

The OLD GERMANIC MONUMENTS,
Edited in the Original Languages,
with
English Translation and Commentary
by
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*V*el keypts blutar · hef'k *v*el notit;
fás es fróðum vant;
því-at Óð-rörir · es nú *u*pp kominn
á *a*lda vés *j*aðar.
(Háva mál 106)

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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
- l., ll. = 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. = *videlicet*; namely, to wit
- wo. = without
- wrt. = with regard to

Manuscripts

- **A** = AM 748 I a 4° (<https://handrit.is/manuscript/view/da/AM04-0748-I-a>)
- **A_b** = AM 748 I b 4° (<https://handrit.is/manuscript/view/is/AM04-0748-Ib>)
- **B** = AM 757 a 4° (<https://handrit.is/manuscript/view/is/AM04-0757a>)
- **F** = Flatseyjarbók, GKS 1005 fol. (<https://handrit.is/manuscript/view/is/GKS02-1005>)
- **G** = all manuscripts of *Yilv*; 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.php?p=cr/poems>)
- **S** = Codex Regius of the Prose Edda, GKS 2367 4° (<https://handrit.is/manuscript/view/is/GKS04-2367>)
- **T** = Codex Trajectinus, Traj 1374*
- **U** = Codex Upsaliensis, DG 11
- **W** = Codex Wormianus, AM 242 fol. (<https://clarino.uib.no/menota/text/menota/AM-242-fol>)

Introduction (INCOMPLETE!)

Old Germanic culture

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

Old Germanic poetry

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

Meter and style

Alliteration Kennings

The presentation of poetry

1. Lines are broken at each long-line rather than each half-line. This follows traditional practice for the publication of West Germanic poetry, while departing from that of Old Norse poetry.
2. Cæsuræ are represented with the interpunct (·).
3. Alliterating sounds are marked with red colour.

The age of the Eddic poems

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

About the present corpus

The scope of the present corpus is large, containing most alliterative poetry extant in Old Germanic languages. It may be divided into the following categories:

1. **Mythic poetry**, i.e., that which directly treats the Germanic mythology; for historical reasons, the poetry in this category is exclusively written in Old Norse. See also Galders, below.
2. **Heroic poetry of the Codex Regius**. Since the heroic portion of the Codex Regius forms a coherent text, it is edited in full in the format of the manuscript.
3. **Other Heroic poetry**, i.e., heroic poetry from sources other than the Codex Regius. This category includes heroic poetry in Old English and Old High German.
4. **Galders**, i.e., alliterative spells and charms, both from runic inscriptions and from manuscripts.
5. **Christian poetry**. This category includes a few explicitly Christian poems, where the new religion is at the core of the work (thus Christianised heroic poems like *Beow* and *Hild* are not included here). This poetry has been included for its value in the study of poetic expression, and because it may still provide valuable cultural evidence, for instance in the form of glosses.
6. **Runic poetry**, apart from that already edited under Galders above.

Exclusions

The corpora formed by the (non-mythological) Norse Scoldic corpus and the Norse poetry found in old legendary saws (the *form-aldar-sögur*) are explicitly excluded. They have been excellently edited in the SkP series, such that I, a single editor, could scarcely produce something as thorough. The latter is problematic in another way. Being entirely embedded in saws, the underlying poetry is often impossible to take out of its prose context, and in some cases one may ask whether it ever had a life of its own, or whether it were simply composed on occasion by the author. For these reasons I think it would be more conscientious to simply edit the whole saws, rather than artificially extract the poetry found scattered therein.

Manuscripts

Norse poetry

The so-called Eddic poetry is foremost found in two medieval Icelandic manuscripts.

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

The second ms. is AM 748 I a 4to, here **A**. It dates to the 1300s and is but a fragment, consisting of just 6 leaves. It contains only mythological poems, and in a different order from **R**; unlike it there is no trace of a frame narrative. On the first two leaves are contained the final stanzas of *Hbl* (1r–v), the complete *Bldr* (1v–2r), and the first verses of *Shir*, after which a single leaf has been lost. The next four leaves follow each other and contain the second half of *Webth*, the complete *Grim* and *Hyme*, and the beginning of the prose introduction to *Wayl*. **A** is the only medieval manuscript attesting *Bldr*, and its variants of the poems attested in **R** are clearly not copied from it, but rather derive from a common ancestor. This makes it very valuable for textual criticism. For further literature see TODO.

Several Eddic poems are quoted in *Yilv*, namely (TODO): *Wsp*, *Webth*, *Grim*. The text also cites a few fragmentary Eddic stanzas, which are edited under “Eddic fragments from Snorre’s Edda”. For *Yilv* I give variants from the following four main mss.:

1. The Codex Regius of the Prose Edda **S** (GKS 2367 4to; 1300–1350)
2. The Codex Trajectinus **T** (Traj 1374; a c. 1595 paper copy of a ms. closely related to **S**.)
3. The Codex Wormianus **W** (AM 242 fol.; 1340–70)
4. The Codex Upsaliensis **U** (DG 11; 1300–25)

For discussion on their internal stemmatics and origins I refer to Haukur Þorgeirsson (2017). When all employed witness mss. of *Yilv* agree on a reading, I use in the critical apparatus the siglum **G**, which is thus equivalent to **STWU**.

A few other Eddic-style poems are also included. One of them, *Righ*, partially survives in **W**, though it is sadly incomplete (see its Introduction). *Grot* is quoted in full in *Scold*. Other Eddic poems survive only in younger 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. Of these poems it must be said, that their late attestation not necessarily proves them to be late *compositions*. This is most clearly shown by *Bldr*, which is first attested in the fragmentary **A**, and in longer form in later paper mss. It thus cannot be excluded 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 *Lacnung*.

About the original language edition

My goal with the edition of the texts has been to hold close to the original mss., without excessive emendation. Still, emendation is inevitable, and where it has done it is (apart from any oversight on my part) always marked.

Normalization

In the present edition are found texts in four languages, namely Old Norse, Old English, Old Saxon, and Old High German. All texts have been normalized according to my own orthography, which is based on two principles:

1. Faithfulness to the language at the time when the texts were written, and the distinctions found therein, without neglecting etymology.
2. Striving for a uniform orthography across the various treated idioms, where the same etymological sound is generally written with the same character.

Both of these choices entail disregarding local manuscript traditions and philological tradition, something I see as justified. My goal is to render the texts themselves in a manner that gives as much information to the reader as possible—not to present a facsimile edition for students of paleography. Anyway, such important traits of the original manuscript tradition as the long *ſ*, arbitrary punctuation, arbitrary spelling, and lack of line breaks, are seldom reproduced in modern editions of Old Germanic poetry.

Normalization of Old Norse

The orthography is inspired by Finnur Jónsson (1932) in that it strives for a more archaic form than that of the surviving mss., one 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 *ē* (from etymological short *a* + *i*-umlaut).
2. I distinguish long *á* and *ǫ́*, as done by the First Grammatical Treatise.
3. I use *ó* and *ē* rather than the traditional *œ* and *æ*, to represent the vowels descended from Proto-Norse *ō* and *ā* after *i*-umlaut (cf. the short *ø*, *ē* < *o*, *a* + *i*-umlaut).
4. I distinguish long nasal *â*, *ê*, *ï*, *ô*, *û* 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. (*vórum* etc.), and the pl. pret. subj. (*vérir* etc.)
6. When metrically benefactor, 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* > *ø* (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 *bonom* ‘him’ < *bónum*, *bon* ‘she’ < *bón*). Where diphthongs have been contracted into monophthongs, these are marked with a circumflex accent, giving *ô* < *au*, *ey* and *ê* < *ei*. Where unstressed vowels have been reduced into an e-like sound, this is written with *ē*.

Normalization of Old English

I write fronted or brightened etymological *a* and *á* with *æ* and *ǣ*, for instance in *dæg* ‘day’ and *rǣd* ‘advice, counsel’. These are contrasted with *ē* and *ǣ*, which represent i-mutated *a* and *á*.

An assimilated *n* is marked with an overpoint, as in rule 4 of the Old Norse orthography described above.

Normalization of Old Saxon

Normalization of Old High German

About the English translation

Why another translation of this poetry?

Previous English translations of Old Germanic poetry, especially of the Poetic Edda, mostly fall into two camps: (1) poetic translations, which need to change the exact meaning of the text for the sake of meter, and (2) prose translations, which do not at all follow the style of the original. Both types of translation also tend toward the following inadequacies: obscuring or glossing over difficult technical and cultural terminology;

rendering identically repeated phrases and words 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 in the dark over the actual meaning of the original text.

What sets this translation apart from previous English translations, then, is that it aims to follow the style and feel of the original as close as possible, without sacrificing the sense of the words themselves. This unfortunately means that literality and consistency at times must come at the cost of fluent idiomatic English, but it has the advantage of giving the reader an image of what the original text actually says, and how it says it. It also reminds the reader that they are in a very foreign land; that they are reading words ancient and long forgotten—not the New York Times.

But perhaps someone will call this a pointless effort; a translation is always a betrayal, and those who are truly interested in the exact meaning and placement of every word in the original text should just study the original text in the original language! To this I say: certainly all sufficiently interested readers should study the original texts in the languages in which they were written, and the present edition in fact allows them to do this, by presenting the English translation side-by-side with the originals. Still, this is a hard thing to ask of all readers, many of whom will not be linguists or philologists, but rather students and scholars of history, comparative mythology and religion, anthropology, and literature; along with people with a general non-academic historical or religious interest; and those who are, for whatever reason, interested in exploring an interesting and—in some ways—very foreign literature.

English proper nouns

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

¹For instance in German perhaps *Wuten*, *Donner*, *Froh*, in Swedish *Oden*, *Tor*, *Frö*.

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Mythic Poetry

The Spae of the Wallow

(*Völuspó*)

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

Meter: *Ancient-words-law*

The **Spae of the Wallow** is the most comprehensive mythological text surviving from Heathen times.

The poem is attested in full in two independent recensions. The first is **R**, where it is the first poem, found on folios 1r–3r. The second is **H**, where it is found at 20r–21r in the middle of a large collection of saws and Catholics works. Many verses are also cited in *Ylfr*, large parts of which are directly based on the poem. Other verses are not attested directly, but are instead paraphrased. The paraphrases may still have critical value (so e.g. st. 19, where *sal* in the paraphrase corroborates **H**). For its constituent manuscripts see the General Introduction.

As seen from the title, the poem is a spae (*spá* ‘prophecy’) in the form of a monologue spoken by a **wallow** (*völva* ‘seeress, sibyl, prophetess’), summoned by Woden in order to relate mythological knowledge. The motif of Woden journeying to ask beings (whether ettins or wallows) is also seen in other sources. Closest is *Bldr*, wherein Woden summons a wallow out of her grave in **Hell** in order to understand why the god **Balder** is having ominous nightmares. There is also *Webth*, wherein Woden challenges the wise ettin **Webthriðner** to a wisdom contest and defeats him. These journeys are also alluded to in *Hbl* 43–46.

In its being a mythic catalogue it also resembles the latter part of *Hgh*, *Grim*, *Syed* and *Allw*, though it differs from them in a key way: it gives a (mostly?) complete chronological overview of the whole mythic timeline, from the creation to the end and rebirth of the world. That is not to say that the events are clearly described; they are related in a highly allusive fashion—certainly presupposing that the audience already be familiar with them. There may also be gaps and later inserts that make the poem more difficult.

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 *Yilv* 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 Homedall’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 Homedall’s hearing is described (26). Then follows the two verses about the old hag in Ironwood who raises the wolves that will swallow the sun and moon (40–41). After this come verses 20–23 in the same order as **R** (see above).

To illustrate the differences between mss., and which verses are attested in which, I have prepared the following table showing the order of stanzas by manuscript, compared to the present edition. As several stanzas in **G** are quoted on their own, with little relation to the order of the original poem, they are simply marked with plus signs. When stanzas are quoted in sequence, they are preceded by an alphabetically incrementing letter denoting which sequence they belong to. When a stanza found in a ms. differs majorly from the pres. ed. (e.g. st. 10 where **G** omits the first two half-lines), it is marked with a star. The stanzas beginning with *Þá gingu regin öll* ‘Then went the Reins all’ are represented by the half-line immediately following.

	<i>pres. ed.</i>	R	H	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 ęsir	7	7	–	–
8	Tęflðu ĩ tųni	8	8	–	–
9	... hvęrr skyldi dverga	9	9	B1	B1
10	Þar vas Móðsognir	10	10	B2*	B2*
11–15	<i>Dwarf-tallies</i>	11–15	11–16	+	+
16	Unds þrír kvęmu	16	17	–	–
17	Qnd þau né ętту	17	18	–	–
18	Ask vęit’k standa	18	19	+	+
19	Þaðan koma męjar	19–20	20–21	–	–
20	Þat man hęn folk-víg	21–22	27	–	–
21	Hęiði hétu	23	28	–	–

	<i>pres. ed.</i>	R	H	STW	U
22	... hvárt skyldu ęsir	24	29	—	—
23	Fleygđi Óđinn	25	30	—	—
24	... hveřr hefđi lopt alt	26	22	C1	C1
25	Þórr ęinn þar vđ	27	23	C2*	C2*
26	Veit hōn Heimdallar	28	24	—	—
27	Ęin sat hōn úti	29	—	—	—
28	Alt veit'k, Óđinn	29	—	+	+
29	Valđi hēnni Hęř-fęđr	30	—	—	—
30	Sđ hōn val-kyrjur	31	—	—	—
31	Ek sđ Baldri	32	—	—	—
32	Varđ af meįđi	33	—	—	—
33	Þó hann ęva hęndr	34	—	—	—
H1	Þđ knđ Vđli	—	31	—	—
34a	Hapt sđ hōn liggja	35a	—	—	—
34b	þar sitr Sigyn	35b	32	—	—
35	Ó fęllr austan	36	—	—	—
36	Stóđ fyr norđan	36	—	—	—
37	Sal sđ hōn standa	37	36	E1	E1
38	Sęř hōn þar vađa	38	37	E2*	E2*
39	Austr býř hin aldna	39	25	A1	A1
40	Fyllisk fjřvi	40	26	A2	A2
41	Sat þar đ haugi	41	34	—	—
42	Gól of ęsum	42	35	—	—
43, 48, 56	Gęyr (nú) Garmr mjęk	43, 46, 55	33, 38, 43, 48, 51	—	—
44	Bręđr munu bęřjask	44	39	—	—
45	Leįka Mims synir	45	40	D1*	D1*
46	Skęlfr Ygg-drasils	45*	41	D1*	D1*
47	Hvat 's međ ęsum?	49	42	D2	D2*
49	Hrymr ękr austan	47	44	D3	—
50	Kjólł fęrr austan	48	45	D4	—
51	Surtr fęrr sunnan	50	46	+, D5	+
52	Þđ kęmr Hlınar	51	47	D6	—
53	Þđ kęmr hinn mikli	52	—	D7	—
H2	Ginn lopt yfir	—	48	—	—
54	Þđ kęmr hinn męři	53*	49*	C8	—
55	Sól tęř sortna	54	50	C9	—
57	Sęř hōn upp koma	56	52	—	—
58	Finnask ęsir	57*	53	—	—
59	Þar munu ęptir	58	54	—	—
60	Munu ó-sđnir	59	55	—	—
61	Þđ knđ Hōnir	60	56	—	—
62	Sal sęř hōn standa	61	57	+	+
H3	Þđ kęmr hinn ríki	—	58	—	—
63	Þar kęmr hinn đimmi	62	59	—	—

- 1 „Hljóðs bið’k allar · hēlgar kindir, [R 1r/2, H 20r/1]
 2 mēiri ok minni · mōgu Hēimdalar;
 vilt at, Val-fǫðr, · vėl fram tēlja’k
 4 forn spjǫll fira, · þau’s frēmt of man?

“For hearing I ask all holy kindreds,
 greater and lesser lads of Homedall¹ [MEN].
 Wilt thou, O Walfather (= Weden), that I well tell forth
 the ancient tidings of men, those I foremost recall?²

¹ hēlgar | om. R

² mēiri ok minni ‘greater and lesser’ | The noun being modified is ambiguous. It may either be (a) ‘greater and lesser holy kindreds’, in which case it may be equivalent to the phrase *Eese and Elves* (both earthly and heavenly supernatural beings; see Encyclopedia for occurrences) or (b) ‘greater and lesser lads of Homedall [MEN]’. (b) is probably to be preferred for reasons of syntax, but should not most likely be seen as referring to varying social classes; it seems unlikely that there would be slaves present in the audience of a poem like this. In any case, the wallow seems to be asking all intelligent beings present for silence, with the expression being a merism of the type ‘gods and men’; see West (2007)[99-100].

¹Cf. *Rígh*, wherein Rígh, identified by the prose as Homedall, sires three castes of men (namely earls, churls and thralls).

²Cf. *Webb* 34, 35 with very similar phrasing. The whole introductory formula is positively Indo-European, see West (2007)[63,92-93,312].

- 2 Ek man jǫtna · ár of borna, [R 1r/4, H 20r/2]
 2 þá’s forðum mik · fǫdda hǫfðu;
 níu man’k hēima, · níu iǵiðjur,
 4 mjǫt-við mēran · fyr mold neðan.

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

³ iǵiðjur | so RH. R has previously been as read *iviði*, but this was disproven by an x-ray scan undertaken by Stefan Karlsson (1979).

³Certainly Ugdrassle, “beneath the soil” likely referring to it still being a seed.

- 3 Ár vas alda · þar’s Ymir byggði, [R 1r/6, H 20r/4, G]
 2 vas-a sandr né sér, · né svalar unnir;
 jǫrð fannsk éva · né upp-himinn;
 4 gap vas ginnunga, · en gras hvęrgi;

'Twas the beginning of ages, there as **Yimer** dwelled;
 was there not sand nor sea, nor cool waves.
 Earth was never found, nor **Up-heaven**;
 a gap 'twas of ginnings, but grass nowhere.⁴

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

⁴ According to *Yilv* 4–5 the world first consisted of two extremities: Nivelham in the north, from which the freezing venom-rivers called the llewaves ran until they froze to ice; and Muspellsham in the south, from which sparking lava flowed. The ice and lava met in the Gap of Ginnings (*Ginnungagap*; see Encyclopedia), “which was as calm as windless air”, and there combined to form the first being, **Yimer**, who was the ancestor of the ettins. For the creation see also *Webth* 20–21, *Grim* 41–42.

2 4 áðr **Burs** synir · bjǫðum of ypðu, [R 1r/8, H 20r/5]
 þeir es **Mið**-garð · męran skópu;
 sól skęin **sunnan** · á **salar** stęina;
 þá vas **grund** **gróin** · **grónum** lauki.

before the sons of Byre lifted up the flatlands,
 they who shaped the 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 *Yilv* 6 identified as Weden, Will and Wigh. They “lifted” the earth (apparently both land and water, as in st. 3 there is no sea) out of the primordial chasm.

⁴ **grónum lauki** ‘green leek’ | The leek had some cultural significance in the old North. A fine example is *Guth 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. It was valued in folk magic, as seen already on gold bracteates from the C5th and 6th where it appears as a charm word in the form 𐌺𐌹𐌸𐌹 *laukar*, in one inscription paired with 𐌺𐌹𐌸 *lína* ‘linen’. Classical Norse attestations of magic use include *Syed* 7, where the leek is thrown into mead against poison; and the *WalsTh*, where a horse penis is said to be *líni góðdr* · *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* · *męr lauk eða pl bęri* ‘as if a maiden brought a man leek or ale’.

2 5a Sól varp **sunnan**, · **sinni** Måna, [R 1r/11, H 20r/7]
 hęndi hinni **hógri** · of **himin**-jǫður;

Sun cast from the south—the companion of **Moon**—
 her right hand over heaven’s rim;⁵

² of **himin**-jǫður ‘over heaven’s rim’ | Composite reading: *of himin ęiodyrę* ‘over the heaven-horse-deer(?)’ **R** is both nonsensical and unmetrical and must be rejected; *of iǫður* ‘over the rim’ **H** is unmetrical, lacking alliteration and being too short.

¹ **sinni Måna** ‘the companion of Moon’ | At times translated as ‘its moon’. This cannot be correct, as *måni* ‘moon’ is masculine, while *sinni*, dative singular of *sinn* ‘its (reflexive)’ is feminine.

⁵The sun heaved herself up over the horizon and rose for the first time.

- 5b Sól þat né vissi, · hvar hön sali átti; [R 1r/12, H 20r/7, G]
 4 stjörnur þat né vissu, · hvar þér staði óttu;
 Máni þat né vissi, · hvat hann mægins átti.

Sun knew not where halls she owned;
 stars knew not where steads they owned;
 Moon knew not what sort of might he owned.

4 stjörnur ... óttu | In G this line follows 5, so that the order is sun, moon, stars.

5 Máni ... átti 'Moon ... owned' | The moon was believed to have supernatural powers; see note to *High* TODO (*Mána skal heiptum kveða*).

- 6 Þá gingu rēgin ǫll · á røk-stóla, [R 1r/13, H 20r/9]
 2 ginn-heilög goð, · ok umb þat gēttusk.
 Nōtt ok niðjum · nōfn of gófu,
 4 morgin hétu · ok miðjan dag,
 undurn ok aptan, · órum at tēlja.

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 did they give;
 morning they called, and middle day;
 afternoon and evening, the years for to tally.

1–2 Þá ... gēttusk '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 three lines shared between *Bldr* 1/1–3 and *Thrim* 14/1–3, which follow the structure of the present stanza(s) very closely: *Senn vōru ęsir · allir á þingi // ok ęsynjur · allar á máli, // ok umb þat rēðu · ríkir tívar*: 'Soon were the Eese all at the Thing, // and the Ossens all at speech, // and of this counseled the mighty Tews:'. In all five occurrences other than the present stanza (three from *Wsp*, the present poem, one from *Bldr*, one from *Thrim*), the demonstrative pronoun *þat* 'this' clearly refers to the matter at hand, expressed with the verb in the subjunctive case (e.g. in *Thrim* 14/3–4: *ok umb þat rēðu · ríkir tívar: // hvé þeir Hlórriða · hamar of sótti?* 'and of this counseled the mighty Tews: How they Lorde's (= Thunder's) hammer would find?'). Following this pattern we would surely expect to find two lines after *umb þat gēttusk* 'took counsel of this' and before *nōtt* 'night' in the present stanza, and it seems most likely to presume that they have been lost in transmission.

1 røk-stóla 'rake-seats' | Their seats of judgment at the assembly.

3–5 Nōtt ... tēlja 'To night ... tally' | Cf. *Webb* 23, where it is said that the sun and moon turn round in heaven *ǫldum at ár-tali* 'for the year-tally of mankind', and 25, where it is said that the Reins created the moon-phases for the same purpose.

- 7 Hittusk ęsir · á Iða-velli, [R 1r/16, H 20r/10]
 2 þeir's hōrg ok hof · hó-timbruðu;

4 afla lögðu, · auð smíðuðu,
 tangir skópu · ok tól gęřðu.

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

2 þęir's ... hę-timbruðu 'they who ... timbered' | *afls kostuðu* · *alls freistuðu* '[their] strength they tried; everything they tempted' H

2 þęir's ... hę-timbruðu 'they who ... timbered' | Two formulę. *þęrgr ok hę* 'harrow and hove' is a merism referring to ritual structures and is also found (in reverse order) in *Webb* 38 and *HHarw* TODO, as well as in Norwegian Christian laws that mandate 'the burning of hoves and the breaking of harrows' (*brenna hę ok brjóta þęrga*). *hę-timbra* 'high-timber, timber high' is a rare poetic compound, and only occurs once elsewhere in the entire corpus, namely in *Grim* 16 where it describes a harrow ruled by Nearth. — It is rather interesting that the Gods themselves build ritual structures.

2 8 Tęřđu i tųni, · tęitir vęru,
 vas þęim vétu-gis · vant ór gulli,
 unds þrįar kvęmu · þursa męjar,
 ám-átkar mjęk, · ór Jętun-hęimum.

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

They played Tavel in the yards; merry were they:
for them was nothing golden wanting⁶—
until three did come, maidens of Thurses,
very unnatural out of Ettinham.⁷

4 ám-átkar 'unnatural' | This word (nom. sg. *ám-áttigr*) has a clear supernatural connotation, and only occurs in four other places in R: *Grim* 11, *Shir* 10, *HHarw* 17 and *HHarw* 14. In the first three it modifies *jętunn* 'ettin', while in the fourth it describes a man with clearly supernatural attributes.

⁶Indeed, even the gaming bricks were made out of gold; cf. st. 59.

⁷These three maidens are never mentioned again (unless they are taken to be the norns in st. 19, but they would then be introduced twice). It's possible that an additional verse would have come after this one, giving further information about them, but if it did, it was already lost in the version employed by the author of *Yřlv* who transparently paraphrases (ch. 14):

Ok því nęst smíđuđu þęir málm ok stein ok trę ok svá gnóg-liga þann málm, er gull heitir, at ęll bús-gogn ok ęll reiði-gogn þęřđu þęir af gulli, ok er sú ęld kęlluð gull-aldr, áðr en spilltist af til-kvámę kvinnanna; þęr kómu ór Jętun-beimum.

'And just after this they smithed metal and stone and wood, and so abundantly [did they smith] that metal 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 out of Ettinham.'

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

- 9 Þà gingu rēgin ǫll · à røk-stóla,
 2 ginn-hēilǫg goð, · ok umb þat gétusk:
 Hvęrr skyldi dverga · drótt of skępja
 4 ór brimi blóðgu · ok ór blǫum lęggjum?

[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**,
 out of the bloody surf and out of the blue-black legs?

3 Hvęrr 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’ or ‘the retinue’ (with late clitic definite) R; *dróttir* ‘the retinues’ H 3 of skępja ‘shape’ | *spekja* ‘soothe’ U 4 brimi blóðgu ‘bloody surf’ | so HSWU; *Brimis blóði* ‘the blood of Brimmer’ RT 4 blǫum ‘blue-black’ | metr. emend. from *blám* R; *Bláins* ‘Blown’s’ HW; *Bláms* STU is prob. a corrupt form of *Bláins*

4 ór brimi ... lęggjum ‘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.

According to *Yilv* 14 the dwarfs first originated as maggots in the corpse of Yimer, whose bones are described in *Grim* TODO and *Weibh* TODO as being used to make rocks. Dwarfs dwell in the rocks and earth; cf. for instance *IngT* 2, where the Swedish king Swayther (*Sveigðir*) disappears into a rock in pursuit of a dwarf. More difficult to explain is the creation of dwarfs out of Yimer’s blood (which according to *Grim* TODO and *Weibh* TODO is the sea), 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 *blǫum* ‘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.

- 10 Þar vas Móðsognir · mētstr of orðinn
 2 dverga allra, · en Durinn annarr;
 þęir man-líkun · mǫrg of gęrðu,
 4 dvergar i jǫrðu, · sęm Durinn sagði.

[R 1r/21, H 20r/15, G]

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.

1 Þar vas Móðsognir | so H; *Þar f̥mót̥sognir vitnir̥* ‘there Mootsowner wolf(?)’ R. The prose of *Yilv* 14 agrees with H that the correct form of the name is *Móðsognir*, not *Mót̥sognir*. 3 þęir ... gęrðu ‘They ... did make’ | so RHU; *þar man-líkun · mǫrg of gęrðusk* ‘There man-likenesses many were made’ STW 4 i ‘in’ | so GH; ór ‘out of’ R 4 sęm Durinn sagði ‘as Dorn said’ | so RHSW; *sem f̥dur menn̥r sagði* ‘as door-men(?) said’ T; *sem f̥þeim dyrinn̥ kęndi̥* ‘as the beasts(?) taught them’ U

1–2 Þar ... 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 ęðstr ok annarr Durinn*. ‘Moodsowner was the highest in rank, and Dorn the second.’ before citing

3–4 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 *Ylva* (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.

Sts. 11–15 contain two originally separate lists of dwarfs. That they are separate is seen by the repetition of names (Oakenshield, Great-grandfather), and their having their own conclusions.

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 Niði, · Norðri, Suðri,
2 Austri, Vestri, · Al-þjófr, Dvalinn,
 Bívurr, Bávurr, · Bǫmburr, Nóri,
4 Ánn ok Ánarr, · Ái, Mjǫð-vitnir.

[R 1r/23, H 20r/17, G]

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

- 12 Veiðr ok Gand-alf, · Vind-alf, Þráinn,
2 Þekkr ok Þorinn, · Þrór, Vitr ok Lit,
 Nár ok Ný-ráðr— · nú hef’k dverga
4 —Rëgin ok Ráð-sviðr— · rétt of talða.

[R 1r/25, H 20r/18, G]

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.

- 13 Fíli, Kíli, · Fundinn, Náli,
2 Hępti, Víli, · Hannarr, Svíurr,
 Frár, Horn-bori, · Fręgr ok Lóni,
4 Aur-vangr, Jari, · Eikin-skjaldi.

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

Filer, Chiler, Found and Needler,
Hefter, Wiler, Hanner, Swigher,

Fraw, Hornborer, Fray and Looner,
Earwong, Earer, Oakenshield.

- 14 Mál es dverga · i Dvalins liði [R 1r/30, H 20r/22, G]
2 ljóna kindum · til Lofars tēlja,
þeir es sóttu · frá salar stēini
4 Aur-vanga sjöt · til Jǫru-valla.

’Tis time to tally the dwarfs in Dwollen’s retinue
[back] to Loffer for the kindreds of men;⁸
they who sought, from the stone of the hall,
the abode of Earwongs to the Erwolds.⁹

3 þeir | þeim H

⁸A standard genealogical introduction (cf. *HalT* 1: *meðan hans étt ... til goða tēljum* ‘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.

⁹Cf. *Yilv* 14: “But these came from Swornshigh (*Svarinsbaugr*) 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.”

- 15 Þar vas Draupnir · ok Dolg-þrasir, [R 1r/32, H 20r/24, G]
2 Hár, Haug-spori, · Hlé-vangr, Glói,
Skirfir, Virfir, · Skáfiðr, Ái,
4 Alfr ok Yngvi, · Eikin-skjalldi,
Fjalarr ok Frosti, · Finn ok Ginnarr;
6 Þat mun é uppi, · meðan ǫld lifir,
lang-niðja-tal · til Lofars hafat.

There was Dleepner and Dollowthrasher,
High, Highspurer, Leewong, Glower,
Sherver, Werper, Showfind, Great-grandfather,
Elf and Ing, Oakenshield,
Feller and Frost, Finn and Ginner:
That will ever be remembered while the eld lives,¹⁰
the tally of descendants heaved to Lofer.¹¹

6 é | om. R 7 til | om. H

¹⁰Two archaic formulae. 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** + **lifir** *með aldr lifir*)—the hard-hammered bridge, broad, after a good man.” An especially close parallel is found in Þstf *Stuttodr* (st. 5, Kari Ellen Gade ed. in *SkP* II): *Ey mun uppi · Eñdils, meðan stendr // sól-borgar salr, · svgr-gōðis fgr*. ‘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].’

¹¹i.e. ‘counted back to Lofer’

- 16 Unds þrír kvømu · ór því liði [R 1v/1, H 20r/26]
 2 qflgir ok ástkir · ęsir at húsi;
 fundu á landi · lít męgandi
 4 Ask ok Emblu · ør-løg-lausa.

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.¹²

1 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 qflgir ok ástkir ‘strong and lovely’ | ástkir ok qflgir (norm.) ‘lovely and strong’ H

1 Unds ‘Until’ | We seem to be missing a preceding sentence here which would have completed the semantics; it was probably 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 why the gods needed to create men.

2 at húsi ‘along the settlement’ | An adverbial, lit. ‘along the house’; the gods were not walking in the wilderness.

¹²This verse is paraphrased in *Ylfr* 9: *Þá er þeir gengu með sývar-ströndu Bors synir, fundu þeir tré tvau ok tóku upp trén ok sköpuðu af menn. Gaf inn fyrsti qnd ok líf, annarr vit ok hręring, þriði á-sjónu, mál ok heyrn ok sjón, gáf þeim klęði ok nafn. Hét karl-maðrinn Ask, 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 (*qnd*) 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.’

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 scoldic 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 *Syed* 4: *brynþings apaldr* ‘apple-tree of the byrnie-Thing [BATTLE > WARRIOR].’

- 17 Qnd þau né ętту, · óð þau né hęfðu, [R 1v/3, H 20r/27]
 2 lę né lęti · né litu góða;

4 ʀnd gaf Óðinn, · óð gaf Hónir,
 l̥ʀ gaf Lóðurr · ok litu góða.

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

18 Ask veit’k standa, · heitir Ygg-drasill,
2 h̥ʀ baðmr, ausinn · hvíta auri;
 þaðan koma d̥oggvar · þér’s i dala falla;
4 stendr é yfir grønn · Urðar brunni.

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

An ash I know standing, ’tis called Ugdrassle;
a high beam [TREE], poured with white mud.¹³
Thence come the dew-drops which fall in the dales;
it stands ever green over the Well of Weird.

¹ standa ‘standing’ | so RHU; *ausinn* ‘poured, sprinkled’ STW ¹ Ygg-drasill | *Ygg-drasils* S ² baðmr ‘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 | *þgrvnnr* S; *þgreinr* U

¹³ 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.

19 Þaðan koma meýjar · margs vitandi
2 þríar ór þeim sal, · es und þolli stendr;
 Urð hétu çina, · aðra Verðandi,
4 sk̥ʀu à skíði, · Skuld hina þriðju
 þér l̥ʀ l̥ʀgðu, · þér líf k̥ʀu,
6 alda b̥ʀnum, · ør-l̥ʀg s̥eggja.

[R 1v/8, H 20r/31]

Thence come maidens, much knowing:
three out of that hall which stands under the fir [Ugdrassle’s Ash]:
Weird they called one, the other Werthing
—carved they on boards—Shild the third.
Laws they laid, lives they chose:
for the children of mortals, the **orlay** of youths.¹⁴

² sal ‘hall’ | so H, G (paraphrase); *s̥é* ‘lake’ R ² und ‘under’ | *á* ‘on’ H ⁶ s̥eggja ‘of youths’ | *at s̥egja* ‘to say’ H

² þolli ‘fir’ | Here simply meaning ‘tree’ and used only for the alliteration. Perhaps the same applies for *askr* ‘ash’ in the phrase *askr Ygg-drasils* ‘Ugdrassle’s Ash’, with its species not being as fixed to the ancients as it has now become?

¹⁴i.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 *Yilu* 15: *Þar stendr salr einn fagr undir askinum við brunninn, ok ór þeim sal koma þrjár meyjar, þær er svá heita: Urðr, Verðandi, Skuld. Þessar meyjar skapa mönnum aldr; þær kollum vér nornir.* ‘There is a single fair hall beneath the ash-tree by the well, and out of 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.’

20 Þat man hōn folk-víg · fyrst i hēimi, [R 1v/11, H 20v/5]
 2 es Gull-veigu · gēirum studdu
 ok i hōll Hāars · hāna brēnndu,
 4 þrysvar brēnndu · þrysvar borna,
 opt ó-sjaldan, · þó hōn ēnn lifir.

That troop-conflict¹⁵ [WAR] she recalls, the first in the Home,
 as Goldwey with spears they goaded,
 and in the hall of Higher (= Weden) [= Walhall] they burned her:
 thrice they burned the thrice born,
 often unseldom, though she yet lives.¹⁶

4 þrysvar brēnndu | †þrysvar brendu þrysvar brendv† H

¹⁵While reading *folk-víg* as ‘ethnic conflict’ (between the Eese and Wanes) is appealing, I more cautiously read the first element *folk* as carrying its earlier, more common sense of ‘troop, group of warriors’.

¹⁶Very cryptic. TODO: double check Snorri. Goldwey was apparently sacrificed, cremated and reborn three times (in short succession?) by the Eese.

21 Hēiði hétu, · hvar’s til húsa kom, [R 1v/13, H 20v/7]
 2 vōlu vėl-spáa, · vitti ganda;
 sēið hvar’s kunni, · sēið hug lēikinn;
 4 é vas hōn angan · illrar brúðar.

Heath they called—where to houses she came—
 the well-spaeing¹⁷ wallow; she bewitched gands.
 She soth¹⁸ where she could, she soth deluded minds;
 she was the love of any evil bride.

2 vōlu | ok vōlu H 3 hvar’s kunni ‘where she could’ | bon kunni ‘she could’ R; bon hvars hvn kunni ‘she soth where she could’ H 3 hug lēikinn ‘deluded minds’ | bon leikinn R; bon hugleikin H

¹⁷Gifted with soothsaying.¹⁸Past tense of *síthe* (ON *síða*) ‘to enchant, bewitch’.)

-
- 22 Þà gingu **r**ęgin ęll · à **r**ęk-stóla, [R 1v/16, H 20v/9]
 2 **g**inn-hęilęę goð, · ok umb þat **g**ęttusk:
 Hvárt skyldu **ę**sir · af-ráð gjalda,
 4 eða skyldu **g**oðin ęll · **g**ildi ęiga?

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 tribute yield,
 or should all the gods a banquet hold?

- 23 **F**leyęði Óðinn · ok i **f**olk of skaut; [R 1v/17, H 20v/11]
 2 þat vas ęnn **f**olk-víg · **f**ýrr i hęimi;
brotinn vas **b**orð-veęęr · **b**orgar ása,
 4 knóttu **v**anir **v**íg-spó · **v**ęllu sporna.

Weden hurled, and into the opposing troop did shoot;¹⁹
 that was yet a troop-conflict [WAR] earlier in the Home.
 Broken was the board-wall²⁰ of the fortress of the Eese;
 the Waness did by a conflict-spae tread the fields.²¹

² **f**ýrr ‘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.

¹⁹The 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 *Óðinn á yðr alla* ‘Weden owns you all!’; he would then own the battle-slain in that they joined him as **One**charriers in **Wal**hall. Weden is also described as “owning” dead men in *Hbl* 24 (namely slain nobles, contrasted with **Th**under 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.

²⁰Wall made of planks.²¹The Waness used magic spells to win the battle.

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- 24 Þà gingu **r**ęgin ęll · à **r**ęk-stóla, [R 1v/19, H 20r/34, G]
 2 **g**inn-hęilęę goð, · ok umb þat **g**ęttusk:

4 Hverr hefði lopt alt · lēvi blandit
eða ętt ęotuns · Óðs meę gefna?

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]:²²

²²That is, promised Frow to the ettin NAME. TODO: relate with what Snorri writes about the building of the wall.

25 Þórr ęinn þar vá · þrunginn móði,
2 hann sjaldan sitr, · es slíkt of fregn;
á gingusk ęiðar, · orð ok sóri,
4 mól qll meęin-lig, · es á meðal fóru.

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

Thunder alone fought there, pressed by wrath;
he seldom sits, when of such a thing²³ he learns.
Trampled were oaths, speeches and vows;
the mighty treaties all, which between them had gone.

1 þar vá 'fought there' | so HTU; þar var 'was there' R; þat vann 'did, accomplished it' S; þat vá 'fought it' W
3-4 á ... fóru. | om. W 4 fóru 'had gone' | vóru 'had been' HT

1-4 Þórr ... fóru. | The order followed is that of RH; in G the two helmings (*Þórr ... fregn; á ... fóru*) come in reverse order.

²³An ettin's threatening the gods.

26 Veit hön Heim-dallar · hljóð of folgit
2 und heĩð-vönum · hełgum baðmi;
á sér hön ausask · aurgum forsi
4 af veði Val-fjóðrs. · Vituð ér ęnn eða hvat?

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

Knows she Homedall's sound [= Horn of Yell?] hidden,
under a shady²⁴, hallowed beam [= Ugdrassle's Ash].
On [it] she sees being poured a muddy torrent²⁵,
from Walfather's (= Weden's) pledge²⁶ [= Mimer's well?].—Know ye yet, or what?²⁷

²⁴heĩðvanr, literally 'clear-, bright-less'.

²⁵Which should be the same mud as in st. 19. However, if ms. á is read as ę 'river', it would mean "A river she sees being fed by a muddy waterfall, ...". TODO.

²⁶Presumably referring to Weden's sacrifice of an eye at Mimer's well.

²⁷“Do you (Weden) know enough now, or what?”—repeated in 28, 33, 34, 38, 40, 47, 60, 61.

- 27 Eīn sat hōn úti, · þa's hinn aldni kom [R 1v/25]
 2 yggjungr ása · ok ĩ augu lēit;
 „hvęrs fregnið mik? · hví fręistið mīn?

Lone sat she outside, when the old one came:
 the Terrifier of the Eese [= Weden], and looked into [her] eyes.
 [The Wallow:] “Of what askest thou me? Why triest thou me?”²⁸

²⁸*fręista* has a sense of testing someone, especially intellectually. Cf. *High* 2, 26, *Weib* 3, 5.

- 28 Alt vęit'k, Óðinn, · hvar auga falt [R 1v/26, G]
 2 ĩ hinum męra · Mímis brunni;
 drekk mjoð Mímir · morgin hvęrjan
 4 af veði Val-føðrs.“ · Vituð ér ęnn eða hvat?

I know it all, Weden: where thy eye thou hidst
 in the renowned Well of Mime;
 [there] drinks Mime mead every morning,
 from Walfather's pledge²⁹.—Know ye yet, or what?

2 ĩ hinum męra ‘in the renowned’ | so **W**; þitt (corr.) *i enom męra* ‘id.’ **R**; *j þeim enom meira* ‘in the greater’ **T**; *i þeim enum męra* ‘in the renowned’ **U**; *vr þeim enum męra* ‘out of the renowned’ **S** 4 veði ‘pledge’ | *vęiði* ‘hunting, game’ **S**

²⁹See note to st. 26.

- 29 Valði hęnni Hęr-føðr · hringa ok męn, [R 1v/29]
 2 fekk spjoll spak-lig · ok spá-ganda;
 sá vítt ok umb vítt · of ver-öld hvęrja.

Host-father (= Weden) chose for her rings and a necklace;
 [he] received wise tidings and spae-gands;
 she saw widely and more widely, o'er every world.

2 fekk spjoll spak-lig ‘received wise tidings’ | *fę*, spjoll spaklig ‘wealth, wise tidings’ **R** is metrically deficient, since alliteration would need to fall on the strongly stressed noun *fę*. The emended text also works better in context since it 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). See Haukur Þorgeirsson (2020, pp. 51–53), Males (2023, p. 16) for discussion on this reading.

2 spá-ganda ‘spae-gands’ | Spirits sent out in order to secretly gather information. See relevant Encyclopedia entries.

- 30 Sá hōn val-kyrjur · vítt of komnar, [R 1v/30]
 2 gōrvar at ríða · til gōð-þjóðar:
 Skuld hélt skildi, · en Skōgul qnnur,
 4 Gunnr, Hildr, Gōndul · ok Gēir-skōgul;
 nú eru talðar · Nōnnur Hērjans,
 6 gōrvar at ríða · grund val-kyrjur.

She saw Walkirries, widely come,
 ready to ride to Godthede:
 Shild held a shield, but Shagle another,
 Guth, Hild, Gandle and Goreshagle—
 now are tallied the Nannies of Harn (= Weden),
 ready to ride the ground, walkirries.

3–6 Skuld ... val-kyrjur Shild | Judging especially by the out-of-place phrase *nú eru talðar* ‘now are tallied’, these four lines seem to be a later insert from a **thule** counting the walkirries.

5 Nōnnur Hērjans ‘Nannies of Harn (= Weden) [WALKIRRIES]’ | *Nanna* ‘Nanny’ (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’. A similar kenning is found in the thule listing female divinities (Þul *Ásynja* in **SkP** III), where the walkirries are called *Óðins meyjar* ‘Weden’s maidens’.

Told allusively in *Wsp* 31–33 is the myth about the Balder’s death at the hands of his blind brother Hath, and the revenge killing of Hath by his half-brother Wōnnel, who was specifically begotten for that purpose. The other important sources for this myth are *Bldr* 8–11, the detailed description in *Yilv* 49, and Saxo Grammaticus (III.4.1–8).

The account and language of *Bldr* 8–11 is strikingly similar to the present sts. (and *Bldr* 11/2–4 is near-identical to *Wsp* 32/4–33/2), and they give only one detail not found in the present sts., namely that Wōnnel, the slayer of Hath, was born from a woman named Rind “in the western halls”.

Yilv 49 contains a much longer and more detailed narrative. It may be shortly summarised as follows: After Balder has terrible nightmares about dying, his mother Frie makes all sorts of things (fire, water, venom, metals, stones, trees, diseases, beasts, etc.) swear oaths not to harm him. Since Balder is now practically unharmable, the Eese make sport out of shooting and striking him. Lock is annoyed by this game, and in disguise as a woman, he finds out from Frie that a single thing did not swear the oath: the mistletoe, since it was thought too young. Lock grabs a mistletoe and gives it to the blind god Hath, telling him where to shoot. Hath does so, and Balder dies.

Yilv 49 continues with the rest of the narrative, namely the failed attempt by the Eese at “crying Balder out of hell” (for which see Eddic Fragments in the present volume) and Balder’s funeral (which is treated poetically in Wolf Ugson’s fragmentary *House-drape*, ÚlfU *Húsdrp* in **SkP** III.) For the revenge taken by the Eese on Lock, treated in *Yilv* 50, see st. 34 below.

A very notable omission in *Yilv* 49–50 is the slaying of Hath by his half-brother Wōnnel. This brother-slaying may have been left out for moral reasons, but was certainly known to the author, as seen by *Yilv* 30, which reads in full: *Áli eða Váli heitir einn, sonr Óðins ok Rindar. Hann er djarfr í orrostum ok mjök happ-skeytr*. ‘Onnel or Wōnnel one is called, the son of Weden and Rind. He is brave in battles and a very lucky shot’, and by *Scold* 19, where we find the following relevant

kennings for Wonnell (with case changed from the acc. to the nom. for clarity): *sonr Óðins ok Rindar* ‘son of Weden and Rind’ and *hefni-áss Baldrs, dólgr Haðar ok bani hans* ‘avenging os of Balder; the enemy of Hath and his bane’.

The revenge narrative is also dealt with by Saxo (III.4.1–8) in his typical euhemerized form (for Saxo’s Latin forms of relevant names see respective Encyclopedia entries): Weden learned from the Finnish wizard Horsethief that Rind, daughter of the Russian king,

Weden (who could not murder his own son) seduced the woman Rind (in the by Cormac Awmundson’s TODO: *seið Yggr til rindar*), who gave birth to Wonnell.

-
- 31 Ek sá Baldri, • blóðgum tífur, [R 2r/2]
 2 Óðins barni, • or-lög folgin;
 stóð of vaxinn • völlum héri
 4 mjór ok mjök fagr • mistil-tæinn.

I saw Balder’s—the bloody victim’s,
 Weden’s child’s—*orlay* sealed;³⁰
 grown did stand, higher than the plains,
 a slender and very fair mistletoe.

¹ tífur ‘victim’s’ | This word is rather difficult (and possibly corrupt). It may be connected with *týr* ‘tew, god’, but I see two problems with this. First, the dat. sg. of *týr* is *tívi* and the intrusive *r* is hard to explain. Second, although it must have at some point been used in the singular in the generic sense ‘god’, and this survives in compounds like *Sig-týr* ‘Victory-tew (= Weden)’ and in the plural *tívar* ‘tews; gods’, in the ON corpus the simplex form *týr* exclusively refers to the god Tew. I follow CV, who connect it with OE *tiber*, *tifer* ‘victim, hostage’, but this also has problems: As seen by *blóðgum* the present word is certainly masculine, but *tiber* is neuter. Assuming a nom. sg. *tífurr* with the same declension as *jefurr*, we would expect **tífri* in the dat. sg., not *tífur* (which would however be the expected acc. sg.).

³⁰Or ‘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 (*fǫlu*) the ruler on Borrey.”) or the C10th Karlevi stone (“Hidden (*fulkin folginn*) in this mound lies he whom the greatest deeds followed; [...]”)

- 32 Varð af mæiði, • þeim’s mēr sýndisk, [R 2r/4]
 2 harm-flaug hēttlig, • Høðr nam skjóta.
 Baldrs bróðir vas • of borinn snimma,
 4 sá nam, Óðins sonr, • ęin-néttr vega.

Became of that beam, which slender seemed,
 a baneful harm-flier—Hath took to shoot.
 Balder’s brother [= Wonnell] was born early;
 he took—Weden’s son, one night old—to fight.

- 33 Þó ęva hęndr • né hęfuð ķembði, [R 2r/6]
 2 áðr à bál of bar • Baldrs and-skota.

4 En Frigg of grét · í Fæn-solum
vǫ Val-hallar. · Vituð ér enn eða hvat?

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

¹ Þó ... kęmbði 'washed ... combed' | A collocation, see note to *High* 61 for discussion and other examples. Wonnell, being oathbound and on the mission to avenge his brother, could not engage in such acts of personal vanity.

⁴ vǫ Val-hallar 'the woe of Walhall' | i.e. the deaths of Balder and Hath.

2 H1 Þá kná Váli · víg-bönd snúa
hęldr vǫru harð-gör · hopt ór þörmum.

[H 20v/12]

Then did Wonnell the war-bonds turn:
they were rather sturdily made fetters of intestines.³¹

¹ Váli 'Wonnell' | emend.; *Vála* H

¹⁻² Þá ... þörmum. | Only attested in H, where it replaces 34a.

³¹This myth is retold both in *Ylvi* and *From Lock* below. The basic story is that after Lock was caught after Balder's death and bound with his son's intestines. A snake was then placed to drip venom over his face. His wife, Syein, sat over him and caught the venom in a hand-washing basin. See introduction to *From Lock* for a summary of the differences between the accounts.

2 34a Hapt sá hęn liggja · und Hvera-lundi
lę-gjarns líki · Loka á-þękkjan;

[R 2r/8]

A prisoner [= Lock] she saw lying beneath Wharlund,
alike to Lock; a guile-eager man's form.

² lę-gjarns 'guiler-eager' | A formulaic epithet of Lock. See note to TODO for other examples and discussion.

2 34b Þar sitr Sigyn · þęygi of sínum
veri vęl-glýjuð. · Vituð ér enn eða hvat?

[R 2r/9, H 20v/13]

There sits Syein not at all cheerful,
o'er her husband.—Know ye yet, or what?

The follow sts. are paraphrased in *Yilv* ch. 52:

Þá mēlti Gangleri: „Hvat verðr þá eptir, er brenndr er himinn ok jörð ok heimr allr, ok dauð goðin öll ok allir Einherjar ok alt mann-folk, ok hafið ér áðr sagt, at hverr maðr skal lifa í nokkvörum heimi um allar aldir?“

Þá svarar Þriði: „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 sal, er Brimir heitir; hann stendr ok á himni. Sá er ok góðr salr, er stendr á Niða-fjöllum, gorr af rauðu gulli; sá heitir Sindri. Í þessum solum skulu byggja góðir menn ok sið-látir.

Á Ná-ströndum er mikill salr ok illr ok borfa norðr dyrr; bann er ok ofinn allr orma-bryggjum sem vanda-hús, en orma höfuð öll vitu inn í húsit ok blása eitri, svá at eptir salnum renna eittr-ár, ok vaða þér ár eið-rofar ok morð-vargar, svá sem hér segir:“

‘Then spoke Gangler: “What will then be afterwards, when heaven and earth and all the world is burned, and dead are the gods and all Oneharriers and all man-kind—and 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 bad: it is then best to be on Gimlee in heaven, and it is all-good with good drink, for those who find that pleasurable, in the hall which is called Brimmer; it also stands on heaven. That one is also a good hall which stands on the Nithfells, made of 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 the doors face north. It is all woven with the spines of serpents like a wicker-house, but the heads of the serpents all face into the house and blow venom, so that along the hall run venom-rivers, 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.

- 2 35 **Ó** fēllr **austan** · of **ei**tr-dala
 soxum ok **s**verðum, · **S**líðr 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.³²

2 **S**líðr ‘Slide’ | i.e. ‘very sharp’. Cf. *Attl* 23: *sax slíðr-bēitt* ‘slide-biting sax’.

³²TODO. There are other examples of such a river.

- 36 Stóð fyr norðan · á Niða-vøllum [R 2r/11]
 2 salr ór gulli · Sindra ętтар;
 en annarr stóð · á Ókólni,
 4 bjór-salr jötuns, · en sá Brimir hētir.

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

1 Niða-vøllum 'Nithwolds' | *Niða-fjollum* 'Nithfells' RW (paraphrase); *fjollom nokkurum* 'some certain fells' T

4 en sá Brimir hētir 'but Brimmer is that one called' | It is not clear if this is the name of the ettin or the hall itself. The author of *Yilv* considered it the name of the hall.

- 37 Sal sá hōn standa · sólu fjarri [R 2r/13, H 20v/19, G]
 2 Ná-ströndu á, · norðr horfa dyrr;
 falla ęitr-dropar · inn umb ljóra,
 4 sá's undinn salr · orma hryggjum.

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

1 sá hōn 'she saw' | *vęit* 'I know' G. The same relationship is found in st. 62.

- 38 Sá hōn þar vaða · þunga strauuma [R 2r/15, H 20v/21, G]
 2 męnn męin-svara · ok morð-varga
 ok þann's annars glępr · ęyra-rúnu.
 4 Þar saug Nið-höggr · nái fram-gingna;
 slęit vargr vera. · Vituð ér ęnn eða hvat?

There she saw wading through heavy streams
 perjurious men and murder-wargs,
 and the one who beguiles another's ear-whisperer [WIFE].
 There sucked Nithehewer from corpses passed-on;
 the warg tore men asunder.—Know ye yet, or what?³³

1 Sá hōn 'she saw' | so R; *ser hōn* 'she sees' H; *skulu* 'shall [be]' G 4 saug 'sucked' | so H; *fsúg* R; *kvelr* 'torments' G

³³In this st. is clearly described watery punishment in the Heathen afterlife, also seen in *Rein* 3–4 and possibly in *Grim* 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 Taciti 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 **A**ustr býr hin **a**ldna · í **É**arn-viði [R 2r/17, H 20v/2, G]
 2 ok **f**óðir þar · **F**enris kindir;
 verðr af þeim **o**llum · **ç**inna nøkkurr
 4 **t**ungls **t**júgari · í **t**rolls hami.

In the east³⁴ dwells the old woman, in Ironwood,
 and nourishes there the kindreds of Fenrer [WOLVES];
 from them all comes one most particular:
 a seizer of the Moon in a troll’s **hame**.³⁵

1 býr ‘dwells’ | so HG; *sat* ‘sat/stayed’ R 1 aldna ‘old’ | *arma* ‘wretched’ U 1 Éarn-viði ‘Ironwood’ | metr. emend.; *Járnviði* R^{HSWU}; *Járn-viðjum* ‘Ironwoods’ T 2 fóðir ‘nourishes’ | so HG; *fóddi* ‘nourished’ R 3 af | *ór* TS 4 tjúgari ‘seizer’ | *ftuigan*† 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.

³⁴The cardinal direction associated with Ettinham, which is presumably where Ironwood is located.

³⁵The old hag raises the cubs of the wolf Fenrer, of which a particularly fierce one will swallow the moon. According to *Grim* 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 *Yilv* 12, where it is said that Skoll swallows the moon, while Hate swallows the sun. High then explains that “A lone troll-woman (*gygr*) 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 *Wsp* 40–41 and *Grim* 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 *Yilv*, 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 *Webth* 46–47, where the sun is said to be swallowed by Fenrer (but see note there).

- 40 **F**yllisk **f**jörvi · **f**eygra manna,
 2 **r**ýðr **r**agna sjot · **r**auðum dreýra,
 svort verða **s**ól-skin · of **s**umur eptir,
 4 **v**eðr qll **v**á-lynd. · **V**ituð ér enn eða hvat?

[The wolf] fills himself with the life of **fey** men;
 [he] reddens the abode of the **Reins** with red gore.
 Black becomes the sunshine in the summers thereafter;
 the winds all woeful.—Know ye yet, or what?

- 41 Sat þar á haugi · ok sló hǫrpu [R 2r/21, H 20v/16]
 2 gýgjar hirðir, · glaðr Eggþér;
 gól of hǫnum · í Gagl-viði
 4 fagr-rauðr hani, · sá's Fjalarr heitir.

Sat there on the mound³⁶ and struck the harp,
 the gow's herdsman, glad Edgethew.³⁷
 Above him crowed, in Galewood³⁸,
 a fair-red cock, he who is called Feller.

³⁶Cf. *Thrim* 6, where the ettin Thrim is said to sit on a mound, and *Shir* P2, where a herdsman in Ettinham sits on a mound. The significance of this mound-sitting is uncertain, but it is clearly associated with ettins.

³⁷Edgethew "herds" the flock of monstrous wolves for the old woman in st. 39.

³⁸*gagl* 'wild goose', maybe here referring to carrion-eating ravens? Galewood is probably the same location as Ironwood.

- 42 Gól of ǫsum · Gullin-kambi, [R 2r/23, H 20v/18]
 2 sá vękr hǫlða · at Hęrja-fǫðrs,
 en annarr gęlr · fyr jǫrð neðan
 4 sót-rauðr hani · at sǫlum Hęljar.

Crowed over the Eese 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.³⁹

³⁹The crowing of the three cocks (the first in Ettinham, the second in Walhall and the third in Hell) presumably heralds the coming destruction.

- 43 Gęyr Garmr mjök · fyr Gnipa-hęlli, [R 2r/25]
 2 fęstr mun slitna, · en Freki rinna;
 fjǫlð vęit hǫn fróða, · framm sé'k lęgra
 4 of ragna rǫk, · rǫmm sig-tíva.

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

- 44 Bróðr munu bęrjask · ok at bǫnum verðask, [R 2r/28, H 20v/24, G]
 2 munu systrungar · sífjum spilla;
 hart 's í hęimi, · hór-dómr mikill,
 4 skęggj-ǫld, skalm-ǫld, · skildir kľofnir,

6 vind-ǫld, varg-ǫld, · áðr ver-ǫld steypisk
 mun ęngi maðr · ǫðrum þyrma.

Brothers will fight and become each other's slayers;
sister's sons will defile the relation.⁴⁰

'Tis hard in the Home, whoredom great:

axe-eld, sword-eld—shields cloven—

wind-eld, warg-eld; before the world⁴¹ tumbles down,

no man will another spare.

2 systrungar 'sister's sons' | *†stystyrungar†* T 3 í hęimi 'in the Home' | so RHU; *með ęolðum* 'among men'
STW 4 skildir 'shields' | *'ru* 'are' add. R 4 klofnir 'cloven' | *klofna* 'become cloven' U 5 áðr 'before' |
unz (norm.) 'until' U 6 ęngi | *ęenn†* U

5 vind-ǫld 'wind-eld' | In H the *v* is capitalized, marking the beginning of a new stanza.

5 steypisk 'tumbles down' | *grundir gjalla* · *ęifr flęgandi* (norm.) 'foundations shrill, fiends flying' add. after this l. H

6 mun ... þyrma 'before ... spare' | om. STW

⁴⁰i.e. 'commit incest'. That this is the sense is clear from legal compounds containing the same root as *spilla* 'to spoil, defile' like *fręndsemis-spell* 'kinship-defilement' and especially *siffa-spell* 'relation-defilement' both referring to illicit sexual relationships.

Very notably this conception has a strong parallel in *RV* 10.10.10a–b (norm. and tr., Nikhil S. Dwibhashyam. (2023, oct. 28). *Vęda quote 6*. <https://nikhilsd.com/dvq/6/>): *Á ghā tá gachān · úttarā yugāni, // yātra jāmayāḥ · kṇāvann ājāmi* 'There shall come indeed those later ages when relatives shall do (acts) not (fit for) relatives.'

⁴¹*ver-ǫld* 'world' is literally 'man-eld', 'the eld of man' and may be read as such, since "world (universe)" is usually expressed with *ęeimr*, as here l. 3.

45 Lęika Míms synir, · en męotuðr kyndisk
2 at hinu galla · Gjallar-horni;
 hótt blęss Hęim-dallr, · horn 's á lopti;
4 męlir Óðinn · við Míms hęfuð.

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

Play the sons of Mime, and the Metted is kindled,
at [the sounding of] the shrill Horn of Yell.

High blows Homedall, the horn is aloft;

Weden speaks with the head of Mime.

4 męlir 'speaks' | *†mey†* S; *†nie†* T

1–4 Lęika ... hęfuð. | In G ll. 1–2 (*Lęika* ... *Gjallarhorni*; 'Play ... Horn of Yell.') are missing, and ll. 3–4 (*hótt* ... *hęfuð*. 'High ... head [of Mime.]') are instead paired with the first two lines of the next st. (*Skęlfr* ... *losnar*);

46 Skęlfr Yggdrasils · askr standandi,
2 ymr it aldna tré, · en jętunn losnar;

[R 2v/3, H 20v/28, G]

4 hrēðask allir · à hæl-vegum
 áðr Surtar þann · sefi of glæypir.

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

1–2 Skelfr ... losnar 'Quakes ... loosens' | so HG; in R the two lines are reversed.

3–4 hrēðask allir ... glæypir 'All are frightened ... devour [it.]' | Only in H.

2 47 Hvat 's með þsum? · hvat 's með þlfum?
 gnýr allr Jotun-heimr, · ęsir 'ru à þingi,
 stynja dvergar · fyr stęin-durum
4 vęgg-bergs vísir. · Vituð ér ęnn eða hvat?

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

What is with the Eese? What is with the Elves?
Roars all Ettinham, the Eese are at the Thing.
Dwarfs groan before gates of stone,
the wall-rock's princes.—Know ye yet, or what?

1 þlfum 'Elves' | ęsynjum 'Ossens' U 2 gnýr ... þingi | om. U 3 stęin-durum | stęins U; stęin-dyrum HWU

4 vęgg-bergs vísir | om. U 4 vęgg-bergs 'wall-rock's' | vęg-bergs 'way-rock's' HTW

2 48 Gęyr nú Garmr mjök · fyr Gnipa-hęlli,
 fęstr mun slitna, · en freki rinna;
 fþlð vęit hōn frōða, · framm sé'k lęngra
4 of ragna rþk · rþmm sig-tíva.

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

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

2 49 Hrymr ękr austan, · hęfsk lind fyrir,
 snýsk Jormun-gandr · í jotun-móði,
 ormr knýr unnir, · en ari hlakkar,
4 slítr náí nef-fþlr; · Nagl-far losnar.

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

Rim drives from the east, he holds his shield before himself;
Ermingand writhes about in ettin-wrath:
the Wýrm propels the waves; but the eagle screams:
the pale-beak tears corpses; Nailfare loosens.

3 en ari hlakkar ‘but the eagle screams’ | *grn mun blakka* ‘the eagle will scream’ ST

- 50 Kjóll færr austan · koma munu Múspells [R 2v/6, H 20v/34, STW]
 2 of lög lýðir, · en Loki stýrir;
 fara fífl-mægir · með freka allir,
 4 þeim es bróðir · Býlęists í fôr.

A ship fares from the east—come will Muspell’s
 subjects over the sea—but Lock steers it.
 Fare the devil-lads all with the Wolf;
 with them goes the brother of Bylest [= Lock] along.

- 51 Surtr færr sunnan · með sviga lęvi, [R 2v/10, H 20v/36, G]
 2 skínn af sverði · sól val-tíva;
 grjót-björg gnata, · en gífr rata,
 4 troða halir hęl-veg, · en himinn klofnar.

Surt comes from the south with the betrayer of the stick [FIRE];
 from the sword shines the sun of the slain-Tews.
 Boulders clash, but the fiends reel;
 men march on the Hell-ways, but heaven is cloven.

1 Surtr | *Svartr* U 3 gífr rata ‘fiends reel’ | *guðar brata* ‘[but] the gods stagger’ U is wo. doubt corrupt, the anachronistic masc. pl. ending *-ar* is proof enough, since *goð -guð* ‘gods’ was always neuter in heathen times.

- 52 Þa kómr Hlínar · harmr annarr framm, [R 2v/13, H 20v/37, STW]
 2 es Óðinn færr · við ulf vega,
 —en bani Bęlja · bjartr at Surti—
 4 þa mun Friggjar · falla angan.

Then comes Line’s second sorrow to pass,⁴²
 as Weden fares to strike against the wolf
 —but Bellow’s bane [= Free], bright, [goes] against Surt—
 then will Frie’s beloved [= Weden] fall.

4 angan | *angantyr* R

⁴²That the first sorrow was the death of Balder (see sts. 31–33) is unanimously understood. Line is described in *Yilv* 35 as a minor goddess *sett til gęzlu yfir þeim męnnum, er Frigg vill forða við baska nokkurum* ‘placed to watch over those men which Frie wishes to protect against any particular danger’. In spite of this, almost all translators and commentators have understood Line as here referring to Frie, or questioned whether her existence as a separate goddess is not a misunderstanding on the part of the author of *Yilv*. Hopkins (2017) argues excellently that this need not be the case; as a subordinate goddess of Frie, Line’s two sorrows would be her failing to protect Balder and Weden (the son and husband of her mistress, respectively) from harm.

- 53 Þá kómr hinn mikli · mōgr Sig-fōður, [R 2v/15, STW]
 2 Víðarr vega · at val-dýri;
 léttr megi Hveðrungs · mund of standa
 4 hjor til hjarta; · þá 's hefnt fōður.

Then comes the great lad of Syefather (= Weden):
 Wider, to strike at the slaughter-beast [= the Wolf].
 He lets his hand drive the sword into the heart
 of Whethring's (= Lock) lad [= the Wolf]; then is the father [= Weden] avenged!

1 Þá kómr ... Sig-fōður 'Then comes ... Syefather' | *Gēngr Óðins sonr* · *við ulf vega* 'Goes Weden's son against the wolf to fight' G 2 vega | *of veg* G

- H2 Ginn lopt yfir · lindi jarðar, [H 20v/39]
 2 gapa ýgs kjaptar · orms í hēðum;
 mun Óðins son · ęitri mōta
 4 vargs at dauða · Víðars niðja.

Yawns over the air the girdle of the earth [= Middenyardswyrm],
 gape the jaws of the fierce worm in the heights.
 Weden's son [= Thunder] will meet the venom
 of the outlaw after the deaths of Wider's kinsmen [= the Eese].

3 ęitri 'venom' | emend.; *ormi* 'worm' H. It seems likely that the author of *Yilv* had access to this verse. Cf. *Yilv* 51: "Thunder bears the bane-word from the Middenyardswyrm and thence strides away nine paces. Then he falls dead to the earth due to the venom (*ęitri*) which the Wýrm blows on him." 4 dauða | da... H

1-4 Ginn ... niðja. | The final part of this verse is almost completely illegible. I have relied on the reading of Jón Helgason (1971, pp. 13, 44 ff.).

- 54 Þá kómr hinn męri · mōgr Hlōðynjar [R 2v/17, H 20v/41, STW]
 2 gēngr Óðins sonr · við orm vega.
 Drepr af móði · Mið-garðs véurr;
 4 munu halir allir · hęim-stoð ryðja;
 gēngr fet níu · Fjorgynjar burr
 6 neppr frá naðri, · niðs ó-kviðnum.

Then comes the renowned lad of Lathyn (= Earth) [= Thunder]:
 goes Weden's son the worm to meet.
 Middenyard's Wigh-ward strikes out of wrath;
 all men will clear their homesteads.⁴³
 The son of Fjrgyn goes nine paces,
 pained, away from the loathsome adder [= Middenyardswyrm].⁴⁴

1 Þá kómr 'then comes' | *Gēngr* 'goes' G 2 gēngr ... vega | Only in R; TODO. 3-6 Drepr ... ó-kviðnum 'Middenyard's ... adder' | *neppr af naðri* · *niðs ókviðnum* // *munu halir allir* · *hęim-stoð ryðja*, // *es af móði drepr*

· *Mið-garðs véurr* ‘[Goes the renowned lad of Lathyn,] pained, away from the loathsome adder. All men will clear their homesteads, when out of wrath Middenyard’s wigh-ward strikes.’ G

⁴³It seems likely that the order found in *Ylfr* is original. After Thunder (appropriately kenned ‘Middenyard’s wigh-ward’) is slain, the Ettins take over the lands and make farming impossible. Cf. *Thrim* 18: “Shortly the Ettins will settle Osyard, unless thou thy hammer for thyself dost fetch!”

⁴⁴Thunder, mortally wounded, struggles nine steps away from the Wýrm before he falls. See note to previous verse.

55 **Sól** tér **sortna**, · **søkk**r fold í mar, [R 2v/20, H 21r/1, G]
 2 **hverfa** af **himni** · **heĩðar** stjornur;
 geĩsar **çimi** · við **aldr**-nara;
 4 **leĩkr** **hør** **hiti** · við **himi**n sjalfan.

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

1 *søkk*r ... mar ‘sinks ... the sea’ | This line is very similar to a line of st. 24 in Arnthur ‘earl-scold’ Thurstson’s Drape of Thurfinn (**SKP**: Arn *Þorfr* 24¹¹): *søkk*r *fold* í *mar* *dökkvan* ‘sinks the fold into the dark sea’, for which reason *søkk*r ‘sinks’ STW has been chosen over *sigr* ‘descends’ RHU.

56 **Geyr** nú **Garmr** mjøk · fyr **Gnipa**-heĩli, [R 2v/22, H 21r/2]
 2 **feĩstr** mun slitna, · en **freki** rinna;
 fjølð veĩt høn **frøða**, · **fram**m sé’k lęgra
 4 of **ragna** **røk**, · **rømm** sig-tíva.

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

The following stanzas are paraphrased in *Ylfr* ch. 53:

Þá męlti Gangleri: „Hvart lifa nękkur goðin þá, eða er þá nękkur jørð eða himinn?“
Hárr segir: „Upp skýtr jørðunni þá ór sęnum, ok er þá grón ok fęgr. Vaxa þá akrar ó-sánir. Viðarr ok Váli lifa, svá at eigi hefir sęrinn 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 Mjöllni. Því nęst koma þar Baldr ok Hęðr frá Heljar, setjast þá allir samt, ok talast við, ok minnast á rúnar sínar, ok røða of tíðendi þau, er fyrrum hęfðu verit, of Mið-garðs-orm ok um Fenris-úlfr. Þá finna þeir í grasinu gull-tęflur þęr, er ęsirnir hęfðu átt. Svá er sagt:“

‘Then spoke Gangler: “Do any of the gods survive then, or is there any earth or heaven?” High says: “Then shoots the earth up from the seas, and is then green and fair. Then acres grow unsown. Wider and Wonnell live, as the sea and Surt’s flame has not wounded them, and they settle Idewolds, where Osyrd once was, and there come the sons of Thunder, Mood and Main, and have there Millner. Thereafter come Balder and Hath from Hell, then all reconcile with each other and speak with each other and think back on their runes, and speak about the tidings which had once been: about the Middenyardswyrm and about the Fenrerswolf. Then they find in the grass those golden Tavel bricks which the Eese had owned. So it is said:”

after which is quoted *Webb* TODO.

-
- 57 Sér hōn upp koma · qǫru sinni [R 2v/23, H 21r/4]
 2 jǫrð ór égi · iðja-grōna;
 falla forsar, · flýgr qrn yfir,
 4 sá’s á fjalli · fiska vęiðir.

Up she sees coming, a second time,
 the earth out of the ocean, ever green anew.
 Torrents fall; flies an eagle above,
 he who on the fells fish does catch.

- 58 Finnask ęsir · à Iðja-vęlli [R 2v/24, H 21r/5]
 2 ok umb mold-þinur · mǫtkan dōma,
 ok minnask þar · à męgin-dōma
 4 ok à Fimbul-týs · fornar rúnar.

The Eese find each other on Idewolds,
 and of the mighty earth-strip [= the Middenyardswyrm] do speak,
 and there think back on mighty verdicts,
 and on Fimble-Tew’s (= Weden’s) ancient runes.

¹ Finnask ‘find each other’ | *bittask* H provides closer parallelism with st. 7, but for the same reason it may also have replaced earlier *finnask*. ³ ok minnask þar · à męgin-dōma ‘and there think back on mighty verdicts’ | om. R

- 59 Þar munu ęptir · undr-samligar [R 2v/26, H 21r/7]
 2 gullnar tqflur · í grasi finnask,
 þęr’s í ár-daga · áttar hqðu.

There will afterwards wondrous
 golden Tavel bricks in the grass be found:
 those which in days of yore they had owned.⁴⁵

⁴⁵Cf. st. 9. The rediscovering of the golden game pieces symbolizes a new golden age.

- 60 Munu **ó**-sánir · **a**krar vaxa; [R 2v/28, H 21r/9]
 2 **b**ols mun alls **bat**na · mun **B**aldr koma;
 búa **H**öðr ok Baldr · **H**ropts sig-toptir,
 4 **v**el **val**-tívar. · **V**ituð ér enn eða hvat?

Unsown will acres grow;
 the bale will all be bettered; Balder will come.
 Hath and Balder bedwell Rof's (= Weden's) victory-plots
 well, the slain-Tews.—Know ye yet, or what?⁴⁶

⁴⁶The evil of Hath's slaying Balder will be forgotten as the two peacefully live together.

- 61 Þa kná **H**önir · **h**laut-við kjósa [R 2v/30, H 21r/11]
 2 ok **bur**ir byggva · **br**óðra tveggja
 vind-hęim víðan. · **V**ituð ér enn eða hvat?

Then does Heener choose the **leat**-wood,⁴⁷
 and the sons of two brothers [= Hath and Balder] settle
 the wide wind-home [SKY/HEAVEN].—Know ye yet, or what?

² **br**óðra tveggja 'of two brothers' | Alternatively *bróðra Tveggja* 'the brothers of Tway (= Weden)', attested in *Yilu* 6 as **Will** and **Wigh**, but they are never said to have children, and it is thus more natural to read *tveggja* as the gen. pl. of *tvęir* 'two'.

⁴⁷Restore the blood and practice divination.

- 62 **S**al sér hön standa · **s**ólu fęgra, [R 2v/31, H 21r/12, G]
 2 **g**ulli þakðan, · á **G**imléi;
 þar skulu **d**yggvar · **dr**óttir byggva
 4 ok umb **a**ldr-daga · **y**nðis njóta.

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

¹ sér hön 'she sees' | *vęit* 'I know' **G** ² **g**ulli þakðan 'thatched with gold' | *gulli bętra* 'better than gold' **ST**
² **G**imléi | metr. emend.; *Gimlé* **RHG** ³ þar 'there' | *þann* '[in] that [hall]' **TW**

- H3 Þa kómr hinn **rí**ki · at **r**ęgin-dómi [H 21r/14]

2 $\text{qflugr ofan} \cdot \text{sá's qlu rēðr.}$

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

1-2 Þá ... rēðr. | This stanza is found only in H and is likely to be a late Christian insert.

63 $\text{þar kœmr hinn dimmi} \cdot \text{dręki fljúgandi,}$
2 $\text{nāðr fránn neðan} \cdot \text{frá Niða-fjollum;}$
 $\text{berr sér í fjoðrum} \cdot \text{—flýgr vøll yfir—}$
4 $\text{Níð-hoggr náí;} \cdot \text{nú mun hōn søkkvask.}$

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

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!⁴⁸

⁴⁸The wallow, referring to herself in third person, descends back down into her grave, whence Woden woke her. This interpretation has strong support from the very last half-line of *Helr*, where Byrnild says to a gow who insults her: *søkkst-u, gýgjar-kyn* 'sink, O gow' (TODO: translation).

The Dreams of Balder

(*Baldrs draumar*)

Dating (Sapp, 2022): C9th (0.110)–C10th (0.890)

Meter: *Ancient-words-law*

In ancient manuscripts only preserved in A, but the poem also survives in later manuscripts with a few extra stanzas (see below). It follows the structure of a riddle contest.

The poem begins *in medias res*; **Balder** has been having nightmares, and so the gods meet at the Thing to figure out why (1). **Weden** rides to **Hell**, where he has an encounter with a bloody dog (2). It barks for a long time at him, but he passes it and continues to “the high house of **Hell**” (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 then asks her who will avenge Balder’s death by slaying Hath (10). The wallow responds that Rind will give birth to Weden’s son **Wonnell**, who will slay Hath when only one night old (11). Weden then asks about some mysterious maidens (12; see Note), which betrays his identity. The wallow tells him that she now knows his true identity, to which Weden responds that he does as well: she is not a wallow, but rather the “mother of three thurses” (13). She tells him to ride home and “be famous”, before reminding him of his death at the **Rakes of the Reins** (14).

1 Senn vöru **ę**sir • allir á þingi
2 ok **ę**synjur • allar á máli,
 ok umb þat **r**éðu • **r**íkir tívar:
4 hví vęri **B**aldri • **b**allir draumar?

[A 1v/18]

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 *Thrim* 14/1–3. For the Thing of the Gods see All Gods.

- 2 Upp reís Óðinn, · aldinn gautr, [A 1v/19]
 2 ok hann á Sleipni · sǫðul of lagði,
 reïð niðr þaðan · nifl-heljar til;
 4 mǫtti 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.

- 3 Sá vas blóðugr · of brjóst framan, [A 1v/21]
 2 ok galdrs fǫður · gól oflengi,
 framm reïð Óðinn, · fold-vegr dunði,
 4 kom at hǫu · Heljar ranni.

That one was bloody on the front of the chest,
 and at the father of galder [= Weden] for a long time bayed.—
 Forth rode Weden, the fold-way [EARTH] resounded;⁴⁹
 he came to the high house of Hell.

⁴⁹A similarity may be noted with the description of Thunder’s riding in *Hvl* 14: *dunði ... mána vegr und þónum* ‘the moon’s way [SKY/HEAVEN] ... resounded beneath him’) and *Thrim* 20 (see also note there).

- 4 Þá reïð Óðinn · fyr austan dyrr, [A 1v/22]
 2 þar’s hann vissi · vǫlu leiði;
 nam hann vittugri · val-galdr kveða,
 4 unds nauðug reís, · 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:

3 val-galdr ‘slain-galder’ | i.e. a galder to quicken the dead, in this case the wallow. Cf. *Higb* 158 where Weden tells how He can bring hanged men back to life with runes.

- 5 „Hvat’s manna þat · mér ó·kunnra, [A 1v/24]
 2 es mér hefr aukit · erfitt sinni?

4 Vas'k snifin snévi, · ok slęgin regni,
ok drifin dęggu, · dauð vas'k lęngi.“

“What sort of man is this, unknown to me,
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.”

2 ęřfitt sinni ‘this toilsome journey’ | i.e. the journey out of the grave.

3–4 Vas'k snifin ... lęngi. ‘I was snowed ... long.’ | Cf. the similar description of a buried person in *HHund II* 47–48 (TODO).

[Óðinn kvað:] 6 „Veg-tamr hęiti'k, · sonr em'k Val-tams, [A 1v/25]
2 sęg mér ór hęlju, · ek ór hęimi mun;
hveim eru bękkir · baugum sánir?
4 flęt fagrliga · flóuð eru gulli.“

[Weden quoth:] “Waytame am I called, I am Waltame's son;
tell me [the tidings] from Hell—I will [tell those] from the world.
For whom are the benches sown with bighs?
Fairly are the floors flooded with gold.”

[Völva kvað:] 7 „Hér stęndr Baldri · of brugginn mjęðr, [A 1v/27]
2 skírar vęigar, · liggr skjęldr yfir,
en ás-męgir · í of-vęni;
4 nauðug sagða'k, · nú mun'k þęgja.“

[The wallow quoth:] “Here stands brewed for Balder mead:
pure draughts—a shield lies over [them];
but the os-lads [= Eese] [stand] in great suspense—
forced I spoke, now I will shut up!”

2 liggr skjęldr yfir ‘a shield lies over [them]’ | Shields covering casks of mead is a common trope. Cf. TODO.

[Óðinn kvað:] 8 „Þęgj-at vólva, · þik vil'k fregna, [A 1v/29]
2 unds es al-kunna, · vil'k ęnn vita,
hvęrr mun Baldri · at bana verða,
4 ok Óðins son · aldri réna?“

[Weden quoth:] “Shut not up, O wallow; thee I wish to ask!
Until all is known I wish to know further:
Who will become Balder's bane,
and rob Weden's son [= Balder] of age?”

[A 2r/6]

[Weden quoth:] “Shut not up, O wallow; thee I wish to ask!
Until all is known I wish to know further:
Which are the maidens that weep heartily,
and onto heaven cast the front sheets?⁵¹”

⁵¹According to *Yilv* 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 grievors (perhaps they were the walkirries, and this is what reveals Weden’s identity?), but their identity is otherwise unknown.

[Vǫlva kvað:]	13	„Ert-at Veg-tamr, · sem ek hugða,	[A 2r/8]
	2	heðdr est Óðinn, · aldinn gautr.“	
[Óðinn kvað:]		„est-at vǫlva · né vís kona,	
	4	heðdr est þriggja · þursa móðir.“	
[The wallow quoth:]		“Thou art not Waytame as I thought,	
		rather art thou Weden, the ancient Geat!”—	
[Weden quoth:]		“Thou art no wallow nor wise woman,	
		rather art thou the mother of three Thurses !”	

[Vǫlva kvað:]	14	„Hęim rið Óðinn · ok hröðigr ves,	[A 2r/9]
2		svá komi-t manna · męirr aptr á vit,	
		es lauss Loki · líðr ór bǫndum	
4		ok ragna rǫk · rjúfęndr koma.“	
[The wallow quoth:] “Ride home, O Weden, and be renowned!			
So may no other man come again to visit [me],			
when loose Lock slips out of his bonds,			
and [at] the Rakes of the Reins the rippers come!”			

1 ok hróðigr ves ‘and be renowned’ | A sarcastic, taunting statement, the sense being: “Your fame, Weden, will not save you!”

4 rjúfendr ‘rippers’ | Presumably Surt and Lock with his children, as described in *Wsp* 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 rëgin* ‘when the Reins are ripped’ (*Webb* 52), *unds (of) rjúfask rëgin* ‘until the Reins are ripped’ (*Grim* 4, *Lock* TODO and *Syed* TODO). One might also compare the similar sounding (but not or only very distantly related) verb *rífna* ‘be riven, rent apart’ used in reference to the destruction of the world in Runic inscription Sö 154: *Jörð sal rífna · ok upp-biminn* ‘Earth shall be riven, and Up-heaven’, and Arn *Hryn* (in *SkP* II pp. 185–6, ll. 3/7–8, see also note there): *meiri verði þinn an þeira · þrífnuðr allr, unds biminn rífnar*. ‘greater than theirs may thy whole wealth be, until heaven is riven.’

The Speeches of the High One

(*Hávamól*)

Dating: See individual sections

Meter: *Leeds-meter, Galders-law, Ancient-words-law*

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 *Hák* (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 Woden. 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 Woden 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 Woden's failed seduction of Billing's daughter
4. 103–110 Woden's obtaining of the Mead of Poetry
5. 111–137 The Speeches of Loddfathomer; Woden'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; Woden'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 *Háva mól*), 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-þorrf*); 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 *High* 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 (sts. 1–79)

The Guest-Strand (Old Norse: *Gæsta-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 responsibilities 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 advises 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 of skoðask skyli,
 of skyggnask skyli;
 4 því-at ó·víst 's at vita, · hvar ó·vinir
 sitja á flēti fyrir.

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

2 of skoðask skyli, | om. G

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

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

3 á bröndum '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.

4 síns of fręista frama 'tempt his furtherance' | i.e. try his luck; see how far he gets. The line is formulaic; cf. *Webb* 11, 13, 15, 17.

3 Elds es þorrf · þęim's inn es kominn
 2 ok á knéi kalinn,
 matar ok váða · es manni þorrf,
 4 þęim'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.

4 Vats es þorrf · þęim's til verðar kómr,
 2 þęrru ok þjóð-laðar,
 góðs of óðis, · —ef sér geta mętti—

4 orðs ok ęndr-þøgu.

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 speech, 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 provided these amenities the responsibility shifts onto the guest, who must now speak.

The word *ęndr-þaga* ‘silence in return’ leads a nice transition to the rest of the Strand, where proper social conduct (encompassed by the first word of the next stanza below, “wit”) will be discussed more broadly. One may note that the verb *þegja* ‘shut up, be silent’ (of which **þaga*, which only appears in the present compound, is a derivative, formed in the same way as *saga* ‘saw, history, story’ to *segja* ‘say, speak’) and its derivative *þegn* ‘silence’ are frequently used by Scoldic poets to mark the very beginning of their works (e.g. Arn *Magnr* 1¹¹: *þegi sęim-brotar* ‘may gold-breakers [GENEROUS MEN] be silent’, Egill *Berdr* 1^V: *hyggi ... til þagnar þinn lýðr* ‘may thy retinue focus on silence’, Glúmr *Gráf* 1¹: *biðjum vér þagnar* ‘we ask for silence’).

5 Vits es þørf · þęim’s víða ratar;
2 dęlt es hęima hvat;
at auga-bragði · verðr sá’s ękki kann
4 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-bragði* ‘Into a laughing-stock’ | Idomatic. *auga-bragð* 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 hrósinn vesa,
2 hęldr gętinn at gęði,
þá’s horskr ok þøgull · kømr hęimis-garða til,
4 sjaldan verðr víti vørum.
því-at ð-brigðra vin · fęr maðr aldri-gi,
6 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 *manvit*.

5 maðr ‘man’ | In R abbreviated with the rune ᚱ *m* “man”, the first of 45 such instances in the present poem. While Anglo-Saxon Latin-script mss. use several runes ideographically (e.g. ᚱ *o* for OE *ōðel* ‘homeland, patrimony’), there are (to my knowledge) no Scandinavian examples with runes other than ᚱ. The tradition of ideographic runes standing for their names is ancient and goes back to the time before Latin writing, as proven by the inscriptions from Stentofen (DR 357) and Ingelstad (Ög 43), which use the runes ᚷ *j* for *ár* ‘year, good harvest’ and ᚱ *d* for *dagr* ‘day’, respectively. For rune names see below: Anonymous Runerow Poems.

7 Hinn vari gęstr, • es til verðar kęmr,
 2 þunnu hljóði þęgir;
 ęyrum hlýðir, • en augum skoðar,
 4 svá nýsisk fróðra hęrr 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.

2 þunnu hljóði þęgir ‘shuts up and listens closely’ | lit. ‘shuts up with thin (i.e. attentive) listening’.

4 nýsisk fyrir ‘looks ahead’ | This verb underlies the noun *for-nýsni* as found in *Syed* 24.

8 Hinn es sęll, • es sér of getr
 2 lof ok líkn-stafi;
 ó-dęlla ’s við þat, • es ęiga skal
 4 annars brjóstum í.

This one is blessed, who for himself does get
 praise and staves of liking.
 It’s uneasy regarding that which one shall own
 in another man’s chest.

2 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’).

9 Sá es sęll, • es sjalfr of á
 2 lof ok vit meðan lifir;
 því-at ill rōð • hęfr maðr opt þęgit
 4 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.

- 10 Byrði bętri · berr-at maðr brautu at,
 2 an sé man-vit mikit;
 auði bętra · þykkir þat í ó-kunnum stað;
 4 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 bętri · berr-at maðr brautu at,
 2 an sé man-vit mikit;
 veg-nest verra · vegr-a vęlli at,
 4 an sé of-drykkja ęls.

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 vęlli at 'on the plain' | Formulaic, the word *vęllr* '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, · sęm gótt kveða,
 2 ęl alda sonum;
 því-at fęra vęit, · es fleira drekk,
 4 síns til gęðs gumi.

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

- 13 Ó·minnis-hegri heitir, · sá's yfir ęlðrum þrumir,
 2 hann stelr gęði guma;
 þess fęgl fįęðrum · ek fįętraðr vas'k
 4 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”; a rather interesting personification of drunkenness as a hovering bird.

14 Qlr ek varð, · varð ofr-qlvi,
2 at hins fróða Fjalars;
 því es qlðr batst, · at aþtr of heimtir
4 hværr sitt gæð gumi.

Drunk I became—I became the drunkest by far—
at the learned Fealer’s [home].—
That ale-feast is best, where every man
gets back to his senses.

15 Þagalt ok hugalt · skyli þjóðans barn
2 ok víg-djarft vesa;
 glaðr ok reifr · skyli gumna hværr,
4 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 suffer his bane.

16 Ó·snjallr maðr · hyggsk munu ey lifa,
2 ef við víg varask;
 en elli gefr hönnum · engi frið,
4 þótt hönnum gæirar gefi.

The unvalorous man thinks he will always live
if he of war be wary;
but old age gives him no peace,
which yet spears would give him.⁵²

⁵²The unvalorous man might have been spared by the spears, but death will still find him through miserable old age. Since death is unavoidable it is better to live bravely, even if one risks dying in battle, than to live cowardly and die of sickness. This connects well to the ancient view of the ‘straw-death’ (TODO).

17 Kópir af-glapi, · es til kynnis kómr,
2 þylsk hann umb eða þrumir;
 allt es sænn, · ef sylg of getr,

4 uppi 's þā gęð guma.

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

18 Sá ęinn vęit, • es víða ratar
2 ok hęfr fęlð of farit,
hverju gęði • stýrir gumna hverr,
4 sá es vitandi 's vits.

He alone knows, who widely roams,
and has journeyed much,
which sort of mind every man wields,
who is knowing of his wits.

2 hęfr fęlð of farit 'has journeyed much' | Cf. *Webb* 3, 44, et.c., where Weden repeats: *Fęlð ek fęr, • fęlð freistaða'k, // fęlð ek ręynda ręgin* 'Much I journeyed, much I tried, much I tested the Reins.'

19 Haldi-t maðr á kęri, • drekki þó at hófi mjøð,
2 męli þarft eða þęgi;
ó-kynnis þess • vęar þik ęngi maðr,
4 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 maðr á kęri '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 męli þarft eða þęgi 'he ought to speak the needful or shut up' | Formulaic, line occurs identically in *Webb* 10/2.

20 Gróðugr halr, • nema gęðs viti,
2 etr sér aldr-trega;
opt fęr hlógis, • es með horskum kęmr,
4 manni hęmskum 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.

21 Hjarðir þat vitu, • nér hęim skulu,
2 ok ganga þà af grasi;
 en ó-sviðr maðr • kann ęva-gi
4 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.

22 Ve-sall maðr • ok illa skapi
2 hlęr at hví-vetna;
 hitt-ki hann vęit, • es vita þyrpti,
4 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.

4 hann es-a vamma vanr 'he is not free of blemishes' | Formulaic, cf. *Lock* 30: *es-a þér vamma vant* 'thou art not free of blemishes'.

23 Ó-sviðr maðr • vakir umb allar nętr
2 ok hyggr at hví-vetna;
 þà es móðr, • es at morni kǫmr;
4 alt es víl sęm 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 Ó-snotr maðr • hyggr sér alla vesa
2 við-hléjęndr vini;
 hitt-ki hann fíðr, • þótt of hann fār lesi,

4 ef með snotrum sitr.

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.

25 ð·snotr maðr · hyggr sér alla vesa
2 við-hléjendr vini;
 þá þat fiðr · es at þingi kómr,
4 at á for-mélendr fáa.

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 ð·snotr maðr · þykkisk allt vita,
2 ef á sér í vǫ veru;
 hitt-ki hann vǣit, · hvat skal við kveða,
4 ef hans frǣista 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 vǫ 'nook' | From earlier *vrǫ; cf. Swedish vrå 'corner, nook', rare English wroo 'id.' The present stanza is to my knowledge the only Norse attestation of the form vǫ, which features a rare Western sound change from vr- to v-. The more common change vr- to r- yields rǫ, which is the normal Norse form. — Tangentially this word is brought up in FGT (1950) as an example of a word with nasal ǫ, and contrasted with oral ǫ in rǫ 'sailyard'.

27 ð·snotr maðr, · es með aldir kómr,
2 þat 's batst at hann þegi;
 engi þat vǣit, · at hann ekki kann,
4 nema hann méli til mart.
 vǣit-a maðr, · hinn's vǣt-ki vǣit,
6 þótt hann méli til mart.

The unclever man when among people he comes,
 it's 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.

28 Fróðr sá þykkisk, · es fregna kann,
 2 ok segja hit sama,
 ey-vitu leyna · megu ýta synir
 4 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 a man.

1-2 fregna ... segja 'ask ... answer' | Perhaps specifically in the context of a riddling contest of wisdom.

29 Órna mēlir, · sá's éva þegir,
 2 stað-lausu stafi;
 hrað-mélt tunga, · nema haldendr eigi,
 4 opt sér ó-gótt of gēlr.

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.

3-4 hrað-mélt ... of gēlr 'A quick-spoken ... for itself' | Formulaic. Cf. *Lock* 31.

3 nema haldendr eigi 'unless it be held in place' | lit. 'unless holders own it' or 'unless it own holders'. The 'holders' are perhaps the teeth which hold the tongue in place.

30 At auga-bragði · skal-a maðr annan hafa,
 2 þótt til kynnis komi;
 margr fróðr þykkisk, · ef freginn es-at
 4 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.

4 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. *Wayl* 11: *ber-fjall* ‘bear-pelt’. It survives in modern Swedish *fjäll* ‘scale (on fish and reptiles)’

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

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.

2 gęstr ‘guest’ | The situation hinted at in this and the following stanza is that two guests—unknown to each other—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.

32 Gumnar margir · erusk gagn-hollir,
 2 en at virði vrekask;
 aldar róg · þat mun é vesa;
 4 órir gęstr við gęst.

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 fāa,
 2 nema til kynnis komi;
 sitr ok snópir, · léttr sęm solginn sé,
 4 ok kann fregna at fōu.

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,
 2 þótt á brautu búi,
 en til góðs vinar · liggja gagn-vegir,
 4 þótt hann sé firr farinn.

A great detour it's 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
 2 ęy í ęinum stað;
 ljufr verðr lęiðr, · ef lęngi sitr
 4 annars fletjum á.

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.

1 skal | emend.; om. R

36 Bú es bętra, · þótt lítit sé,
 2 halr es hęima hęrr;
 þótt tvęr gęitr ęigi · ok taug-ręptan sal,
 4 þat 's þó bętra an bón.

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

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

A dwelling is better, though small it be;
 each is a hero at home.
 Bloody is the heart in the one who shall beg
 for his every meal of food.

38 Vópnum sínum · skal-a maðr vęlli á
 2 feti ganga framarr;
 því-at ó-víst 's at vita, · nęr verðr á vegum úti
 4 gęirs of þorf guma.

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

1 velli á 'on the plain' | Formulaic, see note to st. 12.

2 feti ganga framarr 'take one step further' | Formulaic. Cf. *Lock* 1: *svá't ġinu-ġi feti gangir framarr* 'so that thou not take one step further'.

39 Fann'k-a mildan mann · eða svá matar góðan,
2 at véri-t þiggja þegit;
eða síns féar · svá-ġi [...],
4 at leið sé laun, ef þegi.

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].⁵³

1 matar góðan 'good of meat' | A Viking Age expression; see Encyclopedia.

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

⁵³No man is so generous that he would refuse a gift presented to him, nor loathe receiving a favour as thanks for his generosity.

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

Of his own fee which he has earned
should man not suffer need.
One oft saves for the loathed what one meant for the loved;
much goes worse than expected.

41 Vópnum ok vöðum · skulu vinir glæðjask;
2 þat 's á sjölfum sýnst;
viðr-gefendr ok ģndr-gefendr · erusk vinir lęngst,
4 ef þat biðr at verða vęl.

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
if it comes to last long.

1 Vǫpnum ok vǫðum ‘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 occurrences exclusively refers to implements of war; cf. e.g. *Beow* 39, where Shield’s pyre-ship is loaded with *bilde-wǣpnum* and *beaðo-wédum* ‘war-weapons and battle-garments’.

2 þat ’s á sjölfum sýnst ‘that is best seen on oneself’ | i.e. in one’s own experience.

4 þat ‘it’ | The friendship.

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

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

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

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

44 Veitst, ef vin átt, · þann’s vël trúir
2 ok vilt af hönnum gótt geta,
gæði skalt við þann · ok gjøfum skipta,
4 fara at finna opt.

Know, if thou have a friend, one which thou well trust,
and wilt receive good from him:
thoughts and gifts shalt thou trade with him;
journey to find him oft.⁵⁴

⁵⁴ Several lines of the present st. are shared with st. 119.

³ ò-snjallr, glöggrr ‘unvalorous, stingy’ | Contrasting respectively with *frókn*, *mildr* ‘brave, generous’ in the first half of the stanza; very fine parallelism.

⁴ sýtir ... gjöfum ‘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
2 tvēim tré-mönnum;
 rekkar þat þóttusk, · es rípt höfðu;
4 nēiss es nōkkviðr halr.

My garments I gave, on the plain,
to two tree-men.
Champions they seemed when cloaks they had;
shameful is the naked hero.⁵⁶

⁵⁶One 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 *maðr* ‘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 þoll, · sú’s stendr þorpi á,
2 hlýr-at henni þorkr né barr;
 svá es maðr, · sá’s mann-gi ann;
4 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 Ełdi heitari · brinnr með illum vinum
2 friðr fimm daga,
 en þa sloknar, · es hinn sétti kōmr,
4 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.

² fimm daga ‘for five days’ | i.e. “for a week”, which was originally five days long. See also st. 74 and the Encyclopedia: *five days*.

52 Mikit ęitt • skal-a manni gefa;
 2 opt kaupir sér í lítlu lof,
 með hǫlfum hlęif • ok með hǫllu kęri
 4 fekk ek mér fé-laga.

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,
 2 lítil eru gęð guma;
 því-at allir męnn • urðu-t jafn-spakir;
 4 hǫlf es ęld hvar.

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

1 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.

3–4 því-at ... ęld hvar. ‘For ... every man.’ | On the meaning of the second half of this stanza I find the view of Guðmundur 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 *halfir* 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.

54 Meðal-snotr • skyli manna hvęrr,
 2 ęva til snotr séi;
 þęim es fyrða • fęgrst at lifa,
 4 es vęl mart vitu.

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

55 Meðal-snotr • skyli manna hvęrr,
 2 ęva til snotr séi;
 snotrs manns hjarta • verður sjaldan glatt,
 4 ef sá ’s al-snotr es á.

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.

⁴ 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 gnápir, · es til sęvar kęmr,
2 ęrn á aldinn mar;
 svá es maðr, · es með męrgum kęmr
4 ok á for-męlęndr fāa.

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.

⁴ á for-męlęndr fāa ‘has spokesmen few’ | Shared with st. 25.

63 Fregna ok sęgja · skal fróðra hęęrr,
2 sá’s vill hęitinn horskr;
 ęinn vita · né annarr skal,
4 þjóð vęit 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.

⁴ þjóð ‘thirty’ | lit. ‘people, nation’, the sense being “everbody”. For the translation “thirty” cf. *Scold* 82, a list of poetic expressions for various numerals: þjóð eru þrír tigr ‘a nation is thirty’ etc.

64 Ríki sitt · skyli ráð-snotra
2 hęęrr í hófi hafa;
 þá þat finnr, · es með fróknum kęmr,
4 at ęngi es ęinna hvatastr.

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

This he then finds when among the bold he comes—
that none is the briskest of all.⁵⁷

3–4 þá ... çinna hvatastr ‘then ...briskest of all’ | Almost identical to *Rein* TODO/3–4, which however has *flęirum* ‘more men’ instead of *fróknum* ‘the bold’.

⁵⁷i.e., every man has his match.

65 Orða þęira, • es maðr qðrum sęgir,
2 opt hann gjöld of getr.

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

66 Mikils til snimma • kom’k í marga staði,
2 en til síð í suma;
q̅l vas drukkit, • sumt vas ð-lagat;
4 sjaldan hittir lęiðr í lið.

Much too early I came to many places,
and too late to some:
The ale was drunk up, some was unbrewed—
seldom finds the loathed his place.⁵⁸

1 Mikils til ‘Much too’ | written as one word *mikilsti* R

⁵⁸i.e., “there are no wrong times, only wrong people”.

67 Hér ok hvar • myndi mér hęim of boðit,
2 ef þyrpta’k at mólun-gi mat,
eða tvau lęr hęngi • at hins tryggva vinar,
4 þar’s ek hafða ęitt 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.⁵⁹

⁵⁹Not 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 Ełdr es batstr • með ýta sonum

2 ok sólar sýn,
 heilyndi sitt, • ef maðr hafa náir,
 4 án við lqst 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 maðr alls ve-sall, • þótt sé illa heill,
 2 sumr es af sonum sēll,
 sumr af frændum, • sumr af fé órnu,
 4 sumr af verkum vęl.

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.

1 ve-sall 'unblessed' | Or 'woe-blessed'. I have elsewhere translated this word as 'wretched', but have presently rendered it this way to show the etymological relationship. The second element in this compound is *sēll*, which lacks i-umlaut due to a shortening of the vowel before the umlaut became phonemic. The ancestral Proto-Norse forms would be **sālir* and **wajē-sālir*. Cf. ᚱᚢᚱᚰᚱᚱᚱᚱ *wajē-marir* 'infamous' on the Tjurkö bracteate, where the second element is the ancestor of ON *męrr* 'renowned, famous'; the expected descendant **ve-marr* is not attested.

1 ve-sall 'unblessed' | I have chosen to translate *sēll* as 'blessed', but it is not a past participle and could also be rendered as 'lucky' or 'blissful'. It carries with it a certain sense of innateness that is very foreign to modern Western culture. Thus a king whose land experiences bountiful harvests (*ár*) is said to be *ár-sēll* 'blessed with harvests', while one whose kingdom is at peace (*friðr*) is said to be *frið-sēll* 'blessed with peace'. In this worldview the state of the realm is not—like we would think of them—due to uncontrollable environmental or political factors, but rather spring from the king himself (TODO: Reference PCRN chapter).

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

70 Bętra 's lifðum, • an séi ó-lifðum,
 2 ęy getr kvikr kú;
 ęld sák upp brinna • auðgum manni fyr,
 4 en úti vas dauðr fyr durum.

It's better for the living than it may be for the unliving:
 always gets the quick a cow.
 A fire I saw burning high for a wealthy man,
 but outside he was dead before the doors.⁶⁰

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

1 an séi ð-lifðom ‘than with the unliving’ | The reading of **R**, which would be normalized as *ok sēl-lifðom* ‘and for the blessed living’, is metrically defect since *sēl-* is strongly stressed and should carry alliteration. For the original form of the line we may instead cf. *Faþb* 30: *Hvǫtum ’s bętra • an séi ð-hvǫtum* ‘It’s 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 *ɳ* (the tironian *et*), while **sēi ólyfðom* (probably with the words cramped together) became *sēl lifðom*.

2 ęy 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’).

⁶⁰The 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 *Higb* 71 below, which expresses the same sentiment.

71 Haltr riðr hrossi, • hjǫrð rekr handar vanr,
2 daufr vegr ok dugir;
blindr es bętri, • an bręnndr séi;
4 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 bętri, • þótt sé sið of alinn
2 ęptir ginginn guma;
sjaldan bautar-stęinar • standa brautu nęr,
4 nema ręisi 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.

1 Sonr es bętri ‘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-stęinar ‘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): *ÞIMNXXFTIY widugastir* ‘Woodguest’, or the one from Bø in Rogaland, southwestern Norway (signum *KJ* 78): *HTTBWFE HTTBFT hnabdas hlaiwa* ‘Naved’s grave’. Others hold longer inscriptions, like the one from Kjøllevik in Rogaland (signum *KJ* 75): *HTMNHTKFT MKNFXNFTWFT HTTBPIWXMFTXNMHTB hadulaikaz ekhagustadaz hlaiwidomaguminino* ‘Hathlac [lies here]. I, Haystald, buried my lad.’

- 73 Tveir 'ru eins herjar, • tunga es hofuðs bani;
2 mér 's í heðin hvern • handar vëni.

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

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

1 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".

1 tunga es hofuðs 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 Löffler (1879)): *Fallr þann orð haur givit—glópr orða verstr, tunga hovuð-bani—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 Nött verðr fëginn, • sá's nesti trúir,
2 skammar 'ru skips ráar,
hverf es haust-gríma;
4 fjölð of viðrir • á fimm dögum,
en meir á 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.

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

4 fimm dögum '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 Encyclopedia.

- 75 Vëit-a hinn, • es vëtki vëit,
2 margr verðr af aurum api;
maðr es auðigr, • annarr ó-auðigr,
4 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.

2 af **aurum** ‘from wealth’ | emend. from meaningless *†aflaðrom†* R

2 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.

76 **D**eyr fé, · **d**eyja frændr,
 2 deyr sjalfr hit **s**ama;
 en orðs-tírr · deyr aldri-gi
 4 hveim’s sér **g**óðan **g**etr.

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

1 fé ... frændr ‘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 **D**eyr fé, · **d**eyja frændr,
 2 deyr sjalfr hit **s**ama;
 ek væt **e**inn · at aldri-gi deyr:
 4 dómr of **d**auðan hvern.

Fee dies, kinsmen die,
 oneself dies the same [way].
 I know one that never dies:
 the **D**oom o’er each man dead.

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 **F**ullar grindr · sá’k fyr **F**itjungs sonum,
 2 nú bera þeir **v**ánar **v**öl;
 svá es **a**uðr · sëm **a**uga-bragð,

4 hann es **v**altastr **v**ina.
 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 **v**ánar **v**öl 'the staff of hope' | A beggar's staff.

79 **Ó**·snotr maðr · es **ę**ignask getr
 2 **f**é eða **fl**jóðs mun-úð;
 metnaðr hǫnum þróask, · en **m**an-vit aldri-gi;
 4 framm ęęgr hann **dr**júgt í **d**ul.

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 þá **r**ęynt, es þú at **r**únum spyrr, · hinum **r**ęgin-kunnum,
 2 þęim's **ę**örðu **ę**inn-ęgin
 ok **f**ǣði **F**imbul-þulr;
 4 þá hęfr hann batst, ef hann **þ**ęgir.

That is then proven, which thou learnest from the runes, those born of the Reins,
 those which the **y**in-**R**eins made,
 and the Fimble-Thyle (= Weden) painted.—
 Then he has it best, if he shuts up.⁶¹

1 rúnum ... ęgin-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 Encyclopedia **rune**.

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

⁶¹This 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

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

- 81 At **k**veldi skal dag leyfa, · **k**onu es bręnnd es,
 2 **m**ęki es reęyndr es, · **m**ęy es gefin es,
įs es **y**fir kęmr, · **ę**l 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,⁶²
 ice when one crosses over, ale when it is drunk.

⁶²i.e. in marriage.

- 82 Í **v**indi skal **vi**ð hęggva, · **ve**ðri ā sę róa,
 2 **m**yrkri við **m**an spjalla— · **m**ęrg eru dags augu—
 ā **s**kip skal **s**kriðar orka, · en ā **s**kjęld til hlįfar,
 4 **m**ęki til hęggs, · en **m**ęy 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 *veðri* ‘weather’ | i.e. ‘in good weather’; elsewhere the word *veðr* typically means ‘storm’, but that can hardly be the sense here.

- 83 Við **ę**ld skal **ę**l drekka, · en ā **į**si skriðā,
 2 **m**agran **m**ar kaupa, · en **m**ęki saurgan,
hęima **h**ęst fęita, · en **h**und ā búi.

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

- 84 **M**ęyjar orðum · skyli **m**ann-gi trúā,
 2 né þvįs **k**veðr **k**ona;
 þvį-at ā **h**verfanda **h**vęli · vęru þęim **h**jęrtu skępuð,
 4 **br**igð í **br**jóst of lagit.

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 vöru | er *FbrS* 3 hjörtu sköpuð ‘hearts shaped’ | *hjarta skapat* ‘heart shaped’ *FbrS*
 4 briggð | ok briggð *FbrS* 4 lagit | laginn *FbrS*

3-4 þvít ... lagið | Quoted in slightly divergent form in *FbrS* (Thott 1768 4^{ox}, 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.’

- 85 Brestanda boga, · brinnanda loga,
 2 gínanda ulfi, · galandi króku,
 rýtanda svíni, · rót-lausum víði,
 4 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-lægnum,
 brúðar beð-mólum · eða brotnu sverði,
 4 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,
 2 völu vil-méli, · val ný-fældum.
 in sick calf, in self-willing thrall,
 in wallow’s pleasing speech, in newly felled corpses,

2 völu 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 á brautu móti,
 2 húsi half-brunnu, · hęsti al-skjótum,
 þá 's jór ò-nýtr, · ef ęinn fótr brotnar;
 4 verðr-it maðr svá trygggr · at þessu trúi ǫllu!

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-sǫnum · trúi ęngi maðr,
 2 né til snimma syni;
 veðr ręðr akri, · en vit syni;
 4 hętt es þęira 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 · þęira's flátt hyggja,
 2 sęm aki jó ò-bryddum · á isi hólum
 tęitum, tvé-vetrum · ok sé tamr illa,
 4 eða í byr óðum · þęiti stjórnlauðu,
 eða skyli haltr hęnda · hręin í þá-fjalli.

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

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

Weden's failed seduction of Billing's daughter

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 Bǣrt nú mǣli'k, · því-at bǣði veit'k,
 2 brigðr es karla hugr konum,
 þá fęgrst mǣlum, · es flást hyggjum;
 4 þat tǣlir horska hugi.

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

1 bǣði '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.

3 fęgrst mǣlum ... flást hyggjum 'speak fairest ... think falsest' | Formulaic. Cf. st. 45.

4 þat tǣlir horska hugi 'that entraps sharp minds' | i.e., love (or sexual infatuation, the poet does not distinguish between them) can turn even wise men into foolish deceivers. Cf. *Mbkv* 20/1–2, which is probably partly based on this stanza: *Ást-blindir 'ru seggir svá · sumir, at þykkja mjök fás gá; þannig verðr um man-söng mǣlt: · marga hefr þat hyggna tǣlt.* 'Some men are so love-blind, that they seem to heed very little; // so it is said about love-song: many wise men has it entrapped.'

- 92 Fagrt skal mǣla · ok fé bjóða,
 2 sá's vill fljóðs óst fāa,
 líki leyfa · hins ljósa mans,
 4 sá fęr, es fríar.

Fairly shall speak, and offer fee,
 he who will get a woman's love;
 praise the body of the bright girl;
 he gets, who woos.

1 Fagrt skal mǣla 'Fairly shall speak' | Formulaic. Cf. st. 45.

4 sá fęr, es fríar 'he gets, who woos' | i.e., "he who courts her gets her".

- 93 Ástar firna · skyli ęngi maðr
 2 annan aldri-gi;
 opt fāa á horskan, · es á heĩmskan né fāa,
 4 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 countenance so beautiful that men cannot help but greatly lust after her.

94 Eȝ-vitar firna, · es maðr annan skal,
2 þess es of margan ȝenȝr ȝuma;
hēimska ór horskum · ȝerir hōlða sonu
4 sá hinn mátki munr.

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 that mighty thing, love.

95 Hugr einn þat veit, · es býr hjarta nér,
2 einn es hann sér of sefa;
ong es sótt verri · hveim snotrum manni
4 an sér øngu at una.

The mind alone knows what dwells close to the heart;
it is alone with its thoughts.
No sickness is worse for any clever man
than with nothing to be content.

96 Þat þa rēynda'k, · es í rēyri sat'k,
2 ok vætta'k míns munar,
hold ok hjarta · vas mér hin horska mēr,
4 þeygi hana at hēldr hēf'k.

I experienced it then, as 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 mēȝ · ek fann bēðȝum á
2 sól-hvíta sofa;
jarls ynðei · þótti mér ēkki vesa
4 nema við þat lík at lifa.

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

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

[Billings mēr:] 98 „Auk nér aptni · skalt Óðinn koma,
 2 ef vilt þér mēla man,
 allt eru ó-skop, · nema ein vitim
 4 slikan lōst saman.“

[Billing's maiden:] “And by evening shalt thou, Weden, come,
 if thou wilt get for thee the girl [me];
 everything's misshapen unless we alone should know,
 such a vice together.”

 99 Aptr ek hvarf · ok unna þóttumk
 2 vísum vilja frá;
 hitt ek hugða, · at hafa mynda'k
 4 gæð 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 nēst, · at hin nýta vas
 2 víg-drótt ǫll of vakin,
 með brinnǫndum ljósum · ok bornum viði,
 4 svá vas mér víl-stígr of vítaðr.

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.

3 bornum viði 'carried sticks' | lit. 'carried wood'; the mob was armed with clubs.

4 vil-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.

101 Auk nér morni, • es vas’k ęnn of kominn,
2 þa vas sal-drótt of sofin;
 gręy ęitt þa fann’k • hinnar góðu konu
4 bundit bęðjum á.

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 on the beds.

1 Auk nér morni ‘And by morning’ | Mirroring the beginning of st. 97 above.

3 gręy ęitt ‘a lone bitch’ | The insult is clearly understood: Weden is being asked to make love to the dog, “this is all you get!”

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

102 Męrg es góð męr, • ef gęrva kannar,
2 hug-brigð við hali;
 þa þat ręynda’k, • es hit ráð-spaka
4 tęygða’k á flęrðir fljóð;
 hęðungar hvęrrar • lęitaði męr hit horska man
6 ok hafða’k þess vęt-ki vífs.

Many a good maiden—if one comes to know her well—
is heart-fickle towards men.
Then I found that out, as the counsel-clever
girl into sins I tugged:
every kind of disgrace gave me that sharp girl,
and I had naught of the woman.

1 góð męr ‘good maiden’ | A formulaic expression; the “goodness” here refers to faithfulness and chastity. Cf. *Sbir* 12, TODO.

Weden’s theft of the Mead of Poetry (104–110)

The intricate myth of how Weden came to own the Mead of Poetry is told more fully in *Scold* 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” (*mjǫðinn 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 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-fífla blutr*), while the rest of the mead is given to the Eese and to skilled poets (*þeim mǫnnum, 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: *śatām púrah āyasiḥ*) by the archer *Kṛṣānu*, 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 *Scold* 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 *Scold* 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. Guthlathe 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 expressly 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 *Scold*, 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 *Scold* 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 bindra 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 *Scold*. The recipient of the oath being Guthlathe would agree better with the *Scold* narrative, and Sutting's betrayer would instead be her.

-
- 2 103 Hęima glaðr gumi · ok við gęsti ręifr,
 sviðr skal of sik vesa;
 minnigr ok mólugr, · ef vill marg-fróðr vesa;

4 opt skal góðs geta;
 fimbul-fambi heitir, • sá's fátt kann segja;
 6 þat es ó-snotrs aðal.

At home shall man be glad and giving with the guest,
 wise about himself;
 [he shall be] of good memory and speech, if he wishes to be many-learned;
 oft shall he speak of good.
 A fumble-fool is he called who little can say;
 that is an unclever man's nature.

104 Hinn aldna jǫtun sóttá'k, • nú em'k aptr of kominn;
 2 fátt gat'k þęgjandi þar;
 mǫrgum orðum • męlta'k í minn frama
 4 í Suttungs sǫlum.

