shricking; eagles shricking, of carrion rejoicing; wolves howling around thy husband.

...TODO...

# Third Lay of Guthrun (Guðrúnarkviða þriðja)

Dating (Sapp, 2022): C10th (0.731)—early C11th (0.178)

Meter: Ancient-words-law

#### Introduction

A very short narrative poem of ballad-type, depicting just a single scene. It is especially notable for its depiction of a trial by ordeal (trial by cauldron) and the mention of a woman being drowned in a bog.

Herch, one of Attle's concubines tells Attle that she has seen his wife Guthrun sleeping with Thedric. Attle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to to prove her innocence through a trial by ordeal involving picking up a white stone from boiling water (3). She further says that while she and Thedric did sit down together, they did so in mutual grief over the deaths of her brothers (4-5). She tells Attle to summon a German lord named Saxe, who knows how to carry out the trial. Seven hundred men arrive to witness the event (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must now prove her innocence by herself (7). She then puts her hand in the boiling water, and unscathed takes out the stones. She holds it up and shows it to the witnesses (8). Attle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so, but her hands are horribly scorched, and men lead her to a "foul bog", presumably to be drowned. The poet ends by laconically stating that Guthrun in such a way was "reconstituted for her affronts".

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### The Third Lay of Guthrun

P1 Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði Atla at hón hefði sét Þjóðrek ok Guðrúnu béði saman. Atli var þá allókátr. Þá kvað Guðrún:

Herch was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thedric and Guthrun both together. Attle was then wholly displeased. Then Guthrun quoth:

1 "Hvat 's þér, Atli? · é, Buðla sonr, es þér hryggt í hug; · hví hlér þú éva? Hitt myndi óðra · jorlum þykkja at við menn méltir · ok mik séir."

"What is with thee, Attle? Always, O son of Bodle, art thou sad at heart—why laughest thou never? TODO."

2 "Tregr mik þat, Guðrún, · Gjúka dóttir, mér í hǫllu · Herkja sagði at þit Þjóðrekr · undir þaki svéfið ok léttliga · líni verðið."

"This troubles me, Guthrun, Yivick's daughter: in the hall has Herch told me that thou and Thedric beneath thatched roof slept, and ye lightly warded the linen. 119"

3 "βér mun'k alls þess · eiða vinna at inum hvíta · helga steini, at ek við βjóðmar · þat-ki átta'k, es vorðr né verr · vinna knátti,—

"To thee I will swear oaths of all of that by the white, holy stone—

<sup>119</sup> i.e., they threw off their clothes and slept together.

that I did not do such a thing with Thedmar, <sup>120</sup> which neither wife nor husband has been able to swear upon,—<sup>121</sup>

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4 nema ek halsaða · herja stilli,
jofur ó·neisinn, · einu sinni;
aðrar vóru · okkrar spekjur
es vit hormug tvau · hnigum at rúnum.
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unless I embraced the stiller of hosts [RULER = Thedmar]: the unshamed prince, a single time.

Different were the dealings of us two, when distressed [Guthrun and Thedric] we reclined in whispers.

5 Hér kom Þjóðrekr · með þrjá tøgu, lifa þeir né einir, · þriggja tega manna; hrink-tu mik at brøðrum · ok at brynjuðum, hrink-tu mik at ollum · á hofuð-niðjum.

Here came Thedric with thirty men; of those thirty none still lives.—
Surround me with brothers and with byrnied men; surround me with all close kinsmen!

6 Send at Saxa, · sunn-manna gram; hann kann helga · hver vellanda;" sjau hundruð manna · í sal gingu áðr kvén konungs · í ketil tóki.

Send for Saxe, the lord of Southmen; he can hallow the boiling cauldron."

<sup>&</sup>lt;sup>120</sup>Historically, Thedmar was the father of Thedric, who took over the kingdom after his father's death (see Index). Thedmar may here be a scribal error for Thedric, a scribal error for "Thedmar's son", or a nickname due to conflation of the father and son.

<sup>&</sup>lt;sup>121</sup>Guthrun says that she will prove her innocence through a trial by ordeal (that is, by lifting "the white holy stone" out of boiling water; see st. 8). She further strengthens her position by pointing out that no reliable person has sworn an oath attesting to her guilt.

<sup>3</sup> hrink-tu 'surround' | Consisting of *bring*, 2nd sg. imper. of *bringja* 'surround, encircle' +  $\dot{p}\acute{u}$  'thou'. The clitic form -tu has caused devoicing.

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Seven hundred men went into the hall, before the king's wife should reach into the kettle.

1 Saxa, · sunn-manna gram 'Saxe, the lord of Southmen' | It seems that the trial by cauldron was still foreign to the poet, who associated it with the Christian Saxons (or "Southmen"). This may date the poem to the time shortly before conversion period, something supported by Sapp (2022)'s statistical model.

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7 "Kømr-a nú Gunnarr, · kalli'k-a Hǫgna,
sé'k-a síðan · svása brøðr;
sverði myndi Hǫgni · slíks harms reka,
nú verð'k sjǫlf fyr mik · synja lýta."
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"Now Guther comes not; I cannot call on Hain; I see not henceforth [my] beloved brothers. by his sword would Hain avenge such an affront; now must I for myself disprove the slanders!"

8 Brá hón til botns · bjǫrtum lófa ok hón upp of tók · jarkna-steina: "Sé nú seggir · —sykn em ek orðin heilag-liga— · hvé sjá hverr velli."

She thrust to the bottom her bright palms, and she up did take the arkenstones:
"Let men now see—I am proven innocent, through holy means!—how this cauldron boils!"

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9 Hló þá Atla · hugr í brjósti
es hann heilar sá · hendr Guðrúnar:
"Nú skal Herkja · til hvers ganga,
sú's Guðrúnu · grandi vénti."
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Then laughed the heart in Attle's chest, when he saw unscathed the hands of Guthrun: "Now shall Herch to the cauldron go, she who hoped for Guthrun's harm."

<sup>2</sup> jarkna-stęina 'arkenstones' | Gems, crystals; probably a borrowing from the Old English *eorcnan-stânas* 'id.' The modern English form *arkenstone* was coined by Tolkien.

10 Sá-at maðr armligt, · hverr es þat sá-at,
hvé þar á Herkju · hendr sviðnuðu;
leiddu þá mey · í mýri fúla,
svá þá Guðrún · sinna harma.

Man saw nothing pitiful, who did not see that: how there on Herch the hands were scorched. Led they that maiden into a foul bog; so was Guthrun reconstituted for her affronts.

<sup>3</sup> lęiddu þá mey  $\cdot$  í mýri fúla 'Led they that maiden into a foul bog' | I.e. to be drowned. Drowning in bogs was a common Germanic punishment for perjurers; see note to Vsp 38.

# Weeping of Ordrun (Oddrúnargrátr)

Dating (Sapp, 2022): C10th (0.954)

Meter: Ancient-words-law

### From Burgny and Ordrun (Frá Borgnýju ok Oddrúnu)

P1 Heiðrekr hét konungr; dóttir hans hét Borgný. Vilmundr hét sá er var friðill hennar. Hon mátti eigi fóða born áðr til kom Oddrún, Atla systir; hon hafði verit unnusta Gunnars, Gjúka sonar. Um þessa sogu er hér kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he called who was her lover. She could not bear children before Ordrun, Attle's sister, came to her. She had been the lover of Guther, Yivick's son. Of this saw is here sung:

1 Heyrða'k segja · í sogum fornum hvé mér of kom · til Morna-lands; engi mátti · fyr jorð ofan Heiðreks dóttur · hjalpir vinna.

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I heard [it] said in ancient saws, 122 how a maiden came to Mornland; noone could—above the earth—find help for Heathric's daughter [= Burgny].

<sup>&</sup>lt;sup>122</sup>Probably formulaic; cf. *Hildebrand* 1: *ik gi-hórta dat seggen* 'I heard it said' which likewise uses the 1sg pret. of 'hear' and the infinitive of 'say'. Both would go back to a Proto-Northwest Germanic phrase \*ek (ga-)hauʀidō (þat) sagjaną.

2 Pat frá Oddrún, · Atla systir, at sú mér hafði · miklar sóttir; 2 brá hon af stalli · stjórn-bitluðum 4 ok á svartan · soðul of lagði.

This learned Ordrun, Attle's sister, that the maiden [= Burgny] had great ailments; she grabbed from the stable a rudder-bitted steed, and a black saddle on [it] did lay.

3 Lét hon mar fara · mold-veg sléttan unds at hári kom · holl standandi; 2 ok hon inn of gekk · end-langan sal; svipti hon soŏli · af svongum jó ok hon þat orða · alls fyrst of kvað:

She let the steed journey on the smooth soil-way [EARTH], until she came to the high standing hall, and she inside did go the endlong hall. She drew the saddle off the slender horse, and she this word first of all did say:

TODO: More stanzas...

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<sup>3</sup> ok hon ... sal 'and she ... hall' | The whole line is formulaic, see note to Vkv 8.

<sup>5</sup> ok ... of kvað 'and ... did say' | The whole line is formulaic, see note to *Prk* 2.

# Lay of Attle (Atlakviða)

Dating (Sapp, 2022): C10th (0.719)-early C11th (0.212)

Meter: Speeches-meter, Ancient-words-law

#### Introduction

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A famously archaic poem.

Attle sends his messenger Kneefrith to Guther (1). He arrives at Guther's hall, where the mood is one of unease, and addresses Guther (2). Kneefrith invites him and his brother Hain to Attle's court (3), offering them treasures, weapons and land (4–5). Guther asks his brother Hain for advice, since he has not heard of Attle having gold to give away (6).

## The Death of Attle (Dauði Atla)

P1 Guðrún Gjúkadóttir hefndi bróðra sinna, svá sem frégt er orðit. Hon drap fyrst sonu Atla, en eptir drap hon Atla ok brendi hǫllina ok hirðina alla; um þetta er sjá kviða ort.

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.

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### The Lay of Attle

1 Atli sęndi · ár til Gunnars

kunnan sęgg at ríða, · Knéfrøðr vas sá heitinn;

at gorðum kom hann Gjúka · ok at Gunnars hollu,

bekkjum arin-greypum · ok at bjóri svósum.

Attle sent—of yore—to Guther a well-known messenger to ride; Kneefrith he was called. To the yards of Yivick he came, and to the hall of Guther; to the hearth-surrounding benches, and to the lovely beer.

2 Drukku þar drótt-megir · — en dyljendr þogðu vín í val-hollu, · vreiði sóusk þeir Húna; kallaði þá Knéfrøðr · kaldri roddu, seggr inn suð-røni · sat hann á bekk hóm:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—wine in the walhall; they feared the wrath of the Huns.

Then called Kneefrith with cold voice, the southern messenger, he sat on a high bench:

3 "Atli mik hingat sendi · ríða ørendi, mar inum mél-greypa, · Myrk-við inn ó·kunna at biðja yðr, Gunnarr, · at it á bekk kømið með hjolmum arin-greypum · at søkja heim Atla.

"Attle sent me hither to ride with an errand, on the bit-champing steed through Mirkwood uncharted—
to ask you, O Guther, that ye two [= Guther and Hain] on the bench come, with hearth-surrounding helmets, to seek the home of Attle.

<sup>1</sup> dyljendr 'concealed ones' | Finnur Jónsson (1932) reasonably interprets this as referring to Attle's spies at Guther's court.

<sup>2</sup> val-hǫllu 'the walhall' | The interpretation of this compound is difficult in the current context. The first element *val*- could be (1) *valr* 'falcon', referring to the aristocratic hunting practice; (2) *valr* 'Wale', 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) of the Yivickings. If (3) is correct the word is linguistically identical to Walhall, Weden's hall, whither the battle-slain go.

Atlakviða 421

4 Skjǫldu kneguð þar velja · ok skafna aska, hjalma gull-roðna · ok Húna mengi, silfr-gyllt soðul-kléði, · serki val-rauða, dafar, darraða, · drosla mél-greypa.

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There ye might choose shields, and shaven ash-spears, helmets gold-reddened, and the multitude of the Huns, silver-gilt saddle-cloths, blood-red serks, daves, spears, bit-champing steeds.

Voll létsk ykkr ok myndu gefa · víðrar Gnita-heiðar af geiri gjallanda · ok af gylltum stofnum, stórar meiðmar · ok staði Danpar, hrís þat it méra · es meðr Myrk-við kalla."

He also declared himself willing to give you two the field of wide Gnit-heath, [and] of yelling spears and of gilded prows, great treasures and the place of Danp; the renowned brush which men call Mirkwood.

6 Hofði vatt þá Gunnarr · ok Hogna til sagði: "Hvat réðr þú okkr, seggr hinn óri, · alls vit slíkt heyrum? Gull vissa'k ekki · á Gnita-heiði, þat's vit éttim-a · annat slíkt.

His head turned Guther then, and said to Hain: "What dost thou counsel us two, O younger man, as such a thing we hear? I knew of no gold on the Gnit-heath which we two should not own as much of.

7 Sjau eigu vit sal-hús · sverða full, hverju 'ru þeira · hjolt ór gulli; mínn veit'k mar betstan · en méki hvassastan, boga bekk-sóma · en brynjur ór gulli;

We own seven hall-houses filled with swords on each of them is a golden hilt; I know my horse to be the best and [my] sword the sharpest,

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[my] bow bench-fit and [my] byrnies golden,

8 hjalm ok skjǫld hvítastan, · kominn ór hǫll Kíars; einn 's mínn betri · en sé allra Húna."

[my] helmet and shield the whitest, come from Choser's hall; mine alone is better, than [those] of all of the Huns might be!"

9 "Hvat hyggr brúði bendu · þá's hón okkr baug sendi, varinn vóðum heiðingja? · Hykk at hón vornuð byði! Hár fann'k heiðingja · riðit í hring rauðum; ylfskr es vegr okkarr · at ríða ørendi."

"What thinkest thou the bride meant when she sent us a bigh covered by a heath-dweller's [wolf's] cloth? I think she offered a warning! A heath-dweller's hair I found wrapped round the red ring: wolven is our road, if we ride that errand!<sup>123</sup>"

Niðjar-gi hvottu Gunnar · né náungr annarr, rýnendr né ráðendr, · né þeir's ríkir vóru; kvaddi þá Gunnarr · sem konungr skyldi, mérr í mjoð-ranni · af móði stórum:

No kinsmen Guther, nor any other relation, not counselors nor advisors, nor those who were powerful. Then Guther announced—as a king should, renowned in the mead-hall—with great spirit:

31 "Rís-tu nú, Fjornir, · lát-tu á flet vaða greppa gull-skálir · með gumna hondum!

"Rise now, Ferner! Let on the benches wade forth the golden bowls of warriors along the hands of men!

<sup>&</sup>lt;sup>123</sup>That it is the more cautious Hain who speaks here is clear from Guther's response in the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery, Guther thinks that it is a warning that wolves will steal his treasure if he does not show up.

Atlakviða 423

1 Fjornir 'Ferner' | An otherwise unknown servant.

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Ulfr mun ráða · arfi Niflunga,
gamlir gran-varðir, · ef Gunnars missir;
birnir blakk-fjallir · bíta þref-tǫnnum,
gamna grey-stóði, · ef Gunnarr né kømr-at."
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The wolf will rule the inheritance of the Nivlings—the old grey guardians [WOLVES]—if Guther is absent. Black-furred bears will bite with wrangling teeth—amusing the bitch-pack—if Guther comes not."

13 Leiddu land-rogni · lýðar ó·neisir,
2 grátendr, gunn-hvatan, · ór garði Húna;
þá kvað þat inn øri · erfi-vorðr Hogna:
3 "Heilir farið nú ok horskir · hvar's ykkr hugr teygir!"

Unshamed men led the lord of the land, weeping, the battle-bold man out of the yards of the Huns. Then quoth this the young inheritance-ward [SON] of Hain: "Fare ye two now whole and wise wherever your heart may draw you!"

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14 Fetum létu fróknir · of fjoll at þyrja

mar ina mél-greypu, · Myrk-við inn ókunna;
hristisk oll Hún-mork · þar's harð-móðgir fóru,
vróku þeir vand-styggva · vollu al-gróna.
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With strides the braves made the bit-champing steed rush o'er the fells through Mirkwood uncharted. All Hunmark shook where the hard-minded went forth; they drove the whip-shy horse along the allgreen fields.

15 Land sốu bệir Atla · ok liỗ-skjalfar djúpar; Bikka greppar standa · á borg inni hốu,

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<sup>1</sup> lýðar ó·neisir 'unshamed men' | Compare the long-line on the Thorsberg chape (- 160–240 AD): wlþuþe-war · ni wajē-mārir 'Wolthew, the not ill-famed [FAMOUS]'.

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sal of suðr-þjóðum, · slęginn sess-meiðum, bundnum rondum, · bleikum skjoldum,

The land of Attle they saw, and ravines deep, Bicke's soldiers standing on the high stronghold, the hall of the southfolk built with seat-beams, with bound rims, with pale shields,

dafar, darraða; · en þar drakk Atli vín í val-hǫllu; · verðir sótu úti at varða þeim Gunnari · ef þeir hér vitja kómi með geiri gjallanda · at vekja gram hildi.

daves, spears. And there drank Attle wine in the wal-hall—watchmen sat outside to watch for Guther's men, if they came here to visit, with yelling spears to wake the ruler with war.

Systir fann þeira snemmst · at þeir í sal kvómu, bróðr hennar báðir, · bjóri vas hón lítt drukkin: "Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna við Húna harm-brogðum? · Holl gakk þú ór snemma!

Their sister found soonest they they had come into the hall—her brothers both—on beer was she lightly drunk: "Betrayed art thou now, Guther; what wilt thou, powerful man, work against the Hunnish harm-tricks? Go soon out of the hall! 124"

Betr hefðir þú, bróðir, · at þú í brynju férir, sem hjolmum arin-greypum · at séa heim Atla; sétir þú í soðlum · sól-heiða daga, nái nauð-folva · létir nornir gráta,

Better hadst thou, brother, if thou hadst gone in byrnie with hearth-surrounding helmets, to see the home of Attle; if thou hadst set in the saddle during sun-bright days need-pale corpses; if thou madest the norns cry,

<sup>&</sup>lt;sup>124</sup>Before anything evil might happen.

Atlakviða 425

19 Húna skjald-męyjar · hęrfi kanna en Atla sjalfan · létir í orm-garð koma; nú 's sá orm-garðr · ykkr of folginn."

[and] the Hunnish shield-maidens to know the harrow;<sup>125</sup> and Attle himself hadst thou brought in the snake-pit—now that snake-pit has swallowed you two!"

Guther answers:

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20 "Seinað 's nú, systir, · at samna Niflungum, langt 's at leita · lýða sinnis til, of rosmu-fjoll Rínar, · rekka ó·neissa."

"Tis late now, sister, to gather the Nivlings; 'tis far to look for the support of men: over the great fells of the Rhine for unshamed warriors."

21 Fengu þeir Gunnar · ok í fjotur settu, vin Borgunda, · ok bundu fastla; sjau hjó Hogni · sverði hvossu en inum átta hratt hann · í eld heitan.

They caught Guther and in fetters placed him—the friend of the Burgends—and bound him firmly. Hain smote seven with a sharp sword, and the eighth one he threw into hot fire.

 $<sup>^{125}</sup>$ i.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

<sup>2</sup> vin Borgunda 'the friend of the Burgends' | The historic Guther was king of the Burgundians. The manuscript has a small stroke above the *n* that abbreviates the syllable *ir*, indicating the plural *vinir* 'friends', who would then be the people binding Guther. This is probably due to a scribal misunderstanding of a not uncommon type, since the significance of the kenning had been forgotten. It is clearly old, for in *Walder* 46 Walder addresses Guther, whom he is just about to fight, by the identical phrase *wine Burgenda*.

<sup>22</sup> Svá skal frókn · fjóndum verjask;

Hogni varði · hendr Gunnars.

frógu fróknan · ef fjor vildi

Gotna þjóðann · gulli kaupa.

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So shall a brave guard himself against foes; Hain guarded the hands of Guther. They asked the brave [Guther] if his [Hain's] life he wished—the ruler of the Gots—to buy with gold.<sup>126</sup>

1 Svá ... vęrjask | Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and results in two typical four-line stanzas.

23 "Hjarta skal mér Hogna · í hendi liggja blóðugt, ór brjósti · skorit bald-riða, saxi slíðr-beitu, · syni þjóðans."

"The heart of Hain shall lie in my hands: bloody from the breast, cut from the bold rider [= Hain], with a slide-biting sax, from the son of the sovereign [= Hain]."

3 saxi slíðr-beitu 'slide-biting sax' | 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, blóðugt, ok á bjóð logðu · ok bóru þat fyr Gunnar.

They cut the heart of Helle from the breast, bloody, and on a platter laid it, and bore it before Guther.

25 Þá kvað þat Gunnarr, · gumna dróttinn: "Hér hefi'k hjarta · Hjalla ins blauða, ó·líkt hjarta · Hogna ins frókna, es mjok bifask · es á bjóði liggr; bifðisk holfu meirr · es í brjósti lá!"

Then quoth this Guther, the lord of men:

"Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—which quivers greatly when on the platter it lies; it quivered twice as much when in the breast it lay."

<sup>&</sup>lt;sup>126</sup>The Huns try to make Guther (the "ruler of the Gots", cf. sts. 1, 3, 10) pay for Hain's life. Guther instead responds with the following.

Atlakviða 427

26 Hló þá Hogni · es til hjarta skóru kvikvan kumbla-smið · —kløkkva síðst hugði. Blóðugt þat á bjóð logðu · ok bóru fyr Gunnar.

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Hain then laughed as to the heart they cut the living wound-smith [WARRIOR = Hain]; he thought least of sobbing. Bloody on a platter they laid it, and bore it before Guther.

27 Mérr kvað þat Gunnarr, · Geir-Niflungr: "Hér hefi'k hjarta · Hogna ins frókna, ó·líkt hjarta · Hjalla ins blauða, es lítt bifask · es á bjóði liggr; bifðisk svá-gi mjok · þá's í brjósti lá!

Renowned Guther quoth this, the Spear-Nivling: "Here have I the heart of Hain the bold —unlike the heart of Helle the soft!— which quivers lightly when on the platter it lies; it quivered not so much when in the breast it lay.

Svá skalt, Atli, · augum fjarri sęm munt · męnjum verða; es und einum mér · oll of folgin hodd Niflunga: · lifir-a nú Hogni!

Thus shalt thou, Attle, be as far from the eyes as thou wilt from the neck-rings.

With me alone is hidden all the hoard of the Nivlings—now Hain lives not!

29 Ey vas mér týja · meðan vit tveir lifðum, nú 's mér engi · es einn lifi'k; Rín skal ráða · róg-malmi skatna, svinn, ós-kunna · arfi Niflunga.

I always had doubt when we two lived; now I have none when I alone live. The Rhine shall rule the strife-ore of princes [GOLD]: the swift [river] the os-born patrimony of the Nivlings!

30 Í veltanda vatni · lýsask val-baugar hęldr an á hǫndum gull · skíni Húna bǫrnum."

In tumbling water will the Welsh bighs gleam, rather than gold on the hands shine for the children of Huns!"

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- 31 "Ýkvið ér hvél-vǫgnum, · haptr 's nú í bǫndum!" "Turn ye the wheel-wagons, the captive is now in bonds!"
- 32 Atli inn ríki TODO
- 33 "Svá gangi þér, Atli, · sem þú við Gunnar áttir eiða opt of svarða · ok ár of nefnda at sól inni suðr-hollu · ok at Sig-týs bergi, hulkvi hvíl-beðjar · ok at hringi Ullar,

"So may it go for thee, Attle, like thou hadst with Guther oaths often sworn and always mentioned, by the south-facing sun and by Victory-Tew's mountain, by any pleasant bed and by the ring of Woulder,

34 ok meirr þaðan · men-vorð bituls, dolg-rogni, dró · til dauðs skókr.

TODO

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35 Lifanda gram · lagði í garð, þann's skriðinn vas, · skatna mengi, Atlakviða 429

innan ormum. · En einn Gunnarr heipt-móðr horpu · hendi kníði; glumðu strengir. · Svá skal golli frøkn hring-drifi · við fira halda!

Living, the prince was laid in the enclosure (which was crawling) by a crowd of warriors (with snakes inside). And Guther alone spitefully struck the harp with his hand; its strings rang out. *So* shall hold a brave ring-strewer his gold from men!

36 Atli lét

TODO

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37 Út gekk þá Guðrún, TODO

38 Umðu ǫl-skálir · Atla vín-hǫfgar þá's í hǫll saman · Húnar tǫlðusk, gumar gran-síðir · gengu inn hvárir.

Clanged the ale-bowls of Attle, wine-heavy, out, when in the hall together the Huns conversed, TODO.

39 Út gekk þá Guðrún, TODO

\_ \_ \_ \_

40 Skævaði þá in skírleita

TODO

41 Sona hefir þinna,

**TODO** 

42 Kallar-a þú síðan

TODO

43 Ymr varð á bekkjum,

TODO

44 Gulli seri

TODO

45 Ö-varr Atli · móðan hafði sik drukkit; vápn hafði hann ekki, · varnaði-t við Guðrúnu; opt vas sá leikr betri · þá's þau lint skyldu optarr of faðmask · fyr oðlingum.

Unwary Attle had drunk himself tired; he had no weapons; did not beware Guthrun. Oft their play was better when they gently would more often embrace each other before the athlings.

46 Hộn bẹỗ broddi · gaf blóð at drekka,

hẹndi hẹl-füssi, · ok hvelpa lẹysti;
hratt fyr hallar dyrr · ok hús-karla vakði,

brandi, brúðr, hẹitum; · þau lét họn gjǫld bróðra.

With a blade she gave the bed blood to drink,
—with a hell-eager hand—and loosened the whelps,
blocked the doors of the hall and awoke the housecarls,
the bride, with hot flame—so she repaid her brothers!

Atlakviða 431

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47 Eldi gaf hón alla · es inni vóru

2 ok frá morði þeira Gunnars · komnir vóru ór Myrk-heimi;
forn timbr fellu, · fjarg-hús ruku,

4 bør Buðlunga, · brunnu ok skjald-meyjar,
inni; aldr-stamar · hnigu í eld heitan.
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To the fire she gave all who were within and from the murder of Guther's men had come from Mirkham. Ancient timbers fell, great houses smoked—the settlement of the Budlungs—also the shield–maidens burned inside; short of life, they sunk into hot fire.

48 Full-rétt's umb þetta; · ferr engi svá síðan brúðr í brynju · bréðra at hefna; hón hefir þriggja · þjóð-konunga ban-orð borit, · bjort, áðr sylti.

'Tis told fully about this: henceforth none will go so, a bride in byrnie her brothers to avenge. She has of three great kings borne the bane-word—bright woman—before she must die.

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49 Enn segir gløggra í Atlamálum inum grøn-lenskum.

Yet says it more clearly in the Greenlendish Speeches of Attle.

<sup>4</sup> ban-orð borit 'borne the bane-word' | 127

<sup>&</sup>lt;sup>127</sup>i.e. "she has caused the deaths of three great kings." This expression and its Germanic and Indo-European relatives is discussed in detail in Watkins (1995)[417–422].

# Greenlendish Speeches of Attle (Atlamól in grønlendsku)

Dating (Sapp, 2022): late C11th (0.472)

**Meter:** Speeches-meter

#### Introduction

The Greenlendish Speeches of Attle are only preserved in R. The poem is composed in *Speeches-meter* throughout. Unlike the preceding *Akv*, it seems actually to have been composed in one of the Norse settlements on Greenland, for in st. 18 the poet makes reference to a "white bear". The polar bear (*Ursus maritimus*) is indeed found on Greenland, but not on Iceland or the Scandinavian peninsula. To what inhospitable northern wastes the Norse had brought the legends about Attle (*Attila*)!

The language of the poem is noticably younger than its predecessor; most notably the sound change vr - > r- is consistently applied.

## The Greenlendish Speeches of Attle

1 Frétt hefir old ö-fó · þá's endr um gorðu seggir sam-kundu, · sú vas nýt féstum; óxtu ein-méli, · yggt vas þeim síðan ok it sama sonum Gjúka · es vóru sann-ráðnir.

Unfew [many] people have learned when... TODO.

TODO: More stanzas!

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# Goading of Guthrun (Guðrúnarhvǫt)

Dating (Sapp, 2022): early C11th (0.781)-late C11th (0.177)

Meter: Ancient-words-law

#### Introduction

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TODO: INTRODUCTION.

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## From Guthrun (Frá Guðrúnu)

P1 Guðrún gekk þá til sévar er hon hafði drepit Atla, gekk út á séinn ok vildi fara sér. Hon mátti eigi søkkva. Rak hana yfir fjorðinn á land Jónakrs konungs. Hann fekk hennar. Þeira synir vóru þeir Sorli ok Erpr ok Hamðir. Þar føddisk upp Svanhildr Sigurðar dóttir. Hon var gift Jormunrekk inum ríkja. Með hánum var Bikki. Hann réð þat at Randvér konungs son skyldi taka hana; þat sagði Bikki konungi. Konungr lét hengja Randvé en troða Svanhildi undir hrossa fótum. En er þat spurði Guðrún þá kvaddi hon sonu sína.

Guthrun then went to the sea after she had slain Attle; walked out into the sea and wanted to take her own life. She could not sink. She was driven across the firth to the land of king Enacker. He got her. Their sons were Sarrel and Earp and Hamthew. There Swanhild, Siward's daughter was raised up. She was married to Erminric the powerful; with him was Bicke. He counseled that Randwigh, the king's son, should rape her; this

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Bicke told the king. The king had Randwigh hanged and Swanhild trampled under horses' feet. But when Guthrun learned of this she called on her sons.

### The Goading of Guthrun

1 Pá frá'k sennu · slíðr-feng-ligasta, trauð mól talit · af trega stórum, es harð-huguð · hvatti at vígi grimmum orðum · Guðrún sonu:

That gibing I've found most direly caught—loth speeches told from great grief—when hard-hearted she goaded to war, with fierce words, Guthrun, her sons:

2 "Hví sitið? · Hví sofið lífi? Hví tregr-at ykkr · teiti at méla? es Jormunrekr · yðra systur, unga at aldri, · jóm of traddi,

"Why sit ye two? Why sleep ye your lives away? Why troubles it you not to speak merrily? when Erminric has had your sister, young of age, trampled by steeds,

3 hvítum ok svortum · á her-vegi gróm, gang-tomum · Gotna hrossum.

by whites and blacks on the war-path, by grey, pacing, Gotish horses!

TODO: Missing verses.

4 Hléjandi Guðrún · hvarf til skemmu,

kumbl konunga · ór kerum valði,
síðar brynjur · ok sonum férði;
hlóðusk móðgir · á mara bógu.

Laughing, Guthrun turned to her chamber the heirlooms of kings from the chests she picked, the long byrnies and to her sons brought them; the gloomy ones loaded themselves on the backs of steeds.

5 pá kvað þat Hamðir · inn hugum-stóri: "Svá kom-a'k meirr aptr · móður at vitja Geir-Njorðr hniginn · á Goð-þjóðu at þú erfi · at oll oss drykkir, at Svanhildi · ok sonu þína."

Then quoth this Hamthew the great of heart: TODO. that thou drink a death-toast to us all; to Swanhild and thy sons.

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6 Guðrún grátandi, · Gjúka dóttir, gekk treg-liga · á tái sitja ok at telja, · tórug-hlýra, móðug spjoll · á margan veg:

Guthrun weeping, Yivick's daughter, walked TODO. and to tell with teary cheeks gloomy words in many ways:

7 "Þrjá vissa'k elda, · þrjá vissa'k arna, vas'k þrimr verum · vegin at húsi; einn vas mér Sigurðr · ollum betri es bróðr mínir · at bana urðu.

"Three fires I've known, three hearths I've known; for three husbands I've been brought to the house. Alone was Siward to me better than them all, he whose bane my brothers became.

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TODO: Bunch of verses.

8 Gekk ek til strandar, · grǫm vas'k nornum, vilda'k hrinda · stríð grið þeirra; hófu mik, né drekkðu, · hávar bórur, því land of sté'k · at lifa skylda'k.

I walked to the shore, wroth against the norns; I wished to break their stubborn peace.

The high waves lifted me—drowned me not; I stepped aland since I was meant to live.

9 Gekk ek á bęð · —hugða'k mér fyr betra þriðja sinni · þjóð-konungi; ól ek mér jóð, · erfi-vorðu [...] · Jónakrs sona.

TODO.

4 sona | emend.; sonum R

TODO: stanzas

Fjǫlö man'k bǫlva, · [...]
bẹit-tu, Sigurör, · inn blakka mar,
hẹst inn hrað-fóra · lát-tu hinig renna!
Sitr ẹigi hér · snǫr né dóttir
sú's Guðrúnu · gẹfi hnossir.

I recall a multitude of bales; [...]; saddle, O Siward, thy black steed, the quick-pacing horse; let him run hither! Here sits nowise TODO.

11 Minns-tu, Sigurŏr, · hvat vit méltum þä's vit à beð · béði sótum? at þú myndir mín · móðugr vitja, halr, ór helju, · en ek þín ór heimi. Recallest thou, Siward, what we said, when on the bed we both did sit? That thou wouldst me, O mighty man, visit from Hell, and I thee from the world.

12 Hlaðið ér, jarlar, · eiki-kostinn, látið þann und himni · héstan verða!

Megi brenna brjóst · bolva-fullt eldr umb hjarta [...] · þiðni sorgir!"

Load, ye earls, the oaken pile [PYRE]!

Let it beneath heaven become the highest!

May fire burn my curse-filled chest,

unto the heart ... may the sorrows melt away!"

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Jorlum ollum · óðal batni, snótum ollum · sorg at minni at þetta treg-róf · of talit véri.

For all earls may patrimony improve; for all ladies sorrow decrease, as this grief-chain was recounted!

<sup>2</sup> himni 'heaven' | emend.; hilmi 'prince' R

## Speeches of Hamthew (Hamðismól)

Dating (Sapp, 2022): C10th (0.885) Meter: Ancient-words-law, Speeches-meter

Two poems?

... TODO ...

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Vel hofum vit vegit, · stondum á val Gotna ofan egg-móðum · sem ernir á kvisti; góðs hofum tírar fengit · þótt skylim nú eða í gér deyja, kveld lifir maðr ekki · eftir kvið norna.

"Well have we two fought, we stand on the corpses of the Gots: above the edge-weary [KILLED] like eagles on a branch.

We have earned great glory, even if we should die now or tomorrow—man lives not one evening after the verdict of the norns!"

2 Par fell Sorli · at salar gafli, en Hamŏir hné · at hús-baki.

There fell Sarrel by the gables of the hall, but Hamthew sank down by the back of the house.

# Leeds of Hindle (Hyndluljóð)

Dating (Sapp, 2022): late C11th (0.996)

Meter: Ancient-words-law

1 "Vaki mér meyja, · vaki mín vina, Hyndla systir, · es í helli býr; nú 's røkr røkra, · ríða vit skulum til Valhallar · ok til vés heilags.

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[Frow quoth:] "Wake, O 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!

2 Biöjum Herjafoör · í hugum sitja, hann geldr ok gefr · gull veröugum, gaf hann Hermóöi · hjalm ok brynju, en Sigmundi · sverö at þiggja.

Let us bid the Father of Hosts (= Weden) to remain in good spirits; he rewards and gives gold to the worthy. He gave Harmod helmet and byrnie, and Syemund a sword to receive.

<sup>2</sup> verðugum 'to the worthy' | emended to verðungu 'to the retinue' by Finnur Jónsson (1932), Guðni Jónsson (1954)

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3 Gefr hann sigr sonum, · en svinnum aura, mélsku morgum · ok man-vit firum, byri gefr brognum, · en brag skoldum, gefr hann mann-semi · morgum rekki.

He gives victory to sons and silver to the wise, speech to many and manwit to men. Fair wind he gives to nobles and praise-song to scalds; he gives manly valour to many a champion.

4 Þór mun'k blóta, · þess mun'k biðja, at hann é við þik · ein-art láti; þó 's hónum ó-títt · við jotuns brúðir.

To Thunder I will bloot; of this I will bid, that he always be upright with thee even though he hates the ettin's brides.

Nú tak-tu ulf þinn · einn af stalli, lát hann rinna · með runa mínum."— "Seinn es goltr þinn · goð-veg troða, vil'k-at mar mínn · métan hlóða.

Now take thy one wolf from the stable; let him run alongside my boar."-[Hindle quoth:] "Slow is thy boar to tread the Godways; I will not load my noble steed.

Fló est Freyja, · es freistar mín, vísar þú augum · á oss þannig, es hafir ver þinn · í val-sinni Óttar unga · Innsteins bur."

False art thou, Frow, who temptest me; thou showest thy eyes on us this way since thou hast thy lover on the slain-ways: the young Oughter, Instone's offspring."

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2–3 vísar ... val-sinni 'thou showest ... slain-ways' | i.e., "You only show favour to me because you want me to help your lover". For the expression cf. *Sigrdr* 3/3 and note.

7 "Dulið est Hyndla, · draums étla'k þér, es kveðr ver minn · í valsinni.

[Frow quoth:] Deluded art thou, Hindle; I think thee dreamy as thou sayest that my man is on the slain-ways.

8 Par's goltr glóar · Gullinbursti, Hildisvíni, · es mér hagir gerðu, dvergar tveir · Dáinn ok Nabbi.

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There where the boar Goldenbristle glows, the Hildswine, which the two skillful dwarfs Dowen and Nab did make for me.

2 Hildisvíni 'Hildswine' | Presumably an alternative name of Goldenbristle.

9 Sęnn í soðlum · sitja vit skulum ok of jofra · éttir dóma, gumna þeira, · es frá goðum kómu.

Soon in the saddles we two shall sit, and speak about the lineages of princes, of those men who are come from the gods.

10 Pęir hafa vęŏjat · vala malmi Óttarr ungi · ok Angantýr; skylt 's at vęita, · svá't skati hinn ungi

foður-leifð hafi · ept fréndr sína.

They have wagered the Welsh ore [GOLD], young Oughter and Ongenthew— it *must* be divulged, so that the young prince may have the patrimony left by his kinsmen.

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11 Họrg hann mér gẹrỗi · hlaỗinn steinum; nú 's grjót þat · at gleri orðit; rauð hann í nýju · nauta blóði; é trúði Óttarr · á ósynjur.

A harrow he made for me, loaded with stones; now that stone-pile has turned into glass. He reddened it in the fresh blood of oxen; always did Oughter trust on the Ossens.

- 12 Nú lát forna · niðja talða ok upp-bornar · éttir manna 2 hvat 's Skjǫldunga, · hvat 's Skilfinga, hvat 's Qölinga · hvat 's Ylfinga
- hvat 's hold-borit, · hvat 's hers-borit 6 mest manna val · und Mið-garði?"

Now let ancient kinsmen 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 "Pú est Óttarr · borinn Innsteini, en Innsteinn vas · Alfi inum gamla, Alfr vas Ulfi, · Ulfr Séfara, en Séfari · Svan inum rauða. 4

[Hindle quoth:] "Thou<sup>128</sup> art, Oughter, born to Instone, and Instone was born to Elf the old, Elf to Wolf, Wolf to Seafare, and Seafare to Swan the red.

14 Móður átti faðir þinn · menjum gofga,

<sup>&</sup>lt;sup>128</sup>Hindle, maybe in a trance-like state, speaks straight to Oughter.

hygg at héti · Hlédís gyðja,
Fróði vas faðir þeirar, · en Fríund móðir;
oll þótti étt sú · með yfir-monnum.

Thy father had thy mother, esteemed with neck-rings, I think that she was called Leedise the gidden. Frood was her father and Friend her mother; all her lineage seemed to be among overmen.

3 Friund | emend. from meaningless †friaut† F

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15 Auði vas áðr · ǫflgastr manna, Halfdanr fyrri · héstr Skjǫldunga, frég vóru folk-víg, · þau's framir gerðu, hvarfla þóttu verk · með himins skautum.

Ed was once the mightiest of men, Halfdane earlier the highest of Shieldings. Renowned were the troop-conflicts [wars] which the famous ones made; his (= Halfdane's) works seemed to circle along the corners of heaven.

16 Eflőisk við Eymund · óðstan manna en vá Sigtrygg · með svolum eggjum, eiga gekk Almveig, · óðsta kvinna, ólu þau ok óttu · átján sonu.

He  $\langle$ = Halfdane $\rangle$  became the in-law of Iemund<sup>129</sup>, the noblest of men, and he slew Syetrue with cool edges. He went on to have Elmwey, the noblest of women; they begot and had eighteen sons.

paðan eru Skjǫldungar, · þaðan eru Skilfingar,
þaðan eru Qölingar, · þaðan eru Ynglingar,
þaðan es hǫld-borit, · þaðan es hǫrs-borit,
mest manna val · und Mið-garði;
alt 's þat étt þín, · Óttarr heimski.

<sup>&</sup>lt;sup>129</sup>lit. "[he] was strengthened by". Elmwey was Iemund's daughter or sister.

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Thence come the Shieldings! Thence come the Shilvings! Thence come the Athlings! Thence come the Inglings!<sup>a</sup> Thence is born of hero! Thence is born of chief the mightiest choice of men in Middenyard! All of this is thy lineage, O foolish Oughter!"

18 Vas Hildigunnr · hęnnar móðir, Svófu barn · ok Sé-konungs; alt 's þat étt þín, · Óttarr heimski. varði at viti svá, · viltu enn lengra?

Hildguth was her mother, the child of Sweve and Sea-king.
All of this is thy lineage, O foolish Oughter!—
It is meaningful that one might know thus; wilt thou [hear] yet further?

Dagr átti Þóru · drengja móður,

olusk í étt þar · óðstir kappar,

Fraðmarr ok Gyrðr · ok Frekar báðir,

Ámr ok Josurmarr, · Alfr hinn gamli.

varðar at viti svá, · viltu enn lengra?

Day had Thure, the mother of valiant men; in that lineage were begotten the noblest champions: Fradmer and Yird, and both Frekes; Ame and Essirmer; Elf the old.—
It is meaningful that one might know thus; wilt thou [hear] yet further?

20 Ketill hét vinr þeira · Klypps arf-þegi, vas hann móður-faðir · móður þinnar; þar vas Fróði · fyrr enn Kári, en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip; he was the father of thy mother's mother.

<sup>&</sup>lt;sup>a</sup>Note the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, for the difference between the two see Index), it seems likely that Wolvings is the original reading.

There was Frood	l, yet earlier Keer,
but by Hild was	Highelf begotten

•••



### Lay of Hildbrand (Hildebrandslied)

Dating: C8th

Meter: Ancient-words-law

#### Introduction

For the text of original poem I present the manuscript text with as few textual emendations as possible. As for the orthography, I have found it impossible to produce a normalised without too heavily distorting the received text, being as it is, a blend of several dialects (one need only observe the treatment of the name Thedric, which appears thrice, and each time in a markedly different form). Apart from my typical practice of capitalising proper names, marking prefixes with  $\langle \cdot \rangle$  and compounds with  $\langle - \rangle$ , and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have done the following changes in order to clarify etymological relationships and make the text somewhat more wieldy. Of these, 8–10 have also been noted in the apparatus where they occur:

- 1. Consistently replaced both p (wynn) and uu with w.
- 2. Consistently replaced *c* with *k*.
- 3. Consistently replaced *qu* with *kw*.
- 4. Consistently replaced t with t in positions affected by the Second Sound Shift.
- 5. Replaced *th* with b.
- 6. Replaced e with e when reflecting an original a-vowel affected by i-mutation.
- 7. Replaced  $\delta$  with  $\delta$  where originally an a.

- 8. Removed unetymological double nn.
- 9. Restored initial *b* where etymological and/or metrically required.
- 10. Removed initial *h* unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where they appear in cæsuræ, the words <code>kwad Hilti-brant</code> 'Hildbrand quoth' (found in Il. 30, 49, and 58) replace the usual interpunct. Due to their hypermetrical nature, I had originally planned to remove these, and instead indicate the speaker in the margins—but after comparison with various Norse stanzas (e.g. <code>Reg 3</code>, wherein the words <code>kvað Loki</code> 'Lock quoth' appear in the stanza's first cæsura), I have come to believe that these represent an ancient oral interjection, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of ms. should have influenced the four centuries younger scribe of <code>R</code> in such a minor point.)

#### **Summary**

The poet begins with a short formulaic introduction; he is relating older stories (1–2). The two duellists, Hildbrand and Hathbrand, father and son, arm themselves and ride into battle at the head of two opposing armies (3–6). They speak, and Hildbrand asks Hathbrand for his name and lineage (7–13). Hathbrand gives his name and ancestry; his father was the warrior Hildbrand, who abandoned him as a newborn. This was long ago, and Hathbrand does not think him still alive (14–29). Hearing this, Hildbrand calls on God as witness, and offers his son a golden torc as a token of loyalty (30–34). Hathbrand takes this as an insulting tricks. He proclaims that wealth should be won by struggle alone and accuses Hildbrand of having grown old through treachery (35–40); he has heard from sailors on the Mediterranean that his father is dead (41–43).

After this straight-forward narrative sequence three short speeches follow, in the ms. all spoken by Hildbrand. The second is certainly spoken by Hildbrand, but the other two may be misplaced or misattributed.

- 1. Hildbrand reflects on his son's prosperity: from his clothes he can tell that he has a good lord, and that he, unlike himself, has not suffered the fate of exile (44–47).
- 2. Hildbrand calls on God, and laments that, after thirty years at war, he is now forced to fight against his own son. Still, Hathbrand should easily be able to kill such an old man as Hildbrand, if he has strength and fate on his side (48–56).
- 3. Hildbrand (or Hathbrand, and there is a case for emending here) says that only the most cowardly easterner could refuse the fight so greatly desired. Let both men

fight their hardest, and when the duel is over the winner will strip the armour of the other (57–61).

The two men then throw their javelins into each other's shield and rush at each other, hacking away at their shields until they become worthless (62–67). Here the poem abruptly ends.

#### The Lay of Hildbrand

```
Ik gi·hôrta daţ sęggen

daţ sih ur·hêţţun · aenon muoţin:
Hilti-brant enti Hadu-brant · untar herjun ţwêm

sunu-fatar·ungo · iro saro rihtun
garutun sé iro gud-hamun · gurtun sih iro swert ana
helidos ubar hringa · dó sie ţó dero hiltu ritun.
```

I have heard it said
that two contenders alone did meet:
—Hildbrand and Hathbrand—under two hosts.
Son and father ordered their armour,
readied their war-cloths, girded on their swords,
the heroes over the mailcoats—when to that fray they rode.

```
6 hringa | ringa ms.
```

3 untar herjun twêm 'under two hosts' | Either man was a champion of his army.

```
Hilti-brant gi·mahalta · —her was hêróro man

ferahes frótóro— · her frágén gi·stuont
fôhém wortum · hwer sín fater wári

firjo in folkhe · [...]
[...] · "eddo hwe-líhhes knuosles dú sís
ibu dú mí ênan sagés · ik mí de ódre wêt
khind in khunink-ríkhe · khůd ist mín al irmin-deot"
```

Hildbrand spoke—he was the hoarier man, more learned of life—he began to ask in few words who his father might be,

```
of men in the troop, [...]
[...] "or of which lineage thou be;
if thou tell me one I the others will know,
O child, in the kingdom I know the whole great tribe."
```

7 gi·mahalta | *heribrantes sunu* 'Harbrand's son' add. ms. 9 hwer | *wer* ms. 11 hwe-líhhes | *welihhes* ms. 13 khunink-ríkhe | *chunnincriche* ms.

8 ferahes frótóro 'more learned of life' | Possibly formulaic; cf. Maldon 317a: Ic eom fród feores. 'I am learned of life'.

```
Hadu-brant gi·mahalta · Hilti-brantes sunu:
14
            "Daţ sagetun mí · üsere liuti
            alte anti fróte · dea êrhina wárun
            daț Hilti-brant haețți mín fater · ih heițțu Hadu-brant
            forn her ôstar gi·weit · flôh her Ôt-akhres níd
18
            hina miti Peot-ríhhe · enti sínero degano filu
            her fur-laeţ in lante · lúţţila siţţen
20
            brút in búre · barn un·wahsan
            arbjo-laosa · her raet ôstar hina
22
            des sïd Det-ríhhe · darba gi·stuontun
            fateres mínes · dat was só friunt-laos man
24
            her was Ôt-akhre · um-meţ ţirri
            degano dekhisto · unti Deot-ríkhhe
26
            her was eo folkhes at ente · imo was eo feheta ti leop
            khud was her · khóném mannum
28
            ni wániu ih iu líb habbe."
```

Hathbrand spoke, Hildbrand's son:

"This our liegemen have said to me—
the old and learned, they who earlier lived:
that Hildbrand was my father called—I am called Hathbrand.
Of yore he turned east; he fled Edwaker's hate,
away with Thedric and his multitude of thanes.
He left in the land a little one to stay;
a bride in the bower, a bairn ungrown,
heritance-less. He rode away to the east,
at the time when Thedric was in great need
of my father—that was so friendless a man!
He was toward Edwaker utterly hostile;

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the dearest of thanes under Thedric.
He was always in the front of the troop; him did always the fighting gladden; known was he among keen men.—
I guess not that he still live."
```

18 gi·weit | gihueit ms. 21 brút | prut ms. 22 her raet | heraet ms. 23 gi·stuontum | gistuontum ms. 24 fateres | fatereres ms. 26 Deot-ríkhhe | darba gistontun add. ms. 27 feheta | peheta ms. 28 khóném | chonnem ms.

15 dat ... liuti | this l. breaks no rhythmic rules (cf. l. 42), but the needed alliteration is missing.

```
30 "Wêţţu Irmin-got (kwad Hilti-brant) obana ab hewane
daţ dú neo dana halt mit sus sippan man · dink ni gi·leitós"
32 want her dó ar arme · wuntane bauga
kheisur·ingu gi·tán · só imo sie der khuning gap
hunjo truhtin · "daţ ih dír iţ nú bí huldí gibu"
```

"I call Ermin God as witness, from heaven above, that thou never with such close kin hast led dispute!" Then he wound from his arm twisted bighs, made of Cæsar's coin, which him the king had given, the lord of the Huns—"This I now give thee out of holdness. 130"

```
30 hewane | heuane ms.
```

```
Hadu-brant gi·mahalta · Hilti-brantes sunu:
"mit gêru skal man · geba in·fahan
ort widar orte!

dú bist dir altér hun · um-meţ spáhér
spęnis mih mit díném wortun · wili mih dínu speru werpan
bist al-só gi·altét man · só dú êwín in·wit fórtós
daţ sagetun mí · sêo-lídante

westar ubar Węntil-sêo · daţ man wík fur·nam:
tôt ist Hilti-brant · Heri-brantes suno!"
```

Hathbrand spoke, Hildbrand's son: "By his spear shall man win gifts,

 $<sup>^{130}</sup>$ The association between bighs (armlets, torcs) and a warrior's honour is well attested; see Index. This encounter is particularly reminiscent of  $H\acute{a}rb$  42.

point against point! Thou art for thee, old Hun, utterly clever; thou dost tempt me with thy words—at me wilt thou hurl thy spear! Thou art thus an aged man, since thou always didst work deceit.— *This* seafarers said to me in the west over the Wendle-sea: that war took that man; dead is Hildbrand, Harbrand's son!"

40 bist | pist ms.

36 mit gêru skal man · geba in fahan 'By his spear shall man win gifts' | This ancient mindset was codified by the Indians as part of the *kṣatra-dharma*, the code of the Warrior-caste (*kṣatriya*), which explicitly forbade them from taking gifts. So in *Mahabharata* 12.192.73, a *kṣatriya* king refuses a gift from a priest (*brāhmaṇa*), for "it is the duty prescribed for a *kṣatriya* that he must fight and protect (people). Kṣatriya are said to be the givers, then, how can I take (this) from you?" (Hara (1974) transl., see further there.)

42 Wentil-sêo 'Wendle-sea' | The Mediterranean, the name referring to the Wandals who for a time ruled North Africa.

Hilti-brant gi·mahalta · Heri-brantes suno:
"wela gi·sihu ih in díném hrustim
dat dú habés hême · hêrron góten
dat dú noh bí desemo ríkhe · rekkhjo ni wurti"

Hildbrand spoke, Harbrand's son:
"Well do I behold on thy garb,
that thou hast at home a good lord,
that thou yet in this realm hast not become an exile."

"welaga nú waltant got (kwad Hilti-brant) wê-wurt skihit ih wallóta sumaro enti wintro · sehs-tik ur lante dar man mih eo skerita · in folk skeoţantero só man mir aţ burk ênigeru · banun ni gi·fasta nú skal mih swásaţ khind · swertu hauwan bretón mit sínu billju · eddo ih imo ţi banin werdan.
Doh maht dú nú aod-líhho · ibu dir dín ellen taok in sus hêremo man · hrusti gi·winnan rauba bi·rahanen · ibu dú dar êníg reht habés!"

"Well now—O Ruler God!—the woeful weird comes to pass. I roamed for sixty summers and winters from the land,

where I always was placed in the troop of shooters, as at no fortress my bane was fastened.— Now shall my very child hew at me with his sword, strike me with his blade, or I become his bane. Yet mayst thou now easily—if thy zeal avail thee from such a hoary man win the garb, bear away the booty—if thou have any right thereto!"

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56 bi·rahanen | bibrahanen ms.
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"der sí doh nú argósto (kwad Hilti-brant) ôstar-liuto der dir nú wíges warne · nú dih es só wel lustit gudja gi·meinun · niuse de móţţi hwędar sih hiutu dêro hręgilo · hruomen muotti 60 eddo desero brunnóno · bêdero waltan!"

"He were now (quoth Hildbrand) the softest of Easterners, who would refuse thee a fight when thou so much dost crave to struggle together. Try he who might, which one of us today of these garments may boast, or both these byrnies wield!"

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60 hwedar | werdar ms. 60 hjutu dêro | metr. emend.; dero hjutu ms. 60 hruomen | brumen ms. 61
eddo | erdo ms.
```

Dó léttun sé aerist · askim skrítan skarpén skúrim · daţ in dem skiltim stónt

58

62

<sup>48</sup> waltant got 'O Ruler God!' | Cf. OE wealdend god, OS waldand god. Apparently a common West Germanic poetic expression.

<sup>48</sup> wê-wurt 'woeful weird' | wurt 'weird' here meaning 'inexorable course of events', not the norn; cf. ON grimmar urðir 'grim "weirds" TODO.

<sup>49</sup> sumaro enti wintro · sehs-tik 'sixty summers and winters' | i.e. thirty years. Cf. Beow 1498, 1769: bund misséra 'a hundred half-years'. Hathbrand must then be thirty years old, while Hildbrand is in his fifties or sixties.

<sup>50</sup> skeotantero 'shooters' | Cf. Beow 702, where the OE cognate sceótend stands for "warriors" in general. 54 ibu dir din ellen taok 'if thy zeal avail thee' | Formulaic. Cf. Beow 572b-573: [...] · Wyrd oft nereð // un-fégne eorl · bonne his ellen déab. 'Weird often saves the un-fey earl when his zeal avails.'

<sup>60-61</sup> hregilo hruomen muoțți ... desero brunnóno bêdero waltan 'of these garments may boast ... both these byrnies wield' | Like in the Iliad, the winner is expected to strip the loser of armour.

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dó stóptun tó samane · staim-bort hludun
hewun harm-líkko · hwítte skilti
unti imo iro lintún · lúttilo wurtun
gi·wigan miti wábnum · [...]
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Then let they first their ash-spears glide, in sharp showers, that in the shields they stuck.

Then they charged at each other—the coloured boards [SHIELDS] clashed—they hewed harmfully at the white shields, until for them their lindens [SHIELDS] became little, worn down by the weapons, [...]

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62 askim | asckim ms. 64 hludun | chludun ms.
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<sup>63</sup> skarpén skúrim 'in sharp showers' | Formulaic, also occurring in Healend 5137a.

<sup>67 [...] |</sup> At this point the lone folio ends. The rest of the poem would have been found on the now-lost following pages. See Introduction to the poem.

# Widsith (Wídsiþ)

Dating: 600–700s (Neidorf 2013) Meter: Ancient-words-law

An archaic heroic poem.

1 Wíd-sið maðolade, · word-hord on·leac,
2 sé þe mæst · mærþa ofer eorþan,
folca geond·førde; · oft hé flette ge·þah
4 myne-lícne måþþum. · Hine from Myrgingum
æþele on·wócon. · He mid Ealh-hilde,
6 fælre freoþu-webban, · forman siþe
Hreð-cyninges · hâm ge·sóhte
8 éastan of Ongle, · Eorman-ríces,
wrâþes wær-logan. · On·gonn þá worn sprecan:

Widsith spoke, unlocked his word-hoard, he who through the most tribes on earth and nations had journeyed. Often on the bench he received delightful treasures. From the Mirgings his ancestry stemmed. Together with Elhild, the good peace-weaveress, for the first time he had sought out the Reth-King's realm, east of the Angles, [the realm of] Erminric, the fierce oath-breaker. He then began a long speech:

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- 6 freobu-wębban 'peace-weaveress' | A woman used in a political marriage to bring peace between two tribes or families, in this case apparently between King Edwin (see Il. 97–98) and the Gots.
- 7 Hreŏ-cyninges 'Reth-King' | i.e. the king of the Reth-Gots, which is apparently just a poetic name for the (Eastern) Gots; cf. ll. 18, 57, 88–89.
- 2 "Fela ic monna ge frægn · mægbum wealdan. Sceal þeóda ge hwylc · þéawum lifgan, eorl æfter óþrum · øðle rædan, sé þe his þeóden-stól · ge þéon wile.

"A great deal of men I have learned wielding tribes. Every person shall live in virtue; each earl after the other rule his homeland, he who wishes to prosper on his ruler's seat.

3 pâra wæs Wala · hwíle sélast, ond Alexandreas · ealra rícost monna cynnes, · ond he mæst ge·þâh bâra þe ic ofer foldan · ge·frægen hæbbe.

TODO.

4 Ætla weold Húnum, · Eorman-ríc Gotum,

Becca Baningum, · Burgendum Gifica.

Câsere weold Créacum · ond Cælic Finnum,

Hagena Holm-rycum · ond Henden Glommum.

TODO.

5 Witta weold Swæfum, · Wada Hælsingum,
2 Meaca Myrgingum, · Mearc-healf Hundingum.
peód-ríc weold Froncum, · Pyle Rondingum,
4 Breoca Brondingum, · Billing Wernum.

TODO.

Wídsiþ 463

- 6 Óswine weold Eowum · ond Ytum Gef-wulf,
  Finn Folc-walding · Fresna cynne.
  Sige-here lengest · Sæ-denum weold,
  Hnæf Hocingum, · Helm Wulfingum,
  Wald Woingum, · Wod Þyringum,
  Sæ-ferð Sycgum, · Swéom Ongend-þeow,
  Sceaft-here Ymbrum, · Sceafa Long-beardum,
  Hún Hæt-werum · ond Holen Wrosnum;
  Hring-wald wæs hâten · Here-farena cyning.

  TODO.
- 7 Offa weold Qngle, · Ale-wíh Dęnum; sé wæs þâra manna · módgast ealra, no hwæþre he ofer Offan · eorl-scype fremede, ac Offa ge·slóg · ærest monna, cniht-wesende, · cyne-ríca mæst.

Offe ruled the Angles, Ale-wigh the Danes; of those men he was the bravest of all, but he never furthered greater earlship than Offe, for Offe won—youngest of men, still a boy—the greatest of kingdoms.

8 Nænig efen-eald him · eorl-scipe mâran on orette: · âne sweorde męrce ge·mærde · wið Myrgingum bi Fifel-dore; · heoldon forð siþþan Engle ond Swæfe, · swá hit Offa ge·slóg.

No man of his age accomplished greater earlship: with a single sword he marked the border against the Mirgings, by Fiveldoor. It was thenceforth held by the Angles and Sweves as Offe had won it.

9 Hróβ-wulf ǫnd Hróδ-gâr · heoldon lengest

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sibbe æt·somne · suhtor-fædran, 2 siþþan hý for wræcon · Wícinga cynn ond Ingeldes · ord for · bigdan, 4 for heowan æt Heorote · Heaoo-beardna þrym.

Rotholf and Rothgar held for the longest the peace together, uncle and nephew, since they drove away the race of Wikings, and bent down Ingeld's spear-point; at Hart they cut down the host of the Hathbeards.

10 Swá ic geond·førde fela · fremdra londa geond ginne grund. · Gódes ond yfles þær ic cunnade; · cnósle bi·dæled, fréo-mægum feor · folgade wide.

So I journeyed through a great deal of strange lands through the wide world. Of good and evil I there came to know. Of kin deprived, far from dear kinsmen, I strayed widely.

11 For bon ic mæg singan · ond secgan spell, mânan fore mẹngo · in meodu-healle hú mé cyne-góde · cystum dohten.

Thus I can sing and tell tales, recall before the many in the mead-hall, how men of good kin treated me choicely.

12 Ic wæs mid Húnum · ond mid Hreð-gotum, mid Swéom ond mid Géatum · ond mid Sub-denum. Mid Wenlum ic wæs ond mid Wærnum · ond mid wicingum; mid Gefþum ic wæs ond mid Winedum · ond mid Gefflegum; mid Englum ic wæs ond mid Swæfum · ond mid Ænenum; mid Seaxum ic wæs ond Sycgum · ond mid Sweord-werum; 6

Wídsïþ 465

mid Hronum ic wæs ond mid Deanum · ond mid Heabo-réamum.

I was among Huns and among Reth-Gots, among Swedes and among Geats and among South-Danes. Among Wendles I was and among Warns, and among Wikings; among Yefths I was and among Winds, and among Yefflegs; among Angles I was and among Sweves, and among Anens; among Saxes I was and among Sidges, and among Sword-weres; among Ranes I was and among Deans, and among Hath-Reams.

Mid Pyringum ic wæs · ond mid Prowendum, ond mid Burgendum, · þær ic béag ge·þâh; mé þær Guð-here for·geaf · glæd-lícne maþþum songes to léane. · Næs þæt sæne cyning!

Among Thirings I was and among Throwends, and among the Burgends, where I received a bigh. There Guthere gladdened me with treasures, as reward for my song. That was not a bad king!

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14 Mid Froncum ic wæs ond mid Frysum · ond mid Frumtingum; mid Rugum ic wæs ond mid Glommum · ond mid Rúm-walum.

Among Franks I was and among Frises, and among Frumtings; among Ruges I was and among Glams, and among Rome-Wales.

Swylce ic wæs on Eatule · mid Ælf-wine, sé hæfde mon-cynnes, · mine ge·fræge, leohteste hond · lofes tó wyrcenne, heortan un·hneaweste · hringa ge·dâles, beorhtra béaga, · bearn Éad-wines.

Likewise was I in Italy with Elfwin; of mankind he had—as I have learned—the lightest hand in the winning of praise,

the unstingiest heart in the dealing of rings and bright bighs, that child of Edwin.

Mid Sercingum ic wæs · ond mid Seringum; mid Creacum ic wæs ond mid Finnum · ond mid Câsere, sé þe win-burga · ge·weald áhte, wiolena ond wilna, · ond Wala rices.

TODO.

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17 Mid Scottum ic wæs ond mid Peohtum · ond mid Scríde-finnum; mid Líd-wícingum ic wæs ond mid Léonum · ond mid Long-beardum, mid hæðnum ond mid hælebum · ond mid Hundingum.

Among Scots I was and among Picts, and among Shride-Finns; among Lid-Wikings I was among Leans, and among Longbeards; among heathens and among heroes and among Hundings.

Mid Israhelum ic wæs · ond mid Exsyringum,
mid Ebreum ond mid Indeum · ond mid Egyptum.
Mid Moidum ic wæs ond mid Persum · ond mid Myrgingum,
ond Mofdingum · ond ongend Myrgingum,
ond mid Amothingum. · Mid Éast-þyringum ic wæs
ond mid Eolum ond mid Istum · ond Idumingum.

TODO.

Qnd ic wæs mid Eorman-ríce · ealle þráge,

þær mé Gotena cyning · góde dohte;

sé mé béag for·geaf, · burg-warena fruma,

on þam siex hund wæs · smætes goldes,

ge·scyred sceatta · scilling-ríme;

þone ic Ead-gilse · on æht sealde,

mínum hléo-dryhtne, · þa ic to hâm bi·cwóm,

leófum to léane, · þæs þe hé mé lond for·geaf,

Wídsiþ 467

mínes fæder øþel, · fréa Myrginga.

And I was with Ermenric for the longest time, where the king of the Gots treated me well. He gave me a bigh—that chief of city-dwellers—on which six hundred coins were counted, TODO.

I gave it in the possession of Edgils, to my dear shelter and lord when I came home, as repayment for his giving me land, —that lord of Mirgins—my father's ethel.

Qnd mé þá Ealh-hild · óþerne for·geaf,

dryht-cwén duguþe, · dohtor Éad-wines.

Hyre lof lengde · geond londa fela,

ponne ic be songe · secgan sceolde

hwær ic under swegl · sélast wisse

gold-hrodene cwén · giefe bryttian.

Her praise stretched further through a multitude of lands than I in song will be able to say, TODO.

ponne wit Scilling · scíran reorde
for uncrum sige-dryhtne · song a · hófan,
hlúde bí hearpan, · hleoþor swinsade,

ponne monige menn, · módum wlonce,
wordum sprécan, · þá þe wel cúþan,
bæt hí næfre song · séllan ne hýrdon.

Then I and Shilling with clear voices, before our victorious lord raised up a song, loudly by the harp—the tune rang out. Then many men proud of heart told with words—those who knew well—that they never had heard a better song.

Donan ic ealne geond hwearf · øþel Gotena,
sóhte ic â síþa · þá sélestan;
þæt wæs inn-weorud · Earman-rices.

Then I passed through all the ethel of the Gots; TODO.

23 Heŏcan sóhte ic ond Beadecan · ond Here-lingas, Emercan sóhte ic ond Fridlan · ond Éast-gotan, fródne ond gódne · fæder Un-wenes.

TODO

24 Seccan sóhte ic ond Beccan, · Seafolan ond Deód-ríc,

Heabo-ríc ond Sifecan, · Hlibe ond Incgen-beow.
Éad-wine sóhte ic ond Elsan, · Ægel-mund ond Hún-gâr,
ond bá wloncan ge·dryht · Wib-myrginga.

TODO

Wulf-here sóhte ic ond Wyrm-here; · ful oft þær wíg ne a·læg, þonne Hræda here · heardum sweordum ymb Wistla-wudu · wergan sceoldon ealdne óþel-stól · Ætlan leódum.

I sought out Wolfer and Wyrmer—very seldom did the warring there stop, when the Reth-army, with hard swords, in the Wistlewood had to defend the old homeland-seat against Attle's people.

26 Rắd-hẹre sóhte ic ọnd Rọnd-hẹre, · Rúm-stân ọnd Gisl-hẹre,
2 Wiþer-gield ọnd Freoþe-ric, · Wudgan ọnd Hâman;
ne wắran þæt ge·síþa · þá sắmestan,
4 þéah þe ic hý a·níhst · nẹmnan sceolde.

TODO.

Wídsiþ 469

Ful oft of þâm héape · hwínende fléag giellende gâr · on grome þeóde; wræccan þær weoldan · wundnan golde werum ond wífum, · Wudga ond Hâma.

Most often from that heap whistling did fly a yelling spear into the fiendish host; there the exiles Woody and Homer wielded twisted gold, men and women.

2 giellende gâr 'a yelling spear' | Formulaic.

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28 Swá ic þæt symle on fond · on þære feringe, þæt sé biþ leófast · lond-búendum sé þe him God syleð · gumena ríce to ge healdenne, · þenden hé hér leofað."

So I always did findw hile on that journey, that he is dearest to land-dwellers [MEN], whom God grants the realm of men for to hold while here he lives."

Swá scríþende · ge·sceapum hweorfað
gleó-menn gumena · geond grunda fela,
þearfe secgað, · þonc-word sprecaþ,
simle suð oþþe norð · sumne ge·mótað
gydda gleawne, · geofum un·hneawne,
sé þe fore duguþe wile · dóm a·ræran,
eorl-scipe æfnan, · oþþæt eal scæceð,
leoht ond lif somod; · lof sé ge·wyrceð,
hafað under heofonum · héah-fæstne dóm.

So passing through fates they wander, the song-men of mankind, through many lands; they say their needs, speak thoughtful words; whether in the south or north they meet some one, gay in songs, unstingy with gifts, who for the old troop will rear up doom, accomplish earlship until all goes away, light and life together. He who works praise has under the heavens a high, firm doom.

### Walder (Waldhere)

Dating: TODO Meter: Ancient-words-law

A heroic poem preserved in two fragments. The flyting between the heroes Walder and Guther in fragment 2 is very reminiscent of the dialogue in *Hildebrand*. For the manuscript I have inspected the digital facsimile at https://digipal.eu/digipal/page/1072/.

1 hyrde hyne georne:

2 "Huru Welande... · worc ne geswiceŏ monna ænigum · ŏara ŏe Mimming can

- heardne gehealdan. Oft æt hilde gedreas swatfag and sweordwund secg æfter oðrum.
- 6 ætlan ordwyga, · ne læt ðin ellen nu gyt gedreosan to dæge, · dryhtscipe nú
- s is se dæg cumen

þæt ðu scealt aninga · oðer twega,

- lif forleosan · oŏŏe langne dóm âgan mid eldum, · Ælf-heres sunu!
- Nalles ic ðé, wine mín, · wordum cide, ðy ic ðé ge·sáwe · æt ðam sweord-plegan
- ourh edwit-scype · æniges monnes wig for bugan · oŏŏe on weal fleon,
- líce beorgan, · ŏeah þe lâŏra fela

		ðinne byrn-homon · billum heowun,
18		ac ðu symle furðor · feohtan sóhtest,
		mæl ofer mearce; · ðy ic ðe metod on·dréd,
20		þæt ðu to fyren-líce · feohtan sóhtest
		æt ðam æt-stealle · oðres monnes,
22		wíg-rædenne. · Weorða ðe selfne
		gódum dædum, · ŏenden ŏin god ręcce.
24		Ne murn ðu for ði méce; · ðe wearð mâðma cyst
		gifeðe to geoce, · mid ðy ðú Gùðhere scealt
26		beot for bigan, · ðæs ðe he ðas beaduwe on gan
		d unryhte · źrest sécan.
28		For-sóc he ðam swurde · and ðam sync-fatum,
		béaga mænigo, · nu sceal béaga-léas
30		hworfan from bisse hilde, · hlâfurd sécan
		ealdne éðel · oððe hér ær swefan,
32		gif he ða []"
	TODO.	

2 "...ce bæteran

16

b·úton ðam ânum · ðe ic eac hafa 2 on stân-fate · stille ge·hided. Ic wât þæt hit oóhte · Deodric Widian selfum on sendon, · and eac sinc micel mâðma mid ði méce, · monig oðres mid him golde ge·girwan · (iulean ge·nam), þæs ðe hine of nearwum · Níðhades mæg, 8 Welandes bearn, · Widia ut forlet; ðurh fifela geweald · forð on·ette." 10 Waldere mabelode, · wíga ellen-rof, hæfde him on handa · hilde-frófre, 12 gůð-billa gripe, · gyddode wordum: "Hwæt, ou húru wéndest, · wine Burgenda, 14 þæt me Hagenan hand · hilde ge·fremede and getwæmde ... oewigges. Feta, gyf ou dyrre, Waldhere 473

		æt ðus heaðu-werigan · hâre byrnan.
18		Standeo me hér on eaxelum · Ælfheres lâf,
		gód and géap-neb, · golde ge·weorŏod,
20		ealles un-scende · æðelinges réaf
		to habbanne, · þonne hand wereð
22		feorh-hord feondum. · Ne biổ fah wið mé,
		þonne un-mægas · eft on gynnað,
24		mécum ge·metaŏ, · swá gé mé dydon.
		Đeah mæg sige syllan · se ŏe symle byŏ
26		recon and ræd-fest · ryh a ge·hwilces.
		Se oe him to oam hâlgan · helpe ge·lifeo,
28		to gode gioce, · hé þær gearo findeð
		gif ða earnunga · ær ge·ðenceð.
30		Ponne moten wlance · welan britnian,
		æhtum wealdan, · þæt is []"
	TODO	,

# Deer (Deor)

**Dating:** TODO **Meter:** Ancient-words-law

A dirge from the Exeter Book. The poem briefly summarizes the tragic lives of five figures from Germanic heroic legend, each ending with the refrain  $pass ofer-eode \cdot pisses$  swá mæg 'That passed over; this may likewise.' After this he reflects on fate, and finally tells of his own tragedy.

- 1. Wayland the Smith, who was captured by the tyrant Nithad and forced to make jewelry for him and his family. He took revenge by raping
- 2. Nithad's daughter, Beadhild. The child born from this act was Woody (OE *Wudga*), an obscure hero.
- 3. Mathild, the protagonist of a poorly attested love tragedy.
- 4. Thedric the Great, who ruled over the Gots before
- 5. Erminric.

The name  $D\acute{e}or$  is the ancestor of modern English "deer", and can mean this in Old English as well, but it can also mean 'beast, animal'. It is not otherwise known as a personal name, but we may perhaps compare  $F\acute{a}fn$  2, where the young hero Siward calls himself  $gofugt \, d\acute{y}r$  'noble beast/deer'.

Welund him be wurman · wræces cunnade, ân-hýdig eorl · earfoþa dréag,

hæfde him tó ge·siþþe · sorge ond longaþ,
winter-cealde wræce; · wéan oft on fond,
siþþan hine Níðhad on · néde legde,
swoncre seono-bende · on syllan monn.

Dæs ofer-eode, · þisses swá mæg!

Wayland with worms his exile experienced; the one-minded earl hardship did suffer; had him for companions sorrow and longing, winter-cold exile; woes he often found, since Nithad on him fetters did lay; heavy sinew-bonds on the better man. *That* passed over; *this* may likewise.

Beadohilde ne wæs · hyre bróþra déaþ on sefan swá sâr · swá hyre sylfre þing, bæt heo gearo-líce · on gieten hæfde bæt heo éacen wæs; · æfre ne meahte briste ge þencan, · hú ymb þæt sceolde. Dæs ofer-eode, · þisses swá mæg!

For Beadhild was not her brothers' deaths on her heart so sore, as her own thing, that she clearly had understood, that she was pregnant. Never could she bravely think out what about *that* she should do. *That* passed over; *this* may likewise.

Wé þæt Mæðhilde · monge ge·frugnon wurdon grund-léase · Geates frige, þæt hi seo sorg-lufu · slæp ealle bi·nom. Þæs ofer-eode, · þisses swá mæg!

That for Mathild many, we have heard, bottomless [troubles] arose, for Geat's beloved, that the sorrowful love her of sleep all deprived. *That* passed over; *this* may likewise.

