

THE NORTHERN EPICS:
The Poetic Edda
and other Old Germanic alliterative poetry

edited and translated by

Konrad O. L. Rosenberg

Compiled July 8, 2025.

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MAY BE OUTDATED.

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

*Deyr fé, · deyja fréendr,
deyr sjalfr hit sama;
ek veit einn · at aldri-gi deyr
dómr of dauðan hvern.
(High 77)*

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

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

Contents

| | |
|---|------|
| Contents | ii |
| Abbreviations | ix |
| Bibliography | xv |
| Introduction (incomplete!) | xix |
| The Old Germanic world | xix |
| Germanic alliterative poetry | xix |
| The present corpus | xxii |
| The present edition | xxiv |
| Mythic Poetry | I |
| Völuspô | 3 |
| Introduction | 3 |
| The Spae of the Wallow | 6 |
| Stanzas from <i>Hauksbók</i> | 38 |
| Hávamól | 41 |
| Introduction | 41 |
| The Guest-strand (1–79) | 43 |
| Scattered stanzas of practical advice (81–90) | 71 |
| Weden's failed seduction of Billing's daughter (91–102) | 75 |
| Weden's theft of the Mead of Poetry (103–110) | 79 |
| The Speeches of Loddfathomer (<i>Loddfáfnis mól</i> , 111–137) | 84 |
| The Rune-Tally (138–146) | 96 |
| The Leed-Tally (147–165) | 100 |

| | |
|---|------------|
| Vafþrúðnismál | 109 |
| Introduction | 109 |
| The Speeches of Webthrithner | 111 |
| Grímnismál | 131 |
| Introduction | 131 |
| From the sons of king Reading (<i>Frá sonum Hraðungs konungs</i>) | 132 |
| The Speeches of Grimner | 134 |
| Baldrs draumar | 157 |
| Introduction | 157 |
| The Dreams of Balder | 158 |
| Hárbarðsljóð | 163 |
| Introduction | 163 |
| The Leed of Hoarbeard | 164 |
| Skírnismál | 179 |
| Introduction | 179 |
| The Speeches of Shirner | 180 |
| Hymiskviða | 197 |
| Introduction | 197 |
| The Lay of Hymer | 201 |
| Lokasæmna | 219 |
| Introduction | 219 |
| From Eagre and the Gods (<i>Frá Égi ok goðum</i>) | 220 |
| The Flyting of Lock | 221 |
| From Lock (<i>Frá Loka</i>) | 241 |
| Þrymskviða | 243 |
| Introduction | 243 |
| Lay of Thrim | 243 |
| Alvíssmál | 257 |
| Introduction | 257 |
| The Speeches of Allwise | 257 |
| Rígsþula | 269 |
| Introduction | 269 |

| | |
|---|----------------|
| The Thule of Righ | 269 |
| Eddic fragments from Snorre's Edda | 285 |
| A lost riddle-poem | 285 |
| Nearth and Shede | 286 |
| Homedal's Galder (<i>Heimdallargaldr</i>) | 288 |
| Gna and the Wanæs | 289 |
| Balder's Death | 290 |
| Thunder's Journey to Garfrith | 291 |
| On the Making of Glapner | 293 |
| Norse Heroic Poetry | 295 |
| Völundarkviða | 297 |
| Introduction | 297 |
| From Wayland (<i>Frá Völundi</i>) | 298 |
| The Lay of Wayland | 299 |
| Helgakviða Hundingsbana fyrsta | 315 |
| Helgakviða Hjörvarðssonar | 317 |
| From Harward and Syelind (<i>Frá Hjörvarði ok Sigrlinn</i>) | 317 |
| Helgakviða Hundingsbana aðra | 321 |
| Introduction | 321 |
| The Second Lay of Hallow Hundingsbane | 322 |
| Grípisspó | 333 |
| Introduction | 333 |
| From the Death of Sinfittle (<i>Frá dauða Sinfjötla</i>) | 333 |
| The Spae of Griper | 334 |
| Reginismöl | 337 |
| Introduction | 337 |
| The Speeches of Rein | 338 |
| Fáfnismöl | 351 |
| Introduction | 351 |
| The Speeches of Fathomer | 351 |

| | |
|---|------------|
| Sigrdrífumál | 367 |
| Introduction | 367 |
| The Speeches of Syedrive | 369 |
| Fragments from the Saw of the Walsings | 383 |
| Introduction | 383 |
| Brot af Sigurðarkviða | 387 |
| Introduction | 387 |
| Fragment of a Lay of Siward | 387 |
| Guðrúnarkviða fyrsta | 393 |
| Introduction | 393 |
| From the Death of Siward (<i>Frá dauða Sigurðar</i>) | 393 |
| The First Lay of Guthrun | 394 |
| Sigurðarkviða in skömmu | 401 |
| Introduction | 401 |
| Short Lay of Siward | 401 |
| Hælræið Brynhildar | 405 |
| Introduction | 405 |
| Brynhild rode the Hellway (<i>Brynhildr ræið hæl-veg</i>) | 406 |
| Guðrúnarkviða aðra | 411 |
| Introduction | 411 |
| The Slaying of the Nivlings (<i>Dráp Niflunga</i>) | 411 |
| The Second Lay of Guthrun | 412 |
| Guðrúnarkviða þriðja | 415 |
| Introduction | 415 |
| The Third Lay of Guthrun | 416 |
| Oddrúnargrátr | 421 |
| From Burgny and Ordrun (<i>Frá Borgnýju ok Oddrúnu</i>) | 421 |
| Atlakviða | 423 |
| Introduction | 423 |
| The Death of Attle (<i>Dauði Atla</i>) | 423 |
| The Lay of Attle | 424 |

| | |
|---|------------|
| Atlamól in grónlendsku | 437 |
| Introduction | 437 |
| The Greenlendish Speeches of Attle | 437 |
| Guðrúnarhvot | 439 |
| Introduction | 439 |
| From Guthrun (<i>Frá Guðrúnu</i>) | 439 |
| The Goadng of Guthrun | 440 |
| Hamðismól | 445 |
| Introduction | 445 |
| The Speeches of Hamthrew | 445 |
| Hyndluljóð | 447 |
| West Germanic Heroic Poetry | 455 |
| Hildebrandslied | 457 |
| Introduction | 457 |
| The Lay of Hildbrand | 459 |
| Widsiþ | 465 |
| Waldhere | 475 |
| Deor | 479 |
| Miscellaneous Runic Poetry | 483 |
| Introuction to Runic Poetry | 485 |
| Three Rune Poems | 487 |
| Introduction to the Rune Poems | 487 |
| The English Rune Poem | 488 |
| The Icelandic Rune Poem | 494 |
| The Norwegian Rune Poem | 497 |
| Runic Poetry from Sweden and Gotland | 501 |
| G 203 | 501 |
| Sm 16 | 502 |

| | |
|--|----------------|
| Sm 39 | 503 |
| Sm 44 | 503 |
| Sö 34–35 (Tjuvstigen) | 504 |
| Sö 56 (Fyrby) | 504 |
| Sö 65 (Djulefors) | 505 |
| Sö 130 | 506 |
| Sö 154 (Skarpåker) | 506 |
| Sö 179 (Gripsholm) | 507 |
| U 703 | 508 |
| U 739 | 508 |
| U 805 | 509 |
| Galders: Poetic Charms, Spells, and Curses | 511 |
| Continental Germanic galders | 515 |
| The Two Merseburg galders | 515 |
| Against wyrms (<i>Contra vermes</i>) | 516 |
| Old English galders | 519 |
| Against Swarm (<i>Wið ymbe</i>) | 519 |
| Against Dwarf (<i>Wið dweorh</i>) | 520 |
| Against a Sudden Stitch (<i>Wið fêr-stice</i>) | 521 |
| The Nine Herbs galder | 523 |
| Old Norse galders | 529 |
| Ribe galder stick (DR EM85;493) | 529 |
| The Canterbury Galder | 530 |
| Sigtuna Rib (U NOR1998;25) | 531 |
| Sigtuna Plate I (U Fv1933;134) | 532 |
| Galders from Bryggen | 533 |
| B 257 | 533 |
| B 380 | 535 |
| Poetry on Christian Subjects | 537 |
| Old Saxon Baptismal Vow | 539 |
| Old Saxon Genesis | 541 |

| | |
|--|------------|
| Introduction | 541 |
| After the Fall | 541 |
| After Cain's slaying of Abel | 542 |
| The Destruction of Sodom | 546 |
| Heliand | 553 |
| Muspilli | 719 |
| Introduction | 719 |
| The "Muspell" | 719 |
| Hymn from Wessobrunn | 723 |
| Index (INCOMPLETE!) | 725 |
| Cultural and religious terms and expressions (C) | 727 |
| Persons and objects (P) | 735 |
| Groups and tribes (G) | 740 |
| Places and events (L) | 742 |
| Poetic formulæ (F) | 744 |

Abbreviations

Languages

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

Grammar

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

Other abbreviations

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

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

Primary sources

- *Alv* = *Allvissmól* (Speeches of Allwise)
- *Akv* = *Atlakviða* (Lay of Attle)
- *Am* = *Atlamól* (Speeches of Attle)
- *Bdr* = *Baldrs draumar* (Dreams of Balder)
- *Beow* = *Beowulf*
- *Brot* = *Brot af Sigurðarkviða* (Fragment of a Lay of Siward)
- *Deer* = *Déor* (Deer)
- *Eb* = *Eyrbyggja saga* (Saw of the Ere-dwellers)

- *Fáfn* = *Fáfnismól* (Speeches of Fathomer)
- *FbrS* = *Fóstrbróðra saga* (Saw of the Fosterbrothers)
- *GrettS* = *Grettis saga* (Saw of Grettir)
- *Grm* = *Grímnis mól* (Speeches of Grimner)
- *Gríp* = *Grípissþó* (Spae of Griper)
- *Grotta* = *Grottasöngur* (Song of Grotte)
- *Grg* = *Gróugaldur* (Galder of Growe)
- *Ghv* = *Guðrúnarhvöt* (Goading of Guthrun)
- *Guðr I* = *Guðrúnarkviða I* (First Lay of Guthrun)
- *Guðr II* = *Guðrúnarkviða II* (Second Lay of Guthrun)
- *Guðr III* = *Guðrúnarkviða III* (Third Lay of Guthrun)
- *Gula* = *Gulapingslög* (Law of the Gole-Thing)
- *Gylf* = *Gylfaginning* (Beguiling of Yilver)
- *Hákm* = *Hökonarmól* (Speeches of Hathkin)
- *Hamð* = *Hamðismól* (Speeches of Hamthrew)
- *Hárb* = *Hárbarðljóð* (Leeds of Hoarbeard)
- *Haustl* = *Haustlög* (Harvest-long)
- *Háv* = *Hávamól* (Speeches of the High One)
- *HHj* = *Helgakviða Hjörvarðssonar* (Lay of Hallow Harwardson)
- *HHund I* = *Helgakviða Hundingsbana I* (First Lay of Hallow Hundingsbane)
- *HHund II* = *Helgakviða Hundingsbana II* (Second Lay of Hallow Hundingsbane)
- *Heli* = *Heliand*
- *Helr* = *Helreið Brynhildar* (Hell-ride of Byrnchild)
- *HarS* = *Hervarar saga* (Saw of Harware and Heathric)

- *Hildebrand* = *Hildebrandslied*
- *Hym* = *Hymiskviða* (Lay of Hymer)
- *Hdl* = *Hyndluljóð* (Leeds of Hindle)
- *Lok* = *Lokasenna* (Flyting of Lock)
- *Mers I* = Merseburg galder I
- *Mers II* = Merseburg galder II
- *Oddrgr* = *Oddrúnargrátr* (Weeping of Ordrun)
- *Reg* = *Reginsmól* (Speeches of Rein)
- *Rþ* = *Rígsþula* (Thule of Rígh)
- *R̥V* = *R̥gveda*, with translations from Jamison-Brereton unless otherwise specified.
- *OSGen* = *Old Saxon Genesis*
- *Sigsk* = *Sigurðarkviða skamma* (Short Lay of Siward)
- *Sigrdr* = *Sigrdrífumól* (Speeches of Syedrive)
- *Skm* = *Skaldskaparmól* (Matter of Scoldship)
- *Skm* = *Skírnismól* (Speeches of Shirner)
- *Þdr* = *Þórsdrápa* (Drape of Thunder)
- *Þrk* = *Þrymskviða* (Lay of Thrim)
- *Vafþ* = *Vafþrúðnismól* (Speeches of Webthrithner)
- *Vølsþ* = *Vølsaþáttr* (Strand of Walse)
- *VølsS* = *Vølsunga saga* (Saw of the Walsings)
- *Vkv* = *Vølundarkviða* (Lay of Wayland)
- *Vsp* = *Vølusþó* (Spae of the Wallow)

Manuscripts

- **A** = AM 748 I a 4° (<https://handrit.is/manuscript/view/da/AMo4-0748-I-a>)
- **A_b** = AM 748 I b 4° (<https://handrit.is/manuscript/view/is/AMo4-0748-Ib>)
- **B** = AM 757 a 4° (<https://handrit.is/manuscript/view/is/AMo4-0757a>)
- **F** = Flatseyjarbók, GKS 1005 fol. (<https://handrit.is/manuscript/view/is/GKSo2-1005>)
- **G** = all manuscripts of *Gylf*; equivalent to **STUW**
- **H** = Hauksbók, AM 544 4° (<https://handrit.is/manuscript/view/en/AMo4-0544>)
- **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/GKSo4-2367>)
- **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>)

Bibliography

- af Edholm, K. (2009). En vendeltida kultplats i Lilla Ullevi. <https://www.academia.edu/11602352>
- Brink, S. (2007). How uniform was the Old Norse religion? In J. Quinn, K. Heslop, & T. Wills (Eds.), *Learning and Understanding in the Old Norse World: Essays in Honour of Margaret Clunies Ross* (pp. 105–136). Brepols.
- Cleasby, R., & Vigfússon, G. (1874). *An Icelandic-English Dictionary*. Clarendon Press.
- Clunies Ross, M. (2005). *A History of Old Norse Poetry and Poetics*. D. S. Brewer.
- David F. Greenberg. (1988). *The construction of homosexuality*.
- Enright, M. J. (1996). *Lady with a Mead Cup: Ritual, Prophecy and Lordship in the European Warband from La Tène to the Viking Age*. Four Courts Press.
- et al., M. C. R. (n.d.). *Skaldic Poetry of the Scandinavian Middle Ages*. Brepols.
- Finnur Jónsson. (1932). *De gamle Eddadigte*. G. E. C. Gads Forlag.
- First Grammarian. (1950). First Grammatical Treatise: The Earliest Germanic Phonology (E. Haugen, Ed.). *Language*, 26, 4–64. <http://www.jstor.org/stable/522272>
- Fulk, R. D., Bjork, R. E., & Niles, J. D. (Eds.). (2008). *Klaeber's Beowulf and the Fight at Finnsburg: Edited with Introduction, Commentary Appendices, Glossary, and Bibliography* (4th edition). University of Toronto Press.
- Gudmundur Finnbogason. (1929). Nokkrar athugasemdir við Hávamál. *Skírnir*.
- Guðni Jónsson. (1954). *Eddukvæði*.
- Hara, M. (1974). A Note on the Rākṣasa Form of Marriage. *Journal of the American Oriental Society*, 94(3), 296–306. <https://doi.org/10.2307/600064>
- Haukur Þorgeirsson. (2017). A Stemmatic Analysis of the Prose Edda. *Saga-Book*, 41, 49–70. <https://www.academia.edu/35399203>
- Haukur Þorgeirsson. (2020). In Defence of Emendation: The Editing of Völuspá. *Saga-Book*, 44, 31–56. <https://www.academia.edu/86747086>
- Haukur Þorgeirsson. (2023). The Name of Thor and the Transmission of Old Norse poetry. *Neophilologus*, 107, 701–713. <https://doi.org/10.1007/s11061-023-09773-w>
- Hopkins, J. (2017). Goddesses Unknown III: On the Identity of the Old Norse Goddess Hlín. *RMN Newsletter*, 12–13, 30–36.