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

105 Gunn-lǫð mér of gaf • gullnum stóli á
 2 drykk hins dýra mjaðar;
 ill ið-gjǫld • lét'k hana ęptir hafa
 4 síns hins hęila hugar,
 síns hins svára sefa.

Guthlathe did give 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.

106 Rata munn • létumk rúms of fāa
 2 ok of grjót gnaga;
 yfir ok undir • stóðumk jǫtna vegir,
 4 svá hętta'k hǫfði 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 Vēl kępts hlutar · hęf'k vęl notit;
 2 fās es fróðum vant;
 því-at Óð-rórir · es nú upp kominn
 4 á alda vés jaðar.

The well bought thing [Mead of Poetry] have I used well—
 little do the learned lack,
 for Woderearer is now come up
 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.

3 Óð-rórir '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.

4 jaðar 'rim' | metr. emend.; *jaðar* R has a long root-syllable, and does not fit grammatically.

- 108 Ifi 's mér á, · at véra'k ęnn kominn
 2 jętna gęrðum ór,
 ef Gunn-laðar né nyt'a'k, · hinnar góðu konu,
 4 es lęğðumk 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.

- 109 Hins hindra dags · gingu hrím-þursar
 2 Háva ráðs at fregna, · Háva hęllu í,
 at Bęl-verki spurðu, · ef véri með bęndum kominn
 4 eða hęfði hęnum Suttungr of sóit.

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: *bindri*), and the possible derivative *bindar-dags* 'day after tomorrow, two days after' is found twice, both times in the *Gole*, chh. 37 and 266. If we, however, search in the broader Scandinavian sphere, we find in the Swedish provincial laws an exact equivalent of the present phrase, namely OSwe. *bindra-dagher*, a law-word referring specifically to the 'day after the wedding', used both on its own and in the expression *bindra-dags gief* '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-ęið Óðinn · hygg at unnit hafi,
 2 hvat skal hans tryggðum trúa?
 Suttung svikvinn · hann lét sumbli frá
 4 ok gróttu Gunn-löðu.

A high-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-ęið ... Gunn-löðu ‘A high-oath ... brought to tears’TM | 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 high, its contents being that he would marry Guthlathe. Sutting then hosted a simble (banquet, drinking feast) for the new couple (cf. *bins bindra dags* in st. 108), and Weden slept with her, but after. *svikvinn* ‘betrayed’ and *gróttu* ‘brought to tears’ are (respectively masc. and fem.) acc. sg. past participles of the transitive verbs *svikva* ‘to betray’ and *gróta* ‘to make weep, bring to tears’. I read *lét* as meaning ‘left, abandoned, forsook’.

The Speeches of Loddfathomer

ON *Loddfáfnis mól*.

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* (**Fath-omer**), is the name of a famous Wyrms and literally means ‘embracer’. This name gives a picture of an archetypal “bumbling fool”; he is taught by Weden, his opposite.

The section division is found in 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.

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

It’s 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 did they shut up about counsels,
 at the High One's (= Weden's) hall [= Walhall],
 in the High One's hall,
 I heard them say so:⁶³

⁶³The speaker, describing himself as a *thyle* (*þulr* 'sage, chanter of memorized poetry'), says that he will relate what he has heard said in Walhall. Considering the location, it seems almost certain that the giver of this advice was its owner, *Weden*. The receiver of the advice, Loddfathomer (see Encyclopedia for etymologies), is otherwise unknown.

112 *R*öðumk þér Loddfáfnir, · at *r*öð nemir,
 2 *n*jóta munt ef *n*emr,
 þér munu *g*óð ef *g*etr:
 4 *n*ótt þú rís-at, · nema á *n*jósn séir,
 eða leitir þér innan *ú*t 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.

5 leitir þér innan *ú*t 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. *lęta sér staðar* 'look for one's place' is a euphemism, i.e. "to relieve oneself", which was done outside.

113 *R*öðumk þér Loddfáfnir, · at *r*öð nemir,
 2 *n*jóta munt ef *n*emr,
 þér munu *g*óð ef *g*etr:
 4 *f*jöl-kunnigri konu · skal-at-tu í *f*aðmi sofa,
 svá't hon *l*yki þik *l*iðum.

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 Hón svá *g*örir · at *g*air ęigi
 2 þings né þjóðans máls;
 mat þú vill-at · né *m*anns-kis gaman
 4 fęrr þú *s*orga-fullr at *s*ofa.

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.

1 gair 'heed' | The nasal vowel here is based on Elfdalian *gǽ*.

115 Rǫðumk þér Loddfáfnir, · at rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 annars konu · tæg þér aldri-gi
 eyra-rúnu at.

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 never tug
 into [becoming] thy ear-whisperer [LOVER].

5 eyra-rúnu 'ear-whisperer [LOVER]' | This word is also used in *Wsp* 38, in which male seducers of married women are among those being forced to wade through "heavy streams" in the afterlife.

116 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 fjalli eða firði, · ef þik fara tíðir,
 fask-tu at virði vël.

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; it occurs nowhere else in poetry, but a few times in the Old Norwegian laws.

117 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 illan mann · lát aldri-gi

6 ð-hopp at þér vita,
 því-at af illum manni · fēr aldri-gi
 gjöld 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 never let
 know of thy misfortunes;
 for from an evil man gettest thou never
 rewards for thy good will.

5 ð-hopp at þér vita | An unambiguous instance of *v* alliterating with a vowel.

118 Ofar-la bíta · sá'k ęinum hal
 2 orð illrar konu,
 flá-róð tunga · varð hönnum at fęor-lagi
 4 ok þęygi of sanna sęk.

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. *Lock* 31/1: *fló's þér tunga* 'false is thy tongue'.

119 Róðumk þér Loddfáfnir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 vęitst, ef vin átt, · þann's vęl trúir,
 far þú at finna opt;
 6 því-at hrísi vęx · ok hęu grasi
 vęgr, es vęt-ki tręðr.

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:
 Know, if thou have a friend, one which thou well trust:
 journey to find him oft;
 for with brushwood and tall grass grows
 the way which no one treads.

6 hrisi vex · ok hóu grasi ‘with brushwood and with tall grass grows’ | Identical to *Grim* 17/1.

120 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 góðan mann · tæg 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-galder 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.

5 líknar-galdr ‘liking-galder’ | i.e. ways of speaking which will make one liked or popular. For *líkn* ‘liking’ see sts. 8 (with note) and 123.

121 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 vin þínum · ves aldri-gi
 fyrri at flaum-slitum.
 6 sorg etr hjarta, · ef þú sęgja né náir
 ęin-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 apart the company.
 Sorrow eats thy heart if thou cannot tell
 anyone thy whole mind.

6–7 sęgja ... ęin-hverjum allan hug ‘tell anyone thy whole mind’ | Cf. st. 123 which uses almost the same expression.

122 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:

4 orðum skipta · skalt aldri-gi
við ó-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,

4–5 orðum ... apa ‘Words ... apes’ | Cf. st. 125 which gives similar advice.

5 ó-svinna apa ‘unwise apes’ | Formulaic; cf. *Grim* 33, *Fath* 11.

123 því-at af illum manni · munt aldri-gi
2 góðs laun of geta,
en góðr maðr · mun þik gørva meða
4 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 · hværr es segja réðr
2 çinum allan hug;
alt es bættra · an sé brigðum at vesa:
4 es-a sá vinr oðrum · es vilt çitt seggir.

Kinship is then blended, when any man decides to tell
one man his whole mind.
Everything is better than to be with the fickle;
he is no friend to another who says only that which is wanted.

1–2 segja ... çinum allan hug ‘tell one man his whole mind’ | Cf. st. 121 which uses almost the same expression.

125 Róðumk þér Loddfáfnir, · en róð nemir,
2 njóta munt ef nemr,
þér munu góð ef getr:
4 þrimr orðum senna · skal-at-tu þér við verra mann;

6 opt hinn bętri bilar,
þa's hinn verri vegr.

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.⁶⁴

⁴ 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.

⁶⁴Cf. st. 121.

126 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
2 njóta munt ef nemr,
þér munu góð ef getr:
4 skó-smiðr þú vesir · né skępti-smiðr,
nema sjölfum þér séir.
6 Skór 's skapaðr illa · eða skapt sé rangt,
þa 's þér bqls 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.⁶⁵

⁶⁵i.e. ‘the customer will place a curse on you if he dislikes the wares’.

127 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
2 njóta munt ef nemr,
þér munu góð ef getr:
4 hvar's bql kant, · kveð þér bqlvi at
ok gef-at þinum fjöndum 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:
Wherever thou dost know a bale, call it a bale against thee,
and give not thy enemies peace.⁶⁶

⁶⁶i.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 *High*, which is one of caution and shrewdness.

128 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 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 [rather] 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.

129 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 upp líta · skal-at-tu í orrostu;
 —gjalti glíkir · verða gumna synir—
 6 síðr þitt of hēilli 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:
 Up shalt thou not look in battle
 —alike to a madman become the sons of men—
 lest men bewitch thy [sense/life/face].⁶⁷

⁶⁷A very difficult st. CV explains *gjalti* as an old dative of *goltr* ‘boar, hog’, and thus sees the closely related phrase *verða at gjalti* as “to be turned into a hog”, i.e. ‘to turn mad with terror’, esp. in a fight”. The vowel breaking is however unexpected here, since *goltr* (< Proto-Norse **galtur*) is an u-stem, which makes the stem-vowel in the dat. sg. *galti* (< **galtiu*, cf. *kunimudiu*, dat. sg. of **Kunimundur*, on the Tjurkö 1 bracteate) the result of i-umlaut rather than an original short **e*.

La Farge and Tucker (1992) instead explain the word as a borrowing from Old Irish *geilt* ‘insane, mad’. Pettit (1986) follows this, and argues that the whole theme of the st. probably be of Celtic origin, giving several examples from Celtic literature of warriors going mad upon looking up into the sky during battle. In this case the men (*halir*, which word seems to have an association with warriors; cf. 36–37, 49) would be to quote Pettit some sort of “supernatural sky warriors”, in my opinion most likely the *Oneharriers*.

- 130 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 Ef vilt þér góða konu · kvæðja at gaman-rúnum
 ok fæa fognuð af,
 6 fognu 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.

⁴ 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’.

- 131 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 varan bið’k þik vesa · ok ęigi of·varan,
 ves við ęl varastr, · ok við annars konu
 6 ok við þat hit þriðja, · at þjófar né ęiki.

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;
 be thou wariest with ale, and with another man’s woman,
 and with the third, that thieves do not outplay [thee].

- 132 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 at háði né hlátri · haf aldri-gi
 gęst 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 never have
a guest or wanderer.

133 Opt vitu ð-gǫrla, · þeir's sitja inni fyrir,
2 hvęrs þeir 'ru kyns es koma;
 es-at maðr svá góðr · at galli né fylgi,
4 né svá illr at ęinu-gi dugi.

Oft they know unclearly, those 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.

134 Rððumk þér Loddfáfnir, · en rðð nemir,
2 njóta munt ef nemr,
 þér munu góð ef getr:
4 at hǫrum þul · hlé aldri-gi,
 opt 's gótt þat's gamlir kveða,
6 opt ór skǫrpum þęlg · skilin orð koma
 þeim's hangir með hǫum
8 ok skollir með skrǫum,
 ok váfir með vıl-mǫgum.

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 hoary thyle do never laugh.
Oft is good that which old men sing;
oft out of a scorched leather discerning words come;
out of that one which hangs with hides,
and dangles with dry skins,
and sways among lads of toil [THRALLS].⁶⁸

⁶⁸TODO: Some note. *vil-mǫgum* meaning 'veal-stomachs'? Cf. Crawford's video and Finnur on this.

135 Rððumk þér Loddfáfnir, · en rðð nemir,
2 njóta munt ef nemr,
 þér munu góð ef getr:
4 gęst þú né gęyj-a · né à grind hrękir;
 get þú vǫ-luðum vęl.

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.

⁴ né á 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.

136 Rammt es þat tré, · es ríða skal
 2 ǫllum at upp-loki;
 baug þú gef · eða þat biðja mun
 4 þér lés hvęrs á liðu.

Strong is that wood which shall swing
 to open up for all.⁶⁹
 Give a bigh, or it will bid
 every kind of guile onto thy limbs.

⁶⁹i.e. the beam of the gate in front of the farm.

137 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 hvar's ǫl drekkir · kjós þér jarðar megin,
 því-at jǫrð tękr við ǫlðri, · en ęldr við sóttum,
 6 ęik við abbindi, · ax við fjǫl-kyngi,
 hǫll við hýrógi; · heiptum skal Mána kvęðja,
 8 bęiti 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 for 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 invoke Moon;
 heather against bite-sicknesses, and runes against a bale;⁷⁰
 fold [EARTH] shall one employ against flood.

⁷ heiptum skal Mána kvęðja ‘in feuds shall one hail Moon’ | Cf. *Wsp* 5 which mentions the “Moon's might”; for which He is presumably here invoked. For *kvęðja*, here “hail”, cf. *Lock* P3.

⁷⁰cf. sts. 126, 152.

The Rune-Tally

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 instances of similar Runic magic. Closest at hand is st. 80 above, which would fit seamlessly into the present section. Outside of *High* there is *Syed* 4–16, also preserved in **R**.

- 138 **V**eið’k at ek hekk · vindga meði ða
 néttr allar níu,
 2 gæiri undaðr · ok gefinn Óðni,
 sjalfr sjölfum mér,
 4 ð þeim meði, · es mann-gi veið,
 hvær af rótum rinnr.
 6

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

- 139 Við hlēifi mik sóldu-t · né við horni-gi;
 2 nýsta ek niðr, · nam’k upp rúnar,
 ópandi 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 hlēifi ... horni-gi ‘loaf ... horn’ | i.e. “I had neither bread nor water”.

- 140 **F**imbul-ljóð níu · nam’k af hinum frégja syni
 2 Bǫlþorns, Bęstlu fǫður,

ok ek drykk of gat · hins dýra mjaðar
 4 ausinn Óð-róri.

Nine fimble-leeds I learned from the famous son
 of Balethorn, Bestle's father—
 and a drink I got, of that dear mead
 poured [from] Woderearer.

1 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 Bölþorns, Bestlu föður 'the famous son of Balethorn, Bestle's father' | According to *Yilv* 6, Byre got for his wife Bestle, the daughter of the ettin Balethorn. By her he fathered three sons: Weden, Will and Wigh. The "famous son of Balethorn" mentioned here is then Weden's maternal uncle, which reflects an old Germanic (and more broadly European) custom of sending sons away to be fostered by their mother's brothers or father. Cf. TODO: some reference.

141 Þà nam'k frévask · ok fróðr vesa
 2 ok vaxa ok vël hafask;
 orð mér af orði · orðs leitaði
 4 verk mér af verki · verks leitaði.

Then I took to flourish, and be learned,
 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 took to flourish' | A notorious mistranslation (TODO: source) has rendered these words as "I took semen", seeing in them a reference to Weden "taking" the seed from hanged men in order to replenish his own powers (something not otherwise attested). This absurd notion which is probably based on the word *fré* 'seed' makes no sense in the context of the text and has no philological grounding. *frévask* is without doubt a reflexive verb, and *fré* is used of plant seeds, not ejaculate.

3-4 orð ... leitaði. 'My word ...sought out.' | i.e. "Every good speech led to another; every good deed likewise."

142 Rúnar munt finna · ok ráðna stafi,
 2 mjök stóra stafi,
 mjök stinna stafi,
 4 es fáði Fimbul-þulr
 ok gørðu ginn-ręgin
 6 ok ręist 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 (= Weden) of the Reins carved.

6 ragna ‘of the Reins’ | ‘rǫgna’ R

1 Rúnar ... ok ráðna stafi | Formulaic. Cf. the long-line on the medieval runestone N 13 (excerpt): *rúnar ek rist · ok ráðna stafi* ‘runes I carve, and interpreted staves’.

143 Óðinn með ǫsum, · en fyr ǫlfum Dáinn,
 2 Dvalinn dvergum fyrir,
 Ásviðr jǫtnum fyrir,
 4 ek reist sjalfr sumar.

Weden among the Eese and Döwen 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.

144 Veitst, hvé rísta skal? · Veitst, hvé ráða skal?
 2 Veitst, hvé fáa skal? · Veitst, hvé freista skal?
 Veitst, hvé biðja skal? · Veitst, hvé blóta skal?
 4 Veitst, hvé sēnda 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 try?
 Knowest thou how one shall bid? Knowest thou how one shall **bloot**?
 Knowest thou one shall send? Knowest thou how one shall **soo**?^{71,72}

⁷¹A neat semantic structure would be found if the former four verbs referred to **runes**: carving, interpreting, painting (with blood?), and divining; and the latter four referred to sacrifice: asking for boons, worshipping, sending (the sacrifice or the prayer; making sure the gods receive it), and slaying the victim. This may be supported by the following stanza, which repeats the last four verbs here in what looks like a sacrificial context. See further relevant Encyclopedia entries.

⁷²The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

145 Bętra ’s ǝ-beđit · an sé of-blótít,
 2 ęy sér til gildis gjǫf;
 bętra ’s ǝ-sęnt · an sé of-sóit;
 4 [...]

It’s better unbid than over**blooted**;
 a gift always sees repayment.

It's better unsent than oversood;
[...].⁷³

⁴ [...] | For metrical reasons it is very likely that a line has been lost here.

⁷³An 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, dádamí te* 'Give to me, I give to thee' and Latin *dō ut dēs* 'I give that thou might give'.

146 Svá þundr of reist · fyr þjóða røk,
2 þar's upp of reis, · es aþtr of kom.
So Thound (= Weden) did carve for the rakes of nations,
where up he rose as back he came.⁷⁴

⁷⁴TODO: A very cryptic st.

The Leed-Tally (147–165)

This section of *High*, 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 (certainly Weden) recounts eighteen spells, apparently to Loddfathomer. The spells themselves are not listed; only their use and effects. They are aristocratic and Odinic in character, and deal with such things as battle (3, 4, 5, 8, 11, 13), healing (spell 2, 12), countering sorcery (6, 10), controlling the elements (7, 9), and seduction (16, 17). The eighteenth and last spell must remain mysterious; not even its purpose is told, and it is known only to Weden and his lover.

The eighteen have some similarities with other known spells and lists of spells. The fourth bears a strong likeness to *Groove* 10, and its effect (removing fetters) is shared with the High German *Mers I*, where such a spell is actually found.

147 Ljóð þau kann'k, · es kann-at þjóðans kona
2 ok manns-kis mōgr.
Hjǫlp hēitir ęitt, · þat þér hǫlpa mun
4 við sorgum ok sǫkum, · ok sǫtum gǫrv-ǫllum.

Those leeds I know, which knows no king's woman,
and no man's lad.

Help is called one, it will help thee
against sorrows and sakes, and all kinds of griefs.⁷⁵

⁴ *søkum* ‘sakes’ | Legal charges, the first element of English *sakeless*.

⁷⁵TODO: elaborate on translation

148 Þat kann’k annat, · es þurfu ýta synir,
2 þeir’s vilja lēknar lifa.

I know another, which the sons of men need,
those who wish to live as leechers.

¹ þurfu ýta synir ‘the sons of men need’ | Cf. the similar wording in 166/2.

149 Þat kann’k þriðja, · ef mér verðr þørf mikil
2 hapt við mína heipt-møgu,
 eggjar deýfi’k · minna and-skota,
4 bíta-t þeim vøpn né vëlir.

I know the third, if I come in great need
of hindrance against my feud-lads [ENEMIES];
I dull the edges of my opponents;
for them bite not weapons nor staffs.

⁴ *vëlir* ‘staffs’ | plural of *vølr*, a magic staff used by witches and warlocks. The word *vølv* ‘*wallow*’ (seeress, prophetess) derives from this word. The reading *vélir* ‘wiles, tricks, deceits’ must be excluded for metrical reasons since a *Leeds-meter* c-verse cannot end in a trochée.

150 Þat kann’k fjórða, · ef mér fyrðar bera
2 bønd at bóg-limum,
 svá ek gəl, · at ganga má’k,
4 sprettr mér af fótum fjøturr,
 en af høndum hapt.

I know the fourth, if men bear
bonds onto my shoulder-limbs:
so I gale that I may walk;
springs off my feet the fetter,
and off my hands the bond.⁷⁶

⁷⁶Cf. *Grove* 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.

151 Þat kann’k fimta, · ef sé’k af fari skotinn
 2 flëin í folki vaða,
 flýgr-a svá stint, · at stöðvi’g-a’k,
 4 ef hann sjónum of sé’k.

I know the 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.

152 Þat kann’k sétta, · ef mik sérir þegn
 2 á rótum rás viðar,
 þann hal, · es mik heipta kveðr,
 4 þann eta meín heldr an mik.

I know the sixth, if a thane wounds me
 on the roots of a raw/sappy tree:
that man who sings hatred against me,
him eat the harms rather than me.

1-2 ef ... viðar ‘if ... tree’ | i.e., “if someone carves a runic curse direct against me into the roots of a sapling”.
 Cf. *Sbir* 32 where a *brár viðr* ‘raw/sappy tree’ also occurs in the context of a curse; carving a curse into such
 wood was apparently thought to strengthen its effect.

2 rás ‘raw/sappy’ | The expected form is **brár* (cf. *Sbir* 32), but alliteration with *rótum* makes it impossible.

153 Þat kann’k sjaunda, · ef sé’k hōvan loga
 2 sal of sess-mōgum,
 brinnr-at svá breitt, · at hōnum bjargi’g-a’k;
 4 þann kann’k galdr at gala.

I know the seventh, if I see a high hall
 blazing over seat-lads [WARRIORS]:
 it burns not so broadly that I may not save it⁷⁷—
 that galder I can gale.

⁷⁷ i.e. “if I see a hall burning with men trapped inside, no matter how large the flame is I can save both the hall
 and the men.”

154 Þat kann’k átta, · es ǫllum es
 2 nyt-sam-ligt at nema,
 hvar’s hatr vęx · með hildings sonum,
 4 þat má’k bóta brátt.

I know the eighth, which for all men is
 useful to learn:
 wherever hatred grows among a prince's sons,
 it I may shortly mend.

3 *hatr* 'hatred' | i.e. with regard to the father's inheritance.

155 Þat kann'k *ní*unda, · ef mik *nauðr* of stęndr
 2 at bjarga *fari* mínu à *floti*,
vind ek kyrri · *vá*gi à
 4 ok *svęfi*'k allan *sę*.

I know the ninth, if I am in need
 to save my friend on a floater [SHIP]:
 the wind I calm on the wave,
 and put all the sea asleep.

156 Þat kann'k *tí*unda, · ef *sę*'k *tún*-riður
 2 *lęika* *lopti* à,
 ek svá *vinn*'k, · at þęr *villar* fara
 4 sinna *hęim*-*hama*
 sinna *hęim*-*huga*.

I know the tenth, if I see town-riders
 playing aloft:
 I accomplish it so that they go astray
 from their home-*hames*;
 from their home-minds.⁷⁸

3 þęr *villar* fara 'they (*fem.*) go astray' | emend.; þęir *villir fara* 'they (*masc.*) go astray' R

⁷⁸The *riður* '(female) riders' 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, in something resembling that which is today called astral projection. Yet, 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. Weden was through his second sight able to see these riders, and could then use his superior magical skill to confuse them so that they would not be able to return to their human "home"-shapes or minds, but were instead forced to stray as tormented disentangled ghosts; a cruel fate. — Weden likewise brags about tricking riders in *Hbl* 20.

157 Þat kann'k *ęllipta*, · ef skal'k til *orrostu*
 2 *lęiða* *lang*-vini,
 und *randir* *gęl*'k, · en þęir með *ríki* fara,

4 hēilir hildar til,
 hēilir hildi frá,
6 koma þeir hēilir hvaðan.

I know the eleventh, if I shall into war
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 Þat kann’k tolpta, • ef sé’k á tré uppi
2 váfa virgil-ná,
 svá ek ríst • ok í rúnum fá’k,
4 at sá gęngr gumi.
 ok mēlir við mik.

I know the twelfth, if I see high up on a tree
a gallow-corpse dangling:
so I carve and paint in the runes,
that that man walks
and speaks with me.

159 Þat kann’k þrettánda • ef skal’k þegn ungan
2 verpa vatni á,
 mun-at hann falla • þótt í folk komi,
4 hnígr-a sá halr fyr hjörum.

I know the thirteenth, if on a young thane
I shall throw water:
he will not fall though he should 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 throw water’ | A reference to the Heathen name-giving ceremony in which the infant would be sprinkled with water; cf. the attestations in *Rígh* 7, 21, 34.

160 Þat kann’k fjórtánda, • ef skal’k fyrða liði
2 tēlja tíva fyr,
 ása ok alfa • ek kann allra skil,
4 fár kann ó-snotr svá.

I know the fourteenth, if before a retinue of men

I shall count forth the Tews:
of all the Eese and Elves I know the discernments;
few unwise men can do so.

3 skil 'discernments' | Cf. *Hymn* 38, where the corresponding verb *skilja* 'to discern, understand' is used in the context of god-lore.

161 Þat kann'k fimtánda, · es gól Þjóð-rórir
2 dvergr fyr Dëllings durum,
afl gól ǫsum, · en ǫlfum frama,
4 hyggju Hropta-týi.

I know the fifteenth, which Thedrearer galed,
the dwarf, before Delling's doors.
Power he galed for the Eese and fame for the Elves;
thought for Roft-Tew (= Wēden).

162 Þat kann'k sextánda, · ef vil'k hins svinna mans
2 hafa gęð allt ok gaman,
hugi hvęrfi'k · hvit-armri konu
4 ok sný'k hęnnar ǫllum sefa.

I know the sixteenth, if I will from the wise girl
have her senses all, and pleasure;
the heart I change of the white-armed woman,
and I twist all her mind.

163 Þat kann'k sjautjánda · at mik seint mun firrask
2 hit man-unga man.

I know the seventeenth, that the girl-young girl
will lately shun me.

164 Ljóða þessa · munt Loddfáfnir
2 lengi vanr vesa;
þó sé þér góð ef getr,
4 nýt ef nemr,
þorð ef þiggr.

These leeds wilt thou, Loddfathomer,
long be lacking!
Though they would be good for thee if thou get,

useful if thou learn,
needful if thou receive.

165 Þat kann’k átjándi, • es erva kenndi’k
2 mey né manns konu,
—allt es bættra • es einn of kann,
4 þat fylgir ljóða lokum—
nema þeiri einni, • es mik armi verr,
6 eða mín systir sei.

I know the eighteenth, which I never teach
a maiden nor man’s woman—
everything is better when one alone can do it;
that follows the end of the leeds—
save for her alone who with her arm guards me,
or who is my sister.

5 mik armi verr ‘with her arm guards me’ | A similar expression is also used *Wayl* 2. — The one who wraps Weden in her arm may be His wife, Frie. He has no known sister.

166 Nú eru Háva mól kveðin • Háva hollu í;
2 all-þorfr ýta sonum,
ó-þorfr jötna sonum;
4 heill sá’s kvað, • heill sá’s kann,
njóti sá’s nam,
6 heilir þeir’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 benefit who learned;
hail those who heeded!

3 jötna ‘ettins’ | corrected in margin from ýta ‘men’ R

4–6 kvað, 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.

The Speeches of Webthrithner

(*Vafþrúðnismól*)

Dating (Sapp, 2022): C9th (0.105)–C10th (0.894)

Meter: *Leeds-meter*

A wisdom contest poem, known by the author of *Ylva*.

Far from being a loose collection of pieces of mythic information, the poem is tightly structured.

Weden first asks his wife, Frie, for counsel, as he is curious about the ancient wisdom which the ettin Webthrithner might possess (1). Frie expresses worry, as she considers Webthrithner wiser 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 Weden good luck against the ettin (4) and he departs, to challenge Webthrithner's *orð-spēki* 'word-wisdom' (5). He arrives at hall of Webthrithner (6), who 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 Weden to sit down (9), but he instead utters a gnomic stanza (10) not unlike those of the first section of *Hígh*.

Webthrithner then begins to ask questions relating to the mythology, each answered by Weden in turn. The questions concern which horses pull the day (11–12) and 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 god learned, invites him to sit on the bench, and declares that the loser of the contest must give his head (19). The roles are now reversed, and Weden asks the ettin 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). Weden 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 learned these esoteric pieces of wisdom (42–43).

After this the structure and tone of the questions change; each one begins with the same first half as that of st. 3, and they concern the end-times. Weden asks which humans will survive after the Fimble-winter (44–45), how the sun will rise after Fenrer has destroyed it (46–47), about some obscure maidens (48–49; see discussion there),

[illegible]

4 óði þér dugi · hvar's skalt, Alda-föðr,
 orðum mæla jötun.“

[Frie quoth:] “Whole journey thou, whole come thou back,
whole be thou on thy paths!
May thy wisdom avail thee, where thou shalt, O Eldfather (= Weden),
with words address the ettin!”

2 5 Fór þá Óðinn · at freista orð-spæki
 þess hins al-svinna jötuns;
 at hollu kom, · es átti Hymis faðir;
4 inn gekk Yggr þegar.

[R 7v/17]

Then journeyed Weden to test the word-wisdom
of that all-wise ettin.
To the hall he came, which the father of Hymir [= Webthrithner] owned;
shortly walked Ug (= Weden) inside.

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

[Óðinn kvað:] 6 „Heill þú nú, Vafþrúðnir, · nú em'k í holl kominn
2 á þik sjalfan séa;
 hitt vil'k fyrst vita, · ef fróðr séir
4 eða al-sviðr, jötunn.“

[R 7v/18]

[Weden quoth:] “Hail thee now, O Webthrithner; now am I come into the hall,
to see thy very self!
This I wish first to know, if learned thou be,
or all-wise, O ettin.”

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

[R 7v/20]

[Webthrithner quoth:] “What sort of man is that, who in *my* hall
throws words at me?
Out comest thou not from *our* halls,
unless thou be the smarter man.”

Óðinn kvað: 8 „Gagnráðr heiti'k, · nú em'k af gøngu kominn,

[R 7v/22]

2 þyrstr til þinna sala;
 laðar þurfi · hef'k lengi farit
 4 ok þinna and-fanga, jǫtunn.“

“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!”

[Weden quoth:]

1 Gagnráðr | Gang-ráðr ‘Gangred; Journey-adviser’ G. TODO: Is this st. actually quoted?

Vafþrúðnir: 9 „Hví þú þá, Gagnráðr, · mǣlisk af golfi fyrir?
 2 far þú í sess í sal;
 þá skal fręista, · hvárr fleira viti,
 4 gęstr 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 [I].”

[Webthritner quoth:]

[Óðinn kvað:] 10 „Ó-auðigr maðr, · es til auðigs kómr,
 2 mǣli þarft eða þęgi;
 ofr-mǣlgi mikil · hygg'k at illa geti
 4 hvęim's við kald-rifjaðan kómr.“

[R 7v/26]

“The unwealthy man who comes to a wealthy one
 ought to speak the needful or shut up.
 Great over-speaking, I judge, will bring evil
 for whomever comes by a cold-ribbed one.”

[Weden quoth:]

2 mǣli þarft eða þęgi ‘ought to speak the needful or shut up’ | Formulaic, this line occurs identically in *High* 19.

4 kald-rifjaðan ‘cold-ribbed’ | i.e. ‘cold-hearted, cunning’.

Vafþrúðnir: 11 „Sęg mér, Gagnráðr, · alls á golfi vill
 2 þíns of fręista frama,
 hvé hęstr hętir, · sá's hversjan dręgr
 4 dag of drótt-męgu.“

[R 7v/28]

“Say to me, Gainred, since on the floor thou wilt
 tempt thy furtherance:

[Webthritner quoth:]

What is the horse called, which pulls every
day over the lads of the retinue [MEN]?”

[Óðinn kvað:] **12** „*Skin-faxi* heitir, · es hinn *skíra* dregr [R 7v/30]
2 dag of *drótt*-mogu;
 hesta batstr · þykkir með *Hreið*-gotum;
4 ey lýsir *mön* af *mari*.“

[Weden quoth:] “Shinefax is he called who pulls the bright
day over the lads of the retinue.
The best of horses he seems among the Reth-Gots;
ever shines that stallion’s mane.”

[Vafþrúðnir:] **13** „Sæg þat, *Gagn-ráðr*, · alls á *golfi* vill [R 7v/32]
2 þíns of *freista* *frama*,
 hvé *jór* heitir, · sá’s *austan* dregr
4 *nótt* of *nýt* regin.“

[Webthrithner quoth:] “Say this, Gainred, since on the floor thou wilt
tempt thy furtherance:
What the steed is called which pulls from the east
the night over the useful *Reins*?”

[Óðinn kvað:] **14** „*Hrím-faxi* heitir, · es *hverja* dregr [R 7v/33]
2 *nótt* of *nýt* regin;
 mél-dropa fellir · *morgin* hverjan;
4 þaðan kómr *dogg* of *dala*.“

[Weden quoth:] “Rimefax is he called who pulls every
night over the useful Reins.
Each morning he does drool from his bit;
thence comes dew in the dales.⁸⁰”

⁸⁰For another explanation of the origin of dew, see *Wsp* TODO.

[Vafþrúðnir:] **15** „Sæg þat, *Gagnráðr*, · alls á *golfi* vill [R 8r/1]
2 þíns of *freista* *frama*,
 hvé *ó* heitir, · sú’s deilir með *jotna* sonum
4 *grund*, ok með *goðum*.“

[Webthrithner quoth:] “Say this, Gainred, since on the floor thou wilt

tempt thy furtherance:
 What the river is called which divides the ground
 between the sons of ettins and gods?”

2 þíns of fręista frama ‘tempt thy furtherance’ | i.e. try his luck, see how far he gets. Formulaic; cf. *High* 2.

[Óðinn kvað:]

16 „Ífing heitir **ó**, • es deilir með **j**otna sonum
 2 grund, ok með **g**oðum;
opin rinna • hón skal umb **a**ldr-daga;
 4 verðr-at **í**ss á **ó**u.“

[R 8r/2]

“Iving is the river called which divides the ground
 between the sons of ettins and gods.
 Open shall she through her life-days flow;
 there forms no ice on the river.”

[Weden quoth:]

[Vafþrúðnir:]

17 „Seg þat, **G**agnráðr, • alls á **g**olfi vill
 2 þíns of fręista frama,
 hvé **v**öllr heitir, • es finnask **v**igi at
 4 Surtr ok hin **sv**ósu goð.“

[R 8r/3]

“Say this, Gainred, since on the floor thou wilt
 tempt thy furtherance:
 What that plain is called where they find each other at war,
 Surt and the excellent Gods?”

[Webthrithner quoth:]

Óðinn:

18 „Vígriðr heitir **v**öllr, • es finnask **v**igi at
 2 Surtr ok hin **sv**ósu goð;
hundrað rasta • hann ’s á **h**verjan veg;
 4 sá ’s þeim **v**öllr **v**itaðr.“

[R 8r/4]

“Wighride is the plain called where they find each other at war,
 Surt and the excellent gods.
 A hundred **rests** it goes in every way;
 for them that plain is marked out.”

Weden:

Vafþrúðnir:

19 „Fróðr est nú gęstr, • **f**ar á þekk jötuns,
 2 ok męlumk í **s**essi saman;
hoðði vęðja • vit skulum **h**ollu í
 4 gęstr, of **g**oð-spęki.“

[R 8r/6]

Webthrithner: “Learned art thou now, guest, come onto 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!”

Óðinn: 20 „Sæg þat hit **ç**ina, · ef þitt **óð**i dugir [R 8r/9, A 3r/1]
2 ok þú **V**af-þrúðnir **v**itir,
hvaðan **j**orð of kom, · eða **u**pp-himinn
4 **f**yrst, hinn **f**róði jötunn?“

Weden: “Say the one, if thy wisdom suffices,
and thou, Webthrithner, mightst know:
Whence Earth did come, or **U**p-**h**eaven,
first, O learned ettin?”

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

Vafþrúðnir: 21 „Ór **Y**mis holdi · vas **j**orð of sköpuð, [R 8r/10, A 3r/2]
2 en ór **b**ęinum **b**jörg,
himinn ór **h**ausi · hins **h**rim-kalda jötuns,
4 en ór **s**vęita **s**ęr.“

Webthrithner: “Out of **Y**imer’s flesh was the earth shaped,
but out of his bones the mountains;
heaven out of the skull of the rime-cold ettin,
but out of his blood the sea.⁸¹”

4 sveja ‘blood’ | In poetry *sveiti*, although cognate with ModEngl. ‘sweat’, almost always means ‘blood’. This is also the case with the OE *swāt*, as seen e.g. in *Beow* 1286a: *sweord swāte fāb* ‘sword stained with sweat’, 2689b–2690: *hē ge-blódegod wearð // sâwul-driore; · swât jðum wéoll*. ‘he was bloodied in soul-gore; the sweat gushed in waves’.

⁸¹The present st. very closely resembles *Grim* 41; lines 1 and 4 here are identical to lines 1–2 there, and lines 2 and 3a here are very similar to line 3a and 4 there. Although the stanzas are clearly related, they are still distinct enough that the one cannot be a direct scribal copy of the other. I think that the relation is most likely to be oral, and that the two stanzas were both composed in the same, most likely West Norwegian, community of poets, or perhaps even by the same individual.

Óðinn: 22 „Sæg þat **a**nnat, · ef þitt **óð**i dugir [R 8r/12, A 3r/3]
2 ok þú **V**af-þrúðnir **v**itir,
hvaðan **M**áni of kom, · svá’t fęrr **m**ęnn yfir,

4 eða Sól hit sama.“

“Say the other, if thy wisdom suffices,
and thou, Webthrithner, mightst know:
Whence Moon did come, he that journeys over men,
or Sun likewise?”

Weden:

Vafþrúðnir: 23 „Mundil-fari heitir, · hann's Mána faðir
2 ok svá Sólur hit sama;
himin hverfa · þau skulu hverjan dag
4 ǫldum at ár-tali.“

[R 8r/13, A 3r/4]

“Mundlefare is he called; he is the father of Moon,
and so of Sun likewise.
Turn round in heaven shall they, every day,
for the year-tally of mankind.”

Webthrithner:

4 ǫldum at ár-tali ‘for the year-tally of mankind’ | Cf. *Wsp* 6, where the Reins gave names to night, the moon-phases, morning, midday, afternoon, and evening, *órum at tēlja* ‘the years for to tally’.

Óðinn: 24 „Sæg þat þriðja, · alls þik svinnan kveða
2 ok þú Vafþrúðnir vitir,
hvaðan Dagr of kom, · sá's fērr drótt yfir,
4 eða Nótt með niðum.“

[R 8r/15, A 3r/6]

“Say the third, as they call thee wise,
and thou, Webthrithner, mightst know:
Whence Day came, he that journeys over the retinue,
or Night with the moon-phases?”

Weden:

Vafþrúðnir: 25 „Dellingr heitir, · hann's Dags faðir,
2 en Nótt vas Nqrvi borin;
ný ok nið · skópu nýt rēgin
4 ǫldum at ár-tali.“

[R 8r/17, A 3r/8]

“Delling is [one] called; he is the father of Day,
but Night was born to Narrow.
The waxing and waning did the useful Reins create
for men's year-tally.”

Webthrithner:

3 ný ok nið ‘The waxing and waning’ | i.e. “the moon-phases”. Cf. *Wsp* 6.

Óðinn kvað: 26 „Seg þat fjórða, · alls þik fróðan kveða,
2 ok þú Vaf-þrúðnir vitir,
hvaðan vetr of kom · eða varmt sumar
4 fyrst með fróð rēgin.“ [R 8r/18, A 3r/9]

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

Vafþrúðnir: 27 „Vind-svalr hēitir, · hann's Vetrar faðir,
2 en Svósuðr Sumars.“ [R 8r/20, A 3r/10]

Webthrithner: “Windswoll is [one] called, he is Winter's father;
but Sosuth [is] Summer's.”

1-2 Vind-svalr ... Sumars | The second half of the st. seems to be missing.

Óðinn kvað: 28 „Seg þat fimta, · alls þik fróðan kveða,
2 ok þú Vaf-þrúðnir vitir,
hvęrr ása ęldstr · eða Ymis niðja
4 yrði í ár-daga.“ [R 8r/21, A 3r/11]

Weden quoth: “Say the fifth, as they call thee learned,
and thou, Webthrithner, mightst know:
Who of the Eese, or of Yimer's kinsmen [ETTINS],
in days of yore might have become eldest?⁸²”

⁸²i.e. ‘which being arose first of all?’ Cf. the question on the C9th Malt Stone (DR NOR1988;5): *hvarisi : alistięsa*, perhaps *Hvar es inn ęlisti ása?* ‘Who is the eldest of the Eese?’

Vafþrúðnir: 29 „Ør-ófi vetra · áðr vęri jorð of sköpuð,
2 þá vas Ber-gęlmir borinn,
Þrúð-gęlmir · vas þess faðir,
4 en Aur-gęlmir afi.“ [R 8r/22, A 3r/12]

Webthrithner: “Uncountable winters before the earth would be created,
then was Bareyelmir born.
Thrithyelmir was that one's father,
but was the grandfather.”

Óðinn kvað: 30 „Seg þat sétta, · alls þik svinnan kveða,
[R 8r/23, A 3r/14]

2 ok þú Vaf-þrúðnir vitir,
hvaðan Aur-gelmir kom · með jǫtna sonum
4 fyrst, hinn fróði jǫtunn.“

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

Weden quoth:

Vafþrúðnir: 31 „Ór Éli-vǫgum · stukku ǣitr-dropar,
2 svá óx unds ór varð jǫtunn;
þar órar ǣttir · kómu allar saman;
4 því's þat ǣ alt til atalt.“

[R 8r/25, A 3r/15, G]

“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.”

Webthrithner:

1–4 ALL | Over æons the splashing venom-drops combined until they formed a sentient being: this was Earyelmer, who is probably to be identified with *Yimer*. This stanza is cited in support of the lengthy and embellished creation narrative found in *Yilv*, but there is reason to believe that our poet was thinking of something simpler.

The Ilewaves are surely 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” (*tāpasah mabinā*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *RV* 10.129.4 simply giving rise to “desire” (*kāma*) which serves as the “primal seed of thought” (*mānasaḥ rétaḥ prathamām*)—and it is from these that the world is populated.

3–4 órar ... atalt ‘Our ... fierce’ | so G; om. RA.

4 þat ‘it’ | i.e. the ettin race.

Óðinn kvað: 32 „Sæg þat sjaunda, · alls þik svinnan kveða,
2 ok þú Vaf-þrúðnir vitir,
hvé sá bǫrn gat · hinn baldni jǫtunn,
4 es hann hafði-t gýgjar gaman.“

[R 8r/26, A 3r/16]

“Say the seventh, as they call thee wise,
and thou, Webthrithner, mightst know:
How that one begot bairns, the stubborn ettin,
when he knew not a troll-woman's pleasure?”

Weden quoth:

3 baldni ‘stubborn’ | so A; *aldni* ‘the aged, old’ R breaks alliteration

Vafþrúðnir kvað: 33 „Und **h**endi vaxa · kvóðu **h**rím-þursi [R 8r/27, A 3r/17]
 2 mey ok **m**og saman;
 fótr við fóti · gat hins fróða jötuns
 4 sex-höfðaðan son.“

Webthriðner quoth: “Within the hand of the rime-thurse, they said, did grow
 a maiden and lad together.
 Foot against a foot begot 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. This myth is not attested in

Óðinn kvað: 34 „Seg þat óttunda, · alls þik fróðan kveða, [R 8r/29, A 3r/18]
 2 ok þú Vaf-þrúðnir vitir,
 hvat fyrst of mant · eða fremst of veltst,
 4 þú est al-sviðr jötunn.“

Weden quoth: “Say the eighth, as they call thee learned,
 and thou, Webthriðner, mightst know:
 What dost thou first recall, or foremost know?
 Thou art all-wise, ettin!”

Vafþrúðnir kvað: 35 „Ør-ófi vetra · áðr véri jörð of sköpuð, [R 8r/30, A 3r/19, G]
 2 þá vas Ber-gelmir borinn;
 þat fyrst of man’k, · es hinn fróði jötunn
 4 á vas lúðr of lagiðr.“

Webthriðner quoth: “Uncountable winters before the earth would be created,
 then was Bareyelmér born.
 That I first remember, when the learned ettin
 on the tree-trunk was laid.⁸³”

⁸³The reference here is obscure. According to the prose of *Ylva*, after the sons of Byre (that is, **Weden**, **Will** and **Wigh**) slew Yimer, so much blood flew from his wounds that all the race of Ettins were drowned, save for Bareyelmér and his family, who survived by getting up on his *lúðr*. In regular prose, *lúðr* usually means ‘trumpet’, but it can also refer to a hollow tree-trunk. Considering the transitive nature of Bareyelmér being laid (*of lagiðr*) on it, it could rather be interpreted as describing a boat burial, in which case the first thing Webthriðner remembers would be Bareyelmér’s funeral.

Óðinn kvað: 36 „Seg þat níunda, · alls þik svinnan kveða, [R 8r/32, A 3r/21]
 2 ok þú Vaf-þrúðnir vitir,
 hvaðan vindr of kómur · svá’t færr vág yfir,
 4 é mennt hann sjalfan of séa.“

“Say the ninth, as they call thee wise,
and thou, Webthrithner, mightst know:
Whence the wind does come which fares over the wave;
men always see his very self?”

Weden quoth:

⁴ ę męnn hann sǵalfan of sęa ‘men always see his very self’ | Most likely a negative clitic *-t* has been lost from the verb *sęa* ‘see’, which would have given the proper reading: “men *never* see his very self”.

Vafþrúðnir: 37 „Hrę-svęlgr hęitir, • es sitr á himins ęnda,
2 jętunn í arnar ham;
af hans vęngjum • kveða vind koma
4 alla męnn yfir.“

[R 8r/34, A 3r/22]

“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.”

Webthrithner:

[Óðinn kvað:] 38 „Sęg þat tíunda, • alls þú tíva røk
2 ęll Vafþrúðnir vitir,
hvaðan Njęrðr of kom • með ása sonum;
4 hofum ok hęrgum • ręðr hund-męrgum
ok varð-at ęsum alinn.“

[R 8v/1, A 3r/24]

“Say the tenth, since thou of the Rakes of the Tews
all, O Webthrithner, mightst know:
Whence Nearth did come among the sons of the Eese?
Hoves and harrows he rules hound-many,
and he was not to the Eese begotten.”

[Weden quoth:]

⁴ hofum ok hęrgum ‘hoves and harrows’ | A formulaic merism, see note to *Wsp* 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 *Grim* 16, where it is said that Nearth *ręðr hę-timbruðum hęrgi* ‘rules a high-timbered harrow’. Also of interest is *Lock* 51, where a goddess speaks about her *vęum ok vęngum* ‘wighs and wongs’, other cultic names. All of these examples suggest something about the Heathen view of shrines.

[Vafþrúðnir kvað:] 39 „Í Vana-ęęimi • skópu hann vís ręgin
2 ok sęldu at ęislingu ęoðum,
í aldar røk • hann mun aptr koma
4 hęim með vísu vęnum.“

[R 8v/3, A 3r/26]

“In Waneham the wise Reins⁸⁴ shaped him,
and sold him as a hostage to/for the gods.

[Webthrithner quoth:]

hinn al-svinni jǫtunn.“

“Say the twelfth: Why thou the rakes of the Tews
all, Webthrithner, mightst know?
From the **runes** of the ettins and of all the gods
sayest thou the truest,
O all-wise ettin!”

[Weden quoth:]

[Vafþrúðnir kvað:]

43 „Frá jǫtna rúnum · ok allra goða
ek kann sęja satt,
því-at hvern hef’k heim of komit,
4 níu kom’k heima · fyr nifl-hel neðan;
hinig deýja ór hęlju halir.“

[R 8v/8, A 3v/2]

“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 die men out of **Hell**.⁸⁶”

[Webthrithner quoth:]

⁸⁶Presumably lower underworlds, more severe than the ‘normal’ one. Finnur Jónsson (1932) considers *ór hęlju* ‘out of Hell’ a later interpolation, presumably for metric reasons, but there is no textual support for it.

[Óðinn kvað:]

44 „Fjǫlð ek fór, · fjǫlð fręistaða’k,
2 fjǫlð ek reýnda regin;
hvat lifir manna, · þá’s hinn męra líðr
4 fimbul-vetr með firum?“

[R 8v/11, A 3v/4]

“Much I journeyed, much I tried,
much I tested the Reins.⁸⁷
What remains of men, when the renowned **Fimble-winter**
passes among people?”

[Weden quoth:]

⁸⁷Cf. v. 3.

[Vafþrúðnir kvað:]

45 „Líf ok Lífþrasir, · en þau leynask munu
2 í holti Hodd-mímis;
morgin-doggvar · þau sér at mat hafa;
4 þaðan af aldir alask.“

[R 8v/13, A 3v/6]

“Life and Lifethrasher, but they will hide themselves
in Hoardmimer’s wood.⁸⁸”

[Webthrithner quoth:]

Morning-dew [will] they have as food;
thence [will] generations be bred.”

⁸⁸Perhaps in the hollowed-out Uggdrassle.

[Óðinn kvað:] 46 „Fjǫlð ek fór, · fjǫlð freistaða’k,
2 fjǫlð ek reynda reigin;
 hvaðan kómr sól · á hinn slétta himin,
4 es þessa hefr Fenrir farit?

[R 8v/15, A 3v/8]

[Weden quoth:] “Much I journeyed, much I tried,
 much I tested the Reins.
 Whence comes Sun onto the smooth heaven,
 when Fenrer has this one⁸⁹ slain?”

⁴ es þessa hefr Fenrir farit? ‘when Fenrer has this one slain.’ | Cf. *Wsp* TODO. Here it is Fenrer himself who will swallow the sun unless it there be taken as a poetic synonym for ‘wolf’ (which undoubtedly is its original meaning). TODO

⁸⁹The current incarnation of the sun, as explained in the next st.

[Vafþrúðnir kvað:] 47 „Eina dóttur · berr alf-röðull,
2 áðr hana Fenrir fari;
 sú skal ríða, · þá’s reigin deýja,
4 móður brautir mér.“

[R 8v/16, A 3v/9]

[Webthriðner quoth:] “A lone daughter the elf-wheel [= Sun] bears
 before Fenrer might slay her.
 She shall ride—when the Reins die—
 the maiden, her mother’s paths.”

[Óðinn kvað:] 48 Fjǫlð ek fór, · fjǫlð freistaða’k,
2 fjǫlð ek reynda reigin;
 hverjar ’ru meýjar, · es líða mar yfir,
4 fróð-gæðjaðar fara.

[R 8v/18, A 3v/10]

[Weden quoth:] “Much I journeyed, much I tried,
 much I tested the Reins.
 Which are the maidens that pass over the ocean;
 wise-minded they go?”

[Vafþrúðnir kvað:] 49 Þrjár þjóð-áar · falla þorp yfir

[R 8v/19, A 3v/11]

2 meýja Mōg-þrasis;
 hamingjur ęinar · þęr's í hęimi eru,
 4 þó þęr með jōtnum alask.

“Three great rivers fall over the settlement
 of the maidens of Maythrasher;
 the only Hamings are they in the Home,⁹⁰
 though they are among ettins begotten.”

[Webthritner quoth:]

⁹⁰In Ettinham, or in the entire world?

[Óðinn kvað:] 50 „Fjōð ek fōr, · fjōð fręistaða'k,
 2 fjōð ek ręynda ręgin;
 hveřir ráða ęsir · ęignum goða,
 4 þá's sloknar Surta-logi?“

[R 8v/21, A 3v/13]

“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?”

[Weden quoth:]

[Vafþrúðnir kvað:] 51 „Viðarr ok Váli · byggva vé goða,
 2 þá's sloknar Surta-logi;
 Móði ok Magni · skulu Mjöllni hafa
 4 Vingnis at víg-þroti.“

[R 8v/22, A 3v/14]

“Wider and Wonnel settle the wighs of the gods
 when the flame of Surt goes out.
 Mood and Main shall own Millner
 after Wingner's fight-exhaustion [DEATH].⁹¹”

[Webthritner quoth:]

⁹¹ie. ‘when Thunder dies’.

[Óðinn kvað:] 52 „Fjōð ek fōr, · fjōð fręistaða'k,
 2 fjōð ek ręynda ręgin;
 hvat verðr Óðni · at aldr-lagi,
 4 þá's rjófask ręgin?“

[R 8v/24, A 3v/16]

“Much I journeyed, much I tried,
 much I tested the Reins.
 What brings Weden's life to an end,
 when the Reins are ripped?⁹²”

[Weden quoth:]

⁹²Formulaic; see note to *Bldr* TODO.

[Vafþrúðnir kvað:] **53** „Ulfr glęypa · mun Alda-fǫðr,
2 þess mun Víðarr vrekka;
 kalda kǫpta · hann klyfja mun
4 vitnis vígi at.“ [R 8v/25, A 3v/17]

[Webthrithner quoth:] “The wolf will devour Eldfather (= Weden):
that will Wider avenge.
The cold jaws he will cleave
of the Wolf at the battle.”

[Óðinn kvað:] **54** „Fjǫlð ek fǫr, · fjǫlð freistaða’k,
2 fjǫlð ek reynda regin;
 hvat mēlti Óðinn, · áðr á bál stigi,
4 sjalfr í ęyra syni?“ [R 8v/27, A 3v/19]

[Weden quoth:] “Much I journeyed, much I tried,
much I tested the Reins.
What spoke Weden, before he would mount the pyre,⁹³
himself into the son’s [= Balder’s] ear?”

⁹³The phrase *stíga á* ‘step onto, mount’ is also used to refer to one stepping aboard a ship or mounting a horse (see CV: *stíga* for citations). Its use for a person being borne onto the pyre seems formulaic and has been compared with *Beow* 1118b: *güð-rinc á-stáb* ‘the war-champion mounted [his pyre]’, although the interpretation of that line is controversial. Fulk et al. (2008)[186] follow Grundtvig in emending *güð-rinc* to *güð-réc* ‘war-smoke’ and relate it to *Beow* 3144b (*wudu-réc á-stáb* ‘wood-smoke rose up’, also in a description of a cremation. According to them *Grim* 54 “almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it.”

[Vafþrúðnir kvað:] **55** „Ey mann-gi vęit, · hvat þú í ár-daga
2 sagðir í ęyra syni;
 fęigum munni · mēlta’k mína forna stafi
4 ok of ragna rok. Nú við Óðin · deilda’k mína orð-spęki;
 þú est ę vísastr vera.“ [R 8v/28, A 3v/19]

[Webthrithner quoth:] “No man ever knows what thou in days of yore
saidst into the ear of the son.
With a fey mouth have I spoken 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!”

¹ mann-gi | *manni* dat. sg. RA is impossible; a subject is needed.

3 *fēigum* 'fey' | A word with strong fatalistic connections. Webthriþner realises that he was bound to die from the moment he proposed the wager (v. 19), as no being can outwit Weden.

4 *orð-spęki* 'word-wisdom' | The same word-wisdom Weden in st. 5 set out to try.

5 *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.

The 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)

The **Speeches of Grimner** are preserved whole in both **R** and **A**.

The poem itself is surrounded by two long introductory prose narratives containing some very old motifs, which are here brought up in the notes. It's hard to say for how long these texts have accompanied the poem (TODO: I may write about this in the Introduction, since this question is important for several other poems), but since they are found in both **R** and **A** and contain these motifs it would seem that they are fairly old. Together with sts. 1–3 they form a frame narrative that gives additional meaning to the gnomic sts. enclosed within.

The gnomic sts. themselves, the meat of the poem, are mythological and often quite obscure. In this they align closely with other Eddic gnomic poems such as *High*, *Webth*, *Syed*, and *Allw*.

Weden begins by listing the halls of the gods (4–17). This section has been discussed in detail by de Vries (1952) TODO! who considers it corrupt. Specifically, he sees the second half of v. 4 as a later insert, since it does not elaborate on the “holy land” mentioned in the first half. Jackson (1995) has argued convincingly against this, showing how the first half serves as a generalized introduction to the list; the holy land is the dwelling-places of the gods.

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 blood 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 Reeding (*Frá sonum Hraudungs konungs*)

- P1a** Hraudungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr. [R 8v/31, A 3v/23]
 2 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-mykrri brutu þeir
 4 við land ok gingu upp; fundu kot-bónða einn. Þar vóru þeir um vetrinn.
 Kerling fostraði Agnar, enn karl Geirrøð. At vári fekk karl þeim skip. Enn
 6 er þau kerling leiddu þá til strandar, þá mælti karl ein-méli við Geirrøð.
 Þeir fengu byr ok kvómu til stöðva fýður síns. Geirrøðr var fram í skipi.
 8 Hann hljóp upp á land enn hratt út skipinu, ok mælti: „Far þú þar er smyl
 hafi þik.“ Skipit rak út. Enn Geirrøðr gekk út til bójar; hánun var vel
 10 fagnat; þá var faðir hans andaðr. Var þá Geirrøðr til konungs tekinn, ok
 varð maðr ágétr.

King Reeding 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 wife fostered Ayner, but the husband Garfrith.⁹⁴ 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.⁹⁵ 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.

⁹⁴The wife was Frie, and the husband Weden; this is clarified by the following prose. The motif of Weden preferring the youngest brother is also found in *Rígh*.

⁹⁵Surely instructing him to push his brother out to sea.

- P1b** Óðinn ok Frigg sátu í Hliðskjölfu ok sá um heima alla. Óðinn mælti: „Sér þú Agnar fóstura þinn, hvar hann elr börn við gýgi í hellinum? En Geirrøðr, fóstri minn, er konungr ok sitr nú at landi.“ Frigg segir: „Hann er mat-niðingr sá at hann kvelr gesti sína ef hánun þykkja of-margir 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 hánun 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 hlaupa. En þat var inn mesti hégómi at Geirrøðr væri eigi mat-góðr ok þó léttr hann hand-taka þann mann er eigi vildu hundar á ráða. Sá var í feldi blám ok nefndisk Grímnir ok sagði ekki fleira frá sér þótt hann væri at spurðr. Konungr lét hann pína til sagna ok setja milli elda tveggja ok sat hann þar átta nætr. Geirrøðr konungr átti son tíu vetra gamlan ok hét Agnarr eptir bróður hans. Agnarr gekk at Grímni ok gaf hánun 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 brann af Grímni. Hann kvað:

Weden and Frie sat in Lithshelf and looked over all the Homes.⁹⁶ Weden spoke: “Seest thou Ayner, thy foster son, as he begets children with a troll-woman in her cave?”⁹⁷ But Garfrith, my foster son, is a king and now sits at land.” Frie says: “He is such a meat-nithing that he tortures his guests if he judges too many are coming.” Weden says that this is the greatest lie; they make a wager about this matter. Frie sent her handmaid Full to Garfrith’s hall. She bade the king be wary, lest he be destroyed by that **many-cunning** man who was come to the land, and said that his sign was that no hound was so fierce that he would leap at him. But it was the greatest vainglorious lie that Garfrith should not be **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 any more about himself, although 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 named Ayner after his brother. Ayner walked up to Grimner, and gave him a full horn to drink; he said that the king did badly, as he had him tortured without cause. Grimner drank from it. Then the fire was so grown, that the cloak burned on Grimner. He quoth:

⁹⁶Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

⁹⁷This may relate to Frie’s role as love-goddess. Ayner is in any case a degenerate man, what one would call a ‘coomer’.

- 1 „Heitr est hripuðr • ok hēldr til mikill, [R 9r/27, A 4r/17]
2 gongumk firr funi!
Loði sviðnar, • þótt á lopt bera’k;

4 brinnumk **f**eldr **f**yrir.
 “Hot art thou, flame, and rather too large;
 go far from me, fire!
 The woolen cape is singed though I hold it aloft;
 the cloak burns before me!

2 2 **Á**tta nētr · sat’k milli **ę**lda hér,
 svá’t mér **m**ann-gi **m**at né bauð
 nema **ę**inn Agnarr, · es **ę**inn skal ráða,
 4 **G**ęirrøðar sonr, · **G**otna landi.

[R 9r/29, A 4r/18]

For eight nights sat I 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!

2 3 **H**ęill skalt, Agnarr, · alls **h**ęilan biðr
 þik **V**era-týr **v**esa;
 ęins drykkjar · skalt aldri-gi
 4 bętri **g**jöld **g**eta:

[R 9r/31, A 4r/20]

Hale shalt thou [be], O Ayner, as hale
 Were-Tew (= Weden) bids thee be;
 for a single drink shalt thou never get
 a better recompense:⁹⁸

⁹⁸The recompense being the esoteric lore which is told from the following st. onwards.

2 4 **L**and es hęilagt, · es **l**iggja sé’k
 ęsum ok **ę**lfum nęr;
 en í **Þ**rúð-hęimi · skal **Þ**órr vesa
 4 unds of **r**júfask **r**ęgin.

[R 9r/33, A 4r/22]

The land is holy, which I see lying
 close to the **Eese and Elves**;
 but in Thrithham shall Thunder be,
 until the Reins are ripped.

- 5 **Ý**-dalir heita, · þar's **U**llr hefir [R 9v/2, A 4r/23]
 2 sér of gǫrva **s**ali;
 Alf-heim Fręy · gǫfu í **ár**-daga
 4 **t**ívar at **t**ann-féi.

Yewdales are called where Woulder has
 made for himself a hall.

Elfham to Free in days of yore
 did the Tews as a tooth-gift⁹⁹ give.

⁹⁹The gift that a child receives when he gets his first tooth.

- 6 **B**ór es sá (hinn þriði), · es **bl**íð regin [R 9v/3, A 4r/25]
 2 silfri þokðou **s**ali;
 Vala-skjolf heitir, · es **v**élti sér
 4 **ó**ss í **ár**-daga.

Bower is the third one, where the blithe Reins
 with silver thatched a hall.

Waleshelf is called [the hall] which the os in days of yore
 won through wiles.¹⁰⁰

¹⁰⁰Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) has rendered this phrase with variants of 'craftily made for himself' but I disagree.

- 7 **S**ökkva-bekkr heitir (hinn fjórði), · en þar **s**valar knegu [R 9v/5, A 4r/26]
 2 **u**nnir glymjá **y**fir;
 þar þau **Ó**ðinn ok Sága · drekka umb **a**lla daga
 4 **gl**öð ór **g**ullnum **k**erum.

Sinkbench is called the fourth, but there do cool
 waves clash over above;
 there Weden and Sey drink all days,
 glad, out of golden casks.

- 8 **G**laðs-heimr heitir (hinn fimti) · þar's hin **g**ull-bjarta [R 9v/7, A 4r/28]
 2 **V**al-höll **v**íð of þrumir;
 en þar **H**roptr · kýss **h**verjan dag
 4 **v**ápn-dauða **v**era.

Gladsham is called the fifth, where the gold-bright
 Walhall, wide, stands fast;

but there Roft (= Weden) chooses every day
 weapon-dead men.¹⁰¹

¹⁰¹Cf. st. 14.

The order of the following two sts is that of R. In A they come in the opposite order.

- 9 Mjok 's auð-kennnt · þeim's til Óðins koma [R 9v/9, A 4r/31]
 2 sal-kynni at séa,
 vargr hangir · fyr vestan dyrr
 4 ok drúpir ǫrn yfir.

Very easily recognized, for those who come to Weden,
 is the hall to see:

A wolf hangs before the western door,
 and an eagle droops over.¹⁰²

2 sal-kynni at séa 'the hall to see' | 'sia at sia' A

¹⁰²According to Hyltén-Cavallius (1863:156) it was custom to hang the bodies of dead wolves high up in old oaks, and dead birds of prey above the stable-door.

- 10 Mjok 's auð-kennnt · þeim's til Óðins koma [R 9v/10, A 4r/30]
 2 sal-kynni at séa,
 skoptum 's rann reþt, · skjöldum 's salr þakiðr,
 4 brynjum of þekki stráat.

Very easily recognized, for those who come to Weden,
 is the hall to see:

With [spear-]shafts is the house roofed; with shields is the hall thatched;
 with byrnies the benches strewn.

- 11 Þrym-heimr heitir (hinn sétti), · es Þjatsi bjó, [R 9v/12, A 4v/2, G]
 2 sá hinn ám-átki jötunn;
 en nú Skaði byggvir, · skír brúðr goða,
 4 fornar toptir fǫður.

Thrimham is called the sixth, where Thedse dwelled,
 that terrifying ettin;
 but now Shede bedwells—pure bride of the Gods—
 the ancient plots of her father.

1 (hinn sétti) 'the sixth' | om. G 1 es 'where' | þar nú 'where now' 1 bjó 'dwelled' | om. W; býr 'dwelles'
 U 2 ám-átki | mátki U 3 goða 'of the Gods' | guma 'of men' U

2 ám-átki jǫtunn ‘terrifying ettin’ | Formulaic. See note to *Wsp* 8.

12 Breiða-blik eru (hin sjaundu), · en þar Baldr hefir [R 9v/14, A 4v/3]
 2 sér of gǫrva sali,
 á því landi · es liggja vœit’k
 4 fæsta fœikn-stafi.

Broadblinks are the seventh, and there Balder has
 made for himself a hall;
 on that land, where I know lie
 the fewest staves of treachery.¹⁰³

¹⁰³Evil, false words.

13 Himin-björg eru (hin óttu), · en þar Hœim-dall [R 9v/16, A 4v/5, G]
 2 kveða valda véum;
 þar vǫrðr goða · drekkur í véru ranni
 4 glaðr hinn góða mjöð.

Heavenbarrows are the eighth, and there Homedall,
 they say, wields over wighs.
 There the Watchman of the Gods [= Homedall] drinks in the tranquil house,
 glad, the good mead.

4 hinn | so AG; om. R

3 vǫrðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedall, also occurring in *Lock* 49 and possibly in *Shir* 28: *vǫrðr með goðum* ‘the Watchman among the Gods’. *Ylvi* 27, where the present stanza is quoted, gives some details: *Hann er vǫrðr goða ok sitr þar við himins enda at gæta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag bundrað rasta frá sér; hann heyrir ok þat, er gras vex á jörðu eða ull á sauðum, ok allt þat er þérra léttr.* ‘He [= Homedall] 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. He sees both night and day a hundred rests from himself; he also hears grass growing on the ground or wool on sheep, and every thing which is louder.’

14 Folk-vangr es (hinn níundi), · en þar Freyja réðr [R 9v/17, A 4v/6]
 2 sessa kostum í sal;
 halfan val · hon kýss hverjan dag,
 4 en halfan Óðinn á.

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 Woden own.¹⁰⁴

¹⁰⁴This st. is cited and closely paraphrased in *Yilv* 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 (*Gǫndul*, a name attested in several lists of walkirries; see *Wsp* 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 (*Grim* 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 *Yilv* (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 ’s (hinn tíundi), • hann ’s gulli studdr [R 9v/19, A 4v/8]
 2 ok silfri þakðr it sama;
 en þar For-seti • byggir flęstan dag
 4 ok svęfir allar sakir.

Glitner is the tenth, it is supported by gold,
 and thatched with silver likewise,
 but there Forset dwells for most of the day,
 and ends all disputes.

4 svęfir ‘ends’ | lit. ‘puts to sleep’.

- 16 Nóa-tún eru (hin ęlliptu), • en þar Njorðr hęfir [R 9v/21, A 4v/9]
 2 sér of gǫrva sali;
 manna þęngill • hinn męins-vani
 4 hǫ-timbruðum hǫrgi ręðr.

Nowetowns are the eleventh, but there Nearth has
 made for himself a hall.

The guileless lord of men
 rules the high-timbered harrow.¹⁰⁵

¹⁰⁵Cf. *Webth* 38, where Nearth is said to rule hoves and harrows.

- 17 Hrísi vęx • ok hǫu grasi [R 9v/23, A 4v/11]
 2 Viðars land, viði,
 en þar mǫgr of léttsk • af mars baki
 4 frókn at hęfna fǫður.

With brushwood grows, and with tall grass,
 Wider’s land, with wood;

but there the lad does vow from the back of his steed,
brave, to avenge his father.¹⁰⁶

1 Hrísi vex · ok hǫu grasi ‘with brushwood grows, and with tall grass,’ | Identical to *High* 119/6.

¹⁰⁶At the Rakes of the Reins Widen avenges His father, Woden. See *Wsp* 54–55, *Webth* 53.

18 And-hrímni · léttr í Eld-hrímni [R 9v/24, A 4v/12]
2 Sét-hrímni soðinn,
 flęska bętst, · en þat fáir vitu,
4 við hvat ęin-herjar alask.

Andrimner lets in Eldrimner
Sowrimner be boiled.
The best of meats [is it], but few know that,
by what the Oneharriers are nourished.¹⁰⁷

¹⁰⁷The cook Andrimner ‘face-sooty’ has the boar Sowrimner ‘sow-sooty’ boiled in the cauldron Eldrimner ‘fire-sooty’; by this meat are the Oneharriers nourished.

19 Gera ok Freka · seðr gunn-tamiðr, [R 9v/26, A 4v/14]
2 hróðigr Herjafðr,
 en við vín ęitt · vápn-göfugr
4 Óðinn ę lifir.

Gare and Freak does the battle-accustomed,
renowned Father of Hosts (= Woden) feed;
but on wine alone does the weapon-worshipful
Woden ever live.

1–4 Gera ... lifir ‘Gare ... live’ | With what Woden feeds his two hounds it is not said, but it is most likely the corpses of dead warriors on the battlefield. TODO: The wine which he lives on is probably to be identified with the alcohol of drink offerings. TODO: The German account of beer casks dedicated to Wotan.

20 Huginn ok Muninn · fljúga hverjan dag [R 9v/28, A 4v/15]
2 jǫrmun-grund yfir;
 óumk of Hugin, · at aptr né komi-t;
4 þó séumk meir of Munin.

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 *jǫrmun*-grund ‘ermin-ground’ | i.e. ‘the immense ground’ (for the rare prefix *ermin*- see Encyclopedia), 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 jǫrmungrund* ‘Ardle’s ermin-ground’ (Ardle being a known “sea-king”), and in *Beow* 859 as *eormen-grund* carrying the same sense.

- 21 Þýtr Þund, • unir Þjóð-vitnis [R 9v/30, A 4v/17]
 2 fiskr flóði í;
 áar-straumr • þykkir of-mikill
 4 val-glaumi at vaða.

Thound roars, thrives Thedwitner’s
 fish [= Middenyardswyrm?] in the flood;
 the river-stream seems far too great
 for the noisy slain host to wade.¹⁰⁸

1–2 Þjóðvitnis fiskr ‘Thedwitner’s fish’ | *Þjóðvitnir* is easily analyzed as *þjóð*- ‘great, main’ + *vitnir* ‘wolf’. The great wolf is naturally the Fenerswolf, and its “fish” should then be the Middenyardswyrm. That it could indeed be called a fish is proven by *Hyme* 24, where the word does not even carry alliteration.

¹⁰⁸Thound may be the river surrounding Walhall, which the dead have to pass over to reach the hall. This stanza may also be referring to the punishment of men in waters; see note to *Wsp* TODO for discussion on that.

- 22 Val-grind heitir • es stendr velli á [R 9v/32, A 4v/18]
 2 heilog fyr heigum durum;
 forn ’s sú grind, • en þat fæir vitu,
 4 hvé hön ’s í lás of lokin.

Walgrind¹⁰⁹ ’tis called, which stands on the plain,
 holy, before holy doors.
 Ancient is that gate, but few know that,
 how its lock is locked.

¹⁰⁹‘Corpse-gate;’ the gate guarding Walhall.

- 23 Fimm hundruð golfa • ok umb fjórum tögum [R 9v/34, A 4v/22]
 2 svá hygg’k Bil-skirni með bugum;
 ranna þeira, • es reipt vita’k,
 4 míns veit’k mest magari.

Having five hundred floors, and around forty,
 so I judge Bilshirner altogether.
 Of those houses, which I might know rafted,
 I know my lad’s [= Thunder] to be the greatest.

- 24 Fimm hundruð dura · ok umb fjórum tögum, [R 10r/2, A 4v/20]
 2 svá hygg at Valhøllu vesa;
 átta hundruð Eín-hērja · ganga ór einum durum,
 4 þá's fara við vitni at vega.

Five hundred doors, and around forty,
 so I judge there to be on Walhall.
 Eight hundred Oneharriers go out of one door,¹¹⁰
 when to fight with the wolf they go.

¹¹⁰The hundred is probably here the long hundred (120, rather than 100), which gives a sum of $640 * 960 = 614,400$ Oneharriers.

- 25 Hēið-rún hēitir gēit, · es stēndr hōllu á [R 10r/4, A 4v/24]
 2 ok bítr af Lē'-raðs limum;
 skap-kēr fylla · skal hins skíra mjaðar,
 4 kná-at sú vęig vanask.

Heathrune is called the goat who stands on the hall [= Walhall],
 and bites off Leered's branches.
 The shape-vats¹¹¹ shall she fill with the pure mead;
 those draughts cannot wane.¹¹²

1 hōllu á 'on the hall' | hōllu á Hērja-fjōðrs 'on the Father of Host's hall' RA is unmetrical, and likely added by a later redactor as clarification.

¹¹¹According to CV the central beer-vat, from which drinks were poured into smaller vessels.

¹¹²The mead is the goat's milk.

- 26 Eik-þyrnir hēitir hjōrtr · es stēndr hōllu á [R 10r/6, A 4v/26]
 2 ok bítr af Lē'-raðs limum;
 en af hans hornum · drýpr í Hver-gēlmi
 4 þaðan eiga vōtn ǫll vega:

Oakthirner is called the stag who stands on the hall [= Walhall],
 and bites off Leered's branches.
 But from his horns does drip into Wharyelmer;
 thence have all waters their ways.¹¹³

1 hōllu á 'on the hall' | á hōllu Hērja-fjōðrs 'on the Father of Host's hall' RA. See note to previous st.

¹¹³After which several vv. of mythic river-names are listed.

- 27 Síð ok Víð, Sēkin ok Eikin, · Svǫl ok Gunn-þró, [R 10r/9, A 4v/28]

2 Fjorm ok Fimbul-þul,
 Rín ok Rinnandi,
 4 Gipul ok Gǫpul, · Gǫmul ok Gǣir-vimul,
 þér hverfa umb hodd goða,
 6 Þyn ok Vin, · Þoll 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 circle around the hoard of the Gods [= Osyrd]—
 Thin and Win, Thall and Hall,
 Grode and Guththorn.

28 Vína hēitir enn, · ǫnnur Veg-svinn,
 2 þriðja Þjóð-numa;
 Nyt ok Nȳt, · Nōnn ok Hrōnn,
 4 Slíð ok Hríð, · Sylgr ok Ylgr,
 Víð ok Vǫn, · Vǫnd ok Strōnd,
 6 Gjǫll ok Lēiptr; · þér falla gumnum nēr
 es falla til hēljār heðan.

[R 10r/12, A 5r/1]

Wine is further called, another Wayswith,
 a third Thednum;
 Nit and Nat, Nan and Ran,
 Slithe and Rithe, Sellow and Wellow,
 Wide and Wane, Wand and Strand,
 Yell and Laft; they fall near to men
 as they fall hence to Hell.

29 Kǫrmt ok Ǫrmt · ok kēr-laugar tvēr
 2 þér skal Þórr vaða
 dag hvern · es dǫma fērr
 4 at aski Ygg-drasils;
 því-at ǫs-brú · brēnn ǫll loga
 6 hēilǫg vǫtn hlóa.

[R 10r/15, A 5r/4, G]

Carmt and Armt, and the two Carlays,
 those shall Thunder wade¹¹⁴
 every day when to judge he fares,
 at Ugdrassle's Ash;

for the os-bridge [RAINBOW] burns all with flame;
the holy waters bellow.

6 hlóa | A hapax. TODO.

¹¹⁴For Thunder's association with wading see TODO.

30 Glaðr ok Gyllir, · Glær ok Skeið-brimir, [R 10r/17, A 5r/6]
2 Silfrin-toppr ok Sinir,
 Gísl ok Fal-hófnir, · Gull-toppr ok Létt-feti,
4 þeim ríða *ésir jóum*
 dag hvern · es *dóma* fara
6 at aski Ygg-drasils.

Glad and Yiller, Glare and Sheathbrimmer,
Silvrentop and Sinewer,
Yissel and Fallowhofner, Goldtop and Lightfeet;
on those horses ride the Eese,
every day when to judge they fare,
at *Ugdrassle's Ash*.

31 Þrjár róttr · standa á þrjá vega [R 10r/20, A 5r/8]
2 undan aski Ygg-drasils;
 Hæl býr und *ęinni*, · annarri *hrím*-þursar,
4 þriðju *męnnskir męnn*.

Three roots stand on three ways,
from beneath Ugdrassle's Ash.
Hell lives under one, [under] the other the Rime-Thurses,
[under] the third manly men.

32 Rata-toskr heitir íkorni · es rinna skal [R 10r/22, A 5r/9]
2 at aski Ygg-drasils;
 arnar orð · hann skal ofan bera
 ok segja *Níð*-hoggvi *niðr*.

Wratetusk is called the squirrel who shall run
at Ugdrassle's Ash.
The eagle's words he shall carry from above,
and say to Nithehewer below.¹¹⁵

¹¹⁵This st. and the following is paraphrased in *Yilv* 16 (excerpt):

Þa mælti Gangleri: „Hvat er fleira at segja stór-merkja frá askinum?“ Hár segir: „Mart er þar af at segja. Örn einn sitr í limum asksins, ok er hann margs vitandi, en í milli augna bonum sitr haukr sá, er heitir Veðrfölnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir askinum ok berr gfundar orð millum arnarins ok Niðhoggs. ‘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 Weatherfalcon. The squirrel, which is called Wratetush, runs up and down along the ash and carries words of spite between the eagle and Nithehewer.”’

- 2 33 Hirtir ’ru ok fjórir · þeir’s af hǣfingar [R 10r/23, A 5r/11]
 á gag-halsir gnaga:
 Dáinn ok Dvalinn, · Dún-eyrr ok Dura-þrór.

Harts are there also, four, those who TODO gnaw:
 Downen and Dwollen, Downer and Doorthrew.¹¹⁶

¹¹⁶Paraphrased in *Yilv* 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: Downen, Dwollen, Downer, Doorthrew.’

- 2 34 Ormar fleiri · liggja und aski Ygg-drasils [R 10r/25, A 5r/12, G]
 an þat of hyggi hværr
 ó-sviðra apa:

More worms lie under Ugdrassle’s Ash
 than anyone would think
 among unwise apes.¹¹⁷

¹¹⁷Paraphrased in *Yilv* 16: *En svá margir ormar eru í Hvergelmi með Niðhoggi, at engi tunga má telja; svá segir hér:* ‘But so many worms are in Wharvelmer with Nithehewer that no tongue may count them. So it says here:’ after which st. 36 is quoted.

- 2 35 Góinn ok Móinn, · þeir ’ru Graf-vitnis synir, [R 10r/26, A 5r/13, G]
 Grá-bakr ok Graf-völluðr,
 Ofnir ok Sváfnir, · hygg’k at ǣ skyli
 meĩðs kvistu máa.

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 · drygir ertfiði [R 10r/28, A 5r/14]
 meira an menn viti:
 hjortr bítr ofan · en á hliðu fúnar,
 skerðir Níð-hoggr neðan.

Ugdrassle's Ash suffers hardship
 greater than men might know:
 a hart bites it from above, but it rots on the side;
 Nithehewer gnaws at it from below.

- 37 Hrist ok Mist · vil'k at mér horn beri, [R 10r/30, A 5r/16]
 Skeggj-öld ok Skogul,
 Hildr ok Þrúðr, · Hlökk ok Hēr-fjotur,
 Goll ok Geir-ölul,
 Rand-gríð ok Ráð-gríð, · Regin-leif;
 þér bera ertin-herjum ǫl.

Rist and Mist I would have bearing to me a horn¹¹⁸—
 Shageld and Shagle,
 Hild and Thrith, Lank and Harfetter,
 Gall and Garalel,
 Randgrith and Redegrith, Rainlaf—
 they bear to the Oneharriers ale.¹¹⁹

³ Hildr ok Þrúðr 'Hild and Thrith' | so A; *Hildi ok Þrúði* R stems from ðz, ǫz with r rotunda being interpreted and copied as ði, ǫr, this becomes clear upon viewing the facsimile images.

¹¹⁸i.e. for to drink out of.

¹¹⁹The 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

- 38 Ár-vakr ok Al-sviðr, · skulu upp heðan [R 10r/32, A 5r/18]
 svangir sól draga;
 en und þeira bógum · fǫlu blíð regin,
 ertir, ísarn-kol.

Yorewaker and Allswith¹²⁰ shall above hence—
 slender [steeds]—pull the sun;
 but under their shoulders hid the blithe Reins
 —the Eese—iron-cooling.¹²¹

¹²⁰These horses also appear in *Syed* 14a/2, immediately after the sun itself. See note to the next st.

¹²¹According to *Yilv* 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 (*í sumum frøðum*, presumably this st.) they are called iron-cooling (*ísarn-kol*).”

- 39 Svalinn heitir, · hann stendr sólu fyrir, [R 10v/2, A 5r/20]
 2 skjöldr skínanda goði;
 björg ok brim · veyt'k at brinna skulu,
 4 ef hann fellr í frá.

Swollen is [one] called, he stands before the sun,
 [as] a shield [before] the shining god [SUN].
 Crag and surf I know shall burn,
 if he falls away.¹²²

¹²²The 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 ("crag and surf", LAND and SEA; the totality of the earth) would burn up. In *Syed* 14a/1 there is mention of the "shield that stands before the shining god [SUN]", which may or may not derive from the present stanza.

- 40 Skoll heitir ulfr, · es fylgir hinu skír-leita [R 10v/4, A 5r/21]
 2 goði til varna viðar,
 en annarr Hati, · hann 's Hróð-vitnis sonr,
 4 sá skal fyr heiða brúði himins.

Skoll is called the wolf, which follows the pure-faced
 god [= Sun] to the protection of the woods;
 but second is Hate—he is Rothwiter's son—
 that one shall [run] in front of the bright bride of heaven [= Sun].¹²³

¹²³According to *Yilv* 12, which is probably based on this st., Skoll chases the sun, but Hate chases the moon (which is why he runs in front of the sun). See note to *Wsp* 40 for discussion on these wolves.

- 41 Ór Ymis holdi · vas jörð of sköpuð, [R 10v/6, A 5r/23,
 2 en ór sveita sjór, A_b 9v/14, B 3v/11]
 björg ór beinum, · baðmr ór hári,
 4 en ór hausi himinn.

Out of Yimer's flesh was the earth shaped,
 but out of his blood the sea;
 mountains out of his bones, woods out of his hair—
 but out of his skull the heaven.

2 sveita 'blood' | *hans sára sveita* 'blood of his wounds' A_bB 2 sjór | so AA₁B; *sjér* R 4 ór hausi himinn 'out of his skull the heaven' | *biminn ór hausi hans* 'the heaven out of his skull' A_bB

1–4 Ór ... himinn 'Out of ... heaven' | This stanza is clearly related to *Webth* 21, see note there.

2 sveita 'blood' | For the sense, see note to this word in *Webth* 21.

4 ór hausi himinn 'out of 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.

2 42 En ór hans bróum · gøðou blíð reġin
 Mið-garð manna sonum,
 en ór hans hęila · vøru þau hin harð-móðgu
 4 ský ęll of skępuð.

[R 10v/8, A 5r/25,
 A_b 9v/16, B 3v/12]

But out of his eyebrows the blithe Reins made
 Middenyard for the sons of men;¹²⁴
 but out of his brains were the hard-minded
 clouds all shaped.

3 harð-móðgu 'hard-minded' | *bríð-fęldu* 'stormy' A_bB

¹²⁴I agree with Finnur Jónsson (1932) in that this describes the gods fencing in Middenyard ('the middle enclosure') by using the hair of Yimer's eyebrows as poles.

2 43 Ullar hylli · hęfr ok allra goða
 hvęrr's tękr fyrstr á funa,
 því-at opnir hęimar · verða umb ása sonum,
 4 þá's hęfja af hvera.

[R 10v/9, A 5r/26]

The holdness of Woulder and of All Gods
 has each who first touches the fire,
 for the Homes become open for the sons of the Eese,
 when men lift off the cauldrons.¹²⁵

1 Ullar 'Woulder' | The exact reason for why Woulder is invoked here is unclear, but it suggests that he has a role in the setting of the ritual fire, something possibly attested by the archeological finds at *Lilla Ullevi*, Sweden. See Encyclopedia: Woulder and af Edholm (2009) for more.

1 hylli 'holdness' | i.e. 'favour, loyalty, grace'. This word and the corresponding adjective *hollr* 'hold; favourable, loyal, gracious' and verb *hylla* 'to make hold' are often used when speaking about divine grace, not just in Christian texts, but also (as here) w.r.t. to the Heathen gods. See Encyclopedia: holdness for other examples.

1 allra goða 'All Gods' | Cf. *Syed* 2–3, *Lock* 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the unity of the Gods, see Encyclopedia: All Gods.

¹²⁵This st. is one of the most difficult in the poem, and many interpretations have been made (for a summary see Nordberg (2005)). Many commenters (e.g. Finnur Jónsson (1932) and Sijmons and Gering (p. 208, TODO)) interpret this st. as relating to the poem's frame narrative. In this view Weden, still bound between the two fires, cryptically asks for a cauldron to be lifted off so that the Gods can see him through the smoke vent and rescue him. This, however, scarcely makes sense given the current stanza's placement in the gnomic wisdom section of the poem, unless this whole section is taken to be a later insert (as suggested by Finnur), something for which there is no real support. The invocation of Woulder is also left unexplained, and there is no mention of a cauldron elsewhere in the poem. I agree with Nordberg's superior solution, namely that the present st. refers to the cooking and eating of a "sacred stew" cooked in large cauldrons during the blood, as described in the kings' saws. More specifically, Weden is speaking of the divine grace (*hylli* 'holdness', see Note to l. 1) gained by the ritualist who sets the fire on which the cauldron is placed, since this act enables the Gods to become present among those partaking in the ritual when the cauldron is lifted off and the communal meal can begin. This interpretation is especially interesting when one considers the preceding sts. 41 and 42, which deal with the ordering of the world through the dismembering of Yimer, the primordial sacrificial victim. It is well attested comparatively that the ritual sacrifice in the present was seen as a reenactment and continuation of the primordial ritual sacrifice by the Gods in the mythic past, which was necessary for the creation and ordering

of the world.; see Lincoln (1986)—especially the first two chapters—for its Indo-European analogues. *Grim* 41–43 would then seem to attest this view in the Germanic tradition.

- 44 Ívalda synir · gingu í ár-daga [R 10v/11, A 5r/28]
 2 Skíð-blaðni at skapa,
 skipa batst · skírum Frey,
 4 nýtum Njarðar bur.

The sons of Iwald went in days of yore
 Shidebladner for to shape:
 the best of ships for the pure Free,
 for the useful son of Nearth [= Free].

- 45 Askr Ygg-drasils, · hann 's óðstr viðá [R 10v/13, A 5r/29]
 2 en Skíð-blaðnir skipa,
 Óðinn ása · en jóa Sleipnir,
 4 Bil-røst brúa · en Bragi skalda,
 Há-brók hauka · en hunda Garmr.

Ugdrassle's Ash, that is the noblest of trees,
 but Shidebladner of ships;
 Weden of the Eese, but of horses Slopner;
 Bilrest of bridges, but Bray of scolds;
 Highbrook of hawks, but of hounds Garm.

- 46 Svipum hef'k nú ypt · fyr sig-tíva sonum, [R 10v/15, A 5v/2]
 2 við þat skal vil-björg vaka,
 øllum ósum · þat skal inn koma
 4 Egis þekki á
 Egis 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 in,
 on Eagre's bench,
 at Eagre's drinking.¹²⁶

¹²⁶Weden suddenly announces that he has made the other gods aware of his identity. They will so leave their feasting at Eagre's and instead come to help him.

- 47 Hétumk Grímr, · hétumk Gangleri, [R 10v/17, A 5v/4]

2 Hērjann ok Hjalm-beri,
 Þekkr ok Þriði, · Þundr ok Uðr,
4 Hæl-blindi ok Hár.

I called myself Grim, I called myself Gangler,
Harn and Helmbearer.
Theck and Third, Thound and Ith,
Hellblind and High.

48 Saðr ok Svipall · ok Sann-getall, [R 10v/19, A 5v/5]
2 Hēr-tęitr ok Hnikarr,
 Bil-ęygr, Bál-ęygr, · Bql-verkr, Fjqlnir,
4 Grímr ok Grímnir, · Glap-sviðr ok Fjql-sviðr.

Sooth and Swiple and Soothgettle,
Hartote and Nicker,
Bileye, Baleeye, Baleworker, Fillner,
Grim and Grimner, Glapswith and Fellswith.

49 Síð-hqtr, Síð-skęgr, · Sig-fqðr, Hnikuðr, [R 10v/21, A 5v/7]
2 Al-fqðr, Val-fqðr, · At-ríðr ok Farma-týr;
 ęinu nafni · hétumk aldri-gi
4 síðst ek með folkum fór.

Sidehat, Sideshag, Syefather, Nicked,
Allfather, Walfather, Atrider and Farm-Tew;
by a single name [have] I never called myself,
since among man-folk I fared.

50 Grímnir mik hétu · at Gęir-raðar, [R 10v/23, A 5v/9]
2 en Jalk at Qs-mundar;
 en þá Kjalar · es ek kjalka dró,
4 Þrór þingum at.

Grimner they called me at Garfrith's [estate],
but Yelk at Osmunds;
but Keller then, as I drew the sled;
Throo at Things.¹²⁷

¹²⁷Presumably 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 Encyclopedia).

- 51 Óski ok Ómi, · Jafn-hár ok Biflindi, [R 10v/24, A 5v/10]
 2 Gøndlir ok Hár-barðr með goðum.

Wish and Ome, Evenhigh and Bivlend; Gandler and Hoarbeard among Gods.

- 52 Sviðurr ok Sviðrir · es ek hét at Sökk-mímis [R 10v/25, A 5v/11]
 2 ok dulða'k þann hinn aldna jøtun
 þá's Mið-vitnis vas'k · ins męra burar
 4 orðinn ęin-bani.

Swither and Swithrer, as I was called at Sink-Mimer's,
 and I deceived that aged ettin,
 when I of Midwitner's renowned son
 was become the lone slayer.

- 53 Qlr est Gęir-røðr, · hęfr þú of-drukkit; [R 10v/28, A 5v/13]
 2 miklu est hnugginn, · es þú est mínu gęngi,
 ęllum ęin-herjum · ok Óðins hylli.

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.¹²⁸

¹²⁸Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but presumably the sense is the same. By breaking the code of conduct to which he owns his success he lost Weden's favour, and thus been excluded from the community of oath-bound Odinic warriors (the Oneharriers). Cf. here

- 54 Fjølð þér sagða'k, · en þú fätt of mant, [R 10v/30, A 5v/15]
 2 of þik véla vinir;
 męki liggja · sé'k míns vinar
 4 allan í dreęra drifinn.

Much I told thee, but thou dost recall little;
 'tis friends that deal with thee!
 The sword of my friend I see lying
 all drenched in gore.¹²⁹

¹²⁹Weden expresses his disappointment in Garfrith's conduct and foresees his imminent death.

- 55 Egg-móðan val · nú mun Yggr hafa, [R 10v/31, A 5v/16]
 2 þitt vęit'k líf of liðit;

4 varar 'ru dísir, • nú knátt Óðin séa;
nalgask mik ef þú megir!

An edge-tired corpse will Ug now have:
I know thy life to be passed!
Wary are the dises, now dost thou see Weden—
come near *me*, if thou mayst!

2 56 Óðinn nú heiti'k, • Yggr áðan hét'k,
hétumk þundr fyr þat,
4 Vakr ok Skilfingr, • Vöfuðr ok Hropta-týr
Gautr ok Jalkr með goðum.

[R 11r/2, A 5v/18]

Weden am I now called, Ug was I earlier called,
I called myself Thound before that;
Wacker and Shilving, Waved and Roft-Tew,
Geat and Gelding among the Gods.

2 57 Ofnir ok Sváfnir • hygg'k at orðnir sé
allir at einum mér.

[R 11r/4, A 5v/20]

Ovner and Sweefner, I ween, have arisen
all from me alone.

2 P2 Geir-røðr konungr sat, ok hafði sverð um kné sér ok brugðit til miðs. En
er hann heyrði, at Óðinn var þar kominn, stóð hann upp, ok vildi taka Óðin
4 frá eldinum. Sverðit slapp ór hendi hánun; vissu hjöltin niðr. Konungr
drap fēti, ok steiptist á-fram, en sverðit stóð í gognum hann, ok fékk hann
bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi síðan.

[R 11r/5, A 5v/21]

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.

4 hann | þar af A 5 Óðinn hvarf þá. | om. A 5 var þar | varð A 5 lengi síðan. | om. A

The Speeches of Shirner

(*Skírnismöl*)

Dating (Sapp, 2022): C10th (0.897)
Meter: *Leeds-meter*, *Galders-law* (TODO)

The whole poem is attested in both R and A. The name *Skírnismöl* ‘Speeches of Shirner’ comes from A; R has in the typical titular red ink *För Skírnis* ‘Shirner’s journey’.

The same myth is told in prose in *Yilv* 37. A single stanza of the present poem is quoted there, namely the last one, with some minor differences in wording that would seem to stem from oral tradition (see Note to st. 42 below). It is unlikely that the author of *Yilv* knew of the narrative through an oral tradition which included only the last verse, chiefly since his paraphrase does not add a single detail not found in the present poem, but on the other hand condenses and abbreviates. So, Shirner’s journey and curse (roughly sts. 10–38 here) is simply summarized in the following manner: “Then Shirner journeyed and requested the woman [i.e. Gird] for him [i.e. Free], and received her promise, that nine nights later she would come to the place which is called Barrey, and have a wedding with Free.” The summarising of a narrative mythic poem with a single verse quotation in the form of a dialogue-stanza is something done several times in *Yilv*; see Eddic fragments from Snorre’s Edda below.

On the other hand, the paragraph in *Yilv* 37 corresponding to what is here P1 is much more detailed and reads: “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, but when he looked to the 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 before her, then it did shine from her hands both into 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 that he walked away filled with pain, and when he came home he spoke nothing; he neither slept nor drank; nobody dared to get words out of him. Then Nearth had Shirner, Free’s shoe-swain, called unto himself, and asked him to go to Free and ask him to speak, [...]”

-
- P1 Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálfr ok sá um heima alla; [R 11r/10, A 2r/11]
2 hann sá í Jǫtun-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
 4 Freys. Njörðr bað hann kveðja Frey máls. Þá mælti 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 beiða
 2 okkarn mála mōg,
 ok þess at fregna • hvēim hinn fróði séi
 4 of-reiði afi.“

[R 11r/14, A 2r/15]

“Rise thou now, Shirner, and go to ask
 our lad [= Free] for speech;
 and to learn at whom the wise
 man [= Free] might be cross.”

1 ris ... beiða ‘Rise ... ask’ | Alliteration is missing here. A simple solution would be to replace *gakk* ‘go’ with a synonym like *rinn* ‘run’ or *rād* ‘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 must here certainly mean ‘man’ without a connotation of old age. See further CV.

Skírnir kvað: 2 „Illra orða • es mér ón at ykkrum syni,
 2 ef ek geng at mēla við mōg,
 ok þess at fregna, • hvēim hinn fróði séi
 4 of-reiði afi.“

[R 11r/15, A 2r/17]

Shirner quoth: “Bad words I expect from your son [= Free],
 if I go with the lad to speak;
 and to learn at whom the wise
 man might be cross.”

Skírnir: 3 „Sæg þat Freyr, • folk-valdi goða,
 2 ok ek vilja vita,
 hví þú ǣinn sitr • ǣnd-langa sali,
 4 minn dróttinn, of daga?“

[R 11r/17, A 2r/18]

Shirner [quoth]: “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?”

Freyr: 4 „Hví of **s**ęgja’k þér, • **s**ęgr hinn ungi, [R 11r/19, A 2r/20]
2 **m**ikinn **m**óð-trega?
því-at **a**lf-röðull • lýsir of **a**lla daga
4 ok þęygi at **m**ínum **m**unum.“

Free [quoth]: “Why should I tell thee, O young youth,
[of my] great mood-grief?
For the elf-wheel [SUN] shines during all days,
and naught to my liking.”

Skírnir: 5 „**M**uni þína • hykk-a svá **m**ikla vesa, [R 11r/20, A 2r/21]
2 at þú mér **s**ęgr né **s**ęgir;
ungir saman • vörum í **á**r-daga,
4 vęl męttim **t**vęir **t**rúask.“

Shirner [quoth]: “Thy liking I do not think so great,
that thou, O youth, should not tell me [of it].
Young together were we in days of yore;
we two might well trust each other.”

2 **s**ęgr ‘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 *Wayl* 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 *sęgr 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.

Freyr: 6 „Í **G**ymis gǫrðum • ek **g**anga sá [R 11r/22, A 2r/23]
2 **m**ér tíða **m**ęy;
armarr lýstu, • en **a**f þaðan
4 allt lopt ok lǫgr.

Free [quoth]: “In Gymer’s yards I saw walking
a maiden, dear to me.
The arms shone, but thereof
all the air and sea.

4 lopt ok lǫgr ‘air and sea’ | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

7 **M**ęr’s mér tíðari • an **m**anna hvęim [R 11r/24, A 2r/24]

2 ungum í ár-daga;
 ása ok alfa · þat vill engi maðr,
 4 at vit sátta séim.“

The maiden is dearer to me than to any man
 young in days of yore.

Of the Eese and Elves does no man¹³⁰ wish
 that we two should be brought together.”

¹³⁰i.e. ‘person’. For other examples of gods being called men see note to final st. of *Webb* (TODO).

Skírnir: 8 „Mar gef mér þá, · es mik of myrkvan beri [R 11r/25, A 2r/25]
 2 vísan vafr-loga,
 ok þat sverð, · es sjalft vegisk
 4 við jötna étta.“

Shirner [quoth]: “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.”

Freyr: 9 „Mar þér þann gef’k, · es þik of myrkvan berr [R 11r/27, A 2r/27]
 2 vísan vafr-loga,
 auk þat sverð, · es sjalft mun vegask,
 4 ef sá ’s horskr es hęfr.“

Free [quoth]: “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 hęfr ‘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 certainty and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault (“if he is sharp who owns it.”).

P2 Skírnir męlti við hest’inn:

Shirner spoke with the horse:

2 10 „Myrkt es úti, · mál kveð’k okkr fara [R 11r/29, A 2r/28]
 úríg fjöll yfir

4 þursa þjóð yfir;
 báðir vit komumk · eða okkr báða tækir
 sá hinn ám-átki jötunn.“

“Tis dark outside; I declare it time for us to journey
 over the drizzling mountains,
 over the tribe of the **Thurses**.
 Both two [shall] we come [over], or us both does take
 that unnatural ettin.¹³¹”

3 þursa ‘of the Thurses’ | so A; þyria R

5 ám-átki jötunn ‘unnatural ettin’ | Formulaic. See note to *Wsp* 8.

¹³¹Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

P3 Skírnir reið i Jötun-heima til Gymis garða; þar váru hundar ólmir ok bund- [R 11r/31, A 2v/1]
 2 nir fyrir skíð-garðs hliði þess, er um sal Gerðar var. Hann reið at þar, er
 fê-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’s¹³² hall. He rode to
 where a shepherd sat on a mound, and greeted him:

¹³²It is first now that we are informed of the maiden’s name.

11 „Seg þat hirðir, · es á haugi sitr [R 11v/2, A 2v/4]
 2 ok varðar alla vega:
 hvé ek at and-spilli · komumk hins unga mans
 4 fyr græyjum Gymis.“

“Say this, O herdsman, who on the mound dost sit,
 and watchest all the ways:
 How I to discourse might come with the young girl [= Gird],
 past the greyhounds of Gymer?”

[Hirðir] kvað: 12 „Hvárt est fęigr, · eða est framm ginginn [R 11v/4, A 2v/5]
 2 [...];
 and-spillis vanr · þú skalt ę vesa
 4 góðrar meýjar Gymis.“

[The herdsman] quoth:
 “Either art thou fęy, or gone forth [DEAD];

[...].

Discourse-less shalt thou always be,
with the good maiden of Gymer [= Gird].”

⁴ *góðrar meýjar* ‘good maiden’ | Formulaic, carrying with it a sense of chastity. See note to *Hígh* 102/1 for further occurrences.

[Skirnir] kvað: **13** „Kostir ’ru bętri • an kløkkva séi
2 hveim es fúss es fara,
 *ę*inu dógri • mér vas aldr of skapaðr
4 ok alt líf of lagit.“ [R 11v/6, A 2v/7]

[Shirner] quoth:

“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.¹³³”

¹ an ‘than’ | so A; *hęldr an at* ‘rather than to [be]’ R

¹ *Kostir* ‘Choices’ | i.e. ‘alternatives, other ways’.

¹³³ 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 *leggja* ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. *Lock* 48: *í ár-daga vas þér bit ljóta líf of lagit* ‘in days of yore was thy ugly life laid down’ and *Wsp* 19: *þér legg logðu* ‘they [= the Norns] laid down laws’.

[Gęrðr] kvað: **14** „Hvat ’s þat hlym hlymja • es hlymja heýri’k nú til
2 ossum rønnum í?
 *j*ęrð bifask, • en allir fyr
4 skjalfa garðar Gymis.“ [R 11v/7, A 2v/8]

[Gird] quoth:

“What is that din of dins, which I of dins now hear
in our halls?
The earth quakes, but before [me] tremble
all Gymer’s yards.”

Ambótt kvað: **15** „Maðr ’s hér úti, • stiginn af mars baki,
2 jó léttr til *j*arðar taka.“ [R 11v/9, A 2v/10]

A servant-woman quoth:

“A man is here outside, stepped down off horseback;
he lets take his steed to the ground.¹³⁴”

¹³⁴ According to Finnur Jónsson (1932) a still known (in his time) Icelandic expression; Shirner lets his horse graze.

[Gərðr] kvað: **16** „Inn bið þú hann ganga · í okkarn sal
 ok drekka hinn męra mjǫð,
þó ek hitt óumk, · at hér úti séi
minn bróður-bani.“

[R 11v/10, A 2v/11]

[Gird] quoth:

“Bid thou him to go in into our hall,
and to drink the renowned mead;
though I fear that here outside should be
my brother’s bane.”

[Gērðr] kvað: **17** „Hvat ’s þat alfa · né ása sona,
 né víssa vana;
 hví ǣinn of komt · ǣikinn fúr yfir
 ór sal-kynni at séa?“

[R 11v/12, A 2v/13]

[Gird quoth:]

“What sort is that, not of Elves, nor of sons of the Eese,
nor of wise Wanese?
Why camest thou alone over the raging fire,
to see the state of our hall?”

[Skírnir kvað:] **18** „Em’k-at **alfa** · né **ása** sona [R 11v/14]

2 né **víssa vana**,

 þó **ęinn** of kom’k · **ęikinn** fúr yfir

4 ýður **sal**-kynni at **séa**.

[Shirner quoth:]

"I am not of Elves, nor of sons of the Eese,
nor of wise Wanese—
yet I came alone over the raging fire,
to see the state of your hall.

19 **E**pli e^hlifu · hér hef'k al-gullin, [R 11v/15, A 2v/14]

2 þau mun'k þér Gērðr gefa,
frið at kaupa, · at þú þér Frey kveðir
4 ó·lęiðastan at lifa.“

Elven apples have I here, all-golden;
those I will to thee, O Gird, give
to purchase [thy] love, that thou callest Free for thee
most unloathsome [MOST LOVELY] in life.¹³⁵

¹³⁵ *at lifa* here means seems to mean 'in life/living' rather than the typical infinitive sense 'to live'; cf. st. 22 *at dęila* 'in sharing' below. This is possibly an archaism.

[Gērðr] kvað: 20 „Epli ęllifu · ek þigg aldri-gi [R 11v/17, A 2v/15]
2 at manns-kis munum,
né vit Freyr, · meðan okkart fęqr lifir,
4 byggum bęði saman.“

[Gird quoth:]
“Eleven apples will I never take,
to any man's liking;
nor will I and Free—while our lifeblood lives—
dwell both together.”

[Skirnir kvað:] 21 „Baug þér þá gef'k, · þann's bręndr of vas [R 11v/19, A 2v/17 (ll. 1–2)]
2 með ungum Óðins syni;
átta 'ru jafn-hęfgir, · es af drjúpa
4 hina níundu hverja nętt.“

[Shirner quoth:]
“The bigh I then give thee, that one which was burned
with Weden's young son [= Balder].
Eight are even-heavy, which from it drip,
every ninth night.¹³⁶”

3–4 áttu ... nętt 'Eight ... night.' | In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

¹³⁶ The bigh, while not named, is clearly Dleepner as known from *Yilv* 49, describing Balder's funeral: “Weden laid on the pyre that gold ring which is called Dleepner. 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.

[Gērðr] kvað: 22 „Baug þikk-a'k, · þótt bręndr séi, [R 11v/21, A 2v/18 (ll. 3–4)]
2 með ungum Óðins syni;

4 es-a mér gulls vant · í gǫrðum Gymis
at deila fé fǫður.“

[Gird quoth:]

“The bigh I take not, though it may have been burned
with Weden’s young son [= Balder];
I have no want of gold in Gymer’s yards,
in sharing the **fee** of my father.”

[Skírnir kvað:] 23 „Sér þú mǣki, mēr, · mjóvan, mál-faan,
2 es hef’k í hendu hér?
hǫfuð hoggva · mun’k þér halsi af,
4 nema mér sǣtt sǣgir.“

[R 11v/23, A 2v/19]

[Shirner quoth:]

“Seest thou this sword, O maiden—slender, pictured-painted—,
which I have in my hand here?
Hew the head will I, off thy neck,
unless thou come to terms with me.”

1 mál-faan ‘picture-painted’ | The sword is inlaid with metal (perhaps gold or silver) forming a pattern. The expression is formulaic; cf. TODO.

[Gǫrðr kvað:] 24 „Á-nauð þola · vil’k aldri-gi
2 at manns-kis munum,
þó hins get’k, · ef it Gymir finniðsk
4 vígs ó-trauðir · at ykkir vega tíði.“

[R 11v/25, A 2v/20]

[Gird quoth:]

“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 wish to fight.¹³⁷”

2 manns-kis ‘any man’s (lit. ‘no man’s)’ | *manns ǣnskis* A

¹³⁷ 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.

[Skírnir kvað:] 25 „Sér þú mǣki, mēr, · mjóvan, mál-faan,
2 es hef’k í hendu hér?
fyr þessum eggjum · hnígr sá hinn aldni jötunn,
4 verðr þinn fǣigr faðir.

[R 11v/27, A 2v/22]

[Shirner quoth:]

“Seest thou this sword, O 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 **T**ams-vęndi þik drep’k, · ęn þik **t**ęmjja mun’k, [R 11v/28, A 2v/24]
2 **m**ęr, at mńnum **m**unum,
 þar skalt **g**anga · es þik **g**umna synir
4 **s**íðan ęva **s**ęi.

With the taming-wand I strike thee—and tame thee I will,
O maiden, to my liking!
There shalt thou go, where thee the sons of men
never since may see.

1 Tams-vęndi ‘taming-wand’ | Has been interpreted as a sword, TODO.

27 **A**ra þúfu **á** · skalt **ár** sitja, [R 11v/30, A 2v/26]
2 **h**orfa **h**ęimi ór;
 snugga **h**ęljar til;
4 **m**atr sé þér męir lęiðr · an **m**anna hvęim
 hinn **f**ráni ormr með **f**irum.

On an eagle’s perch shalt thou sit at dawn;
turn out of the world;
hanker after **Hell**.
Food be for thee more loathsome, than to any one
the gleaming serpent [= the Middenyardswyrm] among men.¹³⁸

1 Ara þúfu **á** · skalt **ár** sitja ‘On an eagle’s perch shalt thou sit at dawn’ | *ár skalt sitja* · *ara þúfu á* ‘at dawn shalt thou sit on an eagle’s perch’ A 2–3 horfa hęimi ór; snugga hęljar til ‘turn out of the world; hanker after Hell’ | *horfa ok snugga hęljar til* ‘turn and hanker after Hell’ A

2–3 horfa hęimi ór; snugga hęljar 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.

¹³⁸Her food will be more disgusting than the Middenyardswyrm, for which cf. *Hyme* 22.

28 At **u**ndr-sjónum verðir · es **ú**t of kómr, [R 11v/32]
2 á þik **H**rímnr **h**ari
 á þik **h**ot-vetna stari,

4 víð-kunnari verðir · an vörðr með goðum,
gapi þú grindum frá.

A wondrous sight mayst thou become when thou comest out;
at thee may Rimner ogle;
at thee may anyone stare.

More widely known mayst thou become than the Watchman among the Gods [= Home-dall];
mayst thou gape from the gates.

29 Tópi ok ópi, · tǫpsull ok óþoli, [R 12r/2]
2 vaxi þér tǫr með trega;
sætisk þú niðr · en mun'k sægja þér
4 sváran sús-breka,
ok tvinnan trega.

Toop and woop, tarsle and restlessness—
may thy tears grow with grief!
Sit thyself down, and I will tell thee
a heavy roaring-breaker,
and a twined grief.

1 Tópi ok ópi, · tǫpsull ok óþoli ‘Toop and woop, tessle and restlessness’ | The first three of these four words are magic curse words without clear meaning; I have left them untranslated.

30 Tramar gneypa · þik skulu gęstan dag [R 12r/3]
2 jǫtna gęðum í,
til hrím-þursa hallar · þú skalt hęrjan dag
4 kranga kosta-lauss;
kranga kosta-vęn;
6 grát at gamni · skalt í gęgn hafa
ok leiða með tǫrum trega.

Fiends shall pine thee during gloomy day,
in the yards of the Ettins.
To the hall of Rime-thurses shalt thou every day
crawl choice-less;
crawl choices-lacking.
Weeping for joy shalt thou have in exchange,
and nurse with tears [thy] grief.

31 Með þursi þrí-hęfðuðum · þú skalt ę nara [R 12r/7]

2 eða ver-laus vesa,
 þitt gæð grípi;
4 þik morn morni
 ves þú sem þistill, · sá's þrunginn vas
6 í ofan-verða ónn.

With a thurse three-headed shalt thou always subsist,
or be husband-less.
May thy senses seize;
may murrain mourn thee;
be thou like the thistle that was pressed
during highest harvest!

32 Til holts ek gekk · ok til hrás viðar
2 gamban-tēin at geta
 gamban-tēin ek gat.

[R 12r/9]

To the wood I went, and to the raw/sappy tree,
the gombentoe for to get;
the gombentoe I got.

2 gamban-tēin 'gombentoe' | Perhaps "curse-twig". A compound consisting of the very rare word *gamban* 'magic/curse?' and *tēinn* 'twig, branch' (cf. *mistil-tēinn* '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-vǫndr* 'taming-wand' of st. 26 above. Cf. *Higb* 152, which speaks about a runic curse carved on *rótum rás viðar* 'the roots of a raw/sappy tree'.

33 Reiðr 's þér Óðinn, · reiðr 's þér Ása-bragr,
2 þik skal Freyr fiask,
 hin firin-illa mēr, · en fingit hefr
4 gamban-reiði goða.

[R 12r/10]

Wroth with thee is Weden; wroth with thee is Bray of the Eese (= Thunder);
thee shall Free come to hate,
O most wicked maiden, if thou hast earned
the gomben-wrath of the gods.

34 Hęyri jotnar, · hęyri hrím-þursar,
2 synir Suttunga, · sjalfir ás-liðar,
 hvę fyrir býð'k, · hvę fyrir banna'k
4 manna glaum mani,
 manna nyt mani.

[R 12r/12]

Hear may Ettins, hear may Rime-thurses,
 sons of Sutting, the very Os-Troops [= Eese] themselves,—
 how I forbid, how I forban
 men's fellowship from the maid,
 men's joy from the maid!

35 **H**rím-grímnir hēitir þurs, · es þik **h**afa skal [R 12r/14]
 2 fyrir **n**á-grindr **n**eðan,
 þar þér **v**íl-męgir · á **v**iðar rótum
 4 **g**ęita-hland **g**ęfi;
 óðri drykkju · fá þú **a**ldri-gi,
 6 **m**ęr, af þínum **m**unum,
 męr, at **m**ínum **m**unum.

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 Þurs ríst'k þér · ok þría stafi, [R 12r/16]
 2 ęrgi ok óði ok ó·þola,
 svá ek þat af ríst · sem ek þat á ręist,
 4 ef gørask þarfar þęss.“

Thurse I carve for thee, and three staves:
 degeneracy and madness and restlessness.—
 So I carve it *off*, like I carved it *on*,
 if there be need for that.¹³⁹”

1 Þurs ‘thurse’ | Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þría stafi ‘three staves’ | Three runic letters (or phrases) representing the three following words (ęrgi ‘degeneracy’ etc.). The ritual practice of carving “three staves” is first found on the C7th Gummarp stone: **h**aþu**w**ola**f**r **s**ate **s**t**a**ba **þ**ria **f**ff ‘Hathwolf placed three staves: fff’, where the **f**-rune (f) stands for its name **f**ee (i.e. ‘wealth, cattle’) and is thus meant to bring wealth.

2 ęrgi ok óði ok ó·þola ‘degeneracy and madness and restlessness’ | Both ęrgi ‘degeneracy’ and ó·þoli ‘restlessness’ (here probably with a sexual connotation), are found in the love magic charm on the rune stick B257 from Bryggen (edited below under Galders). ęrgi is also found in the curse-formula on the C7th Proto-Norse runestones from Stentoften and Björketorp. See further introduction to B257.

¹³⁹ 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.

Then Shirner rode home. Free stood outside and greeted him and asked for the tidings:

40 „Seg mér, Skírnir, · áðr verpir sǫðli af mar [R 12r/25]
 2 ok stígir feti framarr,
 hvat árnaðir · í Jǫtun-hęima
 4 þíns eða míns munar?“
 “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?”

[Skírnir kvað:] 41 „Barri hęitir, · es vit báðir vitum, [R 12r/27]
 2 lundr logn-fara,
 en ępt nętr níu, · þar mun Njarðar syni
 4 Gęrðr unna gamans.“
 [Shirner quoth:]
 “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.”

[Freyr kvað:] 42 Lǫng es nótt, · langar ’u tvęr, [R 12r/28, G]
 2 hvę of þręyja’k þríar?
 opt mér mánaðr · minni þótti
 4 an sjá hǫlf hý-nótt.

