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

*edited and translated by*

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*Lifir hann of allar aldir ok stjórnar ǫllu ríki sínu ok rǫ́ðr ǫllum hlutum, stórum ok smǫ́m.* [...] *Hann smíðaði himin ok jǫrð ok lopt'in ok alla eign þeira.* [...] *Hitt er þó mest, er hann gerði mann'inn ok gaf hónum ǫnd þá, er lifa skal ok aldri týna=sk, þó'tt lík-amr fúni at moldu eða brenni at ǫsku; ok skulu allir menn lifa, þeir er rétt eru siðaðir, ok vera með hónum sjǫlfum þar sem heitir Gim·lé eða Vin·gólf.*

*Gylfa ginning* 3:4–7

*Vǫl kǫypts hlutar · hǫf'k vǫl notit;*
*fás es fróðum vant;*
*því't Óð-rórir · es nú upp kominn*
*á alda vés jaðar.*

*Háva mǫl* 106

*Dǫyr fé, · dǫyja frǫ́ndr,*
*dǫyr sjalfr hit sama;*
*ek vǫit ǫinn · at aldri=gi dǫyr*
*dómr of dauðan hvǫrn.*

*Háva mǫl* 77

*Ullar hylli · hǫfr ok allra goða*
*hvǫrr's tǫkr fyrstr á funa*
*því't opnir hǫimar · verða umb ása sonum,*
*þá's hǫfja af hvera.*

*Grímnis mǫl* 43

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# Abbreviations

## Languages

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

## Grammar

- 1st = first-person
- 2nd = second-person
- 3rd = third-person
- adj. = adjective
- 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

- add. = is added
- 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
- id. = *idem*; the same
- i.e. = *id est*; that is

- l., ll. = line, lines
- lit. = literally
- metr. emend. = emended based on metrical criteria
- ms., mss. = manuscript, manuscripts
- n. = and note, (see) note to aforementioned passage
- norm. = normalised from the ms. spelling
- om. = omitted by
- p., pp. = page, pages
- tr. = translation, translated (by)
- sens. emend. = emended due to lack of sense
- st., sts. = stanza, stanzas
- viz. = *vidēlicet*; namely, to wit
- wo. = without
- wrt. = with regard to
- < = (deriving) from
- > = whence

## Primary sources

For ease of reference, those texts which are included in the present edition are marked in bold text.

- *AB* = *Aitareyá Brā́hmaṇa*
- ***Alv*** = *Alvíss mǫ́l* ('Speeches of Allwise')
- ***Akv*** = *Atla kviða* ('Lay of Attle')
- ***Am*** = *Atla mǫ́l* ('Speeches of Attle')
- ***Bdr*** = *Baldrs draumar* ('Dreams of Balder')
- *Beow* = *Beowulf*
- ***Brot*** = *Brot af Sig·urðar kviða* ('Fragment of a Lay of Siward')
- ***Cadman*** = Cadman's Hymn
- ***Déor*** = *Déor* ('Deer')
- ***Dweorh*** = *Wið dweorh* ('Against a Dwarf')

- ***Eddbr*** = *Brot ór Snorra Edda* ('Fragments from Snorre's Edda')
- *Eb* = *Eyr-byggja saga* ('Saw of the Ere-dwellers')
- ***Fáfn*** = *Fáfnis mǫl* ('Speeches of Fathomer')
- *FbrS* = *Fóstr-bróðra saga* ('Saw of the Fosterbrothers')
- ***Færst*** = *Wið Fær-stice* ('Against a Sudden Stitch')
- *Gautr* = *Gaut·reks saga* ('Saw of Geatric')
- *Gr* = *Grettis saga* ('Saw of Gretter')
- ***Grm*** = *Grímnis mǫl* ('Speeches of Grimner')
- ***Gríp*** = *Grípis spǫ* ('Spae of Griper')
- *Grot* = *Grotta sǫngr* ('Song of Grotte')
- *Grg* = *Gróu galdr* ('Galder of Growe')
- ***Ghv*** = *Guð·rúnar hvǫt* ('Goading of Guthrun')
- ***I Guðr*** = *I Guð·rúnar kviða* ('First Lay of Guthrun')
- ***II Guðr*** = *II Guð·rúnar kviða* ('Second Lay of Guthrun')
- ***III Guðr*** = *III Guð·rúnar kviða* ('Third Lay of Guthrun')
- *Gula* = *Gula·þings lǫg* ('Law of the Gole-Thing')
- *Gut* = *Guta saga* ('Saw of the Gutes')
- *Gylf* = *Gylfa ginning* ('Beguiling of Yilver')
- *Hákm* = *Hǫ·konar mǫl* ('Speeches of Hathkin'), Eyv *Hák* in SkP 1
- *Hált* = *Há·leygja tal* ('Tally of the Highlies'), Eyv *Hál* in SkP 1
- *HákGóð* = *Hǫ·konar saga góða* ('Saw of Hathkin the good')
- ***Hamð*** = *Ham·ðis mǫl* ('Speeches of Hamthew')
- ***Hárb*** = *Hár·barðs ljóð* ('Leeds of Hoarbeard')
- *Haustl* = *Haust-lǫng* ('Harvest-Long'), Þjóð *Haustl* in SkP 3
- ***Háv*** = *Háva mǫl* ('Speeches of the High One')
- ***HHj*** = *Helga kviða Hjǫr·varðs-sonar* ('Lay of Hallow Harwardson')
- ***I HHund*** = *I Helga kviða Hundings-bana* ('First Lay of Hallow Hundingsbane')
- ***II HHund*** = *II Helga kviða Hundings-bana* ('Second Lay of Hallow Hundingsbane')

- ***Heli*** = *Heliand*
- ***Helr*** = *Hel-reið Bryn·hildar* ('Hell-ride of Byrnhild')
- *Heiðr* = *Her·varar saga ok Heið·reks* ('Saw of Harware and Heathric')
- ***Hild*** = *Hildebrandslied* ('Lay of Hildbrand')
- *Húsdr* = *Húsdrápa* ('Drape for a House'), ÚlfrU *Húsdr* in SkP 3
- ***Hym*** = *Hymis kviða* ('Lay of Hymer')
- ***Hdl*** = *Hyndlu ljóð* ('Leeds of Hindle')
- ***Lok*** = *Loka senna* ('Flyting of Lock')
- *MB*$^{b}$ = *Mahā́b*$^{b}$*ārata*
- ***I Merseburg*** = I Merseburg galder
- ***II Merseburg*** = II Merseburg galder
- ***Nwyrt*** = *Nigon wyrta galdor* ('Nine Herbs Charm')
- *Norn* = *Norna-Gests þáttr* ('Strand of Norn-Guest')
- ***Oddrgr*** = *Odd·rúnar grátr* ('Weeping of Ordrun')
- *Rdr* = *Ragnars drápa* ('Drape of Rainer'), Bragi *Rdr* in SkP 3
- ***Reg*** = *Regins mǫ́l* ('Speeches of Rein')
- ***Rþ*** = *Rígs þula* ('Thule of Righ')
- *R̥V* = *R̥g-vedá*, with translations from Jamison and Brereton (2014) unless otherwise specified
- ***SaxGen*** = Old Saxon Genesis
- ***Sigsk*** = *Sig·urðar kviða in skamma* ('Short Lay of Siward')
- ***Sigrdr*** = *Sigr·drífu mǫ́l* ('Speeches of Syedrive')
- *Skm* = *Skald-skapar mǫ́l* ('Matter of Scoldship')
- ***Ski*** = *Skírnis mǫ́l* ('Speeches of Shirner')
- *Sont* = *Sona-tor·rek* ('Grievous Loss of Sons'), Egill *Sont* in SkP 5
- *Styrb* = *Styr·bjarnar þáttr Svía-kappa* ('Strand of Stirbern Champion of the Swedes')
- *Þdr* = *Þórs drápa* ('Drape of Thunder')
- ***Þrk*** = *Þryms kviða* ('Lay of Thrim')
- ***Vafþ*** = *Vaf·þrúðnis mǫ́l* ('Speeches of Webthrithner')

- *Vǫlsa* = *Vǫlsa þáttr* ('Strand of Walse')
- *Vǫls* = *Vǫlsunga saga* ('Saw of the Walsings')
- ***Vkv*** = *Vǫlundar kviða* ('Lay of Wayland')
- ***Vǫlsbr*** = *Brot ór* Vǫls ('Fragments from *Vǫls*')
- ***Vsp*** = *Vǫlu spǫ́* ('Spae of the Wallow')
- ***Wessobrunn*** = The Wessobrunn Hymn
- ***Wíd*** = *Wíd·siþ* ('Widsith')
- ***Ymbe*** = *Wið Ymbe* ('Against a Swarm')
- *Yt* = *Ynglinga tal* ('Tally of the Inglings'), Þjóð *Yt* in SkP 1

## Manuscripts

For the sigla of manuscripts see the introductions to various sections.

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# General Introduction (incomplete!)

## Note

What is this book? It is a book of poems, really, of songs—songs dating to the first millenium CE or some time thereafter. What is their nature? They were sung by the Germanic peoples about their Gods and heroes through Dark Ages, through the fall of Rome and the volcanic winter of 536, in ships and shores of England, in frozen settlements on Iceland and Greenland, in Danish fields, Swedish forests, Norwegian firths, English monasteries and in German the ear of Charlemagne.

Compared to the epic traditions of Classical Antiquity the Germanic songs of heroes do not tell of a very ancient past. On the contrary, many of them concern events documented in contemporary Classical sources far more accurate than these illiterate ballad-singers working centuries after-the-fact could ever aspire to be. But their goal was never historical accuracy. For them the old times were long past; who could faithfully recall them but the High One, the One-Eyed Himself? These were bards and storytellers and prophetesses, keepers of an ancient poetic tradition far predating the subjects with which it dealt. This was a tradition infused with the Indo-European spirit of the unending steppes and the snowcapped mountains, the soaring eagle and the galloping steed. In their stoic fatalism, in their tales of great love and struggle, deprivation and human tragedy, heroic friendship and betrayal, these stories were far older than the more factually correct mediæval chroniclers which chronologically predated them. In this way they were, in their oft rough-hewn simplicity, as old as Homer, as old as the Vedas—or maybe older still.

The Northern epics are the songs the Germanic-speaking West for many centuries forgot. We forgot them when we became just that, Westerners—Christians, Romans. It was Alcuin, the English scholar, who in a letter upbraided his less learnèd English brethren who would rather sing pagan Saxon songs about Ingeld than the Psalms of David—"what does Ingeld have to do with Christ?" he asked. It was Louis the Pious, king of the Franks, who burned his father Charlemagne's great collection of German epic poetry. For these new men steeped in Roman learning, whose souls were circumcised, even if their bodies were not, the ethos of the old folk-songs was too warlike, to fatalistic, in a word, too pagan.

The echoes of the same stories in time suffered a tragic fate in England and the Continent. The heavily damaged copies written in idioms and hands far too archaic to be understood by later ages were cut up and used for their thick leather as covers for younger, more modern books. And yet measuring fate would not have it that they were, like so many other European pagan traditions, forever lost. It was on Iceland, that northern island outpost on the edge of the known world, where the songs of Gods and heroes lived longest upon the lips of hoary upholders of tradition. It was that most distant offshoot of Germandom, whose unyielding settlers sailed as far as Greenland and North America, which in time came to preserve what the center had lost.

The Codex Regius of the Poetic Edda, the last surviving storehouse of the songs of the Germanic gods, was rediscovered in Iceland in 1642. Together with the Prose Edda it laid the ground for the new field of the study of Germanic antiquity, which over time developed in lockstep with the evolution of Western science and culture in general and that of philology and linguistics in particular. Over the centuries it was joined by the rediscoveries of *Beowulf*, the Exeter Book, *Hildebrandslied*, the Merseburg charms, the Gallehus horns and countless other minor sources.

No work could aim to give a complete overview of all scholarly efforts since the 17th century. The goal of the present edition must only be to provide a small selection of previous insights, together with some new ones, which (it is hoped) may inspire the curiosity of the English-speaking reader and increase his or her understanding and respect for these very important, frequently very difficult texts.

## The historical and cultural context

It is presupposed throughout this book that the Germanic-speaking peoples—the English, Scandinavians, Dutch, Frisians, and Germans—were originally united by much more than their languages alone; that these nations, although greatly splintered by the turns of history, ultimately share not only language, but a common ancestral culture, religion, and origin.

All Germanic languages—like the Romance languages from Latin—ultimately descend from Proto-Germanic. Unlike its contemporary Classical Latin, Proto-Germanic is a reconstructed language attested only in a few borrowed names and short, late runic inscriptions. Still, we have enough data to be able to reconstruct it confidently, and such reconstructions will appear throughout the book.

Proto-Germanic in turn derives from the wholly unattested Proto-Indo-European, from which also spring the Albanian, Armenian, Baltic and Slavic, Celtic, Greek, Italic, and Indo-Iranian tongues along with the now-extinct Anatolian and Tocharian and a likely myriad other now-lost languages. The Germanic branch most likely broke away from its closest known Indo-European linguistic relatives in the early 3rd millenium BCE and has developed on its own since, undergoing important changes in its sounds, word-hoard, word-order, and grammar.

Around the start of the first millenium CE the Germanic family itself broke apart into three branches: the Northern, Western, and Eastern. Only the first two are presently extant. To the first belong the Scandinavian languages descended from Old Norse; to the second English, Frisian, Dutch, Low and High German (including Yiddish); to the third the extinct Gothic. It is generally held to be the case on the basis of a number of common innovations that Northern and Western branches form a single subclade, Northwest Germanic, to the exclusion of East Germanic (Kim, 2024). Since the Wielbark culture, which is probably to be identified with the early ancestors of the Gots, emigrated from Scandinavia around 50 BCE, this forms a useful reference point for the time of the splintering of the Germanic language family.

The cultural affinities of the Germanic-speaking peoples are of course greater the further back in time one looks. During the Migration Period there was something of a cultural flow between all Germanic peoples, especially those who were not yet Christianized, as seen both archeologically and in later literary sources like *Wíd* (Neidorf, 2013). Customs like the husband's "morning-gift" to his wife on the day of their wedding or the twelve-man jury were spread far and wide by these expanding tribes, as was the two-stemmed naming system also found among other Indo-Europeans (in English e.g. Edwin < Old English *Éad-wine* < Proto-Germanic **Auda-winiz* 'Friend of Wealth').

Nor were these affinities entirely lost on the tribes themselves. Both Gots and Longbeards (i.e., Lombards) remembered their old homeland of Scandinavia and many of the related tribes living there (Jordanes, *Getica* 10, 16–25; *Origo Gentis Langbardorum* 1, edited under the appendix to *Grm*); the Anglo-Saxons, too, never forgot that they had come from Northern Germany and Jutland (Gretzinger, 2022), nor that there were still related people living there (Neidorf, 2013, pp. 173–176).

As for the religion, the worship of many Gods (the Eese, ON *ǫ́sir*, OE *ǽse*, Gothic *Ansis* in Jordanes, *Getica* 78, 79; cf. *Hamð* 25/1 n.) is attested throughout the historical and geographic range of the Germanic peoples, as are the use of sacred rings (the Gothic 'holy' ring of Pietroassa (Antonsen, 2002, p. 280; MacLeod & Mees, 2006, pp. 173–174), cf. Ambrose of Milan's letter 10:9 which suggests the wearing of bracelets by Gothic priests (Capelle, 2010, p. 425); *Háv* 110, *Hild* 32), animal sacrifices, and certain forms of ritual warfare (*Vsp* 23 n.). Also widely attested is the worship of the gods Weden, Ing, and Thunder, the former of whom appears in His name Geat at the head of both Gothic and Anglo-Saxon genealogies (*Hamð* 25/1 n.).

Turning to shared ancestry, recent genetic advances have shown that the lines of linguistic expansion line up with signals of genetic kinship, and have in effect confirmed what earlier scholars of the 19th and early 20th centuries presumed.

The Germanic peoples originate in Northern Europe, chiefly Scandinavia and Northern Germany. They derive much of their ancestry from the early Indo-Europeans of the Pontic-Caspian steppe, who mixed with Early European Farmers to the west to form the Corded Ware Culture, which over time expanded in all directions (McColl, 2024). In the West it formed the

Bell Beakers who conquered Ireland and Iberia; in the South it formed the Italic peoples who eventually became the Romans; in the East it formed the Sintashta culture, or Proto-Indo-Iranians, whose descendants became the Iranians and Vedic Indians and who founded the Zoroastrian and Vedic religions; in the Northeast it formed the Balts and Slavs; and in Scandinavia it formed the Battle Axe and Single Grave cultures which eventually gave way to the Nordic Bronze Age, the ancestors of the Germanic peoples.

Although the genes for light eyes and hair colour were present already on the steppe, it was in the later Corded Ware that the heavy selection for these traits was effected (S. W. et al., 2014; Ju & Mathieson, 2021; S. P. et al., 2025), traits which to this day reach their highest frequency in Northern Europe (Frost, 2006). In all cases, including Scandinavia, its expansion was that of a warlike and patriarchal culture not unlike its later descendants, whether Roman or Germanic. Indeed, present-day native Scandinavians, who are largely the direct biological descendants of the Nordic Bronze Age, carry almost no ancestry from the Stone Age Scandinavian Hunter Gatherers that preceded them (Allentoft, 2024).

## Germanic alliterative poetry

The historical and literary significance of the poetry in this edition may be thought of in two ways: as the beginning of documented Germanic literature and also as the last stage of an ancient oral tradition with distant Indo-European roots.

On the one hand, alliterative verse is the medium for the oldest indigenous Germanic-language literary monuments (the Gothic literature, chiefly consisting of Wulfila's translation of the Bible, being wholly foreign in origin). It is our earliest native source of knowledge about the Iron Age folk-life of Northern Europe and our most important source for the pre-Christian Germanic religion; it represents the worldview of the Germanics peoples in their earliest historical stages. As the earliest recorded medium for the transmission of song and story amongst the ancestors of numerous great nations it has to some extent influenced all later Germanic languages and literatures. The alliterative poetry, albeit together with Latin, Greek, and Hebrew models, laid the ground for the German *Minnessänger*, the *Nibelungenlied*, and Chaucer, which in turn precede such great writers as Goethe, Wagner, and Shakespeare.

On the other hand, this poetic genre is hardly a new art-form by the time we first encounter it in manuscript form in the 7th century Cadman's Hymn, nor is its characteristic feature, alliteration between initial sounds.

In the 1st century CE Tacitus (*Germania* 2) speaks shortly of the 'ancient songs' in which the Germani documented their mythology and history. He mentions the myth of three brothers, the sons of *Mannus* 'Man', who founded three tribes, the *Ingaevones, Herminones* and *Istaevones*. In their Proto-Germanic forms the names of the three tribes all begin with a vowel, and this is thus the earliest secure example of alliteration.

Tacitus may also give us the earliest example of the Germanic long-line, the same meter as *Beow* and the Poetic Edda, when he (*Germania* 40) lists the following tribes as worshipping *Nerthus*: *Reudigni, Aviones, Anglii, Varini, Eudoses, Suardones, Nuithones*. If *Nuithones* is emended to **Unithones*, which unlike *Nuithones* actually looks like a Germanic word, the list may be arranged into two long-lines, both with vowel-alliteration (Malone, 1934; Malone, 1936):

*Reudigni, Aviones, · Anglii, Varini,*
*Eudoses, Suardones, · *Unithones.*

A more secure example of the same phenomenon is found in the 2nd century, when Ptolemy (*Geography* 2, 11:7) lists the following tribes on the Cimbric peninsula: *Saxones, Sigulones, Sabalingii, Cobandi, Chali, Phunusii, Charudes*. This example has the advantage of not requiring any emendation, and forms two clean long-lines with typical alliterative patterns (a a : a x, a x : a [x]) (Malone, 1936; Neidorf, 2013, p. 179):

*Saxones, Sigulones, · Sabalingii, Cobandi,*
*Chali, Phunusii, · Charudes.*

The most likely explanation for these early alliterations is rather straightforward: the Germanic informers recited the tribes in the order they had learnt them, namely as alliterative lists or rigamaroles not unlike what we find in later texts like *Wíd* or the Icelandic poetic lists, the so-called *þulur* 'thules' (Malone, 1936).

The earliest indisputable native attestations of the long-line are in runic inscriptions from the early centuries CE, the oldest of which is an early 3rd century sword-chape from Thorsberg moor in Schleswig. These inscription are edited in the pres. ed. under Miscellaneous Runic Poetry.

In these finds we see not just the fully formed long-line but also examples of stylistic traits common to all later Germanic alliterative poetry. Thus the 5th century Tjurkö bracteate (DR IK184) calls gold *walha-kurné* (dat. sg.) 'Roman grain', a kenning-like reference to the melting of Roman solidi; the 3rd century Thorsberg chape (DR 7) expresses being 'famous' with the litotes *ni wajé-máriʀ* 'not ill-famed' (cf. *Akv* 13/1); and the 6th century Noleby stone (Vg 63) mirrors the formula *rúnó ragina-kundó* (acc. sg.) 'rune born of the Gods' later found in the 9th century *Háva mǫ́l*, st. 80.

Of course, a far greater trove of rich expressions and images, many of great antiquity, is found in the extensive corpus of poetry written in mediæval manuscripts. In *Beow* and the Edda 'sea-stallions' sail across the ocean like in Homer; in *Grm* 38 the sun is drawn across Heaven in her chariot like in *ṚV* and the Trundholm Sun Chariot; in *Beow*, *Heli*, *Akv* and other poems feasts are held in great chiefly 'mead-halls', not unknown from the archæology of the Nordic Bronze and Iron Ages.

The richness of the poetic tradition is expressed through a language of kennings, stock phrases and exclusive synonyms found only in poetry. Many of these synonyms are quite ancient, being Indo-European words otherwise

extinct in all Germanic languages which find their last refuge in poetry. Such are the Old English *eoh*, Old Norse *jór*, corresponding to the Sanskrit *áṣva*, Latin *equus*, all meaning 'horse'; Old Norse *týr*, corresponding to Sanskrit *devá*, Latin *deus*, all meaning 'god'; Old English *folde*, Old Norse *fold*, corresponding to Sanskrit *pṛthivī́*, all meaning 'land, (mother) earth'. The fact that many of these relate to the cult perhaps suggests that the Germanic religion was not as innovative as is commonly supposed.

What a comparative investigation reveals is thus that these poetic motifs and words are seldom uniquely mediæval, nor even inventions of the first centuries CE; instead they time and time again find parallels in texts and archeological finds as old as the Bronze Age. The poems themselves are clearly much younger than this, but still not so young that their decidedly unlatinate authors could have been influenced by texts like the Iliad, which were still yet unknown in Northern Europe. Rather, they seem to retain ancient traditions which must have been passed down through an unbroken chain of poetry going back far into prehistory, to when the Indo-Europeans were still nomadic steppe-pastoralists and much of Europe was still covered by thick forest and marshlands.

## Structure

To describe the structure of Germanic alliterative poetry it is first necessary to describe the general characteristics of the common Germanic alliterative meter as found in the earliest runic inscriptions, West Germanic poetry, and Norse Eddic poetry in the meter *Ancient-words-law*. The following description is thus not exhaustive, but does describe the bulk of the corpus.

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

Based on alliteration, words are grouped into *lines*.

### Stress

Each syllable is classed as having primary stress (p), secondary stress (s), or no stress (x). Syllables with p and s are stressed syllables, those with x are unstressed syllables.

Primary stress is reserved for the root syllable in a word, which is not always the same as the first syllable. Compare the English word *beginning*, where the stress pattern is xPx; the primary stress falls on the syllable *ginn-*. Note that not all primary stresses are equal; the general rule is that nouns and adjectives have stronger stress than verbs.

Secondary stress falls on the second element in a compound word, e.g. *hęimr* in *jǫtun-hęimr* 'Ettin-ham'.

No stress falls on inflectional syllables, pronouns and prepositions. The latter categories of words can however take primary stress if it coincides with semantic stress, e.g. in a statement like "It was *you*!", or when a preposition

is placed after the noun it modifies (e.g. *Beow* 19b: *Scęde-landum in* 'in the Northern lands')

### Alliteration

Alliteration is the resonance between two stressed syllables beginning with the same phoneme, e.g. *sand* with *receive*, or *great* with *begin*.

Any vowel or diphthong can alliterate with any other vowel or dipththong.

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

Further, in West Germanic poetry, *g* and *j* can alliterate with each other.

In Norse poetry *j* and *v* can alliterate with vowels, the former always, the latter sporadically.

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

### Positions

The smallest metrical division is the *position*, a concept related but not identical to the syllable. The position must be understood as broader than the syllable as several syllables can fill one position, whereas a single syllable can never fill multiple positions.

A short syllable followed by another syllable can resolve into a single position. Likewise several unstressed syllables can count as a single position.

### Verses

A *verse* or *half-line* is made up of 4 positions—typically 2 stressed, 2 unstressed—arranged according to set patterns. These patterns form the core of Sievers' description of alliterative poetry, and is the description followed here.

TODO: Sieversian types.

### Lines

2 verses are linked together by shared alliteration to form a couplet or *long-line* (often simply *line*). They are separated by a short pause or *cæsura*.

It is not uncommon for editions of Old Norse poetry to print each verse on its own line, e.g. *Vsp* 2/1–2:

Ek man jǫtna
ár of borna,
þá's forðum mik
fǫdda hǫfðu;

Editions of West Germanic poetry typically print each long-line on its own line separated by a space to designate the cæsura:

Ek man jǫtna  ár of borna,
þá's forðum mik  fǫdda hǫfðu;

The present edition follows the latter convention for all alliterative poetry, Norse or West Germanic, but replaces the space with the interpunct:

> Ek man jǫtna · ár of borna,
> þá's forðum mik · fǫdda hǫfðu;

The first verse (or *a-verse*) may have 1 or 2 alliterations, with preference for alliteration on its first position over the second.

The second verse (or *b-verse*) must have exactly 1 alliteration, almost always on its first stressed position.

### Fits and stanzas

The long-line is the highest metrical division, but long-lines can be combined into complete poems according to either a *stichic* or *stanzaic* manner.

West Germanic poetry is typically *stichic*. This means that long-lines simply follow one other, often with enjambment, so that a new sentence begins in the b-verse.

In longer epic poems lines may be grouped into *fits* which are sections or cantos. The fit does not have a fixed length, but is generally around 70-85 lines long. The 3182-line *Beow* is divided into 42 numbered fits for an average of 76 lines per fit; the surviving 5983 lines of *Heli* are divided into 71 for an average of 84 lines per fit. It is probably not a coincidence that the length of the fit is similar to the length of shorter legendary poems like *III Guðr* or *Hild*.

In *Heli* a new fit can begin on a b-verse. This does not happen in *Beow*.

North Germanic poetry is always more or less *stanzaic* and does not have fits. Each *stanza* consists of several long-lines, and enjambment is rare. The regularity of the stanzas varies by poem and meter, but there is a general trend towards stanzas of exactly 4 lines.

In 4-line stanzas there is generally a semantic division between lines 2 and 3; each group of 2 lines (4 verses) form a *helming* or *half-stanza*.

## The corpus

The scope of the present corpus is large, and encompasses most of the alliterative poetry extant in Old Germanic languages. The poetry is divided into the following categories:

1. **Norse Mythic poetry**, i.e., that which directly treats the Germanic mythology. This category is exclusively Norse for the simple reason that no West Germanic or Gothic mythic narrative poetry survive.

2. **Norse Heroic poetry**, specifically the whole second half of the Codex Regius and then a few other works. With a few exceptions, subject matter outside of the Walsing cycle is not included.

3. **West Germanic Heroic Poetry** in Old English, Old Saxon, and Old High German.

4. **Poetry on Christian subjects**. This category includes explicitly Christian poems where the new religion or its mythology is at the core of the work. Christian heroic poems depicting native legends, like *Beow* and *Hild*, are not included.

5. **Galders**, i.e., alliterative spells and charms, both from runic inscriptions and mediæval manuscripts.

6. **Miscellaneous runic poetry**, apart from that already edited under Galders above.

## Exclusions

All Norse Scaldic poetry is excluded, as is the Eddic poetry found in the Saws of Icelanders and Saws of Antiquity (*forn-aldar sǫgur*). Three reasons justify this exclusion. First, these two categories of poetry have already been edited by the SkP series, in the case of the Scaldic poetry admirably so. Second, the underlying poetry is often impossible to take out of its prose context. Third, it is doubtful whether most of the Eddic poetry embedded in prose contexts ever had a life of its own or whether it was composed along with the prose. For these reasons I would only edit the poetry in its original context, that is, edit the whole Saws, which is an undertaking that falls far outside of the scope of the present edition as an edition of Eddic poetry.

Most non-legendary Old English poems are excluded. This includes poems on historical subjects embedded in the Anglo-Saxon Chronicle, the Riddles of the Exeter Book, and the Biblical epics.

## Manuscripts

See the introduction to each category.

### Old English poetry

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

### Old Saxon and High German poetry

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

## Dating

Ways of dating poetry, which naturally differ greatly for each text and tradition, will be brought up in the respective introductions to sections or poems as seen fit.

The general methodology for dating adopted by the present edition is however one that prioritises linguistic criteria rather than literary analysis or vague historical speulation. It has been shown for both the Eddic (TODO: cite Males) and Old English poetic traditions (TODO: cite Neidorf Dating of Beowulf) that mediæval scribes did not possess the necessary linguistic knowledge to produce archaizing poetry, or even to reproduce metrically required archaic features (e.g. the consonant cluster *vr-* in ON, for which see *Háv* 26/2 n.), and a text that displays linguistic features belonging to a certain century is thus taken to have been composed during that century. In this way the present methodology aligns closer with that upheld by scholars like Finnur Jónsson, R. D. Fulk, Leonard Neidorf, and Mikael Males and differs from that of Klaus von See or the "Toronto school" of Beowulf.

## The presentation of the text

The present edition is divided into two equally large parts, presented side by side. Each stanza or group of verse lines is presented first in the original language, and immediately below in English translation. In the right margin is a list of manuscript witnesses for the particular passage. Below the English translation are two layers of notes. The first contains critical notes, and the second contains all other notes and commentary. Broader commentary or particularly important critical notes are linked to ALL, while more specific notes are linked to separate lines and lemmas.

### The Old Germanic text

The present edition encompasses texts in four Old Germanic languages: Old Norse, Old English, Old Saxon, and Old High German. All texts have been normalized according to the author's standardised orthography for the respective language. The orthographies are designed to follow three core principles:

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

These choices often stand in conflict with the orthography of the original manuscripts and with most earlier philological tradition, whence there is some reason to justify them. My goal is to render the texts themselves in a manner that gives as much philological information to the reader as possible—not to present a facsimile edition for students of paleography. This follows the philological methods used for printing e.g. the *R̥V*, which is generally printed in an entirely scholarly latinized orthography, not the original

*Devanāgarī*. Regardless, 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.

### General orthographic conventions

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

1. The voiceless dental fricative is always written with the letter *þ*, never *th*.
2. Long vowels are marked with the acute accent, never the macron or circumflex;
3. Excepting those long vowels which have their origin in earlier dipththongs, which are written with the circumflex.
4. In compounds where the first element has primary stress the elements are separated with a dash (-);
5. But where the first element is a preposition or unstressed prefix they are separated with an interpunct (·).
6. Non-inflectional suffixes and derivations are marked with a double oblique hyphen (⸗).

Below follow specifications for each specific language.

### Normalization of Old Norse

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

1. I distinguish between short *e* (from etymological short *e*) and short *ę* (from etymological short *a* + *i*-umlaut).
2. I distinguish between long *á* and *ǫ́*, as done by the First Grammatical Treatise.
3. I use *ǿ* and *ę́* rather than the usual *œ* and *æ*, to represent the vowels descended from Proto-Norse *ó* and *á* after *i*-umlaut (cf. the short *ø, ę* < *o, a* + *i*-umlaut).
4. I distinguish long nasal *ȧ, ė, ï, ȯ, u̇* 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 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 of *vesa* retain the *r*, as it is there the result of Verner's law, and not of this (much younger) sound change: the pl. pres. ind. (*erum* etc.), the pl. pret. ind. (*vǫ́rum* etc.), and the pl. pret. subj. (*vǫ́rim* etc.)

6. When metrically benefactory, I contract *ek* 'I', *eru* 'are', and *es* 'which; is' to *'k*, *'ro* and *'s*, respectively.

7. I resolve *z* to *ts, ds, þs* or *ðs* depending on its underlying elements;

8. *x* is however still used instead of *ks*;

9. I follow Finnur Jónsson (1932) in distinguishing between the relative particle *es* and the verb *es*: the particle is appended to the previous word with only an apostrophe (e.g. *hann's* 'he who'), while the verb is separated by a space (e.g. *hann 's* 'he is').

10. Where metrically beneficient personal pronouns are removed, often silently (cf. Scaldic poetry, *Vkv* 21/1–2 vs. 23/3–4, *I HHund* 32 vs. *II HHund* 18)

## 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* > *ǫ*. That this indeed occurred in the Eastern Nordic dialects is most proven by the third-person personal pronoun, which shows *u*-mutation in such forms as Swedish *honom* 'him' < *hǫ́num*, *hon* 'she' < *hǫ́n*).

According to rule 3 in the general orthographic conventions above, I distinguish between *ǿ* (< *ǿ*) and *ô* (< *au, ęy*); *é* (< *é*) and *ê* (< *ęi*).

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

## Normalization of Old English

I spell fronted or brightened etymological *a* and *á* with *æ* and *ǽ*, for instance in *dæg* 'day' (< **dagaʀ*) and *ræd* 'advice, counsel' (< *rádaʀ*). These are contrasted with *ę* and *ę́*, which represent *i*-mutated *a* and *á*, e.g. in *ęllen* 'zeal, courage' (< **aljaną*).

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

### Normalization of Old Saxon

### Normalization of Old High German

## The English translation

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

1. *poetic* translations, which distort the precise meaning of the text for the sake of meter, often quite radically; and

2. *prose* translations, which nowise preserve the style or feeling of the original.

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

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

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

## Anglish proper nouns

Perhaps the single most idiosyncratic part of the present translation will be its handling of proper nouns. I have opted to render all cultural and religious terms, names of places, heroes, gods, and other entities by their English cognates (thus *Thunder* for Old Norse *Þórr*) and where such do not exist, their

philologically expected English (*Anglish*) forms (e.g. *wallow* for Old Norse *vǫlva*).

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

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

# Norse Mythic Poetry

# Introduction to Eddic Poetry

The following two sections (Norse Mythic Poetry and Norse Heroic Poetry from the Walsing-Cycle) contain the bulk of preserved Old Norse Eddic poetry, most of which is preserved in only one manuscript, **R**. For this reason some notes about Eddic Poetry in general are in order.

## Character

Old Norse poetry is conventionally divided into two categories: the Eddic and the Scaldic.

Eddic poetry is anonymous, composed in one of three meters (*Ancient-words-law*, *Leeds-meter*, *Speeches-meter*), and free from regular assonance or end-rhyme. It is easy to understand, uses kennings sparsely, and usually deals with legendary or mythological subjects.

By contrast, Scaldic poetry is usually attributed to named poets, composed in a greater variety of meters (which apart from the three Eddic meters include the exclusively Scaldic *Lay-meter* and *Court-spoken meter*), ans employs regular assonance or end-rhym. It revels in purposeful obscurity by making great use of complex kennings and circumlocutions, and usually deals with historical or biographical subjects. It typically serves as praise poetry for a living king or other chieftain.

Although this categorization is not explicitly made in any Norse primary source, it is not entirely a philological construct, for it is clearly observed in Snorre's Edda. In the first book, *Gylf*, we find almost exclusively citations made from Eddic poems (68/70 sts.) while the second book, *Skm* is the opposite.

## Dating

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

## Manuscripts

### Codex Regius (R)

By far the most important manuscript is GKS 2365 4to (siglum **R**), the so-called Codex Regius. It dates to around 1270 and consists of 45 surviving foll. containing 29 poems. The ms. itself is divided into two parts or sections; the first (on foll. 1–20, containing 11 poems) dealing mostly with mythology, the second (on foll. 20–45, containing 18 poems) dealing with heroic legend from the Walsing cycle. Scribal characteristics show that these two parts have been copied from separate source manuscripts and they are each introduced with a particularly large initial letter. (TODO: cite Lindblad)

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

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

### AM 748 I a 4to (A)

Second in importance stands AM 748 I a 4to (siglum **A**). It dates to around 1300 and is in fragmentary state, consisting of just 6 foll. The beginning and end are absent, and between foll. 2 and 3 there is a lacuna, so that at least 3 (but probably more) foll. are missing.

**A** contains seven poems. On 1r–2v are found in succession the latter half of *Hárb*, the full *Bdr*, and the first half of *Skí*. There is then the lacuna—Finnur Jónsson guesses that just one fol. is missing—and on 3r–6v are found in succession most of *Vafþ*, all of *Grm* and *Hym*, and the introductory prose to *Vkv*. Among mediæval mss., *Bdr* is only attested in **A**, while the other six poems are also found in the first, mythological, part of **R**. The order of the poems varies drastically between **A** and **R**.

**A** has no trace of **R**'s frame narrative tying together *Hym* and *Lok* (and indeed the latter poem has left no trace in it), but otherwise **A** and **R** do share a substantial amount of prose, a fact which proves that the two, rather than being independent witnesses of oral tradition, stem from a common manuscript archetype.

The edition of **A** here consulted is Finnur Jónsson (1896).

## Manuscripts of Snorre's Edda

Snorre's Edda or the Prose Edda consists of three sections. The first two—*Gylf* and *Skm*—contain quotations from several Eddic poems. Snorre reproduces stanzas from the mythological *Vsp*, *Vafþ*, *Grm*, *Skí*, *Lok*, and *Hdl* in *Gylf* and stanzas from *Alv* in *Skm*. In addition he cites several otherwise unknown stanzas in Eddic meters, of which at least some appear to derive from now-lost mythological poems. These fragments are all edited at the end of the present section under *Eddbr*.

The four main mss. for the Prose Edda are:

1. Codex Regius of the Prose Edda (GKS 2367 4to, siglum **S**), dating to 1300-1350.

2. Codex Trajectinus (Traj 1374, siglum **T**), a c. 1595 paper copy of a ms. closely related to **S**.

3. Codex Wormianus (AM 242 fol., siglum **W**), dating to 1340–70. **W** also contains the *Rþ*.

4. Codex Upsaliensis (DG 11, siglum **U**), dating to 1300–25. Stematically **U** is the most archaic ms., but unfortunately it has been heavily abbreviated and is filled with errors; this makes it a questionable source, especially for poetry.

## Other manuscripts

A few other Eddic-style poems from various sources are also included in the present edition. *Rþ* is attested in **W** and *Hdl* in **F**. A younger redaction of *Vsp* is found in **H**. TODO (Svipdagsmál and *Grg*) are found only in post-reformation Icelandic paper mss., namely TODO. While I have not consulted such paper mss. for poems attested in mediæval mss., I have had to rely on them for these poems. About these poems in particular it has to be said that late first *attestation* does not necessary imply early *composition*. A good proof of this is *Bdr*, which is first attested in the fragmentary mediæval **A**, and then (with some interpolated stanzas) in much later paper mss. We cannot exclude that some of these poems would have existed in other lost mediæval mss., perhaps even on the now-lost pages of **R** or **A**.

## Abbreviations

- **A** = AM 748 I a 4° (https://handrit.is/manuscript/view/da/AM04-0748-I-a)

- $\mathbf{A_b}$ = 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** = Flateyjarbók, GKS 1005 fol. (https://handrit.is/manuscript/view/is/GKS02-1005)
- **H** = Hauksbók, AM 544 4° (https://handrit.is/manuscript/view/en/AM04-0544)
- **N** = NKS 1824 b 4° (https://onp.ku.dk/onp/onp.php?m9641)
- **R** = Codex Regius of the Poetic Edda, GKS 2365 4° (https://eae.ku.dk/q?p=eae/vols/text/1)
- **S** = Codex Regius of the Prose Edda, GKS 2367 4° (https://handrit.is/manuscript/view/is/GKS0 2367)
- **T** = Codex Trajectinus, Traj 1374[x]
- **U** = Codex Upsaliensis, DG 11
- **W** = Codex Wormianus, AM 242 fol. (https://clarino.uib.no/menota/text/menota/AM-242-fol)

# Introduction to Norse Mythic Poetry

This section contains all extant narrative poetry concerning the pre-Christian Germanic gods. This is a genre mentioned already by Tacitus, who speaks of the gods of the ancient Germani celebrated in song (*Germania*, ch. 2). Yet it is not due to any decision on the part of the editor that this poetry is exclusively in Old Norse, for outside of Iceland there survive no examples of this undoubtedly ancient genre.

That should hardly be taken to mean that no such poetry existed. On the contrary, as we shall see, many of the stories dealt with in this poetry are attested throughout the Germanic speech-area for a period of many centuries; in addition they show frequent parallels to traditions as distant as Mesopotamia, India, and Egypt. And how should they have been told and transmitted through unreckoned illiterate ages if not in poetic form?

## Table of manuscripts

The following table shows the manuscript attestation for the included poems. A + in *Gylf/Skm* represents one or more stanzas attested in quotation.

| Signum | R | A | *Gylf/Skm* | W | H | F |
|---|---|---|---|---|---|---|
| *Vsp* | 1 | – | + | – | + | – |
| *Háv* | 2 | – | + | – | – | – |
| *Vafþ* | 3 | 4 | + | – | – | – |
| *Grm* | 4 | 5 | + | – | – | – |
| *Skí* | 5 | 3 | + | – | – | – |
| *Hárb* | 6 | 1 | – | – | – | – |
| *Hym* | 7 | 6 | – | – | – | – |
| *Lok* | 8 | – | + | – | – | – |
| *Þrk* | 9 | – | – | – | – | – |
| *Vkv* | 10 | 7 | – | – | – | – |
| *Alv* | 11 | – | + | – | – | – |
| *Bdr* | – | 2 | – | – | – | – |
| *Rþ* | – | – | – | + | – | – |
| *Hdl* | – | – | + | – | – | + |

Apart from these 14 poems, 11 additional mythological stanzas or half-stanzas from *Gylf* and *Skm* are edited at the end of the present section under the header Fragments from Snorre's Edda (abbrev. *Eddbr*).

# Spae of the Wallow
# *(Vǫlu spǫ́)*

**Dating** (Sapp, 2022): C10th (0.865)–early C11th (0.121)
**Meter:** *Ancient-words-law*

## Introduction

The **Spae of the Wallow** (ON *Vǫlu spǫ́*, abbrev. *Vsp*) is probably the most important Norse mythological text surviving from Heathen times. It is a spae (*spǫ́* 'prophecy') told by a wallow (*vǫlva* 'seeress, sibyl, prophetess') who has been summoned by Weden, the chief of the Gods, in order to relate the mythic history of the World.

The figure of the wallow represents the Germanic belief that women, at least in elder age, were invested with a certain psychic or prophetic power; this power became even greater when they died and came into possession of such knowledge unknown even to the chief god Weden himself. It was for this reason that Weden in his incessant lust for wisdom undertook frequent journeys in order to question various beings, especially ones dead, about mythological lore. *Vsp* is not the only Eddic poem reflecting this motif. Most similar is *Bdr*, wherein Weden summons a wallow from her grave in order to find out why the god Balder is having ominous nightmares, but Weden's journeys to commune with the dead are also alluded to in *Hárb* TODO. For his general quest for knowledge there is also *Vafþ*, wherein Weden defeats the wise ettin Webthrithner to a wisdom contest, his self-hanging (*Háv* 138, 139), and his giving of an eye to Mimer (*Vsp* 28).

As a repository of mythic lore *Vsp* resembles *Vafþ*, *Grm*, *Sigrdr*, and *Alv*, but it differs from all aforementioned works in two key ways: *Vsp* is a prophecy rather than a motley collection of scattered mythological lore and a monologue rather than a dialogue or riddle contest. Its unique importance lies in the fact that it offers a chronological overview of the Norse mythic timeline of the World from its creation to its coming destruction and rebirth. This timeline is, unfortunately for the study of Norse mythology, very much troubled by the fact that the wallow continually speaks in the most obscure terms. Events are related in an allusive fashion that presupposes that the audience be

already familiar with them, and while we can connect many of the allusions to more complete narratives in Snorre's Edda (which, to complicate things further, often relies on *Vsp*), others are entirely unknown to us. Things are made even harder by the fact that the witness manuscripts often disagree over the content and order of stanzas.

## Preservation

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

Many stanzas from *Vsp* are also cited or paraphrased in *Gylf*, the first part of Snorre's Edda, which in many parts closely follows the poem. Snorre clearly had access to a third, now-lost, recension of *Vsp*, and therefore his cited stanzas are very important. The paraphrases are harder to use, but can still provide important critical readings and serve as a tiebreaker for readings that differ between **R** and **H** (e.g. in st. 19, where *sal* 'hall' in the paraphrase agrees with **H** against **R** *sǫ́* 'lake'). For the four mss. of *Gylf*—**S**, **T**, **W**, and **U**—see the Introduction to Mythic Poetry.

The order of stanzas, which varies greatly across mss., is illustrated by the following table. Stanzas in *Gylf* which are quoted independently are marked with plus signs; sequences of uninterrupted quotations of several sts. are abbreviated with an incrementing alphabetic symbol, and each stanza is given a number based on its position, so that *B1* is the first stanza in the second sequence, and so on. When a stanza found in a manuscript is strongly divergent (e.g. st. 10, where *Gylf* omits the first two half-lines), its number is followed by a star. The stanzas beginning with the formula *Þá gingu regin ǫll* 'Then went all the Reins' et c. are represented by the immediately following half-line.

| | *pres. ed.* | 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 | ... nǫ́tt ok niðjum | 6 | 6 | – | – |
| 7 | Hittu=sk ęsir | 7 | 7 | – | – |
| 8 | Tęflðu ï tùni | 8 | 8 | – | – |
| 9 | ... hvęrr skyldi dverga | 9 | 9 | B1 | B1 |
| 10 | Þar vas Móð·sognir | 10 | 10 | B2* | B2* |
| 11–15 | *Dwarf-tallies* | 11–15 | 11–16 | + | + |
| 16 | Und's þrír kvǫ́mu | 16 | 17 | – | – |
| 17 | Qnd þau né ǫ́ttu | 17 | 18 | – | – |
| 18 | Ask vęit'k standa | 18 | 19 | + | + |
| 19 | Þaðan koma męyjar | 19–20 | 20–21 | – | – |
| 20 | Þat man hǫn folk-víg | 21–22 | 27 | – | – |
| 21 | Hęiði hétu | 23 | 28 | – | – |

| | *pres. ed.* | R | H | STW | U |
|---|---|---|---|---|---|
| 22 | … hvárt skyldu ęsir | 24 | 29 | – | – |
| 23 | Flęygði Óðinn | 25 | 30 | – | – |
| 24 | … hvęrr hęfði lopt alt | 26 | 22 | C1 | C1 |
| 25 | Þórr ęinn þar vá | 27 | 23 | C2* | C2* |
| 26 | Vęit hǫn Hęim·dalar | 28 | 24 | – | – |
| 27 | Ęin sat hǫn úti | 29 | – | – | – |
| 28 | Alt vęit'k, Óðinn | 29 | – | + | + |
| 29 | Valði hęnni Hęr-fǫðr | 30 | – | – | – |
| 30 | Sá hǫn val-kyrjur | 31 | – | – | – |
| 31 | Ek sá Baldri | 32 | – | – | – |
| 32 | Varð af męiði | 33 | – | – | – |
| 33 | Þó hann ęva hęndr | 34 | – | – | – |
| 34 | þar sitr Sigyn | 35 | 32* | – | – |
| 35 | Ǫ́ fęllr austan | 36 | – | – | – |
| 36 | Stóð fyr norðan | 36 | – | – | – |
| 37 | Sal sá hǫn standa | 37 | 36 | E1 | E1 |
| 38 | Sér hǫn þar vaða | 38 | 37 | E2* | E2* |
| 39 | Austr býr hin aldna | 39 | 25 | A1 | A1 |
| 40 | Fylli=sk fjǫrvi | 40 | 26 | A2 | A2 |
| 41 | Sat þar á haugi | 41 | 34 | – | – |
| 42 | Gól of ǫ́sum | 42 | 35 | – | – |
| 43, 47, 55 | Gęyr (nú) Garmr mjǫk | 43, 46, 55 | 33, 38, 43, 48, 51 | – | – |
| 44 | Bróðr munu bęrja=sk | 44 | 39 | – | – |
| 45 | Lęika Mïms synir | 45 | 40 | D1* | D1* |
| 46 | Hvat 's með ǫ́sum? | 49 | 42 | D2 | D2* |
| 48 | Hrymr ękr austan | 47 | 44 | D3 | – |
| 49 | Kjóll fęrr austan | 48 | 45 | D4 | – |
| 50 | Surtr fęrr sunnan | 50 | 46 | +, D5 (cited twice) | + |
| 51 | Þá kømr Hlïnar | 51 | 47 | D6 | – |
| 52 | Þá kømr hinn mikli | 52 | – | D7 | – |
| 53 | Þá kømr hinn męri | 53* | 49* | D8 | – |
| 54 | Sól tér sortna | 54 | 50 | D9 | – |
| 56 | Sér hǫn upp koma | 56 | 52 | – | – |
| 57 | Finna=sk ęsir | 57* | 53 | – | – |
| 58 | Þar munu ęptir | 58 | 54 | – | – |
| 59 | Munu ǫ́·sánir | 59 | 55 | – | – |
| 60 | Þá kná Hønir | 60 | 56 | – | – |
| 61 | Sal sér hǫn standa | 61 | 57 | + | + |
| 62 | Þar kømr hinn dimmi | 62 | 59 | – | – |
| H1 | Þá kná Váli | – | 31 | – | – |
| H2 | Hręða=sk allir | – | 41 | – | – |
| H3 | Gïnn lopt yfir | – | 48 | – | – |
| H4 | Þá kømr hinn ríki | – | 58 | – | – |

## Summary

On the basis of its refrains the poem may be divided into the following sections. 1–2: introduction. 3–17: creation. 18–42: cosmological and mytholog-

ical exposition. 43–55: destruction. 56–62: the new world.

It seems that immediately prior to the poem's commencing, Weden has awakened the wallow out of her grave (probably in a manner similar to that in *Bdr*). He commands her to speak.

The wallow's *spae* begins with a bid for silence (1), followed by her earliest memories of being raised amongst ettins (2). She begins by recounting the Creation (3–6) and the following Golden Age (7–8), which was brought to an end by the intrusion of three unidentified ettin-maidens (8). After this she describes the making of the dwarfs (9–10), whose names are listed in several separate *dwarf-tallies* which are without doubt later inserts (11–15). She mentions how the Gods gave life to the first human beings (16–17), and then describes the Ugdrassle's Ash (18) and the three norns living under it (19).

Following st. 19 the order of stanzas in the two full recension—**R** and **H**—diverges significantly and they do not come to agree until st. 43.

In **R**—whose order of stanzas is (with a single exception) adopted for the present edition—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 the killing of the smith who 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). She then seems to tell of her own origin; how she was approached by Weden, who gave her rings and jewels in exchange for her wisdom (27–29). She then tells of the walkirries (30) and relates the death of Balder (31–33) and the subsequent binding of Lock (34). After this she describes a sword-river (35) and two beer-halls (36), then the torture of criminals in the afterlife by Nithehewer (37–38). She sees Ironwood in the East, where the wolves who will swallow the Sun and Moon are being reared (39–40). She foresees the crowing of three cocks: one in Ironwood (41), the other among the Gods, and the third in Hell or the Underworld (42). After this we get the first occurrence of the refrain-stanza; it describes how the wolf breaks free, and is repeated several times throughout the part of the spae that deals with the destruction of the world (43).

In **H** the structure is quite different. The Eese immediately go to decide what action to take regarding the wall-builder (24-25), and Homedall's hearing is described (26). Then follow the two sts. about the wolves that will swallow the sun and moon (40-41), and after this Goldwey and the war between the Eese and Wanes (20–23). The stanzas about her origin (27–29), the walkirries (30) and the death of Balder (31–34) are left out of **H** along with the sword-river and beer-halls (35–36), but she does describe the binding of Lock (34), after which we get the first occurrence of the refrain-stanza; then the crowing of the three cocks (41–42), and lastly the punishment of criminals (38–39). **H** then repeats the refrain-stanza (43) a second time, and **R** and **H** are now almost completely aligned for the rest of the poem.

The destruction of the world begins with numerous catastrophes and a decay in human morality: kinslaying, incest, harlotry, and great wars be-

come widespread (44). Homedall blows the great horn of Yell, the Ash of Ugdrassle is set ablaze, and a trapped ettin comes loose (45). The Eese, Elves and Dwarfs are all distressed (46). Here the refrain-stanza is repeated again (47). Now the enemies of the Gods launch their attack: the ettin Rim drives from the east; the Wyrm Ermingand writhes in the sea and propels huge waves; and the ship Nailfare comes loose (48). The ship drives from the east and is led by Lock and his son the Wolf who are now free (49). From the south Surt brings a flaming sword to set fire to the world; there is a crack in Heaven and Hell is joined by many men (50). Weden goes out to fight the Wolf and falls, as does Free against Surt (51). Wider avenges Weden by killing the Wolf (52), while Thunder and the Wyrm kill each other; the great battle leaves the world uninhabited (53). Instead of 52 **H** has a stanza describing how the Wyrm gapes over the entire world, and how Thunder will 'meet its venom' (H3). The destruction culminates in the sun turning black, the stars disappearing, and earth sinking into the sea. The whole world burns (54). The refrain-stanza repeats a final time (55).

Yet the world is reborn; the earth rises from the sea and soon turns green again; nature lives on (56). The surviving Eese find eachother on the Idewolds, where they had first settled, and reminisce (57). A new Golden Age begins, and the fields grow high without toil. Hath and Balder reconcile. Heener becomes the head priest of the Gods, and the sons of Hath and Balder settle the sky (58–60). The wallow sees a fair, golden hall in which virtuous generations reside (61), but her vision concludes with the sight of a flying, dusky dragon—it is Nithehewer, carrying corpses in its mouth, a sign that there is still some evil left in the world. With this portent she sinks back into her grave (62).

## Text

**1** „Hljóðs bið'k allar · hęlgar kindir, [R 1r/2, H 20r/1]
2 męiri ok minni · mǫgu Hęim·dalar;
vilt at, Val-fǫðr, · vęl fram tęlja'k
4 forn spjǫll fira, · þau's fręmst of man?

"For hearing I ask all holy races [gods],
the greater and lesser sons of Homedall [men]!
Wilt thou, Walfather, that I well tell forth
the ancient sayings of men which I earliest recall?

1 hęlgar 'holy' | *so* ***H****; om.* ***R***

ALL | The wallow has just been awoken from her grave (cf. st. 62/4b below) and commences her speech by asking for the silence of gods and men, a meristic expression (West, 2007, pp. 99–100). The whole introductory formula has Indo-European parallels; see West (2007, pp. 63, 92–93, 312).

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

1 hęlgar 'holy' | That the omission of this word in **R** is nothing more than a scribal error is clearly shown by the meter; the a-verse in *Hljóðs bið ek · allar kindir* is only three syllables long, and has highly unnatural alliteration on the unstressed *ek* rather than the expected first nominal *hljóðs*.

2 męiri ok minni 'greater and lesser' | It is ambiguous to which noun phrase these adjectives belong. It can either be (a) "all greater and lesser holy races", which might be equivalent to the phrase Eese and Elves (earthly and heavenly supernatural beings; see Index for occurrences), or (b) "the greater and lesser sons of Homedall". (b) is to be preferred as the simpler reading since it avoids enjambment, in which case the sense of "greater or lesser" is more likely to be literal and physical (i.e., the younger and older members of the audience) rather than figurative (i.e., the varying social classes).

2 mǫgu Hęim·dalar 'sons of Homedall [men]' | As told in *Rþ*, Homedall sired the three castes of men.

3 Val-fǫðr 'Walfather' | That is, "Father of the Slain", a name for Weden. The wallow probably uses this name since Weden, acting in his role as necromancer and psychopomp, has just awoken her from her grave (perhaps with a *val-galdr* 'slain-galder' as in *Bdr* 4/3b).

4 þau's fręmst of man 'which I earliest recall' | Cf. *Vafþ* 34–35 with similar phrasing.

**2** Ek man jǫtna · ár of borna, [R 1r/4, H 20r/2]
2 þá's forðum mik · fødda hǫfðu;
níu man'k hęima, · níu ï·viðjur,
4 mjǫt-við męran · fyr mold neðan.

I recall Ettins born of yore,
those who formerly had reared me.
Nine Homes I recall, nine Inwithies,
the famed Measure-Tree beneath the soil.

3 ï·viðjur | *so all; previously erroneously* 'iviði' ***R***.

3 ï·viðjur | Evil-working women or ogresses; their identity is by no means clear. The fem. *jōn*-stem *ï·viðja* also appears in a list of poetic synonyms for trollwomen (Þul *Trollkvenna* 3 in SkP 3). A commonly suggested etymology is *í* 'in' + *viðr* 'tree, forest' (i.e. 'tree, forest-dwellers'), but this would be an unusual formation and leaves the *-j-* unexplained. A more plausible etymology is a derivative of **ï·við* 'malice', attested in the cpd. *ï·við-gjarn* 'malicious' (*Vkv* 28). This derivation can also explain the *-j-*, since the WGmc. cognates OE *in·wid*, OS *in·wid*, and OHG *in·wit* show it to be a neutr. *ja*-stem. — The old reading *ívíði* 'in the tree' **R** was made obsolete by an x-ray scan undertaken by Stefan Karlsson (1979) which revealed a previously overlooked abbreviation mark standing for *-ur*.

4 mjǫt-við mǽran · fyr mold neðan. 'the famed Measure-Tree beneath the soil.' | Probably Ugdrassle's Ash, still but a seed. The sense of *mjǫt-viðr* 'Measure-Tree' is not clear, but it seems to be the same word as *mjǫtuðr* in 45/1b below.

**3** Ár vas alda · þar's Ymir byggði, [**R** 1r/6, **H** 20r/4, **STUW**]
2 vas=a sandr né sǽr, · né svalar unnir;
jǫrð fann=sk ǽva · né upp-himinn;
4 gap vas ginnunga, · ęn gras hvęr=gi,

It was early of ages where Yimer dwelled;
there was not sand nor sea nor cool waves.
Earth was never found nor Up-heaven;
there was the gap of hawks [AIR/MIDSPACE] but grass nowhere,

1 þar's Ymir byggði 'where Yimer dwelled' | þat's ękki vas *'when nothing was' **STUW*** 4 hvęr=gi 'nowhere' | ękki *'not' **H***

ALL | Told in sts. 3–4 is the creation of the Earth and the Heavens. Other Norse poetic sources for the creation are *Grm* 41–42, *Vafþ* 21. A Christian creation hymn apparently drawing on older pagan sources is the OHG *Wessobrunn* edited below under Poetry on Christian Subjects; cf. also *Cadman* in the same section. The Norse creation narrative is treated at length in *Gylf* 4–8, according to which the world first consisted of two extremities, viz. the frozen Nivelham in the north and the burning Muspellsham in the south. From Nivelham in the north the icy venomous rivers called the Ilewaves rushed forth until they froze to ice, while from Muspellsham in the south there flowed burning lava. The ice and the lava eventually met in the Gap of Ginnings (*Ginnunga-gap*, which *var svá hlǽtt sem lopt vind-laust* 'was as calm as windless air') and there combined to form the first being, Yimer, who was the ancestor of the ettins and the victim of the First Sacrifice.

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

4 gap vas ginnunga 'there was the gap of hawks [AIR/MIDSPACE]' | *gap ginnunga* 'gap of hawks' has usually been interpreted on the basis of the cosmogony in *Gylf* 4–5, where Snorre presents *Ginnunga-gap* 'the Gap of Ginnings' as a primordial physical location where cold and hot elements combined to form the first sentient being, Yimer, in the place where the Earth would later be situated. For this reason the phrase is typically rendered into English simply as "Ginnungagap" and explained as a sort of supernatural void. The present stanza, however, is the only conjunction of the words *gap* and *ginnunga* outside of Snorre's Edda, and his cosmogony is very peculiar. There is therefore good reason to reexamine these two words in the present context in order to determine the exact nature of the 'gap'.

To begin, we must reject the traditional translation "yawning chaos" as linguistically unfounded. The oft-connected ON verb *gína* 'yawn, gape' has a different root (*gín-*) than *ginnunga* (*ginn-*), which further appears to be a gen. sg. or pl. rather than an adjective. The explanation 'width, breadth' (from a lost equivalent to OE *ginne* 'broad, vast' + the nominal suffix *-ung*) is somewhat more plausible, but 'gap of widths' is still a strange and decidedly non-Norse construction.
I instead agree with Meissner in reading *gap ginnunga* as a kenning 'gap of hawks [AIR/MIDSPACE]', where *ginnunga* is gen. pl. of the attested poetic word *ginnungr* 'hawk'. The proposed kenning is conventional and belongs to the type "land, path of the bird [AIR]" (Meissner, 1921, p. 108); indeed, the determinant *ginnungr* is also found in a SKY-kenning in *Haustl* 15: *ǫll endi-lǫg ginnunga vé* 'all the low mansions of hawks [SKIES] from end to end'. This interpretation is further confirmed by an underappreciated passage in *Skm* 74 which lists *ginnunga-gap* among poetic synonyms for the air: *Lopt heitir ginnunga-gap ok meðal-heimr, fǫgl-heimr, veðr-heimr.* 'Air is called *ginnunga-gap* ('gap of hawks') and middle-home, bird-home, weather-home.' The sense of *Vsp*'s *gap ginnunga* is thus the same as *Haustl* 's *vé ginnunga*, viz. 'air, atmospheric sky'.
Having determined the sense of the phrase, we should consider its significance in the present context. This requires a cosmological excursion. The Old Germanic pagan cosmology, like that of many other ancient religions (e.g. the Vedic with its two World-Halves—OI *ródasī*—*ṚV* 1.10.8, 5.85.3 et c.) sees the cosmos as consisting of two world-halves: Earth and Upheaven, the land of Men and the land of Gods. The Earth is held to be a flat disc, while the Heaven is a round dome above it, upheld by four dwarfs lest it fall down (*Gylf* 8, cf. Arn *Þorfdr* 24 in SkP 2). Both Earth and Heaven are believed to be physically solid realms and made out of different parts of Yimer's body: the Earth from his torso, the Heaven from his skull (*Grm* 41, *Vafþ* 21). Like the Biblical Firmament, the Heaven is made out of stone (*Hárb* 15), which also explains the falling of meteors. Between the two solid World-halves are the atmospheric skies, the Air (ON *lopt*) or the Midspace (ON *meðal-hęimr* 'middle realm', equivalent to the *antárikṣam* of the Vedic hymns, e.g. *ṚV* 4.40.5, 5.85.3) wherein the clouds—Yimer's brains—float (*Grm* 42). The distinction between skies and Heaven is further seen in the aforementioned *Haustl* , which distinguishes between the 'low SKIES' (*Haustl* 15) and *upp-himinn* 'Upheaven' (*Haustl* 16). Thus, the primordial state expressed in the present stanza is one where there is only air, while Earth and Stoney Heaven are still conjoined in the body of Yimer.

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

before the Sons of Byre revealed the flatlands,
they who created famed Middenyard.
The sun shone from the south on the stones of the hall;
then was the ground grown with green leek.

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ALL | The Sons of Byre—the first Gods—sacrificed the primordial ettin Yimer through decapitation and created the World out of his body, as told in *Grm* 41–42, *Vafþ* 21, and *Gylf* 7–8. This may be seen as contradictory to the notion of their lifting the lands, namely out of from the waters which covered them, something clearly implied in st. 56 below. This contradiction can be explained in two ways. (1) According to *Gylf* 7 the killing of Yimer flooded the world with so much blood that it drowned all the ettins except for Bearyelmer and his family, who survived by taking refuge on his canoe (ON *lúðr*, see *Vafþ* 35 for discussion on this word). Thus, the present stanza likewise alludes to this primeval post-sacrificial flood. (2) If the *Gylf* (**STUW**) reading of 3/1b (*þat's ękki vas* 'when nothing was') is authentic, the wallow may not have intended to allude to the myth of Yimer at all but instead have been thinking of something like Genesis 1:2, 9–10, where Elohim makes dry earth rise up from the deep waters. The problem with (2) is that st. 3/2 clearly states that there was not yet any sea, and as such (1) should be preferred.

1 Burs synir 'the Sons of Byre' | In *Gylf* 6–8 identified as the three brothers Weden, Will, and Wigh, the first Gods.

1 bjǫðum of ypðu 'revealed the flatlands' | The verb *yppa* (here 'reveal') is a causative derived from ON *upp* 'up', *uppi* 'above, up, on high, remembered' (cf. below st. 15/6a). The translation as 'reveal' is based on its poetic sense 'extol, divulge' and its OE cognate *yppan* 'bring up, bring forth, reveal'; if the intended sense were simply a 'lifting', the verb *hęfja* (in the 3pl. past. ind. *hófu*) would be expected.

2 Mið-garð 'Middenyard' | The Middle Enclosure, which was created as the home of Men (*Grm* 42).

4 grǿnum lauki 'green leek' | A sign of the golden age, for the leek was in ancient times held to be the noblest plant. See Index.

**5** Sól varp sunnan, · sinni Mána, [R 1r/11, H 20r/7, STUW]
2 hęndi hinni høgri · of himin-jǫður;
Sól þat né vissi, · hvar hǫn sali átti;
4 Máni þat né vissi, · hvat hann męgins átti;
stjǫrnur þat né vissu, · hvar þǫ́r staði ǫ́ttu.

The Sun cast from the south—the Moon's companion—
her right hand over heaven's rim.
The Sun knew not where halls she had;
the Moon knew not what sort of might he had;
the Stars knew not where seats they had.

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1–2 Sól ... himin-jǫður 'Sun ... heaven's rim' | *om.* ***STUW***. 2 himin-jǫður 'heaven's rim' | *composite;* 'himin †iodyr†' ***R;*** jǫður ('ioður') ***H***. 4–5 Máni ... ǫ́ttu 'the Moon ... they had.' | *These lines are reversed (i.e., Sun, Stars, Moon) in* ***RH***.

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

1 sinni Mána 'Moon's companion' | At times mistranslated as 'her moon', understanding *sinni* as dat. sg. f. of *sïnn* 'its (reflexive)'. This cannot be correct since ON possessives are inflected based on the gender of the noun possessed, not the gender of the possessor. *máni* 'moon' is masculine, and so 'her moon' would be **sïnum Mána*.

2 himin-jǫður 'heaven's rim' | Some recent editors have taken it upon themselves to normalize the reading of **R** as *himin-jó-dýr* 'heaven-horse-beast', which is not just nonsensical but also unmetrical due the stress pattern. On the other hand the reading of **H** (norm. *jǫður* 'rim, edge') is clearly deficient since it lacks the necessary alliteration on *h*. If we instead see *iodyr* **R** as corrupted from an archetypal **iodur* shared by **H**, we can restore **himin-jǫður*, as done here.

4 Máni þat né vissi, · hvat hann męgins átti 'the Moon knew not what sort of might he had' | For a concrete example of this "might" cf. *Háv* 137/7, where the moon is to be invoked in a blood feud. A belief in the power of the moon is found in most ancient religions. Its influence on the human mind was remarked already by Pliny (1855), 2.102, 18.75; witness in folklore the influence of the full moon on the werewolf, or in English the word *lunacy* (from Latin *lūna* 'moon'). Women are particularly affected by the moon through the synchronisation of the monthly and menstrual cycles (the latter word deriving from Latin *mēnsis* 'month', originally 'moon') as caused by the moon's gravitational pull on the body (C. H.-F. et al., 2025).

**6** Þá gingu ręgin ǫll · á rǫk-stóla, [R 1r/13, H 20r/9]
2 ginn-hęilǫg goð, · ok umb þat gętt̄u=sk.
Nǫ́tt ok niðjum · nǫfn of gǫ́fu,

4 morgin hétu · ok miðjan dag,
undurn ok aptan, · ǫ́rum at tęlja.

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

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1–2 Þá … gętt̄u=sk 'Then … of that.' | A refrain (*stęf*) describing the convening of the Thing of the Gods repeated below in sts. 9/1–2, 22/1–2, and 24/1–2. Cf. also the three lines shared between *Bdr* 1/1–3 and *Þrk* 14/1–3, which follow the same structure: *Sęnn vǫ́ru ęsir · allir á þingi // ok ǫsynjur · allar á máli, // ok umb þat rǿðu · ríkir tívar.* 'Soon were the Eese all at the Thing, // and the Ossens all at speech, // and of this counseled the mighty Tews.'
In every occurrence of either formulae outside of the present stanza, the demonstrative pronoun *þat* 'this, that' clearly refers to an immediately following question introduced by a *hv*-word which describes a problem the Gods have to deal with (e.g. *Þrk* 14/4: *hvé þęir Hlór·riða · hamar of sótti?* 'how they Loride's ⟨= Thunder's⟩ hammer would find?') Following this pattern we would expect to find such a question following *umb þat gętt̄u=sk* 'took counsel of that' in the present stanza, and it seems reasonably plausible (but not certain) that such has been lost in transmission.

1 rękin ǫll 'all the Reins' | All the Gods (*rękin* 'Reins', i.e. 'Powers, Counsels'; a pantheistic word), here acting as one body.

1 rǫk-stóla 'rake-seats' | Their thrones of judgment.

3 Nǫ́tt ok niðjum 'night and the moon-phases' | Also found in *Vafþ* 24/4.

3 nǫfn of gǫ́fu 'names they gave' | The giving of names to the natural phenomena is seen as a part of the Godly ordering of the universe; in fact it is the very act of naming and thereby categorizing these phenomena which sets them apart from the disordered Natural chaos. These categories, rather than being arbitrarily invented by Men, are thus seen as stemming directly from the Gods. In a modern scientific context this passage can be read as a celebration of the work of such men as Linnæus, who by their actions in classifying and rationalizing nature are thus carrying out the will of the Gods. This is not the same as the positive Christian attitude towards science, which is based on the idea of understanding the perfect design of the intelligent Creator. In the Germanic worldview, however, the raw matter already exists (in the form of Yimer and other Ettins) before the Gods, and the Creation consists in shaping and classifying it according to Godly Will (which appears synonymous with rationality)—in the present stanza in order to reckon time and keep dates.

5 ǫ́rum at tęlja 'the years for to tally' | Cf. *Vafþ* 22–25, where it is said that the Gods made the sun and moon turn round in heaven and created the moon-phases *ǫldum at ár-tali* 'for mankind's tally of years'.

7 Hittu=sk ęsir · á Iða-vęlli, [R 1r/16, H 20r/10]
2 þęir's hǫrg ok hof · hǫ́-timbruðu;
afla lǫgðu, · auð smíðuðu,
4 tangir skópu · ok tól gęrðu.

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

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

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1 Iða-vǫlli 'Idewolds' | "The plains of industry."

2 þǫ́ir's ... hǫ́-timbruðu 'they who ... timbered on high' | Two formulæ. — *hǫrgr ok hof* 'harrow and hove' is a merism, i.e. ritual structures made of stone and wood; cf. *Vafþ* 38 and *HHj* TODO, as well as the Norwegian Christian laws that impose 'the burning of hoves and the breaking of harrows' (*brenna hof ok brjóta hǫrga*). — *hǫ́-timbra* 'timber on high' is a rare compound. Its only other occurrence in the ON corpus is in *Grm* 16, where it describes a harrow ruled by Nearth. — This passage has often been wondered at. Why would the Gods themselves make cultic buildings? Whom do *they* worship? Let it be added to the present instance that they partake in the ritual slaughter of beasts, and the following divination and feasting on their flesh (e.g. *Vsp* 61, *Hym* 1, 39, *Lok*, *Haustl* 2). This question is really not as difficult as it is made out to be, however, since the answer is surely that the behaviour of the Gods serves as the model for virtuous human behaviour and justifies the ideology of settlement. Colonising new lands, tilling the earth, building houses and enclosures and ritual structures, sacrificing beasts—if these are virtuous for humanity, they must find their model among the Gods. That does not mean that the Gods worship themselves (or anything else); the Gods operate on the level of the macrocosm, and it is from them that the Godly Will flows. Humans, on the level of the microcosm, connect with this Godly Will through imitating the Gods on a smaller scale, including by worship. Thus the sacrifice of Yimer (who was the Earth and Heaven conjoined) and the enclosing of the great Middenyard are reenacted through the sacrifices of horses and oxen within ritual and settlement enclosures. See further *Grm* 41–43 and notes.

**8** Tęflðu ï tùni, · tęitir vǫ́ru, [R 11r/18, H 20r/12]
2 vas þęim véttir-gis · vant ór golli,
und's þríar kvǫ́mu · þursa męyjar,
4 ám-át=kar mjǫ́k, · ór Jǫtun-hęimum.

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

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ALL | The whole stanza is paraphrased in *Gylf* ch. 14: *Ok því nést smíðuðu þeir málm ok stein ok tré ok svá gnóg=liga þann málm, er gull heitir, at ǫll bús-gǫgn ok ǫll reiði-gǫgn hǫfðu þeir af gulli, ok er sú ǫld kǫlluð gull-aldr, áðr en spillti=st af til-kvámu kvinna'nna; þér kómu ór Jǫtun-heimum.* 'And after this they forge ore and stone and wood, and so abundantly [did they forge] that ore which is called gold, that all their household 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 the Ettinhomes.'

1 Tęflðu 'played Tables' | *tęfla* is a causative verb derived from *tafl* 'board game', an old borrowing from Latin *tabula*. "Tables" is used as a cognate translation; the exact type of board game referred to is unimportant, although it is probably a game of strategy (e.g. *hnefa-tafl* or nine men's morris, for chess had not yet been introduced in the late C10th) rather than one of chance.

2 vas þęim véttir-gis · vant ór golli 'for them was nothing golden wanting' | Indeed even the bricks they played with were of gold. See st. 58.

2 véttir-gis 'nothing' | An archaic gen. of *vętt-ki* 'nothing'; the *-ir* representing a fossilized i-stem genitive, for *vættr* 'thing' comes from PGmc. **wihtiʀ*. The only other occurrence of this form is in the highly linguistically archaic Icelandic Homily Book (ms. Holm perg 15 4°, fol. 36v/30).

3 þríar … þursa męyjar 'three maidens of Thurses' | These three maidens are never mentioned again (unless they are taken to be the three norns in st. 19, but they would then be introduced twice). It is possible that an additional stanza giving further information about them has been lost. If it originally existed, it was already absent in the version used for *Gylf*, since no additional information is found there.

4 ám-át=kar 'uncanny' | The word *ám-átt=igr* has a clear association with supernatural beings, trolls and ettins. It occurs in four other places in **R**: in *Grm* 11, *Ski* 10 and *HHj* 17 it modifies *jǫtunn* 'ettin' in a *Leeds-meter* c-line, and in *HHj* 14 it is used by the daughter of an ettin to refer to a human hero.

**9** Þá gingu ręgin ǫll · á rǫk-stóla, [R 1r/20, H 20r/14, STUW]
ginn-hęilǫg goð, · ok umb þat gętu=sk:
Hvęrr skyldi dverga · drótt of skępja
ór brimi blóðgu · ok ór blǫ́um ręggjum?

Then went all the Reins onto the rake-seats:
the Yin-holy Gods, and from each other took counsel of this:
Who would shape the troop of Dwarfs
out of the bloody surf and 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 troops out of …]'* ***H*** 3 drótt 'the troop' | *so* ***STUW;*** drotin *'the lord'* ***R;*** dróttir *'the troops'* ***H*** 3 of skępja 'shape' | of spękja *(norm.) 'soothe'* ***U*** 3 of | *om.* ***RH*** 4 brimi blóðgu 'bloody surf' | *so* ***HSWU;*** Brimis blóði *'the blood of Brimmer'* ***RT*** 4 blǫ́um 'blue-black' | *so* ('blám') ***R;*** Bláins *'Blown's'* ***HW;*** Bláms *(prob. a corrupt form of* *Bláins*)* ***STU***

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ALL | After the Golden Age is spoiled, the Gods must get their gold in some other way. For this they need the Dwarfs, who are associated with precious metals and ore-veins, perhaps through techniques ancestral to dousing (i.e., the dwarf being the entity that moves the dousing rod). The ancient conception of spontaneous generation is clearly also at play; according to the prevalent view, maggots and worms were thought to spontaneously generate in rotting flesh and earth, and the dwarfs were apparently likewise thought to have spontaneously generated in stone. As much is stated in *Gylf* 14, which continues with its paraphrase:
*Þar nést settu=st goð'in upp í sęti sín ok réttu dóma sína ok minntu=st, hvaðan dvergar hǫfðu kviknat í mold'inni ok niðri í jǫrðu'nni, svá sem maðkar í holdi. Dvergar'nir hǫfðu skipat=st fyrst ok tekit kviknun í holdi Ymis ok váru þá maðkar, en af at-kvęðum goða'nna urðu þeir vitandi mann-vits ok hǫfðu manns líki ok búa þó í jǫrðu ok í steinum. Móð-sognir var óðstr ok annarr Durinn. Svá segir í Vǫluspá:*
'Thereafter the gods set themselves high in their seats and made their judgments and remembered whence the Dwarfs had come to life in the ground and down in the earth like maggots in flesh. The dwarfs had first taken shape and come to life in Ymer's flesh and were then maggots, but by the decrees of the gods they became knowing of manwit and had a man's form, and yet they live in the earth and in stones. Moodsowner was the highest in rank and second Dorn. So it says in the Spae of the Wallow:'
After which it quotes the present st., followed by st. 10/3–4.

4 ór brimi blóðgu · ok ór blǫ́um ręggjum 'out of the bloody surf and the blue-black legs' | I find that the poem simply telling of 'the bloody surf' and the 'blue-black legs' fits better with its general allusive style, but this requires a composite reading.
If we read *Bláins* 'Blown's' (nom. *Bláinn*, found in the thules as a dwarf) instead of *blǫ́um* 'blue-black', then following Gurevich (*Skp* 2017, p. 693) we may see in the b-verse a kenning 'the legs of Blown ⟨dwarf⟩ [STONES]', but this suffers from the fact that the dwarfs at this point in the narrative have not yet been created. Blown has otherwise usually been read as a poetic name for Yimer, but is not attested anywhere else.

In the present reading the blood and legs are those of Ymir; from his bones were made the rocks, and from his blood the sea (*Grm* 41, *Vafþ* 21). Explaining the creation of dwarfs from Ymir's legs is easy, for dwarfs dwell in rocks and earth (cf. e.g. *Yt* 2, where the Swedish king Swayther (ON *Svęigðir*) runs into a rock in pursuit of a dwarf.) More difficult to explain is how the dwarfs would be made out of the sea. H. suggests that it may be referring to the formation of salt-stones by means of evaporating salty seawater, but a simpler reading is that we are dealing with the motif of underwater stones, which may have been thought to have spontaneously generated in the sea; cf. Scaldic ROCK-kennings like *sǫ́var bęin* 'bone of the sea' (*Hált* 2) and *fjarð-ępli* 'firth-apple' (*Þdr* 16) (Meissner, 1921, p. 90).

**10** Þar vas Móð·sognir · męǫ́tstr of orðinn [R 1r/21, H 20r/15, STUW]
dverga allra, · en Durinn annarr;
þęir man-líkun · mǫrg of gørðu,
dvergar ï jǫrðu, · sęm Durinn sagði.

There was Moodsowner made the noblest
of all Dwarfs, but Dorn the second.
Many man-likenesses they made:
Dwarfs in the earth, as Dorn said.

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1–2 Þar ... annarr 'There ... second' | *om.* ***STUW*** 1 Þar vas Móð·sognir | *so* ***H;*** Þar Mót·sognir †vitnir† *'there Mootsowner wolf(?)'* ***R***. *The prose of* Gylf *14 agrees with* ***H*** *that the correct form of the name is* Móð·sognir, *not* Mót·sognir. 3 þęir man-líkun · mǫrg of gørðu 'Many man-likenesses they made'' | *so* ***RHU;*** þar man-líkun · mǫrg of gørðu=sk *'There many man-likenesses were made'* ***STW*** 4 ï 'in' | *so* ***STUWH;*** ór *'out of'* ***R*** 4 sęm Durinn sagði 'as Dorn said' | *so* ***RHSW;*** sem †dur menn† sagði *'as door-men(?) said'* ***T;*** sem †þeim dyrinn kendi† *'as the beasts(?) taught them'* ***U***

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1–2 Þar ... annarr 'There ... second' | These lines are not found in *Gylf*, but the author must have had the full stanza since he paraphrases them (see st. 9 n. above).

3–4 þęir ... sagði 'They ... said.' | The mss. readings offer two conflicting versions of the creation of the dwarfs. Either they arose on their own; this is supported by the prose of *Gylf* 14 (see note to previous st.) and by the form of the stanza quoted there in the non-**U** mss., but it may have been changed to correspond to the author's vision. On the other hand, **R**, **H** and **U** have the dwarfs Moodsowner and Dorn shaping "man-likenesses" out of soil. The present ed. follows **RHU**.

3 man-líkun 'man-likenesses' | The Dwarfs were in the shape of Men, but not quite human; thus the creation is seen as progressive, with the man-shaped Dwarfs preceding the human beings. The Dwarfs, arising out of the earth, also lack the Godly spark found in Men.

(For sts. **11–15**—the *Dwarf-tallies*—see Appendix to the poem!)

**16** Und's þrír kvǫ́mu · ór því liði [R 1v/1, H 20r/26]
ǫfl=gir ok ǫ́st=kir · ę́sir at húsi;
fundu á landi · lítt megandi
Ask ok Ęmblu · ør·lǫg-lausa.

Until three came out of that host,
strong and loving Eese along the houses.

They found on land the little availing
Ash and Emble, orlay-less.

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1 þrír | *emend.;* þrjár ***RH*** 1 ór því liði | *so* ***R;*** þussa brúðir ***H.*** 2 ǫfl=gir ok ǫ́st=kir 'strong and loving' | ǫ́st=kir ok ǫfl=gir *(norm.) 'loving and strong'* ***H***

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ALL | Sts. 16–17 are paraphrased in *Gylf* 9: *Þá er þeir gengu með sǫ́var-strǫndu Bors synir, fundu þeir tré tvau ok tóku upp tré'n ok skǫpuðu af menn. Gaf inn fyrsti ǫnd ok líf, annarr vit ok hróring, þriði á·sjónu, mál ok heyrn ok sjón. Gǫ́fu þeim klǫ́ði ok nǫfn; hét karl-maðr'inn Askr, en kona'n Embla, ok ólst þaðan af mann-kind'in, sú er byggð'in var gefinn undir Miðg-garði.*
'When the sons of Byre (cf. st. 4) were walking along the sea-shore they found two trees (ON *tré*, alt. 'pieces of wood') and they took up the trees and from them created Men. The first one gave breath and life, the second intelligence and movement, the third outward appearance, speech, and hearing and sight. They gave them clothes and names; the male was called Ash and the woman Emble, and from them was begotten mankind, to which the dwelling within Middenyard was given.'
Based on *Gylf* the creation of men is traditionally seen as referring to pieces of driftwood, but that may be a later Icelandic or Snorronean interpretation. As pointed out by Hultgård (2006), the evidence from comparative mythology suggests that the first humans were originally seen as living, growing trees, and there is really nothing in *Vsp* that speaks against such an interpretation. This myth is probably the reason why words for trees are used extensively by Norse poets in kennings for men and women (see SkP I, p. lxxv ff., Meissner, 1921, pp. 245, 266–272, 410), more commonly in Scaldic poetry, but at times also in Eddic poetry (e.g. *Sigrdr* 5: *bryn-þings apaldr* 'apple-tree of the byrnie-Thing [BATTLE > WARRIOR]').
The identification of Weden, Heener and Lother with the sons of Byre is not at all clear; see notes to st. 17.

1 Und's þrír kvǫ́mu · ór því liði 'Until three came out of that host' | This line, beginning with the conjunction "until", is clearly supposed to connect to a previous stanza (cf. st. 4 *áðr*, TODO: other occurrences). If the dwarf-tallies (11–15), as seems likely, are later inserts, that would be st. 10, in which case the creation of men is perhaps to be understood as superseding the creation of the dwarfs; cf. note to st. 10/3: *man-líkun*.
Both mss. show influence from st. 8 in using the fem. *þrjár* instead of masc. **þrír*. **H** goes further in replacing *ór því liði* 'out of that host' with *þussa brúðir* 'brides of thurses'. That these are errors is clearly shown by the masculine *ǫfl=gir ok ǫ́st=kir ǫ́sir* in l. 2.

2 ǫ́st=kir 'loving' | The creation of men was an act of love; for humanity the Gods later made Middenyard (*Grm* 42); the moon-phases had already been created for our time-reckoning (st. 6 above).

2 at húsi 'along the houses' | An adverbial; the Gods were walking on the outskirts of their settlement.

4 Ask ok Ǫ́mblu 'Ash and Emble' | Ash (nom. *Askr*) is easily identified with the same-named wood species (*Fraxinus excelsior*), but the etymology of Emble (nom. *Ǫ́mbla*) is much more difficult to explain. Her name is often translated as "Elm" (so Neil Price), but the ON word for that tree is the masc. *almr* 'elm'. Metathesis from earlier **Ǫ́lma*, a derivative of the same type as *þǫ́lla* 'young fir tree' < *þǫ́ll* 'fir tree', is possible but uncertain.

**17** Ǫnd þau né ǫ́ttu, · óð þau né hǫfðu, [R 1v/3, H 20r/27]
lǫ́ né lǫ́ti · né litu góða;
ǫnd gaf Óðinn, · óð gaf Hǿnir,
lǫ́ gaf Lóðurr · ok litu góða.

Breath they had not; wode they had not,
no craft nor sound nor goodly hues.

Weden gave breath; Heener gave wode;
Lother gave craft and goodly hues.

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1 Ǫnd 'Breath' | The breath of life or life force which sets living beings apart from dead matter. The word *ǫnd* originally means simply 'breath' (cf. Gothic *uz·anan* 'to breathe out') but the semantic development BREATH > VITALITY is by no means unparalleled as seen by the Latin root-cognate *animus* 'life force, vitality; (later) soul' vs. the Greek ἄνεμος 'wind, breeze'. All these words are ultimately from PIE *$*h_2enh_1$-* 'breathe' (Kroonen, 2013, pp. 26–27).
After Christianity (from the C11th onwards) ON *ǫnd* takes on the additional sense 'spirit, soul', as seen on Scandinavian memorial runestones where it is used interchangably with the Anglo-Saxon borrowing *sǫl* 'soul' (e.g. Sö 10 *Guð hjalpi ǫnd hans* 'God help his breath' vs. Sö 8 *Guð hjalpi sǫlu hans* 'God help his soul') and paired with it in at least 14 separate inscriptions (e.g. U 358 *Guð hjalpi hans ǫnd ok sǫlu* 'God help his breath and soul.') This development, probably based on a calque the Latin *spiritus* 'breath; spirit', is also charted in the Scaldic corpus, where *ǫnd* (regardless of sense) makes it first securely dateable appearance in Hallfrith's memorial poem to Anlaf Trueson (Hfr *ErfÓl* 27 in SkP 1) dated to ca. 1001 CE. This circumstance may lead one to question the authenticity of the sense 'life (force)' in the pagan period, but I judge that it must have existed to begin with, in order for the new sense of 'spirit' to have been acceptable to converts; if *ǫnd* had meant merely 'respiration' it would probably have been displaced entirely by the thoroughly Christian *sǫl* 'soul' rather than have seen acceptance even amongst former pagan poets like Hallfrith. In any case the former sense is attested in the archaic Eddic poem *Sigsk* 33, 53 (*ǫndu látit* 'lost his life'), 60 (*ǫndu týna* 'id.')—whereas one could hardly say that a person who dies "loses his soul". Also in later poetry a person who dies is often said to *láta* or *týna ǫndu* (in the pres. ed. *HHj* 37; in SkP Ótt *Knútdr* 9, Þorm Lv 13, ÞSjár *Þórdr* 3, Ív *Sig* 30, ESk *Geisl* 60, Bjbp *Jóms* 41, Þórðh Lv 9, QrvOdd *Ævdr* 12, 39, Anon *Brúðv* 27), where this is, again, not said once of the *sǫl*.
The use of the word in *Gylf* 3—printed at the beginning of this book for its simple beauty—is distinctly with the Christian sense of 'spirit': *Hitt er þó mest, er hann gerði mann'inn ok gaf honum ǫnd þá, er lifa skal ok aldri týna=st, þó'tt líkam'inn fúni at moldu eða brenni at ǫsku* 'Yet the greatest thing is when He [= Weden the Allfather] made the man and gave him the "breath" which shall live and never perish although the body may moulder to dust or burn to ashes.'

1 óð 'wode' | Outside of the present st., ON *óðr* 'wode' (gen. sg. *óðar*) is used only in Scaldic poetry or in prose dealing with Scaldic poetry, always with the sense 'poem, poetry'. This is thus the word's only Eddic attestation, but its exact sense in the present st. is probably not merely 'poetry' (which was after all given by Weden, *Háv* 103-110). To determine it we ought to consider its etymology.
To begin, *óðr* is most likely the first element in the cpd. *Óð·rórir* 'Woderearer', one of the vats in which the Mead of Poetry was kept (*Háv* 107). As an *u*-stem it must derive from PGmc. **wóþuz*. Its Germanic root-relatives include the PGmc. adj. **wódaz* 'mad, furious' (> ON *óðr* 'id.', OE *wód* 'mad, rabid', Gothic *wóds* 'possessed with the devil') and the PGmc. nouns **wódaz* 'madness, fury' (> OE *wód* 'madness', OHG *wuot* 'fury') and **wóþó* (> OE *wóþ* 'song'). The alternation between the senses 'poetry' ~ 'fury' is explained by the IE cognates. PGmc. **wóþuz* derives from PIE *$*wéh_2t·u·s$* (> OIr. *fáth* 'cause, motive, subject, prophecy, composition', Old Welsh *gwawt* 'song of praise'), formed from the root *$*wéh_2t$-*. From this root, which is found only in Germanic, Italic, and Celtic are also derived Latin *vātēs* 'prophet, seer' and Gaulish ὀυάτεις 'a type of priest' (pl., found in Strabo's *Geography* 4.4.4) (Kroonen, 2013, p. 592).
Two Germanic theonyms are also related: Weden (ON *Óðinn* < PGmc. **Wódanaz*) and Wode (ON *Óðr* < PGmc. **Wódaz*). Weden literally means 'lord, master of wode' (suffixed with PIE **-nos* 'lord, master of', cf. his name *Hęrjann* < PGmc. **harjanaz* < PIE *kor-yo-nos* 'lord of hosts, chieftain' > Greek κοίρᾰνος 'king, ruler'), while Wode (an *a*-stem, as seen by *Vsp* 24) probably means 'mad, frenzied' or 'inspired'.
The original sense is apparently a state of frenzied poetic inspiration, and the sense in the present stanza perhaps intelligent thought, mind, or the power to direct thoughts into words which is unique to man.

2 litu góða 'goodly hues' | The ruddy complexion of the living in contrast

**18** Ask vęit'k standa, · hęitir Ygg-drasill, [R iv/5, H 20r/29, STUW]
hǫ́r baðmr, ausinn · hvíta auri;
þaðan koma dǫggvar · þǫ́r's ï dala falla;
stęndr ǫ́ yfir grǫnn · Urðar brunni.

An ash I know standing, 'tis called Ugdrassle:
a high tree sprinkled with white mud.
Thence come the dew-drops which fall in the dales;
it stands ever green over Weird's Well.

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1 standa 'standing' | *so* ***RHU;*** ausinn *'sprinkled'* ***STW*** 1 Ygg-drasill | Ygg-drasils ***S*** 2 baðmr 'beam' | borinn *'born'* ***U*** *wo. doubt corrupt.* 2 ausinn 'sprinkled' | hęilagr *'holy'* ***STUW*** 3 þǫ́r's | es ***ST*** 4 ǫ́ | *om.* ***U*** 4 grǫnn | †grvnn† ***S;*** †grein† ***U***

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2 ausinn · hvíta auri 'sprinkled with white mud' | Possibly relevant is the Indian ritual pouring of beverages like milk onto the phallic *liṅga*, although Nikhil Surya Dwibhashyam considers this an indigenous Indian practice foreign to the old Vedic religion. Cf. st. 26 below.

**19** Þaðan koma męyjar · margs vitandi [R iv/8, H 20r/31]
þríar ór þęim sal · es und þolli stęndr;
Urð hétu ęina, · aðra Verðandi,
—skǫ́ru á skíði— · Skuld hina þriðju
þǫ́r lǫg lǫgðu, · þǫ́r líf køru,
alda bǫrnum, · ør·lǫg sęggja.

Thence come maidens much-knowing:
three out of the hall which stands beneath the tree.
Weird they called one, the other Werthing
—they scored billets—Shild the third.
Laws they laid down; lives they chose
for the children of mankind, the orlay of youths.

---

2 sal 'hall' | *so* ***H, STUW*** *(in the paraphrase);* sǫ́ *'lake'* ***R*** 2 und 'under' | á *'on'* ***H*** 6 sęggja 'of youths' | at sęgja *'to say'* ***H***

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ALL | This st. is paraphrased in *Gylf* 15: *Þar stendr salr einn fagr undir aski'num við brunni'n, ok ór þeim sal koma þrjár meyjar, þǫ́r er svá heita: Urðr, Verðandi, Skuld. Þessar meyjar skapa mǫnnum aldr; þǫ́r kǫllum vér nornir.* 'There stands 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; we call them Norns.'

2 þolli 'tree' | Literally 'fir', but the word is only used for the alliteration and the species is generic. The same may perhaps apply to *askr* 'ash' above.

4 skǫ́ru á skíði 'they scored billets' | Unclear; perhaps they carve tallies for the number of years allotted to each human being.

**20** Þat man hǫ́n folk-víg · fyrst ï hęimi, [R iv/11, H 20v/5]
es Goll·vęigu · gęirum studdu

ok ï hǫll Há*a*rs · hȧna brǫnndu,
4 þrysvar brǫnndu · þrysvar borna,
opt, ȯ·sjaldan, · þó hǫ́n ǫnn lifir.

That troop-conflict she recalls first in the Home,
when Goldwey with spears they pierced
and in the hall of Hougher ⟨= Weden⟩ [= Walhall] burned her.
Thrice they burned the one thrice born,
often, unseldom—yet she still lives.

---

4 þrysvar brǫnndu | †þrysvar brendv þrysvar brendv† ***H***

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ALL | A very cryptic stanza. The name Goldwey is not mentioned in any other source, nor is the underlying story, but she was apparently slain, burned and reborn three times (in short succession?) by the Eese; she is perhaps to be identified with the wallow herself, which would explain the cryptic "yet she still lives".

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

**21** Hǫ́iði hétu, · hvar's til húsa kom, [R IV/13, H 20v/7]
2 vǫlu vǫ́l-spáa, · vitti ganda;
sǫ́ið hǫ́n hvar's hǫ́n kunni, · sǫ́ið hǫ́n hug lǫ́ikinn;
4 ǫ́ vas hǫ́n angan · illrar brúðar.

Heath they called her where to houses she came,
the well-spaeing wallow; she bewitched gands.
She sorcered where she could; she sorcered deluded minds;
she was ever the delight of an evil bride.

---

2 vǫlu | ok vǫlu ***H*** 3 hvar's hǫ́n kunni 'where she could' | *so* ***H;*** hǫ́n kunni *'she knew'* ***R*** 3 hug lǫ́ikinn 'deluded minds' | *so* ***H;*** leikinn ***R***

**22** Þȧ gingu rǫ́gin ǫll · ȧ rǫk-stóla, [R IV/16, H 20v/9]
2 ginn-hǫ́ilǫg goð, · ok umb þat gǫ́ttu=sk:
Hvárt skyldu ǫ́sir · af·ráð gjalda,
4 eða skyldu goð'in ǫll · gildi ǫ́iga?

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

---

ALL | Sts. 22–23 deal with the obscure war between the Eese and the Wanes, the two tribes of the Gods. It is most fully described in *Yng* 4, which also features a long description of the hostages: *Óðinn fór með her á hendr Vǫnum, en þeir urðu vel við ok vǫrðu land sitt, ok hǫfðu ymsir sigr; herjuðu hvárir á land annarra ok gerðu skaða. En er þat leiddi=st hvárum-tveggjum, lǫgðu þeir milli sín séttar-stefnu, ok gerðu frið ok seldu=st gíslar.* 'Weden went with an warband against the Wanes, but they responded well and defended their land, and both sides had victory in succession; either troop raided the land of the other and did harm. But when that seemed loathsome to both sides they held a conciliation-settlement between themselves and made peace and traded hostages.' It is also alluded to in *Gylf* 23 (edited in the pres. ed. as *Eddbr* 2), which mentions how Nearth was one of the hostages sent by the Wanes, and *Skm* 5, which explains the origin of the mead of poetry (for which cf. *Háv* 103–110): *Þat váru upp-hǫf til þess, at goðin hǫfðu ó-sétt við þat folk, er Vanir heita. En þeir lǫgðu með sér frið-stefnu ok settu grið á þá lund, at þeir gengu hvárir-tveggju til eins kers ok spýttu í hráka sínum* 'This was the origin of it, that the Gods had hostile relations with the folk called the Wanes. But they held a peace-settlement amongst each other and made a truce by the following means, that each of them went to a vat and spit their spittle into it.'
As the relevant sources are all closely related, the war, indeed the very distinction between the Eese and the Wanes, has been taken by some scholars (TODO: cite) to be a Snorronean extrapolation based on weak evidence. Still, a straight-forward reading of st. 33/3–4 sees the 'Wanes' breaking down the fortification of the 'Eese', and when compared with *Vafþ* 38–39 which explicitly contrasts the 'Wanes' and the 'Eese' they really do seem to be different groups also in the Poetic Edda.

4 goð'in ǫll 'all the Gods' | The clitic definite *-in* is very rare in older ON poetry; this is its only occurence in *Vsp*. — Here "all the Gods" (viz., the Eese *and* the Wanes) seem to be contrasted with the Eese, a subset.

**23** Flęygði Óðinn · ok ï folk of skaut; [**R** 1v/17, **H** 20v/11]
2 þat vas ęnn folk-víg · fyrr ï hęimi;
brotinn vas borð-vęggr · borgar ȧsa,
4 knǫ́ttu vanir víg-spǫ́ · vǫllu sporna.

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

---

2 fyrr 'earlier' | *so **H**;* fyrst *'first' **R***

---

1 Flęygði Óðinn · ok ï folk of skaut 'Weden hurled and shot into the troop' | The object, a spear, is understood. — This first spear-throw was ritually reenacted during battle; so *Eb* 44: *þá skaut Stein-þórr spjóti at fornum sið til heilla sér yfir flokk Snorra* 'then Stanthur shot a spear according to ancient custom for his fortune over Snorre's troop' and *Styrb* 2, where the Swedish king Eric devotes himself as a sacrifice within a period of ten years in exchange for victory. In return Weden gives him a reed and tells him to hurl it into the opposing host with the phrase *Óðinn á yðr alla* 'Weden owns you all!' Eric does so, and the reed turns into a spear in the air (for this motif cf. *Gautr* 7 as summarized in *Háv* 138 n.). As it flies over his foes they are stricken by terror and blindness before being buried in a landslide.

It was customary among the Germanic pagans that the battle-slain (*valr*) were devoted to Weden; cf. Þhorn *Harkv* 12 (SkP 1): *Valr lá þar á sandi · vitinn inum ęin-ęygja // Friggjar faðm-byggvi* 'The slain lay there on the sand set apart for the one-eyed bosom-dweller [HUSBAND] of Frie [= Weden]'. The consecration could also be done as a thank-offering after a victory, as in *Heiðr* 7: *Heið·rekr kveð=st nú gjalda fyrir son sinn þetta lið allt, er drepit var, ok gaf hann nú þennan val Óðni* 'Heathric now declares that he, in exchange for his son['s life], pays up the whole part of the army which was killed, and he now gave these battle-slain to Weden.' In the afterlife these men would join the god as Oneharriers in Walhall (cf. *Grm* 14, *Hárb* 24, also runic inscription *N B380* edited below under Galders). The sacrifice also included captives, who were at times executed by hanging (*Háv* 138 n.) and which may be the reason why Weden is also called *Hapta-guð* 'God of Captives' (*Gylf* 20). As seen below, even the weapons of the vanquished were devoted.

This type of devotion of an entire army was not uncommon in Germanic antiquity and is securely attested in both history and archeology. Among historical sources I particularly wish to mention Orosius, *History* 5.16.5–6, describing the battle of Arausio fought in 105 BCE between the Romans and the Germanic tribes of the Cimbri and Teutons: "After capturing the two Roman camps and a vast amount of booty, the enemy destroyed everything that they had laid their hands on in some new, unexpected form of curse. 6 Clothing was ripped up and discarded, gold and silver thrown into the river, the men's armour was torn apart, the horses' harness scattered and the horses themselves drowned in the river, while the men had nooses tied round their necks and were hanged from trees. In this way the victor knew no booty nor the vanquished any mercy." (Orosius, 2010, p. 235).

The most relevant archeological finds are the various Northern European bogs and wetlands where horses and arms, presumably belonging to defeated foes, have been mutilated and defaced (e.g. by whipping the horses, bending the swords) before their submersion. This defacing is to be understood by the fact that the objects, having been devoted and made holy unto the god, had to be made materially worthless and unusable to men. Such is confirmed by Tacitus, *Annals* 13.57 who describes that the Chatti, *victores diversam aciem Marti ac Mercurio sacravere, quo voto equi, viri, cuncta occidioni dantur* 'had devoted, in the event of victory, the enemy's army to Mars and Mercury, a vow which consigns horses, men, everything indeed (on the vanquished side) to destruction.' For Germanic devotional sacrifice cf. further PCRN HS II:25, pp. 617; III:42, p. 1166–1168; for bog burials cf. *Vsp* 38 n. below; for human sacrifice to Weden generally cf. *Háv* 138 n.

Outside of the Germanic sphere similar customs were practiced among both the Romans (Latin *devotio*)—cf. Livy 8.9–10, where the Roman consul of 340 BCE Publius Decius Mus, like king Eric in *Styrb*, devotes not just the opposing legions but also himself, although Livy comments that this is not strictly necessary—and the Jews (Hebrew חֵרֶם *ḥērem*, Lohfink, 1986), who would devote entire cities or nations to YHWH (Deuteronomy 20:16–17, Joshua 6:17-21, Joshua 8:1–29; note in Joshua 8:18 the detail of the god-given spear that leads to victory), after which, like in the Germanic bog deposits, also the arms and property of the vanquished were to be wasted or otherwise set aside for the god (Leviticus 27:28–29).

2 fyrr 'earlier' | The **R** reading cannot be correct as this st. is describing a different war than the first; it has probably arisen due to the similarity with st. 20/1.

3 borð-vęggr 'plank-wall' | A dipax legomenon in the Old Norse corpus. Its only other occurrence is in Þloft *Glækv* 6 (SkP 1) from ca. 1032, where it describes some kind of wooden structure, probably part of a stave-church, in which bells ring.

4 víg-spǫ́ 'war-spae' | The Wanes used a magic prophecy (*spǫ́* 'spae') to win the battle and sack Osyard, the stronghold of the Eese.

**24** Þá gingu ręgin ǫll · á rǫk-stóla, [R IV/19, H 20r/34, STUW]
2 ginn-hęilǫg goð, · ok umb þat gętu=sk:
Hvęrr hęfði lopt alt · lęvi blandit
4 eða ętt jǫtuns · Óðs męy gefna?

Then went all the Reins 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]?

---

ALL | After the stronghold of the Eese, protected only by a plank-wall (the *borð-vęggr* of st. 23), is sacked by the Wanes they decide to build stronger fortifications. This leads into the story of the wall-builder as told at length in the following way in *Gylf* 42, which concludes by quoting *Vsp* 24–25: An ettin craftsman arrives at Osyard and offers to build the Eese a great wall in exchange for Frow's hand and the Sun and Moon. He further promises that he will finish the entire wall alone over a single winter, or else the contract will be void. This seems reasonable to the Eese who assume that he cannot possibly finish it in time, but things go awry when he asks for permission to have the help of his workhorse Swaddlefare. Lock, without consulting the other gods, grants him this, after which the agreement is sealed with strong oaths. The horse turns out to be unexpectedly strong, and when three days are left before summer the wall is almost finished. The panicked Eese blame Lock and threaten him to get rid of the horse. His solution is to turn into a mare and seduce it. The trick works and the two stay out all night; Lock is made pregnant, later giving birth to Slapner. When the ettin realises that he has been tricked he comes into his greatest ettin wrath, at which point the Eese call on Thunder who shortly appears and kills him.

4 Óðs męy 'Wode's maiden [= Frow]' | According to *Gylf* 35, *Skm* 28, 44 *Óðr* 'Wode' (not to be confused with *Óðinn* 'Weden') was Frow's husband. — The ettins seem to have a particular obsession with abducting Frow, as seen also in *Þrk* 8. This may be explained if Frow is the Indo-European dawn-goddess, her nature as which being suggested not only by her association with the Sun and Moon in the wall-builder myth but also by her weeping of golden tears (*Gylf* 35, *Skm* 40, 44; possibly a poetic description of the dawn), her epithet Meredall (*Mar·dǫll* 'Sea-brilliant', another likely poetic description; for the second element see *Vafþ* 25) and her possession of the fire-symbolic Blaze-Necklace (*brísinga-męn*, cf. *Þrk* 13/3 n.) The attempted abduction of the Dawn has a parallel in the Vedic *Valá*-myth (part of which is told in *ṚV* 10.108; Brereton and Jamison, 2020, pp. 70, 71). In that myth the *Paṇi*-s, enemies of the Gods, hide the Dawns in the form of kine in the *Valá*-cave and thereby prevent the natural cycle between Night and Day. With his great song the Storm-god *Índra* breaks open the cave, killing *Valá* and releasing the dawns.

**25** Þórr ęinn þar vá · þrunginn móði, [R 1v/20, H 20r/36, STUW]
2 hann sjaldan sitr · es slíkt of fregn;
á gingu=sk ęiðar, · orð ok søri,
4 mǫl ǫll męgin=lig, · es á meðal fóru.

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

---

ALL | *The order of the lines follows* ***RH****; they are 3, 4, 1, 2 in* ***STUW****.* 1 þar vá 'fought there' | *so* ***HTU****;* þar var *'was there'* ***R****;* þat vann *'accomplished it'* ***S****;* þat vá *'fought it out'* ***W*** 3–4 á … fóru. | *om.* ***W*** 4 fóru 'had gone' | vǫru *'had been'* ***HT***

---

2 hann sjaldan sitr · es slíkt of fregn; 'he seldom sits when of such he learns' | When he learns of an ettin encroaching on the gods (see note to 24/ALL). Thunder, as the defender of the gods (*Þrk* 18, Þdís *Þórr* in SkP 3), is willing to break even oaths sworn to an ettin for this purpose (cf. *Lok* 57–64).

**26** Vęit hǫn Hęim·dalar · hljóð of folgit [R 1v/23, H 20v/1]
2 und hęið-vǫnum · hęlgum baðmi;
ǫ́ sér hǫn ausa=sk · aurgum forsi

4 af vǫ́ði Val-fǫ́ðrs. · Vituð ér ǫnn eða hvat?

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

---

2 hǫ́ið-vǫnum 'shady' | Literally 'light-less', *hǫ́ðr* referring especially to the light of a clear sky.

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

4 vǫ́ði Val-fǫ́ðrs 'Walfather's pledge' | Weden placed his eye in Mimer's well, which gives wisdom to any man who drinks from it. So *Gylf* 15: *Þar kom Al-fǫðr ok beiddi=st eins drykkjar af brunni'num, en hann fekk eigi, fyrr en hann lagði auga sitt at veði.* 'There came Allfather and asked for a single drink from the well, but he did not get it before he laid down his eye as a pledge.'

4 Vituð ér ǫnn eða hvat? 'Know ye yet, or what?' | I.e., 'Do you, Weden, know enough now, or what do you want from me?' This verse is repeated in 28, 33, 34, 38, 40, 47, 60, and 61. Similar refrains are found in *Bdr* and *Hdl*.

**27** Ǫ́in sat hǫ́n úti, · þá's hinn aldni kom [R IV/25]
2 yggjungr ǽsa · ok ï augu lǫ́it:
[Vǫlva:] ‚Hvǫ́rs fregnið mik? · hví frǫ́istið mïn?

Alone sat she outside when the old one came,
the Terrifier of the Eese [= Weden], and looked into her eyes.
'Of what ask ye me? Why tempt ye me?

---

1 Ǫ́in sat hǫ́n úti 'Alone sat she outside' | ON *sitja úti* 'sit outside' has a cultural connotation of meditating in order to communicate with the otherworld; cf. the noun *úti-seta*. This line is directly repeated in *Sigsk* 6/1a.

3 frǫ́istið 'tempt' | *frǫ́ista* 'tempt' has a sense of testing someone, especially intellectually. Cf. *Háv* 26, *Vafþ* 3, 5.

**28** Alt vǫ́it'k, Óðinn, · hvar auga falt [R IV/26, STUW]
2 ï hinum mǫ́ra · Mímis brunni;
drekkr mjǫ́ǫ́ Mímir · morgin hvǫ́rjan
4 af vǫ́ði Val-fǫ́ðrs.' · Vituð ér ǫnn eða hvat?

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

---

2 ï hinum mǫ́ra 'in the famed' | *so* ***W;*** þitt *(corr.)* i enom mǫra *'id.'* ***R;*** j þeim enom meira *'in the greater'* ***T;*** i þeim envm mæra *'in the famed'* ***U;*** vr þeim envm mǫ́ra *'out of the famed'* ***S*** 4 vǫ́ði 'pledge' | †veiði† ***S***

**29** Valði hǫnni Hǫ́r-fǫ́ðr · hringa ok mǫn, [R IV/29]

2 fe*kk* spjǫll spak=lig · ok spá-ganda;
sá vítt ok umb vítt · of ver-ǫld hvęrja.

Host-father ⟨= Weden⟩ chose for her rings and necklaces;
he got foresighted tidings and spae-gands—
she saw far and yet further o'er every world.

---

2 fe*kk* spjǫll spak=lig 'got foreseen tidings' | *emend.;* 'fe spioll spaclig' ***R***

---

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

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

**30** Sá hǫn val-kyrjur · vítt of komnar, [R IV/30]
2 gǫrvar at ríða · til Goð-þjóðar:
Skuld hélt skildi, · en Skǫgul ǫnnur,
4 Gunnr, Hildr, Gǫndul · ok Gęir-skǫgul;
nú eru talðar · Nǫnnur Hęrjans,
6 gǫrvar at ríða · grund, val-kyrjur.

She saw Walkirries come from afar,
ready to ride to the land of the Gots.
Shild held a shield and Shagle another,
Guth, Hild, Gandle and Goreshagle—
now are tallied the Nans of Harn ⟨= Weden⟩,
Walkirries ready to ride o'er the earth.

---

2 Goð-þjóðar 'land of the Gots' | Uncertain, for in **R** the difficult cluster *tþ* in *Got-þjóð* 'land of the Gots' (attested in *Heiðr* st. 94/8b, SkP 8) has been changed *ðþ* which means *Goð-þjóð* may contain either (1) *goti* (thus 'land of the Gots') or (2) *goð* ('land of the Gods'). 'Land of the Gots' is preferable since that sense is attested in three other places in **R** (*Helr* 8, *Ghv* 8, 16), whereas (2) is entirely unattested. The Walkirries do in fact have a particular association with the Gots, who were remembered as having fought the greatest battles of the Migration Period; cf. note to *Vkv* 1/1b. — It is notable that ON *Got-þjóð* reflects the attested Gotnish self-name, *Gut-þiuda* (found in the October 29 entry of the Gotnish calender, TODO: reference).

3–6 Skuld ... val-kyrjur. 'Shild ... lands.' | 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 Nǫnnur Hęrjans 'Nans of Harn ⟨= Weden⟩' | *Nanna* 'Nan' (the name itself is a nursing word) was the wife of Balder, but the word is here certainly being used to refer generically to 'maidens, women'. Cf. Þul *Ásynja* (SkP 3), where the Walkirries are kenned *Óðins męyjar* 'Weden's maidens'.

**31** Ek sá Baldri, · blóðgum tífur, [R 2r/2]
Óðins barni, · ør·lǫg folgin;
stóð of vaxinn · vǫllum hǫ́ri
mjór ok mjǫk fagr · mistil-tęinn.

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

---

ALL | Told allusively in sts. 31–33 is the myth about Balder's death. The outline of this myth is that Balder, the son of Weden and Frie, was killed by a mistletoe-arrow shot by his blind half-brother Hath, whose hand was guided by Lock. As the father of Balder it was Weden's duty to avenge him, but he could not kill Hath since he was also his son. He thus devised a plan, and through magic seduced the woman Wrind (so KormQ *Sigdr* 3, SkP 3: *sęið Yggr til Rindar* 'Ug won Wrind through sorcery'). Wrind gave birth to Wonnel, who grew up fast, and after just one day was big enough to kill Hath and avenge Balder. Other sources for the same myth include the poems *Bdr* 8–11, *Lok* 28, and the prose texts *Gylf* 49 and Saxo Grammaticus (2015) 3.4.1–8. The Gods also punished Lock for his role in the killing; see st. 34 below.
The most closely related text to *Vsp* 31–33 is *Bdr* 8–11, with which it shares three near-identical lines (*Vsp* 32/4–33/2 = *Bdr* 11/2–4). The biggest narrative difference between the two poems is that *Bdr* mentions Wrind, who is not found in *Vsp*.
The narrative is treated at greater length in prose by *Gylf* 49, which may be shortly summarised as follows: Balder has terrible nightmares about his own death, and so his mother Frie makes all sorts of things (fire, water, venom, metals, stones, trees, diseases, animals) swear oaths not to harm him. After this the Eese make sport of shooting and cutting him since he cannot be harmed. Lock is annoyed by the spectacle and tricks Frie into telling him that there was one thing that did not swear the oath—the mistletoe, which was thought too young. Lock makes a mistletoe-arrow and gives it to the blind god Hath, guiding his hand towards Balder. Hath shoots and Balder dies. After this *Gylf* 49 describes at some length Balder's funeral (treated poetically in *Húsdr*) and how the gods failed to "weep Balder out of hell" (see *Eddbr* 5), before moving on to the binding of Lock in *Gylf* 50 (cf. st. 34 below.)
Like *Vsp* 31–33, *Gylf* 49 fails to mention Wonnel and Wrind. That part of the myth may have been left out for moral reasons (rape, kinslaying) but was certainly known to the author, as proven by *Gylf* 30: *Áli eða Váli heitir einn, sonr Óðins ok Rindar. Hann er djarfr í orrostum ok mjǫk happ-skęytr* 'Onnel or Wonnel one is called, the son of Weden and Wrind. He is brave in battles and a very lucky shot' and *Skm* 19: *Hvernig skal kenna Vála? Svá, at kalla hann son Óðins ok Rindar,* […] *hefni-ás Baldrs, dólg Haðar ok bana hans* […] 'How shall one ken Wonnel? Namely, by calling him the son of Weden and Wrind, […] avenging os of Balder, the foe of Hath and his bane […]'
The other lengthy prose retelling is Saxo Grammaticus (2015) 3.4, which relates the revenge narrative in typical euhemerized form, turning the gods Hath and Balder into flawed human rulers. The outline of that version is as follows: After Balder (Latin *Balderus*) has succumbed to a mortal wound dealt him by Hath (*Høtherus*) with a treacherous sword, his father Weden (*Othinus*) takes counsel from a group of wizards. One of them, Horsethief the Finn (*Rostiophus Phinnicus*), foresees that Wrind (*Rinda*), daughter of the Russian king, will bear him a son to avenge Balder. Weden soon enlists in the Russian king's army and leads it to great victories, but is spurned by his daughter. He tries various disguises but is continually refused, until at last he disguises himself as an old witch and volunteers himself as her private physician. When Wrind becomes ill, he binds her, ostensibly in order to administer a certain foul potion, but instead rapes her, implicitly with her father's consent. Their son Bo grows up to become a fierce raider. One day Weden summons him and reminds him of his duty to avenge his half-brother Balder; Bo slays Hath in a fierce duel but soon himself perishes from his wounds. I may here note that the seduction of Wrind as told by Saxo Grammaticus is unlikely to be a fantasy of that author, but on the contrary seems to derive from a now-lost West Norse source and has notable parallels to Shirner's coercion of Gird in *Skí*; see further Brate (1913)

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

2 folgin 'sealed' | The verb *fela* 'hide, conceal', of which *folgin* is the n. acc. pl. past participle, is used in poetry to describe burial in mounds, as in *Yt* 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 męiði, · þęim's mjór sỳndi=sk, [R 2r/4]
harm-flaug hę́ttlig, · Hǫðr nam skjóta.
Baldrs bróðir vas · of borinn snimma,
sá nam, Óðins sonr, · ęin-nę́ttr vega.

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

**33** Þó ę́va hęndr · né hǫfuð kęmðði, [R 2r/6]
áðr á bál of bar · Baldrs and·skota;
en Frigg of grét · ï Fęn-sǫlum
vǫ́ Val-hallar. · Vituð ér ęnn eða hvat?

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

---

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

4 vǫ́ Val-hallar 'the woe of Walhall' | The deaths of two sons; Balder and Hath.

**34** Hapt sá hǫ́n liggja · und Hvera-lundi [R 2r/8, H 20v/13]
lę́-gjarns líki · Loka á·þękkjan;
þar sitr Sigyn · þęy=gi of sïnum
veri vęl-glýjuð. · Vituð ér ęnn eða hvat?

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

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1–2 Hapt … á·þǫkkjan 'A captive … to Lock,' | *Replaced with H1* ***H***.

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ALL | After Balder was avenged, the Eese went to catch Lock. They bound him with his son's intestines. A snake was then placed above his face to spit venom on it. His wife, Syein, sat over him and collected the venom in a small basin, but when she had to empty it he writhed so greatly from the pain of the dripping venom that the earth shook. (*Lok* P8, *Gylf* 50).

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

**35** Ǫ́ fǫllr austan · of Ǫitr-dala [R 2r/10]
2 sǫxum ok sverðum, · Slíðr hǫitir sú.

A river falls from the east above the Venom-dales,
[a river] of saxes and swords; Slide it is called.

---

ALL | Having described the death of Balder and how the gods took revenge on Lock, the wallow moves on to describing the places of evil (sts. 35–41). The function of the present half-stanza is very unclear, probably because half of it is missing. It is not in any way alluded to in *Gylf*, nor is it found in **H**. The river Slide is also mentioned in *Grm* 28/4 in a long list of rivers.

2 Slíðr 'Slide' | An adjective describing a blade so sharp that the finger is cut when slid across it. Cf. *Akv* 23: *saxi slíðr-bǫitu* (dat. sg.) 'slide-biting sax'.

**36** Stóð fyr norðan · á Niða-vǫllum [R 2r/11]
2 salr ór golli · Sindra ǫ́ttar;
ǫn annarr stóð · á Ȯ·kólni,
4 bjór-salr jǫtuns, · ǫn sá Brimir hǫitir.

To the north on the Nithwolds stood
a hall made out of gold of Sinder's lineage [DWARFS],
but another one stood on Uncolner,
an ettin's beer-hall, and he/it is called Brimmer.

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1 Niða-vǫllum 'Nithwolds' | Niða-fjǫllum *'Nithfells' (paraphrase)* ***SW;*** fjǫllum nǫkkurum *'some certain fells'* ***T***.

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ALL | Sts. 36–38 are paraphrased in *Gylf* 52:
*Þá mélti Gangleri: „Hvat verðr þá eptir, er brenndr er himinn ok jǫrð ok heimr allr, ok dauð goð'in ǫll ok allir Ein-herjar ok alt mann-folk, ok hafið ér áðr sagt, at hverr maðr skal lifa í nǫkkvǫrum heimi um allar aldir?" Þá svarar Þriði: „Margar eru þá vistir góðar ok margar illar; batst er þá at vera á Gim-léi 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-fǫllum, gǫrr af rauðu gulli; sá heitir Sindri. Í þessum sǫlum skulu byggja góðir menn ok síð-látir. Á Ná-strǫndum er mikill salr ok illr ok horfa norðr dyrr; hann er ok ofinn allr orma-hryggjum sem vanda-hús, en orma hǫfuð ǫll vitu inn í hús'it ok blása eitri, svá at eptir sal'num renna eitr-ár, ok vaða þǫ́r ár eið-rofar ok morð-vargar, svá sem hér segir:"*

'Then spoke Gangler: "What will then remain, when heaven and earth and the whole world are burned, and the gods all are dead and all the Oneharriers and all man-kind—and still ye have said earlier, that every man will live in a certain home throughout all ages?" Then answers Third: "Many good dwellings are there then, and many evil; then it is best to be in Gemlee in the heaven. And in the hall which is called Brimmer it is all-furnished with good drink for those who find joy in that; that one also stands in the heaven. Another good hall is the one which stands on the Nithfells, made out of red gold; it is called Sinder. In these halls shall dwell good and virtuous men. On Neestrand is a great hall and evil, and its doors face north. It is all interlaced 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 there run through the hall rivers of venom; and in those rivers wade oath-breakers and murder-wargs, as it says here:"'
after which it quotes sts. 37 and 38/1–2, followed by the prose: *En í Hver-gelmi er verst* 'But in Wharyelmer it is the worst' and finally 38/4.

4 ęn sá Brimir hęitir 'and he/it is called Brimmer' | It is syntactically ambiguous whether Brimmer is the name of the ettin or the hall itself. *Gylf* 52 clearly considers it the name of the hall.

**37** Sal sá hǫn standa · sólu fjarri [R 2r/13, H 20v/19, STUW]
2 Ná-strǫndu 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 its doors.
Venom-drops fall in through the smoke-vent;
that hall is wound with the spines of snakes.

1 sá hǫn 'she saw' | vęit'k *'I know' **STUW**.*

**38** Sá hǫn þar vaða · þunga strauma [R 2r/15, H 20v/21, STUW]
2 mǫnn mǫin-svara · ok morð-varga
ok þann's annars glǫpr · ęyra-rúnu.
4 Þar saug Níð·hǫggr · nái fram-gingna;
slęit vargr vera. · Vituð ér ǫnn eða hvat?

There she saw wading through heavy streams
false-swearing men and murder-wargs,
and him who seduces another man's ear-whisperer [WIFE].
There Nithehewer sucked corpses passed-on;
the warg tore at men. *Know ye yet, or what?*

1 Sá hǫn 'she saw' | *so **R**;* sér hǫn *'she sees' **H**;* skulu *'shall [be]' **STUW*** 4 saug 'sucked' | *so **H**;* †súg† ***R**;* kvęlr *'torments' **STUW***

ALL | Watery punishment in the Heathen afterlife, as described in this stanza, is also found in *Reg* 3–4 and possibly in *Grm* 21. The crimes are what one might expect in a source from Germanic antiquity: perjury, murder and adultery. In Anglo-Saxon and Nordic laws the committer of such crimes held the dishonourable title of nithing, that is, one afflicted with nithe (shame). It is fitting, then, that such nithings should be tortured by a creature named Nithehewer ('Nithe-striker'). The practice of burying criminals not just in wild, unhallowed ground but specifically in bogs and flood-marks is well attested both in archeology and in literary sources relating to the Germanic peoples from Tacitus (*Germania*, 12) onwards, and the "heavy streams" of the present stanza are clearly a reflex of such customs. The subject is discussed at length in **RosenbergForthcoming**.

2 morð-varga 'murder-wargs' | Murderous outlaws.

**39** Austr býr hin aldna · ï Éarn-viði [R 2r/17, H 20v/2, STUW]
2 ok fóðir þar · Fęnris kindir;
verðr af þęim ǫllum · ęinna nøkkurr
4 tungls tjúgari · ï trolls hami.

In the east dwells the old woman in Ironwood
and there rears the brood of Fenrer [WOLVES].
Out of them all arises one most certain:
a snatcher of the Moon in a troll's hame.

---

1 býr 'dwells' | *so* ***HSTUW;*** sat *'sat/stayed'* ***R*** 1 aldna 'old' | arma *'wretched'* ***U*** 1 Éarn-viði 'Ironwood' | *metr. emend.;* Járn-viði ***RHSWU;*** Járn-viðjum *'Ironwoods'* ***T*** 2 fóðir 'rears' | *so* ***HSTUW;*** fóddi *'reared'* ***R*** 3 af | ór ***TS*** 4 tjúgari 'snatcher' | †tuigan† ***T;*** tregari *'griever'* ***U.***

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ALL | The old hag (who is not identified) raises the cubs of the wolf Fenrer; one of these will eventually swallow the moon. For the myth of the wolves that chase the sun and moon cf. *Grm* 40, according to which the sun is chased by the wolf Sholl, while another wolf, Hater, runs in front of it, and *Vafþ* 46–47, where the Sun is said to be swallowed by Fenrer.
*Gylf* 12 says that Hater will swallow the moon, and continues: *Gýgr ein býr fyrir austan Mið-garð í þeim skógi, er Járn-viðr heitir.* [...] *In gamla gýgr fóðir at sonum marga jǫtna ok alla í vargs líkjum, ok þaðan af eru komnir þessir ulfar. Ok svá er sagt, at af ętt'inni verðr sá einna máttkastr, er kallaðr er Mána-garmr. Hann fylli=st með fjǫrvi allra þeira manna, er deyja, ok hann gleypir tungl, en støkkvir blóði himin ok loft ǫll. Þaðan týnir sól skini sínu, ok vindar eru þá ó·kyrrir ok gnýja heðan ok handan. Svá segir í Vǫlu-spá:* 'A lonely ogress lives to the east of Middenyard in the forest called Ironwood. The old ogress raises many ettins as her sons, all in the likenesses of wolves, and thereof these wolves [Sholl and Hater] come. And so it is 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 the heaven and all the air with blood. From that the sun loses her shine, and then the winds are violent and howl hither and thither, and thus it says in the Spae of the Wallow:'
After which it quotes sts. 40–41. *Gylf* is clearly synthesizing from several sources, and it is likely that even the Heathen poets themselves were not entirely in agreement about the exact details of these future events.

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

4 tjúgari 'snatcher' | The young agentive suffix *-ari* is found nowhere else in the poem and it is therefore possible that this word is corrupt. If it is, it must have occurred early in transmission, as reflexes of *tjúgari* are found in all surviving mss.

**40** Fylli=sk fjǫrvi · fęigra manna, [R 2r/19, H 20v/4, STUW]

ýðr ragna sjǫt · rauðum dręyra,
svǫrt verða sól-skin · of sumur ęptir,
veðr ǫll vá-lynd. · Vituð ér ęnn eða hvat?

He fills himself with the lifeblood of fey men;
he reddens the seat of the Reins [HEAVEN] with red gore.
Black turn the sun's rays 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]
gýgjar hirðir, · glaðr Ęgg·þér;
gól of hǫ́num · ï Gagl-viði
fagr-rauðr hani, · sá's Fjalarr hęitir.

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

---

1 Sat þar á haugi 'There he sat on the mound' | The motif of ettins sitting on burial mounds is also found in *Þrk* 6 and *Ský* 11. The significance of this is uncertain.

3 gól of hǫ́num 'Over him crowed' | The crowing of three cocks—the first in Ettinham, the second in Walhall, the third in Hell—heralds the destruction of the world.

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

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

Over the Eese crowed Goldencomb;
he wakes the heroes at the Father of Hosts's ⟨= Weden's⟩,
but another one crows beneath the earth:
a soot-red cock in the halls of Hell.

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

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

ALL | The first occurrence of the refrain stanza (*stef*), repeated several times in the section of the poem dealing with the Rakes of the Reins (ON *ragna rǫk*), culminating with st. 55. The destruction of the world, involving the deaths of all major Gods save Balder, is treated at length in *Gylf* 51. Further it is the subject of a wisdom contest in *Vafþ* 44–53 and alluded to in *Lok* 39, 41.

**44** Bróðr munu bǫrja⸗sk · ok at bǫnum verða⸗sk, [R 2r/28, H 20v/24, STUW]
munu systrungar · sifjum spilla;
hart 's ï hǫimi, · hór-dómr mikill,
skǫggj-ǫld, skalm-ǫld, · skildir klofnir,
vind-ǫld, varg-ǫld, · áðr ver-ǫld stǫypi⸗sk
mun ǫngi maðr · ǫðrum þyrma.

Brothers will fight and become each other's banes;
the children of sisters will defile the kinship.
It is hard in the Home! Great whoredom,
axe-age, sword-age, shields split asunder,
wind-age, warg-age; before the man-age tumbles
no man will spare another.

2 systrungar 'the children of sisters' | †stystrungar† ***T*** 3 ï hǫimi 'in the Home' | *so* ***RHU;*** með hǫlðum *'among men'* ***STW*** 4 skildir 'shields' | *add.* 'ro *'are'* ***R*** 4 klofnir 'split' | klofna *'become split'* ***U*** 5 áðr 'before' | unz *(norm.) 'until'* ***U*** 6 mun ǫngi maðr · ǫðrum þyrma. 'no man will spare another' | *om.* ***STW*** 6 ǫngi | †enn† ***U***

ALL | This st. is cited in *Gylf* 51, where it is introduced by the text: *Þá drepa⸗st bróðr fyrir á·girni sakar, ok engi þyrmir fǫður eða syni í mann-drópum eða sifja-sliti. Svá segir í Vǫlu-spǫ́:* 'Then brothers slay each other for reasons of greed, and no man spares his father or son in murder of men or slaying of kin. So it says in the Spae of the Wallow:'

2 sifjum spilla 'defile the kinship' | I.e. 'commit incest', apparently referring to marriages between first cousins, which are prohibited in all mediæval Scandinavian law codes. Compare related words found in the laws, like *frǫ́nd-semis-spell* 'incest' and especially *sifja-spell* 'id.' — The idea of incest as a sign of later ages is also found in *ṚV* 10.10.10a–b (norm. and tr., Nikhil S. Dwibhashyam. (2025, Aug. 31). *Vēda quote 6*. https://nikhilsd.com/dvq/6/): *Ā́ gᵇā tā́ gaccᵇān · úttarā yugā́ni, // yátra jāmáyaḥ · kṛṇávann ájāmi* 'There shall come indeed those later ages when relatives shall do (acts) not (fit for) relatives.'

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

5 ver-ǫld 'man-age' | Translated as such since it stands next to various other compounds with the second element *ǫld* 'age'. ON *ver-ǫld* is cognate with English *world*, but in ON the sense "cosmos, universe" is usually expressed by *hǫimr* (e.g. l. 3 of the present stanza).

5 stǫypi⸗sk 'tumbles down' | *grundir gjalla · gífr fljúgandi* (norm.) 'foundations shrill, fiends flying' add. after this l. **H**

**45** Lǫika Míms synir, · en mjǫtuðr kyndi⸗sk [R 2r/32, H 20v/27, STUW]
at hinu galla · Gjallar-horni;
hǫ́tt blǫ́ss Hǫim·dallr, · horn 's á lopti;
mǫ́lir Óðinn · við Míms hǫfuð;

skelfr Ygg·drasils · askr standandi,
6 ymr it aldna tré, · en jǫtunn losnar.

Mime's sons [ETTINS] play and the Measurer advances
at [the sounding of] the shrill Horn of Yell.
High blows Homedall; the horn is aloft;
Weden speaks with the head of Mime.
Ugdrassle's Ash quakes, standing:
the old tree whines and the ettin comes loose.

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4 mǽlir 'speaks' | †mey† *S;* †nie† *T* 5–6 skelfr ... losnar. 'Ugdrassle's ... comes loose' | *so* ***HSTUW;*** *these lines are reversed in* ***R.*** 6 losnar | *add. H2* ***H.***

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

1–2 Lǫika ... Gjallar-horni; 'Mime's ... Yell.' | om. **STUW**

1 mjǫtuðr kyndi=sk 'the Measurer advances' | The sense is that the destruction swiftly comes to pass through great calamities, but both words require some elucidation. ON *mjǫtuðr* 'the Measurer' often means merely 'Fate' (e.g. *Sigsk* 71), but is a masculine agent noun and as such is not entirely impersonal; in English poetry its OE cognate *meotod* comes to refer to the Christian God (e.g. *Cadman* 2). *kyndi=sk* 'advances' must be in the present and is a form of *kynda=sk* 'be kindled, set ablaze', which is here understood to metaphorically refer to the swift passing of the destruction. CV suggest emending to *kynni=sk* 'makes itself known'. The literal sense 'is kindled' could be used to argue for an emendation of *mjǫtuðr* to *mjǫt-viðr* 'Measuring-Tree' (cf. st. 2/4 above), but for this would yield an A1 verse with anacrusis which is less metrically acceptable than the ms. reading.

**46** Hvat 's með ǫ́sum? · hvat 's með ǫlfum? [R 2v/8, H 20v/30, STUW]
2 gnýr allr Jǫtun-hęimr, · ę́sir 'ro á þingi,
stynja dvergar · fyr stęin-durum
4 vęgg-bergs vísir. · Vituð ér ęnn eða hvat?

What is with the Eese? What is with the Elves?
All Ettinham roars; the Eese are at the Thing!
Dwarfs groan before gates of stone,
the lords of the cliff-side. *Know ye yet, or what?*

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1 ǫlfum 'Elves' | ǫ́synjum *'Ossens' U* 2 gnýr ... þingi | *om. U* 3 stęin-durum | stęins *U;* stęin-dyrum *HWU* 4 vęgg-bergs vísir | *om. U* 4 vęgg-bergs | veg-bergs *HTW*

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1 Hvat 's með ǫ́sum? · hvat 's með ǫlfum 'What is with the Eese? What is with the Elves?' | Also occuring in *Þrk* 7/1.

2 þingi 'the Thing' | The Thing of the Gods or the Divine Council; see note to st 6/1–2 and Index: Thing of the Gods.

**47** Gęyr nú Garmr mjǫk · fyr Gnipa-hęlli, [R 2v/4, H 20v/32]
2 fęstr mun slitna, · en freki rinna;
fjǫlð vęit hǫn frøða, · framm sé'k lęngra
4 of ragna rǫk · rǫmm sig-tíva.

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

**48** Hrymr ękr austan, · hęf=sk lind fyrir, [R 2v/4, H 20v/32, ST
2 snýʼ=sk Jǫrmun·gandr · ï jǫtun-móði,
ormr knýr unnir, · en ari hlakkar,
4 slítr nái nęf-fǫlr; · Nagl·far losnar.

Rim drives from the east; he holds his shield before him;
Ermengand writhes in ettin-wrath.
The Wyrm drives forth the waves and the eagle screams:
the pale-beak tears at corpses; Nailfare comes loose.

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3 en ari hlakkar 'and the eagle screams' | ǫrn mun hlakka *'the eagle will scream'* ***ST***

---

4 Nagl·far 'Nailfare' | The ship on which the fiends sail from the east. It is described in *Gylf* 51: *Þá geysist haf'it á lǫnd'in, fyrir því at þá snýʼ=st Miðʼ·garðs-ormr í jǫtun-móð ok sókir upp á land'it. Þá verðr ok þat, at Nagl·far losnar, skip þat, er svá heitir. Þat er gert af nǫglum dauðra manna, ok er þat fyrir því varnanar vert, ef maðr deyr með ó·skornum nǫglum, at sá maðr eykr mikit efni til skips'ins Nagl·fars, er goð'in ok menn vildi seint, at gert yrði. En í þessum sǫ́var-gang flýtr Nagl·far.* 'Then the sea surges onto the lands because the Middenyardswyrm writhes in ettin-wrath and attacks the land. Then it also happens that Nailfare comes loose—the ship which is called thus; it is made from the nails of dead men, and therefore it is worth a warning if a man dies with uncut nails, that that man greatly increases the material for the ship Nailfare, which the Gods and men would rather were not done. But in this motion of the sea Nailfare floats.'
The idea of the Devil rowing a boat made out of improperly discarded nail clippings is widespread in Scandinavian and Finnish folklore and thus the "nail-ship" cannot be a mere Snorronean invention. Specific rituals for disposing cut nails (and hair) are found in many Indo-European cultures, and clearly described ramifications for not observing them are also found in Zoroastrianism (*Vīdēvdāt* 17.2–3: "[W]hen one arranges and cuts his hair and clips his nails and then lets them fall into holes in the earth or into furrows, [...] demons come forth, and from these improprieties monsters come forth from the earth which mortals call lice and which devour the grain in the fields and the clothes in the closets") (Lincoln, 1977). Beyond the Indo-Europeans, Judaism also has a taboo against discarding nail-clippings wherever a pregnant woman might walk, lest they (magically) cause her to miscarry.
An interesting psychological commonality presents itself in all three traditions, namely that the improper clipping or disposal of nails is thought to threaten the fundamental stability of the cosmos by bringing about the principial fear of each culture. In Judaism, singularly concerned with the fertility of its adherents (witness its famous ban on masturbation, *Shulchan Arukh, Even HaEzer* 23:1: ועון זה חמור מכל עבירות שבתורה 'more severe than all Torah transgressions') it is the miscarriage; in the dualistic Zoroastrianism the proliferation of demons; and in the Germanic religion, with its Wiking Age eschatological obsession (of which *Vsp* is an example, as is the Eddic *Vafþ*, the Scaldic poems *Hákm* and *Eirm*, and the Runic Sö 154 Skarpåker) it is the end times.

**49** Kjóll fęrr austan · koma munu Mú·spells [R 2v/6, H 20v/34, ST
2 of lǫg lýðir, · ęn Loki stýrir;
fara fifl-męgir · með freka allir,
4 þęim es bróðir · Bý·lęists ï fǫr.

The ship fares from the east—come will Muspell's
subjects o'er the sea—and Lock steers it.
The devil-lads all fare with the Wolf;
with them comes the brother of Bylest [= Lock] along.

**50** Surtr fǫrr sunnan · með sviga lǫ́vi, [R 2v/10, H 20v/36, STUW]
skǫ́nn af sverði · sól val-tíva;
grjót-bjǫrg gnata, · ǫn gífr rata,
troða halir hǫl-veg, · ǫn himinn klofnar.

Surt fares from the south with the twig's betrayer [FIRE];
from the sword of the slaughter-Tews [it] shines [like] the sun.
Rocky cliffs clash, but the fiends go on the march;
men tread the Hellway, but the Heaven is split.

1 Surtr | Svartr *U* 3 gífr rata 'the fiends go on the march' | guðar hrata *'the gods stagger' U*

2 skǫ́nn af sverði · sól val-tíva 'from the sword of the slaughter-Tews [it] shines [like] the sun' | A difficult line in several regards. First, *val-tíva* may be read either (1) as gen. pl. of *val-tívar* 'the slain-Tews [GODS]' (so La Farge and Tucker (1992); cf. below st. 59 and *Hym* 1) or (2) as gen. sg. of an unattested masc. *n*-stem **val-tívi* 'the slaughter-tew [= Surt]' (so CV, Fritzner and others). (1) is adopted here as the simpler explanation since it does not presuppose an otherwise unattested derivative of *týr* 'tew, god' and since the pl. *val-tívar* demonstrably occurs below in the poem in st. 59, but the sense of the line is still very difficult.
A second issue arises over whether the gen. *val-tíva* modifies (a) *sverði* 'sword' or (b) *sól* 'sun'. In cases (1a) and (2a) the sense would simply be that the flashing sword shines like the sun, reflecting the intensity of the battle. Although one may expect a pl. *sverðum* 'swords' for case (1a) that is not a major problem, since sg. forms are often used with pl. possessors in Old Germanic languages. Case (1b) must probably be rejected, since the possessor of the sword has to be Surt, and "the sun of the GODS shines from Surt's sword" makes little sense. If (2b) is adopted we may see a kenning "sun of Surt [FIRE]", but "from his sword shines the [FIRE]" seems excessively repetitive when compared to l. 1. In conclusion, the preferred sense is case (1a), although it is still not perfect.

3 gífr rata 'the fiends go on the march' | The reading of **U** is wo. doubt corrupt; the anachronistic masc. pl. ending *-ar* is proof enough, for the word *goð ~ guð* 'gods' was always neuter in heathen times.

4 hǫl-veg 'the Hellway' | The road between the earth and the underworld on which one has to travel after death to reach one's final resting place (cf. the story told in *Helr*). According to *Gylf* 51, Lock is followed by *allir Hǫljar sinnar* 'all companions of Hell', who are presumably thought to be some sort of revenant zombies.

**51** Þá kømr Hlínar · harmr annarr framm, [R 2v/13, H 20v/37, STW]
es Óðinn fǫrr · við ulf vega,
—en bani Bǫlja · bjartr at Surti—
þá mun Friggjar · falla angan.

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

4 angan | *so* ***HSTUW;*** angantyr ***R***

ALL | Sts. 51–53 describe the deaths of the major gods Weden, Free, and Thunder. The battle takes place on the great plain Wighride as told in *Vafþ* 18; the fight between the Wolf and Weden, and his subsequent avenging by Widar is mentioned in *Vafþ* 53.

*Gylf* 51 describes the battle: *Ǽsir her-vǫðu sik ok allir Ein-herjar ok sókja fram á vǫllu'na. Ríðr fyrstr Óðinn með gull-hjalm'inn ok fagra brynju ok geir sinn, er Gungnir heitir; stefnir hann móti Fenris-ulf, en Þórr fram á aðra hlið honum, ok má hann ekki duga honum, því at hann hefir fullt fang at berja=st við Miðgarðs-orm. Freyr ber=st móti Surti, ok verðr harðr sam-gangr, áðr Freyr fellr. Þat verðr hans bani, er hann missir þess ins góða sverðs, er hann gaf Skírni.* 'The Eese and all the Oneharriers clothe themselves for war and rush forth on the plains. Weden rides first with the golden helmet and fair byrnie and his spear which is called Gungner; he faces against the Fenrerswolf, but Thunder goes forth on one of his sides; and he cannot avail him, for he has his hands full in fighting against the Middenyardswyrm. Free fights against Surt and it becomes a hard-fought struggle before Free falls. It will be his bane that he is missing the good sword which he gave Shirner.'

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

3 en bani Bǫlja · bjartr at Surti 'but the bane of Bellower [= Free], bright, towards Surt' | In a single line the wallow tells about the death of Free; cf. note to ALL. Free's obscure fight against Bellower (ON *Bǫli*) is mentioned in *Gylf* 37, which also explains the curious detail of the sword (for which cf. *Skí* Introduction and st. 8): *Þessi sǫk er til þess, er Freyr var svá vápn-lauss, er hann barði=st við Belja ok drap hann með hjartar-horni.* 'This event (viz. Free giving Shirner his sword) is the reason for why Free was so unarmed when he fought against Bellower and slew him with a hart's antler.'

**52** Þá kømr hinn mikli · mǫgr Sig-fǫður, [R 2v/15, STW]
2 Víðarr vega · at val-dýri;
lǫ́tr mǫ́gi Hveðrungs · mund of standa
4 hjǫr til hjarta; · þá 's hefnt fǫður.

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

1 Þá kømr hinn mikli · mǫgr Sig-fǫður 'Then comes the great lad of Syefather' | Gǫngr Óðins sonr · við ulf vega *'Weden's son goes the Wolf to fight'* ***STUW.*** 2 vega | of veg ***STUW***

3 Hveðrungs 'Whethring' | An obscure name for Lock, whose son is the Wolf.

**53** Þá kømr hinn mǫ́ri · mǫgr Hlǫðynjar, [R 2v/17, H 20v/41, ST
2 gǫngr fet níu · Fjǫrgynjar burr
nǫ́ppr frá naðri · níðs ǫ́·kvíðnum;

4 munu halir allir · hęim-stǫð ryðja
es af móði drepr · Mið-garðs véurr.

Then comes the famed lad of Lathyn [= Thunder];
nine paces takes Firgyn's son,
pained, away from the shameful Adder.
All men will clear their homesteads
when Middenyard's Wighward strikes out of wrath.

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ALL | *The present version of the stanza is an amalgamation of all three ms. traditions (**R**, **H**, and **STUW**) based most closely on the latter two, which have the last 3 lines in the same order. **R** has the lines in the order 1, 5, 4, 2, 3, and inserts an additional line between 1 and 5.* 1 Þá kømr hinn mǫ́ri · mǫgr Hlǫðynjar, 'Then comes the famed lad of Lathyn' | *om.* ***H***. 1 Þá kømr 'Then comes' | Gęngr *'Goes'* ***STUW*** 1 Hlǫðynjar 'Lathyn' | *add.* gęngr Óðins sonr · við orm vega. *'Weden's son goes the Wyrm to fight.'* ***R***. 2 gęngr fet níu · Fjǫrgynjar burr 'nine paces takes Firgyn's son' | *om.* ***STUW***. 5 es af móði drepr | drepr hann af móði ***R***

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ALL | Thunder and the Middenyardswyrm kill each other, fulfilling the unfinished fight seen in the Fishing Expedition; see *Hym*. From a comparative perspective it is notable that the Norse religion makes the ancient *Chaoskampf* motif of a Storm God facing off against a watery Serpent a key part of its eschatology. It is for this reason that the Wyrm cannot die in the Fishing Expedition (as it must have done originally, and as it actually does in some of the Scaldic retellings), since it must remain alive to fight at the end of days.

4 munu halir allir · hęim-stǫð ryðja 'All men will clear their homesteads' | After Thunder is slain the realm of men is no longer habitable. Cf. *Hárb* 23, *Þrk* 18.

5 Mið-garðs véurr 'Middenyard's Wighward' | "The Guardian of the Sanctuaries of Middenyard"; a fitting kenning.

**54** Sól tér sortna, · sígr fold ï mar, [R 2v/20, H 21r/1, STUW]
2 hverfa af himni · hęiðar stjǫrnur;
gęisar ęimi · við aldr-nara;
4 lęikr hǫ́r hiti · við himin sjalfan.

The Sun doth blacken; the land sinks into sea;
from the heaven fade the shining stars.
Smoke billows from the nourisher of life [FIRE];
high heat licks the very heaven.

---

1 sígr 'sinks' | søkkr ***STW***

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ALL | This st. is echoed in Arn *Þorfdr* 24/1–2 (SkP 2) in an instance of *adynaton*: *Bjǫrt verðr sól at svartri; · søkkr fold ï mar døkkvan; / brestr ęrfiði Austra; · allr glymr sę́r á fjǫllum* 'Bright, the sun will turn to black; the land will sink into the dark sea; // Eastre's toil [HEAVEN] will shatter; all the sea will roar over the fells'.

1 sígr fold ï mar 'the land sinks into sea' | The reading *søkkr* 'sinks' is probably influenced by Arn *Þorfdr* 24/1b (SkP 2) but is stemmatically excluded.

**55** Gęyr nú Garmr mjǫk · fyr Gnipa-hęlli, [R 2v/22, H 21r/2]
2 fęstr mun slitna, · en freki rinna;

fjǫlð vęit hǫ́n fróða, · framm sé'k lęngra
4 of ragna rǫ́k, · rǫmm sig-tíva.

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

---

ALL | With the sinking of the earth into the sea and the blackening of the heaven the destruction has reached its climax, as signalled by the final repetition of the refrain stanza. To indicate the dramatic pause, a black page has been inserted.

**56** Sér hǫ́n upp koma · ǫ́ðru sinni [R 2v/23, H 21r/4]
jǫrð ór ǫ́gi · iðja-grǿna;
falla forsar, · flýgr ǫrn yfir,
sá's ȧ fjalli · fiska vǫ́iðir.

She sees coming up for a second time
the Earth from the ocean ever green anew.
Torrents fall; an eagle flies o'er them,
he who in the fells catches fish.

---

ALL | Sts. 56–59 are paraphrased in *Gylf* ch. 53:
*Þá mǫ́lti Gangleri: „Hvárt lifa nǫkkur goð'in þá, eða er þá nǫkkur jǫrð eða himinn?" Hárr segir: „Upp skýtr jǫrðu'nni þá ór sǫ́'num, ok er þá grǿn ok fǫgr. Vaxa þá akrar ó-sánir. Víðarr ok Váli lifa, svá at eigi hefir sǫ́r'inn 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 Mjǫllni. Því nǫ́st koma þar Baldr ok Hǫðr frá Heljar, setja=st þá allir samt, ok tala=st við, ok minna=st á rúnar sínar, ok róða of tíðendi þau, er fyrrum hǫfðu verit, of Miðgarðs-orm ok um Fenris-ulf. Þá finna þeir í grasi'nu gull-tǫflur þǫ́r, er ǫ́sir'nir hǫfðu átt. Svá er sagt:"*
'Then spoke Gangler: "Do any of the gods live then, or is there then any earth or heaven?" High says: "Then the earth shoots up from the seas, and it is then green and fair. Then acres grow unsown. Wider and Wonnel live, for the sea and Surt's flame have not scathed them, and they settle on the Idewolds where Osyard once stood. And then the sons of Thunder—Mood and Main—come there, and there they have Millner. Next come Balder and Hath from Hell; then they all sit down together and make speech and think back on their runes and discuss the events of antiquity, about the Middenyardswyrm and about the Fenrerswolf. Then they find in the grass those golden game-bricks which the Eese had owned. So it is said:"'
after which the text quotes *Vafþ* 51.

1 ǫ́ðru sinni 'a second time' | The first time probably being the lifting of the Earth in st. 4.

**57** Finna=sk ǫ́sir · ȧ Iða-vǫ́lli [R 2v/24, H 21r/5]
ok umb mold-þinur · mǫ́tkan dǫma,
ok minna=sk þar · ȧ mǫ́gin-dǫma
ok ȧ Fimbul-týs · fornar rúnar.

The Eese find each other on the Idewolds
and of the mighty Earth-Cord [= Middenyardswyrm] speak,
and there think back on mighty verdicts
and on Fimble-Tew's ⟨= Weden's⟩ ancient runes.

---

1 Finna=sk 'find each other' | hitta=sk ***H*** *provides closer parallelism with st. 7, but for the same reason it may also have replaced earlier* finna=sk. 3 ok minna=sk þar · ȧ mǫ́gin-dǫma 'and there think back on mighty verdicts' | *so* ***H****; om.* ***R***

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2 mold-þinur 'Earth-cord' | Cf. the kenning for the Middenyardswyrm in *Húsdr* 4: *stirð-þinull storðar* 'the stiff cord of the land [= Middenyardswyrm]'

**58** Þar munu ǫ́ptir · undr-sam=ligar [R 2v/26, H 21r/7]
gollnar tǫflur · ï grasi finna=sk,
þǫ́r's *ǫ́sir* ï ár-daga · áttar hǫfðu.

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

---

1 ęptir 'again' | ęsir *'the Eese'* ***H*** 2 finna=sk 'be found' | finna *'find'* ***H*** 3 *ęsir* | *emend.; om.* ***RH***

---

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

3 *ęsir* | The verb *hǫfðu* 'had' requires a plural subject, and this is found in the paraphrase of *Gylf* 53: *Þá finna þeir í grasi'nu gull-tǫflur þér, er ęsir'nir hǫfðu átt* (see st. 56 n. above).

**59** Munu ǫ·sánir · akrar vaxa, [R 2v/28, H 21r/9]
2 bǫls mun alls batna, · mun Baldr koma;
búa Hǫðr ok Baldr · Hropts sig-toptir,
4 vęl val-tívar. · Vituð ér ęnn eða hvat?

Unsown will acres grow;
the bale will all be bettered; Balder will come.
Hath and Balder live on Roft's ⟨= Weden's⟩ victory-plots
well, the slain-Tews. *Know ye yet, or what?*

---

2 bǫls 'the bale' | The evil of Hath's slaying Balder will be forgotten as the two live together in peace.

**60** Þá kná Hønir · hlaut-við kjósa [R 2v/30, H 21r/11]
2 ok burir byggva · bróðra tvęggja
vind-hęim víðan. · Vituð ér ęnn eða hvat?

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

---

1 hlaut-við kjósa 'choose the leat-wood' | Foresee the future by means of lots, specifically twigs drenched in blood of holy beasts. See *Hym* 1 and Index: leat.

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

**61** Sal sér hǫn standa · sólu fęgra, [R 2v/31, H 21r/12, **STUW**]
2 golli þakðan, · á Gim·léi;
þar skulu dyggvar · dróttir byggva
4 ok umb aldr-daga · ynðis njóta.

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

---

1 sér hǫ́n 'she sees' | vǫit'k *'I know'* ***STUW*** 2 golli þakðan 'thatched with gold' | golli bętra *'better than gold'* ***ST*** 2 Gim·léi | *metr. emend.;* Gim·lé ***RHSTUW*** 3 þar 'there' | þann '[*in*] *that* [*hall*]' ***TW***

**62** Þar kømr hinn dimmi · dręki fljúgandi, [R 31r/2, H 21r/15]
2 naðr fránn neðan · frá Niða-fjǫllum;
berr sér ï fjǫðrum · —flýgr vǫll yfir—
4 Níð·hǫggr nái; · nú mun hǫ́n søkkva=sk.

Then comes the dusky dragon flying,
the gleaming adder up from the Nithfells.
He carries in his feathers—he flies o'er the field—
Nithehewer, corpses. Now will she sink!"

---

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

# Appendix

## Dwarf-tallies

The following sts. (11–15) contain two or three originally distinct lists of dwarf-names. They interrupt the flow of the whole poem so much that they have been moved to this appendix.

That the lists are originally distinct is seen by the repetition of names (13/4, 15/4: *Ęikin·skjaldi* 'Oakenshield'; 11/4, 15/3: *Ái* 'Great-grandfather') and existence of two formulaic conclusions (12/3–4, 15/6–7). 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,
Austri, Vestri, · Al·þjófr, Dvalinn,
Bívurr, Bávurr, · Bǫmburr, Nóri,
Ánn ok Ánarr, · Ái, Mjǫð·vitnir.

[R 11/23, H 20r/17, STUW]

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

**12** Vęigr ok Gand·alfr, · Vind·alfr, Þráinn,
Þękkr ok Þorinn, · Þrór, Vitr ok Litr,
Nár ok Ný·ráðr— · nú hęf'k dverga
—Rǫginn ok Ráð·sviðr— · rétt of talða.

[R 11/25, H 20r/18, STUW]

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,
Hępti, Víli, · Hannarr, Svíurr,
Frár, Horn·bori, · Frǫgr ok Lòni,
Aur·vangr, Jari, · Ęikin·skjaldi.

[R 11/28, H 20r/20, STUW]

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

2 Svíurr | †Sviðrr†, / Nár ok Náinn, · Nípingr, Dáinn / Billingr, Brúni · Bildr ok Búri ⁝… *Nee and Nowen, Nipng, Dowen, Billing, Brown, Bild and Boor'* ***H***

**14** Mál es dverga · ï Dvalins liði [R 1r/30, H 20r/22, STUW]
ljóna kindum · til Lofars tęlja,
þęir es sóttu · frá salar stęini
Aur-vanga sjǫt · til Jǫru-valla.

It is time to tally the dwarfs in Dwollen's troop
back to Loffer for the races of men;
they who sought, from the stone of the hall,
the seat of the Earwongs unto the Erwolds.

3 þęir | þeim ***H***

ALL | A standard genealogical introduction (cf. *Hált* 1: *meðan hans ętt … til goða tęljum* 'while we tally his line … back to the gods'); the patrilineal line of dwarfs is to be counted back to their progenitor, Loffer. This possibly disagrees with st. 10, where Moodsowner is said to be the foremost (and presumably the oldest) of the dwarfs, and Loffer is not mentioned, but such details were probably not very important.
Sts. 14–15 is paraphrased in *Gylf* 14: "But these came from Swornshigh (*Svarinshaugr*) to the Earwongs on the Erwolds, and from them Loffer is come—these are their names: Sherper (*Skirþir*), Werper (*Virþir*), 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, STUW]
Hár, Haug·spori, · Hlé·vangr, Glói,
Skirfir, Virfir, · Ská·fiðr, Ái,
Alfr ok Yngvi, · Ęikin·skjaldi,
Fjalarr ok Frosti, · Finnr ok Ginnarr;
Þat mun ę́ uppi, · meðan ǫld lifir,
lang-niðja-tal · til Lofars hafat.

There was Dreepner and Dollowthrasher,
High, Highspurer, Leewong, Glower,
Sherver, Werver, Showfind, Great-grandfather,
Elf and Ing, Oakenshield,
Feller and Frost, Finn and Ginner.
This will ever be remembered while the age lives,
the tally of ancestors lifted to Loffer.

6 ę́ | *so* ***H****; om.* ***R*** 7 til | *om.* ***H***

6 Þat mun ę́ uppi, · meðan ǫld lifir 'This will ever be remembered while the age lives' | Both verses are formulaic. For the first cf. *Heiðr* 119 (SkP 7): *þat mun ę́ uppi; · illr es dómr norna!* 'That will always be remembered; evil is the judgement of the norns!' For the second cf. runic inscription U 323 (ca. 980–1015), edited below. What is essentially a Scaldic rewrite of the whole line is found in Þstf *Stuttdr* 5/1–2 (SkP 2): *Ęy mun uppi · Ęndils, meðan stęndr // sól-borgar salr, · svǫr-góðis fǫr* 'Ever 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].'

## Stanzas from *Hauksbók*

**H** has a few substantial inserts and differences from **R**. Their style strongly suggests that they are later compositions.

**H1** Þá kná Váli · víg-bǫnd snúa [H 20v/12]
2 hęldr vǫ́ru harð-gǫr · hǫpt ór þǫrmum.

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

1 Váli 'Wonnel' | *emend.;* Vála ***H***

ALL | 34/1–2 are replaced by these lines in **H**.

**H2** Hrǫ́ða=sk allir · á hęl-vegum [H 20v/28]
2 áðr Surtar þann · sefi of glęypir.

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

ALL | 45/5–6 is followed by these lines in **H**, in effect forming another four-line stanza. They seem to be referring to an ettin swallowing the World Tree.

**H3** Gïnn lopt yfir · lindi jarðar, [H 20v/39]
2 gapa ýgs kjaptar · orms ï hǫ́ðum;
mun Óðins son · *ęitr*i móta
4 vargs at da*uða* · Víðars niðja.

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

ALL | *The last part of the stanza is almost completely illegible in the ms. I have relied on the transliteration of Jón Helgason (1971, pp. 13, 44 ff.).* 3 *ęitr*i 'venom' | *emend.;* ormi *'Wyrm' **H**.* 4 da*uða* | 'da...' ***H***

ALL | This stanza appears between 52 and 53 in **H**. It is not found in the sequence of stanzas cited in *Gylf* 51, but some details in the accompanying prose are not entirely dissimilar: *en Fenris-ulfr ferr með gapandi munn, ok er inn neðri kjǫptr við jǫrðu, en in øfri við himin. Gapa myndi hann meira, ef rúm vǫ́ri til. Eldar brenna ór augum hans ok nǫsum. Miðgarðs-ormr blǫ́ss svá eitri'nu, at hann dreifir lopt ǫll ok lǫg, ok er hann all-ógur=ligr, ok er hann á aðra hlið ulfi'num.* 'But the Fenrerswolf fares with gaping mouth; and the lower jaw is on the earth, but the upper is in the heaven; he would gape yet broader if there were room for it. Fires burn from his eyes and nostrils. The Middenyardswyrm blows the venom so far that it covers the whole air and sea, and he is most terrible, and he is by the side of the Wolf.'

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

**H4** Þá kømr hinn ríki · at ręgin-dǫ́mi [H 21r/14]
2 ǫ́flugr ofan · sá's ǫ́llu ręðr.

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

---

ALL | This half-stanza appears between 61 and 62; it is generally held to be a late Christian insert.

# Speeches of the High One
# *(Háva mǫ́l)*

**Dating:** See individual sections.
**Meter:** *Leeds-meter* (2–61/2, 62–72, 74/4–79/4, 84, 88, 91–105/2, 106–108, 109/3–111/4, 112/4–5, 113–4/5), *Galders-law* (1/1–3, ?61/3–5, 74/1–3, 80, 105/3–5, 111/5–112/3, 113/1–3), *Speeches-meter* (73, 81–83, 85–87, 89–90, 109/1–2)

## Introduction

### Preservation

The **Speeches of the High One** (abbrev. *Háv*) is the second poem of **R**, where it follows *Vsp* and is followed by *Vafþ*. **R** is the only mediæval manuscript witness for the whole poem, but several sts. (e.g. 1, 58, 84, 76–77) are cited or alluded to in other texts.

### Contents

*Háv* is, as it comes down to us in **R**, a varied collection. It contains two or three poems of practical life advice, two mythological narratives, scattered gnomic poetry about runes, and a list of galders. These materials are chiefly united by their attribution to the high god Weden, or as he is called in 109, 111, and 166, *Hǫ́vi* 'the High One'.

Following philological tradition I identify the following major strands, excluding various isolated sts. (e.g. 80) that are probably later inserts. In the present edition each is given its own short introduction:

1. The Guests' Strand (1–77)
2. Various scattered sts. of advice (81–90)
3. Weden's tryst with Billing's daughter (91–102)
4. Weden's obtaining of the Mead of Poetry (103–110)

5. The Speeches of Loddfathomer (111–137)

6. The Rune-tally; sts. about runes and ritual (138–146)

7. The Leed-tally; Weden's listing of 18 galders (146–165)

It cannot be claimed for certain that each strand was originally its own poem. Weden's two romantic adventures (91–102, 103–110), for instance, have much in common stylistically and seem too short to stand on their own.

On the other hand it seems highly unlikely that the Guests' Strand (1–77) and the Speeches of Loddfathomer (111–137) were originally united. They differ greatly in tone—the former being down to earth and sceptical, the latter placing great emphasis on magical or even superstitious ideas; in style—the former never making use of the second imperative (and only thrice of the verb *skalt* '(thou) shalt', 44–46), the latter very frequently; and in structure—the former having a perfectly fitting conclusion in sts. 76–77, the latter being much more varied and concluding with a long list of folk magical remedies (st. 137). There is also some repetition between them (most notably sts. 44, 119), which would seem rather redundant if both were originally a single work.

Since the full *Háv*, then, appears to consist of at least a few originally separate compositions, two questions naturally arise: *how* were these materials redacted into a single poem, and *why*? Any answers must needs be speculative, and so the following is only my speculation.

To answer either question, we first need to determine in what context the redaction took place; whether in an oral or scribal tradition, in a Heathen hove or a Catholic monastery. St. 166, given that it explicitly mentions the title of the poem, must probably be associated with the final layer of the redaction, and is thus of particular use. Its blessing of reciter, hearers, and learners indicates that the poem was to be chanted and learned by heart, and its description of the contents of the poem (which includes unambiguous Heathen ritual advice like st. 145) as *all-þǫrf* 'most useful' to Men and *ó·þǫrf* 'harmful' to Ettins invokes the Heathen dichotomy between the Gods and Ettins as friends and enemies of Mankind, respectively. With this in mind, the poem was probably redacted into something very close to its present form no later than the early 11th century, in an oral, Heathen context.

Moving on to the *how*, it is certain that in an oral transmission additions and inserts need not have happened all at once, but could have taken place successively in the form of layers appended to an original core. Thus the original Guests' Strand probably ended at st. 77, but sts. 78–90 may have been added shortly afterwards, later the two narratives about Weden's romantic escapades, thereafter the Speeches of Loddfathomer, the Rune-tally, and the Leeds. Even after the basic structure was obtained, stanzas such as 73 could have been inserted where they were felt most fitting in order to make the poem more "complete" in the eyes of the inserter. These inserts may well have continued into the period of scribal transmission.

For the *why*, we should consider what reason someone would have for redacting numerous materials into a single poem. St. 166, as discussed above,

suggests that the main reason was utilitarian rather than antiquarian, and a picture then emerges of a redactor arranging a corpus of traditional poetry, selected both for its traditional attribution to the god Weden and for its *usefulness*—whether as practical life advice or as mythological and religious lore—into a single long poem meant to be learned by heart as a whole and recited for magical purposes. In practice this final redaction served as sort of Odinic "ark" (or "Hoardmimer's wood") in which the bulk of surviving pre-Christian Norse advice poetry was transmitted until it could be written down. Forever lost were whichever stanzas were not included in it—and many such must have existed.

## Dating

Having determined that the redaction of the poem most likely took place in pagan times we should look at more detailed data.

On the purely linguistic side *Háv* (or at least the Guests' Strand) is highly archaic. Old *vr-* alliterates with *v-* 2 times in non-formulaic word pairs (sts. 26/2, 32/2) and the particle *of* is highly frequent, including 3 times before nominals (4/3: *of óðis*, 21/4: *of mál*, 38/4: *of þǫrf*).

Content-based criteria have already been discussed above, but a few more can be mentioned shortly. As Males (2024) points out, the poem twice treats being "burned" as synonymous with being "dead" (71, 81). This convincingly suggests a pagan date, since cremation was strongly taboo in mediæval Christianity and reserved for criminals and heretics (cf. *Am* 84 n.), and as such the neutral statement of "praising a woman when she is burned" could hardly have been composed by a Christian wishing to give advice.

## Text

### The Guests' Strand (1–79)

The Guests' Strand (Old Norse: *Gęsta-þáttr*) is a wisdom poem, taking its outset in the scene of a lone wanderer's arriving as a stranger at a farmstead. It begins by discussing the mutual responsibilites between guest and host, before moving on to describing proper conduct in broader human interactions with a particular focus on drinking, speech, and friendship.

The Strand is not clearly divided into thematic sections, but there is still a tendency towards groups of stanzas dealing with certain subjects and a progression from the more general theme of the guest to increasingly more abstract concerns like friendship, wisdom, and finally death and legacy; still, previous subjects often reappear after having been dropped for a few stanzas. There are some also fine transitions employed in order to move from one theme to another (e.g. between sts. 4–5, or 10–11).

The spirit of the advice is very consistent throughout, and at all turns counsels caution and moderation. Of particular importance is the idea of "manwit" (ON *man-vit*), or knowledge about the proper conduct in various situations; this encompasses being silent rather than speaking nonsense, not indulging in food or drink, and so forth.

It seems very likely that the original Guests' Strand ended with sts. 76–77. This finds support internally in the thematic conclusion of death (whereas sts. 78 and 79 deal with wealth and love, and st. 80 is very divergent) and externally in *Hákm* 21, the final st. of that poem, which most likely borrows its first two lines (*dęyr fé · dęyja fręndr*) from *Háv* 76–77.

**1** Gȧttir allar · áðr gangi framm [R 3r/4]
2 of skoða=sk skyli,
of skyggna=sk skyli;
4 því't ȯ·víst 's at vita, · hvar ȯ·vinir
sitja ȧ flęti fyrir.

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

---

2 of skoða=sk skyli, | om. STUW

**2** Gefęndr hęilir, · gęstr 's inn kominn, [R 3r/6]
2 hvar skal sitja sjá?
Mjǫk es bráðr · sá's ȧ brǫndum skal
4 sïns of fręista frama.

O givers, hail! A guest is come in;
where shall this one sit?
Most anxious is he who on the wood-pile shall
test his furtherance.

ALL | The speaker, who may be the guest himself, announces to the hosts (the 'givers') that a guest, frozen, wet and tired, is sitting outside waiting to be let in. With this stanza the frame of the guest arriving at a farmstead begins; it is from this scenario that the following advice gradually branches out.

3 á brǫndum 'on the wood-pile' | Many interpretations have been offered for this line, chiefly owing to the varied senses of ON *brandr* 'fire, firewood, sword'. I agree with Evans (1986, p. 77) that the best explanation is attained by reference to a Norwegian folk custom attested from much later times where the guest would *sitja i brondo*, i.e., sit down on the wood-pile outside the door and wait until being let in.

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

**3** Ęlds es þǫrf · þęim's inn es kominn [R 31/8]
2 ok á knéi kalinn,
matar ok váða · es manni þǫrf,
4 þęim's hęfr of fjall farit.

Fire is of use for him who has come inside
and is cold about his knees.
Food and of clothing are of use for the man
who over the fell has fared.

**4** Vats es þǫrf · þęim's til verðar kømr, [R 31/10]
2 þęrru ok þjóð-laðar,
góðs of óðis, · —ef sér geta mętti—
4 orðs ok ęndr-þǫgu.

Water is of use for him comes for a meal,
a towel and a hearty welcome,
a good mood—if he might get it—
a word, and silence in return.

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

3 of óðis 'mood' | An instance of prenominal *of*, a rare feature. *of óði* appears once in a Scaldic poem, Egill *Arkv* 2 (in SkP 5). Cf. st. 21/4 below.

4 ęndr-þǫgu 'silence in return' | One may note that the verb *þęgja* 'shut up, hush, be silent'—of which **þaga*, which only appears in the present cpd, is a derivative formed in the same way as *saga* 'saw, history' to *sęgja* 'say, speak'—and the related noun *þǫgn* 'silence' are frequently used at the beginning of Scaldic poems (e.g. Arn *Magndr* 1: *þegi sęim-brotar* 'may gold-breakers [GENEROUS MEN] be silent', Egill *Berdr* 1: *hyggi … til þagnar þinn lýðr* 'may thy retinue focus on silence', Glúmr *Gráf* 1: *biðjum vér þagnar* 'we ask for silence').

**5** Vits es þǫrf · þęim's víða ratar; [R 3r/12]
dęlt es hęima hvat;
at auga-bragði · verðr sá's ękki kann
ok með snotrum sitr.

Wit is of use for him 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 sïnni · skyli=t maðr hrøsinn vesa, [R 3r/14]
hęldr gętinn at gęði,
þá's horskr ok þǫgull · kømr hęimis-garða til,
sjaldan verðr víti vǫrum.
því't ǫ·brigðra vin · fęr maðr aldri=gi,
an man-vit mikit.

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

---

5 maðr 'man' | In **R** abbreviated with the rune ᛘ **m** "man", the first of 45 such instances in the present poem. Whereas Anglo-Saxon Latin-script mss. use several runes ideographically (e.g. ᛟ **o** for OE *óðel* 'homeland, patrimony'), there do not seem to be any Scandinavian examples with runes other than ᛘ. The tradition of ideographic runes goes back to the Runic period itself, as shown by the pre-Christian inscriptions from Stentoften (DR 357) and Ingelstad (Ög 43); DR 357 uses the rune ᛃ **j** for *ár* 'year, good harvest' and Ög 43 uses ᛞ **d** for *dagr* 'day'. For the names of the runes see the Three Rune Poems, edited below under Miscellaneous Runic Poetry.

6 man-vit 'manwit' | Here the poet introduces this very important concept. The word is difficult to translate (which is why it has been calqued), but seems to refer to the opposite of Scandinavian 'blue-eyed' naivité, viz. shrewdness, situational awareness, and familiarity with the correct behaviour in varied social contexts.

**7** Hinn vari gęstr · es til verðar kømr, [R 3r/17]
þunnu hljóði þęgir;
ęyrum hlýðir, · ęn augum skoðar,
svá nýsi=sk fróðra hvęrr fyrir.

The wary guest who comes for a meal
with sharp hearing shuts up.

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

---

2 þunnu hljóði 'with sharp hearing' | Or 'with thin silence'.

2 þęgir 'shuts up' | The importance of silence and not speaking frivolously is further brought up in sts. 17, 19, 22, 26–31, 45, 46, 63, 65, 73, 103, 117, 124, 125, 132–135.

4 nýsi=sk fyrir 'looks ahead' | This verb underlies the noun *for·njósn* as found in *Sigrdr* 25.

**8** Hinn es sǫ́ll, · es sér of getr [R 31/19]
2 lof ok líkn-stafi;
ǫ·dǫ́lla 's við þat, · es ǫ́iga skal
4 annars brjóstum ï.

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

---

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 sǫ́ll, · es sjalfr of á [R 31/20]
2 lof ok vit meðan lifir;
því't ill rǫ́ð · hǫfr maðr opt þęgit
4 annars brjóstum ór.

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

---

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

**10** Byrði bętri · berr=at maðr brautu at, [R 31/22]
2 an séi man-vit mikit;
auði bętra · þykkir þat ï ǫ·kunnum stað;
4 slíkt es vá-laðs vera.

A better burden man bears not on the road
than be it 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, [R 31/24]
an séi man-vit mikit;
veg-nest verra · vegr=a vęlli at,
an séi of·drykkja ǫls.

A better burden man bears not on the road
than be it 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 *vǫllr* '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, [R 31/25]
ǫl alda sonum;
því't féra vęit, · es flęira drekkr,
sïns til gęðs gumi.

It is not as good as they call it good,
ale, for the sons of men,
for the less he knows as the more he drinks
man of his own sense.

**13** Ȯ·minnis-hęgri hęitir, · sá's yfir ǫlðrum þrumir, [R 31/27]
hann stelr gęði guma;
þęss fogls fjǫðrum · ek fjǫtraðr vas'k
ï garði Gunn·laðar.

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 Guthlathe's yard.

---

1 Ȯ·minnis-hęgri 'Forgetfulness-heron' | Lit. 'unmemory-heron', the personification of drunkenness as a hovering bird.

3–4 þęss fogls fjǫðrum · ek fjǫtraðr vas'k ï garði Gunn·laðar 'By that bird's feathers I was fettered in Guthlathe's yard.' | Weden stole the Mead of Poetry from Sutting's daughter, Guthlathe, who was placed by her father to guard it. For this myth see introduction to sts. 103–110 below. In the version told in *Skm* Weden does indeed drink all of the Mead, but soon spits it out again and shows no adverse effects. On the other hand the conception behind the present stanza seems to be that the Mead has the drawbacks of normal alcohol. If this is the case it might lend support to the theory that the Guests' Strand and the later parts of *Háv* were originally separate compositions, since no such drunkenness is found in *Háv* 103–110. Cf. the following stanza.

**14** Ǫlr ek varð, · varð ofr·ǫlvi, [R 31/29]

2 at hins fróða Fjalars;
því es ǫlðr batst, · at aptr of hęimtir
4 hvęrr sitt gęð gumi.

Drunk I became—became the greatest drunkard—
at the learned Fealer's.
So that ale-feast is best where every man
gets back to his senses.

---

1–2 Ǫlr ek varð ... at hins fróða Fjalars 'Drunk I became ... at the learned Fealer's' | Possibly another reference to the Mead of Poetry, for Fealer was one of the two dwarfs who slew Quasher and made the mead. Again the sense seems to be that Weden got drunk on it, but since Weden (in the attested versions of the myth) never meets the two dwarfs it may be metaphorical. Fealer may also be a variant name of Sutting, Guthlathe's father.

**15** Þagalt ok hugalt · skyli þjóðans barn [R 3r/31]
2 ok víg-djarft vesa;
glaðr ok ręifr · skyli gumna hvęrr,
4 und's sïnn bíðr bana.

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

**16** Ȯ·snjallr maðr · hygg=sk munu ęy lifa, [R 3v/1]
2 ef við víg vara=sk;
en ęlli gefr hǫnum · ęngi frið,
4 þó'tt hǫnum gęirar gefi.

The unvalorous man thinks he will forever live
if he is wary of war,
but old age gives him no peace
although the spears might give.

---

ALL | The coward may have been spared pain by the spears, but he cannot avoid the suffering of infirm old age. The subtext is that since death is unavoidable it is better to live an honourable life and die young than a cowardly one and die of old age. A related concept is the negative view of the *strá-dauði* 'straw-death' (actually a hapax, only attested in *Korm* 85, SkP 5), i.e., a death in bed from old age or sickness. Compare the speech attributed to the 10th century warrior Eyel Woolserk before a battle (*HákGóð* 23): *Þat óttuðumk ek um hríð, er friðr þessi inn mikli var, at ek mynda verða elli-dauðr inni á pall-strám mínum; en ek vilda heldr falla í orrostu ok fylgja hǫfðingja mínum; kann nú vera, at svá megi verða.* 'I long feared while this great peace lasted that I would die of old age indoors upon my straw bed, but I would rather fall in battle and follow my chieftain; now it may be that it turns out so.' A similar contempt for life is common in the older heroic literature (e.g. *Fáfn* 10, *Akv* 23–27), written as it was to celebrate (the lives of) young kings and warriors, although it must be said that *Háv* is uniquely nuanced in this regard (cf. sts. 69–71 below).

**17** Kópir af-glapi, · es til kynnis kømr, [R 3v/3]
2 þyl=sk hann umb eða þrumir;
allt es sęnn, · ef sylg of getr,
4 uppi 's þá gęð guma.

The oaf gapes when he comes to visit;
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 [R 3v/5]
2 ok hęfr fjǫlð of farit,
hvęrju gęði · stýrir gumna hvęrr,
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.

---

ALL | Only he who has seen the world knows how a wise man should think and conduct himself.

2 hęfr fjǫlð of farit 'has journeyed much' | Cf. *Vafþ* 3, 44, et.c., where Weden repeats: *Fjǫlð ek fór, · fjǫlð fręistaða'k, // fjǫlð ek ręynda ręgin* 'Much I journeyed, much I tried, much I tested the Reins.'

**19** Haldi=t maðr á kęri, · drekki þó at hófi mjǫð, [R 3v/7]
2 męli þarft eða þęgi;
ǫ·kynnis þęss · váar þik ęngi maðr,
4 at þú gangir snimma at sofa.

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

2 męli þarft eða þęgi 'ought to speak the needful or shut up' | This line occurs identically in *Vafþ* 10/2.

**20** Grǫðugr halr, · nema gęðs viti, [R 3v/9]

2 etr sér aldr-trega;
opt fǫ́r hlǫ́gis, · es með horskum kømr,
4 manni hǫ́imskum 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.

---

2 etr sér aldr-trega 'eats himself a life-sorrow' | Or, 'eats himself to death.'

**21** Hjarðir þat vitu, · nǫ́r hǫ́im skulu, [R 3v/11]
2 ok ganga þá af grasi;
en ǫ́·sviðr maðr · kann ǫ́va-gi
4 sïns of mál maga.

Herds know it when they shall turn home
and then part from the grass,
but the unwise man never knows
his own belly's measure.

**22** Ve-sall maðr · ok illa skapi [R 3v/13]
2 hlǫ́r at hví-vetna;
hitt=ki hann vǫ́it, · es vita þyrpti,
4 at hann es=a vamma vanr.

The wretched man and ill-turned out
laughs at anything.
This he knows not, which he would need to know:
that he is not free of blemishes.

---

ALL | The sense is that the wretched man laughs at the flaws of others, not realizing that these are found just as much in himself.

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

**23** Ǫ́·sviðr maðr · vakir umb allar nǫ́tr [R 3v/14]
2 ok hyggr at hví-vetna;
þá es móðr, · es at morni kømr;
4 alt es víl sǫ́m 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** Ȯ·snotr maðr · hyggr sér alla vesa [R 3v/16]
2 við-hlǽjęndr vini;
hitt=ki hann fiðr, · þó'tt of hann fár lesi,
4 ef með snotrum sitr.

The unclever man thinks all those
who laugh with him his friends.
He finds it not though they make sport of him,
if among the clever he sits.

**25** Ȯ·snotr maðr · hyggr sér alla vesa [R 3v/18]
2 við-hlǽjęndr vini;
þá þat fiðr · es at þingi kømr,
4 at á for·mǽlęndr 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·mǽlęndr fáa 'has spokesmen few' | Repeated in st. 62. The Thing was the Germanic legal assembly, where small disputes could easily turn into deadly feuds, so the import is that true friends are proven in conflict, not in drunken revelry.

**26** Ȯ·snotr maðr · þykki=sk allt vita, [R 3v/20]
2 ef á sér ï vǫ̨ veru;
hitt=ki hann vęit, · hvat skal við kveða,
4 ef hans fręista firar.

The unclever man seems to know everything
if he takes shelter in a nook.
He knows it not, what he shall answer
if men test him.

---

2 vǫ̨ 'nook' | From earlier **vrǫ̨*; cf. Swedish *vrå* 'corner, nook', rare English *wroo* 'id.' The present stanza is to my knowledge the only Norse attestation of this word in the form *vǫ̨*, featuring an irregular West Norse sound change from *vr-* > *v-*. The normal change *vr-* > *r-* yields *rǫ̨*, which is the only form this word ever takes outside of the present instance. This includes FGT (1950) where *rǫ̨* is brought up as an example of a word with nasal *ǫ̨* and contrasted with the oral *ǫ́* in *rǫ́* 'sailyard'.
It is plausible that *vǫ̨* be a corruption from earlier **vrǫ̨* after alliteration between *vr-* and *v-* had become impossible due to the sound change *vr-* > *r-*. Since old *vr-* is never found in dateable Scaldic poetry composed after ca. 1000, and only twice in poetry composed ca. 900 (Egill Frag 1 and Eil *Þdr* 22, both in SkP 3) this provides a solid dating criterion for the present stanza, even moreso since there is nothing to suggest that the word pair **vrǫ̨* and *vera* was ever formulaic. For another instance of alliterating *vr-* and *v-* cf. *Háv* 32/2 below; for a summary of discussion about this criteria, especially as it relates to the present poem see Males (2024, pp. 87–92).

**27** Ȯ·snotr maðr · es með aldir kømr, [R 3v/21]
2 þat 's batst at hann þǫ́gi;
ǫngi þat vǫ́it, · at hann ǫ́kki kann,
4 nema hann mǫ́li til mart.
vǫ́it=a maðr, · hinn's vǫ́t=ki vǫ́it,
6 þó'tt hann mǫ́li til mart.

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

**28** Fróðr sá þykki=sk, · es fregna kann, [R 3v/24]
2 ok sǫ́gja hit sama,
ǫ́y-vitu lǫ́yna · mǫ́gu ýta synir
4 því es gǫ́ngr of guma.

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

---

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

3–4 ǫ́y-vitu ... guma. 'In no way ... earthlings.' | I.e., 'in no way may man hide his ignorance,' when asked a question to which he does not know the answer.

**29** Ǿrna mǫ́lir, · sá's ǫ́va þǫ́gir, [R 3v/26]
2 stað-lausu stafi;
hrað-mǫ́lt tunga, · nema haldǫndr ǫ́igi,
4 opt sér ȯ·gótt of gǫ́lr.

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-mǫ́lt ... of gǫ́lr 'A quick-spoken ... for itself' | Formulaic. Cf. *Lok* 31.

3 nema haldǫndr ǫ́igi 'unless it be held in place' | Lit. 'unless holders own it' or 'unless it own holders'; the "holders" perhaps being the teeth which hold the tongue in place.

**30** At auga-bragði · skal=a maðr annan hafa, [R 3v/28]

2 þó'tt til kynnis komi;
margr fróðr þykki⸗sk, · 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. *Vkv* 11: *ber-fjall* 'bear-pelt'. It survives in modern Swedish *fjäll* 'scale (on fish and reptiles)'

**31** Fróðr þykki⸗sk · sá's flótta tękr [R 3v/30]
2 gęstr at gęst hęðinn;
vęit⸗a gǫr⸗la · sá's of verði glissir,
4 þó'tt með grǫmum glami.

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

---

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

**32** Gumnar margir · eru⸗sk gagn-hollir, [R 4r/1]
2 en at virði *v*reka⸗sk;
aldar róg · þat mun ę́ 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.

---

2 at virði *v*reka⸗sk 'over food drive each other away' | The archaic initial *vr-* in *vreka⸗sk* must be restored for metrical reasons. this really is quite an archaic feature since the pairing *verðr* 'food, a meal', *vreka* 'drive away' does not appear to be formulaic and *reka* (< *vreka*) alliterates exclusively with *r-* in the extant Scaldic corpus. Cf. *Háv* 26/2 n. above.

**33** Ár⸗liga verðar · skyli maðr opt fáa, [R 4r/3]
2 nema til kynnis komi;
sitr ok snópir, · lętr sęm solginn séi,

4 ok kann fregna at fǫ́u.

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, [R 4r/4]
2 þó'tt á brautu búi,
en til góðs vinar · liggja gagn-vegir,
4 þó'tt hann séi firr farinn.

A great offroad it is to a bad friend,
though on the road he live,
but to a good friend lie pleasant ways,
though he be far gone.

**35** Ganga *skal*, · skal=a gęstr vesa [R 4r/6]
2 ęy ï ęinum stað;
ljúfr verðr lęiðr, · ef lęngi sitr
4 annars flętjum 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***

ALL | It is best not to outstay one's welcome. The customary length of stay in old times was three nights, as noted in *Eg*, ch. 78: *þat var engi siðr, at sitja lengr en þrjár nętr at kynni* 'it was not customary to stay longer than three nights when visiting.' Compare a much more recent Jutlandish saying: *en tredje dags gjæst stinker* 'a third day's guest stinks', which closely resembles a contemporary American maxim popularly attributed to Benjamin Franklin: "Guests, like fish, begin to smell after three days." It is probably inspired by such proverbs that Auden and Taylor translate the last two lines of this stanza as "He starts to stink who outstays his welcome, / in a hall that is not his own."

**36** Bú es bętra, · þó'tt lítit séi, [R 4r/7]
2 halr es hęima hvęrr;
þó'tt tvǫ́r gęitr ęigi · ok taug-ręptan sal,
4 þat 's þó bętra an bøn.

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

1 Bú es bętra, · þó'tt lítit séi 'A dwelling is better though small it be' | The b-verse is missing the necessary alliteration, but no good emendation suggests itself. — bętra 'better' | Better than the alternative.

3 taug-ręptan sal 'a cord-roofed hall' | A hut with ropes instead of proper wooden rafters.

**37** Bú es bętra, · þó'tt lítit séi, [R 4r/9]
2 halr es hęima hvęrr;
blóðugt es hjarta · þęim's biðja skal
4 sér ï mál hvęrt matar.

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

**38** Vǫpnum sïnum · skal=a maðr vęlli á [R 4r/10]
2 feti ganga framarr,
því't ǫ·víst 's at vita, · nǫ́r verðr á vegum úti
4 gęirs of þǫrf guma.

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

1 vęlli á 'on the plain' | Formulaic, see note to st. 11.

2 feti ganga framarr 'take one step further' | Formulaic c-line, also occurring in *Lok* 1/2 (*feti gangir framarr*) and *Skí* 40/2 (*stígir feti framarr*).

**39** Fann'k=a mildan mann · eða svá matar góðan, [R 4r/12]
2 at vǫ́ri=t þiggja þegit;
eða sïns féar · svá-gi [...],
4 at lęið séi laun, ef þegi.

I found no generous man nor one so good of meat
that a gift were not accepted;
nor one with his money so not [...],
that the repayments were loathed, if he could accept them.

ALL | The sense is that the poet has found no man so generous that he would refuse a gift formally presented to him or decline a small present as thanks for his generosity.

1 matar góðan 'good of meat' | A Wiking Age expression with parallels on Swedish runestones; see Index.

3 féar 'money' | In the present poem English "money" always translates ON *fé* 'money, movable property, cattle'; see Index: fee.

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

**40** Féar sïns, · es fęngit hęfr, [R 4r/14]
2 skyli=t maðr þǫrf þola;
opt sparir lęiðum · þat's hęfr ljúfum hugat;
4 mart gęngr verr an varir.

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

---

ALL | The sense is that it is bad to hoard one's savings to the point of deprivation since one never knows quite how things will turn out.

**41** Vǫ́pnum ok vǫ́ðum · skulu vinir glęðja=sk; [R 4r/16]
2 þat 's á sjǫlfum sýnst;
viðr-gefęndr ok ęndr-gefęndr · eru=sk vinir lęngst,
4 ef þat bíðr 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 awaits to turns out well.

---

1 Vǫ́pnum ok vǫ́ðum 'With weapons and garments' | I.e. weapons and armour (for the "garments" are probably no silks); friends are supposed to help each other and strengthen their capacity for violence so that they may come to each other's aid in the future. This alliterative word-pair is formulaic and in other occurences exclusively refers to implements of war; cf. e.g. *Beow* 39, where Shield's pyre-ship is loaded with *hilde-wǽpnum ǫnd heaðo-wǽdum* 'war-weapons and battle-garments'.

2 þat 's á sjǫlfum sýnst 'that is best seen on oneself' | I.e. in your own lived experience.

4 þat 'it' | The friendship.

**42** Vin sïnum · skal maðr vinr vesa, [R 4r/18]
2 ok gjalda gjǫf við gjǫf;
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 for laughter should men employ—
but duplicity for lie.

**43** Vin sïnum · skal maðr vinr vesa, [R 4r/19]
2 þęim ok þess vin;
en ǫ·vinar sïns · skyli ęngi maðr
4 vinar vinr vesa.

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

**44** Vęitst, ef þú vin átt, · þann's vęl trúir [R 4r/21]
2 ok vilt af hǫnum gótt geta,
gęði skalt við þann · ok gjǫfum skipta,
4 fara at finna opt.

Thou knowest, if thou hast a friend whom thou trustest well,
and wilt get good from him:
thoughts and gifts shalt thou exchange with him;
journey to find him oft.

---

ALL | Lines 1 and 4 are repeated near-identically in st. 119 below.

**45** Ef þú átt annan, · þann's illa trúir, [R 4r/23]
2 vilt af hǫnum þó gótt geta,
fagrt skalt męla við þann, · en flátt hyggja
4 ok gjalda lausung við lygi.

If thou hast another whom thou trustest badly,
and from him thou wilt yet get good:
fairly shalt thou speak with him, but think falsely
and pay duplicity for lie.

---

3 fagrt ... męla, flátt hyggja 'fairly ... speak, think falsely' | Formulaic pair, cf. sts. 90, 91.

**46** Þat 's ęnn umb þann, · es þú illa trúir [R 4r/25]
2 ok þér es grunr at gęði,
hlęja skalt við þęim · ok umb hug męla;
4 g·lík skulu gjǫld gjǫfum.

This is yet about him whom thou trustest badly
and about whom thou hast doubt:
laugh shalt thou with him, and speak with care;
repayments shall be equal to gifts.

**47** Ungr vas'k forðum, · fór'k ǫ́inn saman, [R 41r/28]
2 þá varð'k villr vega;
auðigr þótt=umk, · es annan fann'k,
4 maðr es manns gaman.

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

**48** Mildir fróknir · mǫ́nn batst lifa, [R 41r/29]
2 sjaldan sút ala;
en ǫ́·snjallr maðr · uggir hvat-vetna,
4 sýtir ǫ́ gløggr við gjǫ́fum.

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

---

3–4 ǫ́·snjallr, gløggr 'unvalorous, stingy' | Contrasting respectively with *frókn, mildr* 'brave, generous' in the first half of the stanza; very fine parallelism.

4 sýtir ǫ́ gløggr við gjǫ́fum 'the stingy always grieves over gifts' | After receiving a gift, one was culturally obliged to give something back. Cf. sts. 39, 145.

**49** Váðir mïnar · gaf'k vǫ́lli at [R 41r/31]
2 tvǫ́im tré-mǫ́nnum;
rekkar þat þóttu=sk, · es ript hǫ́fðu;
4 nǫ́iss es nǫ́kkviðr halr.

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

---

ALL | I picture the scene in the following way: The wanderer comes walking along the plain when he sees two unadorned "tree-men". Taking pity for the sorry-looking stick figures, he lends them some clothes, and from a distance they now look like fine chaps. Just such a frail, freezing figure, he argues, is man in his naked state; it is his clothes that afford the hero his status, and even the weak stick-man can look like a champion. Clearly this is quite a different view from the pre-Christian Greek celebration of the naked body, but in the cold Northern climes there was seemingly not much room for public nakedness.

2 tré-mǫ́nnum 'tree-men' | Man-shaped wooden figures. Much has been made of their appearance here, including seeing them as cultic idols, but whatever the case, the tone in the stanza is more pessimistic than reverent. Cf. the three stanzas spoken by a tree-man in *Ragn* (*Ragn* 38–40 in SkP 8) and notes there.

4 halr 'hero' | The use of *halr* 'hero, warrior' (cf. sts. 36, 37) rather than the more neutral *maðr* 'man, person' is probably intentional.

**50** Hrørnar þǫll, · sú's stęndr þorpi á, [R 4r/33]
2 hlýr=a*t* hęnni bǫrkr né barr;
svá es maðr, · sá's mann-gi ann;
4 hvat skal hann lęngi lifa?

Withers the pine that stands on the yard;
her shields no bark nor leaf.
So is the man who loves no man—
why shall he live for long?

2 hlýr=a*t* | 'hlyrar' ***R***

2 hlýr=a*t* hęnni bǫrkr né barr 'her shields no bark nor leaf' | For her (ON *þǫll* 'pine' is feminine) leaves and branches are eaten by the fourfoot; her bark is stripped by the twofoot, perhaps for the making of bark-flour, as was done during hard times into the 19th century.

**51** Ęldi hęitari · brinnr með illum vinum [R 4v/2]
2 friðr fimm daga,
en þá sloknar, · es hinn sétti kømr,
4 ok versnar allr vin-skapr.

Hotter than fire among bad friends burns
love, 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. The sense is that the bad friends quickly tire of each other when staying together for an extended period of time. See also st. 74 and Index: five days.

**52** Mikit ęitt · skal=a manni gefa; [R 4v/4]
2 opt kaupir sér ï 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 himself goodwill for little.
With half a loaf and a sloping cask
I got myself a fellow.

2 lof 'goodwill' | Or "praise", but *lof* here carries the specific sense of the favour or goodwill earned through generous acts.

4 fé-laga 'fellow' | A business partner or companion.

**53** Lítilla sanda, · lítilla sǫ́va, [R 4v/6]
lítil eru gǫð guma;
því't allir mǫnn · urðu=t jafn-spakir;
hǫlf es ǫld hvar.

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

---

ALL | With this stanza the subject of the advice moves on from friendship to wisdom.

1 Lítilla sanda, · lítilla sǫ́va 'Of small sands, of small seas' | Most likely a partitive genitive, but the sense is not certain; in any case, the genitive excludes the translation "where sands are small, seas are small". I find the most likely reading to be a declaration of the smallness of man's horizons; the world will always be far greater than him, and there will always be much of which he is unwise.

3–4 því't allir mǫnn · urðu=t jafn-spakir; hǫlf es ǫld hvar. 'For all men have not become evenly wise; half is every person.' | I find the interpretation of Gudmundur Finnbogason (1929) most convincing: intellectual faculties have not been distributed evenly among men, and so every one has his own strengths and weaknesses; all men are "half" (or "incomplete", for it should be noted that ON *halfr* 'half' has a sense of "incompleteness" not always found in its modern English cognate). This interpretation accords well with sts. 71 and 132 below. In the hyperspecialized modern world it is probably truer than ever.

**54** Meðal-snotr · skyli manna hvǫrr, [R 4v/7]
ǫ́va til snotr séi;
þǫim es fyrða · fǫgrst at lifa,
es vǫl mart vitu.

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

**55** Meðal-snotr · skyli manna hvǫrr, [R 4v/9]
ǫ́va til snotr séi;
snotrs manns hjarta · verðr sjaldan glatt,
ef sá 's al-snotr es á.

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

**56** Meðal-snotr · skyli manna hvǫrr, [R 4v/10]
ǫ́va til snotr séi;
ør·lǫg sïn · viti ǫngi maðr fyrir;

4 þęim es sorga-lausastr sefi.

Middle-clever should each man be;
never too clever.
His own orlay ought no man to know ahead;
his is the most sorrowless mind.

---

3 ør·lǫg 'orlay' | One's predetermined fate or course of life. See *Vsp* 19 n.

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

**57** Brandr af brandi · brinnr und's brunninn es, [R 4v/11]
2 funi kvęyki=sk af funa;
maðr af manni · verðr at máli kuðr;
4 en til dølskr af dul.

Fire from fire burns till it is burned;
flame is quickened by flame.
Man from man becomes wise through speech,
but the too hickish from folly.

---

4 dølskr 'hickish' | Derived from an ablaut variant of *dalr* 'valley, dale' + *-iskr* '-ish', the sense being 'provincial, not having left his (home) valley'; cf. English hillbilly. The form is related to Icelandic words like *vatns-dølir* and *lang-dølir* 'inhabitants of Waterdale (*Vatns-dalr*), Longdale (*Lang-dalr*)'.

**58** Ár skal rísa, · sá's annars vill [R 4v/13]
2 fé eða fjǫr hafa;
sjaldan liggjandi ulfr · lęr of getr,
4 né sofandi maðr sigr.

Early shall he rise who another man's
money or life will have.
Seldom the lying wolf gets the thigh,
or the sleeping man victory.

---

ALL | A close analogue to this stanza is found in Saxo Grammaticus (2015) 5.7.3: *Pernox enim et pervigil esse debet alienum appetens culmen. Nemo stertendo victoriam cepit, nec luporum quisquam cubando cadaver invenit.* 'Whoever intends to scale another's pinnacle must be watchful and wakeful. Nobody has ever won victory by snoring, nor has any sleeping wolf found a carcass.'

2 fé eða fjǫr 'money or life' | A formulaic word-pair found over 30 times in Norse prose, especially in laws. It is also found in mediæval English and Frisian laws as OE *feoh and feorh*, OF *fia ande ferech*.

**59** Ár skal rísa, · sá's á yrkjęndr fáa, [R 4v/15]
2 ok ganga sïns verka á vit;

mart of dvǫlr · þann's umb morgin sefr,
4 halfr es auðr und hvǫtum.

Early shall he rise who has workmen few,
and go his work to meet.
Much is kept back from him who in the morning sleeps;
a half wealth is due the brisk.

---

4 halfr es auðr und hvǫtum 'a half wealth is due the brisk' | The brisk man has already claimed a half fortune by waking up early.

**60** Þurra skíða · ok þakinna néfra, [R 4v/17]
2 þǫss kann maðr mjǫt,
ok þǫss viðar, · es vinna⸗sk mǫgi
4 mál ok missǫri.

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

---

ALL | The sense is that man knows best those things on which he depends for his survival.

4 mál ok missǫri 'for a season and a half-year' | Over nine months.

**61** Þvǫginn ok mǫttr · ríði maðr þingi at, [R 4v/19]
2 þó'tt séi⸗t véddr til vǫl;
skúa ok bróka · skammi⸗sk ǫngi maðr
4 né hǫsts in hǫldr,
þó'tt hann hafi⸗t góðan.

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

---

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

5 þó'tt hann hafi=t góðan 'although he haven't a good one' | A difficult line metrically. Without it, line 4 can be scanned straightforwardly as a c-verse, but then this line comes off as an isolated b-verse. Finnur Jónsson (1932) explains it away by considering this line an interpolation, which is certainly a possibility since its content is entirely superfluous. In that case the interpolator would have interpreted line 4 (the c-verse) as an a-verse and added line 5 as a corresponding b-verse.

**62** Snapir ok gnapir, · es til sǫ́var kømr, [R 4v/22]
2 ǫrn á aldinn mar;
svá es maðr, · es með mǫrgum kømr
4 ok á for·mǫ́lǫndr fáa.

It snaps and stoops when to the sea it comes,
the eagle on the ancient ocean.
So is the man who comes among the many
and has spokesmen few.

---

ALL | *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.*

---

4 á for·mǫ́lǫndr fáa 'has spokesmen few' | Shared with st. 25.

**63** Fregna ok sǫgja · skal fróðra hvǫrr, [R 4v/21]
2 sá's vill hǫitinn horskr;
ǫinn vita · né annarr skal,
4 þjóð vǫit ef þrír 'ro.

Ask and answer shall each learned man
who wishes to be called sharp.
*One* shall know—not another;
thirty know if there are three.

---

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

**64** Ríki sitt · skyli ráð-snotra [R 4v/24]
2 hvǫrr ï hófi hafa;
þá þat finnr, · es með fróknum kømr,
4 at ǫngi es ǫinna hvatastr.

His own power should each counsel-clever
man use in moderation.
This he then finds when among the brave he comes—
that none is boldest of all.

---

ALL | A powerful man should not abuse his power since no height of political power or physical strength can make him invincible, and such abuses will only make enemies. In Germanic legend Siward, remembered as the strongest and tallest hero of the Migration Period, was killed in his sleep; Ermenric, who ruled the vast realm of the Gots with an iron fist (*Déor* 5), was maimed by two young boys (*Ghv*, *Hamð*). Consider the expression of Hobbes ([1651] 1996), ch. 13: "Nature hath made men so equall, in the faculties of body, and mind; as that though there bee found one man sometimes manifestly stronger in body, or of quicker mind then another; yet when all is reckoned together, the difference between man, and man, is not so considerable, as that one man can thereupon claim to himselfe any benefit, to which another may not pretend, as well as he. For as to the strength of body, the weakest has strength enough to kill the strongest, either by secret machination, or by confederacy with others, that are in the same danger with himselfe."

3–4 þá … ęinna hvatastr 'then … boldest of all' | Almost identical to *Fáfn* 17/3–4, which however has *fleirum* 'more men' instead of *fróknum* 'the brave'.

**65** Orða þęira, · es maðr ǫðrum sęgir, [R 4v/25]
2 opt hann gjǫld of getr.

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

**66** Mikils ti*l* snimma · kom'k ï marga staði, [R 4v/26]
2 en til síð ï suma;
ǫl vas drukkit, · sumt vas ȯ·lagat;
4 sjaldan hittir lęiðr ï lið.

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

1 Mikils ti*l* 'Much too' | *emend.;* mikilsti ***R***

ALL | There was nothing wrong with the ale—the problem was with the people themselves. There are no wrong times, only wrong people, and it is bad to waste your time with those who dislike you.

**67** Hér ok hvar · myndi mér hęim of boðit, [R 4v/28]
2 ef þyrpta'k at mǫlun-gi mat,
eða tvau lǫ́r hęngi · at hins tryggva vinar,
4 þar's ek hafða ęitt etit.

Here and there would I be invited to a home
if at meal-time I needed no meat,
or if two hams should hang at the trusty friend's,
where I had eaten one.

ALL | People are often stingy, especially with food, which was scarce and closely watched among the Norse subsistence farmers. The poet sarcastically notes that even the "trusty friend" would invite him over oftener if he brought more food than he ate; how good of a friend is he, if he's not willing to share his food?

**68** Ęldr es batstr · með ýta sonum [R 4v/30]
2 ok sólar sýn,
hęil·yndi sitt, · ef maðr hafa náir,
4 án við lǫst at lifa.

Fire is best among the sons of men,
and the sight of the sun,
one's good health if he gets to keep it,
[and] living free from vice.

---

ALL | The poet celebrates simplicity. The best pleasures in life are not power and wealth, but a hot hearth, the bright rays of the sun in springtime, and good health.

4 lǫst 'vice' | Used of an illicit sexual encounter in st. 98 below. It may also refer to a physical blemish.

**69** Es=at maðr alls ve-sall, · þó'tt séi illa hęill, [R 4v/32]
2 sumr es af sonum sęll,
sumr af frę́ndum, · sumr af fé órnu,
4 sumr af verkum vęl.

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

---

ALL | The strain of thought continues from the previous st. Even someone whose health is failing can find some joy.

1 ve-sall 'unblessed' | I have elsewhere translated *ve-sall* as 'wretched', but in the present stanza I render it literally in order to show the etymological relationship to *sǫ́ll* 'blessed' used elsewhere in the stanza. The form *-sall* lacks i-umlaut due to a shortening of the vowel before the umlaut became phonemic; the ancestral Proto-Norse form would be **wajē-sālix*, for which cf. ᚠᚨᛃᛖ-ᛗᚨᚱᛁᛉ *wajē-marix* 'infamous' on the Tjurkö bracteate, where the second element is the ancestor of ON *mǫ́rr* 'renowned, famous'; the expected descendant **ve-marr* is not attested. — I translate *sǫ́ll* as 'blessed', but it is not a past participle and could also be rendered as 'lucky' or 'happy'; the translation 'blessed' is based on the fact that it carries a certain sense of innateness that is perhaps foreign to post-Enlightenment Western culture. Compare here the idea of the king's 'luck' (ON *gipt*), which is thought to emanate from his person and shine over his land; in this vein a king whose land experiences bountiful harvests (*ár*) is said to be *ár-sǫ́ll* 'blessed with harvests', while one whose reign is one of peace (*friðr*) is said to be *frið-sǫ́ll* 'blessed with peace'. Thus the state of the realm is not due to uncontrollable environmental or political factors, nor due to the king's personal choices, but rather arises from the kingly person to the degree that he is favoured and blessed by the Gods. To a lesser degree this is thought true also of the private person's life. This worldview is by no means exclusive Germanic, but is on the contrary shared with many other peoples, e.g. the Chinese, in whose political history the "mandate of Heaven" has been hugely important. (TODO: Reference PCRN chapter).

2–3 sonum ... frǫ́ndum 'sons ... kinsmen' | Cf. st. 72 below, which stresses the importance of sons and kinsmen. The gendered perspective may be noted.

**70** Bętra 's lifðum, · *an* séi ǫ́-lifðum, [R 5r/2]
2 ęy getr kvikr kú;
ęld sá'k upp brinna · auðgum manni fyr,
4 en úti vas dauðr fyr durum.

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

1 *an* séi *ǫ́*-lifðum | *emend.; '*ʒ ſęl lıfðo*m' **R**.*

1 *an* séi *ǫ́*·lifðum 'than it may be for the unliving' | The reading of **R**, which would be normalized as *ok sǫ́ll-lifðum* 'and for the blessed living', is metrically defect since *sǫ́ll-* is strongly stressed and should carry alliteration. For the original form of the line we have a close parallel in *Fáfn* 30: *Hvǫtum 's bętra · an sé ǫ́·hvǫtum* 'It is better for the brisk than it may be for the unbrisk', on which the pres. ed. is based. 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 ʒ (the tironian *et*), while **séı ólıfðo*m (probably with the words cramped together) became *sęl lıfðo*m.

2 ęy getr kvikr kú 'ever the quick gets the 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. For "quick" cf. churchly English "the quick and the dead", i.e. "the *living* and the dead".

3–4 ęld ... durum. 'A fire ... the doors.' | The fire is probably the man's funeral pyre burning on his farm, on which a considerable amount of his wealth has been spent—in ibn Fadlan's account of the Rus (TODO), two thirds of a dead chieftain's estate were spent on his lavish funeral, but in spite of which he is just as dead. The next stanza continues this thought.

**71** Haltr ríðr hrossi, · hjǫrð rekr handar vanr, [R 5r/3]
2 daufr vegr ok dugir;
blindr es bętri · an brǫnndr 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.

---

3 brǫnndr 'burned' | On the funeral pyre; the word here means 'dead' in the same way as "six feet under" in English. This synonymity is an important argument for dating *Háv* to the pre-Christian period, since cremation during the mediæval Catholic period was reserved for criminals and adulterers, whereas it here seems to be the commonly understood way of disposing the dead. Cf. Introduction to the poem and the same use in st. 81 below.

**72** Sonr es bętri, · þó'tt séi síð of alinn [R 5r/5]
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 man.
Seldom beat-stones near the highway stand,
save by kinsman for kinsman raised.