- Hopkins, J. (2021). Phantoms of the *Edda*: Observations Regarding Items of Unknown Provenance in the Prose Edda [Author's version]. In Frog & J. Ahola (Eds.), *Folklore and Old Norse Mythology* (pp. 633–652).
- Hultgård, A. (2006). The Askr and Embla Myth in a Comparative Perspective. In A. Andrén, K. Jennbert, & C. Raudvere (Eds.), *Old Norse Religion in Long-term Perspectives* (pp. 58–62).
- Hyltén-Cavallius, G. O. (1863). *Värend och virðarne*.
- Jón Helgason. (1971). *Eddadigte I: Völuspá, Hávamál*. Dreyers Forlag. <https://www.nb.no/items/2a5e422337696677b43fe0ff80b5a668>
- Keyser, R., & Munch, P. A. (Eds.). (1848). *Norges gamle Love indtil 1387: Lovgivningen under kong magnus haakonssøns regjeringstid fra 1263 til 1280, tilligemed et supplement til første bind* (Vol. 2). Chr. Grøndahl.
- La Farge, B., & Tucker, J. (1992). *Glossary to the Poetic Edda*. Carl Winter Universitetsverlag.
- Läffler, F. (1879). Om den fornsvenska hednalagen. *Kungl. Vitterhets-, historie- och antikvitetsakademiens månadsblad*, 8, 100–140. https://sv.wikisource.org/wiki/Om_den_fornsvenska_hednalagen
- Läffler, F. (1895). Hedniska edsformulär i äldre Vestgöotalagen. *Antiquarisk tidskrift för Sverige*, 5, 149–160. https://sv.wikisource.org/wiki/Hedniska_edsformul%C3%A4r_i_%C3%A4ldre_Vestg%C3%B6talagen
- Larrington, C. (2014). *The Poetic Edda* (Revised edition). Oxford University Press.
- Leland, C. G. (1891). *Gypsy Sorcery and Fortune Telling: Illustrated by numerous incantations, specimens of medical magic, anecdotes and tales*. Charles Scribner's Sons.
- Lincoln, B. (1986). *Myth, Cosmos, and Society: Indo-European Themes of Creation and Destruction*. Harvard University Press.
- Lindow, J. (1988). Addressing Thor. *Scandinavian Studies*, 60(2), 119–136. https://sv.wikisource.org/wiki/Om_den_fornsvenska_hednalagen
- Love, J. S., Larsson, I., Djärv, U., Peel, C., & Simensen, E. (2020). *Lexicon of Medieval Nordic Law* (XML edition). Open Book Publishers. <https://doi.org/10.11647/OBP.0188.01>
- Males, M. (2020). The poetic genesis of old icelandic literature.
- Males, M. (2023). Textual Criticism and Old Norse Philology. *Studia Neophilologica*. <https://doi.org/10.1080/00393274.2023.2205888>
- Males, M. (2024). The dating of *Hávamál*. *Maal og Minne*, 81–117.
- Meissner, R. (1921). Die kenningar der skalden: Ein beitrag zur skaldischen poetik. <https://archive.org/details/diekenningarderskalden>
- Nordberg, A. (2005). Handlar Grimnesmål 42 om en sakral måltid? *Scripta Islandica*, 56, 51–60. <https://www.academia.edu/2572883>
- Pettit, E. (1986). *The Poetic Edda: A Dual-Language Edition* (HTML edition). Open Book Publishers. <https://doi.org/10.11647/obp.0308.37>

- Riseley, C. (2014). *Ceremonial Drinking in the Viking Age* (Master's thesis). Oslo University. <http://urn.nb.no/URN:NBN:no-45431>
- Rydberg, V. (1886). *Undersökningar i germanisk mytologi*. Albert Bonniers Förlag.
- Sapp, C. D. (2022). *Dating the Old Norse Poetic Edda: A multifactorial analysis of linguistic features*. John Benjamins Publishing Company.
- Saxo Grammaticus. (2015). *Gesta Danorum: The History of the Danes* (K. Friis-Jensen, Ed.; P. Fisher, Trans.). Clarendon Press.
- Schjødt, J. P., Lindow, J., & Andrén, A. (Eds.). (2020). *The Pre-Christian Religions of the North: History and Structures* (Vols. 4). Brepols. <https://doi.org/10.1484/M.PCRN-EB.5.112891>
- Sjöberg, N. (1907). Från ett julgille i början af 1500-talet. *Fataburen*, 241–242. https://sv.wikisource.org/wiki/Fataburen/1907/Fr%C3%A5n_ett_julgille_i_b%C3%B6rjan_av_1500-talet
- Stefan Karlsson. (1979). Íviðjur. *Gripla*, 3, 227–228. <https://gripla.arnastofnun.is/index.php/gripla/article/view/482>
- Streitberg, W. (1910). *Die gotische Bibel. Zweiter Teil: Gotisch-griechisch-deutsches Wörterbuch*. Winter Verlag.
- Thorpe, B. (Ed.). (1840). *Ancient Laws and Institutes of England: Comprising Laws Enacted under the Anglo-Saxon Kings from Aethelbirht to Cnut* (Vol. 1). <https://doi.org/10.1017/CBO9781139177405>
- Watkins, C. (1995). *How to Kill a Dragon: Aspects of Indo-European Poetics*. Oxford University Press.
- West, M. L. (2007). *Indo-European Poetry and Myth*. Oxford University Press.

Introduction (incomplete!)

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

The Old Germanic world

Lifestyle and economy

Cattle-based; small farmsteads.

Morals and Virtues

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

Religion

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

Germanic alliterative poetry

Historical significance

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

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

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

The language likewise overflows with archaic poetic synonyms. Indo-European words otherwise extinct in all Germanic languages find their last refuge in the alliterative poetry. Such are the Old English *eoh*, Old Norse *jór*, corresponding to the Sanskrit *áśva*, Latin *equus*, all meaning 'god'; Old Norse *týr* 'god', corresponding to Sanskrit *dēvá*, Latin *deus*, all meaning 'god'; Old English and Old Norse *fold* 'earth, land', corresponding to Sanskrit *prthivī* 'id.' The fact that many of these relate to the cult shows that the Germanic religion was not as innovative as is commonly supposed.

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

Meter(s)

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

Stress

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

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

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

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

Alliteration

The following rules describe Germanic alliteration:

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

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

Further, in West Germanic poetry,

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

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

Lines

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

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

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

Fits and stanzas

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

A *fit* is a section or canto in a longer epic poem. It does not have a fixed length, but is generally around 70–85 lines long. Thus the 3182-line *Beow* is divided into 44 fits (for an average of 72 lines per fit); the surviving 5983 lines of *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 *Guðr I* or *Hildebrand*. In *Heli* a new fit can begin in the *cæsur*a; this does not happen in *Beow*.

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

The age of the Eddic poems

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

The present corpus

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

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

Exclusions

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

Manuscripts

Norse Eddic poetry

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

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

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 *VǫlsS*, and these are edited in *Fragments from the Saw of the Walsings* below. For further literature on **R** see TODO.

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

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

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

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

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

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

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

Old English poetry

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

Old Saxon and High German poetry

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

The present edition

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

The Old Germanic text

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

1. A faithfulness to the spoken language at the time when the texts were written, and the distinctions demonstrably found therein.

2. A respect for the etymological origin of words, and their distinctions.
3. A striving for a uniform orthography across the various languages, so that the same etymological sound should be written with the same character.

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

General orthographic conventions

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

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

Below follow specifications for each specific language.

Normalization of Old Norse

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

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

Normalization of Old Swedish and Danish

I employ the same conventions as those described for Old Norse above, including the marking of *u*-mutated *a* > *o* (that this was indeed found in the Eastern Nordic dialects is most clearly seen by the third-person personal pronoun, which shows *u*-mutation in such forms as Swedish *honom* ‘him’ < *hǫnum*, *hon* ‘she’ < *hǫn*).

According to rule 3 in the general orthographic conventions above, I distinguish between *ó* (< *ō*) and *ǫ́* (< *au*, *ey*); *é* (< *ē*) and *ê* (< *ēi*).

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

Normalization of Old English

I spell fronted or brightened etymological *a* and *á* with *æ* and *ǣ*, for instance in *dæg* ‘day’ (< **dagar*) and *réd* ‘advice, counsel’ (< *rádar*). These are contrasted with *ē* and *é*, which represent *i*-mutated *a* and *á*, e.g. in *ellen* ‘zeal, courage’ (< **aljanā*).

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.

English 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 *valva*).

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 *Völundr* is the same character as the English *Wēlund*; likewise Norse *Óðinn* is the same as English *Wōden*. 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 orthography (for instance, *Odin* would be better anglicized as *Othin*). Many are also difficult for English speakers to pronounce, or lead to absurd confusions. I shudder at hearing the word *ésir* pronounced /aɪ'sɪːr/; even worse is when *Ós-garðr* becomes “ass-guard”.

Mythic Poetry

Spae of the Wallow (*Völuspó*)

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

Meter: *Ancient-words-law*

Introduction

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

In its being a mythic catalogue *Vsp* also resembles (parts of) poems like *Háv*, *Grm*, *Sigrdr*, and *Alv*, but it differs from them all in a key way: instead of being a motley collection of scattered mythological lore, *Vsp* offers a chronological overview of the whole Norse mythic timeline, from the creation of the world to its demise and rebirth.

That is not to say that the events in it are described in a straight-forward manner; they are related in a highly allusive fashion that presupposes that the audience is already familiar with them. There may also be some later omissions and inserts that make the poem more difficult to read.

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

Many stanzas from the poem are also cited or paraphrased in *Gylf*, for which *Vsp* was clearly one of the main sources. These paraphrases are still of critical value, e.g. in st. 19, where *sal* ‘hall’ in the paraphrase agrees with **H** against **R** *sé* ‘lake’. For the four mss. of *Gylf*—**S**, **T**, **W**, and **U**—see the General Introduction.

For the differences between the mss. the reader may consult the following table prepared by the editor. The several stanzas in *Gylf*, which are quoted independently and with little relation to the order of the original poem, are marked with plus signs. The sequences containing uninterrupted quotations of several stanzas are marked with an incrementing alphabetic symbol, so that *B*₁ is the first stanza in the second sequence, and so on. When a stanza found in a ms. is strongly divergent (e.g. st. 10, where *Gylf* omits the first two half-lines), its number is followed by a star. The stanzas beginning with *Þá gingu regin öll* ‘Then went the Reins all’ are represented by the half-line immediately following.

| | <i>pres. ed.</i> | R | H | STW | U |
|-------|-------------------------|----------|----------|------------------|------------------|
| 1 | Hljóðs bið’k allar | 1 | 1 | – | – |
| 2 | Ek man jötna | 2 | 2 | – | – |
| 3 | Ár vas alda | 3 | 3 | + | + |
| 4 | áðr Burs synir | 4 | 4 | – | – |
| 5 | Sól varp sunnan | 5 | 5 | +* | +* |
| 6 | ... nött ok niðjum | 6 | 6 | – | – |
| 7 | Hittusk ęsir | 7 | 7 | – | – |
| 8 | Tęflðu i tųni | 8 | 8 | – | – |
| 9 | ... hverr skyldi dverga | 9 | 9 | B ₁ | B ₁ |
| 10 | Þar vas Móðsognir | 10 | 10 | B ₂ * | B ₂ * |
| 11–15 | <i>Dwarf-tallies</i> | 11–15 | 11–16 | + | + |
| 16 | Unds þrír kvęmu | 16 | 17 | – | – |
| 17 | Qnd þau né ęttu | 17 | 18 | – | – |
| 18 | Ask vęit’k standa | 18 | 19 | + | + |
| 19 | Þaðan koma męyjar | 19–20 | 20–21 | – | – |
| 20 | Þat man hęn folk-víg | 21–22 | 27 | – | – |
| 21 | Hęiði hétu | 23 | 28 | – | – |
| 22 | ... hvárt skyldu ęsir | 24 | 29 | – | – |
| 23 | Flęygði Óðinn | 25 | 30 | – | – |
| 24 | ... hverr hęði lopt alt | 26 | 22 | C ₁ | C ₁ |
| 25 | Þórr ęinn þar vá | 27 | 23 | C ₂ * | C ₂ * |
| 26 | Vęit hęn Hęimdalar | 28 | 24 | – | – |
| 27 | Ęin sat hęn úti | 29 | – | – | – |
| 28 | Alt vęit’k, Óðinn | 29 | – | + | + |
| 29 | Valði hęnni Hęr-fęðr | 30 | – | – | – |

| | <i>pres. ed.</i> | R | H | STW | U |
|----------------|----------------------|------------|--------------------|---------------------------------|------------------|
| 30 | Sá hōn val-kyrjur | 31 | – | – | – |
| 31 | Ek sá Baldri | 32 | – | – | – |
| 32 | Varð af meiði | 33 | – | – | – |
| 33 | Þó hann éva hendr | 34 | – | – | – |
| H ₁ | Þá kná Váli | – | 31 | – | – |
| 34a | Hapt sá hōn liggja | 35a | – | – | – |
| 34b | þar sitr Sigyn | 35b | 32 | – | – |
| 35 | Ó fęllr austan | 36 | – | – | – |
| 36 | Stóð fyr norðan | 36 | – | – | – |
| 37 | Sal sá hōn standa | 37 | 36 | E ₁ | E ₁ |
| 38 | Sér hōn þar vaða | 38 | 37 | E ₂ * | E ₂ * |
| 39 | Austr býr hin aldna | 39 | 25 | A ₁ | A ₁ |
| 40 | Fyllisk fjörvi | 40 | 26 | A ₂ | A ₂ |
| 41 | Sat þar á haugi | 41 | 34 | – | – |
| 42 | Gól of օsum | 42 | 35 | – | – |
| 43, 48, 56 | Geyr (nú) Garmr mjök | 43, 46, 55 | 33, 38, 43, 48, 51 | – | – |
| 44 | Bróðr munu berjask | 44 | 39 | – | – |
| 45 | Lęika Mims synir | 45 | 40 | D ₁ * | D ₁ * |
| H ₂ | Hręðask allir | – | 41 | – | – |
| 46 | Hvat 's með օsum? | 49 | 42 | D ₂ | D ₂ * |
| 48 | Hrymr ękr austan | 47 | 44 | D ₃ | – |
| 49 | Kjöll fęrr austan | 48 | 45 | D ₄ | – |
| 50 | Surtr fęrr sunnan | 50 | 46 | +, D ₅ (cited twice) | + |
| 51 | Þá kōmr Hlinar | 51 | 47 | D ₆ | – |
| 52 | Þá kōmr hinn mikli | 52 | – | D ₇ | – |
| H ₃ | Ginn lopt yfir | – | 48 | — | – |
| 53 | Þá kōmr hinn męri | 53* | 49* | D ₈ | – |
| 54 | Sól tér sortna | 54 | 50 | D ₉ | – |
| 56 | Sér hōn upp koma | 56 | 52 | – | – |
| 57 | Finnask ęsir | 57* | 53 | – | – |
| 58 | þar munu ęptir | 58 | 54 | – | – |
| 59 | Munu ó-sánir | 59 | 55 | – | – |
| 60 | Þá kná Hōnir | 60 | 56 | – | – |
| 61 | Sal sér hōn standa | 61 | 57 | + | + |
| H ₄ | Þá kōmr hinn ríki | – | 58 | – | – |
| 62 | þar kōmr hinn dimmi | 62 | 59 | – | – |

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

At this point the two full redactions of the poem (**R** and **H**) diverge. Because of its older age and greater count of stanzas I have here followed the order of **R**: the wallow recalls how a woman named Goldwey was sacrificed and reborn three times (20), and how she, under the name Heath, practiced sorcery and witchcraft (21). She then recalls the first war in the world, between the Eese and Wanes (22–23), and alludes to the slaying of the smith, who according to *Gylf* 42 was promised Frow and the sun and moon in exchange for building the wall of Osyard (24–25). This is followed by a cryptic verse describing Homedal's hidden silence or hearing (26).

In **H** the structure is quite different. After the description of the norns (19), the Eese immediately go to decide what action to take regarding the promising of Frow to the ettin (24–25), and Homedal'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 come sts 20–23 in the same order as **R** (see above).

TODO.

The Spae of the Wallow

- 1 „Hljóðs bið'k allar · hēlgar kindir,
2 mēiri ok minni · mōgu Hēimdalar;
vilt at, Val-fōðr, · vēl fram tēlja'k
4 forn spjōll fira, · þau's frēmst of man?

[**R** 11/2, **H** 201/1]

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

1 hēlgar | om. **R**

1–4 ALL | The wallow begins by asking for the silence of both gods and men, a meristic expression (West, 2007, pp. 99–100). The whole introductory formula has Indo-European parallels; see West (2007, 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’.

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

2 mögu Heimdalar; ‘lads of Homedal [MEN]’ | Homedal sired the three castes of men, as told in *Rþ*.

3 Val-föðr ‘Walfather’ | That is, “Father of the Slain”. This name is probably used of Weden since he awoke her from her grave; cf. st. 62/4.

4 þau’s fręmst of man ‘which I foremost recall’ | Cf. *Vǫfþ* 34–35 with similar phrasing.

2 Ek man jǫtna · ár of borna,
þa’s forðum mik · fǫdda hǫfðu;
níu man’k heima, · níu iðiðjur,
mjǫt-við mérán · fyr mold neðan.

[R 11/4, H 201/2]

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

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

4 mjǫt-við mérán · fyr mold neðan. ‘the renowned Metwood beneath the soil.’ | Probably Ugdrassle’s Ash, being still a seed.

3 Ár vas alda · þar’s Ymir byggði,
vas-a sandr né sér, · né svalar unnir;
jörð fannsk éva · né upp-himinn;
gap vas ginnunga, · en gras hvegi;

[R 11/6, H 201/4, G]

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

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

3 jörð ... 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 (viz. ON, OE, OS, 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 Ginnings [AIR/MIDSPACE]' | In *Gylf* Snorre presents *ginnunga-gap* as a physical place existing between Earth and Upheaven during the beginning of the universe, but that may simply be an idiosyncrasy of that author, and finds no support in older sources. Indeed the present stanza is the only occurrence of the combination of the words *gap* and *ginnunga*, outside of Snorre's Edda.

I reject as unfounded the traditional translation "yawning chaos", and instead agree with Meissner in reading *gap ginnunga* as a kenning "gap of hawks [AIR]", where *ginnunga* is gen. pl. of *ginnungr* 'hawk'. The kenning-type "land, path of the bird [AIR]" is conventional (Meissner, 1921, p. 108), and the determinant *ginnungr* is also found in a kenning in *Haustr* 15: *öll endi-lóg ginnunga vé* 'all the end-low mansions of hawks [SKIES]'. This interpretation is confirmed by *Skm* 74, which lists it among synonyms (*þeiti*) for the air: *Lopt þeitr ginnunga-gap ok meðal-beimr, fogl-beimr, veðr-beimr*. 'Air is called gap of ginnings and middle-home, bird-home, weather-home.'