[Free quoth:]

Long is a night; long are two;
 how should I yearn for three?
 Oft a month to me seemed less,
 than this half wedding-night.¹⁴⁰

1 langar ’u tvęr ‘long are two’ | *lǫng es ęnnur* ‘long is another’ G 2 hvę of þręyja’k þríar? | *hvę meęa’k þręyja þríar* G

¹⁴⁰The wedding-night (TODO: it’s a hapax so explain the etymology?) is presumably half as it is not consumated.

The Leed of Hoarbeard

(*Hárbarðsljóð*)

Dating (Sapp, 2022): early C11th (0.578)–late C11th (0.377)

Meter: Unclear (TODO)

In my opinion the poem can be seen as an allegory on class relations, namely between the self-owning Norwegian and later Icelandic farmers, and the warlike Norwegian earls.

Of all Eddic poems this one 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. *ǫgurr* 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 *Grip*, 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 powerful, 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?

P1 Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum sundsins var [R 12r/30]
2 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 „Hvęrr ’s sá svęinn svęina • es stęndr fyr sundit handan?“

[R 12r/32]

“Who is that swain of swains, standing here across the sound?”

Hann svaraði:

2 „Hvęrr ’s sá karl karla • es kallar of váginn?“

[R 12v/1]

He answered:

“Who is that churl of churls, calling out over the wave?”

3 „Fęr þú mik of sundit, • fōði’k þik á morgun;

[R 12v/2]

2 męis hęfi’k á baki, • verðr-a matrinn bętri.

Át’k í hvíld • áðr ek hęiman fōr,

4 síldr ok hafra; • saðr em’k ęnn þęss.“

[Thunder quoth:]

“Ferry me over the sound, I feed thee in the morning!

A basket have I on my back; the food does not get better.¹⁴¹

I ate for a while before I journeyed from home,

herring and oatmeal/he-goats; I am still full from that.”

⁴ hafra ‘oatmeal/he-goats’ | The easiest reading here is the acc. pl. of *hafr* ‘he-goat’. Thunder also eats his goats in *Yilv* 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) *Pūṣān’s* eating porridge (e.g. 6.56.1, 57.2). Another similarity Stiles notes between Thunder and *Pūṣān* 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.

¹⁴¹ i.e. ‘you will not get better food than that.’

4 „Ár-ligum verkum hrósar þú, verðinum; • vęitst-at-tu fyr gorla,

[R 12v/5]

2 dōpr ’ru þín hęim-kynni, • dauð hygg’k at þín móðir sé.“

“Of early works boastest thou; of eating!¹⁴² Thou knowest not clearly [what lies] before [thee]:

dismal is the state of thy home—I think that thy mother is dead!”

¹⁴² TODO. This is pretty difficult. From the previous stanza *verðinum* seems to be referring to eating.

- 5 „Þat segir þú nú · es hverjum þikkir [R 12v/6]
 2 mest at vita— · at mín móðir dauð sé.“

“Thou now sayest that which to every man seems
 most important to know—that my mother is dead!”

- 6 „Þeygi 's sem þú · þrjú bú eigir góð; [R 12v/8]
 2 bær-bæinn þú stendr · ok hefir brautinga gervi, · þat-ki at þú hafir
 brékr þínar.“

“But it is hardly as if thou own three good homesteads;
 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 ęikjunni, · ek mun þér stöðna kenna [R 12v/9]
 2 eða hvęrr 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?”

- 8 „Hildólfr sá hęitir · es mik halda bað, [R 12v/11]
 2 rekr inn ráð-svinni · es býr í Ráðs-ęjar-sundi;
 bað-at hann hlęnni-męnn flytja · eða hrossa-þjófa,
 4 góða ęina · ok þá's ek gørva kunna;
 sęę-ðu til nafns þíns · ef þú vill of sundit fara.“

“Hildolf he is called, who asked me to hold it,
 the counsel-wise man who lives in Redesey-sound.
 He bade me not take highwaymen nor horse-thieves;
 good men only, and those whom I know well—
 say thy name if thou wilt go over the sound!”

- 9 „Sęęja mun'k til nafns míns · þótt ek sękr sjá'k [R 12v/15]
 2 ok til alls øðlis: · Ek em Óðins sonr,
 Męila bróðir · ęn Magna faðir,
 4 þrúð-valdr goða · við Þór knátt-u hér dóma!
 Hins vil'k nú spyrja, · hvat þú hęitir?“

“I will say my name—although I should be charged—
 and 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 something else: What art thou called?”

10 „Hár-barðr ek hēiti, • hyl’k of nafn sjaldan.“

[R 12v/18]

“Hoarbeard I am called, seldom I conceal my name.”

11 „Hvat skalt-u of nafn hylja • nema þú sakar ęgir?“

[R 12v/18]

“Why shalt thou conceal thy name, unless thou have charges?”

12 „En þótt ek sakar ęiga, • fyr slíkum sem þú est
þá mun’k forða fjorvi mínu • nema ek feigr sé.“

[R 12v/19]

“But though I had charges—for such a one as thou art
then I will protect my life, unless I be fey.”

13 „Harm ljótan mér þikkir í því
at vaða of váginn til þín • ok vęta ęgur minn;
skylda’k launa kęgur-sveini • þínum kęgin-yrði • ef ek komumk
yfir sundit.“

[R 12v/21]

“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 ęgur ‘burden’ | The sense of this word is not clear, though it is probably the same as the first element of the compound *ęgur-stund* ‘burdensome hour’, found in *Wagl* 42. Some authors have read it as a crude euphemism for ‘penis’, which would not be out of character for this poem. I however consider the best interpretation to be that of an author whose name I’ve forgotten (TODO!), namely that Thunder is referring to the food he carries on his back (cf. v. 3).

14 „Hér mun’k standa • ok þín heðan bíða;
fannt-a-tu mann inn harðara • at Hrungni dauðan.“

[R 12v/23]

“Here will I stand, and from here await thee;
thou hast not found a harder man since Rungner died!¹⁴³”

¹⁴³ Rungner was an ettin famously slain by Thunder, TODO. Hoarbeard’s mention of that battle sets off a long argument over the deeds of the two.

- 15 „Hins vilt-u nú geta · es vit Hrungnir deildum, [R 12v/25]
 2 sá inn stór-úðgi jötunn, · es ór stęini vas höfuðit á,
 þó lét’k hann falla · ok fyrir hníga;
 4 hvat vannt-u þá meðan, Hárbarðr?“

“This wilt thou now mention, 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?”

- 16 „Vas’k með Fjöl-vari · fimm vetr alla [R 12v/27]
 2 í ey þęiri · es Al-grón heitir;
 vega vér þar knóttum · ok val fella,
 4 margs at fręista, · mans at kosta.“

“I was with Felwar for all of five winters
 in that island which Allgreen is called.
 There we did fight and fell corpses;
 many a girl to tempt and win.¹⁴⁴”

¹⁴⁴I read *margs* ‘many a’ as modifying *mans* ‘girl’, i.e. *margs mans at fręista, at kosta* ‘to tempt and to win many a girl’.

- 17 „Hversu snúnuðu yör konur yörar?“ [R 12v/30]
 “How did your women pleasure (TODO!!!) you?.¹⁴⁵”

¹⁴⁵Seemingly a prose line; see Introduction.

- 18 „Sparkar óttum vér konur · ef oss at spökum yrði; [R 12v/30]
 2 horskar óttum vér konur · ef oss hollar véri,
 þęr ór sandi · síma undu
 4 ok ór dali djúpum
 grund of grófu;
 6 varð’k þeim ęinn ǫllum · øfri at róðum;
 hvílda’k hjá systrum sjau
 8 ok hafða’k gęð þęira allt ok gaman;
 hvat vannt-u þá meðan, Þórr?“

“We [I] owned frisky women, if they became pleasing toward us [me];
 we [I] owned clever women, if they were hold toward us [me];
 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 next to those seven sisters,
 and had their senses all, and pleasure—
 what didst thou then meanwhile, Thunder?”

19 „Ek drap þjatsa, • hinn þrúð-móðga jötun, [R 13r/2, A 1r/1 (l. 4b ff.)]
 2 upp ek varp augum • All-valda sonar
 á þann hinn hęiða himin;
 4 þau ’ru męrki męst • minna verka,
 þau’s allir męnn sįðan of sęa;
 6 hvat vannt-u þá meðan, Hárbarðr?“

“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 see¹⁴⁶ —
 what didst thou then meanwhile, Hoarbeard?”

¹⁴⁶Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable?
 TODO.

20 „Miklar man-vélar • hafða’k við myrk-riður [R 13r/5, A 1r/1]
 2 þá’s ek vélta þęr frá verum.
 Harðan jötun • hugða’k Hlébarð vesa;
 4 gaf hann mér gamban-tęin
 en ek vélta hann ór viti.“

“Great girl-tricks did I have against mirk-riders,
 when I lured them away from men.¹⁴⁷
 A hard ettin I judged Leebeard to be;
 he gave me a gombentoe,
 but I tricked him out of his wits.”

¹⁴⁷Alternatiely ‘away from [their] husbands’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *High* 156 for discussion.

21 „Illum huga launaðir þú þá góðar gjafar.“ [R 13r/7, A 1r/3]
 “With an evil mind didst thou repay the good gift.”

- 22 „Þat hefir **ç**ik · es af **annarri** skęfr;
 2 umb **sik** es hvęrr í **s**líku—
 hvat vannt-u þá meðan, Þórr?“ [R 13r/8, A 1r/4]

“An oak has that which it chafes from another;
 each man is for himself in such—
 what didst thou then meanwhile, Thunder?”

- 23 „Ek vas **austr** · ok **j**ętna barða’k
 2 brúðir **b**ęl-vísar · es til **b**jargs gingu;
 mikil myndi **ę**tt **j**ętna · ef **allir** lifði,
 4 vętr myndi **manna** · undir **Mið**-garði—
 hvat vannt-u þá meðan, Hárbarðr?

“I was in the East, and bashed ettins:
 bale-wise brides who walked to the mountain.
 Great would the lineage of ettins be if all lived,
 naught would remain of men within Middenyard¹⁴⁸—
 what didst thou then meanwhile, Hoarbeard?”

¹⁴⁸ A remarkable clear statement, the underlying worldview of which is far from unique to this stanza; in *Hym* 11, for instance, Thunder is described as “the opponent of Rooder”, “the friend of manly retinues” and “Wighward”, referring to His role in slaying ettins and guarding men and their shrines (**wighs**). For Thunder’s killing of women cf. sts. 37–39 below and Lindow 1988.

- 24 „Vas’k á **V**allandi · ok **v**ígum fylgða’k,
 2 **atta** ek **j**ęfrum · en **aldri**-gi sętta’k;
 Óðinn á **jarla** · þá’s í **val** falla
 4 en **Þórr** á **þręla** kyn.“ [R 13r/11, A 1r/6]

“I was in Walland and followed battles;
 I incited princes and never reconciled them.
 Weden owns the earls which fall among the slain,
 but Thunder owns the kin of thralls.¹⁴⁹”

¹⁴⁹ We see here a sort of aristocratic, Odinic disregard for lower life and life as a good in itself; where Thunder boasts of saving men, Weden sarcastically responds that he caused the deaths of men so that he could have them for himself.

- 25 „Ó·jafnt skipta · es þú myndir með **ó**sum liði
 2 ef þú ęttir **vil**-gi mikils **vald**.“ [R 13r/13, A 1r/8]

“Translation.”

- 26 „Þórr á afl **ó**rit · en **ę**kki hjarta; [R 13r/14, A 1r/9]
 2 af **hr**ęðslu ok **hug**-bleyði · þér vas í **h**andska troðit
 ok þóttisk-a þú þá **þ**órr vesa;
 4 **h**vár-ki þá þorðir · fyr **hr**ęðslu þinni
 hnjósa né **f**isa · svá't **F**jalarr heyrði.“

“Thunder owns ample strength, but no heart; out of fear and mind-softness didst thou tread into a glove, and then seemedest thou not to be Thunder. Thou daredest neither—for thy fear—to sneeze nor to fart so that Feller might hear [it].¹⁵⁰”

¹⁵⁰This story is also referenced in *Lock* TODO. It is elaborated heavily on in *Yilv* 45: Thunder, Lock, and the siblings Thelve and Wrash had travelled east for a long time when they discovered a large hall, with an opening on one end, as wide as the building. They took rest inside, but in the middle of the night there was a great earthquake and the ground beneath them trembled. Thunder rose and led the party to a side-room to the right in the middle of the hall. He sat closest to the opening with his hammer ready, while the others sat terrified further inside. At daybreak they left the hall and found a huge ettin named *Skrymir* (Shrimer) sleeping next to them. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was the thumb-part.

- 27 „**H**ár-barðr hinn ragi, · munda'k þik í **H**ęl drepa [R 13r/17, A 1r/11]
 2 ef mętta'k **s**ęilask of **sund**.“
 “Hoarbeard the degenerate, I would strike thee into **Hell**,
 if I might sail o'er the sound!”

- 28 „Hvat skyldir of **sund** **s**ęilask · es **s**akir 'ru alls øngar? [R 13r/18, A 1r/12]
 2 hvat vannt-u þá meðan, Þórr?“
 “Why should thou sail o'er the sound when there are no offenses?—
 what didst thou then meanwhile, Thunder?”

- 29 „Ek vas **a**ustr · ok **á**na varða'k [R 13r/19, A 1r/13]
 2 þá's mik **s**óttu · þeir **S**várangs synir;
grjóti mik þorðu, · **g**agni urðu þó lítt fęgnir,
 4 þó urðu mik **f**yrri · **f**riðar at biðja.
 hvat vannt-u þá meðan, Hárbarðr?“

“I was in the east and guarded the river
 when I was attacked 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?”

- 2 30 „Ek vas austr · ok við ein-hverja dómða’k,
lék’k við ina lind-hvítu · ok long þing háða’k,
gladda’k ina gull-björtu, · gamni mér unði.“ [R 13r/22, A 1r/15]

“I was in the east, and spoke with a certain woman;
I played with the linen-white, and held long-lasting trysts:¹⁵¹
I gladdened the gold-bright—the maiden enjoyed pleasure.”

¹⁵¹þing (see Thing) usually means ‘legal assembly’, but clearly not here.

- 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 I might have been in need then, Thunder, that I might hold that linen-white maiden.”

- 33 „Ek mynda þér þat þá vęita · ef ek viðr of kómisk.“ [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 shouldst betray my trust.”

- 35 „Em’k-at ek sá hęl-bitr · 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.¹⁵²”

¹⁵²Proverbial (a heel-biter being someone who betrays his companions); the leather of a shoe would become very stiff and chafing over the winter.

- 36 „Hvat vannt-u þá meðan, Þórr?“ [R 13r/28, A 1r/20]
“What didst thou then meanwhile, Thunder?”

- 2 37 „Brúðir ber-sęrkja · barða’k í Hlés-ęyju;
þęr hofðu vęrst unnit, · vélta þjóð alla.“ [R 13r/28, A 1r/20]

“The brides of berserks I bashed in Leese;
they had done the worst thing: deceived a whole people.”

38 „**Kl**éki vannt-u þá, Þórr, · es þú á **k**onum barðir.“

[R 13r/29, A 1r/21]

“A great disgrace didst thou then, Thunder, when thou didst bash women.”

2 39 „**V**argynjur vóru þér · en **var**-la konur,
skelldu **skip** mitt · es ek **sk**orðat hafða’k,
ógðu mér járn-lurki · en eltu þjálfá.
4 hvat vannt-u þá meðan, Hárbarðr?“

[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 Thelvé around—
what didst thou then meanwhile, Hoarbeard?”

2 40 „Ek vas’k í hernum · es hingat gøðisk
gnéfa gunn-fana, · geir at rjóða.“

[R 13r/32, A 1r/23]

“I was in the warband, when it readied itself here
to raise the war-standard, to redden the spear.”

41 „Þess vilt-u nú geta, es þú fórt oss ó·ljúfan at bjóða!“

[R 13v/1, A 1r/24]

“This wilt thou now mention, that thou didst journey to attack us!”

1 ó·ljúfan | oliyfan A; †olubann† R

2 42 „**B**óta skal þér þat þá · munda **ba**ugi
sem **ja**fnendr **un**nu · þeir’s **ok**kr 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.”

2 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 mōnnum þeim inum aldrónum 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,¹⁵³ as thou callest them home-forests.”

¹⁵³ cf. Weden’s waking the dead in various poems.

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 [R 13v/7, A 1v/2]
 2 ef ek rēð á vág at vaða;
 ulfi héra · hygg’k at ópa mynir
 4 ef hlýtr af hamri hogg.“
 “Thy glibness of word will bring thee harm,
 if I decide to wade over the wave;
 higher than a wolf I judge that thou wilt scream,
 if thou suffer a strike from the hammer.”

48 „Sif á hó hēima, · hans munt fund vilja, [R 13v/9, A 1v/4]
 2 þann munt þræk drýgja, · þat ’s þér skyldara.“
 “Sib has a lover at home; *him* wilt thou wish to meet!
 Against that one shalt thou use thy strength—that is for thee more urgent!”

1 hó ‘lover’ | Most translators take this acc. sg. word as an alternative form of *bórr* m. ‘adulterer’ (gen. *bórs*), containing the same root as *bóra* f. ‘whore, prostitute’, *bór* n. ‘adultery, fornication’, ModEngl. whore. The -r has presumably been interpreted as the masc. nom. sg. ending, giving nom. **bór*, gen. **bós*. Further, this accusation is also found in *Lock* TODO, where Lock says that he has been Sib’s lover (*bórr*). Notably, CV interprets this word as the unrelated *bór* 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 *Lock*.

49 „Mélir þú at munns ráði · svát mér skyldi vęrst þikkja, [R 13v/10, A 1v/5]
 2 halr inn hug-blauði, · hygg’k at þú ljúgir.“
 “Thou speakest according to thy mouth’s counsel that which should seem to me the worst;
 O heart-soft man, I think that thou liest!”

- 2 50 „Satt hygg’k mik **s**egja, · **s**enn est at fōr þinni,
 langt myndir nú kominn, Þórr, · ef þú **l**itum fōrir.“ [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 had brought thy colours.”

2 **l**itum fōrir ‘brought thy colours’ | Very unclear expression. *fōra litum* TODO.

- 51 „Hárbarðr inn ragi, · **h**eldr hęfir nú mik dvalðan!“ [R 13v/14, A 1v/8]
“Hoarbeard the degenerate; thou hast now much delayed me!”

- 2 52 „Ása-Þórs · hugða’k **a**ldri-gi myndu
 glępja **f**é-hirði **f**arar.“ [R 13v/14, A 1v/8]

“The journey of Thunder of the Eese I never thought
that a shepherd would divert.”

- 2 53 „Ráð mun’k þér nú **r**áða: · **R**ó þú hingat bátinum,
 hęttum **h**ótingi, · **h**itt fōður Magna!“ [R 13v/15, A 1v/9]

“I will now give thee a counsel: Row the boat hither,
stop the taunting, come to the father of Main [= Thunder = me]!”

- 54 „Far þú **f**irr sundi, · þér skal **f**ars synja!“ [R 13v/17, A 1v/10]
“Go far from the sound; the ferry shall be denied thee!”

- 55 „Vísu þú mér nú leiðina · alls þú vill mik ęigi of **v**áginn fęrja!“ [R 13v/17, A 1v/11]
“Now show me the way, since thou wilt not ferry me o’er the wave!”

- 2 56 „Lítit ’s at synja, · **l**angt ’s at fara;
 stund ’s til **s**tokksins, · ęnnur til **s**ęinsins,
 halt svá til **v**instra vęgsins · unds þú hittir **V**er-land;
4 þar mun Fjörgyn · hitta Þór, son sinn,
 ok mun hōn ķenna hōnum **ę**ttunga brautir · til **Ó**ðins 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;
keep thus to the left road, until thou dost find Werland;

there will Firgyn find Thunder, her son,
and she will teach him the ancestral roads, to Weden's lands [= Osyrd]."

57 „Mun'k taka þangat í dag?“ [R 13v/22, A 1v/14]
“Will I arrive thither today?”

2 58 „Taka við víl ok *ṛfiði* · at upp-vesandi sólu [R 13v/22, A 1v/14]
es ek get þána.“
“[Thou wilt] arrive, with toil and hardship, at the rising of the sun as I guess it is thawing.”

2 59 „Skammt mun nú mál okkat vesa, · alls þú mér *skótingu* *ṛinni* 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!“
“Now our speech will be short as thou dost answer me only with scoffing;
I will reward thee for this ferry-denial if we meet another time.
Go now whither the fiends may have thee all!”

The Lay of Hymer

(*Hymiskviða*)

Dating (Sapp, 2022): C10th (0.694)–early C11th (0.268)

Meter: *Ancient-words-law*

Attested in two manuscripts, R and A. The two agree very well; they share the same stanzas and they come in the same order. The most substantial difference is the header; A has *Hymis-kviða* ‘the Lay of Hymer’, while R instead has *Þórr dró Mið-garðs-orm* ‘Thunder pulled the Middenyardsworm’.

The poem is a comedy about Thunder’s adventures in Ettinland. This was probably a popular genre, and is also represented by *Thrim*, but in spite of these similarities of contents the two poems are far apart stylistically. Whereas *Thrim* is written in a simple and sparse style with free *Ancient-words-law*-meter and few kennings, the form of *Ancient-words-law* used in *Hyme* is unusually strict, almost syllable-counting, and the stanzas are filled with intricate kennings, difficult grammatical constructions and forced word order. In this way *Hyme* is more akin to Scoldic poetry in intricate measures like *Court-recited meter* than to typical Eddic poetry in *Ancient-words-law*.

For this reason it seems likely that the anonymous poet of *Hyme* was highly trained in the Scoldic arts, and familiar with composition in more advanced meters. (See TODO: Difference between Scoldic and Eddic). Apart from style and meter, the Scoldic composition context of *Hyme* is also supported by both its dating and subject. There are five extant Scoldic poetic fragments (TODO: list them) that deal with Thunder’s fishing expedition, mostly from the 10th century.

These Scoldic fragments are fragmentary, and (in what survives of them) mostly focus on the scene where Thunder faces off against the hooked Wyrms pressed to the gunwale. There are some interesting verbal correspondences between these fragments and *Hyme*—most strikingly the kenning for the Middenyardsworm in st. 22/4 below—that may also support a common composition context. The fragments do not all agree with each other; in some of them the encounter ends with the cowardly Hymer cutting off the fishing line and the Wyrms sinking back unharmed into the sea (the version preferred by Snorre)—in others Thunder strikes the head off the Wyrms, presumably slaying it.

Numerous pictorial depictions of the myth are found on Wiking Age objects. These are the Swedish Altuna (U 1611) and Linga (Sö 352) runestones, the picture stones from Hørdum, Northern Jutland, a picture stone from Gosforth in Cumbria, and others (TODO). They typically show Thunder standing in the boat with His hammer raised,

and the hooked Wyr̥m below it. Several smaller details also appear on these objects: the use of the ox-head for bait (U 1611, Sö 352), Thunder's feet going through the ship (U 1611, Hørdum).

Yilv 48 gives a complete narrative, here paraphrased for the sake of shortness:

Thunder goes out into Middenyard in the shape of a young man (*ungr drengr*), without his chariot, his goats, or his typical travelling gear. In the evening he comes to the ettin Hymer and begs for lodgings. At dawn Hymer plans to go fishing, and so Thunder asks to join in. Hymer insults Thunder's small stature and youth, and questions his ability to go on such a long and arduous trip as he usually takes. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to get his own bait, and so he turns to Hymer's flock of oxen and tears off the head from his greatest ox, one named Heavenrid. The two go out to sea, and Thunder rows far past Hymer's usual fishing spot. Hymer, unhappy, warns him that if they row any further out they'll be in danger of the Middenyardswyr̥m, but Thunder goes on. Eventually Thunder puts away the oars, readies a fishing line, hooks the ox-head and lowers it. The Wyr̥m soon bites, and struggles so hard that Thunder is pressed against the gunwale. This angers the god, and he brings himself into his Os-might. Strengthened, he pulls back with such force that his feet go through the bottom of the ship and press into the sea-floor; the Wyr̥m's head goes up against the gunwale. The two archenemies furiously stare at each other, Thunder "sharpening his eyes" and the Wyr̥m spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts off the line—the Wyr̥m then sinks back into the sea. Thunder throws the hammer after it, "and men say that he struck off the monster's head, but I think it true to tell thee, that the Middenyardswyr̥m still lives and lies in the outer sea." Thunder then punches Hymer's ear with his fist so that he is thrown overboard head-first; the god then wades back to land.

This account is clearly based on several sources, possibly including the present poem. The closest wording correspondence is when it is said that *Miðgarðs-ormr gein yfir uxa-böfuð'it, en gngull'inn vá í góm'inn orm'inum* 'The Middenyardswyr̥m yawned over the ox-head, and the hook went into the roof of the wyr̥m's mouth', which is decently close to st. 22 below. The name Heavenrid (*Himinbrjóðr*) is otherwise only found in thules listing names of oxen, and the interesting detail of Thunder's feet going through the boat is only paralleled by the Swedish Altuna stone (though see note to st. 34/2 below).

While *Yilv* 48, the Scoldic fragments, and *Hyme* all share the central narrative of the fishing expedition, *Hyme* has several additional narratives woven into it. That is not to say that *Hyme* consists of multiple originally separate poems. Unlike, say, *High*, which has noticeable differences of style and language between its constituent strands, *Hyme* comes off as a strong stylistic and narrative whole, composed by a single poet and thereafter transmitted faithfully. One may roughly identify the following narrative divisions in *Hyme*, of which only numbers 2–4 are found in the other sources for the myth of Thunder's fishing:

1. 1–6 Thunder attempts to force the ettin Eagre to host a banquet for the Gods; Eagre in turn asks for a cauldron big enough to brew enough ale for them all.
2. 7–16 Thunder and Tew go to visit the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening, Hymer tells them that they must eat fish the next.

3. 17–19 Thunder says that he will go fishing if he is given bait; Hymer challenges him to kill one of his oxen for bait; Thunder tears off the head of one.
4. 20–25 Hymer, Thunder and Tew go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardsworm 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 a troop led by Hymer; Thunder kills them all.
8. 37–38 Lock makes the leg of one of Thunder's goats halt.
9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition, found at the very center of the poem, is thus framed by the unique narrative of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and several other superfluous narratives scattered throughout. The poet has not been entirely successful in his endeavour, and there are several loose strands. Most notably the god Tew plays no role at all in the fishing expedition, probably because he was not originally in it; in other variants of the myth (including pictorial depictions, like that from Gosforth), Thunder is only accompanied by Hymer. Tew also lacks a reaction to the murder of his father Hymer, and this familiar relationship is also unparalleled; in *Scold* 16 Tew is called Weden's Son. Also unclear is the function of Lock's halting one of Thunder's goats (sts. 37–38); he does not appear anywhere else in the poem.

The poem has some interesting reoccurring themes. The “otherness” of the Ettins, specifically Hymer, is constantly emphasized in several ways:

- they live far to the East (st. 5) in an inhospitable, frozen climate (st. 10), associated with mountains (sts. 2, 17) and lava-fields (st. 36)
- they are physically deviant, being misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), and very hard-boned (sts. 30–31); they are even likened to apes (st. 20), whales (st. 36) and Danes (st. 17; see note!),
- they are stingy and inhospitable (sts. 9, 16),
- and sarcastic and cowardly (st. 19–20, 25–26, 28–32).

In these ways the Ettins oppose the Old Germanic social norms as represented by the Gods, who live in a lush green climate and are young, beautiful and generous. The one exception is of course Tew's mother in st. 8, who is light-haired (in contrast to the swarthy grandmother, presumably) and generous. Perhaps the poet is implying that it is from her that Tew has inherited his good traits?

The last point, viz. sarcasm and cowardice, is seen throughout the poem in the way Thunder comically humiliates the Ettins, especially by completing challenges issued to him. These follow a similar format: Thunder is given a near-impossible test of strength, which he shortly completes through a mix of physical strength and cleverness, humiliating the challenger. These tests are finding a huge kettle (st. 3, explicitly called Eagre's "revenge" (*hǫfn*)), taking one of Hymer's oxen for bait (st. 17–18), carrying home Hymer's whales and boat (st. 26), breaking Hymer's finest chalice (st. 28), and perhaps also taking away the kettle (st. 33)—though that may just be Hymer's wishing to finally be rid of the pestering gods.

Much like in *Thrim* the conflict is finally resolved with righteous hammer-slaughter. After the Gods leave, Hymer tries to get his revenge by ambushing them, but Thunder takes his trusty hammer and kills them all. The poem is clearly humorous and meant to be performed before an audience (see st. 38 where the poet directly addresses the listeners). The original performance context may perhaps be gleaned from the difficult final stanza. TODO: It hints at a performance at a harvest blott.

-
- 1 Ár val-tívar · vęiðar nómu
2 ok sumbl-samir · áðr saðir yrði,
 hristu tęina · ok á hlaut sǫu,
4 fundu at Eęgis · ęr-kost hvera.

[R 13v/26, A 5v/25]

Of yore the slain-Tews [GODS] had caught game,
and together 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.¹⁵⁴

2 áðr saðir yrði, 'before they might eat' | Lit. 'might become sated'

¹⁵⁴The gods sprinkled the leat (*hlaut* 'sacrificial blood') of the beasts and interpreted the pattern; they found it most auspicious to feast at Eagre's. TODO: reference to leat-twigs.

- 2 Sat berg-búi · barn-tęitr fyrir,
2 mjǫk glíkr męgi · Miskur-blinda,
 lęit í augu · Yggs barn í þrá:
4 „þú skalt ęsum · opt sumbl ęra!“

[R 13v/28, A 5v/27]

Sat the mountain-dweller [ETTIN = Eagre] there, merry like a child,
much alike to the lad of Misherblind;

into his eyes looked the child of Ug (= Weden) [= Thunder] stubbornly:
 “Thou shalt oft hold simbles for the Eese!”¹⁵⁵

4 gęra ‘host’ | gęfa ‘give’ A

2 męgi Miskur-blinda ‘lad of Misherblind’ | An unexplained reference. Misherblind might be another name for Firneet, Eagre’s father.

¹⁵⁵ Having seen that Eagre has a great store of cauldrons, Thunder orders him to brew ale for the feasts of the Eese.

3 Qnn fekk jętni • orð-bęginn halr, [R 13v/31, A 5v/29]
 2 hugði at hefndum • hann nęst við goð,
 bað Sifjar ver • sér fęra hver,
 4 „þann’s ek ęllum ęl • yðr of hęita.”

Great toil for the ettin the word-peevisish man [= Thunder] caused;
 he [= Eagre] thought of revenge, soon, against the god;
 he bade Sib’s husband [= Thunder] bring him a cauldron,
 “that one with which I for you all ale might heat.”¹⁵⁶

¹⁵⁶ Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Eese.

4 Né þat męttu • męrir tívar [R 14r/1, A 5v/30]
 2 ok ginn-ręgin • of geta hver-gi,
 unds af tryggðum • Týr Hlórriða
 4 ást-ráð mikit • ęinum sagði:

But that one might the renowned Tews
 and the yin-Reins nowhere get ahold of—
 until, out of loyalty, a great loving counsel
 Tew to Loride (= Thunder) alone did say:

5 „Býr fyr austan • Éli-vága [R 14r/3, A 6r/2]
 2 hund-víss Hymir • at himins ęnda,
 á minn faðir • móðugr kętil,
 4 rúm-brugðinn hver • rastar djúpan.”

“Dwells to the east of the Ilewaves
 the hound-wise Hymer, at heaven’s end.”¹⁵⁷
 Owns my father [= Hymer], fierce, a kettle:
 a size-famed cauldron one rest deep.”

4 rúm-brugðinn | *frumbrygðan* A

¹⁵⁷ According to *Webb* 31 the Ilewaves were the poisonous wild rushes out of which the ettins emerged, and so it only makes sense that they would be found in the east, where the ettins dwell. Hymer's dwelling even further east than them illustrates his fierce nature.

[Þórr kvað:] 6 „Veitst, ef þiggjum · þann lög-velli?“ [R 14r/4, A 6r/4]
 [Týr kvað:] 2 „Ef, vinr, vélar · vit gørvum til!“
 “Knowest thou if we will receive that liquid-boiler [CAULDRON]?” — [Thunder quoth:]
 “If, friend, we two make use of wiles!”¹⁵⁸ [Tew quoth:]

¹⁵⁸ Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

7 Fóru drjúgum · dag þann framan [R 14r/5, A 6r/4]
 2 Ásgarði frá · unds til Egils kvómu;
 hirði hafra · horn-gøfgasta;
 4 hurfu at hǫllu · es Hymir átti.

They journeyed long from the beginning of the day,
 away from Osyrd, until to Agle they came—
 he herded 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’ R; *dag frálga* ‘swiftly at day’ A 2 Egils ‘Agle’ | so R; *Egis* ‘Eagre’ A is probably from confusion with Eagre (the ettin) described earlier in the poem, though the shepherd may have shared his name.

3 hirði hafra · horn-gøfgasta ‘he herded the he-goats noblest of horns’ | i.e., he took care of Thunder’s goats.

8 Møgr fann qmmu, · mjök leiða sér, [R 14r/7, A 6r/6]
 2 hafði hǫfða · hundruð níu.
 en qnnur gekk · al-gullin framm
 4 brún-hvít bera · bjór-veig syni:

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]:

3 qnnur ‘another woman’ | The use of the word “son” in the following line reveals this as Tew’s mother. The poet stresses her beautiful dress and countenance, in contrast to the grandmother.

[Týs móðir:] **9** „Átt-niðr **j**ǫtna · **e**k vilja’k ykkir
 2 **h**ug-fulla tvá · und **h**vera sętja;
 es **m**ínn fríi · **m**ǫrgu sinni
 4 **g**lǫggir við **g**ęsti · **g**orr ills hugar.“

[R 14r/9, A 6r/8]

[Tew's mother:] "O descendant of ettins [= Tew], *I would wish to hide you two, full of heart, under the cauldrons; many a time has my lover [= Hymer] been stingy with guests, quick to bad mood.*"

3 frīi 'lover' | so R; *faðir* 'father' A

⁴ gløgggr ... 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,
2 harð-ráðr Hymir, · heim af veiðum;
gekk inn í sal, · glumðu jöklar,
4 vas karls, es kom, · kinn-skógr frørinn.

[R 14r/11, A 6r/9]

But the misshapen one was come late,
hard-minded Hymer, home from the hunt.
He entered the hall—the icicles clattered—
on the churl who came [= Hymer] was the cheek-shaw [BEARD] frozen.

1 síð-búinn ‘come late’ | om. A

3 jökjar 'icicles' | viz. in Hymer's frozen beard. In modern Icelandic the word *jökull* has come to mean 'glacier', but its original meaning (as found in the present stanza) is that of its English cognate 'icicle'.

[Týs móðir:] **11** „Ves þú heill, Hymir, · í hugum góðum!
2 Nú ’s sonr kominn · til sala þinna,
 sá’s vit vettum · af vegi lönfum;
4 fylgir hönnum · Hrórðr and-skoti,
 vinr ver-liða; · Véurr heitir sá.

[R 14r/13, A 6r/11]

[Tew's mother:] "Be thou hale, Hymer, in good spirits!
Now the son [= Tew] is come to thy halls,
the one whom we have been awaiting from a long way off.
Follows him the opponent of Rooder (ettin),
the friend of manly retinues; Wighward (= Thunder) is that one called.

¹ Ves þú heill, ... í hugum góðum! 'Be thou hale ... in good spirits!' | A formulaic greeting; cf. the almost identical greeting in *N B380* (edited below under Galders). Further afield cf. the type exemplified by *Beowulf* 407a: *Wæs þú, Hroðgār, hāl* 'Be thou, Rothgar, hale!'

- 12 Sé þú hvar sitja · und salar gaffi, [R 14r/15, A 6r/13]
 2 svá forða sér, · stendr súl fyrir.“
 Sundr stókk súla · fyr sjón jötuns,
 4 en allr í tvau · áss brotnaði.

See where they sit beneath the hall's gable:
 so they save themselves—a column stands before them!¹⁵⁹
 The column crashed down before the ettin's gaze [= Hymer],
 and all in two the roof-beam broke.

2 forða sér | *forðask* A 2 súl 'column' | *ʃsolʃ* A 4 allr | emend.; áðr 'earlier, before that' RA. TODO:
 elaborate, mention Finnur

¹⁵⁹Tew's mother reveals the hiding place of the gods.

- 13 Stukku átta, · en einn af þeim [R 14r/17, A 6r/15]
 2 hverr harð-slæginn · heill af þolli;
 framm gingu þeir, · en forn jötunn
 4 sjónum leiddi · sinn and-skota.

Eight [cauldrons] crashed down, but one of them—
 a hard-forged cauldron—[came] whole off its peg.¹⁶⁰
 Forth they went, and the ancient ettin [= Hymer]
 with his gaze tracked his very opponent [= Thunder].

¹⁶⁰Nine cauldrons were hanging from the roof-beam supported by the column. Eight of them broke, but a
 single one remained whole; this is presumably the cauldron the Gods will later get.

- 14 Sagði-t hönnum · hugr vël þás sá [R 14r/19, A 6r/16]
 2 gýgjar gróti · á golf kominn,
 þar vöru þjórar · þrír of tæknir,
 4 bað senn jötunn · sjóða ganga.

His heart did not please him when as he saw
 the gow's distresser [= Thunder] come onto the floor.
 There three bulls were a-taken:
 the ettin bade them at once be cooked.

2 gróti 'distresser' | *gėti* 'keeper, warder' A 4 senn 'at once' | *sun* '[his] son [= Tew]?' A

1 Sagði-t hönnum · hugr vël 'His heart did not please him' | Lit. 'his heart did not speak well to him'.

- 15 Hvern létu þeir · hofði skemra [R 14r/21, A 6r/18]
 2 auk á sęyði · síðan börur,

- 2 **o**gn at **o**xa · **auð**-feng vesa.“
 Sveinn **sý**sliga · **sv**eið til skógar,
 4 þar's **o**xi stóð · **al**-svartr fyrir.

I expect that the bait 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, before [him].

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.

³ Sveinn 'The swain' | Thunder was apparently in the shape of a youth. This detail is also found in *Yilv* 48, where Snorre writes: *Gekk hann út of Miðgarð svá sem ungr drengr* ... 'He went out about Middenyard in the shape of a young warrior'.

⁴ *oxi* ... *al-svartr* 'all-black ... ox' | Formulaic, also occurring in *Thrim* 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. In *Yilv* 48 we read that: *Hann tók inn mesta uxann, er Himin-brjóðr hét, ok sleit af höfuðit 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'.

- 19 Braut af þjóri · þurs ráð-bani
 2 **h**ó-tún ofan · **h**orna tveggja.
 „**V**erk þikkja þín · **v**erri myklu
 4 **k**jóla valdi · an **k**yrr sitir.“

[R 14r/28, A 6r/24]

Off the bull broke the counsel-slayer of the thurse [= 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 mightst sit calm.¹⁶²”

¹⁶²I had originally taken this as Hymer snidely belittling Thunder's feat of pulling the head off the ox (presumably by the horns); he would have earned greater glory had he simply sat and done nothing. However, it may also be read as a factual statement; Thunder just killed one of his finest oxen, and Hymer would certainly have preferred that he had not.

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.

- 20 Bað **h**lunn-gota · **h**afra dróttinn
 2 **á**tt-runn **a**pa · **ú**tar fóra,

[R 14r/30, A 6r/26]

4 en **sá** jötunn · **sína** talði,
 lítla fýsi · **lengra** at róa.

The Lord of he-goats [= Thunder] bade the kinsman of the **ape** [ETTIN = Hymer]
 push the launching-steed [BOAT] further out;
 but that ettin told of his
 scarce wish to row longer.

2 átt-runn | *fatrænn* A 3 talði | *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 Encyclopedia.

3–4 en ... róa. ‘but ... longer.’ | Thunder’s humorous humiliation of Hymer continues with the previously spiteful ettin now forced to row against his will.

21 Dró **mérr** Hymir · **móðugr** hvala
 2 **çinn** á **çngli** · **upp** sænn tváa;
 en **aptr** í skut · **Óðni** sífjaðr
 4 **Véurr** við **vélar** · **vað** gęrði sér.

[R 14r/31, A 6r/27]

Famous, fierce Hymer pulled whales:
 one on the hook, soon up two.
 But back in the stern the Weden-related
 Wighward (= Thunder) craftily fixed His line.

1 **mérr** ‘famous’ | so R; *męir* ‘more, further’ A

22 **Eğnði** á **çngul** · **sá’s** **çldum** bergr,
 2 **orms** **çin-bani** · **oxa** hçfði;
gęin við agni, · **sú’s** **goð** fía,
 4 **umb-gjçrð** neðan · **allra** landa.

[R 14v/1, A 6r/29]

Baited on the hook He who rescues men [= Thunder]—
 the Wyrn’s Lone Slayer—the ox’s head.
 Snapped at the bait the one whom the Gods hate [= Middenyardswyrn]—
 the encircler of all lands—from below.

3 agni ‘bait’ | so A; *çngli* ‘hook’ R

4 umb-gjçrð ... allra landa ‘encircler of all lands’ | This kenning occurs identically in a fragment by C9th scold Alewigh Snub (Qlv Þórr in *SkP* III).

23 Dró **djarf-liga** · **dáð**-rakkr Þórr
 2 **orm** **çitr-fáan** · **upp** at borði;

[R 14v/3, A 6v/1]

4 hamri kníði • hó-fjall skarar
of-ljótt ofan • ulfs hnit-bróður.

Bravely deed-ready Thunder pulled
the venom-glistening Wyrms 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 [= Middenyardswyrms].

3 hó-fjall skarar 'high mountain of hair [HEAD]' | A rather unfitting kenning, since serpents do not have hair.

24 Hraun-golkn hrutu, • en hōlkn þutu,
2 fōr hin fōrna • fold ǫll saman;
[...]
4 sōkkðisk síðan • sá fiskr í mar.

[R 14v/5, A 6v/2]

The lavafeld-monsters [ETTINS] bounded and the bedrock resounded;
the ancient earth moved all at once;
[...];
sank thereafter that fish [= Middenyardswyrms] into the sea.

1 hrutu | so A; *blumðu* 'dashed' R. End-rhyme is also used by the poet in st. 3/3.

1 Hraun-golkn 'The lavafeld-monsters' | Both mss. have *hrēin-*, which may mean either 'clean' or 'reindeer', neither of which fit. On the other hand *braun ONP*: 'stone/barren area, wasteland; lavafeld' is well attested in scoldic kennings for ettins. The precise meaning of *galkn* 'monster' (plural *golkn*) is unclear; but it is attested in three scoldic 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 Middenyardswyrms, 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.

It is of course impossible to know what exact form it had, but for the reader's enjoyment, based on other poets and the account in *Yilv* (see introduction to the present poem) I've composed the following variant lines: *unds vinr Hrunnis • vað Þórs of skar* 'until the friend of Rungner [= Hymer] Thunder's fishing-line did cut'; *unds fōlr Hymir • fekk á saxi* 'until pale Hymer grasped the knife'.

4 fiskr 'fish' | The Middenyardswyrms may also be called a "fish" in *Grim* 21; see note there.

25 Ó-tēitr jōtunn, • es aptr rōru,
2 [...]
svá't ár Hymir • ēkki mēlti,
4 vēifōi róði • vēðrs annars til.

[R 14v/6, A 6v/3]

The unmerry ettin [= Hymer], as they rowed back,
[...],
so that in early morn Hymer said nothing;
he pulled the oar against the wind:

2 [...] | Another missing line. As said in the previous stanza the meter usually requires four lines, and also the first half of the sentence is incomplete without a verb.

3 ár ‘in the early morning’ | Finnur Jónsson (1932) suggests *svá’t at ór* ‘so that by the oar’, but this burdens the meter. Assuming my interpretation is correct, the three would have been out fishing throughout the night.

[Hymir:] 26 „Munt of vinna · verk halft við mik, [R 14v/8, A 6v/4]
2 at hëim hvali · haf til bójar
eða flot-brúsa · fëstir okkarn.“

[Hymer quoth:] “Thou wilt accomplish a half work against me,
if thou take home the whales to the farm,
or our float-jar [BOAT] do fasten.¹⁶³”

¹⁶³Hymer tells Thunder, who having let go of the Wýrm now has nothing to show for the trip, that he can accomplish something half as good as the pulling of the whales if he carries them home or ties the boat (by the shore).

27 Gekk Hlórriði · greip á stafni [R 14v/9, A 6v/6]
2 vatt með austri · upp lög-fáki;
ëinn með órum · ok með aust-skotu
4 bar til bójar · brim-svín jötuns
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 með austri ‘with the bilge-water’ | That is, the bilge-water was still inside the boat. As anyone who has handled one knows, this water weighs very much, so this was another great work of strength.

5 holt-riða hver | An uncertain and possibly corrupt kenning. TODO: What do other editors and translators say?

28 Ok ënn jötunn · umb afrendi, [R 14v/12, A 6v/7]
2 þrá-girni vanr, · við Þór sęnti,
kvað-at mann ramman, · þótt róa kynni,
4 kröptur-ligan, · nema kalk bryti.

And yet the ettin, used to stubbornness,
over strength of hand did flyte with Thunder;

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 with breaking his indestructible chalice.

29 En Hlórriði, • es at hǫndum kom,
2 brátt lét bresta • bratt-stęin glęri,
sló sitjandi • súlur í gognum;
4 bǫru þó hęilan • fyr Hymi síðan. [R 14v/14, A 6v/9]

But Loride (= Thunder), when it came to his hands,
impatiently crushed steep stone with glass;
he struck right through the fastened columns;
it was still brought whole before Hymer afterward.

2 bratt-stęin glęri 'steep stone with glass' | That is, he broke the stone columns in Hymer's house with the chalice.

3 sitjandi 'fastened' | 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.

30 Unds þat hin fríða • fríðla kęndi
2 ást-ráð mikít, • ęitt es vissi,
„drep við haus Hymis, • hann 's harðari,
4 kost-móðs jǫtuns, • kalki hvęrjum.“ [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 is harder—
the choice-weary ettin's—than every chalice.”

4 kost-móðs jǫtuns 'the choice-weary ettin's' | Presumably referring to the Gods' having already eaten all his choicest food and slain his finest bull.

31 Harðr ręis á kné • hafra dróttinn,
2 fǫrðisk allra • í ás-męgin;
hęill vas karli • hjalm-stofn ofan,
4 en vín-fęrill • valr rifnaði. [R 14v/18, A 6v/12]

Hard on the knee rose the Lord of he-goats [= Thunder];
He drew Himself into His highest Os-might.¹⁶⁴—

Whole was on the churl [= Hymer] the helmet-stump [HEAD] above,
but the round wine-track [CHALICE] rent apart.

1 reís | om. A

¹⁶⁴ Compare *Yilv* in its description of Thunder attempting to pull up the Wyrms: *Þá varð Þórr reiðr ok fęrðist í ás-megin* “Then Thunder became wroth, and drew himself into his os-might.”

[Hymir kvað:] 32 „Mǫrg vęit’k męti • mér gingin frá,
2 es kalki sé’k • fyr knéum hrundit,“
 karl orð of kvað: • „kná’k-at segja
4 aptr ęva-gi: • þú ’st ǫlðr of hęitt.”

[R 14v/20, A 6v/13]

[Hymer quoth:] “I know many treasures have passed from me,
when I see the chalice thrown before [his] knees!”—
The churl spoke [= Hymer] words: “I cannot say
ever again: ‘Thou art brewed, O Ale!’

2 es | om. R 2 fyr | fyr̥ R

3–4 kná’k-at ... of hęitt. ‘I cannot ... O ale!’ | Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. There is strong irony here since it was he himself who challenged Thunder to break it.

33 Þat ’s til kostar • ef koma męttið
2 út ór óru • ǫl-kjól hofi.“
 Týr lęitaði • tysvar hróra;
4 stóð at hvǫru • hverr kyrr fyrir.

[R 14v/22, A 6v/15]

It would be best if ye might bring
the ale-ship [CAULDRON] out of our hall.”
Tew attempted, twice, to move it—
each time stood the cauldron still before [him].

2 ǫl-kjól ‘ale-ship [CAULDRON]’ | ǫl-kjól is the accusative of ǫl-kjóll, but in this context (CV: koma, B) we would expect the dative ǫl-kjóli. The meter does not allow for this, however.

2 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’, and that is probably the original sense, so it is unclear if this is an instance of foreign influence (if so, most likely Anglo-Saxon) or just a poetic archaism.

34 Faðir Móða • fekk á þremi
2 ok í gǫgnum stęig • golf niðr í sal;
 hóf sér á hǫfuð upp • hver Sifjar verr,

[R 14v/24, A 6v/16]

4 en á hǣlum · hringar skullu.

The father of Moody [= Thunder] grasped the brim,
and stepped down through the floor in the hall;¹⁶⁵
Sib's husband [= Thunder] heaved the cauldron up onto his head,
and at his heels the rings clattered.

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): *beyrði til þøddu, þá er Þórr bar hverinn* 'the sound of the pot-links (*þødda*) was heard when Thunder bore the cauldron'. According to Finnur Jónsson (1932) the chain (or *þødda*) 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.

¹⁶⁵In the account of *Yilv* Thunder is said to have stepped through the boat when trying to pull up the Mid-denyardswyrm. 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.

35 Fóru-t lęgi, · áðr líta nam
2 aptr Óðins sonr · ęinu sinni;
sá ór hręsum · með Hymi austan
4 folk-drótt fara · fjql-hqðaða.

[R 14v/26, A 6v/18]

They journeyed not for long before Woden'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 ... fjql-hqðaða 'war-troop ... many-headed' | A deviant number of body parts, especially heads, is typical of ettins. See Introduction and note to st. 8 above.

36 Hóf sér af hęðum · hver standandi,
2 vęifði Mjqlłni · morð-gjqrnum framm,
ok hraun-hvala · hann alla drap.

[R 14v/28, A 6v/19]

He heaved off his shoulders the cauldron, standing;
he swung the murder-eager Millner forth,
and the rock-whales [ETTINS] all he slew.

37 Fóru-t lęgi, · áðr liggja nam
2 hafr Hlórriða · half-dauðr fyrir,
vas skęr skqkuls · skakkr á þęini,
4 en því hinn lę-vísi · Loki of olli.

[R 14v/30, A 6v/21]

They journeyed not for long before Loride's (= Thunder's) he-goat
took to lie half-dead before [them];

the steed of the cart-pole [GOAT] was halt in the leg,
and that the guile-wise Lock did cause.

3 skęr | emend. from meaningless *þskjrr* RA

1–4 Föru-t ... olli. ‘They journeyed ... did cause.’ | Lock, who is not mentioned earlier in the poem, was apparently placing curses on the returning party. Snorre mentions this, TODO.

2 38 En ér hęyrt hafið, • hvęrr kann umb þat [R 14v/32, A 6v/22]
 goð-mólugra • gęrr at skilja,
 hvęr af hraun-búa • hann laun of fekk,
4 es bęði galt • bęrn sín fyrir.

But ye have heard—about that can
any god-speaking man more clearly discern—
which recompense he [= Thunder] from the lavafield-dweller [ETTIN] got,
as he yielded up both his own children for it.

1 ér ‘ye’ | The audience. As pointed out by Finnur Jónsson (1932) an address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are however fairly common in Scaldic poetry, with which this poem shares several traits (see Introduction above).

2 goð-mólugra ‘god-speaking’ | This word is a hapax, but easily understood. One who is *goð-mólugr* is ‘able to speak about the god-lore’, i.e. ‘versed in the mythology’.

2 39 Þrótt-ęflugr kom • á þing goða [R 15r/1, A 6v/24]
 ok hafði hver, • þann’s Hymir átti;
 en véar hvęrjan • vęl skulu drekka
4 ęlðr at ęgis • ęitt hęr-męitið.

The valour-mighty one [= Thunder] came onto the Thing of the gods,
and had that cauldron which Hymer [had] owned;
but well the Wighers (= gods) shall drink one
ale-feast at Eage’s, every flax-cutting [FALL?].

4 ęitt hęr-męitið ‘one ... flax-cutting’ | A very obscure kenning. La Farge and Tucker (1992) give several interpretations, viz. *ęitr-hęr-męitir* ‘poison-rope-cutter [SNAKE > WINTER]’, *ęitr-orm-męiðir* ‘poison-worm-injurer’ [WINTER]. The solution with the minimal amount of emendation is to read *ęitt* ‘one’ as modifying *ęlðr* ‘ale-feast’, and *hvęrjan* ‘every’ as modifying *hęr-męitiðr* ‘flax-cutting’, a compound made up of *hęrr* ‘flax, cord’ and *męita* ‘to cut’, seemingly referring to an obscure harvest festival. This interpretation is by no means certain.

The Flyting of Lock (*Lokasenna*)

Dating (Sapp, 2022): C10th (0.965)

Meter: *Leeds-meter*

Preserved in **R**, directly following *Hymr*, though the poems without doubt were originally separate; the stylistic differences are drastical.

The poem has been interpreted as blasphemous (TODO: elaborate), but shows no linguistic signs of being particularly late.

From Eagre and the Gods (*Frá Egi ok goðum*)

- P1 a Égir, er qðru nafni hét Gyimir, hann hafði búit ásum ql þá er hann hafði
2 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,
4 kona Þórs; Bragi, ok Íðunn kona hans. Týr var þar, hann var ein-hendr;
Fenrisulfr sleit hqnd af hánun, þá er hann var bundinn. Þar var Njorðr
6 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.
8 b Égir átti tvá þjónustu-menn; Fimaþengr ok Eldir. Þar var lýsi-gull
haft fyr elds-ljós; sjalft barsk þar ql. Þar var griða-staðr mikill. Menn
10 lofuðu mjök hversu góðir þjónustu-menn Égis vóru. Loki mátti eigi heyra
þat, ok drap hann Fimaþeng. Þá skóku ésir skjöldu sína ok óptu at Loka,
12 ok eltu hann braut til skógar, en þeir fóru at drekka. Loki hvarf apter ok
hitti úti Eldi; Loki kvaddi hann:

a Eagre, who by another name is called Gymer, had prepared an ale-feast for the Eese when he had got the great kettle as is now told.¹⁶⁶ To that gathering came **Weden** and **Frie**, his woman. **Thunder** came not, for he was on the **Eastern Way**. Sib was there, Thunder's woman; Bray and Idun, his woman. **Tew** was there, he was one-handed. The Fenrerswolf tore his hand off when it was bound.¹⁶⁷ There was **Nearth**, and his woman

Shede; Free and Frow; Wider, the son of Weden. Lock was there, and the servants of Free: Bew and Beal. There was a great many of the Eese and Elves¹⁶⁸.

b Eagre had two servants: Femfinger and Elder. There glowing gold was used instead of fire; the ale there poured itself. That place was a great grith-stead.¹⁶⁹ Men greatly 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,¹⁷⁰ and chased him away to the forest—but they went to drink. Lock turned back around and met Elder outside. Lock greeted him:

¹⁶⁶See the immediately preceding *Hyme*.

¹⁶⁷This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer in the mythology.

¹⁶⁸A formulaic expression, see *Eese and Elves*.

¹⁶⁹A place wherein all violence was forbidden, see *Encyclopedia*.

¹⁷⁰Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: “He screams three nothing-screams TODO”.

1 „Sęg þú þat, Eldir, · svá't ęinu-gi
2 feti gangir framarr,
hvat hér inni · hafa at ęl-mólum
4 sig-tíva synir.“

“Say thou it, O Elder, so that thou not
take one step further:
what here within for their ale-speeches have
the sons of the victory-Tews [GODS]?¹⁷¹”

1–2 svá't ... framarr ‘so that ... further’ | Cf. *Highb* 38: *feti ganga framarr* ‘take one step further’.

¹⁷¹i.e. ‘what do they speak about over the ale?’

Ęldir: 2 „Of vópn sín dóma · ok of víg-risni sína
2 sig-tíva synir;
ása ok alfa, · es hér inni eru,
4 mann-gi 's þér í orði vinr.“

Elder quoth: “Of their weapons they speak, and of their fight-valiance,
the sons of the victory-Tews [GODS];
of the Eese and Elves which are here within
none is thee a friend in words.”

A C7th Proto-Norse form of the c-line might be: **mannagí's þér in wordé winir*.

Lock quoth: “In shall I go into Eagre’s halls,
for to see that **simble**;
scorn and hatred I bring to the sons of the Eese,
and I mix for them so the mead with harm.”

4 blend'k ... meini mjoð 'I mix ... the mead with harm' | Formulaic, cf. *Syed* TODO (and others?).

Elder quoth: “Know, if in thou goest into Eagre’s halls,
for to see that simble:
if slander and strife thou pourest onto the **hold Reins**,
on *thee* will they dry it off.”

Loki kvað:

2

5 „Veitst þat Eldir, · ef eínir skulum
sár-yrðum sakask,
auðigr verða · mun'k í and-svorum,

4 ef þú mǣlir til mart!“

Lock quoth: “Know that, O Elder, if alone we [two] shall
banter with wounding words:
wealthy will I in my answers become,
if thou speak too much!”

4 ef þú mǣlir til mart! ‘if thou speak too much!’ | Formulaic; cf. *Hgb* 27.

P2 Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir váru, hverr inn var
2 kominn, þögnuðu 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.

Loki kvað: 6 „Þyrstr ek kom · þessar hallar til
2 Loptr of langan veg,
ósu at biðja, · at mér ęinn gefi
4 męran drykk mjaðar.

Lock quoth: “Thirsty to these halls came I,
Loft (= Lock), over a long way,
to ask the Eese that they give me one
renowned drink of mead.

4 męran drykk mjaðar. ‘renowned drink of mead’ | Formulaic language for describing mead; cf. *Hgb* 105,
140, *Shir* 16. TODO: more parallels.

7 Hví þęgið ęr svá · þrunġin goð,
2 at męla né męguð;
sessa ok staði · vęlið mér sumbli at,
4 eða hęitið mik heðan!“

Why shut ye up, O pressed Gods, so
that ye cannot speak?
Choose seats and places for me at the simble,
or call me hence [away]!¹⁷²”

¹⁷²i.e. “Cease your ambiguity; give me a seat or tell me to leave!”

Bragi: 8 „Sessa ok staði · vęlja þęr sumbli at
2 ęsir aldri-gi;

því-at **é**sir vitu · hveim **a**lda skulu
 4 **g**amban-sumbl of **g**eta.“

Bray [quoth]: “Seats and places choose for thee at the simble
 never the Eese,
 for the Eese know for which man they shall
 prepare the gomben-simble.”

[Loki:] 9 „Mant þat **Ó**ðinn, · es vit í **á**r-daga
 2 **b**lendum **bl**óði saman?
ölvi þęrgja · létsk **ę**igi mundu,
 4 nema okkr vęri **b**öðum **b**orit.“

[Lock quoth:] “Recallest thou, Weden, as we two in days of yore
 blended our blood together?
 Thou declaredst that thou wouldst not taste ale,
 unless it were for us both borne forth!”

[Óðinn:] 10 „Rís þú Víðarr · ok lát ulfs fęður
 2 **s**itja **s**umbli at,
 síðr oss **L**oki · kvęði **l**asta-stofum
 4 **ę**gis hęllu **í**.“

[Weden quoth:] “Rise thou, Wider, and let the Wolf’s father [= Lock]
 sit at the simble,
 lest Lock should greet us with words of vice
 in Eage’s hall.”

1 Rís ... fęður ‘Rise ... father’ | For the (lack of) alliteration see note to st. 2. A C7th Proto-Norse form of the c-line might be: **Rís þú Víðarr · auk lát wulfs fęður*.

P3 Þá stóð Víðarr upp ok skenkti Loka, en áðr hann drykki, kvaddi hann
 2 ásuna:

Then Wider stood up and poured a drink to Lock, but before he [= Lock] drunk, he
 greeted the Eese:

11 „Heilir **é**sir, · heilar **ó**synjur
 2 ok öll **g**inn-heiðog **g**oð,
 nema sá **ę**inn **ó**ss · es **i**nnar sitr
 4 **B**ragi **b**ękkjum **á**.“

“Hail the **Eese**! Hail the **Ossens**,
and all **yin-holy** Gods!¹⁷³
Save for that one **os** who sits further within:
Bray, on the benches.”

¹⁷³The first two half-lines prayer formula are identical to *Syed* 2–3; it may be of authentic Heathen origin, used in cup-offerings, with the second half of the stanza being used to ask for a boon. Lock subverts it by instead insulting one of the gods present, something that may have been highly offensive to the original audience.

[Bragi] kvað: 12 „Mar ok **męki** · gef’k þér **míns** fęar
 2 ok **bótir** þér svá **baugi** Bragi,
 síðr þú **ósum** · **ofund** of gjaldir—
 4 **gręm** þú **ęigi** **goð** at þér!“
[Bray] quoth: “Steed and sword I give thee of my own wealth,
and so restores thee Bray with a **bigh**,
lest thou shouldst yield envy to the Eese—
anger not the Gods against thee!”

1 Mar ok **męki** ‘Steed and sword’ | Formulaic, also occurring in *Shir* TODO.

[Loki] kvað: 13 „Jós ok **arm**-bauga · munt **ę** vesa
 2 **bęggja** vanr Bragi,
 ása ok **alfa**, · es hér **inni** eru,
 4 þú est við **víg** **varastr**,
 ok **skjarrastr** við **skot**.“
[Lock] quoth: “Of both steed and arm-bighs wilt thou ever
O Bray, be lacking!
Of the Eese and Elves which are here within,
thou art with war wariest
and shiest with shot.”

[Bragi] kvað: 14 „Veit’k, ef fyr **útan** véra’k, · svá sem fyr **innan** em’k,
 2 **Ęgis** holl of kominn,
 hofuð þitt · bęra’k í **hęndi** mér;
 4 **lít’k** þér þat fyr **lygi**.“
[Bray] quoth: “I know if outside I were, as inside I am
come into Eagre’s hall:¹⁷⁴
thy head I would bear in my hands;
this I see for thy lie.”

[Íðunn] kvað:

2

18 „Loka ek kveð'k-a · lasta-stofum
Égis höllu í;
Braga ek kyrrí · bjór-reifan,

4 vil'k-at at it vręiðir vegisk.“

[Idun] quoth: “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.”

[Gefjun] kvað: 19 „Hví it ęsir tvęir • skuluð inni hér

2 sár-yrðum sakask?

Lofts-ki þat vęit • at hann lęikinn es

4 ok hann fjörg-vall fręa.”

[Giben] quoth: “Why shall ye two Eese here within,
with wound-words each other blame?

Loft (= Lock) knows not that he is being played,
and him TODO.”

[Loki] kvað: 20 „Þęgi þú, Gefjun, • þęss mun'k nú geta

2 es þik glapði at gęði:

svęinn inn hvíti • es þer sigli gaf

4 ok þú lagðir lęr yfir.“

[Lock] quoth: “Shut up thou, Giben! *Him* will I now mention,
who seduced thy senses:

the white swain who gave thee a necklace,

and thou cast o'er [him] thy leg!”

[Óðinn kvað] þat: 21 „Örr est, Loki, • ok ør-viti

2 es þú fęr þer Gęfjun at gręmi

því-at aldar ør-løg • hygg at ęll of viti

4 jafn-gørla sem ek.“

[Weden quoth] this:

“Mad art thou, Lock, and out of wits,

as thou earnest Giben's anger against thee,

for all orlays of people I ween that she should know,

just as clearly as I.”

1 Örr ... ok ør-viti ‘Mad ... and out of wits’ | Formulaic, occurs at two other places (TODO), and is probably alluded to in st. TODO of the present poem.

[Loki] kvað: 22 „Þęgi þú, Óðinn, • þú kunnir aldri-gi

[Lock] quoth: "Shut up thou, Weden! Thou couldst never deal out war amongst men—oft thou gavest to them thou shouldst not have given, to the slower men victory."

[Weden] quoth: "Know that if I gave to them I should not have given,
to the slower men victory:
for eight winters wast thou beneath the earth
[as] a milch cow and a woman,
and thou hast there borne children,
and I've judged that a degenerate'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 *Yfiv* 42.

[Lock] quoth: “But thou, they said, didst sink down into Samsy, and thou beatst the drum like [do] wallows. In the likeness of a sorcerer thou journeyedst among the nations of men, and I’ve judged that a degenerate’s nature.”

[Frigg kvað:]

2

25 „Ør-logum ykkrum · skylið aldri-gi
sęja sęggjum frá,
hvat it ęsir tveir · drýgðuð í ár-daga;

4 firrisk é forn røk firar.“

[Frie quoth:] “Of your orlays should ye two never
speak to youths,
that which ye two Eese did in days of yore—
always be ancient rakes shunned by men.”

[Loki kvað:] 26 „Þegi þú, Frigg, · þú est Fjörgyns mēr
2 ok hefir é ver-gjörn vesit,
 es þá Véa ok Vilja · létst þér, Viðris kvén,
4 báða í baðm of tēkit.“

[Lock quoth:] “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.”

[Frigg kvað:] 27 „Veitst ef inni étta’k · Égis hollum í
2 Baldri líkan bur
 út né kvémir · frá ása sonum
4 ok véri þá at þér vrēiðum vegit.“

[Frie quoth:] “Know, that if within I had, in Eage’s halls,
a son alike to Balder:
out came thou not from the sons of the Eese,
and thou wouldst be fought with wrath.”

[Loki kvað:] 28 „Enn vill þú, Frigg, · at ek fleiri tēlja
2 mína mēin-stafi:
 ek því réð · es þú ríða sér-at
4 síðan Baldr at solum.“

[Lock quoth:] “Yet wilt thou, Frie, that I count more
of my harmful deeds:
I decided it, that thou dost not see Balder
riding to the halls henceforth.”

[Freyja kvað:] 29 „Örr est, Loki, · es þú yðra tēlr
2 ljóta lēið-stafi;
 or-lög Frigg · hygg at ǫll viti

4 þótt hón sjölf-gi sęgi.“
 [Frow quoth:] “Mad art thou, Lock, as thou dost count
 your ugly loathsome deeds:
 all orlays I ween that Frie might know,
 though she say them not herself.”

[Loki kvað:] 30 „Þęgi þú, Freyja, · þik kann’k full-gørva;
 2 es-a þér vamma vant:
 ása ok alfa, · es hér inni eru,
 4 hverr hęfir þinn hór vesit.“
 [Lock quoth:] “Shut up thou, Frow! I know thee full well—
 thou art not free of blemishes:
 of the Eese and Elves which are here within
 each one has been thy lover!”

2 vamma vant ‘free of blemishes’ | Formulaic, cf. *Higb* 22: *hann es-a vamma vanr* ‘he is not free of blemishes’.

[Freyja kvað:] 31 „Fló ’s þér tunga, · hygg at þér fręmr myni
 2 ó-gótt of gala;
 vręiðir ’ru þér ęsir · ok ősynjur,
 4 hryggr munt hęim fara.“
 [Frow quoth:] “False is thy tongue, I ween that it henceforth will
 sing evil [into being] for thee.
 Wroth against thee are the Eese and Ossens:
 grieved wilt thou journey home.”

1–2 Fló ... gala; ‘False ... thee’ | The language is again strikingly similar to *Higb*, particularly 29/3–4: “A quick-spoken tongue—unless it be held in place—oft sings evil [into being] for itself (*opt sér ó-gótt of gęlr*).” and 116/3–4: “a false-counseling tongue (*flá-ręð tunga*) brought his life to its end, and in no way over a truthful charge.”

4 hryggr munt hęim fara ‘grieved wilt thou journey home’ | Frow here predicts the future; Lock will come to regret his insults.

Loki: 32 „Þęgi þú, Freyja, · þú est for-dęða
 2 ok męini blandin mjøk,
 síðst-u at bróðr þínum · síðu blíð ręgin
 4 ok myndir þá, Freyja, frata.“
 Lock [quoth]: “Shut up thou, Frow! Thou art an evil-working woman,
 and much mixed with harm,

since against thy brother the blithe Reins enchanted thee,
and thou wouldst then, O Frow, fart.”

Njörðr: 33 „Þat ’s vá-lítit · þótt sér varðir vers fái,
2 hós eða hvárs;
 hitt’s undr, es áss ragr · es hér inn of kominn
4 ok hefir sá börn of borit.“

Nearth [quoth]: “It is little woe that women should get themselves a man,
a lover or whomever else;
this is a wonder, that a degenerate os is come here within,
and he has born children!”

Loki: 34 „Þegi þú, Njörðr, · þú vast austr heðan
2 gísl of sendr at goðum;
 Hymis meyjar · hefðu þik at hland-trogi
4 ok þér í munn migu.“

Lock [quoth]: “Shut up thou, Nearth! Thou wast east hence
sent [as] a hostage for the Gods.
Hymer’s maidens had thee for a urinal,
and pissed thee in the mouth!”

Njörðr: 35 „Sú esumk líkn · es vas’k langt heðan
2 gísl of sendr at goðum:
 þá ek mōg gat · þann’s mann-gi fíar,
4 ok þikkir sá ása jaðarr.“

Nearth [quoth]: “That is my relief, as I was far-away hence
sent [as] a hostage for the Gods: [that] I then begot that lad whom no man hates [=
Free], and he seems the peak of the Eese.”

Loki: 36 „Hétt-u nú, Njörðr, · haf á hófi þik;
2 mun’k-a því lęyna lęngr:
 við systur þinni · gatst slíkan mōg,
4 ok es-a þó ónu verr.“

Lock [quoth]: “Stop thou now, Nearth, restrain thyself;
I will no longer hide it:
by thy sister begotst thou such a lad, and there can be expected nothing worse.”

Týr: 37 „Frēyr ’s bætstr · allra ball-riða
 2 ása gǫrðum í;
 mey né grótir · né manns konu,
 4 ok leysir ór hǫptum hværn.“

Tew [quoth]: “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 each from his bonds!”

Loki: 38 „Þegi þú, Týr, · þú kunnir aldri-gi
 2 bera tilt með tvēim;
 handar ennar hógri · mun’k hinnar geta
 4 es þér sleit Fēnrir frá.“

Lock [quoth]: “Shut up thou, Tew! *Thou* couldst never
 settle strife among two;
 the right hand I will next mention,
 which from thee Fenrer tore.”

2 bera tilt með tvēim ‘settle strife among two’ | Uncertain. See TODO.

Týr: 39 „Handar em’k vanr · en þú Hróðrs-vitnis;
 2 bǫl es þeggja þráa;
 ulf-gi hefir ok vel · es í bǫndum skal
 4 bíða ragna røks.“

Tew [quoth]: “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 mǫg við mér!
 Qln né þenning · hafðir þess aldri-gi
 4 van-réttis, vę-sall.“

Lock [quoth]: “Shut up thou, Tew! *This* happened to thy woman,
 that she had a lad by me!
 A mackerel nor a penny hadst thou never for that
 injustice, O wretch!”

3 Qln ‘mackerel’ | Very uncertain. See TODO.

því em'k hér hróðugr · at drekka Hropts megir
allir ǫl saman.“

[Bewe quoth:] “Bewe I am called, but hurried do call me
all Gods, and men;
therefore am I here glorious, as Rof's lads [EASE] drink
ale all together.”

[Loki kvað:] 46 „Þegi þú, Byggvir, · þú kunnir aldri-gi
deila með mǫnnum mat;
ok þik í flęts strá · finna né mǫttu
þá's vǫgu verar.“

[Lock quoth:] “Shut up thou, Bewe! *Thou* couldst never
divide food among men,
and in the bench-straw could they not find thee,
when warriors fought.”

[Hęimdallr kvað:] 47 „Ǫlr est, Loki · svá't es ǫr-viti,
hví né lętsk-a þú, Loki?
því-at of-drykkja · vęldr alda hveim
es sína męłgi né man-at.“

[Homedall quoth:] “Drunk art thou, Lock, so that thou art out of wits;
why dost thou not hold back, O Lock?
For over-drinking causes for every man
that he no longer recalls his speech.”

[Loki kvað:] 48 „Þegi þú, Hęimdallr, · þér vas í ár-daga
it ljóta líf of lagit;
ǫrgu baki · munt ę vesa
ok vaka vǫrðr goða.“

[Lock quoth:] “Shut up thou, Homedall! For *thee* was in days of yore
thy ugly life laid [in place];
with a stiff back wilt thou ever be
and waking, O Watchman of the Gods.”

2 líf of lagit ‘life laid [in place]’ | Formulaic. See TODO.

4 vǫrðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedall, who had to guard the rainbow bridge of the Gods against Their enemies. See note to *Grim* 13.

P4 Þá gekk Sif fram ok byrlaði Loka í hrím-kálki mjöð ok mēlti:

Then Sib walked forth and poured for Lock mead into a rime-chalice, and spoke:

53 „Heill ves þú nú, Loki, · ok tak við hrím-kálki
 2 fullum forns mjaðar,
 heldr þú hana ęina · látir með ása sonum
 4 vamma-lausa vesa.“

“Hale be thou now, O Lock, and receive the rime-chalice,
 full of ancient mead,
 that thou rather let her [me] alone, among the sons of the Eese,
 remain blemish-less.¹⁷⁶”

¹⁷⁶Sib attempts to bribe Lock with drink, so that she alone will remain unaccused among the gods.

P5 Hann tók við horni ok drakk af:

He received the horn and drank from it:

54 „Einn þú værir · ef þú svá værir,
 2 vör ok gröm at veri;
 einn ek vęit, · svá't ek vita þikkjumk,
 4 hór ok af Hlórriða,
 ok vas þat sá inn lę-vísi Loki.“

“Alone were thou, if thou so were
 wary and wroth against man.
 I know one—which I think myself to know—
 adulterer behind even Loride's back,
 and that was the guile-wise Lock!”

⁵ lę-vísi Loki ‘guile-wise Lock’ | Formulaic, also occurring in *Hyme* 37. Cf. also *Wsp* 35 where Lock is called *lę-gjarn* ‘guile-eager’ and note to *Wsp* 17 where Lothar (possibly to be identified with Lock) gives men *lę*, which may be an accusative form of *lę*.

[Beyla kvað:]

55 „Fjöll ęll skjalfa, · hygg á fęr vesa
 2 heiman Hlórriða;
 hann ręðr ró · þeim's rógir hér
 4 goð ęll ok guma!“

[Beal quoth:] “The fells all quake—I think on the journey
 from home Loride to be;

he brings calm to the one who here maligns
all Gods and men!”

1–2 Fjöll ... Hlórriða ‘The fells ... to be’ | Thunder’s movement is often signalled by such disturbance in poetry.
See note to *Thrim* 21.

[Loki kvað:] **56** „Þegi þú, **B**eyla, · þú est **B**yggvis kvæn
2 ok **m**ęini blandin **m**jök;
 ó-kynjan męira · kom-a með **á**sa sonum;
4 öll est, **d**ęigja, **d**ritin.“

[Lock quoth:] “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 kneadess, shitty!”

P6 Þá kom Þórr at ok kvað:

Then Thunder arrived and quoth:

57 „Þegi þú, rög vęttr, · þér skal minn þrúð-hamarr,
2 **M**jöllnir, **m**ál fyr-nema!
 Hęrða klett · drep’k þér **h**alsi af,
4 ok verðr þá þínu fјorvi of **f**arit.“

“Shut up thou, degenerate 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!”

[Loki kvað:] **58** „**J**arðar burr · es hér nú **i**nn kominn;
2 hví þrasir þú svá, **Þ**órr?
 En þá þorir **ę**kki · es skalt við **u**lfinn vega
4 ok **s**velgr hann allan **S**ig-fęður.“

[Lock quoth:] “The son of Earth is now here come inside,
why thrashest thou so, O Thunder?
But then darest thou not, as thou shalt fight against the wolf,
and he swallows Syefather (= Weden) whole.”

[Thunder quoth:] “Shut up thou, degenerate wight! Thee shall my thrith-hammer
Millner, deprive of speech!
Up I throw thee, and onto the eastern ways
thereafter no man sees thee!”

[Lock quoth:] “Of thy eastern journeys shalt thou never
speak to youths,
since in the thumb of a glove thou didst crawl, O Oneharrier,
and didst not seem to be Thunder then!”

4 ok þóttisk-a bá Þórr vesa ‘didst not seem to be Thunder then’ | Cf. *Hbl* TODO.

[Thunder quoth:] “Shut up thou, degenerate 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.”

[Lock quoth:] “For myself I intend to live a long life, even though thou threatenest me with the hammer; **TODO.**”

[Þórr kvað:]

- 63 „Þegi þú, rög vétr, · þér skal minn þrúð-hamarr,
 2 Mjöllnir, mál fyr-nema!
 Hrunnis bani · mun þér í hæl koma
 4 fyr Ná-grindr neðan.“

[Thunder quoth:] “Shut up thou, degenerate wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 Rungner’s bane will take thee to hell,
 down beneath Neegrind!”

[Loki kvað:]

- 64 „Kvað’k fyr ǫsum, · kvað’k fyr ása sonum,
 2 þat’s mik hvatti hugr,
 en fyr þér ęinum · mun’k út ganga
 4 því-at ek vęit at þú vęgr.

[Lock quoth:] “I spoke before the Eese, I spoke before the sons of the Eese
 whatever my mind did goad me.
 but for thee alone will I go out,
 for I know that thou strikest.

- 65 Ǫl gørðir þú, Ǽgir, · en þú aldri munt
 2 síðan sumbl of gøra;
 ęiga þín ǫll, · es hér inni es,
 4 leiki yfir logi
 ok brenni þér á baki.“

Ale madest thou, Eagre, but thou wilt never
 since make a simble;
 all thy ownings which are here within,
 over [them] may flame play,
 and burn thee on the back!”

From Lock (*Frá Loka*)

The myth told here is known from two other places. Closest at hand is *Wsp*

Yilv 50 has a longer but somewhat different account: the Eese captured Lock’s two sons, Wonnell and “Nare or Narve”. They turned Wonnell 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, with one digging into his

shoulder-blades, the other digging into his loins, and the third digging into his houghs. The intestines then turned into iron.

Since the author of *Yilv* knew *Wsp*, it is possible that he combined a text similar to *From Lock* with this st., interpreting *Vála víg-bond* as ‘Wonnell’s war-bonds’ and *vargr* as ‘wolf’ rather than the more probable ‘outlaw’. Wonnell is otherwise only known as the son of Weden, and there is no reason as to why he could not have bound Lock. For further differences between *Yilv* and *From Lock* see introduction to *From Lock* below.

-
- P7 En eptir þetta falst Loki í Fránangrs-forsi í lax líki. Þar tóku ésir hann.
 2 Hann var bundinn með þormum sonar Nara; en Narfi, sonr hans, varð
 at vargi. Skaði tók eittr-orm ok festi upp yfir and-lit Loka; draup þar ór
 4 eittr. 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
 6 kipptist hann svá hart við, at þaðan af skalf jörð ǫll; þat eru nú kallaðir
 land-skjálftar.

But 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 became an outlaw. Shede took a venomous serpent and fastened it over Lock’s face; out of it dripped venom. Syein, Lock’s wife, sat there and held a basin [for hand-washing] under the venom. But when the basin was full she bore out the venom, and meanwhile the venom dripped on Lock. Then he revolted so hard that thence all the earth quaked; that is now called earth-quakes.

The Lay of Thrim

(*Þrymskviða*)

Dating (Sapp, 2022): C9th (0.741)–C10th (0.259)

Meter: *Ancient-words-law*

Compare *Hvl*, *Hyme*, other poems and refer to the SkP intro to one of the big Thunder poems. TODO.

1 Vreǰðr vas þá Ving-Þórr · es hann vaknaði
2 ok síns hamars · of saknaði,
 skegg nam at hrista, · skqr nam at dýja,
4 réð Jarðar burr · umb at þreífask.

Wroth was then Wing-Thunder when he woke,
and of his hammer was bereaved.
His beard he took to rustle, his locks he took to rip;
the son of Earth resolved to grope about.

1 Vreǰðr | TODO: Note about ambiguity of alliteration.

3 skegg ... dýja 'beard ... pull' | Apparently formulaic. Cf. a certain heroic poem (TODO).

2 Ok hann þat orða · alls fyrst of kvað:
2 „Hęyr-ðu nú, Loki, · hvat ek nú męli
 es ęigi vęit · jarðar hver-gi
4 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 man knows not anywhere on earth
nor in up-heaven:¹⁷⁷
the os [= Thunder = I] is robbed of his hammer!”

¹ Ok ... of kvað 'And ... did say' | The whole line is formulaic, occurring in five other places: sts. 3, 9 and 12 of the present poem; st 3 of *Ordr*; st. 5 of *Siv Frag*.

¹⁷⁷Formulaic, see Encyclopedia: **Earth and Up-heaven**.

- 3 Gingu þeir fagra · Freyju túna
2 ok hann þat orða · alls fyrst of kvað:
 „Munt-u mér, Freyja, · fjaðr-hams léa
4 ef ek mínna hamar · mætta'k hitta?“

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?”

- 4 „Þó mynda'k gefa þér · þótt ór gulli véri
2 ok þó selja · at véri ór silfri.“

[Frow quoth:] “I would yet give it to thee though it were golden,
and yet hand¹⁷⁸ it to thee as it were silvern.”¹⁷⁹

¹⁷⁸*selja*, cognate of English *sell* here has its older sense of ‘hand over’, cf. Gotish *saljan* Streitberg (1910, p. 116): ‘*opfern*; *θύειν*’.

¹⁷⁹Regaining the hammer is of such importance to the gods (cf. st. 17; without it the Eese stand powerless against the Ettins), that Frow would lend the feather-hame to the greedy and untrusty Lock, even if it were made out of gold or silver.

- 5 Fló þá Loki, · fjaðr-hamr dunði,
2 unds fyr útan kom · ása garða
 ok fyr innan kom · jötna heima.

Flew then Lock¹⁸⁰—the feather-hame rustled—
until outside he came of the yards of the Eese,
and inside he came of the homes of the Ettins.

¹⁸⁰Though Thunder is the one asking for the hame (“if I my hammer might find”), Lock is the one that takes off flying.

- 6 Þrymr sat á haugi, · þursa dróttinn,
2 greyjum sínum · gull-bönd snøri
 ok mörum sínum · mön jafnaði.

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.¹⁸¹

¹ sat á haugi ‘sat on the mound’ | Apparently a typical seat for ettins. See *Wsp* 42 for other attestations.

¹ 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 narrative and ritual poetic language.

¹⁸¹ Hymer sits on a mound surrounded by dogs and horses; the image is reminiscent of the ancient “master of animals” motif, especially as attested on panel A of the Gundestrup cauldron.

[Þrymr kvað:] 7 „Hvat ’s með **ó**sum? · Hvat ’s með **ól**fum?
 2 Hví est **ei**nn kominn · í **j**otun-hęima?“
[Loki kvað:] „Illt ’s með **ó**sum, · illt ’s með **ól**fum!
 4 Hęfir þú **Hl**órriða · **h**amar of folginn?“
[Thrim quoth:] “What is with the Eese? What is with the elves?
 Why art thou alone come into the **Ettin-homes**?”—
[Lock quoth:] “It’s ill with the Eese! It’s ill with the elves!
 Hast thou the hammer of Lorde (= Thunder) hidden?”

³ illt ’s með **ól**fum | Required by the meter; om. R

¹ Hvat ’s með **ó**sum? · Hvat ’s með **ól**fum? ‘What is with the Eese? What is with the elves?’ | Formulaic, identical line occurs in *Wsp*.

[Þrymr kvað:] 8 „Ek **h**ęfi **Hl**órriða · **h**amar of folginn
 2 **át**ta røstum · fyr **j**orð neðan;
 hann **ę**ngi maðr · **a**ptr of hęimtir
 4 nęma **f**óri mér · **F**reyju at kvęn.“
[Thrim quoth:] “I have the hammer of Lorde hidden,
 eight **rests** beneath the earth;
 it no man will fetch again,
 unless he bring me Frow as wife.”

 9 Fló þá Loki, · fjaðr-hamr dunði,
 2 unds fyr **ú**tan kom · **j**otna hęima
 ok fyr **i**nnan kom · **á**sa garða;
 4 **m**ótti hann Þór · **m**iðra garða
 ok hann þat **or**ða · **a**lls fyrst of kvað:

Flew then Lock—the feather-hame rustled—
 until outside he came the homes of the Ettins,
 and inside he came the yards of the Eese.
 He met Thunder in the middle of the yards,
 and he [= Thunder] that word first of all did say:

5 hann þat | emend.; þat hann R, with elsewhere unprecedented word order. Cf. note to st. 2.

10 „Hefir þú *ørendi* · sem *erfiði*?
 2 Seg-ðu á *lopti* · *lōng* tíðendi!
 Opt *sitjanda* · *sōgur* of fallask,
 4 ok *liggjandi* · *lygi* of beſllir.“

“Hast thou an errand of hardship?¹⁸²
 Say thou aloft, the long tidings!
 Often the sitter’s tales fail each other
 and the liar blows up his lie.”¹⁸³

¹⁸²Thunder asks Lock if he has bad news. The collocation *ørendi* ‘errand’ ... *erfiði* ‘trouble, hardship’ is formulaic and occurs in X other (TODO!!) places, including in st. 5 of *HHarv*.

¹⁸³Proverbial. 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. Thus it is best that Lock immediately tell Thunder what he has learned.

[Loki kvað:] 11 „Hefi’k *ørendi* · *erfiði* ok:
 2 Þrymr hefir þinn hamar, · þursa dróttinn;
 hann *ęngi* maðr · *aptr* of hejmtir
 4 nęma hōnum *fōri* · *Fręyju* at kvęn.“

“I have an errand, hardship also:
 Thrim has thy hammer, the lord of Thurses.
 It no man will fetch again,
 unless he bring him Frow as wife.”

[Lock quoth:]

12 Ganga þęir *fagra* · *Fręyju* at hitta
 2 ok hann þat *orða* · *alls* fyrst of kvað:
 „Bitt-u þik, Fręyja, · *brúðar* líní!
 4 Vit skulum *aka* tvau · í *jōtun*-hejma.“

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! ‘a bride’s linen’ | Unclear.

13 Vreð varð þá Freyja · ok fnasaði,
2 allr ása salr · undir bifðisk,
stókk þat it mikla · mæn Brisinga:
4 „Mik veltst verða · ver-gjarnasta
ef ek ek með þér · í jötun-hęima.“

Wroth became then Frow, and snorted;
the whole hall of the Eese trembled below;
down crashed the great torc of the Brisings—
“Thou knowest that I will become the most man-eager,¹⁸⁴
if I drive with thee into the Ettin-homes.”

¹⁸⁴Either Frow is speaking out of self-awareness of her own lustful inclinations, or the sense is that she will be accused of being lustful by the other gods, but there is no verb here corresponding to ‘accuse’. For Frow’s promiscuity see *Lock* 30 and Note.

14 Senn vöru ęsir · allir á þingi
2 ok ęsynjur · allar á máli,
ok umb þat réðu · ríkir tívar:
4 hvé þęir Hlórriða · hamar of sótti?

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 find?

1–3 Senn ... tívar ‘Soon ... Tews’ | Formulaic, identically shared with *Bldr* 1/1–3 (see Note there).

15 Þá kvað þat Hęimdallr, · hvítastr ása,
2 vissi vęl framm · sęm vanir aðrir:
„Bindu vér Þór þá · brúðar líni;
4 hafi hann it mikla · mæn Brisinga!

Then quoth this Homedall, whitest of the Eese;
he foreknew well like the other Wanes:
“Let us bind Thunder then, with bride’s linen;
he may have the great necklace of the Brisings.

2 vissi vęl framm ‘he foreknew well’ | i.e. could predict the future. Compare the derived adjective *fram-vís* ‘forth-wise, prescient.’

- 16 Lótum und hǫnum · hrynja lukla
 2 ok kven-váðir · umb kné falla
 en á brjósti · bręiða stęina
 4 ok hag-liga · umb hǫfuð typpum!“

Let us place by his side keys to jingle,
 and women's garments to fall down about his knees,
 and on the breast broad stones,
 and skillfully let us tip his head!¹⁸⁵”

¹⁸⁵This verse contains an interesting description of Viking age bridal dress: As the everyday manager of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast are probably tortoise brooches, while the tipping of the head refers to some sort of bridal hat (TODO: Literature). Breast-brooches are also mentioned in *Wǫnl* 25, 36.

- 17 Þá kvað þat Þórr, · þrúðugr áss:
 2 „Mik munu ęsir · argan kalla
 ef ek bindask lét · brúðar líni!“

Then quoth this Thunder, the mighty Os:
 “Me will the Eese call degenerate,
 if I let myself be bound with bride's linen!”

- 18 Þá kvað þat Loki · Laufęyjar sonr:
 2 „Þęgi þú, Þórr, · þęira orða!
 Þęgar munu jǫtnar · Ás-garð búa
 4 nęma þú þinn hamar · þér of hęimtir.“

Then quoth this Lock, Leafie's son:
 “Shut up thou, Thunder, with those words!
 Shortly the Ettins will settle Osyrd,
 unless thou thy hammer for thyself dost fetch!”

- 19 Bundu þęir Þór þá · brúðar líni
 2 ok hinu mikla · męni Brísinga,
 létu und hǫnum · hrynja lukla
 4 ok kven-váðir · umb kné falla
 en á brjósti · bręiða stęina
 6 ok hag-liga · of hǫfuð typpðu.

Bound they Thunder then, with bride's linen,
 and with the great necklace of the Brisings.

They placed by his side keys to jingle, and women's garments to fall down about his knees,
and on the breast broad stones, and skillfully they tipped his head.

- 20 Þá kvað þat **L**oki · **L**aufeyjar sonr:
2 „Mun'k **a**uk með þér · **a**mbótt vesa,
vit skulum **a**ka tvau · í **j**ötun-hęima.“

Then quoth this Lock, Leafie's son:

“I will also with thee be a handmaid;

we two¹⁸⁶ shall drive into the Ettin-homes.”

¹⁸⁶The 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 **h**afrar · **h**ęim of vrekni,
2 **s**kyndir at **s**kóklum, · **s**kyldu vęl renna;
björg brotnuðu, · **b**rann jörð loga;
4 **ó**k **Ó**ðins sonr · í **j**ötun-hęima.

Soon he-goats¹⁸⁷ were driven home,

hastened onto the cart-poles; they were to run well.

Crags burst, burned the earth with flame;

drove Weden's son [= Thunder] into the Ettin-homes.¹⁸⁸

¹⁸⁷Thunder's cart was driven by he-goats, for which he is called (for instance) “the lord of he-goats” in *Hyme* 20, 31. See Encyclopedia.

¹⁸⁸Thunder's driving of his chariot is often connected with cosmic disturbance. So, his arrival in *Lock* (st. 55) is signalled by the mountains quaking. The most similar description to the present stanza is found in Thedwolf's *Hvl* 14–16, where crags (there likewise *björg*) burst asunder and fires rage before him. A possibly Indo-European parallel to this is the Vedic myth of Indra breaking the mountains and releasing the mountains (as described most famously in *RV* hymn 1.32). See also *Bldr* 3 for a related description of the god Weden's riding.

- 22 Þá kvað þat Þrymr, · Þursa dróttinn:
2 „Standið upp, jötnar, · ok stráið bękki!
Nú **f**órið mér · **F**reyju at kván,
4 **N**jarðar dóttur · ór **N**óa-túnum.

Then quoth this Thrim, the lord of Thurses:

“Stand ye up, ettins, and strew the benches!

Now bring ye me Frow as wife,

Nearth's daughter from the Nowetowns.

- 23 Ganga hér at garði · gull-hyrnðar kýr,
 2 øxn al-svartir, · jǫtni at gamni,
 fjǫlð á'k męiðma, · fjǫlð á'k męnja;
 4 ęinnar mér Freyju · á-vant þykkir.“

Here march to the estate golden-horned cows,
 all-black oxen, for the ettin's [= my] pleasure.
 A multitude I own of treasures, a multitude I own of necklaces;
 only Frow I think myself missing.”

2 øxn al-svartir 'all-black oxen' | Formulaic, also occurring in *Hyme* 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 (I.8.12), where the hero Hadding has to atone for his slaying of a heavenly being by the blooting 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 is further paralleled e.g. by the Tanakh, where animals dedicated to Yhwh were to be without blemish (ויקראִ; Leviticus 1:3)

- 24 Vas þar at kveldi · of komit snimma
 2 ok fyr jǫtna · ǫl framm borit.
 ęinn át oxa, · átt laxa,
 4 krásir allar, · þér's konur skyldu,
 drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening shortly come,
 and for the ettins ale brought forth.
 Alone ate he [= Thunder] an ox, eight salmones,
 all the dainties which were meant for the women;
 drank the husband of Sib [= Thunder] three sieves of mead.¹⁸⁹

¹⁸⁹Cf. *Hyme* 15, where Thunder eats two of Hymer's oxen. It is rather interesting that the same kenning is used in both stanzas when both concern the god's great eating; perhaps one poet was playing on the other's expression, or they were both referencing another, now-lost work.

- 25 Þá kvað þat Þrymr, · þursa dróttinn:
 2 „Hvar sát-tu brúðir · bíta hvassara?
 Sá'k-a brúðir · bíta ęnn bręiðara
 4 né ęnn męira mjǫð · męy of drekka!“

Then quoth this Thrim, the lord of Thurses:
 “Where sawest thou bridesmaids biting sharper?
 I never saw bridesmaids biting yet broader;
 nor yet more mead a maiden drinking.”

- 26 Sat hin al-snotra · ambótt fyrir
 2 es orð of fann · við jötuns máli:
 „Át vętr Freyja · átta nóttum,
 4 svá vas hón óð-fús · í jötun-heima.“

Sat the all-clever maid-servant [= 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,
 2 en hann útan stókk · ęnd-langan sal:
 „Hví eru ęndótt · augu Freyju?
 4 Þykki mér ór · augum brenna!“

He looked 'neath the linen, lusted for a kiss—
 but he from the outside leapt back, across the length of the hall—
 “Why are the eyes of Frow blazing?
 Methinks there be flames coming out of the eyes!¹⁹⁰”

¹⁹⁰Lit. “Methinks out of the eyes burn.”

- 28 Sat hin al-snotra · ambótt fyrir
 2 es orð of fann · við jötuns máli:
 „Svaf vętr Freyja · átta nóttum,
 4 svá vas hón óð-fús · í jötun-heima.“

Sat the all-clever maid-servant [= Lock] in front,
 who a word did find against the ettin's speech:
 “Slept Frow naught, for eight nights;
 so madly did she long for the Ettin-homes.”

¹ fyrir | add. *f*: *f* R.

- 29 Inn kom hin arma · jötna systir,
 2 hin's brúð-féar · biðja þorði:
 „Lát þér af hęndum · hringa rauða
 4 ef þú ęðlask vill · ástir mínar,
 ástir mínar, · alla hylli!“

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; all [my] **holdness**.¹⁹¹

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 *Yilv* 49 (excerpt, following the death of Balder): *En er goðin vitkuðust, þá mælti Frigg ok spurði, hvern sá véri með ásum, er eignast vildi „allar ástir mínar (so TW; ástir bennar ‘her loves’ SU) ok hylli, ok vili hann ríða á bel-veg ok freista, ef hann fái fundit Baldr, ok bjóða Helju út-launs, ef hon vill láta fara Baldr heim í As-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 *Bldr* 1/1–3.

¹⁹¹The 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.

30 Þá kvað þat Þrymr, • þursa dróttinn:
2 „Berð inn hamar • brúði at vígja,
læggið Mjöllni • í meýjar kné,
4 vígið okkr saman • Várar hend!“

Then quoth this Thrim, the lord of Thurses:
“Bear ye in the hammer, the bride to bless;
lay ye Millner in the maiden’s knee;
bless ye us two together by Ware’s hand!”

4 Várar ‘Ware’ | According to Snorre one of the goddesses, presiding over vows between men and women. See Encyclopedia.

31 Hló Hlórriða • hugr í brjósti
2 es harð-hugaðr • hamar of þekkkði;
Þrym drap hann fyrstan, • þursa dróttin,
4 ok étt jǫtuns • alla lamði.

Laughed Lorde’s (= Thunder’s) heart in the chest,
when, hard-hearted, he recognized the hammer.
Thrim he slew first, the lord of Thurses,
and all the ettin’s lineage he beat lame.

32 Drap hann ina ǫldnu • jǫtna systur,
2 hin’s brúð-féar • of beðit hafði;
hón skell of hlaut • fyr skillinga,

4 en hogg hamars · fyr hringa fjölð.
 Svá kom Óðins sonr · ęndr at hamri.

He slew the aged sister of the ettins,
she who for the bride-fee had asked;
a smiting she received for shillings,
and a strike of the hammer for a multitude of rings.
So got Weden's son [= Thunder] back his hammer.

The Thule of Rígh

(*Rígsþula*)

Dating (Sapp, 2022): early C11th (0.240), late C11th (0.204), late C12th (0.195),
C13th (0.280)

Meter: *Ancient-words-law*

Dumezil hypothesis. Irish influence? Many interesting things to write here!

The language of *Rígh* is highly formulaic, but also often unique to it. Of particular note are the alliteration between the adverb *męirr* ‘further’ and *miðra*, e.g. in st. 2/1: *gekk męirr at þat*

- P1 Svá segja menn í fornum sǫgum, at ęinn-hvęrr af ǫsum, sá er Hęimdallr hęt, [W 78r/1]
2 fǫr fęrðar sinnar ok framm með sjóvar-strǫndu nǫkkurri, kom at ęinum
húsa-bó ok nęfndisk Rígr; ęptir þęiri sǫgu er kvęði þetta.

So say men in ancient saws that one of the **Eese**, he who was called **Homedall**, went on his journey and came forth along a certain lake shore, came upon a lone homestead and called himself Rígh—according to that saw is this poem.

- 1 Ár kvǫðu ganga · grónar brautir [W 78r/TODO]
2 ǫflgan ok aldinn · ǫs kunnigan,
ramman ok rǫskvan · Ríg stíganda.

Of yore, they said, did walk on green roads
a mighty and aged **os**, cunning:
the strong and brisk Rígh, striding.

¹ Ár ‘Of yore’ | sens. emend. (see note); at W

¹ Ár ‘Of yore’ | Formulaic. It is very common for poems to begin with *ár*. Cf. *Wsp* 3/1, *Hyme* 1/1, *HHund I* 1/1, *Guth I* 1/1, *Siw* 1/1

- 2 Gekkk męirr at þat · miðrar brautar, [W 78r/TODO]

- 2 kom hann at húsi, · hurð vas á gétti;
inn nam at ganga, · ęldr vas á golfi,
4 hjón sętu þar · hęr at arni,
Ái ok Ędda · aldin-falda.

Went he further after that on the middle of the road,
came he to a house—the door was wide open.
He took to go inside, fire was on the floor.
A couple sat there, hoary by the hearth:
Great-Grandfather and Great-Grandmother, old-fashioned.

4 at | sens. emend.; *af* W

- 3 Rigr kunni þeim · rýð at sęja;
2 męirr sęttisk 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 floor-bench,
and on either side: the couple of the hall.

- 4 Þá tók Ędda · økkvinn hleif,
2 þungan ok þykkvan, · þrunginn sýðum,
bar hęn męirr at þat · miðra skutla,
4 soð vas í bolla · sętti á bjóð;
vas kalfr soðinn · krása bętstr;
6 ręis hann upp þaðan, · réðsk at sofna;

[W 78r/TODO]

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 · rýð at sęja;
2 męirr lagðisk hann · miðrar rękkju,
en á hlið hvára · hjón salkynna.

[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.

- 2 6 Þar vas hann at þat · þrjár nætr saman; [W 78r/TODO]
 gekk hann meirr at þat · miðrar brautar;
 liðu meirr at þat · mǫnuðr níu.

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.

- 2 7 Jóð ól Edda, · jósu vatni [W 78r/TODO]
 hǫrund-svartan, · hétu Þrél.

Great-Grandmother begot a child, they sprinkled it with water¹⁹²—
 swarthy of skin—they called it Thrall.

² hǫrund-svartan ‘swarthy of skin’ | emend.; *hǫrfi svartan* ‘swarthy with flax(?)’ W

¹⁹²A reference to the Heathen naming ceremony, somewhat resembling the Christian baptism, wherein water would be poured on a newborn. Cf. *Hígh* 156.

- 2 8 Hann nam at vaxa · ok vǫl dafna; [W 78r/TODO]
 vas þar á hǫndum · hrokkit skinn,
 kropnir knúar, · [...]
 4 fingr digrir, · fúlligt and-lit,
 lotr hryggr, · langir hǫlar.

He took to grow, and thrive well;
 there on his hands was wrinkled skin,
 crooked knuckles, [...],
 thick fingers, a foul face,
 a stooping back, long heels.

- 2 9 Nam meirr at þat · magns of kosta, [W 78r/TODO]
 bast at binda, · byrðar gǫrva;
 bar heim at þat · hrís gęstan dag.

He took further after that to try his power:
 bast to bind, burdens to make,
 he carried home after that brushwood on a gloomy day.¹⁹³

¹⁹³The thrall had to work in even the most hostile weather.

- 10 Þar kom at garði · gęgil-bęina, [W 78r/TODO]

- 2 aurr vas á iljum, · armr sól-brunninn,
niðr-bjúgt es nef, · nefndisk þír.

There came to the farm a gangle-boned woman:
mud was on her footsoles, her arm sunburnt,
downturned her face—she called herself Thew.

1 gęgil-bęina ‘gangle-boned woman’ | Derogatory, somebody who (due to poverty) only travels by foot.

3 Þír ‘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 enthrall’, Proto-Norse *þewar* ‘servant’, OE *þéow* ‘slave, servant’.

- 11 Męirr sęttisk hęn · miðra flętja,
2 sat hjá hęnni · sonr húss,
róddu ok rýndu, · rękkju gęrðu
4 Þręll ok þír · þrungin dógr.

[W 78r/TODO]

Further she set herself down on the middle of the floor-bench;
by her sat the son of the house [= Thrall].
They spoke and whispered, made a bed—
Thrall and Thew—in hard-pressed nights.

1 Męirr ... flętja | emend. based on other sts.; *miðra flętja* · *męirr sęttisk hęn* W

- 12 Bęrn ólu þau, · bjuggu ok unðu;
2 hygk at hęti · Hreimr ok Fjósnir,
Klúrr ok Klęggi, · Kęfsir, Fúlnir,
4 Drumbr, Digraldi, · Drętr ok Hęsvir,
Lútr ok Lęggjaldi; · lęgðu garða,
6 akra tęddu, · unnu at svinum,
gęta gęttu, · grófu torf.

[W 78r/TODO]

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 the fields, fed the swine,
kept the goats, dug the turf.

- 13 Dótr vęru þęr · Drumba ok Kumba,
2 Økkvin-kalfa · ok Arin-nęfja,
Ysja ok Ambóttr, · Eękin-tjasna,

[W 78r/TODO]

4 Tǫtrug-hypja · ok Trǫnu-bęina;
 þaðan eru komnar · þręla ęttir.

The daughters were these: Drumb and Cumb;
Inkencalf and Arn-neb, Yeaze and Ambight, Oakentezen, Tattryhip and Tranebone—
thence are come the lineages of thralls.

14 Gekk Rígr at þat · réttar brautir
2 kom hann at hǫllu · hurð vas á skiði
 inn nam at ganga · ęldr vas á golfi
4 hjón sǫtu þar · heldu á syslu.

[W 78r/TODO]

TODO: Translation.

2 hǫllu ‘hall’ | sens. and metr. emend., cf. st. TODO; om. W

15 Maðr tęlgði þar · męið til rifjar,
2 vas skęgg skapat, · skǫr vas fyr ęnni
 skyrtu þrǫngva · skokkr vas á golfi.

[W 78r/TODO]

TODO: Translation.

16 Sat þar kona, · sveigði rokk,
2 breiddi faðm, · bjó til váðar;
 sveigr vas á hǫfði, · smokkr vas á bringu,
4 dúkr vas á halsi, · dvergar á ǫxlum;
 Afi ok Amma · ǫttu hús.

[W 78r/TODO]

TODO: Translation.

17 Rígr kunni þeim · rǫð at sęja,
2 reįs frá borði · réð at sofna.
 Męirr lagðisk hann · miðrar rekkju
4 en á hlið hvára · hjón sal-kynna.
 Þar vas hann at þat · þrjár nętr saman
6 liðu męirr at þat · mǫnuðr níu.

[W 78r/TODO]

Rígh 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.

- 18 Jóð ól Amma, · jósu vatni, [W 78r/TODO]
2 kǫlluðu Karl · kona sveip ripti
rauðan ok rjóðan · riðuðu augu.

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 vėl dafna, [W 78r/TODO]
2 ǫxn nam at tēmja · arðr at gǫrva
hús at timbra · ok hlǫður smíða
4 karta at gǫrva · ok keyra plóg.

TODO: Translation.

- 20 Hęim óku þá · Hangin-luklu [W 78r/TODO]
2 gęita kyrtlu · giptu Karli.
Snǫr hęitir sú, · sęttisk und ripti.
4 Bjuggu hjón, · bauga dęildu,
bręiddu blęjur, · ok bú gǫrðu.

TODO: Translation.

- 21 Bǫrn ólu þau, · bjuggu ok unðu; [W 78r/TODO]
2 hét Halr ok Drengr, · Hǫldr, Þegn ok Smiðr,
Bręiðr, Bóndi, · Bundin-skęggi,
4 Búi ok Boddi · Bratt-skęggr ok Sęggr.

Children they begot—they settled and were content—
TODO: Translation.

- 22 Enn hétu svá · ǫðrum nǫfnum [W 78v/1]
2 Snot, Brúðr, Svanni, · Svarri, Sprakki,
Fljóð, Sprund, ok Víf, · Fęima, Ristill—

4 þaðan eru komnar · karla éttir.

TODO: Translation.

23 Gekk Rígr þaðan · réttar brautir
2 kom hann at sal, · suðr horfðu dyrr,
vas hurð hnigin, · hringr vas í gétti.

[W 78v/TODO]

TODO: Translation.

24 Gekk hann inn at þat · golf vas stráat
2 sǫtu hjón · sǫusk í augu
faðir ok móðir · fingrum at leika.

[W 78v/TODO]

TODO: Translation.

25 Sat hús-gumi · ok snøri stræng
2 alm of bændi · ǫrvar skępti;
en hús-kona · hugði at ǫrmum,
4 strauk of rípti · sterti ęrmar.

[W 78v/TODO]

Sat the husband 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,
2 síðar slóður, · serk blá-faan;
brún bjartari, · brjóst ljósara,
4 hals hvítari · hręinni mjǫllu.

[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 Rígr kunni þęim · rǫð at sęgja;
2 meirr sęttisk hann · miðra flętja

[W 78v/TODO]

en á hlið hvára · hjón sal-kynna.

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,
2 hvítan af hǫrvi, · hulði bjóð;
hón tók at þat · hlēifa þunna,
4 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.¹⁹⁴

¹⁹⁴Note 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.

- 29 Framm setti hón · skutla fulla
2 silfri varða á bjóð
fán ok flęski · ok fugla stęikta
4 vín vas i kǫnnu · varðir kalkar;
drukku ok dómðu; · dagr vas á sinnum.

[W 78v/TODO]

TODO: Translation.

- 30 Rigr kunni þeim · rjóð at sęja,
2 reis Rigr at þat, · rekkju gørði.

[W 78v/TODO]

Righ knew to tell them counsels,
rose Righ after that, made the bed.

- 31 Þar vas hann at þat · þrjár nætr saman;
2 gekk hann meirr at þat · miðrar brautar;
liðu meirr at þat · mönuðr 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, [W 78v/TODO]
 2 jósu vatni— · Jarl létu heita;
 bléikt vas hár, · bjartir vangar,
 4 ótul vöro augu · sem yrmlingi.

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.

4 ótul ... 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 *ótul* 'fierce, terrible'.

- 33 Upp óx þar · Jarl á fletjum; [W 78v/TODO]
 2 lind nam at skelfa, · leggja strængi,
 alm at beygja, · qrvar skępta,
 4 flein at fleyja, · frókkur dýja,
 hęstum ríða, · hundum verpa,
 6 sverðum bregða, · sund at fręmja.

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, [W 78v/TODO]
 2 Rigr gangandi, · rúnar kenndi;
 sitt gaf heiti, · son kveðsk ęiga;
 4 þann bað hann ęignask · óðal-völlu,
 óðal-völlu, · aldnar bygðir.

There came out of a brush Rígh, walking:
 Rígh, 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 ... bygðir. | Rígh 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 Rígh (henceforth he will be known as Rígh Earl). Finally he instructs him to set out and win land for himself, which Rígh Earl soon does.

- 35 Rēið hann meirr þaðan · myrkan við [W 78v/TODO]
 2 hélug fjöll · unds at hǫllu kom;
 skapt nam at dýja, · skelfði lind,
 4 hęsti hleypti, · ok hjörvi brá;
 víg nam at vękja, · vǫll nam at rjóða,
 6 val nam at fęlla, · 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,
 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 ęinn at þat · átján búum; [W 78v/TODO]
 2 auð nam skipta · ǫllum vęita
 meįðmar ok mǫsma, · mara svang-rifja;
 4 hringum hreytti, · hjó sundr baug.

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 *bring-breytanda* ‘ring-scatterer’ [GENEROUS MAN]’ which contains the same words.

- 37 Óku ęrir · úrgar brautir [W 78v/TODO]
 2 kvǫmu at hǫllu · þar’s hęsir bjó:
 mǫtti [...] · mjó-fingraðri
 4 hvítri ok horskri, · hétu Ẽrna.

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 Bǫðu hęnnar · ok hęim óku, [W 78v/TODO]
 2 giptu Jarli, · gekk hón und líni;
 saman bjuggu þau · ok sér unðu,

4 éttir jóku · ok aldrs nutu.

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’ | i.e. she donned the bridal veil; cf. *Thrim* 27.

39 Burr vas hinn elsti, · en Barn annat;
2 Jóð ok Aðal, · Arfi, Møgr,
 Niðr ok Niðjungr, · (nómu leika)
4 Sonr ok Sveinn, · (sund ok tafl)
 Kundr hét einn; · Konr vas hinn yngsti.

[W 78v/TODO]

Byre was the oldest, and Bairn another;
TODO: Translation.
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:
2 hesta tømðu, · hlífar bændu,
 skæyti skófu, · skelfðu aska.
4 En Konr ungr · kunni rúnar:
 évin-rúnar · ok aldr-rúnar.

[W 78v/TODO]

There grew up the sons of Earl:
horses they tamed, shield-rims they bent,
smoothened shafts, shook ash-spears.—
But Kin the Young knew runes:
ever-runes and life-runes.

4 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.

41 Meirr kunni hann · mǫnnum bjarga,
2 eggjar dýfa, · égi léggja.
 Klök nam fugla, · kyrra elda,
4 sófa ok svefja, · sorgir léggja,
 afl ok eljun · átta manna.

[W 78v/TODO]

Further he knew men to save,
blades to dull, the sea to lower.

He learned the chirps of birds, to calm fires,
to soothe and lull to sleep, to lower sorrows,
the strength and zeal of eight men.

- 42 Hann við Ríg Jarl · rúnar deildi;
2 brögðum þeitti · ok þetr kunni;
 þá ǫðladisk · ok þá ęiga gat,
4 Rígr at heita, · rúnar kunna.

[W 78v/TODO]

With Rígh-Earl he shared runes;
TODO.
then he earned for himself, and got to own,
Rígh to be called, runes to know.

- 43 Ręið Konr ungr · kjǫrr ok skóga;
2 kolfi fleygði · kyrði fugla;
 þá kvað þat kráka · —sat kvisti ęin—
4 „Hvat skalt, Konr ungr, · kyrra fugla?
 Hęldr mętti þér · hęstum ríða
6 [...] · ok hęr fęlla.

[W 78v/TODO]

Kin the Young rode through brushes and woods;
he flung bolts, he calmed birds.
Then quoth a crow—it sat lone on a twig—:
“For what shalt thou, Kin the Young, calm birds?
Better it fit thee horses to ride,
[...], and armies to fell.”

- 44 Á Danr ok Danpr · dýrar hallir;
2 ǫðra ǫðal · an ęr hafið;
 þęir kunnu vel · kjól at riða,
4 ęgg at kęnna, · undir rjúfa.

[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.

2 ęr ‘ye’ | metr. emend.; þęr ‘id.’ W, which is simply a younger form of ęr, and shows that the poem has been linguistically modernised.

2 ǫðal ‘ethel’ | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

³ kjól at riða ‘ship to ride’ | i.e. to sail.

⁴ egg at kenna ‘the blade to teach’ | i.e. to fight, wage war. Apparently 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

Numerous Eddic stanzas are quoted in Snorre's Edda, whether isolated or in sequence. 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; it is these fragments that are 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 (Homedall's galder, see below), not introduced by reference to their source, but rather with phrases like *þá kvað hann* 'then he quoth'.

This half-stanza is quoted in *Yilv* 2, being the second Eddic verse in the text, following *High* 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 *Webth*.

- P1 Hann sá þrjú háséti ok hvert upp frá ǫðru, ok sátu þrír menn sinn í hverju.
2 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 nēst
4 sá, er heitir Jafnhárr, en sá ofast, er Þriði heitir. Þá spyrr Hárr komandann,
hvárt fleira er erendi hans, en heimill er matr ok drykkir honum sem ǫllum
6 þar í Háva holl. Hann segir, at fyrst vill hann spyrja, ef nokkurr er fróðr
maðr inni. Hárr segir, at hann komi eigi heill út, nema hann sé fróðari,

He [= Yilfer] saw three high-seats, and each was higher than the other. And there sat three men, each in his 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, and is called High, and there next that one who is called Evenhigh, and uppermost the one who is called Third. Then High asks the guest whether he has any other errands, and says that food and drink will be freely offered to him, like it is to all men there in the High One's hall. He [= Yilfer], asks if anyone inside is a learned man. High says, that he will not come out whole, unless he be more learned [than he],

2 sitja skal **sá** es **sę**gir.“

“and stand forth while thou askest;
he shall sit who speaks!”

The following passage is almost the whole of *Yilv* 23, excepting at the very end *svá er sagt* ‘so it is said’, after which is quoted *Grim* 11. The myth described is found in typically corrupted form in Saxo (TODO), who also paraphrases the same two stanzas. See Hopkins (2021).