Deor 477

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peodríc áhte · þrítig wintra
mæringa burg; · þæt wæs monegum cuþ.
pæs ofer-eode, · þisses swá mæg!
```

Thedric owned for thirty winters the fort of the Meerings; that was to many known. *That* passed over; *this* may likewise.

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Wé ge·ascodan · Eormanrices

wylfenne ge·þöht; · áhte wíde folc
Gotena ríces. · Þæt wæs grim cyning!

Sæt sęcg mọnig · sorgum ge·bunden,
wéan on wénan, · wýscte ge·neahhe

þæt þæs cyne-ríces · ofer-cumen wære.
Þæs ofer-eode, · þisses swá mæg!
```

We have learned of Erminric's wolven nature; he wielded widely the folk of the realm of the Gots—that was a grim king! Sat many a man by sorrows bound, woes in his thoughts; wished aplenty that the kingdom might be overcome. *That* passed over; *this* may likewise.

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Siteŏ sorg-céarig, · sælum bi·dæled,
on sefan sweorceŏ, · sylfum þinceŏ

þæt sý ende-léas · earfoda dæl.

Mæg þonne ge·þencan, · þæt geond þás woruld
witig dryhten · wendeþ ge·neahhe,
eorle monegum · åre ge·sceawaŏ,
wís-licne blæd, · sumum wéana dæl.
```

One sits grieved with sorrow, of blessings bereft; his heart darkens; to himself he thinks that endless must be his share of hardships. He may then think that throughout this world

<sup>23</sup> Pæt wæs grim cyning! 'that was a grim king!' | Formulaic; cf. Beow 11b: Pæt wæs gód cyning! 'That was a good king!'

the Wise Lord turns coat aplenty.

To many an earl honour he shows,
sure success—to another a share of woes.

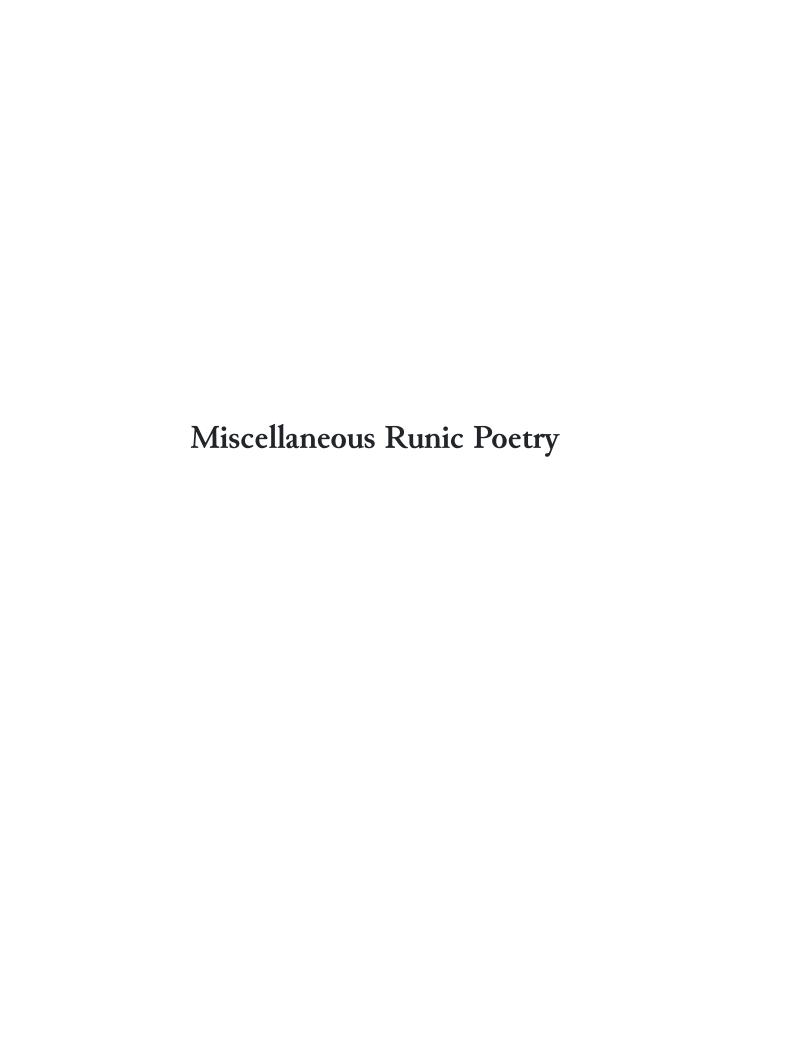
pæt ic bi mé sylfum · sęcgan wille,

þæt ic hwile wæs · Heodeninga scóp,
dryhtne dýre— · mé wæs Deor noma.

Ähte ic fela wintra · folgað tilne,
holdne hlaford, · oþþæt Heorrenda nú,
léoð-cræftig monn · lond-ryht ge·þáh,
þæt me eorla hléo · ær ge·sealde.

pæs ofer-eode, · þisses swá mæg!

This of myself I wish to say, that for a while I was the Heedenings's shop, dear to their lord—Deer was my name. I had for a multitude of winters a good retinue, a hold bread-giver, until Harrend now, the lay-crafty man the land-right has received, that to *me* the shelter of earls of yore did grant. *That* passed over; *this* may likewise.



# Introuction to Runic Poetry

Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone will be found under Norse Heroic Poetry, and the Runic version of the *Dream of the Rood* under Christian poetry.

Metrically the poetry is generally in *Ancient-words-law*. A few fragments from Jutland are in *Leeds-meter* and two from Sweden are in *Court-recited meter*.

# Three Rune Poems

### Introduction to the Rune Poems

TODO: Acrophonic principle

The order and names of the letters in the Runic alphabets or *futbarks* stayed relatively consistent throughout the many centuries and countries in which they were used. This can probably be ascribed to the *rune poems*—poetic lists of the names of each rune with a short explanation, passed down orally as mnemonic devices to aid early Germanic learners, who were doubtless far more accustomed to learn by heart spoken poems than written letters.

Three such rune poems survive, from three countries: England, Norway, and Iceland. The English rune poem documents the English *futhorc*, while the Norwegian and Icelandic document the Scandinavian *younger futhark*.

When compared to the Common Germanic *elder futbark*, these two daughter scripts have taken opposing paths. Whereas the English futhorc has appended several letters for new vowels to the end of the rune row, the Scandinavian futhark has instead done away with numerous runes, namely those for *ng*, plosives *d*, *g*, *p*, the semi-vowel *w* and the vowels *o* and *e*, along with the obscure hook-shaped rune (TODO). That much of this simplification was probably intentional, rather than the result of neglect or language change, is seen from the following facts.

First, several of the lost runes stood for sounds that did not undergo any major sound shifts in the North Germanic languages in the relevant time period. For instance, all modern Scandinavian dialects still clearly distinguish between the initial consonants in the descendants of *dagn* 'day' and *Týr* 'Tew', and most even have the same articulation of these consonants as modern English.

Second, in two archaic runic inscriptions we find clear proof that the names and sound values of some of the lost runes were still remembered and passed down even after the adoption of the simplified younger futhark. On the Swedish Rök stone (Ög 136), which is mostly composed in the younger futhark, runes of the elder futhark are used in a cipher, which works in the following way: Every younger futhark rune representing two distinct phonemes, where one of those was the sound value of that rune in the elder

futhark system, and the other has been assimilated from a lost rune, is replaced by the elder futhark rune whose value it assimilated. For instance, the **k** rune, which in the elder futhark stood for only /k/, but which in the younger futhark stands for both /k/ and /g/, is replaced with the old **g** rune. A similar instance of two-scriptedness is found on the Ingelsta stone (Ög 43), where the old **d** rune is used in an otherwise younger futhark inscription, probably standing for its name *dag*<sub>R</sub> 'day', which is also attested as a male given name.

Third, there is virtually no regional variation in which runes disappear in the transition from elder to younger futhark. There is some variation in their shapes, but there is no region which, say, simplifies only the plosive consonants t/d, k/g, b/p > t, k, b, but retains the written distinction between o and u—they all go away at once.

These facts point away from neglect or a natural development of the script—they instead suggest deliberate reform. Since we lack historical sources, the motivations behind such a reform can only be guessed at, but making the script simpler may have been intended to increase literacy by making it easier to learn and faster to write. If this were the case it was certainly successful: the transition to the simplified younger futhark brings with it a huge increase in inscriptions in Scandinavia, along with interest in various ciphers, and a new tradition of inscribed stones in Denmark, where they were previously unknown.

This new system also quickly gave rise to even more simplified systems, like the "short-stave" runes found already on the C9th Rök stone, or the "staveless" runes known from northern Sweden. Both of these variants make it even faster to write on materials like wood, wax and bone; the runes also take up less space—very useful for carvers writing on limited surfaces.

In any case, the names of the runes seem to have survived these developments. Of the 16 runes found in both the English and Icelandic (which appears to be more conservative than the Norwegian) rune poems, 10—f, r, h, n, i, j, s, b, m and l—have etymologically identical names. Three of the remaining six—þ, a and t—in the Icelandic stand for words with clear Heathen associations—Thurse, Os, and Tew—and so may have been changed deliberately after the conversion of England, rather than lost in the process of oral transmission. Two more—u and k—have names which agree in form but not in meaning. Thus it is only the old R-rune where this is total disagreement about its ancient name. This is easily understood, since the sound which that rune designated was lost in early Old English.

## The English Rune Poem

Dating: 700s-C10th Meter: Ancient-words-law TODO: Introduction. Preservation only in printed copy.

1 / (feoh) byþ frofur · fira ge·hwylcum.
2 Sceal ðeah manna ge·hwylc · miclun hyt dælan gif he wile for drihtne · dómes hleotan.

TODO: TRANSLATION.

2 \quad \((ur)\) by\partian-mod \cdot\ and ofer-hyrned, fela-frécne deor, \cdot\ feohte\partial\ mid hornum, m\(\text{mr}\) e mor-stapa; \cdot\ p\(\text{t}\) is modig wuht.

TODO: TRANSLATION.

3 ▷ (ŏorn) byþ ŏearle scearp; · ŏegna ge·hwylcum an·feng ys yfyl, · un-gemetun reþe manna ge·hwylcun · ŏe him mid resteŏ.

TODO: TRANSLATION.

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TODO: TRANSLATION.

5 R (rad) byþ on recyde · rinca ge·hwylcum sefte, and swiþ-hwæt · ðam ðe sitteþ on ufan meare mægen-heardum · ofer míl-paþas.

TODO: TRANSLATION.

6 k (cen) byþ cwicera ge·hwam · cuþ on fyre, blac and beorht-líc, · byrneþ oftust

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ðær hí æþelingas · inne restaþ.

TODO: TRANSLATION.

7 X (gyfu) gumena by φ · gleng and herenys, wrapu and wyrp-scype, · and wræcna ge·hwam ar and ætwist · δe by φ opra leas.

TODO: TRANSLATION.

8 P (wen) ne bruce · ŏe can wéana lýt, sâres and sorge, · and him sylfa hæfb blæd and blysse · and eac byrga ge·niht.

TODO: TRANSLATION.

9 № (hægl) byþ hwitust corna; · hwyrft hit of heofones lyfte, wealcaþ hit windes scura, · weorþeþ hit to wætere syððan.

TODO: TRANSLATION.

10 † (nyd) byþ nearu on breostan, · weorþeþ hi ðeah oft niþa bearnum to helpe and to hæle ge·hwæþre, · gif hí his hlystaþ æror.

TODO: TRANSLATION.

11 | (is) byþ ofer-ceald, · un-ge·metum slidor, glisnaþ glæs-hluttur, · gimmum ge·licust, flor forste ge·woruht, · fæger an-sýne.

TODO: TRANSLATION.

12 \$\dagger\$ (ger) by\theta gumena hiht, \$\cdot \delta\$ on God l\tilde{\pi}ete\theta\$, h\tilde{a}lig heofones cyning, \$\cdot\$ hrusan syllan beorhte bleda \$\cdot\$ beornum and \delta\$earfum.

TODO: TRANSLATION.

TODO: TRANSLATION.

14 [ (peorð) byþ symble · plega and hlehter [...] wlancum · ðar wigan sittaþ on beor-sele · blíþe æt·somne.

TODO: TRANSLATION.

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TODO: TRANSLATION.

TODO: TRANSLATION.

17 ↑ (tir) biþ tâcna sum, · healdeð trywa wel wiþ æþelingas, · a biþ on færylde, ofer nihta ge·nipu · næfre swiceþ.

TODO: TRANSLATION.

TODO: TRANSLATION.

19 M (eh) byþ for eorlum · æþelinga wyn,

hors hofum wlanc, · ὅær him hæleþe ymb,
welege on wicgum, · wrixlaþ spræce,
and biþ un-styllum · æfre frofur.

TODO: TRANSLATION.

20 M (man) byþ on myrgþe · his magan leof; sceal þeah ânra gehwylc · oðrum swícan, for ðam dryhten wyle · dóme síne bæt earme flæsc · eorþan be·tæcan.

TODO: TRANSLATION.

21 \(\text{\ (lagu) by\ b leodum } \cdot \text{lang-sum ge-\ \puht,}\)
2 \(\text{gif hi sculun ne\ \pun \cdot on nacan tealtum,}\)
3 \(\text{and hi s\ \alpha y\ \para \cdot sw\ \y\ \para \text{brega\ \para },\)
4 \(\text{and se brim-hengest } \cdot \text{bridles ne gyme\ \delta}.\)

TODO: TRANSLATION.

22 × (ing) wæs ærest · mid Éast-Denum ge·sewen secgun, · oþ he siððan est ofer wæg ge·wât, · wæn æfter rann; 4 ous heardingas · ðone hæle nemdun.

TODO: TRANSLATION.

TODO: TRANSLATION.

2

2

24 M (dæg) byþ drihtnes sond, · deore mannum, mære metodes leoht, · myrgþ and to·hiht

eadgum and earmum, · eallum brice.

TODO: TRANSLATION.

TODO: TRANSLATION.

26 | (æsc) biþ ofer-heah, · eldum dýre, stiþ on staþule, · stede rihte hylt, ŏeah him feohtan on · firas monige.

TODO: TRANSLATION.

27 \hat{k} (yr) by\hat{p} \pi\text{pelinga} \cdot \text{ and eorla ge·hwæs} \text{wyn and wyr\hat{p}-mynd, \cdot \text{by\hat{h}} \text{ on wicge f\pi\text{ger,}} \text{f\pi\text{st-lic on f\pi\text{er-elde,}} \cdot \text{fyrd-geatewa sum.}

TODO: TRANSLATION.

2

2

28 \* (iar, ior) byþ éa-fixa, · and ŏeah a bruceþ fódres on foldan, · hafaþ fægerne eard, wætre be·worpen, · ŏær he wynnum leofaþ.

TODO: TRANSLATION.

TODO: TRANSLATION.

### The Icelandic Rune Poem

Dating: Medieval. Meter: Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three kennings for it. It is only attested in late manuscripts which often have major disagreements with each other.

1 Fé es frénda róg · ok flóðar viti ok graf-seiðs gata.

Wealth is strife of kinsmen and beacon of the sea and grave-saithe's [SERPENT'S] street.

2 Úr es skýja grátr · ok skára þverrir ok hirðis hatr.

Drizzle is weeping of clouds and ... and shepherd's hatred.

3 Purs es kvenna kvǫl · ok kletta í · búi ok varð-rúnar verr.

Thurse is women's torment and indweller of hills and husband of the weird-whisperess [GIANTESS].

4 Óss es aldinn gautr · ok Ós-garðs jǫfurr, ok Val-hallar vísi.

Os is ancient Geat, and Osyard's chief, and Walhall's overseer.

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5 Reið es sitjandi séla · ok snúðig ferð ok jós erfiði.

Chariot is sitting bliss and twirling journey and horse's heavy work.

6 Kaun es barna bǫl · ok bar-dagi ok hold-fúa hús.

Boil is children's curse and TODO and house of flesh-rot.

2

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7 Hagall es <mark>k</mark>alda korn · ok knappa drífa ok snáka sótt.

Hail is cold kernel and storm of beads and sickness of snakes.

8 Nauð es þýjar þró · ok þungr kostr ok vás-samlig verk.

Need is maidservant's yearning and scant choice and working in wet-cold weather.

9 Íss es áar borkr · ok unnar þekja ok feigra manna fár.

Ice is river's bark and wave's roof and fey men's danger.

10 Ár es gumna góði · ok gótt sumar ok al-gróinn akr.

Year is men's boon and good summer (and) all-grown acre.

2

2

2

2

2

11 Sól es <mark>sk</mark>ýja <mark>sk</mark>jǫldr · ok <mark>sk</mark>ínandi rǫŏull ok ísa aldr-tregi.

Sun is the shield of clouds and shining wheel and life-grief of ice.

12 Týr es ein-hendr óss · ok ulfs leifar ok hofa hilmir.

Tew is the one-handed Os and the wolf's leftovers and lord of hoves.

13 Bjarkan es laufgat lim · ok lítit tré ok ung-samligr viðr.

Birch is leafy branch and little tree and youthful wood.

14 Maŏr es manns gaman · ok moldar auki ok skipa skręytir.

Man is man's joy and the product of dust and adorner of ships.

15 Logr es vellanda vatn · ok víðr ketill ok glommungr grund.

Liquid is boiling water and wide kettle and TODO.

16 Ýr es bendr bogi · ok brot-gjarnt járn ok fenju fleygir.

Yew is a bent bow and easily broken iron and arrow's hurler.

### The Norwegian Rune Poem

Dating: Medieval. Meter: Unclear.

The Norwegian rune poem is clearly very closely related to the Icelandic. With the exception of runes 2 ( $\acute{u}r$  'slag') and 4 ( $\acute{o}ss$  'river-mouth'), the names of the runes are identical, as are many of the kennings used to describe them.

Still the language is unmistakably that of mediæval Norway. As can be seen from the rhymes and alliteration the following uniquely Norwegian sound changes have occurred:

- bl, bn, br > l, n, r (2 leypr < bleypr; 8 neppa < bneppa; 5 rossum < brossum).
- rst > st (5 vęsta < vęrsta)

1 Fé veldr frénda rógi; főðisk ulfr í skógi.

Wealth causes the strife of kinsmen; the wolf feeds itself in the wood.

- 4 † Óss er flestra ferða · for, en skalpr er sverða. River-mouth is the path of most journeys, and the scabbard-mouth is of swords.
- 5 Rejó kveða rossum vesta; · Reginn sló sverðit besta. Chariot they say is worst for horses; Rein struck the best sword.
  - 6 | Kaun er barna bolvan; bol gørvir nán folvan.

#### TRANSLATION.

- 7 \* Hagall er kaldastr korna; · Kristr skóp heiminn forna. Hail is coldest of kernels; Christ created the world of yore.
- 8 † Nauðr gørir neppa kosti; nøktan kelr í frosti. TRANSLATION.
- 9 | Ís kǫllum brú brẹiŏa; · blindan þarf at lẹiŏa. Ice we call a broad bridge; the blind man must be lead.
- 10 † Ár er gumna góði; get'k at ǫrr var Fróði. Year is men's boon; I recall that Frood was mad.
- 12 ↑ Týr er ein-endr ása; · opt verðr smiðr blása.Tew is the one-handed of the Eese; the smith must often blow.
- - 15 Logr er er fellr ór fjalli · foss; en gull eru nossir.

TRANSLATION.

# Runic Poetry from Sweden and Gotland

TODO: Introduction to Swed	lish inscriptions	
G 203		
		Dating: C11th Meter: Ancient-words-law
TODO.		

P Sigmundr lét raisa stain eptir brýðr sína auk bró gierva eptir Sigbiern—Sankta Mikál hielpi *siál b*ans—auk at Bótraif auk at Sigraif auk at Aibiern, faður þaira aldra,

Syemund let raise this stone after his brothers and make the bridge after Syebern—may Saint Michael help his soul—and after Bootraf and after Syeraf and after Eanbern, the father of them all,

auk byggvi hann  $\cdot$  í bý sunnarst. and he lived on the southernmost farm.

2

P Gairviðr legði orm-álur; némr innti ýr.

Garwith laid the serpent-tracks; TODO.

Sigmundr [hefir] · slíku unnit

kuml karl-mannum. · Pet ar †ke...† kunn.

Hier mun standa · stainn at merki,

biertr á biergi, · en bró fyrir;

Róðbiern rísti · rúnir [þ]essar,

Gairlaifr sumar, · ar garla kann.

Syemund has accomplished such a monument for churlmen; that is known to ... Here will stand the stone as a mark, bright on the hill and the bridge ahead. Rothbern carved these runes, [and] Garlaf, who knows clearly, some.

### Sm 16

**Dating:** C11th **Meter:** Ancient-words-law

TODO.

\_\_\_\_

Hróstęinn auk Filífr, · Áki auk Hókon,
reistu þeir sveinar · eptir sinn faður
kumbl kenni-ligt · eptir Kala dauðan.

þý mun góðs manns · um getit verða,
með steinn lifir · ok stafir rúna.

Rothstan and Anlif, Eke and Hathkin, those lads raised after their father a remarkable monument after the dead Cale. Thus will the good man be spoken of, while the stone lives and the staves of the runes. \_\_\_\_

Sm 39

Dating: C11th

Meter: Ancient-words-law

A standing stone inscribed on two sides, one of which has a large cross. The expression is formulaic; cf. Sm 44, Sö 130, U 703, U 739, and U 805. For "good of meat", which also occurs in *Háv*; see Index. The first line is not poetic.

\_\_\_\_

Gunni satti stên þenna eptir Súna, foður sinn, mildan orða · ok matar góðan.

Guthe set this stone after Sown, his father, mild of words and good of meat.

\_\_\_\_\_

Sm 44

Dating: C11th

Meter: Ancient-words-law

TODO. The expression is formulaic; cf. Sm 39, Sö 130, U 703, U 739, and U 805.

TODO mildan við sinna · ok matar góðan, TODO.

TODO

2

Mild with his men and good of meat.

TODO

### Sö 34–35 (Tjuvstigen)

**Dating:** 1000–C12th **Meter:** *Ancient-words-law* 

Two paired stones standing next to each other. The last line of Sö 35 is not poetic.

```
Sö 34 Styrlaugr ok Holmbr · stęina ręistu at bróðr sína, · brautu nésta.

peir endaðus · í austr-vegi,
pórkell ok Styrbjorn, · þiagnar góðir.
```

Sturley and Holm raised the stones, after their brothers, nearest to the road. They were ended in the Eastway, Thurkettle and Sturbern, good thanes.

```
Sö 35 Lét Ingigeira · annan reisa stein at sonu sína, · sýna giọrði. Guð hjalpi ond þeira. Þórir hjó.
```

Inggar let raise another stone, after his sons made visible. God may help their spirit. Thurer hewed.

Sö 56 (Fyrby)

**Dating:** 1000–C12th **Meter:** *Ancient-words-law* 

TODO: INTRODUCTION.

<sup>2</sup> brautu nésta 'nearest to the road' | Cf. Háv TODO.

Iak veit Há-stein · þá Holm-stein bróðr mennr rýnasta · á Mið-garði settu stein · auk stafa marga eptir Frey-stein · foður sinn.

I know Highstan and Holmstan, those brothers, the men most rune-cunning in Middenyard; they set the stone and many staves, after Freestan, their father.

Sö 65 (Djulefors)

2

Dating: 1000-C12th

Meter: Ancient-words-law with hendings in the b-verses

A standing stone inscribed on one side with a large cross. Already on the earliest depictions the stone was damaged, but an even larger part has now gone missing. Other stones that mention Longbeardland (Lombardy) include TODO... The meter is highly unusual for runic Swedish poetry, relying on hendings (in line 2 an ethel-hending *arð-: barð-*, in line 3 a shot-hending *land-: end-*). Line 2b is formulaic; see note.

Inga reisti stein þannsi at Óleif sinn a... Hann austarla · arði barði auk à Langbarði- · landi endaðis.

Inge raised this stone after Anlaf, her ... . Easterly he ploughed with the prow, and on Longbeardland was ended.

2 arði barði 'ploughed with the prow' | i.e. "sailed". A formulaic poetic expression shared with an anonymous line from the Third Grammatical Treatise, which reads:  $s\acute{a}$ 's af Íslandi · arði barði 'he who [awawy] from Iceland ploughed with the prow'.

#### Sö 130

Dating: 1000-C12th Meter: Ancient-words-law

A standing stone. TODO. The expression is formulaic; cf. Sm 39, Sm 44, U 703, U 739, and U 805.

```
Fiurir gerðu · at foður góðan
2
           dýrð drengi-la · at Dómara
           mildan orða · ok matar góðan.
           pat ...
```

Four men made after a good father, an honour, valiantly, after Doomer, mild of words and good of meat. This ...

## Sö 179 (Gripsholm)

Dating: C11th Meter: Ancient-words-law

TODO: INTRODUCTION. The three-line stanza is a biographical addition following a typical prose memorial formula.

P Tóla lét reisa stein þennsa at son sinn Harald, bróður Ingvars. Tool let raise this stone after his son Harold, brother of Ingwar.

Peir foru drengi-la · fiarri at gulli

ok austar-la · ęrni gófu, dóu sunnar-la · á Serk-landi.

They journeyed valiantly far for gold, and easterly gave to the eagle; died southerly in Serkland.

U 703

Dating: C11th

Meter: Ancient-words-law

A standing stone inscribed on one side. There is no cross present, but a large four-legged beast with a long tail. The stone is heavily damaged, but mostly readable, except for what is here taken to be the half of line 2, which is entirely lost. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 739, and U 805. For "good of meat", which also occurs in  $H\acute{a}v$ ; see Index. The first line is not poetic.

Ásvi lét reisa stein þennsa at Qrnulf, son sinn góðan.

Hann byggi hér · ..., mandr matar góðr · ok máls risinn.

Oswye let raise this stone after Arnolf, her good son. He dwelled here ..., a man good of meat and proud of speech.

U 739

2

**Dating:** C11th **Meter:** Ancient-words-law

A standing stone inscribed on one side, with a large cross present. There are no major difficulties with the reading. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 805. "mild of meat" appears to be a variant of "good of meat", which also occurs in  $H\acute{a}v$ ; see Index. The first line is not poetic. For other stones raised by someone in memory of themselves, see TODO.

Holbjorn lét reisa stein at sik sjalfan. Hann van mildr matan · ok máls risinn.

Holbern let raise this stone after himself. He was mild of meat and proud of speech.

\_\_\_\_

U 805

**Dating:** C11th **Meter:** Ancient-words-law

The stone has been lost, and only survives in old depictions, which makes the reading, especially two of the personal names, uncertain. My transliteration follows Rundata.

The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 739. For "good of meat", which also occurs in  $H\acute{a}v$ ; see Index. The first line is not poetic.

Fylkir lét reisa st*ein epti*r **iel**, bróður sinn, ok Gunnmarr eptir **menk**, foður sinn,

bónda góðan matar; · byggi í Víkbý.

Filch let raise this stone after ..., his brother, and Guthmar after ..., his father, a farmer good of meat; he lived in Wickby.

Galders: Poetic Charms, Spells, and Curses

Under this section are gathered sundry galders (metrical magic charms) attested in Old Germanic languages. I have only included those with clear Heathen or otherwise traditional elements (especially certain poetic formulae known from older texts). Thoroughly Christian prayers are found below under "Poetry on Christian Subjects".

# Continental Germanic galders

### The Two Merseburg galders

Dating: TODO.

Meter: Ancient-words-law, Galders-law

These two galders, preserved in a manuscript (TODO) are some of the only surviving examples of genuine Heathen galders from the continent. Both share a common two-part structure, each beginning with an *historiola*—a "historical" account describing the successful effects of the galder in the mythic past—followed by an *imperative* commanding that the willed magic effect take place in the present.

The first galder begins with the historiola describing a group of supernatural women in the midst of a battle, affecting its outcome by fastening or loosening fetters. The imperative then commands that some fetters in the present be destroyed, so that captive(s) may escape.

The second galder begins with the historiola describing a group of Gods riding through the woods. Among them is Balder, whose young foal sprains its foot. Three Gods—the otherwise unknown goddess Sithguth, the goddess Sun, the god Weden—in turn chant a healing galder over it. The imperative—apparently the galder sung by Weden—then commands that a present sprain be healed.

1 Firis sázun idisi · sázun hera duo der; suma hapt heptidun · suma heri lezidun suma klubodun · umbi kuonjo-widi in·sprink hapt-bandun · in·far fígandun .H.

Of yore sat dises, sat here, then there: some fastened fetters, some hindered armies,

2

some cleaved shackles (TODO!).—
Destroy the fetter-bonds, lead the way from the fiends!
.H.

```
2 Fol ende Wuodan · fuorun zi holza
dú wart demo Balderes folon · sín fuoz bi·renkit
þú bi·guol en Sinthgunt · Sunna era swister
þú bi·guol en Frija · Folla era swister
þú bi·guol en Wuodan · só hé wola konda:
"Só-se bên-renkí · só-se bluot-renkí · só-se lidi-renkí
bên zi bêna
bluot zi bluoda
lid zi ge·liden · só-se ge·limida sín!"
```

Phol and Weden journeyed in the woods; then was the foot of Balder's foal sprained.

Then him Sithguth begaled—Sun her sister; then Frie begaled him—Full her sister; then Weden begaled him, as well he 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. 3 Sinthgunt | Sinhtgunt ms.

Against wyrms (Contra vermes)

Dating: ?

Meter: Ancient-words-law

<sup>5 .</sup>H. | The meaning of this letter, which is very clear and written in the same hand as the galders, is uncertain. To me the most convincing suggestion is that it be read as .N., short for Latin *nomen* 'name', presumably the name of the person whom the singer wishes to free from the fetters.

<sup>3</sup> bi-guol 'begale' | third past singular of *bi-galan* 'begale', transitive of *galan* 'gale, sing a galder'. This verb is the origin of the noun "galder", literally 'something galed'. Cf. *Oddrgr* TODO, wherein a woman "gales" "bitter galders" over another in order to help her in childbirth.

<sup>4</sup> bi·guol en 'begaled him' | i.e. "sang galders over him"

A manuscript charm against wyrms located in the bone-marrow, probably thought to cause aching. The galder calls upon a chief worm, Nesse, and its nine offspring, to depart from the patient. It lays out a path for the worms, who are to leave the sufferer's body and instead go into an arrow or sharp point (*strála*), probably a ritual implement used to pierce the affect area.

The structure "Go from X to Y, from Y to Z" may be very old, as it is also found in Romani charms collected by Leland (1891, pp. 27, 28, 95) The charm on p. 95 is also against wyrms. Like in our galder the wyrms (kirmora, from Sanskrit kirmi, which is probably related to Germanic \*wurmiz, although the difference in the initial consonant is unusual—perhaps a taboo formation?) are to leave the body and instead go into the ritual implement, in the Gypsy charm an ointment. I take me the freedom to reproduce this charm in full, with Leland's introduction and translation:

"Before sunrise wolf's milk (Wolfsmilch, rukeskro tçud) is collected, mixed with salt, garlic, and water, put into a pot, and boiled down to a brew. With a part of this the afflicted spot is rubbed, the rest is thrown into a brook, with the words:—

Kirmora jánen ándre tçud Andrál tçud, andré sir Andrál sir, andré páñi, Panensá kiyá dádeske, Kiyá Niváseske Pçándel tumen shelehá Eñávárdesh teñá!

'Worms go in the milk, From the milk into the garlic, From the garlic into the water, With the water to (your) father, To the Nivasi, He shall bind you with a rope, Ninety-nine (yards long)."

Gang út, Nesso, · mid nigun nessi-klínon, ut fana þemo marge an þat bên, · fan þemo bêne an þat flesg, ut fan þemo flesgke an þia húd, · ut fan þera húd an þesa strála. Drohtin, werþe só.

Go out, O Nesse, with the nine small Nesses! Out from the marrow into the bone, from the bone into the flesh, out from the flesh into the skin, out from the skin into this arrow. Lord, may it be so.

2

4

<sup>1</sup> Nesso 'Nesse' | The *naming* of the daemon or being which is to be excised is common in ancient magic, including several other galders edited here. The idea is that knowledge of the name of the entity gives the healer power over it.

# Old English galders

Against Swarm (Wið ymbe)

Dating: ?

Meter: Ancient-words-law

TODO. That bees are called "victory-wives" is interesting.

P1 Wið ymbe nim eorþan, ofer weorp mid þínre swíþran handa under þínum swíþran fét, and cwet:

Against a swarm take earth, throw it with thy right hand under thy right foot, and say:

1 Fó ic under fót, · funde ic hit.

Hwæt eorðe mæg · wið ealra wihta ge·hwilce
and wið andan · and wið æminde
and wið þá micelan · mannes tungan.

I catch under foot, I may have found *it*. How, earth works against everywhich wight and against mischief and against neglect and against that mighty tongue of man.

2

P2 And wiððon for weorp ofer greót, þonne hí swirman, and cweð:

<sup>4</sup> þá micelan · mannes tungan 'that mighty tongue of man' | The tongue is surely here standing in for "speech", specifically galder; i.e., if the swarming of the bees were caused by an enemy's cursing, the earth will disarm it.

4

2

And with that throw the grit over, when they swarm, and say:

1 for weorp ofer greót 'throw the grit over' | i.e. "throw the earth over the swarm".

2 Sitte gé, sige-wíf, · sígað to eorþan!

Næfre gé wilde · to wuda fleogan.

Beo gé swá ge·mindige · mínes gódes,

swá bið manna ge·hwilc · metes and éþeles.

Sit ye, victory-wives; sink to the earth!

Never ye would fly to the woods.

Be ye so mindful of *my* good,

like is every man of his measure and homestead.

Against Dwarf (Wio dweorb)

Dating: TODO Meter: Ancient-words-law

TODO: Introduction.

P1 Mann sceal niman seofon lytle of-lætan swylce mann mid ofrað, ond wrítan þás naman on ælcre oflætan: Maximianus, Malchus, Johannes, Martinianus, Dionisius, Constantinus, Serafion. Þænne eft þæt galdor þæt hér æfter cweð [eð] mann sceal singan, ærest on þæt wynstre éare, þænne on þæt swíðre éare, þænne búfan þæs mannes moldan; ond gá þænne ân mæden-mann tó, ond hó hit on his sweoran, ond dó mann swá þrý dagas. Him bið sóna sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a

maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

- 1 Hér cóm in gangan · in spiden wiht, hæfde him his haman on handa; · cwæð þæt þú his hæncgest wære, legeþe þé his téage on sweoran; · on gunnan him of þæm lande líðan.
- Sóna swá hý ǫf þæm lande cóman · þá ǫn·gunnan him þá *leomu* cólian.—
  - Pá cóm in gangan · déores sweostar;
- 6 þá ge·ændode héo · ond âðas swór,
  - þæt næfre þis þæm adlegan · eglian ne móste
- né þæm þe þis galdor · be·gýtan mihte
- oððe þe þis galdor · on·galan cuðe.
- Amen fiað.

Amen, let it be.

2

Here came walking in an inspiden wight, had his harness in his hands; said that thou wert his horse, laid his reins on thy neck; then they together began to ride from the land. As soon as they came away from the land, then they together began to cool limbs. Then came walking in the beast's sister; then she ended [it], and swore oaths, that this never should harm the ailing man, nor him who this galder might get, nor whomever this galder could gale.

#### Against a Sudden Stitch (Wið fér-stice)

Dating: ?
Meter: Ancient-words-law

Attested in *Lacning*.

\_\_\_\_

4

2

Hlúde wæran hý, lá, hlúde, · þá hý ofer þone hlæw ridan, wæran ân-móde, · þá hý ofer land ridan.
Scyld þú þé nú, þú þysne níð · ge·nesan móte.
Út, lýtel spere, · gif hér inne síe!

Loud were they, lo, loud, when they rode over that mound; they were steadfast, when they rode over land.
Shield thyself now; thou mayst escape this evil!
Out little spear, if here within it be!

2 Stód under linde, · under leohtum scylde,

2 þær þá mihtigan wíf · hýra mægen be·ræddon
and hý gyllende · gâras sændan;

ic him óðerne · eft wille sændan,
fléogende flâne · forane tó·géanes.

Út, lytel spere, · gif hit her inne sý!

Stood under the linden [SHIELD]—under the light shield—where those mighty wives their might arrayed, and they yelling spears did send.

To them another [projectile] will I send back: a flying arrow, aimed against [them].

Out little spear, if here within it be!

3 Sæt smið, · sloh seax, lytel íserna, · wund swíðe. Út, lytel spere, · gif her inne sý!

Sat the smith, struck the sax: a little iron-thing—a great wound. Out little spear, if here within it be!

4 Syx smiðas sætan,

wæl-spera worhtan.

Út, spere, · næs in, spere!

Gif her inne sý · ísenes dæl,

hæg-tessan ge·weorc, · hit sceal ge·myltan.

Six smiths sat, wrought slaughter-spears.
Out, spear! Be not in, spear!
If here within be a part of iron, the work of a hag-tess—it shall melt!

5 Gif þú wære on fell scoten · oððe wære on flæsc scoten oððe wære on blód scoten · [...] oððe wære on lið scoten, · næfre ne sý þín líf atæsed;

If thou wert shot in the skin, or wert shot in the flesh, or wert shot in the blood, [...], or wert shot in the limb—never be thy life injured.

6 gif hit wære esa ge·scot · oŏŏe hit wære ylfa ge·scot oŏŏe hit wære hæg-tessan ge·scot, · nú ic wille þín helpan: þis þé tó bóte esa ge·scotes, · þis þé tó bóte ylfa ge·scotes, þis þé tó bóte hæg-tessan ge·scotes; · ic þín wille helpan.

If it were Eese-shot, or it were Elf-shot, 131 or it were Hag-tess-shot—now I will help thee! This for thee as cure against Eese-shot; this for thee as cure against Elf-shot; this for thee as cure against Hag-tess-shot—I will help thee!

Fleo þær on · fyrgen-hæfde!
 Hâl wes-tu, · helpe þín drihten!
 Nim þonne þæt seax, · ado on wætan.

TODO.

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Be thou hale, may the Lord help thee.

<sup>&</sup>lt;sup>131</sup>Formulaic; see Eese and Elves. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Elf-réd* 'Elf-counsel'), Oswald (OE *Ós-weald* 'Os-power'), Elfwin (Lomb. *Alb-oin* 'Elf-friend'), Oshelm (Lomb. *Anselm* 'Os-helmet').

2

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#### The Nine Herbs galder

Dating: ?

Meter: Ancient-words-law

1 Ge·myne ðú mug-wyrt · hwæt þú á·meldodest hwæt þu renadest · æt Regen-melde?

Rememberest thou, Mugwort, what thou didst declare, what thou didst arrange at Reinmeld?

2 Una þú hâttest · yldost wyrta þú miht wið III · and wið XXX þú miht wiþ attre · and wið on·flyge þú miht wiþ þâm lâþan · ðe geond lond færð

Un art thou called, oldest of worts; thou availest against three and against thirty; thou availest against the venom and against the onflier; thou availest against the loathsome one that journeys through the lands.

3 + Ond þú weg·bráde · wyrta módor éastan opene · innan mihtigu ofer ðy cræte curran · ofer ðy cwéne reodan ofer ðy brýde brýodedon ofer ðy fearras fnærdon.

And thou, Waybroad, mother of worts, open from the east, mighty from within. Over thee TODO.

4 Eallum þu þon wið·stóde · and wið·stunedest swá ðú wið·stonde attre · and on·flyge and þæm låðan · þe geond lond fereð.

Them all didst thou then withstand, and didst stop; so mayst thou withstand the venom and the onflier, and the loathsome one that journeys through the lands.

5 Stune hætte þéos wyrt, · héo on stâne ge·weox stond héo wið attre, · stunað héo wærce Stiðe héo hatte, · wið·stunað héo attre wreceð héo wrâðan, · weorpeð út attor.

Stun is this wort called, she grew on stone; she withstands venom, she stops aches. Stithe is she called, she stops the venom; she drives away the wroth one, casts out the venom.

6 + pis is séo wyrt · séo wiþ wyrm ge·feaht þéos mæg wið attre, · héo mæg wið on·flyge; héo mæg wið ðâm lâþan · ðe geond lond fereþ.

This is the wort that fought against the Wyrm; this one avails against the venom, she avails against the onflier; she avails against the loathsome one that journeys through the lands.

7 Fleoh þú nú attor-lâðe, · séo læsse ðá maran séo mare þá læssan, · oððæt him beigra bót sý!

TODO

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8 Ge·myne þú, mægðe, · hwæt þú á·meldodest

hwæt ðú ge·ændadest · æt Alor-forda
þæt næfre for ge·floge · feorh ne ge·sealde

syþðan him mọn mægðan · tú mete ge·gyrede

TODO

9 Þis is séo wyrt · ðe wer-gulu hatte ðás on sænde seolh · ofer sæs hrygc ondan attres · óþres tó bóte

TODO

10 Đás VIIII magon · wið nygon attrum. These nine avail against nine venoms.

+ Wyrm cóm snícan, · to·slât hé man

5á ge·nam Wóden · VIIII wuldor-tânas
slóh 5á þá næddran · þæt héo on VIIII tó·fléah

pær ge·ændade æppel · and attor
þæt héo næfre ne wolde · on hús búgan.

A Wyrm came crawling; he tore apart a man. Then took Weden nine glory-twigs, slew then that adder, that it sprung into nine [parts]. There ended apple and venom, that she would never wish to enter a house.

+ Fille and finule, · fela-mihtigu twá

þá wyrte ge·sceop · wítig drihten
hâlig on heofonum, · þá hé hongode

sette and sænde · on VII worulde
earmum and éadigum · eallum tó bóte

Fill and Fennel, the many-mighty two; those worts shaped the wise lord, holy in heaven, when he hung.

He set and sent them into seven worlds, for wretched men and for wealthy, for all men as a cure.

Stond héo wið wærce, · stunað héo wið attre séo mæg wið III · *and* wið XXX wið [féondes] hond · and wið fær-bregde wið malscrunge · manra wihta

She stands against ache, she stands against venom; she avails against three and against

#### thirty; against

2 wiŏ III and wiŏ XXX 'against three and against thirty' | Formulaic; an uncountable amount; "snakes" are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

14 + Nu magon þás VIIII wyrta · wið nygon wuldor-ge·flogenum
wið VIIII attrum · and wið nygon on·flygnum
wið δý réadan attre, · wið δý runlan attre

4 wið δý hwitan attre, · wið δý [hæwe]nan attre
wið δý geolwan attre, · wið δý grénan attre
wið δý wonnan attre, · wið δý wedenan attre
wið δý brúnan attre, · wið δý basewan attre

8 wið wyrm-ge·blæd, · wið wæter-ge·blæd
wið þorn-ge·blæd, · wið þystel-ge·blæd

10 wið ýs-ge·blæd, · wið attor-ge·blæd

Now these nine worts avail against glory-onfliers: against nine venoms and against nine onfliers; against the red venom; against the TODO venom; against the white venom; against the TODO venom; against the yellow venom; against the green venom; against the TODO venom; against the TODO venom; against the brown venom; against the TODO venom; against worm-TODO; against water-TODO; against thistle-TODO; against ice-TODO; against venom-TODO.

15 Gif ænig attor cume · éastan fleógan oððe ænig norðan cume oððe ænig westan · ofer wer-ðeóde

If any venom should come flying from the east; or any come from the north; or any from the west, over mankind.

2

+ Críst stód ofer ádle · ængan cundes
 Ic âna wât · éa rinnende
 þær þá nygon nædran · néan be·healdað

Christ stood over TODO; I know one river running, there the nine adders TODO.

Motan ealle wéoda · nu wyrtum á·springan sæs tó·slúpan, · eal sealt wæter ŏonne ic þis attor · of ŏé ge·bláwe

TODO

P1 Mucgwyrt, weg-brade þe eastan open sy, lombes-cyrse, attor-laðan, mageðan, netelan, wudu-sur-æppel, fille and finul, ealde sapan. Ge·wyrc ða wyrta to duste, mængc wiþ þa sapan and wiþ þæs æpples gor. Wyrc slypan of wætere and of axsan, ge·nim finol, wyl on þære slyppan and beþe mid æggemongc, þonne he þa sealfe on do, ge ær ge æfter. Sing þæt galdor on æcre þara wyrta, :III: ær he hy wyrce and on þone æppel eal-swa; ond singe þon men in þone muð and in þá éaran búta and on ðá wunde þæt ilce gealdor, ær he þá sealfe on dó.

TODO.

### Old Norse galders

Ribe galder stick (DR EM85;493)

**Dating:** Medieval. **Meter:** *Ancient-words-law, Galders-law* 

A wooden stick from the Danish city of Ribe. The galder is syncretic, and as such contains numerous pre-Christian elements, albeit in a Christian(ised) context.

The inscription may be conveniently divided into four parts. Part one (Il. 1–4) contains an introductory prayer where the healer asks for the support of natural forces (Earth, Up-heaven and the Sun) and Christian divinitities (God and Saint Mary), that the healing may be successful. Part two (Il. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (Il. 9–14) apparently warns the addressee that they will be haunted by "nine needs" (an old Heathen formula; see Note) until they pray. Part four (Il. 15, which is probably prose) gives the personal name "Bonde", perhaps the addressee, and concludes with an "Amen".

Jorð bið ak varðe · ok up-himen sól ok sante María · ok salfen Guð drótten þet hann lé mik léknes-hand · ok lyf-tunge at lyfe bifjande · þer bóte þarf.

I bid earth to ward, and up-heaven, the sun and saint Mary, and the very lord God, that he lend me a leecher's hand and medicine-tongue, as medicine for the trembler who needs a cure.

2 Ór bak ok ór bryst

2

ór líkę ok ór lim
ór ôven ok ór ôren
ór alle þé þer illt kann í at kume.

Out of back and out of breast!
Out of body and out of limb!
Out of eyes and out of ears!
Out of everything, where evil which might come in!

Svart hêter stênn · hann stér í hafe úte,
þer ligger á þé níu nauðer;
þér skule hverki søten sofe;
éð varmen vake;
førr en þú þessa bót biðer, þer ak orð at kvéðe.

Swart is a stone called, he stands out in the ocean.

There lie on it nine needs. They will neither sleep sweetly nor wake warmly, until thou prayest this cure to which I have given the words.

#### The Canterbury Galder

**Dating:** c. 1075 **Meter:** Ancient-words-law

This Old Norse galder is found in the Anglo-Saxon manuscript Cotton Caligula A XV. It runs across the bottom margin of the two facing pages 123v and 124r and is written in very clear runes of Wiking Age long-stave type. One rune, viz. **g** in **vigi** *vegi* 'smite' is "stung". The text has no word separators.

The galder is very similar to those on the amulets from Sigtuna (U Fv1933;134, U NOR1998;25) below. They all belong to a type of magical healing where an illness-causing devil is commanded to leave the suffering person. The final line, *viðr áðra-vari* 'against pus of veins' is probably a declaration of purpose.

Gyrils sár-þvara!

Far-ðu nú, · fundinn es-tu!

Þórr vegi þik · þursa dróttinn!

Jórils sár-þvara!

Viðr áðra-vari.

O Gyrel's wound-borer!
Go thou now; found art thou!
May Thunder smite thee, O lord of Thurses!
O Erel's wound-borer!
Against pus of veins.

\_\_\_\_

### Sigtuna Rib (U NOR1998;25)

**Dating:** c. 1100 **Meter:** Ancient-words-law

TODO: Introduction.

\_\_\_\_

Jórils vrið, ... vaksna úr Króki!

Batt han riðu · barði hann riðu,
auk síða sarð · sára rann.

Vara hafir fullt fengit; · flý braut, riða!

O Erel's trembling, grow out of Crook! He bound the fever; he beat the fever, and thereafter sodomised(?) the house of wounds. The pus has he fully caught—fly away, fever!

#### Sigtuna Plate I (U Fv1933;134)

**Dating:** C11th **Meter:** Ancient-words-law

TODO: Introduction

Durs sár-riðu, · þursa dróttinn; fliu þú nú · fundinn es! Af þér þríar þráar, ulfr; af þér níu nøþir, ulfr!

Efir þessi sér, auk es unir ulfr. Niut lyfja!

O thurse of the wound-fever, O lord of Thurses; fly thou now; found art thou!
Have for thee three yearnings, O wolf!
Have for thee nine needs, O wolf!
He has this for himself, and the wolf is content.
Benefit from the medicine!

# Galders from Bryggen

Several galders or magical inscriptions are part of the cache of medieval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

B 257

Dating: c. 1335 Meter: Galders-law

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a "love-charm" (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri þér* 'thy self' on side D—to a woman. The language closely resembles that of Skm 36, in which Shirner, Free's servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ergi* 'queerness, degeneracy',  $\delta\delta i$  'madness', and  $\delta \cdot boli$  'restlessness, impatience' unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that Skm 36 is reflecting an authentic form of Norse "love magic" (for it is unlikely that the present inscription should derive directly from that poem) by which a woman is cursed with sexual restlessness until she succumb to the will of the male curser.

A more distant parallel may be seen in the curse-formula found on the two C7th runic inscriptions from Stentoften and Björketorp (see TODO), wherein the destroyer of the respective monuments is cursed to become *herma-lausan argjú* 'restless (a different root from  $\delta$ -poli above!) with queerness', i.e. 'incessantly randy'.

Side D ends with a string of fake-Latin gibberish, a clear sign of Christian syncretic influence on the Old Norse-Germanic magical tradition.

2

A Ríst ek bót-rúnar · ríst ek bjarg-rúnar
ein-falt við ǫlfum
tví-falt við trollum
þrí-falt við þursum

I carve cure-runes, I carve rescue-runes: onefold against elves, twofold against trolls, threefold against thurses.

B Við inni skóðu · skag-val-kyrju svá't ei megi · þó-at é vili lé-vís kona · lífi þínu g*randa*.

Against the scatheful shag-walkirrie, so that she may not—though she always wants to—that guile-wise woman—harm thy life.

C Ek sendir þér · ek sé á þér
ylgjar ergi · ok ó·þola;
á þér hríni ó·þoli · ok jǫtuns móðr;
sit-tu aldri, · sop-tu aldri.

I send to thee, I see on thee a she-wolf's queerness and restlessness; may restlessness stick on thee, and an ettin's wrath! Never sit, never sleep!

D Ant mér sem sjalfri þér. †Beirist rubus rabus et arantabus laus abus rosa gava†

Love me like thy self.

•••

 $<sup>2\,</sup>$  †Beirist rubus rabus et arantabus laus abus rosa gava† '...' | Latin-like gibberish.

B 380

Dating: ?
Meter: Galders-law

A short little charm explicitly invoking the two most important Heathen Gods, Thunder and Weden. The inscription postdates the official conversion of Norway by over a hundred years, and it is an open question whether the two mentioned gods were still seen in a good light or whether they had already been assimilated into the Catholic system of demons and devils. This question is important since it determines the context of the letter: was it well-wishing, assuming that the receiver was of like mind to the sender, or did he have more sinister intent than the first line lets on? Judging from the first line, and from the half-Heathen contents of many other inscriptions found at Bryggen (some from as late as the C14th), I see it as crypto-Heathen.

Heill sé þú · ok í hugum góðum; Þórr þik þiggi, Óðinn þik eigi.

May thou be hale and in good spirits; may Thunder receive thee, may Weden own thee.

2

<sup>1</sup> Heill sé þú · ok í hugum góðum 'May thou be hale and in good spirits' | A formulaic greeting. The very same line is found in Hym 41; see note there for parallels.

<sup>3</sup> Óðinn þik eigi 'may Weden own thee' | See note to Vsp 23.

Poetry on Christian Subjects

### Old Saxon Baptismal Vow

Dating: ? Meter: Prose.

While not an alliterative poem in the slightest, this short text is important for its mention of Saxon Heathen Gods, and as I have no section for Miscellanea, I have here set it first among the Christian poetry, in order to give relevant cultural context. The format of the text is straight-forward and resembles the modern Catholic questions asked to participants during the Sacrament of Confirmation (TODO: reference). The person to be baptised is to respond positively to three denying and three affirming questions; first to forsake the Devil (P1), all "Devil-yields" (i.e. non-Christian rituals, see note to that word) (P2), and all the Devil's "works and words" and his followers, among which are listed the three Germanic-Saxon gods Thunder, Weden, and Saxneet (P3); and then to profess belief in each member of the Trinity: God the almighty father (P4), Christ God's son (P5), and the Holy Ghost (P6).

P1 "For·sachistu diobole?" et respondeat: "ec for·sacho diabole" "Forsakest thou the Devil?" and he should respond: "I forsake the Devil."

P2 "end allum diobol-gelde?" respondeat: "end ec for·sacho allum diobol-gelde."

"And all devil-yields?" he should respond: "I forsake all devil-yields."

2

<sup>1</sup> diobol-gelde 'devil-yields' | An obvious calque of OE TODO, which means TODO.

2

P3 "End allum dioboles wercum?" respondeat "end ec for·sacho allum dioboles wercum and wordum, Thuner ende Wóden ende Sax-nôte ende allem them un·holdum the hira ge·nôtas sint."

"And all the Devil's works" he should respond: "and I forsake all the works and words of the Devil; Thunder and Weden and Saxneet and all those unhold ones who are their fellows."

P4 "Ge·lôbistu in Got ala-męhtigun fader?" "Ec ge·lôbo in Got ala-męhtigun fader."

"Believest thou in God, the almighty father?" "I believe in God, the almighty father."

- P5 "Ge·lôbistu in Crist Godes suno?" "Ec ge·lôbo in Crist Gotes suno." "Believest thou in Christ, God's son?" "I believe in Christ, God's son."
- **P6** "Ge·lôbistu in hâlogan gâst?" "Ec ge·lôbo in hâlogan gâst." "Believest thou in the Holy Ghost?" "I believe in the Holy Ghost."

\_\_\_\_

Dating: 830s

Meter: Ancient-words-law

The **Heliand** or 'Saviour' (cf. OE *Hęlend*) is an Old Saxon epic poem that narrates the life of Jesus. It is essentially a verse paraphrase of Tatian's C2nd gospel harmony, the *Diatessaron*.

The following edition is very much a work in progress; the radically normalized orthography has been implemented, as has the marking of alliterations, but the original text has not been critically edited, nor is there any English translation.

Notes on the normalization:

- Long vowels are marked by the acute rather than by the circumflex accent or macron. This is both faithful to the original manuscripts and concordant with my practice in normalising other Germanic languages.
- Long vowels  $\hat{e}$  and  $\hat{o}$  resulting from monophthongisation of diphthongs ai and au are, however, written with the circumflex accent. That these were in fact articulated separately is seen by the following circumstance: in the mss. etymological  $\hat{e}$  and  $\hat{o}$  are frequently written as ie and uo, but this is never done for  $\hat{e}$  and  $\hat{o}$ .
- When attested in all mss., epenthetic (svarabhakti) vowels are marked with an underdot. Otherwise they are deleted.
- Long vowels resulting from nasal assimilation are marked with an overdot. *i* is written as *i*.
- ms. e and i, when occuring between vowels are written as j.
- ullet ms. i, when word-initial or following g and corresponding to etymological j is written as j
- ms. *e* as resulting from *i*-mutation is written as *e*.

- ms. b or b, when representing the voiced bilabial fricative, is written as v.
- ms. th is written as b.
- ms. uu is written as w.

The following is an exhaustive list of source mss. in chronological order.

Siglum	Date	Lines	Full name
L	840-850	TODO	(Thomas 4073 (Ms))
P	840-850	TODO	(R 56/2537 (PA))
V	800-850	TODO	(Palatini Latini 1447)
S	850	TODO	(cgm. 8840)
M	850-875	TODO	(cgm. 25)
С	950-1000	TODO	(Cotton Caligula A. VII sign. 3-11)

The two main mss. of the poem are M and C. Fragments L and P are identical in terms of handwriting and page layout and appear to have originally belonged to the same codex.

```
1
            Manega wáron, · be sia iro mód ge·spón,
            þat sia bi·gunnun word godes,
2
            rękkjan þat gi·rúni, · þat þie ríkjo Krist
            undar man-kunnja · máriða gi·frumida
            mid wordun endi mid werkun. · Pat wolda þó wísara filo
            liudo barno lovon, · lêra Kristes,
            hêlag word godas, · endi mid iro handon skrívan
            bereht-líko an buok, · hwó sia is gi·bod-skip skoldin
            frummjan, firiho barn. · pan wárun þoh sia fiori te þiu
            under þera menigo, · þia habdon maht godes,
            helpa fan himila, · hêlagna gêst,
            kraft fan Kriste; · sia wurðun gi·korana te þio,
12
            þat sie þan Éwangelium · ênan skoldun
            an buok skrívan · endo só manag gi·bod godes,
14
            hêlag himilisk word: · sia ne muosta heliðo þan mêr,
            firiho barno frummjan, · newan þat sia fiori te þio
            þuru kraft godas · ge·korana wurðun,
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Matheus endi Markus, · —só wárun þia man hétana—
18
            Lukas endi Johannes; · sia warun gode lieva,
            wirðiga ti þem gi·wirkje. · Habda im waldand god,
20
            þem heliðon an iro hertan · helagna gest
            fasto bi folhan · endi ferahtan hugi,
            só manag wís-lík word · endi gi·wit mikil,
            þat sea skoldin a hebbjan hêlagaro stemnun
            god-spell þat guoda, · þat ni havit ênigan gi gadon hwergin,
            biu word an besaro wer-oldi, · bat io waldand mêr,
            drohtin diurje · efbo dervi bing,
            firin-werk fellje · efþo fiundo níð,
28
            stríd wiðer·stande—, · hwand hie habda starkan hugi,
            mildjan endi guodan, · bie be mêster was,
30
            aðal-ord-frumo · alo-mahtig.
            Pat skoldun sea fiori · þuo fingron skrívan,
32
            settjan endi singan · endi seggjan forð,
            þat sea fan Kristes · krafte þem mikilon
34
            gi·sáhun endi gi·hôrdun, · þes hie selvo gi·sprak,
            gi·wísda endi gi·warahta, · wundar-líkas filo,
36
            só manag mid mannon · mahtig drohtin,
            all so hie it fan þem an-ginne · þuru is ênes kraht,
38
            waldand gi·sprak, · þuo hie êrist þesa wer-old gi·skuop
            endi buo all bi·fieng · mid ênu wordo,
40
            himil endi erða · endi al þat sea bi·hlidan egun
            gi·warahtes endi gi·wahsanes: · þat warð þuo all mid wordon godas
42
            fasto bi fangan, · endi gi frumid after biu,
            hwi-lik þan liud-skepi · landes skoldi
44
            wídost gi·waldan, · efþo hwar þiu wer-old-aldar
            ęndon skoldin. · Ên was iro buo noh ban
46
            firiho barnun bi·foran, · endi þiu fivi wárun a·gangan:
            skolda þuo þat sehsta · sálig-líko
48
            kuman þuru kraft godes · endi Kristas gi·burd,
            hêlandero bestan, · hêlagas gêstes,
50
            an þesan middil-gard · managon te helpun,
            firjo barnon ti frumon · wið fiundo níð,
52
            wið dernero dwalm. · Þan habda þuo drohtin god
            Rómano-liudjon far·liwan · ríkjo mêsta,
54
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habda þem heri-skipje · herta gi·sterkid,
            þat sia habdon bi þwungana · þiedo gi hwi-lika,
56
            habdun fan Rúmu-burg · ríki gi·wunnan
            helm-gi·trôstjon, · sáton iro heri-togon
58
            an lando gi·hwem, · habdun liudjo gi·wald,
            allon eli-beodon. · Erodes was
60
            an Jerusalem · over bat Judeono folk
            gi·koran te kuninge, · só ina þie kêser þarod,
62
            fon Rúmu-burg · ríki þiodan
            satta undar þat gi·siði. · Hie ni was þoh mid sibbjon bi·lang
64
            avaron Israheles, · eŏili-gi·burdi,
            kuman fon iro knuosle, · newan þat hie þuru þes kêsures þank
66
            fan Rúmu-burg · ríki habda,
            þat im wárun só gi·hôriga · hildi-skalkos,
68
            avaron Israheles · elljan-ruova:
            swíðo un·wanda wini, · þan lang hie gi·wald êhta,
70
            Erodes þes ríkjas · endi rád-burdjon held
            Judeo liudi. · Pan was þar ên gi·gamalod mann,
72
            pat was fruod gomo, · habda ferentan hugi,
            was fan þem liudjon · Lewias kunnes,
74
            Jakobas sunjas, · guodero þiedo:
            Zakharias was hie hêtan. · Dat was só sálig man,
76
            hwand hie simblon gerno · gode beonoda,
            warahta after is willjon; · deda is wif só self
            —was iru gi·aldrod idis: · ni muosta im ęrvi-ward
            an iro juguð-hêdi · giviðig werðan—
80
            libdun im far úter laster, · waruhtun lof goda,
            wárun só gi·hôriga · hevan-kuninge,
82
            diuridon usan drohtin: · ni weldun dervjas wiht
            under man-kunnje, · mênes gi·frummjan,
            ne *saka ne sundja; · was im þoh an sorgun hugi,
            þat sie ervi-ward · egan ni móstun,
86
            ak wárun im barno-lôs. · Pan skolda hé gi·bod godes
            þar an Jerusalem, · só oft só is gi·gengi gi·stód,
88
            þat ina torht-líko · tídi gi·manodun,
            só skolda hé at þem wíha · waldandes geld
90
            hêlag bi·hwervan, · hevan-kuninges,
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godes jungar-skępi: · gern was hé swíðo,
92
             þat hé it þurh ferhtan hugi · frummjan mósti.
       2
             Þó warð þiu tíd kuman, · —þat þar gi·tald habdun
94
             wísa man mid wordun,— · þat skolda þana wíh godes
             Zakharias bi·sehan. · Þó warð þar gi·samnod filu
96
             bar te Jerusalem · Judeo liudi,
             werodes te bem wiha, · bar sie waldand god
98
             swíðo þeo-líko · þiggjan skoldun,
             hêrron is huldi, · þat sie hevan-kuning
100
             lêðes a·léti. · Þea liudi stódun
             umbi þat hêlaga hús, · endi géng im þe gi·hêrodo man
102
             an þana wíh innan. Þat werod óðar bêd
             umbi þana alah útan, · Ebreo liudi,
104
             hwan êr þe fródo man · gi·frumid habdi
             waldandes willjon. · Só hé þó þana wí-rôk dróg,
106
             ald aftar þem alaha, · endi umbi þana altari géng
             mid is rôk-fatun · ríkjun þionon,
108
             —fremida ferht-líko · fráon sínes,
             godes jungar-skępi · gerno swíðo
110
             mid hluttru hugi, · *só man hêrren skal
             gerno ful-gangan—, · grurjos kwámun im,
112
             egison an þem alahe: · hie gi·sah þar aftar þiu ênna engil godes
             an þem wíhe innan, · hie sprak im mid is wordun tuo,
114
             hiet þat fruod gumo · foroht ni wári,
             hiet bat hie im ni an·driede: · bína dádi sind", kwat-hie*,
116
             "waldanda werðe · endi þín word só self,
             þín þionost is im an þanke, · þat þú su·lika gi·þaht haves
118
             an is ênes kraft. · Ik is engil bium,
             Gabriel bium ik hêtan, · be gio for goda standu,
120
             and-ward for þem alo-waldon, · ne sí þat hé me an is ârundi hwarod
             sendjan willja. · Nu hiet hé me an besan sið faran,
122
             hiet þat ik þi þoh gi·kuðdi, · þat þi kind gi·boran,
             fon þínera alderu idis · ôdan skoldi
124
             werðan an þesero wer-oldi, · wordun spáhi.
             Pat ni skal an is liva gio · líðes an · bítan,
126
             wínes an is wer-oldi: · só haved im wurd-gi·skapu,
             metod gi·markod · endi maht godes.
128
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		Hét þat ik þi þoh sagdi, · þat it skoldi gi·sïð wesan
130		hevan-kuninges, · hét þat git it heldin wel,
		tuhin þurh trewa, · kwað þat hé im tíras só filu
132		an godes ríkja · for·gevan weldi.
		Hé kwaŏ þat þe gódo gumo · Johannes te namon
134		hębbjan skoldi, · gi·bôd þat git it hétin só,
		þat <mark>k</mark> ind, þan it <mark>k</mark> wámi, · kwað þat it <mark>Kr</mark> istes gi·sïð
136		an þesaro wídun wer-old · werðan skoldi,
		is selves sunjes, · endi kwaŏ þat sie sliumo herod
138		an is bod-skępi · bêŏe kwámin."
100		Zakharias þó gi·mahalda · endi wið selvan sprak
140		drohtines engil, · endi im bero dádjo bi·gan,
110		wundron þero wordo: · "hwó mag þat gi·werðan só", kwað hé,
142		"aftar an aldre? · it is unk al te lat
142		só te gi·winnanne, · só þú mid þínun wordun gi·sprikis.
144		Hwanda wit habdun aldres · êr efno twên-tig
144		wintro an unkro wer-oldi, · êr þan kwámi þit wíf te mí;
146		ban warun wit nu at·samna · ant·sivunta wintro
140		gi·bęnkjon endi gi·będdjon, · sioor ik sie mí te brúdi ge·kôs.
140		Só wit þes an unkro juguði · gi·girnan ni mohtun,
148		bat wit ervi-ward · êgan móstin,
150		,
150		fódjan an unkun flettja, · nu wit sus gi·fródod sint
150		—havad unk eldi bi·noman · elljan-dádi,
152		pat wit sint an unkro siuni gi·slekit · endi an unkun sidun lat;
		flêsk is unk ant fallan, fel un skôni,
154		is unka lud gi·liðen, · lík gi·drusnod,
		sind unka and-bári · öðar-líkaron,
156		mód endi megin-kraft—, · só wit giu só managan dag
		wárun an þesero wer-oldi, · só mí þes wundar þunkit,
158	2	hwó it só gi·werðan mugi, · só þú mid þínun wordun gi·sprikis.
	3	pó warð þat heven-kuninges bodon · harm an is móde,
160		þat hé is gi·werkes · só wundron skolda
		ęndi þat ni welda gi·huggjan, · þat ina mahta <mark>h</mark> êlag god
162		só ala-jungan, · só hé fon êrist was,
		selvo gi·wirkjan, · of hé só weldi.
164		Skęrida im þó te wítja, · þat hé ni mahte ênig word sprekan,
		gi·mahljen mid is muðu, · "êr þan þi magu wirðid,

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fon bínero aldero idis · erl a·fódit,
166
             kind-jung gi·boran · kunnjes gódes,
             wánum te þesero wer-oldi. · Þan skalt þú eft word sprekan,
168
             hebbjan þínaro stemna gi·wald; · ni þarft þú stum wesan
             lengron hwíla." · Þó warð it sán gi·lestid só,
170
             gi·worðan te wáron, · só þar an þem wíha gi·sprak
             engil bes alo-waldon: · warð ald gumo
172
             spráka bi·lôsit, · þoh hé spáhan hugi
             bári an is breostun. · Bidun allan dag
174
             bat werod for bem wiha · endi wundrodun alla,
             bi·hwí hé þar só lango, · lof-sálig man,
176
             swíðo fród gumo · fráon sínun
             bionon borfti, · só bar êr ênig begno ni deda,
178
             ban sie bar at bem wiha · waldandes geld
             folmon frumidun. · Þó kwam fród gumo
180
             út fon þem alaha. · Erlos þrungun
             náhor mikilu: · was im niud mikil,
182
             hwat hé im soð-líkes · seggjan weldi,
             wísjan te wáron. · hé ni mohta þó ênig word sprekan,
184
             gi·seggjan þem gi·siðja, · b·útan þat hé mid is swíðron hand
             wisda þem weroda, · þat sie úses waldandes
186
             lêra lêstin. · Dea liudi for · stódun,
             þat hé þar habda gegnungo · god-kundes hwat
188
             for sehen selvo, · boh hé is ni mahti gi seggjan wiht,
             gi·wísjan te wáron. · Þó habda hé üses waldandes
190
             geld gi·lêstid, · al só is gi·gengi was
             gi·markod mid mannun. · Þó warð sán aftar þiu maht godes,
192
             gi·kuðid is kraft mikil: · warð þiu kwán ôkan,
             idis an ira eldju: · skolda im ervi-ward,
194
             swíðo god-kund gumo · giviðig werðan,
             barn an burgun. · Bêd aftar þiu
196
             þat wíf wurdi-gi·skapu. · Skrêd þe wintar forð,
             géng þes géres gi·tal. · Johannes kwam
198
             an liudjo lioht: · lík was im skôni,
             was im fel fagar, · fahs endi naglos,
200
             wangun wárun im wlitige. · Þó fórun þar wíse man,
             snelle te·samne, · bea swásostun mêst,
202
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	wundrodun þes werkes, · bi·hwí it gio mahti gi·werðan só,
204	þat undar só <mark>a</mark> ldun twêm · <mark>ô</mark> dan wurði
	barn an gi·burdjon, · ni wári þat it gi·bod godes
206	selves wári: · af·suovun sie garo,
	þat it elkor só <mark>w</mark> án-lík · werðan ni mahti.
208	Pó sprak þar ên gi·fródot man, · þe só filo konsta
	wísaro wordo, · habde gi·wit mikil,
210	frágode niud-líko, · hwat is namo skoldi
	wesan an þesaro wer-oldi: · "mi þunkid an is wísu gi·lík
212	iak an is gi·bárja, · þat hé sí betara þan wi,
	só ik wániu, þat ina ús gegnungo · god fon himila
214	selvo sendi". · Þó sprak sán aftar
	þiu módar þes kindes, · þiu þana magu habda,
216	þat barn an ire barme: · "hér kwam gi·bod godes", kwað siu,
	"fernun gére, · furmon wordu
218	gi·bôd, þat hé Johannes · bi godes lêrun
	hêtan skoldi. · Pat ik an mínumu hugi ni gi·dar
220	wendjan mid wihti, · of ik is gi waldan mót".
	Þó sprak ên gêl-hert man, · þe ira gaduling was:
222	"ne hét êr io·wiht só", · kwað hé, "aðal-boranes
	úses <mark>k</mark> unnjes efþo <mark>k</mark> nósles; · wita <mark>k</mark> iasan im öðrana
224	niud-samna namon: · hé niate of hé móti".
	Þó sprak eft þe fródo man, · þe þar konsta filo mahljan:
226	"ni givu ik þat te ráde", · kwað hé, "rinko neg·ênun,
	þat hé word godes · węndjan bi∙ginna;
228	ak wita is þana fader frágon, · þe þar só gi·fródod sitit,
	wís an is wín-sęli: · þoh hé ni mugi ênig word sprekan,
230	þoh mag hé bi <mark>b</mark> ók-stavon · <mark>b</mark> réf ge∙wirkjan,
	namon gi·skrívan". · Þó hé náhor géng,
232	lęgda im êna <mark>b</mark> ók an <mark>b</mark> arm · ęndi <mark>b</mark> ad gerno
	wrítan wís-líko · word-gi·merkjun,
234	hwat sie þat <mark>h</mark> êlaga barn · <b>h</b> êtan skoldin.
	Þó nam hé þia bók an <mark>h</mark> and · endi an is <mark>h</mark> ugi þahte
236	swíðo gerno te gode: · Johannes namon
	wís-líko gi·wrêt · ęndi ôk aftar mid is wordu gi·sprak
238	swíðo spáh-líko: · habda im eft is spráka gi·wald,
	gi·wittjas ęndi wísun. · Þat wíti was þó a·gangan,

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hard harm-skare, · be im hêlag god
240
             mahtig makode, · þat hé an is mód-sevon
             godes ni for gáti, · ban hé im eft sendi is jungron tó.
242
             Pó ni was lang aftar þiu, · ne it al só gi·lêstid warð,
             só hé man-kunnja · managa hwíla,
244
             god alo-mahtig · for·geven habda,
             bat hé is himilisk barn · herod te wer-oldi,
246
             sí selves sunu · sendjan weldi,
             te þiu þat hé hér a·lôsdi · al liud-stamna,
248
             werod fon wítja. · Þó warð is wis-bodo
             an Galilea-land, · Gabriel kuman,
250
             engil þes alo-waldon, · þar hé êne idis wisse,
             muni-líka magað: · María was siu hêten,
252
             was iru biorna gi bigan. · Sea ên began habda,
             Joseph gi·mahlit, · gódes kunnjes man,
254
             bea Dawides dohter: · bat was só diur-lík wíf,
             idis ant·hêti. · Par sie þe engil godes
256
             an Nazareth-burg · bi namon selvo
             grótte gegin-warde · endi sie fon gode kwedda:
258
             "Hêl wis þú, Maria", · kwað hé, "þú bist þínun hêrron liof,
             waldande wirðig, · hwand þú gi·wit haves,
260
             idis enstjo fol. · Du skalt for allun wesan
             wívun gi·wíhit. · Ne have þú wêkan hugi,
262
             ne forhti þú þínun ferhe: · ne kwam ik þi te ênigun frêson herod,
             ne dragu ik ênig drugi-þing. · Þu skalt úses drohtines wesan
264
             módar mid mannun · endi skalt þana magu fódjan,
             bes hôhon hevan-kuninges suno. • De skal hêljand te namon
266
             êgan mid eldjun. · Neo endi ni kumid,
             bes widon rikjas gi·wand, · be hé gi·waldan skal,
268
             mári þeodan." · Þó sprak im eft þiu magað an gegin,
             wið þana engil godes · idiso skônjost,
2.70
             allaro wívo wlitigost: · "hwó mag þat gi·werðen só", kwað siu,
             "þat ik magu fódje? · Ne ik gio mannes ni warð
272
             wís an mínera wer-oldi." · Þó habde eft is word garu
             engil bes alo-waldon · bero idisiu te gegnes:
274
             "an þí skal hêlag gêst · fon hevan-wange
             kuman burh kraft godes. · Danan skal bi kind ôdan
276
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werðan an besaro wer-oldi; · waldandes kraft
             skal þi fon þem hôhoston · hevan-kuninge
2.78
             skadowan mid skimon. · Ni warð skônjera gi·burd,
             ne só mári mid mannun, · hwand siu kumid þurh maht godes
280
             an þese widon wer-old." · Þó warð eft þes wives hugi
             aftar þem årundje · al gi·hworven
282
             an godes willjon. · "pan ik hér garu standu", kwaŏ siu,
             "te su·likun ambaht-skępi, · só hé mi êgan wili.
2.84
             Piu bium ik beot-godes. · Nu ik beses binges gi·trúon;
             werőe mi aftar þínun wordun, · al só is willjo sí,
286
             hêrron mínes; · nis mi hugi twífli,
             ne word ne wisa." · Só gi fragn ik, þat þat wif ant féng
288
             þat godes årundi · gerno swíðo
             mid leohtu hugi · endi mid gi·lôvon gódun
290
             endi mid hluttrun trewun; · warð þe hêlago gêst,
             þat barn an ira bósma; · endi siu ira breostun for stód
292
             iak an ire sevon selvo, · sagda þem siu welda,
             bat sie habde gi∙ôkana · bes alo-waldon kraft
294
             hêlag fon himile. · Þó warð hugi Josepes,
             is mód gi·worrid, · þe im êr þea magað habda,
296
             þea idis ant·hêttja, · aðal-knósles wíf
             gi·boht im te brúdju. · hé af·sóf þat siu habda barn undar iru:
298
             ni wánda þes mid wihti, · þat iru þat wíf habdi
             gi·wardod só waro-líko: · ni wisse waldandes þó noh
300
             blíði gi·bod-skepi. · Ni welda sia imo te brúdi þó,
             halon imo te híwon, · ak bi·gan im þó an hugi þenkjan,
302
             hwó hé sie só for·léti, · só iru þar nu wurði lêdes wiht,
             ôdan arvides. · Ni welda sie aftar þiu
304
             meldon for menigi: · antd-réd bat sie manno barn
             lívu bi·námin. · Só was þan þero liudjo þau
306
             burh ben aldon êw, · Ebreo folkes,
             só hwi-lik só þar an un·reht · idis gi·híwida,
308
             þat siu simbla þana bed-skepi · buggjan skolda,
             frí mid ira ferhu: · ni was gio þiu fêmja só gód,
310
             þat siu mid þem liudun leng · libbjen mósti,
             wesan undar þem weroda. · Bi·gan im þe wíso mann,
312
             swíðo gód gumo, · Joseph an is móda
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314		þenkjan þero þingo, · hwó hé þea þiornun þó listjun for·léti. · Þó ni was lang te þiu,
316		þat im þar an <mark>d</mark> rôma · kwam <mark>d</mark> rohtines engil, hevan-kuninges bodo, · endi hét sie ina <mark>h</mark> aldan wel,
318		minnjon sie an is móde: · "Ni wis þú", kwað hé, "Mariun wrêð, þiornun þínaro; · siu is gi þungan wíf;
320		ne for hugi þú sie te hardo; bú skalt sie haldan wel, wardon ira an þesaro wer-oldi. Lêsti þú inka wini-trewa
322		forð só þú dádi, · endi hald inkan friund-skepi wel! Ne lát þú sie þi þiu lêðaron, · þoh siu undar ira liðon êgi,
324		barn an ira bósma. · It kumid þurh gi·bod godes,
		hêlages gêstes · fon hevan-wanga:
326		þat is Jésu Krist, · godes êgan barn,
		waldandes sunu. · Du skalt sie wel haldan,
328		hêlag-líko. Ne lát þú þi þínan hugi twífljen,
		merrjan þína mód-gi·þaht." · Þó warð eft þes mannes hugi
330		gi·wendid aftar þem wordun, · þat hé im te þem wíva ge·nam,
		te þera magað minnja: · ant·kenda maht godes,
332		waldandes gi·bod; · was im willjo mikil,
		þat hé sia só <mark>h</mark> êlag-líko · haldan mósti:
334		bi·sorgoda sie an is gi·siõja, · endi siu só súvro dróg
		al te <mark>h</mark> uldi godes · hêlagna gêst,
336		gód-líkan gumon, · ant-þat sie godes gi·skapu
		mahtig gi·manodun, · þat siu ina an manno lioht,
338		allaro barno betst, · brengjan skolda.
	5	pó warð fon Rúmu-burg · ríkes mannes
340		ovar alla þesa irmin-þiod · Oktawiánas
		ban endi bod-skepi · ovar þea is brêdon gi∙wald
342		kuman fon þem kêsure · kuningo gi·hwi-likun,
		hêm-sittjandjun, · só wído só is heri-togon
344		ovar al þat land-skępi · liudjo gi·weldun.
		Hiet man þat alla þea eli-lendjun man · iro óðil sóhtin,
346		helioos iro hand-mahal · an gegen iro herron bodon,
		kwámi te þem knósla gi·hwe, · þanan hé kunnjas was,
348		gi·boran fon þem burgjun. · Þat gi·bod warð gi·lêstid
		ovar þesa wídon wer-old; · werod samnoda
350		te allaro <mark>b</mark> urgeo gi·hwem. · Fórun þea <mark>b</mark> odon ovar all,
550		to anni o vargeo gi inveni. I oran pen bodon ovar an,