---

ALL | It is a boon and a blessing for a man to have a son, even if he should die before his birth. The son will carry on his father's name, lineage, and memory; as exemplified by the raising of a stone memorial it is rare for non-family to tend a grave. In a broader context we might consider how it is only a tiny few out of the great human masses who will leave behind any kind of lasting personal legacy beyond their direct familiar relations. The current generation must soon die off, and even those who in their lifetimes see influence and success in their fields and careers are soon forgotten by posterity and relegated to the footnotes of the annals of history if they have no descendants to carry on their names into future ages.

3 bautar-stęinar 'beat-stones' | Large standing stones raised in memory of the dead. They appear frequently in Norse literature. Cf. *Yng* 8, which describes the laws instituted by the euhemerized Weden: *en eptir alla þá menn, er nǫkkut manns-mót var at, skyldi reisa bauta-steina, ok held-sk sjá síðr lengi síðan.* 'but in memory of all those men who had been like men should beat-stones should be raised, and that custom was upheld for a long time since'. Such stones are very common throughout Scandinavia and are not infrequently found near grave-mounds. The raising of beat-stones is clearly related to the late Wiking Age trend of runestones, but unlike them were usually unadorned with any marks. Beat-stones are also oftener found in direct funerary contexts, which is not as often the case with Wiking Age runestones. In Norway of the Migration Period the line is somewhat blurred, and a large number of runestones survive from about the 2nd to 5th centuries often placed near grave fields. Some hold only single personal names or genitive phrases, like KJ 90 from Sunde in Sunnfjord, western Norway: ᚠᛁᛞᚢᚴᚨᛋᛏᛁᚱ **widugastir** 'Woodguest', or KJ 78 from Bø in Rogaland, southwestern Norway: ᚺᚾᚨᛒᛞᚨᛋ ᚺᚢᚨᛁᚠᚨ **hnabdas hlaiwa** 'Naved's grave'. Others have longer inscriptions, like KJ 75 from Kjølevik, also in Rogaland: ᚺᚨᛞᚢᚨᚨᛁᚲᚨᚱ ᛗᚲᚺᚨᚷᚢᚴᛖᚴᛏᚨᛞᚨᚱ ᚺᚢᚨᚨᛁᛚᛞᛟᛗᚨᚷᚢᛗᛁᚾᛁᚾᛟ **hadulaikaz ekhagustadaz hlaaiwidomaguminino** 'Handlac [lies here]. I, Haystald, buried my lad.'

**73** Tvęir 'ro ęins hęrjar, · tunga es hǫfuðs bani; [R 5r/7]
2 mér 's ï heðin hvęrn · handar vęni.

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

---

ALL | A problematic stanza in *Speeches-meter*, unlike the surrounding *Leeds-meter* sts. The style is also unusual and the content fits poorly in context. It is probably a later insertion.

1 Tvęir 'ro ęins hęrjar 'Two are of one host' | The tongue and head belong to the same body, but the former often leads to the demise of the latter and thereby itself. — *hęrjar* is an inflected form of *hęrr* '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. *ęin-hęrjar* '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 hǫfuðs bani 'the tongue is the head's bane' | Formulaic or proverbial. Cf. the Old Swedish "Heathen Law", which describes how a duel should be conducted following an insult to a man's honour (my norm. and trans. following Läffler (1879)): *Fallr þann orð havr givit—glópr orða vęrstr, tunga hovuð-bani—liggi í ú-gildum akri* 'If he falls who has given the [insulting] word—mockery 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** Nǫtt verðr fęginn, · sá's nesti trúir, [R 51/8]
2 skammar 'ro skips ráar,
hverf es haust-gríma;
4 fjǫlð of viðrir · à fimm dǫgum,
en męirr à mànaði.

At night he rejoices who trusts in his provisions;
short are the ship's sail-yards;
shifty is the stormy fall night.
The winds blow far in five days;
even more in a month.

---

ALL | It is best to rely on things in one's control, here the provisions one carries with him when at sea (cf. sts. 11, 116). The man at the mercy of the forces of nature can never sleep safe and sound at night. — In ll. 3–4 two names of Weden, a notably fickle god (cf. st. 110), may be subtextually implied; the st. may then also be taken as a warning against resigning one's fate totally to Divinity.

2 skammar 'ro skips ráar 'short are the ship's sail-yards' | Also found in *Mhkv* 12/1a: *skips láta menn skammar rár* 'men say the ship's sail-yards are short' or 'men make the ship's sail-yards short.' The sail-yards (ON *ráar*) are the arms on the mast from which the sails are set, but the sense of the l. is unclear and interpretations vary (for an overview see *Mhkv* 12 in SkP 3 and Evans (1986, pp. 110–111)). In any case it would appear by the sense of ll. 3–5 that this l. should also refer to something untrustworthy; one suggestion is that during a shipwrecksail-yards.

3 haust-gríma 'stormy fall night' | Lit. 'fall-mask', a cpd. *haustr* 'fall, autumn' + *gríma* 'mask'. It paints an image of the dark cloudy evening or night-sky, the thick dark clouds being the metaphorical 'mask'. Cf. Weden's names *Grímr* 'Grime; Mask', *Grímnir* 'Grimner; the Masked One' (*Grm* 47, 50).

4 fjǫlð of viðrir 'The winds blow far' | I.e., 'the weather changes much', ON *(of) viðra* being a causative verb derived from *veðr* 'wind, storm'. Cf. Weden's name *Viðrir* 'Withrer; Stormer, Man of the Storm', which is most likely an agent noun formed to the same verb.

4 fimm dǫgum 'five days' | I.e. 'a week' (which was originally five days long), paralleling 'month' in the next line. See note to st. 51 above.

**75** Vęit=a hinn, · es vę́t=ki vęit, [R 5r/10]
2 margr verðr af aurum api;
maðr es auðigr, · annarr ȯ·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* †aflaʀðrom† ***R***

---

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

**76** Dęyr fé, · dęyja fręndr, [R 5r/12]
2 dęyr sjalfr hit sama;
en orðs-tírr · dęyr aldri=gi
4 hvęim's sér góðan getr.

Kine die, kinsmen die,
oneself dies the same.
But the word-glory never dies
for whomever gets himself a good one.

---

ALL | It is likely that sts. 76–77 concluded the original Guests' Strand. This is supported internally by their tone of finality and their reflections on death, and externally by the fact that *Hákm*, composed ca. 961 CE, borrows the first line of its final stanza 21 (*dęyr fé · dęyja fręndr*) from these two sts. The sense of both stanzas is that all man's earthly power will pass away as he does, but a good reputation, fame and glory can linger on.

1 fé, fręndr 'Kine, kinsmen' | 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, his social power by the number of able male kinsmen and friends ready to side with him in conflict (cf. st. 72 above and TODO: reference?). For Indo-European poetic analogues, cf. West (2007, pp. 99–100).

**77** Dęyr fé, · dęyja fręndr, [R 5r/13]
2 dęyr sjalfr hit sama;
ek vęit ęinn · at aldri=gi dęyr:
4 dómr umb dauðan hvęrn.

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

---

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

**78** Fullar grindr · sá'k fyr Fitjungs sonum, [R 5r/14]
nú bera þęir vȧnar vǫ́l;
svá es auðr · sęm auga-bragð,
hann es valtastr vina.

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

---

ALL | Sts. 78–80 are poorly placed and seem like later inserts. 78–79 at least resemble the general content of the Guests' Strand (although see 79/2 n.), but 80 is a true enigma.

1 Fitjungs sonum 'Fitting's sons' | Wholly unknown figures; perhaps a reference to a long-lost old folk-tale?

2 vȧnar vǫ́l 'the staff of hope' | A beggar's staff.

**79** Ȯ·snotr maðr · es ęigna=sk getr [R 5r/16]
fé eða fljóðs mun-úð;
metnaðr hǫ́num þróa=sk, · en man-vit aldri=gi;
framm gęngr hann drjúgt ï dul.

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

---

2 fljóðs 'maid' | The poem's first mention of the fair sex; this indicates that this st. does not in fact belong to the original Guests' Strand.

**80** Þat 's þȧ ręynt, · es þú at rȕnum spyrr, [R 5r/18]
hinum ręgin-kunnum,
þęim's gørðu ginn-ręgin
ok fǽði Fimbul·þulr;
þȧ hęfr hann batst, ef hann þęgir.

Proven is then what thou learnest from the runes
born of the Reins—
from those which the Yin-Reins made
and the Fimblethyle ⟨= Weden⟩ painted.
Then he has it best, if he shuts up.

---

ALL | This st. with its strange meter and its subject of runic magic does not fit well in its current place. It would have fit better in the Rune-Tally (*Háv* 138–146), with whose stanzas it also shares formulaic expressions. The last line with its shift in person is especially curious and possibly a later insert.

1–2 rúnum … hinum rǫgin-kunnum 'the runes born of the Reins' | 'Runes of Godly origin', namely through Weden's Self-Hanging (sts. 138–139 below). The expression is formulaic and very old, for it also appears on the ca. C5th Noleby stone (in the acc. sg. *rúnó ragina-kundó* 'a rune born of the Reins'); an undeniable proof of the antiquity of some of the runic lore preserved in Norse poetry. See also Index: rune. — The line is unusually long but need not be corrupt; cf. the similar form of *Hárb* 4/1, 6/2, 13/3.

3–4 þǫim's gørðu ginn-rǫgin / ok fáði Fimbul·þulr 'those which the Yin-Reins made and the Fimblethyle ⟨= Weden⟩ painted' | Cf. st. 142 where these two lines occur almost identically, but in reverse order.

3 ginn-rǫgin 'Yin-Reins' | The 'vast, broad Gods', a pantheistic word.

4 Fimbul·þulr 'Fimblethyle' | 'The great thyle', i.e. 'the great chanter'; a name for Weden in his role as loremaster. For *þulr* 'thyle' cf. st. 111 below, *Vafþ* 9/4 n.

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

The following stanzas are distinguished by a common subject matter (especially women, sts. 81, 82, 84, 86, 90) and style, and by a prevalence of *Speechesmeter*.

**81** At kveldi skal dag lęyfa, · konu es brǫnnd es, [R 5r/20]
2 mǫ́ki es rǫyndr es, · mǫy es gefin es,
ís es yfir kømr, · ǫl es drukkit es.

Come evening shall one praise a day, a woman when she is burned,
a sword when it is tried, a maiden when she is given,
ice when one comes over it, ale when it is drunk.

---

ALL | Nothing shall be praised in advance since things often turn out differently than one may expect; the poet gives six examples.

2–3 konu … mǫy 'a woman … a maiden' | The mention of women marks a new section in *Háv*, since the Guests' Strand proper (sts. 1–77), although certainly composed by a man for men (cf. esp. sts. 69, 72) steers entirely clear of the subject (but cf. st. 79). The perspective is clearly a man's, and the theme of not trusting women continues throughout the rest of the poem.

1 brǫnnd 'burned' | On the funeral pyre; cf. Introduction to the poem and st. 71/3 n. above.

2 mǫy es gefin 'a maiden when she is given' | A young woman's chastity should not be praised until she has been given in marriage and (it is implied) is proven a virgin.

**82** Í vindi skal við hǫggva, · veðri á sǫ́ róa, [R 5r/22]
2 myrkri við man spjalla: · mǫrg eru dags augu;
á skip skal skriðar orka, · en á skjǫld til hlífar,
4 mǫ́ki til hǫggs, · en mǫy til kossa.

In wind shall one cut wood, in good 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.

---

ALL | Sts. 82–83 list various things or actions and their fitting place or context. They bear very close resemblance to the two OE poems titled *Maxims*, particularly *Maxims II*, and one is inclined to think that such lists were likely an important part of Proto-Germanic poetry.

1 veðri 'good weather' | The word *veðr* typically means 'storm', but that can hardly be the sense here.

**83** Við ǫ́ld skal ǫ́l drekka, · en á ísi skríða, [R 5r/24]
2 magran mar kaupa, · en mǫ́ki saurgan,
hǫ́ima hǫ́st fǫ́ita, · en hund á búi.

By fire shall one drink ale, but skate on ice,
buy a starved steed and a rusty sword,
fatten the horse at home and the hound in its dwelling.

2 mar ... mǫ́ki 'steed ... sword' | Formulaic pair, also occurring in *Lok* 12/1, *Vkv* 33/3, *Akv* 7/3.

**84** Mǫ́yjar orðum · skyli mann-gi trúa, [R 5r/26, Thott 1768 4
2 né því's kveðr kona;
því't á hverfanda hvéli · vǫ́ru þǫ́im hjǫ́rtu skǫ́puð,
4 brigð ï brjóst 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't | *om. 1768* 3 vǫ́ru þǫ́im hjǫ́rtu skǫ́puð 'their hearts were shaped' | er þeim hjarta skapat *'their heart is shaped' 1768* 4 brigð | ok brigð *1768* 4 lagit | lagin *1768*

3–4 því't ... lagið | Quoted in slightly divergent form in *FbrS* (ms. Thott 1768 4°, fol. 210r–v), where it is 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** Bristanda boga, · brinnanda loga, [R 5r/28]
2 gïnanda ulfi, · galandi krǫ́ku,
rýtanda svïni, · rót-lausum viði,
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 flǫ́eini, · fallandi bǫ́ru, [R 5r/30]

2 ísi ęin-nęttum, · ormi hring-lęgnum,
brúðar bęð-mǫlum · eða brotnu sverði,
4 bjarnar lęiki · 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 þręli, [R 5r/32]
2 vǫlu vil-męli, · val ný-fęldum.

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

---

2 vǫlu vil-męli 'in wallow's pleasing speech' | I.e. in a favourable prophecy (spae).

**89** bróður-bana sïnum · þó'tt á brautu møti, [R 5v/2]
2 húsi half-brunnu, · hęsti al-skjótum,
þá 's jór ǫ·nýtr, · ef ęinn fótr brotnar;
4 verðr-it maðr svá tryggr · at þęssu 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!

---

ALL | The numbering of the sts. in the pres. ed. follows **R**, where sts. 88, 89 come in the opposite order. They have reversed as it seems apparent from its *Speeches-meter* meter and the dative case of the words that 89 should follow 87, and it nicely concludes the sequence 85–87. On the other hand st. 88 with its *Leeds-meter* meter and self-enclosed form seems to be a separate composition; it has probably been inserted after 87 due to its first line (*akri ár-sǫ́num* 'In an early sown field'), which in the dat. sg. superficially resembles the structure of 85–87, 89.

**88** Akri ár-sǫ́num · trúi ęngi maðr, [R 5r/33]
2 né til snimma syni;
veðr rę́ðr 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, [R 5v/4]

2 sǫm aki jó ȯ·bryddum · ȧ ísi hǫ́lum
tǫ́itum, tvé-vetrum · ok séi tamr illa,
4 eða ï byr óðum · bǫ́iti stjórn-lausu,
eða skyli haltr hǫnda · hrǫ́in ï þá-fjalli.

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

---

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

## Weden's tryst with Billing's daughter (91–102)

The following two sections (91–102, 103–110) are united by their allusive narrative style, their composition in *Leeds-meter*, and their content; together they constitute a clear subgroup in *Háv*. Both sections concern Weden's romantic adventures and each begins with general advice about love and social interactions before turning to the situation at hand.

The whole group begins with a stanza describing how men can be as fickle and dishonest towards women as women towards men (st. 91), but this is not illustrated until 103–110. Like the two human sexes, the two sections form a complementary pairing; sts. 91–102 describe how a man (Weden) is deceived by a woman (Billing's daughter), while in 103–110 the roles are reversed and it is the man (Weden) who deceives the woman (Guthlathe).

The first section begins with general maxims about love and relations between the sexes (91–95) before moving on to the narrative about Billing's daughter (96–102). The underlying myth—if one existed—is completely unknown, and Billing and his daughter are not known from any other source (for the name *Billingr* cf. 97/1 n.) Attempts to connect the myth to natural phenomena or later heroic ballads have not been convincing.

**91** Bǫrt nú mǫ́li'k, · því't bǫ́ðði vǫit'k, [R 5v/7]
2 brigðr es karla hugr konum,
þá fǫ́grst mǫ́lum, · es flást hyggjum;
4 þat tǫ́lir horska hugi.

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

---

1 bǫ́ðði 'them both' | The natures of both sexes; *bǫ́ðði* is neutr. pl., which in ON is used for mixed-sex groups. The poet, a man (cf. sts. 69, 81) declares that he will not attack the fair sex unfairly; he is also aware of men's faults.

3 fęgrst mǫ́lum ... flást hyggjum 'Fairest we speak ... falsest we think;' | Formulaic word-pair. Cf. st. 45.

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

**92** Fagrt skal mǫ́la · ok fé bjóða, [R 5v/9]
2 sá's vill fljóðs ǫ́st fáa,
líki lęyfa · hins ljósa mans,
4 sá fę́r, es fríar.

Fairly shall he speak and offer money,
whoso will win a lady's love:
praise the body of the bright girl—
he wins, who woos.

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

4 sá fę́r, es fríar 'he wins, who woos' | Only he who courts her will win her hand.

**93** Ástar firna · skyli ęngi maðr [R 5v/11]
2 annan aldri=gi;
opt fáa á horskan, · es á hęimskan né fáa,
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' | A woman with a countenance so beautiful that men cannot help but lust after her.

**94** Ęy-vitar firna, · es maðr annan skal, [R 5v/12]
2 þęss es of margan gęngr guma;
hęimska ór horskum · gęrir hǫlða sonu
4 sá hinn mǫ́tt=ki 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 this mighty thing, love.

**95** Hugr ęinn þat vęit, · es býr hjarta nǫ́r, [R 5v/14]
ęinn es hann sér umb sefa;
øng es sótt verri · hvęim snotrum manni
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 each clever man
than with nothing to be content.

1 Hugr 'The mind' | ON *hugr* refers to the seat of emotions in the breast, which English "mind" does not entirely capture. Normally it could be translated by English "heart", but since the present stanza uses *hjarta* 'heart' to refer specifically to the organ that would be very confusing for the reader.

**96** Þat þá rǫynda'k, · es ï rǫyri sat'k, [R 5v/16]
ok vǫ́tta'k mïns munar,
hold ok hjarta · vas mér hin horska mǫ́r,
þǫy=gi hana at hǫldr hǫf'k.

That I found out when I sat in the reeds
and awaited my love.
My flesh and heart was that sharp maiden—
I have her none the more.

**97** Billings mǫy · ek fann bǫðjum á [R 5v/18]
sól-hvíta sofa;
jarls ynði · þótti mér ǫkki vesa
nema við þat lík at lifa.

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

1 Billings 'Billing's' | An unidentified dwarf or ettin. In the **H** manuscript of *Vsp* 13 Billing appears as a dwarf, and he may also be mentioned on the cryptic C9th Malt runestone (SJy 38): **bilikikʀ** (error for ***bilikʀ** *Billingʀ*?). He also appears in a Scaldic kenning for POETRY (Ormr *Woman* 2, SkP 3: *full burar Billings* 'the cup of Billing's son'), but this does not narrow down his identity since he is merely standing in as a generic DWARF/ETIIN (Meissner, 1921, p. 428). Support for his being an ettin is found in the fact that his name is clearly similar to Gilling, an ettin who plays a part in the story of the Mead of Poetry (see introduction to sts. 103–110 below), and that a god lusting for a dwarf-maiden (to the degree they even exist) is a nonexistent motif, whereas the gods very frequently lust for those of the ettins.

1 mǫy 'maiden' | I.e. unmarried (virgin) daughter.

[Billings mǫ́r:] **98** „Auk nǫ́r aptni · skalt Óðinn koma, [R 5v/20]

2 ef vilt þér mǫ́la man,
allt eru ǫ́·skǫp, · nema ǫ́in vitim
4 slikan lǫst saman.“

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

---

3 allt eru ǫ́·skǫp ‘all is misshapen’ | Or, ‘the shapes (i.e. fates, destinies) are all awry’. See Index: shape.

**99** Aptr ek hvarf · ok unna þǫ́tt=umk [R 5v/22]
2 vísum vilja frá;
hitt ek hugða, · at hafa mynda’k
4 gǫ́ð hǫ́nnar 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’ | ‘Against my better judgment’. The wise choice would have been to walk away, rather than fall into her trap.

**100** Svá kom’k nǫ́st, · at hin nýta vas [R 5v/23]
2 víg-drótt ǫ́ll of vakin,
með brinnǫndum ljósum · ok bornum viði,
4 svá vas mér víl-stígr of vitaðr.

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

---

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

3 bornum viði ‘carried sticks’ | The mob was armed with clubs.

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

**101** Auk nǫ́r morni, · es vas’k ǫ́nn of kominn, [R 5v/25]
2 þá vas sal-drótt of sofin;
grǫ́y ǫ́itt þá fann’k · hinnar góðu konu
4 bundit bǫ́ðjum 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 upon the beds.

---

1 Auk nǽr morni 'And by morning' | Mirroring the beginning of st. 97 above.

3 grǫ́y ǫ́itt 'A lone bitch' | The insult is clearly understood; Weden is likened to a horny dog and mockingly asked to relieve his lusts on it instead of Billing's daughter—'this is all you get, you dog!'

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

**102** Mǫ́rg es góð mǽr, · ef gǫ́rva kannar, [R 5v/27]
2 hug-brigð við hali;
þá þat rǫ́ynda'k, · es hit ráð-spaka
4 tǫ́ygða'k á flǽrðir fljóð;
hǫ́ðungar hvǫ́rrar · lǫ́itaði mér hit horska man
6 ok hafða'k þǫ́ss vǫ́t=ki vífs.

Many a good maiden—if one comes to know her well—
is heart-fickle towards men.
I found that out when the counsel-clever
lady into sins I lured;
every disgrace that sharp girl sought out for me,
and I had naught of the woman.

---

1 góð mǽr 'good maiden' | The "goodness" here refers to faithfulness and chastity. Cf. *Skí* 12, TODO.

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

Sts. 103–110 contain Weden's second "love adventure" in *Háv* and deal with his theft of the Mead of Poetry from the ettin Sutting and his daughter Guthlathe.

Unlike the previous adventure (sts. 91–102), the underlying myth of this one is very well known. It therefore merits more extensive discussion. The narrative is laid out in full in *Skm* 5–6, which may be summarized as follows, with minor details left out:

> *Chapter 5:* 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 make a man out of the spit and call him Quasher (ON *Kvasir*). He is so wise that he can answer any question posed to him, and so he travels around the world in order to share his learning with men.
>
> Quasher eventually comes to the dwelling of two dwarfs, Fealer and Galer (*Fjalarr ok Galarr*). They kill him and drain his blood into three

vessels: two vats named Soon (*Són*) and Bothem (*Boðn*), and a cauldron named Woderearer (*Óð·rórir*). They mix the blood into honey, and from the mixture they brew a mead which can make whomever drinks from it "a scold or man of learning (*skald eða fróða-maðr*)". The dwarfs lie to the Eese about the murder, telling them that Quasher drowned in his own wisdom for a lack of good questions.

Some time later, the dwarfs murder the ettin Gilling (*Gillingr*) and his wife. Gilling's son, Sutting (*Suttungr*), learns of this and prepares to drown the dwarfs. In exchange for their lives and as weregild for his parents, the dwarfs offer Sutting the "dear mead" (*mjǫð'inn dýra*; cf. here sts. 105 and 140). Sutting accepts the payment and takes the mead home with him. He places his daughter Guthlathe (*Gunn·lǫð*) in a cave to guard it.

*Chapter 6:* Weden is wandering through the world when he finds nine thralls mowing hay. He lends them aid by sharpening their scythes with a special whetstone, and they now cut much faster. He throws the whetstone in the air and the greedy thralls fight to the death over it, leaving none alive. By evening Weden comes to their master, Baye (*Baugi*), Sutting's brother. Baye laments the death of his workmen, and so Weden, calling himself Baleworker (*Bǫl·verkr* 'evil-doer'), offers to do their work over the summer in exchange for one drink of the mead. Baye tells him that Sutting alone owns the mead, but that he will accompany him to Sutting's to ask.

In autumn the two arrive at Sutting's, who as expected refuses to give any part of the mead away. Weden then tells Baye that he will get to it anyway. He takes out the drill Rate (*Rati*) and tells Baye to drill through the mountains into the cave where the mead is stored. Baye first attempts to trick him by only drilling halfway through, but eventually creates a narrow passage. Weden turns himself into a snake and crawls through it; as he does, Baye tries to strike him with the drill, but misses.

On the other side Weden finds Guthlathe watching over the mead. He seduces her, and she promises him three sips of the mead in exchange for sleeping with her for three nights. Weden sleeps with her and then drinks. With each sip he swallows the contents of one of the three vessels, so that all the mead ends up in his belly.

Having drunk 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 the chase overhead and set out several large vats 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" (*sǫnda aptr*, viz. from behind) some of the mead, presumably into Sutting's face.

The mead caught in the vats is given to the Eese and to skilled poets (*þǫim mǫnnum, er yrkja kunnu* 'those men who can compose verse') but the portion which was "sent back" becomes the lot of bad poets (*skald-fífla hlutr*).

Surprisingly, the narrative core of this longwinded myth appears to go back at least to the Bronze Age. A close parallel is found in the Vedic myth of the origin of the psychoactive ritual drink *sṓma*, which in Vedic mythology is also a god (*Sṓma*) in its own right. The earliest version of the story is found in the two hymns *ṚV* 4.26 and 27, which tell how *Sṓma* is held inside 'a hundred bronze forts' (4.27.1c: *ṣatám púras ā́yasīs*) by the archer *Kṛṣā́nu*, before being stolen by the sweeping, mighty Eagle who brings it to *Mánu*, the first human sacrificer and ancestor of the Aryans. The guardian *Kṛṣā́nu* does not himself give chase, but shoots his arrows at the Eagle, missing.

Later Vedic texts clearly identify the Eagle with *Agní* (the god of fire), specifically in his form as the *gāyatrī́* meter (Bloomfield, 1896). One text in particular (*AB* 3.25–27) is interesting in its etiological function: "What (the *gāyatrī*) seized with her right foot, that became the morning pressure (*prātaḥsavana*). ... What she seized with her left foot became the noon pressure (*mādhyaṁdinaṁ savanam*). ... What she seized became the third pressure (*tṛtīyam savanam*)." (Bloomfield, 1896, p. 6). I may here note that Bloomfield offers a naturalistic explanation of the myth: the Eagle is *Agní* in the form of lightning, who shoots forth "from the womb of the cloud; as the lightning shoots from the cloud, the heavenly fluid, the Soma, streams down upon the earth."

The close relation between the Norse and Vedic origin myths for the sacred drink may be explained in two ways; either through common inheritance from the Indo-Europeans or through Iranian steppe influence, which may have taken place as late as the Migration Period (probably by way of the Sarmatians, cf. the loanword *path* which must have entered Germanic after Grimm's Law). It should here be said that linguistic and botanical facts preclude the Indo-Iranian *sṓma* cult's being originally Indo-European; it instead appears to have been borrowed in the late 3rd millenium BCE from the Central Asian Bactria-Margian Archaeological Complex or BMAC (Lubotsky, 2001, pp. 3–4, 6).

The original Proto-Indo-European drink was probably the Drink of Undying (OI *a·mṛ́ta*, Greek ἀ·μβροσία < PIE **n̥·mr̥tós* 'undying, immortal'; Greek νέκ·τᾰρ 'death-overcoming'), which in the Greek mythology is brought to Zeús (Ζεύς) by doves (*Odyssey* 12.62–63: πέλειαι τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν 'the trembling doves which bring ambrosia to Father Zeús') and in the Irish mythology was brewed for the Gods (the *tuath dé danann*) by the smith *Goibniu* (TODO: source).

It seems evident from the Greek, Norse, and Irish attestations that this Drink was originally mythological and believed to be the mystery behind the immortality of the Gods. In this vein it would probably have been invoked in the symbolic poetic language of the ritual toasts drunk by the PIE chieftains (probably originally consisting of fermented honey-wine—mead).

It was in the Indo-Iranian tradition that this symbolic language, together with the myth of the eagle stealing it from the mountains, was uniquely integrated into the borrowed cult of the *sṓma*, for which *a·mṛ́ta* 'undying' became a poetic epithet (e.g. *ṚV* 5.2.3c). Perhaps unlike the earlier alcoholic drinks, this one was believed to really make its human drinkers immortal, as

famously seen in the ecstatic *ṚV* 8.48.3: *Á·pāma sṓmam, a·mṛ́tā a·bhūma, / á·ganma jyótir, á·vidāma dēvā́n. / Kíṃ nūnám asmā́n kṛ̥ṇavad árātiḥ / kím u dʰūrtír a·mṛ̥ta mártiyasya?* 'We have drunk the soma; we have become immortal; we have gone to the light; we have found the gods. What can hostility do to us now, and what the malice of a mortal, o immortal one?'

Having discussed non-Norse parallels to the relevant myth we may now turn to its form in the present stanzas and how this differs from *Skm* 5–6. To begin with, the biggest difference between the treatment of the myth in *Skm* and *Háv* is that the latter is very opaque; far from being a linear retelling of events, the narrative thread is actually quite difficult to follow, especially without the help of *Skm*. Notably, one of the key details shared between *Skm* and the Vedic hymns—the eagle—is not found in *Háv*; other important *Skm* elements, like Quasher, the two dwarfs, and Baye, are also missing. It is thus clear that Snorre's narrative cannot be exclusively based on *Háv*, but must also rely on other, now-lost sources. This hypothesis is supported by the large number of kennings for POETRY found in the Scaldic corpus which rely on the narrative as told in *Skm*, but which predate that text (ca. 1220) by up to four centuries. Scaldic kennings reference the following details from *Skm* not found in *Háv* (Meissner, 1921, pp. 427–430; all citations from SkP):

- The draining of Quasher's blood (Eskál *Vell* 1: *Kvasis dreyra* 'Quasher's blood [POETRY]');
- The ransom of the two dwarfs (Eyv *Hál* 1: *gjǫld Gillings* 'the payments for Gilling [POETRY]', Anon (*SnE*) 1: *sęin-fyrnð skip dverga* 'the late forgotten ships of dwarfs [POEMS]');
- Weden's companion Baye (Egill *Arkv* 22: *sǫku-nautr Sónar hvinna* 'adversary of the thieves of Soon <mythical vat> [= Weden and Baye (*Bauga* gen. sg. = *bauga* gen. pl. 'rings') > GENEROUS MAN]'—this kenning is not mentioned by Meissner due to his reliance on an earlier ed.);
- The theft by the eagle (Egill *Berdr* 1: *ǫrð arnar kjapta* 'produce of the eagle's beak [POETRY]');
- And its "sending back" of a certain part of the mead (Þstf Lv 3: *lęirr ara ins gamla* 'dung of the ancient eagle [BAD POETRY]').

On the other hand there are elements found in *Háv* 103–110 which do not appear in *Skm* 5–6. The focus of *Háv* is squarely on Weden's visit to (and particularly his betrayal of) Sutting and his daughter Guthlathe, and the emphasis *Háv* places on Weden's *betrayal* contrasts sharply with the transactional and seemingly unemotional three-night affair in *Skm*. It is possible that the version of the myth underlying *Háv* even saw Weden marry Guthlathe, receiving the mead as a dowry. This is supported by the archaic legal expression *hins hindra dags* (st. 109), and would explain Weden's broken oath (110), which is not mentioned in *Skm*. The recipient of the oath may even have been Sutting, the father of the bride himself, as suggested by the description of him as *svikvinn* 'betrayed' and by the possibility that he hosted a

banquet for Weden (110). An internal problem with that view is that Weden is still said to have had to bore through the mountains (107), presumably to reach Guthlathe, in which case it comes off as unlikely that he would *then* have asked Sutting for her hand, rather than have simply seduced her then-and-there in her chamber; further, the betrayer of Sutting need not be Weden directly but could of course also be Guthlathe. Two other motifs to be considered in relation to this myth are the beautiful ettin's daughter coveted by a god (cf. Billing's maiden above, Gird in *Skí*, and Rind in Saxo Grammaticus (*Vsp* 31 n.)) and the horny ettin's daughter who attempts to seduce a young hero (cf. *HHj* P6–30). See further notes to the individual stanzas.

*Háv* 103–110 begin with some social advice (103), after which the narrative is retold in non-linear fashion by Weden himself. He visits Sutting's home, but does not receive a good reception (104). Guthlathe falls in love with him and gives him a drink of the Mead, for which he cruelly repays her (105). In order to get to her chamber Weden has to bore through the mountains with the drill Rate (106). Weden has "bought" the Mead "well"; probably a euphemistic reference to sleeping with Guthlathe for it, and given it to mankind (107). Weden slept with Guthlathe and worries that he would not have made it out alive without her aid (108). "The following day" a group of Rime-Thurses come to Weden's hall to ask him whether Baleworker (presumably the name he gave Guthlathe) is among the Gods or whether he has been slain by Sutting (109). Weden, talking about himself in the third person, answers that he "thinks" that Weden has sworn an oath, but that his words cannot be trusted; after the simble he betrayed Sutting and made Guthlathe weep (110).

**103** Hęima glaðr gumi · ok við gęsti ręifr, [R 5v/30]
2 sviðr skal umb sik vesa;
minnigr ok mǫ́lugr, · ef vill marg-fróðr vesa;
4 opt skal góðs geta;
fimbul-fambi hęitir, · sá's fátt kann sęgja;
6 þat es ǫ́·snotrs aðal.

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

**104** Hinn aldna jǫtun sótta'k, · nú em'k aptr of kominn; [R 5v/33]
2 fátt gat'k þęgjandi þar;
mǫrgum orðum · mę́lta'k ï mïnn frama
4 ï Suttungs sǫlum.

The old ettin [= Sutting] I sought out; now am I come back;

I got little hearing there.
Many words I spoke to my furtherance,
in the halls of Sutting.

**105** Gunn·lǫð mér of gaf · gollnum stóli á [R 6r/2]
drykk hins dýra mjaðar;
ill ið-gjǫld · lét'k hana ęptir hafa
sïns hins hęila hugar,
sïns hins svára sefa.

Guthlathe gave me on the golden throne
a drink of the dear mead;
evil recompense I let her have afterwards,
for her whole heart,
for her severe affection.

**106** Rata munn · lét=umk rúms of fáa [R 6r/4]
ok umb grjót gnaga;
yfir ok undir · stóð=umk jǫtna vegir,
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 ettins [MOUNTAINS];
so I risked my head.

---

1 Rata 'Rate's' | The drill used by Weden to bore through the mountain into the room where Guthlathe sat over the mead.

**107** Vęl kęypts hlutar · hęf'k vęl notit; [R 6r/6]
fás es fróðum vant;
því't Óð·rørir · es nú upp kominn
á alda vés jaðar.

The well bought thing have I used well;
little do the learned lack,
for Woderearer has now come up
over the rim of the wigh of men [= Middenyard].

---

1 Vęl kęypts hlutar 'The well bought thing' | The Mead of Poetry; it was "well bought" in that the price Weden paid for it was three nights with Guthlathe.

3 Óð·rørir 'Woderearer' | One of the vessels in with the Mead of Poetry was held (see introduction to sts. 103–110 above), here standing as a *pars pro toto* for all the Mead.

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

**108** Ifi 's mér á, · at vǫ́ra'k ǫnn kominn [R 6r/8]
2 jǫtna gǫrðum ór,
ef Gunn·laðar né nyta'k, · hinnar góðu konu,
4 es lǫgð=umk arm yfir.

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

---

1 Ifi 's mér á 'I harbour doubt' | Lit. 'There is doubt upon me'.

**109** Hins hindra dags · gingu hrím-þursar [R 6r/9]
2 Hǫ́va ráðs at fregna, · Hǫ́va hǫllu ï,
at Bǫl·verki spurðu, · ef vǫ́ri með bǫndum kominn
4 eða hǫfði hǫnum Suttungr of sóit.

The following day the Rime-Thurses went
to ask for the High One's counsel, in the High One's hall.
About Baleworker 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 whole Old Norse-Icelandic corpus. The superlative *hindstr* 'last, final' does occur (e.g. *indsta sinni* 'the last time', with loss of the *h*-; see CV: *hindri*), and the possible derivative *hindar-dags* 'day after tomorrow, two days after' is found twice, both times in the *Gula*, chh. 37 and 266. In the broader Scandinavian sphere, however, we find in the Swedish provicial laws an exact equivalent of the present phrase, namely OSwe. *hindra-dagher*, a law-word referring specifically to the 'day after *the wedding night*', used both on its own and in the expression *hindra-dags gief* 'morning gift' (LMNL). If 'the day after the wedding night' is in fact the sense of *hindra dagr* in the present stanza, two interpretations are possible: (1) Weden refers sarcastically to the day after he slept with Guthlathe, as would be done on a wedding night. (2) Weden actually married, or promised to marry, Guthlathe. The latter interpretation may find further support in the "bigh-oath" of st. 110, but Guthlathe is never referred to in any surviving Norse sources as Weden's wife, only his lover (Steinþ Frag 1 (SkP 3)).

**110** Baug-ęið Óðinn · hygg at unnit hafi, [R 6r/12]
2 hvat skal hans tryggðum trúa?
Suttung svikvinn · hann lét sumbli frá
4 ok grøtta Gunn·lǫðu.

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

---

ALL | The exact narrative referred to in the stanza is hard to pin down. One possibility is that Weden swore an oath on a bigh (an armring) to marry Guthlathe; Sutting then hosted a banquet (simble) for the couple (cf. *hins bindra dags* in st. 109), and Weden slept with her and then stole the mead. The mention of Sutting as betrayed could however also be a reference to Guthlathe's betrayal of him, so that the sense is that Weden left both the father and daughter upset and weeping: the father furious over the loss of his mead and the harlotry of his daughter, the daughter heartbroken over the flight of her false lover.

## The Speeches of Loddfathomer (111–137)

The so-called **Speeches of Loddfathomer** (ON *Loddfáfnismǫl*) is a series of advice stanzas addressed to Loddfathomer, an otherwise unknown figure who is clearly fictional. His name is a compound of *lodd-*, apparently related to ON *loddari* 'juggler, tramp', OE *loddere* 'pauper, beggar' + *Fáfnir* 'Fathomer', literally 'embracer', the name of a famous wyrm. The name thus paints a picture of an archetypal greedy fool in desperate need of the wisdom taught by Weden, his (intellectual) superior. Loddfathomer reappears in st. 164 which reveals that the galders of 147–165 are also addressed to him, but he is not found anywhere outside of *Háv*.

The content of the advice is generally similar and sometimes identical to that found in the Guests' Strand (1–79) above, but some items are of a superstitious or religious nature, something the Guests' Strand tends to avoid (e.g. 113–114, 126, 129, 137).

In **R** stanza 111 has a noticably larger initial *M*, albeit smaller than the initials which introduce new chapters and poems.

**111** Mál 's at þylja · þular stóli á; [**R** 6r/14]
Urðar brunni at
sá'k ok þagða'k, · sá'k ok hugða'k,
hlýdda'k á manna mál;
umb rúnar hęyrða'k dǿma, · né umb rǫ́ðum þǫgðu
Hǫ́va hǫllu at,
Hǫ́va hǫllu ï
hęyrða'k sęgja svá:

It is time to thill upon the chair of the thyle.
At the Well of Weird
I saw and I shut up; I saw and I thought;
I listened to the matters of men.
Of runes I heard them speak nor shut up about counsel
at the High One's hall,
in the High One's hall,
I heard them say so:

---

1 þylja 'thill' | To 'recite, chant', the verb corresponding to *þulr* 'thyle'.

1 þular 'thyle' | The reciter, chanter of ancient lore. See Index.

**112** Rǫð=umk þér Lodd·fáfnir, · at rǫð nemir, [R 61r/17]
njóta munt ef nemr,
þér munu góð ef getr:
nǫtt þú rís=at, · nema á njósn séir,
eða lęitir þér innan út staðar.

*I counsel thee, Loddfathomer, that thou learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
Rise not at night unless thou be scouting
or looking to relieve thyself outside.

---

1 Rǫð=umk 'I counsel' | The use of the reflexive is unusual. It may derive from a hypercorrection of 1pl. pres. ind. *rǫðum*, which is not uncommonly used in a singular sense in poetry.

5 lęitir þér innan út staðar 'looking to relieve thyself outside' | Lit. 'looking for thy place outside'. To *lęita sér staðar* 'look for one's place' is euphemistic; the same expression is used by Snorre in *Yng* 11.

**113** Rǫð=umk þér Lodd·fáfnir, · at rǫð nemir, [R 61r/19]
njóta munt ef nemr,
þér munu góð ef getr:
fjǫl-kunnigri konu · skal=at-tu ï faðmi sofa,
svá't hǫn lyki þik liðum.

*I counsel thee, Loddfathomer, that thou learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
In a many-cunning woman's bosom shalt thou never sleep
lest she lock thee in her limbs.

---

5 svá't hǫn lyki þik liðum 'lest she lock thee in her limbs' | The image of the seductress physically binding the man in her arms is not uncommon cross-culturally and is famously used in the Bible, Ecclesiastes 7:26: "And I find woman more bitter than death. For she is all snares, and nets her heart, and fetters her arms. He who is good before God will escape her, and an offender will be trapped by her." (Alter, 2018).

**114** Hǫn svá gørir · at gáir ęigi [R 61r/21]
þings né þjóðans máls;
mat þú vill=at · né manns=kis gaman
fęrr þú sorga-fullr at sofa.

She makes it so that thou nowise heedest
the Thing or the ruler's speech;
thou wilt not have meat nor any man's pleasure;
thou goest sorrowful to sleep.

---

1 gȧir 'heed' | The nasal vowel in this verb is attested in Elfdalian *gą̊*.

**115** Rǫ́ð=umk þér Lodd·fáfnir, · at rǫ́ð nemir, [R 6r/22]
njóta munt ef nemr,
þér munu góð ef getr:
annars konu · tęyg þér aldri=gi
ęyra-rȯnu at.

*I counsel thee, Loddfathomer, that thou learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
Another man's wife do never tug
into becoming thy ear-whisperer [LOVER].

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

**116** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6r/23]
njóta munt ef nemr,
þér munu góð ef getr:
ȧ fjalli eða firði, · ef þik fara tíðir,
fȧ=sk-tu at virði vęl.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
on fell or firth—if thou desire to journey—
furnish thyself well with food.

4 ȧ fjalli eða firði 'on fell or firth' | Hiking through mountains or sailing at sea; an expression just as well at home on Iceland as in Norway. This word pair is a formulaic merism, and although this is the only poetic attestation it is also found a few times in the Old Norwegian laws (TODO: reference).

**117** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6r/24]
njóta munt ef nemr,
þér munu góð ef getr:
illan mann · lát aldri=gi
ȯ·hǫpp at þér vita,
því't af illum manni · fę̇r aldri=gi
gjǫld hins góða hugar.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*

*they will be good for thee if thou gettest:*
Never let an evil man
know of thy mishaps,
for from an evil man wilt thou never get
recompense for thy good heart.

---

5 ǫ́·hǫpp at þér vita | An unambiguous instance of *v* alliterating with a vowel.

**118** Ofar=la bíta · sá'k ęinum hal [R 61/26]
2 orð illrar konu,
flá-rǫ́ð tunga · varð hǫ́num at fjǫr-lagi
4 ok þęy=gi umb sanna sǫk.

Sorely biting I saw at one man
the words of an evil woman;
a false-counseling tongue brought his life to its end
and yet nowise 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 the man was murdered or committed suicide is not clear.

3 flá-rǫ́ð tunga 'a false-counseling tongue' | Cf. *Lok* 31/1: *flǫ́ 's þér tunga* 'false is thy tongue'.

**119** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 61/28]
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't hrísi vęx · ok hǫ́u grasi
vegr, es vǫ́t=ki trøðr.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
Thou knowest, if thou hast a friend whom thou trustest well
journey to find him oft,
for with brushwood and with tall grass grows
the way which no one treads.

---

4–5 vęitst ... oft 'Thou knowest ... oft' | Near-identical to st. 44/1, 4 above.

6 hrísi vęx · ok hǫ́u grasi 'with brushwood and with tall grass grows' | Identical to *Grm* 17/1.

**120** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 61/30]
2 njóta munt ef nemr,

þér munu góð ef getr:
4 góðan mann · tęyg þér at gaman-rùnum
ok nem líknar-galdr meðan lifir.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
A good man do tug toward thee with pleasure-runes
and learn liking-galders while thou livest.

---

4 gaman-rùnum '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-galders' | Ways of speaking which will make one liked or popular. For *líkn* 'liking' see sts. 8 (with note) and 123.

**121** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6r/31]
2 njóta munt ef nemr,
þér munu góð ef getr:
4 vin þïnum · ves aldri=gi
fyrri at flaum-slitum.
6 sorg etr hjarta, · ef þú sęgja né náir
ęin-hvęrjum allan hug.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
With thy friend never be the first
to tear the relation apart.
Sorrow eats thy heart if thou canst not tell
anyone thy whole mind.

---

6–7 sęgja ... ęin-hvęrjum allan hug 'tell anyone thy whole mind' | Cf. st. 124 which uses almost the same expression.

**122** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6r/33]
2 njóta munt ef nemr,
þér munu góð ef getr:
4 orðum skipta · skalt aldri=gi
við ȯ·svinna apa,

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
Words shalt thou never exchange
with unwise apes,

ALL | Cf. st. 125 below which gives similar advice.

5 ó·svinna apa 'unwise apes' | Formulaic; cf. *Grm* 33, *Fáfn* 11.

**123** því't af illum manni · munt aldri=gi [R 6r/34]
2 góðs laun of geta,
ęn góðr maðr · mun þik gørva mega
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
steadfastly liked through his praise.

1–2 því't ... geta 'For ... praise' | Cf. st. 117/6–7.

4 líkn-fastan 'steadfastly liked' | The first element *líkn* 'liking' is somewhat difficult; see sts. 8 n. 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 · hvęrr es sęgja rǫ́ðr [R 6v/2]
2 ęinum allan hug;
alt es bętra · an séi brigðum at vesa:
4 es=a sá vinr ǫðrum · es vilt ęitt sęgir.

Kinship is then blended whenever one resolves to tell
one man his whole mind.
Everything is better than to be with the fickle;
he's no friend to another who speaks pleasantries alone.

1–2 sęgja ... ęinum allan hug 'tell one man his whole mind' | Cf. st. 121 which uses almost the same expression.

**125** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6v/4]
2 njóta munt ef nemr,
þér munu góð ef getr:
4 þrimr orðum sęnna · skal=at-tu þér við verra mann;
opt hinn bętri bilar,
6 þá's hinn verri vegr.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
With three words shalt thou not flyte with a worse man;
oft the better one breaks
when the worse one strikes.

4 þrimr orðum 'With three words' | I.e. 'not even with three words'. If one understands *orð* to mean 'speech' (a valid sense), we may understand that if one man says something (the first speech) to which another responds with an insult (the second speech), the first man should not retaliate (the third speech) and escalate the dispute.

**126** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6v/5]
njóta munt ef nemr,
þér munu góð ef getr:
skó-smiðr þú vesir · né skępti-smiðr,
nema sjǫlfum þér séir.
Skór 's skapaðr illa · eða skapt séi rangt,
þá 's þér bǫls beðit.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
Be not a shoe-maker nor a 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!

ALL | The plain sense is that the customer will place a curse on the maker if he dislikes his wares.

**127** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6v/7]
njóta munt ef nemr,
þér munu góð ef getr:
hvar's bǫl kant, · kveð þér bǫlvi at
ok gef=at þïnum fiǫndum frið.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
Wherever thou knowest a bale call it baleful against thee,
and give thy foes no peace.

ALL | If somebody puts a curse on you, acknowledge it and act decisively. This st. has often been interpreted as a command to call out evil or injustice even when committed towards somebody else, and while there is nothing in it that speaks decisively against such a reading, it certainly does not agree with the general spirit of the *Háv* which is one of caution and shrewdness.

**128** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6v/8]
njóta munt ef nemr,
þér munu góð ef getr:
illu fęginn · ves aldri=gi,

en lát þér at góðu getit.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
In evil do never rejoice,
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** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6v/9]
njóta munt ef nemr,
þér munu góð ef getr:
upp líta · skal=at-tu ï orrostu;
—gjalti g·líkir · verða gumna synir—
síðr þitt of hęilli halir.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
Look upward shalt thou not in battle
—alike to a madman become the sons of men—
lest warriors bewitch thee.

---

ALL | An obscure superstition; the interpretation hinges on the word *gjalti* 'madman' dat. sg., which must be compared with the closely related phrase *verða at gjalti* 'to be turned into a "gelt"'. (a) CV explains it as an old dative of *gǫltr* 'boar, hog'. This necessitates an irregular breaking of *ja* < *ę*, since *gǫltr* (< Proto-Norse **galtuʀ*) is an u-stem and should have dat. sg. *gęlti* (< **galtiu*, cf. **kunimudiu**, dat. sg. of **Kunimunduʀ*, on the Tjurkö I bracteate). (b) The generally accepted explanation in modern scholarship seems to be a borrowing from Old Irish *geilt* 'insane, mad' (so La Farge and Tucker (1992) and others). A close Irish parallel to the present stanza is found in the C12th or 13th Gaelic tale of Suibhne mac Colmáin, who was cursed by saint Rónán Finn to become mad; the curse took effect when he looked into the sky during a battle, after which he was known as Suibhne *geilt*. Since earlier versions of the same story are attested as early as the 840s (Males, 2024, p. 100) this word cannot be used to argue for a C13th dating for the Speeches of Loddfathomer section of *Háv*, but its Irish roots suggest an Icelandic rather than Norwegian origin for this part of the poem.

6 halir 'warriors' | Some sort of "supernatural sky warriors" to quote Pettit (1986)—perhaps even the Oneharriers.

**130** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6v/11]
njóta munt ef nemr,
þér munu góð ef getr:
Ef vilt þér góða konu · kvęðja at gaman-rúnum
ok fáa fǫgnuð af,
fǫgru skalt hęita · ok láta fast vesa;

lęiði=sk mann-gi gótt ef getr.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
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 stand firm;
no one 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 in a decidedly non-sexual sense. Its base meaning is probably 'good conversation'.

**131** Rǫð=umk þér Lodd·fáfnir, · en rǫð nemir, [R 6v/13]
njóta munt ef nemr,
þér munu góð ef getr:
varan bið'k þik vesa · ok ęigi of·varan,
ves við ǫl varastr, · ok við annars konu
ok við þat hit þriðja, · at þjófar né lęiki.

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

**132** Rǫð=umk þér Lodd·fáfnir, · en rǫð nemir, [R 6v/15]
njóta munt ef nemr,
þér munu góð ef getr:
at háði né hlátri · haf aldri=gi
gęst né ganganda.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
In scorn or laughter never hold
a guest or wanderer.

**133** Opt vitu ǫ·gǫr=la, · þęir's sitja inni fyrir, [R 6v/16]
hvęrs þęir 'ro kyns es koma;
es=at maðr svá góðr · at galli né fylgi,
né svá illr at ęinu-gi dugi.

Oft they who sit inside know not clearly ahead
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** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6v/17]
njóta munt ef nemr,
þér munu góð ef getr:
at hǫ́rum þul · hlǫ́ aldri=gi,
opt 's gótt þat's gamlir kveða,
opt ór skǫrpum bǫlg · skilin orð koma
þǫim's hangir með hǫ́um
ok skollir með skrǫ́um,
ok váfir með vil-mǫgum.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
At a hoary thyle never laugh;
oft is good that which old men sing;
oft from a scorched leather-bag come discerning words;
from him who hangs amidst hides
and dangles amidst dry skins
and sways amidst calf-stomachs.

---

6 skǫrpum bǫlg 'from a scorched leather-bag' | Metaphor for an ancient, thick-wrinkled man.

9 vil-mǫgum 'calf-stomachs' | A compound of *vil* 'cattle-entrails' + *magar* 'stomachs'. A reading *víl-mǫgum* 'lads of toil [THRALLS]' is possible but gives no reasonable sense that adds to the description of a hanging leather-bag.

**135** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6v/20]
njóta munt ef nemr,
þér munu góð ef getr:
gǫst þú né gǫyj=a · né á grind hrǫ́kir;
get þú vǫ́-luðum vǫl.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
At the guest do not bark nor spit at the gate;
furnish the destitute well.

---

4 né gǫyj=a 'At the guest do not bark' | Note the occurrence of the archaic double verbal negation *né* … *=a(t)* which otherwise sees no use in *Háv* (probably for metrical-syntactical reasons, since *né* cannot occur at the start of a line or clause). *né* is the original Germanic negation placed directly before the verb (cf. Gothic *ni*, OE *ne*) while *=a(t)* (also *-t*) is a West Norse innovation probably originally deriving from a shortening of *vǫ́ttr* 'wight, thing' (cf. English not < *n·á·wiht* 'nothing', originally *ne* + *á-wiht*).
In an instance of Jespersen's cycle (whereby a strengthening adverb eventually displaces the original negative; e.g. archaic French *je ne sais* 'I do not know' > modern standard *je ne sais pas* 'id.', lit. 'I do not know a step' > modern colloquial *je sais pas* 'I don't know) ON *=a(t)* comes to be the main productive negator in poetry, whereas both older *né* and intermediate *né* … *=a(t)* are marginalized (Jespersen, [1917] 2025). For an overview of Norse negations in poetry see Sapp (2022, pp. 83–89).

4 né á grind hrǫ́kir 'nor spit at the gate' | The guest is presumably standing in front of the gate waiting for the farmer to open it and let him in.

**136** Rammt es þat tré, · es ríða skal [R 6v/21]
2 ǫllum at upp-loki;
baug þú gef · eða þat biðja mun
4 þér lǫ́s hvǫrs á liðu.

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

---

ALL | This stanza is rather difficult, but it must relate to the advice in the previous one. The sense seems to be that one's house (symbolized by its gate) will be strengthened by generosity, but weakened and cursed by greed.

**137** Rǫ́ð=umk þér Lodd·fáfnir, · en rǫ́ð nemir, [R 6v/23]
2 njóta munt ef nemr,
þér munu góð ef getr:
4 hvar's ǫl drekkir · kjós þér jarðar mǫgin,
því't jǫrð tǫkr við ǫlðri, · en ǫldr við sóttum,
6 ǫik við abbindi, · ax við fjǫl-kyngi,
hǫll við hýrógi; · hǫiptum skal Mána kvǫ́ða,
8 bǫiti við bit-sóttum, · en við bǫlvi rúnar;
fold skal við flóði taka.

*I counsel thee, Loddfathomer, that thou learn the counsels;*
*thou wilt profit if thou learnest,*
*they will be good for thee if thou gettest:*
Wherever thou drinkest ale choose for thee the earth's might,
for earth takes against drunkenness and fire against sicknesses,
oak against dysentery, the ear of corn against sorcery,
bearded rye against hernia—in feuds shall one hail Moon—

heather against bite-sicknesses and runes against a bale;
earth shall be taken against flood.

ALL | This stanza gives a rare glimpse into Wiking Age folk medicine. The exact application of the listed cures is highly uncertain; is the drunk man, for example, supposed to ingest earth, rub it against his belly, or invoke the personified Earth in some way?

7 hęiptum skal Mâna kvęðja 'in feuds shall one hail Moon' | That the Moon had a certain "might" is also attested in *Vsp* 5; it is presumably for this might which he is invoked here, that he may give strength to the man in conflict. For *kvęðja* 'hail, invoke' cf. *Lok* P3.

## The Rune-Tally (138–146)

This group of stanzas is introduced by a large initial in **R**, marking the beginning of a new section. In younger paper manuscripts they have the header *Rúna-tals þáttr* 'Strand of the Rune-Tally'. They give an ancient mystical impression; one feels that it is not unlikely they were drawn from the lips of an Odinic priest.

Outside of *Háv* (cf. st. 80 above which would fit seamlessly into the present section) there are a few other manuscript attestations of similar Runic magic, but nothing quite like them. *Sigrdr* 5–17 is also preserved in **R**, although there are signs that point towards it being a later antiquarian composition, something sts. 138–146 are almost certainly not.

**138** Vęit'k at ek hekk · vindga-męiði ȧ [**R** 6v/27]
2 nętr allar níu,
gęiri undaðr · ok gefinn Óðni,
4 sjalfr sjǫlfum mér,
ȧ þęim męiði, · es mann-gi vęit,
6 hvęrs af rótum rinnr.

I KNOW THAT I HUNG on the windswept tree
for whole nights nine,
wounded by a spear and given to Weden,
Myself to Myself
on that tree where no man knows
of whose roots it runs.

1 Vęit'k | V *has a descending initial with a height of two lines.*

ALL | The myth of Weden's self-sacrifice ("the Hanging") is told only here and nowhere else. Still, the god has a strong association with hanging throughout the Norse corpus. He is known as *Hangi* 'Hanged One' (Tindr *Hákdr* 1/5 (in SkP 1), cf. note there), *Hanga-týr* 'Tew of Hanged Ones' (*Skm* 7) and *Hanga-guð* 'God of Hanged Ones' (*Gylf* 20); in st. 158 below he speaks of bringing a hanged man's corpse back to life.
The method of the sacrifice described in the present st. bears close resemblance to an episode in *Gautr* 7. In exchange for good wind king Wiker and his men, with whom is Starked, agree to hang one of themselves as a sacrifice to Weden. They draw lots and they fall upon king Wiker. Troubled by this they agree to perform a mock hanging, and Starked, whom Weden has secretly given a spear disguised as a reed, leads it. The rest is best repeated in full:

*Þar stóð fura ein hjá þeim ok stofn einn hár nér furu'nni. Neðar=liga af furu'nni stóð einn kvistr mjór ok tók í lim'it upp. Þá bjuggu þjónustu-sveinar mat manna, ok var kálfr einn skorinn ok krufðr. Starkaðr lét taka kálfs-þarma'na. Síðan steig Starkaðr upp á stofn'inn ok sveigði ofan þann inn mjóva kvist'inn ok knýtti þar um kálfs-þormu'num. Þá mélti Starkaðr til konungs: „Nú er hér búinn þér gálgi, konungr, ok mun sýnast eigi all-mann-hęttligr. Nú gakk-tu hingat, ok mun ek leggja snøru á háls þér." Konungr mélti: „Sé þessi um-búð ekki mér hęttu=ligri en mér sýnist, þá vęnti ek, at mik skaði þetta ekki, en ef ǫðru-vís er, þá mun auðna ráða, hvat at gerist." Síðan steig hann upp á stofn'inn, ok lagði Starkaðr virgul'inn um háls honum ok steig síðan ofan af stofni'num. Þá stakk Starkaðr sprota'num á konungi ok mélti: „Nú gef ek þik Óðni." Þá lét Starkaðr lausan furu-kvist'inn. Reyr-sprot'inn varð at geir, ok stóð í gegnum konung'inn. Stofninn fell undan fótum honum, en kálfs-þarmar'nir urðu at viðju sterkri, en kvistr'inn reis upp ok hóf upp konung'inn við limar, ok dó hann þar.*

'There stood a tall pine close to them and a tall stump next to the pine. At the lower part of the pine there was a thin branch and it curved upwards into the leafage. Then the servant boys made food for the men and a calf was cut in its throat and opened up. Starked had the calf-intestines taken out. Thereafter Starked stepped onto the stump and pulled down the thin branch and tied around it the calf-intestines. Then Starked spoke to the king: "Now a gallows is readied for thee, O king, and it will not seem dangerous to any man. Now go hither and I will lay the rope onto thy neck." The king spoke: "If this undertaking be of as little harm to me as it looks then I expect that this will not harm me, but if it is otherwise then fortune will decide what happens afterwards." Thereafter he stepped onto the stump, and Starked laid the noose around his neck and thereafter stepped down from the stump. Then Starked stabbed the reed into the king and spoke: "Now I give thee to Weden!" Then Starked let go of the pine-branch. The reed turned into a spear and it pierced through the king. The stump fell away from under his feet, but the calf-intestines became a strong withy, but the branch rose up and lifted the king up into the leafage, and there he died.'

Several motifs from *Gautr* 7 are attested in other Norse sources: in *Styrb* 2 Weden gives king Eric a reed which upon the uttering of a devotional formula turns into a spear and inaugurates a large-scale human sacrifice in the form of a landslide burying an enemy host (cf. *Vsp* 23 n.); in *II HHund* P11 Weden lends Day his spear; in Saxo Grammaticus (2015, p. 77) 1.8.27 the Odinic king Harding ends his life by hanging himself before his people (for the Odinic nature of this sacrifice cf. PCRN HS III:42, pp. 1158, 1162, 1174–76); and in *Yng* 9 Weden marks himself with a spear on his deathbed and is followed by Nearth, who continues the practice by before dying "marking" himself (presumably with a spear) to Weden.

With these parallels in mind it seems likely that the method of sacrifice described in the present st. has historical ritual bases. It is only fitting that a sacrifice to Weden—even if the victim be the god himself—should be carried out in the way such sacrifices ought to be, and the past mythological actions of gods tend to serve as the basis for present human ritual (*Vsp* 7 n., *Grm* 41–43 n.). Further instances of hanging-sacrifices include Adam of Bremen (TODO: reference) who mentions the hanging of nine men in a grove at the Temple of Upsal, and although the god to whom they are sacrificed is not named, it can only really be Weden. For discussion of the devotion of armies and war-captives to Weden, cf. *Vsp* 23 n.

1 vindga-męiði 'the windswept tree' | Generally understood to be a form of *vinga-męiðr* 'gallows tree', a word found in three Scaldic stanzas (SkP: Egill Lv 14, Eyv *Hál* 5, Anon (*FoGT*) 17). The form *vindga-* 'windswept, windy' is most likely a folk etymological substitution for *vinga-*, which has nothing to do at all with wind but is better interpreted as 'swaying' (related to words like Swedish *vingla* 'sway, wobble', German *wanken* 'sway; stagger', cf. *Þrk* 1/1 n.). The original sense of *vinga-męiðr* is thus the 'tree which sways back and forth', viz. under the weight of the hanged man's body.

5–6 á þęim męiði, es mann-gi vęit, hvęrs af rótum rinnr 'on that tree where no man knows of whose roots it runs.' | Probably Ugdrassle's Ash, which is named after this hanging, being the "ash-tree of Ug's ⟨Weden⟩ gallows". The unknown origin of its roots clearly adds to the mystery of the self-sacrifice.

**139** Við hlęifi mik søldu=t · né við horni-gi; [R 6v/29]
2 nýsta ek niðr, · nam'k upp rúnar,
ǫpandi nam, · fell'k aptr þaðan.

With no loaf they relieved Me, nor with any horn.
I peered down; I took up the runes;
screaming I took—I fell back thence.

---

1 Við hlǫifi mik sóldu=t · né við horni-gi 'With no loaf they relieved me, nor with any horn' | I.e. "I got neither bread to eat nor ale to drink."

**140** Fimbul-ljóð níu · nam'k af hinum frǫ́gja syni [R 6v/31]
2 Bǫl·þorns, Bęstlu fǫður,
ok ek drykk of gat · hins dýra mjaðar
4 ausinn Óð·røri.

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

---

ALL | Here the poem moves away from the subject of the Hanging to the subject of how Weden learned his galders (ll. 1–2) and poetry (3–4).

1 Fimbul-ljóð níu 'Nine fimble-leeds' | Nine very great chants or spells (galders); compare the eighteen (9 times 2) leeds in *Háv* 147–165 below.

1–2 hinum frǫ́gja syni Bǫl·þorns, Bęstlu fǫður 'the famed son of Balethorn, Bestle's father' | According to *Gylf* 6: [*Borr*] *fekk þeirar konu, er Bestla hét, dóttir Bǫl·þorns jǫtuns, ok fengu þau þrjá sonu; hét einn Óðinn, annarr Vili, þriði Vé* [...] '[Byre] got for his wife the woman called Bestle, the daughter of the ettin Balethorn, and they had three sons. One was called Weden, the other Will, the third Wigh.' Balethorn's son is thereby Weden's maternal uncle, an instance of the old Indo-European custom of sending sons away to be fostered by the mother's male relations. Cf. TODO: some reference on this practice.

**141** Þá nam'k frǫ́va=sk · ok fróðr vesa [R 6v/33]
2 ok vaxa ok vǫl hafa=sk;
orð mér af orði · orðs lęitaði
4 verk mér af verki · verks lęitaði.

Then I took to flourish and be wise,
and grow and have it well.
My word from a word a word sought out;
My work from a work a work sought out.

---

1 nam'k frǫ́va=sk 'I began to flourish' | A notorious mistranslation popularized by Greenberg (1988) has rendered these words as "I took semen". They would supposedly reference Weden stealing the ejaculate from hanged men in order to replenish his own powers—something not otherwise attested. This preposterous notion makes no sense in the context of the text and has no philological grounding. While Old Norse *frǫ́* does mean "seed", it only refers to the seeds of plants, not the seed animals or men. Regardless, *frǫ́va=sk* is without doubt a reflexive verb literally meaning something like 'cultivate oneself'.

3–4 orð ... lęitaði. 'My word ... sought out.' | Every good speech led to another; every good deed likewise.

**142** Rúnar munt finna · ok ráðna stafi, [R 6v/35]
mjǫk stóra stafi,
mjǫk stinna stafi,
es fáði Fimbul·þulr
ok gørðu ginn-ręgin
ok ręist Hroptr *ra*gna.

Runes wilt thou find and counselled staves:
very great staves,
very stiff staves,
which the Fimblethyle ⟨= Weden⟩ painted,
and the Yin-Reins made,
and Roft of the Reins carved.

6 r*a*gna 'of the Reins' | 'rǫgna' ***R***

1 Rúnar munt finna · ok ráðna stafi 'Runes wilt thou find and counselled staves'' | A strong resemblance is found in the long-line on the mediæval runestone N 13: *rúnar ek rist · ok ráðna stafi* 'runes I carve, and counselled staves.'

**143** Óðinn með ǫsum, · en fyr ǫlfum Dáinn, [R 7r/2]
Dvalinn dvergum fyrir,
Ásviðr jǫtnum fyrir,
ek ręist sjalfr sumar.

Weden among the Eese but Dowen for the Elves,
Dwollen for the Dwarfs,
Oswith for the Ettins;
I myself carved some.

4 ek 'I' | The identity of the speaker is unclear, but judging by line 1 is apparently not Weden.

**144** Vęitst, hvé rísta skal? · Vęitst, hvé ráða skal? [R 7r/3]
Vęitst, hvé fáa skal? · Vęitst, hvé fręista skal?
Vęitst, hvé biðja skal? · Vęitst, hvé blóta skal?
Vęitst, hvé sęnda skal? · Vęitst, 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 how one shall send? Knowest thou how one shall soo?

ALL | The first four verbs refer to runes—carving, interpreting, colouring (with blood?), and divining, the latter four to sacrifice—praying, worshipping, sending (the sacrifice or the prayer), and killing the victim. See further relevant Index entries: bloot, soo. — The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

**145** Bętra 's ȯ·beðit · an séi of·blótit, [R 7r/5]
2 ęy sér til gildis gjǫf;
bętra 's ȯ·sęnt · an séi of·sóit;
4 [...]

It is better unbid than over-blooted;
a gift always looks for recompense.
It is better unsent than over-sooed;
[...]

---

ALL | An identical progression of four verbs suggests a close relation with the previous st. — I agree with Males (2024) on the interpretation of this stanza: since a gift always requires recompense, an excessive sacrifice could be seen as offensive and upset the relationship with the god. Males draws the analogy with an episode in *Eg*, where a rival poet leaves an expensive shield for Eyel and rides off; the latter understands this as a demand to compose a poem about the shield and is greatly insulted.
The gift cycle between Gods and men is very important in Indo-European pagan religions, and the present st. is a Norse attestation; cf. in OI (*Taittirīya Saṃhitā* 1.8.4.1, during the *Rāja-sūya*, the consecration of a king): *Dēhí mē, dádāmi tē; ní mē dʰēhi, ní te dadʰē; ní·hā́ram ín ní mē harā, ní·hā́ram* 'Give to me, I give to thee; bestow upon me, I bestow upon thee; bring gain indeed to me, [I bring] gain [to thee],' in Latin (TODO: source) *dō ut dēs* 'I give that thou might give'.

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

**146** Svá Þundr of ręist · fyr þjóða rǫk, [R 7r/7]
2 þar's upp of ręis, · es aptr of kom.

Thus did Thound ⟨= Weden⟩ carve before the histories of the nations
where he rose up when he came back.

---

ALL | This stanza is obscure and the section to which it belongs is unclear; *svá* 'so, thus' may be referring back to the preceding sts. or to the ones ahead. Regardless of which section it is referring to, it describes its contents as the verses Weden wrote down immediately after learning the runes during the Hanging (sts. 138–139 above) and places this at a time long predating human history.

1 Þundr 'Thound' | A common poetic name for Weden with an opaque etymology. Due to the genitive *Þundar* it must be an *i*- or *u*-stem (< PGmc. **Þundiz* or **Þunduz*). I find the most promising etymology to be a derivative of the IE root **ten-* 'stretch, extend' (surviving in the causative as ON *þęnja* 'to stretch') extended with *-d-* (cf. Latin *tendō* 'to stretch'). A direct cognate for **Þunduz* is obtained in Lithuanian *tandùs* 'lazy, sloppy' < **ténd-u-s* ~ **tn̥d-éw-s*, with Germanic regularizing the zero-grade stem of the oblique in all cases (for which cf. e.g. PGmc. **burþiz* ~ **burþiz* 'birth' < PIE **bʰértis* ~ **bʰr̥téys*). The sense of the name would thus be 'stretched', probably referring to his neck during the hanging.

## The Leed-Tally (147–165)

This section of *Háv*, the so-called the Leed-Tally (*Ljóðatal*), is not separated from the preceding section (which is marked out with a large initial), but is usually taken as separate since it is a self-contained list not much concerned with runes. The speaker, certainly Weden, addresses Loddfathomer and lists eighteen galders. Of course, the spells themselves are not given, but only

their purpose. They are aristocratic and Odinic in character and deal with such things as battle (galders 3, 4, 5, 8, 11, 13), healing (1, 2, 12), countering sorcery (6, 10), controlling the elements (7, 9), and seduction (16, 17). The 18th and last spell is a mystery; not even its purpose is told, and it is known only by Weden and the women closest to him.

Uniquely in this section we find Weden as a healer—a side of the god which is otherwise largely absent from the Old Norse literary corpus, where he instead tends to take on the role of War-God. On the other hand this aligns well with his personification in West Germanic healing charms (the OE *Nwyrt* and the OHG *II Merseburg*). Still, we need not look in vain for West Germanic influence in the present section; this difference is most likely simply a matter of which genres of texts have survived in the different traditions.

On the level of each numbered leed several of them are highly reminiscent of other known Germanic galders. The fourth (st. 150) bears a strong likeness to *Grg* 10, and its effect (removing fetters) is shared with the High German *I Merseburg*, apparently an actual galder of that type. The mysterious eighteenth spell (st. 165) finds an interesting parallel in the unknowable eighteenth question posed by Weden in *Vafþ* 54.

**147** Ljóð þau kann'k, · es kann=at þjóðans kona [R 7r/8]
2 ok manns=kis mǫgr.
Hjǫlp hęitir ęitt, · þat þér hjalpa mun
4 við sorgum ok sǫkum, · ok sútum gǫrv-ǫllum.

Those leeds I know which the king's wife knows not,
and no man's lad.
Help is one called; it will help thee
against sorrows and sakes and all griefs entire.

4 sǫkum 'sakes' | Legal charges, the first element of English *sakeless*.

**148** Þat kann'k annat, · es þurfu ýta synir, [R 7r/10]
2 þęir's vilja lękna lifa.

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

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

2 lękna 'leechers' | Physicians. A relation to 'leech' is likely but the direction is unclear (Kroonen, 2013, p. 331); are the physicians named after the tool of their trade (leeches, for bloodletting), or are the leeches named after the physicians?

**149** Þat kann'k þriðja, · ef mér verðr þǫrf mikil [R 7r/11]
2 hapts við mïna hęipt-mǫgu,
ęggjar dęyfi'k · mïnna and·skota,

4 bíta=t þǫim vǫ́pn né vǫlir.

This I know third, if I come in great need
of hindrance against my feud-lads [FOES]:
I dull the blades of my enemies;
for them bite not weapons nor staffs.

---

4 vǫlir 'staffs' | Plural of *vǫlr*, here referring to the magic staff or sceptre used by witches and warlocks; the word *vǫlva* 'wallow' (seeress, prophetess) is probably derived from this word. The reading *vélir* 'wiles, tricks, deceits' must be excluded for metrical reasons, since a c-verse in *Leeds-meter* cannot end in a trochée.

**150** Þat kann'k fjórða, · ef mér fyrðar bera [R 7r/13]
2 bǫnd at bóg-limum,
svá ek gǫl, · at ganga má'k,
4 sprettr mér af fótum fjǫturr,
en af hǫndum hapt.

This I know fourth, if men bear
bonds onto my shoulder-limbs [ARMS]:
*so* do I gale that I may walk;
springs from my feet the fetter,
and from my hands the bond.

---

ALL | Cf. *Grg* 10, which is very similar to the present stanza, and *I Merseburg* (edited below under Galders), a galder that seems actually to have been used for loosening fetters.

**151** Þat kann'k fimta, · ef sé'k af fári skotinn [R 7r/15]
2 flǫin ï folki vaða,
flýgr=a svá stint, · at stǫðvi'g=a'k,
4 ef hann sjónum of sé'k.

This I know fifth, if I see a dangerously shot
arrow in the troop wading:
it flies not so stiff that I cannot stop it
if I see it in my sights.

**152** Þat kann'k sétta, · ef mik sǫ́rir þegn [R 7r/16]
2 á rótum rás viðar,
þann hal, · es mik hǫipta kveðr,
4 þann eta mǫin hǫldr an mik.

This I know sixth, if a thane wounds me
on the roots of a raw/sappy tree:
*that man* who sings hatred against me,
*him* the evils eat instead of me.

3 þann hal 'that man' | ok þann hal *'and that man'* ***R***

1–2 ef mik sǫ́rir þegn á rótum rás viðar 'if a thane wounds me on the roots of a raw/sappy tree' | I.e., "if a man carves a runic curse against me".

2 rás 'raw/sappy' | The sappy wood was apparently of importance for the curse; cf. the curious account of *Gr* 79, where a hag curses Gretter in the following way: after finding a small tree and planing a small smooth surface onto a scorched side of it, she carves runes in its roots and reddens them with her own blood. She then chants galders while walking counter-clockwise around it. Lastly she pushes it out to sea, praying for it to drift to Gretter's homestead and curse him. Cf. also *Ski* 32 where Shirner goes to a *hrár viðr* 'raw/sappy tree' to get a certain magic stick. — The normal form of this word is *hrár* (so *Ski* 32), but the required alliteration with *rótum* makes that an impossibility. Another alternative is to emend **v-* in **vrótum* for a line ***á vrótum hrás viðar*. The emendation relies on an etymological relation between ON *rót* and OE *wyrt*, but as Kroonen (2013, pp. 597, 601) points out *rót* has an initial *r-* even in East Nordic which otherwise consistently preserves old *vr-*. Naturally this calls the existence of an OWN form **vrót* into question. Further, *rót* alliterates with *r-* in st. 138 above.

**153** Þat kann'k sjaunda, · ef sé'k hǫ́van loga [R 7r/18]
2 sal of sess-mǫgum,
brinnr=at svá bręitt, · at hǫ́num bjargi'g=a'k;
4 þann kann'k galdr at gala.

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

1 loga 'ablaze' | The word order makes this word look like the noun *logi* 'flame' ("if I see a high flame"), but the noun modified by the adj. *hǫ́van* 'high' is in fact *sal* 'hall', and *loga* is a verb 'to burn, be ablaze'.

4 galdr 'galder' | The use of this word here makes the synonymity of "galder" and "leed" (*ljóð*) clear.

**154** Þat kann'k átta, · es ǫllum es [R 7r/20]
2 nyt-sam=ligt at nema,
hvar's hatr vęx · með hildings sonum,
4 þat má'k bøta brátt.

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

3 hatr 'hatred' | Naturally with regard to their father's inheritance. As any reader of European history will know, such conflicts were a constant source of war both in the mediæval Germanic-founded kingdoms and in the Roman Empire before them.

**155** Þat kann'k níunda, · ef mik nauðr of stęndr [R 7r/22]

2 at bjarga fari mïnu ȧ floti,
vind ek kyrri · vági ȧ
4 ok svǫ́fi'k allan sǫ́.

This I know ninth, if I come in need
of saving my ship where it floats:
the wind I calm upon the wave,
and put all the sea asleep.

**156** Þat kann'k tíunda, · ef sé'k tún-riður [R 7r/23]
2 lǫika lopti ȧ,
ek svá vinn'k, · at þǫ́r villar fara
4 sinna hǫim-hama
sinna hǫim-huga.

This I know tenth, if I see town-rideresses
playing aloft:
I work it so that they go astray
of their home-hames,
of their home-minds.

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

1 tún-riður 'town-rideresses' | The *riður* 'rideresses' were witches believed to leave their original human shapes or skins (*hamir*) in order to fly ("ride") in the air tormenting and injuring the townsfolk. When they were out riding their original bodies would be lying in a coma-like state, but it was not the case that their whole mental faculties would disconnect from their bodies; indeed they would leave something of their soul behind, which was thought to be inextricably linked to the body. Through his second sight Weden could see these rideresses, and through his superior magical skill he could confuse them so that they would not be able to return to their original forms or minds, instead being doomed to stray as tormented "homeless" ghosts. Weden brags about doing this in *Hárb* 20.

**157** Þat kann'k ǫllipta, · ef skal'k til orrostu [R 7r/25]
2 lǫiða lang-vini,
und randir gǫl'k, · en þǫir með ríki fara,
4 hǫilir hildar til,
hǫilir hildi frȧ,
6 koma þǫir hǫilir hvaðan.

This I know eleventh, if I shall into the fray
lead old friends:
beneath the shield-rims I gale, and they go with power
hale to the battle,
hale from the battle;
they come hale anywhence.

2 lang-vini 'old friends' | In Germanic paganism the followers and protégés of a god are his friends (*vinir*). Already in *Beow* we see that the Shieldings are called the *Ing-wine* 'friends of Ing', and in *Hym* 11 Thunder is called the *vinr ver-liða* 'friend of manly retinues'. Two other places where it is used of Weden's followers in particular are *Grm* 54 and *Sont* 22, where Eyel speaks about his friendship (*vin-átt*) with Weden.

**158** Þat kann'k tolpta, · ef sé'k á tré uppi [R 7r/27]
2 váfa virgil-ná,
svá ek ríst · ok ï rúnum fá'k,
4 at sá gǫngr gumi.
ok mǫ́lir við mik.

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

**159** Þat kann'k þrǽt-tánda · ef skal'k þegn ungan [R 7r/29]
2 verpa vatni á,
mun=at hann falla · þó'tt ï folk komi,
4 hnígr=a sá halr fyr hjǫrum.

This I know thirteenth, if on a young thane
I shall sprinkle water:
he will not fall though he come into battle;
that hero will not sink before swords.

---

1–2 ef skal'k þegn ungan verpa vatni á 'if on a young thane I shall sprinkle water' | A reference to the Heathen name-giving ceremony in which the infant would be sprinkled with water; cf. the attestations in *Rþ* 7, 21, 34.

**160** Þat kann'k fjór-tánda, · ef skal'k fyrða liði [R 7r/31]
2 tǫlja tíva fyr,
ása ok alfa · ek kann allra skil,
4 fár kann ǫ́·snotr svá.

This I know fourteenth, if before the troop of men
I shall count forth the Tews:
of the Eese and Elves all I know the discernments;
few unwise men can do so.

---

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

**161** Þat kann'k fimm-tánda, · es gól Þjóð·rørir [R 7r/33]
2 dvergr fyr Dęllings durum,
afl gól ǫ́sum, · en ǫlfum frama,
4 hyggju Hropta-tý.

This I know fifteenth, which Thedrearer galed,
the dwarf, before Delling's doors.
Strength he galed for the Eese, but fame for the Elves,
thought for Tew of the Rofts ⟨= Weden⟩.

---

4 Hropta-tý 'Tew of the Rofts ⟨= Weden⟩' | The older dative *-tívi* (*Haustl* 8/1a, *Þdr* 20/3a) is not allowed for metrical reasons as a *Leeds-meter* c-verse cannot end in a long syllable followed by another syllable.

**162** Þat kann'k sex-tánda, · ef vil'k hins svinna mans [R 7r/35]
2 hafa gęð allt ok gaman,
hugi hvęrfi'k · hvit-armri konu
4 ok sný'k hęnnar ǫllum sefa.

This I know sixteenth, if I will from the smart girl
have her senses all, and pleasure:
the heart I change in the white-armed woman,
and I twist her whole mind.

**163** Þat kann'k sjau-tjánda · at mik sęint mun firra=sk [R 7v/2]
2 hit man-unga man.

This I know seventeenth, that she'll lately shun me,
that girl-young girl.

**164** Ljóða þęssa · munt Lodd·fáfnir [R 7v/2]
2 lęngi vanr vesa;
þó séi þér góð ef getr,
4 nýt ef nemr,
þǫrf ef þiggr.

(These leeds wilt thou, Loddfathomer,
long be lacking!
Though they might be good for thee if thou gettest,
profitable if thou learnest,
needful if thou takest.)

**165** Þat kann'k át-tjánda, · es ǫ́va kęnni'k [R 7v/4]
2 męy né manns konu,

—allt es bętra · es ęinn of kann,
4 þat fylgir ljóða lokum—
nema þęiri ęinni, · es mik armi vęrr,
6 eða mïn systir séi.

This I know eighteenth, which I will never teach
a maiden nor man's woman,
(everything is better which one alone knows;
that follows the last of the leeds!)
save for her alone who holds me in her arms,
or is my sister.

---

5 mik armi vęrr 'holds me in her arms' | A similar expression is also used *Vkv* 2. The one who wraps Weden in her arm may be his wife, Frie.

**166** Nú eru Hǫ́va mǫ́l kveðin · Hǫ́va hǫllu ï; [R 7v/7]
2 all-þǫrf ýta sonum,
ȯ·þǫrf jǫtna sonum;
4 hęill sá's kvað, · hęill sá's kann,
njóti sá's nam,
6 hęilir þęir's hlýddu.

Now have the High One's speeches been sung in the High One's hall,
most useful for the sons of men;
harmful for the sons of ettins.
Hail him who sang; hail him who knows;
may he use who learned;
hail those who heeded!

---

3 jǫtna 'ettins' | *corr. by other hand from* ýta *'men'* ***R***

---

4–6 kvað, kann, nam, hlýddu 'sang, knows, learned, heeded' | The implicit object is the speeches. These verbs all indicate a fully oral cultural context.

# Speeches of Webthrithner
# *(Vaf·þrúðnis mǫ́l)*

**Dating** (Sapp, 2022): C10th (0.894)
**Meter:** *Leeds-meter*

## Introduction

The **Speeches of Webthrithner** (*Vafþ*) are found in full in **R**; the latter half (from st. 20 onwards) in **A**. Several stanzas are also cited in *Gylf.*

## Structure

The poem essentially consists of a riddle contest between the god Weden and the ettin Webthrithner. Far from being a loose collection of mythic lore, it has a tight structure and logical plan throughout. The whole may be divided into 4 sections, first the prologue, where Weden takes counsel from his wife Frie and sets out for Webthrithner's hall (sts. 1–10). The remaining 3 sections form the contest, and consist of alternating stanzas where one part asks and the other answers. They are distinguished from each other by means of repeated refrains in the question stanzas, and consist of Webthrithner's 4 unnumbered questions (11–19), Weden's 12 numbered questions (20–43), and Weden's 6 unnumbered questions about the end times (44–55).

The following table illustrates the refrains; for stanza 40 see note there:

| | |
|---|---|
| 11–17 | *Sǫ́g mér/þat, Gagn·ráðr, · alls á golfi vill / þíns of fręista frama* |
| 20–42 | *Sǫ́g þat (it)* N*(:a)* · … / … *Vaf·þrúðnir vitir* |
| 44–54 | *Fjǫlð ek fór, · fjǫlð fręistaða'k, / fjǫlð ek rǫ́ynda rǫ́gin* |

Something must be said on the numerology of the questions—it is hardly a coincidence that Weden asks exactly 18 questions, this being a multiple of the sacred number 9. It is notable that another Odinic list, Leed-tally (sts. 147–165) of *Háv*, also has 18 items, especially that the 18th spell there, like the 18th question here, is a mystery known only to Weden himself.

## Summary

Weden asks his wife, Frie, for counsel, as he is curious about the ancient wisdom which the ettin Webthrithner might possess (1). Frie expresses worry, since she considers Webthrithner stronger than all other ettins (2), but Weden says that he has travelled far and wide, and wishes to know what Webthrithner's hall is like (3). Frie wishes him good luck against the ettin (4) and he departs, to challenge Webthrithner's *orð-spęki* 'word-wisdom' (5). He arrives at the ettin's hall and introduces himself (6); Webthrithner promptly declares that Weden will not come out of the hall unless he be wiser than him (7). Weden introduces himself as Gainred, saying that he has travelled far in need of Webthrithner's hospitality (8). Webthrithner invites Gainred to sit down (9), who in turn utters a gnomic stanza (10) not unlike those of the first section of *Háv*.

Webthrithner begins by asking four mythological questions, each answered by Gainred in turn. The questions concern the horse that pulls the Day (11–12) and the one that pulls the Night (13–14), the river which divides the gods and ettins (15–16), and the plain where Surt and the gods will fight (17–18).

Webthrithner calls the guest learned and invites him to sit. He declares that the loser of the contest must give his head (19). The roles are now reversed, and Gainred poses twelve numbered questions to the ettin. He asks about the origins of earth and heaven (20–21), of sun and moon (22–23), of day, night, and the phases of the moon (24–25), and of winter and summer (26–27); then about the earliest being, namely the ettin Earyelmer (28–29), his origins (30–31) and how he reproduced asexually (32–33). Gainred continues by asking what Webthrithner himself first remembers (34–35), about the origin of the wind (36–37), the god Nearth (38–39), Walhall and the Oneharriers (40–41), and where Webthrithner has learned all this wisdom (42–43).

The tone of the questions now changes, and Gainred asks six questions concerning the end times, all beginning with the same refrain. He asks which humans will survive after the Fimblewinter (44–45), how the sun can rise after Fenrer has destroyed it (46–47), about some obscure maidens (48–49; see there), which Eese will survive after the flame of Surt goes out (50–51), and how Weden will die (52–53). Finally, he asks the unknowable question: what did Weden speak in the ear of Balder before he was burned on the pyre? (54)

Webthrithner at last understands the identity of his challenger, since only Weden himself could know the answer to that question. He laconically accepts his imminent death and the futility of his own wisdom; the poem ends with his admission that Weden will always be the wisest (55).

## Text

### Vaf·þrúðnis mǫ́l (‘The Speeches of Webthrithner’)

[Óðinn:] **1** „Ráð mér nú Frigg · alls mik fara tíðir [R 7v/9]
2 at vitja Vaf·þrúðnis;
for-vitni mikla · kveð’k mér á fornum stǫfum
4 við þann hinn al-svinna jǫtun.“

“Counsel me now, Frie, as I long to journey
to visit Webthrithner.
Great curiosity I have for the ancient staves
of that all-wise ettin.”

---

3–4 for-vitni … jǫtun. ‘Great … ettin.’ | I.e. “I am very curious to learn his ancient words of wisdom.” Cf. st. 55.

[Frigg:] **2** „Hęima lętja · mynda’k Hęrja-fǫðr [R 7v/12]
2 ï gǫrðum goða;
því’t ęngi jǫtun · hugða’k jafn-ramman
4 sęm Vaf·þrúðni vesa.“

“At home would I keep the Father of Hosts
in the yards of the Gods,
for no ettin have I judged to be
as strong as Webthrithner.”

---

1 Hęrja-fǫðr ‘Father of Hosts’ | A name for Weden. For the second element see *Vsp* 1/3 n.

[Óðinn:] **3** „Fjǫlð ek fór, · fjǫlð freistaða’k, [R 7v/13]
2 fjǫlð ek ręynda ręgin;
hitt vil’k vita, · hvé Vaf·þrúðnis
4 sala-kynni séi.“

“Much I journeyed, much I tried,
much I tested the Reins!
One more thing I wish to know: how Webthrithner’s
halls may be.”

[Frigg:] **4** „Hęill þú farir, · hęill þú aptr komir, [R 7v/15]
2 hęill þú á sinnum séir;
óði þér dugi · hvar’s skalt, Alda-fǫðr,
4 orðum męla jǫtun.“

"Hale mayst thou journey; hale mayst thou come back;
hale mayst thou be on thy paths!
May thy wisdom avail thee where thou, Father of Men,
with words shalt greet the ettin!"

3 skalt | 'scalt †or†' ***R***

**5** Fór þá Óðinn · at freista orð-spęki [R 7v/17]
2 þęss hins al-svinna jǫtuns;
at hǫllu hann kom, · *es* átti Íms faðir;
4 inn gekk Yggr þegar.

Then journeyed Weden to test the word-wisdom
of that all-wise ettin.
He came to the hall which Ime's father [= Webthrithner] owned;
Ug ⟨= Weden⟩ went soon inside.

3 *es* | *emend.;* ok ***R***

3 Íms 'Ime's' | An unknown ettin. The name is probably corrupt, since alliteration on *h-* is required by the strongly stressed *hǫllu* in the a-verse. Finnur Jónsson (1932) emends to *Hymis* 'Hymer's'.

4 Yggr 'Ug' | TODO.

[Óðinn:] **6** „Hęill þú nú, Vaf·þrúðnir, · nú em'k ï hǫll kominn [R 7v/18]
2 á þik sjalfan séa;
hitt vil'k fyrst vita, · ef fróðr séir
4 eða al-sviðr, jǫtunn."

"Hale be thou now, Webthrithner! Now I am come into the hall
to see thy very self.
This I wish first to know, if thou be learned
or all-wise, ettin!"

[Vaf·þrúðnir:] **7** „Hvat 's þat manna, · es ï mïnum sal [R 7v/20]
2 verpumk orði á?
út þú né kømr · ǫrum hǫllum frá,
4 nema þú inn snotrari séir."

"What sort of man is this who in *my* hall
throws his word at me?
Out wilt thou not come from our halls
unless thou be the cleverer!"

[Óðinn:] **8** „Gagn·ráðr hęiti'k, · nú em'k af gǫngu kominn, [R 7v/22]
2 þyrstr til þïnna sala;
laðar þurfi · hęf'k lęngi farit
4 ok þïnna and-fanga, jǫtunn."

"Gainred I am called; now I am come from walking,
thirsty, to thy halls.
In need of a welcome I've journeyed for long,
and of thy reception, ettin!"

---

1 Gagn·ráðr | The prose of **STUW** has *Gangráðr* 'Gangred; Journey-adviser' instead.

[Vaf·þrúðnir:] **9** „Hví þú þá, Gagn·ráðr, · mǫ́li=sk af golfi fyrir? [R 7v/24]
2 far þú ï sess ï sal;
þá skal fręista, · hvárr flęira viti,
4 gęstr eða hinn gamli þulr."

"Why then, Gainred, dost thou speak from off the floor ahead?
Take a seat in the hall!
Then it shall be tried which of the two might know more:
the guest, or the old thyle."

---

4 hinn gamli þulr 'the old thyle' | Webthrithner himself, the thyle being the lorekeeper whose purpose it was to recite the old wisdom poems. See Encyclopedia: thyle.

[Óðinn:] **10** „Ȯ·auðigr maðr, · es til auðigs kømr, [R 7v/26]
2 mǫ́li þarft eða þęgi;
ofr-mǫ́lgi mikil · hygg'k at illa geti
4 hvęim's við kald-rifjaðan kømr."

"An unwealthy man who to a wealthy comes
ought to speak the needful or shut up.
Great over-speaking I think will bring ill
for whomever by a cold-ribbed comes."

---

2 mǫ́li þarft eða þęgi 'ought to speak the needful or shut up' | Formulaic, this line occurs identically in *Háv* 19.

4 kald-rifjaðan 'cold-ribbed' | Cold-hearted, cunning.

[Vaf·þrúðnir:] **11** „Sęg mér, Gagn·ráðr, · alls á golfi vill [R 7v/28]
2 þïns of fręista frama,
hvé hęstr hęitir, · sá's hvęrjan dręgr
4 dag of drótt-mǫgu."

*"Tell me, Gainred, since on the floor thou wilt*
*test thy furtherance,*
what the horse is called which pulls every
day over the lads of the folk [MEN]."

---

ALL | Sts. 11–14 deal with the two horses that pull the Day and Night around the heavens. Their origin is discussed in *Gylf* 10: *Nǫrfi eða Narfi hét jǫtunn, er byggði í Jǫtun-heimum. Hann átti dóttur, er Nótt hét. Hon var svǫrt ok dǫkk, sem hon átti ętt til. Hon var gipt þeim manni, er Nagl-fari hét; þeira sonr hét Auðr. Því nést var hon gipt þeim, er Ánarr hét; Jǫrð hét þeira dóttir. Síðast átti hana Dellingr, ok var hann ása ęttar; var þeira sonr Dagr; var hann ljóss ok fagr eftir faðerni sínu. Þá tók Al-fǫðr Nótt ok Dag, son hennar, ok gaf þeim tvá hesta ok tvǫ́r kerrur ok sendi þau upp á himin, at þau skulu ríða á hverjum tveim dǫ́grum um-hverfis jǫrð'ina. Ríðr Nótt fyrri þeim hesti, er kallaðr er Hrím-faxi, ok at morgni hverjum dǫggvir hann jǫrð'ina af mél-dropum sínum. Sá hestr, er Dagr á, heitir Skin-faxi, ok lýsir allt lopt ok jǫrð'ina af faxi hans.* 'Narrow or Narve was the name of an ettin who dwelled in the Ettinhomes. He had a daughter whose name was night. She was black and dark like her lineage bespoke. She was married off to the man whose name was Nailfarer. Their son was Ead. Thereafter she was married off to the one whose name was Oner. Earth was the name of their daughter. Lastly Delling got her, and he was of the lineage of the Eese. Their son was Day; he was bright and fair after his father's side. Then Allfather took Night, and Day her son, and gave them two horses and two chariots and sent them up onto the heaven that they should ride every two half-days a full circle around the earth. Night rides in front on the horse which is called Rimefax, and every morning he bedews the earth with the drool from his bit. The horse owned by Day is named Shinefax, and all the air and the earth is lit up by his mane.'
They are mentioned again in *Skm* 72, which deals with legendary horses: *Ár-vakr ok Al-sviðr draga sól'ina, sem fyrr er ritat. Hrím-faxi eða Fjǫr-svartnir draga nótt'ina. Skin-faxi eða Glaðr fylgja degi'num.* 'Yorewaker and Allswith pull the sun as is written earlier. Rimefax or Ferrowswartner pulls the night. Shinefax or Glad follows the day.' For Yorewaker and Allswith see *Grm* 38. The alternative names Ferrowswartner ('Life-darkener') and Glad probably derive from now-lost poetic sources.
The motif of horses, especially mounted on chariots, pulling the heavenly bodies or day and night is very ancient and attested as far back as the Bronze Age. It is frequent in the hymns of *ṚV* and Greek texts and is found depicted archeologically on the beautiful Trundholm Sun Chariot from Denmark of the Nordic Bronze Age, the cultural and ethnic ancestors to the Germanic peoples. See Figures 1, 2 and cf. *Grm* 38 n.

2 þïns of fręista frama 'test thy furtherance' | I.e. "try your luck, see how far you get". Formulaic; cf. *Háv* 2.

[Óðinn:] **12** „Skin·faxi hęitir, · es hinn skíra dręgr [R 7v/30]
2 dag of drótt-mǫgu;
hęsta batstr · þykkir hann með *H*ręið-gotum;
4 ęy lýsir mǫn af mari."

"Shinefax is he called who pulls the pure
day over the lads of the folk.
The best of horses he seems among the Reth-Gots;
ever lights that stallion's mane up."

---

3 *H*ręið-gotum | *metr. emend.;* 'reið-gotom' ***R***

---

3 *H*ręið-gotum 'Reth-Gots' | An old tribal name referring to the Eastern Gots around the Black Sea, apparently mentioned here due to their connection with the East. The first element is unclear. There may also be a pun here, since *goti* can mean both 'Got' and 'horse'.

[Vaf·þrúðnir:] **13** „Sęg þat, Gagn·ráðr, · alls á golfi vill [R 7v/32]
2 þïns of fręista frama,
hvé jór hęitir, · sá's austan dręgr
4 nǫtt of nýt ręgin.“

*“Tell this, Gainred, since on the floor thou wilt*
*test thy furtherance,*
what the steed is called which from the east does pull
night over the bountiful Reins.”

[Óðinn:] **14** „Hrím·faxi hęitir, · es hvęrja dręgr [R 7v/33]
2 nǫtt of nýt ręgin;
mėl-dropa · fęllir hann morgin hvęrjan;
4 þaðan kømr dǫgg of dala.“

“Rimefax is he called who pulls each
night over the bountiful Reins.
Drool from his bit he lets fall each morning;
thence comes dew through the dales.”

2 of | *emend.;* ok ***R***

Figure 1: The gilt (day) side of the Trundholm sun chariot. Nordic Bronze Age, ca. 1400 BCE. © Nationalmuseet. CC BY-SA 3.0. https://commons.wikimedia.org/wiki/File:Solvognen_Do_2010_1277.tif

1 Hrím·faxi 'Rimefax' | The one with frozen mane.

4 þaðan kømr dǫgg of dala 'thence comes dew through the dales' | For another explanation of the origin of dew, see *Vsp* 18.

[Vaf·þrúðnir:] **15** „Sęg þat, Gagn·ráðr, · alls á golfi vill [R 8r/1]
2 þïns of fręista frama,
hvé ǫ́ hęitir, · sú's dęilir með jǫtna sonum
4 grund, ok með goðum."

*"Tell this, Gainred, since on the floor thou wilt*
*test thy furtherance,*
what the river is called which divides the land
between the sons of Ettins and the Gods."

[Óðinn:] **16** „Ífing hęitir ǫ́, · es dęilir með jǫtna sonum [R 8r/2]
2 grund, ok með goðum;
opin rinna · hǫ́n skal umb aldr-daga;
4 verðr=at íss á ǫ́u."

Figure 2: The ungilt (night) side of the Trundholm sun chariot. © Nationalmuseet. CC BY-SA 3.0. https://commons.wikimedia.org/wiki/File:Solvognen_D0_2010_1278.tif

"Iving is the river called which divides the land
between the sons of Ettins and the Gods.
Open shall it flow through its days of life;
there forms no ice on that river."

---

1 Ífing 'Iving' | The border river is not known by this name from any other source, not even *Gylf*, which otherwise tends to relay even the most obscure lore.

4 verðr=at íss á ǫ́u 'there forms no ice on that river' | For ice would enable the Ettins to cross over into the lands of the Gods.

[Vaf·þrúðnir:] **17** „Sęg þat, Gagn·ráðr, · alls á golfi vill [R 8r/3]
2 þïns of fręista frama,
hvé vǫllr hęitir, · es finna=sk vígi at
4 Surtr ok hin svǫ́su goð."

*"Tell this, Gainred, since on the floor thou wilt*
*test thy furtherance,*
what the plain is called where they find each other at war,
Surt and the beloved Gods."

Óðinn: **18** „Víg·ríðr hęitir vǫllr, · es finna=sk vígi at [R 8r/4, STUW]
2 Surtr ok hin svǫ́su goð;
hundrað rasta · hann 's á hvęrjan veg;
4 sá 's þęim vǫllr vitaðr."

"Wighride is the plain called where they find each other at war,
Surt and the beloved Gods.
A hundred rests it reaches in each direction;
for them that plain is marked out."

---

ALL | For the same event cf. *Fáfn* 14–15.

Vaf·þrúðnir: **19** „Fróðr est nú gęstr, · far á bękk jǫtuns, [R 8r/6]
2 ok mę́lumk ï sessi saman;
hǫfði vęðja · vit skulum hǫllu ï
4 gęstr, of goð-spęki."

"Learned art thou now, guest; take the ettin's bench
and let us speak in the seat together!
Wager a head shall we two in the hall,
O guest, over god-wisdom!"

---

1 Fróðr est nú gęstr, · far á bękk jǫtuns 'Learned art thou now, guest; take the ettin's bench' | Webthrithner adimts his guest's wisdom and repeats his invitation for the god to sit down. It seems that Weden at this point accepts the invitation, and the contest continues; now it is Weden's turn to ask, Webthrithner's to answer.

## Capitulum ('New Chapter')

Óðinn: **20** „Sęg þat it ęina, · ef þïtt óði dugir [R 8r/9, A 3r/1]
2 ok þú Vaf·þrúðnir vitir,
hvaðan jǫrð of kom, · eða upp-himinn
4 fyrst, hinn fróði jǫtunn."

"TELL THIS ONE, if thy wisdom avails
and thou, Webthrithner, dost know,
whence Earth came or Up-heaven,
first, O learned ettin."

1 Sęg | S *is a bold capital in* ***R*** 1 óði | *The first word on fol. 3r of* ***A****; from this point we have the poem in both manuscripts.*

3 jǫrð ... eða upp-himinn 'Earth ... or Up-heaven' | An old Common Germanic formulaic merism, referring to the whole universe. See Index of formulae: Earth and Upheaven.

Vaf·þrúðnir: **21** „Ór Ymis holdi · vas jǫrð of skǫpuð, [R 8r/10, A 3r/2]
2 ęn ór bęinum bjǫrg,
himinn ór hausi · hins hrím-kalda jǫtuns,
4 ęn ór svęita sǫ́r.""

"From Yimer's flesh was the earth shaped,
but from his bones the mountains;
the heaven from the skull of that rime-cold ettin,
but from his blood the sea."

3 himinn ór hausi 'the heaven from the skull' | The heavens are understood as a dome, a view common to many ancient peoples. This also fits well with the floating clouds being Yimer's brains, as told in *Grm* 42.

4 ór svęita sǫ́r 'from his blood the sea' | According to *Gylf* 7, the slaying of Yimer produced so much blood that it drowned the whole race of Rime-Thurses save one; for this see st. 35 below. — Cf. *Sont* 3/3: *jǫtuns hals · undir þjóta* 'the neck-wounds of the ettin [SEAS] roar', which attests that Yimer was slain by decapitation, the typical way of wasting beasts of sacrifice (so e.g. *Hym* 15). That this is not a mere literary construct is proven by the excavation of the Wiking Age Hove-steads (*Hofstaðir*) on Iceland, where bulls were seasonally slain in what was undoubtedly ritual sacrifice: "The most likely reconstruction from the forensics of the skulls requires at least a two-person team, one of whom struck the animal between the eyes (effectively killing it and certainly stunning it into momentary immobility) while the second swung a fairly broad-bladed axe at the neck or base of the skull for a beheading stroke." After the slaying (and presumed feasting on the meat), their skulls were displayed for a prolonged period of time (Lucas and McGovern, 2007, p. 23). Lucas and McGovern note that this was not the usual manner of slaughtering animals on Iceland, and even has practical downsides compared to a slower cutting of the throat, like splintered bones and damage to the cutting blade. On the other hand, the swift beheading and flow of blood would have great dramatic effect, and, what the authors neglect to mention, clearly reenact the slaying of Yimer: the separation of the skull (heaven) from the body (earth), and the great flow of blood (sea-water) from the neck-wound, lastly the burial of the body in the earth, and the display of the skull on high to symbolize the heaven.

4 svęita 'blood' | In poetry *svęiti* 'sweat' almost always means 'blood'. This is shared with OE *swât*, as seen e.g. in *Beow* 1286a: *sweord* swâte *fâh* 'sword stained with "sweat"', 2689b–2690: *hé ge-blódegod wearð / sâwul-dríore;* · swât *ýðum wéoll.* 'he was bloodied in soul-gore; the "sweat" gushed in waves'.

ALL | The gods sacrificed Yimer and created the world from his body, as told more fully in *Grm* 41–42 and alluded to in *Vsp* 3–4; for the deeper religious significance of this myth see notes to those sts. and also to *Grm* 43. — The whole st. bears very close resemblance to *Grm* 41; ll. 1 and 4 here are identical to ll. 1–2 there, and ll. 2 and 3a here are clearly related to ll. 3a and 4 there. Still, the sts. are distinct enough that the one cannot be a direct scribal copy of the other, and the relationship is more likely to be oral. Both have probably been composed in the same West Norwegian milieu, in turn deriving from an older Common Germanic tradition (cf. *Wessobrunn* under Poetry on Christian Subjects).

Óðinn: **22** „Sęg þat annat, · ef þïtt óði dugir [R 8r/12, A 3r/3]
2 ok þú Vaf·þrúðnir vitir,
hvaðan Máni of kom, · svá't fęrr męnn yfir,
4 eða Sól it sama."

"Tell this other one, if thy wisdom avails,
and thou, Webthrithner, dost know,
whence the Moon came which journeys over men,
or the Sun likewise."

Vaf·þrúðnir: **23** „Mundil·fóri hęitir, · hann 's Mána faðir [R 8r/13, A 3r/4]
2 ok svá Sólar it sama;
himin hverfa · þau skulu hvęrjan dag
4 ǫldum at ár-tali."

"Mundlefarer he is called—he is the father of the Moon,
and so of the Sun likewise.
Turn round heaven shall they every day,
for mankind's tally of years."

---

1 Mundil·fóri 'Mundlefarer' | An otherwise unknown figure; see Index for etymology, which likens the cosmos to a Wiking Age flour-mill turned by a handle.

4 ǫldum at ár-tali 'for mankind's tally of years' | According to *Vsp* 6 the Gods gave names to night, the moon-phases, morning, midday, afternoon, and evening *ǫrum at tęlja* 'the years for to tally'. — Numerous examples of the chronological reckoning of the Heathen Icelanders are found in Are's Book of Icelanders and in the Book of Landtakings. Both of them relate the years to the Christian Common Era, but they must originally have been based on the reigns of kings, of which many examples are found in those two books.

Óðinn: **24** „Sęg þat it þriðja, · alls þik svinnan kveða [R 8r/15, A 3r/6]
2 ok þú Vaf·þrúðnir vitir,
hvaðan Dagr of kom, · sá's fęrr drótt yfir,
4 eða Nǫtt męð niðum."

"Tell this third, since they call thee wise,
and thou, Webthrithner, oughtst to know,
whence the Day came which journeys over the folk,
or the Night with the moon-phases."

4 Nǫ́tt með niðum 'Night with the moon-phases' | Also found in *Vsp* 6/3.

Vaf·þrúðnir: **25** „Dęllingr hęitir, · hann 's Dags faðir, [**R** 8r/17, **A** 3r/8]
2 ęn Nǫ́tt vas Nǫrvi borin;
ný ok nið · skópu nýt ręgin
4 ǫldum at ár-tali."

"Delling he is called; he is the father of Day,
but Night was born to Narrow.
The waxing and waning did the bountiful Reins create
for mankind's tally of years."

1 Dęllingr 'Delling' | A derivative of the adjective *dallr* '(possibly) shining, brilliant' (cf. Old English *deal* 'proud, exalted') which appears in two other ON mythological names, viz. *Hęim·dallr* (the god Homedall) and *Mar·dǫll* (Meredall, an epithet of the goddess Frow. Also in the two other instances it appears to have connotations of light and brilliance; for Frow see *Vsp* 24 n., *Þrk* 8 n, for Homedall *Grm* 13 n. and *Eddbr* 3 P1.

3 ný ok nið 'The waxing and waning' | The two halves of the moon cycle, by which months ('moon-ths') were reckoned. The phrase also occurs in *Gut* 2: *um ný ok niðar*, *Gula* 57: *um ný hit nęsta ok niðar*, *Gylf* 12: *Máni stýrir gǫngu tungls ok rǫðr nýjum ok niðum* 'Moon steers the track of the lunar body and rules over the waxings and wanings'. For the Norse-Germanic calendar see notes to *Vsp* 6.

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

"Tell this fourth, since they call thee learned,
and thou, Webthrithner, oughtst to know,
whence the winter came or the warm summer,
first, amidst the learned Reins."

Vaf·þrúðnir: **27** „Vind·svalr hęitir, · hann's Vetrar faðir, [**R** 8r/20, **A** 3r/10]
2 ęn Svǫ́suðr Sumars."
[...]

"Windswoll is he called; he is the father of the Winter;
but Sosuth is the Summer's."

3 [...] | The second half of the st. seems to be missing; its contents are entirely unknown. No gap is indicated in the mss. — The information from this st. is also found in *Gylf* 19.

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

"Tell this fifth, since they call thee learned,
and thou, Webthrithner, oughtst to know,
who oldest of the Eese or of Yimer's kinsmen [ETTINS]
arose in days of yore."

---

3–4 hvęrr … ár-daga 'who … days of yore.' | I.e. "Which was the very first being?" Cf. the question on the cryptic C9th Malt Stone (DR NOR1988;5): **huaʀisi : alistiąsa**, perhaps *Hvaʀ es inn ęlisti ása?* 'Who is the eldest of the Eese?'

Vaf·þrúðnir: **29** „Ør·ófi vetra · áðr véri jǫrð of skǫpuð, [R 8r/22, A 3r/12]
þá vas Ber·gęlmir borinn;
Þrúð·gęlmir · vas þess faðir,
ęn Aur·gęlmir afi.“

"Uncountable winters before the Earth was created,
then was Bareyelmer born.
Thrithyelmer was that one's father,
and Earyelmer the grandfather."

Óðinn kvað: **30** „Sęg þat it sétta, · alls þik svinnan kveða, [R 8r/23, A 3r/14, STV
ok þú Vaf·þrúðnir vitir,
hvaðan Aur·gęlmir kom · með jǫtna sonum
fyrst, hinn fróði jǫtunn.“

"Tell this sixth, since they call thee wise,
and thou, Webthrithner, oughtst to know,
whence Earyelmer came amidst the sons of ettins,
first, O learned ettin."

---

1–2 Sęg … vitir 'Tell … know' | om. **STUW**

Vaf·þrúðnir: **31** „Ór Éli-vǫ́gum · stukku ęitr-dropar, [R 8r/25, A 3r/15, STU
svá óx und's ór varð jǫtunn;
þar ǫ́rar ę́ttir · kómu allar saman;
því's þat ę́ alt til atalt.“

"From the Ilewaves splashed venom-drops;
so it grew until it formed an ettin.
Our lineages came there all together,
thus it is ever all too fierce."

ALL | Over æons the splashing venom-droplets of the Ilewaves combined until they formed a sentient being. This was Earyelmer, whom *Gylf* identifies with Yimer. In *Gylf* 5 Snorre cites this stanza and the latter half of st. 30 in support of his lengthy and embellished creation narrative, but it is not certain that is what the older poet had in mind.
The Ilewaves are probably a reflex of the chaotic primeval Waters found in many West Eurasian mythologies, including *Genesis* 1:1–3 and *ṚV* 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 in the Jewish narrative find a *creation out of nothing*—at the very beginning of time God's spirit is on the Waters and He makes the light shine over them—we instead 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 *ṚV* 10.129.3 from "the power of heat" (OI *tápasas mahiná*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *ṚV* 10.129.4 simply giving rise to "desire" (*kā́ma*) which serves as the "primal seed of thought" (*mánasas rḗtas prat$^{h}$amám*)—and it is from these that the world is populated by the raw matter out of which the Gods eventually create (or *shape*) the World as we know it through sacrifice (see st. 21 above, *Vsp* 3–4, *Grm* 41–42).

3–4 órar ... atalt 'Our ... fierce' | so **STUW**; om. **RA**.

4 þat 'it' | i.e. the ettin race.

Óðinn kvað: **32** „Sęg þat it sjaunda, · alls þik svinnan kveða, [**R** 8r/26, **A** 3r/16]
2 ok þú Vaf·þrúðnir vitir,
hvé sá bǫrn gat · hinn baldni jǫtunn,
4 es hann hafði=t gýgjar gaman."

"Tell this seventh, since they call thee wise,
and thou, Webthrithner, oughtst to know,
how he begot children, that stubborn ettin,
when he knew no troll-woman's pleasure."

3 baldni 'stubborn' | *so **A**;* aldni *'the aged' **R***

Vaf·þrúðnir kvað: **33** „Und hęndi vaxa · kvǫ́ðu hrím-þursi [**R** 8r/27, **A** 3r/17]
2 męy ok mǫg saman;
fótr við føti · gat hins fróða jǫtuns
4 sex-hǫfðaðan son."

"In the hand of the rime-thurse, they said, did grow
a maiden and a lad together.
Foot against foot begat for the learned ettin
a six-headed son."

1–3 Und hęndi ... fótr við føti 'In the hand ... Foot against foot' | The image is masturbatory and monstrous. The stanza is paraphrased in *Gylf* 5: *En svá er sagt, at þá er hann svaf, fekk hann sveita. Þá óx undir vinstri hendi honum maðr ok kona, ok annarr fótr hans gat son við øðrum, en þaðan af kómu ęttir.* 'But so is said, that when he slept he began to sweat. Then grew within his left hand a man and a woman, and one foot of his begat a son by the other, and thereof come the lineages [of Ettins].'

Óðinn kvað: **34** „Sǫ́g þat it ǫ́ttunda, · alls þik fróðan kveða, [R 8r/29, A 3r/18]
ok þú Vaf·þrúðnir vitir,
hvat fyrst of mant · eða frǫ́mst of vǫ́itst,
þú est al-sviðr jǫ́tunn.“

“Tell this eighth, since they call thee learned,
and thou, Webthrithner, oughtst to know
what first thing thou recallest or earliest knowest—
thou art all-wise, ettin!”

---

1 Sǫ́g þat it ǫ́ttunda, · alls þik fróðan kveða, ‘Tell this eighth, since they call thee learned’ | This line lacks the required alliteration, but may easily be supplied by replacing *alls þik fróðan kveða* with *ef þ̈itt ǿði dugir* from sts. 20 and 22, or *alls þik svinnan kveða* from 24.

Vaf·þrúðnir kvað: **35** „Ǿr·ófi vetra · áðr vǫ́ri jǫ́rð of skǫ́puð, [R 8r/30, A 3r/19, STU
þá vas Ber·gǫ́lmir borinn;
þat ek fyrst of man, · es hinn fróði jǫ́tunn
á vas lúðr of lagiðr.“

“Uncountable winters before the Earth was created,
then was Bareyelmer born.
It I first remember, when the learned ettin
on the canoe was laid.”

---

3–4 es hinn fróði jǫ́tunn / á vas lúðr of lagiðr ‘when the learned ettin on the tree-trunk was laid’ | An obscure mythological reference. *Gylf* explains it in the following way: the sons of Byre (that is, Weden, Will and Wigh) slew Yimer and when he died so much blood flowed from his wounds that the whole race of Ettins was drowned save for Bareyelmer and his household, who survived by getting up on his *lúðr*. This is clearly a variant of the Great Flood or Deluge myth. It may have been found even among the Scandinavians, but it may also be Snorre's invention based on the Bible, in which case the present stanza was about as obscure to him as it is to us.
In Old Norse prose *lúðr* usually means ‘trumpet, blowing horn’, less commonly ‘flour-bin’; the underlying sense seems to be ‘hollowed-out wood’, which is why it is presently translated as “canoe”. Considering the transitive nature of Bareyelmer being laid (*of lagiðr*) upon it, the stanza could be read as speaking of a ship burial, so that the first thing Webthrithner remembers is Bareyelmer's funeral.

Óðinn kvað: **36** „Sǫ́g þat it níunda, · alls þik svinnan kveða, [R 8r/32, A 3r/21]
ok þú Vaf·þrúðnir vitir,
hvaðan vindr of kømr · svá't fǫ́rr vág yfir,
ǫ́ mǫ́nn hann sjalfan of séa.“

“Tell this ninth, since they call thee wise,
and thou, Webthrithner, oughtst to know:
whence comes the wind which fares o'er the wave—
always men see his very self.”

---

ALL | Sts. 36–37 are essentially paraphrased by *Gylf* 18: *Þá mélti Gangleri: „Hvaðan kemr vindr? Hann er sterkr, svá at hann hrǫ́rir stór hǫf, ok hann ǫ́sir eld. En svá sterkr sem hann er, þá má eigi sjá hann, því er hann undar-liga skapaðr.“ Þá mélti Hárr: „Þat kann ek vel segja þér. Á norðan-verðum himins enda sitr jǫtunn sá, er Hrǫ́·svelgr heitir. Hann hefir arnar-ham, en er hann beinir flug, þá standa vindar undan vǫ́ngjum hans. Hér segir svá:* 'Then Gangler spoke: "Whence comes the wind? It is so strong that it stirs great oceans and it fans flame. But as strong as it is one still cannot see it, for it is wondrously created." Then High spoke: "This I can tell thee well. In the northern end of heaven sits the ettin who is called Rawswallower. He has an eagle's hame, and when he takes to flight then winds come from under his wings. Here it says so:"' After this the text cites st. 37.

4 ǫ́ męnn hann sjalfan of séa 'always men see his very self' | Perhaps a reference to sea which is never perfectly still, so that the wind is always seen on the waves. It is also possible that a negative clitic *-t* has been lost from the verb *séa* 'see', in which case the line should be interpreted as '*never* men see his very self'; this is supported by *Gylf* 18.

Vaf·þrúðnir: **37** „Hrǫ́·svǫlgr hǫitir, · es sitr á himins ǫnda, [**R** 8r/34, **A** 3r/22, **STUW**]
2 jǫtunn í arnar ham;
af hans vǫ́ngjum · kveða vind koma
4 alla męnn yfir.“

"Rawswallower is he called who sits at heaven's end,
an ettin in an eagle's hame.
From his wings they say the wind comes
over all men."

1 Hrǫ́·svǫlgr 'Rawswallower' | I.e. 'Devourer of Carrion'.

[Óðinn:] **38** „Sęg þat it tíunda, · alls þú tíva rǫk [**R** 8v/1, **A** 3r/24]
2 ǫll Vaf·þrúðnir vitir,
hvaðan Njǫrðr of kom · með ása sonum;
4 hofum ok hǫrgum · rǫ́ðr hund-mǫrgum
ok varð=at ǫ́sum alinn.“

"Tell this tenth, since thou the Rakes of the Tews
all, Webthrithner, oughtst to know,
whence came Nearth amidst the sons of the Eese;
of hoves and harrows he rules a hundred-many,
and he was not by the Eese begotten."

4 hofum ok hǫrgum 'hoves and harrows' | A formulaic merism for cultic sites; see *Vsp* 7 n. The stanza seems to be referring to the large count of such sites named after Nearth—Brink (2007) counts 13 place names in Norway, 17 in Sweden, and 3 in Denmark; in addition there are a few on Iceland (TODO). For Nearth's harrow (a sort of cultic location, not an agricultural implement!) cf. *Grm* 16 where it is said that Nearth *rǫ́ðr hǫ́-timbruðum hǫrgi* 'rules a high-timbered harrow'. Also of interest is *Lok* 51, where the goddess Shede speaks of her *vé ok vangar* 'wighs and wongs', two terms common in religious place names. The underlying theological understanding seems to be that the God is physically present as the ruler of His shrine.

[Vaf·þrúðnir:] **39** „Í Vana-hęimi · skópu hann vís ręgin [**R** 8v/3, **A** 3r/26]

2 ok sęldu at gíslingu goðum,
ï aldar rǫk · hann mun aptr koma
4 hęim męð vísum vǫnum.“

“In Waneham the wise Reins created him,
and sold him as a hostage to/for the gods.
In the Rakes of the Age he will come back
home amidst the wise Wanes.”

---

ALL | Following the settlement between the two tribes of Gods the Eese and the Wanes, Nearth, who belonged to the latter, was sent to the former as a hostage. For this cf. *Vsp* 22 n., *Gylf* 23 (edited in the pres. ed. as *Eddbr* 2), *Yng* 4. *Lok* 34–35 mentions that Nearth was sent as a hostage to the ettins, but that is probably a different episode.

1 vís rǫgin ‘the wise Reins’ | ON *rǫgin* ‘the Reins, Powers’ is generally used simply to refer to the gods as a collective, but here seems to refer specifically to the Wanes in opposition to the Eese.

3 aldar rǫk ‘the Rakes of the Age’ | The Rakes of the Reins, the End Times.

[Óðinn:] **40** „Sęg þat it ęllipta, · *ef þïtt óði dugir* [**R** 8v/5, **A** 3r/28]
2 *ok þú Vaf·þrúðnir vitir,*
hvar *allir* · ýtar tùnum ï
4 hǫggva=sk hvęrjan dag.“

“Tell this eleventh, if thy wisdom avails,
and thou, Webthrithner, oughtst to know,
where all men in yards
strike at each other every day.”

---

ALL | This question-stanza is malformed in both **R** and **A** and thus has to be partly reconstructed on the basis of st. 41. The ms. preservation of *Vafþ* 40–41 is as follows: All four mss. of *Gylf* attest st. 41 with no textual variants. **R** has 40–41 as one complete stanza, which is clearly a mix between the question and the answer: *Sęg þat it ęllipta, hvar ýtar tùnum ï hǫggva=sk hvęrjan dag? Val þęir kjósa ok ríða vígi frá sitja męirr of sáttir saman.* (normalised.) **A** has only the very beginning of st. 40 (“Tell this eleventh”), followed by the full st. 41: *Sęg þat it ęllipta, allir ęins hęrjar Óðins tùnum ï hǫggva=sk hvęrjan dag. Val þęir kjósa ok ríða vígi frá sitja męirr of sáttir saman.* (norm.) Although **R** has a complete question-stanza it stands out by lacking a refrain in the first two lines, something found in all other questions in the poem (see Introduction); it also has no corresponding answer-stanza.
In order to restore st. 40, the following conjectural reconstruction has been undertaken in the pres. ed.: For lines 1b–2 the refrain *ef þïtt óði dugir ok þú Vaf·þrúðnir vitir* ‘if thy wisdom avails, and thou, Webthrithner, oughtst to know,’ has been inserted from sts. 20 and 22, which also have ordinal numbers alliterating with vowels. In line 3a the word *allir* ‘all’ has been inserted from st. 41 to get vowel-alliteration with 3b *ýtar*.

[Vaf·þrúðnir:] **41** „Allir ęin-hęrjar · Óðins tùnum ï [**A** 3r/28, **STUW**]
2 hǫggva=sk hvęrjan dag;
val þęir kjósa · ok ríða vígi frá,
4 sitja męirr of sáttir saman.“

"All the Oneharriers in Weden's yards
strike at each other every day.
The slain they choose and ride from the fray;
then sit once more agreed together."

1 ęin-hęrjar | *so* ***STUW;*** ęins hęrjar ***A***

3 val þęir kjósa 'The slain they choose' | It is from this verbal phrase that the female agent noun *val-kyrja* 'walkirrie' is derived.

[Óðinn:] **42** „Sęg þat it tolpta, · hví þú tíva rǫk [**R** 8v/6, **A** 3v/1]
2 ǫll Vaf·þrúðnir vitir?
Frá jǫtna rúnum · ok allra goða
4 þú it sannasta sęgir,
hinn al-svinni jǫtunn."

"Tell this twelfth, why thou the Rakes of the Tews
all, Webthrithner, shouldst know?
From the runes of the ettins and all the gods
dost thou speak the most truly,
O all-wise ettin."

[Vaf·þrúðnir:] **43** „Frá jǫtna rúnum · ok allra goða [**R** 8v/8, **A** 3v/2]
2 ek kann sęgja satt,
því't hvęrn hęf'k hęim of komit,
4 níu kom'k hęima · fyr nifl-hęl neðan;
hinig dęyja ór hęlju halir."

"From the runes of the ettins and all the gods
I can speak truly,
for I have come into each Home.
Into nine Homes I came beneath Nivelhell;
that way men die out of Hell."

4–5 níu ... halir. 'Into nine ... of Hell.' | Apparently lower infernal underworlds. Snorre certainly understands it this way, when he writes (*Gylf* 34, excerpt): *Hel kastaði hann í Nifl-heim ok gaf henni vald yfir níu heimum, at hón skyldi skipta ǫllum vistum með þeim, er til hennar vóru sendir, en þat eru sótt-dauðir menn ok elli-dauðir.* 'He [= Allfather] threw Hell in Nivelham and gave her dominion over nine Homes, that she would deal out all provisions between those who were sent to her, and those are men dead of disease and old age.' Finnur Jónsson (1932) considers *ór hęlju* 'out of Hell' a later interpolation, probably for metrical reasons.

[Óðinn:] **44** „Fjǫlð ek fór, · fjǫlð fręistaða'k, [**R** 8v/11, **A** 3v/4]
2 fjǫlð ek ręynda ręgin;
hvat lifir manna, · þá's hinn mǫra líðr

4 fimbul-vetr með firum?“

*“Much I journeyed, much I tried,*
*much I tested the Reins!*
What remains of men when the famed Fimble-winter
passes amidst the folk?”

---

ALL | This question (number 13) begins the third and final group of questions. The subject shifts toward eschatology and the first two lines of each question-stanza feature the refrain found in st. 3/1–2. For the events of the End Times cf. *Vsp* 39–62, *Gylf* 51–53.

[Vaf·þrúðnir:] **45** „Líf ok Líf·þrasir, · ǫn þau lęyna=sk munu [R 8v/13, A 3v/6, STU
2 ï holti Hodd·mímis;
morgin-dǫggvar · þau sér at mat hafa;
4 þaðan af aldir ala=sk.“

“Life and Lifethrasher—but they will hide themselves
in Hoardmimer’s wood.
Morning dew will they have for food;
thereof is mankind begotten.”

---

2 holti Hodd·mímis ‘in Hoardmimer’s wood’ | Perhaps the hollowed-out Ugdrassle’s Ash.

[Óðinn:] **46** „Fjǫlð ek fór, · fjǫlð fręistaða’k, [R 8v/15, A 3v/8]
2 fjǫlð ek ręynda ręgin;
hvaðan kømr sól · à hinn slétta himin,
4 es þęssa hęfr Fęnrir farit?

*“Much I journeyed, much I tried,*
*much I tested the Reins!*
Whence comes the Sun onto the smooth heaven,
when Fenrer has this one destroyed?”

---

4 þęssa ‘this one’ | The current sun, as explained in the following st.

4 Fęnrir ‘Fenrer’ | Perhaps not the same “Fenrerswolf” which fights against Weden (cf. st. 53 below). The word, which prob. means “fen-creature”, may here simply be a generic poetic synonym for “wolf”. For the wolves which chase the sun and moon see *Vsp* 39–40, *Grm* 40, *Gylf* 12.

[Vaf·þrúðnir:] **47** „Ęina dóttur · berr alf-rǫðull, [R 8v/16, A 3v/9, STU
2 áðr hana Fęnrir fari;
sú skal ríða, · þá’s ręgin dęyja,
4 móður brautir męr.“

“A single daughter the Elf-wheel [SUN] bears
before Fenrer might destroy her.

She shall ride when the Reins die
her mother's paths, the maiden."

---

1 alf-rǫðull 'Elf-wheel' | A rare poetic synonym (*hęiti*) for the sun. It occurs independently in two other places: the Eddic *Skí* 4/3a and a Scaldic loose stanza by Eanwind Finnson (Eyv Lv 9 in SkP 1). It also appears in two lists of names for the sun: *Skm* 69 and Þul *Sólar* 1/7 (in SkP 3) but these do not count as independent attestations since they are certainly drawing on earlier poetry. — Depending on the age of the cpd. the first element may either reflect the semantics of PIE *alb$^h$ós* 'white' (whence Latin *albus* 'id.') or ON *alfr* 'elf'—that is not to say that it goes back to PIE, but only that the sense "white" must have existed at some point in Germanic prehistory. The second element *rǫðull* is not the normal ON word for "wheel" (*hjól*) but is instead inherited from PGmc. **radulaz* (~ **raduraz*, whence OE *rǫdor* 'heaven, sky', OS *radur, radul* 'id.') It is composed of **raþą* 'wheel' (> German *Rad* 'id.') with the nominal suffix **-ulaz* ~ **-uraz* '(habitually) doing' and thus means something like 'circler, turner, revolver'; the PIE root of the former is **Hreth$_2$-* (whence also Latin *rota* 'wheel', Sanskrit *rát$^h$a* 'chariot', Kroonen, 2013, p. 405). In conclusion an etymological translation may be "white one revolving (in the sky)".

[Óðinn:] **48** Fjǫlð ek fór, · fjǫlð frękstaða'k, [**R** 8v/18, **A** 3v/10]
2 fjǫlð ek rękynda rękgin;
hvęrjar 'ro męyjar, · es líða mar yfir,
4 fróð-gędjaðar fara?

*"Much I journeyed, much I tried,*
*much I tested the Reins!*
Who are the maidens that pass o'er the sea?
Wise-minded they go."

[Vaf·þrúðnir:] **49** Þríar þjóð-á*a*r · falla þorp yfir [**R** 8v/19, **A** 3v/11]
2 męyja Mǫg·þrasis;
hamingjur ęinar · þę́r's ï hęimi eru,
4 þó þę́r með jǫtnum ala=sk.

"Three great rivers fall over the house
of the maidens of Maythrasher.
They are the only Hamings in the Home,
although they are raised amidst ettins."

---

ALL | The identity of these maidens is entirely obscure. Considering all other questions introduced with the refrain *Fjǫlð ek fór* ... have something to do with the end times, they ought to as well, but that hardly clarifies their function. They are probably to be identified with the maidens about which Weden asks in *Bdr* 12.

[Óðinn:] **50** „Fjǫlð ek fór, · fjǫlð frękstaða'k, [**R** 8v/21, **A** 3v/13]
2 fjǫlð ek rękynda rękgin;
hvęrir ráða ę́sir · ęignum goða,
4 þa'ʼs sloknar Surta-logi?"

*"Much I journeyed, much I tried,*
*much I tested the Reins!*
Which Eese will rule the estates of the Gods
when the flame of Surt goes out?"

---

4 Surta-logi 'the flame of Surt' | The flame which reaches up to Heaven itself and scorches the whole world; see *Vsp* 50, 54.

[Vaf·þrúðnir:] **51** „Víðarr ok Váli · byggva vé goða, [R 8v/22, A 3v/14, ST
2 þá's sloknar Surta-logi;
Móði ok Magni · skulu Mjǫllni hafa
4 Vingnis at víg-þroti."

"Wider and Wonnel will settle the wighs of the Gods
when the flame of Surt goes out.
Mood and Main shall have Millner
after Wingner expires in war."

---

4 Vingnis at víg-þroti 'after Wingner expires in war' | After Thunder dies in his fight against the Middenyardswyrm, for which see *Vsp* 53.

[Óðinn:] **52** „Fjǫlð ek fór, · fjǫlð fręistaða'k, [R 8v/24, A 3v/16]
2 fjǫlð ek ręynda ręgin;
hvat verðr Óðni · at aldr-lagi,
4 þá's rjúfa=sk ręgin?"

*"Much I journeyed, much I tried,*
*much I tested the Reins!*
What brings Weden's life to an end,
when the Reins are ripped?"

---

4 þá's rjúfa=sk ręgin? 'when the Reins are ripped?' | Formulaic; see note to *Bdr* 14/1.

[Vaf·þrúðnir:] **53** „Ulfr glęypa · mun Alda-fǫðr, [R 8v/25, A 3v/17]
2 þęss mun Víðarr *v*reka;
kalda kjapta · hann klyfja mun
4 vitnis vígi at."

"The Wolf will devour the Father of Mankind:
that will Wider avenge.
The cold jaws he will split apart
of the beast at the battle."

---

2 *v*reka | *metr. emend.;* reka ***R*** 4 vitnis 'the beast' | *so* ***A;*** Vingnis *'Wingner' (prob. influenced by st. 51)* ***R***

ALL | For Weden's fight with the Wolf and Wider's subsequent revenge see *Vsp* 51–52, *Grm* 17.

2 þęss mun Viðarr *v*reka 'that will Wider avenge' | Initial *vr-* in *vreka* must be emended for metrical reasons. This serves as a solid dating criterion for the period before ca. 1000; cf. *Háv* 26/2 n.

[Óðinn:] **54** „Fjǫlð ek fór, · fjǫlð fręistaða'k, [**R** 8v/27, **A** 3v/19]
fjǫlð ek ręynda ręgin;
hvat mękti Óðinn, · áðr á bál stigi,
sjalfr ï ęyra syni?"

*"Much I journeyed, much I tried,*
*much I tested the Reins!*
What said Weden before he would step onto the pyre
himself into the ear of his son?"

3–4 Hvat mękti Óðinn ... ï ęyra syni? 'What said Weden ... into the ear of his son?' | Weden poses the eighteenth, unknowable, question. Only he himself can know what he whispered in Balder's ear, and thus he has won the contest. — Weden asks the same question in Heathric's Riddles in *Heiðr*, as the 37th and final riddle; the half-stanza is clearly related to the present one: *Seg-ðu þat þá fyrst, ef þú ert hvęrjum konungi vitrari: // Hvat mękti Óðinn · í ęyra Baldri, / áðr hann vęri á bál hafðr?* 'Then tell this first, if thou art cleverer than every king: // What said Weden in Balder's ear / before he would be borne onto the pyre?

3 á bál stigi 'step onto the pyre' | The 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 funeral pyre has been compared with *Beow* 1118b: *guð-rinc á·stâh* 'the war-champion mounted [his pyre]', but the interpretation of that line is controversial; Fulk et al. (2008, p. 186) follow Grundtvig in emending *guð-rinc* to *guð-réc* 'war-smoke' and compare it with *Beow* 3144b (*wudu-réc á·stâh* 'wood-smoke rose up', which also describes a cremation, writing that the present stanza "almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it."

[Vaf·þrúðnir:] **55** „Ęy mann-*g*i vęit, · hvat þú ï ár-daga [**R** 8v/28, **A** 3v/19]
sagðir ï ęyra syni;
fęigum munni · mękta'k mïna forna stafi
ok of ragna rǫk;
nú við Óðin · dęilda'k mïna orð-spęki;
þú est ę́ vísastr vera."

"Never will man know what thou in days of yore
saidst into the ear of thy son.
With a fey mouth I spoke my ancient staves,
and about the Rakes of the Reins.
Now with Weden have I shared my word-wisdom—
thou art ever wisest of men!"

1 mann-*gi* | *emend.;* manni *dat. sg. is impossible (a subject is needed)* ***RA***.

3 fęigum 'fey' | "Death-doomed", a word with fatalistic connections. Webthrithner realises that he was bound to die from the moment he proposed the wager (st. 19), as no being can outwit the god of wisdom.

3 mïna forna stafi 'my ancient staves' | Referencing st. 1.

5 orð-spęki 'word-wisdom' | Referencing st. 5.

6 vera 'of men' | *verr* means 'husband, man' and is here used for reasons of alliteration; it does not imply that Weden is not a God.

# Speeches of Grimner
# *(Grímnis mǫ́l)*

**Dating** (Sapp, 2022): C10th (0.976)
**Meter:** *Leeds-meter* (1–2/2, 3–26, 27/4–27/7, 28/1–28/2, 28/6–28/7, 29–33/2, 35–45/2, 46/1–46/2, 47–48/2, 49/3–52, 54–57), *Ancient-words-law* (2/3–2/4, 28/3–28/5, 33/3, 45/3–45/5, 48/3–48/4, 49/1–49/2, 53), *Galders-law* (27/1–27/3, 34, 46/3–46/5)

## Introduction

The **Speeches of Grimner** (*Grm*) are preserved whole in both **R** and **A**.

### Structure

*Grm* essentially consists of several nested layers. The outermost layer is the prose passages which bracket the actual poem (P1–P2). It is hard to say for how long these have accompanied the verses, but since they are found in both **R** and **A** they must go back to a now-lost manuscript archetype. The second layer is sts. 1–3 and 53–55, which together with the prose form a narrative frame for the gnomic wisdom stanzas which make up the bulk of the poem and its core. These gnomic stanzas are mythological and sometimes obscure, and align closely with other Eddic wisdom verse like *Háv*, *Vafþ*, *Sigrdr*, and *Alv*.

### Summary

The text begins with the frame narrative, which tells the story of the two king's sons Ayner and Garfrith. Ayner is fostered by Frie, while the two winters younger Garfrith is fostered by her husband Weden himself. After their father's death it is Garfrith who becomes king, following his betrayal of his elder brother. (P1) One day Weden and Frie are arguing over their respective foster-sons, and Frie accusses Garfrith of torturing wayfaring guests. Weden sets out to test the hospitality of his protégé, but unbeknownst to him, his wife has already sent her handmaid in disguise to warn Garfrith about the

coming of an evil wizard. When Weden arrives he is thus promptly captured and placed between two fires so that he will reveal his name. Garfrith's young son, Ayner (clearly named after his uncle), kindly approaches the god and offers him a horn of drink. Grimner drinks from it, and here the poem proper begins. (P2)

Weden begins by complaining about the fires which are now burning his cloak (1); he states that for eight nights not a soul has offered him any help save Ayner, Garfrith's son, who will soon become king after his father (2). As thanks for the drink he gives him good health, and will offer him holy knowledge (3).

Here the gnomic section begins as Weden lists the individual abodes of the gods (4–17). The locations are numbered, but a few facts speak to these numbers being later inserts:

1. The alliteration is never reliant on the numbers; if one compares the numbered items in *Háv* 147–165 and *Vafþ* 20–42 the difference is striking.

2. The numbering is inconsistent; Thunder's realm (st. 4) is not counted, and Wider's land (st. 17) has no numeral (perhaps since the form of the stanza would not allow it.)

3. In *Gylf*'s citations of sts. 11–15 the numbers are missing.

After this list come several sts. relating to Weden and his hall, Walhall (18–23). Mentioned are the preparation of food in Walhall (18), Weden's wolves (19) and ravens (20), the river through which the dead have to wade (21) and the gate through which they have to pass (22), the count of doors in Walhall (23), the count of doors in Thunder's hall Bilshirner (24), and two animals which stand on the hall and gnaw on the branches of the tree Leered (25–26). From the latter animal's—the stag Oakthirner's—horns droplets fall into Wharyelmer, which is the origin of all rivers (26).

This introduces a list of mythic rivers (27–28), ending with the waters through which Thunder must wade on his way to Ugdrassle (29). This leads to a list of the horses ridden by the other gods on their way to Ugdrassle (31) which is followed by a description of the roots of Ugdrassle (31), then its animals (32–36) the Walkirries (37), and beings associated with the sun and moon (38–40), the things created from Yimer's body (41–42) with a digression on the significance of the bloot for men in the present (43, see note there!), the creation of the ship Shidebladner (44) and finally a list of the noblest of several categories of things and groups (45).

After these lists Weden utters an unclear st. invoking the gods (46), before listing his many names in which they were used (47–50). He then turns to Garfrith, disappointed by the inhospitality and poor conduct of his former protégé, and foresees 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 concluding 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 (P4).

## Text

### From the sons of king Reading (*Frá sonum Hrauðungs konungs*)

**P1** Hrauðungr konungr átti tvá sonu. Hét annarr Agnarr, en annarr Geir·røðr. Agnarr var tíu vetra en Geir·røðr átta vetra. Þeir reru tveir á báti með dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nǫtt-myrkri brutu þeir við land ok gingu upp; fundu kot-bónda einn. Þar vǫru þeir um vetrinn. Kerling fostraði Agnar, en karl Geir·røð. At vári fekk karl þeim skip. En er þau kerling leiddu þá til strandar, þá mǫlti karl ein-mǫli við Geir·røð. Þeir fengu byr ok kvǫmu til stǫðva fǫður síns. Geir·røðr var fram í skipi. Hann hljóp upp á land en hratt út skipinu, ok mǫlti: „Far þú þar er smyl hafi þik." Skipit rak út. En Geir·røðr gekk út til bøjar; hǫnum var vel fagnat; þá var faðir hans andaðr. Var þá Geir·røðr til konungs tekinn, ok varð maðr á-gǫtr. [R 8v/31, A 3v/23]

King Reading had two sons. One was called Ayner and the other Garfrith. Ayner was ten winters old, but Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. The wind drove them out into the sea. In the dark of night they crashed onto land and walked ashore; they found a lone cottage farmer. There they stayed over the winter. The farmer's wife fostered Ayner and the farmer Garfrith. In the spring the husband gave them ships, but when he and his wife led them to the shore, the husband spoke privately with Garfrith. They caught good wind, and came to their father's harbour. Garfrith was in the front of the ship. He leapt onto land and pushed out the ship, and spoke: "Go thou whither the fiends may have thee!" The ship drove out. But Garfrith walked towards the farm; he was welcomed well; by then was his father ended. Garfrith was then taken as king, and became an excellent man.

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4–5 kot-bónda einn 'a lone cottage farmer' | The farmer and his wife were Weden and Frie as is clarified by the following prose.

6 en karl Geir·røð 'and the farmer Garfrith' | The motif of Weden favouring the youngest brother is also found in *Rþ*.

7 þá mǫlti karl ein-mǫli við Geir·røð 'the husband spoke privately with Garfrith' | Surely instructing him to push his brother out to sea.

**P2** Óðinn ok Frigg sǫtu í Hlið-skjǫlfu ok sá um heima alla. Óðinn mǫlti: „Sér þú Agnar fóstra þinn, hvar hann elr bǫrn við gýgi í helli'num? En Geir·røðr, fóstri minn, er konungr ok sitr nú at landi." Frigg segir: „Hann er mat-níðingr sá at hann kvelr gesti sína ef hǫnum þykkja of·margir koma." Óðinn segir at þat [R 9r/10, A 4r/3]

6 er in mesta lygi. Þau veðja um þetta mál. Frigg sendi eskis-
mey sína, Fullu, til Geir·røðar. Hón bað konung varask at eigi
8 fyr·gerði hǫnum fjǫl-kunnigr maðr sá er þar var kominn í land,
ok sagði þat mark á at engi hundr var svá ólmr at á hann myndi
10 hlaupa. En þat var inn mesti hé-gómi at Geir·røðr vǫri eigi mat-
góðr ok þó lǫtr hann hand-taka þann mann er eigi vildu hundar
12 á ráða. Sá var í feldi blǫm ok nefndisk Grímnir ok sagði ekki
fleira frá sér þó'tt hann vǫri at spurðr. Konungr lét hann pína
14 til sagna ok setja milli elda tveggja ok sat hann þar átta nǫtr.
Geir·røðr konungr átti son tíu vetra gamlan ok hét Agnarr eptir
16 bróður hans. Agnarr gekk at Grímni ok gaf hǫnum horn fullt
at drekka, sagði at konungr gerði illa er hann lét pína hann sak-
18 lausan. Grímnir drakk af. Þá var eldr'inn svá kominn at feldr'inn
brann af Grímni. Hann kvað:

Weden and Frie sat in the Lithshelf and looked about all the Homes. Weden spoke: "Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave? But Garfrith, *my* foster-son, is king and now rules his land." Frie says: "He is such a meat-nithing that he torments his guests if he thinks too many are coming!" Weden says that this is the greatest lie; they make a wager over this matter. Frie sent her handmaid, Full, to Garfrith's hall. She bade the king be wary, lest he be destroyed by the many-cunning man who had come to his land; and said that his mark was that no hound was so fierce that it would rush at him. But it was the greatest falsehood that Garfrith was not good of meat; and yet he has that man bound whom the hounds would not touch. He was in a blue cloak and called himself Grimner, and did not tell anything more about himself, even though he was asked. The king had him tortured that he would speak, and set him between two fires; and he sat there for eight nights. King Garfrith had a son ten winters old, and he was called Ayner after his brother. Ayner went up to Grimner and gave him a full horn to drink, saying that the king did badly as he had him tortured without cause. Grimner drank it up. Then the fire had grown so much that the cloak burned on Grimner. He quoth:

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ALL | The motif of Weden and Frie sitting in their Heavenly Seat, looking out over the world and each picking a different side in a conflict is also found in the short 7th century text the Origin of the Nation of the Longbeards (i.e., the Lombards; Latin *Origo Gentis Langbardorum*). The narrative is clearly based on oral tradition brought from Northern Europe in the first centuries of the current era and as such attests the great age of the present motif. The relevant passage is edited at the end of the present poem under the Appendix.

2–3 Sér þú Agnar fóstra þinn, hvar hann elr bǫrn við gýgi í helli'num 'Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave?' | This may relate to Frie's role as love-goddess. Ayner is in any case a weak, effeminate man who devotes his life to copulation rather than war.

## The Speeches of Grimner

**1** „Hęitr est hripuðr · ok hęldr til mikill, [R 9r/27, A 4r/17]
gǫng=umk firr funi!
Loði sviðnar, · þó'tt á lopt bera'k;
brinnumk feldr fyrir.

"Hot art thou, scorcher, and far too great—
go far from me, O flame!
My wool cape is singed though I hold it aloft;
the cloak burns before me!

---

2 gǫng=umk firr 'go far from me' | Equivalent to *gakk mér firr*. The word *gǫng=umk* 'go ... from me' merits some linguistic discussion on the form of the imperative (*gang-* rather than *gakk*) and the suffixed pronoun *=umk*. The normal 2sg imper. of ON *ganga* 'to go' is *gakk*, which goes back to a sound change in PN whereby word-final homorganic clusters were devoiced, and in the case of clusters of the form /NC/ assimilated into /C̥:/. Thus PN **gang* 'go!' (cf. Got. *gagg* /gaŋg/, OHG *gang*) > **gank* > *gakk*, also **stand* 'stand!' > *statt*, **bind* 'bind!' > *bitt*. This sound change was only active in early PN, and only affected those clusters which were word-final before syncope of unstressed vowels; thus in the ON 1sg pres. ind. *ek gęng, ek stęnd* (< **ek gangu, ek standu*) 'I go, I stand' et c. we find the original cluster preserved.
At some time in early PN, accusative personal pronouns were suffixed to certain verbs; those which survive into ON are 1sg *=umk* (= ON *mik*) and 3sg reflexive *=sk* (= ON *sik*). In later ON these clitics became the passive endings still found in modern North Germanic, but in archaic or poetic ON they could still serve as suffixed pronouns with a reflexive or even dative function, as is the case in this instance. The fact that the suffixion of the pronoun has prevented assimilation of the consonant cluster *ng* establishes its *terminus ante quem* as the first syncope period, the early 7th century, and since it is unlikely that such an irregular form as *gǫng=umk* could have survived for long alongside *gakk*, its presence here probably allows us to conclude that *Grm* is a rather old poem.
Other instances of dative *=umk* include *Lok* 35/1a: *es=umk*, *Fáfn* 1/4: *stǫnd=umk*, *Eddbr* 2, st. 1/1: *eru=mk*, and *Rdr* 7/2a: *gǫf=umk*.

**2** Átta nętr · sat'k milli ęlda hér, [R 9r/29, A 4r/18]
svá't mér mann-gi mat né bauð
nema ęinn Agnarr, · es ęinn skal ráða,
Gęirrøðar sonr, · Gotna landi.

For eight nights I sat between the fires here,
while no man offered me food,
save for Ayner alone, who alone shall rule—
Garfrith's son—the land of the Gots!

**3** Hęill skalt, Agnarr, · alls hęilan biðr [R 9r/31, A 4r/20]
þik Vera-týr vesa;
ęins drykkjar · skalt aldri=gi
bętri gjǫld geta:

Hale shalt thou be, Ayner, for hale

does Were-Tew ⟨= Weden⟩ bid thee be!
For a single drink shalt thou never get
better recompense.

---

4 bętri gjǫ́ld 'better recompense' | Namely the mythic lore which takes up sts. 4–45.

**4** Land es hęilagt, · es liggja sé'k [R 9r/33, A 4r/22]
ǫ́sum ok ǫ́lfum nǽr;
ęn ï Þrúð-hęimi · skal Þórr vesa
und's of rjúfask rǫ́gin.

The land is holy which I see lying
near the Eese and Elves,
but in Thrithham shall Thunder dwell
until the Reins are ripped.

---

4 und's of rjúfask rǫ́gin 'until the Reins are ripped' | Until the Rakes of the Reins. A formulaic expression; see note to *Bdr* 14 for further occurrences.

**5** Ý-dalir hęita, · þar's Ullr hęfir [R 9v/2, A 4r/23]
sér of gǫ́rva sali;
Alf-hęim Frǫ́y · gǫ́fu ï ár-daga
tívar at tann-féi.

Yewdales they are called where Woulder has
made for himself a hall.
Elfham to Free in days of yore
the Tews as a tooth-gift gave.

---

4 tann-féi 'tooth-gift' | The gift the child receives when he sheds his first tooth.

**6** Bør es sá (hinn þriði), · es blíð rǫ́gin [R 9v/3, A 4r/25]
silfri þǫ́kðu sali;
Vala-skjǫ́lf hęitir, · es vélti sér
ǫ́ss ï ár-daga.

Bower is (the third) one, where the blithe Reins
thatched with silver halls.
Waleshelf is it called which he won through wiles,
the Os in days of yore.

---

1 blíð rǫ́gin 'the blithe Reins' | A reverent epithet for the Gods, also occurring in sts. 38/3, 42/1 below. Parodied by Lock in *Lok* 32/3. Cf. *holl rǫ́gin* 'the hold Reins' (*Lok* 4/3), *nýt rǫ́gin* 'the bountiful Reins' (*Vafþ* 13/4, 14/2, 25/3).

3 es vélti sér 'won through wiles' | Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) have rendered this phrase with variants of "craftily made for himself", where the verb *véla* would mean 'craftily make'. To my knowledge this sense is never otherwise attested, and its common meaning is 'defraud, trick, betray'. A simpler reading would be to see this as a reference to the myth of the Ettin-smith who built the wall of Osyard, as alluded to in *Vsp* 24–25 and told in *Gylf* 42. The Gods had promised him Frow and the Sun and Moon if he could build it within a year, but to slow him down they made use of various tricks. When at last it seemed like he would make it in time, Thunder arrived and killed him.

**7** Søkkva-bękkr hęitir (hinn fjórði), · ęn þar svalar knegu [R 9v/5, A 4r/26]
2 unnir glymja yfir;
þar þau Óðinn ok Sága · drekka umb alla daga
4 glǫð ór gollnum kęrum.

Sinkbench is (the fourth) one called, and there do cool
waves clash overhead;
there Weden and Sey drink for all days,
glad, out of golden casks.

**8** Glaðs-hęimr hęitir (hinn fimti) · þar's hin goll-bjarta [R 9v/7, A 4r/28]
2 Val-hǫll víð of þrumir;
ęn þar Hroptr · kýss hvęrjan dag
4 vápn-dauða vera.

Gladsham is (the fifth) one called, where the gold-bright
Walhall, wide, stands fast,
but there Roft ⟨= Weden⟩ chooses every day
weapon-dead warriors.

ALL | For Weden's chosing of the slain see st. 14.

**9** Mjǫk 's auð-kęnnt · þęim'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 down over it.

2 sal-kynni at séa | 'sia at sia' ***A***

ALL | In **A** the order of sts. 9 and 10 is reversed.

3–4 vargr hangir · fyr vestan dyrr / ok drúpir ǫrn yfir. 'A wolf hangs before the western door, and an eagle droops down over it.' | Something very similar is found in Widukind's *History of the Saxons* 1:12. The Saxons had just conquered a fortress, and *mane* [...] *facto ad orientalem portam ponunt aquilam, aramque victoriae construentes secundum errorem paternum sacra sua propria veneratione venerati sunt* 'at the coming of morning they set an eagle at the eastern gate, and, building an altar of victory, they worshipped it with their own holy worship in accordance with their ancestral error.' The altar was pledged to Ermen, whom Widukind identifies with Mars or Hermes, certainly Weden. According to Hyltén-Cavallius (1863, p. 156) it was custom in Wärend, southern Sweden to hang the bodies of killed wolves high up in old oaks, and killed birds of prey above the stable-door.

**10** Mjǫk 's auð-kęnnt · þęim's til Óðins koma [R 9v/10, A 4r/30]
2 sal-kynni at séa,
skǫptum 's rann rępt, · skjǫldum 's salr þakiðr,
4 brynjum of bękki stráat.

Very easily recognized, for those who come to Weden,
is the hall to see:
With shafts is the house roofed, with shields is the hall thatched;
with byrnies the benches strewn.

3 skǫptum 'shafts' | Spear-shafts.

**11** Þrym-hęimr hęitir (hinn sétti), · es Þjatsi bjó, [R 9v/12, A 4v/2, STUW]
2 sá hinn ám-átki jǫtunn;
ęn nú Skaði byggvir, · skír brúðr goða,
4 fornar toptir fǫður.

Thrimham is (the sixth) one called, where Thedse dwelled,
that uncanny ettin;
but now Shede bedwells—the pure bride of the Gods—
the ancient plots of her father.

1 (hinn sétti) 'the sixth' | *om.* ***STUW*** 1 es 'where' | þar nú *'where now'* 1 bjó 'dwelled' | *om.* ***W;*** býr *'dwells' U* 2 ám-átki | mátki ***U*** 3 goða 'of the Gods' | guma *'of men' U*

2 ám-átki jǫtunn 'uncanny ettin' | Formulaic. See note to *Vsp* 8.

**12** Bręiða-blik eru (hin sjaundu), · ęn þar Baldr hęfir [R 9v/14, A 4v/3, STUW]
2 sér of gǫrva sali,
á því landi · es liggja vęit'k
4 fę́sta fęikn-stafi.

Broadblicks are (the seventh), and there Balder has
made for himself a hall,
on that land where I know lie
the fewest wicked deeds.

1 eru (hin sjaundu) 'are (the seventh)' | *hęita* '[they] are called' **STUW**.

4 fęikn-stafi 'wicked deeds' | This sense of the second element *stafir* lit. 'staffs, staves' is common in poetry. Cf. *Beow* 1018b: *fâcen-stafas*, generally taken as referring to treacherous intrigues among the Shieldings (Fulk et al., 2008, p. 177).

**13** Himin-bjǫrg eru (hin ǫ́ttu), · ęn þar Hęim·dall [**R** 9v/16, **A** 4v/5, **STUW**]
2 kveða valda véum;
þar vǫrðr goða · drekkr ï vę́ru ranni
4 glaðr hinn góða mjǫð.

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.

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4 hinn | *so* ***ASTUW****; om.* ***R***

---

1 eru (hin ǫ́ttu) 'are (the eighth)' | *hęita* '[they] are called' **STUW**.

3 vǫrðr goða 'Watchman of the Gods' | Formulaic epithet of Homedall, also occurring in *Lok* 49 and possibly in *Skí* 28: *vǫrðr með goðum* 'the Watchman among the Gods'. *Gylf* 27, where the present stanza is cited, gives some further details; see *Eddbr* 3.

**14** Folk-vangr es (hinn níundi), · ęn þar Frǫyja rę́ðr [**R** 9v/17, **A** 4v/6, **STUW**]
2 sessa kostum ï sal;
halfan val · hǫ́n kýss hvǫrjan dag,
4 ęn halfan Óðinn á.

Folkwong is (the ninth), and there Frow rules
the choice of seats in the hall;
half the slain she chooses each day,
but half does Weden own.

---

ALL | This st. is cited and closely paraphrased in *Gylf* 24.

1 es (hinn níundi) 'is (the ninth)' | *hęitir* '[one] is called' **STUW**

3 halfan val · hǫ́n kýss hvǫrjan dag 'half the slain she chooses each day' | Apart from the paraphrase in *Gylf* this statement is unprecedented; in all other sources the battle-slain are devoted exclusively to Weden and chosen by his walkirries.
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 may 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 *Vsp* 30 n.) and incites the legendary never-ending Conflict of the Headenings (*Hjaðningavíg*).

In spite of this there is reason to believe that the chief walkirrie is Frie, Weden's wife. First, one of the functions of the Walkirries is to bear ale to the Oneharriers (*Grm* 37). This mirrors a real custom at Germanic banquets attested where the host's wife or daughter would pour ale to his retainers and guests (the so-called "lady with a mead cup" ritual; see Enright (1996) and Riseley (2014)). As Weden's wife, we would expect Frie to have this role. Second, at Balder's funeral as attested in *Gylf* 49, Weden rides with Frie and the Walkirries, while Frow rides alone with her cats; if she were the 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 P2 n. above), whereas Frow and Weden do not otherwise come into conflict over the slain.

**15** Glitnir es (hinn tíundi), · hann 's golli studdr [R 9v/19, **A** 4v/8, **STUW**]
ok silfri þakǒr it sama;
ǫn þar For·seti · byggir flęstan dag
ok svǫ́fir allar sakir.

Glitner is (the tenth): it is supported by gold,
and thatched with silver likewise,
but there Foresitter dwells for most of the day,
and puts all disputes to sleep.

1 es (hinn tíundi) 'is (the tenth)' | *hęitir salr* 'a hall is called' **STUW**

**16** Nóa-tùn eru (hin ęlliptu), · ǫn þar Njǫrðr hęfir [R 9v/21, **A** 4v/9]
sér of gǫrva sali;
manna þęngill · hinn męins-vani
hǫ́-timbruðum hǫrgi rǫ́ðr.

Nowetons are (the eleventh), and there Nearth has
made for himself a hall.
The lord of men, the guileless one,
rules the harrow timbered on high.

3 manna þęngill · hinn męins-vani 'The lord of men, the guileless one' | Interesting epithets probably relating to Nearth's roles in upholding the bounty of the land and the Law. Cf. my article on pre-Christian oaths (TODO).

4 hǫ́-timbruðum hǫrgi rǫ́ðr 'rules the harrow timbered on high' | The rare verb *hǫ́-timbra* 'timber on high' otherwise only occurs in *Vsp* 7, likewise in connection with the *hǫrgr* 'harrow'. The harrow is an outdoors holy place; see Index. Cf. also *Vafþ* 38 where Nearth is said to rule a great many hoves and harrows.

**17** Hrísi vęx · ok hǫ́u grasi [R 9v/23, **A** 4v/11]
Víðars land, viði,
ǫn þar mǫgr of lętsk · af mars baki
frøkn at hęfna fǫður.

With brushwood and with tall grass grows,
Wider's land, with wood,

but there the lad vows from the back of his steed,
brave, to avenge his father.

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ALL | At the Rakes of the Reins Wider must avenge his father, Weden. See *Vsp* 51–52, *Vafþ* 53.

1 Hrísi vęx · ok hǫ́u grasi 'With brushwood and with tall grass grows' | Identical to *Háv* 119/6.

**18** And·hrímnir · lętr ï Ęld·hrímni [R 9v/24, A 4v/12, STUW]
2 Sę́·hrímni soðinn,
flęska bętst, · ęn þat fáir vitu,
4 við hvat ęin-hęrjar alask.

Andrimner lets in Eldrimner
Sowrimner be boiled,
the best of meats, but few know this:
by what the Oneharriers are nourished.

---

ALL | The cook Andrimner 'face-sooty' cooks the boar Sowrimner 'sow-sooty' in the cauldron Eldrimner 'fire-sooty'; by this meat are the Oneharriers nourished.

**19** Gera ok Freka · sęðr gunn-tamiðr, [R 9v/26, A 4v/14, STUW]
2 hróðigr Hęrja-fǫðr,
ęn við vïn ęitt · vápn-gǫfugr
4 Óðinn ę́ lifir.

Gar and Freak does the battle-accustomed
glorious Father of Hosts ⟨= Weden⟩ feed,
but on wine alone, esteemed of weapons,
Weden ever lives.

---

ALL | It is not said with what food Weden feeds his two hounds, but it is most likely to be the corpses of dead warriors in a reflex of the common beasts of battle-motif. The wine on which he subsists may perhaps be identified with drink offerings. Cf. the 7th century *vita* of Saint Columban (TODO: cite source), describing a rite of the Swabians:
*Quo cum moraretur, et inter habitatores loci illius progrederetur, reperit eos sacrificium profanum litare velle, vasque magnum, quod vulgo cupam vocant, quod viginti et sex modios amplius minusve capiebat, cervisia plenum in medio habebant positum. Ad quod vir Dei accessit, et sciscitatur quid de illo fieri vellent. Illi aiunt deo suo Vodano, quem Mercurium vocant alii, se velle litare.* 'While he was staying there and going about the dwellers of that place, he found out that they were going to offer a profane sacrifice, and a large cask called a *cupa*, which held about twenty-six measures, was filled with beer and set in their midst. When the man of God asked what they wanted to do with it they answered that they wanted to offer it to their god Vodan, whom others call Mercury.'

**20** Huginn ok Muninn · fljúga hvęrjan dag [R 9v/28, A 4v/15, STUW]
2 jǫrmun-grund yfir;
ó=umk of Hugin, · at aptr né komi=t;
4 þó sé=umk męir 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' | 'The immense ground' (for the rare prefix ermin- see Index), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late C10th Karlevi stone (Öl 1) which refers to the unbounded sea as *Ęndils jǫrmun-grund* 'Andle's ermin-ground' (Andle being a known "sea-king"), and in *Beow* 859 as *eormen-grund* carrying the same sense.

**21** Þýtr Þund, · unir Þjóð·vitnis [R 9v/30, A 4v/17]
fiskr flóði ï;
áar straumr · þykkir of-mikill
val-glaumi at vaða.

Thound roars; Thedwitner's fish
thrives in the flood.
The river-stream seems far too great
for the noisy slain host to wade.

---

ALL | A difficult stanza. Considering the st. is in the middle of others describing Weden and Walhall, Thound is possibly the river moat which the dead warriors have to pass over to reach Walhall. The stanza may also be referring to the punishment of criminals in waters (for which see *Vsp* 38 n.).

1–2 Þjóð·vitnis fiskr 'Thedwitner's fish' | *Þjóð·vitnir* is easily analyzed as *þjóð-* 'great, main' + *vitnir* 'wolf' and the great wolf is of course the Fenrerswolf. The Wolf is called the brother of the Middenyardswyrm (*Hym* 23), and so that may be its "fish". That the Wyrm can be called a fish is shown by *Hym* 24. The "fish" can also be Nithehewer, the dragon who tortures slain criminals (*Vsp* 38).

**22** Val-grind hęitir · es stęndr vęlli à [R 9v/32, A 4v/18]
hęilǫg fyr hęlgum durum;
forn 's sú grind, · ęn þat fáir vitu,
hvé hǫn 's ï lås of lokin.

Walgrind it is called which stands on the plain,
holy, before the holy doors.
Old is that gate, but few know this:
how its lock is locked.

---

1 Val-grind 'Walgrind' | 'Slain-gate', the gate standing before Walhall.

**23** Fimm hundruð golfa · ok umb fjórum tøgum [R 9v/34, A 4v/22]
svá hygg'k Bil-skirni með bugum;
ranna þęira, · es rępt vita'k,

4 mïns vęit'k męst magar.

With five hundred floors, and around fourty,
so I judge Bilshirner altogether.
Of those houses which I might know rafted
I know my lad's [= Thunder] to be the greatest.

**24** Fimm hundruð dura · ok umb fjórum tøgum, [R 10r/2, A 4v/20]
2 svá hygg at Valhǫllu vesa;
átta hundruð Ęin-hęrja · ganga ór ęinum durum,
4 þá's fara við vitni at vega.

Five hundred doors, and around fourty,
so I judge there to be on Walhall.
Eight hundred Oneharriers march out of one door
when to fight with the wolf they fare.

---

3 átta hundruð 'eight hundred' | The hundred is probably here the long hundred (120, rather than 100), which gives a sum of $640 * 960 = 614\,400$ Oneharriers.

**25** Hęið·rùn hęitir gęit, · es stęndr hǫllu á Hęrja-fǫðrs [R 10r/4, A 4v/24]
2 ok bítr af Lę́-raðs limum;
skap-kęr fylla · skal hins skíra mjaðar,
4 kná=at sú vęig vana=sk.

Heathrune is the goat called which stands on the hall of the Father of Hosts
and bites from Leered's branches.
The shape-vats shall she fill with the pure mead;
those draughts cannot wane.

---

1 hǫllu á Hęrja-fǫðrs 'on the hall of the Father of Hosts' | The hall of Weden, i.e. Walhall. *Hęrja-fǫðrs* looks like an unmetrical addition.

2 Lę́-raðs 'Leered' | Ugdrassle's Ash, as is seen by the mention of the stag in 26 and again in 36.

3 skap-kęr 'shape-vats' | According to CV the central beer-vat, from which drinks were poured into smaller vessels.

3 hins skíra mjaðar 'the pure mead' | The mead is the goat's milk.

**26** Ęik·þyrnir hęitir hjǫrtr · es stęndr hǫllu á Hęrja-fǫðrs [R 10r/6, A 4v/26]
2 ok bítr af Lę́·raðs limum;
ęn af hans hornum · drýpr ï Hver-gęlmi
4 þaðan ęiga vǫtn ǫll vega:

Oakthirner is the hart called who stands on the hall of the Father of Hosts
and bites from Leered's branches,

but from his horns it drip into Wharyelmer;
thence all waters have their courses:

**27** Síð ok Víð, Sǫ́kin ok Ęikin, · Svǫl ok Gunn-þró, [R 10r/9, A 4v/28]
Fjǫrm ok Fimbul-þul,
Rïn ok Rinnandi,
Gipul ok Gǫpul, · Gǫmul ok Gęir-vimul,
þǫ́r hverfa umb hodd goða,
Þyn ok Vin, · Þǫll ok Hǫll,
Grǫ́ð ok Gunn-þorin.

Side and Wide, Seeken and Oaken, Swale and Guththrew,
Ferm and Fimblethule,
Rine and Rinnend,
Gipple, Gapple, Gamble and Garwimble—
they run around the hoard of the Gods [= Osyard]—
Thin and Win, Thall and Hall,
Gread and Guththorn.

**28** Vïna hęitir enn, · ǫnnur Veg-svinn, [R 10r/12, A 5r/1]
þriðja Þjóð-numa;
Nyt ok Nǫt, · Nǫnn ok Hrǫnn,
Slíð ok Hríð, · Sylgr ok Ylgr,
Víð ok Vǫ̇n, · Vǫnd ok Strǫnd,
Gjǫll ok Lęiptr; · þǫ́r falla gumnum nǫ́r
es falla til hęljar heðan.

Wine is one further called, another Wayswith,
a third Thednumb;
Nit and Nat, Nan and Ran,
Slithe and Rithe, Sellow and Wellow,
Wide and Ween, Wand and Strand,
Yell and Laft—they fall near to men
as they fall hence to Hell.

**29** Kǫrmt ok Ǫrmt · ok kęr-laugar tvǫ́r [R 10r/15, A 5r/4, STUW]
þǫ́r skal Þǫ̇rr vaða
dag hvęrn · es dǫ́ma fęrr
at aski Ygg·drasils;
því't ǫ̇s-brú · brǫnn ǫll loga
hęilǫg vǫtn hlóa.

Carmt and Armt, and the two Carlays,

these shall Thunder wade
every day, when to judge he goes
at Ugdrassle's Ash,
for the os-bridge [RAINBOW] burns all with flame;
the holy waters bellow.

---

2 þǫ́r skal Þórr vaða 'these shall Thunder wade' | Thunder is commonly associated with wading. See TODO.

6 hlóa 'bellow' | A hapax. TODO.

**30** Glaðr ok Gyllir, · Glęr ok Skęið·brimir, [R 10r/17, A 5r/6]
Silfrin·toppr ok Sinir,
Gísl ok Fal·hófnir, · Goll·toppr ok Lėtt·feti,
þęim ríða ėsir jóum
dag hvęrn · es dǿma fara
at aski Ygg-drasils.

Glad and Gilder, Glare and Sheathbrimmer,
Silvrentop and Sinewer;
Yissel and Fallowhofner, Goldtop and Lightfeet;
on these horses ride the Eese
every day when to judge they go
at Ugdrassle's Ash.

**31** Þríar rǿtr · standa á þría vega [R 10r/20, A 5r/8]
undan aski Ygg-drasils;
Hęl býr und ęinni, · annarri hrím-þursar,
þriðju męnnskir męnn.

Three roots grow in three directions
from beneath Ugdrassle's Ash.
Hell lives in one, in the other the Rime-Thurses,
in the third manly men.

**32** Rata-toskr hęitir íkorni · es rinna skal [R 10r/22, A 5r/9]
at aski Ygg-drasils;
arnar orð · hann skal ofan bera
ok sęgja Níð-hǫggvi niðr.

Wratetusk is the squirrel called which shall run
along Ugdrassle's Ash.
The eagle's words shall he carry from above,
and tell Nithehewer below.

---

ALL | This st. is paraphrased in *Gylf* 16: *Þá mǫ́lti Gangleri: „Hvat er fleira at segja stór-merkja frá aski'num?“ Hár segir: „Mart er þar af at segja. Ǫrn einn sitr í limum asks'ins, ok er hann margs vitandi, en í milli augna honum sitr haukr sá, er heitir Veðr-fǫlnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir ask'inum ok berr ǫfundar orð millum arnar'ins ok Níðhǫggs.* 'Gangler spoke: "What more great signs are there to be told from the ash?" High says: "There is much to tell about it. An eagle sits in the branches of the ash and he is much knowing; but between his eyes sits the hawk called Weatherfalner. The squirrel which is called Wratetush runs up and down along the ash and carries words of insult between the eagle and Nithehewer."'

**33** Hirtir 'ro ok fjórir · þǫ́ir's af hǫ́fingar á [R 10r/23, A 5r/11]
2 gag-halsir gnaga:
Dáinn ok Dvalinn, · Dún-ǫyrr ok Dura-þrór.

There are four harts, too, who from the buds thereon
with turned necks gnaw:
Dowen and Dwollen, Downeer and Doorthrew.

2 gag-halsir | agaghalsir ***R***

ALL | Paraphrased in *Gylf* 16, immediately following the paraphrase of the last st.: *En fjórir hirtir renna í limum asksins ok bíta barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór.* 'But four harts run in the limbs of the ash and bite its leaves; they are called thus: Dowen, Dwollen, Downeer, Doorthrew.'

**34** Ormar fleiri · liggja und aski Ygg-drasils [R 10r/25, A 5r/12, STUW]
2 an þat of hyggi hvǫ́rr
ǫ́·sviðra apa:

More worms lie under Ugdrassle's Ash
than any one would think
among unwise apes:

ALL | This stanza is cited together with 35 and 36 in *Gylf* 16 in the order 36, 34, 35. The three are introduced in the following way: *En svá margir ormar eru í Hvergelmi með Níðhǫgg, at engi tunga má telja; svá segir hér:* 'But so many worms are in Wharyelmer with Nithehewer that no tongue may count them. So it says here:'

**35** Góinn ok Móinn, · þǫ́ir 'ro Graf·vitnis synir, [R 10r/26, A 5r/13, STUW]
2 Grá·bakr ok Graf·vǫlluðr,
Ófnir ok Sváfnir, · hygg'k at ǫ́ skyli
4 mǫ́iðs kvistu máa.

Gowen and Mowen—they are Gravewitner's sons—
Greyback and Gravewalled.
Ovner and Swebner, I think, shall always
injure the beam's branches.

**36** Askr Ygg·drasils · drýgir ęrfiði [R 10r/28, A 5r/14, STUW]
męira an męnn viti:
hjǫrtr bítr ofan · en á hliðu fúnar,
skęrðir Níð·hǫggr neðan.

Ugdrassle's Ash suffers hardship
greater than men might know:
a hart bites it above and it rots on the side;
Nithehewer injures it below.

**37** Hrist ok Mist · vil'k at mér horn beri, [R 10r/30, A 5r/16]
Skeggj·ǫld ok Skǫgul,
Hildr ok Þrúðr, · Hlǫkk ok Hęr-fjǫtur,
Gǫll ok Gęir·ǫlul,
Rand·gríð ok Ráð·gríð, · Rękin·lęif;
þér bera ęin-hęrjum ǫl.

Rist and Mist I would have bring me a horn—
Shageld and Shagle;
Hild and Thrith, Lank and Harfetter,
Gall and Garannel,
Randgrith and Redegrith, Rainlaf—
they bring the Oneharriers ale.

---

3 Hildr ok Þrúðr 'Hild and Thrith' | *so A;* Hildi ok Þrúði ***R*** *stems from* ȣ2, ȣ2 *with r rotunda being interpreted and copied as* ȣ1, ȣ1*; this becomes clear upon viewing the facsimile images.*

---

6 þér bera ęin-hęrjum ǫl 'they bring the Oneharriers ale' | As cupbearers in Walhall. Pouring drinks was traditionally done by the ruler's kinswomen during a feast; the most famous literary example would be Rothgar's wife and daughter in *Beow*. The Walkirries may be daughters of Weden; see note to *Vsp* 30/5. For the reception of dead warriors see also note to st. 53/3 below.

**38** Ár·vakr ok Al·sviðr, · þęir skulu upp heðan [R 10r/32, A 5r/18]
svangir sól draga;
ęn und þęira bógum · fǫlu blíð rękin,
ęsir, ísarn-kol.

Yorewaker and Allswith—they shall upward hence,
starved [steeds], pull the sun,
but under their shoulders the blithe Reins hid,
the Eese, iron-cooling.

---

ALL | This st. is referenced in *Gylf* 11, about the origin of the Sun and Moon: *En goð'in* [...] *tóku þau systkin ok settu upp á himin, létu Sól keyra þá hesta, er drógu kerru sólar'innar, þeirar er goð'in hǫfðu skapat til at lýsa heimana af þeiri síu, er flaug ór Múspellsheimi. Þeir hestar heita svá, Ár·vakr ok Al·sviðr. En undir bógum hesta'nna settu goð'in tvá vind-belgi at kóla þá, en í sumum fróðum er þat kallat ísarn-kol.* 'But the Gods took those siblings [viz. Sun and Moon] and placed them up in the heaven; they let Sun drive the horses that pulled the chariot of the sun which the Gods had created to brighten the Homes from the sparks which flew out of Muspellsham. Those horses are so named: Yorewaker and Allswith. But under the shoulders of the horses the Gods placed two air bellows to cool them, but in some sources [presumably this st.] those are called iron-cooling.' — The description of the sun being pulled by a horse-driven chariot is attested in literature and archeology going back to the Bronze Age. A notable instance from the Germanic cultural area is the Trundholm sun chariot (figg. 1, 2, page 127), a cultic object belonging to the Nordic Bronze Age (~ 1400 BC) found on Zealand, Denmark, which features a large disc placed on a six-wheeled chariot pulled by a horse. Only one side of the disc is gilt and so the object may also depict the horses pulling the Day and Night; cf. *Vafþ* 11–14. Indo-European parallels for horses pulling the sun include *ṚV* 1.50.8–9, 4.13.3, 5.45.9, and the Homeric Hymn to *Hélios*.

1 Ár·vakr ok Al·sviðr 'Yorewaker and Allswith' | The two horses which pull the sun-chariot also appear in *Sigrdr* 15/2; cf. note to the next st.

2 svangir 'starved [steeds]' | Masc. nom. pl. of *svangr* 'hungry, starved'. This adj. is used particularly of horses where it refers especially to exhaustion after long exertion, for which cf. *Oddrgr* 3/4, *I HHund* 42/4, Sigv *Austv* 11 (in SkP 1).

**39** Svalinn hęitir, · hann stęndr sólu fyrir, [**R** 10v/2, **A** 5r/20]
skjǫldr skïnanda goði;
bjǫrg ok brim · vęit'k at brinna skulu,
ef hann fęllr ï frà.

Swalen one is called; it stands before the sun—
a shield before the shining god [SUN].
Crags and surf I know shall burn,
if it falls away.

ALL | The sun-disc was apparently thought to be a translucent shield which protected the earth from the full power of the sun behind it. Without it the "crags and surf" (LAND and SEA; the totality of the earth) would burn. Cf. *Sigrdr* 15/1 which mentions the "shield that stands before the shining god [SUN]" and is probably drawing on the present stanza.

**40** Skoll hęitir ulfr, · es fylgir hinu skír-lęita [**R** 10v/4, **A** 5r/21]
goði til varna viðar,
en annarr Hati, · hann 's Hróð·vitnis sonr,
sá skal fyr hęiða brúði himins.

Sholl is the wolf called which follows the pure-faced
god [SUN] to the shelter of the woods,
but second is Hater; he is Rothwitner's son
who shall [run] in front of the clear bride of heaven [SUN].

ALL | According to *Gylf* 12 the wolf Sholl chases the sun while his brother Hater chases the moon (which is why the latter runs ahead of the sun). See *Vsp* 40 n. for discussion on these wolves.

2 til varna viðar 'to the shelter of the woods' | The sun is said to set in the forest. This is an interesting geographic detail since it points away from most of coastal Norway where the sun sets in the sea, and Iceland which does not have any expansive forests. The description would fit well for the Oslofjord area.

**41** Ór Ymis holdi · vas jǫrð of skǫpuð, [R 10v/6, A 5r/23, $A_b$ 9v/14, B 3v/11]
2 ęn ór svęita sjór,
bjǫrg ór bęinum, · baðmr ór hári,
4 ęn ór hausi himinn.

From Yimer's flesh was the Earth created,
but from his blood the sea,
mountains from his bones, woods from his hair,
but from his skull the Heaven.

2 svęita 'blood' | hans sára svęita 'blood of his wounds' ***$A_bB$*** 2 sjór | *so* ***AA$_b$B;*** sǫ́r ***R*** 4 ór hausi himinn 'from his skull the heaven' | himinn ór hausi hans 'the heaven from his skull' ***$A_bB$***

ALL | This stanza is clearly closely related to *Vafþ* 21; see there for notes.

**42** Ęn ór hans brǫ́um · gørðu blíð ręgin [R 10v/8, A 5r/25, $A_b$ 9v/16, B 3v/12]
2 Mið-garð manna sonum,
ęn ór hans hęila · vǫ́ru þau hin harð-móðgu
4 ský ǫll of skǫpuð.

But from his brows the blithe Reins made
Middenyard for the sons of men,
but from his brains were the hard-minded
clouds all created.

3 harð-móðgu 'hard-minded' | hríð-fęldu 'stormy' ***$A_bB$***

1–2 Ęn ór hans brǫ́um · gørðu blíð ręgin / Mið-garð manna sonum 'But from his brows the blithe Reins made Middenyard for the sons of men' | The Gods fenced in Middenyard ('the middle enclosure') by using the strands of Yimer's eyebrows as poles.

**43** Ullar hylli · hęfr ok allra goða [R 10v/9, A 5r/26]
2 hvęrr's tękr fyrstr á funa,
því't opnir hęimar · verða umb ǽsa sonum,
4 þá's hęfja af hvera.

Woulder's holdness and that of All Gods
has whoever first starts the fire,
for the Homes open up for the sons of the Eese [GODS],
when men lift off the kettles.

ALL | This st. is one of the most difficult in the poem and many interpretations have been made. The traditional view (e.g. Finnur Jónsson (1932), Bellows, Sijmons and Gering p. 208) relates it to the poem's frame narrative. Weden, bound between the two fires, cryptically asks for a cauldron hanging above him from the roof to be moved aside so that the Gods will be able to see him through the smoke-vent and rescue him. This explanation leaves very much unexplained, namely the stanza's placement in the gnomic wisdom section of the poem (unless the whole section is taken to be a later insert—so Finnur—, for which there is no textual support), the invocation of the obscure god Woulder, the lack of mention of a cauldron elsewhere in the poem, and the big question of why the gods would bestow their grace unto the person who first set the fire which is presently torturing Weden.

I find the interpretation of Nordberg (2005) more convincing. He argues that the st. is another piece of gnomic wisdom, referring to the cooking of the sacrificial meal in large cauldrons during the bloot. This has textual support, e.g. *HákGóð* 14, describing the traditional bloot in the Throndlaw (*Þrónda-lǫg*), Norway: *At veizlu þeiri skyldu allir menn ǫl eiga; þar var ok drepinn alls konar smali ok svá hross,* [...] *en slátr skyldi sjóða til mann-fagnaðar; eldar skyldu vera á miðju gólfi í hofinu ok þar katlar yfir.* 'At that gathering all men were to have ale; thereat were also slain all kinds of small cattle and likewise horses, [...] and the fresh meat was to be be cooked for men to enjoy. There were to be fires in the middle of the floor in the hove and kettles above them.' According to this view, the stanza is speaking of the Heavenly favour (*hylli*) earned by the ritualist who sets the cooking fire, since that act enables the Gods to become guests at the ritual meal.

Nordberg's interpretation becomes especially interesting when one considers the immediately preceding stanzas 41–42 which describe the ordering of the world by the Gods through the killing and dismembering of Yimer, the primordial victim. That the killing of Yimer was in fact a sacrifice is supported by the manner in which it was done, viz. beheading, which was the typical manner of slaying sacrificial bulls in the Wiking Age (cf. *Vafþ* 21/4 n.)

In other Indo-European religions—most famously the Vedic *Púruṣa*, *ṚV* 10.90—the first sacrifice of a Great Being serves as the model for all future sacrifice, the performance of which reenacts the creation and enables the continued existence of the world and the social order (Lincoln, 1986), and the sequence *Grm* 41–43 would then attest this also in the Germanic tradition. For the role of fire in Germanic and Vedic sacrifice see Kaliff (2005).

1 Ullar 'Woulder's' | It is uncertain why the rather obscure god Woulder is invoked here. It cannot be simply for the sake of alliteration, since *Óðins* 'Weden's' would work just as well. It is possible that Woulder had a particular role in the setting of the ritual fire, which would find support in the large number of firesteel-shaped amulets at the archeological site of *Lilla Ullevi* ('Woulder's little wigh') in Sweden; see Index: Woulder and af Edholm (2009).

1 hylli 'holdness' | 'Favour, loyalty, grace'. This root (from which also the adjective *hollr* 'hold; favourable, loyal, gracious' and verb *hylla* 'to make hold') is used to refer to the grace of god(s) in both Heathen and Christian texts. See Index: hold and holdness.

1 allra goða 'All Gods' | Cf. *Sigrdr* 3–4, *Lok* 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the oneness of the Gods see Index: All Gods.

2 tękr ... à funa 'starts the fire' | An otherwise unattested phrase, for which cf. *taka ęld* 'light a fire'. With *á* 'on' the verb *taka* 'take' has a variety of idiomatic senses like 'touch, react to, get involved in, get on, et c'.

4 hvera 'kettles' | Acc. pl. of *hverr*, from PGmc. **hweraz*, from PIE **k$^{w}$er-* 'pot, vessel' (Kroonen, 2013, p. 265). The Sanskrit cognate *carú* is occasionally used in reference to the vat from which the ritual drink *sóma* is drunk (*ṚV* 10.167.4), but any particular religious significance for the PIE root cannot be reconstructed.

**44** Í·valda synir · gingu ï ár-daga [**R** 10v/11, **A** 5r/28]
2 Skíð·blaðni at skapa,
skipa batst · skírum Freyj,

4 nýtum Njarðar bur.

Iwald's sons went in days of yore
Shidebladner for to shape:
the best of ships for the pure Free,
for the useful Son of Nearth.

**45** Askr Ygg·drasils, · hann 's óðstr viða [R 10v/13, A 5r/29]
2 ęn Skíð·blaðnir skipa,
Óðinn ǽsa · ęn jóa Slęipnir,
4 Bil·rǫst brúa · ęn Bragi skalda,
Hǫ́·brók hauka · ęn hunda Garmr.

Ugdrassle's Ash—it is the noblest of trees,
and Shidebladner of ships;
Weden of the Eese and Slapner of steeds;
Bilrest of bridges and Bray of scolds;
Highbrook of hawks and Garm of hounds.

**46** Svipum hęf'k nú ypt · fyr sig-tíva sonum, [R 10v/15, A 5v/2]
2 við þat skal vil-bjǫrg vaka,
ǫllum ǫ́sum · þat skal inn koma
4 Ǽgis bękki ǽ
Ǽgis drekku at.

My gaze I've 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,
upon Eagre's bench,
at Eagre's drinking!

---

ALL | Weden announces that he has made the Gods aware of his situation; they will leave their feasting at Eagre's hall (cf. *Hym* and *Lok*) and come to his rescue. He then begins his list of names.

**47** Hétumk Grímr, · hétumk Gangląri, [R 10v/17, A 5v/4, STUW]
2 Hęrjann ok Hjalm·beri,
Þękkr ok Þriði, · Þundr ok Uðr,
4 Hęl·blindi ok Hǫ́r.

I called myself Grim, I called myself Gangler,
Harn and Helmbearer.
Theck and Third, Thound and Ith,
Hellblinder and High.

**48** Saðr ok Svipall · ok Sann·getall, [R 10v/19, A 5v/5, STUW]
Hęr·tęitr ok Hnikarr,
Bil·ęygr, Bál·ęygr, · Bǫl·verkr, Fjǫlnir,
Grímr ok Grímnir, · Glap·sviðr ok Fjǫl·sviðr.

Sooth and Swiple and Soothgettle,
Hartote and Nicker,
Bileye, Baleeye, Baleworker, Fillner,
Grim and Grimner, Glapswith and Fellswith.

**49** Síð·hǫttr, Síð·skęggr, · Sig·fǫðr, Hnikuðr, [R 10v/21, A 5v/7, STUW]
Al·fǫðr, Val·fǫðr, · At·ríðr ok Farma·týr;
ęinu nafni · hétumk aldri=gi
síðst ek með folkum fór.

Sidehat, Sideshag, Syefather, Nicked,
Allfather, Walfather, Atrider, and Farm-Tew—
by a single name I never called myself
since among manfolk I fared.

**50** Grímni mik hétu · at Gęir·raðar, [R 10v/23, A 5v/9]
ęn Jalk at Ǫ́s·mundar;
ęn þá Kjalar · es ek kjalka dró,
Þrór þingum at.

Grimner they called me at Garfrith's
and Gelding at Osmund's,
and Keller when I pulled the sled;
Throo at Things.

---

ALL | Apart from the first line, which of course refers to the present situation, the underlying stories are not known. They presumably refer to other now-lost myths involving Weden travelling in disguise.

4 Þrór þingum at 'Throo at Things' | Perhaps a reference to a name under which Weden was invoked at the start of Things or legal assemblies.

**51** Óski ok Ómi, · Jafn·hǫr ok Biflindi, [R 10v/24, A 5v/10, STUW]
Gǫndlir ok Hár·barðr með goðum.

Wisher and Omer, Evenhigh and Bivlend;
Gandler and Hoarbeard among Gods.

**52** Sviðurr ok Sviðrir · es ek hét at Søkk·mímis [R 10v/25, A 5v/11]
ok dulða'k þann hinn aldna jǫtun

þá's Mið·vitnis vas'k · ins mǫ́ra burar
4 orðinn ǫ́in-bani.

Swither and Swithrer, as I was called at Sink-Mimer's,
and I deceived that aged ettin,
when of Midwitner's famous son
I became the lone slayer.

**53** Ǫlr est Gǫ́ir·røðr, · hǫ́fr þú of·drukkit; [**R** 10v/28, **A** 5v/13]
2 miklu est hnugginn, · es þú est mïnu gǫ́ngi,
ǫllum ǫ́in-hǫ́rjum · ok Óðins hylli.

Worse for ale art thou, Garfrith; thou hast drunk too much!
Of much art thou bereft when thou art [bereft] of my support,
of all the Oneharriers and of Weden's holdness.

---

ALL | Weden now turns to address Garfrith directly. He reproaches his former protegé and predicts his imminent death.

3 ǫllum ǫ́in-hǫ́rjum 'of all the Oneharriers' | Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, yet the sense is the same: by breaking the Odinic code of conduct befitting his station, Garfrith has lost Weden's favour and thus been excluded from the community of oath-bound warriors, the Oneharriers. On the other hand, a righteous king could expect their truce, as was the case for Hathkin the Good according to *Hákm*, composed after his death. Thus *Hákm* 16/1–2 sees the god Bray greeting Hathkin in Walhall with the words: *ǫ́in-hǫ́rja grið · skalt allra hafa; / þigg þú at ǫ́sum ǫl.* 'the truce of all the Oneharriers shalt thou have; accept ale from the Eese!'

**54** Fjǫlð þér sagða'k, · ǫn þú fátt of mant, [**R** 10v/30, **A** 5v/15]
2 of þik véla vinir;
mǫ́ki liggja · sé'k mïns vinar
4 allan ï drǫ́yra drifinn.

Many things I told thee, but thou recallest few;
'tis friends that deal with thee!
A sword I see lying, in my friend's
bloody gore all drenched.

---

2–3 vinir, mïns vinar 'friends, my friend' | Weden stresses his friendship with Garfrith by repeating the word *vinr* 'friend'. The followers of a god were his friends; see *Háv* 157 n.

3–4 mǫ́ki liggja · sé'k mïns vinar / allan ï drǫ́yra drifinn. 'A sword I see lying, in my friend's / bloody gore all drenched.' | A prophetic statement.

**55** Ǫ́gg-móðan val · nú mun Yggr hafa, [**R** 10v/31, **A** 5v/16]
2 þitt vǫ́it'k líf of liðit;
varar 'ro dísir, · nú knátt Óðin séa;
4 nálgask mik ef þú mǫ́gir!

An edge-wearied corpse will Ug now have;
I know thy life to be past.
Wary are the Dises; now dost thou see Weden—
come near me, if thou mayst!

---

1 Egg-móðan 'edge-wearied' | Euphemistic; "slain by a piercing blade." Also found in *Hamð* 30/2a.

3 dísir 'Dises' | The Norns, fates, who have determined his hour of death. Cf. *Fáfn* 11–13, *Hamð* 30.

**56** Óðinn nú hęiti'k, · Yggr áðan hét'k, [R 11r/2, A 5v/18]
hétumk Þundr fyr þat,
Vakr ok Skilfingr, · Vǫfuðr ok Hropta-týr
Gautr ok Jalkr með goðum.

Weden am I now called; Ug was I called earlier;
I called myself Thound before that;
Wacker and Shilving, Waved and Roft-Tew,
Geat and Gelding among the Gods.

---

1 Óðinn nú hęiti'k 'Weden I am now called' | Having dropped all disguises, the guest is no longer Grimner but Weden himself.

**57** Ófnir ok Sváfnir · hygg'k at orðnir sé [R 11r/4, A 5v/20]
allir at ęinum mér.

Ovner and Swebner, I ween, have come
all from me alone.

---

1 Ófnir ok Sváfnir 'Ovner and Swebner' | Both names are listed among poetic names of Weden in Þul *Óðins* (in SkP 3). They are also the names of two serpents in 35/3a above.

**P4** 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 frá eldi'num. Sverð'it slapp ór hendi hǫnum; vissu hjǫlt'in niðr. Konungr drap fęti, ok steyptisk á-fram, en sverð'it stóð í gǫgnum hann, ok fekk hann bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi síðan. [R 11r/5, A 5v/21]

King Garfrith sat and had a sword about his knee, and it was brandished half-way up. And when he heard that Weden had 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 lost his footing and fell forward, but the sword went through him and he received his bane. Weden then disappeared, but Ayner was king there for a long while afterwards.

5 hann | *þar af A* 5–6 Óðinn hvarf þá. | *om. A* 6 var þar | *varð A* 6 lengi síðan. | *om. A*

# Appendix

## Origin of the Nation of the Longbeards (*Origo Gentis Langbardorum*)

The following is the first chapter of the 7th century text dealing with the legendary prehistory of the Longbeards. It is edited here due to its close resemblance to P2 of the prologue above, and since certain name-forms require discussion in a way that would not be entirely in place in a single footnote.

Est insula qui dicitur Scadanan, quod interpretatur excidia, in partibus aquilonis, ubi multae gentes habitant; inter quos erat gens parva quae Winnilis vocabatur. Et erat cum eis mulier nomine gambara, habebatque duos filios, nomen uni Ybor et nomen alteri agio; ipsi cum matre sua nomine Gambara principatum tenebant super Winniles. Moverunt se ergo duces Wandalorum, id est Ambri et Assi, cum exercitu suo, et dicebant ad Winniles: "Aut solvite nobis tributa, aut praeparate vos ad pugnam et pugnate nobiscum". Tunc responderunt Ybor et Agio cum matre sua Gambara: "Melius est nobis pugnam praeparare, quam wandalis tributa persolvere". Tunc Ambri et Assi, hoc est duces Wandalorum, rogaverunt Godan, ut daret eis super Winniles victoriam. Respondit Godan dicens: "Quos sol surgente antea videro, ipsis dabo victoriam". Eo tempore Gambara cum duobus filiis suis, id est Ybor et Agio, rogaverunt Fream, uxorem Godam, ut ad Winniles esset propitia. Tunc Frea dedit consilium, ut sol surgente venirent Winniles et mulieres eorum crines solutae circa faciem in similitudinem barbae et cum viris suis venirent. Tunc luciscente sol dum surgeret, giravit Frea, uxor Godan, lectum ubi recumbebat vir eius, et fecit faciem eius contra orientem, et excitavit eum. Et ille aspiciens vidit Winniles et mulieres ipsorum habentes crines solutas circa faciem; et ait: "Qui sunt isti longibarbae?" Et dixit Frea ad Godan: "Sicut dedisti nomen, da illis et victoriam". Et dedit eis victoriam, ut ubi visum esset vindicarent se et victoriam haberent. Ab illo tempore Winnilis Langobardi vocati sunt.

There is an island which is called Shedeney, which is interpreted as "destruction", in the parts of the north, where many nations dwell; among whom

was a small nation which was called *Winnilis*. And there was with them a woman by name *Gambara*, and she had two sons, the name of one *Ybor* and the name of the other *Agio*; they with their mother by name Gambara held leadership over the Winnilis. Then the princes of the *Wandali*, that is *Ambri* and *Assi*, moved with their host, and said to the Winnilis: "Either pay tributes to us, or prepare yourselves for battle and fight with us." Then Ybor and Agio with their mother Gambara answered: "It is better for us to prepare for battle than to pay tributes to the Wandali." Then Ambri and Assi, that is the princes of the Wandali, asked Weden that he might give to them victory over the Winnilis. Weden answered saying: "Those whom I shall see first at the rising sun, to them I will give the victory." At that time Gambara with her two sons, that is Ybor and Agio, asked Frie, the wife of Weden, that she might be favorable toward the Winnilis. Then Frie gave counsel, that at the rising sun the Winnilis should come and their women with hair let down around the face in the likeness of a beard, and they should come with their men. Then as it grew light while the sun was rising, Frie, wife of Weden, turned the bed where her husband was reclining, and made his face turn toward the east, and awakened him. And he, looking out, saw the Winnilis and their women having hair let down around the face; and he said: "Who are these long-beards?" And Frie said to Weden: "As thou hast given the name, give them also the victory." And he gave them victory, so that wherever it seemed [fit] they might avenge themselves and have victory. From that time the Winnilis are called Langobardi.

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1 Scadanan, quod interpretatur excidia 'Shedeney, which is interpreted as "destruction"' | *Scadanan* 'Shedeney' is the same word as Scandinavia or Scania, *Scanza* in Jordanes. The word derives from PGmc **Skadin-awjō* 'Shede's island', where Shede is probably the goddess (ON *Skaði*) known from Norse sources. The gloss reveals that the author was not unfamiliar with Germanic idiom; cf. ON *skaði* 'harm, injury'.

12 Godan 'Weden' | A form derived from earlier *Wōdan* (attested on the runic Nordendorf fibula) with the sound change *w-* > *g-*.

15 Fream 'Frie' | *Frea* is Weden's wife Frie, cognate with ON *Frigg*, both from PGmc. **Frijō*. She is not to be confused with the different goddess Frow (ON *Freyja*, whose name comes from PGmc. **frawjǭ* 'lady', corresponding to OHG *frouwa*.

# Dreams of Balder
# *(Baldrs draumar)*

**Dating** (Sapp, 2022): C10th (0.890)
**Meter:** *Ancient-words-law*

## Introduction

### Preservation

The **Dreams of Balder** (*Bdr*) is not preserved in **R**, but rather in the early C14th ms. **A**. A younger redaction, characterized by a number of post-mediæval inserts, is transmitted in several copies in later paper mss.

### Content

The main source for the death and subsequent avenging of the god Balder is *Gylf* 49–50; for a summary see *Vsp* 31 n. Compared to that narrative *Bdr* corresponds only to the very beginning, namely Balder's ominous dreams, and does not go into great depth about its subject. At just 14 sts. the poem is the shortest surviving mythological Eddic poem. In isolation its purpose seems somewhat unclear, but it may originally have been part of a longer cycle dealing with Balder's death—that such in fact existed is supported by *Eddbr* 5.

### Summary

The poem begins *in medias res*; Balder has been having nightmares, which the Gods meet at the Thing to discuss (1). Weden rides to Hell, where he has an encounter with a bloody hound; he passes it and continues to "the high house of Hell" (2–3), from which he rides west, to the grave of a certain wallow whom he revives using magic (4). She asks which man has forced her out of the grave (5), and Weden introduces himself as Waytame, before asking for whom the benches of Hell are covered with gold (6). The wallow responds

that barrels of mead stand brewed for Balder and that the gods are very anxious (7). Weden asks her who will slay Balder (8), and she responds that it is Hath, carrying a "high fame-beam" (9). Weden asks who will avenge Balder's death (10), the wallow responds that Wrind will give birth to Weden's son Wonnel, who will slay Hath when only one night old (11). Weden then asks about some mysterious maidens (12), which apparently betrays his identity. The wallow announces that she now knows that it is Weden, who in turn retorts that she is not a wallow, but rather the "mother of three thurses" (13). The wallow tells him to ride home and "be famous" and taunts him over his unavoidable death at the Rakes of the Reins (14).

## Text

### The Dreams of Balder

**1** Sǫnn vǫ́ru ǫ́sir · allir á þingi [A IV/18]
ok ǫ́synjur · allar á máli,
ok umb þat réðu · ríkir tívar:
hví vǫ́ri Baldri · ballir draumar?

Soon were the Eese all at the Thing,
and the Ossens all at speech,
and of this counseled the mighty Tews:
Why did Balder have troubling dreams?

---

1–3 Sǫnn … tívar 'Soon … Tews' | Identically shared with *Þrk* 14/1–3.
The 'Thing' here is the Thing of the Gods (cf. *Vsp* 6/1–2 n.), but the detail that the male Gods (*ǫ́sir* 'Eese') are *á þingi* 'at, upon the Thing', while the Goddesses (*ǫ́synjur* 'Ossens') are on the sidelines chattering requires elaboration. Being *á þingi* is probably to be understood as being seated within the ritual enclosure at the legal assembly. This reflects historical Norse Thing-proceedings where the legal judgments were decided by a selected group of men seated inside a circular holy enclosure (the *vé-bǫnd* 'wigh-bonds', i.e. 'holy cords') into which all others were forbidden to enter. So *Eg* 56 in a description of the Gole-Thing in Norway: *En þar er dómr'inn var settr, var vǫllr sléttr ok settar niðr hesli-stengr í vǫll'inn í hring, en lǫgð um útan snóri um·hverfis. Vǫ́ru þat kǫlluð vé-bǫnd. En fyrir innan í hringi'num sótu dómendr* […]*; þér þrennar tylftir manna skyldu þar dóma um mál manna.* 'But where the judgment was set there was a smooth plain and hazelwood-poles were set down into the plain in a ring, and cords tied around them on the outside; those were called the 'wigh-bonds'. But inside within the ring sat the judges […]; those three groups of twelve men each would there judge the cases of men.' The Norwegian New Law of the Land, I. 3 (NGL II (p. 14)) specifies the proceedings of the Gole-Thing and notes that: *Svá er ok mǫ́lt at engi maðr þeirra er eigi er nefndr skal firir innan vé-bǫnd setjast útan or·lofs.* 'So it is also said that no man among them who was not named shall be seated inside the wigh-bonds without permission.'

**2** Upp rǫis Óðinn, · aldinn gautr, [A IV/19]
ok hann á Slǫipni · sǫðul of lagði,
rǫið niðr þaðan · nifl-hǫljar til;
mótti hvelpi, · þǫim's ór hǫlju 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.

---

1 aldinn | *emend.;* alda *A*

---

2 ok hann á Slǫipni · sǫðul of lagði 'and he on Slapner the saddle did lay' | Possibly formulaic; cf. *Oddrgr* 2/4.

4 hvelpi, · þǫim's ór hǫlju kom 'the whelp that came out of Hell' | An otherwise unknown dog, sometimes identified with Garm. The "hellhound" guarding the underworld is well known from world mythology, most famously the Greek *Kérberos*.

**3** Sá vas blóðugr · of brjóst framan, [A IV/21]
ok galdrs fǫður · gól *of* lęngi,
framm ręið Óðinn, · fold-vegr dunði,
hann kom at hǫ́u · Hęljar ranni.

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

2 gól *of* | 'golv' *(corruption of* *gol ū*) A*

2 galdrs fǫður 'the father of galder [= Weden]' | An unparalleled expression for Weden, the master of magic spells and chants (galders). Cf. *Háv* 140, 147–165.

3 framm ręið Óðinn, · fold-vegr dunði 'Forth rode Weden—the fold-way [EARTH] resounded' | Cf. the description of Thunder's riding in *Haustl* 14: *Ók at ísarn-lęiki · Jarðar sunr ok dunði … mána vegr und hǫ́num* 'The Son of Earth drove to the iron-play [BATTLE] …, and the moon's way [SKY/HEAVEN] resounded beneath him'); see further *Þrk* 21.

**4** Þá ręið Óðinn · fyr austan dyrr, [A IV/22]
þar's hann vissi · vǫlu lęiði;
nam hann vittugri · val-galdr kveða,
und's nauðug ręis, · nás orð of kvað:

Then rode Weden east from the door
whither 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' | A galder to quicken the dead, in this case the wallow. Cf. *Háv* 158 where Weden tells how He can bring hanged men back to life with a galder.

**5** „Hvat 's manna þat · mér ǫ̇·kunnra, [A IV/24]
es mér hęfr aukit · ęrfitt sinni?
Vas'k snifin snjóvi, · ok slęgin regni,
ok drifin dǫggu, · dauð vas'k lęngi."

"What sort of man is this, to me unknown,
who has caused for me this toilsome journey?
I was snowed by snow and struck by rain,
and bespattered with dew—dead was I for long."

2 ęrfitt 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 *II HHund* 44–45.

[Óðinn kvað:] **6** „Veg·tamr ek hęiti, · sonr em'k Val·tams, [A IV/25]
2 sęg mér ór hęlju, · ek man ór hęimi;
hvęim eru bękkir · baugum sánir,
4 flęt fagr=liga · flóuð golli?“

"Waytame am I called, I am Waltame's son;
tell me [the news] from Hell—I will [tell those] from the world.
For whom are the benches sown with bighs,
the floors fairly flooded with gold?"

[Vǫlva kvað:] **7** „Hér stęndr Baldri · of brugginn mjǫðr, [A IV/27]
2 skírar vęigar, · liggr skjǫldr yfir,
ęn ǫ́s-męgir · ï of-vęni;
4 nauðug sagða'k, · nú mun'k þęgja.“

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

[Óðinn kvað:] **8** „Þęgj=at-tu vǫlva, · þik vil'k fregna, [A IV/29]
2 und's al-kunna, · vil'k ęnn vita:
hvęrr man Baldri · at bana verða,
4 ok Óðins son · aldri ręna?“

"Shut not up, wallow—thee I wish to ask!
Until all is known I wish yet to know:
Who will become Balder's bane
and rob Weden's son of life?"

[Vǫlva kvað:] **9** „Hǫðr berr hǫ́van · hróðr-baðm þinig, [A 2r/1]
2 hann man Baldri · at bana verða,
ok Óðins son · aldri ręna;
4 nauðug sagða'k, · nú mun'k þęgja.“

"Hath bears the high glory-beam [MISTLETOE] thither;
he will become Balder's bane
and rob Weden's son of life—
forced I spoke, now I will shut up!"

1 hróðr-baðm | *emend.;* hróðr-barm *A*

[Óðinn kvað:] **10** „Þęgj=at-tu vǫlva, · þik vil'k fregna, [A 2r/3]
2 und's al-kunna, · vil'k ęnn vita,

hvǫrr man hǫipt Hǫðr · hǫfnt of vinna,
4 eða Baldrs bana · á bál vega?“

“Shut not up, wallow—thee I wish to ask!
Until all is known I wish yet to know:
Who will avenge that evil on Hath,
or cast on the pyre Balder’s bane?”

[Vǫlva kvað:] **11** „*V*rindr berr *Vála* · í vestr-sǫlum, [A 2r/4]
2 sá man Óðins sonr · ǫin-nǫttr vega;
hǫnd of þvǫr-*at* · né hǫfuð kǫmbir,
4 áðr á bál of berr · Baldrs and·skota;
nauðug sagða’k, · nú mun’k þǫgja.“

“Wrind bears Wonnel in the western halls:
he will, Weden’s son, one night old, fight.
He washes not his hand nor combs his head
before onto the pyre he bears Balder’s shooter—
forced I spoke, now I will shut up.”

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1 *V*rindr ‘Wrind’ | *metr. emend.;* Rindr ***A*** 1 *Vála* ‘Wonnel’ | *required by meter and sense; om.* ***A*** 3 *at* | *required by meter and sense; om.* ***A***

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1 *V*rindr ‘Wrind’ | As the first nominal in the verse, ms. *Rindr* is expected to carry alliteration with *vestr-sǫlum*. This is obtained by restoring an archaic initial *vr-* cluster, for which cf. *Háv* 26/2 n. Unlike other instances of this cluster **Vrindr* is etymologically obscure. A likely theory connects the name with Gutnish *rind* ‘ivy, common clubmoss’, in which case Wrind is probably a minor plant goddess (Lundberg, 1913). Lundberg further argues that worship of Wrind is indicated by the Old Swedish place name *Vrinda-vi* (modern-day Vrinnevi, supposedly ‘Wrind’s wigh’), although Sahlgren (1924, pp. 78–80) gives an alternative etymology for the same. In any case there appears to be some obscure botnanical, probably cultic significance to the fact that it is the son of the Ivy who will avenge the harm done by the Mistletoe.

1 *Vála* ‘Wonnel’ | The name must be restored. Without it the verse is only two syllables long, which is absolutely forbidden in Norse *Ancient-words-law* meter, and the verb *berr* ‘bears, gives birth to’ is left without an object.

2–4 sá … and-skota ‘he will … shooter’ | These lines are, apart from the tense of the verbs, almost identical to *Vsp* 32/4–33/2. The direction of influence is unclear. It Is also possible that both are borrowing from a now-lost third poem.

[Óðinn kvað:] **12** „Þǫgj=at-tu vǫlva, · þik vil’k fregna, [A 2r/6]
2 und’s al-kunna, · vil’k ǫnn vita,
hvǫrjar ’ro mǫyjar, · es at muni gráta
4 ok á himin verpa · halsa-skautum?“

“Shut not up, wallow—thee I wish to ask!
Until all is known I wish yet to know:
Which are the maidens that heartily weep,
and onto heaven throw the front-sheets?”

ALL | According to *Gylf* 49, Hell promised to give Balder back to the Eese if "all things in the world, living and dead, would cry for him". The Eese relayed this message, and "the men and the beasts and the earth and the stones and trees and all metals" cried for Balder. It may be that these maidens were among the grievers (perhaps they were the Walkirries, and this is what reveals Weden's identity?) but their identity is otherwise unknown. They may perhaps be identified with the maidens in *Vafþ* 49.