P2 Inn þriði áss er **sá**, er kallaðr er Njorðr. Hann býr á himni, þar sem heitir
2 Nóatún. Hann reðr fyrir gongu vinds ok stillir sjá ok eld. Á hann skal
heita til sę-fara ok til veiða. Hann er svá auðigr ok fé-sęll, at hann má gefa
4 þeim auð, landa eða lausa-fjár. Á hann skal til þess heita. Eigi er Njorðr ása
éttar. Hann var upp fódðr í Vana-heimi, en Vanir gísluðu hann goðunum
6 ok tóku í mót at gíslingu þann, er Hónir heitir. Hann varð at sętt með
goðum ok Vønum. Njorðr á þá konu, er Skaði heitir, dóttir Þjatsa jøtuns.
8 Skaði vill hafa bú-stað þann, er átt hafði faðir hennar, þat er á fjöllum
nøkkurum, þar sem heitir Þrym-heimr, en Njorðr vill vera nęr sę. Þau
10 sęttust á þat, at þau skyldu vera níu nętr í Þrym-heimi, en þá aðrar níu at
Nóa-túnnum. En er Njorðr kom aftr til Nóatúna af fjallinu, þá kvað hann
12 þetta:

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:

2 „Lęið erumk fjøll, · vas’k-a lęngi á,
2 nętr ęinar **níu**;

4 ulfa þytr · mér þótti illr vesa
 hjá sǫngvi svana.“

“The fells are loathsome to me; I was not long thereon—
only for nine nights.
The howling of the wolves thought me evil,
compared to the song of swans.”

P3 Þá kvað Skaði þetta:

Then Shede quoth this:

2 3 „Sofa né mát'k-a'k · sǫvar beðjum á
 fugls jarmi fyrir;
 sá mik vǫkr · es af víði kómr
4 morgun hverjan már.“

“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.”

2 P4 Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hon mjök á skíðum
 ok með boga ok skýtr dýr. Hon heitir ǫndur-goð eða ǫndur-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.

Homedall's Galder (Heimdallargaldr)

This mysterious fragment is quoted in *Yilv* 27, the chapter describing Homedall, where it is introduced by the sentence: *Ok enn segir hann sjalfr í Heimdallar-galdri*. ‘And further he himself says in Homedall's Galder.’ The fragment appears to be the end of a stanza in the fitting meter *Galders-law*, consisting of two consecutive c-lines.

The same poem is mentioned again, but not quoted from, in *Scold* 15: *Heimdallar hǫfuð heitir sverð. Svá er sagt, at hann var lostinn manns hǫfði í gegnum. Um þat er kveðit í Heimdallar-galdri, ok er síðan kallat hǫfuð mjötuðr Heimdallar* ‘A sword is called Homedall's head. So is said, that he was pierced by a man's head. About that it is sung in Homedall's galder, and thereafter the head is called Homedall's bane.’

4 „Níu em’k mǫðra mǫgr,
2 níu em’k systra sonr.“

“I am nine mothers’ lad;
I am nine sisters’ son.”

The following passage is from *Yilv* 35, which lists the **Ossens**.

P5 Fjórtánda Gná, hana sendir Frigg í ymsa heima at ørindum sínum. Hon á
2 þann hest, er renn lopt ok lög, er heitir Hóf-varpnir. Þat var eitt sinn, er
hon reið, at vanir nokkvörir sá reið hennar í loptinu. Þa mælti 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 fęrr,
2 eða at lopti liðr?“

“What flies there, what fares there,
or passes through the air?”

P6 Hon svarar:

She answers:

6 „Né ek flýg, · þó ek fęr
2 ok at lopti lið’k
á Hóf-varpni, · þęim’s Ham-skępir
4 gat við Garð-rofu.“

“I fly not, thou I fare,
and pass through the air,
on Hoofwarpner, whom Hamsherper
begot with Yardrove.”

P7 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*.

Yilv 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 *Wsp* 31–33). At the end of the chapter, a single *Leeds-meter* speech-stanza is quoted.

P8 Því næst sendu ęsir um allan heim ęrind-reka at biðja, at Baldr vęri grátinn
 2 őr Helju, en allir gerðu þat, menninir ok kykvendin ok jörðin ok steinarnir
 ok tré ok allr málmr, svá sem þú munt sét hafa, at þessir lutir gráta, þá er
 4 þeir koma őr frosti ok í hita. Þá er sendi-menn fóru heim ok hęfðu vel
 rekit sín ęrindi, finna þeir í helli nękkvęrum, hvar gýgr sat; hon nefndist
 6 Þękk. Þeir biðja hana gráta Baldr őr 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:

7 „Þękk mun gráta • þurru tęrum
 2 Baldrs bál-farar;
 kyks né dauðs • naut'k-a Karls sonar
 4 hafi Hęl því's hęfir.“

“Thanks will weep—with dry tears
 for Balder's pyre-journey [DEATH].
 Neither alive nor dead did I benefit from Churl's son [= Balder];
 let Hell have what she has!”

P9 En þess geta menn, at þar hafi verit Loki Laufeyjarson, er flest hefir illt
 2 gęrt með ásum.

But men guess that this was Lock, Leafy's son, who has done the most evil among the Eese.

Scold 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 *Vetr* L^v 1/1b (quoted in *Scold* 11, which lists kennings for Thunder): *stétt of Gjǫlp dauða* 'thou didst step over the dead Yelp'. The prose of *Scold* 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.

- P10** Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti hann
 2 sik megin-gjörðum ok studdi for-streymis Gríðar-völ, en Loki helt undir
 megin-gjarðar. Ok þá er Þórr kom á miðja ána, þá óx svá mjök áin, at uppi
 4 braut á ǫxl honum. Þá kvað Þórr 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, it waxed so great that it reached up unto his shoulders. Then Thunder quoth this:

- 8 „Vax-at-tu nú, Vimur, · alls mik þik vaða tíðir
 2 jǫtna garða í;
 vætist, ef þú vęx · at þá vęx mér ős-męgin
 4 jafn-hátt upp sem himinn.“

“Grow not now, O Wimbre, as I wish to wade through thee
 into the yards of the ettins;
 know that if thou growest, that my os-might then grows
 up as high as the heaven.”

- P11** Þá sér Þórr uppi í gljúfrum nokkurum, at Gjálp, dóttir Geirrðar stóð þar
 2 tveim megin árinna, ok gerði hon ár-vøxtinn. Þá tók Þórr upp ór ánni
 stein mikinn ok kastaði at henni ok męlti svá: „At ósi skal á stemma.“ Eigi
 4 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
 6 reynir er björg Þórs.

Then Thunder sees that, up in some gorges, Yelp, daughter of Garfrith stood there 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 thus: "At the source shall river be dammed!" He did not miss his target, and in that moment he turned towards land and caught hold of some rowan shrub, and thus stepped out of the river. Therefore the saying goes that the rowan is Thunder's deliverance.

- P12** En er Þórr kom til Geirrøðar, þá var þeim fé-łogum vísat fyrst í geita-hús
 2 til her-bergis, ok var þar einn stóll til sētis, ok sat Þórr þar. Þá varð hann
 þess varr, at stóllinn fór undir honum upp at rēfri. Hann stakk Gríðar-veli
 4 upp í raftana ok lét sigast fast á stólinn. Varð þá brestr mikill, ok fylgði
 skrékr. Þar hōfðu verit undir stólinum dótr Geirrøðar, Gjálp ok Greip, ok
 6 hafði hann brotit hrygginn í báðum. Þa kvað Þórr:

But when Thunder came to Garfrith's home, then the companions were first shown to a goathouse as lodgings, and the seating there was one chair, and Thunder sat thereon. Then he noticed that the chair beneath him was going up toward the roof. He stuck

- 9 „Eīnu sinni • neytta'k alls meğins
 2 jōtna gōrðum í
 þá's Gjōlp ok Grēip, • dótr Gēir-raðar,
 4 vildu hefja mik til himins.“

"But one 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

Heroic Poetry of the Codex Regius

The Lay of Wayland (*Völundarkviða*)

Dating (Sapp, 2022): C10th (0.428)–early C11th (0.475)

Meter: *Ancient-words-law*

The **Lay of Wayland** (*Wayl*) is a story of immense psychological complexity, one of the masterpieces of Norse narrative poetry.

The poem begins with a prose introduction, which survives in both **R** and **A**.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his "bear-cubs") and thus ends his male lineage. Likewise he defangs Nithad's "cunning wife" (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* 'powerless'; in v. 12 it describes Wayland after he wakes in shackles, but in v. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness is also seen in Beadhild's haunting concluding speech. "I knew by naught struggle against him; I could by naught struggle against him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, *ThdrS 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 v. 33, but he is nowhere directly mentioned in the poem, probably for artistic reasons.

Apart from this lay there is one other telling of the full story, namely the Strand of Wayland the Smith in *ThdrS*. 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 *Völundr* 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 (*Völundr*)". 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 (*Völundr*) with regards to workmanship."

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril

through his ingenuity and craftsmanship. He is not kidnapped out of Nithad's greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad's, banished from the kingdom after defending himself against the king's corrupt steward, and hamstrung after being caught attempting to poison the king's food in revenge.

Most frustratingly the personality of Beadhild is entirely expulged. She is the anonymous "king's daughter", an unnamed maiden (*jungfrú*, a borrowing from Low German) who is peacefully seduced by Wayland and quickly falls in love with him. Likewise the person of Nithad's cunning wife is completely gone, and the murder of his sons no longer ends his lineage, since he has another, older son who survives him and takes over the kingdom. Wayland still flies away laughing after telling Nithad what he has done, but only four years (his son with Beadhild is three years old) later reconciliates with Nithad's son, retrieves Beadhild and their son and lives a long life as a famous craftsman.

With this it is clearly seen that the story by the time of the *ThdrS* 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 *ThdrS*). 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.

To illustrate the narrative correspondences and differences of the various redactions, I present the following table:

Person	
Wayland	
Wayland's brothers	
Father of the brothers	
Nithad	
Nithad's daughter (Beadhild)	
Nithad's sons	
Wayland and Beadhild's son (Woody)	
Wives of the brothers	
—	Wayland and his brothers ski and hunt animals. They settle in the Wolfda
—	Nithad learns that Wayl
—	

Regarding Wayland (*Frá Vǫlundr*)

- 2 P1 Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur; hon hét Bǫðvildr. Bróðr vǫru þrír, synir Finna konungs. Hét einn Slagfiðr, annarr Egill, þriði Vǫlundr. Þeir skriðu ok veiddu dýr. Þeir kvómu í Úlfðali [R 18r/4, A 6v/26]

4 ok gerðu sér þar hús. Þar er vatn, er heitir Úlfsjár. Snemma of morgin
 fundu þeir á vatsströndu konur þrjár, ok spunnu lín. Þar vóru hjá þeim
 6 álftarhamir þeira; þat vóru valkyrjur. Þar vóru tvær dótr Hlōðvés konungs:
 Hlaðguðr svanhvít ok Hervor alvitr. In þriðja var Qlrún Kjárs dóttir af
 8 Vallandi. Þeir hófðu þér heim til skála með sér. Fekk Egill Qlrúnar, en
 Slagfiðr Svanhvítrar, en Völundr Alvittrar. Þau bjuggu sjau vetr. Þá flugu
 10 þér at vitja víga ok kvömu eigi aptr. Þá skreið Egill at leita Qlrúnar, en
 Slagfiðr leitaði Svanhvítrar, en Völundr sat í Úlfdöllum. Hann var hagrastr
 12 maðr, svá at menn viti í fornum sögum. Níðuðr konungr lét hann hōndum
 taka, svá sem hér er um kveðit:

Nithad was a king in Sweden called. He had two sons and one daughter; she was called Beadchild. Three brothers were there, the sons of a king of the Finns. One was called Slayfinn, another Agle, the third Wayland. They travelled on skis and hunted wild animals; they came into the Wolfdales and made for themselves houses there. A body of water lies there, which is called Wolfsea. Early in the morning they found on its shore three women who were spinning linen. Near the women were their swan-hames; they were Walkirries. Two of them were the daughters of king Ladwigh: Ladguth Swanwhite and Harware Allwit. The third was Alerune, daughter of Kear of Walland¹⁹⁵. The men took the women to their halls with them. Agle got Alerune, and Slayfinn Swanwhite, and Wayland Allwit. The couples lived there for seven winters; then the women left to attend battles, and did not return. Then Agle left on skis to look for Alerune, and Slayfinn looked for Swanwhite, and Wayland stayed in the Wolfdales. He was the most skilled craftsman whom men know of in the ancient saws. King Nithad had him captured, as it is here sung of:

1 hon hét 'she was called' | so R; ok hét hon 'and she was called' A 2 vóru '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

¹⁹⁵The Roman emperor; see Encyclopedia.

1 Męyjar flugu sunnan · Myrk-við í gōgnum
 2 al-vitr ungar, · ør-lōg drýgja;
 þér á sęvar-strōnd · sęttusk at hvílask
 4 drósir suð-rōnar, · dýrt lín spunnu.

[R 18r/19]

Maidens flew from the south through Mirkwood¹⁹⁶
 —young allwits¹⁹⁷— to fulfill orlay.
 They on the lake-shore set down to rest;
 the southern ladies span expensive linen.

² *or-lög drýgja*; ‘fulfill orlay’ | That is, to fulfill their destinies, and act according to their innate nature, as described in P1 and st. 3. I disagree with Clunies Ross (2005)[103], who translates this phrase as ‘engage in war’, through seeing the latter word as a borrowing from OE (cf. Dutch *oorlog* ‘war’). In fact, the expression *drýgja orlög* is also attested in OE, namely in l. 29 of a poem on the Christian Doomsday (TODO?), about a man going to Hell for his sins: *ond þonne á tó caldre · or-leg dreógeð* ‘and then for ever and ever [he] suffers his orlay’

¹⁹⁶ Mirkwood is surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

¹⁹⁷ Maybe look at what this means. TODO.

2 *Eḡin nam þeira · Eḡil at vērja* [R 18r/21]
 2 *fōgr mēr fira · faðmi ljósum;*
 qnnur vas Svanhvít, · svan-fjaðrar dró,
 4 [...] *en hin þriðja · þeira systir*
 6 *varði hvítan · hals Vǫlundar.*

One of them began—the fair maiden of men—
 to embrace Agle in her light bosom.
 Another was Swanwhite, her swan-feathers she rustled.
 But the third of those sisters
 warded the white throat of Wayland.

4 [...] | A line mentioning the name of Slayfinn has most likely gone missing here.

3 *Sǫtu síðan · sjau vetr at þat,* [R 18r/24]
 2 *en hinn átta · allan þrǫðu,*
 en hinn níunda · nauðr of skilði,
 4 *meyjar fýstusk · á myrkvan við,*
 al-vitr ungar · or-lög drýgja.

They stayed then for seven winters after that,
 and all the eighth they yearned,
 and the ninth did need divorce them.—
 The maidens longed for the mirky wood:
 the young allwits, to fulfill orlay.¹⁹⁸

¹⁹⁸ As Walkirries the *orlay* (already laid-down destiny) of the sisters was to preside over battles for Weden. Remembering this duty they become increasingly restless, until they one day decide to leave when their husbands are out hunting. For the significance of Mirkwood (here “the mirky wood”), see note to st. 1.

4 *Kom þar af vęiði · veðr-eygr skyti* [R 18r/26]
 2 *Vǫlundr líðandi · of langan veg,*

4 Slagfiðr ok Egill, · sali fundu auða,
gingu út ok inn · ok umb sǫusk.

Came there from the hunt the weather-eyed shooter:
Wayland passing over a long way.
Slayfinn and Agle found the halls deserted;
they walked out and in, and looked about.

2 Völundr ... veg ‘Wayland ... way’ | emend. based on st. 9/3–4 below; om. R

5 Austr skreïð Egill · at Qlrúnu,
2 en suðr Slagfiðr · at Svanhvítu,
 en einn Völundr · sat í Ulf-dǫlum.

[R 18r/27]

East skied Agle for Alerune,
and south Slayfinn for Swanwhite;
and alone Wayland stayed in the Woldfdales.

6 Hann sló gull rautt · við gim fastan,
2 lukði alla · linn-baugum vǽl;
 svá bæð hann · sinnar ljóssar
4 kvánar, ef hǫnum · koma gǫrði.

[R 18r/29]

He struck red gold by fastened gemstone,
enclosed all the serpent-highs¹⁹⁹ well;
thus awaited he his bright wife,
if to him she might come.

¹⁹⁹ Armlets, torcs resembling serpents, perhaps even literally shaped like them; cf. the Viking age armlet found in a hoard in Undrom, Ångermanland, northern Sweden. Museum ID 108822 HST. TODO: Maybe include photo?

7 Þat spyrr Níðuðr, · Níara dróttinn,
2 at einn Völundr · sat í Ulf-dǫlum;
 nǫttum fóru seggir, · næglðar vǫru brynjur,
4 skildir bliku þeira · við hinn skarða mána.

[R 18r/31]

This learns Nithad, lord of the Nears,
that alone Wayland stayed in the Woldfdales.
Nightly journeyed warriors—nailed were their byrnies²⁰⁰—
their shields gleamed by the waning moon.

²⁰⁰ The soldiers had plated armour.

- 8 Stigu ór sǫðlum · at salar gafi, [R 18r/33]
 2 gingu inn þaðan · ǣnd-langan sal,
 sǫu á bast · bauga dręgna,
 4 sjau hundruð allra, · es sá sęggr átti.

They stepped down from the 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 [= Wayland] owned.

2 gingu ... sal 'went ... hall' | Formulaic. The fixed variant line *bón/bann inn of gekk · ǣnd-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 *Ordr. ǣnd-langr salr* 'endlong hall' occurs in two additional places: st. 27 of *Thrim* and st. 3 of *Sbir*.

- 9 Ok þęir af tóku · ok þęir á létu [R 18v/2]
 2 fyr ęinn útan, · es af létu;
 kom þar af vęiði · veðr-ęygr skyti
 4 Vǫlundr liðandi · of langan veg.

And they took [them] off, and they slid [them] on;
 save for one, which off they slid.²⁰¹—
 Came there from the hunt the weather-eyed shooter:
 Wayland passing over a long way.

²⁰¹Nithad's men take off all the seven hundred rings (presumably to count them) and then put them back on, but they keep just one. This high is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. 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." —The reader may for himself judge the plausibility of this, but it seems that Wayland, being an exceptionally handy craftsman, may just as well have crafted wings for himself without need for magical rings. This agrees with the Low German verison and the Daedalus myth, for both of which see the introduction to the present poem.

- 10 Gekk hann brúnni · beru hold stęikja; [R 18v/4]
 2 ár brann hrísi · all-þurr fura,
 viðr hinn vind-þurri, · fyr Vǫlundi.

Went he the brown she-bear's flesh to roast;
 in early morning burned the twigs of all-dry pine—
 the wind-dry wood—before Wayland.

2 ár | metr. and sens. emend.; *bár* R

- 11 Sat á ber-fjalli, · bauga talði, [R 18v/5]
 2 alfa ljóði · çins saknaði;
 hugði at hçfði · Hlçðvçs dóttir,
 4 Al-vitr unga, · vçri aptr komin.

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 allwit might be come back.

- 12 Sat svá lçngi, · at sofnaði, [R 18v/7]
 2 ok vaknaði · vilja-lauss;
 vissi sér á hçndum · hçfgar nauðir,
 4 en á fótum · fjçtur of spçnntan.

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.

- 13 „Hvçrir 'ru jçfrar · þçir's á lçgðu [R 18v/9]
 2 bæsti-síma · ok bundu mik?“

[Wayland quoth:] “Which are the princes, those that laid on
 the bast-cordage, and bound me?”

- 14 Kallaði nú Níðuðr, · Níara dróttinn: [R 18v/10]
 2 „Hvar gatst, Vçlundr, · vísi alfa,
 óra aura, · í Ulf-dçlum?
 4 Gull vas þar çigi · á Grana lçiðu,
 fjarri hugða'k vart land · fjçllum Rínar.“

Now called Nithad, lord of the Nears:
 “Where gottest thou, Wayland, leader of elves,
 our ounces, in the Woldfdales?
 Gold was there not on Grane's path;
 far I've thought our land from the fells of the Rhine.²⁰²”

²⁰² Grane was the horse of the legendary hero Siward, slayer of the dragon Fathomer. These events were thought to have taken place in Germany. Nithad's speech is thus sarcastic: “Where did you get that gold? I have never heard of a dragon's hoard in the Woldfdales!”, the implication being that Wayland has stolen the gold (from king Nithad).

- 15 „Man’k at mēiri · mēti ǫttum, [R 18v/13]
 2 es vér hēil hjú · hēima vǫrum:
 Hlaðguðr ok Hęrvǫr · borin vas Hlǫðvé,
 4 kunn vas Qlrún · Kíars dóttir.“

[Wayland quoth:]

“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, Kear’s daughter.”²⁰³

²⁰³Wayland responds rather cryptically. It seems that by asserting the noble lineages of the three swan-wives he gives a legitimate reason for his wealth, although he is, judging by the tone, likely aware that the greedy Nithad neither cares nor believes him.

- 16 Úti stóð kunnig · kvón Níðaðar, [R 18v/15]
 2 hón inn of gekk · ęnd-langan sal,
 stóð á golfi, · stilti rǫddu:
 4 „es-a sá nú hýrr, · es ór holti ęerr.“

Outside stood the cunning wife of Nithad,
 she inside did go the endlong hall,
 stood she on the floor, steered her voice:
 “That one [= Wayland] is not mild now, who comes out of the wood.”

1 Úti ... Níðaðar ‘Outside ... of Nithad’ | emend. based on st. 30/1–2; om. R

2 hón ... sal ‘she inside ... hall’ | Formulaic, also occurring in st. 30 of the present poem and in *Ordr* 3.

- P2 Níðuðr konungr gaf dóttur sinni Bǫðvildi gull-hring þann er hann tók af [R 18v/16]
 2 bastinu at Vǫlundar, en hann sjalfr bar sverðit er Vǫlundr átti. En dróttning
 kvað:

King Nithad gave his daughter, Beadhild, the ring which she took from the bast rope
 in Wayland’s hall, but he himself carried the sword which Wayland had owned. But the
 queen quoth:

- 17 Tęnn hǫnum tęygjask · es hǫnum’s tęt sverð, [R 18v/19]
 2 ok hann Bǫðvildar · baug of þękkir,
 ǫmun eru augu · ormi hinum frána;
 4 sníðið ér hann · sina magni,

ok **s**ętið hann **s**íðan · í **S**ęvarstęð.“

His teeth are bared when he is shown the sword,
and he recognizes Beadhild's bigh;
reminiscent are his eyes to the gleaming serpent's.—
Snithe ye from him the might of his sinews,
and set him thereafter on Seastead!”

- P3** Svá var gęrt, at skornar vǫru sínar í knés-fótum ok settr í holm einn, er [R 18v/21]
2 þar var fyrir landi, er hét Sęvarstaðr. Þar smíðaði hann konungi alls-kyns
gęr-simar; engi maðr þorði at fara til hans, nema konungr einn. Völundr
4 kvað:

Thus was done, that the sinews in his houghs were cut, and he was placed on a lonely islet
lying there before the land, which was called Seastead. There he smithed for the king
every kind of jewelry. No man dared journey to him, save for the king alone. Wayland
quoth:

- 18** „Sę’k Níðaði · **s**verð á linda, [R 18v/24]
2 þat’s ek **h**vęsta · sęm **h**agast kunna’k
ok ek **h**ęrða’k · sęm **h**ógst þótti;
4 sá’s mér **f**rǫnn mękir · ę **f**jarri borinn;
sę’k-a þann Völundi · til **s**miðju borinn.

“I see the sword on Nithad's belt,
that 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!

¹ Sę’k ‘I see’ | metr. emend.; *skín* ‘shines’ R

- 19** Nú **b**err **B**ęðvildr · **b**róðar minnar [R 18v/27]
2 —**b**ið’k-a þęss **b**ót— · **b**auga rauða.“

Now does Beadhild bear my bride's
—I await no recompense for that—red bighs.”

- 20** **S**at—né **s**vaf á-valt— · ok **s**ló hamri; [R 18v/28]
2 vél gęrði **h**ęldr · **h**vatt Níðaði;
drifu ungir tveir · á **d**ýr sęa

4 synir Níðaðar · í Ségvarstöð.

He sat—he slept not at all—and struck the hammer;
he very boldly planned wiles for Nithad.—
Two young ones were drifting to see precious things:
Nithad's sons, to Seastead.

1 Sat—né svaf á-valt—‘He sat—he slept not—’ | Compare *Guth Inst* TODO: *bófu mik—né drękkðu*—‘they lifted me—they drowned [me] not—’.

21 Kvómu til kistu, · kröfðu lukla,
2 opin vas illúð, · es í sðu,
 fjöld vas þar meina, · es mögum sýndisk
4 at vęri gull rautt · ok gqr-simar.

[R 18v/30]

Came they to the chest, demanded the keys;
open was the evil when inside they looked.
A great deal was there of harms, which to the lads seemed
like were it red gold and jewelry.

22 „Komið ęinir tvęir, · komið annars dags;
2 ykkir lét’k þat gull · of gefit verða;
 seęið-a meyjum · né sal-þjóðum,
4 manni ęngum, · at mik fyndið.“

[R 18v/33]

[Wayland quoth:]
“Come alone ye two, come another day;
to you I promise that this gold will be given.
Say not to maidens, nor to the people of the hall
—to no man!—that ye met me.”

23 Snimma kallaði · seęgr á annan,
2 bróðir á bróður: · „gęngum baug séa!“
 Kvómu til kistu, · kröfðu lukla,
4 opin vas illúð · es í litu.

[R 19r/1]

Early called one youth to another,
brother to brother: “Let us go see the biggs!”
Came they to the chest, demanded the keys;
open was the evil when inside they looked.

24 Snęið af hęfuð · húna þęira

[R 19r/3]

2 ok und fēn fǫturs · fǫtr of lagði,
 en þér skálar, · es und skǫrum vǫru,
 4 svēip útan silfri, · seldi Níðaði.

He sliced off the heads of those bear-cubs²⁰⁴ [LADS],
 and under the fetter's fen²⁰⁵ their feet did lay;
 but the bowls which were under their curls [SKULLS]
 he coated with silver and gave to Nithad.

²⁰⁴An affectionate term for the young boys. TODO: Relate to Berserks?

²⁰⁵Very unclear. TODO.

25 En ór augum · jarkna-steina
 2 sēndi kunnigri · kvǫn Níðaðar;
 en ór tǫnnum · tvēggja þeira
 4 sló brjóst-kringlur, · sēndi Bǫðvildi.

[R 19r/5]

But out of the eyes earthenstones
 he sent to the cunning wife of Nithad;
 but out of the teeth of the two lads
 he struck breast-brooches, sent to Beadhild.

26 Þá nam Bǫðvildr · baugi at hrósa
 2 [...] · es brotit hafði,
 „þori'g-a'k sēgja, · nema þér einum.“

[R 19r/7]

Then Beadhild began to praise the ring,²⁰⁶
 [...] which she had broken,
 “I dare not tell, save to thee alone.”

2 [...] | The meter requires a half-line here, likely containing a more specific description of the bigh.

²⁰⁶The verse is without doubt incomplete, but the story can be gleaned: Beadhild breaks the bigh she has been given by her parents (previously mentioned in sts. 10 (see note there) and 17), and is afraid that her parents may become upset. She thus goes to Wayland in secret, asking him to repair it.

27 „Ek bǫti svá · brest á gulli,
 2 at fęðr þínum · fęgri þykkir,
 ok mǫðr þinni · miklu þetri,
 4 ok sjalfri þér · at sama hófi.“

[R 19r/8]

Wayland quoth:

“I [will] so mend the crack on the gold,
that to thy father it fairer seems,
and to thy mother much better,
and to thyself of the same rank.”

- 28 Bar hána bjóri, · því-at bętr kunni, [R 19r/10]
2 svá't hōn í sessi · of sofnaði.
„Nú hęfi'k hęfnt · harma minna
4 allra nema ęinna · í-við-gjarna.“

He overcame her with beer—for he knew better²⁰⁷ —
so that she in the seat asleep did fall.

“Now have I avenged my harms—
all but one²⁰⁸—on the insidious ones.²⁰⁹”

²⁰⁷ i.e. was more cunning, experienced than her.

²⁰⁸ Presumably the deprivation of his mobility due to the hamstringing, which he resolves in the following stanza.

²⁰⁹ King Nithad and his family.

- 29 „Vęl ek,“ kvað Vqlundr, · „verða'k á fitjum, [R 19r/12]
2 þeim's mik Níðaðar · nōmu rekkar.“
Hléjandi Vqlundr · hófsk at lopti,
4 grátandi Bøðvildr · gekk ór ęyju.
tregði fōr friðils · ok fōður reði.

“Well I”, quoth Wayland, “fall on my paddles;
those which Nithad's men bereaved me of!²¹⁰”

Laughing, Wayland threw himself in the air;
weeping, Beadhild went from the island,
grieved the lover's flight, and the father's fury.

²¹⁰ C-V: *fit* ‘the webbed foot of water-birds’, the reader may picture for himself. Wayland has crafted a mechanism to take flight, regaining his mobility which he lost when he was hamstrung.

- 30 Úti stęndr kunnig · kvōn Níðaðar, [R 19r/14]
2 ok hōn inn of gekk · ęnd-langan sal,

4 en hann á sal-garð · settisk at hvílask,
„Vakir þú Níðuðr, · Níara dróttinn?“

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?”

31 „Vaki’k á-valt · vilja-lauss, [R 19r/17]
2 sofna’k minst, · síðst sonu dauða,
kell mik í hofuð, · kold erumk rjóð þín,
4 vilnumk þess nú, · at við Völund dóma’k.“

[Nithad quoth:]

“I am always awake, powerless;
I fall asleep the least since the death of my sons.
My head freezes; cold are thy counsels—
I wish now but this: to speak with Wayland.”

32 „Sæg mér þat Völundr, · vísi alfa, [R 19r/19]
2 af heilum hvat varð · húnum mínum?“

[Nithad quoth:] “Say it to me, O Wayland, leader of elves:
what became of my healthy bear-cubs [LADS]?”

33 „Eiða skalt mér áðr · alla vinna, [R 19r/20]
2 at skips borði · ok at skjaldar rýnd,
at mars bogi · ok at mækis egg
4 at þú kvelj-at · kvön Völundar,
né brúði minni · at bana verðir,
6 þótt kvön ęigim, · þá’s ęr kunnið,
eða jóð ęigim · innan hallar.

[Wayland quoth:] “All oaths shalt thou swear to me first:—
by the deck of the ship and the rim of the shield,
by the bough of the steed and the edge of the sword—
that thou wilt not torment the wife of Wayland,
nor of my bride become the bane,
though a wife we might own, which ye might know;
or a babe might own within the hall.²¹¹

²¹¹Wayland has Nithad swear oaths that he will not harm “his bride” (i.e. Beadhild), nor her and Wayland’s newly conceived child. The oaths are formulaic, and relate to the warrior’s honour. Similar lists are found in TODO.

- 34 Gakk til smiðju, · þeirar’s gørðir, [R 19r/24]
 2 þar fiðr þú bēlgi · blóði stokna,
 snēið’k af hōfuð · hūna þinna
 4 ok und fēn f̊ōturs · fōtr of lagða’k.

Go to the smithy, which *thou* didst make;
 there wilt thou find bellows sprinkled with blood.
 I sliced off the heads of thy bear-cubs [LADS],
 and under the fetter’s fen their feet did I lay.

- 35 En þér skálar, · es und skorum vōru, [R 19r/26]
 2 sveip’k útan silfri, · sēlda’k Níðaði,
 en ór augum · jarkna-stēina,
 4 sēnda’k kunnigri · kvón Níðaðar.

But the bowls, which were under their curls,
 I coated with silver and gave to Nithad.
 But out of the eyes earthenstones
 I sent to the cunning wife of Nithad.

- 36 En ór tōnnum · tveggja þeira [R 19r/28]
 2 sló’k brjóst-kringlur, · sēnda’k Bōðvildi;
 nú gēngr Bōðvildr · barni aukin,
 4 ęinga dóttir · ykkur bēggja.“

But out of the teeth of the two,
 I struck breast-brooches, sent to Beadhild.
 Now walks Beadhild, swollen with child;
 the only daughter of you both.”

4 ęinga dóttir · ykkur bēggja. ‘the only daughter of you both’ | Formulaic, near-identical to *HarS* st. 25/1–2: (*Vaki, Angantýr, · vękr þik Hęrvęr, // ęinga dóttir · ykkur Svęfu*. ‘Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beow* 375a, 2997b: *ąngan dohtor* ‘only daughter (accusative)’.)

- 37 „Mēltir-a þat mál, · es mik męirr tregi, [R 19r/30]
 2 né þik vilja’k Vōlundr · verr of níta;
 es-at svá maðr hōr, · at þik af hęsti taki,

- 4 né svá oðflugr, · at þik neðan skjóti,
 þar's þú skollir · við ský uppi.“

[Nithad quoth:] “Thou couldst not have spoken that speech which might grieve me more;

nor could I worse wish, O Wayland, to deny thee.—

There is no man so high that he from horse might take thee,
nor so mighty that he might shoot thee from below,
there as thou jeerest against the cloud-cover above!”

- 2 38 Hléjandi Völundr · hófsk at lopti,
 en ó-kátr Níðuðr · sat þá ęptir.

[R 19v/1]

Laughing, Wayland threw himself in the air,
but, gloomy, Nithad stayed thereafter.

- 2 39 „Upp rís Þakkráðr, · þréll minn batsti,
 bið Bøðvildi, · meý hina brá-hvítu,
 gangi fagr-varið · við fęður róða.“

[R 19v/2]

[Nithad quoth:]

“Rise up, O Thankred, my best thrall;

bid Beadhild, the brow-white maiden,

to go, fair-clothed, with her father to counsel.”

2-3 meý hina brá-hvítu ... fagr-varið ‘the brow-white maiden ... fair-clothed’ | With these expressions Nithad strongly stresses the purity of his daughter (*męr* ‘maiden’ here simply meaning ‘virgin’). Perhaps he thinks that her innocence can be restored if she dresses in fair clothes, but it will not be so.

- 2 40 „Es þat satt Bøðvldr, · es sęgðu mér,
 sętuð it Völundr · saman í holmi?“

[R 19v/3]

[Nithad quoth:]

“Is it true, Beadhild, as they said to me:

stayed thou and Wayland together on the islet?”

- 41 „Satt ’s þat Níðuðr · es sagði þér:

[R 19v/4]

- 2 sǫtum vit Vǫlundr · saman í holmi
 ęina ǫgur-stund, · ęva skyldi;
 4 ek vętr hǫnum · vinna kunna’k,
 ek vętr hǫnum · vinna mǫtta’k.“

[Beadhild quoth:]

“Tis true, Nithad, as *he* said²¹² to thee:

I and Wayland stayed together on the islet,
 for one heavy hour—it should never [have been]!

I *knew* by naught struggle against him;

I *could* by naught struggle against him.²¹³”

4 vinna | metr. and sens. emend.; om. R

²¹²Beadhild, knowing that the only one who is aware of what happened is Wayland, makes the subtle change in the conjugation, from her father’s general plural (“what *they* said”), to the specific singular (“what *he* said”).

²¹³Beadhild was both mentally (*kunna* ‘to know, understand’) and physically (*mega* ‘to have strength to do, avail’) incapable of struggling against him. — As Finnur Jónsson (1932) comments, an unsurpassed final verse.

First Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana fyrsta*)

Dating (Sapp, 2022): early C11th (0.103), 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 kvæði frá Helga Hundings bana, þeira ok Høðbrodds. Völ-
2 sunga kviða.

Here begins a lay regarding Hallow, bane of Hunding and his men, and of Hathbrod. A lay of the Walsings.

1 Ár vas alda · þat's arar gullu
2 hnigu hēilōg vōtn · af Himin-fjōllum;
þá hafði Hēlga · inn hugum-stóra
4 Borghildr borit · í Brálundi.

[R 20r/21]

It was the dawn of elds, as eagles shrieked,
holy waters poured down from the Heavenfells;
then had Burhild in Browlund given birth
to Hallow the great of heart.

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 *Wsp* 3, at the beginning of history.

2 Nōtt varð í bó, · nornir kvōmu,
þér's qōlingi · aldr of skópu;

[R 20r/23]

þann bǫðu fylki · frégstan verða
 4 ok buðlunga · bætstan þykkja.

It turned night in the settlement; norns came,
 those who shaped the age of the nobleman [= Hallow].
 They bade that battle-arrayer become the noblest,
 and among princes seem the best.

3 Sneru þér af afli · ør·løg-þóttu
 2 þá's borgir braut · í Brálundi;
 þér um greiddu · gullin-símu
 4 ok und mána sal · miðjan fęstu.

[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 · ęnda fǫlu,
 2 þar átti lofðungr · land á milli,
 brá nipt Nera · á norðr-vega
 4 ęinni fęsti, · ęy 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 (unknown person) [NORN] tugged onto the northern ways
 a single cord—she bade it hold forever.

TODO.

The Lay of Hallow Harwardson

(*Hēlgakviða 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 Alfhlidr; sonr
2 þeira hét Heðinn. Qnnur hét Séreiþr; þeira sonr hét Humlungr. In þriðja
hét Sinrjóð; þeira sonr hét Hymlingr. Hjorvarðr konungr hafði þess heit
4 strengt at eiga þá konu er hann vissi vænsta. Hann spurði at Sváfnir ko-
nungr átti dóttur allra^a fegrsta; sú hét Sigrlinn. Iðmundr hét jarl hans; Atli
6 var hans sonr er fór at biðja Sigrlinnar til handa konungi. Hann dvalðisk
vetrlangt með Sváfni konungi. Fránmarr hét þar jarl, föstri Sigrlinnar; dót-
8 tir hans hét Álof. Jarlinn réð, at meyjar var synjat, ok fór jarlinn heim.
Atli jarls sonr stóð einn dag við lund nokkurn, en fugl sat í limunum uppi
10 yfir hánunum ok hafði heyrt til, at hans menn kǫlluðu vænstar konur þær, er
Hjorvarðr konungr átti. Fuglinn kvakaði, en Atli hlýddi, hvat hann sagði.
12 Hann kvað:

TODO. He quoth:

^avænallra' corr. R

1 „Sátt-u Sigrlinn, • Sváfnis dóttur,
2 meyna fęgrstu • i munar-hęimi?
þó hagligar • Hjorvarðs konur
4 gumnum þykkja • at Glasislundi.“

2 „Munt við Atla · Iðmundar son
 2 fugl fróð-hugaðr · fleira mēla?“
 „Mun’k ef mik buðlungr · blóta vildi
 4 ok kys’k þat’s ek vil · ór konungs garði.“
 2

3 Kjós-at-tu Hjörvarðr TODO
 3

4 Hof mun ek kjósa, TODO
 4

5 Hqfum erfiði · ok ekki ørendi;
 5

6 6
 6

7 7
 7

8 Sverð veit’k liggja · i Sigarsholmi,
 2 fjórum fēra · enn fimm tōgu;
 4 ęitt es þęira · ęllum bętra
 vįgnesta bōl · ok varið gulli.

Swords I know lying, in Syeharsholm, four less than fifty. One of them is better than all—the bale of war-neededles²¹⁴ [SPEARS?—and inlaid with gold.

²¹⁴The kenning *vįgnest* also appears in

9 Hringr ’s i hjalti, · hugr ’s i miðju,
 2 ógn ’s i oddi, · þęim’s ęiga getr;

4 liggr með eggju · ormr dreyrfáiðr
 en á valbøstu · 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 walbast²¹⁵ an adder chases its tail.

²¹⁵ An unclear part of the sword-hilt; see *Syed* 7.

TODO.

Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

Dating (Sapp, 2022): early C11th (0.346)–late C11th (0.587)

Meter: *Ancient-words-law* (TODO)

TODO: Introduction. Similarities to ballads like the Lover's Ghost, the Grey Cock.

... TODO ...

- P1 Hęłgi fekk Sigrúnar ok óttu þau sonu; vas Hęłgi ęigi gamall. Dagr Hęgna
2 sonr blótaði Óðin til fęður-hefnda. Óðinn léði Dag gęirs síns. Dagr fann
Helga, mág sinn, þar sem hętir at Fjóturlundi. Hann lagði í gęgnum
4 Hęlga með gęir'num. Þar fell Hęłgi, en Dagr reįð til fjalla ok sagði Sigrúnu
tįðindi:

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 „Trauðor em ek, systir, • trega þér at segja
2 því-at ek hęfi nauðigr • nipti grótta:
Fell í morgun • und Fjóturlundi
4 buðlungr sá's vas • bętstr í hęimi
ok hildingum • á halsi stóð.“

“Regretful am I, O sister, to grieve thee by saying—
for, forced, have I made my kinswoman weep:
this morning fell in Fetterlund
that prince who was the best in the world,
and on the throats of rulers stood.”

[Sigrún kvað:]

- 2 „Þik skyli allir · *eiðar* bíta,
 2 þeir es *Hēlga* · *hafðir* unna,
 at inu *ljósa* · *Lēiptrar* vatni
 4 ok at *úr*-svølum · *Unnar* steini!

“*Thee* should all oaths bite,
 which thou to Hallow hast sworn,
 by the light water of Lafter,
 and by the spray-cold stone of Ithe.

- 3 *Skríði*-at þat *skip*, · es und þér *skríði*,
 2 þótt óska-byrr · eptir *leggisk*!
 Renni-a sá marr, · es und þér renni,
 4 þótt fiendr þína · forðask *ęgir*!

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 enemies thou must escape!

- 4 Bíti-a þér þat sverð, · es þú bręðir,
 2 nema sjölfum þér · syngvi of *hęfði*!
 Þá véri þér *hęft* · *Hēlga* dauða,
 4 ef þú vérir vargr · á viðum úti,
 auðs and-vani · ok alls gamans,
 6 *hęðir* *ęigi* mat, · nema á hręm *spryngir*!“

May the sword not bite for thee, which thou brandishest,
 unless it sing over thy very 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:

- 5 „*Ør* ert, systir, · ok *ør*-vita,
 2 es brøðr þínum · *biðr* for-skapa!
Ęinn vęldr *Óðinn* · *ęllu* bølvi,
 4 þvíat með *sifjungum* · sak-rúnar bar!

“Mad art thou, sister, and out of wits,
 when onto thy brother thou dost bid a cruel shape.
 Alone does Weden cause all the bale,

Day quoth:

for he bore strife-runes among relatives!

¹ Ør ... ok ør-viti 'Mad ... and out of wits' | Formulaic, also occurring in *Lock* and others TODO.

6 Þér býðr bróðir · bauga rauða
2 öll Vandils-vé · ok Víg-dali
haf halfan heim · harms at gjöldum
4 brúðr baug-varið · ok búrir þínir.

To thee thy brother offers red bighs,
all Wendelswigh and the Wighdales;
have half the realm as recompense for thy injury,
O bigh-adorned bride—and thy sons, too.²¹⁶

²¹⁶I.e., “you and your sons can have half the kingdom.”

7 „Sit’k-a svá sél · at Sefa-fjollum,
2 ár né of nętr, · at ek una lífi,
nema at liði lofðungs · ljóma bręðði,
4 renni und vísa · Víg-blętr þinig,
gull-bitli vanr, · knega’k grami fagna!

“I [shall] not sit so happy in the Sevefells,
at dawn nor at 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 welcomed the prince!

8 Svá hafði Hęlgi · hrędda gęrva
2 fjáendr sína alla · ok fręndr þęira,
sem fyr ulfi · óðar rynni
4 gęitr af fjalli, · gęiska fullar!

So would Hallow have terrified
his enemies all, and their kinsmen,
like from a wolf were madly running
goats down a fell, full of fright.

9 Svá bar Hęlgi · af hildingum
2 sem ítr-skapaðr · askr af þyrni
eða sá dýr-kalfr · dęggu slunginn

4 es **ø**fri fęrr · **ø**llum dýrum,
 ok **h**orn glóa · við **h**imin sjalfan.“

So did Hallow surpass the princes
like a nobly shaped ash the thorn,
or the deer-calf, dew-besprinkled,
who fares higher than all beasts,
and the horns gleam against heaven itself.”

1-5 ALL | Cf. the very similar description of Siward in *Guth II* 2.

P2 Haugr var gørr eptir Helga. En er hann kom til Valhallar, þá bauð Óðinn
2 hánun **ø**llu at ráða með sér. Helgi kvað:

A barrow was made for Hallow. And when he came to Walhall, then Woden asked him
to rule everything together with himself. Hallow quoth:

10 „Þú skalt, **H**undingr, · **h**vęrjum manni
2 **f**ót-laug geta · ok **f**una kynda;
 hunda binda, · **h**esta gęta,
4 gefa **s**vínun **s**oð, · áðr **s**ofa gangir!“

“Thou shalt, O Hunding, for every man
make a foot-bath, and kindle fire,
bind the hounds, feed the horses,
give broth to the swine—before thou mightst go to sleep!”

P3 Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi reið til
2 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:

11 „Hvárt ’ru þat **s**vik ęin · es **s**éa þikkjumk
2 eða **r**agna **r**øk · **r**iða męnn dauðir,
 es **j**óa **y**ðra · **o**ddum kęyrिð,
4 eða es **h**ildingum · **h**ęim-fęr gefin?“

“Either these are only tricks, as I seem to see
—or the Rakes of the Reins?—dead men riding,
as ye drive on your steeds by spear-points—
or are the princes granted leave to go home?”

[Einn þeirra kvað:] **12** „Es-a þat **svik** ein · es **séa** þikkisk
 2 né **aldar** rof · þótt-u **oss** lítir,
 þótt vér **jóa óra** · **oddum** keyrim,
 4 né es **hildingum** · **h**eim-för gefin.“

[One of them quoth:] “It’s not only tricks, as thou seemest to see—
 nor the Ripping of the Age, although thou behold us;
 although we drive on our steeds by spear-points
 the princes are not granted leave to go home.”

2 **aldar** rof ‘ripping of the age’ | Formulaic. Cf. TODO *rjúfask rēgin*. This is the same root, only zero-grade.

P4 Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant walked home and said to Syerun:

13 „Út gakk **Sigrún**, · frá **Sefa**-fjöllum
 2 ef þik **folks** jaðarr · **finna** lystir;
 upp ’s **haugr** lokinn, · kominn es **Hęlgi**!
 4 **Dólg**-spor **dreýra** · **d**oglingr bað þik
 at þú **sár**-dropa · **svęfja** skyldir.“

“Go outside, O Syerun from the Sevefells,
 if thou dost long to meet the leader of the troop [= Hallow];
 the barrow is unlocked; Hallow is come!
 The ruler of bloody wounds [= Hallow] bade thee
 that thou the wound-drops shouldst soothe.”

P5 Sigrún gekk í haug’inn til Helga ok kvað:

Syerun walked into the barrow to Hallow, and quoth:

14 „Nú em’k svá **fęgin** · **fundi** okkrum
 2 sem **át**-frękir · **Óðins** haukar
 es **val** **vit**u, · **varmar** bráðir,
 4 eða **dogg**-litir · **dags**-brún **séa**.“

“Now do I so rejoice at our meeting,
 like the ravenous hawks of Weden [RAVENS]
 when they know corpses, warm venison,
 or, gleaming with dew, they see the day’s brow [DAWN].

- 15 Fyrr vil'k kyssa · konung ó·lifðan
 2 an þú blóðugri · brynju kastir;
 hár 's þitt, Helgi, · hélu þrungit,
 4 allr es vísi · val-dogg slæginn,
 hęndr úr-svalar · Høgna mági;
 6 hvé skal'k þér, buðlungr, · þess bót of vinna?“

Sooner will 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;²¹⁷
 the hands spray-cold on Hain's in-law [= Hallow].—
 How shall I for thee, O nobleman, remedy that?”

²¹⁷For the formulation cf. *Bldr* 5.

- [Hęlgi kvað:] 16 „Eín vęldr þú, Sigrún · frá Sefafjollum,
 2 es Hęlgi es · harm-dogg slæginn:
 Grętr þú, gull-varit, · grimmum tǫrum,
 4 sól-bjǫrt suð-rón, · áðr þú sofa gangir,
 hvęrt fęllr blóðugt · á brjósti grami,
 6 úr-svalt, inn-fjalgt · ękka þrungit.

“Thou alone dost cause, O Syerun from the Sevefells,
 that Hallow be by 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.

- 17 Vęl skulum drekka · dýrar vęigar
 2 þótt misst hafim · munar ok landa!
 Skal ęngi maðr · angr-ljóð kveða
 4 þótt mér á brjósti · bęnjar líti.
 Nú eru brúðir · byrgðar í haugi,
 6 lofða dísir, · hjá oss liðnum!“

Well shall we drink expensive draughts,
 although we've lost both love and land!
 No one shall sing songs of sorrow,
 although he behold the wounds on my chest.
 Now the brides are shut within in the barrow,
 the praised one's dises, next to us [me], passed-on.”

5-6 brúðir, dísir, oss ‘brides, dises, us’ | Hallow speaks in the plural. “Now has my bride, my dise (goddess), come into the closed barrow, next to me, who am dead.”

P6 Sigrún bjó séting í haug’inum.

Syerun made a bed in the barrow:

18 „Hér hef’k þér, Hęlgi, • hvílu gørva,
2 angr-lausa mjök, • Ylfinga niðr;
vil’k þér í faðmi, • fylkir, sofna
4 sem’k loðungi • lifnum mynda’k!“

“Here have I for thee, Hallow, made a place of rest,
all sorrowless, 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 loðungi • 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:] 19 „Nú kveð’k ęnskis • ør-vęnt vesa,
2 síð né snimma, • at Sefa-fjollum
es þú á armi • ó·lifðum søfr,
4 hvít, í haugi, • Høgna dóttir,
ok est-u kvik, • in konung-bornal!“

[Hallow quoth:] “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!—born of the king.”

(The night has passed; dawn is breaking, and Hallow speaks. The manuscript does not indicate the change of scene.)

[Hęlgi kvað:] 20 „Mál ’s mér at ríða • roðnar brautir,

- 2 láta fólvan jó · flug-stíg troða;
skal'k fyr vestan · vind-hjalms brúar
4 áðr Sal-gofnir · sigr-þjóð veki.“
- “It's time for me to ride the reddening roads;
to let my pale steed tread the flight-path [SKY/HEAVEN].
I shall go west of the wind-helm's bridges [SKY/HEAVEN > CLOUDS?],
before Salgovner may awaken the victorious people.”

1 roðnar ‘reddening’ | From the rising dawn.

- P7 Þeir Hęlgi riðu leið sína, en þęr fóru hęim til bójar. Annan aptan lét
2 Sigrún ambótt halda vörð 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 let her maid-servant keep watch on the barrow. And at sunset,
when Syerun came to the barrow, she [= the maid-servant] quoth:

- 21 „Kominn vęri nú, · ef koma hygði,
2 Sigmundar burr · frá solum Óðins;
kveð'k grams þinig · grénask vánir
4 es á ask-limum · ęrnir sitja
ok drífr drótt ęll · draum-þinga til.“

“Come had he now, if he to come he had thought,
Syemund's son [= Hallow], from Weden's halls;
the hopes, I say, of the prince here fade,
when on ashen branches the eagles sit,
and all mankind drifts off to dream-Things.

4 es á ask-limum · ęrnir sitja ‘when on ashen branches the eagles sit’ | i.e. “when the eagles are roosting on yonder trees”. This is a sign of Hallow and his men not coming, for if they were, the eagles would be following them (and picking at their bodies).

5 drífr ... draum-þinga til ‘drifts off to dream-Things’ | i.e. falls asleep.

- 22 Ves ęigi svá ór · at ęin farir,
2 dís skjöldunga, · draug-húsa til!
Verða ęflgari · allir á nótum
4 dauðir dólgar, męr, · an of daga ljósa.“

Be not so mad that thou journey alone,
O lady of the Shieldings, to the ghost-houses!

Mightier at night do all become
dead fiends, O maiden, than during the bright days!"

- P8** Sigrún varð skamm-líf af harmi ok trega. Þat var trúa í forneskju, at menn
2 vęri endr-bornir, en þat er nú kǫlluð kerlinga-villa. Helgi ok Sigrún er
kallat at vęri endr-borin. Hét hann þá Helgi Haddingjaskati en hon Kára
4 Hálfðanar dóttir, svá sem kveðit er í Kárukjóðum, ok var hon val-kyrja.

Syerun became short-lived for pain and grief. It was a belief in ancient times that men were reborn, but that is now called an old wives' tale. Of Hallow and Syerun it is said that they were reborn. He was then called Hallow Hardingskate and she Cheer Half-danesdaughter, as is sung in the Leeds of Cheer, and she was a walkirrie.

Spae of Griper (*Grípisspó*)

Dating (Sapp, 2022): TODO.

Meter: *Ancient-words-law*

TODO: Introduction. This poem is uniquely regular and well preserved; every single one of its 53 *Ancient-words-law* stanzas all is four lines long.

The title is “From Sinfittle’s death”.

-
- P1 Grípir hét sonr Eýlima, bróðir Hjórdísar. Hann réð lǫndum ok vas allra
2 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 hǫll’inni;
4 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:

- 1 „Hverr byggir hér · borgir þessar?
2 Hvat þann þjóð-konung · þegnar nefna?“
 „Grípir heitir · gumna stjóri,
4 sá’s fastri réðr · foldu ok þegnum.“

“Who bedwells here these forts?

What is this great king called by thanes?”

“Griper is called the steerer of men,
who rules the steadfast land, and thanes.”

- 2 Mæla nǫmu · ok margt hjala
2 þá’s ráð-spakir · rekkar fundusk.

4 „Seg-ðu mér ef þú veizt, • móður-bróðir,
hvé mun Sigurði • snúna évi?“

They began to speak and chatter much,
when wise of council the champions met.
“Tell me, if thou knowest, O mother’s brother:
how will Siward’s age turn out?”

3 „Þú munt maðr vesa • mésztr und sólu
2 ok hęstr borinn • hverjum jofri;
gjofull af gulli • en glöggr flugar,
4 itr álitir • ok í orðum spakr.“

„Thou wilt be a man most noble ’neath the sun,
and borne higher than every ruler;
giving with gold but stingy of flight;
radiant of hue and wise in words.“

TODO.

4 Es-a með lęstum • lęğđ évi þer;
2 lát-tu, inn ítri, þat, • ęđlingr, nemask
því at uppi mun • meðan ęld lifir,
4 nadd-ęls bođi, • nafn þitt vera.

TODO.

For remembered will while mankind lives,
O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be.

TODO.

5 Þú munt hvíla, • hers odd-viti,
2 męrr hjá męyju • sem þín móđir sé;
því mun uppi • meðan ęld lifir,
4 þjóđar þęngill, • þitt nafn vera.

Thou wilt rest, O spear-point-knower of the host,
renowned, beside a maiden as if thy mother she were.
Therefore will remembered while mankind lives,
O prince of the nation, thy name be.

TODO.

6 Því skal hugga þik, • hers odd-viti,

- 2 sú mun gipt lagit · á grams évi;
 mun-at mētri maðr · á mold koma
 4 und sólar sjöt · en þú, Sigurðr, þikkir.

Therefore [she] shall soothe thee, O spear-point-knower of the host;
 she will lay poison in the ruler's age.

No nobler man will come onto the earth
 beneath the sun's seat [SKY/HEAVEN], than thou, Siward, seemest!

- 7 Skiljumk heilir; · mun-at sköpum vinna!
 2 Nú hefir þú, Grípir, velt · gørt sem beiddak;
 fljótt myndir þú · fríðri sęja
 4 mína évi · ef þú mēttir þat!

Let us part healthily; one will not conquer the [shape]shapes!

Now hast thou, Griper, well done as I asked.

Shortly wouldst thou speak prettier
 of my age, if thou mightst do that!

The Speeches of Rein (*Ręinsmól*)

Dating (Sapp, 2022): C10th (0.666)–early C11th (0.259)

Meter: *Leeds-meter, Ancient-words-law*

The title of this poem (or, better, prosimetrum) is editorial. It most closely The differing meter of the stanzas might suggest that they are taken from different poems.

P1 Sigurđr gekk til stóðs Hjálp-reks ok kaus sér af hest einn er Grani var
2 kallaðr síðan. Þá var kominn Reginn til Hjálp-reks, sonr Hreið-mars.
Hann var hverjum manni hagari ok dvergr of vøxt. Hann var vitr, grimmr
4 ok fjöl-kunnigr. Reginn veitti Sigurði fóstr ok kennslu ok elskaði hann
mjök. Hann sagði Sigurði frá for-ellri sínu ok þeim at-burðum at Óðinn
6 ok Hónir ok Loki høfðu komit til And-vara-fors; í þeim forsi var fjölði
fiska. Einn dvergr hét And-vari; hann var lōngum í forsinum í geddu líki
8 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
10 blundandi. Loki laust hann með steini til bana. Þóttust ęsir mjök heppnir
verit hafa ok flógu belg af otrinum. Þat sama kveld sóttu þeir gisting til
12 Hreið-mars ok sýndu veiði sína. Þá tóku vér þá høndum ok lōgðum þeim
fjor-lausn at fylla otr-belginn með gulli ok hylja útan ok með rauðu gulli.
14 Þá sendu þeir Loka at afla gullsins. Hann kom til Ránar ok fekk net hen-
nar ok fór þá til And-vara-fors ok kastaði netinu fyr gedduna en hon hljóp
16 í netit. Þá męlti Loki:

Siward went to Helpric's stable and thereof chose for himself one horse, which was hence-
forth called Grane. Then Rein, son of Rethmar, was come to Helpric. He was more crafty
than any man and a dwarf in stature; he was clever, cruel and **many-cunning**. Rein fos-
tered and taught Siward and love him very much. He told Siward about his own parents,
and about the events that Weden, Heener and Lock had come to Andwareforce; in that
force was a multitude of fish. A dwarf was named 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 journeyed in the force in the likeness of an otter. He had caught a salmon and sat on the riverbank and ate it with closed eyes Lock struck him with a stone unto his death. The Eese thought themselves to have been very lucky, and flayed the skin off the otter. The same evening they sought to pass the night at Rethmar’s house, and showed their catch. Then we bound them and proposed to them as a life-ransom that they would fill the otter-skin with gold, and also cover 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 Andwareforce 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,
2 kann-at sér við víti varask.
 Hǫfuð þitt · leys-tu hęlju ór;
4 finn mér lindar loga!“

“What kind of fish is it who runs in the flood?
It cannot protect itself from harm.
Ransom thy head out of Hell;
find me the flame of the linden [GOLD]!”

2 „And-vari ek hęiti, · Óinn hét minn faðir,
2 margan hęfi’k fors of farit.
 Aumlig norn · skóp oss í ár-daga
4 at 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-ðu þat, And-vari, (kvað Loki) ef þú ęiga vill
2 líf í lýða solum:
 Hver gjöld · fāa gumna synir
4 ef hǫggvask orðum á?“

“Say that, Andware—quoeth 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 „Ofi-gjöld · fáa gumna synir
2 þeir's Vaðgælmir vaða;
ó·saðra orða · hverr's á annan lýgr,
4 of lengi leiða limar.“

“Great recompense do the sons of men get,
those who in Wadyelmer wade.
By the ramifications of untrue words is each
who lies to another long followed.²¹⁸”

²¹⁸ Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic sources. See note to *Wsp* 39 for discussion.

P2 Loki sá allt gull þat er And-vari átti. En er hann hafði fram reitt gullit, þá
2 hafði hann eftir einn hring ok tók Loki þann af hánun. Dvergrinn gekk
inn í steininn ok mælti:

Lock saw all the gold which Andware owned. But when he had brought forth all the
gold, then he had one ring left, and Lock took it off him. The dwarf went into the stone
and spoke:

5 „Þat skal gull · es Gustr átti
2 bróðrum tveim · at bana verða
ok qðlingum · áttu at rógi;
4 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 fótr; þá
2 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
4 hringinn And-vara-naut ok hulði hárit.

The Eese prepared 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.

- 6 „Gull ’s þér nú reitt (kvað Loki) en þú gjöld hefir
 2 mikil míns höfuðs;
 syni þínum · verðr-a sēla sköpuð;
 4 þat verðr ykkarr þeggja bani!“

“TODO.”

- 7 „Gjafar þú gaft— · gaft-at óst-gjafar,
 2 gaft-at af heilum hug!
 Fjörvi yðru · skylduð ér firrðir vesa
 4 ef vissa’k þat fār fyrir.“

“Thou gavest a gift—gavest not a gift of love;
 gavest not out of a true heart!
 From your lives would ye be removed,
 if I had known that danger before!”

- 8 „Enn es verra, · þat vita þikkjumk,
 2 niðja stríð um nept;
 jöfra ó·borna · hygg þá enn vesa
 4 es þat ’s til hats hugat.“

“TODO.”

- 9 „Rauðu gulli (kvað Hreiðmarr) hygg ek mik ráða munu
 2 svá lengi sem ek lifi;
 hót þín · hręðumk ekki lyf
 4 ok haldið heim heðan!“

“The red gold—quoth Rethmar—I think that I will rule
 for as long as live.
 Thy threats TODO.”

- P4 Fáfñir ok Reginn kröfðu Hreið-mar nið-gjalda eptir Otr, bróður sinn.
 2 Hann kvað nei við. En Fáfñir lagði sverði Hreið-mar, föður sinn, sofanda.
 Hreið-marr kallaði á dótr sínar:

Fathomer and Rein demanded from Rethmar the kinsman-payment after Otter, their brother. He said no to it. But Fathomer laid the sword through Rethmar, his father, sleeping. Rethmar called upon his daughters:

- 10 „Lyng-heiðr ok Lofn-heiðr, • vitið mínu lífi farit!
2 Mart 's þat's þorð þéar!“

“Lingheath and Lovenheath, witness my destroyed life!
TODO.”

- Lingheithr svaraði: 11 „Fá mun systir, • þótt föður missi,
2 hefna hlýra harms!“

Lingheath answered:
“Not many a sister, although she misses her father,
will avenge her brother's harm!”

- 12 „Al þú þó dóttur, (kvað Hreiðmarr) dís úlf-huguð,
2 ef þú getr-at son • við siklingi;
fá þú meý mann • í megin-þarfar, þá mun þeirar sonr • þíns harms
reka.“

“TODO.”

- P5 Þá dó Hreið-marr en Fáfniir tók gullit allt. Þá beiddisk Reginn at hafa
2 föður-arf sinn, en Fáfniir galt þar nei við. Þá leitaði Reginn ráða við Lyng-
heiði, systur sína, hvernig hann skyldi heimta föður-arf sinn. Hon kvað:

Then Rethmar died, and Fathomer took all the gold. Then Rein asked to have his father's inheritance, but Fathomer gave back a no. Then Rein looked for counsel from Lingheath, his sister, over how he should get his father's inheritance. She quoth:

- 13 „Brúðar kvæðja • skalt blíð-liga
2 arfs ok óðra hugar;
es-a þat hóft • at þú hjörvi skyllir
4 kvæðja Fáfni féar!“

“TODO.”

- P6 Þessa hluti sagði Reginn Sigurði. Einn dag, er hann kom til húsa Regins,
2 var hánun vel fagnat. Reginn kvað:

These things Rein said to Siward. One day when he came to Rein's house he was greeted well. Rein quoth:

- 14 „Kominn ’s hingat • konr Sig-mundar,
 2 seǵgr inn snar-ráði, • til sala várra;
 móð hefir meira • en maðr gamall,
 4 ok es mér fangs vǫn • at frekum ulfi.

“Hither is come the son of Syemund [= Siward],
 the quick-counselling youth, to our halls;
 he has greater courage than an old man,
 and I expect a catch from the hungry wolf!

- 15 Ek mun fœða • folk-djarfan gram;
 2 nú ’s yngva konr • með oss kominn;
 sjá mun rēsir • ríkstr und sólu,
 4 þrymr um ǫll lǫnd • ør-løg-símu.“

I will raise the troop-bold prince,
 now the son of a king is come among us!
 This ruler will become mightiest under the sun,
 he fastens through all lands his orlay-strands!”

⁴ þrymr ... ør-løg-símu ‘he fastens ... orlay-strands’ | i.e. “his fate is being fixed throughout all lands”. Cf. the first four sts. of *HHund I*.

- P7 Sigurðr var þá jafnan með Regin ok sagði hann Sigurði at Fáfñir lá á Gnit-
 2 heiði ok var í orms líki. Hann átti ógis-hjalm er ǫll kvikvendi hréddusk
 við. Reginn gerði Sigurði sverð er Gramr hét. Þat var svá hvasst at hann
 4 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
 6 Reginn Sigurð at vega Fáfni. Hann sagði:

Then Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-
 heath in a Wyrms likeness; he owned the helm of awe by which all living things were
 frightened. Rein made for Siward the sword which is called Gram; it was so sharp that
 he plunged it down into the Rhine, and floated a lock of wool down the stream, and it
 split the lock like it did the water. With that sword Siward split asunder Rein’s anvil;
 after that Rein urged Siward to slay Fathomer. He said:

- 16 „Hátt munu hléja • Hundings synir
 2 þeir’s Ey-lima • aldrs synjuðu,
 ef meirr tiggja • munar at sókja
 4 hringa rauða • en hefnd fœður.“

“TODO.”

P8 Hjalp-rekr konungr fekk Sigurði skipa-lið til fýður-hefnda. Þeir fengu
 2 storm mikinn ok beittu fyr bergs-nös nakkvara. Maðr einn stóð á berginu
 ok kvað:

Helpric got Siward a ship-retinue in order to avenge his father. They caught a great
 storm, and tacked the ships through some rocky cliffs. A lone man stood on the cliff and
 quoth:

17 „Hvęrir ríða þar • Ręfils hestum
 2 hávar unnir, • haf glymjanda?
 Segl-vigg eru • sveita stokkin,
 4 mun-at vág-marar • vind of standask.“

“TODO.”

18 „Hér eru vér Sig-urðr • á sę-tréum;
 2 es oss byrr gefinn • við bana sjalfan;
 fellr brattr breki • bröndum hęri,
 4 hlunn-vigg hrapa— • hvęrr spyrr at því?“

“TODO.”

19 „Hnikar hétu mik • þá’s Hugin gladdi
 2 Völsungr ungi • ok vegit hafði;
 nú mátt kalla • karl af bergi,
 4 Feng eða Fjölmi; • far vil’k þiggja.“

“Nicker they called me, when the young Walsing
 gladdened Higen, and had fought;
 now thou mayst call me man of the cliff,
 Fang or Fillner—I wish to take passage!”

P9 Þeir viku at landi, ok gekk karl á skip, ok lęgði þá veðrit.

They turned toward land and the man stepped onto the ship, and then the weather calmed
 down.

20 „Sęg mér þat, Hnikarr, • alls hvár-tvęggja vęitst,
 2 goða heill ok guma:

4 hvęŕ bȳzt eru · ef bęŕjask skal,
 hęill at sverða svipun?“

“TODO.”

21 „Mȳrg eru góð · ef gumar vissi,
2 hęill at sverða svipun;
 dyggja fylgju · hygg ins dökkva vesa
4 at hrotta-meïði hrafns.

“TODO.”

22 Þat es annat · ef est út of kominn
2 ok est á braut búinn:
 tvá þú lítr · á tái standa
4 hróðr-fúsa hali.

“TODO.”

23 Þat ’s it þriðja · ef þjóta hęyrir
2 ulf und ask-limum,
 hęilla auðit · verðr þér af hjalm-stofum
4 ef sér þá fyrri fara.

“TODO.”

24 Ęngr skal gumna · í gȳgn vega
2 síð skínandi · systur mána;
 þęir sigr hafa · es séa kunnu,
4 hjęr-leiks hvatir, · eða hamalt fylkja.

“TODO.”

25 Þat ’s fār mikit · ef fōti drepr
2 þar’s þú at vígi vęðr;
 tálar dísir · standa þér á tvęŕ hliðar
4 ok vilja þik sáran séa.

“TODO.”

26 Kǣmbðr ok þveginns · skal kónna hverr
 2 ok at morni meṭtr,
 því-at ó·sýnt es · hvar at aptni kǣmr;
 4 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 before one's luck.²¹⁹

²¹⁹The wording of the first half of this stanza is very close to *Hgb* 61 and *Wsp* 33; for discussion on personal hygiene and bathing see note to the former.

The Speeches of Fathomer

(*Fáfnismól*)

Dating (Sapp, 2022): C10th (0.442), early C11th (0.402), late C11th (0.155)

Meter: *Leeds-meter* (TODO)

Titled *Frá dauða Fáfnis* 'From Fathomer's death' in R.

1 „Sveinn ok sveinn! • Hverjum est sveini of borinn?
2 Hverra est manna mögr?
es þú á Fáfni rautt • þinn hinn frána męki;
4 stöndumk til hjarta hjörr!“

[Fathomer quoth:]

“O swain and swain! To which swain art thou born;
of which men art thou son?

As thou on Fathomer hast reddened thy gleaming blade,
the sword stands unto my heart!”

P1 Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð feigs
2 manns mętti mikit ef hann bölvaði óvin sínum með nafni. Hann kvað:

Siward concealed his name, because it was their belief in ancient times that the word of
a **fe**y man could do much if he baled his enemy by his name. He [= Siward] quoth:

2 „Göfugt dýr ek heiti • en ek gengit hef”k
2 hinn móður-lausi mögr,
föður ek á’kk-a • sem fira synir,
4 geng ek ęinn 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 fǫður né átt-at · sem fira synir,
2 af hverju vastu undri alinn? [...]“

[Fathomer quoth:]

“Dost thou know, if thou hast no father, like do the sons of men,
by which wonder thou wast begotten?”

- 4 „Étterni mitt · kveð’k þér ó·kunnigt vesa
2 ok mik sjalfan hit sama:
Sigurðr ek heiti · Sigmundr hét minn faðir
4 es hef’k þik vǫpnum vegit.“

[Siward quoth:]

“My lineage I declare is unknown to thee,
and my self the same.²²⁰
Siward am I called—Syemund was called my father—
who with weapons have struck thee.”

²²⁰The meaning is that Fathomer would not recognize Siward’s lineage (i.e. his father) or name, since he is an orphan who up until this point has not won any glory. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* ‘my self’ is accusative, not dative.

- 5 „Hverr þik hvatti, · hví hvetjask lést,
2 mínu fǫrvi at fara?
Hinn frán-eygi sveinn, · þú áttir fǫður bitran,
4 á-bornu skjór á skęð.“

[Fathomer quoth:]

“Who goaded thee—why didst thou let thee be goaded—
my life for to destroy?
O gleaming-eyed swain, thou haddest a sharp father;
inborn traits quickly show!”

⁴ á-bornu skjór á skęð. ‘inborn traits quickly show.’ | The original is cryptic. *á skęð* means roughly ‘rapidly, quickly’, whence the expression *ríða á skęð* ‘CV: to ride at full speed’, but the other words are uncertain. La Farge and Tucker (1992) read ‘your innate qualities show quickly’, suggesting two unattested words: an adjective **áborinn* ‘innate, inborn’ and a verb **skjóa* ‘to show’. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. *skjór* is difficult. We would expect ***skýr*, as in *skjóta* ‘to shoot,’ with 2nd/3rd sg. pres. ind *skýtr*. A solution here would be reading a 2nd sg. pres. subj. *skjóir*, with a vowel TODO

6 „Hugr mik hvatti, · hendr mér full-týðu
 2 ok minn inn hvassi hjorr;
 fār es hvatr · es hrøðask tēkr
 4 ef í barnósku ’s blauðr.“

[Siward quoth:]

“My heart goaded me, my hands availed me,
 and this my sharp sword.
 Few a man is brave when he takes to grow,
 if in youth he be soft.”

7 „Veit’k, ef þú vaxa næðir · fyr þinna vina brjósti,
 2 séi-t maðr þik vręiðan vega;
 nú est haptr · ok hęr-numinn,
 4 ę kveða bandingja bifask.“

[Fathomer quoth:]

“TRANSLATION”

8 „Því bregðr þú nú mér, Fáfnir, · at til fjarri sjá’k
 2 mínum fęðr-munum,
 ęigi em’k haptr · þótt vęra hęr-numi;
 4 þú fannt, at ek lauss lifi!“

[Siward quoth:]

“TRANSLATION”

9 „Hęipt-yrði ęin · tęlr þú þér í hví-vętna
 2 en ek þér satt ęitt sęgi’k:
 It gjalla gull · ok it glóð-rauða fę,
 4 þér verða þęir baugar at bana!“

[Fathomer quoth:]

“With only hateful words dost thou answer anything,
 but I tell thee truth alone:
 The resounding gold and the glowing red wealth,
 those bighs will be thy bane!”

10 „Fęi ráða · skal fyrða hvęrr
 2 ę til ins ęina dags

því-at einu sinni · skal alda hveṛr
 4 fara til heḷjar heðan.“

[Siward quoth:]

“Rule [his] wealth shall every man,
 always, until the one day;
 for at one time must every man
 journey hence to Hell.”

² ins eina dags ‘the one day’ | i.e. his predetermined time of death. Siward dismisses the idea of the curse, since he knows that he will die regardless of whether he takes the gold or not; and he would rather die rich and famous than wretched and forgotten.

11 „Norna dóm · munt fyr neṣjum hafa
 2 ok ó·svinnns apa;
 í vatni þú drukknar · ef í vindi rēr;
 4 allt es feigs forað.“

[Fathomer quoth:]

“The doom of the Norns shalt thou have before the headlands,
 and that of an unwise ape.
 In water wilt thou drown if thou row in wind;
 everything is the pit of the *fey*.²²¹”

¹ fyr neṣjum ‘before the headlands’ | i.e. ‘close at hand, imminent’. A formulaic expression for imminent death, cf. the last st. of Sonatorrek (TODO).

²²¹ That is, the cursed, death-doomed (fey) man will find sudden death no matter where he turns.

12 „Sęg mér, Fáfnir, · alls þik fróðan kveða
 2 ok vęl mart vita:
 Hveṛjar ’ru þęr nornir · es nauð-gonglar ’ru
 4 ok kjósa móðr frá mögum?“

[Siward quoth:]

“Say to 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?”

³ es nauð-gonglar ’ru ‘that attend in need’ | lit. ‘who are attendant in need’, i.e. who help ailing mothers during childbirth. Cf. *Syed* 8.

13 „Sundr-bornar mjök · hygg at nornir sé,

2 ęigu-t þér ęt samn;
 sumar 'ru ás-kunngar, · sumar alf-kunngar,
 4 sumar dóttr Dvalins.“

[Fathomer quoth:]

“Of very sundry birth I judge the norns to be;
 they come not from a common lineage:
 Some are begotten of the Eese, some begotten of the Elves,
 some are the daughters of Dwollen [DWARFS].”

14 „Sę mę mér þat, Fáfnir, · alls þik fróðan kveða
 2 ok vęl margt vita,
 hvę sá holmr hętir · es blanda hjör-lęgi
 4 Surtr ok ęsir saman.“

[Siward quoth:]

“Say to me, 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?”

15 „Ó·skópnir hętir · en þar ęll skulu
 2 ęęirum lęika goð;
 Bil-ręst brotnar · es á brott fara
 4 ok svima í móðu marir.

[Fathomer quoth:]

“Unshopner it is called, and there shall all
 the Gods play with spears;
 Bilrest shatters when they fare away,
 and the horses 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 męlti Fáfnir: „Reginn bróðir minn veldr mínum dauða, ok þat hlęgir 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 either be a paraphrase of a lost st., or an addition by the redactor.

-
- 16 Ógis hjalm · bar'k of alda sonum
 2 meðan of mēnjum lá'k;
 ęinn rammari · hugðumk ęllum vesa,
 4 fann'k-a'k marga mōgu.“

A helmet of terror I carried over the sons of men
 while on the rings I lay;
 stronger than all I thought myself alone to be;
 I did not find many men.”

- 17 „Ógis hjalmr · bergr ęinu-gi
 2 hvar's skulu vręiðir vega;
 þá þat finnr · es með fleirum kōmr
 4 at ęngi es ęinna hvatastr.“

[Siward quoth:]

“A helmet of terror saves no man,
 wherever wroth men should fight;
 then he finds, when among the many he comes,
 that none is the boldest of all.”

- 18 „Ęitri ek fnęsta · es á arfi lá'k
 2 miklum mín's fęður.“

[Fathomer quoth:]

“Venom I snorted, while I lay on the great
 inheritance of my father.”

- 19 „Inn rammi ormr, · þú gørðir fręs mikla
 2 ok gatst harðan hug;
 hęipt at męiri · verðr hęlða sonum
 4 at þann hjalm hafi.“

[Siward quoth:]

“O mighty wyrm, thou madest a great snort,
 and didst get a hard heart;
 TODO.”

- 20 „Ręð'k þér nú, Sigurðr, · en þú ráð nemir

2 ok ríð heim heðan;
it gjalla gull · ok it glóð-rauða fé,
4 þér verða þeir baugar at bana!“

[Fathomer quoth:]

“I counsel thee now, O Siward—and thou oughtst to take the counsel,
and ride home, hence!

The resounding gold and the glowing red wealth,
those highs will become thy bane!”

21 „Ráð 's þér ráðit · en ek ríða mun
2 til þess gulls es í lyngvi liggr,
en þú, Fáfnir, ligg · í fjör-brotum
4 þar's þik Hæl hafi!“

[Siward quoth:]

“Thy counsel has been counseled—but I will ride,
to the gold which in the heather lies;
but *thou*, Fathomer, lie in the blood-tracks,
where Hell may have thee!”

4 þar's þik Hæl hafi 'where Hell may have thee' | Formulaic. TODO.

22 „Reginn mik réð, · hann þik ráða mun,
2 hann mun okkr verða bōðum at bana;
fjör sitt láta · hygg at Fáfnir myni;
4 þitt varð nú meira megin.“

[Fathomer quoth:]

“Rein betrayed *me*, he will betray *thee*;
he will become the bane of us both;
give his life, I judge that Fathomer will;
thy strength was now the greater.”

P2 Reginn var á brott horfinn meðan Sigurðr vó Fáfnir ok kom þá aptr er
2 Sigurðr strauk blóð af sverðinu. Reginn kvað:

Rein had gone away while Siward smote Fathomer, and then came back as Siward wiped
the blood off the sword. Rein quoth:

23 „Hæill þú nú, Sigurðr, · nú hefir sigr vegit

2 ok Fáfni of farit;
 manna þeira · es mold troða
4 þik kveð'k ó·blauðastan alinn.“

[SPEAKER quoth:]

“Hail thee now, O Siward—now thou hast won victory
and Fathomer destroyed!

Of those men who tread on the earth

I declare *thee* with least softness begotten.”

24 „VERSE“

[SPEAKER quoth:]

“TRANSLATION”

The Speeches of Syedrive (*Sigrdrífumól*)

Dating (Sapp, 2022): C10th (0.961)

Meter: Leeds-meter

Syed is attested in two medieval mss., namely R (which is the main mss. for the pres. ed) and N (WalsS ch. 21), which begins with a paraphrase of the present poem up to P2:

Brynhildr segir, at tveir konungar þorðust. 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 bréðast kynni.“ Sigurðr mælti: „Kenn oss ráð til stórra bluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í rúnum eða öðrum blutum, er liggja til hvers blutar, ok drekkum bæði 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 fyllði eitt ker ok fýrði Sigurði ok mælti:

‘Byrnhild says that two kings fought. One was called Helmguther; he was old and the greatest warrior, and Weden had promised him victory, but 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 I made a vow in response, 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 it cites sts. 4–12 and 14–18 in uninterrupted sequence, and paraphrases sts. 19 ff. (TODO: edit these!). The order of stanzas in N is not identical to R. Both mss.

have sts. 4–5 and 12, 14–18 in the same place, but the order of sts. 6–11 in between is divergent, as seen by the following table:

	<i>pres. ed.</i>	R	N
4	Bjór föri'k þér	4	6
5	Sig-rúnar skalt rísta	5	7
6	Ql-rúnar skalt kunna	6	10
7	Full skal signa	6*	11
8	Bjarg-rúnar skalt kunna	7	12
9	Brim-rúnar skalt rísta	8	8
10	Lim-rúnar skalt kunna	9	13
11	Mál-rúnar skalt kunna	10	9
12	Hug-rúnar skalt kunna	11a	14
13	Á bjargi stóð	11b–12	–
14	Á skildi kvað ristnar	13–14a	15–17
15	Allar vöru af skafnar	14b–15	18
16	Þat eru bókrúnar	16	19
17	Nú skalt kjósa	17	20
18	Mun'k-a ek flója	18	21

The contents of the poem

- 1 „Lęngi ek svaf, • lęngi ek sofnuð vas,
 2 lęng eru lýða lę;
 Óðinn því vęldr • es ęigi máttu'k
 4 bregða blund-stofum.“

[Syedrive quoth:] “Long I slept, long was I asleep,
 long are the guiles of men.
 Weden doth cause that I could not
 break the sleeping-staves.”

- P1 Sigurðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt mjaðar ok
 2 gaf hönnum minnis-vęig.

Siward set himself down, asking for her name. Then she took a horn full of mead, and gave him a draught of memory:

- 2 Hęill Dagr, • hęilir Dags synir,
 hęil Nóttr ok nipt!
 Ó-ręiðum augum • lítið okkr þinig

4 ok gefið sitjondum sigr!
 “Hail Day! Hail the sons of Day!²²²
 Hail Night and [her] kinswoman [= Earth]!
 With un-wroth [FRIENDLY] eyes look ye toward us two,
 and give the sitters [= us] victory.

2 nipt ‘[her] kinswoman [= Earth]’ | According to *Yilv* 10 Earth is the daughter of Night and Aner.

3 Ó-ręiðum augum · litið okkr þiníg ‘With unwrathful [FRIENDLY] eyes look ye toward us two’ | An archaic conception; the Gods turning Their friendly gaze toward the worshipper symbolises Their bestowing their favour, and the specific use of *ó-ręiðr* ‘un-wroth’ shows that the wrath of the Gods was feared. Compare *Hind* 6. Similar language is found in other ancient literatures, e.g. in the Hebrew Bible, most famously in the “Priestly Blessing” of Numbers 6:24–26 where Yahweh’s favour is expressed by “making His face shine” and “lifting His face” toward the receiver of the blessing, and also in Psalms 4:6 and the chorus of Psalms 80, contrasting with 80:17 where the Israelites are depicted as perishing before the rebuke of Yahweh’s face.

²²²TODO. Who?

3 Hęilir ęsir, · hęilar ęsynjur,
 2 hęil sjá in fįol-nýta fold!
 Mál ok man-vit · gefið okkr męrum tvęim
 4 ok lęknis-hęndr meðan lifum!

Hail the Eese! Hail the Ossens!
 Hail this bountiful fold [EARTH]!
 Speech and manwit give ye to us renowned two,
 and healing-hands, while we live.”

1 Hęilir ęsir, · hęilar ęsynjur ‘Hail the Eese! Hail the Ossens!’ | Probably formulaic, subverted by Lock in *Lock* 11 (see note there for possible ritual use).

4 lęknis-hęndr ‘healing-hands’ | Hands with the power to heal (perhaps supernaturally). The singular form *lęknis-hęnd* occurs in the semi-Christianized prayer on a c. 1300 stick from Ribe, Denmark (signum DR EM85;493).

P2 Hon nefndisk Sigrdrífa ok var valkyrja. Hon sagði, at tveir konvngar
 2 bęrðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti
 hermaðr, ok hafði Óðinn hánúm sigri heitit. En annarr hét Agnarr, ·
 4 Auðu bróðir // er vętr engi · vildi þiggja. Sigrdrífa felldi Hjalm-gunnar
 í orrostunni. En Óðinn stakk hana svefn-þorni í hefn þess ok kvað hana
 6 aldri skyldu síðan sigr vega í orrostu, ok kvað hana giftask skyldu, „en
 sagða’k hánú at strengða’k heit þar í mót, at giptask ęngom þeim manni
 8 er hręðask kynni.“ Hann segir ok biðr hana kenna sér speki ef hon vissi
 tíðendi ór ęllum 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. But 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 a sleeping-thorn as revenge for that, and declared that she should never thenceforth cause victory in battle, and said that she must marry, "but I said to him that I made a vow in response, 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:

- 4 „Bjór föri'k þér, • bryn-þings apaldr, [R 32r/18–20, N 24v/12–14]
 2 magni blandinn • ok męgin-tíri,
 fullr es ljóða • ok líkn-stafa,
 4 góðra galdra • ok gaman-rúna.

Beer I bring thee—apple-tree of the byrnie-Thing [BATTLE > WARRIOR]!—mixed with might, and might-glory; 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-þrędnaþ* N

- 5 Sig-rúnar skalt rísta, • ef vilt sigr hafa, [R 32r/20–22, N 24v/14–16]
 2 ok rísta á hjalti hjors,
 sumar á vétt-rimum, • sumar á val-bęstum,
 4 ok nęfna tysvar Tý.

Victory-runes shalt thou know, if thou wilt have victory, and carve on the hilt of the sword; some on the weight-rims;²²³ some on the wal-basts²²⁴, and twice name Tew.

1 sigr hafa 'have victory' | *snotr vera* 'be clever' N 2 rísta | *þristþ* N 3 sumar 'some' | om. N 3 vétt-rimum | *vętt-þrvnumþ* N 3 sumar 'some' | *ok* 'and' N 3 val-bęstum | *val-þbystumþ* N

²²³Unclear. TODO.

²²⁴Possibly the sword-pommel, the word also occurs in *HHarw* 9. TODO.

- 6 Ql-rúnar skalt kunna • ef vilt at annars kvęn [R 32r/22–24, N 25r/1–3]
 2 véli-t þik í tryggð ef trúir;
 á horni skal þér rísta • ok á handar baki
 4 ok męrkja á nagli Nauð.

Ale-runes shalt thou know, if thou wilt that another man's wife not betray thee in troth if thou trustest [in 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 *þatþ* N; om. R 2 véli-t þik í tryggð | *vęli þik eigi tryggð* N 3 þér 'them' | *þat* 'it' N

4 Nauð ‘Need’ | i.e. the n-rune, †.

7 Full skal signa · ok við fári séa [R 32r/24–25, N 25r/3–4]
 2 ok verpa lauki í lög;
 þá þat veit’k, · at þér verðor aldri-gi
 4 meini blandinn mjöðr.

The cup shalt thou sign²²⁵, and gaze against the danger, and throw in the liquid a leek.
 Then I know that it never will be mixed with harm, thy mead.

1 Full ‘The cup’ | *pl* ‘The ale’ N breaks alliteration. 4 meini blandinn | emend.; *mein-blandinn* N

3–4 þá ... mjöðr | only in N; om. R

²²⁵Dedicate to the gods with a certain formula. TODO.

8 Bjarg-rúnar skalt kunna · ef bjarga vilt [R 32r/25–26, N 25r/5–7]
 2 ok leysa kind frá konum;
 á lófa þér skal rísta · ok of liðu spenna
 4 ok biðja þá dísir duga.

Rescue-runes shalt thou know, if thou wilt rescue and loosen children from women;²²⁶
 on the palm shall [one] carve them, and wrap them around 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 fú* ‘if thou wilt get
 rescued’ N 4 þá ‘then’ | om. N

4 dísir ‘dises’ | Minor female deities; one of their roles was helping ailing women during childbirth. Probably
 a synonym for the norns; cf. *Fath* 12.

²²⁶i.e. during difficult childbirth. Cf. *Ordr*, esp. st. TODO, for an example of galders used to avail childbirth.

9 Brim-rúnar skalt rísta · ef vilt borgit hafa [R 32r/27–29, N 24v/16–19]
 2 á sundi segl-morum;
 á stafni skal rísta · ok á stjórnar blaði
 4 ok leggja ęld í ár; es-a svá brattr breki · né svá bláar unnir,
 þó kómsk-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, and on the rudder’s blade, and lay fire into the oar. There is not
 so steep a breaker nor so blue-black waves, that thou not come whole off the sea.

1 rista ‘carve’ | *gjera* ‘make’ N 3 skal rista ‘shall [one] carve’ | *skal þér rista* ‘shall [one] carve them’ N 4
es-a ‘There is not’ | *falla-t* ‘There fall not’ N

4 leggja *ǣld* í *ár* ‘lay fire into the oar’ | i.e. mark it with fire in some way.

5 þó ... hafi ‘that ... sea’ | lit. ‘yet comest thou whole off the sea.’

10 Lim-rúnar skalt kunna · ef vilt lēknir vesa [R 32r/29–31, N 25r/7–9]
2 ok kunna sár at séa;
á þerki skal þér rista · ok á baðmi viðar,
4 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.²²⁷

3 baðmi ‘beam’ | *barri* ‘leaf’ 4 þeim’s | *þess* es N

²²⁷Probably referring to a characteristically bent mountain birch bowing to the east.

11 Mál-rúnar skalt kunna · ef vilt at mann-gi þér [R 32r/31—34, N 24v/19–21]
2 heiptum gjaldi harm;
þér of vindr, · þér of vęfr,
4 þér of setr allar saman,
á því þingi · es þjóðir skulu
6 í fulla dóma fara.

Speech-runes shalt thou know, if thou wilt that no man should repay thy offences with
harm; them thou windest, them thou weavest, them thou settest all together, on that
Thing as nations shall go to full judgements.

1 vilt | om. N 2 gjaldi | *ǵialldaǵ* N 5 þjóðir ‘nations’ | *męnn* N breaks alliteration.

12 Hug-rúnar skalt kunna · ef vilt hverjum vesa [R 32r/34–32v/3, N 25r/9–10]
2 gęð-svinnari guma;
þér of réð, · þér of reist,
4 þér of hugði Hroptr,
af þeim lęgi · es lekit hafði
6 ór hausi Hęðdraupnis
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 gæð-svinnari ‘sense-swifter’ | *gæð-borskari* ‘sense-sharper’ N

5–7 af ... Hoddrofnis ‘from ... Hoardrovner’s [horn]. | om. N

- 13 Á bjargi stóð · með Brimis eggjar, [R 32v/3–4]
 2 hafði sér á hǫfði hjalm;
 þá mēlti Míms hǫfuð
 4 fróðligt it fyrsta orð,
 ok sagði sanna stafi.

On the barrow [he] stood along Brimer’s edges; had on his head a helmet. Then spoke the Mime’s head, learnedly, the first word, and said true staves:

- 14a Á skildi kvað ristnar · þeim’s stendr fyr skínanda goði, [R 32v/5–7, N 25r/11–13]
 2 á eyra Árvaks, · ok á Alsvinns hófi,
 á því hvéli · es snýsk und reid Hrungnis,
 4 á Sleipnis tǫnnum · ok á slēða fjǫtrum,

On a shield, [he] declared [there to be] carved [runes]—[on] the one that stands before the shining god²²⁸ [SUN]; on Yorewaker’s ear and on Allswith’s hoof,²²⁹ on that wheel which turns beneath Rungner’s chariot, on Slopner’s teeth and on the fetters of sleds,

2 á eyra Árvaks, · ok á ‘on Yorewaker’s ear and on’ | om. N 3 á | ok á N 3 snýsk ‘turns’ | stendr ‘stands’ N 3 Hrungnis ‘Rungner’s’ | emend. based on sense and meter; *Ravgnis* R; *Raugnis* N 4 tǫnnum ‘teeth’ | *taumum* ‘reins’ N

²²⁸Cf. *Grim* 39, according to which the sun is covered by a shield, protecting the earth from its heat. Without it, the whole world will burn up.

²²⁹The two horses that pull the sun across the heavens; cf. *Grim* 38.

- 14b á bjarnar hrammi · ok á Braga tungu, [R 32v/7–9, N 25r/13–15]
 2 á ulfs klóum · ok á arnar nefi,
 á blóðgum vengjum · ok á brúar sporði,
 4 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 track of grace,

2 nefi | †nefiu† N 4 á | om. N

- 14c á glæri ok á gulli · ok á gumna heillum, [R 32v/9–11, N 25r/15–18]
 2 í víni ok virtri · ok vili-sessi,

4 á Gungnis oddi · ok á Grana brjósti,
 á nornar nagli · ok á neði 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.

1 gumna heillum 'men's luck-charms' | *göðu silfri* N 2 vili-sessi 'the comfortable seat' | *völu sessi* 'a wallow's
 seat' 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'

2 vili-sessi 'the comfortable seat' | *i guma holdi* 'in a man's flesh' add. N is clearly an inserted line.

15 Allar vóru af skafnar, · þér's vóru á ristnar,
 2 ok hverfðar við inn hēlga mjöð
 ok sendar á víða vega:
 4 þér 'ru með ósum, · þér 'ru með ölfum,
 sumar með vísum vönum,
 6 sumar hafa męnskir męnn.

[R 32v/11–14, N 25r/18–21]

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 Wānes;
 some have manly men.

2 hverfðar 'mixed' | *þhrędar* (for *bróðar* 'stirred?') N 4 ósum ... ölfum 'Eese ... Elves' | *ölfum ... ósum*
 'Elves ... Eese' N 4 þér 'ru 'they are' | *sumar* 'some' N 5 sumar 'some' | *ok* 'and' N

16 Þat eru bók-rúnar, · þat eru bjarg-rúnar
 2 ok allar öl-rúnar
 ok mętar męgin-rúnar
 4 hvęim's þér kná ó·villtar · ok ó·spilltar
 sér at heillum hafa;
 6 njót-tu ef namt
 unds rjófask ręgin!

[R 32v/14–16, N 25r/21–25v/3]

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 mētar ‘and noble’ | ok mērar ok ‘and renowned and’ N 4 ó·spilltar |
 7 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 *bót* ‘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-rúnar* : *bjarg-rúnar* is already found in a runic charm (B 257, edited under Galders from Bryggen).

17 „Nú skalt kjósa · alls þér ’s kost of boðinn, [R 32v/16–18, N 25v/3–5]
 2 hvassa vápna hlynr,
 sagn eða þagn · haf þér sjalfr í hug;
 4 öll eru mēin 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 measured²³⁰!”

²³⁰i.e. in advance.

18 „Mun’k-a ek flója · þótt mik feigan vitir, [R 32v/18–20, N 25v/5–8]
 2 em’k-a ek með bleýði borinn;
 ást-róð þín · ek vil öll hafa
 4 svá lengi sem ek lifi.“

[Siward quoth:] “I shall not flee, although thou know me to be fey;
 I was not born with softness.²³¹
 Thy loving counsels, all, will I have
 for as long as I may live.”

2 með ‘with’ | om. N

²³¹TODO: Note about this common heroic expression.

19 „Þat reð’k þér it fyrsta · at við frændr þína [R 32v/20–22]
 2 vamma-laust verir;
 síðr þú hefnir · þótt þeir sakar gøri;
 4 þat kveða dauðum duga.“

[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.

- 20 Þat réð’k þér annat, • at eĩð né sverir, [R 32v/22–24]
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.²³²

³ simar ‘strands’ | i.e. ‘strands of fate’; cf. *HHund I* 3, where the nors are said to twist such strands. Often emended to *limar* ‘ramifications’ in accordance with *Rein* 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 *hefn* ‘revenge’.

²³² The punishment is one of torment in the afterlife; see note to *Wsp* 39. — The whole stanza is paraphrased in *Wals* ch. 21: *Ok sver eigi rangan eið, því at grimmi hefn fylgir griðrofi*. ‘And swear no wrong oath, for grim revenge follows the grith-breach.’

- 21 Þat réð’k þér þriðja • at þú þingi á [R 32v/24–25]
2 dæli-t við heimska hali
því-at ósviðr maðr • léttr 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.

- 22 Allt es vant • ef við þegir; [R 32v/24–25]
2 þá þikkir þú með bleýði borinn
eða sonnu sagðr;
4 hētttr es heimis-kviðr
nema sér góðan geti.
6 Annars dags • lát hans qndu farit
ok launa svá lýðum lygi.

Everything is wrong if thou shut up in reply;
then thou seemest born with softness,

or truthfully accused.
 Risky is the hometown-verdict,
 unless one get himself a good one.
 On another day do destroy his life,
 and thus repay the people for the lie.

23 Þat réð'k þér it fjórða · ef býr for-dæða [R 32v/28–30]
 2 vamma-full á vegi:
 ganga 's betra · an gista séi
 4 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.

24 For-njósna augu · þurfu fira synir [R 32v/30–32]
 2 hvar's skulu vrðiðir vega;
 oft bql-vísar konur · sitja brautu nér;
 4 þér's deýfa 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-njósna 'looking-ahead' | Verbal noun to *nýsask fyrir* 'to look ahead', as found in *Híð* 7.

25 Þat réð'k þér it fimmta, · þótt fagarar séir [R 32v/32–34]
 2 brúðir þekkjum á,
 sifja silfr · lát-a þínum svefni ráða,
 4 tægj-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.

26 Þat réð'k þér it sétta, · þótt með saggjum fari [R 32v/34]
 2 qlðr-mál til qfug:
 drukkinn dēila · skal-at við dolg-viðu

4 margan stelr **vín** **víti**.

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.

1 Þat ... fari 'That ... 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.

TODO: More stanzas from paper manuscripts.

Fragments from the Saw of the Walsings

In *R Syed* is followed by the famous “great lacuna”. Numerous pages are missing, and with them much poetry about Siward. The author of the *WalsS* had access to and drew from a manuscript collection of Eddic poetry closely related to *R*. He quotes many stanzas known to us from *R*, but also some which are not found in the extant copy—these are edited here. The following stanzas in *WalsS* occur at the part of the narrative which would have been found on the lost pages of *R*, and so it is likely that some or all of them derive from longer poems found there.

...TODO...

- 1 Ristu af magni · mikla hellu,
2 Sigmundr hjörvi · ok Sinfjötli.

They carved mightily the great stone,
Syemund with sword, and Sinfittle.

-
- 2 Ełdr nam at ósask · en jörð at skjalfa
2 ok hár logi · við himni gnéfa;
 fār treystisk þar · fylkis rekka
4 ełd at ríða · né yfir stíga.

Fire took to rage and earth to shake
and high flame to rise against heaven.
Few dared there, of the marshall’s champions,
the fire to ride, nor to step over it.

- 3 Sigurðr Grana · sverði keyrði;
2 ełdr sloknaði · fyr ǫðlingi;
 logi allr lęğðisk · fyr lof-gjörnum;

4 bliku **r**ęiði, • es **R**eginn átti.

Siward Grane by sword drove on;
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 vǫ at ormi, • en þat síðan mun
2 ǫngum fyrnask, • meðan ǫld lifir.
 En hlýri þinn • hvárki þorði
4 ęld at ríða • né yfir stíga.

Siward smote the Wyrn, and that afterwards will
by none be forgotten, while mankind lives.
But *thy* brother neither dared
the fire to ride, nor to step over it.

5 Út gekk Sigurðr • ann-spjalli frá,
2 holl-vinr lofða, • ok hnípaði,
 svá at ganga nam • gunnar-fúsum
4 sundr of síður • serkr járn-ofinn.

TODO.

...TODO...

The Hellride of Byrnhild

(*Hęlręið Brynhildar*)

Dating (Sapp, 2022): late C11th (0.650), C13th (0.215), early C11th (0.135)

Meter: *Ancient-words-law*

TODO: INTRODUCTION.

- P1 Eptir dauða Brynhildar vóru gør ból tvau: annat Sigurði, ok brann þat fyrr,
2 en Brynhildr var á ǫðru brennd ok var hon í reið þeiri er guð-vefjum var
tjölduð. Svá er sagt at Brynhildr ok með reið'inni á hel-veg ok fór um tún
4 þar er gýgr nökkur 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 tent-roofed with godweb. So is said, that Byrnhild drove with the chariot onto the Hellway, and went around a farm where a certain gow lived. The gow quoth:

- 1 „Skalt í gognum · ganga ęigi
2 grjóti studda · garða mína;
bętr sómði þér · borða at rękja
4 hęldr an vitja · vers annarar.

Thou shalt not go through
the stone-supported yards of mine;
it befit thee better to TODO.

- 2 Hvat skalt vitja · af Val-landi,
2 hvar-fúst hǫfuð, · húsa minna?
þú hęfir, Vár gulls, · ef þik vita lystir,
4 mild, af hǫndum · manns blóð þvegir.“

Why shalt thou visit from Walland,
 O fickle head, my houses?
 Thou hast, mild Ware of gold, if thou hast lust to know,
 off thy hands washed a man's blood."

3 „Bregð ęigi męr, • brúðr ór stęini,
 2 þótt ek véra'k • í víkingu;
 ek mun okkur • óðri þikkja
 4 hvar's męnn ęðli • okkart kunna."

"Blame me not, O bride from the stone,
 although I should have been in the warband;
 I will seem the nobler of us two,
 wherever men know our lineages."

4 „Þú vast, Bryn-hildr, • Buðla dóttir,
 2 heilli verstu • í heim borin;
 þú hefir Gjúka • of glatat bęrnun
 4 ok búi þęira • brugðit góðu."

"Thou wast, O Byrnhild, Buthle's daughter,
 with the worst luck born into the world;
 thou hast destroyed the children of Yivick,
 and deprived their house of good."

5 „Ek mun sęgja þęr, • svinn, ór reįðu
 2 vit-laussi mjök, • ef þik vita lystir:
 hvę gęrðu mik • Gjúka arfar
 4 ásta-lausa • ok ęið-rofa.

"I will tell thee, wise from my chariot,
 O very witless one, if thou hast lust to know:
 How the heirs of Yivick made me
 loveless, and an oath-breaker.

6 Lét hami vára • hug-fullr konungr,
 2 átta systra, • undir ęik borit;
 vas'k vetra tólf, • ef þik vita lystir,
 4 es ungum gram • ęiða sęlda'k.

TODO.

I was twelve winters old, if thou hast lust to know it,
when to the young prince I swore oaths.

- 7 Hétu mik allir · í Hlym-dǫlum
2 Hildi und hjalmi, · hværr es kunni.

TRANSLATION.

- 8 Þá lét'k gamlan · á Goð-þjóðu
2 Hjalm-Gunnar nést · heilar ganga;
gaf'k ungum sigr · Auðu bróður;
4 þar varð mér Óðinn · of-reiðr um þat.

TRANSLATION.

- 9 Lauk hann mik skjöldum · í Skata-lundi,
2 rauðum ok hvítum, · randir snurtu;
þann bað hann slíta · svefni mínum
4 es hvergi lands · hréðask kynni.

He locked me in with shields in Shatelund,
with red and white ones—their rims clasped.
He bade that one to end my sleep,
who in no land could be frightened.

- 10 Lét umb sal minn · sunnan-verðan
2 hávan brenna · her alls víðar;
þar bað hann einn þegn · yfir at ríða,
4 þann's mér fórði gull · þat's und Fáfni lá.

He let around my hall, facing south,
a high host of all wood [FIRE] burn;
there he bade one thane to ride over,
that one who brought me the gold which under Fathomer lay.

- 11 Reið góðr Grana · gull-miðlandi
2 þar's fóstri minn · fletjum stýrði;
einn þótti hann þar · ǫllum bętri,

4 víkingr Dana, • í verðungu.
 Rode on Grane the good gold-dealer [WARRIOR],
 where my foster-son ruled the benches;
 alone he there seemed better than all,
 the Wiking of Danes, in the warband.

12 Svófu vit ok unðum • í sęing ęinni
 2 sem hann minn bróðir • of borinn véri;
 hvárt-ki knátti • hond yfir annat
 4 átta nóttum • okkart læggja.
 We slept and loved in one bed,
 as if he were born my brother:
 neither one did lay a hand over the other
 —for eight nights—of us two.

13 Því brá mér Guðrún, • Gjúka dóttir,
 2 at ek Sigurði • svéfa'k á armi;
 þar varð'k þess vís • es vildi'g-a'k
 4 at þau véltu mik • í ver-fangi.

TRANSLATION.

14 Munu við of-stríð • alls til lengi
 2 konur ok karlar • kvikkvir fœðask;
 vit skulum okkrum • aldri slíta,
 4 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 lifetime,
 I and Siward, together.—Sink down, thou gow's kin!”

The Second Lay of Guthrun

(*Guðrúnarkviða aðra*)

Dating (Sapp, 2022): C10th (0.731), early C11th (0.178)

Meter: *Ancient-words-law*

TODO.

The Slaying of the Nivlings (*Dráp Niflunga*)

P1 Gunnarr ok Hogni tóku þá gullit allt, Fáfnis arf. Ó-friðr var þá milli
2 Gjúkunga ok Atla; kenndi hann Gjúkungum völd um and-lát Brynhildar.
 Þat var til sétta, at þeir skyldu gipta hánnum Guðrúnu, ok gáfu henni
4 ó-minnis-veig at drekka áðr hon játti at giptast Atla. Synir Atla voru þeir
 Erpr ok Eitill, en Svanhildr var Sigurðar dóttir ok Guðrúnar. Atli konungr
6 bauð heim Gunnari ok Hogni, ok sendi Vinga eða Knéfrøð. Guðrún vissi
 vélar ok sendi með rúnum orð at þeir skyldu eigi koma ok til jar-tegna
8 sendi hon Hogni hringinn Andvaranaut ok knýtti í vargs-hár. Gunnarr
 hafði beðit Oddrúnar, systur Atla, ok gat eigi; þá fekk hann Glaumvarar,
10 en Hogni átti Kostberu. Þeira synir voru þeir Sólarr ok Snévarr ok Gjúki.
 En er Gjúkungar kómu til Atla, þá bað Guðrún sonu sína at þeir bæði
12 Gjúkungum lífs en þeir vildu eigi. Hjarta var skorit ór Hogni en Gunnarr
 settir í orm-garð. Hann sló hǫrpu ok svéðði ormana, en naðra stakk hann
14 til lifrar. Þjóðrekr konungr var með Atla ok hafði þar látit flesta alla menn
 sína. Þjóðrekr ok Guðrún kærðu harma sín á milli. Hon sagði hánnum ok
16 kvað:

Guthr and Hain then took all the gold, Fathomer's inheritance. Hatred was then between the Yivickings and Attle; he blamed the Yivickings for Byrnild'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 Guthr 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. Guthur had asked for Ordrun's hand, Attle's sister, and did not get her; then he got Gleanware, 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 Guthur 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:

1 „Mér vas'k meýja; • móðir mik fœddi,
2 björt í búri; • unna'k vël bróðrum—
unds mik Gjúki • gulli reifði,
4 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 grónn laukr • ór grasi vaxinn,
eða hjörtr hǫ-beynn • um hvössum 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—

1–4 ALL | Cf. the very similar description of Hallow in *HHund II* TODO: *Svá bar Hęlgę • af bildingum...*

2 grónn laukr ‘green leek’ | The leek was a highly valued plant. Compare *Wsp* 4 where the *grónn laukr* ‘green leek’ is said to have grown the first Golden Age. See also note there about its mythological significance.

3 unds mér fyr munðu • mínir bróðr
2 at ek ętta ver • ǫllum fręmra;
sofa þęir né mǫttu-t • né of sakar dóma
4 áðr þęir 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.

4 Grani rann at þingi, • gnýr vas at heýra,
2 en þá Sigurðr • sjalfr eigi kom;
 oll vǫru sǫðul-dýr • svęita stokkin
4 ok of vanið vási • of vegǫndum.

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.

3 sǫðul-dýr ‘saddle-beasts [HORSES]’ | This kenning also occurs in a loose stanza by Norse King Anlaf “the Holy” Haraldson.

5 Gekk ek grátandi • við Grana róða,
2 úrug-hlýra, • jó frá’k spjalla;
 hnipnaði Grani þá, • drap í gras hǫfði;
4 jór þat vissi: • eigendr né lifðu-t.

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 Lęgi hvarf-at, • lęgi hugir deildusk
2 áðr of fręgja’k • folk-vǫrð at gram;
 hnipnaði Gunnarr, • sagði mér Hǫgni
4 frá Sigurðar • sǫrum dauða:

Long time passed not—long my thoughts were torn—
before I did ask the folk-ward about the prince.
Drooped Guthur; Hain told me
of Siward’s sore death.

7 Liggr of hǫggvinn • fyr handan ver
2 Guðþorms bani, • of gefinn ulfum;
 lít-tu þar Sigurð • á suðr-vega,

- 4 þá heyrir þú · hrafna gjalla,
ornu gjalla, · ęzli fęgna,
6 varga þjóta · umb veri þínum.

TODO.

Guthorm's bane, given to the wolves.

Behold there Siward on the southern ways;

then hearest thou ravens shrieking;

eagles shrieking, of carrion rejoicing;

wolves howling around thy husband.

...TODO...

The Third Lay of Guthrun

(*Guðrúnarkviða þriðja*)

Dating (Sapp, 2022): C10th (0.731), early C11th (0.178)

Meter: *Ancient-words-law*

A very short narrative poem, depicting a single minor legendary event. It is especially notable for its depiction of a trial by ordeal and the mention of a woman being drowned in a bog.

Herch, one of Atle's concubines tells Atle that she has seen his wife Guthrun sleeping with Thedric. Atle 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 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 Atle 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). Atle 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 (see above). The poet ends by laconically stating that Guthrun in such a way was "reconstituted for her affronts".

-
- P1 Herkja hét ambótt Atla; hón hafði verið frilla hans. Hón sagði Atla at hón
2 hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var þá allókátr. Þá kvað
Guðrún:

Herch was named the female thrall of Atle; she had been his concubine. She told Atle that she had seen Thedric and Guthrun both together. Atle was then wholly displeased. Then Guthrun quoth:

- 1 „Hvat ’s þér, Atli? · é, Buðla sonr,
 2 es þér hryggt í hug; · hví hlér þú éva?
 Hitt myndi óðra · jǫrlum þykkja
 4 at við męnn męltir · ok mik sęir.“

“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,
 2 mér í hǫllu · Hęrkja sagði
 at þit Þjóðrekr · undir þaki svęfið
 4 ok léttliga · líni vęrðið.“

“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.²³³”

²³³ i.e., they threw off their clothes and slept together.

- 3 „Þér mun’k alls þęss · ęiða vinna
 2 at inum hvíta · hęlga stęini,
 at ek við Þjóðmar · þat-ki átta’k,
 4 es vǫrðr né verr · vinna knátti,—

“To thee I will swear oaths of all of that—
 by the white, holy stone—
 that I did not do such a thing with Thedmar,²³⁴
 which neither wife nor husband has been able to swear upon,—²³⁵

²³⁴ Historically, Thedmar was the father of Thedric, who took over the kingdom after his father’s death (see Encyclopedia). 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.

²³⁵ 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.

- 4 nema ek halsaða · hęrja stilli,
 2 jǫfur ó·nęisinn, · ęinu sinni;
 aðrar vǫru · okkrar spękjur
 4 es vit hǫrmug tvau · hnigum at rúnun.

unless I embraced the stiller of hosts [RULER = Thedmar],
 the unshamed prince a single time.
 Different were our dealings,
 when we two distressed ones [Guthrun and Thedric] reclined in private conversation.

- 5 Hér kom Þjóðrekr · með þrjá tugu,
 2 lifa þeir né einir, · þriggja tega manna;
 hrink-tu mik at bróðrum · ok at brynjuðum,
 4 hrink-tu mik at öllum · á hofuð-niðjum.

Here came Thedric with thirty men;
 of those thirty none still lives.
 Surround me with brothers and with byrned men;
 surround me with all close kinsmen.

3 hrink-tu 'surround' | Consisting of *bring*, 2nd sg. imper. of *bringja* 'surround, encircle' + *þú* 'thou'. The clitic form *-tu* has caused devoicing.

- 6 Send at Saxa, · sunn-manna gram;
 2 hann kann hēlga · hver vellanda;"
 sjau hundruð manna · í sal gingu
 4 áðr kvēn konungs · í kētil tóki.

Send for Saxe, the lord of the Southmen,
 he can hallow a boiling cauldron!"
 Seven hundred men went into the hall,
 before the king's wife the kettle did touch.

- 7 „Kømr-a nú Gunnarr, · kalli'k-a Høgna,
 2 sé'k-a síðan · svása bróðr;
 sverði myndi Høgni · slíks harms reka,
 4 nú verð'k sjölf fyr mik · synja lýta.“

"Now Guthur comes not, I cannot call on Hain;
 I see not thereafter [my] beloved brothers.
 y the sword would Hain avenge such an affront;
 now I must for myself disprove the slanders!"

- 8 Brá hón til botns · björtum lófa
 2 ok hón upp of tók · jarkna-stęina:
 „Sé nú sęggir · —sykn em ek orðin

4 **h**eilag-liga— · hvé sjá **h**verr velli.“

She brought her bright palms to the bottom,
and she up did take the earthenstones:
“Let men now see—I am proven innocent,
through holy means!—how this cauldron boils!”

9 **H**ló þá Atla · **h**ugr í brjósti
2 es hann **h**eilar sá · **h**endr Guðrúnar:
 „Nú skal **H**erkja · til **h**vers ganga,
4 sú's **G**uðrúnu · **g**randi vęnti.“

Then laughed the heart in Atle's chest,
when he saw the unscathed hands of Guthrun:
“Now shall Herch to the cauldron go,
she who to Guthrun hoped to cause harm.”

10 **S**á-at maðr armligt, · hveṛr es þat **s**á-at,
2 **h**vé þar á **H**erkju · **h**endr sviðnuðu;
 lęiddu þá **m**ey · í **m**yri fúla,
4 **s**vá þá Guðrún · **s**inna harma.

Man has not seen something pitiful, who has not seen that:
how there on Herch the hands were scorched.
Led they the maiden into the foul bog;
so was Guthrun reconstituted for her affronts.

The 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
2 friðill hennar. Hon mátti eigi fœða börn áðr til kom Oddrún, Atla systir;
 hon hafði verit unnusta Gunnars, Gjúka sonar. Um þessa sögu er hér
4 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, Atle's sister, came to her. She had been the lover of Guthr, Yivick's son. Of this saw is here sung:

- 1 Hęyrðað'k sęgja • í sęgum fornum
2 hvę męr of kom • til Morna-lands;
 ęngi mátti • fyr jęrð ofan
4 Hęiðreks dóttur • hįlpir vinna.

I heard [it] said in ancient saws,²³⁶
how a maiden came to Mornland;
noone could—above the earth—
find help for Heathric's daughter [= Burgny].

²³⁶Probably formulaic; cf. *Hild* 1: *ik gi-bórta 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-)hauridō* (*pat*) *sagjaną*.

- 2 Þat frá Oddrún, • Atla systir,
2 at sú męr hafði • miklar sóttir;

brá hon af **st**alli · **st**jórn-bitluðum
 4 ok á **sv**artan · **s**qðul 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 · **m**old-veg sléttan
 2 unds at **h**ári kom · **h**oll standandi;
 ok hon **inn** of gekk · **ę**nd-langan sal;
 4 **sv**ipti hon **s**qðli · af **sv**ongum jó
 ok hon þat **or**ða · **a**lls 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 that word first of all did say:

3 ok hon ... sal 'and she ... hall' | The whole line is formulaic, see note to *Wayl* 8.