	þea fon þem <mark>k</mark> êsura · kumana wá*run,
352	bók-spáha weros, · endi an bréf skrivun
	swíðo niud-líko · namono gi·hwi-likan,
354	ia <mark>l</mark> and ia <mark>l</mark> iudi, · þat im ni mahti a·lettjan mann
	gumono su·lika gambra, · só im skolda geldan gi·hwe
356	hęliŏo fon is hôvda. · Þó gi wêt im ôk mid is híwiska
	Joseph þe gódo, · só it god mahtig,
358	waldand welda: · sóhta im þiu wánamon hêm,
	þea <mark>b</mark> urg an Bethleem, · þar iro beiðero was,
360	þes <mark>h</mark> eliðes hand-mahal* - endi ók þera hêlagun þiornun,
	Mariun þera gódun. Par was þes márjon stól
362	an êr-dagun, · aŏal-kuninges,
	Dawides þes gódon, ban langa þe hé þana druht-skepi þar,
364	erl undar Ebreon · êgan mósta,
	haldan hôh-gi·setu. · Sie wárun is híwiskas,
366	kuman fon is knósla, · kunnjas gódes,
	bêðju bi gi·burdjun. · Þar gi·fragn ik, þat sie þiu berhtun gi·skapu,
368	Mariun gi·manodun · *endi maht godes,
	þat iru an þem siða · sunu ôdan warð,
370	gi·boran an Bethleem · barno strangost,
	allaro <mark>k</mark> uningo kraftigost: · kuman warð þe márjo,
372	mahtig an manno lioht, · só is êr managan dag
	biliði wárun · ęndi bôkno filu
374	gi·worðen an þesero wer-oldi. · Þó was it all gi·wárod só,
	só it êr <mark>sp</mark> áha man · gi·sprokan habdun,
376	þurh hwi-lik ôd-módi · hé þit erð-ríki herod
	þurh is selves kraft · sókjan welda,
378	managaro mund-boro. · Þó ina þiu módar nam,
	bi·wand ina mid wádju · wívo skônjost,
380	fagạron fratahun, · ẹndi ina mid iro folmon twêm
	lęgda liov-líko · luttilna man,
382	þat <mark>k</mark> ind an êna <mark>k</mark> ribbjun, · þoh hé habdi <mark>k</mark> raft godes,
	manno drohtin. · Þar sat þiu módar bi·foran,
384	wíf wakogjandi, · war*doda selvo,
	held þat hêlaga barn: · ni was ira hugi twífli,
386	þera <mark>m</mark> agað ira <mark>m</mark> ód-sevo. · Þó warð þat managun kuð
	ovar þesa wídon wer-old, · wardos ant·fundun,

388	þea þar ehu-skalkos · úta wárun, weros an wahtu, · wiggjo gômjan,
390	fehas aftar fel*da: · gi·sáhun finistri an twê te·látan an lufte, · endi kwam lioht godes
392	wánum þurh þiu wolkan · endi þea wardos þar bi·féng an þem felda. · Sie wurðun an forhtun þó,
394	þea man an ira móda: · gi·sáhun þar mahtigna godes engil kuman, · þe im te·gegnes sprak,
396	hét þat im þea wardos · wiht ne antd-rédin leðes fon þem liohta: · "ik skal eu", kwað hé, "liovara þing,
398	swíðo wár-líko · willjon sęggjan, kuðjan kraft mikil: · nu is Krist ge·boran
400	an þeser*o selvun naht, · sálig barn godes, an þera Dawides burg, · drohtin þe gódo.
402	Pat is mendislo · manno kunnjas, allaro firiho fruma. · Par gí ina fioan mugun,
404	an Bethlema-burg · barno ríkjost: hebbjad þat te têkna, · þat ik eu gi telljan mag
406	wárun wordun, · þat hé þar bi·wundan ligid, þat kind an ênera kribbjun, · þoh hé sí kuning ovar al
408	erðun endi himiles · endi ovar eldjo barn, wer-oldes waldand". · Reht só hé þó þat word gi·sprak,
410	só warð þar engilo te þem enun · un rím kuman, hêlag heri-skepi · fon hevan-wanga,
412	fagar folk godes, · endi filu sprákun,  lof-word manag · liudjo hêrron.
414	Af·hóvun þó hêlagna sang, · þó sie eft te hevan-wanga wundun þurh þiu wolkan. · Þea wardos hôrdun,
416	hwó þiu engilo kraft · alo-mahtigna god swíðo werð-líko · wordun lovodun:
418	"diuriða sí nu", · kwáðun sie, "drohtine selvun an þem hôhoston · himilo ríkja
420	endi friðu an erðu · firiho barnun, gód-willigun gumun, · þem þe god ant·kennjad
422	þurh hluttran hugi." · Þea hirdjo for stódun,
424	þat sie mahtig þing · gi·manod habda, blíð-lík bod-skepi: · gi·witun im te Bethleem þanan

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nahtes siðon; · was im niud mikil,
             þat sie selvon Krist · gi·sehan móstin.
426
             Habda im þe engil godes · al gi·wísid
       6
             torhtun têknun, · þat sie im tó selvun,
428
             te bem godes barne · gangan mahtun,
             endi fundun sán · folko drohtin,
430
             liudjo hêrron. · Sagdun þó lof goda,
             waldande mid iro wordun · endi wído kůðdun
432
             ovar þea berhtun burg, · hwi-lik im þar biliði warð
             fon hevan-wanga · hêlag gi · tôgit,
434
             fagar an felde. · Pat frí al bi·held
             an ira hugi-skeftjun, · hêlag þiorna,
436
             þiu magað an ira móde, · só hwat só siu gi·hôrda þea mann sprekan.
             Fódda ina þó fagaro · frího skânjosta,
438
             þiu módar þurh minnja · managaro drohtin,
             hêlag himilisk barn. · heliðos gi·sprákun
440
             an bem ahtodon daga · erlos managa,
             swíðo glawa gumon · mid þera godes þiornun,
442
             bat hé hêljand te namon · hebbjan skoldi,
             só it þe godes engil · Gabriel gi·sprak
444
             wáron wordun · endi bem wíve gi·bôd,
             bodo drohtines, · þó siu êrist þat barn ant·féng
446
             wánum te þesero wer-oldi; · was iru willjo mikil,
             þat siu ina só hêlag-líko · haldan mósti,
448
             ful-géng im þó só gerno. · Þat gér furðor skrêd
             unt-þat þat friðu-barn godes · fiar-tig habda
450
             dago endi nahto. · Þó skoldun sie þar ena dád frummjan,
             þat sie ina te Jerusalem · for∙gevan skoldun
452
             waldanda te þem wíha. · Só was iro wísa þan,
             þero liudjo land-sidu, · þat þat ni mósta for·látan ne-gên
454
             idis undar Ebreon, · ef iru at êrist warð
             sunu a fódit, · ne siu ina simbla þarod
456
             te þem godes wiha · for·gevan skolda.
             Gi·witun im þó þiu gódun twê, · Joseph endi Maria
458
             bêŏju fon Bethleem: · habdun þat barn mid im,
             hêlagna Krist, · sóhtun im hús godes
460
             an Jerusalem; · þar skoldun sie is geld frummjan
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462	waldanda at þem wíha · wísa lêstjan
	Judeo folkes. • Par fundun sea ênna gódan man
464	aldan at þem alaha, · aðal-boranan,
	be habda at bem wiha só filu · wintro endi sumaro
466	gi·libd an þem liohta: · oft warhta hé þar lof goda
	mid hluttru hugi; · habda im hêlagna gêst,
468	sálig-líkan sevon; · Simeon was hé hêtan.
	Im habda gi·wísid · waldandas kraft
470	langa hwíla, · þat hé ni mósta êr þit lioht a gevan,
	wendjan af þesero wer-oldi, · êr þan im þe willjo gi·stódi,
472	þat hé selvan Krist · gi·sehan mósti,
	hêlagna hevan-kuning. · Þó warð im is hugi swíðo
474	blíði an is briostun, · þó hé gi·sah þat barn kuman
	an þena wíh innan. Þuo sagda hie waldande þank,
476	al-mahtigon gode, · þes hé ina mid is ôgun gi·sah.
	Géng im þó te·gegnes · endi ina gerno ant·féng
478	ald mid is armun: · al ant·kende
	bôkan endi biliði · endi ôk þat barn godes,
480	hêlagna hevan-kuning. · "Nu ik þi, hêrro, skal", kwaŏ hé,
	"gerno biddjan, · nu ik sus gi·gamalod bium,
482	þat þú þínan <mark>h</mark> oldan skalk · nu hinan hwervan látas,
	an þína friðu-wára faran, · þar êr mína forðrun dedun,
484	weros fon þesero wer-oldi, · nu mi þe willjo gi·stód,
	dago liovosto, · þat ik mínan drohtin gi·sah,
486	holdan hêrron, · só mi gi·hêtan was
	<mark>l</mark> anga hwíla. · Þú bist <mark>l</mark> ioht mikil
488	allun <b>e</b> li-þiodun, · þea êr þes <mark>a</mark> lo-waldon
	kraft ne ant·kendun. · Þína kumi sindun
490	te <mark>d</mark> óma ęndi te <mark>d</mark> iurðon, · drohtin frô mín,
	avarun Israhelas, · êganumu folke,
492	þínun <mark>l</mark> iovun * <mark>l</mark> iudjun." · Listjun talde þó
	þe aldo man an þem alaha · idis þero gódun,
494	sagda söð-líko, · hwó iro sunu skolda
	ovar þesan <mark>m</mark> iddil-gard · managun werðan
496	sumun te falle, sumun te fróvru · firiho barnun,
	þem liudjun te leova, ∙ þe is lêrun gi∙hôrdin,
498	ęndi þem te <mark>h</mark> arma, · þe <mark>h</mark> ôrjen ni weldin

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Kristas lêron. · "Du skalt noh", kwaŏ hé, "kara þiggjan,
             harm an þínumu herton, · þan ina heliðo barn
500
             wápnun wítnod. · Dat wirðid þi werk mikil,
             prim te gi·bolonna." · Piu biorna al for·stód
502
             wisas mannas word. · Þó kwam þar ôk ên wif gangan
             ald innan þem alaha: · Anna was siu hêtan,
504
             dohtar Fanueles; · siu habde ira drohtine wel
             gi·bionod te banka, · was iru gi·bungan wíf.
506
             Siu mósta aftar ira magað-hêdi, · siðor siu mannes warð,
             erles an êhti · eŏili biorne,
508
             só mósta siu mid ira brúdi-gumon · bodlo gi·waldan
             sivun wintar saman. · þó gi fragn ik þat iru þar sorga gi stód
510
             þat sie þiu mikila maht · metodes te·dêlda,
             wrêð wurdi-gi·skapu. · Þó was siu widowa aftar þiu
512
             at þem friðu-wíha · fior endi ant ahtoda
             wintro an iro wer-oldi, · só siu nia þana wíh ni for·lét,
514
             ak siu þar ira drohtine wel · dages endi nahtes,
             gode þionode. · Siu kwam þar ôk gangan tó
516
             an þea selvun tíd: · sán ant·kende
             þat hêlage barn godes · endi þem heliðon kuðde,
518
             þem weroda aftar þem wíha · wil-spel mikil,
             kwao bat im nerjandas ginist · gi·náhid wári,
520
             helpa heven-kuninges: · "nu is þe hêlago Krist,
             waldand selvo · an þesan wíh kuman
             te a·lôsjenne þea liudi, · þe hér nu lango bidun
             an þesara middil-gard, · managa hwíla,
524
             burftig bioda, · só nu bes binges mugun
             mendjan man-kunni." · Manag fagonoda
526
             werod aftar þem wíha: · gi·hôrdun wil-spel mikil
             fon gode seggjan. · Pat geld habde þó gi·lêstid
528
             þiu idis an þem alaha, · al só it im an ira êwa gi·bôd
             endi an þera berhtun burg · bók gi·wísdun,
530
             hêlagaro hand-gi·werk. · Gi·witun im þó te hús þanan
             fon Jerusalem · Joseph endi Maria,
532
             hêlag híwiski: · habdun im heven-kuning
             simbla te gi·siòa, · sunu drohtines,
534
             managaro mund-boron, · só it gio mári ni warð
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ban wídor an besaro wer-oldi, · b·útan só is willjo géng,
536
       7
             heven-kuninges hugi. · Þoh þar þan gi·hwi-lik hêlag man
             Krist ant kendi, · boh ni warð it gio te bes kuninges hove
538
             þem mannun gi⋅márid, · þea im an iro mód-sevon
             holde ni wárun, · ak was im só bi·halden forð
540
             mid wordun endi mid werkun, · ant-bat bar weros ôstan,
             swíðo glawa gumon · gangan kwámun
542
             brea te bero biodu, · begnos snelle,
             an langan weg · ovar bat land barod:
544
             folgodun ênun berhtun bôkne · endi sóhtun þat barn godes
             mid hluttru hugi: · weldun im hnígan tó,
546
             gehan im te jungrun: · drivun im godes gi·skapu.
             Þó sie Eródesan þar · ríkjan fundun
548
             an is seli sittjen, · slíð-wurdjan kuning,
             módagna mid is mannun: · —simbla was hé morðes gern—
550
             þó kwaddun sie ina kúsko · an kuning-wísun,
             fagaro an is flettje, · endi hé frágoda sán,
552
             hwi-lik sie ârundi · úta gi·bráhti,
             weros an þana wrak-sið: · "hweðer lêdjad gí wundan gold
554
             te gevu hwi-likun gumuno? • te hwí gí þus an ganga kumad,
             gi·faran an fóðju? · Hwat gí n·êt-hwanan ferran sind
556
             erlos fon öðrun þiodun. · Ik gi·sihu þat gi sind eðili-gi·burdjun
             kunnjes fon knósle gódun: · nio hér êr su·lika kumana ni wurðun
558
             éri fon öðrun þiodun, · siðor ik mósta þesas erlo folkes,
             gi·waldan þesas wídon ríkjas. · Gí skulun mi te wárun seggjan
560
             for besun liudjo folke, · bi·hwí gí sín te besun lande kumana".
             Pó sprákun im eft te gegnes gumon ôstr-onja,
562
             word-spáhe weros: · "wí þí te wárun mugun", kwáðun sie,
             "use ârundi · óŏo gi∙telljen,
564
             gi·seggjan soð-líko, · bi·hwí wí kwámun an þesan sið herod
             fon ôstan te þesaro erðu. · Giu wárun þar aðaljes man,
566
             gód-sprákja gumon, · þea ús gódes só filu,
             helpa gi·hétun · fon heven-kuninge
568
             wárum wordun. · pan was þar ên gi·wittig man,
             fród endi fil-wís · —forn was þat giu—,
570
             use aldiro ôstar hinan, · − þar ni warð siðor ênig man
             sprákono só spáhi—; · hé mahte rekkjen spel godes,
572
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hwand im habde for·liwan · liudjo hêrro,
             þat hé mahte fon erðu · up gi·hôrjan
574
             waldandes word: · bi·biu was is gi·wit mikil,
             þes þegnes gi·þahti. · Þó hé þanan skolda,
576
             a·geven gardos, · gadulingo gi·mang,
             for·láten liudjo drôm, · sókjen lioht öðar,
578
             bó hé is jungron hét · gangan náhor,
             ervi-wardos, · endi is erlun þó
580
             sagde söð-líko: - - þat al siðor kwam,
             gi·warð* an þesaro wer-oldi—: · þó sagda hé þat hér skoldi kuman
582
                          ên wís-kuning
             mári endi mahtig · an þesan middil-gard
             þes betston gi·burdjes; · kwað þat it skoldi wesan barn godes,
584
             kwað þat hé þesero wer-oldes · waldan skoldi
             gio te êwan-daga, · erðun endi himiles.
586
             Hé kwaŏ þat an þem selvon daga, · þe ina sáligna
             an þesan middil-gard · módar gi·drógi,
588
             só kwað hé þat ôstana · ên skoldi skínan
             himil-tungal hwít, · su·lik só wí hér ne habdin êr
590
             undar twisk erða endi himil · oðar hwerigin,
             ne su·lik barn ne su·lik bôkan. · Hét þat þar te bedu fórin
592
             brea man fon bero biodu, · hét sie benkjan wel,
             hwan êr sie gi·sáwin ôstana · up síðogjan,
594
             þat godes bôkan gangan, · hét sie garwjan sán,
             hét þat wí im folgodin, · só it furi wurði,
596
             westar ovar besa wer-oldi. · Nu is it al gi·wárod só,
             kuman þurh kraft godes: · þe kuning is gi·fódit,
598
             gi·boran bald endi strang: · wí gi·sáhun is bôkan skínan
             hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,
600
             markoda mahtig selvo; · wí gi·sáhun morgno gi·hwi-likes
             blíkan þana berhton sterron, · endi wí géngun aftar þem bôkna herod
602
             wegas endi waldas hwílon. · Pat wári us allaro willjono mêsta,
             þat wí ina selvon gi·sehan móstin, · wissin, hwar wí ina sókjan
604
                          skoldin,
             þana kuning an þesumu kêsur-dóma. · Saga ús, undar hwi-likumu
                          hé sí þesaro kunnjo a fódit."
             Pó warð Erodesa · innan briostun
606
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harm wið herta, · bi·gan im is hugi wallan,
             sevo mid sorgun: · gi·hôrde seggjan þó,
608
             þat hé þar ovar-hôvdon · êgan skoldi,
             kraftagoron kuning · kunnjes gódes,
610
             sáligoron undar þem gi·siðja. · Þó hé samnon hét,
             só hwat só an Jerusalem · gódaro manno
612
             allaro spáhoston · sprákono wárun
             endi an iro brioston · bók-kraftes mêst
614
             wissun te wárun, · endi hé sie mid wordun fragn,
             swíðo niud-líko · níð-hugdig man,
616
             kuning bero liudjo, · hwar Krist gi·boran
             an wer-old-ríkja · werðan skoldi,
618
             friðu-gumono betst. · Þó sprak im eft þat folk an gegin,
             þat werod wár-líko, · kwáðun þat sie wissin garo,
620
             þat hé skoldi an Bethleem gi·boran werðan: · "só is an usun bókun
                         gi·skrivan,
             wís-líko gi·writan, · só it wár-sagon,
622
             swíðo glawa gumon · bi godes krafta
             fil-wíse man · furn gi·sprákun,
624
             bat skoldi fon Bethleem · burgo hirdi,
             liof landes ward · an bit lioht kuman,
626
             ríki rád-gevo, · þe rihtjen skal
             Judeono gum-skępi · ęndi is geva wesan
628
             mildi ovar middil-gard · managun þiodun."
             Pó gi fragn ik þat sán aftar þiu · slíð-mód kuning
630
             þero wár-sagono word · þem wrekkjun sagda,
             þea þar an eli-lendi · erlos wárun
632
             ferran gi farana, · endi hé frágoda aftar þiu,
             hwan sie an ôstar-wegun · êrist gi·sáhin
634
             bana kuning-sterron kuman, · kumbal liuhtjen
             hêdro fon himile. · Sie ni weldun is im þó helen eo wiht,
636
             ak sagdun it im söð-líko. · Þó hét hé sie an þana sið faran,
             hét þat sie ira årundi al · undar·fundin
638
             umbi þes kindes kumi, · endi þe kuning selvo gi bôd
             swíðo hard-liko, · hêrro Judeono,
640
             þem wísun mannun, · êr þan sie fórin westan forð,
             þat sie im eft gi·kuðdin, · hwar hé þana kuning skoldi
642
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sókjan at is selőon; · kwaő þat hé þar weldi mid is gi·siðun tó,
             bedan te þem barne. · Þan hogda hé im te banon werðan
644
             wápnes eggjun. · Pan eft waldand god
             pahte wið þem þinga: · hé mahta a þengjan mêr,
646
             gi·lêstjan an þesum liohte: · þat is noh lango skín,
             gi·kuðid kraft godes. · Þó géngun eft þiu kumbl forð
648
             wánum undar wolknun. · Þó wárun þea wíson man
             füsa te faranne: · gi·witun im forð þanan
650
             balda an bod-skępi: · weldun þat barn godes
             selvon sókjan. · Sie ni habdun þanan gi·siðjas mêr,
652
             b·útan þat sie þríe wárun: · wissun im þingo gi·skêð,
             wárun im glawe gumon, · þe þea geva lêddun.
654
             Pan sáhun sie só wís-líko · undar þana wolknes skion,
             up te þem hôhon himile, · hwó fórun þea hwíton sterron
656
             —ant·kendun sie þat kumbal godes—, · þiu wárun þurh Krista herod
             gi·warht te besero wer-oldi. · Dea weros aftar géngun,
658
             folgodun feraht-líko · —sie frumide þe mahte-
             ant-bat sie gi·sáhun, · sið-wórige man,
660
             berht bôkan godes, · blêk an himile
             stillo gi·standen. · De sterro liohto skên
662
             hwit ovar bem huse, · bar bat hêlage barn
             wonode an willjon · endi ina bat wif bi held,
664
             þiu þiorne gi·biudo. · Þó warð þero þegno hugi
             blíði an iro briostun: · bi þem bôkna for stódun,
666
             þat sie þat friðu-barn godes · funden habdun,
             hêlagna heven-kuning. · Þó sie an þat hús innan
668
             mid iro gevun géngun, · gumon ôstr-onja,
             sið-wórige man: · sán ant·kendun
670
             bea weros waldand Krist. · Dea wrękkjon fellun
             te þem kinde an kneo-beda · endi ina an kuning-wísa
672
             gódan gróttun · endi im þea geva drógun,
             gold endi wíh-rôk · bi godes têknun
674
             *endi myrra þar mid. · Þea man stódun garowa,
             holde for iro hêrron, · þea it mid iro handun sán
676
             fagaro ant féngun. · Þó gi witun im þea ferahton man,
             sęggi te selőon · siő-wórige,
678
             gumon an gast-seli. · Par im godes engil
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slápandjun an naht · swevan gi·tôgde,
680
             gi·drog im an drôme, · al so it drohtin self,
             waldand welde, · bat im búhte bat man im mid wordun gi·budi,
682
             þat sie im* þanan öðran weg, · erlos fórin,
             liðodin sie te lande · endi bana lêðan man,
684
             Erodesan · eft ni sóhtin,
             módagna kuning. · Þó warð morgan kuman
686
             wánum te þesero wer-oldi. · Þó bi·gunnun þea wíson man
             sęggjan iro swevanos; · selvon ant·kendun
688
             waldandes word, · hwand sie gi·wit mikil
             bárun an iro briostun: · bádun alo-waldon,
690
             hêron heven-kuning, · þat sie móstin is huldi forð,
             gi·wirkjan is willjon, · kwáðun þat sea ti im habdin gi·wendit hugi,
692
             *iro mód morgan gi·hwem. · þó fórun eft þie man þanan,
             erlos ôstr-onje, · al só im þe engil godes
694
             wordun gi·wísde: · námun im weg öðran,
             ful-géngun godes lêrun: · ni weldun þemu Judeo kuninge
696
             umbi þes barnes gi·burd · bodon ôstr-onje,
             sið-wórige man · seggjan gio·wiht,
698
       9
             ak wendun im eft an iro willjon. · Þó warð sán aftar þiu waldandes,
             godes engil kumen · Josepe te sprákun,
700
             sagde im an swefne · slápandjum an naht,
             bodo drohtines, · bat barn godes
702
             slíð-mód kuning · sókjan welda,
             áhtjan is aldres; · "nu skaltu ine an Aegypteo
704
             land ant·lêdjan · endi undar bem liudjun wesan
             mid þiu godes barnu · endi mid þeru gódan þior*nan,
706
             wunon undar þemu werode, · unt-þat þi word kume
             hêrron bines, · bat bú bat hêlage barn
708
             eft te þesum land-skepi · lêdjan mótis,
             drohtin þínen." · Þó fon þem drôma an·sprang
710
             Joseph an is gest-seli, · endi bat godes gi·bod
             sán ant·kenda: · gi·wêt im an þana sið þanen
712
             þe þegan mid þeru þiornon, · sóhta im þiod öðra
             ovar brêdan berg: · welda þat barn godes
714
             fiundun ant·fórjan. · *pó gi·frang aftar þiu
             Eródes be kuning, · bar hé an is ríkja sat,
716
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	þat wárun þea wíson man · westan gi∙hworvan
718	ôstar an iro óðil · endi fórun im öðran weg:
	wisse þat sie im þat <mark>â</mark> rundi · eft ni weldun
720	seggjan an is selðon. · Þó warð im þes an sorgun hugi,
	mód mornondi, · kwaŏ þat it im þie man dedin,
722	helioos* te hônoun. · Pó hé só hriwig sat,
	balg ina an is briostun, · kwaŏ þat hé is mahti betaron rád,
724	oŏran gi∙þęnkjen: · "nu ik is aldar kan,
	wêt is winter-gi·talu: · nu ik gi·winnan mag,
726	þat hé io ovar þesaro erðu · ald ni wirðit,
	hér undar þesum heri-skepi." · Þó hé só hardo gi·bôd,
728	Eródes ovar is ríki, · hét þó is rinkos faran
	kuning þero liudjo, · hét þat sie kinda só filo
730	þurh iro hand-magen · hôvdu bi∙námin,
	só manag barn umbi Bethleem, · só filo só þar gi boran wurði,
732	an twêm gêrun a·togan. · Tionon frumidon
	þes kuninges gi·sïðos. · Þó skolda þar só manag kindisk man
734	sweltan sundjono lôs. · Ni warð síð noh êr
	jámar-líkara for·gang · jungaro manno,
736	arm-líkara dôð. · Idisi wiopun,
	módar managa, · gi·sáhun iro męgi spildjan:
738	ni mahte siu im nio gi·formon, · þoh siu mid iro faðmon twêm
	iro <mark>ê</mark> gan barn · armun bi·féngi,
740	liof ęndi luttil, · þoh skolda is simbla þat líf gevan,
	þe magu for þeru módar. · Mênes ni sáhun,
742	wítjes þie wam-skaðon: · wápnes ęggjun
	fręmidun firin-werk mikil. · Fellun managa
744	magu-junge man. · Þia módar wiopun
	kind-jungaro kwalm; · kara was an Bethleem,
746	hofno hlúdost: · þoh man im iro herton an twê
	sniôi mid swerdu, · þoh ni mohta im gio sêrara dád
748	weroan an besaro wer-oldi, · wivun managun,
	brúdjun an Bethleem: · gi·sáhun iro barn bi·foran,
750	kind-junge man, · kwalmu sweltan
	blódag an iro barmun. · Pie banon wítnodun
752	un·skuldige skole: · ni bi·skrivun gio·wiht
	þea man umbi mên-werk: · weldun mahtigna,

754		Krist selvon a kwelljan. Dan habde ina kraftag god
		gi·neridan wið iro níðe, · þat inan nahtes þanan
756		an Aegypteo land · erlos ant·lêddun,
		gumon mid Josepe · an þana grónjon wang,
758		an erőono betstun, · þar ên aha fliutid,
		Níl-strôm mikil · norð te sêwa,
760		flódo fagorosta. · Par þat friðu-barn godes
		wonoda an willjon, · ant-bat wurd for nam
762		Erodes þana kuning, · þat hé for lét eldjo barn,
		módag manno drôm. · Þó skolda þero marka gi·wald
764		<b>ê</b> gan is <b>ę</b> rvi-ward: · þe was <b>A</b> rkheláus
		hêtan, heri-togo · helm-berandero:
766		þe skolda umbi Jerusalem · Judeono folkes,
		werodes gi∙waldan. · Þó warð word kuman
768		þar an <mark>E</mark> gypti · <b>ę</b> ðiljun manne,
		þat hé þar te Josepe, · godes engil sprak,
770		bodo drohtines, · hét ina eft þat barn þanan
		lêdjen te lande. · "nu havað þit lioht af geven", kwað hé,
772		"Erodes þe kuning; · hé welde is áhtjen giu,
		frêson is ferahas. · Nu maht þú an friðu lêdjen
774		þat <mark>k</mark> ind undar ewa <mark>k</mark> unni, · nu þe <mark>k</mark> uning ni livod,
		erl ovar-módig." · Al ant·kende
776		Josep godes têkạn: · geriwide ina sniumo
		þe þegan mit þera þiornun, · þó sie þanan weldun
778		bêðju mid þiu barnu: · lêstun þiu berhton gi·skapu,
		waldandes willjon, · al só hé im êr mid is wordun gi·bôd.
780	10	Gi·witun im þó eft an Galilea-land · Joseph endi Maria,
		hêlag híwiski · heven-kuninges,
782		wárun im an Nazareth-burg. · par þe nerjondio Krist
		wóhs undar þem werode, · warð gi·wittjes ful,
784		an was imu anst godes, · hé was allun liof
		módar-mágun: · hé ni was öðrun mannun gi·lík,
786		þe gumo an sínera gódi. Þó hé gér-talo
		twe-livi habde, · þó warð þiu tíd kuman,
788		þat sie þar te Jerusalem, · Juðeo liudi
		iro þiod-gode · þionon skoldun,
790		wirkjan is willjon. · Þó warð þar an þana wíh innan

	þar te Jerusalem · Judeono gi·samnod
792	man-kraft mikil. · Þar Maria was
	self an gi·sïðja · endi iru sunu habda,
794	godes êgan barn. · Þó sie þat geld habdun,
	erlos an þem alaha, · só it an iro êwa gi·bôd,
796	gi·lêstid te iro land-wísun, · þó fórun im eft þie liudi þanan,
	weros an iro willjon · endi þar an þem wíha af·stód
798	mahtig barn godes, · só ina þiu módar þar
	ni wissa te wáron; · ak siu wánda þat hé mid þem weroda forð,
800	fóri mit iro friundun. · Gi·frang aftar þiu
	eft an öðrun daga · aðal-kunnjes wíf,
802	sálig þiorna, · þat hé undar þem gi·siðja ni was.
	warð Mariun þó · mód an sorgun,
804	hriwig umbi iro herta, · þó siu þat hêlaga barn
	ni fand undar þem folka: · filu gornoda
806	þiu godes þiorna. · Gi∙witun im þó eft te Jerusalem
	iro sunu sókjan, · fundun ina sittjan þar
808	an þem wíha innan, · þar þe wísa man,
	swíðo glauwa gumon · an godes êwa
810	lásun ende línodun, · hwó sie lof skoldin
	wirkjan mid iro wordun þem, · þe þesa wer-old gi·skóp.
812	Par sat undar middjun · mahtig barn godes,
	Krist alo-waldo, · só is þea ni mahtun ant·kennjan wiht,
814	þe þes wíhes þar · wardon skoldun,
	ęndi frágoda sie · firi-wit-líko
816	wísera wordo. · Sie wundradun alle,
	bu-hwí gio só kindisk man · su·lika kwidi mahti
818	mid is <mark>m</mark> ùðu gi· <mark>m</mark> ênjan. · Þar ina þiu <mark>m</mark> ódar fand
	sittjan under þem gi·siðja · endi iro sunu grótta,
820	wísan undar þem weroda, · sprak im mid ira wordun tó:
	"hwí weldes þú þínera <mark>m</mark> ódar, · manno liovosto,
822	gi·sidon su·lika sorga, · þat ik þi só sêrag-mód,
	idis arm-hugdig · êskon skolda
824	undar þesun burg-liudjun?" · Þó sprak iru eft þat barn an gegin
	wísun wordun: . "Hwat þú wêst garo", kwað hé,
826	"þat ik þar gi·rísu, · þar ik bi rehton skal
	wonon an willjon, · þar gi·wald havad

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mín mahtig fader." · Die man ni for · stódun,
828
             þie weros an þem wíha, · bi·hwí hé só þat word gi·sprak,
             gi·mênda mid is mùǒu: · Maria al bi·held,
830
             gi·barg an ira breostun, · só hwat só siu gi·hôrda ira barn sprekan
             wisaro wordo. · Gi·witun im þó eft þanan
832
             fon Jerusalem · Joseph endi Maria,
             habdun im te gi·sioja · sunu drohtines,
834
             allaro barno betsta, · bero be io gi·boran wurði
             magu fon módar: · habdun im þar minnja tó
836
             burh hluttran hugi, · endi hé só gi·hôrig was,
             godes êgan barn · gaduling-mágun
838
             þurh is ôd-módi, · aldron sínun:
             ni welda an is kindiski þó noh · is kraft mikil
840
             mannun márjan, · þat hé su·lik megin êhta,
             gi·wald an þesaro wer-oldi, · ak hé im an is willjon bêd
842
             gi·biudo undar bero biodu · brí-tig géro,
             êr þan hé þar têkan ênig · tôgjan weldi,
844
             seggjan þem gi·siðja, · þat hé selvo was
             an besaro middil-gard · manno drohtin.
846
             Habda im só bi·halden · hêlag barn godes
             word endi wis-dóm · ende allaro gi·wittjo mêst,
848
             tulgo spáhan hugi: · ni mahta man is an is sprákun werðan,
             an is wordun gi·war, · þat hé su·lik gi·wit êhta,
850
             þegan su·lika gi·þahti, · ak hé im só gi·þiudo bêd
             torhtaro têkno. · Ni was noh þan þiu tíd kuman,
852
             bat hé ina ovar þesan middil-gard · márjan skolda,
             lêrjan þie liudi, · hwó sie skoldin iro gi·lôvon haldan,
854
             wirkjan willjon godes; · wissun þat þoh managa
             liudi aftar bem landa, · bat hé was an bit lioht kuman,
856
             þoh sie ina kuð-líko · an·kennjan ni mahtin,
             êr þan hé ina selvo · seggjan welda.
858
             Dan was im Johannes · fon is juguð-hêdi
      11
             a·wahsan an ênero wóstunni; · þar ni was werodes þan mêr,
860
             b·útan þat hé þar ên-kora · alo-waldon gode,
             began bionoda: · for·lét bioda gi·mang,
862
             manno gi·mênőon. · Par warð im mahtig kuman
             an bero wóstunni · word fon himila,
864
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gód-lík stemna godes, · endi Johanne gi·bod,
             þat hé Kristes kumi · endi is kraft mikil
866
             ovar þesan middil-gard · márjan skoldi;
             hét ina wár-líko · wordun seggjan,
868
             þat wári hevan-riki · heliðo barnun
             an þem land-skepi, · liudjun gi·náhid,
870
             welono wun-samost. · Im was þó willjo mikil,
             þat hé fon su·likun sáldun · seggjan mósti.
872
             Gi·wêt im þó gangan, · al só Jordan flót,
             watar an willjon, · endi bem weroda allan dag,
874
             aftar þem land-skepi · þem liudjun kuðda,
             bat sie mid fastunnju · firin-werk manag,
876
             iro selvoro · sundia bóttin,
             "þat gí werðan hrênja", · kwað hé. "Hevan-riki is
878
             gi·náhid manno barnun. · Nu látad eu an ewan mód-sevon
             ewar selvoro · sundja hrewan,
880
             lêdas þat gí an þesun liohta fremidun, · endi mínun lêrun hôrjad,
             wendjat aftar mínun wordun. · Ik eu an watara skal
882
             gi·dôpjan diur-líko, · boh ik ewa dádi ne mugi,
             ewar selvaro · sundja a·látan,
884
             þat gí þurh mín hand-gi·werk · hluttra werðan
             lêðaro gi·lêsto: · ak þe is an þit lioht kuman,
886
             mahtig te mannun · endi undar eu middjun stéd,
             —þoh gí ina selvun · gi·sehan ni willjan—,
888
             þe eu gi·dôpjan skal · an ewes drohtines namon
             an þana hâlagon gêst. · Þat is hêrro ovar al:
890
             hé mag allaro manno gi·hwena · mên-gi·bahtjo,
             sundjono sikoron, · só hwene só só sálig mót
892
             weroen an besaro wer-oldi, · bat bes willjon havad,
             þat hé só gi·lêstja, · só hé þesun liudjun wili,
894
             gi·bioden barn godes. · Ik bium an is bod-skępi herod
             an þesa wer-old kumen · endi skal im þana weg rúmjen,
896
             lêrjan þesa liudi, · hwó sea skulin iro gi·lôvon haldan
             burh hluttran hugi, · endi bat sie an hellja ni burvin,
898
             faran an fern þat hêta. · Þes wirðid só fagan an is móde
             man te só managaro stundu, · só hwe só þat mên for·látid,
900
             gerno þes gramon an-busni, · —só mag im þes gódon gi·wirkjan,
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902	huldi heven-kuninges,— · só hwe só havad hluttra trewa up te þem alo-mahtigon gode." · Erlos managa
004	bi þem lêrun þó, · liudi wándun,
904	weros war-liko, · bat bat waldand Krist
00/	selbo wári, · hwanda hé só filu söðes gi·sprak,
906	
000	wároro wordo. · Pó warð þat só wído kuð
908	ovar þat for gevana land · gumono gi·hwi-likum,
	seggjun at iro selðun: · þó kwámun ina sókjan þarod
910	fon Jerusalem · Judeo liudjo
	bodon fon þeru burgi · endi frágodun, ef hé wári þat barn godes,
912	"þat hér <mark>l</mark> ango giu", · kwaðun sie, " <mark>l</mark> iudi sagdun,
	weros wár-líko, · þat hé skoldi an þesa wer-old kuman".
914	Johannes þó gi·mahalde · endi te·gegnes sprak
	þem bodun bald-líko: · "ni bium ik", kwað hé, "þat barn godes,
916	wár waldand Krist, · ak ik skal im þana weg rúmjen,
	hêrron mínumu." · Þea heliðos frugnun,
918	þea þar an þem <mark>â</mark> rundje · erlos wárun,
	bodon fon þero burgi: · "ef þú nu ni bist þat barn godes,
920	bist þú þan þoh Elias, · þe hér an <mark>ê</mark> r-dagun
	was undar þesumu werode? · hé is wis-kumo
922	eft an þesan <mark>m</mark> iddil-gard. · Saga ús hwat þú <mark>m</mark> anno sís!
	Bist þú <mark>ê</mark> nig þero, · þe hér <b>ê</b> r wári
924	wísaro wár-saguno? · Hwat skulun wí þem werode fon þi
	sęggjan te söðon? · Neo hér êr su·lik ni warð
926	an þesun <mark>mi</mark> ddil-gard · <mark>m</mark> an öðar kuman
	<mark>d</mark> ádjun só mári. · Bi·hwí þú hér <mark>d</mark> ôpisli
928	fremis undar þesumu folke, · ef þú þaro fora sagono
	<mark>ê</mark> n-hwi-lik ni bist?" · Þó habde <mark>e</mark> ft garo
930	Johannes þe gódo · glau and-wordi:
	"Ik bium fora-bodo · fráon mínes,
932	lioves hêrron; · ik skal þit land rekon,
	þit werod aftar is willjon. · Ik hebbju fon is worde mid mi
934	stranga stemna, · þoh sie hér ni willje for·standan filo
	werodes an þesaro wóstunni. · Ni bium ik mid wihti gi·lík
936	drohtine mínumu: · hé is mid is dádjun só strang,
	só mári endi só mahtig · —þat wirðid managun kúð,
938	werun aftar þesaro wer-oldi— · þat ik þes wirðig ni bium,
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þat ik móti an is gi·skuoha, · þoh ik sí is skalk êgan,
             an só ríkjumu drohtine, · þea reomon ant·bindan:
940
             só mikilu is hé betara þan ik. · Nis þes bodon gi·mako
             ênig ovar erðu, · ne nu aftar ni skal
942
             werðan an þesaro wer-oldi. · Hebbjad ewan willjon þarod,
             liudi ewan gi·lôvon: · þan eu lango skal
944
             wesan ewa hugi hrómag; · þan gi helli-gi·þwing,
             for·látad lêðaro drôm · endi sókjad eu lioht godes,
946
             up-ôdes hêm, · êwig ríki,
             hôhan heven-wang. · Ne látad ewan hugi twífljen!"
948
       12
             Só sprak þó jung gumo · bi godes lêrun
             mannun te márðu. · Manag samnoda
950
             bar te Bethania · barn Israheles;
             kwámun þar te Johannese · kuningo gi·siðos,
952
             liudi te lêrun · endi iro gi·lôvon ant·féngun.
             Hé dôpte sie dago gi·hwi-likes · endi im iro dádi lóg,
954
             wrêðaro willjon, · endi lovode im word godes,
             hêrron sínes: , "heven-ríki wirðid", kwað hé,
956
             "garu gumono só hwem, · só ti gode þenkid
             endi an þana hêljand *wili · hluttro gi·lôvjan,
958
             lêstjan is lêra". · Þó ni was lang te þiu,
             bat im fon Galilea gi·wêt · godes êgan barn,
960
             *diur-lík drohtines sunu, · dôpi suokjan.
             was im buo an is wastme · waldandes barn*,
962
             al só hé mid þero þiodu · þrí-tig habdi
             wintro an is wer-oldi. · Þó hé an is willjon kwam,
964
             þar Johannes · an Jordana strôme
             allan langan dag · liudi manage
966
             dôpte diur-líko. · Reht só hé þó is drohtin gi·sah,
             holdan hêrron, · só warð im is hugi blíði,
968
             þes im þe willjo gi·stód, · endi sprak im þó mid is wordun tó,
             swíðo gód gumo, · Johannes te Kriste:
970
             "nu kumis þú te mínero dôpi, · drohtin frô mín,
             biod-gumono betsto: · só skolde ik te bínero duan,
972
             hwand þú bist allaro kuningo kraftigost." · Krist selvo gi·bôd,
             waldand wár-líko, · þat hé ni spráki þero wordo þan mêr:
974
             "wêst þú, þat ús só gi·rísid", · kwað hé, "allaro rehto gi·hwi-lik
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976	te gi·fulljanne · forð-wardes nu
	an godes willjon". · Johannes stód,
978	dôpte allan dag · druht-folk mikil,
	werod an watere · ęndi ôk waldand Krist,
980	hêran heven-kuning · handun sínun
	an allaro <mark>b</mark> aŏo þem <mark>b</mark> ętston · ęndi im þar te <mark>b</mark> edu gi·hnêg
982	an kneo kraftag. · Krist up gi∙wêt
	fagar fon þem flóde, · friðu-barn godes,
984	liof liudjo ward. · Só hé þó þat land af stóp,
	só ant·hlidun þó himiles doru, · endi kwam þe hêlago gêst
986	fon þem alo-waldon · ovane te Kriste:
	—was im an gi·lík-nissje · lungras fugles,
988	diur-líkara dúvun— · ęndi sat im uppan üses drohtines ahslu,
	wonoda im ovar þem waldandes barne. · Aftar kwam þar word fon
	himile,
990	hlúd fon þem hôhon radura · endi grótta þane hêljand selvon,
	Krista, allaro kuningo bętston, · kwað þat hé ina gi·korana habdi
992	selvo fon sínun ríkja, · kwaŏ þat im þe sunu líkodi
	betst allaro gi·boranaro manno, · kwað þat hé im wári allaro barno
	liovost.
994	Pat móste Johannes þó, · al só it god welde,
	gi·sehan ęndi gi·hôrjan. · hé gi·deda it sán aftar þiu
996	mannun mári, · þat sie þar mahtigna
	hêrron habdun: · "Dit is", kwaŏ hé, "heven-kuninges sunu,
998	ên alo-waldand: · þesas willjo ik ur-kundjo
	wesan an þesaro wer-oldi, · hwand it sagda mí word godes,
1000	drohtines stemne, · þó hé mi dôpjan hét
	weros an watare, · só hwar só ik gi·sáwi wár-líko
1002	þana <mark>h</mark> êlagon gêst · *fan <mark>h</mark> evan-wange
	an þesan <mark>m</mark> iddil-gard · ênigan <mark>m</mark> an waron,
1004	kuman mid kraftu; · þat kwað, þat skoldi Krist wesan,
	<mark>d</mark> iur-lík <mark>d</mark> rohtines suno. · Hie <mark>d</mark> ôpjan skal
1006	an þana <mark>h</mark> êlagan gêst · ẹndi <mark>h</mark> êljan managa
	manno mên-dádi. · hé havad maht fon gode,
1008	þat hé a· <mark>l</mark> átan mag · <mark>l</mark> iudjo gi·hwi-likun
	saka ęndi sundja. · Þit is selvo Krist,
1010	godes êgan barn, · gumono bętsto,

1012		friðu wið fiundun. · Wala þat eu þes mag frâh-mód hugi wesan an þesaro wer-oldi, · þes eu þe willjo gi·stód, þat gí só libbjanda · þana landes ward
1014		selvon gi·sáhun. · Ní mót sliumo sundjono lôs manag gêst faran · an godes willjon
1016		tionon a·tómid, · þe mid trewon wili wið is wini wirkjan · endi an waldand Krist
1018		fasto gi·lôvjan. · pat skal te frumun werðen gumono só hwi-likun, · só þat gerno dót".
1020	13	Só ge fragn ik þat Johannes þó · gumono gi · hwi-likun, lovoda þem liudjun · lêra Kristes,
1022		hêrron sínes, · endi heven-ríki te gi·winnanne, · welono þane mêston,
1024		sálig sin-líf. · Þó hé im selvo gi·wêt aftar þem dôpislja, · drohtin þe gódo,
1026		an êna wóstunnja, · waldandes sunu; was im þar an þero ên-ôdi · erlo drohtin
1028		lange hwíla; · ne habda liudjo þan mêr, seggjo te gi·siðun, · al só hé im selvo gi·kôs:
1030		welda is þar látan koston · kraftiga wihti, selvon Satanasan, · þe gio an sundja spenit,
1032		man an mên-werk: · hé konsta is mód-sevon, wrêðan willjon, · hwó hé þesa wer-old êrist,
1034		an þem an-ginnja · irmin-þioda bi·swêk mit sundjun, · þó hé þiu sin-híun twê,
1036		Ádaman endi Éwan, · þurh un-trewa for·lêdda mid luginun, · þat liudo barn
1038		aftar iro hin-ferdi · hellja sóhtun, gumono gêstos. · Þó welda þat god mahtig,
1040		waldand wendjan · endi welda þesum werode for geven hôh himil-ríki: · be · þiu hé herod hêlagna bodon,
1042		is sunu senda. · Pat was Satanase tulgo harm an is hugi: · afonsta hevan-ríkjes
1044		manno kunnje: · welda þó mahtigna mid þem selvon sakun · sunu drohtines,
1046		þem hé Ádaman · an êr-dagun darnungo bi·dróg, · þat hé warð is drohtine lêð,

1048	bi·swêk ina mid sundjun · —só welda hé þó selvan dón
1050	hêlandjan Krist. · Þan habda hé is hugi fasto wið þana wam-skaðon, · waldandes barn,
1050	herte só gi·hęrdid: · welda heven-ríki
1052	liudjun gi·lêstjan. · Was im þes landes ward
1052	an fastunnja · fior-tig nahto,
1054	manno drohtin, · só hé þar mates ni ant·bêt;
1034	þan langa ni gi·dorstun · im dernja wihti,
1054	níð-hugdig fíund, · náhor gangan,
1056	grótjan ina gegin-warðan: · wánde þat hé god ên-fald,
1050	for útar man-kunnjes wiht mahtig wári,
1058	hêleg himiles ward. · Só hé ina þó ge·hungrjan lét,
1070	pat ina bi gan bi þero mennisko móses lustjan
1060	aftar þem fiuwar-tig dagun, · þe fiund náhor géng,
10/2	mirki mên-skaðo: · wánda þat hé man ên-fald
1062	wári wissungo, · sprak im þó mid is wordun tó,
1064	grótta ina þe gêr-fiund: • "ef þú sís godes sunu", kwað hé,
1004	"be·hwí ni hêtis þú þan werðan, · ef þú gi·wald haves,
1066	allaro barno betst, · brôd af þesun stênun?
1066	Ge·hêli þínna hungar!" · Þó sprak eft þe hêlago Krist:
1068	"ni mugun eldi-barn", · kwaŏ hé, "ên-faldes brôdes,
1000	liudi libbjen, · ak sie skulun þurh lêra godes
1070	wesan an þesero wer-oldi · endi skulun þiu werk frummjen,
1070	bea þar werðad a hlúdid · fon þero hêlogun tungun,
1072	fon þem galme godes: • þat is gumono líf
1072	liudjo só hwi-likon, · só þat lêstjan wili,
1074	bat fon waldandes · worde ge·biudid."
10/4	Pó bi·gan eft niuson · endi náhor géng
1076	un-hiuri fiund · oʻðru siðu,
1070	fandoda is frôhan. · Þat friðu-barn þolode
1078	wrêões willjon · endi im gi·wald for·gaf,
1076	bat hé umbi is kraft mikil · koston mósti,
1080	lét ina þó lêdjan · þana liud-skaðon,
1000	bat hé ina an Jerusalem · te þem godes wíha,
1082	alles ovan-wardan, · up gi·setta
1002	an allaro húso hôhost, · endi hosk-wordun sprak,
1084	þe gramo þurh gelp mikil: • "ef þú sís godes sunu", kwað hé,
1001	ye pa die godes saina, kwao ne,

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"skríd þi te erðu hinan. · Ge·skrivan was it giu lango,
             an bókun ge·writen, · hwó gi·boden havad
1086
             is engilun · alo-mahtig fader,
             þat sie þi at wege ge·hwem · wardos sinðun,
1088
             haldad þi undar iro handun. Hwat þú hwargin ni þarft
             mid þínun fótun · an felis be·spurnan,
1090
             an hardan stên." · Þó sprak eft þe hêlago Krist,
             allaro barno betst: · "só is ôk an bókun ge·skrivan", kwað hé,
1092
             "þat þú te hardo ni skalt · hêrran þínes,
             fandon bines frôhan: · bat nis bi allaro frumono neg·ên."
1094
             Lét ina þó an þana þriddjan sið · þana þiod-skaðon
             gi·brengen uppan ênan berg þen hôhon: · þar ina þe balo-wíso
1096
             lét al ovar-sehan · irmin-biode,
             wonod-saman welon · endi wer-old-ríki
1098
             endi all su·lik ôdes, · só þius erða bi·havad
             fagororo frumono, · endi sprak im þó þe fiund an gegin,
1100
             kwað þat hé im þat al só gód-lík · for·geven weldi,
             hôha heri-dómos, · "ef þú wilt hnígan te mí,
1102
             fallan te mínun fótun · endi mí for frôhan havas,
             bedos te mínun barma. · Þan látu ik þí brúkan wel
1104
             alles þes ôd-welon, · þes ik þí hebbju gi·ôgit hír."
             pó ni welda þes lêðan word · lengeron hwíle
1106
             hôrjan þe hêlago Krist, · ak hé ina fon is huldi for drêf,
             Satanasan for swêp, · endi sán aftar sprak
1108
             allaro barno betst, · kwaŏ bat man bedon skoldi
             up te bem alo-mahtigon gode · endi im enum bionon
1110
             swíðo bio-liko · begnos managa,
             heliðos aftar is huldi: · "þar ist þiu helpa ge·lang
1112
             manno ge·hwi-likun." · Þó gi·wêt im þe mên-skaðo,
             swíðo sêrag-mód · Satanas þanan,
1114
             fiund undar fern-dalu. · Warð þar folk mikil
             fon þem alo-waldan · ovana te Kriste
1116
             godes engilo kumen, · þie im siðor jungar-dóm,
             skoldun ambaht-skepi · aftar lêstjen,
1118
             bionon bio-líko: · só skal man biod-gode,
             hêrron aftar huldi, · hevan-kuninge.
1120
       14
             Was im an bem sin-weldi · sálig barn godes
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1122	lange hwíle, · unt-þat im þó liovora warð,
110/	þat hé is kraft mikil · kuðjen wolda
1124	weroda te willjon. · Þó for·lét hé waldes hleo,
	ên-ôdjes ard · endi sóhte im eft erlo ge·mang,
1126	mári megin-þiode · endi manno drôm,
	géng im bó bi Jordanes staðe: bar ina Johannes ant fand,
1128	þat friðu-barn godes, · frôhan sínan,
	hêlagana heven-kuning, · endi þem heliðun sagda,
1130	Johannes is jungurun, · þó hé ina gangan ge·sah:
	"þit is þat lamb godes, · þat þar lôsjan skal
1132	af þesaro wídon wer-old · wrêða sundja,
	man-kunnjas mên, · mári drohtin,
1134	kuningo kraftigost." · Krist im forð gi·wêt
	an Galileo land, · godes êgan barn,
1136	fór im te þem friundun, · þar hé a·fódit was,
	tír-líko a·togan, · endi talda mid wordun
1138	Krist undar is kunnje, · kuningo ríkjost,
	hwó sie skoldin iro selvoro · sundja bótjan,
1140	hét þat sie im iro harm-werk manag · hrewan létin,
	feldin iro firin-dádi: · "nu is it all ge·fullot só,
1142	só hír alde man · êr hwanna sprákun,
	ge·hétun eu te helpu · heven-ríki:
1144	nu is it giu gi náhid þurh þes nerjandan kraft: · þes mótun gí neotan
	forŏ,
	só hwe só gerno wili · gode þeonogjan,
1146	wirkjan aftar is willjon." · Þó warð þes werodes filu,
	þero liudjo an lustun: · wurðun im þea lêra Kristes,
1148	só swótja þem gi·siðja. · hé bi·gan im samnon þó
	gumono te jungoron, · gódoro manno,
1150	word-spáha weros. · Géng im þó bi ênes watares staðe,
	þat þar habda Jordan · a∙nevan Galileo land
1152	ênna sê ge·warhtan. · Þar hé sittjan fand
	Andreas endi Petrus · bi þem aha-strôme,
1154	bêðja þea ge·bróðar, · þar sie an brêd watar
	swíðo niud-líko · netti þenidun,
1156	fiskodun im an þem flóde. Þar sie þat friðu-barn godes
	bi þes sêes staðe · selvo grótta,

1158	hét þat sie im folgodin, · kwað þat hé im só filu woldi
	godes ríkjas for·geven; · "al só git hír an Jordanes strôme
1160	fiskos fáhat, · só skulun git noh firiho barn
	halon te inkun handun, · þat sie an heven-ríki
1162	þurh inka <mark>l</mark> êra · l <mark>í</mark> ðan mótin,
	faran folk manag." · Þó warð frô-mód hugi
1164	bêðjun þem gi·bróðrun: · ant·kendun þat barn godes,
	liovan hêrron: · for·létun al saman
1166	Andreas endi Petrus, · só hwat só sie bi þeru ahu habdun,
	ge·wunstes bi þem watare: · was im willjo mikil,
1168	þat sie mid þem godes barne · gangan móstin,
	samad an is gi∙sïðja, · skoldun sálig-líko
1170	lôn ant·fáhan: · só dót liudjo so hwi-lik,
	só þes <mark>h</mark> êrran wili · huldi gi·þionon,
1172	ge·wirkjan is willjon. · Þó sie bi þes watares staðe
	furðor kwámun, · þó fundun sie þar ênna fródan man
1174	sittjan bi þem sêwa · endi is suni twêne,
	Jakobus endi Johannes: · wárun im junga man.
1176	Sátun im þá ge·sun-fader · an ênumu sande uppen,
	brugdun endi bóttun · bêðjum handun
1178	þiu <mark>n</mark> etti <mark>n</mark> iud-líko, · þea sie habdun <mark>n</mark> ahtes êr
	for·sliten an þem sêwa. · Þar sprak im selvo tó
1180	sálig barn godes, · hét þat sie an þana sið mid im,
	Jakobus endi Johannes, · géngin bêŏje,
1182	kind-junge man. · Þó wárun im Kristes word
	só wirðig an þesaro wer-oldi, · þat sie bi þes watares staðe
1184	iro aldan fader · ênna for·létun,
	fródan bi þem flóde, · endi al þat sie þar fehas êhtun,
1186	nęttju ęndi nęglit-skipu, · ge·kurun im þana nerjandan Krist,
	hêlagna te hêrron, · was im is helpono þarf
1188	te gi·þiononne: · só is allaro þegno ge·hwem,
	wero an þesero wer-oldi. · Þó gi·wêt im þe waldandes sunu
1190	mid þem fiuwarjun forð, · endi im þó þana fifton gi·kôs
	Krist an ênero kôp-stędi, · kuninges jungoron,
1192	mód-spáhana man: · Mattheus was hé hêtan,
	was im ambahtjo · ęŏilero manno,
1194	skolda þar te is <mark>h</mark> êrron · handun ant·fáhan

		tins ęndi tolna; · trewa habda hé góda,
1196		aŏal-and·bári: · for·lét al saman
		gold endi siluvar · endi geva managa,
1198		diurje mêŏmos, · endi warŏ im uses drohtines man;
		kôs im þe kuninges þegn · Krist te hêrran,
1200		milderan mêŏom-gevon, ban êr is man-drohtin
		wári an þesero wer-oldi: · féng im wóðera þing,
1202		lang-samoron rád. · Þó warð it allun þem liudjun kuð,
		fon allaro burgo gi·hwem, · hwó þat barn godes
1204		samnode ge·siõos · endi selvo ge·sprak
1001		só manag wís-lík word · endi wáres só filu,
1206		torhtes gi tôgde · endi têkạn manag
1200		ge·warhte an þesero wer-oldi. · Was þat an is wordun skín iak an is <mark>d</mark> ádjun só same, · þat hé <mark>d</mark> rohtin was,
1208		himilisk hêrro · endi te helpu kwam
1210		an þesan middil-gard · manno barnun,
1210		liudjun te þesun liohta. • Oft ge deda hé þat an þem lande skín,
1212		þan hé þar torht-líko · só manag têkan gi warhte,
1212		par hé hêlde mid is handun · halte endi blinde,
1214		lôsde af þeru léf-hêdi · liudi manage,
		af su·likun suhtjun, · só þan allaro swároston
1216		an firiho barn · fiund bi·wurpun,
	15	tulgo lang-sam legar. · Þó fórun þar þie liudi tó
1218		allaro dago ge·hwi-likes, · þar úsa drohtin was
		selvo undar þem gi·sïðje, · unt-þat þar ge·samnod warð
1220		męgin-folk mikil · managero þiodo,
		þoh sie þar alle be ge·líkumu · ge·lôvon ni kwámin.
1222		weros þurh ênan willjon: · sume sóhtun sie þat waldandes barn,
		armoro manno filu · —was im átes þarf—,
1224		þat sie im þar at þeru <mark>m</mark> enigi · mates endi drankes,
		þigidin at þeru þiodu; · hwand þar was manag þegan só gód,
1226		þie ira alamosnje · armun mannun
		gerno gávun. · Sume wárun sie im eft Judeono kunnjes,
1228		fêgni folk-skępi: · wárun þar ge·farana te þiu,
		bat sie uses drohtines · dádjo endi wordo
1230		fáron woldun, · habdun im fêgnjen hugi,
		wrêðen willjon: · woldun waldand Krist

1232	a·lêdjen þem liudjun, · þat sie is lêron ni hôrdin,
	ne wendin aftar is willjon. Suma warun sie im eft só wise man,
1234	wárun im glawe gumon · ęndi gode werŏe,
	a·lesane undar þem liudjun, · kwámun im þarod be þem lêron Kristes,
1236	þat sie is <mark>h</mark> êlag word · <b>h</b> ôrjen móstin,
	línon endi lêstjen: · habdun mid iro ge·lôvon te im
1238	fasto ge·fangen, · habdun im ferhten hugi,
	wurðun is þegnos te þiu, · þat hé sie an þiod-welon
1240	<mark>a</mark> ftar iro <mark>ê</mark> n-dagon · <b>u</b> p ge·bráhti,
	an godes ríki. · hé só gerno ant·féng
1242	man-kunnjes manag · ęndi mund-burd gi·hét
	te <mark>l</mark> angaru hwílu, · ęndi mahta só gi· <b>l</b> êstjen wel.
1244	Þó warð þar megin só mikil 🕟 umbi þana márjon Krist,
	liudjo ge·samnod: · þó gi·sah hé fon allun landun kuman,
1246	fon allun wídun wegun · werod te∙samne
	lungro liudjo: · is lof was só wído
1248	managun ge·márid. · Þó gi·wêt im mahtig self
	an ênna <mark>b</mark> erg uppan, · barno ríkjost,
1250	sundar ge·sittjen, · endi im selvo ge·kôs
	twe-livi ge·talda, · trew-hafta man,
1252	gódoro gumono, · þea hé im te jungoron forð
	allaro <mark>d</mark> ago ge∙hwi-likes, · <mark>d</mark> rohtin welda
1254	an is ge·si̇̃ð-skępja · simblon hębbjan.
	Nemnida sie þó bi naman · endi hét sie im þó náhor gangan,
1256	Andreas endi Petrus · êrist sána,
	ge· <mark>b</mark> róðar twêne, · ęndi <mark>b</mark> êðje mid im,
1258	Jakobus endi Johannes: · sie warun gode weroe;
	mildi was hé im an is móde; · sie wárun ênes mannes suni
1260	bêŏje bi ge·burdjun; · sie kôs þat barn godes
	góde te jungoron · ęndi gumono filu,
1262	márjero manno: · Mattheus endi pomas,
	Judasas twêna · ęndi Jakob öðran,
1264	is selves swiri: · sie warun fon gi·sustruonjon twêm
	knósles kumana, · Krist endi Jakob,
1266	góde gadulingos. · Þó habda þero gumono þar
	þe nerjendo Krist · niguni ge·talde,
1268	trew-hafte man: · þó hét hé ôk þana te·handon gangan
	, , , , , , , , , , , , , , , , , , , ,

		selvo mid þem gi·siðun: · Símon was hé hêtan;
1270		hét ôk Bartholomeus · an þana berg uppan
		faran fan þem folke áðrum · endi Philippus mid im,
1272		trew-hafte man. · Þó géngun sie twe-livi samad,
12/2		rinkos te þeru rúnu, · þar þe rádand sat,
1274		managoro mund-boro, · þe allumu man-kunnje
		wið hellje ge þwing · helpan welde,
1276		formon wið þem ferne, · só hwem só frummjen wili
		só liov-líka lêra, · só hé þem liudjun þar
1278		þurh is gi∙wit mikil · wísjan hogda.
	16	Pó umbi þana nerjandon Krist · náhor géngun
1280		su·lika ge·siðos, · só hé im selvo ge·kôs,
		waldand undar þem werode. · Stódun wísa man,
1282		gumon umbi þana godes sunu · gerno swíðo,
		weros an willjon: · was im þero wordo niud,
1284		þàhtun endi þagodun, · hwat im þero þiodo drohtin,
		weldi waldand self · wordun kuojan
1286		þesum liudjun te liove. Pan sat im þe landes hirdi
		gegin-ward for bem gumun, · godes êgan barn:
1288		welda mid is sprákun · spáh-word manag
		lêrjan þea liudi, · hwó sie lof gode
1290		an þesum wer-old-ríkja · wirkjan skoldin.
		Sat im þó endi swígoda · endi sah sie an lango,
1292		was im hold an is hugi · hêlag drohtin,
12/2		mildi an is móde, · ęndi þó is mund ant·lôk,
1294		wisde mid wordun · waldandes sunu
1274		manag már-lík þing · endi þem mannum sagde
120/		spáhun wordun, · þem þe hé te þeru spráku þarod,
1296		
1200		Krist alo-waldo, · ge·koran habda,
1298		hwi-like wárin allaro · irmin-manno
		gode werŏoston · gumono kunnjes;
1300		sagde im þó te söðan, · kwað þat þie sáliga wárin,
		man an þesoro middil-gardun, · þie hér an iro móde wárin
1302		arme þurh ôd-módi: · "þem is þat êwana ríki,
		swíðo hêlag-lík · an hevan-wange
1304		sin-líf far geven." · Kwaŏ þat ôk sálige wárin
		máð-mundje man: · "þie mótun þie márjon erðe,

1306	of·sittjen þat selve ríki." · Kwað þat ôk sálige wárin,
	þie hír wiopin iro wammun dádi; · "þie mótun eft willjon ge·bídan,
1308	frófre an iro frâhon ríkja. · Sálige sind ôk, þe sie hír frumono
	gi·lustid,
	rinkos, þat sie rehto a dómjen. Þes mótun sie werðan an þem ríkja
	drohtines
1310	gi·fullit þurh iro ferhton dádi: · su-líkoro mótun sie frumono
	bi·knégan
	þie rinkos, þie hír rehto a dómjad, ne willjad an rúnun be swíkan
1312	man, þar sie at mahle sittjad. · Sálige sind ôk þem hír mildi wirðit
	hugi an heliðo briostun: • þem wirðit þe hêlego drohtin,
1314	mildi mahtig selvo. Sálige sind ôk undar þesaro managon þiodu,
	þie hebbjad iro herta gi hrênod: bie mótun þane hevenes waldand
1316	sehan an sínum ríkja." · Kwað þat ôk sálige wárin,
	"bie þe friðu-samo undar þesumu folke libbjod · endi ni willjad êniga
	fehta ge·wirken,
1318	saka mid iro selvoro dádjun: · þie mótun wesan suni drohtines
	ge·nemnide,
1220	hwande hé im wil ge·nádig werðen; · þes mótun sie niotan lango
1320	selvon þes sínes ríkjes." · Kwað þat ôk sálige wárin
1222	þie rinkos, þe rehto weldin, · "endi þurh þat þolod ríkjoro manno
1322	heti endi harm-kwidi: · þem is ôk an himile eft
122/	godes wang for geven · endi gêst-lík líf
1324	aftar te êwan-dage, · só is io endi ni kumit, welan wun-sames." · Só habde þó waldand Krist
1227	for bem erlom bar · ahto ge·talda
1326	sálda ge·sagda; · mid þem skal simbla gi·hwe
1328	himil-ríki ge·halon, · ef hé it hebbjan wili,
1326	etho hé skal te êwan-daga · aftar þarvon
1330	welon endi willjon, · sioor hé bese wer-old a givid,
1550	erő-lívi-gi·skapu, · ęndi sókit im <mark>ó</mark> ðar lioht
1332	só liof só lêð, · só hé mid þesun liudjun hér
1332	gi·werkod an þesoro wer-oldi, · al só it þar þó mid is wordun sagde
1334	Krist alo-waldo, · kuningo ríkjost
	godes êgan barn · jungorun sínun:
1336	"Ge werðat ôk só sálige", · kwað hé, "þes iu saka biodat
	liudi aftar þeson lande · endi leð sprekat,
	,,

1338	hębbjad iu te hoska · ęndi harmes filu
	ge·wirkjad an þesoro wer-oldi · ęndi wíti ge·frummjad,
1340	fęlgjad iu firin-spráka · ęndi fiund-skępi,
	lâgnjad iuwa lêra, · dót iu lêŏes filu,
1342	harmes þurh iuwan hêrron. Þes látad gi iuwan hugi simbla,
	líf an lustun, · hwand iu þat lôn stendit
1344	an godes ríkja garu, · gódo ge·hwi-likes,
	mikil endi manag-fald: · þat is iu te médu far gevan,
1346	hwand gi hér êr bi·foran · arvid þolodun,
	wíti an þesoro wer-oldi. · Wirs is þem öðrum,
1348	giviðig grimmora þing, · þem þe hér gód êgun,
	wídan worold-welon: · þie for·slítat iro wunnja hér;
1350	ge·niudot sie ge·nóges, · skulun eft narowaro þing
	aftar iro <mark>h</mark> in-fęrdi · <mark>h</mark> ęliðos þolojan.
1352	pan wópjan þar wan-skefti, · þie hér êr an wunnjon sín,
	libbjad an allon lustun, · ne willjad þes far·látan wiht,
1354	mêni-gi·þàhtjo, · þes sie an iro mód spęnit,
	lêðoro gi·lêstjo. · Þan im þat lôn kumid,
1356	uvil arved-sam, · þan sie is þane <mark>e</mark> ndi skulun
	sorgondi ge∙sehan. · Þan wirðid im sêr hugi,
1358	þes sie þesero wer-oldes só filu · willjan ful-géngun,
	man an iro mód-sevon. · Nu skulun gi im þat mên lahan,
1360	węrjan mid wordun, · al só ik giu nu ge·wisjan mag,
	sęggjan sòð-líko, · ge·sïðos míne,
1362	wárun wordun, · þat gi þesoro wer-oldes nu forð
	skulun salt wesan, · sundigero manno,
1364	bótjan iro balu-dádi, · þat sie an betara þing,
	folk far·fáhan · endi for·látan fiundes gi·werk,
1366	diuvales ge·dádi, · ęndi sókjan iro drohtines ríki.
	Só skulun gí mid iuwon <mark>l</mark> êrun · liud-folk manag
1368	wendjan aftar mínon willjon. · Ef iuwar þan a·wirðid hwi-lik,
	far·látid þea lêra, · þea hé lêstjan skal,
1370	þan is im só þem salte, · þe man bi sêes staðe
	wído te∙wirpit: · þan it te wihti ni dôg,
1372	ak it firiho barn · fótun spurnat,
	gumon an greote. · Só wirðid þem, þe þat godes word skal
1374	mannum márjan: · ef hé im þan látid is mód twehon,

1376		þat hí ne willja mid hluttro hugi · te heven-ríkja spanen mid is spráku · endi seggjan spel godes,
1370		ak węnkid þero wordo, · þan wirðid im waldand gram,
1378		mahtig módag, · ęndi só samo manno barn; wirðid allun þan · irmin-þiodun,
1380		liudjun a·lêðid, · ef is lêra ni dugun."
	17	So sprak hé þó spáh-líko · endi sagda spel godes,
1382		lêrde þe landes ward · liudi síne
		mid hluttru hugju. · Hęliŏos stódun,
1384		gumon umbi þana godes sunu · gerno swíðo,
		weros an willjon: · was im þero wordo niud,
1386		þàhtun endi þagodun, · gi·hôrdun þero þiodo drohtin
		sęggjan <mark>ê</mark> w godes · <b>ę</b> ldi-barnun;
1388		gi·hét im heven-ríki · endi te þem heliðun sprak:
		"Ôk mag ik iu sęggjan, · ge·siðos mína,
1390		wárun wordun, · þat gi þesoro wer-oldes nu forð
		skulun lioht wesan · liudjo barnun,
1392		fagar mid firihun · ovar folk manag,
		wlitig ęndi wun-sam: · ni mugun iuwa werk mikil
1394		bi·holan werðan, · mid hwi-liko gi sea hugi kúðjat:
		þan mêr þe þiu burg ni mag, · þiu an berge stáð,
1396		hôh holm-klivu, · bi·holen werŏen,
		wrisi-lík gi·werk, · ni mugun iuwa word þan mêr
1398		an þesoro middil-gard · mannum werðen,
		iuwa <mark>d</mark> ádi bi·dęrnit. · Dót, só ik iu lêrju:
1400		látad iuwa lioht mikil · liudjun skínan,
		manno barnun, · þat sie far·standan iuwan mód-sevon,
1402		iuwa werk endi iuwan willjon, · endi þes waldand god
		mid hluttro hugju, · himiliskan fader,
1404		lovon an þesumu liohte, · þes hé iu su·lika lêra far·gaf.
		Ni skal neoman <mark>l</mark> ioht, þe it havad, · <b>l</b> iudjun dernjan,
1406		te hardo be·hwęlvjan, · ak hé it hôho skal
		an seli settjan, · þat þea ge·sehan mugin
1408		alla ge·líko, · þea þar inna sind,
		hęliŏos an hallu. · Pan hald ni skulun gi iuwa hêlag word
1410		an þesumu land-skepa · liudjun dernjen,
		hęliŏ-kunnje far·helan, · ak ge it hôho skulun