In the old Germanic cosmology the air was the midspace (whence *meðal-beimr* 'middle-home') between Earth and Upheaven; not synonymous with the latter. This is also why *Haustr* 15 speaks of the "low SKIES", contrasted with "Upheaven" or High Heaven in st. 16.

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

2 4 áðr Burs synir · bjǫðum of ypðu,
þeir es Mið-garð · mēran skópu;
sól skęin sunnan · á salar steina;
4 þa vas grund gróin · grǫnum lauki.

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

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

1 Burs synir 'the Sons of Byre' | In *Gylf* 6 identified as Weden, Will and Wigh, who sacrificed Yimer and shaped the cosmos out of his body.

4 grǫnum 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, G]

- 2 hęndi hinna hógri · of himin-jǫður;
 Sól þat né vissi, · hvar hǫn sali átti;
 4 stjornur þat né vissu, · hvar þér staði ǫttu;
 Máni þat né vissi, · hvat hann megin átti.

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

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

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 translated as ‘its moon’. This cannot be correct, as *máni* ‘moon’ is masculine, while *sinni*, dat. sg. of *sinn* ‘its (reflexive)’ is feminine.

2 himin-jǫður ‘heaven’s rim’ | Some recent editors have taken it upon themselves to normalize the reading of 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, normalized to *jǫður* ‘rim, edge’, is clearly deficient since it lacks the necessary alliteration on *h*. If we see *iodyr* R as corrupted from **iodur* we can restore *himin-jǫður*, as done here.

5 Máni ... átti ‘Moon ... had’ | The moon was believed to have supernatural powers and could be invoked in conflict (cf. *Háv* 137/7.)

- 6 Þá gingu regin ǫll · á rok-stóla,
 2 ginn-heitlog goð, · ok umb þat gétusk.
 Nött ok niðjum · nǫfn of gófu,
 4 morgin hétu · ok miðjan dag,
 undurn ok aptan, · ǫrum at tēlja.

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

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

1–2 Þá ... gétusk ‘Then ... of this.’ | A formulaic expression for the convening of the Thing of the Gods, identically repeated below in sts. 9/1–2, 22/1–2, and 24/1–2. Cf. also the formula shared between *Bdr* 1/1–3 and *Þrk* 14/1–3, which follows the structure of the present formula very closely: *Senn vǫru ęsir · allir á þingi* // *ok ęsynjur · allar á máli*, // *ok umb þat réðu · ríkir tívar*. ‘Soon were the Eese all at the Thing, // and the Ossens all at speech, // and of this counseled the mighty Tews.’

In the five occurrences of these two formulae outside of the present stanza, the demonstrative pronoun *þat* ‘this’ clearly refers to an immediately following question introduced by a *hv*-word (e.g. *Þrk* 14/4: *hvé þeir Hlórriða · hamar of sótti?* ‘how they Lorde’s (= Thunder’s) hammer would find?’) Following this pattern we would expect to find such a question following *umb þat gétusk* ‘took counsel of this’ in the present stanza, and it seems reasonable plausible (but not certain) that one has been lost in transmission.

1 røk-stóla ‘rake-seats’ | Their seats of judgment at the Thing.

3–5 Nött ... tēja ‘To night ... tally’ | Cf. *Vafþ* 23, where it is said that the sun and moon turn round in heaven *öldum at ár-tali* ‘for mankind’s tally of years’, and 25, where it is said that the Reins created the moon-phases for the same purpose.

- 7 Hittusk *ęsir* · á *Iða*-velli,
 2 þeir’s *hęrg* ok *hof* · *hę*-timbruðu;
afla lęđu, · *auđ* smíđuðu,
 4 *tangir* skópu · ok *tól* gęđu.

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

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

2 þeir’s ... *hę*-timbruðu ‘they who ... timbered on high’ | *afls kostuđu* · *alls freistuđu* ‘[their] strength they tried; everything they tempted’ H

2 þeir’s ... *hę*-timbruðu ‘they who ... timbered on high’ | Two formulae. — *hęrg* 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 hęrga*). — *hę*-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 line has often been wondered at; why would the Gods themselves make cultic buildings? Yet they partake in ritual slaughter of beasts, divination, and feasting (e.g. *Vsp* 61, *Hym* 1, 39, *Lok*, *Haustl* 2), and their deeds form the precedent for upright human behaviour.

- 8 Tęflđu i tųni, · tętir vęru,
 2 *vas* þeim *vętter*-gis · *vant* ór gulli,
unds þrįar kvęmu · þursa męyjar,
 4 *ām*-átkar mjęk, · ór *Ję*tun-ęęim.

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

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 Ettinham.

1–4 ALL | The whole stanza is paraphrased in *Gylf* ch. 14: *Ok því nēst smíðuðu þeir málms ok stein ok tré ok svá gnóg-liga þann málms, er gull heitir, at öll búsgagn ok öll reiði-gagn höfðu þeir afgulli, ok er sú öld kolluð gull-aldr; áðr en spilltist af til-kvámu kvinnanna; þér kómu ór Jotun-beimum.* ‘And after this they smithed ore and stone and wood, and so abundantly [did they smith] that ore which is called gold, that all their house tools and riding tools were golden. And that age is called the golden age, before it was spoiled by the arrival of the women; they came from Ettinham.’

1 Teflðu ‘played Tables’ | A verb derived from *tafl* ‘board game’, an old borrowing from Latin *tabula*. “Tables” is used as a cognate translation; the exact type of board game referred to is unimportant.

2 vas þeim vätter-gis · vant ór gulli ‘for them was nothing golden wanting’ | Indeed even the bricks they played with were of gold. See st. 58.

3 þrjár ... þursa meyjar ‘three maidens of Thurses’ | These three maidens are never mentioned again (unless they are taken to be the three norms in st. 19, but they would then be introduced twice). It is possible that an additional stanza giving further information about them has been lost. If it originally existed, it was already absent from the version employed by the author of *Gylf*, who gives no new information.

4 ám-átkar ‘uncanny’ | The word *ám-áttigr* has a clear association with supernatural beings; trolls and ettins. It occurs in four other places in **R**. In *Grm* 11, *Skm* 10 and *HHj* 17 it modifies *jötunn* ‘ettin’ in a *Leeds-meter* c-line. In *HHj* 14 it is used by the daughter of an ettin to refer to a human hero.

9 Þá gingu reigin öll · á rok-stóla,
2 ginn-heilög goð, · ok umb þat gétusk:
Hværr skyldi dverga · drótt of sképja
4 ór brimi blóðgu · ok ór blóum leggjum?

[**R** 11/20, **H** 20r/14, **G**]

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

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

1–4 ALL | After the Golden Age is spoiled, the Gods must get their metal in some other way. For this they need the dwarfs, who are connected with finding minerals, perhaps through techniques similar to dousing. Ancient ideas about the spontaneous generation of maggots in flesh (likened to minerals in the earth) are also clearly at play. — *Gylf* 14 continues with its paraphrase: *Þar næst settust goðin upp í sėti sín ok réttu dóma sína ok minntust, hvaðan dvergar höfðu kviknat í moldinni ok niðri í jörðunni, svá sem maðkar í holdi. Dvergarnir höfðu skipazt fyrst ok tekit kviknun í holdi Ymis ok váru þá maðkar, en af atkvæðum goðanna urðu þeir vitandi mann-vits ok höfðu manns líki ok búa þó í jörðu ok í steinum. Móðsognir var óðstr ok annarr Durinn. Svá segir í Völuspá: ‘Thereafter the gods set themselves up 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 Yimer’s flesh and were then maggots, but by the decrees of the gods they became knowing of manwit and had a man’s likeness, and even so 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 the text quotes the present st. and 10/3–4.*

4 ór brimi blóðgu · ok ór bláum leggjum ‘from the bloody surf and from the blue-black legs’ | I think that the poem simply telling of “the bloody surf” and “the blue-black legs” fits better with its general allusive style, but this requires a composite reading. If we read *Bláinn* ‘Blown’ (named in the thules as a dwarf) instead of *bláum* ‘blue-black’, then following Gurevich (*Skp* 2017, p. 693) we may see a kenning “the legs of Blown (dwarf) [STONES]”. Blown has otherwise usually been read as a poetic name for Yimer, but it is not attested anywhere else. — The “blood” and “legs” are in any case those of Yimer; from his bones were made the rocks, and from his blood the sea (see *Grm* 41, *Vafþ* 21). Dwarfs of course dwell in rocks and earth; cf. for instance *IngT* 2, where the Swedish king Swayther (*Sveigðir*) runs into a rock in pursuit of a dwarf. More difficult to explain is the creation of dwarfs from the sea. Einheri suggests that it may be referring to the formation of salt-stones by means of evaporating salty seawater.

10 Þar vas Móðsognir · mætstr of orðinn
2 dverga allra, · en Durinn annarr;
þeir man-líkun · mǫrg of gerðu,
4 dvergar i jörðu, · sēm Durinn sagði.

[R 11/21, H 201/15, G]

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

1 Þar vas Móðsognir | so H; *Þar f̥mót̥sognir vitnir̥* ‘there Mootsowner wolf(?)’ R. The prose of *Gylf* 14 agrees with H that the correct form of the name is *Móðsognir*, not *Mótsognir*. 3 þeir ... gerðu ‘They ... did make’ | so RHU; *þar man-líkun · mǫrg of gerðusk* ‘There man-likenesses many were made’ STW 4 i ‘in’ | so GH; *ór* ‘out of’ R 4 sēm Durinn sagði ‘as Dorn said’ | so RHSW; *sem f̥d̥ur menn̥f̥ sagði* ‘as door-men(?) said’ T; *sem f̥þeim dyrrinn kendit̥* ‘as the beasts(?) taught them’ U

1–2 Þar ... annarr ‘There ... second’ | om. G, but the author must have had the full stanza, since he paraphrases these lines (see Note to ALL for st. 9 above).

3–4 þeir ... sagði ‘They ... said.’ | The mss. readings offer two conflicting narratives of the creation of the dwarfs. Either they arose on their own; this is supported by the prose of *Gylf* (see note to previous st.) and by the form of the stanza quoted there (but it may have been changed to correspond to the author’s vision). On the other hand, both **R** and **H** have the dwarfs Moodsowner and Dorn shaping “man-likenesses” out of soil. The present edition follows the second version.

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

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

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

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

[**R** 11/23, **H** 201/17, **G**]

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-alf, · Vind-alf, Þráinn,
2 Þękkur ok Þorinn, · Þrór, Vitr ok Litr,
3 Nár ok Ný-ráðr— · nú hęf’k dverga
4 —Ręginn ok Ráð-sviðr— · rétt of talða.

[**R** 11/25, **H** 201/18, **G**]

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

- 13 Fíli, Kíli, · Fundinn, Náli,
2 Hępti, Vili, · Hannarr, Svíurr,
3 Frár, Horn-bori, · Fręgr ok Lóni,

[**R** 11/28, **H** 201/20, **G**]

4 **Aur**-vangr, **Jari**, · **Ē**ikin-skjaldi.

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

14 **Mál** es **d**verga · **ī** **D**valins liði
2 **l**jöna kindum · til **L**ofars tēlja,
 þeir es **só**ttu · frá **s**alar stēini
4 **Aur**-vanga sjöt · til **J**oru-valla.

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

'Tis time to tally the dwarfs in Dwollen's troop
[back] to Loffer for the races of men;²
they who sought, from the stone of the hall,
the seat of the Earwongs unto the Erwolds.³

3 þeir | þeim H

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

³Cf. *Gylf* 14: "But these came from Swornshigh (*Svarinsbaugr*) to the Earwongs on the Erwolds, and thereof i Loffer come—these are their names: Sherper (*Skirpir*), Werper (*Virpir*), Showfind, Great-grandfather, Elf and Ing (*Ingi*), Oakenshield, Fale (*Falr*), Frost, Finn, Ginner."

15 **Þar** vas **D**raupnir · ok **D**olg-þrasir,
2 **Hár**, **H**aug-spori, · **H**lé-vangr, Glói,
 Skirfir, Virfir, · **S**káfiðr, Ái,
4 **Alfr** ok **Y**ngvi, · **Ē**ikin-skjaldi,
 Fjalarr ok **F**rosti, · **F**innr ok Ginnarr;
6 **Þat** mun **é** uppi, · meðan **o**ld lifir,
 lang-niðja-tal · til **L**ofars hafat.

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

There was Dleepner and Dollowthrasher,
High, Highspurer, Leewong, Glower,
Sherver, Werver, Showfind, Great-grandfather,
Elf and Ing, Oakenshield,
Feller and Frost, Finn and Ginner.—

It will ever be remembered while the age lives,⁴
the tally of kinsmen lifted to Lofer.

6 **é** | om. R 7 til | om. H

⁴Two archaic formulæ. The first literally ‘that will ever [be] up above’, cf. *HarS* TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (*þat mun é uppi*, but both mss. *þat mun enn uppi*), evil is the doom of the norns!” The second is found in a runic inscription, U 323 (980–1015): “Ever will lie—while the age lives (**meþ + altr + lifir** *með aldr lifir*)—the hard-hammered bridge, broad, after a good man.” An especially close parallel is found in *Þstf Stuttdr* (st. 5, Kari Ellen Gade ed. in *SkP* II): *Éy mun uppi · Eðdils, meðan stendr // sól-borgar salr, · svqr-góðis fqr*. ‘Always will be remembered—while the hall of the sun’s stronghold [SKY/HEAVEN > EARTH] stands—the journey of the fattener of Andle’s bird [RAVEN/EAGLE > WARRIOR].’

16 Unds þrír kvømu · ór því liði
2 **q**flgir ok ástkir · **é**sir at húsi;
fundu á landi · líttr megandi
4 Ask ok Emblu · **ør**-lög-lausa.

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

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

1 þrír | emend.; þrjár RH 1 ór því liði | þussa brúðir H. 2 qflgir ok ástkir ‘strong and lovely’ | ástkir ok qflgir (norm.) ‘lovely and strong’ H

1 Unds þrír kvømu · ór því liði | Both mss. show influence from st. 8; both in using the fem. *þrjár* for masc. *þrír*, H 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 noun *ésir* in l. 2.

1 Unds ‘Until’ | We seem to be missing a preceding clause here, probably as part of a now-lost stanza. It is of course impossible to say what this st. would have contained, but it may have given a reason for the creation of men.

2 at húsi ‘along the houses’ | An adverbial; the gods were walking on the outskirts of their settlement.

⁵This verse is paraphrased in *Gylf* 9: *Þá er þeir gengu með sévar-ströndu Bors synir, fundu þeir tré tvau ok tóku upp trén ok sköpuðu af menn. Gaf inn fyrsti qnd ok líf, annarr vit ok hréring, þriði á-sjónu, mál ok beyrn ok sjón, gáfu þeim klæði ok ngfn. Hét karl-maðrinn Ask, en konan Embla, ok ólst þaðan af mann-kindin, sú er byggðin var gefinn undir Mið-garði.* ‘When the sons of Byre (cf. st. 4) walked along the sea-shore they found two trees (*tré*) and they took up the trees and shaped men from them. The first one gave breath (*qnd*) and life, the second wit and movement, the third sight, speech, appearance and sight; they gave them clothes and

names. The male was called Ash, and the woman Emble, and from them mankind was begotten, to whom were given the dwelling within Middenyard.

This passage is traditionally seen as referring to pieces of driftwood, since ON *tré* can also mean ‘pieces of wood’. That may have been Snorre’s view, but, as pointed out by Hultgård (2006), the comparative evidence suggests that the two were in fact living, growing trees, and there is nothing in the older *Vsp* that speaks against this interpretation.

While Ash is easily identified with the same-named wood species (*Fraxinus excelsior*), the etymology of Emble is much more difficult; her name is clearly not identical to *almr* ‘elm’. Various words for trees are used extensively by Norse poets in kennings for men and women, especially in Scaldic poetry (see SkP I, p. lxxv ff., Meissner, 1921, TODO). Such kennings are rarer in Eddic poetry, but still occur, e.g. in *Sigrdr* 5: *bryn-þings apaldr* ‘apple-tree of the byrnie-Thing [BATTLE > WARRIOR]’.

- 17 Qnd þau né ǫttu, · ǫð þau né hǫfðu, [R 1v/3, H 20r/27]
 2 lǫ né létu · né litu góða;
 qnd gaf Óðinn, · ǫð gaf Hønr,
 4 lǫ gaf Lóðurr · ok litu góða.

Breath they owned not, wode they had not,
 no craft nor sound nor good colour.

Breath gave Woden, wode gave Heener,
 craft gave Lothar, and good colour.

- 18 Ask vęit’k standa, · heitir Ygg-drasill, [R 1v/5, H 20r/29, G]
 2 hǫr baðmr, ausinn · hvíta auri;
 þaðan koma dǫggvar · þęr’s i dala falla;
 4 stęndr ę yfir grønn · Urðar brunni.