4 á himin verpa · halsa-skautum 'onto heaven throw the front-sheets' | Unexplained. Perhaps an astrological allusion.

[Vǫlva kvað:] **13** „Est=at Veg·tamr, · sęm ek hugða, [A 2r/8]
2 hęldr est Óðinn, · aldinn gautr!"
[Óðinn kvað:] „Est=at vǫlva · né vís kona,
4 hęldr est þriggja · þursa móðir!"

"Thou art not Waytame as I thought,
rather art thou Weden, the ancient Geat!"—
"Thou art no wallow nor wise woman,
rather art thou three Thurses' mother!"

[Vǫlva kvað:] **14** „Hęim ríð Óðinn · ok ves hróðigr, [A 2r/9]
2 svá komi=t manna · męirr aptr á vit,
es lauss Loki · líðr ór bǫndum
4 ok ragna rǫk · rjúfęndr koma."

"Ride home, Weden, and be renowned!
So may no 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 ves hróðigr 'and be renowned' | A sarcastic taunt, the sense being: "Your fame, Weden, will not save you!"

4 rjúfęndr 'rippers' | Presumably Surt and Lock with his children, as described in *Vsp* 40 ff. — The verb *rjúfa* 'CV: to break, rip up, break a hole in' is used in the same context in the formulaic *þá's/und's (of) rjúfask regin* 'when/until the Reins are ripped' (*Vafþ* 52, *Grm* 4, *Lok* 41 and *Sigrdr* 17).

# Leeds of Hoarbeard
# *(Hár·barðs ljóð)*

**Dating** (Sapp, 2022): early C11th (0.578)–late C11th (0.377)
**Meter:** Unclear (TODO)

## Introduction

The **Leeds of Hoarbeard** (*Hárb*) is preserved in full in **R**, and in part in **A**. The poem might be seen as an allegory on class relations, namely between the self-owning yeomen farmers and the warlike earls, represented through their patron gods.

Of all Eddic poems *Hárb* is probably the strangest in terms of form. Verse length varies greatly, and many lines (see especially the final stanza) are of an obscene length reminiscent of continental Germanic poems like *Heli*; some have no metrical qualities at all. The young clitic definite is employed with unique frequency throughout the poem. These criteria would seem to point towards a later date for *Hárb* than most other mythological poems.

There are however features that speak against a late date. These are the presence of rare words (e.g. *ǫgurr* in st. 13), and a thorough understanding of the personalities of the two gods, which would seem unlikely to have survived long after the conversion of Iceland. The model devised by Sapp (2022) 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 actually most similar to those obtained by *Grípp*, a poem recognized as very young.

What could we then be dealing with? It may of course be the case that *Hárb* is heavily corrupt, but there is no real evidence for this. Most lines, including those of unusual length or without metrical qualities, are readily understandable and fit well both within their respective context and the poem as a whole. If it is corruption, it has still produced a remarkably consistent, albeit unconventional, text.

An interesting solution to the problem is if we assume that the poem has been acted out as a sort of carnivalesque theatre with two actors standing on a stage and shouting at each other, or alternatively one actor playing both roles by the use of props and two voices.

The poem seems remarkably fit for such performance. Take Thunder's talk of his breakfast and the pack on his back (st. 3) which invite the actor to point to his back and then rub his belly; Hoarbeard's insult of Thunder's dress (st. 6), which would work much better if there was in fact an actor with his pants pulled up to his knees; or Hoarbeard's declaration that he will not cross the water but instead remain *hér* 'here (st. 14), which invites stomping in the ground. This context would also explain the metrical variations, the sporadic lack of alliteration, and the use of informal non-poetic features like the clitic definite as comedic, vulgar elements.

TODO: mention concept of "double scene" by Lars Lönnroth?

## Text

### The Leeds of Hoarbeard

**P1** Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum [R 12r/30]
2 sunds'ins var ferju-karl'inn með skip'it. 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 sund'it handan?“ [R 12r/32]

"Who is this swain of swains that stands here across the sound?"

Hann svaraði: **2** „Hvęrr 's sá karl karla · es kallar of vág'inn?“ [R 12v/1]

"Who is this churl of churls that calls out o'er the wave?"

[Þórr kvað:] **3** „Fęr þú mik of sund'it, · fóði'k þik á morgun; [R 12v/2]
2 męis hęfi'k á baki, · verðr=a matr inn bętri.
Át'k í hvíld · áðr ek hęiman fór,
4 síldr ok hafra; · saðr em'k ęnn þęss.“

"Ferry me over the sound, I'll feed thee in the morning!
A basket have I on my back, better food will not be found.
I ate for a while before I journeyed from home
herring and oatmeal/he-goats—I am still full from that."

---

4 hafra 'oatmeal/he-goats' | (1) The easiest reading is an acc. pl. of *hafr* 'he-goat'; Thunder also eats his goats in *Gylf* 44, where he butchers and cooks them in the evening and brings them back to life at dawn by blessing them with his hammer (cf. *Hym* 37–38). Finnur Jónsson (1932) and Pettit (1986) prefer this. (2) Other scholars instead read an acc. pl. of *hafri* 'oat', i.e. 'porridge, oatmeal'. Stiles (forthcoming TODO) connects this with the porridge-eating of the Vedic god Pūṣán (*ṚV* 6.56.1, 57.2), who is "partner and yokemate" (*ṚV* 6.56.2) of Índra, Thunder's vedic equivalent. Another similarity Stiles notes between Thunder and Pūṣán 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 the Thunder-god in two or whether the Germanic Thunder has absorbed elements of an earlier yokemate is hard to say. Like Índra, Thunder is frequently joined by companions, as is in fact one of his most fundamental characteristics (Lindow, 1988, p. 123).

[Hár·barðr kvað:] **4** „Ár=ligum verkum · hrósar þú, vęrði'num; [R 12v/5]
2 vęitst=at-tu fyr gǫr=la,
dǫpr 'ro þín hęim-kynni, · dauð hygg'k at þín móðir sé.“

"Of early works thou boastest, of thy eating![1]
Thou seest not clearly ahead:
dire is the state of thy home—I think that thy mother is dead!"

[1]TODO. This is pretty difficult. From the previous stanza *vǫrði'num* seems to be referring to eating.

[Þórr kvað:] **5** „Þat sǫgir þú nú · es hvǫrjum þikkir [R 12v/6]
2 mǫst at vita: · at mín móðir dauð sé."

"Now thou sayest what to every man seems
of most weight to know—that my mother is dead!"

[Hár·barðr kvað:] **6** „Þǫy=gi 's sem þú · þrjú bú góð ǫigir; [R 12v/8]
2 bǫr-bǫinn þú stǫndr · ok hǫfir brautinga gørvi,
þat-ki at þú hafir brǫ́kr þïnar."

"Yet it's not as if *thou* own three good farms—
bare-legged thou standest, and hast the gear of a tramp;
it's hardly as if thou own thy breeches!"

[Þórr kvað:] **7** „Stýr þú hingat ǫikju'nni, · ek mun þér stǫðna kǫnna [R 12v/9]
2 eða hvǫrr á skip'it · es þú hǫldr við land'it?"

"Steer hither the boat! I will show thee to the harbour—
or who owns the ship which thou holdest by the shore?"

[Hár·barðr kvað:] **8** „Hild·ólfr sá hǫitir · es mik halda bað, [R 12v/11]
2 rekkr inn ráð-svinni · es býr í Ráðs-ǫyjar-sundi;
bað=at hann hlǫnni-mǫnn flytja · eða hrossa-þjófa,
4 góða ǫina · ok þá's ek gǫrva kunna;
sǫg-ðu til nafns þíns · ef þú vill of sund'it fara."

"Hildolf is he called who bade me hold it,
the counsel-wise man who lives in Redeseysound.
He bade me not ferry highwaymen nor horse-thieves;
good ones alone, and those I know well—
speak to thy name if thou wilt pass over the sound!"

[Þórr kvað:] **9** „Sǫgja mun'k til nafns míns · þó'tt ek sǫkr sjá'k [R 12v/15]
2 ok til alls øðlis: · Ek em Óðins sonr,
Mǫila bróðir · ǫn Magna faðir,
4 þrúð-valdr goða · við Þór knátt-u hér dóma!
Hins vil'k nú spyrja, · hvat þú hǫitir."

"I will speak to my name—although I might be charged—
and to all my origin: I am Weden's son,
Male's brother and Main's father,
the strength-wielder of the Gods—with Thunder dost thou here speak!
One thing will I now ask: what art thou called?"

[Hár·barðr kvað:] **10** „Hár·barðr ek hęiti, · hyl'k umb nafn sjaldan." [R 12v/18]

"Hoarbeard I am called; I seldom conceal my name."

[Þórr kvað:] **11** „Hvat skalt-u umb nafn hylja · nema þú sakar ęigir?" [R 12v/18]

"Why shalt thou conceal thy name—unless thou have charges?"

[Hár·barðr kvað:] **12** „En þó'tt ek sakar ęiga, · fyr slíkum sem þú est [R 12v/19]
2 þá mun'k forða fjǫrvi mïnu · nema ek fęigr sé."

"Yet even though I had charges, for such a one as thou art
I would then protect my life—unless I should be fey."

[Þórr kvað:] **13** „Harm ljótan · mér þikkir ï því [R 12v/21]
2 at vaða of váginn til þïn
ok vęta ǫgur mïnn;
4 skylda'k launa kǫgur-svęini · þïnum kangin-yrði
ef ek kom=umk yfir sund'it."

"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 might get myself over the sound."

---

3 ǫgur 'burden' | The sense of this word is not clear, though it is probably the same as the first element of the compound *ǫgur-stund* 'burdensome hour' found in *Vkv* 42. I find the most convincing interpretation to be that it refers to the food Thunder carries on his back, as previously mentioned in st. 3. Thunder then uses his desire not to get his food wet as an excuse not to wade. Some authors have read it as a euphemism for 'bollocks', but this is discordant with the angry, serious tone of the rest of the stanza and with Thunder's general role in the poem as the "straight man" next to Hoarbeard. It is also a very poor excuse for Thunder's unwillingness to wade, since wading is a frequent attribute of this god (e.g. *Grm* 29, *Eddbr* 6), and at those occasions he shows no fear of "getting his bollocks wet".

4 skylda'k launa kǫgur-svęini · þïnum kangin-yrði | Cf. *Gylf* 45: *Ekki munu hirð-menn Útgarða-Loka vel þola því·líkum kǫgur-sveinum kǫpur-yrði.* 'TODO.'

[Hár·barðr kvað:] **14** „Hér mun'k standa · ok þïn heðan bíða; [R 12v/23]
2 fannt=a-tu mann inn harðara · at Hrungni dauðan."

"*Here* will I stand, and from *here* await thee.
Thou hast not found a harder man since Rungner died!"

---

2 Hrungni 'Rungner' | Rungner was a famous ettin slain by Thunder in a fierce battle (*Skm* 24–25, *Haustl* 14–20). Hoarbeard's mention of him sets off a long argument over their respective accomplishments.

[Þórr kvað:] **15** „Hins vilt-u nú geta · es vit Hrungnir dęildum, [R 12v/25]
2 sá inn stór-úðgi jǫtunn, · es ór stęini vas hǫfuð'it á,
þó lét'k hann falla · ok fyrir hníga;
4 hvat vannt-u þá meðan, Hár·barðr?"

"Of this wilt thou now speak, when I and Rungner dealt with each other,
that great-minded ettin on whom the head was of stone.
Yet I made him fall and kneel down before me—
what didst thou accomplish meanwhile, Hoarbeard?"

---

2 es ór stęini vas hǫfuð'it á 'on whom the head was of stone' | Cf. *Hym* 29–30, where the ettin Hymer's head is harder than stone. This characteristic part of ettin-physiology can probably be explained by reference to Germanic cosmology. In numerous Indo-European cosmologies the Firmament is believed to be made of stone, as is seen in the PIE root *$h_2$ékmō whose descendants can mean both 'heaven, sky' and 'stone', sometimes varying even within languages (West, 2007, p. 342; Calin, 1996, p. 3); cf. e.g. Sanskrit *áṣman* 'stone, rock' with Old Persian *asman* 'sky, heaven' and ON *himinn* 'sky, heaven' with the derivative *hamarr* 'cliff, rock' (Kroonen, 2013, pp. 220, 206–207). In the Germanic cosmology this "Stoney Heaven" was originally the skull of Yimer, the primordial ettin sacrificed by the Gods (*Vsp* 3–4, *Vafþ* 21, *Grm* 41), and as the ancestor of the Ettins he thus passed his stone-skull on to his descendants.

[Hár·barðr kvað:] **16** „Vas'k með Fjǫl·vari · fimm vetr alla [R 12v/27]
2 í ęy þęiri · es Al-grøn hęitir;
vega vér þar knǫ́ttum · ok val fęlla,
4 margs at fręista, · mans at kosta."

"I was with Felwar for five winters all
in that island which is called Allgreen.
There we did fight and fell the slain,
many a girl did we tempt and win."

---

4 margs at fręista, · mans at kosta 'many a girl did we tempt and win' | I read *margs* 'many a' as modifying *mans* 'girl'.

[Þórr kvað:] **17** „Hversu snúnuðu yðr konur yðrar?" [R 12v/30]

"How did your women pleasure (TODO!!!) you?."

[Hár·barðr kvað:] **18** „Sparkar ǫ́ttum vér konur · ef oss at spǫkum yrði; [R 12v/30]

2 horskar ǫ́ttum vér konur · ef oss hollar vǫ́ri,
þǫ́r ór sandi · síma undu
4 ok ór dali djúpum
grund of grófu;
6 varð'k þǫ́im ǫ́inn ǫllum · øfri at rǫ́ðum;
hvílda'k hjá systrum sjau
8 ok hafða'k gǫ́ð þǫ́ira allt ok gaman;
hvat vannt-u þá meðan, Þórr?"

"We had smart women if they were to our enjoyment;
we had wise women if they were hold toward us.
Out of the sand they unwound a rope,
and out of a deep dale
dug up the ground.
I alone became superior to them all in counsel;
I rested beside those sisters seven
and had their senses all, and pleasure—
what didst thou accomplish meanwhile, Thunder?"

Þórr kvað: **19** „Ek drap Þjatsa, · hinn þrúð-móðga jǫtun, [R 13r/2, A 1r/1 (l. 4b
2 upp ek varp augum · All·valda sonar
á þann inn hǫ́iða himin;
4 þau 'ro mǫ́rki mǫ́st · minna verka,
þau's allir mǫ́nn síðan of séa;
6 hvat vannt-u þá meðan, Hár·barðr?"

"I slew Thedse, the strength-minded ettin;
I threw up the eyes of Allwald's son [= Thedse]
onto the clear heaven.
Those are the greatest marks of my works,
those which all men since do see—
what didst thou accomplish meanwhile, Hoarbeard?"

---

5 síðan | *om. A*

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ALL | For the slaying of Thedse cf. *Lok* 50 n. Here we seem to have a rare example of native Germanic star-lore. TODO: Is the exact constellation identifiable?

Hár·barðr kvað: **20** „Miklar man-vélar · hafða'k við myrk-riður [R 13r/5, A 1r/1]
2 þá's ek vélta þǫ́r frá verum.
Harðan jǫtun · hugða'k Hlé·barð vesa;
4 gaf hann mér gamban-tǫ́in
en ek vélta hann ór viti."

"Great girl-tricks I had against mirk-rideresses,
when I lured them away from men.
A hard ettin I judged Leebeard to be;
he gave me a gombentoe,
but I tricked him out of his wits."

---

1 myrk-riður 'mirk-rideresses' | The *riður* 'rideresses, fevers' were witches thought to torment people and cause disease and delirium. See *Háv* 156 for discussion.

2 frá verum 'from mankind' | Alternatively 'from their husbands', but that makes less sense in context. For *verar* 'men, husbands' in the general sense 'mankind' cf. st. 53/3 below, *Lok* 24/3.

4 gamban-tęin 'gombentoe' | An unknown magical object also occuring in *Skí* 32/2. Etymologically it is clearly some type of stick, probably for carving runes into.

Þórr kvað: **21** „Illum huga launaðir þú þá góðar gjafar." [**R** 13r/7, **A** 1r/3]

"With an evil heart didst thou then repay the good gifts."

---

1 þá | *om. A*

Hár·barðr kvað: **22** „Þat hęfir ęik · es af annarri skęfr; [**R** 13r/8, **A** 1r/4]
umb sik es hvęrr ï slíku—
hvat vannt-u þá meðan, Þórr?"

"An oak has that which it chafes from the other;
each man is for himself in such—
what didst thou accomplish meanwhile, Thunder?"

---

1 Þat hęfir ęik · es af annarri skęfr 'An oak has that which it chafes from the other' | Proverbial, aso appearing in *Mhkv* TODO.

Þórr kvað: **23** „Ek vas austr · ok jǫtna barða'k [**R** 13r/9, **A** 1r/4]
brúðir bǫl-vísar · es til bjargs gingu;
mikil myndi ętt jǫtna · ef allir lifði,
vętr myndi manna · undir Mið-garði—
hvat vannt-u þá meðan, Hár·barðr?

"I was in the east and bashed Ettins,
bale-wise brides who walked to the mountain.
Great would the line of Ettins be if they all had lived,
naught would remain of Men within Middenyard—
what didst thou accomplish meanwhile, Hoarbeard?"

---

ALL | Thunder is the defender of both the Gods and Middenyard (the Home of Men) against the Ettins, for which cf. *Vsp* 25, 53, *Þrk* 18. For Thunder's killing of ettin-women in particular cf. sts. 37–39 below, *Eddbr* 6, and Lindow (1988).

Hár·barðr kvað: **24** „Vas'k á Vallandi · ok vígum fylgða'k, [R 13r/11, A 1r/6]
atta ek jǫfrum · en aldri sętta'k;
Óðinn á jarla · þá's ï val falla
en Þórr á þręla kyn."

"I was in Walland and followed wars;
I incited princes and never reconciled them.
Weden owns the earls which fall among the slain,
but Thunder owns the race of thralls."

ALL | Weden expresses characteristic aristocratic disregard for lower life and life as mere life. Where the moral Thunder boasts of protecting mankind, the ambivalent Weden sarcastically responds that he incited war and conflict in order to take the best of them for himself.

Þórr kvað: **25** „Ȯ·jafnt skipta · es þú myndir með ǫ́sum liði [R 13r/13, A 1r/8]
ef þú ętti vil-gi mikils vald."

"Unfairly wouldst thou deal out troops among the Eese,
if thou hadst unrestrained power."

1 ǫ́sum | ása *A*

Hár·barðr kvað: **26** „Þórr á afl órit · ęn ękki hjarta; [R 13r/14, A 1r/9]
af hręðslu ok hug-bleyði · vas þér ï handska troðit
ok þótti=sk=a þú þá Þórr vesa;
hvár=ki þú þá þorðir · fyr hręðslu þinni
hnjósa né físa · svá't Fjalarr hęyrði."

"Thunder has ample strength, but little heart.
Out of fear and heart-softness wast thou pushed into a glove,
and then seemedest thou not to be Thunder.
Thou daredest not—for thy fear—
sneeze or fart lest Feller should hear."

2 vas þér | þér vas *R* 5 hnjósa né físa 'sneeze or fart' | físa né hnjósa *'fart or sneeze' A*

ALL | The same story is referenced in *Lok* 60 and told in full in *Gylf* 45: Lock, Thunder, and his servants Thelve and Wrash had journeyed east for a long time when they came upon a large hall, with an opening on one end as wide as the building. They rested inside, but in the middle of the night they were awakened by a great earthquake. Thunder rose and led the party to a side-room to the right in the middle of the hall. He stayed closest to the opening with his hammer ready, while the terrified others were further inside. At daybreak they left the hall and found the huge ettin *Skrymir* (Shrimer) asleep outside. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was its thumb.

Þórr kvað: **27** „Hár·barðr inn ragi, · ek munda þik ï hęl drepa [R 13r/17, A 1r/11]
ef ek mętta sęilask of sund."

"O Hoarbeard the queer! I would strike thee into Hell,
if I could sail o'er the sound!"

2 sund | sundit *A*

Hár·barðr kvað: **28** „Hvat skyldir of sund sęilask · es sakir 'ro alls øngar? [R 13r/18, A 1r/12]
hvat vannt-u þá meðan, Þórr?"

"Why shouldst thou sail o'er the sound when there are not at all any charges?
what didst thou accomplish meanwhile, Thunder?"

1 skyldir | skalt-u *A* 1 sakir | sakar *A*

Þórr kvað: **29** „Ek vas austr · ok ǫ'na varða'k [R 13r/19, A 1r/13]
þá's mik sóttu þęir Svárangs synir;
grjóti mik bǫrðu, · gagni urðu þó lítt fęgnir,
þó urðu mik fyrri · friðar at biðja—
hvat vannt-u þá meðan, Hár·barðr?"

"I was in the east and guarded the river
when I was set upon by Sweering's sons.
With rocks they bashed me, they rejoiced yet little in victory;
yet they soon had to beg me for peace—
what didst thou accomplish meanwhile, Hoarbeard?"

2 mik sóttu þęir | þęir sóttu mik *A* 3 þó | *om. A*

Hár·barðr kvað: **30** „Ek vas austr · ok við ęin-hvęrja dømða'k, [R 13r/22, A 1r/15]
lék'k við ina lind-hvítu · ok laun-þing háða'k,
gladda'k ina goll-bjǫrtu, · gamni męr unði."

"I was in the east and flirted with a certain someone;
I played with the linen-white and held secret trysts:
I gladdened the gold-bright—the maiden enjoyed pleasure."

1 ęin-hvęrja | 'æinhæriu' *A* 2 laun-þing 'secret trysts' | *so A;* laung þing *'long trysts' R* 3 goll-bjǫrtu 'gold-bright' | goll-hvítu *'gold-white' A*

Þórr kvað: **31** „Góð ǫ́ttu þęir man-kynni þar þá." [R 13r/24, A 1r/17]

"Then they had good girls there."

1 Góð ǫ́ttu þęir man-kynni þar þá. | Clearly prose.

Hár·barðr kvað: **32** „Liðs þíns vǫ́ra'k þá þurfi, Þórr, · at ek hęlda þęiri inni [R 13r/24, A 1r/17]
lín-hvítu męy."

"I might have needed thy aid then, Thunder, that I might hold that linen-white maiden."

1 vǫ́ra'k | vas'k ***A***

Þórr kvað: **33** „Ek mynda þér þá þat vǫita · ef ek viðr of køm=umk." [R 13r/25, A 1r/18]

"I would then have given it to thee, if I were able."

1 þá þat | þat þá ***A*** 1 køm=umk | *so* ***A*** *('kæmvmz');* kømist ***R***

Hár·barðr kvað: **34** „Ek mynda þér þá trúa, · nema mik ï tryggð véltir." [R 13r/26, A 1r/18]

"I would then have trusted thee, unless thou wouldst betray my trust."

Þórr kvað: **35** „Em'k=at ek sá hǫ́l-bítr · sem húð-skór forn á vár." [R 13r/27, A 1r/19]

"I am not such a heel-biter as an old hide-shoe in spring.[2]"

[2] Proverbial (a heel-biter being someone who betrays his companions), the old leather having become stiff over the winter.

Hár·barðr kvað: **36** „Hvat vannt-u þá meðan, Þórr?" [R 13r/28, A 1r/20]

"what didst thou accomplish meanwhile, Thunder?"

Þórr kvað: **37** „Brúðir ber-sǫrkja · barða'k ï Hlés-ǫyju; [R 13r/28, A 1r/20]
2 þǫ́r hǫfðu vǫrst unnit, · vélta þjóð alla."

"The brides of bearserks I bashed in Leesey;
they had done the worst thing: tricked all the people."

1 Hlés-ǫyju | Hlés-ǫy ***A***

Hár·barðr kvað: **38** „Klǫ́ki vannt-u þá, Þórr, · es þú á konum barðir." [R 13r/29, A 1r/21]

"A disgrace didst thou accomplish, Thunder, when thou bashedest women!"

1 á | *'á' with small corr. above* ***A***

Þórr kvað: **39** „Vargynjur vǫ́ru þǫ́r · en var=la konur, [R 13r/30, A 1r/22]
2 skǫlldu skip mitt · es skorðat hafða'k,
ǫ́gðu mér járn-lurki · en ǫltu Þjálfa—
4 hvat vannt-u þá meðan, Hár·barðr?"

"She-wolves were they, and hardly women;
they overturned my ship which I had propped,
terrorised me with an iron cudgel and chased Thelve around—
what didst thou accomplish meanwhile, Hoarbeard?"

1 vǫ́ru þǫ́r | þat vǫ́ru *A* 3 mér | *add.* þǫim *A*

Hár·barðr kvað: **40** „Ek vas'k ï hǫr'num · es hingat gørði=sk [R 13r/32, A 1r/23]
2 gnǫ́fa gunn-fana, · gǫir at rjóða."

"I was in the warband when it readied itself hither
to raise the war-standard, to redden the spear."

Þórr kvað: **41** „Þǫss vilt-u nú geta, es þú fórt oss ǫ·ljúfan at bjóða!" [R 13v/1, A 1r/24]

"This wilt thou now mention, that thou didst journey to make war upon us!"

1 ǫ·ljúfan | 'óliyfan' *A;* †olubann† *R*

Hár·barðr kvað: **42** „Bøta skal þér þat þá · munda baugi [R 13v/2, A 1r/25]
2 sem jafnǫndr unnu · þǫir's okkr vilja sǫ́tta."

"Then I shall repay thee for that with a hand-bigh,
bestowed by the mediators who wish to reconcile us two."

1 þat þá | *om. A* 2 þǫir's okkr vilja sǫ́tta | þǫir's okkr vilja sǫ́tt hafa *A*

Þórr kvað: **43** „Hvar namt þǫssi · in hnófi=ligu orð [R 13v/3, A 1r/26]
2 es hǫyrða'k aldri=gi · in hnófi=ligri?"

"Where didst thou learn these sarcastic words,
when I never heard more sarcastic ones?"

2 in | *so A; om. R*

Hár·barðr kvað: **P2** „Nam'k at mǫnnum þǫim inum aldr-ónum es búa í hǫimis-skógum." [R 13v/5, A 1r/27]

"I learned them from the elderly who dwell in homely forests."

1 mǫnnum | *om. A*

Þórr kvað: **P3** „Þó gefr þú gótt nafn dysjum, es þú kallar þat hǫimis-skóga." [R 13v/5, A 1v/1]

"Yet thou givest a good name to poor cairns, when thou callest them 'homely forests'."

1 dysjum 'poor cairns' | A reference to Weden's consultation of the dead for knowledge as attested e.g. in *Vsp* and *Bdr*.

Hár·barðr kvað: **P4** „Svá dømi'k umb slíkt far.“ [R 13v/6, A 1v/2]

"So do I speak about such matters."

1 umb | *om. A*

Þórr kvað: **44** „Orð-kringi þín · mun þér illa koma [R 13v/7, A 1v/2]
2 ef ek rǫ́ð á vág at vaða;
ulfi hǫ́rra · hygg'k at ǫ́pa mynir
4 ef hlýtr af hamri hǫgg.“

"Thy glibness of word will bring thee ill
if I decide to wade on the wave.
Louder than a wolf I think thou wilt scream
if thou gettest a strike from the hammer!"

3 at ǫ́pa mynir | þik ǫ́pa munu *A*

Hár·barðr kvað: **45** „Sif á hó hǫ́ima, · hans munt fund vilja, [R 13v/9, A 1v/4]
2 þann munt þrǫ́k drýgja, · þat 's þér skyldara.“

"Sib has a lover at home; *him* wilt thou wish to seek!
On *him* wilt thou use thy strength—that is more urgent for thee!"

2 skyldara | skyldra *A*

1 hó 'lover' | Most editors take this acc. sg. word as an alternative form of *hórr* m. 'adulterer' (gen. *hórs*), containing the same root as *hóra* f. 'whore, prostitute', *hór* n. 'adultery, fornication', ModEngl. whore. The *-r* has presumably been reinterpreted as the masc. nom. sg. ending, yielding nom. sg. **hór*, gen. sg. **hós*. The same accusation is found in *Lok* 54, where Lock says that he has been Sib's lover (*hórr*).
On formal grounds CV interpret this word as the unrelated *hór* m. 'pot-hook', "insinuating that Thor busied himself with cooking and dairy-work." If their reading is correct *hans, þann* 'him' should be translated 'it' instead, but the whole thing seems rather unlikely when we consider Thunder's response: 'I think thou liest', which fits well against an accusation of his wife's adultery, not so much about his wife owning a pot-hook.

Þórr kvað: **46** „Mǫ́lir þú at munns ráði · svá't mér skyldi vǫ́rst þikkja, [R 13v/10, A 1v/5]
2 halr inn hug-blauði, · hygg'k at þú ljúgir.“

"Thou speakest after thy mouth's counsel what should seem worst to me—
O heart-soft man, I think thou liest!"

Hár·barðr kvað: **47** „Satt hygg'k mik sęgja, · sęinn est at fǫr þinni, [R 13v/12, A 1v/6]
2 langt myndir nú kominn, Þórr, · ef þú litum fǫrir.“

"I think I speak truly. Thou art late on thy journey;
far wouldst thou have come by now, Thunder, if thou hadst changed colour."

1 mik | þik *A*

2 litum fǫrir 'changed colour' | Unclear expression.

Þórr kvað: **48** „Hár·barðr inn ragi, · hęldr hęfir nú mik dvalðan!“ [R 13v/14, A 1v/8]

"O Hoarbeard the queer! Thou hast now greatly delayed me!"

1 dvalðan | dvalit *A*

Hár·barðr kvað: **49** „Ǽsa-Þǫrs · hugða'k aldri=gi myndu [R 13v/14, A 1v/8]
2 glępja fé-hirði farar.“

"Eese-Thunder's journeys I never thought
a shepherd would divert."

1 Ǽsa-Þǫrs | Ása-Þór *A*

Þórr kvað: **50** „Ráð mun'k þér nú ráða: · ró hingat bátinum, [R 13v/15, A 1v/9]
2 hętum hǫtingi, · hitt fǫður Magna!“

"I will now counsel thee counsel! Row the boat hither;
let us cease the taunting; get to the father of Main [= Thunder = me]!"

Hár·barðr kvað: **51** „Far þú firr sundi, · þér skal fars synja!“ [R 13v/17, A 1v/10]

"Go far away from the sound; passage shall be denied thee!"

1 firr | frá *A*

Þórr kvað: **52** „Vísa þú mér nú lęið'ina · alls þú vill mik ęigi of vág'inn fęrja.“ [R 13v/17, A 1v/11]

"Show me now the way, as thou wilt not ferry me o'er the wave."

1 nú | *om. A*

Hár·barðr kvað: **53** „Lítit 's at synja, · langt 's at fara; [R 13v/18, A 1v/11]
2 stund 's til stokks'ins, · ǫnnur til stęins'ins,
halt svá til vinstra vegs'ins · und's þú hittir Ver-land;

4 þar mun Fjǫrgyn · hitta Þǫr, son sinn,
ok mun hǫn kęnna hǫnum ǫ́ttunga brautir · til Óðins landa.“

“It is a little thing to deny. It is long to journey:
an hour to the log, another to the stone;
hold so to the left road until thou findest Wereland.
There will Firgyn find Thunder, her son,
and she will show him the ancestral roads to Weden's lands [= Osyard].”

1 at | *om.* ***R*** 2 stokks'ins | stokks ***A*** 2 stęins'ins | stęins ***A*** 3 vegs'ins | vegs ***A*** 3 Ver-land 'Wereland' | Valland ***A***

3 Ver-land 'Wereland' | The Land of Men.

Þórr kvað: **54** „Mun'k taka þangat ï dag?“ [**R** 13v/22, **A** 1v/14]

“Will I get thither today?”

1 ï dag | å dęgi ***A***

Hár·barðr kvað: **55** „Taka við víl ok ęrfiði · at upp-vesandi sólu [**R** 13v/22, **A** 1v/14]
2 es ek get þána.“

“[Thou wilt] get thither with toil and hardship by the rising of the sun,
as I believe it is thawing.”

1 ok | við ***A*** 1 upp-vesandi | upp-rennandi ***A***

Þórr kvað: **56** „Skammt mun nú mál okkat vesa, · alls þú mér skǿtingu [**R** 13v/23, **A** 1v/15]
ęinni svarar;
2 launa mun ek þér far-synjun · ef vit finnum=sk ï sinn annat.“

“Short will now our speech be since thou answerest me with scoffing alone.
I will reward thee for this ferry-denial if we meet another time!”

Hár·barðr kvað: **57** „Far þú nú þar's þik hafi allan gramir!“ [**R** 13v/25, **A** 1v/17]

“Go now whither the fiends may have thee whole!”

ALL | This line is separated with a speech marker from st. 59 in **A**; in **R** it belongs to 59.

1 þik hafi allan gramir 'the fiends may have thee whole' | The *gramir* 'fiends', lit. 'wroth, cross ones' are some sort of (male) dæmons. The adjective *gramr* is commonly used specifically with a connotation of divine wrath and they may thus be supernatural avengers for severe crimes. The same curse is found in *Brot* 10.

# Speeches of Shirner
# *(Skírnis mǫ́l)*

**Dating** (Sapp, 2022): C10th (0.897)
**Meter:** *Leeds-meter*, *Galders-law* (TODO)

## Introduction

The **Speeches of Shirner** (*Skí*) is attested in full in both **R** and **A**. The name *Skírnis-mǫ́l* 'Speeches of Shirner' comes from **A**; **R** instead has *Fǫr Skírnis* 'Shirner's journey'.

### The *Gylf* paraphrase

The narrative of *Skí* is summarised in *Gylf* 37, which also quotes st. 42. *Gylf* 37 begins with a long introduction corresponding to *Skí* P1–2:

> 'Gymer was the name of a man, and his woman was 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 the Lithshelf and looked out over all the Homes. And when he looked north he saw on a farm a large and fair house, and to that house walked a woman, and when she lifted her hands and closed the doors behind her it shone from her hands into both the air and the waters, and all the homes were brightened by her.
>
> onAnd the beauty which he had beheld from the holy seat harmed him so greatly that he walked away filled with grief, and when he came home he said nothing; he neither slept nor drank. No one dared to get words out of him.'

After this it paraphrases sts. 3–9, describing Shirner's interaction with Free:

> 'Then Nearth had Shirner, Free's shoe-swain, summoned before him and asked him to go to Free and bid him to speak and ask at whom he

> was so wroth that he would not speak with men. And Shirner said that he would go, although not eagerly, and said that he expected ill answers from him.
>
> And when he came to Free he asked why Free was so downcast and spoke nothing with men. Then Free answers, and said that he had seen a fair woman and for her sakes was he so full of grief that he would not live long if he should not reach her, "and now shalt thou journey to ask for her hand on my behalf, and bring her home hither whether her father wants to or not, and I shall reward thee well for that."
>
> Then Shirner answers; said so, that he will go on the errand-journey, but Free shall give him his sword; it was such a good sword that it struck by itself. And Free did not deny him that and gave him the sword.'

The rest of the poem (sts. 10–38) is summarised very succinctly:

> 'Then Shirner journeyed and asked for the woman's hand for him [Free] and got her promise that nine nights later she would come to that place which is called Barrey and have a wedding with Free. And when Shirner told Free his errand then he quoth this:'

The text then cites a closely related variant of stanza 42. It lastly explains that *Þessi sǫk er til þess, er Freyr var svá vápn-lauss, er hann barðist við Belja ok drap hann með hjartar-horni.* 'This event (viz. Free's giving of his sword) is the reason for why Free was so unarmed when he fought against Bellower and slew him with a hart's antler.'

It seems near-certain that the author of *Gylf* had access to *Skí* directly rather than a prose retelling of the story. There is no detail in his paraphrase that is not found in the **R**-version of the poem, although the introductory prose differs a fair bit and Shirner's curse is entirely omitted. These circumstances are easily explained if the version of *Skí* underlying *Gylf* were written down based on oral tradition; the poetry, being in bound form, would remain largely stable, while the introductory prose would vary with each retelling. To sum up a narrative mythic poem in prose form and then quote one or two stanzas is something probably done elsewhere in *Gylf*; see *Eddbr* below.

## Text

### The Speeches of Shirner

**P1** Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálf ok sá um [R 11r/10, A 2r/11]
heima alla; hann sá í Jǫtun-heima ok sá þar mey fagra, þá er hón
gekk frá skála fǫður síns til skemmu; þar af fekk hann hug-sóttir
miklar. Skírnir hét skó-sveinnA young boy who ties the shoes
for his master. Freys. Njǫrðr bað hann kveðja Frey máls. Þá
mǫ́lti Skaði:

Free, son of Nearth, had one day sat down in the Lithshelf, and saw throughout 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 the name of Free's shoe-swain; Nearth asked him to get Free to speak. Then Shede spoke:

---

1 Hlið-skjálf 'Lithshelf' | The heavenly lookout point of the Gods.

4 skó-sveinn 'shoeswain' |

**1** „Rís-tu nú Skírnir · ok gakk at bęiða [R 11r/14, A 2r/15]
okkarn mála mǫg,
ok þęss at fregna · hvęim hinn fróði séi
of-ręiði afi."

"Rise now, Shirner, and go to beg
our lad for speech,
and to ask at whom the wise
man might be cross."

---

1 rís ... bęiða 'Rise ... beg' | Alliteration is missing here. A simple solution would be to replace *gakk* 'go' with a synonym like *rinn* 'run' or *ráð* 'resolve', but this lessens the semantic mirroring with l. 2/2 below (though, the insertion of the verb *ganga* in the present stanza may in fact be due to influence from 2/2).

4 afi 'man' | While this word usually means "father" or "grandfather", it should here mean "man" without a connotation of old age. See further CV.

Skírnir kvað: **2** „Illra orða · es mér ǫn at ykkrum syni, [R 11r/15, A 2r/17]
ef ek gęng at mǫ́la við mǫg,
ok þęss at fregna, · hvęim hinn fróði séi
of-ręiði afi."

"Ill words I expect from your son
if I go to speak with the lad,

and to ask at whom the wise
man might be cross."

Skírnir: **3** „Sęg þat Fręyr, · folk-valdi goða, [R 11r/17, A 2r/18]
2 ok ek vilja vita,
hví þú ęinn sitr · ęnd-langa sali,
4 mïnn dróttinn, of daga?"

"Tell this, O Free, troop-wielder of the gods—
I too would wish to know
why thou sittest alone in the endlong halls,
my lord, during the days."

Fręyr: **4** „Hví of sęgja'k þér, · sęggr hinn ungi, [R 11r/19, A 2r/20]
2 mikinn móð-trega?
því't alf-rǫðull · lýsir of alla daga
4 ok þęy=gi at mïnum munum."

"Why should I tell thee, O young youth,
of my great heartache?
For the Elf-wheel [SUN] shines during all days
and nowise to my liking."

---

3 alf-rǫðull 'Elf-wheel' | A rare poetic synonym (*þęiti*) for the sun; see note to *Vafþ* 47/1.

Skírnir: **5** „Muni þïna · hykk=a svá mikla vesa, [R 11r/20, A 2r/21]
2 at þú mér sęggr né sęgir;
ungir saman · vǫ́rum ï ár-daga,
4 vęl mę́ttim tvęir trúask."

"Thy liking I do not think so great
that thou, O youth, should not tell me.
Young together were we in days of yore;
we two might well trust each other."

---

2 sęggr 'youth' | This word usually means simply 'man', but it seems to have a specific connotation with youth. Its original meaning is 'messenger', and the semantic shift is thus: 'messenger' > 'young man' > 'warrior/man'. The sense of 'young man' is also seen in *Vkv* 23, where it is used in reference to king Nithad's two young sons. In the present stanza it answers Free's addressing Shirner as *sęggr hinn ungi* 'the young youth'; Shirner points out that the two are of equal age, and so Free is as much of a young man as he.

Fręyr: **6** „İ Gymis gǫrðum · ek ganga sá [R 11r/22, A 2r/23]
2 mér tíða męy;

armar lýstu, · en af þaðan
4 allt lopt ok lǫgr.

"In Gymer's yards I saw walking
a maiden dear pleasing to me.
Her arms shone, and thereof [shone]
all the air and sea.

---

4 lopt ok lǫgr 'air and sea' | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

**7** Mǫ́r 's mér tíðari · an manna hvǫ́im [R 11r/24, A 2r/24]
2 ungum ï ár-daga;
ǽsa ok alfa · þat vill ǫngi maðr,
4 at vit sǫ́tt séim."

The maiden is more pleasing to me than to any young
man in days of yore.
Of the Eese and Elves does no one wish
that we two should be agreed."

---

3 ǫngi maðr 'no one' | Lit. 'no man', where "man" just means person. Cf. note to final st. of *Vafþ* 55.

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 jǫtna ǫ́tt."

"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 race of 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 hǫ́fr."

"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 has it."

---

1–4 berr 'bears'; mun vegask, ef sá 's horskr es hęfr 'will strike, if he is wise who has it' | In his response Free replaces the subjunctive verb forms (*beri* 'might bear', *vegisk* 'might strike') with indicative and future forms, giving a sense of certainity and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault ("if he is sharp who owns it.").

**P2** Skírnir mǽlti við hest'inn:

Shirner spoke with the horse:

**10** „Myrkt es úti, · mál kveð'k okkr fara [R 11r/29, A 2r/28]
úrig fjǫll yfir
þursa þjóð yfir;
báðir vit komumk · eða okkr báða tękr
sá hinn ám-át=ki jǫtunn."

"It is dark outside; I call it time for us to journey
over the drizzling mountains,
over the tribe of Thurses.
[Either] we both come through or us both does take
that uncanny ettin."

3 þursa 'of the Thurses' | *so* ***A;*** þyria ***R***

ALL | Shirner expresses his resolute loyalty to Free. He will not abandon the horse given to him by his lord; either they both make it or both perish.

5 ám-át=ki jǫtunn 'uncanny ettin' | Formulaic; the adjective *ám-átt=igr* 'uncanny' is used exclusively for evil supernatural beings. See note to *Vsp* 8.

**P3** Skírnir reið i Jǫtun-heima til Gymis garða; þar vǫ́ru hundar ólmir ok bundnir fyrir skíð-garðs hliði þess, er um sal Gerðar var. Hann reið at þar, er fé-hirðir sat á haugi, ok kvaddi hann: [R 11r/31, A 2v/1]

Shirner rode into the Ettinhomes to Gymer's yards. Thereat there were hounds fierce and bound before the slope of the paled fence which surrounded Gird's hall. He rode up to where a shepherd sat on a mound and greeted him:

2 Gerðar 'Gird' | It is only now that we find out the maiden's name.

**11** „Sęg þat hirðir, · es á haugi sitr [R 11v/2, A 2v/4]
ok varðar alla vega:
hvé ek at and-spilli · komumk hins unga mans
fyr gręyjum Gymis."

"Tell this, O herdsman who sittest on the mound
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]
[...];
and-spillis vanr · þú skalt ę́ vesa
góðrar męyjar Gymis."

"Whether thou art fey, or gone forth [dead]
[...]
discourse-less shalt thou always be
with the good maiden of Gymer [= Gird]."

---

4 góðrar męyjar 'good maiden' | Formulaic, carrying with it a sense of chastity. See note to *Háv* 102/1 for further occurrences.

[Skírnir] kvað: **13** „Kostir 'ro bętri · an kløkkva séi [R 11v/6, A 2v/7]
hvęim es fúss es fara,
ęinu dógri · mér vas aldr of skapaðr
ok alt líf of lagit."

"Choices are better than sobbing might be
for whomever is eager to journey.
In one half-day my age was shaped,
and all my life laid down."

---

1 an 'than' | *so* ***A;*** hęldr an at *'rather than to* [*be*]*'* ***R***

---

ALL | An excellent formulation of the Old Germanic fatalism, according to which one's course of life is determined at birth. Presumably after uttering these words Shirner rides through the fire surrounding the fortress.

1 Kostir 'Choices' | i.e. 'alternatives, other ways'.

3 ęinu dógri · mér vas aldr of skapaðr 'In one half-day my age was shaped' | Formulaic.

4 alt líf of lagit 'all my life laid down' | The causative *lęgja* 'to lay (down, in place)' is closely connected to fate; the expression is formulaic. Cf. *Lok* 48: *ï ár-daga vas þér hit ljóta líf of lagit* 'in days of yore was thy ugly life laid down' and *Vsp* 19: *þ́ér lǫg lǫgðu* 'they [= the Norns] laid down laws'.

[Gęrðr] kvað: **14** „Hvat 's þat hlym hlymja · es hlymja hęyri'k nú til [R 11v/7, A 2v/8]
ossum rǫnnum ï?
jǫrð bifask, · en allir fyr
skjalfa garðar Gymis."

"What is this din of dins which I now hear dinning
in our houses?
The earth trembles and before us quake
all Gymer's yards."

Ambǫ́tt kvað: **15** „Maðr 's hér úti, · stiginn af mars baki, [R 11v/9, A 2v/10]
2 jó lętr til jarðar taka."

"A man is here outside stepped down from horse-back;
he lets his steed graze the earth."

---

2 jó lętr til jarðar taka 'he lets his steed graze the earth' | Lit. "he lets his steed take to the earth". According to Finnur Jónsson (1932) this expression is still used in modern Icelandic (or was, at his time).

[Gęrðr] kvað: **16** „Inn bið hann ganga · ï okkarn sal [R 11v/10, A 2v/11]
2 ok drekka hinn mǫ́ra mjǫ́ð,
þó ek hitt óumk, · at hér úti séi
4 mïnn bróður-bani."

"Bid him to go in into our hall
and drink the renowned mead;
though I fear that here outside might be
my brother's bane."

[Gęrðr] kvað: **17** „Hvat 's þat alfa · né ǫ́sa sona, [R 11v/12, A 2v/13]
2 né víssa vana;
hví ęinn of komt · ęikinn fúr yfir
4 ór sal-kynni at séa?"

"What kind is this of Elves, nor of sons of the Eese,
nor of wise Wanes?
Why camest thou alone o'er the raging fire,
to see the state of our hall?"

[Skírnir kvað:] **18** „Em'k=at alfa · né ǫ́sa sona [R 11v/14]
2 né víssa vana,
þó ęinn of kom'k · ęikinn fúr yfir
4 yður sal-kynni at séa.

"I am not of Elves, nor of sons of the Eese,
nor of wise Wanes—
yet I came alone o'er the raging fire,
to see the state of your hall.

**19** Ępli ęllifu · hér hef'k al-gollin, [R 11v/15, A 2v/14]
2 þau mun'k þér Gęrðr gefa,
frið at kaupa, · at þú þér Frǫy kveðir
4 ȯ·lęiðastan at lifa."

Eleven apples have I here, all-golden;
those will I to thee, Gird, give
to buy thy love, that thou callest Free for thee
most unloathsome [lovely] in life."

---

ALL | Shirner begins his coercion of Gird, which takes up sts. 19–36. It has been noted by Brate (1913) that the structure of this coercion bears some resemblance to Weden's seduction of Wrind in Saxo Grammaticus (2015) 3.4.1–8. Shirner first offers Gird gold (sts. 19–22), then threatens her with violence (23–25) and finally curses her with a long spell (26–36), which breaks her. In Weden's seduction of Wrind he disguises as a warrior, then as a gold-smith, then again as a warrior but is spurned each time. Finally he makes out to be a witch, and having tied Wrind down, proceeds to rape her (cf. *Vsp* 31 n.) If the first disguise is omitted, we see in both texts a three-fold progression consisting of giving gold, using force of arms, and at last employing magic.

1 Ępli ęllifu 'Eleven apples' | Probably the apples of Idun, which grant perpetual youth to the gods. It is not clear whether Shirner has the apples in his possession or whether he is merely promising big.

4 at lifa 'in life' | *at lifa* here seems to mean 'in life/living' rather than the typical infinitive sense 'to live'; cf. st. 22 *at dęila* 'in sharing' below. This may be an archaism.

[Gęrðr] kvað: **20** „Ępli ęllifu · ek þigg aldri=gi [R 11v/17, A 2v/15]
2 at manns-kis munum,
né vit Frǫyr, · meðan okkart fjǫr lifir,
4 byggjum bǫ́ði saman."

"Eleven apples will I never take
to any man's liking,
nor will I and Free—while our life remains—
dwell both together."

[Skírnir kvað:] **21** „Baug þér þá gef'k, · þann's brǫnndr of vas [R 11v/19, A 2v/17 (ll.
2 með ungum Óðins syni;
átta 'ro jafn-hǫfgir, · es af drjúpa
4 hina níundu hvǫrja nǫ́tt."

"The bigh I then give thee, which was burned
with Weden's young son [= Balder].
Eight are the even-heavy ones which from it drip
every ninth night."

---

1 Baug 'The bigh' | While not named, the bigh is clearly Dreepner as known from *Gylf* 49, which describes Balder's funeral: *Óðinn lagði á bál'it gull-bring þann, er Draupnir heitir. Hónum fylgði sú náttúra, at ina níundu hverja nótt drupu af hónum átta gull-bringar jafn-hǫfgir.* 'Weden laid on the pyre that gold ring which is called Dreepner. Its nature was such that every ninth night eight even-heavy golden rings dripped from it.' This passage probably draws on the present stanza. When Harmod later came to Hell to try to bring Balder back, Balder told him to bring the bigh back to Weden as a token by which to remember him.

3–4 átta ... nǫ́tt 'Eight ... night.' | In **A** these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

[Gǫrðr] kvað: **22** [**R** 11v/21, **A** 2v/18 (ll. 3–4)]

„Baug þikk⸗a'k, · þó'tt brǫnndr séi,
með ungum Óðins syni;
es⸗a mér golls vant · ï gǫrðum Gymis
at dǫ́ila fé fǫður."

"The bigh I will not take, though it may have been burned
with Weden's young son.
I lack no gold in Gymer's yards
partaking of the money of my father."

[Skírnir kvað:] **23** [**R** 11v/23, **A** 2v/19]

„Sér þú mǫ́ki, mǫ́r, · mjóvan, mál-fáan,
es hǫf'k ï hǫndi hér?
hǫfuð hǫggva · mun'k þér halsi af,
nema mér sǫ́tt sǫgir."

"Seest thou the sword, maiden—slender, picture-painted—
which I have in my hand here?
Cut the head will I from thy neck
unless thou agree with me."

1 mǫ́ki ... mál-fáan 'sword ... picture-painted' | The sword is inlaid with metal (perhaps gold or silver) forming a pattern. The expression *mǫ́ki mál-fáan* (acc. sg.) 'picture-painted sword' also occurs in *Brot* 4/2.

[Gǫrðr kvað:] **24** [**R** 11v/25, **A** 2v/20]

„Ȧ·nauð þola · vil'k aldri⸗gi
at manns-kis munum,
þó hins get'k, · ef it Gymir finniðsk
vígs ȯ·trauðir · at ykkr vega tíði."

"Stand coercion I never will
to any man's liking;
though I get that if thou and Gymer meet—
men unreluctant of conflict—ye two will wish to fight."

2 manns-kis 'any man's (lit. 'no man's)' | manns ǫnskis *A*

[Skírnir kvað:] **25** „Sér þú mǫ́ki, mǫ́r, · mjóvan, mál-fáan, [R 11v/27, A 2v/22]
2 es hǫf'k ï hǫndi hér?
fyr þǫssum ǫggjum · hnígr sá hinn aldni jǫtunn,
4 verðr þinn fǫigr faðir.

"Seest thou the sword, maiden—slender, picture-painted—
which I have in my hand here?
By these edges that aged ettin [= Gymer] sinks;
fey becomes thy father.

**26** Tams-vǫndi þik drep'k, · ǫn þik tǫmja mun'k, [R 11v/28, A 2v/24]
2 mǫ́r, at mïnum munum,
þar skalt ganga · es þik gumna synir
4 síðan ǫ́va séi.

With the taming-wand I strike thee—and thee will I tame,
O maiden, to my liking!
Thou shalt go to where the sons of men
never since will see thee!

---

ALL | With this stanza Shirner's turns away from threats of violence and begins his long curse (sts. 26–36). He curses Gird to be loveless, captive, deprived of joy, and the subject of sexual abuse at the hands of loathsome ettins if she does not accede to love Free.

1 Tams-vǫndi 'taming-wand' | Has been interpreted as a sword. TODO. The imagery is phallic.

**27** Ara þúfu á · skalt ár sitja, [R 11v/30, A 2v/26]
2 horfa hǫimi ór;
snugga hǫljar til;
4 matr sé þér mǫir lǫiðr · an manna hvǫim
hinn fráni ormr með firum.

On an eagle's perch shalt thou sit for long,
turn away from the world,
hanker after Hell!
Be thy food more loathsome than to any man
the gleaming wyrm [= the Middenyardswyrm] among folk.[3]

---

[3]Her food will be more disgusting than the Middenyardswyrm, for which cf. *Hym* 22.

---

1 Ara þúfu á · skalt ár sitja 'On an eagle's perch shalt thou sit for long' | ár skalt sitja · ara þúfu á *'for long shalt thou sit on an eagle's perch' **A*** 2–3 horfa hǫimi ór; snugga hǫljar til 'turn out of the world; hanker after Hell' | horfa ok snugga hǫljar til *'turn and hanker after Hell' **A***

---

1 Ara þúfu á · skalt ár sitja 'On an eagle's perch shalt thou sit for long' | Namely as a captive of said eagle.

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 on fol. 2v of **A**, after which the text cuts off. Apart from the very last stanza, the rest of the poem is preserved only in **R**.

**28** At undr-sjónum verðir · es út of kømr, [**R** 11v/32]
2 ȧ þik Hrímnir hari
ȧ þik hot-vetna stari,
4 víð-kunnari verðir · an vǫrðr með goðum,
gapi þú grindum frȧ.

A wondrous sight mayst thou be when thou comest out;
at thee may Rimner ogle;
at thee may anyone stare!
Mayst thou be more widely known than the watchman with the Gods [= Homedall];
mayst thou gape from the gates!

**29** Tópi ok ópi, · tjǫsull ok ȯ·þoli, [**R** 12r/2]
2 vaxi þér tǫ́r með trega;
sętsk þú niðr · en mun'k sęgja 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, · tjǫsull ok ȯ·þoli 'Toop and woop, tarsle and restlessness' | The first three words are magic curse words without clear meaning; I have left them untranslated. *tjǫsull* may perhaps be related to OE *teors* 'penis' and mean 'little phallus'.

**30** Tramar gnęypa · þik skulu gęrstan dag [**R** 12r/3]
2 jǫtna gǫrðum ï,
til hrím-þursa hallar · þú skalt hvęrjan dag
4 kranga kosta-laus;
kranga kosta-vǫn;
6 grát at gamni · skalt ï gǫgn hafa
ok lęiða með tǫ́rum trega.

Fiends shall pine thee on a gloomy day
in the yards of the Ettins.

To the hall of Rime-Thurses shalt thou every day
crawl choice-less;
crawl choice-lacking.
Weeping shalt thou have in exchange for joy,
and nurse grief with tears.

**31** Með þursi þrí-hǫfðuðum · þú skalt ę́ nara [R 12r/7]
eða ver-laus vesa;
þitt gęð grípi,
þik morn morni;
ves þú sem þistill, · sá's þrunginn vas
ï ofan-verða ǫnn.

With a three-headed thurse shalt thou forever live
or be husband-less.
May thy senses seize;
may murrain mourn thee;
be thou like the thistle that was pressed
during highest harvest!

---

1 þursi þrí-hǫfðuðum 'three-headed thurse' | Ettins often have an abnormal number of body parts. For their "manyheadedness" see note to *Hym* 8/2.

5 ves þú sem þistill 'be thou like the thistle' | The thistle was apparently held to be a worthless plant; cf. the English galder against a cattle-thief (Charm IX in margins of CCCC 41. TODO: edit this!) cursing him to be *swá bréðel swa séo þystel* 'as wretched as the thistle'.

**32** Til holts ek gekk · ok til hrás viðar [R 12r/9]
gamban-tęin at geta
gamban-tęin ek gat.

To the wood I went and to the raw/sappy tree,
the gombentoe for to get;
the gombentoe I got.

---

1 til hrás viðar 'to the raw/sappy tree' | The wood of a sapling was apparently thought to be the most effective for magic; cf. *Háv* 152, which speaks about a runic curse carved on *rótum rás viðar* 'the roots of a raw/sappy tree'.

2 gamban-tęin 'gombentoe' | Perhaps "mighty twig". A compound consisting of the very rare word *gamban* 'magic/curse?' and *tęinn* 'twig, branch' (cf. *mistil-tęinn* '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.

**33** Ręiðr 's þér Óðinn, · ręiðr 's þér Ǽsa-bragr, [R 12r/10]
þik skal Fręyr fiask,
hin firin-illa mǫ́r, · en fingit hęfr

4 gamban-rǫiði goða.

Wroth with thee is Weden; wroth with thee is Eesebray ⟨= Thunder⟩;
thee shall Free come to hate,
O most wicked maiden, if thou hast earned
the gomben-wrath of the gods.

**34** Hǫyri jǫtnar, · hǫyri hrím-þursar, [R 12r/12]
2 synir Suttunga, · sjalfir ǫs-liðar,
hvé fyrir býð'k, · hvé fyrir banna'k
4 manna glaum mani,
manna nyt mani.

Hear may Ettins; hear may Rime-thurses,
sons of Sutting, the very Os-troops [= Eese]—
how I forbid, how I forban
men's fellowship from the maid,
men's joy from the maid!

**35** Hrím-grímnir hǫitir þurs, · es þik hafa skal [R 12r/14]
2 fyr ná-grindr neðan,
þar þér víl-mǫgir · á viðar rótum
4 gǫita-hland gefi;
óðri drykkju · fá þú aldri=gi,
6 mǫ́r, af þïnum munum,
mǫ́r, at mïnum munum.

Rimegrimner is called the thurse who shall have thee
down beneath Neegrind,
where lads of toil [THRALLS] on the roots of a tree
goat-piss will give thee.
A finer drink do never get,
O maiden, against thy liking,
O maiden, to my liking!

**36** Þurs ríst'k þér · ok þría stafi, [R 12r/16]
2 ǫrgi ok óði ok ǫ·þola,
svá ek þat af ríst · sem ek þat á rǫist,
4 ef gørask þarfar þǫss."

Thurse I carve thee and three staves:
queerness and madness and restlessness.—
So I will carve it *off* as I carved it *on*,
if there be need for that."

ALL | With the carving of the rune-stick Shirner threatens to fulfill the curse predicted in sts. 26–35, but tells Gird that he will scrape the runes off (thus nullifying the curse) if she will accept his demands. She promptly does.

1 Þurs 'thurse' | Thurse is the name of the **þ**-rune (ᚦ); it is carved as part of the curse.

1 þría stafi 'three staves' | Three runic letters (or phrases) representing the three following words (*ǫ́rgi* 'queerness, degeneracy' etc.). The ritual practice of carving "three staves" is first found on the C7th Gummarp stone: **hAþuwolAfʀ sAte stAbA þriA fff** 'Hathwolf placed three staves: fff', where the **f**-rune (ᚠ) stands for its name fee (i.e. 'wealth, cattle') and is thus meant to bring wealth.

2 ǫ́rgi ok óði ok ó·þola 'queerness and madness and restlessness' | Both *ǫ́rgi* 'queerness, degeneracy' and *ó·þoli* 'restlessness' (here probably from strong lust) are found in the love magic charm on the rune stick B257 from Bryggen (edited below under Galders). *ǫ́rgi* is also found in the curse-formula on the C7th Proto-Norse runestones from Stentoften and Björketorp. See further introduction to B257.

[Gǫ́rðr kvað:] **37** „Hǫ́ill ves þú hǫ́ldr, svǫ́inn, · ok tak við hrím-kalki [R 12r/19]
2 fullum forns mjaðar,
þó hafða'k ǫ́tlat, · at mynda'k aldri=gi
4 unna vaningja vǫ́l."

"Hale be thou rather, swain, and receive the rime-chalice,
full of ancient mead,
though I had intended that I never would
love the Waning [= Free] well."

1–2 Hǫ́ill ... mjaðar 'Hale ... mead' | Formulaic; repeated identically in *Lok* 53/1–2.

1 hrím-kalki 'rime-chalice' | Some kind of expensive glazed drinking vessel; the second element *kalkr* 'chalice' is a borrowing from Latin *calix* and suggests a Roman origin. Cf. the *kalkr* in *Hym* 28/4b.

4 vaningja 'the Waning [= Free]' | The 'descendant of the Wanes'. A rare word. Its only other occurence in the Norse corpus is in a thule of boar-names. Boars were sacred to Free, TODO.

[Skírnir kvað:] **38** „Ørendi mïn · vil'k ǫ́ll vita, [R 12r/21]
2 áðr ríða'k hǫ́im heðan,
nǫ́r á þingi · munt hinum þroska
4 nǫ́nna Njarðar syni?"

"My errands all I wish to know
before I ride home hence:
when on the Thing wilt thou to the virile
son of Nearth [= Free] submit?"

[Gǫ́rðr kvað:] **39** „Barri hǫ́itir, · es vit bǫ́ði vitum, [R 12r/23]
2 lundr logn-fara,
en ǫ́pt nǫ́tr níu, · þar mun Njarðar syni

4 Gęrðr unna gamans.“

“Barrey is called—as we both know—
a grove of calm breezes,
and after nine nights there will to the son of Nearth
Gird her pleasure grant.”

**P4** Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði [R 12r/24]
2 tíðenda:

Then Shirner rode home. Free stood outside and greeted him and asked for the tidings:

**40** „Sęg mér, Skírnir, · áðr verpir sǫðli af mar [R 12r/25]
2 ok stígir feti framarr,
hvat árnaðir · ï Jǫtun-hęima
4 þïns eða mïns munar?“

“Tell me, Shirner, before thou mightst throw the saddle off the steed
and take a step further,
what thou accomplished in the Ettinhomes
to thy or my liking?”

---

2 ok stígir feti framarr ‘and take a step further’ | Formulaic; a variant of *feti ganga/gangir framarr* (*Háv* 38/2, *Lok* 1/2).

[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.“

“Barrey is called—as we both know—
a grove of calm breezes,
and after nine nights there will to the son of Nearth
Gird her pleasure grant.”

[Freyr kvað:] **42** „Lǫng es nǫ́tt, · langar ’ro tvǽr, [R 12r/28, STUW]
2 hvé of þręyja’k þríar?
opt mér mánaðr · minni þótti
4 an sjá hǫlf hý-nǫ́tt.“

“Long is a night, long are two—
how can I yearn for three?
Oft a month to me seemed less
than this half wedding-night!”

1 langar 'ro tvǫ́r 'long are two' | lǫng es ǫnnur *'long is another' **STUW*** 2 hvé of þręyja'k þríar? | hvé męga'k þręyja þríar ***STUW***

4 hǫlf hý-nǫ́tt 'half wedding-night' | The wedding-night is presumably "half" (here meaning "incomplete") as it is not consumated.

# Lay of Hymer
# *(Hymis kviða)*

**Dating** (Sapp, 2022): C10th (0.694)
**Meter:** *Ancient-words-law*

## Introduction

The **Lay of Hymer** (*Hym*) is attested in both **R** and **A**. The two mss. agree very well with each other; they share the same stanzas in the same order. The most substantial difference is the title; **A** has *Hymis kviða* 'the lay of Hymer' while **R** instead has *Þórr dró Miðgarðs-orm* 'Thunder pulled the Middenyardswyrm'.

## Content

*Hym* belongs to a genre of comedic stories about Thunder's adventures in Ettinland. These stories all see Thunder set out from Osyard followed by one or more companions. Together the party undergoes various fantastical tests and hardships on their way through the Ettinhomes, and return home after Thunder has slaughtered yet another Ettin clan. The popularity of this genre is seen by the large number of stories belonging to it. In the Poetic Edda is also represented by *Þrk* and to some extent *Hárb*. Other examples are Thunder's journey to Outyards-Lock in *Gylf* 44–47, his fight with Thedse in *Skm* 2–3 and *Haustl* 2–13, his fight with Rungner in *Skm* 24 and *Haustl* 14–20, and his journey to Garfrith in *Skm* 26 (in which two sts. are cited; see *Eddbr* 6).

### The otherness of the Ettins

The Ettins are very much an *other* to the Gods, and this is something which *Hym* strongly emphasizes:

- They live in the far east (st. 5) in an inhospitable, frozen climate (st. 10) of mountains (sts. 2, 17) and lavafields (sts. 36, 38);

- they are physically deviant: misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), having heads harder than stone (sts. 30–31);
- they are likened to apes (st. 20), whales (st. 36) and Danes (st. 17, see note!);
- they are stingy and inhospitable (sts. 9, 16);
- they are snide and cowardly (sts. 19–20, 25–26, 28–32).

In these traits the Ettins stand in direct opposition to the Old Germanic social norms as represented and upheld by the Gods, who live in a lush green land and are young, beautiful, generous, and brave. The one exception in the poem is Tew's mother in st. 8, who is blonde, beautiful and hospitable; the mother of a god must also be godlike. This reflects the broader motif of a beautiful ettin-woman who is taken by a god, for which cf. *Skí* above.

As natural inferiors and a threat to the social order the Ettins must be subjugated by the Gods, and the agent of this is Thunder. Throughout the poem he constantly humiliaties the ettins Eagre and Hymer, recurringly through completing their challenges, which follow a similar scheme: Thunder is given a dangerous or near-impossible test of strength, but quickly accomplishes it through a combination of brawn and brain, humiliating the challenger. The challenges consist of finding an enormously large kettle (st. 3, explicitly called Eagre's "revenge"), wrestling one of Hymer's oxen for bait (sts. 17–18), carrying home Hymer's whales and boat (st. 26), breaking Hymer's finest chalice (st. 28), and perhaps also taking away the cauldron (st. 33)—though that may just be Hymer wishing to finally be rid of the pestering gods.

In the end Thunder delivers justice by slaughtering Hymer and his troop of many-headed Ettins, probably his clansmen.

### The fishing expedition

At the center of the poem stands Thunder's famous fishing expedition; the god gets the Middenyardswyrm on the hook but ultimately fails to catch it. In this section, especially in sts. 22–24, one finds a more reverent tone than elsewhere in the poem.

This myth was very popular in the Wiking Age and is dealt with in five fragmentary Scaldic poems from the 9th or 10th centuries. These are all found in quotations in *Skm*; they are (by their SkP 3 signa) Bragi *Þórr*, ÚlfrU *Húsdr* 3–6, Qlv *Þórr*, EVald *Þórr*, and Ggnæv *Þórr*. In their present state the fragments are not complete narratives, but specifically focus on Thunder in the boat facing off against the hooked Wyrm pressed against the gunwale. They also disagree on the course of events; in some of them the staring contest ends when the cowardly Hymer cuts the fishing line and the Wyrm sinks back unscathed into the sea (the version preferred by *Gylf* 48)—in others Thunder strikes the head off the Wyrm, slaying it.

In addition to literary sources there are also numerous pictorial depictions of the myth from the Wiking Age. These are the Swedish runestones

from Altuna (U 1611, figure 3, p. 236) and Linga (Sö 352), several Jutlandic picture stones from Hørdum, a Cumbrian picture stone from Gosforth, and the Gotlandic picture stone GP 21 from Ardre church. The images depict the same scene as the Scaldic fragments: Thunder stands in the boat above the hooked Wyrm, often depicted as a fish; next to him is one companion. Some of them have additional details like the use of the ox-head for bait (U 1611, Sö 352), Thunder's foot going through the boat (U 1611, Hørdum), or Thunder raising his hammer (U 1611).

Other than *Hym* the only complete retelling of the myth is found in *Gylf* 48, which may be summarized as follows:

> Thunder goes out alone into Middenyard in the shape of a young man (*ungr drǫngr*) without his goats and chariot. In the evening he comes to the ettin Hymer and asks to stay the night. At dawn Hymer plans to go fishing and Thunder asks to join him. Hymer says that Thunder will not be of much help since he is "small and but a young man" (*lítill ok ungmǫnni ǫitt*), and warns him that he usually takes long and arduous trips. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to find it himself, and so he turns to his flock of oxen; he tears off the head from the greatest ox, one called Heavenrid (*Himin-hrjóðr*).
>
> The two go out to sea, and Thunder rows far past Hymer's usual fishing waters. Hymer, unhappy, warns him that if they row any further out they will be in danger of the Middenyardswyrm, but Thunder keeps on. After some time he puts down the oars, readies his fishing line, hooks the ox-head and lowers it. The Wyrm soon bites, and struggles so hard that Thunder is pressed against the gunwale. In rage he brings himself into his Os-might (*ǫs-mǫgin*) and pulls back with such force that his feet go through the bottom of the ship and press into the seabed. The Wyrm's head goes up against the gunwale. The two enemies ferociously stare at each other, Thunder "sharpening his eyes" and the Wyrm spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts the line—the Wyrm then sinks back into the sea. Thunder throws his hammer after it, "and men say that he struck off the monster's head, but I think it true to tell thee that the Middenyardswyrm still lives and is lying in the outer sea." Thunder gives Hymer a punch to the ear so that he flies headfirst overboard; the god then wades back to land.

This account is clearly based on multiple sources, certainly including the Scaldic fragments cited in *Skm*. It is hard to say whether Snorre had access to *Hym*; the closest agreement is when it is said that *Miðgarðs-ormr gein yfir uxa-hǫfuð'it, en ǫngull'inn vá í góm'inn orm'inum* 'The Middenyardswyrm snapped at the ox-head and the hook went into the roof of the wyrm's mouth', which has some resemblance to st. 22, but it is not conclusive. Some details must derive from now-lost texts available to Snorre: the detail of Thunder's feet going through the boat is also found on the Swedish Altuna stone and the Danish Hørdum stone (but see note to st. 34/2 below), and the name Heavenrid is attested in thules listing names of oxen.

More broadly, Thunder's fishing reflects the archetypal fight between the Storm-god and the Dragon found in a great many mythologies. Important examples of this include Vedic *Índra* and *Vr̥trá* (*ṚV* 1.32 et c.), Babylonian *Marduk* and *Tiamat* (*Enūma Eliš* TODO), Greek Ζεύς (*Zeús*) and Τῡφῶν (*Tūphôn*), Hebrew YHWH and Leviathan (TODO: references). With these analogies in mind it seems that the versions where Thunder slays the Wyrm reflect an older layer of Germanic mythology, before the lethal fight between Thunder and the Wyrm had been transposed to the End Times (see *Vsp* 53).

### *Hym* as a composite

The narrative of *Hym* can be subdivided into the following episodes:

1. 1–6 The Gods wish to drink, and Thunder goes to Eagre to make him host; Eagre in turn asks for a cauldron big enough to brew enough ale for all the Gods.

2. 7–16 Thunder and Tew go to visit Tew's father, the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening he tells them that they must go fishing for food.

3. 17–19 Thunder says that he will do it, if he is given bait; Hymer challenges him to kill one of his oxen; Thunder tears off the head from one of them.

4. 20–25 The three go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardswyrm itself; he loses it.

5. 26–27 Hymer challenges Thunder to carry the boat and whales back to his farm; he does.

6. 28–32 Hymer challenges Thunder to break a supposedly indestructible chalice; he succeeds by smashing it against the ettin's forehead.

7. 33–36 Thunder and Tew depart with the cauldron; they find themselves followed by Hymer and his ettins; Thunder kills them all.

8. 37–38 One of Thunder's goats goes halt.

9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition, as found in the Scaldic fragments and *Gylf* 48, is represented by 3–4. *Hym* is the only source that places it within the context of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and also scatters several other incidents throughout. It seems inescapable to admit, both from the other sources just mentioned and the broader comparative mythology, that these additional narratives originally had nothing to do with Thunder's encounter with the Wyrm. These episodes

have in any case been woven together into a single narrative, perhaps even by the poet himself, for the sake of a more entertaining and complete story.

Although generally skilful, this weaving has not been entirely successful, and there are a few loose threads. The halt goat of sts. 37–38 finds a parallel in *Gylf* 44, where it serves as the origin story of Thunder's two servants who are to play an important part in the narrative, but in *Hym* it is an entirely superfluous detail—something the poet himself anticipates in his address to the audience. It is also strange that Lock should appear so late in the poem when he is not mentioned before or after.

A major loose strand is the god Tew, who plays no role at all in the fishing expedition: he is last alluded to in st. 16 where Hymer speaks of "[us] three", only to reappear in st. 33 where he fails to lift the cauldron. The simplest explanation for this is that Tew originally had nothing to do with the encounter between Thunder and the Wyrm, and (within the confines of *Hym*) only exists to segue from the narrative of the cauldron-fetching to the fishing expedition. This is supported by the fact that Thunder in the other variants of the expedition only has one companion—Hymer. That includes the pictoral depictions, which only show two figures on the boat. Another strangeness is Tew's complete lack of a reaction to the murder of his father taking place in front of him (sts. 35–36), although that paternity is in doubt, since Tew is elsewhere called the son of Weden (*Skm* 16). If that indeed be the case, Weden would have slept with Tew's mother, the beautiful woman of st. 8, which would reflect the motif of a god mating with a beautiful ettin-woman as seen e.g. in *Skí*.

## Style

When speaking of a composite poem, one must distinguish between a text where several originally separate works have been put together mostly unchanged, and a text composed by a single author drawing from multiple narrative sources. A likely example of the former is *Háv*, but *Hym* undoubtedly belongs to the latter category. It has a distinct style and rhythm throughout which stands alone in the Poetic Edda. Indeed, the sharpest stylistic contrast is with the poem most similar content-wise—*Þrk*. Where *Þrk* is written in a rustic style with fairly loose *Ancient-words-law* meter, *Hym* uses an unusually strict meter and is filled with kennings, difficult grammatical constructions, and highly unnatural word order (see especially sts. 16, 20, and 39). These are all traits one associates more closely with Scaldic poetry in intricate measures like *Court-spoken meter* than Eddic poetry in *Ancient-words-law*, and it seems clear that the anonymous poet of *Hym* had some training in the Scaldic art and familiarity with compositions in that genre. Two kennings (17/4a *brjótr berg-Dana*, 22/4 *umb-gjǫrð allra landa*) are even shared identically with Scaldic poems in *Court-spoken meter*.

**Meter**

The meter of *Hym* is *Ancient-words-law*, but of a stricter variant than that of any other poem in the Poetic Edda; this is especially true when it comes to the count and weight of syllables. Three-syllable lines are rare, and the ones that do exist can all be corrected by restoring older hiatus forms (see note to 23/1b below). The poet also has a notable tendency to avoid lines of type C1 (xP#Px) where both stresses are heavy, something shared with Scaldic poems in *Lay-meter* and with Eyel's Headransom. This probably explains his unique obsession with placing the two-syllable preposition *fyrir* 'before, in front, (up) ahead' at the end of the b-verse (never the a-verse), which he does 6 times—more frequently than in any other *Ancient-words-law* poem of the Poetic Edda.

## Text

### The Lay of Hymer

**1** Ár val-tívar · vęiðar nǫ́mu [R 13v/26, A 5v/25]
ok sumbl-samir · áðr saðir yrði,
hristu tęina · ok á hlaut sǫ́u,
fundu at Ę́gis · ør·kost hvera.

Of yore the slain-Tews ⟨Gods⟩ had caught game,
and assembled at the simble before they might eat
they shook the twigs and looked at the leat;
they found at Eagre's a great choice of cauldrons.

2 áðr saðir yrði 'before they might eat' | Lit. "might become sated".

3 hristu tęina · ok á hlaut sǫ́u 'they shook the twigs and looked at the leat' | The Gods performed an augury, the means of which are not clear from this stanza alone. The term "leat" (*hlaut*) is explained in *HákGóð* and *Eb* as the sacrificial blood of the slaughtered beasts, which was sprinkled by means of "leat-twigs" (*hlaut-tęinar*). If we trust these sources the simplest explanation is that the Gods sprinkled the animal blood and interpreted the pattern formed. In any case they found it most auspicious to feast at Eagre's.

**2** Sat berg-búi · barn-tęitr fyrir, [R 13v/28, A 5v/27]
mjǫk glíkr męgi · Miskur-blinda,
lęit ï augu · Yggs barn ï þrá:
„þú skalt ǫ́sum · opt sumbl gøra!"

The crag-dweller [ettin = Eagre] sat merry like a child ahead
much alike to the lad of Misherblind.
Into his eyes looked Ug's ⟨Weden's⟩ child [= Thunder] in defiance:
"Thou shalt for the Eese oft make simbles!"

4 gøra 'make' | gefa *'give' A*

ALL | Having seen that Eagre has a great store of cauldrons, Thunder orders him to brew ale for the Eese to drink at their simble.

2 męgi · Miskur-blinda 'lad of Misherblind' | An unexplained reference. Misherblind might be another name for Firneet, Eagre's father, in which case the line would be a tautology: "he looked much like himself".

**3** Ǫnn fekk jǫtni · orð-bę́ginn halr, [R 13v/31, A 5v/29]
hugði at hefndum · hann nę́st við goð,
bað Sifjar ver · sér føra hver,
„þann's ek ǫllum ǫl · yðr of hęita."

Great toil for the ettin the word-peevish man [= Thunder] caused;
he thought of revenge, soon, against the gods.

He bade Sib's husband [= Thunder] bring him a cauldron,
"that one with which I for you all ale might warm."

---

ALL | Eagre is upset at the demand but too cowardly to openly challenge Thunder. He instead gets back at him by demanding a single cauldron big enough to supply ale for all the Eese.

4 ǫl 'ale' | Often drunk at the gods at their feasts; see *Grm* 37/6 and note.

**4** Né þat mǫ́ttu · mǫ́rir tívar [R 14r/1, A 5v/30]
2 ok ginn-ręgin · of geta hvęr=gi,
und's af tryggðum · Týr Hlór·riða
4 ǫ́st-ráð mikit · ęinum sagði:

Of it could not the famous Tews
and the Yin-Reins anywhere get hold—
until, out of loyalty, Tew to Loride
a great loving counsel in private told:

---

3 Hlór·riða 'Loride' | 'The Loud/Bellowing Rider', a name for Thunder.

**5** „Býr fyr austan · Éli-vága [R 14r/3, A 6r/2]
2 hund-víss Hymir · at himins ęnda,
á mïnn faðir · móðugr kętil,
4 rúm-brugðinn hver · rastar djúpan."

"To the east of the Ilewaves dwells
the hundred-wise Hymer, at heaven's end.
My father [= Hymer] owns, fierce, a kettle:
a roomy cauldron one rest deep."

---

4 rúm-brugðinn | †rumbrygðan† *A*

---

1 Éli-vága 'Ilewaves' | According to *Vafþ* 31 the Ilewaves were the poisonous wild rivers from which the ettins emerged, and so it makes sense that they would be found in the east, where the ettins dwell. That Hymer should dwell even to the east of them then illustrates his unusually ettin-like nature.

2 hund-víss 'hundred-wise' | Alternatively "hound-wise"; the prefix simply means "very", but the word is used exclusively for ettins, typically in the collocation *hund-víss jǫtunn* (so *HHj* 25, *Skm* 24, 26, *Gautr* 3, et c.).

2 himins ęnda 'at heaven's end' | The heaven is thought of as a solid dome of stone, the earth as a flat disc (*Vsp* 3 n., *Hárb* 15 n.) Hymer thus lives at the very edge of the disc, next to the Outer Sea which encircles all lands and in which lies the Wyrm (cf. *Hym* 22/4 below). For another ettin living at the edge of heaven cf. *Vafþ* 37.

[Þórr kvað:] **6** „Vęitst, ef þiggjum · þann lǫg-velli?" [R 14r/4, A 6r/4]
[Týr kvað:] 2 „Ef, vinr, vélar · vit gørum til!"

"Knowest thou if we will receive that liquid-boiler [CAULDRON]?" —
"If, friend, we two make use of wiles!"[4]

[4]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 · und's til Ęgils kvǫ́mu;
hirði hafra · horn-gǫfgasta;
4 hurfu at hǫllu · es Hymir átti.

They journeyed far from the beginning of the day,
away from Osyard, until to Eyel they came—
he kept the he-goats noblest of horns—
they turned to the hall which Hymer owned.

1 dag þann framan 'from the beginning of the day' | *emend. after Finnur Jónsson (1932);* dag þann fram *'on that day forth'* ***R;*** dag fráliga *'swiftly at day'* ***A*** 2 Ęgils 'Eyel' | *so* ***R;*** Ǽgis *'Eagre'* ***A.***

2 Ęgils 'Eyel' | The reading of **A** is probably from confusion with the ettin Eagre, who is mentioned earlier in the poem. Eyel, who takes Thunder's goats in possession, is not otherwise known. He may perhaps be identified with the farmer in *Gylf* 44, for which see Note to st. 37 below.

**8** Mǫgr fann ǫmmu, · mjǫk lęiða sér, [R 14r/7, A 6r/6]
2 hafði hǫfða · hundruð níu,
en ǫnnur gekk · al-gollin framm
4 brún-hvít bera · bjór-vęig 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]:

2 hafði hǫfða · hundruð níu 'of heads she had nine hundred' | Malformed bodies, especially with a deviant number of body parts, are typical of ettins. Other examples include a three-headed thurse in *Skí* 31, the nine-headed ettin Thriwold (Bragi Frag 3 in SkP 3), and the eight-armed Starked Eeldreng. Cf. Introduction and st. 35 below.

3 ǫnnur 'another woman' | The use of the word "son" in the following line reveals this as Tew's mother. The poet stresses her beauty of dress and countenance, in contrast to the grandmother.

[Týs móðir:] **9** „Átt-niðr jǫtna · ek vilja'k ykkr [R 14r/9, A 6r/8]
2 hug-fulla tvǽ · und hvera sętja;
es mïnn fríi · mǫrgu sinni
4 gløggr við gęsti · gǫrr ills hugar."

"O clansman of ettins [= Tew]! I would wish to put
you two, full of heart, beneath the cauldrons.
Many a time has my lover [= Hymer] been
stingy with guests, quick to ill mood."

2 hug-fulla | hug-fulla hug-fulla hug-fulla ***R*** 3 fríi 'lover' | *so* ***R;*** faðir *'father'* ***A***

2 tvá 'two' | Here an instance of hiatus contraction < **tvâa* also found in st. 15/4 below, but cf. 21/2b which has the disyllabic form. It appears that the poet was willing to use either forms to accomodate the meter.

4 gløggr ... hugar 'stingy ... mood' | Ettins are characteristically inhospitable, in stark opposition to the Old Germanic social norms; see Introduction to the poem above. This statement foreshadows the later hunting expedition starting at st. 16 below.

**10** En vá-skapaðr · varð síð-búinn, [R 14r/11, A 6r/9]
2 harð-ráðr Hymir, · hęim af vęiðum;
gekk inn ï sal, · glumðu jǫklar,
4 vas karls, es kom, · kinn-skógr frørinn.

But the misshapen one was delayed,
hard-minded Hymer, home from the hunt.
He entered the hall; icicles clattered;
on the churl who came was the cheek-shaw [BEARD] frozen.

1 síð-búinn 'delayed' | *om.* ***A***

3 jǫklar 'icicles' | In Hymer's frozen beard. In modern Icelandic the word *jökull* has come to mean 'glacier', but its original sense (as found here) is that of its English cognate "icicle".

[Týs móðir:] **11** „Ves hęill, Hymir, · ï hugum góðum! [R 14r/13, A 6r/11]
2 Nú 's sonr kominn · til sala þïnna,
sá's vit vętum · af vegi lǫngum;
4 fylgir hǫnum · Hróðrs and·skoti,
vinr ver-liða; · Vé·urr hęitir sá.

"Be thou hale, Hymer, in good spirits!
Now the son has come to thy halls,
whom we've awaited, from a long way off.
Him follows Rooder's enemy [= Thunder],
the friend of manly retinues—Wighward is he called.

1 Ves þú hęill, ... 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 *Beow* 407a: *Wæs þú, Hróð·gâr, hâl* 'Be thou, Rothgar, hale!'

5 Vé·urr 'Wighward' | The guardian of wighs (sanctuaries), a name of Thunder.

**12** Sé hvar sitja · und salar gafli, [R 14r/15, A 6r/13]
svá forða sér, · stęndr súl fyrir.“
Sundr stǫkk súla · fyr sjǫn jǫtuns,
ęn áðr ï tvau · ǽss brotnaði.

See where they sit beneath the hall's gable:
so they save themselves—a column stands before them!”
The column burst apart before the ettin's gaze,
but earlier the roof-beam broke in two.

2 forða sér | forðask *A* 2 súl ‘column’ | †sol† *A*

**13** Stukku átta, · ęn ęinn af þęim [R 14r/17, A 6r/15]
hverr harð-slęginn · hęill af þolli;
framm gingu þęir, · en forn jǫtunn
sjónum lęiddi · sïnn and·skota.

Eight [cauldrons] crashed down, but one of them,
a hard-forged cauldron, [came] whole off its peg.
Forth they went, but the ancient ettin
with his gaze tracked his enemy.

1–2 Stukku … þolli ‘Eight … peg.’ | Nine cauldrons were hanging from the roof-beam supported by the column behind which the gods were hiding. Eight of them broke from the fall and one remained whole. We may presume that this was the famed cauldron the gods had come to get.

**14** Sagði=t hǫnum · hugr vęl þá's sá [R 14r/19, A 6r/16]
gýgjar grøti · á golf kominn,
þar vǫru þjórar · þrír of tęknir,
bað sęnn jǫtunn · sjóða ganga.

His heart did not please him when he saw
the gow's distresser [= Thunder] come to the floor.
There were three bulls a-taken;
the ettin bade them at once go cooking.

2 grøti ‘distresser’ | gęti *‘keeper, warder’ A* 4 sęnn ‘at once’ | sun ‘[*his*] *son* [= *Tew*]*?’ A*

1 Sagði=t hǫnum · hugr vęl ‘His heart did not please him’ | Lit. “his heart did not speak well to him”.

**15** Hvęrn létu þęir · hǫfði skęmmra [R 14r/21, A 6r/18]
auk á sęyði · síðan bǫru,
át Sifjar verr · áðr sofa gingi,
ęinn með ǫllu · øxn tvá Hymis.

Each one they made shorter by a head,
and onto the cooking-pit then did carry.
Sib's husband [= Thunder] ate before he went to sleep
alone by himself two of Hymer's oxen.

---

3–4 át ... Hymis. 'Sib's ... oxen.' | Cf. *Þrk* 24 for another instance of Thunder's great eating, which curiously also uses the kenning *Sifjar verr* 'Sib's husband [= Thunder]'.

**16** Þótti hǫ́rum · Hrungnis spjalla [R 14r/23, A 6r/19]
verðr Hlór·riða · vǫ́l full-mikill,
„munum at aptni · ǫ́ðrum verða
við vǫ́iði-mat · vér þrír lifa."

To Rungner's hoary friend [= Hymer] did seem
Loride's eating far too great;
"the next evening we three will
on game-meat have to live."

---

ALL | Hymer's stinginess—he refuses to share more of his own food but instead forces his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins; see Introduction above.

3–4 munum ... lifa. 'the next ... live.' | The poet is pushing at the limits of Old Norse syntax. In prose word order it should be construed as: *at ǫ́ðrum aptni munum vér þrír verða lifa við vǫ́iði-mat*, where *verða* 'have to, must' is used like its modern German cognate *werden*.

**17** Vé·urr kvaðsk vilja · á vág róa, [R 14r/24, A 6r/21]
ef ballr jǫ́tunn · bǫ́itur gǫ́fi.
„Hverf þú til hjarðar, · ef hug trúir,
brjótr berg-Dana, · bǫ́itur søkja.

Wighward called himself willing to row on the wave,
if the stubborn ettin might give pieces of bait.
"Turn to the herd if thou trustest thy heart—
O breaker of boulder-Danes [ETTINS > = Thunder]—to seek pieces of bait.

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3 hjarðar | hallar *corr. A*

---

4 brjótr berg-Dana 'breaker of boulder-Danes [ETTINS > = Thunder]' | This kenning for Thunder also occurs in *Haustl* 18; it emphasises the otherness of the Ettins (see Introduction to the poem) by equating them with ethnic foreigners. Cf. also *Þdr*, where ettins are called Scots, Swedes, Danes, Ruges and Hareds; all peoples hostile to the Norwegian Earl Hathkin, at whose court that poem may have been composed.

**18** Þǫ́ess vǫ́ntir mik, · at þér myni=t [R 14r/26, A 6r/23]
ǫ́gn at oxa · auð-fǫ́ng vesa."
Svǫ́inn sýsliga · svǫ́if til skógar,

4 þar's oxi 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, ahead.

---

1 vę̨ntir mik | *so* ***A;*** vę̨nti ek *(norm.)* ***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 Svę̨inn 'The swain' | Thunder was in the shape of a young (prepubescent) boy, a detail which is also found in *Gylf* 48; see Introduction to the poem.

4 oxi ... al-svartr 'ox ... all-black' | Formulaic, also occuring in *Þrk* 23; see note there for further parallels to the custom of sacrificing animals of certain colours. It seems that all-black oxen were thought the noblest, and so Thunder's slaying one instead of an inferior beast is probably intended to humiliate the stingy Hymer. — We learn more about this ox in *Gylf* 48: *Hann tók inn mesta uxa'nn, er Himin-brjóðr hét, ok sleit af hǫfuð'it ok fór með til sjávar.* 'He took the greatest ox, which was called Heavenrid, and tore off its head and went with it to the sea'.

**19** Braut af þjóri · þurs ráð-bani [R 14r/28, A 6r/24]
2 hǫ́-tùn ofan · horna tveggja.
„Verk þikkja þïn · verri myklu
4 kjóla valdi · an kyrr sitir."

From the bull broke the thurse's death-planner [= Thunder]
the high meadow of the two horns [HEAD] from above.—
"Worse by far thy works do seem
to the wielder of ships [= Hymer = me] than if thou didst sit calm!"

**20** Bað hlunn-gota · hafra dróttinn [R 14r/30, A 6r/26]
2 átt-runn apa · útar fóra,
en sá jǫtunn · sïna talði,
4 lítla fÿsi · lęngra at róa.

The Lord of He-goats [= Thunder] bade the kinsman of the ape [ETTIN = Hymer]
push the launcher-steed [BOAT] further out,
but that ettin told of his
scarce wish to row longer.

---

2 átt-runn | †atrænn† ***A*** 3 talði | milldi *corr.* ***A*** 4 lęngra at róa | *metr. emend.;* at róa lęngra ***RA***

---

ALL | The scene shifts and the party is out at sea. It is possible that a stanza has been lost here, or that the transition would have been indicated in some other way during oral performance.

2 apa 'ape' | The specific sense of *api* 'ape' is uncertain. It seems to generally refer to a fool, but see Index.

3–4 en … róa. 'but … longer.' | Thunder's humorous humiliation of Hymer continues with the snide ettin now forced to row against his will.

**21** Dró mǫ́rr Hymir · móðugr hvali [R 14r/31, A 6r/27]
2 ǫinn á ǫngli · upp sǫnn tvǽ*a*;
en aptr í skut · Óðni sifjaðr
4 Vé·urr við vélar · vað gǫrði sér.

Famous Hymer, fierce, pulled whales:
one on the hook, soon up two—
but back in the stern the kin of Weden,
Wighward craftily fixed his line.

1 mǫ́rr 'famous' | *so* ***R;*** mǫirr *'more, further'* ***A***

1 hvali | A rare acc. pl. form also occurring in 26/2b.

**22** Ǫgnði á ǫngul · sá's ǫldum bergr, [R 14v/1, A 6r/29]
2 orms ǫin-bani · oxa hǫfði;
gǫin við agni · sú's goð fía
4 umb-gjǫrð neðan · allra landa.

On the hook baited he who rescues men [= Thunder]—
the Wyrm's lone slayer—the ox's head.
At the bait snapped the one whom the Gods hate [= the Wyrm]—
the engirdler of all lands—from below.

3 agni 'bait' | *so* ***A;*** ǫngli *'hook'* ***R***

4 umb-gjǫrð … allra landa 'engirdler of all lands' | Also found in a fragment by Alewigh Snub (SkP: Ǫlv *Þórr*) quoted in *Skm* 11: *Óstisk allra landa · umb-gjǫrð ok sonr Jarðar* 'The engirdler of all lands and the son of Earth surged.' Closely related is the kenning in Braye's fragment quoted in the same chapter (SkP: Bragi *Þórr* 3): *ǫndi-sǫiðr allra landa* 'boundary-saithe of all lands'. Both kennings relate to the cosmological idea of the Wyrm as lying in the outer sea wrapped around the land, biting its tail.
The poetic juxtaposition between the Storm-god and the Wyrm may be very old; cf. *ṚV* 1.32.13c: *Índraṣ ca yád · yuyud*ᵇ*átē Áhiṣ ca* 'When Índra and the Wyrm (*áhi*) fought each other.'

**23** Dró djarf≈liga · dáð-rakkr Þórr [R 14v/3, A 6v/1]
2 orm ǫitr-fá*a*n · upp at borði;
hamri kníði · hǫ́-fjall skarar
4 of-ljótt ofan · ulfs hnit-bróður.

Bravely pulled deed-ready Thunder
the venom-gleaming Wyrm up on the gunwale.
With the hammer he struck the high mountain of hair [HEAD]—
very hideous, from above—on the Wolf's clash-brother [= the Wyrm].

1 Þǫarr 'Thunder' | Out of 8 three-syllable lines in *Hym*, this is the only one which is deficient in both **R** and **A** and cannot easily be emended by restoring an hiatus form. In the quite strict meter (see Introduction above) observed by the *Hym* poet we should expect a disyllabic form in this spot, and this may be had if we restore an archaic **Þǫarr* or **Þǫurr*. Such a form is less secure than other hiatus forms, but is also required by the meter of *Hym* 28/2b below and further in the Scaldic *Þdr* 2/2b. This issue is treated in depth by Haukur Þorgeirsson (2023), who argues for the form **Þǫurr*.

3 hǫ́-fjall skarar 'high mountain of hair [HEAD]' | A rather unfitting kenning, since serpents do not have hair.

**24** Hr*au*n-gǫlkn hrutu, · en hǫlkn þutu, [R 14v/5, A 6v/2]
fór hin forna · fold ǫll saman;
[...]
søkkðisk síðan · sá fiskr ï mar.

Desert-monsters [ETTINS] bounded and bedrock resounded;
the ancient earth moved all at once.
[...]
Thereafter sank that fish [= the Wyrm] into the sea.

1 Hr*au*n-gǫlkn 'The waste-monsters' | *emend.;* hręin-gǫlkn ***AR*** 1 hrutu | *so **A;*** hlumðu *'dashed'* ***R***.

1 Hr*au*n-gǫlkn 'The waste-monsters' | Both mss. have *hręin-*, which may mean either 'clean' or 'reindeer', neither of which fit. On the other hand *hraun ONP*: 'stone/barren area, wasteland; lavafield' is well attested in Scaldic kennings for ettins. The precise meaning of *galkn* 'monster' (plural *gǫlkn*) is unclear, but it is attested in 3 Scaldic verses, in all cases as the base-word in kennings of the type "troll-woman of the shield [AXE]", which suggests that it (like another neuter word, *flagð*) refers specifically to female malevolent beings.
While the mss. spelling '*galkn*' (norm. *gálkn*) could reflect either singular or plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrm, refuting the interpretation of Larrington (2014): "the sea-wolf shrieked".

1 hrutu | The **A** reading is preferred since it has the metrically required short root syllable. The end rhyme is paralleled elsewhere in the poem (st. 3/3).

3 [...] | It is very likely that a line is missing here, since the stanzas in the poem fairly consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder's fishing line, so that is probably what has been lost.
For the reader's enjoyment, based on other poets and *Gylf* 48, I have composed the following lines that may be inserted: **und's vinr Hrungnis · vað Þórs of skar* 'until the friend of Rungner [= Hymer] Thunder's fishing-line did cut'; **und's fǫlr Hymir · fekk á saxi* 'until pale Hymer grasped the knife'.

4 fiskr 'fish' | A good example showing that pre-modern speciation, especially in poetry, was not exact. The appellation is not a mere fancy of the poet, for the Wyrm appears in the shape of a fish in various pre-Christian pictorial sources (e.g. GP 21). It may also be called a fish in *Grm* 21 (see note there), and in Scaldic sources it is often called a saithe (*sęiðr*).

**25** Ó·tęitr jǫtunn, · es aptr røru, [R 14v/6, A 6v/3]
[...]
svá't ár Hymir · ękki mǫ́lti,

4 vęifði róði · veðrs annars til.

The unmerry ettin [= Hymer] as they rowed back,
[...]
so that for a long time Hymer said nothing;
he pulled the oar against the wind:

---

2 [...] | Another likely missing line. As said in the previous stanza the meter usually requires four lines; more importantly the first half of the sentence is incomplete without a verb.

3 svá't ár 'so that for a long time' | Finnur Jónsson (1932) suggests *svá't at ǫ́r* 'so that by the oar', but this burdens the strict meter. For this sense of *ár* cf. *Ský* 27.

[Hymir:] **26** „Munt of vinna · verk halft við mik, [R 14v/8, A 6v/4]
2 at hęim hvali · haf til bójar
eða flot-brúsa · fęstir okkarn."

"Thou wilt accomplish a half work by me,
if thou bringest home the whales to the farm,
or our float-buck [BOAT] dost fasten."

---

ALL | Hymer tells Thunder, who having let go of the Wyrm has nothing to show for the trip, that he can accomplish something half as great as the catching of the whales if he carries them home and ties the boat by the shore.

**27** Gekk Hlór·riði · gręip á stafni [R 14v/9, A 6v/6]
2 vatt með austri · upp lǫg-fáki;
ęinn með ǫ́rum · ok með aust-skotu
4 bar til bójar · brim-svïn jǫtuns
ok holt-riða · hver ï gęgnum.

Loride 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 spring of woodland ridges.

---

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; another comically impressive work of strength.

5 holt-riða hver 'spring of woodland ridges' | An uncertain geographical description apparently meant to impress the original audience. In Iceland *hverr* 'cauldron' also carries the sense '(hot) spring', in which case this could be an attestation of Thunder's prowess in wading (for which see *Grm* 29). TODO: What do other editors and translators say?

**28** Ok ęnn jǫtunn · umb afr-endi, [R 14v/12, A 6v/7]

2 þrá-girni vanr, · við Þǫ́*u*r sęnti,
kvað=at mann ramman, · þó'tt róa kynni,
4 krǫptur=ligan, · nema kalk bryti.

And yet the ettin, used to stubbornness,
over strength of hand with Thunder flyted.
He called no man strong—although he could row,
mightily—unless he broke the chalice.

---

1 Ok | Enn *A*

---

ALL | Even after witnessing several great feats of strength Hymer still refuses to admit Thunder's superiority. He now insists on challenging him to break his indestructible chalice.

**29** En Hlór·riði, · es at hǫndum kom, [R 14v/14, A 6v/9]
2 brátt lét bresta · bratt-stęin glęri,
sló sitjandi · súlur ï gǫ́gnum;
4 bǫ́ru þó hęilan · fyr Hymi síðan,

But Loride, when it came to his hands,
impatiently crushed steep stone with the glass.
He struck right through the standing columns,
yet they brought it, whole, before Hymer thereafter,

---

2 bratt-stęin glęri 'steep stone with the glass' | Thunder broke the stone columns in Hymer's house with the glass chalice.

3 sitjandi 'standing' | This word is ambiguous and can modify either Thunder (in which case it would mean "sitting") or the columns (*súlur*). I have chosen the latter and read it as signifying their stability.

**30** und's þat hin fríða · friðla kęndi [R 14v/16, A 6v/10]
2 ǫ́st-ráð mikit, · ęitt es vissi,
„drep við haus Hymis, · hann 's harðari,
4 kost-móðs jǫtuns, · kalki hvęrjum!"

until the handsome mistress [= Tew's mother] gave
a great loving counsel, the one she knew:
"Strike against Hymer's skull! It's harder—
the choice-weary ettin's—than any chalice."

---

1–2 und's ... vissi, 'until ... knew:' | Harkening back to st. 4.

3 haus Hymis, · hann 's harðari 'Hymer's skull! It is harder' | Ettins characteristically have hard skulls; cf. *Hárb* 15 and note for the significance of this minor detail.

4 kost-móðs 'choice-weary' | Hymer can justly be called "choice-weary" since at this point the gods have destroyed eight of his nine cauldrons and slain three of his bulls.

**31** Harðr rǫis á kné · hafra dróttinn, [R 14v/18, A 6v/12]
2 fórðisk allra · ï ǫ́s-męgin;
hęill vas karli · hjalm-stofn ofan,
4 en vïn-fęrill · valr rifnaði.

On the knee rose the hard Lord of He-goats [= Thunder];
he brought himself to his highest Os-might.
Whole on the churl [= Hymer] was the helm-stump [HEAD] above,
but the round wine-track [CHALICE] rent apart.

1 rǫis | *om. A*

2 fórðisk allra · ï ǫ́s-męgin 'brought himself into his fullest Os-might' | The exact meaning of this is not clear, but a likely reading is that Thunder brings himself into his true form as the mighty, red-bearded man; recall that he was previously in the shape of a young boy (st. 18). Cf. *Gylf* in its description of Thunder attempting to pull up the Wyrm: *Þá varð Þórr reiðr ok fórðist í ǫ́s-megin* 'Then Thunder turned wroth and brought himself into his Os-might' and Eddic fragment 6, st. 1.

[Hymir kvað:] **32** „Mǫrg vęit'k męti · mér gingin frá, [R 14v/20, A 6v/13]
2 es kalki sé'k · fyr kn*éu*m hrundit,"
karl orð of kvað: · „ká'k=at sęgja
4 aptr ę́va-gi: · ‚þú 'st ǫlðr of hęitt.'

"I know many treasures parted from me
when I see the chalice thrown before [my] knees!"—
The churl [= Hymer] spoke words: "I cannot say
ever again: 'Thou art, ale, well warmed!'

2 es | *om. R* 2 fyr | ýr *R;* firi *A* 2 kn*éu*m | *metr. emend.;* knjám *(norm.) RA*

3–4 ká'k=at ... of hęitt. 'I cannot ... warmed!' | Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. This is ironic since it was he who challenged Thunder to break it in the first place.

**33** Þat 's til kostar · ef koma męttið [R 14v/22, A 6v/15]
2 út ór ǫ́ru · ǫl-kjól hofi."
Týr lęitaði · tysvar hrøra;
4 stóð at hvǫ́ru · hverr kyrr fyrir.

It would be choicest if ye might take
out from our hall the ale-vessel [CAULDRON]."
Tew attempted, twice, to move it—
each time stood the cauldron still ahead.

2 ǫl-kjól 'ale-vessel [CAULDRON]' | *ǫl-kjól* is the accusative of *ǫl-kjóll*, but in this construction (CV: *koma*, B) we would expect the dative *ǫl-kjóli*. Since the meter does not allow for this the poet has probably taken a grammatical liberty.

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", but that is probably the original sense, so it is unclear if this is an instance of foreign (if so, most likely Anglo-Saxon) influence or just a poetic archaism.

**34** Faðir Móða · fekk á þrępmi [R 14v/24, A 6v/16]
ok ï gęgnum stęig · golf niðr ï sal;
hóf=sk á h*au*fuð upp · hver Sifjar verr,
en á hęlum · hringar skullu.

The father of Moody [= Thunder] grasped the brim,
and stepped through the floor in the hall.
Up onto his head heaved Sib's husband [= Thunder] the cauldron
but by his heels the rings clattered.

2 stęig 'stepped' | *so* ***R;*** stóð *'stood'* ***A*** 2 ï | á *(norm.)* ***A***

2 ok ï gęgnum stęig · golf niðr ï sal 'and stepped through the floor in the hall' | In the account of *Gylf* Thunder is said to have stepped through the boat when trying to pull up the Midden-yardswyrm. 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.

3 h*au*fuð 'head' | The archaic form *haufuð* rather than the short *hǫfuð* is metrically superior. TODO: cite Males2025 note.

4 hringar skullu 'the rings clattered' | i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *heyrði til hǫddu, þá er Þórr bar hverinn* 'the sound of the pot-links (*hadda*) was heard when Thunder bore the cauldron'. According to Finnur Jónsson (1932) the chain (or *hadda*) on a Wiking-age cauldron would have reached across, in which case this would be a reference to the cauldron's enormous size, with its diameter—mentioned in st. 5 as one rest—being roughly the same as Thunder's height.

**35** Fóru=t lęngi, · áðr líta nam [R 14v/26, A 6v/18]
aptr Óðins sonr · ęinu sinni;
sá ór hręysum · með Hymi austan
folk-drótt fara · fjǫl-hǫfðaða.

They did not journey for long before Weden's son [= Thunder]
took to look back a single time.
He saw out of stone-heaps with Hymer from the east
a war-troop coming, many-headed.

4 folk-drótt ... fjǫl-hǫfðaða 'war-troop ... many-headed' | The adjective *fjǫl-hǫfðaðr* means 'many-headed, polycephalic' and is not referring to the size of the host. For many-headed ettins see st. 8 and for their malformed bodies in general see Introduction.

**36** Hóf sér af hęrðum · hver standandi, [R 14v/28, A 6v/19]
vęifði Mjǫllni · morð-gjǫrnum framm,
ok hraun-hvala · hann alla drap.

He heaved from his shoulders the cauldron, standing,
swung the murder-eager Millner forth,
and all the whales of the waste [ETTINS] he smote.

---

ALL | For another light-hearted instance of Thunder's ettin-bashing cf. *Þrk* 31–32.

2 morð-gjǫrnum 'murder-eager' | By this adjective the poet gives the Hammer something of a will of its own; cf. *Skm* 43, where the Hammer is said to always return to Thunder when thrown, perhaps by its own will. With this may be connected the curious fact that several pagan hammer-amulets of the Wiking Age depict the Hammer with a mouth, nose, and eyes. Three such finds are the silver hammer from Bredsättra, Öland, Sweden (item number 106666 HST), the gilt silver hammer from Ödeshög, East Geatland, Sweden (108249 HST), and the silver hammer from Baron Claes Kurck's collection found somewhere in Scania, (106659 HST), the last of which is depicted in Fig. 4, p. 237.

**37** Fóru=t lęngi, · áðr liggja nam [R 14v/30, A 6v/21]
2 hafr Hlórriða · half-dauðr fyrir,
vas skǫ́r skǫkuls · skakkr á bęini,
4 en því hinn lǫ́-vísi · Loki of olli.

They did not journey for long before Loride's he-goat
took to lie half-dead ahead.
The colt of the cart-pole [GOAT] was halt in the leg,
but that the guile-wise Lock had caused.

---

3 skǫ́r | *emend. from meaningless* †skirr† ***RA***

---

ALL | Sts. 37–38 deal with one of Thunder's goats going halt and an ettin farmer giving up two of his children in return. A related story is also found in *Gylf* 44 and may be summarized as follows: Thunder and Lock were on the way to visit Outyards-Lock and stayed the night with a certain farmer. For supper Thunder cut his two goats and invited the farmer and his family to dine with him. After they had eaten he spread the goatskins before the fire and bade the housefolk throw the bones of the goats on top of them. The farmer's son stealthily pried open the thigh of one of the goats and ate the marrow. At dawn Thunder blessed the goatskins with his hammer and the goats came back to life, but the one Thelve had cut had a halt leg. Thunder was enraged, but the farmer begged for his life and offered to give up his two children, namely his son Thelve his daughter and Wrash. Thunder spared him, and the two became his servants.
The present stanza may reference a version of the same myth wherein Lock has a part to play in the halting of the goat, perhaps by encouraging Thelve to pry the bone open; this is strongly supported by *Skm* 23 where Lock is called *þjóf* [...] *hafrs* 'thief of the he-goat', almost certainly Thunder's. The farmer of *Gylf* may be identified with Eyel, with whom the goats were left in st. 7 above; it is probably also Eyel who gives away his two children in st. 38.

**38** En ér hęyrt hafið, · hvęrr kann umb þat [R 14v/32, A 6v/22]
2 goð-mǫ́lugra · gørr at skilja,
hvęr af hraun-búa · hann laun of fekk,
4 es bǫ́ði galt · bǫrn sïn fyrir.

But ye have heard—about that can each
god-speaking man more clearly discern—

what recompense *he* [= Thunder] got from the waste-dweller [ETTIN]
when he [= the farmer] paid up both his children for it.

---

1 ér 'ye' | The listeners. A direct address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are, however, typical for the Scaldic poems with which *Hym* shares several traits; see Introduction above. Cf. st. 39/3–4 n.

1–2 hvǫrr ... goð-mǫ́lugra 'each god-speaking man' | Literally "each of the god-speaking ones". *goð-mǫ́lugr* 'god-speaking' is an hapax, but easily understood as "learned in the (lore of) the gods".

**39** Þrótt-ǫflugr kom · á þing goða [R 15r/1, A 6v/24]
2 ok hafði hver, · þann's Hymir átti;
en véar hvǫrjan · vǫl skulu drikka
4 ǫlðr at Ǫ́gis · ǫitt hǫr-mǫitið.

Strong of vigour came [Thunder] to the Thing of the Gods
and had the cauldron which Hymer had owned—
but the Wighers ⟨Gods⟩ well shall drink
one ale-feast at Eagre's every flax-cutter [SUMMER?].

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3–4 en véar hvǫrjan · vǫl skulu drikka / ǫlðr at Ǫgis · ǫitt hǫr-mǫitið 'but the Wighers ⟨Gods⟩ well shall drink / one ale-feast at Eagre's every flax-cutter [SUMMER?].' | Regardless of whether *(ǫitt) hǫr-mǫitið* means [SUMMER] or [WINTER] these concluding lines seems to describe the Gods celebrating a yearly seasonal festival (*ǫlðr*). The fact that this is mentioned at the very end of the poem seems to give an etiological purpose to the whole narrative; with the claiming of the cauldron the Gods are henceforth able to enjoy an abundance of drink at a specified point each year. The festival alluded to is probably equivalent to an annual festival (bloot) celebrated by humans since the cult of the Gods serves as the model for the human religion (*Vsp* 7/2 n.), and with that in mind we can deduce that *Hym* was probably composed for recitation either at a festival taking place in late July or at Yule—a unique insight into the performance of Eddic poetry. This is further supported by the address of the audience in st. 38 above. — The word order is unusually complex for an Eddic poem, but that is not unprecedented in *Hym* (e.g. st. 16/3–4). In prose word order: *en véar skulu drikka vǫl ǫitt ǫlðr at Ǫ́gis hvǫrjan hǫr-mǫitið*; or with emendation from La Farge and Tucker: *en véar skulu drikka vǫl ǫlðr at Ǫ́gis hvǫrjan ǫitr-hǫr-mǫitið.*

4 ǫitt hǫr-mǫitið 'one ... flax-cutter' | The latter word is an *hapax* and very obscure. It clearly belongs with *hvǫrjan* 'every, each' masc. acc. sg. and must thus be a masculine; its nom. sg. form should be **hǫr-mǫitiðr*. I see this as a compound formed from *hǫrr* 'flax, cord' + *mǫita* 'to cut' with an agent noun suffix *-ðr*. Since the pronoun *hvǫrjan* implies seasonality the word is easily read as a kenning for SUMMER or specifically the time when flax is cut around late July. This is however unprecedented amongst kennings for SUMMER, which otherwise always belong to the type "mercy of the SERPENT" (Meissner, 1921, p. 109). — Following the ms. evidence the pres. ed. reads *ǫitt* 'one' n. acc. sg. as modifying *ǫlðr* 'ale-feast', but based on typical WINTER-kennings of the type "harm of the SERPENT" La Farge and Tucker (1992, p. 46) suggest the emendations *ǫitr-hǫr-mǫiti*r 'venom-rope-cutter [SNAKE > WINTER]' and *ǫitr-*orm-mǫiðir* 'venom-worm-schather [WINTER]'.

Figure 3: Detail of Thunder on the Altuna stone. Wiking Age, ca. 1000 CE. © Bengt A. Lundberg, RAÄ. CC BY 4.0. https://pub.raa.se/dokumentation/a4396e83-dac1-4f69-9cab-ff877da64e8d

Figure 4: Hammer-amulet with face from unknown findspot, Scania. Wiking Age, ca. 900 CE. © Ola Myrin, Historiska museet/SHM. CC BY 4.0. https://samlingar.shm.se/media/1B654576-D251-475F-B366-6EF893A1D537

# Flyting of Lock
# *(Loka sęnna)*

**Dating** (Sapp, 2022): C10th (0.965)
**Meter:** *Leeds-meter*

## Introduction

The **Flyting of Lock** (*Lok*) is only preserved in **R**, where it follows *Hym* and foregoes *Þrk*. In **R** it is tied together into a continuous narrative with *Hym* by the prose passage "From Eagre and the Gods", but the two poems are so drastically different in style that they are certainly distinct compositions. In **A**, *Hym* stands alone with no trace of a frame narrative while no trace of *Lok* survives, so that the frame narrative.

A stanza that appears to belong to *Lok* is found in *Gylf* 20; it is edited below following the end of the poem. The poem—and especially its introductory prose (*Lok* P1, P2)—is also alluded to in *Skm* 41.

The poem has often (TODO) been interpreted as a blasphemous composition belonging to the period after conversion, with the reasoning that no pious pagan would have written a poem insulting his own gods. On the other hand its archaic language and the breadth of mythological knowledge point to the pagan period, nor is the attack on the gods something the poet necessarily agrees with; after all, Lock is punished by the most popular god of the Wiking Age, Thunder.

From Lock's insult of Bray in st. 11 until Thunder's arrival in st. 57 the poem has a very regular structure; Lock and a god take turns insulting each other for one or two pairs of stanzas before another god comes to the defense of the previous one and becomes the new target for Lock's insults.

*Overview of speakers, first occurrence in bold:*

St. 1 **Lock**, 2 **Elder**, 3 Lock, 4 Elder, 5 Lock — 6–7 Lock, 8 **Bray** — 9 Lock, 10 **Weden** — 11 Lock, 12 Bray, 13 Lock, 14 Bray, 15 Lock — 16 **Idun**, 17 Lock, 18 Idun — 19 **Yiven**, 20 Lock — 21 Weden, 22 Lock, 23 Weden, 24 Lock — 25 **Frie**, 26 Lock, 27 Frie, 28 Lock — 29 **Frow**, 30 Lock, 31 Frow, 32 Lock — 33 **Nearth**, 34 Lock, 35 Nearth, 36 Lock — 37 **Tew**, 38 Lock, 39 Tew, 40 Lock — 41 **Free**, 42 Lock — 43 **Bewer**, 44 Lock, 45 Bewer, 46 Lock —

47 **Homedall**, 48 Lock — 49 **[Shede]**, 50 Lock, 51 [Shede], 52 Lock — 53 **Sib**, 54 Lock — 55 **Beal**, 56 Lock — 57 **Thunder**, 58 Lock, 59 Thunder, 60 Lock, 61 Thunder, 62 Lock, 63 Thunder, 64–65 Lock

## Text

### From Eagre and the Gods (*Frá Ǽgi ok goðum*)

**P1** Ǽgir, er ǫðru nafni hét Gymir, hann hafði búit ásum ǫl þá er hann hafði fengit ketil inn mikla sem nú er sagt. Til þeirar veitslu kom Óðinn ok Frigg kona hans. Þórr kom eigi því at hann var í austr-vegi. Sif var þar, kona Þórs; Bragi, ok Iðunn kona hans. Týr var þar, hann var ein-hendr; Fenrisulfr sleit hǫnd af hánum, þá er hann var bundinn. Þar var Njǫrðr ok kona hans Skaði; Freyr ok Freyja; Víðarr son Óðins. Loki var þar, ok þjónustumenn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa.

Eagre, who by another name was called Gymer—he had prepared an ale-feast for the Eese when he had got the great kettle as was just told. To that gathering came Weden and Frie his wife. Thunder came not, for he was on the Eastern Way. Sib was there, Thunder's wife; Bray and Idun his wife. Tew was there, he was one-handed; the Fenrerswolf tore his hand off when it was bound. Nearth was there and his wife Shede, Free and Frow, Wider the son of Weden. Lock was there, and the servants of Free Bew and Beal. There was a great deal of Eese and Elves.

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2 sem nú er sagt 'as was just told' | In immediately preceding *Hym*.

5–6 Fenrisulfr sleit hǫnd af hánum, þá er hann var bundinn 'the Fenrerswolf tore his hand off when it was bound' | This detail is presumably brought up on the basis of sts. 38–39; for the myth see there.

**P2** Ǽgir átti tvá þjónustu-menn, Fimafengr ok Eldir. Þar var lýsigull haft fyr elds-ljós; sjalft barsk þar ǫl. Þar var griða-stadr mikill. Menn lofuðu mjǫk hversu góðir þjónustu-menn Ǽgis vóru. Loki mátti eigi heyra þat, ok drap hann Fimafeng. Þá skóku ǽsir skjǫldu sína ok øptu at Loka, ok eltu hann braut til skógar, en þeir fóru at drekka. Loki hvarf aptr ok hitti úti Eldi; Loki kvaddi hann:

Eagre had two servants, Femfinger and Elder. There glowing gold was used instead of fire; the ale there carried itself. It was a great place of grith. Men greatly praised how good the servants of Eagre were; Lock could not stand to hear it, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock, and chased him away to the woods—but they went [back] to drinking. Lock turned back and hit upon Elder outside. Lock greeted him:

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2–3 griða-stadr mikill 'place of grith' | A place wherein all violence was forbidden, see Index: grith. This detail comes to play an important later in the narrative.

4–5 Þá skóku ęsir skjǫldu sína ok óptu 'Then the Eese shook their shields and screamed' | Apparently in some sort of ancient war dance. Cf. the Old Swedish Heathen Law: "He screams three nithing-screams TODO".

## The Flyting of Lock

**1** „Seg þú þat, Ęldir, · svá't ęinu-gi [R 15r/17]
2 feti gangir framarr,
hvat hér inni · hafa at ǫl-mǫ́lum
4 sig-tíva synir."

"Tell this, Elder, so that thou not
takest one step further:
What here within they say over the ale,
the sons of the victory-Tews [gods]."

1–2 svá't ... framarr 'so that ... further' | Shared with *Háv* 38.

3 hafa at ǫl-mǫ́lum 'they say over the ale' | Lit. "they have for their ale-speeches".

Ęldir: **2** „Of vǫ́pn sïn dǿma · ok of víg-risni sïna [R 15r/18]
2 sig-tíva synir;
ȧsa ok alfa, · es hér inni eru,
4 mann-gi 's þér ï orði vinr."

"Of their weapons they speak and of their battle-prowess,
the sons of the victory-Tews [gods].
Of the Eese and Elves which are here within
none is thee a friend in words."

4 mann-gi 's þér ï orði vinr. 'none is thee a friend in words.' | I.e., 'nobody says anything good about you'. — Something may be said about the alliteration in this line and in 10/1 below (*Víðarr* : *ulfs*).
The most likely understanding is that the semi-vowel *v* (/w/) is participating in vowel-alliteration with *o*, something occasionally allowed in Norse Eddic poems like *Lok*, but never in Scaldic poetry nor in the related West Germanic traditions.
An intriguing but very speculative explanation is if the alliteration originally fell exclusively on *v*. This finds support in the fact that in both the present st. and 10/1 the vowel-words *orð* 'word' and *ulfr* 'wolf' originally began with *v* (PN **worda, *wulfaʀ*); in the case of the word *ulfr* this consonant is actually attested in archaic runic inscriptions.

For metrical reasons *Lok* must postdate the syncope of unstressed short vowels in some positions, but on the basis of the three closely related C7th runestones from Blekinge (DR 357–359, from Stentoften, Gummarp, and Istaby) that change is known to predate the loss of *w* before rounded vowels (e.g. DR 359 **hʌþuwulafʀ** *Haþuwul*$^{a}$*fʀ*). If the alliteration indeed did originally fall on *v* this would still not require dating *Lok* to the late Proto-Norse period, something for which there is little support. The fact that West Germanic does not allow alliteration between vowels and *w* suggests that this license probably only arose in North Germanic following the loss of *w* in certain positions, and the present alliteration could thus reflect archaic poetic formulae or perhaps a vague convention that only certain vowel-words should alliterate with *v*. In any case it seems to be an argument for an early date of *Lok*, for which cf. also 15/3 n. below.
In the C7th the Proto-Norse form of this line would have been **mann-gí 's þéʀ in worðé winiʀ*.

Loki kvað: **3** „Inn skal ganga · Ęgis hallir ï [R 15r/20]
2 ȧ þat sumbl at séa,
jǫll ok ǫ́fu · føri'k ȧsa sonum
4 ok blęnd'k þęim svá męini mjǫð."

"I shall go into Eagre's halls,
on that simble for to see.
Scorn and hatred I bring the sons of the Eese,
and so I mix their mead with evil."

---

2 sumbl 'simble' | The Germanic word for "feast, banquet".

3 jǫll ok ǫ́fu 'scorn and hatred' | Two rare words to which the present translation hardly does justice. The former occurs nowhere else, while the latter only otherwise occurs in *Sigsk* 33. They have been interpreted in a variety of ways: CV sees the first word as *jóll* 'wild angelica', whereas the second is taken to be an error for *áfr* ("a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats"). TODO: What do other editors say? Esp. Kommentar.

4 blęnd'k ... męini mjǫð 'I mix ... mead with evil' | Formulaic, cf. *Sigrdr* 8 (and others TODO).

Ęldir kvað: **4** „Vęitst, ef inn gęngr · Ęgis hallir ï [R 15r/22]
2 ȧ þat sumbl at séa,
hrópi ok rógi · ef ęyss ȧ holl ręgin,
4 ȧ þér munu þau þęrra þat."

"Thou knowest, if thou goest into Eagre's halls,
on that simble for to see—
if slander and strife thou pourest on the hold Reins,
on *thee* will they dry it off!"

Loki kvað: **5** „Vęitst þat Ęldir, · ef ęinir skulum [R 15r/24]
2 sár-yrðum sakask,
auðigr verða · mun'k ï and-svǫrum,
4 ef þú męlir til mart!"

"Thou knowest, Elder, if one-on-one we shall
bandy wounding words,

wealthy will I in my answers grow
if thou speak too much!”

2 sár-yrðum sakask ‘bandy wounding words’ | Reoccuring at st. 19/2.

4 ef þú mǫ́lir til mart! ‘if thou speak too much!’ | Formulaic; cf. *Háv* 27.

**P3** Síðan gekk Loki inn í hǫll’ina; en er þeir sá, er fyrir váru, hverr inn var kominn, þǫgnuðu þeir allir. [R 15r/25]

Thereafter Lock went into the hall, but when those who were further within saw who had come inside they all turned silent.

Loki kvað: **6** „Þyrstr ek kom · þǫssar hallar til [R 15r/27]
Loptr of langan veg,
ǫ́su at biðja, · at mér ǫ́inn gefi
mǫ́ran drykk mjaðar.

“Thirsty I came to these halls,
Loft ⟨= Lock⟩, over a long way,
to bid the Eese that they give me but one
famed drink of mead.

4 mǫ́ran drykk mjaðar ‘famed drink of mead’ | Formulaic language for describing mead; cf. *Háv* 105, 140, *Ský* 16. TODO: more parallels.

**7** Hví þǫgið ér svá · þrungin goð, [R 15r/28]
at mǫ́la né mǫguð;
sessa ok staði · vǫlið mér sumbli at,
eða hǫitið mik heðan!“

Why shut ye up so, ye pressed Gods,
that ye cannot speak?
Choose seats and places for me at the simble,
or call me away hence!”

3–4 sessa ... heðan! ‘Choose ... hence!’ | That is, “Cease your dallying; give me a seat or tell me to leave!”

Bragi: **8** „Sessa ok staði · vǫlja þér sumbli at [R 15r/30]
ǫ́sir aldri=gi;
því’t ǫ́sir vitu · hvǫ́im alda skulu
gamban-sumbl of geta.“

“Choose seats and places for thee at the simble
the Eese will never do,

for the Eese know for which man they shall
prepare the gomben-simble."

---

3 hvǫim alda 'which man' | Here "person, being". See note to *Vafþ* 55/6.

4 gamban-sumbl 'gomben-simble' | *gamban-* 'gomben-' being an obscure prefix which apart from the present instance also occurs in *Ský* 32, 33 and *Hárb* 20. CV suggest it means something like 'costly'.

[Loki:] **9** „Mant þat Óðinn, · es vit ï ár-daga [R 15r/32]
2 blendum blóði saman?
ǫlvi bǫrgja · létsk ǫigi mundu,
4 nema okkr vǫ́ri bǫ́ðum borit."

"Recallest thou, Weden, when we in days of yore
blended our blood together?
Thou didst declare thou wouldst ne'er taste ale,
unless it were for us both borne forth!"

---

ALL | Lock turns to Weden, chief of the Eese, and reminds him of an oath of blood-brotherhood the two undertook in the early days of the world. The circumstances of this oath are otherwise entirely unknown.

[Óðinn:] **10** „Rís þá Víðarr · ok lát ulfs fǫður [R 15r/34]
2 sitja sumbli at,
síðr oss Loki · kvǫði lasta-stǫfum
4 Ǫ́gis hǫllu ï."

"Then rise, O Wider, and let the Wolf's father [= Lock]
sit at the simble,
lest Lock greet us with words of blame
in Eagre's hall."

---

1 Rís þá Víðarr · ok lát ulfs fǫður 'Rise thou, Wider, and let the Wolf's father' | For the alliteration see note to st. 2/4. In the C7th the Proto-Norse form of this line would have been **Rís þan Wíðarʀ · auk lát wulfs fǫður*.

**P4** Þá stóð Víðarr upp ok skenkti Loka, en áðr hann drykki, kvaddi [R 15v/1]
2 hann ásuna:

Then Wider stood up and poured a drink to Lock, but before he [= Lock] drank, he greeted the Eese:

**11** „Hǫilir ǫ́sir, · hǫilar ǫ́synjur [R 15v/3]
2 ok ǫll ginn-hǫilǫg goð,
nema sá ǫinn ǫ́ss · es innar sitr

4 Bragi bękkjum á.“

“Hail the Eese! Hail the Ossens,
and all yin-holy Gods!
But for that one os who sits further within:
Bray, upon the benches.”

---

ALL | The first line is identical to the prayer in *Sigrdr* 4. An intriguing possibility suggests itself, viz. that this formula for hailing the Gods may actually have been used in Heathen drinking-toasts, where the second helming (ll. 3–4) would follow the hailing by asking for gifts. If this is the case it would greatly increase the dramatic effect of Lock's insult in ll. 3–4, since he, instead of asking for a boon, subverts the prayer by insulting one of the gods present, something that would have have come off as shocking to the Heathen audience expecting a typical prayer.

[Bragi] kvað: **12** „Mar ok męki · gef'k þér mïns féar [R 15v/4]
2 ok bøtir þér svá baugi Bragi,
síðr þú ǫsum · ǫfund of gjaldir;
4 gręm þú ęigi goð at þér!“

“Steed and sword I give thee of my own wealth
and so Bray restores thee with a bigh,
lest thou with envy repay the Eese;
anger not the Gods against thee!”

---

1 Mar ok męki ‘Steed and sword’ | Formulaic pair; cf. *Háv* 83/2.

2 bøtir þér svá baugi ‘restores thee with a bigh’ | Cf. the comment in *Hárb* 42.

[Loki] kvað: **13** „Jós ok arm-bauga · munt ę́ vesa [R 15v/6]
2 bęggja vanr Bragi,
ása ok alfa, · es hér inni eru,
4 þú est við víg varastr,
ok skjarrastr við skot.“

“Of horse and arm-bighs wilt thou always be
both lacking, Bray!
Of the Eese and Elves which are here within
thou art wariest of war
and shiest of shot.”

[Bragi] kvað: **14** „Vęit'k, ef fyr útan vę́ra'k, · svá sem fyr innan em'k, [R 15v/8]
2 Ę́gis hǫll of kominn,
hǫfuð þitt · bę́ra'k ï hęndi mér;
4 lít'k þér þat fyr lygi.“

“I know if I were without, as I am within
come into Eagre's hall,

that head of thine would I hold in my hands;
this I see for thy lie."

---

1–2 Vęit'k, ef fyr útan vǫ́ra'k, · svá sem fyr innan em'k, / Ǫ́gis hǫll of kominn 'I know if I were outside, as I am inside come into Eagre's hall' | As said in P1, the law of grith (a truce of non-violence, even between enemies) applies inside the hall, and Bray and the other gods are honour-bound not to injure Lock.

4 lít'k þér þat fyr lygi | *'litt ec þer þat fyr lygi'* **R**. A variety of emendations have been proposed for this line. Simplest would be *lítt es þér þat fyr lygi* 'that is little [punishment] for thee for lying'. Based on the similarity of *ċ* (= *tt*) and *c* Finnur Jónsson (1932) gives *lyka'k þér þat fyr lygi* 'that I would bring thee for thy lie'.

[Loki] kvað: **15** „Snjallr est ï sessi, · skal=at-tu svá gęra, [R 15v/10]
2 Bragi bękk-skrautuðr;
vega þú gakk · ef *v*ręiðr séir;
4 hyggsk vǫ́tr hvatr fyrir."

"Valiant art thou in the seat. Thou shalt not do so,
Bray the bench-adorner!
Go to strike if thou art wroth;
the bold thinks not ahead."

---

ALL | Lock attacks Bray's excuse; a truly brave man would break even the grith-truce to avenge such a personal insult.

3 vega ... vręiðr 'strike ... wroth' | Formulaic, the alliterative word-pair *vega : vręiðr* otherwise also occurs in *Fáfn* 7/2, 17/2, 30/2, *Sigrdr* 25/2.

3 *v*ręiðr | The restoration of *v-* before *r* is required by the meter, likewise at 18/4, 27/4. This is an archaic feature; cf. *Háv* 26/2 n.

[Iðunn] kvað: **16** „Bið ek, Bragi, · barna-sifjar duga [R 15v/11]
2 ok allra ǫ́sk-maga,
at þú Loka · kveðir=a lasta-stǫfum
4 Ǫ́gis hǫllu ï."

"I bid thee, Bray, to suit the ties of children
and all adopted sons,
that thou not greet Lock with words of blame
in Eagre's hall."

[Loki] kvað: **17** „Þęgi þú, Iðunn, · þik kveð'k allra kvinna [R 15v/13]
2 ver-gjarnasta vesa
síðst þú arma þïna · lagðir ítr-þvęgna
4 umb þinn bróður-bana."

"Shut up, Idun! I call thee of all women
the most man-eager,

since thou didst lay thy brightly washed arms
around thy brother's bane."

[Iðunn] kvað: **18** „Loka ek kveð'k=a · lasta-stǫfum [R 15v/15]
2 Ǽgis hǫllu ï;
Braga ek kyrri · bjór-rǫifan,
4 vil'k=at at it *v*rǫiðir vegisk."

"I do not greet Lock with words of blame
in Eagre's hall;
I do calm Bray, made rowdy from beer—
I wish not that ye two, wroth, should fight."

[Gǫfjun] kvað: **19** „Hví it ǫ́sir tvǫir · skuluð inni hér [R 15v/16]
2 sár-yrðum saka=sk?
Lopt-ki þat vǫit · at hann lǫikinn es
4 ok hann fjǫrg ǫll *fia*."

"Why shall ye two Eese here within
bandy wounding words?
Loft ⟨= Lock⟩ knows not that he is crazed,
and all the Farrows ⟨= Gods⟩ hate him."

---

4 fjǫrg ǫll *fia* 'and all the Farrows ⟨= Gods⟩ hate him' | 'fiorgvall fría' ***R***

---

3 Lopt-ki þat vǫit 'Loft knows not' | For the rare poetic construction where a verb is negated by suffixing *-gi* to its subject cf. sts. 29/4 and 39/3 below.

4 fjǫrg ǫll *fia* 'and all the Farrows ⟨= Gods⟩ hate him' | *'fiorgvall'* **R** is taken as an error for *fiorg avll*, norm. *fjǫrg ǫll*, where *fjǫrg* 'Farrows' (sg. *fjarg*) is a rare word for 'Gods'. — *fría* means 'love' but is emended to its antonym *fia* 'hate' since the statement that all the Gods love Lock can hardly be defended. Cf. *Hym* 22 for the Gods' hatred of one of Lock's children, the Middenyardswyrm.

[Loki] kvað: **20** „Þǫgi þú, Gǫfjun, · þǫss mun'k nú geta [R 15v/18]
2 es þik glapði at gǫði:
svǫinn inn hvíti · es þér sigli gaf
4 ok þú lagðir lǫ́r yfir."

"Shut up, Yiven! *Him* will I now mention,
who seduced thy senses:
the white-hued swain who gave thee a necklace,
and thou laidest o'er him thy leg!"

---

3 sigli 'necklace' | A very rare poetic word ultimately derived from Latin *sigillum*. It only occurs in two other places in the Old Norse corpus: *Sigsk* 49/3 and KormQ Lv 56 (SkP 5).

[Óðinn kvað] þat: **21** „Ǫ́rr est, Loki, · ok ør·viti, [R 15v/20]
2 es þú fę́r þér Gęfjun at grę́mi
því't aldar ør·lǫg · hygg at ǫ́ll of viti
4 jafn-gǫr=la sem ek.“

"Mad art thou, Lock, and out of thy wits
when thou rousest Yiven's wrath against thee,
for all the orlays of men I think she knows
quite as clearly as I."

1 Ǫ́rr ... ok ør·viti 'Mad ... and out of thy wits' | Formulaic line, also occuring in *II HHund* 34 and *Oddrgr* 15. Cf. also st. 47 and G1 below.

[Loki] kvað: **22** „Þęgi þú, Óðinn, · þú kunnir aldri=gi [R 15v/22]
2 dęila víg með verum;
opt þú gaft · þęim's gefa skyldir=a,
4 inum slę́vurum, sigr.“

"Shut up, Weden! Thou couldst never
deal out war amidst men—
oft thou gavest to those thou shouldst not have given—
to the duller men—victory."

[Óðinn] kvað: **23** „Vęitst ef ek gaf · þęim's gefa né skylda, [R 15v/24]
2 inum slę́vurum, sigr,
átta vetr · vast fyr jǫrð neðan
4 kýr mólkandi ok kona
ok hęfir þar bǫrn of borit
6 ok hugða'k þat args aðal.“

"Thou knowest, if I gave to to those I should not have given—
to the duller men—victory,
for eight winters wast thou beneath the earth
a milch cow and a woman,
and thou hast there borne children,
and I've judged that a queer's nature!"

4 kýr mólkandi 'a milch cow' | May also be read as "milking cows", the nom. sg. *kýr* being identical to the acc. pl. *kýr*, and *mólka* meaning both 'to milk' and 'to give milk'. "Milch cow" is preferable for several reasons. Firstly, the phrase is followed by *ok kona* 'and a woman' rather than *sem kona* 'as a woman' or similar; secondly, it conforms to a known pattern of insults in flyting where the insultee is equated with a woman and said to have been impregnated (cf. *I HHund*), cows, of course, only giving milk after calving; thirdly, it agrees well with another instance where Lock gives birth in the form of a female animal, namely the episode of the building of the wall around Osyard as told in *Gylf* 42.

[Loki] kvað: **24** „Ęn þik síga kóðu · Sȧms-ęyju ï [R 15v/26]
ok drapt ȧ vett sem vǫlur,
vitka líki · fórt ver-þjóð yfir,
ok hugða'k þat args aðal."

"But thou, they said, didst sink down into Samsey,
and didst beat on the drum like wallows.
In a warlock's likeness didst thou journey o'er the folk of men
and I've judged that a queer's nature!"

---

ALL | For Weden taking the shape of a witch or warlock cf. the story of Wrind (*Vsp* 31 n.) TODO: elaborate.

1 Sȧms-ęyju 'Samsey' | *Samsø* in Denmark, which features prominently in later legendary literature. TODO: elaborate.

2 drapt ȧ vett sem vǫlur 'didst beat on the drum like wallows' | A reference to "shaman"-like drums as attested in the later Lappish religion. TODO: elaborate.

[Frigg kvað:] **25** „Ør·lǫgum ykkrum · skylið aldri=gi [R 15v/28]
sęgja sęggjum frȧ,
hvat it ęsir tvęir · drýgðuð ï ár-daga;
firrisk ę́ forn rǫk firar."

"Of your orlays should ye two never
speak to the youth.
Whatsoever ye two Eese did in days of yore,
let ancient tales be ever shunned by folk."

[Loki kvað:] **26** „Þęgi þú, Frigg, · þú est Fjǫrgyns mę́r [R 15v/30]
ok hęfir ę́ ver-gjǫrn vesit,
es þȧ Véa ok Vilja · létst þér, Viðris kvęn,
báða ï baðm of tękit."

"Shut up, Frie! Thou art Firgyn's maiden
and hast always been eager for men,
[like] when thou Wigh and Will—O Withrer's wife—
both in thy bosom didst take."

---

3 Véa ok Vilja 'Will and Wigh' | Weden's brothers. The event alluded to here is a myth where Weden is exiled from the Eese and his wife, Frie, instead marries his two brothers. So *Yng* 3: *Óðinn átti tvá bróðr, hét annarr Vé, en annarr Vili; þeir bróðr hans stýrðu ríki'nu, þá er hann var í brottu. Þat var eitt sinn, þá er Óðinn var farinn langt í brott ok hafði lengi dvaltsk, at ǫ́sum þótti ør·vǫ́nt hans heim; þá tóku bróðr hans at skipta arfi hans, en konu hans Frigg géngu þeir báðir at eiga. En litlu síðar kom Óðinn heim, tók hann þá við konu sinni.* 'Weden had two brothers; one was called Wigh, the other Will. Those brothers of his ruled the realm when he was departed. It was one time when Weden had journeyed far away and had tarried for long that the Eese thought his homecoming unlikely. Then his brothers took to divide his inheritance, but his wife Frie they both went to own. But a short while later Weden came home; then he took back his wife.'

[Frigg kvað:] **27** „Vęitst ef inni ętta'k · Ęgis hǫllum ï [R 15v/32]
2 Baldri líkan bur
út né kvęmir · frá ása sonum
4 ok vęri þá at þér *v*ręiðum vegit."

"Thou knowest, if I had within Eagre's halls
a boy like Balder,
thou camest out from the sons of the Eese,
and wouldst, wroth man, be fought!"

[Loki kvað:] **28** „Ęnn vill þú, Frigg, · at ek flęiri tęlja [R 16r/1]
2 mïna męin-stafi:
ek því réð · es þú ríða sér=at
4 síðan Baldr at sǫlum."

"Still wilt thou, Frie, that I recount more
of my evil deeds:
It was my doing that thou wilt not henceforth see
Balder ride to the halls."

---

ALL | Lock caused the death of Balder, as alluded to in *Vsp* 31–33 (see note there) and *Bdr* 8–11 and described in depth in *Gylf* 49. It is probably this admission of guilt that seals Lock's fate.

[Freyja kvað:] **29** „Ǫ́rr est, Loki, · es þú yðra tęlr [R 16r/3]
2 ljóta męið-stafi;
ør·lǫg Frigg · hygg at ǫll viti
4 þó'tt hǫn sjǫlf=gi sęgi."

"Mad art thou, Lock, when thou dost recount
your ugly, loathsome deeds!
All orlays I think that Frie might know,
though she tell them not herself."

[Loki kvað:] **30** „Þęgi þú, Freyja, · þik kann'k full-gǫrva; [R 16r/4]
2 es=a þér vamma vant:
ása ok alfa, · es hér inni eru,
4 hvęrr hęfir þinn hór vesit."

"Shut up, Frow! I know thee full well—
thou art not free of blemishes.
Of the Eese and Elves which are here within
each has been thy lover!"

---

ALL | For Frow's promiscuity cf. *Þrk* 13/4 n.

2 vamma vant 'free of blemishes' | Formulaic, cf. *Háv* 22/4: *hann es=a vamma vanr* 'he is not free of blemishes'.

[Freyja kvað:] **31** „Flǫ́ 's þér tunga, · hygg at þér fręmr myni [R 16r/6]
2 ö·gótt of gala;
vręiðir 'ro þér ęsir · ok ǫ́synjur,
4 hryggr munt hęim fara."

"False is thy tongue, I think it further will
sing evil [into being] for thee.
Wroth with thee are the Eese and the Ossens:
grieved wilt thou journey home."

---

1–2 Flǫ́ ... gala 'False ... thee' | The language is strikingly similar to *Háv*, particularly 29/3–4 and 116/3–4.

4 hryggr munt hęim fara 'grieved wilt thou journey home' | Frow foresees the future; Lock will come to regret his insults.

Loki: **32** „Þęgi þú, Fręyja, · þú est for·dę́ða [R 16r/8]
2 ok męini blandin mjǫk,
síðst-u at brøðr þïnum · siðu blíð ręgin
4 ok myndir þá, Fręyja, frata."

"Shut up, Frow! Thou art an evil-working woman,
and mixed with much evil,
since towards thy brother the blithe Reins bewitched thee
and then wouldst thou, O Frow, fart."

---

ALL | Lock accuses Frow of committing incest with her brother (Free) while bewitched by the Gods. Incest between siblings is particularly associated with the Wanes and Nearth is said to have begotten Free by his sister in st. 36 below.

3 blíð ręgin 'the blithe Reins' | A reverent formulaic epithet for the Gods, here used blasphemously by Lock. It otherwise occurs in *Grm* 6/1, 38/3 and 42/1. For another instance of Lock parodying reverent language cf. st. 11 above.

4 þá 'then' | In the act of (incestual) coitus, an especially graphic insult.

Njǫrðr: **33** „Þat 's vǫ́-lítit · þó'tt sér varðir vers fái, [R 16r/10]
2 hós eða hvárs;
hitt 's undr, es ǫ́ss ragr · es hér inn of kominn
4 ok hęfir sá bǫrn of borit."

"It is little woe that women get themselves a man,
a lover or whomever else,
yet it is a wonder when a queer os is come here within,
and this man has borne children!"

Loki: **34** „Þęgi þú, Njǫrðr, · þú vast austr heðan [R 16r/12]
gísl of sęndr at goðum;
Hymis męyjar · hǫfðu þik at hland-trogi
ok þér ï munn migu.“

“Shut up, Nearth! Thou wast to the east hence
sent as hostage for the Gods.
Hymer’s daughters had thee for a lant-trough
and pissed thee in the mouth!”

---

ALL | For Nearth as a hostage cf. *Vafþ* 39.

Njǫrðr: **35** „Sú es=umk líkn · es vas’k langt heðan [R 16r/14]
gísl of sęndr at goðum:
þá ek mǫg gat · þann’s mann-gi fíar,
ok þikkir sá ǽsa jaðarr.“

“This is my relief since I was far-away hence
sent as hostage for the Gods:
I thereafter begot the lad whom no man hates
and he seems the peak of the Eese.”

---

3 mǫg … þann’s mann-gi fíar ‘the lad whom no man hates’ | Free.

Loki: **36** „Hętt-u nú, Njǫrðr, · haf á hófi þik; [R 16r/16]
mun’k=a því lęyna lęngr:
við systur þinni · gatst slíkan mǫg,
ok es=a þó ǫnu verr.“

“Cease now, Nearth; restrain thyself!
I will no longer hide it:
by thy sister didst thou beget such a lad
and naught can be expected worse.”

Týr: **37** „Fręyr ’s bętstr · allra ball-riða [R 16r/17]
ǽsa gǫrðum ï;
męy né grøtir · né manns konu,
ok lęysir ór hǫptum hvęrn.“

“Free is the best of all bold riders
in the yards of the Eese;
he makes no maiden weep nor any man’s woman,
and loosens each from his bonds!”

Loki: **38** „Þęgi þú, Týr, · þú kunnir aldri=gi [R 16r/19]
bera tilt með tvęim;
handar ennar hógri · mun'k hinnar geta
es þér slęit Fęnrir frá."

"Shut up, Tew! Thou couldst never
settle strife between two;
the right hand will I mention next,
which from thee Fenrer tore."

---

2 bera tilt með tvęim 'settle strife between two' | Uncertain. TODO.

3–4 handar ... frá. 'the right ... tore.' | As told in *Gylf* TODO.

Týr: **39** „Handar em'k vanr · ęn þú hróðrs vitnis; [R 16r/21]
bǫl es bęggja þrá*a*;
ulf=gi hęfir ok vel · es ï bǫndum skal
bíða ragna røkrs."

"A hand am I missing, but thou the Famous Wolf;
both yearnings are a bale!
Nor does the Wolf have it well which in its bonds
shall await the Twilight of the Reins."

---

3 ulf=gi hęfir ok vel · es ï bǫndum skal | Alliteration is absent from this otherwise metrically acceptable line and no obvious emendation suggests itself.

Loki: **40** „Þęgi þú, Týr, · þat varð þïnni konu [R 16r/23]
at hǫn átti mǫg við mér!
Qln né pęnning · hafðir þęss aldri=gi
van-réttis, vę-sall."

"Shut up, Tew! It happened to thy woman
that she had a son by me!
No ell [of wool] nor penny hadst thou ever for that
injustice, O wretch!"

---

ALL | This event is entirely unsubstantiated, and Tew's nameless wife is not known from any other source.

3 Qln 'ell [of wool]' | Wool, measured in ells, was often used for barter in Iceland and Norway.

Freyr: **41** „Ulf sé'k liggja · áar-ósi fyr [R 16r/25]
und's rjúfask ręgin;
því munt nęst, · nema nú þęgir,
bundinn, bǫlva smiðr!"

"The Wolf I see lying before the river-mouth
until the Reins are ripped;
there wilt thou next—unless thou now shut up—
be bound, O smith of bales!"

Loki: **42** „Golli kęypta · létst Gymis dóttur [R 16r/26]
2 ok sęldir þitt svá sverð,
en es Múspells synir · ríða Myrk-við yfir
4 vęitst=a þá, vę-sall, hvé vegr!"

"With gold thou hadst Gymer's daughter [= Gird] bought,
and didst so sell thy sword,
but when Muspell's sons ride over Mirkwood
knowest thou not, O wretch, how to fight!"

---

ALL | Lock alludes to the events of *Skí*: Free gave his sword to his servant Shirner and sent him on a mission to convince Gird, Gymer's daughter, to sleep with him. The mission was successful and Free and Gird were united, but he did not get back his sword. This comes back to bite Free at his fight with Surt, for which see *Vsp* 51/3 n.

Byggvir: **43** „Vęitst ef øðli ę́tta'k · sem Ingunar Frę́yr, [R 16r/29]
2 ok svá sę́l=ligt setr:
męrgi smę́ra · mølða'k þá męin-krǫ́ku
4 ok lęmða alla ï liðu."

"Thou knowest, if I had pedigree like Ingwin-Free
and such blessed pasture—
finer than bone-meal would I mill this harm-crow,
and beat all his limbs lame!"

---

ALL | Free's servant Bewer (*Byggvir*, < *bygg* 'barley') comes to his defence.

1 øðli 'pedigree' | Free is the son of Nearth and the legendary ancestor of the Ingling dynasty originally based at Upsal.

1 Ingunar Frę́yr 'Ingwin-Free' | A rare (probably cultic) name for the god Free, whose usual name *Frę́yr* originally simply means 'Lord'.
*Ingunar-* appears to be the gen. of a name **Ingunn* and is probably related to OE *Ing-winas* 'friends of Ing [DANES]' (*Beow* 1044, 1319) and Latin *Ingaevōnēs* 'a Germanic tribe around the North Sea' (Tacitus, *Germania* 2). It clearly contains the same root as *Yngvi* 'Ing', an earlier name for Free found in the C1st male given name *Inguiomerus* (Tacitus, *Annals* 1.60, 1.68, 2.17 et c.), the ON compound *Yngvi-Frę́yr* 'Ing-Free' (i.e. "Lord Ing"), and the OE Rune Poem (rune ᛜ, st. 22, where it is again associated with the Danes).

Loki: **44** „Hvat 's þat it litla · es þat lǫggra sé'k [R 16r/31]
2 ok snap-víst snapir?
At ęyrum Frę́ys · munt ę́ vesa
4 ok und kvęrnum klaka."

"What's this little thing I see wagging its tail
and snap-wisely snapping?
At Free's ears wilt thou always be
and chirping under mills!"

1 lǫggra 'wagging its tail' | A hapax; cognate with Danish and Norwegian *logre* 'wag (one's tail)'.

[Byggvir kvað:] **45** „Byggvir ek hęiti, · en mik bráðan kveða [R 16r/32]
goð ǫll ok gumar;
því em'k hér hróðugr · at drekka Hropts męgir
allir ǫl saman."

"Bewer I am called, and hurried call me
all Gods and men.
Therefore I am honoured here when Roft's lads [the EESE] drink
ale all together."

1 Byggvir | 'Beyggv*ir*' ***R***

2 goð ... ok gumar 'Gods and men' | This pairing also occurs in *Lok* 55/4 and *Reg* 19.

[Loki kvað:] **46** „Þęgi þú, Byggvir, · þú kunnir aldri=gi [R 16v/1]
dęila með mǫnnum mat;
ok þik ï flęts strái · finna né mǫ́ttu
þá's vǫ́gu verar."

"Shut up, Bewer! Thou couldst never
deal out food amidst men,
and in the bench-straw they could not find thee
when the warriors fought."

[Hęim·dallr kvað:] **47** „Ǫlr est, Loki · svá't es ør·viti, [R 16v/3]
hví né lętsk=a þú, Loki?
því't of-drykkja · vęldr alda hvęim
es sïna mǫ́lgi né man=at."

"Drunk art thou, Lock, so that thou art out of thy wits;
why holdest thou not back, Lock?
For over-drinking makes every man
no more mind his speech."

[Loki kvað:] **48** „Þęgi þú, Hęim·dallr, · þér vas ï ár-daga [R 16v/5]
it ljóta líf of lagit;
ǫrgu baki · munt ǫ́ vesa

4 ok vaka vǫrðr goða.“

“Shut up, Homedall! For *thee* in days of yore
was thy ugly life laid down.
With a stiff back wilt thou always be
and waking, O Watchman of the Gods.”

---

2 líf of lagit ‘life laid down’ | His course of life was decreed by the Norns. Formulaic language; cf. *Skí* 13/4.

3 ǫrgu ‘stiff’ | *‘avrgo’* **R** is ambiguous since *v* can represent both *ǫ* and *au*. It is here read as a variant of *ǫrðgu*, neutr. dat. sg. of *ǫrðigr* ‘upright, arduous, harsh’, but it can also be read as *aurgu* ‘muddy’. The former is thought to give better sense since it specifies Homedall’s *ljóta líf* ‘ugly life’; “all that standing must hurt your back, Watchman of the Gods!”

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 *Grm* 13 n.

[Skaði kvað:] **49** „Lętt ’s þér, Loki; · mun=at-tu lęngi svá [R 16v/7]
2 lęika lausum hala,
því’t þik á hjǫrvi skulu · ins hrïm-kalda magar
4 gǫrnum binda goð.“

“Thou takest it lightly, Lock—thou wilt not so for long
play with a loose tail,
for on a sword with thy rime-cold lad’s
guts the Gods shall bind thee.”

---

ALL | The speaker of sts. 49 and 51 is not indicated in **R** and is not directly named in Lock’s answers, but is certainly Shede. She would otherwise be the only deity mentioned in P1 without a speaking role, and Lock’s mention of the killing of Thedse (st. 50) is only effective if it relates personally to whomever he is attacking, which is only the case for Shede.

3–4 því at þik á hjǫrvi skulu · ins hrïm-kalda magar / gǫrnum binda goð. ‘for on a sword with thy rime-cold lad’s / guts the Gods shall bind thee’ | See P8 below.

[Loki kvað:] **50** „Vęitst ef mik á hjǫrvi skulu · ins hrïm-kalda magar [R 16v/9]
2 gǫrnum binda goð,
fyrstr ok øfstr · vas’k at fjǫr-lagi
4 þar’s vér á Þjatsa þrifum.“

“Thou knowest, if on a sword with my rime-cold lad’s
guts the Gods shall bind me,
first and highest was I in life-taking
when we on Thedse laid hands.”

---

4 þar's vér á Þjatsa þrifum 'where we on Thedse laid hands' | A reference to a longwinded myth told most fully in *Skm* 2–4 and *Haustl* 2–13. After Idun was abducted by the ettin Thedse, the Eese forced Lock to recover her, which he set out to do by flying to his home in the shape of a hawk. When he found Idun he turned her into a nut, took her in his claws, and turned back to Osyard. Thedse quickly spotted him, set chase in the shape of an eagle, and was soon closing the distance. Standing in Osyard, the Eese saw the chase from afar and hurriedly threw wood shavings on the ground; just as Lock had flown over them they set fire to the shavings; the fire rose and scorched the wings of Thedse, who fell down to the ground and was killed. Not long thereafter, Shede, Thedse's daughter, came to Osyard to avenge her father, but the gods convinced her to settle with them, after which she married Nearth. It is most sensible that Lock brings this myth up in order to insult Shede; cf. note to the previous st.

[Skaði kvað:] **51** „Vęitst ef fyrstr ok øfstr · vast at fjǫr-lagi [R 16v/11]
2 þá's ér á Þjatsa þrifuð,
frá mïnum véum · ok vǫngum skulu
4 þér ę́ kǫld rǫ́ð koma."

"Thou knowest that if first and highest thou wast in life-taking
when ye laid hands on Thedse:
from my wighs and wongs shall for thee
ever cold counsels come."

3 frá mïnum véum · ok vǫngum 'from my wighs and wongs' | From her cultic sites; viz. her sanctuaries and sacred meadows.

[Loki kvað:] **52** „Lė́ttari ï mǫ́lum · vast við Lauf·ęyjar son [R 16v/12]
2 þá's létsk mér á bęð þinn boðit;
getit verðr oss slíks · ef vér gǫrva skulum
4 tęlja vǫmm'in vǫ́r."

"Lighter in speech wast thou with Leafie's son [= Lock, me]
when thou didst summon me to thy bed.
Such will be said of us if we clearly shall
recount our blemishes.

**P5** Þá gekk *Sif* framm ok byrlaði Loka í hrím-kalki mjǫð ok mę́lti: [R 16v/15]

Then Sib stepped forth and poured for Lock mead in a rime-chalice, and spoke:

1 *Sif* | *replaced with a* ;*-like symbol* ***R***

1 *Sif* | That Sib is the speaker is supported by P1 and by the fact that st. 54 mentions Thunder, her husband.

**53** „Hęill ves þú nú, Loki, · ok tak við hrïm-kalki [R 16v/12]

2 fullum forns mjaðar,
hęldr þú hana ęina · látir með ǽsa sonum
4 vamma-lausa vesa.“

“Hale be thou now, Lock, and receive this rime-chalice,
full of ancient mead,
but thou oughtst to let me alone among the sons of the Eese
remain blemish-less.”

---

1–2 Hęill ... mjaðar ‘Hale ... mead’ | Formulaic; repeated identically in *Ski* 37/1–2.

3 hana ‘her’ | Sib speaks in the third person.

**P6** Hann tók við horni ok drakk af: [R 16v/17]

He received the horn and drank thereof:

**54** „Ęin þú vęrir · ef þú svá vęrir, [R 16v/18]
2 vǫr ok grǫm at veri;
ęinn ek vęit, · svá’t ek vita þikkjumk,
4 hór ok af Hlór·riða,
ok vas þat sá inn lę́-vísi Loki.“

“Alone wouldst thou remain, *if* thou hadst remained
wary and wroth against menfolk.
I know one—whom I think me to know—
adulterer behind even Loride’s back—
and that was the guile-wise Lock!”

---

4 Hlór·riða ‘Loride’ | “The Loud Rider”; Thunder.

5 lę́-vísi Loki ‘guile-wise Lock’ | Formulaic, also occuring in *Hym* 37. Cf. also *Vsp* 35 where Lock is called *lę́-gjarn* ‘guile-eager’ and *Vsp* 17 where Lother (possibly to be identified with Lock) gives men *lǫ́*, which may be an accusative form of *lę́*.

[Bęyla kvað:] **55** „Fjǫll ǫll skjalfa, · hygg á fǫr vesa [R 16v/20]
2 hęiman Hlór·riða;
hann rę́ðr ró · þeim’s røgir hér
4 goð ǫll ok guma!“

“The fells all quake—I think on his journey
from home Loride must be.
He will bring to rest him who here maligns
all the Gods and men!”

---

ALL | It seems that Lock's mere mention of Thunder invites his presence, probably a suggestion of the efficacy of invoking this god. The same thing occurs when the ettin Rungner is at the banquet of the Eese in *Skm* 24: *En er ǫ́sum leiddu=sk ofr·yrði hans, þá nefna þeir Þór. Því nǫ́st kom Þórr í hǫll'ina ok hafði á lopti hamar'inn ok var all-reiðr ok spyrr, hverr því rǫ́ðr, er jǫtnar hund-vísir skulu þar drekka, eða hverr seldi Hrungni grið at vera í Val-hǫll eða hví Freyja skal skenkja honum sem at gildi ása.* 'But when the Eese grew tired of his boasting words, then they say Thunder's name. Just thereafter Thunder came into the hall and held his hammer aloft and was all-wroth, asking whose doing it is that hundred-wise ettins shall drink there, or who gave Rungner grith to be in Walhall, or why Frow shall pour drinks for him like at the banquets of the Eese.'

1 Fjǫll ǫll skjalfa 'The fells all quake' | The movement of gods, especially Thunder, is often signalled by cosmic disturbance. Cf. *Þrk* 21 n.

[Loki kvað:] **56** „Þ̨egi þú, B̨eyla, · þú est Byggvis kv̨ein [R 16v/21]
2 ok m̨eini blandin mjǫk;
ǫ́·kynja'n m̨eira · kom=a með ása sonum;
4 ǫll est, d̨eigja, dritin."

"Shut up, Beal! Thou art Bewer's wife,
and mixed with much evil.
A greater disgrace came not amidst the sons of the Eese;
thou art all, dough-girl, dungy!"

4 ǫll est, d̨eigja, dritin 'thou art all, dough-girl, dungy' | *d̨eigja* 'dough-girl' is a derivative of *d̨eigr* 'dough' and refers to a young maid at a farm who carries out tasks like kneading dough, milking the cows, and carrying water. Lock insults her; she's still covered with cow dung.

**P7** Þá kom Þórr at ok kvað: [R 16v/23]

Then Thunder arrived and quoth:

**57** „Þ̨egi þú, rǫg v̨éttr, · þér skal mïnn þrúð-hamarr, [R 16v/24]
2 Mjǫllnir, mál fyr·nema!
H̨ǫrða klett · drep'k þér halsi af,
4 ok verðr þá þïnu fjǫrvi of farit."

"Shut up, thou queer wight! Thee shall my thrith-hammer
Millner, deprive of speech!
The rock of thy shoulders [HEAD] I will cut from thy neck,
and then is thy life destroyed!"

1 þrúð-hamarr 'thrith-hammer' | "Strength-hammer", *þrúðr* 'thrith' being an obsolete word for strength used only in connection with Thunder or ettins. *Þrúðr* 'Thrith' is also the name of Thunder's daughter.

[Loki kvað:] **58** „Jarðar burr · es hér nú inn kominn; [R 16v/26]
2 hví þrasir þú svá, Þórr?

En þá þorir ękki · es skalt við ulf'inn vega
ok svelgr hann allan Sig-fǫður.“

“Earth's Son is here now come inside,
why thrashest thou so, Thunder?
But thou wilt nowise dare when thou shalt fight the Wolf
and he swallows Syefather ⟨= Weden⟩ whole.”

---

3–4 es skalt við ulf'inn vega / ok svelgr hann allan Sig-fǫður ‘when thou shalt fight the Wolf / and he swallows Syefather ⟨= Weden⟩ whole.’ | A reference to the Rakes of the Reins, where Weden is slain by the Wolf. Thunder, meanwhile, dies while slaying the Wyrm; see *Vsp* 51–53, *Vafþ* 53.

[Þórr kvað:] **59** „Þęgi þú, rǫg vęttr, · þér skal mïnn þrúð-hamarr, [R 16v/28]
Mjǫllnir, mál fyr·nema!
Upp ek þér verp · ok á austr-vega,
síðan þik mann-gi sér.“

“Shut up, thou queer wight! Thee shall my thrith-hammer
Millner, deprive of speech!
I will throw thee up and onto the eastern ways,
whereafter no man will see thee!”

---

3 austr-vega ‘eastern ways’ | The desolate eastern wastelands where Thunder hunts ettins, troll-women and other unnatural creatures.

[Loki kvað:] **60** „Austr-fǫrum þïnum · skalt aldri=gi [R 16v/29]
sęgja sęggjum frá
síðst ï hanska þumlungi · hnúkðir þú, Ęin-hęri,
ok þǫttisk=a þá Þórr vesa!“

“From thy eastern journeys shalt thou never
speak to the youth,
since into a glove's thumb thou crawledest, Oneharrier,
and didst not seem to be Thunder then!”

---

2 sęgja sęggjum frá ‘speak to the youth’ | Lock here borrows from Frie's use of this expression in st. 25 above.

3 ï hanska þumlungi · hnúkðir þú ‘since into a glove's thumb thou crawledest’ | Sts. 60 and 62 allude to Thunder's encounter with the ettin Shrimer, which is retold in *Gylf* 45. A closely related narrative is mentioned in *Hárb* 26, although the ettin is there called Feller.

[Þórr kvað:] **61** „Þęgi þú, rǫg vęttr, · þér skal mïnn þrúð-hamarr, [R 16v/31]
Mjǫllnir, mál fyr·nema!
hęndi inni hógri · drep'k þik Hrungnis bana,
svá't þér brotnar bęina hvat.“

"Shut up, thou queer wight! Thee shall my thrith-hammer
Millner, deprive of speech!
With my right hand I will beat thee with Rungner's bane [= Millner]
so that every bone in thee breaks!"

---

3 Hrungnis bana 'Rungner's bane [= Millner]' | TODO: note about Rungner.

[Loki kvað:] **62** „Lifa ętla'k mér · langan aldr [R 16v/32]
2 þó'tt hótir hamri mér;
skarpar ǽlar · þóttu þér Skrymis vesa
4 ok máttir=a þá nęsti náa
ok svaltsk þá hungri hęill."

"I intend for myself to live a long life
although thou mighst threaten me with the hammer.
Sharp seemed Shrimer's straps to thee,
and then couldst thou not reach thy provisions,
and then wast thou dying, healthy, of hunger!"

[Þórr kvað:] **63** „Þęgi þú, rǫg vętt, · þér skal mïnn þrúð-hamarr, [R 17r/1]
2 Mjǫllnir, mál fyr·nema!
Hrungnis bani · mun þér ï hęl koma
4 fyr Ná-grindr neðan."

"Shut up, thou queer wight! Thee shall my thrith-hammer
Millner, deprive of speech!
Rungner's bane will take thee to hell,
down beneath Neegrind!"

[Loki kvað:] **64** „Kvað'k fyr ǫ́sum, · kvað'k fyr ǽsa sonum, [R 17r/2]
2 þat's mik hvatti hugr,
en fyr þér ęinum · mun'k út ganga
4 því't ek vęit at þú vegr.

"I spoke before the Eese; I spoke before the sons of the Eese
whatever my heart did goad me,
but for thee alone will I walk out
for I know that thou dost strike.

**65** Ǫl gørðir þú, Ǽgir, · en þú aldri munt [R 17r/4]
2 síðan sumbl of gøra;
ęiga þïn ǫll, · es hér inni es,
4 lęiki yfir logi

ok brenni þér á baki.“

Ale hast thou made, Eagre, but thou wilt never
henceforth make a simble!
All thy estate which is here within—
let flame play over it
and burn thee in the back!”

### From Lock (*Frá Loka*)

**P8** En eptir þetta falst Loki í Frána̧ngrs-forsi í lax líki. Þar tóku ǫ́sir [R 17r/6]
hann. Hann var bundinn með þǫ́rmum sonar Nara; en Narfi,
sonr hans, varð at vargi. Skaði tók eitr-orm ok festi upp yfir
and-lit Loka; draup þar ór eitr. Sigyn, kona Loka, sat þar ok helt
munn-laug undir eitr'it, en er munn-laugin var full bar hón út
eitr'it, en meðan draup eitr'it á Loka. Þá kipptist hann svá hart
við, at þaðan af skalf jǫrð ǫll; þat eru nú kallaðir land-skjálftar.

But after this Lock hid himself in Freenanger's Force in the likeness of a salmon. There the Eese took him. He was bound with the intestines of his son Nare, but his son Narve was made a wolf/outlaw. Shede took a venomous serpent and fastened it up above Lock's face; from it ran venom. Syein, Lock's wife, sat there and held a basin under the venom and when the basin was full she carried out the venom, but meanwhile the venom ran onto Lock. Then he struggled so hard that thereof all the earth quaked; such are now called earth-quakes.

---

ALL | The myth of the binding of Lock is alluded to in *Vsp* 34 and told at length in *Gylf* 50, which does not entirely agree with *Lok* P8. According to *Gylf*, the Eese captured two of Lock's sons, Wonnel and “Nare or Narve”. They turned Wonnel into a wolf (*vargr*, which also means ‘outlaw’) and forced him to tear his brother Narve apart. They took Narve's intestines used them to bind Lock on top of three sharp stones with one digging into his shoulder-blades, the other into his loins, the third into his houghs. The intestines hardened into iron and Lock was bound fast. Since the author of *Gylf* knew *Vsp*, it is possible that he combined a text similar to P8 with *Vsp* H1, interpreting *Vála víg-bǫnd* as ‘Wonnel's war-bonds’. Wonnel is otherwise only known as the son of Weden, and there is no reason as to why he could not have bound Lock.

## Appendix

### Stanza from *Gylf*

**G1** „Órr est, Loki, · ok ør·viti,
hví né lęt=sk=a þú, Loki?
ør·lǫg Frigg · hygg at ǫll viti

4 þó'tt hǫ́n sjǫlf=gi sǫ́gi."

"Mad art thou, Lock, and out of thy wits,
why holdest thou not back, O Lock?
All orlays I think that Frie might know,
though she tell them not herself."

---

ALL | In *Gylf* 20 this stanza is cited as proof of Frie's foresight regarding the orlays of men. It is introduced by the words *svá sem hér er sagt, at Óðinn mǫ́lti sjalfr við þann ás, er Loki heitir* 'just as it is said here, that Weden himself spoke to that Os who is called Lock'. — The text looks like an amalgamation of several *Lok* stanzas (which is why it has been placed here, rather than under *Eddbr*); l. 1 corresponds to st. 21/1 (spoken by Weden), l. 2 to st. 47/2 (spoken by Homedall), and ll. 3–4 to st. 29/3–4 (spoken by Frow). It is possible that it derives from an alternate version of *Lok*, but it could also have been formed due to Snorre's misremembering the rest of the stanza after the first line, which is also attributed to Weden in st. 21.

# Lay of Thrim
# *(Þryms kviða)*

**Dating** (Sapp, 2022): C9th (0.741)
**Meter:** *Ancient-words-law*

## Introduction

The **Lay of Thrim** (*Þrk*) is only found in **R**, where it follows *Lok* and precedes *Vkv*. It has oft been considered the oldest poem in the **R** collection, and Sapp (2022)'s model agrees with that judgment.

Comedic stories involving Thunder and his ettin-bashing seem to have been very popular in Wiking age Norway and Iceland, and the god himself is not infrequently the butt of the joke in them. Apart from *Þrk* there are also the Eddic poems *Hym* and *Hárb*, and the Scaldic poems *Haustl* and *Þdr*. Fragment from a lost Eddic poem about Thunder's fight with the ettin Garfrith and his daughters also survive in *Gylf*; see *Eddbr 6* below.

## Text

### Lay of Thrim

**1** *V*rǫiðr vas þá Ving-Þórr · es hann vaknaði [R 17r/13]
ok sïns hamars · of saknaði,
skǫgg nam at hrista, · skǫr nam at dýja,
réð Jarðar burr · umb at þrǫifask.

WROTH WAS THEN WING-THUNDER when he woke,
and of his hammer was bereft.
His beard he took to rustle, his locks he took to rip;
the son of Earth resolved to grope about.

1 *V*rǫiðr | Reiðr ***R***

1 *V*rǫiðr | Initial *v-* is restored for the sake of improved alliteration but is not strictly metrically necessary; cf. st 13 where it definitely does not alliterate. It is justified since *Þrk*, which is generally considered to be the oldest Eddic poem, probably predates the West Norse sound change *vr-* > *r-*; cf. *Háv* 32/2 n.

1 Ving-Þórr 'Wing-Thunder' | A rare poetic name for Thunder; it only elsewhere occurs in *Alv* 6. The first element is not *vǫ́ngr* 'wing (of a bird)' but perhaps means 'swinging' (cf. Swedish *vingla*), referring to his swinging of his hammer, or 'victorious', representing a n-infixed extension of the verb *vega* 'to strike, smite, fight' (cf. Latin *vincere* 'to win, vanquish'). Cf. the related name Wingner.

3 skǫgg nam at hrista, · skǫr nam at dýja 'His beard he took to rustle, his locks he took to rip' | Apparently formulaic. Cf. *Brot* 13/1.

**2** Ok hann þat orða · alls fyrst of kvað: [R 17r/15]
„Hǫyr-ðu nú, Loki, · hvat ek nú mǫ́li
es ǫigi vǫit · jarðar hvǫr=gi
né upp-himins: · ǫ́ss es stolinn hamri!"

And he this word first of all did say:
"Hear thou now, Lock, what I now speak,
which no man knows anywhere on Earth
nor in Up-heaven: the os [I] is robbed of His hammer!"

1 Ok hann þat orða · alls fyrst of kvað 'And he this word first of all did say' | The whole line is formulaic, occuring in five other places: sts. 3, 9 and 12 of the present poem, *Oddrgr* 3/5, *Brot* 5/2.

3–4 jarðar ... upp-himins 'Earth ... Up-heaven' | A formulaic meristic expression for the whole cosmos; see Index: Earth and Up-heaven.

**3** Gingu þǫir fagra · Frǫyju túna [R 17r/17]
ok hann þat orða · alls fyrst of kvað:
„Munt-u mér, Frǫyja, · fjaðr-hams léa

4 ef ek mïnn hamar · mętta'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?"

---

2 hann 'he' | The speaker is Thunder, since he speaks about "my hammer".

3 fjaðr-hams 'feather-hame' | A "feather-skin" by which the wearer can transform or fly like a bird.

Fręyja kvað: **4** „Þó mynda'k gefa þér · þó'tt ór golli vǫ́ri [R 17r/19]
2 ok þó sęlja · at vǫ́ri ór silfri."

"Yet would I give it to Thee though it were golden,
and yet hand it to Thee if it were silvern."

---

2 sęlja 'hand' | *sęlja*, cognate of English *sell*, here has its older sense of 'hand over', cf. Gotish *saljan* '*opfern*; θύειν' (Streitberg, 1910, p. 116).

**5** Fló þá Loki, · fjaðr-hamr dunði, [R 17r/20]
2 und's fyr útan kom · ása garða
ok fyr innan kom · jǫtna hęima.

Then flew Lock—the feather-hame rustled—
until he came outside the Yards of the Eese,
and he came inside the Homes of the Ettins.

---

1 Loki 'Lock' | Though Thunder is the one asking for the feather-hame (3/4 "if I *my* hammer might find"), it is Lock who takes off flying.

**6** Þrymr sat á haugi, · þursa dróttinn, [R 17r/22]
2 grǫ́yjum sïnum · goll-bǫnd snøri
ok mǫrum sïnum · mǫn 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 cut even.

---

1 sat á haugi 'sat on the mound' | Meditating on mounds was a common pastime for the ancients. Cf. *Vsp* 41 n. 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 mythology, magic, and ritual, and a reminder that even light-hearted poems like *Þrk* held religious significance.

2–3 grǫ́yjum sïnum ... mǫrum sïnum 'his greyhounds ... his steeds' | Thrim sits surrounded by dogs and horses. The scene is reminiscent of the ancient "master of animals" motif, especially as attested on panel A of the Gundestrup cauldron.

[Þrymr kvað:] **7** „Hvat 's með ǫ́sum? · Hvat 's með ǫlfum? [R 17r/23]
Hví est ęinn kominn · ï jǫtun-hęima?“
[Loki kvað:] „Illt 's með ǫ́sum, · *illt 's með ǫlfum*!
Hęfir þú Hlór·riða · hamar of folginn?“

“What's with the Eese? What's with the Elves?
Why art thou alone come into the Ettin-homes?”—
“'Tis ill with the Eese! 'Tis ill with the Elves!
Hast thou the hammer of Loride ⟨= Thunder⟩ hidden?”

3 *illt 's með ǫlfum* | *required by sense and meter; om.* ***R***

1 Hvat 's með ǫ́sum? · Hvat 's með ǫlfum? 'What is with the Eese? What is with the Elves?' | Formulaic, the same line occurs in *Vsp* 46/1.

4 Hlór·riða 'Loride' | "The Loud Rider", Thunder.

[Þrymr kvað:] **8** „Ek hęfi Hlór·riða · hamar of folginn [R 17r/25]
átta rǫstum · fyr jǫrð neðan;
hann ęngi maðr · aptr of hęimtir
nema fǫ́ri mér · Frǫyju at kvǫ́n.“

“I have the hammer of Loride hidden
eight rests beneath the earth.
It will no man fetch again
unless he bring me Frow to wife.”

2 átta rǫstum 'eight rests' | Eight leagues; a "rest" being an old distance measurement. See Index.

4 Frǫyju 'Frow' | Frow, who is probably originally the Indo-European dawn-goddess. The Ettins apparently have a great desire to obtain her; in *Gylf* 42 the ettin who builds the wall of Osyard asks specifically for Frow in return, along with the Sun and the Moon (for which see *Vsp* 24).

**9** Fló þá Loki, · fjaðr-hamr dunði, [R 17r/27]
und's fyr útan kom · jǫtna hęima
ok fyr innan kom · ǽsa garða;
mǿtti hann Þǫr · miðra garða
ok *hann þat* orða · alls fyrst of kvað:

Then flew Lock—the feather-hame rustled—
until he came outside the Homes of the Ettins
and he came inside the Yards of the Eese.
He met Thunder in the middle yards,
and he [= Thunder] this word first of all did say:

5 *hann þat* | *emend. (cf. st. 2 n.);* þat hann *with elsewhere unprecedented word order* ***R***

4 mótti hann Þór 'He met Thunder' | This line is compatible with the reconstructed disyllabic form **Þórar* acc. sg. if the pronoun *hann* is excised; for that form see note to *Hym* 23/1.

**10** „Hęfir þú ørendi · sem ęrfiði? [R 17r/29]
Seg-ðu á lopti · lǫng tíðendi!
Opt sitjanda · sǫgur of fallask,
ok liggjandi · lygi of bęllir."

"Hast thou an errand of hardship?
Tell thou the long tidings aloft!
Oft the sitting man's stories fail each other
and the lying down blows up his lie."

---

1 Hęfir þú ørendi · sem ęrfiði? 'Hast thou an errand of hardship?' | Thunder asks Lock whether he is the bearer of ill tidings. The rhyming pair *ørendi* 'errand' ... *ęrfiði* 'trouble, hardship' also occurs in *HHj* 5/1.

3–4 Opt sitjanda · sǫgur of fallask, // ok liggjandi · lygi of bęllir. 'Oft the sitting man's stories fail each other // and the lying down blows up his lie.' | Proverbial. If one waits and mulls over bad news after receiving them, details will be left out and excuses thought up. It is therefore best that Lock immediately tell Thunder what he has learned. ON *liggja* 'lie (recline)' and *ljúga* 'lie (speak untruth)' are entirely different verbs; it is unfortunate that they sound the same in English.

[Loki kvað:] **11** „Hefi'k ørendi, · ęrfiði ok: [R 17r/31]
Þrymr hęfir þïnn hamar, · þursa dróttinn;
hann ęngi maðr · aptr of hęimtir
nema hǫnum føri · Fręyju at kvęn."

"I have an errand, hardship also:
Thrim has thy hammer, the lord of Thurses.
It will no man fetch again
unless he bring him Frow to wife."

**12** Ganga þęir fagra · Fręyju at hitta [R 17r/33]
ok hann þat orða · alls fyrst of kvað:
„Bitt-u þik, Fręyja, · brúðar lïni!
Vit skulum aka tvau · ï jǫtun-hęima."

They go the fair Frow to find,
and he this word first of all did say:
"Bind thyself, Frow, with bridal linen!
We two shall drive into the Ettin-homes."

---

2 hann 'he' | The speaker is either Thunder or Lock.

3 brúðar lïni! 'bridal linen' | The dress of the bride.

**13** *V*ręið varð þá Freyja · ok fnasaði, [R 17v/1]
allr ása salr · undir bifðisk,
stǫkk þat it mikla · męn brísinga:
„Mik vęitst verða · ver-gjarnasta
ef ek ęk með þér · í jǫtun-hęima.“

Wroth became Frow then, and snorted;
all the hall of the Eese under her shook;
down crashed the great Necklace of Blazes—
“Thou knowest that I will become most eager for men
if I drive with thee into the Ettin-homes!”

---

1 fnasaði ‘snorted’ | A rare word. TODO.

3 męn brísinga ‘Necklace of Blazes’ | The *Brísinga-męn* (second element *męn* ‘neckring, necklace, jewel’) is a jewel worn by Frow. It is probably a symbol of fire and light as shown by the first element *brísingr*, which is listed as a poetic synonym for fire in Þul *Elds* 4 (SkP 3) and appears with the sense ‘blaze’ in Norwegian dialects. This strengthens Frow’s identification with the Dawn, for which cf. *Vsp* 24.
Its association with fire is further supported by the obscure myth wherein the two probable fire-figures Lock (identified in later folklore with the Ash-Lad) and Homedall (whose fire-related epithets include *Hęim·dallr* ‘World-Brilliant’, *vǫrðr goða* ‘Watchman of the Gods’ (*Grm* 13), the White Os, *Gollin·tanni* ‘Goldentooth’, and *Hallin·skíði* ‘Having Leaning Sticks’ (*Eddbr* 3:P1)) fight over it (*Skm* 15, 23; *Húsdr* 2). Lock’s role in the theft is also mentioned in *Haustl* 9 where Lock is called *girði-þjófr brísings* ‘girdle-thief of the blaze’, i.e. ‘thief of the girdle of the blaze [= the Necklace of Blazes]’.
Archeologically the Necklace of Blazes seems to appear in various finds depicting a lady or goddess wearing an oversized brooch (Arrhenius, 1962, pp. 79–84). Such oversized brooches of the disc-on-bow type are in fact known from Wiking Age Scandinavia, including Western Norway (Arrhenius, 1962, p. 86), where *Þrk* is likely to have been written, and are some of the finest pieces of jewelry surviving from the period (Arrhenius, 1962, p. 87). These brooches, which with their *cloisonée*-fitted red garnets would have given off a fire-like lustre, are doubtless cultic objects. They are far too large and heavy to have been worn as part of dress (Arrhenius, 1962, p. 93; the fragmentary brooch from Kårsta, Uppland, Sweden, item number 267203 HST, would have been as long as 28.5 cm); nor are they found in graves as part of women’s dress, which further suggests that they were not worn as status objects (Arrhenius, 1962, pp. 84–85, 97). On the basis of the lack of association between their find circumstances and cultic sites, Arrhenius (1962, p. 97) suggests that they were probably venerated as independent objects rather than adorning wooden statues. As a representative symbol for Frow the brooches would thus have served to connect the worshipper to the goddess in the same way as amulets depicting Thunder’s hammer Millner (cf. *Hym* 36/2 n.) or Weden’s spear Gungner. A particularly beautiful example from the village Othemars in Othem parish, Gotland (item number 453312 HST) is depicted in Figure 5, p. 271.

4 verða · ver-gjarnasta ‘become most eager for men’ | Presumably Frow is speaking out of self-awareness of her lustful inclinations, i.e., she will be siezed by uncontrollable desire if surrounded by strange men. It is also possible that she worries about being accused of promiscuity by the other gods, but that is not the literal sense of the words. For Frow’s alleged looseness cf. *Lok* 30; in *Lok* 26 Frie is likewise called *ver-gjǫrn* ‘eager for men’.

**14** Sęnn vǫ́ru ę́sir · allir á þingi [R 17v/3]
ok ǫ́synjur · allar á máli,
ok umb þat réðu · ríkir tívar:
hvé þęir Hlór·riða · hamar of sǫtti?

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 hammer might get.

---

1–3 Sęnn ... tívar 'Soon ... Tews' | The very same three lines also occur *Bdr* 1/1–3; see Note there.

**15** Þá kvað þat Hęim·dallr, · hvítastr ǽsa, [R 17v/5]
2 vissi vęl framm · sęm vanir aðrir:
„Bindu vér Þórr þá · brúðar lïni;
4 hafi hann it mikla · męn brísinga!

Then quoth this Homedall, whitest of the Eese;
he foreknew well like the other Wanes:
"Let us bind Thunder, then, with bridal linen;
let him have the great Necklace of Blazes!

---

1 Þá kvað þat Hęim·dallr, · hvítastr ǽsa 'Then quoth this Homedall, whitest of the Eese' | Formulaic way of introducing speech in some *Ancient-words-law*-poetry. The template is *þá kvað þat X · Y*, where the name X can be either mono- or disyllabic and Y (taking up the b-verse) is an epithet or descriptor and always alliterates with X. This formula has been exceptionally productive and is found in 21 other instances in the Poetic Edda; it never occurs in poetry in SkP. Other occurrences are: *Þrk* 17/1, 18/1, 20/1, 22/1, 25/1, 30/1; *Rþ* 43/3; *I HHund* 54/3; *Brot* 7/1, 10/1; *I Guðr* 6/1, 12/1, 17/1, 23/1, 24/1, 25/1; *Akv* 13/3, 25/1; *Ghv* 4/1, 8/1; *Hamð* 12/1 (n.).

Figure 5: The disc-on-bow brooch from Othemars, Gotland. Wiking Age, ca. 900 CE. © Ola Myrin, Historiska museet/SHM. CC BY 4.0. https://samlingar.shm.se/object/AECAAAD2-4C29-4164-BB36-E6F589FDE1A5

*I Guðr* 4/1 has *þá kvað Gjaf·laug, · Gjúka systir*, but judging by the use of *þá kvað þat X …* at 6 other places in that poem that is probably a scribal error from earlier **þá kvað* ***þat*** *Gjaf·laug …*, in which case the total rises to 22.
A variant formula is *hitt kvað þá X · Y* as found in *Sigsk* 31/1, and *Hamð* 6/1, 9/1, 22/1, 24/1, 26/1. A rare variant is *Akv* 27/1: *mǫ́rr kvað þat Gunn·arr, · geir-Niflungr*.

2 vissi vǫl framm 'he foreknew well' | i.e. saw the future. Compare the derived adjective *fram-víss* 'forth-wise, prescient.'

**16** Lǫ́tum und hǫ́num · hrynja lukla [R 17v/6]
2 ok kven-váðir · umb kné falla
en á brjósti · breiða steina
4 ok hag≠liga · umb hǫfuð typpum!"

Let us by his side hang jingling keys,
and women's garments to fall about his knees,
but on the breast broad stones,
and skillfully let us tip his head."

---

ALL | A unique description of Wiking Age bridal dress. Cf. the description's of dress in *Rþ*, which is, however, a much younger poem than *Þrk*. Being the mistress of the household, keys were the mark of a respectable married woman. The "broad stones" on the breast may be tortoise brooches (also mentioned in *Vkv* 25, 36.) or beads in a large necklace. The "tipping" of the head refers to some sort of bridal hat which would have included a veil (cf. st. 27 below).

**17** Þá kvað þat Þórr, · þrúðugr ǫ́ss: [R 17v/8]
2 „Mik munu ǫ́sir · argan kalla
ef ek bindask lǫ́t · brúðar líni!"

Then quoth this Thunder, the mighty Os:
"Me will the Eese call queer
if I let me be bound with bridal linen!"

**18** Þá kvað þat Loki · Lauf·ǫyjar sonr: [R 17v/9]
2 „Þegi þú, Þórr, · þeira orða!
Þegar munu jǫtnar · Ǫ́s-garð búa
4 nema þinn hamar · þér of hǫimtir."

Then quoth this Lock, Leafie's son:
"Shut up thou, Thunder, with those words!
Shortly the Ettins will settle Osyard,
unless thou thy hammer for thyself dost fetch!"

---

2 Þegi þú, Þórr, · þeira orða! 'Shut up thou, Thunder, with those words!' | Formulaic line; cf. *I Guðr* 24/2: *Þegi þú, þjóð-leið, · þeira orða.*

3–4 Þegar ... hęimtir. 'Shortly ... dost fetch!' | Guarding the lands of the Gods and men from transgressive and destructive forces is Thunder's task, and the Hammer his most important tool. Cf. *Vsp* 24–25, *Hárb* 23–24, *Hym* 22, and a couplet by the obscure poet Thurbern Dise-scold, cited in *Skm* 11 (Þdís *Þórr* in SkP 3): *Þórr hefr Yggs með ǫrum · Ǫs-garð af þrek varðan.* 'Thunder has with the messengers of Ug [GODS] mightily guarded Osyard.'

**19** Bundu þęir Þǫr þá · brúðar lïni [R 17v/11]
ok inu mikla · męni brísinga,
létu und hǫnum · hrynja lukla
ok kven-váðir · umb kné falla
en á brjósti · bręiða stęina
ok hag=liga · umb hǫfuð typpðu.

They bound Thunder then with bridal linen,
and with the great Necklace of Blazes.
They by his side set keys to jingle,
and women's garments to fall about the knees,
but on the breast broad stones,
and skillfully they tipped his head.

**20** Þá kvað þat Loki · Lauf·ęyjar sonr: [R 17v/13]
„Mun'k auk með þér · ambǫ́tt vesa,
vit skulum aka tvau · ï jǫtun-hęima."

Then quoth this Lock, Leafie's son:
"I too will with thee be a handmaid;
we two shall drive into the Ettin-homes."

---

3 vit ... tvau 'we two' | It is a fundamental characteristic of Thunder in the Norse mythology that he is very seldom alone on his adventures, but almost always has a travel companion or sidekick (Lindow, 1988, p. 123). — *tvau* 'two' is here in the neuter, which is used for mixed-sex groups. This is either an error due to mindless copying of st. 11, or a backhanded insult against Thunder by Lock.

**21** Sęnn vǫ́ru hafrar · hęim of *v*reknir, [R 17v/14]
skyndir at skǫklum, · skyldu vęl rinna;
bjǫrg brotnuðu, · brann jǫrð loga;
ók Óðins sonr · ï jǫtun-hęima.

Soon were the he-goats driven home,
hastened onto the cart-poles; they were to run well.
Crags burst, the earth burned with flame;
Weden's son [= Thunder] drove to the Ettin-homes.

---

1 hafrar 'he-goats' | Thunder's chariot was driven by his two goats; cf. the kenning *hafra dróttinn* 'Lord of He-goats' (*Hym* 20, 31).

3 bjǫrg brotnuðu, · brann jǫrð loga 'Crags burst, the earth burned with flame' | Thunder's driving is often heralded by cosmic disturbance. So, his arrival in *Lok* 55 is signalled by the mountains quaking. The description most similar to the present stanza is found in Thedwolf's *Haustl* 14–16, where crags (*bjǫrg*) burst asunder and fires rage before him as he drives to fight Rungner. A possibly Indo-European parallel is the Vedic myth of Índra breaking the mountains and releasing the rivers (as described most famously in *ṚV* 1.32). Cf. also *Bdr* 3 where the ground rumbles beneath the riding Weden.

**22** Þá kvað þat Þrymr, · þursa dróttinn: [R 17v/16]
„Standið upp, jǫtnar, · ok stráið bękki!
Nú férið mér · Freyju at kvǫn,
Njarðar dóttur · ór Nóa-tûnum.

Then quoth this Thrim, the lord of Thurses:
"Stand up, ye ettins, and strew the benches!
Now bring me Frow to wife,
Nearth's daughter from the Nowetons!

**23** Ganga hér at garði · goll-hyrnðar kýr, [R 17v/18]
øxn al-svartir, · jǫtni at gamni,
fjǫlð á'k męiðma, · fjǫlð á'k męnja;
ęinnar mér Freyju · á·vant þykkir."

Here march to the courtyard golden-horned kine,
all-black oxen to the ettin's [my] pleasure.
A multitude I own of treasures, a multitude I own of torcs;
only Frow I think me missing."

---

1–2 goll-hyrnðar kýr, øxn al-svartir 'golden-horned kine, all-black oxen' | Two releated formulae. Together they emphasize the great value and sacrifical purpose of the oxen; both have Indo-European parallels and appear together in Latvian *Daina* 33863 (*Melni vērši, zelta ragi, / nāk par jūru baurodami* 'Black oxen, golden horns, come bellowing over the sea.') (Calin, 1996, pp. 37–40). *goll-hyrnðar kýr* is also found in *HHj* 4/2a, and the term *gollin-horni* 'golden-horned one' appears as a poetic synonym for "ox" in the Þul *Øxna* 3. — The singular of *øxn al-svartir* appears in *Hym* 18 (*oxi al-svartr* 'an all-black ox'). Compare Saxo Grammaticus (2015) 1.8.12, where the hero Hadding has to atone for his slaying of a heavenly being by a sacrifice of dark-coloured victims (*furvae hostiae*): *Siquidem propiciandorum numinum gratia Frø deo rem diuinam furuis hostiis fecit. Quem litationis morem annuo feriarum circuitu repetitum posteris imitandum reliquit. Frøblod Sueones uocant.* 'In order to mollify the divinities he [= Hadding] did indeed make a holy sacrifice of dark-coloured victims to the god Frø. He repeated this mode of propitiation at an annual festival and left it to be imitated by his descendants. The Swedes call it Frøblot.' This ancient ritual taboo finds parallel even in the Tanakh, where animals dedicated to YHWH were to be unblemished (Hebrew תָּמִים, Leviticus 1:3).
TODO: write about the IE parallels

**24** Vas þar at kveldi · of komit snimma [R 17v/20]
ok fyr jǫtna · ǫl framm borit;
ęinn át oxa, · átta laxa,

krásir allar, · þǫ́r's konur skyldu,
drakk Sifjar verr · sǫ́ld þrjú mjaðar.

There was the evening come early,
and for the ettins ale brought forth.
He [= Thunder] alone ate an ox, eight salmons,
all the dainties meant for the women;
Sib's husband [= Thunder] drank three sieves of mead.

---

3–5 Ǫinn … mjaðar. 'He alone … of mead.' | Thunder is renowned for his great appetite; cf. *Hym* 15 where he eats two of Hymer's oxen and *Gylf* 46–47 where he drinks a large part of the sea.

5 Sifjar verr 'Sib's husband' | It is curious that the same kenning is used in *Hym* 15 which also describes Thunder's eating; it is perhaps a borrowing from the present stanza.

**25** Þá kvað þat Þrymr, · þursa dróttinn: [R 17v/23]
„Hvar sátt-u brúðir · bíta hvassara?
Sá'k=a brúðir · bíta ǫnn breiðara
né ǫnn męira mjǫð · męy of drekka!"

Then quoth this Thrim, the lord of Thurses:
"Where sawest thou brides bite sharper?
I never saw brides bite yet broader;
nor yet more mead a maiden drink!"

**26** Sat in al-snotra · ambǫ́tt fyrir [R 17v/25]
es orð of fann · við jǫtuns máli:
„Át vǫ́tr Freyja · átta nǫ́ttum,
svá vas hǫ́n óð-fús · ï jǫtun-hęima."

Sat the all-clever handmaid [= Lock] in front,
who found a word against the ettin's speech:
"Frow ate naught for eight nights;
so madly she longed for the Ettin-homes."

**27** Laut und lïnu, · lysti at kyssa, [R 17v/27]
en hann útan stǫkk · ǫnd-langan sal:
„Hví eru ǫndótt · augu Freyju?
Þykkj*a* mér ór augum · *ęldar* brinna!"

He [= Thrim] looked 'neath the linen, lusted to kiss—
but flung back out across the length of the hall—
"Why are the eyes of Frow so hostile?
Methinks there are fires burning from her eyes!"

---

4 *ęldar* 'fires' | *emend.; om.* ***R***

1 lïnu 'linen' | Like in many other Eurasian cultures, the face of the bride was thickly veiled.

2 ǫnd-langan sal 'across the length of the hall' | Lit. '[across] the endlong hall'. — A formulaic b-verse. In *Ancient-words-law* it otherwise occurs as part of a formulaic long-line expressing people entering halls; cf. *Vkv* 8 n. In *Leeds-meter* the acc. pl. *ǫnd-langa sali* is found in *Skí* 3 and in *Speeches-meter* a variant dat. sg. *ǫnd(i)-lǫngu húsi* is attested in *Am* 18/1b, 24/1b; .

3 ǫndótt 'so hostile' | A rare word. TODO.

4 Þykkj*a* mér ór augum · *ǫldar* brinna! 'Methinks there are fires burning from her eyes!' | The line is clearly corrupt in **R** (*' þicci mer or avgom brenna'*); if we place the cæsura between *ór* and *augum* the a-verse is only three syllables long and alliteration must quite unnaturally fall on the weakly stressed preposition *ór* 'from'. Since vowel alliteration is required by *augum*, **ǫldar* 'fires' has been inserted between 'eyes' and *brenna* 'burns'. This requires the form of 3sg. pres. ind. *þykki* 'it seems, -thinks' **R** to be changed to 3pl. *þykkja*, for which reason Finnur Jónsson (1932) has the b-verse as **ǫldr of brinna* instead, but the pre-verbal particle *of* is not otherwise used before the verb *brinna* 'burn' in *Þrk*, and inserting it seems too hypothetical. An alternative emendation of the line that does not require the changing of the verb is **þykki mér ǫldr · ór augum brinna*, but the b-verse with anacrusis is unmetrical and does not appear anywhere else in *Þrk*. — The same expression is attested in *Gylf* 51: *eldar brenna ór augum hans ok nǫsum* 'fires burn from his eyes and nostrils' (cf. *Vsp* H3 n.).

**28** Sat in al-snotra · ambǫ́tt fyrir [**R** 17v/29]
2 es orð of fann · við jǫtuns máli:
„Svaf vǫ́tr Freyja · átta nǫ́ttum,
4 svá vas hǫn óð-fús · ï jǫtun-hǫ́ima."

Sat the all-clever handmaid in front,
who found a word against the ettin's speech:
"Frow slept naught for eight nights;
so madly she longed for the Ettin-homes."

1 fyrir | *add.* †f.† ***R***.

**29** Inn kom in arma · jǫtna systir, [**R** 17v/30]
2 hin's brúð-féar · biðja þorði:
„Lát þér af hǫndum · hringa rauða
4 ef þú ǫ́ðlask vill · ástir mïnar,
ástir mïnar, · alla hylli!"

In came the wretched sister of the ettins,
she who for the bride-fee had dared ask:
"Slide off from thy hands the red rings,
if thou wilt win my affections,
my affections, all [my] holdness."

ALL | The sister, who was apparently the one who asked for the Hammer, now has the audacity to ask Thunder (disguised as Frow) to give her the very rings on his hands.

2 brúð-féar 'the bride-fee' | Thunder's hammer.

5 ástir mïnar, · alla hylli 'my love; all [my] holdness'' | Possibly formulaic. There are no preserved parallels in poetry, but there may be one in *Gylf* 49 (excerpt, following the death of Balder): *En er goðin vitkuðust, þá mélti Frigg ok spurði, hverr sá véri með ósum, er* ***eignast vildi „allar ástir mínar*** (so **TW**; *ástir hennar* 'her loves' **SU**) ***ok hylli,*** *ok vili hann ríða á hel-veg ok freista, ef hann fái fundit Baldr, ok bjóða Helju út·lausn, ef hón vill láta fara Baldr heim í Ás-garð.*" 'But when the gods came back to their wits, then Frie spoke and asked which one among the Eese **would have "all my affections and holdness** and would ride on the Hellway and try whether 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 (*Eddbr* 5:1 below) that Snorre had access to now-lost Eddic poetry concerning Balder's death, and it may thus be the case that one of these poems contained the same two long-lines as the present ll. 4–5. For such a sharing of several lines cf. st. 14/1–3 above, which are identical to *Bdr* 1/1–3.

**30** Þá kvað þat Þrymr, · þursa dróttinn: [R 17v/32]
„Berið inn hamar · brúði at vígja,
lęggið Mjǫllni · ï męyjar kné,
vígið okkr saman · Várar hęndi!"

Then quoth this Thrim, the lord of Thurses:
"Bear ye in the hammer the bride for to bless;
lay ye Millner in the maiden's knee;
bless us two together by the hand of Ware!"

4 Várar 'Ware' | According to *Gylf* 35 *Vǫr* is the goddess who governs vows between men and women. Here she is apparently invoked as a witness in the wedding ceremony, perhaps a reflex of authentic pagan wedding customs of the Wiking Age.

**31** Hló Hlór·riða · hugr ï brjósti [R 17v/34]
es harð-hugaðr · hamar of þękkði;
Þrym drap hann fyrstan, · þursa dróttin,
ok ętt jǫtuns · alla lamði.

Laughed Loride's heart in his chest,
when, hard-hearted, he recognised the hammer.
Thrim he smote first, the lord of Thurses,
and all the ettin's lineage he beat lame.

1 Hló Hlór·riða · hugr ï brjósti 'Laughed Loride's heart in his chest' | Cf. *III Guðr* 9/1: *Hló þá Atla · hugr ï brjósti* 'Then laughed Attle's heart in his chest'.

**32** Drap hann ina ǫldnu · jǫtna systur, [R 18r/1]
hin's brúð-féar · of beðit hafði;
hǫn skell of hlaut · fyr skillinga,
en hǫgg hamars · fyr hringa fjǫlð.
Svá kom Óðins sonr · ęndr at hamri.

He smote the aged sister of the ettins,
she who for the bride-fee had asked.

She got a smiting for shillings,
and a blow of the hammer for a multitude of rings.
So came Weden's son back to his hammer.

# Lay of Wayland
# *(Vǫlundar kviða)*

**Dating** (Sapp, 2022): C10th (0.428)–early C11th (0.475)
**Meter:** *Ancient-words-law*

## Introduction

The **Lay of Wayland** (*Vkv*) is a psychologically complex, well wrought poem.

### Preservation

*Vkv* only survives in full in **R**, but the beginning of the foreword is found on the very last page of **A** which shows that it was also found there. Although technically a heroic poem, it is part of the mythological section in **R**, for which reason it is placed under Norse Mythic Poetry here.

### Content

*Vkv* is a narrative poem telling the story of Wayland the Smith (ON *Vǫlundr*, OE *Wēland* or *Wēlund*, MHG **Welent*). Wayland was one of the most popular figures in early mediæval Germanic legend, and independent versions of his tale are found in Germany, England, and Iceland.

In his archetypal form, Wayland is an exceptionally talented smith who is taken captive and hamstrung by the greedy tyrant king Nithad (ON *Níð·uðr*, OE *Níþhad*, MHG **Nídung*). Nithad forces him to make jewels for him and his family, but Wayland plots a cruel revenge against the king's household: he murders his two sons and rapes his daughter, Beadhild (ON *Bǫðv·ildr*, OE *Beaduhild*, MHG **Botil*), making her pregnant. At last, he makes a flight-suit out of feathers, typically (though not in *Vkv*) with the help of his brother Eyel (ON *Egill*, OE *Ægili*). Having regained his mobility through ingenuity he makes his escape, leaving the grieving household behind.

There is a strong parallelism throughout the narrative, which is developed most strongly in the present poem (but cf. the treatment in the OE *Déor* 1–2). Wayland gets his revenge on the whole royal household by doing to

them what was done to him. Like he was taken from waiting for his wife, so he murders Nithad's two young sons and ends his male lineage. Like he was made powerless, he defangs Nithad's *kunnig kvǫn* 'cunning wife' by reducing her once powerful counsels to cold words. Like he lost his wife's golden ring, so he rapes Beadhild, depriving her of her maidenhood and value as a marriage prospect. In this way the royal household is reduced to the very same state of abject powerlessness that Wayland himself experienced, something signalled by the repetition of the adjective *vilja-lauss* 'powerless'. In st. 12 it describes Wayland after he wakes in shackles, but in st. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness concludes the poem in Beadhild's haunting words: "In no way did I know how to withstand him; in no way could I withstand him."

## Parallels

As mentioned above, *Vkv* is not the only retelling of Wayland's story. The other relevant retellings are the 9th century OE *Déor* and the 13th century Norse *Þiðr*; the former represents the older, Anglo-Norse version, while the latter represents the younger Low German version.

Wayland is alluded to in numerous other sources, from which we learn a little about the fate of Beadhild. After Wayland abandoned her she gave birth to a son, Woody (OE *Wudga*, *Þiðr Viðga*, in Danish ballads *Vidrik Verlandsøn*). He went on to become a great hero, and in the later heroic ballads far eclipses his father in fame. His birth seems heavily foreshadowed by Wayland forcing Nithad to swear an oath on the unborn child in st. 33, but he is nowhere directly mentioned in the poem, probably for artistic reasons: dwelling on the tragic image of Beadhild is certainly a powerful ending.

*Déor* shortly relates the lives of five figures from Germanic legend. Stanzas 1–2 deal with Wayland and Beadhild, and the underlying story is identical to that of *Vkv*: Wayland is imprisoned by Nithad, then kills his sons and rapes Beadhild. Like *Vkv*, *Déor* particularly emphasises the powerlessness felt by Wayland and how his revenge in turn inflicted the same on Beadhild.

An Anglo-Saxon pictoral depiction of the story is found on the early C8th Franks casket, which shows Wayland drugging Beadhild, Nithad's decapitated sons, and his brother Eyel collecting swan-feathers for the flight-suit (fig. 6). The fact that the Wayland-Story is as prominent as the depiction of the Adoration of the Magi is a testament to the weight with which it was regarded in early mediæval England.

The other full retelling of Wayland' life is found in the much younger *Þiðr*. While written in Old Norse, it is clear from the linguistic forms of the proper names and content in it that it is based on Low German sources, probably heroic ballads. Thus the native Norse forms *Vǫlundr* and *Níð·uðr* are replaced with the Low German *Velent* [*sic*] and *Níðungr*. The 13th century author makes an interesting note which reveals that native Norse stories about Wayland were not yet entirely extinct in his time: he mentions "*Velent*, the excellent smith, whom Warrings (*væringjar* 'Varangians') call *Vǫlundr*. [...] *Velent* is so famous in the whole northern hemisphere that all men seem to

praise his workmanship in such a way that the craftsman of any piece which is crafted better than others is called a *Vǫlundr* with regards to craftmanship."

It is not merely in dialect that *Þiðr* departs from the older retellings; far more important is the difference in tone. The psychological complexity and tragedy of *Vkv* and *Déor* are entirely gone, and Wayland is no longer a mysterious supernatural wild man, but a chivalrous knight who can escape from any peril through his ingenuity and skill. He is not kidnapped out of Nithad's greed nor hamstrung on the suspicions of his cruel wife, but is instead 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.

Yet the biggest change in the narrative is without doubt that the personality of Beadhild is entirely expunged. Far from the Anglo-Norse version she has here become the anonymous "king's daughter", a nameless *jungfrú* 'maiden' (a borrowing from Low German) whom Wayland seduces by means of a vulgar sex joke ("Now the king's daughter comes into the smithy and asks Wayland to mend the ring, but he says that he firsts wants to 'forge' something else.") and who quickly falls in love with him.

Likewise gone is the person of Nithad's cunning wife, and the murder of his sons no longer ends his lineage, since he has another 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 later reconciliates with Nithad's living son, retrieves Beadhild and their three-year old son and lives a long and happy life as a famous smith.

By the time of the *Þiðr* the old story of Wayland had been heavily bowlder-

Figure 6: The front panel of the Franks casket. Early Mediæval, ca. 725 CE. © John W. Schulze. CC BY 2.0. https://commons.wikimedia.org/wiki/File:Franks_Casket_front.jpg

ized, a tragic victim of chivalric sensibilities. This younger version does not have any high literary value, but is of course still of interest since it shows the wide reception and variation of the narrative.

## Origins

If we are to search for the origins of the Wayland-myth we can hardly look in Scandinavia. As we have seen above the story was particularly popular in Anglo-Saxon England, and it is probably hence that it made its way to Scandinavia.

*Vkv* does indeed show signs of Old English influence in its vocabulary (1/2: *al-vitr*, 11/2: *ljóði*, 36/3: *aukin*); nor do the proper names of its characters (particularly Beadhild and Thankred, the thrall) seem North Germanic. Of course, it cannot be a direct translation from OE. The impossibility of that is shown by the use of formulaic Norse lines like 16/1–2, 30/1–2 and by lines requiring North Germanic sound changes to alliterate like 14/3 *òra aura · ï Ulf-dǫlum* 'our ounces in the Wolfdales' (reconstructed OE: **ùre éaras · in Wulf-dalum*, note that OE **éaras* 'ounces' is not even a real word!)

Even older versions of the story must needs remain forever forlorn. It is clear from their names that Wayland and Nithad are fairy-tale characters, not historical figures. Wayland's name means 'Crafty Hand' (< PGmc **wéla-handuz*, Brate, 1908) and Nithad's means 'Shameful Fighter' (< PGmc **níþa-haduz*.

Comparatively there are striking similarities between Wayland and the Greek smith Δαίδαλος. Both are legendary inventors trapped on an island by an evil tyrant for whom they have been forced to work, and both make their escape alongside a near relation (Wayland's brother Eyel, Δαίδαλος' son Ἴκαρος) by means of a flight-suit. The difficulty with these parallels is that the Wayland-story, anchored as it is in Germanic legend, is attested long before knowledge of Greek mythology can have existed in Northern Europe. We may therefore be dealing with much older folklore, perhaps even going back to the Bronze Age (as the image of the Labyrinth definitely does) or the Neolithic European Farmers, although such connections cannot but remain speculation.