1412	brêdjan, þat gi·bod godes, · þat it allaro barno ge·hwi-lik,
	ovar al þit land-skepi · liudi far·standan
1414	ęndi só ge·frummjen, · só it an forn-dagun
	tulgo wíse man · wordun ge·sprákun,
1416	þan sie þana aldan êw · erlos heldun,
	ęndi ôk su·liku swíðor, · só ik iu nu sęggjan mag,
1418	alloro gumono ge·hwi-lik · gode þionojan,
	þan it þar an þem aldom · êwa ge·beode.
1420	Ni wánjat gi þes mit wihtju, · þat ik bi þiu an þesa wer-old kwámi,
	þat ik þana aldan êw · irrjen willje,
1422	felljan undar þesumu folke · efþo þero fora-sagono
	word wiðar-werpen, · þea hér só gi·wárja man
1424	bar-líko ge∙budun. · Êr skal bêŏju te∙faran,
	himil ęndi erŏe, · þiu nu bi·hlidan standat,
1426	êr þan þero wordo · wiht bi·líva
	un·lêstid an þesumu liohte, · þea sie þesum liudjun hér
1428	wár-líko ge·budun. · Ni kwam ik an þesa wer-old te þiu,
	þat ik feldi þero fora-sagono word, · ak ik siu fulljen skal,
1430	ôkjon ęndi nígjan · ęldi-barnum,
	þesumu folke te frumu. Þat was forn ge·skrivan
1432	an þem aldon <b>ê</b> o · —ge hôrdun it oft sprekan
	word-wise man—: · só hwe só þat an þesoro wer-oldi gi·dót,
1434	þat hé <mark>á</mark> ðrana · aldru bi∙neote,
	lívu bi·lôsje, · þem skulun liudjo barn
1436	dôd a·dêljan. · Þan willjo ik it iu diopor nu,
	furður bi·fáhan: · só hwe só ina þurh fiund-skępi,
1438	man wiðar öðrana · an is mód-sevon
	bilgit an is breostun · —hwand sie alle ge·bróðar sint,
1440	sálig folk godes, · sibbjon bi·tengja,
	man mid mág-skępi—, · þan wirðit þoh hwe öðrumu an is móde só
	gram,
1442	líbes weldi ina bi·lôsjen, · of hé mahti gi·lêstjen só:
	þan is hé sán a·féhit · endi is þes ferahas skolo,
1444	al su·likes ur-dêljes · só þe öðar was,
	þe þurh is hand-megin · hôvdo bi·lôsde
1446	erl öðarna. · Ôk is an þem êo ge·skrivan
	wárun wordun, · só gí witon alle,

1448	þan man is <b>n</b> áhiston · <b>n</b> iud-líko skal
	minnjan an is móde, · wesen is mágun hold,
1450	gadulingun gód, · wesen is geva mildi,
	frâhon is friunda ge·hwane, · endi skal is fiund hatan,
1452	wiðer·standen þem mid strídu · endi mid starku hugi,
	węrjan wiðar wrêðun. · Þan seggjo ik iu te wáron nu,
1454	ful-líkur for þesumu folke, · þat gí iuwa fiund skulun
	minnjon an iuwomu móde, · só samo só gí iuwa mágos dót,
1456	an godes namon. · Dót im gódes filu,
	tôgjat im hluttran hugi, · holda trewa,
1458	liof wiðar ira lêðe. · Þat is lang-sam rád
	manno só hwi-likumu, · só is mód te þiu
1460	ge·flíhit wiðar is flunde. · Þan mótun gí þea fruma êgan,
	þat gí mótun <mark>h</mark> êten · heven-kuninges suni,
1462	is blíði barn. · Ne mugun gí iu betaran rád
	ge·winnan an þesoro wer-oldi. · pan seggjo ik iu te wáron ôk,
1464	barno ge·hwi-likum, · þat gí ne mugun mid gi·bolgono hugi
	iuwas gódes wiht · te godes húsun
1466	waldande far·gevan, · þat it imu wirðig sí
	te ant fáhanne, · só lango só þú fiund-skepjes wiht,
1468	wiðer öðran man · in-wid hugis.
	Êr skalt þú þi simbla ge·sónjen · wið þana sak-waldand,
1470	ge·módi gi·mahljan: · siðor maht þú mêðmos þína
	te þem godes altere a·gevan: · þan sind sie þemu gódan werðe,
1472	heven-kuninge. · Mér skulun gi aftar is huldi þionon,
	godes willjon ful·gán, · þan öðra Judeon duon,
1474	ef gí willjat êgan · êwan ríki,
	sin-líf sehan. · Ôk skal ik iu sęggjan noh,
1476	hwó it þar an þem aldon · êo ge·biudid,
	þat ênig erl öŏres · idis ni bi∙swíka,
1478	wíf mid wammu. Pan sęggjo ik iu te wáron ôk,
	þat þar man is siuni mugun · swíðo far·lêdjan
1480	an mirki mên, · ef hi ina látid is mód spanen,
	þat hé be ginna þero girnjan, biu imu ge gangan ni skal.
1482	Pan haved hé an imu selvon sán · sundja ge·warhta,
	ge·heftid an is hertan · helli-witi.
1484	Ef þan þana man is siun wili · etþa is swíðare hand
	, ,

		far·lêdjen is liŏo hwi-lik · an lêŏan weg,
1486		þan is <mark>e</mark> rlo ge·hwem · <mark>o</mark> ðar betara,
		firiho barno, · þat hé ina fram werpa
1488		ęndi þana <mark>l</mark> ið lôsje · af is lík-hamon
		ęndi ina <mark>á</mark> no kuma · up te himile,
1490		þan hé só mid allun · te þem Inferne,
		hwerve mid só hêlun · an helli-grund.
1492		Pan mênid þiu léf-hêd, · þat ênig liudjo ni skal
		far·folgan is friunde, · ef hé ina an firina spanit,
1494		swás man an saka: ban ne sí hé imu eo só swíðo an sibbjun bi lang,
		ne iro mág-skępi só mikil, · ef hé ina an morð spęnit,
1496		bédid balu-werko; betera is imu þan óðar,
		þat hé þana friund fan imu · fer far werpa,
1498		míðe þes máges · endi ni hebbja þar êniga minnja tó,
		þat hé móti <b>ê</b> no · <b>u</b> p ge·stígan
1500		hôh himil-ríki, · þan sie helli-ge·þwing,
	10	brêd balu-wíti · bêðja gi·sókjan,
1502	18	uvil arvidi. · Ök is an þem <b>ê</b> o ge·skrivan
150/		wárun wordun, · só gí witun alle, þat míðe mên-êðos · man-kunnjes ge·hwi-lik,
1504		ni for·swerje ina selvon, · hwand þat is sundje te mikil,
1506		far-lêdid liudi · an lêðan weg.
1500		Dan willjo ik iu eft sęggjan, · þan sán ni swerja neo-man
1508		ênigan êð-staf · eldi-barno,
1300		ne bi himile þemu hôhon, · hwand þat is þes hêrron stól,
1510		ne bi erðu þar undar, · hwand þat is þes alo-waldon
		fagar fót-skamel, · nek ênig firiho barno
1512		ne swęrja bi is selves hôvde, · hwand hé ni mag þar ne swart ne hwít
		ênig <mark>h</mark> ár ge·wirkjan, · b·útan só it þe <mark>h</mark> êlago god,
1514		ge·markode mahtig; · be·þiu skulun míðan filu
		erlos êð-wordo. · Só hwe só it ofto dót,
1516		só wirðid is simbla wirsa, · hwand hé imu gi·wardon ni mag.
		Bi·þiu skal ik iu nu te wárun · wordun gi·beodan,
1518		þat gi neo ne swerjen · swíðoron êðos,
		méron met mannun, · b·útan só ik iu mid mínun hér
1520		swíðo wár-liko · wordun ge·biudu:
		ef man hwemu saka sókja, · bi·sęggja þat wáre,

1522	kweŏe já, gef it sí, · geha þes þar wár is, kweŏe nên, af it nis, · láta im ge·nóg an þiu;
1524	só hwat só is mêr ovar þat · man ge·frummjad, só kumid it al fan uvile · eldi-barnun,
1526	þat erl þurh un-trewa · öðres ni wili wordo ge·lôvjan. · Þan seggjo ik iu te wáron ôk,
1528	hwó it þar an þem aldon · êo ge·biudit: só hwe só ôgon ge·nimid · öðres mannes,
1530	lôsid af is lík-haman, · etþa is liðo hwi-likan, þat hé it eft mid is selves skal · sán ant·gelden
1532	mid ge·líkun liðjon. · Þan willjo ik iu lêrjan nu, þat gí só ni wrekan · wrêða dádi,
1534	ak þat gí þurh ôd-módi · al ge·þologjan wítjes endi wammes, · só hwat só man iu an þesoro wer-oldi ge·dóe.
1536	Dóe alloro erlo ge·hwi-lik · öðrom manne frume endi ge·fóri, · só hé willje, þat im firiho barn
1538	gódes an gegin dóen. Pan wirðit im god mildi, liudjo só hwi-likum, só þat lêstjen wili.
1540	Êrod gí arme man, · dêljad iuwan ôd-welon undar þero þurftigon þiodu; · ne rókjad, hweðar gí is ênigan þank ant·fáhan
1542	efþo lôn an þesoro <mark>l</mark> êhnjon wer-oldi, · ak huggjat te iuwomu <mark>le</mark> ovon hêrran
1544	þero gevono te gelde, · þat sie iu god lôno, mahtig mund-boro, · só hwat só gi is þurh is minnes gi·dót. Ef þú þan gevogjan wili · gódun mannun
1546	fagare feho-skattos, · þar þú eft frumono hugis mêr ant·fáhan, · te hwí havas þú þes êniga méda fon gode
1548	etþa lôn an þemu is liohte? · hwand þat is lêhni feho. Só is þes alles ge·hwat, · þe þú öðrun ge·duos
1550	liudjon te leove, · þar þú hugis eft ge·lík neman þero wordo endi þero werko: · te hwí wêt þi þes úsa waldand þank,
1552	þes þú þín só bi·filhis · endi ant·fáhis eft þan þú wili? iuwan ôð-welon · gevan gi þem armun mannun,
1554	þe ina iu an þesoro wer-oldi ne lônon · ęndi rómot te iuwes waldandes ríkja. Te hlúd ni dó þú it, · þan þú mid þínun handun bi·felhas

1556		þína alamosna þemu armon manne, · ak dó im þurh ôd-módjen
		gerno þurh godes þank: · þan móst þú eft geld niman,
1558		swíðo liof-lík lôn, · þar þú is lango bi þarft,
		fagaroro frumono. · Só hwat só þú is só þurh ferhtan hugi
1560		darno ge∙dêljas, · —so is üsumu drohtine werŏ—
		ne galpo þú far þínun gevun te swíðo, · noh ênig gumono ne skal,
1562		þat siu im þurh <mark>í</mark> dale hróm · eft ni werðe
		lêð-líko far·loren. · Þanna þú skalt lôn nemen
1564		fora godes ôgun · gódero werko.
		Ôk skal ik iu ge·beodan, · þan gi willjad te bedu hnígan
1566		endi willjad te iuwomu hêrron · helpono biddjan,
		pat hé iu a·láte · lêŏes þinges,
1568		pero sakono endi pero sundjono, · pea gi iu selvon hír
		wrêŏa ge·wirkjad, · þat gi it þan for öðrumu werode ni duad:
1570		ni márjad it far menigi, · þat iu þes man ni lovon,
		ni diurjan þero dádjo, · þat gi iuwes drohtines gi·bed
1572		þurh þat ídala hróm · al ne far·leosan.
		Ak þan gi willjan te iuwomo <mark>h</mark> êrron · helpono biddjan,
1574		biggjan beo-líko, · —bes iu is barf mikil—
		pat iu sigi-drohtin · sundjono tómja,
1576		þan <mark>d</mark> ót gi þat só <mark>d</mark> arno: · þoh wêt it iuwe <mark>d</mark> rohtin self
		hêlag an himile, · hwand imu nis bi·holan n·eo·wiht
1578		ne wordo ne werko. · hé látid it þan al ge·werðan só,
1370		só gi ina þan <mark>b</mark> iddjad, · þan gi te þero <mark>b</mark> edo hnígad
1580		mid hluttru hugi." · Heliðos stódun,
1300		gumon umbi þana godes sunu · gerno swíðo,
1582		weros an willion: • was im bero wordo niud,
1362		båhtun endi bagodun, · was im barf mikil,
150/		pat sie þat eft ge·hogdin, · þat im þat hélaga barn
1584		an þana forman sið · filu mid wordun
1507		
1586		torhtes ge·talde. · Dó sprak im eft ên þero twe-livjo an·gegin,
	10	glauworo gumono, · te þem godes barne:
1588	19	"Hêrro þe gódo", · kwað hé, "ús is þínoro huldi þarf,
		te gi·wirkenne þínna willjon, · endi ôk þínoro wordo só self,
1590		allaro barno betst, bat þú us bedon lêres,
		jungoron þíne, · só Johannes duot,
1592		diur-lík dôperi, · dago ge·hwi-likas

	is werod mid wordun, · hwí sie waldand skulun,
1594	gódan grótjan. · Dó þína jungorun só self:
	ge·rihti üs þat ge·rúni." · Þó habda eft þe ríkjo garu
1596	sán aftar þiu, · sunu drohtines,
	gód word an·gęgin: · "Þan gi god willjan", kwað hé,
1598	"weros mid iuwon wordun · waldand grótjan,
	allaro <mark>k</mark> uningo kraftigostan, · þan kweðad gi, só ik iu lêrju:
1600	"Fadar usa · firiho barno,
	þú bist an þem <mark>h</mark> ôhon · himila ríkja,
1602	ge·wíhid sí þín namo · wordo ge·hwi-liko.
	Kuma þín · kraftag ríki.
1604	Werða þín willjo · ovar þesa wer-old alla,
	só sama an erðo, · só þar <mark>u</mark> ppa ist
1606	an þem <mark>h</mark> ôhon · himilo ríkja.
	Gef ùs dago ge·hwi-likes rád, · drohtin þe gódo,
1608	þína <mark>h</mark> êlaga <mark>h</mark> elpa, · ęndi a·lát ùs, <mark>h</mark> evenes ward,
	managoro mên-skuldjo, · al só we òðrum mannum dóan.
1610	Ne lát üs far·lêdjan · lêða wihti
	só forð an iro willjon, · só wí wirðige sind,
1612	ak help üs wiðar <mark>a</mark> llun · <mark>u</mark> vilon dádjun.'
	Só skulun gí <mark>b</mark> iddjan, · þan gi te <mark>b</mark> ede hnígad
1614	weros mid iuwom wordun, · þat iu waldand god
	lêŏes a·láte · an leut-kunnja.
1616	Ef gi þan willjad a·látan · liudjo ge·hwi-likun
	þero sakono endi þero sundjono, · þe sie wið iu selvon hír
1618	wrêŏa ge·wirkjat, · þan a·látid iu waldand god,
	fadar ala-mahtig · firin-werk mikil,
1620	managoro mên-skuldjo. · Ef iu þan wirðid iuwa mód te stark,
	þat gi ne wileat öðrun · erlun a·látan,
1622	weron wam-dádi, · þan ne wil iu ôk waldand god
	grim-werk far gevan, · ak gi skulun is geld niman,
1624	swíðo lêð-lik lôn · te languru hwílu,
	alles þes un-rehtes, · þes gi öðrum hír
1626	gi·lêstjad an þesumu liohte · endi þan wið liudjo barn
	þea saka ni gi·sónjad, · êr gi an þana sïð faran,
1628	weros fon þesoro wer-oldi. Ok skal ik iu te wárun sęggjan,
	hwó gi lêstjan skulun · lêra mína:

1630	þan gi iuwa fastonnja · frummjan willjan,
1632	minson iuwa mên-dádi, · þan ni duad gi þat te managom kuð, ak míðad is far öðrum mannun: · þoh wêt mahtig god,
	waldand iuwan willjan, · þoh iu werod öðar,
1634	liudjo barn ne lovon. · hé gildid is iu lôn aftar þiu,
	iuwa <mark>h</mark> êlag fadar · an <mark>h</mark> imil-ríkja,
1636	þes ge im mid su·likum ôd-módja, · erlos þeonod,
	só ferht-líko undar þesumu folke. · Ne willjat feho winnan
1638	erlos an un-reht,· ak wirkjad up te gode
	man aftar médu: · þat is mêra þing,
1640	þan man hír an erðu · ôdag libbja,
	wer-old-skattes ge·wono. · Ef gi willjad mínun wordun hôrjan,
1642	þan ne samnod gi hír sink mikil · silovres ne goldes
	an þesoro <mark>mi</mark> ddil-gard, · <mark>m</mark> êŏom-hordes,
1644	hwand it rotat hír an roste, · endi regin-peovos far·stelad,
	wurmi a·wardjad, · wirðid þat gi·wádi far·slitan,
1646	ti·gangid þe gold-welo. · Lêstjad iuwa gódon werk,
	samnod iu an <mark>h</mark> imile · hord þat méra,
1648	fagara feho-skattos: · þat ni mag iu ênig fiund be·niman,
	ne-wiht an·wendjan, · hwand þe welo standid
1650	garu iu te·gęgnes, · só hwat só gí gódes þarod,
	an þat <mark>h</mark> imil-ríki · hordes ge·samnod,
1652	helioos burh iuwa hand-geva, · endi hebbjad barod iuwan hugi fasto;
	hwand þar ist alloro <mark>m</mark> anno gi·hwes · <mark>m</mark> ód-ge·þàhti,
1654	hugi endi herta, · þar is hord ligid,
	sink ge·samnod. · Nis eo só sálig man,
1656	þat mugi an þesoro <mark>b</mark> rêdon wer-old · <b>b</b> êðju ant·hengjan,
	ge þat hi an þesoro <mark>e</mark> rðo · ôdag libbja,
1658	an allun wer-old-lustun wesa, · ge þoh waldand gode
	te þanke ge·þeono: · ak hé skal alloro þingo gi·hwes
1660	simbla <mark>o</mark> ðar-hweðar · ên far·látan
	etho lusta hes lík-hamon · etho líf êwig.
1662	Be·biu ni gornot gi umbi iuwa ge·garuwi, · ak huggjad te gode fasto,
	ne <mark>m</mark> ornont an iuwomu <mark>m</mark> óde, · hwat gi eft an <mark>m</mark> organ skulin
1664	etan efþo drinkan · etþo <mark>a</mark> n hębbjan
	weros te ge·wędja: · it wêt al waldand god,
1666	hwes þea bi·þurvun, · þea im hír þionod wel,

	folgod iro frôhan willjon. · Hwat gi þat bi þesun fuglun mugun
1668	wár-líko undar·witan, · þea hír an þesoro wer-oldi sint,
	farad an feŏar-hamun: sie ni kunnun ênig feho winnan,
1670	þoh givid im <mark>d</mark> rohtin god · <mark>d</mark> ago ge·hwi-likes
	helpa wiðar hungre. · Ôk mugun gi an iuwom hugi markon,
1672	weros umbi iuwa ge·wádi, · hwó þie wurti sint
	fagoro ge·fratohot, · þea hír an felde stád,
1674	berht-líko ge·blóid: · ne mahta þe burges ward,
	Salomon þe suning, · þe habda sink mikil,
1676	mêŏom-hordas mêst, · þero þe ênig man êhti,
1070	welono ge·wunnan · endi allaro ge·wádjo kust,—
1678	poh ni mohte hé an is líve, · poh hé habdi alles peses landes ge·wald,
1070	a·winnan su·lik ge·wadi, · só þiu wurt havad,
1680	biu hír an felde stád · fagoro ge·gariwit,
1000	lilli mid só liof-líku blómon: · ina wádit þe landes waldand
1682	hér fan <mark>h</mark> evenes wange. · Mér is im þoh umbi þit <mark>h</mark> eliðo kunni,
1002	liudi sint im liovoron mikilu, · þea hé im an þesumu lande ge warhte,
1684	waldand an willjon sínan. · Be·þiu ne þurvon gi umbi iuwa ge·wádi
	sorgon,
	ne gornot gi umbi iuwa ge·gariwi te swíðo: · god wili is alles rádan,
1686	helpan fan hevenes wange, · ef gi willjad aftar is huldi þeonon.
	Gerot gi simbla êrist þes godes ríkjas, · endi þan duat aftar þem is
	gódun werkun,
1688	rómod gi rehtoro þingo: · þan wili iu þe ríkjo drohtin
	gevon mid alloro gódu ge·hwi-liku, · ef gi im þus ful·gangan willjad,
1690	só ik iu te wárun hír · wordun sęggjo.
20	Ne skulun gí <b>ê</b> nigumu manne · <b>u</b> n-rehtes wiht,
1692	dervjes a·dêljan, · hwand þe dóm eft kumid
	ovar þana selvon man, · þar it im te sorgon skal,
1694	weroan þem te wítja, · þe hír mid is wordun ge·sprikid
	un-reht öðrum. · Neo þat iuwar ênig ne dua
1696	gumono an þesom gardon · geldes etþo kôpes,
	þat hi un-reht gi·met · öðrumu manne
1698	mên-ful mako, · hwand it simbla mótjan skal
	erlo ge·hwi-likomu, · su·lik só hé it <mark>ó</mark> ðrumu ge·dód,
1700	só kumid it im eft te·gęgnes, · þar hé gerno ne wili
	ge·sehan is sundjon. · Ôk skal ik iu sęggjan noh,

1702	hwar gi iu wardon skulun · wítjo mêsta,
	mên-werk manag: · te hwí skalt þú ênigan man be·sprekan,
1704	bróðar þínan, · þat þú undar is bráhon ge·sehas
	halm an is ôgon, · endi ge·huggjan ni wili
1706	þana swáran balkon, · þe þú an þínoro siuni havas,
	hard trio endi hevig. · Lát þi þat an þínan hugi fallan,
1708	hwó þú þana êrist a·lôsjas: · þan skínid þi lioht be·foran,
	ôgun werðad þi ge·oponot; · þan maht þú aftar þiu
1710	swáses mannes ge·siun · siðor ge·bótjan,
	ge·hêljan an is <mark>h</mark> ôvde. · Só mag þat an is <mark>h</mark> ugi méra
1712	an þesoro middil-gard · manno ge·hwi-likumu,
	wesan an þesoro wer-oldi, · þat hi hír wammas ge·duot,
1714	þan hi ahtogja · öðres mannes
	saka endi sundja, · endi havad im selvo mêr
1716	firin-werko ge frumid. · Ef hé wili is fruma lêstjan,
	þan skal hi ina selvon êr · sundjono a·tómjan,
1718	lêð-werko lôson: · sïðor mag hi mid is lêrun werðan
	hęliðun te helpu, · siðor hi ina hluttran wêt,
1720	sundjono sikoran. · Ne skulun gi swínum te·foran
	iuwa <mark>m</mark> ere-gríton makon · etþo <mark>m</mark> êðmo ge·striuni,
1722	hêlag hals-mẹni, · hwand siu it an horu spurnat,
	sulwjad an sande: · ne witun súvrjas ge∙skêŏ,
1724	fagaroro fratoho. · Su-lik sint hír folk manag,
	þe iuwa <mark>h</mark> êlag word · hôrjan ne willjad,
1726	ful-gangan godes lêrun: · ne witun gódes ge·skêð,
	ak sind im <mark>l</mark> ári word · leovoron mikilu,
1728	umbi·þarvi þing, · þanna þeot-godes
	werk ęndi willjo. · Ne sind sie wirŏige þan,
1730	þat sie ge·hôrjan iuwa hêlag word, · ef sie is ne willjad an iro hugi
	þęnkjan,
	ne línon ne lêstjan. · Þem ni sęggjan gi iuworo lêron wiht,
1732	þat gi þea <mark>sp</mark> ráka godes · endi <mark>sp</mark> el managu
	ne far·leosan an þem liudjun, · þea þar ne willjan gi·lôvjan tó,
1734	wároro wordo. · Ôk skulun gí iu wardon filu
	listjun undar þesun liudjun, · þar gí aftar þesumu lande farad,
1736	þat iu þea <mark>l</mark> uggjon ne mugin · lêron be·swíkan

	ni mid wordun ni mid werkun. · Sie kumad an su·likom ge·wádjon
1720	te iu, fagọron fratohon: · þoh hębbjad sie fêknan hugi:
1738	bea mugun gi sán ant·kennjan, · só gi sie kuman ge·sehad:
1740	sie sprekad wis-lik word, · boh iro werk ne dugin,
1/40	þero þegno ge·þáhti. · Hwand gi witun, þat eo an þorniun ne skulun
1742	win-beri wesan · efþa welon eo·wiht,
1/42	fagororo fruhtjo, · nek ôk figun ne lesad
1744	hęliðos an hiopon. · Pat mugun gi undar·huggjan wel,
1/44	pat eo þe uvilo bôm, · þar hé an erðu stád,
1746	góden wastum ne givid, · nek it ôk god ni ge·skóp,
1/40	pat þe gódo bôm · gumono barnun
1748	bári bittres wiht, · ak kumid fan alloro bâmo ge·hwi-likumu
1740	su·lik wastom te þesero wer-oldi, · só im fan is wurtjon ge·dregid,
1750	etþa berht etþa bittar. Þat mênid þoh breost-hugi,
1730	managoro mód-sevon · manno kunnjes,
1752	hwó alloro erlo ge·hwi-lik · ôgit selvo,
1732	meldod mid is můðu, · hwi-likan hé mód havad,
1754	hugi umbi is herte: · þes ni mag hé far·helan eo·wiht,
1,01	ak kumad fan þem <b>u</b> vilan man · <b>i</b> n-wid-rádos,
1756	bittara balu-spráka, · su·lik só hi an is breostun havad
	ge· <mark>h</mark> ęftid umbi is <mark>h</mark> erte: · simbla is <mark>h</mark> ugi kùŏid,
1758	is willjon mid is wordun, · endi farad is werk aftar þiu.
	Só kumad fan þemu gódan manne · glau and-wordi,
1760	wís-lík fan is ge·wittja, · þat hi simbla mid is wordu ge·sprikid,
	man mid is míðu su·lik, · só hé an is móde havad
1762	hord umbi is herte.
	swíðo wun-sam word, · endi skulun is werk aftar þiu
1764	þeodu ge·þíhan, · þegnun managun
	weroan te willjon, · al só it waldand self
1766	gódun mannun far∙givid, · god alo-mahtig,
	himilisk hêrro, · hwand sie áno is helpa ni mugun
1768	ne mid wordun ne mid werkun · wiht a þengjan
	gódes an þesun gardun. · Be·þiu skulun gumono barn
1770	an is ênes kraft · alle gi·lôvjan.
2	21 Ôk skal ik iu <mark>w</mark> ísjan, · hwó hír <mark>w</mark> egos twêna
1772	liggjad an þesumu liohte, · þea farad liudjo barn,

	al irmin-þiod. · pero is öðar sán
1774	wíd stráta endi brêd, · —farid sie werodes filu,
	man-kunnjes manag, hwand sie barod iro mód spęnit,
1776	wer-old-lusta weros— · þiu an þea wirson hand
	liudi lêdid, · þar sie te far·lora werðad,
1778	hęlioos an hellju, · þar is hêt endi swart,
	ęgis-lík an innan: · óŏi ist þarod te faranne
1780	ęldi-barnun, · þoh it im at þemu endje ni dugi.
	Pan ligid eft öðar · engira mikilu
1782	weg an þesoro wer-oldi, · ferid ina werodes lút,
	fáho folk-skępi: · ni willjad ina firiho barn
1784	gerno gangan, · boh hé te godes ríkja,
	an þat êwiga líf, · erlos lêdja.
1786	Pan nimad gí iu þana engjan: • þoh hé só óði ne sí
	firihon te faranne, · þoh skal hi te frumu werðan
1788	só hwemu só ina þurh·gengid, · só skal is geld niman,
	swíðo lang-sam lôn · endi líf êwig,
1790	diur-líkan drôm. · Eo gi þes drohtin skulun,
	waldand biddjen, · þat gi þana weg mótin
1792	fan foran ant·fáhan · endi forð þurh gi·gangan
	an þat godes ríki. · hé ist garu simbla
1794	wiðar þiu te gevanne, · þe man ina gerno bidid,
	fergot firiho barn. · Sókjad fadar iuwan
1796	up te þemu êwinom ríkja: · þan mótun gi ina aftar þiu
	te iuworu frumu fiŏan. · Kuŏjad iuwa fard þarod
1798	at iuwas drohtines durun: • þan werðad iu an•dón aftar þiu,
	himil-portun ant·hlidan, · þat gi an þat hêlage lioht,
1800	an þat godes ríki · gangan mótun,
	sin-líf sehan. · Ôk skal ik iu sęggjan noh
1802	far þesumu werode allun · wár-lík biliði,
	þat alloro <mark>l</mark> iudjo só hwi-lik, · só þesa mína <mark>l</mark> êra wili
1804	ge·haldan an is herton · endi wil iro an is hugi a·benkjan,
	lêstjan sea an þesumu lande, · þe gi·líko duot
1806	wisumu manne, · þe gi·wit havad,
	horska hugi-skęfti, · ęndi hús-stędi kiusid
1808	an fastoro foldun · endi an felisa uppan
	wégos wirkid, · þar im wind ni mag,

1810		ne wág ne watares strôm · wihtju ge·tiunjan,
		ak mag im þar wið un-gi∙widerjon · allun standan
1812		an þemu <mark>f</mark> elise uppan, · hwand it só <b>f</b> asto warð
		gi·stellit an þemu stêne: · ant·havad it þiu stędi niðana,
1814		wreðid wiðar winde, · þat it wíkan ni mag.
		Só duot eft manno só hwi-lik, · só þesun mínun ni wili
1816		lêrun hôrjen ne þero · lêstjen wiht,
		só duot þe un-wíson · erla ge·líko,
1818		un-ge·wittigon were, · þe im be watares staðe
		an <mark>s</mark> ande wili · sęli-hús wirkjan,
1820		þar it westrani wind · endi wágo strôm,
		sêes ùðjon te·sláad; · ne mag im sand endi greot
1822		ge·wreðjen wið þemu winde, · ak wirðid te·worpan þan,
		te·fallen an þemu flóde, · hwand it an fastoro nis
1824		erðu ge·timbrod. · Só skal allaro erlo ge·hwes
		werk ge·þíhan wiðar þiu, · þe hi þius mín word frumid,
1826		haldid hêlag ge·bod." · Þó bi·gunnun an iro hugi wundron
		megin-folk mikil: · ge·hôrdun mahtiges godes
1828		liof-líka lêra; · ne wárun an þemu lande ge·wuno,
		þat sie eo fan su·likun êr · seggjan ge·hôrdin
1830		wordun etþo werkun. · Far·stódun wíse man,
		þat hé só <mark>l</mark> êrde, · l <mark>i</mark> udjo drohtin,
1832		warun wordun, · só hé ge·wald habde,
		allun þem un-ge·líko, · þe þar an êr-dagun
1834		undar þem liud-skepja · lêrjon wárun
		a·koran undar þemu kunnje: · ne habdun þiu Kristes word
1836		ge·makon mid mannun, · þe hé far þero menigi sprak,
	22	ge·bôd uppan þemu berge. · hé im þó bêðju be·falh
1838		te ge·seggennja · sínom wordun,
		hwó man himil-ríki · ge·halon skoldi,
1840		wíd-brêdan welan, · gia hé im ge·wald far·gaf,
		þat sie móstin <mark>h</mark> êljan · halte endi blinde,
1842		liudjo léf-hêdi, · legar-będ manag,
		swára suhti, · giak hé im selvo ge·bôd,
1844		pat sie at ênigumu manne · méde ne námin,
		diurje mêŏmos: · "ge·huggjad gi", kwaŏ hé, —"hwand iu is þiu dád
		kuman,
		,

1846	þat ge·wit endi þe wís-dóm, · endi iu þea ge·wald far·givid alloro firiho fadar, · só gi sie ni þurvun mid ênigo feho kôpon,
1848	médjan mid ênigun mêðmun,— · só wesat gi iro mannun forð an iuwon hugi-skeftjun · helpono mildja,
1850	lêrjad gi liudjo barn · lang-samna rád,
	fruma forð-wardes; · firin-werk lahad,
1852	swára sundjon. · Ne látad iu silovar nek gold
	wihti þes wirðig, · þat it eo an iuwa ge·wald kuma,
1854	fagara feho-skattos: · it ni mag iu te ênigoro frumu hwergin,
	werðan te ênigumu willjon. Ne skulun gi ge wádjas þan mêr
1856	erlos êgan, · b·útan só gi þan an hebbjan,
	gumon te garewja, · þan gi gangan skulun
1858	an þat gi·mang innan. · Neo gi umbi iuwan meti ni sorgot,
	lęng umbi iuwa líf-nare, · hwand þene lêrjand skulun
1860	fódjan þat folk-skepi: bes sint þea fruma werða,
	leov-líkes lônes, · þe hi þem liudjun sagad.
1862	wirðig is þe wurhtjo, · þat man ina wel fódja,
	þana man mid mósu, · þe só managoro skal
1864	seola bi·sorgan · endi an þana sið spanen,
	gêstos an godes wang. · Pat is grôtara þing,
1866	þat man bi·sorgon skal · seolun managa,
	hwó man þea ge·halde · te heven-ríkja,
1868	þan man þene lík-hamon · liudi-barno
	mósu bi∙morna. · Be•þiu man skulun
1870	haldan þene hold-líko, · þe im te heven-ríkja
	þene weg wísit · endi sie wam-skaðun,
1872	feondun wit·fáhit · ęndi firin-werk lahid,
	swára sundjon. · Nu ik iu sęndjan skal
1874	aftar þesumu land-skepje · só lamb undar wulvos:
	só skulun gi undar iuwa fiund faren, · undar filu þeodo,
1876	undar <mark>m</mark> is-líke <mark>m</mark> an. · Hębbjad iuwan <mark>m</mark> ód wiðar þem
	só glawan te·gęgnes, · só samo só þe gelwo wurm,
1878	nádra þiu féha, · þar siu iro níð-skepjes,
	witodes wánit, · þat man iu undar þemu werode ne mugi
1880	be·swíkan an þemu siðe. · Far þiu gi sorgon skulun,
	þat iu þea man ni mugin · mód-ge·þáhti,
1882	willjan a·wardjen. · Wesat iu so wara wiŏar þiu,

		wið iro <mark>f</mark> êknjon dádjun, · só man wiðar <b>f</b> íundun skal.
1884		Pan wesat gi eft an iuwon dádjun · dúvon ge·líka,
		hębbjad wið erlo ge·hwene · ên-faldan hugi,
1886		mildjan mód-sevon, · þat þar man neg·ên
		þurh iuwa <mark>d</mark> ádi · be·drogan ne werðe,
1888		be·swikan þurh iuwa sundja. · Nu skulun gí an þana sið faran,
		an þat <mark>âr</mark> undi: · þar skulun gí <mark>a</mark> rvidjes só filu
1890		ge·þolon undar þeru þiod · endi ge·þwing só samo
		manag endi mis-lík, · hwand gi an mínumu namon
1892		þea <mark>l</mark> iudi lêrjat. · Be·þiu skulun gi þar lêðes filu
		fora wer-old-kuningun, · wítjas ant·fáhan.
1894		Oft skulun gi þar for ríkja · þurh þius mín rehtun word
		ge·bundane standen · ęndi bêŏju ge·þologjan,
1896		ge hosk ge harm-kwidi: · umbi þat ne látad gi iuwan hugi twíflon,
		sevon swíkandjan: · gi ni þurvun an ênigun sorgun wesan
1898		an iuwomu <mark>h</mark> ugi hwęrgin, · þan man iu for þea hêri forð
		an þene gast-seli · gangan hêtid,
1900		hwat gi im þan te•gegnes skulin • gódoro wordo,
		spáh-líkoro ge·sprekan, · hwand iu þiu spód kumid,
1902		helpe fon himile, · endi sprikid þe hêlogo gêst,
		mahtig fon iuwomu munde. · Be·þiu ne and-rádad gi iu þero manno
		níð
1904		ne forhtjat iro fiund-skępi: · boh sie hębbjan iuwas ferahes ge·wald,
		pat sie mugin bene lik-hamon · livu be neotan,
1906		a·slahan mid swerde, · þoh sie þeru seolun ne mugun
		wiht a wardjan. · Ant-drádad iu waldand god,
1908		forhtjad fader iuwan, · frummjad gerno
		is ge·bod-skępi, · hwand hi havad bêŏjes gi·wald,
1910		liudjo líves · ęndi ôk iro lík-hamon
		gek þero seolon só self: · ef gi iuwa an þem siðe þarod
1912		far·liosat þurh þesa lêra, · þan mótun gi sie eft an þemu liohte godes
		be foran fioan, hwand sie fader iuwa,
1914	22	haldid hêlag god · an himil-ríkja.
	23	Ne kumat þea alle te himile, · þea þe hér hrópat te mí
1916		manno te mund-burd. · Managa sind þero,
		bea willjad alloro dago ge·hwi-likes · te drohtine hnígan,
1918		hrópad þar te helpu · endi huggjad an öðar,

	wirkjad wam-dádi: · ne sind im þan þiu word fruma,
1920	ak þea mótun hwervan · an þat himiles lioht,
	gangan an þat godes ríki, · þea þes gerne sint,
1922	þat sie hír ge·frummjen · fader ala-waldan
	werk endi willjon. · Pea ni burvun mid wordun só fílu
1924	hrópan te helpu, · hwanda þe hêlogo god
	wêt alloro manno ge·hwes · mód-ge·þahti,
1926	word endi willjon, · endi gildid im is werko lôn.
	Be·þiu skulun gí sorgon, · þan gí an þene sið farad,
1928	hwó gi þat ârundi · ti endja be brengen.
	Pan gí líðan skulun · aftar þesumu land-skepja,
1930	wído aftar þesoro wer-oldi, · al só iu wegos lêdjad,
	brêd stráta te burg, · simbla sókjad gi iu þene betston sán
1932	man undar þeru menegi · endi kuðjad imu iuwan móð-sevon
	wárun wordun. · Ef sie þan þes wirðige sint,
1934	þat sie iuwa gódun werk · gerno ge·lêstjen
	mid hluttru hugi, · þan gi an þemu húse mid im
1936	wonod an willjon · ęndi im wel lônod,
	geldad im mid gódu · ęndi sie te gode selvon
1938	wordun ge·wíhad · ęndi sęggjad im wissan friðu,
	hêlaga helpa · heven-kuninges.
1940	Ef sie þan só sáliga · þurh iro selvoro dád
	werðan ni mótun, · þat sie iuwa werk frummjen,
1942	lêstjen iuwa lêra, · þan gi fan þem liudjun sán,
	farad fan þemu folke, · —þe iuwa friðu hwirvid
1944	eft an iuworo selvoro siŏ,— · endi látad sie mid sundjun forŏ,
	mid <mark>b</mark> alu-werkun <mark>b</mark> úan · ęndi sókjad iu <mark>b</mark> urg öðra,
1946	mikil man-werod, · endi ne látad þes melmes wiht
	folgan an iuwom fótun, · þanan þe man iu ant fáhan ne wili,
1948	ak <mark>sk</mark> uddjat it fan iuwon <mark>sk</mark> óhun, · þat it im eft te <mark>sk</mark> amu werðe,
	þemu werode te ge∙wit-skępje, · þat iro willjo ne dôg.
1950	Pan sęggjo ik iu te wárun, · só hwan só þius wer-old endjad
	endi þe márjo dag · ovar man farid,
1952	þat þan Sodomo-burg, · þiu hír þurh sundjon warð
	an af-grundi · êldes kraftu,
1954	fiuru bi fallen, · þat þiu þan havad friðu méran,
	mildiran mund-burd, · þan þea man êgin,

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be iu hír wiðar-werpat · endi ne willjad iuwa word frummjen.
1956
              Só hwe só iu þan ant fáhit · þurh ferhtan hugi,
              burh mildjan mód, · só havad mínan forð
1958
              willjon ge warhten · endi ôk waldand god,
             ant fangan fader iuwan, firiho drohtin,
1960
             ríkjan rád-gevon, · bene be al reht bi·kan.
              wêt waldand self, · endi willjan lônot
1962
              gumono ge·hwi-likumu, · só hwat só hi hír gódes ge·duot,
             þoh hi þurh minnja godes · manno hwi-likumu
1964
              willjandi far geve · watares drinkan,
              bat hi burftigumu manne · burst ge·hêlje,
1966
              kaldes brunnan. · Þesa kwidi werðad wára,
             bat eo ne bi·lívid, · ne hi þes lôn skuli,
1968
              fora godes ôgun · geld ant·fáhan,
              méda manag-falde, · só hwat só hi is þurh mína minnja ge·duot.
1970
              Só hwe só mín þan far·lôgnid · liudi-barno,
             heliðo for þesoro herju, · só dóm ik is an himile só self
1972
              bar uppe far bem alo-waldan fader · endi for allumu is engilo krafte,
              far þeru mikilon menigi. · Só hwi-lik só þan eft manno barno
1974
              an þesoro wer-oldi ne wili · wordun míðan,
             ak gihit far gum-skępi, · þat hé mín jungoro sí,
1976
              þene willju ek eft ógjan · far ôgun godes,
              fora alloro firiho fader, · bar folk manag
1978
              for þene alo-waldon · alla gangad
             reðinon wið þene ríkjon. · Þar willju ik imu an reht wesan
1980
              mildi mund-boro, · só hwemu só mínun hír
             wordun hôrid · endi biu werk frumid,
1982
             þea ik hír an þesumu berge uppan · ge·boden hebbju."
             Habda þó te wárun · waldandes sunu
1984
             ge·lêrid þea liudi, · hwó sie lof gode
              wirkjan skoldin. · Þó lét hi þat werod þanan
1986
             an alloro halva ge·hwi-lika, · heri-skepi manno
             siðon te selðon. · Habdun selves word,
1988
              ge·hôrid heven-kuninges · hêlaga lêra,
             só eo te wer-oldi sint · wordo endi dádjo,
1990
             man-kunnjes manag · ovar þesan middil-gard
              sprákono biu spáhiron, · só hwe só biu spel ge·frang,
1992
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þea þar an þemu berge ge·sprak · barno ríkjast.
       24
              Ge·wêt imu þó umbi þrea naht aftar þiu · þesoro þiodo drohtin
1994
              an Galileo land, · bar hé te ênum gômum warð,
              ge·bedan þat barn godes: · þar skolda man êna brúd gevan,
1996
              muna-líka magað. · Þar Maria was,
              mid iro suni selvo, · sálig þiorna,
1998
              mahtiges móder. · Managoro drohtin
              géng imu þó mid is jungoron, · godes êgan barn,
2000
              an þat hôha hús, · þar þe heri drank,
              bea Judeon an bemu gast-seli: · hé im ôk at bem gômun was,
2002
              giak hi þar ge·kúðde, · þat hi habda kraft godes,
              helpa fan himil-fader, · hêlagna gêst,
2004
              waldandes wís-dóm. · Werod blíðode,
              wárun þar an luston · liudi at·samne,
2006
              gumon glad-módje. Géngun ambaht-man,
              skenkjon mid skálun, · drógun skírjane wín
2008
              mid orkun endi mid alo-fatun; · was þar erlo drôm
              fagar an flettja, · þó þar folk undar im
2010
              an þem benkjon só betst · blíðsja af hóvun,
              warun þar an wunnjun. · þó im þes wines brast,
2012
              þem liudjun þes líðes: · is ni was far·lêvid wiht
              hwergin an þemu húse, · þat for þene heri forð
2014
              skenkjon drógin, · ak þiu skapu wárun
              líðes a·lárid. · Þó ni was lang te þiu,
2016
              þat it sán ant·funda · frío skônjosta,
              Kristes móder: · géng wið iro kind sprekan,
2018
              wið iro sunu selvon, · sagda im mid wordun,
              þat þea werdos þó mêr · wínes ne habdun
2020
              þem gestjun te gômun. · Siu þó gerno bad,
              þat is þe hêlogo Krist · helpa ge∙riedi
2022
              þemu werode te willjon. Þó habda eft is word garu
              mahtig barn godes · endi wið is móder sprak:
2024
              "Hwat ist mí endi þí", · kwað hé, "umbi þesoro manno lið,
              umbi þeses werodes wín? · Te hwí sprikis þú þes, wíf, só filu,
2026
              manos mi far þesoro menigi? · Ne sint mína noh
              tídi kumana." · Dan boh gi·trúoda siu wel
2028
              an iro hugi-skeftjun, · hêlag biorne,
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2030	bat is aftar bem wordun · waldandes barn,
2032	hêljandoro bętst · helpan weldi. Hét þó þea <mark>a</mark> mbaht-man · <b>i</b> diso skônjost,
2032	skęnkjon ęndi skap-wardos, · þea þar skoldun þero skolu þionon,
2034	bat sie bes ne word ne werk · wiht ne far·létin,
2031	þes sie þe hêlogo Krist · hêtan weldi
2036	lêstjan far þem liudjun. · Lárja stódun þar
	stên-fatu sehsi. · Þó só stillo ge·bôd
2038	mahtig barn godes, · só it þar manno filu
	ne wissa te warun, · hwó hé it mid is wordu ge·sprak;
2040	hé hét þea skenkjon · þó skírjas watares
	þiu fatu fulljen, · endi hi þar mid is fingrun þó,
2042	segnade selvo · sínun handun,
	warhte it te wine · endi hét is an ên wêgi hlaðen,
2044	skęppjen mid ênoro skálon, · ęndi þó te þem skęnkjon sprak,
	hét is þero gestjo, · þe at þem gômun was
2046	þemu hêroston · an hand gevan,
	ful mid folmun, · þemu þe þes folkes þar
2048	ge·weld aftar þemu werde. · Reht só hi þes wínes ge·drank,
	só ni mahte hé be∙míðan, ∙ ne hi far þeru menigi sprak
2050	te þemu <mark>br</mark> údi-gumon, · kwað þat simbla þat <mark>b</mark> etste líð
	alloro erlo ge·hwi-lik · êrist skoldi
2052	gevan at is gômun: · "undar þiu wirðid þero gumono hugi
	a∙wękid mid wínu, · þat sie wel blíðod,
2054	drunkan drômjad. · Þan mag man þar dragan aftar þiu
	líht-líkora líð: · só ist þesoro liudjo þau.
2056	pan havas þú nu wunder-líko · werd-skepi þínan
	ge·markod far þesoro menigi: · hétis far þit manno folk
2058	alles þínes wínes · þat wirsiste
	þíne <mark>a</mark> mbaht-man · <mark>ê</mark> rist brengjan,
2060	gevan at þínun gômun. · Nu sint þína gesti sade,
	sint þíne druhtingos · drunkane swíðo,
2062	is þit folk frô-mód: · nu hétis þú hír forð dragan
	alloro líŏo lof-samost, · þero þe ik eo an þesumu liohte ge·sah
2064	hwęrgin hębbjan. · Mid þius skoldis þú us hin-dag êr
	gevon endi gômjan: · þan it alloro gumono ge·hwi-lik
2066	ge·þigedi te þanke." · Þó warð þar þegan manag

		ge·war aftar þem wordun, · sïðor sie þes wínes ge·drunkun,
2068		þat þar þe hêlogo Krist · an þemu húse innan
		têkan warhte: · trúodun sie siðor
2070		þiu mêr an is mund-burd, · þat hi habdi maht godes,
		ge·wald an þesoro wer-oldi. · Þó warð þat só wído kuð
2072		ovar Galileo land · Judeo liudjun,
		hwó þar selvo ge deda · sunu drohtines
2074		water te wine: · þat warð þar wundro êrist,
		bero be hi bar an Galilea · Judeo liudjon,
2076		têkno ge·tôgdi. · Ne mag þat ge·telljan man,
		ge·sęggjan te söðan, · hwat þar siðor warð
2078		wundres undar þemu werode, · þar waldand Krist
		an godes namon · Judeo liudjon
2080		allan langan dag · lêra sagde,
		gi·hét im heven-ríki · endi helljo ge·þwing
2082		weride mid wordun, · hét sie wara godes,
		in-líf sókjan: · þar is seolono lioht,
2084		drôm drohtines · ęndi dag-skímon,
		gód-lík-nissja godes; · þar gêst manag
2086		wunod an willjan, · þe hír wel þenkid,
		þat hé hír bi·halde · heven-kuninges ge·bod.
2088	25	Ge·wêt imu þó mid is jungoron · fan þem gômun forð
		Kristus te Kapharnaum, · kuningo ríkjost,
2090		te þeru <mark>m</mark> árjon burg. · Megin samnode,
		gumon imu te·gegnes, · gódoro manno
2092		sálig ge·sïði: · weldun þiu is swótjan word
		hêlag hôrjen. · Par im ên hunno kwam,
2094		ên gód man an gegin · endi ina gerno bad
		helpan hêlagne, · kwaŏ þat hi undar is híwiskja
2096		ênna lefna lamon · lango habdi,
		seokan an is selŏon: · "só ina ênig seggjo ne mag
2098		handun ge·hêljen. · Nu is im þínoro helpono þarf,
		frô mín þe gódo." · Þó sprak im eft þat friðu-barn godes
2100		sán aftar þiu · selvo te·gegnes,
		kwaŏ þat hé þar <mark>k</mark> wámi · endi þat <mark>k</mark> ind weldi
2102		nęrjan af þeru nôdi. Þó im náhor géng
		þe man far þeru <mark>m</mark> enigi · wið só <mark>m</mark> ahtigna

2104	wordun wehslan: · "ik þes wirðig ne bium," kwað hé,
	"hêrro þe gódo, · þat þú an mín hús kumes,
2106	sókjas mína seliða, · hwand ik bium só sundig man
	mid wordun endi mid werkun. · Ik ge·lôvju þat þú ge·wald havas,
2108	þat þú ina <mark>h</mark> inana maht · <mark>h</mark> êlan ge·wirkjan,
	waldand frô mín: · ef þú it mid þínun wordun ge·sprikis,
2110	þan is sán þiu <mark>l</mark> éf-hêd <mark>l</mark> ôsot · endi wirðid is lík-hamo
	hêl endi hrêni, · ef þú im þína helpa far·givis.
2112	Ik bium mi ambaht-man, · hębbju mi ôdes ge∙nóg,
	welono ge·wunnen: · þoh ik undar ge·węldi sí
2114	aŏal-kuninges, · þoh hębbju ik erlo ge∙trôst,
	holde heri-rinkos, · þea mi só ge·hôriga sint,
2116	þat sie þes ne word ne werk · wiht ne far·látad,
	þes ik sie an þesumu land-skępje · lêstjan héte,
2118	ak sie farad endi frummjad · endi eft te iro frôhan kumad,
	holde te iro hêrron. · Þoh ik at mínumu hús êgi
2120	wíd-brêdene welon · ęndi werodes ge·nóg,
	hęliŏos hugi-dęrvje, · þoh ni gi·dar ik þi só hêlagna
2122	biddjen, barn godes, · þat þú an mín bú gangas,
	sókjas mína seliða, · hwand ik só sundig bium,
2124	wêt mína far∙wurhti." · Þó sprak eft waldand Krist,
	þe gumo wið is jungoron, · kwað þat hi an Judeon hwergin
2126	undar Israheles · avoron ne fundi
	ge·makon þes mannes, · þe io mêr te gode
2128	an þemu <mark>l</mark> and-skępi · ge·lôvon habdi,
	þan <mark>h</mark> luttron te <mark>h</mark> imile: · "nu látu ik iu þar <mark>h</mark> ôrjen tó,
2130	þar ik it iu te <mark>w</mark> árun hír · wordun sęggjo,
	þat noh skulun <mark>e</mark> li-þeoda · ôstane endi westane,
2132	man-kunnjes kuman · manag te·samne,
	hêlag folk godes · an heven-ríki:
2134	þea motun þar an Abrahames · endi an Isaakes só self
	ęndi ôk an Jakobes, · gódoro manno,
2136	barmun restjen ∙ ęndi <mark>b</mark> êðju ge∙þologjan,
	welon endi willjon · endi wonod-sam líf,
2138	gód lioht mid gode. · Þan skal Judeono filu,
	þeses ríkjas suni · be·rôvode werðen,
2140	be·dêlide su·likoro diurðo, · ęndi skulun an dalun þiustron

2142		an þemu alloro ferristan · ferne liggen.  Dar mag man ge·hôrjen · heliðos kwíðjan,
2144		par sie iro torn manag · tandon bítad; par ist grist-grimmo · endi grádag fiur, hard helljo ge·bwing, · hêt endi þiustri,
2146		swart sin-nahti · sundja te lône, wrêŏoro ge·wurhtjo, · só hwemu só þes willjon ne havad,
2148		þat hé ina a·lôsje, · êr hi þit lioht a·geve, wendje fan þesoro wer-oldi. · Nu maht þú þi an þínan willjon forð
2150		siðon te selðun; · þan findis þú ge·sundan at hús mago-jungan man: · mód is imu an luston,
2152		þat <mark>b</mark> arn is ge·hêlid, · só þú <mark>b</mark> édi te mi: it wirðid al só ge· <b>l</b> êstid, · só þú ge· <b>l</b> ôvon havas
2154		an þínumu <mark>h</mark> ugi <mark>h</mark> ardo." · Þó sagde <mark>h</mark> even-kuninge, þe <mark>a</mark> mbaht-man · <mark>a</mark> lo-waldon gode
2156		þank for þero þiodo, · þes hé imu at su·likun þarvun halp. Habda þo gi· <b>â</b> rundid, · <b>a</b> l só hé welde,
2158		sálig-líko: · gi·wêt imu an þana sið þanan, wende an is willjan, · þar hé welon êhte,
2160		bú endi bodlos: · fand þat barn ge·sund, kind-jungan man. · Kristes wárun þó
2162		word ge·fullot: · hi ge·wald habda te tôgjanna têkạn, · só þat ni mag gi·telljen man,
2164		ge·ahton ovar þesoro erðu, · hwat hé þurh is ênes kraft an þesaro middil-gard · máriða ge·frumide,
2166	26	wundres ge·warhte, · hwand al an is ge·weldi stád, himil endi erőe. · Þó ge·wet imu þe helogo Krist
2168		forŏ-wardes faren, · fremide alo-mahtig alloro dago ge·hwi-likes, · drohtin þe gódo,
2170		liudjo barnum leof, · lêrde mid wordun godes willjon gumun, · habda imu jungorono filu
2172		simbla te gi·sïõun, · sálig folk godes, manno męgin-kraft, · managoro þeodo,
2174		hêlag heri-skepi, · was is helpono gód, mannun mildi. · Þó hi mid þeru menigi kwam,
2176		mid þiu brahtmu þat barn godes · te burg þeru hôhon, þe nerjendo te Naim: · þar skolde is namo werðen

2178	mannun ge∙márid. · Þó géng mahtig tó
	nęrjendo Krist, · an-tat hé gi·náhid was,
2180	hêljandero betst: · þó sáhun sie þar ên hrêo dragan,
	ênan líf-lôsan lík-hamon · þea liudi fórjen,
2182	beran an ênaru báru · út at þera burges dore,
	magu-jungan man. · Þiu móder aftar géng
2184	an iro <mark>hugi hri</mark> wig · ęndi <mark>h</mark> andun slóg,
	karode endi kúmde · iro kindes dôð,
2186	idis arm-skapan; · it was ira ênag barn:
	siu was iru widowa, · ne habda wunnja þan mêr,
2188	bi·úten te þemu ênagun sunje · al ge·láten
	wunnja endi willjan, · ant-tat ina iru wurd be·nam,
2190	mári metodo-ge·skapu. · Męgin folgode,
	burg-liudjo ge·brak, · þar man ina an báru dróg,
2192	jungan man te grave. · Þar warð imu þe godes sunu,
	mahtig mildi · endi te þeru móder sprak,
2194	hét þat þiu widowa · wóp far·léti,
	kara aftar þemu kinde: · "þú skalt hír kraft sehan,
2196	waldandes gi·werk: · þi skal hír willjo ge·standen,
	frófra far þesumu folke: · ne þarft þú ferah karon
2198	barnes þínes." · *Þuo hie ti þero báron géng
	iak hie ina selvo ant·hrên, · suno drohtines,
2200	hêlagon handon, · endi ti þem heliðe sprak,
	hiet ina só ala-jungan · up a·standan,
2202	a·rísan fan þeru restun. · Die rink up a·sat,
	þat barn an þero bárun: · warð im eft an is briost kuman
2204	þie gêst þuru godes kraft, · endi hie te·gegnes sprak,
	þe man wið is mágos. · Þuo ina eft þero muoder bi·falah
2206	hêlandi Krist an hand: · hugi warð iro te frovra,
	þes wíves an wunnjon, · hwand iro þar su·lik willjo gi·stuod.
2208	Féll siu þó te fuotun Kristes · endi þena folko drohtin
	lovoda for þero liudjo menigi, · hwand hie iro at só liobes ferahe
2210	mundoda wiðer metodi-gi·skeftje: · far·stuod siu þat hie was þie
	mahtigo drohtin,
	þie hêlago, þie himiles gi·waldid, · endi þat hie mahti gi·helpan
	managon,
2212	allon irmin-þiedon. · Þuo bi·gunnun þat ahton managa,

	þat wunder, þat under þem weroda gi·burida, · kwáðun þat waldand selvo,
2214	mahtig kwámi þarod is menigi wíson, · endi þat hie im só márjan sandi
	wár-sagon an þero wer-oldes ríki, · þie im þar su·likan willjon frumidi.
2216	warð þar þuo erl manag · egison bi·fangan, þat folk warð an forohton: · gi·sáhun þena is ferah êgan,
2218	dages lioht sehan, · þena þe êr dôð for nam, an suht-beddjon swalt: · þuo was im eft gi sund after þiu,
2220	kind-jung a·kwikot. · Puo warð þat kuð obar all
2222	avaron Israheles. · Reht só þuo ávand kwam, só warð þar all gi·samnod · seokora manno,
2224	haltaro endi hávaro, · só hwat só þar hwergin was, þia lévun under þem liudjon, · endi wurðun þar gi·lêdit tuo, kumana te Kriste, · þar hie im þuru is kraft mikil
2226	halp endi sie hêlda, · endi liet sia eft gi·haldana þanan wendan an iro willjon. · Be·þiu skal man is werk lovon,
2228	diuran is dádi, · hwand hie is drohtin self, mahtig mund-boro · manno kunnje,
2230	liudjo só hwi-likon, · só þar gi·lôbit tuo
<b>27</b> 2232	an is word endi an is werk. · Puo was þar werodes só filo allaro eli-þiodo kuman · te þem eron Kristes,
2232	te só mahtiges mund-burd. · Duo welda hie þar êna meri líðan,
2234	þie godes suno mid is jungron · a·nevan Galilea-land, waldand ênna wágo strôm. · Þuo hiet hie þat werod óðar
2236	forð-werdes faran, · endi hie gi·wêt im fahora sum an ênna nakon innan, · nerjendi Krist,
2238	slápan sið-wórig. · Segel up dádun weder-wísa weros, · lietun wind after
2240	manon ovar þena meri-strôm, · unþat hie te middjan kwam, waldand mid is werodu. · Þuo bi·gan þes wedares kraft,
2242	ust up stígan, · uŏjun wahsan; swang gi·swerk an gi·mang: · þie sêw warŏ an hruoru,
2244	wan wind endi water; · weros sorogodun,
2246	þiu meri warð só muodag, · ni wánda þero manno nig·ên lengron líves. · Þuo sia landes ward

2248	wękidun mid iro wordon · ęndi sagdun im þes wedares kraft, bádun þat im gi∙náðig · nerjendi Krist
2250	wurði wið þem watare: · "efþa wí skulun hier te wunder-kwálu
2250	sweltan an þeson sêwe." · Self up a·rês þie guodo godes suno · endi te is jungron sprak,
2252	hiet þat sia im wedares gi·win · wiht ni and-rédin:
2254	"te hwí sind gi só forhta?" · kwat-hie. "Nis iu noh fast hugi, gi·lôvo is iu te luttil. · Nis nu lang te þiu,
	þat þia strômos skulun · stilrun werðan
2256	gi þit *wedar wun-sam." · Þo hi te þem winde sprak
	ge te þemu sêwa só self · endi sie smultro hét
2258	bêðja ge·bárjan. · Sie gi·bod lêstun,
	waldandes word: · weder stillodun,
2260	fagar warð an flóde. Þó bi gan þat folk undar im,
	werod wundrajan, · ęndi suma mid iro wordun sprákun,
2262	hwi-lik þat só mahtigoro · manno wári,
	þat imu só þe wind endi þe wág · wordu hôrdin,
2264	bêðja is gi·bod-skepjes. · Þó habda sie þat barn godes
	gi·nęrid fan þeru nôdi: · þe nako furðor skreid,
2266	hôh-hurnid skip; · hęliŏos kwámun,
	liudi te lande, · sagdun lof gode,
2268	máridun is męgin-kraft. · Kwam þar manno filu
	an·gegin þemu godes sunje; · hé sie gerno ant·féng,
2270	só hwene só þar mid hluttru hugi · helpa sóhte;
	lêrde sie iro gi·lôvon · ęndi iro lík-hamon
2272	handun hêlde: · nio þe man só hardo ni was
	gi·sêrit mid suhtjun: · þoh ina Satanases
2274	fêknja jungoron · fiundes kraftu
	habdin undar handun · ęndi is hugi-skęfti,
2276	gi·wit a·wardid, · þat hé wódjendi
	fóri undar þemu folke, · þoh im simbla ferh far·gaf
2278	hêlandjo Krist, · ef hé te is handun kwam,
	drêf þea diuvlas þanan · drohtines kraftu,
2280	warun wordun, · endi im is ge·wit far·gaf,
	lét ina þan hêlan · wiðer hęttjandun,
2282	gaf im wið þie flund friðu, · endi im forð gi·wêt
	an só hwi-lik þero <mark>l</mark> ando, · só im þan <mark>l</mark> eovost was.

2284	28	Só deda þe drohtines sunu · dago ge·hwi-likes
		gód werk mid is jungeron, · só neo Judeon umbi þat
2286		an þea is <mark>m</mark> ikilun kraft · þiu <mark>m</mark> êr ne ge·lôvdun,
		þat hé <mark>a</mark> lo-waldo · <b>a</b> lles wári,
2288		landes endi liudjo: · þes sie noh lôn nimat,
		wídana wrak-siŏ, · þes sie þar þat ge∙win drivun
2290		wið selvan þene sunu drohtines. Þó hé im mid is ge·siðon gi·wêt
		eft an Galilaeo land, · godes êgan barn,
2292		fór im te þem friundun, · þar hé a·fódid was
		ęndi al undar is <mark>k</mark> unnje · <b>k</b> ind-jung a·wóhs,
2294		þe <mark>h</mark> êlago <mark>h</mark> êljand. · Umbi ina <mark>h</mark> ęri-skępi,
		þeoda þrungun; · þar was þegan manag
2296		só sálig undar þem ge·siðe. · Þar drógun ênna seokan man
		erlos an iro armun: · weldun ina for ôgun Kristes,
2298		brengjan for þat barn godes · —was im bótono þarf,
		þat ina ge∙hêldi · hevenes waldand,
2300		manno mund-boro—, · þe was êr só managan dag
		l <mark>i</mark> ðu-wastmon bi·lamod, · ni mahte is l <mark>í</mark> k-hamon
2302		wiht ge∙waldan. · Þan was þar werodes só filu,
		þat sie ina fora þat <mark>b</mark> arn godes · brengjan ni mahtun,
2304		ge·þringan þurh þea þioda, · þat sie só þurftiges
		sunnja ge·sagdin. · Þó gi·wêt imu an ênna seli innan
2306		hêljando Krist; · hwarf warð þar umbi,
		męgin-þeodo ge·mang. · Þó bi·gunnun þea man spreken,
2308		þe þene <mark>l</mark> éfna lamon · lango fórdun,
		bárun mid is będdju, · hwó sie ina ge·drógin fora þat barn godes,
2310		an þat werod innan, · þar ina waldand Krist
		selvo gi·sáwi. · Þó géngun þea ge·siðos tó,
2312		hóvun ina mid iro handun · ęndi uppan þat hús stigun,
		slitun þene seli ovana · endi ina mid sélun létun
2314		an þene rakud innan, · þar þe ríkjo was,
		kuningo kraftigost. · Reht só hé ina þó kuman gi∙sah
2316		þurh þes húses hróst, · só hé þó an iro hugi far·stód,
		an þero manno mód-sevon, · þat sie mikilana te imu
2318		ge·lôvon habdun, · þó hé for þen liudjun sprak,
		kwaŏ þat hé þene siakon man · sundjono tómjan
2320		látan weldi. · Þó sprákun im eft þea liudi an·gęgin,

	gram-harde Judeon, · þea þes godes barnes
2322	word aftar warodun, · kwáðun þat þat ni mahti gi werðen só,
	grim-werk far geven, · bi útan god êno,
2324	waldand þesaro wer-oldes. Þó habda eft is word garu
	mahtig barn godes: · "ik gi·dón þat", kwað hé, "an þesumu manne
	skín,
2326	þe hír só siak ligid · an þesumu seli innan,
	te wundron gi·wêgid, · þat ik ge·wald hebbju
2328	sundja te far•gevanne · endi ôk seokan man
	te ge·hêljanne, · só ik ina hrínan ni þarf."
2330	Manoda ina þó · þe márjo drohtin,
	liggjandjan lamon, · hét ina far þem liudjun a standan
2332	up alo-hêlan · endi hét ina an is ahslun niman,
	is będ-gi·wádi te baka; · hé þat gi·bod lêste
2334	sniumo for þemu gi·siðja · endi géng imu eft ge·sund þanan,
	hêl fan þemu húse. · Þó þes só manag hêðin man,
2336	weros wundradun, · kwáðun þat imu waldand self,
	god alo-mahtig · far·gevan habdi
2338	méron mahti · þan elkor ênigumu mannes sunje,
	kraft endi kusti; · sie ni weldun ant∙kennjan þoh,
2340	Judeo liudi, · þat hé god wári,
	ne ge·lôvdun is lêran, · ak habdun im lêðan stríd,
2342	wunnun wiðar is wordun: • þes sie werk hlutun,
	lêð-lík <mark>l</mark> ôn-geld, · endi só noh <mark>l</mark> ango skulun,
2344	þes sie ni weldun hôrjen · heven-kuninges,
	Kristes lêrun, · þea hé kuðde ovar al,
2346	wído aftar þesaro wer-oldi, · endi lét sie is werk sehan
	allaro dago ge·hwi-likes, · is dádi skawon,
2348	hôrjen is hêlag word, · þe hé te helpu ge·sprak
	manno barnun, · ęndi só manag mahtig-lík
2350	têkạn ge·tôgda, · þat sie gi·trúodin þiu bet,
	gi· <mark>l</mark> ôvdin an is <mark>l</mark> êra. · hé só managan <mark>l</mark> ík-hamon
2352	balu-suhtjo ant·band · ęndi bóta ge·skęride,
	far·gaf fêgjun ferah, · þem þe fúsid was
2354	hęlið an hel-sið: · þan gi·deda ina þe hêland self,
	Krist þurh is kraft mikil · kwikan aftar dôða,
2356	lét ina an þesaro wer-oldi forð · wunnjono neotan.

	29	Só <mark>h</mark> êlde hé þea <mark>h</mark> altun man · endi þea <mark>h</mark> ávon só self,
2358		bótta þem þar blinde wárun, · lét sie þat berhte lioht,
		sin-skôni sehan, · sundja lôsda,
2360		gumono grim-werk. Ni was gio Judeono be piu,
		lêŏes liud-skępjes · gi·lôvo þiu betara
2362		an þene hêlagon Krist, · ak habdun im hardene mód,
2274		swíðo starkan stríd, · far·standan ni weldun, þat sie habdun for·fangan · fiundun an willjan,
2364		liudi mid iro ge·lôvun. · Ni was gio þiu latoro be·þiu
2366		sunu drohtines, · ak hé sagde mid wordun,
2300		hwó sie skoldin ge·halon · himiles ríki,
2368		lêrde aftar þemu lande, · habde imu þero liudjo só filu
		gi·wenid mid is wordun, · þat im werod mikil,
2370		folk folgoda, · endi hé im filu sagda,
		be biliðjun þat barn godes, · þes sie ni mahtun an iro breostun
		far·standan,
2372		undar·huggjan an iro herton, · êr it im þe hêlago Krist
		ovar þat erlo folk · oponun wordun
2374		burh is selves kraft · sęggjan welda,
		márjan hwat hé mênde. · Par ina megin umbi,
2376		bioda brungun: · was im barf mikil
2279		te gi·hôrjenne · heven-kuninges wár-fastun word. · hé stód imu þó bi ênes watares staðe,
2378		ni welde þó bi þemu ge·þringe · ovar þat þegno folk
2380		an þemu lande uppan · þea lêra kúðjan,
		ak géng imu þó þe gódo · endi is jungaron mid imu,
2382		friðu-barn godes, · þemu flóde náhor
		an ên <mark>sk</mark> ip innan, ·
2384		lande rúmur, · þat ina þea liudi só filu,
		þioda ni þrungi. · Stód þegan manag,
2386		werod bi þemu watare, · þar waldand Krist
		ovar þat <mark>l</mark> iudjo folk · lêra sagde:
2388		"Hwat ik iu sęggjan mag", · kwaŏ hé, "ge·siŏos míne,
		hwó imu ên erl bi gan · an erðu sájan
2390		hrên-korni mid is handun. · Sum it an hardan stên
2202		ovan-wardan fel, · erðon ni habda,
2392		þat it þar mahti wahsan · efþa wurtjo gi·fáhan,

	kínan efþa bi·klíven, · ak warð þat korn far·loren,
2394	þat þar an þeru léian gi·lag. · Sum it eft an land bi·fel,
	an erðun aðal-kunnjes: bi gan imu aftar þiu
2396	wahsen wán-líko · endi wurtjo fáhan,
	lód an lustun: · was þat land só gód,
2398	fránisko gi·fehod. · Sum it eft bi·fallen warð
	an êna starka strátun, · þar stópon géngun,
2400	hrosso hóf-slaga · endi heliðo tráda;
2100	warð imu þar an erðu · endi eft up gi·géng,
2402	bi·gan imu an þemu wege wahsen; · þó it eft þes werodes far·nam,
2102	bes folkes fard mikil · endi fuglos a·lásun,
2404	þat is þemu éksan wiht · aftar ni móste
2101	werðan te willjan, · þes þar an þene weg bi·fel.
2406	Sum warð it þan bi·fallen, · þar só filu stódun
2400	bikkero borno · an bemu dage;
2408	warð imu þar an erðu · endi eft up gi·géng,
2400	kén imu þar endi klivode. Þó slógun þar eft krúd an gi·mang,
2/10	weridun imu þene wastom: · habda it þes waldes hlea
2410	forana ovar-fangan, · þat it ni mahte te ênigaro frumu werðen,
2/12	ef it bea bornos · só bringan móstun."
2412	
2/1/	pó sátun endi swígodun · ge·sïóos Kristes,
2414	word-spáha weros: · was im wundar mikil,
- 4	be hwi-likun biliðjun · þat barn godes
2416	su·lik sóð-lík spel · seggjan bi·gunni.
	pó bi∙gan is þero erlo · ên frágojan
2418	holdan hêrron, · hnêg imu te·gegnes
	tulgo werð-liko: · "Hwat þú ge·wald havas", kwað hé,
2420	"ia an himile ia an erðu, · hêlag drohtin,
	uppa endi niŏara, · bist þú alo-waldo
2422	gumono gêsto, · endi wi þine jungaron sind,
	an usumu hugi holde. · Hêrro þe gódo,
2424	ef it þín willjo sí, · lát us þínaro wordo þar
	ęndi gi∙hôrjen, ∙ þat wí it aftar þi
2426	ovar al <mark>K</mark> ristin-folk · kūðjan mótin.
	wí witun þat þínun wordun · wár-lík biliði
2428	forð folgojad, · endi ús is firinun þarf,

		þat wí þín word endi þín werk, · —hwand it fan su·likumu ge·wittja kumid—
2/20		
2430	20	þat wí it an þesumu lande · at þi línon mótin."
	30	pó im eft te·gęgnes · gumono bętsta
2432		and-wordi ge·sprak: · "ni mênde ik elkor wiht", kwaŏ hé,
		"te bi·dęrnjenne · dádjo mínaro,
2434		wordo efþa werko; · þit skulun gí witan alle,
		jungaron míne, · hwand iu far·geven havad
2436		waldand þesaro wer-oldes, · þat gí witan mótun
		an iuwom <mark>h</mark> ugi-skęftjun · himilisk ge·rúni;
2438		þem öðrun skal man be <mark>b</mark> iliðjun · þat gi·bod godes
		wordun wísjen. · Nu willju ik iu te wárun hier
2440		márjen, hwat ik mênde, · þat gí mína þiu bet
		ovar al þit <mark>l</mark> and-skępi · lêra far·standan.
2442		Pat sád, þat ik iu sagda, · þat is selves word,
		þiu <mark>h</mark> êlaga lêra · heven-kuninges,
2444		hwó man þea márjen skal · ovar þene middil-gard,
		wído aftar þesaro wer-oldi. · Weros sind im gi·hugide,
2446		man mis-líko: · sum su·likan mód dręgid,
		harda hugi-skefti · endi hrêan sevon,
2448		þat ina ni ge∙werðod, · þat hé it be iuwon wordun due,
		þat hé þesa mína lêra forð · lêstjen willje,
2450		ak werðad þar só far·lorana · lêra mína,
		godes ambusni · endi iuwaro gumono word
2452		an þemu uvilon manne, · só ik iu êr sagda,
		þat þat korn far warð, · þat þar mid kíðun ni mahte
2454		an þemu stêne uppan · stędi-haft werðan.
		Só wirðid al far·loran · eðilero spráka,
2456		ârundi godes, · só hwat só man þemu uvilon manne
		wordun ge·wisid, · endi hé an bea wirson hand,
2458		undar fiundo folk · fard ge·kiusid,
		an godes un-wiljan · ęndi an gramono hróm
2460		endi an fiures farm. · Forŏ skal hé hêtjan
		mid is <mark>b</mark> reost-hugi · brêda logna.
2462		Nio gi an þesumu lande þiu lés · lêra mína
		wordun ni wisjad: · is beses werodes só filu,
2464		erlo aftar þesaro erðun: · bi·stéd þar öðar man,
		,

2466	þe is imu jung endi glau, · —endi havad imu gódan mód—, sprákono spáhi · endi wêt iuwaro spello gi·skêð,
2//2	hugid is þan an is herton · endi hôrid þar mid is ôrun tó
2468	swíðo niud-líko · endi náhor stéd,
2/70	an is breost hlędid · þat gi·bod godes,
2470	línod endi lêstid: · is is gi·lôvo só gód,
2/52	talod imu, hwó hé öðrana · eft gi·hwervje
2472	mên-dádigan man, · þat is mód draga
2/5/	hluttra trewa · te heven-kuninge.
2474	Pan brêdid an þes breostun · þat gi·bod godes,
2/-/	pie luvigo gi·lôbo, · só an þemu lande duod
2476	pat korn mid kíðun, · þar it gi·kund havad
- 1	ęndi imu þiu wurð bi·hagod · ęndi wederes gang,
2478	regin endi sunne, · þat it is reht havad.
- 4	Só duod þiu godes lêra · an þemu gódun manne
2480	dages endi nahtes, · endi gangid imu diuval fer,
- 4	wrèða wihti · endi þe ward godes
2482	náhor mikilu · nahtes endi dages,
	ant-tat sie ina brengjad, · þat þar bêðju wirðid
2484	ia þiu lêra te frumu · liudjo barnun,
	þe fan is muðe kumid, · iak wirðid þe man gode;
2486	havad só gi·wehslod · te þesaro wer-old-stundu
	mid is hugi-skeftjun · himil-ríkjas gi·dêl,
2488	welono þene mêstan: · farid imu an gi·wald godes,
	tionuno tómig. · Trewa sind só góda
2490	gumono ge·hwi-likumu, · só nis goldes hord
	ge·lík su·likumu gi·lôvon. · Wesad iuwaro lêrono foro
2492	man-kunnje mildje; · sie sind só mis-líka,
	hęliŏos ge·hugda: · sum havad iro hardan stríd,
2494	wrèðan willjan, · wankolna hugi,
	is imu fêknes ful · ęndi firin-werko.
2496	Pan bi ginnid imu bunkjan, · ban hé undar beru biodu stád
	ęndi þar gi·hôrid · ovar hlust mikil
2498	þea godes lêra, · þan þunkid imu, þat hé sie gerno forð
	lêstjen willje; · þan bi·ginnid imu þiu lêra godes
2500	an is hugi hafton, · ant-tat imu þan eft an hand kumid
	feho te gi·fórja · ęndi fręmiŏi skat.