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

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’ | *heilagr* ‘holy’ G 3 þęr’s | *es* ST 4 ę | *om.* U 4 grønn | *ęgrinn* S; *ęgrinn* U

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

- 19 Þaðan koma meýjar · margs vitandi [R 1v/8, H 20r/31]

2 þrjár ór þeim sal · es und þolli stendr;
 Urð hétu ęina, · aðra Verðandi,
 4 —skóru á skíði— · Skuld hina þriðju
 þér lög lögðu, · þér líf kóru,
 6 alda börnum, · ør-lög seggja.

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.
 They laid law, they chose lives
 for the children of mankind, the orlay of youths.

2 sal ‘hall’ | so H, G (in the paraphrase); sę ‘lake’ R 2 und ‘under’ | á ‘on’ H 6 seggja ‘of youths’ | at seggja ‘to say’ H

1–6 ALL | The st. is paraphrased in *Gylf* 15: *Þar stendr salr einn fagr undir askinum við brunninn, ok ór þeim sal koma þrjár meyjar, þér er svá heita: Urðr, Verðandi, Skuld. Þessar meyjar skapa mönnum aldr; þér kollum 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 so: 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. The same may perhaps apply to *askr* ‘ash’ above, the species being indeterminate.

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

20 Þat man hōn folk-víg · fyrst i hēimi,
 2 es Gull-vęigu · gęirum studdu
 ok i hōll Håars · hāna bręnndu,
 4 þrysvar bręnndu · þrysvar borna,
 opt, ø-sjaldan, · þó hōn ęnn lifir.

[R IV/II, H 20V/5]

That troop-conflict she recalls first in the Home,
 when Goldwey with spears they goaded,
 and in the hall of Higher (= Weden) [= Walhall] they burned her;
 thrice they burned the thrice born,
 often, unseldom, though she still lives.⁶

4 þrysvar bręnndu | *þþrysvar brendu þrysvar brenduþ* H

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

⁶Very cryptic. TODO: check Snorri. Goldwey was apparently slain, burned and reborn three times (in short succession?) by the Eese.

- 21 Heiði hétu, · hvar's til húsa kom,
 völu vël-spáa, · vitti ganda;
 seïð hön hvar's hön kunni, · seïð hön hug leikinn;
 é vas hön angan · illrar brúðar.

[R IV/13, H 20V/7]

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

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

- 22 Þá gingu regin öll · á rok-stóla,
 ginn-heilög goð, · ok umb þat gétusk:
 Hvart skyldu esir · af-ráð gjalda,
 eða skyldu goð'in öll · gildi eiga?

[R IV/16, H 20V/9]

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

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

- 23 Fleygði Óðinn · ok i folk of skaut;
 þat vas enn folk-víg · fyrr i heimi;
 brotinn vas borð-veggr · borgar ása,
 knöttu vanir víg-spó · völlu sporna.

[R IV/17, H 20V/11]

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. The R reading cannot be correct as this st. is describing a different war, and thus not the first. It has probably arisen due to the similarity with st. 20/1.

1 Fleygði Óðinn · ok i folk of skaut ‘Weden hurled and shot into the troop’ | The object, a spear, is understood. This first spear-throw was reenacted in a ritual well attested in Icelandic literature, wherein the king leading his troops would hurl the first spear into the opposing host, typically with the phrase *Óðinn á yðr alla* ‘Weden owns you all!’ The battle-slain were thusly devoted to Weden, and they would join him as Oneharriers in Walhall. The sacrifice of an entire army or nation was not uncommon in ancient warfare, and examples are also found among the Hebrews (the *חֵרֶם* *ḥērem*) and the Romans (the *devotio*, Livy 8:9). Weden is also described as “owning” dead warriors in *Hárþ* TODO, and in runic inscription *N B380* (edited below under Galders), a sort of greeting wherein the receiver is wished to be owned by Weden (and “received” by Thunder). For further literature see PCRN HS II:24, p. 560, II:25, p. 617, and especially III:42, p. 1166ff.

4 víg-spó ‘war-spae’ | The Waness used a magic prophecy (*spó* ‘spae’) to win the battle and sack Osyrd, the stronghold of the Eese.

24 Þá gingu rēgin ǫll · à røk-stóla,
ginn-heiðog goð, · ok umb þat gétusk:
Hverr hefði lopt alt · lévi blandit
eða étt jǫtuns · Óðs meý gefna?

[R IV/19, H 20r/34, G]

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

1–4 ALL | After their stronghold, protected only by a plank-wall (*borð-vegg*), is sacked by the Waness, the Eese decide to build a stronger wall. The story of the wall-builder is told in *Gylf* 42, which ends by quoting sts. 24–25. An ettin craftsman approached the Eese and asked to build them a great wall. His price was Frow’s hand, and the Sun and Moon, but only if he could complete the entire wall alone in a single winter. He also asked for permission to use his workhorse, Swaddlefare, which Lock granted him. The agreement was sealed with strong oaths. The horse was, however, unexpectedly strong, and when three days were left before summer the wall was almost finished. The panicked Eese then turned to Lock and forced him to deal with the horse. His solution was to turn into a mare to distract the ettin’s workhorse, which worked; the two were out all night, and Lock was made pregnant, later giving birth to Slapner. When the ettin realised that he would not finish the wall on time he came into his greatest ettin-wrath, at which point the Eese called on Thunder; he showed up and quickly slew the builder.

25 Þórr einn þar vá · þrunginn móði,
hann sjaldan sitr · es slíkt of fregn;
à gingusk eiðar, · orð ok sóri,
mól ǫll megin-lig, · es à meðal fóru.

[R IV/20, H 20r/36, G]

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

1–4 ALL | The order of the lines is that of RH; in G the two helmings (*Þórr ... fregn*; and *á ... fóru*.) are reversed. 1 þar vá ‘fought there’ | so HTU; þar var ‘was there’ R; þat vann ‘accomplished it’ S; þat vá ‘fought it’ W 3–4 á ... fóru. | om. W 4 fóru ‘had gone’ | vóru ‘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 is the defender of the gods (*Þrk* 18, *Þdís Þórr* in SkP III) and is willing to break even oaths sworn to an ettin for this purpose (cf. *Lok* 57–64).

- 26 Veið hön Heimdalar · hljóð of folgit
 und heið-vönum · hēlgum baðmi;
 ó sér hön ausask · aurgum forsi
 4 af veði Val-föðrs. · Vituð ér enn eða hvat?

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

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

2 heið-vönum ‘shady’ | Literally ‘light-less’, *heiðr* 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 Weirð’s Well.

4 veði Val-föðrs ‘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 Alföðr ok beiddisk eins drykkjar af brunninum, en hann fékk 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 enn eða hvat? ‘Know ye yet, or what?’ | “Do you, Weden, know enough now, or what?”, repeated in 28, 33, 34, 38, 40, 47, 60, and 61. Similar refrains are found in *Bdr* and *Hdl*.

- 27 Einn sat hön úti, · þá’s hinn aldni kom
 2 yggjungr ása · ok i augu leit:
 ,hvęrs fregnið mik? · hví freistið mın?

[R 1V/25]

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

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

³ *fręistið* 'tempt' | *fręista* 'tempt' has a sense of testing someone, especially intellectually. Cf. *Háv* 2, 26, *Vafþ* 3, 5.

28 Alt veit'k, Óðinn, · hvar auga falt
 ĩ hinum męra · Mímis brunni;
 drekk mjoð Mimir · morgin hverjan
4 af veði Val-føðrs. · Vituð ér enn eða hvat?

[R iv/26, G]

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

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

29 Valði hęnni Her-føðr · hringa ok męn,
 fekk spjoll spak-lig · ok spá-ganda;
 sá vítt ok umb vítt · of ver-öld hverja.

[R iv/29]

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

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

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

30 Sá hōn val-kyrjur · vītt of komnar, [R 1v/30]
 2 gǫrvar at ríða · til gōð-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),
 ready to ride the ground, the walkirries.

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

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

3–6 Skuld ... val-kyrjur. ‘Shild ... walkirries.’ | 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 kenneled *Óðins meýjar* ‘Weden’s maidens’.

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

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

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

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

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

31 Ek sá Baldri, · blóðgum tífur,
2 Óðins barni, · ør-løg folgin;
stóð of vaxinn · vøllum héri
4 mjór ok mjök fagr · mistil-teinn.

[R 2r/2]

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

¹ *tífur* ‘victim’s’ | This word is rather difficult and possibly corrupt. It may be connected with *týr* ‘tew, god’, but the dat. sg. of *týr* is *tívi* and the intrusive *r* is unexplained. A better explanation is given by CV, who connect it with OE *tiber*, *tífer* ‘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’ | Or “hidden”. The verb *fela* ‘hide, conceal’ is used in poetry to describe burial in mounds, as in *IngT* 24 (“[...] And afterwards the victory-havers hid (*fǫlu*) the ruler on Borrey.”) or the Cloth Karlevi stone (“Hidden (*fulkin folginn*) in this mound lies he whom the greatest deeds followed; [...]”)

- 32 Varð af męiði, · þeim’s mēr sýndisk, [R 2r/4]
² harm-flaug hęttlig, · Hǫðr nam skjóta.
 Baldrs bróðir vas · of borinn snimma,
⁴ sá nam, Óðins sonr, · ęin-nętttr vega.

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

- 33 Þó ęva hęndr · né hǫfuð kęmbði, [R 2r/6]
² áðr à bál of bar · Baldrs and-skota;
 en Frigg of grét · í Fęn-sǫlum
⁴ vǫ Val-hallar. · Vituð ęr ęnn eða hvat?

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

¹ Þó ... kęmbði ‘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 vǫ Val-hallar ‘the woe of Walhall’ | The deaths of two sons; Balder and Hath.

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

- 34 Hapt sá hön liggja · und Hvera-lundi
 2 lē-gjarns líki · Loka á-þekkjā;
 þar sitr Sigyn · þeygi of sínum
 4 veri vėl-glýjuð. · Vituð ér ęnn eða hvat?

[R 21/8, H 20v/13]

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

1–2 Hapt ...á-þekkjā 'A captive ... to Lock,' | Replaced with H1 H.

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

The following sts. are paraphrased in Gylf 52:

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

Þá svarar Þriði: „Margar eru þá vistir góðar ok margar illar; batst er þá at vera á Gimléi á himni, ok all-gótt er til góðs drykkjar þeim, er þat þykkir gaman, í þeim sal, er Brimir heitir; hann stendr ok á himni. Sá er ok góðr salr, er stendr á Niða-fjęllum, gęrr af rauðu gulli; sá heitir Sindri. Í þessum sęlum skulu byggja góðir menn ok sið-látir.

Á Ná-stręndum er mikill salr ok illr ok horfa norðr dyrr; hann er ok ofinn allr orma-bryggjum sem vanda-bús, en orma hęfuð ęll vitu inn í húsit ok blása eitri, svá at eptir salnum renna eitir-ár, ok vaða þęr ár eið-rofar ok morð-vargar, svá sem hér segir:“

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

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

On Neestrand is a great and bad hall, and its doors face north. It is all woven with the spines of serpents like a wicker-house, but the heads of the serpents all look

into the house and blow venom, so that through the hall rivers of venom run, and
in those rivers wade oath-breakers and murder-wargs, as is said here:”

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

35 *Ó* fęllr *austan* · of *ęitr*-dala [R 2r/10]
2 *s*oxum ok *s*verðum, · *Slíðr* hęitir sú.

A river falls from the east, above the venom-dales;
[a river] of saxes and swords, Slide is that one called.⁷

2 *Slíðr* ‘Slide’ | i.e. ‘very sharp’. Cf. *Akv* 23: *sax slíðr-bęitt* ‘slide-biting sax’.

⁷TODO. There are other examples of such a river.

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

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

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

4 en sá Brimir hęitir ‘and it is called Brimmer’ | It is not clear if this is the name of the ettin or the hall
itself. The author of *Gylf* considered it the name of the hall.

37 *Sal* sá høn standa · *sólu* fjarri [R 2r/13, H 20v/19, G]
2 *Ná*-strøndu 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 hōn ‘she saw’ | *væt’k* ‘I know’ G; cf. st. 61.

38 Sá hōn þar vaða · þunga strauma
2 mēnn mēin-svara · ok morð-varga
ok þann’s annars glępr · ęyra-rūnu.
4 Þar saug Níð-hoggr · nái fram-gingna;
slęit vargr vera. · Vituð ér ęnn eða hvat?

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

She saw there wading through heavy streams
false-swearing men and murder-wargs,
and the one who beguiles another’s ear-whisperer [WIFE].
There sucked Nithehewer from corpses passed-on;
the warg tore at men.—Know ye yet, or what?⁸

1 Sá hōn ‘she saw’ | so R; *ser hōn* ‘she sees’ H; *skulu* ‘shall [be]’ G 4 saug ‘sucked’ | so H; *fsúgʀ* R; *kvęlr* ‘torments’ G

2 morð-varga ‘murder-wargs’ | Murderous outlaws.

⁸In this st. is clearly described watery punishment in the Heathen afterlife, also seen in *Reg* 3–4 and possibly in *Grm* 21. The crimes are what one might expect from the Germanic worldview: perjury, shameful murder, and adultery with a married woman. In Anglo-Saxon and Nordic laws the committer of such crimes gained the title of nothing, that is, one afflicted with *nithe* (severe shame). It is not surprising then that such nithings would be tortured by a creature named Nithehewer ‘Nithe-striker’. The practice of burying in bogs and flood-marks (or generally outside of settlements) is well attested in sources about Germanic culture from Taciti *Germania* onwards—I consider it likely that the heavy streams in this stanza and others represent such graves. This is further elaborated on in **GermanicGems**2.

39 Austr býr hin aldna · í Éarn-viði
2 ok fōðir þar · Fęnris kindir;
verðr af þeim ęllum · ęinna nøkkurr
4 tungls tјugari · í trolls hami.

[R 2r/17, H 20v/21, G]

In the east dwells the old woman, in Ironwood,
and nourishes there the kindreds of Fenrer [WOLVES];
from them all comes one most certain:
a seizer of the Moon in a troll’s hame.⁹

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

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

⁹The old hag raises the cubs of the wolf Fenrer, of which a particularly fierce one will swallow the moon. According to *Grm* 40 the sun is chased by a wolf called Skoll, while another wolf, Hate Rothswitner’s son, runs in front of her. This is elaborated upon in *Gylf* 12, where it is said that Skoll swallows the moon, while Hate swallows the sun. High then explains that “A lone troll-woman (*gýgr*) lives to the east of Middenyard in that forest called Ironwood”, and “feeds the sons of many ettins, all in the likenesses of wolves, and thereof these wolves (i.e. Skoll and Hate) come. And it is also said that from that lineage a single one becomes the mightiest, and he is called Moongarm. He fills himself with the life of all those men who die and he swallows the moon and stains heaven and all the air with blood. Thereof the sun loses its rays and the winds are violent and moan hither and thither, and thus it says in the Spae of the Wallow: [...]” after which this and the following st. are quoted. This seems very much like a composite from several sources—probably *Vsp* 40–41 and *Grm* 40—but becomes contradictory when it states that two wolves swallow the moon. Assuming that this is only a confusion on the part of the author of *Gylf*, this st. and the next must be describing Skoll, but it is of course not impossible that there was confusion about the exact details of these events among the Heathen poets. In favour of that seems to speak *Vafþ* 46–47, where the sun is said to be swallowed by Fenrer (but see note there).

40 Fyllisk fjörvi · feigra manna,
2 rýðr ragna sjöt · rauðum dreýra,
svört verða sól-skin · of sumur eptir,
4 veðr öll vá-lynd. · Vituð ér enn eða hvat?

[R 2r/19, H 20v/4, G]

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

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

[R 2r/21, H 20v/16]

There sat on the mound and struck the harp
the gow’s herdsman, glád Edgethew.¹⁰
Over him crowed in Galewood
a fair-red cock, he who is called Feller.

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

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

¹⁰Edgethew “herds” the flock of monstrous wolves for the old woman in st. 39.

42 Gól of ǫsum · Gullin-kambi, [R 21/23, H 20v/18]
 2 sá vękr hǫlða · at Hęrja-fǫðrs,
 en annarr gęlr · fyr jǫrð neðan
 4 sót-rauðr hani · at sǫlum Hęljar.

Over the Eese crowed Goldencomb;
 he wakes men at the Father of Hosts’s (= Weden’s) [hall]—
 but another one crows beneath the earth:
 a soot-red cock at the halls of Hell.

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

43 Gęyr Garmr mjøk · fyr Gnipa-hęlli, [R 21/25]
 2 fęstr mun slitna, · en Freki rinna;
 fǫlð vęit hǫn fróða, · framm sé’k lęgra
 4 of ragna røk, · rǫmm sig-tíva.

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

44 Bróðr munu bęrjask · ok at bǫnum verðask, [R 21/28, H 20v/24, G]
 2 munu systrungar · sifjum spilla;

hart's í hēimi, · hór-dómr mikill,
 4 skēggj-ǫld, skalm-ǫld, · skildir klofnir,
 vind-ǫld, varg-ǫld, · áðr ver-ǫld stēypisk
 6 mun ęngi maðr · ǫðrum þyrma.

Brothers will fight and become each other's slayers;
 the children of sisters will defile the kinship.
 'Tis hard in the Home; whoredom is great:
 axe-age, sword-age—shields are split—
 wind-age, warg-age! Before the man-age tumbles down,
 no man will another spare.