## Text

### From Wayland (*Frá Vǫlundi*)

**P1** Níð·uðr hét konungr í Sví-þjóð. Hann átti tvá sonu ok eina dóttur; hón hét Bǫðv·ildr. Bróðr vǫru þrír, synir Finna konungs. Hét einn Slag·fiðr, annarr Egill, þriði Vǫlundr. Þeir skriðu ok veiddu dýr. Þeir kvǫmu í Ulf-dali ok gerðu sér þar hús. Þar er vatn, er heitir Úlf-sjár. Snemma of morgin fundu þeir á vatsstrǫndu konur þrjár, ok spunnu lín. Þar vǫru hjá þeim álftarhamir þeira; þat vǫru val-kyrjur. Þar vǫru tvǫ́r dǫtr Hlǫð·vés konungs: Hlað·guðr svan-hvít ok Her·vǫr al·vitr. In þriðja var Ǫl·rún Kjárs dóttir af Val-landi. Þeir hǫfðu þǫ́r heim til skála með sér. Fekk Egill Ǫl·rúnar, en Slag·fiðr svan-hvítrar, en Vǫlundr al·vitrar. Þau bjuggu sjau vetr. Þá flugu þǫ́r at vitja víga ok kvǫmu eigi aptr. Þá skreið Egill at leita Ǫl·rúnar, en Slag·fiðr leitaði svan-hvítrar, en Vǫlundr sat í Ulf-dǫlum. Hann var hagastr maðr, svá at menn viti í fornum sǫgum. Níð·uðr konungr lét hann hǫndum taka, svá sem hér er um kveðit: [R 18r/4, A 6v/26]

Nithad was the name of a king in Sweden. He had two sons and one daughter; she was called Beadhild. Three brothers were there, the sons of a king of the Finns. One was called Slayfinn, the other Eyel, the third Wayland. They fared on skis and hunted wild beasts. They came into the Wolfdales and made for themselves houses there. There is a lake there which is called the Wolfsea. Early in the morning they found by the lake-shore three women and they were spinning linen. There beside were them their swan-hames; those were Walkirries. There were two daughters of king Ludwigh: Ladguth Swanwhite and Harware Elwight. The third was Alerune, daughter of Coser of Walland. The men took the women to their halls with them. Eyel got Alerune and Slayfinn Swanwhite and Wayland the Elwight. The couples lived there for seven winters; then the women left to attend battles, and did not come back. Then Eyel fared on skis to search for Alerune and Slayfinn searched for Swanwhite, but Wayland stayed in the Wolfdales. He was the most skilled craftsman whom men know of in the ancient saws. King Nithad had him taken captive, about which it is here sung:

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2 hón hét 'she was called' | *ok hét hón 'and she was called' **A*** 2 vǫru 'were' | *so **A**; om. **R*** 4 gerðu 'made' | *after this word the rest of the ms. ends for loss of following foll. **A***

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9 Kjárs ... af Val-landi 'Coser of Walland' | I.e. 'Caesar of Rome/France'. Of course no specific historical emperor can be identified by this name, but rather it is an anachronistic reflex of the position, a title which has been misunderstood as a proper name. Cf. *Wíd* 4/3, where Coser (OE *Câsere*) is said to rule the Greeks. For the form see st. 15/4 n., for other occurrences see Index.

## The Lay of Wayland

**1** Męyjar flugu sunnan · Myrk-við ï gǫgnum [R 18r/19]
al-vitr ungar, · ør·lǫg drýgja;
þǫ́r á sǫ́var-strǫnd · sętt̄u=sk at hvíla=sk,
drósir suð-rønar · dýrt lín spunnu.

Maidens flew from the south through Mirkwood
—young elwights—to fulfill orlay.
They on the lake-shore set down to rest;
the southern ladies span costly linen.

---

1 Myrk-við 'Mirkwood' | A great border forest, surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

2 al-vitr 'elwights' | "Strange beings, foreign wights", from Proto-Norse **alja-wihtiz* or borrowed from OE *æl-wihta* pl. 'strange creatures, monsters'.

2 ør·lǫg drýgja 'fulfill orlay' | That is, to fulfill their preordained destinies, viz. to attend battles as Walkirries and choose which men to take away (cf. P1 and st. 3). Clunies Ross (2005, p. 103), La Farge and Tucker (1992, p. 319) and others see these words as a sign of English influence and translate *drýgja ør·lǫg* as 'engage in war', considering *ør·lǫg* a semantic borrowing from OE *or·lęge* 'war, strife' (cf. Dutch *oorlog* 'war'). This is unnecessary. ON *ør·lǫg* otherwise only means 'fate, destiny', as may OE *or·lęg* as seen by an equivalent phrase found in l. 29 of a poem on the Christian Doomsday (TODO?), where a man going to Hell for his sins *þǫnne â tó ealdre · or·lęg dreógeð* 'then for ever and ever suffers his orlay'.

**2** Ęin nam þęira · Ęgil at vęrja [R 18r/21]
fǫgr mǫ́r fira · faðmi ljósum;
ǫnnur vas Svanhvít, · svan-fjaðrar dró,
[...]
en in þriðja · þęira systir
varði hvítan · hals Vǫlundar.

One of them took to embrace Eyel
—the fair maiden among men—in her pale bosom.
Second was Swanwhite; her swan-feathers she rustled,
[...]
And the third sister among them
embraced the white throat of Wayland.

---

4 [...] | A line mentioning Slayfinn has probably been lost here.

6 hvítan 'white' | Pale skin being a sign of noble ancestry; cf. 17/3.

**3** Sǫ́tu síðan · sjau vetr at þat, [R 18r/24]
en hinn átta · allan þrǫ́ðu,
en hinn níunda · nauðr of skilði,

4 męyjar fýstu=sk · ȧ myrkvan við,
al-vitr ungar · ør·lǫg drýgja.

They stayed then 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 elwights, to fulfill orlay.

**4** Kom þar af vęiði · veðr-ęygr skyti [R 18r/26]
2 *Vǫlundr líðandi · of langan veg,*
Slag·fiðr ok Ęgill, · sali fundu auða,
4 gingu út ok inn · ok umb sǫ́u=sk.

Came there from the hunt the stormy-eyed shooter:
Wayland passing over a long way.
Slayfinn and Eyel found the halls deserted;
they walked out and in, and looked about.

2 Vǫlundr ... veg 'Wayland ... way' | *emend. based on st. 9/3–4; om.* ***R***

**5** Austr skręið Ęgill · at Ǫl·rúnu, [R 18r/27]
2 en suðr Slag·fiðr · at Svan-hvítu,
en ęinn Vǫlundr · sat ï Ulf-dǫlum.

East skied Eyel after Alerune,
and south Slayfinn after Swanwhite,
and alone Wayland stayed in the Wolfdales.

**6** Hann sló goll rautt · við gim fastan, [R 18r/29]
2 lukði alla · lin*n*-bauga vel;
svá bęið hann · sinnar ljóssar
4 kvȧnar, ef hǫ́num · koma gęrði.

He struck red gold against fastened gemstone;
he enclosed all the serpent-bighs well;
so he awaited his own bright wife,
if to him she might come.

2 lin*n*-bauga 'serpent-bighs' | *emend.;* 'lind bauga' ***R***

1 sló goll rautt · við gim fastan 'struck red gold against fastened gemstone' | A description of the *cloisonée* technique wherein red garnet is encased in thin gold plates. Finds featuring this technique are very common in the period between ca. 300–700 CE, but almost non-existent afterwards (Nerman, 1931, pp. 33–37). As *Vkv* was most likely composed one or two centuries after 700 this reflects a memory of the material culture of an earlier period. For a similar instance cf. *HHj* 9.

2 lin*n*-bauga 'serpent-bighs' | It is unclear whether this word refers to rings actually fitted with snake-heads or is merely a poetic description of twisted rings or spirals. Archeological examples of the former include the so-called "snake-head rings" (German *Schlangenkopfringe*, Swedish *ormhuvudringar*) from the early Migration Period (Nerman, 1931, p. 38), and the snake- or dragon-shaped armlet from the Wiking Age found in a hoard in Undrom, Ångermanland, northern Sweden (item number 108822 HST; https://samlingar.shm.se/object/5C5658C4-0813-4DFF-947F-E5E4C4BAB965).

**7** Þat spyrr Níð·uðr, · Níara dróttinn, [R 18r/31]
at ǫinn Vǫlundr · sat ï Ulf-dǫlum;
nǫ́ttum fóru sǫggir, · nǫglðar vǫ́ru brynjur,
skildir bliku þǫira · við inn skarða mána.

That learns Nithad, lord of the Nears,
that alone Wayland was staying in the Wolfdales.
At night journeyed warriors—nailed were their byrnies—
their shields gleamed by the sickle moon.

1 Níara 'the Nears' | An obscure tribe. The fact that they are located in Sweden in P1 above may allow us to connect them with the Swedish province of Närke. In OSwe. they are known as *Næríkjar* 'inhabitants of Närke', but this is derived from *Næríki* 'Närke' which is in turn from *nær-* 'Near' (tribal name) + *ríki* 'realm'; cf. OSwe. *nær-iskǫr* 'belonging to Närke'. The stem *nær-* (with unclear vowel length) would then be a reduced form of *níar-*, *njár-*.

3 nǫglðar vǫ́ru brynjur 'nailed were their byrnies' | The "byrnies" here are some kind of plate armour.

**8** Stigu ór sǫðlum · at salar gafli, [R 18r/33]
gingu inn þaðan · ǫnd-langan sal,
sǫ́u á bast · bauga drǫgna,
sjau hundruð allra, · es sá sǫggr átti.

They stepped off their saddles by the hall's gables,
went thence inside the endlong hall.
They saw on a bast-rope bighs drawn up,
seven hundred in all, which that man owned.

2 gingu ... sal 'went ... hall' | The line appears to be a variant of the formulaic *hann/hǫ́n inn of gekk · ǫnd-langan sal* 'he/she went inside the endlong hall' which also occurs in below *Vkv* 16/2 and 30/2 and in *Oddrgr* 3/3. For *ǫnd-langan sal* 'endlong hall' in general cf. *Þrk* 27/2 n.

**9** Ok þǫir af tóku · ok þǫir á létu [R 18v/2]
fyr ǫinn útan, · es af létu.
Kom þar af vǫiði · veðr-ǫygr skyti
Vǫlundr líðandi · of langan veg.

And they took them off and they slid them [back] on,
save for one which they slid off.—

Came there from the hunt the stormy-eyed shooter:
Wayland passing over a long way.

---

2 fyr ęinn útan, · es af létu 'save for one, which off they slid' | This bigh is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. It may have been kept for its particular beauty. Finnur Jónsson (1932) writes (*my translation from the Danish*): "The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him." This is by no means certain. Wayland was a craftsman of legendary skill and could certainly have built wings for himself without a magical flight-ring. That is what he does in the Low German version; it is also what happens in the related Daidalos myth. For both of these see the introduction to the present poem.

**10** Gekk hann brúnni · beru hold stęikja; [R 18v/4]
2 ár brann hrísi · all-þurr fura,
viðr inn vind-þurri, · fyr Vǫlundi.

Went he the brown she-bear's flesh to roast;
in early morn burned the twigs of all-dry pine—
the wood wind-dry—before Wayland.

---

2 ár | *metr. and sens. emend.;* hár ***R***

**11** Sat á ber-fjalli, · bauga talði, [R 18v/5]
2 alfa ljóði · ęins saknaði;
hugði at hęfði · Hlǫð·vés dóttir,
4 al-vitr unga · vǫ́ri aptr komin.

Sat he on the bear-pelt, bighs he counted—
the prince of elves was missing one!
Thought he that Ludwigh's daughter [= Harware] might have it,
that the young elwight might be come back.

---

1 bauga talði 'bighs he counted' | Wayland's grief and loneliness are skilfully illustrated by his counting all seven hundred rings, something which had apparently become a habit for him.

2 alfa ljóði 'prince of elves' | Probably referring to Wayland's nature as a Wild Man, something also seen by his hunting of bears, skiing, and fierce gaze, all associated with his Finnish or Saami ancestry. Cf. 14/2b and 32/1b, where Nithad calls him *vísi alfa* 'chief of elves'.

**12** Sat svá lęngi, · at sofnaði, [R 18v/7]
2 ok vaknaði · vilja-lauss;
vissi sér á hǫndum · hǫfgar nauðir,
4 en á fótum · fjǫtur of spęnntan.

Sat he so long that asleep he fell,
and he awoke, powerless.

He knew on his hands heavy restraints,
and on his feet a fetter tightened.

[Vǫlundr kvað:] **13** „Hvęrir 'ro jǫfrar · þęir's á lǫgðu [R 18v/9]
2 bęsti-síma · ok bundu mik?“

"Which are the princes that have laid on
the bast-cordage, and bound me?"

**14** Kallaði nú Níð·uðr, · Níara dróttinn: [R 18v/10]
2 „Hvar gatst, Vǫlundr, · vísi alfa,
ǫra aura, · ï Ulf-dǫlum?
4 Goll vas þar ęigi · á Grana lęiðu,
fjarri hugða'k várt land · fjǫllum Rínar.“

Now called Nithad, lord of the Nears:
"Where didst thou, Wayland, chief of elves,
get *our* ounces in the Wolfdales?
Gold was there not on Grane's path;
far I thought our land from the fells of the Rhine."

---

ALL | Grane was the horse of the legendary hero Siward, who slew the dragon Fathomer and took his gold (see *Fáfni*); these events are here, as in the later German *Nibelung* tradition, supposed to have taken place around the Rhine. Nithad's speech is sarcastic: "How did you get so rich, Wayland? Was there a dragon's hoard in the Wolfdales? Clearly not, so you must have stolen from me."

[Vǫlundr kvað:] **15** „Man'k at męiri · męti ǫ́ttum, [R 18v/13]
2 es vér hęil hjú · hęima vǫ́rum:
Hlað·guðr ok Hęr·vǫr · borin vas Hlǫð·vé,
4 kunn vas Ǫl·rùn · Kíars dóttir.“

"I recall that we owned a greater treasure
when we a whole household were at home.
Ladguth and Harware were born to Ludwigh;
known was Alerune, Coser's daughter."

---

ALL | Wayland responds rather cryptically and almost seems to be speaking to himself. By asserting the noble lineages of the three swan-wives he gives a legitimate origin for his wealth, but is at the same time aware that Nithad neither believes him nor cares.

4 Kiars 'Coser's' | For the sense of this name see note to P1 above. — For the sake of meter the uncontracted hiatus form *Kiarr* must be restored from *Kjárr*; the verse is otherwise only three syllables long. The uncontracted form is also metrically necessary in *Akv* 8/1b and Edáð *Banddr* 2 (SkP 1). — The development from Latin *Caesar* to ON *Kiarr* ~ *Kjárr* requires some elucidation. The word was first borrowed from Classical Latin into PGmc. as **kaisaraz* (cf. OHG *khęisur-* in *Hild* 33, OE *Cǽsere* in *Wíd* 4/3), which would be expected to yield ON ***kęisarr* were it not for an obscure Norse sound change causing the debuccalization of **s* > **h* > ∅ in the first syllable of 3-syllable words when followed by *r* in a following syllable (cf. ON *órr* ~ *várr* 'our' < **óarr* < **ósarr* < PN **onsaraʀ* < PGmc. **unseraz*; ON *járn* ~ *éarn* < *ísarn*), so that **kęisarr* > *kiarr* (~ **kéarr*). The loss of the diphthong is not unexpected, ***-ęi(j)a-* being an utterly illegal vowel glide. The later ON *keisari, keiseri* is undoubtedly borrowed from Low German.

**16** *Úti stóð kunnig · kvǫn Níð·aðar* [R 18v/15]
2 *ok* hǫn inn of gekk · ǫnd-langan sal,
stóð á golfi, · stilti rǫddu:
4 „es=a sá nú hýrr, · es ór holti fǫrr."

Outside stood the cunning wife of Nithad;
and she went inside the endlong hall,
stood on the floor, steered her voice:
"He is not mild now, who comes out of the wood."

---

1 *Úti stóð kunnig · kvǫn Níð·aðar* 'Outside stood the cunning wife of Nithad' | *emend. required by the sense (cf. st. 30/1–2); om.* ***R***

---

1 *Úti stóð kunnig · kvǫn Níð·aðar* 'Outside stood the cunning wife of Nithad' | Formulaic long-line template; cf. *I HHund* 48/3, *Brot* 5/1. That it in fact a formulaic line is shown by its combination with other formulaic lines, both here and in *Brot* 5.

2 *ok* hǫn inn of gekk · ǫnd-langan sal 'and she went inside the endlong hall' | Formulaic; cf. st. 8/2 n. above.

**P2** Níð·uðr konungr gaf dóttur sinni Bǫðv·ildi gull-hring þann er [R 18v/16]
2 hann tók af basti'nu at Vǫlundar, en hann sjalfr bar sverð'it er Vǫlundr átti. En dróttning kvað:

King Nithad gave his daughter Beadhild the golden ring which he took from the bast rope in Wayland's hall, but he himself carried the sword which Wayland had owned. But the queen quoth:

**17** „Tǫnn hǫnum tǫygja=sk · es hǫnum 's tét sverð, [R 18v/19]
2 ok hann Bǫðv·ildar · baug of þǫkkir,
ǫ́mun eru augu · ormi inum frána;
4 sníðið ér hann · sina magni,
ok sǫtið hann síðan · ï Sǫ́var-stǫð."

"His teeth are bared when he is shown the sword,
and Beadhild's bigh he recognizes;

reminiscent are his eyes to the gleaming serpent's.
Snithe ye from him the might of his sinews,
and set him thereafter on Seastead!"

**P3** Svá var gǫrt, at skornar vǫ́ru sinar í knés-fótum ok settr í holm einn, er þar var fyrir landi, er hét Sǫ́var-staðr. Þar smíðaði hann konungi alls-kyns gǫr-simar; engi maðr þorði at fara til hans, nema konungr einn. Vǫlundr kvað: [R 18v/21]

So it was done that the sinews in his houghs were cut and he was placed on the lonely islet which lay there before the land and which was called Seastead. There he forged for the king every kind of jewel. No man dared go to him, save the king alone. Wayland quoth:

**18** „Skínn Níð·aði · sverð á linda, [R 18v/24]
þat's ek hvęsta · sęm hagast kunna'k
ok ek hęrða'k · sęm hógst þótti;
sá 's mér frànn mǫ́kir · ǫ́ fjarri borinn;
sé'k=a þann Vǫlundi · til smiðju borinn.

"The sword shines on Nithad's belt,
which I sharpened as most handily I could,
and I hardened as most pleasingly seemed.
That gleaming blade is ever further from me carried;
I see it not for Wayland to the smithy carried!

---

1 Skínn 'shines' | Metrically deficient, since *sk-* and *s-* cannot alliterate. A possible emendation is *se'k* 'I see'.

**19** Nú berr Bǫðv·ildr · brúðar minnar [R 18v/27]
—bíð'k=a þęss bót— · bauga rauða."

Now does Beadhild bear my bride's
—I await no recompense for that—red bighs."

**20** Sat—né svaf à·valt— · ok sló hamri; [R 18v/28]
vél gęrði hęldr · hvatt Níð·aði;
drifu ungir tvęir · à dýr séa
synir Níð·aðar · ï Sǫ́var-stǫð.

He sat—never slept—and struck the hammer;
wiles he most boldly planned for Nithad.
Two young ones were drifting to see costly things:
Nithad's sons, to Seastead.

1 Sat—né svaf á·valt— 'He sat—never slept—' | Compare *Ghv* 13/3: *bófu mik—né drękkðu—* '[they] lifted me—drowned [me] not—'.

**21** Kvǫ́mu til kistu, · krǫfðu lukla, [R 18v/30]
opin vas ill-úð, · es þęir ï sǫ́u,
fjǫlð vas þar męina, · es mǫgum sỳndi=sk
at vǫ́ri goll rautt · ok gǫr-simar.

Came they to the chest, demanded the keys;
open was the evil when inside they looked.
A host was there of harms, which to the lads seemed
like were they red gold and jewelry.

[Vǫlundr kvað:] **22** „Komið ęinir tvęir, · komið annars dags; [R 18v/33]
ykkr lęt'k þat goll · of gefit verða;
sęgið-a męyjum · né sal-þjóðum,
manni øngum, · at mik fyndið."

"Come alone ye two, come another day;
to you, I say, this gold will be given.
Tell no maidens nor hall-folk
—not a man!—that *me* ye met."

**23** Snimma kallaði · sęggr á annan, [R 19r/1]
bróðir á bróður: · „gǫngum baug séa!"
Kvǫ́mu til kistu, · krǫfðu lukla,
opin vas ill-úð · es þęir ï litu.

Early called one youth to another,
brother to brother: "Let us go see the bighs!"
Came they to the chest, demanded the keys;
open was the evil when inside they gazed.

**24** Snęið af hǫfuð · hùna þęira [R 19r/3]
ok und fęn fjǫturs · føtr of lagði,
ęn þę́r skálar, · es und skǫrum vǫ́ru,
svęip útan silfri, · sęldi Níð·aði.

He sliced off the heads of those bear-cubs,
and under the fetter's fen their feet he laid.
And the bowls which were under their curls
he coated with silver, gave to Nithad.

1 hùna 'bear-cubs' | An affectionate term for young boys, perhaps relating to warrior-initiations done in bear-skins. This word is repeated by Nithad in st. 32 and mirrored by Wayland in st. 34.

2 fęn fjǫturs 'the fetter's fen' | Unclear. The smithy or islet may be Wayland's "fetter", in which case he buried them in a fen on the island.

3 þǫ́r skálar, · es und skǫrum vǫ́ru 'those bowls which were under their curls' | Their skulls.

**25** Ęn ór augum · jarkna-stęina [R 19r/5]
sęndi kunnigri · kvǫ́n Níð·aðar;
ęn ór tǫnnum · tvęggja þęira
sló brjóst-kringlur, · sęndi Bǫðv·ildi.

And from the eyes arkenstones
he sent to the cunning wife of Nithad.
And from the teeth of the two
he struck breast-brooches, sent to Beadhild.

1 jarkna-stęina 'arkenstones' | Probably round crystals.

**26** Þá nam Bǫðv·ildr · baugi at hrósa [R 19r/7]
[...] · es brotit hafði,
„þori'g=a'k sęgja, · nema þér ęinum."

Then Beadhild began the bigh to praise,
[...] which she had broken,
"I dare not tell, save to thee alone."

ALL | Something appears to be missing before this stanza, but the narrative can be gleaned. Beadhild breaks the bigh given to her by Nithad (mentioned above in sts. 10—see note there—and 17), and fears her father's anger. She goes to Wayland in secret and begs him to fix it. The sight of the ring reminds Wayland of his wife and he is furious; he decides to begin with his revenge, and rapes Beadhild.

2 [...] | The meter requires a half-line here, perhaps containing a repetition of 1a: *baugi at hrósa* 'the bigh to praise'.

Vǫlundr kvað: **27** „Ek bøti svá · brest á golli, [R 19r/8]
at fęðr þïnum · fęgri þykkir,
ok móðr þinni · miklu bętri,
ok sjalfri þér · at sama hófi."

"I will so mend the crack on the gold,
that to thy father it fairer seems,
and to thy mother even better,
and to thyself of the same rank."

**28** Bar hána bjóri, · því't bętr kunni, [R 19r/10]
svá't hǫn ï sessi · of sofnaði.
[Vǫlundr kvað:] „Nú hęfi'k hęfnt · harma minna
allra nema ęinna · ï·við-gjarna."

He overcame her with beer—for he knew better—
so that she in the seat did fall asleep.
"Now have I avenged my harms,
all, save one, on the insidious ones."

1 því't bętr kunni 'for he knew better' | He was more cunning than her.

4 nema ęinna 'save one' | Presumably the deprivation of his mobility due to the hamstringing, which he resolves by crafting his flight suit.

4 ï·við-gjarna 'insidious ones' | King Nithad and his house.

**29** „Vęl ek," kvað Vǫlundr, · „verða'k á fitjum, [R 19r/12]
þęim's mik Níð·aðar · nǫ́mu rekkar."
Hléjandi Vǫlundr · hóf=sk at lopti,
grátandi Bǫðv·ildr · gekk ór ęyju,
tregði fǫr friðils · ok fǫður ręiði.

"Well I", quoth Wayland, "fall on my paddles;
those of which Nithad's men bereaved me!"
Laughing, Wayland threw himself in the air;
weeping, Beadhild went from the island,
grieved the lover's flight and the father's wrath.

1 fitjum 'paddles' | CV: *fit* 'the webbed foot of water-birds', here a reference to the flight-suit which allows Wayland to regain his freedom.

**30** Úti st*óð* kunnig · kvǫ́n Níð·aðar, [R 19r/14]
ok hǫn inn of gekk · ęnd-langan sal,
ęn hann á sal-garð · sętti=sk at hvíla=sk,
„Vakir þú Níð·uðr, · Níara dróttinn?"

Outside stood the cunning wife of Nithad
and she went inside the endlong hall,
but he on the courtyard set down to rest—
"Art thou awake, O Nithad, lord of the Nears?"

1 st*óð* 'stood' | *emend.;* stęndr ***R***

[Níð·uðr kvað:] **31** „Vaki'k á·valt · vilja-lauss, [R 19r/17]
sofna'k minst, · síðst sonu dauða,

kęll mik ï hǫfuð, · kǫld eru=mk rǫ́ð þín,
4 vilnumk þęss nú, · at við Vǫlund døma'k."

"I am always awake, powerless;
I sleep the least since my sons died.
My head turns cold; cold seem thy counsels—
I would now but that I with Wayland may speak."

---

1 Vaki'k á·valt · vilja-lauss 'I am always awake, powerless' | This line references sts. 12 and 20, but there Wayland was the powerless man who never slept. By his revenge the suffering has been transferred onto Nithad.

3 kǫld eru=mk rǫ́ð þín 'cold seem thy counsels' | A severe insult to a woman of power, for such counsels to her husband was how she would influence worldly affairs. In this way Wayland's revenge reaches also Nithad's wife.

[Níð·uðr kvað:] **32** „Sęg mér þat Vǫlundr, · vísi alfa, [R 19r/19]
2 af hęilum hvat · varð húnum mïnum?"

"Tell me this, Wayland, chief of elves:
what became of my healthy bear-cubs?"

[Vǫlundr kvað:] **33** „Ęiða skalt mér áðr · alla vinna, [R 19r/20]
2 at skips borði · ok at skjaldar rǫnd,
at mars bøgi · ok at mękis ęgg
4 at þú kvęlj=at · kvǫn Vǫlundar,
né brúði minni · at bana verðir,
6 þó'tt kvǫn ęigim, · þá's ér kunnið,
eða jóð ęigim · innan hallar.

"Oaths shalt thou first all swear to me—
by side of ship and rim of shield,
by bough of steed and edge of sword—
that thou shalt not torment the wife of Wayland,
nor of my bride become the bane,
though a wife we might own whom ye might know;
or a babe might own within the hall.

---

2–3 at skips ... ęgg 'by side ... of sword' | Nithad must swear oaths by the tools of trade of the warrior i.e. on his martial honour. Cf. *II HHund*, where broken oaths are to come back "biting" the oath-breaker by cursing his ship, horse, and sword, in that order.

4 kvęlj=at 'shalt not torment' | A negative imperative. The 2nd. sg. imper. of *kvęlja* 'torment' is *kvęl*, but the negative clitic *=at* causes the *-j-* of the stem to reappear in a rare *liaison* effect. This indicates that forms like *kvęl* were still understood to contain *-j*, just no longer pronounced, but which could reappear in the correct circumstance.

4–5 kvǫn Vǫlundar 'wife of Wayland', brúði minni 'my bride' | Beadhild, who is now pregnant.

**34** Gakk til smiðju, · þęirar's gørðir, [R 19r/24]
2 þar fiðr bęlgi · blóði stokna,
snęið'k af hǫfuð · hùna þinna
4 ok und fęn fjǫturs · føtr of lagða'k.

Go to the smithy which thou madest;
there wilt thou find bellows blood-besprinkled.
I sliced off the heads of thy bear-cubs,
and under the fetter's fen their feet I laid.

**35** En þǫ́r skálar, · es und skǫrum vǫ́ru, [R 19r/26]
2 svęip'k útan silfri, · sęlda'k Níð·aði,
en ór augum · jarkna-stęina,
4 sęnda'k kunnigri · kvǫ́n Níð·aðar.

And the bowls which were under their curls,
I coated with silver, gave to Nithad.
And from the eyes arkenstones
I sent to the cunning wife of Nithad.

**36** Ęn ór tǫnnum · tvęggja þęira [R 19r/28]
2 sló'k brjóst-kringlur, · sęnda'k Bǫðv·ildi;
nú gęngr Bǫðv·ildr · barni aukin,
4 ęinga dóttir · ykkur bęggja."

And from the teeth of the two
I struck breast-brooches, sent to Beadhild.
Now goes Beadhild swollen with child;
the only daughter of you both."

---

4 ęinga dóttir · ykkur bęggja. 'the only daughter of you both' | Formulaic, near-identical to *Heiðr* st. 25/1–2: (*Vaki, Angantýr,* · *vękr þik Hęrvǫr, // ęinga dóttir* · *ykkur Svǫfu.* 'Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.' Cf. also *Beow* 375a, 2997b: *ángan dohtor* 'only daughter (accusative)'.)

[Níð·uðr kvað:] **37** „Mǫ́ltir=a þat mál, · es mik męirr tregi, [R 19r/30]
2 né þik vilja'k Vǫlundr · verr of níta;
es=at svá maðr hǫ́r, · at þik af hęsti taki,
4 né svá ǫflugr, · at þik neðan skjóti,
þar's þú skollir · við ský uppi."

"Thou couldst not have spoken a speech which would grieve me more;
nor could I worse wish, Wayland, to deny thee.
There is no man so high that he might take thee from a horse,

nor so strong that he might shoot thee from below,
where thou dost jeer by the clouds above!"

**38** Hléjandi Vǫlundr · hóf=sk at lopti, [R 19v/1]
2 en ȯ·kȧtr Níð·uðr · sat þȧ ęptir.

Laughing, Wayland threw himself in the air;
but, gloomy, Nithad stayed behind.

[Níð·uðr kvað:] **39** „Upp rís Þakk·ráðr, · þręll minn batsti, [R 19v/2]
2 bið Bǫðv·ildi, · męy ina brá-hvítu,
gangi fagr-varið · við fǫður róða."

"Rise up, Thankred, my best thrall;
bid Beadhild, the brow-white maiden,
to go, fair-clothed, with her father to counsel."

1 Þakk·ráðr 'Thankred' | A German name never found elsewhere in ON, but equivalent to MHG *Dancrát*.

2–3 męy hina brá-hvítu ... fagr-varið 'the brow-white maiden ... fair-clothed' | Nithad still has some doubt in his heart and by these words tries to convince himself of the innocence of his daughter (*mǫ́r* 'maiden, virgin').

[Níð·uðr kvað:] **40** „Es þat satt Bǫðv·ildr, · es sǫgðu mér, [R 19v/3]
2 sǫ́tuð it Vǫlundr · saman í holmi?"

"Is it true, Beadhild, as they told me—
stayed thou and Wayland together on the islet?"

[Bǫðv·ildr kvað:] **41** „Satt 's þat Níð·uðr · es sagði þér: [R 19v/4]
2 sǫ́tum vit Vǫlundr · saman í holmi
ęina ǫgur-stund, · ę́va skyldi;
4 ek vę́tr hǫ́num · vinna kunna'k,
ek vę́tr hǫ́num · vinna mátta'k."

"True it is, Nithad, as *he* told thee—
I and Wayland stayed together on the islet
for one heavy hour—it should never have been.
I nowise knew withstand him;
I nowise could withstand him."

4 vinna | *metr. and sens. emend.; om.* ***R***

1 sagði '*he* told' | Beadhild knows that Wayland is the only one aware of the rape and thus deduces that *he* told her father. She makes a subtle change in the conjugation from her father's general third person plural ("what they told"), to the specific singular form ("what *he* told").

4–5 kunna'k 'knew', mátta'k 'could' | Beadhild could defend herself neither mentally (*kunna* 'to know, understand') nor physically (*mega* 'to have strength to do, avail'). A powerful final stanza.

# Speeches of Allwise
# *(Al·víss mǫ́l)*

**Dating** (Sapp, 2022): C10th (0.851)
**Meter:** *Leeds-meter*

## Introduction

The **Speeches of Allwise** (*Alv*) is essentially a list of poetic synonyms set in a frame narrative of Thunder being visited by a dwarf insisting that he has been promised his daughter's hand. The synonyms are often archaic, representing older common Indo-European and Germanic words that have been displaced by younger words in the common register. Some are not found elsewhere.

Sts. 20 and 30 are cited in *Skm*, where they are attributed to *Alv* in TODO (A, C) and to *Al·svinns mǫ́l* 'the Speeches of Allswith' in other mss. (TODO).

NOTE: The translation is currently incomplete.

## Text

### The Speeches of Allwise

1 „Bękki bręiða · nú skal brúðr með mér
2 hęim ï sinni snúask;
hratat of mę́gi · mun hvęrjum þikkja;
4 hęima skal=at hvíld nema.“

“Spread out on the benches shall now the bride with me;
turn home by my side.
A hurried engagement it will seem to each;
at home shall she not take rest!”

2 „Hvat 's þat fira; · hví est svá fǫlr umb nasar;
2 vast-u ï nǫ́tt með ná?
Þursa líki · þikki mér á þér vesa;
4 est=at-tu til brúðar borinn.“

“What sort of man is this; why art thou so pale about the nose;
wast thou tonight with a corpse?
The likeness of a thurse methinks thou art;
thou wast not born for a bride!”

3 „Al·víss ek hęiti · bý'k fyr jǫrð neðan
2 á'k undir stęini stað.
vagna vers · ek em á vit kominn
4 bręgði ęngi fǫstu hęiti fira.“

“Allwise I am called; I live beneath the earth;
I own under a stone my home.
The man of wagons [= Thunder] I am come to visit;
let no man break a firm promise!”

---

3 vagna vers ‘man of wagons’ | The “wagons” may here be constellations in the heavens, namely the *Charles' Wain* (Great Bear, Big Dipper) and *Women's Wain* (Little Bear, Little Dipper). Cf. *Skm* 31, where heaven/the sky is kenned *land sólar ok tungls ok himin-tungla, vagna ok veðra* ‘the land of sun and moon, and the heavenly bodies, wagons and winds.’

4 „Ek mun bręgda · því't ek brúðar á
2 flęst umb rǫ́ð sem faðir.
vas'k=a ek hęima · þá's þér hęitit vas
4 at sá ęinn es gjǫf es með goðum.“

"*I* will break it, for about the bride
I have the greatest say, as her father.
I was not at home when it was promised thee,
but he [I] alone is the giver among the gods!"

**5** „Hvat 's þat rekka · es ï rǫ́ðum tęlsk
2 fljóðs ins fagr-glóa;
fjarra-flęina · þik munu fáir kunna;
4 hvęrr hęfir þik baugum borit?"

"What sort of champion is this who claims to have a say
about the fair-glowing girl?
O foreign tramp, few men will know thee;
who has borne bighs to thee?"

**6** Ving-Þórr ek hęiti · ek hęfi víða ratat
2 sonr em'k Síð·grana;
at ǫ·sátt mïnni · skalt þat it unga man hafa
4 ok þat gjaf-orð geta.

"Wing-Thunder I am called; I have widely roamed;
I am the son of Sidegrane.
Against my assent shalt thou have this young girl,
and get that gift-word!"

**7** Sáttir þïnar · es ek vil snemma hafa
2 ok þat gjaf-orð geta.
ęiga vilja · heldr an án vera
4 þat it mjall-hvíta man.

"Thy assent I wish to have soon,
and get that gift-word,
I would rather have than be without
this snow-white girl."

**8** „Męyjar ǫstum · mun=a þér verða
2 vísi gęstr of varit,
ef þú ór hęimi kant · hvęrjum at sęgja
4 allt þat's ek vil vita.

"The maiden's love will not be thee,
O wise guest, denied,
if thou from every home canst tell

all I wish to know:

**9** Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
2 vǫr=umk dvergr at vitir,
hvé sú jǫrð hęitir · es liggr fyr alda sonum
4 hęimi hvęrjum ï.“

Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
what the earth is called which lies before the sons of men
in every home.”

**10** „Jǫrð hęitir með mǫnnum · en með ǫlfum fold.
2 kalla vega vanir.
ï-grøn jǫtnar · alfar gróandi
4 kalla aur upp-ręgin.“

“‘Earth’ it is called among men, but among elves ‘fold’;
call it ‘ways’ the Wanes;
‘evergreen’ ettins, elves ‘growing’;
call it ‘mud’ the Up-reins.”

**11** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
2 vǫr=umk dvergr at vitir;
hvé sá himinn hęitir · erakendi
4 hęimi hvęrjum ï.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
what the heaven is called ...
in every home.”

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3 erakendi ‘...’ | A string too corrupt to restore without excessive conjecture; it at least appears to contain the relative pronoun *er* ‘which’, younger form of *es* and the adjective *kęnndr* ‘known’. Based on the first line, the alliteration must have fallen on *h-*, and the root that first suggests itself is *hǫ́ð* ‘height’. A possible restoration is then *es á hǫ́ð es kęnndr* ‘which is known on high’.

**12** „Himinn hęitir með mǫnnum · en Hlýrnir með goðum
2 kalla Vind-ófni vanir;
upp-hęim jǫtnar · alfar fagra-ręfr
4 dvergar drjúpan sal.“

“‘Heaven’ it is called among Men but ‘Leerner’ among Gods;
‘Wind-ovner’ call it the Wanes;

‘upham’ Ettins, Elves ‘fair roof’,
Dwarfs ‘dripping hall’.”

**13** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
vǫr=umk dvergr at vitir;
hvęrsu máni hęitir · sá’s mǫnn sjá
hęimi hvęrjum ï.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
how the moon is called which men do see
in every home.”

**14** „Máni hęitir með mǫnnum · en Mylinn með goðum,
kalla hverfanda hvél hęlju ï;
skyndi jǫtnar · en skin dvergar
kalla alfar ár-tala.“

“Moon it is called among Men, but ‘Milen’ with Gods,
they call it ‘turning wheel’ in Hell,
‘haster’ Ettins and ‘shine’ Dwarfs;
Elves call it ‘year-tallier’.”

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4 ár-tala ‘year-tallier’ | The moon was important in the Germanic calendar (witness *month*, a “moon-th”). Cf. *Vsp* 6 and *Vafþ* 23, 25.

**15** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
vǫr=umk dvergr at vitir;
hvé sú sól hęitir · es sjá alda synir.
hęimi hvęrjum ï.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
what the sun is called, which the sons of men see,
in every home.”

**16** „Sól hęitir með mǫnnum · en Sunna með goðum
kalla dvergar Dvalins lęika;
Ęy-glói jǫtnar · alfar fagra-hvél
al-skír ása synir.“

TODO.

**17** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
2 vǫr=umk dvergr at vitir;
hvé þau ský hęita · es skúrum blandask
4 hęimi hvęrjum ï.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
what the clouds are called where showers are mixed
in every home.”

**18** „Ský hęita með mǫnnum, · en skúr-vǫ́n með goðum;
2 kalla vind-flot vanir;
úr-vǫ́n jǫtnar, · alfar veðr-męgin;
4 kalla ï hęlju hjalm hulíðs.“

“Clouds they are called among Men, but ‘shower-hope’ among Gods;
‘wind-fat’ the Wanes call them;
‘drizzle-hope’ the Ettins, Elves ‘weather-strength’;
in Hell they call them ‘helmet of the hidden’.”

**19** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
2 vǫr=umk dvergr at vitir;
hvé sá vindr hęitir · es víðast fęrr
4 hęimi hvęrjum ï.“

TODO.

**20** „Vindr hęitir með mǫnnum, · en Vǫ́fuðr með goðum;
2 kalla gnęggjuð ginn-ręgin.
ǫ́pi jǫtnar · alfar dyn-fara
4 kalla ï hęlju hviðuð.“

“Wind it is called among Men but ‘Waver’ among Gods,
‘neigher’ call it the Yin-Reins;
‘weeper’ Ettins, Elves ‘din-farer’;
in Hell they call it ‘stormer’.”

**21** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
2 vǫr=umk dvergr at vitir;
hvé þat logn hęitir · es liggja skal
4 hęimi hvęrjum ï.“

“Tell me this, Allwise—of all rakes of men,

I think, dwarf, thou dost know:
what the calm is called, which shall lie
in every home.”

**22** „Logn hęitir með mǫnnum, · en lęgi með goðum,
2 kalla vinds flot vanir;
of-hlý jǫtnar · alfar dag-sefa,
4 kalla dvergar dags veru.“

“Calm it is called among men and ‘lowering’ among gods,
‘wind’s fat’ call the Wanes;
‘great lee’ Ettins, Elves ‘day-sleep’,
call it Dwarfs ‘day’s rest’.”

**23** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
2 vǫr=umk dvergr at vitir;
hvé sá marr hęitir · es mǫnn róa
4 hęimi hvǫrjum ï.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
what the ocean is called, where men do row,
in every home.”

**24** „Sǫ́r hęitir með mǫnnum, · en sï-lęgja með goðum,
2 kalla vág vanir;
ál-hęim jǫtnar, · alfar laga-staf,
4 kalla dvergar djúpan mar.“

“Sea it is called among men but ‘ever-low’ among gods;
‘wave’ the Wanes call it;
‘eelhome’ Ettins, Elves ‘staff of waters’;
Dwarfs call it ‘deep ocean’.”

**25** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
2 vǫr=umk dvergr at vitir;
hvé sá ęldr hęitir · es brenn fyr alda sonum
4 hęimi hvǫrjum ï.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
what the fire is called, which burns for the sons of men,
in every home.”

**26** „Ęldr hęitir með mǫnnum · en með ǫ́sum funi
2 kalla vág vanir;
frekan jǫtnar · en for-brǫnni dvergar
4 kalla ï hęlju hrǫðuð.“

“Fire it is called among men but among the Eese ‘flame’,
‘wave’ the Wanes call it;
‘the greedy’ Ettins, but ‘burner’ Dwarfs;
in Hell they call it ‘hurrier’.”

**27** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
2 vǫr=umk dvergr at vitir;
hvé viðr hęitir · es vęx fyr alda sonum
4 hęimi hvęrjum ï.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
what the wood is called, which grows for the sons of men,
in every home.”

**28** „Viðr hęitir með mǫnnum. · en vallar fax með goðum
2 kalla hlíð-þang halir;
ęldi jǫtnar · alfar fagr-lima
4 kalla vǫnd vanir.“

“Wood it is called among men but ‘mane of the plain’ among gods,
‘slope-kelp’ heroes call it;
‘firewood’ Ettins, Elves ‘fair-limb’;
‘wands’ the Wanes call it.”

1 vallar fax | *emend.;* vallar-far ***R***.

**29** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
2 vǫr=umk dvergr at vitir;
hvé sú nǫ́tt hęitir · in Nǫrvi kęnda
4 hęimi hvęrjum ï.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
what the night is called, begotten to Narrow,
in every home.”

**30** „Nǫ́tt hęitir með mǫnnum · en njól með goðum,
2 kalla grímu ginn-ręgin;

ȯ·ljós jǫtnar · alfar svefn-gaman
4 kalla dvergar draum-Njǫrun.“

“Night it is called among men but ‘nivel’ among the gods;
call it ‘mask’ the Yin-Reins.
‘Un-light’ ettins, elves ‘sleep-joy’;
call it dwarfs ‘dream-Narn’.”

**31** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
2 vǫr=umk dvergr at vitir;
hvé þat sǫ́ð hęitir · es sáa alda synir
4 hęimi hvęrjum ï.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
what the seed is called, which the sons of men sow,
in every home.”

**32** „Bygg hęitir með mǫnnum · en barr með goðom
2 kalla vǫxt vanir.
ę́ti jǫtnar · alfar laga-staf
4 kalla ï hęlju hnipinn.“

“Barley it is called among Men but ‘leaf’ among Gods;
‘growth’ the Wanes call it;
‘eating’ Ettins, Elves ‘staff of waters’;
in Hell they call it ‘drooping’.”

**33** „Sęg-ðu mér þat Al·víss · ǫll of rǫk fira
2 vǫr=umk dvergr at vitir;
hvé þat ǫl hęitir · es drekka alda synir
4 hęimi hvęrjum ï.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
what the ale is called, which the sons of men drink,
in every home.”

**34** „Ǫl hęitir með mǫnnum · en með ǫ́sum bjórr;
2 kalla vęig vanir;
hręina-lǫg jǫtnar · en ï hęlju mjǫð;
4 kalla sumbl Suttungs synir.“

“Ale it is called among Men but among the Eese ‘beer’;

‘draughts’ the Wanes call it;
‘pure water’ the Ettins but in Hell ‘mead’;
‘simble’ Sutting’s sons call it.”

**35** „İ ęinu brjósti · ek sá’k aldri=gi
2 flęiri forna stafi;
miklum tǫlum · ek kveð tǫ́ldan þik:
4 uppi est dvergr of dagaðr;
nú skïnn sól ï sali.“

“In a single breast I never saw
more ancient staves—
with mighty tricks I call thee tricked:
thou art, dwarf, dayed up;
now shines the sun into the halls!”

# Thule of Righ
# *(Rígs þula)*

**Dating** (Sapp, 2022): early C11th (0.240), late C11th (0.204), late C12th (0.195), C13th (0.280)
**Meter:** *Ancient-words-law*

## Introduction

### Preservation

The **Thule of Righ** (*Rþ*) is only preserved in a single leaf in the 14th century ms. **W**, where it follows the Prose Edda and four grammatical treatises written in the same hand as the poem. Numerous leaves are unfortunately missing from **W**, and among them is conclusion to *Rþ*.

### Contents

*Rþ* is a powerful and, due to its incompleteness, enigmatic poem. It takes the form of a folktale that serves as an etiology for the origin of the Wiking Age Norwegian class system and a celebration of the superiority of the warrior-nobility.

In the poem the mysterious Righ (ON *Rígr*) fathers in succession three human sons with three women, Great-grandmother, Grandmother, and Mother. Their respective sons become Thrall, Churl, and Earl, each representing one of three classes: the slaves, the yeomen or freeholders, and the nobility. The youngest of the three, Earl, in turn fathers twelve sons, the youngest of whom, Kin the young, becomes the first to hold the title of king.

TODO: Dumezil three-part society, racial caste system, Irish influence. Many interesting things to write here!

### The identity of Righ

The figure Righ, identified in the prose introduction as Homedall, is rather obscure. His name has traditionally been seen as a sign of Irish influence on

the basis of Old Irish *rí* (oblique sg. stem *ríg-*) 'king'. He does not appear in any other poetic source, but his name is found in two related genealogies in *Yng* 17 and in the epitome of the lost *Skjǫldunga saga*. In *Yng* 17 we read:

> *Móðir Dyggva var Drótt, dóttir Danps konungs, sonar Rígs, er fyrstr var konungr kallaðr á danska tungu.* [...] *Dyggvi var fyrst konungr kallaðr sinna ętt-manna.* [...] *Drótt drótning var systir Dans konungs ins mikil-láta, er Dan-mǫrk er við kend.*
>
> 'Due's mother was Dright, the daughter of king Danp, the son of Righ, who was the first to be called king in [the geographical extent of] the Danish tongue. [...] Due was the first of his kinsmen to be called king. [...] Queen Dright was the sister of king Dene the proud, after whom Denmark is named.'

In the epitome of the *Skjǫldunga saga* we read:

> *TODO*
>
> 'TODO.'

These genealogies, although conflicting, are clearly related to an episode we only get a hint about at the very end of the poem (st. 44), namely Kin the young's visit to Dene and Danp. In all cases they serve to justify the origins of monarchy, and this was probably the function of *Rþ* as well. Having already laid out the origins of the thralls, churls, and earls, it seems inevitable that the remaining sts. would have dealt with the establishment of monarchy, and probably specifically the Norwegian monarchy, which through Harold Fairhair claimed descent from the House of the Inglings, of which Due is the seventh king listed in *Yng*.

Righ's role in the poem is really much more like that of Weden; Righ, like, Weden is an aristocrat, an inciter of war, and a teacher of runes; like Weden he bestows favour on his protegé, who tends to be the youngest son (cf. *Grm* P1–P2). The prose may thus be drawing on *Vsp* 1/2, where *męgir Hęim·dalar* 'sons of Homedall' uniquely seems to refer to men. It is of course not impossible that Homedall also had the aforementioned Odinic traits, but we learn of no such thing from other sources. In conclusion, Righ is more likely to be identified with Weden than Homedall.

## Language and meter

The poem itself is difficult to date, but comes off as rather late. Metrically it is unusual for its very high incidence of 3-syllable verses, which are generally not allowed in Norse *Ancient-words-law*. The language is unusually formulaic and repetitive, with many repeated expressions, lines and even stanzas. These are e.g. *męirr at þat* 'further after that', TODO.

## Archeology

*Rþ* contains several descriptions of dress and lifestyle which may be considered archeologically, particularly in sts. 15–16, 25–26, 28–29, 32. On this basis Nerman (1969) estimates the compoqti

## Text

**P1** Svá segja menn í fornum sǫgum, at einn-hverr af ǫ́sum, sá er Heim·dallr hét, fór ferðar sinnar ok framm með sjóvar-strǫndu nǫkkurri, kom at einum húsa-bǿ ok nefndi⸗st Rígr; eptir þeiri sǫgu er kvǫ́ði þetta. [W 78r/1–3]

So do men say in ancient saws, that one of the Eese—he who was called Homedall—went on his journey and, passing forth along a certain lake shore, came upon a lone homestead and called himself Righ. According to that saw is this poem.

**1** Ár kvǫ́ðu ganga · grønar brautir [W 78r/4–5]
ǫflgan ok aldinn · ǫ́s kunnigan,
ramman ok rǫskvan · Ríg stíganda.

Of yore, they said, did walk on green roads
a mighty and ancient os, cunning:
the strong and brisk Righ, striding.

1 Ár 'Of yore' | *emend.;* 'at' *W*

1 Ár 'Of yore' | Formulaic; it is very common for poems to begin with *ár* 'of yore, in the beginning'. Cf. *Vsp* 3/1, *Hym* 1/1, *I HHund* 1/1, *I Guðr* 1/1, *Sigsk* 1/1.

**2** Gekk męirr at þat · miðrar brautar, [W 78r/5–6]
kom hann at húsi, · hurð vas á gętti;
inn nam at ganga, · ęldr vas á golfi,
hjón sǫ́tu þar · hǫ́r at arni,
Ái ok Ędda · aldin-falda.

He went further after that in the middle of the road,
came to a house—the door was wide open.
He took to go inside, fire was on the floor,
a couple sat there, hoary by the hearth:
Great-Grandpa and Great-Grandma in an old-time shawl.

4 at | *sens. emend.;* af *W*

**3** Rígr kunni þęim · rǫ́ð at sęgja; [W 78r/7–8]
męirr sętti⸗sk hann · miðra flętja
ęn á hlið hvára · hjón sal-kynna.

Righ knew to tell them counsels,
further he set himself down on the middle of the bench,
and on either side—the couple of the hall.

**4** Þá tók Ędda · økkvinn hlęif, [W 78r/8–10]
2 þungan ok þykkvan, · þrunginn sǫ́ðum,
bar hǫn męirr at þat · miðra skutla,
4 soð vas ï bolla · sętti á bjóð;
vas kalfr soðinn · krása bętstr;
6 ręis hann upp þaðan, · réð=sk at sofna;

Then Great-Grandma took a lumpy loaf—
heavy and thick, stuffed with chaff—
carried it further after that in the middle of a trencher;
broth was in a bowl—she set it on a platter.
A cooked calf was the best dainty;
he [= Righ] rose up thence, resolved to sleep.

**5** Rígr kunni þęim · rǫ́ð at sęgja; [W 78r/10–11]
2 męirr lagði=sk hann · miðrar rękkju,
en á hlið hvára · hjón sal-kynna.

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.

**6** Þar vas hann at þat · þrjár nętr saman; [W 78r/11–12]
2 gekk hann męirr at þat · miðrar brautar;
liðu męirr at þat · mǫ́nuðr níu.

There he was after that for three nights amidst them;
he went further after that in the middle of the road;
passed further after that nine months.

**7** Jóð ól Ędda, · jósu vatni [W 78r/12]
2 hǫrund-svartan, · hétu Þręl.

Great-Grandma begot a child—they sprinkled it with water:
swarthy of skin, they called it Thrall.

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2 hǫrund-svartan 'swarthy of skin' | *emend.;* hǫrfi svartan *'swarthy with flax(?)' W*

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1 jósu vatni 'they sprinkled it with water' | A reference to the Heathen naming ceremony wherein water would be poured on a newborn, somewhat resembling the Christian baptism. See *Háv* 156.

**8** Hann nam at vaxa · ok vęl dafna; [**W** 78r/12–14]
vas þar á hǫndum · hrokkit skinn,
kropnir knúar, · [...]
fingr digrir, · fúl=ligt and-lit,
lotr hryggr, · langir hęlar.

He took to grow and have it well;
there on his hands was wrinkled skin,
crooked knuckles, [...],
stubby fingers, loathsome face,
stooping back, long heels.

**9** Nam męirr at þat · magns of kosta, [**W** 78r/14–15]
bast at binda, · byrðar gørva;
bar hęim at þat · hrís gęrstan dag.

He took further after that to try his strength:
bast to bind, burdens to make;
he carried home after that brushwood on a gloomy day.

**10** Þar kom at garði · gęngil-bęina, [**W** 78r/15–16]
aurr vas á iljum, · armr sól-brunninn,
niðr-bjúgt es nęf, · nęfndi=sk Þír.

There to the farm came a gangle-boned girl:
mud was on her footsoles, her arm sunburnt,
downturned her nose; she called herself Thew.

---

1 gęngil-bęina 'gangle-boned girl' | 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 enthral', Proto-Norse **þewaʀ** 'servant', OE *þéow* 'slave, servant',.

**11** Męirr sętti=sk hǫn · miðra flętja, [**W** 78r/16–17]
sat hjá hęnni · sonr húss,
røddu ok rỳndu, · rękkju gørðu
Þręll ok Þír · þrungin døgr.

Further she set herself down on the middle of the bench;
by her sat the son of the house [= Thrall].
They spoke and whispered, made a bed—
Thrall and Thew—in hard-pressed nights.

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1 Męirr sętti=sk hǫn · miðra flętja | *emend. based on other sts.;* miðra flętja · męirr sętti=sk hǫn *W*

**12** Bǫrn ólu þau, · bjuggu ok unðu; [W 78r/17–19]
hygg'k at héti · Hręimr ok Fjósnir,
Klúrr ok Klęggi, · Kęfsir, Fúlnir,
Drumbr, Digraldi, · Drǫttr ok Hǫsvir,
Lútr ok Lęggjaldi; · lǫgðu garða,
akra tǫddu, · unnu at svïnum,
gęita gętu, · grófu torf.

Children they begot, 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 Leggald. They laid yard-fences,
dunged fields, looked after swine,
herded goats, dug turf.

**13** Dǿtr vǫ́ru þǫ́r · Drumba ok Kumba, [W 78r/20–21]
Økkvin-kalfa · ok Arin-nęfja,
Ysja ok Ambǫ́tt, · Ęikin-tjasna,
Tǫtrug-hypja · ok Trǫnu-bęina;
þaðan eru komnar · þrǫ́la ǫ́ttir.

The daughters were these: Drumb and Cumb,
Inkencalf and Arnneb,
Eaze and Ambight, Oakentarsen,
Tattryhip and Tranebone—
thereof are come the lines of thralls.

**14** Gekk Rígr at þat · réttar brautir [W 78r/21–22]
kom hann at *hǫllu* · hurð vas á skíði
inn nam at ganga, · ęldr vas á golfi
hjón sǫ́tu þar · heldu á syslu.

Went Righ after that on straight roads;
he came to a hall—the door was hinged.
He took to go inside; fire was on the floor.
A couple sat there, busy with their chores:

2 *hǫllu* 'hall' | *sens. and metr. emend. (cf. st. 37); om.* ***W***

**15** Maðr tęlgði þar · męið til rifjar, [W 78r/23–24]
vas skęgg skapat, · skǫr vas fyr ęnni
skyrtu þrǫngva · skokkr vas á golfi.

A man there carved a stick into a loom-beam.
His beard was shapely; locks hung down his forehead;
his shirt tight; a toolbox was on the floor.

**16** Sat þar kona, · svęigði rokk, [W 78r/24–25]
bręiddi faðm, · bjó til váðar;
svęigr vas á hǫfði, · smokkr vas á bríngu,
dúkr vas á halsi, · dvergar á ǫxlum;
Afi ok Amma · ǫ́ttu hús.

There sat a woman, twirled a distaff,
stretched out her arms, readied a cloth.
A scarf was on her head, a smock on her breast,
a kerchief on her throat, dwarfs on her shoulders—
Grandpa and Grandma owned a house.

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ALL | This st. contains an extremely interesting description of female dress. Nerman (1969) deals with this. TODO.

4 dvergar 'dwarfs' | Nerman (1969) explains this word as referring to an archeological find. TODO.

**17** Rígr kunni þęim · rǫ́ð at sęgja, [W 78r/25–27]
ręis frá borði · réð at sofna.
Męirr lagði=sk hann · miðrar rękkju
en á hlið hvára · hjón sal-kynna.
Þar vas hann at þat · þrjár nętr saman;
liðu męirr at þat · mǫ́nuðr níu.

Righ knew to tell them counsels;
rose from the table, resolved to sleep.
Further he laid himself down in the middle of the bed,
and on either side—the couple of the hall.
There he was after that for three nights amidst them;
passed further after that nine months.

**18** Jóð ól Amma, · jósu vatni, [W 78r/27–28]
kǫlluðu Karl · kona svęip ripti
rauðan ok rjóðan · riðuðu augu.

Grandma begot a child, they sprinkled it with water,
called it Churl; the woman wrapped him in cloth,
red and ruddy; his eyes trembled.

**19** Hann nam at vaxa · ok vęl dafna, [W 78r/28–30]
ǫxn nam at tęmja · arðr at gørva
hús at timbra · ok hlǫður smíða
karta at gørva · ok kęyra plóg.

He took to grow and turn out well;
oxen he took to tame, the ard to make,
houses to timber and storehouses to forge,
carts to make and drive the plough.

**20** Hęim óku þá · Hangin-luklu [W 78r/30–31]
gęita-kyrtlu · giptu Karli.
Snǫr hęitir sú, · sętti=sk und ripti.
Bjuggu hjǫn, · bauga dęildu,
bręiddu bléjur, · ok bú gørðu.

Home they then drove with Hangenkey,
in a goatskin-skirt, married her to Churl.
Daughter-in-law she is called; she sat down beneath a felt.
The couple settled, shared their wealth,
hung tapestries and made a home.

**21** Bǫrn ólu þau, · bjuggu ok unðu; [W 78r/31–78v/1]
hét Halr ok Drengr, · Hǫlðr, Þegn ok Smiðr,
Bręiðr, Bóndi, · Bundin-skęggi,
Búi ok Boddi · Bratt-skęggr ok Sęggr.

Children they begot, settled and were content.
They were called Hale and Drang, Health, Thane and Smith,
Broad, Bond, Boundenshag,
Bower and Bod, Brantshag and Seg.

**22** Ęnn hétu svá · ǫðrum nǫfnum [W 78v/1–2]
Snot, Brúðr, Svanni, · Svarri, Sprakki,
Fljóð, Sprund, ok Vif, · Fęima, Ristill;
þaðan eru komnar · karla ętti.

Further some were thusly called other names:
Snoot, Bride, Swannie, Swarrie, Sprackie,
Fleed, Sprund and Wife, Fome, Ristle—
therof are come the lines of churls.

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ALL | Most of these terms are mentioned in *Skm* 84. TODO.

**23** Gekk Rígr þaðan · réttar brautir [W 78v/2–3]
kom hann at sal, · suðr horfðu dyrr,
vas hurð hnigin, · hringr vas í gętti.

Went Right thence on straight roads;
he came to a hall, south faced the doors;
the door was opened, a ring was on the gate.

**24** Gekk hann inn at þat · golf vas stráat [W 78v/3–4]
sǫ́tu hjǫn · sǫ́u=sk ï augu
faðir ok móðir · fingrum at lęika.

He walked in after that; the floor was strawed;
the couple sat, looked eachother in the eyes,
Father and Mother, playing with their fingers.

**25** Sat hús-gumi · ok snøri stręng [W 78v/4–5]
alm of bęndi · ǫrvar skępti;
en hús-kona · hugði at ǫrmum,
strauk of ripti · sterti ęrmar.

Sat the man of the house and twisted the bow-string,
bent the elmwood, shafted arrows—
but the wife of the house minded her arms,
smoothened the fabric, tightened the sleeves.

**26** Kęisti fald, · kinga vas á bringu, [W 78v/6–7]
síðar slǿður, · sęrk blá-fáan;
brún bjartari, · brjóst ljósara,
hals hvítari · hręinni mjǫllu.

The linen hood jutted out, a brooch was on her chest,
a trailing gown, a serk dyed blue;
her brow was brighter, her chest lighter,
her throat whiter than purest snow.

**27** Rígr kunni þęim · rǫ́ð at sęgja; [W 78v/7–8]
męirr sętti=sk hann · miðra flętja
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 · mękrtan dúk, [W 78v/8–9]
hvítan af hǫrvi, · hulði bjóð;
hón tók at þat · hlęifa þunna,
hvíta af hvęiti, · ok hulði dúk.

Then Mother took a patterned cloth,
white of flax—she covered the platter.
She took after that thin loaves,
white of wheat—and covered the cloth.[5]

[5] Note the strong parallelism. The rich household can afford such an excess of expensive fabric and bread that they can cover a plate with an embroidered (*mękrktr*) flaxen cloth, and then cover that cloth with loaves of wheat-bread.

**29** Framm sętti hǫn · skutla fulla [W 78v/9–11]
silfri varða á bjóð
fán ok flęski · ok fugla stęikta;
vín vas ï kǫnnu, · varðir kálkar
drukku ok dǫmðu, · dagr vas á sinnum.

Forth she set trenchers filled—
silver-covered on platters—
with gizzard and pork and roasted fowls.
Wine was in a flagon; the women from goblets
drank and discussed; the day was waning.

3 fán 'gizzard' | I am convinced by Fritzner (TODO: cite), who sees this word as a variant of *fóarn* 'gizzard'.

**30** Rígr kunni þęim · rǫð at sęgja, [W 78v/11]
ręis Rígr at þat, · rękkju gørði.

Righ knew to tell them counsels;
Righ rose after that; he made the bed.

**31** Þar vas hann at þat · þrjár nętr saman; [W 78v/12–13]
gekk hann męirr at þat · miðrar brautar;
liðu męirr at þat · mǫnuðr níu.

There he was after that for three nights amidst them;
he went further after that on the middle of the road;
passed further after that nine months.

**32** Svęin ól móðir, · silki vafði, [W 78v/13–14]
jósu vatni— · Jarl létu hęita;

blęikt vas hár, · bjartir vangar,
4 ǫtul vǫ́ru 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's.

---

4 ǫtul vǫ́ru augu · sem yrmlingi 'fierce were his eyes like the young serpent's' | It is common throughout Norse texts that people of noble stock distinguish themselves through their appearance, especially a sharp, piercing gaze. This occurs e.g. in *Vkv* where the gaze of the king's son Wayland is like the serpent's, and at the beginning of *II HHund*, where Hallow, disguised as a thrall-woman, is almost caught due to his unslavelike eyes, which, like in the present stanza, are said to be *ǫtul* 'fierce, terrible'.

**33** Upp óx þar · Jarl á flętjum; [**W** 78v/14–16]
2 lind nam at skęlfa, · ląggja stręngi,
alm at bęygja, · ǫrvar skępta,
4 flęin at flęyja, · frǫkkur dýja,
hęstum ríða, · hundum verpa,
6 sverðum bregða, · sund at fręmja.

There Earl grew up on the floor-benches;
he took to shake the linden shield, fasten bow-strings,
bend elmwood, shaft arrows,
throw javelins, hoist Frankish spears,
ride horses, sic hounds,
brandish swords, practice swimming.

**34** Kom þar ór runni · Rígr gangandi, [**W** 78v/16–18]
2 Rígr gangandi, · rùnar kęnndi;
sitt gaf hęiti, · son kvęð=sk ęiga;
4 þann bað hann ęigna=sk · óðal-vǫllu,
óðal-vǫllu, · aldnar bygðir.

There from a thicket came Righ, walking:
Righ, walking, taught him the runes,
gave him his own name, said that he had a son.
He bade him possess the ethel-plains:
the ethel-plains, the ancient farmsteads.

---

ALL | Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy by teaching him the runes and giving him the noble title Righ; henceforth he will be known as Righ-Earl. Finally Righ instructs him to set out and win lands for himself.

**35** Ręið hann męirr þaðan · myrkan við [**W** 78v/18–20]

2 hélug fjǫll · und's at hǫllu kom;
skapt nam at dýja, · skęlfði lind,
4 hęsti hlęypti, · ok hjǫrvi 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 till to a hall he came.
The shaft he took to hoist, shook the linden shield,
leapt with his horse and brandished his blade.
War he took to rouse; the plain he took to redden;
men he took to fell—he won the lands.

**36** Réð hann ęinn at þat · át-ján búum; [W 78v/20–21]
2 auð nam skipta · ǫllum vęita
męiðmar ok mǫsma, · mara svang-rifja;
4 hringum hręytti, · hjó sundr baug.

He alone ruled after that eighteen homesteads.
Wealth he took to hand out; to grant all men
gifts and treasures, slender-ribbed steeds;
rings he scattered; he struck apart the bigh.

---

4 hringum hręytti 'rings he scattered' | Cf. StarkSt Frag 1/2a *bring-hręytanda* 'ring-scatterer [GENEROUS MAN]' which contains the same words.

**37** Óku* ęrir · úrgar brautir [W 78v/21–22]
2 kvǫ́mu at hǫllu · þar's Hęrsir bjó:
mǿttu *męyju* · mjó-fingraðri
4 hvítri ok horskri, · hétu Ęrna.

Messengers drove on drizzling roads,
came to the hall where Herser lived,
met a maiden slender-fingered,
white and wise; they called her Erne.

---

1 Óku* | 'okū' *W* 3 mǿttu | mǿtti *W* 3 *męyju* | *om.* *W* 3 mjó-fingraðri | mjó-fingraði *W*

---

3 mǿttu | Past singular *mǿtti* is impossible, since the maiden is the one being met. *mǿta* 'meet' takes the dative.

3 *męyju* | A feminine dat. sg. noun meaning 'maiden, girl' is required here by the meter and the following adjectives; *męyju* dat. sg. of *męr* fits with the alliteration, but is by no means certain.

**38** Bǫ́ðu hęnnar · ok hęim óku, [W 78v/22–24]

2 giptu Jarli, · gekk hón und líni;
saman bjuggu þau · ok sér unðu,
4 ęttir jóku · ok aldrs nutu.

They asked for her hand and drove home,
married her to Earl—she went 'neath the linen.
Together they settled and were content,
increased their lineage and enjoyed life.

---

2 gekk hón und líni 'she went 'neath the linen' | She donned the bridal veil; cf. *Þrk* 27.

**39** Burr vas hinn ęldsti, · en Barn annat; [W 78v/24–25]
2 Jóð ok Aðall, · Arfi, Mǫgr,
Niðr ok Niðjungr, · (nǫ́mu lęika)
4 Sonr ok Svęinn, · (sund ok tafl)
Kundr hét ęinn; · Konr vas hinn yngsti.

Byre was the eldest and Bairn the other;
Ede and Athel, Arver and Maw,
Nith and Nithing (they learned to partake)
Son and Swain (in swimming and tables);
Cund was one called; Kin was the youngest.

---

3–4 nǫ́mu lęika ... sund ok tafl 'they learned to partake in swimming and tables' | This sentence is embedded in the list of names. Swimming and board games were stereotypic pasttimes for aristocrats; cf. the two Scaldic stanzas attributed to Earl Rainwald (Rv Lv 1) and King Harold Hardrede (Hharð *Gamv* 4), respectively, where each man recounts his *íþróttir* 'skills, pursuits'.

**40** Upp óxu þar · Jarli bornir: [W 78v/25–27]
2 hęsta tǫmðu, · hlífar bęndu,
skęyti skófu, · skęlfðu aska.
4 En Konr ungr · kunni rúnar:
ǫ́vin-rúnar · ok aldr-rúnar.

There they grew up, Earl's scions;
horses they tamed, shield-rims they bent,
shafts they planed, shook ashen spears—
but Kin the young knew the runes:
ever-runes and life-runes.

---

4 Konr ungr 'Kin the young' | A folk etymological pun on *konungr* 'king'. It is notable that it is the youngest son who attains the highest rank (for the King is above even the earls); for the motif of a god favouring the youngest son cf. *Grm* P1.

**41** Męirr kunni hann · mǫnnum bjarga, [W 78v/27–28]

2 ęggjar dęyfa, · ęgi lęgja;
klǫk nam fugla, · kyrra ęlda,
4 søfa ok svęfja, · sorgir lęgja,
afl ok ęljun · átta manna.

Further he could rescue men,
dull blades, lower the sea.
He learned the chirping of birds, to calm fires,
to lull and put to sleep, to lower sorrows,
the strength and zeal of eight men.

**42** Hann við Ríg Jarl · rúnar dęildi; [W 78v/28–29]
2 brǫgðum bęitti · ok bętr kunni;
þá ǫðladi=sk · ok þá ęiga gat,
4 Rígr at hęita, · rúnar kunna.

With Righ-Earl he shared runes,
employed tricks and knew better.
Then he earned and then won the right
to be called Righ, to know the runes.

**43** Rękið Konr ungr · kjǫrr ok skóga; [W 78v/30–31]
2 kolfi flęygði · kyrði fugla;
þá kvað þat kráka · —sat kvisti ęin—
4 „Hvat skalt, Konr ungr, · kyrra fugla?
Hęldr męttið ér · hęstum ríða
6 *hęstum ríða* · ok hęr fęlla.

Kin the young rode through brushes and woods,
hurled his bolts, stunned the birds.
Then quoth a crow—sat on a branch alone—
"Why shalt thou, Kin the young, stun the birds?
Rather, ye might ride horses,
ride horses, fell hosts."

---

6 *hęstum ríða* 'horses to ride' | *emend.; om. (presumably by haplography)* ***W***

**44** Á Danr ok Danpr · dýrar hallir; [W 78v/31–32]
2 óðra óðal · an ér hafið;
þęir kunnu vel · kjól at riða,
4 ęgg at kęnna, · undir rjúfa."

Dene and Danp own costly halls,
nobler ethel than ye have.

They can well ride the ship
teach the blade, tear open wounds."

2 ér 'ye' | *metr. emend.;* þér *'id.' W*

2 óðal 'ethel' | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

2 ér 'ye' | The use of *þér* in the ms., which is simply a younger form of *ér*, shows that the poem has been linguistically modernised.

3 kjól at riða 'ride the ship' | I.e. to sail.

4 egg at kęnna 'teach the blade' | To wage war. A euphemism; to "teach someone the blade" is to fight (and kill) him.

(At this point fol. 78 of **W** ends, and the rest of the poem is lost. For parallels see the Introduction above.)

# Leeds of Hindle
# *(Hyndlu ljóð)*

**Dating** (Sapp, 2022): late C11th (0.996)
**Meter:** *Ancient-words-law*

## Introduction

The **Leeds of Hindle** (*Hdl*) is a poorly preserved poem found only in **F**. A single st. is cited in *Gylf* and attributed to the *Vǫluspǫ́ in skamma* 'Short Spae of the Wallow'. The relation of that poem to the *Hdl* in its present form is unclear.

NOTE: The translation is currently incomplete.

## Text

### The Leeds of Hindle

1 „Vaki mǫ́r męyja, · vaki mïn vina,
2 Hyndla systir, · es ï hęlli býr;
nú 's røkr røkra, · ríða vit skulum
4 til Val-hallar · ok til vés hęilags.

"WAKE, MAIDEN OF MAIDENS! Wake, my friend!
O Hindle, sister, who livest in the cave!
Now's the twilight of twilights; we two shall ride
to Walhall and to the holy wigh!

2 Biðjum Hęrja·fǫðr · ï hugum sitja,
2 hann geldr ok gefr · goll verðugum,
gaf hann Hęr·móði · hjalm ok brynju,
4 en Sig·mundi · sverð at þiggja.

Let us bid the Father of Hosts ⟨= Weden⟩ to remain in good heart;
he pays and gives gold to the worthy.
He gave Harmod helmet and byrnie,
and Syemund a sword to receive.

---

2 hann geldr ok gefr · goll verðugum 'he pays and gives gold to the worthy' | Closely related to *I HHund* 9/3, which is why Finnur Jónsson (1932), Guðni Jónsson (1954) emend *verðugum* 'the worthy' to *verðungu* 'the retinue'.

3 Gefr hann sigr sonum, · en svinnum aura,
2 mǫ́lsku mǫrgum · ok man-vit firum,
byri gefr brǫgnum, · en brag skǫldum,
4 gefr hann mann-sęmi · mǫrgum rekki.

He gives victory to sons and ounces [of silver] to the wise,
speech to many and manwit to men.
Fair wind he gives to nobles and praise-song to scalds;
he gives manly valour to many a champion.

4 Þór mun'k blóta, · þess mun'k biðja,
2 at hann ǫ́ við þik · ǫin-art láti;
þó 's hǫ́num ǫ́·títt · við jǫtuns brúðir.

To Thunder I will bloot; of this I will bid,
that he always be upright with thee

even though he hates the ettin's brides.

**5** Nú tak-tu ulf þinn · ęinn af stalli,
2 lát hann rinna · með runa mínum.“—
[Hyndla kvað:] „Sęinn es gǫltr þinn · goð-veg troða,
4 vil'k=at mar mínn · mętan hlǿða.

Now take thy one wolf from the stable;
let him run alongside my boar.”—
“Slow is thy boar to tread the Godways;
I wish not to load my noble steed.

**6** Flǫ́ est Freyja, · es fręistar mín,
2 vísar þú augum · á oss þannig,
es hafir ver þinn · ï val-sinni
4 Óttar unga · Inn·stęins bur.“

False art thou, Frow, who temptest me;
thou showest thy eyes on us this way
since thou hast thy lover on the slain-path:
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. *Sigrdr* 3/3 n.

**7** „Dulið est Hyndla, · draums ętla'k þér,
2 es kveðr ver minn · ï val-sinni.
Þar's gǫltr glóar · Gollin·bursti,
4 Hildi·svíni, · es mér hagir gęrðu,
dvergar tvęir · Dáinn ok Nabbi.

Deluded art thou, Hindle; I think thee dreamy
as thou sayest that my man is on the slain-path
where the boar Goldenbristle glows,
the Hildswine, which for me made
the two skilful dwarfs Dowen and Nab.

---

4 Hildi·svíni ‘Hildswine’ | The ‘battle-swine’, presumably an alternative name of Goldenbristle.

**8** Sęnn ï sǫðlum · sitja vit skulum
2 ok of jǫfra · ęttir dǿma,
gumna þęira, · es frá goðum kómu.

Soon in the saddles we two shall sit,
and of rulers' lineages speak,
of those men who came from the gods.

**9** Þęir hafa vęðjat · vala malmi
2 Óttarr ungi · ok Angantýr;
skylt 's at vęita, · svá't skati hinn ungi
4 fǫður-lęifð hafi · ępt frę́ndr sína.

They have wagered the Welsh ore [GOLD],
young Oughter and Ongenthew—
it must be granted so that the young prince
may have the patrimony of his kinsmen.

**10** Hǫrg hann mér gęrði · hlaðinn stęinum;
2 nú 's grjót þat · at glęri orðit;
rauð hann ï nýju · nauta blóði;
4 ę́ trúði Ótt·arr · á ǫ́synjur.

A harrow he made 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.

**11** Nú lát forna · niðja talða
2 ok upp-bornar · ę́ttir manna
hvat 's skjǫldunga, · hvat 's skilfinga,
4 hvat 's ǫðlinga · hvat 's ylfinga
hvat 's hǫld-borit, · hvat 's hęrs-borit
6 męst manna val · und Mið-garði?"

Now let ancient kinsmen be counted,
and the high born lineages of men:
What's of Shieldings? What's of Shilvings?
What's of Athlings? What's of Wolvings?
What's born of hero? What's born of chief,
the greatest choice of men within Middenyard?"

**12** „Þú est Óttarr · borinn Inn·stęini,
2 en Inn·stęinn vas · Ǫ́lfi inum gamla,
Ǫ́lfr vas Ulfi, · Ulfr Sę́·fara,
4 en Sę́·fari · Svan inum rauða.

"Thou[6] art, Oughter, born to Instone,
and Instone was born to Elf the old,
Elf was to Wolf, Wolf to Seafarer,
and Seafarer to Swan the red.

[6]Hindle, maybe in a trance-like state, speaks straight to Oughter.

**13** Móður átti faðir þinn · męnjum gǫfga,
hygg at héti · Hlédís gyðja,
Fróði vas faðir þęirar, · en Frí*und* móðir;
ǫll þótti ętt sú · með yfir-mǫnnum.

Thy father won thy esteemed mother with torcs,
I think that she was called Leedise the gidden.
Frood was her father and Friend her mother;
all that lineage seemed to be among overmen.

3 Frí*und* | *emend. from meaningless* †friaut† ***F***

**14** Auði vas áðr · ǫflgastr manna,
Half·danr fyrri · hęstr skjǫldunga,
fręg vǫru folk-víg, · þau's framir gęrðu,
hvarfla þóttu verk · með himins skautum.

Ead was once the strongest of men,
Halfdane earlier the highest of Shieldings.
Famous were the troop-wars which the brave ones made;
his ⟨= Halfdane's⟩ works seemed to whirl along the corners of heaven.

**15** Ęflði=sk við Ęy·mund · óðstan manna
en vá Sig·trygg · með svǫlum ęggjum,
ęiga gekk Alm·vęig, · óðsta kvinna,
ólu þau ok ǫ́ttu · átján sonu.

He ⟨= Halfdane⟩ became the in-law of Eanmund, the noblest of men,
but he slew Syetrue with cool edges.
He went to have Elmwey, the noblest of women;
they begot and had eighteen sons.

1 Ęflði=sk 'became the in-law' | Lit. "was strengthened by". Elmwey was Eanmund's daughter or sister.

**16** Þaðan eru skjǫldungar, · þaðan eru skilfingar,
þaðan eru ǫðlingar, · þaðan eru ynglingar,

þaðan es hǫld-borit, · þaðan es hęrs-borit,
mest manna val · und Mið-garði;
allt 's þat ętt þín, · Óttarr hęimski.

Thence come Shieldings! Thence come Shilvings!
Thence come Athlings! Thence come Inglings![a]
Thence is born of hero! Thence is born of chief
the greatest choice of men within Middenyard!
This is all thy lineage, O foolish Oughter!"

[a]Note the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, for the difference between the two see Index), it seems likely that Wolvings is the original reading.

**17** Vas Hildi·gunnr · hęnnar móðir,
Svǫfu barn · ok Sę́·konungs;
allt 's þat ętt þín, · Óttarr hęimski.
varði at viti svá, · vilt-u ęnn lęngra?

Hildguth was her mother,
the child of Sweve and Sea-king.
This is all thy lineage, O foolish Oughter!—
It is meaningful that one might know thus; wilt thou yet further?

**18** Dagr átti Þóru · drękgja móður,
ólu=sk í ętt þar · øðstir kappar,
Fraðr·marr ok Gyrðr · ok Frekar báðir,
Ámr ok Jǫsur·marr, · Ǫ́lfr inn gamli.
varðar at viti svá, · vilt-u ęnn lęngra?

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 yet further?

**19** Kętill hét vinr þęira · Klypps arf-þęgi,
vas hann móður-faðir · móður þinnar;
þar vas Fróði · fyrr ęnn Kári,
en Hildi vas · Hó·alfr 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.

...

# Fragments from Snorre's Edda

## Introduction

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily **R** and **A**), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedall's galder, see below), not introduced by reference to their source but rather with phrases like *þá kvað hann* 'then he quoth'.

## 1. A lost riddle-poem

This half-stanza is quoted in *Gylf* 2, being the second Eddic stanza in the text, following *Háv* 1 which is uttered by Yilfer himself when he enters the hall of the Eese in the same chapter. The whole section is clearly referencing other Eddic mythic wisdom contests and seems particularly reminiscent of *Vafþ*.

**P1** Hann sá þrjú há-sǫ́ti ok hvert upp frá ǫ́ðru, ok sátu þrír menn
2 sinn í hverju. Þá spurði hann, hvert nafn hǫfðingja þeira vǫ́ri.
Sá svarar, er hann leiddi inn, at sá, er í inu neðsta hásǫ́ti sat, var
4 konungr, ok heitir Hárr, en þar nǫ́st sá, er heitir Jafn·hárr, en
sá ofast, er Þriði heitir. Þá spyrr Hárr komandann, hvárt fleira
6 er erendi hans, en heimill er matr ok drykkr honum sem ǫllum
þar í Háva hǫll. Hann segir, at fyrst vill hann spyrja, ef nǫkkurr
8 er fróðr maðr inni. Hárr segir, at hann komi eigi heill út, nema
hann sé fróðari,

He [= Yilfer] saw three high-seats, and each one higher than the last; and three men sat there, each in his own seat. Then he asked what the names of those chieftains were. He who led him in answers that the one who sat

in the lowest high-seat was a king called High, and next to him he who is called Evenhigh, and uppermost he who is called Third. Then High asks the guest whether he has any other errands—but he is as welcome to food and drink as all there in the High One's hall. He [= Yilfer] asks whether anyone within is a learned man. High says that he will not come out whole unless he be more learned [than he],

1 „ok statt-u framm · meðan þú fregn
2 sitja skal sá es sęgir."

"and stand forth while thou askest;
sit shall he who speaks!"

## 2. Nearth and Shede

The following passage is almost the whole of *Gylf* 23, excepting at the very end *svá er sagt* 'so it is said', after which is quoted *Grm* 11. Notably, the two stanzas cited here are also found translated in Saxo Grammaticus (2015) 1.8.18–19, where they are said to have been spoken by Hadding and Rainhild, respectively. For discussion Hopkins (2021).

**P1** Inn þriði ass er sá, er kallaðr er Njǫrðr. Hann býr á himni, þar
2 sem heitir Nóa-tún. Hann ręðr fyrir gǫngu vinds ok stillir sjá ok
eld. Á hann skal heita til sę́-fara ok til veiða. Hann er svá auðigr
4 ok fé-sę́ll, at hann má gefa þeim auð, landa eða lausa-fjár. Á hann
skal til þess heita. Eigi er Njǫrðr ása ętt̄ar. Hann var upp føddr
6 í Vana-heimi, en Vanir gísluðu hann goðunum ok tóku í mót at
gíslingu þann, er Hønir heitir. Hann varð at sę́tt með goðum ok
8 Vǫnum. Njǫrðr á þá konu, er Skaði heitir, dóttir Þjatsa jǫtuns.
Skaði vill hafa bú-stað þann, er átt hafði faðir hennar, þat er á
10 fjǫllum nǫkkurum, þar sem heitir Þrym-heimr, en Njǫrðr vill
vera nę́r sę́. Þau sę́ttust á þat, at þau skyldu vera níu nętr í Þrym-
12 heimi, en þá aðrar níu at Nóa-túnum. En er Njǫrðr kom aftr til
Nóa-túna af fjalli'nu, þá kvað hann þetta:

The third Os is he who is called Nearth. He lives in the heaven in the place called Nowetons. 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 Nowetons. But when Nearth came back to the Nowetons from the fell, he quoth this:

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5–8 Eigi er Njǫrðr ása ǽttar. ... Hann varð at sǽtt með goðum ok Vǫnum. 'Nearth is not of the lineage of the Eese. ... He was used to reconcile the gods and the Wanes.' | For this episode see *Vsp* 22 n., *Vafþ* 38–39.

**1** „Lǫið eru=mk fjǫll, · vas'k=a lǫngi ȧ,
nǽtr ǫinar níu;
ulfa þytr · mér þǫtti illr vesa
hjá sǫngvi svana."

"Loathsome I find the fells, I was not long thereon—
only nine nights.
The howl of the wolves seemed ill to me
against the song of swans."

**P2** Þá kvað Skaði þetta:

Then Shede quoth this:

**2** „Sofa né mát'k=a'k · sǽvar bǫðjum ȧ
fugls jarmi fyrir;
sá mik vǫkr · es af víði kømr
morgun hvǫrjan már."

"I could not sleep on the bed of the sea
for the bleating of the bird.
He awakes me, when from the wide sea he comes,
every morning, the mew."

**P3** Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hón mjǫk á skíðum ok með boga ok skýtr dýr. Hón 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.

## 3. Homedall's Galder (*Hęim·dallar-galdr*)

This mysterious fragment is quoted in *Gylf* 27, the chapter describing Homedall, which is here reproduced in full. The fragment consists of two c-lines and appears to be the end of a stanza in the fitting meter *Galders-law*.

The same poem is mentioned again in *Skm* 15: *Heim·dallar hǫfuð heitir sverð. Svá er sagt, at hann var lostinn manns hǫfði í gegnum. Um þat er kveðit í Heim·dallar-galdri, ok er síðan kallat hǫfuð mjǫtuðr Heim·dallar* 'A sword is called Homedall's head. So it is said that he was pierced through with a man's head; about that it is sung in Homedall's galder, and thenceforth the head is called Homedall's bane.'

**P1** Heim·dallr heitir einn. Hann er kallaðr hvíti ǫ́ss; hann er mikill ok heilagr. Hann bǫ́ru at syni meyjar níu ok allar systr; hann heitir ok Hallin·skíði ok Gullin·tanni; tennr hans vǫ́ru af gulli. Hestr hans heitir Gull·toppr. Hann býr þar er heitir Himin·bjǫrg við Bif·rǫst; hann er vǫrðr goða ok sitr þar við himins enda at gę́ta brúar'innar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann heyrir ok þat, er gras vex á jǫrðu eða ull á sauðum, ok allt þat er hę́ra lę́tr. Hann hefir lúðr þann er Gjallar-horn heitir, ok heyrir blástr hans í alla heima. Heim·dallar sverð er kallat hǫfuð manns. Hér er svá sagt: [...]

Ok enn segir hann sjalfr í Heimdallar-galdri:

Homedal is the name of one. He is called the White Os; he is great and holy. He was born as the son of nine maidens, sisters all. He is also named Haldenshid and Goldentooth; his teeth were of gold. His horse is named Goldtop. He lives at the place called the Heavenbarrows near Bivrest. He is the Watchman of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder. He has the lur called the Horn of Yell, and his blowing can be heard in all realms. A man's head is called 'Homedall's sword'. Here it says so: [...]
And further he himself says in Homedall's Galder:

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1 Heim·dallr 'Homedall' | "World-Brilliant". For the word *dallr* '(possibly) brilliant, splendid' see *Vafþ* 25 n. Homedall appears to be an original fire-god, as seen by his epithets which resemble those of the Vedic *Agní*.

1 hvíti ǫ́ss 'the White Os' | Cf. *Þrk* 15/1b: *hvítastr ǽsa* 'whitest of the Eese'.

3 Hallin·skíði 'Haldenshid' | "The one with slanting sticks;" seemingly a name for a kind of (ritual?) fire. It appears alongside *Hęim·dali* as a poetic synonym for the ram in Þul *Hrúts* 1 (SkP 3).

3 Gullin·tanni; tennr hans vǫ́ru af gulli 'Goldentooth; his teeth were of gold.' | The name is self-explanatory. A direct cognate occurs in *ṚV* 5.2.3 as an adjective describing *Agní*, the god of fire:

*híraṇya-dantaṁ śúci-varṇam … a·paṣyam* 'I saw him with golden teeth and flaming color', where OI *híraṇya-danta* < PIE **ǵ$^{h}$lh$_{3}$·enyó-h$_{3}$dontos ~*ǵ$^{h}$lh$_{3}$t·iHno-h$_{3}$dontō* > PGmc **gulþina-tanþô* > ON *Gollin·tanni*.

11 [...] | Here the text cites *Grm* 13; see there.

**1** „Níu em'k móðra mǫgr,
2 níu em'k systra sonr."

"Of nine mothers am I the lad,
of nine sisters am I the son."

1 móðra 'mothers' | *so* ***STW;*** męyja *'maidens'* ***U*** 2 sonr 'son' | *om.* ***T***

## 4. Gna and the Wanes

The following passage is from *Gylf* 35, which lists the Ossens.

**P1** Fjórtánda Gná, hana sendir Frigg í ymsa heima at ørindum sínum.
2 Hón á þann hest, er renn lopt ok lǫg, er heitir Hóf-varpnir. Þat
var eitt sinn, er hón reið, at vanir nǫkkvǫrir sá reið hennar í lopt-
4 inu. Þa mǫ́lti 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:

**1** „Hvat þar flýgr, · hvat þar fǫrr,
2 eða at lopti líðr?"

"What flies there, what fares there,
or passes through the air?"

**P2** Hón svarar:

She answers:

**2** „Né ek flýg, · þó ek fǫr
2 ok at lopti lið'k
á Hóf-varpni, · þǫim's Ham-skǫrpir
4 gat við Garð-rofu."

"I fly not, though I fare,
and pass through the air,

on Hoofwarpner, whom Hamsherper
begot with Yardrove."

**P3** Af Gnár nafni er svá kallat, at þat gnǽfar, er hǫtt ferr:

From Gna's name it is so called that something which fares high up *protrudes*.

## 5. Balder's death

*Gylf* 49 contains the narrative of Balder's death, beginning with his ominous dreams, and ending with the Eese failing to "weep him out of Hell" (for a summary and discussion of the myth and its attestations, see the introduction to *Vsp* 31–33). At the end of the chapter, a single *Leeds-meter* speech-stanza is quoted.

**P1** Því nǽst sendu ǽsir um allan heim ørind-reka at biðja, at Baldr
2 vǽri grátinn ór Helju, en allir gerðu þat, menninir ok kykvendin
ok jǫrðin ok steinarnir ok tré ok allr málmr, svá sem þú munt
4 sét hafa, at þessir lutir gráta, þá er þeir koma ór frosti ok í hita.
Þá er sendi-menn fóru heim ok hǫfðu vel rekit sín ørindi, finna
6 þeir í helli nǫkkvǫrum, hvar gýgr sat; hón nefndist Þǫkk. Þeir
biðja hana gráta Baldr ór helju, hón segir:

Thereafter 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 ore, just like thou must have seen that these things weep when they come out of cold and into heat. When the messengers journeyed home and had run their errand well, they find in a certain cave where a gow was sitting; she called herself Thanks. They ask her to weep Balder out of hell. She says:

**1** „Þǫkk mun gráta · þurrum tǫ́rum
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 living nor dead did I benefit from Churl's son [= Balder];
let Hell have what she has!"

**P2** En þess geta menn, at þar hafi verit Loki Laufeyjarson, er flest
2 hefir illt gørt með ásum.

But men guess that this must have been Lock, Leafy's son, who has done the most evil among the Eese.

## 6. Thunder's journey to Garfrith

*Skm* 26, here edited in part, tells of Thunder's journey to the ettin Garfrith and his following killing of the ettin and his two daughters, Yelp and Grope.

Thunder's fight with Garfrith and his daughters was clearly a very popular story in the late Wiking Age. Its retelling takes up most of the Scaldic *Þdr*, of which 19 full stanzas and 4 half-stanzas survive. The killing of Yelp is also invoked in a pagan prayer to Thunder quoted in *Skm* 11: *stétt of Gjǫlp dauða* 'Thou didst step over the dead Yelp' (Vetrl Lv 1/1b in SkP 3). The story apparently remained popular after Christianization as seen by an following anecdote from the Kings' Saws. As king Harold 'Hardrede' Siwardson (1015–1066) was walking with his retinue, they witnessed an argument between a blacksmith and a tanner. Harold asked one of his court poets to compose a stanza (viz. ÞjóðA Lv 5 in SkP 2) about the incident while at the same time casting the blacksmith as Thunder and the tanner as Garfrith. The king was impressed and asked the poet to make another stanza, this time about Siward and Fathomer. The story of Garfrith is further alluded to in a curious way in Saxo Grammaticus (2015, pp. 598–613) 8.14.1–20, where a party guided by a man named Thurkettle (Latin *Thorkillus*) visit Garfrith's (Latin *Gerruthus*) cave and find his mutilated corpse along with those of three young women with their backs broken. Thurkettle tells them that this was once done by the god Thunder (Latin *Thor*).

Although the story of *Skm* 26 is clearly based partly on *Þdr* (from which it cites at length), it may also rely on a now-lost poem in *Leeds-meter* since it quotes two stanzas in that meter. Of these sts. the first is found in all four main manuscripts while the second only in **U**. Both are spoken by Thunder and closely resemble each other stylistically, which is why they are likely to come from the same poem.

**P1** Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti
2 hann sik megin-gjǫrðum ok studdi for·streymis Gríðar-vǫl, en
Loki hélt undir megin-gjarðar. Ok þá er Þórr kom á miðja ǫ'na,
4 þá óx svá mjǫk ǫ'in, at uppi braut á ǫxl honum. Þá kvað Þórr
þetta:

Then journeyed Thunder to that river which is called Wimbre, greatest of all rivers. Then he tied his might-girdle around himself and leaned upon Grith's stave against the stream, and Lock clung to the might-girdle. And

when Thunder came to the middle of the river, then it waxed so great that it broke over his shoulders. Then Thunder quoth this:

1 „Vax=at-tu nú, Vimur, · alls mik þik vaða tíðir
2 jǫtna garða ï;
vęitst, ef þú vęx · at þá vęx mér ǫs-męgin
4 jafn-hǫtt upp sem himinn.“

"Wax not now, Wimbre, as I wish to wade through thee
into the yards of the ettins.
Thou knowest, if thou waxest, then my Os-might waxes
up even as high as the heaven."

**P2** Þá sér Þórr uppi í gljúfrum nǫkkurum, at Gjǫlp, dóttir Geir·røðar
2 stóð þar tveim megin ár'innar, ok gerði hón ár-vǫxt'inn. Þá tók
Þórr upp ór ǫ'nni stein mikinn ok kastaði at henni ok męlti svá:
4 „At ósi skal ǫ stemma.“ Eigi missti hann, þar er hann kastaði til,
ok í því bili bar hann at landi ok fekk tekit reyni-runn nǫkkurn
6 ok steig svá ór ánni. Því er þat orð-tak haft, at reynir er bjǫrg
Þórs.

Then Thunder sees that up in some certain gorges Yelp, daughter of Garfrith, stood on both sides of the river, and she caused the river's growth. Then Thunder took up from the river a great stone and threw it at her and spoke so: "At its source shall the river be dammed." He did not miss his target, and in that moment he threw himself towards land and caught hold of a certain rowan shrub, and so he got out of the river. From this comes the saying that the rowan is Thunder's deliverance.

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2 stóð þar tveim megin ár'innar, ok gerði hón ár-vǫxt'inn 'stood on both sides of the river, and she caused the river's growth' | She stood with her legs spread and befouled the river with urine or menstrual blood.

**P3** En er Þórr kom til Geir·røðar, þá var þeim fé-lǫgum vísat fyrst í
2 geita-hús til her-bergis, ok var þar einn stóll til sętis, ok sat Þórr
þar. Þá varð hann þess varr, at stóll'inn fór undir honum upp at
4 ręfri. Hann stakk Gríðar-veli upp í raft'ana ok lét sígask fast á
stól'inn. Varð þá brestr mikill, ok fylgði skrękr. Þar hǫfðu verit
6 undir stóli'num døtr Geir·røðar, Gjǫlp ok Greip, ok hafði hann
brotit hrygg'inn í báðum. Þá kvað Þórr:

But when Thunder came to Garfrith's, then the companions were first shown into a goathouse for lodgings, and therein was but one chair for sitting and Thunder sat down there. Then he became aware that the chair under him was

moving upwards into the roof. He thrust Grith's stave up against the rafters and pushed himself firmly down into the chair. Then there was a great crack, followed by a shriek. There beneath the chair had been the daughters of Garfrith, Yelp and Grope, and he had broken the backs of them both. Then Thunder quoth:

7 Þá kvað Þórr: | *so U; om. all others.*

**2** „Ęinu *sinni* · nęytta'k alls męgins
2 jǫtna gǫrðum ï
þá's Gjǫlp ok Greip, · dǿtr Gęir-raðar,
4 vildu hęfja mik til himins."

"A single time I used all my might
in the yards of the ettins,
when Yelp and Grope, the daughters of Garfrith,
would lift me to the heaven."

ALL | *so U; om. all others.*

1 *sinni* 'time' | metr. and sens. emend.; om. **U**.

## 7. The tree Glazer

The original context of this half-stanza in *Leeds-meter* is obscure. The present excerpt represents the whole ch. 42 of *Skm*.

**P1** Hví er gull kallat barr eða lauf Glasis? Í Ás-garði fyrir durum
2 Val-hallar stendr lundr, sá er Glasir er kallaðr, en lauf hans allt er gull-rautt, svá sem hér er kveðit, at

WHY IS GOLD called the needle or leaf of Glazer? In Osyard, before the doors of Walhall stands a tree which is called Glazer, and its leafing is all golden red, as it is sung here, that

**1** Glasir stendr · með gollnu laufi
2 fyrir Sigtýs sǫlum.

Glazer stands with golden leaf
before Sye-Tew's ⟨Weden's⟩ halls.

**P2** Sá er viðr fegrstr með goðum ok mǫnnum.

It is the fairest tree among men and gods.

## 8. On the making of Glapner

The following fragmentary stanza about the making of Glapner—the fetter used to bind the Fenrerswolf—is found in the short work on kennings today called the *Little Scalda* (*Lítla skálda*), a text which probably served as a source for Snorre (for which see further Males (2020, pp. 129–47)). A variant of this stanza is transparently paraphrased in *Gylf* 28: *Hann var gǫrr af sex hlutum: af dyn kattarins ok af skeggi konunnar ok af rótum bjargsins ok af sinum bjarnarins ok af anda fisksins ok af fogls bráka.* 'It [Glapner] was made of six things: of the cat's din and of the woman's beard and of the mountain's root and of the bear's sinews and of the fish's breath and of the fowl's spittle.' The small variants—*bráka* 'spittle' for *mjǫlk* 'milk', and the inverted order of lines 2 and 3—suggest that Snorre had access to a somewhat different version.

1 Ór kattar dyn · ok ór konu skeggi,
2 ór fisks anda · ok ór fugla mjǫlk,
ór bergs rótum · ok bjarnar sinum,
4 ór því vas hann Glęipnir gǫrr.

"From cat's din and from woman's beard;
from fish's breath and from fowls' milk;
from mountain's roots and bear's sinews;
from this was Glapner made."

# Norse Heroic Poetry from the Walsing-Cycle

# First Lay of Hallow Hundingsbane
# *(I Helga kviða Hundings-bana)*

**Dating** (Sapp, 2022): late C12th (0.805)
**Meter:** *Ancient-words-law*

## Introduction

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.

## Text

**P1** Hér hefr upp kvǫ́ði frá Helga Hundings bana, þeira ok Hǫð·brodds.
2 Vǫlsunga kviða.

HERE BEGINS A LAY about Hallow, the bane of Hunding and his men, and of Hathbrod. A lay of the Walsings.

ALL | *The title of the poem, introduced by an unusually large initial otherwise only paralleled by* Vsp *1* ***R****.*

**1** Ár vas alda · þat's arar gullu [R 20r/21]
2 hnigu hǫ́ilǫg vǫtn · af Himin-fjǫllum;
þá hafði Hǫ́lga · inn hugum stóra
4 Borg·hildr borit · ï Brá-lundi.

It was early of ages when eagles shrieked;
holy waters poured down from the Heavenfells;
then to Hallow the great of heart
had Burhild in Browlund given birth.

1 Ár vas alda 'It was early of ages' | This formulaic introduction immediately situates the events of the poem in the distant mytho-heroic past, indeed, if one compares *Vsp* 3/1 where the same line occurs, at the beginning of history.

1 arar gullu 'eagles shrieked' | In celebration of the birth of a great warrior to feed them. Cf. TODO (beasts of battle motif).

**2** Nǫ́tt varð ï bø, · nornir kvǫ́mu, [R 20r/23]
2 þǫ́r's ǫðlingi · aldr of skópu;
þann bǫ́ðu fylki · frǫ́gstan verða
4 ok buðlunga · bętstan þykkja.

It turned night in the settlement; norns oncame,
they who shaped the athling's age.
They bade that battle-arrayer become the noblest
and among princes seem the best.

**3** Snøru þǫ́r af afli · ør·lǫg-þǫ́ttu [R 20r/25]
2 þá's borgir braut · ï Brá-lundi;
þǫ́r of grǫ́iddu · gollin-símu
4 ok und mána sal · miðjan fęstu.

They turned with strength orlay strands
when castles were broken in Browlund.

They arranged a golden cord
and beneath the moon's hall [SKY/HEAVEN] fastened it in the middle.

**4** Þǫ́r austr ok vestr · ǫnda fǫ́lu, [R 20r/27]
2 þar átti lofðungr · land á milli,
brá nipt Nera · á norðr-vega
4 ǫinni fǫsti, · ǫy bað hǫ́n halda.

In the east and west they hid its ends;
there the praised man owned land in between.
The kinswoman of Nare [NORN] pulled onto the northern ways
a single strand—she bade it hold forever.

**5** Ǫitt vas at angri · Ylfinga nið [R TODO]
2 *ok* þǫiri mǫyju · es mun-úð föddi;
hrafn kvað at hrafni, · sat á hǫ́m meiði
4 and·vanr ǫ́tu: · Ek vǫit nǫkkut!

TODO.

**6** Stǫndr ï brynju · burr Sig·mundar, [R TODO]
2 dǫ́grs ǫins gamall, · nú 's dagr kominn!
Hvǫssir augu · sem hildingar,
4 sá's varga vinr, · vit skulum tǫitir!

TODO.

**7** Drótt þǫ́tti sá · dǫglingr vera, [R TODO]
2 kvǫ́ðu með gumnum · ár *of* kominn;
sjalfr gekk vísi · ór víg-þrimu
4 ungum föra · ítr-lauk grami.

TODO.

**8** Gaf hann Hǫlga nafn · ok Hring-staði, [R TODO]
2 Sól-fjǫll, Snǫ́-fjǫll · ok Sig·ars-vǫllu,
Hring-stǫð, Hǫ́-tùn · ok Himin-vanga,
4 blóð-orm búinn · bróðr Sin·fjǫtla.

TODO.

**9** Þá nam at vaxa · fyr vina brjósti [R TODO]
almr ítr-borinn · ynðis ljóma.
Hann galt ok gaf · goll verðungu,
sparði ęigi hilmir · hodd blóð-rekin.

TODO.

**10** Skammt lét vísi · vígs at bíða [R TODO]
þá's fylkir vas · fimm-tán vetra
ok hann harðan lét · Hunding veginn,
þann's lęngi réð · lǫndum ok þegnum.

TODO.

**11** Kv*ǫd*du síðan · Sig·mundar bur [R TODO]
auðs *ok* hringa · Hundings synir
því't þęir ǫ́ttu · jǫfri at gjalda
fjár-nám mikit · ok fǫður dauða.

TODO.

**12** Lét=at buðlungr · bótir uppi [R TODO]
né niðja in hęldr · nęf-gjǫld fáa;
vǫ́n kvað hann myndu · veðrs ins mikla
grára gęira · ok gręmi Óðins.

TODO.

**13** Fara hildingar · hjǫr-stefnu til, [R TODO]
þęirar's lǫgðu · at Loga-fjǫllum;
slęit Fróða-frið · fjánda á milli,
fara Viðris gręy · val-gjǫrn umb ęy.

TODO.

**14** Sętti=sk vísi, · þá's vegit hafði [R TODO]
Ǫ́lf ok Ęyj·ólf, · und Ara-stęini,
Hjǫr·varð ok Hǫ́·varð, · Hundings sonu;
farit hafði hann allri · ǫ́tt gęir-Mímis.

TODO.

**15** Þá brá ljóma · af Loga·fjǫllum [R TODO]
en af þǫim ljómum · lǫiptrir kvǫ́mu;
þá vas und hjǫlmum · á Himin·vanga;
brynjur vǫ́ru þǫira · blóði stokknar,
ǫn af gǫirum · gǫislar stóðu.

TODO.

**16** Frá ár=liga · ór ulf-íði [R TODO]
dǫglingr at því · dísir suð-rǫnar
ef þǫ́r vildi hǫim · með hildingum
þá nǫ́tt fara; · þrymr vas alma.

TODO.

**17** En af hǫsti · Hǫgna dóttir, [R TODO]
—líddi randa rym— · rǫ́si sagði:
„Hygg at vér ǫigim · aðrar sýslur
an með baug-brota · bjór at drekka.

TODO.

**18** Hǫfir mïnn faðir · mǫyju sïnni [R TODO]
grimmum hǫitit · Gran·mars syni;
en ek hǫfi, Hǫlgi, · Hǫð·brodd kveðinn
konung ǫ·nǫisan · sem kattar son.

TODO.

**19** Þá kømr fylkir · fára nátta [R TODO]
nema hǫ́num vísir · val-stefnu til
eða mǫy nemir · frá mildingi.“

TODO.

**20** „Uggi ǫigi þú · Ísungs bana! [R TODO]
Fyrr mun dolga dynr · nema dauðr s*éa*’k!“

TODO.

**21** Sǫndi ǫ́ru · all-valdr þaðan [R TODO]
of lopt ok of lǫg · lǫiðar at biðja,

ið-gnógan · ógnar ljóma
brǫgnum bjóða · ok burum þęira.

TODO.

**22** „Biðið skjót=liga · til skipa ganga [R TODO]
ok ór Brand-ęyju · búna verða!“
Þaðan bęið þęngill · und's þing kvómu
halir hund-margir · ór Hęðins-ęyju.

TODO.

**23** Ok þar af strǫndum · ór Stafns-nęsi [R TODO]
bęit hans út skriðu · ok búin golli;
spurði Hęlgi · Hjǫr·lęif at því:
Hęfir þú kannaða · koni ȯ·nęisa?

TODO.

**24** En ungr konungr · ǫðrum sagði: [R TODO]
Sęint kvað at tęlja · af Trǫnu-ęyri
lang-hǫfðuð skip · und líðǫndum,
þau's ï Ǫrva-sund · útan fóru:

TODO.

**25** „Tolf hundruð · tryggra manna; [R TODO]
þó 's ï Hǫ́-tùnum · hǫlfu flęira,
víg-lið konungs; · vǫ́n erum rómu!“

TODO.

**26** Svá brá stýrir · stafn-tjǫldum af [R TODO]
at mildinga · męngi vakði,
ok dǫglingar · dags-brún séa,
ok siklingar · snøru upp við tré
vef-nistingum · à Varins-firði.

TODO.

**27** Varð ára ymr · ok járna glymr, [R TODO]
brast rǫnd við rǫnd, · røru víkingar;

ęisandi gekk · und ǫðlingum
4 lofðungs floti · lǫndum fjarri.

There was splashing of oars and clashing of swords;
shield struck against shield—the Wikings rowed.
TODO.

---

1 járna 'swords' | The contracted form is metrically preferred. TODO.

**28** Svá vas at hęyra · es saman kvómu [R TODO]
2 Kólgu systir · ok kilir langir
sem bjǫrg eða brim · brotna myndi.

TODO.

**29** Draga bað Helgi · hǫ́ segl ofarr, [R TODO]
2 varð=at hrǫnnum · hǫfn þing-loga,
þá's ógur=lig · Ǫ́gis dóttir
4 stag-stjórn-mǫrum · stęypa vildi.

TODO.

**30** En þęim sjǫlfum · Sig·rùn ofan [R TODO]
2 folk-djǫrf of barg · ok fari þęira,
snørisk ramm=liga · Rǫ́n ór hęndi
4 gjalfr-dýr konungs · at Gnipa-lundi.

TODO.

**31** S*v*á't þar umb aptan · ï Una-vǫ́gum, [R TODO]
2 flaust fagr-búin · fljóta knǫ́ttu,
ęn þęir sjalfir · frá Svarins-haugi
4 með hęrmðar hug · hęr kǫnnuðu.

TODO.

**32** Frá goð-borinn · Guð·mundr at því: [R TODO]
2 „Hvęrr 's land-reki · sá's liði stýrir
ok hann fęikna-lið · fǫ́rir at landi?"

TODO.

**33** Sin·fjǫtli kvað, · slǫng upp við rǫ́ [R TODO]

2 rauðum skildi, · rǫnd vas ór golli;
þar vas sund-vǫrðr · sá's svara kunni
4 ok við ǫðlinga · orðum skipta:

TODO.
and with athlings bandy words.

**34** „Sęg þat ï aptan, · es svïnum gefr [R TODO]
2 ok tíkr yðrar · tęygir at solli,
at sé Ylfingar · austan komnir
4 gunnar gjarnir · frá Gnipa-lundi.

TODO.

**35** Þar mun Hǫð·broddr · Hęlga finna, [R TODO]
2 flug-trauðan gram · ï flota miðjum,
sá's opt hęfir · ǫrnu sadda,
4 meðan þú á kvernum · kysstir þýjar.“

TODO.

**36** „Fátt mant, fylkir, · fornra spjalla [R TODO]
2 es þú ǫðlingum · ǫ̀·sǫnnu bregðr!
Þú hęfir etnar · ulfa krásir
4 ok brøðr þïnum · at bana orðit,
opt sǫ́r sogin · með svǫlum munni,
6 hęfr ï hręysi · hvar-lęiðr skriðit!“

TODO.

**37** „Þú vast vǫlva · ï Varins-ęyju, [R TODO]
2 skoll-vís kona, · bart skrǫk saman;
kvaðst ęngi mann · ęiga vilja,
4 sęgg brynjaðan, · nema Sin·fjǫtla!

TODO.

**38** „Þú vart in skǫ́ða,“ (kvað) „skass, val-kyrja, [R TODO]
2 ǫtul, á·máttlig, · at Al-fǫður;
mundu ęin-hęrjar · allir bęrja=sk,
4 své-vís kona, · of sakar þínar!

TODO.

**39** Níu ǫ́ttu vit · ȧ nęsi Sǫ́gu [R TODO]
2 ulfa alna, · ek vas ęinn faðir þęira!“

TODO.

**40** „Faðir vas=at-tu · fęnris-ulfa, [R TODO]
2 ǫllum ęllri, · svá't ek muna,
síðst þik gęldu · fyr Gnipa-lundi
4 þursa męyjar · ȧ Þórs-nęsi!

TODO.

**41** Stjúpr vast Sig·gęirs, · látt und stǫðum hęima, [R TODO]
2 varg-ljóðum vanr · ȧ viðum úti;
kvǫ́mu þér ȯ·gǫgn · ǫll at hęndi
4 þȧ's brǿðr þïnum · brjóst raufaðir;
gørðir þik frǫ́gjan · af fȋrin-verkum!

TODO.

**42** Þú vart brúðr Grana · ȧ Brá-velli, [R TODO]
2 goll-bitluð vart · gǫr til rásar,
hafða'k þér móðri · margt skęið riðit
4 svangri und sǫðli, · simul, for·bergis!“

TODO.

**43** „Svęinn þȯttir þú · sið-lauss vesa [R TODO]
2 þȧ's þú Gollnis · gęitr molkaðir
ęn ï annat sinn · Imðar dóttir
4 tǫttrug-hypja; · vill þú tǫlu lengri?“

TODO.

**44** „Fyrr vilda ek · at Freka-stęini [R TODO]
2 hrafna sęðja · ȧ hręum þïnum
en tíkr yðrar · tęygja at solli
4 eða gefa gǫltum; · dęili grǫm við þik!“

TODO.

**45** „Vǫ́ri ykkr, Sin·fjǫtli,“ (kvað) „sómra myklu [R TODO]
gunni at hǫyja · ok glaða ǫrnu
an sé ǫ́·nýtum · orðum at bręgðask
þó’tt hring-brotar · hǫiptir dǫili.

TODO.

**46** Þikkja-t mér góðir · Gran·mars synir, [R TODO]
þó dugir siklingum · satt at mǫ́la;
þǫir hafa markat · á Móins-heimum,
at hug hafa · hjǫrum at bręgða.“

TODO.

**47** Þǫir af ríki · rinna létu [R TODO]
Svipuð ok Svęgjuð · Sól-hǫima til,
dala dǫgg-ótta, · døkkvar hlíðir,
skalf Mistar marr · hvar’s męgir fóru.

TODO.

**48** Møttu þeir tiggja · ï tùn-hliði, [R TODO]
sǫgðu stríð=liga · stilli kvómu.
Úti stóð Hǫð·broddr · hjalmi faldinn,
hugði hann jó-rǫið · ǫ́ttar sinnar:
„Hví ’s hǫrmðar litr · á Hniflungum?“

TODO.

---

5 Hniflungum | This is the only attestation of *hniflungr* rather than *niflungr* in **R** (*‘hniflungom’*), but the inital *h* is also metrically necessary in *Ghv* 12/3.

**49** „Snúa=sk hér at sandi · snǫ́fgir kjólar, [R TODO]
rakka hirtir · ok ráar langar,
skildir margir, · skafnar árar,
gǫfugt lið gylfa, · glaðir Ylfingar.

TODO.

**50** Ganga fimm-tán · folk upp á land, [R TODO]
þó ’s ï Sogn út · sjau þúsundir,
liggja hér ï grindum · fyr Gnipa-lundi

4 brim-dýr blá-svǫrt · ok búin golli.
Þar 's miklu męst · męngi þęira;
6 mun=a nú Hęlgi · hjǫr-þing dvala.“

TODO.

**51** „Rinni raukn bitluð · til ręgin-þinga [R TODO]
2 en Spor-vitnir · at Sparins-hęiði.
Mélnir ok Mýlnir · til myrk-viðar;
4 látið ęngi mann · ęptir sitja
þęira 's bęn-logum · bręgða kunni!

TODO.

**52** Bjóði þér Hǫgna · ok Hrings sonum, [R TODO]
2 Atla ok Yngva, · Ǫlf inum gamla;
þęir 'ro gjarnir · gunni at hęyja;
4 lǫtum vǫlsunga · viðr-nám fáa!“

TODO.

**53** Svipr ęinn vas þat · es saman kvómu [R TODO]
2 fǫlvir oddar · at Freka-stęini;
ęy var Hęlgi · Hundings bani
4 fyrstr ï folki · þar's firar bǫrðu=sk,
óstr á ímu, · all-trauðr flugar;
6 sá hafði hilmir · hart móð-akarn.

TODO.

**54** Kvǫ́mu þar ór himni · hjalm-vitr ofan, [R TODO]
2 —óx gęira gnýr— · þę́r's grami hlífðu;
þá kvað þat Sig·rún, · —sár-vitr flug*u*—
4 át hǫlða skę́r · af Hugins barri:

There out of heaven came helmet-wights down
they who shielded the lord; the sound of spears grew loud.
Then ...

**55** „Hęill skalt, vísi, · virða njóta, [R TODO]
2 átt-stafr Yngva, · ok una lífi

es þú fęllt hęfir · inn flugar-trauða
4 jǫfur, þann's olli · Ęgis dauða.

TODO.

**56** Ok þér, buðlungr, · samir bǫ́ði vel [R TODO]
2 rauðir baugar · ok in ríkja mǫ́r;
hęill skalt, buðlungr, · bǫ́ði njóta
4 Hǫgna dóttur · ok Hring-staða
sigrs ok landa; · þá's sókn lokit!"

TODO.

# Lay of Hallow Harwardson
# *(Hęlga kviða Hjǫr·varðs-sonar)*

**Dating** (Sapp, 2022): early C11th (0.385)–late C11th (0.550)
**Meter:** *Ancient-words-law* (1/1–12/2, 31–43), *Leeds-meter* (12/3–30/4)

## Introduction

Heroic prosimetrum. According to Lindblad forms a group with *II HHund*.

## Text

### From Harward and Syelind (*Frá Hjǫr·varði ok Sigr·linn*)

**P1** Hjǫr·varðr hét konungr; hann átti fjórar konur. Ein hét Alf·hildr; sonr þeira hét Heðinn. Ǫnnur hét Séǫr·eiðr; þeira sonr hét Humlungr. In þriðja hét Sin·rjóð; þeira sonr hét Hymlingr. Hjǫr·varðr konungr hafði þess heit strengt at eiga þá konu er hann vissi vǫ́nsta. Hann spurði at Sváfnir konungr átti dóttur allra fegrsta; sú hét Sigr·linn. Ið·mundr hét jarl hans; Atli var hans sonr er fór at biðja Sigr·linnar til handa konungi. Hann dvalðisk vetr-langt með Sváfni konungi. Frán·marr hét þar jarl, fóstri Sigr·linnar; dóttir hans hét Álǫf. Jarl'inn réð, at meyjar var synjat, ok fór jarl'inn heim. Atli jarls sonr stóð einn dag við lund nǫkkurn, en fugl sat í limu'num uppi yfir hánum ok hafði heyrt til, at hans menn kǫlluðu vǫ́nstar konur þǫ́r, er Hjǫr·varðr konungr átti. Fugl'inn kvakaði, en Atli hlýddi, hvat hann sagði. Hann kvað:

Hearward was the name of a king; he had four wives. One was called Elfhild; their son was called Headen. Another was called Searath; their son was called Humbling. The third was called Sindread; their son was called Himbling. King Hearward had undertaken a vow to have those women whom he knew the most handsome. He learned that king Swebner had a daughter fairest of all; she was called Syelind. Ithmund was the name of his earl; Attle was his son, who journeyed to ask for Syelind's hand on behalf of the king. He stayed over the winter with king Swebner. Frenmar was the name of an earl there, the foster-father of Syelin; his daughter was called Anlave. The earl decided that the maiden was denied him and the earl journeyed home. Attle the earl's son one day stood by a certain tree, but a bird sat in the branches above him and had overheard that his men said that the women which king Hearward had were the most handsome. The bird twittered, and Attle listened to what it said. It quoth:

5 allra | *corr. from* 'vǫnallra' ***R***

Fugl kvað: **1** „Sátt-u Sigr·linn, · Sváfnis dóttur,
meyna fęgrstu · ï munar-hęimi?
Þó hag=ligar · Hjǫr·varðs konur
gumnum þykkja · at Glasis-lundi.“

"Hast thou seen Syelind Swebner's daughter,
the fairest of maidens in the realm of love [WORLD]?

Although Hearward's wives seem handsome
to the men in Glazerslund."

Atli kvað: **2** „Munt við Atla · Ið·mundar son
2 fugl fróð-hugaðr · flęira mǫ́la?"
Fugl kvað: „Mun'k ef mik buðlungr · blóta vildi
4 ok kýs'k þat's ek vil · ór konungs garði."

"Wilt thou with Attle Idmund's son,
O wise-minded fowl, speak yet more?"
"I will, if the prince will make me a bloot,
and I may choose what I wish from the house of the king."

Atli kvað: **3** „Kjós=at-tu Hjǫr·varð · né hans sonu
2 né inar fǫgru · fylkis brúðir,
ęigi brúðir · þǫ́r's buðlungr á;
4 kaupum vel saman, · þat 's vina kynni."

TODO 3.

Fugl kvað: **4** „Hof mun'k kjósa, · hǫrga marga,
2 goll-hyrnðar kýr · frá grams búi,
ef hǫ́num Sigr·linn · søfr á armi
4 ok ǫ́·nauðig · jǫfri fylgir."

"Hoves will I choose and many harrows,
golden-horned kine from the ruler's estate
if on his arm Syelin will sleep
and without force follow the lord."

---

2 goll-hyrnðar kýr 'golden-horned kine' | Formulaic, also found in *Þrk* 23/1b.

**P2** Þetta var áðr Atli føri. En er hann kom heim ok konungr spurði
2 hann tíðinda, hann kvað:

TODO.

**5** „Hǫfum ęrfiði · ok ękki ørendi;
2 mara þraut ǫ́ra · á męgin-fjalli,
urðum síðan · Sǫ́·morn vaða;
4 þá vas oss synjat · Sváfnis dóttur,
hringum góddrar, · es vér hafa vildum."

TODO 5

**P3** Konungr bað at þeir skyldu fara annat sinn; fór hann sjálfr. En er þeir kómu upp á fjall ok sá á Sváfa-land lands-bruna ok jó-reyki stóra. Reið konungr af fjalli'nu fram í land'it ok tók nátt-ból við á eina. Atli helt vǫrð ok fór yfir á'na. Hann fann eitt hús. Fugl mikill sat á húsi'nu ok gętti ok var sofnaðr. Atli skaut spjóti fugl'inn til bana en í húsi'nu fann hann Sigr·linn konungs dóttur ok Á·lǫfu jarls dóttur ok hafði þǫr báðar braut með sér. Frán·marr jarl hafði hamazt í arnar líki ok varit þǫr fyr her'num með fjǫl-kynngi. Hróð·marr hét konungr, biðill Sigr·linnar. Hann drap Sváfa-konung ok hafði rǫnt ok brennt land'it. Hjǫr·varðr konungr fekk Sigr·linnar en Atli Á·lǫfar.

TODO.

**P4** Hjǫr·varðr ok Sigr·linn áttu son mikinn ok vǫnan. Hann var þǫgull; ekki nafn festist við hann. Hann sat á haugi. Hann sá ríða val-kyrjur níu ok var ein gǫfug=ligust. Hón kvað:

TODO. She quoth:

**6** „Síð munt, Helgi, · hringum ráða,
ríkr róg-apaldr, · né Rǫðuls-vǫllum,
ǫrn gól ár=la, · ef þú ǫ́ þęgir,
þó'tt-u harðan hug, · hilmir, gjaldir."

TODO 6

[Hęlgi] kvað: **7** „Hvat lętr fylgja · Hęlga nafni,
brúðr bjart-lituð, · alls bjóða rǫðr?
Hygg fyr ǫllum · at·kvǫ́ðum vel;
þigg ęigi þat · nema þik hafa!"

TODO 7

[Val-kyrja] kvað: **8** „Sverð vęit'k liggja · ï Sig·ars-holmi,
fjórum fǫ́ra · an fimm tǫgu;
ęitt es þęira · ǫllum bętra
víg-nesta bǫl · ok varit golli.

"Swords I know lying in Sigarsholm:
four less than fifty.
One of them is better than all—
a bale of war-covers(?) [SHIELDS]—and covered with gold.

**9** Hringr 's ï hjalti, · hugr 's ï miðju,
2 ógn 's ï oddi, · þęim's ęiga getr;
liggr með ęggju · ormr dręyr-fáiðr
4 en á val-bǫstu · verpr naðr hala."

A ring is on its hilt; heart is in the middle;
terror is in the point for him who gets to own it.
Along the edge lies a serpent painted in blood
and on the walbast an adder eats its tail."

1 Hringr 's ï hjalti 'A ring is on its hilt' | The sword is a so-called *ring-sword*. It was popular among Germanic warriors of the Migration Period to have oath-ring on their sword-hilts as a symbol of fidelity to their lords, but this custom was entirely extinct by ca. 700 (Nerman, 1931, pp. 40–44) and the detail thus serves to emphasize the exceptional age of the sword. It also helps us date at least this part of the poem, for it is highly unlikely that an Icelandic antiquarian of the C12th would have been aware of this circumstance, whereas a Norwegian of the C10th conceivably might. Cf. *Sigsk* 68 which probably also refers to a ring-sword. A well preserved Norwegian ring-sword survives from Snartemo in Vest-Agder, dating to around 500 CE (object ID C26001); see Fig. 7.

4 val-bǫstu 'walbast' | An unclear part of the sword-hilt; see *Sigrdr* 6.

Figure 7: Hilt of the Snartemo sword, front and reverse. Migration period, ca. 500 CE. © Eirik Irgens Johnsen. CC BY-SA 4.0. https://www.unimus.no/portal/#/photos/d8932af5-1082-4938-9b4b-ca6b86f2bdfb

**P5** Ey·limi hét konungr; dóttir hans var Sváfa. Hón var val-kyrja ok reið lopt ok lǫg. Hón gaf Helga nafn þetta ok hlífði hǫnum opt síðan í orrustum. Helgi kvað:

TODO. Hallow quoth:

**10** „Est=at, Hjǫr·varðr, · hęil-ráðr konungr,
folks odd-viti, · þó'tt frękgr séir;
létst-u ęld eta · jǫfra byggðir
en þęir angr við þik · ękki gørðu.

TODO 10

**11** Ęn Hróð·marr skal · hringum ráða,
þeim es ǫ́ttu · ǫ́rir niðjar;
sá sé=sk fylkir · fęst at lífi,
hygg=sk al-dauðra · arfi at ráða."

TODO 11

**P6** Hjǫr·varðr svaraði at hann myndi fá lið Helga ef hann vill hefna móður-fǫður síns. Þá sótti Helgi sverð'it er Sváfa vísaði hánum til. Þá fór hón ok Atli ok felldu Hróð·mar ok unnu mǫrg þrek-virki. Hann drap Hata jǫtun er hann sat á bergi nokkuru. Helgi ok Atli lǫ́gu skipum í Hata-firði. Atli helt vǫrð inn fyrra hlut nętr'innar. Hrím·gerðr Hata dóttir kvað:

TODO. Attle kept watch the first part of the night. Rimegird Hate's daughter quoth:

**12** „Hvęrir 'ro hǫlðar · ï Hata-firði?
Skjǫldum es tjaldat · á skipum yðrum,
frǫ́kn=liga látið, · fátt hygg yðr s*éa*sk;
kęnnið mér nafn konungs!"

TODO 12

Atli kvað: **13** „Hęlgi hann hęitir · ęn þú hvęr-gi mátt
vinna grand grami,
éarn-borgir · 'ro umb ǫðlings flota
knegu-t oss fǫ́lur fara."

TODO 13

**14** Hvé þik heitir, (kvað Hrím·gęrðr) halr inn ȧm-átt=ki?
2 Hvé þik kalla konir?
Fylkir þér trúir · es þik ï fǫgrum lętr
4 bęits stafni búa.

TODO 14

Atli kvað: **15** „Atli ek hęiti, · atall skal'k þér vera,
2 mjǫk em'k gífrum gramastr;
úrgan stafn · ek hęfi opt búit
4 ok kvalðar kveld-riður.

TODO 15

**16** Hvé þú hęitir, · hála ná-grǫ́ðug?
2 Nęfn þinn, fála, fǫður;
níu rǫstum · es þú skyldir neðar vesa
4 ok vaxi þér ȧ baðmi barr!"

TODO 16

Hrím·gerðr kvað: **17** „Hrím·gerðr ek hęiti, · Hati hét minn faðir,
2 þann vissa'k ȧ·máttkastan jǫtun;
margar brúðir · hann lét frá búi tęknar
4 und's hann Hęlgi hjó."

"Rimegird I am called—Hater was my father called,
I knew him to be the uncanniest ettin;
many brides he had taken from their homes
before Hallow cut him down."

**18** „Þú vast, hála, · fyr hildings skipum
2 ok látt ï fjarðar-mynni fyrir;
rę́sis rekka · es vildir Rǫ́n gefa
4 ef þér kømi't ï þverst þvari."

TODO 18

Hrím·gerðr kvað: **19** „Duliðr est nú, Atli, · draums kveð'k þér vesa,

2 síga lętr þú brȳnn fyr bráar;
móðir mïn · lá fyr mildings skipum,
4 ek drękkða Hlǫð·varðs sonum ï hafi.

TODO 19

**20** Gnęggja myndir þú, Atli, · ef gęldr né vę́rir:
2 bręttir sïnn Hrím·gerðr hala!
Aptar=la hjarta · hygg at þitt, Atli, sé
4 þó'tt þú hafir *rę́ina rǫdd."

Thou wouldst neigh, Attle, if thou wert not a gelding;
Rimegird wags her tail!
A cowering heart I think thine, Attle, is,
although thou hast a stallion's voice."

4 *rę́ina | hreina *R*.

Atli kvað: **21** „Rę́ini mun þér ek þikkja · ef þú rę́yna knátt
2 ok stíga'k ȧ land af lęgi;
ǫ́ll munt lęmja=sk · ef mér 's al-hugat
4 ok svę́igja þïnn hala, Hrím·gerðr!"

"A stallion wilt thou think me if thou mightst experience it,
and I step aland from the lake;
TODO."

Hrím·gerðr kvað: **22** „Atli, gakk ȧ land · ef afli tręysti=sk
2 ok hittumk ï vík Varins,
rifja rétti · es þú munt, rekkr, fȧ
4 ef þú mér ï krymmur kømr."

TODO 22

Atli kvað: **23** „Mun'k=a ek ganga · áðr gumnar vakna
2 ok halda of vísa vǫrð;
es=a mér ør·vę́nt · nę́r ȯru kømr
4 skass upp undir skipi."

TODO 23

Hrím·gerðr kvað: **24** „Vaki þú, Hęlgi, · ok bøt við Hrím·gę́rði
2 es þú létst hǫggvinn Hata;

ęina nǫ́tt · kná hǫ́n hjá jǫfri sofa,
4 þá hęfir hǫ́n bǫlva bǿtr.“

“Wake thou, Hallow, and restore Rimegird
since thou didst let Hate be cut down.
A single night may she sleep by the ruler,
then she has restitution for her bales.”

Hęlgi kvað: **25** „Loðinn hęitir es þik skal ęiga, · —lęið est mann-kyni—,
2 sá býr ï Þoll-ęyju þurs,
hund-víss jǫtunn, · hraun-búa verstr,
4 sá ’s þér makligr maðr.“

TODO 25

Hrím·gerðr kvað: **26** „Hina vilt hęldr, Hęlgi, · es réð hafnir skoða
2 fyrri nǫ́tt með firum;
mar-gollin mǫ́r · mér þǫ́tti afli bera;
4 hér sté hǫ́n land af lęgi
ok fęsti svá yðarn flota;
6 hǫ́n ęin því veldr · es ek ęigi má’k
buðlungs mǫnnum bana.“

TODO 26

Hęlgi kvað: **27** „Hęyr þú nú, Hrím·gerðr, · ef ek bǿti harma þér,
2 sęg þú gǫrr grami:
Vas sú ęin vętt · es barg ǫðlings skipum
4 eða fóru þǫ́r flęiri saman?“

TODO 27

Hrím·gerðr kvað: **28** „Þrennar níundir męyja, · þó ręið ęin fyrir,
2 hvít und hjalmi mǫ́r;
marir hristu=sk, · stóð af mǫnum þęira
4 dǫgg ï djúpa dali,
hagl ï háva viðu,
6 þaðan kømr með ǫldum ár;
allt vas mér þat lęitt es lęit’k.“

TODO 28

Hęlgi kvað: **29** „Austr lít-tu nú, Hrím·gęrðr, · ef þik lostna hęfr
Hęlgi hęl-stǫfum;
á landi ok á vatni · borgit 's ǫðlings flota
ok siklings mǫnnum it sama!“

TODO 29

Atli kvað: **30** „Dagr 's nú, Hrím·gęrðr, · en þik dvalða hęfir
Atli til aldr-laga;
hafnar mark · þykkir hløg=ligt vesa,
þar's þú ï stęins líki stęndr!“

TODO 30

**P7** Helgi konungr var all-mikill her-maðr. Hann kom til Ey·lima konungs ok bað Svǫfu, dóttur hans. Þau Helgi ok Sváfa veittu=sk várar ok unnu=sk furðu mikit.
Sváfa var heima með feðr sínum en Helgi í hernaði; var Sváfa val-kyrja enn sem fyrr.
Heðinn var heima með fǫður sínum, Hjǫr·varði konungi, í Noregi. Heðinn fór einn saman heim ór skógi jóla-aptan ok fann troll-konu; sú reið vargi ok hafði orma at taumum ok bauð fylgð sína Heðni. „Nei,“ sagði hann. Hón sagði: „Þess skaltu gjalda at bragar-fulli!“
Um kveld'it óru heit-strengingar; var framm leiddr sonar-gǫltr; lǫgðu menn þar á hendr sínar ok strengdu menn þá heit at bragar-fulli. Heðinn strengði heit til Svǫfu Ey·lima dóttur, unnustu Helga, bróður síns, ok iðraðisk svá mjǫk at hann gekk á braut villi-stígu suðr á lǫnd ok fann Helga bróður sinn. Helgi kvað:

TODO.

**31** „Kom hęill, Hęðinn, · hvat kannt sęgja
nýra spjalla · ór Nor·egi?
Hví 's þér, stillir, · støkkt ór landi
ok est ęinn kominn · o*ss* at finna?“

TODO 31

**32** „Mik hęfir myklu gløpr · męiri sóttan:
Ek hęfi kørna · ina konung-bornu

brúði þïna · at bragar-fulli.“

TODO 32

**33** „Sakask ęigi þú! · Sǫnn munu verða
ǫl-mǫ́l, Hęðinn, · okkur bęggja;
mér hęfir stillir · støkkt til ęyrar,
þriggja nátta, · skyla'k þar koma;
if 's mér á því · at aptr koma;
þá má at góðu · gørask slíkt ef skal.“

TODO 33

**34** „Sagðir þú, Hęlgi, · at Hęðinn vę́ri
góðs verðr frá þér · ok gjafa stórra;
þér es sømra · sverð at rjóða
an frið gefa · fjǫndum þïnum.“

TODO 34

**P8** Þat kvað Helgi því at hann grunaði um feigð sína ok þat at fylgjur hans hǫfðu vitjat Heðins þá er hann sá konu'na ríða vargi'num. Álfr hét konungr, sonr Hróð·mars, er Helga hafði vǫll haslaðan á Sigars-velli á þriggja nátta fresti. Þá kvað Helgi:

TODO.

**35** „Ręið á vargi · es røkvit vas,
fljóð ęitt es hann · fylgju bęiddi;
hǫn vissi þat · at veginn myndi
Sigr·linnar sonr · á Sig·ars-vǫllum.“

TODO 35

**P9** Þar var orrusta mikil ok fekk þar Helgi bana-sár.

That was a great battle, and there Hallow got his bane-wound.

**36** Sęndi Hęlgi · Sig·ar at ríða
ęptir Ey·lima · ęinga-dóttur;
biðr brá-lliga · búna verða
ef hǫn vill finna · fylki kvikvan.

TODO 36

**37** „Mik hęfir Hęlgi · hingat sęndan
2 við þik, Sváfa, · sjalfa at mǫ́la,
þik kvað=sk hilmir · hitta vilja
4 áðr ítr-borinn · ǫndu týndi.“

TODO 37

**38** „*Hvat* varð Hęlga · Hjǫr·varðs syni?
2 Mér 's harð=liga · harma lęitat;
ef hann sǫ́r of lék · eða sverð of bęit,
4 þęim skal ek gumna · grand of vinna!“

TODO 38

1 *Hvat* varð | 'H varþ' ***R***

**39** „Fell hér ï morgun · at Freka-stęini
2 buðlungr sá's vas · batstr und sólu;
Ǫ́lfr mun sigri · ǫllum ráða
4 þó'tt þętta sinn · þǫrf-gi vǫ́ri.“

TODO 39

**40** „Hęil ves, Sváfa! · Hug skalt dęila,
2 sjá mun ï hęimi · hindstr fundr vera;
tjá buðlungi · blóða undir;
4 mér hęfir hjǫrr komit · hjarta it nǫ́sta.

TODO 40

**41** Bið'k þik, Sváfa, · brúðr, grátt=at-tu,
2 ef þú vill mïnu · máli hlýða
at þú Hęðni · hvílu gørvir
4 ok jǫfur ungan · ǫ́stum lęiðir.“

TODO 41

**42** „Mǫ́lt hafða'k þat · ï munar-hęimi
2 þá's mér Hęlgi · hringa valði;
myndi'g=a ek lostig · at liðinn fylki

4 jǫfur ȯ·kunnan · armi vęrja.“

TODO 42

**43** „Kyss mik, Sváfa, · køm’k ęigi áðr
2 Rog-hęims ȧ vit · né Rǫðuls-fjalla
áðr hęfnt hęfi’k · Hjǫr·varðs sonar,
4 þęss es buðlungr vas · bętstr und sólu!“

TODO 43

**P10** Helgi ok Sváfa er sagt at vǫ́ri endr-borin.

Hallow and Sweve, it is said, were reborn.

# Second Lay of Hallow Hundingsbane
# *(II Helga kviða Hundings-bana)*

**Dating** (Sapp, 2022): late C11th (0.587)
**Meter:** *Ancient-words-law* (TODO)

## Introduction

TODO: Introduction.

The latter part of the poem contains a touching description of Syreun's visit to Hallow's grave mound, where the two lovers embrace one last time. It reflects a folkloric motif found in many traditional British ballads (e.g. Roud 50 "Sweet William's Ghost", Roud 179 "The Lover's Ghost" or "The Grey Cock", Roud 22568 "The Night Visiting Song"), where two lovers separated by death reunite one last time in the grave before being forced to part at cock-crow, although in some variants of 179 and 22568 the supernatural element is not explicit. The following text is a version of Roud 22568 as recorded by *The Dubliners* in 1972:

*I must away now; I can no longer tarry*
*This morning's tempest I have to cross*
*I must be guided without a stumble*
*Into the arms I love the most.*

*And when he came to his true love's dwelling*
*He knelt down gently upon a stone*
*And through her window he's whispered lowly:*
*"Is my true lover within at home?"*

*"Wake up, wake up, love, it is thine own true lover*
*Wake up, wake up, love, and let me in*
*For I am tired, love, and oh so weary*
*And more than near drenched to the skin."*

*She's raised her off her down soft pillow*
*She's raised her up and she's let him in*
*And they were locked in each other's arms*
*Until that long night was past and gone.*

*And when that long night was past and over*
*And when the small clouds began to grow*
*He's taken her hand and they've kissed and parted*
*Then he saddled and mounted and away did go.*

*I must away now* et c.

## Text

### From the Walsings (*Frá Vǫlsungum*)

**P1** Sig·mundr konungr Vǫlsungs sonr átti Borg·hildi af Brá-lundi. Þau hétu son sinn Helga ok eptir Helga Hjǫr·varðs syni. Helga fóstraði Hagall. Hundingr hét ríkr konungr; við hann er Hundland kennt. Hann var her-maðr mikill ok átti marga sonu þá er í hernaði vóru. Ó·friðr ok dylgjur vóru á milli þeira Hundings konungs ok Sig·mundar konungs; drǫpu hvárir annarra fręndr. Sig·mundr konungr ok hans ętt-menn hétu Vǫlsungar ok ylfingar. Helgi fór ok njósnaði til hirðar Hundings konungs á laun. Hemingr, sonr Hundings konungs, var heima. En er Helgi fór í brott þá hitti hann hjarðar *svein* ok kvað:

TODO.

**1** „Sęg Hęmingi · at Hęlgi man
hvęrn ï brynju · bragnar fęlldu,
ér ulf gráan · inni hǫfðuð
þar's Hamal hugði · Hundingr konungr.“

TODO.

**P2** Hamall hét sonr Hagals. Hundingr konungr sendi menn til Hagals at leita Helga. En Helgi mátti eigi forðask annan veg en tók klęði ambáttar ok gekk at mala. Þeir leituðu ok fundu eigi Helga. Þá kvað Blindr inn bǫl-vísi:

TODO.

**2** „Hvǫss eru augu · ï Hagals þýju,
es=a þat karls ętt · es á kvęrnum stęndr,
stęinar rifna, · støkkr lúðr fyrir.

TODO.

**3** Nú hęfir hǫrð dómi · hildingr þegit
es vísi skal · val-bygg mala;
hęldr es sómri · hęndi þęiri
meðal-kafli · an mǫndul-tré.“

TODO.

**P3** Hagall svaraði ok kvað:

TODO.

**4** „Þat 's lítil vǫ · þó'tt lúðr þrumi
es mǫ́r konungs · mǫndul hrórir;
hǫ́n skǫ́vaði · skýjum øfri
ok vega þorði · sǫm víkingar
áðr hana Helgi · hǫptu gørði;
systir 's hǫ́n þǫira · Sig·ars ok Hǫgna,
því hǫfir ǫtul augu · ylfinga man."

TODO.

**P4** Undan komsk Helgi ok fór á her-skip. Hann felldi Hunding konung ok var síðan kallaðr Helgi Hundings bani. Hann lá með her sinn í Bruna-vágum ok hafði þar strand-hǫgg ok ǫ́tu þar hrátt. Hǫgni hét konungr; hans dóttir var Sig·rún; hón var valkyrja ok reið lopt ok lǫg; hón var Sváva endr-borin. Sig·rún reið at skipum Helga ok kvað:

TODO. Syerun rode up to Hallow's ships and quoth:

**5** „Hvǫrir láta fljóta · flǫy við bakka?
Hvar, hǫr-mǫgir, · hǫima ǫiguð?
Hvǫrs bíðið ér · í Bruna-vǫ́gum?
Hvǫrt lystir yðr · lǫið at kanna?"

TODO.

**6** „Hamall lǫ́tr fljóta · flǫy við bakka;
ǫigum hǫima · í Hlés-eyju;
bíðum byrjar · í Bruna-vǫ́gum;
austr lystir oss · lǫið at kanna!"

TODO.

**7** „Hvar hǫfir, hilmir, · hildi vakða
eða gǫgl alin · Gunnar systra?

Hví 's brynja þín · blóði stokkin?
4 Hví skal und hjǫlmum · hrátt kjǫt eta?"

TODO.

**8** „Þat vann nǫ́st nýs · niðr Ylfinga
2 fyr vestan ver, · ef þik vita lystir,
es ek bjǫrnu tók · ï Braga-lundi
4 ok ǫ́tt ara · oddum sadda'k.

TODO.

---

2 ef þik vita lystir 'if thou hast lust to know' | Formulaic b-verse, also occurring in *Helr* 2/3b, 5/2b, 6/3b.

**9** Nú 's sagt, mǫ́r, · hvaðan sakar gørðu=sk,
2 því vas á lǫgi mér · lítt stǫikt etit."

TODO.

**10** „Víg lýsir þú; · varð fyr Hǫlga
2 Hundingr konungr · hníga at vǫlli;
bar sókn saman · es sefa hǫfnduð
4 ok busti blóð · á brimis ǫggjar."

TODO.

**11** „Hvat vissir þú · at þǫir séi,
2 snót svinn-huguð, · es sefa hǫfnduð?
Margir 'ro hvassir · hildings synir
4 ok á·munir · ossum niðjum."

TODO.

**12** „Vas'k=a ek fjarri, · folks odd-viti,
2 gǫ́r á morgun · grams aldr-lokum;
þó tǫl'k sløgjan · Sig·mundar bur
4 es ï val-rúnum · víg-spjǫll sǫgir.

TODO.

**13** Lǫit'k þik umb sinn fyrr · á lang-skipum
2 þá's þú byggðir · blóðga stafna

ok úr-svalar · unnir léku;
nú vill dylja=sk · dǫglingr fyr mér
en Hǫgna mǽr · *Hǫlga* kǫnnir.“

TODO.

**P5** Gran·marr hét ríkr konungr er bjó at Svarins-haugi. Hann átti marga sonu: Hǫð·broddr, annarr Guð·mundr, þriði Starkaðr. Hǫð·broddr var í konunga-stefnu. Hann fastnaði sér Sig·rúnu Hǫgna dóttur en er hón spyrr þat þá reið hón með valkyrjur um lopt ok um lǫg at leita Helga.

Helgi var þá at Loga-fjǫllum ok hafði barit=sk við Hundings sonu. Þar felldi hann þá Álf ok Eyj·ólf, Hjǫr·varð ok Her·varð ok var hann all-víg-móðr ok sat undir Ara-steini. Þar hitti Sigrún hann ok rann á hals hǫ́num ok kyssti hann ok sagði hǫ́num erendi sitt, svá sem segir í Vǫlsunga kviðu inni fornu:

TODO.

**14** Sótti Sig·rún · sikling glaðan,
hǫim nam hǫn Hǫlga · hǫnd at sókja,
kyssti ok kvaddi · konung und hjalmi,
þá varð hilmi · hugr á vífi;
fyrr lét=sk hǫn unna · af ǫllum hug
syni Sig·mundar · an hǫn sét hafði.

TODO.

**15** „Vas’k Hǫð·broddi · ï hǫr fǫstnuð
en jǫfur annan · ǫiga vilda’k;
þó séumk, fylkir, · frǫ́nda rǫiði;
hǫfi’k mïns fǫður · mun-ráð brotit.“

TODO.

**16** Nam=a Hǫgna mǽr · of hug mǽla;
hafa kvað=sk hǫn Hǫlga · hylli skyldu.

TODO.

**17** „Hirð ǫigi þú · Hǫgna rǫiði

2 né illan hug · ęttar þïnnar;
þú skalt, mękr ung, · at mér lifa;
4 ętt átt, in góða, · es ek s*éu*mk.“

TODO.

**P6** Helgi samnaði þá miklum skipa-her ok fór til Freka-steins ok
2 fengu í hafi of·viðri mann-hętt. Þá kvǫmu leiptr yfir þá ok stóðu geislar í skipin. Þeir sá í lopti'nu at val-kyrjur níu riðu ok kenndu
4 þeir Sig·rúnu. Þá lęgði storm'inn ok kvǫmu þeir heilir til lands. Gran·mars synir sǫtu á bjargi nǫkkuru er skipin sigldu at landi.
6 Guð·mundr hljóp á hest ok reið á njósn á berg'it við hǫfn'ina; þá hlóðu Vǫlsungar seglum; þá kvað Guð·mundr, svá sem fyrr er
8 ritat í Hęlga-kviðu:

TODO.

7–8 svá sem fyrr er ritat í Hęlga-kviðu ‘TODO’ | Viz. in *I HHund* 32.

”

**18** Hvęrr es fylkir · sá's flota stýrir
2 ok fęikna-lið · førir at landi?“

TODO.

**P7** Sin·fjǫtli Sig·mundar sonr svaraði ok *er* þat enn ritat. Guð·mundr
2 reið heim með her-sǫgu. Þá sǫmnuðu Gran·mars synir her; kómu þar margir konungar. Þar var Hǫgni, faðir Sig·rúnar, ok
4 synir hans, Bragi ok Dagr. Þar var orrusta mikil ok fellu allir Gran·mars synir ok allir þeira hǫfðingjar nema Dagr Hǫgna
6 sonr fekk grið ok vann eiða Vǫlsungum. Sig·rún gekk í val'inn ok hitti Hǫð·brodd at kominn dauða. Hón kvað:

TODO.

**19** Mun=a þér, Sig·rún, · frá Sefa-fjǫllum,
2 Hǫð-broddr konungr, · hníga at armi;
liðin es ęvi, · opt náir hrę́vi
4 grán-stóð gríðar, · Gran·mars sona.

TODO.

**P8** Þá hitti hón Helga ok varð all-fegin. Hann kvað:

TODO.

**20** Es=at þér at ǫllu, · al-vitr, gefit,
2 þó kveð'k nǫkkvi · nornir valda;
fellu ï morgun · at Freka-stęini
4 Bragi ok Hǫgni · —varð'k bani þęira—

TODO.

**21** en at Styr·kleifum · Starkaðr konungr
2 en at Hlé·bjǫrgum · Hro·llaugs synir;
þann sá'k gylfa · grimm-úðgastan
4 es barði=sk bolr, · vas á brot hǫfuð.

TODO.

**22** Liggja at jǫrð*u* · allra flęstir
2 niðjar þïnir · at nǫm orðnir;
vannt=at-tu vígi, · vas þér þat skapat
4 at þú at rógi · rík-męnni vart.

TODO.

**P9** Þá grét Sig·rún. Hann kvað:

Then Syerun wept. He quoth:

**23** „Huggask-tu, Sig·rún! · Hildr hęfir þú oss verit;
2 vinna=t skjǫldungar skǫpum."
„Lifna mynda'k nú kjósa · es liðnir eru
4 ok knętta'k þér þó ï faðmi fela=sk."

TODO.

**P10** Þetta kvað Guð·mundr, Gran·mars sonr:

TODO.

**24** Hvęrr es skjǫldungr · sá's skipum stýrir,
2 lętr gunn-fana · gollinn fyr stafni?
Þikkja mér friðr · ï farar broddi;

verpr víg-roða · umb víkinga.

TODO.

Sin·fjǫtli kvað: **25** Hér má Hǫð·broddr · Hęlga kęnna
flótta trauðan · ï flota miðjum;
hann hęf*ir* øðli · ę́ttar þïnnar,
arf fjǫrsunga, · und sik þrungit.

TODO.

**26** Því fyrr skulu · at Freka-steini
sáttir saman · umb sakar dǿma;
mál es, Hǫð·broddr, · hęfnd at vinna
ef vér lę́gra hlut · lęngi bǫ́rum.

TODO.

**27** Fyrr munt, Guð·mundr, · gęitr of halda
ok berg-skorar · brattar klífa,
hafa þér ï hęndi · hęsli-kylfu;
þat 's þér blíðara · an brimis dómar.

TODO.

**28** Þér es, Sin·fjǫtli, · sǿmra myklu
gunni at hęyja · ok glaða ǫrnu
an ȯ·nýtum · orðum at dęila
þó'tt hildingar · hęiptir dęili.

TODO.

**29** Þikki=t mér góðir · Gran·mars synir,
þó dugir siklingum · satt at mę́la,
þęir mękrt hafa · á Móins-hęimum
at hug hafa · hjǫrum at bręgða;
eru hildingar · høldsti snjallir.

TODO.

**P11** Helgi fekk Sigrúnar ok ǫ́ttu þau sonu; var Helgi eigi gamall. Dagr Hǫgna sonr blótaði Óðin til fǫður-hefnda. Óðinn léði

Dag g*eir*s síns. Dagr fann Helga, mág sinn, þar sem heitir at
4 Fjǫturlundi. Hann lagði í gǫgnum Helga með geir'num. Þar
fell Helgi, en Dagr reið til fjalla ok sagði Sigrúnu tíðindi:

Hallow got Syerun for a wife and they had sons; Hallow was not old. Day, Hain's son, made a bloot to Weden for the sake of avenging his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, at the place called Fetterlund; he ran Hallow through with the spear. There fell Hallow, but Day rode to the fells and told Syerun the news:

**30** „Trauðr em'k, systir, · trega þér at sęgja
2 því't ek hęfi nauðigr · nipti grøtta:
Fell ï morgun · und Fjǫturlundi
4 buðlungr sá's vas · bętstr ï hęimi
ok hildingum · á halsi stóð."

"Regretful am I, sister, to grieve thee by saying it—
for, forced, must I make my kinswoman weep:
this morning fell in Fetterlund
that noble who was the best in the world
and on the throats of princes stood."

[Sigrún kvað:] **31** „Þik skyli allir · ęiðar bíta,
2 þęir es Hęlga · hafðir unna,
at inu ljósa · Lęiptrar vatni
4 ok at úr-svǫlum · Unnar steini!

"*Thee* should all oaths bite,
which thou to Hallow hast sworn,
by the shining water of Lafter,
and by the spray-cold stone of Ithe.

**32** Skríði=at þat skip, · es und þér skríði,
2 þó'tt ǫska-byrr · ęptir lęggi=sk!
Renni=a sá marr, · es und þér renni,
4 þó'tt fięndr þïna · forða=sk ęigir!

May the ship not glide which glides beneath thee,
although it has a wished-for gust behind it!
May the horse not run which runs beneath thee,
although from thy foes thou must escape!

**33** Bíti=a þér þat sverð, · es þú bręgðir,

2 nema sjǫlfum þér · syngvi of hǫfði!
Þá véri þér hęfnt · Hęlga dauða,
4 ef þú véri vargr · á viðum úti,
auðs and-vani · ok alls gamans,
6 hęfðir ęigi mat, · nema á hréum spryngir!“

May the sword not bite for thee which thou brandishest,
unless it sing around thy very own head!
*Then* were on thee Hallow's death avenged,
if thou wert a wolf in the woods outside,
bereft of wealth and all pleasure;
hadst no food, save thou plundered carrion!“

Dagr kvað: **34** „Ǿr est, systir, · ok ør·vita,
2 es brøðr þïnum · biðr for·skapa!
Ęinn vęldr Óðinn · ǫllu bǫlvi,
4 því't með sifjungum · sak-rúnar bar!

“Mad art thou, sister, and out of thy wits,
when onto thy brother thou dost bid a cruel shape!
Alone is Weden at fault for all evil
for he carried strife-runes amidst kin!

---

1 Ǿr ... ok ør·viti ‘Mad ... and out of thy wits’ | Formulaic, also occurring in *Lok* 21/1 and *Oddrgr* 15/1.

3 Ęinn vęldr Óðinn · ǫllu bǫlvi ‘Alone is Weden at fault for all evil’ | Formulaic, also occurring (with other names than *Óðinn* ‘Weden’) at *I Guðr* 25/2 and *Sigsk* 27/4.

**35** Þér býðr bróðir · bauga rauða,
2 ǫll Vandils-vé · ok Víg-dali;
haf halfan hęim · harms at gjǫldum
4 brúðr baug-varið · ok burir þïnir.

Thy brother offers thee red bighs,
all Wendelswigh and the Wighdales.
Have half the realm as restitution for the harm—
O bigh-adorned bride, and thy sons also.

**36** „Sit'k=a svá sǫ́l · at Sefa-fjǫllum,
2 ár né of nętr, · at ek una lífi,
nema at liði lofðungs · ljóma bręgði,
4 renni und vísa · Víg-blǫ́r þinig,
goll-bitli vanr, · knega'k grami fagna!

"I will not sit so happy in the Sevefells,
at dawn nor night, that I should be content with living,
unless the retinue of the man of praise splendidly shone,
[and] beneath the ruler Wighblaw ran hither,
wont to the golden bit—[and] I might greet the prince!

**37** Svá hafði Hęlgi · hrędda gǫrva
fjándr sïna alla · ok frędndr þęira,
sem fyr ulfi · óðar rynni
gęitr af fjalli, · gęiska fullar!

So would Hallow have terrified
his enemies all and the kinsmen of theirs,
like from a wolf did madly rush
goats down a fell, full of fright.

**38** Svá bar Hęlgi · af hildingum
sem ítr-skapaðr · askr af þyrni
eða sá dýr-kalfr · dǫggu slunginn
es øfri fęrr · ǫllum dýrum,
ok horn glóa · við himin sjalfan."

So did Hallow surpass the princes
like the nobly shaped ash the thorn,
or the deer-calf, dew-besprinkled,
which fares higher than all beasts,
and its horns gleam against heaven itself."

---

ALL | Cf. the very similar description of Siward in *II Guðr* 2.

**P12** Haugr var gǫrr eptir Helga. En er hann kom til Valhallar, þá bauð Óðinn hǫnum ǫllu at ráða með sér. Helgi kvað:

A barrow was made for Hallow. But when he came to Walhall Weden offered him to rule everything together with him. Hallow quoth:

**39** „Þú skalt, Hundingr, · hvęrjum manni
fót-laug geta · ok funa kynda;
hunda binda, · hesta gęta,
gefa svínum soð, · áðr sofa gangir!"

"Thou shalt, Hunding, for every man
make a foot-bath and kindle the fire,

bind the hounds, feed the horses,
give wastewater to the swine—before thou mightst go to sleep!”

**P13** Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi
2 reið til haugs’ins með marga menn. Ambótt kvað:

Syerun’s maid-servant walked in the evening by Hallow’s barrow and saw that Hallow rode to the barrow with many men. The maid-servant quoth:

**40** „Hvárt ’ro þat svik ęin · es séa þikkjumk
2 eða ragna rǫk · ríða męnn dauðir,
es jóa yðra · oddum kęyrið,
4 eða es hildingum · hęim-fǫr gefin?“

“Either these are only tricks, as I seem to see
—or the Rakes of the Reins?—dead men riding;
as ye drive your steeds by spear-points on—
or are the princes granted leave to go home?”

[Ęinn þęira kvað:] **41** „Es=a þat svik ęin · es séa þikki=sk
2 né aldar rof · þó’tt-u oss lítir,
þó’tt vér jóa óra · oddum keyrim,
4 né es hildingum · hęim-fǫr gefin.“

“It is not only tricks, as thou seemest to see—
nor the Ripping of the Age, although thou behold us;
although we drive our steeds by spear-points on
the princes are not granted leave to go home.”

---

2 aldar rof ‘Ripping of the Age’ | Formulaic. Cf. TODO *rjúfa=sk regin*. This is the same root, only zero-grade.

**P14** Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant went home and said to Syerun:

**42** „Út gakk Sigrún, · frá Sęfa-fjǫllum
2 ef þik folks jaðarr · finna lystir;
upp ’s haugr lokinn, · kominn es Hęlgi!
4 Dólg-spor dręyra · dǫglingr bað þik
at þú sár-dropa · svęfja skyldir.“

“Go outside, Syerun from the Sevefells,
if thou hast lust to find the leader of the troop—

the barrow is unlocked; Hallow is come!
The ruler of bloody wounds bade thee
that thou his wound-drops [BLOOD] shouldst calm."

**P15** Sigrún gekk í haug'inn til Helga ok kvað:

Syerun walked into Hallow's barrow, and quoth:

**43** „Nú em'k svá fęgin · fundi okkrum
2 sem át-frękir · Óðins haukar
es val vitu, · varmar bráðir,
4 eða dǫgg-litir · dags-brún séa."

"Now do I so rejoice at our meeting
like the ravenous hawks of Weden [RAVENS]
when they know corpses, warm carrion,
or, gleaming with dew, they see the day's brow [DAWN]!

**44** Fyrr vil'k kyssa · konung ó·lifðan
2 an þú blóðugri · brynju kastir;
hár 's þitt, Helgi, · hélu þrungit,
4 allr es vísi · val-dǫgg slęginn,
hęndr úr-svalar · Hǫgna mági;
6 hvé skal'k þér, buðlungr, · þess bót of vinna?"

Sooner would I kiss the unliving king,
than thou the bloody byrnie mightst cast away!
Thy hair is, Hallow, with hoarfrost thick;
the prince is all with corpse-dew [BLOOD] whipped;
the hands spray-cold on Hain's in-law [= Hallow]—
how shall I for thee, noble, remedy that?"

---

4 allr es vísi · val-dǫgg slęginn 'the prince is all with corpse-dew whipped' | Cf. *Bdr* 5, where the dead wallow says something similar.

[Hęlgi kvað:] **45** „Ęin vęldr þú, Sigrún · frá Sefafjǫllum,
2 es Hęlgi es · harm-dǫgg slęginn:
Grętr þú, goll-varið, · grimmum tǫ́rum,
4 sól-bjǫrt suð-røn, · áðr þú sofa gangir,
hvęrt fęllr blóðugt · á brjóst grami,
6 úr-svalt, inn-fjalgt · ękka þrungit.

"Thou alone causest, Syerun from the Sevefells,
that Hallow be with harm-dew whipped.

Thou weepest—gold-covered—bitter tears—
sun-bright southern lady—before thou goest to sleep.
Each one falls bloody on the prince's chest,
spray-cold, stifled, pressed forth by grief.

**46** Vǫl skulum drekka · dýrar vǫigar
2 þó'tt misst hafim · munar ok landa!
Skal ǫngi maðr · angr-ljóð kveða
4 þó'tt mér á brjósti · bǫnjar líti.
Nú eru brúðir · byrgðar í haugi,
6 lofða dísir, · hjá oss liðnum!"

Well shall we drink costly draughts
although we may have lost both love and land!
No one shall sing songs of sorrow,
although he behold the wounds on my chest.
Now are the brides shut within the barrow,
the praised one's dises, next to us, passed-on."

---

5–6 brúðir, dísir, oss 'brides, dises, us' | Hallow speaks in the plural. "Now has my bride, my goddess, come into the barrow, next to me, who am dead."

**P16** Sigrún bjó sǫing í haug'inum.

Syerun made a bed in the barrow:

**47** „Hér hǫfi'k þér, Hǫlgi, · hvílu gørva,
2 angr-lausa mjǫk, · Ylfinga niðr;
vil'k þér í faðmi, · fylkir, sofna
4 sem'k lofðungi · lifnum mynda'k!"

"Here I've for thee, Hallow, made a place of rest
almost sorrowless, kinsman of the Wolvings!
I will in thy arms, marshal, fall asleep,
like I would with the living man of praise."

---

4 sem'k lofðungi · lifnum mynda'k! 'like I would with the living man of praise' | I.e. "just as I would if you were still alive."

[Hǫlgi kvað:] **48** „Nú kveð'k ǫns-kis · ør·vǫnt vesa,
2 síð né snimma, · at Sefa-fjǫllum
es þú á armi · ǫ·lifðum søfr,
4 hvít, ï haugi, · Hǫgna dóttir,
ok est-u kvik, · in konung-borna!"

"Now, I say, there is naught more missing
neither late nor soon from the Sevefells,
when thou sleepest on the unliving arm
(O white daughter of Hain) in the barrow—
and thou art alive! (borne of the king)."

[Hęlgi kvað:] **49** „Mál 's mér at ríða · roðnar brautir,
2 láta fǫlvan jó · flug-stíg troða;
skal'k fyr vestan · vind-hjalms brúar
4 áðr Sal-gofnir · sigr-þjóð vęki."

"It is time for me to ride the reddening roads,
to let my pale steed tread the path of flight [SKY/HEAVEN].
I must be west of the wind-helm's bridges [SKY/HEAVEN > CLOUDS?]
before Salgovner awakens the victorious folk."

---

ALL | The night has passed; dawn is breaking, and Hallow speaks. The manuscript does not indicate the change of scene.

1 roðnar 'reddening' | From the rising dawn.

**P17** Þęir Hęlgi riðu lęið sína, en þǫ́r fóru hęim til bójar. Annan aptan
2 lét Sigrún ambótt halda vǫrð á haugi'num. En at dag-setri, es
Sigrún kom til haugs'ins, hón kvað:

Hallow and his men rode on their way, but the women journeyed home to the farm. The next evening Syerun made her maid-servant keep watch on the barrow. And at sunset as Syerun came to the barrow, she [= the maid-servant] quoth:

**50** „Kominn vǫ́ri nú, · ef koma hygði,
2 Sig·mundar burr · frá sǫlum Óðins;
kveð'k grams þinig · grę́na=sk vánir
4 es á ask-limum · ęrnir sitja
ok drífr drótt ǫll · draum-þinga til."

"He would be come by now if he had thought to come,
Syemund's son [= Hallow] from Weden's halls.
I say, hopes are fading of the prince's coming
when on ashen branches eagles sit,
and all mankind drifts off to dream-Things.

---

4 es á ask-limum · ęrnir sitja 'when on ashen branches eagles sit' | i.e. "when the eagles roost on yonder trees". This is a sign of Hallow and his men not coming; if they were, the eagles would be following them and picking at their bodies.

5 drífr … draum-þinga til 'drifts off to dream-Things' | Drifts off to the courts of dreams, i.e. falls asleep. A fine metaphor.

**51** Ves ęigi svá ør · at ęin farir,
2 dís skjǫldunga, · draug-húsa til!
Verða ǫflgari · allir á nǫ́ttum
4 dauðir dólgar, mǫ́r, · an of daga ljósa."

Be not so mad that thou journey alone,
O dise of the Shieldings, to the ghost-houses!
Mightier at night do all become
dead fiends, maiden, than during the bright days!"

**P18** Sigrún varð skamm-líf af harmi ok trega. Þat var trúa í for-
2 neskju, at menn vǫ́ri endr·bornir, en þat er nú kǫlluð kerlinga-
villa. Helgi ok Sigrún er kallat at vǫ́ri endr·borin. Hét hann þá
4 Helgi Haddingja-skati en hón Kára Hálf·danar dóttir, svá sem
kveðit er í Kǫ́ru ljóðum, ok var hón val-kyrja.

Syerun became short-lived for pain and grief. It was the belief in olden times that men were reborn, but that is now called an old wives' tale. Of Hallow and Syerun it is claimed that they were reborn. He was then called Hallow Hardingskate and she Cheer Halfdanesdaughter, as is told in the Leeds of Cheer, and she was a walkirrie.

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1–2 Þat var trúa í forneskju 'It was the belief in olden times' | For another instance of beliefs in *forneskju* 'olden times, antiquity', see *Fáfn* P1.

5 Kǫ́ru ljóðum 'Leeds of Cheer' | A now-lost heroic poem.

# Spae of Griper
# *(Grípis spǫ́)*

**Dating** (Sapp, 2022): early C11th (0.616)–late C11th (0.313).
**Meter:** *Ancient-words-law*

## Introduction

TODO: Introduction.

## Dating

*Grípp* is unusually regular and well preserved. Indeed, every single one of its 53 *Ancient-words-law* stanzas is exactly four lines long, something otherwise attained only by the much shorter *III Guðr*. There is however a convincing explanation for this: our poem has not been transmitted for very long before ending up in the archetype of the heroic part of **R**.

Although Sapp (2022)'s model arrives at a most probable early C11th date for the poem, its results cannot take precedence over reliable linguistic diagnostic criteria in the discussion of dating. For *Grípp* the relevant criteria are (1) the consistent contraction of older hiatus forms and (2) the exclusive occurrence of the short form of the name *Sig·urðr* 'Siward'. Hiatus contraction is not found in Scaldic poetry older than ca. 1150, and the form *Sig·urðr* is not consistently found in any other Eddic poem; in the Scaldic corpus the last use of the long *Sig·vǫrðr* occurs in ca. 1148 (ESk *Sigdr II* 1, SkP 2). Together these two traits point convincingly towards a late C12th dating, which would make the time between the poem's composition to its inclusion in the **R** archetype (ca. 1220) not more than 70 years, probably less.

## Text

### From the Death of Sinfittle (*Frá dauða Sin·fjǫtla*)

**P1** Sig·mundr Vǫlsungs sonr var konungr á Frakk-landi. Sin·fjǫtli var eldstr hans sona, annarr Helgi, þriði Há·mundr. Borg·hildr, kona Sig·mundar, átti bróður er hét … En Sin·fjǫtli, stjúp-sonr hennar, ok … báðu einnar konu báðir ok fyr þá sǫk drap Sin·fjǫtli hann. En er hann kom heim þá bað Borg·hildr hann fara á brot en Sig·mundr bauð henni fé-bøtr ok þat varð hón at þiggja. En at erfi'nu bar Borg·hildr ǫl. Hón tók eitr mikit, horn fullt, ok bar Sin·fjǫtla. En er hann sá í horn'it skilði hann at eitr var í ok mǫlti til Sig·mundar: „Gjǫr-óttr er drykkr'inn, ái!" Sig·mundr tók horn'it ok drakk af. Svá er sagt at Sig·mundr var harð-gǫrr at hvár-ki mátti hánum eitr granda útan né innan. En allir synir hans stóðu=sk eitr á hǫrund útan. Borg·hildr bar annat horn Sin·fjǫtla ok bað drekka ok fór allt sem fyrr. Ok enn it þriðja sinn bar hón hánum horn'it ok þó á·mǫlis-orð með ef hann drykki eigi af. Hann mǫlti enn sem fyrr við Sig·mund; hann sagði: „Lát-tu grǫn sía þá, sonr!" Sin·fjǫtli drakk ok varð þegar dauðr. Sig·mundr bar hann langar leiðir í fangi sér ok kom at firði einum mjóvum ok lǫngum ok var þar skip eitt lítit ok maðr einn á. Hann bauð Sig·mundi far of fjǫrð'inn. En er Sig·mundr bar lík'it út á skip'it þá var bátr'inn hlaðinn. Karl mǫlti at Sig·mundr skyldi fara fyr inn á fjǫrð'inn. Karl hratt út skip'inu ok hvarf þegar. Sig·mundr konungr dvalðisk lengi í Danmǫrk í ríki Borg·hildar síðan er hann fekk hennar. Fór Sig·mundr þá suðr í Frakkland til þess ríkis er hann átti þar. Þá fekk hann Hjǫrdísar, dóttur Ey·lima konungs. Þeira sonr var Sig·urðr. Sig·mundr konungr fell í orrustu fyr Hundings sonum. En Hjǫr·dís giptisk þá Álfi, syni Hjálp·reks konungs. Óx Sig·urðr þar upp í barn-ǿsku. Sig·mundr ok allir synir hans vóru langt um fram alla menn aðra um afl ok vǫxt ok hug ok alla at·gørvi. Sig·urðr var þá allra framarstr ok hann kalla allir menn í forn-fróðum um alla menn fram ok gǫfgastan her-konunga.

TODO.

**P2** Grípir hét sonr Ey·lima, bróðir Hjǫr·dísar. Hann réð lǫndum ok vas allra manna vitrastr ok fram-víss. Sig·urðr rǫið ǫinn saman

ok kom til hallar Grípis. Sig·urðr vas auð-kęnndr. Hann hitti mann at máli úti fyr hǫll'inni; sá nęfndisk Gęitir. Þá kvaddi Sig·urðr hann máls, ok spyrr:

Griper was the name of Eanlime's son, Hardise's brother. He ruled lands and was of all men the smartest, and forthwise. Siward rode alone and came to Griper's hall; Siward was easily recognized. He went up to speak to a man outside of the hall; that one called himself Goater. Then Siward greeted him with speech, and asks:

## The Spae of Griper

1 „Hvęrr byggir hér · borgir þessar?
Hvat þann þjóð-konung · þegnar nęfna?"
„Grípir hęitir · gumna stjóri,
sá's fastri rǫ́ðr · foldu ok þegnum."

"WHO DWELLS HERE in these strongholds?
What is this great king called by thanes?"
"Griper he is called: the steerer of men
who rules the steadfast land and thanes."

2 „Es horskr konungr · hęima ï landi?
Mun sá gramr við mik · ganga at mǫ́la?
Máls es þarfi · maðr ǫ́·kunnigr,
vil'k fljót=liga · finna Grípi."

TODO

3 „Þęss mun glaðr konungr · Gęiti spyrja
hvęrr sá maðr sé · es máls kveðr Grípi."
„Sig·urðr ek heiti, · borinn Sig·mundi
en Hjǫr·dís es · hilmis móðir."

TODO

4 Þá gekk Gęitir · Grípi at sęgja:
„Hér's maðr úti · ǫ́·kuðr kominn;
hann 's ítar=ligr · at ȧ·liti;
sá vill, fylkir, · fund þïnn hafa."

TODO

**5** Gęngr ór skála · skatna dróttinn
ok hęilsar vel · hilmi komnum:
„Þigg þú hér, Sig·urðr, · vęri sømra fyrr!
En þú, Gęitir, tak · við Grana sjǫlfum.“

TODO

**6** Męla nǫmu · ok margt hjala
þá's ráð-spakir · rekkar fundu=sk.
„Sęg-ðu mér ef þú vęizt, · móður-bróðir,
hvé mun Sig·urði · snúna ęvi?“

They took to speak and chatter much,
when the council-wise champions found each other.
“Tell me, if thou knowest, O mother's brother:
how will Siward's age turn out?”

**7** „Þú munt maðr vesa · męstr und sólu
ok hęstr borinn · hvęrjum jǫfri;
gjǫfull af golli · en gløggr flugar,
ítr á-liti · ok ï orðum spakr.“

„Thou wilt be a man noblest 'neath the sun,
and borne higher than every ruler,
giving with gold but stingy of flight,
radiant of hue and wise in words.“

**8** „Sęg gęgn konungr · gørr an ek spyrja
snotr Sig·urði · ef þú sjá þikkisk,
hvat mun fyrst gørask · til farnaðar
þá's ór garði em'k · gęnginn þïnum?“

TODO

**9** „Fyrst munt fylkir · fǫður of hefna
ok Ęy·lima · alls harms reka;
þú munt harða · Hundings sonu
snjalla fęlla— · munt sigr hafa.“

TODO

**10** „Sęg ítr konungr · ęttingi mér

2 hęldr horsk=liga · es vit hugat mę́lum;
sér þú Sig·urðar · snǫr brǫgð fyr*ir*
4 þau's hę́st fara · und himin-skautum?“

TODO

**11** „Munt ęinn vega · orm inn frǫ́na
2 þann's grǫ́ðugr liggr · á Gnita-hęiði;
þú munt bǫ́ðum · at bana verða
4 Ręgin ok Fáfni; · rétt sęgir Grípir.“

TODO

**12** „Auðr mun ǫ́rinn · ef ęfli'k sva
2 víg með virðum · sem þú visst sęgir;
lęið at huga · ok lęngi sęg
4 hvat mun ęnn vesa · ę́vi minnar?“

TODO

**13** „Þú munt finna · Fáfnis bǫli
2 ok upp taka · auð inn fagra
golli hlǫ́ða · á Grana bógu
4 ríðr til Gjúka · gramr víg-risinn.“

TODO

**14** „Ęnn skalt hilmi · ï hugaðs-rǫ́ðu
2 fram-lyndr jǫfurr · flęira sęgja;
gęstr em'k Gjúka · ok ek gęng þaðan,
4 hvat mun ęnn vesa · ę́vi minnar?“

TODO

**15** „Søfr á fjalli · fylkis dóttir
2 bjǫrt ï brynju · ęptir bana Hęlga;
þú munt hǫggva · hvǫssu sverði,
4 brynju rista · með bana Fáfnis.“

TODO

**16** „Brotin es brynja · brúðr mę́la tękr

2 es vaknaði · víf ór svefni;
hvat mun snót at hęldr · við Sig·urð mękla
4 þat 's at farnaði · fylki verði?“

TODO

**17** „Hǫn mun ríkjum þér · rǫnar kęnna
2 allar þęr's aldir · ęignask skyldu
ok á manns tungu · mękla hvęrja;
4 lif með lękning · lif hęill konungr!“

TODO

**18** „Þá's því lokit · numin eru fróði
2 ok em braut þaðan · búinn at ríða;
lęið at huga · ok lęngra sęg
4 hvat mun męirr vesa · minnar ęvi?“

TODO

---

1 Þá's því lokit · numin eru fróði | Alliteration is missing from this line and no obvious emendation can be found.

**19** „Þú munt hitta · Hęimis bygðir
2 ok glaðr vera · gęstr þjóð-konungs;
farit es Sig·urðr · þat's ek fyr-vissa'k,
4 skal=a fręmr an svá · fregna Grípi.“

TODO

**20** „Nú fór mér ękka · orð þat's mękltir
2 því't langt framm of sér · fylkir lęngra;
vęitst of·mikit · angr Sig·urði,
4 því þú Grípir þat · gørra sęgja!“

TODO

**21** „Lá mer umb øsku · ęvi þinnar
2 ljósast fyr*ir* · líta ęptir;
rétt em'k=a ek · ráð-spakr taliðr
4 ne in heldr fram-víss · farit þat's ek vissa'k.“

TODO

**22** „Mann vęit'k ęngi · fyr mold ofan
2 þann's flęira sé · framm an þú Grípir;
skal=at lęyna · þó'tt ljótt sér
4 eða męin gørisk · á mïnum hag."

TODO

**23** „Es=a með lǫstum · lǫgð ǫ́vi þér;
2 lát-tu, inn ítri, · þat, ǫðlingr, nema=sk,
því at uppi mun · meðan ǫld lifir,
4 nadd-els boði, · nafn þitt vera."

"With vices is thy age not laid out;
let thyself, radiant athling, take that to heart,
for remembered will while mankind lives,
O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be!"

**24** „Verst hyggjum því · verðr at skiljask
2 Sig·urðr við fylki · at só-gǫru.
lęið vísa þú · lagt 's allt fyr*ir*,
4 mǫ́rr, mér ef þú vilt · móður bróðir."

TODO

**25** „Nú skal Sig·urði · sęgja gørva
2 alls þęngill mik · til þęss nęyðir.
munt víst vita · at vǫ́t-ki lýgr.
4 dǫ́gr ęitt es þér · dauði ǫ́tlaðr."

TODO

**26** „Vil'k=at ek ręiði · ríks þjóð-konungs
2 góð-ráðs at * hęldr · Grípis þiggja;
nú vill víst vita · þó'tt vilkit sé
4 hvat á sȳnt Sig·urðr · sér fyr hǫndum."

TODO

**27** „Fljóð 's at Hęimis · fagrt á·litum.
2 hana Bryn·hildi · bragnar nęfna.
dóttir Buðla · en dýrr konungr
4 harð-úgðigt man · Hęimir fǫðir."

TODO

**28** „Hvat 's mik at því · þó'tt mǽr sé
fǫgr á·liti · fǿdd at Hǫimis?
Þat skalt Grípir · gǫrva sǫgja
því't þú ǫll of sér · ør·lǫg fyr*ir*."

TODO

**29** „Hǫn firrir þik · flǫstu gamni
fǫgr á·liti · fóstra Hǫimis;
svefn þú né søfr · né umb sakar dømir
gár=a þú manna · nema þú mǫy sér."

TODO

**30** „Hvat mun til líkna · lagt Sig·urði
sǫg Grípir þat · ef sjá þikkisk.
mun'k mǫy náa · mundi kaupa
þá ina fǫgru · fylkis dóttur."

TODO

**31** „It munuð alla · ǫiða vinna
full fast=liga— · fá munuð halda;
vesit hǫfir þú Gjúka · gǫstr ǫina nǫtt
mant=at horska · Hǫimis fóstru."

TODO

**32** „Hvárt 's þá Grípir · gǫtt þǫss fyr mér
sér þú gǫð-lǫysi · ï grams skapi
es skal við mǫy þá · mǫlum slíta
es alls hugar · unna þǫttumk."

TODO

**33** „Þú verðr siklingr · fyr svikum annars
munt Grím·hildar · gjalda ráða;
mun bjóða þér · bjart-haddat man
dóttur sïna · drǫgr hǫn vel at gram."

TODO

**34** „Mun'k við þá Gunnar · gǫrva hlęyti
ok Guð·rúnu · ganga at ęiga
full-kvę́ni þá · fylkir vę́ri
ef męin-tregar · mér angraði-t.“

TODO

**35** „Þik mun Grím·hildr · gǫrva véla
mun hǫ́n Bryn·hildar · biðja fýsa
Gunnari til handa · gotna dróttni
hęitr þú fljót=liga fǫr · fylkis móður.“

TODO

**36** „Męin eru fyr hǫndum · má'k líta þat
ratar gǫr=liga · ráð Sig·urðar,
ef ek skal mę́rrar · męyjar biðja
ǫ́rum til handa · þęirar ek unna vel.“

TODO

**37** „Ér munuð allir · ęiða vinna
Gunn·arr ok Hǫgni · en þú gramr þriði,
því't litum víxla · es á lęið eruð
Gunn·arr ok þú— · Grípir lýgr ęigi.“

TODO

**38** „Hví gęgnir þat · hví skulum skipta
litum ok lǫ́tum · es á lęið erum.
þar mun flá-róði · fylgja annat
atalt með ǫllu— · ęnn sęg Grípir!“

TODO

**39** „Lit hęfir þú Gunn·ars · ok lę́ti hans.
mę́lsku þína · ok męgin-hyggjur;
munt fastna þér · fram-lundaða
fǫ́stru Hęimis · sér vę́tr fyr því.“

TODO

**40** „Verst hyggjum því · vándr mun'k hęitinn
Sig·urðr með sęggjum · at só-gǫru.
vilda'k ęigi · vélum bęita
jǫfra brúðr · es óðsta vęit'k.“

TODO

**41** „Þú munt hvíla, · hęrs odd-viti,
mǫrr hjá męyju · sem þïn móðir sé;
því mun uppi · meðan ǫld lifir,
þjóðar þęngill, · þitt nafn vera.

“Thou wilt lie, O point-knower of the host [WARRIOR],
famous, beside the maiden like she were thy mother.
For that will remembered while mankind lives,
O prince of the nation, thy name be.

**42** Saman munu bru·llaup · bǫ́ði drukkin
Sig·urðar ok Gunn·ars · ï sǫlum Gjúka;
þá hǫmum víxlið · es it hęim komið,
hęfir hvęrr fyr því · hyggju sïna.“

TODO

**43** „Mun góða kvǫn · Gunn·arr ęiga
mǫrr með mǫnnum, · —mér sęg Grípir!—
þó'tt hafi þrjár nętr · þegns brúðr hjá mér
snar-lynd sofit? · Slíks eru-t dømi!

TODO

**44** Hvé mun at ynði · ęptir verða
męgð með mǫnnum? · Mér sęg Grípir!
Mun Gunnari · til gamans ráðit
síðan verða · eða sjǫlfum mér?“

TODO

**45** „Minnir þik ęiða · mátt þęgja þó

ann Guð·rúnu · góðra ráða
en Bryn·hildr þikkisk · brúðr vas gefin
snót fiðr vélar · sér at hǫ́fndum.“

TODO

**46** „Hvat mun at bótum · brúðr sú taka
es vélar vér · vífi gerðum;
hǫ́fir snót af mér · svarna ǫ́iða
ønga ǫ́fnda · en unat lítit?“

TODO

**47** „Mun hǫ́n Gunnari · gǫrva sǫ́gja
at þú ǫ́igi vel · ǫ́iðum þyrmir
þá’s ítr konungr · af ǫllum hug
Gjúka arfi · á gram trúði.“

TODO

**48** „Hvat ’s þá, Grípir? · Get þǫ́ss fyr mér;
mun’k saðr vesa · at sǫ́gu þǫ́iri,
eða lýgr á mik · lof-sǫ́l kona
ok á sjalfa sik? · Sǫ́g Grípir þat!“

TODO

**49** „Mun fyr rǫ́iði · rík brúðr við þik
né af of·trega · all-vel skipa.
viðr þú góðri · grand aldri=gi
þó ’s víf konungs · vélum bǫ́ittuð.“

TODO

**50** „Mun horskr Gunn·arr · at hvǫ́tun hǫ́nnar
Guð·þormr ok Hǫ́gni · ganga síðan?
Munu synir Gjúka · af sifjungum mér
ǫ́ggjar rjóða? · Ǫ́nn sǫ́g Grípir!“

TODO

**51** „Þá ’s Guð·rúnu · grimmt umb hjarta

2 brøðr hęnnar þér · til bana ráða,
ok at øngu verðr · yndi síðan
4 vitru vífi, · vęldr því Grím·hildr.

TODO

**52** Því skal hugga þik, · hęrs odd-viti,
2 sú mun gipt lagit · á grams ǫ́vi;
mun=at mętri maðr · á mold koma
4 und sólar sjǫt · an, Sig·urðr, þikkir.“

For that shall she soothe(?) thee, O point-knower of the host;
she will have laid venom in the ruler's age.
No nobler man will come onto the earth
'neath the sun's seat [SKY/HEAVEN], than thou, Siward, dost seem!

**53** „Skiljumk hęilir; · mun=at skǫpum vinna!
2 Nú hęfir þú, Grípir, vęl · gørt sem bęiddak;
fljótt myndir þú · fríðri sęgja
4 mïna ǫ́vi · ef þú mętti þat!“

“Let us part in health; one will not withstand the shapes!
Now hast thou, Griper, done well as I asked.
Fast wouldst thou have told finer things
about my age, if thou couldst do so!”

# Speeches of Rein
# *(Ręgins mǫl)*

**Dating** (Sapp, 2022): C10th (0.666)–early C11th (0.259)
**Meter:** *Leeds-meter*, *Ancient-words-law*

## Introduction

The **Speeches of Rein** (*Reg*) is preserved in **R**, where it follows *Grípp* and precedes *Fáfn*. It is introduced with a large initial and an illegible title originally in red ink.

*Reg* in its written form clearly serves as the basis for three additional sources: *Vǫls* 14–15 and 17–18 (for ch. 16 see *Grípp*) which cites sts. 1, 2, 6, and 18 verbatim and paraphrases many others; *Skm* 46–48 which is also based on *Fáfn* and *Sigrdr*; and *Norn* 4–6, which copies the entire sequence P6–26 with all relevant stanzas.

## The Siward sequence

In **R**, *Reg* is the first of a group of three very similar "poems" in an unbroken narrative sequence (*Reg*, *Fáfn*, and *Sigrdr*.), for which reason the whole group will be discussed here.

The existence of these three "poems"—indeed their very names—is really a product of later philology, and to paraphrase Bellows, it is doubtful whether it is logically sound. Although *Fáfn* is introduced by a title and large initial and thus separated from *Reg*, the division between *Fáfn* and *Sigrdr* is entirely arbitrary since the two are continuous in **R**. More importantly, none of the three "poems" is a unitary poetic composition, but throughout them one finds the same amalgamation of narrative prose and stanzas alternating between *Ancient-words-law* and *Leeds-meter*. It may be noted that the style of the stanzas in each meter is very similar throughout, so that we may be dealing with at least two long separate cycles treating the same overarching story which have been edited into a single text. A particularly likely example of overlap between the sources is the speech of the tits in *Fáfn* 32–39, where

there is a good narrative progression of thought in the stanzas of each meter, but which is confused if one reads both.

The whole group must properly be understood as a continuous prosimetrum where the redactor tells the story primarily through prose while the stanzas are reserved for direct speech. It is not improbable that this reflects an authentic convention of oral storytelling. In any case, the old division into three poems has been retained in the present edition for reasons of accessibility, but the reader is encouraged to read the entire sequence in order.

## Text

### The Speeches of Rein

**P1** Sig·urðr gekk til stóðs Hjálp·reks ok kaus sér af hest einn er Grani var kallaðr síðan. Þá var kominn Reginn til Hjálp·reks, sonr Hreið·mars. Hann var hverjum manni hagari ok dvergr of vǫxt. Hann var vitr, grimmr ok fjǫl-kunnigr. Reginn veitti Sig·urði fóstr ok kennslu ok elskaði hann mjǫk. Hann sagði Sig·urði frá for·ellri sínu ok þeim at·burðum at Óðinn ok Hønir ok Loki hǫfðu komit til And·vara-fors; í þeim forsi var fjǫlði fiska. Einn dvergr hét And·vari; hann var lǫngum í forsi'num í geddu líki ok fekk sér þar matar.

„Otr hét bróðir várr," kvað Reginn, „er opt fór í fors'inn í otrs líki. Hann hafði tekit einn lax ok sat á ár-bakka'num ok át blundandi. Loki laust hann með steini til bana. Þóttu=sk ǫ́sir mjǫk heppnir verit hafa ok flógu belg af otrinum. Þat sama kveld sóttu þeir gisting til Hreið·mars ok sýndu veiði sína. Þá tóku vér þá hǫndum ok lǫgðum þeim fjǫr-lausn at fylla otr-belginn með gulli ok hylja útan ok með rauðu gulli. Þá sendu þeir Loka at afla gulls'ins. Hann kom til Ránar ok fekk net hennar ok fór þá til And·vara-fors ok kastaði neti'nu fyr geddu'na en hón hljóp í net'it. Þá mǫ́lti Loki:

Siward walked to Helpric's stable and chose himself thereof a horse which was thenceforth called Grane. Then Rein, son of Rethmar, had come to Helpric's. He was craftier than every man and a dwarf in stature; he was clever, cruel and many-cunning. Rein granted Siward fosterage and teaching, and loved him much. He told Siward about his parentage, and about the events that Weden, Heener and Lock had come to Andwaresforce; in that force was a multitude of fish. One dwarf was called Andware; he was for a long time in the force in the likeness of a pike and got his food there.

"Otter was our brother called," said Rein, "who often went forth in the force in the likeness of an otter. He had taken a salmon and sat on the riverbank and ate it with his eyes closed. Lock beat him with a stone to his death. The Eese thought themselves to have been very lucky and flayed the skin from the otter. That same evening they sought lodgings at Rethmar's house, and showed their catch. Then we bound them and gave them as a life-ransom to fill the otter-skin with gold and cover even the outside with red gold. Then they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to Andwaresforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

1 „Hvat 's þat fiska · es rinn flóði ï;
2 kann=at sér við víti varask?
Hǫfuð þitt · lęys-tu hęlju ór;
4 finn mér lin*d*ar loga!“

“WHAT SORT OF FISH is it which runs in the flood?
It cannot help itself from harm.
Redeem thy head out of Hell;
find me the fountain-flame [GOLD]!”

4 finn | ok finn *N* 4 lin*d*ar | *emend.;* linar ***R;*** liondar ***N***

2 „And·vari ek hęiti, · Óinn hét minn faðir,
2 margan hęfi'k fors of farit.
Aumlig norn · skóp oss ï ár-daga
4 at ek skylda ï vatni vaða.“

“Andware I am called; Owen was my father called;
through many a force I have fared.
A wretched norn shaped for us in days of yore
that I should in the water wade.”

1 Óinn | Óðinn *wo. doubt corrupt N*

3 „Sęg-ðu þat, And·vari,“ (kvað Loki,) „ef þú ęiga vill
2 líf ï lýða sǫlum:
Hvęr gjǫld · fáa gumna synir
4 ef hǫggvask orðum á?“

“Tell this, Andware”—quoth Lock—“if thou wilt own
life in the halls of men:
Which recompense do the sons of men get,
if they hew at each other with words?”

4 „Ofr-gjǫld · fáa gumna synir
2 þęir's Vað-gęlmi vaða;
ǫ·saðra orða · hvęrr's á annan lýgr,
4 of lęngi lęiða limar.“

“Terrible recompense do the sons of men get,
they who in Wadyelmer wade.
By the results of untrue words is each
who lies to another long followed.”

ALL | Watery torment for criminals (both in this life and the next) is well attested in Germanic sources. See *Vsp* 39 and note for discussion.

**P2** Loki sá allt gull þat er And·vari átti. En er hann hafði fram reitt gull'it, þá hafði hann eptir einn hring ok tók Loki þann af hánum. Dvergr'inn gekk inn í stein'inn ok mǫ́lti:

Lock saw all the gold which Andware owned. But when he had prepared the gold, then he still had one ring and Lock took it from him. The dwarf went into the stone and spoke:

**5** „Þat skal goll · es Gustr átti
bróðrum tvǫ́im · at bana verða
ok ǫ́ðlingum · átta at rógi;
mun míns féar · mann-gi njóta.“

"That gold which Gust owned shall
for two brothers become the bane,
and for eight nobles the cause of strife;
of my wealth will no man profit."

**P3** Ǫ́sir reiddu Hreið·mari féit ok tráðu upp otr-belginn ok reistu á fótr; þá skyldu ǫ́sirnir hlaða upp gulli'nu ok hylja. En er þat var gørt gekk Hreið·marr framm ok sá eitt grana-hár ok bað hylja. Þá dró Óðinn framm hringinn And·vara-naut ok hulði hárit.

The Eese prepared the fee for Rethmar and stuffed the otter-skin and raised it on its feet; then the Eese should load up the gold and cover it. But when it was done Rethmar walked up to it and saw a single whisker strand and bade it be covered. Then Weden drew forth the ring Andwaresgift and covered the strand.

**6** „Goll 's þér nú rǫ́itt“, (kvað Loki,) „en þú gjǫ́ld hǫ́fir
mikil mïns hǫ́fuðs;
syni þïnum · verðr=a sǫ́la skǫ́puð;
þat verðr ykkarr bǫ́ggja bani!“

"The gold is now prepared for thee"—quoth Lock—"and thou hast the great payment for my head.
For thy son will no welfare arise;
it will be the bane of you both!"

3 verðr=a | verðr=at *N* 4 verðr | es *N*

Hreiðmarr sagði:

7 „Gjafar þú gaft— · gaft=at ǫst-gjafar,
gaft=at af hęilum hug!
Fjǫrvi yðru · skylduð ér firrðir vesa
ef vissa'k þat fár fyrir."

"Thou gavest a gift—gavest not a gift of love;
gavest not out of true heart!
From your lives would ye be far removed,
if I had known that danger before!"

8 „Ęnn es verra, · þat vita þikkjumk,
niðja stríð um nept;
jǫfra ó-borna · hygg þá ęnn vesa
es þat 's til hatrs hugat."

"Still worse is what I seem to know ahead:
the forced hatred of kinsmen.
In unborn princes I think it still
intends to stir up strife."

9 „Rauðu golli", (kvað Hreiðmarr,) „hykk mik ráða munu
svá lęngi sem ek lifi;
hót þín · hrǫ́ðumk ękki lyf
ok haldið hęim heðan!"

"The red gold"—quoth Rethmar—"I think I will wield
so long as I do live.
Thy threats I fear not at all—
and turn ye home hence!"

P4 Fáfnir ok Reginn krǫfðu Hreið·mar nið-gjalda eptir Otr, bróður sinn. Hann kvað nei við. En Fáfnir lagði sverði Hreið·mar, fǫður sinn, sofanda. Hreið·marr kallaði á dǫtr sínar:

Fathomer and Rein demanded from Rethmar the kin-payment for Otter, their brother. He said no to it, but Fathomer ran his sword through Rethmar, his father, sleeping. Rethmar called out to his daughters:

10 „Lyng·hęiðr ok Lofn·hęiðr, · vitið mínu lífi farit!
Mart 's þat's þǫrf þéar!"

Lyngheiðr svarði:

„Fǫ́ mun systir, · þó'tt fǫður missi,
hęfna hlýra harms."

"Lingheath and Lovenheath! Witness my life destroyed;

much does the need compel!"
"Few a sister, though she might miss her father,
will avenge her brother's harm."

---

2 Mart 's þat's þǫrf þéar! 'much does the need compel!' | The circumstances require yet more terrible actions; as his only children, Rethmar's daughters have a duty to avenge their father, even if by killing their brother.

**11** „Al þú þó dóttur", (kvað Hreiðmarr,) „dís ulf-huguð,
2 ef þú getr=at son · við siklingi;
fá þú męy mann*i* · ï męgin-þarfar,
4 þá mun þęirar sonr · þïns harms reka."

"Beget yet a daughter"—quoth Rethmar—"a wolf-minded lady,
if thou gettest no son by the prince.
Out of great need wed that maiden to a man;
then *her* son will avenge thy harm!"

---

3 mann*i* · ï męgin-þarfar | mann imeginþarfar ***R***

---

3 fá þú męy mann*i* · ï męgin-þarfar 'Out of great need wed that maiden to a man' | Out of the great need to avenge her father; *þarfar* being pl. of *þǫrf* as used in the previous stanza.

ALL | Rethmar's last words foretell the life of Siward who will come to avenge him by slaying Fathomer. Lingheath must thus marry Eanlime and give birth to Hardise (the "wolf-minded lady"), Siward's mother.

**P5** Þá dó Hreið·marr, en Fáfnir tók gull'it allt. Þá beiddisk Reginn
2 at hafa fǫður-arf sinn, en Fáfnir galt þar nei við. Þá leitaði
Reginn ráða við Lyng·heiði, systur sína, hvernig hann skyldi
4 heimta fǫður-arf sinn. Hón kvað:

Then Rethmar died, but Fathomer took all the gold. Then Rein begged to have his father's inheritance, but Fathomer gave back a no. Then Rein sought counsel from Lingheath, his sister, over how he should take his father's inheritance. She quoth:

**12** „Brúðar kvęðja · skalt blíð=liga
2 arfs ok óðra hugar;
es=a þat høft · at þú hjǫrvi skylir
4 kvęðja Fáfni féar!"

"From the bride shalt thou kindly ask
for heritance and nobler thoughts;
it is not fitting that thou by the sword
shouldst ask for Fathomer's wealth!"

---

1 Brúðar 'From the bride' | "From me." It seems that Lingheath here offers Rein her part of the inheritance.

**P6** Þessa hluti sagði Reginn Sig·urði. Einn dag, er hann kom til húsa Regins, var hánum vel fagnat. Reginn kvað:

These things Rein told Siward. One day when he came to Rein's house he was greeted heartily. Rein quoth:

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ALL | The passage P6–26 is copied almost word-for-word in *Norn* 5–6, narrated by the eponymous Norn-Guest who claims to have accompanied Siward in this part of his adventure. Due to the striking similarity in both verse and prose indicating a close textual relationship the mss. of *Norn* are here treated as attesting the same base text as **R**.

**13** „Kominn 's hingat · konr Sig·mundar,
sęggr inn snar-ráði, · til sala várra;
móð hęfir męira · an maðr gamall,
ok es mér fangs vǫn · at frekum ulfi.

"Hither is come the son of Syemund [= Siward],
the youth of quick counsel to our halls!
He has greater heart than the old man,
and I expect a catch from the hungry wolf.

---

3 maðr gamall 'the old man' | Rein himself, who now plans to use Siward to do what he dares not: take Fathomer's wealth.

**14** Ek mun fǿða · folk-djarfan gram;
nú 's yngva konr · með oss kominn;
sjá mun rǫ́sir · ríkstr und sólu,
þrymr um ǫll lǫnd · ør·lǫg-símu."

*I* will raise the troop-bold prince;
now the son of a king is come in our midst!
This one will become a ruler mightiest under the sun;
he fastens through all lands his orlay-strands!"

---

4 þrymr ... ør·lǫg-símu 'he fastens ... orlay-strands' | His fate is being fixed through all lands. Cf. the first four sts. of *I HHund*.

**P7** Sig·urðr var þá jafnan með Regin ok sagði hann Sig·urði at Fáfnir lá á Gnita-heiði ok var í orms líki. Hann átti ǫgis-hjalm er ǫll kvikvendi hręddu=sk við. Reginn gerði Sig·urði sverð er Gramr hét. Þat var svá hvasst at hann brá því ofan í Rín ok lét reka ullar-

lagð fyr straumi ok tók í sundr lagð'inn sem vatnit. Því sverði klauf Sig·urðr í sundr steðja Regins. Eptir þat eggjaði Reginn Sig·urð at vega Fáfni. Hann sagði:

Thereafter Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath and was in a Wyrm's likeness; he owned the helm of awe by which all living things were frightened. Rein made Siward the sword called Gram; it was so sharp that he held it upside down in the Rhine and let a lock of wool float down the stream; and it cut the lock even as it did the water. With that sword Siward struck asunder Rein's anvil; after that Rein urged Siward to slay Fathomer. He said:

**15** „Hǫtt munu hléja · Hundings synir
þęir's Ęy·lima · aldrs synjuðu,
ef męirr tiggja · munar at søkja
hringa rauða · an hęfnd fǫður."

"Loudly laugh will Hunding's sons
—they who denied Eanlime old age—
if the chief is more eager to seek
red rings than revenge for his father."

**P8** Hjálp·rekr konungr fekk Sig·urði skipa-lið til fǫður-hefnda. Þeir fengu storm mikinn ok beittu fyr bergs-nǫs nakkvara. Maðr einn stóð á berg'inu ok kvað:

King Helpric got Siward a ship-retinue to revenge his father. They caught a great storm, and tacked their ships below a set of crags. A lone man stood on the crag and quoth:

**16** „Hvęrir ríða þar · Rǫfils hęstum
hávar unnir, · haf glymjanda?
Segl-vigg eru · svęita stokkin,
mun=at vág-marar · vind of standask."

"Which men there ride Revil's horses [SHIPS]
on the high waves, on the roaring sea?
The sail-steeds [SHIPS] are spattered with sweat;
the wave-chargers [SHIPS] will not bear the wind!"

**17** „Hér eru vér Sig-urðr · á sǫ́-tr*éu*m;
es oss byrr gefinn · við bana sjalfan;
fellr brattr breki · brǫndum hǫ́ri,

4 hlunn-vigg hrapa— · hvęrr spyrr at því?“

“Here are we, Siward [and his men], upon sea-trees [SHIPS];
we are given a gust toward our very deaths!
The steep breaker falls higher than flames;
the launcher-steeds [SHIPS] rush forth—who asks of this?”

1 sę́-tréum | *Metr. emend.;* sę́-trjám ***R***

**18** „Hnikar hétu mik · þá's Hugin gladdi [R 29v/32–30r/1, N]
2 Vǫlsungr ungi · ok vegit hafði;
nú mátt-u kalla · karl af bergi,
4 Fęng eða Fjǫlni; · far vil'k þiggja.“

“Nicker they called me when young Walsing
gladdened Highen and had triumphed.
Now mayst thou call me churl-from-the-crag,
Feng or Fillner—I wish to beg passage.”

1 þá's | *add.* ek *'I' N* 3 bergi | bjargi *N*

1 Hugin gladdi ‘gladdened Highen’ | That is, when he had “fed the raven”, i.e., by the corpses of slain foes on the battlefield.

2 Vǫlsungr ungi ‘young Walsing’ | Siward's grandfather, the founder of the Walsing dynasty.

**P9** Þeir viku at landi, ok gekk karl á skip, ok lęgði þá veðrit.

They turned to land and the man went on the ship, and then the weather calmed down.

**19** „Sęg mér þat, Hnikarr, · alls hvár-tvęggja vęitst,
2 goða hęill ok guma:
hvęr bǫzt eru · ef bęrja=sk skal,
4 hęill at sverða svipun?“

“Tell me this, Nicker, as thou knowest both
the omens of gods and men:
Which are the best—if one shall fight—
omens for the swinging of swords?”

Hnikarr kvað: **20** „Mǫrg eru góð · ef gumar vissi,
2 hęill at sverða svipun;
dyggja fylgju · hygg ins døkkva vesa
4 at hrotta-męiði hrafns.

"There are many good—if men knew them—
omens for the swinging of swords.
A good followeress I judge the dark one
for the sword-tree of the raven [WARRIOR]."

**21** Þat es annat · ef est út of kominn
ok est á braut búinn:
tvá þú lítr · á tái standa
hróðr-fúsa hali.

"This is another, if thou art come outside
and art ready on the road:
thou wilt behold two standing on their toes
glory-eager heroes."

**22** Þat 's it þriðja · ef þjóta hęyrir
ulf und ask-limum,
hęilla auðit · verðr þér af hjalm-stǫfum
ef sér þá fyrri fara.

"This is a third, if thou hearest howling
a wolf beneath ashen branches
TODO.."

**23** Øngr skal gumna · ï gǫgn vega
síð skïnandi · systur mána;
þęir sigr hafa · es séa kunnu,
hjǫr-lęiks hvatir, · eða hamalt fylkja.

No man shall fight in evening
facing the shining sister of the Moon [SUN].
They have the triumph which can see
—men brisk in sword-play [BATTLE]—or draw up the flying wedge.

4 hamalt fylkja 'draw up the flying wedge' | This formation, known in ON as the *svín-fylking* 'swine-array', was favoured by the Germanic peoples. It is mentioned already in Tacitus, *Germania* ch. 6: *acies per cuneos componitur* 'their troops are drawn up in a wedge-like formation'. In the legendary saws the swine-array has a particular association with Weden. According to *Fornk* he taught it to the Danish king Harold Hildtooth, who went on to win great victories with the formation until Weden betrayed him and taught it to the Swedish king Siward Ring, who defeated and slew Harold at the battle of the Browolds (*Brávǫllir*). So *Fornk* 8: *Brúni segir: „Svá lít=sk mér sem Hringr muni búinn at berja=sk ok hans lið. Hann hefir undar=liga fylkt. Hann hefir svín-fylkt her sínum, ok mun eigi gott at berja=sk við hann." Þá segir Haraldr konungr: „Hverr mun Hringi hafa kennt hamalt at fylkja? Ek hugða engan kunna nema mik ok Óðin, eða mun Óðinn vilja skjǫplast í sigr-gjǫf'inni við mik?* [...]" 'Brown says: "It seems to me that Ring is ready to fight, and his troop too. He has drawn them up in a strange way; he has drawn up his host in the swine-array, and it will not be good to fight against him. Then says king Harold: "Who can have taught Ring to draw up the flying wedge? I thought no one knew it save for me and Weden, or does Weden wish to take back his gift of victory from me? [...]"'

**24** Þat 's fár mikit · ef føti drepr
2 þar's þú at vígi vęðr;
tálar dísir · standa þér á tvęr hliðar
4 ok vilja þik sáran séa.

It is a great peril if thou stumblest thy foot
where thou wadest forth in war.
Treacherous dises stand on thy either side
and wish to see thee harmed.

**25** Kęmðr ok þvęginn · skal kónna hvęrr
2 ok at morni męttr,
því't ó-sýnt es · hvar at aptni kømr;
4 illt 's fyr hęill at hrapa.

Combed and washed shall each keen man be,
and by morning fed,
for it is unseen where by evening he comes—
it is ill to rush ahead of the omens!

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ALL | The wording of the first half of this stanza is very close to *Háv* 61 and *Vsp* 33; for personal hygiene and bathing in the culture see note to the former.

## Capitulum 'New Chapter'

**P10** Sig·urðr átti orrustu mikla við Lyngva Hundings son ok bróðr
2 hans. Þar fell Lyngvi ok þeir þrír bróðr. Eptir orrustu kvað
Reginn:

Siward had a great battle with Ling, Hunding's son, and his brothers. There fell Ling and the three brothers. After the battle Rein quoth:

ALL | *This passage is introduced by a bolded initial in* ***R***.

**26** Nú 's blóðugr ǫrn · bitrum hjǫrvi
2 bana Sig·mundar · á baki ristinn;
øngr es frǫmri, · sá's fold ryði,
4 hilmis arfi · ok Hugin gladdi!

Now the bloody eagle with a bitter sword
is carved on the back of Syemund's bane.
No chieftain's heir is more successful
who has reddened the earth and gladdened Highen!

4 Hugin gladdi 'has gladdened Highen' | See above.

**P11** Heim fór Sig·urðr til Hjálp·reks. Þá eggjaði Reginn Sig·urð
2 til at vega Fáfni. Sig·urðr ok Reginn fóru upp á Gnita-heiði
ok hittu þar slóð Fáfnis þá er hann skreið til vats. Þar gørði
4 Sig·urðr grǫf mikla á vegi'num ok gekk Sig·urðr þar í. En er
Fáfnir skreið af gulli'nu blés hann eitri ok hraut þat fyr ofan
6 hǫfuð Sig·urði. En er Fáfnir skreið yfir grǫf'ina þá lagði Sig·urðr
hann með sverði til hjarta. Fáfnir hristi sik ok barði hǫfði ok
8 sporði. Sig·urðr hljóp ór grǫf'inni ok sá þá hvárr annan. Fáfnir
kvað:

Siward journeyed home to Helpric. Then Rein incited Siward to fight Fathomer. Siward and Rein journeyed up on the Gnit-heath and found there Siward's trail as he was crawling to a body of water. There Siward made a great trench in the way and Siward went down into it. But when Fathomer crawled off from the gold he blew venom, and it flew over Siward's head. But when Fathomer crawled over the trench, then Siward ran him through with his sword unto the heart. Fathomer recoiled and struck his head and spurned. Siward leapt out of the trench, and then each of them saw the other. Fathomer quoth:

# Speeches of Fathomer
# *(Fáfnis mǫ́l)*

**Dating** (Sapp, 2022): C10th (0.442)–early C11th (0.402)
**Meter:** *Leeds-meter*, *Ancient-words-law* (TODO)

## Introduction

The **Speeches of Fathomer** (*Fáfn*) is only preserved in **R**, where it has the title *Frá dauða Fáfnis* 'From the death of Fathomer'. It forms a continuous text with the preceding *Reg* and the following *Sigrdr* and should not be analyzed in isolation.

The poetry of *Fáfn* is closely paraphrased by *Vǫls* 18–19, and it is clear that the now-lost source underlying that text was near-identical to **R**.

Siward's slaying of the wyrm Fathomer was an exceptionally famous story in the Wiking Age and Scandinavian Middle Ages. Outside of *Reg*–*Fáfn* and *Vǫls* the narrative is referenced in Scaldic poetry (TODO) and depicted pictorally on numerous objects. The most important of these is the Swedish runic inscription Sö 101 (ca. 1030 CE) from Ramsund, Södermanland. The carving consists of a long serpent or wyrm inscribed with a generic memorial inscription. At the bottom right a figure thrusts a sword through the wyrm's body and in the space enclosed by it several important events following Siward's slaying of Fathomer are depicted with remarkably close correspondence to the version preserved in the Norse-Icelandic sources; see Fig. 8.

## Text

### From Fathomer's death (*Frá dauða Fáfnis*)

1 „Svęinn ok svęinn! · Hvęrjum est svęini of borinn?
2 Hvęrra est manna mǫgr?
es þú á Fáfni rautt · þïnn inn frǫna męki;
4 stǫndumk til hjarta hjǫrr!“

“O SWAIN and swain! To which swain art thou born;
of which men art thou the son?
When thou on Fathomer hast reddened this thy gleaming blade;
the sword stands unto my heart!”