2502		pan far·lêdjad ina · lêŏa wihti,
		þan hé imu far·fáhid · an feho-giri,
2504		a·lęskid þene gi·lôbon: · þan was imu þat luttil fruma,
		þat hé it gio an is <mark>h</mark> ertan ge·hugda, · ef hé it <mark>h</mark> alden ne wili.
2506		Pat is só þe wastom, · þe an þemu wege be·gan,
		liodan an þemu lande: · þó far∙nam ina eft þero liudjo fard.
2508		Só duot þea megin-sundjon · an þes mannes hugi
		þea godes lêra, · ef hé is ni gômid wel;
2510		elkor bi·felljad sia ina · ferne te boome,
		an þene <mark>h</mark> êtan <mark>h</mark> el, · þar hé <mark>h</mark> even-kuninge
2512		ni wirðid furður te frumu, · ak ina fiund skulun
		wítju gi·waragjan. · Simla gí mid wordun forð
2514		lêrjad an þesumu lande: · *ik kan þesaro liudjo hugi,
		só mis-líkan muod-sevon · manno kunnjes,
2516		só wanda wísa · []
		Sum havit all te þiu is muod gi·látan · endi mer sorogot,
2518		hwó hie þat hord bi·halde, · þan hwó hie hevan-kuninges
		willjon gi·wirkje. · Be·þiu þar wahsan ni mag
2520		pat hêlaga gi·bod godes, · poh it par a·hafton mugi,
		wurtjon bi werpan, · hwand it bie welo bringit.
2522		Só samo só þat krúd endi þie þorn · þat korn ant·fáhat,
		werjat im bena wastom, · só duot bie welo manne:
2524		gi·heftid is herta, · þat hie it gi·huggjan ni muot,
2021		bie man an is muode, · bes hie mêst bi·barf,
2526		hwó hie þat gi·wirkje, · þan lang þie hie an þesaro wer-oldi sí,
2020		pat hie ti êwon-dage · after muoti
2528		hębbjan þuru is hêrren þank · himiles ríki,
2320		só endi-lôsan welon, · só þat ni mag ênig man
2530		witan an þesaro wer-oldi. · Nio hie só wído ni kan
2330		te gi þenkjanne, began an is muode,
2532		pat it bi·haldan mugi · herta þes mannes,
2332		bat hie bat ti waron witi, · hwat waldand god havit
2534		guodes gi gerewid, · þat all gegin-werd stéð
2334		manno só hwi-likon, · só ina hier minnjot wel
2536		endi selvo te þiu · is seola gi·haldit,
2330		bat hie an lioht godes · líðan muoti."
2520	31	Só wísda hie þuo mid wordon, · stuod werod mikil
2538	JI	oo wisaa iiic pao iiiia woraoii, . Staoa weroa iiiikii

	umbi þat <mark>b</mark> arn godes, · ge·hôrdun ina bi <mark>b</mark> iliðon filo
2540	umbi þesaro wer-oldes gi·wand · wordon telljan;
	kwað þat im ôk ên aðales man · an is akker sáidi
2542	hluttar hrên-korni · handon sinon:
	wolda im þar só wun-sames · wastmes tiljan,
2544	fagares fruhtes. · Puo géng þar is fiond aftar
	þuru <mark>d</mark> ernjan hugi, · endi it all mid <mark>d</mark> urðu ovar-séu,
2546	mid weodo wirsiston. · Puo wóhsun sia bêðju,
	ge þat korn ge þat krúd. · Só kwámun gangan
2548	is haga-stoldos te hús, · iro hêrren sagdun,
	þegnos iro þiodne · þrístjon wordon:
2550	"Hwat þú sáidos hluttar korn, · hêrro þie guodo,
	ên-fald an þínon akkar: · nú ni gi·sihit ênig erlo þan mêr
2552	weodes wahsan. · Hwí mohta þat gi·werðan só?"
	Duo sprak eft þie aðales man · þem erlon te gegnes,
2554	þiodan wið is þegnos, · kwað þat hie it mahti undar·þenkjan wel,
	þat im þar un-hold man · aftar sáida,
2556	fiond fêkni krúd: · "ne gionsta mi þero fruhtjo wel,
	a·werda mi þena wastom." · Þuo þar eft wini sprákun,
2558	is jungron te·gegnes, · kwáðun þat sia þar weldin gangan tuo,
	kuman mid kraftu · ęndi lôsjan þat krúd þanan,
2560	halon it mid iro handon. · Duo sprak im eft iro hêrro an gegin:
	"ne węlljo ik, þat gí it wiodon", · kwat-hie, "hwand gi bi·wardon ni
	mugun,
2562	gi·gômjan an iuwon gange, · þoh gí it gerno ni duan,
	ni gí þes kornes te filo, · kíðo a·węrdjat,
2564	fęlljat under iuwa fuoti. · Láte man sia forð hinan
	bêðju wahsan, · und êr bewod kume
2566	ęndi an þem felde sind · fruhti rípja,
	aroa an þem akkare: · þan faran wí þar alla tuo,
2568	halon it mid ussan handon · endi þat hrên-kurni lesan
	súvro te·samne · endi it an mínon seli duojan,
2570	hębbjan it þar gi·haldan, · þat it hwergin ni mugi
	wiht a werdjan, · endi þat wiod niman,
2572	bindan it te burðinnjon · endi werpan it an bittar fiur,
	láton it þar halojan héta logna,
2574	ald un-fuodi." · Puo stuod erl manag,

257/	begnos bagjandi, · hwat biod-gomo,  *móri mobrio Vriot · mônios voldi
2576	*mári mahtig Krist · mênjan weldi, bôknjen mid þiu biliðju · barno ríkjost.
2578	Bádun þó só gerno · gódan drohtin
	ant·lúkan þea lêra, · þat sia móstin þea liudi forð,
2580	hêlaga hôrjan. · Þó sprak im eft iro hêrro an gegin,
	mári mahtig Krist: · "þat is", kwað hé, "mannes sunu:
2582	ik selvo bium, þat þar sáiu, · endi sind þesa sáliga man
	þat hluttra hrên-korni, · þea mí hér hôrjad wel,
2584	wirkjad mínan willjan; · þius wer-old is þe akkar,
	þit <mark>b</mark> rêda <mark>b</mark> ú-land · barno man-kunnjes;
2586	Satanas selvo is, · þat þar sáid aftar
	só lêð-líka lêra: · havad þesaro liudjo só filu,
2588	werodes a wardid, bat sie wam frummjad,
	wirkjad aftar is willjon; · þoh skulun sie hér wahsen forð,
2590	þea for griponon gumon, · só samo só þea gódun man,
	ant-tat Múd-spelles mę9gin · ovar man fęrid,
2592	ęndi þesaro wer-oldes. Þan is allaro akkaro ge·hwi-lik
	ge·rípod an þesumu ríkja: · skulun iro regan-gi·skapu
2594	frummjen firiho barn. · Pan te·farid erŏa:
	þat is allaro bewo brêdost; · þan kumid þe berhto drohtin
2596	ovana mid is engilo kraftu, · endi kumad alle te·samne
	liudi, þe io þit lioht gi·sáun, · endi skulun þan lôn ant·fáhan
2598	uviles endi gódes. Pan gangad engilos godes,
	hêlage heven-wardos, · endi lesat þea hluttron man
2600	sundor te samne, · endi duat sie an sin-skôni,
	hôh himiles lioht, · endi þea öðra an hellja grund,
2602	werpad þea far warhton · an wallandi fiur;
	þar skulun sie gi·bundene · bittra logna,
2604	þrá-werk þolon, · endi þea öðra þiod-welon
	an heven-ríkja, · hwítaro sunnon
2606	liohtjan ge·líko. · Su-lik lôn nimad
2400	weros wal-dádjo. · Só hwe só gi·wit êgi,
2608	ge·hugdi an is hertan, · etþa gi·hôrjen mugi,
2/10	erl mid is ôrun, · só láta imu þit an innan sorga, an is mód-sevon, · hwó hé skal an þemu márjon dage
2610	wió þene ríkjon god · an reðju standen
	wio pene fikjon god an içoju standen

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wordo endi werko allaro, · be hé an besaro wer-oldi gi·duod.
2612
              Pat is egis-líkost · allaro þingo,
              forht-líkost firiho barnun, · bat sie skulun wið iro frâhon mahljen,
2614
              gumon wið þene gódan drohtin: ban weldi gerno ge hwe wesan,
              allaro manno ge·hwi-lik · mênes tómig,
2616
              slíðero sakono. · Aftar þiu skal sorgon êr
              allaro liudjo ge·hwi-lik, · êr hé bit lioht af·geve,
2618
              þe þan êgan wili · alungan tír,
              hôh heven-ríki · endi huldi godes."
2620
              Só gi fragn ik þat þó selvo · sunu drohtines,
       32
              allaro barno betst · biliojo sagda,
2622
              hwi-lik þero wári · an wer-old-ríkja
              undar helið-kunnje · himil-ríkje ge·lík;
2624
              kwao pat oft luttiles hwat · liohtora wuroi,
              só hôho af·huovi, · "so duot himil-ríki:
2626
              þat is simla mêra, · þan is man ênig
              wánje an þesaro wer-oldi. · Ök is imu þat werk ge·lík,
2628
              bat man an sêo innan · segina wirpit,
              fisk-net an flód · endi fáhit bêðju,
2630
              uvile endi góde, · tiuhid up te staðe,
              liood sie te lande, · lisit aftar biu
2632
              bea gódun an greote · endi látid bea öðra eft an grund faran,
              an widan wag. · Só duod waldand god
2634
              an þemu márjon dage · menniskono barn:
              brengid irmin-biod, · alle te·samne,
2636
              lisit imu þan þea hluttron · an heven-ríki,
              látid þea far griponon · an grund faren
2638
              hellje fiures. · Ni wêt heliðo man
              þes wítjes wiðar-lága, · þes þar weros þiggjat,
2640
              an þemu Inferne · irmin-þioda.
              Dan hald ni mag þera médan man · gi·makon fiðen,
2642
              ni þes welon ni þes willjon, · þes þar waldand skerid,
              gildid god selvo · gumono só hwi-likumu,
2644
              só ina hér gi·haldid, · þat hé an heven-ríki,
              an þat lang-same lioht · líðan móti."
2646
              Só lêrda hé þó mid listjun. • Þan fórun þar þea liudi tó
              ovar al Galilaeo land · bat godes barn sehan:
2648
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	dádun it bi þemu wundre, · hwanen imu mahti su·lik word kumen,
2650	só spáh-líko gi·sprokan, · þat hé spel godes gio só sòð-líko · seggjan konsti,
2652	só kraftig-líko gi·kweðen: . "Hé is þeses kunnjes hinen", kwáðun sie,
	"þe man þurh mág-skepi: · hér is is móder mid us,
2654	wif undar þesumu werode. · Hwat wi þe hér witun alle,
	só kuð is us is kuni-burd · endi is knósles ge·hwat;
2656	a·wóhs al undar þesumu werode: · hwanen skoldi imu su·lik ge·wit
	kuman,
	méron mahti, · þan hér öðra man êgin?"
2658	Só far·munste ina þat manno folk · endi sprákun im gi·mêd-lik
	word,
	far·hogdun ina só hêlagna, · hôrjen ni weldun
2660	is gi·bod-skępjes. · Ni hé þar ôk biliðjo filu
	þurh iro un-gi·lôvon · ógjan ni welde,
2662	torhtero têkno, · hwand hé wisse iro twifljan hugi,
	iro wrêðan willjan, · þat ni wárun weros öðra
2664	só grimme under Judeon, · só wárun umbi Galilaeo land,
	só hardo ge·hugide: · só þar was þe hêlago Krist,
2666	gi·boren þat barn godes, · si ni weldun is gi·bod-skepi þoh
2//0	ant·fáhan ferht-líko, · ak bi·gan þat folk undar im,
2668	rinkos rádan, · hwó sie þene ríkjon Krist
2/70	wêgdin te wundron. · Hétun þó iro werod kumen, ge·siði te·samne: · sundja weldun
2670	an bene godes sunu · gerno gi·telljen
2672	wrêões willjon; · ni was im is wordo niud,
2072	spáharo spello, · ak sie bi·gunnun sprekan undar im,
2674	hwó sie ina só kraftagne · fan ênumu klive wurpin,
20,1	ovar ênna berges wal: · weldun þat barn godes
2676	livu bi·lôsjen. · Þó hé imu mid þem liudjun samad
	frô-líko fór: · ni was imu foraht hugi,
2678	—wisse þat imu ni mahtun · menniskono barn,
	bi þeru god-kundi · Judeo liudi
2680	êr is tídjun wiht · teonon gi·frummjen,
	lêŏaro gi·lêsto—, · ak hé imu mid þem liudjun samad
2682	stêg uppen þene stên-holm, · ant-þat sie te þeru stędi kwámun,
	þar sie ine fan þemu walle niðer · werpen hugdun,

2684		felljen te foldu, · þat hé wurði is ferhes lôs,
		is aldres at endje. · Pó warð þero erlo hugi,
2686		an þemu berge uppen · bittra gi·þahti
		Juőeono te gangen, · þat iro ênig ni habde só grimmon sevon
2688		ni só wrêðen willjon, · þat sie mahtin þene waldandes sunu,
		Krist ant kennjen; hé ni was iro kuð ênigumu,
2690		þat sie ina þó undar·wissin. · Só mahte hé undar ira werode standen
		ęndi an iro gi∙mange · middjumu gangen,
2692		faren undar iro folke. · hé dede imu þene friðu selvo,
		mund-burd wið þeru menegi · endi gi·wêt imu þurh middi þanan
2694		þes fiundo folkes, · fór imu þó, þar hé welde,
		an êne wóstunnje · waldandes sunu,
2696		kuningo kraftigost: · habde þero kustes gi·wald,
		hwar imu an þemu lande · leovost wári
2698	33	te wesanne an þesaru wer-oldi. Þan fór imu an weg öðran
		Johannes mid is jungarun, · godes ambaht-man,
2700		lêrde þea liudi · lang-samane rád,
		hét þat sie frume fremidin, · firina far·létin,
2702		mên endi morð-werk. · hé was þar managumu liof
		gódaro gumono. · hé sóhte imu þó þene Judeono kuning,
2704		þene heri-togon at hús, · þe hêten was
		Erodes aftar is eldiron, · ovar-módig man:
2706		búide imu be þeru brúdi, · þiu êr sínes bróðer was,
		idis an êhti, · ant-tat hé elljor skók,
2708		wer-old weslode. · Þó imu þat wíf gi·nam
		þe kuning te kwenun; · êr wárun iro kind ôdan,
2710		barn be is bróðer. Þó bi·gan imu þea brúd lahan
		Johannes þe gódo, · kwað þat it gode wári,
2712		waldande wiðer-mód, · þat it ênig wero frumidi,
		þat <mark>b</mark> róðer <mark>b</mark> rúd · an is <mark>b</mark> ęd námi,
2714		hębbje sie imu te híwun. · "Ef þú mi hôrjen wili,
		gi·lôvjen mínun lêrun, · ni skalt þú sie leng êgan,
2716		ak míð ire an þínumu <mark>m</mark> óde: · ni hava þar su·lika <mark>m</mark> innja tó,
		ni sundjo þi te swíðo." · Þó warð an sorgun hugi
2718		þes wíves aftar þem wordun; · and-réd þat hé þene wer-old-kuning
		sprákono ge·spóni · ęndi spáhun wordun,
2720		þat hé sie far·léti. · Be·gan siu imu þó lêðes filu

	ráden an rúnon, · endi ine rinkos hét,
2722	un-sundigane · erlos fáhan
2724	ęndi ine an ênumu karkerja · klústar-bęndjun, liðo-kospun bi·lúkan: · be þem liudjun ne gi·dorstun
2724	ine ferahu bi lôsjen, hwand sie warun imu friund alle,
2726	wissun ine só góden · endi gode werðen,
2720	habdun ina for war-sagon, · só sia wela mahtun.
2728	Pó wurðun an þemu gér-tale · Judeo kuninges
2720	tídi kumana, · só þar gi·tald habdun
2730	fróde folk-weros, · þó hé gi·fódid was,
	an lioht kuman. · Só was þero liudjo þau,
2732	þat þat erlo ge·hwi-lik · óvjan skolde,
	Judeono mid gômun. Þó warð þar an þene gast-seli
2734	męgin-kraft mikil · manno ge·samnod,
	hęri-togono an þat hús, · þar iro hêrro was
2736	an is <mark>k</mark> uning-stóle. · Kwámun managa
	Judeon an þene gast-seli; · warð im þar glad-mód hugi,
2738	blíði an iro breostun: · gi·sáhun iro bâg-gevon
	wesen an wunnjon. · Dróg man wín an flęt
2740	skíri mid skálun, · skęnkjon hwurvun,
	géngun mid gold-fatun: gaman was þar inne
2742	hlúd an þero hallu, · heliðos drunkun.
	Was þes an lustun · landes hirdi,
2744	hwat hé þemu werode mêst · te wunnjun gi·fremidi.
25//	Hét hé þó gangen forð · gêla þiornun,
2746	is bróder barn, · þar hé an is benki sat
2748	wínu gi·wlęnkid, · ęndi þó te þemu wíve sprak; grótte sie fora þemu gum-skepje · endi gerno bad,
2/40	pat siu par fora pem gastjun · gaman af·hóvi
2750	fagar an flettje: · "lát þit folk sehan,
2730	hwó bú ge·línod havas · liudjo męnegi
2752	te blíðsjanne an benkjun; · ef þú mi þera bede tugiðos,
	mín word for þesumu werode, · þan willju ik it hér te wárun
	ge·kweŏen,
2754	liahto fora þesun liudjun · endi ôk gi·lêstjen só,
	þat ik þí þan aftar þiu · êron willju,
2756	só hwes só þú mí bidis · for þesun mínun bâg-winjun:

	þoh þú mí þesaro heri-dómo · halvaro fergos,
2758	ríkjas mínes, · þoh gi·dón ik, þat it ênig rinko ni mag
	wordun gi·wendjen, · endi it skal gi·werŏen só."
2760	Þó warð þera magað aftar þiu · mód gi·hworven,
	hugi aftar iro hêrron, · þat siu an þemu húse innen,
2762	an þemu gast-seli · gamen up a·huof,
	al só þero liudjo · land-wíse gi·dróg,
2764	pero biodo bau. · Piu biorne spilode
	hrór aftar þemu húse: · hugi was an lustun,
2766	managaro mód-sevo. · Þó þiu magað habda
	gi·bionod te banke · biod-kuninge
2768	ęndi <mark>a</mark> llumu þemu <mark>e</mark> rl-skępje, · þe þar inne was
	gódaro gumono, · siu welde þó ira geva êgan,
2770	þiu magað for þeru menegi: · géng þó wið iro módar sprekan
	ęndi frágode sie · firi-wit-líko,
2772	hwes siu þene burges ward · biddjen skoldi.
	Þó wísde siu aftar iro willjon, · hét þat siu wihtes þan êr
2774	ni gęrodi for þemu gum-skępje, · bi·útan þat man iru Johannes
	an þeru <mark>h</mark> allu innan · hôvid gávi
2776	a·lôsid af is lík-hamon. · Þat was allun þem liudjun harm,
	þem mannun an iro móde, · þó sie þat gi·hôrdun þea magað sprekan;
2778	só was it ôk þemu <mark>k</mark> uninge: · hé ni mahte is <mark>k</mark> widi liagan,
	is word wendjen: · hét þó is wépan-berand
2780	gangen fan þemu gast-seli · endi hét þene godes man
	lívu bi∙lôsjen. • Þó ni was lang te þiu,
2782	þat man an þea <mark>h</mark> alla · <b>h</b> ôvid bráhte
	þes þiod-gumon, · endi it þar þeru þiornun far gaf,
2784	magað for þeru menegi: · siu dróg it þeru móder forð.
	Þó was ên-dago · allaro manno
2786	þes wísoston, · þero þe gio an þesa wer-old kwámi,
	þero þe <mark>k</mark> wene ênig · kind gi∙bári,
2788	idis fan erle, · lét man simla þen ênon bi·foran,
	þe þiu <mark>þ</mark> iorne gi∙dróg, · þe gio <mark>þ</mark> egnes ni warð
2790	wís an iro wer-oldi, · bi·útan só ine waldand god
	fan <mark>h</mark> even-wange · <b>h</b> êlages gêstes
2792	gi·markode mahtig: · þe ni habde ênigan gi·makon hwergin
	êr nek aftar. · Erlos hwurvun,

		4 . = 4
2794		gumon umbi Johannen, · is jungaron managa,
		sálig ge·siði, · endi ine an sande bi·gróvun,
2796		leoves lík-hamon: · wissun þat hé lioht godes,
		diur-líkan drôm · mid is drohtine samad,
2798		up-ôdas hêm · êgan móste,
	34	sálig sókjan. · Þó ge·witun im þea ge·siðos þanen,
2800		Johannes jungaron · jámer-móde,
		hêlag-feraha: · was im iro hêrron dôŏ
2802		swíðo an sorgun. · Ge∙witun im sókjan þó
		an þeru <mark>w</mark> óstunni · waldandes sunu,
2804		kraftigana Krist · ęndi imu ku̇̀ð gi∙dedun
		gódes mannes for·gang, · hwó habde þe Judeono kuning
2806		manno þene márjostan · mákjas eggjun
		hôvdu bi·hauwan: · hé ni welde is ênigen harm spreken,
2808		sunu drohtines; · hé wisse þat þiu seole was
		hêlag gi·halden · wiðer hettjandjon,
2810		an friðe wiðer flundun. · Þó só gi·frági warð
		aftar þem <mark>l</mark> and-skępjun · lêrjandero bętst
2812		an þeru <mark>w</mark> óstunni: · werod samnode,
		fór folkun tó: · was im firi-wit mikil
2814		wísaro wordo; · imu was ôk willjo só samo,
		sunje drohtines, · þat hé su·lik ge·siðo folk
2816		an þat <mark>li</mark> oht godes · <b>l</b> aðojan mósti,
		wennjen mid willjon. · Waldand lêrde
2818		allan langan dag · liudi managa,
		ęli-þeodige man, · ant-tat an ávand sêg
2820		sunne te sedle. · Þó géngun is ge·siðos twe-livi,
		gumon te þemu godes barne · endi sagdun iro gódumu hêrron,
2822		mid hwi-liku arvedju þar þea erlos livdin, · kwáðun þat sie is êra
		bi·þorftin,
		weros an þemu wóstjon lande: · "sie ni mugun sie hér mid wihti
		ant·hębbjen,
2824		hęliðos bi hungres ge·þwinge. · Nu lát þú sie, hêrro þe gódo,
		siðon, þar sie seliða fiðen. · Náh sind hér ge·setana burgi
2826		managa mid męgin-þiodun: · þar fiðad sie meti te kôpe,
		weros aftar þem wíkjon." · Þó sprak eft waldand Krist,
2828		þioda drohtin, · kwað þat þes êniga þurufti ni wárin,

	"þat sie þurh meti-lôsi · mína far·látan
2830	leov-líka lêra. · Gevad gi þesun liudjun gi·nóg,
	wennjad sie hér mid willjon." · Pó habde eft is word garu
2832	Philippus fród gumo, · kwaŏ þar só filu wári
	manno menigi: · "boh wí hér te meti habdin
2834	garu im te gevanne, · só wí mahtin far gelden mêst,
	ef wi hér gi·saldin · siluver-skatto
2836	twê hund samad, · tweho wári is noh þan,
	þat iro ênig þar · ênes gi·námi:
2838	só luttik wári þat þesun liudjun." · Þó sprak eft þe landes ward
	ęndi frágode sie · firi-wit-líko,
2840	manno drohtin, · hwat sie þar te meti habdin
	wistes ge·wunnin. · Þó sprak imu eft mid is wordun an·gegin
2842	Andreas fora þem erlun · endi þemu alo-waldon
	selvumu sagde, · þat sie an iro gi·siõje þan mêr
2844	garowes ni habdin, · "bi·útan girstin brôd
	fivi an usaru ferdi · endi fiskos twêne.
2846	Hwat mag þat þoh þesaru menigi?" · Þó sprak imu eft mahtig Krist,
	þe gódo godes sunu, · endi hét þat gumono folk
2848	skęrjen endi skeoen · endi hét þea skola settjen,
	erlos aftar þeru erðu, · irmin-þioda
2850	an grase gruonimu, · ęndi þó te is jungarun sprak,
	allaro barno betst, · hét imu þiu brôd halon
2852	ęndi þea fiskos forð. Pat folk stillo bêd,
	sat ge·sïði mikil; · undar þiu hé þurh is selves kraft,
2854	manno drohtin, · þene meti wihide,
	hêlag heven-kuning, · endi mid is handun brak,
2856	gaf it is jungarun forð, · endi it sie undar þemu gum-skepje hét
	dragan endi deljen. · Sie lestun iro drohtines word,
2858	is geva gerno drógun · gumono gi·hwemu,
	hêlaga helpa. • It undar iro handun wóhs,
2860	męti manno gi·hwemu: · þeru męgin-þiodu warŏ
	líf an lustun, · þea liudi wurðun alle,
2862	sade sálig folk, · só hwat só þar gi·samnod was
	fan allun widun wegun. Dó hét waldand Krist
2864	gangen is jungaron · endi hét sie gômjen wel,
	þat þiu <mark>l</mark> éva þar · far· <b>l</b> oren ni wurði;

2866	hét sie þó samnon, · þó þar sade wárun
	man-kunnjes manag. · Þar móses warð,
2868	brôdes te lévu, · þat man birilos gi·las
	twe-livi fulle: bat was têkan mikil,
2870	grôt kraft godes, · hwand þar was gumono gi·tald
	áno wíf endi kind, · werodes at·samme
2872	fif þúsundig. Þat folk al far·stód,
	þea <mark>m</mark> an an iro <mark>m</mark> óde, · þat sie þar <mark>m</mark> ahtigna
2874	hêrron habdun. · Þó sie heven-kuning,
	þea <mark>l</mark> iudi lovodun, · kwáðun þat gio ni wurði an þit lioht kuman
2876	wísaro wár-sago, · efþa þat hé gi·wald mid gode
	an þesaru middil-gard · méron habdi,
2878	ên-faldaran hugi. · Alle gi·sprákun,
	þat hé wári wirðig · welono ge·hwi-likes,
2880	þat hé erð-ríki · êgan mósti,
	wídene wer-old-stól, · "nu hé su·lik ge·wit havad,
2882	só grôte kraft mid gode." · Þea gumon alle gi·warð,
	þat sie ine gi∙ <mark>h</mark> óvin · te <mark>h</mark> êrosten,
2884	gi·kurin ine te kuninge: · þat Kriste ni was
	wihtes wirðig, · hwand hé þit wer-old-ríki,
2886	erőe endi up-himil · þurh is ênes kraft
	selvo gi·warhte · endi sioor gi·held,
2888	land endi liud-skepi, · —þoh þes ênigan gi∙lôvon ni dedin
	wrêðe wiðer-sakon— · þat al an is gi·walde stád,
2890	kuning-ríkjo kraft · endi kêsur-dómes,
	męgin-þiodo mahal. · Be·þiu ni welde hé þurh þero manno spráka
2892	hębbjan ênigan hêr-dóm, · hêlag drohtin,
	wer-old-kuninges namon; · ni hé þó mid wordun stríd
2894	ni af·hóf wið þat folk furður, · ak fór imu þó, þar hé welde,
	an ên ge∙ <mark>b</mark> irgi uppan: · flóh þat <mark>b</mark> arn godes
2896	gêlaro gelp-kwidi · ęndi is jungaron hét
	ovar ênne sêo siðon · endi im selvo gi·bôd,
2898	hwar sie im eft te•gegnes • gangen skoldin.
	Pó te·lét þat liud-werod · aftar þemu lande allumu,
2900	te·fór folk mikil, · sïðor iro frâho gi·wêt
	an þat ge·birgi uppan, · barno ríkjost,
2902	waldand an is willjon. · Þó te þes watares staðe

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samnodun þea ge·siðos Kristes, · þe hé imu habde selvo gi·korane,
             sie twelivi burh iro trewa góda: · ni was im tweho nigijan,
2904
              nevu sie an bat godes bionost · gerno weldin
             ovar þene sêo siðon. · Þó létun sie swíðjan strôm,
2906
             hôh hurnid-skip · hluttron ùðjon,
             skêðan skír water. · Skrêd lioht dages,
2908
              sunne warð an sedle; · þe sêo-líðandjan
             naht nevulo bi·warp; · náðidun erlos
2910
              forð-wardes an flód; · warð þiu fiorðe tíd
              bera nahtes kuman · —nerjendo Krist
2912
             warode þea wág-líðand—: bó warð wind mikil,
              hôh weder af haven: hlamodun uðjon,
2914
             strôm an stamne; · strídjun feridun
              þea weros wiðer winde, · was im wrêð hugi,
2916
             sevo sorgono ful: · selvon ni wándun
              lagu-líðandja · an land kumen
2918
             þurh þes wederes ge·win. · Þó gi·sáhun sie waldand Krist
             an þemu sêe uppan · selvun gangan,
2920
              faran an fáðjon: · ni mahte an þene flód innan,
              an þene sêo sinkan, · hwand ine is selves kraft
2922
             hêlag ant habde. Hugi warð an forhtun,
              bero manno mód-sevo: · and-rédun bat it im mahtig fíund
2924
              te gi·droge dádi. · Þó sprak im iro drohtin tó,
             hêlag heven-kuning, · endi sagde im þat hé iro hêrro was
2926
              mári endi mahtig: · "nu gí módes skulun
              fastes fáhen; · ne sí iu forht hugi,
2928
             gi·bárjad gi bald-líko: · ik bium þat barn godes,
             is selves sunu, · þe iu wið þesumu sêe skal,
2930
              mundon wið þesan meri-strôm." · Þó sprak imu ên þero manno
                          an gegin
             ovar bord skipes, · bar-wirðig gumo,
2932
             Petrus þe gódo · —ni welde píne þolon,
             watares wíti—: "ef þú it waldand sís", kwað hé,
2934
              "hêrro þe gódo, · só mi an mínumu hugi þunkit,
             hêt mí þan þarod gangan te þí · ovar þesen gevenes strôm,
2936
             drokno ovar diap water, · ef þú mín drohtin sís,
              managoro mund-boro." · Þó hét ine mahtig Krist
2938
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	gangan imu te·gęgnes. · hé warð garu sáno,
2940	stôp af þemu stamne · endi strídjun géng
	forð te is frôjan. · Þiu flód ant·habde
2942	bene man burh maht godes, · an-tat hé imu an is móde bi·gan
	and-ráden diap water, · þó hé dríven gi·sah
2944	þene wég mid windu: · wundun ina ùðjon,
	hôh strôm umbi·hring. · Reht só hé þó an is hugi twehode,
2946	só wêk imu þat water under, · endi hé an þene wág innan,
	sank an þene sêo-strôm, · endi hé hriop sán aftar þiu
2948	gáhon te þemu godes sunje · endi gerno bad,
	þat hé ine þó ge·neridi, · þó hé an nôdjun was,
2950	þegan an ge·þwinge. · Þiodo drohtin
	ant·féng ine mid is faomun · endi frágode sána,
2952	te hwí hé þó ge·twehodi: · "Hwat þú mahtes ge·trúojan wel,
	witen þat te wárun, · þat þi watares kraft
2954	an þemu sêe innen · þínes siðes ni mahte,
	lagu-strôm gi·lettjen, · só lango só þú habdes ge·lôvon te mi
2956	an þínumu <mark>h</mark> ugi <mark>h</mark> ardo. · Nu willju ik þi an <mark>h</mark> elpun wesen,
	nęrjen þi an þesaru nôdi". Þó nam ine alo-mahtig,
2958	hêlag bi handun: · þó warð imu eft hlutter water
	fast under fótun, · endi sie an fáði samad
2960	bêðja géngun, · an-tat sie ovar bord skipes
	stópun fan þemu strôme, · endi an þemu stamne ge·sat
2962	allaro barno bętst. · Þó warð brêd water,
	strômos ge·stillid, · endi sie te staŏe kwámun,
2964	lagu-líðandja · an land samen
	þurh þes wateres ge∙win, · sagdun þo waldande þank,
2966	diurden iro drohtin · dádjun endi wordun,
	fellun imu te fótun · endi filu sprákun
2968	wisaro wordo, · kwáðun þat sie wissin garo,
	þat hé wári selvo · sunu drohtines
2970	war an þesaru wer-oldi · endi ge·wald habdi
	ovar middil-gard, · endi þat hé mahti allaro manno gi·hwes
2972	ferahe gi·formon, · al só hé im an þemu flóde dede
	wió þes watares ge·win. · Þó gi·wêt imu waldand Krist
2974	sioon fan þemu sêe, · sunu drohtines,
	ênag barn godes. · Ęli-þioda kwam imu,

2976	gumon te•gęgnes: • wárun is gódun werk
	ferran ge·frági, · þat hé só filu sagde
2978	wároro wordo: · imu was willjo mikil,
	þat hé su·lik folk-skępi · frummjen mósti,
2980	þat sie simla <mark>g</mark> erno · gode þionodin,
	wárin ge· <mark>h</mark> ôrige · heven-kuninge
2982	man-kunnjes manag. · Þó gi·wêt hé imu over þea marka Judeono,
	sóhte imu Sidono burg, · habde ge·siõos mid imu,
2984	góde jungaron. · Þar imu te·gegnes kwam
	ên idis fan áðrom þiodun; · siu was iru aðali-ge·burdjo,
2986	kunnjes fan Kananeo lande; · siu bad þene kraftagan drohtin,
	hêlagna, þat hé iru helpe ge·rédi, · kwað þat iru wári harm
	gi·standen,
2988	soroga at iru selvaru dohter, · kwað þat siu wári mid suhtjun
	bi·fangen:
	"be·drogan habbjad sie dęrnja wihti. · Nú is iro dôd at hęndi,
2990	þea wrêðon habbjad sie ge·wittju be·numane. · Nu biddju ik þi,
	waldand frô min,
	selvo sunu Dawides, · þat sie af su·likum suhtjun a·tómjes,
2992	þat þú sie só <mark>a</mark> rma · ê-gróht-fullo
	wam-skaŏon bi·weri." · Ni gaf iru þó noh waldand Krist
2994	ênig and-wordi; · siu imu aftar géng,
	folgode fruokno, · an-tat siu te is fótun kwam,
2996	grótte ina greatandi. · Jungaron Kristes
	bádun iro hêrron, · þat hé an is hugja mildi
2998	wurði þemu wíve. Þó habde eft is word garu
	sunu drohtines · ęndi te is ge·siðun sprak:
3000	"êrist skal ik Israheles · avoron werŏen,
	folk-skępi te frumu, · þat sie ferhtan hugi
3002	hębbjan te iro hêrron: · im is helpono þarf,
	þea <mark>li</mark> udi sind far· <b>l</b> orane, · far· <b>l</b> áten habbjad
3004	waldandes word, · þat werod is ge·twíflid,
	drívad im dernjan hugi, · ne willjad iro drohtine hôrjen
3006	Israhelo erl-skępi, · un-gi·lôviga sind
	hęliŏos iro hêrron: · boh skal banen helpe kumen
3008	allun eli-biodun." · Agalêto bad
	þat wíf mid iro wordun, · þat iru waldand Krist

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an is mód-sevon · mildi wurði,
3010
              þat siu iro barnes forð · brúkan mósti,
              hebbjan sie hêle. · Þó sprak iru hêrro an gegin,
3012
              mári endi mahtig: · "nis þat", kwað hé, "mannes reht,
              gumono nig·ênum · gód te gi·frummjenne
3014
              þat hé is barnun · brôdes af · tíhe,
              wernje im ovar willjon, · láte sie wíti boljan,
3016
              hungar heti-grimmen, · endi fódje is hundos mid þiu."
              "<mark>W</mark>ár is þat, waldand", · kwað siu, "þat þú mid þínun wordun sprikis,
3018
              soo-liko sagis: · Hwat boh oft an seli innen
              undar iro hêrron diske · hwelpos hwervad
3020
              brosmono fulle · þero fan þemu biode niðer
              ant fallat iro frôjan." · Þó gi hôrde þat friðu-barn godes
3022
              willjan þes wíves · endi sprak iru mid is wordun tó:
              "<mark>w</mark>ela þat þú wíf haves · willjan góden!
3024
              Mikil is þín gi·lôvo · an þea maht godes,
              an þene liudjo drohtin. · Al wirðid gi·lêstid só
3026
              umbi þínes barnes líf, · só þú bádi te mi."
              Dó warð siu sán gi·hêlid, · só it þe hêlago ge·sprak
3028
              wordun war-fastun: · þat wif fagonode,
              þes siu iro barnes forð · brúkan móste;
3030
              habde iru gi·holpen · hêljando Krist,
              habde sie far fangane · fiundo kraftu,
3032
              wam-skaðun bi·werid. · Þó gi·wêt imu waldand forð,
              barno þat betste, · sóhte imu burg öðre,
3034
              biu só bikko was · mid beru biodu Judeono,
              mid suðar-liudjun gi seten. · Þar gi fragn ik þat hé is ge siðos grótte,
3036
              be jungaron be hé imu habde be is góde gi·korane, · bat sie mid imu
                           gerno ge·wunodun,
              weros þurh is wíson spráka: · "alle skal ik iu", kwað hé, "mid wordun
3038
                           frágon,
              jungaron míne: · hwat kweðat þese Judeo liudi,
              mári megin-þioda, · hwat ik manno sí?"
3040
              Imu and-wordidun frô-líko · is friund an gegin,
              jungaron sine: . "nis bit Judeono folk,
3042
              erlos ên-wordje: · sum sagad þat þú Elias sís,
              wis war-sago, · be her giu was lango,
3044
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gód undar þesumu gum-skepje, · sum sagad þat þú Johannes sís,
              diur-lík drohtines bodo, · þe hér dôpte iu
3046
              werod an watere; · alle sie mid wordun sprekad,
              þat þú ên-hwi-lik sís · eðilero manno,
3048
              þero wár-sagono, · þe hér mid wordun giu
              lêrdun þese liudi, · endi þat þú sís eft an þit lioht kumen
3050
              te wisjanne besumu werode." · Þó sprak eft waldand Krist:
              "hwe kweŏad gi, þat ik sí", · kwaŏ hé, "jungaron míne,
3052
              liovon liud-weros?" · Þó te lat ni warð
              Símon Petrus: · sprak sán an gegin
3054
              êno for im allun · —habde imu elljen gód,
              þrístja gi·þahti, · was is þeodone hold—:
3056
              "bú bist þe wáro · waldandes sunu,
              libbjendes godes, · þe þit lioht gi·skóp,
3058
              Krist kuning êwig: · só willjad wí kweðen alle,
              jungaron þíne, · þat þú sís god selvo,
3060
              hêljandero betst." · Þó sprak imu eft is hêrro an gegin:
              "sálig bist þú Símon", kwað hé, "sunu Jonases; · ni mahtes þú þat
3062
                          selvo ge·huggjan,
              gi·markon an þínun mód-gi·þahtjun, · ne it ni mahte þi mannes
                           tunge
              wordun ge·wisjen, · ak dede it þi waldand selvo,
3064
              fader allaro firiho barno, · þat þú só forð gi·spráki,
              só diapo bi drohtin bínen. Diur-líko skalt bú bes lôn ant fáhen,
3066
              hluttro havas þú an þínan herron gi·lôvon, · hugi-skefti sind þíne
                           stêne ge·líka,
              só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn
3068
              sankte Péter: · ovar þemu stêne skal man mínen seli wirkjan,
              hêlag hús godes; · bar skal is híwiski tó
3070
              sálig samnon: · ni mugun wið þem þínun swíðjun krafte
              an·þebbjen hellje portun. · Ik far·givu þi himil-ríkjas slutilas,
3072
              þat þú móst aftar mi · allun gi·waldan
              kristinum folke; · kumad alle te þi
3074
              gumono gêstos; · þú have grôte gi·wald,
              hwene bú hér an erðu · eldi-barno
3076
              ge·binden willjes: · þemu is bêðju gi·duan,
              himil-ríki bi·loken, · endi hellje sind imu opana,
3078
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3080	brinnandi fiur; · só hwene só þú eft ant·binden wili, an-þeftjen is hendi, · þemu is himil-ríki,
3000	ant·loken liohto mêst · endi líf êwig,
3082	gróni godes wang. · Mid su·likaru ik þi gevu willju
	lônon þínen gi·lôvon. · Ni willju ik, þat gí þesun liudjun noh,
3084	márjen þesaru menigi, · þat ik bium mahtig Krist,
	godes êgan barn. · Mi skulun Judeon noh,
3086	un·skuldigna · erlos binden,
	wêgjan mi te wundrun · —dót mi wítjes filo—
3088	innan Jerusalem · gêres ordun,
	áhtjen mínes aldres · ęggjun skarpun,
3090	bi·lôsjen mi lívu. · Ik an þesumu liohte skal
2002	purh uses drohtines kraft · fan dôde a·standen
3092	an þriddjumu dage". · Þó warð þegno betst swíðo an sorgun, · Símon Petrus,
3094	warð imu hugi hriwig, · endi te is hêrron sprak
3074	rink an rúnun: · "ni skal þat ríki god", kwað hé,
3096	"waldand willjen, · þat þú eo su·lik wíti mikil
5070	gi·bolos undar besaru biod: · nis bes barf nigijan,
3098	hêlag drohtin." · Þó sprak imu eft is hêrro an · gegin,
	mári mahtig Krist · —was imu an is móde hold—:
3100	"Hwat þú nú wiðer-ward bist", · kwað hé, "willjon mínes,
	þegno betsto! · Hwat þú þesaro þiodo kanst
3102	męnniskan sidu: · þú ni wêst þe maht godes,
	þe ik gi·frummjen skal. · Ik mag þi filu sęggjan
3104	warun wordun, · þar hér undar þesumu werode standad
	ge·siõos míne, · þea ni mótun swelten êr,
3106	hwerven an hinen-fard · êr sie himiles lioht,
	godes ríki sehat." · Kôs imu jungarono þó
3108	sán aftar þiu · Símon Petrus,
	Jakob endi Johannes, · ea gumon twêne,
3110	bêðja þea gi·bróðer, · endi imu þó uppen þene berg gi·wêt
2112	sunder mid þem ge·siðun, · sálig barn godes,
3112	mid þem þegnun þrim, · þiodo drohtin, waldand þesaro wer-oldes: · welde im þar wundres filu,
3114	têkno tôgjan, · þat sie gi trúodin þiu bet,
3114	pat hé selvo was · sunu drohtines,
	pue ne ociro muo buna di onanie,

3116	hêlag heven-kuning. · Þó sie an hôhan wall
	stigun stên endi berg, · an-tat sie te þeru stedi kwámun,
3118	weros wióer wolkan, · þar waldand Krist,
	kuningo kraftigost · gi·koren habde,
3120	þat hé is god-kundi · jungarun sínun
	þurh is <mark>ê</mark> nes kraft · ógjan welde,
3122	berht-lík biliði. Þó imu þar te bedu gi·hnêg,
	þó warð imu þar <mark>u</mark> ppe · <mark>ó</mark> ðar-líkora
3124	wliti ęndi gi·wádi: · wurðun imu is wangun liohte,
	blíkandi só þiu berhte sunne: · só skên þat barn godes,
3126	liuhte is lík-hamo: · liomon stódun
	wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít
3128	só snêw te sehanne. · Þó warð þar seld-lík þing
	gi·ôgid aftar þiu: · Elias ęndi Moyses
3130	kwámun þar te Kriste · wið só kraftagne
	wordun wehsljan. · Þar warð só wun-sam spráka,
3132	só gód word undar gumun, · þar þe godes sunu
	wið þea márjan man · mahljen welde,
3134	só <mark>b</mark> líði warð uppan þemu <mark>b</mark> erge: · skên þat <mark>b</mark> erhte lioht,
	was þar gard gód-lík · ęndi gróni wang,
3136	Paradíse ge·lík. · Petrus þó gi·mahalde,
	hęlið hard-módig · endi te is hêrron sprak,
3138	grótte þene godes sunu: · "gód is it hér te wesanne,
	ef þú it gi·kiosan wili, · Krist alo-waldo,
3140	þat man þí hér an þesaru hôhe · ên hús ge·wirkja,
	már-líko ge·mako · ęndi Moysese öðer
3142	ęndi Eliase þriddja: · þit is ôdas hêm,
	welono wun-samost." · Reht só hé þó þat word ge·sprak,
3144	só ti· <mark>l</mark> ét þiu <mark>l</mark> uft an twê: · lioht wolkan skên,
	glítandi glímo, · endi þea gódun man
3146	wliti-skôni be∙warp. · Þó fan þemu wolkne kwam
	hêlag stemne godes, · endi þem heliðun þar
3148	selvo sagde, · þat þat is sunu wári,
	libbjendero liovost: · "an þemu mí líkod wel
3150	an mínun <mark>h</mark> ugi-skeftjun. · Þemu gí <mark>h</mark> ôrjen skulun,
	ful·gangad imu gerno." · Þó ni mahtun þea jungaron Kristes
3152	þes wolknes wliti · endi word godes,

	þea is mikilon maht · þea man ant·standen,
3154	ak sie bi·fellun þó forð-wardes: · ferhes ni wándun, lengiron líves. · Þó géng im tó þe landes ward,
3156	be hrên sie mid is handun hêljandero betst,
3130	hét þat sie im ni an·drédin: · "ni skal iu hér derjen eo·wiht,
3158	þes gí hér seld-líkes · gi·sehen habbjad,
3130	mérjaro þingo." · Þó eft þem mannun warð
3160	hugi at iro herton · ęndi gi·hêlid mód,
0100	gi·bade an iro breostun: · gi·sáhun þat barn godes
3162	ênna standen, · was þat öðer þó,
	be·hliden himiles lioht. · Þó gi·wêt imu þe hêlago Krist
3164	fan þemu <mark>b</mark> erge niðer; · gi·bôd aftar þiu
	jungarun sinun, · þat sie ovar Judeono folk
3166	ni sagdin þea gi·sioni: · "er þan ik selvo hér
	swíðo diur-líko · fan dôðe a·stande,
3168	a·ríse fan þeru restu: · sïðor mugun gí it rekkjen forð,
	márjen ovar middil-gard · managun þiodun
3170	wído aftar þesaru wer-oldi." · Þó gi∙wêt imu waldand Krist
	eft an Galileo land, · sóhte is gadulingos,
3172	mahtig is mágo hêm, · sagde þar manages hwat
	berhtero biliŏjo, · ęndi þat barn godes
3174	þem is sáligun ge·sïðun · sorg-spell ni for·hal,
	ak hé im open-líko · allun sagde,
3176	þem is gódun jungarun, · hwó ine skolde þat Judeono folk
	wêgjan te wundrun. Pes wurðun þar wíse man
3178	swíðo an sorgun, · warð im sêr hugi,
	hriwig umbi iro herte: · gi·hôrdun iro hêrron þó,
3180	waldandes sunu · wordun telljen,
	hwat hé undar þeru þiodu · þolojan skolde,
3182	willjendi undar þemu werode. Þó gi wêt imu waldand Krist,
	gumo fan Galilea, · sóhte imu Judeono burg,
3184	kwámun im te Kafarnaum. • Par fundun sie ênan kuninges þegan
2107	wlankan undar þemu werode: · kwað þat hé wári gi·weldig bodo
3186	aðal-kêsures; · hé grótte aftar þiu
2100	Símon Petrusen, · kwaŏ þat hé wári gi·sendid þarod,
3188	þat hé þar gi∙manodi · manno ge∙hwi-liken þero hôvid-skatto, · þe sie te þemu hove skoldin
	pero novid-skatto, - pe sie te peniu nove skoldin

3190	tinsi gelden: · "nis þes tweho ênig
	gumono ni-gj·ênumu, · ne sie ina far·gelden sán
3192	mêŏmo kustjon, · bi·úten iuwe mêster êno
	havad it far·láten. · Ni skal þat líkon wel
3194	mínumu hêrron, · só man it imu at is hove kuðid,
	aðal-kêsure." · Þó géng aftar þiu
3196	Símon Petrus, · welde it seggjan þó
	hêrron sínumu: · hé was is an is hugi iu þan,
3198	gi·waro waldand Krist: · —imu ni mahte word ênig
	bi·holen werðen, · hé wisse hugi-skefti
3200	manno ge·hwi-likes—: · hét þó þene is márjan þegan,
	Símon Petrus · an þene sêo innen
3202	angul werpen: "su·liken só þú þar <mark>ê</mark> rist mugis
	fisk gi·fáhen", · kwað hé, "só teoh þú þene fan þemu flóde te þi,
3204	ant·klęmmi imu þea kinni: · þar maht þú undar þem kaflon nimen
	guldine skattos, · þat þú far·gelden maht
3206	þemu manne te gi∙módja · mínen endi þínen
	tinsjo só hwi-likan, · só hé ùs tó sókid."
3208	Hé ni þorfte imu þó aftar þiu · öðaru wordu
	furður gi·bioden: · géng fiskari gód,
3210	Símon Petrus, · warp an þene sêo innen
	angul an ùŏjon · ęndi up gi·tôh
3212	fisk an flóde · mid is folmun twêm,
	te·klóf imu þea kinni · endi undar þem kaflun nam
3214	guldine skattos: · dede al, só imu þe godes sunu
	wordun ge·wisde. · Par was þó waldandes
3216	męgin-kraft gi·márid, · hwó skal allaro manno ge·hwi-lik
	swíðo willjendi · is wer-old-hêrron
3218	skuldi endi skattos, · þea imu gi·skeride sind,
	gerno gelden: · ni skal ine far·gúmon eo·wiht,
3220	ni far·muni ine an is móde, · ak wese imu mildi an is hugi,
	þiono imu þio-líko: · an þiu mag hé þiod-godes
3222	willjan ge∙wirkjan · ęndi ôk is wer-old-hêrron
	huldi habbjen. · Só lêrde þe hêlago Krist
3224	þea is gódon jungaron: "ef ênig gumono wið iu", kwað hé,
	"sundja ge·wirkja, · þan nim þú ina sundar te þi,
3226	þene rink an rúna · endi imu is rád saga,

	wísi imu mid wordun. · Ef imu þan þes werð ne sí,
3228	þat hé þí gi· <mark>h</mark> ôrje, · hala þí þar öðara tó
	gódaro gumono, · ęndi lah imu is grimmun werk,
3230	sak ina söð-wordun. · Ef imu þan is sundja aftar þiu,
	lôs-werk ni lêŏon, · gi·duo it öŏrun liudjun kuŏ,
3232	mári it þan for menegi · endi lát manno filu
	witen is far·wurhti: · óðo be·ginnad imu þan is werk tregan,
3234	an is <mark>h</mark> ugi hrewen, · þan hé it gi·hôrid heliðo filu,
	ahton ęldi-barn · ęndi imu is uvilon dád
3236	werjad mid wordun. · Ef hé þan ôk wendjen ne wili,
	ak far·módat su·lika menegi, · þan lát þú þene man faren,
3238	hava ina þan far hêðinen · endi lát ina þi an þínumu hugi lêðen,
	míð is an þínumu móde, · ne sí þat imu eft mildi god,
3240	hêr heven-kuning · helpe far·líhe,
	fader allaro firiho barno." · Þó frágode Petrus,
3242	allaro þegno betst · þeodan sínan:
	"hwó oft skal ik þem mannun, · þe wið mí habbjad
3244	lêŏ-werk gi∙duan, · leovo drohtin,
	skal ik im sivun siðun · iro sundja a·láten,
3246	wrêðaro werko, · êr þan ik is êniga wréka frummje,
	lêŏes te lône?" · Þó sprak eft þe landes ward,
3248	an·gęgin þe godes sunu · gódumu þegne:
	"ni sęggju ik þi fan sivunjun, · só þú selvo sprikis,
3250	mahlis mid þínu muðu, · ik duom þi mêra þar tó:
	sivun siðun sivun-tig · só skalt þú sundja ge·hwemu,
3252	lêŏes a·láten: · só willju ik þi te lêrun geven
	wordun war-fastun. · Nu ik þí su·lika gi·wald far·gaf,
3254	þat þú mínes híwiskes · hêrost wáris,
	manages mann-kunnjes, · nu skalt þú im mildi wesen,
3256	liudjun líði." · Þó þar te þemu lêrjande kwam
	ên jung man an gegin · endi frágode Jesu Krist:
3258	"mêster þe gódo", · kwað hé, "hwat skal ik manages duan,
	an þiu þe ik heven-ríki · ge·halan móti?"
3260	Habde imu ôd-welon · allen ge·wunnen,
	mêŏom-hord manag, · þoh hé mildjan hugi
3262	bári an is breostun. · Þó sprak imu þat barn godes:
	"hwat kwiðis þú umbi gódon? · nis þat gumono ênig

3264	bi·útan þe êno, · þe þar al ge·skóp, wer-old endi wunnja. · Ef þú is willjan havas,
3266	þat þú an <mark>l</mark> ioht godes · líðan mótis, þan skalt þú bi·halden · þea <mark>h</mark> êlagon lêra,
3268	þe þar an þemu aldon · êwa ge·biudid, þat þú man ni slah, · ni þú mênes ni sweri,
3270	far·legar-nessi far·lát · endi luggi ge·wit-skepi, stríd endi stulina; · ne wis þú te stark an hugi,
3272	ne níðin ne hatul, · ni nôd-róf ni fremi; av·unst alla far·lát; · wis þínun eldirun gód,
3274	fader endi móder, · endi þínun friundun hold, þem náhistun gi·náðig. · þan þú þi gi·niodon móst
3276	himilo ríkjas, · ef þú it bi·halden wili, ful-gangan godes lêrun." · Þó sprak eft þe jungo man
3278	"al hębbju ik só gi·lêstid", · kwaŏ hé, "só þú mi lêris nu, wordun wísis, · só ik is eo wiht ni far·lét
3280	fan mínero kindiski." · Þó bi gan ina Krist sehan
3282	an mid is ôgun: • "ên is þar noh nu", kwað hé, "wan þero werko: • ef þú is willjon havas,
3284	pat þú þurh-fremid · þionon mótis hêrron þínumu, · þan skalt þú þat þín hord nimen,
3286	skalt þínan <mark>ô</mark> d-welon · allan far·kôpjen, diurje mêðmos, · endi dêljen hét
3288	armun mannun: · þan havas þú aftar þiu hord an <mark>h</mark> imile; · kum þi þan gi· <mark>h</mark> alden te mi,
3290	folgo þi mínaro ferdi: · þan havas þú friðu siður." Þó wurðun Kristes word · kind-jungumu manne
3292	swíðo an sorgun, · was imu sêr hugi, mód umbi herte: · habde mêðmo filu,
3294	welono ge·wunnen; · wende imu eft þanen, was imu un-óŏo · innan breostun,
	an is sevon swáro. · Sah imu aftar þó
3296	Krist alo-waldo, · kwaŏ it þó, þar hé welde, te þem is jungarun gegin-wardun, · þat wári an godes ríki
3298	un-óði ôdagumu manne · up te kumanne: "óður mag man olvundjon, · þoh hé sí un-met grôt,
3300	þurh náðlan gat, · þoh it sí naru swíðo,

	sáftur þurh·slópjen, · þan mugi kuman þiu siole te himile
3302	þes ôdagan mannes, · þe hér al havad
	gi·wendid an bene wer-old-skat · willjon sinen,
3304	mód-gi·þàhti, · ęndi ni hugid umbi þie maht godes."
	Imu and-wordjade · êr-þungan gumo,
3306	Símon Petrus, · endi seggjan bad
	leovan hêrron: · "Hwat skulun wí þes te lône nimen", kwað hé,
3308	"gódes te gelde, · þes wí þurh þín jungar-dóm
	êgan endi ervi · al far·létun
3310	hovos endi híwiski · endi þi te hêrron gi·kurun,
	folgodun þínaru ferdi: hwat skal us þes te frumu werðen,
3312	langes te lône?" · Liudjo drohtin
	sagde im þó selvo: · "Þan ik sittjen kumu", kwað hé,
3314	"an þie mikilan maht · an þemu márjan dage,
	þar ik <mark>al</mark> lun skal · irmin-þiodun
3316	dómos a·dêljen, · þan mótun gi mid iuwomu drohtine þar
	selvon sittjen · ęndi mótun þera saka waldan:
3318	mótun gí Israhelo · eŏili-folkun
	a·dêljen aftar iro dádjun: · só mótun gi þar gi·diuride wesen.
3320	Pan seggju ik iu te wáran: · só hwe só þat an þesaru wer-oldi gi·duot,
	þat hé þurh <mark>m</mark> ína <mark>m</mark> innja · mágo ge·sidli
3322	liof far·létid, · þes skal hi hér lôn niman
	tehan sïðun tehin-fald, · ef hé it mid trewon duot,
3324	mid <mark>h</mark> luttru hugi. · Ovar þat havad hé ôk himiles lioht,
	open êwig líf." · Bi·gan imu þó aftar þiu
3326	allaro <mark>b</mark> arno <mark>b</mark> ętst · ên <mark>b</mark> iliði sęggjan,
	kwað þat þar ên ôdag man · an êr-dagun
3328	wári undar þemu werode: · "þe habde welono ge·nóg,
	sinkas gi∙samnod · ęndi imu simlun was
3330	garu mid goldu · ęndi mid godo-wębbju,
	fagarun fratahun · ęndi imu so filu habde
3332	gódes an is gardun · endi imu at gômun sat
	allaro <mark>d</mark> ago ge·hwi-likes: · habde imu <mark>d</mark> iur-lík líf,
3334	blíðsja an is benkjun. · Þan was þar eft ên biddjendi man,
	gi·lévod an is lík-hamon, · Lazarus was hé hêten,
3336	lag imu dago ge·hwi-likes · at þem durun foren,
	þar hé þene ôdagan man · inne wisse

3338	an is gest-seli · gôme þiggjan,
	sittjen at sumble, · ęndi hé simlun bêd
3340	gi·armod þar úte: · ni móste þar in kuman,
	ne hé ni mahte ge·biddjen, · þat man imu þes brôdes þarod
3342	gi dragan weldi, · þes þar fan þemu diske niðer
	ant·fel undar iro fóti: · ni mahte imu þar ênig fruma werðen
3344	fan þemu hêroston, þe þes húses gi·weld, · bi·útan þat þar géngun is
	hundos tó,
	likkodun is lík-wundon, · þar hé liggjandi
3346	hungar þolode; · ni kwam imu þar te helpu wiht
	fan þemu ríkjon manne. Þó gi fragn ik þat ina is regano-gi skapu,
3348	þene armon man · is ên-dago
	gi·manoda mahtjun swíð, · þat hé manno drôm
3350	a·geven skolde. · Godes engilos
	ant·féngun is ferh · endi lêddun ine forð þanen,
3352	þat sie an Abrahames barm · þes armon mannes
	siole gi·settun: · þar móste hé simlun forð
3354	wesen an wunnjun. · Þó kwámun ôk wurde-gi·skapu,
	þemu ôdagan man · or·lag-hwíle,
3356	þat hé þit <mark>li</mark> oht far· <b>l</b> ét: · <b>l</b> êða wihti
	be·sinkodun is siole · an þene swarton hel,
3358	an þat fern innen · fiundun te willjan,
	be·gróvun ine an gramono hêm. · Panen mahte hé þene gódan
	skawon,
3360	Abraham ge∙sehen, · þar hé uppe was
	líves an lustun, · endi Lazarus sat
3362	blíði an is barme, · berht lôn ant·féng
	allaro is arm-ódjo, · ęndi lag þe ôdago man
3364	hêto an þeru hellju, · hriop up þanen:
	"fader Abraham", · kwaŏ hé, "mí is firinun þarf,
3366	þat þú <mark>m</mark> í an þínumu <mark>m</mark> ód-sevon · mildi werðes,
	líði an þesaru lognu: · sendi mi Lazarus herod,
3368	þat hé mí ge·fórja · an þit fern innan
	kaldes wateres. · Ik hér kwik brinnu
3370	hêto an þesaru hellju: · nu is mi þínaro helpono þarf,
	þat hé mí a·lęskje · mid is luttikon fingru
3372	tungon míne, · nu siu têkạn havad,

	uvil arvedi. · Inwid-rádo,
3374	lêðaro spráka, · alles is mi nu þes lôn kumen."
	Imu and-wordjade þó Abraham · —þat was ald-fader—:
3376	"ge·hugi þú an þínumu herton", · kwað hé, "hwat þú habdes iu
	welono an wer-oldi. · Hwat þú þar alle þíne wunnja far·sliti,
3378	gódes an gardun, · só hwat só þi giviðig forð
	werŏen skolde. · Wíti þolode
3380	Lazarus an þemu liohte, · habde þar lêðes filu,
	wítjas an wer-oldi. · Be·þiu skal hé nu welon êgan,
3382	libbjen an lustun: bú skalt þea logna þolan,
	brinnendi fiur: · ni mag is þi ênig bóte kumen
3384	hinana te hellju: · it havad þe hêlago god
	só gi·fastnod mid is faŏmun: · ni mag þar faren ênig
3386	þegno þurh þat þiustri: · it is hér só þikki undar ús."
	Pó sprak eft Abrahame · þe erl te gegnes
3388	fan þeru hêtan hell · endi helpono bad,
	þat hé Lazarus · an liudjo drôm
3390	selvon sandi: · "þat hé ge·seggja þar
	bróðarun mínun, · hwó ik hér brinnendi
3392	prá-werk polon; · si þar undar þeru þiodu sind,
	si fivi undar þemu folke: · ik an forhtun bium,
3394	pat sie im þar far wirkjen, bat sie skulin ôk an þit wíti te mi,
220/	an só grádag fiur." · Þó imu eft te·gegnes sprak
3396	Abraham ald-fader, · kwaŏ þat sie þar êo godes an þemu land-skepi, · liudi habdin,
2200	,
3398	Moyseses gi·bôd · endi þar managaro tó wár-saguno word: · "ef sie is willige sind,
3400	pat sie pat bi·halden, · pan ni purvun sie an pea hell innen,
3400	an þat fern faren, · ef sie ge·frummjad só,
3402	só þea ge·biodad, · þe þea bók lesat
3102	þem liudjun te lêrun. Ef sie þes þan ni willjad lêstjen wiht,
3404	þanne ni hôrjad sie ôk · þemu þe hinan a·stád,
	man fan dôðe. Láte man sie an iro mód-sevon
3406	selvon keosen, · hweŏer im swótjera þunkje
	te gi·winnanne, · só lango só sie an þesaru wer-oldi sind,
3408	þat sie eft uvil etþa gód · aftar habbjen."
	Só lêrde hé þó þea liudi · liohton wordon,

3410	allaro <mark>b</mark> arno <mark>b</mark> ętst, · ęndi <mark>b</mark> iliði sagde
	manag man-kunnje · mahtig drohtin,
3412	kwaŏ þat imu ên sálig gumo · samnon bi·gunni
	man an morgen, · "endi im méda gi·hét,
3414	þe hêrosto þes híwiskjas, · swíðo *hold-lík lôn",
	kwaŏ þat hie iro allaro gi·hwem · ênna gávi
3416	silovrinna skat. · "Duo samnodun managa
	weros an is win-gardon, · —ęndi hie im werk bi·falah—
3418	ádro an úhtan. · Sum kwam þar ôk an undorn tuo,
	sum kwam þar an <mark>m</mark> iddjan dag, · man te þem werke,
3420	sum kwam þar te nónu, · þuo was þiu niguða tíd
	sumar-langes dages; · sum þar ôk siðor kwam
3422	an þia <mark>e</mark> lliftun tíd. · Þuo géng þar <mark>á</mark> vand tuo,
	sunna ti sedle. · Puo hie selvo gi·bôd
3424	is ambahtjon, · erlo drohtin,
	þat man þero manno gi∙hwem · is meoda for·guldi,
3426	þem erlon arvid-lôn; · hiet þiem at êrist gevan.
	þia þar at <mark>l</mark> etst wárun, · liudi kumana,
3428	weros te þem werke, · endi mid is wordon gi·bôd,
	þat man þem <mark>m</mark> annon iro · <b>m</b> ieda for∙guldi
3430	alles at aftan, · þem þar kwámun at êrist tuo
	willendi te þem werke. · Wándun sia swíðo,
3432	þat man im <mark>m</mark> êra lôn · gi·makod habdi
	wið iro aravedje: · þan man im allon gaf,
3434	þem liudjon gi·líko. · Lêð was þat swíðo,
	allon þem ando, · þem þar kwámun at êrist tuo:
3436	"wí kwámun hier an moragan", · kwáðun sia, "ęndi þolodun hier
	manag te dage
	aravid-werko, · hwílon un-met hét,
3438	skínandja sunna: · nu ni givis þú ùs skattes þan mêr,
	þie þú þem <mark>ó</mark> ðron duos, · þia hier <b>ê</b> na hwíla
3440	wáron an þínon werke." · Þuo habda eft is word garo
	þie hêrosto þes híwiskes, · kwað þat hie im ni habdi gi·hêtan þan mêr
3442	werðes wið iro werke: · "Hwat ik gi·wald hębbju", kwat-hie,
	"þat ik iu allon gi∙ <mark>lí</mark> ko · muot <mark>l</mark> ôn for∙geldan,
3444	iuwes werkes werð." · Þan waldandi Krist
	mênda im þoh méra þing, · þoh hie ovar þat manno folk

3446	fan þem wín-gardon só · wordon spráki, hwó þar un-efno · erlos kwámun,
3448	weros te þem werke. · Só skulun fan þero wer-oldi duon mann-kunnjes barn · an þat márjo lioht,
3450	gumon an godes wang: · sum bi·ginnit ina giriwan sán an is kindiski, · havit im gi·koranan muod,
3452	willjon guodan, · wer-old-saka míðit,
	far·látit is lusta; · ni mag ina is lík-hamo
3454	an un·spuod for·spanan: · spáhiŏa línot,
	godes êw, · gramono for·látit,
3456	wrêŏaro willjon, · duot im só te is wer-oldi forŏ,
	lêstit só an þeson liohte, · ant-þat im is líves kumit,
3458	aldres ávand; · gi·wítit im þan up-wegos:
	þar wirðit im is aravedi · all gi·lônot,
3460	far·goldan mid guodu · an godes ríkje.
	Pat mêndun þia wuruhtjon, · þia an þem wín-gardon
3462	ádro an úhta · arvid-líko
	werk bi·gunnun · ęndi þuru·wonodun forð,
3464	erlos unt ávand. · Sum þar ôk an undern kwam,
	habda þuo far·merrid, · þia moragan-stunda
3466	þes <mark>d</mark> ag-werkes for·duolon; · só duot doloro filo,
	gi·mêdaro manno: · drívit im mis-lík þing
3468	gerno an is juguði, · —havit im gelp-kwidi
	lêða gi·línot · endi lôs-word manag—,
3470	ant-þat is <mark>k</mark> indiski · far· <mark>k</mark> uman wirðit,
	þat ina after is juguði · godes anst manot
3472	blíði an is brioston; · fáhit im te beteron þan
	wordon ęndi werkon, · lêdit im is wer-old mid þiu,
3474	is aldar ant þena endi: · kumit im alles lôn
	an godes ríkje, · gódaro werko.
3476	Sum mann þan mid-firi · mên far·látid,
	swára sundjun, · fáhit im an sálig þing,
3478	bi·ginnit im þuru godes kraft · guodaro werko,
	buotit balo-spráka, · látit im is bittrun dád
3480	an is hugje hrewan; · kumit im þiu helpa fon gode,
	þat im gi·lêstid þie gi·lôvo, · só lango só im is líf warod;
3482	farit im forð mid þiu, · ant·fáhit is mieda,

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2/0/	guod lôn at gode; · ni sindun êniga geva beteran.
3484	Sum bi ginnit þan ôk furðor, · þan hie ist fruodot mêr,
- 1	is aldares af heldit, · — þan bi ginnat im is uvilon werk
3486	lêŏon an þeson liohte, · þan ina lêra godes
	gi·manod an is muode: · wirŏit im mildera hugi,
3488	buru gengit im mid guodu · endi geld nimit,
	hôh himil-ríki, · þan hie hinan wendit,
3490	wirðit im is mieda só sama, · só þem man *nun warð,
	þea þar te nónu dages, · an þea nigunda tíd,
3492	an þene wín-gardon · wirkjan kwámun.
	Sum wirðid þan só swíðo ge·fródot, · só hé ni wili is sundja bótjen,
3494	ak hé ôkid sie mid uvilu ge·hwi-liku, · an-tat imu is ávand náhid,
	is wer-old endi is wunnja far·slítid; · þan be·ginnid hé imu wíti
	and-réden,
3496	is sundjon werðad imu sorga an móde: · ge·hugid hwat hé selvo
	ge·frumide
	grimmes þan lango, þe hé móste is juguðjo neoten; · ni mag þan mid
	öðru <mark>g</mark> ódu gi∙bótjen
3498	þea <mark>d</mark> ádi, þea hé só <mark>d</mark> ervja ge frumide, · ak hé slehit allaro <mark>d</mark> ago
	ge·hwi-likes
	an is breost mid bêðjun handun · endi wópit sie mid bittrun trahnun,
3500	hlúdo hé sie mid hofnu kúmid, · bidid þene hêlagon drohtin
	mahtigne, þat hé imu mildi werðe: ni látid imu siðor is mód
	gi·twífljen;
3502	só ê-gróht-ful is, þe þar alles ge·weldid: · hé ni wili ênigumu
	irmin-manne
	far·wernjen willjan sínes; · far·givid imu waldand selvo
3504	hêlag himil-ríki: • þan is imu gi•holpen siður.
	Alle skulun sie þar êra ant·fáhen, · þoh sie þarod te ênaru tídi
3506	ni kumen, þat kunni manno, · þoh wili imu þe kraftigo drohtin,
	gi·lônon allaro liudjo só hwi-likumu, · só hér is gi·lôvon ant·fáhit:
3508	ên himil-ríki · givid hé allun þeodun,
	mannun te médu. · Pat mênde mahtig Krist,
3510	barno þat betste, · þó hé þat biliði sprak,
	hwó þar te þem wín-gardun · wurhtjon kwámin,
3512	man mis-líko: · þoh nam is méde ge·hwe
5512	fulle te is frôjan. · Só skulun firiho barn
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3514	at gode selvumu · geld ant·fáhen, swíðo leov-lík lôn, · þoh sie sume só late werðan.
3516	Hét imu þó þea is gódan · jungaron náhor
3310	twe-livi gangan · —bea warun imu triuwiston
3518	man ovar erðu—, · sagde im mahtig selvo
3316	öðer-siðu, · hwi-lik imu þar arvedi
3520	tó-ward wárun: · "þes ni mag ênig tweho werðen", kwað hé;
3320	kwaŏ þat sie þó te Jerusalem · an þat Judeono folk
3522	líðan skoldin: · "þar wirðid all gi·lêstid só,
3322	ge frumid undar þemu folke, · só it an furn-dagun
3524	wise man be mi · wordun ge·sprákun.
3324	Par skulun mi far·kôpon · undar þea kraftigon þiod,
2526	heliðos te þeru heri; · þar werðat mína hendi ge bundana,
3526	faðmos werðad mi þar ge-fastnod; filu skal ik þar gi-þolojan,
2520	hoskes gi hôrjen endi harm-kwidi,
3528	bismer-spráka · endi bi · hêt-word manag;
2520	
3530	sie wêgjat mi te wundron · wápnes ęggjun,
	bi·lôsjad mi lívu: · ik te þesumu liohte skal
3532	burh drohtines kraft · fan dôŏe a·standen
/	an priddjon dage. · Ni kwam ik undar pesa peoda herod
3534	te þiu, þat mín eldi-barn · arved habdin,
	þat mi þionodi þius þiod: · ni willju ik is sie þiggjen nu,
3536	fergon þit folk-skepi, · ak ik skal imu te frumu werðen,
	þeonon imu þeo-líko · endi for alla þesa þeoda geven
3538	seole míne. · Ik willju sie selvo nu
	lôsjen mid mínu lívu, · þea hér lango bidun,
3540	man-kunnjes manag, · mínara helpa."
	Fór imu þó forð-wardes · —habde imu fasten hugi,
3542	blíðjan an is breostun · barn drohtines—
	welda im te Jerusalem · Judeo folkes
3544	willjon wisan: · hé konste þes werodes só garo
	hęti-grimmen hugi · ęndi hardan stríd,
3546	wrêðan willjon. · Werod siðode
	furi Jerikho-burg; · was þe godes sunu,
3548	mahtig undar þero menigi. · Þar sátun twênje man bi wege,
	blinde wárun sie bêðje: · was im bótono þarf,
3550	þat sie ge∙hêldi · hevenes waldand,

	hwand sie só lango · liohtes bolodun,
3552	managa hwíla. · Sie gi·hôrdun þó þat megin faren
	endi frágodun sán · firi-wit-líko
3554	ręgini-blindun, · hwi-lik þar ríki man
	undar þemu <mark>f</mark> olk-skępi · furista wári,
3556	hêrost an hôvid. · Þó sprak im ên helið an gegin,
	kwaŏ þat þar Jesu Krist · fan Galilea-lande,
3558	hêljandero betst · hêrost wári,
	fóri mid is folku. Þó warð fráh-mód hugi
3560	bêðjun þem blindun mannun, · þó sie þat barn godes
	wissun under þemu werode: · hreopun im þó mid iro wordun tó,
3562	hlúdo te þemu hêlagon Kriste, · bádun þat hé im helpe ge·rédi:
	"drohtin Dawides sunu: · wis üs mid þínun dádjun mildi,
3564	neri us af þesaru nôdi, · só þú gi∙nóge dós
	manno kunnjes: · þú bist managun gód,
3566	hilpis endi hêlis." · Þo bi gan im þat heliðo folk
	werjen mid wordun, · þat sie an waldand Krist
3568	só hlúdo ni hriopin. · Si ni weldun im hôrjen te þiu,
	ak sie simla <mark>mê</mark> r ęndi <mark>m</mark> êr · ovar þat manno folk
3570	hlúdo hreopun. · Héljand ge·stód,
	allaro <mark>b</mark> arno <mark>b</mark> ętst, · hét sie þó brengjen te imu,
3572	lêdjen þurh þea liudi, · sprak im listjun tó
	mild-líko for þeru menegi: · "hwat willjad git mínaro hér", kwað hé,
3574	"helpono habbjen?" · Sie bádun ina hêlagna,
	þat hé im ira <mark>ô</mark> gon · opana gi·dádi,
3576	far·liwi þeses liohtes, · þat sie liudjo drôm,
	swigle sunnun skín · gi·sehen móstin,
3578	wliti-skônje wer-old. · Waldand frumide,
	hrên sie þó mid is handun, · dede is helpe þar tó,
3580	þat þem <mark>b</mark> lindun þó · bêðjum wurðun
	ôgon gi∙oponod, · þat sie erŏe endi himil
3582	þurh kraft godes · ant·kiennjen mahtun,
	lioht ęndi liudi. · Þó sagdun sie lof gode,
3584	diurdun usan drohtin, · þes sie dages liohtes
	brúkan móstun: · ge·witun im bêŏje mid imu,
3586	folgodun is fęrdi: · was im þiu fruma giviðig,
	ęndi ôk waldandes werk · wído ge·kůŏid,