2 systrungar 'the children of sisters' | *†stýstrungar†* T 3 í hēimi 'in the Home' | so RHU; *með hǫldum*
 'among men' STW 4 skildir 'shields' | 'ru 'are' add. R 4 klofnir 'split' | *klofna* 'become split' U 5 áðr
 'before' | *unz* (norm.) 'until' U 6 ęngi | *†enn†* U

2 sífjum spilla 'defile the kinship' | i.e. 'commit incest', probably referring to marriages between first cousins.
 Compare related words found in laws, e.g. *frénd-semis spell* 'incest' and especially *síffa spell* 'id.' The idea of
 incest as a sign of the end times is also found in *R̥V* 10.10.10a–b (norm. and tr., Nikhil S. Dwibhashyam.
 (2023, oct. 28). *Vēda quote 6*. <https://nikhilsd.com/dvq/6/>): *Ā ghā tā gachān · úttarā yugāni, // yātra*
jāmāyaḥ · kṛṇāvann ājāmi '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 ending in *ǫld* 'age'.
 ON *ver-ǫld* is cognate with English "world", but in ON that sense is usually expressed with *hēimr* (e.g. l. 3
 of the present stanza).

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

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

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

45 Leika Míms synir, · en mjǫtuðr kyndisk
 2 at hinu galla · Gjallar-horni;
 hǫtt bléss Hēimdallr, · horn's á lopti;
 4 mēlir Óðinn · við Míms hǫfuð;
 skēlfr Yggdrasils · askr standandi,
 6 ymr it aldna tré, · en jǫtunn losnar.

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

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

4 mǣlir 'speaks' | *†mey† S; †nie† T*

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

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

46 Hvát 's með ǫsum? · hvat 's með ǫlfum?
 2 gnýr allr Jǫtun-hęimr, · ęsir 'ru á þingi,
 stynja dvergar · fyr stęin-durum
 4 vęgg-bergs vísir. · Vituð ér ęnn eða hvat?

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

What is with the Eese? What is with the Elves?
 All Ettinham roars; the Eese are at the Thing.
 Dwarfs groan before gates of stone,
 the hillside's princes.—Know ye yet, or what?

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

47 Gęyr nú Garmr mjök · fyr Gnipa-hęlli,
 2 fęstr mun slitna, · en freki rinna;
 fjǫlð vęit hǫn fróða, · framm sé'k lęgra
 4 of ragna rǫk · rǫmm sig-tíva.

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

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

48 Hrymr ękr austan, · hęfsk lind fyrir,
 2 snýsk Jǫrmun-gandr · í jǫtun-móði,
 ormr knýr unnir, · en ari hlakkar,
 4 slítr náí nef-fǫlr; · Nagl-far losnar.

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

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

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

2 49 Kjöll fær austan · koma munu Múspells
 of lög lýðir, · en Loki stýrir;
 fara fífl-męgir · með freka allir,
 4 þeim es bróðir · Býlęists í för.

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

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

2 50 Surtr fær sunnan · með sviga lęvi,
 skínn af sverði · sól val-tíva;
 grjót-björg gnata, · en gífr rata,
 4 troða halir hęl-veg, · en himinn klofnar.

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

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

1 Surtr | *Svartr* U 3 gífr rata ‘fiends reel’ | *guðar brata* ‘[but] the gods stagger’ U

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

3 gífr rata ‘fiends reel’ | 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 hęl-veg ‘Hellway’ | The road on which one has to travel after death to reach his final resting place. Cf. *Helr*.

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

51 Þá kómr Hlínar · harmr annarr framm, [R 2v/13, H 20v/37, STW]
 2 es Óðinn fær · við ulf vega,
 —en bani Beþja · þjartr at Surti—
 4 þá mun Friggjar · falla angan.

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

4 angan | so HG; *angantyr* R

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

3 bani Beþja 'the bane of Bellow [= Free]' | Bellow (ON *Beli*) was slain by Free in an obscure duel; see Index.

52 Þá kómr hinn mikli · mögr Sig-föður, [R 2v/15, STW]
 2 Víðarr vega · at val-dýri;
 léttr megi Hveðrungs · mund of standa
 4 hjar til hjarta; · þá 's heft föður.

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

1 Þá kómr hinn mikli · mögr Sig-föður 'Then comes the great lad of Syefather' | *Gengr Óðins sonr · við ulf vega* 'Weden's son goes the Wolf to fight' G. 2 vega | *of veg* G

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

- 53 Þá kœmr hinn méri · mœgr Hlōðynjar,
 2 gēngr fet níu · Fjörgynjar burr
 neppr frá naðri, · niðs ó-kvíðnum;
 4 munu halir allir · heim-stoð ryðja
 es af móði drepr · Mið-garðs véurr.

[R 2v/17, H 20v/41, STW]

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

1 Þá kœmr hinn méri · mœgr Hlōðynjar, 'Then comes the renowned lad of Lathyn' | om. H. 1 Þá kœmr
 'Then comes' | Gēngr 'Goes' G 1 Hlōðynjar 'Lathyn' | add. gēngr Óðins sonr · við orm vega. 'Weden's
 son goes the Wyrm to fight.' R. 2 gēngr fet níu · Fjörgynjar burr 'Fírgyn's son goes nine paces' | om. G.

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

4 munu halir allir · heim-stoð ryðja 'All men will clear their homesteads' | After the Thunder is slain the
 Earth is no longer habitable. Cf. *Hárð* TODO, *Þrk* 18.

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

- 54 Sól tér sortna, · sökkr fold í mar,
 2 hverfa af himni · heiðar stjörnur;
 geisar ġimi · við aldr-nara;
 4 leiðkr hōr hiti · við himin sjalfan.

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

Sun starts to blacken; the fold [EARTH] sinks into the sea;
 from heaven fade the shining stars.
 Smoke rages from the life-nourisher [FIRE];
 the high heat licks the very heaven.

1 sökkr 'sinks' | so STW; sígr 'descends' RHU

1 sökkr ... mar 'sinks ... the sea' | The reading sökkr 'sinks' is supported by Arn Þorðr 24 (SkP II), which
 is probably based on the present line: Björt verðr sól at svartri; · sökkr fold í mar dökkvan; 'The bright sun
 turns to black; the fold sinks into the dark sea'.

- 55 Geyr nú Garmr mjök · fyr Gnipa-helli,

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

2 fęstr mun slitna, · en freki rinna;
 fjölð veit hōn frōða, · framm sé'k lęgra
 4 of ragna røk, · rōmm sig-tíva.

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

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

Þá męlti Gangleri: „Hvart lifa nokkur goðin þá, eða er þá nokkur jörð eða himinn?“ Hárr segir: „Upp skýtr jörðunni þá ór sęnum, ok er þá grōn ok fęgr. Vaxa þá akrar ó-sánir. Viðarr ok Váli lifa, svá at eigi hefir sęrinn ok Surta-logi grandat þeim, ok byggja þeir á Iða-velli, þar sem fyrr var Ás-garðr, ok þar koma þá synir Þórs, Móði ok Magni, ok hafa þar Mjöllni. Því nęst koma þar Baldr ok Hęðr frá Heljar, setjast þá allir samt, ok talast við, ok minnast á rúnar sínar, ok róða of tíðendi þau, er fyrrum hęfðu verit, of Mið-garðs-orm ok um Fenris-úlf. Þá finna þeir í grasinu gull-toflur þęr, er ęsirnir hęfðu átt. Svá er sagt.“

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

after which is quoted *Vafþ* 51.

56 Sér hōn upp koma · qðru sinni
 2 jörð ór ęgi · iðja-grōna;
 falla forsar, · flýgr qrn yfir,
 4 sá's á fjalli · fiska vęiðir.

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

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

1 *qðru sinni* ‘a second time’ | The first time probably being the lifting of the Earth in st. 4.

57 Finnask *ēsir* · à *Iða-velli* [R 2v/24, H 21r/5]
 2 ok umb *mold-þinur* · *mótkan dōma*,
 ok *minnask þar* · à *męgin-dōma*
 4 ok à *Fimbul-týs* · *fornar rúnar*.

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

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

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

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

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

59 Munu *ō-sánir* · *akrar vaxa*, [R 2v/28, H 21r/9]
 2 *þōls mun alls batna*, · mun *Baldr koma*;
 búa *Hōðr 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 bedwell Rof's (= Woden's) victory-plots
well, the slain-Tews.—Know ye yet, or what?¹¹

¹¹The evil of Hath's slaying Balder will be forgotten as the two live together in peace.

60 Þá kná Hönir · hlaut-við kjósa [R 2v/30, H 21r/11]
ok burir byggva · bróðra tveggja
vind-heim víðan. · Vituð ér enn 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 the means of twigs drenched in the blood of slaughtered beasts. See *Hym* 1 and the encyclopedia entry for "leat".

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

61 Sal sér hön standa · sólu fęgra, [R 2v/31, H 21r/12, G]
gulli þakðan, · á Gimléi;
þar skulu dyggvar · dróttir byggva
ok umb aldr-daga · ynðis njóta.

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

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

62 Þar kómr hinn dimmi · dreki fljúgandi, [R 3r/2, H 21r/15]
naðr fránn neðan · frá Niða-fjollum;
berr sér í fjöðrum · —flýgr völl yfir—
Níð-hoggr náí; · nú mun hön sökkvask.

Then comes the gloomy dragon flying,
the gleaming adder down below from the Nithfells.

He carries in his feathers—he flies over the field—
Nithehewer, corpses.—Now she will sink!”

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

Stanzas from *Hauksbók*

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

34/1–2 are replaced by the following.

H₁ Þá kná Váli · víg-bōnd snúa
2 hēldr vōru harð-gōr · hōpt ór þōrmum.

[H 20v/12]

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

¹ Váli ‘Wōnnel’ | emend.; *Vála* H

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

H₂ Hrēðask allir · á hēl-vegum
2 áðr Surtar þann · sefi of gleypir.

[H 20v/28]

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

The following stanza appears between 52 and 53.

H₃ Ginn lopt yfir · lindi jarðar, [H 20v/39]
 2 gapa ýgs kjaptar · orms í hęðum;
 mun Óðins son · ęitri móta
 4 vargs at dauða · Víðars niðja.

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

3 ęitri 'venom' | emend.; *ormi* 'Wyrm' H. 4 dauða | 'da...' H

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

3 ęitri '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 Wyrms blows on him."

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

H₄ Þá kómr hinn ríki · at ręgin-dómi [H 21r/14]
 2 ęflugr ofan · sá's ęllu ręðr.

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

Speeches of the High One

(*Hávamöl*)

Dating: See individual sections.

Meter: *Leeds-meter, Galders-law, Speeches-meter*

Introduction

The **Speeches of the High One** (*Háv*) is the second poem of **R**, where it follows *Vsp* and is followed by *Vaff*. **R** is the only medieval witness manuscript for the whole poem, but a few sts. are cited or alluded to in other places, viz. st. 1 in *Gylf*, st. 76 in *Hákm* 21, and st. 84 in *FbrS* TODO.

The text before us does not very much seem like a unitary composition, but rather more like a collection of scattered traditional poetry connected by an association with the god Woden in his role as giver of wisdom. It seems to contain at least two poems of practical life advice, two mythological narratives, scattered gnomic poetry about runes, and a list of galders.

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

1. 1–80 The Guest-strand; practical life advice
2. 81–90 Various scattered sts. of advice
3. 91–102 Woden’s failed seduction of Billing’s daughter
4. 103–110 Woden’s obtaining of the Mead of Poetry
5. 111–137 The Speeches of Loddfathomer; Woden’s advice to Loddfathomer
6. 138–146 The Rune-tally; various sts. about runes and ritual

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

It cannot be claimed for certain that these are all separate compositions, but it seems unlikely that e.g. the Guest-Strand and the Speeches of Loddfathomer were originally part of the same large poem; there is so much repetition from the Guest-Strand to the Speeches that the latter seems quite redundant, not to mention the fact that the former has a perfectly fitting conclusion in the form of sts. 76–77.

Now if these indeed are originally separate compositions, there arise some important questions about the circumstances of their redaction into a single poem.

To begin with we may think about the nature of the redaction. It is surely the case that it need not have happened all at once, but could have taken place successively in the form of layered additions. Thus the original Guest-Strand probably ended at st. 77, but sts. 78–90 may have been added shortly after, later the two narratives about Weden’s romantic escapades, thereafter the Speeches of Loddfathomer, et c.

A second question is about the context in which the redaction took place; whether in an oral or scribal context, in a Heathen hove or a Catholic monastery. With regard to this question some clues can be gleaned from a careful reading of the final stanza, 166, which, given that it explicitly mentions the title of the poem, must probably be associated with the final layer of the redaction. Its blessing of the reciter, hearers, and learners indicate a context of oral transmission, and its invocation of the Heathen dichotomy between the Gods and Ettins (the friends and enemies of Mankind, respectively) and description of the contents of the poem (which include unambiguous Heathen ritual instructions) as “very useful” (*allþorfr*) suggest that it was put together by a Heathen. With this in mind, the poem should have been redacted into something very close to its present form no later than the early 11th century, in an oral, Heathen context.

We may third think about what reason someone would have for redacting numerous disparate sources into a single poem. The mention of “usefulness” suggests that the reason were utilitarian rather than antiquarian, and a picture then emerges of a redactor arranging a corpus of traditional Odinic poetry deemed “useful”—whether for its practical advice or its mythological subject matter—into a single poem, which would then be learned by heart as a whole and recited for spiritual purposes. In practice this of course served to create a sort of Odinic “ark”—or “Hoardmimer’s wood”!—in which the bulk of the surviving pre-Christian Norse advice poetry was preserved. Forever lost were those scattered stanzas which were not included—and many such must have existed.

The Guest-strand (1–79)

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

While there are some fine transitions employed in order to move from one theme to another (e.g. between sts. 4–5, or 10–11), there is no clear division into thematic sections, and previous subjects often appear again after having been dropped for a few stanzas. The spirit of the advice is in any case very consistent throughout, and the poem at all turns advises caution and shrewdness. Of particular importance is the idea of “manwit” (ON *man-vit*), a word somewhat analogous with the English “common sense” or “street wisdom”.

It seems very likely that the original Guest-Strand ended at st. 77. This finds strong support in *Hákm* 21, the final st. of that poem, which likewise begins with the first two lines *dęyr fę · dęyja fręndr*.

-
- 1 Gáttir allar · áðr gangi framm
 2 of skoðask skyli,
 of skyggnask skyli;
 4 Því-at ó-víst 's at vita, · hvar ó-vinir
 sitja á 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 skoðask skyli, | om. G

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

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

3 á bröndum ‘on the fires’ | Possibly referring a Norwegian folk custom, wherein a guest would sit down on the wood-pile outside of the door, waiting until being let in; see further [TODO SOME ARTICLE](#) on this custom. The speaker is announcing to the hosts (or “givers”) that a guest, frozen, wet and tired, is currently sitting on the wood-pile, and ought to be let in.

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

3 Elds es þorǫf · þeim’s inn es kominn
 2 ok á knéi kalinn,
 matar ok váða · es manni þorǫf,
 4 þeim’s heǫfr of fjall farit.

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

4 Vats es þorǫf · þeim’s til verðar kómr,
 2 þerru ok þjóð-laðar,
 góðs of óðis, · —ef sér geta métti—
 4 orðs ok ǫndr-þogu.

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

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

4 ǫndr-þogu ‘silence in return’ | One may note that the verb *þegja* ‘shut up, 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 *segja* ‘say, speak’—and the related noun *þogn* ‘silence’ are frequently used at the beginning of Scaldic poems (e.g. Arn *Magnǫr* 1^{II}: *þegi sǫim-brotar* ‘may gold-breakers [GENEROUS MEN] be silent’, Egill *Berǫr* 1^V: *hyggi ... til þagnar þinn lýðr* ‘may thy retinue focus on silence’, Glúmr *Gráf* 1^I: *biðjum vér þagnar* ‘we ask for silence’).

5 Vits es þorfr · þeim's víða ratar;
 2 délt es hēima hvat;
 at auga-bragði · verðr sá's ekki kann
 4 ok með snotrum sitr.

Of wit there is need 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 sinni · skyli-t maðr hrósinn vesa,
 2 heldr gétinn at gæði,
 þá's horskr ok þogull · kómr hēimis-garða til,
 4 sjaldan verðr víti vqrum.
 því-at ó-brigðra vin · fęr maðr aldri-gi,
 6 an man-vit mikit.

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

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

7 Hinn vari gęstr · es til verðar kómr,
 2 þunnu hljóði þęgir;
 ęyrum hlýðir, · en augum skoðar,
 4 svá nýsisk fróðra hveřr 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' | Lit. 'with thin listening'.

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

8 Hinn es sáll, · es sér of getr
 2 lof ok líkn-stafi;
 ó-délla 's við þat, · es ęiga skal
 4 annars brjóstum í.

This one is blessed, who for himself does get
 praise and staves of liking.
 It 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 sáll, · es sjalfr of á
 2 lof ok vit meðan lifir;
 því-at ill rǫð · hefr maðr opt þęgit
 4 annars brjóstum ór.

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

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

10 Byrði bętri · berr-at maðr brautu at,
 2 an sé man-vit mikit;
 auði bętra · þykkir þat í ó-kunnum stað;
 4 slíkt es vá-laðs vera.

A better burden bears man not on the road
than be it great manwit.

In an unknown place it seems better than wealth;
such is the destitute man's shelter.

11 Byrði bętri · berr-at maðr brautu at,
2 an sé man-vit mikit;
veg-nest verra · vegr-a vęlli at,
4 an sé of-drykkja ęls.

A better burden bears man not on the road
than be it great manwit.