5 ok ... of kvað 'and ... did say' | The whole line is formulaic, see note to *Thrim* 2.

TODO: More stanzas...

The Lay of Attle

(*Atlakviða*)

Dating (Sapp, 2022): C10th (0.719)–early C11th (0.212)

Meter: *Speeches-meter, Ancient-words-law*

A famously archaic poem.

Attle sends his messenger Kneefrith to Guthur (1). He arrives at Guthur's hall, where the mood is one of unease, and addresses Guthur (2). Kneefrith invites him and his brother Hain to Attle's court (3), offering them treasures, weapons and land (4–5). Guthur 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
2 fyrst sonu Atla, en eptir drap hon Atla ok brendi hollina 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.

-
- 1 Atli sendi • ár til Gunnars
2 kunnan segg at ríða, • Knéfrøðr vas sá heitin;
at gorrðum kom hann Gjúka • ok at Gunnars hollu,
4 bękkjum arin-greypum • ok at bjóri svqsum.

Attle sent—of yore—to Guthur
a well-known messenger to ride; Kneefrith he was called.

To the yards of Yivick he came, and to the hall of Guthur;
to the hearth-surrounding benches, and to the lovely beer.

- 2 Drukku þar drótt-męgir · —ęn dyljęndr þęęđu—
vín í val-hęllu, · vręęði sęusk þęir Húna;
kallaði þá Knęfręęr · kaldri ręddu,
4 sęęgr inn suę-róni · sat hann á bękk hęm:

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:

1 dyljęndr ‘concealed ones’ | Finnur Jónsson (1932) reasonably interprets this as referring to Attle’s spies at Guthur’s court.

2 val-hęllu ‘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.

- 3 „Atli mik hingat sęndi · rięa ęręndi,
mar inum męl-gręypa, · Myrk-vię inn ó-kunna
at bięja yęr, Gunnarr, · at it á bękk kómię
4 meę hjęlmum arin-gręypum · at sękja hęim Atla.

“Attle sent me hither to ride with an errand,
on the bit-champing steed through Mirkwood uncharted—
to ask you, O Guthur, that ye two [= Guthur and Hain] on the bench come,
with hearth-surrounding helmets, to seek the home of Attle.

- 4 Skjęldu knęęu þar vęlja · ok skafna aska,
hјalma gull-roęna · ok Húna męngi,
silfr-gyllt sęęul-klęęi, · sęrki val-rauęa,
4 dafar, darraęa, · dręsla męl-gręypa.

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.

- 5 Vęll létsk ykkir ok myndu gefa · víęrar Gnita-hęęar

- 2 af gęiri gjallanda • ok af gylltum stǫfnum,
 stórar meǰðmar • ok staði Danpar,
 4 hrís þat it męra • 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 prowes,
 great treasures and the place of Danp;
 the renowned brush which men call Mirkwood.

- 6 Hǫfði vatt þá Gunnarr • ok Hǫgna til sagði:
 2 „Hvat reður þú okkr, sęggr hinn ǫri, • alls vit slíkt heyrum?
 Gull vissa’k ękki • á Gnita-heiði,
 4 þat’s vit ęttim-a • annat slíkt.

His head turned Guthr 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 ęigu vit sal-hús • sverða full,
 2 hverju ’ru þęira • hjǫlt ǫr gulli;
 mín vęit’k mar bętstan • en męki hvassastan,
 4 boga bękk-sóma • en brynjur ǫr 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,
 [my] bow bench-fit and [my] byrnies golden,

- 8 hjalm ok skjǫld hvítastan, • kominn ǫr hǫll Kjárs;
 2 ęinn ’s mín bętri • en sé allra Húna.“

[my] helmet and whitest shield, come from Caser’s hall;
 mine alone is better, than [those] of all of the Huns might be!”

- 9 „Hvat hyggr brúði bęndu • þá’s hón okkr baug sęndi,
 2 varinn vǫðum heiðingja? • Hykk at hón vǫrnuð byði!
 Hár fann’k heiðingja • riðit í hring rauðum;
 4 ylfskr es vęgr okkarr • at riða ǫręndi.“

[Hain quoth:]

“What dost thou think the bride meant, when she sent us two an armlet
wrapped with a heath-dweller’s garment [WOLF > WOLF’S HAIR]? I think that she gave us
a warning!

I found the heath-dweller’s [WOLF’S] hair tied through the red ring:
wolvern is our road, if we ride that errand!²³⁷”

²³⁷ That it is the more cautious Hain who speaks here is clear from Guthur’s response in the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery, Guthur thinks that it is a warning that wolves will steal his treasure if he does not show up.

- 10 Niðjar-gi hvøttu Gunnar · né náungr annarr,
2 rýnendr né ráðendr, · né þeir’s ríkir vöru;
 kvaddi þá Gunnarr · sęm konungr skyldi,
4 męrr í mjøð-ranni · af móði stórum:

Kinsmen urged not Guthur, nor any other relation,
not counselors nor advisors, nor those who were mighty.
Guthur then announced—as a king should,
renowned in the mead-hall—with great spirit:

- 11 „Rís-tu nú, Fjornir, · lát-tu á flęt vaða
2 greppa gull-skálar · með gumna høndum!

“Rise now, Ferner; let on the floorboards wade forth
the golden bowls of warriors along the hands of men!

1 Fjornir ‘Ferner’ | An otherwise unknown servant.

- 12 Ulfr mun ráða · arfi Niflunga,
2 gamlir gran-varðir, · ef Gunnars missir,
 birnir blakk-fjallir · bíta þref-tønnum,
4 gamna grey-stóði, · ef Gunnarr né kōmr-at.“

The wolf will rule the inheritance of the Nivlings—
the old grey guardians [WOLVES]—if Guthur is missing.
Black-furred bears [will] bite with wrangling teeth—
amusing the bitch-pack—if Guthur comes not.”

- 13 Leiddu land-rogni · lýðar ó-neisir,
2 grátendr, gunn-hvatan, · ór garði Húna;
 þá kvað þat inn óri · erfri-vorðr Høgna:

4 „Heilir farið nú ok horskir · hvar's ykkur hugr tēygir!“

TODO

Then quoth this the young inheritance-ward [SON] of Hain:

“Whole fare ye two now, and wise, wherever your hearts may draw you!”

1 l̥ðar ó-neisir ‘unshamed [FAMOUS] people’ | Compare the long-line on the Thorsberg chape (Iṫ0–240):
wl̥p̥uþewar · ni wajē-mārir ‘Wolthew, the not ill-famed [FAMOUS]’.

14 Fetum létu fróknir · of fjöll at þyrja
 2 mar ina mēl-grēypu, · Myrk-við inn ókunna;
 hristisk ǫll Hún-mǫrk · þar's harð-móðgir fóru,
 4 vrǫku þeir vann-styggva · vǫllu al-gróna.

With paces made the valiant ones over the fells

the bit-champing steed rush along, through Mirkwood uncharted.

TODO.

15 Land sǫu þeir Atla · ok lið-skjalfar djúpar
 2 Bikka greppar standa · á borg inni höu,
 sal of suðr-þjóðum, · slæginn sess-męiðum,
 4 bundnum rǫndum, · blęikum skjǫldum,

They saw the land of Attle, and deep valleys(?);

the warriors of Bicke standing on the high fortress

TODO

16 dafar, darraða; · en þar drakk Atli
 2 vín í val-hǫllu; · vērðir sǫtu úti
 at varða þeim Gunnari · ef þeir hér vitja kómi
 4 með gęiri gjallanda · at vękja gram hildi.

daves, spears; but there drank Attle

wine in the wale-hall; the watchmen sat outside

to watch for Guthr's men, if they came here to visit,

with yelling spear, to wake the ruler with war.

17 Systir fann þeira snemmst · at þeir í sal kvǫmu,
 2 bróðr hęnnar báðir, · bjóri vas hón líttr drukkin:
 „Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna
 4 við Húna harm-brǫgðum? · Hǫll gakk þú ór snemma!

Their sister found earliest they they had come into the hall,
 both of her brothers—on beer was she lightly drunk:
 “Betrayed art thou now, Guthur; how wilt thou, powerful man, work
 against the harm-tricks of the Huns? Go early out of the hall!²³⁸”

²³⁸Before anything evil might happen.

- 18 Bętr heřðir þú, bróðir, · at þú í brynju fǫrir,
 2 sęm hǫlmum arin-gręppum · at séa hęim Atla;
 sętir þú í sǫðlum · sól-heiða daga,
 4 nái nauð-fǫlva · létir nornir gráta.

Better hadst thou, brother, if thou went in byrnie
 with hearth-surrounding helmets, to see the home of Atle—
 if thou placed in the saddle—during sun-bright days—
 need-pale corpses, [if thou] made the norns cry;

- 19 Húna skjald-męyjar · hęrfi kanna
 2 en Atla sjalfan · létir í orm-garð koma;
 nú ’s sá orm-garðr · ykkir of folginn.“

[if thou made] the shield-maidens of the Huns to know the harrow,²³⁹
 and Atle himself thou brought into the snake-pit—
 now is that snake-pit enclosing you two!”

²³⁹i.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

- 20 „Sęinað ’s nú, systir, · at samna Niflungum,
 2 langt ’s at lęita · lýða sinnis til,
 of rosmu-fjǫll Rínar, · rekka ó-nęissa.“

“’Tis late now, O sister, to gather the Nivlings;
 ’tis far to look for the support of men—
 over the fells of the Rhine—for unshamed [FAMOUS] warriors.”

- 21 Fengu þęir Gunnar · ok í fǫtur sęttu,
 2 vinir Borgunda, · ok bundu fastla;
 sjau hjó Hǫgni · sverði hvǫssu
 4 en inum átta hratt hann · í ęld heitan.

Caught they Guthur, and in fetters set him—
 the friends of the Burgends—and bound them tightly.

Hain hewed down seven with sharp sword,
but the eighth one he threw into hot fire.

- 22 Svá skal frókn · fíandum verjask;
2 Hogni varði · hendr Gunnars.
frögu fróknan · ef fjör vildi
4 Gotna þjóðann · gulli kaupa.

Thus shall the bold against fiends ward himself;
Hain warded the hands of Guthur.
They asked the bold man [= Guthur] if his life he wished—
the ruler of the Gots—to buy with gold.²⁴⁰

¹ Svá ... verjask | Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and also creates a regular line distribution of 4-4 instead of 5-3.

²⁴⁰The Huns ask Guthur (it is clear that “ruler of the Gots” refers to him, cf. sts. 1, 3, 10) if he wishes to ransom Hain. He instead responds with the following:

- 23 „Hjarta skal mér Hogna · í hendi liggja
2 blóðugt, ór brjósti · skorit bald-riða,
saxi slíðr-bęitu, · syni þjóðans.“

[Guthur quoth:] “The heart of Hain shall lie in my hands:
bloody from the breast, cut from the bold rider [= Hain],
with a slide-biting sax,²⁴¹ from the son of the sovereign [= Hain].”

²⁴¹i.e. a short-sword with a blade so sharp that it draws blood when one slides the finger across it.

- 24 Sköru þeir hjarta · Hjalla ór brjósti,
2 blóðugt, ok á bjóð lögðu · ok böru þat fyr Gunnar.

Cut they the heart of Helle from the breast,
bloody, and on a platter laid it, and carried it before Guthur.

- 25 Þá kvað þat Gunnarr, · gumna dróttinn:
2 „Hér hefi’k hjarta · Hjalla ins blauða,
ó-líkt hjarta · Hogna ins frókna,
4 es mjök bifask · es á bjóði liggr;
bifðisk hqlfu meirr · es í brjósti lá!“

Then quoth that Guthur, the lord of men:
“Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—

which much trembles when on the platter it lies;
it trembled twice as much when in the breast it lay.”

- 26 Hló þá Hogni · es til hjarta skóru
2 kvikvan kumbla-smið; · kløkkva síðst hugði;
blóðugt þat á bjóð lögðu · ok bóru fyr Gunnar.

Hain laughed then, when unto the heart they cut
the living wound-smith [WARRIOR = Hain]; he thought least of sobbing.
Bloody on a platter they laid it, and carried it before Guthur.

- 27 Mérr kvað þat Gunnarr, · Gęir-Niflungr:
2 „Hér hęfi’k hjarta · Hogni ins frókna,
ó-líkt hjarta · Hjalla ins blauða,
4 es lítt bifask · es á bjóði liggir;
bifðisk svá-gi mjök · þá’s í brjósti lá!

Renowned, quoth Guthur, the Spear-Nivling:
“Here have I the heart of Hain the bold—unlike the heart of Helle the soft!—
which little trembles, when on the platter it lies;
it trembled not so much when in the breast it lay.

- 28 Svá skalt, Atli, · augum fjarri
2 sęm munt · męnjum verða;
es und ęinum mér · ęll of folgin
4 hodd Niflunga: · lifir-a nú Hogni!

Thus shalt thou, Attle, be as far from the eyes
as thou wilt from the neck-rings.
With me alone are all concealed
the hoards of the Nivlings—now Hain lives not!

- 29 Eę vas mér týja · meðan vit tveir lifðum,
2 nú ’s mér ęngi · es ęinn lifi’k;
Rín skal ráða · róg-malmi skatna,
4 svinn, ęs-kunna · arfi Niflunga.

I was ever in doubt when we *two* lived;
now I am not when alone I live.
The Rhine shall rule the strife-ore of princes [GOLD]—

swift [river]—the os-born inheritance of the Nivlings!

2 **30** Í veltanda vatni • lýsask val-baugar
 hældr an á höndum gull • skíni Húna börnum.“
 In tumbling water [shall] the Welsh bighs gleam,
 rather than gold might shine on the hands of the children of Huns!”

31 “Ýkvið ér hvél-vögnum, • haptr ’s nú í böndum!”
 “Turn ye the wheel-wagons—the captive is now in bonds!”

32 Atli inn ríki
 TODO

33 Svá gangi þér
 TODO

34 ok meirr þaðan
 TODO

35 Lifanda gram
 TODO

36 Glumðu strengir;
 TODO

37 Dynr vas í garði,
 TODO

38 Út gekk þá Guðrún,

TODO

39 Umðu ǫlskálir

TODO

40 Út gekk þá Guðrún,

TODO

41 Skævaði þá in skirleita

TODO

42 Sona hefir þinna,

TODO

43 Kallar-a þú síðan

TODO

44 Ymr varð á bekkjum,

TODO

45 Gulli seri

TODO

46 Óvarr Atli,

TODO

47 Hon beð broddi

TODO

- 48 Eldi gaf hón alla · es inni vöru
 2 ok frá morði þeira Gunnars · komnir vöru ór Myrk-hæimi;
 forn timbr fellu, · fjarg-hús ruku,
 4 bór Buðlunga, · brunnu ok skjald-męjjar,
 inni aldr-stamar · hnigu í ęld hęitan.

To the fire she gave all those who were inside
 and from the murder of Guthur's men had come out of Mirkham.
 Ancient timbers fell; great houses smoked—
 the settlement of the Buthlungs—burned also the shield-maidens;
 inside aged trunks sank into hot fire.

- 49 Full-rótt's umb þetta; · fęrr ęngi svá síðan
 2 brúðr í brynju · bróðra at hęfna;
 hón hęfir þriggja · þjóð-konunga
 4 ban-orð borit, · björt, áðr sylti.

'Tis told fully about this: none fares afterwards so,
 a bride in byrnie, her brothers to avenge.
 She has of three great kings
 borne the bane-words—bright woman—before she must die.

4 ban-orð borit 'borne the bane-words' | ²⁴²

²⁴²i.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].

- 50 Enn segir gleggri í Atlamálum inum grón-lenskum.
 Yet says it more clearly in the Greenlendish Speeches of Attle.
-

The Instigation of Guthrun

(*Guðrúnarhvöt*)

Dating (Sapp, 2022): early C11th (0.781)–late C11th (0.177)

Meter: *Ancient-words-law*

TODO: INTRODUCTION.

1 Þá frá'k sænnu · slíðr-fęng-ligasta,
2 trauð mól talit · af trega stórum,
es harð-huguð · hvatti at vígi
4 grimmum orðum · Guðrún sonu:

That gibing I found most sharply caught—unwilling speeches told from great sorrow—
when hard-minded incited to war, with cruel words, Guthrun her sons:

2 „Hví sitið? · Hví sofið lífi?
2 Hví tregr-at ykkir · tēiti at mēla
es Jormunrekr · yðra systur,
4 unga at aldri, · jóm of traddi?

“Why sit ye? Why sleep ye [away your] life? Why troubles it not you two to speak
merrily?—When by Erminric your sister was, young of age, trampled by steeds?”

3 Hvítum ok svörtum · á hęr-vegi
2 grám, gang-tǫmum · Gotna hrossum.

“By white and black ones on the war-path; by grey, pacing, Gotish horses!”

...

4 Hljęandi Guðrún · hvarf til skęmmu,

2 kumbl konunga · ór kęrum valđi,
 sīđar brynjur · ok sonum fōrđi;
 4 hlóđusk móđgir · á mara bógu.

...

5 Þá kvađ þat Hamđir · inn hugum-stóri:
 2 Svá koma'k męirr aftr · móður at vitja
 Geir-Njorđr hniginn · á Gođ-þjóđu
 4 at þú ęrfi · at ęll oss drykkir,
 at Svanhildi · ok sonu þína.

...

6 Guđrún grátandi, · Gjúka dóttir,
 2 gekk tregliga · á tái sitja
 ok at telja, · tęrug-hlýra, móđug spjęll · á margan veg:

...

7 „Þrjá vissa'k ęlda, · þrjá vissa'k arna,
 2 vas'k þrimr verum · vegin at húsi;
 ęinn vas mér Sigurđr · ęllum bętri
 4 es bróður mínir · at bana urđu.

“Three I knew fires; three I knew hearths; for three men was I carried to the house. To me was Siward alone better than all, he of whom my brothers became the bane.

TODO: Bunch of verses.

8 Minnst-u, Sigurđr, · hvat vit męltum
 2 þá's vit á bęđ · bęđi sótum?
 at þú myndir mín · móđuęr vitja,
 4 halr, ór hęlju, · en ek þín ór hęimi.

Recallest thou, O Siward, what we two spoke, as in bed we both did sit? that thou would me, O mighty man, visit out of Hell—but I thee out of the world.

9 Hlađiđ ér, jarlar, · ęiki-kęstinn,
 2 látiđ þann und himni · hęstan verđa!

4 Megi brænna brjóst · bǫlva-fullt eldr
 umb hjarta [...] · þiðni sorgir!

Load, ye earls, the oaken pile [PYRE]; let it become the highest under heaven! May fire
burn [my] curse-filled chest; unto the heart ... may the sorrows melt away!

2 himni 'heaven' | emend.; bilmi 'prince' R

10 Jǫrlum ǫllum · óðal batni,
2 snótum ǫllum · sorg at minni
 at þetta treg-róf · of talit véri.

For all earls may their homeland improve;
for all ladies their sorrow decrease,
as this grief-chain [TRAGIC POEM] was recounted!

The Speeches of Hamthrew

(*Hamðismól*)

Dating (Sapp, 2022): C10th (0.885)
Meter: *Ancient-words-law, Speeches-meter*

Two poems?

... TODO ...

- 1 Vei hofum vit **v**egit, • stöndum á **v**al Gotna
2 ofan **e**gg-móðum • sem **e**rnir á kvisti;
góðs hofum tírar fengit • þótt skylim nú eða í **g**er deyja,
4 kveld lifir maðr ekki • eftir **k**við 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 Þar fell **S**qrli • at **s**alar gaffi,
2 en **H**amðir **h**né • at **h**ús-baki.

There fell Sarrel by the gables of the hall,
but Hamthrew sank down by the back of the house.

Other Heroic Poetry

The Leed of Hindle

(*Hyndluljóð*)

Dating (Sapp, 2022): C10th (0.428)–early C11th (0.475)

Meter: *Ancient-words-law*

1 „Vaki mér meýja, • vaki mín vina,
2 Hyndla systir, • es í helli býr;
nú ’s røkr røkra, • riða vit skulum
4 til Valhallar • ok til vés heilags.

[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 Biðjum Hęrjaføðr • í hugum sitja,
2 hann geldr ok gefr • gull verðugum,
gaf hann Hęrmóði • hjalm ok brynju,
4 en Sigmundi • sverð at þiggja.

Let us bid Harryfather (= Weden) to remain in good spirits;
he rewards and gives gold to the worthy:
He gave to Heremod a helmet and byrnie,
but to **Syemund** a sword to receive.

2 verðugum ‘to the worthy’ | emended to *verðungu* ‘to the retinue’ by Finnur Jónsson (1932), Guðni Jónsson (1954)

3 Gefr hann sigr sonum, • en svinnum aura,
2 męlsku mǫrgum • ok manvit firum,
byri gefr brøgnum, • en brag skøldum,

4 gefr hann mann-sęmi · mǫrgum rekki.

He gives victory to sons, but silver to the wise;
speech to many, and **manwit** to men.
Fair wind he gives to noble ones, and poetry to **scolds**;
he gives manly valour to many a champion.

4 Þór mun'k blóta, · þess mun'k biðja,
2 at hann ę við þik · ęinart láti;
 þó 's hǫnum ótitt · við jǫtuns brúðir.

Thunder I will **bloot**, of this I will bid:
that he always show a friendly face to thee,
though he hath hate for the brides of the ettins.

5 Nú tak-tu ulf þinn · ęinn af stalli,
2 lát hann rinna · með runa mínum.“—
 „Sęinn es gǫltr þinn · goð-veg troða,
4 vil'k-at mar minn · mętan hlóða.

Now take thy single wolf from the stable;
let him run together with my boar.”—
[Hindle quoth:] “Slow is thy boar to tread the God-ways;
I wish not load my noble steed.”

6 Flǫ est Fręyja, · es fręistar mín,
2 vísar þú augum · á oss þannig,
 es hafir ver þinn · í val-sinni
4 Óttar unga · Innsteįns bur.“

Deicitful art thou, Frow, as thou 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.”

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. *Syed* 2/3 and note.

7 „Dulið est Hyndla, · draums ętla'k þér,
2 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 Þar's góltr glóar · Gullinbursti,
2 Hildisvíni, · es mér hagir gērðu,
dvergar tvęir · Dáinn ok Nabbi.

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 sęðlum · sitja vit skulum
2 ok of jęfra · ęttir dýma,
gumna þęira, · 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 Þęir hafa vęðjat · vala malmi
2 Óttarr ungi · ok Angantýr;
skylt 's at vęita, · svá't skati hinn ungi

- 4 fęður-lęifð hafi · ępt fręndr 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.

- 11 Hęrg hann mér gęrði · hlaðinn stęinum;
2 nú 's grjót þat · at glęri orðit;
rauð hann í nýju · nauta blóði;
4 ę trúði Óttarr · á ęsynjur.

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
 2 ok upp-bornar · éttir manna
 hvat 's Skjöldunga, · hvat 's Skilfinga,
 4 hvat 's Qðlinga · hvat 's Ylfinga
 6 hvat 's hǫld-borit, · hvat 's hęrs-borit
 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 „Þú est Óttarr · borinn Innsteini,
 2 en Innsteinn vas · Alfi inum gamla,
 Alfr vas Ulfi, · Ulfr Sęfara,
 4 en Sęfari · Svan inum rauða.

[Hindle quoth:] “Thou²⁴³ 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.

²⁴³Hindle, maybe in a trance-like state, speaks straight to Oughter.

- 14 Móður átti faðir þinn · menjum gǫfga,
 2 hygg at hęti · Hlędís gyðja,
 Fróði vas faðir þęirar, · en Fríund móðir;
 4 ęll þótti étt sú · með yfir-męnnum.

Thy father had thy mother, beautiful 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 Fríund | emend. from meaningless **friauf* F

- 15 Auði vas áðr · ęflgastr manna,
 2 Halfdanr fyrri · hęstr Skjöldunga,
 fręg vǫru folk-víg, · þau's framir gęrðu,

4 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 Eflðisk við Eymund · óðstan manna
 2 en vá Sigtrygg · með svólum eggjum,
 eiga gekk Almvęig, · óðsta kvinna,
 4 ólu þau ok óttu · átján sonu.
 He (= Halfdane) became the in-law of Iemund²⁴⁴, the noblest of men,
 and he slew Syettrue with cool edges.
 He went on to have Elmwey, the noblest of women;
 they begot and had eighteen sons.

²⁴⁴lit. "[he] was strengthened by". Elmwey was Iemund's daughter or sister.

17 Þaðan eru Skjöldungar, · þaðan eru Skilfingar,
 2 þaðan eru Qðlingar, · þaðan eru Ynglingar,
 þaðan es hǫld-borit, · þaðan es hęrs-borit,
 4 mest manna val · und Mið-garði;
 alt's þat ętt þín, · Óttarr hęmski.

Thence come the Shieldings! Thence come the Shilvings!
 Thence come the Athlings! Thence come the Inglings!⁴
 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!"

⁴Note the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, for the difference between the two see Encyclopedia), it seems likely that Wolvings is the original reading.

18 Vas Hildigunnr · hęnnar móðir,
 2 Svǫfu barn · ok Sę-konungs;
 alt's þat ętt þín, · Óttarr hęmski.
 4 varði at viti svá, · viltu ęnn lęngra?

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?

- 19 Dagr átti Þóru · drængja móður,
 2 ólusk í ęt þar · óðstir kappar,
 Fraðmarr ok Gyrðr · ok Frekar báðir,
 4 Ámr ok Jǫsurmarr, · 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-þęgi,
 2 vas hann móður-faðir · móður þinnar;
 þar vas Fróði · fyrr enn Kári,
 4 en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip;
 he was the father of thy mother's mother.
 There was Frood, yet earlier Keer,
 but by Hild was Highelf begotten.

...

The Lay of Hildbrand

Dating: C8th

Meter: *Ancient-words-law*

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 ⟨·⟩ and compounds with ⟨-⟩, 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 *ṭ* in positions affected by the Second Sound Shift.
5. Replaced *th* with *þ*.
6. Replaced *e* with *ē* when reflecting an original a-vowel affected by *i*-mutation.
7. Replaced *ó* with *ō* where originally an *a*.
8. Removed unetymological double *nn*.
9. Restored initial *b*- where etymological and/or metrically required.
10. Removed initial *b*- 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 *kwad Hilti-brant* ‘Hildbrand quoth’ (found in ll. 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. *Rein* 3, wherein the words *kvað Loki* ‘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 *R* in such a minor point.)

The poet gives a very short formulaic introduction, from which we can tell that the beginning of the poem is preserved (1–2). Hildbrand and Hathbrand, father and son, arm and dress themselves before riding into battle, each the head of an opposing host (3–6). Hildbrand asks Hathbrand about his name and lineage, saying that he knows all noble genealogies (7–13). Hathbrand gives his name, and says that the old men of his tribe have told him that his father was Hildbrand, a brave warrior. He abandoned the newborn Hathbrand in order to serve Thedric in his fight against Edwaker, but this was a long time ago, and Hathbrand doubts that he is still alive (14–29). Realising that he is facing his son, Hildbrand invokes God as witness, and as a token of loyalty offers Hathbrand a golden bigh which the Hunnish king had given him (30–35). Hathbrand exclaims that treasures must be won by struggle alone and harshly insults his father’s manhood: he calls him an old Hun, and accuses him of having survived to old age through treachery (36–41). Hathbrand then reveals that he has learned from sailors on the Mediterranean that Hildbrand is dead (42–44).

After this follow three short speeches by Hildbrand. The second one is certainly spoken by him, but the other two may be misplaced or misattributed. Hildbrand reflects on his son’s prosperity, saying that he can tell from his clothes that he has a good lord, and that he, unlike himself, has not suffered an exile’s fate (first speech: 45–48). He then calls on God, and laments that after thirty years of war he is now forced to fight against his own son; still, he tells Hathbrand that he should easily be able to kill such an old man as himself, if he has the strength to it (second speech: 49–57). Lastly, he (or Hathbrand, if we choose to emend) says that only the most degenerate easterner would refuse the fight when his opponent so greatly desires it. He accepts his fate and declares that when the duel is over, one of the two must win and rob the corpse of the other (third speech: 58–62).

The two men then throw their javelins, each of which gets stuck in the opposing shield, before rushing into each other, hacking away at their shields until they become worthless (63–68). The rest of the poem was continued on the now-lost, following page(s).

Ik gi·hôrta dat̃ sęggen
 2 dat̃ sih **ur**·hêt̃tun · **aenon** muot̃in:
Hilti-brant ęnti **Hadu**-brant · untar **hę**jun t̃wēm
 4 **sunu**-fatar·ungo · iro **saro** rihtun
garutun sé iro **güd**-hamun · **gurtun** sih iro swert ana

6 **h**ęłidos ubar **h**ringa · dó sie tó dero **h**iltu ritun.

I heard it said,
that two contenders alone did meet:
Hildbrand and Hathbrand, under two hosts.²⁴⁵
Son and father ordered their armour,
readied their war-cloths, girded their swords on,
the heroes over the mail-coats—when to that battle they rode.

6 **h**ringa | *ringa* ms.

²⁴⁵i.e. each man was a champion of his respective army.

8 **H**ilti-brant gi·mahalta · her was **h**êróro man
 ferahes **f**rótóro · her **f**rágén gi·stuont
 fôhém wortum · hwer sín **f**ater wári
10 **f**irjo in **f**olkhe · [...]
 [...] · „eddo hwe-líhhes **k**nuosles dú síś
12 ibu dú mí **ê**nan sagés · ik mí de **ô**dre wêt
 khind in **kh**unink-ríkhe · **kh**ûd ist mín al irmin-deot“

Hildbrand spoke—he was the hoarier man,
more learned in 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 all great men are known to me.”

7 gi·mahalta | *beribrantes sunu* ‘Harbrand’s son’ add. ms. 9 hwer | *wer* ms. 11 hwe-líhhes | *welibbes* ms.
13 **kh**unink-ríkhe | *chunnincriche* ms.

14 **H**adu-brant gi·mahalta · **H**ilti-brantes sunu
 „daṭ saġetun mí · ùsere liuti
16 **a**lte anti fróte · dea **ê**rhina wárun
 daṭ **H**ilti-brant haetṭi mín fater · ih heitṭu **H**adu-brant
18 forn her **ô**star gi·weṭ · flôh her **Ô**t-akhres níd
 hina miti **p**eot-ríhhe · ġenti sínero **d**egano filu
20 her fur-laet in lante · lútṭila siṭṭen
 brút in **b**úre · **b**arn un·wahsan
22 **a**rbjo-laosa · her raet **ô**star hina
 des síd **D**et-ríhhe · **d**arba gi·stuontun
24 **f**ateres mínes · daṭ was só **f**riunt-laos man

her was Ôt-akhre · um·meṭ ṭirri
 26 degano dēkhisto · unti Deot-ríkhhe
 her was eo folkhes aṭ ḡnte · imo was eo feheta ṭi leop
 28 khûd was her · khóném mannum
 ni wániu ih iu líb habbe.“

Hathbrand spoke, Hildbrand's son:

“*This our* people told me—

the old and learned, those who lived earlier—

that Hildbrand was called my father—I am called Hathbrand.

Long ago he turned east, he fled Edwaker's hate,

hence with Thedrich and his multitude of thanes.

He left in the land a little one to stay:

a bride in the bower, a bairn ungrown,

inheritance-less—he rode east hence,

at which time Thedrich was in great need

of my father—that was so friendless a man!

He was immeasurably hostile to Edwaker,

the dearest of thanes under Thedrich.

He was always at the front of the troop; him did always the fight gladden;

known was he among keen men;

I ween not that he still have life.”

18 gi·weīt | *gibueit* ms. 21 brút | *prut* ms. 22 her raet | *beraet* ms. 23 gi·stuontun | *gistuontum* ms.
 24 fateres | *fatereres* ms. 26 Deot-ríkhhe | *darba gistontun* add. ms. 27 feheta | *pebeta* ms. 28 khóném |
chonnem ms.

15 dat ... liuti | this l. breaks no rhythmic rules (cf. l. 42), but the needed alliteration is missing.

30 „wêṭṭu Irmin-got (kwad Hilti-brant) obana ab hewane
 32 daṭ dú neo dana halt mit sus sippan man
 dink ni gi·lēitós“
 want her dó ar arme · wuntane bauga
 34 khēisur·ingu gi·tán · so imo sie der khuning gap
 hunjo truhtin · „daṭ ih dír iṭ nú bí huldí gibu“

“I call Ermin-god as witness above in heaven,

that thou never again with such a close relation lead dispute.”

He then unwound from his arm some twisted *bighs*,

made by a Cæsar's man, which the king had given him,

the Lord of the Huns—“This I now give thee as [a sign of] *holdness*.²⁴⁶”

30 hewane | *beuane* ms.

²⁴⁶The giving of *bighs* (armlets, torcs) in exchange for loyalty among warriors is well attested; see Encyclopedia.
 This encounter is particularly reminiscent of *Hbl* 42.

36 Hadu-brant gi·mahalta · Hilti-brantes sunu:
 „mit gêru skal man · geba in·fâhan
 38 ort widar orte · [...]
 dú bist dir altér hun · um·meṭ spáhér
 40 spēnis mih mit díném wortun · wili mih dínu speru werpan
 bist al-só gi·altét man · só dú êwín in·wit fórtós
 42 daṭ sagetun mí · sêo-lídante
 westar ubar Wēntil-sêo · daṭ man wík fur·nam:
 44 tôt ist Hilti-brant · Hēri-brantes suno!“

Hathbrand spoke, Hildbrand's son:

“With spear shall one win gifts,

point against point!

Thou art, old Hun, immeasurably clever:

thou dost lure me with thy words; at me wilt thou hurl thy spear!

Thou art thus an aged man, since thou always deceit didst work.—

This told me seafarers

in the west over the Wendle-sea, that war took that man;

dead is Hildbrand, Harbrand's son!”

41 bist | *pist* ms.

37 mit gêru skal man · geba in·fâhan ‘With spear shall one win gifts’ | This ancient mindset was codified by the Indians as part of the *kṣatra-dharma*, the code of the Warrior (*kṣatriya*) caste, which explicitly forbade them from taking gifts. So in a part of the Mahabharata (12.192.73), a Warrior King refuses a gift from a priest since “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.)

43 Wēntil-sêo ‘Wendle-sea’ | The Mediterranean, the name referring to the Wandals who for a time ruled North Africa.

 Hilti-brant gi·mahalta · Hēri-brantes suno:
 46 „wela gi·sihu ih in díném hrustim
 daṭ dú habés hême · hêrron góten
 48 daṭ dú noh bí desemo ríkhe · rekkhjo ni wurti“

Hildbrand spoke, Harbrand's son:

“Well do I see from thy gear,

that thou hast a good lord at home,

that thou yet from this realm art not become an exile.”

 „welaga nú waltant got (kwad Hilti-brant) wê-wurt skihit
 50 ih wallóta sumaro ėnti wintro · sehs-tik ur lante
 dar man mih eo skęrita · in folk skeoṭantero
 52 só man mir aṭ burk ênigeru · banun ni gi·fasta

nú skal mih swásaṭ khind · swertu hauwan
 54 bretón mit sínu billju · eddo ih imo ṭi banin werdan.
 Doh maht dú nú aod-líhho · ibu dir dín ḡllen taok
 56 in sus hêremo man · hrusti gi·winnan
 rauba bi·rahanen · ibu dú dar ênig reht habés!“

“Well now, O wielding God! the woeful weird comes to pass.
 I roamed for sixty summers and winters away from the land,
 where I always was placed in the troop of shooters,
 as at no fortress my bane was fastened.—
 Now shall my own child strike me with the sword,
 beat me down with his blade—or I become his bane.
 Yet thou mayst now easily—if thy zeal avail thee—
 from such a hoary man win the equipment;
 bear away the booty—if thou have any right to it!”

57 bi·rahanen | *bibrabanen* ms.

49 wê-wurt ‘woeful weird’ | *wurt* here meaning ‘inexorable course of events’, not the Old Norse *norn*; cf. ON *grímmar urðir* ‘grim courses of events’ TODO.

50 sumaro ḡnti wintro · sehs-tik ‘sixty summers and winters’ | i.e. thirty years. Hathbrand is then around thirty years old, while Hildbrand is in his fifties or sixties.

51 skeoṭantero ‘shooters’ | Cf. *Beow* 702, where the OE cognate *sceótend* stands for “warriors” in general.

58 „der sí doh nú argósto (kwad Hilti-brant) ôstar-liuto
 der dir nú wíges warne · nú dih es só wel lustit
 60 gùdja gi·mēinun · niuse de móṭṭi
 hwēdar sih hiutu dêro hregilo · hruomen muoṭṭi
 62 eddo desero brunnóno · bêdero waltan!“

“He be now the weakest of Easterners,
 who should refuse thee the fight when thou so greatly cravest
 to struggle together—try he who might,
 which one of us today of these garments may boast,
 or of these byrnies wield both!”

61 hwēdar | *werdar* ms. 61 hiutu dêro | metr. emend.; *dero hiutu* ms. 61 hruomen | *brumen* ms. 62 eddo | *erdo* ms.

Dó létṭun sé aerist · askkim skrítan
 64 skarpén skúrim · daṭ in dem skiltim stónt
 dó stóptun ṭó·samane · staim-bort hludun
 66 hewun harm-líkko · hwíṭṭe skilti
 unti imo iro lintún · lúṭṭilo wurtun

68 gi·wigan miti wábum · [...]

Then let they first their ash-spears glide,
 in sharp showers, that in the shields they stuck.
 Then charged they into each other—the war-boards [SHIELDS] resounded—
 struck they harmfully the white shields,
 until for them their lindens [SHIELDS] became little,
 worn down by the weapons, [...].

65 hludun | *chludun* ms.

64 skarpén skúrim ‘in sharp showers’ | Formulaic, also occurring in *Healend* 5137a.

68 [...] | 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

(*Widsiþ*)

Dating: TODO
Meter: *Ancient-words-law*

An archaic heroic poem.

1 Wid-sið maðolade, · word-hord qn·leac,
2 sé þe mǣst · mǣrþa ofer eorþan,
3 folca geond·ferde; · oft he flette ge·þah
4 myne-lícne maþþum. · Hine from Myrgingum
5 æþele qn·wócon. · He mid Ealh-hilde,
6 fæltre freoþu-wębban, · forman síþe
7 Hreð-cyninges · hām ge·sóhte
8 éastan of Qngle, · Eorman-ríces,
9 wrâþes wær-logan. · Qn·gōnn þá worn sprecan:

Widesith spoke, unlocking his word-hoard,
he who through the most tribes over earth,
and folks had journeyed; often he received on a bench
pleasing treasures. From the Mirgings
his ancestry stemmed. Together with Elhild,
the good peace-weaveress, for the first time
he sought out the home of the Reth-King,
to the east of the Angles, [the home of] **Erminric**,
the angry oath-breaker. — He then began to speak before the many:

6 freoþu-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 ll. 97–98) and the Gots.

7 Hreð-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 mōnna ge·frægn · mægþum wealdan.

- 2 Sceal þeóða ge·hwylc · þeawum lifgan,
 eorl æfter oþrum · oðle ráðan,
 4 sé þe his þeóden-stól · ge·þeon wile.

“I have learned of many men wield over tribes.
 Every folk must live in virtue,
 each earl after the other rule his homeland,
 who wishes to prosper on his throne.

- 3 Þára wæs Wala · hwíle sélast,
 2 oñd Alexandreas · ealra rícost
 monna cynnes, · oñd he mást ge·þáh
 4 þára þe ic ofer foldan · ge·frægen hæbbe.

TODO.

- 4 Ætla weold Húnum, · Eorman-ríc Gotum,
 2 Becca Banningum, · Burgendum Gifica.
 Câsere weold Créacum · oñd Cælic Finnum,
 4 Hagena Holm-rycum · oñd Henden Glommum.

TODO.

- 5 Witta weold Swáfum, · Wada Hælsingum,
 2 Meaca Myrgingum, · Mearc-healf Hundingum.
 Þeód-ríc weold Frōncum, · Þyle Rōndingum,
 4 Breoca Brōndingum, · Billing Wernum.

TODO.

- 6 Oswine weold Eowum · oñd Ytum Gef-wulf,
 2 Finn Folc-walding · Fresna cynne.
 Sige-here lengest · Sæ-denum weold,
 4 Hnæf Hocingum, · Helm Wulfingum,
 Wald Woingum, · Wód Þyringum,
 6 Sæ-ferð Sycgum, · Swéom Ongend-þeow,
 Sceft-here Ymbrum, · Sceafa Lōng-beardum,
 8 Hún Hæt-werum · oñd Holen Wrosnum;
 Hring-wald wæs hâten · Here-farena cyning.

TODO.

- 7 Offa weold ƿngle, · Ale-wiþ De-num;
 2 sé wæs þāra manna · mōdgast ealra,
 no hwæþre he ofer Offan · eorl-scype frēmede,
 4 ac Offa ge·slóg · ārest mōnna,
 cniht-wesende, · cyne-rīca mǣst.

Offe ruled over the Angles, Ale-wigh over the Danes;
 of those men was he the bravest of all,
 but he never furthered earlship more than Offe,
 for Offe overwon—youngest of men,
 still a boy—the greatest kingdom.

- 8 Nænig efen-eald him · eorl-scipe mǣran
 2 ƿn orette: · āne sweorde
 mērcē ge·mǣrde · wið Myrgingum
 4 bi Fifel-dore; · heoldon forð siþþan
 Engle ƿnd Swǣfe, · swá hit Offa ge·slóg.

No man of his age accomplished
 greater earlship: with *one* 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 Hróp-wulf ƿnd Hrōð-gār · heoldon lēngest
 2 sibbe æt·somne · suhtor-fædran,
 siþþan hý for·wræcon · Wicinga cynn
 4 ƿnd Ingeldes · ord for·bigdan,
 for·heowan æt Heorote · Heaðo-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,
 striking down at the Hart the host of the Hathbeards.

- 10 Swá ic geond·ferde fela · frēmdra lōnda
 2 geond ginne grund. · Gódes ƿnd yfles
 þær ic cunnade · cnósle bi·dæled,
 4 fréo-mægum feor · folgade wíde.

So I journeyed through many foreign lands,
 through the wide world. Good and evil
 I there came to know, deprived of kin,
 far from beloved kinsmen; I strayed far.

- 11 For·þon ic mæg singan · ƿnd sēcgan spell,
 2 mǣnan fore męngo · in meodu-healle
 hú mé cyne-góde · cystum dohten.

Therefore I may sing and tell tales,
 recount before the many in the mead-hall,
 how men of good kin treated me virtuously.

- 12 Ic wæs mid Húnum · ƿnd mid Hreð-gotum,
 2 mid Swéom ƿnd mid Géatum · ƿnd mid Sūþ-dęnum.
 Mid Wenlum ic wæs ƿnd mid Wærnum · ƿnd mid wicingum;
 4 mid Gefþum ic wæs ƿnd mid Winedum · ƿnd mid Gefflegum;
 mid Englum ic wæs ƿnd mid Swæfum · ƿnd mid Ænenum;
 6 mid Seaxum ic wæs ƿnd Sycgum · ƿnd mid Sweord-werum;
 mid Hronum ic wæs ƿnd mid Deanum · ƿnd mid Heaþo-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.

- 13 Mid Þyringum ic wæs · ƿnd mid Þrowendum,
 2 ƿnd mid Burgendum, · þær ic béag ge·þâh;
 mé þær Gūð-here for·geaf · glæd-lícne maþþum
 4 sōnges to léane. · Næs þæt sǣne cyning!

Among Thirings I was and among Throwends,
 and among Burgends, there I received a bigh; there Guthere gladdened me with treasures,
 as reward for my song. That was not a bad king!

- 14 Mid Frōncum ic wæs ƿnd mid Frysum · ƿnd mid Frumtingum;
2 mid Rugum ic wæs ƿnd mid Glommum · ƿnd mid Rúm-walum.

Among Franks I was and among Frises, and among Frumtings;
among Ruges I was and among Glams, and among Rome-Wales.

-
- 15 Swylce ic wæs ƿn Eatule · mid Ælf-wine,
2 sé hæfde mōn-cynnes, · míne ge·fræge,
leohteste hƿnd · lofes tó wyrceƿne,
4 heortan un·hneaweste · hringa ge·dāles,
beorhtra béaga, · bearn Éad-wines.

Suchwise 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.

- 16 Mid Sercingum ic wæs · ƿnd mid Seringum;
2 mid Creacum ic wæs ƿnd mid Finnum · ƿnd mid Cāsere,
sé þe win-burga · ge·weald áhte,
4 wiolena ƿnd wilna, · ƿnd Wala rices.

TODO.

- 17 Mid Scottum ic wæs ƿnd mid Peohtum · ƿnd mid Scríde-finnun;
2 mid Líd-wícingum ic wæs ƿnd mid Léonun · ƿnd mid
Lƿng-beardun,
mid hæðun ƿnd mid hæleþun · ƿnd mid Hundingun.

TODO.

- 18 Mid Israhelum ic wæs · ƿnd mid Exsyringun,
2 mid Ebreun ƿnd mid Indeun · ƿnd mid Egyptun.
Mid Moidun ic wæs ƿnd mid Persun · ƿnd mid Myrgingun,
4 ƿnd Mofdingun · ƿnd ongend Myrgingun,
ƿnd mid Amothingun. · Mid Éast-þyringun ic wæs
6 ƿnd mid Eolun ƿnd mid Istun · ƿnd Idumingun.

TODO.

- 19 Qnd ic wæs mid Eorman-ricē · ealle þāge,
 2 þær mē Gotena cyning · gōde dohte;
 sé mē bēag for·geaf, · burg-warena fruma,
 4 on þam siex hund wæs · smātes goldes,
 ge·scyred sceatta · scilling-rīme;
 6 þone ic Ead-gilse · on æht sealde,
 mīnum hléo-dryhtne, · þa ic to hām bi·cwōm,
 8 leófum to léane, · þæs þe hé mē lond for·geaf,
 mīnes fæder óþel, · frēa Myrginga.

And I was with Ermenric for all the time,
 there the king of the Gots treated me well;
 he gave me a bigh—that chief of city-dwellers—
 in which were six hundred coins counted,
 TODO;

it I handed into the possession of Edgils,
 to my beloved shelter and lord when I came home,
 as repayment for his giving me land,
 the Lord of the Mirgings, my father's patrimony.

- 20 Qnd mē þā Ealh-hild · óþerne for·geaf,
 2 dryht-cwén duguþe, · dohtor Éad-wīnes.
 Hyre lof lengde · geond londa fela,
 4 þonne ic be sōnge · sēcgan sceolde
 hwær ic under swegl · sélast wisse
 6 gold-hrodene cwén · giefē bryttian.

TODO.

- 21 Ðonne wit Scilling · scíran reorde
 2 for uncrum sige-dryhtne · sōng a·hófan,
 hlúde bí hearpan, · hleoþor swinsade,
 4 þonne mōnige mēnn, · móðum wlōnce,
 wordum sprécan, · þá þe wel cūþan,
 6 þæt hí nǣfre sōng · séllan ne hýrdon.

Then I and Shilling, with pure voices,
 before our victorious lord raised up a song, loudly by the harp—the sound rang out.
 Then many men proud in their hearts

told with words—those who knew well— that they never had heard a better song.

-
- 22 Ðonnan ic ealne geond·hwearf · óþel Gotena,
 2 sóhte ic â síþa · þá sélestan;
 þæt wæs inn-weorud · Earman-rices.

Then I went through all the land of the Gots;
 TODO.

- 23 Heðcan sóhte ic ƿnd Beadecan · ƿnd Hære-lingas,
 2 Emercan sóhte ic ƿnd Fridlan · ƿnd Éast-gotan,
 fródne ƿnd gódne · fæder Un-wenes.

TODO

- 24 Seccan sóhte ic ƿnd Beccan, · Seafolan ƿnd Þeód-ric,
 2 Heaþo-ric ƿnd Sifecan, · Hliþe ƿnd Incgen-þeow.
 Éad-wine sóhte ic ƿnd Elsan, · Ægel-mund ƿnd Hún-gâr,
 4 ƿnd þá wloncan ge·dryht · Wiþ-myrginga.

TODO

- 25 Wulf-hære sóhte ic ƿnd Wýrm-hære; · ful oft þær wíg ne a·læg,
 2 þonne Hræda hære · heardum sweordum
 ymb Wistla-wudu · wergan sceoldon
 4 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 Ræd-hære sóhte ic ƿnd Rƿnd-hære, · Rúm-stân ƿnd Gisl-hære,
 2 Wiþer-gield ƿnd Freoþe-ric, · Wudgan ƿnd Hâman;
 ne wæran þæt ge·síþa · þá sáemestan,
 4 þéah þe ic hý a·niht · nemnan sceolde.

TODO.

- 27 Ful oft of þām héape · hwínende fléag
 2 giellende gâr · ƿn grōme þeóde;
 wræccan þær weoldan · wundnan golde
 4 werum ƿnd wífum, · Wudga ƿnd Hâma.

Very often from that heap whistling did fly
 a yelling spear into the fiendish host;
 there ruled the adventurers Woody and Homer
 over twisted gold, over men and women.

2 giellende gâr 'a yelling spear' | Formulaic.

- 28 Swá ic þæt symle ƿn·fōnd · ƿn þære feringe,
 2 þæt sé biþ leófast · lōnd-búendum
 sé þe him God syleð · gumena ríce
 4 to ge·healdenne, · þenden hé hér leofað.“

So I always found this on that journey,
 that he is dearest to land-dwellers [MEN],
 he whom God grants the realm of men
 for to hold, while here he lives.”

-
- 29 Swá scríþende · ge·sceapum hweorfað
 2 gleó-męnn gumena · geond grunda fela,
 þearfe sæcgað, · þonc-word sprecaþ,
 4 simle sūð oþþe norð · sumne ge·mótað
 gydda gleawne, · geofum un·hneawne,
 6 sé þe fore duguþe wile · dóm a·ræran,
 eorl-scipe æfnan, · oþþæt eal scæceð,
 8 leoht ƿnd lif sƿmod; · 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;
 always, south or north, some one they meet,
 in songs gay, with gifts unstingy,

who for the old troop will rear up **Doom**,
earlship accomplish, until all goes away,
light and life together. He who works praise
has under the heavens a high, fastened Doom.

Deer

(*Deor*)

Dating: TODO

Meter: *Ancient-words-law*

A lamentation from the Exeter Book, filled with numerous references to heroic legend.

Welund him be wurman · wræces cunnade,
2 ân-hýdig eorl · earfoþa dréag,
 hæfde him tó ge·siþþe · sorge qnd lōngað,
4 winter-cealde wræce; · wéan oft qn·fōnd,
 siþþan hine Nīðhad qn · néde lēgde,
6 swōncre seono-bende · qn syllan mōnn.
 Þæs 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.

8 Beadohilde ne wæs · hyre bróþra déaþ
 on sefan swá sār · swá hyre sylfre þing,
10 þæt heo gearo-lice · on·gieten hæfde
 þæt heo éacen wæs; · æfre ne meahte
12 þriste ge·þencan, · hú ymb þæt sceolde.
 Þæs 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.

14 Wé þæt Mæðhilde · mōnge ge·frugnon
 wurdon grund-léase · Geates frige,
 16 þæt hi seo sorg-lufu · slæp ealle bi·nōm.
 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.

18 Þeodric áhte · þrítig wintra
 Mæringa burg; · þæt wæs mōnegum cūþ.
 20 Þæs 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.

22 Wé ge·ascodan · Eormanríces
 wylfenne ge·þóht; · áhte wíde folc
 Gotena ríces. · þæt wæs grim cyning!
 24 Sæt sæcg mōnig · sorgum ge·bunden,
 wéan on wénan, · wýscte ge·neahhe
 26 þæt þæs cyne-ríces · ofer-cumen wære.
 Þæs ofer-eode, · þisses swá mæg!

We have learned of Erminric's
 wolver 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 plenty
 that the kingdom might be overcome.
That passed over; *this* may likewise.

23 *Þæt wæs grim cyning!* “That was a grim king!” | Formulaic; cf. *Beow* 11b: *Þæt wæs gód cyning!* “That was a good king!”

28 Siteð sorg-céarig, · sǣlum bi·dǣled,
on sefan sweorceð, · sylfum þinceð
30 þæt sý ǣnde-léas · earfoda dǣl.
Mæg þonne ge·þencan, · þæt geond þás woruld
32 witig dryhten · wendeþ ge·neahhe,
eorle mōnegum · āre ge·sceawað,
34 wís-licne blǣd, · sumum wéana dǣl.

One may sit 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
the Wise Lord is fickle plenty.
To many an earl honour he shows,
sure success—to another a share of woes.

þæt ic bi mé sylfum · sæcgan wille,
36 þæt ic hwile wæs · Heodeninga scóp,
dryhtne dýre— · mé wæs Deor noma.
38 Áhte ic fela wintra · folgað tilne,
holdne hlaford, · oþþæt Heorrenda nú,
40 léoð-cræftig mōnn · lond-ryht ge·þáh,
þæt me eorla hléo · ær ge·sealde.
42 Þæs ofer-eode, · þisses swá mæg!

This of myself I wish to say,
that for a while I was the Headenings'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 song-crafty man the land-right has received,
which to me the shelter of earls of yore did grant.
That passed over; *this* may likewise.

Misceallaneous Runic Poetry

Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone is included under Other Heroic Poetry, and the Runic version of the *Dream of the Rood* is found there.

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*.

Anonymous Runerow Poems

Introduction to the Rune Poems

TODO: Acrophonic principle

The order and names of the letters in the Runic alphabets or *futharks* 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 futhark*, 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 *dagr* ‘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 *dagr* '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 **ᚱ**-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: C8th–C10th
Meter: *Ancient-words-law*

TODO: Introduction. Preservation only in printed copy.

-
- 1 ƿ (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 ʀ (ur) byþ ân-mód · and ofer-hyrned,
2 fela-frécne deor, · feohteþ mid hornum,
 mære mór-stapa; · þæt is módig wuht.

TODO: TRANSLATION.

- 3 þ (ðorn) byþ ðearle scearp; · ðegna ge·hwylcum
2 an·feng ys yfyl, · un-gemetun reþe
 manna ge·hwylcun · ðe him mid resteð.

TODO: TRANSLATION.

- 4 ƿ (os) byþ ord-fruma · ælcra spræce,
2 wís-dómes wraþu · and witena frofur,
 and eorla gehwam · ead-nys and to·hiht.

TODO: TRANSLATION.

- 2 **5** ʀ (rad) byþ on recyde · rinca ge·hwylcum
sefte, and swiþ-hwæt · ðam ðe sitteþ on ufan
meare mægen-heardum · ofer mīl-paþas.

TODO: TRANSLATION.

- 2 **6** ʀ (cen) byþ cwicera ge·hwam · cūþ on fyre,
blac and beorht-líc, · byrneþ oftust
ðær hí æþelingas · inne restaþ.

TODO: TRANSLATION.

- 2 **7** ʀ (gyfu) gumena byþ · gleng and herenys,
wraþu and wyrþ-scype, · and wræcna ge·hwam
ar and ætwist · ðe byþ oþra leas.

TODO: TRANSLATION.

- 2 **8** ʀ (wen) ne bruceþ · ðe can wéana lýt,
sâres and sorge, · and him sylfa hæfþ
blæd and blysse · and eac byrga ge·niht.

TODO: TRANSLATION.

- 2 **9** ʀ (hægl) byþ whitust corna; · hwyrft hit of heofones lyfte,
wealcaþ hit windes scura, · weorþeþ hit to wætere syððan.

TODO: TRANSLATION.

- 2 **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.

- 2 **11** ʀ (is) byþ ofer-ceald, · un-ge·metum slidor,
glisnaþ glæs-hluttur, · gimum ge·licust,
flor forste ge·woruht, · fæger an-sýne.

TODO: TRANSLATION.

- 12 þ (ger) byþ gumena hiht, · ðon God læteþ,
 2 hâlig heofones cyning, · hrusan syllan
 beorhte bleða · beornum and ðearfum.

TODO: TRANSLATION.

- 13 ƿ (eoh) byþ utan · un-smeþe treow,
 2 heard, hrusan fæst, · hyrde fyres,
 wyr̥t-rumun under·wreþyd, · wynan on éþle.

TODO: TRANSLATION.

- 14 ƿ (peorð) byþ symble · plega and hlehter
 2 [...] wlancum · ðar wigan sittað
 on beor-sele · bliþe æt·somne.

TODO: TRANSLATION.

- 15 ƿ (eolhx)-secg eard hæfþ · oftust on fenne,
 2 wexeð on wature, · wundað grimme,
 blode breneð · beorna ge·hwylcne
 4 ðe him ænigne · on·feng ge·deð.

TODO: TRANSLATION.

- 16 ƿ (sigel) sé-mannum · symble biþ on hihte,
 2 ðonn hi hine feriaþ · ofer fises beþ,
 oþ hí brim-hengest · bringeþ to lande.

TODO: TRANSLATION.

- 17 ƿ (tir) biþ tæcna sum, · healdeð trywa wel
 2 wiþ æþelingas, · a biþ on færylde,
 ofer nihta ge·nipu · næfre swiceþ.

TODO: TRANSLATION.

- 18 ƿ (beorc) byþ bleða leas, · bereþ efne swa ðeah

- 2 tãnas b·útan tudder, · biþ on telgum wlitig,
 heah on helme · hrysted fægere,
 4 ge·loden leafum, · lyfte ge·tenge.

TODO: TRANSLATION.

- 19 M (eh) byþ for eorlum · æþelinga wyn,
 2 hors hofum wlanc, · ðær him hæleþe ymb,
 welege on wicgum, · wrixlaþ spræce,
 4 and biþ un-styllum · æfre frofur.

TODO: TRANSLATION.

- 20 M (man) byþ on myrgþe · his magan leof;
 2 sceal þeah ânra gehwylc · oðrum swícan,
 for ðam dryhten wyle · dóme síne
 4 þæt earme flæsc · eorþan be·tæcan.

TODO: TRANSLATION.

- 21 ʀ (lagu) byþ leodum · lang-sum ge·þuht,
 2 gif hí sculun neþun · on nacan tealtum,
 and hi sæyþa · swýþe bregaþ,
 4 and se brim-hengest · bridles ne gymeð.

TODO: TRANSLATION.

- 22 ʒ (ing) wæs ærest · mid Éast-Denum
 2 ge·sewen sæcgum, · oþ he siððan est
 ofer wæg ge·wât, · wæn æfter rann;
 4 ðus hearingas · ðone hæle nemdun.

TODO: TRANSLATION.

- 23 ʒ (epel) byþ ofer-leof · æg·hwylcum men,
 2 gif he mot ðær rihtes · and ge·rysena on
 brúcan on blode · bleadum ofast.

TODO: TRANSLATION.

- 24 Ð (dæg) byþ drihtnes sond, · deore mannum,
2 mære metodes leoht, · myrgþ and to·hiht
 eadgum and earmum, · eallum brice.

TODO: TRANSLATION.

- 25 ƿ (ac) byþ on eorþan · ƿlða bearnum
2 flæsces fodor, · fereþ ge·lome
 ofer ganotes bæþ; · gâr-sęcg fandaþ
4 hwæþer ac hæbbe · æþele treowe.

TODO: TRANSLATION.

- 26 ƿ (æsc) biþ ofer-heah, · ƿldum dýre,
2 stiþ on staþule, · stede rihte hylt,
 ðeah him feohtan on · firas monige.

TODO: TRANSLATION.

- 27 ƿ (yr) byþ æþelinga · and eorla ge·hwæs
2 wyn and wyrþ-mynd, · byþ on wicge fæger,
 fæst-lic on fær-elde, · fyrð-geatewa sum.

TODO: TRANSLATION.

- 28 * (iar, ior) byþ éa-fixa, · and ðeah a bruceþ
2 fódres on foldan, · hafaþ fægerne eard,
 wætre be·worpen, · ðær he wynnum leofaþ.

TODO: TRANSLATION.

- 29 ƿ (ear) byþ egle · eorla ge·hwylcun,
2 ðonn fæst-lice · flæsc on·ginneþ,
 hraw colian, · hrusan ceosan
4 blac to gebeddan; · bleða ge·dreosaþ,
 wylna ge·witaþ, · wera ge·swicaþ.

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 synonyms. It is only attested in late manuscripts which often have major disagreements with each other.

-
- 1 Fé es frénda róg · ok flóðar viti
2 ok graf-seiðs gata.
Fee is strife of kinsmen and beacon of the sea
and grave-saith's [SERPENT'S] street.
- 2 Úr es skýja grátr · ok skára þværrir
2 ok hirðis hatr.
Drizzle is weeping of clouds and ...
and shepherd's hatred.
- 3 Þurs es kvenna kvöl · ok kletta í·búi
2 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 jöfurr,
2 ok Val-hallar vísi.
Os is ancient Geat, and Osyrd's chief,
and Walhall's overseer.

- 5 Rēið es sitjandi sēla · ok snúðig ferð
2 ok jós erfíði.

Chariot is sitting bliss and twirling journey
and horse's heavy work.

- 6 Kaun es barna bōl · ok bar-dagi
2 ok hold-fúa hús.

Boil is children's curse and TODO
and house of flesh-rot.

- 7 Hagall es kalda korn · ok knappa drífa
2 ok snáka sótt.

Hail is cold kernel and storm of beads
and sickness of snakes.

- 8 Nauð es þýjar þró · ok þungr kost
2 ok vās-samlig verk.

Need is maidservant's yearning and scant choice
and working in wet-cold weather.

- 9 Íss es áar bōrkr · ok unnar þekja
2 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
2 ok al-gróinn akr.

Year is men's boon and good summer
(and) all-grown acre.

- 11 Sól es skýja skjōldr · ok skínandi rōðull
2 ok ísa aldr-tregi.

Sun is the shield of clouds and shining wheel

Yew is a bent bow and easily broken iron
and arrow's hurler.

The Norwegian Rune Poem

Dating: Medieval.

Meter: Unclear.

The poem is generally the same as the Icelandic, but there are some differences.

The language is clearly medieval, and has a few uniquely Norwegian sound changes. That these are not just scribal is seen by the meter.

- *h-* has been lost before *l*, *n* and *r* (st. 2 *lęyr* < *hlęyr*; st. 8 *nęppa* < *hnęppa*; st. 5 *rossum* < *hrossum*).
- *rst* has become *st* (st. 5 *vęsta* < *vęrsta*)

1 ƿ Fé vęldr fręnda rógi; • fōðisk ulfr í skógi.

TRANSLATION.

2 ʀ Úr 's af illu jarni; • opt lęyr ręinn á hjarni.

TRANSLATION.

3 þ Þurs vęldr kvinna kvillu; • kátr verðr fár af illu.

TRANSLATION.

4 ƿ Óss er flęstra fęrða • fōr; en skalpr er sverða.

TRANSLATION.

5 ʀ Ręð kveða rossum vęsta; • Ręinn sló sverðit bęsta.

TRANSLATION.

6 † Kaun er barna bōlvā; • bōl gōrvir nān fōlvā.

TRANSLATION.

7 * Hagall er kaldastr korna; • Krīstr skōp hēiminn forna.

TRANSLATION.

8 † Nauðr gōrir nēppa kosti; • nōktan kēlr í frosti.

TRANSLATION.

9 † Ís kōllum brú brēiða; • blindan þarf at lēiða.

Ice we call a broad bridge; the blind man must be lead.

10 † Ár er gumna gōði; • get'k at ǫrr var Fróði.

Year is men's boon; I recall that mad was Frood.

11 † Sól er landa ljómi; • lúti'k hēlgum dómi.

TRANSLATION.

12 † Týr er ein-ēndr ása; • opt verðr smiðr blása.

Tew is the one-handed of the Eese; TODO.

13 † Bjarkan er lauf-grōnstr líma; • Loki bar flērða tíma.

TRANSLATION.

14 † Maðr er moldar auki; • mikil er grēip á hauki.

Man is the product of dust; great is the grip on the hawk..

15 † Lōgr er, fēllr ór fjalli • foss; en gull eru nossir.

TRANSLATION.

16 ǀ Ýr er vetr-grónstr viðá; • vēnt 's, er brennr, at sviða.

TRANSLATION.

Younger Runic Poetry from Sweden and Gotland

TODO: Introduction to Swedish inscriptions

Sm 16

Dating: C11th

Meter: *Ancient-words-law*

TODO.

2 Hrósteinn auk Eilífr, · Áki auk Hökon,
 reistu þeir sveinar · eptir sinn faður
 kumbl kenni-ligt · eptir Kala dauðan.
4 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 *High*; see Encyclopedia. The first line is not poetic.

2 Gunni satti stên þenna eptir Súna, fǫður 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.

2 TODO mildan við sinna · ok matar góðan,
 TODO.

TODO
Mild with his men and good of meat.
TODO

Sö 34–35 (Tjuvstigen)

Dating: C11th–12th

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 • steina reistu
 2 at bróðr sína, • brautu nēsta.
 Þeir ęndaðus • í austr-vegi,
 4 Þórkęll ok Styrbjörn, • 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.

2 brautu nēsta 'nearest to the road' | Cf. *High* TODO.

- Sö 35 Lét Ingigeirr • annan reisa stein
 2 at sonu sína, • sýna giörði. Guð hjalpi ęnd þęira. Þórir hjó.
 Inggar let raise another stone,
 after his sons made visible.
 God may help their spirit. Thurer hewed.

Sö 56 (Fyrby)

Dating: C11th–12th
 Meter: *Ancient-words-law*

TODO: INTRODUCTION.

- Iak veit Há-stein • þá Holm-stein bróðr
 2 męnnr rýnasta • á Mið-garði
 settu stein • auk stafa marga
 4 eptir Frey-stein • fęður 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)

Dating: C11th–12th**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.

2 Inga reġisti stein þannsi at Óleif sinn a...
 Hann austarla · arði barði
 auk á 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: *sá’s af Íslandi · arði barði* ‘he who [away] from Iceland ploughed with the prow’.

Sö 130

Dating: C11th–12th**Meter:** *Ancient-words-law*

A standing stone. TODO. The expression is formulaic; cf. Sm 39, Sm 44, U 703, U 739, and U 805.

2 Fiurir gęřou · at fǫður góðan
 dýrð dęngi-la · at Dómara
 mildan orða · ok matar góðan.
 4 Þat ...

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 rēisa stēin þennsa at son sinn Harald, bróður Ingvars.

Tool let raise this stone after his son Harold, brother of Ingwar.

2 Þeir fóru dręngi-la · fiarri at gulli
ok austar-la · ęrni gófu,
dóu sunnar-la · á Sęrk-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 *High*; see Encyclopedia. The first line is not poetic.

2 Ásvi lét rēisa stēin þennsa at Qrnulf, son sinn góðan.
Hann byggir hēr · ...,
mandr matar góðr · ok mális 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

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 *High*; see Encyclopedia. The first line is not poetic. For other stones raised by someone in memory of themselves, see TODO.

2 Holbjörn lét reisa stein at sik sjalfan.
 Hann var **mildr matar** · 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 *High*; see Encyclopedia. The first line is not poetic.

Fylkir lét reisa stēin *eptir* **iel**, bróður sinn, ok Gunnmarr eptir **menk**,
fǫður sinn,

2 **b**ónða góðan matar; • **b**yggi 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 [galder]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 horse sprains its foot. Three Gods then sing (see Note to *bi·guol* below) a healing-galder each over the horse; first the otherwise unknown goddess **Sithguth**, then the goddess **Sun**, and finally the god **Weden**. The imperative (apparently the same one sung by Weden) then commands that a present sprain be healed.

1 Ęiris sázun idisi · sázun hera duo der;
2 suma hapt heptidun · suma heři lęzidun
 suma klubodun · umbi kuonjo-widi
4 in·sprink hapt-bandun · in·far figandun
 .H.

Of yore sat dises, sat here, then there:
some fastened fetters, some hindered armies,
some cleaved shackles (TODO!).—
Destroy the fetter-bonds, lead the way from the fiends!
.H.

⁵ .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.

2 **F**ol ęnde Wuodan · **f**uorun zi holza
 2 dú wart demo Balderes **f**olon · sín **f**uoz bi·ręnkit
 þú bi·guol en **S**inthgunt · **S**unna era swister
 4 þú bi·guol en **F**rija · **F**olla era swister
 þú bi·guol en **W**uodan · só hé **w**ola konda
 6 só-se **b**ên-ręnkí · só-se **b**luot-ręnkí · só-se lidi-ręnkí
 bên zi **b**êna
 8 **b**luot zi **b**luoda
 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 begaled him **Sithguth**, **Sun** her sister;
 then begaled him **Frie**, **Full** her sister;
 then begaled him Weden, as he knew well:
 Like bone-sprain, like blood-sprain, like joint-sprain!
 Bone to bone,
 blood to blood,
 joint to joints, like were they glued together!

1 **F**ol | *Phol* ms. 3 **S**inthgunt | *Sinhtgunt* ms.

3 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. *Ordr* TODO, wherein a woman "gales" "bitter galders" over another in order to help her in childbirth.

Against worms (*Contra vermes*)

Dating: ?

Meter: *Ancient-words-law*

A manuscript charm, as its header suggests, aimed against worms. The worms (possibly maggots in an infected wound) are to leave the body (from marrow, to bone, to flesh, to skin) and instead go into some arrows (*strála*), possibly a ritual implement.

-
- 1 Gang út, Nesso, · mid nigun nessi-klínon,
2 ut fana þemo marge an þat bæn, · fan þemo bêne an þat flesg,
 ut fan þemo flesgke an þia húd, · ut fan þera húd an þesa strála.
4 Drohtin, werþe só.

Go out, Nesse, with 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 these arrows.
Lord, may it be so.

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
2 swíþran fēt, 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.
2 Hwæt eorðe mæg · wið ealra wihta ge·hwilce
and wið andan · and wið æminde
4 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.

4 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.

P2 And wiððon for·weorp ofer greót, þonne hí swirman, and cweð:
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 **S**itte gé, **s**ige-wíf, · **s**ígað to eorþan!
2 Næfre gé **w**ilde · to **w**uda fleogan.
 Beo gé swá ge·**m**indige · **m**ínes gódes,
4 swá bið **m**anna ge·hwilc · **m**etes 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

(*Wið dweorb*)

Dating: TODO

Meter: *Ancient-words-law*

TODO: Introduction.

P1 Mann sceal niman *seofon* lytle of-lætan swylce mann mid ofrað, ond wri-
tan þás naman on ælcra oflætan: Maximianus, Malchus, Johannes, Mar-
tinianus, Dionisius, Constantinus, Serafion. Þænne eft þæt galdor þæt hér
æfter cweð[eð] mann sceal singan, ærest on þæt wynstre éare, þænne on þæt
swiðre 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,
2 hæfde him his haman on handa; · cwæð þæt þú his hæncgest wære,
lēgeþe þe his téage on sweoran; · on·gunnan him of þæm lande líðan.
4 Sóna swá hý of þæm lande cóman · þá on·gunnan him þá *leomu*
cólian.—
þá cóm in·gangan · déores sweostar;
6 þá ge·ændode héo · ond âðas swór,
þæt næfre þis þæm adlegan · *eglian* ne móste
8 né þæm þe þis galdor · be·gýtan mihte
oððe þe þis galdor · on·galan cūðe.

10 Amen fiað.

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.
Amen, let it be.

Against a Sudden Stitch

(*Wið fæð-stice*)

Dating: ?

Meter: *Ancient-words-law*

Attested in *Lacning*.

- 1 Hlúde wæran hý, lá, hlúde, · þá hý ofer þone hlæw ridan,
2 wæran ân-móde, · þá hý ofer land ridan.
 Scyld þú þé nú, þú þysne níð · ge·nesan móte.
4 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;
4 ic him óðerne · eft wille sændan,
 fléogende flâne · forane tó·géanes.
6 Út, lýtel 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,
 2 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,
 2 wæl-spera worhtan.
 Út, spere, · næs in, spere!
 4 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
 2 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 · oððe hit wære ylfa ge·scot
 2 oððe hit wære hæg-tessan ge·scot, · nú ic wille þín helpan:
 þis þe tó bóte esa ge·scotes, · þis þe tó bóte ylfa ge·scotes,
 4 þis þe tó bóte hæg-tessan ge·scotes; · ic þín wille helpan.

If it were Eese-shot, or it were Elf-shot,²⁴⁷
 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!

²⁴⁷Formulaic; 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 *Ēlf-réd* ‘Elf-counsel’), Oswald (OE *Ós-weald* ‘Os-power’), Elfwin (Lomb. *Alb-oin* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

7 Fleo þær on · fyr-gen-hæfde!
2 Hâl wes-tu, · helpe þín drihten!
 Nim þonne þæt seax, · ado on wætan.

TODO.

Be thou hale, may the Lord help thee.

The Nine Herbs Galder

Dating: ?

Meter: *Ancient-words-law*

2 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?

4 Una þú hâttest · yldost wyrta
 þú miht wið III · and wið XXX
 þú miht wiþ attre · and wið on·flyge
6 þú miht wiþ þâm lâpan · 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.

8 + Ond þú weg·bráde · wyrta módor
 éastan opene · innan mihtigu
 ofer ðy cræte curran · ofer ðy cwéne réodan
10 ofer ðy brýde brýodedon
 ofer ðy fearras fnærdon.

And thou, Waybroad, mother of worts, open from the east, mighty from within. Over
thee TODO.

8 Eallum þu þon wið·stóde · and wið·stunedest
 swá ðú wið·stonde attre · and on·flyge

and þáem lâðan · þe geond lond fereð.

Them all withstoodest thou then, and stoppedst;
so may thou withstand the venom and the onflier,
and the loathsome one that journeys through the lands.

8 Stune hætte þeos wurt, · héo on stâne ge·weox
stond héo wið attre, · stunað héo wærce
Stiðe héo hatte, · wið·stunað héo attre
10 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, she casts out the venom.

+ Þis is séo wurt · séo wiþ wurm ge·feaht
8 þeos 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 Wurm;
this one avails against the venom, she avails against the onflier;
she avails against the loathsome one that journeys through the lands.

8 Fleoh þú nú attor-lâðe, · séo lāsse ðá mâran
séo mâre þá læssan, · oððæt him beigra bót sý!

TODO

8 Ge·myne þú, mægðe, · hwæt þú á·meldodest
hwæt ðú ge·ændadest · æt Alor·forda
þæt náfne for ge·floge · feorh ne ge·sealde
10 syþðan him mæn mægðan · tú mete ge·gyrede

TODO

8 Þis is séo wurt · ðe wer-gulu hatte
ðás on·sænde seolh · ofer sæs hrygc
ondan attres · óþres tó bóte

TODO

Ðás VIII magon · wið nygon attrum.

These nine avail against nine venoms.

+ Wyrn côm snícan, · to·slât hé man
 8 þá ge·nam Wóden · VIII wuldor-tânas
 slóh þá þá næddran · þæt héo on VIII tó·fléah
 10 þær ge·ændade æppel · and attor
 þæt héo næfre ne wolde · on hús búgan.

A Wyrn came crawling; he tore apart a man.
 Then took Woden 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
 8 þá wyrte ge·sceop · wítig drihten
 hâlig on heofonum, · þá hé hongode
 10 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
 8 séo mæg wið III · and wið XXX
 wið [féondes] hond · and wið fæc-bregde
 10 wið malscrunge · manra wihta

She stands against ache, she stands against venom; she avails against three and against thirty; against

8 wið III and wið 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.

+ Nu magon þás VIII wyrta · wið nygon wuldor-ge·flogenum
 8 wið VIII attrum · and wið nygon on·flygnum
 wið ðý réadan attre, · wið ðý runlan attre
 10 wið ðý hwitan attre, · wið ðý [hæwe]nan attre
 wið ðý geolwan attre, · wið ðý grénan attre
 12 wið ðý wonnan attre, · wið ðý wedenan attre
 wið ðý brúnan attre, · wið ðý basewan attre
 14 wið wyrn-ge·blæd, · wið wæter-ge·blæd
 wið þorn-ge·blæd, · wið þystel-ge·blæd
 16 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 thorn-TODO; against thistle-TODO;
 against ice-TODO; against venom-TODO.

Gif ænig attor cume · éastan fleógan
 8 oððe ánig norðan cume
 oððe ánig 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.

+ Críst stód ofer ádle · ángan cundes
 8 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.

8 Motan ealle wéoda · nu wirtum á·springan
 sæs tó·slúpan, · eal sealt wæter
 ðonne ic þis attor · of ðé ge·bláwe

TODO

2 **P1** Mucgwyr, weg-brade þe eastan open sy, lombes-cyrse, attor-laðan, mageðan,
 netelan, wudu-sur-æppel, fille and finul, ealde sapan. Ge·wyr ða wyrta to
 duste, mængc wiþ þa sapan and wiþ þæs æpples gor.

TODO.

2 **P2** Wyr 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.

TODO.

2 **P3** 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 þa earan buta and on ða
 wunde þæt ilce gealdor, ær he þa sealfe on do :.

TODO.

Old Norse galders

The Ribe Galder Stick

Dating: Medieval.

Meter: *Ancient-words-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 (ll. 1–4) contains an introductory prayer where the healer asks for the support of natural forces (Earth, Up-heaven and the Sun) and Christian divinities (God and Saint Mary), that the healing may be successful. Part two (ll. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (ll. 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 (ll. 15, which is probably prose) gives the personal name “Bonde”, perhaps the addressee, and concludes with an “Amen”.

Jorð bið ak varðe · ok up-himēn
2 söl ok sante María · ok salfeñ Guð dróttēn
þet hann lē mik lēkneð-hand · ok lyf-tunge
4 at lyfe biðfandē · þer bótē þarf.

I bid earth to ward, and up-heaven,
the sun and saint Mary, and the very lord God,
that he lend me a healing-hand and medicine-tongue,
as medicine for the trembler who needs a cure.

Ór bak ok ór bryst
2 ór líkē ok ór lim
ór ðvēn ok ór ðrēn
4 ór allē þe þer illt kann í at kumē.

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 hétur sténn · han stér í hafę úte,
2 þer liggur á þe níu nauðer;
þer skule hverki sötęn sofę;
4 eð varmen vakę;
förr en þú þessa bót biðer, þer ak orð at kvęðe.

Swart is a stone called, he stands out in the ocean.

There lie on it nine needs.

They will not 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.

2 Gyrils sár-þvara!
 Far-ðu nú, · **f**undinn es-tu!
 Þórr vegi **þ**ik · **þ**ursa dróttinn!
4 Jórls sár-þvara.
 Viðr áðra-vari.

O Gyrel's wound-TODO!
Go thou now; found art thou!
May Thunder smite thee, O lord of Thurses!
O Erel's wound-causer.
Against pus of veins.

Sigtuna Rib

(*U NOR1998;25*)

Dating: c. 1100

Meter: *Ancient-words-law*

TODO: Introduction.

Jórls **v**rið, ... **v**aksna úr Króki!
2 **B**att han riðu · **b**arði hann riðu,
 auk **s**iða **s**arð · **s**ára rann.
4 Vara hafir **f**ullt **f**engit; · **f**lý 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

2 Þurs sár-riðu, · þursa dróttinn;
 fliu þú nú · fundinn es!
 Af þér þrjár þráar, ulfr;
4 af þér níu nœðir, ulfr!
 Efir þessi sér, auk es unir ulfr.
6 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 *Shir* 36, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ergi* ‘degeneracy’, *óði* ‘madness’, and *óþoli* ‘restlessness, impatience’ unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that *Shir* 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 Stentofte and Björketorp (see TODO), wherein the destroyer of the respective monuments is cursed to become *herma-lausar argjú* ‘restless (a different root from *óþoli* above!) with degeneracy’, 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.

A Ríst ek bót-rúnar · ríst ek bjarg-rúnar
2 ein-falt við ǫlfum
 tví-falt við trollum
4 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
 2 svá't ei megi · þó-at é vili
 lē-vís kona · lífi þínu *granda*.

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
 2 ylgjar ergi · ok ó·þola;
 á þér hríni ó·þoli · ok jǫtuns móðr;
 4 sit-tu aldri, · sop-tu aldri.

I send to thee, I see on thee
 a she-wolf's degeneracy and restlessness;
 may restlessness stick on thee, and an ettin's wrath!
 Never sit, never sleep!

- D** Ant mér sem sjalfri þér.
 2 †Beirist rubus rabus et arantabus laus abus rosa gava†

Love me like thy self.
 [Latin-like gibberish].

B 380

Dating: ?

Meter: *Galders-law*

A short little charm explicitly invoking the two most important Heathen Gods, Thunder and Woden. The inscription postdates the conversion of Norway by over a century, and it is therefore an open question whether the two mentioned gods should still have been seen in a positive light (in which case the inscription is only well-wishing, assuming

that the receiver was of like mind to the sender), or whether they had already assimilated into the Christian complex of demons and devils (in which case the inscriber may have had 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 prefer the first option.

2 Hęill sé þú · ok í hugum góðum;
 Þórr þik þiggi,
 Óðinn þik ęigi.

May thou be hale and in good spirits;²⁴⁸
 may Thunder receive thee,
 may Weden own thee.

3 Óðinn þik ęigi 'may Weden own thee' | See note to *Wsp* 23.

²⁴⁸Formulaic, the same line is attested in *Hyme* 41; see note there for parallels.

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, Woden, 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 diobole“

“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.”

¹ diobol-gelde ‘devil-yields’ | An obvious calque of OE TODO, which means TODO.

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 Woden 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
2 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.”

Heliand

Very much a work in progress.

The following is a complete list of source manuscripts, in chronological order.

- L. 840–850 (Thomas 4073 (Ms))
- P. 840–850 (R 56/2537 (PA))
- V. 800–850 (Palatini Latini 1447)
- S. 850 (cgm. 8840)
- M. 850–875 (cgm. 25)
- C. 950–1000 (Cotton Caligula A. VII sign. 3-11)

The two main manuscripts of the poem are M and C, which contain lines TODO, respectively. Fragments L and P appear to originally belong to the same codex; their hands are identical, and so is the format of the page.

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 *ô* and *ê* resulting from monophthongisation of diphthongs *au* and *ai* are, however, written with the circumflex accent.
- *ó* when coming from etymological *a* or *á* is written as *ǫ*
- 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 *ĩ*.
- ms. *e* and *i*, when occurring between vowels are written as *j*.
- 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 *ē*.
- ms. *b* or *ḃ*, when representing the voiced bilabial fricative, is written as *v*.
- ms. *th* is written as *þ*.
- ms. *uu* is written as *w*.

1 **Man**ega wáron, · þe sia iro **mód** ge·spón,
 2 þat sia bi·gunnun word godes,
 rēkkjan þat gi·**rú**ni, · þat þie **rík**jo Krist
 4 undar **man**-kunnja · **mári**ða gi·frumida
 mid **wor**dun **ē**ndi mid **werk**un. · Þat wolda þó **wís**ara filo
 6 liudo barno **lov**on, · **lê**ra Kristes,
 hêlag word godas, · **ē**ndi mid iro **hand**on skrívan
 8 **berē**ht-líko an **buok**, · hwó sia is gi·**bod**-skip skoldin
 frummjan, **firi**ho barn. · Þan wárun þoh sia **fiori** te þiu
 10 under þera **mē**nigo, · þia habdon **maht** godes,
 helpa fan **him**ila, · **hê**lagna **gê**st,
 12 **kraft** fan **Kriste**; · sia wurðun gi·**kor**ana te þio,
 þat sie þan **Ē**wangelium · **ē**nan skoldun
 14 an **buok** skrívan · endo só manag gi·**bod** godes,
 hêlag **himilisk** word: · sia ne muosta **hê**liðo þan mēr,
 16 **firi**ho barno frummjan, · newan þat sia **fiori** te þio
 þuru **kraft** godas · ge·**kor**ana wurðun,
 18 **Matheus** **ē**ndi **Markus**, · —só wárun þia **man** hêtana—
 Lukas **ē**ndi **Johannes**; · sia wárun **gode** lieva,
 20 **wirð**iga ti þem gi·**wirk**je. · Habda im **wald**and god,
 þem **hê**liðon an iro **hertan** · **hê**lagna **gê**st
 22 **fasto** bi·**fol**han · **ē**ndi **fēr**ahtan hugi,
 só manag **wís**-lík **wor**d · **ē**ndi gi·**wit** mikil,
 24 þat sea skoldin a·**hê**bbjan · **hê**lagaro stemnun
 god-spell þat **guoda**, · þat ni havit **ē**nigan gi·**gad**on hwęgin,
 26 þiu **wor**d an þesaro **wér**-oldi, · þat io **wald**and mēr,
 drohtin **diur**je · efþo **dervi** þing,
 28 **firin**-werk **fê**llje · efþo **fí**undo níð,
 stríd wiðer·**stande**—, · hwand hie habda **stark**an hugi,
 30 **mild**jan **ē**ndi **guoda**n, · þie þe **mê**ster was,
 aðal-ord-frumo · **alo**-mahtig.
 32 Þat skoldun sea **fiori** · þuo **fingron** skrívan,
 sęttjan **ē**ndi **singa**n · **ē**ndi **sęggjan** forð,

34 þat sea fan **K**ristes · **k**rafte þem mikilon
 gi·**s**áhun çndi gi·hôrdun, · þes hie **s**elvo gi·sprak,
 36 gi·**w**ísda çndi gi·**w**arahta, · **w**undar·líkas filo,
 só **m**anag mid **m**annon · **m**ahtig drohtin,
 38 all so hie it fan þem an·**g**inne · þuru is **ê**nes kraht,
waldand gi·sprak, · þuo hie êrist þesa **w**er·old gi·skuop
 40 çndi þuo **a**ll bi·fieng · mid **ê**nu wordo,
himil çndi erða · çndi al þat sea bi·**h**lidan êgun
 42 gi·**w**arahtes çndi gi·**w**ahsanæs: · þat warð þuo all mid **w**ordon godas
fasto bi·**f**angan, · çndi gi·**f**rumid after þiu,
 44 hwi·lik þan **l**iud·skêpi · **l**andes skoldi
wíðost gi·**w**aldan, · efþo hwar þiu **w**er·old·aldar
 46 çndon skoldin. · **Ê**n was iro þuo noh þan
firiho barnun bi·**f**oran, · çndi þiu **f**ivi wárun a·gangan:
 48 skolda þuo þat **s**ehsta · **s**álig·líko
 kuman þuru **k**raft godes · çndi **K**ristas gi·burd,
 50 **h**êlandero bestan, · **h**êlagas gêstes,
 an þesan **m**iddil·gard · **m**anagon te helpun,
 52 **f**irjo barnon ti **f**rumon · wið **f**iundo níð,
 wið **d**ęrnero **d**walm. · Þan habda þuo **d**rohtin god
 54 **R**ómano·liudjon far·liwan · **r**íkjo mêsta,
habda þem **h**ęri·skipje · **h**erta gi·sterkid,
 56 þat sia habdon bi·þwungana · þiedo gi·hwi·lika,
 habdun fan **R**úmu·burg · **r**íki gi·wunnan
 58 **h**elm·gi·trôstjon, · sáton iro **h**ęri·togon
 an **l**ando gi·hwem, · habdun **l**iudjo gi·wald,
 60 **a**llon **ę**li·þeodon. · **E**rodes was
 an **J**erusalem · over þat **J**udeono folk
 62 gi·**k**oran te **k**uninge, · só ina þie **k**êser þarod,
 fon **R**úmu·burg · **r**íki þiodan
 64 **s**atta undar þat gi·**s**iði. · Hie ni was þoh mid **s**ibbjon bi·lang
avaron **I**sraheles, · **ę**ðili·gi·burdi,
 66 **k**uman fon iro **k**nuosle, · newan þat hie þuru þes **k**êsures þank
 fan **R**úmu·burg · **r**íki habda,
 68 þat im wárun só gi·**h**ôriga · **h**ildi·skalkos,
avaron **I**sraheles · **ę**lljan·ruova:
 70 swiðo un·**w**anda **w**ini, · þan lang hie gi·**w**ald êhta,
 Erodes þes **r**íkjas · çndi **r**ád·burdjon held
 72 **J**udeo liudi. · Þan was þar ên gi·**g**amalod mann,
 þat was **f**ruod gomo, · habda **f**eręhtan hugi,

74 was fan þem liudjon · Lewias kunnes,
 Jakobas sunjas, · guodero þiedo:
 76 Zakharias was hie hêtan. · Þat was só sálig man,
 hwand hie simblon gerno · gode þeonoda,
 78 warahta after is willjon; · deda is wíf só self
 —was iru gi·aldrod idis: · ni muosta im ęrvi-ward
 80 an iro juguð-hêdi · giviðig werðan—
 libdun im far·úter laster, · waruhtun lof goda,
 82 wárun só gi·hōriga · hevan-kuninge,
 diuridon ūsan drohtin: · ni weldun dęrvjas wiht
 84 under man-kunnje, · mēnes gi·frummjan,
 ne *saka ne sundja; · was im þoh an sorgun hugi,
 86 þat sie ęrvi-ward · ęgan ni móstun,
 ak wárun im barno-lôs. · Þan skolda he gi·bod godes
 88 þar an Jerusalem, · só oft só is gi·gęngi gi·stód,
 þat ina torht-líko · tídi gi·manodun,
 90 só skolda he at þem wíha · waldandes geld
 hêlag bi·hwervan, · hevan-kuninges,
 92 godes jungar-skępi: · gern was he swíðo,
 þat he it þurh ferhtan hugi · frummjan mósti.
 94 2 Þó warð þiu tíd kuman, · —þat þar gi·tald habdun
 wísa man mid wordun,— · þat skolda þana wíh godes
 96 Zakharias bi·sehan. · Þó warð þar gi·samnod filu
 þar te Jerusalem · Judeo liudi,
 98 werodes te þem wíha, · þar sie waldand god
 swíðo þeo-líko · þiggjan skoldun,
 100 hêrron is huldi, · þat sie hevan-kuning
 lēðes a·léti. · Þea liudi stódun
 102 umbi þat hêlaga hús, · ęndi géng im þe gi·hêrodo man
 an þana wíh innan. · Þat werod ęðar bēd
 104 umbi þana alah útan, · Ebreo liudi,
 hwan êr þe fródo man · gi·frumid habdi
 106 waldandes willjon. · Só he þó þana wí-rôk dróg,
 ald aftar þem alaha, · ęndi umbi þana altari géng
 108 mid is rôk-fatun · ríkjun þionon,
 —fręmida ferht-líko · fráon sínes,
 110 godes jungar-skępi · gerno swíðo
 mid hluttru hugi, · *só man hêrron skal
 112 gerno ful-gangan—, · grurjos kwámun im,
 ęgison an þem alahe: · hie gi·sah þar aftar þiu ênna ęngil godes

114 an þem wíhe innan, · hie sprak im mid is wordun tuo,
 hiet þat fruod gumo · foroht ni wári,
 116 hiet þat hie im ni and-riede: · þína dádi sind“, kwat-hie*,
 „waldanda werðe · ęndi þín word só self,
 118 þín þionost is im an þanke, · þat þú su·lika gi·þáht haves
 an is ęnes kraft. · Ik is ęngil bium,
 120 Gabriel bium ik hętan, · þe gio for goda standu,
 and-ward for þem alo-waldon, · ne sí þat he me an is ęrundi hwarod
 122 sęndjan willja. · Nu hiet he me an þesan sið faran,
 hiet þat ik þi þoh gi·küðdi, · þat þi kind gi·boran,
 124 fon þínera alderu idis · ôdan skoldi
 werðan an þesero wer-oldi, · wordun spáhi.
 126 Þat ni skal an is liva gio · líðes an·bítan,
 wínes an is wer-oldi: · só haved im wurd-gi·skapu,
 128 metod gi·markod · ęndi maht godes.
 Hét þat ik þi þoh sagdi, · þat it skoldi gi·sið wesan
 130 hevan-kuninges, · hét þat git it heldin wel,
 tuhin þurh trewa, · kwað þat he im tíras só filu
 132 an godes ríkja · for·gevan weldi.
 He kwað þat þe gódo gumo · Johannes te namon
 134 hebbjan skoldi, · gi·bôd þat git it hétin só,
 þat kind, þan it kwámi, · kwað þat it Kristes gi·sið
 136 an þesaro wíðun wer-old · werðan skoldi,
 is selves sunjes, · ęndi kwað þat sie sliumo herod
 138 an is bod-skępi · bęðe kwámin.“
 Zakharias þó gi·mahalda · ęndi wið selvan sprak
 140 drohtines ęngil, · ęndi im þero dádjo bi·gan,
 wundron þero wordo: · „hwó mag þat gi·werðan só“, kwað he,
 142 „aftar an aldre? · it is unk al te lat
 só te gi·winnanne, · só þú mid þínun wordun gi·sprikis.
 144 Hwanda wit habdun aldres · ęr efno twên-tig
 wintro an unkro wer-oldi, · ęr þan kwámi þit wíf te mí;
 146 þan wárun wit nu at·samna · ant·sivunta wintro
 gi·bęnkjon ęndi gi·będdjon, · siðor ik sie mi te brúdi ge·kôs.
 148 Só wit þes an unkro juguði · gi·gírnan ni mohtun,
 þat wit ęrvi-ward · ęgan móstin,
 150 fódjan an unkun flęttja, · nu wit sus gi·fródod sint
 —havad unk ęldi bi·noman · ęlljan-dádi,
 152 þat wit sint an unkro siuni gi·slekít · ęndi an unkun sídun lat;
 flêsk is unk ant·fallan, · fel un·skôni,

- 154 is unka **lud** gi·**liðen**, · **lík** gi·drusnod,
 sind unka **and-bári** · **ôðar**-líkaron,
 156 **mód** çndi **męgin**-kraft—, · só wit giu só **managan** dag
wárun an þesero **wer**-oldi, · só mi þes **wundar** þunkit,
 158 hwó it só gi·**werðan** mugi, · só þú mid þínun **wordun** gi·sprikis.
 3 Þó warð þat **heven**-kuninges bodon · **harm** an is móde,
 160 þat he is gi·**werkes** · só **wundron** skolda
 çndi þat ni welda gi·**huggjan**, · þat ina mahta **hêlag** god
 162 só **ala**-jungan, · só he fon **êrist** was,
selvo gi·wirkjan, · of he só weldi.
 164 Skęřida im þó te **wítja**, · þat hé ni mahte ênig **word** sprekan,
 gi·**mahljen** mid is **múðu**, · „êr þan þi **magu** wirðid,
 166 fon þínero **aldero** **idis** · **erl** a·fódit,
kind-jung gi·boran · **kunnjes** gódes,
 168 **wánum** te þesero **wer**-oldi. · Þan skalt þú eft **word** sprekan,
 hębbjan þínaro **stemna** gi·wald; · ni þarft þú **stum** wesan
 170 **lęngron** hwíla.“ · Þó warð it sán gi·**lêstid** só,
 gi·**worðan** te **wáron**, · só þar an þem **wíha** gi·sprak
 172 **ęngil** þes **alo**-waldon: · warð **ald** gumo
spráka bi·lôsit, · þoh he **spáhan** hugi
 174 **bári** an is **breostun**. · **Bidun** allan dag
 þat **werod** for þem **wíha** · çndi **wundrodun** alla,
 176 bi·hwí he þar só **lango**, · **lof**-sálig man,
 swíðo **fród** gumo · **fráon** sínun
 178 þionon þorfti, · só þar êr ênig þegno ni deda,
 þan sie þar at þem **wíha** · **waldandes** geld
 180 **folmon** **frumidun**. · Þó kwam **fród** gumo
 út fon þem **alaha**. · **Erlos** þrungun
 182 **náhor** mikilu: · was im **niud** mikil,
 hwat he im **sôð**-líkes · **sęggjan** weldi,
 184 **wísjan** te **wáron**. · He ni mohta þó ênig **word** sprekan,
 gi·**sęggjan** þem gi·**síðja**, · b·útan þat he mid is **swíðron** hand
 186 **wísda** þem **weroda**, · þat sie üses **waldandes**
lêra **lêstin**. · Þea **liudi** for·stóðun,
 188 þat he þar habda **gegnungo** · **god**-kundes hwat
 for·**sehen** **selvo**, · þoh he is ni mahti gi·**sęggjan** wiht,
 190 gi·**wísjan** te **wáron**. · Þó habda he üses **waldandes**
geld gi·**lêstid**, · al só is gi·**gęngi** was
 192 gi·**markod** mid **mannun**. · Þó warð sán aftar þiu **maht** godes,
 gi·**kúðid** is **kraft** mikil: · warð þiu **kwán** ôkan,

194 idis an ira ęldju: · skolda im ęrvi-ward,
 swíðo god-kund gumo · giviðig werðan,
 196 barn an burgun. · Bêd aftar þiu
 þat wíf wurdi-gi·skapu. · Skrêd þe wintar forð,
 198 géng þes gęres gi·tal. · Johannes kwam
 an liudjo lioht: · lík was im skôni,
 200 was im fel fagar, · fahs ęndi naglos,
 wangun wárun im wlitige. · Þó fórun þar wise man,
 202 snelle te·samne, · þea swásostun mêst,
 wundrodun þes werkes, · bi·hwí it gio mahti gi·werðan só,
 204 þat undar só aldun twêm · ôðan wurði
 barn an gi·burdjon, · ni wári þat it gi·bod godes
 206 selves wári: · af·suovun sie garo,
 þat it elkor só wán-lík · werðan ni mahti.
 208 Þó 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 he sí bętara þan wi,
 só ik wániu, · þat ina ús gegnungo god fon himila
 214 selvo sęndi“. · 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 gęre, · furmon wordu
 218 gi·bôd, þat he Johannes · bi godes lêrun
 hêtan skoldi. · Þat ik an mínumu hugi ni gi·dar
 220 węndjan 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 he, „aðal-boranes
 úses kunnjes efþo knósles; · wita kiasan im ôðrana
 224 niud-samna namon: · he niate of hé móti“.
 Þó sprak eft þe fródo man, · þe þar konsta filo mahljan:
 226 „ni givu ik þat te ráde“, · kwað he, „rinko neg·ênun,
 þat he word godes · węndjan bi·ginna;
 228 ak wita is þana fader frágon, · þe þar só gi·fródod sitit,
 wís an is wín-sęli: · þoh he ni mugi ênig word sprekan,
 230 þoh mag he bi bók-stavon · bréf ge·wirkjan,
 namon gi·skrívan“. · Þó he náhor géng,
 232 lęgda im êna bók an barm · ęndi bad gerno
 writan wís-líko · word-gi·merkjun,

234 hwat sie þat hēlaga barn · hētan skoldin.
 Þó nam he þia bók an hand · ęndi an is hugi þáhte
 236 swiðo gerno te gode: · Johannes namon
 wís-líko gi·wrēt · ęndi ôk aftar mid is wordu gi·sprak
 238 swiðo spáh-líko: · habda im eft is spráka gi·wald,
 gi·wittjas ęndi wísun. · Þat wíti was þó a·gangan,
 240 hard harm-skare, · þe im hēlag god
 mahtig makode, · þat he an is mód-sevon
 242 godes ni for·gáti, · þan he im eft sęndi is jungron tó.
 4 Þó ni was lang aftar þiu, · ne it al só gi·lêstid warð,
 244 só he man-kunnja · managa hwíla,
 god alo-mahtig · for·geven habda,
 246 þat he is himilisk barn · herod te wer-oldi,
 sí selves sunu · sęndjan weldi,
 248 te þiu þat hé hér a·lôsdí · al liud-stamna,
 werod fon wítja. · Þó warð is wis-bodo
 250 an Galilea-land, · Gabriel kuman,
 ęngil þes alo-waldon, · þar he êne idis wisse,
 252 muni-líka magað: · María was siu hēten,
 was iru þiorna gi·þigan. · Sea ên þegan habda,
 254 Joseph gi·mahlit, · gódes kunnjes man,
 þea Dawides dohter: · þat was só diur-lík wíf,
 256 idis ant·hêti. · Þar sie þe ęngil godes
 an Nazareth-burg · bi namon selvo
 258 grótte gęgin-warde · ęndi sie fon gode kwędda:
 „Hêl wis þú, Maria“, · kwað he, „þú bist þínun hêrron liof,
 260 waldande wirðig, · hwand þú gi·wit haves,
 idis ęnstjo fol. · Þu skalt for allun wesan
 262 wívun gi·wíhit. · Ne have þú wêkan hugi,
 ne forhti þú þínun ferhe: · ne kwam ik þi te ênigun frêson herod,
 264 ne dragu ik ênig drugi-þing. · Þu skalt úses drohtines wesan
 módar mid mannun · ęndi skalt þana magu fódjan,
 266 þes hôhon hevan-kuninges suno. · Þe skal hêljand te namon
 êgan mid ęldjun. · Neo ęndi ni kumid,
 268 þes wídon ríkjas gi·wand, · þe he gi·waldan skal,
 mári þeodan.“ · Þó sprak im eft þiu magað an·gęgin,
 270 wið þana ęngil godes · idiso skônjost,
 allaro wívo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,
 272 „þat ik magu fódje? · Ne ik gio mannes ni warð
 wís an mínara wer-oldi.“ · Þó habde eft is word garu

274 ɛngil þes alo-waldon · þero idisiu te·gēgnes:
 „an þi skal hêlag gēst · fon hevan-wange
 276 kuman þurh kraft godes. · Þanan skal þi kind ôdan
 werðan an þesaro wer-oldi; · waldandes kraft
 278 skal þi fon þem hôhoston · hevan-kuninge
 skadowan mid skimon. · Ni warð skônjera gi·burd,
 280 ne só mári mid mannun, · hwand siu kumid þurh maht godes
 an þese wídon wer-old.“ · Þó warð eft þes wíves hugi
 282 aftar þem ârundje · al gi·hworven
 an godes willjon. · „Þan ik hér garu standu“, kwað siu,
 284 „te su·likun ambaht-skēpi, · só he mi êgan wili.
 Þiu bium ik þeot-godes. · Nu ik þeses þinges gi·trúon;
 286 werðe mi aftar þínun wordun, · al só is willjo sí,
 hêrron mínes; · nis mi hugi twíflī,
 288 ne word ne wísa.“ · Só gi·fragn ik, þat þat wíf ant·fēng
 þat godes ârundi · gerno swiðo
 290 mid leohtu hugi · ɛndi mid gi·lôvon góðun
 ɛndi mid hluttrun trewun; · warð þe hêlago gēst,
 292 þat barn an ira bósma; · ɛndi siu ira breostun for·stód
 iak an ire sevon selvo, · sagda þem siu welda,
 294 þat sie habde gi·ôkana · þes alo-waldon kraft
 hêlag fon himile. · Þó warð hugi Josepes,
 296 is mód gi·worrid, · þe im êr þea magað habda,
 þea idis ant·hêttja, · aðal-knósles wíf
 298 gi·boht im te brúðju. · He af·sóf þat siu habda barn undar iru:
 ni wánda þes mid wihti, · þat iru þat wíf habdi
 300 gi·wardod só waro·líko: · ni wisse waldandes þó noh
 blíði gi·bod-skēpi. · Ni welda sia imo te brúdi þó,
 302 halon imo te híwon, · ak bi·gan im þó an hugi þenkjan,
 hwó he sie só for·lêti, · só iru þar nu wurði lêdes wiht,
 304 ôðan arvides. · Ni welda sie aftar þiu
 meldon for mēnigi: · antd·réd þat sie manno barn
 306 lívu bi·námin. · Só was þan þero liudjo þau
 þurh þen aldon êw, · Ebreo folkes,
 308 só hwi·lik só þar an un·reht · idis gi·híwida,
 þat siu simbla þana bed-skēpi · buggjan skolda,
 310 frí mid ira ferhu: · ni was gio þiu fēmja só gód,
 þat siu mid þem liudun lēng · libbjēn mósti,
 312 wesan undar þem weroda. · Bi·gan im þe wíso mann,
 swiðo gód gumo, · Joseph an is móða

- 314 þenkjan þero þingo, · hwó hé þea þiornun þó
 listjun for·léti. · Þó ni was lang te þiu,
 316 þat im þar an drôma · kwam drohtines engil,
 hevan-kuninges bodo, · endi hét sie ina haldan wel,
 318 minnjon sie an is móde: · „Ni wis þú“, kwað he, „Mariun wrêð,
 þiornun þínaro; · siu is gi·þungan wíf;
 320 ne for·hugi þú sie te hardo; · þú skalt sie haldan wel,
 wardon ira an þesaro wer-oldi. · Lêsti þú inka wini-trewa
 322 forð só þú dádi, · endi hald inkan friund-skępi 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 Jêsu Krist, · godes êgan barn,
 waldandes sunu. · Þu skalt sie wel haldan,
 328 hêlag-liko. · Ne lát þú þi þinan hugi twífljen,
 męrrjan þína mód-gi·þáht.“ · Þó warð eft þes mannes hugi
 330 gi·wëndid aftar þem wordun, · þat he im te þem wíva ge·nam,
 te þera magað minnja: · ant·kęnda maht godes,
 332 waldandes gi·bod; · was im willjo mikil,
 þat he sia só hêlag-liko · haldan mósti:
 334 bi·sorgoda sie an is gi·siðja, · endi siu só súvro dróg
 al te huldi godes · hêlagna gêt,
 336 gód-líkan gumon, · ant-þat sie godes gi·skapu
 mahtig gi·manodun, · þat siu ina an manno lioht,
 338 allaro barno bętst, · brengjan skolda.
 5 Þó warð fon Rúmu-burg · ríkes mannes
 340 ovar alla þesa irmin-þiod · Oktawiánas
 ban endi bod-skępi · ovar þea is brêdon gi·wald
 342 kuman fon þem kêsura · kuningo gi·hwi-likun,
 hêm-sittjandjun, · só wído só is hęri-togon
 344 ovar al þat land-skępi · liudjo gi·weldun.
 Hiet man þat alla þea ęli-lęndjun man · iro óðil sóhtin,
 346 hęliðos iro hand-mahal · an·gegen iro hêrron bodon,
 kwámi te þem knósla gi·hwe, · þanan he kunnjas was,
 348 gi·boran fon þem burgjun. · Þat gi·bod warð gi·lêstid
 ovar þesa wídon wer-old; · werod samnoda
 350 te allaro burgeo gi·hwem. · Fórun þea bodon ovar all,
 þea fon þem kêsura · kumana wá*run,
 352 bók-spáha weros, · endi an bréf skrivun
 swíðo niud-liko · namono gi·hwi-likan,

354 ia land ia liudi, · þat im ni mahti a·lëttjan mann
 gumono su·lika gambra, · só im skolda geldan gi·hwe
 356 hëliðo fon is hōvda. · Þó gi·wët im ôk mid is hīwiska
 Joseph þe gódo, · só it god mahtig,
 358 waldand welda: · sóhta im þiu wánamon hēm,
 þea burg an Bethleem, · þar iro bēiðero was,
 360 þes hëliðes hand-mahal* · ęndi ôk þera hêlagun þiornun,
 Mariun þera gódon. · Þar was þes mārjon stól
 362 an êr-dagun, · aðal-kuninges,
 Dawides þes gódon, · þan langa þe he þana druht-skēpi þar,
 364 erl undar Ebreon · êgan mósta,
 haldan hōh-gi·setu. · Sie wárun is hīwiskas,
 366 kuman fon is knósla, · kunnjas gódes,
 bēðju bi gi·burdjun. · Þar gi·fragn ik, þat sie þiu berhtun gi·skapu,
 368 Mariun gi·manodun · *ęndi maht godes,
 þat iru an þem sīða · sunu ôdan warð,
 370 gi·boran an Bethleem · barno strangost,
 allaro kuningo kraftigost: · kuman warð þe mārjo,
 372 mahtig an manno lioht, · só is êr managan dag
 biliði wárun · ęndi bōkno filu
 374 gi·worðen an þesero wer-oldi. · Þó was it all gi·wárod só,
 só it êr spáha man · gi·sprokan habdun,
 376 þurh hwi·lik ôd-módi · he þit erð-ríki herod
 þurh is selves kraft · sókjan welda,
 378 managaro mund-boro. · Þó ina þiu módar nam,
 bi·wand ina mid wádjū · wívo skōnjost,
 380 fagaron fratahun, · ęndi ina mid iro folmon twēm
 lęgda liov-líko · luttilna man,
 382 þat kind an êna kribbjun, · þoh he habdi kraft godes,
 manno drohtin. · Þar sat þiu módar bi·foran,
 384 wíf wakogjandi, · war*doda selvo,
 held þat hêlaga barn: · ni was ira hugi twíflī,
 386 þera magað ira mód-sevo. · Þó warð þat managun kûð
 ovar þesa wídon wer-old, · wardos ant·fundun,
 388 þea þar chu-skalkos · úta wárun,
 weros an wahtu, · wiggjo gōmjan,
 390 fehas aftar fel*da: · gi·sáhun finistri an twê
 te·látan an lufte, · ęndi kwam lioht godes
 392 wánum þurh þiu wolkan · ęndi þea wardos þar
 bi·fęng an þem felda. · Sie wurðun an forhtun þó,

- 394 þea man an ira móda: · gi·sáhun þar mahtigna
 godes ęgil kuman, · þe im te·ęęnes sprak,
 396 hét þat im þea wardos · wiht ne antd-rédin
 lēdes fon þem liohta: · „ik skal eu“, kwað he, „liovara þing,
 398 swiðo wár-líko · willjon seggjan,
 kúðjan kraft mikil: · nu is Krist ge·boran
 400 an þeser*o selvun naht, · sálíg barn godes,
 an þera Dawides burg, · drohtin þe gódo.
 402 Þat is męndislo · manno kunnjas,
 allaro firiho fruma. · Þar gi ina fiðan mugun,
 404 an Bethlema-burg · barno ríkjost:
 hebbjad þat te tēkna, · þat ik eu gi·tēlljan mag
 406 wárun wordun, · þat he þar bi·wundan ligid,
 þat kind an ēnera kribbjun, · þoh hé sí kuning ovar al
 408 erðun ęndi himiles · ęndi ovar ęldjo barn,
 wer-oldes waldand“. · Reht só he þó þat word gi·sprak,
 410 só warð þar ęgilo te þem ēnun · un·rím kuman,
 hēlag hęri-skępi · fon hevan-wanga,
 412 fagar folk godes, · ęndi filu sprákun,
 lof-word manag · liudjo hērron.
 414 Af·hóvun þó hēlagna sang, · þó sie eft te hevan-wanga
 wundun þurh þiu wolkan. · Þea wardos hōrdun,
 416 hwó þiu ęgilo kraft · alo-mahtigna god
 swiðo werð-líko · wordun lovodun:
 418 „diuriða sí nu“, · kwáðun sie, „drohtine selvun
 an þem hōhoston · himilo ríkja
 420 ęndi friðu an erðu · firiho barnun,
 gód-willigun gumun, · þem þe god ant·ķęnnjad
 422 þurh hluttran hugi.“ · Þea hirdjo for·stóðun,
 þat sie mahtig þing · gi·manod habda,
 424 blíð-lík bod-skępi: · gi·witun im te Bethleem þanan
 nahtes siðon; · was im niud mikil,
 426 þat sie selvon Krist · gi·sehan móstin.
 6 Habda im þe ęgil godes · al gi·wísid
 428 torhtun tēknun, · þat sie im tó selvun,
 te þem godes barne · gangan mahtun,
 430 ęndi fundun sán · folko drohtin,
 liudjo hērron. · Sagdun þó lof goda,
 432 waldande mid iro wordun · ęndi wído kúðdun
 ovar þea berhtun burg, · hwi-lik im þar biliði warð

434 fon hevan-wanga · hêlag gi·tôgit,
 fagar an felde. · þat frí al bi·held
 436 an ira hugi-skeftjun, · hêlag þiorna,
 þiu magað an ira móde, · só hwat só siu gi·hôrda þea mann sprekan.
 438 Fódða ina þó fagaro · frího skânjosta,
 þiu módar þurh minnja · managaro drohtin,
 440 hêlag himilisk barn. · hêliðos gi·sprákun
 an þem ahtodon daga · erlos managa,
 442 swiðo glawa gumon · mid þera godes þiornun,
 þat he hêljand te namon · hêbbjan skoldi,
 444 só it þe godes engil · Gabriel gi·sprak
 wáron wordun · endi þem wíve gi·bôd,
 446 bodo drohtines, · þó siu êrist þat barn ant·féng
 wánum te þesero wer-oldi; · was iru willjo mikil,
 448 þat siu ina só hêlag-líko · haldan mósti,
 ful-géng im þó só gerno. · þat gér furðor skrêd
 450 unt-þat þat friðu-barn godes · fiar-tig habda
 dago endi nahto. · Þó skoldun sie þar êna dád frummjan,
 452 þat sie ina te Jerusalem · for·gevan skoldun
 waldanda te þem wíha. · Só was iro wísa þan,
 454 þero liudjo land-sidu, · þat þat ni mósta for·látan ne-gên
 idis undar Ebreon, · ef iru at êrist warð
 456 sunu a·fódit, · ne siu ina simbla þarod
 te þem godes wíha · for·gevan skolda.
 458 Gi·witun im þó þiu gódun twê, · Joseph endi Maria
 bêðju fon Bethleem: · habdun þat barn mid im,
 460 hêlagna Krist, · sóhtun im hús godes
 an Jerusalem; · þar skoldun sie is geld frummjan
 462 waldanda at þem wíha · wísa lêstjan
 Judeo folkes. · Þar fundun sea ênna gódan man
 464 aldan at þem alaha, · aðal-boranan,
 þe habda at þem wíha só filu · wintro endi sumaro
 466 gi·libd an þem liohta: · oft warhta he þar lof goda
 mid hluttru hugi; · habda im hêlagna gêt,
 468 sálig-líkan sevon; · Simeon was he hêtan.
 Im habda gi·wísid · waldandas kraft
 470 langa hwíla, · þat he ni mósta êr þit lioht a·gevan,
 wëndjan af þesero wer-oldi, · êr þan im þe willjo gi·stódi,
 472 þat he selvan Krist · gi·sehan mósti,
 hêlagna hevan-kuning. · Þó warð im is hugi swiðo