3588	managun gi∙márid. · Þar was só mahtig-lík
	biliŏi gi∙bôknid, · þar þe blindon man
3590	bi þemu wege sátun, · wíti þolodun,
	liohtes lôse: · þat mênid þoh liudjo barn,
3592	al <mark>m</mark> an-kunni, · hwó sie <mark>m</mark> ahtig god
	an þemu <mark>a</mark> na·ginne · þurh is <mark>ê</mark> nes kraft
3594	sin-híun twê · selvo gi·warhte,
	Ádam endi Éwan: · far·gaf im up-wegos,
3596	himilo ríki; · ak þó warð im þe hatola te náh,
	fiund mid fêknu · ęndi mid firin-werkun,
3598	bi·swêk sie mid sundjun, · þat sie sin-skôni,
	lioht far∙létun: · wurðun an lêðaron stędi,
3600	an þesen middil-gard · man far·worpen,
	þolodun hér an <mark>þ</mark> iustrju · þiod-arvedi,
3602	wunnun wrak-siŏos, · welon þarvodun:
	far·gátun godes ríkjes, · gramon þeonodun,
3604	fiundo barnun; · sie guldun is im mid fiuru lôn
	an þeru <mark>h</mark> êton <mark>h</mark> ęllju. · Be·þiu wárun siu an iro <mark>h</mark> ugi blinda
3606	an þesaru middil-gard, · menniskono barn,
	hwand siu ine ni ant·kiendun, · kraftagne god,
3608	himilisken hêrron, · þene þe sie mid is handun gi·skóp,
	gi·warhte an is willjon. · Þius wer-old was þó só far·hwervid,
3610	bi· <mark>þ</mark> wungen an <mark>þ</mark> iustrje, · an <mark>þ</mark> iod-arvidi,
	an dôðes dalu: · sátun im þó bi þeru drohtines strátun
3612	jámar-móde, · godes helpe bidun:
	siu ni mahte im þó êr werðen, · êr þan waldand god
3614	an þesan middil-gard, · mahtig drohtin,
	is selves sunu · sęndjen weldi
3616	þat hé <mark>l</mark> ioht ant∙luki · liudjo barnun,
	oponodi im êwig líf, · þat sie þene alo-waldon
3618	mahtin ant·kennjen wel, · kraftagna god.
	Ôk mag ik giu gi·tęlljen, · of gí þar tó willjad
3620	huggjen endi hôrjen, · þat gí þes hêljandes mugun
	kraft ant·kęnnjen, · hwó is kumi wurðun
3622	an þesaru middil-gard · managun te helpu,
	ia hwat hé mid þem <mark>d</mark> ádjun · <b>d</b> rohtin selvo
3624	manages mênde, · ia be·hwiu þiu márje burg

	Jerikho hêtid, · þiu þar an Judeon stád
3626	gi·makod mid múrun: · þiu is aftar þemu mánen gi·nemnid,
	aftar þemu torhten tungle: · hé ni mag is tídi be·míðen,
3628	ak hé <mark>d</mark> ago ge·hwi-likes · duod öðer-hweðer,
	wanod ohþo wahsid. · Só dód an þesaro wer-oldi hér,
3630	an þesaru <mark>mi</mark> ddil-gard · <mark>m</mark> ęnniskono barn:
	farad endi folgod, · fróde stervad,
3632	werðad eft junga · aftar kumane,
	weros a wahsane, · unt-tat sie eft wurd far nimid.
3634	Pat mênde þat <mark>b</mark> arn godes, · þó hé fon þeru <mark>b</mark> urgi fór,
	þe gódo fan Jerikho, · þat ni mahte êr werðen gumono barnun
3636	þiu <mark>b</mark> lindja gi∙bótid, · þat sie þat <mark>b</mark> erhte lioht,
	gi·sáhin sin-skôni, · êr þan hé selvo hér
3638	an þesaru <mark>mi</mark> ddil-gard · <mark>m</mark> ęnniski ant·féng,
	flêsk endi lík-hamon. · Þó wurðun þes firiho barn
3640	gi·war an þesaru wer-oldi, · þe hér an wítje êr,
	sátun an sundjun · gi·siunjes lôse,
3642	þolodun an þiustrje, · —sie af·sóvun þat was þesaru þiod kuman
	hêljand te helpu · fan heven-ríkje,
3644	Krist allaro kuningo bęst; · sie mahtun is ant·kęnnjen sán,
	gi·fóljen is fardjo. · Þó sie só filu hriopun,
3646	þe man te þemu mahtigon gode, · þat im mildi aftar þiu
	waldand wurði. · Þan węridun im swíðo
3648	þia swárun sundjon, · þe sie im êr selvon gi·dádun,
	lettun sie þes gi·lôbon. · Sie ni mahtun þem liudjun þoh
3650	bi·węrjen iro willjon, · ak sie an waldand god
	hlúdo hriopun, · an-tat hé im iro hêli far·gaf,
3652	þat sie sin-líf · gi·sehen móstin,
	open êwig lioht · endi an faren
3654	an þiu <mark>b</mark> erhtun <b>b</b> ú. · Þat mêndun þea <b>b</b> lindun man,
	þe þar bi Jerikho-burg · te þemu godes barne
3656	hlúdo hriopun, · þat hé im iro hêli far·lihi,
	liohtes an þesumu líve: · þan im þea liudi só filu
3658	weridun mid wordun, · þea þar an þemu wege fórun
	bi·foren endi bi·hinden: · só dót þea firin-sundjon
3660	an þesaru middil-gard · man-kunnje.
	hôrjad nu hwó þie <mark>b</mark> lindun, · sïður im gi·bótid warð,

3662	þat sie sunnun lioht · ge·sehen móstun, hwó si þó <mark>d</mark> ádun: · ge·witun im mid iro <mark>d</mark> rohtine samad,
3664	folgodun is fęrdi, · sprákun filu wordo þemu landes hirdje te love: · só dód im noh liudjo barn
3666	wído aftar þesaru wer-oldi, · sïður im waldand Krist ge·liuhte mid is lêrun · endi im líf êwig,
3668	godes ríki far·gaf · gódun mannun, hôh himiles lioht · endi is helpe þar tó,
3670	só hwemu só þat gi·werkod, · þat hé móti þemu is wege folgon. Þó náhide · nerjendo Krist,
3672	þe gódo te Jerusalem. · Kwam imu þar te·gegnes filu werodes an willjon · wel huggendjes,
3674	ant·féngun ina fagaro · endi imu bi·foren streidun bene weg mid iro gi·wádjun · endi mid wurtjun só same,
3676	mid berhtun blómun · endi mid bômo tógun, bat feld mid fagaron palmun, · al só is fard ge·buride,
3678	pat pe godes sunu · gangan welde  te peru márjan burg. · Hwarf ina megin umbi
3680	liudjo an lustun, · endi lof-sang a·hóf
3682	pat werod an willjon: · sagdun waldande pank, pes par selvo kwam · sunu Dawides
3684	wíson þes werodes. · Þó ge·sah waldand Krist þe gódo te Jerusalem, · gumono betsta, blíkan þene burges wal · endi bú Judeono,
3686	hôha horn-seli · endi ôk þat hús godes, allaro wího wun-samost. · Þó wel imu an innen
3688	hugi wið is herte: · þó ni mahte þat hêlage barn wópu a·wísjen, · sprak þó wordo filu
3690	hriwig-líko · —was imu is hugi sêreg—: "wê warð þi, Jerusalem", · kwað hé, "þes þú te wárun ni wêst
3692	þea wurde-gi·skefti, · þe þi noh gi·werðen skulun, hwó þú noh wirðis be·habd · herjes kraftu
3694	endi þi bi·sittjad · slíð-móde man, fíund mid folkun. · Þan ni havas þú friðu hwergin,
3696	mund-burd mid mannun: · lêdjad þi hér manage tó ordos endi eggja, · or-legas word,
3698	far fiop þín folk-skepi fiures liomon,

	þese wíki a·wóstjad, · wallos hôha
3700	felljad te foldun: · ni af·stád is felis nígijan,
	stên ovar öðrumu, · ak werðad þesa stędi wóstja
3702	umbi Jerusalem · Judeo liudjo,
	hwand sie ni ant·kęnnjad, · þat im kumana sind
3704	iro tídi tó-wardes, · ak sie habbjad im twífljen hugi,
	ni witun þat iro wísad · waldandes kraft."
3706	Gi·wêt imu þó mid þeru <mark>m</mark> enegi · manno drohtin
	an þea <mark>b</mark> erhton <mark>b</mark> urg. · Só þó þat <mark>b</mark> arn godes
3708	innan Jerusalem · mid þiu gumono folku,
	sêg mid þiu ge·sïðu, · þó warð þar allaro sango mêst,
3710	hlúd stemnje af haven · hêlagun wordun,
	lovodun þene landes ward · liudjo menegi,
3712	barno þat betste; · þiu burg warð an hróru,
	þat folk warð an forhtun · endi frágodun sán,
3714	hwe þat <mark>w</mark> ári, · þat þar mid þiu <mark>w</mark> erodu kwam,
	mid þeru mikilon menegi. Þó sprak im en man an gegin,
3716	kwaŏ þat þar Jesu Krist · fan Galileo lande,
	fan <mark>N</mark> azareth-burg · <b>n</b> ęrjand kwámi,
3718	witig wár-sago · þemu werode te helpu.
	Pó was þem Judiun, · þe imu êr grame wárun,
3720	un·holde an hugi, · harm an móde,
	þat imu þea <mark>l</mark> iudi só filu · lof-sang warhtun,
3722	diurdun iro drohtin. · Þó géngun dol-móde,
	þat sie wið waldand Krist · wordun sprákun,
3724	bádun þat hé þat ge·siði · swígon héti,
	letti þea liudi, · þat sie imu lof só filu
3726	wordun ni warhtin: · "it is þesumu werode lêð", kwáðun sie,
	"besun burg-liudjun." · Þó sprak eft þat barn godes:
3728	"ef gi sie a · męrrjad", · kwaŏ hé, "þat hér ni mótin manno barn
	waldandes kraft · wordun diurjen,
3730	þan skulun it hrópen þoh · harde stênos
	for þesumu folk-skepi, · felisos starka,
3732	êr þan it eo be·líve, · nevo man is lof spreke
(	wído aftar þesaru wer-oldi." · Þó hé an þene wíh innen,
3734	géng an þat godes hús: · fand þar Judeono filu,
	mis-líke man, · manage at·samne,

3736	þea im þar kôp-stędi · gi·koran habdun, mangodun im þar mid manages hwí: · muniterjas sátun
3738	an þemu wíhe innan, · habdun iro wesl gi·dago garu te gevanne. · Þat was þemu godes barne
2740	al an andun: drêf sie út þanen
3740	rúmo fan þemu rakude, kwað þat wári rehtara dád,
27/2	
3742	þat þar te bedu fórin · barn Israheles
2744	"ęndi an þesumu mínumu húse · helpono biddjan, þat sia sigi-drohtin · sundjono tuomje,
3744	· · · · · · · · · · · · · · · · · · ·
2=46	þan hér þeovas · an þing-stedi halden,
3746	þea far warhton weros · wehsal drívan,
	un-reht ên-fald. · Ne gi êniga êra ni witun
3748	beses godes húses, · Judeo liudi."
	Só rúmde hé þó endi rekode, · ríki drohtin,
3750	þat hêlaga hús · endi an helpun was
	managumu man-kunnje, · þem þe is mikilon kraft
3752	ferrene ge frugnun · endi þar gi faran kwámun
	ovar langan weg. · Waro þar léf so manag,
3754	halt gi· <mark>h</mark> êlid · endi <mark>h</mark> áf só same,
	blindun gi·bótid. · Só dede þat barn godes
3756	willjendi þemu werode, · hwand al an is gi∙węldi stéd
	umbi þesaro liudjo líf · endi ôk umbi þit land só same.
3758	Stód imu þó fora þemu wíhe · waldandjo Krist,
	liof landes ward, · endi imu þero liudjo hugi,
3760	iro willjon aftar·warode: · gi·sah werod mikil
	an þat márje hús · mêðmos fórjen,
3762	gevon mid goldu · ęndi mid godu-wębbju,
	diurjun fratahun. · Pat al drohtin Krist
3764	warode wis-liko. · Þó kwam þar ôk ên widowa tó,
	idis arm-skapen, · endi te þemu alaha géng
3766	ęndi siu an þat tresur-hús · twêne lęgde
	êríne skattos: · was iru ên-fald hugi,
3768	willjan gódes. · Þó sprak waldand Krist,
0,00	þe gumo wið is jungaron, · kwað þat siu þar geva bráhti
3770	mêron mikilu þan elkor · ênig mannes sunu:
37,0	"ef hér ôdaga man", · kwaŏ hé, "êra bráhtun,
3772	mêŏom-hord manag, · sie létun im mêr at hús
3112	meoon nord manag, sie retuit int met at nus

	welona ge·wunnen. · Ni dede þius widowa só,
3774	ak siu te þesumu alahe gaf · al þat siu habde
	welono ge·wunnen, · só siu iru wiht ni far·lét
3776	gódes an iro gardun. · Be·þiu sind ira geva mêron,
	waldande werða, · hwand siu it mid su·likumu willjon dede
3778	te þesumu godes húse. Þes skal siu geld niman,
	swíðo lang-sam lôn, · þes siu su·likan gi·lôvon havad."
3780	Só gi fragn ik þat þar an þemu wíhe · waldandjo Krist
	allaro dago ge·hwi-likes, · drohtin manno,
3782	wisde mid wordun. · Stód ine werod umbi,
	grôt folk Judeono, · gi·hôrdun is gódan word,
3784	swótja sęggjan. · Sum só sálig warð
	manno undar þeru menegi, bat it bi gan an is mód hladen;
3786	línodun im þea lêra, · þe þe landes ward
	al be biliŏjun sprak, · barn drohtines.
3788	Sumun wárun eft so lêða · lêra Kristes,
	waldandes word: · was im wiŏer-mód hugi
3790	allun þem, þe an þemu heri-skepi · hêrost wárun,
	furiston an þemu folke: · fáres hugdun
3792	wrêŏa mid iro wordun · —habdun im wiŏer-sakon
	gi·haloden te helpu, · þes hêroston man,
3794	Erodeses þegan, · þe þar and-ward stód
	wrêŏes willjan, · þat hé iro word ovar-hôrdi—
3796	ef sie ina for·féngin, · þat sie ina þan feteros an,
	þea liudi liðo-bendi · leggjen móstin,
3798	sundja lôsan. · Pó géngun im þea ge·siðos tó
	bittra gi·hugde, · þat sie wið þat barn godes,
3800	wrêða wiðer-sakon · wordun sprákun:
	"Hwat þú bist <mark>ê</mark> o-sago", · kwáðun sie, " <b>al</b> lun þiodun,
3802	wisis wares so filu: · nis þi werð eo·wiht
	te bi·míðanne · manno ni-ênumu
3804	umbi is ríki-dóm, · nevo þú simlun þat reht sprikis
	ęndi an bene godes weg · gumono ge·siòi
3806	lêdis mid þinun lêrun: · ni mag þi laster man
	fiðan undar þesumu folke. · Nu wí þi frágon skulun.
3808	ríki þiodan, · hwi-lik reht havad
	þe <mark>k</mark> êsur fan Rúmu, · þe imu te þesumu <mark>k</mark> unnje herod
	· · · · · · · · · · · · · · · · · · ·

3810	tinsi sókid · ęndi gi·tald havad, hwat wí imu gelden skulin · géro ge·hwi-likes
3812	hôvid-skatto. · Saga hwat þi þes an þínumu hugi þunkja:
3814	is it reht þe nis? · Rád for þínun land-mégun wel: · ùs is þínaro lêrono þarf."
3816	Sie weldun þat hé it ant·kwáði: · þan mahte hé þoh ant·kennjen wel iro wrêðon willjon: · "te hwí gi wár-logon", kwað hé,
3818	"fandot mín só frókno? · Ni skal iu þat te frumu werðen, þat gi dreogerjas · darnungo nu
3820	willjad mi far·fáhen." · Hét hé þó forð dragan te skawonne þe skattos, · "þe gí skuldige sind
3822	an þat geld geven." · Judeon drógun ênna siluvrinna forð: · sáhun manage tó,
3824	hwó hé was ge·munitod: · was an middjen skín þes kêsures biliði · —þat mahtun sie ant·kennjen wel—,
3826	iro hêrron hôvid-mál. · Þó frágode sie þe hêlago Krist, aftar hwemu þiu ge·lík-nessi · gi·legid wári.
3828	Sie kwáðun þat it wári · wer-old-kêsures fan Rúmu-burg, · "þes þe alles þeses ríkes havad
	ge·wald an þesaru wer-oldi." · "Þan willju ik iu te wárun hér", kwað hé,
3830	"selvo sęggjan, · þat gi imu sín gevad, wer-old-hêrron is ge·wunst, · ęndi waldand gode
3832	selljad, þat þar sín ist: · þat skulun iuwa seolon wesen,
3834	gumono gêstos." · Þó warð þero Judeono hugi ge·minsod an þemu mahle: · ni mahtun þe mên-skaðon wordun gervinnen · só ira willia géng
3836	wordun ge·winnen, · só iro willjo géng,  þat sie ina far·féngin, · hwand imu þat friðu-barn godes
3838	wardode wið þe wrêðon · endi im wár an · gegin, söð-spel sagde, · þoh sie ni wárin só sálige te þiu,
3840	þat sie it só far·féngin, · só it iro fruma wári. Sie ni weldun it þoh far·láten, · ak hétun þar lêdjen forð
3842	ên wíf for þemu werode, · þiu habde wam ge·frumid, un-reht ên-fald: · þiu idis was bi·fangen
3844	an far·legar-nessi, · was iro líves skolo, þat sie firiho barn · ferahu bi·námin,
	êhtin iro aldres: · só was an iro êw ge·skriven.

3846	Sie bi gunnun ina þó frágon, fruokne liudi,
3848	wrêða mid iro wordun, · hwat sie skoldin þemu wíve duan, hweðer sie sie kwęlidin, · þe sie sie kwika létin,
	þe hwat hé umbi su·lika <mark>d</mark> ádi · a· <mark>d</mark> êljen weldi:
3850	"þú wêst, hwó þesaru <mark>m</mark> ẹnegi", · kwáðun sie, " <mark>M</mark> oyses gi·bôd
	wárun wordun, · þat allaro wívo ge·hwi-lik
3852	an far∙legar-nessi · líves far∙warhti
	ęndi þat sie þan a·wurpin · weros mid handun,
3854	starkun stênun: · nu maht þú sie sehan standen hér
	an sundjun bi·fangan: · saga hwat þú is willjes."
3856	weldun ine þea wiðer-sakon · wordun far·fáhen,
	ef hé þat gi· <mark>k</mark> wáði, · þat sie sie <mark>k</mark> wika létin,
3858	friŏodi ira ferahe, · þan weldi þat folk Judeono
	kweðen, þat hé iro aldiron · êo wiðer-sagdi,
3860	þero liudjo land-reht; · ef hé sie þan héti lívu bi·nimen,
	þea magað fur þeru menegi, · þan weldin sie kweðen, þat hé só
	mildjene hugi
3862	ni <mark>b</mark> ári an is <b>b</b> reostun, · só skoldi habbjen <b>b</b> arn godes:
	weldun sie só <mark>h</mark> weŏeres · hêlagne Krist
3864	þero wordo ge·wítnon, · só hé þar for þemu werode ge·spráki,
	a·dêldi te dóme. · Þan wisse drohtin Krist
3866	þero manno só garo · mód-gi·þahti,
	iro wrêðon willjon; · þó hé te þemu werode sprak,
3868	te allun þem erlun: · "só hwi-lik só iuwar áno sí", kwað hé,
	"slíðja sundjon, · só ganga iru selvo tó
3870	endi sie at êrist · erl mid is handun
	stên ana werpe." · Só stódun Judeon,
3872	þahtun endi þagodun: · ni mahte þegan nigijan
	wið þem word-kwidi · wiðer-saka finden:
3874	ge·hugde manno ge·hwi-lik · mên-gi·þahti,
	is selves sundja: · ni was iro só sikur ênig,
3876	þat hé bi þemu worde · þemu wíve ge∙dorsti
	stên an werpen, · ak létun sie standen þar
3878	ênan þar inne · endi im út þanen
	géngun gram-harde · Judeo liudi,
3880	ên aftar öðrumu, · an-tat iro þar ênig ni was
	þes fiundo folkes, · þe iro ferhes þó,

3882	þeru idis aldar-lago · áhtjen weldi.
	Þó gi·fragn ik þat sie frágode · friðu-barn godes,
3884	allaro gumono bętst: · "hwar kwámun þit Judeono folk", kwaŏ hé,
	"þine wiðer-sakon, · þea þi hér wrógdun te mi?
3886	Ne sie þi <mark>h</mark> iudu wiht · harmes ne gi·dádun,
	þea liudi lêŏes, · þe þi weldun lívu be∙niman,
3888	wêgjan te wundrun?" · Þó sprak imu eft þat wíf an gegin,
	kwaŏ þat iru þar nio·man · þurh þes nerjandan
3890	hêlaga helpa · harm ne gi·frumidi
	wammes te lône. · Þó sprak eft waldand Krist,
3892	drohtin manno: · "ne ik þi geþ ni derju n·eo·wiht", kwað hé,
	"ak gang þí <mark>h</mark> êl hinen, · lát þi an þínumu hugi sorga,
3894	þat þú nio sið aftar þius · sundig ni werðes."
	Habde iru þó gi·holpen · hêlag barn godes,
3896	ge·friðot iro ferahe. · Þan stód þat folk Judeono
	uviles an-mód · só fan êristan,
3898	wrêŏes willjan, · hwó sie word-hęti
	wið þat friðu-barn godes · frummjen móstin.
3900	Habdun þea <mark>li</mark> udi an twê · mid iro gi· <mark>l</mark> ôvon gi·fangan:
	was þiu smale þioda · sínes willjan
3902	gernora mikilu, · þes godes barnes word
	te ge·frummjenne, · só im iro frâho gi·bôd:
3904	rómodun te rehta · bet þan þie ríkjon man,
	habdun ina far iro hêrron · ia far heven-kuning,
3906	ful·géngun imu gerno. · Þó gi·wêt imu þe godes sunu
	an þene wíh innan: · hwarf ina werod umbi,
3908	męgin-þiodo gi∙mang. · hé an middjen stód,
	lêrde þea liudi · liohtun wordun,
3910	hlúdero stemnun: · was hlust mikil,
	þagode þegan manag, · endi hé þeru þiod gi·bôd,
3912	só hwe só þar mid <mark>þ</mark> urstu · bi· <mark>þ</mark> wungan wári,
	"só ganga imu herod drinkan te mi", · kwaŏ hé, "dago ge·hwi-likes
3914	swótjes brunnan. · Ik mag sęggjan iu,
	só hwe só hér gi·lôvid te mi · liudjo barno
3916	fasto undar þesumu folke, · þat imu þan flioten skulun
	fan is lík-hamon · libbjendi flód,
3918	irnandi water, · aho-spring mikil,

	kumad þanen kwika brunnon. Þesa kwidi werðad wára,
3920	liudjun gi·lêstid, · só hwemu só hér gi·lôvid te mi."
	Pan mênde mid þiu wataru · waldandjo Krist,
3922	hêr heven-kuning · hêlagna gêst,
	hwó þene firiho barn · ant·fáhen skoldin,
3924	lioht endi listi · endi lif êwig,
	hôh heven-ríki · endi huldi godes.
3926	wurðun þó þea <mark>l</mark> iudi · umbi þea <mark>l</mark> êra Kristes,
	umbi þiu word an ge·winne: · stódun wlanka man,
3928	gêl-móde Judeon, · sprákun gelp mikil,
	habdun it im te hoska, · kwaŏun þat sie mahtin gi∙hôrjen wel,
3930	þat imu <mark>m</mark> ahlidin fram · <mark>m</mark> ódaga wihti,
	un-holde út: · "nu hé an avu lêrid", kwáðun sie,
3932	"wordu ge∙hwi-liku." · Þó sprak eft þat werod öðar:
	"ni þurvun gi þene lêrjand lahan", · kwáðun sie: "kumad líves word
3934	mahtig fan is mûde; · hé wirkid manages hwat,
	wundres an þesaru wer-oldi: · nis þat wrêðaro dád,
3936	fiundo kraftes: · nio it þan te su·likaru frumu ni wurði,
	ak it gegnungo · fan gode alo-waldon,
3938	kumid fan is krafte. · Þat mugun gi ant·kennjen wel
	an þem is wárun wordun, · þat hé gi·wald havad
3940	alles ovar erðu." · Þó weldun ina þe and-sakon þar
	an stędi fáhen · efþa stên ana werpen,
3942	ef sie im þero manno · menigi ni and-rédin,
	ni forhtodin þat folk-skępi. · Þó sprak þat friðu-barn godes:
3944	"ik tôgju iu gódes só filu", · kwaŏ hé, "fan gode selvumu,
	wordo ęndi werko: · nu willjad gi mi wítnon hér
3946	þurh iuwan starkan hugi, · stên ana werpen,
	bi·lôsjen mi lívu." · Þó sprákun imu eft þea liudi an·gęgin,
3948	wrêða wiðer-sakon: • "ne wí it be þínun werkun ni duat", kwáðun sia,
	"þat wí þí aldres · tó áhtjen willjad,
3950	ak wí duat it be þínun wordun, · hwand þú su·lik wáh sprikis,
	*hwand þú þik só máris · endi su·lik mên sagis,
3952	gihis for þeson Judeon, · þat þú sís god selvo,
	mahtig drohtin, · endi bist þi þoh man só wi,
3954	kuman fan þeson kunnje." · Krist alo-waldo
	ne wolda þero Judeono þuo leng · gelpes hôrjan,

3956	wrêðaro willjon, · ak hie im af þem wíhe fuor
	ovar Jordanes strôm; · habda jungron mid im,
3958	þia is sáligun gi∙sïðos, · þia im simlon mid im
	willjon wonodun: · suohta werod öðer,
3960	deda þar só hie gi·wonoda, · drohtin selvo,
	lêrda þia liudi: · gi·lôvda þie wolda
3962	an is hêlagun word. · Þat skolda sinnon wel
	manno só hwi-likon, · só þat an is muod gi·nam.
3964	Puo gi frang ik þat þar te Kriste · kumana wurðun
	bodon fan Bethaniu · endi sagdun þem barne godes,
3966	þat sia an þat <mark>â</mark> rundi þarod · idisi sendin,
	Maria endi Martha, · magaŏ frí-líka,
3968	swíðo wun-sama wíf; · þia wissa hie bêðja,
	wárun im gi·swester twá, · þia hie selvo êr
3970	minnjoda an is muode · þuru iro mildjan hugi,
	þiu wíf þuru iro willjon guodan. · Sia im te wáron þuo
3972	an·budun fon Bethaniu, · þat iro bruoðer was
	Lazarus legar-fast · endi þat sia is líves ni wándun;
3974	bádun þat þarod <mark>k</mark> wámi · Krist alo-waldo
	hêlag te helpu. · Reht só hie sia gi·hôrda þuo
3976	sęggjan fan só siekon, · só sprak hie sán an gegin,
	kwaŏ þat Lazaruses · legar ni wári
3978	gi·duan im te dôðe, · "ak þar skal drohtines lof", kwat-hie,
	"gi·frumid werðan: · nis it im te öðron frêson gi·duan."
3980	was im þar þuo selvo · suno drohtines
	twá naht endi dagas. · Þiu tíd was þuo ge·náhit,
3982	þat hie eft te Jerusalem · Judeo liudjo
	wíson welda, · só hie gi·wald habda.
3984	Sagda þuo is gi·siðon · suno drohtines,
	þat hie eft ovar Jordan · Judeo liudi
3986	suokjan welda. · Þuo sprákun im sán an·gęgin
	jungron sína: · "te hwí bist þú só gern þarod", kwaðun sia,
3988	"frô mín, te faranne? · Ni þat nu furn ni was,
	þat sia þik þínero wordo · wítnon hogdun,
3990	weldun þi mid stênon starkan a·werpan? · nu þú eft undar þia
	strídigun þioda
	fundos te faranne, · þar ist fiondo gi·nuog,

3992	erlos ovar-muoda?" · Duo ên bero twe-livjo,
	Puomas gi·málda · —was im gi·þungan mann,
3994	diur-lík drohtines þegan—: "ne skulun wí im þia dád lahan", kwat-hie,
	"ni węrnjan wi im bes willjen, · ak wita im wonjan mid,
3996	þuolojan mid ússon þiodne: · þat ist þegnes kust,
	þat hie mid is frâhon samad · fasto gi·stande,
3998	dôje mid im þar an duome. Duan ús alla só,
	folgon im te þero ferdi: · ni látan úse ferah wið þiu
4000	wihtes wirðig, · neva wí an þem werode mid im,
	dôjan mid uson drohtine. Pan lêvot us boh duom after,
4002	guod word for gumon." · Só wurðun þuo jungron Kristes,
	erlos aŏal-borana · an ên-falden hugje,
4004	hêrren te willjen. · Puo sagda hêlag Krist
	selvo is gi·sioon · þat a·slápan was
4006	Lazarus fan þem legare, · "havit þit lioht a·gevan,
	an·swevit ist an selmon. · Nu wí an þena sïð faran
4008	endi ina a·wekkjan, · þat hie muoti eft þesa wer-old sehan,
	libbjandi lioht: · þan wirðit iuwa gi·lôvo after þiu
4010	forŏ-werd gi·fęstid." · Duo gi·wêt hie im ovar þia fluod þanan,
	þie guodo godes suno, · an-þat hie mid is jungron kwam
4012	þar te <mark>B</mark> ithaniu, · <mark>b</mark> arn drohtines
	selvo mid is gi·siðon, · þar þia gi·swester twá,
4014	Maria endi Martha · an muod-karon
	sêraga sátun. · Was þar gi·samnot filo
4016	fan Jerusalem · Judeo liudo,
	þia þiu *wíf weldun · wordun fruovrjan,
4018	þat sie só ni <mark>k</mark> arodin · <mark>k</mark> ind-jungas dôð,
	Lazaruses far·lust. · Só þó þe landes ward
4020	géng an þiu gardos, · só wurðun þes godes barnes
	kumi þar gi·kuðid, · þat hé só kraftig was
4022	bi þeru <mark>b</mark> urg úten. Þó im <mark>b</mark> êðjun was,
	þem wívun su·lik willjo, · þat sie im waldand tó,
4024	þat <mark>fr</mark> iðu-barn godes, · farandjen wissun.
	pó þem wívun was · willjono mêsta
4026	kumi drohtines · ęndi Kristes word
	te gi· <mark>h</mark> ôrjenne. · Heovandi géng

4028	Martha mód-karag · wið só mahtigne
	wordun wehslan · ęndi wiŏ waldand sprak
4030	an iro hugi hriwig: · "par þú mí, hêrro mín", kwað siu,
	"nęrjendero bętst, · náhor wáris,
4032	hêljand þe gódo, · þan ni þorfti ik nú su·lik harm þolon,
	bittra breost-kara, · þan ni wári nú mín bróðer dôd,
4034	Lazarus fan þesumu liohte, · ak hé imu mahti libbjen forð
	ferahes ge·fullid. · Ik þoh, frô mín, te þí
4036	liohto gi·lôvju, · lêrjandero betst,
	só hwes só þú biddjen wili · berhton drohtin,
4038	þat hé it þi sán far·givid, · god alo-mahtig,
	gi·werðot þínan willjan." · Þó sprak eft waldand Krist
4040	þeru idis and-wordi: · "Ni lát þú þí an innan þes", kwað hé,
	"þínan sevon swerkan: · ik þí seggjan mag
4042	warun wordun, · þat þes nis gi·wand ênig,
	nevu þín bróðer skal · þurh gi·bod godes,
4044	þurh drohtines kraft · fan dôðe a·standen
	an is lík-hamon." · "All hębbju ik gi·lôvon só", kwað siu,
4046	"þat it só gi·werðen skal, · só hwan só þius wer-old endjod
	ęndi þe márjo dag · ovar man ferid,
4048	þat hé þan fan <b>e</b> rðu skal · <b>u</b> p a·standen
	an þemu dómes daga, · þan werðad fan dôðe kwika
4050	þurh maht godes · man-kunnjes ge·hwi-lik,
	a·rísad fan restu." · Þó sagde ríkjo Krist
4052	þeru idis alo-mahtig · oponun wordun,
	þat hé selvo was · sunu drohtines,
4054	bêðju ia líf ia lioht · liudjo barnon
	te a·standanne: · "nio þe sterven ni skal,
4056	líf far·liosen, · þe hér gi·lôvid te mi:
	þoh ina <b>e</b> ldi-barn · <b>e</b> rðu bi·þekkjen,
4058	diapo bi·delven, · nis hé dôd þiu mêr:
	þat flêsk is bi·folhen, · þat ferah is gi·halden,
4060	is þiu siola gi·sund." · Þó sprak imu eft sán an·gęgin
	þat wíf mid iro wordun: · "ik gi·lôvju þat þú þe wáro bist", kwað siu,
4062	"Krist godes sunu: · þat mag man ant·kennjen wel,
	witen an þínun wordun, · þat þú gi·wald haves
4064	þurh þiu <mark>h</mark> êlagon gi∙skapu · himiles endi erðun."

	Pó ge·fragn ik þar þero idisjo kwam · öðar gangan
4066	Maria mód-karag: · géngun iro managa aftar
	Judeo liudi. · Þó siu þemu godes barne
4068	sagde sêrag-mód, · hwat iru te sorgun gi·stód
	an iro hugi harmes: · hofnu kúmde
4070	Lazaruses far·lust, · liaves mannes,
	griat gornundi, · an-tat þemu godes barne
4072	hugi warð gi·hrórid: · hête trahni
	wópu a·wellun, · ęndi þó te þem wívun sprak,
4074	hét ina þó lêdjen, · þar Lazarus was
	foldu bi·folhen. · Lag þar ên felis bi·ovan,
4076	hard stên be·hliden. · Þó hét þe hêlago Krist
	ant·lúkan þea léia, · þat hé mósti þat lík sehan,
4078	hrêo skawojen. · Þó ni mahte an iro hugi míðan
	Marþa for þeru menegi, · wið mahtigne sprak:
4080	"frô mín þe gódo", · kwað siu, "ef man þene felis nimid,
	þene stên ant·lúkid, · þan wániu ik þat þanen stank kume,
4082	un·swóti swek, · hwand ik þi seggjan mag
	wárun wordun, · þat þes nis gi∙wand ênig,
4084	þat hé þar nu bi∙folhen was · fiuwar naht endi dagos
	an þemu <mark>e</mark> rð-grave." · And-wordi gaf
4086	waldand þemu wíve: · "Hhwat ni sagde ik þí te wárun êr", kwað hé,
	"ef þú gi· <mark>l</mark> ôvjen wili, · þan nis nu <mark>l</mark> ang te þiu,
4088	þat þú hér ant∙ <mark>k</mark> ennjen skalt · kraft drohtines,
	þe mikilon maht godes?" · Þó géngun manage tó,
4090	af·hóvun harden stên. · Þó sah þe hêlago Krist
	up mid is ôgun, · γ΄·lát sagde
4092	þemu þe þese wer-old gi·skóp, · "þes þú mín word gi·hôris", kwað hé,
	"sigi-drohtin selvo; · ik wêt þat þú só simlun duos,
4094	ak ik duom it be þesumu grôton · Judeono folke,
	þat sie þat te wárun witin, · þat þú mi an þese wer-old sendes
4096	þesun liudjun te lêrun." · Þó hé te Lazaruse hriop
	starkaru stemnju · ęndi hét ina standen up
4098	ia fan þemu grave gangan. Þó warð þe gêst kumen
	an þene lík-hamon: · hé bi·gan is liði hrórjen,
4100	ant·warp undar þemu gi·wédje: · was imo só be·wunden þó noh,
	an <mark>hr</mark> êo-będdjon bi·helid. · Hét imu helpen þó

4102	waldandjo Krist. · Weros géngun tó,
	ant·wundun þat ge·wádi. · Wánum up a·rês
4104	Lazarus te besumu liohte: · was imu is líf far·geven,
	þat hé is aldar-lagu · êgan mósti,
4106	friðu forð-wardes. · Þó fagonadun bêðja,
	Maria endi Martha: • ni mag þat man öðrumu
4108	gi·sęggjan te söðe, · hwó þea ge·swester twó
	mendjodun an iro mode. • Maneg wundrode
4110	Judeo liudjo, · þó sie ina fan þemu grave sáhun
	sïoon ge sunden, · þene þe êr suht far nam
4112	endi sie bi∙dulvun • diapo undar erŏu
	líves lôsen: · þó móste imu libbjen forð
4114	hêl an hêmun. Só mag heven-kuninges,
	þiu <mark>mi</mark> kile <mark>m</mark> aht godes · manno ge∙hwi-likes
4116	ferahe gi·formon · endi wiŏ fiundo níŏ
	hêlag helpen, · só hwemu só hé is huldi far·givid
4118	pó warð þar só managumu manne · mód aftar Kriste,
	gi·hworven hugi-skefti, · sïðor sie is hêlagon werk
4120	selvon gi·sáhun, · hwand eo êr su·lik ni warð
	wunder an wer-oldi. · Pan was eft bes werodes só filu,
4122	só <mark>m</mark> ód-starke man: · ni weldon þe maht godes
	ant·kennjen kuð-líko, · ak sie wið is kraft mikil
4124	wunnun mid iro wordun: · wárun im waldandes
	lêra so lêða: · sóhtun im liudi öðra
4126	an Jerusalem, · þar Judeono was
	hêri hand-mahal · endi hôvid-stedi,
4128	rôt gum-skępi · grimmaro þioda.
	Sie kuðdun im þó Kristes werk, · kwáðun þat sie kwikan sáhin
4130	þene erl mid iro ôgun, · þe an erðu was,
	foldu bi·folhen · fiuwar naht endi dagos,
4132	dôd bi·dolven, · an-tat hé ina mid is dádjun selvo,
	mid is wordun a·wękide, · þat hé mósti þese wer-old sehan.
4134	Þó was þat só wiðer-ward · wlankun mannun,
	Judeo liudjun: · hétun iro gum-skępi þó,
4136	werod samnojan · ęndi warvos fáhen,
	męgin-þioda gi∙mang, · an mahtigna Krist
4138	riedun an rúnun: · "nis þat rád ênig", kwáðun sie,

	"þat wí þat gi·þolojan: · wili þesaro þioda te filu
4140	gi·lôvjen aftar is lêrun. · Þan ús liudi farad,
	an <mark>e</mark> o-rid-folk, · werðat úsa <mark>o</mark> var-hôvdun
4142	rinkos fan Rúmu. · Pan wí þeses ríkjes skulun
	lôse libbjen · efþa wí skulun úses líves þolon,
4144	hęliŏos usaro hôvdo." · Þó sprak þar ên gi·hêrod man
	ovar warf wero, · þe was þes werodes þó
4146	an þeru burg innan · biskop þero liudjo
	—Kaiphas was hé hêten; · habdun ina gi∙koranen te þiu
4148	an þeru gér-talu · Judeo liudi,
	þat hé þes godes húses · gômjen skoldi,
4150	wardon þes wíhes—: "Mí þunkid wunder mikil", kwaŏ hé,
	"mári þioda, · —gí kunnun manages gi·skêð—
4152	hwí gí þat te wárun ni witin, · werod Judeono,
	þat hér is betera rád · barno ge·hwi-likumu,
4154	þat man hér <b>ê</b> nne man · <b>a</b> ldru bi·lôsje
	ęndi þat hé þurh iuwa dádi · drôreg sterve,
4156	for þesumu folk-skepi · ferah far·láte,
	þan al þit liud-werod · far·loren werðe."
4158	Ni was it þoh is <mark>w</mark> illjan, · þat hé só <mark>w</mark> ár ge·sprak,
	só forð for þemu folke, · frume man-kunnjes
4160	gi·mênde for þeru menegi, · ak it kwam imu fan þeru maht godes
	þurh is hêlagan hêd, · hwand hé þat hús godes
4162	þar an Jerusalem · bi·gangan skolde,
	wardon þes wíhes: · be·þiu hé só wár gi·sprak,
4164	biskop þero liudjo, · hwó skoldi þat barn godes
	alla irmin-þiod · mid is ênes ferhe,
4166	mid is lívu a·lôsjen: · þat was allaro þesaro liudjo rád,
	hwand hé gi·halode · mid þiu hêðina liudi,
4168	weros an is willjon · waldandio Krist.
	Þó wurðun ên-wordje · ovar-módje man,
4170	werod Judeono, · ęndi an iro warve gi·sprákun,
	mári þioda, · þat sie im ni létin iro mód twehon:
4172	só hwe só ina undar þemu folke · finden mahti,
	þat ina sán gi·féngi · endi forð bráhti
4174	an þero þiodo þing; · kwáðun þat sie ni mahtin gi·þolojan leng,
	þat sie þe êno man · só alla weldi,

4176	werod far·winnen. · Pan wisse waldand Krist
	þero manno só garo · mód-gi·þàhti,
4178	hęti-grimmon hugi, · hwand imu ni was bi·holen eo·wiht
	an þesaru middil-gard: · hé ni welde þó an þie menigi innen
4180	siður open-líko, · under þat erlo folk,
	gangan under þea Judeon: · bêd þe godes sunu
4182	þero torohtjon tíd, · þe imu tó-ward was,
	þat hé far þesa þioda · þolojan welde,
4184	far þit werod wíti: · wisse imu selvo
	þat <mark>d</mark> ag-þingi garo. Þó gi wêt imu úse <mark>d</mark> rohtin forð
4186	ęndi imu þó an Effrem · alo-waldo Krist
	an þeru <mark>h</mark> ôhon burg · <mark>h</mark> êlag drohtin
4188	wunode mid is werodu, · an-tat hé an is willjan hwarf
	eft te <mark>B</mark> ethania · <mark>b</mark> rahtmu þiu mikilun,
4190	mid þiu is gódum gum-skępi. · Judeon bi·sprákun þat
	wordu ge·hwi-liku, · þó sie imu su·lik werod mikil
4192	folgon gi·sáhun: · "nis frume ênig", kwáðun sie,
	"ůses ríkjes gi·rádi, · þoh wí reht sprekan,
4194	ni þíhit úses þinges wiht: Þius þiod wili
	wendjen after is willjan; · imu all þius wer-old folgot,
4196	liudi bi þem is lêrun, · þat wí imu lêðes wiht
	for þesumu folk-skępi · gi·frummjen ni mótun."
4198	Gi·wêt imu þó þat <mark>b</mark> arn godes · innan <mark>B</mark> ethania
	sehs nahtun êr, · þan þiu samnunga
4200	þar an Jerusalem · Judeo liudjo
	an þem <mark>w</mark> íh-dagun · werðen skolde,
4202	þat sie skoldun <mark>h</mark> aldan · þea <mark>h</mark> êlagon tídi,
	Judeono paskha. · Béd þe godes sunu,
4204	mahtig under þeru menegi: · was þar manno kraft,
	werodes bi þem is wordun. · Þar géngun ina twê wíf umbi,
4206	Maria endi Martha, · mid mildju hugi,
	þionodun imu þeo-líko. · Þiodo drohtin
4208	gaf im <mark>l</mark> ang-sam lôn: · lét sea <b>l</b> êŏes gi·hwes,
	sundjono sikora, · ęndi selvo gi·bôd,
4210	þat sea an friðe fórin · wiðer flundo níð,
	þea idisa mid is orlovu gódu: · habdun iro ambaht-skępi
4212	bi∙węndid an is willjon. · Þó gi∙wêt imu waldand Krist

	forð mid þiu folku, · firiho drohtin,
4214	innan Jerusalem, · þar Judeono was
	hęte-lík hard-buri, · þar sie þea hêlagon tíd
4216	warodun at þemu wíhe; · was þar werodes só filu,
	kraftigaro kunnjo, · þie ni weldun Kristes word
4218	gerno hôrjen · ni te þemu godes barne
	an iro mód-sevon · minnje ni habdun,
4220	ak wárun im só wrêða · wlanka þioda,
	módeg man-kunni, habdun im morð-hugi,
4222	in-wid an innan: · an avuh far·féngun
	Kristes lêre, · weldun ina kraftigna
4224	witnon þero wordo; · ak was þar werodes só filu,
	umbi erl-skępi · ant-langana dag,
4226	habde ine þiu smale þiod · þurh is swótjun word
	werodu bi·worpen, · þat ine þie wiðer-sakon
4228	under þemu folk-skępi · fáhen ne gi·dorstun,
	ak <mark>m</mark> iðun is bi þeru <mark>m</mark> ęnegi. · Þan stód <b>m</b> ahtig Krist
4230	an þemu wíhe innan, · sagde word manag
	firiho barnun te frumu. · Was þar folk umbi
4232	allan <mark>l</mark> angan dag, · an-tat þiu <mark>li</mark> ohte gi·wêt
	sunne te sedle. · Þó te seliðun fór
4234	man-kunnjes manag. · Þan was þar ên mári berg
	bi þeru <mark>b</mark> urg úten, · þe was <mark>b</mark> rêd endi hôh,
4236	gróni ęndi skôni: · hétun ina Judeo liudi
	Oliueti bi namon. · Þar imu up gi·wêt
4238	nęrjendjo Krist, · só ina þiu naht bi·féng,
	was imu þar mid is jungarun, · só ine þar Judeono ênig
4240	ni wisse ti wárun, · hwand hé an þemu wíhe stód,
	liudjo drohtin, · só lioht ôstene kwam,
4242	ant·féng þat folk-skępi · endi im filu sagde
	wároro wordo, · só nis an þesaru wer-oldi ênig,
4244	an þesaru <mark>m</mark> iddil-gard · manno só spáhi,
	liudjo barno nig·ên, · þat þero lêrono mugi
4246	ęndi gi·tęlljen, · þe hé þar an þemu alahe gi·sprak,
	waldand an þemu wíhe, · endi simlun mid is wordun gi·bôd,
4248	bat sie sie gerewidin · te godes ríkje,
	allaro manno ge·hwi-lik, · þat sie móstin an þemu márjon daga

4250	iro drohtines · diuriða ant·fáhen. Sagde im hwat sie it sundjun frumidun · endi simlun gi·bôd,
4252	þat sie þea a·lęskidin; · hét sie lioht godes
4254	minnjon an iro móde, · mên far·láten, avoha ovar-hugdi, · ôd-módi niman,
4254	hlaðen þat an iro hertan; · kwað þat im þan wári heven-ríki,
4256	garu gódo mêst. · Þó warð þar gumono só filu
	gi·wendid aftar is willjon, · siour sie hat word godes
4258	hêlag gi·hôrdun, · heven-kuninges,
	ant·kendun kraft mikil, · kumi drohtines,
4260	hêrron helpe, · ia þat heven-ríki was,
	nęrjendi gi·náhid · endi náŏa godes
4262	manno barnun. · Sum só módeg was
	Judeo folkes, · habdun grimman hugi,
4264	slíð-móden sevon · [],
	ni weldun is worde gi·lôvjen, · ak habdun im ge·win mikil
4266	wið þea Kristes kraft: · kumen ni móstun
	þea liudi þurh lêðen stríd, · þat sie gi·lôvon te imu
4268	fasto gi·féngin; · ni was im þiu frume giviðig,
	þat sie heven-ríki · habbjen móstin.
4270	Géng imu bó þe godes sunu · endi is jungaron mid imu,
	waldand fan þemu wíhe, · all só is willjo géng,
4272	iak imu uppen þene berg gi·stêg · barn drohtines:
	sat imu þar mid is ge·siðun · endi im sagde filu
4274	wároro wordo. · Sí bi·gunnun im þó umbi þene wíh sprekan,
	þie gumon umbi þat godes hús, · kwáðun þat ni wári gód-líkora
4276	alah ovar erðu · þurh erlo hand,
4	purh mannes gi·werk · mid megin-kraftu
4278	rakud a·rihtid. · Þó þe ríkjo sprak,
(200	hêr heven-kuning · —hôrdun þe öðra—:
4280	"ik mag iu gi·tęlljen", · kwaŏ hé, "þat noh wirŏid þiu tíd kumen, þat is af·standen ni skal · stên ovar öðrumu,
/202	ak it fallid ti foldu · endi fiur nimid,
4282	grádag logna, · þoh it nu só gód-lík sí,
4294	só wís-líko gi·warht, · endi só dód all þesaro wer-oldes gi·skapu,
4284	te·glídid gróni wang." · Pó géngun imu is jungaron tó,
4286	frágodun ina só stillo: , "hwó lango skal standen noh", kwáðun sie,
7200	"" "" "" " " " " " " " " " " " " " " "

	"bius wer-old an wunnjun, · êr þan þat gi·wand kume,
4288	þat þe lasto dag · liohtes skíne
	þurh wolkan-skion, · efþo hwan is þín eft wán kumen
4290	an þene <mark>m</mark> iddil-gard, · manno kunnje
	te a· <mark>d</mark> êljenne, · <mark>d</mark> ôdun ęndi kwikun?
4292	frô mín þe gódo, · us is þes firi-wit mikil,
	waldandjo Krist, · hwan þat gi∙werŏen skuli."
4294	Þó im <mark>a</mark> nd-wordi · <mark>a</mark> lo-waldo Krist
	gód-lík far·gaf · þem gumun selvo:
4296	"þat havad só bi·dernid", · kwað hé, "drohtin þe gódo,
	iak só <mark>h</mark> ardo far·holen · himil-ríkjes fader,
4298	waldand þesaro wer-oldes, · só þat witen ni mag
	ênig mannisk barn, · hwan þiu márje tíd
4300	gi·wirðid an þesaru wer-oldi, · ne it ôk te wáran ni kunnun
	godes engilos, · þie for imu gegin-warde
4302	simlun sindun: · sie it ôk gi∙sęggjan ni mugun
	te <mark>w</mark> áran mid iro wordun, · hwan þat gi·werðen skuli,
4304	þat hé willje an þesan <mark>mi</mark> ddil-gard, · <mark>m</mark> ahtig drohtin,
	firiho fandon. · Fader wêt it êno
4306	hêlag fan himile: · elkur is it bi·holen allun,
	kwikun ęndi dôdun, · hwan is kumi werŏad.
4308	Ik mag iu þoh gi·tęlljen, · hwi-lik hér têkạn bi·foran
	gi·werðad wunder-lík, · êr þan hé an þese wer-old kume
4310	an þemu márjon daga: · þat wirðid hér êr an þemu mánon skín
	iak an þeru sunnon só same; · gi·swerkad siu bêðju,
4312	mid finistre werðad bi·fangan; · fallad sterron,
	hwít heven-tungal, · endi hrisid erðe,
4314	bivod þius brêde wer-old · —wirðid su·likaro bôkno filu—:
	grimmid þe grôto sêo, · wirkid þie gevenes strôm
4316	ęgison mid is <mark>ú</mark> ðjun · erð-búandjun.
	Pan borrot biu biod · burh bat ge bwing mikil,
4318	folk þurh þea forhta: · þan nis friðu hwergin,
	ak wirðid wíg só maneg · ovar þese wer-old alla
4320	hete-lík af haben, · endi heri lêdid
	kunni ovar öðar: · wirðid kuningo gi win,
4322	męgin-fard mikil: wirðid managoro kwalm,
	open ur-lagi · —þat is <b>e</b> gis-lík þing,

4324	þat io su·lik morð · skulun man af·hebbjen—,
4326	wirðid wól só mikil · ovar þese wer-old alle, man-stervono mêst, · þero þe gio an þesaru middil-gard
	swulti þurh suhti: liggjad seoka man,
4328	driosat endi dôjat · endi iro dag endjad,
	fulljad mid iro ferahu; · ferid un·met grôt
4330	hungar hęti-grim · ovar hęliŏo barn,
	meti-gedjono mest: · nis þat minniste
4332	þero wítjo an þesaru wer-oldi, · þe hér gi·werðen skulun
	êr dómes dage. · Só hwan só gi þea dádi gi·sehan
4334	gi·werðen an þesaru wer-oldi, · só mugun gi þan te wáran
	far·standen,
	þat þan þe latsto dag · liudjun náhid
4336	mári te mannun · endi maht godes,
	himil-kraftes hróri · ęndi þes hêlagon kumi,
4338	drohtines mid is diuriðun. · Hwat gí þesaro dádjo mugun
	bi þesun <mark>b</mark> ômun · biliði ant·kennjen:
4340	þan sie <mark>br</mark> ustjad endi <mark>b</mark> lójat · endi <mark>b</mark> ladu tôgjat,
	lôf ant·lúkad, · þan witun liudjo barn,
4342	þat þan is sán after þiu · sumer gi·náhid
	warm endi wun-sam · endi weder skôni.
4344	Só witin gi ôk bi þesun têknun, · þe ik iu talde hér,
	hwan þe <mark>l</mark> atsto dag · l <mark>i</mark> udjun náhid.
4346	pan sęggjo ik iu te wáran, · þat êr þit werod ni mót,
	te·faran þit folk-skepi, · êr þan werðe ge·fullid só,
4348	mínu word gi·wárod. · Noh gi·wand kumid
	himiles endi erðun, · endi stéid mín hêlag word
4350	fast forð-wardes · endi wirðid al ge·fullod só,
	gi·lêstid an þesumu liohte, · só ik for þesun liudjun ge·spriku.
4352	wakot gí war-líko: · iu is wis-kumo
	duom-dag þe márjo · endi iuwes drohtines kraft,
4354	þiu mikilo megin-strengi · endi þiu márje tíd,
	gi·wand þesaro wer-oldes. · Fora þiu gi wardon skulun,
4356	þat hé iu slápandje · an swef-restu
	fárungo ni bi·fáhe · an firin-werkun,
4358	mênes fulle. · Mút-spelli kumit
	an þiustrja naht, · al só þiof ferid

þe latsto þeses liohtes, · só it êr þese liudi ni witun,  só samo só þiu flód deda · an furn-dagun,  þe þar mid lagu-strómun · liudi far teride  bi Nóeas tídjun, · bi · útan þat ina neride god  mid is híwiskja, · hélag drohtin,  wið þes flódes farm: · só warð ók þat flur kuman  hêt fan himile, · þat þea hôhon burgi  umbi Sodomo land · swart logna bi · féng  grim endi grádag, · þat þar n· ênig gumono ni gi · nas  bi · útan Loth êno: · ina ant · lêddun þanen  drohtines engilos · endi is dohter twá  an ênan berg uppen: · þat óðar al brinnandi flur,  ia land ia liudi · logna far · teride:  só fárungo warð þat flur kumen, · só warð êr þe flód só samo:  só wirðid þe latsto dag. · For þiu skal allaro liudjo ge· hwi-lik  þenkjan fora þemu þinge; · þes is þarf mikil  manno ge· hwi-likumu: · be· þiu látad iu an iuwan mód sorga.  Hwand só hwan só þat ge· wirðid, · þat waldand Krist,  mári mannes sunu · mid þeru maht godes,  kumit mid þiu kraftu · kuningo ríkjost  sittjan an is selves maht · endi samod mid imu  alle þea engilos, · þe þar uppa sind  hêlaga an himile, · þan skulun þarod heliðo barn,  eli-þeoda kuman · alla te· samne  libbjandero liudjo, · só hwat só io an þesumu liohte warð  firiho a· fódid. · þar hé þemu folke skal,  allumu man-kunnje · mári drohtin  a· dêljen aftar iro dádjun. · þan skeðid hé þea far· duanan man,  þea far· warhton weros · an þea winistron hand:  só duot hé ôk þea sáligon · an þea swiðeron half;  grótid hé þan þea gódun · endi im te· gegnes sprikid:  "Kumad gi", kwiðid hé, "þea þar gi· korene sindun, · endi ant· fáhad  þit kraftiga ríki,  þat góde, þat þar gi· gerewid stendid, · þat þar warð gumono barnun  gi warht fan þesaro wer-oldes endje: · iu havad ge-wíhid selvo	4360	darno mid is dádjun, · só kumid þe dag mannun,
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gi·warht fan þesaro wer-oldes endje: · iu havad ge·wihid selvo		, ,
	4394	
lauci anaro inino barno. gi motun pesaro irumono neotan,		fader allaro firiho barno: · gí mótun þesaro frumono neotan,

4396	ge·waldon þeses wídon ríkjas, · hwand gí oft mínan willjon frumidun, ful·géngun mí gerno · endi wárun mí iuwaro gevo mildje,
4398	þan ik bi∙þwungan was · þurstu ęndi hungru,
	frostu bi·fangan · efþo an feteron lag,
4400	bi·klemmid an karkare: · oft wurðun mí kumana þarod
	helpa fan iuwun handun: · gí wárun mí an iuwomu hugi mildje,
4402	wísodun mín werð-liko." · Þan sprikid imu eft þat werod an gegin:
	"Frô mín þe gódo", · kweðat sie, "hwan wári þú bi·fangan só,
4404	be·þwungan an su·likun þaravun, · só þú fora þesaru þiod telis,
	mahtig mênis? · Hwan gi·sah þí man ênig
4406	be·þwungen an su·likun þaravun? · Hwat þú haves allaro þiodo
	gi·wald
	iak só samo þero <mark>m</mark> êðmo, · þero þe io <mark>m</mark> anno barn
4408	ge·wunnun an þesaro wer-oldi." · Þan sprikid im eft waldand god:
	"só hwat só gí <mark>d</mark> ádun", · kwiðit hé, "an iuwes <mark>dr</mark> ohtines namon,
4410	gódes far·gávun · an godes êra
	þem mannun, þe hér minniston sindun, · þero nu undar þesaru
	<mark>m</mark> ęnegi standad
4412	ęndi þurh <mark>ô</mark> d-módi · <b>a</b> rme wárun
	weros, hwand sie mínan willjon fremidun · —só hwat só gí im
	iuwaro <mark>w</mark> elono far gávun,
4414	gi·dádun þurh diuriða, · þat ant·féng iuwa drohtin selvo,
	þiu helpe kwam te heven-kuninge. · Be·þiu wili iu þe hêlago drohtin
4416	lônon iuwan gi·lôvon: · givid iu líf êwig."
	Wendid ina ban waldand · an bea winistron hand,
4418	drohtin te þem far duanun mannun, · sagad im þat sie skulin þea dád
	ant·gelden,
	þea <mark>m</mark> an iro <mark>m</mark> ên-gi·werk: · "nu gí fan <mark>m</mark> í skulun", kwiðit hé,
4420	"faran só for·flókane · an þat fiur êwig,
	þat þar gi·garewid warð · godes and-sakun,
4422	fiundo folke · be firin-werkun,
	hwand gí mí ni hulpun, · þan mí hunger endi þurst
4424	wêgde te wundrun · efþa ik ge·wádjes lôs
	géng jámer-mód, · was mí grôtun þarf,
4426	þan ni habde ik þar ênige <mark>h</mark> elpe, · þan ik ge· <b>h</b> eftid was,
	an liðo-kospun bi·lokan, · efþa mi legar bi·féng,
4428	swára suhti: · þan ni weldun gí mín siokes þar

	wíson mid wihti: · ni was iu werð eo·wiht,
4430	þat gí mín ge·hugdin. · Be·þiu gí an hellje skulun
	polon an piustre." · Pan sprikid imu eft piu piod an gegin:
4432	"Wola waldand god", · kweðad sie, "hwí wilt þú só wið þit werod
	sprekan,
	mahljen wið þese menegi? · Hwan was þí io manno þarf,
4434	gumono gódes? · Hwat sie it al be þínun gevun êgun,
	welon an þesaro wer-oldi". · Þan sprikid eft waldand god:
4436	"þan gí þea armostun", · kwiðid hé, "eldi-barno,
	manno þea minniston · an iuwomu mód-sevon
4438	hęliŏos far·hugdun, · létun sea iu an iuwomu hugi lêŏe,
	be·dêldun sie iuwaro diurða, · þan dádun gí iuwana drohtin só sama,
4440	gi·wernidun imu iuwaro welono: · be·þiu ni wili iu waldand god,
	ant·fáhen fader iuwa, · ak gí an þat fiur skulun,
4442	an þene <mark>d</mark> iopun <mark>d</mark> ôð, · diuvlun þionon,
	wrêðun wiðer-sakun, · hwand gí só warhtun bi·foran."
4444	Þan aftar þem wordun skêðit · þat werod an twê,
	þea gódun endi þea uvilon: · farad þea far·griponon man
4446	an þea <mark>h</mark> êtan <mark>h</mark> ęl · hriwig-móde,
	þea far·warhton weros, · wíti ant·fáhat,
4448	uvil ęndi-lôs. · Lêdid up þanen
	hêr heven-kuning · þea hluttaron þeoda
4450	an þat lang-same lioht: · þar is líf êwig,
	gi·garewid godes ríki · gódaro þiado."
4452	Só ge·fragn ik þat þem rinkun þó · ríki drohtin
	umbi þesaro wer-oldes gi·wand · wordun talde,
4454	hwó þiu forð ferid, · þan lango þe sie firiho barn
	ardon mótun, · ia hwó siu an þemu endje skal
4456	te·glíden endi te·gangen. · hé sagde ôk is jungarun þar
	wárun wordun: · "Hwat gí witun alle", kwaŏ hé,
4458	"þat nu ovar twá naht · sind tídi kumana,
	Judeono paskha, · þat sie skulun iro gode þionon,
4460	weros an bemu wihe. Pes nis ge wand ênig,
	þat þar wirðid mannes sunu · te þeru megin-þiodu
4462	kraftag far·kôpot · ęndi an krúke a·slagan,
	polod piad-kwála." · Pó warð þar þegan manag
4464	slíð-mód gi·samnod, · sùðar-liudjo,

4466	Judeono gum-skępi, · þar sie skoldun iro gode þionon. wurðun êo-sagon · alle kumane,
	an warf weros, · þe sie þó wísostun
4468	undar þeru menegi · manno taldun,
	kraftag kuni-burd. · Þar Kaiphas was,
4470	biskop þero liudjo. · Sie rédun þó an þat barn godes,
	hwó sie ina a·sluogin · sundja lôsan,
4472	kwáðun þat sie ina an þemu hêlagon daga · hrínen ni skoldin
	undar þero manno menegi, · "þat ni werðe þius megin-þioda,
4474	hęliŏos an hróru, · hwand ina þit heri-skepi wili
	far·standen mid strídu. · Wí só stillo skulun
4476	frêson is ferahes, · þat þit folk Judeono
	an þesun wíh-dagun · wróht ni af∙hębbjen."
4478	Þó géng imu þar Júdas forð, 🕟 jungaro Kristes,
	ên þero twe-livjo, · þar þat aðali sat,
4480	Judeono gum-skępi; · kwaŏ þat hé is im gódan rád
	sęggjan mahti: · "hwat willjad gí mí sęlljen hér", kwaŏ hé,
4482	"mêŏmo te médu, · ef ik iu þene man givu
	áno wíg endi áno wróht?" · Þó warð þes werodes hugi,
4484	þero liudjo an lustun: • "ef þú wili gi·lêstjen só", kwáðun sie,
	"þín word gi·wáron, · þan þú gi·wald haves,
4486	hwat þú at þesaru þiodu · þiggjan willjes
	gódaro mêŏmo." · Þó gi·hét imu þat gum-skepi þar
4488	an is selves dóm · siluvar-skatto
	þrí-tig at·samne, · endi hé te þeru þiodu gi·sprak
4490	derevjun wordun, · þat hé gávi is drohtin wið þiu.
	wende ina þó fan þemu werode: · was im wrêð hugi,
4492	talode im só treu-lôs, · hwan êr wurði imu þiu tíd kuman,
	pat hé ina mahti far·wísjen · wrêŏaro þiodo,
4494	fiundo folke. Pan wisse þat friðu-barn godes,
	wár waldand Krist, · þat hé þese wer-old skolde,
4496	a geven bese gardos · endi sókjen imu godes ríki,
	gi·faren is fader-óŏil. · Þó ni gi·sah ênig firiho barno
4498	mêron minnje, · þan hé þó te þem mannun gi·nam,
	te þem is gódun jungaron: gôme warhte,
4500	sette sie swás-líko · endi im sagde filu
	wároro wordo. · Skrêd wester dag,

4502	sunne te sedle.  ·   Pó hé selvo gi·bôd,
	waldand mid is wordun, · hét im water dragan
4504	hluttar te handun, · endi rês þó þe hêlago Krist,
	þe gódo at þem gômun · endi þar is jungarono þwóg
4506	fóti mid is folmun · endi swarf sie mid is fanon aftar,
	druknide sie diur-líka. · Þó wið is drohtin sprak
4508	Símon Petrus: · "Ni þunkid mí þit sómi þing", kwað hé,
	"frô mín þe gódo, · þat þú míne fóti þwahes
4510	mid þem þínun hêlagun handun." · Þó sprak imu eft is hêrro
	an·gęgin,
	waldand mid is wordun: · "Ef þú is willjan ni haves", kwað hé,
4512	"te ant·fahanne, · þat ik þíne fóti þwahe
	þurh su lika <mark>m</mark> innja, · só ik þesun öðrun <mark>m</mark> annun hér
4514	dóm þurh diurða, · þan ni haves þú ênigan dêl mid mí
	an <mark>h</mark> even-ríkja." · Hugi warð þó gi∙wendid
4516	Símon Petruse: · "Þú hava þí selvo gi·wald", kwað hé,
	"frô mín þe gódo, · fóto endi hando
4518	ęndi mínes <mark>h</mark> ôvdes só sama, · handun þínun,
	þiadan, te þwahanne, 🕟 te þiu þak ik móti þína forð
4520	huldi hębbjan · ęndi heven-ríkjes
	su·lik gi· <mark>d</mark> êli, · só þú mí, <mark>dr</mark> ohtin, wili
4522	far∙geven þurh þína gódi." · Jungaron Kristes,
	þene ambaht-skępi · erlos þolodun,
4524	þegnos mid gi·þuldjon, · só hwat só im iro þiodan dede,
	mahtig þurh þea minnja, · endi mênde imu al méra þing
4526	firihon te gi·frummjenne. · friðu-barn godes
	géng imu þó eft gi·sittjen · under þat ge·siðo folk
4528	ęndi im sagda filu <mark>l</mark> ang-samna rád. · Warð eft <mark>l</mark> ioht kuman,
	morgen te mannun. · Mahtigne Krist
4530	gróttun is jungaron endi frágodun, · hwar sie is gôma þó
	an þemu <mark>w</mark> íh-dage · wirkjen skoldin,
4532	hwar hé weldi <mark>h</mark> alden · þea <mark>h</mark> êlagon tídi
	selvo mid is ge·siðun. · Þó hé sie sókjen hét,
4534	þea gumon Jerusalem: · "só gí þan gangan kumad", kwað hé,
	"an þea <mark>b</mark> urg innan · —þar is <mark>b</mark> raht mikil,
4536	megin-þiodo gi·mang—, · þar mugun gí ênan man sehan
	an is handun dragen · hluttres watares

4538	ful mid folmun. · Þemu gí folgon skulun an só hwi-like gardos, · só gí ina gangan gi·sehat,
4540	ia gí þan þemu hêrron, · þe þie hovos êgi, selvon seggjad, · þat ik iu sende þarod
4542	te gi·garuwenne mína gôma. · Pan tôgid hé iu ên gód-lík hús, hôhan sóleri, · þe is bi·hangen al
4544	fagarun fratahun. · Þar gí frummjen skulun werd-skepi mínan. · Þar bium ik wis-kumo
4546	selvo mid mínun ge·siðun." · Þó wurðun sán aftar þiu þar te Jerusalem · jungaron Kristes
4548	forð-ward an ferdi, · fundun all só hé sprak word-têkạn wár: · ni was þes gi·wand ênig.
4550	Par gerewidun sie þea gôma. · Warð þe godes sunu, hêlag drohtin · an þat hús kuman,
4552	þar sie þe land-wíse · lêstjen skoldun, ful·gangan godes gi·bode, · al só Judeono was
4554	êo endi ald-sidu · an êr-dagun. Gi·wêt imu þó an þemu ávande · alo-waldand Krist
4556	an þene seli sittjen; · hét þar is ge·sïðos te imu twe-livi gangan, · þea im gi·triwiston
4558	an iro mód-sevon · manno wárun bi wordun endi bi wísun: · wisse imu selvo
4560	iro hugi-skęfti · hêlag drohtin.  Grótte sie þó ovar þem gômun: · "Gern bium ik swíðo", kwað hé,
4562	"bat ik samad mid iu · sittjen móti, gômono neoten, · Judeono paskha
4564	dêljen mid iu só diurjun. · Nu ik iu iuwes drohtines skal willjon sęggjan, · þat ik an þesaro wer-oldi ni mót
4566	mid mannun mêr · móses an·bíten furður mid firihun, · êr þan gi·fullod wirðid
4568	himilo ríki. · Mí is an handun nú wíti endi wunder-kwále, · þea ik for þesumu werode skal,
4570	polon for þesaru þiodu." · Só hé þó só te þem þegnun sprak, hêlag drohtin, · só warð imu is hugi dróvi,
4572	warð imu gi sworken sevo, · endi eft te þem ge siðun sprak, þe gódo te þem is jungarun: · "Hwat ik iu godes ríki", kwað hé,
4574	"gi·hét himiles lioht, · ęndi gí mí hold-líko

		iuwan <mark>þ</mark> egan-skepi. · Nú ni willjat gí a·þengjan só,
4	i576	ak wenkjat þero wordo. Nú seggju ik iu te wáran hér,
		þat wili iuwar twe-livjo ên · trewana swíkan,
4	i578	wili mi far·kôpon · undar þit kunni Judeono,
		gi selljen wiðer siluvre, endi wili imu þar sink niman,
4	i580	diurje mêŏmos, · endi geven is drohtin wiŏ þiu,
		holdan hêrran. · Pat imu þoh te harme skal,
4	i582	werðan te wítje; · be þat hé þea wurdi far·sihit
		ęndi hé þes arvedjes · endi skawot,
4	i584	þan wêt hé þat te wáran, · þat imu wári wóðjera þing,
		betera mikilu, · þat hé gio gi·boran ni wurði
4	i586	libbjendi te þesumu liohte, · þan hé þat lôn nimid,
-		uvil arvedi · in-wid-rádo."
4	<b>1</b> 588	Pó bi·gan þero erlo ge·hwi-lik · te öðrumu skawon,
-		sorgondi sehan; · was im sêr hugi,
4	i590	hriwig umbi iro herta: · gi·hôrdun iro hêrron þó
		gorn-word sprekan. • Pea gumon sorgodun,
4	i592	hwi-likan hé þero twe-livjo · te þiu telljen weldi,
		skuldigna skaðon, · þat hé habdi þea skattos þar
4	i594	ge·bingod at beru biod. · Ni was bero begno ênigumu
		su·likes in-widdjes · óŏi te gehanne,
4	1596	mên-gi·þahtjo · —ant·suok þero manno ge·hwi-lik—,
		wurðun alle an forhtun, · frágon ne gi·dorstun,
4	<b>1</b> 598	êr þan þó ge·bôknide · bar-wirðig gumo,
		Símon Petrus · —ne gi·dorste it selvo sprekan—
4	i600	te Johanne þemu gódon: · hé was þemu godes barne
		an bem dagun · begno liovost,
4	i 602	mêst an minnjun · endi móste þar þó an þes mahtiges Kristes
		barme restjen · endi an is breostun lag,
4	i604	hlinode mid is hôvdu: · þar nam hé só manag hêlag ge·rúni,
		diapa gi·þàhti, · endi þó te is drohtine sprak,
4	6606	be gan ina þó frágon: , "hwe skal þat, frô mín, wesen", kwað hé,
		"þat þi far·kôpon wili, · kuningo ríkjost,
4	6608	undar þínaro fiundo folk? Ús wári þes firi-wit mikil,
		waldand, te witanne." · Pó habde eft is word garu
4	i610	hêljando Krist: · "seh þi, hwemu ik hér an hand geve
		mínes móses for þesun mannun: • þe haved mên-gi-þaht,

4612	birid bittran hugi; · þe skal mi an banono ge·wald, fíundun bi·felhen, · þar man mínes ferhes skal,
4614	aldres áhtjen." · Nam hé þó aftar þiu
1011	pes móses for pem mannun · endi gaf is pemu mên-skaðen,
4616	Judase an hand · endi imu te·gegnes sprak
1010	selvo for þem is ge·siðun · endi ina sniumo hét
4618	faran fan þemu is folke: . "frumi só þú þenkis", kwað hé,
1010	"dó þat þú duan skalt: · þú ni maht bi·dernjen leng
4620	willjon þínan. · Þiu wurd is at handun,
1020	þea tídi sind nu gi·náhid." · Só þó þe treu-logo
4622	pat mós ant·féng · endi mid is muðu an·bêt,
1022	só af gaf ina þó þiu godes kraft, · gramon in ge·witun
4624	an þene lík-hamon, · lêða wihti,
	warð imu Satanas · sêro bi·tengi,
4626	hardo umbi is herte, · siõur ine þiu helpe godes
	far·lét an þesumu liohte. · Só is þena liudjo wê,
4628	þe só undar þesumu himile skal · hêrron wehslon.
	Gi·wêt imu þó út þanen · in-widjas gern
4630	Judas gangan: · habde imu grimmen hugi
	þegan wið is þiodan. · Was þó iu þiustri naht,
4632	swíðo gi·sworken. · Sunu drohtines
	was ima at þem gômun forð · endi is jungarun þar
4634	waldand wín endi brôd · wíhide bêðju,
	hêlagode heven-kuning, · mid is handun brak,
4636	gaf it undar þem is jungarun · endi gode þankode,
	sagde þem 🔆 lát, 🕟 þe þar al gi·skóp,
4638	wer-old ęndi wunnja, · ęndi sprak word manag:
	"gi·lôvjot gí þes liohto", · kwað hé, "þat þit is mín lík-hamo
4640	ęndi mín <mark>b</mark> lód só same: · givu ik iu hér <mark>b</mark> êðju samad
	etan ęndi drinkan. · Þit ik an erðu skal
4642	gevan endi geotan · endi iu te godes ríkje
	lôsjen mid mínu lík-hamen · an líf êwig,
4644	an þat <mark>h</mark> imiles lioht. · Gi· <mark>h</mark> uggjat gí simlun,
	þat gí þiu ful·gangan, · þiu ik an þesun gômun dón;
4646	márjad þit for menegi: · þit is mahtig þing,
	mid þius skulun gí iuwomu drohtine · diuriða frummjen,
4648	habbjad þit mín te gi·hugdjun, · hêlag biliði,