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

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

12 Es-a svá gótt, · sęm gótt kveða,
2 ęl alda sonum;
því-at fęra vęit, · es flęira drekkir,
4 síns til gęðs gumi.

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

13 Ó-minnis-hegri heitir, · sá's yfir ęlðrum þrumir,
2 hann stelr gęði guma;
þess fogls fjøðrum · ek fjøtraðr vas'k
4 í garði Gunnlaðar.

Forgetfulness-heron is he called who hovers over ale-feasts;
he robs man of his senses.
By that bird's feathers I was fettered
in the yard of Guthlathe.

3-4 þess ... Gunnlaðar. 'By that ... Guthlathe.' | 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 he soon spits it out again and shows no adverse effects. This suggests that the present stanza may be referring to a variant conception, where the mead has drawbacks of normal alcohol. If this is the case it would lend support to the theory that the Guest-strand and the later parts of *Háv* were originally separate compositions. See note to 14/1-2.

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

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

The unvalorous man thinks he will forever live
if he of war be wary,

but old age gives him no peace,
although it the spears might give him.¹²

¹²The coward may have been spared by spears, but he cannot avoid old age; since death is unavoidable it is better to live a glorious life in war than a wretched one in peace. Such an attitude is common in the heroic literature, cf. for instance *Fáfnir* 10. Also related is the ancient view of the “straw-death” (TODO).

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

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

18 Sá einn veit, · es víða ratar
2 ok hefr fjölð of farit,
hverju gæði · stýrir gumna hverr,
4 sá es vitandi 's vits.

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

2 hefr fjölð of farit ‘has journeyed much’ | Cf. *Vǫlpa* 3, 44, et.c., where Woden repeats: *Fjölð ek fór, · fjölð fręistaða’k, // fjölð ek reynda reigin* ‘Much I journeyed, much I tried, much I tested the Reins.’

19 Haldi-t maðr á kęri, · drekki þó at hófi mjöð,
2 męli þarft eða þęgi;
ó-kynnis þess · váar þik ęngi maðr,
4 at 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 this 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, *skål* ‘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’ | Formulaic, line occurs identically in *Vafþ* 10/2.

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

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

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

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

21 Hjarðir þat vitu, · nęr hęim skulu,
² ok ganga þa af grasi;
 en ó-sviðr maðr · kann ęva-gi
⁴ síns of mál maga.

Herds know when homewards they shall,
 and then part from the grass;
 but the unwise man never knows
 his own belly’s measure.

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

The wretched man and ill turned out
 laughs at anything.

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

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

23 Ó-sviðr maðr · vakir umb allar nætr
2 ok hyggr at hví-vetna;
 þà es móðr, · es at morni kómr;
4 alt es víl sëm vas.

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

24 Ó-snotr maðr · hyggr sér alla vesa
2 við-hléjendr vini;
 hitt-ki hann fiðr, · þótt of hann fār lesi,
4 ef með snotrum sitr.

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

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

The unclever man thinks all those
who laugh with him his friends.
Then he finds it, when to the Thing he comes,
that he has spokesmen few.

4 á for-mélendr 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 the fool has few friends ready to take his side and speak up for him “when push comes to shove”. True friends are proven in conflict, not in drunken revelry.

1–2 fregna ... segja ‘ask ... answer’ | Perhaps specifically in the context of a riddling contest of wisdom.

3–4 ey-vitu ... guma. ‘In no way ... earthlings.’ | I.e., when asked a certain question to which one does not know the answer it is not possible to conceal one’s ignorance.

29 Órna mǣlir, · sá’s éva þegir,
2 stað-lausu stafí;
 hrað-mélt tunga, · nema haldendr ęigi,
4 opt sér ó-gótt of gǣlr.

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

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

3–4 hrað-mélt ... of gǣlr ‘A quick-spoken ... for itself’ | Formulaic. Cf. *Lok* 31.

3 nema haldendr ęigi ‘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,
2 þótt til kynnis komi;
 margr fróðr þykkisk, · ef freginn es-at
4 ok nái þurr-fjallr þruma.

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

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

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

31 Fróðr þykkisk · sá’s flóttar tǣkr
2 gęstr at gęst hęđinn;
 vęit-a gǫrla · sá’s of verði glissir,
4 þótt með grǫmum glami.

Learned seems he who takes to flight,
the guest, from a scoffing guest.

He knows not clearly, who grins over the food,
that he be flirting with fiends.

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

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

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

2 at virði vrekask ‘over food drive each other away’ | The archaic initial *vr-* must be restored for metrical reasons. Since *vr-* > *r-* is never found in Scaldic poetry younger than 1000 this provides a solid dating criteria. For a summary of present research especially as it relates to the present poem see Males (2024, pp. 87–92).

33 Ár-liga verðar · skyli maðr opt fáa,
2 nema til kynnis komi;
sitr ok snópir, · léttr sęm solginn sé,
4 ok kann fregna at fǫu.

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

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

A great offroad is it 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
 2 ęy í ęinum stað;
 ljúfr verðr lęiðr, · ef lęngi sitr
 4 annars fletjum á.

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

The loved becomes loathed if for long he sits
 on another man's benches.¹³

1 skal | emend.; om. R

¹³The 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 nætr at kynni* 'it was not customary to stay longer than three nights when visiting.' Compare a much more recent Jutish saying: *en tredje dags gjæst stinker* 'a third day's guest stinks', which closely resembles a 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, · þótt lítit sé,
 2 halr es hęima hvęrr;
 þótt tvęr gęitr ęigi · ok taug-ręptan sal,
 4 þat 's þó bętra an bón.

A dwelling is better though small it be;
 each is a hero at home.

Though two goats he own and a cord-roofed hall,
 it is yet better than begging.

1 Bú es bętra, · þótt lítit sé 'A dwelling is better though small it be' | The b-line is missing the necessary alliteration, but no good emendation suggests itself.

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

A dwelling is better though small it be;
 each is a hero at home.

Bloody is the heart in him who shall beg
 for his every meal of food.

- 38 Vǫpnum sínum · skal-a maðr velli á
 2 feti ganga framarr;
 því-at ó-víst 's at vita, · nér verðr á vegum úti
 4 gæirs of þorf guma.

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

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

2 feti ganga framarr 'take one step further' | Formulaic. Cf. *Lok* 1: *svát einu-gi feti gangir framarr* 'so that thou not take one step further'.

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

I found not a generous man or one so good of meat,
 that a gift were not accepted;
 or one with his fee so not [...],
 that the repayments were loathed, if he accepted [them].¹⁴

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

3 féar 'fee' | 'Wealth, movable property, cattle'; see Index.

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

¹⁴No man is so generous that he would refuse a gift presented to him, nor loathe receiving a favour as thanks for his generosity.

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

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

41 Vópnum ok vóðum · skulu vinir glæðjask;
 2 þat 's á sjölfum sýnst;
 viðr-gefendr ok endr-gefendr · erusk vinir lengst,
 4 ef þat bíðr at verða vël.

With weapons and garments shall friends gladden each other;
 that is best seen on oneself.

Givers-back and givers-again are friends for the longest
 if it comes to last long.

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

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

⁴ þat 'it' | The friendship.

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

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

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

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

44 Vætst, ef vin átt, · þann's vël trúir
 2 ok vilt af hönum gótt geta,

gæði skalt við þann · ok gjöfum skipta,
 4 fara at finna opt.

Thou knowest, if thou have a friend whom thou well trust,
 and wilt get good from him:
 thoughts and gifts shalt thou exchange with him;
 journey to find him oft.¹⁵

¹⁵Several lines of the present st. are shared with st. 119.

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

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

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

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

This is yet about him whom thou trust badly,
 and about whom thou have doubt:
 laugh shalt thou with him, and speak with care;
 repayments shall be equal to gifts.¹⁶

¹⁶Equivalent to the last line of the previous st. ("pay duplicity for lie").

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

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

48 Mildir fróknir · męnn batst lifa,
 2 sjaldan sút ala;
 en ó-snjallr maðr · uggir hvat-vetna,
 4 sýtir é glögggr við gjöfum.

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

3 ó-snjallr, glögggr 'unvalorous, stingy' | Contrasting respectively with *frókn*, *mildr* 'brave, generous' in the first half of the stanza; very fine parallelism.

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

49 Váðir mínar · gaf'k vęlli at
 2 tvęim tré-mönnum;
 rekkar þat þóttusk, · es ript hofðu;
 4 nęiss es nokkviðr halr.

My garments I gave, on the plain,
 to two tree-men.
 Champions they seemed when cloaks they had;
 shameful is the naked hero.¹⁷

¹⁷One of the harder sts. in the poem. The probable sense is that "the clothes make the man" (or warrior): under expensive gear a thin tree-man might be lurking, and likewise even a mighty man (the choice of the word *halr* 'hero, warrior' (cf. sts. 36, 37) rather than the more neutral *maðr* 'man, person' is surely intentional) can never defend himself against a heavily armoured opponent. Without his arms, he becomes as vulnerable as the "tree-man" on the plain.

50 Hrørnar þoll, · sú's stęndr þorpi á,
 2 hlýr-at hęnni þorkr né barr;
 svá es maðr, · sá's mann-gi ann;

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

2 hlýr-at | hlýrar R

51 Ełdi heıtari · brinnr með illum vinum
 2 friðr fimm daga,
 en þa sloknar, · es hinn sétti kōmr,
 4 ok versnar allr vin-skapr.
 Hotter than fire burns love among bad friends,
 for five days;
 but then goes out when the sixth one comes,
 and all the friendship worsens.

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

52 Mikit ęitt · skal-a manni gefa;
 2 opt kaupir sér í litlu lof,
 með hōlfum hlęif · ok með hōllu kęri
 4 fekk ek mér fé-laga.
 Much at once shall one not give a man;
 oft one buys him praise for little.
 With half a loaf and an awry cask
 I got myself a fellow.

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

53 Lítilla sanda, · lítilla séva,
 2 lítil eru gęð guma;
 því-at allir męnn · urðu-t jafn-spakir;
 4 hōlf es ęld hvar.

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

¹ Lítilla sanda, · lítilla séva ‘Of small sands, of small seas’ | Probably a partitive genitive, the sense being that man’s “horizons” are small; the universe will always be far greater than him.

³⁻⁴ Því-at ... öld hvar. ‘For ... every man.’ | On the meaning of the second half of this stanza I find the view of Guðmundur Finnbogason (1929) most convincing; namely that every man has both strengths and weaknesses in terms of wisdom. As nobody can excel at everything, nobody is complete; every person is “half” (and it should be added that ON *halfir* has a more general sense of incompleteness than its English cognate). This interpretation fits particularly closely with sts. 71 and 132. — This stanza introduces several stanzas dealing with wisdom and foolishness.

54 Meðal-snotr · skyli manna hværr,
² éva til snotr séi;
 þeim es fyrða · fęgrst at lifa,
⁴ es vęl 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 hværr,
² éva til snotr séi;
 snotrs manns hjarta · verður sjaldan glatt,
⁴ 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 hværr,
² éva til snotr séi;
 or·lög sín · viti ęngi maður fyrir;
⁴ þeim es sorga-lausastr sefi.

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

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

57 Brandr af brandi · brinnr unds brunninn es,
 2 funi kveýkisk af funa;
 maðr af manni · verðr at máli kuðr;
 4 en til dólscr af dul.

Fire by fire burns until it is burned [out];
 flame is quickened by flame.
 Man by man becomes known through speech,
 but the too hickish from his folly.

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

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

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

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

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

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

4 halfr es auðr und hvotum ‘the brisk has half the wealth’ | i.e. the brisk man has already claimed half of a fortune by simply choosing to wake up early.

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

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

4 mál ok misseri ‘for a season and half-year’ | Over nine months.

61 Þveginn ok mettr · ríði maðr þingi at,
2 þótt sé-t véddr til vël;
skúa ok bróka · skammisk engi maðr
4 né hęsts in hęldr,
þótt hann hafi-t góðan.

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

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

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

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

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

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

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

63 Fregna ok sęja · skal fróðra hęrr,
 2 sá’s vill hęitinn horskr;
 ęinn vita · né annarr skal,
 4 þjóð vęit ef þrír ’ru.

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

4 þjóð ‘thirty’ | Or “people, nation”; the sense is in any case “many, everybody”. For the translation “thirty” cf. *Skm* 82, a list of poetic expressions for various numerals: þjóð eru þrír tigr ‘a nation is thirty’ etc.

64 Ríki sitt · skyli ráð-snotra
 2 hęrr í hófi hafa;
 þa þat finnr, · es með fróknum kęmr,

4 at **ę**ngi es **ę**inna hvatastr.
 His own power should each counsel-clever
 man use in moderation.
 This he then finds when among the bold he comes—
 that noone is fiercest of all.¹⁸

3–4 þá ... ęinna hvatastr ‘then ...fiercest of all’ | Almost identical to *Reg* TODO/3–4, which however has *flęirum* ‘more men’ instead of *fróknunum* ‘the bold’.

¹⁸i.e., every man has his match.

65 Orða þęira, · es maðr **q**ðrum sęgir,
 2 opt hann **g**jöld of **ę**etr.
 For those words which man says to another
 he oft gets recompense.

66 Mikils til snimma · kom’k í **m**arga staði,
 2 en til **s**íð í **s**uma;
 ql vas drukkit, · sumt vas **ó**-lagat;
 4 sjaldan hittir **l**ęiðr í **l**ið.
 Much too early I came to many places,
 and too late to some:
 The ale was drunk up, some was unbrewed—
 seldom finds the loathed his place.¹⁹

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

¹⁹i.e., “there are no wrong times, only wrong people”.

67 Hér ok **h**var · myndi mér **h**ęim of boðit,
 2 ef þyrpta’k at **m**ólun-gi **m**at,
 eða **t**vau lęr hęngi · at hins **t**ryggva vinar,
 4 þar’s ek hafða **ę**itt etit.
 Here and there would I to a home be invited,
 if at meal-time I needed no food;
 or if two hams should hang at the trusty friend’s [home],
 where I had eaten one.²⁰

70 Bętra's lifðum, · an séi ó-lifðum,
2 ęy getr kvikr kú;

4 ǣld sá'k upp brinna · auðgum manni fyr,
 en úti vas dauðr fyr durum.

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

A fire I saw burning high for a wealthy man,
but outside he was dead before the doors.²¹

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

1 an séi ó-lifðum 'than with the unliving' | The reading of R, which would be normalized as *ok ſel-lifðum* 'and for the blessed living', is metrically defect since *ſel-* is strongly stressed and should carry alliteration. For the original form of the line we may instead cf. *Fáfn* 30: *Hvotum 's betra · an sé ó-hvotum* 'It is better for the brisk than it may be for the unbrisk'. The corruption has probably happened in the following way: **en* (younger form of *an* 'than') in the prototype was misinterpreted as *en* 'and, but' and copied as 7 (the tironian *et*), while **séi ólifðom* (probably with the words cramped together) became *ſel lifðom*.

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

²¹The fire is presumably the man's funeral pyre, on which a considerable amount of his wealth has been spent; according to ibn Fadlan (TODO) two thirds of a dead chieftain's estate was spent on his funeral. One notes the contrastive *en* 'but' and may understand it as follows: "I saw a lavish funeral held for a man, but he was still dead." This interpretation is supported by the *Háv* 71 below, which expresses the same sentiment.

71 Haltr ríðr hrossi, · hjorð rekr handar vanr,
2 daufr vejr ok dugir;
 blindr es bętri, · an brenndr séi;
4 nýtr mann-gi nás.

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

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

72 Sonr es bętri, · þótt sé síð of alinn
2 ęptir ginginn guma;
 sjaldan bautar-stęinar · standa brautu nęr,
4 nema reisi niðr at nið.

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

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

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

³ bautar-ęęinar ‘beat-stones’ | Large standing stones raised in memory of someone. Numerous such stones with runic inscriptions are known from migration period Norway, often near grave fields. Some hold only single personal names or short phrases, like the stone from Sunde in Sunnfjord, western Norway (signum *KJ* 90): *PIWAXFETIY widugastir* ‘Woodguest’, or the one from Bø in Rogaland, southwestern Norway (signum *KJ* 78): *NTFEMFET NTNPF hnabdas hlaiwa* ‘Naved’s grave’. Others hold longer inscriptions, like the one from Kjølevik in Rogaland (signum *KJ* 75): *NFMNNTFY M<NFANETTFMY NTTFIPW&MFANMHT& hadulaikaz ekha-gustadaz hlaiwidomaguminino* ‘Hathlac [lies here]. I, Haystald, buried my lad.’

73 Tvęir ’ru ęęins hęrjar, · tunga es hęfuęđs bani;
2 męr ’s í heęđin hvērn · handar vēni.

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

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

¹ Tvęir ’ru ęęins hęrjar ‘Two are of one host’ | i.e. “the tongue and head belong to the same body (but the former often leads to the latter’s demise).” — *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. *ęęin-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 hęfuęđs bani ‘the tongue is the head’s bane’ | Formulaic or proverbial. Cf. the Old Swedish “Heathen Law”, which describes how a duel should be conducted following an insult to a man’s honour (my norm. and trans. following Löffler (1879)): *Fallr þann orđ havr givit—glópr orđa vērstr, tunga hovuđ-bani—liggi i ú-gildum akri* ‘If he falls who has given the [insulting] word—an insult is the worst of words, the tongue the head-bane—may he lie in an unhallowed field.’