474 blīði an is briostun, · þó he gi·sah þat barn kuman
 an þena wih innan. · Þuo sagda hie waldande þank,
 476 al-mahtigon gode, · þes he ina mid is ôgun gi·sah.
 Géng im þó te·gegnes · çndi ina gerno ant·feng
 478 ald mid is armun: · al ant·kçnde
 bôkan çndi biliði · çndi ôk þat barn godes,
 480 hêlagna hevan-kuning. · „Nu ik þi, hêrro, skal“, kwað he,
 „gerno biddjan, · nu ik sus gi·gamalod bium,
 482 þat þú þinan holdan skalk · nu hinan hwervan láticas,
 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
 langa hwíla. · Þú bist lioht mikil
 488 allun çli-þiodun, · þea êr þes alo-waldon
 kraft ne ant·kçndun. · Þína kumi sindun
 490 te dóma çndi te diurðon, · drohtin frô mín,
 avarun Israhelas, · êganumu folke,
 492 þínun liovun *liudjun.“ · Listjun talde þó
 þe aldo man an þem alaha · idis þero góðun,
 494 sagda sóð-liko, · hwó iro sunu skolda
 ovar þesan middil-gard · managun werðan
 496 sumun te falle, sumun te fróvru · firiho barnun,
 þem liudjun te leova, · þe is lêrun gi·hórdin,
 498 çndi þem te harma, · þe hôrjen ni weldin
 Kristas lêron. · „Þu skalt noh“, kwað he, „kara þiggjan,
 500 harm an þínumu herton, · þan ina hçliðo barn
 wápnun wítnod. · Þat wirðid þi werk mikil,
 502 þrim te gi·þolonna.“ · Þiu þiorna al for·stód
 wísas mannas word. · Þó kwam þar ôk ên wíf gangan
 504 ald innan þem alaha: · Anna was siu hêtan,
 dohtar Fanueles; · siu habde ira drohtine wel
 506 gi·þionod te þanka, · was iru gi·þungan wíf.
 Siu mósta aftar ira magað-hêdi, · siðor siu mannes warð,
 508 erles an êhti · çðili þiorne,
 só mósta siu mid ira brúdi-gumon · bodlo gi·waldan
 510 sivun wintar saman. · Þó gi·fragn ik þat iru þar sorga gi·stód
 þat sie þiu mikila maht · metodes te·dêlda,
 512 wrêð wurdi-gi·skapu. · Þó was siu widowa aftar þiu
 at þem friðu-wíha · fior çndi ant·ahtoda

514 wintro an iro wer-oldi, · só siu nia þana wih ni for·lét,
 ak siu þar ira drohtine wel · dages endi nahtes,
 516 gode þionode. · Siu kwam þar ôk gangan tó
 an þea selvun tid: · sán ant·kēnde
 518 þat hêlage barn godes · endi þem hēliðon kûðde,
 þem weroda aftar þem wiha · wil-spel mikil,
 520 kwað þat im nęrjandas ginist · gi·náhid wári,
 helpa heven-kuninges: · „nu is þe hêlago Krist,
 522 waldand selvo · an þesan wih kuman
 te a·lôsjenne þea liudi, · þe hér nu lango bidun
 524 an þesara middil-gard, · managa hwíla,
 þurftig þioda, · só nu þes þinges mugun
 526 męndjan man-kunni.“ · Manag fagonoda
 werod aftar þem wiha: · gi·hórdun wil-spel mikil
 528 fon gode sęggjan. · Þat geld habde þó gi·lêstid
 þiu idis an þem alaha, · al só it im an ira êwa gi·bôd
 530 endi an þera berhtun burg · bók gi·wisdun,
 hêlagaro hand-gi·werk. · Gi·witun im þó te hús þanan
 532 fon Jerusalem · Joseph endi Maria,
 hêlag híwiski: · habdun im heven-kuning
 534 simbla te gi·siða, · sunu drohtines,
 managaro mund-boron, · só it gio mári ni warð
 536 þan wídor an þesaro wer-oldi, · b·útan só is willjo géng,
 7 heven-kuninges hugi. · Þoh þar þan gi·hwi-lik hêlag man
 538 Krist ant·kēndi, · þoh ni warð it gio te þes kuninges hove
 þem mannun gi·márid, · þea im an iro mód-sevon
 540 holde ni wárun, · ak was im só bi·halden forð
 mid wordun endi mid werkun, · ant-þat þar weros ôstan,
 542 swiðo glawa gumon · gangan kwámun
 þrea te þero þiodu, · þegnos snelle,
 544 an langan weg · ovar þat land þarod:
 folgodun ênun berhtun bókne · endi sóhtun þat barn godes
 546 mid hluttru hugi: · weldun im hnígan tó,
 gehan im te jungrun: · drivun im godes gi·skapu.
 548 Þó sie Erodesan þar · ríkjan fundun
 an is sęli sittjen, · slíð-wurdjan kuning,
 550 módagna mid is mannun: · —simbla was he morðes gern—
 þó kwaddun sie ina kúsko · an kuning-wísun,
 552 fagaro an is flęttje, · endi he frágoda sán,
 hwi-lik sie árundi · úta gi·bráhti,

554 weros an þana wrak-sið: · „hweðer lédjad gí wundan gold
 te gevu hwi-likun gumuno? · te hwi gí þus an ganga kumad,
 556 gi·faran an fōðju? · Hwat, gí n·êt-hwanan ferran sind
 erlos fon ǫðrun þiodun. · Ik gi·sihu þat gi sind ǣðili-gi·burdjun
 558 kunnjes fon knósle góðun: · nio hér êr su·lika kumana ni wurðun
 éri fon ǫðrun þiodun, · siðor ik mósta þesas erlo folkes,
 560 gi·waldan þesas wídon ríkjas. · Gí skulun mi te wárun sęggjan
 for þesun liudjo folke, · bi·hwi gí sín te þesun lande kumana“.
 562 Þó sprákun im eft te gegnes · gumon ôstr-onja,
 word-spáhe weros: · „wí þi te wárun mugun“, kwáðun sie,
 564 „ûse ârundi · óðo gi·tęlljen,
 gi·sęggjan sǫð-líko, · bi·hwi wí kwámun an þesan sið herod
 566 fon ôstan te þesaro erðu. · Giu wárun þar aðaljes man,
 gód-sprákja gumon, · þea ús gódes só filu,
 568 helpa gi·hétun · fon heven-kuninge
 wárum wordun. · Þan was þar ên gi·wittig man,
 570 fród ęndi fil-wís · —forn was þat giu—,
 ûse aldiro óstar hinan, · —þar ni warð siðor ênig man
 572 sprákono só spáhi—; · he mahte rekkjen spel godes,
 hwand im habde for·liwan · liudjo hêrro,
 574 þat he mahte fon erðu · up gi·hôrjan
 waldandes word: · bi·þiu was is gi·wit mikil,
 576 þes þegnes gi·þáhti. · Þó he þanan skolda,
 a·geven gardos, · gadulingo gi·mang,
 578 for·láten liudjo drôm, · sókjen lioht ǫðar,
 þó he is jungron hét · gangan náhor,
 580 ǣrvi-wardos, · ęndi is erlun þó
 sagde sǫð-líko: · —þat al siðor kwam,
 582 gi·warð* an þesaro wer-oldi—: · þó sagda he þat hér skoldi kuman
 ên wís-kuning
 mári ęndi mahtig · an þesan middil-gard
 584 þes bętston gi·burdjes; · kwað þat it skoldi wesán barn godes,
 kwað þat he þesero wer-oldes · waldan skoldi
 586 gio te êwan-daga, · erðun ęndi himiles.
 He kwað þat an þem selvon daga, · þe ina sáligna
 588 an þesan middil-gard · móðar gi·drógi,
 só kwað he þat ôstana · ên skoldi skínan
 590 himil-tungal hwít, · su·lik só wí hér ne habdin êr
 undar·twisk erða ęndi himil · ǫðar hwerigin,
 592 ne su·lik barn ne su·lik bōkan. · Hét þat þar te bedu fōrin

þrea man fon þero þiodu, · hét sie þenkjan wel,
 594 hwan êr sie gi·sáwin ôstana · up siðogjan,
 þat godes bôkan gangan, · hét sie garwjan sán,
 596 hét þat wí im folgodin, · só it furi wurði,
 westar owar þesa wer-oldi. · Nu is it al gi·wárod só,
 598 kuman þurh kraft godes: · þe kuning is gi·fódit,
 gi·boran bald êndi strang: · wí gi·sáhun is bôkan skínan
 600 hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,
 markoda mahtig selvo; · wí gi·sáhun morgno gi·hwi-likes
 602 blíkan þana berhton sterron, · êndi wí géngun aftar þem bôkna herod
 wegas êndi waldas hwílon. · Þat wári ús allaro willjono mêsta,
 604 þat wí ina selvon gi·sehan móstin, · wissin, hwar wí ina sókjan
 skoldin,
 þana kuning an þesumu kêsur-dóma. · Saga ús, undar hwi-likumu he
 sí þesaro kunnjo a·fódit.“
 606 Þó warð Erodessa · innan briostun
 harm wið herta, · bi·gan im is hugi wallan,
 608 sevo mid sorgun: · gi·hôrde seggjan þó,
 þat he þar owar-hôvdon · êgan skoldi,
 610 kraftagoron kuning · kunnjes gódes,
 sáligoron undar þem gi·siðja. · Þó he samnon hét,
 612 só hwat só an Jerusalem · góðaro manno
 allaro spáhoston · sprákono wárun
 614 êndi an iro brioston · bók-kraftes mêt
 wissun te wárun, · êndi he sie mid wordun fragn,
 616 swiðo niud-líko · nið-hugdig man,
 kuning þero liudjo, · hwar Krist gi·boran
 618 an wer-old-ríkja · werðan skoldi,
 friðu-gumono bêtst. · Þó sprak im eft þat folk an·gëgin,
 620 þat werod wár-líko, · kwáðun þat sie wissin garo,
 þat he skoldi an Bethleem gi·boran werðan: · „só is an úsun bókun
 gi·skrivan,
 622 wís-líko gi·writan, · só it wár-sagon,
 swiðo glawa gumon · bi godes krafta
 624 fil-wíse man · furn gi·sprákun,
 þat skoldi fon Bethleem · burgo hirdi,
 626 liof landes ward · an þit lioht kuman,
 ríki rád-gevo, · þe rihtjen skal
 628 Judeono gum-skëpi · êndi is geva wesan
 mildi owar middil-gard · managun þiodun.“

- 630 **8** Þó gi·fragn ik þat sán aftar þiu · slíð-mód kuning
 þero wár-sagono word · þem wrękkjun sagda,
 632 þea þar an ęli-lęndi · erlos wárun
 ferran gi·farana, · ęndi he frágoda aftar þiu,
 634 hwan sie an ôstar-wegun · êrist gi·sáhin
 þana kuning-sterron kuman, · kumbal liuhtjen
 636 hêdro fon himile. · Sie ni weldun is im þó helen eo·wiht,
 ak sagdun it im sôð-líko. · Þó hét he sie an þana sið faran,
 638 hét þat sie ira ârundi al · undar·fundin
 umbi þes kindes kumi, · ęndi þe kuning selvo gi·bôð
 640 swiðo hard-líko, · hêrro Judeono,
 þem wísun mannun, · êr þan sie fôrin westan forð,
 642 þat sie im eft gi·küðdin, · hwar he þana kuning skoldi
 sókjan at is selðon; · kwað þat he þar weldi mid is gi·siðun tó,
 644 bedan te þem barne. · Þan hogda he im te banon werðan
 wápnes ęggjun. · Þan eft waldand god
 646 þáhte wið þem þinga: · he mahta a·þęngjan mêt,
 gi·lêstjan an þesum liohte: · þat is noh lango skín,
 648 gi·küðid kraft godes. · Þó géngun eft þiu kumbl forð
 wánum undar wolknun. · Þó wárun þea wíson man
 650 fûsa te faranne: · gi·witun im forð þanan
 balda an bod-skępi: · weldun þat barn godes
 652 selvon sókjan. · Sie ni habdun þanan gi·siðjas mêt,
 b·útan þat sie þrie wárun: · wissun im þingo gi·skêð,
 654 wárun im glawe gumon, · þe þea geva lêddun.
 Þan sáhun sie só wís-líko · undar þana wolknas skion,
 656 up te þem hôhon himile, · hwó fórun þea hwíton sterron
 —ant·kęndun sie þat kumbal godes—, · þiu wárun þurh Krista herod
 658 gi·warht te þesero wer-oldi. · Þea weros aftar géngun,
 folgodun ferąht-líko · —sie frumide þe mahte—
 660 ant-þat sie gi·sáhun, · sið-wórige man,
 berht bôkan godes, · blêk an himile
 662 stillo gi·standen. · Þe sterro liohto skên
 hwít ovar þem húse, · þar þat hêlage barn
 664 wonode an willjon · ęndi ina þat wíf bi·held,
 þiu þiorne gi·þiudo. · Þó warð þero þegno hugi
 666 blíði an iro briostun: · bi þem bókna for·stóðun,
 þat sie þat friðu-barn godes · funden habdun,
 668 hêlagna heven-kuning. · Þó sie an þat hús innan
 mid iro gevun géngun, · gumon ôstr-onja,

670 sið-wórige man: · sán ant·kændun
 þea weros waldand Krist. · Þea wrękkjon fellun
 672 te þem kinde an kneo-beda · ęndi ina an kuning-wísa
 góðan gróttun · ęndi im þea geva drógun,
 674 gold ęndi wih-rôk · bi godes tēknun
 *ęndi myrra þar mid. · Þea man stóðun garowa,
 676 holde for iro hērron, · þea it mid iro handun sán
 fagaro ant·fégun. · Þó gi·witun im þea ferąhton man,
 678 seęgi te selðon · sið-wórige,
 gumon an gast-sęli. · Þar im godes ęngil
 680 slápandjun an naht · swevan gi·tôgde,
 gi·drog im an drôme, · al so it drohtin self,
 682 waldand welde, · þat im þúhte þat man im mid wordun gi·budi,
 þat sie im* þanan ǫðran weg, · erlos fórin,
 684 liðodin sie te lande · ęndi þana lēðan man,
 Erodesan · eft ni sóhtin,
 686 módagna kuning. · Þó warð morgan kuman
 wánum te þesero wer-oldi. · Þó bi·gunnun þea wíson man
 688 seęggjan iro swevanos; · selvon ant·kændun
 waldandes word, · hwand sie gi·wit mikil
 690 bárun an iro briostun: · bádun alo-waldon,
 hēron heven-kuning, · þat sie móstin is huldi forð,
 692 gi·wirkjan is willjon, · kwáðun þat sea ti im habdin gi·węndit hugi,
 *iro mód morgan gi·hwem. · Þó fórun eft þie man þanan,
 694 erlos ôstr-onje, · al só im þe ęngil godes
 wordun gi·wísde: · námun im weg ǫðran,
 696 ful-géngun godes lêrun: · ni weldun þemu Judeo kuninge
 umbi þes barnes gi·burd · bodon ôstr-onje,
 698 sið-wórige man · seęggjan gio·wiht,
 9 ak wendun im eft an iro willjon. · Þó warð sán aftar þiu waldandes,
 700 godes ęngil kumen · Josepe te sprákun,
 sagde im an swefne · slápandjun an naht,
 702 bodo drohtines, · þat þat barn godes
 slíð-mód kuning · sókjan welda,
 704 áhtjan is aldres; · „nu skaltu ine an Aegypto
 land ant·lêdjan · ęndi undar þem liudjun wesan
 706 mid þiu godes barnu · ęndi mid þeru góðan þior*nan,
 wunon undar þemu werode, · unt-þat þi word kume
 708 hērron þínes, · þat þú þat hēlage barn
 eft te þesum land-skępi · lēdjan mótis,

710 drohtin þinen.“ · Þó fon þem drôma an·sprang
 Joseph an is gēst-sēli, · ęndi þat godes gi·bod
 712 sán ant·kęnda: · gi·wēt im an þana sið þanen
 þe þegan mid þeru þiornon, · sóhta im þiod ۆđra
 714 ovar brēdan berg: · welda þat barn godes
 fiundun ant·fórjan. · *Þó gi·frang aftar þiu
 716 Eroles þe kuning, · þar he an is ríkja sat,
 þat wárun þea wíson man · westan gi·hworvan
 718 ôstar an iro óðil · ęndi fórun im ۆđran weg:
 wisse þat sie im þat ârundi · eft ni weldun
 720 seggjan an is selðon. · Þó warð im þes an sorgun hugi,
 mód mornondi, · kwað þat it im þie man dedin,
 722 hęliðos* te hōnðun. · Þó he só hriwig sat,
 balg ina an is briostun, · kwað þat he is mahti bętaron rád,
 724 ۆđran gi·þenkjen: · „nu ik is aldar kan,
 wēt is winter-gi·talu: · nu ik gi·winnan mag,
 726 þat he io ovar þesaro erðu · ald ni wirðit,
 hér undar þesum hęri-skępi.“ · Þó he só hardo gi·bôd,
 728 Eroles ovar is ríki, · hét þó is rinkos faran
 kuning þero liudjo, · hét þat sie kinda só filo
 730 þurh iro hand-magen · hōvdu bi·námin,
 só manag barn umbi Bethlehem, · só filo só þar gi·boran wurði,
 732 an twēm gęrun a·togan. · Tionon frumidon
 þes kuninges gi·siðos. · Þó skolda þar só manag kindisk man
 734 sweltan sundjono lós. · Ni warð sið noh êr
 jámar-líkara for·gang · jungaro manno,
 736 arm-líkara dōð. · Idisi wiopun,
 módar managa, · gi·sáhun iro męgi spildjan:
 738 ni mahte siu im nio gi·formon, · þoh siu mid iro faðmon twēm
 iro êgan barn · armun bi·fęngi,
 740 liof ęndi lutil, · þoh skolda is simbla þat líf gevan,
 þe magu for þeru módar. · Mēnes ni sáhun,
 742 wítjes þie wam-skaðon: · wápnes eggjun
 fręmidun firin-werk mikil. · Fellun managa
 744 magu-junge man. · Þia módar wiopun
 kind-jungaro kwalm; · kara was an Bethlehem,
 746 hofno hlúdost: · þoh man im iro herton an twê
 sniði mid swerdu, · þoh ni mohta im gio sêrara dád
 748 werðan an þesaro wer-oldi, · wívun managun,
 brúðjun an Bethlehem: · gi·sáhun iro barn bi·foran,

750 kind-junge man, · kwalmu sweltan
 blódag an iro barmun. · Þie banon wítnodun
 752 un·skuldige skole: · ni bi·skrivun gio·wiht
 þea man umbi mên-werk: · weldun mahtigna,
 754 Krist selvon a·kwēlljan. · Þan habde ina kraftag god
 gi·nēridan wið iro nīðe, · þat inan nahtes þanan
 756 an Aegypteo land · erlos ant·lêddun,
 gumon mid Josepe · an þana grónjon wang,
 758 an erðono bēstun, · þar ên aha flutid,
 Níl-strôm mikil · norð te sēwa,
 760 flódo fagorosta. · Þar þat friðu-barn godes
 wonoda an willjon, · ant-þat wurd for·nam
 762 Erodes þana kuning, · þat he for·lét ęldjo barn,
 módag manno drôm. · Þó skolda þero marka gi·wald
 764 êgan is ęrvi-ward: · þe was Arkheláus
 hētan, hęri-togo · helm-berandero:
 766 þe skolda umbi Jerusalem · Judeono folkes,
 werodes gi·waldan. · Þó warð word kuman
 768 þar an Egypti · ęðiljun manne,
 þat he þar te Josepe, · godes ęngil sprak,
 770 bodo drohtines, · hét ina eft þat barn þanan
 lēdjen te lande. · „nu havað þit lioht af·geven“, kwað he,
 772 „Erodes þe kuning; · he welde is áhtjen giu,
 frēson is ferahas. · Nu maht þú an friðu lēdjen
 774 þat kind undar ewa kunni, · nu þe kuning ni livod,
 erl ovar-módig.“ · Al ant·kēnde
 776 Josep godes tēkan: · gęriwide ina sniumo
 þe þegan mit þera þiornun, · þó sie þanan weldun
 778 bēðju mid þiu barnu: · lêstun þiu berhton gi·skapu,
 waldandes willjon, · al só he im êr mid is wordun gi·bôd.
 780 **10** Gi·witun im þó eft an Galilea-land · Joseph ęndi Maria,
 hēlag híwiski · heven-kuninges,
 782 wárun im an Nazareth-burg. · Þar þe nęrjondio Krist
 wóhs undar þem werode, · warð gi·wittjes ful,
 784 an was imu anst godes, · he was allun liof
 módar-mágun: · he ni was ۆðrun mannun gi·lík,
 786 þe gumo an sínera gódi. · Þó he gęr-talo
 twe-livi habde, · þó warð þiu tíð kuman,
 788 þat sie þar te Jerusalem, · Juðeo liudi
 iro þiod-gode · þionon skoldun,

790 wirkjan is willjon. · Þó warð þar an þana wih innan
 þar te Jerusalem · Judeono gi·samnod
 792 man-kraft mikil. · Þar Maria was
 self an gi·siðja · ęndi iru sunu habda,
 794 godes ęgan barn. · Þó sie þat geld habdun,
 erlos an þem alaha, · só it an iro ęwa gi·bôd,
 796 gi·lęstid te iro land-wisun, · þó fórun im eft þie liudi þanan,
 weros an iro willjon · ęndi þar an þem wiha af·stód
 798 mahtig barn godes, · só ina þiu módar þar
 ni wissa te wáron; · ak siu wánda þat he mid þem weroda forð,
 800 fóri mit iro friundun. · Gi·frang aftar þiu
 eft an óðrun daga · aðal-kunnjes wíf,
 802 sálig þiorna, · þat he undar þem gi·siðia ni was.
 warð Mariun þó · mód an sorgun,
 804 hriwig umbi iro herta, · þó siu þat hęlaga 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 wiha innan, · þar þe wisa man,
 swiðo glauwa gumon · an godes ęwa
 810 lásun ende línodun, · hwó sie lof skoldin
 wirkjan mid iro wordun þem, · þe þesa wer-old gi·skóp.
 812 Þar sat undar middjun · mahtig barn godes,
 Krist alo-waldo, · só is þea ni mahtun ant·kennjan wiht,
 814 þe þes wihs 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 müðu gi·męnjan. · Þar ina þiu módar fand
 sittjan under þem gi·siðja · ęndi iro sunu grótta,
 820 wísan undar þem weroda, · sprak im mid ira wordun tó:
 „hwí weldes þú þinera módar, · 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·gęgin
 wísun wordun: · „hwat, þú wêst garo“, kwað he,
 826 „þat ik þar gi·rísu, · þar ik bi rehton skal
 wonon an willjon, · þar gi·wald havad
 828 mín mahtig fader.“ · Þie man ni for·stódun,
 þie weros an þem wiha, · bi·hwí he só þat word gi·sprak,

830 gi·mênda mid is müðu: · Maria al bi·held,
 gi·barg an ira breostun, · só hwat só siu gi·hôrda ira barn sprekan
 832 wisaro wordo. · Gi·witun im þó eft þanan
 fon Jerusalem · Joseph ęndi Maria,
 834 habdun im te gi·siðja · sunu drohtines,
 allaro barno bętsta, · þero þe io gi·boran wurði
 836 magu fon módar: · habdun im þar minnja tó
 þurh hluttran hugi, · ęndi he só gi·horig was,
 838 godes ęgan barn · gaduling-mágun
 þurh is ôd-módi, · aldron sínun:
 840 ni welda an is kindiski þó noh · is kraft mikil
 mannun mārjan, · þat he su·lik męgin ęhta,
 842 gi·wald an þesaro wer-oldi, · ak he im an is willjon będ
 gi·þiudo undar þero þiudu · þrí-tig gęro,
 844 ęr þan he þar tēkan ęnig · tōgjan weldi,
 sęggjan þem gi·siðja, · þat he selvo was
 846 an þesaro middil-gard · manno drohtin.
 Habda im só bi·halden · hēlag barn godes
 848 word ęndi wís-dóm · ende allaro gi·wittjo mēst,
 tulgo spáhan hugi: · ni mahta man is an is sprákun werðan,
 850 an is wordun gi·war, · þat he su·lik gi·wit ęhta,
 þegan su·lika gi·þáhti, · ak he im só gi·þiudo będ
 852 torhtaro tēkno. · Ni was noh þan þiu tíd kuman,
 þat he ina ovar þesan · middil-gard mārjan skolda,
 854 lērjan þie liudi, · hwó sie skoldin iro gi·lōvon haldan,
 wirkjan willjon godes; · wissun þat þoh managa
 856 liudi aftar þem landa, · þat he was an þit lioht kuman,
 þoh sie ina kũð-líko · an·kennjan ni mahtin,
 858 ęr þan he ina selvo · sęggjan welda.
11 Þan was im Johannes · fon is juguð-hēdi
 860 a·wahsan an ęnero wóstunni; · þar ni was werodes þan mēr,
 b·útan þat he þar ęn-kora · alo-waldon gode,
 862 þegan þionoda: · for·lēt þioda gi·mang,
 manno gi·mēnðon. · Þar warð im mahtig kuman
 864 an þero wóstunni · word fon himila,
 gód-lík stemna godes, · ęndi Johanne gi·bod,
 866 þat he Kristes kumi · ęndi is kraft mikil
 ovar þesan middil-gard · mārjan skoldi;
 868 hét ina wár-líko · wordun sęggjan,
 þat wári hevan-riki · hęliðo barnun

870 an þem land-skępi, · liudjun gi·náhid,
 welono wun-samost. · Im was þó willjo mikil,
 872 þat he fon su·likun sáldun · sęggjan mósti.
 Gi·wêt im þó gangan, · al só Jordan flót,
 874 watar an willjon, · ęndi þem weroda allan dag,
 aftar þem land-skępi · þem liudjun kũða,
 876 þat sie mid fastunnju · firin-werk manag,
 iro selvoro · sundja bóttin,
 878 „þat gí werðan hręnja“, · kwað he. „Hevan-riki is
 gi·náhid manno barnun. · Nu látad eu an ewan mód-sevon
 880 ewar selvoro · sundja hrewan,
 lêdas þat gí an þesun liohta fręmidun, · ęndi mínun lêrun hórjad,
 882 węndjat aftar mínun wordun. · Ik eu an watara skal
 gi·dôpjan diur-líko, · þoh ik ewa dádi ne mugi,
 884 ewar selvaro · sundja a·látan,
 þat gí þurh mín hand-gi·werk · hluttra werðan
 886 lêðaro gi·lęsto: · ak þe is an þit lioht kuman,
 mahtig te mannun · ęndi undar eu middjun stéd,
 888 —þoh gí ina selvun · gi·sehan ni willjan—,
 þe eu gi·dôpjan skal · an ewes drohtines namon
 890 an þana hálagon gęst. · Þat is hērro ovar al:
 he mag allaro manno gi·hwena · mēn-gi·þáhtjo,
 892 sundjono sikoron, · só hwene só só sálig mót
 werðen an þesaro wer-oldi, · þat þes willjon havad,
 894 þat he só gi·lęstja, · só he þesun liudjun wili,
 gi·bioden barn godes. · Ik bium an is bod-skępi herod
 896 an þesa wer-old kumen · ęndi skal im þana weg rúmjen,
 lærjan þesa liudi, · hwó sea skulin iro gi·lôvon haldan
 898 þurh hluttran hugi, · ęndi þat sie an hęllja ni þurvin,
 faran an fern þat hęta. · Þes wirðid só fagan an is móde
 900 man te só managaro stundu, · só hwe só þat mēn for·látid,
 gerno þes gramon anbusni, · —só mag im þes gódon gi·wirkjan,
 902 huldi heven-kuninges,— · só hwe só havad hluttra trewa
 up te þem alo-mahtigon gode.“ · Erlos managa
 904 bi þem lêrun þó, · liudi wándun,
 weros wár-líko, · þat þat waldand Krist
 906 selbo wári, · hwanda he só filu sǫðes gi·sprak,
 wároro wordo. · Þó warð þat só wído kũð
 908 ovar þat for·gevana land · gumono gi·hwi-likum,
 sęggjun at iro selðun: · þó kwámun ina sókjan þarod

910 fon Jerusalem · Judeo liudjo
 bodon fon þeru burgi · ęndi frągodun, ef he wári þat barn godes,
 912 „þat hér lango giu“, · kwaðun sie, „liudi sagdun,
 weros wár-líko, · þat he skoldi an þesa wer-old kuman“.
 914 Johannes þó gi·mahalde · ęndi te·geğnes sprak
 þem bodun bald-líko: · „ni bium ik“, kwað he, „þat barn godes,
 916 wár waldand Krist, · ak ik skal im þana weg rúmjen,
 hêrron mínum.“ · Þea hęliðos frugnun,
 918 þea þar an þem ârundje · erlos wârun,
 bodon fon þero burgi: · „ef þú nu ni bist þat barn godes,
 920 bist þú þan þoh Elias, · þe hér an êr-dagun
 was undar þesumu werode? · He is wis·kumo
 922 eft an þesan middil-gard. · Saga ús hwat þú manno sís!
 Bist þú ênig þero, · þe hér êr wári
 924 wísaro wár-saguno? · Hwat skulun wí þem werode fon þi
 sęggjan te sôðon? · Neo hér êr su·lik ni warð
 926 an þesun middil-gard · man ôðar kuman
 dâdjun só mári. · Bi·hwí þú hér dôpisli
 928 fręmis undar þesumu folke, · ef þú þaro fora·sagono
 ên-hwi-lik ni bist?“ · Þó habde eft 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 hębbju 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 mínum: · he is mid is dâdjun só strang,
 só mári ęndi só mahtig · —þat wirðid managun kûð,
 938 werun aftar þesaro wer-oldi— · þat ik þes wirðig ni bium,
 þat ik móti an is gi·skuoha, · þoh ik sí is skalk êgan,
 940 an só ríkjumu drohtine, · þea reomon ant·bindan:
 só mikilu is he bętara þan ik. · Nis þes bodon gi·mako
 942 ênig ovar erðu, · ne nu aftar ni skal
 werðan an þesaro wer-oldi. · Hębbjad ewan willjon þarod,
 944 liudi ewan gi·lôvon: · þan eu lango skal
 wesan ewa hugi hrómag; · þan gi hęlli-gi·þwing,
 946 for·látad lêðaro drôm · ęndi sókjad eu lioht godes,
 up-ôdes hêm, · êwig ríki,
 948 hôhan heven-wang. · Ne látad ewan hugi twífljen!“
 12 Só sprak þó jung gumo · bi godes lêrun

950 mannun te mārðu. · Manag samnoda
 þar te Bethania · barn Israheles;
 952 kwámun þar te Johanneſe · kuningo gi·ſiðos,
 liudi te lêrun · ęndi iro gi·lôvon ant·fęngun.
 954 He dôpte ſie dago gi·hwi-likes · ęndi im iro dádi lóg,
 wrêðaro willjon, · ęndi lovode im word godes,
 956 hêrron ſínes: · „heven-ríki wirðid“, kwað he,
 „garu gumono só hwem, · só ti gode þęnkid
 958 ęndi an þana hêljand *wili · hluttro gi·lôvjan,
 lêstjan is lêra“. · Þó ni was lang te þiu,
 960 þat im fon Galilea gi·wêt · godes êgan barn,
 *diur-lik drohtines sunu, · dôpi suokjan.
 962 was im þuo an is wastme · waldandes barn*,
 al só he mid þero þiodu · þrí-tig habdi
 964 wintro an is wer-oldi. · Þó he an is willjon kwam,
 þar Johannes · an Jordana strôme
 966 allan langan dag · liudi manage
 dôpte diur-liko. · Reht só he þó is drohtin gi·sah,
 968 holdan hêrron, · só warð im is hugi blíði,
 þes im þe willjo gi·stód, · ęndi ſprak im þó mid is wordun tó,
 970 ſwiðo gód gumo, · Johannes te Kriste:
 „nu kumis þú te mínero dôpi, · drohtin frô mín,
 972 þiod-gumono bętsto: · só ſkolde ik te þínero duan,
 hwand þú biſt allaro kuningo kraftigost.“ · Krist ſelvo gi·bôd,
 974 waldand wár-liko, · þat he ni ſpráki þero wordo þan mēr:
 „wêt þú, þat ús só gi·rísid“, · kwað he, „allaro rehto gi·hwi-lik
 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 baðo þem bętston · ęndi im þar te bedu gi·hnêg
 982 an kneo kraftag. · Krist up gi·wêt
 fağar fon þem flóde, · friðu-barn godes,
 984 liof liudjo ward. · Só he þó þat land af·stóp,
 só ant·hlidun þó himiles doru, · ęndi kwam þe hêlago gêſt
 986 fon þem alo-waldon · ovane te Kriste:
 —was im an gi·lik-niſſje · lungras fugles,
 988 diur-likara dúvun— · ęndi ſat im uppan úses drohtines ahslu,

wonoda im ovar þem waldandes barne. · Aftar kwam þar word fon
himile,
990 hlúd fon þem hôhon radura · ęndi gróttá þane hêljand selvon,
Krista, allaro kuningo bętston, · kwað þat he ina gi·korana habdi
992 selvo fon sínun ríkja, · kwað þat im þe sunu líkodi
bętst allaro gi·boranaro manno, · kwað þat he im wári allaro barno
liovost.
994 Þat móste Johannes þó, · al só it god welde,
gi·sehan ęndi gi·hórjan. · He gi·deda it sán aftar þiu
996 mannun mári, · þat sie þar mahtigna
hêrron habdun: · „Þit is“, kwað he, „heven-kuninges sunu,
998 ên alo-waldand: · þesas willjo ik ur·kundjo
wes an þesaro wer-oldi, · hwand it sagda mi word godes,
1000 drohtines stemne, · þó he mi dōpjan hét
weros an watare, · só hwar só ik gi·sáwi wár-líko
1002 þana hêlagon gęst · *fan hevan-wange
an þesan middil-gard · ênigan man waron,
1004 kuman mid kraftu; · þat kwað, þat skoldi Krist wes an,
diur-lík drohtines suno. · Hie dōpjan skal
1006 an þana hêlagon gęst · ęndi hêljan managa
manno mên-dádi. · He havad maht fon gode,
1008 þat he a·látan mag · liudjo gi·hwi-likun
saka ęndi sundja. · Þit is selvo Krist,
1010 godes êgan barn, · gumono bętsto,
friðu wið frundun. · Wala þat eu þes mag fráh-mód hugi
1012 wes an þesaro wer-oldi, · þes eu þe willjo gi·stód,
þat gí só libbjanda · þana landes ward
1014 selvon gi·sahun. · Ní mót sliumo sundjono lōs
manag gęst faran · an godes willjon
1016 tionon a·tómíð, · þe mid trewon wili
wið is wini wirkjan · ęndi an waldand Krist
1018 fasto gi·lōvjan. · Þat 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, · ęndi heven-ríki
te gi·winnanne, · welono þane mēston,
1024 sálig sin-líf. · Þó he im selvo gi·wêt
aftar þem dōpislja, · drohtin þe gódo,
1026 an êna wóstunnja, · waldandes sunu;

was im þar an þero ên-ôdi · erlo drohtin
 1028 lange hwila; · ne habda liudjo þan mêt,
 seggjo te gi·siðun, · al só he im selvo gi·kôs:
 1030 welda is þar latan koston · kraftiga wihti,
 selvon Satanasan, · þe gio an sundja spenit,
 1032 man an mên-werk: · he konsta is mód-sevon,
 wrêðan willjon, · hwó he þesa wer-old êrist,
 1034 an þem an·ginnja · irmin-þioda
 bi·swêk mit sundjun, · þó he þiu sinhiun twê,
 1036 Áðaman çndi Êwan, · þurh un·trewa
 for·lêdda mid luginun, · þat liudo barn
 1038 aftar iro hin·fêrði · hêllja sóhtun,
 gumono gêstos. · þó welda þat god mahtig,
 1040 waldand wêndjan · çndi welda þesum werode for·geven
 hôh himil-ríki: · be·þiu he herod hêlagna bodon,
 1042 is sunu sçnda. · þat was Satanase
 tulgo harm an is hugi: · afonsta hevan-ríkjes
 1044 manno kunnje: · welda þó mahtigna
 mid þem selvon sakun · sunu drohtines,
 1046 þem he Áðaman · an êr-dagun
 darnungo bi·dróg, · þat he warð is drohtine lêð,
 1048 bi·swêk ina mid sundjun · —só welda he þó selvan dón
 hêlandjan Krist. · þan habda he is hugi fasto
 1050 wið þana wam-skaðon, · waldandes barn,
 herte só gi·hêrðid: · welda heven-ríki
 1052 liudjun gi·lêstjan. · Was im þes landes ward
 an fastunnja · fior-tig nahto,
 1054 manno drohtin, · só he þar mates ni ant·bêt;
 þan langa ni gi·dorstun · im dçrnja wihti,
 1056 níð-hugdig fiund, · náhor gangan,
 grótjan ina gçgin-warðan: · wánde þat he god ên-fald,
 1058 for·útar man-kunnjes wiht · mahtig wári,
 hêleg himiles ward. · Só he ina þó ge·hungrian lét,
 1060 þat ina bi·gan bi þero mçnnisko · móses lustjan
 aftar þem fiuwar-tig dagun, · þe fiund náhor géng,
 1062 mirki mên-skaðo: · wánda þat he man ên-fald
 wári wissungo, · sprach im þó mid is wordun tó,
 1064 gróttá ina þe gêr-fiund: · „ef þú síš godes sunu“, kwað he,
 „be·hwí ni hêtis þú þan werðan, · ef þú gi·wald haves,
 1066 allaro barno bçtst, · brôð af þesun stênun?

Ge·hêli þinna hungar!“ · Þó sprak eft þe hêlago Krist:
 1068 „ni mugun ęldi-barn“, · kwað he, „ên-faldes brôdes,
 liudi libbjen, · ak sie skulun þurh lêra godes
 1070 wesan an þesero wer-oldi · ęndi skulun þiu werk frummjen,
 þea þar werðad a·hlúdid · fon þero hêlogun tungun,
 1072 fon þem galme godes: · þat is gumono líf
 liudjo só hwi-likon, · só þat lêtjan wili,
 1074 þat fon waldandes · worde ge·biudid.“
 Þó bi·gan eft niuson · ęndi náhor géng
 1076 un·hiuri fiund · ۆðru siðu,
 fandoda is frôhan. · Þat friðu-barn þolode
 1078 wrêðes willjon · ęndi im gi·wald for·gaf,
 þat he umbi is kraft mikil · koston mósti,
 1080 lét ina þó lédjan · þana liud-skaðon,
 þat he ina an Jerusalem · te þem godes wíha,
 1082 alles ovan-wardan, · up gi·sętta
 an allaro húso hôhost, · ęndi hosk-wordun sprak,
 1084 þe gramo þurh gelp mikil: · „ef þú síis godes sunu“, kwað he,
 „skrid þi te erðu hinan. · Ge·skrivan was it giu lango,
 1086 an bókun ge·writen, · hwó gi·boden havad
 is ęngilun · alo-mahtig fader,
 1088 þat sie þi at wege ge·hwem · wardos sinðun,
 haldad þi undar iro handun. · Hwat, þú hwargin ni þarft
 1090 mid þínun fótun · an felis be·spurnan,
 an hardan stên.“ · Þó sprak eft þe hêlago Krist,
 1092 allaro barno bętst: · „só is ôk an bókun ge·skrivan“, kwað he,
 „þat þú te hardo ni skalt · hêrran þínes,
 1094 fandon þínes frôhan: · þat nis þi allaro frumono neg·ên.“
 Lét ina þó an þana þridjan sið · þana þiod-skaðon
 1096 gi·brenge uppan ênan berg þen hôhon: · þar ina þe balo-wíso
 lét al ovar-sehan · irmin-þiode,
 1098 wonod-saman welon · ęndi wer-old-ríki
 ęndi all su·lik ôdes, · só þius erða bi·havad
 1100 fagororo frumono, · ęndi sprak im þó þe fiund an·gęgin,
 kwað þat he im þat al só gód-lík · for·geven weldi,
 1102 hôha hęri-dómos, · „ef þú wilt hnígan te mí,
 fallan te mínun fótun · ęndi mí for frôhan havas,
 1104 bedos te mínun barma. · Þan látu ik þi brúkan wel
 alles þes ôd-welon, · þes ik þi hębbju gi·ôgit hír.“
 1106 Þó ni welda þes lêðan word · lęgeron hwíle

- 1108 hōrjan þe hēlago Krist, · ak he ina fon is huldi for·drêf,
 Satanasan for·swêp, · ęndi sán aftar sprak
 allaro barno bętst, · kwað þat man bedon skoldi
 1110 up te þem alo-mahtigon gode · ęndi im ênum þionon
 swíðo þio-liko · þegnos managa,
 1112 hęliðos aftar is huldi: · „þar ist þiu helpa ge·lang
 manno ge·hwi-likun.“ · Þó gi·wêt im þe mên-skaðo,
 1114 swíðo sêrag-mód · Satanas þanan,
 fiund undar fern-dalu. · Warð þar folk mikil
 1116 fon þem alo-waldan · ovana te Kriste
 godes ęngilo kumen, · þie im siðor jungar-dóm,
 1118 skoldun ambaht-skepi · aftar lęstjen,
 þionon þio-liko: · só skal man þiod-gode,
 1120 hêrron aftar huldi, · hevan-kuninge.
 14 Was im an þem sin-weldi · sálíg barn godes
 1122 lange hwíle, · unt-þat im þó liovora warð,
 þat he is kraft mikil · kúðjen wolda
 1124 weroda te willjon. · Þó for·lét he waldes hleo,
 ên-ôdjes ard · ęndi sóhte im eft erlo ge·mang,
 1126 mári megin-þiode · ęndi manno drôm,
 géng im þó bi Jordanes staðe: · þar ina Johannes ant·fand,
 1128 þat friðu-barn godes, · frôhan sínan,
 hêlagana heven-kuning, · ęndi þem hęliðun sagda,
 1130 Johannes is jungurun, · þó he ina gangan ge·sah:
 „þit is þat lamb godes, · þat þar lósjan 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 he a·fódit was,
 tír-liko a·togan, · ęndi 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 nęrjandan kraft: · þes mótun gí neotan
 forð,
 só hwe só gerno wili · gode þeonogjan,

1146 wirkjan aftar is willjon.“ · Þó warð þes werodes filu,
 þero liudjo an lustun: · wurðun im þea lëra Kristes,
 1148 só swótja þem gi·siðja. · He bi·gan im samnon þó
 gumono te jungoron, · góðoro manno,
 1150 word-spáha weros. · Géng im þó bi ênes watares staðe,
 þat þar habda Jordan · anevan Galileo land
 1152 ênna sê ge·warhtan. · Þar he sittjan fand
 Andreas ęndi Petrus · bi þem aha-strôme,
 1154 bêðja þea ge·bróðar, · þar sie an brêd watar
 swiðo niud·líko · neṭti þenidun,
 1156 fiskodun im an þem flóde. · Þar sie þat friðu-barn godes
 bi þes sêes staðe · selvo gróttá,
 1158 hét þat sie im folgodin, · kwað þat he im só filu woldi
 godes ríkjas for·geven; · „al só git hír an Jordanes strôme
 1160 fiskos fáhat, · só skulun git noh friho barn
 halon te inkun handun, · þat sie an heven-ríki
 1162 þurh inka lëra · líðan mótin,
 faran folk manag.“ · Þó warð frô-mód hugi
 1164 bêðjun þem gi·bróðrun: · ant·kęndun þat barn godes,
 liovan hêrron: · for·létun al saman
 1166 Andreas ęndi 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·siðja, · skoldun sálig-líko
 1170 lôn ant·fáhan: · só dót liudjo so hwi-lik,
 só þes hêrran wili · huldi gi·þionon,
 1172 ge·wirkjan is willjon. · Þó sie bi þes watares staðe
 furðor kwámun, · þó fundun sie þar ênna fróðan man
 1174 sittjan bi þem sêwa · ęndi is suni twêne,
 Jakobus ęndi Johannes: · wárun im junga man.
 1176 Sátun im þá ge·sun-fader · an ênumu sande uppen,
 brugdun ęndi bóttun · bêðjum handun
 1178 þiu neṭti niud-líko, · þea sie habdun nahtes êr
 for·sliten an þem sêwa. · Þar sprak im selvo tó
 1180 sálig barn godes, · hét þat sie an þana sið mid im,
 Jakobus ęndi Johannes, · géngin bêðje,
 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,
 fróðan bi þem flóde, · ęndi al þat sie þar fehas êhtun,

- 1186 neſttju ęndi neġlit-skipu, · ge·kurun im þana neſjandan 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·wêſt im þe waldandes sunu
 1190 mid þem fiuwarjun forð, · ęndi im þó þana fifton gi·kôs
 Krist an ênero kôp-ſtędi, · kuninges jungoron,
 1192 mód-spáhana man: · Mattheus was hé hêtan,
 was im ambahtjo · ęðilero manno,
 1194 skolda þar te is hêrron · handun ant·fáhan
 tins ęndi tolna; · trewa habda hé góda,
 1196 ađal-and·bári: · for·lét al saman
 gold ęndi siluvar · ęndi geva managa,
 1198 diurje mēðmos, · ęndi warð im ūses drohtines man;
 kôs im þe kuninges þegn · Krist te hêrran,
 1200 milderan mēðom-gevon, · þan êr is man-drohtin
 wári an þesero wer-oldi: · fēng im wóðera þing,
 1202 lang-samoron rád. · Þó warð it allun þem liudjun kúð,
 fon allaro burgo gi·hwem, · hwó þat barn godes
 1204 samnode ge·siðos · ęndi selvo ge·sprak
 só manag wís-lík word · ęndi wáres só filu,
 1206 torhtes gi·tôgde · ęndi têkan manag
 ge·warhte an þesero wer-oldi. · Was þat an is wordun skín
 1208 iak an is dádjun só same, · þat hé drohtin was,
 himilisk hêrron · ęndi te helpu kwam
 1210 an þesan middil-gard · manno barnun,
 liudjun te þesun liohta. · Oft ge·deda hé þat an þem lande skín,
 1212 þan hé þar torht-líko · só manag têkan gi·warhte,
 þar hé hêlde mid is handun · halte ęndi 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 ūsa drohtin was
 selvo undar þem gi·siðje, · unt-þat þar ge·samnod warð
 1220 meġin-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 meġnigi · mates ęndi 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-skêpi: · wárun þar ge·farana te þiu,
 þat sie úses drohtines · dádjo êndi 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 wêndin aftar is willjon. · Suma wárun sie im eft só wíse man,
 1234 wárun im glawe gumon · êndi gode werðe,
 a·lesane undar þem liudjun, · kwámun im þarod be þem lêron Kristes,
 1236 þat sie is hêlag word · hôrjen móstin,
 línon êndi lêstjen: · habdun mid iro ge·lôvon te im
 1238 fasto ge·fangen, · habdun im ferhten hugi,
 wurðun is þegnos te þiu, · þat he sie an þiod-welon
 1240 aftar iro ên-dagon · up ge·bráhti,
 an godes ríki. · He só gerno ant·fêng
 1242 man-kunnjes manag · êndi mund-burd gi·hét
 te langaru hwílu, · êndi mahta só gi·lêstjen wel.
 1244 Þó warð þar męgin só mikil · umbi þana márjon Krist,
 liudjo ge·samnod: · þó gi·sah hé fon allun landun kuman,
 1246 fon allun wíðun wegun · werod te·samne
 lungro liudjo: · is lof was só wído
 1248 managun ge·márid. · Þó gi·wêt im mahtig self
 an ênna berg uppan, · barno ríkjost,
 1250 sundar ge·sittjen, · êndi im selvo ge·kôs
 twe-livi ge·talda, · trew-hafta man,
 1252 góðoro gumono, · þea hé im te jungoron forð
 allaro dago ge·hwi-likes, · drohtin welda
 1254 an is ge·sið-skêpja · simblon hębbjan.
 Nęmnida sie þó bi naman · êndi hét sie im þó náhor gangan,
 1256 Andreas êndi Petrus · êrist sána,
 ge·bróðar twêne, · êndi bêðje mid im,
 1258 Jakobus êndi Johannes: · sie wárun gode werðe;
 mildi was hé im an is móde; · sie wárun ênes mannes suni
 1260 bêðje bi ge·burdjun; · sie kôs þat barn godes
 góde te jungoron · êndi gumono filu,
 1262 márjero manno: · Mattheus êndi Þomas,
 Judasas twêna · êndi Jakob óðran,
 1264 is selves swiri: · sie wárun fon gi·sustruonjon twêm
 knósles kumana, · Krist êndi Jakob,

- 1266 góde gadulingos. · Þó habda þero gumono þar
 þe nęrjendo 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 · ęndi Philippus mid im,
 1272 trew-hafte man. · Þó géngun sie twe-livi samad,
 rinkos te þeru rúnu, · þar þe rádand sat,
 1274 managoro mund-boro, · þe allumu man-kunnje
 wið hęllje ge·þwing · helpen welde,
 1276 formon wið þem ferne, · só hwem só frummjen wili
 só liov-líka lęra, · só hé þem liudjun þar
 1278 þurh is gi·wit mikil · wísjan hogda.
16 Þó umbi þana nęrjandon Krist · náhor géngun
 1280 su·líka ge·siðos, · só hé im selvo ge·kôs,
 waldand undar þem werode. · Stóðun wísa man,
 1282 gumon umbi þana godes sunu · gerno swíðo,
 weros an willjon: · was im þero wordo niud,
 1284 þáhtun ęndi þagodun, · hwat im þero þiодо drohtin,
 weldi waldand self · wordun kűđjan
 1286 þesum liudjun te liove. · Þan sat im þe landes hirdi
 gegin-ward for þem gumun, · godes ęgan barn:
 1288 welda mid is sprákun · spáh-word manag
 lęrjan þea liudi, · hwó sie lof gode
 1290 an þesum wer-old-rikja · wirkjan skoldin.
 Sat im þó ęndi swígoda · ęndi sah sie an lango,
 1292 was im hold an is hugi · hęlag drohtin,
 mildi an is móde, · ęndi þó is mund ant·lôk,
 1294 wísde mid wordun · waldandes sunu
 manag mār-lík þing · ęndi þem mannum sagde
 1296 spáhun wordun, · þem þe hé te þeru spráku þarod,
 Krist alo-waldo, · ge·kora habda,
 1298 hwi-like wárin allaro · irmin-manno
 gode werðoston · gumono kunnjes;
 1300 sagde im þó te sỏđan, · kwađ þat þie sáliga wárin,
 man an þesoro middil-gardun, · þie hér an iro móde wárin
 1302 arme þurh ôd-módi: · „þem is þat ęwana ríki,
 swíðo hęlag-lík · an hevan-wange
 1304 sin-líf far·geven.“ · Kwađ þat ôk sálige wárin
 máđ-mundje man: · „þie mótun þie mārjon 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 fráhon 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 hēliðo briostun: · þem wirðit þe hēlego drohtin,
 1314 mildi mahtig selvo. · Sálige sind ôk undar þesaro managon þiodu,
 þie hēbbjad iro herta gi·hrēnod: · þie mótun þane hevenes waldand
 1316 sehan an sínun ríkja.“ · Kwað þat ôk sálige wárin,
 „þie þe friðu-samo undar þesumu folke libbjod · ęndi ni willjad ęniga
 fehta ge·wirken,
 1318 saka mid iro selvoro dádjun: · þie mótun wesan suni drohtines
 ge·nēmnde,
 hwande hé im wil ge·nádig werðen; · þes mótun sie niotan lango
 1320 selvon þes sínés ríkjes.“ · Kwað þat ôk sálige wárin
 þie rinkos, þe rehto weldin, · „ęndi þurh þat þolod ríkjoro manno
 1322 hęti ęndi harm-kwidi: · þem is ôk an himile eft
 godes wang for·geven · ęndi gēst-lík líf
 1324 aftar te êwan-dage, · só is io ęndi ni kumit,
 welan wun-sames.“ · Só habde þó waldand Krist
 1326 for þem erlom þar · ahto ge·talda
 sálða ge·sagda; · mid þem skal simbla gi·hwe
 1328 himil-ríki ge·halon, · ef hé it hēbbjan wili,
 etþo hé skal te êwan-daga · aftar þarvon
 1330 welon ęndi willjon, · siðor hé þese wer-old a·givid,
 erð-lívi-gi·skapu, · ęndi sókit im óðar lioht
 1332 só liof só lêð, · só hé mid þesun liudjun hér
 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 he, „þes iu saka biodat
 liudi aftar þeson lande · ęndi lêð sprekat,
 1338 hēbbjad iu te hoska · ęndi harmes filu
 ge·wirkjad an þesoro wer-oldi · ęndi wíti ge·frummjad,
 1340 felgjad iu frin-spráka · ęndi fiund-skępi,

- lágñjad iuwa lêra, · dót iu lêðes filu,
 1342 harmes þurh iuwan hêrron. · Þes látad gi iuwan hugi simbla,
 líf an lustun, · hwand iu þat lôn stēndit
 1344 an godes ríkja garu, · gódo ge·hwi-likes,
 mikil ėndi 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 ǫðrum,
 1348 giviðig grimmore 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 hin-fērði · hēliðos þolojan.
 1352 Þan wópjan þar wan-skēfti, · þie hér êr an wunnjon sín,
 libbjad an allon lustun, · ne willjad þes far·látan wiht,
 1354 mēni-gi·þáhtjo, · þes sie an iro mód spenit,
 lêðoro gi·lêstjo. · Þan im þat lôn kumid,
 1356 uvil arved-sam, · þan sie is þane ėndi 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 mēn lahan,
 1360 wērtjan mid wordun, · al só ik giu nu ge·wísjan mag,
 sēggjan sǫð-líko, · ge·siðos míne,
 1362 wárun wordun, · þat gi þesoro wer-oldes nu forð
 skulun salt wesan, · sundigero manno,
 1364 bótjan iro balu-dádi, · þat sie an bētara þing,
 folk far·fáhan ėndi for·látan · fiundes gi·werk,
 1366 diuvalas ge·dádi, · ėndi sókjan iro drohtines ríki.
 Só skulun gi mid iuwon lêrun · liud-folk manag
 1368 wēndjan aftar mínon willjon. · Ef iuwar þan a·wirðid hwi-lik,
 far·látid þea lêra, · þea hé lēstjan skal,
 1370 þan is im só þem salte, · þe man bi sêes staðe
 wído te·wirpit: · þan it te wihti ni dóg,
 1372 ak it friho barn · fótun spurnat,
 gumon an greote. · Só wirðid þem, þe þat godes word skal
 1374 mannum mārjan: · ef hé im þan látid is mód twehon,
 þat hi ne willja mid hluttro hugi · te heven-ríkja
 1376 spanen mid is spráku · ėndi sēggjan spel godes,
 ak wēnkid þero wordo, · þan wirðid im waldand gram,
 1378 mahtig módag, · ėndi 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 · ęndi sagda spel godes,
 1382 lērde þe landes ward · liudi síne
 mid hluttru hugju. · Hęliðos stóðun,
 1384 gumon umbi þana godes sunu · gerno swíðo,
 weros an willjon: · was im þero wordo niud,
 1386 þáhtun ęndi þagodun, · gi·hōrdun þero þiodo drohtin
 sęggjan êw godes · ęldi-barnun;
 1388 gi·hét im heven-ríki · ęndi te þem hęliðun sprak:
 „ók mag ik iu sęggjan, · ge·sīðos mína,
 1390 wárun wordun, · þat gi þesoro wer-oldes nu forð
 skulun lioht wesan · liudjo barnun,
 1392 fagaꝛ mid firihun · ovaꝛ folk manag,
 wlitig ęndi wun-sam: · ni mugun iuwa werk mikil
 1394 bi·holan werðan, · mid hwi-liko gi sea hugi kúðjat:
 þan mēr þe þiu burg ni mag, · þiu an berge stáð,
 1396 hōh holm-klivu, · bi·holen werðen,
 wriši-lík gi·werk, · ni mugun iuwa word þan mēr
 1398 an þesoro middil-gaꝛd · mannum werðen,
 iuwa dádi bi·dęrnit. · Dót, só ik iu lęrju:
 1400 látad iuwa lioht mikil · liudjun skínan,
 manno barnun, · þat sie faꝛ·standan iuwan móð-sevon,
 1402 iuwa werk ęndi iuwan willjon, · ęndi þes waldand god
 mid hluttro hugju, · himiliskan fader,
 1404 lovon an þesumu liohte, · þes hé iu su·lika lęra faꝛ·gaꝛf.
 Ni skal neoman lioht, þe it hawað, · liudjun dęrnjan,
 1406 te hardo be·hweljan, · ak hé it hōho skal
 an sęli sęttjan, · þat þea ge·sehan mugin
 1408 alla ge·líko, · þea þaꝛ inna sind,
 hęliðos an hallu. · Þan hałd ni skulun gi iuwa hēlag word
 1410 an þesumu land-skępa · liudjun dęrnjen,
 hęlið-kunnje faꝛ·helan, · ak ge it hōho skulun
 1412 brēdjan, þat gi·bod godes, · þat it allaro barno ge·hwi-lik,
 ovaꝛ al þit land-skępi · liudi faꝛ·standan
 1414 ęndi só ge·frummjen, · só it an foꝛn-dagun
 tulgo wíse man · wordun ge·spraꝛkun,
 1416 þan sie þana aldan êw · erlos heldun,
 ęndi ôk su·liku swíðoꝛ, · só ik iu nu sęggjan mag,
 1418 alloro gumono ge·hwi-lik · gode þionojan,
 þan it þaꝛ 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 bêðju te·faran,
 himil ęndi erðe, · 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 ókjon ęndi nígjan · ęldi-barnum,
 þesumu folke te frumu. · Þat was forn ge·skrivan
 1432 an þem aldon êo · —ge hórdun it oft sprekan
 word-wíse man—: · só hwe só þat an þesoro wer-oldi gi·dót,
 1434 þat hé áðrana · aldru bi·neote,
 lívu bi·lôsje, · þem skulun liudjo barn
 1436 dōd a·dêljan. · Þan willjo ik it iu diopor nu,
 furður bi·fáhan: · só hwe só ina þurh fíund-skepi,
 1438 man wiðar ǫðrana · an is mód-sevon
 bilgit an is breostun · —hwand sie alle ge·bróðar sint,
 1440 sálíg folk godes, · sibbjon bi·tengja,
 man mid mág-skepi—, · þan wirðit þoh hwe ǫðrumu an is móde só
 gram,
 1442 líbes weldi ina bi·lōsjen, · of hé mahti gi·lêstjen só:
 þan is hé sán a·fēhit · ęndi is þes ferahas skolo,
 1444 al su·likes ur·dêljes · só þe ǫðar was,
 þe þurh is hand-męgin · hōvdo bi·lōsde
 1446 erl ǫðarna. · Ōk is an þem êo ge·skrivan
 wárun wordun, · só gi witon alle,
 1448 þan man is náhiston · niud-líko skal
 minnjan an is móde, · wesen is mágun hold,
 1450 gadulingun gód, · wesen is geva mildi,
 fráhon is friunda ge·hwane, · ęndi skal is fíund hatan,
 1452 wiðer·standen þem mid strídu · ęndi mid starku hugi,
 węrjan wiðar wrêðun. · Þan sęggjo ik iu te wáron nu,
 1454 ful-líkur for þesumu folke, · þat gí iuwa fíund skulun
 minnjon an iuwomu móde, · só samo só gí iuwa mágos dót,
 1456 an godes namon. · Dót im gódes filu,
 tōgjat im hluttran hugi, · holda trewa,
 1458 liof wiðar ira lēðe. · Þat is lang-sam rád
 manno só hwi-likumu, · só is mód te þiu

1460 ge·flíhit wiðar is fiunde. · Ðan mótun gí þea fruma êgan,
 þat gí mótun hêten · heven-kuninges suni,
 1462 is blíði barn. · Ne mugun gí iu bêtaran ráð
 ge·winnan an þesoro wer-oldi. · Ðan sæggjo 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 ǫðran man · in·wid hugis.
 Êr skalt þú þi simbla ge·sónjen · wið þana sak-waldand,
 1470 ge·módi gi·mahljan: · siðor maht þú mēðmos þína
 te þem godes altere a·gevan: · þan sind sie þemu góðan werðe,
 1472 heven-kuninge. · Mér skulun gi aftar is huldi þionon,
 godes willjon ful·gán, · þan ǫðra Judeon duon,
 1474 ef gi willjat êgan · êwan ríki,
 sin-líf sehan. · Ôk skal ik iu sæggjan noh,
 1476 hwó it þar an þem aldon · êo ge·biudid,
 þat ênig erl ǫðres · idis ni bi·swíka,
 1478 wíf mid wammu. · Ðan sæggjo 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, · þiu imu ge·gangan ni skal.
 1482 Ðan haved hé an imu selvon sán · sundja ge·warhta,
 ge·heftid an is hertan · hełli-wíti.
 1484 Ef þan þana man is siun wili · etþa is swíðare hand
 far·lêdjen is liðo hwi-lik · an lêðan weg,
 1486 þan is erlo ge·hwem · ǫðar bêtara,
 firiho barno, · þat hé ina fram werpa
 1488 ęndi þana lið lósje · af is lík-hamon
 ęndi ina áno kuma · up te himile,
 1490 þan hé só mid allun · te þem Inferne,
 hwerve mid só hêlun · an hełli-grund.
 1492 Ðan mênid þiu léf-hêd, · þat ênig liudjo ni skal
 far·folgan is friunde, · ef hé ina an firina spanit,
 1494 swás man an saka: · þan ne sí hé imu eo só swíðo an sibbjun bi·lang,
 ne iro mág-skepí só mikil, · ef hé ina an morð spēnit,
 1496 bédid balu-werko; · bêtara is imu þan ǫðar,
 þat hé þana friund fan imu · fer far·werpa,
 1498 míðe þes mágēs · ęndi ni hebbja þar êniga minnja tó,
 þat hé móti êno · up ge·stígan

- 1500 hóh himil-ríki, · þan sie helli-ge·þwing,
 brêd balu-wíti · bêðja gi·sókjan,
 1502 **18** uvil arvidi. · Ôk is an þem êo ge·skrivan
 wárun wordun, · só gí witun alle,
 1504 þat mîðe mên-êðos · man-kunnjes ge·hwi-lik,
 ni for·swęrje ina selvon, · hwand þat is sundje te mikil,
 1506 far·lêdid liudi · an lêðan weg.
 Þan willjo ik iu eft sęggjan, · þan sán ni swęrja neo-man
 1508 ênigan êð-staf · ęldi-barno,
 ne bi himile þemu hôhon, · hwand þat is þes hêrron stól,
 1510 ne bi erðu þar undar, · hwand þat is þes alo-waldon
 fagaꝛ fót-skamel, · nek ênig firiho barno
 1512 ne swęrja bi is selves hôvde, · hwand he ni mag þar ne swart ne hwít
 ênig hár ge·wirkjan, · b·útan só it þe hêlago god,
 1514 ge·markode mahtig; · be·þiu skulun mîðan filu
 erlos êð-wordo. · Só hwe só it ofto dót,
 1516 só wirðid is simbla wirsas, · hwand he imu gi·wardon ni mag.
 Bi·þiu skal ik iu nu te wárun · wordun gi·beodan,
 1518 þat gi neo ne swęrjen · 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 kweðe já, gef it sí, · geha þes þar wár is,
 kweðe nên, af it nis, · láta im ge·nóg an þiu;
 1524 só hwat só is mêr owar þat · man ge·frummjad,
 só kumid it al fan uvile · ęldi-barnun,
 1526 þat erl þurh un·trewa · ۆðres ni wili
 wordo ge·lôvjan. · Þan sęggjo ik iu te wáron ôk,
 1528 hwó it þar an þem aldon · êo ge·biudit:
 só hwe só ôgon ge·nimid · ۆðres mannes,
 1530 lôsid af is lík-haman, · etþa is liðo hwi-likan,
 þat he 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 ęndi wammes, · só hwat só man iu an þesoro wer-oldi ge·dóe.
 1536 Dóe alloro erlo ge·hwi-lik · ۆðrom manne
 frume ęndi ge·fóri, · só he willje, þat im firiho barn
 1538 gódes an·gęgin dóen. · Þan 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 léhnjon wer-oldi, · ak huggjat te iuwomu leovon
 hêrran
 þero gevono te gelde, · þat sie iu god lôno,
 1544 mahtig mund-boro, · só hwat só gi is þurh is minnes gi·dót.
 Ef þú þan gevogjan wili · góðun mannun
 1546 fagare feho-skattos, · þar þú eft frumono hugis
 mêt ant·fáhan, · te hwí havas þú þes êniga méda fon gode
 1548 etþa lôn an þemu is liohte? · hwand þat is léhni feho.
 Só is þes alles ge·hwat, · þe þú ǫðrun ge·duos
 1550 liudjon te leove, · þar þú hugis eft ge·lík neman
 þero wordo ǣndi þero werko: · te hwí wêt þi þes ùsa waldand þank,
 1552 þes þú þín só bi·filhis · ǣndi ant·fáhis eft þan þú wili?
 iuwan ôð-welon · gevan gi þem armun mannun,
 1554 þe ina iu an þesoro wer-oldi ne lônon · ǣndi 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 ôð-móðjen
 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 ùsumu drohtine werð—
 ne galpo þú far þínun gevon te swíðo, · noh ênig gumono ne skal,
 1562 þat siu im þurh ídale hróm · eft ni werðe
 lêð-líko far·loren. · Þanna þú skalt lôn nemen
 1564 fora godes ôgun · góðero werko.
 Ôk skal ik iu ge·beodan, · þan gi willjad te bedu hnígan
 1566 ǣndi willjad te iuwomu hêrron · helpono biddjan,
 þat he iu a·láte · lêðes þinges,
 1568 þero sakono ǣndi þero sundjono, · þea gi iu selvon hír
 wrêða ge·wirkjad, · þat gi it þan for ǫðrumu werode ni duad:
 1570 ni márjad it far mēnigi, · 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 hêrron · helpono biddjan,
 1574 þiggjan þeo-líko, · —þes iu is þarf mikil—
 þat iu sigi-drohtin · sundjono tómja,
 1576 þan dót gi þat só darno: · þoh wêt it iuwe drohtin self

1578 hêlag an himile, · hwand imu nis bi·holan n·eo·wiht
 ne wordo ne werko. · He látid it þan al ge·werðan só,
 só gi ina þan biddjad, · þan gi te þero bedo hnígad
 1580 mid hluttru hugi.“ · Heliðos stóðun,
 gumon umbi þana godes sunu · gerno swíðo,
 1582 weros an willjon: · was im þero wordo niud,
 þáhtun ċndi þagodun, · was im þarf mikil,
 1584 þat sie þat eft ge·hogdin, · þat im þat hêlaga barn
 an þana forman sið · filu mid wordun
 1586 torhtes ge·talde. · Þó sprak im eft ên þero twe·livjo an·gëgin,
 glauworo gumono, · te þem godes barne:
 1588 **19** „Hérro þe gódo“, · kwað he, „ús is þínoro huldi þarf,
 te gi·wirkenne þínna willjon, · ċndi ôk þínoro wordo só self,
 1590 allaro barno bëtst, · þat þú ús bedon lêres,
 jungoron þíne, · só Johannes duot,
 1592 diur·lík dóperi, · dago ge·hwi·likas
 is werod mid wordun, · hwí sie waldand skulun,
 1594 góðan grótjan. · Dó þína jungorun só self:
 ge·rihti ús þat ge·rúni.“ · Þó habda eft þe ríkjo garu
 1596 sán aftar þiu, · sunu drohtines,
 gód word an·gëgin: · „Þan gi god willjan“, kwað he,
 1598 „weros mid iuwon wordun · waldand grótjan,
 allaro kuningo kraftigostan, · þan kweðad gi, só ik iu lêrju:
 1600 Fadar úsa · firiho barno,
 þú bist an þem hôhon · 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 uppa ist
 1606 an þem hôhon · himilo ríkja.
 Gef ús dago ge·hwi·likes rád, · drohtin þe gódo,
 1608 þína hêlaga helpa, · ċndi a·lát ús, hevenes ward,
 managoro mên·skuldjo, · al só we ǫðrum mannum dóan.
 1610 Ne lát ús far·lêdjan · lêða wihti
 só forð an iro willjon, · só wí wirðige sind,
 1612 ak help ús wiðar allun · uvilon dádjun.
 Só skulun gi biddjan, · þan gi te bede hnígad
 1614 weros mid iuwom wordun, · þat iu waldand god
 lêðes a·láte · an leut·kunnja.
 1616 Ef gi þan willjad a·látan · liudjo ge·hwi·likun

1618 þero sakono ęndi þero sundjono, · þe sie wið iu selvon hır
 wrēða ge·wirkjat, · þan a·látid iu waldand god,
 fadar ala-mahtig · firin-werk mikil,
 1620 managoro mēn-skuldjo. · Ef iu þan wirðid iuwa mód te stark,
 þat gi ne wileat ۆðrun · 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 ۆðrum hır
 1626 gi·léstjad an þesumu liohte · ęndi þan wið liudjo barn
 þea saka ni gi·sónjad, · êr gi an þana sið faran,
 1628 weros fon þesoro wer-oldi. · Ok skal ik iu te wárun sęggjan,
 hwó gi léstjan skulun · lêra mína:
 1630 þan gi iuwa fastonnja · frummjan willjan,
 minson iuwa mēn-dádi, · þan ni duad gi þat te managom kũð,
 1632 ak míðad is far ۆðrum mannun: · þoh wēt mahtig god,
 waldand iuwan willjan, · þoh iu werod ۆðar,
 1634 liudjo barn ne lovon. · He gildid is iu lôn aftar þiu,
 iuwa hēlag fadar · an himil-ríkja,
 1636 þes ge im mid su·likum ôð-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 méra þing,
 1640 þan man hır an erðu · ôdag libbja,
 wer-old-skattes ge·wono. · Ef gi willjad mínun wordun hōrjan,
 1642 þan ne samnod gi hır sink mikil · silovres ne goldes
 an þesoro middil-gard, · mēðom-hordes,
 1644 hwand it rotat hır an roste, · ęndi rēgin-þeovos far·stelad,
 wurmi a·wardjad, · wirðid þat gi·wádi far·slitan,
 1646 ti-gangid þe gold-welo. · Léstjad iuwa gódon werk,
 samnod iu an himile · hord þat méra,
 1648 fagara feho-skattos: · þat ni mag iu ęnig fiund be·niman,
 ne-wiht an·węndjan, · hwand þe welo standid
 1650 garu iu te·gęgnes, · só hwat só gi gódes þarod,
 an þat himil-ríki · hordes ge·samnod,
 1652 hęliðos þurh iuwa hand-geva, · ęndi hębbjad þarod iuwan hugi fasto;
 hwand þar ist alloro manno gi·hwes · mód-ge·þáhti,
 1654 hugi ęndi herta, · þar is hord ligid,
 sink ge·samnod. · Nis eo só sálíg man,
 1656 þat mugi an þesoro brēdon wer-old · bēðju ant·hengjan,

- ge þat hi an þesoro erðo · ôdag libbja,
 1658 an allun wer-old-lustun wesa, · ge þoh waldand gode
 te þanke ge·þeono: · ak he skal alloro þingo gi·hwes
 1660 simbla ôðar-hweðar · ên far·lâtan
 etþo lusta þes lík-hamon · etþo líf êwig.
 1662 Be·þiu ni gornot gi umbi iuwa ge·garuwi, · ak huggjad te gode fasto,
 ne mornont an iuwomu móde, · hwat gi eft an morgun skulin
 1664 etan efþo drinkan · etþo an hëbbjan
 weros te ge·wêdja: · 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 feðar-hamun: · sie ni kunnun ênig feho winnan,
 1670 þoh givid im drohtin god · dago 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 mēðom-hordas mēst, · þero þe ênig man êhti,
 welono ge·wunna · çndi allaro ge·wádjo kust,—
 1678 þoh ni mohte he an is lîve, · þoh he habdi alles þeses landes ge·wald,
 a·winnan su·lik ge·wádi, · só þiu wurt havad,
 1680 þiu hír an felde stád · fagoro ge·gariwit,
 lilli mid só liof-líku blómon: · ina wádit þe landes waldand
 1682 hér fan hevenes wange. · Mér is im þoh umbi þit hëliðo kunni,
 liudi sint im liovoron mikilu, · þea he 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, · çndi 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 ênigumu manne · un·rehtes wiht,
 1692 dęrvjes a·dêljan, · hwand þe dóm eft kumid
 ovar þana selvon man, · þar it im te sorgon skal,
 1694 werðan þem te wítja, · þe hír mid is wordun ge·sprikid

un·reht ǫðrum. · Neo þat iuwar ênig ne dua
 1696 gumono an þesom gardon · geldes etþo kôpes,
 þat hi un·reht gi·met · ǫðrumu manne
 1698 mên-ful mako, · hwand it simbla mótjan skal
 erlo ge·hwi-likomu, · su·lik só he it ǫðrumu ge·dód,
 1700 só kumid it im eft te·gegnes, · þar he gerno ne wili
 ge·sehan is sundjon. · Ôk skal ik iu sæggjan noh,
 1702 hwar gi iu wardon skulun · wítjo mēsta,
 mên-werk manag: · te hwi skalt þú ênigan man be·sprekan,
 1704 bróðar þínan, · þat þú undar is bráhon ge·sehas
 halm an is ôgon, · ęndi ge·huggjan ni wili
 1706 þana swáran balkon, · þe þú an þínoro siuni havas,
 hard trio ęndi 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 gesiun · siðor ge·bótjan,
 ge·hêljan an is hôvde. · Só mag þat an is hugi 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 · ǫðres mannes
 saka ęndi sundja, · ęndi havad im selvo mēr
 1716 firin-werko ge·frumid. · Ef he wili is fruma lêstjan,
 þan skal hi ina selvon êr · sundjono a·tómjan,
 1718 lêð-werko lôson: · siðor mag hi mid is lêrun werðan
 hęliðun te helpu, · siðor hi ina hluttran wêt,
 1720 sundjono sikoran. · Ne skulun gi swínum te·foran
 iuwa mere-gríton makon · etþo mēðmo ge·striuni,
 1722 hêlag hals-męni, · hwand siu it an horu spurnat,
 sulwjad an sande: · ne witun súvrjas ge·skêð,
 1724 fagaroro fratoho. · Su-lik sint hír folk manag,
 þe iuwa hêlag word · hórjan ne willjad,
 1726 ful-gangan godes lêrun: · ne witun gódes ge·skêð,
 ak sind im lári word · leovoron mikilu,
 1728 umbi·þarvi þing, · þanna þeot-godes
 werk ęndi willjo. · Ne sind sie wirðige þan,
 1730 þat sie ge·hórjan iuwa hêlag word, · ef sie is ne willjad an iro hugi
 þenkjan,
 ne línon ne lêstjan. · Þem ni sæggjan gi iuworu lêron wiht,
 1732 þat gi þea spráka godes · ęndi spel 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 luggjon ne mugin · lêron be·swíkan
 ni mid wordun ni mid werkun. · Sie kumad an su·likom ge·wádjon
 te iu,
 1738 fagoron fratohon: · þoh hæbbjad sie fêknan hugi:
 þea mugun gi sán ant·kennjan, · só gi sie kuman ge·sehad:
 1740 sie sprekað wís·lík word, · þoh iro werk ne dugin,
 þero þegno ge·þáhti. · Hwand gi witun, þat eo an þorniun ne skulun
 1742 wín·beri wesan · efþa welon eo·wiht,
 fagororo fruhtjo, · nek ôk fígun ne lesað
 1744 hēliðos an hiopon. · Þat mugun gi undar·huggjan wel,
 þat eo þe uvilo bôm, · þar he an erðu stád,
 1746 góden wastum ne givid, · nek it ôk god ni ge·skóp,
 þat þe gódo bôm · gumono barnun
 1748 bári bittres wiht, · ak kumid fan alloro bámo ge·hwi·likumu
 su·lik wastom te þesero wer·oldi, · só im fan is wurtjon ge·dregid,
 1750 etþa berht etþa bittar. · Þat mēnid þoh breost·hugi,
 managoro mód·sevon · manno kunnjes,
 1752 hwó alloro erlo ge·hwi·lik · ôgit selvo,
 meldod mid is müðu, · hwi·likan he mód havad,
 1754 hugi umbi is herte: · þes ni mag he far·helan eo·wiht,
 ak kumad fan þem uvilan man · in·wid·rádos,
 1756 bittara balu·spráka, · su·lik só hi an is breostun havad
 ge·hēftid umbi is herte: · simbla is hugi kúðid,
 1758 is willjon mid is wordun, · çndi farad is werk aftar þiu.
 Só kumad fan þemu góðan 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 he an is móde havad
 1762 hord umbi is herte. · Þanan kumad þea hēlagan lêra,
 swíðo wun·sam word, · çndi skulun is werk aftar þiu
 1764 þeodu ge·þíhan, · þegnun managun
 werðan te willjon, · al só it waldand self
 1766 góðun 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.
 21 Ôk skal ik iu wísjan, · hwó hír wegos twêna
 1772 liggjad an þesumu liohte, · þea farad liudjo barn,

al irmin-þiod. · Þero is ǫðar sán
 1774 wíd stráta ǣndi brêd, · —farid sie werodes filu,
 man-kunnjes manag, · hwand sie þarod iro mód spenit,
 1776 wer-old-lusta weros— · þiu an þea wirson hand
 liudi lêdid, · þar sie te far·lora werðad,
 1778 heþiðos an heþlju, · þar is hêt ǣndi swart,
 ǣgis-lík an innan: · óði ist þarod te faranne
 1780 eldi-barnun, · þoh it im at þemu ǣndje ni dugi.
 Ðan ligid eft ǫðar · engira mikilu
 1782 weg an þesoro wer-oldi, · fêrid ina werodes lút,
 fáho folk-skêpi: · ni willjad ina friho barn
 1784 gerno gangan, · þoh he te godes ríkja,
 an þat êwiga líf, · erlos lédja.
 1786 Ðan nimad gi iu þana engjan: · þoh he só óði ne sí
 frihon te faranne, · þoh skal hi te frumu werðan
 1788 só hwemu só ina þurh-gǣngid, · só skal is geld niman,
 swiðo lang-sam lôn · ǣndi líf êwig,
 1790 diur-líkan drôm. · Eo gi þes drohtin skulun,
 waldand biddjen, · þat gi þana weg mótin
 1792 fan foran ant·fáhan · ǣndi forð þurh gi·gangan
 an þat godes ríki. · He ist garu simbla
 1794 wiðar þiu te gevanne, · þe man ina gerno bidid,
 fergot friho barn. · Sókjad fadar iuwan
 1796 up te þemu êwinom ríkja: · þan móttun gi ina aftar þiu
 te iuworu frumu fiðan. · Kúðjad iuwa fard þarod
 1798 at iuwas drohtines durun: · þan werðad iu andón aftar þiu,
 himil-portun ant·hlidan, · þat gi an þat hêlage lioht,
 1800 an þat godes ríki · gangan móttun,
 sin-líf sehan. · Ôk skal ik iu sêggjan noh
 1802 far þesumu werode allun · wár-lík biliði,
 þat alloro liudjo só hwi-lik, · só þesa mína lêra wili
 1804 ge·haldan an is herton · ǣndi wil iro an is hugi a·þenkjan,
 lêstjan sea an þesumu lande, · þe gi·líko duot
 1806 wísumu manne, · þe gi·wit havad,
 horska hugi-skêfti, · ǣndi hús-stêdi kiusid
 1808 an fastoro foldun · ǣndi 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·widereon · allun standan
 1812 an þemu felise uppan, · hwand it só fasto warð

- gi·stellit an þemu stêne: · anthavad 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 sande wili · sęli-hús wirkjan,
 1820 þar it westrani wind · ęndi wágo strôm,
 sêes ûðjon te·sláad; · ne mag im sand ęndi 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
 męgin-folk mikil: · ge·hôrdun mahtiges godes
 1828 liof-líka lêra; · ne wárun an þemu lande ge·wuno,
 þat sie eo fan su·likun êr · sęggjan ge·hôrdin
 1830 wordun etþo werkun. · Far·stódun wíse man,
 þat he só lêrde, · liudjo drohtin,
 1832 wárun wordun, · só he ge·wald habde,
 allun þem un·ge·líko, · þe þar an êr-dagun
 1834 undar þem liud-skępja · lêrjon wárun
 a·koran undar þemu kunnje: · ne habdun þiu Kristes word
 1836 ge·makon mid mannun, · þe he far þero męnigi sprak,
 22 ge·bôd uppan þemu berge. · He im þó bêðju be·falh
 1838 te ge·sęggennja · sínom wordun,
 hwó man himil-ríki · ge·halon skoldi,
 1840 wíð-brêðan welan, · gia he im ge·wald far·gaf,
 þat sie móstin hêljan · halte ęndi blinde,
 1842 liudjo léf-hêdi, · legar-będ manag,
 swára suhti, · giak he im selvo ge·bôd,
 1844 þat sie at ênigumu manne · méde ne námin,
 diurje mêðmos: · „ge·huggjad gi“, kwað he, — „hwand iu is þiu dád
 kuman,
 1846 þat ge·wit ęndi þe wís-dóm, · ęndi iu þea ge·wald far·givid
 alloro friho fadar, · só gi sie ni þurvun mid ênigo feho kôpon,
 1848 médjan mid ênigun mêðmun,— · só wesat gi iro mannun forð
 an iuwon hugi-skęftjun · 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·wádjás þan mēr
 1856 erlos êgan, · b·útan só gi þan an hebbjan,
 gumon te garewea, · þan gi gangan skulun
 1858 an þat gi·mang innan. · Neo gi umbi iuwan mēti ni sorgot,
 lēng umbi iuwa lif-nare, · hwand þene lērjand skulun
 1860 fódjan þat folk-skēpi: · þes sint þea fruma werða,
 leov-likes lōnes, · þe hi þem liudjun sagad.
 1862 wirðig is þe wurhtjo, · þat man ina wel fódja,
 þana man mid mōsu, · þe só managoro skal
 1864 seola bi·sorgan · ċndi an þana sið spanen,
 gēstos an godes wang. · Þat is grōtara 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
 mōsu bi·morna. · Be·þiu man skulun
 1870 haldan þene hold-líko, · þe im te heven-ríkja
 þene weg wísit · ċndi sie wam-skaðun,
 1872 feondun wit-fāhit · ċndi firin-werk lahid,
 swára sundjon. · Nu ik iu sēndjan skal
 1874 aftar þesumu land-skēpje · só lamb undar wulvos:
 só skulun gi undar iuwa fiund faren, · undar filu þeodo,
 1876 undar mis-líke man. · Hebbjad iuwan mōd wiðar þem
 só glawan te·gēgnes, · só samo só þe gelwo wurm,
 1878 nādra þiu fēha, · þar siu iro níð-skēpjes,
 witodes wānit, · 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 · mōd-ge·þáhti,
 1882 willjan a·wardjen. · Wesat iu so wara wiðar þiu,
 wið iro fēknjon dádjun, · só man wiðar fiundun skal.
 1884 Þan wesat gi eft an iuwon dádjun · dúvon ge·líka,
 hebbjad wið erlo ge·hwene · ên-faldan hugi,
 1886 mildjan mōd-sevon, · þat þar man neg·ên
 þurh iuwa dádi · be·drogan ne werðe,
 1888 be·swíkan þurh iuwa sundja. · Nu skulun gi an þana sið faran,
 an þat ârundi: · þar skulun gi arvidjes só filu
 1890 ge·þolon undar þeru þiod · ċndi ge·þwing só samo
 manag ċndi mis-lík, · hwand gi an mínumu namon

- 1892 þea liudi lérjat. · Be·þiu skulun gi þar lēðes filu
fora wer-old-kuningun, · wítjas ant·fáhan.
- 1894 Oft skulun gi þar for ríkja · þurh þius mín rehtun word
ge·bundane standen · ęndi bēðju ge·þologjan,
1896 ge hosk ge harm-kwidi: · umbi þat ne látad gi iuwan hugi twíflon,
sevon swíkandjan: · gi ni þurvun an ęnigun sorgun wesan
1898 an iuwomu hugi hwęrgin, · þan man iu for þea hēri forð
an þene gast-sęli · gangan hētid,
1900 hwat gi im þan te·gęgnes skulin · góđoro wordo,
spáh-líkoro ge·sprekan, · hwand iu þiu spód kumid,
1902 helpe fon himile, · ęndi sprikid þe hêlogo gēst,
mahtig fon iuwomu munde. · Be·þiu ne and-ráđad gi iu þero manno
nið
- 1904 ne forhtjat iro fiund-skępi: · þoh sie hębbjan iuwas ferahes ge·wald,
þat sie mugin þene lík-hamon · lívu be·neotan,
1906 a·slahan mid swerde, · þoh sie þeru seolun ne mugun
wiht a·wardjan. · Antd-ráđad iu waldand god,
1908 forhtjad fader iuwan, · frummjad gerno
is ge·bod-skępi, · hwand hi havad bēðjes 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 fiðan, · hwand sie fader iuwa,
1914 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,
þea willjad alloro dago ge·hwi-likes · te drohtine hnígan,
1918 hrópad þar te helpu · ęndi huggjad an ۆðar,
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 ęndi willjon. · Þea ni þurvun mid wordun só filu
1924 hrópan te helpu, · hwanda þe hêlogo god
wêt alloro manno ge·hwes · mód-ge·þáhti,
1926 word ęndi willjon, · ęndi gildid im is werko lôn.
Be·þiu skulun gi sorgon, · þan gi an þene sið farad,
1928 hwó gi þat ârundi · ti ęndja be·brenge.
- Þan gi líðan skulun · aftar þesumu land-skępja,
1930 wído aftar þesoro wer-oldi, · al só iu wegos lédjad,

brêd stráta te burg, · simbla sókjad gi iu þene bēstston sán
 1932 man undar þeru mēnegi · ėndi kũđjad imu iuwan móđ-sevon
 wárun wordun. · Ef sie þan þes wirðige sint,
 1934 þat sie iuwa gódun werk · gerno ge·lēstjen
 mid hluttru hugi, · þan gi an þemu húse mid im
 1936 wonod an willjon · ėndi im wel lōnod,
 geldad im mid gódu · ėndi sie te gode selvon
 1938 wordun ge·wíhad · ėndi sēggjad im wissan friðu,
 hēlaga helpa · heven-kuninges.
 1940 Ef sie þan só sálīga · þurh iro selvoro dád
 werðan ni mótun, · þat sie iuwa werk frummjen,
 1942 lēstjen iuwa lêra, · þan gi fan þem liudjun sán,
 farad fan þemu folke, · —þe iuwa friðu hwirvid
 1944 eft an iuworo selvoro sið,— · ėndi látad sie mid sundjun forð,
 mid balu-werkun búan · ėndi sókjad iu burg ǫðra,
 1946 mikil man-werod, · ėndi ne látad þes melmes wiht
 folgan an iuwom fótun, · þanan þe man iu ant·fáhan ne wili,
 1948 ak skuddjat it fan iuwon skóhun, · þat it im eft te skamu werðe,
 þemu werode te ge·wit-skepje, · þat iro willjo ne dóg.
 1950 Þan sēggjo ik iu te wárun, · só hwan só þius wer-old ėndjad
 ėndi 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,
 1956 þe iu hír wiðar-werpat · ėndi ne willjad iuwa word frummjen.
 Só hwe só iu þan ant·fáhit · þurh ferhtan hugi,
 1958 þurh mildjan mód, · só havad mínan forð
 willjon ge·warhten · ėndi ôk waldand god,
 1960 ant·fangan fader iuwan, · friho drohtin,
 ríkjan rád-gevon, · þene þe al reht bi·kan.
 1962 wêt waldand self, · ėndi willjan lōnot
 gumono ge·hwi-likumu, · só hwat só hi hír gódes ge·duot,
 1964 þoh hi þurh minnja godes · manno hwi-likumu
 willjandi far·geve · watares drinkan,
 1966 þat hi þurftigumu manne · þurst ge·hêlje,
 kaldes brunnan. · Þesa kwidi werðad wára,
 1968 þat eo ne bi·lívid, · ne hi þes lōn skuli,
 fora godes ôgun · geld ant·fáhan,
 1970 méda manag-falde, · só hwat só hi is þurh mína minnja ge·duot.

- 1972 Só hwe só mín þan far·lógndi · liudi-barno,
 heliðo for þesoro herju, · só dóm ik is an himile só self
 1974 þar uppe far þem alo-waldan fader · ęndi for allumu is ęngilo krafte,
 far þeru mikilon męnigi. · Só hwi-lik só þan eft manno barno
 1976 an þesoro wer-oldi ne wili · wordun miðan,
 ak gihit far gum-skępi, · þat he mín jungoro sí,
 1978 þene willju ek eft ógjan · far ógun godes,
 fora alloro firiho fader, · þar folk manag
 1980 for þene alo-waldon · alla gangad
 reðinon wið þene ríkjon. · Þar willju ik imu an reht wesan
 1982 mildi mund-boro, · só hwemu só mínun hír
 wordun hôrid · ęndi þiu werk frumid,
 þea ik hír an þesumu berge uppan · ge·boden hębbju.“
 1984 Habda þó te wárun · waldandes sunu
 ge·lêrid þea liudi, · hwó sie lof gode
 1986 wirkjan skoldin. · Þó lét hi þat werod þanan
 an alloro halva ge·hwi-lika, · hęri-skępi manno
 1988 siðon te selðon. · Habdun selves word,
 ge·hôrid heven-kuninges · hêlaga lêra,
 1990 só eo te wer-oldi sint · wordo ęndi dádjo,
 man-kunnjes manag · ovar þesan middil-gard
 1992 sprákono þiu spáhiron, · só hwe só þiu spel ge·frang,
 þea þar an þemu berge ge·sprak · barno ríkjast.
 1994 **24** Ge·wêt imu þó umbi þrea naht aftar þiu · þesoro þiодо drohtin
 an Galileo land, · þar he te ênum gômum warð,
 1996 ge·bedan þat barn godes: · þar skolda man êna brúd gevan,
 muna-líka magað. · Þar Maria was,
 1998 mid iro suni selvo, · sálig þiorna,
 mahtiges móder. · Managoro drohtin
 2000 géng imu þó mid is jungoron, · godes êgan barn,
 an þat hôha hús, · þar þe hęri drank,
 2002 þea Judeon an þemu gast-sęli: · he im ôk at þem gômum was,
 giak hi þar ge·küðde, · þat hi habda kraft godes,
 2004 helpa fan himil-fader, · hêlagna gęst,
 waldandes wís-dóm. · Werod bliðode,
 2006 wárun þar an luston · liudi at-samne,
 gumon glad-módje. · Géngun ambaht-man,
 2008 skęnkjon mid skálun, · drógun skírjane wín
 mid orkun ęndi mid alo-fatun; · was þar erlo drôm
 2010 fagar an fletttja, · þó þar folk undar im

2012 an þem bēnkjon só bēst · blīðsea af·hóvun,
 wárun þar an wunnjun. · Þó im þes wínes brast,
 þem liudjun þes líðes: · is ni was far·lêvid wiht
 2014 hwęrgin an þemu húse, · þat for þene hęri forð
 skęnkjon drógin, · ak þiu skapu wárun
 2016 líðes a·láríd. · Þó ni was lang te þiu,
 þat it sán ant·funda · frío skônjosta,
 2018 Kristes móder: · géng wið iro kind sprekan,
 wið iro sunu selvon, · sagda im mid wordun,
 2020 þat þea werdos þó mēr · wínes ne habdun
 þem gęstjun te gômūn. · Siu þó gerno bad,
 2022 þat is þe hêlogo Krist · helpa ge·riedi
 þemu werode te willjon. · Þó habda eft is word garu
 2024 mahtig barn godes · ėndi wið is móder sprak:
 „hwat ist mi ėndi þi“, · kwað he, „umbi þesoro manno lið,
 2026 umbi þeses werodes wín? · Te hwí sprikis þú þes, wíf, só filu,
 manos mi far þesoro męnigi? · Ne sint mína noh
 2028 tídi kumana.“ · Þan þoh gi·trúoda siu wel
 an iro hugi-skęftjun, · hêlag þiorne,
 2030 þat is aftar þem wordun · waldandes barn,
 hêljandoro bēst · helpa weldi.
 2032 Hét þó þea ambaht-man · idiso skônjost,
 skęnkjon ėndi skap-wardos, · þea þar skoldun þero skolu þionon,
 2034 þat sie þes ne word ne werk · wiht ne far·létin,
 þes sie þe hêlogo Krist · hêtan weldi
 2036 lêstjan far þem liudjun. · Lárja stódu þar
 stēn-fatu sehsi. · Þó só stillo ge·bôd
 2038 mahtig barn godes, · só it þar manno filu
 ne wissa te wárun, · hwó he it mid is wordu ge·sprak;
 2040 he hét þea skęnkjon · þó skírjas watares
 þiu fatu fulljen, · ėndi hi þar mid is fingrun þó,
 2042 segnade selvo · sínun handun,
 warhte it te wíne · ėndi hét is an ên wégi hlaðen,
 2044 skęppjen mid ênoro skálon, · ėndi þó te þem skęnkjon sprak,
 hét is þero gęstjo, · þe at þem gômūn 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 he be·míðan, · ne hi far þeru męnigi sprak
 2050 te þemu brúdi-gumon, · kwað þat simbla þat bēstste líð

- alloro erlo ge·hwi-lik · êrist skoldi
 2052 gevan at is gômun: · „undar þiu wirðid þero gumono hugi
 a·wēkid mid wīnu, · þat sie wel blīðod,
 2054 druncan drômjad. · Þan mag man þar dragan aftar þiu
 líht-líkora líð: · só ist þesoro liudjo þau.
 2056 Þan havas þú nu wunder-líko · werd-skēpi þínan
 ge·markod far þesoro mēnigi: · hétis far þit manno folk
 2058 alles þínes wínes · þat wirsiste
 þíne ambaht-man · êrist brengjan,
 2060 gevan at þínun gômun. · Nu sint þína gēsti sade,
 sint þíne druhtingos · drunkane swíðo,
 2062 is þit folk frô-mód: · nu hétis þú hír forð dragan
 alloro líðo lof-samost, · þero þe ik eo an þesumu liohte ge·sah
 2064 hwęgin hębbjan. · Mid þius skoldis þú ús hin-dag êr
 gevon ėndi gômjan: · þan it alloro gumono ge·hwi-lik
 2066 ge·þigedi te þanke.“ · Þó warð þar þegan manag
 ge·war aftar þem wordun, · siðor sie þes wínes ge·drunkun,
 2068 þat þar þe hêlogo Krist · an þemu húse innan
 tēkan warhte: · trúodun sie siðor
 2070 þiu mēr an is mund-burd, · þat hi habdi maht godes,
 ge·wald an þesoro wer-oldi. · Þó warð þat só wído kúð
 2072 ovar Galileo land · Judeo liudjun,
 hwó þar selvo ge·deda · sunu drohtines
 2074 water te wíne: · þat warð þar wundro êrist,
 þero þe hi þar an Galilea · Judeo liudjon,
 2076 tēkno ge·tôgdi. · Ne mag þat ge·tęlljan man,
 ge·sęggjan te sôðan, · 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 · ėndi hęlljo ge·þwing
 2082 węride mid wordun, · hét sie wara godes,
 sin-líf sókjan: · þar is seolono lioht,
 2084 drôm drohtines · ėndi dag-skímon,
 gód-lík-nissja godes; · þar gēst manag
 2086 wunod an willjan, · þe hír wel þęnkid,
 þat he hír bi·halde · heven-kuninges ge·bod.
 2088 **25** Ge·wēt imu þó mid is jungoron · fan þem gômun forð
 Kristus te Kapharnaum, · kuningo ríkjost,
 2090 te þeru mārjon burg. · Męgin samnode,

gumon imu te·gēgnes, · gódo ro manno
 2092 sálig ge·siðī: · weldun þiu is swótjan word
 hêlag hôrjen. · Þar im ên hunno kwam,
 2094 ên gód man an·gēgin · ęndi ina gerno bad
 helpen hêlagne, · kwað þat hi undar is híwiskja
 2096 ênna lefna lamon · lango habdi,
 seokan an is selðon: · „só ina ênig sęggjo 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·gēgnes,
 kwað þat he þar kwámi · ęndi þat kind weldi
 2102 nęrjan af þeru nôdi. · Þó im náhor géng
 þe man far þeru męnigi · wið só mahtigna
 2104 wordun wehslan: · „ik þes wirðig ne bium,“ kwað he,
 „hêrro þe gódo, · þat þú an mín hús kumes,
 2106 sókjas mína seliða, · hwand ik bium só sundig man
 mid wordun ęndi mid werkun. · Ik ge·lôvju þat þú ge·wald havas,
 2108 þat þú ina hinana maht · hêlan ge·wirkjan,
 waldand frô mín: · ef þú it mid þínun wordun ge·sprikis,
 2110 þan is sán þiu léf-hêd lôsot · ęndi wirðid is lík-hamo
 hêl ęndi 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·weldi sí
 2114 aðal-kuninges, · þoh hębbju ik erlo ge·trôst,
 holde hęri-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-skęppe · lêstjan héte,
 2118 ak sie farad ęndi frummjad · ęndi eft te iro frôhan kumad,
 holde te iro hêrron. · Þoh ik at mínumu hús êgi
 2120 wíd-brêdene welon · ęndi werodes ge·nóg,
 hęliðos 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 hwęrgin
 2126 undar Israheles · avoron ne fundi
 ge·makon þes mannes, · þe io mêt te gode
 2128 an þemu land-skępi · ge·lôvon habdi,
 þan hluttron te himile: · „nu látu ik iu þar hôrjen tó,
 2130 þar ik it iu te wárun hír · wordun sęggjo,

- þat noh skulun elli-þeoda · ôstane ęndi westane,
 2132 man-kunnjes kuman · manag te·samne,
 hêlag folk godes · an heven-ríki:
 2134 þea motun þar an Abrahames · ęndi an Isaakes só self
 ęndi ôk an Jakobes, · gódo manno,
 2136 barmun restjen · ęndi bêðju ge·þologjan,
 welon ęndi willjon · ęndi wonod-sam líf,
 2138 gód lioht mid gode. · Þan skal Judeono filu,
 þeses ríkjas suni · be·róvode werðen,
 2140 be·dêlide su·likoro diurðo, · ęndi skulun an dalun þiustron
 an þemu alloro ferristan · ferne liggen.
 2142 Þar mag man ge·hôrjen · hęliðos kwíðjan,
 þar sie iro torn manag · tandon bítað;
 2144 þar ist grist-grimmo · ęndi grádag fiur,
 hard hęlljo ge·þwing, · hêt ęndi þiustri,
 2146 swart sin-nahti · sundja te lône,
 wrêðoro ge·wurhtjo, · só hwemu só þes willjon ne havad,
 2148 þat he ina a·lôsje, · êr hi þit lioht a·geve,
 węndje 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 barn is ge·hêlid, · só þú bédi te mi:
 it wirðid al só ge·lêstid, · só þú ge·lôvon havas
 2154 an þínumu hugi hardo.“ · Þó sagde heven-kuninge,
 þe ambaht-man · alo-waldon gode
 2156 þank for þero þiðo, · þes he imu at su·likun þarvun halp.
 Habda þo gi·ârundid, · al só he welde,
 2158 sálig-líko: · gi·wêt imu an þana sið þanan,
 wende an is willjan, · þar he welon êhte,
 2160 bú ęndi bodlos: · fand þat barn ge·sund,
 kind-jungan man. · Kristes wárun þó
 2162 word ge·fullot: · hi ge·wald habda
 te tógjanna tēkan, · só þat ni mag gi·tęlljen man,
 2164 ge·ahton ovar þesoro erðu, · hwat he þurh is ênes kraft
 an þesaro middil-gard · máriða ge·frumide,
 2166 wundres ge·warhte, · hwand al an is ge·weldi stád,
 26 himil ęndi erðe. · Þó ge·wêt imu þe hêlogo Krist
 2168 forð-wardes faren, · frēmide alo-mahtig
 alloro dago ge·hwi-likes, · drohtin þe gódo,
 2170 liudjo barnum leof, · lērde mid wordun

godes willjon gumun, · habda imu jungorono filu
 2172 simbla te gi·siðun, · sálig folk godes,
 manno megin-kraft, · managoro þeodo,
 2174 hêlag hêri-skêpi, · was is helpono gód,
 mannun mildi. · Þó hi mid þeru mēnigi kwam,
 2176 mid þiu brahtmu þat barn godes · te burg þeru hôhon,
 þe neŕjendo te Naim: · þar skolde is namo werðen
 2178 mannun ge·márid. · Þó géng mahtig tó
 neŕjendo Krist, · antat he gi·náhid was,
 2180 hêljandero bêtst: · 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 hugi hriwig · êndi handun slóg,
 karode êndi kúmde · iro kindes dôð,
 2186 idis arm-skapan; · it was ira ênag barn:
 siu was iru widowa, · ne habda wunnja þan mêt,
 2188 bi·úten te þemu ênagun · sunje al geláten
 wunnja êndi willjan, · ant-tat ina iru wurd be·nam,
 2190 mári metodo-ge·skapu. · Megin folgode,
 burg-liudjo ge·brak, · þar man ina an báru dróg,
 2192 jungan man te grave. · Þar warð imu þe godes sunu,
 mahtig mildi · êndi 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, · êndi ti þem hêliðe sprak,
 hiet ina só ala-jungan · up a·standan,
 2202 a·rísan fan þeru restun. · Þie rink up a·sat,
 þat barn an þero bárun: · warð im eft an is briost kuman
 2204 þie gêst þuru godes kraft, · êndi hie te·geġnes sprak,
 þe man wið is mágos. · Þuo ina eft þero muoder bi·falah
 2206 hêlandi Krist an hand: · hugi warð iro te frowra,
 þes wíves an wunnjon, · hwand iro þar su·lik willjo gi·stuod.
 2208 Fell siu þó te fuotun Kristes · êndi þena folko drohtin
 lovoda for þero liudjo mēnigi, · hwand hie iro at só liobes ferahe

- 2210 mundoda wiðer metodi-gi·skęftje: · far·stuod siu þat hie was þie
mahtigo drohtin,
þie hêlago, þie himiles gi·waldid, · ęndi 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 męnigi wison, · ęndi þat hie im só márjan
sandí
wár-sagon an þero wer-oldes ríki, · þie im þar su·likan willjon
frumidi.
2216 warð þar þuo erl manag · ęgison 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-będdjon swalt: · þuo was im eft gi·sund after þiu,
2220 kind-jung a·kwikot. · Þuo warð þat kũð obar all
avaron Israheles. · Reht só þuo ávand kwam,
2222 só warð þar all gi·samnod · seokora manno,
haltaro ęndi hávaro, · só hwat só þar hwęgin was,
2224 þia lévun under þem liudjon, · ęndi wurðun þar gi·lêdit tuo,
kumana te Kriste, · þar hie im þuru is kraft mikil
2226 halp ęndi sie hêlda, · ęndi 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
27 an is word ęndi an is werk. · Þuo was þar werodes só filo
2232 allaro ęli-þiodo kuman · te þem êron Kristes,
te só mahtiges mund-burd. · Þuo welda hie þar êna męri líðan,
2234 þie godes suno mid is jungron · anevan Galilea-land,
waldand ênna wágo strôm. · Þuo hiet hie þat werod ôðar
2236 forð-werdes faran, · ęndi hie gi·wêt im fahora sum
an ênna nakon innan, · nęrjendi Krist,
2238 slápan sið-wórig. · Segel up dádun
weder-wísa weros, · lietun wind after
2240 manon ovar þena męri-strôm, · unþat hie te middjan kwam,
waldand mid is werodu. · Þuo bi·gan þes wedares kraft,
2242 ûst up stígan, · ûðjun wahsan;
swang gi·swerk an gi·mang: · þie sêw warð an hruoru,
2244 wan wind ęndi water; · weros sorogodun,

2246 þiu mēri warð só muodag, · ni wánda þero manno nig·ên
 lēngron líves. · Þuo sia landes ward
 wēkidun mid iro wordon · ęndi sagdun im þes wedares kraft,
 2248 bádun þat im gi·náðig · nęrjendi Krist
 wurði wið þem watere: · „efþa wí skulun hier te wunder-kwálu
 2250 sweltan an þeson sēwe.“ · Self up a·rēs
 þie guodo godes suno · ęndi te is jungron sprak,
 2252 hiet þat sia im wedares gi·win · wiht ni and-rédin:
 „te hwi sind gi só forhta?“ · kwat-hie. „Nis iu noh fast hugi,
 2254 gi·lôvo is iu te luttil. · Nis nu lang te þiu,
 þat þia strômos skulun · stilrun werðan
 2256 gi þit *wedat wun-sam.“ · Þo hi te þem winde sprak
 ge te þemu sēwa só self · ęndi sie smultro hét
 2258 bēðja 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 ęndi þe wág · wordu hôrdin,
 2264 bēðja is gi·bod-skepjes. · Þó habda sie þat barn godes
 gi·nęrid fan þeru nôdi: · þe nako furðor skreid,
 2266 hôh-hurnid skip; · hęliðos kwámun,
 liudi te lande, · sagdun lof gode,
 2268 máridun is męgin-kraft. · Kwam þar manno filu
 an·gęgin þemu godes sunje; · he sie gerno ant·fęng,
 2270 só hwene só þar mid hluttru hugi · helpa sóhte;
 lērde sie iro gi·lôvon · ęndi iro lík-hamon
 2272 handun hēlde: · nio þe man só hardo ni was
 gi·sērit mid suhtjun: · þoh ina Satanases
 2274 fēknja jungoron · fíundes kraftu
 habdin undar handun · ęndi is hugi-skefti,
 2276 gi·wit a·wardid, · þat he wódjendi
 fóri undar þemu folke, · þoh im simbla ferh far·gaf
 2278 hêlandjo Krist, · ef he te is handun kwam,
 drêf þea diuvlas þanan · drohtines kraftu,
 2280 wárun wordun, · ęndi im is ge·wit far·gaf,
 lét ina þan hêlan · wiðer hettjandun,
 2282 gaf im wið þie fíund friðu, · ęndi im forð gi·wêt
 an só hwi-lik þero lando, · só im þan leovost was.
 2284 **28** Só deda þe drohtines sunu · dago ge·hwi-likes

2286 gód werk mid is jungeron, · só neo Judeon umbi þat
 an þea is mikilun kraft · þiu mēr ne ge·lôvdun,
 þat he alo-waldo · alles wári,
 2288 landes ĕndi liudjo: · þes sie noh lôn nimat,
 wídana wrak-sið, · þes sie þar þat ge·win drivun
 2290 wið selvan þene sunu drohtines. · Þó he im mid is ge·siðon gi·wêt
 eft an Galilæo land, · godes êgan barn,
 2292 fôr im te þem friundun, · þar he a·fôdid was
 ĕndi al undar is kunnje · kind-jung a·wóhs,
 2294 þe hêlago hêljand. · Umbi ina hēri-skēpi,
 þeoda þrungun; · þar was þegan manag
 2296 só sálig undar þem ge·siðe. · Þar drôgun 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
 liðu-wastmon bi·lamod, · ni mahte is lík-hamon
 2302 wiht ge·waldan. · Þan was þar werodes só filu,
 þat sie ina fora þat barn godes · brengjan ni mahtun,
 2304 ge·þringan þurh þea þioda, · þat sie só þurftiges
 sunnja ge·sagdin. · Þó gi·wêt imu an ênna sēli innan
 2306 hêljando Krist; · hwarf warð þar umbi,
 męgin-þeodo ge·mang. · Þó bi·gunnun þea man spreken,
 2308 þe þene lēfna lamon · lango fôrdun,
 bárun mid is będdju, · hwó sie ina ge·drôgin fora þat barn godes,
 2310 an þat werod innan, · þar ina waldand Krist
 selvo gi·sáwi. · Þó géngun þea ge·siðos tó,
 2312 hówun ina mid iro handun · ĕndi uppan þat hús stigun,
 slitun þene sēli ovana · ĕndi ina mid sélun létun
 2314 an þene rakud innan, · þar þe ríkjo was,
 kuningo kraftigost. · Reht só he ina þó kuman gi·sah
 2316 þurh þes húses hróst, · só he þó an iro hugi far·stód,
 an þero manno mód-sevon, · þat sie mikilana te imu
 2318 ge·lôvon habdun, · þó he for þen liudjun sprak,
 kwað þat he þene siakon man · sundjono tómjān
 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 he, „an þesumu manne
 skín,
 2326 þe hír só siak ligid · an þesumu sæli innan,
 te wundron gi·wêgid, · þat ik ge·wald hebbju
 2328 sundja te far·gevanne · ęndi ôk seokan man
 te ge·hêljanne, · só ik ina hrínan ni þarf.“
 2330 Manoda ina þó · þe mārjo drohtin,
 liggjandjan lamon, · hét ina far þem liudjun a·standan
 2332 up alo·hêlan · ęndi hét ina an is ahslun niman,
 is bed-gi·wádi te baka; · he þat gi·bod lêste
 2334 sniumo for þemu gi·siðja · ęndi géng imu eft ge·sund þanan,
 hêl fan þemu húse. · Þó þes só manag hêðin man,
 2336 weros wundradun, · kwaðun þat imu waldand self,
 god alo-mahtig · far·gevan habdi
 2338 méron mahti · þan elkor ênigumu mannes sunje,
 kraft ęndi kústi; · sie ni weldun ant·kennjan þoh,
 2340 Judeo liudi, · þat he god wári,
 ne ge·lôvdun is lêran, · ak habdun im lêðan stríd,
 2342 wunnun wiðar is wordun: · þes sie werk hlutun,
 lêð-lík lôn-geld, · ęndi só noh lango skulun,
 2344 þes sie ni weldun hôrjen · heven-kuninges,
 Kristes lêrun, · þea he kúðde ovar al,
 2346 wído aftar þesaro wer-oldi, · ęndi lét sie is werk sehan
 allaro dago ge·hwi-likes, · is dádi skawon,
 2348 hôrjen is hêlag word, · þe he te helpu ge·sprak
 manno barnun, · ęndi só manag mahtig-lík
 2350 têkan ge·tôgða, · þat sie gi·trúodin þiu bet,
 gi·lôvdin an is lêra. · He só managan lík-hamon
 2352 balu-suhtjo ant·band · ęndi bóta ge·skęride,
 far·gaf fêgjun ferah, · þem þe füsíd was
 2354 hęlið an hęl-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 hêlde he þea haltun man · ęndi þea hávon só self,
 2358 bóttu þem þar blinde wárun, · lét sie þat berhte lioht,
 sin-skôni sehan, · sundja lôsda,
 2360 gumono grim-werk. · Ni was gio Judeono be·þiu,
 lêðes liud-skępjes · gi·lôvo þiu bętara
 2362 an þene hêlagon Krist, · ak habdun im hardene mód,
 swiðo starkan stríd, · far·standan ni weldun,

- 2364 þat sie habdun for·fangan · fiundun an willjan,
 liudi mid iro ge·lôvun. · Ni was gio þiu latoro be·þiu
 2366 sunu drohtines, · ak he sagde mid wordun,
 hwó sie skoldin ge·halon · himiles ríki,
 2368 lérde aftar þemu lande, · habde imu þero liudjo só filu
 gi·wenid mid is wordun, · þat im werod mikil,
 2370 folk folgoda, · ĕndi he 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 þurh is selves kraft · sęggjan welda,
 márjan hwat he mēnde. · Þar ina męgin umbi,
 2376 þioda þrungun: · was im þarf mikil
 te gi·hôrjenne · heven-kuninges
 2378 wár-fastun word. · He stód imu þó bi ênes watares staðe,
 ni welde þó bi þemu ge·þringe · ovar þat þegno folk
 2380 an þemu lande uppan · þea lêra kũðjan,
 ak géng imu þó þe gódo · ĕndi is jungaron mid imu,
 2382 friðu-barn godes, · þemu flóde náhor
 an ên skip innan, · ĕndi it skalden hét
 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 liudjo folk · lêra sagde:
 2388 „hwat, ik iu sęggjan mag“, · kwað he, „ge·siðos míne,
 hwó imu ên erl bi·gan · an erðu sájan
 2390 hrên-korni mid is handun. · Sum it an hardan stên
 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 · ĕndi 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 · ĕndi hęliðo tráda;
 warð imu þar an erðu · ĕndi eft up gi·gég,
 2402 bi·gan imu an þemu wege wahsen; · þó it eft þes werodes far·nam,

þes folkes fard mikil · ęndi fuglos a·lásun,
 2404 þat is þemu ęksan wiht · aftar ni móste
 werðan te willjan, · þes þar an þene weg bi·fel.
 2406 Sum warð it þan bi·fallen, · þar só filu stóðun
 þikkero þorno · an þemu dage;
 2408 warð imu þar an erðu · ęndi eft up gi·gęng,
 kén imu þar ęndi klivode. · Þó slógun þar eft krúd an gi·mang,
 2410 węridun imu þene wastom: · habda it þes waldes hlea
 forana ovar-fangan, · þat it ni mahte te ęnigaro frumu werðen,
 2412 ef it þea þornos · só þringan móstun.“
 Þó sátun ęndi swígodun · ge·siðos Kristes,
 2414 word-spáha weros: · was im wundar mikil,
 be hwi-likun biliðjun · þat barn godes
 2416 su·lik sōð-lík spel · seggjan bi·gunni.
 Þó bi·gan is þero erlo · ęn frágojan
 2418 holdan hęrron, · hnęg imu te·geğnes
 tulgo werð-liko: · „hwat, þú ge·wald havas“, kwað he,
 2420 „ia an himile ia an erðu, · hęlag drohtin,
 uppa ęndi niðara, · bist þú alo-waldo
 2422 gumono gęsto, · ęndi wí þíne jungaron sind,
 an ւsumu hugi holde. · Hęrro þe gódo,
 2424 ef it þín willjo sí, · lát ւs þínaro wordo þar
 ęndi gi·hōrjen, · þat wí it aftar þi
 2426 ovar al Kristin-folk · kũðjan mótin.
 wí witun þat þínun wordun · wár-lík biliði
 2428 forð folgojad, · ęndi ւs is firinun þarf,
 þat wí þín word ęndi þín werk, · —hwand it fan su·likumu ge·wittja
 kumid—
 2430 þat wí it an þesumu lande · at þi línon mótin.“
 30 Þó im eft te·geğnes · gumono bętsta
 2432 and-wordi ge·sprak: · „ni męnde ik elkor wiht“, kwað he,
 „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 hugi-skęftjun · himilisk ge·rúni;
 2438 þem ۆðrun skal man be biliðjun · þat gi·bod godes
 wordun wísjen. · Nu willju ik iu te wárun hier
 2440 márjen, hwat ik męnde, · þat gí mína þiu bet
 ovar al þit land-skępi · lęra far·standan.