	þat it <mark>e</mark> ldi-barn · aftar lêstjen,
4650	waron an þesaru wer-oldi, · þat þat witin alle,
	man ovar þesan middil-gard, · þat it is þurh mína minnja gi·duan
4652	hêrron te huldi. · Ge·huggjad gí simlun,
	hweo ik iu hér ge·biudu, · þat gí iuwan bróðer-skępi
4654	fasto frummjad: habbjad ferhtan hugi,
	minnjod iu an iuwomu móde, · þat þat manno barn
4656	ovar irmin-þiod · alle far·standen,
	þat gí sind gegnungo · jungaron míne.
4658	Ôk skal ik iu <mark>k</mark> uŏjen, · hwó hér wili <mark>k</mark> raftag fíund,
	hettjand heru-grim, · umbi iuwan hugi niusjen,
4660	Satanas selvo: · hé kumid iuwaro seolono herod
	frókno frêson. · Simlun gí fasto te gode
4662	berad iuwa breost-gi·baht: · ik skal an iuwaru bedu standen,
	þat iu ni mugi þe mên-skaðo · mód ge·twífljan;
4664	ik ful-lêstju iu wiðer þemu fíunde. · Ök kwam hé herod giu frêson
	mín,
	boh imu is willjon hér · wiht ne gi·stódi,
4666	lioves an þemu mínumu lík-hamon. · Nu ni willju ik iu leng helen,
4440	hwat iu hér nú sniumo skal · te sorgu gi·standen:
4668	gí skulun mí ge·swíkan, · ge·sïðos míne,
470	iuwes þegan-skępjes, · êr þan þius þiustrje naht liudi far·líða · endi eft lioht kume,
4670	morgan te mannun." · Þó warð mód gumon
4672	swíðo gi·sworken · endi sêr hugi,
40/2	hriwig umbi iro herte · endi iro hêrron word
4674	swíðo an sorgun. · Símon Petrus þó,
1071	began wið is biodan · bríst-wordun sprak
4676	bí huldi *wið is hêrron: · "þoh þí all þit heliðo folk", kwat-hie,
1070	"gi·swíkan þína gi·siõos, · þoh ik sinnon mid þí
4678	at allon <mark>þ</mark> aravon · <mark>þ</mark> olojan willju.
	Ik biun garo sinnon, · ef mi god látið,
4680	þat ik an þínon ful-lêstje · fasto gi·stande;
	þoh sia þi an <mark>k</mark> arkarjes · <mark>k</mark> lústron hardo,
4682	þesa liudi bi·lúkan, · þoh ist mi luttil tweho,
	ne ik an þem <mark>b</mark> endjon mid þi · <mark>b</mark> ídan willje,
4684	liggjan mid þi só lieven; · ef sia þínes líves þan

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þuru eggja níð · áhtjan willjad,
              frô mín þie guodo, · ik givu mín ferah furi þik
4686
              an wápno spil: · nis mi werð iowiht
              te bi·míðanne, · só lango só mi mín warod
4688
              hugi endi hand-kraft." · Duo sprak im eft is hêrro an gegin:
              "Hwat þú þik bi·wánis", · kwat-hie, "wissaro trewono,
4690
              þrístero þingo: · þú havis þegnes hugi,
              willjon guodan. · Ik mag þi seggjan, hwó it þoh gi·werðan skal,
4692
              þat þú wirðis só wêk-muod, · þoh þú nu ni wánjes só,
              bat bú bínes biadnes te naht · bríwo far·lôgnis
4694
              êr hano-krádi endi kwiðis, · þak ik þín herro ni sí,
              ak þú far·manst mína mund-burd." · Þuo sprak eft þie man an·gegin:
4696
              "ef it gio an wer-oldi", · kwat-hie, "gi·werŏan muosti,
              þat ik samad midi þi · sweltan muosti,
4698
              dôjan diur-líko, · þan ne wurði gio þie dag kuman,
              þat ik þín far·lôgnidi, · lievo drohtin,
4700
              gerno for þeson Juðeon." · Þuo kwáðun alla þia jungron só,
              bat sia bar an bem bingon mid im · boljan weldin
4702
              Duo im eft mid is wordon gi·bôd · waldand selvo,
              hêr hevan-kuning, · þat sia im ni lietin iro hugi twífljan,
4704
              hiet þat sia ni weldin [...] · diopa gi·þàhti:
              "Ne druovje iuwa herta · þuru iuwes drohtines word,
4706
              ne forohtjat te filo: · ik skal fader usan
              selvan suokjan · endi iu sendjan skal
4708
              fan hevan-ríkje · hêlagna gêst:
              bie skal iu eft gi-fruofrjan · endi te frumu werðan,
4710
              manon iu þero mahlo, · þie ik iu manag hebbju
              wordon gi·wísid. · Hie givit iu gi·wit an briost,
4712
              lust-sama lêra, · þat gi lêstjan forð
              þiu word endi þiu werk, · þia ik iu an þesaro wer-oldi gi·bôd."
4714
              A·rês im þuo þe ríkjo · an þemo rakode innan,
              nerjendo Krist · endi gi·wêt im nahtes banan
4716
              selvo mid is gi·sioon: · sêrago géngun
              swíðo gornondja · jungron Kristes,
4718
              hriwig-muoda. · Puo hie im an þena hôhan gi·wêt
              Oliueti-berg: · þar was hie up gi·wuno
4720
              gangan mid is jungron. · Dat wissa Judas wel,
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4722	balo-hugdig man, · hwand hie was oft an þem berege mid im. Þar gruotta þie godes suno · júgron sína:
/22/	
4724	"Gí sind nú só druovja", · kwat-hie, "nú gí mínan dôð witun;
/80/	nu gornono gí endi griotand, · endi þesa Juoeon sind an luston,
4726	mendit bius menigi, · sindun an iro muode fráha,
	bius wer-old ist an wunnjon. • Des wiroit boh gi wand kuman
4728	sniumo tulgo: · þan wirðit im sêr hugi,
	þan mornjat sia an iro móde, · endi gi mendjan skulun
4730	after te êwon-dage, · hwand gio endi ni kumið,
	iuwes wel-lives gi wand: be biu ne burvun iu bius werk tregan,
4732	hrewan mín hin-fard, · hwand þanan skal þiu helpa kuman
	gumono barnon." · Puo hiet hie is jungron þar
4734	bídan uppan þemo <mark>b</mark> erge, · kwað þat hie ti bedu weldi
	an þiu <mark>h</mark> olm-klivu · <b>h</b> ôhor stígan;
4736	hiet þuo þria mid im · þegnos gangan,
	Jakobe endi Johannese · endi þena guodan Petruse,
4738	þríst-muodjan þegan. · Þuo sia mid iro þiedne samad
	gerno géngun. · Puo hiet sia þie godes suno
4740	an berge uppan · te bedu hnígan,
	hiet sia god gruotjan, · *gerno biddjan,
4742	þat hé im þero <mark>k</mark> ostondero · <b>k</b> raft far·stódi,
	wrêðaro willjon, · þat im þe wiðer-sako,
4744	ni <mark>m</mark> ahti þe mên-skaðo · mód gi·twífljan,
	iak imu þó selvo gi·hnêg · sunu drohtines
4746	kraftag an knio-beda, · kuningo ríkjost,
	forð-ward te foldu: · fader alo-þiado
4748	gódan grótte, · gorn-wordun sprak
	hriwig-líko: · was imu is hugi dróvi,
4750	bi þeru <mark>m</mark> enniski · mód gi·hrórid,
	is flêsk was an forhtun: · fellun imo trahni,
4752	drôp is diur-lík swêt, · al só drôr kumid
	wallan fan wundun. · Was an ge∙winne þó
4754	an þemu godes barne · þe gêst endi þe lík-hamo:
	óðar was fúsid · an forð-wegos,
4756	þe gêst an godes ríki, · öðar jámar stód,
	lík-hamo Kristes: · ni welde þit lioht a·geven,
4758	ak dróvde for þemu dôðe. Simla hé hreop te drohtine forð

	þiu mêr aftar þiu · mahtigna grótte,
4760	hôhan himil-fader, · hêlagna god,
	waldand mid is wordun: "ef nu werðen ni mag", kwað hé,
4762	"man-kunni ge·nęrid, · ne sí þat ik mínan geve
	liovan lík-hamon · for liudjo barn
4764	te wêgjanne te wundrun, · it sí þan þín willjo só,
	ik willju is þan gi·koston: · ik nimu þene kelik an hand,
4766	drinku ina þi te diurðu, · drohtin frô mín,
	mahtig mund-boro. · Ni seh þú mínes hér
4768	flêskes gi·fórjes. · Ik fullon skal
	willjon þínen: · þú haves ge·wald ovar al."
4770	Gi wêt imu þó gangen, · þar hé êr is jungaron lét
	bídan uppan þemu berge; fand sie þat barn godes
4772	slápen sorgandje: · was im sêr hugi,
	þes sie fan iro drohtine · dêljen skoldun.
4774	Só sind þat mód-þraka · manno ge·hwi-likumu,
	þat hé far·láten skal · liavane hêrron,
4776	af geven þene só gódene. Þó hé te is jungarun sprak,
	wahte sie waldand · ęndi wordun grótte:
4778	"Hwí willjad gi só slápen?" · kwaŏ hé; "ni mugun samad mid mí
	wakon êne tíd? · Diu wurd is at handun,
4780	þat it só gi·gangen skal, · só it god fader
	gi·markode mahtig. · Mí nis an mínumu móde tweho:
4782	mín gêst is garu · an godes willjan,
	füs te faranne: · mín flêsk is an sorgun,
4784	lętid mik mín lík-hamo: · lêŏ is imu swíŏo
	witi te þolonne. · Ik þoh willjan skal
4786	mínes fader ge·frummjen; · hębbjad gi fasten hugi."
	Gi·wêt imu þó eft þanan · oðer-sïðu
4788	an bene berg uppen · te bedu gangan,
	mári drohtin, · endi þar só manag gi·sprak
4790	gódoro wordo. · Godes engil kwam
	hêlag fan himile, · is hugi fastnode,
4792	beldide te þem bendjun. · hé was an þeru bedu simla
	forð an flíte · endi is fader grótte,
4794	waldand mid is wordun: • "ef it nu wesen ni mag", kwaŏ hé,
	"mári drohtin, · nevu ik for þit manno folk

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biod-kwále boloje, · ik an bínan skal
4796
              willjan wonjan." · Gi·wêt imu þó eft þanen
             sókjan is ge·siðos: · fand sie slápandje,
4798
              grótte sie gáhun. · Géng imu eft þanen
             priddjon siðu te bedu · endi sprak biod-kuning
4800
             al þiu selvon word, · sunu drohtines,
              te þemu alo-waldon fader, · só hé êr dede,
4802
              manode mahtigna · manno frumana
             swíðo niud-líko · nerjando Krist,
4804
              géng imu bó eft te bem is jungarun, · grótte sie sáno:
              "slápad gí endi restjad", · kwaŏ hé, "nú wirðid sniumo herod
4806
              kuman mid kraftu, · be mi far·kôpot havad,
             sundja lôsan gi·sald." · Ge·sïðos Kristes
4808
             wakodun þó aftar þem wordun · endi gi·sáhun þó þat werod kuman
             an bene berg uppen · brahtmu biu mikilon,
4810
             wrêða wápan-berand. · Wísde im Judas,
             gram-hugdig man; · Judeon aftar sigun,
4812
              fiundo folk-skępi; · dróg man fiur an gi·mang,
              logna an lioht-fatun, · lêdde man faklon
4814
              brinnandja fan burg, · þar sie an þene berg uppan
             stigun mid strídu. · Þea stedi wisse Judas wel,
4816
              hwar hé þea liudi · tó lêdjan skolde.
              Sagde imu þó te têkne, · þó sie þar tó fórun
4818
              þemu folke bi·foran, · te þiu þat sie ni far·féngin þar,
             erlos öðren man: · "ik gangu imu at êrist tó", kwað hé,
4820
              "kussju ine endi kwaddju: · bat is Krist selvo.
              Pene gi fáhen skulun · folko kraftu,
4822
             binden ina uppan þemu berge · endi ina te burg hinan
             lêdjen undar bea liudi: · hé is líves havad
4824
              mid is wordun far werkod." · Werod sioode bó,
              an-tat sie te Kriste · kumane wurðun,
4826
              grim folk Judeono, · þar hé mid is jungarun stód,
              mári drohtin: · bêd metodo-gi·skapu,
4828
              torhtero tídjo. · Þó géng imu treu-lôs man,
             Judas te•gegnes • endi te bemu godes barne
4830
             hnêg mid is hôvdu · endi is hêrron kwedde,
              kuste ina kraftagne · endi is kwidi lêste,
4832
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	wísde ina þemu werode, · al só hé êr mid wordun ge·hét.
4834	Pat bolode al mid gi buldjun biodo drohtin,
	waldand þesara wer-oldes · endi sprak imu mid is wordun tó,
4836	frágode ine frókno: · "be·hwí kumis þú só mid þius folku te mí,
	be hwí lêdis þú mí só þese liudi tó · endi mi te þesare lêðan þiode
	sprekan,
4838	far·kôpos mid þínu kussu · under þit kunni Judeono,
	meldos mi te þesaru menegi?" · Géng imu þó wið þea man
4840	wið þat werod óðar · endi sie mid is wordun fragn,
	hwene sie mid þiu ge·siðju · sókjan kwámin
4842	só niud-liko an naht, · "so gí willjan nôd frummjen
	manno hwi-likumu." · Þó sprak imu eft þiu menegi an gegin,
4844	kwáðun þat im hêljand · þar an þemu holme uppan
	ge·wísid wári, · "þe þit gi·wer frumid
4846	Judeo liudjun · ęndi ina godes sunu
	selvon hêtid. · Ina kwámun wí sókjan herod,
4848	weldin ina gerno bi•geten: · hé is fan Galileo lande,
	fan <mark>N</mark> azareth-burg." · Só im þó þe <b>n</b> ęrjendjo Krist
4850	sagde te sòðan, · þat hé it selvo was,
	só wurðun þó an forhtun · folk Judeono,
4852	wurðun under·badode, · þat sie under bak fellun
	alle efno sán, · erŏe gi·sóhtun,
4854	wiŏer·wardes þat werod: · ni mahte þat word godes,
	þie stemnje ant standan: · wárun þoh só strídige man,
4856	a·hliopun eft up an þemu holme, · hugi fastnodun,
	bundun briost-gi·þaht, · gi·bolgane géngun
4858	náhor mid níðu, · ant-tat sie þene nerjendjon Krist
	werodo bi·wurpun. · Stódun wíse man,
4860	swioo gornundje · jungaron Kristes
	bi·foran þeru derevjon dádi · endi te iro drohtine sprákun:
4862	"wári it nu þín willjo", · kwáðun sie, "waldand frô mín,
	bat sie us hér an speres ordun · spildjen móstin
4864	wápnun wunde, ban ni wári ùs wiht só gód,
	só þat wí hér for úsumu drohtine · dóan móstin
4866	bęniŏjun blêka". · Þó gi·bolgan warŏ
	snel swerd-þegan, · Símon Petrus,
4868	well imu innan hugi, · þat hé ni mahte ênig word sprekan:

	só harm warð imu an is hertan, · þat man is hêrron þar
4870	binden welde. · Þó hé gi·bolgan géng,
	swíðo þríst-mód þegan · for is þiodan standen,
4872	hard for is hêrron: · ni was imu is hugi twifli,
	blóð an is breostun, · ak hé is bil a·tôh,
4874	swerd bi sídu, · slóg imu te·gegnes
	an þene furiston fiund · folmo krafto,
4876	þat þó Malkhus warð · mákjas eggjun,
	an þea swíðaron half · swerdu gi·málod:
4878	þiu hlust warð imu far·hawan, · hé warð an þat hôvid wund,
	þat imu heru-drôrag · hlear endi ôre
4880	beni-wundun brast: · blód aftar sprang,
	well fan wundun. · Þó was an is wangun skard
4882	þe furisto þero fiundo. · Þó stód þat folk an rúm:
	an-drédun im þes billes biti. Þó sprak þat barn godes
4884	selvo te Símon Petruse, · hét þat hé is swerd dedi
	skarp an skêðja: · "ef ik wið þesa skola weldi", kwað hé,
4886	"wió þeses werodes ge·win · wíg-saka frummjen,
	þan manodi ik þene márjon · mahtigne god,
4888	hêlagne fader · an himil-ríkja,
	þat hé mi só managan engil herod · ovana sandi
4890	wíges só wísen, · só ni mahtin iro wápan-þręki
	man a·dógen: · iro ni stódi gio su·lik megin samad,
4892	folkes gi fastnod, · þat im iro ferh aftar þiu
	werően mahti. Ak it havad waldand god,
4894	alo-mahtig fader · an oŏar gi·markot,
	þat wí gi·þolojan skulun, · só hwat só üs þius þioda tó
4896	bittres brengit: · ni skulun üs belgan wiht,
	wrêðjan wið iro ge·winne; · hwand só hwe só wápno níð,
4898	grimman gêr-hęti wili · gerno frummjen,
	hé swiltit imu · eft swerdes ęggjun,
4900	dóit im bi·drôregan: · wí mid úsun dádjun ni skulun
	wiht a·węrdjan." · Géng hé þó te þemu wundon manne,
4902	lęgde mid listjun · lík te·samne,
	hôvid-wundon, · þat siu sán gi·hêlid warð,
4904	þes <mark>b</mark> illes <mark>b</mark> iti, · endi sprak þat <mark>b</mark> arn godes
	wið þat wrêðe werod: · "mí þunkid wunder mikil", kwað hé,

4906	"ef gí mí lêðes wiht · lêstjen weldun,
	hwí gí mí þó ni féngun, · þan ik undar iuwomu folke stód,
4908	an þemu wíhe innan · endi þar word manag
	söð-lík sagde. Þan was sunnon skín,
4910	diur-lik dages lioht, · þan ni weldun gí mí dóan eo·wiht
	lêŏes an þesumu liohte, · endi nu lêdjad mí iuwa liudi tó
4912	an <mark>þ</mark> iustrje naht, · al só man <mark>þ</mark> iove dót,
	þan man þene fáhan wili · endi hé is ferhes havad
4914	far·werkot, wam-skaŏo." · werod Judeono
	gripun þó an þene godes sunu, · grimma þioda,
4916	hatandjero hóp,· hwurvun ina umbi
	módag manno folk · —mênes ni sáhun—,
4918	hęftun heru-bęndjun · handi te·samne,
	faðmos mid fiterjun. · Im ni was su·likaro firin-kwála
4920	þarf te gi·þolonne, · þiod-arvedjes,
	te winnanne su·lik wíti, · ak hé it þurh þit werod deda,
4922	hwand hé <mark>l</mark> iudjo barn · <b>l</b> ôsjen welda,
	halon fan hęllju · an himil-ríki,
4924	an þene wídon welon: · be·þiu hé þes wiht ne bi·sprak,
	þes sie imu þurh in-wid-níð · ógjan weldun.
4926	Þó wurðun þes só malske · módag folk Judeono,
	þiu hêri warð þes só hrómeg, · þes sie þena hêlagon Krist
4928	an liðo-bęndjon · lêdjan muostun,
	fórjan an fiterjun. · Þie fiund eft ge·witun
4930	fan þemu <mark>b</mark> erge te <mark>b</mark> urg. · Géng þat <mark>b</mark> arn godes
	undar þemu heri-skepi · handun ge·bunden,
4932	drúvondi te dale. · Wárun imu þea is diurjon þó
	ge·siõos ge·swikane, · al só hé im êr selvo gi·sprak:
4934	ni was it þoh be ênigaru <mark>b</mark> lóði, · þat sie þat <mark>b</mark> arn godes,
	lioven far·létun, · ak it was só lango bi·foren
4936	wár-sagono word, · þat it skoldi gi·werðen só:
	be·þiu ni mahtun sie is be·míðan. · Þan aftar þeru menegi géngun
4938	Johannes endi Petrus, · þie gumon twêne,
	folgodun ferrane: · was im firi-wit mikil,
4940	hwat þea grimmon Judeon · þemu godes barne,
	weldin iro <mark>d</mark> rohtine <mark>d</mark> óen. · Þó sie te <mark>d</mark> ale kwámun
4942	fan þemu <mark>b</mark> erge te <mark>b</mark> urg, · þar iro <mark>b</mark> iskop was,

	iro wihes ward, · þar lêddun ina wlanke man,
4944	erlos undar ederos. · Þar was êld mikil,
	fiur an fríd-hove · þemu folke te·gegnes,
4946	ge·warht for þemu werode: · þar géngun sie im wermjen tó,
	Judeo liudi, · létun þene godes sunu
4948	bídon an bendjun. · Was þar braht mikil,
	gêl-módigaro galm. · Johannes was êr
4950	þemu hêroston kuð: · be·þiu móste hé an þene hof innan
	pringan mid þeru þioda. · Stód allaro þegno betsto,
4952	Petrus þar úte: · ni lét ina þe portun ward
	folgon is frôen, · êr it at is friunde a bad,
4954	Johannes at ênumu Judeon, · þat man ina gangan lét
	forð an þene fríd-hof. · Þar kwam im ên fêkni wíf
4956	gangan te·gegnes, · þiu ênas Judeon was,
	iro þeodanes þiw, · endi þó te þemu þegne sprak
4958	magað un·wán-lík: · "Hwat þú mahtis man wesan", kwað siu,
	"jungaro fan Galilea, · þes þe þar genower stéd
4960	faðmun gi∙fastnod." · Þó an forhtun warð
	Símon Petrus sán, · slak an is móde,
4962	kwað þat hé þes wíves · word ni bi·konsti
	ni þes <mark>þ</mark> eodanes · þegan ni wári:
4964	mêð is þó for þeru menegi, · kwað þat hé þena man ni ant·kendi:
	"ni sind mí þíne <mark>k</mark> widi kuðe", kwað hé; was imu þiu kraft godes,
4966	þe <mark>h</mark> ęrdislo fan þemu <mark>h</mark> ertan. · Hwaravondi géng
	forð undar þemu folke, · an-tat hé te þemu fiure kwam;
4968	gi·wêt ina þó warmjen. · Þar im ôk ên wíf bi·gan
	fęlgjan firin-spráka: · "hér mugun gí", kwað siu, "an iuwan fiund
	sehan:
4970	þit is <mark>g</mark> egnungo · jungaro Kristes,
	is selves ge·sið." · Þó géngun imu sán aftar þiu
4972	náhor níð-hwata · endi ina niud-líko
	frágodun fiundo barn, · hwi-likes hé folkes wári:
4974	"ni bist þú þesoro <mark>b</mark> urg-liudjo", · kwáðun sie; "þat mugun wí an
	þínumu gi·bárje gi·sehan,
	an þínun wordun endi an þínaru wíson, · þat þú þeses werodes ni bist,
4976	ak þú bist galiléisk man." · hé ni welda þes þó gehan eo wiht,
	ak stód þó endi strídda · endi starkan eð

Ni habda is wordo ge·wald: · it skolde gi·werŏen só,  só it þe ge·markode, · þe man-kunnjes far·wardot an þesaru wer-oldi. · Þó kwam imu ôk an þemu warve tó  þes mannes mág-wini, · þe hé êr mid is mákjo gi·héw, swerdu þiu skarpon, · kwað þat hé ina sáhi þar  an þemu berge uppan, · "þar wí an þemu bôm-gardon hêrron þínumu · hendi bundun,  fastnodun is folmos." · Hé þó þurh forhtan hugi for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes líves skolo,  ef it mahti ênig þar · irmin-manno gi·seggjan te söðan, · þat hé þes ge·sïðes wári, folgodi þeru ferdi. · Þó warð an þena formon sïð
far·wardot an þesaru wer-oldi. · Þó kwam imu ôk an þemu warve tó  þes mannes mág-wini, · þe hé êr mid is mákjo gi·héw, swerdu þiu skarpon, · kwað þat hé ina sáhi þar  an þemu berge uppan, · "þar wí an þemu bôm-gardon hêrron þínumu · hendi bundun,  fastnodun is folmos." · Hé þó þurh forhtan hugi for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes líves skolo,  ef it mahti ênig þar · irmin-manno gi·seggjan te söðan, · þat hé þes ge·sïðes wári,
þes mannes mág-wini, · þe hé êr mid is mákjo gi·héw, swerdu þiu skarpon, · kwað þat hé ina sáhi þar an þemu berge uppan, · "þar wí an þemu bôm-gardon hêrron þínumu · hendi bundun, fastnodun is folmos." · Hé þó þurh forhtan hugi for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes líves skolo,  ef it mahti ênig þar · irmin-manno gi·seggjan te söðan, · þat hé þes ge·sïðes wári,
swerdu þiu skarpon, · kwað þat hé ina sáhi þar  an þemu berge uppan, · "þar wí an þemu bôm-gardon hêrron þínumu · hendi bundun,  fastnodun is folmos." · Hé þó þurh forhtan hugi for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes líves skolo,  ef it mahti ênig þar · irmin-manno gi·seggjan te söðan, · þat hé þes ge·sïðes wári,
swerdu þiu skarpon, · kwað þat hé ina sáhi þar  an þemu berge uppan, · "þar wí an þemu bôm-gardon hêrron þínumu · hendi bundun,  fastnodun is folmos." · Hé þó þurh forhtan hugi for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes líves skolo,  ef it mahti ênig þar · irmin-manno gi·seggjan te söðan, · þat hé þes ge·sïðes wári,
an þemu berge uppan, · "þar wí an þemu bôm-gardon hêrron þínumu · hendi bundun,  fastnodun is folmos." · Hé þó þurh forhtan hugi for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes líves skolo,  ef it mahti ênig þar · irmin-manno gi·seggjan te söðan, · þat hé þes ge·sïðes wári,
hêrron þínumu · hendi bundun,  fastnodun is folmos." · Hé þó þurh forhtan hugi for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes líves skolo,  ef it mahti ênig þar · irmin-manno gi·seggjan te söðan, · þat hé þes ge·sïðes wári,
fastnodun is folmos." · Hé þó þurh forhtan hugi for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes líves skolo,  ef it mahti ênig þar · irmin-manno gi·sęggjan te söðan, · þat hé þes ge·sïðes wári,
for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes líves skolo,  4988 ef it mahti ênig þar · irmin-manno gi·sęggjan te söðan, · þat hé þes ge·sïðes wári,
skolo,  ef it mahti ênig þar · irmin-manno gi·sęggjan te söðan, · þat hé þes ge·sïðes wári,
ef it mahti ênig þar · irmin-manno gi·sęggjan te söðan, · þat hé þes ge·siðes wári,
gi·sęggjan te soðan, · þat hé þes ge·siðes wári,
, , ,
hano-krád af haven. · Þó sah þe hêlago Krist,
barno þat betste, · þar hé ge·bunden stóð,
selvo te Símon Petruse, · sunu drohtines
te þemu erle ovar is ahsla. Þó warð imu an innan sán,
Símon Petruse · sêr an is móde,
harm an is hertan · endi is hugi dróvi,
swíðo warð imu an sorgun, · þat hé êr selvo ge·sprak:
gi·hugde þero wordo þó, · þe imu êr waldand Krist
selvo sagda, · þat hé an þeru swartan naht
6r hano-krádi · is hêrron skoldi
þríwo far·lôgnjen. · Þes þram imu an innan mód
bittro an is breostun, · endi géng imu þó gi·bolgan þanen
þe man fan þeru menigi · an mód-karu,
swíðo an sorgun, · endi is selves word,
wam-skęfti weop, · an-tat imu wallan kwámun
5006 þurh þea hert-kara · hête trahni,
blódage fan is breostun. · hé ni wánde þat hé is mahti gi·bótjen wiht,
firin-werko furður · efþa te is frâhon kuman,
hêrron huldi: · nis ênig heliðo só ald,
bat io mannes sunu · mêr gi·sáhi
is selves word · sêrur hrewan,
karon efþa kúmjen: · "wola krafteg god", kwað hé,
þat ik hębbju mi só for∙werkot, · só ik mínaro wer-oldes ni þarf

5014	ý·lát sęggjan. · Ef ik nu te aldre skal
5017	huldjo þínaro · endi heven-ríkjas,
5016	þeoden, þolojan, · þan ni þarf mi þes ênig þank wesan, liovo drohtin, · þat ik io te þesumu liohte kwam.
5010	Ni bium ik nu þes wirðig, · waldand frô mín,
5018	þat ik under þíne jungaron · gangan móti,
5020	bus sundig under bine gersios: ik iro selvo skal
5020	míðan an mínumu móde, nu ik mi su lik mên ge sprak."
5022	Só gornode gumono betsta,
5022	hrau im só hardo, þat hé habde is hêrren þó
5024	leoves far·lôgnid. · Pan ni þurvun þes liudjo barn,
5024	
502/	weros wundrojan, · be·hwí it weldi god,
5026	þat só lioven man · lêð gi·stódi,
5020	þat hé só hôn-líko · hêrron sínes
5028	þurh þera þiwun word, · þegno snellost, far·lôgnide só lioves: · it was al bi þesun liudjun gi·duan,
5020	firiho barnun te frumu. • hé welde ina te furiston dóan,
5030	hêrost ovar is híwiski, · hêlag drohtin:
5022	
5032	lét ina ge·kunnon, · hwi-like kraft havet
502 (	þe menniska mód · áno þe maht godes;
5034	lét ina ge·sundjon, · þat hé siðor þiu bet
5027	liudjun gi·lôvdi, · hwó liof is þar
5036	manno gi·hwi-likumu, · þan hé mên ge·frumit,
	þat man ina a·láte · lêðes þinges,
5038	sakono endi sundjono, · só im þó selvo dede
(-	heven-ríki god · harm-ge·wurhti.
5040	Be þiu nis mannes bág · mikilun bi þervi,
(-	hagu-staldes hróm: · ef imu þiu helpe godes
5042	ge·swíkid þurh is sundjon, · þan is imu sán aftar þiu
//	breost-hugi blóðora, · þoh hé êr bi hêt spreka,
5044	hrómje fan is hildi · endi fan is hand-krafti,
	þe man fan is megine. Þat warð þar an þemu márjon skín,
5046	þegno betston, · þó imu is þiodanes gi·swêk
	hêlag helpe. Be þiu ni skoldi hrómjen man
5048	te swíðo fan imu selvon, · hwand imu þar swíkid oft
	wán endi willjo, · ef imu waldand god,
5050	hêr heven-kuning · herte ni stęrkit.

	Pan bêd allaro <mark>b</mark> arno betst, · bendi bolode
5052	þurh <mark>m</mark> an-kunni. Hwurvun ina <mark>m</mark> anaga umbi
	Judeono liudi, · sprákun gelp mikil,
5054	habdun ina te hoska, · þar hé gi·heftid stód,
	bolode mid ge·buldjun, · só hwat só imu þiu biod deda,
5056	liudi lêŏes. · Þó warŏ eft lioht kuman,
	morgan te mannun. Manag samnoda
5058	hęri Judeono: · habdun im hugi wulvo,
	in-wid an innan. · Waro þar êo-sago
5060	an morgan-tíd · manag gi·samnod
	irri endi ên-hard, · in-widjas gern,
5062	wrêðes willjan. · Géngun im an warf samad
	rinkos an rúna, · bi·gunnun im rádan þó,
5064	hwó sie ge·wísadin · mid wár-lôsun,
	mannun mên-ge·witun · an mahtigna Krist
5066	te gi·sęggjanne sundja · þurh is selves word,
	þat sie ina þan te wunder-kwálu · wêgjan móstin,
5068	a·dêljen te dôðe. · Sie ni mahtun an þemu dage finden
	só wrêð ge·wit-skępi, · þat sie imu wíti be·þiu
5070	a·dêljen gi·dorstin · efþa dôð frummjen,
	lívu bi·lôsjen. · Þó kwámun þar at latstan forð
5072	an þena warf wero · wár-lôse man
	twêne gangan · endi bi gunnun im telljen an,
5074	kwáðun þat sie ina selvon · seggjan gi·hôrdin,
	þat hé mahti te·werpen · þena wíh godes,
5076	allaro <mark>h</mark> úso <mark>h</mark> ôhost · ęndi þurh is <mark>h</mark> and-męgin,
	þurh is <mark>ê</mark> nes kraft · up a∙rihtjen
5078	an þriddjon daga, · só is elkor ni þorfti be þíhan man.
	Hé þagoda endi þoloda: · ni sprak imu io þiu þiod só filu,
5080	þea liudi mid luginun, · þat hé it mid lêðun an·gęgin
	wordun wráki. · Þó þar undar þemu werode a·rês
5082	balu-hugdig man, · biskop þero liudjo,
	þe furisto þes folkes · endi frágode Krist
5084	iak ina be imu selvon bi·swór · swíðon êðun,
	grótte ina an godes namon · endi gerno bad,
5086	þat hé im þat gi·sagdi, · ef hé sunu wári
	þes libbjendjes godes: · "þes þit lioht ge·skóp,

5088	Krist kuning êwig. · Wí ni mugun is ant·kiennjen wiht ne an þínun wordun ni an þínun werkun." · Þó sprak imu eft þe wáro an·gegin,
5090	þe gódo godes sunu: · "þú kwiðis it for þesun Judeon nu,
	sòò-líko sęgis, · þat ik it selvo bium.
5092	pes ni gi·lôvjad mí þese liudi: · ni willjad mi for·látan be·þiu; ni sind im mín word wirðig. · Nu sęggju ik iu te wárun þoh,
500/	þat gí noh skulun sittjen gi sehan · an þe swíðaron half godes
5094	márjan mannes sunu, · an megin-krafte
5096	þes alo-walden fader, · endi þanan eft kuman
3070	an himil-wolknun herod · endi allumu helioo kunnje
5098	mid is wordun a·dêljen, · al só iro ge·wurhti sind."
3070	po <mark>b</mark> alg ina þe <mark>bi</mark> skop, · habde <mark>b</mark> ittren hugi,
5100	wrêðida wið þemu worde · endi is gi·wádi slêt,
	brak for is breostun: . "Nú ni þurvun gí bídan leng", kwað hé,
5102	"bit werod ge·wit-skępjes, · nu im su·lik word farad,
	mên-spráka fan is muðe. Þat gi·hôrid hér nu manno filu,
5104	rinko an þesumu rakude, · þat hé ina só ríkjan telit,
	gihid þat hé god sí. • Hwat willjad gí Judeon þes
5106	a·dêljen te dóme? · Is hé dôðes nú
	wirðig be su·likun wordun?" · Þat werod al ge·sprak,
5108	folk Judeono, · þat hé wári þes ferhes skolo,
	wítjes só wirðig. · Ni was it þoh be is ge·wurhtjun gi·dóen,
5110	þat ine þar an Jerusalem · Judeo liudi,
	sunu drohtines · sundja lôsen
5112	a·dêldun te dôŏe. · Þó was þero dádjo hróm
	Judeo liudjun, · hwat sie þemu godes barne mahtin
5114	só haftemu mêst, · harmes ge·frummjen.
	Be·wurpun ina þó mid werodu · endi ina an is wangon slógun,
5116	an is hleor mid iro handun · —al was imu þat te hoske gi·dóen—,
	felgidun imu firin-word · fiundo menegi,
5118	bismer-spráka. · Stód þat barn godes
	fast under fiundun: · wárun imu is faðmos ge·bundene,
5120	polode mid gi·puldjun, · só hwat só imu þiu pioda tó
5122	bittres bráhte: · ni balg ina n·eo·wiht
5122	wið þes werodes ge·win. · Þó námon ina wrêðe man
	só gi· <mark>b</mark> undanan, · þat <mark>b</mark> arn godes,

5124	ęndi ina þó lêddun, · þar þero liudjo was, þere þiade þing-hús. · Þar þegan manag
5126	hwurvun umbi iro heri-togon. · Par was iro hêrron bodo fan Rúmu-burg, · þes þe þó þes ríkjas gi·weld:
5128	kumen was hé fan þemu kêsure, · gi·sendid was hé undar þat kunni  Judeono
	te rihtjenne þat ríki, · was þar rád-gevo:
5130	Pilatus was hé hêten; · hé was fan Ponteo lande
	knósles kennit. · Habde imu kraft mikil,
5132	an þemu þing-húse · þiod gi·samnod,
	an warf weros; · wár-lôse man
5134	a·gávun þó þena godes sunu, · Judeo liudi,
	under fiundo folk, · kwáðun þat hé wári þes ferhes skolo,
5136	þat man ina <mark>w</mark> ítnodi · <mark>w</mark> ápnes ęggjun,
	skarpun skúrun. · Ni welde þiu skole Judeono
5138	þringan an þat þing-hús, · ak þiu þiod úte stód,
	mahlidun þanen wið þea menegi: · ni weldun an þat gi∙mang faren,
5140	an eli-landige man, · þat sie þar un·reht word,
	an þemu dage dervjes wiht · a·dêljan ne gi·hôrdin,
5142	ak kwáðun þat sie im só hluttro · hêlaga tídi,
	weldin iro paskha halden. · Pilatus ant·féng
5144	at þem wam-skaðun · waldandes barn,
	sundja lôsen. Þó an sorgun warð
5146	Judases hugi, · þó hé a·gevan gi·sah
	is drohtin te dôðe, · þó bi gan imu þiu dád aftar þiu
5148	an is hugja hrewan, · þat hé habde is hêrron êr
	sundja lôsen gi·sald. · Nam imu þó þat siluvar an hand,
5150	þrí-tig skatto, bat man imu êr wið is þiodane gaf,
	géng imu bó te bem Judiun · endi im is grimmon dád,
5152	sundjon sagde, · endi im þat siluvar bôd
	gerno te a·gevanne: · "ik hębbju it só grio-líko", kwaŏ hé,
5154	"mínes drohtines · drôru gi·kôpot,
	só ik wêt þat it mi ni þíhit." · Piod Judeono
5156	ni weldun it þó ant·fáhan, · ak hétun ina forð aftar þiu
-1-0	umbi su·lika sundja · selvon ahton,
5158	hwat hé wið is frâhon · ge·frumid habdi:
	"Þú sáhi þi selvo þes", · kwaðun sie; "hwat wili þú þes nu sóken te üs?

5160	Ne wít þú þat þesumu werode!" · Þó gi·wêt imu eft þanan
	Judas gangan · te þemu godes wíhe
5162	swíðo an sorgun · endi þat siluvar warp
	an þena <mark>a</mark> lah innan, · ne gi·dorste it <b>ê</b> gan lęng;
5164	fór imu þó só an forhtun, · só ina fiundo barn
	módage manodun: · habdun þes mannes hugi
5166	gramon under · gripanen, · was imu god a · bolgan,
	þat hé imu selvon þó · símon warhte,
5168	hnêg þó an heru-sêl · an hinginna,
	warag an wurgil · ęndi wíti ge·kôs,
5170	hard hellje ge·bwing, · hêt endi biustri,
	diap dôŏes dalu, · hwand hé êr umbi is drohtin swêk.
5172	Pan bêd þat barn godes · —bendi þolode
	an þemu þing-húse—, · hwan êr þiu þiod under im,
5174	erlos ên-wordje · alle wurðin,
	hwat sie imu þan te ferah-kwálu · frummjan weldin.
5176	pó þar an þem <mark>b</mark> enkjun a∙rês · bodo kêsures
	fan Rúmu-burg · endi géng imu wið þat ríki Judeono
5178	módag mahljen, · þar þiu menigi stód
	aftar þemu hove hwarvon: · ni weldun an þat hús kuman
5180	an þemu <mark>p</mark> askha-dage. · Pilatus bi·gan
	frókno frágon · ovar þat folk Judeono,
5182	mid hwiu þe man habdi · morðes gi·skuldit,
	wítjes gi·werkot: · "be hwí gi imu só wrêðe sind,
5184	an iuwomu hugja hótje?" · Sie kwáðun þat hé im habdi harmes só
	filu,
	lêŏes gi·lêstid: · "ni gávin ina þesa liudi þi,
5186	þar sie ina êr bi·foran · uvilan ni wissin,
	wordun far·warhten. · hé havat þeses werodes só filu
5188	far·lêdid mid is lêrun · —ęndi þesa liudi męrrid,
	dóit im iro hugi twífljen—, · þat wí ni mótun te þemu hove kêsures
5190	tinsi gelden; · þat mugun wí ina gi·telljen an
	mid wáru ge·wit-skępi. · hé sprikid ôk word mikil,
5192	kwiðit þat hé Krist sí, · kuning ovar þit ríki,
	be·gihit ina só grôtes." · Þó im eft te·gęgnes sprak
5194	bodo kêsures: · "ef hé só bar-líko", kwað hé,
	"under þesaru <mark>m</mark> enigi · mên-werk frumid,

5196	ant·fáhad ina þan eft under iuwe folk-skepi, · ef hé sí is ferhes skolo,
	ęndi imu só a·dêljad, · ef hé sí dôðes werð,
5198	só it an iuwaro aldrono · êo ge·biode."
	Sie kwáðun þó, þat sie ni móstin · manno nig·ênumu
5200	an þea hêlagon tíd · te hand-banon,
	werðen mid wápnun · an þemu wíh-dage.
5202	pó wende ina fan þemu werode · wrêð-hugdig man,
	þegan kêsures, · þe ovar þea þioda was
5204	bodo fan Rúmu-burg—: · hét imu þó þat barn godes
	náhor gangan · endi ina niud-líko,
5206	frágoda frókno, · ef hé ovar þat folk kuning
	þes werodes wári. Þó habde eft is word garu
5208	sunu drohtines: · "hweðer þú þat fan þi selvumu sprikis", kwað hé,
	"þe it þi <mark>ó</mark> ðre hér · erlos sagdun,
5210	kwáðun umbi mínan kuning-duom?" · Þó sprak eft þe kêsures bodo
	wlank ęndi wrêð-mód, · þar hé wið waldand Krist
5212	reðjode an þem rakude: · "ni bium ik þeses ríkjes hinan", kwað hé,
	"Judeo liudjo, · ni gadoling þín,
5214	þesaro manno mág-wini, · ak mi þi þius menigi bi·falah,
	a·gávun þí þína gadulingos mí, · Judeo liudi,
5216	haftan te handun. • Hwat havas þú harmes gi·duan,
	þat þú só <mark>b</mark> ittro skalt · bendi þolojan,
5218	kwalm undar þínumu kunnje?" · Þó sprak imu eft Krist an·gegin,
	hêlendero bętst, · þar hé gi·heftid stód
5220	an þemu rakude innan: · "nis mín ríki hinan", kwað hé,
	"fan þesaru wer-old-stundu. · Ef it þoh wári só,
5222	þan wárin só <mark>st</mark> ark-móde · wiðer stríd-hugi,
	wiðer grama þioda · jungaron míne,
5224	só man mi ni <mark>g</mark> ávi · Judeo liudjun,
	hęttendjun an hand · an heru-bęndjun
5226	te wêgjanne te wundrun. · Te þiu warð ik an þesaru wer-oldi
	gi·boran,
	þat ik ge∙wit-skępi giu · wáres þinges
5228	mid mínun <mark>k</mark> umjun kuðdi. Þat mugun ant·kennjen wel
	þe weros, þe sind fan wáre kumane: · þe mugun mín word
	far·standen,
5230	gi·lôvjen mínun lêrun." · Þó ni mahte lasteres wiht

an þem barne godes · bodo kêsures,
findan fêknja word, · þat hé is ferhes be·þiu
skuldig wári. · Þó géng hé im eft wið þea skola Judeono
módag mahljen · endi þeru menigi sagde
ovar hlust mikil, · þat hé an þemu hafton manne
su·lika firin-spráka · finden ni mahti
for þem folk-skipje, · só hé wári is ferhes skolo,
dôðes wirðig. Þan stódun dol-móde
Judeo liudi · ęndi þane godes sunu
wordun wrógdun: · kwáðun þat hé gi·wer êrist
be·gunni an Galileo lande, · "endi ovar Judeon fór
herod-wardes þanan, · hugi twíflode,
manno mód-sevon, · só hé is morðes werð,
þat man ina wítnoje · wápnes ęggjun,
ef eo man mid su·likun dádjun mag · dôðes ge·skuldjen."
Só wrógdun ina mid wordun · werod Judeono
þurh <mark>h</mark> ótjan <mark>hug</mark> i. · Þó þe <mark>h</mark> ęri-togo,
slíð-módig man · sęggjan gi·hôrde,
fan hwi-likumu <mark>k</mark> unnje was · Krist a fódid,
manno þe betsto: · hé was fan þeru márjan þiadu,
þe gódo fan Galilea-lande; · þar was gum-skepi
ęŏiljero manno; · Erodes bi·held þar
kraftagne kuning-dóm, · só ina imu þe kêsur far·gaf,
þe ríkjo fan Rúmu, · þat hé þar rehto ge·hwi-lik
ge·frumidi undar þemu folke · endi friðu lêsti,
dómos a·dêldi. · hé was ôk an þemu dage selvo
an Jerusalem · mid is gum-skępi,
mid is werode at þemu wíhe: · só was iro wíse þan,
þat sie þar þia <mark>h</mark> êlagun tíd · haldan skoldun,
paskha Judeono. · Pilatus gi·bôd þó,
þat þena hafton man · heliðos námin
só gi·bundanan, · þat barn godes,
hét þat sie ina Erodese, · erlos bráhtin
haften te handun, · hwand hé fan is heri-skepi was,
fan is werodes ge wald. Wigand frumidun
iro hêrron word: · hêlagne Krist
fórdun an fiterjun · for þena folk-togun,

5268	allaro barno betst, · þero þe io gi·boren wurði an liudjo lioht; · an liðu-bendjun géng,
5050	
5270	an-tat sie ina bráhtun, · þar hé an is benkja sat,
	kuning Erodes: · umbi·hwarf ina kraft wero,
5272	wlanke wígandos: · was im willjo mikil,
	þat sie þar selvon Krist · gi·sehan móstin:
5274	wándun þat hé im sum têkạn · þar tôgjan skoldi,
	mári endi mahtig, · só hé managun dede
5276	burh is god-kundi · Judeo *liudjon.
	Frágoda ina þuo þie folk-kuning · firi-wit-líko
5278	managon wordon, · wolda is muod-sevon
	forð undar·findan, · hwat hie te frumu mohti
5280	mannon gi·markon. · ⊅an stuod mahtig Krist,
	þagoda endi þoloda: · ne wolda þem þied-kuninge,
5282	Erodese ne is erlon · ant-swór gevan
	wordo nig·ênon. · Pan stuod þiu wrêða þiod,
5284	Judeo liudi · endi þena godes suno
	wurrun endi wruogdun, · anþat im warð þie wer-old-kuning
5286	an is huge huoti · endi all is heri-skipi,
	far·muonstun ina an iro muode: · ne ant·kendun maht godes,
5288	himiliskan hêrron, · ak was im iro hugi þiustri,
	baluwes gi·blandan. · Barn drohtines
5290	iro wrêðun werk, · word endi dádi
	þuru ôd-muodi · all gi·þoloda,
5292	só hwat só sia im tionono þuo · tuogjan woldun.
	Sia hietun im þuo te hoske · hwít gi·wádi
5294	umbi is liði leggjan, · þiu mêr hie wurði þem liudjon þar,
	jungron te gamne. · Judeon faganodun,
5296	þuo sia ina te hoske · hebbjan gi·sáhun,
	erlos ovar-muoda. · Puo senda ina eft banan
5298	Erodes se kuning · an þat öðer folk;
	a·lêdjan hiet ina lungra mann, · endi lastar sprákun,
5300	felgidun im firin-word, · þar hie an feteron géng
3300	bi·hlagan mid hosku: · ni was im hugi twifli,
5302	neva hie it þuru ôd-muodi · all gi·þoloda;
3302	ne welda iro uvilun word · idug-lônon,
5204	
5304	hosk endi harm-kwidi. · Duo bráhtun sia ina eft an þat hús innan,

	an pia palenkja uppan, · par Pilatus was
5306	an þero þing-stędi. · Þegnos a·gávun
	barno þat besta · banon te handon
5308	sundi-lôsjan, · só hie selvo gi·kôs:
	welda manno barn · morŏes a·tuomjan,
5310	nerjan af nôdi. · Stuodun níð-hwata,
	Judeon far þem gast-selje: habdun sia gramono barn,
5312	þia skola far·skundid, · þat sia ne be·skrivun iowiht
	grimmera dádjo. Þuo gi·wêt im gangan þarod
5314	þegan kêsures · wið þia þiod sprekan,
	hard heri-togo: · "Hwat gí mí þesan haftan mann", kwat-hie,
5316	"an þesan seli sendun · endi selvon an·budun,
	pat hie iuwes werodes só filo · a·werdit habdi,
5318	far·lêdid mid is lêron. · Nu ik mid þeson liudon ni mag,
	findan mid þius folku, · þat hie is ferahes sí
5320	furi þesaro <mark>sk</mark> olu <mark>sk</mark> uldig. · Skín was þat hiudu:
	Erodes mohta, · þie iuwan êo bi·kan,
5322	iuwaro liudo land-reht, · hie ni mahta is líves gi·frêson,
	þat hie hier þuru êniga sundja te dage · sweltan skoldi,
5324	lif far·látan. · Nu willju ik ina for þeson liudjon hier
	gi·þróon mid þingon, · þrístjon wordun,
5326	buotjan im is briost-hugi, · látan ina brúkan forð
	ferahes mid firjon." · Folk Judeono
5328	hreopun þuo alla samad · hlúdero stemnu,
0020	hietun flít-líko · ferahes áhtjan
5330	Krist mid kwalmu · ęndi an krúki slahan,
	wêgjan te wundron: · "hie mid is wordon havit
5332	dôðes gi·skuldid: · sagit þat hie drohtin sí,
	gegnungo godes suno. · Pat hie a·geldan skal,
5334	in-wid-spráka, · só is an úson êwe gi·skrivan,
5551	þat man su·lika firin-kwidi · ferahu kôpo."
5336	Puo warð þie an forahton, · þie þes folkes gi weld,
	mikilon an is muode, · þuo hie gi·hôrda þia man sprekan,
5338	þat sia ina selvon · seggjan gi·hôrdin,
2330	gehan fur þem gum-skipe, · þat hie wári godes suno.
5340	Puo hwarf im eft þie heri-togo · an þat hús innan
5510	te þero þing-stedi, · þrístjon wordon
	te pero ping signi, prisijon wordon

5342	gruotta þena godes suno · endi frágoda, hwat hie gumono wári: "hwat bist þú manno?" · kwat-hie. "Te hwí þú mí só þínan muod
	hilis,
5344	dernis diop-gi·þaht? · Wêst þú þat it all an mínon duome stéd
3311	umbi þínes líves gi·lagu? · Mí þi hebbjat þesa liudi far·gevan,
5346	werod Judeono, · þat ik gi·waldan muot
2010	só þik te spildjanne · an speres orde,
5348	só ti <mark>k</mark> węlljanne an <mark>k</mark> rúkjum, · só <mark>k</mark> wikan látan,
	só hweðer sí mi selvon · suotera þunkit
5350	te gi·frummjanne mid mínu folku." · Puo sprak eft þat friðu-barn
	godes:
	"Wêst þú þat te wáron", · kwat-hie, "þat þú gi·wald ovar mik
5352	hebbjan ni mohtis, · ne wári þat it þi helag god
	selvo far·gávi? · Ôk hębbjat þia sundjono mêr,
5354	þia mik þi bi·fulhun · þuru fiond-skipi,
	gi·saldun an símon haftan." · Þuo welda ina sïð after þiu
5356	gram-hugdig man · gerno far·látan,
	þegan kêsures, · þar hie is havdi for þero þioda gi·wald;
5358	ak sia węridun im þena willjon · wordu gi·hwi-liku,
	kunni Judeono: · "ne bist þú", kwáðun sia, "þes kêsures friund,
5360	þínon <mark>h</mark> êrren <mark>h</mark> old, · ef þú ina <mark>h</mark> inan látis
	sioon gi·sundon: · þat þi noh te soragan mag,
5362	weroan te wite, · hwand so hwe so su·lik word sprikit,
	a·havið ina só hôho, · kwiðit þat hie hebbjan mugi
5364	kuning-duomes namon, · ne sí þat ina im þie kêsur geve,
	hie wirrid im is wer-uld-ríki · endi is word far hugid,
5366	far·man ina an is muode. · Be·þiu skalt þú su·lik mên wrekan,
	hosk-word manag, · ef þú umbi þínes hêrren ruokis,
5368	umbi þínes frôhon friund-skipi, · þan skalt þú ina þiu ferhu
	be·niman."
	Puo gi·hôrda þie heri-togo · þia hêri Juŏeono
5370	þrêgjan fan is þiodne; · þuo hie far þero þing-stędi géng
	selvo gi·sittjan, · þar gi·samnod was
5372	só mikil warf werodes, · hiet waldand Krist
/	lêdjan for þia liudi. · Langoda Judeon,
5374	hwan êr sia þat hêlaga barn · hangon gi·sáwin,
	kwęlan an krúkje; · sia kwáðun þat sia kuning öðran

5376	ne havdin undar iro heri-skipje, · nevan þena hêran kêsar fan Rúmu-burg: · "þie havit hier ríki over ús.
5378	Be·þiu ni skalt þú þesan far·látan; · hie havit ús só filo lêðes gi·sprokan,
	far·duan havit hie im mid is dádjon. · Hie skal dôð þolon,
5380	wíti ęndi wundar-kwála." · Werod Judeono
	só manag mis-lík þing · an mahtigna Krist
5382	sagdun te sundjun. · Hie swígondi stuod
	þuru ôð-muodi, · ne ant-wordida n·io·wiht
5384	wið iro wrêðun word: · wolda þesa wer-old alla
	lôsjan mid is lívu: · bi·þiu liet hie ina þia lêðun þiod
5386	wêgjan te wundron, · all só iro willjo géng:
	ni wolda im opan-líko · allon kuðjan
5388	Judeo liudjon, · þat hie was god selvo;
	hwand wissin sia þat te wáron, · þat hie su·lika gi·wald havdi
5390	ovar þeson middil-gard, · þan wurði im iro muod-sevo
	gi·blôŏit an iro brioston: · þan ne gi·dorstin sia þat barn godes
5392	handon ant·hrínan: · þan ni wurði hevan-ríki,
	ant·lokan liohto mêst · liudjo barnon.
5394	Be·þiu <mark>m</mark> êð hie is só an is muode, · ne lét þat manno folk
	witan, hwat sia warahtun. · Þiu wurd náhida þuo,
5396	mári maht godes · ęndi middi dag,
	þat sia þia <mark>f</mark> erah-kwála · frummjan skoldun.
5398	pan lag þar ôk an <mark>b</mark> endjon · an þero <mark>b</mark> urg innan
	ên ruof ręgin-skaŏo, · þie habda under þem ríke só filo
5400	morðes gi·rádan · endi man-slahta gi·frumid,
	was mári męgin-þiof: · ni was þar is gi·mako hwęrgin;
5402	was þar ôk bi sínon · sundjon gi·heftid,
	Barrabas was hie hêtan; · hie after þem burgjon was
5404	þuru is <mark>m</mark> ên-dádi · manogon gi∙kùŏid.
	Pan was land-wísa · liudjo Judeono,
5406	þat sia járo gi·hwen · an godes minnja
	an þem <mark>h</mark> êlagon dage · ênna <mark>h</mark> aftan mann
5408	a·biddjan skoldun, · þat im iro burges ward,
	iro folk-togo · ferah far gávi.
5410	Puo bi∙gan þie <mark>h</mark> ęri-togo · þia <mark>h</mark> êri Judeono,
	þat folk frágojan, · þar sia im fora stuodun,

5412	hweŏeron sia þero twejo · tuomjan weldin,
- / /	feranes biddjan: · "bia hier an feteron sind
5414	haft undar þeson heri-skipje?" · Piu hêri Judeono
	habdun þuo þia aramun man · alla gi spanana,
5416	pat sia þemo land-skaðen · líf a bádin,
	gi·þingodin þem þiove, · þie oft an þiustrja naht
5418	wam gi warahta, · endi waldand Krist
	kwęlidin an krúkje. · Puo waró þat kuð ovar all,
5420	hwó þiu þiod havda duomos a·dêlid. · Þuo skoldun sia þia dád
	frummjan,
	hahan þat hêlaga barn. Þat warð þem heri-togen
5422	sïoor te sorgon, bat hie bia saka wissa,
	þat sia þuru níð-skipi · nerjendon Krist,
5424	hatoda þiu hêri, · endi hie im hôrda te þiu,
	warahta iro willjon: bes hie witi ant féng,
5426	lôn an þeson liohte · endi lang after,
	wói siðor wann, · siðor hie þesa wer-old a gaf.
5428	Puo waro bas bie wreo gi·waro, · wam-skaoono mest,
	Satanas selvo, · þuo þiu seola kwam
5430	Judases an grund · grimmaro helljun—
	þuo wissa hie te wáren, · þat þat was waldand Krist,
5432	barn drohtines, · þat þar gi·bundan stuod;
	wissa þuo te wáron, · þat hie welda þesa wer-old alla
5434	mid is <mark>h</mark> ęnginnja · hęllja gi·þwinges,
	liudi a·lôsjan · an lioht godes.
5436	Pat was Satanase · sêr an muode,
	tulgo harm an is hugje: · welda is helpan þuo,
5438	þat im liudjo barn · líf ne bi·námin,
	ne <mark>k</mark> węlidin an <mark>k</mark> rúkje, · ak hie welda, þat hie <mark>k</mark> wik livdi,
5440	te þiu þat firiho barn · fernes ne wurðin,
	sundjono sikura. · Satanas gi·wêt im þuo,
5442	þar þes <mark>h</mark> eri-togen · híwiski was
	an þero burg innan. · Hie þero is brúdi bi·gann,
5444	þera idis opan-líko · un-hiuri fíond
	wunder tôgjan, · þat sia an word-helpon
5446	Kriste wári, · þat hie muosti kwik libbjan,
	drohtin manno · —hie was iu þan te dôŏe gi∙skęrid—

5448	wissa þat te wáron, · þat hie im skoldi þia gi·wald bi·niman,
	pat hie sia ovar pesan middil-gard · só mikila ni havdi,
5450	ovar wída wer-old. Dat wíf warð þuo an forahton,
	swíðo an sorogon, · þuo iru þiu gi·siuni kwámun
5452	þuru þes dernjen dád · an dages liohte,
	an helið-helme bi·helid. · Þuo siu te iru hêrren an·bôd,
5454	þat wíf mid iro wordon · endi im te wáren hiet
	selvon sęggjan, · hwat iro þar te gi·siunjon kwam
5456	þuru þena <mark>h</mark> êlagan mann, · endi im helpan bad,
	formon is ferhe: · "ik hębbju hier só filo þuru ina
5458	seld-líkes gi·sewan, · só ik wêt, þat þia sundjun skulun
	allaro erlo gi·hwem · uvilo gi·þíhan,
5460	só im fruokno tuo · ferahes áhtið."
	Pie sęgg warð þuo an siðe, · an-tat hie sittjan fand
5462	þena <mark>h</mark> ęri-togon · an <mark>h</mark> warave innan
	an þem stên-wege, · þar þiu stráta was
5464	felison gi·fuogid. · Þar hie te is frôhon géng,
	sagda im þes wíves word. · Þuo warð im wrêð hugi,
5466	þem <mark>h</mark> eri-togen, · — hwaravoda an innan—,
	gi·blôðit briost-gi·þàht: · was im bêðjes wê,
5468	gie þat sea ina sluogin · sundja lôsan,
	gie it bi þem <mark>li</mark> udjon þuo · for·látan ne gi·dorsta
5470	þuru þes <mark>w</mark> erodes word. · Warŏ im gi∙węndid þuo
	hugi an herten · after þero hêri Judeono,
5472	te werkjanne iro willjon: · ne wardoda im nie-wiht
	þia swárun sundjun, · þia hie im þar þuo selvo gi·deda.
5474	Hiet im þuo te is <mark>h</mark> andon dragan · hluttran brunnjon,
	watar an wégje, · þar hie furi þem werode sat,
5476	þwóg ina þar for þero þioda · þegan kêsures,
	hard hęri-togo · ęndi þuo fur þero hêri sprak,
5478	kwað þat hie ina þero sundjono þar 🕟 sikoran dádi,
	wrêðero werko: · "ne willju ik þes wihtes plegan", kwat-hie,
5480	"umbi þesan <mark>h</mark> êlagan mann, · ak <mark>h</mark> leotad gi þes alles,
	gie wordo gie werko, · þes gi im hér te wítje gi·duan."
5482	Puo hreop all saman · hęri-skipi Judeono,
	þiu mikila menigi, · kwáðun þat sia weldin umbi þena man plegan
5484	dęravoro dádjo: · "fare is drôr ovar us,

	is bluod endi is baneði · endi ovar úsa barn só samo,
5486	ovar usa avaron þar after · —wí willjat is alles plegan", kwaðun sia,
	"umbi þena slegi selvon,— · ef wí þar êniga sundja gi·duan!"
5488	A·gevan warð þar þuo furi þem Judeon · allaro gumono bęsta
	hettendjon an hand, · an heru-bendjon
5490	narawo gi∙nôdid, · þar ina níŏ-hwata,
	fiond ant fengun: folk in a umbi hwarf,
5492	mên-skaŏono męgin. · Mahtig drohtin
	boloda gi∙buldjon, · só hwat só im þiu bioda deda.
5494	Sia hietun ina þuo filljan, · êr þan sia im ferahes tuo,
	aldres áhtin, · endi im undar is ôgun spiwun,
5496	dedun im þat te hoske, · þat sia mid iro handon slógun,
	weros an is wangun · endi im is gi·wadi bi·namun,
5498	rôvodun ina þia regin-skaðon, · rôdes lakanes
	dedun im eft öðer an · þuru un·huldi;
5500	hietun þuo hôvid-band · hardaro þorno
	wundron windan · ęndi an waldand Krist
5502	selvon settjan, · endi géngun im þia gi·siðos tuo,
	kwęddun ina an kuning-wisu · ęndi þar an knio fellun,
5504	hnigun im mid iro hôvdu: · all was im þat te hoske gi·duan,
	þoh hie it all gi·þolodi, · þiodo drohtin,
5506	mahtig þuru þia minnja · manno kunnjes.
	Hietun sia þuo wirkjan · wápnes ęggjon
5508	hęliŏos mid iro handon · hardes bômes
	kraftiga krúki · ęndi hietun sia Kristan þuo,
5510	sálig barn godes · selvon fuorjan,
	dragan hietun sia usan drohtin, · þar hie be·drôragad skolda
5512	sweltan sundjono lôs. · Síŏodun Judeon,
	weros an willon, · lêddun waldand Krist,
5514	drohtin te dôŏe. · Par mohta man þuo derevi þing
	harm-lík gi·hôrjan: · hiovandi þar after
5516	géngun wíf mid wópu, · weros gnornodun,
	þia fan Galilea mid im · gangan kwámun,
5518	folgodun ovar ferr-wegos: · was im iro frôhon dôŏ
	swíðo an soragan. · Puo hie selvo sprak,
5520	barno þat besta · endi under bak be·sah,
	hiet þat sia ni wépin: · "ni þarf iu wiht tregan", kwat-hie,

5522	"mínero hin-fęrdjo, · ak gí mid hofnu mugun
	iuwa wrêŏan werk · wópu kúmjan,
5524	tornon trahnon. · Noh wirŏiŏ þiu tíd kuman,
	þat þia muoder þes · mendendja sind,
5526	brúdi Judeono, · þem gio barn ni warð
	ôdan an <mark>a</mark> ldre. · Þan gí iuwa <b>i</b> n-wid skulun
5528	grimmo an·geldan; · þan gí só gerna sind,
	þat iu hier bi·hlídan · hôha bergos,
5530	diopo be·delvan; · dôð wári iu þan allon
	liovera an þeson lande · þan su·lik liudjo kwalm
5532	te gi·þoljanne, · só hier þan þesaro þioda kumid."
	Duo sia bar an griete · galgon rihtun,
5534	an þem felde uppan · folk Judeono,
	bôm an berege, · endi þar an þat barn godes
5536	kwęlidun an krúkje: · slógun kald ísarn,
	niwa naglos · níŏon skarpa
5538	hardo mid hamuron · þuru is hendi endi þuru is fuoti,
	bittra bendi: · is blód ran an erða,
5540	drôr fan ùson drohtine. · Hie ni welda þoh þia dád wrekan
	grimma an þem Judeon, · ak hie þes god fader
5542	mahtigna bad, · þat hie ni wári þem manno folke,
	þem werode þiu wrêðra: · "hwand sia ni witun, hwat sia duot",
	kwat-hie.
5544	puo þia wígandos ∙ gi∙wádi Kristes,
	drohtines dêldun, · dęrevja mann,
5546	þes ríken gi∙rôbi. · Þia rinkos ni mahtun
	umbi þena selvon [] · sam-wurdi gi·sprekan,
5548	êr sia an iro hwarave · hlôtos wurpun,
	hwi-lik iro skoldi hębbjan · þia hêlagun pêda,
5550	allaro gi·wádjo wun-samost. · Þes werodes hirdi
	hiet þuo, þe heri-togo, · ovar þem hôvde selves
5552	Kristes an krúke skrívan, · þat þat wári kuning Judeono,
	Jesus fan Nazareth-burh, · þie þar neglid stuod
5554	an niwon galgon · þuru níð-skipi,
	an <mark>b</mark> ômin treo. · Puo <mark>b</mark> ádun þia liudi
5556	þat word wendjan, · kwáðun þat hie im só an is willjon spráki,
	selvo sagdi, · þat hie habdi þes gi·siðes gi·wald,

5558	kuning wári ovar Judeon. · Duo sprak eft þie kêsures bodo,
	hard heri-togo: · "it ist iu só ovar is hôvde gi·skrivan,
5560	wís-líko gi·writan, · só ik it nu wendjan ni mag."
	Dádun þuo þar te wítje · werod Judeono
5562	twêna far·talda man · an twá halva
	Kristes an krúki: · lietun sia kwalm bolon
5564	an þem warag-trewe · werko te lône,
	lêðaro dádjo. · Þia liudi sprákun
5566	hosk-word manag · hêlagon Kriste,
	grottun ina mid gelpu: · sáwun allaro gumono þen beston
5568	kwęlan an þemo krúkje: · "ef þú sís kuning ovar all", kwáðun sia,
	"suno drohtines, · só þú havis selvo gi·sprokan,
5570	neri bik fan bero nôdi · endi níðes a tuomi,
	gang þi hêl herod; · þan welljat an þik heliðo barn,
5572	þesa <mark>li</mark> udi gi· <mark>l</mark> ôvjan." · Sum imo ôk <mark>l</mark> astar sprak
	swíðo gêl-hert Judeo, · þar hie fur þem galgon stuod:
5574	"Wah waro þesaro wer-oldi", · kwat-hie, "ef þú iro skoldis gi·wald
	êgan.
	Pú sagdas þat þú mahtis an ênon dage · all te·werpan
5576	þat <mark>h</mark> ôha <mark>h</mark> ús · hevan-kuninges,
	stên-werko mêst · endi eft standan gi·duon
5578	an <mark>þ</mark> riddjon dage, · só is elkor ni þorfti bi· <mark>þ</mark> íhan mann
	þeses folkes furðor. · Sínu hwó þú nu gi·fastnod stés,
5580	swíðo gi·sêrid: · ni maht þi selvon wiht
	balowes gi·buotjan." · Puo þar ôk an þem bendjon sprak
5582	þero þeovo öðer, · all só hie þia þioda gi·hôrda,
	wrêŏon wordon · —ne was is willjo guod,
5584	þes þegnes gi·þaht—: · "ef þú sís þiod-kuning", kwat-hie,
	"Krist, godes suno, · gang þi þan fan þem krúke niðer,
5586	slópi þi fan þem símon · endi us samad allon
	hilp endi hêli. · Ef þú sís hevan-kuning,
5588	waldand þesaro wer-oldes, · gi·duo it þan an þínon werkon skín,
	mári þik fur þesaro menigi." · Duo sprak þero manno öðer
5590	an þero henginna, · þar hie gi·heftid stuod,
	wan wunder-kwála: · "be·hwí wilt þú su·lik word sprekan,
5592	gruotis ina mid gelpu? · stés þi hier an galgen haft,
	gi·brókan an bôme. · Wit hier bêŏja þolod

5594	sêr þuru unka sundjun: · is unk unkero selvero dád
	worðan te wítje. · Hie stéd hier wammes lôs,
5596	allaro sundjono sikur, · só hie selvo gio
	firina ni gi·frumida, · botan þat hie þuru þeses folkes nið
5598	willendi an þesaro wer-uldi · wíti ant·fáhid.
	Ik willju þar gi·lôvjan tuo", · kwat-hie, "endi willju þena landes ward,
5600	þena godes suno · gerno biddjan,
	þat þú mín gi·huggjes · endi an helpun sís,
5602	rádendero bęst, · þan þú an þín ríki kumis:
	wes mi þan gi·náðig." · Þuo sprak im eft nerjendo Krist
5604	wordon te·gęgnes: · "Ik sęggju þí te wáron hier", kwat-hie,
	"þat þú noh <mark>h</mark> iu-du móst · an <mark>h</mark> imil-ríke
5606	mid mí samad · sehan lioht godes,
	an þemo Paradýse, · þoh þú nu an su·likoro pínu sís."
5608	Pan stuod þar ôk Maria, · muoder Kristes,
	blêk under þem bôme, · gi·sah iro barn þolon,
5610	winnan wunder-kwála. · Ôk wárun þar wíf mid iro
	an só mahtiges · minnja kumana—
5612	þan stuod þar ôk Johannes, · jungro Kristes,
	hriwi undar is hêrren, · was im is hugi sêrag—
5614	drúvodun fur þem dôðe. Þar sprak drohtin Krist
	mahtig te þero muoder: · "nu ik þí hier mínemo skal
5616	jungron be felhan, · þem þí hier gegin-ward stéd:
	wis þí an is gi·siðje samad: · þú skalt ina furi suno hębbjan."
5618	Grótta hie þuo Johannes, · hiet þat hie iru ful-géngi wel,
	minnjodi sia só mildo, · só man is muoder skal,
5620	idis un wamma. · Duo hie sia an is êra ant féng
	þuru hluttran hugi, · só im is hêrro gi·bôd.
5622	Puo warð þar an middjan dag · mahtig têkan,
	wundar-lík gi·waraht · ovar þesan wer-old allan,
5624	þuo man þena godes suno · an þena galgon huof,
	Krist an þat krúki: · þuo warð it kuð ovar all,
5626	hwó þiu sunna warð gi·sworkan: · ni mahta swigli lioht
	skôni gi·skínan, · ak sia skado far·féng,
5628	þimm endi þiustri · endi só gi·þrusmod neval.
	Warð allaro dago druovost, · dunkar swíðo
5630	ovar þesan wídun wer-uld, · só lango só waldand Krist

	kwal an þemo krúkje, · kuningo ríkost,
5632	ant nuon dages. · Puo þie neval ti·skrêd,
	þat gi·swerk warð þuo te·swungan, · bi·gan sunnun lioht
5634	hêdron an himile. · Puo hreop up te gode
	allaro kuningo kraftigost, · þuo hie an þemo krúkje stuod
5636	faŏmon gi·fastnot: · "fader alo-mahtig", kwat-hie,
	"te hwí þú mik só far· <mark>l</mark> ieti, · l <mark>i</mark> evo drohtin,
5638	hêlag hevan-kuning, · endi þína helpa dedos,
	fullisti só ferr? · Ik standu under þeson fiondon hier
5640	wundron gi·wêgid." · Werod Judeono
	hlógun is im þuo te hoske: · gi∙hôrdun þena hêlagun Krist,
5642	drohtin furi þem dôðe · drinkan biddjan,
	kwaŏ þat ina þurstidi. Þiu þioda ne latta,
5644	wrêða wiðar-sakon: · was im willjo mikil,
	hwat sia im bittres tuo · bringan mahtin.
5646	Habdun im <mark>u</mark> n∙swóti · <b>ę</b> kid ęndi galla
	gi∙mengid þia mên-hwaton; · stuod ên mann garo,
5648	swíðo <mark>sk</mark> uldig <mark>sk</mark> aðo, · þena habdun sia gi·skerid te þiu,
	far·spanan mid sprákon, · þat hie sia en êna spunsja nam,
5650	líðo þes lêðosten, · druog it an ênon langan skafte,
	gi·bundan an ênon bôme · endi deda it þem barne godes,
5652	mahtigon te mùðe. · Hie an·kęnda iro mirkjun dádi,
	gi·fuolda iro fégnes: · furŏor ni welda
5654	is só bittres an·bítan, · ak hreop þat barn godes
	hlúdo te þem himiliskon fader: · "ik an þina hendi be·filhu",
	kwat-hie,
5656	"mínon <mark>g</mark> êst an godes willjon; · hie ist nu garo te þiu,
	füs te faranne." · Firiho drohtin
5658	gi·hnêgida þuo is hôvid, · hêlagon áðom
	liet fan þemo lík-hamen. · Só þuo þie landes ward
5660	swalt an þem símon, · só warð sán after þiu
	wundar-têkan gi∙waraht, · þat þar waldandes dôð
5662	un· <mark>k</mark> weðandes só filo · ant· <mark>k</mark> ęnnjan skolda,
	þiadnes <del>ê</del> n-dagon: · erða bivoda,
5664	hrisidun þia hôhun bergos, · harda stênos kluvun,
	felisos after þem felde, · endi þat fêha lakan te·brast
5666	an <mark>mi</mark> ddjon an twê, · þat êr <mark>m</mark> anagan dag

	an þemo wíhe innan · wundron gi·striunid
5668	hêl hangoda · —ni muostun heliðo barn,
	þia liudi skawon, · hwat under þemo lakane was
5670	hêlages be·hangan: · þuo mohtun an þat horð sehan
	Judeo liudi— · gravu wurŏun gi∙opanod
5672	dôdero manno, · endi sia buru drohtines kraft
	an iro lík-hamon · libbjandi a·stuodun
5674	up fan erðu · endi wurðun gi∙ôgida þar
	mannon te márðu. Pat was só mahtig þing,
5676	þat þar Kristes dôð · ant·kennjan skoldun,
	só filo þes gi·fuoljan, · þie gio mid firihon ne sprak
5678	word an þesaro wer-oldi. · Werod Judeono
	sáwun seld-lík þing, · ak was im iro slíði hugi
5680	só far·hardod an iro herten, · þat þar io só hêlag ni warð
	têkạn gi·tôgid, · þat sia trúodin þiu bat
5682	an þia Kristes kraft, · þat hie kuning ovar all,
	þes werodes wári. · Suma sia þar mid iro wordon gi·sprákun,
5684	þia þes <mark>h</mark> rêwes þar · huodjan skoldun,
	þat þat wári te wáren · waldandes suno,
5686	godes gegnungo, · þat þar an þem galgon swalt,
	barno þat besta. · Slógun an iro briost filo
5688	wópjandero wívo: · was im þiu wunder-kwála
	harm an iro herten · endi iro hêrren dôð
5690	swíðo an sorogon. Pan was sido Judeono,
	þat sia þia haftun þuru þena hêlagon dag · hangon ni lietin
5692	lęngerun hwíla, · þan im þat líf skriði,
	þiu seola be·sunki: · slíð-muoda mann
5694	géngun im mid níð-skipju náhor, · þar só be·nęglida stuodun
	þeovos twêna, · þolodun bêðja
5696	kwála bi Kriste: · wárun im kwika noh þan,
	unt-þat sia þia grimmun · Judeo liudi
5698	bênon be brákon, · þat sia bêðja samad
	líf far·lietun, · suohtun im lioht öðer.
5700	Sia ni þorftun drohtin Krist · dôðes bêdjan
	furðor mid ênigon firinon: fundun ina gi·faranan þuo iu:
5702	is seola was gi·sęndid · an suòŏan weg,
	an lang-sam lioht, · is liði kuolodun;