² handar ‘a hand’ | i.e. a hand holding a dagger.

74 Nętt veręđr fęęinn, · sá’s nęsti trúir,
2 skammar ’ru skips ráar,
hverf es haust-gríma;
4 fįęlęđ of viðrir · á fimm dęęum,
en męir á mánaęđi.

At night he rejoices, who trusts in his provisions;
short are a ship’s sailyards;

shifty is a stormy fall night.
The winds blow far in five days;
even more in a month.

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

4 of viðrir 'The winds blow far' | I.e., the weather changes; a verb derived from *veðr* 'weather, wind'. Consider Weden's name *Viðrir* 'Withrer; Stormer, One of the Storm', which may be analyzed as an agent noun formed to this verb.

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

75 Væt-a hinn, · es vætki væt,
2 margr verðr af aurum api;
 maðr es auðigr, · annarr ð-auðigr,
4 skyli-t þann vítka vár.

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

2 af aurum 'from wealth' | emend. from meaningless **aflaðrom** R

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

76 Deyr fé, · deyja frændr,
2 deyr sjalfr hit sama;
 en orðs-tírr · deyr aldri-gi
4 hveim's sér góðan getr.

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

1 Deyr fé, · deyja frændr 'Fee dies, kinsmen die' | This line is also found in *Hákm* 21, the final st. of that poem composed ca. 961.

¹ fé, frændr ‘Fee, 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, and his social power by the number of able male relatives ready to side with him in conflict (cf. st. 72 above and TODO: reference?). All one’s earthly power will pass away, and so too oneself, but a good reputation, fame and glory can linger on. For Indo-European poetic analogues, see West (2007, pp. 99 ff.).

77 Deyr fé, · deyja frændr,
² dey sjalfr hit sama;
 ek veit einn · at aldri-gi dey:
⁴ dómr of dauðan hvern.

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

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

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

78 Fullar grindr · sá’k fyr Fitjungs sonum,
² nú bera þeir vagnar vǫl;
 svá es auðr · sem auga-bragð,
⁴ hann es valtastr vína.

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

² vagnar vǫl ‘the staff of hope’ | A beggar’s staff.

79 Ó-snotr maðr · es eignask getr
² fé eða fljóðs mun-úð;

metnaðr hōnum þróask, · en man-vit aldri-gi;
 4 framm gęngr hann drjúgt í dul.

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

80 Þat 's þa reynt, es þú at rúnnum spyr, · hinum reigin-kunnum,
 2 þeim's gørðu ginn-reigin
 ok fáði Fimbul-þulr;
 4 þa hefr hann batst, ef hann þęgir.

That is then proven, which thou learnest from the runes, those born of the Reins,
 those which the yin-Reins made,
 and the Fimble-Thyle (= Weden) painted.—
 Then he has it best, if he shuts up.²²

1 rúnnum ... reigin-kunnum 'runes ... born of the Reins' | This expression also appears on the C4th–6th Noleby stone (in the acc. sg. *rúnó ragina-kundó* 'a rune born of the Reins'), which proves that the Eddic rune-magic is (at least in part) founded in oral tradition going back to the Heathen age. See also Index rune.
 2–3 þeim's ... Fimbul-þulr 'those which ... Fimble-Thyle' | Formulaic. Cf. st. 142 where these two lines occur almost identically, but in reverse order.

²²This stanza, which deals with runic magic and shares expressions with sts. in the Rune-Tally section (beginning with st. 138 below), hardly fits in its current place. The last line with its shift in person is likely to be a later insert.

Scattered stanzas of practical advice (81–90)

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

81 At kveldi skal dag leyfa, · konu es bręnnð es,
 2 męki es reyndr es, · męy es gefin es,
 is es yfir kōmr, · ęl es drukkitt es.

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

2 gefin ‘given’ | In marriage.

82 Í vindi skal við höggva, · veðri á sé róa,
2 myrkri við man spjalla— · mǫrg eru dags augu—
á skip skal skriðar orka, · en á skjöld til hlífar,
4 mēki til höggs, · en mey til kossa.

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

1 veðri ‘weather’ | i.e. ‘in good weather’; elsewhere the word *veðr* typically means ‘storm’, but that can hardly be the sense here.

83 Við ǣld skal ǫl drekka, · en á ísi skriða,
2 magran mar kaupa, · en mēki saurgan,
heima hest fēita, · en hund á búi.

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

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

84 Meyjar orðum · skyli mann-gi trúa,
2 né því’s kveðr kona;
því-at á hverfanda hvéli · vǫru þeim hjörtu skǫpuð,
4 brigð í 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-at | om. *FbrS* 3 vöru | *er FbrS* 3 hjörtu sköpuð ‘hearts shaped’ | *hjarta skapat* ‘heart shaped’ *FbrS*
 4 brigð | ok brigð *FbrS* 4 lagit | *laginn FbrS*

3-4 Þvít ... lagið | Quoted in slightly divergent form in *FbrS* (Thott 1768 4^{ox}, fol. 210r) introduced with the words: *Kom honum þá í hug kviðlingr sá, er kveðinn hafði verit um lausungar-konur*: ‘And then he remembered the ditty which had been composed about loose women.’

85 Brestanda boga, · brinnanda loga,
 2 gínanda ulfi, · galandi kröku,
 rýtanda svíni, · 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 fleini, · fallandi böru,
 2 ísi ein-néttum, · ormi hring-lægnum,
 brúðar beð-mólum · eða brotnu sverði,
 4 bjarnar leiki · eða barni konungs,

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

87 sjúkum kalfi, · sjalf-ráða þréli,
 2 völu vil-méli, · val ný-fældum.

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

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

In **R** the following two sts. come in the opposite order, but it seems probable from its *Speeches-meter* meter and the dative case of the words that 89 should follow 87. On the other hand st. 88,

with its *Leeds-meter* meter and self-enclosed form seems a separate composition, and was probably inserted after 87 due to its first line (*akri ár-sǫnum*), which is also in the dative.

- 89 bróður-bana sínum · þótt á brautu mǫti,
 húsi half-brunnu, · hęsti al-skjótum,
 þa 's jór ò-nýtr, · ef ęinn fótr brotnar;
 verður-it maður svá trygggr · at þessu trúi ǫllu!

in one's brother's bane—though on the road ye meet—
 in half-burned house, in all-fleet horse—
 the steed is useless if one foot breaks.
 No man be so trusting that he trust in all this!

- 88 Akri ár-sǫnum · trúi ęngi maður,
 né til snimma syni;
 veður ręður akri, · en vit syni;
 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 friður kvinna · þęira's flátt hyggja,
 sem aki jó ò-bryddum · á ísi hólum
 tęitum, tvé-vetrum · ok sé tamr illa,
 eða í byr óðum · bęiti stjórnlauðu,
 eða skyli haltr hęnda · hręin í þá-fjalli.

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

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

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

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

- 91 Bǣrt nú mǣli'k, · því-at bǣði vǣit'k,
 2 brigðr es karla hugar konum,
 þá fǣgrst mǣlum, · es flást hyggjum;
 4 þat tǣlir horska hugi.

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

1 bǣði 'both' | i.e. both sides, both sexes. The (male) poet declares that he will not attack the fair sex unfairly; he is also aware of men's faults.

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

4 þat tǣlir 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. *Mbkv* 20/1–2, which is probably partly based on this stanza: *Ást-blindir 'ru seggir svá · sumir, at þykkja mjök fás gá; þannig verðr um man-söng mǣlt: · marga hefr þat hyggna tǣlt.* 'Some men are so love-blind, that they seem to heed very little; // for that sake it is said about love-song: many thinking men has it entrapped.'

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

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

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

4 sá fęr, es fríar 'he wins, who woos' | I.e., "he who courts her will win her hand."

93 Ástar firna · skyli ęngi maðr
 annan aldri-gi;
 opt fāa á horskan, · es á hęimskan né fāa,
 lost-fagrir litir.

For [matters of] love should no man
 ever blame another;
 oft they seize the sharp when they seize not the foolish,
 the lust-fair hues.

4 lost-fagrir litir 'lust-fair hues' | i.e. a (woman with a) countenance so beautiful that men cannot help but lust after her.

94 Ey-vitar firna, · es maðr annan skal,
 þess es of margan ęngr guma;
 hęimska ór horskum · ęřir hǫlða sonu
 sá hinn mátki munr.

In no way shall man blame another
 for that which happens to many a man;
 from sharp to fools are the sons of men made
 by this mighty thing, love.

95 Hugr ęinn þat vęit, · es býr hjarta nęr,
 ęinn es hann sér of 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.

96 Þat þa ręynda'k, · es í ręyri sat'k,

2 ok vætta’k míns munar,
hold ok hjarta · vas mér hin horska mér,
4 þeygi hana at hēldr hēf’k.

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

97 Billings mey · ek fann beðjum á
2 sól-hvíta sofa;
jarls ynði · þótti mér ekki vesa
4 nema við þat lík at lífa.

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

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

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

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

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

Back I turned—and thought myself in love—
away from my wise will;

this I thought, that I would have
her senses all, and pleasure.

2 *vísun vilja frá* ‘away from my wise will’ | i.e., “against my better judgment”; the wise choice would have been to walk away.

100 Svá kom’k *n*ést, · at hin *n*ýta vas
2 *v*íg-drótt ǫll of *v*akin,
með *b*rinndum ljósum · ok *b*ornum viði,
4 svá vas mér *v*íl-stígr of *v*itaðr.

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

1 *nýta* ‘useful’ | Sarcastic. Billing’s daughter had apparently summoned a lynch mob.

3 *bornum viði* ‘carried sticks’ | The mob was armed with clubs.

4 *víl-stigr* ‘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 *A*uk *n*ér morni, · es vas’k *ę*nn of kominn,
2 þa vas *sal*-drótt of *so*fin;
grę ęitt þa fann’k · hinnar *gó*ðu konu
4 *bundit* *b*ęðjum 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 nér morni* ‘And by morning’ | Mirroring the beginning of st. 97 above.

3 *grę ęitt* ‘A lone bitch’ | The insult is clearly understood; Weden is compared to a horny dog, and mockingly asked to make love to one—“this is all you get, you dog!”

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

102 Mǫrg es *gó*ð mér, · ef *g*orva kannar,
2 *hug*-brigð við *h*ali;
þa þat *rę*ynda’k, · es hit *r*áð-spaka

4 tęygða'k á flérðir fljóð;
 hóðungar hveðrar · leitaði mér hit horska man
 6 ok hafða'k þess væt-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 mér 'good maiden' | A formulaic expression; the "goodness" here refers to faithfulness and chastity.
 Cf. *Skm* 12, TODO.

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

The intricate myth of how Weden came to own the Mead of Poetry is told more fully in *Skm* 5–6. That narrative goes as follows, with minor details left out:

After the war between the Eese and Wanes, the two tribes of gods reconcile through spitting into a vat. Not wanting to discard this token of their truce, they instead create a man out of the spit, calling him Quasher; he is so wise that he can answer any question posed to him, and so travels around the world in order to share his wisdom with humans.

Quasher eventually comes to the dwelling of two dwarfs, Fealer and Galer. They kill him and drain his blood into three vessels: two vats named Soon and Bothem, and a kettle named Woderearer. Through mixing the blood with honey they make a mead, with the power to turn anyone who drinks from it "a scold or man of learning (*skald eða fróða-maðr*)". The dwarfs then lie to the Eese about the murder, telling them that Quasher drowned in his own wisdom.

Some time later, the dwarfs murder an ettin named Gilling and his wife. Gilling's son, Sutting, learns of this and prepares to drown the dwarfs. In exchange for their lives and as recompense for his father's slaying, the dwarfs offer Sutting the "dear mead" (*mjóðinn dýra*; cf. here sts. 105 and 140). Sutting accepts the ransom and takes the mead home with him. He makes his daughter Guthlathe guard it.

Some time later, Weden is out journeying, and finds nine thralls mowing hay. He sharpens their scythes with a special whetstone, and the mowing improves greatly. He then throws it in the air and the thralls shortly kill each other over it. By evening Weden comes to the owner of the thralls, Bigh, Sutting's brother. Bigh laments the death of his workmen, and so Weden, who calls himself Baleworker,

offers to do the work of the thralls over the summer, in exchange for one drink of Sutting's mead. Bigh tells him that Sutting alone owns the mead, but that he will accompany Baleworker to Sutting to ask for the drink.

The two arrive at Sutting, who as expected refuses to give any part of the mead away. Baleworker then tells Bigh that he will get to it anyway; he takes out the drill Rate, and tells Bigh to drill through the mountain, into the room where the mead is stored. Bigh first attempts to trick him by only drilling halfway, but eventually creates a narrow passage. Baleworker turns himself into a snake and crawls through it; as he does, Bigh tries to strike him the drill, but misses.

After passing through, Baleworker sees Guthlathe watching over the mead. He goes on to sleep with her for three nights, after which she promises him three sips of the mead. With each sip he swallows the contents of one of the three vessels, so that all of the mead ends up in his belly.

Having taken the mead, he dons his eagle-hame and flies away from the mountain. Sutting sees him, takes his own eagle-hame, and gives chase. The Eese see Weden in flight, and set out several large vat on the ground, into which Weden, still flying, spits out the mead. At this point Sutting has almost caught up with him, and so Weden "sends back" (*senda aptr*, usually interpreted as being "sent out" from behind) some of the mead, presumably into his face. This portion becomes the lot of foolish poets (*skald-fifla blutr*), while the rest of the mead is given to the Eese and to skilled poets (*þeim mǫnnum, er yrkja kunnu* 'those men who can compose [poetry]').

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

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

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

104. Weden visits Sutting's home, but does not receive a good reception.

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

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

-
- 103 Hęima glaðr gumi · ok við gęsti řęifr,
 2 sviðr skal of sik vesa;
 minnigr ok mólugr, · ef vill marg-fróðr vesa;
 4 opt skal góðs geta;
 fimbul-fambi hętir, · sá’s fátt kann sęja;

6 þat es **ö**-snotrs **að**al.

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

104 Hinn **a**ldna **j**ötun sóttak, · nú em'k **a**ptr of kominn;
2 fátt gat'k **þ**egjandi **þ**ar;
morgum orðum · **m**élta'k í minn frama
4 í **S**uttungs **s**olum.

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

105 **G**unn-löð mér of **g**af · **g**ullnum stóli á
2 **d**rykk hins **d**ýra mjaðar;
ill ið-gjöld · lét'k hana **e**ptir hafa
4 síns hins **h**ęila **h**ugar,
síns hins **s**vára **s**efa.

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 **R**ata munn · létumk **r**úms of fæa
2 ok of **g**rjót **g**naga;
yfir ok **u**ndir · stóðumk **j**ötna vegir,
4 svá **h**étta'k **h**öfði til.

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

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

107 Vəl keypts hlutar · hef'k vəl notit;
2 fās es fróðum vant;
því-at Óð-rórir · es nú upp kominn
4 à alda vés jaðar.

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

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

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

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

108 Ifi 's mér à, · at véra'k ɛnn kominn
2 jǫtna gǫrðum ór,
ef Gunn-laðar né nytá'k, · hinnar góðu konu,
4 es lǫgðumk arm yfir.

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

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

The following day went the Rime-Thurses
to ask for the High One's counsel, in the High One's hall.
About Baleworker (= Weden) they asked, if he were come among the bonds (gods),
or if Sutting had slain him.

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

110 Baug-ęið Óðinn · hygg at unnit hafi,
 2 hvat skal hans tryggðum trúa?
 Suttung svikvinn · hann lét sumbli frá
 4 ok grótta Gunn-lǫðu.

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

1–4 Baug-ęið ... Gunn-lǫðu ‘A high-oath ... brought to tears’TM | The exact narrative referred to in the stanza is hard to pin down, but I find the following most likely: Weden swore an oath on a high, its contents being that he would marry Guthlathe. Sutting then hosted a simble (banquet, drinking feast) for the new couple (cf. *hins hindra dags* in st. 108), and Weden slept with her, but after. *svikvinn* ‘betrayed’ and *grótta* ‘brought to tears’ are (respectively masc. and fem.) acc. sg. past participles of the transitive verbs *svikva* ‘to betray’ and *gróta* ‘to make weep, bring to tears’. I read *lét* as meaning ‘left, abandoned, forsook’.

The Speeches of Loddfathomer (*Loddfáfnis mól*, 111–137)

A series of advice stanzas addressed to Loddfathomer, an otherwise unknown figure who is clearly mythological. The name is a compound: the first element, *lodd-*, is related to ON *loddari* ‘juggler, tramp’, OE *loddere* ‘pauper, beggar’; the second, *Fáfnir* (Fathomer), is the name of a famous Wyrn and literally means ‘embracer’. This name gives a picture of an archetypal greedy fool; he is taught by Weden, his opposite.

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

III Mál 's at þylja · þular stóli á;
 2 Urðar brunni at
 sá'k ok þagða'k, · sá'k ok hugða'k,
 4 hlýdda'k á manna mál;
 of rúnar heyrða'k dóma, · né of rjóðum þogðu
 6 Háva hollu at,
 Háva hollu í
 8 heyrða'k segja svá:

It is time to thill, upon the thyle's chair.

At the Well of Weird

I saw and shut up; I saw and I thought;

I heeded the matters of men.

Of runes I heard them speak, nor were they silent of counsels

at the High One's hall,

in the High One's hall;

I heard them say so:

II2 Rjóðumk þér Loddfáfnir, · at rjóð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 nótt þú ris-at, · nema á njósn séir,
 eða leitir þér innan út staðar.