- 2442 Þat sád, þat ik iu sagda, · þat is selves word,
 þiu hêlaga lêra · heven-kuninges,
 2444 hwó man þea mârjen skal · ovar þene middil-gard,
 wído aftar þesaro wer-oldi. · Weros sind im gi·hugide,
 2446 man mis-líko: · sum su·likan mód dregid,
 harda hugi-skęfti · ęndi hrêan sevon,
 2448 þat ina ni ge·werðood, · þat he it be iuwon wordun due,
 þat he þesa mína lêra forð · lêstjen willje,
 2450 ak werðad þar só far·lorana · lêra mína,
 godes ambusni · ęndi 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 · ęðilero spráka,
 2456 ârundi godes, · só hwat só man þemu uvilon manne
 wordun ge·wísid, · ęndi he an þea wirson hand,
 2458 undar fiundo folk · fard ge·kíusid,
 an godes un·wiljan · ęndi an gramono hróm
 2460 ęndi an fiures farm. · Forð skal he hêtjan
 mid is breost-hugi · brêda logna.
 2462 Nio gi an þesumu lande þiu lés · lêra mína
 wordun ni wísjad: · is þeses werodes só filu,
 2464 erlo aftar þesaro erðun: · bi·stéd þar ۆðar man,
 þe is imu jung ęndi glau, · —ęndi havad imu góðan mód—,
 2466 sprákono spáhi · ęndi wêt iuwaro spello gi·skêð,
 hugid is þan an is herton · ęndi hôrid þar mid is ôrun tó
 2468 swíðo niud-líko · ęndi náhor stéd,
 an is breost hlędid · þat gi·bod godes,
 2470 línod ęndi lêstid: · is is gi·lôvo só gód,
 talod imu, · hwó he ۆðrana eft gi·hwervje
 2472 mên-dádigan man, · þat is mód draga
 hluttra trewa · te heven-kuninge.
 2474 Þan brêdid an þes breostun · þat gi·bod godes,
 þie luvigo gi·lôbo, · só an þemu lande duod
 2476 þat korn mid kíðun, · þar it gi·kund havad
 ęndi imu þiu wurð bi·hagod · ęndi wederes gang,
 2478 ręgin ęndi sunne, · þat it is reht havad.
 Só duod þiu godes lêra · an þemu góðun manne
 2480 dages ęndi nahtes, · ęndi gangid imu diuval fer,
 wrêða wihti · ęndi þe ward godes

2482 náhor mikilu · nahtes ęndi dages,
 ant-tat sie ina brengjad, · þat þar bêðju wirðid
 2484 ia þiu lêra te frumu · liudjo barnun,
 þe fan is müðe kumid, · iak wirðid þe man gode;
 2486 havad só gi·wehslod · te þesaro wer-old-stundu
 mid is hugi-skęftjun · 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 forð
 2492 man-kunnje mildje; · sie sind só mis-líka,
 hęlðos ge·hugda: · sum havad iro hardan stríd,
 2494 wrêðan willjan, · wankolna hugi,
 is imu fêknes ful · ęndi firin-werko.
 2496 Ðan bi·ginnid imu þunkjan, · þan he undar þeru þiodu stád
 ęndi þar gi·hôrid · ovar hlust mikil
 2498 þea godes lêra, · þan þunkid imu, þat he 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 fręmiði skat.
 2502 Ðan far·lêdjad ina · lêða wihti,
 þan he imu far·fáhid · an feho-giri,
 2504 a·lęskid þene gi·lôbon: · þan was imu þat luttil fruma,
 þat he it gio an is hertan ge·hugda, · ef he it halden ne wili.
 2506 Ðat 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 męgin-sundjon · an þes mannes hugi
 þea godes lêra, · ef he is ni gômid wel;
 2510 elkor bi·fęlljad sia ina · ferne te boðme,
 an þene hêtan hęl, · þar he heven-kuninge
 2512 ni wirðid furður te frumu, · ak ina fíund 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 · ęndi mêt sorogot,
 2518 hwó hie þat hord bi·halde, · þan hwó hie hevan-kuninges
 willjon gi·wirkje. · Be·þiu þar wahsan ni mag
 2520 þat hêlaga gi·bod godes, · þoh it þar a·hafton mugi,
 wurtjon bi·werpan, · hwand it þie welo þringit.

- 2522 Sô samo sô þat krúd ĕndi þie þorn · þat korn ant·fáhat,
 węřjat im þena wastom, · sô duot þie welo manne:
 2524 gi·heftid is herta, · þat hie it gi·huggjan ni muot,
 þie man an is muode, · þes hie mēst bi·þarf,
 2526 hwó hie þat gi·wirkje, · þan lang þie hie an þesaro wer-oldi sí,
 þat hie ti êwon-dage · after muoti
 2528 hebbjan þuru is hêren þank · himiles ríki,
 sô ĕndi-lôsan welon, · sô þat ni mag ênig man
 2530 witan an þesaro wer-oldi. · Nio hie sô wído ni kan
 te gi·þenkjanne, · þegān an is muode,
 2532 þat it bi·haldan mugi · herta þes mannes,
 þat hie þat ti wáron witi, · hwat waldand god havit
 2534 guodes gi·gerewid, · þat all gęgin-werd stéð
 manno sô hwi-likon, · sô ina hier minnjot wel
 2536 ĕndi selvo te þiu · is seola gi·haldit,
 þat hie an liot godes · líðan muoti.“
 2538 **31** Sô wísda hie þuo mid wordon, · stuod werod mikil
 umbi þat barn godes, · ge·hōrdun ina bi biliðon filo
 2540 umbi þesaro wer-oldes gi·wand · wordon tēlljan;
 kwað þat im ôk ên aðales man · an is akker sáidi
 2542 hluttar hrên-korni · handon sínon:
 wolda im þar sô wun-sames · wastmes tiljan,
 2544 fagares fruhtes. · Þuo géng þar is fiond aftar
 þuru dęrnjan hugi, · ĕndi it all mid durðu ovar-séu,
 2546 mid weodo wirsiston. · Þuo wóhsun sia bêðju,
 ge þat korn ge þat krúd. · Sô kwámun gangan
 2548 is haga-stoldos te hús, · iro hêren sagdun,
 þegnos iro þiodne · þristjon wordon:
 2550 „hwat, þú sáidos hluttar korn, · hêro þie guodo,
 ên-fald an þínon akkar: · nu ni gi·sihit ênig erlo þan mēr
 2552 weodes wahsan. · Hwí mohta þat gi·werðan sô?“
 Þuo sprak eft þie aðales man · þem erlon te·gęgnes,
 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·gęgnes, · kwáðun þat sia þar weldin gangan tuo,
 kuman mid kraftu · ĕndi lósjan þat krúd þanan,
 2560 halon it mid iro handon. · Þuo sprak im eft iro hêro an·gęgin:

„ne welleo ik, þat gi 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·wërdjat,
 2564 fëlljat under iuwa fuoti. · Láte man sia forð hinan
 bêðju wahsan, · und êr bewod kume
 2566 ęndi an þem felde sind · fruhti ríþja,
 aroa an þem akkare: · þan faran wí þar alla tuo,
 2568 halon it mid ússan handon · ęndi þat hrên-kurni lesan
 súvro te·samne · ęndi it an mínon sęli duojan,
 2570 hębbjan it þar gi·haldan, · þat it hwęgin ni mugi
 wiht a·wërdjan, · ęndi þat wiod niman,
 2572 bindan it te burðinnjon · ęndi werpan it an bittar fiur,
 láton it þar halojan · hêta lógna,
 2574 éld un·fuodi.“ · Þuo stuod erl manag,
 þegnos þagjandi, · hwat þiod-gomo,
 2576 *mári mahtig Krist · mênjan weldi,
 bóknjen mid þiu biliðju · barno ríkjost.
 2578 Bádun þó só gerno · góðan drohtin
 ant·lúkan þea lêra, · þat sia móstin þea liudi forð,
 2580 hêlaga hórjan. · Þó sprak im eft iro hërro an·gęgin,
 mári mahtig Krist: · „þat is“, kwað he, „mannes sunu:
 2582 ik selvo bium, þat þar sáiu, · ęndi sind þesa sáliga man
 þat hluttra hrên-korni, · þea mí hér hórjad wel,
 2584 wirkjad mínan willjan; · þius wer-old is þe akkar,
 þit brêða bú-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, · þat sie wam frummjad,
 wirkjad aftar is willjon; · þoh skulun sie hér wahsen forð,
 2590 þea for·griponon gumon, · só samo só þea góðun man,
 ant-tat Múdspelles męgin · 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. · Þan te·farid erða:
 þat is allaro bewo brêdost; · þan kumid þe berhto drohtin
 2596 ovana mid is ęngilo kraftu, · ęndi kumad alle te·samne
 liudi, þe io þit lioht gi·sáun, · ęndi skulun þan lôn ant·fáhan
 2598 uviles ęndi gódes. · Þan gangad ęngilos godes,
 hêlage heven-wardos, · ęndi lesat þea hluttron man

- 2600 sundor te·samne, · ęndi duat sie an sin-skôni,
 hôh himiles lioht, · ęndi þea ۆđra an hełlja grund,
 2602 werpad þea far·warhton · an wallandi fiur;
 þar skulun sie gi·bundene · bittra logna,
 2604 þrá-werk þolon, · ęndi þea ۆđra þiod-welon
 an heven-ríkja, · hwítaro sunnon
 2606 liohtjan ge·líko. · Su-lik lôn nimad
 weros wal-dádjo. · Só hwe só gi·wit êgi,
 2608 ge·hugdi an is hertan, · etþa gi·hôrjen mugi,
 erl mid is ôrun, · só láta imu þit an innan sorga,
 2610 an is mód-sevon, · hwó he skal an þemu márjon dage
 wið þene ríkjon god · an ređju standen
 2612 wordo ęndi werko allaro, · þe he an þesaro wer-oldi gi·duod.
 Þat is ęgis-líkost · allaro þingo,
 2614 forht-líkost firiho barnun, · þat sie skulun wið iro fráhon mahljen,
 gumon wið þene gódan drohtin: · þan weldi gerno ge·hwe wesan,
 2616 allaro manno ge·hwi-lik · mēnes tómig,
 slíðero sakono. · Aftar þiu skal sorgon êr
 2618 allaro liudjo ge·hwi-lik, · êr he þit lioht af·geve,
 þe þan êgan wili · alungan tír,
 2620 hôh heven-ríki · ęndi huldi godes.“
32 Só gi·fragn ik þat þó selvo · sunu drohtines,
 2622 allaro barno bętst · biliðjo sagda,
 hwi-lik þero wári · an wer-old-ríkja
 2624 undar hełið-kunnje · himil-ríkje ge·lík;
 kwað þat oft luttiles hwat · liohtora wurði,
 2626 só hôho af·huovi, · „so duot himil-ríki:
 þat is simla méra, · þan is man ênig
 2628 wánje an þesaro wer-oldi. · Ôk is imu þat werk ge·lík,
 þat man an sêo innan · segina wirpit,
 2630 fisk-nęt an flód · ęndi fáhit bêðju,
 uvile ęndi góde, · tiuhid up te staðe,
 2632 liðod sie te lande, · lisit aftar þiu
 þea gódun an greote · ęndi látid þea ۆđra eft an grund faran,
 2634 an wídan wág. · Só duod waldand god
 an þemu márjon dage · męnniskono barn:
 2636 brengid irmin-þiod, · alle te·samne,
 lisit imu þan þea hluttron · an heven-ríki,
 2638 látid þea far·griponon · an grund faren
 hełlje fiures. · Ni wêt hełiðo man

2640 þes wítjes wiðar-lága, · þes þar weros þiggjat,
 an þemu Inferne · irmin-þioda.
 2642 Þan hald ni mag þera médan man · gi·makon fiðen,
 ni þes welon ni þes willjon, · þes þar waldand skerid,
 2644 gildid god selvo · gumono só hwi·likumu,
 só ina hér gi·haldid, · þat he an heven-ríki,
 2646 an þat lang-same lioht · líðan móti.“
 Só lérda he þó mid listjun. · Þan fórun þar þea liudi tó
 2648 ovar al Galilaeo land · þat godes barn sehan:
 dáðun it bi þemu wundre, · hwanen imu mahti su·lik word kumen,
 2650 só spáh-líko gi·sprokan, · þat he spel godes
 gio só sōð-líko · sēggjan konsti,
 2652 só kraftig-líko gi·kweðen: · „he is þeses kunnjes hinen“, kwáðun sie,
 „þe man þurh mág-skēpi: · hér is is móder mid ùs,
 2654 wíf undar þesumu werode. · Hwat, wí þe hér witun alle,
 só kũð is ùs is kuni-burd · ęndi is knósles ge·hwat;
 2656 a·wóhs al undar þesumu werode: · hwanen skoldi imu su·lik ge·wit
 kuman,
 méron mahti, · þan hér ۆðra man ęgin?“
 2658 Só far·munste ina þat manno folk · ęndi sprákun im gi·méd-lik word,
 far·hogdun ina só hēlagna, · hōrjen ni weldun
 2660 is gi·bod-skēpjēs. · Ni he þar ôk biliðjo filu
 þurh iro un·gi·lôvon · ógjan ni welde,
 2662 torhtero tēkno, · hwand he wisse iro twífljan hugi,
 iro wrēðan willjan, · þat ni wárun weros ۆðra
 2664 só grimme under Judeon, · só wárun umbi Galilaeo land,
 só hardo ge·hugide: · só þar was þe hēlago Krist,
 2666 gi·boren þat barn godes, · si ni weldun is gi·bod-skēpi þoh
 ant·fáhan ferht-líko, · ak bi·gan þat folk undar im,
 2668 rinkos ráðan, · hwó sie þene ríkjon Krist
 wēgdin te wundron. · Hétun þó iro werod kumen,
 2670 ge·siði te·samne: · sundja weldun
 an þene godes sunu · gerno gi·tēlljen
 2672 wrēðes willjon; · ni was im is wordo niud,
 spáharo spello, · ak sie bi·gunnun sprekan undar im,
 2674 hwó sie ina só kraftagne · fan ênumu klive wurpin,
 ovar ênna berges wal: · weldun þat barn godes
 2676 livu bi·lōsjen. · Þó he imu mid þem liudjun samad
 frô-líko fór: · ni was imu foriht hugi,
 2678 —wisse þat imu ni mahtun · męnniskono barn,

- bi þeru god-kundi · Judeo liudi
 2680 êr is tídjun wiht · teonon gi·frummjen,
 lêðaro gi·lêsto—, · ak he 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 fęlljen te foldu, · þat he wurði is ferhes lôs,
 is aldres at ęndje. · Þó warð þero erlo hugi,
 2686 an þemu berge uppen · bittra gi·þáhti
 Juðeono te·gangen, · þat iro ênig ni habde só grimmon sevon
 2688 ni só wrêðen willjon, · þat sie mahtin þene waldandes sunu,
 Krist ant·kennjen; · he ni was iro kũð ênigumu,
 2690 þat sie ina þó undar·wissin. · Só mahte he undar ira werode standen
 ęndi an iro gi·mange · middjumu gangen,
 2692 faren undar iro folke. · He dede imu þene friðu selvo,
 mund-burd wið þeru męnegi · ęndi gi·wêt imu þurh middi þanan
 2694 þes fiundo folkes, · fór imu þó, þar he 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 ۆðran
 Johannes mid is jungarun, · godes ambaht-man,
 2700 lêrde þea liudi · lang-samane rád,
 hét þat sie frume fręmidin, · firina far·létin,
 2702 mên ęndi morð-werk. · He was þar managumu liof
 góðaro gumono. · He sóhte imu þó þene Judeono kuning,
 2704 þene hęri-togon at hús, · þe hêten was
 Eroles aftar is ęldiron, · ovar-módig man:
 2706 búide imu be þeru brúdi, · þiu êr sínies bróðer was,
 idis an ęhti, · ant-tat he elljor skók,
 2708 wer-old weslode. · Þó imu þat wíf gi·nam
 þe kuning te kwenun; · êr wárun iro kind ôðan,
 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 bróðer brúd · an is bed námi,
 2714 hębbje sie imu te híwun. · „Ef þú mi hōrjen wili,
 gi·lōvjjen mínun lērun, · ni skalt þú sie lęng ęgan,
 2716 ak míð ire an þínumu móde: · ni hava þar su·lika minnja tó,
 ni sundjo þi te swiðo.“ · Þó warð an sorgun hugi
 2718 þes wíves aftar þem wordun; · and-réd þat he þene wer-old-kuning

2720 sprákonon ge·spóni · ęndi spáhun wordun,
 þat he sie far·léti. · Be·gan siu imu þó lêðes filu
 ráden an rúnnon, · ęndi ine rinkos hét,
 2722 un·sundigane · erlos fáhan
 ęndi ine an ênumu karkerja · klústar-bęndjun,
 2724 liðo-kospun bi·lúkan: · be þem liudjun ne gi·dorstun
 ine ferahu bi·lôsjen, · hwand sie wárun imu friund alle,
 2726 wissun ine só góden · ęndi gode werðen,
 habdun ina for wár-sagon, · só sia wela mahtun.
 2728 Þó wurðun an þemu gęr-tale · Judeo kuninges
 tídi kumana, · só þar gi·tald habdun
 2730 fróde folk-weros, · þó he 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-sęli
 2734 męgin-kraft mikil · manno ge·samnod,
 hęri-togono an þat hús, · þar iro hērro was
 2736 an is kuning-stóle. · Kwámun managa
 Judeon an þene gast-sęli; · warð im þar glad-mód hugi,
 2738 blíði an iro breostun: · gi·sáhun iro bág-gevon
 wesen an wunnjon. · Dróg man wín an flet
 2740 skíri mid skálun, · skęnkjon hwurvon,
 gęngun mid gold-fatun: · gaman was þar inne
 2742 hlúd an þero hallu, · hęliðos drunkun.
 was þes an lustun · landes hirdi,
 2744 hwat he þemu werode mēst · te wunnjon gi·fręmidi.
 Hét he þó gangen forð · gēla þiornun,
 2746 is bróder barn, · þar he an is bęnki sat
 wínu gi·wlęnkid, · ęndi þó te þemu wíve sprak;
 2748 grótte sie fora þemu gum-skępje · ęndi gerno bad,
 þat siu þar fora þem gastjun · gaman af·hóvi
 2750 fagar an fletjtje: · „lát þit folk sehan,
 hwó þú ge·línod havas · liudjo męnegi
 2752 te blíðsjanne an bęnkjun; · ef þú mi þera bede tugiðos,
 mín word for þesumu werode, · þan willju ik it hér te wárun
 ge·kweðen,
 2754 liahto fora þesun liudjun · ęndi ôk gi·lęstjen só,
 þat ik þi þan aftar þiu · êron willju,
 2756 só hwes só þú mi bidis · for þesun mínun bág-winjun:
 þoh þú mi þesaro hęri-dómo · halvaro fęrgos,

- 2758 ríkjas mínes, · þoh gi·dón ik, þat it ênig rinko ni mag
 wordun gi·wëndjen, · ęndi it skal gi·werðen 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-sęli · gamen up a·huof,
 al só þero liudjo · land-wíse gi·dróg,
 2764 þero þiodo þau. · Þiu þiorne spilode
 hrór aftar þemu húse: · hugi was an lustun,
 2766 managaro mód-sevo. · Þó þiu magað habda
 gi·þionod te þanke · þiod-kuninge
 2768 ęndi allumu þemu erl-skępje, · þe þar inne was
 góðaro gumono, · siu welde þó ira geva êgan,
 2770 þiu magað for þeru męnegi: · géng þó wið iro móðar 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 gerodi for þemu gum-skępje, · bi·útan þat man iru Johannes
 an þeru hallu 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·hórdun þea magað sprekan;
 2778 só was it ôk þemu kuninge: · he ni mahte is kwidi liagan,
 is word wëndjen: · hét þó is wępan-berand
 2780 gangen fan þemu gast-sęli · ęndi hét þene godes man
 lívu bi·lôsjen. · Þó ni was lang te þiu,
 2782 þat man an þea halla · hôvid bráhte
 þes þiod-gumon, · ęndi it þar þeru þiornun far·gaf,
 2784 magað for þeru męnegi: · siu dróg it þeru móðer forð.
 Þó was ên-dago · allaro manno
 2786 þes wísoston, · þero þe gio an þesa wer-old kwámi,
 þero þe kwene ênig · kind gi·bári,
 2788 idis fan erle, · lét man simla þen ênon bi·foran,
 þe þiu þiorne gi·dróg, · þe gio þegnes ni warð
 2790 wís an iro wer-oldi, · bi·útan só ine waldand god
 fan heven-wange · hêlages gêstes
 2792 gi·markode mahtig: · þe ni habde ênigan gi·makon hwęrgin
 êr nek aftar. · Erlos hwurvun,
 2794 gumon umbi Johannen, · is jungaron managa,
 sálig ge·siði, · ęndi ine an sande bi·gróvun,
 2796 leoves lík-hamon: · wissun þat he 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 dôð
 2802 swiðo an sorgun. · Ge·witun im sókjan þó
 an þeru wóstunni · waldandes sunu,
 2804 kraftigana Krist · ęndi imu küð gi·dedun
 gódes mannes for·gang, · hwó habde þe Judeono kuning
 2806 manno þene mārjostan · mākjas eggjun
 hōvdu bi·hauwan: · he ni welde is ênigen harm spreken,
 2808 sunu drohtines; · he wisse þat þiu seole was
 hêlag gi·halden · wiðer hettjandjon,
 2810 an friðe wiðer fiundun. · Þó só gi·frági warð
 aftar þem land-skępjun · lērjandero bętst
 2812 an þeru wóstunni: · werod samnode,
 fōr folkun tó: · was im firi-wit mikil
 2814 wísaro wordo; · imu was ôk willjo só samo,
 sunje drohtines, · þat he su·lik ge·siðo folk
 2816 an þat lioht godes · laðojan mósti,
 węnnjen mid willjon. · Waldand lērde
 2818 allan langan dag · liudi managa,
 ęli-þeodige man, · ant-tat an ávand sęg
 2820 sunne te sedle. · Þó géngun is ge·siðos twe-livi,
 gumon te þemu godes barne · ęndi sagdun iro gódumu hêrron,
 2822 mid hwi-liku arvedju þar þea erlos livdin, · kwáðun þat sie is era
 bi·þorfтин,
 weros an þemu wóstjon lande: · „sie ni mugun sie hér mid wihti
 ant·hębbjen,
 2824 hęliðos bi hungres ge·þwinge. · Nu lát þú sie, hêrron þe gódo,
 siðon, þar sie sęliða fiðen. · Náh sind hér ge·setana burgi
 2826 managa mid męgin-þiodun: · þar fiðad sie męti te kōpe,
 weros aftar þem wíkjon.“ · Þó sprak eft waldand Krist,
 2828 þioda drohtin, · kwað þat þes êniga þuruftri ni wárin,
 „þat sie þurh męti-lôsi · mína far·látan
 2830 leov-líka lêra. · Gevad gi þesun liudjun gi·nóg,
 węnnjad sie hér mid willjon.“ · Þó habde eft is word garu
 2832 Philippus fród gumo, · kwað þat þar só filu wári
 manno męnigi: · „þoh wí hér te męti habdin
 2834 garu im te gevanne, · só wí mahtin far·gelden mêt,
 ef wí 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
 2840 2842 2844 2846 2848 2850 2852 2854 2856 2858 2860 2862 2864 2866 2868 2870 2872 2874
 2840 manno drohtin, · hwat sie þar te męti habdin
 wistes ge·wunnin. · Þó sprak imu eft mid is wordun an·gęgin
 Andreas fora þem erlun · ęndi þemu alo-waldon
 selvumu sagde, · þat sie an iro gi·sīðje þan mēr
 garowes ni habdin, · „bi·útan girstin brôd
 fivi an úsaru fęrði · ęndi fiskos twêne.
 Hwat mag þat þoh þesaru męnigi?“ · Þó sprak imu eft mahtig Krist,
 þe gódo godes sunu, · ęndi hét þat gumono folk
 skęrjen ęndi skēðen · ęndi hét þea skola sęttjen,
 erlos aftar þeru erðu, · irmin-þioda
 an grase gruonimu, · ęndi þó te is jungarun sprak,
 allaro barno bętst, · hét imu þiu brôd halon
 ęndi þea fiskos forð. · Þat folk stillo bēd,
 sat ge·sīði mikil; · undar þiu he þurh is selves kraft,
 manno drohtin, · þene męti wíhide,
 hêlag heven-kuning, · ęndi mid is handun brak,
 gaf it is jungarun forð, · ęndi it sie undar þemu gum-skępje hét
 dragan ęndi dëljen. · Sie lêstun iro drohtines word,
 is geva gerno drógun · gumono gi·hwemu,
 hêlaga helpa. · It undar iro handun wóhs,
 męti manno gi·hwemu: · þeru męgin-þiodu warð
 líf an lustun, · þea liudi wurðun alle,
 sade sálig folk, · só hwat só þar gi·samnod was
 fan allun wídun wegun. · Þó hét waldand Krist
 gangen is jungaron · ęndi hét sie gômjen wel,
 þat þiu léva þar · far·loren ni wurði;
 hét sie þó samnon, · þó þar sade wárun
 man-kunnjes manag. · Þar móses warð,
 brôdes te lévu, · þat man birilos gi·las
 twe-livi fulle: · þat was tēkan mikil,
 grôt kraft godes, · hwand þar was gumono gi·tald
 áno wíf ęndi kind, · werodes at-samme
 fif þúsundig. · Þat folk al far·stód,
 þea man an iro móde, · þat sie þar mahtigna
 hêrron habdun. · Þó sie heven-kuning,
 þea liudi lovodun, · kwáðun þat gio ni wurði an þit lioht kuman

2876 wísaro wár-sago, · efþa þat he gi·wald mid gode
 an þesaru middil-gard · méron habdi,
 2878 ên-faldaran hugi. · Alle gi·sprákun,
 þat he wári wirðig · welono ge·hwi-likes,
 2880 þat he erð-ríki · êgan mósti,
 wídene wer-old-stól, · „nu he su·lik ge·wit havad,
 2882 só grôte kraft mid gode.“ · Þea gumon alle gi·warð,
 þat sie ine gi·hóvin · te hêrosten,
 2884 gi·kurin ine te kuninge: · þat Kriste ni was
 wihtes wirðig, · hwand he þit wer-old-ríki,
 2886 erðe çndi up-himil · þurh is ênes kraft
 selvo gi·warhte · çndi siðor gi·held,
 2888 land çndi liud-skepi, · —þoh þes ênigan gi·lôvon ni dedin
 wrêðe wiðer-sakon— · þat al an is gi·walde stád,
 2890 kuning-ríkjo kraft · çndi kêsur-dómes,
 megin-þiодо mahal. · Be·þiu ni welde he þurh þero manno spráka
 2892 hebbjan ênigan hêr-dóm, · hêlag drohtin,
 wer-old-kuninges namon; · ni he þó mid wordun stríd
 2894 ni af·hóf wið þat folk furður, · ak fôr imu þó, þar he welde,
 an ên ge·birgi uppan: · flóh þat barn godes
 2896 gêlaro gelp-kwidi · çndi is jungaron hét
 ovar ênne sêo siðon · çndi im selvo gi·bôd,
 2898 hwar sie im eft te·gegnes · gangen skoldin.
 Þó te·lét þat liud-werod · aftar þemu lande allumu,
 2900 te·fôr folk mikil, · siðor iro fráho gi·wêt
 an þat ge·birgi uppan, · barno ríkjost,
 2902 waldand an is willjon. · Þó te þes watares staðe
 samnodun þea ge·siðos Kristes, · þe he imu habde selvo gi·korane,
 2904 sie twelivi þurh iro trewa góda: · ni was im tweho nigijan,
 nevu sie an þat godes þionost · gerno weldin
 2906 ovar þene sêo siðon. · Þó létun sie swiðjan strôm,
 hôh hurnid-skip · hluttron üðjon,
 2908 skêðan skír water. · Skrêd lioht dages,
 sunne warð an sedle; · þe sêo-líðandjan
 2910 naht nevulo bi·warp; · náðidun erlos
 forð-wardes an flód; · warð þiu fiorðe tíð
 2912 þera nahtes kuman · —nêrjendo Krist
 warode þea wág-líðand—: · þó warð wind mikil,
 2914 hôh weder af·haven: · hlomodun üðjon,
 strôm an stamne; · stríðjun fêridun

- 2916 þea weros wiðer winde, · was im wrêð hugi,
 sevo sorgono ful: · selvon ni wándun
 2918 lagu-líðandja · an land kumen
 þurh þes wederes ge·win. · Þó gi·sáhun sie waldand Krist
 2920 an þemu sêe uppan · selvun gangan,
 faran an fāðjon: · ni mahte an þene flód innan,
 2922 an þene sêo sinkan, · hwand ine is selves kraft
 hêlag ant·habde. · Hugi warð an forhtun,
 2924 þero manno mód-sevo: · and-rédun þat it im mahtig fiund
 te gi·droge dádi. · Þó sprak im iro drohtin tó,
 2926 hêlag heven-kuning, · ęndi sagde im þat he iro hêrro was
 mári ęndi mahtig: · „nu gí módes skulun
 2928 fastes fāhen; · ne sí iu forht hugi,
 gi·bárjad gi bald-líko: · ik bium þat barn godes,
 2930 is selves sunu, · þe iu wið þesumu sêe skal,
 mundon wið þesan męri-strôm.“ · Þó sprak imu ęn þero manno
 an·gęgin
 2932 ovar bord skipes, · bar-wirðig gumo,
 Petrus þe gódo · —ni welde píne þolon,
 2934 watares witi—: · „ef þú it waldand sís“, kwað he,
 „hêrro þe gódo, · só mi an mínumu hugi þunkit,
 2936 hêt mí þan þarod gangan te þí · ovar þesen gevenes strôm,
 drokno ovar diap water, · ef þú mín drohtin sís,
 2938 managoro mund-boro.“ · Þó hêt ine mahtig Krist
 gangan imu te·gęnes. · He warð garu sáno,
 2940 stôp af þemu stamne · ęndi stríðjun géng
 forð te is frôjan. · Þiu flód ant·habde
 2942 þene man þurh maht godes, · antat he imu an is móde bi·gan
 and-ráden diap water, · þó he dríven gi·sah
 2944 þene wég mid windu: · wundun ina uðjon,
 hôh strôm umbi·hring. · Reht só he þó an is hugi twehode,
 2946 só wêk imu þat water under, · ęndi he an þene wág innan,
 sank an þene sêo-strôm, · ęndi he hriop sán aftar þiu
 2948 gáhon te þemu godes sunje · ęndi gerno bad,
 þat he ine þó ge·nęridi, · þó he an nôðjun was,
 2950 þegan an ge·þwinge. · Þiодо drohtin
 ant·fęg ine mid is faðmun · ęndi frágode sána,
 2952 te hwí he þó ge·twehodi: · „hwat, þú mahtes ge·trúoan wel,
 witen þat te wárun, · þat þi watares kraft
 2954 an þemu sêe innen · þínes siðes ni mahte,

2956 lagu-strôm gi·lêttjen, · só lango só þú habdes ge·lôvon te mi
 an þínumu hugi hardo. · Nu willju ik þi an helpun wesen,
 2958 nêrjen þi an þesaru nôdi“. · Þó nam ine alo-mahtig,
 hêlag bi handun: · þó warð imu eft hlutter water
 fast under fótun, · ęndi sie an fǣði samad
 2960 bêðja géngun, · antat sie ovar bord skipes
 stópun fan þemu strôme, · ęndi an þemu stamne ge·sat
 2962 allaro barno bêtst. · Þó warð brêd water,
 strômos ge·stillid, · ęndi sie te staðe kwámun,
 2964 lagu-líðandja · an land samen
 þurh þes wateres ge·win, · sagdun þo waldande þank,
 2966 diurden iro drohtin · dádjun ęndi wordun,
 fellun imu te fótun · ęndi filu sprákun
 2968 wísaro wordo, · kwáðun þat sie wissin garo,
 þat he wári selvo · sunu drohtines
 2970 wár an þesaru wer-oldi · ęndi ge·wald habdi
 ovar middil-gard, · ęndi þat he mahti allaro manno gi·hwes
 2972 ferahe gi·formon, · al só he im an þemu flóde dede
 wið þes watares ge·win. · Þó gi·wêt imu waldand Krist
 2974 siðon fan þemu sêc, · sunu drohtines,
 ênag barn godes. · Eli-þioda kwam imu,
 2976 gumon te·gęgnes: · wárun is gódun werk
 ferran ge·frági, · þat he só filu sagde
 2978 wároro wordo: · imu was willjo mikil,
 þat he su·lik folk-skępi · frummjen mósti,
 2980 þat sie simla gerno · gode þionodin,
 wárin ge·hôrige · heven-kuninge
 2982 man-kunnjes manag. · Þó gi·wêt he imu over þea marka Judeono,
 sóhte imu Sidono burg, · habde ge·siðos mid imu,
 2984 góde jungaron. · Þar imu te·gęgnes kwam
 ên idis fan áðrom þiodun; · siu was iru aðali-ge·burdjo,
 2986 kunnjes fan Kananeo lande; · siu bad þene kraftagan drohtin,
 hêlagna, þat he 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. · Nu 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 arma · ê-gróht-fullo

- wam-skaðon bi·weri.“ · Ni gaf iru þó noh waldand Krist
 2994 ênig and-wordi; · siu imu aftar géng,
 folgode fruokno, · antat siu te is fótun kwam,
 2996 grótte ina greatandi. · Jungaron Kristes
 bádun iro hêrron, · þat he 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 werðen,
 folk-skępi te frumu, · þat sie ferhtan hugi
 3002 hębbjan te iro hêrron: · im is helpono þarf,
 þea liudi sind far·lorane, · far·lāten habbjad
 3004 waldandes word, · þat werod is ge·twíflid,
 drívad im dęrnjan hugi, · ne willjad iro drohtine hōrjen
 3006 Israhelo erl-skępi, · un·gi·lōviga sind
 hęliðos iro hêrron: · þoh skal þanen helpe kumen
 3008 allun ęli-þiodun.“ · Agalêto bad
 þat wíf mid iro wordun, · þat iru waldand Krist
 3010 an is mód-sevon · mildi wurði,
 þat siu iro barnes forð · brúkan mósti,
 3012 hębbjan sie hêle. · Þó sprak iru hêrro an·gęgin,
 mári ęndi mahtig: · „nis þat“, kwað he, „mannes reht,
 3014 gumono nig·ênum · gód te gi·frummjenne
 þat he is barnun · brōdes af·tíhe,
 3016 węrnje im ovar willjon, · lāte sie wíti þoljan,
 hungar hęti-grimmen, · ęndi fódje is hundos mid þiu.“
 3018 „wár is þat, waldand“, kwað siu, „þat þú mid þínun wordun sprikis,
 sōð-líko sagis: · hwat, þoh oft an sęli innen
 3020 undar iro hêrron diske · hwelpos hwervad
 brosmo­no fulle · þero fan þemu biode niðer
 3022 ant·fallat iro frōjan.“ · Þó gi·hōrde þat friðu-barn godes
 willjan þes wíves · ęndi sprak iru mid is wordun tó:
 3024 „wela þat þú wíf haves · willjan góden!
 Mikil is þín gi·lōvo · an þea maht godes,
 3026 an þene liudjo drohtin. · Al wirðid gi·lêstid só
 umbi þínes barnes líf, · só it þe hêlago ge·sprak
 3028 Þó warð siu sán gi·hêlid, · só it þe hêlago ge·sprak
 wordun wár-fastun: · þat wíf fagonode,
 3030 þes siu iro barnes forð · brúkan móste;
 habde iru gi·holpen · hêljando Krist,
 3032 habde sie far·fangane · fiundo kraftu,

wam-skaðun bi·wērid. · Þó gi·wēt imu waldand forð,
 3034 barno þat bētste, · sóhte imu burg ǿðre,
 þiu só þikko was · mid þeru þiodu Judeono,
 3036 mid sūðar-liudjun gi·seten. · Þar gi·fragn ik þat he is ge·siðos grótte,
 þe jungaron þe he imu habde be is góde gi·korane, · þat sie mid imu
 gerno ge·wunodun,
 3038 weros þurh is wíson spráka: · „alle skal ik iu“, kwað he, „mid wordun
 frágon,
 jungaron míne: · hwat kweðat þese Judeo liudi,
 3040 mári megin-þioda, · hwat ik manno sí?“
 Imu and-wordidun frô-líko · is friund an·gegin,
 3042 jungaron síne: · „nis þit Judeono folk,
 erlos ên-wordje: · sum sagad þat þú Elias sí,
 3044 wís wár-sago, · þe hér giu was lango,
 gód undar þesumu gum-skēpje, · sum sagad þat þú Johannes sí,
 3046 diur-lík drohtines bodo, · þe hér dōpte iu
 werod an watere; · alle sie mid wordun sprekað,
 3048 þat þú ên-hwi-lik sí · ǿðilero manno,
 þero wár-sagono, · þe hér mid wordun giu
 3050 lērdun þese liudi, · ǿndi þat þú sí eft an þit lioht kumen
 te wísjanne þesumu werode.“ · Þó sprak eft waldand Krist:
 3052 „hwe kweðad gi, þat ik sí“, · kwað he, „jungaron míne,
 liovon liud-weros?“ · Þó te lat ni warð
 3054 Símón Petrus: · sprak sán an·gegin
 êno for im allun · —habde imu ǿlljen gód,
 3056 þristja gi·þáhti, · was is þeodone hold—:
 „þú bist þe wáro · waldandes sunu,
 3058 libbjendes godes, · þe þit lioht gi·skóp,
 Krist kuning êwig: · só willjad wí kweðen alle,
 3060 jungaron þíne, · þat þú sí god selvo,
 hêljandero bēst.“ · Þó sprak imu eft is hêrro an·gegin:
 3062 „sálig bist þú Símón“, kwað he, „sunu Jonases; · ni mahtes þú þat
 selvo ge·huggjan,
 gi·markon an þínun mód-gi·þáhtjun, · ne it ni mahte þi mannes
 tunge
 3064 wordun ge·wísjen, · ak dede it þi waldand selvo,
 fader allaro friho barno, · þat þú só forð gi·spráki,
 3066 só diapo bi drohtin þínen. · Diur-líko skalt þú þes lôn ant·fáhen,
 hlutro havas þú an þínan hêrron gi·lôvon, · hugi-skēfti sind þíne
 stêne ge·líka,

3068 só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn
 sankte Péter: · ovar þemu stêne skal man mínen sêli wirkjan,
 3070 hêlag hús godes; · þar skal is híwiski tó
 sálig samnon: · ni mugun wið þem þínun swiðjun krafte
 3072 an·þebben hêlle portun. · Ik far·givu þi himil-ríkjas slutilas,
 þat þú móst aftar mi · allun gi·waldan
 3074 kristinum folke; · kumad alle te þi
 gumono gêstos; · þú have grôte gi·wald,
 3076 hwene þú hér an erðu · êldi-barno
 ge·binden willjes: · þemu is bêðju gi·duan,
 3078 himil-ríki bi·loken, · êndi hêlle sind imu opana,
 brinnandi fiur; · só hwene só þú eft ant·binden wili,
 3080 an·þeftjen is hêndi, · þemu is himil-ríki,
 ant·loken liohto mêt · êndi lif êwig,
 3082 gróni godes wang. · Mid su·likaru ik þi gevu willju
 lônnon þínen gi·lôvon. · Ni willju ik, þat gí þesun liudjun noh,
 3084 mârjen þesaru mênigi, · 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 · êggjun skarpun,
 3090 bi·lôsjen mi lívu. · Ik an þesumu liohte skal
 þurh úses drohtines kraft · fan dôde a·standen
 3092 an þriddjumu dage“. · Þó warð þegno bêtst
 swiðo an sorgun, · Símon Petrus,
 3094 warð imu hugi hriwig, · êndi te is hêrron sprak
 rink an rúnun: · „ni skal þat ríki god“, kwað he,
 3096 „waldand willjen, · þat þú eo su·lik wíti mikil
 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,
 3098 hêlag drohtin.“ · Þó sprak imu eft is hêrro an·gêgin,
 mári mahtig Krist · —was imu an is móde hold—:
 3100 „hwat, þú nu wiðer-ward bist“, · kwað he, „willjon mínes,
 þegno bêtsto! · Hwat, þú þesaro þiodo kanst
 3102 mêniskan sidu: · þú ni wêst þe maht godes,
 þe ik gi·frummjen skal. · Ik mag þi filu sêggjan
 3104 wárun wordun, · þar hér undar þesumu werode standad
 ge·siðos 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 ɛndi Johannes, · ea gumon twêne,
 3110 bêðja þea gi·bróðer, · ɛndi imu þó uppen þene berg gi·wêt
 sunder mid þem ge·siðun, · sálig barn godes,
 3112 mid þem þegnun þrim, · þiодо drohtin,
 waldand þesaro wer-oldes: · welde im þar wundes filu,
 3114 tēkno tōgjan, · þat sie gi·trúodin þiu bet,
 þat he selvo was · sunu drohtines,
 3116 hēlag heven-kuning. · Þó sie an hôhan wall
 stigun stēn ɛndi berg, · antat sie te þeru stēdi kwámun,
 3118 weros wiðer wolkan, · þar waldand Krist,
 kuningo kraftigost · gi·koren habde,
 3120 þat he is god-kundi · jungarun sínun
 þurh is ênes kraft · ógjan welde,
 3122 berht-lík biliði. · Þó imu þar te bedu gi·hnêg,
 þó warð imu þar uppe · ǫðar-líkora
 3124 wliṭi ɛndi gi·wádi: · wurðun imu is wangun liohte,
 blíkandi só þiu berhte sunne: · só skên þat barn godes,
 3126 liuhte is lík-hamo: · liomon stóðun
 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 ɛndi 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 mārjan man · mahljen welde,
 3134 só blíði warð uppan þemu berge: · skên þat berhte lioht,
 was þar gard gód-lík · ɛndi gróni wang,
 3136 Paradise ge·lík. · Petrus þó gi·mahalde,
 hēlið hard-módig · ɛndi te is hêrron sprach,
 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,
 mār-líko ge·mako · ɛndi Moyses ǫðer
 3142 ɛndi Eliase þriddja: · þit is ôðas hēm,
 welono wun-samost.“ · Reht só he þó þat word ge·sprach,
 3144 só ti·lét þiu luft an twê: · lioht wolkan skên,
 glítandi glímo, · ɛndi þea góðun man
 3146 wliṭi-skôni be·warp. · Þó fan þemu wolkne kwam
 hēlag stemne godes, · ɛndi þem hēliðun þar

3148 selvo sagde, · þat þat is sunu wári,
 libbjendero liovost: · „an þemu mi líkod wel
 3150 an mínun hugi-skęftjun. · Þemu gí hórjen skulun,
 ful-gangad imu gerno.“ · Þó ni mahtun þea jungaron Kristes
 3152 þes wolknes wliiti · ęndi word godes,
 þea is mikilon maht · þea man ant·standen,
 3154 ak sie bi·fellun þó forð-wardes: · ferhes ni wándun,
 lęngiron lives. · Þó gęng im tó þe landes ward,
 3156 be·hręn sie mid is handun · hęljandero bętst,
 hęt þat sie im ni and-rędin: · „ni skal iu hęr derjen eo·wiht,
 3158 þes gi hęr seld-líkes · gi·sehen habbjad,
 męrjaro þingo.“ · Þó eft þem mannun warð
 3160 hugi at iro herton · ęndi gi·hęlid mód,
 gi·bade an iro breostun: · gi·sáhun þat barn godes
 3162 ęnna standen, · was þat oðer þó,
 be·hliden himiles lioht. · Þó gi·węt imu þe hęlago Krist
 3164 fan þemu berge niðer; · gi·bód aftar þiu
 jungarun sínun, · þat sie ovar Judeono folk
 3166 ni sagdin þea gi·sioni: · „er þan ik selvo hęr
 swíðo diur-líko · fan dóðe a·stande,
 3168 a·rise fan þeru restu: · siðor mugun gi it rekkjen forð,
 márjen ovar middil-gard · managun þiodun
 3170 wído aftar þesaru wer-oldi.“ · Þó gi·węt imu waldand Krist
 eft an Galileo land, · sóhte is gadulingos,
 3172 mahtig is mágo hēm, · sagde þar manages hwat
 berhtero biliðjo, · ęndi þat barn godes
 3174 þem is sáligun ge·siðun · sorg-spell ni for·hal,
 ak he im open-líko · allun sagde,
 3176 þem is gódun jungarun, · hwó ine skolde þat Judeono folk
 węgjan te wundrun. · Þes wurðun þar wíse man
 3178 swíðo an sorgun, · warð im sēr hugi,
 hriwig umbi iro herte: · gi·hórdun iro hęrron þó,
 3180 waldandes sunu · wordun tęlljen,
 hwat he undar þeru þiodu · þolojan skolde,
 3182 willjendi undar þemu werode. · Þó gi·węt imu waldand Krist,
 gumo fan Galilea, · sóhte imu Judeono burg,
 3184 kwámun im te Kafarnaum. · Þar fundun sie ęnan kuninges þegan
 wlankan undar þemu werode: · kwað þat he wári gi·weldig bodo
 3186 aðal-kęsures; · he grótte aftar þiu
 Símon Petrusen, · kwað þat he wári gi·sęndid þarod,

3188 þat he þar gi·manodi · manno ge·hwi-likē
 þero hôvid-skatto, · þe sie te þemu hove skoldin
 3190 tinsi gelden: · „nis þes tweho ênig
 gumono ni-giênumu, · ne sie ina far·gelden sán
 3192 mēðmo kustjon, · bi·úten iuwe mēster êno
 havad it far·lāten. · Ni skal þat líkon wel
 3194 mínmu hêrron, · só man it imu at is hove kúðid,
 aðal-kêsure.“ · Þó géng aftar þiu
 3196 Símon Petrus, · welde it sēggjan þó
 hêrron sínumu: · he was is an is hugi iu þan,
 3198 gi·waro waldand Krist: · —imu ni mahte word ênig
 bi·holen werðen, · he wisse hugi-skēfti
 3200 manno ge·hwi-likes—: · hét þó þene is mārjan þegan,
 Símon Petrus · an þene sêo innen
 3202 angul werpen: · „su·likē só þú þar êrist mugis
 fisk gi·fāhen“, · kwað he, „só teoh þú þene fān þemu flóde te þi,
 3204 ant·klemmi imu þea kinni: · þar maht þú undar þem kaflon nimen
 guldine skattos, · þat þú far·gelden maht
 3206 þemu manne te gi·módja · mínen ėndi þinen
 tinseo só hwi-likan, · só he ūs tó sókid.“
 3208 He ni þorfte imu þó aftar þiu · ǫðaru wordu
 furður gi·bioden: · géng fiskari gód,
 3210 Símon Petrus, · warp an þene sêo innen
 angul an ūðjon · ėndi up gi·tôh
 3212 fisk an flóde · mid is folmun twēm,
 te·klóf imu þea kinni · ėndi undar þem kaflun nam
 3214 guldine skattos: · dede al, só imu þe godes sunu
 wordun ge·wísde. · Þar was þó waldandes
 3216 megin-kraft gi·márid, · hwó skal allaro manno ge·hwi-lik
 swíðo willjendi · is wer-old-hêrron
 3218 skuldi ėndi skattos, · þea imu gi·skēride 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 he þiodgodes
 3222 willjan ge·wirkjan · ėndi ôk is wer-old-hêrron
 huldi habben. · Só lérde þe hêlago Krist
 3224 þea is gódon jungaron: · „ef ênig gumono wið iu“, kwað he,
 „sundja ge·wirkja, · þan nim þú ina sundar te þi,
 3226 þene rink an rúna · ėndi imu is rád saga,
 wísi imu mid wordun. · Ef imu þan þes werð ne sí,

3228 þat he þi gi·hôrje, · hala þi þar ǫðara tó
 góðaro gumono, · ǣndi lah imu is grimmun werk,
 3230 sak ina sǫð-wordun. · Ef imu þan is sundja aftar þiu,
 lôs-werk ni lêðon, · gi·duo it ǫðrun liudjun kũð,
 3232 mári it þan for mēnegi · ǣndi lát manno filu
 witen is far·wurhti: · óðo be·ginnad imu þan is werk tregan,
 3234 an is hugi hrewen, · þan he it gi·hōrid hēliðo filu,
 ahton ǣldi-barn · ǣndi imu is uvilon dād
 3236 wērjad mid wordun. · Ef he þan ôk wēndjen ne wili,
 ak far·módat su·lika mēnegi, · þan lát þú þene man faren,
 3238 hava ina þan far hēðinen · ǣndi lát ina þi an þinum hugi lêðen,
 mīð is an þinum móde, · ne sí þat imu eft mildi god,
 3240 hēr heven-kuning · helpe far·líhe,
 fader allaro firiho barno.“ · Þó frágode Petrus,
 3242 allaro þegno bēst · þeodan sínan:
 „hwó oft skal ik þem mannun, · þe wið mi habbjad
 3244 lêð-werk gi·duan, · leovo drohtin,
 skal ik im sivun siðun · iro sundja a·lāten,
 3246 wrēðaro werko, · êr þan ik is êniga wrēka frummje,
 lêðes te lōne?“ · Þó sprak eft þe landes ward,
 3248 an·gēgin þe godes sunu · gódumu þegne:
 „ni sēggju ik þi fan sivunjun, · só þú selvo sprikis,
 3250 mahlis mid þínu müðu, · ik duom þi méra þar tó:
 sivun siðun sivun-tig · só skalt þú sundja ge·hwemu,
 3252 lêðes a·lāten: · só willju ik þi te lērun geven
 wordun wár-fastun. · Nu ik þi su·lika gi·wald far·gaf,
 3254 þat þú mínes híwiskes · hērost wáris,
 manages mann-kunnjes, · nu skalt þú im mildi wesen,
 3256 liudjun líði.“ · Þó þar te þemu lērjande kwam
 ên jung man an·gēgin · ǣndi frágode Jesu Krist:
 3258 „mēster þe gódo“, · kwað he, „hwat skal ik manages duan,
 an þiu þe ik heven-ríki · ge·halan móti?“
 3260 Habde imu ôd-welon · allen ge·wunnen,
 mēðom-hord manag, · þoh he 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 ǣndi wunnja. · Ef þú is willjan havas,
 3266 þat þú an lioht godes · líðan mótis,
 þan skalt þú bi·halden · þea hēlagon lēra,

3268 þe þar an þemu aldon · êwa ge·biudid,
 þat þú man ni slah, · ni þú mēnes ni sweri,
 3270 far·legar-nessi far·lát · ęndi luggi ge·wit-skępi,
 stríd ęndi stulina; · ne wis þú te stark an hugi,
 3272 ne níðin ne hatul, · ni nôd-róf ni fręmi;
 av·unst alla far·lát; · wis þínun ęldirun gód,
 3274 fader ęndi móder, · ęndi þínun friundun hold,
 þem náhistun gi·náðig. · Ðan 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“, · kwað he, „só þú mi lêris nu,
 wordun wísis, · só ik is eo wiht ni far·lét
 3280 fan mínaro kindiski.“ · Þó bi·gan ina Krist sehan
 an mid is ôgun: · „ên is þar noh nu“, kwað he,
 3282 „wan þero werko: · ef þú is willjon havas,
 þat þú þurh-fręmid · þionon mótis
 3284 hêrron þínumu, · þan skalt þú þat þín hord nimen,
 skalt þínan ôd-welon · allan far·kôpjen,
 3286 diurje mêðmos, · ęndi dêljen hét
 armun mannun: · þan havas þú aftar þiu
 3288 hord an himile; · kum þi þan gi·halden te mi,
 folgo þi mínaro fęrdi: · þan havas þú friðu siður.“
 3290 Þó wurðun Kristes word · kind-jungumu manne
 swíðo an sorgun, · was imu sêr hugi,
 3292 mód umbi herte: · habde mêðmo filu,
 welono ge·wunnen; · wende imu eft þanen,
 3294 was imu unóðo · innan breostun,
 an is sevon swáro. · Sah imu aftar þó
 3296 Krist alo-waldo, · kwað it þó, þar he welde,
 te þem is jungarun gęgin-wardun, · þat wári an godes ríki
 3298 un·óði ôdagumu manne · up te kumanne:
 „óður mag man olvundjon, · þoh he 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·wędid an þene wer-old-skat · willjon sínen,
 3304 mód-gi·þáhti, · ęndi ni hugid umbi þie maht godes.“
 Imu and-wordjade · êr-þungan gumo,
 3306 Símon Petrus, · ęndi sęggjan bad
 leovan hêrron: · „hwat skulun wí þes te lône nimen“, kwað he,

- 3308 „gódes te gelde, · þes wí þurh þín jungar-dóm
 êgan êndi ęrvi · al far·létun
 3310 hovos êndi híwiski · êndi þi te hêrron gi·kurun,
 folgodun þínaru fęrdi: · hwat skal ús þes te frumu werðen,
 3312 langes te lône?“ · liudjo drohtin
 sagde im þó selvo: · „þan ik sittjen kumu“, kwað he,
 3314 „an þie mikilan maht · an þemu márjan dage,
 þar ik allun skal · irmin-þiodun
 3316 dómos a·dêljen, · þan mótun gi mid iuwomu drohtine þar
 selvon sittjen · êndi mótun þera saka waldan:
 3318 mótun gi Israhelo · ęðili-folkun
 a·dêljen aftar iro dádjun: · só mótun gi þar gi·diuride wesen.
 3320 Þan sęggju ik iu te wáran: · só hwe só þat an þesaru wer-oldi gi·duot,
 þat he þurh mína minnja · mágo ge·sidli
 3322 liof far·létid, · þes skal hi hér lôn niman
 tehan siðun tehin-fald, · ef he it mid trewon duot,
 3324 mid hluttru hugi. · Ovar þat havad he ôk himiles lioht,
 open êwig líf.“ · Bi·gan imu þó aftar þiu
 3326 allaro barno bętst · ên biliði sęggjan,
 kwað þat þar ên ôdag man · an êr-dagun
 3328 wári undar þemu werode: · „þe habde welono ge·nóg,
 sinkas gi·samnod · êndi imu simlun was
 3330 garu mid goldu · êndi mid godo-wębbju,
 fagarun fratahun · êndi imu so filu habde
 3332 gódes an is gardun · êndi imu at gômun sat
 allaro dago ge·hwi-likes: · habde imu diur-lík líf,
 3334 blíðsea an is bęnkjun. · Þan was þar eft ên biddjendi man,
 gi·lévod an is lík-hamon, · Lazarus was he hêten,
 3336 lag imu dago ge·hwi-likes · at þem durun foren,
 þar he þene ôdagan man · inne wisse
 3338 an is gęst-sęli · gôme þiggjan,
 sittjen at sumble, · êndi he simlun bêd
 3340 gi·armod þar úte: · ni móste þar in kuman,
 ne he ni mahte ge·biddjen, · þat man imu þes brôdes þarod
 3342 gi·dragan weldi, · þes þar fan þemu diske niðer
 ant·fel undar iro fôti: · 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 he 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 he manno drôm
 3350 a·geven skolde. · Godes engilos
 ant·féngun is ferh · ęndi lêddun ine forð þanen,
 3352 þat sie an Abrahames barm · þes armon mannes
 siole gi·settun: · þar móste he simlun forð
 3354 wesen an wunnjun. · Þó kwámun ôk wurde-gi·skapu,
 þemu ôdagan man · or·lag·hwíle,
 3356 þat he þit lioht far·lét: · lêða wihti
 be·sinkodun is siole · an þene swarton hęl,
 3358 an þat fern innen · fiundun te willjan,
 be·gróvun ine an gramono hēm. · Þanen mahte he þene gódan
 skawon,
 3360 Abraham ge·sehen, · þar he uppe was
 líves an lustun, · ęndi Lazarus sat
 3362 blíði an is barme, · berht lôn ant·féng
 allaro is arm-ódjo, · ęndi lag þe ôdago man
 3364 hêto an þeru hęllju, · hriop up þanen:
 „fader Abraham“, · kwað he, „mi is firinun þarf,
 3366 þat þú mi an þínumu mód-sevon · mildi werðes,
 líði an þesaru lognu: · sęndi mi Lazarus herod,
 3368 þat he mí ge·fórja · an þit fern innan
 kaldes wateres. · Ik hér kwik brinnu
 3370 hêto an þesaru hęllju: · nu is mi þínaro helpono þarf,
 þat he mi a·lęskje · mid is luttikon fingru
 3372 tungon míne, · nu siu têkan 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 he, „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
 werðen skolde. · Wíti þolode
 3380 Lazarus an þemu liohte, · habde þar lêðes filu,
 wítjas an wer-oldi. · Be·þiu skal he nu welon êgan,
 3382 libbjen an lustun: · þú skalt þea logna þolan,
 brinnendi fiur: · ni mag is þi ênig bóte kumen
 3384 hinana te hęllju: · it havad þe hêlago god
 só gi·fastnod mid is faðmun: · ni mag þar faren ênig

- 3386 þegno þurh þat þiustri: · it is hér só þikki undar ùs.“
 Þó sprak eft Abrahame · þe erl te·gegnes
 3388 fan þeru hêtan hêll · êndi helpono bad,
 þat he Lazarus · an liudjo drôm
 3390 selvon sandi: · „þat he ge·sëggja þar
 bróðarun mínun, · hwó ik hér brinnendi
 3392 þrá-werk þolon; · si þar undar þeru þiodu sind,
 si fivi undar þemu folke: · ik an forhtun bium,
 3394 þat sie im þar far·wirkjen, · þat sie skulin ôk an þit wíti te mi,
 an só grádag fiur.“ · Þó imu eft te·gegnes sprak
 3396 Abraham ald-fader, · kwað þat sie þar êo godes
 an þemu land-skëpi, · liudi habðin,
 3398 Moyseses gi·bôd · êndi þar managaro tó
 wár-saguno word: · „ef sie is willige sind,
 3400 þat sie þat bi·halden, · þan ni þurvun sie an þea hêll innen,
 an þat fern faren, · ef sie ge·frummjad só,
 3402 só þea ge·biodad, · þe þea bók lesat
 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, · hweðer im swótjera þunkje
 te gi·winnanne, · só lango só sie an þesaru wer-oldi sind,
 3408 þat sie eft uvil etþa gód · aftar habbjén.“
 Só lérde he þó þea liudi · liohton wordon,
 3410 allaro barno bëtst, · êndi biliði sagde
 manag man-kunnje · mahtig drohtin,
 3412 kwað þat imu ên sálig gumo · samnon bi·gunni
 man an morgen, · „êndi im méda gi·hét,
 3414 þe hêrosto þes híwiskjas, · swíðo *hold-lík lôn“,
 kwað þat hie iro allaro gi·hwem · ênna gávi
 3416 silovrinna skat. · „Þuo samnodun managa
 weros an is wín-gardon, · —êndi hie im werk bi·falah—
 3418 ádro an úhtan. · Sum kwam þar ôk an undorn tuo,
 sum kwam þar an middjan dag, · man te þem werke,
 3420 sum kwam þar te nónu, · þuo was þiu niguða tíð
 sumar-langes dages; · sum þar ôk siðor kwam
 3422 an þia elliftun tíð. · Þuo géng þar ávand tuo,
 sunna ti sedle. · Þuo 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 letst wárun, · liudi kumana,
 3428 weros te þem werke, · ęndi mid is wordon gi·bôd,
 þat man þem mannon iro · mieda for·guldi
 3430 alles at aftan, · þem þar kwámun at êrist tuo
 willendi te þem werke. · Wándun sia swíðo,
 3432 þat man im méra 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 ús skattes þan mēr,
 þie þú þem ۆðron duos, · þia hier êna 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 mēr
 3442 werðes wið iro werke: · „hwat, ik gi·wald hębbju“, kwat-hie,
 „þat ik iu allon gi·líko · muot lôn for·geldan,
 3444 iuwes werkes werð.“ · Þan waldandi Krist
 mēnda 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: · spáhiða línót,
 godes êw, · gramono for·látit,
 3456 wrēðaro willjon, · duot im só te is wer-oldi forð,
 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·lónot,
 3460 far·goldan mid guodu · an godes ríkje.
 Þat mēndun 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·męrrid, · þia moragan-stunda
 3466 þes dag-werkes for·duolon; · só duot doloro filo,
 gi·méðaro manno: · drívit im mis-lík þing
 3468 gerno an is juguði, · —havit im gelp-kwidi
 lêða gi·línót · ęndi lôs-word manag—,
 3470 ant-þat is kindiski · far·kuman wirðit,
 þat ina after is juguði · godes anst manot
 3472 blíði an is brioston; · fáhit im te bęteron þan
 wordon ęndi werkon, · lêdit im is wer-old mid þiu,
 3474 is aldar ant þena ęndi: · kumit im alles lôn
 an godes ríkje, · góðaro 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,
 guod lôn at gode; · ni sindun êniga geva bęteran.
 3484 Sum bi·ginnit þan ôk furðor, · þan hie ist fruodot mēr,
 is aldares af·heldit, · —þan bi·ginnat im is uvilon werk
 3486 lêðon an þeson liohte, · þan ina lêra godes
 gi·manod an is muode: · wirðit im mildera hugi,
 3488 þuru-gęngit im mid guodu · ęndi geld nimit,
 hôh himil-ríki, · þan hie hinan węndit,
 3490 wirðit im is mieda só sama, · só þem man *nun warð,
 þea þar te nónu dages, · an þea nigunda tíð,
 3492 an þene wín-gardon · wirkjan kwámun.
 Sum wirðid þan só swíðo ge·fródot, · só he ni wili is sundja bótjen,
 3494 ak he ôkid sie mid uvilu ge·hwi-liku, · antat imu is ávand náhid,
 is wer-old ęndi is wunnja far·slítid; · þan be·ginnid he imu wíti
 and-réden,
 3496 is sundjon werðad imu sorga an móde: · ge·hugid hwat he selvo
 ge·frumide
 grimmes þan lango, þe he móste is juguðjo neoten; · ni mag þan mid
 ęðru góðu gi·bótjen
 3498 þea dáði, þea he só dęrvja ge·frumide, · ak he slęhit allaro dago
 ge·hwi-likes
 an is breost mid bēðjun handun · ęndi wópit sie mid bittrun trahnun,
 3500 hlúdo he sie mid hofnu kúmid, · bidid þene hêlagon drohtin

mahtigne, þat he imu mildi werðe: · ni látid imu siðor is mód
 gi·twífljen;
 3502 só ê-gróht-ful is, þe þar alles ge·weldid: · he 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·fâhen, · þoh sie þarod te ênaru tídi
 3506 ni kumen, þat kunni manno, · þoh wili imu þe kraftigo drohtin,
 gi·lônnon allaro liudjo só hwi-likumu, · só hér is gi·lôvon ant·fâhit:
 3508 ên himil-ríki · givid he allun þeodun,
 mannun te médu. · Þat mēde mahtig Krist,
 3510 barno þat bêtste, · þó he þat biliði sprak,
 hwó þar te þem wín-gardun · wurhtjon kwámin,
 3512 man mis-líko: · þoh nam is méde ge·hwe
 fulle te is frôjan. · Só skulun firiho barn
 3514 at gode selvumu · geld ant·fâhen,
 swiðo leov-lík lôn, · þoh sie sume só late werðan.
 3516 Hét imu þó þea is góðan · jungaron náhor
 twe-livi gangan · —þea wárun imu triuwiston
 3518 man owar erðu—, · sagde im mahtig selvo
 ǫðer-siðu, · hwi-lik imu þar arvedi
 3520 tó·ward wárun: · „þes ni mag ênig tweho werðen“, kwað he;
 kwað þat sie þó te Jerusalem · an þat Judeono folk
 3522 líðan skoldin: · „þar wirðid all gi·lêstid só,
 ge·frumid undar þemu folke, · só it an furn-dagun
 3524 wíse man be mi · wordun ge·sprákun.
 Þar skulun mi far·kôpon · undar þea kraftigon þiod,
 3526 hêliðos te þeru hêri; · þar werðat mína hendi ge·bundana,
 faðmos werðad mi þar ge·fastnod; · filu skal ik þar gi·þolojan,
 3528 hoskes gi·hórjen · ęndi harm-kwidi,
 bi·smer-spráka · ęndi bi·hêt-word manag;
 3530 sie wêgjat mi te wundron · wápnes eggjun,
 bi·lôsjad mi lívu: · ik te þesumu liohte skal
 3532 þurh drohtines kraft · fan dôðe a·standen
 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod
 3534 te þiu, þat mín ęldi-barn · arved habdin,
 þat mi þionodi þius þiod: · ni willju ik is sie þiggjen nu,
 3536 fergon þit folk-skępi, · ak ik skal imu te frumu werðen,
 þeonon imu þeo-líko · ęndi 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 helþa.“
 Fór imu þó forð-wardes · —habde imu fasten hugi,
 3542 blíðjan an is breostun · barn drohtines—
 welda im te Jerusalem · Judeo folkes
 3544 willjon wísan: · he konste þes werodes só garo
 hēti-grimmen hugi · ęndi hardan stríd,
 3546 wrēðan willjon. · Werod siðode
 furi Jerikho-burg; · was þe godes sunu,
 3548 mahtig undar þero mēnigi. · Þar sátun twēnje man bi wege,
 blinde wárun sie bēðje: · was im bótono þarf,
 3550 þat sie ge·hēldi · hevenes waldand,
 hwand sie só lango · liohtes þolodun,
 3552 managa hwíla. · Sie gi·hōrdun þó þat mēgin faren
 ęndi frágodun sán · firi-wit-líko
 3554 rēgini-blindun, · hwi-lik þar ríki man
 undar þemu folk-skępi · furista wári,
 3556 hērost an hōvid. · Þó sprak im ęn hēlið an·gęgin,
 kwað þat þar Jesu Krist · fan Galilea-lande,
 3558 hēljandero bętst · hērost wári,
 fōri mid is folku. · Þó warð fráh-mód hugi
 3560 bēðjun þem blindun mannun, · þó sie þat barn godes
 wissun under þemu werode: · hreopun im þó mid iro wordun tó,
 3562 hlúdo te þemu hēlagon Kriste, · bádun þat hé im helpe ge·rédi:
 „drohtin Dawides sunu: · wis ős mid þínun dádjun mildi,
 3564 nęri ős af þesaru nōdi, · só þú gi·nóge dós
 manno kunnjes: · þú bist managun gód,
 3566 hilpis ęndi hēlis.“ · Þo bi·gan im þat hēliðo folk
 węrjen mid wordun, · þat sie an waldand Krist
 3568 só hlúdo ni hriopin. · Si ni weldun im hōrjen te þiu,
 ak sie simla mēr ęndi mēr · ovar þat manno folk
 3570 hlúdo hreopun. · Hēljand ge·stód,
 allaro barno bętst, · hét sie þó brengjen te imu,
 3572 lēdjen þurh þea liudi, · sprak im listjun tó
 mild-líko for þeru mēnegi: · „hwat willjad git mínaro hér“, kwað he,
 3574 „helpono habbjen?“ · Sie bádun ina hēlagna,
 þat he im ira ôgon · opana gi·dádi,
 3576 far·liwi þeses liohtes, · þat sie liudjo drôm,
 swigle sunnun skín · gi·sehen móstin,
 3578 wliiti-skônje wer-old. · Waldand frumide,

hrên sie þó mid is handun, · dede is helpe þar tó,
 3580 þat þem blindun þó · bêðjum wurðun
 ôgon gi·oponod, · þat sie erðe ęndi himil
 3582 þurh kraft godes · ant·kiennjen mahtun,
 lioht ęndi liudi. · Þó sagdun sie lof gode,
 3584 diurdun ęsan drohtin, · þes sie dages liohtes
 brúkan móstun: · ge·witun im bêðje mid imu,
 3586 folgodun is fęrdi: · was im þiu fruma giviðig,
 ęndi ôk waldandes werk · wido ge·kúðid,
 3588 managun gi·márid. · Þar was só mahtig-lík
 biliði gi·bóknid, · þar þe blindon man
 3590 bi þemu wege sátun, · wíti þolodun,
 liohtes lōse: · þat mēnid þoh liudjo barn,
 3592 al man-kunni, · hwó sie mahtig god
 an þemu ana·ginne · þurh is ênes kraft
 3594 sin-híun twê · selvo gi·warhte,
 Ádam ęndi 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 þiustrju · þiod-arvedi,
 3602 wunnun wrak-síðos, · welon þarvodun:
 far·gátun godes ríkjes, · gramon þeonodun,
 3604 fiundo barnun; · sie guldun is im mid fiuru lôn
 an þeru hêton hęllju. · Be·þiu wárun siu an iro hugi blinda
 3606 an þesaru middil-gard, · męnniskono 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·þwungen an þiustrje, · an þiod-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 he lioht 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·tēlljen, · of gí þar tó willjad
 3620 huggjen ċndi hōrjen, · þat gí þes hēljandes mugun
 kraft ant·kēnnjen, · hwó is kumi wurðun
 3622 an þesaru middil-gard · managun te helpu,
 ia hwat he mid þem dádjun · drohtin selvo
 3624 manages mēnde, · ia be·hwiu þiu mārje burg
 Jerikho hētid, · þiu þar an Judeon stád
 3626 gi·makod mid mūrun: · þiu is aftar þemu mánen gi·nēmnið,
 aftar þemu torhten tungle: · he ni mag is tídi be·míðen,
 3628 ak he dago ge·hwi-likes · duod ōðer-hweðer,
 wanod ohþo wahsid. · Só dód an þesaro wer-oldi hér,
 3630 an þesaru middil-gard · mēnniskono barn:
 farad ċndi folgod, · fróde stervad,
 3632 werðad eft junga · aftar kumane,
 weros a·wahsane, · unt-tat sie eft wurd far·nimid.
 3634 Þat mēnde þat barn godes, · þó he fon þeru burgi fōr,
 þe gódo fan Jerikho, · þat ni mahte ēr werðen gumono barnun
 3636 þiu blindja gi·bótidi, · þat sie þat berhte lioht,
 gi·sáhin sin-skōni, · ēr þan he selvo hér
 3638 an þesaru middil-gard · mēnniski ant·fēng,
 flēsk ċndi lík-hamon. · Þó wurðun þes firiho barn
 3640 gi·war an þesaru wer-oldi, · þe hér an wítje ēr,
 sátun an sundjun · gi·siunjes lôse,
 3642 þolodun an þiustrje, · —sie af·sóvun þat was þesaru þiod kuman
 hēljand te helpu · fan heven-rikkje,
 3644 Krist allaro kuningo best; · sie mahtun is ant·kēnnjen 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 wēridun im swíðo
 3648 þia swárun sundjon, · þe sie im ēr selvon gi·dádun,
 lettun sie þes gi·lôbon. · Sie ni mahtun þem liudjun þoh
 3650 bi·wērjen iro willjon, · ak sie an waldand god
 hlúdo hriopun, · antat he im iro hēli far·gaf,
 3652 þat sie sin-líf · gi·sehen móstin,
 open êwig lioht · ċndi an faren
 3654 an þiu berhtun bú. · Þat mēndun þea blindun man,
 þe þar bi Jerikho-burg · te þemu godes barne
 3656 hlúdo hriopun, · þat he im iro hēli far·lihi,
 liohtes an þesumu líve: · þan im þea liudi só filu
 3658 wēridun mid wordun, · þea þar an þemu wege fōrun

bi·foren ęndi bi·hinden: · só dót þea firin-sundjon
 3660 an þesaru middil-gard · man-kunnje.
 hōrjad nu hwó þie blindun, · siður im gi·bótíd warð,
 3662 þat sie sunnun lioht · ge·sehen móstun,
 hwó si þó dádun: · ge·witun im mid iro drohtine samad,
 3664 folgodun is fērdi, · sprákun filu wordo
 þemu landes hirdje te love: · só dód im noh liudjo barn
 3666 wído aftar þesaru wer-oldi, · siður im waldand Krist
 ge·liuhte mid is lērun · ęndi im lif ēwig,
 3668 godes ríki far·gaf · gódun mannun,
 hōh himiles lioht · ęndi is helpe þar tó,
 3670 só hwemu só þat gi·werkod, · þat he móti þemu is wege folgon.
 Þó náhide · nęrjendo Krist,
 3672 þe gódo te Jerusalem. · Kwam imu þar te·gęgnes filu
 werodes an willjon · wel huggendjes,
 3674 ant·fęngun ina fagaro · ęndi imu bi·foren stręidun
 þene weg mid iro gi·wádjun · ęndi mid wurtjun só same,
 3676 mid berhtun blómun · ęndi mid bōmo tógun,
 þat feld mid fagaron palmun, · al só is fard ge·buride,
 3678 þat þe godes sunu · gangan welde
 te þeru mārjan burg. · Hwarf ina męgin umbi
 3680 liudjo an lustun, · ęndi lof-sang a·hóf
 þat werod an willjon: · sagdun waldande þank,
 3682 þes þar selvo kwam · sunu Dawides
 wíson þes werodes. · Þó ge·sah waldand Krist
 3684 þe gódo te Jerusalem, · gumono bętsta,
 blíkan þene burges wal · ęndi bú Judeono,
 3686 hōha horn-sęli · ęndi ôk þat hús godes,
 allaro wího wun-samost. · Þó wel imu an innen
 3688 hugi wið is herte: · þó ni mahte þat hēlage barn
 wópu a·wísjen, · sprak þó wordo filu
 3690 hriwig-líko · —was imu is hugi sēreg—:
 „wê warð þi, Jerusalem“, · kwað he, „þes þú te wárun ni wêst
 3692 þea wurde-gi·skęfti, · þe þi noh gi·werðen skulun,
 hwó þú noh wirðis be·habd · hęrjes kraftu
 3694 ęndi þi bi·sittjad · slíð-móde man,
 fiund mid folkun. · Þan ni havas þú friðu hwęgin,
 3696 mund-burd mid mannun: · lédjad þi hér manage tó
 ordos ęndi ęggja, · or·legas word,
 3698 far·fiop þín folk-skępi · fiures liomon,

þese wíki a·wóstjad, · wallos hôha
 3700 fëlljad te foldun: · ni af·stád is felis nigijan,
 stên ovar óðrumu, · ak werðad þesa stędi wóstja
 3702 umbi Jerusalem · Judeo liudjo,
 hwand sie ni ant·kënnjad, · 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 męnegi · manno drohtin
 an þea berhton burg. · Só þó þat barn godes
 3708 innan Jerusalem · mid þiu gumono folku,
 sêg mid þiu ge·siðu, · þó warð þar allaro sango mêt,
 3710 hlúd stemnje af·haven · hêlagun wordun,
 lovodun þene landes ward · liudjo męnegi,
 3712 barno þat bętste; · þiu burg warð an hróru,
 þat folk warð an forhtun · ęndi frágodun sán,
 3714 hwe þat wári, · þat þar mid þiu werodu kwam,
 mid þeru mikilon męnegi. · Þó sprak im ên man an·gęgin,
 3716 kwað þat þar Jesu Krist · fan Galileo lande,
 fan Nazareth-burg · nęrjand kwámi,
 3718 witig wár-sago · þemu werode te helpu.
 Þó was þem Judiun, · þe imu êr grame wárun,
 3720 un·holde an hugi, · harm an móde,
 þat imu þea liudi só filu · lof-sang warhtun,
 3722 diurdun iro drohtin. · Þó gęngun dol-móde,
 þat sie wið waldand Krist · wordun sprákun,
 3724 bádun þat he þat ge·siði · swígon hėti,
 letti þea liudi, · þat sie imu lof só filu
 3726 wordun ni warhtin: · „it is þesumu werode lêð“, kwáðun sie,
 „þesun burg-liudjun.“ · Þó sprak eft þat barn godes:
 3728 „ef gi sie a·męrrjad“, · kwað he, „þat hér ni mótin manno barn
 waldandes kraft · wordun diurjen,
 3730 þan skulun it hrópen þoh · harde stēnos
 for þesumu folk-skępi, · felisos starka,
 3732 êr þan it eo be·líve, · nevo man is lof spreke
 wído aftar þesaru wer-oldi.“ · Þó he an þene wíh innen,
 3734 gęng an þat godes hús: · fand þar Judeono filu,
 mis-like man, · manage at-samne,
 3736 þea im þar kôp-stędi · gi·kora habdun,
 mangodun im þar mid manages hwí: · muniterjas sátun
 3738 an þemu wíhe innan, · habdun iro wesl gi·dago

3740 garu te gevanne. · Þat was þemu godes barne
 al an andun: · drêf sie ut þanen
 rúmo fan þemu rakude, · kwað þat wári rehtara dád,
 3742 þat þar te bedu fôrin · barn Israheles
 „endi an þesumu mínumu húse · helpono biddjan,
 3744 þat sia sigi-drohtin · sundjono tuomje,
 þan hér þeovas · an þing-stêdi halden,
 3746 þea far·warhton weros · wehsal drívan,
 un·reht ên-fald. · Ne gi êniga êra ni witun
 3748 þeses godes húses, · Judeo liudi.“
 Só rúmde he 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. · Warð þar léf so manag,
 3754 halt gi·hêlid · endi háf só same,
 blindun gi·bótíd. · Só dede þat barn godes
 3756 willjendi þemu werode, · hwand al an is gi·weldi stéd
 umbi þesaro liudjo líf · endi ôk umbi þit land só same.
 3758 Stód imu þó fora þemu wíhe · waldandeo Krist,
 liof landes ward, · endi imu þero liudjo hugi,
 3760 iro willjon aftar-warode: · gi·sah werod mikil
 an þat márje hús · mēðmos fôrjen,
 3762 gevon mid goldu · endi mid godu-wēbbju,
 diurjun fratahun. · Þat al drohtin Krist
 3764 warode wís-líko. · Þó kwam þar ôk ên widowa tó,
 idis arm-skapen, · endi te þemu alaha géng
 3766 endi siu an þat tresur-hús · twêne lēgde
 êríne skattos: · was iru ên-fald hugi,
 3768 willjan gódes. · Þó sprak waldand Krist,
 þe gumo wið is jungaron, · kwað þat siu þar geva bráhti
 3770 méron mikilu þan elkor · ênig mannes sunu:
 „ef hér ôdaga man“, · kwað he, „êra bráhtun,
 3772 mēðom-hord manag, · sie létun im mēr at hús
 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 méron,
 waldande werða, · hwand siu it mid su·likumu willjon dede
 3778 te þesumu godes húse. · Þes skal siu geld niman,

- swiðo lang-sam lôn, · þes siu su·likan gi·lôvon havad.“
 3780 Só gi·fragn ik þat þar an þemu wihe · waldandeo Krist
 allaro dago ge·hwi-likes, · drohtin manno,
 3782 wísde mid wordun. · Stód ine werod umbi,
 grôt folk Judeono, · gi·hôrdun is góðan word,
 3784 swótja sæggjan. · Sum só sálig warð
 manno undar þeru mēnegi, · þat it bi·gan an is mód hladen;
 3786 línodun im þea lêra, · þe þe landes ward
 al be biliðjun sprak, · barn drohtines.
 3788 Sumun wárun eft so lêða · lêra Kristes,
 waldandes word: · was im wiðer-mód hugi
 3790 allun þem, þe an þemu hēri-skēpi · hērost wárun,
 furiston an þemu folke: · fāres hugdun
 3792 wrêða mid iro wordun · —habdun im wiðer-sakon
 gi·haloden te helpu, · þes hēroston man,
 3794 Erodeses þega, · þe þar and-ward stód
 wrêðes willjan, · þat he iro word ovar-hôrdi—
 3796 ef sie ina for·féngin, · þat sie ina þan feteros an,
 þea liudi liðo-bēndi · lēggjen móstin,
 3798 sundja lôsan. · Þó géngun im þea ge·sīðos tó
 bittra gi·hugde, · þat sie wið þat barn godes,
 3800 wrêða wiðer-sakon · wordun sprákun:
 „hwat, þú bist êo-sago“, · kwáðun sie, „allun þiodun,
 3802 wísis wáres só filu: · nis þi werð eo·wiht
 te bi·míðanne · manno ni-ēnumu
 3804 umbi is ríki-dóm, · nevo þú simlun þat reht sprikis
 ėndi an þene godes weg · gumono ge·sīði
 3806 lêdis mid þinun lêrun: · ni mag þi laster man
 fīðan undar þesumu folke. · Nu wí þi frágon skulun.
 3808 ríki þiodan, · hwi-lik reht havad
 þe kēsur fan Rúmu, · þe imu te þesumu kunnje herod
 3810 tinsi sókid · ėndi gi·tald havad,
 hwat wí imu gelden skulin · gēro ge·hwi-likes
 3812 hôvid-skatto. · Saga hwat þi þes an þínumu hugi þunkja:
 is it reht þe nis? · Rád for þínun
 3814 land-mégun wel: · ūs is þínaro lērono þarf.“
 Sie weldun þat he it ant·kwáði: · þan mahte he þoh ant·kēnnjen wel
 3816 iro wrêðon willjon: · „te hwí gi wár-logon“, kwað he,
 „fandot mín só frókno? · Ni skal iu þat te frumu werðen,
 3818 þat gi dreogerjas · darnungo nu

willjad mi far·fāhen.“ · Hét he þó forð dragan
 3820 te skawonne þe skattos, · „þe gi skuldige sind
 an þat geld geven.“ · Judeon drógun
 3822 ênna siluvrinna forð: · sáhun manage tó,
 hwó he was ge·munitod: · was an middjen skín
 3824 þes kêsures biliði · —þat mahtun sie ant·kennjen wel—,
 iro hêrron hôvid-mál. · Þó frágode sie þe hêlago Krist,
 3826 aftar hwemu þiu ge·lík-nessi · gi·legid wári.
 Sie kwáðun þat it wári · wer-old-kêsures
 3828 fan Rúmu-burg, · „þes þe alles þeses ríkes havad
 ge·wald an þesaru wer-oldi.“ · „Þan willju ik iu te wárun hér“, kwað
 he,
 3830 „selvo sēggjan, · þat gi imu sín gevad,
 wer-old-hêrron is ge·wunst, · ęndi waldand gode
 3832 sēlljad, þat þar sín ist: · þat skulun iuwa seolon wesen,
 gumono gēstos.“ · Þó warð þero Judeono hugi
 3834 ge·minsod an þemu mahle: · ni mahtun þe mēn-skaðon
 wordun ge·winnen, · só iro willjo gēng,
 3836 þat sie ina far·fēngin, · hwand imu þat friðu-barn godes
 wardode wið þe wrēðon · ęndi im wár an·gęgin,
 3838 sōð-spel sagde, · þoh sie ni wárin só sálige te þiu,
 þat sie it só far·fēngin, · só it iro fruma wári.
 3840 Sie ni weldun it þoh far·lāten, · ak hétun þar lēdjen forð
 ên wíf for þemu werode, · þiu habde wam ge·frumid,
 3842 un·reht ên-fald: · þiu idis was bi·fangen
 an far·legar-nessi, · was iro líves skolo,
 3844 þat sie friho barn · ferahu bi·nāmin,
 ęhtin iro aldres: · só was an iro êw ge·skriven.
 3846 Sie bi·gunnun ina þó frágon, · fruokne liudi,
 wrēða mid iro wordun, · hwat sie skoldin þemu wíve duan,
 3848 hweðer sie sie kwēlidin, · þe sie sie kwika létin,
 þe hwat he umbi su·lika dádi · a·dēljen weldi:
 3850 „þú wēst, hwó þesaru mēnegi“, · kwáðun sie, „Moyseš 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 stēnun: · nu maht þú sie sehan standen hér
 an sundjun bi·fangan: · saga hwat þú is willjes.“
 3856 weldun ine þea wiðer-sakon · wordun far·fāhen,
 ef he þat gi·kwāði, · þat sie sie kwika létin,

- 3858 friðodi ira ferahe, · þan weldi þat folk Judeono
 kweðen, þat he iro aldiron · êo wiðer-sagdi,
 3860 þero liudjo land-reht; · ef he sie þan hêti lîvu bi·nimen,
 þea magað fur þeru mēnegi, · þan weldin sie kweðen, þat he só
 mildjene hugi
 3862 ni bári an is breostun, · só skoldi habbjē barn godes:
 weldun sie só hweðeres · hêlagne Krist
 3864 þero wordo ge·wítton, · só he þar for þemu werode ge·spráki,
 a·dêldi te dóme. · Þan wisse drohtin Krist
 3866 þero manno só garo · mód-gi·þáhti,
 iro wrêðon willjon; · þó he te þemu werode sprak,
 3868 te allun þem erlun: · „só hwi-lik só iuwar áno sí“, kwað he,
 „slíðja sundjon, · só ganga iru selvo tó
 3870 ęndi sie at êrist · erl mid is handun
 stēn ana werpe.“ · Só stóðun Judeon,
 3872 þáhtun ęndi þagodun: · ni mahte þeġan nigġjan
 wið þem word-kwidi · wiðer-saka finden:
 3874 ge·hugde manno ge·hwi-lik · mēn-gi·þáhti,
 is selves sundja: · ni was iro só sikur ênig,
 3876 þat he bi þemu worde · þemu wíve ge·dorsti
 stēn an werpen, · ak létun sie standen þar
 3878 ênan þar inne · ęndi im út þanen
 géngun gram-harde · Judeo liudi,
 3880 ên aftar ǫðrumu, · antat iro þar ênig ni was
 þes fíundo 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“, kwað he,
 „þine wiðer-sakon, · þea þi hér wrógdun te mi?
 3886 Ne sie þi hiudu wiht · harmes ne gi·dádun,
 þea liudi lēðes, · þe þi weldun lîvu be·niman,
 3888 wēgjan te wundrun?“ · Þó sprak imu eft þat wíf an·ęęin,
 kwað þat iru þar nio·man · þurh þes nęrġandan
 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 he,
 „ak gang þi hêl hinen, · lát þi an þinum 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

3898 uviles an·mód · só fan êristan,
 wrêðes willjan, · hwó sie word-hęti
 wið þat friðu-barn godes · frummjen móstin.
 3900 Habdun þea liudi an twê · mid iro gi·lôvon gi·fangan:
 was þiu smale þioda · sínes willjan
 3902 gernora mikilu, · þes godes barnes word
 te ge·frummjenne, · só im iro fráho 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 megin-þiodo gi·mang. · He an middjen stód,
 lêrde þea liudi · liohtun wordun,
 3910 hlúdero stemnun: · was hlust mikil,
 þagode þegān manag, · ęndi he þeru þiod gi·bôd,
 3912 só hwe só þar mid þurstu · bi·þwungan wári,
 „só ganga imu herod drinkan te mi“, · kwað he, „dago ge·hwi-likes
 3914 swótjes brunnan. · Ik mag seggjan 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.“
 Þan mēnde mid þiu wataru · waldandeo Krist,
 3922 hēr heven-kuning · hêlagna gēst,
 hwó þene firiho barn · ant·fāhen skoldin,
 3924 lioht ęndi listi · ęndi líf êwig,
 hôh heven-ríki · ęndi huldi godes.
 3926 wurðun þó þea liudi · umbi þea lêra Kristes,
 umbi þiu word an ge·winne: · stódun wlanka man,
 3928 gēl-móde Judeon, · sprákun gelp mikil,
 habdun it im te hoska, · kwaðun þat sie mahtin gi·hōrjen wel,
 3930 þat imu mahlidin fram · módaga wihti,
 un·holde út: · „nu he an avu lêrid“, kwáðun sie,
 3932 „wordu ge·hwi-liku.“ · Þó sprak eft þat werod ǫðar:
 „ni þurvun gi þene lêrjand lahan“, · kwáðun sie: „kumad líves word
 3934 mahtig fan is múde; · he 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 he gi·wald havad
 3940 alles ovar erðu.“ · Þó weldun ina þe andsakon þar
 an stędi fáhen · efþa stēn ana werpen,
 3942 ef sie im þero manno · męnigi ni and-rédin,
 ni forhtodin þat folk-skępi. · Þó sprak þat friðu-barn godes:
 3944 „ik tōgju iu gódes só filu“, · kwað he, „fan gode selvumu,
 wordo ęndi werko: · nu willjad gi mi wítnon hér
 3946 þurh iuwan starkan hugi, · stēn ana werpen,
 bi·lōsjen mi lívu.“ · Þó sprákun imu eft þea liudi an·gęgin,
 3948 wrēða wiðer-sakon: · „ne wí it be þínun werkun ni duat“, kwáðun sia,
 „þat wí þi aldres · tó áhtjen willjad,
 3950 ak wí duat it be þínun wordun, · hwand þú su·lik wáh sprikis,
 *hwand þú þik só máris · ęndi su·lik mēn sagis,
 3952 gihis for þeson Judeon, · þat þú sís god selvo,
 mahtig drohtin, · ęndi bist þi þoh man só wi,
 3954 kuman fan þeson kunnje.“ · Krist alo-waldo
 ne wolda þero Judeono þuo lęng · gelpes hōrjan,
 3956 wrēðaro willjon, · ak hie im af þem wíhe fuor
 ovar Jordanes strōm; · habda jungron mid im,
 3958 þia is sáligun gi·siðos, · þia im simlon mid im
 willjon wonodun: · suohta werod ۆðer,
 3960 deda þar só hie gi·wonoda, · drohtin selvo,
 lērda þia liudi: · gi·lōvda þie wolda
 3962 an is hēlagun word. · Þat skolda sinnon wel
 manno só hwi·likon, · só þat an is muod gi·nam.
 3964 Þuo gi·frang ik þat þar te Kriste · kumana wurðun
 bodon fan Bethaniu · ęndi sagdun þem barne godes,
 3966 þat sia an þat ârundi þarod · idisi sęndin,
 Maria ęndi Marþa, · magað 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 · ęndi þat sia is lîves ni wándun;
 3974 bádun þat þarod kwámi · Krist alo-waldo
 hēlag te helpu. · Reht só hie sia gi·hōrda þuo
 3976 sęggjan fan só siekon, · só sprak hie sán an·gęgin,

kwað 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 ôðron frêson gi·duan.“
 3980 was im þar þuo selvo · suno drohtines
 twá naht çndi dagas. · Þiu tíð 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·gegin
 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 ginuog,
 3992 erlos ovar-muoda?“ · Þuo ên þero twe-livjo,
 Þuomas gi·málða · —was im gi·þungan mann,
 3994 diur-lík drohtines þegan—: · „ne skulun wí im þia dád lahan“,
 kwat-hie,
 „ni wernjan wí im þes willjen, · ak wita im wonjan mid,
 3996 þuolojan mid usson þiodne: · þat ist þegnes kust,
 þat hie mid is fráhon samad · fasto gi·stande,
 3998 dôje mid im þar an duome. · Duan us alla só,
 folgon im te þero fçrdi: · ni látan use feral wið þiu
 4000 wihtes wirðig, · neva wí an þem werode mid im,
 dôjan mid uson drohtine. · Þan lêvot us þoh duom after,
 4002 guod word for gumon.“ · Só wurðun þuo jungron Kristes,
 erlos aðal-borana · an ên-falden hugje,
 4004 hêrren te willjen. · Þuo sagda hêlag Krist
 selvo is gi·siðon · þat a·slápan was
 4006 Lazarus fan þem legare, · „havit þit lioht a·gevan,
 an-swevit ist an selmon. · Nu wí an þena sið faran
 4008 çndi ina a·wëkkjan, · þat hie muoti eft þesa wer-old sehan,
 libbjandi lioht: · þan wirðit iuwa gi·lôvo after þiu
 4010 forð-werd gi·fçstid.“ · Þuo gi·wêt hie im ovar þia fluod þanan,
 þie guodo godes suno, · anþat hie mid is jungron kwam
 4012 þar te Bithaniu, · barn drohtines
 selvo mid is gi·siðon, · þar þia gi·swester twá,
 4014 Maria çndi Marþa · an muod-karon

sêraga sâtun. · Was þar gi·samnot filo
 4016 fan Jerusalem · Judeo liudo,
 þia þiu *wíf weldun · wordun fruovrjan,
 4018 þat sie só ni karodin · kind-jungas dôð,
 Lazaruses far·lust. · Só þó þe landes ward
 4020 géng an þiu gardos, · só wurðun þes godes barnes
 kumi þar gi·kúðid, · þat he só kraftig was
 4022 bi þeru burg úten. · Þó im bêðjun was,
 þem wífun su·lik willjo, · þat sie im waldand tó,
 4024 þat friðu-barn godes, · farandjen wissun.
 Þó þem wífun was · willjono mēsta
 4026 kumi drohtines · ęndi Kristes word
 te gi·hôrjenne. · Heovandi géng
 4028 Martha mód-karag · wið só mahtigne
 wordun wehslan · ęndi wið waldand sprak
 4030 an iro hugi hriwig: · „þar þú mi, hērro mín“, kwað siu,
 „nerjendero bēst, · náhor wáris,
 4032 hēljand þe gódo, · þan ni þorfti ik nu su·lik harm þolon,
 bittra breost-kara, · þan ni wári nu mín bróðer dôð,
 4034 Lazarus fan þesumu liohte, · ak he imu mahti libbjen forð
 ferahes ge·fullid. · Ik þoh, frô mín, te þi
 4036 liohto gi·lôvju, · lērjandero bēst,
 só hwes só þú biddjen wili · berhton drohtin,
 4038 þat he 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 þi an innan þes“, kwað he,
 „þínan sevon swerkan: · ik þi sęggjan mag
 4042 wárun wordun, · þat þes nis gi·wand ęnig,
 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 ęndjod
 ęndi þe mārjo dag · ovar man fęrid,
 4048 þat he þan fan erðu skal · up 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 he 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 ęldi·barn · erðu bi·þekkjen,
 4058 diapo bi·delven, · nis he dōd þiu mēr:
 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·ķennjen wel,
 witen an þínun wordun, · þat þú gi·wald haves
 4064 þurh þiu hêlagon gi·skapu · himiles ęndi erðun.“
 Þó ge·fragn ik þat þar þero idisio kwam · ۆðar 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, · antat þemu godes barne
 4072 hugi warð gi·hrórid: · hête trahni
 wópu a·wellun, · ęndi þó te þem wívun sprak,
 4074 hét ina þó lêdjén, · 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 he mósti þat lík sehan,
 4078 hrêo skawojen. · Þó ni mahte an iro hugi mīðan
 Marþa for þeru męnegi, · 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 sęggjan mag
 wárun wordun, · þat þes nis gi·wand ênig,
 4084 þat he þar nu bi·folhen was · fiuwar naht ęndi dagos
 an þemu erð·grave.“ · And·wordi gaf
 4086 waldand þemu wíve: · „hwat, ni sagde ik þi te wárun êr“, kwað he,
 „ef þú gi·lôvjén wili, · þan nis nu lang te þiu,
 4088 þat þú hér ant·ķennjen 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, · ۆ·lát sagde
 4092 þemu þe þese wer·old gi·skóp, · „þes þú mín word gi·hôris“, kwað he,
 „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 sēndes
 4096 þesun liudjun te lērun.“ · Þó he te Lazaruse hriop
 starkaru stemnju · ĕndi hét ina standen up
 4098 ia fan þemu grave gangan. · Þó warð þe gēst kumen
 an þene lík-hamon: · he bi·gan is liði hrórjen,
 4100 ant·warp undar þemu gi·wēdje: · was imo só be·wunden þó noh,
 an hrêo-bēddjon bi·helid. · Hét imu helpen þó
 4102 waldandeo Krist. · Weros géngun tó,
 ant·wundun þat ge·wádi. · Wánum up a·rēs
 4104 Lazarus te þesumu liohte: · was imu is líf fār·geven,
 þat he is aldar-lagu · êgan mósti,
 4106 friðu forð-wardes. · Þó fagonadun bēðja,
 Maria ĕndi Marþa: · ni mag þat man óðrumu
 4108 gi·sēggjan te sōðe, · hwó þea ge·swester twó
 mēndjodun an iro móde. · Maneg wundrode
 4110 Judeo liudjo, · þó sie ina fan þemu grave sáhun
 siðon ge·sunden, · þene þe êr suht fār·nam
 4112 ĕndi sie bi·dolvun · diapo undar erðu
 líves lôsen: · þó móste imu libbjen forð
 4114 hêl an hêmun. · Só mag heven-kuninges,
 þiu mikile maht godes · manno ge·hwi·likes
 4116 ferahe gi·formon · ĕndi wið fiundo níð
 hêlag helpen, · só hwemu só he is huldi fār·givid
 4118 Þó warð þar só managumu manne · mód aftar Kriste,
 gi·hworven hugi-skēfti, · siðor sie is hêlagon werk
 4120 selvon gi·sáhun, · hwand eo êr su·lik ni warð
 wunder an wer-oldi. · Þan was eft þes werodes só filu,
 4122 só mód·starke man: · ni weldon þe maht godes
 ant·kēnnjen kûð·líko, · ak sie wið is kraft mikil
 4124 wunnun mid iro wordun: · wárun im waldandes
 lêra so lêða: · sóhtun im liudi óðra
 4126 an Jerusalem, · þar Judeono was
 hêri hand-mahal · ĕndi hôvid-stēdi,
 4128 grôt gum-skēpi · grimmaro þioda.
 Sie kûðdun im þó Kristes werk, · kwáðun þat sie kwikan sáhin
 4130 þene erl mid iro ôgun, · þe an erðu was,
 foldu bi·folhen · fiuwar naht ĕndi dagos,
 4132 dôd bi·dolven, · antat he ina mid is dádjun selvo,
 mid is wordun a·wēkide, · þat he mósti þese wer-old sehan.
 4134 Þó was þat só wiðer-ward · wlankun mannun,

Judeo liudjun: · hétun iro gum-skēpi þó,
 4136 werod samnojan · ċndi warvos fāhen,
 megin-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. · Ðan ùs liudi farad,
 an eo-rid-folk, · werðat ùsa ovar-hôvdun
 4142 rinkos fan Rúmu. · Ðan wí þeses ríkjes skulun
 lôse libbjen · efþa wí skulun ùses líves þolon,
 4144 heġliðos ùsaro 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 he hêten; · habdun ina gi·koreanen te þiu
 4148 an þeru gēȝ-talu · Judeo liudi,
 þat he þes godes húses · gômjen skoldi,
 4150 wardon þes wíhes—: · „mi þunkid wunder mikil“, kwað he,
 „mári þioda, · —gí kunnun manages gi·skêð—
 4152 hwí gí þat te wárun ni witin, · werod Judeono,
 þat hér is beȝtera rád · barno ge·hwi-likumu,
 4154 þat man hér ênne man · aldru bi·lôsje
 ċndi þat he þurh iuwa dádi · drôreg sterve,
 4156 for þesumu folk-skēpi · ferah far·láte,
 þan al þit liud-werod · far·loren werðe.“
 4158 Ni was it þoh is willjan, · þat he só wár ge·sprak,
 só forð for þemu folke, · frume man-kunnjes
 4160 gi·mênde for þeru meȝnegi, · ak it kwam imu fan þeru maht godes
 þurh is hêlagan hêd, · hwand he þat hús godes
 4162 þar an Jerusalem · bi·gangan skolde,
 wardon þes wíhes: · be·þiu he 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 he gi·halode · mid þiu hêðina liudi,
 4168 weros an is willjon · waldandio Krist.
 Þó wurðun ên-wordje · ovar-módje man,
 4170 werod Judeono, · ċndi an iro warve gi·sprákon,
 mári þioda, · þat sie im ni létin iro mód twehon:
 4172 só hwe só ina undar þemu folke · finden mahti,
 þat ina sán gi·fēngi · ċndi forð bráhti
 4174 an þero þiодо þing; · kwáðun þat sie ni mahtin gi·þolojan lēng,

þat sie þe êno man · só alla weldi,
 4176 werod far·winnen. · Þan wisse waldand Krist
 þero manno só garo · mód-gi·þáhti,
 4178 hęti-grimmon hugi, · hwand imu ni was bi·holen eo·wiht
 an þesaru middil-gard: · he ni welde þó an þie męnigi innen
 4180 siður open-líko, · under þat erlo folk,
 gangan under þea Judeon: · bēd þe godes sunu
 4182 þero torohtjon tíð, · þe imu tó·ward was,
 þat he far þesa þioda · þolojan welde,
 4184 far þit werod wíti: · wisse imu selvo
 þat dag-þingi garo. · Þó gi·wēt imu ūse drohtin forð
 4186 ęndi imu þó an Effrem · alo-waldo Krist
 an þeru hôhon burg · hêlag drohtin
 4188 wunode mid is werodu, · antat he an is willjan hwarf
 eft te Bethania · brahtmu 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,
 „ūses ríkjes gi·rádi, · þoh wí reht sprekan,
 4194 ni þíhit ūses þinges wiht: · þius þiod wili
 węndjen 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·wēt imu þó þat barn godes · innan Bethania
 sehs nahtun êr, · þan þiu samnunga
 4200 þar an Jerusalem · Judeo liudjo
 an þem wíh-dagun · werðen skolde,
 4202 þat sie skoldun haldan · þea hêlagon tídi,
 Judeono paskha. · Béd þe godes sunu,
 4204 mahtig under þeru męnegi: · was þar manno kraft,
 werodes bi þem is wordun. · Þar géngun ina twê wíf umbi,
 4206 Maria ęndi Marþa, · mid mildju hugi,
 pionodun imu þeo-líko. · Þiodo drohtin
 4208 gaf im lang-sam lôn: · lét sea lêðes gi·hwes,
 sundjono sikora, · ęndi selvo gi·bôð,
 4210 þat sea an friðe fôrin · wiðer fiundo nío,
 þea idisa mid is orlovu gódu: · habdun iro ambaht-skępi
 4212 bi·węndid an is willjon. · Þó gi·wēt imu waldand Krist
 forð mid þiu folku, · firiho drohtin,
 4214 innan Jerusalem, · þar Judeono was

hete-lík hard-buri, · þar sie þea hêlagon tîd
 4216 warodun at þemu wîhe; · 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·fêngun
 Kristes lêre, · weldun ina kraftigna
 4224 wítnon þero wordo; · ak was þar werodes só filu,
 umbi erl-skêpi · 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-skêpi · fâhen ne gi·dorstun,
 ak miðun is bi þeru mēnegi. · Ðan stód mahtig Krist
 4230 an þemu wîhe innan, · sagde word manag
 friho barnun te frumu. · Was þar folk umbi
 4232 allan langan dag, · antat þiu liohte gi·wêt
 sunne te sedle. · Ðó te seliðun fôr
 4234 man-kunnjes manag. · Ðan was þar ên mári berg
 bi þeru burg úten, · þe was brêd êndi hôh,
 4236 gróni êndi skôni: · hétun ina Judeo liudi
 Oliueti bi namon. · Ðar imu up gi·wêt
 4238 nērijendjo Krist, · só ina þiu naht bi·fêng,
 was imu þar mid is jungarun, · só ine þar Judeono ênig
 4240 ni wisse ti wárun, · hwand he an þemu wîhe stód,
 liudjo drohtin, · só lioht óstene kwam,
 4242 ant·fêng þat folk-skêpi · êndi im filu sagde
 wároro wordo, · só nis an þesaru wer-oldi ênig,
 4244 an þesaru middil-gard · manno só spáhi,
 liudjo barno nig·ên, · þat þero lêrono mugi
 4246 êndi gi·tēlljen, · þe he þar an þemu alahe gi·sprak,
 waldand an þemu wîhe, · êndi simlun mid is wordun gi·bôd,
 4248 þat sie sie gerewidin · te godes ríkje,
 allaro manno ge·hwi-lik, · þat sie móstin an þemu mārjon daga
 4250 iro drohtines · diuriða ant·fâhen.
 Sagde im hwat sie it sundjun frumidun · êndi simlun gi·bôd,
 4252 þat sie þea a·lēskidin; · hét sie lioht godes
 minnjon an iro móde, · mēn far·lāten,
 4254 avoha ovar-hugdi, · ôd-módi niman,

hlaðen þat an iro hertan; · kwað þat im þan wári heven-ríki,
 4256 garu gódo mêt. · Þó warð þar gumono só filu
 gi·wëndid aftar is willjon, · siður sie þat word godes
 4258 hêlag gi·hórdun, · heven-kuninges,
 ant·kændun kraft mikil, · kumi drohtines,
 4260 hêrron helpe, · ia þat heven-ríki was,
 nęrjendi gi·náhid · ęndi náða 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 þó þe godes sunu · ęndi is jungaron mid imu,
 waldand fan þemu wihe, · all só is willjo géng,
 4272 iak imu uppen þene berg gi·stêg · barn drohtines:
 sat imu þar mid is ge·siðun · ęndi 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,
 þurh mannes gi·werk · mid męgin-kraftu
 4278 rakud a·rihtid. · Þó þe ríkjo sprak,
 hêr heven-kuning · —hórdun þe ۆðra—:
 4280 „ik mag iu gi·tęlljen“, · kwað he, „þat noh wirðid þiu tíð kumen,
 þat is af·standen ni skal · stên ovar ۆðrumu,
 4282 ak it fallid ti foldu · ęndi fiur nimid,
 grádag logna, · þoh it nu só gód-lík sí,
 4284 só wís-líko gi·warht, · ęndi só dód all þesaro wer-oldes gi·skapu,
 te·glídid gróni wang.“ · Þó géngun imu is jungaron tó,
 4286 frágodun ina só stillo: · „hwó lango skal standen noh“, kwáðun sie,
 „þius 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 middil-gard, · manno kunnje
 te a·dêljenne, · dôdun ęndi kwikun?
 4292 frô mín þe gódo, · ús is þes firi-wit mikil,
 waldandeo Krist, · hwan þat gi·werðen skuli.“
 4294 Þó im and·wordi · alo-waldo Krist

gód·lík far·gaf · þem gumun selvo:
 4296 „þat havad só bi·dērnid“, · kwað he, „drohtin þe gódo,
 iak só hardo far·holen · himil·ríkjes fader,
 4298 waldand þesaro wer·oldes, · só þat witen ni mag
 ênig mannisk barn, · hwan þiu mārje tíð
 4300 gi·wirðid an þesaru wer·oldi, · ne it ôk te wáran ni kunnun
 godes ęngilos, · þie for imu ęęgin·warde
 4302 simlun sindun: · sie it ôk gi·sęggjan ni mugun
 te wáran mid iro wordun, · hwan þat gi·werðen skuli,
 4304 þat he willje an þesan middil·gard, · mahtig drohtin,
 firiho fandon. · Fader wēt it êno
 4306 hêlag fan himile: · elkur is it bi·holen allun,
 kwikun ęndi dōdun, · hwan is kumi werðad,
 4308 Ik mag iu þoh gi·tēlljen, · hwi·lik hér tēkan bi·foran
 gi·werðad wunder·lík, · êr þan he an þese wer·old kume
 4310 an þemu mārjon 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, · ęndi hrisid erðe,
 4314 bivod þius brêde wer·old · —wirðid su·likaro bókno filu—:
 grimmid þe grôto sêo, · wirkid þie gevenes strôm
 4316 ęgison mid is ūðjun · erð·búandjun.
 Ðan þorrot þiu þiod · þurh þat ge·þwing mikil,
 4318 folk þurh þea forhta: · þan nis friðu hwęrgin,
 ak wirðid wíg só maneg · ovar þese wer·old alla
 4320 hete·lík af·haben, · ęndi hęri lêdid
 kunni ovar ǫðar: · wirðid kuningo gi·win,
 4322 męgin·fard mikil: · wirðid managoro kwalm,
 open ur·lagi · —þat is ęgis·lík þing,
 4324 þat io su·lik morð · skulun man af·hębbjen—,
 wirðid wól só mikil · ovar þese wer·old alle,
 4326 man·stervono mêt, · þero þe gio an þesaru middil·gard
 swulti þurh suhti: · liggjad seoka man,
 4328 driosat ęndi dōjat · ęndi iro dag ęndjad,
 fulljad mid iro ferahu; · fęrid un·met grôt
 4330 hungar hęti·grim · ovar hęliðo barn,
 męti·gêdjono mêt: · 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 · ęndi maht godes,
 himil-kraftes hróri · ęndi þes hêlagon kumi,
 4338 drohtines mid is diuriðun. · Hwat, gi þesaro dádjo mugun
 bi þesun bômun · biliði ant·ķennjen:
 4340 þan sie brustjad ęndi blójat · ęndi bladu tōgjat,
 lóf ant·lúkad, · þan witun liudjo barn,
 4342 þat þan is sán after þiu · sumer gi·náhid
 warm ęndi wun-sam · ęndi weder skōni.
 4344 Só witin gi ôk bi þesun tēknun, · þe ik iu talde hér,
 hwan þe latsto dag · liudjun náhid.
 4346 Ðan sęggjo ik iu te wáran, · þat êr þit werod ni mót,
 te·faran þit folk-skępi, · êr þan werðe ge·fullid só,
 4348 mínu word gi·wárod. · Noh gi·wand kumid
 himiles ęndi erðun, · ęndi stéid mín hêlag word
 4350 fast forð-wardes · ęndi wirðid al ge·fullod só,
 gi·lêstid an þesumu liohte, · só ik for þesun liudjun ge·spriku.
 4352 wakot gi war-líko: · iu is wis-kumo
 duom-dag þe márjo · ęndi iuwes drohtines kraft,
 4354 þiu mikilo męgin-strengi · ęndi þiu márje tíð,
 gi·wand þesaro wer-oldes. · Fora þiu gi wardon skulun,
 4356 þat he iu slápandje · an swef-restu
 fárungo ni bi·fáhe · an firin-werkun,
 4358 mēnes fulle. · Mútspellu kumit
 an þiustrja naht, · al só þiof fęrid
 4360 darno mid is dádjun, · só kumid þe dag mannun,
 þe latsto þeses liohtes, · só it êr þese liudi ni witun,
 4362 só samo só þiu flód deda · an furn-dagun,
 þe þar mid lagu-strômun · liudi far·tęride
 4364 bi Nóeas tídjun, · bi·útan þat ina nęride god
 mid is híwiskja, · hêlag drohtin,
 4366 wið þes flódes farm: · só warð ôk þat fiur kuman
 hêt fan himile, · þat þea hôhon burgi
 4368 umbi Sodomu land · swart logna bi·féng
 grim ęndi grádag, · þat þar n·ênig gumono ni gi·nas
 4370 bi·útan Loth êno: · ina ant·lêddun þanen
 drohtines ęngilos · ęndi is dohter twá
 4372 an ênan berg uppen: · þat ǫðar al brinnandi fiur,
 ia land ia liudi · logna far·tęride:
 4374 só fárungo warð þat fiur kumen, · só warð êr þe flód só samo:

só wirðid þe latsto dag. · For þiu skal allaro liudjo ge·hwi-lik
 4376 þenkjan fora þemu þinge; · þes is þarf mikil
 manno ge·hwi-likumu: · be·þiu látad iu an iuwan mód sorga.
 4378 Hwand só hwan só þat ge·wirðid, · þat waldand Krist,
 mári mannes sunu · mid þeru maht godes,
 4380 kumit mid þiu kraftu · kuningo ríkjost
 sittjan an is selves maht · ęndi samod mid imu
 4382 alle þea ęngilos, · þe þar uppa sind
 hēlaga an himile, · þan skulun þarod hēliðo barn,
 4384 ęli-þeoda kuman · alla te·samne
 libbjandero liudjo, · só hwat só io an þesumu liohte warð
 4386 friho a·fódid. · Þar he þemu folke skal,
 allumu man-kunnje · mári drohtin
 4388 a·dēljen aftar iro dádjun. · Þan skêðid he þea far·duanan man,
 þea far·warhton weros · an þea winistron hand:
 4390 só duot he ôk þea sáligon · an þea swiðeron half;
 grótid he þan þea gódun · ęndi im te·gęgnes sprikid:
 4392 „kumad gí“, kwiðid he, „þea þar gi·korene sindun, · ęndi ant·fáhad þit
 kraftiga ríki,
 þat góde, þat þar gi·gerewid stęndid, · þat þar warð gumono barnun
 4394 gi·warht fan þesaro wer-oldes ęndje: · iu havad ge·wihid selvo
 fader allaro friho barno: · gí mótun þesaro frumono neotan,
 4396 ge·waldon þeses wídon ríkjas, · hwand gí oft mínan willjon frumidun,
 ful-géngun mí gerno · ęndi 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·gęgin:
 „frô mín þe gódo“, · kweðat sie, „hwan wári þú bi·fangan só,
 4404 be·þwungan an su·likun þaravun, · só þú fora þesaru þiod tēlis,
 mahtig mēnis? · Hwan gi·sah þí man ęnig
 4406 be·þwungen an su·likun þaravun? · Hwat, þú haves allaro þiodo
 gi·wald
 iak só samo þero mēðmo, · þero þe io manno barn
 4408 ge·wunnun an þesaro wer-oldi.“ · Þan sprikid im eft waldand god:
 „só hwat só gí dádun“, · kwiðit he, „an iuwes drohtines namon,
 4410 gódes far·gávun · an godes êra
 þem mannun, þe hér minniston sindun, · þero nu undar þesaru
 męnegi standad

4412 endi þurh ôd-módi · arme wárun
 weros, hwand sie mínan willjon fręmidun · —só hwat só gí im iuwaro
 welono 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 lônnon iuwan gi·lôvon: · givid iu lif êwig.“
 Węndid ina þan waldand · an þea winistron hand,
 4418 drohtin te þem far·duanun mannun, · sagad im þat sie skulin þea dád
 ant·gelden,
 þea man iro mên-gi·werk: · „nu gí fan mí skulun“, kwiðit he,
 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 ęndi þurst
 4424 wêgde te wundrun · efþa ik ge·wádjes lôs
 géng jámer-mód, · was mí grôtun þarf,
 4426 þan ni habde ik þar ênige helpe, · þan ik ge·hęftid 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 hęllje skulun
 þolon an þiustre.“ · Þan sprikid imu eft þiu þiod an·gęgin:
 4432 „wola waldand god“, · kweðad sie, „hwí wilt þú só wið þit werod
 sprekan,
 mahljen wið þese męnegi? · Hwan was þi 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 he, „ęldi-barno,
 manno þea minniston · an iuwomu mód-sevon
 4438 hęliðos far·hugdun, · létun sea iu an iuwomu hugi lêðe,
 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 diopun dôð, · diuvlun þionon,
 wrêðun wiðer-sakun, · hwand gí só warhtun bi·foran.“
 4444 Þan aftar þem wordun skêðit · þat werod an twê,
 þea góðun ęndi þea uvilon: · farad þea far·griponon man
 4446 an þea hêtan hęl · hriwig-móde,
 þea far·warhton weros, · wíti ant·fáhat,
 4448 uvil ęndi-lôs. · Lêdid up þanen