P1 Sig·urðr dulði nafns síns fyr því at þat var trúa þeira í forneskju
2 at orð feigs manns męttí mikit ef hann bǫlvaði ó·vin sínum með nafni. Hann kvað:

Siward belied his name, for it was their belief in olden times that a fey man's word could do much if he cursed his foe by name. He quoth:

---

1 þat var trúa þeira í forneskju 'it was their belief in olden times' | For another instance of beliefs in *forneskju* 'olden times, antiquity', see *II HHund* P18.

Figure 8: The Ramsund carving. Wiking Age, ca. 1030 CE. Details depicted: *1. Siward slays Fathomer. 2. Siward roasts Fathomer's heart by a fire; he burns his finger and puts it in his mouth to cool it, inadvertently tasting the blood. 3. Two birds sit in the tree, presumably talking to Siward. 4. Rein lies decapitated surrounded by his bellows, tongs, and anvil. 5. Grane stands loaded with a chest on his back. 6. A wolf or dog; the only detail not found in the Norse version.* © Bengt A. Lundgren/RAÄ. CC BY 4.0. https://pub.raa.se/visa/dokumentation/7dd6614e-950b-42bf-b31f-4f910c74e936

**2** „Gǫfugt dýr ek hęiti · en ek gęngit hef'k
inn móður-lausi mǫgr,
fǫður ek á'kk=a · sem fira synir,
gęng ek ęinn saman."

"Noble Beast am I called, but I have gone
as the motherless lad.
A father I have not like the sons of men;
I go alone."

**3** „Vęitst, ef fǫður né átt=at · sem fira synir,
af hvęrju vastu undri alinn?
[...]"

"Knowest thou, if thou hast no father like the sons of men,
by which wonder thou wast begotten?"

---

3 [...] | Two lines appear to be missing here, but may have survived in the ms. underlying *Vǫls.* *Vǫls* 18 paraphrases: *Ef þú átt engan fǫður né móður, af hverju undri ertu þá alinn? Ok þó'tt þú segir mér eigi þitt nafn á bana-dǫgri mínu, þá veiztu, at þú lýgr nú.* 'If thou hast no father or mother, by which wonder art thou begotten? And although thou wilt not tell me thy name in my hour of death, thou knowest that thou art lying.' It is apparently this now-missing appeal to Siward's conscience—it would be shameful to lie to a dying man—that makes him reveal his true name.

**4** „Ętterni mitt · kveð'k þér ǫ·kunnigt vesa
ok mik sjalfan hit sama:
Sig·urðr ek hęiti · Sig·mundr hét mïnn faðir
es hęf'k þik vǫpnum vegit."

"My lineage, I say, is unknown to thee,
and my self the same.[7]
Siward I am called—Syemund was called my father—
who with weapons have smitten thee."

---

[7]The sense is that Fathomer would not recognize Siward's lineage (i.e. his father) or name, since he is an orphan who up until this point has not accomplished much. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* 'my self' is accusative, not dative.

**5** „Hvęrr þik hvatti, · hví hvętja=sk lést,
mínu fjǫrvi at fara?
Inn frán-ęygi svęinn, · þú áttir fǫður bitran,
á-bornu skjór á skęið."

"Who goaded thee; why didst thou let thee be goaded
my life for to destroy?

O gleaming-eyed swain, thou hadst a sharp father;
inborn traits show quickly."

---

4 á-bornu skjór á skęið. 'inborn traits show quickly' | The original is cryptic. *á skęið* means roughly 'rapidly, quickly', whence the expression *ríða á skęið* 'CV: to ride at full speed', but the other words are uncertain. La Farge and Tucker (1992) read 'your innate qualities show quickly', suggesting two unattested words: an adjective **áborinn* 'innate, inborn' and a verb **skjóa* 'to show'. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. *skjór* is difficult. We would expect ***skýr*, as in *skjóta* 'to shoot,' with 2nd/3rd sg. pres. ind *skýtr*. A solution here would be reading a 2nd sg. pres. subj. *skjóir*, with a vowel TODO

**6** „Hugr mik hvatti · hęndr mér full-týðu
ok mïnn inn hvassi hjǫrr;
fár es hvatr · es hrøða=sk tękr
ef ï barn-ǫ́sku es blauðr."

"My heart goaded me; my hands availed me
and this my sharp sword.
Few a man is bold when he takes to grow,
if in childhood he be soft."

**7** „Vęit'k, ef þú vaxa nęðir · fyr þinna vina brjósti,
séi maðr þik *v*rǫiðan vega;
nú est haptr · ok hęr-numinn,
ę́ kveða bandingja bifask."

"I know that if thou hadst grown up upon thy kinsmen's breast
man would see thee wrathfully fight;
now art thou a captive and war-taken;
they say the boundling always trembles."

---

2 *v*rǫiðan vega 'wrathfully fight' | Formulaic word-pair.

**8** „Því bregðr þú nú mér, Fáfnir, · at til fjarri sjá'k
mïnum fęðr-munum,
ęigi em'k haptr · þó'tt vę́ra hęr-numi;
þú fannt, at ek lauss lifi!"

"For that dost thou now upbraid me, Fathomer, that I be too far
from the love of my fathers.
I am nowise a captive, although I be war-taken;
thou hast found that I live loose!"

**9** „Hęipt-yrði ęin · tęlr þú þér í hví-vętna
en ek þér satt ęitt sęgi'k:

It gjalla goll · ok it glóð-rauða fé,
4 þér verða þǫir baugar at bana!“

“With hateful words alone dost thou answer anything,
but I tell thee truth alone:
The clanging gold and the glowing red wealth—
those bighs will be thy bane!”

**10** „Féi ráða · skal fyrða hvǫrr
2 ǫ́ til ins ǫina dags
því't ǫinu sinni · skal alda hvǫrr
4 fara til hǫljar heðan.“

“Rule his wealth shall every man,
always, until the one day;
for at one time shall every man
journey hence to Hell.”

---

ALL | Siward dismisses the curse. He is a man, and therefore mortal; he must die regardless of whether he takes the gold or not, and it is better to die wealthy and renowned than wretched and unknown.

2 ins ǫina dags ‘the one day’ | His predetermined day of death.

**11** „Norna dóm · munt fyr nǫsjum hafa
2 ok ǫ́·svinns apa;
ï vatni þú drukknar · ef ï vindi rǫ́r;
4 allt es fǫigs forað.“

“The doom of the Norns shalt thou have before the headlands,
and that of an unwise ape.
Thou wilt drown in water if thou rowest in wind;
everything is the pit of the fey.”

---

ALL | Fathomer points out the danger of the curse: insidious death will find Siward in any unforeseen circumstance. — The redactor of *Vǫls* clearly misunderstood the import of the stanza when he took it to be a warning specifically against sailing on the windy sea, which is of course only an example of one of the myriad potential ways Siward might die. *Vǫls* 18 paraphrases: *Fátt vill þú at mínum dómum gera, en drukkna muntu, ef þú ferr um sjá ó-varliga, ok bíð heldr á landi, und's logn er.* ‘Thou hast little wish to act according to my examples, but thou wilt drown if thou goest to journey carelessly at sea; and rather abide on land until it is calm.’

1 fyr nǫsjum ‘before the headlands’ | I.e. ‘close at hand, imminent’. An established metaphor for imminent death, cf. *Sont* 25, where Eyel concludes his poem by declaring that Hell (the goddess of Death) *à nǫsjum stǫndr* ‘stands upon the headlands’.

**12** „Sǫg mér, Fáfnir, · alls þik fróðan kveða
2 ok vǫl mart vita:

Hvęrjar 'ro þǫ́r nornir · es nauð-gǫnglar 'ro
4 ok kjósa móðr frá mǫgum?"

"Tell me, Fathomer, as they call thee wise
and knowing well enough:
Who are the Norns which attend in need
and choose mothers from their lads?"

---

ALL | Sts. 12–15 consist of two general mythological questions in a style most closely resembling *Vafþ.* These questions do not at all contribute to the narrative and it is not impossible that yet more of them have been removed for that reason; cf. note to st. 16.

3 es nauð-gǫnglar 'ro 'attend in need' | Lit. 'are attendant in need'; they help ailing mothers during childbirth. Cf. *Sigrdr* 9.

**13** „Sundr-bornar mjǫk · hygg at nornir sé,
2 ęigu-t þǫ́r ǫ́tt saman;
sumar 'ro ǫ́s-kunngar, · sumar alf-kunngar,
4 sumar dǿtr Dvalins."

"Of most sundry birth I judge the norns to be,
they come not from a common lineage:
some are Os-born, some Elf-born,
some the daughters of Dwollen [DWARFESSES]."

**14** „Sęg mér þat, Fáfnir, · alls þik fróðan kveða
2 ok vęl margt vita,
hvé sá holmr hęitir · es blanda hjǫr-lęgi
4 Surtr ok ęsir saman."

"Tell me this, Fathomer, as they call thee wise
and knowing well enough:
What is the islet called, where Surt and the Eese
blend sword-water [BLOOD] together?"

**15** „Ó-skópnir hęitir · en þar ǫll skulu
2 gęirum lęika goð;
Bil-rǫst brotnar · es á brott fara
4 ok svima í móðu marir."

"Unshopner it is called, and there shall all
the Gods play with spears [MAKE WAR];
Bilrest shatters when they go away,
and the steeds swim in the sea."

**16** „Ǿgis hjalm · bar'k of alda sonum

2 meðan of mǫ́njum lá'k;
ǫ́inn rammari · hugðumk ǫllum vesa,
4 fann'k=a'k marga mǫ́gu.“

“The helmet of awe I carried over the sons of men
while on the neckrings I lay;
stronger than all I thought me alone to be;
I did not find many lads.”

---

ALL | 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, *Vǫls* has *Ok enn mélti Fáfnir: „Reginn bróðir minn veldr mínum dauða, ok þat hlégir mik, er hann veldr ok þínum dauða, ok ferr þá, sem hann vildi.“* ‘And further Fathomer spoke: “My brother Rein causes my death, and it gladdens me that he will also cause thy death; and then it will go as he has willed.”’, which may perhaps be a paraphrase of a lost st.

**17** „Ǫ́gis hjalmr · bergr ǫ́inu-gi
2 hvar's skulu *v*reǫ́iðir vega;
þá þat finnr · es með flǫ́irum kømr
4 at ǫ́ngi es ǫ́inna hvatastr.“

“The helmet of awe rescues no man
wherever wroth men shall fight;
this he then finds when among the many he comes—
that none is the boldest of all.”

---

3–4 þá þat finnr · es með flǫ́irum kømr / at ǫ́ngi es ǫ́inna hvatastr ‘this he then finds when among the many he comes— / that none is the boldest of all’ | Near-identical to *Háv* 64/3–4; see there.

**18** „Ǫ́itri ek fnǫ́sta · es á arfi lá'k
2 miklum míns fǫður.“

“Venom I snorted while I lay on the great
inheritance of my father.”

**19** „Inn rammi ormr, · þú gørðir frǫ́s mikla
2 ok gatst harðan hug;
hǫ́ipt at mǫ́iri · verðr hǫlða sonum
4 at þann hjalm hafi.“

“O mighty wyrm, thou madest a great snort,
and didst get a hard heart.
Greater hatred arises for the sons of men
who might have that helm.”

**20** „Réð'k þér nú, Sig·urðr, · en þú ráð nemir
ok ríð hęim heðan;
it gjalla goll · ok it glóð-rauða fé,
þér verða þęir baugar at bana!“

"I counsel thee now, Siward—and thou oughtst to take the counsel,
and ride home hence:
The clanging gold and the glowing red wealth—
those bighs will be thy bane!"

**21** „Ráð 's þér ráðit · en ek ríða mun
til þęss golls es ï lyngvi liggr,
en þú, Fáfnir, · ligg ï fjǫr-brotum
þar's þik Hęl hafi!“

"Thy counsel has been counseled, but I will ride
to the gold which in the heather lies,
but thou, Fathomer, lie in the lifeblood tracks,
where Hell may have thee!"

---

4 þar's þik Hęl hafi 'where Hell may have thee' | Formulaic. TODO.

**22** „Ręginn mik réð, · hann þik ráða mun,
hann mun okkr verða bǫðum at bana;
fjǫr sitt láta · hygg at Fáfnir myni;
þitt varð nú męira męgin.“

"Rein betrayed me; he will betray thee;
he will become the bane of us both!
Give up his life I think that Fathomer will—
thy strength was now the greater."

**P2** Reginn var á brott horfinn meðan Sig·urðr vá Fáfni ok kom þá aptr er Sig·urðr strauk blóð af sverði'nu. Reginn kvað:

Rein had disappeared while Siward fought Fathomer, and then came back as Siward wiped the blood off the sword. Rein quoth:

**23** „Hęill þú nú, Sig·urðr, · nú hęfir sigr vegit
ok Fáfni of farit;
manna þęira · es mold troða
þik kveð'k ǫ·blauðastan alinn.“

"Hail thee now, Siward—now hast thou won victory
and Fathomer destroyed!
Of those men who tread on the earth
I declare thee unsoftest begotten."

**24** „Þat 's ǫ́·víst at vita · þá's komum allir saman,
sig-tíva synir,
hvęrr ǫ́·blauðastr es alinn;
margr es sá hvatr · es hjǫr né rýðr
annars brjóstum ï."

"It is unsure to know, when we all come together,
sons of the victory-Tews [MEN],
who is unsoftest begotten.
Many a man is bold who reddens no sword
in another's chest."

**25** „Glaðr est nú, Sig·urðr, · ok gagni fęginn
es þú þęrrir Gram á grasi;
bróður mïnn · hęfir þú bęnjaðan
ok vęld ek þó sjalfr sumu."

"Glad art thou now, Siward, and in gain rejoicing
when thou driest Gram on the grass.
My brother hast thou deathly wounded,
and yet I myself bear some fault."

**26** „Þú því rétt · es ek ríða skyldak
heilǫg fjǫll hinig;
féi ok fjǫrvi · réði sá inn fráni ormr
nema þú frýðir mér hvats hugar."

"Thou didst counsel that I should ride
o'er the holy fells hither.
Wealth and life would the gleaming Wyrm rule
if thou didst not brave my bold heart."

**P3** Þá gekk Reginn at Fáfni ok skar hjarta ór hánum með sverði er
Riðill heitir ok þá drakk hann blóð ór undinni eptir.

Then Siward walked up to Fathomer and cut the heart out of him with the sword called Riddle, and then he drank blood from the wound afterwards.

**27** „Sit-tu nú, Sig·urðr, · en ek mun sofa ganga
ok halt Fáfnis hjarta við funa!
Ęiskǫld ek vil · etin láta
eptir þęnna dręyra drykk.“

"Sit thou now, Siward—but I will go sleep—
and hold Fathomer's heart by the fire!
The heart-strings I wish to eat
after this drink of blood."

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3 Ęiskǫld 'heart-strings' | An obscure poetic synonym for heart in the neuter plural. The translation "heart-strings" is guesswork.

**28** „Fjarri þú gekkt · meðan ek á Fáfni rauð'k
mïnn inn hvassa hjǫr;
afli mïnu · átta'k við orms męgin
meðan þú ï lyngvi látt.“

"Far didst thou go while I on Fathomer reddened
this my sharp sword.
My strength I held against the might of the Wyrm,
while thou in the heather layst."

**29** „Lęngi liggja · létir þú þann lyngvi ï,
inn aldna jǫtun,
ef þú sverðs né nytir, · þęss es ek sjalfr gørða,
ok þïns ins hvassa hjǫrs.“

"Long in the heather wouldst thou have let lie
this ancient ettin [me],
if thou hadst not used the blade which I myself made
and this thy sharp sword."

**30** „Hugr es bętri · en sé hjǫrs męgin
hvar's *v*ręiðir skulu vega,
því at hvatan mann · ek sé harð=liga vega
með slęvu sverði sigr.

"Heart is better than might of sword may be
wherever wroth men should fight,
for a bold man I see furiously fighting
with a sluggish sword to victory.

**31** Hvǫtum 's bętra · an séi ǫ·hvǫtum

ï hildi-lęik hafask
glǫðum 's bętra · an séi glúpnanda
hvat sęm at hęndi kømr."

For the bold it is better than it may be for the unbold
to hold themselves in battle-play [WAR];
for the glad it is better than it may be for the gloomy
no matter what comes to their hands."

1 Hvǫtum 's bętra · an séi ȯ·hvǫtum 'For the bold it is better than it may be for the unbold' | The line type "it is better for the X than it may be for the un-X" is apparently formulaic, also appearing in *Háv* 71/1 (with emendation).

**P4** Sig·urðr tók Fáfnis hjarta ok steikði á teini. Er hann hugði at full-steikt vǫ́ri ok freyddi sveit'inn ór hjarta'nu þá tók hann á fingri sínum ok skynjaði hvárt full-steikt vǫ́ri. Hann brann ok brá fingri'num í munn sér. En er hjart-blóð Fáfnis kom á tungu hánum ok skildi hann fugls rǫdd. Hann heyrði at igður klǫkuðu á hrísi'num. Igða'n kvað:

SIWARD TOOK Fathomer's heart and roasted it on a stick. When he thought that it was fully roasted and the blood frothed out of the heart then he touched it with his finger to see whether it was fully roasted. He burned himself and jerked his finger in his mouth. But when the heart's blood of Fathomer came upon his tongue and he understood the speech of birds—he heard that tits were chirping in the brushes. The tit quoth:

1 Sig·urðr 'Siward' | *The* S *is a bold capital in* ***R***.

**32** „Þar sitr Sig·urðr · svǫ́ita stokkinn,
Fáfnis hjarta · við funa stęikir;
spakr þǫ́tti mér · spillir bauga
ef hann fjǫr-sega · fránan ǫ́ti."

"There sits Siward spattered with blood;
Fathomer's heart by the fire he roasts.
Wise would I think the spiller of rings
if he the gleaming life-muscle ate."

ALL | Sts. 32–33 are cited in *Skm* 47.

Qnnur: **33** „Þar liggr Ręginn, · rǫ́ðr umb við sik,
vill tǫ́la mǫg · þann's trúir hǫ́num;
berr af ręiði · rǫng orð saman,

4 vill bǫlva smiðr · bróður hefna.“

“There lies Rein, takes counsel with himself,
wants to betray the lad who trusts in him.
Out of wrath he carries twisted words together;
the smith of bales wants to avenge his brother.”

1 · | *add.* kvað ǫnnur *‘quoth the other one’* Skm

Þriðja: **34** „Hǫfði skęmmra · láti hann inn hára þul
2 fara til hęljar heðan!
Ǫllu golli · þá kná hann ęinn ráða,
4 fjǫlð, því’s und Fáfni lá.“

“A head shorter ought he to let the hoary thyle
journey hence to Hell!
All the gold he can then rule alone:
the trove which ’neath Fathomer lay.”

Fjórða: **35** „Horskr þǿtti mér · ef hafa kynni
2 ǫst-ráð mikit · yðvar systra;
hygði umb sik · ok Hugin ględdi;
4 þar’s mér ulfs vǫn · es ęyru sé’k.“

“Sharp would he seem to me if he could take
the great loving counsel from you, my sisters;
he would think for himself and gladden Highen—
I expect a wolf where I see an ear!”

**36** „Es=at svá horskr · hildi-meiðr
2 sęm ek hęrs jaðar · hyggja mynda’k
ef hann bróður lętr · á brott komask
4 ęn hann ǫðrum hęfr · aldrs of synjat.“

“The battle-tree [WARRIOR] is not as sharp
as I would have thought the peak of the host [RULER]
if he lets one brother get away
and he has denied the other old age.”

**37** „Mjǫk es ǫ·sviðr · ef hann ęnn sparir
2 fjánda inn folk-skáa,
þar’s Ręginn liggr · es hann ráðinn hęfr;

4 kann=at hann við slíku at séa.“

“Very foolish is he if still he spares
that fight-shy fiend,
where Rein lies who has planned against him,
he cannot look out against such.”

**38** „Hǫfði skǫmmra · láti hann þann inn hrím-kalda jǫtun
2 ok af baugum búa;
þá mund-u féar · þǫss es Fáfnir réð
4 ǫin-valdi vesa.“

“A head shorter ought he to make that rime-cold ettin,
and take from him the bighs,
then of the wealth which Fathomer ruled
wilt thou be the lone ruler.”

[Sig·urðr:] **39** „Verða-*t* svá rík skǫp · at Rǫginn skyli
2 mitt ban-orð bera
því at þǫir báðir bróðr · skulu brá=liga
4 fara til Hǫljar heðan.“

“The Shapes will not be so powerful that Rein should
bear my bane-word,
for those brothers both shall hurriedly
journey hence to Hell!”

**P5** Sig·urðr hjó hǫfuð af Regin ok þá át hann Fáfnis hjarta ok drakk
2 blóð þeira beggja, Regins ok Fáfnis. Þá heyrði Sig·urðr hvað
igður mǫ́ltu:

Siward struck the head off of Rein and then he ate Fathomer’s heart and drank the blood of them both, Rein’s and Fathomer’s. Then Siward heard what the tits spoke:

**40** „Bitt þú, Sig·urðr, · bauga rauða;
2 es=a konung=ligt · kvíða mǫrgu.
Mǫy vǫit’k ǫina, · myklu fǫgrsta,
4 golli gødda, · ef þú geta mǫ́ttir.

“Bind, O Siward, the red bighs;
it is not kinglike to tarry much.
I know one maiden fairest of all,
endowed with gold—if thou mighst get her!”

**41** „Liggja til Gjúka · grǿnar brautir,
2 framm vísa skǫp · folk-líðǫndum;
þar hęfir dýrr konungr · dóttur alna,
4 þá munt, Sig·urðr, · mundi kaupa.“

"Towards Yivick's home lie green highways:
the Shapes show the way forth for wandering exiles.
There the wealthy king has reared a daughter;
her wilt thou, Siward, for a bride-fee buy."

**42** „Salr 's á hǫ́u · Hindar-fjalli,
2 allr 's hann útan · ęldi svęipinn;
þann hafa horskir · halir of gǫrvan
4 ór ǫ́·dǫkkum · ógnar ljóma.“

"A hall stands on the high Hinderfell;
it is all outside by fire enwrapped,
that one have wise men made
from an un-dark radiance of terror."

**43** „Vęit'k á fjalli · folk-vitr sofa
2 ok lęikr yfir · lindar váði;
Yggr stakk þorni— · aðra fęlldi
4 hǫr-Gefn hali · es hafa vildi.“

"I know on the fell a war-wight sleeps
and over her licks the linden's harm [FIRE].
Ug stung her with a thorn; the flax-Yevn [LADY] slew
the other heroes who wished to have her."

**44** „Knátt, mǫgr, séa · męy und hjalmi
2 þá's frá vígi · Ving·skorni ręið;
má=at Sigr·drífar · svefni bręgða,
4 skjǫldunga niðr, · fyr skǫpum norna.“

"Thou wilt, lad, see the maiden beneath a helmet,
her who from the fray on Wingshorner rode.
No man may break Syedrive's sleep,
O heir of the Shieldings, against the Shapes of the Norns."

**P6** Sig·urðr reið eptir slóð Fáfnis til bólis hans ok fann þat opit
2 ok hurðir af járni ok gętti; af járni vóru ok allir timbr-stokkar í
húsi'nu en grafit í jǫrð niðr. Þar fann Sig·urðr stór-mikit gull

4 ok fylldi þar tvǫ́r kistur. Þar tók hann øgis-hjálm ok gull-brynju
ok sverð'it Hrotta ok marga dýr-gripi ok klyfjaði þar með Grana.
6 En hestr'inn vildi eigi fram ganga fyrr en Sig·urðr steig á bak
hǫ́num.

Siward rode along Fathomer's trail to his dwelling and found it open and doors and rabbets of iron. Of iron were also all the timber trunks in the house, and dug down into the earth. There Siward found very much gold and he filled there two chests. Then he took the helmet of awe and a golden byrnie and the sword Rotte and many precious things and loaded Grane with them. But the horse did not want to go forth until Siward mounted his back.

# Speeches of Syedrive
# *(Sigr·drífu mǫ́l)*

**Dating** (Sapp, 2022): C10th (0.961)
**Meter:** *Ancient-words-law*(1, 5), *Leeds-meter*(2–4, 6–13/4, 18–22, 23/6–27), *Galders-law* (13/5–14, 16–17, 23/1–23/5), *Speeches-meter* (15)

## Introduction

The **Speeches of Syedrive** (*Sigrdr*) are found in **R**, where they directly continue the narrative told in *Reg* and *Fáfn*. In the manuscript there is no marker of any kind, not even an initial, separating the poem from *Fáfn*; the title is editorial.

### Stanzas in *Vǫls*

A number of stanzas are quoted in **N**, the main ms. of *Vǫls*. *Vǫls* ch. 21 begins with the following passage, which is clearly based chiefly on *Sigrdr* P3, but in the mention of the gods perhaps also sts. 3–4:

> *Bryn·hildr segir, at tveir konungar bǫrðust. Hét annarr Hjalm-Gunn·arr; hann var gamall ok hinn mesti hermaðr, ok hafði Óðinn honum sigr heitit. En annarr Agnarr eða Auða bróðir. „Ek fellda Hjalm-Gunn·arr 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 hrǫ́ðast kynni.“ Sig·urðr mǫ́lti: „Kenn oss ráð til stórra hluta.“ Hun svarar: „Þér munuð betr kunna, en með þǫkkum vil ek kenna yðr, ef þat er nǫkkut, er vér kunnum, þat er yðr mǫ́tti líka, í rúnum eða ǫðrum hlutum, er liggja til hvers hlutar, ok drekkum bǫ́ði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Bryn·hildr fylldi eitt ker ok fǫ́rði Sig·urði ok mǫ́lti:*
>
> ‘Byrnhild tells that two kings fought each other. The one was called Helm-Guther; he was old and the greatest warrior, and Weden had promised him victory. But the other was called Eyner or Ead’s brother.

> "I made Helm-Guther fall in battle, but Weden stung me with a sleeping-thorn as revenge for that, and said that I should never thenceforth have victory and said that I must marry. But I made the vow in response to marry no such one as could be frightened." Siward spoke: "Teach us counsel about great things." She answers: "Ye will know better, but with thanks will I teach you if there be 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 mayst have use and pleasure from my wisdom and that thou mayst afterwards recall that of which we two speak." Byrnhild filled a vessel and brought it to Siward and spoke:'

After this the saw cites sts. 5–13 and 15–19 in uninterrupted sequence, and paraphrases sts. 20 ff. (TODO: edit these!) The order of stanzas in **N** is rather different from that of **R**. Both mss. have sts. 5–6 and 13–19 in the same order, but the order of sts. 7–12 in between is divergent. The following table illustrates the relationship:

| | *pres. ed.* | **R** | **N** |
|---|---|---|---|
| 5 | Bjór føri'k þér | 5 | 6 |
| 6 | Sig-rúnar skalt rísta | 6 | 7 |
| 7 | Ǫl-rúnar skalt kunna | 7 | 10 |
| 8 | Full skal signa | 7* | 11 |
| 9 | Bjarg-rúnar skalt kunna | 8 | 12 |
| 10 | Brim-rúnar skalt rísta | 9 | 8 |
| 11 | Lim-rúnar skalt kunna | 10 | 13 |
| 12 | Mál-rúnar skalt kunna | 11 | 9 |
| 13 | Hug-rúnar skalt kunna | 12a | 14 |
| 14 | Á bjargi stóð | 12b–13 | – |
| 15 | Á skildi kvað ristnar | 14–15/4 | 15–17 |
| 16 | Allar vǫ́ru af skafnar | 15/5–16 | 18 |
| 17 | Þat eru bókrúnar | 17 | 19 |
| 18 | Nú skalt kjósa | 18 | 20 |
| 19 | Mun'k=a ek flója | 19 | 21 |

## Contents

TODO.

## Text

**P1** Sig·urðr reið upp á Hindar-fjall ok stefndi suðr til Frakklands. Á fjalli'nu sá hann ljós mikit svá sem eldr brynni, ok ljómaði af til himins. En er hann kom at þá stóð þar skjald-borg ok upp ór merki. Sig·urðr gekk í skjald-borg'ina ok sá at þar lá maðr ok svaf með ǫllum her-vápnum. Hann tók fyrst hjálm'inn af hǫfði hánum; þá sá hann at þat var kona. Brynjan var fǫst sem hón vǫ́ri hold-gróin. Þá reist hann með Gram frá hǫfuð-smátt brynju'na í gǫ́gnum niðr ok svá út í gǫ́gnum báðar ermar. Þá tók hann brynju af henni en hón vaknaði ok settisk hón upp ok sá Sig·urð ok mǫ́lti:

Siward rode up on the Hinderfell and stood looking south toward Frankland. On the fell he saw a light as great as if a fire burned; and the rays from it went up to heaven. But when he came to it there was a shield-wall rising up out of the ground. Siward went into the shield-wall and saw that a man lay there, sleeping in full armour. He first took the helmet off the man's head; then he saw that it was a woman. The byrnie was as tight as if it were grown out of her flesh. Then he took Gram and cut the byrnie from the head-hole down through and then out through both sleeves. Then he took the byrnie off her, and she awakened and sat herself up and saw Siward and spoke:

**1** „Hvat bǫ́it brynju? · Hví brá'k svefni? [R 31v/33]
Hvǫ́rr fǫ́lldi af mér · fǫ́lvar nauðir?"
Hann svaraði: „Sig·mundar burr, · slǫ́it fyr skǫ́mmu
hrafns hrǫ́-lundir · hjǫ́rr Sig·urðar."

"What bit the byrnie? How did I break my sleep?
Who loosened from me these death-pale chains?"
"Syemund's son [= Siward] has just torn off
the raven's corpse-trees [BYRNIE?] with Siward's sword."

---

4 hrafns hrǫ́-lundir 'the raven's corpse-trees [BYRNIE?]' | An unclear kenning. TODO.

[Sigrdrífa kvað:] **2** „Lǫngi ek svaf, · lǫngi ek sofnuð vas, [R 32r/2]
lǫng eru lýða lǫ́;
Óðinn því vǫldr · es ǫ́igi mátta'k
bregða blund-stǫfum."

"Long I slept, long was I asleep,
long are the guiles of men.

It is Weden's fault that I could not
break the staves of sleep."

**P2** Sig·urðr sęttisk niðr ok spyrr hana nafns. Hón tók þá horn fullt
2 mjaðar ok gaf hǫnum minnis-vęig.

Siward set himself down, asking for her name. She then took a horn full of mead and gave him a draught of remembrance:

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2 minnis-vęig 'draught of remembrance' | To drink someone's *minni* 'memory, remembrance' seems originally to have referred specifically to the funerary toast, but here has clearly come to carry a broader sense, viz. to drink a toast to someone's favour, whether man or god.

**3** Hęill Dagr, · hęilir Dags synir, [**R** 32r/6]
2 hęil Nǫtt ok nipt!
Ȯ·*v*ręiðum augum · lítið okkr þinig
4 ok gefið sitjǫndum sigr!

"Hail Day! Hail the sons of Day!
Hail Night and her kinswoman!
With unwrathful eyes look Ye towards us twain
and give the settlers [= us] victory.

---

ALL | *Sigrdr* 3–4 represent the only surviving poetic prayer to the collective Gods in the whole Norse literature (for prayers to individual gods, esp. Thunder and Weden, cf. Lindow (1988), and in the pres. ed. the Canterbury Galder and B 380 under "Galders"). Both stanzas follow the same balanced outline: the first helming (ll. 1–2) invokes the relevant gods and the second (ll. 3–4) makes the request. The speaker is Sighdrive, who is the one offering the horn.

1 Dags synir 'the sons of Day' | Their identity is uncertain, for Day does not have any known sons in the Norse mythology. Based on comparative mythology the most likely candidates are the heavenly Horse Twins, who are securely attested in the Vedic, Greek, and Baltic traditions. In the Vedic religion the two *aṣvínau* are the children of Father Heaven and follow the Dawn (Brereton and Jamison, 2020, pp. 81–84). In the Greek the two Δῖόσ·κουροι (lit. 'Sons of Zeús') are prominent horsemen, but their celestial role is less apparent. In the Latvian folksongs the *Dieva dēli* 'Sons of Dievs' are still closely associated with the Heaven, although they are not always twins (Calin, 1996, pp. 53–65), while the Lithuanian horse-twins (the *Aśvieniai*) pull the Sun-chariot. Within the Germanic sphere, the Twins have often been associated with the Anglo-Saxon founding figures *Hęngist* and *Horsa*, which however have no solar associations apart from their coming from the east; there are also the two stallions Yorewaker and Allswith which pull the Sun (*Grm* 38, Sigrdrifumal 15a/2), but they do not have any anthropomorphic riders. An archeological connection may be made with a pair of cultic figures from Grevensvænge, Denmark, dated to periods 4–5 (1100–700 BC) of the Nordic Bronze Age (Thrane, 2010). The two bronze figures, both wearing horned helmets, are depicted as sitting on their knees beside each other with their backs straight, facing forwards. They mirror each other, so that their inner elbows touch, placing the inner hand on the belly, while the outer arm raises a large axe. The two were originally connected at their knees by a bronze support, and belonged to a larger ensemble which was probably originally placed upon a cultic solar boat (Glob, 1961), in which case a solar association (like the other IE Twins) is certain.

2 nipt 'her kinswoman' | The identity of this kinswoman (*nipt* typically refers to a younger female relative) is not clear. According to *Gylf* 10 the daughter of Night is Earth, but Earth is also mentioned in st. 4. If we look beyond the Scaldic system as codified by Snorre, the kinswoman of Night may tentatively be identified with the obscure Germanic Dawn-goddess, whose Vedic equivalent (Sanskrit *uṣás*) is conceived of as the sister of Night (*nákti*, Brereton and Jamison, 2020, p. 93, in *ṚV* 1.113, 1.124.8, 7.71.1, etc.) This would be a ritual archaism predating the Scaldic system but it has the advantage of giving the stanza greater internally consistency; all gods described in it would be heavenly phenomena, who can "look" with their "eyes" on the invoker (something the Earth cannot). A similar "pre-Scaldic" archaism is found in *fold* in st. 4 below.

3 Ó·*v*rǫiðum augum · litið okkr þinig 'With unwrathful eyes look Ye towards us two' | I.e., 'gaze upon us with gracious eyes', the grace (or wrath) of the Gods being conveyed by their eyes turning towards the worshipper. Cf. *Hdl* 6/2–3.
This anthropomorphic conception of the divine gaze is very old and is found among both the Hebrews and Egyptians, which however speak about the face rather than the eyes. Biblical examples include the famous Priestly Blessing of *Numbers* 6:25–26 ("May YHWH light up His face to thee and grant grace to thee; / May YHWH lift up His face to thee and give thee peace."), *Psalms* 4:6 ("Lift up the light of Thy face to us, YHWH"), and the chorus of *Psalms* 80 ("YHWH God of Armies, bring us back. / Light up Thy face, that we may be rescued.") while Egyptian examples involve the phrase *nfr ḥr* 'good, fair of face,' which refers specifically to the grace of a god or god-like ruler (Spiegelberg, 1917, p. 115) and which is known from inscriptions as early as the 4th dynasty of the Old Kingdom (ca. 2600 BCE) (Abdelhamid, 2018, p. 146) until as late as the very last known Hieroglyphic inscription (GPH 436, from 394 CE) (Griffith, 1937, pp. 126–127; Parkinson, 1999, pp. 178–179). Spiegelberg (1917, p. 115) cites the following Middle Kingdom prayer to Osiris from the 18th dynasty (ca. 1400 BCE), which I find particularly similar to the present stanza (my translation from his German): "Mayst Thou be gracious to me (*ḥtp=k n=j*); may Thy face be fair towards me (*nfr ḥr=k ʾm=j*) on the day when I behold Thy fairness."

**4** Hǫ́ilir ǫ́sir, · hǫ́ilar ǫ́synjur, [R 32r/7]
2 hǫ́il sjá in fjǫl-nýta fold!
Mál ok man-vit · gefið okkr mǫ́rum tvǫ́im
4 ok lǫ́knis-hǫ́ndr meðan lifum!

Hail the Eese! Hail the Ossens!
Hail this much-bountiful Fold!
Speech and manwit give Ye us famed twain,
and a leecher's hands, while we live."

1 Hǫ́ilir ǫ́sir, · hǫ́ilar ǫ́synjur 'Hail the Eese! Hail the Ossens!' | The same line occurs in *Lok* 11, but is there subverted; just like here, the first half of that stanza hails the Gods, but the second half, instead of asking for a boon, instead insults one of the gods present by beginning with the word *nema* 'except, save for'. The direction of influence is almost certainly from a prayer like the present stanza to *Lok*, for it is surely much less likely for a blasphemous parody of a prayer to inspire a real one than the reverse.

2 sjá in fjǫl-nýta fold 'this much-bountiful Fold' | The bountiful Earth, an expression with Indo-European roots. Throughout the rest of the Norse poetic corpus *fold* refers exclusively to the unpersonified inanimate "land, earth" without religious associations, but the present instance seems to be a ritual archaism. Cf. the Old English *Æcerbót*: *Hál wes þú Folde · fira módor!* 'Hale be thou, Fold, mother of men!' and the Old Indian cognate *Pṛtʰiví* (Brereton and Jamison, 2020, p. 96), found frequently in *ṚV* (e.g. 1.89.4b: *mātā́ Pṛtʰiví* 'mother Earth'). The common IE root is **pl̥th₂-* 'flat, broad' which has been nominalized as a feminine noun (PGmc. **fuldō* < **pl̥th₂-éh₂*; OI *pṛtʰiví* < **pl̥th₂-u-íh₂*, Kroonen, 2013, p. 159). For this development cf. Hfr *Hákdr* 8 (in SkP 3), where Earth is the *brǫiðr-lǫita brúðr Bál·eygs* 'broad-faced bride of Bale-eye ⟨= Weden⟩'. — For the epithet 'much-giving' cf. *Iliad* 3.89: ἐπὶ χθονὶ πουλυ-βοτείρῃ 'upon the much-nourishing earth', where the Greek πουλυ- is cognate with ON *fjǫl-*, both deriving from PIE **pélh₁u-* ~ **pólh₁u-* 'much, many' (Kroonen, 2013, p. 136).

3 Mál 'Speech' | Good speech, by which is also understood silence rather than frivolous chatter. For the importance of proper speech see *Háv* 7/2 n.

3 man-vit 'manwit' | Wisdom to conduct ourselves uprightly; for this word see *Háv* 6/6 n.

4 lǫ́knis-hǫndr 'a leecher's hands' | The hands of a physician, i.e., hands with (magical) powers of healing. The singular *lǫ́knis-hǫnd* occurs on the Ribe galder stick (DR EM85;493), edited below under Galders.

**P3** Hón nefndi⸗sk Sigrdrífa ok var val-kyrja. Hón sagði, at tveir konungar bǫrðu⸗sk. Hét annarr Hjalm-Gunn·arr; hann var þá gamall ok inn mesti her-maðr, ok hafði Óðinn hǫ́num sigri heitit.

En annarr hét Agnarr, · *Auðu bróðir
es vǫ́tr ǫngi · vildi þiggja.

Sigr·drífa felldi Hjalm-Gunn·ar í orrostu'nni, en Óðinn stakk hana svefn-þorni í hefnd þess ok kvað hana aldri skyldu síðan sigr vega í orrostu, ok kvað hana gipta⸗sk skyldu, „en sagða'k hǫ́num at strengða'k heit þar í mót, at gipta⸗sk øngom þeim manni er hrǫ́ða⸗sk kynni." Hann segir ok biðr hana kenna sér speki ef hón vissi tíðendi ór ǫllum heimum. Sigr·drífa kvað:

She said her name was Syedrive and was a walkirrie. She said that two kings had fought; one was called Helm-Guther—he was old by then and the greatest warrior, and Weden had promised him victory,

but the other was called Eyner, Ead's brother,
who in no way wished to sue for peace.

Syedrive made Helm-Guther fall in the battle, but Weden stung her with the sleeping-thorn as revenge for that and declared that she would never thenceforth win victory in battle and said that she must marry, "but I told him that I had made a vow in response not to marry any man who could be frightened." He [= Siward] speaks and asks her to teach him wisdom if she knew tidings out of all the Homes. Syedrive quoth:

4 *Auðu | *emend.;* Hauðu ***R***

4 *Auðu | It is proven beyond a doubt by *Helr* 8 that the correct form of the name is in fact *Auða* (as found in *Vǫls* 21; see introduction above). The form with *h-* is thus due to corruption.

**5** „Bjór fǫ́ri'k þér, · bryn-þings apaldr, [R 32r/18–20, N 24v/1
magni blandinn · ok męgin-tíri,
fullr es ljóða · ok líkn-stafa,
góðra galdra · ok gaman-rúna.

Beer I bring thee—O apple-tree of the byrnie-Thing [BATTLE > WARRIOR]!—
mixed with might and mighty splendour.
It is full of leeds and grace-staves,
of good galders and pleasure-runes.

1 bryn-þings apaldr 'apple-tree of the byrnie-Thing [BATTLE > WARRIOR]' | bryn-þinga valdr *'wielder of byrnie-Things [BATTLES > WARRIOR]' N* 4 gaman-rúna 'pleasure-runes' | gaman-†ręd̨na† *N*

**6** Sig-rúnar skalt rísta, · ef vilt sigr hafa, [R 32r/20–22, N 24v/1
ok rísta á hjalti hjǫrs,
sumar á vétt-rimum, · sumar á val-bǫstum,
ok nęfna tysvar Tý.

Victory-runes shalt thou know, if thou wilt have victory,
and carve them on the hilt of the sword;
some on the weight-rims, some on the wal-basts,
and twice name Tew.

1 sigr hafa 'have victory' | snotr vera *'be clever' N* 2 rísta | †rist† *N* 3 sumar 'some' | *om. N* 3 vétt-rimum 'weight-rims' | vétt-†rvnum† *N* 3 sumar 'some' | ok *'and' N* 3 val-bǫstum 'wal-basts' | val-†bystum† *N*

3 vétt-rimum 'weight-rims' | Unclear. TODO.

3 val-bǫstum 'wal-basts' | Possibly the sword-pommel; this word also occurs in *HHj* 9. TODO.

**7** Ǫl-rúnar skalt kunna · ef vilt at annars kvǫ́n [R 32r/22–24, N 25r/1-
véli=t þik í tryggð ef trúir;
á horni skal þǫ́r rísta · ok á handar baki
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 trust her.
On the horn shall one carve them, and on the back of the hand,
and mark Need on the nail.

1 at 'that' | *emend. from* †a† *N; om.* ***R*** 2 véli=t þik í tryggð | véli þik eigi tryggð *N* 3 þǫ́r 'them' | þat *'it' N*

4 Nauð 'Need' | i.e. the n-rune, ᚾ.

**8** Full skal signa · ok við fári séa [R 32r/24–25, N 25r/3-

2 ok verpa lauki í lǫg;
þá þat vęit'k, · at þér verðr aldri=gi
4 męini blandinn mjǫðr.

The cup shall one sign, and gaze against the danger,
and throw in the liquid a leek.
Then I know that it will never be
mixed with harm, thy mead.

1 Full 'The cup' | ǫl *'The ale' N breaks alliteration.* 4 męini blandinn | *emend.;* męin-blandinn *N*

1 signa 'sign' | Dedicating the cup by means of making a certain sign or speech over it. TODO.

3–4 þá ... mjǫðr | only in N; om. R

**9** Bjarg-rúnar skalt kunna · ef bjarga vilt [R 32r/25–26, N 25r/5–7]
2 ok lęysa kind frá konum;
á lófa þér skal rísta · ok of liðu spęnna
4 ok biðja þá dísir duga.

Rescue-runes shalt thou know, if thou wilt rescue
and loosen children from women;
on the palm shall one carve them, and wrap them round the joints,
and then bid the dises to avail.

1 kunna 'know' | nema *'learn' N* 1 ef bjarga vilt 'if thou wilt rescue' | ef þú vilt borgit fá *'if thou wilt have rescued' N* 4 þá 'then' | *om. N*

4 dísir 'dises' | Minor goddesses and fates; one of their roles was helping ailing women during childbirth. Cf. *Fáfn* 12 where *nornir* 'Norns' is used for the childbirth goddesses.

**10** Brim-rúnar skalt rísta · ef vilt borgit hafa [R 32r/27–29, N 24v/16–19]
2 á sundi segl-mǫrum;
á stafni skal rísta · ok á stjórnar blaði
4 ok lęggja ęld í ár;
es=a svá brattr breki · né svá bláar unnir,
6 þó kømsk-tu hęill af hafi.

Surf-runes shalt thou carve, if thou wilt rescue
sail-steeds [SHIPS] on the sound;
on the stem shall one carve them, and on the rudder's blade,
and lay fire into the oar.
There is not so steep a breaker nor so dark blue waves
that thou not come whole off the sea.

1 rísta 'carve' | gjǫra *'make' N* 3 skal rísta 'shall [one] carve' | skal þér rísta *'shall [one] carve them' N* 5 es=a 'There is not' | falla=t *'There fall not' N*

4 lęggja ęld ï ár 'lay fire into the oar' | i.e. mark it with fire in some way.

6 þó kømsk-tu hęill af hafi 'that thou not come whole off the sea.' | Lit. "yet comest thou whole off the sea."

**11** Lim-rúnar skalt kunna · ef vilt lǫ́knir vesa [R 32r/29–31, N 25r/7-
ok kunna sǫ́r at séa;
ȧ bǫ́rki skal þǫ́r rísta · ok ȧ baðmi viðar,
þęim's lúta austr limar.

Limb-runes shalt thou know, if thou wilt be a leecher,
and know how to look at wounds;
on the bark shall one carve them, and on the trunk of the tree:
on the one whose limbs bow to the east.

3 baðmi 'beam' | barri *'leaf'* 4 þęim's | þęss es *N*

1 lǫ́knir 'leecher' | Physician; see *Háv* 148 n.

**12** Mál-rúnar skalt kunna · ef vilt at mann-gi þér [R 32r/31—34, N 24v/
hęiptum gjaldi harm;
þǫ́r of vindr, · þǫ́r of vefr,
þǫ́r of sętr allar saman,
ȧ því þingi · es þjóðir skulu
ï fulla dóma fara.

Speech-runes shalt thou know, if thou wilt that no man
should repay thy insults with harm;
them wilt thou wind, them wilt thou weave,
them wilt thou sew all together,
on that Thing where peoples shall
go to full judgments.

1 vilt | *om. N* 2 gjaldi | †giallda† *N* 5 þjóðir 'peoples' | męnn *N breaks alliteration.*

**13** Hug-rúnar skalt kunna · ef vilt hvǫ́rjum vesa [R 32r/34–32v/3, N 25r
gǫ́ð-svinnari guma;
þǫ́r of réð, · þǫ́r of rǫ́ist,
þǫ́r of hugði Hroptr,
af þęim lęgi · es lekit hafði
ór hausi Hęið·draupnis
ok ór horni Hodd·rofnis.

Mind-runes shalt thou know, if thou wilt be
swifter in sense 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 gęð-svinnari 'swifter in sense' | gęð-horskari *'sharper in sense' N*

5–7 af ... Hodd·rofnis 'from ... horn. | om. N

**14** Å bjargi stóð · með Brimis ęggjar, [R 32v/3–4]
hafði sér á hǫfði hjalm;
þá mękti Míms hǫfuð
fróðligt it fyrsta orð,
ok sagði sanna stafi.

On the barrow he stood along Brimer's edges;
he had on his head a helmet.
Then Mime's head spoke,
learnedly, the first word,
and said true staves:

**15** Å skildi kvað ristnar · þęim's stęndr fyr skínanda goði, [R 32v/5–7, N 25r/11–13]
á ęyra Ár·vakrs, · ok á Al·svinns hófi,
á því hvéli · es snýsk und ręið Hrungnis,
á Slęipnis tǫnnum · ok á slęða fjǫtrum,

On the shield, he said, [runes] were carved—on the one that stands before the shining god [SUN];
on Yorewaker's ear and on Allswith's hoof,
on the wheel which turns beneath Rungner's chariot,
on Slapner's teeth and on the fetters of sleds,

2 á ęyra Ár·vakrs, · ok á 'on Yorewaker's ear and on' | *om. N* 3 á | ok á *N* 3 snýsk 'turns' | stęndr *'stands' N* 3 Hrungnis 'Rungner's' | *emend. based on sense and meter;* Raygnis ***R;*** Raugnis *N* 4 tǫnnum 'teeth' | taumum *'reins' N*

1 skildi ... þęim's stęndr fyr skínanda goði 'the shield ... that stands before the shining god' | For this notion cf. *Grm* 39, according to which the Sun is covered by a disc shielding the earth from its heat. Without it, the whole world would burn up.

2 Ár·vakrs ... Al·svinns 'Yorewaker ... Allswith' | The two horses that pull the Sun across the heavens; cf. st. 3/1 n. above, *Grm* 38.

á bjarnar hrammi · ok á Braga tungu, [R 32v/7–9, N 25r/13–15]
á ulfs klóum · ok á arnar nęfi,

à blóðgum vǫ́ngjum · ok à brúar sporði,
8 à lausnar lófa · ok à 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 head,
on the palm of release and the trail of grace,

6 nǫ́fi | *†nefiu†* *N* 8 ok à | ok *N*

à glǫ́ri ok à golli · ok à gumna hǫ́illum, [R 32v/9–11, N 25r/15–
10 í víni ok virtri · ok vili-sessi,
à Gungnis oddi · ok à Grana brjósti,
12 à nornar nagli · ok à nǫ́fi 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.

9 gumna hǫ́illum 'men's luck-charms' | góðu silfri *'good silver'* *N* 10 vili-sessi 'the comfortable seat' | vǫ́lu sessi *'a wallow's seat'* *N* 10 vili-sessi 'the comfortable seat' | í guma holdi *'in a man's flesh' add. N.* 11 Gungnis oddi 'Gungner's point' | Gaupnis oddi *'Yeapner's point' (an elsewhere unknown spear)* *N* 11 Grana brjósti 'Grane's chest' | gýgjar brjósti *'a gow's chest'* *N*

**16** Allar vǫ́ru af skafnar, · þǫ́r's vǫ́ru à ristnar, [R 32v/11–14, N 25r/18
2 ok hvǫ́rfðar við inn hǫ́lga mjǫ́ð
ok sǫ́ndar à víða vega:
4 þǫ́r 'ro með ǫ́sum, · þǫ́r 'ro með ǫ́lfum,
sumar með vísum vǫ́num,
6 sumar hafa mǫ́nskir mǫ́nn.

All were shaven off—those that were carved on—
and mixed into the holy mead,
and sent on wide ways:
they are among the Eese, they are among the Elves,
some among the wise Wanes,
some have manly men.

2 hvǫ́rfðar 'mixed' | †hrǫ́dar† *(for* hrórðar *'stirred?)* *N* 4 ǫ́sum ... ǫ́lfum 'Eese ... Elves' | ǫ́lfum ... ǫ́sum *'Elves ... Eese'* *N* 4 þǫ́r 'ro 'they are' | sumar *'some'* *N* 5 sumar 'some' | ok *'and'* *N*

**17** Þat eru bók-rúnar, · þat eru bjarg-rúnar [R 32v/14–16, N 25r/21
2 ok allar ǫ́l-rúnar
ok mǫ́tar mǫ́gin-rúnar
4 hvǫ́im's þǫ́r kná ó·villtar · ok ó·spilltar

sér at hęillum hafa;
6 njót-tu ef namt
und's rjúfa=sk rągin!

They are book-runes, they are rescue-runes,
and all ale-runes,
and noble might-runes—
for whomever knows them unfalsified and uninjured
to have for himself as charms.
Use them if thou learn them
until the Reins are ripped!

1 þat eru 'the are' | ok *'and' N* 3 ok mętar 'and noble' | ok mękrar ok *'and renowned and' N* 4 ó·spilltar | †of villtar† *N* 7 rjúfa=sk | 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-runar* : *bjarg-rúnar* is already found in a runic charm (B 257, edited under Galders from Bryggen).

**18** „Nú skalt kjósa · alls þér 's kostr of boðinn, [R 32v/16–18, N 25v/3–5]
2 hvassa vápna hlynr,
sǫgn eða þǫgn · haf þér sjalfr í hug;
4 ǫll eru męin of metin."

"Now shalt thou choose, as the choice is offered thee,
O maple-tree of sharp weapons [warrior]!
Speech or silence have for thyself in thy heart;
all the harms are measured[8]!"

[8]i.e. in advance.

1 Nú 'Now' | *Ornamented with 4 cross-bars in* ***R***.

**19** „Mun'k=a ek flója · þó'tt mik fęigan vitir, [R 32v/18–20, N 25v/5–8]
2 em'k=a ek með blęyði borinn;
ǫst-rǫð þín · ek vil ǫll hafa
4 svá lęngi sem ek lifi."

"I shall not flee, although thou know me to be fey;
I was not born with softness.[9]
Thy loving counsels, all, will I have
for as long as I may live."

[9]TODO: Note about this common heroic expression.

2 með 'with' | *om. N*

**20** „Þat rǫ́ð'k þér it fyrsta · at við frǫ́ndr þína [R 32v/20–22]
2 vamma-laust verir;
síðr þú hǫ́fnir · þó'tt þǫ́ir sakar gøri;
4 þat kveða dauðum duga.“

"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.

**21** Þat rǫ́ð'k þér annat, · at ǫ́ið né svǫ́rir, [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.[10]

[10] The punishment is one of torment in the afterlife; see note to *Vsp* 39. — The whole stanza is paraphrased in *Vǫls* ch. 21: *Ok sver eigi rangan eið, því at grimm hefnd fylgir griðrofi.* 'And swear no wrong oath, for grim revenge follows the grith-breach.'

3 simar 'strands' | i.e. 'strands of fate'; cf. *I HHund* 3, where the norns are said to twist such strands. Often emended to *limar* 'ramifications' in accordance with *Reg* 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since *s* in this position was always spelled with long ſ in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *hefnd* 'revenge'.

**22** Þat rǫ́ð'k þér þriðja · at þú þingi á [R 32v/24–25]
2 dǫ́ili=t við hǫ́imska hali
því't ó·sviðr maðr · lǫ́tr oft kveðin
4 verri orð an viti.

This I counsel thee third: that thou on the Thing
not bandy with foolish men;
for an unwise man often lets be spoken
worse words than he ought to know.

**23** Allt es vant · ef við þǫ́gir; [R 32v/25–28]
2 þá þikkir þú með blǫ́yði borinn

eða sǫnnu sagðr;
4 hętt̄r es hęimis-kviðr
nema sér góðan geti.
6 Annars dags · lát hans ǫndu 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 destroy his life,
and thus repay the people for the lie.

---

6 ǫndu 'life' | lit. 'breath, spirit'. Cf. *Vsp* 17 where *ǫnd* is Weden's gift to the first men.

**24** Þat rǫ́ð'k þér it fjórða · ef býr for-dǫ́ða [R 32v/28–30]
2 vamma-full á vegi:
ganga 's betra · an gista séi
4 þó'tt þik nǫ́tt 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.

**25** For·njósnar augu · þurfu fira synir [R 32v/30–32]
2 hvar's skulu *v*ręiðir vega;
opt bǫl-vísar konur · sitja brautu nér;
4 þǫ́r's dęyfa sverð ok sefa.

Eyes of looking-out do the sons of folk need,
wherever wroth men shall fight;
oft bale-wise women sit near the highway,
they who dull sword and sense.

---

1 For·njósnar 'looking-out' | Verbal noun to *nýsask fyrir* 'look out, look ahead', as found in *Háv* 7.

**26** Þat rǫ́ð'k þér it fimmta, · þó'tt fagrar séir [R 32v/32–34]
2 brúðir bękkjum á,
sifja silfr · lát=a þínum svefni ráða,
4 tęygj=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.

**27** Þat rǫ́ð'k þér it sétta, · þó'tt með sǫggjum fari [R 32v/34]
ǫlðr-mǫ́l til ǫfug:
drukkinn dǫila · skal=at við dolg-viðu
margan stelr vín viti.

This I counsel thee sixth: although among warriors may grow
the ale-speech too awry,
drunkenly deal shalt thou not with war-trees [WARRIORS];
wine steals wit from many.

---

1 Þat rǫ́ð'k þér it sétta, · þó'tt með sǫggjum fari 'This I counsel thee sixth: although among warriors may grow' | The last line of fol. 32v of **R**, after which we have the Great Lacuna. The rest of *Sigrdr*, including ll. 2–4 of this stanza, are supplied from younger paper mss.

TODO: Add the remaining stanzas from paper manuscripts.

# Fragments from the Saw of the Walsings

## Introduction

In **R**, *Sigrdr* ends abruptly at stanza 27 due to the loss of a number of pages; the so-called **Great Lacuna**. The poetry contained on these pages undoubtedly belonged to the Walsing cycle and would have dealt at length with the life of Siward.

The author of *Vǫls* drew heavily from a collection of Walsing-cycle poetry closely related to **R**. He quotes many stanzas known from **R**, but also some which do not survive anywhere else—it is these which are edited here. They largely correspond to the story which would have been found in the Great Lacuna and it is probable that most of them derive from the now-lost poems.

TODO: The stanzas [are to] follow the numbering of stanzas in *Vǫls*.

## Text

**1** Ristu af magni · mikla hellu,
Sig·mundr hjǫrvi · ok Sin·fjǫtli.

They carved with strength the great stone,
Syemund with sword, and Sinfittle.

**2** Ęldr nam at ósask · en jǫrð at skjalfa
ok hár logi · við himni gnǽfa;
fár tręystisk þar · fylkis rekka
ęld at ríða · né yfir stíga.

The fire took to rage and the earth to shake
and high flame to rise to heaven.
Few there dared of the marshall's champions
the fire to ride or to step over it.

**3** Sig·urðr Grana · sverði kęyrði;
ęldr sloknaði · fyr ǫðlingi;
logi allr lęgðisk · fyr lof-gjǫrnum;
bliku ręiði, · es Reginn átti.

Siward drove Grane on by his sword;
the fire went out before the athling;
the flame all lowered before the praise-eager man;
the harness flashed which Rein had owned.

**4** Sig·urðr vá at ormi, · en þat síðan mun
øngum fyrnask, · meðan ǫld lifir.
En hlýri þïnn · hvárki þorði
ęld at ríða · né yfir stíga.

Siward smote the Wyrm and that will afterwards
by none be forgotten while mankind lives—
but *thy brother* dared neither
the fire to ride nor to step over it.

**5** Út gekk Sig·urðr · ann·spjalli frá,
holl-vinr lofða, · ok hnípaði,
svá at ganga nam · gunnar-fúsum
sundr of síður · serkr járn-ofinn.

TODO: translation.

**6** Sumir við-fiska tóku, · sumir vitnis-hrę skífðu,
sumir Gutt·ormi gǫfu · gęra hold
við mun-gáti · ok marga hluti
aðra ï tyfrum.

Some took wood-fishes [SERPENTS], some sliced wolf-carrion,
some gave Godthorm hound-flesh
with strong drink and many other
things in magic potions.

---

ALL | This st. is apparently related to *Brot* 4, with which it shares (in divergent form) its first two lines. It is cited in *Vǫls* 30, where it is introduced by the words *sem skáldit kvað:* 'as the scald quoth:'

# Fragment of a Lay of Siward
# *(Brot af Sig·urðar kviða)*

**Dating** (Sapp, 2022): C10th (0.974)
**Meter:** *Ancient-words-law*

## Introduction

Following the Great Lacuna, the text of **R** picks up in the middle of a lay about Siward and Byrnhild, namely the present **Fragment** (*Brot*). According to the prose at the end of the poem *Brot* originally began with Siward's death. It has been speculated that *Brot* was the original "long" Lay of Siward, contrasting with the "Short Lay of Siward" (*Sigsk*).

Although most of *Brot* is lost, parts of *Vǫls* up to ch. 32 are clearly based on it, and a version of st. 4 is cited in *Vǫls* 30.

TODO: Translation is in progress.

## Text

1 „*hvat hęfir Sig·urð* · saka unnit
2 es þú fróknan vill · fjǫrvi nęma?“

"[What has Siward] done for a crime,
that thou wilt deprive the brave of life?"

1 *hvat hęfir Sig·urð* '[What has Siward]' | *om.* ***R***

1 *hvat hęfir Sig·urð* '[What has Siward]' | A full reconstruction, which however can be held as reasonably secure owing to the parallelism in the following stanza.

2 „Mér hęfir Sig·urðr · sęlda ęiða
2 ęiða sęlda · alla logna;
þá vélti hann mik · es hann vesa skyldi
4 allra ęiða · ęinn full-trúi.“

"To me has Siward given oaths,
oaths given—all broken;
he tricked me when he should have been
of all the oaths the one true keeper."

3 „Þik hęfir Bryn·hildr · bǫl at gørva
2 hęiptar hvattan · harm at vinna;
fyrr man hǫn Guð·rúnu · góðra ráða
4 en síðan þér · sïn at njóta.“

TODO: Translation.

4 Sumir ulf sviðu, · sumir orm sniðu,
2 sumir Goð·þormi · af gęra dęildu,
áðr þęir mętti · męins of lystir
4 á horskum hal · hęndr of lęggja.

Some roasted a wolf; some cut up a serpent;
some shared hound-flesh with Godthorm,
TODO..

ALL | A related st. is cited in **N** (*Vǫls* 30). It is sufficiently different to be edited on its own; see *Vǫlsbr* 6 above.

5 Úti stóð Guð·rún · Gjúka dóttir
2 ok hǫn þat orða · alls fyrst of kvað:

„Hvar 's nú Sig·urðr · sęggja dróttinn
4 es frėndr mïnir · fyrri ríða?“

Outside stood Guthrun, Yivick's daughter,
and she this word first of all did say:
"Where is now Siward, the lord of men,
when my kinsmen ride ahead?"

**6** Ęinn því Hǫgni · and·svǫr vęitti:
2 „Sundr hǫfum Sig·urð · sverði hǫgg*v*inn;
gnapir ę́ grár jór · yfir gram dauðum.“

Alone then Hain this answer granted:
"We have cut Siward asunder by sword;
his grey steed ever neighs over the dead prince."

---

1 Ęinn því Hǫgni · and·svǫr vęitti 'Alone then Hain this answer granted' | Shared with *Sigsk* 17/1, 45/1, which however have *ęinu* (neut. dat. sg.) for *ęinn* (masc. nom. sg.) The difference is probably a mere spelling error, but it is unclear which form of the line is original.

**7** Þá kvað þat Bryn·hildr · Buðla dóttir:
2 „vęl skuluð njóta · vápna ok níu landa;
ęinn myndi Sig·urðr · ǫllu ráða
4 ef hann lęngr lítlu · lifi hęldi.“

Then quoth this Byrnhild, Budle's daughter:
"Well shall ye enjoy weapons and nine lands!
Alone would Siward rule them all
if a little longer he had held his life.

---

3 myndi | myndiv ***R***

**8** Vę́ri=a þat sømt · at hann svá réði
2 Gjúka arfi · ok gota męngi,
es hann fimm sonu · at folk-røði
4 gunnar fúsa · getna hafði.“

It would not have been right that he should so have ruled
Yivick's inheritance and the menfolk of the Gots,
when to rule the folk he had begot
five sons eager for war.

**9** Hló þá Bryn·hildr · —bør allr dunði—
2 ęinu sinni · af ǫllum hug:

„Vǫl skuluð njóta · landa ok þegna
4 es þér fróknan gram · falla létuð.“

Then Byrnhild laughed—the town all resounded—
a single time out of all her heart:
“Well shall ye enjoy the lands and thanes,
since ye made the brave prince to fall.”

---

1–2 Hló ... hug ‘Then ... heart’ | Found near-identically in *Sigsk* 30/1–2.

3 Vǫl skuluð njóta · landa ok þegna | Alliteration is missing in this line and no obvious emendation can be found.

**10** Þá kvað þat Guð·rún · Gjúka dóttir:
2 „Mjǫk mǫ́lir þú · miklar firnar;
gramir hafi Gunnar · gǫtvað Sig·urðar,
4 hǫ́ipt-gjarns hugar · hǫ́fnt skal verða.“

Then quoth this Guthrun, Yivick’s daughter:
“Many great evils hast thou spoken;
let the fiends have Guther, Siward’s gravedigger!
For the evil heart there must be revenge.”

---

3 gramir hafi ‘let the fiends have’ | Apparently a common curse; cf. *Hárb* 60.

**11** Soltinn varð Sig·urðr · sunnan Rïnar,
2 hrafn at mǫ́iði · hǫ́tt kallaði:
„Ykkr mun Atli · ǫ́ggjar rjóða,
4 munu víg-ská*a* · of viða ǫ́iðar.“

Siward expired to the south of the Rhine;
a raven on a branch loudly called out:
“On you two will Attle redden his blades;
the oaths will destroy the war-harried men!”

---

1 Soltinn varð ‘expired’ | Lit. “became, turned dead”; *soltinn* ‘dead; starved, dejected’ is the past participle of *svelta* ‘die; starve’. Apart from the present st. *soltinn* is used in three other places in Norse poetry: *Sigsk* 47/2 (‘dejected’), 50/3 (‘dead’) and *II Guðr* 10 (‘dejected’). The penchant for this participle together with the shared subject matter may indicate a close relationship between these three poems.

**12** Framm vas kvelda · fjǫlð vas drukkit
2 þá vas hví-vetna · vil-mál talit;
sofnuðu allir · es ï sǫ́ing kvǫ́mu,
4 ǫ́inn vakði Gunn·arr · ǫllum lǫngr.

The evening was late, much was drunk;
then were all kinds of pleasant speeches told.
All fell asleep when they had come to bed;
alone did Guther wake longer than all.

**13** Fót nam at hrøra · fjǫlð nam at spjalla
hitt hęr-glǫtuðr · hyggja téði,
hvat þęir ï bǫðvi · báðir sǫgðu
hrafn ęy ok ǫrn · es þęir hęim riðu.

His foot he took to move, much he took to consider.
Of this the troop-destroyer thought,
what in the fray those two had said,
the raven always and the eagle, when they rode home.

**14** Vaknaði Bryn·hildr · Buðla dóttir
dís skjǫldunga · fyr dag lítlu:
„hvętið mik eða lętið mik · harmr es unninn
sorg at sęgja · eða svá láta.“

Byrnhild awoke, Budle's daughter,
the dise of shieldings, a little before day:
"TODO."

**15** Þǫgðu allir · við því orði
fár kunni þęim · fljóða lǫ́tum
es hǫ́n grátandi · gørðisk at sęgja
þat's hléjandi · hǫlða bęiddi:

All were silent at that word;
TODO.
when she, weeping, made ready to tell
that which, laughing, she had asked of men.

ALL | Sts. 15–20 are transparently paraphrased in *Vǫls* 31: *Nú þóttist engi kunna at svara, at Brynhildr beiddi þess hléjandi, er hón harmaði með gráti. Þá mélti hón: „Þat dreymdi mik, Gunn·arr, at ek átta kalda séng, en þú riðr í hendr ó·vinum þínum, ok ǫll ętt yðar mun illa fara, er þér eruð eið-rofa, ok mundir þú þat ó·gløggt, er þit blǫnduðuð blóði saman, Sigurðr ok þú, er þú rétt hann, ok hefir þú honum allt illu launat þat, er hann gerði vel til þín ok lét þik fremstan vera, ok þá reyndi þat, er hann kom til vár, hvé hann helt sína eiða, at hann lagði okkar í milli it snarp-eggjaða sverð, þat er eitri var hert.* [...] '(15) Now nobody thought himself able to answer how Byrnhild had laughed when she asked for what she now grieved by weeping. (16) Then she spoke: "I dreamt, Guther, that I had a cold bed, but thou didst ride into the hands of thy enemies, (17) and all your lineage will fare ill, for ye are oath-breakers, (18) and thou didst not kindly recall how ye two blended your blood together, thou and Siward, when thou betrayed him; and thou hast all cruelly repaid him for how he was good towards thee and let thee be the foremost; (19) and it was proven when he came to us how well he kept his oaths (20) by that he laid between us the sharp-edged sword which was hardened with venom. [...]'

**16** „Hugða'k mér, Gunn·arr, · grimmt ï svefni,
svalt allt ï sal · ętta'k sęing kalda,
en þú gramr riðir · glaums and·vani
fjǫtri fatlaðr · ï fjánda lið.

"I had a cruel thought, Guther, in my sleep:
everything died in the hall, I had a cold bed,
and thou, prince, didst ride without cheerful fellows,
bound by fetters, into a troop of foes.

**17** Svá mun ǫll yðour · ętt Niflunga
afli gęngin— · eruð ęið-rofa!

So will all your line of Nivlings
part from power—ye are oath-breakers!

**18** Mant=at-tu Gunn·arr · til gǫrva þat
es þit blóði ï spor · báðir ręnnduð,
nú hęfir þú hǫnum þat allt · illu launat
es hann fręmstan *þ*ik · finna vildi.

Thou didst not recall, Guther, clearly enough
that your blood in your tracks ye both did drive.
Now hast thou for all that cruelly repaid him,
when he would have *thee* as the foremost man.

---

4 *þ*ik 'thee' | *so in paraphrase* ***N;*** sik *'himself'* ***R***

2 þit blóði ï spor · báðir rǫnnduð 'your blood in your tracks ye both did drive' | Referring to a ritual of blood-brotherhood, wherein the brothers-to-be would spill and mix their blood into their footprints on the ground. Blood-brotherhood is also mentioned in *Lok* 9, and the footprint-ritual is described in Saxo Grammaticus (2015) 1.6.7: *Siquidem icturi foedus veteres vestigia sua mutui sanguinis aspersione perfundere consueverant, amicitiarum pignus alterni cruoris commercio firmaturi* 'Now our ancestors, when they meant to strike a pact, would sprinkle their combined blood in their footprints and mingle it, so as to strengthen the pledge of their fellowship.' For discussion see PCRN History and Structures III:845 ff.

**19** Þá rǫyndi þat · es riðit hafði
2 móðigr á vit · mïn at biðja,
hvé hǫr-glǫtuðr · hafði fyrri
4 ǫiðum haldit · við inn unga gram.

Then it was proven when he had ridden,
brave, to visit and ask for my hand,
how the troop-destroyer [WARRIOR] had uhpeld
his side of the oaths against the young lord:

**20** Bǫn-vǫnd of lét · brugðinn g*o*lli
2 marg-dýrr konungr · á meðal okkar;
ǫldi vǫ́ru ǫggjar · útan gǫrvar
4 ǫn ǫitr-dropum · innan fáðar."

He placed a wound-wand [SWORD] wrapped in gold,
the much-adorned king, between us two.
With fire was its blade on the outside made,
but with poison-droplets on the inside stained."

1 g*o*lli | gylli ***R***

## Frá dauða Sig·urðar ('From the Death of Siward')

**P1** Hér er sagt í þessi kviðu frá dauða Sig·urðar ok víkr hér svá til
2 sem þeir drǫ́pi hann úti. En sumir segja svá at þeir drǫ́pi hann
inni í rekkju sinni sofanda. En þýðverskir menn segja svá at þeir
4 drǫ́pi hann úti í skógi, ok svá segir í Guð·rúnar kviðu inni fornu
at Sig·urðr ok Gjúka synir hefði til þings riðit þá er hann var
6 drepinn. En þat segja allir einnig at þeir sviku hann í tryggð ok
vógu at hánum liggjanda ok ó·búnum.

HERE IT HAS BEEN TOLD in this lay from the death of Siward, and here it begins at the point when they slew him outside. But some say that they slew

him inside in his chamber, sleeping. But the Germans say that they slew him outside in the forest, and so it says in the Ancient Lay of Guthrun that Siward and the sons of Yivick had ridden to the Thing when he was slain. But this they all say in unison, that they betrayed him while he trusted them and struck at him lying down and unarmed.

1 Hér | *Introduced by an ornamented 3-line initial in* ***R****.*

4 Guð·rúnar kviðu inni fornu 'Ancient Lay of Guthrun' | Probably a reference to *II Guðr* 4–5.

# First Lay of Guthrun
# *(I Guð·rúnar kviða)*

**Dating** (Sapp, 2022): C10th (0.988)
**Meter:** *Ancient-words-law*

## Introduction

The **First Lay of Guthrun** (abbrev. *I Guðr*) directly follows the narrative of *Brot*, as is seen by the fact that the concluding prose of *Brot* directly leads into the introduction to *I Guðr* in **R**. As such the two are clearly intended to form a continuous narrative.

The poem shares several lines with *Sigsk* in sts. 1, 16, 22, 23 (n.) and 25, and with *II Guðr* in sts. 1 and 18.

After Siward's death Guthrun is so upset that she cannot make herself weep until she sees his body.

## Text

**P1** Guð·rún sat yfir Sig·urði dauðum. Hón grét eigi sem aðrar konur en hón var búin til at springa af harmi. Til gengu bǫ́ði konur ok karlar at hugga hana en þat var eigi auð-velt. Þat er sǫgn manna at Guð·rún hefði etit af Fáfnis hjarta ok hón skilði því fugls rǫdd. Þetta er enn kveðit um Guð·rúnu:

Guthrun sat over Siward, dead. She did not weep like other women, but she was ready to burst apart from grief. Both women and men arrived to console her, but that was not easily done. It is the saying of men that Guthrun had eaten of Fathomer's heart and therefore she understood the speech of birds. This is further sung about Guthrun:

ALL | *No break between this passage and the concluding prose of* Brot *is made in* ***R***.

### Guð·rúnar kviða ('A Lay of Guthrun')

**1** Ár vas þat's Guð·rún · gørði=sk at dǫyja,
es hǫn sat sorg-full · yfir Sig·urði,
gørði=t hǫn hjúfra · né hǫndum slá*a*
né kvǫina of · sem konur aðrar.

It was of yore that Guthrun made ready to die
as she sat sorrowful over Siward.
She did not pant nor beat her hands
nor wail over him like other women.

1 Ár | *The* A *is an ornamented initial 3 lines in height in* ***R***.

1 Ár vas þat's 'It was of yore that' | Shared with *Sigsk* 1/1. *ár* 'of yore' is a common initial word, also found in *Vsp* 3/1, *Hym* 1/1 and *I HHund* 1/1.

2–4 hǫn sat ... aðrar 'she sat ... women.' | Closely related to *II Guðr* 10/3–5.

**2** Gingu jarlar · al-snotrir framm,
þǫir's harðs hugar · hana lǫttu;
þǫy=gi Guð·rún · gráta mátti,
svá vas hǫn móðug; · mundi hǫn springa.

There went forth all-clever earls,
they who would loosen her hard heart,
yet nowise could Guthrun weep;
so moody was she—she would burst apart.

**3** Sǫ́tu ítrar · jarla brúðir
2 golli búnar · fyr Guð·rúnu;
hvǫr sagði þǫ́ira · sínn of-trega
4 þann's bitrastan · of beðit hafði.

There sat the splendid brides of the earls
adorned with gold before Guthrun.
Each one of them told her own great sorrow,
the bitterest one she had endured.

**4** Þá kvað Gjaf·laug, · Gjúka systir:
2 „Mik vǫit'k á moldu · munar-lausasta;
hǫfi'k fimm vera · for·spell beðit,
4 tvǫggja dótra, · þriggja systra,
átta bróðra, · þó ek ǫin lifi."

Then quoth Yeflie, Yivick's sister:
"I know myself on the earth to be most joyless.
Of five husbands have I suffered the loss,
of two daughters, three sisters,
eight brothers—yet I alone live."

---

4 tvǫggja dótra, · þriggja systra | No alliteration is found in this line and no obvious emendation can be found; it seems that the strong parallelism and assonance between *tvǫggja* and *þriggja* compensate for it.

**5** Þǫy=gi Guð·rún · gráta mátti;
2 svá vas hǫ́n móðug · at mǫg dauðan
ok harð-huguð · of hrør fylkis.

Yet nowise could Guthrun weep;
so moody was she after the lad's death,
and hard-hearted over the marshal's corpse.

**6** Þá kvað þat Hǫr·borg, · Húna-lands dróttning:
2 „Hǫfi'k harðara · harm at sǫgja:
mínir sjau synir · sunnan lands,
4 verr inn átti, · ï val fellu.

Then quoth this Harburg, Hunland's queen:
"I have a harder harm to tell.
My seven sons to the south of their land,
—my husband eighth—in battle fell."

**7** Faðir ok móðir, · fjórir brøðr,
2 þau á vági · vindr of lék,
barði bára · við borð-þili.

My father and mother, four brothers—
them on the wave the wind outplayed;
the breaker beat against the ship-side.

**8** Sjǫlf skylda'k gǫfga, · sjǫlf skylda'k gǫtva,
2 sjǫlf skylda'k hǫndla, · hęl-fǫr þęira;
þat ek allt of bęið · ęin misseri
4 svá't mér maðr ęngi · munar lęitaði.

I alone had to honour them; I alone had to bury them;
I alone had to handle their hell-journey [DEATH].
This all I suffered in one half-year,
while noone found me any joy.

2 hęl-fǫr | *emend.;* hęr-fǫr ***R***

**9** Þá varð'k hapta · ok hęr-numa
2 sams misseris · síðan-verða;
skylda'k skręyta · ok skúa binda
4 hęrsis kván · hvęrjan morgin.

Then I became a captive and taken in war,
in the latter part of that same half-year.
I had to dress and bind the shoes
of the ruler's wife every morning.

**10** Hǫn øgði mér · af af·brýði
2 ok hǫrðum mik · hǫggum kęyrði;
fann'k hús-guma · hvęr-gi inn bętra
4 en hús-fręyju · hvęr-gi verri."

She tortured me out of jealousy
and with hard blows drove me on.
A husband nowhere I've met better,
but a housewife nowhere worse."

**11** Þęy=gi Guð·rùn · gráta mátti;
2 svá vas hǫn móðug · at mǫg dauðan
ok harð-huguð · of hrør fylkis.

Yet nowise could Guthrun weep;
so moody was she after the lad's death,
and hard-hearted over the marshal's corpse.

**12** Þá kvað þat Goll·rǫnd, · Gjúka dóttir:
„Fǫ́ kannt, fóstra, · þó'tt fróð séir,
ungu vífi · and-spjǫll bera."
Varaði hǫ́n at hylja · of hrør fylkis.

Then quoth this Goldrand, Yivick's daughter:
"Little canst thou, foster-mother—though thou be wise—
to a young wife give answers."—
She bade them uncover the marshal's corpse.

**13** Svipti hǫ́n blǫ́ju · af Sig·urði
ok vatt vǫ́ngi · fyr vífs kn*éu*m:
„Lít-tu á ljúfan, · lǫ́gg þú munn við grǫn
sem þú halsaðir · hǫ́ilan stilli."

She drew the shroud off of Siward
and turned his cheeks before the wife's knees:
"Look on thy beloved! Lay thy mouth to his lips
like thou didst embrace the hale prince."

2 kn*éu*m | *metr. emend. by restoration of old hiatus form;* knjám ***R***

**14** Á lǫ́it Guð·rún · ǫ́inu sinni;
sá hǫ́n dǫglings skǫr · dręyra runna,
frǫ́nar sjónir · fylkis liðnar,
hug-borg jǫfurs · hjǫrvi skorna.

On him looked Guthrun a single time;
she saw the noble's locks run with blood,
the gleaming gaze of the marshal gone,
the heart-fort [CHEST] of the ruler cut by sword.

**15** Þá hné Guð·rún · hǫll við bólstri;
haddr losnaði, · hlýr roðnaði
en regns dropi · rann niðr umb kné.

Then Guthrun sank down, slooped against the bolster;
her hair fell loose, her cheek turned red,
and a drop of rain ran down her lap.

**16** Þá grét Guð·rún, · Gjúka dóttir,
svá't tǫ́r flugu · tresk í gǫ́gnum
ok gullu við · gǫ́ss í túni,
mǫ́rir fuglar · es mǫ́r átti.

Then wept Guthrun, Yivick's daughter,
so that the tears flew through the ...
and in response shrieked the geese in the yard,
the famèd fowls which the maiden owned.

---

2 tresk '...' | This word is an unexplained *hapax*.

3 ok gullu við · gǫ́ss í túni 'and in response shrieked the geese in the yard' | Shared identically with *Sigsk* 29/4.

**17** Þá kvað þat Goll·rǫnd, · Gjúka dóttir:
„Ykkar vissa'k · ástir męstar
manna allra · fyr mold ofan;
unðir þú hvár-ki · úti né inni,
systir mïn, · nema hjá Sig·urði."

Then quoth this Goldrand, Yivick's daughter:
"I knew the love between you two was the greatest
of all men above the earth.
Thou wast never content outside or inside,
O sister of mine, save by Siward's side."

[Guð·rún kvað:] **18** „Svá vas mïnn Sig·urðr · hjá sonum Gjúka
sęm vǫ́ri gęir-laukr · ór grasi vaxinn,
eða vǫ́ri bjartr stęinn · á band dręginn:
jarkna-stęinn · yfir ǫðlingum.

"So was my Siward beside the sons of Yivick
like were a garlic out of grass grown,
or were a bright stone on a string drawn:
an arkenstone over the athlings.

---

ALL | Guthrun begins her monologue, lasting from sts. 18–22.

1–2 Svá vas ... vaxinn 'So was ... grown' | These two lines are almost identical to *II Guðr* 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

2 gęir-laukr 'garlic' | Or 'spear-leek'. I have opted for this translation based on etymology (cf. OE *gâr-léac* 'spear-leek'), but the botanical identity is unclear. *II Guðr* 2 has *grónn laukr* 'green leek' instead. For the cultural importance of leeks and onions see note to *Vsp* 4.

3–4 eða vǫ́ri ... ǫðlingum. 'or were ... athlings.' | Beaded necklaces were commonly worn by Scandinavian women of the time, and the beads were mostly of opaque coloured glass. Siward is likened to a bright crystal, the sons of Yivick to dull glass.

**19** Ek þǫtta auk · þjóðans rekkum
hvęrri hęrri · Hęrjans dísi;
nú em'k svá lítil · sem lauf séa
opt ï jǫlstrum · at jǫfur dauðan.

I also seemed to the ruler's champions
higher than any of the Lord of Hosts' dises [WALKIRRIES].
Now am I so small as if a leaf I were,
high in the willows, after the ruler's death.

**20** Sakna'k ï sessi · ok ï sęingu
mïns mál-vinar— · valda męgir Gjúka;
valda męgir Gjúka · mïnu bǫlvi
ok systr sinnar · sǫ́rum gráti.

I miss in the seat and in the bed
my confidant—at fault are the lads of Yivick;
the lads of Yivick are at fault for my bale
and for their sister's [my] bitter weeping.

**21** Svá ér umb lýða · landi ęyðið
sęm ér of unnuð · ęiða svarða;
man=a þú, Gunn·arr, · golls of njóta;
þęir munu þér baugar · at bana verða
es þú Sig·urði · svarðir ęiða.

Even so may ye ruin the land for folk,
as ye fulfilled the sworn oaths!
Thou wilt not, Guther, enjoy the gold;
those bighs will for thee become the bane
on which thou to Siward didst swear the oaths.

---

4 þęir munu þér baugar · at bana verða 'those bighs will for thee become the bane' | I.e. 'the money will be the end of you'. Very similar to *Fáfn* 9, 20.

**22** Opt vas ï túni · tęiti męiri
þá's mïnn Sig·urðr · sǫðladi Grana,
ok þęir Bryn·hildar · biðja fóru,
armrar vę́ttar · illu hęilli."

Oft in the courtyard there was greater cheer
when my Siward saddled Grane
and they journeyed to ask for Byrnhild's hand,
that wretched wight of ill omen."

---

3 ok þęir Bryn·hildar · biðja fóru 'and they journeyed to ask for Byrnhild's hand' | Also found in *Sigsk* 3/1.

**23** Þá kvað þat Bryn·hildr · Buðla dóttir:
„Vǫn sé sú vętt̄r · vers ok barna
es þik Guð·rún · gráts of bęiddi
ok þér ï morgun · mál-rúnar gaf."

Then quoth this Byrnhild, Budle's daughter:
"This wight [I] will be without husband and children,
who brought forth, O Guthrun, thy weeping
and this morning gave thee things to speak of."

---

ALL | Byrnhild responds, stressing that she will not live long after Siward.

2 Vǫn ... vers ok barna 'without husband and children' | Cf. *Sigsk* 9/1 with emendation based on this line.

4 þér ... mál-rúnar gaf 'gave thee things to speak of' | Lit. 'gave thee speech-runes'.

**24** Þá kvað þat Goll·rǫnd · Gjúka dóttir:
„Þęgi þú, þjóð-lęið, · þęira orða!
Urðr ǫðlinga · hęfir þú ę́ vesit;
rekr þik alda hvęr · illrar skępnu
sorg sára · sjau konunga
ok vin-spell · vífa męst."

Then quoth this Goldrand, Yivick's daughter: "Shut up, thou most loathsome woman, with those words.
The Weird of athlings hast thou always been;
thou art driven by every wave of evil fate;
[thou art] the sore sorrow of seven kings,
and the greatest spoiler of women's friendship."

---

2 Þęgi þú, þjóð-lęið, · þęira orða 'Shut up, thou most loathsome woman, with those words' | Same line is found with *Þórr* 'Thunder' for *þjóð-lęið* 'most loathsome woman' in *Þrk* 18/2.

**25** Þá kvað þat Bryn·hildr · Buðla dóttir:
„Vęldr ęinn Atli · ǫllu bǫlvi
of borinn Buðla · bróðir mïnn
þá's vit ï hǫll · húnskrar þjóðar
ęld á jǫfri · orm-bęðs litum;
þęss hęfi'k gangs · goldit síðan,
þęirar sýnar; · sǫ́umk ęy."

Then quoth this Byrnhild, Budle's daughter:
"Alone is Attle at fault for all evil,
born of Budle, my own brother,
since we two in the hall of the Hunnish folk
beheld the fire of the wyrm-bed [GOLD] on the prince.
For that journey I have paid ever since,
for that sight—I always worried over it."

---

ALL | Byrnhild blames the tragic events on her brother Attle, who according to *Sigsk* 37 forced her to be married.

2 Vęldr ęinn Atli · ǫllu bǫlvi 'Alone is Attle at fault for all evil' | Related to *II HHund* 34/3 and *Sigsk* 27/4.

3 of borinn Buðla · bróðir mïnn 'born of Budle, my own brother' | Identically shared with *Sigsk* 56/5.

5 ęld orm-bęðs 'fire of the wyrm-bed [GOLD]' | An unparalleled kenning. GOLD can be 'fire of the river' (since it shines underwater) and 'wyrm-bed' (since the Wyrm or dragon dwells upon it), but not 'fire of the wyrm-bed'. TODO: reference Meissner.

**26** Stóð hǫn und stoð · stręngði hǫn ęlfi,
brann Bryn·hildi · Buðla dóttur
ęldr ór augum; · ęitri fnęsti
es hǫn sǫr of lęit · á Sig·urði.

She stood beneath a pillar, fueled her anger;
in Byrnhild Budle's daughter burned
fire from her eyes; she spit venom
when she beheld the wounds on Siward.

**P2** Guð·rún gekk þaðan á braut til skógar á eyði-merkr ok fór allt til Danmarkar ok var þar með Þóru, Hákonar dóttur, sjau misseri. Bryn·hildr vildi eigi lifa eptir Sig·urð. Hón lét drepa þręla sína átta ok fimm ambóttir, þá lagði hón sik sverði til bana svá sem segir í Sig·urðar kviðu inni skǫmmu.

Guthrun went away thence through the woods of the wastelands and journeyed all the way to Denmark and stayed there with Thure, Hathkin's daughter, for seven half-years. Byrnhild did not want to live after Siward. She had her eight thralls and five handmaids slain; then she ran herself through with a sword unto her death, as it says in the Short Lay of Siward.

# Short Lay of Siward
# *(Sig·urðar kviða in skǫmmu)*

**Dating** (Sapp, 2022): early C11th (0.876)
**Meter:** *Ancient-words-law*

## Introduction

The **Short Lay of Siward** (*Sigsk*) continues the story of Siward, focusing on his death and Byrnhild's subsequent grieving. Despite its title, *Sigsk* has ca. 280 long-lines and is thus one of the longest poems in **R**, something which suggests that it was once prececed by an even longer poem about Siward (cf. *Vǫlsbr* above).

## Dating

The language of *Sigsk* has some archaic and unusual features.

The most notable archaic feature is its use of the particle *of* before nominals. This particle originally corresponds to an older Germanic **ga-* (thus Anon *Bjark* 1/4b (SkP 3): *of sinnar* 'companions' < PGmc **ga·sinþaniz* > OE *ge·siþas* 'id.') but becomes obsolete early in ON poetry except for when preceding verbs; in the Scaldic corpus attestations of *of* before nominals occur almost exclusively(?—TODO) before ca. 1000 CE (SkP 5, p. xcic).

Before nouns *of* occurs twice; 23/1a: *of dolgr* (no non-Norse parallels but see note) and 58/5a: *of skǫp* (= OE *ge·sceap*). It also occurs twice in 36/2b, 61/4b: *of líkr* (= OE *ge·líc*). The latter case is unique; here *of* replaces the usual fossilized *g-* in *g·líkr*, which proves that the poet of *Sigsk* had a strong intuitive sense of the semantics of this particle and precludes a later composition.

Archaic are the use of the particle *of* before nouns and the adjective *líkr* (see st. 23/1 n.) and the long form *haufuð* in st. 23. Unusual is its preference for three-syllable verses.

Contrary to Sapp's statistical model the aforementioned archaic traits allow us to date the poem to the 10th century. It should therefore be of interest

to the reader that its depictions of widow-suicide (*sati*) and the afterlife are likely authentically pagan.

## Text

### Sig·urðar kviða (‘A Lay of Siward’)

**1** Ár vas þat’s Sig·urðr · sótti Gjúka
2 vǫlsungr ungi · es vegit hafði;
tók við tryggðum · tvęggja bróðra
4 sęldu=sk ęiða · ęljun-frøknir.

It was of yore that Siward, the young Walsing
who had triumphed, sought out Yivick.
He got the truces of two brothers;
they exchanged oaths, men brave of zeal.

---

1 Ár | *The* A *is an ornamented initial 3 lines in height in* ***R****.*

---

1 Ár vas þat’s ‘It was of yore that’ | Shared with *I Guðr* 1/1; see there for further parallels.

**2** Męy buðu hǫnum · ok męiðma fjǫlð,
2 Guð·rúnu ungu · Gjúka dóttur;
drukku ok dømðu · døgr mart saman
4 Sig·urðr ungi · ok synir Gjúka,

They offered him a maiden, and a multitude of treasures
for young Guthrun, Yivick’s daughter.
They drank and discussed for many days and nights together,
young Siward and the sons of Yivick,

**3** und’s þęir Bryn·hildar · biðja fóru
2 svá’t þęim Sig·urðr · ręið ï sinni
vǫlsungr ungi · ok vega kunni;
4 hann of ętti · ef hann ęiga knętti.

till they journeyed to ask for Byrnhild’s hand,
while Siward rode alongside them,
the young Walsing, and he could fight;
he would have her if he could have her.

**4** Sęggr inn suðr-øni · lagði sverð nøkkvit
2 męki mál-fáan · á meðal þęira
né hann konu · kyssa gęrði
4 né húnskr konungr · hęfja sér af armi
męy frum-unga; · fal hann męgi Gjúka.

The southern youth laid an unsheathed sword,
a picture-painted blade between them;
nor did he kiss the woman,
nor did the Hunnish king hold in his arms
the most young maiden; he left it to the lad of Yivick.

---

2 mękí mál-fáan 'a picture-painted blade' | Also occurring in *Skí* 23/1, 25/1; see there.

**5** Hǫn sér at lífi · lǫst né vissi
2 ok at aldr-lagi · ękki grand
vamm þat's vǫ́ri · eða vesa hygði;
4 gengu þęss á milli · grimmar urðir.

TODO: Translation.

**6** Ęin sat hǫn úti · aptan dags,
2 nam hǫn svá bęrt · umb at mǫ́lask:
„Hafa skal'k Sig·urð, · —eða þó svelti!—
4 mǫg frum-ungan, · mér á armi.

TODO: Translation.

---

2 nam hǫn svá bęrt · umb at mǫ́lask: | This line is missing alliteration and no obvious emendation can be found.

**7** Orð mǫ́lta'k nú, · iðr=umk ęptir þęss,
2 kvǫn 's hans Guð·rún · en ek Gunn·ars,
ljótar nornir · skópu oss langa þrǫ́."

The word I just spoke I afterwards regret.
Guthrun is his wife, but I am Guther's;
ugly norns shaped for us a long yearning."

**8** Opt gęngr hǫn innan, · ills of fylld,
2 ísa ok jǫkla, · aptan hvęrn,
es þau Guð·rún · ganga á bęð
4 ok hana Sig·urðr · svęipr í ripti,
konungr inn húnski, · kvǫn frjá sína.

TODO: Translation.

**9** „Vǫn gęng'k vilja, · vers ok b*arn*a,
2 verð'k mik gǫ́la · af grimmum hug."

TODO: Translation.

1 b*arn*a | bęggja ***R***

**10** Nam af þęim hęiptum · hvętja=sk at vígi:
„Þú skalt, Gunn·arr, · gørst of láta
mïnu landi · ok mér sjalfri;
mun'k una aldri · með ǫðlingi.

TODO: Translation.

**11** Mun'k aptr fara · þar's áðan vas'k
með ná-bornum · niðjum mïnum,
þar mun'k sitja · ok sofa lífi
nema þú Sig·urð · svelta látir
ok jǫfur ǫðrum · øðri verðir.

TODO: Translation.

**12** Lǫ́tum son fara · fęðr ï sinni;
skal=at ulf ala · ungan lęngi.
Hvęim verðr hǫlða · hęfnd lėttari
síðan til sátta · at sonr lifi."

TODO: Translation.

**13** Ręiðr varð Gunn·arr · ok hnipnaði,
svęip sïnum hug, · sat umb allan dag;
hann vissi þat · vil=gi gǫr=la
hvat hǫ́num vǫ́ri · vinna sømst
eða hǫ́num vǫ́ri · vinna bęzt,
alls sik Vǫlsung · vissi firrðan
ok at Sig·urð · sǫknuð mikinn.

TODO: Translation.

1 Ręiðr varð Gunn·arr · ok hnipnaði | This line is missing alliteration and no obvious emendation can be found.

**14** Ýmist hann hugði · jafn-langa stund,
þat vas ęigi · árar títt
at frá konung-dóm · kvánir gengi;

4 nam hann sér Hǫgna · hęita at rúnum,
þar átti hann · alls full-trúa.

TODO: Translation.

**15** „Ęin 's mér Bryn·hildr · ǫllum bętri,
2 of borin Buðla, · hǫn 's bragr kvenna;
fyrr skal'k mïnu · fjǫrvi láta
4 an þęirar meyjar · męiðmum týna.

TODO: Translation.

**16** Vill þú okkr fylki · til *féa*r véla?
2 Gótt 's at ráða · Rïnar malmi,
ok unandi · auði stýra
4 ok sitjandi · sęlu njóta."

TODO: Translation.
It is good to rule the ore of the Rine [GOLD]
and, prospering, to control the wealth,
and, sitting, to enjoy good fortune."

**17** Ęinu því Hǫgni · ann·svǫr vęitti:
2 „Samir ęigi okkr · slíkt at vinna,
sverði rofna · svarna ęiða,
4 ęiða svarna, · unnar tryggðir.

This one answer Hain then granted:
"It does not befit us two in such wise
by the sword to break the sworn oaths—
the sworn oaths, the taken truces."

---

1 Ęinu því Hǫgni · ann·svǫr vęitti 'This one answer Hain then granted' | Shared with st. 45/1 below and *Brot* 6/1.

**18** Vitum=a vit á moldu · męnn in sęlli
2 meðan fjórir vér · folki rǫðum
ok sá inn húnski · hęr-Baldr lifir,
4 né in męti · męgð á moldu
ef vér fimm sonu · fǫðum lęngi
6 ǫttum góða · øxla knęttim.

We will not know on the earth a more blessed man
as long as we four rule the nation

and the Hunnish host-Balder [WARRIOR = Siward] lives,
nor a nobler in-law on the earth
if we rear five sons for long,
good of lineages, we let them grow.

**19** Ek vęit gǫr⸗la · hvaðan vegir standa:
2 Eru Bryn·hildar · brek of·mikil.

TODO: Translation.

**20** Vit skulum Guð·þorm · gørva at vígi,
2 yngra bróður, · ȯ·fróðara;
hann vas fyr útan · ęiða svarna,
4 ęiða svarna, · unnar tryggðir.“

We shall make Godthorm ready for war,
our younger brother, the less learned.
He was without the sworn oaths—
the sworn oaths, the taken truces.”

**21** Dǫ́lt vas at ęggja · ȯ·bil-gjarnan,
2 stóð til hjarta · hjǫrr Sig·urði.

It was easy to incite the unyielding man;
the sword was stood unto Siward's heart.

---

1 ęggja · ȯ·bil-gjarnan 'incite the unyielding man' | Also found in a proverb in *Gr*.

2 stóð til hjarta · hjǫrr 'the sword stood unto the heart' | Formulaic. Cf. *Vsp* 52/3–4, *Fáfn* 1/4.

**22** Réð til hęfnda · hęr-gjarn ï sal
2 ok ęptir varp · ȯ·bil-gjǫrnum;
fló til Guð·þorms · Grams ramm⸗liga
4 kyn-birt *éa*rn · ór konungs hęndi.

The war-eager one turned to revenge in the hall
and threw after the unyielding man;
towards Godthorm flew strongly Gram's
flashing-white iron from the hand of the king.

**23** Hné hans of dolgr · til hluta tvęggja;
2 hęndr ok h*au*fuð · hné á annan veg
en fǫ́ta-hlutr · fell aptr ï stað.

His enemy knelt down in two parts:
his arms and head knelt to the side,
but the part of his feet fell backwards to the ground.

2 haufuð | *metr. emend.;* hǫfuð ***R***

1 of dolgr 'enemy' | Identical in sense to *dolgr*. The prefixing of a noun by the particle *of* is a highly archaic feature; cf. introduction to the poem above. The authenticity of *of dolgr* is confirmed by another attestation in Egill *Arkv* 22 (SkP 5) from ca. 962 CE.

2 haufuð | The long form *haufuð* is metrically beneficient.

**24** Sofnuð vas Guð·rùn · ï sǫ́ingu
2 sorga-laus · hjá Sig·urði;
en hǫ́n vaknaði · vilja firrð
4 es hǫ́n Freys vinar · flaut ï dreyra.

Guthrun lay asleep in the bed,
sorrowless beside Siward,
but she awoke deprived of strength of will
when in the blood of Free's friend [= Siward] she swam.

4 Freys vinar 'Free's friend' | It is not clear why Siward is called the friend of this god in particular. TODO: any other kennings of this type? Cf. *Ing-wine*.

**25** Svá sló hǫ́n svárar · sïnar hendr
2 at ramm-hugaðr · reis upp við beð:
„Grát=a þú, Guð·rùn, · svá grimm=liga,
4 brúðr frum-unga— · þér bróðr lifa.

So harshly did she beat her hands
that the strong-minded man [= Siward] rose up against the bed:
"Weep thou not, Guthrun, so horribly,
O most young bride—thy brothers still live!

**26** Á'k til ungan · erfi-nytja,
2 kann=at hann firra=sk · ór fjánd-garði;
þeir sér hafa · svárt ok dátt
4 en nǫ́r numit · ný=lig rǫð.

I have an heritance-enjoyer [SON] far too young;
he cannot remove himself from the court of foes.
TODO.

**27** Ríðr=a þeim síðan · þó'tt sjau alir,

2 systur sonr · slíkr at þingi;
ek vęit gǫr=la · hví gęgnir nú:
4 ęin vęldr Bryn·hildr · ǫllu bǫlvi.

TODO: Translation.
I know clearly why this is happening now:
alone is Byrnhild at fault for all evil.

**28** Mér unni mǫ́r · fyr mann hvęrn
2 ęn við Gunnar · grand ękki vann'k;
þyrmða'k sifjum, · svǫrnum ęiðum,
4 síðr vǫ́ra'k hęitinn · hans kvǫ́nar vinr."

Me that maiden loved more than any man,
but with Guther I did no wrong.
I respected the kinship, the sworn oaths—
late will I be called a 'friend' of his wife."

---

ALL | Siward comforts Guthrun by blaming Byrnhild for his death while defending the innocence of her brother Guther who has no apparent motive to kill Siward when he has not done anything ill against him.

**29** Kona varp ǫndu · ęn konungr fjǫrvi,
2 svá sló hǫ́n sváran · sinni hęndi
at kvǫ́ðu við · kálkar ï vǫ́
4 ok gullu við · gǫ́ss ï túni.

The woman lost her breath, but the king his life.
So harshly did she beat her hand
that in response clanged the chalices in the cupboard
and in response shrieked the geese in the yard.

---

4 ok gullu við · gǫ́ss ï túni 'and in response shrieked the geese in the yard' | Identically shared with *I Guðr* 16/3.

**30** Hló þá Bryn·hildr, · Buðla dóttir,
2 ęinu sinni · af ǫllum hug
es hǫ́n til hvílu · hęyra knátti
4 gjallan grát · Gjúka dóttur.

Then laughed Byrnhild Budle's daughter
a single time out of all her heart,
when from the resting-place she heard
the shrill weeping of Yivick's daughter.

---

1–2 Hló ...hug 'Then ... heart' | Also found in *Brot* 9/1–2 with varation in the first b-verse.

**31** Hitt kvað þá Gunn·arr, · gramr hauk-stalda:
„Hlǽr=a þú af því, · hǫipt-gjǫrn kona,
glǫð á golfi, · at þér góðs viti;
hví hafnar þú · inum hvíta lit?
Fǫikna fǿðir, · hygg at fǫig séir.

This quoth then Guther, the lord of young warriors
"Thou dost not laugh, O feud-eager woman
glad on the floor, since thou knowest any good.
Why dost thou abandon thy whitish colour?
Rearer of wickedness, I think thou art fey!

**32** Þú vǽrir þǫss · verðust kvinna
at fyr augum þér · Atla hjǫggim,
sǫir brǿðr þïnum · blóðugt sár,
undir drǫyrgar, · knǫ́ttir yfir binda."

TODO: Translation.

**33** „Frýr=a maðr þér ǫngi, Gunn·arr, · hǫfir full-vegit!
Lítt sé=sk Atli · ófu þïna;
hann mun ykkar · ǫnd síðarri
ok ǫ́ vesa · afl it mǫira.

"No one taunts thee, Guther; thou hast fully triumphed!
Little does Attle fear thy wrath;
he will breathe longer than you two,
and always be the greater power.

**34** Sǫgja mun'k þér, Gunn·arr, · —sjalfr vǫitst gǫr=la—
hvé ér yðr snimma · til saka réðuð;
varð'k=at ek til ung · né of·þrungin
full-gødd fé*i* · á flǫti bróður.

TODO: Translation.

**35** Né ek vilda þat · at mik verr ǫ́tti
áðr ér Gjúkungar · riðuð at garði
þrír á hǫstum, · þjóð-konungar,

4 ęn þęira fǫr · þǫrf-gi vǫ́ri.

Nor did I wish that a husband should have me
before ye Yivickings rode to the court
three on your horses, great kings—
but their TODO.

**36** Þęim hét=umk þá
2 es með golli sat · á Grana bógum;
vas=at hann ï augu · yðr of líkr,
4 né á ęngi hlut · at á·litum;
þó þikki=sk ér · þjóð-konungar.

Then I vowed myself to *him*
who sat with the gold on the back of Grane.
In his eyes he was not like *you*
nor in any part of his appearance,
yet ye think yourselves great kings!

---

1 Þęim hét=umk þá | There is certainly some corruption here seen by the unusual meter of this orphaned "line", but the syntax and sense otherwise appears in order and no obvious emendation suggests itself.

**37** Ok mér Atli þat · ęinni sagði
2 at hvár=ki lét=sk · hǫfn of dęila,
goll né jarðir, · nema gefa=sk léta'k;
4 ok ęngi hlut · auðins f*éa*r,
þá's mér jóð-ungri · ęig*u* sęldi
6 ok mér jóð-ungri · a*u*ra talði.

TODO: Translation.

**38** Þá vas á hvǫrfun · hugr mïnn umb þat
2 hvárt ek skylda vega · eða val fęlla,
bǫll ï brynju, · umb bróður sǫk.
4 Þat myndi þá · þjóð-kunnt vesa,
mǫrgum manni · at munar stríði.

TODO: Translation.

**39** Létum síga · sátt-mǫ́l okkur;
2 lék mér męirr ï mun · męiðmar þiggja,
bauga rauða, · burar Sig·mundar,

4 né ek annars manns · aura vilda'k.

TODO: Translation.
No other mans ounces of silver would I have.

**40** Unna ęinum · né ýmissum,
2 bjó=at umb hvęrfan · hug męn-Skǫgul;
allt mun þat Atli · ęptir finna
4 es hann mïna spyrr · morð-fǫr gǫrva,

TODO: Translation.

**41** at þęy=gi skal · þunn-gęð kona
2 annarrar ver · aldri lęiða;
þá mun á hęfndum · harma mïnna."

TODO: Translation.

**42** Upp ręis Gunn·arr, · gramr verðungar,
2 ok umb hals konu · hęndr of lagði;
gingu allir, · ok þó ýmsir,
4 af hęilum hug, · hana at lętja.

TODO: Translation.

**43** Hratt af halsi · hvęim þar sér;
2 lét=a mann sik lętja · langrar gǫngu.

TODO: Translation.

**44** Nam hann sér Hǫgna · hvętja at rúnum:
2 „Sęggi vil'k alla · ï sal ganga,
þïna með mïnum · —nú 's þǫrf mikil—
4 vita ef męini · morð-fǫr konu
und's af méli · ęnn męin komi,
6 þá lǫtum því · þarfar ráða."

TODO: Translation.

**45** Ęinu því Hǫgni · and·svǫr vęitti:
2 „Lętj=a maðr hana · langrar gǫngu
þar's hǫn aptr·borin · aldri verði!

4 Krǫng of kom=sk · fyr kné móður,
hǫ́n ǫ́ borin · ǫ́·vilja til,
6 mǫrgum manni · at móð-trega.“

This one answer Hain then granted:
“Let no man restrain her from the long journey
where she might never be born again!
Sick she arrived before her mother knees—
*she* was ever born to ill will,
to heart-grief for many a man.”

---

2–3 langrar gǫngu / þar's hǫ́n aptr·borin aldri verði ‘the long journey where she might never be born again’ | The underlying conception is a bit unclear. Is the suicide thought to prevent her from being reborn, or is the sense that she will be so happy with Siward that she will not desire to return among the living?

**46** Hvarf sér ǫ́·hróðugr · and·spilli frá
2 þar's mǫrk mǫnja · mǫ́iðmum dǫ́ildi.

TODO: Translation.

**47** Lǫ́it hǫ́n of alla · ǫ́igu sïna,
2 soltnar þýjar · ok sal-konur;
goll-brynju smó · —vas=a gótt ï hug—
4 áðr sik miðlaði · mǫ́kis ǫ́ggjum.

She beheld throughout all her estate
the dejected handmaids and hall-women.
She donned a golden byrnie—there was no good in her heart—
before she pierced her stomach with the short-sword's edges.

---

ALL | Byrnhild dons a golden byrnie and lethally wounds herself by disembowelement (see note to l. 3 *miðlaði*). There is a notable contradiction here, s Byrnhild cuts through the byrnie she has just donned.

4 miðlaði ‘pierced her stomach’ | *miðla* usually means ‘to deal out, share’ but here has the unparalleled sense ‘cut something at the middle’. The image is thus that Byrnhild plunges her sword into her belly (cf. the Japanese *hara-kiri* or ‘bowel-cutting’) and disembowels herself.

**48** Hné við bólstri · hǫ́n á annan veg
2 ok hjǫr-unduð · hugði at rǫ́ðum:

She knelt down against the bolster on her side
and, sword-wounded, thought of counsel:

**49** „Nú skulu ganga · þǫ́ir's goll vili
2 ok minna því · at mér þiggja;

ek gef hvęrri · of hroðit sigli,
4 bók ok bléju, · bjartar váðir.“

TODO: Translation.

---

3 of hroðit sigli ‘TODO’ | *of hroðit* corresponding to OE *ge·hroden*. For *sigli*, only found thrice in Norse corpus, see *Lok* 20.

**50** Þǫgðu allir, · hugðu at rǫ́ðum,
2 ok allir sęnn · ann·svǫr vęittu:
„Ǿrnar soltnar · munum ęnn lifa,
4 verða sal-konur · sømð at vinna.“

TODO: Translation.

**51** Und’s af hyggjandi · hǫr-skrýdd kona,
2 ung at aldri, · orð viðr of kvað:
„Vil’k=at ek mann trauðan · né tor·bønan
4 umb ǫra sǫk · aldri týna,

Until wisely the linen-clad woman
young of age quoth a word in reply:
“I wish not that anyone reluctant or hardly asked
for our sake should lose his life,

---

ALL | Byrnhild relents. She will not force those who are reluctant to die with her, but they will receive greater honour in the afterlife if they follow her now than if they go on living.

**52** þó mun á bęinum · brinna yðrum
2 fę́ri ęyrir · þá’s ér framm komið,
nęitt Męnju góð, · mïn at vitja.

yet will on your limbs burn fewer
ounces of silver when ye arrive
—nor any boons of Mene [GOLDEN JEWELS]—to visit me.

**53** Sęt=sk-tu niðr, Gunn·arr, · mun’k sęgja þér
2 lífs ør·vę́na · ljósa brúði;
mun=a yðvart far · allt ï sundi
4 þó’tt ek hafa · ǫndu látit.

Sit down Guther—I will tell thee,
TODO.

**54** Sǫ́tt munuð it Guð·rúnu, · snemmr an hyggir;
hęfir kunn kona · við konung*i*
daprar minjar · at dauðan ver.

TODO: Translation.

**55** Þar 's mǫ́r borin, · móðir fóðir;
sú mun hvítari · an inn hęiði dagr,
Svan·hildr, vesa, · sólar gęisla.

There a maiden is born, her mother rears her;
she will be whiter than the clear day,
Swanhild, [than] the sun-ray.

---

3 sólar gęisla 'sun-ray' | Swanhild is also likened to a *sólar gęisli* in *Ghv* 15.

**56** Gefa munt Guð·rúnu · góðra nǫkkurum,
skęyti skóða · skatna męngi;
mun=at at vilja · ver-sǫ́l gefin,
hana mun Atli · ęiga ganga,
of borinn Buðla · bróðir mïnn.

TODO: Translation.

---

5 of borinn Buðla · bróðir mïnn 'born of Budle, my own brother' | Identically shared with *I Guðr* 25/3.

**57** Margs á'k minna=sk · hvé við mik fóru
þá's mik sára · svikna hǫfðuð;
vaðin at vilja · vas'k meðan lifða'k.

TODO: Translation.

**58** Munt Odd·rúnu · ęiga vilja
en þik Atli mun · ęigi láta;
it munuð lúta · á laun saman,
hǫn mun þér unna · sęm ek skylda'k,
ef okkr góð of skǫp · gørði verða.

TODO: Translation.

**59** Þik mun Atli · illu bęita,
mund-u ï øngan · orm-garð lagiðr.

TODO: Translation.

**60** Þat mun ok verða · þvígit lęngra
at Atli mun · ǫndu tỳna,
sǫ́lu sinni, · ok sofa lífi.
Því't hǫ́num Guð·rùn · grýmir ȧ bęð
snǫrpum ęggjum · af sǫ́rum hug.

TODO: Translation.

**61** Sømri vǫ́ri Guð·rùn, · systir okkur
frum-ver sïnum · [...]
ef hęn*n*i gǫ́fi · góðra ráð
eða ǫ́tti hǫ́n hug · oss of líkan.

TODO: Translation.

**62** Ȯ·ǫrt mǫ́li'k nú · ęn hǫ́n ǫ́igi mun
umb ȯra sǫk · aldri tỳna;
hana munu hęfja · hǫ́var bǫ́rur
til Jón·akrs · óðal-torfu.

TODO: Translation.

**63** [...] eru ï vǫr-úðum · Jón·akrs sonum;
mun hǫ́n Svan·hildi · sęnda af landi,
sïna męy · ok Sig·urðar.

TODO: Translation.

**64** Hana munu bíta · Bikka rǫ́ð
því't Jǫrmun·rekkr · ȯ·þarft lifir;
þȧ's ǫll farin · ǫ́tt Sig·urðar,
eru Guð·rùnar · grøti at flęiri.

TODO: Translation.

**65** Biðja mun'k þik · bønar einnar,
sú mun ï hęimi · hinzt bøn vesa:
Lát-tu svá bręiða · borg ȧ velli
at undir oss ǫllum · jafn-rúmt sé*i*,

þǫ́im es sultu · með Sig·urði.

TODO: Translation.

**66** Tjaldi þar umb þá borg · tjǫldum ok skjǫldum,
2 vala-ript vel fǫ́ð · ok vala mǫngi;
brǫnni mér inn húnska · á hlið aðra.

TODO: Translation.
Let me be burned on the Hunnish man's side.

**67** Brǫnni inum húnska · á hlið aðra
2 mïna þjóna, · mǫnjum gǫfga,
tvá at hǫfðum · ok tvǫ́ir haukar;
4 þá's ǫllu skipt · til jafnaðar.

Let be burned on the Hunnish man's other side
my servants noble of neckrings,
two by his head, and two hawks,
TODO.

**68** Liggi okkar ǫnn ï milli · malmr hring-variðr,
2 ǫgg-hvasst *éa*rn, · svá ǫndr lagit
þá's vit bǫ́ði · bǫð ǫinn stigum
4 ok hétum þá · hjóna nafni.

Let yet lie between us two the ring-adorned metal [SWORD],
the edge-sharp iron, once again laid
like when we both mounted one bed
and then were called by a wedded couple's name.

---

ALL | Cf. *Brot* 20.

1 malmr hring-variðr 'ring-adorned metal [SWORD]' | A ring-sword, long obsolete by the time of *Sigsk.* See *HHj* 9/1 n.

**69** Hrynja hǫ́num þá · á hǫ́l þǫy=gi
2 hlunn-blik hallar, · hringa litkuð
ef hǫ́num fylgir · fǫrð mïn heðan;
4 þǫy=gi mun vǫ́r fǫr · aum=lig vesa.

TODO: Translation.

**70** Því't hǫ́num fylgja · fimm ambóttir,

2 átta þjónar, · øðlum góðir,
fostr-man mitt · ok faðerni
4 þat's Buðli gaf · barni sïnu.

For he is followed by five handmaids,
eight servants of good lineages,
my foster-daughter, and the paternity
which Budle gave unto his child [me].

**71** Margt sagða ek, · mynda'k fleira
2 es mér meir mjǫtuðr · mál-rúm gǽfi;
ómun þverr, · undir svella,
4 satt eitt sagða'k— · svá mun'k láta!"

Many things I said, I would yet more
if the Measurer gave me greater room to speak.
My voice is waning, my wounds are swelling,
truth alone I've spoken—so will I die!"

# Hell-ride of Byrnhild
# *(Hęl-ręið Bryn·hildar)*

**Dating** (Sapp, 2022): late C11th (0.650)
**Meter:** *Ancient-words-law*

## Introduction

**The Hell-ride of Byrnhild** (*Helr*) describes how Byrnhild after her death is burned on her pyre in a beautiful chariot or wagon. In the afterlife she rides on the Hellway to reach her resting place in Hell when her road is blocked by a certain gow or troll-woman. The poem consists of their conversation.

*Helr* is attested in full in **R** where it follows *Sigsk* and is followed by *II Guðr*. It is also attested with the exception of st. 6 in *Norn* 9. *Norn* is attested in several mss., including **F**. The *Norn* variants are divergent to the point that *Norn*'s *Helr* cannot be directly copied from **R**, but it is unclear whether it ultimately derives from **R** through a chain of copies or whether both derive from a lost archetype predating **R**. At the very least we can tell from the similarities between the prose of *Norna-Gests Þáttr* and **R** that the two are unlikely to be related through oral tradition alone.

## Text

**P1** Eptir dauða Bryn·hildar vóru gǫr bǫ́l tvau: annat Sig·urði, ok
2 brann þat fyrr, en Bryn·hildr var á ǫðru brennd ok var hón í reið
þeiri er guð-vefjum var tjǫlduð. Svá er sagt at Bryn·hildr ók með
4 reið'inni á hel-veg ok fór um tún þar er gýgr nǫkkur bjó. Gýgr'in
kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier; but Byrnhild was burned on the other, and she was in that chariot which was canopied with god-weave. So it is said that Byrnhild drove with the chariot onto the Hellway and passed near a yard where a certain gow lived. The gow quoth:

1 Eptir | *The* E *is a bold capital in* ***R***.

ALL | The equivalent passage in **F**: *En hirð-maðr einn spyrr: „hversu fór Bryn·hildr þá með?" Gestr svarar: „þá drap Bryn·hildr sjau þréla sína ok fimm ambáttir en lagði sik sverði í gegnum ok bað sik aka með þessa menn til báls ok brenna sik dauða. Ok svá var gert, at henni var gert annat bál en Sigurði annat ok var hann fyrri brenndr en Bryn·hildr. Henni var ekit í reið einni ok var tjaldat um guð-vef ok purpúra ok glóaði allt við gull. Ok svá var hón brend." Þá spurðu menn Gest hvárt Bryn·hildr hefði nokkut kveðit dauð. Hann kvað þat satt vera. Þeir báðu hann kveða ef hann kynni. Þá mélti Gestr: „þá er Bryn·hildi var ekit til brennu'nnar á hel-veg ok var farit med hana nérr hǫmrum nokkurum, þar bjó ein gýgr. Hón* [*var*] *úti firir hellis-dyrum ok var í skinn-kyrtli ok svǫrt yfir·lits. Hón hefir í hendi sér skógar-vǫnd langan ok mélti. ‚Þessu vil ek beina til brennu þinnar, Bryn·hildr, ok véri betr at þú vérir lifandi brennd firir ó·dáðir þínar þér at þu létst drepa Sigurð Fáfnis-bana, svá á·gétan mann; ok opt var ek hónum †sinunt†. Ok firir þat skal ek hljóða á þik med hefndar-orðum þeim at ǫllum sér þú at leiðari er slíkt heyra frá þér sagt.' Eptir þat hljóðast þér á Bryn·hildr ok gýgr. Gýgr kvað:* 'But a hirdman asked: "How did Byrnhild come with him [= Siward]?" Guest answers: "Then Byrnhild killed her seven thralls and five handmaids and ran herself through with a sword and bade herself be driven to a pyre with these men and be burned after her death. And so it was done, that one pyre was made for her and one for Siward, and he was burned earlier than Byrnhild. She was driven in a chariot and it was canopied with godweave and purple and it all glowed from gold. And so was she burned." Then men asked Guest whether Byrnhild had sung anything after death He said it was true. They bade him sing, if he knew it. Then spoke Guest: "When Byrnhild had been driven to her burning on the Hellway and had passed near some cliffs, a gow lived there. She was outside before the doors of the cliffside and was in a skin skirt and swarthy of countenance. She has in her hand a long tree-branch, and spoke: 'With this [wood] I wish to assist thy burning, Byrnhild, and it were better hadst thou been burned alive for thy misdeeds that thou lettest Siward Fathomer's bane be slain, such an excellent man; and I was often … with him. And therefore I shall bespeak thee with words of revenge such that all men will hate thee all the more as they hear such things told about thee.' After that"'

2–3 í reið þeiri er guð-vefjum var tjǫlduð 'in that chariot which was canopied with god-weave' | The canopy on the chariot was woven from silk (known as *god-weave*, the fabric of the gods). For the burial of women in wagons and chariots cf. TODO (Oseberg ship?).

3–4 Bryn·hildr ók með reið'inni á hel-veg 'Byrnhild drove with the chariot on the Hellway' | This gives us some interesting insight into old afterlife beliefs. After Byrnhild is burned she ends up between the worlds of the dead and the living, the so-called "Hell-way" or road to Hell, which she must travel to arrive at her final resting place in the Underworld; she is burned inside a chariot so that she will be able to travel comfortably. We may presume that the animals driving the chariot were slaughtered and burnt with her on the pyre.

## Bryn·hildr ręið hęl-veg ('Byrnhild rode the Hellway')

**1** „Skalt ï gǫgnum · ganga ęigi
grjóti studda · garða mïna;
bętr sømði þér · borða at rękja
hęldr an vitja · vers annarar.

"Thou shalt nowise pass through these
rock-supported yards of mine!
It befit thee better to weave tapestries
rather than visit another's husband.

1 Skalt | *The* S *is an ornamented initial 3 lines in height in* ***R***. 4 an | *add.* at ***F*** 4 vers annarar 'another's husband' | várra ranna *(norm.) 'our halls'* ***F***

ALL | The gow begins by insulting Byrnhild and blames her early death on her immoral and unwomanly actions; if she had lived like a chaste woman and tended to simple domestic duties she would still have been alive. She also points out that Siward is not even her husband, but Guthrun's.

**2** Hvat skalt vitja · af Val-landi,
hvar-fúst hǫfuð, · húsa mïnna?
Þú hęfir, Vǫ́r golls, · ef þik vita lystir,
mild, af hǫndum · manns blóð þvegit."

Why shalt thou visit, come from Walland,
O straying head, these houses of mine?
Thou hast, mild Ware of gold [LADY], if thou hast lust to know,
washed man-blood from thy hands."

1 af Val-landi | †ua a landi† ***F*** 2 hvar-fúst 'straying' | hverf-lynt *'fickle-minded'* ***F*** 3–4 Þú … þvegit. 'Thou … hands' | Þú hęfir vǫrgum · ef þïn vitja / mǫrgum til matar · manns blóð gefit *'Thou hast to many—if thou art visited(?)—wolves given man-blood for food.'* ***F***

[Bryn·hildr svaraði:] **3** „Bregð ęigi mér, · brúðr ór stęini,
þó'tt ek vǫ́ra'k · ï víkingu;
ek mun okkur · óðri þikkja
hvar's męnn øðli · okkart kunna."

"Upbraid me not, O bride from the stone [GOW],
although I may have been in the wiking host;
of us two will I seem the nobler
wherever men know our pedigrees."

1 ęigi mér | mér ęigi ***F*** 2 vǫ́ra'k 'I may have been' | *add.* fyrr *'formerly'* ***F*** 4 hvar's męnn øðli · okkart kunna 'wherever men know our pedigrees' | þeim's øðli mitt um kunna *'to those who know my pedigree' (unmetrical)* ***F***

[Gýgr kvað:]

**4** „Þú vast, Bryn-hildr, · Buðla dóttir,
2 hęilli verstu · ï hęim borin;
þú hęfir Gjúka · of glatat bǫrnum
4 ok búi þęira · brugðit góðu.“

“Thou wast, O Byrnhild, Budle’s daughter,
under the worst omen born into the Home.
Thou hast destroyed Yivick’s children
and deprived their house of good.”

1 vast ‘wast’ | est *‘art’* ***F***

[Bryn·hildr kvað:]

**5** „Ek mun sęgja þér · svinn ór ręiðu,
2 vit-laussi mjǫk, · ef þik vita lystir:
hvé gørðu mik · Gjúka arfar
4 ǫsta-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 vǫra · hug-fullr konungr,
2 átta systra, · undir ęik borit;
vas’k vetra tólf, · ef þik vita lystir,
4 es ungum gram · ęiða sęlda’k.

The king full of heart [= Budle] let the forms of us
eight sisters be born beneath an oak.
I was twelve winters old, if thou hast lust to know,
when to the young lord oaths I gave.

2 undir ęik borit ‘under an oak’ | King Budle let Byrnhild and her seven sisters be born under a (holy) oak due to the protection believed to be afforded by that species.

**7** Hétu mik allir · ï Hlym-dǫlum
2 Hildi und hjalmi, · hvęrr es kunni.

In the Limdales all did call me
a Hild ’neath the helmet, whoever knew me.

**8** Þá lét’k gamlan · á Goð-þjóðu
2 Hjalm-Gunn·ar nęst · hęljar ganga;
gaf’k ungum sigr · Auðu bróður;

4 þar varð mér Óðinn · of-ręiðr um þat.

Then I next in the land of the Gots
let old Helm-Guther go the way of Hell.
I gave victory to Ead's young brother;
then was Weden furious with me over that.

---

ALL | As told in *Sigrdr* P3.

**9** Lauk hann mik skjǫldum · ï Skata-lundi,
2 rauðum ok hvítum, · randir snurtu;
þann bað hann slíta · svefni mïnum
4 es hvęr-gi lands · hręðask kynni.

He locked me inside shields in Shatelund,
red ones and white; their rims clasped.
He bade that one upend my sleeping
who in no land could be frightened.

**10** Lét umb sal minn · sunnan-verðan
2 hávan brinna · hęr alls viðar;
þar bað hann ęinn þegn · yfir at ríða,
4 þann's mér fǫrði goll · þat's und Fáfni lá.

He made around my hall a south-facing
high host of all wood [FIRE] burn.
He bade only one thane there ride over it:
him who brought me the gold which neath Fathomer lay.

**11** Ręið góðr Grana · goll-miðlandi
2 þar's fǫstri mïnn · flętjum stýrði;
ęinn þǫtti hann þar · ǫllum bętri,
4 víkingr Dana, · ï verðungu.

On Grane rode the good gold-dealer [RULER = Siward]
where my foster-son ruled the benches.
Alone he seemed there better than all,
the wiking of Danes, in the warband.

**12** Svǫfu vit ok unðum · ï sǫing ęinni
2 sem hann mïnn bróðir · of borinn vęri;
hvárt-ki knátti · hǫnd yfir annat
4 átta nǫttum · okkart ręggja.

We slept and were content in a single bed
as if he had been born my brother;
neither laid a hand o'er the other
for eight nights, of us two.

**13** Því brá mér Guð·rùn, · Gjúka dóttir,
at ek Sig·urði · svę́fa'k à armi;
þar varð'k þęss vís · es vildi'g=a'k
at þau véltu mik · ï ver-fangi.

Thus upbraided me Guthrun Yivick's daughter,
because I slept on Siward's arm.
There I became wise of what I did not want to be:
that those two had tricked me in the catch of man.

**14** Munu við of·stríð · alls til lęngi
konur ok karlar · kvikkvir fóðask;
vit skulum okkrum · aldri slíta,
Sig·urðr, saman. · Søkks-tu, gýgjar-kyn!"

In great strife for far too long
will men and women alive be born.
We two shall spend our ages,
I and Siward, together.—Sink, thou gow-kind!"

---

3 aldri slíta 'spend our ages' | In the afterlife. An interesting expression considering how both their *aldrar* 'ages, lifetimes' have concluded.

# Second Lay of Guthrun
# *(II Guð·rúnar kviða)*

**Dating** (Sapp, 2022): early C11th (0.759)–late C11th (0.199)
**Meter:** *Ancient-words-law*

## Introduction

The **Second Lay of Guthrun** (abbrev. *II Guðr*) takes the form of a monologue told by Guthrun, who laments her fate. The ancient lay of Guthrun?

## Text

### Dráp Niflunga ('The Slaying of the Nivlings')

**P1** Gunn·arr ok Hǫgni tóku þá gull'it allt, Fáfnis arf. Ó·friðr var
2 þá milli gjúkunga ok Atla; kenndi hann gjúkungum vǫld um
and·lát Bryn·hildar. Þat var til sętta, at þeir skyldu gipta hánum
4 Guð·rúnu, ok gǫfu henni ó·minnis-veig at drekka áðr hón játti
at giptask Atla. Synir Atla vóru þeir Erpr ok Eitill, en Svan·hildr
6 var Sig·urðar dóttir ok Guð·rúnar. Atli konungr bauð heim
Gunn·ari ok Hǫgna, ok sendi Vinga eða Kné·frøð. Guð·rún vissi
8 vélar ok sendi með rúnum orð at þeir skyldu eigi koma ok til
jar-tegna sendi hón Hǫgna hring'inn And·vara-naut ok knýtti í
10 vargs-hár. Gunn·arr hafði beðit Odd·rúnar, systur Atla, ok gat
eigi; þá fekk hann Glaum·varar, en Hǫgni átti Kost·beru. Þeira
12 synir vóru þeir Sól·arr ok Snǫv·arr ok Gjúki. En er gjúkungar
kómu til Atla, þá bað Guð·rún sonu sína at þeir bǫði gjúkungum
14 lífs en þeir vildu eigi. Hjarta var skorit ór Hǫgna en Gunn·arr
settr í orm-garð. Hann sló hǫrpu ok svǫfði orma'na, en naðra
16 stakk hann til lifrar. Þjóð·rekr konungr var með Atla ok hafði
þar látit flesta alla menn sína. Þjóð·rekr ok Guð·rún kǫrðu harma
18 sín á milli. Hón sagði hánum ok kvað:

Guther and Hain then took all the gold, Fathomer's inheritance. Then there was enmity between the Yivickings and Attle; he blamed the Yivickings for Byrnhild's passing. These were their terms, that they would marry off Guthrun to him; 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, but Swanhild was Siward's daughter and Guthrun's. Attle invited to his home Guther and Hain, and sent Winge or Kneefrith. Guthrun knew his wiles and sent a word in runes that they should not come, and for a sign she sent Hain the ring Andwaresneat and tied through it a wolf's hair. Guther had asked for the hand of Ordrun, Attle's sister, and did not get her; then he got Gleamware, and Hain had Costbeare. Their sons were Solwer and Snower and Yivick. But when the Yivickings came to Attle Guthrun asked her sons that they should plead for the life of the Yivickings, but they would not do so. The heart was cut out of Hain but Guther was placed in the snake-pit. 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 brooded over their injuries between themselves. She spoke to him and quoth:

1 Gunn·arr | *The* G *is an ornamented initial 3 lines in height in* ***R****.*

## Guð·rúnar kviða (‘A Lay of Guthrun’)

**1** „Mǫ́r vas’k meyja; · móðir mik föddi,
bjǫrt ï búri; · unna’k vǫl bróðrum—
und’s mik Gjúki · golli rǫifði,
golli rǫifði, · gaf Sig·urði.

“I WAS A MAIDEN OF MAIDENS; my mother raised me
bright in her bower; I loved well my brothers—
until Yivick with gold endowed me,
with gold endowed me and gave [me] to Siward.

1 Mǫ́r | *The* M *is an ornamented initial 3 lines in height in* ***R***.

**2** Svá vas Sig·urðr · of sonum Gjúka
sem vǫ́ri grønn laukr · ór grasi vaxinn,
eða hjǫrtr hǫ́-bǫinn · of hvǫssum dýrum,
eða goll glóð-rautt · af grǫ́u 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—

ALL | Cf. *I Guðr* 18, which shares the first two lines with only small differences, and the similar descriptions of Hallow (*II HHund* 38) and Swanhild (*Ghv* 15).

2 grønn laukr ‘green leek’ | The leek was a highly valued plant. Compare *Vsp* 4 where the *grønn laukr* ‘green leek’ is said to have grown the first Golden Age. See also note there about its mythological significance.

**3** und’s mér fyr·munðu · mïnir bróðr
at ek ǫ́tta ver · ǫllum frǫmra;
sofa þǫir né mǫ́ttu-t · né of sakar dóma
áðr þǫir Sig·urð · svǫlta létu.

until my brothers begrudged me
that I had a husband better than all.
They could not sleep nor speak of anything
before they made Siward die.

**4** Grani rann at þingi, · gnýr vas at hǫyra,
ǫn þá Sig·urðr · sjalfr ǫigi kom;
ǫll vǫ́ru sǫðul-dýr · svǫita stokkin
ok of vanið vási · umb vegǫndum.

Grane ran to the Thing—a din was to be heard—
but then Siward himself never came.
All the saddle-beasts [HORSES] with sweat were dripping
although used to toil beneath riding 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,
úrug-hlýra, · jó frá'k spjalla;
hnipnaði Grani þá, · drap ï gras hǫfði;
jór þat vissi: · ęigendr né lifðu-t.

I went, weeping, with Grane to speak;
with teary cheeks I asked the horse for news.
Then Grane drooped, bent his head in the grass;
the horse knew that its owners lived not.

**6** Lęngi hvarf=at, · lęngi hugir dęildu=sk
áðr of frękja'k · folk-vǫrð at gram;
hnipnaði Gunn·arr, · sagði mér Hǫgni
frá Sig·urðar · sǫ́rum dauða:

Not long went by—long my thoughts were torn—
before I asked the folk-ward about the prince.
Guther drooped; Hain told me
about Siward's sore death:

**7** ‚Liggr of hǫggvinn · fyr handan ver
Guðþorms bani, · of gefinn ulfum;
lít-tu þar Sig·urð · á suðr-vega,
þá hęyrir þú · hrafna gjalla,
ǫrnu gjalla, · ękstli fegna,
varga þjóta · of veri þïnum.'

'He lies cut down across yonder sea,
Godthorm's bane, given to the wolves.
Look for Siward there on the southern ways!
Then wilt thou hear the ravens shriek,
the eagles shriek, rejoicing in flesh,
the wolves howling o'er thy husband.'

**8** ‚Hví þú mér, Hǫgni, · harma slíka

2 vilja-laussi · vill of sęgja?
Þitt skyli hjarta · hrafnar slíta
4 víð lǫnd yfir · en þú vitir manna.‘

TODO.

**9** Svaraði Hǫgni · sinni ęinu,
2 trauðr góðs hugar, · af trega stórum:
‚Þęss átt, Guð·rùn, · gróti at flęiri
4 at hjarta mitt · hrafnar slíti.‘

TODO.

**10** Hvarf’k ęinn þaðan · ann·spilli frà
2 à við, lesa* · varga lęifar;
gørði’g=a’k hjúfra · né hǫndum slá*a*
4 né kvęina *of* · sęm konur aðrar
þà’s sat soltin · of Sig·urði.

Alone I turned away from the conversation,
into the woods, to behold the leftovers of the wolves.
I did not pant nor beat my hands
nor wail over him like other women
when I sat dejected over Siward.

---

4 *of* | ‘v̊’ *(corrupt form of* ‘v̄’*)* ***R***

---

3–5 gørði’g=a’k ... Sig·urði ‘I did not ... Siward.’ | Closely related to *I Guðr* 1/2–4.

**11** Nǫ́tt þòtti mér · nið-myrkr vesa
2 es sár=la sat’k · yfir Sig·urði;
ulfar þòttu=sk · ǫllu bętri
4 ef þęir léti mik · lífi týna
eða brǫnndi mik · sem birkinn við.

The night seemed to me as dark as if moonless
when grieving I sat over Siward.
The wolves would have seemed to me all the better
if they had let me lose my life,
or if they had burned me like birch-dry wood.

**12** Fór’k af fjalli · fimm dǫgr talit
2 und’s hǫll Hǫ́·*a*lfs · hǫ́va þękkða’k.

I journeyed down from the fell for five nights and days,
until the high hall of Highelf I knew.

**13** Sat'k með Þóru · sjau misseri,
dǫtr Hǫ·konar, · ï Dan-mǫrku;
hǫn mér at gamni · goll bókaði
sali suðr-óna · ok svani danska.

TODO.
southern halls and Danish swans.

---

4 svani danska 'Danish swans' | In which Guthrun apparently took some delight. These fowls are also mentioned in *I Guðr* 16, *Sigsk* 29.

**14** Hǫfðu vit á skriptum · þat's skatar léku
ok á hann-yrðum · hilmis þegna,
randir rauðar, · rekka Húna,
hjǫr-drótt, hjalm-drótt, · hilmis fylgju.

TODO.

**15** Skip Sig·mundar · skriðu frá landi,
gylltar grímur, · grafnir stafnar;
byrðu vit á borða · þat's þǫir borðu=sk,
Sig·arr ok Sig·gǫirr, · suðr á Fífi.

TODO.

**16** Þá frá Grím·hildr, · gotnesk kona,
hvat ek vǫra hyggjuð;
hǫn brá borða · ok buri hǫimti,
þrǫ-gjarn=liga, · þǫss at spyrja:
Hvǫrr vildi son · systur bøta
eða ver veginn · vildi gjalda.

TODO.

---

2 hvat ek vǫra hyggjuð | This half-line is clearly incomplete and missing another half. The alliteration on *h* is probable.

**17** Gørr létsk Gunn·arr · goll at bjóða,
sakar at bøta, · ok it sama Hǫgni;
hǫn frétti at því · hvǫrr fara vildi

4 vigg at sǫðla, · vagn at bęita,
hęsti ríða, · hauki flęygja,
6 ǫrum at skjóta · a*f* ý-boga.

TODO.

**18** Valdarr Dǫnum · með Jarits·lęifi,
2 Ęymóðr þriði · með Jarits·kári;
inn gengu þá, · jǫfrum líkir,
4 Lang·barðs liðar, · hǫfðu loða rauða,
stuttar brynjur, · stęypta hjalma,
6 skǫlmum gyrðir, · hǫfðu skarar jarpar.

TODO.

5 stuttar | *so N; unmetrical* skręyttar ***R*** 5 stęypta | stepta ***N*** 6 gyrðir | *add.* ok ***N***

ALL | This st. is paraphrased in *Vǫls* 32, and ll. 5–6 are quoted.

**19** Hvęrr vildi mér · hnossir vęlja,
2 hnossir vęlja, · ok hugat mǫ́la
ef þęir mǫ́tti mér · margra súta
4 tryggðir vinna; · né trúa gørða'k.

TODO.

**20** Førði mér Grím·hildr · full at drekka,
2 svalt ok sár=ligt, · né sakar munða'k;
þat vas of aukit · urðar magni,
4 svá kǫldum sǫ́ · ok son*ar* dręyra.

TODO.

**21** Vǫ́ru ï horni · hvęrs kyns stafir
2 ristnir ok roðnir · —ráða né mátta'k—
lyng-fiskr langr, · lands Haddingja
4 ax ǫ́·skorit, · inn·lęið dýra.

Into the horn were all kinds of staves
carved and reddened—I could not read them—
a long heather-fish [SNAKE] from the land of the Hardings,
an unshorn ear of corn, the entrails of beasts.

3 langr | lagar ***N***

ALL | This st. and the next are quoted in *Vǫls* 32.

**22** Vǫ́ru þǫ́im bjóri · bǫl mǫrg saman,
2 urt alls viðar · ok akarn *brunn*in,
um·dǫgg arins, · iðrar blótnar,
4 svïns lifr soðin; · því't hǫ́n sakar dǫ́yfði.

TODO.

2 *brunn*in | *so N; meaningless* inn ***R*** 3 iðrar blótnar | 'itrar blotna' ***N*** 4 hǫ́n | *om.* ***N***

**23** Ǫ́n þá glǫymðu, · es getit hǫfðu,
2 ǫll jǫfurs · jór-bjúg ï sal;
kvǫ́mu konungar · fyr kné þrennir
4 áðr hǫ́n sjalfa mik · sótti at máli.

TODO.

**24** ‚Gef'k þér, Guð·rún, · goll at þiggja,
2 fjǫlð alls *féar*, · at þïnn fǫður dauðan,
hringa rauða, · Hlǫð·vés sali,
4 ár-sal allan, · at jǫfur fallinn.

TODO.

**25** Húnskar mǫ́yjar, · þǫ́r's hlaða spjǫldum
2 ok gøra goll fagrt, · svá't þér gaman þikki;
ǫ́in skalt ráða · auði Buðla,
4 golli gǫfguð · ok gefin Atla.'

TODO.

**26** ‚Vil'k ǫ́igi ek · með veri ganga
2 né Bryn·hildar · bróður ǫ́iga;
samir ǫ́igi mér · við son Buðla
4 ǫ́tt at auka · né una lífi.'

TODO.

**27** ‚Hirð-a þú hǫldum · hǫ́iptir gjalda
2 því't vér hǫfum · valdit fyrri;

svá skalt láta · sem þǫ́ir lifi báðir,
4 Sig·urðr ok Sig·mundr, · ef þú sonu fóðir.‘

TODO.

**28** ‚Má’k=a’k, Grím·hildr, · glaumi bella
2 né víg-risins · vánir tǫ́lja
síðst Sig·urðar · sár=la drukku
4 hrǫ́-gífr, Huginn · hjart-blóð saman.‘

TODO.

**29** ‚Þann hǫ́fi’k allra · ǫ́tt-gǫfgastan
2 fylki fundit · ok framarst nøkkvi;
hann skalt ǫ́iga · und’s þik aldr viðar,
4 ver-laus vesa, · nema vilir þenna.‘

TODO.

**30** ‚Hirð-a þú bjóða · bǫlva-fullar
2 þrǫ́-gjarn=liga · þǫ́r kindir mér!
Hann mun *Gunnar · grandi bǫ́ita
4 ok ór Hǫgna · hjarta slíta.
Mun’k=at lǫ́tja · áðr lífs-hvatan
6 ǫ́gg-lǫ́iks hvǫtuð · aldri nǫ́mi’k.‘

TODO.

**31** Grátandi Grím·hildr · grǫ́ip við orði
2 es burum sínum · bǫlva vǫ́tti
ok mǫgum sínum · mǫ́ina stórra:

TODO.

**32** ‚Lǫnd gef’k ǫnn þér, · lýða sinni,
2 Vin-bjǫrg, Val-bjǫrg, · ef þú vill þiggja;
ǫ́ig of aldr þat · ok uni, dóttir!‘

TODO.

**33** ‚Þann mun’k kjósa · af konungum
2 ok þó af niðjum · nauðig hafa;

verðr ęigi mér · verr at ynði
4 né bǫl bróðra · at bura skjóli.‘

TODO.

**34** Sęnn vas á hęsti · hvęrr dręngr litinn
2 en víf valnesk · hafið ï vagna;
vér sjau daga · svalt land riðum,
4 en aðra sjau · unnir kníðum,
en ina þriðju sjau · þurrt land stigum.

TODO.

**35** Þar hlið-verðir · hárar borgar
2 grind upp luku · áðr ï garð riðum;
vakði mik Atli · en ek vesa þǫttumsk
4 full ills hugar · at frǫndr dauða:

TODO.

**36** ‚Svá mik ný=liga · nornir vękja,
2 víl-sinnis spǫ́ · vildi at ek réða;
hugða’k þik, Guð·rùn, · Gjúka dóttir,
4 lę́-blǫndnum hjǫr · lęggja mik ï gǫgnum.

TODO.

**37** Þat ’s fyr ęldi · es járn dręyma,
2 fyr dul ok vil · drósar ręiði;
mun’k þik við bǫlvi · brenna ganga,
4 líkna ok lę́kna · þó’tt mér lęiðr sér.

TODO.

**38** Hugða’k hér ï túni · tęina fallna
2 þá’s ek vildi’g=a’k · vaxna láta,
rifnir með rótum, · roðnir ï blóði,
4 bornir á bękki, · *b*eðið mik at tyggva.

TODO.

**39** Hugða’k mér af hęndi · hauka *fl*júga

2 bráða-lausa · bǫl-ranna til;
hjǫrtu hugða'k þęira · við hunang tuggin,
4 sorg-móðs sefa, · sollin blóði.

TODO.

**40** Hugða'k mér af hęndi · hvęlpa losna,
2 glaums and·vana, · g*y*lli báðir;
hold hugða'k þęira · at hręum orðit,
4 n*a*uðigr* nái · nýta'k skylda'k.

TODO.

**41** Þar munu sęggir · of søing døma
2 ok hvítinga · hǫfði nęma;
þęir munu fęigir · fára nátta
4 fyr dag litlu · dróttum bęrgja.'

TODO.

**42** Lęgja'k síðan · —né sofa vilda'k—
2 þrǫ́-gjarn ï kǫr; · þat man'k gørva.

TODO.

# Third Lay of Guthrun
# *(III Guð·rúnar kviða)*

**Dating** (Sapp, 2022): C10th (0.731)–early C11th (0.178)
**Meter:** *Ancient-words-law*

## Introduction

The **Third Lay of Guthrun** (*III Guðr*) is a short narrative poem, depicting just a single scene. At 10 stanzas it is the shortest poem in **R**, and arguably one of the most forgettable. Its only notable moments are its depiction of an ordeal by hot water and its allusion to the drowning of a slave-woman in a bog.

## Dating

The most important factor towards dating *III Guðr* is its conception of the ordeal by hot water. This type of ordeal first appears in the early C6th Frankish *Salic Law*, and is always closely associated with the Catholic clergy. TODO: We ought to investigate when it went out of fashion. https://www.degruyterbrill.com/document/d 003/html

## Summary

Herch, one of Attle's slave-women and concubines tells him that she has seen his wife Guthrun sleep with Thedric. Attle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving taking up a white stone out of boiling water (3); while she and Thedric did sit down together, they did so only in mutual grief over the deaths of her brothers (4–5). Guthrun tells Attle to summon the German lord Saxe to carry out the trial, and seven hundred men arrive as witnesses (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 prove her innocence alone

(7). She then puts her hand in the boiling water, and takes out the stone unscathed. She holds it up and shows it to the witnesses (8). Attle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so—and her hands are horribly scorched. She is dragged to a "foul bog", presumably to be drowned. The poet ends by laconically stating that this was how Guthrun in such a way was "restored for her affronts".

## Text

### Capitulum ('New Chapter')

**P1** Herkja hét ambǫ́tt Atla; hón hafði verit frilla hans. Hón sagði Atla at hón hefði sét Þjóð·rek ok Guð·rúnu bǫ́ði saman. Atli var þá all-ó·kátr. Þá kvað Guð·rún:

Herch was the name of a maidservant of Attle's; she had been his concubine. She told Attle that she had seen Thedric and Guthrun both together. Then Attle was very unhappy. Then Guthrun quoth:

### Guð·rúnar kviða ('A Lay of Guthrun')

**1** „Hvat 's þér, Atli? · ǫ́, Buðla sonr,
es þér hryggt í hug; · hví hlǫ́r þú ǫ́va?
Hitt myndi óðra · jǫrlum þykkja
at við mǫnn mǫ́ltir · ok mik sǫ́ir."

"WHAT IS WITH THEE, Attle? Always, son of Bodle,
art thou sad at heart—why laughest thou never?
It would seem more proper to earls
that thou spoke with men and looked at me."

1 Hvat | *The* H *(' Þ') is an ornamented initial 2 lines in height with the left line rising in the margin 5 lines high in* ***R****.*

**2** „Tregr mik þat, Guð·rùn, · Gjúka dóttir,
mér ï hǫllu · Hǫrkja sagði
at þit Þjóðrekr · undir þaki svǫ́fið
ok léttliga · líni vǫrðið."

"It troubles me, O Guthrun, Yivick's daughter,
that in the hall Herch told me
that thou and Thedric slept beneath one roof,
and lightly did ye mind your linen."

4 léttliga · líni vǫrðið 'lightly did ye mind your linen' | Euphemistic; they threw off their clothes and slept with each other.

**3** „Þér mun'k alls þǫss · ǫiða vinna
at inum hvíta · hǫlga stǫini,
at ek við Þjóðmar · þat-ki átta'k,

4 es vǫrðr né verr · vinna knátti,—

"For thee I will swear the oaths to all of it
—by the white, holy stone,
that I did no such thing with Thedmar—
those which no married woman nor man has sworn,

---

2 at inum hvíta · hęlga stęini 'by the white, holy stone' | The stone lifted out of a pot of boiling water in the trial by ordeal, as described further in st. 8.

3 Þjóðmar 'Thedmar' | Historically, Thedmar (*Theodemir*) was the father of Thedric (*Theoderic*) the Great, who took over the kingdom after his father's death (see Index). The use of the name here may either be a scribal error (whether for "Thedric" or for "Thedmar's son"), or a nickname caused by the conflation of the two persons in the late Norse tradition.

4 es vǫrðr né verr · vinna knátti 'those which no married woman nor man has sworn' | I.e., "those oaths which et c." — Guthrun's use of *vǫrðr* 'wife, married woman' and *verr* 'husband, married man' serve to question the reliability of Herch's testimony by pointing out that she, as an unmarried slave-woman, is not in a position to make legally binding accusations.

**4** nema ek halsaða · hęrja stilli,
2 jǫfur ó·nęisinn, · ęinu sinni;
aðrar vǫ́ru · okkrar spękjur
4 es vit hǫrmug tvau · hnigum at rúnum.

unless I embraced the stiller of hosts [RULER = Thedmar],
the unshamed prince, a single time.
Different were the dealings of us two,
when we, distressed, reclined in whispers.

**5** Hér kom Þjóðrekr · með þrjá tøgu,
2 lifa þęir né ęinir, · þriggja tega manna;
hrink-tu mik at bróðrum · ok at brynjuðum,
4 hrink-tu mik at ǫllum · á hǫfuð-niðjum.

Hither Thedric came with thirty men;
of those thirty none still lives.—
Surround me with brothers and with byrnied 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** Sęnd at Saxa, · sunn-manna gram;
2 hann kann hęlga · hver vellanda;"
sjau hundruð manna · í sal gingu
4 áðr kvǫ́n konungs · í kętil tøki.

Send for Saxe, the lord of Southmen;
he can hallow the boiling cauldron.”
Seven hundred men went into the hall,
before the king’s wife should reach into the kettle.

---

1 Saxa, · sunn-manna gram ‘Saxe, the lord of Southmen’ | The Southmen being the Germans. — This line shows that the trial by cauldron was considered a foreign, specifically German custom by the poet, who naturally imagined Attle and Guthrun to have belonged to his own, Norse culture. For its bearing on dating the poem see Introduction.

**7**

„Kømr=a nú Gunn·arr, · kalli’k=a Hǫgna,
sé’k=a síðan · svása bróðr;
sverði myndi Hǫgni · slíks harms reka,
nú verð’k sjǫlf fyr mik · synja lýta.“

“Now Guther will not come; I will not call on Hain;
I will not henceforth see my beloved brothers.
By his sword would Hain avenge such an affront;
now I for myself must disprove the slanders!”

**8**

Brá hǫn til botns · bjǫrtum lófa
ok hǫn upp of tók · jarkna-stęina:
„Sé nú sęggir · —sykn em’k orðin
hęilag=liga— · hvé sjá hverr velli.“

She thrust to the bottom her bright palms,
and she up did take the arkenstones:
“Let men now see—I am proven innocent
through holy means!—how this cauldron boils!”

---

2 jarkna-stęina ‘arkenstones’ | Gems, crystals; probably a borrowing from the Old English *eorcnan-stânas* ‘id.’ The modern English form *arkenstone* was coined by Tolkien.

**9**

Hló þá Atla · hugr ï brjósti
es hann hęilar sá · hęndr Guð·rúnar:
„Nú skal Hęrkja · til hvers ganga,
sú’s Guð·rúnu · grandi vęnti.“

Then laughed Attle’s heart in his chest,
when he saw unscathed the hands of Guthrun:
“Now shall Herch to the cauldron go,
she who hoped for Guthrun’s harm!”

---

1 Hló þá Atla · hugr ï brjósti ‘Then laughed Attle’s heart in his chest’ | Echoing *Þrk* 31/1.

**10** Sá=at maðr armligt, · hvęrr es þat sá=at,
2 hvé þar á Hęrkju · hęndr sviðnuðu;
lęiddu þá męy · ï mýri fúla,
4 svá þá Guð·rùn · sïnna harma.

Man saw nothing pitiful if he did not see that,
how there on Herch the hands were scorched.
Then they led the maiden into the foul bog;
so was Guthrun restored for her affronts.

---

3 lęiddu þá męy · ï mýri fúla 'Then they led the maiden into the foul bog' | To be drowned, as was the customary Germanic punishment for perjurers; see *Vsp* 38 n.

# Weeping of Ordrun
# *(Odd·rúnar grátr)*

**Dating** (Sapp, 2022): C10th (0.954)
**Meter:** *Ancient-words-law*

## Introduction

The **Weeping of Ordrun** (*Oddrgr*) is another heroic poem. The following edition and translation is by no means complete.

## Text

### From Burgny and Ordrun (*Frá Borgnýju ok Odd·rúnu*)

**P1** Heið·rekr hét konungr; dóttir hans hét Borg·ný. Vil·mundr hét sá er var friðill hennar. Hón mátti eigi fǫða bǫrn áðr til kom Odd·rún, Atla systir; hón hafði verit unnusta Gunn·ars, Gjúka sonar. Um þessa sǫgu er hér kveðit:

HEATHRIC WAS THE NAME OF A KING. His daughter's name was Burgny. Wilmund was the name of her lover. She could not bear children before Ordrun, Attle's sister, arrived. She had been the lover of Guther, Yivick's son. About this saw it is here sung:

1 Heið·rekr | *The* H *('Ꝺ') is an ornamented initial 2 lines in height with the left line rising 4 lines high in* ***R****.*

**1** Hęyrða'k sęgja · ï sǫgum fornum
hvé mǫ́r of kom · til Morna-lands;
ęngi mátti · fyr jǫrð ofan
Hęiðreks dóttur · hjalpir vinna.

I HEARD IT SAID in ancient saws[11]
how a maiden came to Mornland;
noone could—above the earth—
find help for Heathric's daughter [= Burgny].

[11] Probably formulaic; cf. *Hild* 1: *ik gi-hórta dat seggen* 'I heard it said' which likewise uses the 1sg pret. of 'hear' and the infinitive of 'say'. Both would go back to a Proto-Northwest Germanic phrase **ek (ga-)hauʀidō (þat) sagjaną*.

1 Hęyrða'k | *The* H *is an ornamented initial 3 lines in height in* ***R****.*

**2** Þat frá Odd·rùn, · Atla systir,
at sú mǫ́r hafði · miklar sóttir;
brá hǫ́n af stalli · stjórn-bitluðum
ok á svartan · sǫðul 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 hǫ́n mar fara · mold-veg sléttan

2 und's at hári kom · hǫll standandi;
ok hǫn inn of gekk · ǫnd-langan sal;
4 svipti hǫn sǫðli · af svǫngum jó
ok hǫn þat orða · alls fyrst of kvað:

She let the steed travel the smooth soil-way [EARTH]
until she came to the high standing house
and she went inside the endlong hall.
She cast the saddle off the slender horse
and she this word first of all did say:

---

3 ok hǫn inn of gekk · ǫnd-langan sal 'and she went inside the endlong hall.' | The whole line is formulaic; cf. *Vkv* 8 n.

5 ok … of kvað 'and … did say' | The whole line is formulaic; cf. *Þrk* 2 n.

**4** „Hvat es frǫ́gst · á foldu
2 eða hvat er hléðst · Húna-lands?"
„Hér liggr Borg·ný · of borin vǫrkjum,
4 vina þïn, Odd·rún, · vit ef hjalpir!"

TODO.

**5** „Hvǫrr hǫfir vísir · vamms of lǫitat?
2 Hví eru Borg·nýjar · bráðar sóttir?"

TODO.

**6** „Vil·mundr hét · vinr hauk-stalda,
2 hann varði mǫy · varmri blǫ́ju,
fimm vetr alla, · svá hǫn sïnn fǫður lǫyndi."

TODO.

**7** Þǫ́r hykk mǫ́ltu · þvígit flǫira,
2 gekk mild fyr kné · mǫyju at sitja;
ríkt gól Odd·rún, · rammt gól Odd·rún,
4 bitra galdra · at Borg·nýju.

TODO.

**8** Knátti mǫ́r ok mǫgr · mold-veg sporna,
2 bǫrn þau in blíðu · við bana Hǫgna;
þat nam at mǫ́la · mǫ́r fjǫr-sjúka

4 svá't hǫn ękki kvað · orð it fyrra:

TODO.

**9** „Svá hjalpi þér · hollar véttir,
2 Frigg ok Freyja · ok fleiri goð
sem þú felldir mér · fár af hǫndum."

TODO.

**10** „Hné'k=at ek af því · til hjalpar þér
2 at þú véirir þess · verð aldri=gi;
hét'k ok ęfnda'k · es ek hinig mélta
4 at ek hví-vetna · hjalpa skylda'k
þá's ǫðlingar · arfi skiptu."

TODO.

**11** Þá nam at sętjask · sorg-móð kona
2 at tęlja bǫl · af trega stórum:

TODO.

**12** „Vas'k upp alin · í jǫfra sal,
2 flęstr fagnaði, · at fira ráði;
unða ek aldri · ok ęign fǫður
4 fimm vetr ęina · svá't minn faðir lifði.

I was reared up in the princely hall,
TODO.
I was content with life and my father's estate
for but five winters while my father lived.

**13** Þat nam at méla, · mál it øfsta
2 sjá móðr konungr · áðr hann sylti.

TODO.

**14** Mik bað hann góða · golli rauðu
2 ok suðr gefa · syni Grím·hildar;
kvað-a hann ina óðri · alna myndu
4 męy í hęimi · nema mjǫtuðr spillti."

TODO.

**15** „Ǫ́r est, Odd·rǫ́n, · ok ør·vita
es þú mér af fári · flęst orð of kvað;
ęn ek fylgða'k þér · á fjǫrgynju
sęm vit brǿðrum tvęim · of bor*nar* vę́rim.

TODO.

4 bor*nar* | borin ***R***

**16** Man'k hvat mę́ltir · ęnn umb aptan
þá's ek Gunn·ari · gørða'g drekku;
slíks dǿmi kvað=at-tu · síðan mundu
męyju verða · nema mér ęinni.

TODO.

1 Man'k hvat mę́ltir · ęnn umb aptan | This line is clearly corrupt as seen by the lack of alliteration connecting the two halves. The simplest solution is to switch the places of *mę́ltir* and *ęnn*, but this produces a three-syllabic a-verse and a five-syllabic b-verse. Another possibility would be *Man'k hvat *ęnn · umb aptan mę́ltir*, but the metrics are still questionable.

**17** Bryn·hildr ï búri · borða rakði,
hafði hǫn lýði · ok lǫnd umb sik;
jǫrð dúsaði · ok upp-himinn
þá's bani Fáfnis · borg of þátti.

TODO.

**18** Þá vas víg vegit · vǫlsku sverði
ok borg brotin, · sú's Bryn·hildr átti;
vas=a langt af því · hęldr vǫ́-lítit
und's þę́r vélar · vissi allar.

TODO.

**19** Þęss lét hǫn harðar · hęfndir verða
svá't vér ǫll hǫfum · ǿrnar raunir;
þat mun á hǫlða · hvęrt land fara
es hǫn lét sveltask · at Sig·urði.

TODO.

**20** Ęn ek Gunn·ari · gat'k at unna,
bauga dęili, · sęm Bryn·hildr skyldi;
ęn hann Bryn·hildi · bað hjalm geta,
hana kvað hann ȯsk-męy · verða skyldu.

TODO.

**21** Buðu þęir ár=la · bauga rauða
ok bróðr mïnum · bótr ȯ·smá*a*r;
bauð hann ęnn við mér · bú fimm-t*ía*n,
hlið-farm Grana · ef hann hafa vildi.

TODO.

3 fimm-t*ía*n | .xv. ***R***

3 fimm-t*ía*n 'fifteen' | For metrical reasons the abbreviation *xv* is resolved to the archaic hiatus form *fimm-tían* rather than the standard *fimm-tán*. The meter of *Oddrgr* does rarely permit 3-syllable verses (*Oddrgr* 4/1a–b, 4/2b, 6/1a), but restoring hiatus is the better option since it agrees with the typical metrical patterns of the poem; *-tían* is also metrically secured from the early C11th by Þorm *Þorgdr* (SkP 5), 1/4b: *fimm-tían* 'fifteen', 15/2b: *þré-tían* 'thirteen'.
The suffix *-t(j)án* '-teen' in the numerals 13–19 behaves curiously in classical ON and modern Icelandic. In 13–16 (*þré-tán, fjór-tan, fimm-tán, sex-tán*) the suffix is *-tán*, but in 17–19 (*sjau-tján, át-tján, ní-tjan*) it is *-tján* (< *-tían*). The latter is undoubtedly the older form, deriving from PN **-tiban* corresponding to OHG *-zehan*, Gothic *-taihun*; see further Konráð Gíslason (1879), Kock (1893, pp. 137–142).

**22** En Atli kvað=sk · ęigi vilja
mund aldri=gi · at męgi Gjúka;
þęy=gi vit mǫ́ttum · við munum vinna
nema ek hélt hǫfði · við hring-brota.

TODO.

**23** Mę́ltu margir · mïnir niðjar,
kvǫ́ðu=sk okkr hafa · orðit bę́ði
en mik Atli kvað · ęigi myndu
lýti ráða · né lǫst gøra.

TODO.

**24** En slíks skyli · synja aldri
maðr fyr annan · þar's mun-úð dę́ilir.

TODO.

**25** Sęndi Atli · ǫ́ru sïna
of myrkvan við · mïn at fręista;
ok þęir kvǫ́mu · þar's koma né skyldu=t
þá's bręiddu vit · bléju ęina.

Attle sent his messengers
TODO.

---

1 Sęndi Atli · ǫ́ru sïna 'Attle sent his messengers' | Cf. *Akv* 1/1.

**26** Buðu vit þegnum · bauga rauða
at þęir ęigi til · Atla sęgði;
en þęir ǫ́=liga · Atla sǫgðu
ok hvat=liga · hęim skunduðu.

TODO.

**27** Ęn þęir Guð·rúnu · gǫr=la lęyndu
því at hǫ́n hęldr vita · hǫlfu skyldi.

TODO.

**28** Hlymr vas at hęyra · hóf-gollinna
þá's ï garð riðu · Gjúka arfar;
þęir ór Hǫgna · hjarta skǫ́ru
ęn ï orm-garð · annan lǫgðu.

There was a din to be heard from the golden-hooved ones
when into the court rode Yivick's heirs;
out of Hain they cut the heart,
but in the snake-pit they laid the other.

**29** Vas'k ęnn farin · ęinu sinni
til Gęir·mundar · gørva drykkju;
nam horskr konungr · hǫrpu svęigja
því't hann hugði mik · til hjalpar sér,
kyn-ríkr konungr, · of koma myndu.

TODO.

**30** Nam'k at hęyra · ór Hlés-ęyju
hvé þar af stríðum · stręngir mę́ltu,
bað'k ambáttir · bǫ́nar verða,

4 vilda'k fylkis · fjǫrvi bjarga;
létum fljóta · far lund yfir
6 und's alla sá'k · Atla garða.

TODO.

**31** Þá kom in arma · út skǽvandi,
2 móðir Atla, · hǫn skyli morna!

TODO.

**32** Ok Gunn·ari · gróf til hjarta
2 svá't mátti'g=a'k · mǽrum bjarga.

TODO.

**33** Opt undr=umk þat · hví ęptir má'k,
2 linn-vęngis Bil, · lífi halda
es ek ógn-hvǫtum · unna þǫtt=umk,
4 sverða dęili, · sęm sjalfri mér.

TODO.

**34** Satst ok hlýddir · meðan sagða'k þér
2 mǫrg ill of skǫp · mïn ok þęira;
maðr hvęrr lifir · at munum sïnum;
4 nú 's of gęnginn · grátr Odd·rúnar.

TODO.

---

2 of skǫp | An instance of the archaic particle *of* in a prenominal position, corresponding to a lost Germanic prefix **ga-*; see *Sigsk* 23/1 n. *of skǫp* (< PGmc. **ga·skapō* > OS *gi·skapu*, OE *ge·sceap*) also occurs in *Sigsk* 58/5 and the present occurrence may be due to borrowing.

# Lay of Attle
# *(Atla kviða)*

**Dating** (Sapp, 2022): C10th (0.719)–early C11th (0.212)
**Meter:** *Speeches-meter*, *Ancient-words-law*

## Introduction

The **Lay of Attle** (*Akv*) is only preserved in **R**.

*Akv* has long been held to be a particularly archaic poem, although that may have more to do with its style than its actual age, cleaving as it does to the old Germanic epic style of telling the whole story in poetry rather than delegating the verse exclusively to dialogue and otherwise relying on prose to progress the narrative.

In **R** it has the title *Atla kviða in grøn-lendska* 'the Greenlandish Lay of Attle', but that descriptor is probably due to influence from *Am*, which, unlike *Akv*, does in fact show signs of a Greenlandish origin. Greenland was not settled by Icelanders until ca. 985 CE (TODO: cite), by which point *Akv*—judging by the highly archaic use of *v-* before *r*—must certainly already have been composed.

Together with *Am*, *Akv* clearly serves as a source for *Vǫls* 36–38, although *Am* is certainly the main source for most of the section. *Akv* 22–35 however clearly underly parts of *Vǫls* 37.

## Text

### Dauði Atla (‘The Death of Attle’)

**P1** Guð·rún Gjúka dóttir hefndi bróðra sinna, svá sem frégt er orðit.
2 Hón drap fyrst sonu Atla, en eptir drap hón Atla ok brendi
hǫll’ina ok hirð’ina alla; um þetta er sjá kviða ort.

GUTHRUN YIVICK’S DAUGHTER avenged her brothers as has become renowned.
She first slew the sons of Attle, but afterwards she slew Attle and burned the
hall and the whole hird. About that this lay is wrought.

1 Guð·rún | *The* G *is an ornamented initial 3 lines high in* ***R****.*

### Atla kviða in grøn-lendska (‘The Greenlandish Lay of Attle’)

**1** Atli sęndi · ǫ́r til Gunn·ars
2 kunnan sęgg at ríða, · Kné·frøðr vas sá hęitinn;
at gǫrðum kom Gjúka · ok at Gunn·ars hǫllu,
4 bękkjum arin-greypum · ok at bjóri svǫ́sum.

ATTLE SENT a messenger to Guther
a well-known man to ride; Kneefrith he was called.
He came to the yards of Yivick and the hall of Guther,
to the hearth-surrounding benches and the splendid beer.

1 Atli | *The* A *is an ornamented initial 3 lines high, more elaborate than the one immediately above (in P1), in* ***R****.*

1 Atli sęndi · ǫ́r til Gunn·ars ‘Attle sent a messenger to Guther’ | Echoed in *Oddrgr* 25/1.

2 Kné·frøðr ‘Kneefrith’ | In *Am* the messenger is called Winge and plays a greater role in the narrative.

**2** Drukku þar drótt-męgir · —ęn dyljęndr þǫgðu—
2 vïn ï val-hǫllu, · *v*ręiði sǫ́u=sk þęir Húna;
kallaði þá Kné·frøðr · kaldri rǫddu,
4 sęggr inn suð-røni · sat á bękk hǫ́*u*m:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—
wine in the walhall; they feared the wrath of the Huns.
Then Kneefrith called out with a cold voice—
the southern man sat on a high bench—:

1 dyljęndr 'concealed ones' | Finnur Jónsson (1932) reasonably interprets this as referring to Attle's spies at Guther's court.

2 val-hǫllu 'the walhall' | The interpretation of this cpd. is difficult in the current context. The first element *val-* may be (1) *valr* 'falcon', referring to aristocratic hunting practices; (2) *valr* 'Wale', cognate with 'Welsh' but in ON referring to the French or Romans, stressing the southern-ness of the hall (cf. st. 15/3 below); 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.

2 *vr*ęiði 'wrath' | An example of highly archaic alliteration between *v-* and old *vr-*, securing the presence of the latter in *Akv*; cf. sts. .

**3** „Atli mik hingat sęndi · ríða øręndi,
mar inum mél-gręypa, · Myrk-við inn ȯ·kunna
at biðja yðr, Gunn·arr, · at it ȧ bękk kømið
með hjǫlmum arin-gręypum · at søkja hęim Atla.

"Attle sent me hither to ride an errand
on the bit-champing steed through Mirkwood uncharted—
to ask you, O Guther, that ye two [= Guther and Hain] on the bench come
with hearth-surrounding helmets to seek the home of Attle.

**4** Skjǫldu kneguð þar vęlja · ok skafna aska,
hjalma goll-roðna · ok Hȕna męngi,
silfr-gyllt sǫðul-klęði, · sęrki val-rauða,
dafar, darraða, · drǫsla mél-gręypa.

There ye might choose shields and shaven ash-spears,
helmets gold-reddened and a multitude of Huns,
silver-gilt saddle-cloth, blood-red serks,
javelins, spears, bit-champing steeds.

**5** Vǫll lét=sk ykkr ok myndu gefa · víðrar Gnita-hęiðar
af gęiri gjallanda · ok af gylltum stǫfnum,
stórar męiðmar · ok staði Danpar,
hrís þat it męra · es męðr Myrk-við kalla."

He declared he would also give you the plain of the wide Gnit-heath,
from yelling spears and from gilded prows,
great treasures and the banks of the Danper,
the renowned brush which men call Mirkwood."

---

2 gęiri gjallanda 'yelling spears' | Formulaic. Also found in Egill Lv TODO; in OE as *giellende gâr* in *Wíd* TODO, *Færst* TODO.

3–4 stórar ... kalla 'great ... Mirkwood.' | Both lines bear strong resemblance to ll. of 7, 9 of *Heiðr* st. 94.

3 Danpar 'the Danper' | The Dnieper, which runs through eastern Ukraine to the Black Sea. The Norse form *Danpar* (gen. sg.) is only attested here and in *Heiðr* st. 94 (for which see ll. 3–4 n.). The nominative form is uncertain; if it be a feminine it should be **Dǫnp*, a masculine **Danpr* or **Dǫnpr*. In any case it appears to be a reflex of the Gothic form *Danaper* as found in Jordanes, *Getica* 30, 35, 44 et c. As Males (2025, TODO) points out, *Heiðr* has the more historically accurate conception of the river, since it is there part of the Gothic kingdom, as it was historically, rather than of the Hunnish kingdom, as it is here.

**6** Hǫfði vatt þá Gunn·arr · ok Hǫgna til sagði:
„Hvat rǽðr okkr, sǫggr hinn ǿri, · alls vit slíkt hǫyrum?
Goll vissa'k ǫkki · á Gnita-hǫiði,
þat's vit ǽttim=a · annat slíkt.

His head turned then Guther and said to Hain:
"What dost thou counsel for us two, O younger man, as such things we hear?
I knew of no gold on the Gnit-heath
of which we two had not owned even as much.

**7** Sjau ǫigu vit sal-hús · sverða full,
hvǫrju 'ro þǫira · hjǫlt ór golli;
mïnn vǫit'k mar bętstan · ǫn mǫ́ki hvassastan,
boga bǫkk-søma · ǫn brynjur ór golli;

We own seven hall-houses filled with swords—
on each of them is a golden hilt.
I know my horse is best and [my] sword the sharpest,
[my] bow is bench-fit and [my] byrnies golden,

**8** hjalm ok skjǫld hvítastan, · kominn ór hǫll Kíars;
ǫinn 's mïnn bętri · an sé allra Húna."

[my] helmet, and my whitest shield come from Coser's hall;
mine alone is better than those of all of the Huns might be!"

**9** „Hvat hyggr brúði bǫndu · þá's hǫn okkr baug sǫndi,
varinn vǫ́ðum hǫiðingja? · Hykk at hǫn vǫrnuð byði!
Hár fann'k hǫiðingja · *v*riðit ï hring rauðum;
ylfskr es vegr okkarr · at ríða øręndi."

"What dost thou think the bride meant when she sent us a bigh
wrapped in a heath-dweller's [WOLF'S] cloth? I think she offered a warning!
A heath-dweller's hair I found tied round the red ring:
wolven is our road if we ride that errand!"

ALL | That it is the more cautious Hain who speaks here is clear from Guther's response in the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery, Guther thinks that it is a warning that wolves will steal his treasure if he does not show up.

**10** Niðjar-gi hvǫttu Gunn·ar · né nǫ́ungr annarr,
2 rýnęndr né ráðęndr, · né þęir's ríkir vǫ́ru;
kvaddi þá Gunn·arr · sęm konungr skyldi,
4 mǫ́rr ï mjǫð-ranni · af móði stórum:

No kinsmen goaded Guther nor any other relation,
not counselors nor advisors nor those who were powerful.
Then Guther announced—as a king should—
renowned in the mead-hall out of great spirit:

**11** „Rís-tu nú, Fjǫrnir, · lát-tu á flęt vaða
2 greppa goll-skálir · með gumna hǫndum!

"Rise now, Ferner! Let on the benches wade forth
the golden bowls of soldiers along the hands of men!

1 Fjǫrnir 'Ferner' | An otherwise unknown servant.

**12** Ulfr mun ráða · arfi Niflunga,
2 gamlir grán-varðir, · ef Gunn·ars missir;
birnir blakk-fjallir · bíta þref-tǫnnum,
4 gamna grǫy-stóði, · ef Gunn·arr né kømr=at."

The wolves will rule the patrimony of the Nivlings—
old, grey-pelted—if Guther is absent!
Black-furred bears will bite with wrangling teeth—
amusing the bitch-pack—if Guther comes not!"

4 né kømr=at 'comes not' | Note the archaic double negation *né* … *-at*; cf. *Háv* 135/4 n.

**13** Lęiddu land-rǫgni · lýðar ǫ·nęisir,
2 grátęndr, gunn-hvatan, · ór garði Húna;
þá kvað þat inn øri · ęrfi-vǫrðr Hǫgna:
4 „Hęilir farið nú ok horskir · hvar's ykkr hugr tęygir!"

Unshamed [FAMOUS] troops led the lord of the land—
weepers—the battle-bold man out of the yards of the Huns.
Then quoth this the younger heritance-guardian [SON] of Hain:
"Fare ye two now whole and wise, wherever your heart may draw you!"

1 lýðar ȯ·nęisir 'unshamed [FAMOUS] troops' | Compare the long-line on the Thorsberg chape (~ 160–240 AD): *wlþuþewar · ni wajé-márir* 'Wolthew, the not ill-famed [FAMOUS]'.

**14** Fetum létu fróknir · of fjǫll at þyrja
mar ina mél-grǫypu, · Myrk-við inn ȯ·kunna;
hristisk ǫll Hún-mǫrk · þar's harð-móðgir fóru,
*v*rǫ́ku þǫ́ir vand-styggva · vǫllu al-grǿna.

With strides the braves made the bit-champing steed
rush o'er the fells through Mirkwood uncharted.
All Hunmark shook where the hard-minded went forth;
they drove the whip-shy horse across all-green fields.

**15** Land sǫ́u þǫ́ir Atla · ok lið-skjalfar djúpar;
Bikka greppar standa · á borg inni hǫ́u,
sal of suðr-þjóðum, · slęginn sess-męiðum,
bundnum rǫndum, · blęikum skjǫldum,

The land of Attle they saw and its ravines deep,
Bicke's soldiers standing upon the high stronghold,
the hall of the southfolk enclosed with seat-beams,
with bound rims, with pale shields,

**16** dafar, darraða; · ǫn þar drakk Atli
vïn ï val-hǫllu; · vǫ́rðir sǫ́tu úti
at varða þǫ́im Gunn·ari · ef þǫ́ir hér vitja kømi
með gǫ́iri gjallanda · at vǫ́kja gram hildi.

javelins and spears. But there Attle drank
wine in the wal-hall; watchmen stayed outside
to watch for Guther's men, if they came hither to visit
with a yelling spear to wake the ruler with war.

**17** Systir fann þǫ́ira snemmst · at þǫ́ir ï sal kvǫ́mu,
brøðr hǫnnar báðir, · bjóri vas hǫ́n lítt drukkin:
„Ráðinn est nú, Gunn·arr, · hvat munt, ríkr, vinna
við Húna harm-brǫgðum? · Hǫll gakk ór snemma!

Their sister found soonest that they had come into the hall,
her brothers both—on beer was she lightly drunk:
"Tricked art thou now, Guther! What wilt thou, rich man, win
from the Hunnish harm-tricks? Go out of the hall soon!

**18** Bętr hęfðir, bróðir, · at ï brynju førir,
sęm hjǫlmum arin-gręypum · at séa hęim Atla;
sętir ï sǫðlum · sól-hęiða daga,
nái nauð-fǫlva · létir nornir gráta,

Better hadst thou done, brother, if thou hadst marshalled in thy byrnie
with hearth-surrounding helmets to see the realm of Attle;
if thou hadst loaded in the saddle during sun-bright days
need-pale corpses; if thou hadst let the norns cry,

**19** Húna skjald-męyjar · hęrfi kanna,
ęn Atla sjalfan · létir ï orm-garð koma;
nú 's sá orm-garðr · ykkr of folginn."

[and let] the Hunnish shield-maidens know the harrow—
but Attle himself oughtst thou to have put in the snake-pit;
now that snake-pit has enveloped you two!"

---

1 Húna skjald-męyjar · hęrfi kanna 'the Hunnish shield-maidens know the harrow' | I.e. if he enslaved the Hunnish shield-maidens as farmhands.

**20** „Sęinat 's nú, systir, · at samna Niflungum,
langt 's at lęita · lýða sinnis til,
of rosmu-fjǫll Rïnar, · rekka ȯ·nęissa."

"It is too late now, sister, to gather the Nivlings.
It is long to look for the support of men
o'er the red fells of the Rhine, for unshamed [FAMOUS] warriors."

**21** Fengu þęir Gunn·ar · ok ï fjǫtur sęttu
vin Borgunda · ok bundu fast=la;
sjau hjó Hǫgni · sverði hvǫssu
ęn inum átta hratt hann · ï ęld hęitan.

They captured Guther and in fetters placed
the friend of the Burgends [= Guther] and bound him firmly.
Hain smote seven with his sharp sword,
but the eighth one he threw in the hot fire.

---

2 vin | vinir (ˈvɪn̥) ***R***

2 vin Borgunda 'the friend of the Burgends' | The historic Guther (Latin *Gundaharius* < **Gunþi·hari*) was a king of Burgundy; cf. *Walder* 46, where Walder addresses Guther, whom he is just about to fight, with the identical *wine Burgenda*. Addressing a king as a **winiz* 'friend' of his people or dynasty is common in early Germanic heroic poetry; cf. *Beow* 30, 170, 1183 et c.: *wine Scyldinga* 'friend of the Shieldings [DANISH KING]', 350 *wine Dęniga* 'friend of the Danes [DANISH KING]'. The present instance is the only mention of the Burgends in all of Norse literature and as such is an impressive archaism that further adds support to a very early dating for *Akv*. — **R** has a small stroke above the *n* that abbreviates the syllable *ir*, indicating the nom. pl. *vinir* 'friends', who would then be the people binding Guther. This is probably due to scribal corruption, since the ones who bind Guther are Huns, not Burgends.

**22** Svá skal frøkn · fjǫndum vęrja=sk;
Hǫgni varði · hęndr Gunn·ars.
frǫ́gu fróknan · ef fjǫr vildi
Gotna þjóðan · golli kaupa.

So shall a brave guard himself against foes;
Hain guarded the hands of Guther.
They asked the brave sovereign of the Gots [= Guther]
if he would buy his [Hain's] life with gold.

---

ALL | The Huns offer Guther (*Gotna þjóðann* 'sovereign of the Gots', cf. sts. 1, 3, 10) to pay a ransom for Hain's life. Guther instead responds with the following st.

1 Svá ... vęrjask | Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and results in two typical four-line stanzas.

4 Gotna þjóðan 'sovereign of the Gots' | Although Gothic *þiudans* is the unmarked word for 'ruler' and reflexes of PWGmc. **þeudan* are exceptionally common in West Germanic heroic poetry (*þéoden* 40 times in *Beow*, *þéodan* 22 in *Heli*), ON *þjóðann* is a rare word and its presence here very likely a semantic archaism. Outside of *Akv* (st. 22/4, 23/3) the word is found only once in the heroic poetry of the Poetic Edda (*I Guðr* 19/1), thrice in the mythological poetry (*Háv* 15/1, 114/2, and 147/1) and only once in a dateable Scaldic composition (the *Lay-meter* poem Egill *Arkv* 11/3a (SkP 5) from ca. 980). It otherwise occurs in the list of poetic synonyms for 'king' (Þul *Konunga* 2 (SkP 3)), three C12th or 13th antiquarian heroic poems (*Heiðr* 91, GunnLeif *Merl I* 81, *Gautr* 38 (all in SkP 8), probably imitating earlier heroic poetry like *Akv*), and the thoroughly Christian C13th advice-poem *Hsv* 143 (almost certainly drawing on *Háv*). Thus it appears this archaic word belonging to the Migration Period was thought unfitting for poetry in *Court-spoken meter*, which already from the time of Bray the Old preferred words like *stillir* (found ca. 104 in the SkP corpus; cf. Ög 136 Rök) or *þęngill* (found 120 times in the SkP corpus).

**23** „Hjarta skal mér Hǫgna · ï hęndi liggja
blóðugt, ór brjósti · skorit bald-riða,
saxi slíðr-bęitu, · syni þjóðans."

"The heart of Hain shall lie in my hands:
bloody, cut from the breast of the bold rider [= Hain],
with a slide-biting sax from the son of the sovereign [= Hain]."

---

3 saxi slíðr-bęitu 'slide-biting sax' | A short-sword with a blade so sharp that it draws blood when one slides the finger across it.

**24** Skǫ́ru þǫ́ir hjarta · Hjalla ór brjósti,
2 blóðugt, ok á bjóð lǫgðu · ok bǫ́ru þat fyr Gunn·ar.

They cut the heart of Helle from the breast,
bloody, and on a plate laid it, and brought it before Guther.

**25** Þá kvað þat Gunn·arr, · gumna dróttinn:
2 „Hér hǫfi'k hjarta · Hjalla ins blauða,
ǫ·líkt hjarta · Hǫgna ins frǫ́kna,
4 es mjǫk bifask · es á bjóði liggr;
bifðisk hǫlfu mǫ́irr · es í brjósti lá!"

Then quoth this Guther, the lord of men:
"Here have I the heart of Helle the soft—
unlike the heart of Hain the brave!—
which quivers greatly when on the plate it lies;
it quivered twice as much when in the breast it lay."

**26** Hló þá Hǫgni · es til hjarta skǫ́ru
2 kvikvan kumbla-smið · —kløkkva síðst hugði.
Blóðugt þat á bjóð lǫgðu · ok bǫ́ru fyr Gunn·ar.

Hain then laughed as to the heart they cut
the living wound-smith [WARRIOR = Hain]; he thought least of sobbing.
Bloody on a plate they laid it, and brought it before Guther.

**27** Mǫ́rr kvað þat Gunn·arr, · gǫ́ir-Niflungr:
2 „Hér hǫfi'k hjarta · Hǫgna ins frǫ́kna,
ǫ·líkt hjarta · Hjalla ins blauða,
4 es lítt bifask · es á bjóði liggr;
bifðisk svá-gi mjǫk · þá's í brjósti lá!

Renowned Guther quoth this, the Spear-Nivling:
"Here have I the heart of Hain the brave
—unlike the heart of Helle the soft!—
which quivers little when on the plate it lies;
it quivered not so much when in the breast it lay.

**28** Svá skalt, Atli, · augum fjarri
2 sǫm munt [...] · mǫ́nnum verða;
es und ǫ́inum mér · ǫll of folgin
4 hodd Niflunga: · lifir=a nú Hǫgni!

So shalt thou, Attle, be as far from eyes

as thou wilt from the neck-rings be.
Under me alone is hidden all
the hoard of the Nivlings—now Hain lives not!

**29** Ę́y vas mér týja · meðan vit tvęir lifðum,
nú 's mér ęngi · es ęinn lifi'k;
Rïn skal ráða · róg-malmi skatna,
svinn, ǫ́s-kunna · arfi Niflunga.

I always had doubt while we two lived;
now I have none when I alone live.
The swift Rhine shall rule the strife-ore of princes [GOLD],
he os-born inheritance of the Nivlings!

**30** Í veltanda vatni · lýsask val-baugar
hęldr an á hǫndum goll · skïni Húna bǫrnum."

In tumbling water shall the Welsh bighs gleam,
rather than gold shine on the hands of the children of Huns!"

[Atli kvað:] **31** "Ýkvið ér hvél-vǫgnum, · haptr 's nú ï bǫndum!"

"Turn ye the wheel-wagons, the captive is now in bonds!"

**32** Atli inn ríki · ręið Glaum mǫnum,
slęginn róg-þornum, · sifjungr þęira;
Guð·rún sig-tíva [...]
varnaði við tǫ́rum, · vaðin ï þys-hǫllu:

Attle the powerful rode on Gleam by his mane
surrounded by strife-thorns [SWORDS], their in-law.
Guthrun of the victory-Tews [...];
she held back her tears, pacing in the tumultous hall:

**33** „Svá gangi þér, Atli, · sęm við Gunn·ar áttir
ęiða opt of svarða · ok ár of nęfnda
at sól inni suðr-hǫllu · ok at Sig-týs bergi,
hulkvi hvíl-bęðjar · ok at hringi Ullar."

"Let it so go for *thee*, Attle, like thou with Guther hadst
oaths often sworn and always mentioned
by the south-facing sun and Victory-Tew's mountain,
by any pleasant bed and the ring of Woulder."

**34** Ok męirr þaðan · męn-vǫrð bituls,
2 dolg-Rǫgni, dró · til dauðs skókr.

And further thence the shaker of the bridle [WARRIOR = Attle] pulled
the torc-defender, the battle-Reiner [WARRIOR = Guther] to his death.

**35** Lifanda gram · lagði ï garð,
2 þann's skriðinn vas, · skatna męngi,
innan ormum. · Ęn ęinn Gunn·arr
4 hęipt-móðr hǫrpu · hęndi kníði;
glumðu stręngir. · Svá skal golli
6 frøkn hring-drifi · við fira halda!

Living, the lord [= Guther] was laid in the pit
(which was crawling) by a troop of warriors
(with snakes inside). But Guther alone
spitefully struck the harp with his hand;
its strings rang out. *So* shall a brave
ring-strewer [GENEROUS MAN] withhold his gold from men!

---

ALL | Guther was laid in the snake-pit and played a harp as his life expired. This scene was very famous and is depicted pictorally in numerous archeological finds and stave church carvings.

**36** Atli lét · lands sïns á vit
2 jó ør·skáan · aptr frá morði;
dynr vas ï garði, · drǫslum of þrungit,
4 vápn-sǫngr virða— · vǫ́ru af hęiði komnir.

Attle turned towards his land
on his watchful steed back from the murder.
There was a din in the yard from the trampling of horses,
weapon-song of warriors—they had come from the heath.

---

2 ør·skáan 'watchful' | A hapax, best explained as a cognate with Gothic *us-skaws* 'vigilant, watchful'.

**37** Út gekk þá Guðrún, · Atla ï gǫgn,
2 með gylltum kalki · at ręifa gjǫld rǫgnis:
„Þiggja knátt, þęngill, · ï þïnni hǫllu
4 glaðr at Guð-rúnu · gnadda nifl-farna.“

Out went Guthrun then, Attle to face,
with a gilt chalice to give repayments to her lord.
"Do accept, ruler, in thy hall,
glad, from Guthrun, young beasts gone to the shades!"

**38** Umðu ǫl-skálir · Atla vïn-hǫfgar
2 þá's ï hǫll saman · Húnar tǫlðu=sk,
gumar gran-síðir · gengu inn hvárir.

The ale-bowls of Attle clanged heavy with wine
when gathered in the hall the Huns were counted;
the long-bearded men walked in two by two.

**39** Skǫ́vaði þá hin skír-lęita, · vęigar þęim at bera,
2 af-kǫ́r dís, jǫfrum, · ok ǫl-krásir valði,
nauðug, nęf-fǫlum, · ęn níð sagði Atla:

Forth strode the pure-faced, bearing them draughts,
the violent dise for the princes, and chose the ale-dainties,
forced, for the pale-nosed men—but spoke a nithe to Attle.

---

1 vęigar 'draughts' | The alliteration requires a word starting with *sk-*. For this reason *vęigar* probably ought to be replaced with the synonym *skálir* 'bowls'.

3 níð 'nithe' | An evil, cursing word.

**40** „Sona hęfir þïnna, · sverða deilir,
2 hjǫrtu hrǫ́-dręyrug · við hunang of tuggin,
męlta knátt, móðugr, · manna val-bráðir
4 eta at ǫl-krǫ́sum · ok ï ǫnd-ugi at sęnda.

"Thy own sons' hast thou—O dealer of swords—
corpse-bloody hearts with honey chewed.
Thou art stomaching, fierce man, the death-flesh of men,
eating it by ale-dainties, passing it on from the high seat.

**41** Kallar=a þú síðan · til knéa þïnna
2 Erp né Ęitil, · ǫl-rǫ́ęifa tvá;
sér=a þú síðan · ï seti miðju
4 golls miðlęndr · gęira skępta,
manar męita · né mara kęyra."

Thou wilt not henceforth call up to thy knees
Earp nor Oatle, the ale-rowdy two.
Thou wilt not henceforth see in the middle of the seat
the dealers of gold shafting spears,
brushing horse-manes or driving steeds."

---

2 ǫl-rǫ́ęifa tvá 'the ale-rowdy two' | At this time there was nothing unusual about young boys drinking.

**42** Ymr varð å bękkjum, · af-kárr sǫngr virða,
2 gnýr und guð-vęfjum, · grétu bǫrn Húna,
nema ęin Guðrún · es hǫn ęva grét
4 bróðr sïna ber-harða · ok buri svása,
unga, ȯ·fróða, · þå's hǫn við Atla gat.

There was clangour on the benches, violent song of warriors,
noise beneath the god-weave; the children of the Huns wept,
except Guthrun alone, for she never wept
for her bear-hard brothers and beloved sons,
the young, unlearned, which she with Attle begot.

---

2 und guð-vęfjum 'beneath the god-weave' | Beneath the silken fabric, presumably of the tents in which the nomadic Huns dwelled.

2 bǫrn Húna 'the children of the Huns' | Here just meaning "the Huns"; cf. "the children of men".

4 ber-harða 'bear-hard' | Before the lion was adopted for this sake on the basis of Classical and Biblical models, the bear was the animal associated with strength and bravery in the North. — *ber-* is a compounding form of **beri* 'bear', an otherwise unattested masc. *n*-stem noun inherited from PGmc. **berô*, whence also OHG *bero*, OE *bera* 'id.' The normal ON word for "bear" is *bjǫrn*, an *u*-stem derived from the oblique cases of **berô*; there also survive the fem. *bera* 'she-bear' and diminutive *bersi* '(playful) bear'. *ber-* appears to be an archaism, since it is only otherwise attested in *Vkv* 11.

**43** Golli søri · hin gagl-bjarta,
2 hringum rauðum · ręifði hǫn hús-karla;
skǫp lét hǫn vaxa · ęn skíran malm vaða,
4 ęva fljóð ękki · gåði fjarg-húsa.

With gold the goose-bright lady sowed [the floor];
with red rings she cheered the housecarls.
She let the large vats grow and the pure ore [GOLD] wade; never did that woman heed the god-houses.

**44** Ȯ·varr Atli · *óðan hafði sik drukkit;
2 vápn hafði hann ękki, · varnaði-t við Guð·rúnu;
opt vas sá lęikr bętri · þå's þau lint skyldu
4 optarr of faðma=sk · fyr ǫðlingum.

Unwary, Attle had drunk himself mad;
he had no weapon, did not beware Guthrun.
Oft their play was better when they gently would
oftener embrace each other in front of the athlings.

---

1 *óðan 'mad' | *emend.;* móðan *'tired' **R***

1 *óðan 'mad' | A word alliterating with a vowel is required by the meter and **óðan* 'mad' lies closest at hand, differing only by a letter from *móðan* 'tired'.

**45** Hǫn bęð broddi · gaf blóð at drekka,
2 hęndi hęl-fússi, · ok hvelpa lęysti;
hratt fyr hallar dyrr · ok hús-karla vakði
4 brandi, brúðr, hęitum; · þau lét hǫn gjǫld bróðra.

With a blade she gave the bed blood to drink,
with a hell-eager hand—and set loose the whelps,
blocked the doors of the hall and awoke the housecarls—
the bride—with hot flame; such were her repayments for her brothers!

**46** Ęldi gaf hǫn alla · es inni vǫru
2 ok frá morði þęira Gunn·ars · komnir vǫru ór Myrk-hęimi;
forn timbr fellu, · fjarg-hús ruku,
4 bór Buðlunga, · brunnu ok skjald-męyjar,
inni; aldr-stamar · hnigu í ęld hęitan.

To the fire she gave all who were within
and from the murder of Guther and his [brother] had come out of Mirkham.
Ancient timbers fell; the god-houses smoked,
the settlement of the Budlungs. The shield–maidens too burned
inside; short-lived, they sank in the hot fire.

**47** Full-rótt's umb þetta; · fęrr ęngi svá síðan
2 brúðr í brynju · bróðra at hęfna;
hǫn hęfir þriggja · þjóð-konunga
4 ban-orð borit, · bjǫrt, áðr sylti.

It is told fully about this; hence no bride will so
put on a byrnie to avenge her brothers.
She has, bright, of three great kings
borne the bane-word before she must die.

---

4 ban-orð borit 'borne the bane-word' | I.e., she has brought to death three great kings. For the idea of death as a "word" cf. *Yt* 1: *Varð fram·gęngt* [...] *fęigðar-orð es at Fjǫlni kom* 'The word of feyness (i.e. imminent death or destruction) which came upon Fillner was fulfilled,' that is to say, "Fillner died at his fatefully appointed time." This expression is discussed along with its Germanic and Indo-European parallels in detail in Watkins (1995) [417–422].

**P2** Enn segir gløggra í Atla-mǫlum inum grǿn-lendskum.

Yet this tale is told more clearly in the Greenlandish Speeches of Attle.

# Greenlandish Speeches of Attle
# *(Atla mǫ́l in grøn-lęndsku)*

**Dating** (Sapp, 2022): late C11th (0.472)
**Meter:** *Speeches-meter*

## Introduction

### Preservation

The **Greenlandish Speeches of Attle** (*Am*) is only preserved in **R** where it follows *Akv* and precedes *Ghv*. The poem is composed in *Speeches-meter* throughout.

Together with *Akv*, *Am* clearly serves as a source for *Vǫls* 36–38. For much of that section *Am* is the chief source, probably due to its greater length.

### Localisation

In **R** the adjective *grøn-lęndskr* 'Greenlandish' is applied to both *Akv* and *Am*, but only the latter appears actually to have been composed in one of the Norse settlements on Greenland. This is shown most clearly by st. 18, where the poet makes reference to a "white-bear" (*hvíta-bjǫrn*) arriving in a storm from the east. The polar bear (*Ursus maritimus*) is indeed found on Greenland, where members of the species not infrequently drift onto the shores on ice sheets carried by the winds, whereas they never appear on Iceland or the Scandinavian peninsula.

### Dating

A Greenlandish origin for the poem lets us to determine a *terminus post quem* for its composition. *Am* cannot have been composed before ca. 985 CE, the time of Greenland's settlement by Icelanders agreed upon both by the mediæval saws and modern archeology. We may push this date some decades forward based on the poem's mention of stoning and burning on a pyre as a

punishment (st. 84), which clearly points towards a Christian milieu. Iceland was converted in 1000 CE and Greenland probably did not follow long thereafter, but the old custom of cremation can hardly have become thoroughly taboo immediately.

On the linguistic side of things *Am* is noticably younger than its predecessor *Akv*. Most notably the sound change *vr-* > *r-* is consistently applied in roots originally containing the glide, namely *vrǫiðr, vrǫiði* > *rǫiðr, rǫiði* 'wroth, wrath' (*Am* 51/1: *rǫskr, róða* : *rǫiðr*, 75/4: *ró, rǫiði* : *rǫynir* vs. *Akv* 2/2: *vïn, val-hǫllu* : *vrǫiði*), *vrangr, vrǫngja* > *rangr, rǫngja* 'twisted, twist' (*Am* 4/1: *rûnar, rísta* : *rǫngði* vs. Bragi *Þórr* 6 (in SkP 3): *vildi-t, vrǫngum : vágs*), and **vrǫskr* > *rǫskr* 'vigorous' (*Am* 51/1, 57/2: *rǫskr, rǫyna=sk : rǫynt*, 87/1: *rǫskr, róða : rakði=sk* vs. *Þdr* 22/1: *vrǫiðr, Vrǫsku : vá*). For the root *vreka* > *reka* 'drive, chase', which is not found in *Am*, cf. *Akv* 14/4.

There are other important differences between the two poems that speak to the relative antiquity of *Akv*. One of the most interesting differences is the *Am*-poet's lack of familiarity with continental European circumstances. Whereas the poet of *Akv* has Guther and Hain ride through Mirkwood and over high mountains to get to Attle in the south (*Akv* 14), *Am* instead lets Guther and Hain sail out of their home firth (*fjǫrðr*) to the land of Budle (*Am* 28–35) in what is clearly an insular Norse adaptation of the originally continental setting.

NOTE: The following translation is currently incomplete and the edition has not been thoroughly checked.

## Text

### Atla mǫ́l in grǿn-lendsku (‘The Greenlandish Speeches of Attle’)

**1** Frétt hǫ́fir ǫ́ld ȯ·fǫ́ · þá’s ǫ́ndr of gørðu
2 sǫ́ggir sam-kundu, · sú vas nýt fǫ́stum;
øxtu ǫ́in-mǫ́li, · yggt vas þǫ́im síðan
4 ok it sama sonum Gjúka · es vǫ́ru sann-ráðnir.

Not few folk have learned when... TODO.

1 Frétt | *The* F *is an ornamented initial 3 lines high, with the left vertical stroke tail-shaped and descending an additional 6 lines in the margin in* ***R****.*

**2** Skǫp ǫ́xtu skjǫ́ldunga · —skyldu=at fǫ́igir—
2 illa réð=sk Atla, · átti hann þó hyggju;
fǫ́lldi stoð stóra, · stríddi sér harð=la,
4 af bragði boð sǫ́ndi · at kvǫ́mi brátt mágar.

TODO.

**3** Horsk vas hús-frǫ́yja, · hugði at man-viti, [**R** TODO]
2 lag hǫ́yrði hǫ́n orða, · hvat þǫ́ir á laun mǫ́ltu;
þá vas vant vitri, · vildi hǫ́n þǫ́im hjalpa,
4 skyldu of sǫ́ sigla · en sjǫ́lf né kom=sk=at.

TODO.

**4** Rúnar nam at rísta, · rǫngði þǫ́r Vingi— [**R** TODO]
2 fárs vas hann flýtandi— · áðr hann framm sǫ́ldi,
fóru þá síðan · sǫ́ndi-mǫ́nn Atla
4 umb fjǫ́rð Lima · þar’s fróknir bjoggu.

TODO.

**5** Ǫl-vǫ́rir urðu · ok ǫ́lda kyndu, [**R** TODO]
2 hugðu vǫ́tr véla · es þǫ́ir vǫ́ru komnir;
tóku þǫ́ir fórnir · es þǫ́im fríðr sǫ́ndi,
4 hǫ́ngðu á súlu, · hugðu-t þat varða.

TODO.

**6** Kom þá Kost·bera, · kvǫ́n vas hǫ́n Hǫgna, [R TODO]
kona kapps gá=lig, · ok kvaddi þá báða;
glǫð vas ok Glaum·vǫr · es Gunn·arr átti,
fell=sk=at saðr sviðri, · sýsti of þǫrf gęsta.

TODO.

**7** Buðu þęir hęim Hǫgna · ef hann þá hęldr fǫri; [R TODO]
sýn vas svip-vísi · ef þęir sïn gęði;
hét þá Gunn·arr · ef Hǫgni vildi,
Hǫgni því nítti · es hinn of réði.

TODO.

**8** Bǫ́ru mjǫð mǫ́rar, · margs vas alls bęini, [R TODO]
fór þar fjǫlð horna · und's þǫtti full-drukkit.

TODO.

**9** Hjú gørðu hvílu · sęm þęim høgst þǫtti; [R TODO]
kęnnd vas Kost·bera, · kunni hǫ́n skil rúna,
innti orð-stafi · at ęldi ljósum;
gęta varð hǫ́n tungu · ï góma báða:
Vǫ́ru svá villtar · at vas vant at ráða.

TODO.

**10** Sǫ́ing fóru síðan · sína þau Hǫgni; [R TODO]
dręymði drótt-láta, · dulði þęss vǫ́ttki,
sagði horsk hilmi · þegar's hǫ́n réð vakna:

TODO.

**11** „Hęiman gøri=sk þú, Hǫgni, · hygg þú at rǫ́ðum! [R TODO]
Fár 's full-rýninn, · far þú ï sinn annat!
Réð'k þǫ́r rúnar · es ręist þïn systir:
Bjǫrt hefir þér ęigi · boðit ï sinn þetta.

TODO.

**12** Ęitt ek męst undrumk · —má'k=at ęnn hyggja— [R TODO]
hvat þá varð vitri · es skyldi villt rísta;

því't svá vas †am sat† · sęm undir véri
bani ykkarr bęggja · ef it brá-lla kvǽmið.
Vant 's stafs vífi · eða valda aðrir.“

TODO.

**13** „Allar 'ro ill-úðgar (kvað Hǫgni) á'kk=a'k þęss kynni, [R TODO]
vil'k=a'k þęss lęita · nema launa ęigim;
okkr mun gramr golli · ręifa glóð-rauðu,
ó=umk ek aldri=gi · þó'tt vér ógn fręgnim.“

TODO.

**14** „Stopalt munuð ganga · ef it stundið þangat, [R TODO]
ykkr mun ǫ́st-kynni · ęigi ï sinn þętta.
Dręymði mik, Hǫgni, · dylj=umk þat ęigi:
Ganga mun ykkr and-øris · eða ęlla hrǽð=umk.

TODO.

**15** Bléju hugða'k þïna · brenna ï ęldi, [R TODO]
hryti hǫ́r logi · hús mïn ï gǫgnum.“
„Liggja hér lín-klǽði · þau*'s* ér lítt røkið,
þau munu brátt brenna · þar's þú bléju sátt.“

TODO.

3 þau*'s* ér | 'þau er' ***R***

**16** „Bjǫrn hugða'k hér inn kominn, · bryti upp stokka, [R TODO]
hristi svá hramma · at vér hrǽdd yrðim;
munn oss mǫrg hęfði · svá't vér mǽttim ękki;
þar vas ok þrǫmmun · þęy=gi svá lítil.“

“I thought a bear came in hither, broke up the rafters,
struck so fiercely that we were frightened,
held many of us in its mouth while we could nowise resist;
there was also crashing not at all little.”

**17** „Veðr mun þar vaxa, · verða ótt snemma; [R TODO]
hvíta-bjǫrn hugðir: · þar mun hregg austan.“

“The storm will grow there, turn violent shortly;
thou thoughtest of a white-bear—there comes a tempest from the east.”

2 hvíta-bjǫrn hugðir: · þar mun hregg austan 'thou thoughtest of a white-bear—there comes a tempest from the east' | The image is undoubtedly Greenlandish; polar bears float from the east to the island on large sheets of ice. There is a real power to these lines which gives a sense of how harsh the Greenland climate was, even by Icelandic standards.

**18** „Qrn hugða'k hér inn fljúga · at ǫnd-lǫngu húsi, [R TODO]
2 þat mun oss drjúgt dǫila=sk, · dręifði hann oss ǫll blóði;
hugða'k af hǫitum · at véri hamr Atla."

TODO.

1 at ǫnd-lǫngu húsi | Also occurring at 24/1b below. The verse appears to be a *Speeches-meter* variant of the formulaic *Ancient-words-law* b-verse *ǫnd-langan sal* (cf. *Þrk* 27/2 n.)

**19** „Slǫ́trum sýs=liga, · *séu*m þá roðru; [R TODO]
2 opt 's þat fyr ǫxnum · es ǫrnu dręymir;
hǫill 's hugr Atla · hvat-ki's þik dręymir."
4 Lokit því létu, · líðr hvǫr róða."

TODO.

**20** Vǫknuðu vel-borin, · vas þar sams dømi, [R TODO]
2 gǫ́ttist þess Glaumvǫr · at véri grand svefna
[...] við Gunn·arr · at fá tvǫ́r lǫiðir.

TODO.

**21** „Gǫrvan hugða'k þér galga, · gǫngir þú at hanga [R TODO]
2 ǫ́ti þik ormar, · yrða'k þik kvikvan,
gørði=sk rǫk ragna; · ráð hvat þat véri!

I thought of gallows readied for thee; thou wentest to hang; serpents ate thee; TODO. TODO. Interpret what that was!

**22** Blóðgan hugða'k mǫ́ki · borinn ór serk þïnum, [R TODO]
2 illt 's svefn slíkan · at sǫgja nauð-manni;
gǫir hugða'k standa · ï gǫgnum þik miðjan,
4 ǫmjuðu ulfar · á ǫndum bǫ́ðum.

TODO.

**23** Rakkar þar renna, · ráða=sk mjǫk gǫyja, [R TODO]

2 opt verðr glaumr hunda · fyr gęira flaugun.

TODO.

**24** Ǫ́ hugða'k hér inn renna · at ęndi-lǫngu húsi, [R TODO]
2 þyti af þjósti · þęystisk of bękki;
bryti fǿtr ykkra · bróðra hér tvęggja,
4 gørði-t vatn vǫ́gja; · vesa mun þat fyr nøkkvi.

I thought a river ran in her along the end-long hall;
TODO.
TODO.
the water did not cede. That must mean something!

**25** Konur hugða'k dauðar · koma ï nǫ́tt hingat, [R TODO]
2 vǫ́ri-t vart bǫ́nar, · vildi þik kjósa,
byði þér bráð=liga · til bękkja sinna;
4 ek kveð af·lima · orðnar þér dísir."

I thought dead women came hither tonight;
they weren't poorly dressed—they would choose thee,
invited thee hurriedly to their benches.
I say, for thee the dises have become feeble!"

---

4 ek kveð af·lima · orðnar þér dísir 'I say, for thee the dises have become feeble' | The goddesses of fate have become powerless to protect him due to his imminent death; for the expression cf. *Grm* 55.

**26** „Sęinat 's at sęgja, · svá 's nú ráðit; [R TODO]
2 forð=umk=a fǫr þó · alls þó 's fara ǫ́tlat;
margt 's mjǫk glík=ligt · at munim skamm-ǫ́ir."

"TODO.
it is all very likely that we will be short-lived."

**27** Litu es lýsti · létu=sk þęir fǫ́sir [R TODO]
2 allir upp rísa, · ǫnnur þau lǫttu;
fóru fimm saman, · flęiri til vǫ́ru
4 hǫlfu hús-karlar, · hugat vas því illa.
Snǫ́v·arr ok Sól·arr, · synir vǫ́ru þęir Hǫgna,
6 Orkning þann hétu · es þęim ęnn fylgdi;
blíðr vas bǫrr skjaldar, · bróðir hans kvǫ́nar.

TODO.

**28** Fóru fagr-búnar · und's þau fjǫrðr skilði, [R TODO]
lǫttu á·vallt ljósar, · létu=at hęldr sęgja=sk.

TODO.

**29** Glaum·vǫr kvað at orði, · es Gunn·arr átti, [R TODO]
męlti hǫn við Vinga · sęm hęnni vert þótti:
„Vęit'k=at hvárt verð launit · at vilja ossum,
gløpr 's gęsts kváma · ef ï gøri=sk nǫkkvat."