5704	þat ferah was af þem flêske. · Þuo géng im ên þero fiondo tuo
	an níð-hugi, · druog nęgilid sper
5706	hard an is handon, · mid heru-þrummjon stak,
	liet wápnes ord · wundum sníðan,
5708	þat an <mark>s</mark> elves warð · sídu Kristes
	ant·lokan is lík-hamo. · Þia liudi gi·sáwun,
5710	þat þanan bluod endi water · bêðju sprungun,
	wellun fan þero wundun, · all só is willjo géng
5712	ęndi hie habda gi∙markod êr · manno kunnje,
	firiho barnon te frumu: · þuo was it all gi·fullid só.
5714	Só þuo gi·ségid warð · seðle náhor
	hêdra sunna · mid hevan-tunglon
5716	an þem druoven dage, · þuo géng im úses drohtines þegan
	—was im glau gumo, · jungro Kristes
5718	managa hwíla, · só it þar manno filo
	ne wissa te wáron, · hwand hie it mid is wordon hal
5720	Jučeono gum-skipje: · Joseph was hie hêtan,
	darnungo was hie üses drohtines jungro: · hie ni welda þero
	far·duanun þiod
5722	folgon te ênigon firin-werkon, · ak hie bêd im under þem folke
	Judeono,
	hêlag himilo ríkjes— · hie géng im þuo wið þena hęri-togon
	mahljan,
5724	þingon wið þena þegan kêsures, · þigida ina gerno,
	þat hie muosti a·lôsjan · þena lík-hamon
5726	Kristes fan þemo krúkje, · þie þar gi·kwelmid stuod,
	þes guoden fan þem galgen · endi an graf leggjan,
5728	foldu bi·felahan. · Im ni welda þie folk-togo þuo
	węrnjan þes willjen, · ak im gi∙wald far∙gaf,
5730	þat hie só muosti gi∙frummjan. · Hie gi∙wêt im þuo forð þanan
	gangan te þem galgon, · þar hie wissa þat godes barn,
5732	hrêo hangondi · hêrren sínes,
	nam ina þuo an þero niwun ruodun · endi ina fan naglon a·tuomda,
5734	ant féng ina mid is faŏmon, · só man is frôhon skal,
	lioves lík-hamon, · endi ina an líne bi·wand,
5736	druog ina diur-líko · —só was þie drohtin werð—,
	þar sia þia stędi havdun · an ênon stêne innan

5738	handon gi·hauwan, · þar gio heliðo barn
/0	gumon ne bi•gruovon. • Par sia þat godes barn
5740	te iro land-wisu, · líko hêlgost
/-	foldu bi·fulhun · endi mid ênu felisu be·lukun
5742	allaro gravo guod-líkost. Griotandi sátun
/ /	idisi arm-skapana, · þia þat all for·sáwun,
5744	þes gumen grimman dôð. · Gi·witun im þuo gangan þanan
55//	wópjandi wíf · endi wara námun,
5746	hwó sia eft te þem grave · gangan mahtin:
	havdun im far·sewana · soroga gi·nuogja,
5748	mikila muod-kara: Maria wárun sia hêtana,
	idisi arm-skapana. · Duo warð ávand kuman,
5750	naht mid neflu. · Níŏ-folk Judeono
	warð an moragan eft, · menigi gi·samnod,
5752	rękidun an rúnon: · "Hwat þú wêst, hwó þit ríki was
	buru besan ênan man · all gi·twiflid,
5754	werod gi·worran: · nu ligid hie wundon siok,
	diopa bi·dolvan. · Hie sagda simnen, þat hie skoldi fan dôðe
	a·standan
5756	an þriddjan dage. Þjus þiod gi·lôvit te filo,
	þit werod after is wordon. Nu þú hier wardon hét,
5758	ovar þem grave gômjan, · þat ina is jungron þar
	ne far stelan an þemo stêne · endi seggjan þan, þat hie a standan sí,
5760	ríki fan raston: • þan wirðit þit rinko folk
	mêr gi·merrid, · ef sia it bi·ginnat márjan hier."
5762	Duo wurŏun þar gi∙skerida · fan þero skolu Judeono
	weros te þero wahtu: gi witun im mid iro gi wápnjon þarod
5764	te þem grave gangan, · þar sia skoldun þes godes barnes
	hrêwes huodjan. · Warð þie hêlago dag
5766	Judeono far gangan. · Sia ovar þemo grave sátun,
	weros an þero wahtun · wannom nahton,
5768	bidun undar iro bordon, · hwan êr þie berehto dag
	ovar middil-gard · mannon kwámi,
5770	liudon te liohte. · Duo ni was lang te biu,
	þat þar warð þie gêst kuman · be godes krafte,
5772	hâlag áðom · undar þena hardon stên
	an þena lík-hamon. · Lioht was þuo gi∙opanod

5774	firiho barnon te frumu: · was ferkal manag
	ant·heftid fan hell-doron · endi te himile weg
5776	gi·waraht fan þesaro wer-oldi. · Wánom up a·stuod
	friðu-barn godes, · fuor im þuo þar hie welda,
5778	só þia wardos þes · wiht ni af·swovun,
	dęrvja liudi, · hwan hie fan þem dôðe a·stuod,
5780	a·rês fan þero rastun. · Rinkos sátun
	umbi þat graf útan, · Judeo liudi,
5782	skola mid iro skildjon. · Skrêd forð-wardes
	swigli sunnun lioht. · Síðodun idisi
5784	te þem grave gangan, · gum-kunnjes wíf,
	Mariun muni-líka: · habdun mêðmo filo
5786	gi·sald wiðer salvum, · siluvres endi goldes,
	werðes wiðer wurtjon, · só sia mahtun a·winnan mêst,
5788	þat sia þena lík-hamon · lioves hêrren,
	suno drohtines, · salvon muostin,
5790	wundun writanan. · Þiu wíf soragodun
	an iro sevon swíðo, · endi suma sprákun,
5792	hwie im þena grôtan stên · fan þemo grave skoldi
	gi·hwęrevjan an halva, · þe sia ovar þat hrêo sáwun
5794	þia liudi leggjan, · þuo sia þena lík-hamon þar
	be·fulhun an þemo felise. · Só þiu frí havdun
5796	ge·gangan te þem gardon, · þat sia te þem grave mahtun
	gi·sehan selvon, · þuo þar swógan kwam
5798	ęngil þes alo-waldon · ovana fan radure,
	faran an feŏer-hamon, · þat all þiu folda an skian,
5800	þiu erða dunida · endi þia erlos wurðun
	an wêkan hugje, · wardos Juŏeono,
5802	bi fellun bi þem forahton: · ne wándun ira ferah êgan,
	líf langerun hwíl. Lágun þa wardos,
5804	þia gi·sïðos sám-kwika: · sán up a·hlâd
	pie grôto stên fan þem grave, · só ina þie godes engil
5806	gi·hwerivida an halva, · endi im uppan þem hlêwe gi·sat
	diur-lík drohtines bodo. · Hie was an is dádjon ge·lík,
5808	an is an-siunjon, · só hwem só ina muosta undar is ôgon skawon,
	só bereht endi só blíði · all só bliksmun lioht;
5810	was im is gi·wádi · wintar-kaldon

snêwe gi·líkost. · Puo sáwun sia ina sittjan þar, þiu wíf uppan þem gi·wendidan stêne, · endi im fan þe kwámun, þem idison su·lika egison te·gegnes: · all wurðun fan þiu frí an forahton mikilon, · furðor ne gi·dorstun te þemo grave gangan, · êr sia þie godes engil,	þem grurje
þem idison su·lika egison te·gegnes: · all wurðun fan þiu frí an forahton mikilon, · furðor ne gi·dorstun te þemo grave gangan, · êr sia þie godes engil,	
biu frí an forahton mikilon, · furðor ne gi·dorstun te þemo grave gangan, · êr sia þie godes engil,	
te þemo grave gangan, · êr sia þie godes engil,	ohtin suokat,
	ohtin suokat,
Traid ander hade . Tranden amietta	ohtin suokat,
waldandes bodo · wordon gruotta,	ohtin suokat,
kwaŏ þat hie iro ârundi · all bi·kunsti,	ohtin suokat,
werk endi willjon · endi þero wívo hugi,	ohtin suokat,
hiet þat sia im ne an drédin: · "ik wêt þat gí iuwan dr	
nęrjendon Krist · fan Nazareth-burg,	
þena þi hier <mark>k</mark> węlidun · endi an <mark>k</mark> rúki slógun	
Judeo liudi · ęndi an graf lagdun	
sundi-lôsjan. · Nu nist hie selvo hier,	
ak hie ist a·standan iu, · endi sind þesa stedi lárja,	
þit graf an þeson griote. · Nú mugun gí gangan herod	
náhor mikilu · —ik wêt þat is iu ist niud sehan	
an þeson stêne innan—: hier sind noh þia stędi skín	a,
þar is lík-hamo lag." · Lungra féngun	
gi·bada an iro brioston · blêka idisi,	
wliti-skôni wíf: · was im wil-spell mikil	
te gi·hôrjanne, · þat im fan iro <mark>h</mark> êrren sagda	
ęngil þes alo-walden. Hiet sia eft þanan	
fan þem grave gangan endi faran 🕟 te þem jungron Kris	stes,
sęggjan þem is gi·siðon · suoðon wordon,	
þat iro <mark>d</mark> rohtin was · fan <mark>d</mark> ôðe a∙standan.	
Hiet ôk an sundron · Símon Petruse	
will-spell mikil · wordon kùðjan,	
kumi drohtines, · gie þat Krist selvo	
was an Galileo land, · "þar ina eft is jungron skulun,	
gi·sehan is gi·siõos, · só hie im êr selvo gi·sprak	
wárom wordon." · Reht só þuo þiu wíf þanan	
gangan weldun, · só stuodun im te·gęgnes þar	
<mark>ę</mark> ngilos twêna · an <mark>a</mark> la-hwíton	
wánamon gi·wádjom · ęndi sprákun im mid iro wordo	n tuo
hêlag-líko: · hugi warð gi∙blôðid	
þen idison an <b>eg</b> ison: • ne mahtun an þia <b>e</b> ngilos gode	ès

	bi þemo wlite skawon: · was im þiu wánami te strang,
5848	te swíði te sehanne. Þuo sprákun im sán an gegin
	waldandes bodun · endi þiu wíf frágodun,
5850	te hwí sia Kristan þarod · kwikan mid dôdon,
	suno drohtines · suokjan kwámin
5852	ferahes fullan; · "nu gí ina ni findat hier
	an þeson stên-grave, · ak hie ist a·standan nu
5854	an is lík-hamon: bes gí gi·lôvjan skulun
	endi gi huggjan þero wordo, · þe hie iu te wáron oft
5856	selvo sagda, · þan hie an iuwon ge·siðja was
	an Galilea-lande, · hwó hie skoldi gi·gevan werŏan,
5858	gi·sald selvo · an sundigaro manno,
	hettjandero hand, hêlag drohtin,
5860	þat sea ina kwelidin · endi an krúki slógin,
	dôdan gi·dádin · endi þat hie skoldi þuruh drohtines kraft
5862	an priddjon dage · pioda te willjan
	libbjandi a·standan. · Nu havat hie all gi·lêstid só,
5864	ge frumid mid firihon: · íljat gi nu forð hinan,
	gangat gáh-líko · endi duot it þem is jungron kuð.
5866	Hie havat sia iu fur·farana · endi ist im forò hinan
	an Galileo land, · þar ina eft is jungron skulun,
5868	gi·sehan is ge·sïŏos." · Puo warŏ sán after þiu
	þem wívon an willjon, · þat sia gi·hôrdun su·lik word sprekan,
5870	kuðjan þia kraft godes · —wárun im só a·kumana þuo noh
	gie só foranta gerfrumida—: girwitun im forð þanan
5872	fan þem grave gangan · endi sagdun þem jungron Kristes
	seld-lík gi·siuni, · þar sia sorogondi
5874	bidun su·likero buota. · Puo wurŏun ôk an þia burg kumana
5057	Judeono wardos, · þia ovar þemo grave sátun
5876	alla langa naht · endi þes lík-hamen þar,
5070	huodun þes hrêwes. · Sia sagdun þero hêri Judeono,
5878	hwi-lika im þar and-warda · ęgison kwámun, seld-lík gi·siuni, · sagdun mid wordon,
5000	al só it gi·duan was · an þero drohtines kraft,
5880	ni miðun an iro muode. Puo budun im mêðmo filo
5992	Judeo liudi, gold endi siluvar,
5882	saldun im sink manag, • te þiu þat sia it ni sagdin forð,
	saldun ini sink manag, te più pat sia it ini saguin 1010,

	/ · 1 · 1 · · · · · · · · · · · · · · ·
5884	ne máridin þero menigi: · "ak kweðat þat iu móði hugi
	an·swevidi mid slápu · endi þat þar kwámin is gi·sïðos tuo,
5886	far·stálin ina an þem stêne. · Simnen wesat gí an stríde mid þiu,
	forð an flíte: ef it wirðit þem folk-togen kuð,
5888	wí gi·helpat iu wið þena hêrosten, · þat hie iu harmes wiht,
	lêŏes ni gi·lêstid." · Puo námun sia an þem liudon filo
5890	diurero mêŏmo, · dádun all só sia bi·gunnun
	—ne gi∙weldun iro willjon— · dádun só wído kùð
5892	þem liudon after þem lande, · þat sia su·lika lugina woldun
	a· <mark>h</mark> ębbjan be þan <mark>h</mark> êlagan drohtin. · Þan was eft gi· <mark>h</mark> êlid hugi
5894	jungron Kristes, · þuo sia gi·hôrdun þiu guodun wíf
	márjan þia maht godes; · þuo wárun sia an iro muode fráha,
5896	gie im te þem grave bêðja, · Johannes endi Petrus
	runnun ovast-líko: · warð êr kuman
5898	Johannes þie guodo, · endi im ovar þem grave gi·stuod,
	ant-at þar sán after kwam · Símon Petrus,
5900	erl ellan-ruof · endi im þar in gi·wêt
	an þat graf gangan: · gi·sah þar þes godes barnes,
5902	hrêo-gi∙wádi · hêrren sínes
	línin liggjan, · mid þiu was êr þie lík-hamo
5904	fagaro bi·fangan; · lag þie fano sundar,
	mit þem was þat <mark>h</mark> ôvid bi·helid · hêlages Kristes,
5906	ríkjes drohtines, · þan hie an þesaro rastu was.
	puo géng im ôk Johannes · an þat graf innan
5908	sehan seld-lík þing; · warð im sán after þiu
	ant·lokan is gi·lôvo, · þat hie wissa, þat skolda eft an þit lioht kuman
5910	is <mark>d</mark> rohtin diur-líko, · fan <mark>d</mark> ôðe a·standan
	up fan erŏu. · Þuo gi∙witun im eft þanan
5912	Johannes ęndi Petrus, · ęndi kwámun þia jungron Kristes,
	þia gi∙si̇̃õos te∙samne. ∙ Þan stuod sêrag-muod
5914	ên þera idiso · öðer-sïðu
	griotandi ovar þem grave, · was iro jámar muod—
5916	Maria was þat Magdalena—, · was iro muod-gi·þàht,
	sevo mit sorogon gi·blandan, · ne wissa hwarod siu sókjan skolda
5918	þena hêrron, þar iro wárun at þia helpa gi·langa. · Siu ni mohta þuo
	hofnu a·wisan,

	þat <b>w</b> íf ni mahta <b>w</b> óp for·látan: · ne wissa hwarod siu sia <b>w</b> ęndjan skolda;
5920	gi·męrrid wárun iro þes muod-gi·þàhti. · Þuo gi·sah siu þena mahtigan þar
	Kriste standan, · þuoh siu ina kuð-líko
5922	ant·kennjan ni mohti, · êr þan hie ina kuðjan welda,
	sęggjan þat hie it selvo wári. · Hie frágoda hwat siu só sêro bi wiepi,
5924	só harmo mid hêton trahnin. · Siu kwað, þat siu umbi iro hêrron ni wissi
	te wáren, hwarod hie werðan skoldi: · "ef þú ina mí gi·wísan mohtis,
5926	frô mín, ef ik þik frágon gi dorsti, ef þú ina hier an þeson felise
	gi∙námis,
	wísi ina mí mid wordon þínon: • þan wári mí allaro willjono mêsta,
5928	þat ik ina selvo gi·sáhi." · Sia ni wissa, þat sia þie suno drohtines
	gruotta mid gódaro sprákun: · siu wánda þat it þie gardari wári,
5930	hof-ward hêrren sines. · Puo gruotta sia þie hêlago drohtin,
	bi namen nerjendero best: · siu géng im þuo náhor sniumo,
5932	þat wíf mid willjon guodan, · ant·kenda iro waldand selvan,
	míðan siu is þuru þia minnja ni wissa: · welda ina mid iro mundon
	grípan,
5934	þiu fèhmja an þena folko drohtin, · novan þat iro friðu-barn godes
	węrida mid wordon sínon, · kwaŏ þat siu ina mid wihti ni mósti
5936	handon ant·hrínan: · "ik ni stêg noh", kwat-hie, "te þem himiliskon
	fader;
	ak íli þú nu ofst-líko · endi þem erlon kuði,
5938	bruoðron mínon, · þat ik úser bêðero fader
	ala-waldan, · iuwan endi minan
5940	suòð-fastan god · suokjan willju."
	Pat wíf warð þuo an wunnon, · þat siu muosta su·likan willjon kuðjan,
5942	sęggjan fan im gi·sundon: · warð sán garo
	þiu idis an þat ârundi · endi þem erlon bráhta,
5944	will-spel weron, · þat siu waldand Krist
	gi·sundan gi·sáwi, · ęndi sagda hwó hé iru selvo gi·bôd
5946	torohtero têkno. · Sia ni weldun gi·trúojan þuo noh
	þes wíves wordon, · þat siu su·lik will-spel bráhte
5948	gegnungo fan þemo godes suno, · ak sia sátun im jámor-muoda,

	hęliŏos hriwonda. · Puo warŏ þie hêlago Krist
5950	eft opan-líko · öðer-sïðu,
	drohtin gi tôgid, · siðor hie fan dôðe a stuod,
5952	þan wívon an willjon, · þat hie im þar an wege muotta.
	kwędda sia kūŏ-líko, · endi sia te is kneohon hnigun,
5954	fellun im tó fuoton. · Hie hét þat sia forahtan hugi
	ne <mark>b</mark> árin an iro brioston: · "ak gí mínon bruoðron skulun
5956	þesa <mark>k</mark> widi kuðjan, · þat sia <mark>k</mark> uman after mi
	an Galileo land; · þar ik im eft te·gegnes biun."
5958	Pan fuorun im ôk fan Jerusalem · þero jungrono twêna
	an þem selvon daga · sán an morgan,
5960	erlos an iro ârundi: · weldun im te Emaus
	þat <mark>k</mark> astel suokan. Þuo bi•gunnun im <mark>k</mark> widi managa
5962	under bem weron wahsan, · bar sia after bem wege fuorun,
	þem heliðon umbi iro herron. Þuo kwam im þar þie helago tuo
5964	gangandi godes suno. · Sia ni mahtun ina garo-líko
	ant·kennan kraftigna: · hie ni welda ina þuo noh kuðjan te im;
5966	was im þoh an iro gi siðje samad · endi frágoda, umbi hwi-lika sia
	saka sprákin:
	"hwí gangat gí só gornondja?" · kwat-hie; "Ist ink jámer hugi,
5968	sevo soragono full." · Sia sprákun im sán an gęgin,
	þia erlos and wurdi: • "te hwí þú þes êskos só", kwáðun sia;
5970	"bist þi fan Jerusalem · Judeono folkas
	hêlagumu gêste · fan heven-wange,
5972	mid þem grôtun godes kraft." · Nam is jungaron þó,
	erlos góde, · lêdda sie út þanan,
5974	an-tat hé sie bráhte · an Bethanía;
	þar <mark>h</mark> óf hé is <mark>h</mark> endi up · endi hêlegoda sie alle,
5976	wíhida sie mid is wordun. · Gi·wêt imo up þanan,
	sóhta imo þat <mark>h</mark> ôha himilo ríki · endi þena is <mark>h</mark> êlagon stól:
5978	sitit imo þar · an þea swíðron half godes,
	alo-mahtiges fader · endi þanan all ge∙sihit
5980	waldandjo Krist, · só hwat só þius wer-old be·havet.
	Pó an þeru selvon stędi · ge∙sïðos góde
5982	te <mark>b</mark> edu fellun · ęndi im eft te <mark>b</mark> urg þanan
	þar te Jerusalem · jungaron Kristes
5984	fórun faganondi: · was im fráh-mód hugi,

wárun im þar at þemu wíhe. • Waldandes kraft [...]

TODO.

5986

359 beiőero | The diphthong is original and occurs in which manuscripts? TODO. It also occurs at two other places, viz. TODO and TODO. 1500 hôh | TODO: Critical note (ms. apparently has hô) 2265 skreid | See note to line TODO (beiőero) above. 5848 im sán | so C; om. L 5868 sán | so L; om. C

# Muspell (Muspilli)

Dating: C9th

Meter: Ancient-words-law

#### Introduction

Found in the margins of a single theological manuscript from the 820s, CLM 14098.

The second sound shift is applied consistently. That this was the case at composition is seen by the alliteration between Latin words starting with *p*- and Germanic words which originally began with *b*-:

- 1. 16: Germanic pú (= OE, ON bú) with borrowed pardísu (< Latin paradīsum),
- 1. 21: Germanic piutit (= OE bíett, ON býðr) with borrowed pehhes (< Latin pix) and pína (< Latin poena),
- 1. 25: Germanic prinnan (= OE biernan, ON brinna), palw- (= OE bealu, ON bolv-) with borrowed pehhe (see above).

## The "Muspell"

2

4

1 Sín tak pi·kweme, · daz er touwan skal. Wanta sár só sih diu sêla · in den sind ar·hevit, enti si den líh-hamun · likkan lázzit, só kwimit ein heri · fona himil-zungalon;

```
daz andar fona pehhe: · dár págant siu umpi.
            Sorgén mak diu sêla, · unzi diu suona ar·gét,
            za wederemo herje · si gi·halót werde.
             Wanta ipu sia daz Satanazses · ki·sindi ki·winnit,
8
            daz leitit sia sár · dár iru leid wirdit,
            in fuir enti in finstrí: · daz ist rehto virin-líh ding.
10
            Upi sia avar ki halónt die · die dár fona himile kwemant,
            enti si dero engilo · eigan wirdit,
12
            die pringent sia sár úf in himilo ríhi:
            dár ist líp áno tôd, · lioht áno finstrí,
14
            selida áno sorgun: · dár n·ist neo-man siuh.
            Denne der man in pardísu · pú ki·winnit,
16
            hús in himile, · dár kwimit imo hilfa ki·nuok.
            Pi·diu ist durft mihhil allero manno we-líhemo, · daz in es sín muot
18
                         ki·spane,
            daz er kotes willun · kerno tuoo
            enti hella fuir · harto wise,
20
            pehhes pína: · dár piutit der Satanasz altist
            heizzan lauk. · Só mak hukkan za diu,
22
            sorgén dráto, · der sih suntigen weiz.
            Wê demo in vinstrí skal · síno viriná stúén,
24
            prinnan in pehhe: · daz ist rehto palwík dink,
            daz der man harét ze gote · enti imo hilfa ni kwimit.
26
            Wánit sih ki∙náda · diu wênaga sêla:
            ni ist in ki·huktin · himiliskin gote,
28
            wanta hiar in wer-olti · after ni werkóta.
            Só denne der mahtigo khunink · daz mahal ki·pannit,
30
            dara skal kweman · khunno ki·líhaz:
            denne ni ki tar parno nohhein · den pan furi sizzan,
32
            ni allero manno we-líh · ze demo mahale skuli.
            Dár skal er vora demo ríhhe · az rahhu stantan,
34
            pí daz er in wer-olti eo · ki·werkót hapéta.
            Daz hôrt' ih rahhón · dia wer-olt-reht-wison,
36
            daz skuli der anti-khristo · mit Elíase págan.
            Der warkh ist ki·wáfanit, · denne wirdit untar in wík ar·hapan.
38
            Khenfun sint só kreftík; · diu kósa ist só mihhil.
            Elías strítit · pí den êwigon líp,
40
```

Muspilli 705

	wili dén reht-kernón · daz ríhhi ki·starkan:
42	pi·diu skal imo <mark>h</mark> elfan · der <mark>h</mark> imiles ki·waltit.
	Der Anti-khristo · stét pí demo alt-fíante,
44	stét pí demo Satanase, · der inan var·senkan skal:
	pi·diu skal er in deru wík-stęti · wunt pi·vallan
46	ęnti in demo sinde · siga-lôs werdan.
	Doh wánit des vilo got-manno,
48	daz Elías in demo wíge · ar·wartit werde.
	Só daz Elíases pluot · in erda ki·triufit,
50	só in·prinnant die perga, · poum ni ki·stentit
	ênihk in erdu, · ahá ar·truknént,
52	muor var·swilhit sih, · swilizót lougiu der himil,
	máno vallit, · prinnit mittila-gart,
54	stên ni ki·stentit, · verit denne stúa-tago in lant,
	vęrit mit diu vuiru · viriho wísón:
56	dár ni mak denae mák andremo · helfan vora demo Múspille.
	Denne daz pręita wasal · allaz var·prinnit,
58	ęnti vuir ęnti luft · iz allaz ar·furpit.
	Wár ist denne diu marha, · dár man dár eo mit sínén mágon piehk?
60	Diu marha ist far·prunnan, · diu sêla stét pi·dungan,
	ni węiz mit wiu puaze: · só vęrit sí za wíze.
62	Pi·diu ist demo manne só guot, · denner ze demo mahale kwimit,
	daz er rahóno we-líha · rehto ar·tęile.
64	Denne ni darf er sorgén, · denne er ze deru suonu kwimit.
	Ni <mark>w</mark> ęiz der wênago man, · wie-líhan wartil er habét,
66	denner mit den miatón · marrit daz rehta,
	daz der tiuval dár pí · ki·tarnit stęntit.
68	Der hapét in ruovu · rahóno we-líha,
	daz der man <mark>ê</mark> r ęnti síd · <b>u</b> piles ki·frumita,
70	daz er iz allaz ki·sagét, · denne er ze deru suonu kwimit;
	ni skolta síd manno nohhęin · miatun int·fáhan.
72	Só daz <mark>h</mark> imiliska horn · ki·hlútit wirdit,
	enti sih der suanari · ana den sind ar·hevit
74	der dár suannan skal · tôten enti lepentén,
	denne hęvit sih mit imo · hęrjo męista,
76	daz ist allaz só pald, · daz imo nio-man ki·págan ni mak.
	Denne verit er ze deru mahal-steti, · deru dár ki·markhót ist:

dár wirdit diu suona, · dia man dár io sagéta.  Denne varant engila · uper dio marha,  wekhant deota, · wissant ze dinge.  Denne skal manno gi·líh · fona deru moltu ar·stén,  lôssan sih ar dero léwo vazzón: · skal imo avar sín líp pi·kwema daz er sín reht allaz · ki·rahhón muozzi,	n,
wękhant deota, · wissant ze dinge.  Denne skal manno gi·líh · fona deru moltu ar·stén,  lôssan sih ar dero léwo vazzón: · skal imo avar sín líp pi·kwema	n,
Denne skal manno gi·líh · fona deru moltu ar·stén, lôssan sih ar dero léwo vazzón: · skal imo avar sín líp pi·kwema	n,
lôssan sih ar dero léwo vazzón: · skal imo avar sín líp pi·kwema	n,
84 enti imo after sínén tátin · ar·teilit werde.	
Denne der gi·sizzit, · der dár suonnan skal	
ęnti ar·tęillan skal · tôtén ęnti kwekkhén,	
denne stét dár umpi · engilo menigí,	
guotero gomóno: · gart ist só mihhil:	
dara kwimit ze deru rihtungu só vilo · dia dár ar restí ar·stént.	
Só dár manno nohhệin · wiht pi·mídan ni mak,	
dár skal denne <mark>h</mark> ant sprehhan, · houpit sagén,	
allero lido we-líhk · unzi in den luzígun vinger,	
waz er untar desen mannun · mordes ki·frumita.	
Dár ni ist eo só listík man · der dár io·wiht ar·liugan męgi,	
daz er ki·tarnan męgi · táto dehhęina,	
niz al fora demo <mark>kh</mark> uninge · ki· <mark>kh</mark> undit werde,	
úzzan er iz · mit alamusanu furi∙męgi	
98 ęnti mit fastún · dio viriná ki·puazti.	
Denne der paldét · der gi·puazzit hapét,	
denner ze deru suonu kwimit.	
Wirdit denne furi ki tragan · daz frôno khrúki,	
dár der <mark>h</mark> êligo Khrist · ana ar·hangan ward.	
Denne augit er dio másún, · dio er in deru menniskí an fénk,	
dio er duruh desse man-kunnes · minna far·doléta.	

TODO: Split into multiple parts. Translate.

72 ki·hlútit 'sounds' | kilutit ms.

<sup>50</sup> perga ... poum 'mountains ...woods' | Formulaic word-pair; see note to Muspilli 3.

<sup>72</sup> ki·hlútit 'sounds' | Restoration of the cluster  $\it hl$ - is required by the alliteration.

# Hymn from Wessobrunn

**Dating:** late 700s **Meter:** *Ancient-words-law* 

This text can be split into two parts, the poem and the prayer. Following my principle of including sources rather than excluding (TODO: see Introduction), I here present both.

The first part is a short alliterative poem describing the earliest beginning of the world. The poet describes "the greatest of wonders", namely that the universe began as a void, where neither earth nor heaven existed. In this void was, however, the almighty God, along with his many spirits (presumably the Heavenly Host or the Angels). While the cosmogony expressed is clearly Jewish-Christian rather than Germanic, the poem does contain two word-pairs also found in Norse Heathen stanzas about the creation of the world (see Notes to Il. 2, 3.), which may point toward a repurposing of older Heathen motifs and expressions in the new, Christian context.

The second part is a thoroughly Christian prayer. The author first thanks God for creating the earth and heaven, this is presumably why the poem was included, and for giving good things to mankind. He then asks for faith, strength and wisdom to help him in his mission.

Dat ga·fregin ih mit firahim · firi·wizzó męista,

dat erdo ni was · noh úf-himil
noh paum · noh perek ni was

ni [...] nohh-ęinig · noh sunna ni skęin
noh máno ni liuhta · noh der márjo sêo.

Dó dar ni·wiht ni was · ęntjó ni węntjó,
ęnti dó was der ęino · al-mahtiko kot,

manno miltisto, · ęnti dar wárun auh manaké mit inan

kót-líhhé geistá, · enti kot heilak.

I have learned among men that greatest of wonders, that earth was not nor up-heaven, nor wood nor mountain was not, nor any [...]; nor did the sun shine, nor the moon give off light, nor the glittering sea. Then there was no kind of end or border, and then was the One Almighty God, the Mildest of Men [= Christ], and there were also many with Him: good ghosts, and Holy God.

#### 2 erdo | ero ms.

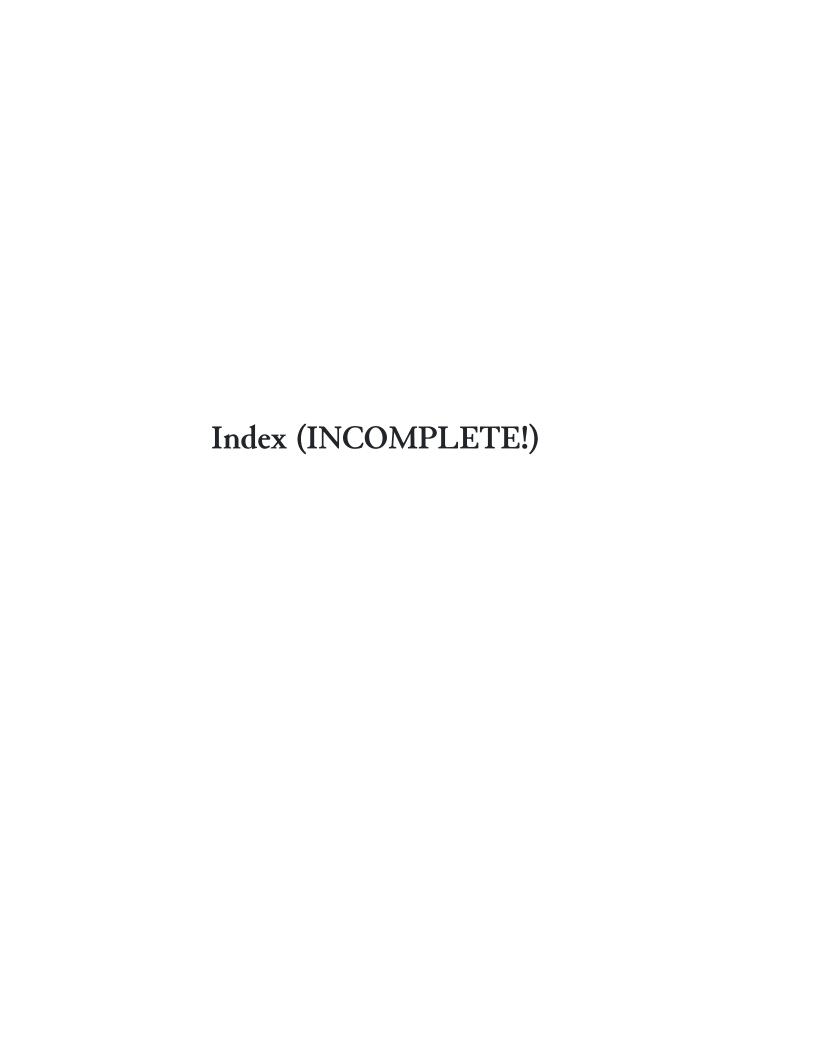
2

P1 Kot al-mahtiko, dú himil enti erda ga·worahtós, enti dú mannun só manak kót for·gápi, for·gip mir in dína ga·náda rehta ga·laupa, enti kótan willjon; wís-tóm enti spáhida enti kraft tiuflun za widar·stantanne, enti ark za pi·wísanne, enti dínan willjon za ga·wurkhanne.

O God almighty! Thou didst work heaven and earth and Thou didst give men so much good. Give me in Thy mercy right belief and good will; wisdom and foresight and power to withstand devils and to reproach queerness and to work thy will.

<sup>2</sup> erdo ... úf-himil 'earth ... up-heaven' | A formulaic merism attested across the Germanic world, expressing the totality of the universe. Cf. especially *Vafp* 21, where the god Weden asks the ettin Webthrithner about the origin of "earth and up-heaven", and *Vsp* 3/3, where it is said, about the time before the World existed, that "earth and up-heaven" never existed.

<sup>3</sup> noh paum · noh perek ni was 'nor wood nor mountain was not' | The same word-pair is found in Grm 40 (describing the creation of the world from Yimer's body by the Gods) and in Muspilli 50 (describing the Christian destruction of the world prior to the Judgment.) The meter of the line is very poor; there may perhaps originally have been a third word starting with p-.



NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

#### Cultural and religious terms and expressions (C)

All Gods (ON *oll goð*) Occurs especially in ritual or ritual-adjacent use (*Grm* 43, *Lok* 11; cf. *Hákm* 18, where the piety of the dead king Hathkin is shown by his being greeted by *róð oll ok regin* 'all the Redes and Reins', and the prayer in *Sigrdr* 3–4, which collectively invokes the Eese and Ossens). This suggests a native Germanic conception of Godly Oneness; see also the Thing of the Gods, where the Gods gather to steer the fates of the world.

Similar expressions are found in other old Indo-European religions, e.g. the Vedic vişve devāh 'All Gods', to Whom are dedicated numerous hymns of RV, and the Greek  $\Pi$ άv· $\theta$ εv0, that is, a temple dedicated to All Gods.

The idea of Godly Oneness may have been disputed; about this Saxo Grammaticus (2015) 1.7.2 gives an interesting anecdote. At one point Weden departed, and during his absence was usurped by the obscure *Mithothin* (perhaps "With-Weden"), who reformed the cult:

Cuius secessu Mithothyn quidam prestigiis celeber, perinde ac celesti beneficio vegetatus, occasionem et ipse fingende divinitatis arripuit barbarasque mentes novis erroris tenebris circumfusas prestigiarum fama ad cerimonias suo nomini persolvendas adduxit. Hic deorum iram aut numinum violationem confusis permixtisque sacrificiis expiari negabat ideoque eis vota communiter nuncupari prohibebat, discreta superum cuique libamenta constituens. Qui cum Othino redeunte relicta prestigiarum ope latendi gratia Pheoniam accessisset, concursu incolarum occiditur.

'A certain Mithodin, a famous illusionist, was animated at his departure as if by a kindness from heaven and snatched the chance to pretend divinity himself; his reputation for magicianship clouded the barbarians' minds with the murk of a new superstition and led them to perform holy rites to his name. He asserted that the gods' wrath and the profanation of their divine authority could not be expiated by confused and mingled sacrifices; so he arranged that they must not be prayed to as a group, but separate offerings (libamenta) be made to each deity. When Odin returned, the other no longer resorted to his conjuring but went off to hide in Funen, where he was rushed upon and killed by the inhabitants.'

This obviously mythologised retelling may perhaps reflect an actual historical theological conflict or attempted religious reform, but if that is the case it does not appear to have been successful.

ape (ON api, OE apa, OS apo, OHG affo, PNWGmc. \*apó) 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 *bi·galan*) To enchant, bewitch something or someone by singing a galder. Transitive of gale.

**bigh** (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness being the word used for a warrior's loyalty towards his lord, and of a lord's grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type "breaker of rings" (e.g. *béaga brytta* 'the breaker of bighs' in *Beow* II. 35, 352, 1487). An illustrative example of this is *Hildebrand* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.

**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. See also bloot-house.

**bloot-house** (ON *blót-hús*, OHG *bluoz-hús*) A heathen temple. Glosses Latin *fānum* in OHG. See also harrow, hove, wigh.

Doom (ON dómr, OE dóm) Base meaning 'judgement, verdict' (whence Doomsday, 'Judgement Day'), but 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), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are Háv 77 (see there): I know one that never dies: the Doom o'er each man dead. and Beow 1384-1389, where Beewolf consols king Rothgar after Grendle's mother has slain his trusted advisor Asher (Æschere): Ne sorga, snotor guma! · Sélre bið éghwém, / þæt hé his fréond wrece, · þonne hé fela murne. / Úre éghwylc sceal · ende ge·bídan / worolde lífes; · wyrce sé þe móte / dómes ér déaþe; · þæt bið driht-guman / un·lifgendum · æfter sélest.

'Grieve not, wise man! 'Tis better for each one / that he avenge his friend than that he mourn much. / Each one of us shall suffer the end / of worldly life—win he who might / **Doom** before death: that is for the warrior, / unliving, afterwards the best.' Other illustrative examples in *Beow* include 884b–887a: [...] Sige-munde

ge·sprong / æfter déað-dæge · dóm un-lýtel / syþðan wíges heard · wyrm á·cwealde / hordes hyrde [...] 'For Syemund sprang up / after his death-day an unlittle [great] **Doom**, / since hard in conflict he defeated the wyrm, / the hoard's herder.' and 953b–955a: [...] þú þé self hafast / dédum ge·fremed · þæt þín dóm lyfað / áwa tó aldre [...] 'Thou hast for thyself / by deeds accomplished that thy **Doom** lives / for ever and ever.'

**feather-hame** (ON *fjaðr-hamr*, OE *feðer-hama*, OS *feðar-*, *feðer-hamo*) A plumage which when donned by the wearer lets him fly like, or become a bird. One is owned by Frow and used by Lock to fly between the homes in *prk*. In the Christian *Healend* feather-hames are donned by angels who fly from heaven to earth. See also hame.

**fee** (ON *fé*, OE *féoh*) Originally 'cattle, kine', however also used in a broader sense to refer to one's mobile wealth; for that cf. particularly *Háv*.

fey (ON feigr, OE fáge, OHG feigi 'cowardly') Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest documented Scandinavian use is on the Rök stone: aft uamuþ stanta runar þar + n uarin faþi faþir aft faikian sunu Apt Vámóð standa rúnar þár, en Varinn fáði, faðir aft feigjan sonu 'After Woemood (Vámóðr) stand these runes, but Warren (Varinn) painted, the father after the fey son.' See PCRN HS II:35, p. 928 ff. (TODO)

feyness (ON feigð) The state of being fey.

fimble- (ON fimbul-) The ultimate, final, greatest. See Fimblethyle, Fimble-winter.

five days (ON *fimm dagar*) The Old Scandinavian (and perhaps Germanic) week was originally five days long, the seven-day week being a later import, as seen by the names of the days, which are obviously calqued from the Latin (*Dies Mercurii* = Weden's day, et.c.). According to the *Gula* there were six weeks in a month, and "five days" is used as a generic period of time in *Háv* 51 and 74; in st. 74 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 song or incantation, probably synonymous with leed. Verbal noun formed to gale 'to sing, chant'.

gale (ON gala, OE galan, OHG galan) To sing, chant, especially of magical songs; verbal root of galder 'something sung, chanted'.

gand (ON gandr, Latin gandus) A witch's familiar or foul spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO

gid (ON goði, OE Gydda masc. given name) A heathen priest or master of ceremonies.

gidden (ON gyðja, OE gyden 'goddess') The womanly equivalent or wife of a gid.

good of meat (ON *matar góðr, góðr matar*) An old formula appearing in *Háv* 39 and numerous Swedish Wiking Age Runic inscriptions Sm 39, Sm 44, Sö 130, U 703, and U 805. Cf. U 739 which has the related *mildr matar* 'mild of meat'. Antonyms are *matar illr* 'evil of meat' and meat-nithing.

guest (ON gestr, OE giest, OS gast, OHG gast, Got. gasts, PGmc. gastiz) Guests were often strangers, wanderers, who would come to beg for food and lodgings. The Old Germanic peoples placed great value on hospitality. TODO.

hame (ON hamr) A skin, shape. People could "shift hames" (ON skipta homum), leaving their human hames behind and instead entering into the shapes of wolves, bears, birds. During this process the original hame, that is, the human body, would be sleeping in a vulnerable state. A concise description of this is found in IngS 7: Óðinn skipti homum, lá þá búkr'inn sem sofinn eða dauðr, en hann var þá fugl eða dýr, fiskr eða ormr, ok fór á einni svipstund á fjarlæg lond at sínum erendum eða annarra manna. 'Weden shifted hames; then lay the trunk of his body as if sleeping or dead, but he was then a fowl or beast, a fish or serpent, and journeyed in a short while to foreign lands with his errands or those of other men.'.

See also feather-hame, town-rideresses, evening-rideresses.

harrow (ON horgr, OE hearg, PNWGmc. \*harugar) A hallowed cairn or stone-heap. Hdl 10 describes the construction of one. The Norwegian laws prescribe the "breaking of harrows and burning of hoves".

See also hove, wigh.

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 vice-versa (in the sense of 'loyal, devoted'). Mirroring these earthly relationships, it is often used to refer to divine grace, both of the Christian God—thus in the Ecclesiastical Laws of King Cnut ALIE I (p. 372): pam byh witod-líce God hold, þe bið his hlâforde riht-líce hold 'Indeed God is hold to him who is rightly hold to his lord'—but in the oldest Scandinavian material likewise of the Heathen gods. So Lok 4 (e.): holl regin 'hold Reins', and Oddrgr 9/1: Svá hjalpi þér · hollar véttir 'So help thee hold wights'.

This word is common in old Scandinavian oath formulæ, e.g. in the elder redaction of the West-Geatish Law: *Svá sé mér goð holl* 'So may the Gods(!) be **hold** to me,' in medieval Norwegian laws (NgL II[197,397]) and Grey-Goose (TODO:

cite): Guð sé mér hollr ef ek satt segi, gramr ef ek lýg 'God be **hold** to 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** to him who keeps the truce, but wroth against him who breaks the truce'. I refer to Läffler (1895) for further discussion on these formulæ.

**holdness** (ON *hylli*, OE *hyldu*, OHG *huldi*) Abstract noun formed to hold, meaning '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 *Grm* 43, where (according to my interpretation) the preparer of food at the bloot is said to earn the "holdness of Woulder and of all the gods;" and *Grm* 53 where the disgraced king Garfrith is said to have been bereft of the support *gengi* of Weden and all the Oneharriers, and of "Weden's holdness" (Óðins bylli). "Weden's holdness" is also mentioned in a stanza by Hallfred (edited as Hfr Lv 7 by Diana Whaley in SkP V), who laments 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 the semantics of this word the Germanic view on heavenly grace is clear: the Gods are **hold** towards those who do good works, which include swearing true oaths, faithfully observing truces, partaking in the bloot, following rules of hospitality, and composing poetry—and gram 'wroth' towards those who do the opposite.

Home (ON *heimr*, OE *hám*, PNWGmc. \**haimar*) In the Norse often referring to a realm in the cosmology (*Vsp* 2: "I remember nine **Homes**", *Vafþ* TODO: "From the runes of the Ettins and of all the gods I can speak truly, for I have come into each **Home**"). Thus Ettinham is the 'Home/realm of the ettins'. When used on its own it means 'the world (that we inhabit)'. See also Nine Homes, Thrithham.

**leat** (ON *blaut*) In some saws explained as the blood drained from the offered animal; the verbal root is *bljóta* 'to get by lot' and this word certainly refers to the use of the blood for auguries.

**leat-twig** (ON *blaut-teinn*) A twig used to sprinkle the leat. The pattern of the blood would presumably be inspected for the augury; cf. *Hym* 1.

leed (ON *ljóð*, OE *léod*) A magical chant or incantation, as seen by *Háv* 153 near-synonymous with galder. See also gale, begale.

manwit (ON man-vit) Common sense and wits.

many-cunning (ON figl-kunnigr) Skilled with sorcery or the dark arts.

**meat-nithing** (ON *mat-niŏingr*) One who is a nithing with food, i.e. one who does not properly furnish his guest.

See also good of meat.

nithe (ON níð, OE níþ, OHG níd) Originally 'hatred, emnity'. In the Norse the sense has developed in the direction of 'shame', not just as a social abstract, but almost a tangible thing. So the curse ritual of Eyel, where the curser will "turn nithe" (snýja níð against his enemy to cause him misfortune. Scolds would "compose nithe" (yrkja níð) through singing slanderous verses, which likewise had an adverse supernatural effect on their subject. See also nithing.

**nithing** (ON *niŏingr*, OE *niþing*) One afflicted with nithe; a villain, criminal. Among the Scandinavians a legal term; a nithing could not swear oaths or bear witness and was forbidden to marry.

orlay (ON *orlog*, OE *orlog*) One's predetermined fate, destiny, purpose as decreed by the Norns.

queer (ON argr, ragr (with metathesis), OE earg, OHG arg) This derogatory adjective refers to gendered sexual deviancy, typically promiscuity for women and effeminacy or cowardice for men. This is the reason for the present English translation. Unlike the English word, the Old Germanich arg was always a severe insult, and this from an early period; so the Longbeardish Edict of Rothari, codified in 643 AD: Si quis alium arga per furorem clamaverit et negare non potuerit et dixerit, quod per furorem dixisset, tunc iuratus dicat, quod eum arga non cognovisset; postea conponat pro ipso iniurioso verbo solidos duodecim. Et si perseveraverit, convincat per pugnam, si potuerit, aut certe conponat, ut supra. 'If anyone calls another man queer in anger, and cannot deny it, and says that it was said in anger, then in his oath he says that he does not know him as queer; let him thereafter settle for the insulting word with twelve solidi. But if he persists, let him prove it by fighting if he can, or otherwise settle it as above.'

queerness (ON ergi, regi) See queer above.

rest (ON *rost*) The distance between two rest-stops, a geographical mile (about 1850 metres). See CV: *rost*.

rune (ON rún, OE rún, OS rúna, OHG rúna, Got. rúna, PNWGmc. rūnu) An (esoteric) secret message or formula. That this—rather than 'letter (of a Runic alphabet)'—is the original and proper sense is apparent from among others the Finnish borrowing runo 'poem; poetry; a division of a poem (specifically of the Kalevala)', and its use in the singular in the earliest Runic inscriptions (e.g.

Noleby Vg 63, which contains the linguistically indecipherable string of letters N+FP XNXNNRFNXNXIN[-]FIJI+, a rune in the proper sense or the recently discovered Svingerud fragment.) Thus, Weden's taking of the runes should not be interpreted as merely a myth for the invention of profane writing, but rather the origin of esoteric incantations, not at all unlike Indian mantras. The word for letter was instead stave, see also there.

- **scold** (ON *skald*) A Scandinavian court poet. The name probably comes from their ability to slander with words.
- simble (ON sumbl, OE symbol) A banquet, symposium.
  - soo (ON sóa) To ritually waste, to slay in a sacrificial context.
  - spae (ON spǫ́) Prophecy, foresight.
- **Tables** (ON *tafl*, OE *tæfl*) Generic term for board games (e.g. chess). In the golden age the Eese played such games (*Vsp* 8). Pre-Christian Germanic burials commonly feature boards and bricks (TODO: reference, maybe to the Salme ship burials).
  - **thill** (ON *þylja*) To recite poetry learned by heart. Cf. the so called thules (poetic lists) and the title thyle.
- Thing (ON, OE *þing*, OS *thing*, OHG *ding*) The Old Germanic assembly, where cases were settled and the law determined. In connection with the Thing certain rituals were in order, viz. the enclosing of the space wherein the judges sat by means of wigh-bonds or sacred ropes. Cf. *Háv* 61 for an excerpt from *Germania* ch. 22. See also the Thing of the Gods.
- thule (ON *pula*) 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. See thyle.
- thyle (ON *pulr*, OE *pyle*, PNWGmc. \**pulin*) A sage who through rote learning has acquired a large amount of mythological lore (cf. thule 'a list in poetic form; a ditty, bad poem' and thill 'to recite, to chant'). Thus Weden is the Fimblethyle, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Vafp*). Runic inscription DR 248 (Snoldelev) suggests that the thyle may have tied to a specific place, and in *Beow* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the "Rothgar's thyle".
- wale (ON *volr*) The staff or sceptre of a wallow. TODO: archeological finds, mention Sutton Hoo.

- wallow (ON volva, OE \*wealwe (cf. ON svolva, OE swealwe 'swallow')) A sibyl, seeress, oracle. The word derives from the wale, a staff or sceptre probably used for ritual purposes.
  - wigh (ON vé, OE wéoh, wíh, PNWGmc. \*wīha) A holy place or sanctuary. It seems that where the harrow 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: "Guther <= Gunnarr> painted these runes, and he fled, charged (with a crime, sought out this wigh, and he fled into this clearing. [...]" The implication seems to be that the wigh was considered so sacred that Guther could not be apprehended or punished for his crime while in it.
    - In OE the word means 'pagan idol'. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The name *Wighstone* (*Wih* or *Wéohstān*) as found in *Beow* in any case suggests it is the Norse meaning, since 'idol-stone' makes little sense.
  - wode (ON óðr, OE wód, PNWGmc. \*wódur) Heener's gift to men, though the name may suggest it be from Weden. The word has several related meanings: 'mind, (poetic) inspiration, rage'. See also Woderearer.
- wyrm (ON *ormr*, OE *wyrm*, PNWGmc. \*wurmir) A dragon, serpent. The distinction between "wyrm" and "worm; snake" is purely editorial and not made in the original languages.
  - yin- (ON ginn-) A rare augmentative prefix. TODO.
- yin-holy (ON ginn-heilagr) High holy, sacrosanct. Used of the Gods in the formula ginn-heilog goð 'yin-holy Gods'.

### Persons and objects (P)

- Attle (Attila, ON Atli, OE Ætla, MHG. Etzel, PNWGmc. \*Attiló) The ruler of the Huns (historically from 434–453). Husband of Guthrun, and with her father of Earp and Oatle.
- Balder (ON Baldr, OE Bældæg (not directly cognate), OHG Balter, PWGmc. \*BaldrarN The beautiful son of Weden, slayed by his brother Hath, avenged by his other brother Wonnel. Husband of Nan.
- **Beadhild** (ON *Boŏvildr*, OE *Beadohild*) The daughter of the tyrannical king Nithad. She is raped by her father's prisoner, Wayland.

- **Bellower** (ON *Bęli*) A being fought by Free, who killed him with an antler, having lost his sword after the events of *Skm*. The myth is very obscure and never told in full. It is shortly mentioned in *Gylf* 37 and informs the kenning *bani Bęlja* 'bane of Bellower [= Free]' in *Vsp* 51/3, along with two Scaldic kennings of the same type.
  - Bicke (ON Bikki) A servant or general of Attle.
- Earp and Oatle (ON Erpr ok Eitill) The sons of Attle and Guthrun.
  - Earth (ON joro, OE eorpe, OHG erda, PNWGmc. \*erpu, PGmc. \*erpo) The personified Earth. By Weden the mother of Thunder.
  - Erminric (ON *Jormunrekr*, OE *Eormanríc*, MHG *Ermenrîch*) Legendary king of the eastern Gots, based on the historical *Ermanaric* (dead 376). TODO: Jordanes.
  - **Fathomer** (ON *Fáfnir*) The son of Rethmar, brother of Otter and Rein. He turns into a great wyrm and is eventually slain by Siward, who takes his treasure.
  - Fimblethyle (ON Fimbulbulr) The 'ultimate thyle' or sage; name for Weden.
    - **Fold** (ON *Fold*, OE *Folde*) A poetic or ritual name of Earth, especially in her role as Mother Earth. In Germanic poetry the word *fold* is typically used to simply refer to 'land', however. It is cognate with Sanskrit TODO.
    - Foresitter (ON Forseti) An obscure god associated with legal proceedings. TODO.
      - Free (ON *Fręyr*, OE *fréa* 'lord', PNWGmc. \**FrawjaR*) Son of Nearth, brother of Frow. See also Ing.
      - Frie (ON Frigg, OE \*Frige, OHG Frija, PNWGmc. \*Frijju) Wife of Weden, mother of Balder. Related to Full.
      - **Frow** (ON *Freyja*) Cat-goddess, daughter of Nearth, sister of Free, wife of Wode. Promised to the Ettin. Possibly = Easter?
      - Full (ON Fulla, OHG Folla) In the Norse sources the maid-servant of Frie. Mers II has her as Frie's sister, though this need not be literal (cf. Hdl 1).
      - Guther (ON Gunnarr, MHG Gunther) The lord of the Gots. In the Norse sources the brother of Hain. Historically he is based on king Gundaharius (\*Gunþiharjaz) of the Burgundians.
    - **Guthrun** (ON *Guðrún*) Daughter of king Yivick, sister of Guther and Hain. The wife of Attle.

- Hain [Hain 1] (ON Hogni, OE Haguna, Hagena, OHG Hagano, Ger. Hagen, PNWGmc. \*Hagunό) A Nivling and Yivicking, son of king Yivick, brother of Guther and Guthrun. In Akv he defeats seven warriors before being captured by Attle, who has his heart cut out at the request of Guther.
- Hain 2 [2] A petty king of East Geatland, contemporary with Granmer, the king of Southmanland and Ingeld Illred, the Ingling king of Upland.
  - Hath (ON Hoor) The blind son of Weden, the slayer of his brother Balder.
- Heener (ON *Hónir*, PNWGmc. *Hónijar* 'the little swan(?)') An obscure god. Rydberg (1886)[552] has convincingly argued that he is connected with the stork, connecting his name with the Greek κύκνος 'swan' and Sanskrit *śakuna* 'bird of omen', and noting that his epithets *langi fótr* 'long foot' and *aurkonungr* 'mud-king' (both found in *Skm* 22) accurately describe the stork. He gives wode TODO.
  - Hell (ON Hel) Owneress of Hell.
- Hindle (ON Hyndla) A witch awoken by Frow in Hdl.
- Homedal (ON Heimdal(l)r, OE \*Hâmdeall) The Watchman of the Gods (vọrðr goða, Grm 13, Lok 48), whose home is the Heavenbarrows (Grm 13). He is the whitest of the Eese (Prk 15). Homedal was the subject of the lost poem "Homedal's galder" (Heimdallargaldr), of which only two lines survive; see Eddic Fragments from Snorre's Edda.
  - **Hymer** (ON *Hymir*) An ettin, Tew's father according to *Hym*.
    - Ing (ON *Yngvi*, OE *Ing*) Probably an older name of Free. The legendary ancestor of the Inglings. Cf. the Old English Rune Poem.
- Life and Lifethrasher (ON Lif ok Lif-brasir) The only surviving humans after the Rakes of the Reins.
  - Lock (ON Loki) The bound Os. TODO.
  - Loride (ON Hlórriði) "Loud/Roaring Rider", poetic name of Thunder.
  - **Lother** (ON *Lóðurr*, OS *Logaþore*, PNWGmc. \**Logaþorja*R 'Flame-darer(?)') Gives three gifts to man. The Old Saxon attestation is uncertain.
  - Millner (ON Mjollnir, OE \*Meldne, PNWGmc. \*Meldunjar) The hammer of Thunder.
  - Moon (ON Máni) The personfied moon. Son of Mundlefare and brother of the Sun (Vafþ 23). For ritual invocations of the Moon see Note to Háv TODO (heiptum kveða).

- Mundlefare (ON Mundilfari) The father of Sun and Moon (Vafp 23).
  - Nearth (ON Njorðr) One of the Wanes. Father of Free and Frow.
  - Nithad (ON Niõuŏr, OE Niþhad, PNWGmc. \*Niþa-haduz) The king that imprisoned Wayland, father of Beadhild and two unnamed sons (Vkv, Deer).
  - Oughter (ON Óttarr, OE Óhthere, PNWGmc. \*Óhta-harjan) Legendary Swedish king.
  - Reading (ON Hrauðungr) A king in the prologue to Grm.
  - Rotholf (ON *Hrólfr kraki*, OE *Hróþulf*, PNWGmc. \**Hróþi-wulfa*R) A king of the Shieldings (see family tree). As foreshadowed in *Beow* 1017–9, 1180–90, he betrays the sons of Rothgar, his cousins Rethrich and Rothmund, 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 *Hróþgár*, PNWGmc. \**Hróþi-gairar*) A king of the Shieldings (see family tree), one of the main characters in *Beow*.
  - **Rungner** (ON *Hrungnir*) Famous ettin fought by Thunder. The full story is told in *Haustl* 14–20 and *Skm* 24–25, which cites the former.
    - Shede (ON Skaði, OE Scede(?), PGmc. \*Skadī) A female figure, possibly the name-sake of Shedeny and the Shedelands, in which case she was in an early period closely associated with, and perhaps thought to guard, the Scandinavian (or properly Scadinavian, see Shedeny) peninsula. In the Norse tradition the daughter of Thedse, and later wife of Nearth. Their marriage is the subject of Gylf which preserves.
    - Shield (ON Skjoldr, OE Scyld, PNWGmc. \*Skelduz) Legendary Danish king, founder of the Shieldings.
  - Syemund (ON Sig-mundr, OE Sige-mund, MHG. Sieg-mund, PNWGmc. \*Sigi-mundur) In the Norse tradition the son of king Walsing. He begets Siward, the slayer of the wyrm Fathomer. In Beow it is Syemund himself who slays an unnamed wyrm. Connected with his nephew Sinfittle.
  - **Sithguth** (OHG *Sinthgunt*, PNWGmc. \**Sinha-gunhiR*(?)) Only known from *Mers II* as the sister of Sun.
    - Siward (ON Sigurðr) A hero of the Walsings, slayer of the wyrm Fathomer.

- Sun (ON *Sól*, OHG *Sunna*) The personified Sun, who in the Germanic mythology is a woman. In *Vafp* 22 the daughter of Mundlefare and sister of Moon. In *Mers II* the sister of Sithguth.
- **Thedse** (ON *Pjatsi*) An ettin slain by the Gods; his myth is told at length in *Haustl* . Father of Shede.
- **Thrim** (ON *Prymr*) Ettin who steals Thunder's hammer in *Prk* and is later killed.
- **Thunder** (ON *pórr*, OE *punor*, OHG *Donar*, PNWGmc. \**ponarar*) Son of Weden and Earth. Friend of men, guarding of Middenyard.
  - Tew (ON *Týr*, OE *Tíw*) Son of Hymer. One-handed god. The name is not identical to Sanskrit *Dyāus*, Greek *Zeus*, Latin *Iuppiter*.
- **Wayland** (ON *Volundr*, OE *Wéland*, *Wélund*) A legendary smith captured by the tyrannical king Nithad. In both the Norse *Vkv* and English *Deer* he takes his revenge by first killing Nithad's unnamed sons and then raping his daughter Beadhild. In the Norse version he is married to Harware Elwight.
- **Webthrithner** (ON Vafþrúðnir) An Ettin defeated by Weden in the wisdom contest in Vafþ.
  - Weden (rhymes with leaden; ON Óðinn, OE Wóden, Wéden, OHG Wuotan, PNWGmc. \*Wódanar 'Lord of wode (poetry, intelligence)') Chief of the Eese, God of Wisdom, Galder, Poetry, War. Husband of Frie, and by her father of Balder. Father of Thunder by Earth. Brother of Heener and Lother or Will and Wigh.
  - Wider (ON Viò-arr, OE \*Wid-here, PNWGmc. \*Wida-harjar) Son of Weden, who avenges him at the Rakes of the Reins.
  - Wigh (ON Véi, PNWGmc. \*Wíhá 'hallower, (heathen) priest') Brother of Weden and Will.
  - Wighward (ON Véurr < PNWGmc. \*Wíha-warjar.) "Wigh-Guardian, Sanctuary-Defender", poetic name of Thunder. Sometimes extended to Miðgarðs Véurr 'Middenyard's Wighward'. See wigh.
    - Will (ON Vili, PNWGmc. \*Wiljá) Brother of Weden and Wigh.
- Wing-Thunder (ON *Ving-pórr*) Rare poetic name of Thunder. The first element is not *véngr* 'wing (of a bird)'. It may mean 'swinging' (cf. Swedish *vingla*), referring to the swinging of his hammer, or 'victorious', representing a n-infixed extension of the verb *vega* 'to strike, smite, fight' (cf. Latin *vincere* 'to win, vanquish'); cf. the related name Wingner.

Occurs in *Prk* 1, *Alv* 6.

- **Wode** (ON Óðr, OE *Wód*) Husband of Frow of whom very little is known. His name seems to be the same word as wode.
- Wonnel (ON Váli, OE \*Wonela, PNWGmc. \*Wanilô 'the little Wane?') Son of Weden, who just one night old avenges his brother Balder through slaying Hath, his half-brother.
- Woulder (ON *Ullr*, \*Wuldor, PNWGmc. \*Wulpuz) Obscure god mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grm* 43). These details may be related to the interesting finds at Lilla Ullevi ('the small wigh of Woulder') in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 af Edholm (2009).
  - Yimer (ON *Ymir*, OE \**Yime*) The primeval ancestor of the Ettins, probably equivalent to Earyelmer. The first Gods sacrificed Yimer and created the world from his corpse (*Vafp* 21, *Grm* 41–42).
  - Yivick (ON *Gjúki*, OE *Gifica*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgends (historically from late 300s–407) of the Nivling dynasty, ancestor of the Yivickings. Father of Guthrun, Guther and Hain.

#### Groups and tribes (G)

TODO: Map of rough tribal areas. Geneaologies.

- Danes (ON danir, OE dene, PNWGmc. \*danir) 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 and Jutes. Noted members: TODO Attestations: TODO
- Dwarfs (ON dvergar, OE dweorgas, OHG twerca, PNWGmc. \*dwergóκ) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
  - Eese (rhyming with geese; ON ésir, OE ése, PNWGmc. \*ansiwir; sg. os, ON éss, OE ós, PNWGmc. \*ansur) The (male) gods. Snorre has them as a separate tribe from the Wanes. See also Gods, Tews, Reins. Noted members: Weden, Thunder, Frie, Hath and Balder Attestations: TODO
  - Elves (ON alfar, OE ielfe, PNWGmc. \*alβín) Earthly (chthonic) minor deities. Possibly ancestral spirits? Noted members: TODO Attestations: TODO

- Ettins (ON *jotnar*, OE *eotenas*, PNWGmc. \**etunó*\*\*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises, Thurses. Noted members: Hymer, Thrim, Webthrithner, Yimer Attestations: TODO
- Geats (ON gautar, OE géatas, PNWGmc. \*gautón from \*geut- 'to pour', perhaps 'the libators') A tribe in what is today southern-central Sweden. See also Geatland, Swedes. Noted members: TODO Attestations: TODO
- yin-Reins (ON ginn-regin) yin- + Reins. The sacrosanct, highest Divine Powers.
  - Gods (ON goŏ, OE godu, OHG gota, PNWGmc. \*godu) TODO. Noted members: TODO Attestations: TODO
  - Huns (ON húnir, OE Húne, OHG Húni, Hunni, PNWGmc. \*húnír) An invading Asiatic tribe in the Migration Period. In the Scandinavian legends they have been assimilated into the Germanic framework, and are not presented as racially or culturally distinct. Noted members: Attle, TODO Attestations: TODO
  - **Inglings** (ON *ynglingar*, PNWGmc. \*ingwalingóπ 'the descendants of Ing') The oldest known Swedish kingly lineage. The difference between this term and Shelvings is a bit unclear; *Beow* knows them only by the latter term, while they seem to be used synonymously in the Norse sources.
    - Nears (ON *njárar níarar*) An old Swedish tribe mentioned in *Vkv*, where it is ruled by king Nithad. The location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Næríkjar* 'inhabitants of Närke', *Nærisker* 'belonging to Närke'. The Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would then be a reduced form of *níar-*, *njár-*.
    - **Norns** (ON *nornir*) Supernatural women responsible for the fates (orlays) of men. Probably synonymous with Dises, Mothers.
  - **Ossens** (ON *osynjur*) The wives of the Eese, the goddesses.
- Oneharriers (ON *ein-herjar*, OE \*án-hergas) Weden's chosen warriors, probably corresponding to the Vedic *Maruts*. The Oneharriers have some agency (*Grm* TODO) and were probably also invoked in rituals. Noted members: TODO Attestations: TODO
  - **Reins** (ON *rogn*, *regin*) The heavenly powers. Judging from *Vafp* TODO the term may be more closely associated with the Wanes than the Eese.
  - Saxons (ON saxar, OE Seaxan, Seaxe) TODO. Noted members: TODO Attestations: TODO

- Shieldings (ON skjoldungar, OE Scyldingas, PNWGmc. \*skeldungón) The descendants of Shield; the legendary Danish royal dynasty. With Harward's death after his slaying of Rotholf their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings (ON skilfingar, OE scilfingas, PNWGmc. \*skilßingón) The descendants of Shelf; the legendary Swedish royal dynasty. The exact difference between the terms Shelvings and Inglings 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: *Hdl* 15, 20
  - Swedes (ON svíar, OE swéon, PNWGmc. \*swihanín) The tribe around the Mälar valley in eastern Sweden. Noted members: TODO Attestations: TODO
- Thurses (sg. Thurse; ON *purs*, OE *pyrs*, OS *thuris*, OHG *duris*, PNWGmc. \**purisar*)
  Possibly a poetic synonym for Ettins. See also Rime-Thurses. Noted members:
  TODO Attestations: TODO
  - **Tews** (ON *tívar*, PNWGmc. \**tíwór*) A poetic synonym for Gods. The word derives from the PIE \**deywós* and is thus cognate with Sanskrit *devá* 'god', Latin *deus* 'id.' Attestations: TODO
- Walsings (ON volsungar) The descendants of king Walsing.
  - Wanes (ON *vanir*, OE *wan-?*) A subgroup or tribe of the gods, associated with fertility, harvests and the sea. Noted members: Nearth, Free, Frow Attestations: TODO
- Yivickings (ON gjúkungar) The descendants of Yivick, including Guther, Guthrun and Hain. Attestations: TODO

#### Places and events (L)

- Eastern Way (ON Austr-vegr) In the mythology the eastern lands of the Ettins, to which Thunder goes to fight the Ettins and protect the realms of Gods and Men; see also Ettinham. In human geography referring to Eastern Europe and Asia.
  - Ettinham (ON *Jotun-heimr*, *Jotna-heimar*) The 'Ettin-Home' or 'home of the Ettins'; the eastern realm of chaotic and inhospitable beings. See also Eastern Way, Outyards.
- **Fimble-winter** (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher.

Gap of Ginnings (ON *Ginnunga-gap*) The 'Gap of Hawks' (*ginnungr* 'ginning' being a poetic name for the hawk); a kenning for the lower air or midspace between Earth and Upheaven. In *Gylf* Snorre interprets it as a physical place existing in the beginning of time, but in *Skm* 74 it is simply listed among the poetic synonyms for the air,

A common mistranslation has rendered *ginnunga* as 'yawning, gaping'; this is based on several confusions and must be rejected. First, the ON verb for 'to yawn, gape' is *gina*, not \*ginna. Second, ON does not have a participal ending -ung-equivalent to English -ing (in the use of 'falling snow' et.c.); the only valid ON participal ending is -andi. In fact, the modern English ending -ing derives from a variation of OE -ende, cognate with the ON suffix.

Geatland (ON Gaut-land, Gauta-land) The land of the Geats.

and this is what its etymology suggests.

Hell (ON hel, PNWGmc. \*halju, Got. halja) The Underworld, personfied as and formally identical to Hell. After the arrival of Christianity the word came to refer to the Christian hell-fire (= Gehenna), which is the case in all attested languages apart from the Old Norse. See also Nivelhell.

**Idewolds** (ON *lòa-vellir*) The 'Plains of Industry', where the Gods settled and built Osyard. Mentioned in *Vsp*.

**Lithshelf** (ON *Hlið-skjǫlf*) The 'Cliffside Shelf'; the lookout post of the gods from which they can see the whole world (*Grm*, *Skm*).

Middenyard (ON Miŏ-garŏr, OE Middan-geard, OS Middil-gard, OHG Mittil-gart, Got. midjungards) The 'Middle Enclosure', which the Gods made as a home for men. The enclosing poles were the hair-strands of Yimer's eyebrows (Grm 42); Middenyard is defended by Thunder (Hárb TODO, Vsp 53). See also Osyard, Outyards. Occurrences: Vsp 4, 53, Grm 42, Hárb TODO.

**Nivelhell** (ON *nifl-hell*) 'Mist-Hell'. From the poetic evidence it seems like it may originally have been a synonym for Hell.

Osyard (ON *Qs-garðr*) The 'Enclosure of the Eese'; the heavenly realm. See also Middenyard, Outyards.

Outyards (ON *Út-garŏar*) Not Eddic. The 'Outer Enclosures', described in *Gylf*. See also Ettinham, Middenyard, Osyard.

**Rakes of the Reins** (ON *ragna rqk*) The 'judgments, fated events of the Reins', namely the destruction of the world as narrated most completely in *Vsp*.

Rakes of the Tews (ON tiva rok) See Rakes of the Reins.

Thing of the Gods (ON *þing goða*) The Divine Council or Assembly, where the Gods convene and make decisions; a conception well known from Near Eastern literature. Like the historical Germanic assemblies, the Thing is only attended by the male Eese, whereas the Ossens are *á máli* 'at speech' (*Bdr* 1, *Prk* 14). The Thing is held every day at Ugdrassle's Ash; Thunder wades to it, and the other Eese ride to it (*Grm* 29–30). Thirteen Gods were present at the Thing: Weden, Thunder, Nearth, Free, Tew, Homedal, Bray, Wider, Wonnel, Woulder, Heener, Foresitter, Lock) (*Gylf* TODO). With Lock excluded this makes twelve, which corresponds to the Old Germanic jury of twelve men.

The Germanic Thing of the Gods has Near Eastern equivalents, including in the Hebrew Bible. TODO.

Occurrences: Vsp 6, 9, et c.; Bdr1; Grm 29-30; prk 14; Hym 39.

Thrithham (ON *prúð-heimr*) Thunder's home. See thrith.

Ugdrassle's Ash (ON askr Yggdrasils) The noblest tree; the site of the Thing of the Gods.

**Up-heaven** (ON *upp-himinn*, OE *up-heofon*, OS *upp-himil*, OHG *úf-himil*) Highest Heaven; used in Earth and Up-heaven.

**Walhall** (ON *Valholl*, OE *Wælheall*) The Hall of the Slain owned by Weden and inhabited by the Oneharriers.

### Poetic formulæ (F)

All formulæ are given in English translation, their attested forms and a Proto-Germanic rendition. For those consisting of two words bound together by a conjunction, & is written in its place.

Earth and Up-heaven (ON jorð & upphiminn, OE eorþe & upheofon, PGmc. \*erþō & uphiminaz) An ancient poetic merism, i.e. "the whole world, cosmos". It has a particular connection to the creation and destruction of the world, and in prayers. ON: Vsp 3/3, Vafþ 20, prk 2, Oddrgr 17, DR EM85;493 (under Galders), Sö 154 (under Runic Poetry); OE: Acreboot; OS: Healend 2886; OHG: Wessobrunner Hymn 2.

Eese and Elves (ON *ésir & alfar*, OE *ése & ielfe*, PNWGmc. \*alβír & ansiwir) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never 'Elves and Eese'), even in OE.

words and works (ON orð & verk, OE word & weorc, PGmc. \*wurdó & werkô) Beow 289, 1100, 1833