4450 hêr heven-kuning · þea hluttaron þeoda
 an þat lang-same lioht: · þar is lif êwig,
 gi·garewid godes rîki · gôdaro þiado.“
 4452 Sô ge·fragn ik þat þem rinkun þó · rîki drohtin
 umbi þesaro wer-oldes gi·wand · wordun talde,
 4454 hwó þiu forð fêrid, · þan lango þe sie firiho barn
 ardon mótun, · ia hwó siu an þemu êndje skal
 4456 te·glíden êndi te·gangen. · He sagde ôk is jungarun þar
 wárun wordun: · „hwat, gí witun alle“, kwað he,
 4458 „þat nu ovar twá naht · sind tídi kumana,
 Judeono paskha, · þat sie skulun iro gode þionon,
 4460 weros an þemu wihe. · Þes nis ge·wand ênig,
 þat þar wirðid mannes sunu · te þeru męgin-þiodu
 4462 kraftag far·kôpot · êndi an krúke a·slagan,
 þolod þiad-kwála.“ · Þó warð þar þegan manag
 4464 slíð-mód gi·samnod, · sũðar-liudjo,
 Judeono gum-skępi, · þar sie skoldun iro gode þionon.
 4466 wurðun êo-sagon · alle kumane,
 an warf weros, · þe sie þó wísostun
 4468 undar þeru męnegi · 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 męnegi, · „þat ni werðe þius męgin-þioda,
 4474 hęlīðos an hróru, · hwand ina þit hęri-skępi wili
 far·standen mid strídu. · Wí sô stillo skulun
 4476 frêson is ferahes, · þat þit folk Judeono
 an þesun wih-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; · kwað þat he is im gódan rád
 sęggjan mahti: · „hwat willjad gí mí sęlljen hér“, kwað he,
 4482 „mêðmo te médu, · ef ik iu þene man givu
 áno wíg êndi áno wróht?“ · Þó warð þes werodes hugi,
 4484 þero liudjo an lustun: · „ef þú wili gi·lêstjen sô“, kwáðun sie,
 „þín word gi·wáron, · þan þú gi·wald haves,
 4486 hwat þú at þesaru þiodu · þiggjan willjes
 gódarko mêðmo.“ · Þó gi·hét imu þat gum-skępi þar
 4488 an is selves dóm · siluvar-skatto

4490 þrí-tig at-samne, · ęndi he te þeru þiodu gi·sprak
 dereveun wordun, · þat he 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 tíð kuman,
 þat he ina mahti far·wísjen · wrêðaro þiodo,
 4494 fiundo folke. · Þan wisse þat friðu-barn godes,
 wár waldand Krist, · þat he þese wer-old skolde,
 4496 a·geven þese gardos · ęndi sókjen imu godes ríki,
 gi·faren is fader-oðil. · Þó ni gi·sah ęnig firihó barno
 4498 méron minnje, · þan he þó te þem mannun gi·nam,
 te þem is góðun jungaron: · gôme warhte,
 4500 sętte sie swás-líko · ęndi im sagde filu
 wároro wordo. · Skrêd wester dag,
 4502 sunne te sedle. · Þó he selvo gi·bôð,
 waldand mid is wordun, · hét im water dragan
 4504 hluttar te handun, · ęndi rês þó þe hêlago Krist,
 þe gódo at þem gômun · ęndi þar is jungarono þwóg
 4506 fôti mid is folmun · ęndi swarf sie mid is fanon aftar,
 druknide sie diur-líka. · Þó wið is drohtin sprak
 4508 Símon Petrus: · „ni þunkid mi þit sómi þing“, kwað he,
 „frô mín þe gódo, · þat þú míne fôti 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 he,
 4512 „te ant·fáhanne, · þat ik þíne fôti þwahe
 þurh su·lika minnja, · só ik þesun ǵðrun mannun hér
 4514 dóm þurh diurða, · þan ni haves þú ęnigan dêl mid mi
 an heven-ríkja.“ · Hugi warð þó gi·węndid
 4516 Símon Petruse: · „þú hava þi selvo gi·wald“, kwað he,
 „frô mín þe gódo, · fôto ęndi hando
 4518 ęndi mínes hôvdes só sama, · handun þínun,
 þiadan, te þwahanne, · te þiu þak ik móti þína forð
 4520 huldi hębbjan · ęndi heven-ríkjes
 su·lik gi·dêli, · só þú mi, drohtin, 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, · ęndi mēnde imu al méra þing
 4526 firihon te gi·frummjenne. · friðu-barn godes
 gęng imu þó eft gi·sittjen · under þat ge·siðo folk

4528 endi im sagda filu lang-samna rád. · Warð eft lioht kuman,
 morgen te mannun. · Mahtigne Krist
 4530 gróttun is jungaron endi frágodun, · hwar sie is gôma þó
 an þemu wih-dage · wirkjen skoldin,
 4532 hwar he weldi halden · þea hêlagon tídi
 selvo mid is ge·siðun. · Þó he sie sókjen hét,
 4534 þea gumon Jerusalem: · „só gí þan gangan kumad“, kwað he,
 „an þea burg innan · —þar is braht mikil,
 4536 męgin-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 hoves êgi,
 selvon sęggjad, · þat ik iu sęnde þarod
 4542 te gi·garuwenne mína gôma. · Þan tôgid he iu ên gód-lík hús,
 hóhan soleri, · þe is bi·hangen al
 4544 fagarun fratahun. · Þar gí frummjen skulun
 werd-skępi 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 fęrdi, · fundun all só he sprak
 word-têkan wár: · ni was þes gi·wand ênig.
 4550 Þar gerewidun sie þea gôma. · Warð þe godes sunu,
 hêlag drohtin · an þat hús kuman,
 4552 þar sie þe land-wise · lęstjen 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 sęli sittjen; · hét þar is ge·siðos 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 he,
 4562 „þat 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 mêt · móses an·bíten
 furður mid firihun, · êr þan gi·fullod wirðid

4568 himilo ríki. · Mi is an handun nu
 wíti ęndi wunder-kwále, · þea ik for þesumu werode skal,
 4570 þolon for þesaru þiodu.“ · Só he þó só te þem þegnun sprak,
 hêlag drohtin, · só warð imu is hugi dróvi,
 4572 warð imu gi·sworcen sevo, · ęndi eft te þem ge·siðun sprak,
 þe gódo te þem is jungarun: · „hwat, ik iu godes ríki“, kwað he,
 4574 „gi·hét himiles lioht, · ęndi gí mí hold-líko
 iuwan þegan-skępi. · Nu ni willjat gí a·þengjan só,
 4576 ak węnkjat þero wordo. · Nu sęggju ik iu te wáran hér,
 þat wili iuwar twe-livjo ên · trewana swíkan,
 4578 wili mi far·kôpon · undar þit kunni Judeono,
 gi·selljen wiðer siluvre, · ęndi wili imu þar sink niman,
 4580 diurje mēðmos, · ęndi geven is drohtin wið þiu,
 holdan hêrran. · Þat imu þoh te harme skal,
 4582 werðan te wítje; · be þat he þea wurdi far·sihit
 ęndi he þes arvedjes · ęndi skawot,
 4584 þan wêt he þat te wáran, · þat imu wári wóðjera þing,
 bętera mikilu, · þat he gio gi·boran ni wurði
 4586 libbjendi te þesumu liohte, · þan he þat lôn nimid,
 uvil arvedi · in·wid-rádo.“
 4588 Þó bi·gan þero erlo ge·hwi-lik · te ęðrumu skawon,
 sorgondi sehan; · was im sêr hugi,
 4590 hriwig umbi iro herta: · gi·hórdun iro hêrron þó
 gorn-word sprekan. · Þea gumon sorgodun,
 4592 hwi-likan he þero twe-livjo · te þiu tēlljen weldi,
 skuldigna skaðon, · þat he habdi þea skattos þar
 4594 ge·þingod at þeru þiod. · Ni was þero þegno ênigumu
 su·likes in·widdjes · óði te gehanne,
 4596 mên-gi·þáhtjo · —ant·suok þero manno ge·hwi-lik—,
 wurðun alle an forhtun, · frágon ne gi·dorstun,
 4598 êr þan þó ge·bóknide · bar-wirðig gumo,
 Símon Petrus · —ne gi·dorste it selvo sprekan—
 4600 te Johanne þemu gódon: · he was þemu godes barne
 an þem dagun · þegno liovost,
 4602 mēst an minnjun · ęndi móste þar þó an þes mahtiges Kristes
 barme restjen · ęndi an is breostun lag,
 4604 hlinode mid is hôvdu: · þar nam he só manag hêlag ge·rúni,
 diapa gi·þáhti, · ęndi þó te is drohtine sprak,
 4606 be·gan ina þó frágon: · „hwe skal þat, frô mín, wesen“, kwað he,
 „þat þi far·kôpon wili, · kuningo ríkjost,

4608 undar þínaro fiundo folk? · Ús wári þes firi-wit mikil,
 waldand, te witanne.“ · Þó habde eft is word garu
 4610 hêljando Krist: · „seh þi, hwemu ik hér an hand geve
 mínes móses for þesun mannun: · þe haved mên-gi·þáht,
 4612 birid bittran hugi; · þe skal mi an banono ge·wald,
 fiundun bi·felhen, · þar man mínes ferhes skal,
 4614 aldres áhtjen.“ · Nam he þó aftar þiu
 þes móses for þem mannun · ęndi gaf is þemu mên-skaðen,
 4616 Judase an hand · ęndi imu te·gęgnes sprak
 selvo for þem is ge·siðun · ęndi ina sniumo hét
 4618 faran fan þemu is folke: · „frumi só þú þenkis“, kwað he,
 „dó þat þú duan skalt: · þú ni maht bi·dęrnjen lęng
 4620 willjon þinan. · Þiu wurd is at handun,
 þea tídi sind nu gi·náhid.“ · Só þó þe treu-logo
 4622 þat mós ant·fęng · ęndi mid is müðu an·bêt,
 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, · siður 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
 þęgan wið is þiodan. · Was þó iu þiustri naht,
 4632 swiðo gi·sworcen. · Sunu drohtines
 was ima at þem gômun forð · ęndi is jungarun þar
 4634 waldand wín ęndi brôd · wíhide bêðju,
 hêlagode heven-kuning, · mid is handun brak,
 4636 gaf it undar þem is jungarun · ęndi gode þankode,
 sagde þem ó·lát, · þe þar al gi·skóp,
 4638 wer-old ęndi wunnja, · ęndi sprak word manag:
 „gi·lôvjot gí þes liohto“, · kwað he, „þat þit is mín lík-hamo
 4640 ęndi mín blód só same: · givu ik iu hér bêðju samad
 etan ęndi drinkan. · Þit ik an erðu skal
 4642 gevan ęndi geotan · ęndi iu te godes ríkje
 lôsjen mid mínu lík-hamen · an líf êwig,
 4644 an þat himiles lioht. · Gi·huggjat gí simlun,
 þat gí þiu ful-gangan, · þiu ik an þesun gômun dón;
 4646 márjad þit for męnegi: · þit is mahtig þing,
 mid þius skulun gí iuwomu drohtine · diuriða frummjen,

4648 habbjad þit mín te gi·hugdjun, · hêlag biliði,
 þat it ęldi-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-skepi
 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 küðjen, · hwó hér wili kraftag fiund,
 hettjand heru-grim, · umbi iuwan hugi niusjen,
 4660 Satanas selvo: · he kumid iuwaro seolono herod
 frókno frêson. · Simlun gí fasto te gode
 4662 berad iuwa breost-gi·þáht: · ik skal an iuwaru bedu standen,
 þat iu ni mugi þe mên-skaðo · mód ge·twífljan;
 4664 ik ful-lêstju iu wiðer þemu fiunde. · Ôk kwam he herod giu frêson
 mín,
 þoh imu is willjon hér · wiht ne gi·stódi,
 4666 lioves an þemu mínumu lík-hamon. · Nu ni willju ik iu lęng helen,
 hwat iu hér nu sniumo skal · te sorgu gi·standen:
 4668 gi skulun mi ge·swíkan, · ge·siðos míne,
 iuwes þegān-skepjes, · êr þan þius þiustrje naht
 4670 liudi far·líða · ęndi eft lioht kume,
 morgan te mannun.“ · Þó warð mód gumon
 4672 swíðo gi·sworcen · ęndi sêr hugi,
 hriwig umbi iro herte · ęndi iro hêrron word
 4674 swíðo an sorgun. · Símon Petrus þó,
 þegān wið is þiodan · þrist-wordun sprak
 4676 bi huldi *wið is hêrron: · „þoh þi all þit hęliðo folk“, kwat-hie,
 „gi·swíkan þína gi·siðos, · þoh ik sinnon mid þi
 4678 at allon þarāvon · þolojan willju.
 Ik biun garo sinnon, · ef mi god látið,
 4680 þat ik an þínon ful-lêstje · fasto gi·stande;
 þoh sia þi an karkarjes · klústron hardo,
 4682 þesa liudi bi·lúkan, · þoh ist mi luttil tweho,
 ne ik an þem bęndjon mid þi · bídan willje,
 4684 liggjan mid þi só lieven; · ef sia þínes líves þan
 þuru ęggja níð · áhtjan willjad,
 4686 frô mín þie guodo, · ik givu mín ferah furi þik

an wápnō spil: · nis mi werð iowiht
 4688 te bi·míðanne, · só lango só mi mín warod
 hugi ęndi hand-kraft.“ · Þuo sprak im eft is hērro an·gęgin:
 4690 „hwat, þú þik bi·wánis“, · kwat-hie, „wissaro trewono,
 þrístero þingo: · þú havis þegnes hugi,
 4692 willjon guodan. · Ik mag þi seggjan, hwó it þoh gi·werðan skal,
 þat þú wirðis só wêk-muod, · þoh þú nu ni wánjes só,
 4694 þat þú þínes þiadnes te naht · þríwo far·lógnes
 ęr hano-krádi ęndi kwiðis, · þak ik þín hērro ni sí,
 4696 ak þú far·manst mína mund-burd.“ · Þuo sprak eft þie man an·gęgin:
 „ef it gio an wer-oldi“, · kwat-hie, „gi·werðan muosti,
 4698 þat ik samad midi þi · sweltan muosti,
 dōjan diur-líko, · þan ne wurði gio þie dag kuman,
 4700 þat ik þín far·lógnesidi, · lievo drohtin,
 gerno for þeson Juðeon.“ · Þuo kwáðun alla þia jungron só,
 4702 þat sia þar an þem þingon mid im · þoljan weldin
 Þuo im eft mid is wordon gi·bôd · waldand selvo,
 4704 hēr hevan-kuning, · þat sia im ni lietin iro hugi twífljan,
 hiet þat sia ni weldin[...] · diopa gi·þáhti:
 4706 „ne druovie iuwa herta · þuru iuwes drohtines word,
 ne forohtjat te filo: · ik skal fader ūsan
 4708 selvan suokjan · ęndi iu sęndjan skal
 fan hevan-ríkje · hêlagna gêst:
 4710 þie skal iu eft gi·fruoŕjan · ęndi te frumu werðan,
 manon iu þero mahlo, · þie ik iu manag hębbju
 4712 wordon gi·wísid. · Hie givit iu gi·wit an briost,
 lust-sama lêra, · þat gi lęstjan forð
 4714 þiu word ęndi þiu werk, · þia ik iu an þesaro wer-oldi gi·bôd.“
 A·rêš im þuo þe ríkjo · an þemo rakode innan,
 4716 nęrjendo Krist · ęndi gi·wêt im nahtes þanan
 selvo mid is gi·sīðon: · sêrago géngun
 4718 swīðo gornondja · jungron Kristes,
 hriwig-muoda. · Þuo hie im an þena hôhan gi·wêt
 4720 Oliueti-berg: · þar was hie up gi·wuno
 gangan mid is jungron. · Þat wissa Judas wel,
 4722 balo-hugdig man, · hwand hie was oft an þem berege mid im.
 Þar gruotta þie godes suno · iúgron sína:
 4724 „gi sind nu só druovja“, · kwat-hie, „nu gi mínan dôð witun;
 nu gornonð gi ęndi griotand, · ęndi þesa Juðeon sind an luston,
 4726 męndit þius męnigi, · sindun an iro muode fráha,

þius wer-old ist an wunnjon. · Þes wirðit þoh gi·wand kuman
 4728 sniumo tulgo: · þan wirðit im sêr hugi,
 þan mornjat sia an iro móde, · ęndi gi męndjan skulun
 4730 after te êwon-dage, · hwand gio ęndi ni kumið,
 iuwes wellíves gi·wand: · be·þiu ne þurvun iu þius werk tregan,
 4732 hrewan mín hin-fard, · hwand þanan skal þiu helpa kuman
 gumono barnon.“ · Þuo hiet hie is jungron þar
 4734 bídan uppan þemo berge, · kwað þat hie ti bedu weldi
 an þiu holm-klivu · hôhor stígan;
 4736 hiet þuo þria mid im · þegnos gangan,
 Jakobe ęndi Johannese · ęndi þena guodan Petruse,
 4738 þrist-muodjan þegan. · Þuo sia mid iro þiedne samad
 gerno géngun. · Þuo hiet sia þie godes suno
 4740 an berge uppan · te bedu hnígan,
 hiet sia god gruotjan, · *gerno biddjan,
 4742 þat he im þero kostondero · kraft far·stódi,
 wrêðaro willjon, · þat im þe wiðer-sako,
 4744 ni mahti 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 męnniski · 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 ęndi þe lík-hamo:
 ęðar was fúsid · an forð-wegos,
 4756 þe gêst an godes ríki, · ęðar jámar stód,
 lík-hamo Kristes: · ni welde þit lioht a·geven,
 4758 ak drovde for þemu dôðe. · Simla hé hreop te drohtine forð
 þiu mêt aftar þiu · mahtigna grótte,
 4760 hôhan himil-fader, · hêlagna god,
 waldand mid is wordun: · „ef nu werðen ni mag“, kwað he,
 4762 „man-kunni ge·nêrid, · 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·fôrjes. · Ik fullon skal
 willjon þinen: · þú haves ge·wald ovar al.“
 4770 Gi·wêt imu þó gangen, · þar he êr is jungaron lét
 bídán 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 he far·láten skal · liavane hêrron,
 4776 af·geven þene só gódene. · Þó he te is jungarun sprak,
 wahte sie waldand · êndi wordun grótte:
 4778 „hwí willjad gi só slápen?“ · kwað he; „ni mugun samad mid mi
 wakon êne tíð? · Þiu wurd is at handun,
 4780 þat it só gi·gangen skal, · só it god fader
 gi·markode mahtig. · Mi nis an mínumu móde tweho:
 4782 mín gêst is garu · an godes willjan,
 fûs te faranne: · mín flêsk is an sorgun,
 4784 letid mik mín lík-hamo: · lêð is imu swíðo
 wíti te þolonne. · Ik þoh willjan skal
 4786 mínes fader ge·frummjen; · hêbbjad gi fasten hugi.“
 Gi·wêt imu þó eft þanan · ôðer-siðu
 4788 an þene berg uppen · te bedu gangan,
 mári drohtin, · êndi þar só manag gi·sprak
 4790 góðoro wordo. · Godes êngil kwam
 hêlag fan himile, · is hugi fastnode,
 4792 beldide te þem bændjun. · He was an þeru bedu simla
 forð an flíte · êndi is fader grótte,
 4794 waldand mid is wordun: · „ef it nu wesen ni mag“, kwað he,
 „mári drohtin, · nevu ik for þit manno folk
 4796 þiod-kwále þoloie, · ik an þínan skal
 willjan wonjan.“ · Gi·wêt imu þó eft þanen
 4798 sókjan is ge·siðos: · fand sie slá pandje,
 grótte sie gáhun. · Géng imu eft þanen
 4800 þriddjon siðu te bedu · êndi sprak þiod-kuning
 al þiu selvon word, · sunu drohtines,
 4802 te þemu alo-waldon fader, · só he êr dede,
 manode mahtigna · manno frumana
 4804 swíðo niud-líko · nêrjando Krist,
 géng imu þó eft te þem is jungarun, · grótte sie sáno:
 4806 „slápad gi êndi restjad“, · kwað he. „Nu wirðid sniumo herod

kuman mid kraftu, · þe mi far·kôpot havad,
 4808 sundja lôsan gi·sald.“ · Ge·siðos Kristes
 wakodun þó aftar þem wordun · ęndi gi·sáhun þó þat werod kuman
 4810 an þene berg uppen · brahtmu þiu mikilon,
 wrêða wápan-berand. · Wísde im Judas,
 4812 gram-hugdig man; · Judeon aftar sigun,
 fiundo folk-skępi; · dróg man fiur an gi·mang,
 4814 logna an liocht-fatun, · lédde man faklon
 brinnandja fan burg, · þar sie an þene berg uppan
 4816 stigun mid strídu. · Þea stędi wisse Judas wel,
 hwar he þea liudi · tó lędjan skolde.
 4818 Sagde imu þó te tēkne, · þó sie þar tó fórun
 þemu folke bi·foran, · te þiu þat sie ni far·fęgin þar,
 4820 erlos ۆðren man: · „ik gangu imu at êrist tó“, kwað he,
 „kussju ine ęndi kwaddju: · þat is Krist selvo.
 4822 Þene gi fáhen skulun · folko kraftu,
 binden ina uppan þemu berge · ęndi ina te burg hinan
 4824 lędjen undar þea liudi: · he is lıves havad
 mid is wordun far·werkod.“ · Werod siðode þó,
 4826 antat sie te Kriste · kumane wurðun,
 grim folk Judeono, · þar he mid is jungarun stód,
 4828 mári drohtin: · bēd metodo-gi·skapu,
 torhtero tíðjo. · Þó géng imu treu-lôs man,
 4830 Judas te·gęgnes · ęndi te þemu godes barne
 hnēg mid is hōvdu · ęndi is hērren kwędde,
 4832 kuste ina kraftagne · ęndi is kwidi lêste,
 wísde ina þemu werode, · al só he êr mid wordun ge·hét.
 4834 Þat þolode al mid gi·þuldjun · þiодо drohtin,
 waldand þesara wer-oldes · ęndi sprak imu mid is wordun tó,
 4836 frágode ine frókno: · „be·hwí kumis þú só mid þius folku te mi,
 be·hwí lēdis þú mi só þese liudi tó · ęndi mi te þesare lēðan þiоde
 sprekan,
 4838 far·kôpos mid þínu kussu · under þit kunni Judeono,
 meldos mi te þesaru męnegi?“ · Géng imu þó wið þea man
 4840 wið þat werod ۆðar · ęndi sie mid is wordun fragn,
 hwene sie mid þiu ge·siðju · sókjan kwámin
 4842 só niud-liko an naht, · „so gi willjan nōd frummjen
 manno hwi-likumu.“ · Þó sprak imu eft þiu męnegi an·gęgin,
 4844 kwáðun þat im hēljand · þar an þemu holme uppan
 ge·wísid wári, · „þe þit gi·wer frumid

4846 Judeo liudjun · ęndi ina godes sunu
 selvon hētid. · Ina kwámun wí sókjan herod,
 4848 weldin ina gerno bi·geten: · he is fan Galileo lande,
 fan Nazareth-burg.“ · Só im þó þe ęęjendjo Krist
 4850 sagde te sōðan, · þat he it selvo was,
 só wurðun þó an forhtun · folk Judeono,
 4852 wurðun under·badode, · þat sie under bak fellun
 alle efno sán, · erðe gi·sóhtun,
 4854 wiðer-wardes þat werod: · ni mahte þat word godes,
 þie stemnje ant·standan: · wárun þoh só stridige man,
 4856 a·hliopun eft up an þemu holme, · hugi fastnodun,
 bundun briost-gi·þáht, · gi·bolgane géngun
 4858 náhor mid niðu, · ant-tat sie þene ęęjendjon Krist
 werodo bi·wurpun. · Stóðun wíse man,
 4860 swiðo gornundje · jungaron Kristes
 bi·foran þeru derevjon dádi · ęndi te iro drohtine sprákun:
 4862 „wári it nu þín willjo“, · kwáðun sie, „waldand frô mín,
 þat sie ús hér an speres ordun · spildjen móstin
 4864 wápnun wunde, · þan ni wári ús wiht só gód,
 só þat wí hér for úsumu drohtine · dóan móstin
 4866 beniðjun blēka“. · Þó gi·bolgan warð
 snel swerd-þeġan, · Símon Petrus,
 4868 well imu innan hugi, · þat he ni mahte ênig word sprekan:
 só harm warð imu an is hertan, · þat man is hêrron þar
 4870 binden welde. · Þó he gi·bolgan géng,
 swiðo þrist-mód þeġan · for is þiodan standen,
 4872 hard for is hêrron: · ni was imu is hugi twífli,
 blóð an is breostun, · ak he is bil a·tóh,
 4874 swerd bi sídu, · slóg imu te·gęġnes
 an þene furiston fiund · folmo krafto,
 4876 þat þó Malkhus warð · mákjás ęġġjun,
 an þea swiðaron half · swerdu gi·málod:
 4878 þiu hlust warð imu far·hawan, · he warð an þat hôvid wund,
 þat imu heru-drôrag · hlear ęndi ôre
 4880 bęni-wundun brast: · blód aftar sprang,
 well fan wundun. · Þó was an is wangun skard
 4882 þe furisto þero fiundo. · Þó stóð þat folk an rúm:
 and-rédun im þes billes biti. · Þó sprak þat barn godes
 4884 selvo te Símon Petruse, · hét þat he is swerd dedi
 skarp an skēðja: · „ef ik wið þesa skola weldi“, kwað he,

4886 „wið þeses werodes ge·win · wīg-saka frummjen,
 þan manodi ik þene mārjon · mahtigne god,
 4888 hêlagne fader · an himil-ríkja,
 þat he mi só managan ęngil herod · ovana sandi
 4890 wíges só wísen, · só ni mahtin iro wápan-þręki
 man a·dógen: · iro ni stódi gio su·lik męgin samad,
 4892 folkes gi·fastnod, · þat im iro ferh aftar þiu
 werðen mahti. · Ak it havad waldand god,
 4894 alo-mahtig fader · an ۆðar gi·markot,
 þat wí gi·þolojan skulun, · só hwat só ۆs þius þioda tó
 4896 bittres brengit: · ni skulun ۆs belgan wiht,
 wrêðjan wið iro ge·winne; · hwand só hwe só wápno níð,
 4898 grimman gēr-hęti wili · gerno frummjen,
 he swiltit imu · eft swerdes ęggjun,
 4900 dóit im bi·drôregan: · wí mid ۆsun dádjun ni skulun
 wiht a·węrdjan.“ · Géng he þó te þemu wundon manne,
 4902 lęgde mid listjun · lík te·samne,
 hôvid-wundon, · þat siu sán gi·hêlid warð,
 4904 þes billes biti, · ęndi sprak þat barn godes
 wið þat wrêðe werod: · „mi þunkid wunder mikil“, kwað he,
 4906 „ef gi mi lêðes wiht · lęstjen weldun,
 hwí gí mí þó ni fęngun, · þan ik undar iuwomu folke stód,
 4908 an þemu wíhe innan · ęndi þar word manag
 sۆð-lík sagde. · Þan was sunnon skín,
 4910 diur-lik dages lioht, · þan ni weldun gi mi dóan eo·wiht
 lêðes an þesumu liohte, · ęndi nu lędjad mi iuwa liudi tó
 4912 an þiustrje naht, · al só man þiove dót,
 þan man þene fáhan wili · ęndi he is ferhes havad
 4914 far·werkot, wam-skaðo.“ · werod Judeono
 gripun þó an þene godes sunu, · grimma þioda,
 4916 hatandjero hóp, · hwurvun ina umbi
 módag manno folk · —mênes ni sáhun—,
 4918 heftun heru-bęndjun · handi te·samne,
 faðmos mid fitereun. · Im ni was su·likaro firin-kwála
 4920 þarf te gi·þolonne, · þiod-arvedjes,
 te winnanne su·lik wíti, · ak he it þurh þit werod deda,
 4922 hwand he liudjo barn · lósjen welda,
 halon fan hęllju · an himil-ríki,
 4924 an þene wídon welon: · be·þiu he 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-bēndjon · lēdjan muostun,
 fōrjan an fiterjun. · Þie fiund eft ge·witun
 4930 fan þemu berge te burg. · Géng þat barn godes
 undar þemu hēri-skēpi · handun ge·bunden,
 4932 drúvondi te dale. · Wárun imu þea is diurjon þó
 ge·siðos ge·swikane, · al só he im êr selvo gi·sprak:
 4934 ni was it þoh be ênigaru blóði, · þat sie þat barn godes,
 lioven fār·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·miðan. · Ðan aftar þeru mēnegi géngun
 4938 Johannes ęndi Petrus, · þie gumon twēne,
 folgodun ferrane: · was im firi-wit mikil,
 4940 hwat þea grimmon Judeon · þemu godes barne,
 weldin iro drohtine dóen. · Þó sie te dale kwámun
 4942 fan þemu berge te burg, · þar iro biskop was,
 iro wíhes ward, · þar lēddun ina wlanke man,
 4944 erlos undar ederos. · Ðar was êld mikil,
 fiur an fríd-hove · þemu folke te·gēgnes,
 4946 ge·warht for þemu werode: · þar géngun sie im wērmjen tó,
 Judeo liudi, · létun þene godes sunu
 4948 bídun an bēndjun. · Was þar braht mikil,
 gēl-módigaro galm. · Johannes was êr
 4950 þemu hêroston kũð: · be·þiu móste he an þene hof innan
 þringan mid þeru þioda. · Stód allaro þegno bētsto,
 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. · Ðar kwam im ên fēkni wíf
 4956 gangan te·gēgnes, · þiu énas Judeon was,
 iro þeodanes þiw, · ęndi 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 he þes wíves · word ni bi·konsti
 ni þes þeodanes · þegān ni wári:
 4964 mēð is þó for þeru mēnegi, · kwað þat he þena man ni ant·kēndi:
 „ni sind mí þíne kwidi kũðe“, · kwað he; was imu þiu kraft godes,

- 4966 þe hērdislo fan þemu hertan. · Hwaravondi gēng
 forð undar þemu folke, · antat he te þemu fiure kwam;
 4968 gi·wēt ina þó warmjen. · Þar im ôk ên wíf bi·gan
 felgjan firin-sprāka: · „hēr mugun gi“, kwað siu, „an iuwan fiund
 sehan:
 4970 þit is gegnungo · jungaro Kristes,
 is selves ge·sið.“ · Þó gēngun imu sán aftar þiu
 4972 náhor nið-hwata · ęndi ina niud-líko
 frágodun fiundo barn, · hwi-likes he folkes wári:
 4974 “ni bist þú þesoro burg-liudjo“, · kwaðun sie; „þat mugun wí an
 þinumu gi·bárje gi·sehan,
 an þínun wordun ęndi an þínaru wíson, · þat þú þeses werodes ni bist,
 4976 ak þú bist galiléisk man.“ · He ni welda þes þó gehan eo·wiht,
 ak stód þó ęndi strídda · ęndi starkan êð
 4978 swíð-líko ge·swór, · þat he þes ge·siðes ni wári.
 Ni habda is wordo ge·wald: · it skolde gi·werðen só,
 4980 só it þe ge·markode, · þe man-kunnjes
 far·wardot an þesaru wer-oldi. · Þó kwam imu ôk an þemu warve tó
 4982 þes mannes mág-wini, · þe he êr mid is mákjo giheu,
 swerdu þiu skarpon, · kwað þat he ina sáhi þar
 4984 an þemu berge uppan, · „þar wí an þemu bôm-gardon
 hêrron þinumu · hęndi bundun,
 4986 fastnodun is folmos.“ · He þó þurh forhtan hugi
 for·lógnde þes is lioves hêrron, · kwað þat he weldi wesan þes lîves
 skolo,
 4988 ef it mahti ênig þar · irmin-manno
 gi·seggjan te sōðan, · þat he þes ge·siðes wári,
 4990 folgodi þeru fęrdi. · Þó warð an þena formon sið
 hano-krád af·haven. · Þó sah þe hêlago Krist,
 4992 barno þat bętste, · þar he ge·bunden stóð,
 selvo te Símon Petruse, · sunu drohtines
 4994 te þemu erle ovar is ahsla. · Þó warð imu an innan sán,
 Símon Petruse · sêr an is móde,
 4996 harm an is hertan · ęndi is hugi dróvi,
 swíðo warð imu an sorgun, · þat he êr selvo ge·sprak:
 4998 gi·hugde þero wordo þó, · þe imu êr waldand Krist
 selvo sagda, · þat he an þeru swartan naht
 5000 êr hano-krádi · is hêrron skoldi
 þríwo far·lógngen. · Þes þram imu an innan mód
 5002 bittro an is breostun, · ęndi gēng imu þó gi·bolgan þanen

þe man fan þeru mēnigi · an mód-karu,
 5004 swiðo an sorgun, · ęndi is selves word,
 wam-skęfti weop, · antat imu wallan kwámun
 5006 þurh þea hert-kara · hēte trahni,
 blóðage fan is breostun. · He ni wánde þat he is mahti gi·bótjen wiht,
 5008 firin-werko furður · efþa te is fráhon kuman,
 hērron huldi: · nis ęnig hęliðo só ald,
 5010 þat io mannes sunu · mēr gi·sáhi
 is selves word · sērur hrewan,
 5012 karon efþa kúmjen: · „wola krafteg god“, kwað he,
 þat ik hębbju mi só for·werkot, · só ik mínaro wer·oldes ni þarf
 5014 ę·lát sęggjan. · Ef ik nu te aldre skal
 huldjo þínaro · ęndi heven-ríkjas,
 5016 þeoden, þolojan, · þan ni þarf mi þes ęnig þank wesan,
 liovo drohtin, · þat ik io te þesumu liothe kwam.
 5018 Ni bium ik nu þes wirðig, · waldand frô mín,
 þat ik under þíne jungaron · gangan móti,
 5020 þus sundig under þíne ge·siðos: · ik iro selvo skal
 miðan an mínumu móde, · nu ik mi su·lik mēn ge·sprak.“
 5022 Só gornode · gumono bętsta,
 hrau im só hardo, · þat he habde is hērren þó
 5024 leoves far·lógnid. · Þan ni þurvun þes liudjo barn,
 weros wundrojan, · be·hwí it weldi god,
 5026 þat só lioven man · lēð gi·stódi,
 þat he só hōn-líko · hērron sínes
 5028 þurh þera þiwun word, · þegno snellost,
 far·lógnide só lioves: · it was al bi þesun liudjun gi·duan,
 5030 firiho barnun te frumu. · He welde ina te furiston dóan,
 hērost ovar is híwiski, · hēlag drohtin:
 5032 lét ina ge·kunnon, · hwi-like kraft havet
 þe mēnniska mód · áno þe maht godes;
 5034 lét ina ge·sundjon, · þat he siðor þiu bet
 liudjun gi·lôvdi, · hwó liof is þar
 5036 manno gi·hwi-likumu, · þan he mēn ge·frumit,
 þat man ina a·láte · lēðes þinges,
 5038 sakono ęndi 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 he êr bi·hêt spreka,
 5044 hrómje fan is hildi · ęndi fan is hand-krafti,
 þe man fan is meġine. · Þat warð þar an þemu márjon skín,
 5046 þegno bętston, · þó imu is þiodanes gi·swêk
 hêlag helpe. · Be·þiu ni skoldi hrómjen man
 5048 te swiðo fan imu selvon, · hwand imu þar swíkid oft
 wán ęndi willjo, · ef imu waldand god,
 5050 hêr heven-kuning · herte ni sterkit.
 Þan bêd allaro barno bętst, · bęndi þolode
 5052 þurh man-kunni. · Hwurvun ina managa umbi
 Judeono liudi, · sprákun gelp mikil,
 5054 habdun ina te hoska, · þar he gi·heftid stód,
 þolode mid ge·þulðjun, · só hwat só imu þiu þiod deda,
 5056 liudi lêðes. · Þó warð eft lioht kuman,
 morgan te mannun. · Manag samnoda
 5058 hęri Judeono: · habdun im hugi wulvo,
 in·wid an innan. · Warð þar êo-sago
 5060 an morgan-tíd · manag gi·samnod
 irri ęndi 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·seġgianne 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-skepi, · 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 · ęndi bi·gunnun im tēlljen an,
 5074 kwáðun þat sie ina selvon · seġgjan gi·hórdin,
 þat he mahti te·werpen · þena wih godes,
 5076 allaro húso hôhost · ęndi þurh is hand-meġin,
 þurh is ênes kraft · up a·rihtjen
 5078 an þriddjon daga, · só is elkor ni þorfti be·þíhan man.
 He þagoda ęndi þoloda: · ni sprak imu io þiu þiod só filu,
 5080 þea liudi mid luginun, · þat he it mid lêðun an·geġin
 wordun wráki. · Þó þar undar þemu werode a·rês
 5082 balu-hugdig man, · biskop þero liudjo,

þe furisto þes folkes · ęndi frágode Krist
 5084 iak ina be imu selvon bi·swór · swíðon êðun,
 grótte ina an godes namon · ęndi gerno bad,
 5086 þat he im þat gi·sagdi, · ef he 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·ęęgin,
 5090 þe gódo godes sunu: · „þú kwiðis it for þesun Judeon nu,
 sôð-líko ęęgis, · þat ik it selvo bium.
 5092 Þes ni gi·lôvjad mi þese liudi: · ni willjad mi for·látan be·þiu;
 ni sind im mín word wirðig. · Nu ęęggju ik iu te wárun þoh,
 5094 þat gi noh skulun sittjen gi·sehan · an þe swíðaron half godes
 márjan mannes sunu, · an megin-krafte
 5096 þes alo-walden fader, · ęndi þanan eft kuman
 an himil-wolknun herod · ęndi allumu hęliðo kunnje
 5098 mid is wordun a·dêljen, · al só iro ge·wurhti sind.“
 Þo balg ina þe biskop, · habde bittren hugi,
 5100 wrêðida wið þemu worde · ęndi is gi·wádi slêt,
 brak for is breostun: · „nu ni þurvun gi bídan lęng“, kwað he,
 5102 „þit werod ge·wit-skepjes, · nu im su·lik word farad,
 mên-spráka fan is müðe. · Þat gi·hôrid hér nu manno filu,
 5104 rinko an þesumu rakude, · þat he ina só ríkjan telit,
 gihid þat he god sí. · Hwat willjad gi Judeon þes
 5106 a·dêljen te dóme? · Is he dôðes nu
 wirðig be su·likun wordun?“ · Þat werod al ge·sprak,
 5108 folk Judeono, · þat he 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 dôðe. · Þó was þero dádjo hróm
 Judeo liudjun, · hwat sie þemu godes barne mahtin
 5114 só haftemu mêt, · harmes ge·frummjen.
 Be·wurpun ina þó mid werodu · ęndi 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 meņegi,
 5118 bi·smer-spráka. · Stód þat barn godes
 fast under fiundun: · wárun imu is faðmos ge·bundene,
 5120 þolode mid gi·þuldjun, · só hwat só imu þiu þioda tó
 bittres bráhte: · ni balg ina n·eo·wiht

- 5122 wið þes werodes ge·win. · Þó námon ina wrêðe man
 só gi·bundanan, · þat barn godes,
 5124 ęndi ina þó lêddun, · þar þero liudjo was,
 þere þiade þing-hús. · Þar þegan manag
 5126 hwurvon umbi iro hęri-togon. · Þar was iro hęrron bodo
 fan Rúmu-burg, · þes þe þó þes ríkjas gi·weld:
 5128 kumen was he fan þemu kęsure, · gi·sęndid was he undar þat kunni
 Judeono
 te rihtjenne þat ríki, · was þar rád-gevo:
 5130 Pilatus was he hęten; · he was fan Ponteo lande
 knósles kęnnit. · 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 he wári þes ferhes skolo,
 5136 þat man ina wítnodi · wápnas ęggjun,
 skarpun skúrun. · Ni welde þiu skole Judeono
 5138 þringan an þat þing-hús, · ak þiu þiod úte stód,
 mahlidun þanen wið þea męnegi: · ni weldun an þat gi·mang faren,
 5140 an ęli-landige man, · þat sie þar un·reht word,
 an þemu dage dęrvjes wiht · a·děljan ne gi·hórdin,
 5142 ak kwáðun þat sie im só hluttro · hêlaga tídi,
 weldin iro paskha halden. · Pilatus ant·fęng
 5144 at þem wam-skaðun · waldandes barn,
 sundja lôsen. · Þó an sorgun warð
 5146 Judases hugi, · þó he a·gevan gi·sah
 is drohtin te dôðe, · þó bi·gan imu þiu dád aftar þiu
 5148 an is hugja hrewan, · þat he habde is hęrron êr
 sundja lôsen gi·sald. · Nam imu þó þat siluvar an hand,
 5150 þrí-tig skatto, · þat man imu êr wið is þiodane gaf,
 géng imu þó te þem Judiun · ęndi im is grimmon dád,
 5152 sundjon sagde, · ęndi im þat siluvar bôd
 gerno te a·gevanne: · „ik hębbju it só grio-líko“, kwað he,
 5154 „mínes drohtines · drôru gi·kôpot,
 só ik wêt þat it mi ni þíhit.“ · Þiod Judeono
 5156 ni weldun it þó ant·fáhan, · ak hétun ina forð aftar þiu
 umbi su·lika sundja · selvon ahton,
 5158 hwat he wið is fráhon · ge·frumid habdi:
 „þú sáhi þi selvo þes“, · kwaðun sie; „hwat wili þú þes nu sóken te ús?
 5160 Ne wít þú þat þesumu werode!“ · Þó gi·wêt imu eft þanan

Judas gangan · te þemu godes wíhe
 5162 swíðo an sorgun · ęndi þat siluvar warp
 an þena alah innan, · ne gi·dorste it ęgan lęng;
 5164 fōr 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 he imu selvon þó · símon warhte,
 5168 hnęg þó an heru-sél · an hinginna,
 warag an wurgil · ęndi wíti ge·kōs,
 5170 hard hęllje ge·þwing, · hēt ęndi þiustri,
 diap dōðes dalu, · hwand he ęr umbi is drohtin swēk.
 5172 Þan bēd þat barn godes · —bęndi þolode
 an þemu þing-húse—, · hwan ęr þiu þiod under im,
 5174 erlos ęn-wordje · alle wurðin,
 hwat sie imu þan te ferah-kwálu · frummjan weldin.
 5176 Þó þar an þem bęnkjun a·rēs · bodo kēsures
 fan Rúmu-burg · ęndi gęng imu wið þat ríki Judeono
 5178 módag mahljen, · þar þiu męnigi stód
 aftar þemu hove hwarvon: · ni weldun an þat hús kuman
 5180 an þemu paskha-dage. · Pilatus bi·gan
 frókno frágon · ovar þat folk Judeono,
 5182 mid hwiu þe man habdi · morðes gi·skuldit,
 wítjes gi·werkot: · „be hwi gi imu só wrēðe sind,
 5184 an iuwomu hugja hótje?“ · Sie kwáðun þat he im habdi harmes só filu,
 lêðes gi·lêstid: · „ni gávin ina þesa liudi þi,
 5186 þar sie ina ęr bi·foran · uvilan ni wissin,
 wordun far·warhten. · He havat þeses werodes só filu
 5188 far·lêdid mid is lęrun · —ęndi þesa liudi męrrid,
 dóit im iro hugi twífljen—, · þat wí ni mótun te þemu hove kēsures
 5190 tinsi gelden; · þat mugun wí ina gi·tęlljen an
 mid wáru ge·wit-skępi. · He sprikid ôk word mikil,
 5192 kwiðit þat he Krist sí, · kuning ovar þit ríki,
 be·gihit ina só grôtes.“ · Þó im eft te·gęgnes sprak
 5194 bodo kēsures: · „ef he só bar-líko“, kwað he,
 „under þesaru męnigi · mēn-werk frumid,
 5196 ant·fáhad ina þan eft under iuwe folk-skępi, · ef he sí is ferhes skolo,
 ęndi imu só a·dêljad, · ef he sí dōðes werð,
 5198 só it an iuwaro aldrono · ęo ge·biode.“
 Sie kwáðun þó, þat sie ni móstin · manno nig·ênumu
 5200 an þea hêlagon tíð · te hand-banon,

- werðen mid wápnun · an þemu wíh-dage.
5202 Þó wende ina fan þemu werode · wrêð-hugdig man,
þegān kêsures, · þe ovar þea þioda was
5204 bodo fan Rúmu-burg—: · hét imu þó þat barn godes
náhor gangan · ĕndi ina niud-líko,
5206 frágoda frókno, · ef he ovar þat folk kuning
þes werodes wári. · Þó habde eft is word garu
5208 sunu drohtines: · „hweðer þú þat fan þi selvumu sprikis“, kwað he,
„þe it þi ǿðre hér · erlos sagdun,
5210 kwáðun umbi mínan kuning-duom?“ · Þó sprak eft þe kêsures bodo
wlank ĕndi wrêð-mód, · þar he wið waldand Krist
5212 reðjode an þem rakude: · „ni bium ik þeses ríkjes hinan“, kwað he,
„Judeo liudjo, · ni gadoling þín,
5214 þesaro manno mág-wini, · ak mi þi þius mēnigi bi-falah,
a·gávun þi þína gadulingos mi, · Judeo liudi,
5216 haftan te handun. · Hwat havas þú harmes gi·duan,
þat þú só bittro skalt · bēndi þolojan,
5218 kwalm undar þínumu kunnje?“ · Þó sprak imu eft Krist an·gēgin,
hêlendero bēst, · þar he gi·heftid stód
5220 an þemu rakude innan: · „nis mín ríki hinan“, kwað he,
„fan þesaru wer-old-stundu. · Ef it þoh wári só,
5222 þan wárin só stark-móde · wiðer stríd-hugi,
wiðer grama þioda · jungaron míne,
5224 só man mi ni gávi · Judeo liudjun,
hettendjun an hand · an heru-bēndjun
5226 te wēgjanne te wundrun. · Te þiu warð ik an þesaru wer-oldi
gi·boran,
þat ik ge·wit-skēpi giu · wáres þinges
5228 mid mínun kumiun kũðdi. · Þat mugun ant·kēnnjen wel
þe weros, þe sind fan wáre kumane: · þe mugun mín word
far·standen,
5230 gi·lōvjen mínun lērun.“ · Þó ni mahte lasteres wiht
an þem barne godes · bodo kêsures,
5232 findan fēknja word, · þat he is ferhes be·þiu
skuldig wári. · Þó géng he im eft wið þea skola Judeono
5234 módag mahljen · ĕndi þeru mēnigi sagde
ovar hlust mikil, · þat he an þemu hafton manne
5236 su·lika firin-spráka · finden ni mahti
for þem folk-skipje, · só he wári is ferhes skolo,
5238 dōðes wirðig. · Þan stódun dol-móde

Judeo liudi · ęndi þane godes sunu
 5240 wordun wrógdun: · kwáðun þat he gi·wer êrist
 be·gunni an Galileo lande, · „ęndi ovar Judeon fór
 5242 herod-wardes þanan, · hugi twíflode,
 manno mód-sevon, · só he is morðes werð,
 5244 þat man ina wítnoje · wápnes eggjun,
 ef eo man mid su·likun dádjun mag · dôðes ge·skuldjen.“
 5246 Só wrógdun ina mid wordun · werod Judeono
 þurh hótjan hugi. · Þó þe hęri-togo,
 5248 slíð-módig man · sęggjan gi·hôrde,
 fan hwi-likumu kunnje was · Krist a·fódid,
 5250 manno þe bętsto: · he was fan þeru márjan þiadu,
 þe gódo fan Galilea-lande; · þar was gum-skępi
 5252 ęðiljero manno; · Erodes bi·held þar
 kraftagne kuning-dóm, · só ina imu þe kêsur far·gaf,
 5254 þe ríkjo fan Rúmu, · þat he þar rehto ge·hwi-lik
 ge·frumidi undar þemu folke · ęndi friðu lêsti,
 5256 dómos a·dêldi. · He was ôk an þemu dage selvo
 an Jerusalem · mid is gum-skępi,
 5258 mid is werode at þemu wíhe: · só was iro wíse þan,
 þat sie þar þia hêlagun tíð · haldan skoldun,
 5260 paskha Judeono. · Pilatus gi·bôð þó,
 þat þena hafton man · hęliðos námin
 5262 só gi·bundanan, · þat barn godes,
 hét þat sie ina Erodese, · erlos bráhtin
 5264 haften te handun, · hwand he fan is hęri-skępi was,
 fan is werodes ge·wald. · Wígand frumidun
 5266 iro hêrron word: · hêlagne Krist
 fórdun an fiterjun · for þena folk-togun,
 5268 allaro barno bętst, · þero þe io gi·boren wurði
 an liudjo lioht; · an liðu-bęndjun géng,
 5270 antat sie ina bráhtun, · þar he an is bęnkja 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 he im sum tēkan · þar tōgjan skoldi,
 mári ęndi mahtig, · só he managun dede
 5276 þurh 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. · Þan stuod mahtig Krist,
 þagoda ęndi þoloda: · ne wolda þem þied-kuninge,
 5282 Erodese ne is erlon · ant·swór gevan
 wordo nig·ėnon. · Þan stuod þiu wrēða þiod,
 5284 Judeo liudi · ęndi þena godes suno
 wurrun ęndi wruogdun, · anþat im warð þie wer-old-kuning
 5286 an is huge huoti · ęndi all is hęri-skipi,
 far·muonstun ina an iro muode: · ne ant·kęndun maht godes,
 5288 himiliskan hęrron, · ak was im iro hugi þiustri,
 baluwes gi·blandan. · Barn drohtines
 5290 iro wrēðun werk, · word ęndi 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 mēr hie wurði þem liudjon þar,
 jungron te gamne. · Judeon faganodun,
 5296 þuo sia ina te hoske · hębbjan gi·sáhun,
 erlos ovar-muoda. · Þuo sęnda ina eft þanan
 5298 Erodes se kuning · an þat ۆđer folk;
 a·lędjan hiet ina lungra mann, · ęndi lastar sprákun,
 5300 felgidun im firin-word, · þar hie an feteron gęng
 bi·hlagan mid hosku: · ni was im hugi twíflī,
 5302 neva hie it þuru ôd-muodi · all gi·þoloda;
 ne welda iro uvilun word · idug-lônnon,
 5304 hosk ęndi harm-kwidi. · Þuo bráhtun sia ina eft an þat hús innan,
 an þia palenkja uppan, · þar 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 · morðes a·tuomjan,
 5310 nęrjan af nōdi. · Stuodun níð-hwata,
 Judeon far þem gast-sęlje: · habdun sia gramono barn,
 5312 þia skola far·skundid, · þat sia ne be·skrivun iowiht
 grimmera dádjo. · Þuo gi·wēt im gangan þarod
 5314 þęgan kėsures · wið þia þiod sprekan,
 hard hęri-togo: · „hwat, gi mi þesan haftan mann“, kwat-hie,
 5316 „an þesan sęli sęndun · ęndi selvon an·budun,
 þat hie iuwes werodes só filo · a·werdit habdi,
 5318 far·lėdid mid is lėron. · Nu ik mid þeson liudon ni mag,

findan mid þius folku, · þat hie is ferahes sí
 5320 furi þesaro skolu skuldig. · Skín was þat hiudu:
 Eroles 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 líf far·látan. · Nu willju ik ina for þeson liudjon hier
 gi·þróon mid þingon, · þristjon wordun,
 5326 buotjan im is briost-hugi, · látan ina brúkan forð
 ferahes mid firjon.“ · Folk Judeono
 5328 hreopun þuo alla samad · hlúdero stemnu,
 hietun flít-líko · ferahes áhtjan
 5330 Krist mid kwalmu · ęndi an krúki slahan,
 węgjan te wundron: · „hie mid is wordon havit
 5332 dôðes gi·skuldid: · sagit þat hie drohtin sí,
 gegnungo godes suno. · Þat hie a·geldan skal,
 5334 in·wid·spráka, · só is an úson êwe gi·skrivan,
 þat man su·lika firin·kwidi · ferahu kôpo.“
 5336 Þuo warð þie an forah-ton, · þie þes folkes gi·weld,
 mikilon an is muode, · þuo hie gi·hôrda þia man sprekan,
 5338 þat sia ina selvon · seggjan gi·hôrdin,
 gehan fur þem gum·skipe, · þat hie wári godes suno.
 5340 Þuo hwarf im eft þie hęri-togo · an þat hús innan
 te þero þing-stędi, · þristjon wordon
 5342 gruotta þena godes suno · ęndi frágoda, hwat hie gumono wári:
 „hwat bist þú manno?“ · kwat-hie. „Te hwi þú mí só þinan muod hilis,
 5344 dęrnis diop-gi·þáht? · Wêst þú þat it all an mínon duome stéd
 umbi þínes líves gi·lagu? · Mí þi hębbjat þesa liudi far·gevan,
 5346 werod Judeono, · þat ik gi·waldan muot
 só þik te spildjanne · an speres orde,
 5348 só ti kwęlljanne an krúkjum, · só kwikan látan,
 só hweðer sí mi selvon · suotera þunkit
 5350 te gi·frummjanne mid mínu folku.“ · Þuo sprak eft þat friðu-barn
 godes:
 „wêst þú þat te wáron“, · kwat-hie, „þat þú gi·wald ovar mik
 5352 hębbjan ni mohtis, · ne wári þat it þi hêlag god
 selvo far·gávi? · Ôk hębbjat þia sundjono mēr,
 5354 þia mik þi bi·fulhun · þuru fiond·skipi,
 gi·saldun an símon haftan.“ · Þuo welda ina sið after þiu
 5356 gram-hugdig man · gerno far·látan,
 þegan kêsures, · þar hie is havdi for þero þioda gi·wald;

- 5358 ak sia wēridun im þena willjon · wordu gi·hwi-liku,
 kunni Judeono: · „ne bist þú“, kwáðun sia, „þes kēsures friund,
 5360 þínon hērren hold, · ef þú ina hinan látis
 siðon gi·sundon: · þat þi noh te soragan mag,
 5362 werðan te wíte, · hwand só hwe só su·lik word spriket,
 a·havið ina só hôho, · kwiðit þat hie hēbbjan mugi
 5364 kuning-duomes namon, · ne sí þat ina im þie kēsar geve,
 hie wirrid im is weruld-ríki · ėndi is word far·hugid,
 5366 far·man ina an is muode. · Be·þiu skalt þú su·lik mēn wrekan,
 hosk-word manag, · ef þú umbi þínes hērren ruokis,
 5368 umbi þínes frôhon friund-skipi, · þan skalt þú ina þiu ferhu
 be·niman.“
 Duo gi·hôrda þie hēri-togo · þia hēri Juðeono
 5370 þrēgjan fan is þiodne; · þuo hie far þero þing-stēdi géng
 selvo gi·sittjan, · þar gi·samnod was
 5372 só mikil warf werodes, · hiet waldand Krist
 lēdjan for þia liudi. · Langoda Judeon,
 5374 hwan êr sia þat hêlaga barn · hangon gi·sáwin,
 kwēlan an krúkje; · sia kwáðun þat sia kuning ǫðran
 5376 ne havdín undar iro hēri-skipje, · nevan þena hēran kēsar
 fan Rúmu-burg: · „þie havit hier ríki over ūs.
 5378 Be·þiu ni skalt þú þesan far·látan; · hie havit ūs só filo lēðes
 gi·sprokan,
 far·duan havit hie im mid is dádjon. · Hie skal dôð þolon,
 5380 wíti ėndi 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 lēðun þiod
 5386 wēgjan te wundron, · all só iro willjo géng:
 ni wolda im opan·líko · allon kũðjan
 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·blôðit an iro brioston: · þan ne gi·dorstin sia þat barn godes
 5392 handon ant·hrínan: · þan ni wurði hevan-ríki,
 ant·lokan liohto mēst · liudjo barnon.
 5394 Be·þiu méð 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 ferah-kwála · frummjan skoldun.
 5398 Þan lag þar ôk an bęndjon · an þero burg innan
 ên ruof ręgin-skaðo, · þie habda under þem ríke só filo
 5400 morðes gi·rádan · ęndi man-slahta gi·frumid,
 was mári męgin-þiof: · ni was þar is gi·mako hwęgin;
 5402 was þar ôk bi sínon · sundjon gi·hęftid,
 Barrabas was hie hętan; · hie after þem burgjon was
 5404 þuru is mēn-dádi · manogon gi·küðid.
 Þan was land-wísa · liudjo Judeono,
 5406 þat sia járo gi·hwen · an godes minnja
 an þem hêlagon dage · ênna haftan mann
 5408 a·biddjan skoldun, · þat im iro burges ward,
 iro folk-togo · ferah far·gávi.
 5410 Þuo bi·gan þie hęri-togo · þia hêri Judeono,
 þat folk frágojan, · þar sia im fora stuodun,
 5412 hweðeron sia þero twejo · tuomjan weldin,
 ferahes biddjan: · „þia hier an feteron sind
 5414 haft undar þeson hęri-skipje?“ · Þiu hêri Judeono
 habdun þuo þia aramun man · alla gi·spanana,
 5416 þat sia þemo land-skaðen · líf a·bádin,
 gi·þingodin þem þiove, · þie oft an þiustrja naht
 5418 wam gi·warąhta, · ęndi waldand Krist
 kwêlidin an krúkje. · Þuo warð þat küð ovar all,
 5420 hwó þiu þiod havda duomos a·dêlid. · Þuo skoldun sia þia dád
 frummjan,
 háhan þat hêlaga barn. · Þat warð þem hęri-togen
 5422 siðor te sorgon, · þat hie þia saka wissa,
 þat sia þuru níð-skipi · nęrjendon Krist,
 5424 hatoda þiu hêri, · ęndi hie im hôrda te þiu,
 warąhta iro willjon: · þes hie wíti ant·fęng,
 5426 lôn an þeson liohte · ęndi lang after,
 wói siðor wann, · siðor hie þesa wer-old a·gaf.
 5428 Þuo warð þas þie wrêðo gi·waro, · wam-skaðono mêt,
 Satanas selvo, · þuo þiu seola kwam
 5430 Judases an grund · grimmaro hęlljun—
 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 henginnja · hęllja gi·þwinges,

liudi a·lôsjan · an liot godes.
 5436 Þat was Satanase · sêr an muode,
 tulgo harm an is hugje: · welda is helpen þuo,
 5438 þat im liudjo barn · lif ne bi·nâmin,
 ne kwêlidin an krúkje, · ak hie welda, þat hie kwik livdi,
 5440 te þiu þat firiho barn · fernes ne wurðin,
 sundjono sikura. · Satanas gi·wêt im þuo,
 5442 þar þes hêri-togen · híwiski was
 an þero burg innan. · Hie þero is brúdi bi·gann,
 5444 þera idis opan-liko · un·hiuri fiond
 wunder tôgjan, · þat sia an word-helpon
 5446 Kriste wári, · þat hie muosti kwik libbjan,
 drohtin manno · —hie was iu þan te dôðe gi·skêrid—
 5448 wissa þat te wáron, · þat hie im skoldi þia gi·wald bi·niman,
 þat hie sia ovar þesan middil-gard · só mikila ni havdi,
 5450 ovar wída wer-old. · Þat wíf warð þuo an forah-ton,
 swíðo an sorogon, · þuo iru þiu gi·siuni kwámun
 5452 þuru þes dērnjen dád · an dages liothe,
 an hēlð-helme bi·helid. · Þuo siu te iru hêrren an·bôd,
 5454 þat wíf mid iro wordon · ėndi im te wáren hiet
 selvon sēggjan, · hwat iro þar te gi·siunjon kwam
 5456 þuru þena hêlagan mann, · ėndi im helpen bad,
 formon is ferhe: · „ik hēbbju hier só filo þuru ina
 5458 seld-likes gi·sewan, · só ik wêt, þat þia sundjun skulun
 allaro erlo gi·hwem · uvalo gi·þíhan,
 5460 só im fruokno tuo · ferahes áhtið.“
 Þie sēgg warð þuo an sīðe, · antat hie sittjan fand
 5462 þena hēri-togon · an hwarāve innan
 an þem stēn-wege, · þar þiu stráta was
 5464 felison gi·fuogid. · Þar hie te is frôhon géng,
 sagda im þes wíves word. · Þuo warð im wrēð hugi,
 5466 þem hēri-togen, · —hwarāvoda an innan—,
 gi·blôðit briost-gi·þáht: · was im bēðjes wê,
 5468 gie þat sea ina sluogin · sundja lôsan,
 gie it bi þem liudjon þuo · for·látan ne gi·dorsta
 5470 þuru þes werodes word. · Warð im gi·wēndid 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 handon dragan · hluttran brunnjon,

5476 watar an wégje, · þar hie furi þem werode sat,
 þwóg ina þar for þero þioda · þegan kêsures,
 hard hëri-togo · ęndi þuo fur þero hëri sprak,
 5478 kwað þat hie ina þero sundjono þar · sikoran dádi,
 wrēðero werko: · „ne willju ik þes wihtes plegan“, kwat-hie,
 5480 „umbi þesan hêlagan mann, · ak hleotad gi þes alles,
 gie wordo gie werko, · þes gi im hér te wítje gi·duan.“
 5482 Þuo hreop all saman · hëri-skipi Judeono,
 þiu mikila męnigi, · kwáðun þat sia weldin umbi þena man plegan
 5484 deravoro dádjo: · „fare is drôr ovar ùs,
 is bluod ęndi is baneði · ęndi ovar ùsa barn só samo,
 5486 ovar ùsa 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 besta
 hettendjon an hand, · an heru-bęndjon
 5490 narawo gi·nôdid, · þar ina níð-hwata,
 fiond ant·fęngun: · folk ina umbi·hwarf,
 5492 mên-skaðono męgin. · Mahtig drohtin
 þoloda gi·þuldjon, · só hwat só im þiu þioda deda.
 5494 Sia hietun ina þuo filljan, · êr þan sia im ferahes tuo,
 aldres áhtin, · ęndi im undar is ôgun spiwun,
 5496 dedun im þat te hoske, · þat sia mid iro handon slôgun,
 weros an is wangun · ęndi im is gi·wádi bi·námun,
 5498 róvodun ina þia ręgin-skaðon, · rôdes lakanes
 dedun im eft ôðer an · þuru un·huldi;
 5500 hietun þuo hôvid-band · hardaro þorno
 wundron windan · ęndi an waldand Krist
 5502 selvon sęttjan, · ęndi géngun im þia gi·siðos tuo,
 kwęddun ina an kuning-wísu · 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 hęliðos mid iro handon · hardes bômes
 kraftiga krúki · ęndi hietun sia Kristan þuo,
 5510 sálíg barn godes · selvon fuorjan,
 dragan hietun sia ùsan drohtin, · þar hie be·drôragad skolda
 5512 sweltan sundjono lôs. · Síðodun Judeon,
 weros an willon, · lêddun waldand Krist,
 5514 drohtin te dôðe. · Þar mohta man þuo derevi þing

- harm-lik gi·hôrjan: · hiovandi þar after
 5516 gégungun wíf mid wópu, · weros gnornodun,
 þia fan Galilea mid im · gangan kwámun,
 5518 folgodun ovar ferr-wegos: · was im iro frôhon dôð
 swíðo an soragan. · Þuo hie selvo sprak,
 5520 barno þat besta · çndi under bak be·sah,
 hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwat-hie,
 5522 „mínero hin-fçrdjo, · ak gi mid hofnu mugun
 iuwa wrêðan werk · wópu kúmjan,
 5524 tornon trahnon. · Noh wirðið þiu tíð kuman,
 þat þia muoder þes · mçndendja sind,
 5526 brúdi Judeono, · þem gio barn ni warð
 ôðan an aldre. · Þan gi iuwa in·wid skulun
 5528 grimmo an·geldan; · þan gi só gerna sind,
 þat iu hier bi·hlíðan · 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.“
 Þuo sia þar an griete · galgon rihtun,
 5534 an þem felde uppan · fôlk Judeono,
 bôm an berege, · çndi þar an þat barn godes
 5536 kwêlidun an krúkje: · slógun kald ísarn,
 niwa naglos · níðon skarpa
 5538 hardo mid hamuron · þuru is hçndi çndi þuru is fuoti,
 bittra bçndi: · is blód ran an erða,
 5540 drôr fan úson 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 Þuo þia wíganos · gi·wádi Kristes,
 drohtines dêldun, · derevja 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 hçbbjan · þia hêlagun pêda,
 5550 allaro gi·wádjo wun-samost. · Þes werodes hirdi
 hiet þuo, þe hçri-togo, · ovar þem hôvde selves
 5552 Kristes an krúke skrívan, · þat þat wári kuning Judeono,
 Jesus fan Nazareth-burh, · þie þar nçglid stuod

5554 an niwon galgon þuru · níð-skipi,
 an bômin treo. · Þuo bádun þia liudi
 5556 þat word wēndjan, · kwáðun þat hie im só an is willjon spráki,
 selvo sagdi, · þat hie habdi þes gi·sīðes gi·wald,
 5558 kuning wári owar Judeon. · Þuo sprak eft þie kêsures bodo,
 hard hēri-togo: · „it ist iu só owar is hōvde gi·skrivan,
 5560 wís-líko gi·writan, · só ik it nu wēndjan ni mag.“
 Dádun þuo þar te wítje · werod Judeono
 5562 twēna far·talda man · an twá halva
 Kristes an krúki: · lietun sia kwalm þolon
 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 kwēlan an þemo krúkje: · „ef þú sís kuning owar all“, kwáðun sia,
 „suno drohtines, · só þú havis selvo gi·sprokan,
 5570 nēri þik fan þero nōdi · ėndi níðes a·tuomi,
 gang þi hêl herod; · þan welljat an þik hēliðo barn,
 5572 þesa liudi gi·lōvjan.“ · Sum imo ôk lastar sprak
 swíðo gēl-hert Judeo, · þar hie fur þem galgon stuod:
 5574 „wah warð þesaro wer-oldi“, · kwat-hie, „ef þú iro skoldis gi·wald
 êgan.
 Þu sagdas þat þú mahtis an ênon dage · all te·werpan
 5576 þat hôha hús · hevan-kuninges,
 stēn-werko mēst · ėndi eft standan gi·duon
 5578 an þriddjon dage, · só is elkor ni þorfti bi·þíhan mann
 þeses folkes furðor. · Sínu hwó þú nu gi·fastnod stés,
 5580 swíðo gi·sêrid: · ni maht þi selvon wiht
 balowes gi·buotjan.“ · Þuo þar ôk an þem bēndjon sprak
 5582 þero þeovo ôðer, · all só hie þia þioda gi·hōrda,
 wrêðon wordon · —ne was is willjo guod,
 5584 þes þegnes gi·þáht—: · „ef þú sís þiod-kuning“, kwat-hie,
 „Krist, godes suno, · gang þi þan fan þem krúke niðer,
 5586 slópi þi fan þem símon · ėndi ùs samad allon
 hilp ėndi hêli. · Ef þú sís hevan-kuning,
 5588 waldand þesaro wer-oldes, · gi·duo it þan an þínon werkon skín,
 mári þik fur þesaro mēnigi.“ · Þuo sprak þero manno ôðer
 5590 an þero hēnginna, · þar hie gi·hēftid stuod,
 wan wunder-kwála: · „be·hwí wilt þú su·lik word sprekan,
 5592 gruohtis ina mid gelpu? · stés þi hier an galgen haft,

gi·brókan an bôme. · Wit hier bêðja 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 weruldi · 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 best, · þan þú an þín ríki kumis:
 wes mi þan gi·náðig.“ · Þuo sprak im eft nêrjendo Krist
 5604 wordon te·gêgnes: · „ik seggju þi te wáron hier“, kwat-hie,
 „þat þú noh hiu-du móst · an himil-ríke
 5606 mid mí samad · sehan lioht godes,
 an þemo Paradyse, · þoh þú nu an su·likoro pínu sís.“
 5608 Þan 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 þi hier mínemo skal
 5616 jungron be·felhan, · þem þi hier gëgin-ward stéd:
 wis þi an is gi·sîðje samad: · þúskalt ina furi suno hëbbjan.“
 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. · Þuo hie sia an is êra ant·féng
 þuru hluttran hugi, · só im is hêrro gi·bôd.
 5622 Þuo warð þar an middjan dag · mahtig têkan,
 wundar-lík gi·waráht · ovar þesan wer-old allan,
 5624 þuo man þena godes suno · an þena galgon huof,
 Krist an þat krúki: · þuo warð it küð 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 wíðun weruld, · só lango só waldand Krist
 kwal an þemo krúkje, · kuningo ríkost,
 5632 ant nuon dages. · Þuo þie neval ti·skrêd,

þat gi·swerk warð þuo te·swungan, · bi·gan sunnun lioht
 5634 hêdron an himile. · Þuo hreop up te gode
 allaro kuningo kraftigost, · þuo hie an þemo krúkje stuod
 5636 faðmon gi·fastnot: · „fader alo-mahtig“, kwat-hie,
 „te hwí þú mik só far·lieti, · lievo drohtin,
 5638 hêlag hevan-kuning, · ęndi 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·hórdun þena hêlagun Krist,
 5642 drohtin furi þem dôðe · drinkan biddjan,
 kwað 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 un·swóti · ękid ęndi galla
 gi·męngid þia mên-hwaton; · stuod ên mann garo,
 5648 swíðo skuldig skaðo, · þena habdun sia gi·skęrid te þiu,
 far·spanan mid sprákon, · þat hie sia en êna spunsia nam,
 5650 líðo þes lêðosten, · druog it an ênon langan skafte,
 gi·bundan an ênon bôme · ęndi deda it þem barne godes,
 5652 mahtigon te müðe. · Hie an·ķenda iro mirkjun dádi,
 gi·fuolda iro fęgnes: · furðor ni welda
 5654 is só bittres an·bitan, · ak hreop þat barn godes
 hlúdo te þem himiliskon fader: · „ik an þína ęndi be·filhu“,
 kwat-hie,
 5656 „mínon gęst an godes willjon; · hie ist nu garo te þiu,
 fús 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-têķan gi·warąht, · þat þar waldandes dôð
 5662 un·kweðandes só filo · ant·ķennjan skolda,
 þiadnes ên-dagon: · erða bivoda,
 5664 hrisidun þia hôhun bergos, · harda stênos kluvun,
 felisos after þem felde, · ęndi þat fêha lakan te·brast
 5666 an middjon an twê, · þat êr managan dag
 an þemo wíhe innan · wundron gi·striunid
 5668 hêl hangoda · —ni muostun hęliðo barn,
 þia liudi skawon, · hwat under þemo lakane was
 5670 hêlages be·hangan: · þuo mohtun an þat horð sehan
 Judeo liudi— · gravu wurðun gi·opanod

5672 **dô**dero manno, · **ę**ndi sia þuru **drohtines** kraft
 an iro **lí**k-hamon · **libb**jandi a·stuodun
 5674 **up** fan **erðu** · **ę**ndi wurðun gi·**ô**gida þar
mannon te **márðu**. · Þat was só **mahtig** þing,
 5676 þat þar **Kristes** **dôð** · ant·**kęnnjan** 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
têkan 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·sprákon,
 5684 þia þes **hrêwes** 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** · **ę**ndi iro **hêren** **dôð**
 5690 **swíðo** an **sorogon**. · Þan 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 **gęngun** 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** ôðer.
 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 **suoðan** weg,
 an **lang**-sam **lioht**, · is **líði** kuolodun,
 5704 þat **ferah** was af þem **flêske**. · Þuo **gęng** im **ên** þero **fiondo** tuo
 an **níð**-hugi, · druog **nęgilid** sper
 5706 **hard** an is **handon**, · mid **heru**-þrummjon stak,
 liet **wápn**es ord · **wundum** **sníðan**,
 5708 þat an **selves** warð · **sídu** **Kristes**
 ant·**lokan** is **lí**k-hamo. · Þia **liudi** gi·**sáwun**,
 5710 þat þanan **bluod** **ę**ndi water · **bêðju** sprungun,
wellun fan þero **wundun**, · all só is **willjo** **gęng**

5712 endi 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 Juðeono gum-skipje: · Joseph was hie hêtan,
 darnungo was hie úses 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 hêri-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 læggjan,
 5728 foldu bi·felahan. · Im ni welda þie folk-togo þuo
 wêrnjan 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·fêng ina mid is faðmon, · 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 stêdi havdun · an ênon stêne innan
 5738 handon gi·hauwan, · þar gio hêliðo barn
 gumon ne bi·gruovon. · Þar sia þat godes barn
 5740 te iro land-wísu, · 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
 wópjandi wíf · endi wara námun,
 5746 hwó sia eft te þem grave · gangan mahtin:
 havadun im far·sewana · soroga gi·nuogja,
 5748 mikila muod-kara: · Maria wárun sia hêtana,
 idisi arm-skapana. · Þuo warð ávand kuman,

- 5750 naht mid neflu. · Niðfolk Judeono
 warð an moragan eft, · mēnigi gi·samnod,
 5752 rēkidun an rúnnon: · „hwat, þú wēst, hwó þit ríki was
 þuru þesan ênan man · all gi·twíflid,
 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. · Þius 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 · ĕndi seggjan þan, þat hie a·standan sí,
 5760 ríki fan raston: · þan wirðit þit rinko folk
 mēr gi·męrrid, · ef sia it bi·ginnat mārjan hier.“
 5762 Þuo wurðun þar gi·skęrida · 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
 hrēwes huodjan. · Warð þie hēlago dag
 5766 Judeono far·gangan. · Sia ovar þemo grave sátun,
 weros an þero wahtun · wannom nahton,
 5768 bidun undar iro bordon, · hwan êr þie beręhto dag
 ovar middil-gard · mannon kwámi,
 5770 liudon te liohte. · Þuo ni was lang te þiu,
 þat þar warð þie gēst kuman · be godes krafte,
 5772 hálag áðom · undar þena hardon stēn
 an þena lík-hamon. · Lioht was þuo gi·opanod
 5774 firiho barnon te frumu: · was ferkal manag
 ant·hęftid fan hęll-doron · ĕndi te himile weg
 5776 gi·warąht 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·rēs 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 mēðmo filo
 5786 gi·sald wiðer salvum, · siluvres ĕndi goldes,
 werðes wiðer wurtjon, · só sia mahtun a·winnan mēst,
 5788 þat sia þena lík-hamon · lioves hērren,

suno drohtines, · salvon muostin,
 5790 wundun writanan. · Þiu wíf soragodun
 an iro sevon swíðo, · ęndi suma sprákun,
 5792 hwie im þena grôtan stên · fan þemo grave skoldi
 gi·hwerevjan an halva, · þe sia ovar þat hrêo sáwun
 5794 þia liudi lęggjan, · 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 feðer-hamon, · þat all þiu folda an skian,
 5800 þiu erða dunida · ęndi þia erlos wurðun
 an wêkan hugje, · wardos Juðeono,
 5802 bi·fellun bi þem forahnton: · ne wándun ira fERAH êgan,
 líf langerun hwíl. · Lágun þa wardos,
 5804 þia gi·siðos sám-kwika: · sán up a·hléd
 þie grôto stên fan þem grave, · só ina þie godes ęngil
 5806 gi·hwerivida an halva, · ęndi 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 ęndi só blíði · all só bliksmun lioht;
 5810 was im is gi·wádi · wintar-kaldon
 snêwe gi·líkost. · Þuo sáwun sia ina sittjan þar,
 5812 þiu wíf uppan þem gi·wëndidan stêne, · ęndi im fan þem wlitje
 kwámun,
 þem idison su·lika ęgison te·geğnes: · all wurðun fan þem grurje
 5814 þiu frí an forahnton mikilon, · furðor ne gi·dorstun
 te þemo grave gangan, · êr sia þie godes ęngil,
 5816 waldandes bodo · wordon gruotta,
 kwað þat hie iro ârundi · all bi·kunsti,
 5818 werk ęndi willjon · ęndi þero wívo hugi,
 hiet þat sia im ne and-rédin: · „ik wêt þat gi iuwan drohtin suokat,
 5820 nęrjendon Krist · fan Nazareth-burg,
 þena þi hier kwēlidun · ęndi an krúki slógun
 5822 Judeo liudi · ęndi an graf lagdun
 sundi-lôsjan. · Nu nist hie selvo hier,
 5824 ak hie ist a·standan iu, · ęndi sind þesa stędi lárja,
 þit graf an þeson griote. · Nu mugun gi gangan herod
 5826 náhor mikilu · —ik wêt þat is iu ist niud sehan
 an þeson stêne innan—: · hier sind noh þia stędi skína,

5828 þar is lík-hamo lag.“ · Lungra fēngun
 gi·bada an iro brioston · blēka idisi,
 5830 wliiti-skōni wíf: · was im wil-spell mikil
 te gi·hōrjanne, · þat im fan iro hērren sagda
 5832 ęngil þes alo-walden. · Hiet sia eft þanan
 fan þem grave gangan ęndi faran · te þem jungron Kristes,
 5834 sęggjan þem is gi·siðon · suoðon wordon,
 þat iro drohtin was · fan dōðe a·standan.
 5836 Hiet ôk an sundron · Símon Petruse
 will-spell mikil · wordon kũðjan,
 5838 kumi drohtines, · gie þat Krist selvo
 was an Galileo land, · „þar ina eft is jungron skulun,
 5840 gi·sehan is gi·siðos, · só hie im êr selvo gi·sprak
 wárom wordon.“ · Reht só þuo þiu wíf þanan
 5842 gangan weldun, · só stuodun im te·gęgnes þar
 ęngilos twēna · an ala-hwíton
 5844 wánamon gi·wádjom · ęndi sprákun im mid iro wordon tuo
 hêlag-líko: · hugi warð gi·blôðid
 5846 þen idison an ęgison: · ne mahtun an þia ęngilos godes
 bi þemo wlite skawon: · was im þiu wánami te strang,
 5848 te swiði te sehanne. · Þuo sprákun im sán an·gęgin
 waldandes bodun · ęndi þiu wíf frágodun,
 5850 te hwí sia Kristan þarod · kwikan mid dōdon,
 suno drohtines · suokjan kwámin
 5852 ferahes fullan; · „nu gí ina ni findat hier
 an þeson stēn-grave, · ak hie ist a·standan nu
 5854 an is lík-hamon: · þes gí gi·lôvjan skulun
 ęndi 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 werðan,
 5858 gi·sald selvo · an sundigaro manno,
 hęttjandero hand, · hêlag drohtin,
 5860 þat sea ina kwēlidin · ęndi an krúki slógin,
 dōdan gi·dádin · ęndi þat hie skoldi þuruh drohtines kraft
 5862 an þriddjon dage · þioda te willjan
 libbjandi a·standan. · Nu havat hie all gi·lêstid só,
 5864 ge·frumid mid firihon: · iljat gi nu forð hinan,
 gangat gáh-líko · ęndi duot it þem is jungron kũð.
 5866 Hie havat sia iu fur·farana · ęndi ist im forð hinan
 an Galileo land, · þar ina eft is jungron skulun,

5868 gi·sehan is ge·siðos.“ · Þuo warð sán after þiu
 þem wívon an willjon, · þat sia gi·hōrdun su·lik word sprekan,
 5870 kũðjan þia kraft godes · —wárun im só a·kumana þuo noh
 gie só forahtha ge·frumida—: · gi·witun im forð þanan
 5872 fan þem grave gangan · ėndi sagdun þem jungron Kristes
 seld·lik gi·siuni, · þar sia sorogondi
 5874 bidun su·likero buota. · Þuo wurðun ôk an þia burg kumana
 Judeono wardos, · þia ovar þemo grave sátun
 5876 alla langa naht · ėndi þes lík·hamen þar,
 huodun þes hrêwes. · Sia sagdun þero hêri Judeono,
 5878 hwi·lika im þar and·warda · ėgison kwámun,
 seld·lik gi·siuni, · sagdun mid wordon,
 5880 al só it gi·duan was · an þero drohtines kraft,
 ni miðun an iro muode. · Þuo budun im mēðmo filo
 5882 Judeo liudi, · gold ėndi siluvar,
 saldun im sink manag, · te þiu þat sia it ni sagdin forð,
 5884 ne máridin þero mēnigi: · „ak kweðat þat iu móði hugi
 an·swevidi mid slápu · ėndi þat þar kwámin is gi·siðos tuo,
 5886 far·stálin ina an þem stēne. · Simnen wesat gí an stríde mid þiu,
 forð an flíte: · ef it wirðit þem folk·togen kũð,
 5888 wí gi·helpat iu wið þena hêrosten, · þat hie iu harmes wiht,
 lêðes ni gi·lêstid.“ · Þuo námun sia an þem liudon filo
 5890 diurero mēðmo, · dádun all só sia bi·gunnun
 —ne gi·weldun iro willjon— · dádun só wído kũð
 5892 þem liudon after þem lande, · þat sia su·lika lugina woldun
 a·hēbbjan be þan hêlagan drohtin. · Þan was eft gi·hêlid hugi
 5894 jungron Kristes, · þuo sia gi·hōrdun þiu guodun wíf
 márjan þia maht godes; · þuo wárun sia an iro muode fráha,
 5896 gie im te þem grave bêðja, · Johannes ėndi Petrus
 runnun ovast·líko: · warð êr kuman
 5898 Johannes þie guodo, · ėndi im ovar þem grave gi·stuod,
 antat þar sán after kwam · Símon Petrus,
 5900 erl ėllan·ruof · ėndi 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 hôvid bi·helid · hêlages Kristes,
 5906 ríkjes drohtines, · þan hie an þesaro rastu was.
 Þuo 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 drohtin diur-líko, · fan dôðe a·standan
 up fan erðu. · Þuo gi·witun im eft þanan
 5912 Johannes ęndi Petrus, · ęndi kwámun þia jungron Kristes,
 þia gi·siðos te·samne. · Þan stuod sêrag-muod
 5914 ên þera idiso · óðer-siðu
 griotandi ovar þem grave, · was iro jámar muod—
 5916 Maria was þat Magdalena—, · was iro muod-gi·þáht,
 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·wísan,
 þat wíf ni mahta wóp for·látan: · ne wissa hwarod siu sia węndjan
 skolda;
 5920 gi·męrrid wárun iro þes muod-gi·þáhti. · Þuo gi·sah siu þena
 mahtigan þar
 Kriste standan, · þuoh siu ina küð-líko
 5922 ant·kęnnjan ni mohti, · êr þan hie ina küðjan 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 mēsta,
 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 hêrron sines. · Þuo gruotta sia þie hêlago drohtin,
 bi namen nęrjendero best: · siu gęng im þuo náhor sniumo,
 5932 þat wíf mid willjon guodan, · ant·kęnda iro waldand selvan,
 míðan siu is þuru þia minnja ni wissa: · welda ina mid iro mundon
 grípan,
 5934 þiu fêhmja an þena folko drohtin, · novan þat iro friðu-barn godes
 węrida mid wordon sínon, · kwað 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 · ęndi þem erlon küði,
 5938 bruoðron mínon, · þat ik úser bêðero fader
 ala-waldan, · iuwan ęndi mínan
 5940 suoð-fastan god · suokjan willju.“

Pat wíf warð þuo an wunnon, · þat siu muosta su·likan willjon
 küðjan,
 5942 sēggjan fan im gi·sundon: · warð sán garo
 þiu idis an þat ârundi · ĕndi þem erlon bráhta,
 5944 will-spel weron, · þat siu waldand Krist
 gi·sundan gi·sáwi, · ĕndi sagda hwó he iru selvo gi·bôd
 5946 torohtero tēkno. · 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,
 hēliðos hriwonda. · Þuo warð þie hēlago Krist
 5950 eft opan-líko · ôðer-siðu,
 drohtin gi·tôgid, · siðor hie fan dôðe a·stuod,
 5952 þan wívon an willjon, · þat hie im þar an wege muotta.
 kwēdda sia küð-líko, · ĕndi sia te is kneohon hnigun,
 5954 fellun im tó fuoton. · Hie hét þat sia forahtan hugi
 ne bárin an iro brioston: · „ak gi mínon bruoðron skulun
 5956 þesa kwidi küðjan, · þat sia kuman after mi
 an Galileo land; · þar ik im eft te·gegnes biun.“
 5958 Þan fuorun im ôk fan Jerusalem · þero jungrono twēna
 an þem selvon daga · sán an morgan,
 5960 erlos an iro ârundi: · weldun im te Emaus
 þat kastel suokan. · Þuo bi·gunnun im kwidi managa
 5962 under þem weron wahsan, · þar sia after þem wege fuorun,
 þem hēliðon umbi iro hērron. · Þuo kwam im þar þie hēlago tuo
 5964 gangandi godes suno. · Sia ni mahtun ina garo-líko
 ant·kēnnan kraftigna: · hie ni welda ina þuo noh küðjan te im;
 5966 was im þoh an iro gi·siðje samad · ĕndi 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·gēgin,
 þia erlos and·wurdi: · „te hwí þú þes êskos só“, kwáðun sia;
 5970 „bist þi fan Jerusalem · Judeono folkas
 hêlagumu gēste · fan heven-wange,
 5972 mid þem grôtun godes kraft.“ · Nam is jungaron þó,
 erlos góde, · lēdda sie út þanan,
 5974 antat he sie bráhte · an Bethanía;
 þar hóf he is hēndi up · ĕndi hêlegoda sie alle,
 5976 wíhida sie mid is wordun. · Gi·wêt imo up þanan,
 sóhta imo þat hôha himilo ríki · ĕndi þena is hêlagon stól:
 5978 sitit imo þar · an þea swiðron half godes,

alo-mahtiges fader · ęndi þanan all ge·sihit
 5980 waldandjo Krist, · só hwat só þius wer-old be·havet.
 Þó an þeru selvon stędi · ge·siðos góde
 5982 te bedu fellun · ęndi im eft te burg þanan
 þar te Jerusalem · jungaron Kristes
 5984 fórun faganondi: · was im fráh-mód hugi,
 wárun im þar at þemu wíhe. · Waldandes kraft
 5986 [...]

TODO.

1500 hôh | TODO: Critical note (ms. apparently has hò) 5848 im sán | so C; om. L 5868 sán | so L;
 om. C

Muspilli

Dating: ?

Meter: Ancient-words-law

1 sín tak pi·kweme, · daz er touwan skal.
2 wanta sár só sih diu séla · in den sind ar·hēvit,
 ęnti si den līh-hamun · likkan lázzit,
4 só kwimit ęin hęri · fona himil-zungalon,
 daz andar fona pehhe: · dár págant siu umpi.
6 sorgén mak diu séla, · unzi diu suona ar·gét,
 za wederemo hęrje · si gi·halót werde.
8 wanta ipu sia daz Satanazses · ki·sindi ki·winnit,
 daz lętitit sia sár · dár iru lęid wirdit,
10 in fuir ęnti in finstrí: · daz ist rehto virin-līh ding.
 upi sia avar ki·halónt die · die dár fona himile kwemant,
12 ęnti si dero ęngilo · ęigan wirdit,
 die pringent sia sár úf in himilo ríhi:
14 dár ist líp áno tôd, · lioht áno finstrí,
 selida áno sorgun: · dár n·ist neo-man siuh.
16 denne der man in pardísu · pú ki·winnit,
 hús in himile, · dár kwimit imo hilfa ki·nuok.
18 pi·diu ist durft mihhil
 allero manno we-líhemo, · daz in es sín muot ki·spane,
20 daz er kotes willun · kerno tuo
 ęnti hęlla fuir · harto wíse,
22 pehhes pína: · dár piutit der Satanasz altist
 hęizzan lauk. · só mak hukkan za diu,
24 sorgén dráto, · der sih suntígen węiz.
 wé demo in vinstří skal · síno viriná stúén,
26 prinnan in pehhe: · daz ist rehto palwík dink,
 daz der man harét ze gote · ęnti imo hilfa ni kwimit.

28 wánit sih ki·náda · diu wénaga séla:
 ni ist in ki·huktin · himiliskin gote,
 30 wanta hiar in wer-olti · after ni werkóta.
 só denne der mahtígo khunink · daz mahal ki·pannit,
 32 dara skal kweman · khunno ki·líhaz:
 denne ni ki·tar parno nohheín · den pan furi·sizzan,
 34 ni allero manno we-líh · ze demo mahale skuli.
 dár skal er vora demo ríhhe · az rahhu stantan,
 36 pí daz er in wer-olti eo · ki·werkót hapéta.
 daz hórtih rahhón · dia wer-olt-reht-wíson,
 38 daz skuli der anti-khristo · mit Eliase págan.
 der warkh ist ki·wáfanit, · denne wirdit untar in wík ar·hapan.
 40 khenfun sint só kreftik; · diu kósa ist só mihhil.
 Elias strítit · pí den êwígon líp,
 42 wili dén recht-kernón · daz ríhhi ki·starkan:
 pi·diu skal imo helfan · der himiles ki·waltit.
 44 der anti-khristo · stét pí demo alt-fiante,
 stét pí demo Satanase, · der inan var·senkan skal:
 46 pi·diu skal er in deru wík-stēti · wunt pi·vallen
 ęti in demo sinde · siga-lôs werdan.
 48 doh wánit des vilo [...] got-manno,
 daz Elias in demo wíge · ar·wartit werde.
 50 só daz Eliases pluot · in erda ki·triuft,
 só in·prinnant die perga, · poum ni ki·stęntit
 52 éníhk in erdu, · ahá ar·trukenént,
 muor var·swilhit sih, · swilizót lougiu der himil,
 54 máno vallit, · prinnit mittila-gart,
 stēn ni ki·stęntit, · vęrit denne stúatago in lant,
 56 vęrit mit diu vuiru · viriho wíson:
 dár ni mak denae mák andremo · helfan vora demo múspille.
 58 denne daz pręita wasal · allaz var·prinnit,
 ęti vuir ęti luft · iz allaz arfurpit,
 60 wár ist denne diu marha, · dár man dár eo mit sínén mágon piehk?
 diu marha ist far·prunnan, · diu séla stét pi·dungan,
 62 ni węiz mit wiu puaze: · só vęrit si za wíze.
 pi·diu ist demo manne só guot, · denner ze demo mahale kwimit,
 64 daz er rahóno we-líha · rehto ar·tęile.
 denne ni darf er sorgén, · denne er ze deru suonu kwimit.
 66 ni węiz der wénago man, · wie-líhan wartil er habét,
 denner mit den miatón · marrit daz rehta,

68 daz der tiuval dár pí · ki·tarnit stęntit.
 der hapét in ruovu · rahóno we-líha,
 70 daz der man êr ęnti síd · upiles ki·frumita,
 daz er iz allaz ki·sagét, · denne er ze deru suonu kwimit;
 72 ni skolta síd manno nohheın · miatun int·fahan.
 só daz himiliska horn · ki·lútít wirdit,
 74 ęnti sih der suanari · ana den sind ar·hevit
 der dár suannan skal · tōten ęnti lepentén
 ,
 76 denne hevit sih mit imo · herjo meısta,
 daz ist allaz só pald, · daz imo nio-man ki·pagan ni mak.
 78 denne vęrit er ze deru mahal-stęti, · deru dár ki·markhót ist:
 dár wirdit diu suona, dia man dár io sagéta.
 80 denne varant ęngila · uper dio marha,
 wekhant deota, · wıssant ze dinge.
 82 denne skal manno gi·lih · fona deru moltu ar·stén.
 lōssan sih ar dero léwo vazzón: · skal imo avar sín lıp pi·kweman,
 84 daz er sín reht allaz · ki·rahhón muozzi,
 ęnti imo after sínén tátin · ar·tęilit werde.
 86 denne der gi·sizzit, · der dár suonnan skal
 ęnti ar·tęillan skal · tōtén ęnti kwekkhén,
 88 denne stét dár umpi · ęngilo męnigi,
 guotero gomóno: · gart ist só mihhil:
 90 dara kwimit ze deru rihtungu só vilo · dia dár ar restí ar·stént.
 só dár manno nohheın · wiht pi·mıdan ni mak,
 92 dár skal denne hant sprehhan, · houpit sagén,
 allero lido we-líhk · unzi in den luzıgun vinger,
 94 waz er untar desen mannun · mordes ki·frumita.
 dár ni ist eo só listík man · der dár io·wiht ar·liugan megi,
 96 daz er ki·tarnan megi · táto dehheına,
 niz al fora demo khuninge · ki·khundit werde,
 98 úzzan er iz mit alamusanu furi·megi
 ęnti mit fastún · dio viriná ki·puazti.
 100 denne der paldét · der gi·puazzit hapét,
 denner ze deru suonu kwimit.
 102 wirdit denne furi ki·tragan · daz fróno khrúki,
 dár der hêligo Christ · ana ar·hangan ward.
 104 denne augit er dio măsún, · dio er in deru męnniskı an·fénk,
 dio er duruh desse man-kunnes · minna fardoléta.

TODO: Split into multiple parts. Translate.

The Wessobrunner Hymn

Dating: late C8th

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 ll. 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 “withstand devils”, “reproach degeneracy” and “work [God’s] will”.

Dat ga·fregin ih mit firahim · firi·wizzó meīsta,
2 dat erdo ni was · noh úf-himil
noh paum · noh perek ni was
4 ni [...] nohh-ēinig · noh sunna ni skēin
noh máno ni liuhta · noh der márjo sêo.
6 Dó dar ni·wiht ni was · ģentjó ni wēntjó,
ģenti dó was der ģino · al-mahtiko kot,
8 manno miltisto, · ģenti dar wárun auh manaké mit inan
kót-líhhé ģeīstá, · ģenti kot heīlak.

I learned among men that greatest of wonders,
that earth was not, nor up-heaven,
nor a forest, nor a mountain was not,
nor any [...]; nor did the sun shine,

nor the moon give off light, nor the glittering sea.
 Then nothing was there, neither of limit nor infinity (TODO: Translation),—
 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 erdo ... úf-himil ‘earth ... up-heaven’ | A formulaic merism attested across the Germanic world, expressing the totality of the universe. Cf. especially *Webth* 21, where the god Weden asks the ettin Webthriðner about the origin of “earth and up-heaven”, and *Wsp* 3/3, where it is said, about the time before the World existed, that “earth and up-heaven” never existed.

3 paum ... perek ‘forest ... mountain’ | The same word-pair is found in *Grim* 40, describing the creation of the world from Yimer’s body by the Gods.

- P1** Kot al-mahtiko, dú himil ęti erda ga·worahtós, ęti dú mannun só manak
 2 kót for·gápi, for·gip mir in dína ga·náda rehta ga·laupa, ęti kótan willjon;
 wís-tóm ęti spáhida, ęti kraft tiuflun za widar·stantanne, ęti ark za
 4 pi·wísanne, ęti dínan willjon za ga·wurkhanne.

O God almighty, thou didst work heaven and earth, and thou didst give men so many good things. Give me in thy mercy the right belief and good will, wisdom and prophecy, and power to withstand devils and to reproach degeneracy and to work thy will.

Encyclopedia (INCOMPLETE!)

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)

ape (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNWGmc. **apō*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?

auht (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 **gald**. 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* ll. 35, 352, 1487). An illustrative example of this is *Hild* 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*) Commonly ‘judgement, verdict’ (whence Doomsday, ‘Judgement Day’), in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *Higb* 77 (see there): *I know one that never dies: the Doom o’er each man dead.* and *Beow* 1384–1389, where Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sélre bið ég-hwém, / þæt hé his fréond wrece, · þonne hé fela murne. / Úre égbwylc sceal · ende ge-bídan / worolde lifes; · 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 / syððan wíges heard · wyrme á-cwealde*

/ *hordes byrde* [...] ‘For **Syemund** sprang up / after his death-day an unlittle [= great] **Doom**, / since hard in conflict he defeated the Wyrn, / the hoard’s herder.’ and 953b–955a: [...] *þú þé self hafast / déðum ge-fræmed · 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 *fēðer-hama*, OS *fēðar-*, *fēðer-hamo*) A plumage which when donned by the wearer let him fly like, or become, a bird. One is owned by Frow and used by Lock to fly between the homes. In the *Healend* feather-hames are donned by angels who fly from heaven to earth. See also **hame**.
- fee** (ON *fé*, OE *fēoh*) Originally ‘cattle, kine’, however also used in a broader sense to refer to one’s mobile wealth. For this cf. particularly *High*.
- fey** (ON *fēigr*, OE *fēge*, OHG *feigi* ‘cowardly’) Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest documented use is on the Rök stone: *aft uamuþ stanta runar þar + n uarin faþi faþir aft faikiqn sunu Apt Vámóð standa rúnar þár, en Varinn fáði, fáðir 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 *fēigð*) 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 *Gole* there were six weeks in a month, and “five days” is used as a generic period of time in *High* 51 and 74; in st. 74 it is contrasted with month. Related to this is the legal term *fiþb* (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, a 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 of **gid**.
- good of meat** (ON *matar góðr*, *góðr matar*) An old expression for hospitality, appearing both in *High* 39 and 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-nothing**.

guest (ON *gæstr*, OE *giest*, OS *gast*, OHG *gast*, Got. *gasts*, PGmc. *gastiz*) The Old Germanic peoples placed great value on hospitality. TODO.

hame (ON *hamr*) A skin, shape. People could “shift hames” (ON *skipta hǫmum*), 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 hǫmum, 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 lǫnd 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-riders, evening-riders.

harrow (ON *hǫrggr*, OE *bearg*, PNWGmc. **harugar*) A cairn built for ritual. *Hind* 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): *Þam byþ witod-líce God hold, þe bið his bláforde rihtlíce hold* ‘Indeed God is **hold** towards him who is rightly **hold** to his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. Thus *Lock* 4 (e.): *holl regin ‘hold Reins’*, and *Ordr* 10 (e.):

Svá hjalpi þér • hollar véttir,

‘So help thee **hold** wights; **Frie** and **Frow**, and more gods [...]’.

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** towards 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** towards me if I speak truly, wroth if I lie,’ in Grey-Goose (TODO) also: *Sé guð hollr þeim er heldr griðum, en gramr þeim er grið rýfr* ‘God be **hold** towards him who keeps the truce, but wroth against him who breaks the truce’. I refer to Löffler (1895) for further discussion on these formulæ.

holdness (ON *hylli*, OE *hyldu*, OHG *buldí*) 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 *Grim* 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 *Grim* 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 hylli*). “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 blood, following rules of hospitality, and composing poetry—and gram ‘wroth’ towards those who do the opposite.

Home (ON *heimr*, OE *hām*, PNWGmc. **haimar*) In the Norse often referring to a realm in the cosmology (*Wsp* 2: “I remember nine **Homes**”, *Webb* 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 alone the term simply 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-tēinn*) A twig used to sprinkle the **leat**. The pattern of the blood would presumably be inspected for the augury; cf. *Hyme* 1.

leed (ON *ljóð*, OE *léod*) A magical chant or incantation, as seen by *High* 153 near-synonymous with **galder**. See also **gale**, **begale**.

manwit (ON *man-vit*) Common sense and wits.

many-cunning (ON *fjöl-kunnigr*) Skilled with sorcery or the dark arts.

meat-nothing (ON *mat-niðingr*) One who is a **nothing** with food, i.e. one who does not properly furnish his **guest**.

See also **good of meat**.

nithe (ON *níð*, OE *nīþ*, OHG *níd*) Originally ‘hatred, emnity’. In the Norse the sense is something like ‘shame’ which was not just a social abstraction, but almost a tangible thing. So the curse ritual where the curser would “turn nithe” (*snýja níð*) against his enemy to cause him great misfortune. A poet would “compose nithe” (*yrkja níð*) through singing slanderous verses, which likewise had a adverse effect on their subject. See also **nothing**.

nithing (ON *níðingr*, OE *nīþing*) One afflicted with **nithe**; a villain. In the Norse a sort of legal term; a nithing could not swear oaths or bear witness.

orlay (ON *orlog*, OE *orlæg*) One’s predetermined fate, destiny, purpose as decreed by the **Norns**.

rest (ON *roṣt*) The distance between two rest-stops, a geographical mile (about 1850 metres). See **CV**: *roṣt*.

- rune** (ON *rún*, OE *rūn*, OS *rúna*, OHG *rûna*, Got. *rûna*, PNWGmc. *rûnu*) 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 ᚱᚦᚲᚰᚳᚷᚾᚱᚦᚷᚵᚷᚹᚻ[—]ᚴᚢᚩᚠ, 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.
- soo** (ON *sóa*) To ritually waste, to slay (especially in a sacrificial context).
- thill** (ON *pylja*) To chant poetry or lists (so called **thules**) acquired by rote memorization. See **thyle**.
- Thing** (ON, OE *þing*, OS *tbing*, OHG *ding*) A (legal) assembly, where lawsuits would be settled and the law fastened. See also **Thing of the Gods**.
- thule** (ON *þula*) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Weden). Degoratively also a ditty, poorly composed poem. See **thyle**.
- thyle** (ON *pulr*, OE *pyle*, PNWGmc. **pulir*) 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 *Webth*). Runic inscription DR 248 (Snoldelev) suggests 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 “thyle of Rothgar”.
- wale** (ON *vǫlr*) The staff or sceptre of a wallow. TODO: archeological finds, mention Sutton Hoo.
- wallow** (ON *vǫlva*, OE **wealwe* (cf. ON *svǫlva*, OE *swealwe* ‘swallow’)) A sibyl, seeress, oracle. The word derives from the **wale**, a staff or sceptre probably used for ritual purposes.
- wigh** (ON *wé*, OE *wéob*, *wíð*, PNWGmc. **wīhą*) A holy shrine 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: “Guthēr <= Gunnarr> painted these runes, and he fled, guilty. Sought this wigh, and he fled into this clearing. And he bound. [...]” The implication seems to be that the wigh was considered so sacred that

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 *Beow* name *Wighstone* (*Wih-* or *Wēohstān*) in any case suggests it is the Norse meaning, since ‘idol-stone’ makes little sense.

wode (ON *ōðr*, 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. **wurmīr*) 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-heilög goð* ‘yin-holy Gods’.

Persons and objects (P)

Attle (*Attila*, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. **Attilō*) The ruler of the **Huns** (historically from 434–453). Husband of **Guthrun**, and with her father of **Earp and Oatle**. and murderer of

Balder (ON *Baldr*, OE *Bældæg* (not directly cognate), OHG *Balter*, PWGmc. **Baldrar*) The beautiful son of **Weden**, slayed by his brother **Hath**, avenged by his other brother **Wonnell**. Husband of Nan.

Earp and Oatle (ON *Erpr ok Eitill*) The sons of **Attle** and **Guthrun**.

Earth (ON *jörð*, OE *eorþe*, OHG *erda*, PNWGmc. **erþu*, PGmc. **erþō*) The personified Earth. By **Weden** the mother of **Thunder**.

Erminric (ON *Jormunrekr*, OE *Eormanric*, MHG *Ermenrich*) Legendary king of the eastern Gots, based on the historical Ermanaric, who died in 376. TODO: Jordanes.

Fathomer (ON *Fáfnir*) The **wyrm** slain by **Siward**, who was originally a man. Son of Rethmar, brother of Otter and Rein.

Fimblethyle (ON *Fimbulþulr*) The ‘ultimate **thyle**’ or sage; name for **Weden**.

Free (ON *Freyr*, 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**, who is either her sister (Second Merseburg Charm, though this may be metaphorical, as in *Hind* 1) or her maid-servant (the Norse sources).

- Frow** (ON *Frøya*) Cat-goddess, daughter of **Nearth**, sister of **Free**, wife of **Wode**. Promised to the Ettin. Possibly = Easter?
- Full** (ON *Fulla*, OHG *Folla*) Maid-servant (or sister?) of **Frie**; see there.
- Guthur** (ON *Gunnarr*, MHG *Gunther*) Brother of **Hain**.
- Guthrun** (ON *Guðrún*) Daughter of king **Yivick**, sister of **Guthur** and **Hain**. The wife of **Attle**.
- Hain** [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. **Hagunô*) A Nivling and **Yivicking**, son of king **Yivick**, brother of **Guthur** and **Guthrun**. In *Attl* he defeats seven warriors before being captured by **Attle**, who has his heart cut out at the request of Guthur.
- 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 *Hǫðr*) 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 fōtr* ‘long foot’ and *aurkonungr* ‘mud-king’ (both found in *Scold* 22) accurately describe the stork. He gives **wode** TODO.
- Hell** (ON *Hell*) Owneress of **Hell**.
- Hindle** (ON *Hyndla*) A witch awoken by **Frow** in *Hind*.
- Homedall** (ON *Heimdallr*, OE **Hámdall*) The Watchman of the gods, whitest of the **Eese**.
- Hymir** (ON *Hymir*) **Tew**’s father according to *Hyme*.
- Ing** (ON *Yngvi*, OE *Ing*) Probably an older name of **Free**. The legendary ancestor of the **Inglings**. Cf. the Old English Rune Poem.
- Lother** (ON *Lóðurr*, OS *Logapōre*, PNWGmc. **Logaporjar* ‘Flame-darer(?)’) Gives three gifts to man. The Old Saxon attestation is a bit uncertain.
- Millner** (ON *Mjöllnir*, OE **Meldne*, PNWGmc. **Meldunjar*) The hammer owned by Thunder.
- Moon** (ON *Máni*) The personified moon. Son of **Mundelfare** and brother of the **Sun** (*Webth* 23). For ritual invocations of the Moon see Note to *High* TODO (*hęiptum kveða*).
- Mundelfare** (ON *Mundilfari*) The father of **Sun** and **Moon** (*Webth* 23).
- Nearth** (ON *Njǫrðr*) One of the **Wanes**. Father of **Free** and **Frow**.

- Nithad** (ON *Niðuðr*, OE *Níþhad*, PNWGmc. **Niþa-baduz*) The king that imprisoned Wayland, father of Beadchild and two unnamed sons (*Wayl*, *Deer*).
- Oughter** (ON *Óttarr*, OE *Óththere*, PNWGmc. **Óhta-harjar*) Legendary Swedish king.
- Rotholf** (ON *Hrólfr kraki*, OE *Hrǫpulf*, PNWGmc. **Hrópi-wulfar*) 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 *Hrǫpgár*, PNWGmc. **Hrópi-gairar*) A king of the **Shieldings** (see family tree), one of the main characters in *Beow*.
- Shede** (ON *Skaði*, OE *Scede*(?), PGmc. **Skadi*) A female figure, possibly the namesake 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 *Scandinavian*, see Shedeny) peninsula. In the Norse tradition the daughter of Thedse, and later wife of **Nearth**. Their marriage is the subject of *Yilv* which preserves.
- Shield** (ON *Skjöldr*, 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 Walsing and father of **Siward**. In *Beow* it is instead Syemund himself who slays an unnamed wyrm. Connected with his nephew Sinfittle.
- Sithguth** (OHG *Sinthgunt*, PNWGmc. **Sinþa-gunþir*(?)) 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 *Webth* 22 the daughter of **Mundlefare** and sister of **Moon**. In *Mers II* the sister of **Sithguth**.
- Thrim** (ON *Þrymr*) Ettin who steals Thunder's hammer in *Thrim* and is later killed.
- Thunder** (ON *Þórr*, OE *Þunor*, OHG *Donar*, PNWGmc. **Þonarar*) 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*.
- Webthritner** (ON *Vafþrúðnir*) Ettin defeated by Weden in the wisdom contest in *Webth*.
- Weden** (rhymes with *leaden*; ON *Óðinn*, OE *Wóden*, *Wéden*, OHG *Wuotan*, PNWGmc. **Wóðanar* '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 *Við-arr*, OE **Wid-here*, PNWGmc. **Wida-barjar*) Son of **Weden**, who avenges him at the **Rakes of the Reins**.
- Wigh** (ON *Véi*, PNWGmc. **Wīhā* ‘hallow, (heathen) priest’) Brother of **Weden** and **Will**.
- Will** (ON *Vili*, PNWGmc. **Wīljā*) Brother of **Weden** and **Wigh**.
- Wode** (ON *Óðr*, OE *Wód*) Obscure husband of **Frow**. His name looks to be the same word as **wode**.
- Wonnell** (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. **Wulþuz*) A rather obscure god. He is mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grim* TODO). These obscure references are likely 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 (for a detailed description see (af Edholm, 2009)).
- Yimer** (ON *Ymir*, OE **Yime*) The primeval ancestor of the **Ettins**, probably equivalent to Earylmer. The first Gods slew Yimer and arranged the world out of his corpse.
- Yivick** (ON *Gjúki*, OE *Gifca*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgends (historically from late 300s–407) of the Nifling dynasty, ancestor of the **Yivickings**. Father of **Guthrun**, **Guther** and **Hain**.

Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

- All Gods** (ON *ǥll goð*) Occurs in ritual or ritual-adjacent use (see note to *Grim* 43, *Syed* 2–3, *Lock* 11), strongly suggesting a conception of Godly Oneness (Divine Unity). Compare the **Thing of the Gods**.
- Danes** (ON *danir*, OE *dene*, PNWGmc. **danír*) A tribe in eastern modern-day Denmark and southern Sweden. They probably originated in Scania in southern Sweden, before moving westwards into the Danish isles and eventually Jutland, driving out the Earls and Jutes. Noted members: TODO Attestations: TODO
- Dwarfs** (ON *dvergar*, OE *dweorgas*, OHG *twerca*, PNWGmc. **dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
- Eese** (rhyming with *geese*; ON *ésir*, OE *ése*, PNWGmc. **ansiwir*; sg. *os*, ON *áss*, OE *ós*, PNWGmc. **ansur*) Either a subgroup of Gods or all the Gods. See also **Gods**, **Tews**, **Wanes**, **Reins**. Noted members: **Weden**, **Thunder**, **Frie**, **Hath** and **Balder** Attestations: TODO

- Elves** (ON *alfar*, OE *ielfe*, PNWGmc. **alþír*) Earthly (chthonic) supernatural beings. Possibly ancestral spirits? Noted members: TODO Attestations: TODO
- Ettins** (ON *jǫtnar*, OE *eotenas*, PNWGmc. **etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises, **Thurses**. Noted members: **Hymer**, **Thrim**, **Webthritner**, **Yimer** Attestations: TODO
- Geats** (ON *gautar*, OE *géatas*, PNWGmc. **gautór* from **geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also **Geatland**, **Swedes**. Noted members: TODO Attestations: TODO
- yin-Reins** (ON *ginn-ręgin*) **yin-** + **Reins**. The sacrosanct, highest divine powers.
- Gods** (ON *goð*, 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 legendary material their cultural and ethnic foreignness is not seen. Noted members: TODO Attestations: TODO
- Inglings** (ON *ynlingar*, PNWGmc. **ingwalingór* ‘the descendants of **Ing**’) Difference between this term and **Shelvings** is a bit unclear. They seem to be used synonymously in the Norse sources, whereas the English only use the later.
- Nears** (ON *níarar -njárar*) A Swedish tribe, only mentioned in *Wayl*, where it is ruled by king **Nithad**. The name and location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Nerikjar* ‘inhabitants of Närke’, *Nærisker* ‘belonging to Närke; Nearish’. The Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would 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 *ósynjur*) The wives of the **Eese**, see there.
- Oneharriers** (ON *ęin-herjar*, OE **án-hergas*) Woden’s chosen warriors, probably corresponding to the Vedic *Maruts*. The Ownharriers have some agency (*Grim* TODO) and were probably also invoked in rituals. Noted members: TODO Attestations: TODO
- Reins** (ON *rogn*, *ęgin*) The heavenly powers. Judging from *Webth* 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. **skeldungór*) 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. **skilþingóR*) 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: *Hind* 15, 20
- Swedes** (ON *svíar*, OE *swéon*, PNWGmc. **swihanír*) The tribe around the Mälar valley in eastern Sweden. Noted members: TODO Attestations: TODO
- Thurses** (sg. Thurse; ON *þurs*, OE *þyrs*, OS *thuris*, OHG *duris*, PNWGmc. **þurisar*) Possibly a poetic synonym for **Ettins**. See also Rime-Thurses. Noted members: TODO Attestations: Wal 8, Shr 31, 35, 36, Hyme 17, Thr 5, 10, 21, 24, 29, 30, Alw 2, I HHb 40, HHw 27.
- Tews** (ON *tívar*, PNWGmc. **tíwóR*) A poetic synonym for **Gods**. Attestations: TODO
- Wanes** (ON *vanir*, OE *wan-?*) A subgroup or tribe of the gods, associated with fertility, harvests and fishing. Noted members: **Nearth**, **Ing**, **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. Probably the same as **Ettinham**. In Scandinavian (especially Swedish) runic inscriptions this word refers 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.
- Geatland** (ON *Gaut-land*, *Gauta-land*) The land of the **Geats**.
- Hell** (ON *hēl*, PNWGmc. **halju*, Got. *halja*) The Underworld, personified as and formally identical to **Hell**. After the arrival of Christianity the word came to refer to the Christian hell-fire (= *Gebenna*), which is the case in all attested languages apart from the Old Norse. See also **Nivelhell**.
- Middenyard** (ON *Mið-garðr*, OE *Middan-geard*, OS *Middil-gard*, OHG *Mittil-gart*, Got. *midjun-gards*) The ‘Middle Enclosure’; the realm of men. See also **Osyard**, **Outyards**.
- Nivelhell** (ON *nífl-hēl*) ‘Mist-Hell’. From the poetic evidence it seems like it may originally have been a synonym for **Hell**.
- Osyard** (ON *Ós-garðr*) The ‘Enclosure of the **Eese**’; the heavenly realm. See also **Middenyard**, **Outyards**.

- Outyards** (ON *Út-garðar*) Not Eddic. The ‘Outer Enclosures’, described in *Yilv*. See also **Ettinham**, **Middenyard**, **Osyard**.
- Rakes of the Reins** (ON *ragna røk*) The ‘ultimate events of the **Reins**’, euphemism for the destruction of the world.
- Rakes of the Tews** (ON *tíva røk*) 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’ (*Bldr* 1, *Thrim* 14). The Thing is held every day at **Ugdrassle’s Ash**; Thunder wades to it, and the other Eese ride to it (*Grim* 29–30). Twelve Gods, apart from Weden, were present at the Thing (viz. **Thunder**, **Nearth**, **Free**, **Tew**, **Homedall**, Bray, Wither, **Wonnell**, **Woulder**, **Heener**, Forset, Lock) (*Yilv* TODO). With Lock excluded this makes twelve, which certainly corresponds to the Scandinavian and English jury of twelve men.
- The Germanic Thing of the Gods has Near Eastern equivalents, including in the Hebrew Bible. TODO.
- Occurrences: *Wsp* 6, 9, etc; *Bldr* 1; *Grim* 29–30; *Thrim* 14; *Hyme* 39.
- Thrithham** (ON *Þrúð-héimr*) **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-beofon*, OS *upp-himil*, OHG *uf-himil*) Highest Heaven; used in **Earth and Up-heaven**.
- Walhall** (ON *Valhöll*, 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 *jörð & upphiminn*, OE *eorþe & upbeofon*, PGmc. **erþō & uphíminaz*) An ancient poetic merism meaning “the world”; used especially about the creation and destruction of the world, and in prayers. ON: Ribe Galder, *Wsp* 3, *Webth* 20, *Thrim* 2, *Ordr* 17; OE: *Acreboot*; OHG: *Wessobrunner Hymn*
- Eese and Elves** (ON *ésir & alfar*, OE *ése & ielfe*, PNWGmc. **alþír & ansiwír*) 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 & werkó*) *Beow* 289, 1100, 1833