TODO.

**30** Sór þá Vingi, · sér réð hann lítt ęira: [R TODO]
„Ęigi hann jǫtnar · ef hann at yðr lygi,
galgi gǫrv-allan · ef hann á grið hygði."

TODO.

**31** Bera kvað at orði, · blíð ï hug sïnum: [R TODO]
„Siglið ér sęlir · ok sigr árnið,
fari sęm fyr·męli'k! · Fęst ęigi því níta."

Bare quoth for a word blithe in her heart:
"May ye sail blessed and gain victory;
may it go as I proclaim! TODO."

**32** Hǫgni svaraði · —hugði gótt nǫ́num: [R TODO]
„Huggið=sk it, horskar, · hvé-gi's þat gørvi=sk!
Męla þat margir, · missir þó stórum,
mǫrgum rę́ðr litlu · hvé verð lęiddr hęiman."

TODO.

**33** Sá=sk til síðan · áðr ï sundr hyrfi; [R TODO]
þá hygg skǫp skiptu, · skilðu=sk vegir þęira.

TODO.

**34** Róa nǫ́mu ríki, · rifu kjǫl halfan, [R TODO]
bęystu bak-fǫllum, · brugðu=sk hęldr ręiðir;
hǫmlur slitnuðu, · háir brotnuðu,
gørðu-t far fęsta · áðr þęir frá hyrfi.

TODO.

**35** Litlu ok lęngra · —lok mun'k þęss sęgja— [R TODO]
bǿ sǫ́ þęir standa · es Buðli átti;
hǫtt hrikðu grindr · es Hǫgni kníði.

TODO.

**36** Orð kvað þá Vingi · þat's án véri: [R TODO]
„Farið firr húsi! · Flátt 's til sókja,
brátt hęfi'k ykkr brennda, · bragðs skuluð hǫggnir;
fagrt bað'k ykkr kvámu, · flátt vas þó undir,
ęlla heðan bíðið · meðan ek hǫgg yðr galga!"

A word then quoth Hain, which were better missing:
"Fare ye far from the house! TODO."

**37** Orð kvað hitt Hǫgni · —hugði lítt véǫja— [R TODO]
varr at véttugi · es varð at ręyna:
„Hirð-a þú oss hręða, · haf þú þat framm sjaldan!
Ef þú ęykr orði · illt munt þér lęngja."

This word quoth Hain—TODO—
TODO.

**38** Hrundu þęir Vinga · ok ï hęl drǫ́pu, [R TODO]
øxar at lǫgðu · meðan ï ǫnd hiksti.

TODO.

**39** Flykkðu=sk þęir Atli · ok fóru ï brynjur, [R TODO]
gengu svá gǫrvir · at vas garðr milli;
urpu=sk á orðum · allir sęnn ręiðir:
„Fyrr vǫ́rum fullráða · at firra yðr lífi.

TODO.

**40** Á sér þat illa · ef hǫfðuð áðr ráðit; [R TODO]
ęnn eruð ǫ·bùnir · ok hǫfum ęinn fęlldan,
lamðan til hęljar— · liðs vas sá yðars!"

TODO.

**41** Óðir þá urðu · es þat orð hęyrðu, [R TODO]
2 forðuðu fingrum · ok fengu ï snǽri,
skutu skarp=liga · ok skjǫldum hlífðu=sk.

TODO.

**42** Inn kom þá ann·spilli · hvat úti drýgðu [R TODO]
2 hǫtt fyr hǫllu; · hęyrðu þrǽl sęgja.

TODO.

**43** Ǫtul vas þá Guð·rùn · es hǫn ękka hęyrði, [R TODO]
2 hlaðin hals-męnjum · hręytti hǫn þęim gǫrv-ǫllum,
sløngði svá silfri · at ï sundr hrutu baugar.

TODO.

**44** Út gekk hǫn síðan, · ypði-t lítt hurðum, [R TODO]
2 fór=a fǽlt þęy=gi · ok fagnaði komnum;
hvarf til Niflunga, · sú vas hindst kvǽðja,
4 fylgði saðr slíku, · sagði hǫn mun flęira:

TODO.

**45** „Lęitaða'k ï líkna · at lętja ykkr hęiman, [R TODO]
2 skǫpum viðr mann-gi · ok skuluð þó hér komnir."
Mǽlti af man-viti · ef mundu sǽtta=sk,
4 ękki at réðu=sk, · allir ní kvǫ́ðu.

TODO.
no man withstands the Shapes—and yet ye shall come here."
TODO.

---

2 skǫpum viðr mann-gi 'TODO' | The same construction is found in *Grí́p* 53/1b.

**46** Sá þá sǽl-borin · at þęir sárt léku, [R TODO]
2 hugði á harð-róði · ok hrauð=sk ór skikkju,
nøkkðan tók hǫn mǽki · ok niðja fjǫr varði,
4 høg vas at hjaldri · hvar's hǫn hęndr fęsti.

TODO.

**47** Dóttir lét Gjúka · dręngi tvá hníga, [R TODO]

2 bróður hjó hǫ́n Atla, · bera varð þann síðan,
skapði hǫ́n svá skǫ́ru, · skǫlldi fót undan.

TODO.

**48** Annan réð hǫ́n hǫggva · svá't sá upp rǫis=at, [R TODO]
2 ï hǫ́lju hǫ́n þann hafði; · þǫy=gi hǫnni hǫndr skulfu.

TODO.

**49** Þjǫrku þar gjǫrðu, · þǫ́iri vas við brugðit; [R TODO]
2 þat brá umb allt annat · es unnu bǫrn Gjúka;
svá kvǫ́ðu Niflunga · meðan sjalfir lifðu
4 skapa sókn sverðum, · slíta=sk af brynjur,
hǫggva svá hjalma · sǫm þǫ́im hugr dygði.

TODO.

**50** Morgin mǫ́st vǫ́gu · und's miðjan dag líddi, [R TODO]
2 óttu alla · ok ǫ́nd·urðan dag;
fyrr vas full-vegit, · flóði vǫllr blóði;
4 át-tján áðr fellu, · øfri þǫ́ir urðu,
Beru tvǫ́ir svǫ́inar · ok bróðir hǫ́nnar.

For most of the morning they fought until mid-day passed,
the whole dawn and early part of the day;
before it was fully fought the plain flowed with blood;
eighteen had then fallen—they got the upper hand—
Bare's two boys and her brother.

**51** Rǫskr tók at róða · þó'tt hann rǫ́iðr vǫ́ri: [R TODO]
2 „Illt 's umb líta=sk, · yðr 's þat kǫ́nna;
vǫ́rum þrír tigir, · þegnar víg=ligir,
4 ǫptir lifum ǫllifu; · ór 's þar brunnit.

TODO.

**52** Bróðr vǫ́rum fimm · es Buðla misstum, [R TODO]
2 hǫ́fir nú Hǫl halfa · ǫn hǫggnir tvǫ́ir liggja.

TODO.

**53** Mégð gat'k mikla · —má'k=a'k því lęyna— [R TODO]
konu vá=liga, · kná'k=a'k þęss njóta;
hljótt ǫ́ttum sjaldan, · síðst komt ï hęndr ossar,
firrðan mik frę́ndum, · fé opt svikinn;
sęnduð systr Hęlju, · slíks ek męst kęnn=umk.“

TODO.

**54** „Getr þú þęss, Atli, · gørðir svá fyrri: [R TODO]
Móður tókt mïna · ok myrðir til hnossa,
svinna systrungu · sveltir þú ï hęlli;
hløg=ligt mér þat þikkir · es þú þïnn harm tïnir,
goðum ek þat þakka · es þér gęng=sk illa.“

“TODO.
I thank the gods when it goes ill for thee!”

**55** „Ę́ggja'k yðr, jarlar, · auka harm stóran [R TODO]
vífs ins veg=liga, · vilja'k þat líta;
kostið svá keppa · at lǫkkvi Guð·rùn!
Sjá ek þat mę́tta'k · at hǫ́n sér né ynðit.

TODO.

**56** Takið ér Hǫgna · ok hyldið með knífi, [R TODO]
skerið ór hjarta, · skuluð þęss gǫrvir;
Gunn·ar grimm-úǫ́gan · á galga fęstið,
bęllið því bragði, · bjóðið til ormum!“

TODO.

Hǫgni kvað: **57** „Gør sem til lystir! · Glaðr mun'k þęss bíða, [R TODO]
rǫskr mun þér rę́yna=sk, · rę́ynt hefi'k fyrr brattara;
hǫfðu-t hnękking · meðan hę́ilir vǫ́rum,
nú erum svá sárir · at þú mátt sjalfr valda.“

TODO.

**58** Bę́iti þat mę́lti · —bryti vas hann Atla: [R TODO]
„Tǫkum vér Hjalla · en Hǫgna forðum!
Hǫgum vér halft yrkjum, · hann es skap-dauði,

4 lifir=a svá lęngi, · lǫskr mun ę́ hęitinn.“

Boter spoke this; he was Attle's overseer:
“Let us take Helle, but Hain let us spare!
TODO.”

**59** Hręddr vas hvęr-gętir, · helt=a in lęngr rúmi, [R TODO]
2 kunni kløkkr verða, · klęif ï rǫ́ hvęrja;
ve-sall lét=sk vígs þęira · es skyldi váss gjalda
4 ok sinn dag dapran · at dęyja frá svïnum,
allri ør·kostu · es hann áðr hafði.

TODO.

**60** Tóku þęir brás Buðla · ok brugðu til knífi, [R TODO]
2 øþði ill-þręli · áðr odds kęnndi;
tóm lét=sk at ęiga, · tęðja vel garða,
4 vinna it vergasta · ef hann við rétti;
fęginn lét=sk þó Hjalli · at hann fjǫr þęgi.

TODO.

**61** Gętti st þess Hǫgni · —gørva svá føri— [R TODO]
2 at árna á·nauðgum · at undan gengi:
„Fyrir kveð'k mér minna · at fręmja lęik þęnna;
4 hví mynim hér vilja · hęyra á þá skręktun?“

TODO.

**62** Þrifu þęir þjóð-góðan, · þá vas kostr ęngi [R TODO]
2 rekkum rakk-látum · ráð ęnn lęngr dvęlja;
hló þá Hǫgni, · hęyrðu dag-męgir,
4 kęppa hann svá kunni, · kvǫl hann vel þolði.

TODO.

**63** Hǫrpu tók Gunn·arr, · hrørði il-kvistum; [R TODO]
2 slá hann svá kunni · at snótir grétu;
klukku þęir karlar · es kunnu gørst hęyra;
4 ríkri rǫ́ð sagði, · raptar sundr brustu.

Guther took the harp, moved it with his footsole-twigs [TOES],
struck as he knew so that the ladies wept;

those men sobbed who heard it clearest;
TODO

**64** Dóu þá dýrir, · dags vas hęldr snemma, [R TODO]
2 létu þęir á lęsti · lifa ï·þrótta.

Then the precious ones died; the day was rather early,
TODO.

**65** Stórr þótti=sk Atli, · sté hann of þá báða, [R TODO]
2 horskri harm sagði · ok réð hęldr at bręgða:
„Morginn 's nú, Guð·rún, · misst hęfir þér hollra,
4 sums est sjalf-skapa · at hafi svá gęngit.“

Attle thought himself big; he stood over them both,
TODO.
“It is morning now, Guthrun; thou hast lost ones true to thee;
some part hast thou thyself shaped that it has gone so.”.

**66** „Fęginn est, Atli, · fęrr þú víg lýsa, [R TODO]
2 á munu þér iðrar · ef allt ręynir;
sú mun ęrfð ęptir · —ek kann þér sęgja:
4 ills gęng=sk þér aldri · nema ek ok dęyja.“

TODO.

**67** „Kann'k=a'k slíks synja, · sé'k til ráð annat, [R TODO]
2 hǫlfu hóg=ligra · —hǫfnum opt góðu:
Manni mun'k þik hugga, · mętum á·gętum,
4 silfri snę́-hvítu · sem sjǫlf vilir.“

TODO.
the snow-white silver TODO.

**68** Ǫ́n es þęss ęngi, · ek vil því níta, [R TODO]
2 slęit'k þá sáttir · es vǫ́ru sakar minni;
af·kár ek áðr þótta'k, · á mun nú góða,
4 hręfða ek umb hot-vetna · meðan Hǫgni lifði.

TODO.

**69** Alin vit upp vǫ́rum · ï ęinu húsi, [R TODO]

2 lékum lęik margan · ok ï lundi óxum,
góddi okkr Grím·hildr · golli ok hals-męnjum.
4 Bana munt mér bróðra · bøta aldri=gi
né vinna þęss ękki · at mér vel þikki.

TODO.

70 Kostum drepr kvenna · karla of·ríki, [R TODO]
2 ï kné gęngr hnefi · ef kvistir þverra,
tré tękr at hníga · ef hǫggr tág undan;
4 nú mátt ęinn, Atli, · ǫllu hér ráða.“

TODO.

71 Gnótt vas grunn-ýðgi · es gramr því trúði, [R TODO]
2 sýn vas svęip-vísi · ef hann sïn gę́ði.
Krǫpp vas þá Guð·rùn, · kunni umb hug mę́la,
4 lė́tt hǫ́n sér gørði, · lék hǫ́n tvęim skjǫldum.

TODO.

72 Ǿxti hǫ́n ǫl-drykkjur · at ęrfa bróðr sína, [R TODO]
2 samr lét=sk ok Atli · at sïna gǫrva.

TODO.

73 Lokit því létu, · lagat vas drykkju; [R TODO]
2 sú vas sam-kunda · við svǫrfun of mikla;
strǫng vas stór-huguð, · stríddi hǫ́n ę́tt Buðla,
4 vildi hǫ́n ver sïnum · ofr·hęfndir.

TODO.

---

4 vildi hǫ́n ver sïnum · ofr·hęfndir | Alliteration between *v-* and vowels is by no means unheard of in Norse poetry but varies greatly between styles. In the Scaldic genre, for instance, it was always entirely forbidden.

74 Lokkaði hǫ́n litla · ok lagði við stokki; [R TODO]
2 glúpnuðu grimmir · ok grétu þęy=gi,
fóru ï faðm móður, · fréttu hvat þá skyldi.

TODO.

**75** „Spyrið lítt ęptir! · Spilla ętla'k bǫðum, [R TODO]
lyst vǫr=umk þęss lęngi · at lyfja ykkr ęlli.“
„Blótt sęm vilt bǫrnum, · bannar þat mann-gi,
skǫmm mun ró ręiði · ef þú rǫynir gørva.“

TODO.

**76** Brá þá barn-ǿsku · bróðra in kapp-svinna, [R TODO]
skipti=sk skap=liga, · skar hǫn á háls báða.
Ęnn frétti Atli · hvęrt farnir vǫ́ri
svęinar hans lęika · es hann sá þá hvęr=gi.

Then childhood was cut short for the war-wise brothers,
it was fatefully overturned—she cut the throats of them both.
Yet Attle asked whither they had gone,
his swains, playing, when he nowhere saw them.

**77** „Yfir rǫ́ð=umk ganga, · Atla til sęgja, [R TODO]
dylja mun'k þik ęigi, · dóttir Grím·hildar;
glaða mun þik minnst, Atli, · ef þú gǫrva rǫynir;
vakðir vǫ́ mikla · es þú vátt bróðr mïna.

TODO.

**78** Svaf'k mjǫk sjaldan, · síðan's þęir fellu, [R TODO]
hét'k þér hǫrðu, · hęfi'k þik nú minntan;
morgin mér sagðir, · man'k ęnn þann gørva,
nú 's ok aftann, · átt þú slíkt at frétta.

TODO.

**79** Maga hęfir þïnna · misst sęm síðst skyldir; [R TODO]
hausa vęitst þęira · hafða at ǫl-skǫ́lum,
drýgða'k þér svá drykkju— · drǫyra blett'k þęira.

TODO.

**80** Tók'k þęira hjǫrtu · ok á tęini stęikta'k, [R TODO]
sęlda'k þér síðan, · sagða'k at kalfs vǫ́ri;
ęinn þú því ollir · ękki rét-tu lęifa,
tǫgg-tu tíð=liga, · trúðir vel jǫxlum.

TODO.

**81** Barna vǫ́itst þïnna · —biðr sér fár verra— [R TODO]
hlut veld'k mïnum, · hǫ́l=umk þó ǫkki.“

TODO.

**82** „Grimm vast, Guð·rúnˌ · es þú gøra svá máttir, [R TODO]
barna þïnna blóði · at blanda mér drykkju;
snýtt hǫfir sifjungum · sǫm síðst skyldir,
mér lǫ́tr þú ok sjǫlfum · millum ills lítit.“

TODO.

**83** „Vili mér ǫnn vǫ́ri · at vega þik sjalfan, [R TODO]
fátt 's full-illa · farit við gram slíkan.“
„Drýgt þú fyrr hafðir · þat's mǫnn dømi vissu-t,
til hǫimsku, harð-rǫ́ðis, · ï hǫimi þessum;
nú hǫfir þú ǫnn aukit · þat's nú áðan frǫ́gum,
grǫipt gløp stóran, · gørt hǫfir þú þitt ǫrfi.

TODO.

**84** Brǫnnd munt á báli · ok barið grjóti áðr, [R TODO]
þá hǫfir þú árnat · þat's ǫ́ þǫiði=sk.“
„Sǫg þér slíkar · sorgir ár morgin!
Fríðra vil'k dauða, · fara ï ljós annat.“

Thou wilt be burned on a pyre and beat with stones beforehand;
then hast thou earned that for which thou always begged!”

---

1 Brǫnnd munt á báli · ok barið grjóti áðr ‘Thou wilt be burned on a pyre and beat with stones beforehand’ | A Christian, mediæval punishment. That being burned on a pyre is here seen as a punishment associated with stoning reveals a mediæval Catholic sensibility horrified at the thought of burning a body rather than burying it, whereas in pagan times burning was often the neutral way of disposing of a body (so e.g. *Háv* 71, 81) and had no negative associations.

**85** Sǫ́tu sam-týnis, · sǫndu=sk fár-hugi, [R TODO]
hǫndu=sk hǫipt-yrði, · hvárt=ki sér unði.
Hǫipt óx Hniflungi, · hugði á stór-rǫ́ði,
gat fyr Guð·rúnu · at hann vǫ́ri grimmr Atla.

TODO.

**86** Kvǫ́mu ï hug hǫnni · Hǫgna við·farar, [R TODO]

talði happ hǫ́num · ef hęfnt ynni;
veginn vas þá Atli, · vas þęss skammt bíða,
sonr vá Hǫgna · ok sjǫlf Guð·rún.

TODO.

**87** Rǫskr tók at róða, · rakði=sk ór svefni, [R TODO]
kęnndi brátt bęnja, · bands kvað þǫrf ønga:
„Sęgið it sannasta: · Hvęrr vá son Buðla?
Em'k=a'k lítt lęikinn, · lífs tęl'k vǫ́n ønga.“

TODO.
"Tell the whole truth! Who slew Budle's son?
I am not... TODO."

**88** „Dylja mun þik ęigi · dóttir Grím·hildar: [R TODO]
Lǫ́t=umk því valda · es líðr þïna ę́vi
en sumu sonr Hǫgna · es þik sǫ́r móða.“

TODO.

**89** „Vaðit hęfir þú at vígi · þó'tt vę́ri-t skap=ligt; [R TODO]
illt 's vin véla, · þann's þér vel trúir;
bęiddr fór'k hęiman · at biðja þïn, Guð·rún.

TODO.

**90** Lęyfð vast-u ękkja, · létu stór-ráða, [R TODO]
varð-a vǫ́n lygi · es vér of ręyndum;
fórt-u hęim hingat, · fylgði oss hęrr manna,
allt vas ítar=ligt · umb ǫ́rar fęrðir.

TODO.

**91** Margs vas alls sómi, · manna tíginna, [R TODO]
naut vǫ́ru órin, · nutum af stórum;
þar vas fjǫlð féar, · fengu til margir.

TODO.

**92** Mund galt ek mę́rri, · męiðma fjǫlð þiggja, [R TODO]
þręla þrjá-tøgu, · þýjar sjau góðar;

sǿmð vas at slíku, · silfr vas þó męira.

TODO.
thirty thralls, seven good handmaids.
.

**93** Létst þér allt þikkja · sęm ękki véri [R TODO]
meðan lǫnd þau lǫ́gu · es mér lęifði Buðli;
gróft-u svá undir, · gørði-t hlut þiggja.
Svéru létst þïna · sitja opt grátna,
fann'k=a'k ï hug hęilum · hjóna véttr síðan."

TODO.

**94** „Lýgr þú nú, Atli, · þó'tt ek þat lítt rękja; [R TODO]
hęldr vas'k høg sjaldan · hóf=sk þó stórum;
bǫrðuð=sk ér bróðr ungir, · bǫ́ruð=sk róg milli.
Halft gekk til hęljar · ór húsi þïnu;
hrolldi hot-vetna · þat's til hags skyldi.

TODO.

**95** Þrjú vǫ́rum systkin, · þǫ́ttum ǫ́·véggin, [R TODO]
fórum af landi, · fylgdum Sig·*vęr*ði;
skéva vér létum, · skipi hvęrt várt stýrði,
ǫrkuðum at auðnu · und's vér austr kvǫ́mum.

TODO.

2 Sig·*vęr*ði | *metr. emend.;* Sigurði ***R***

**96** Konung drǫ́pum fyrstan, · kurum land þaðra, [R TODO]
hęrsar oss á hǫnd gengu, · hréðslu þat vissi;
vǫ́gum ór skógi · þann's vildum syknan,
sęttum þann sélan · es sér né átti-t.

TODO.

**97** Dauðr varð inn húnski, · drap þá brátt kosti, [R TODO]
strangt vas angr ungri · ękkju nafn hljóta;
kvǫl þótti kvikri · at koma ï hús Atla;
átti áðr kappi, · illr vas sá missir.

TODO.

**98** Komt=a þú því þingi · es vér þat fręgim [R TODO]
2 at sǫk sóttir · né slękkðir aðra;
vildir á·vallt vęgja · en vętt-ki halda,
4 kyrrt of því láta. · ...“

TODO.

4 ... | *A blank space is left for this half-line in* ***R***.

**99** „Lýgr þú nú, Guð·rún, · lítt mun við bǫta=sk [R TODO]
2 hluti hvár·igra, · hǫfum ǫll skarðan;
gør þú nú, Guð·rún, · af gętsku þinni
4 okkr til á·gętis · es mik út hefja.“

TODO.

**100** „Knǫrr mun'k kaupa · ok kistu stęinda, [R TODO]
2 vęxa vel blęju · at vęrja þitt líki,
hyggja á þǫrf hvęrja · sęm vit holl vęrim.“

TODO.

**101** Nár varð þá Atli, · niðjum stríð ęxti, [R TODO]
2 ęfndi ítr-borin · allt þat's réð hęita;
fróð vildi Guð·rún · fara sér at spilla,
4 urðu dvǫl dǫgra, · dó hǫn ï sinn annat.

TODO.

**102** Sęll 's hvęrr síðan · es slíkt getr fǫða [R TODO]
2 jóð at afr·eki · sęm's ól Gjúki;
lifa mun þat ęptir · á landi hvęrju,
4 þęira þrǫ-męli · hvar-gi's þjóð hęyrir.

Blessed is whoever henceforth gets to raise such
children to heroism like those Yivick begot.
It will afterwards live upon every land—
the speech of their struggle, wherever men hear it.

# Goading of Guthrun
# *(Guð·rúnar hvǫt)*

**Dating** (Sapp, 2022): early C11th (0.781)–late C11th (0.177)
**Meter:** *Ancient-words-law*

## Introduction

TODO: INTRODUCTION.

## Text

### Frá Guð·rúnu ('From Guthrun')

**P1** Guð·rún gekk þá til sǫ́var er hón hafði drepit Atla, gekk út á sǫ́'inn ok vildi fara sér. Hón mátti eigi søkkva. Rak hana yfir fjǫrð'inn á land Jónakrs konungs. Hann fekk hennar. Þeira synir vóru þeir Sǫrli ok Erpr ok Ham·ðir. Þar fóddisk upp Svan·hildr Sig·urðar dóttir. Hón var gift Jǫrmun·rekk inum ríkja. Með hánum var Bikki. Hann réð þat at Rand·vér konungs son skyldi taka hana; þat sagði Bikki konungi. Konungr lét hengja Rand·vé en troða Svan·hildi undir hrossa fótum. En er þat spurði Guð·rún þá kvaddi hón sonu sína.

GUTHRUN THEN WENT TO THE SEA after she had slain Attle, walked out into the sea and would end herself. She could not sink. She was driven across the firth to the land of king Enacker. He got her for wife. Their sons were Sarle and Earp and Hamthew. There Swanhild, Siward's daughter, was raised. She was married off to Ermenric the powerful. With him was Bicke. He counseled that Randwigh, the king's son, should rape her; this Bicke told the king. The king had Randwigh hanged, but Swanhild he had trampled beneath the hooves of horses. But when Guthrun learned of that she called out to her sons.

1 Guð·rún | *The* G *is an ornamented initial 2 lines high in* ***R****.*

### Guð·rúnar hvǫt ('The Goading of Guthrun')

**1** Þá frá'k sǫnnu · slíðr-fǫng=ligasta,
trauð mǫ́l talit · af trega stórum,
es harð-huguð · hvatti at vígi
grimmum orðum · Guð·rún sonu:

THAT GIBING I'VE FOUND most direly caught—
hard-pressed speeches told from great grief—
when hard-hearted she goaded to war,
with fierce words, Guthrun, her sons:

1 Þá | *The* Þ *is an ornamented initial 3 lines high, with the left vertical stroke ascending 3 lines and descending 2 lines in the margin in* ***R****.*

**2** „Hví sitið? · Hví sofið lífi?
Hví tregr=at ykkr · tǫiti at mǫ́la,

es Jǫrmun·rekr · yðra systur,
4 unga at aldri, · jóm of traddi,
hvítum ok svǫrtum · á hęr-vegi
6 grǫ́m, gang-tǫmum · Gotna hrossum?

"Why sit ye two? Why sleep ye your lives away?
Why does it not trouble you to speak merrily
when Ermenric has had your sister
young of age trampled by steeds,
by white ones and black on the path of war,
by grey, pacing, Gotnish horses?

---

3–6 es ... hrossum. 'when ... horses?' | Repeated almost identically in *Hamð* 3.

**3** Urðu=a it g·líkir · þęim Gunnari
2 né in hęldr hugðir · sęm vas Hǫgni;
hęnnar mynduð it · hęfna lęita
4 ef it móð ę́ttið · mïnna bróðra
eða harðan hug · Hún-konunga."

Ye have not turned out like Guther and his folks
nor, rather, thoughtful like Hain was.
*Her* would ye have sought to avenge
if ye had the courage of my brothers
or the hard heart of the Hunnish kings!"

**4** Þá kvað þat Ham·ðir · inn hugum stóri:
2 „Lítt myndir þú · lęyfa dǫ́ð Hǫgna
þá's Sig·urð vǫkðu · svefni ór;
4 bøkr vǫ́ru þïnar, · inar blá-hvítu,
roðnar ï vers dręyra, · folgnar ï val-blóði.

Then this quoth Hamthew the great of heart:
"TODO."

**5** Urðu þér [...] · bróðra hefndir
2 slíðrar ok sárar · es þú sonu myrðir;
knę́ttim [...] · Jǫrmun·rekki,
4 sam-hyggjendr, · systur hefna.

TODO.

**6** Berið hnossir framm · hún-konunga,

hęfir þú okkr hvatta · at hjǫr-þingi.“

Bring forth the treasures of the Hunnish kings!
Thou hast incited us to the thing of swords [BATTLE].”

7 Hlǽjandi Guð·rún · hvarf til skęmmu,
kumbl konunga · ór kęrum valði,
síðar brynjur · ok sonum førði;
hlóðu=sk móðgir · á mara bógu.

Laughing, Guthrun turned to her chamber
the heirlooms of kings from the chests she picked,
the long byrnies, and to her sons brought them;
gloomy, they loaded themselves on the backs of steeds.

8 Þá kvað þat Ham·ðir · inn hugum stóri:
„Svá kom=a’k męirr aptr · móður at vitja
gęir-Njǫrðr hniginn · á Goð-þjóðu
at þú ęrfi · at ǫll oss drykkir,
at Svan·hildi · ok sonu þïna.“

Then this quoth Hamthew the great of heart:
“So will I no more come back to visit my mother,
[when I,] the spear-Nearth [WARRIOR], fall in the land of the Gots,
after thou drinkest a wake for us all,
for Swanhild and thy sons.”

9 Guð·rún grátandi, · Gjúka dóttir,
gekk treg=liga · á tái sitja
ok at tęlja, · tǫ́rug-hlýra,
móðug spjǫll · á margan veg:

Weeping, Guthrun Yivick’s daughter
went grieving to sit on the ground,
and to tell with teary cheeks
her gloomy tale in many ways:

10 „Þrjá vissa’k ęlda, · þrjá vissa’k arna,
vas’k þrimr verum · vegin at húsi;
ęinn vas mér Sig·urðr · ǫllum bętri
es brøðr mínir · at bana urðu.

“I knew three fires; I knew three hearths;
for three husbands I was brought to the house.

Alone was Siward to me better than all—
he whose bane my brothers became.

**11** Svárra sára · sá'k=at, né kunn*a*
2 męirr þǫ́ttu=sk · mér of stríða
es mik ǫ̨ðlingar · Atla gǫ́fu.

Heavy wounds I neither saw nor knew;
TODO.

**12** Húna hvassa · hét'k mér at rúnum;
2 mátti'g=a'k bǫlva · bǫ́tr of vinna
áðr ek hnóf hǫfuð · af *H*niflungum.

The smart bear-cubs I summoned to me for counsel;
I could not find remedies for the bales
before I severed the heads from the Nivlings.

3 *H*niflungum | *metr. emend. (cf.* I HHund *48/5);* Niflungum ***R***

1 Húna hvassa 'The smart bear-cubs' | Her sons with Attle; for the appellation cf. *Vkv* 24/1.

**13** Gekk ek til strandar, · grǫm vas'k nornum,
2 vilda'k hrinda · stríð grið þęirra;
hófu mik, né drękkðu, · hávar bǫ́rur,
4 því land of sté'k · at lifa skylda'k.

I walked to the shore; I was wroth against the norns;
I wished to break their stubborn peace.
The high waves lifted me—drowned me not;
thus I stepped aland since I was meant to live.

**14** Gekk ek á bęð · —hugða'k mér fyr bętra—
2 þriðja sinni · þjóð-konungi;
ól ek mér jóð, · ęrfi-vǫrðu
4 [...] · Jónakrs sonu.

I mounted the bed (I thought it better for me)
of a great king for a third time.
I begot babes, heritance-defenders [SONS],
[...], Enacker's sons.

4 sonu | emend.; *sonum* **R**

**15** En umb Svan·hildi · sǫ́tu þýjar,
es mïnna barna · batst full-hugða'k;
svá vas Svan·hildr · ï sal mïnum,
sem vǫ́ri søm-lǫitr · sólar gǫisli.

But around Swanhild sat handmaids,
she whom of my children I fully loved the most.
So was Swanhild in my hall
like were she a beautiful sun-ray.

**16** Gødda'k golli · ok guð-vǫ́fjum,
áðr ek gǫ́fa'k · Goð-þjóðar til;
þat 's mér harðast · harma mïnna
of þann inn hvíta · hadd Svan·hildar:
auri trǫddu · und jóa fótum.

I endowed her with gold and godweave
before I gave her to the folk of the Gots.
That is the hardest of my harms,
over the white hair of Swanhild—
in mud they trampled it beneath the hooves of steeds.

**17** En sá sárastr, · es þǫ́ir Sig·urð mïnn,
sigri rǫ́ntan, · ï sǫ́ing vǫ́gu;
en sá grimmastr, · es þǫ́ir Gunn·ari,
frǫ́nir ormar, · til fjǫrs skriðu;
en sá hvassastr, · es til hjarta
konung ǫ́·blauðan · kvikvan skǫ́ru.

But the sorest when my Siward
robbed of victory in his bed they slew,
and the cruelest when for Guther
gleaming serpents slithered unto his life,
and the sharpest when unto the heart
the unsoft king [= Hain], alive, they cut up.

**18** Fjǫlð man'k bǫlva, · [...]
bǫ́it-tu, Sig·urðr, · inn blakka mar,
hǫ́st inn hrað-fǫ́ra · lát-tu hinig renna!
Sitr ǫ́igi hér · snǫr né dóttir
sú's Guð·rúnu · gǫ́fi hnossir.

I recall a multitude of bales; [...]
Saddle, Siward, thy fallow steed,
the quick-pacing horse—let him run hither!
Here sits no son's wife nor daughter
who to Guthrun might give treasures.

**19** Minns-tu, Sig·urðr, · hvat vit mǫ́ltum
2 þá's vit á bǫð · bǫ́ði sǫ́tum?
at þú myndir mïn · móðugr vitja,
4 halr, ór hǫlju, · en ek þín ór hǫimi.

Recallest thou, Siward, what we said
when on the bed we both did sit,
that thou wouldst me, gloomy man,
visit from Hell—and I thee from the world?

**20** Hlaðið ér, jarlar, · ǫiki-kǫst'inn,
2 látið þann und hi*mn*i · hǫ́stan verða!
Mǫgi brǫnna brjóst · bǫlva-fullt ǫldr
4 umb hjarta [...] · þiðni sorgir!"

Load, ye earls, the oaken pile [PYRE]!
Let it become the highest beneath the heaven!
May fire burn my curse-filled chest,
unto the heart ... may the sorrows melt away!"

2 hi*mn*i 'heaven' | *emend.;* hilmi *'prince'* ***R***

**21** Jǫrlum ǫllum · óðal batni,
2 snótum ǫllum · sorg at minni
at þetta treg-róf · of talit vǫ́ri.

For all earls may patrimony improve;
for all ladies may sorrow decrease
after this grief-chain has been recounted!

# Speeches of Hamthew
# *(Ham·ðis mǫ́l)*

**Dating** (Sapp, 2022): C10th (0.885)
**Meter:** *Ancient-words-law*, *Speeches-meter*

## Introduction

The **Speeches of Hamthew** (signum *Hamð*) is the final poem in **R**. It is obviously closely related to the immediately preceding *Ghv*, with which it shares many lines (3/2–4, 5/1–2, 6/1–2) in the first part. Although the two poems deal with the same events, they differ in perspective. In both, Guthrun incites her two young sons to avenge their sister Swanhild by killing king Ermenric, and they set out to do so. It is here that they diverge, for *Ghv* stays behind with Guthrun after the departure of her sons, whereas *Hamð* instead follows the boys as they leave.

In Norse sources the slaying of Ermenric is also found in *Rdr* and *Vǫls* 42 (the latter being based on *Hamð*, as seen by its citation of stanza TODO).

TODO: The narrative is founded in historical fact; in Jordanes' *Getica* 129 we read the following: TODO.

The trampling of Swanhild by horses and the attack launched by her brothers Sarle and Hamthew upon Ermenric is thus historical, as is the detail that he was maimed but not fatally injured. On this point the archaic *Rdr* is clearly further advanced from the fact of history than *Hamð*, since it (*Rdr* 4/3–4) seems to describe Ermenric as drowning in a well.

TODO: Finnur argues for two poems (one in *Speeches-meter*, one in *Ancient-words-law*).

## Text

### Ham·ðis mǫ́l (‘The Speeches of Hamthew’)

**1** Spruttu ȧ tȧi · tregnar íðir
2 grøti alfa · in glý-stǫmu;
ár of morgin · manna bǫlva
4 sútir hvǫ́rjar · sorg of kvǫ́ykva.

TODO.
In early morning each kind of pain
of the bales of men awakens sorrow.

---

1 Spruttu | *The* S *is an ornamented initial* 2 *lines high in* ***R***.

**2** Vas=a þat nú · né ï gǫ́r,
2 þat hǫ́fir langt · liðit síðan;
es fátt fornara · frǫ́mr vas þat hǫlfu
4 es hvatti Guð·rȯn · Gjúka borin
sonu sïna unga · at hǫ́fna Svan·hildar.

It was not now nor yesterday;
a long time has passed since.
Little is older, [yet] it was twice as long ago
when Guthrun, born of Yivick, goaded
her young sons to avenge Swanhild.

---

4 es hvatti Guð·rȯn ‘when Guthrun … goaded’ | As also told in *Ghv*.

**3** „Systir vas ykkur · Svan·hildr of hǫ́itin
2 sú’s Jǫ́rmun·rekr · jóm of traddi
hvítum ok svǫ́rtum · ȧ hǫ́r-vegi
4 grǫ́m gang-tǫmum · gotna hrossum.

„The sister of you two was named Swanhild,
she whom Ermenric had trampled by steeds,
by white ones and black on the path of war,
by grey, pacing, Gotnish horses!

---

2–4 sú’s … hrossum. ‘she whom … horses!’ | Repeated almost identically in *Ghv* 2/3–6.

**4** Ǫ́ptir ’s ykkr þrungit · þjóð-konunga,
2 lifið ǫ́inir ér þátta · ǫ́ttar minnar.

Ye two have been forced back by great kings;
ye are the lone living strands of my lineage.

**5** Ęin-stǿð em'k orðin · sęm ǫsp ï holti,
fallin at fręndum · sęm fura at kvisti,
vaðin at vilja · sęm viðr at laufi,
þá's in kvist-skǿða · kømr umb dag varman."

I am become supportless as the asp in the grove,
as bereaved of kinsmen as the pine from its branch,
as deprived of willpower as the tree from its leaf
when the branch-scather comes on a warm day."

**6** Hitt kvað þá Ham·ðir · inn hugum stóri:
„Lítt myndir þá, Guð·rùn, · lęyfa dǫ́ð Hǫgna
es þęir Sig·urð · svefni ór vǫkðu;
sats-tu á bęð · en banar hlógu.

This then quoth Hamthew the great of heart:
"Thou hadst little cause, then, Guthrun, to praise Hain's deeds
when they Siward from his sleep awoke;
thou wast in the bed, but his killers laughed.

**7** Bøkr vǫ́ru þïnar · inar blá-hvítu
ofnar vǫlundum, · flutu ï vers dręyra;
svalt þá Sig·urðr, · satst yfir dauðum,
glýja né gáðir; · Gunn·arr þér svá vildi.

Thy blue-white bed-clothes artfully woven
floated in thy husband's blood.
Then Siward died; thou satst above him, dead,
sawst no sake for joy. Guther would see thee so.

**8** Atla þǫtti=sk þú stríða · at Erps morði
ok at Ęitils aldr-lagi, · þat vas þér ęnn verra!
Svá skyldi hvęrr ǫðrum · vęrja til aldr-laga
sverði sár-bęitu · at sér né stríddi=t."

TODO

**9** Hitt kvað þá Sǫrli, · svinna hafði hann hyggju:
„Vil'k=at við móður · mǫ́lum skipta;

orðs þikkir ǫnn vant · ykkru hvǫ́ru;
4 hvǫ́rs biðr nú, Guð·rún, · es at gráti né fǫ́r=at?

This then quoth Sarle; he had a wise mind:
"I do not with my mother wish to bandy words.
TODO.

**10** Bróðr grát þú þína · ok buri svása,
2 niðja ná-borna · lǫ́idda nǫ́r rógi;
okkr skalt ok, Guð·rún, · gráta báða
4 es hér sitjum fǫ́igir á mǫrum, · fjarri munum dǫ́yja."

TODO

**11** Gengu ór garði · gǫrvir at ǫ́iskra;
2 liðu þá yfir ungir · úrig fjǫll
mǫrum hún-lǫ́ndskum, · morðs at hefna.

They went out of the settlement ready to wage fury.
Then passed the young ones over drizzling mountains
on Hunlandish horses to avenge the murder.

**12** Þá kvað þat Erpr · ǫ́inu sinni,
2 mǫ́rr of lék · á mars baki:
„Illt 's blauðum hal · brautir kenna;"
4 kóðu harðan mjǫk · hornung vesa.

TODO

**13** Fundu á strǫ́ti · stór-brǫgð-óttan:
2 „Hvé mun jarp-skammr · okkr full-tingja?"

They found on the street the very cunning man:
"How should this brown shorty assist us?"

---

1 strǫ́ti 'street' | A Roman loanword used specifically for a paved road or street in a town. It probably emphasises the southern geography in which the events transpire.

**14** Svaraði inn sundr-móðri, · svá kvaðsk vǫ́ita myndu
2 full-ting frǫ́ndum · sem fótr ǫðrum.
„Hvat mǫ́gi fótr · føti vǫ́ita
4 né hold-gróin · hǫnd annarri?"

He of sundry mother answered, said that he would give
assistance to his kinsmen like a foot to another.—
"What can a foot give to a foot,
or a flesh-grown hand to another?"

**15** Drógu ór skíði · skíði-éarn,
2 mękis ęggjar · at mun flagði;
þvęrrðu þrótt sïnn · at þriðjungi,
4 létu mǫg ungan · til moldar hníga.

They drew from their sheaths their sheath-irons [SWORDS],
the edges of the blade at the behest of the ogress.
They used their strength on the third one;
they let the young lad sink down to the earth.

---

2 at mun flagði 'at the behest of the ogress' | They were acting according to the will of a cruel norn (*flagð*); cf. the next-to-last st./4b (TODO), *Reg* 2, *Sigsk* 7.

**16** Skóku loða, · skalmir fęstu
2 ok goð-bornir · smugu ï guð-vęfi.

TODO.

**17** Framm lǫgu brautir, · fundu vǫ́-stigu
2 ok systur son · sáran á męiði,
varg-tré vind-kǫld · vestan bøjar;
4 trýtti ę́ trǫnu hvǫt, · títt vas=at biðja.

Forwards lay their roads; they found paths of woe
and their sister's son wounded on a branch,
a wind-cold hanging tree to the west of the town;
...; they had no wish to tarry.

**18** Glaumr vas ï hǫllu, · halir ǫl-rękifir,
2 ok til gota ękki · gørðu-t hęyra
áðr halr hug-fullr · ï horn of þaut.

There was revel in the hall, the men ale-rowdy,
and the sound of the horses they hardly heard,
before a man full of heart blew on a horn.

**19** Sęgja fóru *ę́rir* · Jǫrmun·rekki
2 at sénir vǫ́ru · sęggir und hjǫlmum:

„Røðið ér umb rǫð! · Ríkir eru komnir,
fyr mǫttkum hafið ér mǫnnum · męy of tradda.“

Messengers went to tell Ermenric
that the youths were seen in their helmets:
“Tell your decision! Strong men have come.
To the wrath of mighty men have ye trampled that maiden!”

**20** Hló þá Jǫrmun·rekkr, · hęndi drap á kampa,
bęiddi=sk at brǫngu, · bǫðvaði=sk at víni;
skók hann skǫr jarpa, · sá á skjǫld hvítan,
lét hann sér í hęndi · hvarfa kęr gollit.

Then Ermenric laughed, put his hand to his beard,
..., became ferocious on his wine.
He shook his brown locks, looked on his white shield;
he let spin in his hand a golden cup.

**21** „Sǫ́ll ek þá þøtt=umk · ef séa knǫ́tta
Ham·ði ok Sǫrla · í hǫllu mïnni;
buri mynda’k þá binda · með boga stręngjum,
góð bǫrn Gjúka · fęsta á galga.“

“I would have thought me blessed if I got to see
Hamthew and Sarle in my hall;
those boys I would then bind with bow-strings,
the good children of Yivick, and tie them to the gallows.”

**22** Hitt kvað þá Hróðr·glǫð, · stóð of hléðum,
mǫ́-fingr mǫ́lti · við mǫg þęnna:
„Því’t þat hęita · at hlýði-gi myni;
mega tvęir menn ęinir · tíu hundruð Gotna
binda eða bęrja · í borg inni hǫu?

TODO.
“Since they swear that no army will,
how can two men alone ten hundred Gots
bind or beat in the high stronghold?”

**23** Styrr varð í ranni, · stukku ǫl-skálir,
í blóði bragnar lǫ́gu, · komit ór brjósti Gotna.

There was uproar in the hall, the ale-bowls shattered;
champions lay in blood flown from the breasts of the Gots.

1 Styrr varð ï ranni 'There was uproar in the house' | Strongly reminiscent of *Rdr* 3/5: *Rósta varð ï ranni* 'There was tumult in the hall', *Beow* 1302a: *Hréam wearð ǫn Heorote* 'There was an outcry in the Hart', both in the context of hall-fights, the former describing the same events as *Hamð*.

**24** Hitt kvað þá Ham·ðir · inn hugum stóri:
„Óstir Jǫrmunrekkr · okkarrar kvǫmu
bróðra sam-móðra · innan borgar þïnnar;
føtr sér þú þïna · hǫndum sér þú þïnum
Jǫrmunrekkr orpit · ï ęld hęitan!"

This then quoth Hamthew the great of heart:
"Thou, Ermenric, didst incite our coming,
we brothers of the same mother, into thy stronghold!
Thou seest thy feet; thou seest them with thy hands,
O Ermenric, thrown in the hot fire!"

4–5 føtr ... hęitan! 'Thou seest ... fire!' | The detail of Ermenric's severed hands and feet is also found in *Rdr* 4.

**25** Þá raut við · inn rǫgin-kunngi
Baldr ï brynju · sem Bjǫrn hryti:
„Grýtið ér á gumna · alls gęirar né bíta
ęggjar né éǫrn · Jónakrs sonu!"

Then roared back the rein-descended
Balder in his byrnie [WARRIOR > = Ermenric] like a roaring bear:
"Stone ye the men! For spears will not bite,
nor edges nor irons, Enacker's sons!"

1 raut | *metr. emend.;* hraut ***R***

1 rǫgin-kunngi 'rein-descended' | Descended from the Reins, i.e. the Gods. The godly ancestry of the Gotnish Amals, the house to which Ermenric belonged, is described in Jordanes *Getica* 78, 79 (excerpt): *Magnaque potiti per loca victoria iam proceres suos, quorum quasi fortuna vincebant, non puros homines, sed semideos id est Ansis vocaverunt. Quorum genealogia ut paucis percurram vel quis quo parente genitus est aut unde origo coepta, ubi finem effecit,* [...] *79 Horum ergo heroum, ut ipsi suis in fabulis referunt, primus fuit Gapt, qui genuit Hulmul. Hulmul vero genuit Augis, et Augis genuit* etc. etc. 'They thereafter called their leaders, by whose good fortune they seemed to have conquered, not mere men, but demigods, that is Ansis. Their genealogy I shall run through briefly, telling the lineage of each and the beginning and the end of this line. [...] Now the first of these heroes, as they themselves relate in their legends, was Gapt, who begat Hulmul. And Hulmul begat Augis; and Augis begat' et c. et c.
Jordanes' *Ansis* is a cognate to ON *ęsir* 'the Eese', i.e. the Gods, which are called demigods in a clear instance of Christian euhemerism. The first of the *Ansis* is *Gapt*, i.e. Geat, whose name directly corresponds to OE *Géat*, the progenitor of several Anglo-Saxon royal lineages, and ON *Gautr*, a poetic synonym for the god Weden (*Grm* 56/4, *Bdr* 2/1).

**26** Hitt kvað þá Ham·ðir · inn hugum stóri:

„Bǫl vannt, bróðir, · es þann bęlg lęystir;
opt ór þęim bęlg · bǫll rǫ́ð koma.“

TODO

**27** „Hug hęfðir, Ham·ðir, · ef hęfðir hyggjandi,
mikils es á mann hvęrn vant · es man-vits es.“

TODO

**28** „Af vǫ́ri nú hǫfuð · ef Erpr lifði,
bróðir okkarr inn bǫð-frǫkni, · es vit á braut vǫ́gum,
verr hinn víð-frǫkni, · hvǫtt=umk at dísir,
gumi hinn gunn-hęlgi, · gǫrðum=sk at vígi.

TODO

1–2 Af … vǫ́gum | *Also in N.* 1 hǫfuð | hǫfuð'it *N*

1–2 Af … vǫ́gum | These lines are quoted in *Vǫls* 42, preceded by the text: *Þá mélti Ham·ðir: „Af mundi nú hǫfuð'it, ef Erpr lifði, bróðir okkarr, er vit vágum á leið'inni, ok sám vit þat of síð,“ sem kveðit er.* 'Then Hamthew spoke: "The head would now have been off if Earp had lived, our brother whom we slew on the road, and we worried about that for some time", as it is sung.'

**29** Ękki hygg okkr vesa · ulfa dómi,
at vit mynim sjalfir of saka=sk
sęm gręy norna · þau's grǫ́ðug eru
ï auðn of alin.

TODO

**30** Vel hǫfum vit vegit, · stǫndum á val Gotna
ofan ęgg-móðum · sem ęrnir á kvisti;
góðs hǫfum tírar fęngit · þó'tt skylim nú eða ï gǫ́r dęyja,
kvęld lifir maðr ękki · ęptir við norna.“

"Well have we two fought, we stand on the slain of the Gots:
over the edge-wearied like eagles on a branch.
We've won great glory, even if we should die now or tomorrow—
man lives not one evening after the verdict of the norns!"

**31** Þar fell Sǫrli · at salar gafli,
en Ham·ðir hné · at hús-baki.

There fell Sarle by the hall's gables,
and Hamthew sank down by the back of the house.

**P1** Þetta eru kǫlluð Ham·ðis mǫ́l in fornu.

These are called the Ancient Speeches of Hamthew.

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1 fornu | *add.* ðxplðcðt lðbðr ðſtð *(cipher for* *explicit liber isti*) 'Here this book ends'* ***R***

# West Germanic Heroic Poetry

# Widsith
# *(Wíd·sïþ)*

**Dating:** C7th–8th (Neidorf, 2013)
**Meter:** *Ancient-words-law*

## Introduction

**Widsith** is an archaic heroic poem found in the Exeter Book.

Like *Déor*, *Wíd* is stanzaic. This contrasts with almost all other West Germanic legendary poetry, which is stichic. On the other hand it corresponds closer to Norse poetry, especially older Norse poems which are less strict about 4-line stanzas but frequently also admit ones of 3 or 5 lines.

## Text

1 Wíd-sïð maðolade, · word-hord ǫn·leac,
2 sé þe mǣst · mærþa ofer eorþan,
folca geond·fǫ́rde; · oft hé flętte ge·þâh
4 myne-lícne mâþþum. · Hine frǫm Myrgingum
æþele ǫn·wócon. · He mid Ealh·hilde,
6 fǣlre freoþu-wębban, · forman sïþe
Hreð-cyninges · hâm ge·sóhte
8 éastan of Qngle, · Eorman-ríces,
wrâþes wær-logan. · Qn·gǫnn þá worn sprecan:

WIDSITH SPOKE, unlocked his word-hoard,
he who furthest through tribes on the earth
and nations had journeyed. Oft on the bench had he received
delightful treasures. From the Mirgings
his ancestors came. Along with Elhild
the good peace-weaveress for the very first time
he sought the Reth-King's realm,
east of the Angles: [the realm] of Ermenric,
the fierce oath-breaker. He then began a long speech:

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6 freoþu-wębban 'peace-weaveress' | A woman used in a political marriage to bring peace between two tribes or families, in this case between a king Edwin (st. 20) and Ermenric of the Gots.

7 Hreð-cyninges 'Reth-King' | The king of the Reth-Gots, which is apparently just a poetic name for the (Eastern) Gots; cf. sts. 4, 12, 19.

2 „Fela ic mǫnna ge·frægn · mægþum wealdan.
2 Sceal þéoda ge·hwylc · þéawum lifgan,
eorl æfter ȯþrum · ǫ́ðle rǽdan,
4 sé þe his þéoden-stól · ge·þéon wile.

"A great deal of men I've learned ruling tribes.
Every person shall live in virtue,
each earl after the other lead his homeland
who on his sovereign seat will prosper.

3 Þâra wæs Wala · hwíle sǫ́last,
2 ǫnd Alexandreas · ealra rícost
mǫnna cynnes, · ǫnd he mǣst ge·þâh
4 þâra þe ic ofer foldan · ge·frægen hæbbe.

Of them was Wale for a while the best,

and Alexander of all the strongest
of mankind, and he prospered most
of those men over the earth of whom I've learned.

**4** Ætla weold Húnum, · Eorman·ríc Gotum,
Becca Baningum, · Burgendum Gifica.
Câsere weold Créacum · ǫnd Cælic Finnum,
Hagena Holm-rycum · ǫnd Henden Glommum.

Attle ruled the Huns, Ermenric the Gots,
Bicke the Banings, Yivick the Burgends.
Coser ruled the Greeks and Calic the Finns,
Hain the Holmrighs and Henden the Glams."

**5** Witta weold Swǽfum, · Wada Hælsingum,
Meaca Myrgingum, · Mearch·ealf Hundingum.
Þéod·ríc weold Frǫncum, · Þyle Rǫndingum,
Breoca Brǫndingum, · Billing Wernum.
Ȯs·wine weold Eowum · ǫnd Ytum Gef·wulf,
Finn Folc·walding · Fresna cynne.

Wit ruled the Sweves, Wade the Helsings,
Mack the Mirgings, Marchalf the Hundings.
Thedric ruled the Franks, Thyle the Randings,
Brack the Brandings, Billing the Werns.
Oswin ruled the Eawes and Gefwolf the Ytes,
Finn Folkwalding the race of Frisians.

**6** Sige·hęre lęngest · sǽ-Dęnum weold,
Hnæf Hocingum, · Helm Wulfingum,
Wald Wóingum, · Wód Þyringum,
Sǽ·ferð Sycgum, · Swéom Ongend·þeow,
Sceaft·hęre Ymbrum, · Sceafa Lǫng-beardum,
Hún Hæt-werum · ǫnd Holen Wrosnum;
Hring·wald wæs hâten · Hęre-farena cyning.

Sigar for the longest ruled the sea-Danes,
Naf the Hockings, Helm the Wolvings,
Wald the Wooings, Wood the Thirings,
Seaferth the Sidges, Angenthew the Swedes,
Shafter the Imbres, Sheaf the Longbeards,
Hown the Hatweres, and Holen the Wrasens;
Ringwald was the name of the king of Herefarers.

**7** Offa weold Ǫngle, · Ale·wíh Dęnum;
sé wæs þâra manna · módgast ealra,
no hwæþre he ofer Offan · eorl-scype fręmede,
ac Offa ge·slóg · æ̂rest mǫnna,
cniht-wesende, · cyne-ríca mæ̂st.

Offe ruled the Angles, Alewigh the Danes;
of these men he was bravest of all,
but he did not further greater earlship than Offe,
for Offe conquered—youngest of men,
still a boy—the greatest of kingdoms.

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ALL | The great praise here accorded to Offe, the legendary ruler of the continental Angles from whom the Anglo-Saxons claimed desent, is paralleled by *Beow* 1954–1960a.

**8** Nænig efen-eald him · eorl-scipe mâran
ǫn or·ętte: · âne sweorde
męrce ge·mæ̂rde · wið Myrgingum
bi Fïfel-dore; · heoldon forð siþþan
Ęngle ǫnd Swǽfe, · swá hit Offa ge·slóg.

No man of his age accomplished
greater earlship: with but 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** Hróþ·wulf ǫnd Hróð·gâr · heoldon lęngest
sibbe æt·sǫmne · suhtor-fædran,
siþþan hý for·wrǽcon · Wícinga cynn
ǫnd Ingeldes · ord for·bigdon,
for·heowon 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;
at Hart they cut down the host of the Hathbeards.

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5 Heorote 'Hart' | The legendary hall of the Danish kings, the Shieldings. It is described at length in *Beow*.

**10** Swá ic geond·førde fela · fręmdra lǫnda
geond ginne grund. · Gódes ǫnd yfles

þǽr ic cunnade; · cnósle bi·dǽled,
4 fréo-mǽgum feor · folgade wíde.

So I journeyed through a great deal of strange lands
through the wide world. Of good and evil
I there became acquainted. Of kin deprived,
far from dear kinsmen, I strayed widely.

**11** For·þǫn ic mæg singan · ǫnd sęcgan spell,
2 mǽnan fore męngo · in meodu-healle
hú mé cyne-góde · cystum dohten.

Therefore I can sing and tell tales,
recall before the many in the mead-hall,
how men of good kin treated me with grace.

**12** Ic wæs mid Húnum · ǫnd mid Hreð-Gotum,
2 mid Swéom ǫnd mid Géatum · ǫnd mid Sǖþ-Dęnum.
Mid Węnlum ic wæs ǫnd mid Wærnum · ǫnd mid
Wícingum;
4 mid Gefþum ic wæs ǫnd mid Winedum · ǫnd mid Gefflegum;
mid Ęnglum ic wæs ǫnd mid Swǽfum · ǫnd mid Ænenum;
6 mid Seaxum ic wæs ǫnd Sycgum · ǫnd mid Sweord-werum;
mid Hronum ic wæs ǫnd mid Déanum · ǫnd 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 Wends, 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 · ǫnd mid Þrowendum,
2 ǫnd mid Burgendum, · þǽr ic béag ge·þâh;
mé þǽr Gǖð·hęre for·geaf · glæd-lícne maþþum
4 sǫnges to léane. · Næs þæt sæne cyning!

Among Thirings I was and among Throwends
and among the Burgends where I received a bigh;
there Guther gladdened me with treasures
as reward for my song. That was not a bad king!

**14** Mid Frǫncum ic wæs ǫnd mid Frysum · ǫnd mid Frumtingum;
2 mid Rugum ic wæs ǫnd mid Glommum · ǫnd 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 ǫn Eatule · mid Ælf·wine,
2 sé hæfde mǫn-cynnes, · mïne ge·fræge,
leohteste hǫnd · lofes tó wyrcenne,
4 heortan un·hneaweste · hringa ge·dâles,
beorhtra béaga, · bearn Éad·wines.

Likewise was I in Italy with Elfwin.
Of mankind he had—as I have learned—
the lightest hand in working generosity,
the unstingiest heart in the dealing of rings
and bright bighs, the child of Edwin.

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1 Ælf·wine 'Elfwin' | Latin *Alboinus* (530s – 28 June 572), king of the Longbeards. As king he succeeded his father Edwin (Latin *Audoinus*) and led the Longbeards to settle in Northern Italy, where they established their kingdom and gave the region its present name, Lombardy.

**16** Mid Sǫrcingum ic wæs · ǫnd mid Seringum;
2 mid Creacum ic wæs ǫnd mid Finnum · ǫnd mid Câsere,
sé þe wïn-burga · ge·weald áhte,
4 wiolena ǫnd wilna, · ǫnd Wala ríces.

Among Serkings I was and among Searings;
among Greeks I was and among Finns, and with Coser,
he who held dominion over wine-towns,
over wealth and concubines and the realm of the Wales.

---

1 Sǫrcingum 'Serkings' | Probably related to 'Saracen'. Cf. ON *Sǫrk-land* 'Serkland', a name for Arabia or North Africa, which appears to be from the same Germanic source.

2 Câsere 'Coser' | Caesar, the Roman Emperor, but no particular historical emperor is intended. Cf. *Vkv* P1, 15, *Hild* 33.

3 wïn-burga 'wine-towns' | Roman wineyards.

4 Wala ríces 'the realm of the Wales' | The Roman Empire, or more specifically Gaul (which in ON was known as *Val-land* from the same root). For the use of *Walas* 'Wales' in the sense 'Romans' see st. 14/2 above

**17** Mid Scottum ic wæs ǫnd mid Peohtum · ǫnd mid Scríde-Finnum;

mid Líd-wícingum ic wæs ǫnd mid Léonum · ǫnd mid
Lǫng-beardum,
mid hǣðnum ǫnd mid hæleþum · ǫnd mid Hundingum.

Among Scots I was and among Picts, and among Shrithe-Finns;
among Lid-Wikings I was among Leans, and among Longbeards;
among heathens and among heroes and among Hundings.

**18** Mid Israhelum ic wæs · ǫnd mid Exsyringum,
mid Ebreum ǫnd mid Indeum · ǫnd mid Egyptum.
Mid Moidum ic wæs ǫnd mid Persum · ǫnd mid Myrgingum,
ǫnd Mofdingum · ǫnd on·gǫnd Myrgingum,
ǫnd mid Amoþingum. · Mid Éast-Þyringum ic wæs
ǫnd mid Eolum ǫnd mid Istum · ǫnd Idumingum.

Among Israelites I was and among Assyrians,
among Hebrews and among Indians and among Egyptians.
Among the Medes I was and among Persians, and among Mirgings
and Mofdings and again the Mirgings
and among Amothings. Among East-Thirings I was
and among Eals and among Ists, and Idumings.

5 Amoþingum | 'Amothingum' *ms.*

**19** Ǫnd ic wæs mid Eorman·ríce · ealle þráge,
þǽr mé Gotena cyning · góde dohte;
sé mé béag for·geaf, · burg-warena fruma,
ǫn þam siex hund wæs · smǽtes goldes,
ge·scyred sceatta · scilling-ríme;
þǫne ic Éad·gilse · ǫn ǽht sealde,
mínum hléo-dryhtne, · þá ic tó hâm bi·cwǫm,
léofum to léane, · þæs þe hé mé lǫnd for·geaf,
mínes fæder óþel, · fréa Myrginga.

And I was with Ermenric for the longest time,
where the king of the Gots treated me well.
He gave me a bigh—that chief of city-dwellers—
in which were reckoned six hundred shats
of purest gold in shilling-count.
I gave it in the possession of Edgils,
my dear shelter and lord, when I came home,
as repayment for his giving me land,
—that lord of Mirgins—my father's ethel.

**20** Ǫnd mé þá Ealh·hild · ȯþerne for·geaf,
dryht-cwén duguþe, · dohtor Éad·wines;
hyre lof lęngde · geond lǫnda fela.
Þǫnne ic be sǫnge · sęcgan sceolde
hwær ic under swegl · sólast wisse
gold-hrodene cwén · giefe bryttian.

And then Elhild gave me another one,
the noble queen of the old troop, daughter of Edwin;
her praise stretched far through many lands.
Then in my song I had to say,
where beneath the sun I knew the best
gold-adorned queen dispensing gifts.

**21** Þǫnne wit Scilling · scíran reorde
for uncrum sige-dryhtne · sǫng a·hófon,
hlúde bí hearpan, · hleoþor swinsade,
þǫnne mǫnige męnn, · módum wlǫnce,
wordum sprécan, · þá þe wel cùþan,
þæt hí nǽfre sǫng · søllan ne hýrdon.

Then I and Shilling with clear voices,
for our victorious lord raised up a song,
loud by the harp—the tune rang out.
Then many men proud of heart
told with words—those who knew well—
that they never had heard a better song.

**22** Þǫnan ic ealne geond·hwearf · óþel Gotena,
sóhte ic â sïþa · þá sólestan;
þæt wæs inn-weorud · Earman·rices.

Thence I passed through all the ethel of the Gots;
I always sought out the best companions;
that was the inner retinue of Ermenric.

**23** Heðcan sóhte ic ǫnd Beadecan · ǫnd Hęre-lingas,
Emercan sóhte ic ǫnd Fridlan · ǫnd Éast-Gotan,
fródne ǫnd gódne · fæder Un·wȯnes.

TODO

**24** Seccan sóhte ic ǫnd Beccan, · Seafolan ǫnd Þéod·ríc,

Heaþo·ríc ǫnd Sifecan, · Hliþe ǫnd Incgen·þeow.
Éad·wine sóhte ic ǫnd Elsan, · Ægel·mund ǫnd Hún·gâr,
ǫnd þá wlǫncan ge·dryht · Wiþ-myrginga.

TODO

**25** Wulf·hęre sóhte ic ǫnd Wyrm·hęre; · ful oft þǽr wíg ne á·læg,
þǫnne Hræda hęre · heardum sweordum
ymb Wistla-wudu · węrgan sceoldon
ealdne øþel-stól · Ætlan léodum.

I sought out Wolfer and Wyrmer—most seldom there the warring ceased
when the Reth-host with hard swords
in the Wistlewood had to defend
the old ethel-seat against Attle's folk.

**26** Ræd·hęre sóhte ic ǫnd Rǫnd·hęre, · Rúm·stân ǫnd Gisl·hęre,
Wiþer·gield ǫnd Freoþe·ric, · Wudgan ǫnd Hâman;
ne wǽron þæt ge·sïþa · þá sǽmestan,
þéah þe ic hý a·níhst · nęmnan sceolde.

I sought out Reeder and Rander, Roomstan and Yisler,
Witheryeld and Frithric, Woody and Homer;
nor were those the worst of companions,
although I last should mention them.

**27** Ful oft of þâm héape · hwínende fléag
giellende gâr · ǫn grǫme þéode;
wræccan þǽr weoldan · wundnan golde
werum ǫnd wífum, · Wudga ǫnd Hâma.

Most often from that troop did fly a whizzing,
yelling spear into the fiendish folk.
There ruled the exiles Woody and Homer
twisted gold, men and women.

---

2 giellende gâr 'yelling spear' | Formulaic. Cf. in ON *Akv* 5/2a: *af gęiri gjallanda*, Egill Lv 9/2a (SkP 5): *ok gjallanda gęiri*.

**28** Swá ic þæt symle ǫn·fǫnd · ǫn þǽre fęringe,
þæt sé biþ léofast · lǫnd-búendum
sé þe him God syleð · gumena ríce
to ge·healdenne, · þenden hé hér leofað."

So I always found while on that journey,
that he is dearest to land-dwellers [MEN],
whom God grants sovereignity of men
for to hold while here he lives."

**29** Swá scríþende · ge·sceapum hweorfað
gléo-męnn gumena · geond grunda fela,
þearfe sęcgað, · þǫnc-word sprecaþ,
simle sǔð oþþe norð · sumne ge·møtað
gydda gleawne, · geofum un·hneawne,
sé þe fore duguþe wile · dóm a·rǣran,
eorl-scipe æfnan, · oþ·þæt eal scæceð,
leoht ǫnd lif sǫmod; · 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 tell their needs, speak thoughtful words;
whether in the south or north they meet some one,
gay in songs, unstingy with gifts,
who for the old troop will rear up fame,
accomplish earlship until all goes away,
light and life together. He who works generosity
has under the heavens high, lasting fame.

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ALL | Widsith's speech ends, and the poet reflects on the importance of generosity.

# Deer
# *(Deor)*

**Dating:** TODO
**Meter:** *Ancient-words-law*

## Introduction

A dirge from the Exeter Book. The poem briefly summarizes the tragic lives of five figures from Germanic heroic legend, each ending with the refrain *Þæs ofer·eode · þisses swá mæg* 'That passed over; this may likewise.' After this the poet reflects on fate, and finally tells his own story as an outcast.

The five legends mentioned are:

1. Wayland the Smith, who was captured by the tyrant Nithad and forced to make jewelry for him and his family. He took revenge by raping
2. Nithad's daughter, Beadhild. The child born from this act was Woody (OE *Wudga*), an obscure hero.
3. Mathild, the protagonist of a poorly attested love tragedy.
4. Thedric the Great, who ruled over the Gots.
5. Ermenric, who succeeded Thedric, and was eventually slain.

The name *Déor*, first revealed in line 37, is the ancestor of modern English "deer", and it can mean this in Old English as well, but it can also betoken 'beast, animal' more generally. It is not otherwise known as a personal name and is clearly fictional; we may perhaps compare *Fáfn* 2, where the young hero Siward calls himself *gǫfugt dýr* 'noble beast/deer'.

## Text

1 Welund him be wurman · wræces cunnade,
2 ân-hýdig eorl · earfoþa dréag,
hæfde him tó ge·siþþe · sorge ǫnd lǫngaþ,
4 winter-cealde wræce; · wéan oft ǫn·fǫnd,
siþþan hine Níðhad ǫn · néde lęgde,
6 swǫncre seono-bende · ǫn syllan mǫnn.
Þæs ofer·eode, · þisses swá mæg!

Wayland with worms his exile experienced;
the one-minded earl suffered hardship;
had him as companions sorrow and longing,
winter-cold exile. Woes he often found,
since Nithad on him fetters did lay,
heavy sinew-bondsm, on the better man.
*That* passed over; *this* may likewise.

8 2 Beado·hilde ne wæs · hyre bróþra déaþ
on sefan swá sâr · swá hyre sylfre þing,
10 þæt heo gearo-líce · on·gieten hæfde
þæt heo éacen wæs; · æfre ne meahte
12 þriste ge·þęncan, · hú ymb þæt sceolde.
Þæs ofer·eode, · þisses swá mæg!

For Beadhild was not her brothers' deaths
in her heart so sore as her own thing,
that she clearly had understood
that she was pregnant. Never could she
boldly think out what she should do about it.
*That* passed over; *this* may likewise.

14 3 Wé þæt Mæð·hilde · mǫnge ge·frugnon
wurdon grund-léase · Geates frige,
16 þæt hi seo sorg-lufu · sláp ealle bi·nǫm.
Þæs ofer·eode, · þisses swá mæg!

Wwe have learned that for Mathild many
bottomless [troubles] arose, for Geat's beloved;
that the sorrowful love her of sleep all deprived.
*That* passed over; *this* may likewise.

18 **4** Þeod·ríc áhte · þrítig wintra
Mǽringa burg; · þæt wæs mǫnegum cúþ.
20 Þæs ofer·éode, · þisses swá mæg!

Thedric owned for thirty winters
the fort of the Meerings; that was to many men known.
*That* passed over; *this* may likewise.

**5** Wé ge·ascodan · Eorman·ríces
22 wylfenne ge·þóht; · áhte wíde folc
Gotena ríces. · Þæt wæs grim cyning!
24 Sæt sęcg mǫnig · sorgum ge·bunden,
wéan on wénan, · wýscte ge·neahhe
26 þæt þæs cyne-ríces · ofer·cumen wǽre.
Þæs ofer·eode, · þisses swá mæg!

We have learned of Ermenric's
wolven nature. He wielded widely the host
of the realm of the Gots; that was a grim king!
Many a man sat bound by sorrows,
woes in his thoughts, wished aplenty
that the kingdom would be overcome.
*That* passed over; *this* may likewise.

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23 Þæt wæs grim cyning! 'that was a grim king!' | Formulaic; cf. *Wíd* TODO: *Næs þæt séne cyning!* 'That was not a bad king!', *Beow* 11b: *Þæt wæs gód cyning!* 'That was a good king!'

28 **6** Siteð sorg-céarig, · sǽlum bi·dǽled,
on sefan sweorceð, · sylfum þinceð
30 þæt sý ęnde-léas · earfoda dǽl.
Mæg þǫnne ge·þęncan, · þæt geond þás woruld
32 witig dryhten · węndeþ ge·neahhe,
eorle mǫnegum · âre ge·sceawað,
34 wís-licne blǽd, · sumum wéana dǽl.

One sits troubled by 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 turns coat aplenty;
to many an earl honour he shows,
sure success—to another a share of woes.

**7** Þæt ic bi mé sylfum · sęcgan wille,

36 þæt ic hwile wæs · Heodeninga scóp,
dryhtne dýre— · mé wæs Deor nǫma.
38 Áhte ic fela wintra · folgað tilne,
holdne hláford, · oþ þæt Heorrenda nú,
40 léoð-cræftig mǫnn · lǫnd-ryht ge·þáh,
þæt me eorla hléo · ǽr ge·sealde.
42 Þæs ofer·eode, · þisses swá mæg!

This of myself I wish to say,
that for a while I was the Heedenings's shop,
dear to their lord; Deer was my name.
I had for a great many winters a good retinue,
a hold bread-giver—until Harrend now,
the lay-crafty man, has won the land-right
which the shelter of earls [KING] to *me* once granted.
*That* passed over; *this* may likewise.

# Walder
# *(Wald·hęre)*

**Dating:** TODO
**Meter:** *Ancient-words-law*

## Introduction

A heroic poem preserved in two fragments. The taunts between the heroes Walder and Guther in fragment B is very reminiscent of the dialogue in *Hild*.

For the manuscript I have inspected the digital facsimile at https://digipal.eu/digipal/page/1072/.

## Text

**A** hyrde hyne georne:
„Húru Welande*s* · worc ne ge·swíceð
mǫnna ænigum · þâra þe Mimming can
heardne ge·healdan. · Oft æt hilde ge·dreas
swât-fâg and sweord-wund · secg æfter ȯðrum.
ætlan ord-wyga, · ne lǽt ðín ęllen nú gyt
ge·dréosan to dæge, · dryht-scipe
*nú* is se dæg cumen
þæt ðú scealt âninga · ȯðer twęga,
líf for·leosan · oððe langne dóm
âgan mid ęldum, · Ælf·hęres sunu!
Nalles ic þé, wine mín, · wordum cíde,
þý ic þé ge·sáwe · æt ðâm sweord-plegan
þurh ed·wít-scype · ǽniges mǫnnes
wíg for·bugan · oððe ǫn weal fléön,
líce beorgan, · þeah þe lâðra fela
þínne byrn-hǫmon · billum heowun,
ac þú symle furðor · feohtan sóhtest,
mǽl ofer mearce; · þý ic þe metod ǫn·dréd,
þæt þú to fyren-líce · feohtan sóhtest
æt þâm æt·stealle · ȯðres mǫnnes,
wíg-rǽdenne. · Weorða þé selfne
gódum dǽdum, · þenden þín God ręcce.
Ne murn þú for þí méce; · þé wearð mâðma cyst
gifeðe to geoce, · mid þý þú Gȯð·hęre scealt
beot for·bígan, · þæs þe hé þás beaduwe ǫn·gan
…d un-ryhte · ǽrest sǫ́can.
For·sóc hé þâm swurde · and þâm sync-fatum,
béaga mænigo, · nú sceal béaga-léas
hworfan frǫm þisse hilde, · hlâfurd sǫ́can
ealdne ǫ́ðel · oððe hér ǽr swefan,
gif hé þȧ […]“

TODO.

**B** „…ce bæteran
b·útǫn þâm ânum · þe ic éac hafa

ǫn stân-fate · stille ge·híded.
Ic wât þæt hit þȯhte · Þeod·ric Widian
selfum ǫn·sendon, · and éac sinc micel
mâðma mid þí méce, · mǫnig ȯðres mid him
golde ge·girwan · (iu-léan ge·nam),
þæs þe hine of nearwum · Níð·hades mǽg,
Welandes bearn, · Widia út for·lét;
þurh fifela ge·weald · fǫrð ǫn·ętte."
Wald·ęre maðelode, · wíga ęllen-rof,
hæfde him ǫn handa · hilde-frófre,
gȳð-billa gripe, · gyddode wordum:
„Hwæt þú húru wǿndest, · wine Burgenda,
þæt mé Hagenan hand · hilde ge·fręmede
and ge·twæmde ...ðe-wigges. · Feta, gyf þú dyrre,
æt þus heaðu-wǿrigan · hâre byrnan.
Standeð mé hér ǫn eaxelum · Ælf·hęres lâf,
gód and géap-nęb, · golde ge·weorðod,
ealles un·scende · æðelinges réaf
to habbanne, · þǫnne hand węreð
feorh-hord feondum. · Ne bȳð fâh wȳð mé,
þǫnne ..... un·mǽgas · ęft ǫn·gynnað,
mécum ge·mǿtað, · swá gé mé dydon.
Þeah mæg sige syllan · sé þe symle byð
recon and ræd-fęst · ryh... ...a ge·hwilces.
Sé þe him tó þâm hâlgan · helpe ge·lifeð,
to Gode gioce, · hé þǽr gearo findeð
gif þá earnunga · ǽr ge·þęnceð.
Þǫnne móten wlance · welan britnian,
æhtum wealdan, · þæt is [...]"

TODO.

# Fight at Finnsbury

**Dating:** TODO
**Meter:** *Ancient-words-law*

## Introduction

TODO. A similar episode appears in Beowulf.

## Text

[...] *bor*nas byrnað nǽfre.“
Hleoðrode þá · heaðo-geong cyning:
„Ne þis ne dagað éastan, · ne hér draca ne fléogeð,
ne hér þisse healle · hornas ne byrnað,
ac hér forð berað · fugelas singað,
gylleð grǽg-hama, · gúð-wudu hlynneð,
scyld scęfte on·cwyð. · Nú scýneð þes mȯna
waðol under wolcnum; · nú á·rísað wéa-dǽda,
þe þisne folces níð · fręmman willað.
Ac on·wacnigeað nú, · wígend mïne,
hebbað éowre handa, · hicgeað on ęllen,
winnað on orde, · wesað on móde!“
Þá á·râs monig gold-hladen þegn, · gyrde hine his swurde;
þá tó dura éodon · driht=líce cęmpan,
Sige·ferð and Eaha, · hyra sweord ge·tugon,
and æt ȯðrum durum · Ord·láf and Gúð·láf,
and Hęngest sylf; · hwearf him on lâste.
Þá gít Gâr·ulf · Gúð·ere styrode,
þæt híe swá fréo=líc feorh · forman sïðe
tó þǽre healle durum · hyrsta ne bǽran,
nú hyt níða heard · á·nyman wolde:
ac hé frægn ofer eal · un·dearninga,
déor-mód hæleð, · hwá þá duru héolde.
„Sige·ferð is mïn nama“, (cwæð hé) „ic eom Secgena léod,
wręcca wíde cúð. · Fela ic wéana ge·bâd,
heardra hilda; · þé is gýt hér witod,
swæðer þú sylf tó mé · sǫcean wylle.“
Þá wæs on wealle · wæl-slihta ge·hlyn,
sceolde celæs bord · cǫ́num on handa
bân-helm berstan. · Buruḥ-þelu dynede,
oð þæt æt þǽre gúðe · Gâr·ulf ge·crang,
ealra ǽrest · eorð-búendra,
Gúð·lâfes sunu; · ymbe hine gódra fela
hwearf-latra hráw. · Hræfen wandrode
sweart and sealo-brún; · swurd-léoma stód
swylce eal Finnes-buruḥ · fýrenu wǽre.
Ne ge·frægn ic nǽfre wurð=lícor · æt wera hilde

38 sixtig sige-beorna · sǫ́l ge·bǽran,
ne nǽfre swânas swǿtne · medo sǫ́l for·gyldan,
40 þonne Hnæfe guldon · his hæg-stealdas.
Hig fuhton fíf dagas, · swá hyra nân ne féol
42 driht-ge·sïðа, · ac hig þá duru héoldon.
Þá ge·wât him wund hæleð · on wæg gangan,
44 sǽde þæt his byrne · á·brocen wǽre,
hęre-sceorpum hrór, · and éac wæs his helm þyrl.
46 Þá hine sóna frægn · folces hyrde,
hú þá wígend · hyra wunda ge·nǽson
48 oððe hwæðer þǽra hyssa

TODO.

# Lay of Hildbrand
# *(Hildebrandslied)*

**Dating:** C8th
**Meter:** *Ancient-words-law*

## Introduction

The **Lay of Hildbrand** (abbrev. *Hild*) is the only surviving High German alliterative poem dealing with native legendary material and is such of immense value.

### Preservation

*Hild* is preserved in the 2° Ms. theol. 54 of the Kassel university library (ca. 820 CE, henceforth labelled **A**) where it is written in a different hand (ca. 830 CE) on the outer covers, foll. 1r and 76v. 76v ends in the middle of a verse and the poem is thus fragmentary.

### Orthography

For the text of the original poem I present that of the manuscript with as few emendations as possible.

For the orthography, I have found it impossible to produce a normalized text 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 the typical practices as described in the General Introduction, and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have carried out the following changes in order to clarify etymological relationships and make the text somewhat less unwieldy. Of these changes, 7–9 have also been noted in the apparatus where they occur:

1. Replaced both *ƿ* (wynn) and *uu* with *w*.

2. Replaced *c* with *k*.
3. Replaced *qu* with *kw*.
4. Replaced *t* with *ţ* where corresponding to OHG *z*.
5. Replaced *th* with *þ*.
6. Replaced *e* with *ę* when reflecting an original a-vowel affected by *i*-mutation.
7. Replaced unetymological double *nn* with *n*.
8. Restored initial *h*- where etymological and/or metrically required.
9. Removed initial *h*- where 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 it appears in the cæsura, the extrametrical interjection *kwad Hilti·brant* 'quoth Hildbrand' (found in ll. 30, 49, and 58) replaces the usual interpunct, to indicate that the pause of the cæsura has been filled with an indication of the speaker. Outside of *Hild*, similar interjections are found throughout early Germanic poetry: in Old Norse (e.g. *Reg* 3/1, Anon *Eirm* 1/1 in SkP 1), Old Saxon (e.g. *Heli* 226, *SaxGen* 1), and Old English (e.g. *Finn* 24). The distribution of these interjections is such that they cannot be mere scribal additions (Old Norse poetry was first written down in the C12th, several centuries after the alliterative meter had gone extinct in Germany); instead, they appear to be genuine remnants of oral performance.

## Summary

The poet begins with a short formulaic introduction; he is relating older stories (1–2). The two duellists, Hildbrand and Hathbrand, father and son, arm themselves and ride into battle at the head of two opposing armies (3–6). They speak, and Hildbrand asks Hathbrand for his name and lineage (7–13). Hathbrand gives his name and ancestry; his father was the warrior Hildbrand, who abandoned him as a newborn. This was long ago, and Hathbrand does not think him still alive (14–29). Hearing this, Hildbrand calls on God as witness, and offers his son a golden torc as a token of loyalty (30–34). Hathbrand takes this as an insulting tricks. He proclaims that wealth should be won by struggle alone and accuses Hildbrand of having grown old through treachery (35–40); he has heard from sailors on the Mediterranean that his father is dead (41–43).

After this straight-forward narrative sequence three short speeches follow, in the ms. all spoken by Hildbrand. The second is certainly spoken by Hildbrand, but the other two may be misplaced or misattributed.

1. Hildbrand reflects on his son's prosperity: from his clothes he can tell that he has a good lord, and that he, unlike himself, has not suffered the fate of exile (44–47).

2. Hildbrand calls on God, and laments that, after thirty years at war, he is now forced to fight against his own son. Still, Hathbrand should easily be able to kill such an old man as Hildbrand, if he has strength and fate on his side (48–56).

3. Hildbrand (or Hathbrand, and there is a case for emending here) says that only the most cowardly easterner could refuse the fight so greatly desired. Let both men fight their hardest, and when the duel is over the winner will strip the armour of the other (57–61).

The two men then throw their javelins into each other's shield and rush at each other, hacking away at their shields until they become worthless (62–67). Here the poem abruptly ends.

## Text

Ik gi·hôrta daţ sęggen [A 1r/1–5]
daţ sih ur·hêţţun · aenon muoţín:
Hilti·brant ęnti Hadu·brant · untar hęrjun ţwêm
sunu-fatar·ungo · iro saro rihtun
garutun sé iro gȯd-hamun · gurtun sih iro swert ana
hęlidos ubar hringa · dó sie ţó dero hiltu ritun.

I HAVE HEARD IT SAID
that two champions alone did meet:
Hildbrand and Hathbrand under two hosts.
The son and father set their armour,
readied their war-cloth, girded on their swords,
the heroes, over the chainmail, when to that fray they rode.

6 hringa | ringa *A*

3 untar hęrjun ţwêm 'under two hosts' | Either man was a champion of his army.

Hilti·brant gi·mahalta · —her was hêróro man [A 1r/5–11]
feraḥes frótóro— · her frágén gi·stuont
fôhém wortum · hwer sín fater wári
fírjo in folkhe · [...]
[...] · „eddo hwe-líhhes knuosles dú sís
ibu dú mí ênan sagés · ik mí de ȯdre wêt
khind in khunink-ríkhe · khȯd ist mí al irmin-deot"

Hildbrand spoke—he was the hoarier man,
more learned of life. He began to ask
with a few words who his father might be
of men in the troop, [...]
[...] "or of which lineage thou be.
If thou tell me one I will recall the others,
O child, in the kingdom I know all great men."

7 gi·mahalta | heribrantes sunu *'Harbrand's son' add.* *A* 9 hwer | wer *A* 11 hwe-líhhes | welihhes *A* 13 khunink-ríkhe | chunnincriche *A* 13 mí | mín *A*

8 feraḥes frótóro 'more learned of life' | Possibly formulaic; cf. *Maldon* 317a: *Ic eom fród feores.* 'I am learned of life'.

Hadu·brant gi·mahalta · Hilti·brantes sunu: [A 1r/11–16]
„Daţ sagetun mí · ȯsere liuti

16 alte anti fróte · dea êr hina wárun
daţ Hilti·brant haeţţi mín fater · ih hęiţţu Hadu·brant.
18 Forn her ôstar gi·*węiţ; · flôh her Ôt·akhres níd
hina miti *D*eot·rihhe · ęnti sínero degano filu.

Hathbrand spoke, Hildbrand's son:
"This our liegemen said to me—
the old and learned who lived long ago—
that Hildbrand was the name of my father; my name is Hathbrand.
Long ago he turned east; he fled Edwaker's hate
away with Thedric and his multitude of thanes.

18 gi·*węiţ | gihueit *A* 19 *D*eot·rihhe | theotrihhe *with pre-shift consonant A*

15 Daţ sagetun mí · úsere liuti 'This our liegemen said to me' | The scansion of this line is inscrutable (cf. l. 42), but the required alliteration is missing.

20 Her fur·laeţ in lante · lúţţila siţţen [A 1r/16–20]
*b*rút in búre, · barn un·wahsan
22 arbjo-laosa; · her raet ôstar hina,
des sïd De*o*t·rihhe · darba gi·stuontu*n*
24 fater*es mínes: · daţ was só friunt-laos man.

He left in this land a little woman to stay;
a bride in the bower, a child ungrown,
inheritance-less. He rode away to the east,
since at that time Thedric was in great need
of my father—that was so friendless a man!

21 *b*rút | prut *A* 22 her raet | heraet *A* 23 gi·stuontu*n* | gistuontum *A* 24 fater*es | fatereres *A*

Her was Ôt·akhre · um·meţ ţirri, [A 1r/20–24]
26 degano dękhisto · unti Deot·ríkhhe*;
her was eo folkhes aţ ęnte, · imo was eo *f*ehęta ţi leop;
28 khùd was her khón*ém mannum:
ni wániu ih iu líb habbe."

He was towards Edwaker utterly hostile;
the dearest of thanes under Thedric.
He was ever at the head of the troop; he always loved the fight too much;
known was he among keen men.
I do not think he could still be alive."

26 Deot·ríkhhe* | darba gistontun *add. A* 27 *f*ehęta | peheta *A* 28 khón*ém | chonnem *A*

30 „Wêţţu Irmin got“ (kwad Hilti·brant) „obana ab hevane [A 1r/24–76v/4]
daţ dú neo dana halt mit sus sippan man · dink ni gi·lęitós“
32 want her dó ar arme · wuntane bauga
khęisur·ingu gi·tán · só imo sie der khuning gap
34 hunjo truhtin: · „Daţ ih dír iţ nú bí huldí gibu.“

“I call on Ermen God as witness,” quoth Hildbrand, “in the heaven above
that thou never henceforth with such close kin shouldst lead dispute!”
Then he wound from his arm twisted bighs
made of Coser’s coin, which him the king had given,
the lord of the Huns: “This I now give thee out of loyalty.”

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30 hevane ‘heaven’ | heuane *A*

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30 hevane ‘heaven’ | A likely Old Saxon form which merits some discussion on the relation between the synonymous *himil* and *hevan* in West Germanic. *himil* is found in both OS and OHG, but a cognate of *hevan* is never found in OHG. Nor is the use of OS *hevan* without note; it is never used in prose, and in poetry (*Heli* and *SaxGen*) its use is heavily stereotyped, being restricted to 5 cpds and 3 formulaic expressions where it is never used only in the gen. sg. Still, it must have existed in the language seeing as it has left descendants in modern Low German dialects. In any case this word adds yet further difficulty to question of providence; if *Hild* were an originally OHG text (cf. l. 47 n.) haphazardly “translated” into OS in a scribal context it seems strange that the translator should have replaced the neutral *himil* with the rare, stereotyped *hevan*, but on the other hand the presence of *hevan* in the OHG archetype would be a major anomaly since that word is not attested in any known variety of High German ancient or modern.

32 wuntane bauga ‘twisted bighs’ | The association between bighs (armlets, torcs) and a warrior’s honour is well attested; see Index. This encounter is particularly reminiscent of *Hárb* 42.

33 khęisur·ingu gi·tán ‘made of Coser’s coin’ | Coser (< OE *Cáser*), i.e. Caesar. A cultural memory of the melting of Roman *solidi* by Germanic smiths.

34 hunjo truhtin ‘lord of the Huns’ | Almost certainly Attle, although he is not mentioned by name in the poem.

Hadu·brant gi·mahalta · Hilti·brantes sunu: [A 76v/4–10]
36 „mit gêru skal man · geba in·fâhan
ort widar orte!
38 Dú bist dir altér hun · um·meţ spáhér;
spęnis mih mit díném wortun: · wili mih dínu speru werpan!
40 Bist al-só gi·altét man · só dú êwín in-wit fórtós.
Daţ sagetun mí · sêo-lídante
42 westạr ubar Węntil-sêo · daţ *in*an wík fur·nam:
tôt ist Hilti·brant · Hęri·brantes suno!“

Hathbrand spoke, Hildbrand’s son:
“By his spear shall a man win gifts,
point against point!
Thou art, old Hun, utterly clever;
thou temptest me with thy words—at me wilt thou hurl thy spear!

Thou hast, indeed, grown old since thou always didst work treachery.—
This seafarers said to me
west o'er the Wendle-sea, that war took him away.
Dead is Hildbrand, Harbrand's son!"

40 Bist | pist *A* 42 *in*an | *emend.;* man *A*

36 mit gêru skal man · geba in·fâhan 'By his spear shall man win gifts' | This ancient mindset was codified by the Indians as part of the *kṣatra-d*$^{b}$*armá*, the code of the Warrior-caste (*kṣatríya*), which explicitly forbade them from taking gifts. So in *MB*$^{b}$ 12.192.73, a *kṣatríya* king refuses a gift from a priest (*brâhmaṇá*), for "it is the duty prescribed for a *kṣatríya* that he must fight and protect (people). Kṣatriya are said to be the givers, then, how can I take (this) from you?" (Hara (1974) transl., see further there.)

42 Węntil-sêo 'Wendle-sea' | The Mediterranean Sea, the name referring to the *Vandali*, who for a time ruled North Africa.

44 Hilti·brant gi·mahalta · Hęri·brantes suno: [A 76v/11–13]
„Wela gi·sihu ih in díném hrustim
46 daţ dú habés hême · hêrron góten,
daţ dú noh bí desemo ríkhe · rękkhjo ni wurti.

Hildbrand spoke, Harbrand's son:
"Well do I see upon thy armour,
that thou hast at home a good lord;
that thou yet in this realm hast not become an exile.

48 Welaga nú waltant got," (kwad Hilti·brant) „wê-wurt skihit. [A 76v/13–22]
Ih wallóta sumaro ęnti wintro · sehs-tik ur lante
50 dar man mih eo skęrita · in folk skeoţantero,
só man mir aţ burk ênigeru · banun ni gi·fasta.
52 Nú skal mih swásaţ khind · swertu hauwan
bretón mit sínu billju · eddo ih imo ţi banin werdan.
54 Doh maht dú nú aod-líhho · ibu dir dín ęllen taok
in sus hêremo man · hrusti gi·winnan
56 rauba bi·*rahanen · ibu dú dar ênig reht habés!"

Well now, O Ruler God!" quoth Hildbrand, "The woeful weird comes to pass.
I roamed for sixty summers and winters far from the land,
where I always was placed in the troop of shooters,
while at no stronghold my bane was fastened.—
Now shall my dear child hew me with his sword,
strike me with his blade—or I become his bane.
Yet mayst thou now easily—if thy zeal avail thee—
from such a hoary man win the armour,
bear away the booty—if thou hast any right thereto!"

56 bi·*rahanen | bihrahanen *A*

48 waltant got 'O Ruler God!' | Cf. OE *wealdend god*, OS *waldand god*. Apparently a common West Germanic poetic expression.

48 wê-wurt 'woeful weird' | *wurt* 'weird' here meaning 'inexorable course of events', not the Norse norn Weird. Cf. ON *grimmar urðir* 'grim "weirds"', TODO.

49 sumaro ęnti wintro · sehs-tik 'sixty summers and winters' | i.e. thirty years. Cf. *Beow* 1498, 1769: *hund misséra* 'a hundred half-years'. Hathbrand must then be thirty years old, while Hildbrand is in his fifties or sixties.

50 skeoţantero 'shooters' | Cf. *Beow* 702, where the OE cognate *sceótend* stands for "warriors" in general.

54–56 Doh ... habés! 'Yet ... thereto!' | Cf. the remarkably similar tone of *Walder* B/14 ff.; it is with reference to such passages that Hathbrand's hostile answer should be understood.

54 ibu dir dín ęllen taok 'if thy zeal avail thee' | Formulaic. Cf. *Beow* 572b–573: *Wyrd oft nęrið // un·fégné eorl · þǫnné his ęllæn déah.* 'Weird often saves the un-fey earl when his zeal avails.'

„Der sí doh nú argósto" (kwad *Hadu*·brant) „ôstar-liuto [A 76v/22–26]
58 der dir nú wíges warne · nú dih es só wel lustit
gùdja gi·męinun · niuse de móţţi
60 hwędar sih hiutu dêro hręgilo · hruomen muoţţi
eddo desero brunnóno · bêdero waltan!"

"Yet he were now," quoth Hathbrand, "the softest of easterners,
who should deny thee the fight now that thou so greatly cravest
a battle between us. Try he who might,
which one of us today of these garments might boast,
or both these byrnies wield!"

57 kwad *Hadu*·brant | *emend.;* 'quad hiltibrant' *A* 60 hwędar | werdar *A* 60 hiutu dêro | *metr. emend.;* dero hiutu *A* 60 hruomen | hrumen *A* 61 eddo | erdo *A*

ALL | That the speaker of this piece of dialogue is in fact Hathbrand, the son, rather than Hildbrand, the father, is suggested by his hostile tone and prejudice against *ôstar-liuto* 'easterners', i.e. the Huns, to whom he is clearly negatively disposed and to whom thinks Hildbrand, the imposter, belongs (cf. l. 38). The speech-marker (*kwad X* 'quoth X') in itself is not proof that we are dealing with a new speaker (cf. l. 48) but does yield additional support to it, considering the high likelihood of corruption due to its formulaic nature and the clear inattention on the part of the scribes (e.g. the dittography in l. 26).

60–61 hręgilo hruomen muoţţi ... desero brunnóno bêdero waltan 'of these garments may boast ... both these byrnies wield' | Like in the Iliad, the winner is expected to strip the slain of his armour.

62 Dó léţţun sé aerist · askim skrítan [A 76v/26–29]
skarpén skúrim · daţ in dem skiltim stónt
64 dó stóptun ţó·samane · staim-bort hludun
hewun harm-líkko · hwíţţe skilti
66 unti imo iro lintún · lúţţilo wurtun

gi·wigan miti wábnum · [...]

Then they let first their ashen spears glide
in sharp showers, that in the shields they stuck.
Then they charged at each other—the painted boards [SHIELDS] clashed;
they hewed harmfully at the white shields,
until for them their linden-planks [SHIELDS] became small,
worn down by the weapons, [...]

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62 askim | asckim *A* 64 hludun | chludun *A*

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63 skarpén skúrim 'in sharp showers' | Formulaic, also occurring in *Heli* 5137a.

67 [...] | At this point **A** 76v ends in the middle of the line. The rest of the poem would have been found on the now-lost following page(s); see Introduction above.

# Poetry on Christian Subjects

# Introduction to Old Saxon Christian Poetry

The forced conversion of the Saxons to Christianity under Charlemagne was a notably violent process, involving 32 years of war from 772 to 804 CE. TODO: historical discussion.

It was only a generation after the Saxon Wars that the two poems edited here—the **Healend** (abbrev. *Heli*) and the **Saxon Genesis** (abbrev. *SaxGen*) were composed under the guidance of the Frankish king. Their political purpose is clear enough: to depict Biblical stories and figures in the language of Germanic epic, and thereby to allow the aristocratic Saxon audience to identify with the but recently imposed religion.

Together *Heli* and *SaxGen* form the totality of the Old Saxon poetic corpus. Both are thoroughly Christian, and although written in the language of traditional epic, surely for a noble audience, they launch a pointed Christian attack on the fatalistic and warlike worldview of Germanic Paganism.

Before the two poems I present the **Old Saxon Baptismal Vow** as an important piece of historical context.

# Old Saxon Baptismal Vow

**Dating:** ?
**Meter:** None

## Introduction

While not an alliterative poem in the slightest, the **Old Saxon Baptismal Vow** is an extremely important historical document. It was under just this vow many an Old Saxon would have gone during his forced baptism in the late 8th century, in many cases directly before his execution. For this reason I have here placed it before the two Old Saxon Biblical epics, in order to give some relevant cultural context.

The format of the short text is straight-forward and resembles the Catholic questions posed 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. He is to forsake the Devil, all "devil-yields" (pagan rituals), all the Devil's works and words and his followers, among which the three Old Saxon gods Thunder, Weden, and Saxneet are mentioned by name. He is then to profess belief in each member of the Trinity: God the Father, Jesus Christ, and the Holy Ghost.

## Text

**P1** „For·sachistu diobole?"
2 et respondeat: „ec for·sacho diabole"

"Forsakest thou the Devil?"
*and he should respond:* "I forsake the Devil."

**P2** „end allum diobol-gelde?"
2 respondeat: „end ec for·sacho allum diobol-gelde."

"And all devil-yields?"
*he should respond:* "I forsake all devil-yields."

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1 diobol-gelde 'devil-yields' | An obvious calque of OE *déofol-ġield* 'idolatrous acts of worship'.

**P3** „End allum dioboles wercum?"
2 respondeat „end ec for·sacho allum dioboles wercum and wor-
dum, Thuner ende Wóden ende Sax-nôte ende allem them un·holdum
4 the hira ge·nôtas sint."

"And all the Devil's works?"
*he should respond:* "and I forsake all the Devil's works and words, Thunder and Weden and Saxneat and all the unhold ones which are their fellows."

**P4** „Ge·lôbistu in Got ala-męhtigun fader?"
2 „Ec ge·lôbo in Got ala-męhtigun fader."

"Believest thou in God, the Almighty Father?"
"I believe in God, the Almighty Father."

**P5** „Ge·lôbistu in Crist Godes suno?"
2 „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?"
2 „Ec ge·lôbo in hâlogan gâst."

"Believest thou in the Holy Ghost?"
"I believe in the Holy Ghost."

# Healend
# *(Hêljand)*

**Dating:** 830s
**Meter:** *Ancient-words-law*

## Introduction

The **Healend** (signum *Heli*; OS *Hêljand* 'Saviour', cf. OE *Hęlend*, OHG *Heiland*) is an Old Saxon epic poem that narrates the life of Jesus. Although based on the 9th century Old High German translation of Tatian's C2nd gospel harmony, the *Diatessaron*, *Heli* is still an original work in the Saxon epic tradition, and betrays a creative spirit not afraid to interface with earlier, now-lost, pagan poetry. It is by far the most important source of Old Saxon literature.

### Historical context

We have a Latin preface preserved independently of *Heli* itself which can offer some external historical information about the poem. The original manuscript of this short work is now lost, but it was fortunately printed by the Croatian reformer Flacius Illyricus in 1562. It consists of two titled parts.

The first is in prose and entitled *Praefatio ad librum antiquum in lingua Saxonica conscriptum* 'Preface to an ancient book written in the Saxon language'. This short text in turn appears to consist of two separate paragraphs. According to the first, *Heli* was composed at the behest of emperor Ludwig (*Ludowicus Augustus*, probably Ludwig "the Pious" 778–840, son of Charlemagne), who commanded a Saxon man, *qui apud suos non ignobilis vates habebatur* 'who was regarded among his own as a not undistinguished poet' to render the entirety of the Old and New Testaments into Saxon verse. Thus, the poet, *a mundi creatione initium capiens, iuxta historiae veritatem quaeque excellentiora summatim decerpens, interdum quaedam ubi commodum duxit, mystico sensu depingens, ad finem totius Veteris ac Novi Testamenti interpretando more poetico satis faceta eloquentia perduxit,* 'beginning with the

creation of the world, and summarizing according to the truth of history the most significant events, at times depicting certain events with a mystical sense where he saw fit, led the interpretation, according to poetic custom and with rather witty eloquence, through to the end of the entire Old and New Testaments;' further, *iuxta morem vero illius poematis omne opus per vitteas distinxit, quas nos lectiones vel sententias possumus appellare* 'according to the manner of that poem, he distinguished every work by *fitts*, which we can call lessons or sentences.'

There is no reason to doubt the general truth of this account, although it is hard to believe that our unnamed poet should have rendered the entirety of the Old and New Testaments, even the prophets and epistles, into alliterative verse. The antiquity of this paragraph of the preface is in any case certified by the use of the Germanic technical word *vitteas* 'fitts', which, as pointed out already by Sievers (TODO), could not possibly have been known by a 16th century scholar. The rendering of the Old Testament is probably to be identified with *SaxGen*, while the New Testament is what we have before us in *Heli*.

This first paragraph of the *Praefatio* is then followed by a second, where we hear (in part) that, "they say that this same poet, while he was still entirely ignorant of this art, was warned in a dream to adapt the precepts of the Sacred Law into song, with a fitting melody in his own language." (*ferunt eundem Vatem dum adhuc artis huius penitus esset ignarus, in somnis esse admonitum, ut Sacrae Legis praecepta ad cantilenam propriae linguae congrua modulatione coaptaret.*) This narrative is clearly closely related to that which Bede (TODO) tells us about the illiterate Anglo-Saxon poet Cadman (see *Cadman* below); in fact its Latin wording is so close to that of Bede that it must have been plagiarised thence. Finally, the same narrative is then told in Latin verse under the title *Versus de poeta et interprete huius codicis* 'Verses about the poet and interpreter of this codex'.

Whatever the truth of Cadman's story, it can scarcely be the case that the poet(s) behind *Heli* and *SaxGen* were ignorant of the poetic art. Both poems are wrought in an intricate style, and their composer must doubtless have been trained in the traditional craft, having first mastered the art of secular (or pagan) heroic poetry before he was commissioned to versify the Biblical texts; the first paragraph of the *praefatio* itself tells us as much when it says that he "was regarded among his own as a not undistinguished poet", and the idea that Emperor Ludwig would have commissioned a man entirely without poetic experience is obviously absurd. This strongly suggests that the second paragraph of the *praefatio* and the *versus* are both later interpolations, and not of historical weight.

## Style and content

It was for good reason that the poet was esteemed among his own, for he displays considerable mastery in such "Beowulfian" type scenes as the feast in the great mead-hall (ll. 2005–12, 2736–42), the stormy sea-voyage (2233–68, 2906–65), or the host asking for the identity of noble strangers come to his

land (551–561); a mastery which reveals his training in traditional vernacular Saxon poetry dealing with heroic matters. In fact, it is precisely in these passages that his poetry is most fluent, for it is here he can make the most use of his inherited stock of oral-formulaic expressions, synonyms, and kennings. When our poet, by contrast has to deal with exclusively Christian matters, he is treading new ground, and it is apparent that his work suffers as a result. This is in part due to the lack of traditional poetic formulae for the concepts new religion, and although he invents some (e.g. for Christ *allaro barno bętst* 'best of all babes' and *friðu-barn godes* 'peace-child of God'), they quickly end up stale from overuse. Another hindrance is, as will be discussed shortly, his frequent moralising.

Another notable traditional element found throughout the poem is the relationship between Christ and his Disciples, who are consistently described using the vocabulary of the Germanic warband (as found in earlier heroic poetry like *Beow* and *Hild*). Thus, the Disciples are brave "thanes" who express their undying loyalty towards their lord Jesus Christ through long heroic speeches, exclaiming their wish to win ever-lasting fame and glory by dying alongside him in the "dance of weapons" (e.g. Thomas at 3994–4002, Simon Peter at 4674–4689). In conjunction with this there is an emphasis on the noble ancestry and high social status of the Disciples (e.g. 4003a) and especially Jesus and his family (e.g. 361b–367a), something which gives us an idea of the intended audience—these were members of the Saxon social elite, no mere commoners, and it was important for them that the heroes of the Gospel-story were of similarly high birth.

Still, we should not interpret such traditional elements as evidence for *Heli* reflecting a syncretist Germanic "warrior Christianity", as some more romantic scholars have done. It would not have been possible for the poet to excise the traditional heroic language—after all, he was hired to write an alliterative poem, and those elements were built into the very essence of the alliterative genre, and were necessary for the poetry to function in the social setting of courtly performance, and for it to work as poetry at all, for the alliteration itself required the existence of a large number of poetic synonyms and formulaic expressions. It is thus within these confines that the poet relates the New Testament message, but that message is still one of pacifism and humility. The New Testament is not a warlike text, and neither is *Heli*; regardless of its aesthetics, its *ethics* are thoroughly Christian.

Although *Heli* generally adheres closely to Germanic poetic tradition in its language, we find important divergences in its content. Here the heroic poetic tradition is turned against itself, and the Germanic warrior ideology comes under direct attack by means of its own specialised vocabulary, which is condemned not just in the speeches of Jesus Christ, but in the poet's own, sermonising voice. This is perhaps best seen in the episode of the Denial of Peter. At the Last Supper Peter first makes a solemn speech (ll. 4674–4689), declaring in formal heroic language that he will not betray Jesus Christ, his lord, but stay with him until the end and give his life in battle; he swears upon his heart (*hugi*) and strength of hand (*hand-kraft*). Jesus first praises Peter's courage, and says that he indeed has a "thane's heart" (*þegnes hugi*), but then

predicts that he will betray him thrice before cockcrow anyway. Peter does just that, and upon hearing the cock repents by a lamenting speech (ll. 5012–5021). The poet himself then delivers a short sermon on the events (5022–50)—if not even Peter, "the best of men" and "most valiant of thanes" could keep his promise without God's help, what is its worth? Man's solemn vow (*bi-hêt*, = OE *béot* which is used positively in *Beow*), pride (*hróm*; cf. *Hild* 60), bravery (*mód*), and strength of hand (*hand-kraft*, by which Peter vowed) are all to no avail if God's grace should fail him due to his lack of faith. Naturally, moral exegesis of this kind is totally foreign to the pagan epic tradition.

In this context it is of value to talk about the language of war; although the New Testament is not a warlike text, the poet takes the opportunity to break out some traditional formulae when he can, e.g. at the arrest of Jesus (ll. 4866–4885). Still, he is generally very restrained, and tries hard to avoid the active *celebration* of war, probably because of its association with the warlike pre-Christian cult of Weden and his Walkirries and Oneharriers. Where warlike sentiments are expressed by the Disciples (e.g. at the arrest, or in Peter's vow at the Last Supper; see above) they are swiftly reproached by Jesus and ultimately proven flawed and misguided. Traditional motifs like the greedy beasts of battle are entirely expunged, and the old feminine poetic synonyms **gūðja* and *hildi*, found in *Hild* and commonplace in Norse and English poetry, have not fared much better. **gūðja*, found in early OS female names and the non-*Heli* compound *gūþ-fano* 'field standard', is entirely absent, and *hildi* is only used twice (ll. 68, 5044)—in both cases disparagingly. In their stead we find neuter-gender synonyms like *stríd, ur·lagi, wíg*, and *gi·winn*. It is probably significant that *Gunnr* and *Hildr* are known as walkirries in the Norse tradition, and in the 9th century were still actively worshipped in pagan Denmark, just to the north of Saxony.

I mentioned above how the depiction of the Disciples in their relationship as servants of Christ makes use of the language of the Germanic warband, and that is the case when it comes to singular words, but although the Disciples are described as loyal thanes (*þegnos*), heroes (*hęliðos*, cf. *Hild* 6), and earls (*erlos*)—words perfectly fit for a Germanic war-band in a poem like *Beow*—they are not a *war*-band and are never described by explicitly warlike terms like *hildi-skalkos* 'war-servants', *wépạn-berandos* 'weapon-bearers', or *helm-berandos* 'helmet-bearers'. Those terms—which in *Beow* or Norse poetry could describe any group of warriors, including the protagonists—are instead given a derogatory sense, and for the most part refer only to the wicked Jews under their kings (68b, 765b, 2779b, 4811a).

There are, of course, other ways in which *Heli* departs from Germanic heroic tradition. One that deserves mention is the treatment of hostile fate, which often plays a key role in driving the narrative in the old pagan legends (e.g. in *Hild* or the Walsing Cycle). Although *Heli* refers to fated events by what are almost certainly originally pagan expressions like *regano gi·skapu* 'Shapes of the Reins' and *wurdi-gi·skapu* 'Shapes of Weird', fated events can also be called *godes gi·skapu* 'God's Shapes', for in the Christian worldview it is God that wields the destinies of Men—not the ambivalent Norns.

## Orthography

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 *ê* and *ô* resulting from monophthongisation of diphthongs *ai* and *au* are, however, written with the circumflex accent. That these were in fact articulated separately is seen by the following circumstance: in the mss. etymological *é* and *ó* are frequently written as *ie* and *uo*, but this is never done for *ê* and *ô*.
- If attested in all mss., epenthetic (*svara-b$^{b}$aktí*) vowels are marked with an underdot. Otherwise they are deleted.
- Unstressed *a*-vowels reduced to *e* in **C** are reverted back to *a*
- Long vowels resulting from nasal assimilation are marked with an overdot. *i* is written as *ï*.
- ms. *e* and *i*, when occuring 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 *ę*.
- ms. *b*, or *ƀ*, when representing the voiced bilabial fricative, is written as *ƀ*.
- ms. *th* is written as *þ*.
- ms. *uu* is written as *w*.

## Preservation

The following is an exhaustive list of source mss. in chronological order.

| Siglum | Date | Lines | Full name |
|---|---|---|---|
| **L** | 840–850 | 5824b–5871a | Thomas 4073 |
| **P** | 840–850 | 958–1006a | Berlin DHM R 56/2537 |
| **V** | 800–850 | 1279–1358a | Palatini Latini 1447 |
| **S** | 850 | 351b–360a, 368b–384, 393–400a, 492–582a, 675–683a, 693–706, 716b–722a | BSB Cgm 8840 |
| **M** | 850–875 | TODO | BSB Cgm 25 |
| **C** | 950–1000 | 1–5970 | Cotton Caligula A VII |

The two main mss. are **M** and **C**. Fragments **L** and **P** are identical in terms of handwriting and page layout and appear to have originally belonged to the same codex. **V** also attests *SaxGen*, which suggests a close relation between that text and *Heli*.

## NOTE!

The following edition is very much a work in progress. The radically normalized orthography has been implemented, as has the marking of alliteration, but the original text has not been thoroughly critically edited, nor is there any English translation.

## Text

1 Manega wáron, · þe sia iro mód ge·spón,
2 þat sia bi·gunnun word godes,
rękkjan þat gi·rúni, · þat þie ríkjo Krist
4 undar man-kunnja · máriða gi·frumida
mid wordun ęndi mid werkun. · Þat wolda þó wísara filo
6 liudo barno lobon, · lêra Kristes,
hêlag word godas, · ęndi mid iro handon skríban
8 berełt-líko an buok, · hwó sia is gi·bod-skip skoldin
frummjan, firiho barn. · Þan wárun þoh sia fiori te þiu
10 under þera męnigo, · þia habdon maht godes,
helpa fan himila, · hêlagna gêst,
12 kraft fan Kriste; · sia wurðun gi·korana te þio,
þat sie þan Éwangelium · ênan skoldun
14 an buok skríban · endo só manag gi·bod godes,
hêlag himilisk word: · sia ne muosta hęliðo þan mêr,
16 firiho barno frummjan, · newan þat sia fiori te þio
þuru kraft godas · ge·korana wurðun,
18 Matheus ęndi Markus, · —só wárun þia man hêtana—
Lukas ęndi Johannes; · sia wárun gode lieba,
20 wirðiga ti þem gi·wirkje. · Habda im waldand god,
þem hęliðon an iro hertan · hêlagna gêst
22 fasto bi·folhan · ęndi ferałtan hugi,
só manag wís-lík word · ęndi gi·wit mikil,
24 þat sea skoldin a·hębbjan · hêlagaro stemnun
god-spell þat guoda, · þat ni habit ênigan gi·gadon hwęrgin,
26 þiu word an þesaro wer-oldi, · þat io waldand mêr,

drohtin diurje · efþo derbi þing,
28 firin-werk fęllje · efþo fiundo níð,
stríd wiðęr·stande—, · hwand hie habda starkan hugi,
30 mildjan ęndi guodan, · þie þe mêster was,
aðal-ord-frumo · alo-mahtig.
32 Þat skoldun sea fiori · þuo fingron skríban,
sęttjan ęndi singan · ęndi sęggjan forð,
34 þat sea fan Kristes · krafte þem mikilon
gi·sáhun ęndi gi·hôrdun, · þes hie selbo gi·sprak,
36 gi·wísda ęndi gi·warąhta, · wundąr-líkas filo,
só manag mid mannon · mahtig drohtin,
38 all so hie it fan þem an-ginne · þuru is ênes kraht,
waldand gi·sprak, · þuo hie êrist þesa wer-old gi·skuop
40 ęndi þuo all bi·fieng · mid ênu wordo,
himil ęndi erða · ęndi al þat sea bi·hlidan êgun
42 gi·warąhtes ęndi gi·wahsanes: · þat warð þuo all mid wordon godas
fasto bi·fangan, · ęndi gi·frumid after þiu,
44 hwi-lík þan liud-skępi · landes skoldi
wídost gi·waldan, · efþo hwár þiu wer-old-aldąr
46 ęndon skoldin. · Ên was iro þuo noh þan
firiho barnun bi·foran, · ęndi þiu fiþi wárun a·gangan:
48 skolda þuo þat sehsta · sálig-líko
kuman þuru kraft godes · ęndi Kristas gi·burd,
50 hêlandero bęstan, · hêlagas gêstes,
an þesan middil-gard · managon te helpun,
52 firjo barnon ti frumon · wið fiundo níð,
wið dęrnero dwalm. · Þan habda þuo drohtin god
54 Rómano-liudjon far·liwan · ríkjo mêsta,
habda þem hęri-skipje · herta gi·stęrkid,
56 þat sia habdon bi·þwungana · þiedo gi·hwi-líka,
habdun fan Rúmu-burg · ríki gi·wunnan
58 helm-gi·trôstjon, · sáton iro hęri-togon
an lando gi·hwem, · habdun liudjo gi·wald,
60 allon ęli-þeodon. · Erodes was
an Jerusalem · oþer þat Judeono folk
62 gi·koran te kuninge, · só ina þie kêser þarod,
fon Rúmu-burg · ríki þiodan
64 satta undar þat gi·siði. · Hie ni was þoh mid sibbjon bi·lang

abaron Israheles, · ǫðili-gi·burdi,
66 kuman fon iro knuosle, · newan þat hie þuru þes kêsures þank
fan Rúmu-burg · ríki habda,
68 þat im wárun só gi·hôriga · hildi-skalkos,
abaron Israheles · ǫlljan-ruoba:
70 swíðo un·wanda wini, · þan lang hie gi·wald êhta,
Eródes þes ríkjas · ǫndi rád-burdjon held
72 Judeo liudi. · Þan was þár ên gi·gamalod mann,
þat was fruod gomo, · habda feręhtan 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 warąhta after is willjon; · deda is wíf só self
—was iru gi·aldrod idis: · ni muosta im ǫrþi-ward
80 an iro juguð-hêdi · giþiðig werðan—
libdun im far·úter laster, · warụhtun lof goda,
82 wárun só gi·hôriga · heþan-kuninge,
diuridon ụsan drohtin: · ni weldun dǫrþjas wiht
84 under man-kunnje, · mênes gi·frummjan,
ne saka ne sundja; · was im þoh an sorgun hugi,
86 þat sie ǫrþi-ward · êgan ni móstun,
ak wárun im barno-lôs. · Þan skolda hé gi·bod godes
88 þár an Jerusalem, · só oft só is gi·gǫngi gi·stód,
þat ina torht-líko · tídi gi·manodun,
90 só skolda hé at þem wíha · waldandes geld
hêlag bi·hwerþan, · heþan-kuninges,
92 godes jungar-skǫpi: · gern was hé swíðo,
þat hé it þurh ferhtan hugi · frummjan mósti.

TODO.

---

85 saka | *With this word **M** begins. Above it seven lines have been erased.*

---

41 himil ǫndi erða · ǫndi al þat sea bi·hlidan êgun | A cosmological expression, reappearing almost identically in 1425 below.

45 wer-old-aldạr | The six ages of the world was a common concept in mediæval Christianity, being popularized by Augustine of Hippo around 400 CE. It is not found in Tatian, and so Augustine or a text derived from his writing must have been a source for *Heli*.

47–48 fīþi ... sehsta 'five ... sixth' | The five ages lasted (1) from Creation to the Flood, (2) from then to Abraham, (3) from him to David, (4) from him to the Babylonian Exile, (5) from then until the birth of Christ, which inaugurated the sixth age.

71 Eródes | The name *Erodes* can alliterate either with a vowel (following the Germanic root stress pattern: / x x) or with the consonant *r* (following the Latin penultimate stress: x / x). Out of 17 total appearances of the name in *Heli*, 12 alliterate with a vowel; 4 with *r*; and 1 has no alliteration.

94 **2** Þó warð þiu tíd kuman, · —þat þár gi·tald habdun
wísa man mid wordun,— · þat skolda þana wíh godes
96 Zakharias bi·sehan. · Þó warð þár gi·samnod filu
þár te Jerusalem · Judeo liudi,
98 werodes te þem wíha, · þár sie waldand god
swíðo þeo-líko · þiggjan skoldun,
100 hêrron is huldi, · þat sie heþan-kuning
lêðes a·léti. · Þea liudi stódun
102 umbi þat hêlaga hús, · ęndi géng im þe gi·hêrodo man
an þana wíh innan. · Þat werod ȯðar bêd
104 umbi þana alạh útan, · Ebreo liudi,
hwan êr þe fródo man · gi·frumid habdi
106 waldandes willjon. · Só hé þó þana wí-rôk dróg,
ald aftar þem alạha, · ęndi umbi þana altari géng
108 mid is rôk-fatun · ríkjun þionon,
—fręmida ferht-líko · frâon sínes,
110 godes jungar-skępi · gerno swíðo
mid hluttru hugi, · *só man hêrren skal
112 gerno ful-gangan—, · grurjos kwámun im,
ęgison an þem alạhe: · hie gi·sah þár aftar þiu ênna ęngil godes
114 an þem wíhe innan, · hie sprak im mid is wordun tuo,
hiet þat fruod gumo · forọht ni wári,
116 hiet þat hie im ni an·driede: · „þína dádi sind“, kwaþ-hie*,
„waldanda werðe · ęndi þín word só self,
118 þín þionost is im an þanke, · þat þú su-líka gi·þȧht haþes
an is ênes kraft. · Ik is ęngil bium,
120 Gabriel bium ik hêtan, · þe gio for goda standu,
and-ward for þem alo-waldon, · ne sí þat hé mé an is ârundi hwárod
122 sęndjan willja. · Nú hiet hé mé an þesan sïð faran,
hiet þat ik þi þoh gi·kûðdi, · 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 liþa gio · líðes an·bítan,
wínes an is wer-oldi: · só haþed im wurd-gi·skapu,

128 metod gi·markod · ęndi maht godes.
Hét þat ik þi þoh sagdi, · þat it skoldi gi·sïð wesan
130 heþan-kuninges, · hét þat git it heldin wel,
tuhin þurh treuwa, · kwað þat hé im tíras só filu
132 an godes ríkja · for·geþan weldi.
Hé kwað þat þe gódo gumo · Johannes te namon
134 hębbjan skoldi, · gi·bôd þat git it hétin só,
þat kind, þan it kwámi, · kwað þat it Kristes gi·sïð
136 an þesaro wídun wer-old · werðan skoldi,
is selþes sunjes, · ęndi kwað þat sie sliumo herod
138 an is bod-skępi · bêðe kwámin.“
Zakharias þó gi·mahạlda · ęndi wið selþan sprak
140 drohtines ęngil, · ęndi im þero dádjo bi·gan,
wundron þero wordo: · „hwó mag þat gi·werðan só“, kwað hé,
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 · êr efno twên-tig
wintro an unkro wer-oldi, · êr þan kwámi þit wíf te mí;
146 þan wárun wit nú at·samna · ant·siþunta wintro
gi·bęnkjon ęndi gi·będdjon, · sïðor ik sie mí te brúdi ge·kôs.
148 Só wit þes an unkro juguði · gi·girnan ni mohtun,
þat wit ęrþi-ward · êgan móstin,
150 fódjan an unkun flęttja, · nú wit sus gi·fródod sint
—haþad unk ęldi bi·noman · ęlljan-dádi,
152 þat wit sint an unkro siuni gi·slekit · 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 · ȯðar-líkaron,
156 mód ęndi męgin-kraft—, · só wit giu só managan dag
wárun an þesero wer-oldi, · só mí þes wundạr þunkit,
158 hwó it só gi·werðan mugi, · só þú mid þínun wordun
gi·sprikis.

TODO.

116 an·driede | The original segmenting of *an·drádan* is *and-* + *rádan*, but already by the time of *Heli* it had clearly been reanalyzed as *an(t)·drádan*, as seen by the alliteration in the present line and by the variant spelling *antdrádan* seen throughout the poem. Cf. English *dread*, from OE *drédan*, from earlier OE *on·drédan*.

3 Þó warð þat heþan-kuninges bodon · harm an is móde,
160 þat hé is gi·werkes · só wundron skolda

ęndi þat ni welda gi·huggjan, · þat ina mahta hêlag god
162 só ala-jungan, · só hé fon êrist was,
selbo gi·wirkjan, · of hé só weldi.
164 Skęrida im þó te wítja, · þat hé ni mahte ênig word sprekan,
gi·mahljen mid is mûðu, · „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 þár an þem wíha gi·sprak
172 ęngil þes alo-waldon: · warð ald gumo
spráka bi·lôsit, · þoh hé spáhan hugi
174 bári an is breostun. · Bidun allan dag
þat werod for þem wíha · ęndi wundrodun alla,
176 bi·hwí hé þár só lango, · lof-sálig man,
swíðo fród gumo · frâon sínun
178 þionon þorfti, · só þár êr ênig þegno ni deda,
þan sie þár at þem wíha · waldandes geld
180 folmon frumidun. · Þó kwam fród gumo
út fon þem alạha. · Erlos þrungun
182 náhor mikilu: · was im niud mikil,
hwat hé im sôð-líkes · sęggjan weldi,
184 wísjan te wáron. · Hé ni mohta þó ênig word sprekan,
gi·sęggjan þem gi·sïðja, · b·útan þat hé mid is swíðron hand
186 wísda þem weroda, · þat sie ûses waldandes
lêra lêstin. · Þea liudi for·stódun,
188 þat hé þár habda gegnungo · god-kundes hwat
for·sehen selbo, · þoh hé is ni mahti gi·sęggjan wiht,
190 gi·wísjan te wáron. · Þó habda hé ûses waldandes
geld gi·lêstid, · al só is gi·gęngi was
192 gi·markod mid mannun. · Þó warð sán aftar þiu maht godes,
gi·kûðid is kraft mikil: · warð þiu kwán ôkan,
194 idis an ira ęldju: · skolda im ęrþi-ward,
swíðo god-kund gumo · gibiðig werðan,
196 barn an burgun. · Bêd aftar þiu
þat wíf wurdi-gi·skapu. · Skrêd þe wintạr forð,
198 géng þes gęres gi·tal. · Johannes kwam
an liudjo lioht: · lík was im skôni,

was im fel fagạr, · fahs ęndi naglos,
wangun wárun im wlitige. · Þó fórun þár wíse man,
snelle te·samne, · þea swásostun mêst,
wundrodun þes werkes, · bi·hwí it gio mahti gi·werðan só,
þat undar só aldun twêm · ôdan wurði
barn an gi·burdjon, · ni wári þat it gi·bod godes
selbes wári: · af·suoþun sie garo,
þat it ęlkor só wán-lík · werðan ni mahti.
Þó sprak þár ên gi·fródot man, · þe só filo konsta
wísaro wordo, · habde gi·wit mikil,
frágode niud-líko, · hwat is namo skoldi
wesan an þesaro wer-oldi: · „mí þunkid an is wísu gi-lík
iak an is gi·bárja, · þat hé sí bętara þan wi,
só ik wániu, þat ina ụs gegnungo · god fon himila
selbo sęndi“. · Þó sprak sán aftar
þiu módar þes kindes, · þiu þana magu habda,
þat barn an ire barme: · „hér kwam gi·bod godes“, kwað siu,
„fernun gę́re, · furmon wordu
gi·bôd, þat hé Johannes · bi godes lêrun
hêtan skoldi. · Þat ik an mínumu hugi ni gi·dar
węndjan mid wihti, · of ik is gi·waldan mót“.
Þó sprak ên gêl-hert man, · þe ira gaduling was:
„ne hét êr io·wiht só“, (kwað hé,) „aðal-boranes
ụses kunnjes efþo knósles; · wita kiasan im ȯðrana
niud-samna namon: · hé niate of hé móti“.
Þó sprak eft þe fródo man, · þe þár konsta filo mahljan:
„ni giþu ik þat te ráde“, (kwað hé,) „rinko neg·ênun,
þat hé word godes · węndjan bi·ginna;
ak wita is þana fader frágon, · þe þár só gi·fródod sitit,
wís an is wín-sęli: · þoh hé ni mugi ênig word sprekan,
þoh mag hé bi bók-staþon · bréf ge·wirkjan,
namon gi·skríþan“. · Þó hé náhor géng,
lęgda im êna bók an barm · ęndi bad gerno
wrítan wís-líko · word-gi·merkjun,
hwat sie þat hêlaga barn · hêtan skoldin.
Þó nam hé þia bók an hand · ęndi an is hugi þȧhte
swíðo gerno te gode: · Johannes namon
wís-líko gi·wrêt · ęndi ôk aftar mid is wordu gi·sprak
swíðo 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 hêlag god
mahtig makode, · þat hé an is mód-seþon
242 godes ni for·gáti, · þan hé im eft sęndi is jungron tó.

TODO.

**4** Þó ni was lang aftar þiu, · ne it al só gi·lêstid warð,
244 só hé man-kunnja · managa hwíla,
god alo-mahtig · for·geþen habda,
246 þat hé is himilisk barn · herod te wer-oldi,
sí selþes sunu · sęndjan weldi,
248 te þiu þat hé hér a·lôsdi · al liud-stamna,
werod fon wítja. · Þó warð is wis-bodo
250 an Galilea-land, · Gabriel kuman,
ęngil þes alo-waldon, · þár hé êne idis wisse,
252 muni-líka magað: · María was siu hêten,
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. · Þár sie þe ęngil godes
an Nazareth-burg · bi namon selþo
258 grótte gęgin-warde · ęndi sie fon gode kwędda:
„Hêl wis þú, Maria“, (kwað hé,) „þú bist þínun hêrron liof,
260 waldande wirðig, · hwand þú gi·wit haþes,
idis ęnstjo fol. · Þú skalt for allun wesan
262 wíþun gi·wíhit. · Ne haþe þú wêkan hugi,
ne forhti þú þínun ferhe: · ne kwam ik þi te ênigun frêson herod,
264 ne dragu ik ênig drugi-þing. · Þú skalt ùses drohtines wesan
módar mid mannun · ęndi skalt þana magu fódjan,
266 þes hôhon heþan-kuninges suno. · Þe skal Hêljand te namon
êgan mid ęldjun. · Neo ęndi ni kumid,
268 þes wídon ríkjas gi·wand, · þe hé gi·waldan skal,
mári þeodan.“ · Þó sprak im eft þiu magað an·gęgin,
270 wið þana ęngil godes · idiso skônjost,
allaro wíbo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,
272 „þat ik magu fódje? · Ne ik gio mannes ni warð
wís an mínera wer-oldi.“ · Þó habde eft is word garu
274 ęngil þes alo-waldon · þero idisiu te·gęgnes:

„an þí skal hêlag gêst · fon heþan-wange
276 kuman þurh kraft godes. · Þanan skal þi kind ôdan
werðan an þesaro wer-oldi; · waldandes kraft
278 skal þi fon þem hôhoston · heþan-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 wíbes hugi
282 aftar þem ârundje · al gi·hworþen
an godes willjon. · „Þan ik hér garu standu“, kwað siu,
284 „te su-líkun ambaht-skępi, · só hé mí êgan wili.
Þiu bium ik þeot-godes. · Nú ik þeses þinges gi·trúon;
286 werðe mí aftar þínun wordun, · al só is willjo sí,
hêrron mínes; · nis mí hugi twífli,
288 ne word ne wísa.“ · Só gi·fragn ik, þat þat wíf ant·féng
þat godes ârundi · gerno swíðo
290 mid leohtu hugi · ęndi mid gi·lôþon gódun
ęndi mid hluttrun treuwun; · warð þe hêlago gêst,
292 þat barn an ira bósma; · ęndi siu ira breostun for·stód
iak an ire seþon selþo, · 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 brúdju. · Hé 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-skępi. · Ni welda sia imo te brúdi þó,
302 halon imo te híwon, · ak bi·gan im þó an hugi þęnkjan,
hwó hé sie só for·léti, · só iru þár nú wurði lêdes wiht,
304 ôdan arþides. · Ni welda sie aftar þiu
meldon for męnigi: · ant·dréd þat sie manno barn
306 líbu bi·námin. · Só was þan þero liudjo þau
þurh þen aldon êw, · Ebreo folkes,
308 só hwi-lík só þár an un-reht · idis gi·híwida,
þat siu simbla þana bed-skępi · buggjan skolda,
310 frí mid ira ferhu: · ni was gio þiu fêmja só gód,
þat siu mid þem liudun lęng · libbjen mósti,
312 wesan undar þem weroda. · Bi·gan im þe wíso mann,
swíðo gód gumo, · Joseph an is móda

314 þęnkjan þero þingo, · hwó hé þea þiornun þó
listjun for·léti. · Þó ni was lang te þiu,
316 þat im þár an drôma · kwam drohtines ęngil,
heþan-kuninges bodo, · ęndi hét sie ina haldan wel,
318 minnjon sie an is móde: · „Ni wis þú“, kwað hé, „Mariun wrêð,
þiornun þínaro; · siu is gi·þungan wíf;
320 ne for·hugi þú sie te hardo; · þú skalt sie haldan wel,
wardon ira an þesaro wer-oldi. · Lêsti þú inka wini-treuwa
322 forð só þú dádi, · ęndi 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 heþan-wanga:
326 þat is Jésu Krist, · godes êgan barn,
waldandes sunu. · Þú skalt sie wel haldan,
328 hêlag-líko. · Ne lát þú þi þínan hugi twífljen,
męrrjan þína mód-gi·þáht.“ · Þó warð eft þes mannes hugi
330 gi·węndid aftar þem wordun, · þat hé im te þem wíba ge·nam,
te þera magað minnja: · ant·kęnda maht godes,
332 waldandes gi·bod; · was im willjo mikil,
þat hé sia só hêlag-líko · haldan mósti:
334 bi·sorgoda sie an is gi·siðja, · ęndi siu só súbro dróg
al te huldi godes · hêlagna gêst,
336 gód-líkan gumon, · ant-þat sie godes gi·skapu
mahtig gi·manodun, · þat siu ina an manno lioht,
338 allaro barno bętst, · bręngjan skolda.

TODO.

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266 heban-kuninges | *so* ***M;*** himilcuninges ***C***

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266 Hêljand te namon | The first appearance of the word which has given the whole poem its scholarly name; this is one of two places (cf. l. 443) where it is treated as a true proper noun, for which reason it is capitalized. Its presence is an undeniable sign of influence from an earlier work, the OHG Tatian, which in the corresponding passage (3:4) translated the Latin *concipies in utero et paries filium et vocabis nomen eius* ***Ihesum*** 'thou wilt conceive in your womb and bear a son, and thou wilt call his name Jesus' as OHG *nu in·fahis in reue inti gi·biris sun inti gi·nemnis* ***sinan namon Heilant***. '… and thou wilt call his name Healend.' This is an important point for determining the sources of *Heli* since it shows that the poet did not rely directly on the Latin version, but rather on the OHG translation.

336 godes gi·skapu 'God's shapes' | TODO: some note about this.

5 Þó warð fon Rúmu-burg · ríkes mannes
340 obar alla þesa irmin-þiod · Oktawiánas

ban ęndi bod-skępi · obar þea is brêdon gi·wald
342 kuman fon þem kêsure · kuningo gi·hwi-líkun,
hêm-sittjandjun, · só wído só is hęri-togon
344 obar al þat land-skępi · liudjo gi·weldun.
Hiet man þat alla þea ęli-lęndjun man · iro óðil sóhtin,
346 hęliðos iro hand-mahạl · an·gegen iro hêrron bodon,
kwámi te þem knósla gi·hwe, · þanan hé kunnjas was,
348 gi·boran fon þem burgjun. · Þat gi·bod warð gi·lêstid
obar þesa wídon wer-old; · werod samnoda
350 te allaro burgjo gi·hwem. · Fórun þea bodon obar all,
þea fon þem kêsura · kumana wárun,
352 bók-spáha weros, · ęndi an bréf skriþun
swíðo niud-líko · namono gi·hwi-líkan,
354 ia land ia liudi, · þat im ni mahti a·lęttjan mann
gumono su-líka gambra, · só im skolda geldan gi·hwe
356 hęliðo fon is hôþda. · Þó gi·wêt im ôk mid is híwiska
Joseph þe gódo, · só it god mahtig,
358 waldand welda: · sóhta im þiu wánamon hêm,
þea burg an Bethleem, · þár iro bęiðero was,
360 þes hęliðes hand-mahạl* · ęndi ôk þera hêlagun þiornun,
Mariun þera gódun. · Þár was þes márjon stól
362 an êr-dagun, · aðal-kuninges,
Dawides þes gódon, · þan langa þe hé þana druht-skępi þár,
364 erl undar Ebreon · êgan mósta,
haldan hôh-gi·setu. · Sie wárun is híwiskas,
366 kuman fon is knósla, · kunnjas gódes,
bêðju bi gi·burdjun. · Þár gi·fragn ik, þat sie þiu berhtun gi·skapu,
368 Mariun gi·manodun · *ęndi maht godes,
þat iru an þem síða · sunu ôdan warð,
370 gi·boran an Bethleem · barno strangost,
allaro kuningo kraftigost: · kuman warð þe márjo,
372 mahtig an manno lioht, · só is êr managan dag
biliði wárun · ęndi bôkno filu
374 gi·worðen an þesero wer-oldi. · Þó was it all gi·wárod só,
só it êr spáha man · gi·sprokan habdun,
376 þurh hwi-lík ôd-módi · hé þit erð-ríki herod
þurh is selþes kraft · sókjan welda,
378 managaro mund-boro. · Þó ina þiu módar nam,

bi·wand ina mid wádju · wíþo skônjost,
380 fagaron fratahun, · ęndi ina mid iro folmon twêm
lęgda lioþ-líko · luttilna man,
382 þat kind an êna kribbjun, · þoh hé habdi kraft godes,
manno drohtin. · Þár sat þiu módar bi·foran,
384 wíf wakojandi, · war*doda selþo,
held þat hêlaga barn: · ni was ira hugi twífli,
386 þera magað ira mód-seþo. · Þó warð þat managun kûð
oþar þesa wídon wer-old, · wardos ant·fundun,
388 þea þár ehu-skalkos · úta wárun,
weros an wahtu, · wiggjo gômjan,
390 fehas aftar fel*da: · gi·sáhun finistri an twê
te·látan an lufte, · ęndi kwam lioht godes
392 wánum þurh þiu wolkạn · ęndi þea wardos þár
bi·féng an þem felda. · Sie wurðun an forhtun þó,
394 þea man an ira móda: · gi·sáhun þár mahtigna
godes ęngil kuman, · þe im te·gęgnes sprak,
396 hét þat im þea wardos · wiht ne ant·drédin
lêðes fon þem liohta: · „ik skal eu“, kwað hé, „liobara þing,
398 swíðo wár-líko · willjon sęggjan,
kûðjan kraft mikil: · nú is Krist ge·boran
400 an þeser*o selþun naht, · sálig barn godes,
an þera Dawides burg, · drohtin þe gódo.
402 Þat is męndislo · manno kunnjas,
allaro firiho fruma. · Þár gí ina fíðan mugun,
404 an Bethlema-burg · barno ríkjost:
hębbjad þat te têkna, · þat ik eu gi·tęlljan mag
406 wárun wordun, · þat hé þár bi·wundan ligid,
þat kind an ênera kribbjun, · þoh hé sí kuning oþar al
408 erðun ęndi himiles · ęndi oþar ęldjo barn,
wer-oldes waldand“. · Reht só hé þó þat word gi·sprak,
410 só warð þár ęngilo te þem ênun · un-rím kuman,
hêlag hęri-skępi · fon heþan-wanga,
412 fagạr folk godes, · ęndi filu sprákun,
lof-word manag · liudjo hêrron.
414 Af·hóþun þó hêlagna sang, · þó sie eft te heþan-wanga
wundun þurh þiu wolkạn. · Þea wardos hôrdun,
416 hwó þiu ęngilo kraft · alo-mahtigna god
swíðo werð-líko · wordun loþodun:

418 „diuriða sí nú“, (kwáðun sie,) „drohtine selƀun
an þem hôhoston · himilo ríkja
420 ęndi friðu an erðu · firiho barnun,
gód-willigun gumun, · þem þe god ant·kęnnjad
422 þurh hluttran hugi.“ · Þea hirdjo for·stódun,
þat sie mahtig þing · gi·manod habda,
424 blíð-lík bod-skępi: · gi·witun im te Bethleem þanan
nahtes sïðon; · was im niud mikil,
426 þat sie selƀon Krist · gi·sehan móstin.

TODO.

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359 bęiðero | *so M (*‘beidero’*) S (*‘beiðera’*);* ‘bethero’ *C*

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359 bęiðero | This very rare occurrence of the original diphthong, which almost everywhere else has been contracted to *é*, is found in 2/3 witness mss. It also occurs at lines 2265 and 3674.

427 **6** Habda im þe ęngil godes · al gi·wísid
torhtun têknun, · þat sie im tó selƀun,
429 te þem godes barne · gangan mahtun,
ęndi fundun sán · folko drohtin,
431 liudjo hêrron. · Sagdun þó lof goda,
waldande mid iro wordun · ęndi wído kúðdun
433 ƀar þea berhtun burg, · hwi-lík im þár biliði warð
fon heƀan-wanga · hêlag gi·tôgit,
435 fagạr an felde. · Þat frí al bi·held
an ira hugi-skęftjun, · hêlag þiorna,
437 þiu magað an ira móde, · só hwat só siu gi·hôrda þea mann sprekan.
Fódda ina þó fagạro · frího skânjosta,
439 þiu módar þurh minnja · managaro drohtin,
hêlag himilisk barn. · Hęliðos gi·sprákun
441 an þem ahtodon daga · erlos managa,
swíðo glauwa gumon · mid þera godes þiornun,
443 þat hé Hêljand te namon · hębbjan skoldi,
só it þe godes ęngil · Gabriel gi·sprak
445 wáron wordun · ęndi þem wíƀe gi·bôd,
bodo drohtines, · þó siu êrist þat barn ant·féng
447 wánum te þesero wer-oldi; · was iru willjo mikil,
þat siu ina só hêlag-líko · haldan mósti,
449 ful-géng im þó só gerno. · Þat gę́r furðor skrêd

unt·þat þat friðu-barn godes · fiar-tig habda
451 dago ęndi nahto. · Þó skoldun sie þár êna dád frummjan,
þat sie ina te Jerusalem · for·geþan skoldun
453 waldanda te þem wíha. · Só was iro wísa þan,
þero liudjo land-sidu, · þat þat ni mósta for·látan ne-gên
455 idis undar Ebreon, · ef iru at êrist warð
sunu a·fódit, · ne siu ina simbla þarod
457 te þem godes wíha · for·geþan skolda.
Gi·witun im þó þiu gódun twê, · Joseph ęndi Maria
459 bêðju fon Bethleem: · habdun þat barn mid im,
hêlagna Krist, · sóhtun im hús godes
461 an Jerusalem; · þár skoldun sie is geld frummjan
waldanda at þem wíha · wísa lêstjan
463 Judeo folkes. · Þár fundun sea ênna gódan man
aldan at þem alạha, · aðal-boranan,
465 þe habda at þem wíha só filu · wintro ęndi sumaro
gi·libd an þem liohta: · oft warhta hé þár lof goda
467 mid hluttru hugi; · habda im hêlagna gêst,
sálig-líkan seþon; · Simeon was hé hêtan.
469 Im habda gi·wísid · waldandas kraft
langa hwíla, · þat hé ni mósta êr þit lioht a·geþan,
471 węndjan af þesero wer-oldi, · êr þan im þe willjo gi·stódi,
þat hé selþan Krist · gi·sehan mósti,
473 hêlagna heþan-kuning. · Þó warð im is hugi swíðo
blíði an is briostun, · þó hé gi·sah þat barn kuman
475 an þena wíh innan. · Þuo sagda hie waldande þank,
al-mahtigon gode, · þes hé ina mid is ôgun gi·sah.
477 Géng im þó te·gęgnes · ęndi ina gerno ant·féng
ald mid is armun: · al ant·kęnde
479 bôkan ęndi biliði · ęndi ôk þat barn godes,
hêlagna heþan-kuning. · „Nú ik þi, hêrro, skal“, kwað hé,
481 „gerno biddjan, · nú ik sus gi·gamalod bium,
þat þú þínan holdan skalk · nú hinan hwerþan látas,
483 an þína friðu-wára faran, · þár êr mína forðrun dedun,
weros fon þesero wer-oldi, · nú mí þe willjo gi·stód,
485 dago lioþosto, · þat ik mínan drohtin gi·sah,
holdan hêrron, · só mí gi·hêtan was
487 langa hwíla. · Þú bist lioht mikil
allun ęli-þiodun, · þea êr þes alo-waldon

489 kraft ne ant·kęndun. · Þína kumi sindun
te dóma ęndi te diurðon, · drohtin frô mín,
491 aþarun Israhelas, · êganumu folke,
þínun lioþun *liudjun.“ · Listjun talde þó
493 þe aldo man an þem alạha · idis þero gódun,
sagda sóð-líko, · hwó iro sunu skolda
495 oþar þesan middil-gard · managun werðan
sumun te falle, sumun te fróþru · firiho barnun,
497 þem liudjun te leoþa, · þe is lêrun gi·hôrdin,
ęndi þem te harma, · þe hôrjen ni weldin
499 Kristas lêron. · „Þu skalt noh“, kwað hé, „kara þiggjan,
harm an þínumu herton, · þan ina hęliðo barn
501 wápnun wítnod. · Þat wirðid þi werk mikil,
þrim te gi·þolonna.“ · Þiu þiorna al for·stód
503 wísas mannas word. · Þó kwam þár ôk ên wíf gangan
ald innan þem alạha: · Anna was siu hêtan,
505 dohtar Fanueles; · siu habde ira drohtine wel
gi·þionod te þanka, · was iru gi·þungan wíf.
507 Siu mósta aftar ira magað-hêdi, · sïðor siu mannes warð,
erles an êhti · ęðili þiorne,
509 só mósta siu mid ira brúdi-gumon · bodlo gi·waldan
siþun wintạr saman. · Þó gi·fragn ik þat iru þár sorga gi·stód
511 þat sie þiu mikila maht · metodes te·dêlda,
wrêð wurdi-gi·skapu. · Þó was siu widowa aftar þiu
513 at þem friðu-wíha · fior ęndi ant·ahtoda
wintro an iro wer-oldi, · só siu nia þana wíh ni for·lét,
515 ak siu þár ira drohtine wel · dages ęndi nahtes,
gode þionode. · Siu kwam þár ôk gangan tó
517 an þea selþun tíd: · sán ant·kęnde
þat hêlage barn godes · ęndi þem hęliðon kủðde,
519 þem weroda aftar þem wíha · wil-spel mikil,
kwað þat im nęrjandas gi·nist · gi·náhid wári,
521 helpa heþan-kuninges: · „nú is þe hêlago Krist,
waldand selþo · an þesan wíh kuman
523 te a·lôsjenne þea liudi, · þe hér nú lango bidun
an þesara middil-gard, · managa hwíla,
525 þurftig þioda, · só nú þes þinges mugun
męndjan man-kunni.“ · Manag fagonoda
527 werod aftar þem wíha: · gi·hôrdun wil-spel mikil

fon gode sęggjan. · Þat geld habde þó gi·lêstid
529 þiu idis an þem alạha, · al só it im an ira êwa gi·bôd
ęndi an þera berhtun burg · bók gi·wísdun,
531 hêlagaro hand-gi·werk. · Gi·witun im þó te hús þanan
fon Jerusalem · Joseph ęndi Maria,
533 hêlag híwiski: · habdun im heþan-kuning
simbla te gi·sïða, · sunu drohtines,
535 managaro mund-boron, · só it gio mári ni warð
þan wídor an þesaro wer-oldi, · b·útan só is willjo géng,
537[a] heþan-kuninges hugi.

TODO.

537[b] 7 Þoh þár þan gi·hwi-lík hêlag man
Krist ant·kęndi, · þoh ni warð it gio te þes kuninges hoþe
539 þem mannun gi·márid, · þea im an iro mód-seþon
holde ni wárun, · ak was im só bi·halden forð
541 mid wordun ęndi mid werkun, · ant-þat þár weros ôstan,
swíðo glauwa gumon · gangan kwámun
543 þrea te þero þiodu, · þegnos snelle,
an langan weg · oþar þat land þarod:
545 folgodun ênun berhtun bôkne · ęndi sóhtun þat barn godes
mid hluttru hugi: · weldun im hnígan tó,
547 gehan im te jungrun: · driþun im godes gi·skapu.
Þó sie Eródesan þár · ríkjan fundun
549 an is sęli sittjen, · slíð-wurdjan kuning,
módagna mid is mannun: · —simbla was hé morðes gern—
551 þó kwaddun sie ina kùsko · an kuning-wísun,
fagạro an is flęttje, · ęndi hé frágoda sán,
553 hwi-lík sie ârundi · úta gi·brȧhti,
weros an þana wrak-sïð: · „hweðer lêdjad gí wundan gold
555 te geþu hwi-líkun gumuno? · te hwí gí þus an ganga kumad,
gi·faran an fóðju? · Hwat gí n·êt-hwanan ferran sind
557 erlos fon ȯðrun þiodun. · Ik gi·sihu þat gí sind
ęðili-gi·burdjun
kunnjes fon knósle gódun: · nio hér êr su-líka kumana ni
wurðun
559 êri fon ȯðrun þiodun, · sïðor ik mósta þesas erlo folkes,
gi·waldan þesas wídon ríkjas. · Gí skulun mí te wárun sęggjan
561 for þesun liudjo folke, · bi·hwí gí sín te þesun lande kumana“.

Þó sprákun im eft te·gęgnes · gumon ôstr-onja,
563 word-spáhe weros: · „wí þí te wárun mugun“, kwáðun sie,
„ùse ârundi · ôðo gi·tęlljen,
565 gi·sęggjan sȯð-líko, · bi·hwí wí kwámun an þesan sïð herod
fon ôstan te þesaro erðu. · Giu wárun þár aðaljes man,
567 gód-sprákja gumon, · þea ùs gódes só filu,
helpa gi·hétun · fon heþan-kuninge
569 wárum wordun. · Þan was þár ên gi·wittig man,
fród ęndi fil-wís · —forn was þat giu—,
571 ùse aldiro ôstar hinan, · —þár ni warð sïðor ênig man
sprákono só spáhi—; · hé mahte rekkjen spel godes,
573 hwand im habde for·liwan · liudjo hêrro,
þat hé mahte fon erðu · up gi·hôrjan
575 waldandes word: · bi·þiu was is gi·wit mikil,
þes þegnes gi·þáhti. · Þó hé þanan skolda,
577 a·geþen gardos, · gadulingo gi·mang,
for·láten liudjo drôm, · sókjen lioht ȯðar,
579 þó hé is jungron hét · gangan náhor,
ęrþi-wardos, · ęndi is erlun þó
581 sagde sȯð-líko: · —þat al sïðor kwam,
gi·warð* an þesaro wer-oldi—: · þó sagda hé þat hér skoldi
kuman ên wís-kuning
583 mári ęndi mahtig · an þesan middil-gard
þes bętston gi·burdjes; · kwað þat it skoldi wesan barn godes,
585 kwað þat hé þesero wer-oldes · waldan skoldi
gio te êwan-daga, · erðun ęndi himiles.
587 Hé kwað þat an þem selþon daga, · þe ina sáligna
an þesan middil-gard · módar gi·drógi,
589 só kwað hé þat ôstana · ên skoldi skínan
himil-tungạl hwít, · su-lík só wí hér ne habdin êr
591 undar·twisk erða ęndi himil · ȯðar hwęrigin,
ne su-lík barn ne su-lík bôkan. · Hét þat þár te bedu fórin
593 þrea man fon þero þiodu, · hét sie þęnkjan wel,
hwan êr sie gi·sáwin ôstana · up sïðojan,
595 þat godes bôkan gangan, · hét sie garwjan sán,
hét þat wí im folgodin, · só it furi wurði,
597 westạr obar þesa wer-oldi. · Nú is it al gi·wárod só,
kuman þurh kraft godes: · þe kuning is gi·fódit,
599 gi·boran bald ęndi strang: · wí gi·sáhun is bôkan skínan

hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,
601 markoda mahtig selþo; · wí gi·sáhun morgno gi·hwi-líkes
blíkan þana berhton sterron, · ęndi wí géngun aftar þem bôkna herod
603 wegas ęndi waldas hwílon. · Þat wári ùs allaro willjono mêsta,
þat wí ina selþon gi·sehan móstin, · wissin, hwár wí ina sókjan skoldin,
605 þana kuning an þesumu kêsur-dóma. · Saga ùs, undar hwi-líkumu hé sí þesaro kunnjo a·fódit.“
Þó warð Erodesa · innan briostun
607 harm wið herta, · bi·gan im is hugi wallan,
seþo mid sorgun: · gi·hôrde sęggjan þó,
609 þat hé þár oþar-hôþdon · êgan skoldi,
kraftagoron kuning · kunnjes gódes,
611 sáligoron undar þem gi·siðja. · Þó hé samnon hét,
só hwat só an Jerusalem · gódaro manno
613 allaro spáhoston · sprákono wárun
ęndi an iro brioston · bók-kraftes mêst
615 wissun te wárun, · ęndi hé sie mid wordun fragn,
swíðo niud-líko · níð-hugdig man,
617 kuning þero liudjo, · hwár Krist gi·boran
an wer-old-ríkja · werðan skoldi,
619 friðu-gumono bętst. · Þó sprak im eft þat folk an·gęgin,
þat werod wár-líko, · kwáðun þat sie wissin garo,
621 þat hé skoldi an Bethleem gi·boran werðan: · „só is an ùsun bókun gi·skriþan,
wís-líko gi·writan, · só it wár-sagon,
623 swíðo glauwa gumon · bi godes krafta
fil-wíse man · furn gi·sprákun,
625 þat skoldi fon Bethleem · burgo hirdi,
liof landes ward · an þit lioht kuman,
627 ríki rád-geþo, · þe rihtjen skal
Judeono gum-skępi · ęndi is geþa wesan
629 mildi oþar middil-gard · managun þiodun.“

TODO.

554 wundan gold | Formulaic, belonging to the culture of the Germanic Migration Period.

**8** Þó gi·fragn ik þat sán aftar þiu · slíð-mód kuning
631 þero wár-sagono word · þem wrękkjun sagda,

þea þár an ęli-lęndi · erlos wárun
633 ferran gi·farana, · ęndi hé frágoda aftar þiu,
hwan sie an ôstar-wegun · êrist gi·sáhin
635 þana kuning-sterron kuman, · kumbạl liuhtjen
hêdro fon himile. · Sie ni weldun is im þó helen eo·wiht,
637 ak sagdun it im sȯð-líko. · Þó hét hé sie an þana sïð faran,
hét þat sie ira ârundi al · undar fundin
639 umbi þes kindes kumi, · ęndi þe kuning selƀo gi·bôd
swíðo hard-liko, · hêrro Judeono,
641 þem wísun mannun, · êr þan sie fórin westan forð,
þat sie im eft gi·kȕðdin, · hwár hé þana kuning skoldi
643 sókjan at is sęlðon; · kwað þat hé þár weldi mid is gi·sïðun tó,
bedan te þem barne. · Þan hogda hé im te banon werðan
645 wápnes ęggjun. · Þan eft waldand god
þȧhte wið þem þinga: · hé mahta a·þęngjan mêr,
647 gi·lêstjan an þesum liohte: · þat is noh lango skín,
gi·kȕðid kraft godes. · Þó géngun eft þiu kumbl forð
649 wánum undar wolknun. · Þó wárun þea wíson man
fúsa te faranne: · gi·witun im forð þanan
651 balda an bod-skępi: · weldun þat barn godes
selƀon sókjan. · Sie ni habdun þanan gi·sïðjas mêr,
653 b·útan þat sie þríe wárun: · wissun im þingo gi·skêð,
wárun im glauwe gumon, · þe þea geƀa lêddun.
655 Þan sáhun sie só wís-líko · undar þana wolknes skion,
up te þem hôhon himile, · hwó fórun þea hwíton sterron
657 —ant·kęndun sie þat kumbạl godes—, · þiu wárun þurh
Krista herod
gi·warht te þesero wer-oldi. · Þea weros aftar géngun,
659 folgodun ferạht-líko · —sie frumide þe mahte—
ant-þat sie gi·sáhun, · sïð-wórige man,
661 berht bôkạn godes, · blêk an himile
stillo gi·standen. · Þe sterro liohto skên
663 hwít oƀar þem húse, · þár þat hêlage barn
wonode an willjon · ęndi ina þat wíf bi·held,
665 þiu þiorne gi·þiudo. · Þó warð þero þegno hugi
blíði an iro briostun: · bi þem bôkna for·stódun,
667 þat sie þat friðu-barn godes · funden habdun,
hêlagna heƀan-kuning. · Þó sie an þat hús innan
669 mid iro geƀun géngun, · gumon ôstr-onja,

siȣ-wórige man: · sán ant·kęndun
671 þea weros waldand Krist. · Þea wrękkjon fellun
te þem kinde an kneo-beda · ęndi ina an kuning-wísa
673 gódan gróttun · ęndi im þea geƀa drógun,
gold ęndi wíh-rôk · bi godes têknun
675 *ęndi myrra þár mid. · Þea man stódun garowa,
holde for iro hêrron, · þea it mid iro handun sán
677 fagạro ant·féngun. · Þó gi·witun im þea feraḥton man,
sęggi te sęlȣon · siȣ-wórige,
679 gumon an gast-sęli. · Þár im godes ęngil
slápandjun an naht · sweƀan gi·tôgde,
681 gi·drog im an drôme, · al so it drohtin self,
waldand welde, · þat im þuhte þat man im mid wordun gi·budi,
683 þat sie im* þanan ȯȣran weg, · erlos fórin,
liȣodin sie te lande · ęndi þana lêȣan man,
685 Erodesan · eft ni sóhtin,
módagna kuning. · Þó warȣ morgan kuman
687 wánum te þesero wer-oldi. · Þó bi·gunnun þea wíson man
sęggjan iro sweƀanos; · selƀon ant·kęndun
689 waldandes word, · hwand sie gi·wit mikil
bárun an iro briostun: · bádun alo-waldon,
691 hêron heƀan-kuning, · þat sie móstin is huldi forȣ,
gi·wirkjan is willjon, · kwáȣun þat sea ti im habdin gi·węndit hugi,
693 *iro mód morgan gi·hwem. · Þó fórun eft þie man þanan,
erlos ôstr-onje, · al só im þe ęngil godes
695 wordun gi·wísde: · námun im weg ȯȣran,
ful-géngun godes lêrun: · ni weldun þemu Judeo kuninge
697 umbi þes barnes gi·burd · bodon ôstr-onje,
siȣ-wórige man · sęggjan gio·wiht,
699[a] ak węndun im eft an iro willjon.

TODO.

699[b] **9** Þó warȣ sán aftar þiu waldandes,
godes ęngil kumen · Josepe te sprákun,
701 sagde im an swefne · slápandjum an naht,
bodo drohtines, · þat þat barn godes
703 slíȣ-mód kuning · sókjan welda,

áhtjan is aldres; · „nú skaltu ine an Aegypteo
705 land ant·lêdjan · ęndi undar þem liudjun wesan
mid þiu godes barnu · ęndi mid þeru gódan þior*nan,
707 wunon undar þemu werode, · unt·þat þi word kume
hêrron þínes, · þat þú þat hêlage barn
709 eft te þesum land-skępi · lêdjan mótis,
drohtin þínen.“ · Þó fon þem drôma an·sprang
711 Joseph an is gęst-sęli, · ęndi þat godes gi·bod
sán ant·kęnda: · gi·wêt im an þana sïð þanen
713 þe þegạn mid þeru þiornon, · sóhta im þiod ȯðra
oþar brêdan berg: · welda þat barn godes
715 fíundun ant·fórjan. · *Þó gi·frang aftar þiu
Eródes þe kuning, · þár hé an is ríkja sat,
717 þat wárun þea wíson man · westan gi·hworþan
ôstar an iro óðil · ęndi fórun im ȯðran weg:
719 wisse þat sie im þat ârundi · eft ni weldun
sęggjan an is sęlðon. · Þó warð im þes an sorgun hugi,
721 mód mornondi, · kwað þat it im þie man dedin,
hęliðos* te hônðun. · Þó hé só hriuwig sat,
723 balg ina an is briostun, · kwað þat hé is mahti bętaron rád,
ȯðran gi·þęnkjen: · „nú ik is aldạr kan,
725 wêt is wintẹr-gi·talu: · nú ik gi·winnan mag,
þat hé io oþar þesaro erðu · ald ni wirðit,
727 hêr undar þesum hęri-skępi.“ · Þó hé só hardo gi·bôd,
Eródes oþar is ríki, · hét þó is rinkos faran
729 kuning þero liudjo, · hét þat sie kinda só filo
þurh iro hand-magen · hôþdu bi·námin,
731 só manag barn umbi Bethleem, · só filo só þár gi·boran wurði,
an twêm gę́run a·togan. · Tionon frumidon
733 þes kuninges gi·sïðos. · Þó skolda þár só manag kindisk man
sweltan sundjono lôs. · Ni warð síð noh êr
735 jámar-líkara for·gang · jungaro manno,
arm-líkara dôð. · Idisi wiopun,
737 módar managa, · gi·sáhun iro męgi spildjan:
ni mahte siu im nio gi·formon, · þoh siu mid iro faðmon twêm
739 iro êgan barn · armun bi·féngi,
liof ęndi luttil, · þoh skolda is simbla þat líf geþan,
741 þe magu for þeru módar. · Mênes ni sáhun,
wítjes þie wam-skaðon: · wápnes ęggjun

743 fręmidun firin-werk mikil. · Fellun managa
magu-junge man. · Þia módar wiopun
745 kind-jungaro kwalm; · kara was an Bethleem,
hofno hlúdost: · þoh man im iro herton an twê
747 sniði mid swerdu, · þoh ni mohta im gio sêrara dád
werðan an þesaro wer-oldi, · wíþun managun,
749 brúdjun an Bethleem: · gi·sáhun iro barn bi·foran,
kind-junge man, · kwalmu sweltan
751 blódag an iro barmun. · Þie banon wítnodun
un·skuldige skole: · ni bi·skriþun gio·wiht
753 þea man umbi mên-werk: · weldun mahtigna,
Krist selþon a·kwęlljan. · Þan habde ina kraftag god
755 gi·nęridan wið iro níðe, · þat inan nahtes þanan
an Aegypteo land · erlos ant·lêddun,
757 gumon mid Josepe · an þana grónjon wang,
an erðono bętstun, · þár ên aha fliutid,
759 Níl-strôm mikil · norð te sêwa,
flódo fagọrosta. · Þár þat friðu-barn godes
761 wonoda an willjon, · ant-þat wurd for·nam
Erodes þana kuning, · þat hé for·lét ęldjo barn,
763 módag manno drôm. · Þó skolda þero marka gi·wald
êgan is ęrþi-ward: · þe was Arkheláus
765 hêtan, hęri-togo · helm-berandero:
þe skolda umbi Jerusalem · Judeono folkes,
767 werodes gi·waldan. · Þó warð word kuman
þár an Egypti · ęðiljun manne,
769 þat hé þár te Josepe, · godes ęngil sprak,
bodo drohtines, · hét ina eft þat barn þanan
771 lêdjen te lande. · „nú haþað þit lioht af·geþen“, kwað hé,
„Erodes þe kuning; · hé welde is áhtjen giu,
773 frêson is feraḥas. · Nú maht þú an friðu lêdjen
þat kind undar euwa kunni, · nú þe kuning ni liþod,
775 erl oþar-módig.“ · Al ant·kęnde
Josep godes têkạn: · gęrịwide ina sniumo
777 þe þegạn mit þera þiornun, · þó sie þanan weldun
bêðju mid þiu barnu: · lêstun þiu berhton gi·skapu,
779 waldandes willjon, · al só hé im êr mid is wordun gi·bôd.

TODO.

10 Gi·witun im þó eft an Galilea-land · Joseph ęndi Maria,
781 hêlag híwiski · heþan-kuninges,
wárun im an Nazareth-burg. · Þár þe nęrjondjo Krist
783 wóhs undar þem werode, · warð gi·wittjes ful,
an was imu anst godes, · hé was allun liof
785 módar-mágun: · hé ni was ȯðrun mannun gi-lík,
þe gumo an sínera gódi. · Þó hé gę́r-talo
787 twe-liþi habde, · þó warð þiu tíd kuman,
þat sie þár te Jerusalem, · Juðeo liudi
789 iro þiod-gode · þionon skoldun,
wirkjan is willjon. · Þó warð þár an þana wíh innan
791 þár te Jerusalem · Judeono gi·samnod
man-kraft mikil. · Þár Maria was
793 self an gi·sïðja · ęndi iru sunu habda,
godes êgan barn. · Þó sie þat geld habdun,
795 erlos an þem alạha, · só it an iro êwa gi·bôd,
gi·lêstid te iro land-wísun, · þó fórun im eft þie liudi þanan,
797 weros an iro willjon · ęndi þár an þem wíha af·stód
mahtig barn godes, · só ina þiu módar þár
799 ni wissa te wáron; · ak siu wánda þat hé mid þem weroda forð,
fóri mit iro friundun. · Gi·frang aftar þiu
801 eft an ȯðrun daga · aðal-kunnjes wíf,
sálig þiorna, · þat hé undar þem gi·sïðja ni was.
803 warð Mariun þó · mód an sorgun,
hriuwig umbi iro herta, · þó siu þat hêlaga barn
805 ni fand undar þem folka: · filu gornoda
þiu godes þiorna. · Gi·witun im þó eft te Jerusalem
807 iro sunu sókjan, · fundun ina sittjan þár
an þem wíha innan, · þár þe wísa man,
809 swíðo glauwa gumon · an godes êwa
lásun ęnde línodun, · hwó sie lof skoldin
811 wirkjan mid iro wordun þem, · þe þesa wer-old gi·skóp.
Þár sat undar middjun · mahtig barn godes,
813 Krist alo-waldo, · só is þea ni mahtun ant·kęnnjan wiht,
þe þes wíhes þár · wardon skoldun,
815 ęndi frágoda sie · firi-wit-líko
wísera wordo. · Sie wundradun alle,
817 bi·hwí gio só kindisk man · su-líka kwidi mahti
mid is múðu gi·mênjan. · Þár ina þiu módar fand

819 sittjan under þem gi·siðja · ęndi iro sunu grótta,
wísan undar þem weroda, · sprak im mid ira wordun tó:
821 „hwí weldes þú þínera módar, · manno lioƀosto,
gi·sidon su-líka sorga, · þat ik þí só sêrag-mód,
823 idis arm-hugdig · êskon skolda
undar þesun burg-liudjun?“ · Þó sprak iru eft þat barn an·gęgin
825 wísun wordun: · „Hwat þú wêst garo“, kwað hé,
„þat ik þár gi·rísu, · þár ik bi rehton skal
827 wonon an willjon, · þár gi·wald haƀad
mín mahtig fader.“ · Þie man ni for·stódun,
829 þie weros an þem wíha, · bi·hwí hé só þat word gi·sprak,
gi·mênda mid is mûðu: · Maria al bi·held,
831 gi·barg an ira breostun, · só hwat só siu gi·hôrda ira barn sprekan
wísaro wordo. · Gi·witun im þó eft þanan
833 fon Jerusalem · Joseph ęndi Maria,
habdun im te gi·siðja · sunu drohtines,
835 allaro barno bętsta, · þero þe io gi·boran wurði
magu fon módar: · habdun im þár minnja tó
837 þurh hluttran hugi, · ęndi hé só gi·hôrig was,
godes êgan barn · gaduling-mágun
839 þurh is ôd-módi, · aldron sínun:
ni welda an is kindiski þó noh · is kraft mikil
841 mannun márjan, · þat hé su-lík męgin êhta,
gi·wald an þesaro wer-oldi, · ak hé im an is willjon bêd
843 gi·þiudo undar þero þiodu · þrí-tig gęro,
êr þan hé þár têkạn ênig · tôgjan weldi,
845 sęggjan þem gi·siðja, · þat hé selƀo was
an þesaro middil-gard · manno drohtin.
847 Habda im só bi·halden · hêlag barn godes
word ęndi wís-dóm · ęnde allaro gi·wittjo mêst,
849 tulgo spáhan hugi: · ni mahta man is an is sprákun werðan,
an is wordun gi·war, · þat hé su-lík gi·wit êhta,
851 þegạn su-líka gi·þáhti, · ak hé im só gi·þiudo bêd
torhtaro têkno. · Ni was noh þan þiu tíd kuman,
853 þat hé ina oƀar þesan middil-gard · márjan skolda,
lêrjan þie liudi, · hwó sie skoldin iro gi·lôƀon haldan,
855 wirkjan willjon godes; · wissun þat þoh managa

liudi aftar þem landa, · þat hé was an þit lioht kuman,
857 þoh sie ina kûð-líko · an·kęnnjan ni mahtin,
êr þan hé ina selbo · sęggjan welda.
TODO.

817 bi·hwí | hwó *C* 818 mid is mûðu gi·mênjan | gi·mahljan mid is mûðu *C*

859 **11** Þan was im Johannes · fon is juguð-hêdi
a·wahsan an ênero wóstunni; · þár ni was werodes þan mêr,
861 b·útan þat hé þár ên-kora · alo-waldon gode,
þegạn þionoda: · for·lét þioda gi·mang,
863 manno gi·mênðon. · Þár warð im mahtig kuman
an þero wóstunni · word fon himila,
865 gód-lík stemna godes, · ęndi Johanne gi·bod,
þat hé Kristes kumi · ęndi is kraft mikil
867 obar þesan middil-gard · márjan skoldi;
hét ina wár-líko · wordun sęggjan,
869 þat wári heþan-ríki · hęliðo barnun
an þem land-skępi, · liudjun gi·náhid,
871 welono wun-samost. · Im was þó willjo mikil,
þat hé fon su-líkun sáldun · sęggjan mósti.
873 Gi·wêt im þó gangan, · al só Jordan flót,
watar an willjon, · ęndi þem weroda allan dag,
875 aftar þem land-skępi · þem liudjun kûðda,
þat sie mid fastunnju · firin-werk manag,
877 iro selboro · sundja bóttin,
„þat gí werðan hrênja“, (kwað hé;) „heþan-ríki is
879 gi·náhid manno barnun. · Nú látad eu an euwan mód-seþon
euwar selboro · sundja hreuwan,
881 lêdas þat gí an þesun liohta fręmidun, · ęndi mínun lêrun hôrjad,
węndjat aftar mínun wordun. · Ik eu an watara skal
883 gi·dôpjan diur-líko, · þoh ik euwa dádi ne mugi,
euwar selbaro · sundja a·látan,
885 þat gí þurh mín hand-gi·werk · hluttra werðan
lêðaro gi·lêsto: · ak þe is an þit lioht kuman,
887 mahtig te mannun · ęndi undar eu middjun stéd,
—þoh gí ina selbun · gi·sehan ni willjan—,
889 þe eu gi·dôpjan skal · an euwes drohtines namon
an þana hâlagon gêst. · Þat is hêrro obar al:

891 hé mag allaro manno gi·hwena · mên-gi·þáhtjo,
sundjono sikoron, · só hwene só só sálig mót
893 werðen an þesaro wer-oldi, · þat þes willjon haþad,
þat hé só gi·lêstja, · só hé þesun liudjun wili,
895 gi·bioden barn godes. · Ik bium an is bod-skępi herod
an þesa wer-old kumen · ęndi skal im þana weg rúmjen,
897 lêrjan þesa liudi, · hwó sea skulin iro gi·lôbon haldan
þurh hluttran hugi, · ęndi þat sie an hęllja ni þurþin,
899 faran an fern þat hêta. · Þes wirðid só fagan an is móde
man te só managaro stundu, · só hwe só þat mên for·látid,
901 gerno þes gramon an·busni, · —só mag im þes gódon gi·wirkjan,
huldi heþan-kuninges,— · só hwe só haþad hluttra treuwa
903 up te þem alo-mahtigon gode.“ · Erlos managa
bi þem lêrun þó, · liudi wándun,
905 weros wár-líko, · þat þat waldand Krist
selbo wári, · hwanda hé só filu sȯðes gi·sprak,
907 wároro wordo. · Þó warð þat só wído kȕð
oþar þat for·geþana land · gumono gi·hwi-líkum,
909 sęggjun at iro sęlðun: · þó kwámun ina sókjan þarod
fon Jerusalem · Judeo liudjo
911 bodon fon þeru burgi · ęndi frágodun, ef hé wári þat barn godes,
„þat hér lango giu“, (kwáðun sie,) „liudi sagdun,
913 weros wár-líko, · þat hé skoldi an þesa wer-old kuman“.
Johannes þó gi·mahạlde · ęndi te·gęgnes sprak
915 þem bodun bald-líko: · „ni bium ik“, kwað hé, „þat barn godes,
wár waldand Krist, · ak ik skal im þana weg rúmjen,
917 hêrron mínumu.“ · Þea hęliðos frugnun,
þea þár an þem ârundje · erlos wárun,
919 bodon fon þero burgi: · „ef þú nú ni bist þat barn godes,
bist þú þan þoh Elias, · þe hér an êr-dagun
921 was undar þesumu werode? · hé is wis-kumo
eft an þesan middil-gard. · Saga ȯs, hwat þú manno sís!
923 Bist þú ênig þero, · þe hér êr wári
wísaro wár-saguno? · Hwat skulun wí þem werode fon þí
925 sęggjan te sȯðon? · Neo hér êr su-lík ni warð
an þesun middil-gard · man ȯðar kuman

927 dádjun só mári. · Bi·hwí þú hér dôpisli
fręmis undar þesumu folke, · ef þú þaro fora·sagono
929 ên-hwi-lík ni bist?“ · Þó habde eft garo
Johannes þe gódo · glau and-wordi:
931 „Ik bium fora-bodo · frâon mínes,
liobes hêrron; · ik skal þit land rekon,
933 þit werod aftar is willjon. · Ik hębbju fon is worde mid mí
stranga stemna, · þoh sie hér ni willje for·standan filo
935 werodes an þesaro wóstunni. · Ni bium ik mid wihti gi-lík
drohtine mínumu: · hé is mid is dádjun só strang,
937 só mári ęndi só mahtig · —þat wirðid managun kûð,
werun aftar þesaro wer-oldi— · þat ik þes wirðig ni bium,
939 þat ik móti an is gi·skuoha, · þoh ik sí is skalk êgan,
an só ríkjumu drohtine, · þea reomon ant·bindan:
941 só mikilu is hé bętara þan ik. · Nis þes bodon gi·mako
ênig obar erðu, · ne nú aftar ni skal
943 werðan an þesaro wer-oldi. · Hębbjad euwan willjon þarod,
liudi euwan gi·lôbon: · þan eu lango skal
945 wesan euwa hugi hrómag; · þan gí hęlli-gi·þwing,
for·látad lêðaro drôm · ęndi sókjad eu lioht godes,
947 up-ôdes hêm, · êwig ríki,
hôhan heban-wang. · Ne látad euwan hugi twífljen!“

TODO.

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925 sęggjan te sóðon | Formulaic, also found in *Heli* 2077a, 4018a, 4988a, along with *Beow* 51a: *sęcgan tó sóðe*.

949 **12** Só sprak þó jung gumo · bi godes lêrun
mannun te márðu. · Manag samnoda
951 þár te Bethania · barn Israheles;
kwámun þár te Johannese · kuningo gi·sïðos,
953 liudi te lêrun · ęndi iro gi·lôbon ant·féngun.
Hé dôpte sie dago gi·hwi-líkes · ęndi im iro dádi lóg,
955 wrêðaro willjon, · ęndi lobode im word godes,
hêrron sínes: · „heban-ríki wirðid“, kwað hé,
957 „garu gumono só hwem, · só ti gode þęnkid
ęndi an þana hêljand *wili · hluttro gi·lôbjan,
959 lêstjan is lêra“. · Þó ni was lang te þiu,
þat im fon Galilea gi·wêt · godes êgan barn,
961 *diur-lík drohtines sunu, · dôpi suokjan.

was im þuo an is wastme · waldandes barn*,
963 al só hé mid þero þiodu · þrí-tig habdi
wintro an is wer-oldi. · Þó hé an is willjon kwam,
965 þár Johannes · an Jordana strôme
allan langan dag · liudi manage
967 dôpte diur-líko. · Reht só hé þó is drohtin gi·sah,
holdan hêrron, · só warð im is hugi blíði,
969 þes im þe willjo gi·stód, · ęndi sprak im þó mid is wordun tó,
swíðo gód gumo, · Johannes te Kriste:
971 „nú kumis þú te mínero dôpi, · drohtin frô mín,
þiod-gumono bętsto: · só skolde ik te þínero duan,
973 hwand þú bist allaro kuningo kraftigost.“ · Krist selþo gi·bôd,
waldand wár-líko, · þat hé ni spráki þero wordo þan mêr:
975 „wêst þú, þat ùs só gi·rísid“, (kwað hé,) „allaro rehto gi·hwi-lík
te gi·fulljanne · forð-wardes nú
977 an godes willjon“. · Johannes stód,
dôpte allan dag · druht-folk mikil,
979 werod an watere · ęndi ôk waldand Krist,
hêran heþan-kuning · handun sínun
981 an allaro baðo þem bętston · ęndi im þár te bedu gi·hnêg
an kneo kraftag. · Krist up gi·wêt
983 fagar fon þem flóde, · friðu-barn godes,
liof liudjo ward. · Só hé þó þat land af·stóp,
985 só ant·hlidun þó himiles doru, · ęndi kwam þe hêlago gêst
fon þem alo-waldon · oþane te Kriste:
987 —was im an gi·lík-nissje · lungras fugles,
diur-líkara dúþun— · ęndi sat im uppan ùses drohtines ahslu,
989 wonoda im oþar þem waldandes barne. · Aftar kwam þár
word fon himile,
hlúd fon þem hôhon radura · ęndi grótta þane hêljand selþon,
991 Krista, allaro kuningo bętston, · kwað þat hé ina gi·korana
habdi
selþo fon sínun ríkja, · kwað þat im þe sunu líkodi
993 bętst allaro gi·boranaro manno, · kwað þat hé im wári allaro
barno lioþost.
Þat móste Johannes þó, · al só it god welde,
995 gi·sehan ęndi gi·hôrjan. · Hé gi·deda it sán aftar þiu
mannun mári, · þat sie þár mahtigna
997 hêrron habdun: · „Þit is“, kwað hé, „heþan-kuninges sunu,

ên alo-waldand: · þesas willjo ik ur-kundjo
999 wesan an þesaro wer-oldi, · hwand it sagda mí word godes,
drohtines stemne, · þó hé mí dôpjan hét
1001 weros an watare, · só hwár só ik gi·sáwi wár-líko
þana hêlagon gêst · *fan heþan-wange
1003 an þesan middil-gard · ênigan man waron,
kuman mid kraftu; · þat kwað, þat skoldi Krist wesan,
1005 diur-lík drohtines suno. · Hie dôpjan skal
an þana hêlagan gêst · ęndi hêljan managa
1007 manno mên-dádi. · Hé haþad maht fon gode,
þat hé a·látan mag · liudjo gi·hwi-líkun
1009 saka ęndi sundja. · Þit is selþo Krist,
godes êgan barn, · gumono bętsto,
1011 friðu wið fiundun. · Wala þat eu þes mag frâh-mód hugi
wesan an þesaro wer-oldi, · þes eu þe willjo gi·stód,
1013 þat gí só libbjanda · þana landes ward
selþon gi·sáhun. · Ní mót sliumo sundjono lôs
1015 manag gêst faran · an godes willjon
tionon a·tómid, · þe mid treuwon wili
1017 wið is wini wirkjan · ęndi an waldand Krist
fasto gi·lôþjan. · Þat skal te frumun werðen
1019 gumono só hwi-líkun, · só þat gerno dót“.

TODO.

**13** Só ge·fragn ik þat Johannes þó · gumono gi·hwi-líkun,
1021 loþoda þem liudjun · lêra Kristes,
hêrron sínes, · ęndi heþan-ríki
1023 te gi·winnanne, · welono þane mêston,
sálig sin-líf. · Þó hé im selbo gi·wêt
1025 aftar þem dôpislja, · drohtin þe gódo,
an êna wóstunnja, · waldandes sunu;
1027 was im þár an þero ên-ôdi · erlo drohtin
lange hwíla; · ne habda liudjo þan mêr,
1029 sęggjo te gi·sïðun, · al só hé im selbo gi·kôs:
welda is þár látan koston · kraftiga wihti,
1031 selþon Satanasan, · þe gio an sundja spęnit,
man an mên-werk: · hé konsta is mód-seþon,
1033 wrêðan willjon, · hwó hé þesa wer-old êrist,
an þem an-ginnja · irmin-þioda

1035 bi·swêk mit sundjun, · þó hé þiu sin-híun twê,
Adaman ęndi Éwan, · þurh un-treuwa
1037 for·lêdda mid luginun, · þat liudo barn
aftar iro hin-fęrdi · hęllja sóhtun,
1039 gumono gêstos. · Þó welda þat god mahtig,
waldand węndjan · ęndi welda þesum werode for·geþen
1041 hôh himil-ríki: · be·þiu hé herod hêlagna bodon,
is sunu sęnda. · Þat was Satanase
1043 tulgo harm an is hugi: · afonsta heþan-ríkjes
manno kunnje: · welda þó mahtigna
1045 mid þem selþon sakun · sunu drohtines,
þem hé Adaman · an êr-dagun
1047 darnungo bi·dróg, · þat hé warð is drohtine lêð,
bi·swêk ina mid sundjun · —só welda hé þó selþan dón
1049 hêlandjan Krist. · Þan habda hé is hugi fasto
wið þana wam-skaðon, · waldandes barn,
1051 herte só gi·hęrdid: · welda heþan-ríki
liudjun gi·lêstjan. · Was im þes landes ward
1053 an fastunnja · fior-tig nahto,
manno drohtin, · só hé þár mates ni ant·bêt;
1055 þan langa ni gi·dorstun · im dęrnja wihti,
níð-hugdig fíund, · náhor gangan,
1057 grótjan ina gęgin-warðan: · wánde þat hé god ên-fald,
for·útar man-kunnjes wiht · mahtig wári,
1059 hêleg himiles ward. · Só hé ina þó ge·hungrjan lét,
þat ina bi·gan bi þero męnnisko · móses lustjan
1061 aftar þem fiuwar-tig dagun, · þe fíund náhor géng,
mirki mên-skaðo: · wánda þat hé man ên-fald
1063 wári wissungo, · sprak im þó mid is wordun tó,
grótta ina þe gêr-fíund: · „ef þú sís godes sunu“, kwað hé,
1065 „be·hwí ni hêtis þú þan werðan, · ef þú gi·wald haþes,
allaro barno bętst, · brôd af þesun stênun?
1067 Ge·hêli þínna hungạr!“ · Þó sprak eft þe hêlago Krist:
„ni mugun ęldi-barn“, (kwað hé,) „ên-faldes brôdes,
1069 liudi libbjen, · ak sie skulun þurh lêra godes
wesan an þesero wer-oldi · ęndi skulun þiu werk frummjen,
1071 þea þár werðad a·hlúdid · fon þero hêlogun tungun,
fon þem galme godes: · þat is gumono líf
1073 liudjo só hwi-líkon, · só þat lêstjan wili,

þat fon waldandes · worde ge·biudid.“
1075 Þó bi·gan eft niuson · ǫndi náhor géng
un-hiuri fíund · ȯðru sïðu,
1077 fandoda is frôhan. · Þat friðu-barn þolode
wrêðes willjon · ǫndi im gi·wald for·gaf,
1079 þat hé umbi is kraft mikil · koston mósti,
lét ina þó lêdjan · þana liud-skaðon,
1081 þat hé ina an Jerusalem · te þem godes wíha,
alles oþan-wardan, · up gi·sętta
1083 an allaro húso hôhost, · ǫndi hosk-wordun sprak,
þe gramo þurh gelp mikil: · „ef þú sís godes sunu“, kwað hé,
1085 „skríd þi te erðu hinan. · Ge·skriþan was it giu lango,
an bókun ge·writen, · hwó gi·boden haþad
1087 is ǫngilun · alo-mahtig fader,
þat sie þí at wege ge·hwem · wardos sinðun,
1089 haldad þí undar iro handun. · Hwat þú hwargin ni þarft
mid þínun fótun · an felis be·spurnan,
1091 an hardan stên.“ · Þó sprak eft þe hêlago Krist,
allaro barno bętst: · „só is ôk an bókun ge·skriþan“, kwað hé,
1093 „þat þú te hardo ni skalt · hêrran þínes,
fandon þínes frôhan: · þat nis þí allaro frumono neg·ên.“
1095 Lét ina þó an þana þriddjan sïð · þana þiod-skaðon
gi·brǫngen uppan ênan berg þen hôhon: · þár ina þe balo-wíso
1097 lét al oþar-sehan · irmin-þiode,
wonod-saman welon · ǫndi wer-old-ríki
1099 ǫndi all su-lík ôdes, · só þius erða bi·haþad
fagǫroro frumono, · ǫndi sprak im þó þe fiund an·gęgin,
1101 kwað þat hé im þat al só gód-lík · for·geþen weldi,
hôha hęri-dómos, · „ef þú wilt hnígan te mí,
1103 fallan te mínun fótun · ǫndi mí for frôhan haþas,
bedos te mínun barma. · Þan látu ik þí brúkan wel
1105 alles þes ôd-welon, · þes ik þí hębbju gi·ôgit hír.“
Þó ni welda þes lêðan word · lęngeron hwíle
1107 hôrjan þe hêlago Krist, · ak hé ina fon is huldi for·drêf,
Satanasan for·swêp, · ǫndi sán aftar sprak
1109 allaro barno bętst, · kwað þat man bedon skoldi
up te þem alo-mahtigon gode · ǫndi im ênum þionon
1111 swíðo þio-liko · þegnos managa,
hęliðos aftar is huldi: · „þár ist þiu helpa ge·lang

1113 manno ge·hwi-líkun.“ · Þó gi·wêt im þe mên-skaðo,
swíðo sêrag-mód · Satanas þanan,
1115 fiund undar fern-dalu. · Warð þár folk mikil
fon þem alo-waldan · oþana te Kriste
1117 godes ęngilo kumen, · þie im sïðor jungar-dóm,
skoldun ambaht-skępi · aftar lêstjen,
1119 þionon þio-líko: · só skal man þiod-gode,
hêrron aftar huldi, · heþan-kuninge.

TODO.

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1035–1037 þó … luginun | As told in *SaxGen*, the sister poem of *Heli*.

1053 fior-tig ‘forty’ | Note the unstable form of this numeral; *fior-tig* is the younger form, but the older *fiuwar-tig* occurs at l. 1061 below.

1061–1062 þe fiund náhor géng, / mirki mên-skaðo | The way Satan is described in this passage (continuing to 1115a) is noticably similar to the descriptions of Grendle and his mother in *Beow*. Agreements are found not just in descriptive nouns (*Heli* 1062a: *mên-skaðo* = *Beow* 712a, 737b, 1339a: *mân-scaða*, *Heli* 1061b et c.: *fiund* = *Beow* 101b, 143b, 164b et c.: *féond*) and adjectives (*Heli* 1056a: *níð-bugdig*, 1096a: *balu-wís* ~ *Beow* 723a: *bealo-býdig*) but also in verbs that describe the antagonists as ‘visiting’ (*Heli* 1075a: *niuson* = *Beow* 115a, 2074b: *néosian*) and ‘drawing nearer’ (*Heli* 1061b, 1075b: *náhor géng* ~ *Beow* 745b: *forð néar æt·stóp* ‘he stepped up nearer’) their intended victim. It thus seems likely that the *Heli*-poet is drawing on older traditional stories of night-stalking monsters in his description of Satan, in which case Christ in the present passage would have been understood by the contemporary Saxon audience as taking on the archetypal role of the Germanic heroic monster-slayer.

1121 **14** Was im an þem sin-węldi · sálig barn godes
lange hwíle, · unt·þat im þó lioþora warð,
1123 þat hé is kraft mikil · kûðjen wolda
weroda te willjon. · Þó for·lét hé waldes hleo,
1125 ên-ôdjes ard · ęndi sóhte im eft erlo ge·mang,
mári męgin-þiode · ęndi manno drôm,
1127 géng im þó bi Jordanes staðe: · þár ina Johannes ant·fand,
þat friðu-barn godes, · frôhan sínan,
1129 hêlagana heþan-kuning, · ęndi þem hęliðun sagda,
Johannes is jungurun, · þó hé ina gangan ge·sah:
1131 „þit is þat lamb godes, · þat þár lôsjan skal
af þesaro wídon wer-old · wrêða sundja,
1133 man-kunnjas mên, · mári drohtin,
kuningo kraftigost.“ · Krist im forð gi·wêt
1135 an Galileo land, · godes êgan barn,
fór im te þem friundun, · þár hé a·fódit was,
1137 tír-líko a·togan, · ęndi talda mid wordun
Krist undar is kunnje, · kuningo ríkjost,

1139 hwó sie skoldin iro selboro · sundja bótjan,
hét þat sie im iro harm-werk manag · hreuwan létin,
1141 feldin iro firin-dádi: · „nú is it all ge·fullot só,
só hír alde man · êr hwanna sprákun,
1143 ge·hétun eu te helpu · heþan-ríki:
nú is it giu gi·náhid þurh þes nęrjandan kraft: · þes mótun gí neotan forð,
1145 só hwe só gerno wili · gode þeonojan,
wirkjan aftar is willjon.“ · Þó warð þes werodes filu,
1147 þero liudjo an lustun: · wurðun im þea lêra Kristes,
só swótja þem gi·siðja. · Hé bi·gan im samnon þó
1149 gumono te jungoron, · gódoro manno,
word-spáha weros. · Géng im þó bi ênes watares staðe,
1151 þat þár habda Jordan · a·neþan Galileo land
ênna sê ge·warhtan. · Þár hé sittjan fand
1153 Andreas ęndi Petrus · bi þem aha-strôme,
bêðja þea ge·bróðar, · þár sie an brêd watar
1155 swíðo niud-líko · nętti þenidun,
fiskodun im an þem flóde. · Þár sie þat friðu-barn godes
1157 bi þes sêes staðe · selbo grótta,
hét þat sie im folgodin, · kwað þat hé im só filu woldi
1159 godes ríkjas for·geþen; · „al só git hír an Jordanes strôme
fiskos fáhat, · só skulun git noh firiho barn
1161 halon te inkun handun, · þat sie an heþan-ríki
þurh inka lêra · líðan mótin,
1163 faran folk manag.“ · Þó warð frô-mód hugi
bêðjun þem gi·bróðrun: · ant·kęndun þat barn godes,
1165 lioþan hêrron: · for·létun al saman
Andreas ęndi Petrus, · só hwat só sie bi þeru ahu habdun,
1167 ge·wunstes bi þem watare: · was im willjo mikil,
þat sie mid þem godes barne · gangan móstin,
1169 samad an is gi·siðja, · skoldun sálig-líko
lôn ant·fáhan: · só dót liudjo so hwi-lík,
1171 só þes hêrran wili · huldi gi·þionon,
ge·wirkjan is willjon. · Þó sie bi þes watares staðe
1173 furðor kwámun, · þó fundun sie þár ênna fródan man
sittjan bi þem sêwa · ęndi is suni twêne,
1175 Jakobus ęndi Johannes: · wárun im junga man.
Sátun im þá ge·sun-fader · an ênumu sande uppen,

1177 brugdun ęndi bóttun · bêðjum handun
þiu nętti niud-líko, · þea sie habdun nahtes êr
1179 for·sliten an þem sêwa. · Þár sprak im selþo tó
sálig barn godes, · hét þat sie an þana siðð mid im,
1181 Jakobus ęndi Johannes, · géngin bêðje,
kind-junge man. · Þó wárun im Kristes word
1183 só wirðig an þesaro wer-oldi, · þat sie bi þes watares staðe
iro aldan fader · ênna for·létun,
1185 fródan bi þem flóde, · ęndi al þat sie þár fehas êhtun,
nęttju ęndi nęglid-skipu, · ge·kurun im þana nęrjandan Krist,
1187 hêlagna te hêrron, · was im is helpono þarf
te gi·þiononne: · só is allaro þegno ge·hwem,
1189 wero an þesero wer-oldi. · Þó gi·wêt im þe waldandes sunu
mid þem fiuwarjun forð, · ęndi im þó þana fifton gi·kôs
1191 Krist an ênero kôp-stędi, · kuninges jungoron,
mód-spáhana man: · Mattheus was hé hêtan,
1193 was im ambahtjo · ęðilero manno,
skolda þár te is hêrron · handun ant·fáhan
1195 tins ęndi tolna; · treuwa habda hé góda,
aðal-and·bári: · for·lét al saman
1197 gold ęndi silụbar · ęndi geþa managa,
diurje mêðmos, · ęndi warð im ùses drohtines man;
1199 kôs im þe kuninges þegn · Krist te hêrran,
milderan mêðọm-geþon, · þan êr is man-drohtin
1201 wári an þesero wer-oldi: · féng im wóðera þing,
lang-samoron rád. · Þó warð it allun þem liudjun kùð,
1203 fon allaro burgo gi·hwem, · hwó þat barn godes
samnode ge·siðos · ęndi selþo ge·sprak
1205 só manag wís-lík word · ęndi wáres só filu,
torhtes gi·tôgde · ęndi têkạn manag
1207 ge·warhte an þesero wer-oldi. · Was þat an is wordun skín
iak an is dádjun só same, · þat hé drohtin was,
1209 himilisk hêrro · ęndi te helpu kwam
an þesan middil-gard · manno barnun,
1211 liudjun te þesun liohta. · Oft ge·deda hé þat an þem lande skín,
þan hé þár torht-líko · só manag têkạn gi·warhte,
1213 þár hé hêlde mid is handun · halte ęndi blinde,
lôsde af þeru léf-hêdi · liudi manage,

1215 af su-líkun suhtjun, · só þan allaro swároston
an firiho barn · fiund bi·wurpun,
1217[a] tulgo lang-sam legar.

TODO.

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1176 ge·sun-fader | An archaic compound form. TODO.

1186 nęglid-skipu | A clinker-built ship, certainly a native Saxon term. Cf. the *hôh hurnid-skip* at 2266a, 2907a.

1198 diurje mêðmos | Formulaic, shared with *Beow* 2236a.

1217[b] **15** Þó fórun þár þie liudi tó
allaro dago ge·hwi-líkes, · þár ùsa drohtin was
1219 selbo undar þem gi·siðje, · unt·þat þár ge·samnod warð
męgin-folk mikil · managero þiodo,
1221 þoh sie þár alle be ge·líkumu · ge·lôþon ni kwámin.
weros þurh ênan willjon: · sume sóhtun sie þat waldandes barn,
1223 armoro manno filu · —was im átes þarf—,
þat sie im þár at þeru męnigi · mates ęndi drankes,
1225 þigidin at þeru þiodu; · hwand þár was manag þeganˌ só gód,
þie ira alamosnje · armun mannun
1227 gerno gáþun. · Sume wárun sie im eft Judeono kunnjes,
fêgni folk-skępi: · wárun þár ge·farana te þiu,
1229 þat sie ùses drohtines · dádjo ęndi wordo
fâron woldun, · habdun im fêknjan hugi,
1231 wrêðen willjon: · woldun waldand Krist
a·lêdjen þem liudjun, · þat sie is lêron ni hôrdin,
1233 ne węndin aftar is willjon. · Suma wárun sie im eft só wíse man,
wárun im glauwe gumon · ęndi gode werðe,
1235 a·lesane undar þem liudjun, · kwámun im þarod be þem lêron Kristes,
þat sie is hêlag word · hôrjen móstin,
1237 línon ęndi lêstjen: · habdun mid iro ge·lôþon te im
fasto ge·fangen, · habdun im ferhten hugi,
1239 wurðun is þegnos te þiu, · þat hé sie an þiod-welon
aftar iro ên-dagon · up ge·bráhti,
1241 an godes ríki. · Hé só gerno ant·féng
man-kunnjes manag · ęndi mund-burd gi·hét
1243 te langaru hwílu, · ęndi mahta só gi·lêstjen wel.

Þó warð þár męgin só mikil · umbi þana márjon Krist,
1245 liudjo ge·samnod: · þó gi·sah hé fon allun landun kuman,
fon allun wídun wegun · werod te·samne
1247 lungro liudjo: · is lof was só wído
managun ge·márid. · Þó gi·wêt im mahtig self
1249 an ênna berg uppan, · barno ríkjost,
sundạr ge·sittjen, · ęndi im selƀo ge·kôs
1251 twe-liƀi ge·talda, · treu-hafta man,
gódoro gumono, · þea hé im te jungoron forð
1253 allaro dago ge·hwi-líkes, · drohtin welda
an is ge·sïð-skępja · simblon hębbjan.
1255 Nęmnida sie þó bi naman · ęndi hét sie im þó náhor gangan,
Andreas ęndi Petrus · êrist sána,
1257 ge·bróðar twêne, · ęndi bêðje mid im,
Jakobus ęndi Johannes: · sie wárun gode werðe;
1259 mildi was hé im an is móde; · sie wárun ênes mannes suni
bêðje bi ge·burdjun; · sie kôs þat barn godes
1261 góde te jungoron · ęndi gumono filu,
márjero manno: · Mattheus ęndi Þomas,
1263 Judasas twêna · ęndi Jakob ȯðran,
is selƀes swiri: · sie wárun fon gi·sustruonjon twêm
1265 knósles kumana, · Krist ęndi Jakob,
góde gadulingos. · Þó habda þero gumono þár
1267 þe nęrjendo Krist · niguni ge·talde,
treu-hafte man: · þó hét hé ôk þana te·handon gangan
1269 selƀo mid þem gi·sïðun: · Símon was hé hêtan;
hét ôk Bartholomeus · an þana berg uppan
1271 faran fan þem folke áðrum · ęndi Philippus mid im,
treu-hafte man. · Þó géngun sie twe-liƀi samad,
1273 rinkos te þeru rúnu, · þár þe rádand sat,
managoro mund-boro, · þe allumu man-kunnje
1275 wið hęllje ge·þwing · helpan welde,
formon wið þem ferne, · só hwem só frummjen wili
1277 só liob-líka lêra, · só hé þem liudjun þár
þurh is gi·wit mikil · wísjan hogda.

TODO.

1279 **16** Þó umbi þana nęrjandon Krist · náhor géngun
su-líka ge·sïðos, · só hé im selƀo ge·kôs,

1281 waldand undar þem werode. · Stódun wísa man,
gumon umbi þana godes sunu · gerno swíðo,
1283 weros an willjon: · was im þero wordo niud,
þáhtun ęndi þagodun, · hwat im þero þiodo drohtin,
1285 weldi waldand self · wordun kùðjan
þesum liudjun te lioþe. · Þan sat im þe landes hirdi
1287 gęgin-ward for þem gumun, · godes êgan barn:
welda mid is sprákun · spáh-word manag
1289 lêrjan þea liudi, · hwó sie lof gode
an þesum wer-old-ríkja · wirkjan skoldin.
1291 Sat im þó ęndi swígoda · ęndi sah sie an lango,
was im hold an is hugi · hêlag drohtin,
1293 mildi an is móde, · ęndi þó is mund ant·lôk,
wísde mid wordun · waldandes sunu
1295 manag már-lík þing · ęndi þem mannum sagde
spáhun wordun, · þem þe hé te þeru spráku þarod,
1297 Krist alo-waldo, · ge·koran habda,
hwi-líke wárin allaro · irmin-manno
1299 gode werðoston · gumono kunnjes;
sagde im þó te sòðan, · kwað þat þie sáliga wárin,
1301 man an þesoro middil-gardun, · þie hér an iro móde wárin
arme þurh ôd-módi: · „þem is þat êwana ríki,
1303 swíðo hêlag-lík · an heþan-wange
sin-líf far·geþen.“ · Kwað þat ôk sálige wárin
1305 máð-mundja man: · „þie mótun þie márjon erðe,
of·sittjen þat selþe ríki.“ · Kwað þat ôk sálige wárin,
1307 þie hír wiopin iro wammun dádi; · „þie mótun eft willjon ge·bídan,
frófre an iro frâhon ríkja. · Sálige sind ôk, þe sie hír frumono gi·lustid,
1309 rinkos, þat sie rehto a·dómjen. · Þes mótun sie werðan an þem ríkja drohtines
gi·fullit þurh iro ferhton dádi: · su-líkoro mótun sie frumono bi·knégan
1311 þie rinkos, þie hír rehto a·dómjad, · ne willjad an rúnun be·swíkan
man, þár sie at mahle sittjad. · Sálige sind ôk þem hír mildi wirðit
1313 hugi an hęliðo briostun: · þem wirðit þe hêlego drohtin,

mildi mahtig selþo. · Sálige sind ôk undar þesaro managon þiodu,
1315 þie hębbjad iro herta gi·hrênod: · þie mótun þane heþanes waldand
sehan an sínum ríkja.“ · Kwað þat ôk sálige wárin,
1317 „þie þe friðu-samo undar þesumu folke libbjod · ęndi ni willjad ęniga fehta ge·wirken,
saka mid iro selþoro dádjun: · þie mótun wesan suni drohtines ge·nęmnide,
1319 hwande hé im wil ge·nádig werðen; · þes mótun sie niotan lango
selþon þes sínes ríkjes.“ · Kwað þat ôk sálige wárin
1321 þie rinkos, þe rehto weldin, · „ęndi þurh þat þolod ríkjoro manno
hęti ęndi harm-kwidi: · þem is ôk an himile eft
1323 godes wang for·geþen · ęndi gêst-lík líf
aftar te êwan-dage, · só is io ęndi ni kumit,
1325 welan wun-sames.“ · Só habde þó waldand Krist
for þem erlom þár · ahto ge·talda
1327 sálda ge·sagda; · mid þem skal simbla gi·hwe
himil-ríki ge·halon, · ef hé it hębbjan wili,
1329 eþþo hé skal te êwan-daga · aftar þarþon
welon ęndi willjon, · sïðor hé þese wer-old a·giþid,
1331 erð-líþi-gi·skapu, · ęndi sókit im ȯðar lioht
só liof só lêð, · só hé mid þesun liudjun hér
1333 gi·werkod an þesoro wer-oldi, · al só it þár þó mid is wordun sagde
Krist alo-waldo, · kuningo ríkjost
1335 godes êgan barn · jungorun sínun:
„Gé werðat ôk só sálige“, (kwað hé,) „þes iu saka biodat
1337 liudi aftar þeson lande · ęndi lêð sprekat,
hębbjad iu te hoska · ęndi harmes filu
1339 ge·wirkjad an þesoro wer-oldi · ęndi wíti ge·frummjad,
fęlgjad iu firin-spráka · ęndi fiund-skępi,
1341 lâgnjad iuwa lêra, · dót iu lêðes filu,
harmes þurh iuwan hêrron. · Þes látad gí iuwan hugi simbla,
1343 líf an lustun, · hwand iu þat lôn stęndit
an godes ríkja garu, · gódo ge·hwi-líkes,
1345 mikil ęndi manag-fald: · þat is iu te médu far·geþan,

hwand gí hér êr bi·foran · arþid þolodun,
1347 wíti an þesoro wer-oldi. · Wirs is þem ȯðrum,
giþiðig grimmora þing, · þem þe hér gód êgun,
1349 wídan worold-welon: · þie for·slítat iro wunnja hér;
ge·niudot sie ge·nóges, · skulun eft naroworo þing
1351 aftar iro hin-fęrdi · hęliðos þolojan.
Þan wópjan þár wan-skęfti, · þie hér êr an wunnjon sín,
1353 libbjad an allon lustun, · ne willjad þes far·látan wiht,
mêni-gi·þȧhtjo, · þes sie an iro mód spęnit,
1355 lêðoro gi·lêstjo. · Þan im þat lôn kumid,
uþil arþêd-sam, · þan sie is þane ęndi skulun
1357 sorgondi ge·sehan. · Þan wirðid im sêr hugi,
þes sie þesero wer-oldes só filu · willjan ful-géngun,
1359 man an iro mód-seþon. · Nú skulun gí im þat mên lahan,
węrjan mid wordun, · al só ik giu nú ge·wísjan mag,
1361 sęggjan sȯð-líko, · ge·sïðos míne,
wárun wordun, · þat gí þesoro wer-oldes nú forð
1363 skulun salt wesan, · sundigero manno,
bótjan iro balu-dádi, · þat sie an bętara þing,
1365 folk far·fȧhan · ęndi for·látan fiundes gi·werk,
diuþales ge·dádi, · ęndi sókjan iro drohtines ríki.
1367 Só skulun gí mid iuwon lêrun · liud-folk manag
węndjan aftar mínon willjon. · Ef iuwar þan a·wirðid hwi-lík,
1369 far·látid þea lêra, · þea hé lêstjan skal,
þan is im só þem salte, · þe man bi sêes staðe
1371 wído te·wirpit: · þan it te wihti ni dôg,
ak it firiho barn · fótun spurnat,
1373 gumon an greote. · Só wirðid þem, þe þat godes word skal
mannum márjan: · ef hé im þan látid is mód twehon,
1375 þat hí ne willja mid hluttro hugi · te heþan-ríkja
spanen mid is spráku · ęndi sęggjan spel godes,
1377 ak węnkid þero wordo, · þan wirðid im waldand gram,
mahtig módag, · ęndi só samo manno barn;
1379 wirðid allun þan · irmin-þiodun,
liudjun a·lêðid, · ef is lêra ni dugun.“

TODO.

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1323 líf | *end V/27r; text continues on 32v.* 1358 sie | *cuts off V*

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1284 þȧhtun ęndi þagodun | Found identically in three other places; TODO.

1300 kwað þat þie sáliga wárin | Beginning the list of beatitudes; cf. 1326b and note.

1305 máð-mundja | A hapax, generally assumed to be the same word as English "smooth", but without the s-mobile.

1326–1327 ahto ge·talda / sálda ge·sagda | Sievers connects the eight-numbering of the beatitudes to a passage from Hrabanus. TODO.

**17** Só sprak hé þó spáh-líko · ǫndi sagda spel godes,
1382 lêrde þe landes ward · liudi síne
mid hluttru hugju. · Hǫliðos stódun,
1384 gumon umbi þana godes sunu · gerno swíðo,
weros an willjon: · was im þero wordo niud,
1386 þáhtun ǫndi þagodun, · gi·hôrdun þero þiodo drohtin
sǫggjan êw godes · ǫldi-barnun;
1388 gi·hét im heþan-ríki · ǫndi te þem hǫliðun sprak:
„Ôk mag ik iu sǫggjan, · ge·sïðos mína,
1390 wárun wordun, · þat gí þesoro wer-oldes nú forð
skulun lioht wesan · liudjo barnun,
1392 fagar mid firihun · oþar folk manag,
wlitig ǫndi wun-sam: · ni mugun iuwa werk mikil
1394 bi·holan werðan, · mid hwi-líko gí sea hugi kúðjat:
þan mêr þe þiu burg ni mag, · þiu an berge stáð,
1396 hôh holm-kliþu, · bi·holen werðen,
wrisi-lík gi·werk, · ni mugun iuwa word þan mêr
1398 an þesoro middil-gard · mannum werðen,
iuwa dádi bi·dǫrnit. · Dót, só ik iu lêrju:
1400 látad iuwa lioht mikil · liudjun skínan,
manno barnun, · þat sie far·standan iuwan mód-seþon,
1402 iuwa werk ǫndi iuwan willjon, · ǫndi þes waldand god
mid hluttro hugju, · himiliskan fader,
1404 loþon an þesumu liohte, · þes hé iu su-líka lêra far·gaf.
Ni skal neoman lioht, þe it haþad, · liudjun dǫrnjan,
1406 te hardo be·hwǫlþjan, · ak hé it hôho skal
an sǫli sǫttjan, · þat þea ge·sehan mugin
1408 alla ge·líko, · þea þár inna sind,
hǫliðos an hallu. · Þan hald ni skulun gí iuwa hêlag word
1410 an þesumu land-skǫpa · liudjun dǫrnjen,
hǫlið-kunnje far·helan, · ak gé it hôho skulun
1412 brêdjan, þat gi·bod godes, · þat it allaro barno ge·hwi-lík,
oþar al þit land-skǫpi · liudi far·standan
1414 ǫndi só ge·frummjen, · só it an forn-dagun

tulgo wíse man · wordun ge·sprákun,
1416 þan sie þana aldan êw · erlos heldun,
ęndi ôk su-líku swíðor, · só ik iu nú sęggjan mag,
1418 alloro gumono ge·hwi-lík · gode þionojan,
þan it þár an þem aldom · êwa ge·beode.
1420 Ni wánjat gí þes mit wihtju, · þat ik bi þiu an þesa wer-old kwámi,
þat ik þana aldan êw · irrjen willje,
1422 fęlljan undar þesumu folke · efþo þero fora-sagono
word wiðạr·werpen, · þea hér só gi·wárja man
1424 bar-líko ge·budun. · Êr skal bêðju te·faran,
himil ęndi erðe, · þiu nú bi·hlidan standat,
1426 êr þan þero wordo · wiht bi·líba
un·lêstid an þesumu liohte, · þea sie þesum liudjun hér
1428 wár-líko ge·budun. · Ni kwam ik an þesa wer-old te þiu,
þat ik feldi þero fora-sagono word, · ak ik siu fulljen skal,
1430 ôkjon ęndi nígjan · ęldi-barnum,
þesumu folke te frumu. · Þat was forn ge·skriban
1432 an þem aldon êo · —ge hôrdun it oft sprekan
word-wíse man—: · só hwe só þat an þesoro wer-oldi gi·dót,
1434 þat hé ȧðrana · aldru bi·neote,
líbu bi·lôsje, · þem skulun liudjo barn
1436 dôd a·dêljan. · Þan willjo ik it iu diopor nú,
furður bi·fȧhan: · só hwe só ina þurh fiund-skępi,
1438 man wiðạr ȯðrana · an is mód-seþon
bilgit an is breostun · —hwand sie alle ge·bróðar sint,
1440 sálig folk godes, · sibbjon bi·tęngja,
man mid mág-skępi—, · þan wirðit þoh hwe ȯðrumu an is móde só gram,
1442 líbes weldi ina bi·lôsjen, · of hé mahti gi·lêstjen só:
þan is hé sán a·fêhit · ęndi is þes ferạhas skolo,
1444 al su-líkes ur-dêljes · só þe ȯðar was,
þe þurh is hand-męgin · hôbdo bi·lôsde
1446 erl ȯðarna. · Ôk is an þem êo ge·skriban
wárun wordun, · só gí witon alle,
1448 þan man is náhiston · niud-líko skal
minnjan an is móde, · wesen is mágun hold,
1450 gadulingun gód, · wesen is geþa mildi,
frâhon is friunda ge·hwane, · ęndi skal is fiund hatan,

1452 wiðęr·standen þem mid strídu · ęndi mid starku hugi,
węrjan wiðạr wrêðun. · Þan sęggjo ik iu te wáron nú,
1454 ful-líkur for þesumu folke, · þat gí iuwa fiund skulun
minnjon an iuwomu móde, · só samo só gí iuwa mágos dót,
1456 an godes namon. · Dót im gódes filu,
tôgjat im hluttran hugi, · holda treuwa,
1458 liof wiðạr ira lêðe. · Þat is lang-sam rád
manno só hwi-líkumu, · só is mód te þiu
1460 ge·flíhit wiðạr is fiunde. · Þan mótun gí þea fruma êgan,
þat gí mótun hêten · heþan-kuninges suni,
1462 is blíði barn. · Ne mugun gí iu bętaran rád
ge·winnan an þesoro wer-oldi. · Þan sęggjo ik iu te wáron ôk,
1464 barno ge·hwi-líkum, · þat gí ne mugun mid gi·bolgono hugi
iuwas gódes wiht · te godes húsun
1466 waldande far·geþan, · þat it imu wirðig sí
te ant·fâhanne, · só lango só þú fiund-skępjes wiht,
1468 wiðęr ȯðran man · in·wid hugis.
Êr skalt þú þi simbla ge·sónjen · wið þana sak-waldand,
1470 ge·módi gi·mahljan: · sïðor maht þú mêðmos þína
te þem godes altere a·geþan: · þan sind sie þemu gódan werðe
1472 heþan-kuninge. · Mêr skulun gí aftar is huldi þionon,
godes willjon ful·gán, · þan ȯðra Judeon duon,
1474 ef gí willjat êgan · êwan ríki,
sin-líf sehan. · Ôk skal ik iu sęggjan noh,
1476 hwó it þár an þem aldon · êo ge·biudid,
þat ênig erl ȯðres · idis ni bi·swíka,
1478 wíf mid wammu. · Þan sęggjo ik iu te wáron ôk,
þat þár man is siuni mugun · swíðo far·lêdjan
1480 an mirki mên, · ef hí ina látid is mód spanen,
þat hé be·ginna þero girnjan, · þiu imu ge·gangan ni skal.
1482 Þan haþed hé an imu selþon sán · sundja ge·warhta,
ge·hęftid an is hertan · hęlli-wíti.
1484 Ef þan þana man is siun wili · eþþa is swíðare hand
far·lêdjen is liðo hwi-lík · an lêðan weg,
1486 þan is erlo ge·hwem · ȯðar bętara,
firiho barno, · þat hé ina fram werpa
1488 ęndi þana lið lôsje · af is lík-hamon
ęndi ina áno kuma · up te himile,
1490 þan hé só mid allun · te þem Inferne,

hwerþe mid só hêlun · an hęlli-grund.
1492 Þan 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-skępi só mikil, · ef hé ina an morð spęnit,
1496 bêdid balu-werko; · bętera is imu þan ȯðar,
þat hé þana friund fan imu · fer far·werpa,
1498 míðe þes máges · ęndi ni hębbja þár ênіga minnja tó,
þat hé móti êno · up ge·stígan
1500 hôh himil-ríki, · þan sie hęlli-ge·þwing,
brêd balu-wíti · bêðja gi·sókjan,
1502[a] ubil arþidi.

TODO.

1500 hôh | *TODO: Critical note (ms. apparently has hô)*

1396 holm-kliþu | Also found in *Beow.*

1502[b] **18** Ôk is an þem êo ge·skriþan
wárun wordun, · só gí witun alle,
1504 þat míðe mên-êðos · man-kunnjes ge·hwi-lík,
ni for·swęrje ina selþon, · 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 þár undar, · hwand þat is þes alo-waldon
fagąr fót-skamel, · nek ênig firiho barno
1512 ne swęrja bi is selþes hôþde, · hwand hé ni mag þár ne swart ne hwít
ênig hár ge·wirkjan, · b·útan só it þe hêlago god,
1514 ge·markode mahtig; · be·þiu skulun míðan filu
erlos êð-wordo. · Só hwe só it ofto dót,
1516 só wirðid is simbla wirsa, · hwand hé imu gi·wardon ni mag.
Bi·þiu skal ik iu nú te wárun · wordun gi·beodan,
1518 þat gí 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 þár wár is,
kweðe nên, af it nis, · láta im ge·nóg an þiu;
1524 só hwat só is mêr oþar þat · man ge·frummjad,
só kumid it al fan uþile · ęldi-barnun,
1526 þat erl þurh un-treuwa · ȯðres ni wili
wordo ge·lôþjan. · Þan sęggjo ik iu te wáron ôk,
1528 hwó it þár an þem aldon · êo ge·biudit:
só hwe só ôgon ge·nimid · ȯðres mannes,
1530 lôsid af is lík-haman, · eþþa is liðo hwi-líkan,
þat hé it eft mid is selþes skal · sán ant·gelden
1532 mid ge·líkun liðjon. · Þan willjo ik iu lêrjan nú,
þat gí só ni wrekan · wrêða dádi,
1534 ak þat gí þurh ôd-módi · al ge·þolojan
wítjes ęndi wammes, · só hwat só man iu an þesoro wer-oldi ge·dóe.
1536 Dóe alloro erlo ge·hwi-lík · ȯðrom manne
frume ęndi ge·fóri, · só hé willje, þat im firiho barn
1538 gódes an·gęgin dóen. · Þan wirðit im god mildi,
liudjo só hwi-líkum, · 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 lêhnjon wer-oldi, · ak huggjat te iuwomu leoþon hêrran
þero geþono te gelde, · þat sie iu god lôno,
1544 mahtig mund-boro, · só hwat só gí is þurh is minnes gi·dót.
Ef þú þan geþojan wili · gódun mannun
1546 fagare feho-skattos, · þár þú eft frumono hugis
mêr ant·fáhan, · te hwí haþas þú þes ênigа méda fon gode
1548 eþþa lôn an þemu is liohte, · hwand þat is lêhni feho?
Só is þes alles ge·hwat, · þe þú ȯðrun ge·duos
1550 liudjon te leoþe, · þár þú hugis eft ge·lík neman
þero wordo ęndi þero werko: · te hwí wêt þi þes ùsa waldand þank,
1552 þes þú þín só bi·filhis · ęndi ant·fáhis eft þan þú wili?
iuwan ôð-welon · geþan gí þem armun mannun,
1554 þe ina iu an þesoro wer-oldi ne lônon · ęndi rómot te iuwes waldandes ríkja.
Te hlúd ni dó þú it, · þan þú mid þínun handun bi·felhas

1556 þína alamosna þemu armon manne, · ak dó im þurh ôd-módjen
gerno þurh godes þank: · þan móst þú eft geld niman,
1558 swíðo liof-lík lôn, · þár þú is lango bi·þarft,
fagạroro frumono. · Só hwat só þú is só þurh ferhtan hugi
1560 darno ge·dêljas, · —so is ụsumu drohtine werð—
ne galpo þú far þínun geþun 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 · gódero werko.
Ôk skal ik iu ge·beodan, · þan gí willjad te bedu hnígan
1566 ęndi willjad te iuwomu hêrron · helpono biddjan,
þat hé iu a·láte · lêðes þinges,
1568 þero sakono ęndi þero sundjono, · þea gí iu selþon hír
wrêða ge·wirkjad, · þat gí it þan for ȯðrumu werode ni duad:
1570 ni márjad it far męnigi, · þat iu þes man ni loþon,
ni diurjan þero dádjo, · þat gí iuwes drohtines gi·bed
1572 þurh þat ídala hróm · al ne far·leosan.
Ak þan gí willjan te iuwomo hêrron · helpono biddjan,
1574 þiggjan þeo-líko, · —þes iu is þarf mikil—
þat iu sigi-drohtin · sundjono tómja,
1576 þan dót gí þat só darno: · þoh wêt it iuwe drohtin self
hêlag an himile, · hwand imu nis bi·holan n·eo·wiht
1578 ne wordo ne werko. · Hé látid it þan al ge·werðan só,
só gí ina þan biddjad, · þan gí te þero bedo hnígad
1580 mid hluttru hugi.“ · Hęliðos stódun,
gumon umbi þana godes sunu · gerno swíðo,
1582 weros an willjon: · was im þero wordo niud,
þáhtun ęndi þagodun, · was im þarf mikil,
1584 þat sie þat eft ge·hogdin, · þat im þat hêlaga barn
an þana forman sïð · filu mid wordun
1586 torhtes ge·talde. · Þó sprak im eft ên þero twe-libjo an·gęgin,
glauworo gumono, · te þem godes barne:

TODO.

1575 sigi-drohtin | Cf. OE *sige-dryhten*. TODO?

1588 **19** „Hêrro þe gódo“, (kwað hé,) „ụs is þínoro huldi þarf,
te gi·wirkenne þínna willjon, · ęndi ôk þínoro wordo só self,

1590 allaro barno bętst, · þat þú ȯs bedon lêres,
jungoron þíne, · só Johannes duot,
1592 diur-lík dôperi, · dago ge·hwi-líkas
is werod mid wordun, · hwí sie waldand skulun,
1594 gódan grótjan. · Dó þína jungorun só self:
ge·rihti ȯs þat ge·rúni.“ · Þó habda eft þe ríkjo garu
1596 sán aftar þiu, · sunu drohtines,
gód word an·gęgin: · „Þan gí god willjan“, kwað hé,
1598 „weros mid iuwon wordun · waldand grótjan,
allaro kuningo kraftigostan, · þan kweðad gi, só ik iu lêrju:
1600 ‚Fadar ȯsa · firiho barno,
þú bist an þem hôhon · himila ríkja,
1602 ge·wíhid sí þín namo · wordo ge·hwi-líko.
Kuma þín · kraftag ríki.
1604 Werða þín willjo · obar þesa wer-old alla,
só sama an erðo, · só þár uppa ist
1606 an þem hôhon · himilo ríkja.
Gef ȯs dago ge·hwi-líkes rád, · drohtin þe gódo,
1608 þína hêlaga helpa, · ęndi a·lát ȯs, hebanes ward,
managoro mên-skuldjo, · al só we ȯðrum mannum dóan.
1610 Ne lát ȯs far·lêdjan · lêða wihti
só forð an iro willjon, · só wí wirðige sind,
1612 ak help ȯs wiðạr allun · ubilon dádjun.‘
Só skulun gí biddjan, · þan gí te bede hnígad
1614 weros mid iuwom wordun, · þat iu waldand god
lêðes a·láte · an leut-kunnja.
1616 Ef gí þan willjad a·látan · liudjo ge·hwi-líkun
þero sakono ęndi þero sundjono, · þe sie wið iu selbon hír
1618 wrêða ge·wirkjat, · þan a·látid iu waldand god,
fadar ala-mahtig · firin-werk mikil,
1620 managoro mên-skuldjo. · Ef iu þan wirðid iuwa mód te stark,
þat gí ne wiljat ȯðrun · erlun a·látan,
1622 weron wam-dádi, · þan ne wil iu ôk waldand god
grim-werk far·geban, · ak gí skulun is geld niman,
1624 swíðo lêð-lik lôn · te languru hwílu,
alles þes un-rehtes, · þes gí ȯðrum hír
1626 gi·lêstjad an þesumu liohte · ęndi þan wið liudjo barn
þea saka ni gi·sónjad, · êr gí an þana sïð faran,
1628 weros fon þesoro wer-oldi. · Ôk skal ik iu te wárun sęggjan,

hwó gí lêstjan skulun · lêra mína:
1630 þan gí iuwa fastonnja · frummjan willjan,
minson iuwa mên-dádi, · þan ni duad gí þat te managom kủð,
1632 ak míðad is far ȯðrum mannun: · þoh wêt mahtig god,
waldand iuwan willjan, · þoh iu werod ȯðar,
1634 liudjo barn ne lobon. · Hé gildid is iu lôn aftar þiu,
iuwa hêlag fadar · an himil-ríkja,
1636 þes ge im mid su-líkum ôd-módja, · erlos þeonod,
só ferht-líko undar þesumu folke. · Ne willjat feho winnan
1638 erlos an un-reht, · ak wirkjad up te gode
man aftar médu: · þat is mêra þing,
1640 þan man hír an erðu · ôdag libbja,
wer-old-skattes ge·wono. · Ef gí willjad mínun wordun hôrjan,
1642 þan ne samnod gí hír sink mikil · siḷȯbres ne goldes
an þesoro middil-gard, · mêðọm-hordes,
1644 hwand it rotat hír an roste, · ęndi ręgin-þeoƀos far·stelad,
wurmi a·wardjad, · wirðid þat gi·wádi far·slitan,
1646 ti·gangid þe gold-welo. · Lêstjad iuwa gódon werk,
samnod iu an himile · hord þat méra,
1648 fagạra feho-skattos: · þat ni mag iu ênig fíund be·niman,
ne·wiht an·węndjan, · hwand þe welo standid
1650 garu iu te·gęgnes, · só hwat só gí gódes þarod,
an þat himil-ríki · hordes ge·samnod,
1652 hęliðos þurh iuwa hand-geƀa, · ęndi hębbjad þarod iuwan hugi fasto;
hwand þár ist alloro manno gi·hwes · mód-ge·þáhti,
1654 hugi ęndi herta, · þár is hord ligid,
sink ge·samnod. · Nis eo só sálig man,
1656 þat mugi an þesoro brêdon wer-old · bêðju ant·þęngjan,
ge þat hí an þesoro erðo · ôdag libbja,
1658 an allun wer-old-lustun wesa, · ge þoh waldand gode
te þanke ge·þeono: · ak hé skal alloro þingo gi·hwes
1660 simbla ȯðar-hweðar · ên far·látan
eþþo lusta þes lík-hamon · eþþo líf êwig.
1662 Be·þiu ni gornot gí umbi iuwa ge·garuwi, · ak huggjad te gode fasto,
ne mornont an iuwomu móde, · hwat gí eft an morgan skulin
1664 etan efþo drinkan · eþþo an hębbjan

weros te ge·wędja: · it wêt al waldand god,
1666 hwes þea bi·þurbun, · þea im hír þionod wel,
folgod iro frôhan willjon. · Hwat gí 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 gibid im drohtin god · dago ge·hwi-líkes
helpa wiðạr hungre. · Ôk mugun gí an iuwom hugi markon,
1672 weros umbi iuwa ge·wádi, · hwó þie wurti sint
fagọro ge·fratohot, · þea hír an felde stád,
1674 berht-líko ge·blóid: · ne mahta þe burges ward,
Salomon þe kuning, · þe habda sink mikil,
1676 mêðọm-hordas mêst, · þero þe ênig man êhti,
welono ge·wunnan · ęndi allaro ge·wádjo kust,—
1678 þoh ni mohte hé an is líþe, · þoh hé habdi alles þeses landes ge·wald,
a·winnan su-lík ge·wádi, · só þiu wurt haþad,
1680 þiu hír an felde stád · fagọro ge·garịwit,
lilli mid só liof-líku blómon: · ina wádit þe landes waldand
1682 hêr fan heþanes wange. · Mêr is im þoh umbi þit hęliðo kunni;
liudi sint im lioþoron mikilu, · þea hé im an þesumu lande ge·warhte,
1684 waldand an willjon sínan. · Be·þiu ne þurþon gí umbi iuwa ge·wádi sorgon,
ne gornot gí umbi iuwa ge·garịwi te swíðo: · god wili is alles rádan,
1686 helpan fan heþanes wange, · ef gí willjad aftar is huldi þeonon.
Gerot gí simbla êrist þes godes ríkjas, · ęndi þan duat aftar þem is gódun werkun,
1688 rómod gí rehtoro þingo: · þan wili iu þe ríkjo drohtin
geþon mid alloro gódu ge·hwi-líku, · ef gí im þus ful·gangan willjad,
1690 só ik iu te wárun hír · wordun sęggjo.

TODO.

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1656 ant·þęngjan | *so* ***M;*** a·þęngjan *(norm.)* ***C***

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1603 Kuma þín | A three-syllable line, which is otherwise unmetrical in Old Saxon. Its presence suggests that the poet is following the text of his source particularly closely and therefore is willing to sacrifice meter for the sake of sense.

1645 wurmi a·wardjad | Sounds very similar to 'dragons guard it', but the sense of *a·wǫrdjan* is 'destroy'.

**20** Ne skulun gí ênigumu manne · un-rehtes wiht,
1692 dǫrþjes a·dêljan, · hwand þe dóm eft kumid
obar þana selþon man, · þár it im te sorgon skal,
1694 werðan þem te wítja, · þe hír mid is wordun ge·sprikid
un-reht ȯðrum. · Neo þat iuwar ênig ne dua
1696 gumono an þesom gardon · geldes eþþo kôpes,
þat hí un-reht gi·met · ȯðrumu manne
1698 mên-ful mako, · hwand it simbla mótjan skal
erlo ge·hwi-líkomu, · su-lík só hé it ȯðrumu ge·dód,
1700 só kumid it im eft te·gǫgnes, · þár hé gerno ne wili
ge·sehan is sundjon. · Ôk skal ik iu sǫggjan noh,
1702 hwár gí iu wardon skulun · wítjo mêsta,
mên-werk manag: · te hwí skalt þú ênigan man be·sprekan,
1704 bróðar þínan, · þat þú undar is bráhon ge·sehas
halm an is ôgon, · ǫndi ge·huggjan ni wili
1706 þana swáran balkon, · þe þú an þínoro siuni haþas,
hard trio ǫndi hǫþig. · Lát þi þat an þínan hugi fallan,
1708 hwó þú þana êrist a·lôsjas: · þan skínid þí lioht be·foran,
ôgun werðad þí ge·oponot; · þan maht þú aftar þiu
1710 swáses mannes ge·siun · sïðor ge·bótjan,
ge·hêljan an is hôþde. · Só mag þat an is hugi mêra
1712 an þesoro middil-gard · manno ge·hwi-líkumu,
wesan an þesoro wer-oldi, · þat hí hír wammas ge·duot,
1714 þan hí ahtoja · ȯðres mannes
saka ǫndi sundja, · ǫndi haþad im selþo mêr
1716 firin-werko ge·frumid. · Ef hé wili is fruma lêstjan,
þan skal hí ina selþon êr · sundjono a·tómjan,
1718 lêð-werko lôson: · sïðor mag hí mid is lêrun werðan
hǫliðun te helpu, · sïðor hí ina hluttran wêt,
1720 sundjono sikoran. · Ne skulun gí swínum te·foran
iuwa mǫre-gríton makon · eþþo mêðmo ge·striuni,
1722 hêlag hals-mǫni, · hwand siu it an horu spurnat,
sulwjad an sande: · ne witun súþrjas ge·skêð,
1724 fagǫroro fratoho. · Su-lík sint hír folk manag,
þe iuwa hêlag word · hôrjan ne willjad,
1726 ful-gangan godes lêrun: · ne witun gódes ge·skêð,

ak sind im lári word · leoboron mikilu,
1728 umbi·þarþi þing, · þanna þeot-godes
werk ęndi willjo. · Ne sind sie wirðige þan,
1730 þat sie ge·hôrjan iuwa hêlag word, · ef sie is ne willjad an iro hugi þęnkjan,
ne línon ne lêstjan. · Þem ni sęggjan gí iuworo lêron wiht,
1732 þat gí þea spráka godes · ęndi spel managu
ne far·leosan an þem liudjun, · þea þár ne willjan gi·lôbjan tó,
1734 wároro wordo. · Ôk skulun gí iu wardon filu
listjun undar þesun liudjun, · þár 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-líkom ge·wádjon te iu,
1738 fagọron fratohon: · þoh hębbjad sie fêknan hugi:
þea mugun gí sán ant·kęnnjan, · só gí sie kuman ge·sehad:
1740 sie sprekad wís-lík word, · þoh iro werk ne dugin,
þero þegno ge·þáhti. · Hwand gí witun, þat eo an þornjun ne skulun
1742 wín-beri wesan · efþa welon eo·wiht,
fagọroro fruhtjo, · nek ôk fígun ne lesad
1744 hęliðos an hiopon. · Þat mugun gí undar·huggjan wel,
þat eo þe uþilo bôm, · þár hé an erðu stád,
1746 góden wastum ne giþid, · nek it ôk god ni ge·skóp,
þat þe gódo bôm · gumono barnun
1748 bári bittres wiht, · ak kumid fan alloro bâmo ge·hwi-líkumu
su-lík wastom te þesero wer-oldi, · só im fan is wurtjon ge·dręgid,
1750 eþþa berht eþþa bittạr. · Þat mênid þoh breost-hugi,
managoro mód-seþon · manno kunnjes,
1752 hwó alloro erlo ge·hwi-lík · ôgit selbo,
meldod mid is mùðu, · hwi-líkan hé mód haþad,
1754 hugi umbi is herte: · þes ni mag hé far·helan eo·wiht,
ak kumad fan þem uþilan man · in·wid-rádos,
1756 bittạra balu-spráka, · su-lík só hí an is breostun haþad
ge·hęftid umbi is herte: · simbla is hugi kùðid,
1758 is willjon mid is wordun, · ęndi farad is werk aftar þiu.
Só kumad fan þemu gódan manne · glau and-wordi,
1760 wís-lík fan is ge·wittja, · þat hí simbla mid is wordu ge·sprikid,
man mid is míðu su-lík, · só hé an is móde haþad

1762 hord umbi is herte. · Þanan kumad þea hêlagan lêra,
swíðo wun-sam word, · ęndi skulun is werk aftar þiu
1764 þeodu ge·þïhan, · þegnun managun
werðan te willjon, · al só it waldand self
1766 gódun mannun far·gibid, · god alo-mahtig,
himilisk hêrro, · hwand sie áno is helpa ni mugun
1768 ne mid wordun ne mid werkun · wiht a·þęngjan
gódes an þesun gardun. · Be·þiu skulun gumono barn
1770 an is ênes kraft · alle gi·lôbjan.

TODO.

1714 ahtoja | 'hatogea' *M*

1722 hêlag hals-męni | In an interesting example of cultural adaptation, OHG Tatian 39:7 *heilagaz* 'that which is holy' is concretized as a "holy neck-ring", an important type of object in pre-Christian Germanic society commonly found in archeological excavations. We must assume that such rings were still not entirely uncommon in Old Saxony in the 830s, when *Heli* was written.

1771 **21** Ôk skal ik iu wísjan, · hwó hír wegos twêna
liggjad an þesumu liohte, · þea farad liudjo barn,
1773 al irmin-þiod. · Þero is ȯðar sán
wíd stráta ęndi brêd, · —farid sie werodes filu,
1775 man-kunnjes manag, · hwand sie þarod iro mód spęnit,
wer-old-lusta weros— · þiu an þea wirson hand
1777 liudi lêdid, · þár sie te far·lora werðad,
hęliðos an hęllju, · þár is hêt ęndi swart,
1779 ęgis-lík an innan: · ôði ist þarod te faranne
ęldi-barnun, · þoh it im at þemu ęndje ni dugi.
1781 Þan ligid eft ȯðar · ęngira mikilu
weg an þesoro wer-oldi, · fęrid ina werodes lút,
1783 fâho folk-skępi: · ni willjad ina firiho barn
gerno gangan, · þoh hé te godes ríkja,
1785 an þat êwiga líf, · erlos lêdja.
Þan nimad gí iu þana ęngjan: · þoh hé só ôði ne sí
1787 firihon te faranne, · þoh skal hí te frumu werðan
só hwemu só ina þurh·gęngid, · só skal is geld niman,
1789 swíðo lang-sam lôn · ęndi líf êwig,
diur-líkan drôm. · Eo gí þes drohtin skulun,
1791 waldand biddjen, · þat gí þana weg mótin
fan foran ant·fâhan · ęndi forð þurh gi·gangan
1793 an þat godes ríki. · Hé ist garu simbla

wiðạr þiu te gebanne, · þe man ina gerno bidid,
1795 fergot firiho barn. · Sókjad fadar iuwan
up te þemu êwinom ríkja: · þan mótun gí ina aftar þiu
1797 te iuworu frumu fiðan. · Kûðjad iuwa fard þarod
at iuwas drohtines durun: · þan werðad iu an·dón aftar þiu,
1799 himil-portun ant·hlidan, · þat gí an þat hêlage lioht,
an þat godes ríki · gangan mótun,
1801 sin-líf sehan. · Ôk skal ik iu sęggjan noh
far þesumu werode allun · wár-lík biliði,
1803 þat alloro liudjo só hwi-lík, · só þesa mína lêra wili
ge·haldan an is herton · ęndi wil iro an is hugi a·þęnkjan,
1805 lêstjan sea an þesumu lande, · þe gi·líko duot
wísumu manne, · þe gi·wit habad,
1807 horska hugi-skęfti, · ęndi hús-stędi kiusid
an fastoro foldun · ęndi an felisa uppan
1809 wêgos wirkid, · þár im wind ni mag,
ne wág ne watares strôm · wihtju ge·tiunjan,
1811 ak mag im þár wið un-gi·widerjon · allun standan
an þemu felise uppan, · hwand it só fasto warð
1813 gi·stęllit an þemu stêne: · ant·habad it þiu stędi niðana,
wręðid wiðạr winde, · þat it wíkan ni mag.
1815 Só duot eft manno só hwi-lík, · só þesun mínun ni wili
lêrun hôrjen · ne þero lêstjen wiht;
1817 só duot þe un-wíson · erla ge·líko,
un-ge·wittigon were, · þe im be watares staðe
1819 an sande wili · sęli-hús wirkjan,
þár it westrani wind · ęndi wágo strôm,
1821 sêes ûðjon te·sláad; · ne mag im sand ęndi greot
ge·wręðjan wið þemu winde, · ak wirðid te·worpan þan,
1823 te·fallen an þemu flóde, · hwand it an fastoro nis
erðu ge·timbrod. · Só skal allaro erlo ge·hwes
1825 werk ge·þïhan wiðạr þiu, · þe hí þius mín word frumid,
haldid hêlag ge·bod.“ · Þó bi·gunnun an iro hugi wundron
1827 męgin-folk mikil: · ge·hôrdun mahtiges godes
liof-líka lêra; · ne wárun an þemu lande ge·wuno,
1829 þat sie eo fan su-líkun êr · sęggjan ge·hôrdin
wordun eþþo werkun. · Far·stódun wíse man,
1831 þat hé só lêrde, · liudjo drohtin,
wárun wordun, · só hé ge·wald habde,

1833 allun þem un-ge·líko, · þe þár an êr-dagun
undar þem liud-skępja · lêrjon wárun
1835 a·koran undar þemu kunnje: · ne habdun þiu Kristes word
ge·makon mid mannun, · þe hé far þero męnigi sprak,
1837[a] ge·bôd uppan þemu berge.

TODO.

1837[b] **22** Hé im þó bêðju be·falh
te ge·sęggennja · sínom wordun,
1839 hwó man himil-ríki · ge·halon skoldi,
wíd-brêdan welan, · gia hé im ge·wald far·gaf,
1841 þat sie móstin hêljan · halte ęndi blinde,
liudjo léf-hêdi, · legar-będ manag,
1843 swára suhti, · giak hé im selþo ge·bôd,
þat sie at ênigumu manne · méde ne námin,
1845 diurje mêðmos: · „ge·huggjad gi“, kwað hé, „hwand iu is þiu dád kuman,
þat ge·wit ęndi þe wís-dóm, · ęndi iu þea ge·wald far·giþid
1847 alloro firiho fadar, · só gí sie ni þurþun mid ênigo feho kôpon,
médjan mid ênigun mêðmun,— · só wesat gí iro mannun forð
1849 an iuwon hugi-skęftjun · helpono mildja,
lêrjad gí liudjo barn · lang-samna rád,
1851 fruma forð-wardes; · firin-werk lahad,
swára sundjon. · Ne látad iu siloþar nek gold
1853 wihti þes wirðig, · þat it eo an iuwa ge·wald kuma,
fagạra feho-skattos: · it ni mag iu te ênigoro frumu hwęrgin,
1855 werðan te ênigumu willjon. · Ne skulun gí ge·wádjas þan mêr
erlos êgan, · b·útan só gí þan an hębbjan,
1857 gumon te garẹwja, · þan gí gangan skulun
an þat gi·mang innan. · Neo gí umbi iuwan męti ni sorgot,
1859 lęng umbi iuwa líf-nare, · hwand þene lêrjand skulun
fódjan þat folk-skępi: · þes sint þea fruma werða,
1861 leoþ-líkes lônes, · þe hí þem liudjun sagad.
wirðig is þe wurhtjo, · þat man ina wel fódja,
1863 þana man mid mósu, · þe só managoro skal
seola bi·sorgan · ęndi an þana sïð spanen,
1865 gêstos an godes wang. · Þat is grôtara þing,
þat man bi·sorgon skal · seolun managa,
1867 hwó man þea ge·halde · te heþan-ríkja,

þan man þene lík-hamon · liudi-barno
1869 mósu bi·morna. · Be·þiu man skulun
haldan þene hold-líko, · þe im te heþan-ríkja
1871 þene weg wísit · ęndi sie wam-skaðun,
feondun wit·fâhit · ęndi firin-werk lahid,
1873 swára sundjon. · Nú ik iu sęndjan skal
aftar þesumu land-skępje · só lamb undar wulþos:
1875 só skulun gí undar iuwa fiund faren, · undar filu þeodo,
undar mis-líke man. · Hębbjad iuwan mód wiðạr þem
1877 só glauwan te·gęgnes, · só samo só þe gelwo wurm,
nádra þiu fêha, · þár siu iro níð-skępjes,
1879 witodes wánit, · þat man iu undar þemu werode ne mugi
be·swíkan an þemu sïðe. · Far þiu gí sorgon skulun,
1881 þat iu þea man ni mugin · mód-ge·þâhti,
willjan a·wardjen. · Wesat iu so wara wiðạr þiu,
1883 wið iro fêknjon dádjun, · só man wiðạr fiundun skal.
Þan wesat gí eft an iuwon dádjun · dúþon ge·líka,
1885 hębbjad wið erlo ge·hwene · ên-faldan hugi,
mildjan mód-seþon, · þat þár man neg·ên
1887 þurh iuwa dádi · be·drogan ne werðe,
be·swikan þurh iuwa sundja. · Nú skulun gí an þana sïð faran,
1889 an þat ârundi: · þár skulun gí arþidjes só filu
ge·þolon undar þeru þiod · ęndi ge·þwing só samo
1891 manag ęndi mis-lík, · hwand gí an mínumu namon
þea liudi lêrjat. · Be·þiu skulun gí þár lêðes filu
1893 fora wer-old-kuningun, · wítjas ant·fâhan.
Oft skulun gí þár for ríkja · þurh þius mín rehtun word
1895 ge·bundane standen · ęndi bêðju ge·þolojan,
ge hosk ge harm-kwidi: · umbi þat ne látad gí iuwan hugi twíflon,
1897 seþon swíkandjan: · gí ni þurþun an ênigun sorgun wesan
an iuwomu hugi hwęrgin, · þan man iu for þea hêri forð
1899 an þene gast-sęli · gangan hêtid,
hwat gí im þan te·gęgnes skulin · gódoro wordo,
1901 spáh-líkoro ge·sprekan, · hwand iu þiu spód kumid,
helpe fon himile, · ęndi sprikid þe hêlogo gêst,
1903 mahtig fon iuwomu munde. · Be·þiu ne an·drádad gí iu þero manno níð

ne forhtjat iro fiund-skępi: · þoh sie hębbjan iuwas ferạhes ge·wald,
1905 þat sie mugin þene lík-hamon · líþu be·neotan,
a·slahan mid swerde, · þoh sie þeru seolun ne mugun
1907 wiht a·wardjan. · Ant·drádad iu waldand god,
forhtjad fader iuwan, · frummjad gerno
1909 is ge·bod-skępi, · hwand hí haþad bêðjes gi·wald,
liudjo líþes · ęndi ôk iro lík-hamon
1911 gek þero seolon só self: · ef gí iuwa an þem sïðe þarod
far·liosat þurh þesa lêra, · þan mótun gí sie eft an þemu liohte godes
1913 be·foran fïðan, · hwand sie fader iuwa,
haldid hêlag god · an himil-ríkja.

TODO.

1877 gelwo wurm | TODO: Note on this wyrm. Biblical or Saxon?

1915 **23** Ne kumat þea alle te himile, · þea þe hér hrópat te mí
manno te mund-burd. · Managa sind þero,
1917 þea willjad alloro dago ge·hwi-líkes · te drohtine hnígan,
hrópad þár te helpu · ęndi huggjad an ȯðar,
1919 wirkjad wam-dádi: · ne sind im þan þiu word fruma,
ak þea mótun hwerþan · an þat himiles lioht,
1921 gangan an þat godes ríki, · þea þes gerne sint,
þat sie hír ge·frummjen · fader ala-waldan
1923 werk ęndi willjon. · Þea ni þurþun mid wordun só fílu
hrópan te helpu, · hwanda þe hêlogo god
1925 wêt alloro manno ge·hwes · mód-ge·þȧhti,
word ęndi willjon, · ęndi gildid im is werko lôn.
1927 Be·þiu skulun gí sorgon, · þan gí an þene sïð farad,
hwó gí þat ârundi · ti ęndja be·bręngen.
1929 Þan gí líðan skulun · aftar þesumu land-skępja,
wído aftar þesoro wer-oldi, · al só iu wegos lêdjad,
1931 brêd stráta te burg, · simbla sókjad gí iu þene bętston sán
man undar þeru męnegi · ęndi kȕðjad imu iuwan móð-seþon
1933 wárun wordun. · Ef sie þan þes wirðige sint,
þat sie iuwa gódun werk · gerno ge·lêstjen
1935 mid hluttru hugi, · þan gí an þemu húse mid im
wonod an willjon · ęndi im wel lônod,
1937 geldad im mid gódu · ęndi sie te gode selþon

wordun ge·wíhad · ęndi sęggjad im wissan friðu,
1939 hêlaga helpa · heþan-kuninges.
Ef sie þan só sáliga · þurh iro selboro dád
1941 werðan ni mótun, · þat sie iuwa werk frummjen,
lêstjen iuwa lêra, · þan gí fan þem liudjun sán,
1943 farad fan þemu folke, · —þe iuwa friðu hwirþid
eft an iuworo selboro siŏ,— · ęndi látad sie mid sundjun forð,
1945 mid balu-werkun búan · ęndi sókjad iu burg óðra,
mikil man-werod, · ęndi ne látad þes melmes wiht
1947 folgan an iuwom fótun, · þanan þe man iu ant·fáhan ne wili,
ak skuddjat it fan iuwon skóhun, · þat it im eft te skamu werðe,
1949 þemu werode te ge·wit-skępje, · þat iro willjo ne dôg.
Þan sęggjo ik iu te wárun, · só hwan só þius wer-old ęndjad
1951 ęndi þe márjo dag · oþar man farid,
þat þan Sodomo-burg, · þiu hír þurh sundjon warð
1953 an af-grundi · êldes kraftu,
fiuru bi·fallen, · þat þiu þan haþad friðu mêran,
1955 mildiran mund-burd, · þan þea man êgin,
þe iu hír wiðạr·werpat · ęndi ne willjad iuwa word frummjen.
1957 Só hwe só iu þan ant·fáhit · þurh ferhtan hugi,
þurh mildjan mód, · só haþad mínan forð
1959 willjon ge·warhten · ęndi ôk waldand god,
ant·fangan fader iuwan, · firiho drohtin,
1961 ríkjan rád-geþon, · þene þe al reht bi·kan.
wêt waldand self, · ęndi willjan lônot
1963 gumono ge·hwi-líkumu, · só hwat só hí hír gódes ge·duot,
þoh hí þurh minnja godes · manno hwi-líkumu
1965 willjandi far·geþe · watares drinkan,
þat hí þurftigumu manne · þurst ge·hêlje,
1967 kaldes brunnan. · Þesa kwidi werðad wára,
þat eo ne bi·líþid, · ne hí þes lôn skuli,
1969 fora godes ôgun · geld ant·fáhan,
méda manag-falde, · só hwat só hí is þurh mína minnja ge·duot.
1971 Só hwe só mín þan far·lôgnid · liudi-barno,
hęliðo for þesoro hęrju, · só dóm ik is an himile só self
1973 þár uppe far þem alo-waldan fader · ęndi for allumu is ęngilo krafte,

far þeru mikilon męnigi. · Só hwi-lík só þan eft manno barno
1975 an þesoro wer-oldi ne wili · wordun míðan,
ak gihit far gum-skępi, · þat hé mín jungoro sí,
1977 þene willju ek eft ôgjan · far ôgun godes,
fora alloro firiho fader, · þár folk manag
1979 for þene alo-waldon · alla gangad
rędinon wið þene ríkjon. · Þár willju ik imu an reht wesan
1981 mildi mund-boro, · só hwemu só mínun hír
wordun hôrid · ęndi þiu werk frumid,
1983 þea ik hír an þesumu berge uppan · ge·boden hębbju."
Habda þó te wárun · waldandes sunu
1985 ge·lêrid þea liudi, · hwó sie lof gode
wirkjan skoldin. · Þó lét hí þat werod þanan
1987 an alloro halba ge·hwi-líka, · hęri-skępi manno
siðon te sęlðon. · Habdun selbes word,
1989 ge·hôrid heban-kuninges · hêlaga lêra,
só eo te wer-oldi sint · wordo ęndi dádjo,
1991 man-kunnjes manag · obar þesan middil-gard
sprákono þiu spáhiron, · só hwe só þiu spel ge·frang,
1993 þea þár an þemu berge ge·sprak · barno ríkjast.

TODO.

**24** Ge·wêt imu þó umbi þrea naht aftar þiu · þesoro þiodo drohtin
1995 an Galileo land, · þár hé te ênum gômum warð,
ge·bedan þat barn godes: · þár skolda man êna brúd geban,
1997 muna-líka magað. · Þár Maria was,
mid iro suni selbo, · sálig þiorna,
1999 mahtiges móder. · Managoro drohtin
géng imu þó mid is jungoron, · godes êgan barn,
2001 an þat hôha hús, · þár þiu hêri drank,
þea Judeon an þemu gast-sęli: · hé im ôk at þem gômun was,
2003 giak hí þár ge·kùðde, · þat hí habda kraft godes,
helpa fan himil-fader, · hêlagna gêst,
2005 waldandes wís-dóm. · Werod blíðode,
wárun þár an luston · liudi at·samne,
2007 gumon glad-módje. · Géngun ambaht-man,
skęnkjon mid skálun, · drógun skírjane wín
2009 mid orkun ęndi mid alo-fatun; · was þár erlo drôm
fagar an flęttja, · þó þár folk undar im

2011 an þem bęnkjon só bętst · blíðsja af·hóbun,
wárun þár an wunnjun. · Þó im þes wínes brast,
2013 þem liudjun þes líðes: · is ni was far·lêbid wiht
hwęrgin an þemu húse, · þat for þene hęri forð
2015 skęnkjon drógin, · ak þiu skapu wárun
líðes a·lárid. · Þó ni was lang te þiu,
2017 þat it sán ant·funda · frío skônjosta,
Kristes móder: · géng wið iro kind sprekan,
2019 wið iro sunu selbon, · sagda im mid wordun,
þat þea werdos þó mêr · wínes ne habdun
2021 þem gęstjun te gômun. · Siu þó gerno bad,
þat is þe hêlogo Krist · helpa ge·riedi
2023 þemu werode te willjon. · Þó habda eft is word garu
mahtig barn godes · ęndi wið is móder sprak:
2025 „Hwat ist mí ęndi þí“, (kwað hé,) „umbi þesoro manno lið,
umbi þeses werodes wín? · Te hwí sprikis þú þes, wíf, só filu,
2027 manos mí far þesoro męnigi? · Ne sint mína noh
tídi kumana.“ · Þan þoh gi·trúoda siu wel
2029 an iro hugi-skęftjun, · hêlag þiorne,
þat is aftar þem wordun · waldandes barn,
2031 hêljandoro bętst · helpan weldi.
Hét þó þea ambaht-man · idiso skônjost,
2033 skęnkjon ęndi skap-wardos, · þea þár skoldun þero skolu
þionon,
þat sie þes ne word ne werk · wiht ne far·létin,
2035 þes sie þe hêlogo Krist · hêtan weldi
lêstjan far þem liudjun. · Árja stódun þár
2037 stên-fatu sehsi. · Þó só stillo ge·bôd
mahtig barn godes, · só it þár manno filu
2039 ne wissa te wárun, · hwó hé it mid is wordu ge·sprak;
hé hét þea skęnkjon · þó skírjas watares
2041 þiu fatu fulljen, · ęndi hí þár mid is fingrun þó,
segnade selbo · sínun handun,
2043 warhte it te wíne · ęndi hét is an ên wêgi hlaðen,
skęppjen mid ênoro skálon, · ęndi þó te þem skęnkjon sprak,
2045 hét is þero gęstjo, · þe at þem gômun was
þemu hêroston · an hand geban,
2047 ful mid folmun, · þemu þe þes folkes þár
ge·wéld aftar þemu werde. · Reht só hí þes wínes ge·drank,

2049 só ni mahte hé be·míðan, · ne hí far þeru męnigi sprak
te þemu brúdi-gumon, · kwað þat simbla þat bętste líð
2051 alloro erlo ge·hwi-lík · êrist skoldi
geþan at is gômun: · „undar þiu wirðid þero gumono hugi
2053 a·wękid mid wínu, · þat sie wel blíðod,
drunkan drômjad. · Þan mag man þár dragan aftar þiu
2055 líht-líkora líð: · só ist þesoro liudjo þau.
Þan haþas þú nú wundẹr-líko · werd-skępi þínan
2057 ge·markod far þesoro męnigi: · hétis far þit manno folk
alles þínes wínes · þat wirsiste
2059 þíne ambaht-man · êrist bręngjan,
geþan at þínun gômun. · Nú sint þína gęsti sade,
2061 sint þíne druhtingos · drunkane swíðo,
is þit folk frô-mód: · nú hétis þú hír forð dragan
2063 alloro líðo lof-samost, · þero þe ik eo an þesumu liohte ge·sah
hwęrgin hębbjan. · Mid þius skoldis þú ùs hin-dag êr
2065 geþon ęndi gômjan: · þan it alloro gumono ge·hwi-lík
ge·þigedi te þanke.“ · Þó warð þár þegạn manag
2067 ge·war aftar þem wordun, · sïðor sie þes wínes ge·drunkun,
þat þár þe hêlogo Krist · an þemu húse innan
2069 têkạn warhte: · trúodun sie sïðor
þiu mêr an is mund-burd, · þat hí habdi maht godes,
2071 ge·wald an þesoro wer-oldi. · Þó warð þat só wído kùð
obar Galileo land · Judeo liudjun,
2073 hwó þár selþo ge·deda · sunu drohtines
water te wíne: · þat warð þár wundro êrist,
2075 þero þe hí þár an Galilea · Judeo liudjon,
têkno ge·tôgdi. · Ne mag þat ge·tęlljan man,
2077 ge·sęggjan te sòðan, · hwat þár sïðor warð
wundres undar þemu werode, · þár waldand Krist
2079 an godes namon · Judeo liudjon
allan langan dag · lêra sagde,
2081 gi·hét im heþan-ríki · ęndi hęlljo ge·þwing
węride mid wordun, · hét sie wara godes,
2083 sin-líf sókjan: · þár is seolono lioht,
drôm drohtines · ęndi dag-skímon,
2085 gód-lík-nissja godes; · þár gêst manag
wunod an willjan, · þe hír wel þęnkid,
2087 þat hé hír bi·halde · heþan-kuninges ge·bod.

TODO.

2001 þiu hêri | *so C (norm.* 'thiu heri'*);* þe hęri *(norm.* 'the heri'*) M.*

**25** Ge·wêt imu þó mid is jungoron · fan þem gômun forð
2089 Kristus te Kapharnaum, · kuningo ríkjost,
te þeru márjon burg. · Męgin samnode,
2091 gumon imu te·gęgnes, · gódoro manno
sálig ge·siði: · weldun þiu is swótjan word
2093 hêlag hôrjen. · Þár im ên hunno kwam,
ên gód man an·gęgin · ęndi ina gerno bad
2095 helpan hêlagne, · kwað þat hí undar is híwiskja
ênna léfna lamon · lango habdi,
2097 seokan an is sęlðon: · „só ina ênig sęggjo ne mag
handun ge·hêljen. · Nú is im þínoro helpono þarf,
2099 frô mín þe gódo.“ · Þó sprak im eft þat friðu-barn godes
sán aftar þiu · selbo te·gęgnes,
2101 kwað þat hé þár kwámi · ęndi þat kind weldi
nęrjan af þeru nôdi. · Þó im náhor géng
2103 þe man far þeru męnigi · wið só mahtigna
wordun wehslan: · „ik þes wirðig ne bium,“ kwað hé,
2105 „hêrro þe gódo, · þat þú an mín hús kumes,
sókjas mína sęliða, · hwand ik bium só sundig man
2107 mid wordun ęndi mid werkun. · Ik ge·lôþju þat þú ge·wald habas,
þat þú ina hinana maht · hêlan ge·wirkjan,
2109 waldand frô mín: · ef þú it mid þínun wordun ge·sprikis,
þan is sán þiu léf-hêd lôsot · ęndi wirðid is lík-hamo
2111 hêl ęndi hrêni, · ef þú im þína helpa far·gibis.
Ik bium mí ambaht-man, · hębbju mí ôdes ge·nóg,
2113 welono ge·wunnen: · þoh ik undar ge·węldi sí
aðal-kuninges, · þoh hębbju ik erlo ge·trôst,
2115 holde hęri-rinkos, · þea mí só ge·hôriga sint,
þat sie þes ne word ne werk · wiht ne far·látad,
2117 þes ik sie an þesumu land-skępje · lêstjan héte,
ak sie farad ęndi frummjad · ęndi eft te iro frôhan kumad,
2119 holde te iro hêrron. · Þoh ik at mínumu hús êgi
wíd-brêdene welon · ęndi werodes ge·nóg,
2121 hęliðos hugi-dęrþje, · þoh ni gi·dar ik þi só hêlagna
biddjen, barn godes, · þat þú an mín bú gangas,

2123 sókjas mína sęliða, · hwand ik só sundig bium,
wêt mína far·wurhti." · Þó sprak eft waldand Krist,
2125 þe gumo wið is jungoron, · kwað þat hí an Judeon hwęrgin
undar Israheles · aþoron ne fundi
2127 ge·makon þes mannes, · þe io mêr te gode
an þemu land-skępi · ge·lôþon habdi,
2129 þan hluttron te himile: · „nú látu ik iu þár hôrjen tó,
þár ik it iu te wárun hír · wordun sęggjo,
2131 þat noh skulun ęli-þeoda · ôstane ęndi westane,
man-kunnjes kuman · manag te·samne,
2133 hêlag folk godes · an heþan-ríki:
þea motun þár an Abrahames · ęndi an Isaakes só self
2135 ęndi ôk an Jakobes, · gódoro manno,
barmun ręstjen · ęndi bêðju ge·þolojan,
2137 welon ęndi willjon · ęndi wonod-sam líf,
gód lioht mid gode. · Þan skal Judeono filu,
2139 þeses ríkjas suni · be·rôþode werðen,
be·dêlide su-líkoro diurðo, · ęndi skulun an dalun þiustron
2141 an þemu alloro ferristan · ferne liggen.
Þár mag man ge·hôrjen · hęliðos kwíðjan,
2143 þár sie iro torn manag · tandon bítad;
þár ist grist-grimmo · ęndi grádag fiur,
2145 hard hęlljo ge·þwing, · hêt ęndi þiustri,
swart sin-nahti · sundja te lône,
2147 wrêðoro ge·wurhtjo, · só hwemu só þes willjon ne haþad,
þat hé ina a·lôsje, · êr hí þit lioht a·geþe,
2149 węndje fan þesoro wer-oldi. · Nú maht þú þi an þínan willjon
forð
sïðon te sęlðun; · þan findis þú ge·sundan at hús
2151 mago-jungan man: · mód is imu an luston,
þat barn is ge·hêlid, · só þú bédi te mí:
2153 it wirðid al só ge·lêstid, · só þú ge·lôþon haþas
an þínumu hugi hardo." · Þó sagde heþan-kuninge,
2155 þe ambaht-man · alo-waldon gode
þank for þero þiodo, · þes hé imu at su-líkun þarþun halp.
2157 Habda þo gi·ârundid, · al só hé welde,
sálig-líko: · gi·wêt imu an þana sïð þanan,
2159 węnde an is willjan, · þár hé welon êhte,
bú ęndi bodlos: · fand þat barn ge·sund,

2161 kind-jungan man. · Kristes wárun þó
word ge·fullot: · hí ge·wald habda
2163 te tôgjanna têkạn, · só þat ni mag gi·tęlljen man,
ge·ahton obar þesoro erðu, · hwat hé þurh is ênes kraft
2165 an þesaro middil-gard · máriða ge·frumide,
wundres ge·warhte, · hwand al an is ge·węldi stád,
2167a himil ęndi erðe.

TODO.

---

2093 hunno 'centurion' | A native Germanic term perhaps going back to the days when the Saxons served in the Roman armies.

2167b **26** Þó ge·wêt imu þe hêlogo Krist
forð-wardes faren, · fręmide alo-mahtig
2169 alloro dago ge·hwi-líkes, · drohtin þe gódo,
liudjo barnum leof, · lêrde mid wordun
2171 godes willjon gumun, · habda imu jungorono filu
simbla te gi·siðun, · sálig folk godes,
2173 manno męgin-kraft, · managoro þeodo,
hêlag hęri-skępi, · was is helpono gód,
2175 mannun mildi. · Þó hí mid þeru męnigi kwam,
mid þiu brahtmu þat barn godes · te burg þeru hôhon,
2177 þe nęrjendo te Naim: · þár skolde is namo werðen
mannun ge·márid. · Þó géng mahtig tó
2179 nęrjendo Krist, · ant-tat hé gi·náhid was,
hêljandero bętst: · þó sáhun sie þár ên hrêo dragan,
2181 ênan líf-lôsan lík-hamon · þea liudi fórjen,
beran an ênaru báru · út at þera burges dore,
2183 magu-jungan man. · Þiu móder aftar géng
an iro hugi hriuwig · ęndi handun slóg,
2185 karode ęndi kúmde · iro kindes dôð,
idis arm-skapan; · it was ira ênag barn:
2187 siu was iru widowa, · ne habda wunnja þan mêr,
bi·úten te þemu ênagun sunje · al ge·láten
2189 wunnja ęndi willjan, · ant-tat ina iru wurd be·nam,
mári metodo-ge·skapu. · Męgin folgode,
2191 burg-liudjo ge·brak, · þár man ina an báru dróg,
jungan man te graþe. · Þár warð imu þe godes sunu,
2193 mahtig mildi · ęndi te þeru móder sprak,
hét þat þiu widowa · wóp far·léti,

2195 kara aftar þemu kinde: · „þú skalt hír kraft sehan,
waldandes gi·werk: · þí skal hír willjo ge·standen,
2197 frófra far þesumu folke: · ne þarft þú feraḥ karon
barnes þínes.“ · *Þuo hie ti þero báron géng
2199 iak hie ina selbo ant·hrên, · suno drohtines,
hêlagon handon, · ęndi ti þem hęliðe sprak,
2201 hiet ina só ala-jungan · up a·standan,
a·rísan fan þeru ręstun. · Þie rink up a·sat,
2203 þat barn an þero bárun: · warð im eft an is briost kuman
þie gêst þuru godes kraft, · ęndi hie te·gęgnes sprak,
2205 þe man wið is mágos. · Þuo ina eft þero muoder bi·falaḥ
hêlandi Krist an hand: · hugi warð iro te fróbra,
2207 þes wíbes an wunnjon, · hwand iro þár su-lík willjo gi·stuod.
Féll siu þó te fuotun Kristes · ęndi þena folko drohtin
2209 loboda for þero liudjo męnigi, · hwand hie iro at só liobes feraḥe
mundoda wiðęr metodi-gi·skęftje: · far·stuod siu þat hie was þie mahtigo drohtin,
2211 þie hêlago, þie himiles gi·waldid, · ęndi þat hie mahti gi·helpan managon,
allon irmin-þiedon. · Þuo bi·gunnun þat ahton managa,
2213 þat wundęr, þat under þem weroda gi·burida, · kwáðun þat waldand selbo,
mahtig kwámi þarod is męnigi wíson, · ęndi þat hie im só márjan sandi
2215 wár-sagon an þero wer-oldes ríki, · þie im þár su-líkan willjon frumidi.
Warð þár þuo erl manag · ęgison bi·fangan,
2217 þat folk warð an foroḥton: · gi·sáhun þena is feraḥ êgan,
dages lioht sehan, · þena þe êr dôð for·nam,
2219 an suht-będdjon swalt: · þuo was im eft gi·sund after þiu,
kind-jung a·kwikot. · Þuo warð þat kûð obar all
2221 aþaron Israheles. · Reht só þuo áband kwam,
só warð þár all gi·samnod · seokora manno,
2223 haltaro ęndi hábaro, · só hwat só þár hwęrgin was,
þia lébun under þem liudjon, · ęndi wurðun þár gi·lêdit tuo,
2225 kumana te Kriste, · þár hie im þuru is kraft mikil
halp ęndi sie hêlda, · ęndi liet sia eft gi·haldana þanan
2227 węndan an iro willjon. · Be·þiu skal man is werk lobon,

diuran is dádi, · hwand hie is drohtin self,
2229 mahtig mund-boro · manno kunnje,
liudjo só hwi-líkon, · só þár gi·lôbit tuo
2231[a] an is word ęndi an is werk.

TODO.

2231[b] **27** Þuo was þár werodes só filo
allaro ęli-þiodo kuman · te þem êron Kristes,
2233 te só mahtiges mund-burd. · Þuo welda hie þár êna męri líðan,
þie godes suno mid is jungron · a·neban Galilea-land,
2235 waldand ênna wágo strôm. · Þuo hiet hie þat werod ȯðar
forð-werdes faran, · ęndi hie gi·wêt im fahora sum
2237 an ênna nakon innan, · nęrjendi Krist,
slápan sïð-wórig. · Segęl up dádun
2239 wedęr-wísa weros, · lietun wind after
manon obar þena męri-strôm, · unþ·þat hie te middjan kwam,
2241 waldand mid is werodu. · Þuo bi·gan þes wedąres kraft,
ȯst up stígan, · ȯðjun wahsan;
2243 swang gi·swerk an gi·mang: · þie sêw warð an hruoru,
wan wind ęndi water; · weros soroogodun,
2245 þiu męri warð só muodag, · ni wánda þero manno nig·ên
lęngron líbes. · Þuo sia landes ward
2247 wękidun mid iro wordon · ęndi sagdun im þes wedąres kraft,
bádun þat im gi·náðig · nęrjendi Krist
2249 wurði wið þem watare: · „efþa wí skulun hier te wundęr-kwálu
sweltan an þeson sêwe.“ · Self up a·rês
2251 þie guodo godes suno · ęndi te is jungron sprak,
hiet þat sia im wedąres gi·win · wiht ni an·drédin:
2253 „te hwí sind gí só forhta?“ (kwaþ-hie.) „Nis iu noh fast hugi,
gi·lôbo is iu te luttil. · Nis nú lang te þiu,
2255 þat þia strômos skulun · stilrun werðan
gi þit *wedąr wun-sam.“ · Þo hí te þem winde sprak
2257 ge te þemu sêwa só self · ęndi sie smultro hét
bêðja ge·bárjan. · Sie gi·bod lêstun,
2259 waldandes word: · wedęr stillodun,
fagąr warð an flóde. · Þó bi·gan þat folk undar im,
2261 werod wundrajan, · ęndi suma mid iro wordun sprákun,

hwi-lík þat só mahtigoro · manno wári,
2263 þat imu só þe wind ęndi þe wág · wordu hôrdin,
bêðja is gi·bod-skępjes. · Þó habda sie þat barn godes
2265 gi·nęrid fan þeru nôdi: · þe nako furðor skręid,
hôh hurnid-skip; · hęliðos kwámun,
2267 liudi te lande, · sagdun lof gode,
máridun is męgin-kraft. · Kwam þár manno filu
2269 an·gęgin þemu godes sunje; · hé sie gerno ant·féng,
só hwene só þár mid hluttru hugi · helpa sóhte;
2271 lêrde sie iro gi·lôþon · ęndi iro lík-hamon
handun hêlde: · nio þe man só hardo ni was
2273 gi·sêrit mid suhtjun: · þoh ina Satanases
fêknja jungoron · fiundes kraftu
2275 habdin undar handun · ęndi is hugi-skęfti,
gi·wit a·wardid, · þat hé wódjendi
2277 fóri undar þemu folke, · þoh im simbla ferh far·gaf
hêlandjo Krist, · ef hé te is handun kwam,
2279 drêf þea diuþlas þanan · drohtines kraftu,
wárun wordun, · ęndi im is ge·wit far·gaf,
2281 lét ina þan hêlan · wiðęr hęttjandun,
gaf im wið þie fiund friðu, · ęndi im forð gi·wêt
2283 an só hwi-lík þero lando, · só im þan leoþost was.

TODO.

2265 skręid | *A rare occurrence of the original diphthong; see note to line 359 above.*

2266 hôh hurnid-skip 'high horned ship' | A high-prowed longship. The line is almost certainly a formulaic inheritance from earlier pagan Saxon poetry, for it belongs to the world of the North Sea, hardly the New Testament. It reoccurs below at 2907a. Cf. 1186a: *nęglid-skipu*.

**28** Só deda þe drohtines sunu · dago ge·hwi-líkes
2285 gód werk mid is jungeron, · só neo Judeon umbi þat
an þea is mikilun kraft · þiu mêr ne ge·lôþdun,
2287 þat hé alo-waldo · alles wári,
landes ęndi liudjo: · þes sie noh lôn nimat,
2289 wídana wrak-sïð, · þes sie þár þat ge·win dribun
wið selban þene sunu drohtines. · Þó hé im mid is ge·sïðon gi·wêt
2291 eft an Galilaeo land, · godes êgan barn,
fór im te þem friundun, · þár hé a·fódid was
2293 ęndi al undar is kunnje · kind-jung a·wóhs,

þe hêlago hêljand. · Umbi ina hęri-skępi,
2295 þeoda þrungun; · þár was þegạn manag
só sálig undar þem ge·sïðe. · Þár drógun ênna seokan man
2297 erlos an iro armun: · weldun ina for ôgun Kristes,
bręngjan for þat barn godes · —was im bótono þarf,
2299 þat ina ge·hêldi · heþanes waldand,
manno mund-boro—, · þe was êr só managan dag
2301 liðu-wastmon bi·lamod, · ni mahte is lík-hamon
wiht ge·waldan. · Þan was þár werodes só filu,
2303 þat sie ina fora þat barn godes · bręngjan ni mahtun,
ge·þringan þurh þea þioda, · þat sie só þurftiges
2305 sunnja ge·sagdin. · Þó gi·wêt imu an ênna sęli innan
hêljando Krist; · hwarf warð þár umbi,
2307 męgin-þeodo ge·mang. · Þó bi·gunnun þea man spreken,
þe þene léfna lamon · lango fórdun,
2309 bárun mid is będdju, · hwó sie ina ge·drógin fora þat barn godes,
an þat werod innan, · þár ina waldand Krist
2311 selþo gi·sáwi. · Þó géngun þea ge·sïðos tó,
hóþun ina mid iro handun · ęndi uppan þat hús stigun,
2313 slitun þene sęli oþana · ęndi ina mid sêlun létun
an þene rakud innan, · þár þe ríkjo was,
2315 kuningo kraftigost. · Reht só hé ina þó kuman gi·sah
þurh þes húses hróst, · só hé þó an iro hugi far·stód,
2317 an þero manno mód-seþon, · þat sie mikilana te imu
ge·lôþon habdun, · þó hé for þen liudjun sprak,
2319 kwað þat hé þene siakon man · sundjono tómjan
látan weldi. · Þó sprákun im eft þea liudi an·gęgin,
2321 gram-harde Judeon, · þea þes godes barnes
word aftar warodun, · kwáðun þat þat ni mahti gi·werðen só,
2323 grim-werk far·geþen, · bi·útan god êno,
waldand þesaro wer-oldes. · Þó habda eft is word garu
2325 mahtig barn godes: · „ik gi·dón þat“, kwað hé, „an þesumu manne skín,
þe hír só siak ligid · an þesumu sęli innan,
2327 te wundron gi·wêgid, · þat ik ge·wald hębbju
sundja te far·geþanne · ęndi ôk seokan man
2329 te ge·hêljanne, · só ik ina hrínan ni þarf.“
Manoda ina þó · þe márjo drohtin,

2331 liggjandjan lamon, · hét ina far þem liudjun a·standan
up alo-hêlan · ǫndi hét ina an is ahslun niman,
2333 is będ-gi·wádi te baka; · hé þat gi·bod lêste
sniumo for þemu gi·sïðja · ǫndi géng imu eft ge·sund þanan,
2335 hêl fan þemu húse. · Þó þes só manag hêðin man,
weros wundradun, · kwáðun þat imu waldand self,
2337 god alo-mahtig · far·geþan habdi
mêron mahti · þan ǫlkor ênigumu mannes sunje,
2339 kraft ǫndi kústi; · sie ni weldun ant·kǫnnjan þoh,
Judeo liudi, · þat hé god wári,
2341 ne ge·lôþdun is lêran, · ak habdun im lêðan stríd,
wunnun wïðạr is wordun: · þes sie werk hlutun,
2343 lêð-lík lôn-geld, · ǫndi só noh lango skulun,
þes sie ni weldun hôrjen · heþan-kuninges,
2345 Kristes lêrun, · þea hé kúðde oþar al,
wído aftar þesaro wer-oldi, · ǫndi lét sie is werk sehan
2347 allaro dago ge·hwi-líkes, · is dádi skawon,
hôrjen is hêlag word, · þe hé te helpu ge·sprak
2349 manno barnun, · ǫndi só manag mahtig-lík
têkạn ge·tôgda, · þat sie gi·trúodin þiu bęt,
2351 gi·lôþdin an is lêra. · Hé só managan lík-hamon
balu-suhtjo ant·band · ǫndi bóta ge·skęride,
2353 far·gaf fêgjun ferạh, · þem þe fúsid was
hęlið an hęl-sïð: · þan gi·deda ina þe hêland self,
2355 Krist þurh is kraft mikil · kwikan aftar dôða,
lét ina an þesaro wer-oldi forð · wunnjono neotan.

TODO.

2339 kústi | so M; *kunsti* norm. C

2357 **29** Só hêlde hé þea haltun man · ǫndi þea háþon só self,
bótta þem þár blinde wárun, · lét sie þat berhte lioht,
2359 sin-skôni sehan, · sundja lôsda,
gumono grim-werk. · Ni was gio Judeono be·þiu,
2361 lêðes liud-skępjes · gi·lôþo þiu bętara
an þene hêlagon Krist, · ak habdun im hardene mód,
2363 swíðo starkan stríd, · far·standan ni weldun,
þat sie habdun for·fangan · fíundun an willjan,
2365 liudi mid iro ge·lôþun. · Ni was gio þiu latoro be·þiu
sunu drohtines, · ak hé sagde mid wordun,

2367 hwó sie skoldin ge·halon · himiles ríki,
lêrde aftar þemu lande, · habde imu þero liudjo só filu
2369 gi·węnid mid is wordun, · þat im werod mikil,
folk folgoda, · ęndi hé im filu sagda,
2371 be biliðjun þat barn godes, · þes sie ni mahtun an iro breostun far·standan,
undar·huggjan an iro herton, · êr it im þe hêlago Krist
2373 obar þat erlo folk · oponun wordun
þurh is selbes kraft · sęggjan welda,
2375 márjan hwat hé mênde. · Þár ina męgin umbi,
þioda þrungun: · was im þarf mikil
2377 te gi·hôrjenne · heban-kuninges
wár-fastun word. · Hé stód imu þó bi ênes watares staðe,
2379 ni welde þó bi þemu ge·þringe · obar þat þegno folk
an þemu lande uppan · þea lêra kúðjan,
2381 ak géng imu þó þe gódo · ęndi is jungaron mid imu,
friðu-barn godes, · þemu flóde náhor
2383 an ên skip innan, · ęndi it skalden hét
lande rúmur, · þat ina þea liudi só filu,
2385 þioda ni þrungi. · Stód þegạn manag,
werod bi þemu watare, · þár waldand Krist
2387 obar þat liudjo folk · lêra sagde:
„Hwat ik iu sęggjan mag“, (kwað hé,) „ge·sïðos míne,
2389 hwó imu ên erl bi·gan · an erðu sájan
hrên-korni mid is handun. · Sum it an hardan stên
2391 oban-wardan fel, · erðon ni habda,
þat it þár mahti wahsan · efþa wurtjo gi·fáhan,
2393 kínan efþa bi·klíben, · ak warð þat korn far·loren,
þat þár an þeru léjan gi·lag. · Sum it eft an land bi·fel,
2395 an erðun aðal-kunnjes: · bi·gan imu aftar þiu
wahsen wán-líko · ęndi wurtjo fáhan,
2397 lôd an lustun: · was þat land só gód,
frânisko gi·fêhod. · Sum it eft bi·fallen warð
2399 an êna starka strátun, · þár stópon géngun,
hrosso hóf-slaga · ęndi hęliðo tráda;
2401 warð imu þár an erðu · ęndi eft up gi·géng,
bi·gan imu an þemu wege wahsen; · þó it eft þes werodes far·nam,
2403 þes folkes fard mikil · ęndi fuglos a·lásun,

þat is þemu êksan wiht · aftar ni móste
werðan te willjan, · þes þár an þene weg bi·fel.
Sum warð it þan bi·fallen, · þár só filu stódun
þikkero þorno · an þemu dage;
warð imu þár an erðu · ęndi eft up gi·géng,
kên imu þár ęndi kliþode. · Þó slógun þár eft krúd an gi·mang,
węridun imu þene wastom: · habda it þes waldes hlea
forana obar·fangan, · þat it ni mahte te ênigaro frumu werðen,
ef it þea þornos · só þringan móstun."
Þó sátun ęndi swígodun · ge·siðos Kristes,
word-spáha weros: · was im wundạr mikil,
be hwi-líkun biliðjun · þat barn godes
su-lík sȯð-lík spel · sęggjan bi·gunni.
Þó bi·gan is þero erlo · ên frágojan
holdan hêrron, · hnêg imu te·gęgnes
tulgo werð-liko: · „Hwat þú ge·wald haþas", kwað hé,
„ia an himile ia an erðu, · hêlag drohtin,
uppa ęndi niðara, · bist þú alo-waldo
gumono gêsto, · ęndi wí þíne jungaron sind,
an ȯsumu hugi holde. · Hêrro þe gódo,
ef it þín willjo sí, · lát ȯs þínaro wordo þár
ęndi gi·hôrjen, · þat wí it aftar þi
obar al Kristin-folk · kȯðjan mótin.
wí witun þat þínun wordun · wár-lík biliði
forð folgojad, · ęndi ȯs is firinun þarf,
þat wí þín word ęndi þín werk, · —hwand it fan su-líkumu ge·wittja kumid—
þat wí it an þesumu lande · at þi línon mótin."

TODO.

**30** Þó im eft te·gęgnes · gumono bętsta
and-wordi ge·sprak: · „ni mênde ik ęlkor wiht", kwað hé,
„te bi·dęrnjenne · dádjo mínaro,
wordo efþa werko; · þit skulun gí witan alle,
jungaron míne, · hwand iu far·geben haþad
waldand þesaro wer-oldes, · þat gí witan mótun
an iuwom hugi-skęftjun · himilisk ge·rúni;
þem ȯðrun skal man be biliðjun · þat gi·bod godes

2439 wordun wísjen. · Nú willju ik iu te wárun hier
márjen, hwat ik mênde, · þat gí mína þiu bęt
2441 oþar al þit land-skępi · lêra far·standan.
Þat sád, þat ik iu sagda, · þat is selþes word,
2443 þiu hêlaga lêra · heþan-kuninges,
hwó man þea márjen skal · oþar þene middil-gard,
2445 wído aftar þesaro wer-oldi. · Weros sind im gi·hugide,
man mis-líko: · sum su-líkan mód dręgid,
2447 harda hugi-skęfti · ęndi hréan seþon,
þat ina ni ge·werðod, · þat hé it be iuwon wordun due,
2449 þat hé þesa mína lêra forð · lêstjen willje,
ak werðad þár só far·lorana · lêra mína,
2451 godes am·busni · ęndi iuwaro gumono word
an þemu uþilon manne, · só ik iu êr sagda,
2453 þat þat korn far·warð, · þat þár mid kíðun ni mahte
an þemu stêne uppan · stędi-haft werðan.
2455 Só wirðid al far·loran · ęðilero spráka,
árundi godes, · só hwat só man þemu uþilon manne
2457 wordun ge·wísid, · ęndi hé an þea wirson hand,
undar fiundo folk · fard ge·kiusid,
2459 an godes un-wiljan · ęndi an gramono hróm
ęndi an fiures farm. · Forð skal hé hêtjan
2461 mid is breost-hugi · brêda logna.
Nio gí an þesumu lande þiu lés · lêra mína
2463 wordun ni wísjad: · is þeses werodes só filu,
erlo aftar þesaro erðun: · bi·stéd þár ȯðar man,
2465 þe is imu jung ęndi glau, · —ęndi haþad imu gódan mód—,
sprákono spáhi · ęndi wêt iuwaro spello gi·skêð,
2467 hugid is þan an is herton · ęndi hôrid þár mid is ôrun tó
swíðo niud-líko · ęndi náhor stéd,
2469 an is breost hlędid · þat gi·þod godes,
línod ęndi lêstid: · is is gi·lôþo só gód,
2471 talod imu, hwó hé ȯðrana · ęft gi·hwęrþje
mên-dádigan man, · þat is mód draga
2473 hluttra treuwa · te heþan-kuninge.
Þan brêdid an þes breostun · þat gi·þod godes,
2475 þie luþigo gi·lôþo, · só an þemu lande duod
þat korn mid kíðun, · þár it gi·kund haþad
2477 ęndi imu þiu wurð bi·hagod · ęndi wedęres gang,

ręgin ęndi sunne, · þat it is reht haþad.
2479 Só duod þiu godes lêra · an þemu gódun manne
dages ęndi nahtes, · ęndi gangid imu diuþal fer,
2481 wrêða wihti · ęndi þe ward godes
náhor mikilu · nahtes ęndi dages,
2483 ant-tat sie ina bręngjad, · þat þár bêðju wirðid
ia þiu lêra te frumu · liudjo barnun,
2485 þe fan is mûðe kumid, · iak wirðid þe man gode;
haþad só gi·wehslod · te þesaro wer-old-stundu
2487 mid is hugi-skęftjun · himil-ríkjas gi·dêl,
welono þene mêstan: · farid imu an gi·wald godes,
2489 tionuno tómig. · Treuwa sind só góda
gumono ge·hwi-líkumu, · só nis goldes hord
2491 ge·lík su-líkumu gi·lôþon. · Wesad iuwaro lêrono forð
man-kunnje mildje; · sie sind só mis-líka,
2493 hęliðos ge·hugda: · sum haþad iro hardan stríd,
wrêðan willjan, · wankolna hugi,
2495 is imu fêknes ful · ęndi firin-werko.
Þan bi·ginnid imu þunkjan, · þan hé undar þeru þiodu stád
2497 ęndi þár gi·hôrid · oþar hlust mikil
þea godes lêra, · þan þunkid imu, þat hé sie gerno forð
2499 lêstjen willje; · þan bi·ginnid imu þiu lêra godes
an is hugi hafton, · ant-tat imu þan eft an hand kumid
2501 feho te gi·fórja · ęndi fręmiði skat.
Þan far·lêdjad ina · lêða wihti,
2503 þan hé imu far·fâhid · an feho-giri,
a·lęskid þene gi·lôbon: · þan was imu þat luttil fruma,
2505 þat hé it gio an is hertan ge·hugda, · ef hé it halden ne wili.
Þat is só þe wastom, · þe an þemu wege be·gan,
2507 liodan an þemu lande: · þó far·nam ina eft þero liudjo fard.
Só duot þea męgin-sundjon · an þes mannes hugi
2509 þea godes lêra, · ef hé is ni gômid wel;
ęlkor bi·fęlljad sia ina · ferne te boðme,
2511 an þene hêtan hęl, · þár hé heþan-kuninge
ni wirðid furður te frumu, · ak ina fiund skulun
2513 wítju gi·waraǫgjan. · Simla gí mid wordun forð
lêrjad an þesumu lande: · *ik kan þesaro liudjo hugi,
2515 só mis-líkan muod-seþon · manno kunnjes,
só wanda wísa · [...].

2517 Sum habit all te þiu is muod gi·látan · ęndi mêr soroġot,
hwó hie þat hord bi·halde, · þan hwó hie heban-kuninges
2519 willjon gi·wirkje. · Be·þiu þár wahsan ni mag
þat hêlaga gi·bod godes, · þoh it þár a·hafton mugi,
2521 wurtjon bi·werpan, · hwand it þie welo þringit.
Só samo só þat krúd ęndi þie þorn · þat korn ant·fáhat,
2523 węrjat im þena wastom, · só duot þie welo manne:
gi·hęftid is herta, · þat hie it gi·huggjan ni muot,
2525 þie man an is muode, · þes hie mêst bi·þarf,
hwó hie þat gi·wirkje, · þan lang þie hie an þesaro wer-oldi sí,
2527 þat hie ti êwon-dage · after muoti
hębbjan þuru is hêrren þank · himiles ríki,
2529 só ęndi-lôsan welon, · só þat ni mag ênig man
witan an þesaro wer-oldi. · Nio hie só wído ni kan
2531 te gi·þęnkjanne, · þegạn an is muode,
þat it bi·haldan mugi · herta þes mannes,
2533 þat hie þat ti wáron witi, · hwat waldand god habit
guodes gi·gęrẹwid, · þat all gęgin-werd stéð
2535 manno só hwi-líkon, · só ina hier minnjot wel
ęndi selbo te þiu · is seola gi·haldit,
2537 þat hie an lioht godes · líðan muoti.“

TODO.

**31** Só wísda hie þuo mid wordon, · stuod werod mikil
2539 umbi þat barn godes, · ge·hôrdun ina bi biliðon filo
umbi þesaro wer-oldes gi·wand · wordon tęlljan;
2541 kwað þat im ôk ên aðales man · an is akkẹr sáidi
hluttạr hrên-korni · handon sínon:
2543 wolda im þár só wun-sames · wastmes tiljan,
fagạres fruhtes. · Þuo géng þár is fiond aftar
2545 þuru dęrnjan hugi, · ęndi it all mid durðu obar·séu,
mid weodo wirsiston. · Þuo wóhsun sia bêðju,
2547 ge þat korn ge þat krúd. · Só kwámun gangan
is haga-stoldos te hús, · iro hêrren sagdun,
2549 þegnos iro þiodne · þrístjon wordon:
„Hwat þú sáidos hluttạr korn, · hêrro þie guodo,
2551 ên-fald an þínon akkạr: · nú ni gi·sihit ênig erlo þan mêr
weodes wahsan. · Hwí mohta þat gi·werðan só?“
2553 Þuo sprak eft þie aðales man · þem erlon te·gęgnes,

þiodan wið is þegnos, · kwað þat hie it mahti undar·þęnkjan wel,
2555 þat im þár un-hold man · aftar sáida,
fiond fêkni krúd: · „ne gionsta mí þero fruhtjo wel,
2557 a·werda mí þena wastom.“ · Þuo þár eft wini sprákun,
is jungron te·gęgnes, · kwáðun þat sia þár weldin gangan tuo,
2559 kuman mid kraftu · ęndi lôsjan þat krúd þanan,
halon it mid iro handon. · Þuo sprak im eft iro hêrro an·gęgin:
2561 „ne welljo ik, þat gí it wiodon“, (kwaþ-hie,) „hwand gí bi·wardon ni mugun,
gi·gômjan an iuwon gange, · þoh gí it gerno ni duan,
2563 ni gí þes kornes te filo, · kíðo a·węrdjat,
fęlljat under iuwa fuoti. · Láte man sia forð hinan
2565 bêðju wahsan, · und êr beuwod kume
ęndi an þem felde sind · fruhti rípja,
2567 arwa an þem akkạre: · þan faran wí þár alla tuo,
halon it mid ụssan handon · ęndi þat hrên-kurni lesan
2569 súbro te·samne · ęndi it an mínon sęli duojan,
hębbjan it þár gi·haldan, · þat it hwęrgin ni mugi
2571 wiht a·węrdjan, · ęndi þat wiod niman,
bindan it te burðinnjon · ęndi werpan it an bittạr fiur,
2573 láton it þár halojan · hêta logna,
ald un-fuodi.“ · Þuo stuod erl manag,
2575 þegnos þagjandi, · hwat þiod-gomo,
*mári mahtig Krist · mênjan weldi,
2577 bôknjen mid þiu biliðju · barno ríkjost.
Bádun þó só gerno · gódan drohtin
2579 ant·lúkan þea lêra, · þat sia móstin þea liudi forð,
hêlaga hôrjan. · Þó sprak im eft iro hêrro an·gęgin,
2581 mári mahtig Krist: · „þat is“, kwað hé, „mannes sunu:
ik selbo bium, þat þár sáiu, · ęndi sind þesa sáliga man
2583 þat hluttra hrên-korni, · þea mí hér hôrjad wel,
wirkjad mínan willjan; · þius wer-old is þe akkạr,
2585 þit brêda bú-land · barno man-kunnjes;
Satanas selbo is, · þat þár sáid aftar
2587 só lêð-líka lêra: · habad þesaro liudjo só filu,
werodes a·wardid, · þat sie wam frummjad,
2589 wirkjad aftar is willjon; · þoh skulun sie hér wahsen forð,

þea for·griponon gumon, · só samo só þea gódun man,
2591 ant-tat Múd-spelles męgin · oþar man fęrid,
ęndi þesaro wer-oldes. · Þan is allaro akkạro ge·hwi-lík
2593 ge·rípod an þesumu ríkja: · skulun iro regan-gi·skapu
frummjen firiho barn. · Þan te·farid erða:
2595 þat is allaro beuwo brêdost; · þan kumid þe berhto drohtin
oþana mid is ęngilo kraftu, · ęndi kumad alle te·samne
2597 liudi, þe io þit lioht gi·sáun, · ęndi skulun þan lôn ant·fâhan
uþiles ęndi gódes. · Þan gangad ęngilos godes,
2599 hêlage heþan-wardos, · ęndi lesat þea hluttron man
sundọr te·samne, · ęndi duat sie an sin-skôni,
2601 hôh himiles lioht, · ęndi þea ȯðra an hęllja grund,
werpad þea far·warhton · an wallandi fiur;
2603 þár skulun sie gi·bundene · bittra logna,
þrá-werk þolon, · ęndi þea ȯðra þiod-welon
2605 an heþan-ríkja, · hwítaro sunnon
liohtjan ge·líko. · Su-lík lôn nimad
2607 weros wal-dádjo. · Só hwe só gi·wit êgi,
ge·hugdi an is hertan, · eþþa gi·hôrjen mugi,
2609 erl mid is ôrun, · só láta imu þit an innan sorga,
an is mód-seþon, · hwó hé skal an þemu márjon dage
2611 wið þene ríkjon god · an ręðju standen
wordo ęndi werko allaro, · þe hé an þesaro wer-oldi gi·duod.
2613 Þat is ęgis-líkost · allaro þingo,
forht-líkost firiho barnun, · þat sie skulun wið iro frâhon mahljen,
2615 gumon wið þene gódan drohtin: · þan weldi gerno ge·hwe wesan,
allaro manno ge·hwi-lík · mênes tómig,
2617 slíðero sakono. · Aftar þiu skal sorgon êr
allaro liudjo ge·hwi-lík, · êr hé þit lioht af·geþe,
2619 þe þan êgan wili · alungan tír,
hôh heþan-ríki · ęndi huldi godes."

TODO.

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2591 Múd-spelles męgin | Apparently an incorporation of an earlier Germanic expression, for which cf. OHG *Múspilli*, ON *Muspell*. Reoccurs at line TODO below.

**32** Só gi·fragn ik þat þó selbo · sunu drohtines,
2622 allaro barno bętst · biliðjo sagda,

hwi-lík þero wári · an wer-old-ríkja
2624 undar hęlið-kunnje · himil-ríkje ge·lík;
kwað þat oft luttiles hwat · liohtora wurði,
2626 só hôho af·huoþi, · „so duot himil-ríki:
þat is simla mêra, · þan is man ênig
2628 wánje an þesaro wer-oldi. · Ôk is imu þat werk ge·lík,
þat man an sêo innan · sęgina wirpit,
2630 fisk-nęt an flód · ęndi fâhit bêðju,
ubile ęndi góde, · tiuhid up te staðe,
2632 liðod sie te lande, · lisit aftar þiu
þea gódun an greote · ęndi látid þea ȯðra eft an grund faran,
2634 an wídan wág. · Só duod waldand god
an þemu márjon dage · męnniskono barn:
2636 bręngid irmin-þiod, · alle te·samne,
lisit imu þan þea hluttron · an heþan-ríki,
2638 látid þea far·griponon · an grund faren
hęllje fiures. · Ni wêt hęliðo man
2640 þes wítjes wiðạr-lága, · þes þár 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 þár waldand skerid,
2644 gildid god selþo · gumono só hwi-líkumu,
só ina hér gi·haldid, · þat hé an heþan-ríki,
2646 an þat lang-same lioht · líðan móti.“
Só lêrda hé þó mid listjun. · Þan fórun þár þea liudi tó
2648 oþar al Galilaeo land · þat godes barn sehan:
dádun it bi þemu wundre, · hwanen imu mahti su-lík word kumen,
2650 só spáh-líko gi·sprokan, · þat hé spel godes
gio só sȯð-líko · sęggjan konsti,
2652 só kraftig-líko gi·kweðen: · „Hé is þeses kunnjes hinen“, kwáðun sie,
„þe man þurh mág-skępi: · hér is is móder mid ȯs,
2654 wíf undar þesumu werode. · Hwat wí þe hér witun alle,
só kȯð is ȯs is kuni-burd · ęndi is knósles ge·hwat;
2656 a·wóhs al undar þesumu werode: · hwanen skoldi imu su-lík ge·wit kuman,
méron mahti, · þan hér ȯðra man êgin?“

2658 Só far·munste ina þat manno folk · ęndi sprákun im gi·mêd-lík word,
far·hogdun ina só hêlagna, · hôrjen ni weldun
2660 is gi·bod-skępjes. · Ni hé þár ôk biliðjo filu
þurh iro un-gi·lôbon · ógjan ni welde,
2662 torhtero têkno, · hwand hé wisse iro twífljan hugi,
iro wrêðan willjan, · þat ni wárun weros óðra
2664 só grimme under Judeon, · só wárun umbi Galilaeo land,
só hardo ge·hugide: · só þár was þe hêlago Krist,
2666 gi·boren þat barn godes, · si ni weldun is gi·bod-skępi þoh
ant·fáhan ferht-líko, · ak bi·gan þat folk undar im,
2668 rinkos rádan, · hwó sie þene ríkjon Krist
wêgdin te wundron. · Hétun þó iro werod kumen,
2670 ge·síði te·samne: · sundja weldun
an þene godes sunu · gerno gi·tęlljen
2672 wrêðes willjon; · ni was im is wordo niud,
spáharo spello, · ak sie bi·gunnun sprekan undar im,
2674 hwó sie ina só kraftagne · fan ênumu kliþe wurpin,
obar ênna berges wal: · weldun þat barn godes
2676 liþu bi·lôsjen. · Þó hé imu mid þem liudjun samad
frô-líko fór: · ni was imu forạht 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 hé imu mid þem liudjun samad
2682 stêg uppen þene stên-holm, · ant-þat sie te þeru stędi kwámun,
þár sie ine fan þemu walle niðer · werpen hugdun,
2684 fęlljen te foldu, · þat hé 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 seþon
2688 ni só wrêðen willjon, · þat sie mahtin þene waldandes sunu,
Krist ant·kęnnjen; · hé ni was iro kủð ênigumu,
2690 þat sie ina þó undar·wissin. · Só mahte hé undar ira werode standen
ęndi an iro gi·mange · middjumu gangen,
2692 faren undar iro folke. · Hé dede imu þene friðu selþo,

mund-burd wið þeru męnegi · ęndi gi·wêt imu þurh middi
þanan
2694 þes fiundo folkes, · fór imu þó, þár hé welde,
an êne wóstunnje · waldandes sunu,
2696 kuningo kraftigost: · habde þero kustes gi·wald,
hwár imu an þemu lande · leoþost wári
2698[a] te wesanne an þesaru wer-oldi.

TODO.

2698[b] **33** Þan fór imu an weg óðran
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. · Hé was þár managumu liof
gódaro gumono. · Hé sóhte imu þó þene Judeono kuning,
2704 þene hęri-togon at hús, · þe hêten was
Erodes aftar is ęldiron, · obar-módig man:
2706 búide imu be þeru brúdi, · þiu êr sínes bróðer was,
idis an êhti, · ant-tat hé ęlljor skók,
2708 wer-old weslode. · Þó imu þat wíf gi·nam
þe kuning te kwenun; · êr wárun iro kind ôdan,
2710 barn be is bróðer. · Þó bi·gan imu þea brúd lahan
Johannes þe gódo, · kwað þat it gode wári,
2712 waldande wiðęr-mód, · þat it ênig wero frumidi,
þat bróðer brúd · an is będ námi,
2714 hębbje sie imu te híwun. · „Ef þú mí hôrjen wili,
gi·lôbjen mínun lêrun, · ni skalt þú sie lęng êgan,
2716 ak míð ire an þínumu móde: · ni haba þár su-líka minnja tó,
ni sundjo þi te swíðo.“ · Þó warð an sorgun hugi
2718 þes wíþes aftar þem wordun; · an·dréd þat hé þene
wer-old-kuning
sprákono ge·spóni · ęndi spáhun wordun,
2720 þat hé sie far·léti. · Be·gan siu imu þó lêðes filu
ráden an rúnon, · 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 ferąhu 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 þár gi·tald habdun
2730 fróde folk-weros, · þó hé gi·fódid was,
an lioht kuman. · Só was þero liudjo þau,
2732 þat þat erlo ge·hwi-lík · óbjan skolde,
Judeono mid gômun. · Þó warð þár an þene gast-sęli
2734 męgin-kraft mikil · manno ge·samnod,
hęri-togono an þat hús, · þár iro hêrro was
2736 an is kuning-stóle. · Kwámun managa
Judeon an þene gast-sęli; · warð im þár glad-mód hugi,
2738 blíði an iro breostun: · gi·sáhun iro bâg-gebon
wesen an wunnjon. · Dróg man wín an flęt
2740 skíri mid skálun, · skęnkjon hwurbun,
géngun mid gold-fatun: · gaman was þár inne
2742 hlúd an þero hallu, · hęliðos drunkun.
Was þes an lustun · landes hirdi,
2744 hwat hé þemu werode mêst · te wunnjun gi·fręmidi.
Hét hé þó gangen forð · gêla þiornun,
2746 is bróder barn, · þár hé an is bęnki sat
wínu gi·wlęnkid, · ęndi þó te þemu wíbe sprak;
2748 grótte sie fora þemu gum-skępje · ęndi gerno bad,
þat siu þár fora þem gastjun · gaman af·hóbi
2750 fagar an flęttje: · „lát þit folk sehan,
hwó þú ge·línod habas · liudjo męnegi
2752 te blíðsjanne an bęnkjun; · ef þú mí 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·lêstjen só,
þat ik þí þan aftar þiu · êron willju,
2756 só hwes só þú mí bidis · for þesun mínun bâg-winjun:
þoh þú mí þesaro hęri-dómo · halbaro fergos,
2758 ríkjas mínes, · þoh gi·dón ik, þat it ênig rinko ni mag
wordun gi·węndjen, · ęndi it skal gi·werðen só.“
2760 Þó warð þera magað aftar þiu · mód gi·hworben,
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-seþo. · Þó þiu magað habda
gi·þionod te þanke · þiod-kuninge
2768 ęndi allumu þemu erl-skępje, · þe þár inne was
gódaro gumono, · siu welde þó ira geþa êgan,
2770 þiu magað for þeru męnegi: · géng þó wið iro módar sprekan
ęndi frágode sie · firi-wit-líko,
2772 hwes siu þene burges ward · biddjen skoldi.
Þó wísde siu aftar iro willjon, · hét þat siu wihtes þan êr
2774 ni gęrodi for þemu gum-skępje, · bi·útan þat man iru Johannes
an þeru hallu innan · hôþid gábi
2776 a·lôsid af is lík-hamon. · Þat was allun þem liudjun harm,
þem mannun an iro móde, · þó sie þat gi·hôrdun þea magað sprekan;
2778 só was it ôk þemu kuninge: · hé ni mahte is kwidi liagan,
is word węndjen: · hét þó is wę́pạn-berand
2780 gangen fan þemu gast-sęli · ęndi hét þene godes man
líþu bi·lôsjen. · Þó ni was lang te þiu,
2782 þat man an þea halla · hôþid bráhte
þes þiod-gumon, · ęndi it þár þeru þiornun far·gaf,
2784 magað for þeru męnegi: · siu dróg it þeru móder forð.
Þó was ên-dago · allaro manno
2786 þes wísoston, · þero þe gio an þesa wer-old kwámi,
þero þe 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 heþan-wange · hêlages gêstes
2792 gi·markode mahtig: · þe ni habde ênigan gi·makon hwęrgin
êr nek aftar. · Erlos hwurþun,
2794 gumon umbi Johannen, · is jungaron managa,
sálig ge·sïði, · ęndi ine an sande bi·gróþun,
2796 leoþes lík-hamon: · wissun þat hé lioht godes,
diur-líkan drôm · mid is drohtine samad,
2798 up-ôdas hêm · êgan móste,
2799[a] sálig sókjan.

TODO.

2799[b] **34** Þó ge·witun im þea ge·sïðos þanen,

Johannes jungaron · jámer-móde,
2801 hêlag-feraḥa: · was im iro hêrron dôð
swíðo an sorgun. · Ge·witun im sókjan þó
2803 an þeru wóstunni · waldandes sunu,
kraftigana Krist · ęndi imu kûð gi·dedun
2805 gódes mannes for·gang, · hwó habde þe Judeono kuning
manno þene márjostan · mákjas ęggjun
2807 hôbdu bi·hauwan: · hé ni welde is ênigen harm spreken,
sunu drohtines; · hé wisse þat þiu seole was
2809 hêlag gi·halden · wiðęr hęttjandjon,
an friðe wiðęr fíundun. · Þó só gi·frági warð
2811 aftar þem land-skępjun · lêrjandero bętst
an þeru wóstunni: · werod samnode,
2813 fór folkun tó: · was im fíri-wit mikil
wísaro wordo; · imu was ôk willjo só samo,
2815 sunje drohtines, · þat hé su-lík ge·sïðo folk
an þat lioht godes · laðojan mósti,
2817 węnnjen mid willjon. · Waldand lêrde
allan langan dag · liudi managa,
2819 ęli-þeodige man, · ant-tat an áband sêg
sunne te sedle. · Þó géngun is ge·sïðos twe-liþi,
2821 gumon te þemu godes barne · ęndi sagdun iro gódumu hêrron,
mid hwi-líku arbêdju þár þea erlos liþdin, · kwáðun þat sie is êra bi·þorftin,
2823 weros an þemu wóstjon lande: · „sie ni mugun sie hér mid wihti ant·hębbjen,
hęliðos bi hungres ge·þwinge. · Nú lát þú sie, hêrro þe gódo,
2825 sïðon, þár sie sęliða fïðen. · Náh sind hér ge·setana burgi
managa mid męgin-þiodun: · þár fïðad sie męti te kôpe,
2827 weros aftar þem wíkjon.“ · Þó sprak eft waldand Krist,
þioda drohtin, · kwað þat þes ênigа þuruṭi ni wárin,
2829 „þat sie þurh męti-lôsi · mína far·látan
leoþ-líka lêra. · Geþad gí þesun liudjun gi·nóg,
2831 węnnjad sie hér mid willjon.“ · Þó habde eft is word garu
Philippus fród gumo, · kwað þat þár só filu wári
2833 manno męnigi: · „þoh wí hér te męti habdin
garu im te geþanne, · só wí mahtin far·gelden mêst,
2835 ef wí hér gi·saldin · siluþer-skatto

twê hund samad, · tweho wári is noh þan,
2837 þat iro ênig þár · ênes gi·námi:
só luttik wári þat þesun liudjun." · Þó sprak eft þe landes ward
2839 ęndi frágode sie · firi-wit-líko,
manno drohtin, · hwat sie þár te męti habdin
2841 wistes ge·wunnin. · Þó sprak imu eft mid is wordun an·gęgin
Andreas fora þem erlun · ęndi þemu alo-waldon
2843 selbumu sagde, · þat sie an iro gi·siðje þan mêr
garowes ni habdin, · „bi·útan girstin brôd
2845 fiþi an ùsaru fęrdi · ęndi fiskos twêne.
Hwat mag þat þoh þesaru męnigi?" · Þó sprak imu eft mahtig Krist,
2847 þe gódo godes sunu, · ęndi hét þat gumono folk
skęrjen ęndi skêðen · ęndi hét þea skola sęttjen,
2849 erlos aftar þeru erðu, · irmin-þioda
an grase gruonimu, · ęndi þó te is jungarun sprak,
2851 allaro barno bętst, · hét imu þiu brôd halon
ęndi þea fiskos forð. · Þat folk stillo bêd,
2853 sat ge·sîði mikil; · undar þiu hé þurh is selbes kraft,
manno drohtin, · þene męti wíhide,
2855 hêlag heþan-kuning, · ęndi mid is handun brak,
gaf it is jungarun forð, · ęndi it sie undar þemu gum-skępje hét
2857 dragan ęndi dêljen. · Sie lêstun iro drohtines word,
is geþa gerno drógun · gumono gi·hwemu,
2859 hêlaga helpa. · It undar iro handun wóhs,
męti manno gi·hwemu: · þeru męgin-þiodu warð
2861 líf an lustun, · þea liudi wurðun alle,
sade sálig folk, · só hwat só þár gi·samnod was
2863 fan allun wídun wegun. · Þó hét waldand Krist
gangen is jungaron · ęndi hét sie gômjen wel,
2865 þat þiu léþa þár · far·loren ni wurði;
hét sie þó samnon, · þó þár sade wárun
2867 man-kunnjes manag. · Þár móses warð,
brôdes te léþu, · þat man birilos gi·las
2869 twe-liþi fulle: · þat was têkạn mikil,
grôt kraft godes, · hwand þár was gumono gi·tald
2871 áno wíf ęndi kind, · werodes at·samme
fif þúsundig. · Þat folk al far·stód,

2873 þea man an iro móde, · þat sie þár mahtigna
hêrron habdun. · Þó sie heban-kuning,
2875 þea liudi lobodun, · kwáðun þat gio ni wurði an þit lioht kuman
wísaro wár-sago, · efþa þat hé gi·wald mid gode
2877 an þesaru middil-gard · méron habdi,
ên-faldaran hugi. · Alle gi·sprákun,
2879 þat hé wári wirðig · welono ge·hwi-líkes,
þat hé erð-ríki · êgan mósti,
2881 wídene wer-old-stól, · „nú hé su-lík ge·wit haþad,
só grôte kraft mid gode.“ · Þea gumon alle gi·warð,
2883 þat sie ine gi·hóþin · te hêrosten,
gi·kurin ine te kuninge: · þat Kriste ni was
2885 wihtes wirðig, · hwand hé þit wer-old-ríki,
erðe ęndi up-himil · þurh is ênes kraft
2887 selbo gi·warhte · ęndi sïðor gi·held,
land ęndi liud-skępi, · —þoh þes ênigan gi·lôþon ni dedin
2889 wrêðe wiðęr-sakon— · þat al an is gi·walde stád,
kuning-ríkjo kraft · ęndi kêsur-dómes,
2891 męgin-þiodo mahal. · Be·þiu ni welde hé þurh þero manno spráka
hębbjan ênigan hêr-dóm, · hêlag drohtin,
2893 wer-old-kuninges namon; · ni hé þó mid wordun stríd
ni af·hóf wið þat folk furður, · ak fór imu þó, þár hé welde,
2895 an ên ge·birgi uppan: · flóh þat barn godes
gêlaro gelp-kwidi · ęndi is jungaron hét
2897 obar ênne sêo sïðon · ęndi im selbo gi·bôd,
hwár sie im eft te·gęgnes · gangen skoldin.

TODO.

2899 **35** Þó te·lét þat liud-werod · aftar þemu lande allumu,
te·fór folk mikil, · sïðor iro frâho gi·wêt
2901 an þat ge·birgi uppan, · barno ríkjost,
waldand an is willjon. · Þó te þes watares staðe
2903 samnodun þea ge·sïðos Kristes, · þe hé imu habde selbo gi·korane,
sie twe-libi þurh iro treuwa góda: · ni was im tweho nigijan,
2905 nebu sie an þat godes þionost · gerno weldin
obar þene sêo sïðon. · Þó létun sie swíðjan strôm,

2907 hôh hurnid-skip · hluttron ůðjon,
skêðan skír water. · Skrêd lioht dages,
2909 sunne warð an sedle; · þe sêo-líðandjan
naht neþulo bi·warp; · náðidun erlos
2911 forð-wardes an flód; · warð þiu fiorðe tíd
þera nahtes kuman · —nęrjendo Krist
2913 warode þea wág-líðand—: · þó warð wind mikil,
hôh wedęr af·haþen: · hlamodun ůðjon,
2915 strôm an stamne; · strídjun fęridun
þea weros wiðęr winde, · was im wrêð hugi,
2917 seþo sorgono ful: · selþon ni wándun
lagu-líðandja · an land kumen
2919 þurh þes wederes ge·win. · Þó gi·sáhun sie waldand Krist
an þemu sêe uppan · selþun gangan,
2921 faran an fáðjon: · ni mahte an þene flód innan,
an þene sêo sinkan, · hwand ine is selþes kraft
2923 hêlag ant·habde. · Hugi warð an forhtun,
þero manno mód-seþo: · an·drédun þat it im mahtig fíund
2925 te gi·droge dádi. · Þó sprak im iro drohtin tó,
hêlag heþan-kuning, · ęndi sagde im þat hé iro hêrro was
2927 mári ęndi mahtig: · „nú gí módes skulun
fastes fáhen; · ne sí iu forht hugi,
2929 gi·bárjad gí bald-líko: · ik bium þat barn godes,
is selþes sunu, · þe iu wið þesumu sêe skal,
2931 mundon wið þesan męri-strôm.“ · Þó sprak imu ên þero
manno an·gęgin
oþar bord skipes, · bar-wirðig gumo,
2933 Petrus þe gódo · —ni welde píne þolon,
watares wíti—: · „ef þú it waldand sís“, kwað hé,
2935 „hêrro þe gódo, · só mí an mínumu hugi þunkit,
hêt mí þan þarod gangan te þí · oþar þesen geþenes strôm,
2937 drokno oþar diap water, · ef þú mín drohtin sís,
managoro mund-boro.“ · Þó hét ine mahtig Krist
2939 gangan imu te·gęgnes. · Hé warð garu sáno,
stôp af þemu stamne · ęndi strídjun géng
2941 forð te is frôjan. · Þiu flód ant·habde
þene man þurh maht godes, · ant-tat hé imu an is móde bi·gan
2943 an·dráden diap water, · þó hé dríþen gi·sah
þene wég mid windu: · wundun ina ůðjon,

2945 hôh strôm umbi·hring. · Reht só hé þó an is hugi twehode,
só wêk imu þat water under, · ęndi hé an þene wág innan,
2947 sank an þene sêo-strôm, · ęndi hé hriop sán aftar þiu
gáhon te þemu godes sunje · ęndi gerno bad,
2949 þat hé ine þó ge·nęridi, · þó hé an nôdjun was,
þegạn an ge·þwinge. · Þiodo drohtin
2951 ant·féng ine mid is faðmun · ęndi frágode sána,
te hwí hé þó ge·twehodi: · „Hwat þú mahtes ge·trúojan wel,
2953 witen þat te wárun, · þat þi watares kraft
an þemu sêe innen · þínes sïðes ni mahte,
2955 lagu-strôm gi·ležtjen, · só lango só þú habdes ge·lôbon te mí
an þínumu hugi hardo. · Nú willju ik þi an helpun wesen,
2957 nęrjen þi an þesaru nôdi“. · Þó nam ine alo-mahtig,
hêlag bi handun: · þó warð imu eft hlutter water
2959 fast under fótun, · ęndi sie an fáði samad
bêðja géngun, · ant-tat sie obar bord skipes
2961 stópun fan þemu strôme, · ęndi an þemu stamne ge·sat
allaro barno bętst. · Þó warð brêd water,
2963 strômos ge·stillid, · ęndi sie te staðe kwámun,
lagu-líðandja · an land samen
2965 þurh þes wateres ge·win, · sagdun þo waldande þank,
diurden iro drohtin · dádjun ęndi wordun,
2967 fellun imu te fótun · ęndi filu sprákun
wísaro wordo, · kwáðun þat sie wissin garo,
2969 þat hé wári selbo · sunu drohtines
wár an þesaru wer-oldi · ęndi ge·wald habdi
2971 obar middil-gard, · ęndi þat hé mahti allaro manno gi·hwes
ferạhe gi·formon, · al só hé im an þemu flóde dede
2973[a] wið þes watares ge·win.

TODO.

2973[b] **36** Þó gi·wêt imu waldand Krist
sïðon fan þemu sêe, · sunu drohtines,
2975 ênag barn godes. · Ęli-þioda kwam imu,
gumon te·gęgnes: · wárun is gódun werk
2977 ferran ge·frági, · þat hé só filu sagde
wároro wordo: · imu was willjo mikil,
2979 þat hé su-lík folk-skępi · frummjen mósti,
þat sie simla gerno · gode þionodin,

2981 wárin ge·hôrige · heþan-kuninge
man-kunnjes manag. · Þó gi·wêt hé imu oþer þea marka Judeono,
2983 sóhte imu Sidono burg, · habde ge·sïðos mid imu,
góde jungaron. · Þár imu te·gęgnes kwam
2985 ên idis fan áðrom þiodun; · siu was iru aðali-ge·burdjo,
kunnjes fan Kananeo lande; · siu bad þene kraftagan drohtin,
2987 hêlagna, þat hé iru helpe ge·rédi, · kwað þat iru wári harm gi·standen,
soroga at iru selþaru dohter, · kwað þat siu wári mid suhtjun bi·fangen:
2989 „be·drogan habbjad sie dęrnja wihti. · Nú is iro dôd at hęndi,
þea wrêðon habbjad sie ge·wittju be·numane. · Nú biddju ik þi, waldand frô min,
2991 selbo sunu Dawides, · þat sie af su-líkum suhtjun a·tómjes,
þat þú sie só arma · ê-gróht-fullo
2993 wam-skaðon bi·weri.“ · Ni gaf iru þó noh waldand Krist
ênig and-wordi; · siu imu aftar géng,
2995 folgode fruokno, · ant-tat siu te is fótun kwam,
grótte ina greatandi. · Jungaron Kristes
2997 bádun iro hêrron, · þat hé an is hugja mildi
wurði þemu wíþe. · Þó habde eft is word garu
2999 sunu drohtines · ęndi te is ge·sïðun sprak:
„êrist skal ik Israheles · aboron werðen,
3001 folk-skępi te frumu, · þat sie ferhtan hugi
hębbjan te iro hêrron: · im is helpono þarf,
3003 þea liudi sind far·lorane, · far·láten habbjad
waldandes word, · þat werod is ge·twíflid,
3005 dríþad im dęrnjan hugi, · ne willjad iro drohtine hôrjen
Israhelo erl-skępi, · un-gi·lôþiga sind
3007 hęliðos iro hêrron: · þoh skal þanen helpe kumen
allun ęli-þiodun.“ · Agalêto bad
3009 þat wíf mid iro wordun, · þat iru waldand Krist
an is mód-seþon · mildi wurði,
3011 þat siu iro barnes forð · brúkan mósti,
hębbjan sie hêle. · Þó sprak iru hêrro an·gęgin,
3013 mári ęndi mahtig: · „nis þat“, kwað hé, „mannes reht,
gumono nig·ênum · gód te gi·frummjenne
3015 þat hé is barnun · brôdes af·tíhe,

węrnje im obar willjon, · láte sie wíti þoljan,
3017 hungạr hęti-grimmen, · ęndi fódje is hundos mid þiu.“
„Wár is þat, waldand“, (kwað siu,) „þat þú mid þínun wordun sprikis,
3019 sȯð-líko sagis: · Hwat þoh oft an sęli innen
undar iro hêrron diske · hwelpos hwerþad
3021 brosmono fulle · þero fan þemu biode niðer
ant·fạllat iro frôjan.“ · Þó gi·hôrde þat friðu-barn godes
3023 willjan þes wíþes · ęndi sprak iru mid is wordun tó:
„wela þat þú wíf haþes · willjan góden!
3025 Mikil is þín gi·lôþo · an þea maht godes,
an þene liudjo drohtin. · Al wirðid gi·lêstid só
3027 umbi þínes barnes líf, · só þú þádi te mí.“
Þó warð siu sán gi·hêlid, · só it þe hêlago ge·sprak
3029 wordun wár-fastun: · þat wíf fagonode,
þes siu iro barnes forð · brúkan móste;
3031 habde iru gi·holpen · hêljando Krist,
habde sie far·fangane · fiundo kraftu,
3033 wam-skaðun bi·węrid. · Þó gi·wêt imu waldand forð,
barno þat bętste, · sóhte imu burg ȯðre,
3035 þiu só þikko was · mid þeru þiodu Judeono,
mid súðar-liudjun gi·seten. · Þár gi·fragn ik þat hé is ge·sïðos grótte,
3037 þe jungaron þe hé imu habde be is góde gi·korane, · þat sie mid imu gerno ge·wunodun,
weros þurh is wíson spráka: · „alle skal ik iu“, kwað hé, „mid wordun frágon,
3039 jungaron míne: · hwat kweðat þese Judeo liudi,
mári męgin-þioda, · hwat ik manno sí?“
3041 Imu and-wordidun frô-líko · is friund an·gęgin,
jungaron síne: · „nis þit Judeono folk,
3043 erlos ên-wordje: · sum sagad þat þú Elias sís,
wís wár-sago, · þe hér giu was lango,
3045 gód undar þesumu gum-skępje, · sum sagad þat þú Johannes sís,
diur-lík drohtines bodo, · þe hér dôpte iu
3047 werod an watere; · alle sie mid wordun sprekad,
þat þú ên-hwi-lík sís · ęðilero manno,
3049 þero wár-sagono, · þe hér mid wordun giu

lêrdun þese liudi, · ęndi þat þú sís eft an þit lioht kumen
3051 te wísjanne þesumu werode.“ · Þó sprak eft waldand Krist:
„Hwe kweðad gí, þat ik sí“, (kwað hé,) „jungaron míne,
3053 lioþon liud-weros?“ · Þó te lat ni warð
Símon Petrus: · sprak sán an·gęgin
3055 êno for im allun · —habde imu ęlljen gód,
þrístja gi·þáhti, · was is þeodone hold—:

TODO.

3057 **37** „Þú bist þe wáro · waldandes sunu,
libbjendes godes, · þe þit lioht gi·skóp,
3059 Krist kuning êwig: · só willjad wí kweðen alle,
jungaron þíne, · þat þú sís god selþo,
3061 hêljandero bętst.“ · Þó sprak imu eft is hêrro an·gęgin:
„sálig bist þú Símon“, kwað hé, „sunu Jonases; · ni mahtes þú
þat selþo ge·huggjan,
3063 gi·markon an þínun mód-gi·þáhtjun, · ne it ni mahte þi
mannes tunge
wordun ge·wísjen, · ak dede it þi waldand selþo,
3065 fader allaro firiho barno, · þat þú só forð gi·spráki,
só diapo bi drohtin þínen. · Diur-líko skalt þú þes lôn
ant·fáhen,
3067 hluttro haþas þú an þínan hêrron gi·lôþon, · hugi-skęfti sind
þíne stêne ge·líka,
só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn
3069 sankte Péter: · oþar þemu stêne skal man mínen sęli wirkjan,
hêlag hús godes; · þár skal is híwiski tó
3071 sálig samnon: · ni mugun wið þem þínun swíðjun krafte
an·þebbjen hęllje portun. · Ik far·giþu þi himil-ríkjas slutilas,
3073 þat þú móst aftar mí · allun gi·waldan
kristinum folke; · kumad alle te þi
3075 gumono gêstos; · þú haþe grôte gi·wald,
hwene þú hér an erðu · ęldi-barno
3077 ge·binden willjes: · þemu is bêðju gi·duan,
himil-ríki bi·loken, · ęndi hęllje sind imu opana,
3079 brinnandi fiur; · só hwene só þú eft ant·binden wili,
an-þeftjen is hęndi, · þemu is himil-ríki,
3081 ant·loken liohto mêst · ęndi líf êwig,
gróni godes wang. · Mid su-líkaru ik þi geþu willju

3083 lônon þínen gi·lôƀon. · Ni willju ik, þat gí þesun liudjun noh,
márjen þesaru męnigi, · þat ik bium mahtig Krist,
3085 godes êgan barn. · Mí skulun Judeon noh,
un-skuldigna · erlos binden,
3087 wêgjan mí te wundrun · —dót mí wítjes filo—
innan Jerusalem · gêres ordun,
3089 áhtjen mínes aldres · ęggjun skarpun,
bi·lôsjen mí líƀu. · Ik an þesumu liohte skal
3091 þurh ûses drohtines kraft · fan dôde a·standen
an þriddjumu dage“. · Þó warð þegno bętst
3093 swíðo an sorgun, · Símon Petrus,
warð imu hugi hriuwig, · ęndi te is hêrron sprak
3095 rink an rúnun: · „ni skal þat ríki god“, kwað hé,
„waldand willjen, · þat þú eo su-lík wíti mikil
3097 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,
hêlag drohtin.“ · Þó sprak imu eft is hêrro an·gęgin,
3099 mári mahtig Krist · —was imu an is móde hold—:
„Hwat þú nú wiðęr·ward bist“, (kwað hé,) „willjon mínes,
3101 þegno bętsto! · Hwat þú þesaro þiodo kanst
męnniskan sidu: · þú ni wêst þe maht godes,
3103 þe ik gi·frummjen skal. · Ik mag þi filu sęggjan
wárun wordun, · þár hér undar þesumu werode standad
3105 ge·sïðos míne, · þea ni mótun swelten êr,
hwerƀen an hinen-fard · êr sie himiles lioht,
3107 godes ríki sehat.“ · Kôs imu jungarono þó
sán aftar þiu · Símon Petrus,
3109 Jakob ęndi Johannes, · ea gumon twêne,
bêðja þea gi·bróðer, · ęndi imu þó uppen þene berg gi·wêt
3111 sunder mid þem ge·sïðun, · sálig barn godes,
mid þem þegnun þrim, · þiodo drohtin,
3113 waldand þesaro wer-oldes: · welde im þár wundres filu,
têkno tôgjan, · þat sie gi·trúodin þiu bęt,
3115 þat hé selƀo was · sunu drohtines,
hêlag heƀan-kuning. · Þó sie an hôhan wall
3117 stigun stên ęndi berg, · ant-tat sie te þeru stędi kwámun,
weros wiðęr wolkạn, · þár waldand Krist,
3119 kuningo kraftigost · gi·koren habde,
þat hé is god-kundi · jungarun sínun
3121 þurh is ênes kraft · ógjan welde,

3122[a] berht-lík biliði.

TODO.

3122[b] **38** Þó imu þár te bedu gi·hnêg,
þó warð imu þár uppe · ȯðar-líkora
3124 wliti ęndi gi·wádi: · wurðun imu is wangun liohte,
blíkandi só þiu berhte sunne: · só skên þat barn godes,
3126 liuhte is lík-hamo: · liomon stódun
wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít
3128 só snêw te sehanne. · Þó warð þár seld-lík þing
gi·ôgid aftar þiu: · Elias ęndi Moyses
3130 kwámun þár te Kriste · wið só kraftagne
wordun wehsljan. · Þár warð só wun-sam spráka,
3132 só gód word undar gumun, · þár þe godes sunu
wið þea márjan man · mahljen welde,
3134 só blíði warð uppan þemu berge: · skên þat berhte lioht,
was þár gard gód-lík · ęndi gróni wang,
3136 Paradíse ge·lík. · Petrus þó gi·maḥlde,
hęlið hard-módig · ęndi te is hêrron sprak,
3138 grótte þene godes sunu: · „gód is it hér te wesanne,
ef þú it gi·kiosan wili, · Krist alo-waldo,
3140 þat man þí hér an þesaru hôhe · ên hús ge·wirkja,
már-líko ge·mako · ęndi Moysese ȯðer
3142 ęndi Eliase þriddja: · þit is ôdas hêm,
welono wun-samost.“ · Reht só hé þó þat word ge·sprak,
3144 só ti·lét þiu luft an twê: · lioht wolkạn skên,
glítandi glímo, · ęndi þea gódun man
3146 wliti-skôni be·warp. · Þó fan þemu wolkne kwam
hêlag stemne godes, · ęndi þem hęliðun þár
3148 selbo sagde, · þat þat is sunu wári,
libbjendero liobost: · „an þemu mí líkod wel
3150 an mínun hugi-skęftjun. · Þemu gí hôrjen skulun,
ful·gangad imu gerno.“ · Þó ni mahtun þea jungaron Kristes
3152 þes wolknes wliti · ęndi word godes,
þea is mikilon maht · þea man ant·standen,
3154 ak sie bi·fellun þó forð-wardes: · ferhes ni wándun,
lęngiron líbes. · Þó géng im tó þe landes ward,
3156 be·hrên sie mid is handun · hêljandero bętst,
hét þat sie im ni an·drédin: · „ni skal iu hér derjen eo·wiht,

3158 þes gí hér seld-líkes · gi·sehen habbjad,
mérjaro þingo.“ · Þó eft þem mannun warð
3160 hugi at iro herton · ęndi gi·hêlid mód,
gi·bade an iro breostun: · gi·sáhun þat barn godes
3162 ênna standen, · was þat ôðer þó,
be·hliden himiles lioht. · Þó gi·wêt imu þe hêlago Krist
3164 fan þemu berge niðer; · gi·bôd aftar þiu
jungarun sínun, · þat sie obar Judeono folk
3166 ni sagdin þea gi·sioni: · „er þan ik selbo hér
swíðo diur-líko · fan dôðe a·stande,
3168 a·ríse fan þeru ręstu: · sïðor mugun gí it rękkjen forð,
márjen obar middil-gard · managun þiodun
3170[a] wído aftar þesaru wer-oldi.“

TODO.

3170[b] **39** Þó gi·wêt imu waldand Krist
eft an Galileo land, · sóhte is gadulingos,
3172 mahtig is mágo hêm, · sagde þár manages hwat
berhtero biliðjo, · ęndi þat barn godes
3174 þem is sáligun ge·sïðun · sorg-spell ni for·hal,
ak hé im open-líko · allun sagde,
3176 þem is gódun jungarun, · hwó ine skolde þat Judeono folk
wêgjan te wundrun. · Þes wurðun þár wíse man
3178 swíðo an sorgun, · warð im sêr hugi,
hriuwig umbi iro herte: · gi·hôrdun iro hêrron þó,
3180 waldandes sunu · wordun tęlljen,
hwat hé undar þeru þiodu · þolojan skolde,
3182 willjendi undar þemu werode. · Þó gi·wêt imu waldand Krist,
gumo fan Galilea, · sóhte imu Judeono burg,
3184 kwámun im te Kafarnaum. · Þár fundun sie ênan kuninges þegạn
wlankan undar þemu werode: · kwað þat hé wári gi·węldig bodo
3186 aðal-kêsures; · hé grótte aftar þiu
Símon Petrusen, · kwað þat hé wári gi·sęndid þarod,
3188 þat hé þár gi·manodi · manno ge·hwi-líken
þero hôbid-skatto, · þe sie te þemu hoþe skoldin
3190 tinsi gelden: · „nis þes tweho ênig
gumono ni-gj·ênumu, · ne sie ina far·gelden sán

3192 mêðmo kustjon, · bi·úten iuwe mêster êno
haƀad it far·láten. · Ni skal þat líkon wel
3194 mínumu hêrron, · só man it imu at is hoþe kúðid,
aðal-kêsure.“ · Þó géng aftar þiu
3196 Símon Petrus, · welde it sęggjan þó
hêrron sínumu: · hé was is an is hugi iu þan,
3198 gi·waro waldand Krist: · —imu ni mahte word ênig
bi·holen werðen, · hé wisse hugi-skęfti
3200 manno ge·hwi-líkes—: · hét þó þene is márjan þegạn,
Símon Petrus · an þene sêo innen
3202 angul werpen: · „su-líken só þú þár êrist mugis
fisk gi·fáhen“, (kwað hé,) „só teoh þú þene fan þemu flóde te þi,
3204 ant·klęmmi imu þea kinni: · þár maht þú undar þem kaflon nimen
guldine skattos, · þat þú far·gelden maht
3206 þemu manne te gi·módja · mínen ęndi þínen
tinsjo só hwi-líkan, · só hé ùs tó sókid.“
3208 Hé ni þorfte imu þó aftar þiu · ȯðaru wordu
furður gi·bioden: · géng fiskari gód,
3210 Símon Petrus, · warp an þene sêo innen
angul an ùðjon · ęndi up gi·tôh
3212 fisk an flóde · mid is folmun twêm,
te·klóf imu þea kinni · ęndi undar þem kaflun nam
3214 guldine skattos: · dede al, só imu þe godes sunu
wordun ge·wísde. · Þár was þó waldandes
3216 męgin-kraft gi·márid, · hwó skal allaro manno ge·hwi-lík
swíðo willjendi · is wer-old-hêrron
3218 skuldi ęndi skattos, · þea imu gi·skęride sind,
gerno gelden: · ni skal ine far·gúmon eo·wiht,
3220 ni far·muni ine an is móde, · ak wese imu mildi an is hugi,
þiono imu þio-líko: · an þiu mag hé þiod-godes
3222 willjan ge·wirkjan · ęndi ôk is wer-old-hêrron
3223[a] huldi habbjen.

TODO.

3223[b] **40** Só lêrde þe hêlago Krist
þea is gódon jungaron: · „ef ênig gumono wið iu“, kwað hé,
3225 „sundja ge·wirkja, · þan nim þú ina sundạr te þi,
þene rink an rúna · ęndi imu is rád saga,

3227 wísi imu mid wordun. · Ef imu þan þes werð ne sí,
þat hé þí gi·hôrje, · hala þí þár ȯðara tó
3229 gódaro gumono, · ǫndi lah imu is grimmun werk,
sak ina sȯð-wordun. · Ef imu þan is sundja aftar þiu,
3231 lôs-werk ni lêðon, · gi·duo it ȯðrun liudjun kȧð,
mári it þan for mǫnegi · ǫndi lát manno filu
3233 witen is far·wurhti: · ôðo be·ginnad imu þan is werk tregan,
an is hugi hreuwen, · þan hé it gi·hôrid hǫliðo filu,
3235 ahton ǫldi-barn · ǫndi imu is ubilon dád
wǫrjad mid wordun. · Ef hé þan ôk wǫndjen ne wili,
3237 ak far·módat su-líka mǫnegi, · þan lát þú þene man faren,
haþa ina þan far hêðinen · ǫndi lát ina þi an þínumu hugi lêðen,
3239 míð is an þínumu móde, · ne sí þat imu eft mildi god,
hêr heþan-kuning · helpe far·líhe,
3241 fader allaro firiho barno.“ · Þó frágode Petrus,
allaro þegno bętst · þeodan sínan:
3243 „hwó oft skal ik þem mannun, · þe wið mí habbjad
lêð-werk gi·duan, · leoþo drohtin,
3245 skal ik im siþun sïðun · iro sundja a·láten,
wrêðaro werko, · êr þan ik is êniga wréka frummje,
3247 lêðes te lône?“ · Þó sprak eft þe landes ward,
an·gǫgin þe godes sunu · gódumu þegne:
3249 „ni sǫggju ik þi fan siþunjun, · só þú selþo sprikis,
mahlis mid þínu mȧðu, · ik duom þi mêra þár tó:
3251 siþun sïðun siþun-tig · só skalt þú sundja ge·hwemu,
lêðes a·láten: · só willju ik þi te lêrun geþen
3253 wordun wár-fastun. · Nú ik þí su-líka gi·wald far·gaf,
þat þú mínes híwiskes · hêrost wáris,
3255 manages mann-kunnjes, · nú skalt þú im mildi wesen,
liudjun líði.“ · Þó þár te þemu lêrjande kwam
3257 ên jung man an·gǫgin · ǫndi frágode Jesu Krist:
„mêster þe gódo“, (kwað hé,) „hwat skal ik manages duan,
3259 an þiu þe ik heþan-ríki · ge·halan móti?“
Habde imu ôd-welon · allen ge·wunnen,
3261 mêðǫm-hord manag, · þoh hé mildjan hugi
bári an is breostun. · Þó sprak imu þat barn godes:
3263 „hwat kwiðis þú umbi gódon? · nis þat gumono ênig
bi·útan þe êno, · þe þár al ge·skóp,

3265 wer-old ęndi wunnja. · Ef þú is willjan haþas,
þat þú an lioht godes · líðan mótis,
3267 þan skalt þú bi·halden · þea hêlagon lêra,
þe þár an þemu aldon · êwa ge·biudid,
3269 þat þú man ni slah, · ni þú mênes ni sweri,
far·legar-nessi far·lát · ęndi luggi ge·wit-skępi,
3271 stríd ęndi stulina; · ne wis þú te stark an hugi,
ne níðin ne hatul, · ni nôd-róf ni fręmi;
3273 aþ-unst alla far·lát; · wis þínun ęldirun gód,
fader ęndi móder, · ęndi þínun friundun hold,
3275 þem náhistun gi·náðig. · Þan þú þi gi·niodon mást
himilo ríkjas, · ef þú it bi·halden wili,
3277 ful-gangan godes lêrun." · Þó sprak eft þe jungo man
„al hębbju ik só gi·lêstid", (kwað hé,) „só þú mí lêris nú,
3279 wordun wísis, · só ik is eo wiht ni far·lét
fan mínero kindiski." · Þó bi·gan ina Krist sehan
3281 an mid is ôgun: · „ên is þár noh nú", kwað hé,
„wan þero werko: · ef þú is willjon haþas,
3283 þat þú þurh-fręmid · þionon mótis
hêrron þínumu, · þan skalt þú þat þín hord nimen,
3285 skalt þínan ôd-welon · allan far·kôpjen,
diurje mêðmos, · ęndi dêljen hét
3287 armun mannun: · þan haþas þú aftar þiu
hord an himile; · kum þi þan gi·halden te mí,
3289 folgo þi mínaro fęrdi: · þan haþas þú friðu sïður."
Þó wurðun Kristes word · kind-jungumu manne
3291 swíðo an sorgun, · was imu sêr hugi,
mód umbi herte: · habde mêðmo filu,
3293 welono ge·wunnen; · węnde imu eft þanen,
was imu un-ôðo · innan breostun,
3295 an is seþon swáro. · Sah imu aftar þó
Krist alo-waldo, · kwað it þó, þár hé welde,
3297 te þem is jungarun gęgin-wardun, · þat wári an godes ríki
un-óði ôdagumu manne · up te kumanne:
3299 „ôður mag man olþundjon, · þoh hé sí un-met grôt,
þurh náðlan gat, · þoh it sí naru swíðo,
3301 sáftur þurh·slópjen, · þan mugi kuman þiu siole te himile
þes ôdagan mannes, · þe hér al haþad
3303 gi·węndid an þene wer-old-skat · willjon sínen,

mód-gi·þáhti, · ęndi ni hugid umbi þie maht godes.“

TODO.

3305 **41** Imu and-wordjade · êr-þungan gumo,
Símon Petrus, · ęndi sęggjan bad
3307 leoƀan hêrron: · „Hwat skulun wí þes te lône nimen“, kwað hé,
„gódes te gelde, · þes wí þurh þín jungar-dóm
3309 êgan ęndi ęrƀi · al far·létun
hoƀos ęndi híwiski · ęndi þi te hêrron gi·kurun,
3311 folgodun þínaru fęrdi: · hwat skal ùs þes te frumu werðen,
langes te lône?“ · Liudjo drohtin
3313 sagde im þó selƀo: · „Þan ik sittjen kumu“, kwað hé,
„an þie mikilan maht · an þemu márjan dage,
3315 þár ik allun skal · irmin-þiodun
dómos a·dêljen, · þan mótun gí mid iuwomu drohtine þár
3317 selƀon sittjen · ęndi mótun þera saka waldan:
mótun gí Israhelo · ęðili-folkun
3319 a·dêljen aftar iro dádjun: · só mótun gí þár gi·diuride wesen.
Þan sęggju ik iu te wáran: · só hwe só þat an þesaru wer-oldi gi·duot,
3321 þat hé þurh mína minnja · mágo ge·sidli
liof far·létid, · þes skal hí hér lôn niman
3323 tehan sïðun tehin-fald, · ef hé it mid treuwon duot,
mid hluttru hugi. · Oƀar þat haƀad hé ôk himiles lioht,
3325 open êwig líf.“ · Bi·gan imu þó aftar þiu
allaro barno bętst · ên biliði sęggjan,
3327 kwað þat þár ên ôdag man · an êr-dagun
wári undar þemu werode: · þe habde welono ge·nóg,
3329 sinkas gi·samnod · ęndi imu simlun was
garu mid goldu · ęndi mid godo-wębbju,
3331 fagarun fratahun · ęndi imu so filu habde
gódes an is gardun · ęndi imu at gômun sat
3333 allaro dago ge·hwi-líkes: · habde imu diur-lík líf,
blíðsja an is bęnkjun. · Þan was þár eft ên biddjendi man,
3335 gi·léƀod an is lík-hamon, · Lazarus was hé hêten,
lag imu dago ge·hwi-líkes · at þem durun foren,
3337 þár hé þene ôdagan man · inne wisse
an is gęst-sęli · gôme þiggjan,

3339 sittjen at sumble, · ęndi hé simlun bêd
gi·armod þár úte: · ni móste þár in kuman,
3341 ne hé ni mahte ge·biddjen, · þat man imu þes brôdes þarod
gi·dragan weldi, · þes þár fan þemu diske niðer
3343 ant·fel undar iro fóti: · ni mahte imu þár ênig fruma werðen
fan þemu hêroston, þe þes húses gi·wéld, · bi·útan þat þár
géngun is hundos tó,
3345 likkodun is lík-wundon, · þár hé liggjandi
hungạr þolode; · ni kwam imu þár te helpu wiht
3347 fan þemu ríkjon manne. · Þó gi·fragn ik þat ina is regano
gi·skapu,
þene armon man · is ên-dago
3349 gi·manoda mahtjun swíð, · þat hé manno drôm
a·geþen skolde. · Godes ęngilos
3351 ant·féngun is ferh · ęndi lêddun ine forð þanen,
þat sie an Abrahames barm · þes armon mannes
3353 siole gi·sęttun: · þár móste hé simlun forð
wesen an wunnjun. · Þó kwámun ôk wurde-gi·skapu,
3355 þemu ôdagan man · or-lag-hwíle,
þat hé þit lioht far·lét: · lêða wihti
3357 be·sinkodun is siole · an þene swarton hęl,
an þat fern innen · fiundun te willjan,
3359 be·gróbun ine an gramono hêm. · Þanen mahte hé þene
gódan skawon,
Abraham ge·sehen, · þár hé uppe was
3361 líþes an lustun, · ęndi Lazarus sat
blíði an is barme, · berht lôn ant·féng
3363 allaro is arm-ódjo, · ęndi lag þe ôdago man
hêto an þeru hęllju, · hriop up þanen:
3365 „fader Abraham“, (kwað hé,) „mí is firinun þarf,
þat þú mí an þínumu mód-seþon · mildi werðes,
3367 líði an þesaru lognu: · sęndi mí Lazarus herod,
þat hé mí ge·fórja · an þit fern innan
3369 kaldes wateres. · Ik hér kwik brinnu
hêto an þesaru hęllju: · nú is mí þínaro helpono þarf,
3371 þat hé mí a·lęskje · mid is luttikon fingru
tungon míne, · nú siu têkạn haþad,
3373 ubil arþêdi. · Inwid-rádo,
lêðaro spráka, · alles is mí nú þes lôn kumen.“

3375 Imu and-wordjade þó Abraham · —þat was ald-fader—:
„ge·hugi þú an þínumu herton“, (kwað hé,) „hwat þú habdes iu
3377 welono an wer-oldi. · Hwat þú þár alle þíne wunnja far·sliti,
gódes an gardun, · só hwat só þi giþiðig forð
3379 werðen skolde. · Wíti þolode
Lazarus an þemu liohte, · habde þár lêðes filu,
3381 wítjas an wer-oldi. · Be·þiu skal hé nú welon êgan,
libbjen an lustun: · þú skalt þea logna þolan,
3383 brinnendi fiur: · ni mag is þi ênig bóte kumen
hinana te hęllju: · it haþad þe hêlago god
3385 só gi·fastnod mid is faðmun: · ni mag þár faren ênig
þegno þurh þat þiustri: · it is hér só þikki undar ûs.“
3387 Þó sprak eft Abrahame · þe erl te·gęgnes
fan þeru hêtan hęll · ęndi helpono bad,
3389 þat hé Lazarus · an liudjo drôm
selþon sandi: · „þat hé ge·sęggja þár
3391 bróðarun mínun, · hwó ik hér brinnendi
þrá-werk þolon; · si þár undar þeru þiodu sind,
3393 si fíþi undar þemu folke: · ik an forhtun bium,
þat sie im þár far·wirkjen, · þat sie skulin ôk an þit wíti te mí,
3395 an só grádag fiur.“ · Þó imu eft te·gęgnes sprak
Abraham ald-fader, · kwað þat sie þár êo godes
3397 an þemu land-skępi, · liudi habdin,
Moyseses gi·bôd · ęndi þár managaro tó
3399 wár-saguno word: · „ef sie is willige sind,
þat sie þat bi·halden, · þan ni þurþun sie an þea hęll innen,
3401 an þat fern faren, · ef sie ge·frummjad só,
só þea ge·biodad, · þe þea bók lesat
3403 þem liudjun te lêrun. · Ef sie þes þan ni willjad lêstjen wiht,
þanne ni hôrjad sie ôk · þemu þe hinan a·stád,
3405 man fan dôðe. · Láte man sie an iro mód-seþon
selþon keosen, · hweðer im swótjera þunkje
3407 te gi·winnanne, · só lango só sie an þesaru wer-oldi sind,
þat sie eft uþil eþþa gód · aftar habbjen.“

TODO.

3409 **42** Só lêrde hé þó þea liudi · liohton wordon,
allaro barno bętst, · ęndi biliði sagde
3411 manag man-kunnje · mahtig drohtin,

kwað þat imu ên sálig gumo · samnon bi·gunni
3413 man an morgen, · „ǫndi im méda gi·hét,
þe hêrosto þes híwiskjas, · swíðo *hold-lík lôn“,
3415 kwað þat hie iro allaro gi·hwem · ênna gábi
siloþrinna skat. · „Þuo samnodun managa
3417 weros an is wín-gardon, · —ǫndi hie im werk bi·falạh—
ádro an úhtan. · Sum kwam þár ôk an undorn tuo,
3419 sum kwam þár an middjan dag, · man te þem werke,
sum kwam þár te nónu, · þuo was þiu niguða tíd
3421 sumar-langes dages; · sum þár ôk siðor kwam
an þia ęlliftun tíd. · Þuo géng þár áband tuo,
3423 sunna ti sedle. · Þuo hie selbo gi·bôd
is ambahtjon, · erlo drohtin,
3425 þat man þero manno gi·hwem · is meoda for·guldi,
þem erlon arþid-lôn; · hiet þiem at êrist geþan.
3427 þia þár at lętst wárun, · liudi kumana,
weros te þem werke, · ǫndi mid is wordon gi·bôd,
3429 þat man þem mannon iro · mieda for·guldi
alles at aftan, · þem þár kwámun at êrist tuo
3431 willendi te þem werke. · Wándun sia swíðo,
þat man im mêra lôn · gi·makod habdi
3433 wið iro arạþedje: · þan man im allon gaf,
þem liudjon gi·líko. · Lêð was þat swíðo,
3435 allon þem ando, · þem þár kwámun at êrist tuo:
„wí kwámun hier an morạgan“, (kwáðun sia,) „ǫndi þolodun hier manag te dage
3437 arạþid-werko, · hwílon un-met hét,
skínandja sunna: · nú ni giþis þú ùs skattes þan mêr,
3439 þie þú þem ȯðron duos, · þia hier êna hwíla
wáron an þínon werke.“ · Þuo habda eft is word garo
3441 þie hêrosto þes híwiskes, · kwað þat hie im ni habdi gi·hêtan þan mêr
werðes wið iro werke: · „Hwat ik gi·wald hębbju“, kwaþ-hie,
3443 „þat ik iu allon gi·líko · muot lôn for·geldan,
iuwes werkes werð.“ · Þan waldandi Krist
3445 mênda im þoh méra þing, · þoh hie oþar þat manno folk
fan þem wín-gardon só · wordon spráki,
3447 hwó þár un-efno · erlos kwámun,
weros te þem werke. · Só skulun fan þero wer-oldi duon

3449 mann-kunnjes barn · an þat márjo lioht,
gumon an godes wang: · sum bi·ginnit ina giriwan sán
3451 an is kindiski, · haþit im gi·koranan muod,
willjon guodan, · wer-old-saka míðit,
3453 far·látit is lusta; · ni mag ina is lík-hamo
an un·spuod for·spanan: · spáhiða línot,
3455 godes êw, · gramono for·látit,
wrêðaro willjon, · duot im só te is wer-oldi forð,
3457 lêstit só an þeson liohte, · ant-þat im is líþes kumit,
aldres áþand; · gi·wítit im þan up-wegos:
3459 þár wirðit im is arạþedi · all gi·lônot,
far·goldan mid guodu · an godes ríkje.
3461 Þat mêndun þia wurụhtjon, · þia an þem wín-gardon
ádro an úhta · arþid-líko
3463 werk bi·gunnun · ęndi þuru·wonodun forð,
erlos unt áþand. · Sum þár ôk an undern kwam,
3465 habda þuo far·męrrid, · þia morạgan-stunda
þes dag-werkes for·duolon; · só duot doloro filo,
3467 gi·mêdaro manno: · dríþit im mis-lík þing
gerno an is juguði, · —haþit im gelp-kwidi
3469 lêða gi·línot · ęndi lôs-word manag—,
ant-þat is kindiski · far·kuman wirðit,
3471 þat ina after is juguði · godes anst manot
blíði an is brioston; · fáhit im te bęteron þan
3473 wordon ęndi werkon, · lêdit im is wer-old mid þiu,
is aldạr ant þena ęndi: · kumit im alles lôn
3475 an godes ríkje, · gódaro werko.
Sum mann þan mid-firi · mên far·látid,
3477 swára sundjun, · fáhit im an sálig þing,
bi·ginnit im þuru godes kraft · guodaro werko,
3479 buotit balo-spráka, · látit im is bittrun dád
an is hugje hreuwan; · kumit im þiu helpa fon gode,
3481 þat im gi·lêstid þie gi·lôþo, · só lango só im is líf warod;
farit im forð mid þiu, · ant·fáhit is mieda,
3483 guod lôn at gode; · ni sindun êniga geþa bęteran.
Sum bi·ginnit þan ôk furðor, · þan hie ist fruodot mêr,
3485 is aldạres af·hęldit, · —þan bi·ginnat im is ubilon werk
lêðon an þeson liohte, · þan ina lêra godes
3487 gi·manod an is muode: · wirðit im mildera hugi,

þuru·gęngit im mid guodu · ęndi geld nimit,
3489 hôh himil-ríki, · þan hie hinan węndit,
wirðit im is mieda só sama, · só þem man *nun warð,
3491 þea þár te nónu dages, · an þea nigunda tíd,
an þene wín-gardon · wirkjan kwámun.
3493 Sum wirðid þan só swíðo ge·fródot, · só hé ni wili is sundja bótjen,
ak hé ôkid sie mid uþilu ge·hwi-líku, · ant-tat imu is áþand náhid,
3495 is wer-old ęndi is wunnja far·slítid; · þan be·ginnid hé imu wíti an·dréden,
is sundjon werðad imu sorga an móde: · ge·hugid hwat hé selþo ge·frumide
3497 grimmes þan lango, þe hé móste is juguðjo neoten; · ni mag þan mid öðru gódu gi·bótjen
þea dádi, þea hé só dęrþja ge·frumide, · ak hé slęhit allaro dago ge·hwi-líkes
3499 an is breost mid bêðjun handun · ęndi wópit sie mid bittrun trahnun,
hlúdo hé sie mid hofnu kúmid, · bidid þene hêlagon drohtin
3501 mahtigne, þat hé imu mildi werðe: · ni látid imu sïðor is mód gi·twífljen;
só ê-gróht-ful is, þe þár alles ge·węldid: · hé ni wili ênigumu irmin-manne
3503 far·węrnjen willjan sínes; · far·giþid imu waldand selþo
hêlag himil-ríki: · þan is imu gi·holpen sïður.
3505 Alle skulun sie þár êra ant·fáhen, · þoh sie þarod te ênaru tídi
ni kumen, þat kunni manno, · þoh wili imu þe kraftigo drohtin,
3507 gi·lônon allaro liudjo só hwi-líkumu, · só hér is gi·lôbon ant·fáhit:
ên himil-ríki · giþid hé allun þeodun,
3509 mannun te médu. · Þat mênde mahtig Krist,
barno þat bętste, · þó hé þat biliði sprak,
3511 hwó þár te þem wín-gardun · wurhtjon kwámin,
man mis-líko: · þoh nam is méde ge·hwe
3513 fulle te is frôjan. · Só skulun firiho barn
at gode selþumu · geld ant·fáhen,
3515 swíðo leoþ-lík lôn, · þoh sie sume só late werðan.

TODO.

**43** Hét imu þó þea is gódan · jungaron náhor
3517 twe-liþi gangan · —þea wárun imu triuwiston
man oþar erðu—, · sagde im mahtig selþo
3519 ȯðer-sïðu, · hwi-lík imu þár arþêdi
tó-ward wárun: · „þes ni mag ênig tweho werðen“, kwað hé;
3521 kwað þat sie þó te Jerusalem · an þat Judeono folk
líðan skoldin: · „þár wirðid all gi·lêstid só,
3523 ge·frumid undar þemu folke, · só it an furn-dagun
wíse man be mí · wordun ge·sprákun.
3525 Þár skulun mí far·kôpon · undar þea kraftigon þiod,
hęliðos te þeru hêri; · þár werðat mína hęndi ge·bundana,
3527 faðmos werðad mí þár ge·fastnod; · fîlu skal ik þár gi·þolojan,
hoskes gi·hôrjen · ęndi harm-kwidi,
3529 bismer-spráka · ęndi bi-hêt-word manag;
sie wêgjat mí te wundron · wápnes ęggjun,
3531 bi·lôsjad mí líþu: · ik te þesumu liohte skal
þurh drohtines kraft · fan dôðe a·standen
3533 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod
te þiu, þat mín ęldi-barn · arþêd habdin,
3535 þat mí þionodi þius þiod: · ni willju ik is sie þiggjen nú,
fergon þit folk-skępi, · ak ik skal imu te frumu werðen,
3537 þeonon imu þeo-líko · ęndi for alla þesa þeoda geþen
seole míne. · Ik willju sie selþo nú
3539 lôsjen mid mínu líþu, · þea hér lango bidun,
man-kunnjes manag, · mínara helpa.“
3541 Fór imu þó forð-wardes · —habde imu fasten hugi,
blíðjan an is breostun · barn drohtines—
3543 welda im te Jerusalem · Judeo folkes
willjon wísan: · hé konste þes werodes só garo
3545 hęti-grimmen hugi · ęndi hardan stríd,
wrêðan willjon. · Werod sïðode
3547 furi Jerikho-burg; · was þe godes sunu,
mahtig undar þero męnigi. · Þár sátun twênje man bi wege,
3549 blinde wárun sie bêðje: · was im bótono þarf,
þat sie ge·hêldi · heþanes waldand,
3551 hwand sie só lango · liohtes þolodun,
managa hwíla. · Sie gi·hôrdun þó þat męgin faren

3553 ęndi frágodun sán · firi-wit-líko
ręgini-blindun, · hwi-lík þár ríki man
3555 undar þemu folk-skępi · furista wári,
hêrost an hôþid. · Þó sprak im ên hęlið an·gęgin,
3557 kwað þat þár Jesu Krist · fan Galilea-lande,
hêljandero bętst · hêrost wári,
3559 fóri mid is folku. · Þó warð fráh-mód hugi
bêðjun þem blindun mannun, · þó sie þat barn godes
3561 wissun under þemu werode: · hreopun im þó mid iro wordun tó,
hlúdo te þemu hêlagon Kriste, · bádun þat hé im helpe ge·rédi:
3563 „drohtin Dawides sunu: · wis ůs mid þínun dádjun mildi,
nęri ůs af þesaru nôdi, · só þú gi·nóge dós
3565 manno kunnjes: · þú bist managun gód,
hilpis ęndi hêlis.“ · Þo bi·gan im þat hęliðo folk
3567 węrjen mid wordun, · þat sie an waldand Krist
só hlúdo ni hriopin. · Si ni weldun im hôrjen te þiu,
3569 ak sie simla mêr ęndi mêr · oþar þat manno folk
hlúdo hreopun. · Héljand ge·stód,
3571 allaro barno bętst, · hét sie þó bręngjen te imu,
lêdjen þurh þea liudi, · sprak im listjun tó
3573 mild-líko for þeru męnegi: · „hwat willjad git mínaro hér“, kwað hé,
„helpono habbjen?“ · Sie bádun ina hêlagna,
3575 þat hé im ira ôgon · opana gi·dádi,
far·liwi þeses liohtes, · þat sie liudjo drôm,
3577 swigle sunnun skín · gi·sehen móstin,
wliti-skônje wer-old. · Waldand frumide,
3579 hrên sie þó mid is handun, · dede is helpe þár tó,
þat þem blindun þó · bêðjum wurðun
3581 ôgon gi·oponod, · þat sie erðe ęndi himil
þurh kraft godes · ant·kiennjen mahtun,
3583 lioht ęndi liudi. · Þó sagdun sie lof gode,
diurdun ůsan drohtin, · þes sie dages liohtes
3585 brúkan móstun: · ge·witun im bêðje mid imu,
folgodun is fęrdi: · was im þiu fruma giþiðig,
3587 ęndi ôk waldandes werk · wído ge·kůðid,
3588[a] managun gi·márid.

TODO.

3588b **44** Þár was só mahtig-lík
biliði gi·bôknid, · þár þe blindon man
3590 bi þemu wege sátun, · wíti þolodun,
liohtes lôse: · þat mênid þoh liudjo barn,
3592 al man-kunni, · hwó sie mahtig god
an þemu ana·ginne · þurh is ênes kraft
3594 sin-híun twê · selƀo 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-arƀêdi,
3602 wunnun wrak-siðos, · welon þarƀodun:
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·hwęrƀid,
3610 bi·þwungen an þiustrje, · an þiod-arƀidi,
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 selƀes sunu · sęndjen weldi
3616 þat hé lioht ant·luki · liudjo barnun,
oponodi im êwig líf, · þat sie þene alo-waldon
3618 mahtin ant·kęnnjen wel, · kraftagna god.
Ôk mag ik giu gi·tęlljen, · of gí þár tó willjad
3620 huggjen ęndi hôrjen, · þat gí þes hêljandes mugun
kraft ant·kęnnjen, · hwó is kumi wurðun
3622 an þesaru middil-gard · managun te helpu,
ia hwat hé mid þem dádjun · drohtin selƀo
3624 manages mênde, · ia be·hwiu þiu márje burg

Jerikho hêtid, · þiu þár an Judeon stád
3626 gi·makod mid múrun: · þiu is aftar þemu mánen gi·nęmnid,
aftar þemu torhten tungle: · hé ni mag is tídi be·míðen,
3628 ak hé dago ge·hwi-líkes · duod öðer-hweðer,
wanod ohþo wahsid. · Só dód an þesaro wer-oldi hér,
3630 an þesaru middil-gard · męnniskono barn:
farad ęndi folgod, · fróde sterþad,
3632 werðad eft junga · aftar kumane,
weros a·wahsane, · unt-tat sie eft wurd far·nimid.
3634 Þat mênde þat barn godes, · þó hé fon þeru burgi fór,
þe gódo fan Jerikho, · þat ni mahte êr werðen gumono barnun
3636 þiu blindja gi·bótid, · þat sie þat berhte lioht,
gi·sáhin sin-skôni, · êr þan hé selþo hér
3638 an þesaru middil-gard · męnniski ant·féng,
flêsk ęndi lík-hamon. · Þó wurðun þes firiho barn
3640 gi·war an þesaru wer-oldi, · þe hér an wítje êr,
sátun an sundjun · gi·siunjes lôse,
3642 þolodun an þiustrje, · —sie af·sóþun þat was þesaru þiod
kuman
hêljand te helpu · fan heþan-ríkje,
3644 Krist allaro kuningo bęst; · sie mahtun is ant·kęnnjen sán,
gi·fóljen is fardjo. · Þó sie só filu hriopun,
3646 þe man te þemu mahtigon gode, · þat im mildi aftar þiu
waldand wurði. · Þan węridun im swíðo
3648 þia swárun sundjon, · þe sie im êr selþon gi·dádun,
lettun sie þes gi·lôbon. · Sie ni mahtun þem liudjun þoh
3650 bi·węrjen iro willjon, · ak sie an waldand god
hlúdo hriopun, · ant-tat hé im iro hêli far·gaf,
3652 þat sie sin-líf · gi·sehen móstin,
open êwig lioht · ęndi an faren
3654 an þiu berhtun bú. · Þat mêndun þea blindun man,
þe þár bi Jerikho-burg · te þemu godes barne
3656 hlúdo hriopun, · þat hé im iro hêli far·lihi,
liohtes an þesumu líþe: · þan im þea liudi só filu
3658 węridun mid wordun, · þea þár an þemu wege fórun
bi·foren ęndi bi·hinden: · só dót þea firin-sundjon
3660 an þesaru middil-gard · man-kunnje.
hôrjad nú hwó þie blindun, · sïður im gi·bótid warð,
3662 þat sie sunnun lioht · ge·sehen móstun,

hwó si þó dádun: · ge·witun im mid iro drohtine samad,
3664 folgodun is fęrdi, · sprákun filu wordo
þemu landes hirdje te lobe: · só dód im noh liudjo barn
3666 wído aftar þesaru wer-oldi, · sïður im waldand Krist
ge·liuhte mid is lêrun · ęndi im líf êwig,
3668 godes ríki far·gaf · gódun mannun,
hôh himiles lioht · ęndi is helpe þár tó,
3670 só hwemu só þat gi·werkod, · þat hé móti þemu is wege folgon.

TODO.

**45** Þó náhide · nęrjendo Krist,
3672 þe gódo te Jerusalem. · Kwam imu þár te·gęgnes filu
werodes an willjon · wel huggendjes,
3674 ant·féngun ina fagaro · ęndi imu bi·foren stręidun
þene weg mid iro gi·wádjun · ęndi mid wurtjun só same,
3676 mid berhtun blómun · ęndi mid bômo tógun,
þat feld mid fagaron palmun, · al só is fard ge·buride,
3678 þat þe godes sunu · gangan welde
te þeru márjan burg. · Hwarf ina męgin umbi
3680 liudjo an lustun, · ęndi lof-sang a·hóf
þat werod an willjon: · sagdun waldande þank,
3682 þes þár selbo 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 hôha 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 hêlage barn
wópu a·wísjen, · sprak þó wordo filu
3690 hriuwig-líko · —was imu is hugi sêreg—:
„wê warð þí, Jerusalem“, (kwað hé,) „þes þú te wárun ni wêst
3692 þea wurde-gi·skęfti, · þe þí noh gi·werðen skulun,
hwó þú noh wirðis be·habd · hęrjes kraftu
3694 ęndi þí bi·sittjad · slíð-móde man,
fiund mid folkun. · Þan ni habas þú friðu hwęrgin,
3696 mund-burd mid mannun: · lêdjad þi hér manage tó
ordos ęndi ęggja, · or-legas word,
3698 far·fioþ þín folk-skępi · fiures liomon,

þese wíki a·wóstjad, · wallos hôha
3700 fęlljad te foldun: · ni af·stád is felis nígijan,
stên oþar òðrumu, · ak werðad þesa stędi wóstja
3702 umbi Jerusalem · Judeo liudjo,
hwand sie ni ant·kęnnjad, · þat im kumana sind
3704 iro tídi tó-wardes, · ak sie habbjad im twífljen hugi,
ni witun þat iro wísad · waldandes kraft.“
3706 Gi·wêt imu þó mid þeru męnegi · manno drohtin
an þea berhton burg. · Só þó þat barn godes
3708 innan Jerusalem · mid þiu gumono folku,
sêg mid þiu ge·sïðu, · þó warð þár allaro sango mêst,
3710 hlúd stemnje af·haben · hêlagun wordun,
lobodun 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 þár mid þiu werodu kwam,
mid þeru mikilon męnegi. · Þó sprak im ên man an·gęgin,
3716 kwaþ þat þár 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 géngun dol-móde,
þat sie wið waldand Krist · wordun sprákun,
3724 bádun þat hé þat ge·sïði · swígon héti,
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 gí sie a·męrrjad“, (kwaþ hé,) „þat hér ni mótin manno barn
waldandes kraft · wordun diurjen,
3730 þan skulun it hrópen þoh · harde stênos
for þesumu folk-skępi, · felisos starka,
3732 êr þan it eo be·líbe, · nebo man is lof spreke
wído aftar þesaru wer-oldi.“ · Þó hé an þene wíh innen,
3734 géng an þat godes hús: · fand þár Judeono filu,
mis-líke man, · manage at·samne,
3736 þea im þár kôp-stędi · gi·koran habdun,
mangodun im þár mid manages hwí: · munitęrjas sátun

3738 an þemu wíhe innan, · habdun iro wesl gi·dago
garu te geþanne. · Þat was þemu godes barne
3740 al an andun: · drêf sie út þanen
rúmo fan þemu rakude, · kwað þat wári rehtara dád,
3742 þat þár te bedu fórin · barn Israheles
„ęndi an þesumu mínumu húse · helpono biddjan,
3744 þat sia sigi-drohtin · sundjono tuomje,
þan hér þeoþas · an þing-stędi halden,
3746 þea far·warhton weros · wehsal dríþan,
un-reht ên-fald. · Ne gí ênіga êra ni witun
3748 þeses godes húses, · Judeo liudi.“
Só rúmde hé þó ęndi rekode, · ríki drohtin,
3750 þat hêlaga hús · ęndi an helpun was
managumu man-kunnje, · þem þe is mikilon kraft
3752 ferrene ge·frugnun · ęndi þár gi·faran kwámun
obar langan weg. · Warð þár léf so manag,
3754 halt gi·hêlid · ęndi háf só same,
blindun gi·bótid. · Só dede þat barn godes
3756 willjendi þemu werode, · hwand al an is gi·węldi stéd
umbi þesaro liudjo líf · ęndi ôk umbi þit land só same.

TODO.

3753 obar langan weg | Also found in ON as *of langan veg* (*Vkv* 4/2b, 9/4b).

3758 **46** Stód imu þó fora þemu wíhe · waldandjo Krist,
liof landes ward, · ęndi imu þero liudjo hugi,
3760 iro willjon aftar·warode: · gi·sah werod mikil
an þat márje hús · mêðmos fórjen,
3762 geþon mid goldu · ęndi mid godu-wębbju,
diurjun fratahun. · Þat al drohtin Krist
3764 warode wís-líko. · Þó kwam þár ôk ên widowa tó,
idis arm-skapen, · ęndi te þemu alạha géng
3766 ęndi siu an þat tresur-hús · twêne lęgde
êríne skattos: · was iru ên-fald hugi,
3768 willjan gódes. · Þó sprak waldand Krist,
þe gumo wið is jungaron, · kwað þat siu þár geþa brâhti
3770 mêron mikilu þan ęlkor · ênig mannes sunu:
„ef hér ôdaga man“, (kwað hé,) „êra brâhtun,
3772 mêðọm-hord manag, · sie létun im mêr at hús
welona ge·wunnen. · Ni dede þius widowa só,

3774 ak siu te þesumu alạhe gaf · al þat siu habde
welono ge·wunnen, · só siu iru wiht ni far·lét
3776 gódes an iro gardun. · Be·þiu sind ira geþa mêron,
waldande werða, · hwand siu it mid su-líkumu willjon dede
3778 te þesumu godes húse. · Þes skal siu geld niman,
swíðo lang-sam lôn, · þes siu su-líkan gi·lôbon haþad.“
3780 Só gi·fragn ik þat þár an þemu wíhe · waldandjo Krist
allaro dago ge·hwi-líkes, · drohtin manno,
3782 wísde mid wordun. · Stód ine werod umbi,
grôt folk Judeono, · gi·hôrdun is gódan word,
3784 swótja sęggjan. · Sum só sálig warð
manno undar þeru męnegi, · 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 wiðẹr-mód hugi
3790 allun þem, þe an þemu hęri-skępi · hêrost wárun,
furiston an þemu folke: · fáres hugdun
3792 wrêða mid iro wordun · —habdun im wiðẹr-sakon
gi·haloden te helpu, · þes hêroston man,
3794 Erodeses þegạn, · þe þár and-ward stód
wrêðes willjan, · þat hé iro word oþar·hôrdi—
3796 ef sie ina for·féngin, · þat sie ina þan feteros an,
þea liudi liðo-bęndi · lęggjen móstin,
3798 sundja lôsan. · Þó géngun im þea ge·sïðos tó
bittra gi·hugde, · þat sie wið þat barn godes,
3800 wrêða wiðẹr-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-ênumu
3804 umbi is ríki-dóm, · neþo þú simlun þat reht sprikis
ęndi an þene godes weg · gumono ge·sïði
3806 lêdis mid þinun lêrun: · ni mag þi laster man
fïðan undar þesumu folke. · Nú wí þi frágon skulun.
3808 ríki þiodan, · hwi-lík reht haþad
þe kêsur fan Rúmu, · þe imu te þesumu kunnje herod
3810 tinsi sókid · ęndi gi·tald haþad,
hwat wí imu gelden skulin · gę́ro ge·hwi-líkes
3812 hôþid-skatto. · Saga hwat þí þes an þínumu hugi þunkja:

is it reht þe nis? · Rád for þínun
3814 land-mękun wel: · ȯs is þínaro lêrono þarf.“
Sie weldun þat hé it ant·kwáði: · þan mahte hé þoh
ant·kęnnjen wel
3816 iro wrêðon willjon: · „te hwí gí wár-logon“, kwað hé,
„fandot mín só frókno? · Ni skal iu þat te frumu werðen,
3818 þat gí dreogerjas · darnungo nú
willjad mí far·fáhen.“ · Hét hé þó forð dragan
3820 te skawonne þe skattos, · „þe gí skuldige sind
an þat geld geþen.“ · Judeon drógun
3822 ênna silụþrinna forð: · sáhun manage tó,
hwó hé was ge·munitod: · was an middjen skín
3824 þes kêsures biliði · —þat mahtun sie ant·kęnnjen wel—,
iro hêrron hôþid-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 haþad
ge·wald an þesaru wer-oldi.“ · „Þan willju ik iu te wárun hér“,
kwað hé,
3830 „selþo sęggjan, · þat gí imu sín geþad,
wer-old-hêrron is ge·wunst, · ęndi waldand gode
3832 sęlljad, þat þár sín ist: · þat skulun iuwa seolon wesen,
gumono gêstos.“ · Þó warð þero Judeono hugi
3834 ge·minsod an þemu mahle: · ni mahtun þe mên-skaðon
wordun ge·winnen, · só iro willjo géng,
3836 þat sie ina far·féngin, · hwand imu þat friðu-barn godes
wardode wið þe wrêðon · ęndi im wár an·gęgin,
3838 sȯð-spel sagde, · þoh sie ni wárin só sálige te þiu,
þat sie it só far·féngin, · só it iro fruma wári.

TODO.

3840 **47** Sie ni weldun it þoh far·láten, · ak hétun þár lêdjen 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 líþes skolo,
3844 þat sie firiho barn · ferạhu bi·námin,
êhtin iro aldres: · só was an iro êw ge·skriþen.
3846 Sie bi·gunnun ina þó frágon, · fruokne liudi,
wrêða mid iro wordun, · hwat sie skoldin þemu wíþe duan,

3848 hweðer sie sie kwęlidin, · þe sie sie kwika létin,
þe hwat hé umbi su-líka dádi · a·dêljen weldi:
3850 „þú wêst, hwó þesaru męnegi“, (kwáðun sie,) „Moyses gi·bôd
wárun wordun, · þat allaro wíþo ge·hwi-lík
3852 an far·legar-nessi · líþes far·warhti
ęndi þat sie þan a·wurpin · weros mid handun,
3854 starkun stênun: · nú maht þú sie sehan standen hér
an sundjun bi·fangan: · saga hwat þú is willjes.“
3856 weldun ine þea wiðęr-sakon · wordun far·fáhen,
ef hé þat gi·kwáði, · þat sie sie kwika létin,
3858 friðodi ira ferąhe, · þan weldi þat folk Judeono
kweðen, þat hé iro aldiron · êo wiðęr-sagdi,
3860 þero liudjo land-reht; · ef hé sie þan héti líþu bi·nimen,
þea magað fur þeru męnegi, · þan weldin sie kweðen, þat hé só mildjene hugi
3862 ni bári an is breostun, · só skoldi habbjen barn godes:
weldun sie só hweðeres · hêlagne Krist
3864 þero wordo ge·wítnon, · só hé þár 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 hé te þemu werode sprak,
3868 te allun þem erlun: · „só hwi-lík só iuwar áno sí“, kwað hé,
„slíðja sundjon, · só ganga iru selþo tó
3870 ęndi sie at êrist · erl mid is handun
stên ana werpe.“ · Só stódun Judeon,
3872 þáhtun ęndi þagodun: · ni mahte þegąn nigijan
wið þem word-kwidi · wiðęr-saka finden:
3874 ge·hugde manno ge·hwi-lík · mên-gi·þáhti,
is selþes sundja: · ni was iro só sikur ênig,
3876 þat hé bi þemu worde · þemu wíþe ge·dorsti
stên an werpen, · ak létun sie standen þár
3878 ênan þár inne · ęndi im út þanen
géngun gram-harde · Judeo liudi,
3880 ên aftar ȯðrumu, · ant-tat iro þár ênig ni was
þes fiundo folkes, · þe iro ferhes þó,
3882 þeru idis aldąr-lago · áhtjen weldi.
Þó gi·fragn ik þat sie frágode · friðu-barn godes,
3884 allaro gumono bętst: · „Hwár kwámun þit Judeono folk“, kwað hé,

„þíne wiðęr-sakon, · þea þi hér wrógdun te mí?
3886 Ne sie þí hiudu wiht · harmes ne gi·dádun,
þea liudi lêðes, · þe þí weldun líbu be·niman,
3888 wêgjan te wundrun?“ · Þó sprak imu eft þat wíf an·gęgin,
kwað þat iru þár nio·man · þurh þes nęrjandan
3890 hêlaga helpa · harm ne gi·frumidi
wammes te lône. · Þó sprak eft waldand Krist,
3892 drohtin manno: · „ne ik þi geþ ni dęrju n·eo·wiht“, kwað hé,
„ak gang þí hêl hinen, · lát þi an þínumu hugi sorga,
3894 þat þú nio siđ aftar þius · sundig ni werðes.“
Habde iru þó gi·holpen · hêlag barn godes,
3896 ge·friđot iro ferạhe. · Þan stód þat folk Judeono
uþiles an-mód · só fan êristan,
3898 wrêðes willjan, · hwó sie word-hęti
wiđ þat friđu-barn godes · frummjen móstin.
3900 Habdun þea liudi an twê · mid iro gi·lôþon gi·fangan:
was þiu smale þioda · sínes willjan
3902 gernora mikilu, · þes godes barnes word
te ge·frummjenne, · só im iro frâho gi·bôd:
3904 rómodun te rehta · bęt þan þie ríkjon man,
habdun ina far iro hêrron · ia far heþan-kuning,
3906 ful·géngun imu gerno. · Þó gi·wêt imu þe godes sunu
an þene wíh innan: · hwarf ina werod umbi,
3908 męgin-þiodo gi·mang. · Hé an middjen stód,
lêrde þea liudi · liohtun wordun,
3910 hlúdero stemnun: · was hlust mikil,
þagode þegạn manag, · ęndi hé þeru þiod gi·bôd,
3912 só hwe só þár mid þurstu · bi·þwungan wári,
„só ganga imu herod drinkan te mí“, (kwað hé,) „dago
ge·hwi-líkes
3914 swótjes brunnan. · Ik mag sęggjan iu,
só hwe só hér gi·lôþid te mí · 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·lôþid te mí.“
Þan mênde mid þiu wataru · waldandjo Krist,
3922 hêr heþan-kuning · hêlagna gêst,

hwó þene firiho barn · ant·fâhen skoldin,
3924 lioht ęndi listi · ęndi líf êwig,
hôh heþan-ríki · ęndi huldi godes.

TODO.

3926 **48** Wurðun þó þea liudi · umbi þea lêra Kristes,
umbi þiu word an ge·winne: · stódun wlanka man,
3928 gêl-móde Judeon, · sprákun gelp mikil,
habdun it im te hoska, · kwáðun þat sie mahtin gi·hôrjen wel,
3930 þat imu mahlidin fram · módaga wihti,
un-holde út: · „nú hé an aþu lêrid“, kwáðun sie,
3932 „wordu ge·hwi-líku.“ · Þó sprak eft þat werod ôðar:
„ni þurþun gí þene lêrjand lahan“, (kwáðun sie:) „kumad líþes word
3934 mahtig fan is mûde; · hé wirkid manages hwat,
wundres an þesaru wer-oldi: · nis þat wrêðaro dád,
3936 fiundo kraftes: · nio it þan te su-líkaru frumu ni wurði,
ak it gegnungo · fan gode alo-waldon,
3938 kumid fan is krafte. · Þat mugun gí ant·kęnnjen wel
an þem is wárun wordun, · þat hé gi·wald haþad
3940 alles oþar erðu.“ · Þó weldun ina þe and-sakon þár
an stędi fâhen · efþa stên ana werpen,
3942 ef sie im þero manno · męnigi ni an·drédin,
ni forhtodin þat folk-skępi. · Þó sprak þat friðu-barn godes:
3944 „ik tôgju iu gódes só filu“, (kwað hé,) „fan gode selþumu,
wordo ęndi werko: · nú willjad gí mí wítnon hér
3946 þurh iuwan starkan hugi, · stên ana werpen,
bi·lôsjen mí líþu.“ · Þó sprákun imu eft þea liudi an·gęgin,
3948 wrêða wiðęr-sakon: · „ne wí it be þínun werkun ni duat“, kwáðun sia,
„þat wí þí aldres · tó áhtjen willjad,
3950 ak wí duat it be þínun wordun, · hwand þú su-lík wáh sprikis,
*hwand þú þik só máris · ęndi su-lík mên sagis,
3952 gihis for þeson Judeon, · þat þú sís god selþo,
mahtig drohtin, · ęndi bist þi þoh man só wi,
3954 kuman fan þeson kunnje.“ · Krist alo-waldo
ne wolda þero Judeono þuo lęng · gelpes hôrjan,
3956 wrêðaro willjon, · ak hie im af þem wíhe fuor
oþar Jordanes strôm; · habda jungron mid im,

3958 þia is sáligun gi·sïðos, · þia im simlon mid im
willjon wonodun: · suohta werod òðer,
3960 deda þár só hie gi·wonoda, · drohtin selƀo,
lêrda þia liudi: · gi·lôƀda þie wolda
3962 an is hêlagun word. · Þat skolda sinnon wel
manno só hwi-líkon, · só þat an is muod gi·nam.
3964 Þuo gi·frang ik þat þár te Kriste · kumana wurðun
bodon fan Bethaniu · ęndi sagdun þem barne godes,
3966 þat sia an þat ârundi þarod · idisi sęndin,
Maria ęndi Martha, · magað frí-líka,
3968 swíðo wun-sama wíf; · þia wissa hie bêðja,
wárun im gi·swester twá, · þia hie selƀo 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 líƀes ni wándun;
3974 bádun þat þarod kwámi · Krist alo-waldo
hêlag te helpu. · Reht só hie sia gi·hôrda 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 þár skal drohtines lof“, kwaþ-hie,
„gi·frumid werðan: · nis it im te òðron frêson gi·duan.“
3980 was im þár þuo selƀo · suno drohtines
twá naht ęndi dagas. · Þiu tíd was þuo ge·náhit,
3982 þat hie eft te Jerusalem · Judeo liudjo
wíson welda, · só hie gi·wald habda.
3984 Sagda þuo is gi·sïðon · suno drohtines,
þat hie eft oƀar Jordan · Judeo liudi
3986 suokjan welda. · Þuo sprákun im sán an·gęgin
jungron sína: · „te hwí bist þú só gern þarod“, kwaðun sia,
3988 „frô mín, te faranne? · Ni þat nú furn ni was,
þat sia þik þínero wordo · wítnon hogdun,
3990 weldun þi mid stênon starkan a·werpan? · nú þú eft undar þia
strídigun þioda
fundos te faranne, · þár ist fiondo gi·nuog,
3992 erlos oƀar-muoda?“ · Þuo ên þero twe-liƀjo,
Þuomas gi·málda · —was im gi·þungan mann,
3994 diur-lík drohtines þegạn—: · „ne skulun wí im þia dád lahan“,
kwaþ-hie,

„ni węrnjan wí im þes willjen, · ak wita im wonjan mid,
3996 þuolojan mid ȧsson þiodne: · þat ist þegnes kust,
þat hie mid is frâhon samad · fasto gi·stande,
3998 dôje mid im þár an duome. · Duan ȧs alla só,
folgon im te þero fęrdi: · ni látan ȧse ferạh wið þiu
4000 wihtes wirðig, · neþa wí an þem werode mid im,
dôjan mid ȧson drohtine. · Þan lêþot ȧs 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
selbo is gi·sïðon · þat a·slápan was
4006 Lazarus fan þem legare, · „haþit þit lioht a·geþan,
an·swebit ist an selmon. · Nú wí an þena sïð faran
4008 ęndi ina a·wękkjan, · þat hie muoti eft þesa wer-old sehan,
libbjandi lioht: · þan wirðit iuwa gi·lôþo after þiu
4010 forð-werd gi·fęstid.“ · Þuo gi·wêt hie im oþar þia fluod þanan,
þie guodo godes suno, · an-þat hie mid is jungron kwam
4012 þár te Bithaniu, · barn drohtines
selbo mid is gi·sïðon, · þár þia gi·swester twá,
4014 Maria ęndi Martha · an muod-karon
sêraga sátun. · Was þár gi·samnot filo
4016 fan Jerusalem · Judeo liudo,
þia þiu *wíf weldun · wordun fruoþrjan,
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 þár gi·kùðid, · þat hé só kraftig was
4022 bi þeru burg úten. · Þó im bêðjun was,
þem wíþun su-lík willjo, · þat sie im waldand tó,
4024 þat friðu-barn godes, · farandjen wissun.

TODO.

**49** Þó þem wíþun was · willjono mêsta
4026 kumi drohtines · ęndi Kristes word
te gi·hôrjenne. · Heoþandi géng
4028 Martha mód-karag · wið só mahtigne
wordun wehslan · ęndi wið waldand sprak
4030 an iro hugi hriuwig: · „Þár þú mí, hêrro mín“, kwað siu,
„nęrjendero bętst, · náhor wáris,

4032 hêljand þe gódo, · þan ni þorfti ik nú su-lík harm þolon,
bittra breost-kara, · þan ni wári nú mín bróðer dôd,
4034 Lazarus fan þesumu liohte, · ak hé imu mahti libbjen forð
feraḥes ge·fullid. · Ik þoh, frô mín, te þí
4036 liohto gi·lôbju, · lêrjandero bętst,
só hwes só þú biddjen wili · berhton drohtin,
4038 þat hé it þi sán far·giþid, · god alo-mahtig,
gi·werðot þínan willjan." · Þó sprak eft waldand Krist
4040 þeru idis and-wordi: · „Ni lát þú þí an innan þes", kwað hé,
„þínan seþon swerkan: · ik þí sęggjan mag
4042 wárun wordun, · þat þes nis gi·wand ênig,
neþu þín bróðer skal · þurh gi·bod godes,
4044 þurh drohtines kraft · fan dôðe a·standen
an is lík-hamon." · „All hębbju ik gi·lôþon só", kwað siu,
4046 „þat it só gi·werðen skal, · só hwan só þius wer-old ęndjod
ęndi þe márjo dag · obar man fęrid,
4048 þat hé þan fan erðu skal · up a·standen
an þemu dómes daga, · þan werðad fan dôðe kwika
4050 þurh maht godes · man-kunnjes ge·hwi-lík,
a·rísad fan ręstu." · Þó sagde ríkjo Krist
4052 þeru idis alo-mahtig · oponun wordun,
þat hé selþo was · sunu drohtines,
4054 bêðju ia líf ia lioht · liudjo barnon
te a·standanne: · „nio þe sterþen ni skal,
4056 líf far·liosen, · þe hér gi·lôþid te mí:
þoh ina ęldi-barn · erðu bi·þękkjen,
4058 diapo bi·delþen, · nis hé dôd þiu mêr:
þat flêsk is bi·folhen, · þat feraḥ is gi·halden,
4060 is þiu siola gi·sund." · Þó sprak imu eft sán an·gęgin
þat wíf mid iro wordun: · „ik gi·lôbju þat þú þe wáro bist",
kwað siu,
4062 „Krist godes sunu: · þat mag man ant·kęnnjen wel,
witen an þínun wordun, · þat þú gi·wald haþes
4064 þurh þiu hêlagon gi·skapu · himiles ęndi erðun."
Þó ge·fragn ik þat þár þero idisjo kwam · ȯðar 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, · liaþes mannes,
griat gornundi, · ant-tat þemu godes barne
4072 hugi warð gi·hrórid: · hête trahni
wópu a·wellun, · ęndi þó te þem wíþun sprak,
4074 hét ina þó lêdjen, · þár Lazarus was
foldu bi·folhen. · Lag þár ên felis bi·oban,
4076 hard stên be·hliden. · Þó hét þe hêlago Krist
ant·lúkan þea léja, · þat hé mósti þat lík sehan,
4078 hrêo skawojen. · Þó ni mahte an iro hugi míðan
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 hé þár nú bi·folhen was · fiuwar naht ęndi dagos
an þemu erð-graþe.“ · And-wordi gaf
4086 waldand þemu wíþe: · „Hwat ni sagde ik þí te wárun êr“,
kwað hé,
„ef þú gi·lôþjen wili, · þan nis nú lang te þiu,
4088 þat þú hér ant·kęnnjen skalt · kraft drohtines,
þe mikilon maht godes?“ · Þó géngun manage tó,
4090 af·hóþun harden stên. · Þó sah þe hêlago Krist
up mid is ôgun, · á-lát sagde
4092 þemu þe þese wer-old gi·skóp, · „þes þú mín word gi·hôris“,
kwað hé,
„sigi-drohtin selbo; · 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 mí an þese wer-old sęndes
4096 þesun liudjun te lêrun.“ · Þó hé te Lazaruse hriop
starkaru stemnju · ęndi hét ina standen up
4098 ia fan þemu graþe gangan. · Þó warð þe gêst kumen
an þene lík-hamon: · hé bi·gan is liði hrórjen,
4100 ant·warp undar þemu gi·wędje: · was imo só be·wunden þó
noh,
an hrêo-będdjon bi·helid. · Hét imu helpen þó
4102 waldandjo Krist. · Weros géngun tó,
ant·wundun þat ge·wádi. · Wánum up a·rês
4104 Lazarus te þesumu liohte: · was imu is líf far·geþen,
þat hé is aldạr-lagu · êgan mósti,

4106 friðu forð-wardes. · Þó fagonadun bêðja,
Maria ęndi Martha: · ni mag þat man ȯðrumu
4108 gi·sęggjan te sȯðe, · hwó þea ge·swester twó
męndjodun an iro móde. · Maneg wundrode
4110 Judeo liudjo, · þó sie ina fan þemu graþe sáhun
siðon ge·sunden, · þene þe êr suht far·nam
4112 ęndi sie bi·dulþun · diapo undar erðu
líbes lôsen: · þó móste imu libbjen forð
4114 hêl an hêmun. · Só mag heþan-kuninges,
þiu mikile maht godes · manno ge·hwi-líkes
4116 feraḥe gi·formon · ęndi wið fiundo níð
hêlag helpen, · só hwemu só hé is huldi far·giþid.

TODO.

4118 **50** Þó warð þár só managumu manne · mód aftar Kriste,
gi·hworþen hugi-skęfti, · siðor sie is hêlagon werk
4120 selþon gi·sáhun, · hwand eo êr su-lík ni warð
wundeṛ an wer-oldi. · Þan was eft þes werodes só filu,
4122 só mód-starke man: · ni weldon þe maht godes
ant·kęnnjen kûð-líko, · ak sie wið is kraft mikil
4124 wunnun mid iro wordun: · wárun im waldandes
lêra so lêða: · sóhtun im liudi ȯðra
4126 an Jerusalem, · þár Judeono was
hêri hand-mahạl · ęndi hôþid-stędi,
4128 grôt gum-skępi · 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 ęndi dagos,
4132 dôd bi·dolþen, · ant-tat hé ina mid is dádjun selþo,
mid is wordun a·wękide, · þat hé mósti þese wer-old sehan.
4134 Þó was þat só wiðeṛ·ward · wlankun mannun,
Judeo liudjun: · hétun iro gum-skępi þó,
4136 werod samnojan · ęndi warþos fáhen,
męgin-þioda gi·mang, · an mahtigna Krist
4138 riedun an rúnun: · „nis þat rád ênig“, kwáðun sie,
„þat wí þat gi·þolojan: · wili þesaro þioda te filu
4140 gi·lôþjen aftar is lêrun. · Þan ùs liudi farad,
an eo-rid-folk, · werðat ùsa obar-hôþdun
4142 rinkos fan Rúmu. · Þan wí þeses ríkjes skulun

lôse libbjen · efþa wí skulun ûses líƀes þolon,
4144 hęliðos ûsaro hôƀdo.“ · Þó sprak þár ên gi·hêrod man
oƀar warf wero, · þe was þes werodes þó
4146 an þeru burg innan · biskop þero liudjo
—Kaiphas was hé hêten; · habdun ina gi·koranen te þiu
4148 an þeru gę́r-talu · Judeo liudi,
þat hé þes godes húses · gômjen skoldi,
4150 wardon þes wíhes—: · „Mí þunkid wundẹr mikil“, kwað hé,
„mári þioda, · —gí kunnun manages gi·skêð—
4152 hwí gí þat te wárun ni witin, · werod Judeono,
þat hér is bętera rád · barno ge·hwi-líkumu,
4154 þat man hér ênne man · aldru bi·lôsje
ęndi þat hé þurh iuwa dádi · drôreg sterƀe,
4156 for þesumu folk-skępi · ferạh far·láte,
þan al þit liud-werod · far·loren werðe.“
4158 Ni was it þoh is willjan, · þat hé só wár ge·sprak,
só forð for þemu folke, · frume man-kunnjes
4160 gi·mênde for þeru męnegi, · ak it kwam imu fan þeru maht godes
þurh is hêlagan hêd, · hwand hé þat hús godes
4162 þár an Jerusalem · bi·gangan skolde,
wardon þes wíhes: · be·þiu hé só wár gi·sprak,
4164 biskop þero liudjo, · hwó skoldi þat barn godes
alla irmin-þiod · mid is ênes ferhe,
4166 mid is líƀu a·lôsjen: · þat was allaro þesaro liudjo rád,
hwand hé gi·halode · mid þiu hêðina liudi,
4168 weros an is willjon · waldandjo Krist.
Þó wurðun ên-wordje · oƀar-módje man,
4170 werod Judeono, · ęndi an iro warƀe gi·sprákun,
mári þioda, · þat sie im ni létin iro mód twehon:
4172 só hwe só ina undar þemu folke · finden mahti,
þat ina sán gi·féngi · ęndi forð brȧhti
4174 an þero þiodo þing; · kwáðun þat sie ni mahtin gi·þolojan lęng,
þat sie þe êno man · só alla weldi,
4176 werod far·winnen. · Þan wisse waldand Krist
þero manno só garo · mód-gi·þȧhti,
4178 hęti-grimmon hugi, · hwand imu ni was bi·holen eo·wiht
an þesaru middil-gard: · hé ni welde þó an þie męnigi innen
4180 sïður open-líko, · under þat erlo folk,

gangan under þea Judeon: · bêd þe godes sunu
4182 þero toroḥtjon tíd, · þe imu tó-ward was,
þat hé far þesa þioda · þolojan welde,
4184 far þit werod wíti: · wisse imu selƀo
þat dag-þingi garo. · Þó gi·wêt imu ùse drohtin forð
4186 ęndi imu þó an Effrem · alo-waldo Krist
an þeru hôhon burg · hêlag drohtin
4188 wunode mid is werodu, · ant-tat hé an is willjan hwarf
eft te Bethania · brahtmu þiu mikilun,
4190 mid þiu is gódum gum-skępi. · Judeon bi·sprákun þat
wordu ge·hwi-líku, · þó sie imu su-lík werod mikil
4192 folgon gi·sáhun: · „nis frume ênig“, kwáðun sie,
„ùses ríkjes gi·rádi, · þoh wí reht sprekan,
4194 ni þïhit ùses 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.“

TODO.

4198 **51** Gi·wêt imu þó þat barn godes · innan Bethania
sehs nahtun êr, · þan þiu samnunga
4200 þár 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 þár manno kraft,
werodes bi þem is wordun. · Þár géngun ina twê wíf umbi,
4206 Maria ęndi Martha, · mid mildju hugi,
þionodun imu þeo-líko. · Þiodo drohtin
4208 gaf im lang-sam lôn: · lét sea lêðes gi·hwes,
sundjono sikora, · ęndi selƀo gi·bôd,
4210 þat sea an friðe fórin · wiðęr fiundo níð,
þea idisa mid is orloƀu gódu: · habdun iro ambaht-skępi
4212 bi·węndid an is willjon. · Þó gi·wêt imu waldand Krist
forð mid þiu folku, · firiho drohtin,
4214 innan Jerusalem, · þár Judeono was
hęte-lík hard-buri, · þár sie þea hêlagon tíd
4216 warodun at þemu wíhe; · was þár werodes só filu,
kraftigaro kunnjo, · þie ni weldun Kristes word

4218 gerno hôrjen · ni te þemu godes barne
an iro mód-sebon · minnje ni habdun,
4220 ak wárun im só wrêða · wlanka þioda,
módeg man-kunni, · habdun im morð-hugi,
4222 in·wid an innan: · an aþuh far·féngun
Kristes lêre, · weldun ina kraftigna
4224 wítnon þero wordo; · ak was þár werodes só filu,
umbi erl-skępi · ant-langana dag,
4226 habde ine þiu smale þiod · þurh is swótjun word
werodu bi·worpen, · þat ine þie wiðęr-sakon
4228 under þemu folk-skępi · fáhen ne gi·dorstun,
ak miðun is bi þeru męnegi. · Þan stód mahtig Krist
4230 an þemu wíhe innan, · sagde word manag
firiho barnun te frumu. · Was þár folk umbi
4232 allan langan dag, · ant-tat þiu liohte gi·wêt
sunne te sedle. · Þó te sęliðun fór
4234 man-kunnjes manag. · Þan was þár ên mári berg
bi þeru burg úten, · þe was brêd ęndi hôh,
4236 gróni ęndi skôni: · hétun ina Judeo liudi
Oliueti bi namon. · Þár imu up gi·wêt
4238 nęrjendjo Krist, · só ina þiu naht bi·féng,
was imu þár mid is jungarun, · só ine þár Judeono ênig
4240 ni wisse ti wárun, · hwand hé an þemu wíhe stód,
liudjo drohtin, · só lioht ôstene kwam,
4242 ant·féng þat folk-skępi · ęndi 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 ęndi gi·tęlljen, · þe hé þár an þemu alạhe gi·sprak,
waldand an þemu wíhe, · ęndi simlun mid is wordun gi·bôd,
4248 þat sie sie gęrẹwidin · te godes ríkje,
allaro manno ge·hwi-lík, · þat sie móstin an þemu márjon daga
4250 iro drohtines · diuriða ant·fáhen.
Sagde im hwat sie it sundjun frumidun · ęndi simlun gi·bôd,
4252 þat sie þea a·lęskidin; · hét sie lioht godes
minnjon an iro móde, · mên far·láten,
4254 aboha obar-hugdi, · ôd-módi niman,
hlaðen þat an iro hertan; · kwað þat im þan wári heþan-ríki,
4256 garu gódo mêst. · Þó warð þár gumono só filu

gi·węndid aftar is willjon, · sïður sie þat word godes
4258 hêlag gi·hôrdun, · heþan-kuninges,
ant·kęndun kraft mikil, · kumi drohtines,
4260 hêrron helpe, · ia þat heþan-ríki was,
nęrjendi gi·náhid · ęndi náða godes
4262 manno barnun. · Sum só módeg was
Judeo folkes, · habdun grimman hugi,
4264 slíð-móden sebon · [...],
ni weldun is worde gi·lôþjen, · ak habdun im ge·win mikil
4266 wið þea Kristes kraft: · kumen ni móstun
þea liudi þurh lêðen stríd, · þat sie gi·lôþon te imu
4268 fasto gi·féngin; · ni was im þiu frume giþiðig,
þat sie heþan-ríki · habbjen móstin.
4270 Géng imu þó þe godes sunu · ęndi is jungaron mid imu,
waldand fan þemu wíhe, · all só is willjo géng,
4272 iak imu uppen þene berg gi·stêg · barn drohtines:
sat imu þár mid is ge·sïðun · 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 alạh oþar erðu · þurh erlo hand,
þurh mannes gi·werk · mid męgin-kraftu
4278 rakud a·rihtid. · Þó þe ríkjo sprak,
hêr heþan-kuning · —hôrdun þe ȯðra—:
4280 „ik mag iu gi·tęlljen“, (kwað hé,) „þat noh wirðid þiu tíd kumen,
þat is af·standen ni skal · stên oþar ȯðrumu,
4282 ak it fallid ti foldu · ęndi fiur nimid,
grádag logna, · þoh it nú 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 wolkạn-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, · ùs is þes firi-wit mikil,

waldandjo Krist, · hwan þat gi·werðen skuli.“

TODO.

4294 **52** Þó im and-wordi · alo-waldo Krist
gód-lík far·gaf · þem gumun selƀo:
4296 „þat haƀad só bi·dęrnid“, (kwað hé,) „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 márje tíd
4300 gi·wirðid an þesaru wer-oldi, · ne it ôk te wáran ni kunnun
godes ęngilos, · þie for imu gęgin-warde
4302 simlun sindun: · sie it ôk gi·sęggjan ni mugun
te wáran mid iro wordun, · hwan þat gi·werðen skuli,
4304 þat hé willje an þesan middil-gard, · mahtig drohtin,
firiho fandon. · Fader wêt it êno
4306 hêlag fan himile: · ęlkur is it bi·holen allun,
kwikun ęndi dôdun, · hwan is kumi werðad.
4308 Ik mag iu þoh gi·tęlljen, · hwi-lík hér têkạn bi·foran
gi·werðad wundẹr-lík, · êr þan hé an þese wer-old kume
4310 an þemu márjon daga: · þat wirðid hér êr an þemu mánon skín
iak an þeru sunnon só same; · gi·swerkad siu bêðju,
4312 mid finistre werðad bi·fangan; · fallad sterron,
hwít heƀan-tungạl, · ęndi hrisid erðe,
4314 biƀod þius brêde wer-old · —wirðid su-líkaro bôkno filu—:
grimmid þe grôto sêo, · wirkid þie geƀenes strôm
4316 ęgison mid is ȕðjun · erð-búandjun.
Þan þorrot þiu þiod · þurh þat ge·þwing mikil,
4318 folk þurh þea forhta: · þan nis friðu hwęrgin,
ak wirðid wíg só maneg · oƀar þese wer-old alla
4320 hęte-lík af·haben, · ęndi hęri lêdid
kunni oƀar ȯðar: · wirðid kuningo gi·win,
4322 męgin-fard mikil: · wirðid managoro kwalm,
open ur-lagi · —þat is ęgis-lík þing,
4324 þat io su-lík morð · skulun man af·hębbjen—,
wirðid wól só mikil · oƀar þese wer-old alle,
4326 man-sterƀono mêst, · þero þe gio an þesaru middil-gard
swulti þurh suhti: · liggjad seoka man,
4328 driosat ęndi dôjat · ęndi iro dag ęndjad,

fulljad mid iro feraḥu; · fęrid un·met grôt
4330 hungạr hęti-grim · obar hęliðo barn,
męti-gêdjono mêst: · nis þat minniste
4332 þero wítjo an þesaru wer-oldi, · þe hér gi·werðen skulun
êr dómes dage. · Só hwan só gí þea dádi gi·sehan
4334 gi·werðen an þesaru wer-oldi, · só mugun gí 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 gí þesaro dádjo mugun
bi þesun bômun · biliði ant·kęnnjen:
4340 þan sie brustjad ęndi blójat · ęndi bladu tôgjat,
lôf ant·lúkad, · þan witun liudjo barn,
4342 þat þan is sán after þiu · sumer gi·náhid
warm ęndi wun-sam · ęndi wedẹr skôni.
4344 Só witin gí ôk bi þesun têknun, · þe ik iu talde hér,
hwan þe latsto dag · liudjun náhid.
4346 Þan 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 gí war-líko: · iu is wis-kumo
duom-dag þe márjo · ęndi iuwes drohtines kraft,
4354 þiu mikilo męgin-strengi · ęndi þiu márje tíd,
gi·wand þesaro wer-oldes. · Fora þiu gí wardon skulun,
4356 þat hé iu slápandje · an swef-ręstu
fárungo ni bi·fâhe · an firin-werkun,
4358 mênes fulle. · Mút-spelli 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 þár 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 Sodomo land · swart logna bi·féng
grim ęndi grádag, · þat þár 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 óðar 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-lík
4376 þęnkjan fora þemu þinge; · þes is þarf mikil
manno ge·hwi-líkumu: · be·þiu látad iu an iuwan mód sorga.

TODO.

4378 **53** 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 selþes maht · ęndi samod mid imu
4382 alle þea ęngilos, · þe þár uppa sind
hêlaga an himile, · þan skulun þarod hęliðo barn,
4384 ęli-þeoda kuman · alla te·samne
libbjandero liudjo, · só hwat só io an þesumu liohte warð
4386 firiho a·fódid. · Þár hé þemu folke skal,
allumu man-kunnje · mári drohtin
4388 a·dêljen aftar iro dádjun. · Þan skêðid hé þea far·duanan man,
þea far·warhton weros · an þea winístron hand:
4390 só duot hé ôk þea sáligon · an þea swíðeron half;
grótid hé þan þea gódun · ęndi im te·gęgnes sprikid:
4392 „Kumad gí“, kwiðid hé, „þea þár gi·korene sindun, · ęndi ant·fáhad þit kraftiga ríki,
þat góde, þat þár gi·gęręwid stęndid, · þat þár warð gumono barnun
4394 gi·warht fan þesaro wer-oldes ęndje: · iu haþad ge·wíhid selþo
fader allaro firiho barno: · gí mótun þesaro frumono neotan,
4396 ge·waldon þeses wídon ríkjas, · hwand gí oft mínan willjon frumidun,
ful·géngun mí gerno · ęndi wárun mí iuwaro geþo mildje,
4398 þan ik bi·þwungan was · þurstu ęndi hungru,
frostu bi·fangan · efþo an feteron lag,
4400 bi·klęmmid 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 góde“, (kweðat sie,) „hwan wári þú bi·fangan só,
4404 be·þwungan an su-líkun þarạbun, · só þú fora þesaru þiod tęlis,
mahtig mênis? · Hwan gi·sah þí man ênig
4406 be·þwungen an su-líkun þarạbun? · Hwat þú haþes allaro þiodo gi·wald
iak só samo þero mêðmo, · þero þe io manno barn
4408 ge·wunnun an þesaro wer-oldi.“ · Þan sprikid im eft waldand god:
„só hwat só gí dádun“, (kwiðit hé,) „an iuwes drohtines namon,
4410 gódes far·gáþun · an godes êra
þem mannun, þe hér minniston sindun, · þero nú undar þesaru męnegi standad
4412 ęndi þurh ôd-módi · arme wárun
weros, hwand sie mínan willjon fręmidun · —só hwat só gí im iuwaro welono far·gáþun,
4414 gi·dádun þurh diuriða, · þat ant·féng iuwa drohtin selþo,
þiu helpe kwam te heþan-kuninge. · Be·þiu wili iu þe hêlago drohtin
4416 lônon iuwan gi·lôþon: · giþid iu líf êwig.“
Węndid ina þan waldand · an þea winístron hand,
4418 drohtin te þem far·duanun mannun, · sagad im þat sie skulin þea dád ant·gelden,
þea man iro mên-gi·werk: · „nú gí fan mí skulun“, kwiðit hé,
4420 „faran só for·flókane · an þat fiur êwig,
þat þár gi·garęwid 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 þár ênige helpe, · þan ik ge·hęftid was,
an liðo-kospun bi·lokan, · efþa mí legar bi·féng,
4428 swára suhti: · þan ni weldun gí mín siokes þár
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 þí io manno þarf,
4434 gumono gódes? · Hwat sie it al be þínun geþun êgun,
welon an þesaro wer-oldi“. · Þan sprikid eft waldand god:
4436 „þan gí þea armostun“, (kwiðid hé,) „ęldi-barno,
manno þea minniston · an iuwomu mód-seþon
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·węrnidun imu iuwaro welono: · be·þiu ni wili iu waldand god,
ant·fâhen fader iuwa, · ak gí an þat fiur skulun,
4442 an þene diopun dôð, · diuþlun þionon,
wrêðun wiðęr-sakun, · hwand gí só warhtun bi·foran.“
4444 Þan aftar þem wordun skêðit · þat werod an twê,
þea gódun ęndi þea uþilon: · farad þea far·griponon man
4446 an þea hêtan hęl · hriuwig-móde,
þea far·warhton weros, · wíti ant·fâhat,
4448 uþil ęndi-lôs. · Lêdid up þanen
hêr heþan-kuning · þea hluttąron þeoda
4450 an þat lang-same lioht: · þár is líf êwig,
gi·garęwid godes ríki · gódaro þiado.“

TODO.

**Passion.**

4452 **54** Só ge·fragn ik þat þem rinkun þó · ríki drohtin
umbi þesaro wer-oldes gi·wand · wordun talde,
4454 hwó þiu forð fęrid, · þan lango þe sie firiho barn
ardon mótun, · ia hwó siu an þemu ęndje skal
4456 te·glíden ęndi te·gangen. · Hé sagde ôk is jungarun þár
wárun wordun: · „Hwat gí witun alle“, kwað hé,
4458 „þat nú oþar twá naht · sind tídi kumana,
Judeono paskha, · þat sie skulun iro gode þionon,
4460 weros an þemu wíhe. · Þes nis ge·wand ênig,
þat þár wirðid mannes sunu · te þeru męgin-þiodu
4462 kraftag far·kôpot · ęndi an krúke a·slagan,

þolod þiad-kwála.“ · Þó warð þár þegạn manag
4464 slíð-mód gi·samnod, · sụðar-liudjo,
Judeono gum-skępi, · þár 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. · Þár 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 hęliðos an hróru, · hwand ina þit hęri-skępi wili
far·standen mid strídu. · Wí só stillo skulun
4476 frêson is ferạhes, · þat þit folk Judeono
an þesun wíh-dagun · wróht ni af·hębbjen.“
4478 Þó géng imu þár Júdas forð, · jungaro Kristes,
ên þero twe-liþjo, · þár þat aðali sat,
4480 Judeono gum-skępi; · kwað þat hé is im gódan rád
sęggjan mahti: · „hwat willjad gí mí sęlljen hér“, kwað hé,
4482 „mêðmo te médu, · ef ik iu þene man giþu
áno wíg ęndi áno wróht?“ · Þó warð þes werodes hugi,
4484 þero liudjo an lustun: · „ef þú wili gi·lêstjen só“, kwáðun sie,
„þín word gi·wáron, · þan þú gi·wald haþes,
4486 hwat þú at þesaru þiodu · þiggjan willjes
gódaro mêðmo.“ · Þó gi·hét imu þat gum-skępi þár
4488 an is selþes dóm · silụþar-skatto
þrí-tig at·samne, · ęndi hé te þeru þiodu gi·sprak
4490 dęrębjun wordun, · þat hé gáþi is drohtin wið þiu.
węnde ina þó fan þemu werode: · was im wrêð hugi,
4492 talode im só treu-lôs, · hwan êr wurði imu þiu tíd kuman,
þat hé ina mahti far·wísjen · wrêðaro þiodo,
4494 fiundo folke. · Þan wisse þat friðu-barn godes,
wár waldand Krist, · þat hé þese wer-old skolde,
4496 a·geben þese gardos · ęndi sókjen imu godes ríki,
gi·faren is fader-óðil. · Þó ni gi·sah ênig firiho barno
4498 mêron minnje, · þan hé þó te þem mannun gi·nam,
te þem is gódun jungaron: · gôme warhte,
4500 sętte sie swás-líko · ęndi im sagde filu
wároro wordo. · Skrêd westẹr dag,

4502 sunne te sedle. · Þó hé selbo gi·bôd,
waldand mid is wordun, · hét im water dragan
4504 hluttạr te handun, · ęndi rês þó þe hêlago Krist,
þe góde at þem gômun · ęndi þár is jungarono þwóg
4506 fóti mid is folmun · ęndi swarf sie mid is fanon aftar,
druknide sie diur-líka. · Þó wið is drohtin sprak
4508 Símon Petrus: · „Ni þunkid mí þit sómi þing“, kwað hé,
„frô mín þe gódo, · þat þú míne fóti þwahes
4510 mid þem þínun hêlagun handun.“ · Þó sprak imu eft is hêrro an·gęgin,
waldand mid is wordun: · „Ef þú is willjan ni haþes“, kwað hé,
4512 „te ant·fáhanne, · þat ik þíne fóti þwahe
þurh su-líka minnja, · só ik þesun ȯðrun mannun hér
4514 dóm þurh diurða, · þan ni haþes þú ênigan dêl mid mí
an heþan-ríkja.“ · Hugi warð þó gi·węndid
4516 Símon Petruse: · „Þú haþa þí selbo gi·wald“, kwað hé,
„frô mín þe gódo, · fóti ęndi hando
4518 ęndi mínes hôþdes só sama, · *handun þínun*,
þiadan, te þwahanne, · te þiu þat ik móti þína forð
4520 huldi hębbjan · ęndi heþan-ríkjes
su-lík gi·dêli, · só þú mí, drohtin, wili
4522 far·geþen 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 mênde imu al méra þing
4526[a] firihon te gi·frummjenne.

TODO.

4526[b] 55 Friðu-barn godes
géng imu þó eft gi·sittjen · under þat ge·siðo folk
4528 ęndi im sagda filu lang-samna rád. · Warð eft lioht kuman,
morgen te mannun. · Mahtigne Krist
4530 gróttun is jungaron ęndi frágodun, · hwár sie is gôma þó
an þemu wíh-dage · wirkjen skoldin,
4532 hwar hé weldi halden · þea hêlagon tídi
selbo mid is ge·siðun. · Þó hé sie sókjen hét,
4534 þea gumon Jerusalem: · „só gí þan gangan kumad“, kwað hé,
„an þea burg innan · —þár is braht mikil,
4536 męgin-þiodo gi·mang—, · þár mugun gí ênan man sehan

an is handun dragen · hluttres watares
4538 ful mid folmun. · Þemu gí folgon skulun
an só hwi-líke gardos, · só gí ina gangan gi·sehat,
4540 ia gí þan þemu hêrron, · þe þie hoþos êgi,
selþon sęggjad, · þat ik iu sęnde þarod
4542 te gi·garuwenne mína gôma. · Þan tôgid hé iu ên gód-lík hús,
hôhan sóleri, · þe is bi·hangen al
4544 fagạrun fratahun. · Þár gí frummjen skulun
werd-skępi mínan. · Þár bium ik wis-kumo
4546 selþo mid mínun ge·sïðun." · Þó wurðun sán aftar þiu
þár te Jerusalem · jungaron Kristes
4548 forð-ward an fęrdi, · fundun all só hé sprak
word-têkạn wár: · ni was þes gi·wand ênig.
4550 Þár gęrẹwidun sie þea gôma. · Warð þe godes sunu,
hêlag drohtin · an þat hús kuman,
4552 þár sie þe land-wíse · lêstjen skoldun,
ful·gangan godes gi·bode, · al só Judeono was
4554 êo ęndi ald-sidu · an êr-dagun.
Gi·wêt imu þó an þemu ábande · alo-waldand Krist
4556 an þene sęli sittjen; · hét þár is ge·sïðos te imu
twe-libi gangan, · þea im gi·triuwiston
4558 an iro mód-seþon · manno wárun
bi wordun ęndi bi wísun: · wisse imu selþo
4560 iro hugi-skęfti · hêlag drohtin.
Grótte sie þó oþar þem gômun: · „Gern bium ik swíðo", kwað hé,
4562 „þat ik samad mid iu · sittjen móti,
gômono neoten, · Judeono paskha
4564 dêljen mid iu só diurjun. · Nú ik iu iuwes drohtines skal
willjon sęggjan, · þat ik an þesaro wer-oldi ni mót
4566 mid mannun mêr · móses an·bíten
furður mid firihun, · êr þan gi·fullod wirðid
4568 himilo ríki. · Mí is an handun nú
wíti ęndi wundẹr-kwále, · þea ik for þesumu werode skal,
4570 þolon for þesaru þiodu." · Só hé þó só te þem þegnun sprak,
hêlag drohtin, · só warð imu is hugi dróþi,
4572 warð imu gi·sworken seþo, · ęndi eft te þem ge·sïðun sprak,
þe gódo te þem is jungarun: · „Hwat ik iu godes ríki", kwað hé,

4574 „gi·hét himiles lioht, · ęndi gí mí hold-líko
iuwan þegạn-skępi. · Nú ni willjat gí a·þęngjan só,
4576 ak węnkjat þero wordo. · Nú sęggju ik iu te wáran hér,
þat wili iuwar twe-liþjo ên · treuwana swíkan,
4578 wili mí far·kôpon · undar þit kunni Judeono,
gi·sęlljen wiðẹr siluḥre, · ęndi wili imu þár sink niman,
4580 diurje mêðmos, · ęndi geþen is drohtin wið þiu,
holdan hêrran. · Þat imu þoh te harme skal,
4582 werðan te wítje; · be þat hé þea wurdi far·sihit
ęndi hé þes arþêdjes · ęndi skawot,
4584 þan wêt hé þat te wáran, · þat imu wári wóðjera þing,
bętera mikilu, · þat hé gio gi·boran ni wurði
4586 libbjendi te þesumu liohte, · þan hé þat lôn nimid,
ubil arþêdi · in·wid-rádo."
4588 Þó bi·gan þero erlo ge·hwi-lík · te ȯðrumu skawon,
sorgondi sehan; · was im sêr hugi,
4590 hriuwig umbi iro herta: · gi·hôrdun iro hêrron þó
gorn-word sprekan. · Þea gumon sorgodun,
4592 hwi-líkan hé þero twe-liþjo · te þiu tęlljen weldi,
skuldigna skaðon, · þat hé habdi þea skattos þár
4594 ge·þingod at þeru þiod. · Ni was þero þegno ênigumu
su-líkes in·widdjes · ôði te gehanne,
4596 mên-gi·þáhtjo · —ant·suok þero manno ge·hwi-lík—,
wurðun alle an forhtun, · frágon ne gi·dorstun,
4598 êr þan þó ge·bôknide · bar-wirðig gumo,
Símon Petrus · —ne gi·dorste it selþo sprekan—
4600 te Johanne þemu gódon: · hé was þemu godes barne
an þem dagun · þegno lioþost,
4602 mêst an minnjun · ęndi móste þár þó an þes mahtiges Kristes
barme ręstjen · ęndi an is breostun lag,
4604 hlinode mid is hôþdu: · þár nam hé 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 hé,
„þat þi far·kôpon wili, · kuningo ríkjost,
4608 undar þínaro fiundo folk? · Ùs wári þes firi-wit mikil,
waldand, te witanne." · Þó habde eft is word garu
4610 hêljando Krist: · „seh þi, hwemu ik hér an hand geþe
mínes móses for þesun mannun: · þe haþed mên-gi·þáht,

4612 birid bittran hugi; · þe skal mí an banono ge·wald,
fiundun bi·felhen, · þár man mínes ferhes skal,
4614 aldres áhtjen.“ · Nam hé þó aftar þiu
þes móses for þem mannun · ǫndi gaf is þemu mên-skaðen,
4616 Judase an hand · ǫndi imu te·gǫgnes sprak
selbo for þem is ge·sïðun · ǫndi ina sniumo hét
4618 faran fan þemu is folke: · „frumi só þú þǫnkis“, kwað hé,
„dó þat þú duan skalt: · þú ni maht bi·dǫrnjen lęng
4620 willjon þínan. · Þiu wurd is at handun,
þea tídi sind nú gi·náhid.“ · Só þó þe treu-logo
4622 þat mós ant·féng · ǫndi mid is mûðu 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·tǫngi,
4626 hardo umbi is herte, · sïður ine þiu helpe godes
far·lét an þesumu liohte. · Só is þena liudjo wê,
4628 þe só undar þesumu himile skal · hêrron wehslon.

TODO.

**56** Gi·wêt imu þó út þanen · in·widjas gern
4630 Judas gangan: · habde imu grimmen hugi
þegǫn wið is þiodan. · Was þó iu þiustri naht,
4632 swíðo gi·sworken. · Sunu drohtines
was ima at þem gômun forð · ǫndi is jungarun þár
4634 waldand wín ǫndi brôd · wíhide bêðju,
hêlagode heþan-kuning, · mid is handun brak,
4636 gaf it undar þem is jungarun · ǫndi gode þankode,
sagde þem á-lát, · þe þár al gi·skóp,
4638 wer-old ǫndi wunnja, · ǫndi sprak word manag:
„gi·lôbjot gí þes liohto“, (kwað hé,) „þat þit is mín lík-hamo
4640 ǫndi mín blód só same: · giþu ik iu hér bêðju samad
etan ǫndi drinkan. · Þit ik an erðu skal
4642 geþan ǫndi geotan · ǫndi 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 mǫnegi: · 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 oƀar þesan middil-gard, · þat it is þurh mína minnja gi·duan
4652 hêrron te huldi. · Ge·huggjad gí simlun,
hweo ik iu hér ge·biudu, · þat gí iuwan bróðer-skępi
4654 fasto frummjad: · habbjad ferhtan hugi,
minnjod iu an iuwomu móde, · þat þat manno barn
4656 oƀar irmin-þiod · alle far·standen,
þat gí sind gegnungo · jungaron míne.
4658 Ôk skal ik iu kúðjen, · hwó hér wili kraftag fíund,
hęttjand heru-grim, · umbi iuwan hugi niusjen,
4660 Satanas selƀo: · hé 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 wiðęr þemu fiunde. · Ôk kwam hé herod giu frêson mín,
þoh imu is willjon hér · wiht ne gi·stódi,
4666 liobes an þemu mínumu lík-hamon. · Nú ni willju ik iu lęng helen,
hwat iu hér nú sniumo skal · te sorgu gi·standen:
4668 gí skulun mí ge·swíkan, · ge·sïðos míne,
iuwes þegan-skępjes, · êr þan þius þiustrje naht
4670 liudi far·líða · ęndi eft lioht kume,
morgan te mannun.“ · Þó warð mód gumon
4672 swíðo gi·sworken · ęndi sêr hugi,
hriuwig umbi iro herte · ęndi iro hêrron word
4674 swíðo an sorgun. · Símon Petrus þó,
þegan wið is þiodan · þríst-wordun sprak
4676 bí huldi *wið is hêrron: · „þoh þí all þit hęliðo folk“, kwaþ-hie,
„gi·swíkan þína gi·sïðos, · þoh ik sinnon mid þí
4678 at allon þarąbon · þolojan willju.
Ik biun garo sinnon, · ef mí 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 mí luttil tweho,
ne ik an þem bęndjon mid þi · bídan willje,
4684 liggjan mid þi só lieƀen; · ef sia þínes líƀes þan

þuru ęggja níð · áhtjan willjad,
4686 frô mín þie guodo, · ik giþu mín feraḥ furi þik
an wápno spil: · nis mí werð iowiht
4688 te bi·míðanne, · só lango só mí mín warod
hugi ęndi hand-kraft.“ · Þuo sprak im eft is hêrro an·gęgin:
4690 „Hwat þú þik bi·wánis“, (kwaþ-hie,) „wissaro treuwono,
þrístero þingo: · þú haþis þegnes hugi,
4692 willjon guodan. · Ik mag þí sęggjan, hwó it þoh gi·werðan skal,
þat þú wirðis só wêk-muod, · þoh þú nú ni wánjes só,
4694 þat þú þínes þiadnes te naht · þríwo far·lôgnis
êr hano-krádi ęndi kwiðis, · þak ik þín hêrro ni sí,
4696 ak þú far·manst mína mund-burd.“ · Þuo sprak eft þie man an·gęgin:
„ef it gio an wer-oldi“, (kwaþ-hie,) „gi·werðan muosti,
4698 þat ik samad midi þí · sweltan muosti,
dôjan diur-líko, · þan ne wurði gio þie dag kuman,
4700 þat ik þín far·lôgnidi, · lieþo drohtin,
gerno for þeson Juðeon.“ · Þuo kwáðun alla þia jungron só,
4702 þat sia þár an þem þingon mid im · þoljan weldin.

TODO. Then Simon Peter,
the thane, to his theeden spoke brave words
out of loyalty to his lord: “Although this whole host of heroes,” quoth he,
“and thy followers should forsake thee, yet I nevertheless
with thee will suffer through all hardships.
I am nevertheless ready, if God lets me,
that I should stand steadfast as thy support.
Although this people should lock thee
behind the hard bars of prison, still I have little doubt
that I in those bonds will abide with thee,
and lie by thee so dear. If they then through the hatred
of blades wish to take thy life,
O my good Lord, I will give my breath for thee
in the play of weapons. There is nothing worth for me
to avoid for as long as I possess
my heart and strength of hand.” Then his Lord spoke back to him:
“How thou thinkest thyself capable”, quoth he, “of certain loyalty,
of bold conflicts! Thou hast a thane’s heart,
a good will. Yet I can tell thee how it shall turn out
that thou in one night wilt thrice deny thy theeden
ere the cock-crow, and say that I am not thy lord;
instead thou wilt renounce my protection.” Then the man spoke back to him:

"If it ever in this world must turn out so
that I alongside thee must perish
die dearly, evenso the day will never come
that I should deny thee, beloved lord,
eagerly before these Jews." Then all the disciples said so,
that there in the conflicts with him they would suffer.

57 Þuo im eft mid is wordon gi·bôd · waldand selbo,
4704 hêr heban-kuning, · þat sia im ni lietin iro hugi twífljan,
hiet þat sia ni weldin [...] · diopa gi·þâhti:
4706 „Ne druobje iuwa herta · þuru iuwes drohtines word,
ne forǫhtjat te filo: · ik skal fader ûsan
4708 selban suokjan · ǫndi iu sǫndjan skal
fan heban-ríkje · hêlagna gêst:
4710 þie skal iu eft gi·fruofrjan · ǫndi te frumu werðan,
manon iu þero mahlo, · þie ik iu manag hębbju
4712 wordon gi·wísid. · Hie gibit iu gi·wit an briost,
lust-sama lêra, · þat gí lêstjan forð
4714 þiu word ǫndi þiu werk, · þia ik iu an þesaro wer-oldi gi·bôd."
A·rês im þuo þe ríkjo · an þemo rakode innan,
4716 nǫrjendo Krist · ǫndi gi·wêt im nahtes þanan
selbo mid is gi·siðon: · sêrago géngun
4718 swíðo gornondja · jungron Kristes,
hriuwig-muoda. · Þuo hie im an þena hôhan gi·wêt
4720 Oliueti-berg: · þár was hie up gi·wuno
gangan mid is jungron. · Þat wissa Judas wel,
4722 balo-hugdig man, · hwand hie was oft an þem berǫge mid im.
Þár gruotta þie godes suno · jûgron sína:
4724 „Gí sind nú só druobja", (kwaþ-hie,) „nú gí mínan dôð witun;
nú gornonð gí ǫndi griotand, · ǫndi þesa Juðeon sind an luston,
4726 mǫndit þius mǫnigi, · 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, · ǫndi gí mǫndjan skulun
4730 after te êwon-dage, · hwand gio ǫndi ni kumið,
iuwes wel-líbes gi·wand: · be·þiu ne þurbun iu þius werk tregan,
4732 hreuwan mín hin-fard, · hwand þanan skal þiu helpa kuman
gumono barnon." · Þuo hiet hie is jungron þár

4734 bídan uppan þemo berge, · kwað þat hie ti bedu weldi
an þiu holm-kliþu · hôhor stígan;
4736 hiet þuo þria mid im · þegnos gangan,
Jakobe ęndi Johannese · ęndi þena guodan Petruse,
4738 þríst-muodjan þegạn. · 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 hé im þero kostondero · kraft far·stódi,
wrêðaro willjon, · þat im þe wiðẹr-sako,
4744 ni mahti þe mên-skaðo · mód gi·twíflja̧n,
iak imu þó selbo gi·hnêg · sunu drohtines
4746 kraftag an knio-beda, · kuningo ríkjost,
forð-ward te foldu: · fader alo-þiado
4748 gódan grótte, · gorn-wordun sprak
hriuwig-líko: · was imu is hugi dróþi,
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:
ȯðar was fúsid · an forð-wegos,
4756 þe gêst an godes ríki, · ȯðar jámar stód,
lík-hamo Kristes: · ni welde þit lioht a·geþen,
4758 ak dróþde for þemu dôðe. · Simla hé hreop te drohtine forð
þiu mêr aftar þiu · mahtigna grótte,
4760 hôhan himil-fader, · hêlagna god,
waldand mid is wordun: · „ef nú werðen ni mag“, kwað hé,
4762 „man-kunni ge·nęrid, · ne sí þat ik mínan geþe
lioþan 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 kęlik an hand,
4766 drinku ina þi te diurðu, · drohtin frô mín,
mahtig mund-boro. · Ni seh þú mínes hér
4768 flêskes gi·fórjes. · Ik fullon skal
willjon þínen: · þú haþes ge·wald oþar al.“
4770 Gi·wêt imu þó gangen, · þár hé êr is jungaron lét
bídan uppan þemu berge; · fand sie þat barn godes
4772 slápen sorgandje: · was im sêr hugi,

þes sie fan iro drohtine · dêljen skoldun.
4774 Só sind þat mód-þraka · manno ge·hwi-líkumu,
þat hé far·láten skal · liaþane hêrron,
4776 af·geþen þene só gódene. · Þó hé te is jungarun sprak,
wahte sie waldand · ęndi wordun grótte:
4778 „Hwí willjad gí só slápen?“ (kwað hé;) „ni mugun samad mid mí
wakon êne tíd? · Þiu wurd is at handun,
4780 þat it só gi·gangen skal, · só it god fader
gi·markode mahtig. · Mí nis an mínumu móde tweho:
4782 mín gêst is garu · an godes willjan,
fûs te faranne: · mín flêsk is an sorgun,
4784 lętid mik mín lík-hamo: · lêð is imu swíðo
wíti te þolonne. · Ik þoh willjan skal
4786 mínes fader ge·frummjen; · hębbjad gí fasten hugi.“
Gi·wêt imu þó eft þanan · ȯðer-sïðu
4788 an þene berg uppen · te bedu gangan,
mári drohtin, · ęndi þár só manag gi·sprak
4790 gódoro wordo. · Godes ęngil kwam
hêlag fan himile, · is hugi fastnode,
4792 bęldide te þem bęndjun. · Hé was an þeru bedu simla
forð an flíte · ęndi is fader grótte,
4794 waldand mid is wordun: · „ef it nú wesen ni mag“, kwað hé,
„mári drohtin, · neþu ik for þit manno folk
4796 þiod-kwále þoloje, · ik an þínan skal
willjan wonjan.“ · Gi·wêt imu þó eft þanen
4798 sókjan is ge·sïðos: · fand sie slápandje,
grótte sie gáhun. · Géng imu eft þanen
4800 þriddjon sïðu te bedu · ęndi sprak þiod-kuning
al þiu selþon word, · sunu drohtines,
4802 te þemu alo-waldon fader, · só hé êr dede,
manode mahtigna · manno frumana
4804 swíðo niud-líko · nęrjando Krist,
géng imu þó eft te þem is jungarun, · grótte sie sáno:
4806 „slápad gí ęndi ręstjad“, (kwað hé,) „nú wirðid sniumo herod
kuman mid kraftu, · þe mí far·kôpot haþad,
4808 sundja lôsan gi·sald.“ · Ge·sïðos Kristes
wakodun þó aftar þem wordun · ęndi gi·sáhun þó þat werod kuman
4810 an þene berg uppen · brahtmu þiu mikilon,

wrêða wápạn-berand.

TODO.

**58** Wísde im Judas,
4812 gram-hugdig man; · Judeon aftar sigun,
fiundo folk-skępi; · dróg man fiur an gi·mang,
4814 logna an lioht-fatun, · lêdde man faklon
brinnandja fan burg, · þár sie an þene berg uppan
4816 stigun mid strídu. · Þea stędi wisse Judas wel,
hwár hé þea liudi · tó lêdjan skolde.
4818 Sagde imu þó te têkne, · þó sie þár tó fórun
þemu folke bi·foran, · te þiu þat sie ni far·féngin þár,
4820 erlos ȯðren man: · „ik gangu imu at êrist tó“, kwað hé,
„kussju ine ęndi kwaddju: · þat is Krist selbo.
4822 Þene gí fâhen skulun · folko kraftu,
binden ina uppan þemu berge · ęndi ina te burg hinan
4824 lêdjen undar þea liudi: · hé is líbes habad
mid is wordun far·werkod.“ · Werod sïðode þó,
4826 ant-tat sie te Kriste · kumane wurðun,
grim folk Judeono, · þár hé mid is jungarun stód,
4828 mári drohtin: · bêd metodo-gi·skapu,
torhtero tídjo. · Þó géng imu treu-lôs man,
4830 Judas te·gęgnes · ęndi te þemu godes barne
hnêg mid is hôbdu · ęndi is hêrron kwędde,
4832 kuste ina kraftagne · ęndi is kwidi lêste,
wísde ina þemu werode, · al só hé êr mid wordun ge·hét.
4834 Þat þolode al mid gi·þuldjun · þiodo 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 mí,
be·hwí lêdis þú mí só þese liudi tó · ęndi mí te þesare lêðan þiode sprekan,
4838 far·kôpos mid þínu kussu · under þit kunni Judeono,
meldos mí te þesaru męnegi?“ · Géng imu þó wið þea man
4840 wið þat werod ȯðar · ęndi sie mid is wordun fragn,
hwene sie mid þiu ge·sïðju · sókjan kwámin
4842 só niud-liko an naht, · „so gí willjan nôd frummjen
manno hwi-líkumu.“ · Þó sprak imu eft þiu męnegi an·gęgin,
4844 kwáðun þat im hêljand · þár an þemu holme uppan

ge·wísid wári, · „þe þit gi·wer frumid
4846 Judeo liudjun · ęndi ina godes sunu
selbon hêtid. · Ina kwámun wí sókjan herod,
4848 weldin ina gerno bi·geten: · hé is fan Galileo lande,
fan Nazareth-burg.“ · Só im þó þe nęrjendjo Krist
4850 sagde te sȯȯan, · þat hé it selbo was,
só wurðun þó an forhtun · folk Judeono,
4852 wurðun under·badode, · þat sie under bak fellun
alle efno sán, · erðe gi·sóhtun,
4854 wiðęr·wardes þat werod: · ni mahte þat word godes,
þie stemnje ant·standan: · wárun þoh só strídige man,
4856 a·hliopun eft up an þemu holme, · hugi fastnodun,
bundun briost-gi·þȧht, · gi·bolgane géngun
4858 náhor mid níðu, · ant-tat sie þene nęrjendjon Krist
werodo bi·wurpun. · Stódun wíse man,
4860 swíðo gornundje · jungaron Kristes
bi·foran þeru dęrębjon dádi · ęndi te iro drohtine sprákun:
4862 „wári it nú þín willjo“, (kwáðun sie,) „waldand frô mín,
þat sie ȧs hér an speres ordun · spildjen móstin
4864 wápnun wunde, · þan ni wári ȧs wiht só gód,
só þat wí hér for ȧsumu drohtine · dóan móstin
4866 bęniðjun blêka“. · Þó gi·bolgan warð
snel swerd-þegạn, · Símon Petrus,
4868 well imu innan hugi, · þat hé ni mahte ênig word sprekan:
só harm warð imu an is hertan, · þat man is hêrron þár
4870 binden welde. · Þó hé gi·bolgan géng,
swíðo þríst-mód þegạn · for is þiodan standen,
4872 hard for is hêrron: · ni was imu is hugi twífli,
blóð an is breostun, · ak hé is bil a·tôh,
4874 swerd bi sídu, · slóg imu te·gęgnes
an þene furiston fiund · folmo krafto,
4876 þat þó Malkhus warð · mákjas ęggjun,
an þea swíðaron half · swerdu gi·málod:
4878 þiu hlust warð imu far·hawan, · hé warð an þat hôþid 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 stód þat folk an rúm:
an·drédun im þes billes biti. · Þó sprak þat barn godes

4884 selbo te Símon Petruse, · hét þat hé is swerd dedi
skarp an skêðja: · „ef ik wið þesa skola weldi“, kwað hé,
4886 „wið þeses werodes ge·win · wíg-saka frummjen,
þan manodi ik þene márjon · mahtigne god,
4888 hêlagne fader · an himil-ríkja,
þat hé mí só managan ęngil herod · obana sandi
4890 wíges só wísen, · só ni mahtin iro wápạn-þręki
man a·dôgjan: · iro ni stódi gio su-lík męgin samad,
4892 folkes gi·fastnod, · þat im iro ferh aftar þiu
werðen mahti. · Ak it hałbad waldand god,
4894 alo-mahtig fader · an ȯðar gi·markot,
þat wí gi·þolojan skulun, · só hwat só ụs þius þioda tó
4896 bittres bręngit: · ni skulun ụs belgan wiht,
wrêðjan wið iro ge·winne; · hwand só hwe só wápno níð,
4898 grimman gêr-hęti wili · gerno frummjen,
hé swiltit imu · eft swerdes ęggjun,
4900 dóit im bi·drôregan: · wí mid ụsun dádjun ni skulun
wiht a·węrdjan.“ · Géng hé þó te þemu wundon manne,
4902 lęgde mid listjun · lík te·samne,
hôbid-wundon, · þat siu sán gi·hêlid warð,
4904 þes billes biti, · ęndi sprak þat barn godes
wið þat wrêðe werod: · „mí þunkid wundẹr mikil“, kwað hé,
4906 „ef gí mí lêðes wiht · lêstjen weldun,
hwí gí mí þó ni féngun, · þan ik undar iuwomu folke stód,
4908 an þemu wíhe innan · ęndi þár word manag
sȯð-lík sagde. · Þan was sunnon skín,
4910 diur-lik dages lioht, · þan ni weldun gí mí dóan eo·wiht
lêðes an þesumu liohte, · ęndi nú lêdjad mí iuwa liudi tó
4912 an þiustrje naht, · al só man þioþe dót,
þan man þene fâhan wili · ęndi hé is ferhes hałbad
4914 far·werkot, wam-skaðo.“ · werod Judeono
gripun þó an þene godes sunu, · grimma þioda,
4916 hatandjero hóp, · hwurþun ina umbi
módag manno folk · —mênes ni sáhun—,
4918 hęftun heru-bęndjun · handi te·samne,
faðmos mid fiterjun. · Im ni was su-líkaro firin-kwála
4920 þarf te gi·þolonne, · þiod-arþêdjes,
te winnanne su-lík wíti, · ak hé it þurh þit werod deda,
4922 hwand hé liudjo barn · lôsjen welda,

halon fan hęllju · an himil-ríki,
4924 an þene wídon welon: · be·þiu hé þes wiht ne bi·sprak,
þes sie imu þurh in·wid-níð · ógjan weldun.

TODO.

4926 **59** Þó wurðun þes só malske · módag folk Judeono,
þiu hêri warð þes só hrómeg, · þes sie þena hêlagon Krist
4928 an liðo-bęndjon · lêdjan muostun,
fórjan an fiterjun. · Þie fiund eft ge·witun
4930 fan þemu berge te burg. · Géng þat barn godes
undar þemu hęri-skępi · handun ge·bunden,
4932 drúbondi te dale. · Wárun imu þea is diurjon þó
ge·sïðos ge·swikane, · al só hé im êr selbo gi·sprak:
4934 ni was it þoh be ênigaru blóði, · þat sie þat barn godes,
lioben far·létun, · ak it was só lango bi·foren
4936 wár-sagono word, · þat it skoldi gi·werðen só:
be·þiu ni mahtun sie is be·míðan. · Þan aftar þeru męnegi
géngun
4938 Johannes ęndi Petrus, · þie gumon twêne,
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, · þár iro biskop was,
iro wíhes ward, · þár lêddun ina wlanke man,
4944 erlos undar ederos. · Þár was êld mikil,
fiur an fríd-hobe · þemu folke te·gęgnes,
4946 ge·warht for þemu werode: · þár géngun sie im węrmjen tó,
Judeo liudi, · létun þene godes sunu
4948 bídon an bęndjun. · Was þár braht mikil,
gêl-módigaro galm. · Johannes was êr
4950 þemu hêroston kûð: · be·þiu móste hé an þene hof innan
þringan mid þeru þioda. · Stód allaro þegno bętsto,
4952 Petrus þár 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. · Þár kwam im ên fêkni wíf
4956 gangan te·gęgnes, · þiu ênas 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 þár genower stéd
4960 faðmun gi·fastnod.“ · Þó an forhtun warð
Símon Petrus sán, · slak an is móde,
4962 kwað þat hé þes wíþes · word ni bi·konsti
ni þes þeodanes · þegạn ni wári:
4964 mêð is þó for þeru mẹnegi, · kwað þat hé þena man ni ant·kẹndi:
„ni sind mí þíne kwidi kủðe“, (kwað hé;) was imu þiu kraft godes,
4966 þe hẹrdislo fan þemu hertan. · Hwarạbondi géng
forð undar þemu folke, · ant-tat hé te þemu fiure kwam;
4968 gi·wêt ina þó warmjen. · Þár im ôk ên wíf bi·gan
fẹlgjan firin-spráka: · „hér mugun gí“, kwað siu, „an iuwan fiund sehan:
4970 þit is gegnungo · jungaro Kristes,
is selþes ge·sïð.“ · Þó géngun imu sán aftar þiu
4972 náhor níð-hwata · ẹndi ina niud-líko
frágodun fiundo barn, · hwi-líkes hé folkes wári:
4974 “ni bist þú þesoro burg-liudjo“, (kwáðun sie;) „þat mugun wí an þínumu gi·bárje gi·sehan,
an þínun wordun ẹndi an þínaru wíson, · þat þú þeses werodes ni bist,
4976 ak þú bist galiléisk man.“ · hé ni welda þes þó gehan eo·wiht,
ak stód þó ẹndi strídda · ẹndi starkan êð
4978 swíð-líko ge·swór, · þat hé þes ge·sïðes 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 warþe tó
4982 þes mannes mág-wini, · þe hé êr mid is mákjo gi·héw,
swerdu þiu skarpon, · kwað þat hé ina sáhi þár
4984 an þemu berge uppan, · „þár wí an þemu bôm-gardon
hêrron þínumu · hẹndi bundun,
4986 fastnodun is folmos.“ · Hé þó þurh forhtan hugi
for·lôgnide þes is lioþes hêrron, · kwað þat hé weldi wesan þes líþes skolo,
4988 ef it mahti ênig þár · irmin-manno
gi·sẹggjan te sóðan, · þat hé þes ge·sïðes wári,
4990 folgodi þeru fẹrdi. · Þó warð an þena formon sïð
hano-krád af·haþen. · Þó sah þe hêlago Krist,

4992 barno þat bętste, · þár hé ge·bunden stóð,
selbo te Símon Petruse, · sunu drohtines
4994 te þemu erle obar is ahsla. · Þó warð imu an innan sán,
Símon Petruse · sêr an is móde,
4996 harm an is hertan · ęndi is hugi dróbi,
swíðo warð imu an sorgun, · þat hé êr selbo ge·sprak:
4998 gi·hugde þero wordo þó, · þe imu êr waldand Krist
selbo sagda, · þat hé an þeru swartan naht
5000 êr hano-krádi · is hêrron skoldi
þríwo far·lôgnjen. · Þes þram imu an innan mód
5002 bittro an is breostun, · ęndi géng imu þó gi·bolgan þanen
þe man fan þeru męnigi · an mód-karu,
5004 swíðo an sorgun, · ęndi is selbes word,
wam-skęfti weop, · ant-tat imu wallan kwámun
5006 þurh þea hert-kara · hête trahni,
blódage fan is breostun. · Hé ni wánde þat hé is mahti
gi·bótjen wiht,
5008 firin-werko furður · efþa te is frâhon kuman,
hêrron huldi: · nis ênig hęliðo só ald,
5010 þat io mannes sunu · mêr gi·sáhi
is selbes word · sêrur hreuwan,
5012 karon efþa kúmjen: · „Wola krafteg god“, kwað hé,
þat ik hębbju mí só for·werkot, · só ik mínaro wer-oldes ni þarf
5014 ó-lát sęggjan. · Ef ik nú te aldre skal
huldjo þínaro · ęndi heþan-ríkjas,
5016 þeoden, þolojan, · þan ni þarf mí þes ênig þank wesan,
liobo drohtin, · þat ik io te þesumu liohte kwam.
5018 Ni bium ik nú þes wirðig, · waldand frô mín,
þat ik under þíne jungaron · gangan móti,
5020 þus sundig under þíne ge·sîðos: · ik iro selbo skal
míðan an mínumu móde, · nú ik mí su-lík mên ge·sprak.“
5022 Só gornode · gumono bętsta,
hrau im só hardo, · þat hé habde is hêrren þó
5024 leobes far·lôgnid. · Þan ni þurbun þes liudjo barn,
weros wundrojan, · be·hwí it weldi god,
5026 þat só lioben man · lêð gi·stódi,
þat hé só hôn-líko · hêrron sínes
5028 þurh þera þiwun word, · þegno snellost,
far·lôgnide só liobes: · it was al bi þesun liudjun gi·duan,

5030 firiho barnun te frumu. · Hé welde ina te furiston dóan,
hêrost obar is híwiski, · hêlag drohtin:
5032 lét ina ge·kunnon, · hwi-líke kraft habet
þe męnniska mód · áno þe maht godes;
5034 lét ina ge·sundjon, · þat hé siðor þiu bęt
liudjun gi·lôbdi, · hwó liof is þár
5036 manno gi·hwi-líkumu, · þan hé mên ge·frumit,
þat man ina a·láte · lêðes þinges,
5038 sakono ęndi sundjono, · só im þó selbo dede
heban-ríki god · harm-ge·wurhti.

TODO.
'So lamented the best of men,
he was so greatly troubled that he had then denied
his beloved lord. Then did the children of men,
the heroes, not need wonder at why God
would have it that such a beloved man should stand in pain,
that he, the most valiant of thanes, had so shamefully
denied his own lord so beloved
through those three speeches. It was all done on behalf of these men,
to the profit of the children of folk. He, the Holy Lord,
would make him the foremost, the noblest, over His retinue.
He made him experience just what strength
the human mind has without the might of God.
He let him sin so that he afterwards could
yet better make men believe what love there exists
for whichever man has committed evil,
that men may forgive him for his loathsome deed,
for his crimes and sins, as him did the very
God of the Heavenly Realm [forgive] for his works of harm.

5040 **60** Be þiu nis mannes bág · mikilun bi·þęrbi,
hagu-staldes hróm: · ef imu þiu helpe godes
5042 ge·swíkid þurh is sundjon, · þan is imu sán aftar þiu
breost-hugi blóðora, · þoh hé êr bi-hêt spreka,
5044 hrómje fan is hildi · ęndi fan is hand-krafti,
þe man fan is męgine. · Þat warð þár an þemu márjon skín,
5046 þegno bętston, · þó imu is þiodanes gi·swêk
hêlag helpe. · Be·þiu ni skoldi hrómjen man
5048 te swíðo fan imu selbon, · hwand imu þár swíkid oft
wán ęndi willjo, · ef imu waldand god,
5050 hêr heban-kuning · herte ni stęrkit.
Þan bêd allaro barno bętst, · bęndi þolode

5052 þurh man-kunni. · Hwurþun ina managa umbi
Judeono liudi, · sprákun gelp mikil,
5054 habdun ina te hoska, · þár hé gi·hęftid stód,
þolode mid ge·þuldjun, · 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 wulþo,
in·wid an innan. · Warð þár 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·sęggjanne sundja · þurh is selþes word,
þat sie ina þan te wundęr-kwálu · wêgjan móstin,
5068 a·dêljen te dôðe. · Sie ni mahtun an þemu dage finden
só wrêð ge·wit-skępi, · þat sie imu wíti be·þiu
5070 a·dêljen gi·dorstin · efþa dôð frummjen,
líbu bi·lôsjen. · Þó kwámun þár at latstan forð
5072 an þena warf wero · wár-lôse man
twêne gangan · ęndi bi·gunnun im tęlljen an,
5074 kwáðun þat sie ina selþon · sęggjan gi·hôrdin,
þat hé mahti te·werpen · þena wíh godes,
5076 allaro húso hôhost · ęndi þurh is hand-męgin,
þurh is ênes kraft · up a·rihtjen
5078 an þriddjon daga, · só is ęlkor ni þorfti be·þïhan man.
Hé þagoda ęndi þoloda: · ni sprak imu io þiu þiod só filu,
5080 þea liudi mid luginun, · þat hé it mid lêðun an·gęgin
wordun wráki. · Þó þár undar þemu werode a·rês
5082 balu-hugdig man, · biskop þero liudjo,
þe furisto þes folkes · ęndi frágode Krist
5084 iak ina be imu selþon bi·swór · swíðon êðun,
grótte ina an godes namon · ęndi gerno bad,
5086 þat hé im þat gi·sagdi, · ef hé sunu wári
þes libbjendjes godes: · „þes þit lioht ge·skóp,
5088 Krist kuning êwig. · Wí ni mugun is ant·kiennjen wiht
ne an þínun wordun ni an þínun werkun.“ · Þó sprak imu eft
þe wáro an·gęgin,

5090 þe gódo godes sunu: · „þú kwiðis it for þesun Judeon nú,
sȯð-líko sęgis, · þat ik it selbo bium.
5092 Þes ni gi·lôbjad mí þese liudi: · ni willjad mí for·látan be·þiu;
ni sind im mín word wirðig. · Nú sęggju ik iu te wárun þoh,
5094 þat gí noh skulun sittjen gi·sehan · an þe swíðaron half godes
márjan mannes sunu, · an męgin-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: · „Nú ni þurbun gí bídan lęng“, kwað hé,
5102 „þit werod ge·wit-skępjes, · nú im su-lík word farad,
mên-spráka fan is mȯðe. · Þat gi·hôrid hér nú manno filu,
5104 rinko an þesumu rakude, · þat hé ina só ríkjan telit,
gihid þat hé god sí. · Hwat willjad gí Judeon þes
5106 a·dêljen te dóme? · Is hé dôðes nú
wirðig be su-líkun wordun?“

Therefore man's boasting is not of much avail,
the young warrior's bragging, if the help of God fails him
due to his sins. Then very soon afterwards
is the heart in his breast bloodier, although he may earlier have spoken a vow,
bragged about his zeal and strength of hand—
that man, about his might. That was made clear to the famed
best of thanes when the theoden's holy
help failed him. Therefore man should not boast
too much about himself, for often his hope
and will fail him if the wielder God,
the noble King of Heaven, does not strengthen his heart.
TODO.

**61** Þat werod al ge·sprak,
5108 folk Judeono, · þat hé wári þes ferhes skolo,
wítjes só wirðig. · Ni was it þoh be is ge·wurhtjun gi·dóen,
5110 þat ine þár 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 mêst, · 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—,
fęlgidun imu firin-word · fiundo męnegi,
5118 bismer-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, · þár þero liudjo was,
þere þiade þing-hús. · Þár þegạn manag
5126 hwurþun umbi iro hęri-togon. · Þár was iro hêrron bodo
fan Rúmu-burg, · þes þe þó þes ríkjas gi·wéld:
5128 kumen was hé fan þemu kêsure, · gi·sęndid was hé undar þat kunni Judeono
te rihtjenne þat ríki, · was þár rád-geþo:
5130 Pilatus was hé hêten; · hé 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·gábun þó þena godes sunu, · Judeo liudi,
under fiundo folk, · kwáðun þat hé wári þes ferhes skolo,
5136 þat man ina wítnodi · wápnes 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 þár un-reht word,
an þemu dage dęrþjes wiht · a·dêljan ne gi·hôrdin,
5142 ak kwáðun þat sie im só hluttro · hêlaga tídi,
weldin iro paskha halden. · Pilatus ant·féng
5144 at þem wam-skaðun · waldandes barn,
sundja lôsen. · Þó an sorgun warð
5146 Judases hugi, · þó hé a·geþan gi·sah
is drohtin te dôðe, · þó bi·gan imu þiu dád aftar þiu
5148 an is hugja hreuwan, · þat hé habde is hêrron êr
sundja lôsen gi·sald. · Nam imu þó þat silụþar 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 silụþar bôd
gerno te a·geþanne: · „ik hębbju it só grio-líko“, kwað hé,
5154 „mínes drohtines · drôru gi·kôpot,
só ik wêt þat it mí ni þïhit.“ · Þiod Judeono
5156 ni weldun it þó ant·fâhan, · ak hétun ina forð aftar þiu
umbi su-líka sundja · selþon ahton,
5158 hwat hé wið is frâhon · ge·frumid habdi:
„Þú sáhi þi selþo þes“, (kwáðun sie;) „hwat wili þú þes nú sóken te ùs?
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 silụþar warp
an þena alạh innan, · ne gi·dorste it êgan lęng;
5164 fór imu þó só an forhtun, · só ina fiundo barn
módage manodun: · habdun þes mannes hugi
5166 gramon under·gripanen, · was imu god a·bolgan,
þat hé imu selþon þó · símon warhte,
5168 hnêg þó an heru-sêl · an hinginna,
warạg an wurgil · ęndi wíti ge·kôs,
5170 hard hęllje ge·þwing, · hêt ęndi þiustri,
diap dôðes dalu, · hwand hé êr umbi is drohtin swêk.

TODO.

5172 **62** Þan bêd þat barn godes · —bęndi þolode
an þemu þing-húse—, · hwan êr þiu þiod under im,
5174 erlos ên-wordje · alle wurðin,
hwat sie imu þan te ferạh-kwálu · frummjan weldin.
5176 Þó þár an þem bęnkjun a·rês · bodo kêsures
fan Rúmu-burg · ęndi géng imu wið þat ríki Judeono
5178 módag mahljen, · þár þiu męnigi stód
aftar þemu hobe hwarþon: · ni weldun an þat hús kuman
5180 an þemu paskha-dage. · Pilatus bi·gan
frókno frágon · oþar þat folk Judeono,
5182 mid hwiu þe man habdi · morðes gi·skuldit,
wítjes gi·werkot: · „be hwí gí imu só wrêðe sind,
5184 an iuwomu hugja hótje?“ · Sie kwáðun þat hé im habdi harmes só filu,
lêðes gi·lêstid: · „ni gáþin ina þesa liudi þi,
5186 þár sie ina êr bi·foran · uþilan ni wissin,

wordun far·warhten. · Hé habat þeses werodes só filu
5188 far·lêdid mid is lêrun · —ęndi þesa liudi męrrid,
dóit im iro hugi twífljen—, · þat wí ni mótun te þemu hoþe kêsures
5190 tinsi gelden; · þat mugun wí ina gi·tęlljen an
mid wáru ge·wit-skępi. · Hé sprikid ôk word mikil,
5192 kwiðit þat hé Krist sí, · kuning oþar þit ríki,
be·gihit ina só grôtes." · Þó im eft te·gęgnes sprak
5194 bodo kêsures: · „ef hé só bar-líko", kwað hé,
„under þesaru męnigi · mên-werk frumid,
5196 ant·fáhad ina þan eft under iuwe folk-skępi, · ef hé sí is ferhes skolo,
ęndi imu só a·dêljad, · ef hé sí dôðes werð,
5198 só it an iuwaro aldrono · êo ge·biode."
Sie kwáðun þó, þat sie ni móstin · manno nig·ênumu
5200 an þea hêlagon tíd · te hand-banon,
werðen mid wápnun · an þemu wíh-dage.
5202 Þó węnde ina fan þemu werode · wrêð-hugdig man,
þegạn kêsures, · þe oþar þea þioda was
5204 bodo fan Rúmu-burg—: · hét imu þó þat barn godes
náhor gangan · ęndi ina niud-líko,
5206 frágoda frókno, · ef hé oþar þat folk kuning
þes werodes wári. · Þó habde eft is word garu
5208 sunu drohtines: · „hweðer þú þat fan þi selþumu sprikis", kwað hé,
„þe it þi ȯðre hér · erlos sagdun,
5210 kwáðun umbi mínan kuning-duom?" · Þó sprak eft þe kêsures bodo
wlank ęndi wrêð-mód, · þár hé wið waldand Krist
5212 ręðjode an þem rakude: · „ni bium ik þeses ríkjes hinan", kwað hé,
„Judeo liudjo, · ni gadoling þín,
5214 þesaro manno mág-wini, · ak mí þí þius męnigi bi·falạh,
a·gábun þí þína gadulingos mí, · Judeo liudi,
5216 haftan te handun. · Hwat haþas þú harmes gi·duan,
þat þú só bittro skalt · bęndi þolojan,
5218 kwalm undar þínumu kunnje?" · Þó sprak imu eft Krist an·gęgin,
hêlendero bętst, · þár hé gi·hęftid stód

5220 an þemu rakude innan: · „nis mín ríki hinan“, kwað hé,
„fan þesaru wer-old-stundu. · Ef it þoh wári só,
5222 þan wárin só stark-móde · wiðęr stríd-hugi,
wiðęr grama þioda · jungaron míne,
5224 só man mí ni gábi · Judeo liudjun,
hęttendjun an hand · an heru-bęndjun
5226 te wêgjanne te wundrun. · Te þiu warð ik an þesaru wer-oldi gi·boran,
þat ik ge·wit-skępi giu · wáres þinges
5228 mid mínun kumjun kûðdi. · Þat mugun ant·kęnnjen wel
þe weros, þe sind fan wáre kumane: · þe mugun mín word far·standen,
5230 gi·lôbjen mínun lêrun.“ · Þó ni mahte lasteres wiht
an þem barne godes · bodo kêsures,
5232 findan fêknja word, · þat hé is ferhes be·þiu
skuldig wári. · Þó géng hé im eft wið þea skola Judeono
5234 módag mahljen · ęndi þeru męnigi sagde
obar hlust mikil, · þat hé an þemu hafton manne
5236 su-líka firin-spráka · finden ni mahti
for þem folk-skipje, · só hé wári is ferhes skolo,
5238 dôðes wirðig. · Þan stódun dol-móde
Judeo liudi · ęndi þane godes sunu
5240 wordun wrógdun: · kwáðun þat hé gi·wer êrist
be·gunni an Galileo lande, · „ęndi obar Judeon fór
5242 herod-wardes þanan, · hugi twíflode,
manno mód-sebon, · só hé is morðes werð,
5244 þat man ina wítnoje · wápnes ęggjun,
ef eo man mid su-líkun dádjun mag · dôðes ge·skuldjen.“

TODO.

5246 **63** Só wrógdun ina mid wordun · werod Judeono
þurh hótjan hugi. · Þó þe hęri-togo,
5248 slíð-módig man · sęggjan gi·hôrde,
fan hwi-líkumu kunnje was · Krist a·fódid,
5250 manno þe bętsto: · hé was fan þeru márjan þiadu,
þe gódo fan Galilea-lande; · þár was gum-skępi
5252 ęðiljero manno; · Erodes bi·held þár
kraftagne kuning-dóm, · só ina imu þe kêsur far·gaf,
5254 þe ríkjo fan Rúmu, · þat hé þár rehto ge·hwi-lík

ge·frumidi undar þemu folke · ęndi friðu lêsti,
5256 dómos a·dêldi. · Hé was ôk an þemu dage selbo
an Jerusalem · mid is gum-skępi,
5258 mid is werode at þemu wíhe: · só was iro wíse þan,
þat sie þár þia hêlagun tíd · haldan skoldun,
5260 paskha Judeono. · Pilatus gi·bôd þó,
þat þena hafton man · hęliðos námin
5262 só gi·bundanan, · þat barn godes,
hét þat sie ina Erodese, · erlos brȧhtin
5264 haften te handun, · hwand hé 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 ant-tat sie ina bráhtun, · þár hé an is bęnkja sat,
kuning Erodes: · umbi·hwarf ina kraft wero,
5272 wlanke wígandos: · was im willjo mikil,
þat sie þár selbon Krist · gi·sehan móstin:
5274 wándun þat hé im sum têkạn · þár tôgjan skoldi,
mári ęndi mahtig, · só hé managun dede
5276 þurh is god-kundi · Judeo *liudjon.
Frágoda ina þuo þie folk-kuning · firi-wit-líko
5278 managon wordon, · wolda is muod-sebon
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 geban
wordo nig·ênon. · Þan stuod þiu wrêða 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 hêrron, · ak was im iro hugi þiustri,
baluwes gi·blandan. · Barn drohtines
5290 iro wrêðun 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 lęggjan, · þiu mêr hie wurði þem liudjon þár,
jungron te gamne. · Judeon faganodun,
5296 þuo sia ina te hoske · hębbjan gi·sáhun,
erlos oþar-muoda. · Þuo sęnda ina eft þanan
5298 Erodes sé kuning · an þat óðer folk;
a·lêdjan hiet ina lungra mann, · ęndi lastar sprákun,
5300 felgidun im firin-word, · þár hie an feteron géng
bi·hlagan mid hosku: · ni was im hugi twífli,
5302 neþa hie it þuru ôd-muodi · all gi·þoloda;
ne welda iro uþilun word · idug-lônon,
5304 hosk ęndi harm-kwidi. · Þuo brâhtun sia ina eft an þat hús innan,
an þia palenkja uppan, · þár Pilatus was
5306 an þero þing-stędi. · Þegnos a·gáþun
barno þat bęsta · banon te handon
5308 sundi-lôsjan, · só hie selþo gi·kôs:
welda manno barn · morðes a·tuomjan,
5310 nęrjan af nôdi. · Stuodun níð-hwata,
Judeon far þem gast-sęlje: · habdun sia gramono barn,
5312 þia skola far·skundid, · þat sia ne be·skriþun iowiht
grimmera dádjo. · Þuo gi·wêt im gangan þarod
5314 þegạn kêsures · wið þia þiod sprekan,
hard hęri-togo: · „Hwat gí mí þesan haftan mann“, kwaþ-hie,
5316 „an þesan sęli sęndun · ęndi selþon an·budun,
þat hie iuwes werodes só filo · a·werdit habdi,
5318 far·lêdid mid is lêron. · Nú ik mid þeson liudon ni mag,
findan mid þius folku, · þat hie is ferạhes sí
5320 furi þesaro skolu skuldig. · Skín was þat hiudu:
Erodes mohta, · þie iuwan êo bi·kan,
5322 iuwaro liudo land-reht, · hie ni mahta is líþes gi·frêson,
þat hie hier þuru êniga sundja te dage · sweltan skoldi,
5324 líf far·látan. · Nú willju ik ina for þeson liudjon hier
gi·þróon mid þingon, · þrístjon wordun,
5326 buotjan im is briost-hugi, · látan ina brúkan forð
ferạhes mid firjon.“ · Folk Judeono
5328 hreopun þuo alla samad · hlúdero stemnu,
hietun flít-líko · ferạhes áhtjan
5330 Krist mid kwalmu · ęndi an krúki slahan,
wêgjan te wundron: · „hie mid is wordon haþit

5332 dôðes gi·skuldid: · sagit þat hie drohtin sí,
gegnungo godes suno. · Þat hie a·geldan skal,
5334 in·wid-spráka, · só is an ûson êwe gi·skriþan,
þat man su-líka firin-kwidi · feraḥu kôpo.“

TODO.

5336 **64** Þuo warð þie an foraḥton, · þie þes folkes gi·wéld,
mikilon an is muode, · þuo hie gi·hôrda þia man sprekan,
5338 þat sia ina selþon · sęggjan 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, · þrístjon wordon
5342 gruotta þena godes suno · ęndi frágoda, hwat hie gumono wári:
„hwat bist þú manno?“ (kwaþ-hie.) „Te hwí þú mí só þínan muod hilis,
5344 dęrnis diop-gi·þáht? · Wêst þú þat it all an mínon duome stéd
umbi þínes líþes gi·lagu? · Mí þi hębbjat þesa liudi far·geþan,
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 mí selþon · suotera þunkit
5350 te gi·frummjanne mid mínu folku.“ · Þuo sprak eft þat friðu-barn godes:
„Wêst þú þat te wáron“, (kwaþ-hie,) „þat þú gi·wald oþar mik
5352 hębbjan ni mohtis, · ne wári þat it þí hêlag god
selþo far·gáþi? · Ôk hębbjat þia sundjono mêr,
5354 þia mik þi bi·fulhun · þuru fiond-skipi,
gi·saldun an símon haftan.“ · Þuo welda ina sïð after þiu
5356 gram-hugdig man · gerno far·látan,
þegạn kêsures, · þár hie is haþdi for þero þioda gi·wald;
5358 ak sia węridun im þena willjon · wordu gi·hwi-líku,
kunni Judeono: · „ne bist þú“, kwáðun sia, „þes kêsures friund,
5360 þínon hêrren hold, · ef þú ina hinan látis
sïðon gi·sundon: · þat þi noh te soraḥgan mag,
5362 werðan te wíte, · hwand só hwe só su-lík word sprikit,
a·haþið ina só hôho, · kwiðit þat hie hębbjan mugi
5364 kuning-duomes namon, · ne sí þat ina im þie kêsur geþe,

hie wirrid im is wer-uld-ríki · ęndi is word far·hugid,
5366 far·man ina an is muode. · Be·þiu skalt þú su-lík mên wrekan,
hosk-word manag, · ef þú umbi þínes hêrren ruokis,
5368 umbi þínes frôhon friund-skipi, · þan skalt þú ina þiu ferhu be·niman.“
Þuo gi·hôrda þie hęri-togo · þia hêri Juðeono
5370 þrêgjan fan is þiodne; · þuo hie far þero þing-stędi géng
selbo gi·sittjan, · þár gi·samnod was
5372 só mikil warf werodes, · hiet waldand Krist
lêdjan for þia liudi. · Langoda Judeon,
5374 hwan êr sia þat hêlaga barn · hangon gi·sáwin,
kwęlan an krúkje; · sia kwáðun þat sia kuning òðran
5376 ne habdin undar iro hęri-skipje, · neban þena hêran kêsar
fan Rúmu-burg: · „þie habit hier ríki ober ùs.
5378 Be·þiu ni skalt þú þesan far·látan; · hie habit ùs só filo lêðes gi·sprokan,
far·duan habit hie im mid is dádjon. · Hie skal dôð þolon,
5380 wíti ęndi wundạr-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 líbu: · bi·þiu liet hie ina þia lêðun þiod
5386 wêgjan te wundron, · all só iro willjo géng:
ni wolda im opan-líko · allon kùðjan
5388 Judeo liudjon, · þat hie was god selbo;
hwand wissin sia þat te wáron, · þat hie su-líka gi·wald habdi
5390 obar þeson middil-gard, · þan wurði im iro muod-sebo
gi·blôðit an iro brioston: · þan ne gi·dorstin sia þat barn godes
5392 handon ant·hrínan: · þan ni wurði heban-ríki,
ant·lokan liohto mêst · liudjo barnon.
5394 Be·þiu mêð hie is só an is muode, · ne lét þat manno folk
witan, hwat sia warạhtun. · Þiu wurd náhida þuo,
5396 mári maht godes · ęndi middi dag,
þat sia þia ferạh-kwála · frummjan skoldun.
5398 Þan lag þár 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 þár is gi·mako hwęrgin;

5402 was þár ôk bi sínon · sundjon gi·hęftid,
Barrabas was hie hêtan; · hie after þem burgjon was
5404 þuru is mên-dádi · manogon gi·kúðid.
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 · feraḥ far·gábi.
5410 Þuo bi·gan þie hęri-togo · þia hêri Judeono,
þat folk frágojan, · þár sia im fora stuodun,
5412 hweðeron sia þero twejo · tuomjan weldin,
feraḥes biddjan: · „þia hier an feteron sind
5414 haft undar þeson hęri-skipje?“ · Þiu hêri Judeono
habdun þuo þia araḥmun man · alla gi·spanana,
5416 þat sia þemo land-skaðen · líf a·bádin,
gi·þingodin þem þiobe, · þie oft an þiustrja naht
5418 wam gi·waraḥta, · ęndi waldand Krist
kwęlidin an krúkje. · Þuo warð þat kúð obar all,
5420 hwó þiu þiod habda duomos a·dêlid. · Þuo skoldun sia þia dád frummjan,
háhan þat hêlaga barn. · Þat warð þem hęri-togen
5422 síðor te sorgon, · þat hie þia saka wissa,
þat sia þuru níð-skipi · nęrjendon Krist,
5424 hatoda þiu hêri, · ęndi hie im hôrda te þiu,
waraḥta iro willjon: · þes hie wíti ant·féng,
5426 lôn an þeson liohte · ęndi lang after,
wói síðor wann, · síðor hie þesa wer-old a·gaf.

TODO.

5428 **65** Þuo warð þas þie wrêðo gi·waro, · wam-skaðono mêst,
Satanas selbo, · þuo þiu seola kwam
5430 Judases an grund · grimmaro hęlljun—
þuo wissa hie te wáren, · þat þat was waldand Krist,
5432 barn drohtines, · þat þár gi·bundan stuod;
wissa þuo te wáron, · þat hie welda þesa wer-old alla
5434 mid is hęnginnja · hęllja gi·þwinges,
liudi a·lôsjan · an lioht godes.
5436 Þat was Satanase · sêr an muode,
tulgo harm an is hugje: · welda is helpan þuo,

5438 þat im liudjo barn · líf ne bi·námin,
ne kwęlidin an krúkje, · ak hie welda, þat hie kwik liþdi,
5440 te þiu þat firiho barn · fernes ne wurðin,
sundjono sikura. · Satanas gi·wêt im þuo,
5442 þár þes hęri-togen · híwiski was
an þero burg innan. · Hie þero is brúdi bi·gann,
5444 þera idis opan-líko · un-hiuri fíond
wundęr tôgjan, · þat sia an word-helpon
5446 Kriste wári, · þat hie muosti kwik libbjan,
drohtin manno · —hie was iu þan te dôðe gi·skęrid—
5448 wissa þat te wáron, · þat hie im skoldi þia gi·wald bi·niman,
þat hie sia oþar þesan middil-gard · só mikila ni haþdi,
5450 oþar wída wer-old. · Þat wíf warð þuo an forąhton,
swíðo an sorǫgon, · þuo iru þiu gi·siuni kwámun
5452 þuru þes dęrnjen dád · an dages liohte,
an hęlið-helme bi·helid. · Þuo siu te iru hêrren an·bôd,
5454 þat wíf mid iro wordon · ęndi im te wáren hiet
selþon sęggjan, · hwat iro þár te gi·siunjon kwam
5456 þuru þena hêlagan mann, · ęndi im helpan bad,
formon is ferhe: · „ik hębbju hier só fîlo þuru ina
5458 seld-líkes gi·sewan, · só ik wêt, þat þia sundjun skulun
allaro erlo gi·hwem · uþilo gi·þïhan,
5460 só im fruokno tuo · ferąhes áhtið.“
Þie sęgg warð þuo an sïðe, · ant-tat hie sittjan fand
5462 þena hęri-togon · an hwarąþe innan
an þem stên-wege, · þár þiu stráta was
5464 felison gi·fuogid. · Þár hie te is frôhon géng,
sagda im þes wíþes word. · Þuo warð im wrêð hugi,
5466 þem hęri-togen, · —hwarąþoda an innan—,
gi·blôðit briost-gi·þáht: · was im bêðjes 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·węndid þuo
hugi an herten · after þero hêri Judeono,
5472 te werkjanne iro willjon: · ne wardoda im nie-wiht
þia swárun sundjun, · þia hie im þár þuo selþo gi·deda.
5474 Hiet im þuo te is handon dragan · hluttran brunnjon,
watar an wégje, · þár hie furi þem werode sat,
5476 þwóg ina þár for þero þioda · þegąn kêsures,

hard hęri-togo · ęndi þuo fur þero hêri sprak,
5478 kwað þat hie ina þero sundjono þár · sikoran dádi,
wrêðero werko: · „ne willju ik þes wihtes plegan“, kwaþ-hie,
5480 „umbi þesan hêlagan mann, · ak hleotad gí þes alles,
gie wordo gie werko, · þes gí im hér te wítje gi·duan.“
5482 Þuo hreop all saman · hęri-skipi Judeono,
þiu mikila męnigi, · kwáðun þat sia weldin umbi þena man plegan
5484 dęrạboro dádjo: · „fare is drôr obar ùs,
is bluod ęndi is baneði · ęndi obar ùsa barn só samo,
5486 obar ùsa abaron þár after · —wí willjat is alles plegan“, kwaðun sia,
„umbi þena slęgi selbon,— · ef wí þár êniga sundja gi·duan!“
5488 A·geban warð þár þuo furi þem Judeon · allaro gumono bęsta
hęttendjon an hand, · an heru-bęndjon
5490 narạwo gi·nôdid, · þár ina níð-hwata,
fiond ant·féngun: · 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 ferạhes tuo,
aldres áhtin, · ęndi im undar is ôgun spiwun,
5496 dedun im þat te hoske, · þat sia mid iro handon slógun,
weros an is wangun · ęndi im is gi·wádi bi·námun,
5498 rôbodun ina þia ręgin-skaðon, · rôdes lakanes
dedun im eft ȯðer an · þuru un-huldi;
5500 hietun þuo hôbid-band · hardaro þorno
wundron windan · ęndi an waldand Krist
5502 selbon sęttjan, · ęndi géngun im þia gi·sïðos tuo,
kwęddun ina an kuning-wísu · ęndi þár an knio fellun,
5504 hnigun im mid iro hôbdu: · 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 sálig barn godes · selbon fuorjan,
dragan hietun sia ùsan drohtin, · þár hie be·drôragad skolda
5512 sweltan sundjono lôs. · Sïðodun Judeon,
weros an willon, · lêddun waldand Krist,

5514 drohtin te dôðe. · Þár mohta man þuo derębi þing
harm-lík gi·hôrjan: · hiobandi þár after
5516 géngun wíf mid wópu, · weros gnornodun,
þia fan Galilea mid im · gangan kwámun,
5518 folgodun obar ferr-wegos: · was im iro frôhon dôð
swíðo an sorągan. · Þuo hie selbo sprak,
5520 barno þat bęsta · ęndi under bak be·sah,
hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwaþ-hie,
5522 „mínero hin-fęrdjo, · ak gí mid hofnu mugun
iuwa wrêðan werk · wópu kúmjan,
5524 tornon trahnon. · Noh wirðið þiu tíd kuman,
þat þia muoder þes · męndendja sind,
5526 brúdi Judeono, · þem gio barn ni warð
ôdan an aldre. · Þan gí iuwa in·wid skulun
5528 grimmo an·geldan; · þan gí só gerna sind,
þat iu hier bi·hlídan · hôha bergos,
5530 diopo be·delban; · dôð wári iu þan allon
liobera an þeson lande · þan su-lík liudjo kwalm
5532 te gi·þoljanne, · só hier þan þesaro þioda kumid.“

TODO.

**66** Þuo sia þár an griete · galgon rihtun,
5534 an þem felde uppan · folk Judeono,
bôm an berege, · ęndi þár an þat barn godes
5536 kwęlidun an krúkje: · slógun kald ísarn,
niwa naglos · níðon skarpa
5538 hardo mid hamuron · þuru is hęndi ęndi þuru is fuoti,
bittra bęndi: · is blód ran an erða,
5540 drôr fan ùson drohtine. · Hie ni welda þoh þia dád wrekan
grimma an þem Judeon, · ak hie þes god fader
5542 mahtigna bad, · þat hie ni wári þem manno folke,
þem werode þiu wrêðra: · „hwand sia ni witun, hwat sia
duot“, kwaþ-hie.
5544 Þuo þia wígandos · gi·wádi Kristes,
drohtines dêldun, · dęrębja mann,
5546 þes ríken gi·rôbi. · Þia rinkos ni mahtun
umbi þena selbon [...] · sam-wurdi gi·sprekan,
5548 êr sia an iro hwarąbe · hlôtos wurpun,
hwi-lík iro skoldi hębbjan · þia hêlagun pêda,

5550 allaro gi·wádjo wun-samost. · Þes werodes hirdi
hiet þuo, þe hęri-togo, · obar þem hôbde selbes
5552 Kristes an krúke skríban, · þat þat wári kuning Judeono,
Jesus fan Nazareth-burh, · þie þár nęglid stuod
5554 an niwon galgon · þuru níð-skipi,
an bômin treo. · Þuo bádun þia liudi
5556 þat word węndjan, · kwáðun þat hie im só an is willjon spráki,
selbo sagdi, · þat hie habdi þes gi·sïðes gi·wald,
5558 kuning wári obar Judeon. · Þuo sprak eft þie kêsures bodo,
hard hęri-togo: · „it ist iu só obar is hôbde gi·skriban,
5560 wís-líko gi·writan, · só ik it nú węndjan ni mag.“
Dádun þuo þár te wítje · werod Judeono
5562 twêna far·talda man · an twá halba
Kristes an krúki: · lietun sia kwalm þolon
5564 an þem warąg-trewe · werko te lône,
lêðaro dádjo. · Þia liudi sprákun
5566 hosk-word manag · hêlagon Kriste,
grottun ina mid gelpu: · sáwun allaro gumono þen bęston
5568 kwęlan an þemo krúkje: · „ef þú sís kuning obar all“, kwáðun sia,
„suno drohtines, · só þú habis selbo gi·sprokan,
5570 nęri þik fan þero nôdi · ęndi níðes a·tuomi,
gang þi hêl herod; · þan węlljat an þik hęliðo barn,
5572 þesa liudi gi·lôbjan.“ · Sum imo ôk lastar sprak
swíðo gêl-hert Judeo, · þár hie fur þem galgon stuod:
5574 „Wah warð þesaro wer-oldi“, (kwaþ-hie,) „ef þú iro skoldis gi·wald êgan.
Þú sagdas þat þú mahtis an ênon dage · all te·werpan
5576 þat hôha hús · heban-kuninges,
stên-werko mêst · ęndi eft standan gi·duon
5578 an þriddjon dage, · só is ęlkor ni þorfti bi·þïhan mann
þeses folkes furðor. · Sínu hwó þú nú gi·fastnod stés,
5580 swíðo gi·sêrid: · ni maht þi selbon wiht
balowes gi·buotjan.“ · Þuo þár ôk an þem bęndjon sprak
5582 þero þeobo ȯðer, · all só hie þia þioda gi·hôrda,
wrêðon wordon · —ne was is willjo guod,
5584 þes þegnes gi·þáht—: · „ef þú sís þiod-kuning“, kwaþ-hie,
„Krist, godes suno, · gang þi þan fan þem krúke niðer,
5586 slópi þi fan þem símon · ęndi ùs samad allon

hilp ęndi hêli. · Ef þú sís heþan-kuning,
5588 waldand þesaro wer-oldes, · gi·duo it þan an þínon werkon skín,
mári þik fur þesaro męnigi.“ · Þuo sprak þero manno óðer
5590 an þero hęnginna, · þár hie gi·hęftid stuod,
wan wundęr-kwála: · „Be·hwí wilt þú su-lík word sprekan,
5592 gruotis ina mid gelpu? · Stés þí hier an galgen haft,
gi·brokan an bôme. · Wit hier bêðja þolod
5594 sêr þuru unka sundjun: · is unk unkero selþero dád
worðan te wítje. · Hie stéd hier wammes lôs,
5596 allaro sundjono sikur, · só hie selþo gio
firina ni gi·frumida, · botan þat hie þuru þeses folkes nið
5598 willendi an þesaro wer-uldi · wíti ant·fáhid.
Ik willju þár gi·lôþjan tuo“, (kwaþ-hie,) „ęndi willju þena landes ward,
5600 þena godes suno · gerno biddjan,
þat þú mín gi·huggjes · ęndi an helpun sís,
5602 rádendero bęst, · þan þú an þín ríki kumis:
wes mí þan gi·náðig.“ · Þuo sprak im eft nęrjendo Krist
5604 wordon te·gęgnes: · „Ik sęggju þí te wáron hier“, kwaþ-hie,
„þat þú noh hiu-du mást · an himil-ríke
5606 mid mí samad · sehan lioht godes,
an þemo Paradýse, · þoh þú nú an su-líkoro pínu sís.“
5608 Þan stuod þár ôk Maria, · muoder Kristes,
blêk under þem bôme, · gi·sah iro barn þolon,
5610 winnan wundęr-kwála. · Ôk wárun þár wíf mid iro
an só mahtiges · minnja kumana—
5612 þan stuod þár ôk Johannes, · jungro Kristes,
hriuwi undar is hêrren, · was im is hugi sêrag—
5614 drúþodun fur þem dôðe. · Þár sprak drohtin Krist
mahtig te þero muoder: · „nú ik þí hier mínemo skal
5616 jungron be·felhan, · þem þí hier gęgin-ward stéd:
wis þí an is gi·siðje samad: · þú skalt ina furi suno hębbjan.“
5618 Grótta hie þuo Johannes, · hiet þat hie iru ful-géngi wel,
minnjodi sia só mildo, · só man is muoder skal,
5620 idis un-wamma. · Þuo hie sia an is êra ant·féng
þuru hluttran hugi, · só im is hêrro gi·bôd.

TODO.

5622 **67** Þuo warð þár an middjan dag · mahtig têkạn,
wundạr-lík gi·warạht · obar þesan wer-old allan,
5624 þuo man þena godes suno · an þena galgon huof,
Krist an þat krúki: · þuo warð it kúð obar all,
5626 hwó þiu sunna warð gi·sworkan: · ni mahta swigli lioht
skôni gi·skínan, · ak sia skado far·féng,
5628 þimm ęndi þiustri · ęndi só gi·þrusmod neþal.
Warð allaro dago druobost, · dunkar swíðo
5630 obar þesan wídun wer-uld, · só lango só waldand Krist
kwal an þemo krúkje, · kuningo ríkost,
5632 ant nuon dages. · Þuo þie neþal 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“, kwaþ-hie,
„te hwí þú mik só far·lieti, · lieþo drohtin,
5638 hêlag heþan-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·hôrdun þena hêlagun Krist,
5642 drohtin furi þem dôðe · drinkan biddjan,
kwað þat ina þurstidi. · Þiu þioda ne latta,
5644 wrêða wiðạr-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 spunsja 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 múðe. · Hie an·kęnda iro mirkjun dádi,
gi·fuolda iro fégnes: · furðor ni welda
5654 is só bittres an·bítan, · ak hreop þat barn godes
hlúdo te þem himiliskon fader: · „ik an þina hęndi be·filhu“,
kwaþ-hie,
5656 „mínon gêst an godes willjon; · hie ist nú garo te þiu,
fûs te faranne.“ · Firiho drohtin
5658 gi·hnêgida þuo is hôbid, · hêlagon áðom
liet fan þemo lík-hamen. · Só þuo þie landes ward

5660 swalt an þem símon, · só warð sán after þiu
wundạr-têkạn gi·warạht, · þat þár waldandes dôð
5662 un·kweðandes só filo · ant·kẹnnjan skolda,
þiadnes ên-dagon: · erða biþoda,
5664 hrisidun þia hôhun bergos, · harda stênos kluþun,
felisos after þem felde, · ẹndi 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 hẹliðo barn,
þia liudi skawon, · hwat under þemo lakane was
5670 hêlages be·hangan: · þuo mohtun an þat horð sehan
Judeo liudi— · graþu wurðun gi·opanod
5672 dôdero manno, · ẹndi sia þuru drohtines kraft
an iro lík-hamon · libbjandi a·stuodun
5674 up fan erðu · ẹndi wurðun gi·ôgida þár
mannon te márðu. · Þat was só mahtig þing,
5676 þat þár Kristes dôð · ant·kẹnnjan 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 þár io só hêlag ni warð
têkạn gi·tôgid, · þat sia trúodin þiu bat
5682 an þia Kristes kraft, · þat hie kuning obar all,
þes werodes wári. · Suma sia þár mid iro wordon gi·sprákun,
5684 þia þes hrêwes þár · huodjan skoldun,
þat þat wári te wáren · waldandes suno,
5686 godes gegnungo, · þat þár an þem galgon swalt,
barno þat bẹsta. · Slógun an iro briost filo
5688 wópjandero wíþo: · was im þiu wundẹr-kwála
harm an iro herten · ẹndi iro hêrren dôð
5690 swíðo an sorọgon. · Þan was sido Judeono,
þat sia þia haftun þuru þena hêlagon dag · hangon ni lietin
5692 lẹngerun hwíla, · þan im þat líf skriði,
þiu seola be·sunki: · slíð-muoda mann
5694 géngun im mid níð-skipju náhor, · þár só be·nẹglida stuodun
þeoþos 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 ȯðer.
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 suȯðan weg,
an lang-sam lioht, · is liði kuolodun;
5704 þat ferạh was af þem flêske. · Þuo géng im ên þero fiondo tuo
an níð-hugi, · druog nęgilid sper
5706 hard an is handon, · mid heru-þrummjon stak,
liet wápnes ord · wundum sníðan,
5708 þat an selbes warð · sídu Kristes
ant·lokan is lík-hamo. · Þia liudi gi·sáwun,
5710 þat þanan bluod ęndi water · bêðju sprungun,
wellun fan þero wundun, · all só is willjo géng
5712 ęndi hie habda gi·markod êr · manno kunnje,
firiho barnon te frumu: · þuo was it all gi·fullid só.

TODO.

5714 **68** Só þuo gi·sêgid warð · sedle náhor
hêdra sunna · mid heþan-tunglon
5716 an þem druoþen dage, · þuo géng im ȯses drohtines þegạn
—was im glau gumo, · jungro Kristes
5718 managa hwíla, · só it þár manno filo
ne wissa te wáron, · hwand hie it mid is wordon hal
5720 Juðeono gum-skipje: · Joseph was hie hêtan,
darnungo was hie ȯses drohtines jungro: · hie ni welda þero far·duanun þiod
5722 folgon te ênigon firin-werkon, · ak hie bêd im under þem folke Judeono,
hêlag himilo ríkjes— · hie géng im þuo wið þena hęri-togon mahljan,
5724 þingon wið þena þegạn kêsures, · þigida ina gerno,
þat hie muosti a·lôsjan · þena lík-hamon
5726 Kristes fan þemo krúkje, · þie þár gi·kwęlmid stuod,
þes guoden fan þem galgen · ęndi an graf lęggjan,
5728 foldu bi·felạhan. · Im ni welda þie folk-togo þuo
węrnjan þes willjen, · ak im gi·wald far·gaf,
5730 þat hie só muosti gi·frummjan. · Hie gi·wêt im þuo forð þanan
gangan te þem galgon, · þár hie wissa þat godes barn,

5732 hrêo hangondi · hêrren sínes,
nam ina þuo an þero niwun ruodun · ęndi ina fan naglon a·tuomda,
5734 ant·féng ina mid is faðmon, · só man is frôhon skal,
liobes lík-hamon, · ęndi ina an líne bi·wand,
5736 druog ina diur-líko · —só was þie drohtin werð—,
þár sia þia stędi haþdun · an ênon stêne innan
5738 handon gi·hauwan, · þár gio hęliðo barn
gumon ne bi·gruobon. · Þár sia þat godes barn
5740 te iro land-wísu, · líko hêlgost
foldu bi·fulhun · ęndi mid ênu felisu be·lukun
5742 allaro graþo 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 · ęndi wara námun,
5746 hwó sia eft te þem graþe · gangan mahtin:
haþdun im far·sewana · soroga gi·nuogja,
5748 mikila muod-kara: · Maria wárun sia hêtana,
idisi arm-skapana. · Þuo warð áband kuman,
5750 naht mid neflu. · Níð-folk Judeono
warð an morągan eft, · męnigi gi·samnod,
5752 rękidun an rúnon: · „Hwat þú wêst, hwó þit ríki was
þuru þesan ênan man · all gi·twíflid,
5754 werod gi·worran: · nú ligid hie wundon siok,
diopa bi·dolþan. · Hie sagda simnen, þat hie skoldi fan dôðe a·standan
5756 an þriddjan dage. · Þius þiod gi·lôþit te filo,
þit werod after is wordon. · Nú þú hier wardon hét,
5758 oþar þem graþe gômjan, · þat ina is jungron þár
ne far·stelan an þemo stêne · ęndi sęggjan þan, þat hie a·standan sí,
5760 ríki fan raston: · þan wirðit þit rinko folk
mêr gi·męrrid, · ef sia it bi·ginnat márjan hier.“
5762 Þuo wurðun þár gi·skęrida · fan þero skolu Judeono
weros te þero wahtu: · gi·witun im mid iro gi·wápnjon þarod
5764 te þem graþe gangan, · þár sia skoldun þes godes barnes
hrêwes huodjan. · Warð þie hêlago dag
5766 Judeono far·gangan. · Sia oþar þemo graþe sátun,
weros an þero wahtun · wannom nahton,

5768 bidun undar iro bordon, · hwan êr þie berẹhto dag
obar middil-gard · mannon kwámi,
5770 liudon te liohte. · Þuo ni was lang te þiu,
þat þár warð þie gêst kuman · be godes krafte,
5772 hâlag áðom · undar þena hardon stên
an þena lík-hamon. · Lioht was þuo gi·opanod
5774 firiho barnon te frumu: · was ferkal manag
ant·hęftid fan hęll-doron · ęndi te himile weg
5776 gi·warạht fan þesaro wer-oldi. · Wánom up a·stuod
friðu-barn godes, · fuor im þuo þár hie welda,
5778 só þia wardos þes · wiht ni af·swobun,
dęrþja liudi, · hwan hie fan þem dôðe a·stuod,
5780 a·rês fan þero rastun. · Rinkos sátun
umbi þat graf útan, · Judeo liudi,
5782 skola mid iro skildjon. · Skrêd forð-wardes
swigli sunnun lioht. · Sïðodun idisi
5784 te þem grabe gangan, · gum-kunnjes wíf,
Mariun muni-líka: · habdun mêðmo filo
5786 gi·sald wiðẹr salbum, · silụbres ęndi goldes,
werðes wiðẹr wurtjon, · só sia mahtun a·winnan mêst,
5788 þat sia þena lík-hamon · liobes hêrren,
suno drohtines, · salbon muostin,
5790 wundun writanan. · Þiu wíf sorạgodun
an iro sebon swíðo, · ęndi suma sprákun,
5792 hwie im þena grôtan stên · fan þemo grabe skoldi
gi·hwęrẹþjan an halba, · þe sia obar þat hrêo sáwun
5794 þia liudi lęggjan, · þuo sia þena lík-hamon þár
be·fulhun an þemo felise. · Só þiu frí habdun
5796 ge·gangan te þem gardon, · þat sia te þem grabe mahtun
gi·sehan selbon, · þuo þár swógan kwam
5798 ęngil þes alo-waldon · obana 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 forạhton: · ne wándun ira ferạh êgan,
líf langerun hwíl.

TODO.

**69** Lágun þá wardos,

5804 þia gi·sïðos sám-kwika: · sán up a·hlâd
þie grôto stên fan þem graþe, · só ina þie godes ęngil
5806 gi·hwęrịbida an halba, · 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 berẹht ęndi só blíði · all só bliksmun lioht;
5810 was im is gi·wádi · wintạr-kaldon
snêwe gi-líkost. · Þuo sáwun sia ina sittjan þár,
5812 þiu wíf uppan þem gi·węndidan stêne, · ęndi im fan þem wlitje kwámun,
þem idison su-líka ęgison te·gęgnes: · all wurðun fan þem grurje
5814 þiu frí an forạhton mikilon, · furðor ne gi·dorstun
te þemo graþe 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 wíbo hugi,
hiet þat sia im ne an·drédin: · „ik wêt þat gí iuwan drohtin suokat,
5820 nęrjendon Krist · fan Nazareth-burg,
þena þi hier kwęlidun · ęndi an krúki slógun
5822 Judeo liudi · ęndi an graf lagdun
sundi-lôsjan. · Nú nist hie selþo hier,
5824 ak hie ist a·standan iu, · ęndi sind þesa stędi lárja,
þit graf an þeson griote. · Nú mugun gí gangan herod
5826 náhor mikilu · —ik wêt þat is iu ist niud sehan
an þeson stêne innan—: · hier sind noh þia stędi skína,
5828 þár is lík-hamo lag.“ · Lungra féngun
gi·bada an iro brioston · blêka idisi,
5830 wliti-skôni wíf: · was im wil-spell mikil
te gi·hôrjanne, · þat im fan iro hêrren sagda
5832 ęngil þes alo-walden. · Hiet sia eft þanan
fan þem graþe gangan ęndi faran · te þem jungron Kristes,
5834 sęggjan þem is gi·sïðon · suoðon wordon,
þat iro drohtin was · fan dôðe a·standan.
5836 Hiet ôk an sundron · Símon Petruse
will-spell mikil · wordon kùðjan,
5838 kumi drohtines, · gie þat Krist selþo

was an Galileo land, · „þár ina eft is jungron skulun,
5840 gi·sehan is gi·sïðos, · só hie im êr selþo gi·sprak
wárom wordon.“ · Reht só þuo þiu wíf þanan
5842 gangan weldun, · só stuodun im te·gęgnes þár
ęngilos twêna · 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 swíði te sehanne. · Þuo sprákun im sán an·gęgin
waldandes bodun · ęndi þiu wíf frágodun,
5850 te hwí sia Kristan þarod · kwikan mid dôdon,
suno drohtines · suokjan kwámin
5852 feraḥes fullan; · „nú gí ina ni findat hier
an þeson stên-graþe, · ak hie ist a·standan nú
5854 an is lík-hamon: · þes gí gi·lôþjan skulun
ęndi gi·huggjan þero wordo, · þe hie iu te wáron oft
5856 selþo sagda, · þan hie an iuwon ge·sïðja was
an Galilea-lande, · hwó hie skoldi gi·geþan werðan,
5858 gi·sald selþo · an sundigaro manno,
hęttjandero hand, · hêlag drohtin,
5860 þat sea ina kwęlidin · ęndi an krúki slógin,
dôdan gi·dádin · ęndi þat hie skoldi þuruh drohtines kraft
5862 an þriddjon dage · þioda te willjan
libbjandi a·standan. · Nú haþat hie all gi·lêstid só,
5864 ge·frumid mid firihon: · íljat gí nú forð hinan,
gangat gáh-líko · ęndi duot it þem is jungron kûð.

TODO.

5848 im sán | *so C; om. L*

5866 **70** Hie haþat sia iu fur·farana · ęndi ist im forð hinan
an Galileo land, · þár ina eft is jungron skulun,
5868 gi·sehan is ge·sïðos.“ · Þuo warð sán after þiu
þem wíþon an willjon, · þat sia gi·hôrdun su-lík word sprekan,
5870 kûðjan þia kraft godes · —wárun im só a·kumana þuo noh
gie só foraḥta ge·frumida—: · gi·witun im forð þanan
5872 fan þem graþe gangan · ęndi sagdun þem jungron Kristes
seld-lík gi·siuni, · þár sia soroǫndi
5874 bidun su-líkero buota. · Þuo wurðun ôk an þia burg kumana

Judeono wardos, · þia obar þemo grabe sátun
5876 alla langa naht · ęndi þes lík-hamen þár,
huodun þes hrêwes. · Sia sagdun þero hêri Judeono,
5878 hwi-líka im þár and-warda · ęgison kwámun,
seld-lík gi·siuni, · sagdun mid wordon,
5880 al só it gi·duan was · an þero drohtines kraft,
ni miðun an iro muode. · Þuo budun im mêðmo filo
5882 Judeo liudi, · gold ęndi silụbar,
saldun im sink manag, · te þiu þat sia it ni sagdin forð,
5884 ne máridin þero męnigi: · „ak kweðat þat iu móði hugi
an·swebidi mid slápu · ęndi þat þár kwámin is gi·siðos tuo,
5886 far·stálin ina an þem stêne. · Simnen wesat gí an stríde mid
þiu,
forð an flíte: · ef it wirðit þem folk-togen kùð,
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 mêðmo, · dádun all só sia bi·gunnun
—ne gi·weldun iro willjon— · dádun só wído kùð
5892 þem liudon after þem lande, · þat sia su-líka lugina woldun
a·hębbjan be þan hêlagan drohtin. · Þan was eft gi·hêlid hugi
5894 jungron Kristes, · þuo sia gi·hôrdun þiu guodun wíf
márjan þia maht godes; · þuo wárun sia an iro muode fráha,
5896 gie im te þem grabe bêðja, · Johannes ęndi Petrus
runnun obast-líko: · warð êr kuman
5898 Johannes þie guodo, · ęndi im obar þem grabe gi·stuod,
ant-at þár sán after kwam · Símon Petrus,
5900 erl ęllan-ruof · ęndi im þár in gi·wêt
an þat graf gangan: · gi·sah þár 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 sundạr,
mit þem was þat hôbid 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·lôbo, · 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·sïðos te·samne. · Þan stuod sêrag-muod
5914 ên þera idiso · ȯðer-sïðu
griotandi obar þem graþe, · was iro jámar muod—
5916 Maria was þat Magdalena—, · was iro muod-gi·þáht,
seþo mit soroǫgon gi·blandan, · ne wissa hwárod siu sókjan skolda
5918 þena hêrron, þár iro wárun at þia helpa gi·langa. · Siu ni mohta þuo hofnu a·wísan,
þat wíf ni mahta wóp for·látan: · ne wissa hwárod siu sia węndjan skolda;
5920 gi·męrrid wárun iro þes muod-gi·þáhti. · Þuo gi·sah siu þena mahtigan þár
Kriste standan, · þuoh siu ina kȕð-líko
5922 ant·kęnnjan ni mohti, · êr þan hie ina kȕðjan welda,
sęggjan þat hie it selþo 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, hwárod hie werðan skoldi: · „ef þú ina mí gi·wísan mohtis,
5926 frô mín, ef ik þik frágon gi·dorsti, · ef þú ina hier an þeson felise gi·námis,
wísi ina mí mid wordon þínon: · þan wári mí allaro willjono mêsta,
5928 þat ik ina selþo gi·sáhi.“ · Sia ni wissa, þat sia þie suno drohtines
gruotta mid gódaro sprákun: · siu wánda þat it þie gardari wári,
5930 hof-ward hêrren sínes. · Þuo gruotta sia þie hêlago drohtin,
bi namen nęrjendero bęst: · siu géng im þuo náhor sniumo,
5932 þat wíf mid willjon guodan, · ant·kęnda iro waldand selþan,
míðan siu is þuru þia minnja ni wissa: · welda ina mid iro mundon grípan,
5934 þiu fêhmja an þena folko drohtin, · noþan 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“, kwaþ-hie, „te þem himiliskon fader;
ak íli þú nú ofst-líko · ęndi þem erlon kùði,
5938 bruoðron mínon, · þat ik ùser bêðero fader
ala-waldan, · iuwan ęndi mínan
5940 suòð-fastan god · suokjan willju.“

TODO.

5868 sán | *so L; om. C*

**71** Þat wíf warð þuo an wunnon, · þat siu muosta su-líkan willjon kùðjan,
5942 sęggjan fan im gi·sundon: · warð sán garo
þiu idis an þat ârundi · ęndi þem erlon brâhta,
5944 will-spel weron, · þat siu waldand Krist
gi·sundan gi·sáwi, · ęndi sagda hwó hé iru selbo gi·bôd
5946 torohtero têkno. · Sia ni weldun gi·trúojan þuo noh
þes wíbes wordon, · þat siu su-lík will-spel brâhte
5948 gegnungo fan þemo godes suno, · ak sia sátun im jámor-muoda,
hęliðos hriuwonda. · Þuo warð þie hêlago Krist
5950 eft opan-líko · òðer-sïðu,
drohtin gi·tôgid, · sïðor hie fan dôðe a·stuod,
5952 þan wíbon an willjon, · þat hie im þár an wege muotta.
kwędda sia kùð-líko, · ęndi sia te is kneohon hnigun,
5954 fellun im tó fuoton. · Hie hét þat sia forahtan hugi
ne bárin an iro brioston: · „ak gí mínon bruoðron skulun
5956 þesa kwidi kùðjan, · þat sia kuman after mí
an Galileo land; · þár ik im eft te·gęgnes biun.“
5958 Þan fuorun im ôk fan Jerusalem · þero jungrono twêna
an þem selbon 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, · þár sia after þem wege fuorun,
þem hęliðon umbi iro hêrron. · Þuo kwam im þár þie hêlago tuo
5964 gangandi godes suno. · Sia ni mahtun ina garo-líko
ant·kęnnan kraftigna: · hie ni welda ina þuo noh kùðjan te im;
5966 was im þoh an iro gi·sïðje samad · ęndi frágoda, umbi hwi-líka sia saka sprákin:

„hwí gangat gí só gornondja?“ (kwaþ-hie;) „Ist ink jámer hugi,
5968 seþo sorạgono full.“ · Sia sprákun im sán an·gẹgin,
þia erlos and·wurdi: · „te hwí þú þes êskos só“, kwáðun sia;
5970 „bist þí fan Jerusalem · Judeono folkas
[...]“

TODO.

„[...]
hêlagumu gêste · fan heþan-wange,
5972 mid þem grôtun godes kraft.“ · Nam is jungaron þó,
erlos góde, · lêdda sie út þanan,
5974 ant-tat hé sie bráhte · an Bethanía;
þár hóf hé is hẹndi up · ẹndi hêlegoda sie alle,
5976 wíhida sie mid is wordun. · Gi·wêt imo up þanan,
sóhta imo þat hôha himilo ríki · ẹndi þena is hêlagon stól:
5978 sitit imo þár · an þea swíðron half godes,
alo-mahtiges fader · ẹndi þanan all ge·sihit
5980 waldandjo Krist, · só hwat só þius wer-old be·haþet.
Þó an þeru selþon stẹdi · ge·sïðos góde
5982 te bedu fellun · ẹndi im eft te burg þanan
þár te Jerusalem · jungaron Kristes
5984 fórun faganondi: · was im fráh-mód hugi,
wárun im þár at þemu wíhe. · Waldandes kraft
5986 [...]

TODO.

5971–5985 hêlagumu ... kraft | *Only in* ***M***. 5971 hêlagumu gêste · fan heþan-wange | *Partly scraped off, but still just about readable.* 5986 [...] | *Four lines are scraped off and entirely illegible.*

# Old Saxon Genesis

**Dating:** C9th
**Meter:** *Ancient-words-law*

## Introduction

The normalization follows that adapted for *Heli*. There is only one ms., Palatinus latinus 1447 (**V**, https://digi.vatlib.it/view/MSS_Pal.lat.1447/0005), where the poem is found written on a few fragmentary pages between Latin theological texts. In this ms. a small fragment of the *Heli* is also found.

Much of the poem, including parts not extant in **V**, was closely translated into Old English and later inserted into an English poem on Genesis. The translation is called *Genesis B*, and will be edited below. Lines 1–26 of the present poem correspond almost exactly with lines 791–817 of that poem.

## Text

### After the Fall

1 „Wela, þat þú nú, Éwa, haƀas," (kwad Adam,) „uƀilo gi·marạkot [V 1r/TODO]
2 unkaro selƀaro sïd. · Nú maht þú sehan þia swarton hęll
ginon grádaga; · nú þú sia grimman maht
4 hinana gi·hôrjan, · nis heƀan-ríki
ge·líhk sulíkaro lógnun: · þit was alloro lando skônjust,
6 þat wit hier þuruh unkas hêrran þank · hębbjan muostun
þár þú þem ni hôrdis · þie unk þesan harạm gi·ried,
8 þat wit waldandas · word far·brákun,
heƀan-kuningas. · Nú wit hriwig mugon
10 sorogon for þem sïda, · wand hé unk selƀo gi·bôd,
þat wit unk su-lik wíti · wardon skoldin,
12 harạmo mêstan— · nú þwingit mí giu hungar endi þrust,
bittẹr balo-werẹk, · þero wáron wit êr bêdero tuom.

14 Hú skulun wit nu libbjan, · efto hú skulun wit an þesum
liahta wesan?
Nú hier hwílum wind kumit · westan efto ôstan,
16 sûðan efto nordan? · gi·sweręk upp dríþit,
kumit haglas skion · himile bi·tengi,
18 fęrid ford an gi·mang · (þat is firinum kald):
hwílum þanne fan himile · hêto skínit,
20 blíkit þiu berąhto sunna: · wit hier þus bara standat,
un·węrid mid gi·wádi: · nis unk hier wiht bi·foran
22 ni te skadowa ni te skúra, · unk nis hier skattas wiht
te męti gi·markot: · wit hębbjat unk gi·duan mahtigna god,
24 waldand wrêdan. · Te hwí skulun wit werdan nu?
Nu mag mí þat hreuwan, · þat ik is io bad heban-ríkjan god,
26 waldand þ[...]

TODO.

2 sehan | sean *V* 10 unk | hunk *V* 11 unk | hunk *V*

26 waldand þ[...] | The bottom part of V 1r has been trimmed, resulting in the loss of a few lines. For the continuation cf. *Genesis B* 817 ff., which translates this and the following lines.

## After Cain's slaying of Abel

**2** Sïdoda im þuo te sęlidon, · habda im sundja gi·warąht [V 2v/TODO]
2 bittra an is bruodar; · liet ina undar baka liggjan
an ênam diapun dala · drôr-wóragana,
4 líbas lôsan, · legar-bedd waran,
guman an griata. · Þuo sprak im god selbo tuo,
6 waldand mid is wordun · (was im wrêd an is hugi,
þem banan gi·bolgan), · frágoda hwar he habdi is bródar þuo
8 kind-jungan guman. · Þó sprak im ęft Kain an·gęgen
-habda im mid is handun · harąm-weręk mikil
10 wam-dádjun gi·warąht, · þius werold was só swído
be·smitin an sundjun-: · „Ni ik þes sorǫgun ni skal," kwad he,
12 „gômjan hwar hie ganga, · ni it mi god ni gi·bôd,
þat is hwęrigin hier · huodjan þorǫfti,
14 wardon an þesaro weroldi." · Wánde he swído,
þat he bi·helan mahti · hêrran sínum,
16 þia dádi bi·dęrnjan. · Þuo sprak im ęft ûsa drohtin tuo:

„All habas þu só gi·werękot,“ (kwad he,) „só þí ti þínaro wer-oldi mag
18 wesan þín hugi hriuwig, · þes þu mid þínum handon gi·dedos,
þat þú wurdi þínes bruodar bano: · nu he bluodig ligit,
20 wundun wórig; · þes ni habda he ênіga ge·wurụhte te þi,
sundja gi·suohta, · þoh þu ina nu a·slagan hębbjas,
22 dôdan gi·duanan. · Is drôr sinkit nu an erda,
swêt sundar ligit; · þiu seola hwarọbat
24 þie gêst gjámar-muod · an godas willjan;
drôr hruopit is te drohtina selbun · endi sagat hwe þea dádi frumida,
26 þat mên an þesun middil-gardun: · ni mag im ênig mann þan swídor
wero far·wirịkjan · an werold-ríkja
28 an bittron balo-dádjon, · þan þú an þínum bruodar habas
firin-werẹk gi·frębmid.“ · Þuo an forạhtun ward
30 Kain aftar þem kwidjun drohtinas, · kwad þat hie wisse garwo,
þat is ni mahti werdan waldand wiht, · an werold-stundu
32 dádjo bi·dęrnid, · „só ik is nu mag drubundjan hugi,“ kwad he,
„beran an mínun breostun · þes ik mínan bruodar sluog
34 þuru mín hand-męgin. · Nu wêt ik, þat ik skal an þínum hęti libbjan,
ford an þínum fiund-skępi, · nu ik mí þesa firina gi·deda,
36 só mí mína sundja nu · swídaron þunkjat,
mis-dád mêra, · þan þín mildi hugi,
38 só ik þes nu wirdig ni bium, · waldand þie guodo,
þat þú mí a·látas · lêdas þingas,
40 tianono a·tuemjas. · Nu ik ni welda mína triuwa haldan,
hugi wid þem þínum hlutron muoda, · nu wêt ik, þat ik hier ni mag ênіga hwíla libbjan,
42 hwand mí ant·wirikit, · só hwat só mi an þisun wega findit,
a·slęhit mi bi þesun sundjun.“ · Þuo sprak im ęft selbo an·gęgin
44 hebanes waldand: · „Hier skalt þu noh nu“, kwad he,
„libbjan lango hwíla. · Þo þu sus a·lêdit sís,
46 mid firinum bi·fangan, · þoh will ik þi friðu sęttjan,
tôgjan su-lik têkjan, · só þu an treuwa maht
48 wesan an þesero werolde, · þoh þu is wirdik ni sís:
fluhtik skalt þu þoh endi frêdig · ford-wardas nu

50 libbjan an þesum landa, · só lango só þu þit liaht waros;
for·hwátan skulun þi hluttra liudi, · þu ni salt io furður
kuman te þínes hêrron spráko,
52 wesljan þár mid wordon þínon: · waldandi stêt
þínes bródor wráka · bittẹr an hẹlli.“

TODO.

54 Þó géng im þanan mid grimmo hugi, · habda ina god selbo [V 2v/TODO]
swído far·sakanan. · Sorọga warð þár þuo gi·kùdit
56 Adama endi Éwun, · in-widd mikil,
iro kindes kwalm, · þat he ni muosta kwik libbjan.
58 Þes ward Adamas hugi · innan breostun
swído an sorogun, · þuo he wissa is sunu dôdan:
60 só ward is ôk þiu muodar, · þe þana magu fuodda,
barn bi iro breostun. · Þuo siu bluodag wuosk
62 hrêu-gi·wádi, · þuo ward iro hugi sêrag.
Bêþo was im þó an sorogun · iak iro barnas dôd,
64 þes hẹliðas hin-fard, · iak þat im mid is handun for·dæda
Kain an su-likun kwalma: · siu ni habdun þuo noh kindo þan
mêr
66 libbendero an þem liahta, · botan þana ênna, þie þuo a·lêdit
was
waldanda be is far·wurọhtjun: · þár ni habdun siu êniga
wunja tuo
68 niud-líko gi·numan, · wand hie su-likan níd a·huof,
þat he ward is bruodar bano. · Þes im þuo bêðjun ward,
70 sin-híun twêm · sêr umbi herta.
Oft siu þes gornunde · an griata gi·stuodun,
72 sin-híun samad, · kwádun, þat sia wissin, þat im þat iro sundja
gi·dedin,
þat im ni muostin aftar · ẹrẹbi-wardos
74 þegnas þían. · Þolodun siu bêðju
mikila mord-kwála, · unt þat im ẹft mahtig god,
76 hêr hebanes ward · iro hugi buotta,
þat im wurðun ôdana · ẹrẹbi-wardos,
78 þegnos endi þiornun, · þigun aftar wel,
wóhsun wán-líko, · ge·witt línodun,
80 spáha spráka. · Spuodda þie mahta
is hand-gi·werẹk, · hêlag drohtin,

82 þat im ward sunu gi·boran; · þem skuopun siu Seð te naman
wárom wordum: · þem wastom lêh
84 heþanas waldand · endi hugi guodan,
gam-likan gang · -he was goda wirðig-,
86 mildi was hie im an is muoda. · Só þana is manno wel,
þie io mið su-likaro huldi muot · hêrron þionun.
88 Hie loþoda þuo mêst · liodjo barnun,
godas huldi: · gumun þanan kwámun
90 guoda mann, · . . . . . .
wordun wísa, · ge·witt línodun,
92 þegnos gi·þáhte · endi þigun aftar wel.
Þann kwámun ęft fan Kaina · kraftaga liudi,
94 hęlidos hard-muoda, · habdun im hugi strangan,
wrêdan willjan, · wí weldun waldandas
96 lêra lêstjan, · ak habdun im lêdan stríd;
wuohsun im wrisi-líko: · þat was þiu wirsa gi·burd,
98 kuman fan Kaina. · Bi·gunnun im kôpun þuo
weros wíb undor twisk: · þas ward a·werðit sán
100 Seðas ge·sïdi, · warð sęggjo folk
mênu gi·męngid · endi wurðun manno barn,
102 liudi lêða, · þem þitt lioht gi·skuop,
botan þat iro ên habda · erlas gi·hugdi,
104 þegạn-líka gi·þáht; · was im gi·þungin mann,
wís endi word-spáh, · habda gi·witt mikil:
106 Enokh was hie hêtan. · Þie hier an erðu warð
mannum te márðum · obar þesan middil-garð,
108 þat ina hier só kwikana · kuningo þie bętsto,
libbendjan an is lík-haman, · só hie io an þesun liahta ni starạf
-
110 ak só gi·haloda ina hier · heþanas waldand
endi ina þár gi·sętta, · þár hie simlon muot
112 wesan an wunnjon, · untat ina ęft an þesa werold sęndit
hêr heþanas ward · hęliðo barnum,
114 liodjun te lêro. · Þann hier ôk þie lêdo kumit,
þat hier Anti-krist · alla þioda,
116 werod a·werðit, · þann he mid wápnu skal
werðan Enokha te banon, · ęggjun skarạpun
118 þuruh is hand-męgin; · hwiriḃit þiu sêola,
þie gêst an guodan weg, · endi godas ęngil kumit,

120 wrikit ina, wamm-skaðon · wápnas ęggjun:
wirðit Anti-krist · aldru bi·lôsid,
122 þie fiund bi·fęllid. · Folk wirðit ęft gi·hworǫþan
te godas ríkja, · gumuno gi·siði
124 langa hwíla, · endi stéd im sídor þit land gi·sund.

TODO.

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54 Þó | *Introduced with large initial.* 81 drohtin | *Here the poem ends on fol. 2v; it picks back up on fol. 10v.* 122 bi·fęllid | biuellid *V*

## The Destruction of Sodom

3 Þuo habdun im ęft só swíðo · Sodomo-liudi, [V 2r/1]
2 weros só far·werkot, · þat im was ůsa waldand gram,
mahtig drohtin, · wand sia mên driþun,
4 fręmidun firin-dádi, · habdun im só vilu fiunda barn
wammas ge·wísid: · þuo ni welda þat waldand god,
6 þiadan þolojan, · ak hiet sie þrea faran,
is ęngelos ôstan · an is árundi,
8 siðon te Sodoma, · endi was im selþo þár mið.
Þuo sea oþar Mambra · mahtige fuorun,
10 þuo fundun sia Abrahama · bi ênum ala standan,
waran ênna wih-stędi, · endi skolda ůsas waldandas
12 geld gi·frummjan, · endi skolda þár goda þeonan
an middjan dag · manna þie bętsto.
14 Þuo ant·kęnda hé kraft godas, · só he sea kuman gi·sakh:
géng im þuo ti·gegnes · endi goda selþun hnêg,
16 bôg endi bedode · endi bad gerno,
þat hie is huldi forð · hębbjan muosti:
18 „warod wil þu nu, · waldand, frô mín,
alo-mahtig fadar? · ik biun þín êgan skalk,
20 hold endi gi·hôrig; · þú bist mí hêrro só guod,
mêðmo só mildi: · wil þu mínas wiht,
22 drohtin, hębbjan? · Hwat, it all an þínum duoma stéd,
ik libbjo bi þínum lêhene, · endi ik gi·lôbi an þi,
24 frô mín þe guoda: · muot ik þi frágon nu,
warod þu sigi-drohtin · siðon willjas?“
26 Þuo kwam im ęft te·gegnes · godas and-wordi,
mahtig muotta: · „Ni willi ik is þi míðan nu,“ kwað he,

28 „helan holdan man, · hú mín hugi gęngit.
Sïðan skulun wí sûðar hinan: · hębbjat him umbi
Sodoma-land
30 weros só for·werkot. · Nú hruopat þeæ wardas te mí
dages endi nahtes, · þe þe iro dádi tęlljat,
32 sęggjat hiro sundjon. · Nú willi ik selbo witan,
ef þia mann under him · su-lík mên frębmjat,
34 weros wam-dádi. · Þanna skal sea wallande
fiur bi·vallan, · skulun sia hira firin-sundjon
36 swára bi·sęnkjan: · sweþal fan himile
fallit mid fiure, · fêknja sterębat,
38 mên-dádige męn, · reht só morgan kumit.“
Abraham þuo gi·mahalda · (habda im ęlljan guod,
40 wísa word-kwidi), · endi wiðęr is waldand sprak:
„Hwat, þú gódas só vilu,“ (kwað hie,) „god heþan-ríki,
42 drohtin gi·duomis, · all bi þínun dádjun stéd
þius werold an þínum willjan; · þu gi·wald haþas
44 oþar þesan middil-gard · manna kunnjas,
só þat gio werðan ni skal, · waldand frô mín,
46 þat þú þár te ênum duoas · uþila endi guoda,
lioþa endi lêða, · wand sia gi·líka ni sind.
48 Þu ruomes só rehtæs, · ríki drohtin,
só þu ni wili, þat þár ant·geldan · guod-willige mann
50 wam-skaðono werękˌ · þoh þu is gi·wald haþes
te gi·frummjanna. · Muot ik þi frágon nu,
52 só þú mí þiu gramara ni sís, · god heþan-ríki?
ef þú þár fïðis fiftig · feraḥtaro manno,
54 liuþigaro liodo, · muot þanna þat land gi·sund,
waldand, an þínum willjan · gi·węrid standan?“
56 Þuo kwam im ęft te·gegnes · godas and-wordi:
„Ef ik þár findo fiftig,“ (kwað he,) „feraḥtara manno,
58 guodaro gumono, · þea te goda hębbjan
fasto gi·fangan, · þanna willi ik im iro feraḥ far·geþan
60 þuru þat ik þea hluttron man · haldan wille.“
Abraham þuo gi·mahalda · ȧðar sïðe,
62 forð frágoda · frâhon sínan:
„Hwat duos þu is þanna,“ (kwað he,) „drohtin frô mín,
64 ef þu þár þrítig maht · þegno fïðan,
wam-lôsa weros? · wil þu sia noh þanna

66 látan te líba, · þat sia muotin þat land waran?“
Þuo im þe guoda, · god heþan-ríki,
68 sniumo gi·sagda, · þat hie só weldi
lêstjan an þen landa: · „Ef ik þár lubigaro mahg,“ kwað he,
70 „þrítig undar þero þiodo · þegno fiðan
god-forǫhta gumon: · þanna willi ik im far·geþan allum
72 þat mên endi þea mis-dád · endi látan þat manno folk
sittjan umbi Sodoma · endi ge·sund wesan.“
74 Abraham þuo gi·mahalda · agalêt-líko
-folgoda is frôjan-, · filo worda gi·sprak:
76 „Nu skal ik is þí biddjan“, (kwað he,) „þat þú þí ni belges ti mí,
frô mín þie guoda, · hú ik sus filu mahlja,
78 weslja wiðẹr þi mid mínum wordum: · ik wêt, þat ik þas wirðig ni bium
ni sí þat þu it willjas bi þínaro guodi, · god heþan-ríki
80 þiadan, gi·þolojan: · mí is þarạf mikil
te witanna þínne willjan, · hweðer þat werad gi·sund
82 libbjan muoti, · þe sea liggjan skulun,
fêgja bi·vallan: · hwat wilis þu is þanna, frô mín, duoan,
84 ef þu þár tehani · treu-hafte maht
fiðan under þemo folka ferạhtera manno · wil þu im þanna hiro ferh far·geþan,
86 þat sia umbi Sodoma-land · sittjan muotin
búan an þem burụgjum, · só þu im a·bolgan ni sís?“
88 Þuo kwam im ęft te·gegnes · godas and-wordi:
„Ef ik þár tehani,“ (kwað he,) „treu-haftera mag
90 an þem lande noh · liodjo fiðan,
þanna látu ik sia alla þuru þie ferạhtun man · ferẹhas brúkan.“
92 Þuo ni dorste Abraham lęng · drohtin sínan
furður frágon, · ak hé fell im after te bedu
94 an kneo kraftag, · kwað hé gerno
is geld gęrẹwedi · endi gode þeonodi,
96 warạhti after is willjan. · Gi·wêt im ęft þanan
gangan te is gęst-sęli; · godes ęngilos fort
98 siðodun te Sodoma, · so im selþo ge·bôd
waldand mid is wordo, · þuo hie sea hiet an þana weg faran.

TODO.

30 þeæ wardas | þe æuuardas V 46 ênum | henum *V* 93 ak | hak *ms.*

100 Skoldun sie be·fíðan, · hwat þár feraḥtera [V 2r/36]
umbi Sodoma-burg, · sundjono tuomera
102 manna wári, · þie ni habdin mênes filu,
firin-werko gi·frumid. · Þó gi·hôrdun siæ fêgero karm
104 an allaro sęliðu gi·hwen, · sundiga liudi
firin-werk fręmmjan: · was þár fiundo gi·mang,
106 wrêðaro wihtjo, · þea an þat wam habdun
þea liudi far·lêdid: · þat lôn was þuo hat handum
108 mikil mið morðu, · þat sia oft mên driþun.
Þanna sat im þár an innan · aðal-burdig man,
110 Loth mið þem liudjum, · þie oft lof godas
waraḥte an þesaro weroldi: · habda im þár welono gi·nuog,
112 guodas gi·wunnan: · he was gode wirðig.
He was Abrahamas · aðali-knóslas,
114 his bróðer barn: · ni was bętara man
umbi Giordanas staðos · mið gum-kustjum,
116 gi·węrid mið ge·wittjo: · him was ȧsa waldand hold.
Þuo te sedla hnêg · sunna þiu hwíta,
118 alloro bôkno beraḥtost, · þuo stuond hie fore þes buruges dore.
Þuo gi·sah hé an áband · ęngilos twêne
120 gangan an þea gardos, · só sea fan gode kwámun
ge·węride mid ge·wittjo; · þuo sprak he im sán mid is wordum tuo.
122 Géng þuo te·gegnes · endi gode þankade,
heþan-kuninga, · þes hé im þea helpa fer·lêkh,
124 þat he muosta sea mið is ôgum · an luokojan,
iak he sea an kneo kusta · endi kȧsko bad,
126 þat sea suohtin his sęliða: · kwað þat he im selbas duom
gáui su-líkas guodas, · só im god habdi
128 far·liwen an þem landa: · sea ni wurðun te lata hwęrigin,
ak se gengun im an is gęst-sęli, · endi he im giungar-duom
130 fręmide feraḥt-líka, · sea im filo sagdun
wáraro wordu. · Þár he an wahtu sat,
132 held is hêrran bodan · hêlag-líka,
godas ęngilos. · Sia him guodas só filo,
134 suȯðas gi·sagdun. · Swart furður skrêd,
narowa naht an skion, · náhida moragan
136 an allara sęliða gi·hwem. · Uht-fugal sang
fora daga-h*r*uom*a*. · Þó habdun ȧsas drohtinas bodon

138 þea firina bi·fundan, · þea þár frǫmidun mên
umbi Sodoma-burụg. · Þó sagdun sia Loða,
140 þat þár morð mikil · manno barno,
skolda þera liodjo werðan · endi ôk þes landas só samo.
142 Hietun ina þuo gǫrǫwjan, · endi hietun þó gangan þanan,
firrjan hina fon þem fiundum · endi lêdjan is frí mið him,
144 idis aðal-borana. · He ni habda þár his aðaljas þan mêr,
botan is dohtar twá, · mid þem gi·hietun sie, þat hie êr daga wári
146 an ênum berga uppan, · þat hina brinnandi
fiur ni bi·vengi. · Þó he te þere fǫrði warð
148 gȧhun gi·gǫrewid, · gengun ǫngilos,
habdun hina bi handum · heþan-kuningas bodon,
150 lêddun hina endi lêrdun · lango hwíla,
untat sea ina gi·brȧhtun · bi þera burụg útan.
152 Hietun, þat siæ io ni ge·hôrdin · sulik ge·hlunn mikil
brakon an þem burụgjum, · þat sia io under bak sáwen,
154 an þiu þie sea an þem landæ · libbjan weldin.
Þuo *þ*wurubun ǫft wiðǫr · hêlega wardos,
156 godas ǫngilos, · gengun sniumo,
siðodun te Sodomo: · þanan sụðar fuor
158 Loth þoro hira lêra, · flôh þera liodjo gi·mang,
dǫrǫþjoro manno: · þó warð dag kuman.
160 Þuo warð þár gi·hlunn mikil · himile bi·tǫngi,
brast endi brakoda, · warð þero burụgjo gi·*þ*wilík
162 rôkas gi·fullit, · warð þár fan radura só vilu
fiures gi·fallin, · warð fêgero karm,
164 lêðaro liodjo: · logna all bi·ueng
brêd burụgu-gi·setu: · bran all samað,
166 stên endi erða, · endi só manag strídin man
swultun endi sunkun: · swebal brinnandi
168 wel after wíkjom; · warạgas þolodun
lêðas lôn-geld. · Þat land inn bi·sank,
170 þiu erða an af-grundi; · al warð far·spildit
Sodoma-ríki, · þat is ênig sǫg ni gi·nas,
172 iak só bi·dôðit an dôð-sêu, · so it noh te daga stǫndit
fluodas gi·fullit. · Þuo habdun hiro firin-dádi
174 all Sodomo-þiod · sêro ant·goldan,
botan þat þár iro ênna · út ent·lêdde

176 waldand an is willjan · endi þiu wíf mid im,
þriu mið þem þegna. · Þó gi·hôrdun sea þero þiodo kwalm,
178 buruḡi brinnan. · Þó þár under bak bi·sakh
idis aðal-boren · —siu ni welde þera ęngilo
180 lêra lêstjan; · þat was Lohthas brúd,
þan lang þe siu an þem landa · libbjan muosta—
182 þuo siu an þem bereḡa gi·stuod · endi under bak bi·sakh,
þuo warð siu te stêne, · þár siu standan skal
184 mannum te márðu · obar middil-gard
after te êwan-dage, · só lango só þius erða lêbot.

TODO.

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100 Skoldun | *Introduced by large initial.* 100 hwat þár | huattar *V* 119 áband | haband *V* 137 daga-h*r*uom*a* | *emend.;* 'daga huoam' *V* 141 werðan | 'huuerthan' *V* 144 aðaljas | 'hadalias' *V* 155 *b*wurubun | *metr. emend.;* uurubun *V* 185 lêbot. | *add.* EXPL *V*

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185 lêbot. | The *EXPL* in the ms. stands for 'explicit', customarily placed at the end of a text in mediæval mss. This line also serves as a fitting conclusion to the poem.

# Muspell
# *(Muspilli)*

**Dating:** C9th
**Meter:** *Ancient-words-law*

## Introduction

The **Muspell** (*Musp*) is an Old High German Christian poem dealing with the Day of Judgment.

### Preservation

*Musp* survives in a single copy, found scribbled in a Latin-language theological manuscript from the 820s CE with signum *CLM 14098*; since the poem is marginalia, the dating of the manuscript can unfortunately only serve as a *terminus post quem* for the poem itself.

### Content

The use of occasional end rhyme (see note to ll. 60–61) suggests a relation to Otfrid's *Evangelienbuch* (written 863–871 CE), as does the exact correspondence between *Musp* 14 and *Evangelienbuch* 1.18.9. Whatever the direction of influence, the author of *Musp* surely belonged to the same monastic C9th milieu as Otfrid.

#### Language

The dialect is that of the southern High German area, as seen by the consistent application of the most extensive form of the second sound shift, where *g, b, k* change to *k, p, ch*. That this was the case at the time of composition is seen by the fact that Germanic roots originally beginning with *b* consistently alliterate with Latin borrowings beginning with *p*, namely in:

- l. 16: *pú* (= OS *bú*) : *pardísu* (< Latin *paradīsum*),

- l. 21: *piutit* (= OS *biudid*) : *pehhes* (< Latin *pix*), *pína* (< Latin *poena*),
- l. 25: *prinnan* (= OS *brinnan*), *palw-* (= OS *balu*) : *pehhe*.

Interestingly, the alliteration also shows that the poet retained old *h-* before *l* (l. 72), by extension almost certainly also before *r* and *n*, and probably also before *w* (l. 7). This sound is, however, consistently ommitted by the scribe.

Due to the low quality of the digitally available scans of the already very poorly preserved manuscript, the pres. edition has had to rely partly on the text found in the 17th edition of Braune's *Althochdeutsche Lesebuch* published in 1994.

## Text

1 Sín tak pi·kweme, · daz er touwan skal.
2 Wanta sár só sih diu sêla · in den sind ar·hęvit,
ęnti sí den líh-hamun · likkan lázzit,
4 só kwimit ęin hęri · fona himil-zungalon;
daz andar fona pehhe: · dár págant siu umpi.
6 Sorgén mak diu sêla, · unzi diu suona ar·gét,
za *h*wederemo hęrje · si gi·halót werde.
8 Wanta ipu sia daz Satanazses · ki·sindi ki·winnit,
daz lęitit sia sár · dár iru lęid wirdit,
10 in fuir ęnti in finstrí: · daz ist rehto virin-líh 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, · li*oh*t áno finstr*í*,
sęlida áno sorgu*n:* · *dár n·ist* neo-man siuh.
16 Denne der man in par*dí*su · pú ki·winnit,
hús in himile, · dár kwimit imo hilfa ki·nuok.
18 Pi·diu ist durft mihhil allero manno *h*we-líhemo, · daz in es sín muot ki·spane,
daz er kotes willun · kerno tu*e*
20 ęnti hęlla fuir · harto wíse,
pehhes pína: · dár piutit der Satanasz altist
22 hęizzan lauk. · Só mak hukkan za diu,
sorgén dráto, · der sih suntigen węiz.
24 Wê demo in vinstrí skal · síno viriná stúén,
prinnan in p*e*hhe: · daz ist rehto palwík dink,

26 daz der man harét ze gote · ęnti imo hilfa ni kwimit.
Wánit sih ki·náda · diu wênaga sêla:
28 ni ist in ki·huktin · himiliskin gote,
wanta hiar in wer-olti · after ni werkóta.
30 Só denne der mahtigo khunink · daz mahal ki·pannit,
dara skal kweman · khunno ki·líhaz:
32 denne ni ki·tar parno nohhęin · den pan furi·sizzan,
ni allero manno *h*we-líh · ze demo mahale skuli.
34 Dár skal er vora demo ríhhe · az rahhu stantan,
pí daz er in wer-olti eo · ki·werkót hapéta.
36 Daz hôrt' ih rahhón · dia wer-olt-reht-wíson,
daz skuli der anti-khristo · mit Elíase págan.
38 Der warkh ist ki·wáfanit, · denne wirdit untar in wík
ar·hapan.
Khęnfun sint só kręftík; · diu kósa ist só mihhil.
40 Elías strítit · pí den êwigon líp,
wili dén reht-kernón · daz ríhhi ki·starkan:
42 pi·diu skal imo helfan · der himiles ki·waltit.
Der Anti-khristo · stét pí demo alt-fíante,
44 stét pí demo Satanase, · der inan var·senkan skal:
pi·diu skal er in deru wík-stęti · wunt pi·vallan
46 ęnti in demo sinde · siga-lôs werdan.
Doh wánit des vila got-manno,
48 daz Elías in demo wíge · ar·wartit werde.
Só daz Elíases pluot · in erda ki·triufit,
50 só in·prinnant die perga, · poum ni ki·stęntit
ênihk in erdu, · ahá ar·truknént,
52 muor var·swilhit sih, · swilizót lougiu der himil,
máno vallit, · prinnit mittila-gart,
54 stên ni ki·stęntit*, · vęrit denne stúa-tago in lant,
vęrit mit diu vuiru · viriho wísón:
56 dár ni mak denae mák andremo · helfan vora demo Múspille.
Denne daz pręita wasal · allaz var·prinnit,
58 ęnti vuir ęnti luft · iz allaz ar·furpit.
*H*wár ist denne diu marha, · dár man dár eo mit sínén mágon
piehk?
60 Diu marha ist far·prunnan, · diu sêla stét pi·d*w*ungan,
ni węiz mit *h*wiu puaze: · só vęrit sí za wíze.

62 Pi·diu ist demo manne só guot, · denner ze demo mahale kwimit,
daz er rahóno *h*we-líha · rehto ar·tęile.
64 Denne ni darf er sorgén, · denne er ze deru suonu kwimit.
Ni węiz der wênago man, · *h*wie-líhan wartil er habét,
66 denner mit den miatón · marrit daz rehta,
daz der tiuval dár pí · ki·tarnit stęntit.
68 Der hapét in ruovu · rahóno *h*we-líha,
daz der man êr ęnti síd · upiles ki·frumita,
70 daz er iz allaz ki·sagét, · denne er ze deru suonu kwimit;
ni skolta síd manno nohhęin · miatun int·fáhan.
72 Só daz himiliska horn · ki·*h*lútit wirdit,
ęnti sih der suanari · ana den sind ar·hęvit
74 der dár suannan skal · tôten ęnti lepentén,
denne hęvit sih mit imo · hęrjo męista,
76 daz ist allaz só pald, · daz imo nio-man ki·págan ni mak.
Denne vęrit er ze deru mahal-stęti, · deru dár ki·markhót ist:
78 dár wirdit diu suona, · dia man dár io sagéta.
Denne varant ęngila · uper dio marha,
80 wękhant deota, · wíssant ze dinge.
Denne skal manno gi·líh · fona deru moltu ar·stén,
82 lôssan sih ar dero léwo vazzón: · skal imo avar sín líp pi·kweman,
daz er sín reht allaz · ki·rahhón muozzi,
84 ęnti imo after sínén tátin · ar·tęilit werde.
Denne der gi·sizzit, · der dár suonnan skal
86 ęnti ar·tęillan skal · tôtén ęnti kwekkhén,
denne stét dár umpi · ęngilo męnigí,
88 guotero gomóno: · gart ist só mihhil:
dara kwimit ze deru rihtungu só vilo · dia dár ar ręstí ar·sténT.
90 Só dár manno nohhęin · wiht pi·mídan ni mak,
dár skal denne hant sprehhan, · houpit sagén,
92 allero lido *h*we-líhk · unzi in den luzígun vinger,
*h*waz er untar desen mannun · mordes ki·frumita.
94 Dár ni ist eo só listík man · der dár io·wiht ar·liugan męgi,
daz er ki·tarnan męgi · táto dehhęina,
96 niz al fora demo khuninge · ki·khundit werde,
úzzan er iz · mit alamusanu furi·męgi
98 ęnti mit fastún · dio viriná ki·puazti.

Denne der paldét · der gi·puazzit hapét,
100 denner ze deru suonu kwimit.
Wirdit denne furi ki·tragan · daz frôno khrúki,
102 dár der hêligo Khrist · ana ar·hangan ward.
Denne augit er dio másún, · dio er in deru męnniskí an·fénk,
104 dio er duruh desse man-kunnes · minna far·doléta.

TODO: Split into multiple parts. Translate.

---

7 *h*wederemo | wederemo *ms.* 11 *avar | hauar *ms.* 14 li*oh*t | lihot *ms.* 14 finst*r*í | finsti *ms.* 15 *n:* · *dár n·ist* | *emend.; illegible in ms.* 16 par*dí* | *emend.; illegible in ms.* 18 *h*we-líhemo | *end 61r; the text picks back up at 119v.* 25 p*e*hhe | phhe *ms.* 54 stên ni ki·stęntit* | *add.* ênikh in erdu *ms.; unmetrical dittography from l. 50b–51a.* 72 ki·*h*lútit 'sounds' | kilutit *ms.*

---

3 likkan lázzit | The technical double alliteration in the second half-line is unusual, but probably not due to any scribal corruption.

7 *h*wederemo | Restoration of the initial *h-* is not strictly required for the line to alliterate properly, but is done on the basis of l. 72.

14 dár ist líp áno tôd, · li*oh*t áno finst*r*í | This line also appears in Otfrid's *Evangelienbuch* 1.18.9, in the form: *Thár ist líb ána tôd,* · *lioht ána finstri.* It is one of Otfrid's rhymeless lines where alliteration compensates for the expected end-rhyme. For the relevance of this shared line to the relation between *Musp* and *Evangelienbuch* see Introduction above.

50 perga ... poum 'mountains ... woods' | Formulaic word-pair; see note to *Wessobrunn* 3.

60–61 Diu ... wíze | In these two lines the poet replaces the usual alliteration with end-rhyme within each half-lines pair (*prunnan* : *dwungan* — *puaze* : *wíze*). The very same meter, including the looseness of the rhymes, is used by Otfrid throughout the whole of his *Evangelienbuch*, written some time between 863 and 871 CE. The direction of influence between *Musp* and that work is uncertain owing to the difficulties of dating the present poem, for which see introduction above.

72 ki·*h*lútit 'sounds' | Restoration of the cluster *hl-* is required by the alliteration; cf. l. 7.

# Wessobrunn Hymn

**Dating:** late 700s
**Meter:** *Ancient-words-law*

## Introduction

The so-called **Wessobrunn Hymn** is found in a late C8th Bavarian manuscript with the Latin heading *De poeta* 'By the poet'. The text was divided by the scribe into three parts, each introduced by a capital letter adorned with dots of red ink. The first two parts are poetic ("the poem"), and the third is in prose ("the prayer").

The poem consists of 9 long-lines in alliterative meter, detailing the earliest beginning of the world. The first five lines describe "the greatest of wonders", namely that the universe was once void, without earth or heaven, wood or mountain, sun or moon or sea. These lines are very similar to pre-Christian Norse stanzas about the creation of the world, and in fact contain formulaic word-pairs also found in those stanzas (see notes to ll. 2, 3), suggesting a repurposing of older Heathen motifs and expressions in the new, Christian context. With this in mind, the latter four lines constitute a subversion of the earlier Heathen tradition, by placing in this early emptiness the Almighty God, Jesus Christ, and His many ghosts—presumably the Heavenly Host or the Angels. This is the Christian creation *ex nihilo*, rather than the Indo-European creation *ex materia* through sacrifice of a primordial being (see note to *Vafþ* 21, *Grm* 41–42).

The prayer is in prose. The speaker first thanks God for creating the earth and heaven—this is presumably why the poem was included—and for giving boons to mankind. He then asks for faith, strength, and wisdom to help him in his mission.

## Text

### Wessobrunn Hymn

1 Dat ga·fręgin ih mit firahim · firi-wizzó męista,
2 dat er*d*o ni was · noh úf-himil
noh paum · noh perek ni was
4 ni [...] nohh-ęinig · noh sunna ni skęin
noh máno ni liuhta · noh der márjo sêo.

I HAVE LEARNED AMONG MEN this greatest of wonders,
that Earth was not, nor Up-heaven,
nor wood, nor was there mountain,
nor did any [...], nor did the sun shine,
nor the moon give off light, nor the glittering sea.

1 ga·fręgin | ga- *is abbrev. by the rune-like symbol* ᛝ. *This symbol is used for all other occurrences of* ga- *in the present text except for* ga·náda *and* ga·laupa *in P1 below.* 2 er*d*o | ero *ms.*

2 erdo ... úf-himil 'Earth ... Up-heaven' | A formulaic merism attested in numerous Germanic languages, expressing the totality of the universe. Cf. especially *Vafþ* 21, where the god Weden asks the ettin Webthrithner about the origin of "Earth and Up-heaven", and *Vsp* 3/3, where it is said, about the time before the World existed, that "Earth and Up-heaven were never found".

3 paum ... perek 'wood ... mountain' | The same word-pair is found in the OHG *Musp* 50 (describing the Christian destruction of the world prior to the Judgment) and in the ON *Grm* 40 (describing the creation of the world from Yimer's body by the Gods). — For metrical reasons the line is clearly defective; *noh paum* is not an acceptable a-verse.

6 Dó dar ni·wiht ni was · ęntjó ni węntjó,
ęnti dó was der ęino · al-mahtiko kot,
8 manno miltisto, · ęnti dar wárun auh manaké mit inan
kót-líhhé gęistá, · ęnti kot hęilak.

Then there was no kind of end or border,
and then was the one Almighty God,
the Mildest of Men, and there were also many
glorious ghosts with Him, and Holy God.

P1 Kot al-mahtiko, dú himil ęnti erda ga·worahtós, ęnti dú mannun
2 só manak kót for·gápi, for·gip mir in dína ga·náda rehta ga·laupa,
ęnti kótan willjon; wís-tóm ęnti spáhida ęnti kraft tiuflun za
4 widar·stantanne, ęnti ark za pi·wísanne, ęnti dínan willjon za
ga·wurkhanne.

O God almighty! Thou wroughtest heaven and earth and Thou gavest men so much good. Give me in Thy mercy right belief and good will, wisdom and

foresight and power, to withstand devils and to reproach queerness and to work thy will.

# Cadman's Hymn

**Dating:** C7th
**Meter:** *Ancient-words-law*

## Introduction

**Cadman's Hymn** is a short Old English poem found in numerous recensions of Bede's English history, attributed to the illiterate shepherd Cadman (OE *Cædmon*). It employs several traditional Germanic poetic formulae and clearly draws on earlier, now-lost pagan compositions.

The hymn has two discernible parts. Lines 1–4 serve as an introduction and statement of purpose, while 5–9 describe the creation, first of the Heaven (5–6) and second of Middenyard and the Earth (7–9).

Based on Kaluza's law in the younger *Beow* the pres. ed. marks etymologically long unstressed vowels.

## Text

### Cadman's Hymn

Nú scylun hęrgan · heþæn-rícæs ward,
metudæs mæhti · end his mód-gi·þanc,
werc wuldur-fadur, · swé hé wundrá gi·hwæs,
écí dryhtin · ór à·stęlidǽ.
Hé ǽrist scóp · ældá barnum
heþæn til hrófǽ, · hâlig sceppend.
Þà middun-geard · mǫn-cynnæs ward,
écí dryhtin · æfter tíadǽ,
fírum foldú · fréá al-mæhtig.

Now shall we praise the heavenly realm's Guardian,
the Measurer's might and His thinking mind,

the works of the Glory-Father, as He every wonder,
the everlasting Lord, in the beginning set up.
He first created for the children of men
the heaven as a roof, the holy Creator.
Then Middenyard did Mankind's Guardian,
the everlasting Lord afterwards make:
the land for humans, the Lord Almighty.

# Galders: Poetic Charms, Spells, and Curses

## Introduction to galders

Under this section are gathered sundry galders (metrical magic charms) attested in Old Germanic languages. I have only included those with clear Heathen or otherwise traditional elements (especially certain poetic formulae known from older texts). Thoroughly Christian prayers are found below under "Poetry on Christian Subjects".

# Continental Germanic galders

## The Two Merseburg galders

**Dating:** C9th–10th
**Meter:** *Ancient-words-law*, *Galders-law*

### Introduction

These two galders, preserved in a manuscript (TODO) are some of the only surviving examples of genuine Heathen galders from the continent. Both share a common two-part structure, each beginning with an *historiola*—a "historical" account describing the successful effects of the galder in the mythic past—followed by an *imperative* commanding that the willed magic effect take place in the present.

The first galder begins with the historiola describing a group of supernatural women in the midst of a battle, affecting its outcome by fastening or loosening fetters. The imperative then commands that some fetters in the present be destroyed, so that captive(s) may escape.

The second galder begins with the historiola describing a group of Gods riding through the woods. Among them is Balder, whose young foal sprains its foot. Three Gods—the otherwise unknown goddess Sithguth, the goddess Sun, the god Weden—in turn chant a healing galder over it. The imperative—apparently the galder sung by Weden—then commands that a present sprain be healed.

### Text

1 Ęiris sázun idisi · sázun hera duo der;
2 suma hapt hęptidun · suma hęri lęzidun
suma klubodun · umbi kuonjo-widi
4 in-sprink hapt-bandun · in-var vígandun
.H.

Of yore sat dises, sat here, then there;
some fastened fetters, some hindered armies,
some cut chains of captives asunder.—
Destroy the fetter-bonds, lead the way from the foes!
.H.

---

3 kuonjo-widi 'chains' | A rare word apparently cognate with Gothic *kuna-wida* '*Fessel*; ἅλυσις' (Streitberg, 1910, p. 76), although the first element is not formally identical.

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**

Phol ęnde Wuodan · vuorun zi holza
dú wart demo Balderes volon · sín vuoz bi·ręnkit
þú bi·guol en Sinhtgunt · Sunna era swister
þú bi·guol en Frija · Volla era swister
þú bi·guol en Wuodan · só hé wola konda:
„Só-se bên-ręnkí · só-se bluot-ręnkí · só-se lidi-ręnkí
bên zi bêna
bluot zi bluoda
lid zi ge·liden · só-se ge·límida sín!“

Phol and Weden journeyed through the woods;
then was the foot of Balder's foal sprained.
Then Sithguth galed over it—Sun her sister;
then Frie galed over it—Full her sister;
then Weden galed over it 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!"

---

3 bi·guol en 'galed over it' | Sang a galder over the horse; *bi·guol* the 3rd sg. past ind. of *bi·galan* 'sing (a galder) over, begale', the transitive of *galan* 'gale, sing (a galder)'. Cf. *Háv* 153/4, *Oddrgr* 7/3–4.

## Against wyrms (*Contra vermes*)

**Dating:** ?
**Meter:** *Ancient-words-law*

### Introduction

An Old Saxon manuscript charm against wyrms located in the bone-marrow, probably thought to cause aching. The galder calls upon a chief worm, Nesse, and its nine offspring, to depart from the patient. It lays out a path for the worms, who are to leave the sufferer's body and instead go into an arrow or sharp point (*strála*), probably a ritual implement used to pierce the affect area.

The structure "Go from X to Y, from Y to Z" may be very old, as it is also found in Romani charms collected by Leland (1891, pp. 27, 28, 95) The charm on p. 95 is also against wyrms. Like in our galder the wyrms (*kirmora*, from Sanskrit *kṛ́mi*, which is probably related to Germanic **wurmiz*, although the difference in the initial consonant is unusual—perhaps a taboo formation?) are to leave the body and instead go into the ritual implement, in the Gypsy charm an ointment. I take me the freedom to reproduce this charm in full, with Leland's introduction and translation:

"Before sunrise wolf's milk (Wolfsmilch, rukeskro tçud) is collected, mixed with salt, garlic, and water, put into a pot, and boiled down to a brew. With a part of this the afflicted spot is rubbed, the rest is thrown into a brook, with the words:—

*Kirmora jánen ándre tçud*
*Andrál tçud, andré sir*
*Andrál sir, andré páñi,*
*Panensá kiyá dádeske,*
*Kiyá Niváseske*
*Pçándel tumen shelehá*
*Eñávárdesh teñá!*

'Worms go in the milk,
From the milk into the garlic,
From the garlic into the water,
With the water to (your) father,
To the Nivasi,
He shall bind you with a rope,
Ninety-nine (yards long).'"

### Text

Gang út, Nesso, · mid nigun nessi-klínon,
2 ut fana þemo marge an þat bên, · fan þemo bêne an þat flęsg,
ut fan þemo flęsgke an þia húd, · ut fan þera húd an þesa strála.

4 Drohtin, werþe só.

Go out, O Nesse, with the nine small Nesses!
Out from the marrow into the bone, from the bone into the flesh,
out from the flesh into the skin, out from the skin into this arrow.
Lord, may it be so.

---

1 Nesso 'Nesse' | The *naming* of the daemon or being which is to be excised is common in ancient magic, including several other galders edited here. The idea is that knowledge of the name of the entity gives the healer power over it.

# Old English galders

## For an Infertile Field (*Æcer-bót*)

**Dating:** ca. 1000
**Meter:** *Ancient-words-law*

### Introduction

TODO: Introduction.

### Text

**P1** Hér ys seo bót, hú þú meaht þíne æceras bétan gif hí nellaþ wel
2 wexan oþþe þær hwilc un·ge·défe þing on ge·dón bið on dry oððe
on lyblace. Ge·nim þonne on niht, ær hyt dagige, feower tyrf on
4 feower healfa þæs landes, and ge·mearca hú hý ǽr stódon. Nim
þonne ele and hunig and beorman, and ælces feos meolc þe on
6 þæm lande sý, and ælces treow-cynnes dǽl þe on þǽm lande sý
ge·wexen, bútan heardan béaman, and ælcre nam cúþre wyrte
8 dǽl, bútan glappan ánon, and dó þonne hálig-wæter ðær on, and
drype þonne þriwa on þone staðol þára turfa, and cweþe ðonne
10 ðás word: „Crescite, wexe, et multiplicamini, and ge·mænig
fealda, et replete, and ge·fylle, terre, þás eorðan. In nomine pa-
12 tris et filii et spiritus sancti sit benedicti.“ And Pater Noster swá
oft swá þæt óðer. And bere siþþan ðá turf to circean, and mæsse-
14 preost á·singe feower mæssan ofer þan turfon, and wende man
þæt gréne to ðan weofode, and siþþan ge·bringe man þa turf þǽr
16 hí ǽr wǽron ǽr sunnan setl-gange. And hæbbe him gæ·worht
of cwic-beame feower Cristes mælo and a·write on ælcon ende:
18 Matheus and Marcus, Lucas and Iohannes. Lege þæt Cristes

mæl on þone pyt neoþe-weardne, cweðe ðonne: Crux Matheus, crux Marcus, crux Lucas, crux Sanctus Iohannes.

TODO.

**P2** Nim ðonne þá turf and sete ðær ufon on and cweþe ðonne nigon síþon þás word: Crescite, and swa oft Pater Noster, and wende þe þonne éast-weard, and on·lut nigon síðon éad-mód-lice, and cweð þonne þas word:

TODO.

**1** Éast-weard ic stande, · arena ic mé bidde,
bidde ic þǫne máran domine, · bidde ðǫne miclan drihten,
bidde ic ðǫne háligan · heofon-rices weard,
eorðan ic bidde · and up-heofon
and ðá sóþan · sancta Marian
and heofones meaht · and héah-reced,
þæt ic móte þis gealdor · mid gife drihtnes
tóðum on·týnan · þurh trumne ge·þanc,
á·węccan þas wæstmas · ús to woruld-nytte,
ge·fylle þás foldan · mid fæste ge·léafan
wlitigigan þas wancg-turf, · swá sé witega cwæð
þæt sé hæfde áre ǫn eorþ-ríce, · sé þe ælmyssan
dǽlde dóm-líce · drihtnes þances.

TODO.

**P3** Wende þe þonne III sunganges, a·strece þonne on and-lang and a·rim þær letanias and cweð þonne: Sanctus, sanctus, sanctus oþ ende.

TODO.

**P4** Sing þonne Benedicite a·þenedon earmon and Magnificat and Pater Noster III, and be·béod hit Criste and sancta Marian and þære hálgan róde to lofe and to weorþinga and þám áre þe þæt land áge and eallon þam þe him under·ðeodde synt.

TODO.

**P5** Ðonne þæt eall síe ge·dón, þonne nime man un·cúþ sǽd æt ælmes-
2 mannum and selle him twá swylc, swylce man æt him nime, and
ge·gaderie ealle his sulh-ge·teogo to·gædere; borige þonne on
4 þam béame stor and finol and ge·hálgode sápan and ge·hálgod
sealt. Nim þonne þæt sǽd, sete on þæs sules bodig, cweð þonne:

TODO.

**2** Erce, Erce, Erce, · eorþan modor,
2 ge·unne þe se al-walda, · éce drihten,
ǽcera wexendra · and wrídendra,
4 eacniendra · and elniendra;
sceafta hehre · scíre wæstma,
6 and þǽre brádan · bere-wæstma,
and þǽre hwítan · hwæte-wæstma,
8 and ealra · eorþan wæstma.

TODO.

**3** Ge·unne him · éce drihten
2 and his hálige, · þe on *h*eofonum synt,
þæt hys yrþ si ge·friþod · wið ealra feonda ge·hwǽne,
4 and heo sí ge·borgen · wið ealra bealwa ge·hwylc,
þára lyblaca · geond land sáwen.

TODO.

**4** Nú ic bidde ðone waldend, · sé ðe ðás wor-uld ge·sceop,
2 þæt ne sý nán tó þæs cwidol wíf · ne tó þæs cræftig man
þæt á·wendan ne mǽge · word þus ge·cwedene.

TODO.

**P6** Þonne man þá sulh forð drife þá forman furh on·scéote, cweð
2 þǫnne:

TODO.

**5** „Hál wes þú, Folde, · fíra módor!
2 Beo þú grówende · on Godes fǽþme,
fódre ge·fylled · fírum tó nytte.“

"Hale be thou, Fold, mother of men!
Be thou growing in God's bosom,
filled with fodder as a boon to men."

**P7** Nim þonne ælces cynnes melo and a·bacæ man inn-werdre handa brádnæ hláf and ge·cned hine mid meolce and mid hálig-wætere and lecge under þa forman furh. Cweþe þonne:

TODO.

**6** „Ful æcer fódres · fíra cinne,
beorht-blowende, · þú ge·blétsod weorþ
þæs háligan nǫman · þe ðás heofon ge·sceop
and ðás eorþan · þe wé ǫn lifiaþ;
sé god, sé þás grundas ge·worhte, · ge·unne ús growende gife,
þæt us corna ge·hwylc · cume to nytte."

"O Acre full of fodder for the race of men,
brightly blooming, thou wast blessed
by the holy name which created heaven,
and this earth upon which we live.
The God who made the lands, grant us growing grace
that each kind of grain may be us a boon."

**P8** Cweð þonne: „III Crescite in nomine patris, sit benedicti." Amen and Pater Noster þríwa.

TODO.

## Against a Swarm (*Wið ymbe*)

**Dating:** ?
**Meter:** *Ancient-words-law*

### Introduction

TODO. That bees are called "victory-wives" is interesting.

### Text

**P1** Wið ymbe nim eorþan, ofer·weorp mid þínre swíþran handa under þínum swíþran fét, and cwet:

Against a swarm take earth, throw it with thy right hand under thy right foot, and say:

**1** Fó ic under fót, · funde ic hit.
Hwæt eorðe mæg · wið ealra wihta ge·hwilce
and wið andan · and wið æminde
and wið þá micelan · mannes tungan.

I catch under foot, I may have found *it*.
How, earth works against everywhich wight
and against mischief and against neglect
and against that mighty tongue of man.

---

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** Sitte gé, sige-wíf, · sígað to eorþan!
Næfre gé wilde · to wuda fleogan.
Beo gé swá ge·mindige · mínes gódes,
swá bið manna ge·hwilc · metes and éþeles.

Sit ye, victory-wives; sink to the earth!
Never ye would fly to the woods.

Be ye so mindful of *my* good,
like is every man of his measure and homestead.

## Against a Dwarf (*Wið dweorh*)

**Dating:** TODO
**Meter:** *Ancient-words-law*

### Introduction

TODO: Introduction.

### Text

**P1** Mann sceal niman *seofon* lytle of-lætan swylce mann mid ofrað,
ond wrítan þás naman on ælcre oflætan: Maximianus, Malchus,
Johannes, Martinianus, Dionisius, Constantinus, Serafion. Þænne
eft þæt galdor þæt hér æfter cweð[eð] mann sceal singan, ærest
on þæt wynstre éare, þænne on þæt swíðre éare, þænne búfan
þæs mannes moldan; ond gá þænne ân mæden-mann tó, ond hó
hit ǫn his sweoran, ond dó mann swá þrý dagas. Him bið sóna
sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

**1** Hér cóm in·gangan · in·spiden wiht,
hæfde him his haman ǫn handa; · cwæð þæt þú his hæncgest wǽre,
lęgeþe þé his téage ǫn sweoran; · ǫn·gunnan him ǫf þæm lande líðan.
Sóna swá hý ǫf þæm lande cóman · þá ǫn·gunnan him þá *leomu* cólian.—
Þá cóm in·gangan · déores sweostar;
þá ge·ændode héo · ond âðas swór,
þæt næfre þis þæm adlegan · *egl*ian ne móste
né þæm þe þis galdor · be·gýtan mihte
oððe þe þis galdor · on·galan cúðe.
Amen fiað.

Here an inspiden wight came walking in,
had his harness in his hands, said that thou wert his horse,

laid his reins on thy neck; they began to ride away from the land.
As soon as they came away from the land then they began to cool limbs.
Then the beast's sister came walking in;
then she made an end to it and swore oaths
that this never should torment 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 fær-stice*)

**Dating:** ?
**Meter:** *Ancient-words-law*

### Introduction

Attested in *Lacn*.

### Text

**1** Hlúde wǽran hý, lá, hlúde, · þá hý ofer þone hlǽw ridan,
wǽran ân-móde, · þá hý ofer land ridan.
Scyld þú þé nú, þú þysne níð · ge·nesan móte.
Út, lýtel spere, · gif hér inne síe!

Loud were they, lo, loud, when they rode over that mound;
they were steadfast, when they rode over land.
Shield thyself now; thou mayst escape this evil!
Out little spear, if here within it be!

**2** Stód under linde, · under leohtum scylde,
þær þá mihtigan wíf · hýra mægen be·ræddon
and hý gyllende · gâras sændan;
ic him óðerne · eft wille sændan,
fléogende flâne · forane tó·géanes.
Út, lytel spere, · gif hit her inne sý!

Stood under the linden [SHIELD]—under the light shield—
where those mighty wives their might arrayed,
and they yelling spears did send.
To them another [projectile] will I send back:
a flying arrow, aimed against [them].
Out little spear, if here within it be!

**3** Sæt smið, · sloh seax,
lytel íserna, · wund swíðe.
Út, lytel spere, · gif her inne sý!

Sat the smith, struck the sax:
a little iron-thing—a great wound.
Out little spear, if here within it be!

**4** Syx smiðas sætan,
wæl-spera worhtan.
Út, spere, · næs in, spere!
Gif her inne sý · ísenes dǽl,
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 wǽre on fell scoten · oððe wǽre on flæsc scoten
oððe wǽre on blód scoten · [...]
oððe wǽre 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 wǽre ėsa ge·scot · oððe hit wǽre ylfa ge·scot
oððe hit wǽre hæg-tessan ge·scot, · nú ic wille þín helpan:
þis þé tó bóte ėsa ge·scotes, · þis þé tó bóte ylfa ge·scotes,
þis þé tó bóte hæg-tessan ge·scotes; · ic þín wille helpan.

If it were Eese-shot, or it were Elf-shot,[12]
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!

---

[12] Formulaic; see Eese and Elves. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Ęlf-réd* 'Elf-counsel'), Oswald (OE *Ós-weald* 'Os-power'), Elfwin (Lomb. *Alb-oin* 'Elf-friend'), Oshelm (Lomb. *Anselm* 'Os-helmet').

**7** Fleo þær on · fyrgen-hæfde!
Hâl wes-tu, · helpe þín drihten!
Nim þonne þæt seax, ado on wætan.

TODO.
Be thou hale, may the Lord help thee.
TODO.

## The Nine Herbs galder

**Dating:** ?
**Meter:** *Ancient-words-law*

### Introduction

TODO: introduction

### Text

**1** Ge·myne ðú mug-wyrt · hwæt þú á·meldodest
2 hwæt þu renadest · æt Regen-melde?

Rememberest thou, Mugwort, what thou didst declare,
what thou didst arrange at Reinmeld?

**2** Una þú hâttest · yldost wyrta
2 þú miht wið III · and wið XXX
þú miht wiþ attre · and wið on·flyge
4 þú miht wiþ þâm lâþan · ðe geond lond færð

Un thou art called, the 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.

---

2 wið III and wið XXX 'against three and against thirty' | I.e. 'against a great number of foemen'. 'Three and thirty' is formulaic and appears in many later English and Scottish folk-songs, 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.

**3** + Ond þú weg·bráde · wyrta módor
2 éastan opene · innan mihtigu
ofer ðy cræte curran · ofer ðy cwéne reodan
4 ofer ðy brýde brýodedon
ofer ðy fearras fnærdon.

And thou, Waybroad, mother of worts,
open from the east, mighty from within.
Over thee TODO.

**4** Eallum þu þon wið·stóde · and wið·stunedest

swá ðú wið·stonde attre · and on·flyge
and þǽm lâðan · þe geond lond fereð.

Them all didst thou then withstand, and didst stop;
so mayst thou withstand the venom and the onflier,
and the loathsome one that journeys through the lands.

**5** Stune hætte þéos wyrt, · héo on stâne ge·weox
stond héo wið attre, · stunað héo wærce
Stiðe héo hatte, · wið·stunað héo attre
wreceð héo wrâðan, · weorpeð út attor.

Stun is this wort called, she grew on stone;
she withstands venom, she stops aches.
Stithe is she called, she stops the venom;
she drives away the wroth one, casts out the venom.

**6** + Þis is séo wyrt · séo wiþ wyrm ge·feaht
þéos mæg wið attre, · héo mæg wið on·flyge;
héo mæg wið ðâm lâþan · ðe geond lond fereþ.

This is the wort that fought against the Wyrm;
this one avails against the venom, she avails against the onflier;
she avails against the loathsome one that journeys through the lands.

**7** Fleoh þú nú attor-lâðe, · séo lǽsse ðá mâran
séo mâre þá lǽssan, · oððæt him beigra bót sý!

TODO

**8** Ge·myne þú, mægðe, · hwæt þú á·meldodest
hwæt ðú ge·ændadest · æt Alor-forda
þæt nǽfre for ge·floge · feorh ne ge·sealde
syþðan him mǫn mægðan · tú mete ge·gyrede

TODO

**9** Þis is séo wyrt · ðe wer-gulu hatte
ðás on·sænde seolh · ofer sǽs hrygc
ondan attres · óþres tó bóte

TODO

**10** Ðás VIIII magon · wið nygon attrum.

These nine avail against nine venoms.

**11** + Wyrm cóm snícan, · to·slât hé man
ðá ge·nam Wóden · VIIII wuldor-tânas
slóh ðá þá nǽddran · þæt héo on VIIII tó·fléah
Þǽr ge·ændade æppel · and attor
þæt héo nǽfre ne wolde · on hús búgan.

A Wyrm came crawling; he tore apart a man.
Then took Weden nine glory-twigs,
slew then that adder, that it sprung into nine [parts].
There ended apple and venom,
that she would never wish to enter a house.

**12** + Fille and finule, · fela-mihtigu twá
þá wyrte ge·sceop · wítig drihten
hâlig on heofonum, · þá hé hongode;
sętte and sęnde · on VII worulde
earmum and éadigum · eallum tó bóte

Fill and Fennel, the many-mighty two;
those worts the wise lord shaped,
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.

**13** Stǫnd héo wið wærce, · stunað héo wið attre
séo mæg wið III · *and* wið XXX
wið *féondes* hǫnd · and wið fǽr-bregde
wið malscrunge · mânra wihta

She stands against ache, she stands against venom; she avails against three and against thirty; against

**14** + Nu magon þás *nygon* wyrta · wið nygon wuldor-ge·flogenum
wið *nygon* attrum · and wið nygon on·flygnum
wið ðý réadan attre, · wið ðý runlan attre
wið ðý hwitan attre, · wið ðý *hæwe*nan attre
wið ðý geolwan attre, · wið ðý grénan attre
wið ðý wonnan attre, · wið ðý wedenan attre

wið ðý brúnan attre, · wið ðý basewan attre
wið wyrm-ge·blæd, · wið wæter-ge·blæd
wið þorn-ge·blæd, · wið þystel-ge·blæd
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.

**15** Gif ænig attor cume · éastan fleógan
oððe ǽnig norðan cume
oððe ǽnig westan · ofer wer-þeóde

If any venom should come flying from the east;
or any come from the north;
or any from the west, over mankind.

**16** + Críst stód ofer ádle · ǽngan cundes
Ic âna wât · éa rinnende
þǽr þá nygon nǽdran · néan be·healdað

Christ stood over TODO;
I know one river running;
there the nine adders TODO.

**17** Motan ealle wéoda · nu wyrtum á·springan
sǽs tó·slúpan, · eal sealt wæter
ðonne ic þis attor · of þé ge·bláwe.

TODO

**P1** Mucgwyrt, weg-brade þe eastan open sy, lombes-cyrse, attor-laðan, mageðan, netelan, wudu-sur-æppel, fille and finul, ealde sapan. Ge·wyrc ða wyrta to duste, mængc wiþ þa sapan and wiþ þæs æpples gor. Wyrc slypan of wætere and of axsan, ge·nim finol, wyl on þære slyppan and beþe mid æggemongc, þonne he

6 þa sealfe on do, ge ær ge æfter. Sing þæt galdor on æcre þara
wyrta, :III: ær he hy wyrce and on þone æppel eal-swa; ond singe
8 þon mẹn in þọne mȕð and in þá éaran búta and on ðá wunde þæt
ilce gealdor, ær he þá sealfe on dó.

TODO.

# Old Norse galders

## Ribe galder stick (DR EM85;493)

**Dating:** Mediæval.
**Meter:** *Ancient-words-law*, *Galders-law*

### Introduction

A wooden stick from the Danish city of Ribe. The galder is syncretic and contains numerous pre-Christian elements 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 aid of natural forces (Earth, Up-heaven and the Sun) and Christian divinitities (God and Saint Mary) so 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 say the charm. Part four (ll. 15, which is probably prose) gives the personal name "Bonde", perhaps the addressee, and concludes with an "Amen".

### Text

1 Jorð bið ak varðę · ok up-himęn
2 sól ok santę María · ok salfęn Guð dróttęn
þęt hann lę́ mik lę́knęs-hand · ok lyf-tungę
4 at lyfę bifjandę · þęr bótę þarf.

I pray Earth to protect and Up-heaven,
the Sun and Saint Mary, and the very Lord God,
that he lend me a leecher's hand and medicine-tongue,
as medicine for the trembler who needs the cure.

2 Ór bak ok ór bryst

2 ór líkę ok ór lim
ór ǿvęn ok ór ǿręn
4 ór allę þé þęr illt kann í at kumę.

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!

**3** Svart hêtęr stênn · hann stǫ́r í hafę útę,
2 þęr liggęr á þé ní*u* nauðęr;
þǫ́r skulę hvęrki sǫ́tęn sofę;
4 ęð varmęn vakę;
førr ęn þú þęssa bót biðęr, þęr ak orð at kvǫ́ðę.

Swart is a stone called; it stands out in the ocean.
There lie on it nine needs;
they will neither sleep sweetly
nor wake warmly,
until thou prayest this cure
to which I have given the words.

## The Canterbury Galder

**Dating:** c. 1075
**Meter:** *Ancient-words-law*

### Introduction

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.

### Text

Gyrils sár-þvara!
2 Far-ðu nú, · fundinn es-tu!
Þórr vegi þik · þursa dróttinn!
4 Jórils sár-þvara!
Viðr áðra-vari.

O Gyrel's wound-borer!
Go thou now; found art thou!
May Thunder smite thee, O lord of Thurses!
O Erel's wound-borer!
Against pus of veins.

## Sigtuna Rib (U NOR1998;25)

**Dating:** c. 1100
**Meter:** *Ancient-words-law*

### Introduction

TODO: Introduction.

### Text

Jórils vrið, ... vaksna úr Króki!
2 Batt han riðu · barði hann riðu,
auk síða sarð · sára rann.
4 Vara hafir fullt fengit; · flý braut, riða!

O Erel's trembling, grow out of Crook!
He bound the fever; he beat the fever,
and thereafter fucked(?) 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*

### introduction

TODO: Introduction

### Text

Þurs sár-riðu, · þursa dróttinn;
fliu þú nú · fundinn es!
Af þér þríar þráar, ulfr;
af þér níu nôþir, ulfr!
Efir þessi sér, auk es unir ulfr.
Niut lyfja!

O thurse of the wound-fever, O lord of Thurses;
fly thou now; found art thou!
Have for thee three yearnings, O wolf!
Have for thee nine needs, O wolf!
He has this for himself, and the wolf is content.
Benefit from the medicine!

# Galders from Bryggen

## Introduction

Several galders or magical inscriptions are part of the cache of mediæval 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 *Skí* 36, in which Shirner, Free's servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ęrgi* 'queerness, degeneracy', *óði* 'madness', and *ó·þoli* 'restlessness, impatience' unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that *Skí* 36 is reflecting an authentic form of Norse "love magic" (for it is unlikely that the present inscription should derive directly from that poem) by which a woman is cursed with sexual restlessness until she succumb to the will of the male curser.

A more distant parallel may be seen in the curse-formula found on the two C7th runic inscriptions from Stentoften and Björketorp (see TODO), wherein the destroyer of the respective monuments is cursed to become *hermalausar argjú* 'restless (a different root from *ó·þoli* above!) with queerness', i.e. 'incessantly randy'.

Side D ends with a string of fake-Latin gibberish, a clear sign of Christian syncretic influence on the Old Norse-Germanic magical tradition.

**A** Ríst ek bót-rúnar · ríst ek bjarg-rúnar
2 ein-falt við ǫlfum

tví-falt við trollum
4 þrí-falt við þu*rsum*

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 ę́ vili
lę́-vís kona · lífi þínu g*randa*.

Against the scatheful shag-walkirrie,
so that she may not—though she always wants to—
that guile-wise woman—harm thy life.

**C** Ek sendir þér · ek sé á þér
2 ylgjar ergi · ok ó·þola;
á þér hríni ó·þoli · ok jǫtuns móð*r*;
4 sit-tu aldri, · sop-tu aldri.

I send to thee, I see on thee
a she-wolf's queerness and restlessness;
may restlessness stick on thee, and an ettin's wrath!
Never sit, never sleep!

**D** Ant mér sem sjalfri þér.
2 **†Beirist rubus rabus et arantabus laus abus rosa gava†**

Love me like thy self.
...

---

2 **†Beirist rubus rabus et arantabus laus abus rosa gava†** '...' | Latin-like gibberish.

## B 380

**Dating:** ?
**Meter:** *Galders-law*

A short little charm explicitly invoking the two most important Heathen Gods, Thunder and Weden. The inscription postdates the official conversion of Norway by over a hundred years, and it is an open question whether the two mentioned gods were still seen in a good light or whether they had already been assimilated into the Catholic system of demons and devils. This

question is important since it determines the context of the letter: was it well-wishing, assuming that the receiver was of like mind to the sender, or did he have more sinister intent than the first line lets on? Judging from the first line, and from the half-Heathen contents of many other inscriptions found at Bryggen (some from as late as the C14th), I see it as crypto-Heathen.

Hęill sé þú · ok í hugum góðum;
2 Þórr þik þiggi,
Óðinn þik ęigi.

Mayst thou be hale and in good spirits;
may Thunder receive thee,
may Weden own thee.

---

1 Hęill sé þú · ok í hugum góðum 'Mayst thou be hale and in good spirits' | A formulaic greeting. The very same line is found in *Hym* 41; see note there for parallels.

3 Óðinn þik ęigi 'may Weden own thee' | See note to *Vsp* 23.

# Miscellaneous Runic Poetry

# Introduction to Runic Poetry

Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone will be found under Norse Heroic Poetry, and the Runic version of the *Dream of the Rood* under Christian poetry.

Metrically the poetry is generally in *Ancient-words-law*. A few fragments from Jutland are in *Leeds-meter* and two from Sweden are in *Court-spoken meter*.

# Three Rune 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 *dagʀ* '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 *dagʀ* '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/þ* > *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 for the old **ʀ**-rune where there is complete disagreement about the original name. This is easily understood, since the sound which that rune designated was lost in early Old English.

## The English Rune Poem

**Dating:** 700s–C10th
**Meter:** *Ancient-words-law*

TODO: Introduction. Preservation only in printed copy.

1 ᚠ (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** ᚢ (ur) byþ ân-mód · and ofer-hyrned,
fela-frécne deor, · feohteþ mid hornum,
mære mór-stapa; · þæt is módig wuht.

TODO: TRANSLATION.

**3** ᚦ (ðorn) byþ ðearle scearp; · ðegna ge·hwylcum
an-feng ys yfyl, · un-gemetun reþe
manna ge·hwylcun · ðe him mid resteð.

TODO: TRANSLATION.

**4** ᚩ (os) byþ ord-fruma · ælcre spræce,
wís-dómes wraþu · and witena frofur,
and eorla ge·hwam · ead-nys and to·hiht.

TODO: TRANSLATION.

**5** ᚱ (rad) byþ on recyde · rinca ge·hwylcum
sefte, and swiþ-hwæt · ðam ðe sitteþ on ufan
meare mægen-heardum · ofer míl-paþas.

TODO: TRANSLATION.

**6** ᚳ (cen) byþ cwicera ge·hwam · cúþ on fyre,
blac and beorht-líc, · byrneþ oftust
ðær hí æþelingas · inne restaþ.

TODO: TRANSLATION.

**7** ᚷ (gyfu) gumena byþ · gleng and herenys,
wraþu and wyrþ-scype, · and wræcna ge·hwam
ar and ætwist · ðe byþ oþra leas.

TODO: TRANSLATION.

**8** ᚹ (wen) ne bruceþ · ðe can wéana lýt,
sâres and sorge, · and him sylfa hæfþ

blǽd and blysse · and eac byrga ge·niht.

TODO: TRANSLATION.

**9** ᚻ (hægl) byþ hwítust corna; · hwyrft hit of heofones lyfte,
2 wealcaþ hit windes scura, · weorþeþ hit to wætere syððan.

TODO: TRANSLATION.

**10** ᚾ (nyd) byþ nearu on breostan, · weorþeþ hi ðeah oft niþa bearnum
2 to helpe and to hæle ge·hwæþre, · gif hí his hlystaþ æror.

TODO: TRANSLATION.

**11** ᛁ (is) byþ ofer-ceald, · un-ge·metum slidor,
2 glisnaþ glæs-hluttur, · gimmum ge·licust,
flor forste ge·woruht, · fæger an-sýne.

TODO: TRANSLATION.

**12** ᛄ (ger) byþ gumena hiht, · ðon God læteþ,
2 hâlig heofones cyning, · hrusan syllan
beorhte bleda · beornum and ðearfum.

TODO: TRANSLATION.

**13** ᛇ (eoh) byþ utan · un-smeþe treow,
2 heard, hrusan fæst, · hyrde fyres,
wyrt-rumun under·wreþyd, · wynan on éþle.

TODO: TRANSLATION.

**14** ᛈ (peorð) byþ symble · plega and hlehter
2 [...] wlancum · ðar wigan sittaþ
on beor-sele · blíþe æt·somne.

TODO: TRANSLATION.

**15** ᛉ (eolhx)-secg eard hæfþ · oftust on fenne,
2 wexeð on wature, · wundaþ grimme,
blode breneð · beorna ge·hwylcne

ðe him ænigne · on-feng ge·deð.

TODO: TRANSLATION.

**16** ᛋ (sigel) sé-mannum · symble biþ on hihte,
ðonn hi hine feriaþ · ofer fisces beþ,
oþ hí brim-hengest · bringeþ to lande.

TODO: TRANSLATION.

**17** ᛏ (tir) biþ tâcna sum, · healdeð trywa wel
wiþ æþelingas, · â biþ on færylde,
ofer nihta ge·nipu · næfre swiceþ.

TODO: TRANSLATION.

**18** ᛒ (beorc) byþ bleda leas, · bereþ efne swa ðeah
tânas b·útan tudder, · biþ on telgum wlitig,
heah on helme · hrysted fægere,
ge·loden leafum, · lyfte ge·tenge.

TODO: TRANSLATION.

**19** ᛖ (eh) byþ for eorlum · æþelinga wyn,
hors hófum wlanc, · ðær him hæleþe ymb,
welege on wicgum, · wrixlaþ spræce,
and biþ un-styllum · æfre frofur.

TODO: TRANSLATION.

**20** ᛗ (man) byþ on myrgþe · his magan leof;
sceal þeah ânra ge·hwylc · oðrum swícan,
for ðam dryhten wyle · dóme síne
þæt earme flæsc · eorþan be·tæcan.

TODO: TRANSLATION.

**21** ᛚ (lagu) byþ leodum · lang-sum ge·þuht,
gif hí sculun neþun · on nacan tealtum,
and hi sæyþa · swýþe bregaþ,
and se brim-hengest · bridles ne gymeð.

TODO: TRANSLATION.

**22** ᛜ (ing) wæs ǽrest · mid Éast-Dęnum
ge·sewen sęcgun, · oþ he siððan éast
ofer wǽg ge·wât, · wæn æfter rann;
ðus heardingas · ðone hæle nęmdun.

TODO: TRANSLATION.

**23** ᛟ (eþel) byþ ofer-leof · æg·hwylcum men,
gif he mot ðær rihtes · and ge·rysena on
brúcan on blode · bleadum oftast.

TODO: TRANSLATION.

**24** ᛞ (dæg) byþ drihtnes sond, · deore mannum,
mære metodes leoht, · myrgþ and to·hiht
eadgum and earmum, · eallum brice.

TODO: TRANSLATION.

**25** ᚪ (ac) byþ on eorþan · ęlda bearnum
flæsces fodor, · fereþ ge·lome
ofer ganotes bæþ; · gâr-sęcg fandaþ
hwæþer âc hæbbe · æþele treowe.

TODO: TRANSLATION.

**26** ᚫ (æsc) biþ ofer-heah, · ęldum dýre,
stiþ on staþule, · stede rihte hylt,
ðeah him feohtan on · firas monige.

TODO: TRANSLATION.

**27** ᛦ (yr) byþ æþelinga · and eorla ge·hwæs
wyn and wyrþ-mynd, · byþ on wicge fæger,
fæst-lic on fær-elde, · fyrd-geatewa sum.

TODO: TRANSLATION.

**28** ᛡ (iar, ior) byþ éa-fixa, · and ðeah á bruceþ

fódres on foldan, · hafaþ fægerne eard,
wætre be·worpen, · ðær he wynnum leofaþ.

TODO: TRANSLATION.

**29** ᛉ (ear) byþ egle · eorla ge·hwylcun,
ðonn fæst-lice · flæsc on·ginneþ,
hraw colian, · hrusan ceosan
blac to ge·beddan; · bleda ge·dreosaþ,
wynna ge·witaþ, · wera ge·swicaþ.

TODO: TRANSLATION.

## The Icelandic Rune Poem

**Dating:** Mediæval.
**Meter:** Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three kennings for it. It is only attested in late manuscripts which often have major disagreements with each other.

**1** Fé es frǫ́nda róg · ok flóðar viti
ok graf-sǫ́ðs gata.

Wealth is strife of kinsmen and beacon of the sea
and grave-saithe's [SERPENT's] street.

**2** Úr es skýja grátr · ok skára þvǫ́rrir
ok hirðis hatr.

Drizzle is weeping of clouds and ...
and shepherd's hatred.

**3** Þurs es kvenna kvǫl · ok kletta í·búi
ok varð-rúnar verr.

Thurse is women's torment and indweller of hills
and husband of the weird-whisperess [GIANTESS].

**4** Ǫ́ss es aldinn gautr · ok Ǫ́s-garðs jǫfurr,
ok Val-hallar vísi.

Os is ancient Geat, and Osyard's chief,
and Walhall's overseer.

**5** Rǫið es sitjandi séla · ok snúðig fǫrð
2 ok jós ǫrfiði.

Chariot is sitting bliss and twirling journey
and horse's heavy work.

**6** Kaun es barna bǫl · 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 þrǫ · ok þungr kostr
2 ok vás-samlig verk.

Need is maidservant's yearning and scant choice
and working in wet-cold weather.

**9** Íss es áar bǫrkr · ok unnar þękja
2 ok fęigra 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 skjǫldr · ok skínandi rǫðull
2 ok ísa aldr-tregi.

Sun is the shield of clouds and shining wheel

and ice-sheets' life-sorrow.

**12** Týr es ęin-hęndr ǫ́ss · ok ulfs lęifar
2 ok hofa hilmir.

Tew is the one-handed Os and the wolf's leftovers
and lord of hoves.

**13** Bjarkan es laufgat lim · ok lítit tré
2 ok ung-samligr viðr.

Birch is leafy branch and little tree
and youthful wood.

**14** Maðr es manns gaman · ok moldar auki
2 ok skipa skręytir.

Man is man's joy and the product of dust
and adorner of ships.

**15** Lǫgr es vellanda vatn · ok víðr kętill
2 ok glǫmmungr grund.

Liquid is boiling water and wide kettle
and TODO.

**16** Ýr es bęndr bogi · ok brot-gjarnt járn
2 ok fęnju flęygir.

Yew is a bent bow and easily broken iron
and arrow's hurler.

## The Norwegian Rune Poem

**Dating:** Mediæval.
**Meter:** Unclear.

The **Norwegian rune poem** is clearly very closely related to the Icelandic. With the exception of runes 2 (*úr* 'slag') and 4 (*óss* 'river-mouth'), the names of the runes are identical, as are many of the kennings used to describe them.

Still the language is unmistakably that of mediæval Norway. As can be seen from the rhymes and alliteration the following uniquely Norwegian sound changes have occurred:

- *hl, hn, hr* > *l, n, r* (2 *lęypr* < *hlęypr*; 8 *nęppa* < *hnęppa*; 5 *rossum* < *hrossum*).
- *rst* > *st* (5 *vęsta* < *vęrsta*)

1 ᚠ Fé vęldr frǫ́nda rógi; · fóðisk ulfr í skógi.

Wealth causes the strife of kinsmen; the wolf feeds itself in the wood.

2 ᚢ Úr 's af illu jarni; · opt lęypr rǫinn á hjarni.

TRANSLATION.

3 ᚦ Þurs vęldr kvinna kvillu; · kátr verðr fár af illu.

TRANSLATION.

4 ᚨ Óss er flęstra fęrða · fǫr, en skalpr er sverða.

River-mouth is the path of most journeys, and the scabbard-mouth is of swords.

5 ᚱ Rǫið kveða rossum vęsta; · Rǫginn sló sverðit bęsta.

Chariot they say is worst for horses; Rein struck the best sword.

6 ᚴ Kaun er barna bǫlvan; · bǫl gørvir nán fǫlvan.

TRANSLATION.

7 ᚼ Hagall er kaldastr korna; · Kristr skóp hęiminn forna.

Hail is coldest of kernels; Christ created the world of yore.

8 ᚾ Nauðr gørir nęppa kosti; · nøktan kęlr í frosti.

TRANSLATION.

9 ᛁ Ís kǫllum brú brǫiða; · blindan þarf at lęiða.

Ice we call a broad bridge; the blind man must be lead.

10 ᛅ Ár er gumna góði; · get'k at ǫrr var Fróði.

Year is men's boon; I recall that Frood was mad.

**11** ᛋ Sól er landa ljómi; · lúti'k hęlgum dómi.
Sun is the light of the lands; I bow in the holy place.

**12** ᛏ Týr er ęin-ęndr ása; · opt verðr smiðr blása.
Tew is the one-handed of the Eese; the smith must often blow.

**13** ᛒ Bjarkan er lauf-grønstr líma; · Loki bar flęrða tíma.
TRANSLATION.

**14** ᛘ Maðr er moldar auki; · mikil er gręip á hauki.
Man is the product of dust; mighty is the grip on the hawk.

**15** ᛚ Lǫgr er er fęllr ór fjalli · foss; en gull eru nossir.
TRANSLATION.

**16** ᛦ Ýr er vetr-grønstr viða; · vęnt 's, er brennr, at sviða.
Yew is winter-greenest of trees; 'tis expected, when it burns, to get singed.

# Runic Poetry from Sweden and Gotland

## Introduction

TODO.

## G 203

**Dating:** C11th
**Meter:** *Ancient-words-law*

TODO.

Sig·mundr lét raisa stain eptiʀ brýðr sína auk bró gierva eptiʀ
2 Sigbiern—Sankta Mikál hielpi *siál h*ans—auk at Bótraif auk at
Sigraif auk at Aibiern, faður þaiʀa aldra,

Syemund had this stone raised after his brothers and the bridge made after Syebern—may Saint Michael help his soul—and after Bootraf and after Syeraf and after Eanbern, the father of them all,

auk byggvi hann · ï bý sunnarst.

and he lived on the southernmost farm.

Gaiʀviðr lęgði orm-áluʀ; némʀ innti ýʀ.

Garwith laid the serpent-tracks; TODO.

Sig·mundr *hefiʀ* · slíku unnit
2 kuml karl-mannum. · Þet aʀ †ke...† kunn.
Hier mun standa · stainn at merki,

4 biertr á biergi, · en bró fyriʀ;
Róðbiern rísti · rúniʀ [þ]essaʀ,
6 Gaiʀlaifʀ sumaʀ, · aʀ garla kann.

Syemund has accomplished such
a monument for men; that is known to ...
Here will stand the stone as a mark,
bright on the hill and the bridge ahead.
Rothbern carved these runes,
[and] Garlaf, who knows clearly, some.

## Sm 5

**Dating:** Ciith
**Meter:** *Ancient-words-law*

TODO. The carver seems to struggle with consonant clusters. Thus he spells 2b *mestr* as **mesr** and 3b *aldri* as **ali**(!).

Gôtr satti stên þęnna eptiʀ Ketil sun sinn.
2 Hann vaʀ manna · mestr ó·níðingʀ
eʀ á Eng-landi · aldri týnði.

Geat raised this stone after Kettle his son.
He was of men the greatest un-nithing,
who in England lost his life.

---

2 mestr ó·níðingʀ 'greatest un-nithing' | An instance of *litotes*; Kettle was a very virtuous man.

## Sm 16

**Dating:** Ciith
**Meter:** *Ancient-words-law*

TODO.

Hró·stęinn auk Ęi·lífʀ, · Áki auk Hǫ·kon,
2 ręistu þęiʀ svęinaʀ · ęptiʀ sinn faður
kumbl kęnni=ligt · ęptiʀ Kala dauðan.
4 Þý mun góðs manns · um getit verða,
með stęinn lifiʀ · ok stafiʀ rúna.

Rothstan and Anlif, Onec and Hathkin,
these lads raised after their father
a remarkable monument, after the dead Cale.

Therefore 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" cf. *Háv* 39. The first line is not poetic.

Gunni satti stên þęnna eptiʀ Súna, fǫður sinn,
2 mildan orða · ok mataʀ góðan.

Guthe set this stone after Sown, his father,
generous of words and good of meat.

## Sm 44

**Dating:** C11th
**Meter:** *Ancient-words-law*

A heavily damaged stone, inscription more visible in Bautil. The expression is formulaic; cf. Sm 39, Sö 130, U 703, U 739, and U 805.

TODO mildan við sinna · ok mataʀ góðan,
2 TODO.

TODO
Generous with his men and good of meat.
TODO

## Sö 34–35 (Tjuvstigen)

**Dating:** 1000–C12th
**Meter:** *Ancient-words-law*

Two paired stones standing next to each other. The last line of Sö 35 is not poetic.

**Sö 34** Styr·laugʀ ok Holmbʀ · stęina ręistu
2 at brøðr sína, · brautu nęsta.
Þęir ęndaðus · í austr-vegi,

4 Þór·kęll ok Styr·bjǫrn, · þiagnar góðir.

Sturley and Holm raised the stones,
after their brothers, nearest to the road.
They were ended in the Eastern way,
Thurkettle and Sturbern, good thanes.

---

2 brautu nęsta 'nearest to the road' | Cf. *Háv* 72.

**Sö 35** Lét Ingi·gęirr · annan ręisa stęin
2 at sonu sína, · sýna giǫrði.
Guð hjalpi ǫnd þęira. Þórir hjó.

Inggar let raise another stone,
after his sons made visible.
God may help their spirit. Thurer hewed.

## Sö 56 (Fyrby)

**Dating:** 1000–C12th
**Meter:** *Ancient-words-law*

TODO: INTRODUCTION.

Iak vęit Há·stęin · þá Holm·stęin bróðr
2 męnnr rýnasta · á Mið-garði
sęttu stęin · auk stafa marga
4 eptir Frey·stęin · fǫður 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:** 1000–C12th
**Meter:** *Ancient-words-law* with hendings in the b-verses

A standing stone inscribed on one side with a large cross. Already on the earliest depictions the stone was damaged, but an even larger part has now gone missing. Other stones that mention Longbeardland (Lombardy) include TODO... The meter is highly unusual for runic Swedish poetry, relying on hendings (in line 2 an ethel-hending *arð- : barð-*, in line 3 a shot-hending *land- : ęnd-*). Line 2b is formulaic; see note.

Inga rǫisti stǫin þannsi at Ǫ́·lǫif sinn **a**...
2 Hann austar=la · arði barði
auk á Lang-barði- · landi ǫndaðis.

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 [awawy] from Iceland ploughed with the prow'.

## Sö 130

**Dating:** 1000–C12th
**Meter:** *Ancient-words-law*

A standing stone. TODO. The expression is formulaic; cf. Sm 39, Sm 44, U 703, U 739, and U 805.

Fiuriʀ gǫrðu · at fǫður góðan
2 dýrð drǫngi=la · at Dómara
mildan orða · ok mataʀ góðan.
4 Þat ...

Four men made after their good father,
honourably a mark of praise after Doomer
mild of words and good of meat.
This ...

## Sö 154 (Skarpåker)

**Dating:** C11th
**Meter:** *Ancient-words-law*

The couplet at the end, expressing a father's grief for his son, also serves as a good example of the Wiking Age preoccupation with the End Times. The stone is decorated with a cross, but the text has no signs of Christian influence, and the language is traditional.

Cf. especially Arn *Hryn* 3/7–8 (in SkP 2, see also note there): *meiri verði þinn an þeira · þrifnuðr allr, und's himinn rifnar.* 'greater than theirs may all thy wealth be until heaven rends.'

Gunn·arr rǫisti stǫin þannsi at Lýð·bjorn, son sinn.

Guther raised this stone after Leodbern, his son.

Jǫrð sal rifna · ok upp-himinn.

Earth shall rend, and Up-heaven.

---

1 sal 'shall' | A Swedish dialectal form of *skal* 'id.,' cf. dialectal Swedish *sa*.

## 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.

Tóla lét rǫisa stǫin þennsa at son sinn Harald, bróður Ingvars.

Toole had this stone raised after his son Harold, brother of Ingwar.

Þǫiʀ fóru drǫngi=la · fiarri at gulli
2 ok austar=la · ǫrni gǫ́fu,
dóu sunnar=la · á Sǫrk-landi.

They journeyed valiantly far for gold,
and easterly gave to the eagle;
died southerly in Serkland.

---

2 ǫrni gǫ́fu 'gave to the eagle' | They "provided a feast for the eagle", namely with the carnage of slain foes; for eagles and ravens as eaters of corpses and drinkers of blood cf. Meissner (1921, pp. 118, 203, 207–208). Similar things are said of kings in numerous Scaldic poems from Iceland and Norway, and the lack of an object to *gǫ́fu* reveals that this expression must have been well known also in Sweden.

## U 323

**Dating:** C11th
**Meter:** *Ancient-words-law*

A standing stone from Sälna, Uppland. No decorations, but explicitly Christian. Note the loss of initial *h*.

Ǫy·stên auk Iurundr auk Biorn, þêʀ brǿðr rêsþu ... -stên **trums**
2 fǫður sinn.
Guð 'ialpi 'ans ǫnd auk sêlu; for·gifi 'ǫ̀num sakaʀ auk syndiʀ.

Eanstan and Earend and Bern—those brothers raised ... -stan '...' their father.
God help his breath and soul, forgive him his crimes and sins.

4 *Ę*î mun liggja · með aldr lifiʀ
bró harð-slagin · brêð e*ft góðan*;
6 svênaʀ k*ęrðu* · at sinn fǫður
má êgi brôtaʀ-kuml · bętra verða.

Ever will lie—while the age lives—
the hard-hammered bridge, broad, after a good man.
The swains made it after their father;
no road-monument can be greater.

## 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 *Háv*; see Index. The first line is not poetic.

Ás·vi lét ręisa stęin þennsa at Ǫrn·ulf, son sinn góðan.
2 Hann byggi hér · ...,
mandr matar góðr · ok máls risinn.

Oswye let raise this stone after Arnolf, her good son.
He dwelled here ...,
a man good of meat and proud of speech.

## U 739

**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 *Háv*; see Index. The first line is not poetic. For other stones raised by someone in memory of themselves, see TODO.

Hol·bjǫrn lét ręisa stęin at sik sjalfan.
2 Hann vaʀ mildr mataʀ · ok máls risinn.

Holbern had this stone raised 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 *Háv*; see Index. The first line is not poetic.

Fylkir lét rǫisa st*ęin eptir* **iel**, bróður sinn, ok Gunn·marr eptir **menk**, fǫður sinn,
2 bónda góðan matar; · byggi ï Vík-býˊ.

Filch had this stone raised after ..., his brother, and Guthmar after ..., his father,
a farmer good of meat; he lived in Wickby.

# Index (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)

**All Gods** (ON *ǫll goð*) Occurs especially in ritual or ritual-adjacent use (*Grm* 43, *Lok* 11; cf. *Hákm* 18, where the piety of the dead king Hathkin is shown by his being greeted by *rǫ́ð ǫll ok rǫ́gin* 'all the Redes and Reins', and the prayer in *Sigrdr* 3–4, which collectively invokes the Eese and Ossens). This suggests a native Germanic conception of Godly Oneness; see also the Thing of the Gods, where the Gods gather to steer the fates of the world.

Similar expressions are found in other old Indo-European religions, e.g. the Vedic *víṣvē dēvā́ḥ* 'All Gods', to Whom are dedicated numerous hymns of *ṚV*, and the Greek Πάν·θειον, that is, a temple dedicated to All Gods.

The idea of Godly Oneness may have been disputed; about this Saxo Grammaticus (2015) 1.7.2 gives an interesting anecdote. At one point Weden departed, and during his absence was usurped by the obscure *Mithothin* (perhaps "With-Weden"), who reformed the cult:

> *Cuius secessu Mithothyn quidam prestigiis celeber, perinde ac celesti beneficio vegetatus, occasionem et ipse fingende divinitatis arripuit barbarasque mentes novis erroris tenebris circumfusas prestigiarum fama ad cerimonias suo nomini persolvendas adduxit. Hic deorum iram aut numinum violationem confusis permixtisque sacrificiis expiari negabat ideoque eis vota communiter nuncupari prohibebat, discreta superum cuique libamenta constituens. Qui cum Othino redeunte relicta prestigiarum ope latendi gratia Pheoniam accessisset, concursu incolarum occiditur.*
>
> 'A certain Mithodin, a famous illusionist, was animated at his departure as if by a kindness from heaven and snatched the chance to pretend divinity himself; his reputation for magicianship clouded the barbarians' minds with the murk of a new superstition and led them to perform holy rites to his name. He asserted that the gods' wrath and the profanation of their divine authority could not be expiated by confused and mingled sacrifices; so he arranged that they must not be prayed to as a group, but separate offerings (*libamenta*) be made to each deity. When Odin returned, the other no longer resorted to his conjuring but went off to hide in Funen, where he was rushed upon and killed by the inhabitants.'

This obviously mythologised retelling may perhaps reflect an actual historical theological conflict or attempted religious reform, but if that is the case it does not appear to have been successful.

**ape** (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNWGmc. **apó*) In the Old Norse the word seems to mean 'fool, buffoon', in the other old languages apparently 'monkey', though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?

**aught** (ON *ę́tt*, OE *æht* 'possession, property') The Nordic (paternal) clan or family line.

**begale** (OHG *bi·galan*) To enchant, bewitch something or someone by singing a galder. Transitive of gale.

**bigh** (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness being the word used for a warrior's loyalty towards his lord, and of a lord's grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type "breaker of rings" (e.g. *béaga brytta* 'the breaker of bighs' in *Beow* 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*) Base meaning 'judgment, verdict' (whence Doomsday, 'judgment Day'), but in the Norse and Anglo-Saxon poetry often specifically referring to one's fame or good reputation (that is, how others will judge one's character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *Háv* 77 (see there): *I know one that never dies: the* ***Doom*** *o'er each man dead.* and *Beow* 1384-1389, where Beewolf consols king Rothgar after Grendle's mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sélre bið æg-hwǽm, / þæt hé his fréond wrece, · þonne hé fela murne. / Úre æghwylc sceal · ende ge·bídan / worolde lífes; · wyrce sé þe móte /* ***dómes*** *ǽr 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·sprǫng / æfter déað-dæge · dóm un-lýtel / syþðan wíges heard · wyrm á·cwealde / hordes hyrde* [...] 'For Syemund sprang up / after his death-day an unlittle

[great] **Doom**, / since hard in conflict he defeated the wyrm, / the hoard's herder.' and 953b–955a: [...] *þú þé self hafast / dęḑum ge·frǫmed · þæt þín* ***dóm*** *lyfað / áwa tó aldre* [...] 'Thou hast for thyself / by deeds accomplished that thy **Doom** lives / for ever and ever.'

**feather-hame** (ON *fjaðr-hamr*, OE *feðer-hama*, OS *feðar-*, *feðer-hamo*) A plumage which when donned by the wearer lets him fly like, or become a bird. One is owned by Frow and used by Lock to fly between the homes in *Þrk*. In the Christian *Heli* 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 that cf. particularly *Háv*.

**fey** (ON *fęigr*, OE *fǣge*, OHG *feigi* 'cowardly') Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest documented Scandinavian use is on the Rök stone: **aft uamuþ stąnta runaʀ þaʀ + n uarin faþi faþiʀ aft** ***faikiąn*** **sunu** *Apt Vǫmóð standa rúnaʀ þáʀ, en Varinn fáði, faðir aft* fęigjan *sonu* 'After Woemood (*Vǫmóðr*) stand these runes, but Warren (*Varinn*) painted, the father after the **fey** son.' See PCRN HS II:35, p. 928 ff. (TODO)

**feyness** (ON *fęigð*) The state of being fey.

**fimble-** (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle, Fimblewinter.

**five days** (ON *fimm dagar*) The Old Scandinavian (and perhaps Germanic) week was originally five days long, the seven-day week being a later import, as seen by the names of the days, which are obviously calqued from the Latin (*Dies Mercurii* = Weden's day, et.c.). According to the *Gula* there were six weeks in a month, and "five days" is used as a generic period of time in *Háv* 51 and 74; in st. 74 it is contrasted with month. Related to this is the legal term *fifth* (ON *fimmt*, OSw. *fæmt*), a meeting or gathering set to be held at a five-day notice. See *fimt* in CV, LMNL for further discussion.

**galder** (ON *galdr*, OE *gealdor*, OHG *galdar*) A magical song or incantation, probably synonymous with leed. Verbal noun formed to gale 'to sing, chant'.

**gale** (ON *gala*, OE *galan*, OHG *galan*) To sing, chant, especially of magical songs; verbal root of galder 'something sung, chanted'.

**gand** (ON *gandr*, Latin *gandus*) A witch's familiar or foul spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO

**gid** (ON *goði*, OE *Gydda* masc. given name) A heathen priest or master of ceremonies.

**gidden** (ON *gyðja*, OE *gyden* 'goddess') The womanly equivalent or wife of a gid.

**good of meat** (ON *matar góðr*, *góðr matar*) An old formula appearing in *Háv* 39 and numerous Swedish Wiking Age Runic inscriptions Sm 39, Sm 44, Sö 130, U 703, and U 805. Cf. U 739 which has the related *mildr mataʀ* 'mild of meat'. Antonyms are *matar illr* 'evil of meat' and meat-nithing.

**guest** (ON *gęstr*, OE *giest*, OS *gast*, OHG *gast*, Got. *gasts*, PGmc. *gastiz*) Guests were often strangers, wanderers, who would come to beg for food and lodgings. The Old Germanic peoples placed great value on hospitality. TODO.

**hame** (ON *hamr*) A skin, shape. People could "shift hames" (ON *skipta 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 *Yng* 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-rideresses, evening-rideresses.

**harrow** (ON *hǫrgr*, OE *hearg*, PNWGmc. **harugaʀ*) A hallowed cairn or stone-heap. *Hdl* 10 describes the construction of one. The Norwegian laws prescribe the "breaking of harrows and burning of hoves".

See also hove, wigh.

**hold** (ON *hollr*, OE *hold*, OS *hold*, OHG *hold*) 'Favourable, loyal, gracious', often of a ruler towards his subject (in the sense of 'gracious, benevolent') or vice-versa (in the sense of 'loyal, devoted'). Mirroring these earthly relationships, it is often used to refer to divine grace, both of the Christian God—thus in the *Ecclesiastical Laws of King Cnut* ALIE I (p. 372): *Þam byþ witod-líce God hold, þe bið his hlâforde riht-líce hold* 'Indeed God is **hold** to him who is rightly **hold** to his lord'—but in the oldest Scandinavian material likewise of the Heathen gods. So *Lok* 4 (e.): *holl regin* '**hold** Reins', and *Oddrgr* 9/1: *Svá hjalpi þér · hollar véttir* 'So help thee **hold** wights'.

This word is common in old Scandinavian oath formulæ, e.g. in the elder redaction of the West-Geatish Law: *Svá sé mér goð holl* 'So may the Gods(!) be **hold** to me,' in mediæval Norwegian laws (NGL II[197,397]) and Grey-Goose (TODO: cite): *Guð sé mér hollr ef ek satt segi, gramr ef ek lýg* 'God be **hold** to me if I speak truly, wroth if I lie,' in Grey-Goose (TODO) also: *Sé guð hollr þeim er heldr griðum, en gramr þeim er grið rýfr* 'God be **hold** to him who keeps the truce, but wroth against him who breaks the truce'. I refer to Läffler (1895) for further discussion on these formulæ.

**holdness** (ON *hylli*, OE *hyldu*, OHG *huldí*) Abstract noun formed to hold, meaning 'favour, loyalty, grace,' with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grm* 43, where (according to my interpretation) the preparer of food at the bloot is said to earn the "**holdness** of Woulder and of all the gods;" and *Grm* 53 where the disgraced king Garfrith is said to have been bereft of the support *gęngi* of Weden and all the Oneharriers, and of "Weden's **holdness**" (*Óðins hylli*). "Weden's holdness" is also mentioned in a stanza by Hallfrith (edited as Hfr Lv 7 by Diana Whaley in SkP V), who laments that: "The whole race of man has wrought songs to win the **holdness** of Weden; I recall the fully rewarded works of our kinsmen/ancestors."

From the semantics of this word the Germanic view on heavenly grace is clear: the Gods are **hold** towards those who do good works, which include swearing true oaths, faithfully observing truces, partaking in the bloot, following rules of hospitality, and composing poetry—and gram 'wroth' towards those who do the opposite.

**Home** (ON *hęimr*, OE *hám*, PNWGmc. **haimaʀ*) In the Norse often referring to a realm in the cosmology (*Vsp* 2: "I remember nine **Homes**", *Vafþ* TODO: "From the runes of the Ettins and of all the gods I can speak truly, for I have come into each **Home**"). Thus Ettinham is the '**Home**/realm of the ettins'. When used on its own it means 'the world (that we inhabit)'. See also Nine Homes, Thrithham.

**leat** (ON *hlaut*) In some saws explained as the blood drained from the offered animal; the verbal root is *hljóta* 'to get by lot' and this word certainly refers to the use of the blood for auguries.

**leat-twig** (ON *hlaut-tęinn*) A twig used to sprinkle the leat. The pattern of the blood would presumably be inspected for the augury; cf. *Hym* 1.

**leek** (ON *laukr*, OE *léac*, PNWGmc *laukaʀ*) The leek was a plant of great cultural importance. It was seen as the noblest plant, so *II Guðr* 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; and *Vsp* 4, where the earth of the Golden Age was grown with green leek.

The leek was highly valued in folk magic, as seen already on gold bracteates from the C5th and C6th, where it often appears as a charm word in the old form ᚠᚨᚴᚨᚱ *laukaʀ*; in one inscription also paired with ᚸᛁᚾᛅ *lína* 'linen'. Classical Norse attestations of magic use include *Sigrdr* 8, where the leek is thrown into mead against poison; and the *Vǫlsa*, where a horse penis is said to be *líni góddr · en laukum studdr* 'endowed with linen and supported by leeks' in a poetic line. The leek was particularly associated with women and domestic life, as seen by its pairing with "linen" and its frequent use as the determinant in

women-kennings (Meissner, 1921, p. 418)). Anon *Sveinfl* 1 (SkP 1) sarcastically states that a battle was not *sem manni · mǫ́r lauk eða ǫl bǫ́ri* 'as if a maiden brought a man leek or ale'.

**leed** (ON *ljóð*, OE *léod*) A magical chant or incantation, as seen by *Háv* 153 near-synonymous with galder. See also gale, begale.

**manwit** (ON *man-vit*) Common sense and wits.

**many-cunning** (ON *fjǫl-kunnigr*) Skilled with sorcery or the dark arts.

**meat-nithing** (ON *mat-níðingr*) One who is a nithing with food, i.e. one who does not properly furnish his guest.

See also good of meat.

**nithe** (ON *níð*, OE *níþ*, OHG *níd*) Originally 'hatred, emnity'. In the Norse the sense has developed in the direction of 'shame', not just as a social abstract, but almost a tangible thing. So the curse ritual of Eyel, where the curser will "turn nithe" (*snýja níð* against his enemy to cause him misfortune. Scolds would "compose nithe" (*yrkja níð*) through singing slanderous verses, which likewise had an adverse supernatural effect on their subject. See also nithing.

**nithing** (ON *níðingr*, OE *níþing*) One afflicted with nithe; a villain, criminal. Among the Scandinavians a legal term; a nithing could not swear oaths or bear witness and was forbidden to marry.

**orlay** (ON *ørlǫg*, OE *orlæg*) One's predetermined fate, destiny, purpose as decreed by the Norns.

**queer** (ON *argr, ragr* (with metathesis), OE *earg*, OHG *arg*) This derogatory adjective refers to gendered sexual deviancy, typically promiscuity for women and effeminacy or cowardice for men. This is the reason for the present English translation. Unlike the English word, the Old Germanich *arg* was always a severe insult, and this from an early period; so the Longbeardish Edict of Rothari, codified in 643 AD: *Si quis alium* arga *per furorem clamaverit et negare non potuerit et dixerit, quod per furorem dixisset, tunc iuratus dicat, quod eum* arga *non cognovisset; postea conponat pro ipso iniurioso verbo solidos duodecim. Et si perseveraverit, convincat per pugnam, si potuerit, aut certe conponat, ut supra.* 'If anyone calls another man *queer* in anger, and cannot deny it, and says that it was said in anger, then in his oath he says that he does not know him as *queer*; let him thereafter settle for the insulting word with twelve solidi. But if he persists, let him prove it by fighting if he can, or otherwise settle it as above.'

**queerness** (ON *ǫrgi, rǫgi*) See queer above.

**rest** (ON *rǫst*) The distance between two rest-stops, a geographical mile (about 1850 metres). See CV: *rǫst*.

**rune** (ON *rún*, OE *rún*, OS *rúna*, OHG *rúna*, Got. *rúna*, PNWGmc. *rūnu*) An (esoteric) secret message or formula. That this—rather than 'letter (of a Runic alphabet)'—is the original and proper sense is apparent from among others the Finnish borrowing *runo* 'poem; poetry; a division of a poem (specifically of the *Kalevala*)', and its use in the singular in the earliest Runic inscriptions (e.g. Noleby Vg 63, which contains the linguistically indecipherable string of letters ᚾᚨᚠᚦᛟᚾᛋᚾᚱᚨᚾᛋᚾᛁᚾ[–]ᚨᛁᛏᛁᛏ, 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 *mántrās*. The word for letter was instead stave, see also there.

**scold** (ON *skald*) A Scandinavian court poet. The name probably comes from their ability to slander with words.

**simble** (ON *sumbl*, OE *symbol*) A banquet, symposium.

**soo** (ON *sóa*) To ritually waste, to slay in a sacrificial context.

**spae** (ON *spǫ́*) Prophecy, foresight.

**Tables** (ON *tafl*, OE *tæfl*) Generic term for board games (e.g. chess). In the golden age the Eese played such games (*Vsp* 8). Pre-Christian Germanic burials commonly feature boards and bricks (TODO: reference, maybe to the Salme ship burials).

**thill** (ON *þylja*) To recite poetry learned by heart. Cf. the so called thules (poetic lists) and the title thyle.

**Thing** (ON, OE *þing*, OS *thing*, OHG *ding*) The Old Germanic assembly, where cases were settled and the law determined. In connection with the Thing certain rituals were in order, viz. the enclosing of the space wherein the judges sat by means of wigh-bonds or sacred ropes. Cf. *Háv* 61 for an excerpt from *Germania* ch. 22. See also the Thing of the Gods.

**thule** (ON *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 *þulr*, OE *þyle*, PNWGmc. **þuliʀ*) 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 *Vafþ*). Runic inscription DR 248 (Snoldelev) suggests that the thyle may have tied to a specific place, and in *Beow* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the "Rothgar's thyle".

**wale** (ON *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 *vé*, OE *wéoh*, *wíh*, PNWGmc. **wīhą*) A holy place or sanctuary. It seems that where the harrow was a pile of stones or cairn used for carrying out rituals, the **wigh** was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: "Guther <= Gunn·arr> painted these runes, and he fled, charged (with a crime, sought out this wigh, and he fled into this clearing. [...]" The implication seems to be that the wigh was considered so sacred that Guther could not be apprehended or punished for his crime while in it.

In OE the word means 'pagan idol'. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The name *Wighstone* (*Wíh-* or *Wéohstān*) as found in *Beow* in any case suggests it is the Norse meaning, since 'idol-stone' makes little sense.

**wode** (ON *óðr*, OE *wód*, PNWGmc. **wóduʀ*) 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. **wurmiʀ*) 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-hęilagr*) High holy, sacrosanct. Used of the Gods in the formula *ginn-hęilǫg goð* 'yin-holy Gods'.

## Proper Nouns (P)

**Attle** (*Attila*, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. **Attiló*) The ruler of the Huns (historically from 434–453). Husband of Guthrun, and with her father of Earp and Oatle.

**Balder** (ON *Baldr*, OE *Bældæg* (not directly cognate), OHG *Balter*, PWGmc. **Baldraʀ*) The beautiful son of Weden, slayed by his brother Hath, avenged by his other brother Wonnel. Husband of Nan.

**Beadhild** (ON *Bǫðvildr*, OE *Beadohild*) The daughter of the tyrannical king Nithad. She is raped by her father's prisoner, Wayland.

**Bellower** (ON *Bęli*) A being fought by Free, who killed him with an antler, having lost his sword after the events of *Skí*. The myth is very obscure and never told in full. It is shortly mentioned in *Gylf* 37 and informs the kenning *bani Bęlja* 'bane of Bellower [= Free]' in *Vsp* 51/3, along with two Scaldic kennings of the same type.

**Bicke** (ON *Bikki*) A servant or general of Attle.

**Danes** (ON *danir*, OE *dene*, PNWGmc. **danírʀ*) 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. **dwergórʀ*) Earthly (chthonic) supernatural beings, living in rocks and the earth. Noted members: TODO Attestations: TODO

**Earp and Oatle** (ON *Erþr ok Ęitill*) The sons of Attle and Guthrun.

**Earth** (ON *jǫrð*, OE *eorþe*, OHG *erda*, PNWGmc. **erþu*, PGmc. **erþó*) The personified Earth. By Weden the mother of Thunder.

**Eastern Way** (ON *Austr-vegr*) In the mythology the eastern lands of the Ettins, to which Thunder goes to fight the Ettins and protect the realms of Gods and Men; see also Ettinham. In geography referring to Eastern Europe and Asia, but with a connotation of barbaric wilderness.

**Eese** (rhyming with *geese*; ON *ǫ́sir*, OE *ése*, PNWGmc. **ansiwiʀ*; sg. *os*, ON *ǫ́ss*, OE *ós*, PNWGmc. **ansuʀ*) The (male) gods. *Gylf* and *Yng* present them as a separate tribe from the Wanes. See also Bonds, Gods, Reins, Tews; for the goddesses see Ossens. Noted members: Balder, Free, Hath, Homedall, Tew, Thunder, Weden Attestations: TODO

**Elves** (ON *alfar*, OE *ielfe*, PNWGmc. **alβíʀ*) Earthly (chthonic) minor deities. Possibly ancestral spirits? Noted members: TODO Attestations: TODO

**Ermenric** (ON *Jǫrmunrekr*, OE *Eormanríc*, MHG *Ermenrîch*) Legendary king of the eastern Gots, based on the historical *Ermanaric* (dead 376). TODO: Jordanes.

**Ettinham** (ON *Jǫtun-hęimr*, *Jǫtna-hęimar*) The 'Ettin-Home' or 'home of the Ettins'; the eastern realm of chaotic and inhospitable beings. See also Eastern Way, Outyards.

**Ettins** (ON *jǫtnar*, OE *eotenas*, PNWGmc. **etunóʀ*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises, Thurses. Noted members: Hymer, Thrim, Webthrithner, Yimer Attestations: TODO

**Fathomer** (ON *Fáfnir*) The son of Rethmar, brother of Otter and Rein. He turns into a great wyrm and is eventually slain by Siward, who takes his treasure.

**Fimblethyle** (ON *Fimbulþulr*) The 'ultimate thyle' or sage; name for Weden.

**Fimble-winter** (ON *fimbulvetr*) The great winter, which kills all humans save Life and Lifethrasher.

**Fold** (ON *Fold*, OE *Folde*) A poetic or ritual name of Earth, especially in her role as Mother Earth. In Germanic poetry the word *fold* is typically used to simply refer to 'land', however. It is cognate with Sanskrit TODO.

**Foresitter** (ON *Forseti*) An obscure god associated with legal proceedings. TODO.

**Free** (ON *Freyr*, OE *fréa* 'lord', PNWGmc. **Frawjaʀ*) Son of Nearth, brother of Frow. See also Ing.

**Frie** (ON *Frigg*, OE **Frige*, OHG *Frija*, PNWGmc. **Frijju*) Wife of Weden, mother of Balder. Related to Full.

**Frow** (ON *Freyja*) Cat-goddess, daughter of Nearth, sister of Free, wife of Wode. Promised to the Ettin. Possibly = Easter?

**Full** (ON *Fulla*, OHG *Folla*) In the Norse sources the maid-servant of Frie. *II Merseburg* has her as Frie's sister, though this need not be literal (cf. *Hdl* 1).

**Gap of Hawks** (ON *Ginnunga-gap*) The air or lower atmospheric sky, the midspace between Earth and Upheaven; not synonymous with the latter. Attestations: *Vsp* 3/4 (n.) It is more prevalent in *Gylf*.

**Geatland** (ON *Gaut-land, Gauta-land*) The land of the Geats in southwestern Sweden.

**Geats** (ON *gautar*, OE *géatas*, PNWGmc. **gautóʀ* 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

**Gods** (ON *goð*, OE *godu*, OHG *gota*, PNWGmc. **godu*) TODO. Noted members: TODO Attestations: TODO

**Guther** (ON *Gunn·arr*, MHG *Gunther*) The lord of the Gots. In the Norse sources the brother of Hain. Historically he is based on king *Gundaharius* (**Gunþiharjaz*) of the Burgundians.

**Guthlathe** (ON *Gunnlǫð*) Daughter of the ettin Sutting; she guarded the Mead of Poetry in the mountain, but gave it to Weden after he seduced her.

See *Háv* 103–110.

**Guthrun** (ON *Guð·rún*) Daughter of king Yivick, sister of Guther and Hain. The wife of Attle.

**Hain** [Hain 1] (ON *Hǫgni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. **Hagunó*) A Nivling and Yivicking, son of king Yivick, brother of Guther and Guthrun. In *Akv* he defeats seven warriors before being captured by Attle, who has his heart cut out at the request of Guther.

**Hain 2** [2] A petty king of East Geatland, contemporary with Granmer, the king of Southmanland and Ingeld Illred, the Ingling king of Upland.

**Hath** (ON *Hǫðr*) The blind son of Weden, the slayer of his brother Balder.

**Heener** (ON *Hønir*, PNWGmc. *Hónijaʀ* '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 *ṣakuná* 'bird of omen', and noting that his epithets *langi fótr* 'long foot' and *aurkonungr* 'mud-king' (both found in *Skm* 22) accurately describe the stork. He gives wode TODO.

**Hell** [Hell 1] (ON *hęl*, OE *hęll*, PNWGmc. **halju*, Got. *halja*) The Underworld, personfied as and formally identical to Hell, the goddess. After the arrival of Christianity this word came to refer to the Christian hellfire (= *Gehenna*), which is the case in all attested languages apart from the Old Norse. Cf. Nivelhell.

**Hell** [2] (ON *Hęl*) Goddess of death and Hell (the Underworld).

**Hindle** (ON *Hyndla*) A witch awoken by Frow in *Hdl*.

**Homedall** (ON *Hęim·dal(l)r*, OE **Hâm·deall*) The Watchman of the Gods (*vǫrðr goða Grm* 13, *Lok* 48), whose home is the Heavenbarrows (*Grm* 13). According to *Rþ* he fathered the three castes of men, which may also be referenced in *Vsp* 1/2b. He is the whitest of the Eese (*Þrk* 15). Homedall was the subject of the lost poem "Homedall's galder" (*Hęimdallargaldr*), of which only two lines survive; see *Eddbr* 3.

**Huns** (ON *húnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. **húníʀ*) Invading Asiatic tribe in the Migration Period. In the Scandinavian legends they have been assimilated into the Germanic framework, and are not presented as racially or culturally distinct; part of this is undoubtedly due to their confusion with a Danish tribe (TODO). Noted members: Attle, TODO Attestations: TODO

**Hymer** (ON *Hymir*) An ettin, Tew's father according to *Hym*.

**Idewolds** (ON *Iða-vęllir*) The 'Plains of Industry', where the Gods settled and built Osyard. Attestations: *Vsp* 7/1, 57/1.

**Ing** (ON *Yngvi*, OE *Ing*) Probably an older name of Free. The legendary ancestor of the Inglings. Cf. Ingwin-Free, Ing-Free. Attestations: TODO, the Old English Rune Poem.

**Inglings** (ON *ynglingar*, PNWGmc. **ingwalingóʀ* 'the descendants of Ing') The oldest known Swedish kingly lineage. The difference between Inglings and Shelvings is a bit unclear; they seem to be used synonymously in the Norse sources but *Beow* knows them only as Shelvings.

**Life and Lifethrasher** (ON *Líf ok Líf·þrasir*) The only surviving humans after the Rakes of the Reins.

**Lithshelf** (ON *Hlið-skjǫlf*) The 'Cliffside Shelf'; the lookout post of the gods from which they can see the whole world (*Grm*, *Skí*).

**Lock** (ON *Loki*) The bound Os. TODO.

**Loride** (ON *Hlór·riði*) "Loud/Roaring Rider", poetic name of Thunder.

**Lother** (ON *Lóðurr*, OS *Logaþore*, PNWGmc. **Logaþorjaʀ* 'Flame-darer(?)') Gives three gifts to man. The Old Saxon attestation is uncertain.

**Middenyard** (ON *Mið-garðr*, OE *Middan-geard*, OS *Middil-gard*, OHG *Mittil-gart*, Got. *midjun-gards*) The 'Middle Enclosure', which the Gods made as a home for men. The enclosing poles were the hair-strands of Yimer's eyebrows (*Grm* 42); Middenyard is defended by Thunder (*Hárb* TODO, *Vsp* 53). See also Osyard, Outyards. Attestations: *Vsp* 4, 53, *Grm* 42, *Hárb* TODO.

**Millner** (ON *Mjǫllnir*, OE **Meldne*, PNWGmc. **Meldunjaʀ*) The hammer of Thunder.

**Moon** (ON *Máni*) The personfied moon. Son of Mundlefare and brother of the Sun (*Vafþ* 23). For ritual invocations of the Moon see Note to *Háv* TODO (*þǫiptum kveða*).

**Mundlefarer** (ON *Mundilfǫ́ri* or *Mundilfari*) The father of Sun and Moon (*Vafþ* 23). Perhaps 'Handle-turner', if the first element = ON *mǫndull* 'handle of a mill'.

**Nears** (ON *njárar* ~ *níarar*) A Swedish tribe in *Vkv*, ruled by king Nithad. Attestations: *Vkv* 7/1 (n.), 14/1, 30/4.

**Nearth** (ON *Njǫrðr*) One of the Wanes. Father of Free and Frow.

**Nithad** (ON *Níðuðr*, OE *Niþhad*, PNWGmc. **Niþa-haduz*) The king that imprisoned Wayland, father of Beadhild and two unnamed sons (*Vkv*, *Déor*).

**Nivelhell** (ON *nifl-hǫl*) 'Mist-Hell'. From the poetic evidence it seems like it may originally have been a synonym for Hell.

**Norns** (ON *nornir*) Supernatural women responsible for the fates (orlays) of men. Probably synonymous with Dises, Mothers.

**Oneharriers** (ON *ǫin-hǫrjar*, OE **án-hǫrgas*) Weden's chosen warriors, probably corresponding to the Vedic *Marútas*. The Oneharriers have some agency (*Grm* 53/3) and were likely also invoked in rituals. Attestations: TODO

**Ossens** (ON *ǫ́synjur*) The wives of the Eese, the goddesses.

**Osyard** (ON *Ǫ́s-garðr*) The 'Enclosure of the Eese'; the heavenly realm. See also Middenyard, Outyards.

**Oughter** (ON *Óttarr*, OE *Óhthere*, PNWGmc. **Óhta-harjaʀ*) Legendary Swedish Ingling king.

**Outyards** (ON *Út-garðar*) Not Eddic. The 'Outer Enclosures', described in *Gylf*. See also Ettinham, Middenyard, Osyard.

**Rakes of the Reins** (ON *ragna rǫk*) The 'judgments, fated events of the Reins', namely the destruction of the world as narrated most completely in *Vsp*.

**Rakes of the Tews** (ON *tíva rǫk*) See Rakes of the Reins.

**Reading** (ON *Hrauðungr*) A king in the prologue to *Grm*.

**Reins** (ON *rǫgn*, *rǫgin*) The 'Powers, Counsels'. Judging from *Vafþ* TODO the term may be more closely associated with the Wanes than the Eese.

**Rotholf** (ON *Hrólfr kraki*, OE *Hróþulf*, PNWGmc. **Hróþi-wulfaʀ*) A king of the Shieldings (see family tree). As foreshadowed in *Beow* 1017–9, 1180–90, he betrays the sons of Rothgar, his cousins Rethrich and Rothmund, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.

**Rothgar** (ON *Hróarr*, OE *Hróþgár*, PNWGmc. **Hróþi-gaiʀaʀ*) A king of the Shieldings (see family tree), one of the main characters in *Beow*.

**Rungner** (ON *Hrungnir*) Famous ettin fought by Thunder. The full story is told in *Haustl* 14–20 and *Skm* 24–25, which cites the former.

**Saxons** (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO

**Shede** (ON *Skaði*, OE *Scede*(?), PGmc. **Skadī*) 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 *Scadinavian*, see Shedeny) peninsula. In the Norse tradition the daughter of Thedse, and later wife of Nearth. Their marriage is the subject of *Gylf*; see *Eddbr* 2.

**Shelvings** (ON *skilfingar*, OE *scilfingas*, PNWGmc. **skilβingóʀ*) The descendants of Shelf; the legendary Swedish royal dynasty. The exact difference between the terms Shelvings and Inglings is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: *Hdl* 15, 20

**Shield** (ON *Skjǫldr*, OE *Scyld*, PNWGmc. **Skelduz*) Legendary Danish king, founder of the Shieldings.

**Shieldings** (ON *skjǫldungar*, OE *Scyldingas*, PNWGmc. **skeldungóʀ*) 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

**Syemund** (ON *Sig-mundr*, OE *Sige-mund*, MHG. *Sieg-mund*, PNWGmc. **Sigi-munduʀ*) In the Norse tradition the son of king Walsing. He begets Siward, the slayer of the wyrm Fathomer. In *Beow* it is Syemund himself who slays an unnamed wyrm. Connected with his nephew Sinfittle.

**Sithguth** (OHG *Sinthgunt*, PNWGmc. **Sinþa-gunþiʀ*(?)) Only known from *II Merseburg* as the sister of Sun.

**Siward** (ON *Sig·urðr*) 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 *Vafþ* 22 the daughter of Mundlefare and sister of Moon. In *II Merseburg* the sister of Sithguth.

**Swedes** (ON *svíar*, OE *swéon*, PNWGmc. **swihaníʀ*) The tribe around the Mälar valley in eastern Sweden. Noted members: TODO Attestations: TODO

**Tew** (ON *Týr*, OE *Tíw*) Son of Hymer or Weden, one-handed god. His name is not identical to Sanskrit *Dyāús*, Greek *Zeus*, Latin *Iuppiter*, but rather is the singular of Tews and simply means 'god', cognate with Sanskrit *devá*, Latin *deus*.

**Tews** (ON *tívar*, PNWGmc. **tíwóʀ*) Poetic synonym for the Gods. Derives from the PIE **deywós* and is thus cognate with Sanskrit *devá* 'god', Latin *deus* 'id.' Attestations: TODO

**Thedse** (ON *Þjatsi*) An ettin slain by the Gods; his myth is told at length in *Haustl* . Father of Shede.

**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 (TODO). Like the historical Germanic assemblies, the Thing is only attended by the male Eese, whereas the Ossens are *à máli* 'at speech' (*Bdr* 1, *Þrk* 14). The Thing is held every day at Ugdrassle's Ash; Thunder wades to it, and the other Eese ride to it (*Grm* 29–30). Thirteen Gods were present at the Thing: Weden, Thunder, Nearth, Free, Tew, Homedall, Bray, Wider, Wonnel, Woulder, Heener, Foresitter, Lock) (*Gylf* TODO). With Lock excluded this makes twelve, which corresponds to the Old Germanic jury of twelve men.

Attestations: *Vsp* 6, 9, et c.; *Bdr* 1; *Grm* 29–30; *Þrk* 14; *Hym* 39.

**Thrim** (ON *Þrymr*) Ettin who steals Thunder's hammer in *Þrk* and is later killed.

**Thrithham** (ON *Þrúð-hęimr*) Thunder's home. See thrith.

**Thunder** (ON *Þórr*, OE *Þunor*, OHG *Donar*, PNWGmc. **Þonaraʀ*) Son of Weden and Earth. Friend of men, guarding of Middenyard.

**Thurses** (sg. Thurse; ON *þurs*, OE *þyrs*, OS *thuris*, OHG *duris*, PNWGmc. **þurisaʀ*) Possibly a poetic synonym for Ettins. See also Rime-Thurses. Noted members: TODO Attestations: TODO

**Ugdrassle's Ash** (ON *askr Yggdrasils*) The noblest tree; the site of the Thing of the Gods.

**Up-heaven** (ON *upp-himinn*, OE *up-heofon*, OS *upp-himil*, OHG *úf-himil*) Highest Heaven; used in Earth and Up-heaven.

**Walfather** (ON *Val-fǫðr*) 'Father of the Slain'; name for Weden.

*Vsp* 1/3a, 26/4a, 28/4a, *Grm* 49/2a

**Walhall** (ON *Val-hǫll*, OE **Wæl-heall*) The 'Hall of the Slain', owned by Weden and inhabited by the Oneharriers.

Attestations: *Vsp* 33/4a, *Grm* 8/2, 24/2, *Hdl* 1/4a, *II HHund* P2, (*Akv* 2/2a?), Icelandic Rune Poem 4/2, *Eddbr* 7.

**Walsings** (ON *Vǫlsungar*) Descendants of king Walsing.

**Wanes** (ON *vanir*, OE *wan-?*) A subgroup or tribe of the gods, associated with fertility, harvests and the sea. Noted members: Nearth, Free, Frow Attestations: TODO

**Wayland** (ON *Vǫlundr*, OE *Wēland, Wēlund*) A legendary smith captured by the tyrannical king Nithad. In both the Norse *Vkv* and English *Déor* he takes his revenge by first killing Nithad's unnamed sons and then raping his daughter Beadhild. In the Norse version he is married to Harware Elwight.

**Webthrithner** (ON *Vaf-þrúðnir*) An Ettin defeated by Weden in the wisdom contest in *Vafþ*.

**Weden** (rhymes with *leaden*; ON *Óðinn*, OE *Wōden*, *Wēden*, OHG *Wuotan*, PNWGmc. **Wōdanaʀ* '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 *Víð-arr*, OE **Wīd-here*, PNWGmc. **Wīda-harjaʀ*) Son of Weden, who avenges him at the Rakes of the Reins.

**Wigh** (ON *Vēi*, PNWGmc. **Wīhá* 'hallower, (heathen) priest') Brother of Weden and Will.

**Wighward** (ON *Vǽurr* < PNWGmc. **Wíha-warjaʀ*) "Wigh-Guardian, Sanctuary-Defender", poetic name of Thunder. Sometimes extended to *Miðgarðs Vǽurr* 'Middenyard's Wighward'. See wigh.

**Will** (ON *Vili*, PNWGmc. **Wiljá*) Brother of Weden and Wigh.

**Wing-Thunder** (ON *Ving-Þórr*) Poetic name of Thunder. Attestations: *Þrk* 1 (see there for etymology), *Alv* 6.

**Wode** (ON *Óðr*, OE *Wōd*) Husband of Frow of whom very little is known. His name seems to be the same word as wode.

**Wonnel** (ON *Váli*, OE **Wonela*, PNWGmc. **Wanilô* 'the little Wane?') Son of Weden, who just one night old avenges his brother Balder through slaying Hath, his half-brother.

**Woulder** (ON *Ullr*, **Wuldor*, PNWGmc. **Wulþuz*) Obscure god mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grm* 43). These details may be related to the interesting finds at Lilla Ullevi ('the small wigh of Woulder') in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 af Edholm (2009).

**Yimer** (ON *Ymir*, OE **Yime*) The primeval ancestor of the Ettins, probably equivalent to Earyelmer. The first Gods sacrificed Yimer and created the world from his corpse (*Vafþ* 21, *Grm* 41–42).

**Yin-Reins** (ON *ginn-regin*) yin- + Reins. The sacrosanct, highest Divine Powers.

**Yivick** (ON *Gjúki*, OE *Gifica*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgends (historically from late 300s–407) of the Nivling dynasty, ancestor of the Yivickings. Father of Guthrun, Guther and Hain.

**Yivickings** (ON *gjúkungar*) The descendants of Yivick, including Guther, Guthrun and Hain. Attestations: TODO

## 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 *jǫrð & upphiminn*, OE *eorþe & upheofon*, OS *erþa & uphimil*, OHG *erdo & úfhimil*, PGmc. **erþō & uphiminaz*) An old merism; earth and heaven and everything in between, i.e. the whole universe. It has a particular connection to the creation and destruction of the world, and in prayers. ON: *Vsp* 3/3, *Vafþ* 20, *Þrk* 2, *Oddrgr* 17, DR EM85;493 (under Galders), Sö 154 (under Runic Poetry); OE: *Acreboot*; OS: *Heli* 2886; OHG: *Wessobrunn* 2.

**Eese and Elves** (ON *ęsir & alfar*, OE *ése & ielfe*, PNWGmc. **alβíʀ & ansiwiʀ*) 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