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

thou wilt have use if thou learn,

they will be good for thee if thou get:

At night do not rise, unless thou be scouting,

or thou look for thy place outside.

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

II3 Rjóðumk þér Loddfáfnir, · at rjóð nemir,
 2 njóta munt ef nemr,

þér munu góð ef getr:
 4 fjöl-kunnigri konu · skal-at-tu í faðmi sofa,
 svá't hon lyki þik liðum.

I counsel thee, O Loddfathomer, that thou learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 By a many-cunning woman's bosom shalt thou never sleep,
 lest she lock thee in [her?] limbs.

114 Hón svá gørir · at gair ęigi
 2 þings né þjóðans máls;
 mat þú vill-at · né manns-kis gaman
 4 ferr þú sorga-fullr at sofa.

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

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

115 Róðumk þér Loddfáfnir, · at róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 annars konu · tęyg þér aldri-gi
 ęyra-rúnu at.

I counsel thee, O Loddfathomer, that thou learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Another man's woman do never tug
 into becoming thy ear-whisperer [LOVER].

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

116 Róðumk þér Loddfáfnir, · en róð nemir,
 2 njóta munt ef nemr,

þér munu góð ef getr:
 4 fjalli eða firði, · ef þik fara tíðir,
 fask-tu at virði vël.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 on fell or firth—if thou desire to journey—
 furnish thyself well with food.

4 fjalli eða firði ‘on fell or firth’ | i.e. ‘hiking through mountains or travelling at sea’; a very Norwegian expression. This word pair is a formulaic merism; this is its only poetic attestation, but it is found a few times in the Old Norwegian laws.

117 Róðumk þér Loddfáfnir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 illan mann · lát aldri-gi
 ð-hopp at þér vita,
 6 því-at af illum manni · fêr aldri-gi
 gjöld hins góða hugar.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 An evil man do never let
 know of thy misfortunes;
 for from an evil man gettest thou never
 rewards for thy good will.

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

118 Ofar-la bíta · sá’k ęinum hal
 2 orð illrar konu,
 flá-róð tunga · varð hönnum at fjar-lagi
 4 ok þeygi of sanna søk.

Sorely biting I saw at a lonely man
 the words of an evil woman;

a false-counseling tongue brought his life to its end,
and in no way over a truthful charge.

¹ Ofar-la ‘Sorely’ | Contraction of *ofar-liga* ‘CV: high up, in the upper part’, presumably meaning that the words were particularly grievous or insulting, i.e., they “got to him”. Whether he was murdered or committed suicide is not clear.

³ flá-röð tunga ‘a false-counseling tongue’ | Cf. *Lok* 31/1: *fló ’s þér tunga* ‘false is thy tongue’.

119 Róðumk þér Loddfáfnir, · en r’ð nemir,
2 njóta munt ef nemr,
þér munu góð ef getr:
4 v’itst, ef vin átt, · þann’s v’l trúir,
far þú at finna opt;
6 því-at hrísi v’x · ok h’u grasi
vegr, es v’et-ki trøðr.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
thou wilt have use if thou learn,
they will be good for thee if thou get:
Thou knowest, if thou have a friend whom thou well trust:
journey to find him oft;
for with brushwood and tall grass grows
the way which no one treads.

⁶ hrísi v’x · ok h’u grasi ‘with brushwood and with tall grass grows’ | Identical to *Grm* 17/1.

120 Róðumk þér Loddfáfnir, · en r’ð nemir,
2 njóta munt ef nemr,
þér munu góð ef getr:
4 góðan mann · t’yg þér at gaman-rúnum
ok nem líknar-galdr meðan lífir.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
thou wilt have use if thou learn,
they will be good for thee if thou get:
A good man do tug toward thee with pleasure-runes,
and learn liking-galders while thou livest.

⁴ gaman-rúnum ‘pleasure-runes’ | Here “rune” appears to carry its root meaning of ‘whisper, counsel, speech’, thus ‘pleasing speech’. Cf. st. 129 where this word reoccurs.

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

121 Róðumk þér Loddfáfnir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 vin þínum · ves aldri-gi
 fyrri at flaum-slitum.
 6 sorg etr hjarta, · ef þú segja né náir
 ein-hverjum allan hug.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 With thy friend be thou never the first
 to tear the relation apart.
 Sorrow will eat thy heart if thou canst not tell
 anyone thy whole mind.

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

122 Róðumk þér Loddfáfnir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 orðum skipta · skalt aldri-gi
 við ó-svinna apa,

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Words shalt thou never exchange
 with unwise apes,

4–5 orðum ... apa ‘Words ... apes’ | Cf. st. 125 which gives similar advice.
 5 ó-svinna apa ‘unwise apes’ | Formulaic; cf. *Grm* 33, *Fáfn* 11.

123 því-at af illum manni · munt aldri-gi

2 góðs laun of geta,
 en góðr maðr · mun þik gørva meða
 4 líkn-fastan at lofi.

for from an evil man wilt thou never
 get a reward for thy goodness,
 but a good man will know to make thee
 steadfast in liking by [his] praise.

1–2 því-at ... geta 'For ... praise' | Cf. st. 117/6–7.

4 líkn-fastan 'steadfast in liking' | The first element *líkn* 'liking' is somewhat difficult; see sts. 8 (with note) and 120. For the present cpd La Farge and Tucker (1992) give a tentative 'assured of favour', while CV gives 'fast in goodwill, beloved'.

124 Sifjum 's þá blandit · hverr es segja réðr
 2 ęinum allan hug;
 alt es bętra · an sé brigðum at vesa:
 4 es-a sá vinr qðrum · es vilt ęitt segir.

Kinship is blended for whomever resolves to tell
 one man his whole mind.
 Everything is better than to be with the fickle;
 he is no friend to another who tells only what is pleasant.

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

125 Rqðumk þér Loddfáfnir, · en rqð nemir,
 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, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 With three words shalt thou not flyte with a worse man;
 oft the better man breaks
 when the worse man strikes.²³

4 þrimr orðum ‘With three words’ | i.e. ‘not even with three words’. If one understands *orð* to mean ‘speech’, it may be interpreted as that if one says something (the first speech) to which another man responds insultingly (the second speech), one should not respond a third time and turn it into a fight.

²³Cf. st. 121.

126 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 skó-smiðr þú vesir · né skepti-smiðr,
 nema sjölfum þér séir.
 6 Skór ’s skapaðr illa · eða skapt sé rangt,
 þá ’s þér bǫls beðit.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Be not a shoe-maker nor shaft-maker,
 unless thou be one for thyself.
 The shoe is shaped badly or the shaft be crooked—
 then for thee a bale is bid.²⁴

²⁴i.e. the customer will place a curse on you if he dislikes the wares.

127 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 hvar’s bǫl kant, · kveð þér bǫlvi at
 ok gef-at þínum fjöndum frið.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Wherever thou knowest a bale, call it a bale against thee,
 and give not thy foes peace.²⁵

²⁵i.e. “if somebody puts a curse on you, do not ignore it, but respond decisively”. This st. has often been interpreted as a command to call out evil, even when committed towards somebody else, and while there is nothing in it that speaks clearly against that interpretation, it does not agree with the general spirit of the *Háv*, which is one of caution and shrewdness.

128 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 illu feginn · ves aldri-gi,
 en lát þér at góðu getit.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Rejoicing in evil be thou never,
 but let thyself be pleased by good.

5 en lát þér at góðu getit ‘but [rather] let thyself be pleased by good’ | This construction is equivalent to CV: *geta*, A. IV. with acc.

129 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 upp líta · skal-at-tu í orrostu;
 —gjalti glíkir · verða gumna synir—
 6 síðr þitt of hęilli halir.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Look upward shalt thou not in battle
 —alike to a madman become the sons of men—
 lest warriors bewitch thee.²⁶

6 halir ‘warriors’ | Some sort of “supernatural sky warriors”, to quote Pettit (1986)—perhaps even the One-harriers.

²⁶An obscure superstition; the interpretation hinges on the word *gjalti* ‘madman’ dat. sg., which must be compared with closely related phrase *verða at gjalti* ‘to be turned into a “gelt”’.

(1) CV explains it as an old dative of *gǫltr* ‘boar, hog’. This necessitates an irregular breaking of *ja < ę*, since *gǫltr* (< Proto-Norse **galtur*) is an u-stem and should have dat. sg. *gęlti* (< **galtiu*, cf. *kunimudiu*, dat. sg. of **Kunimundur*, on the Tjurkö I bracteate).

(2) The generally accepted explanation in modern scholarship seems to be a borrowing from Old Irish *geilt* ‘insane, mad’ (so La Farge and Tucker (1992) and others). The closest parallel to the present stanza is the C12th or C13th tale of Suibhne mac Colmáin, who was cursed by saint Rónán Finn to become mad; the curse took effect when he looked into the sky during a battle, after which he was known as Suibhne geilt. Earlier attestations of the same story are found as early as the 840s (see Males (2024, p. 100)).

- 130 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 Ef vilt þér góða konu · kvęðja at gaman-rúnum
 ok fāa fǫgnuð af,
 6 fǫgru skalt hęita · ok láta fast vesa;
 lęiðisk mann-gi gótt ef getr.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 If thou wilt for thyself greet a good woman to pleasure-runes,
 and get good cheer from her;
 fair things shalt thou promise, and let it be fast;
 no man loathes a good thing if he gets it.

4 gaman-rúnum ‘pleasure-runes’ | While easily interpreted as ‘sexual intercourse’, the word is used in st. 120 in a decidedly non-sexual sense. Its base meaning is probably ‘good conversation’.

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Wary I ask thee to be, and not over-wary;
 be thou wariest with ale, and with another man’s woman,
 and with the third, that thieves do not outplay [thee].

- 132 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 at háði né hlátri · haf aldri-gi
 gęst né ganganda.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 In scorn or laughter do never have
 a guest or wanderer.

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

Oft they know unclearly, who sit further within,
 of what kind are those who come;
 there is no man so good that no flaw follows,
 nor so bad that he for nothing avails.

134 Róðumk þér Loddfáfnir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 at hórur þul · hlé aldri-gi,
 opt 's gótt þat's gamlir kveða,
 6 opt ór skorpum þelg · skilin orð koma
 þeim's hangir með hórur
 8 ok skollir með skróum,
 ok váfir með víl-mögum.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 At a hoary thyle do never laugh;
 oft is good that which old men sing.
 Oft from scorched leather come discerning words;
 from him who hangs with hides,
 and dangles with dry skins,
 and sways among lads of toil [THRALLS].²⁷

²⁷TODO: Some note. *víl-mögum* meaning 'veal-stomachs'? Cf. Crawford's video and Finnur on this.

135 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 gæst þú né geyj-a · né á grind hrékir;
 get þú vǫ-luðum vǫl.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 At a guest bark not, nor spit at the gate;
 furnish the destitute well.

4 né á grind hrékir ‘nor spit at the gate’ | The guest is presumably standing behind gate waiting for the farmer to open it and let him in.

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

Strong is that wood which shall swing
 to open up for all.²⁸
 Do give a bigh, or it will bid
 every kind of guile onto thy limbs.

²⁸i.e. the beam of the gate in front of the farm.

137 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 hvar’s ǫl drekkir · kjós þér jarðar megin,
 því-at jǫrð tǫkr við ǫlðri, · en ǫldr við sóttum,
 6 ǫik við abbindi, · ax við fjöl-kyngi,
 hǫll við hýrógi; · heiptum skal Mána kvęðja,
 8 beiti við bit-sóttum, · en við bǫlvi rúnar;
 fold skal við flóði taka.

I counsel thee, O Loddfathomer, that thou learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:

Wherever thou drinkest ale choose thee Earth's might,
 for earth takes against drunkenness, and fire against sicknesses;
 oak against dysentery; the ear [of corn] against sorcery;
 bearded rye against hernia—in feuds shall one hail Moon—
 heather against bite-sicknesses, and runes against a bale;²⁹
 earth shall one have against flood.

7 heiptum skal Mána kvęðja 'in feuds shall one hail Moon' | Cf. *Vsp* 5 which mentions the "Moon's might"; for which He is presumably here invoked. For *kvęðja* 'hail, invoke' cf. *Lok* P₃.

²⁹cf. sts. 126, 152.

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 þáttur* 'Strand of the Rune-Tally', and generally give an archaic, mystic impression; at times one gets a feeling that they were drawn from the lips of an Odinic priest.

Apart from these stanzas there are a few other manuscript attestations of similar Runic magic. Closest at hand is st. 80 above, which would fit seamlessly into the present section. Outside of *Háv* there is *Sigrdr* 5–17, also preserved in **R**.

138 **V**ęit'k at ek hekk · vindga-męiði á
 2 nętr allar níu,
 gęiri undaðr · ok gefinn Óðni,
 4 sjafr sjolfum mér,
 á þeim męiði, · es mann-gi vęit,
 6 hvers af rótum rinnr.

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

1 vindga-meiði ‘the windy beam’ | Generally understood to be a variant of *vinga-meiðr* ‘gallows tree’ found in three Scaldic stanzas (SkP signa: Egill Lv 14, Eyv *Hál* 5, Anon (FoGT) 17).

139 Við hlēifi mik sóldu-t · né við horni-gi;
 2 nýsta ek niðr, · nam’k upp rúnar,
 ópandi nam, · fell’k aptr þaðan.

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

1 hlēifi ... horni-gi ‘loaf ... horn’ | i.e. “I got neither bread to eat nor ale to drink.”

140 Fimbul-ljóð níu · nam’k af hinum frégja syni
 2 Bólþorns, Bestlu fǫður,
 ok ek drykk of gat · hins dýra mjaðar
 4 ausinn Óð-róri.

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.

1 Fimbul-ljóð níu ‘Nine fimble-leeds’ | Nine very great chants or spells (galders), compare the eighteen leads below (st. 147 onward). It is unclear what this has to do with Weden’s Hanging; this stanza may be an insert.

1–2 hinum frégja syni Bólþorns, Bestlu fǫður ‘the famed son of Balethorn, Bestle’s father’ | According to *Gylf* 6: [Borr] fékk þeirar konu, er Bestla hét, dóttir Bólþorns jötuns, ok fengu þau þrjá sonu; hét einn Óðinn, annarr Vili, þriði Vē [...] ‘[Byre] got the wife called Bestle, the daughter of the ettin Balethorn, and they had three sons: one was called Weden, the other Will, the third Wigh.’ Balethorn’s son is then Weden’s uncle, an instance of the old Indo-European custom of sending sons away to be fostered by the mother’s male relations. Cf. TODO: some reference.

141 Þá nam’k frégvask · ok fróðr vesa
 2 ok vaxa ok vǫl hafask;
 orð mér af orði · orðs leitaði
 4 verk mér af verki · verks leitaði.

Then I took to flourish and be wise,
 and grow and have it well.

My word from a word a word sought out;
my work from a work a work sought out.

1 nam'k frévas̥k 'I began to flourish' | A notorious mistranslation popularized by David F. Greenberg (1988) has rendered these words as "I took semen". They would supposedly reference Weden stealing the ejaculate from hanged men in order to replenish his own powers—something not otherwise attested. This preposterous notion makes no sense in the context of the text and has no philological grounding. While Old Norse *fré* does mean "seed", it only refers to the seeds of plants, not the seed animals or men. Regardless, *frévas̥k* 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,
2 mjök stóra stafi,
mjök stinna stafi,
4 es fáði Fimbul-þulr
ok gørðu ginn-ręgin
6 ok ręist Hroptr ragna.

Runes wilt thou find, and interpreted staves:
very large staves,
very stiff staves,
which Fimble-Thyle (= Weden) painted,
and the yin-Reins made,
and Roft (= Weden) of the Reins carved.

6 ragna 'of the Reins' | 'ręgna' R

1 Rúnar munt finna · ok ráðna stafi 'Runes wilt thou find, and interpreted staves' | A strong resemblance is found in the long-line on the medieval runestone N 13: *rúnar ek rist · ok ráðna stafi* 'runes I carve, and interpreted staves.'

143 Óðinn með ęsum, · en fyr ęlfum Dáinn,
2 Dvalinn dvergum fyrir,
Ásviðr jętnum fyrir,
4 ek ręist sjalfr sumar.

Weden among the Eese and Downen for the Elves;
Dwollen for the Dwarfs;
Oswith for the Ettins;
I myself carved some.

4 ek ‘I’ | The identity of the speaker is unclear; one would expect it to be Woden, but He is already named in line 1.

144 Veiðst, hvé rísta skal? · Veiðst, hvé ráða skal?
 2 Veiðst, hvé fáa skal? · Veiðst, hvé freista skal?
 Veiðst, hvé biðja skal? · Veiðst, hvé blóta skal?
 4 Veiðst, hvé sēnda skal? · Veiðst, hvé sóa skal?

Knowest thou how one shall carve? Knowest thou how one shall read?
 Knowest thou how one shall paint? Knowest thou how one shall try?
 Knowest thou how one shall bid? Knowest thou how one shall bloot?
 Knowest thou one shall send? Knowest thou how one shall soo?^{30,31}

³⁰The first four verbs refer to runes: carving, interpreting, colouring (with blood?), and divining. The latter four refer to sacrifice: praying, worshipping, sending (the sacrifice or the prayer to the gods), and wasting the victim. See further relevant Index entries: bloot, soo.

³¹The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

145 Bętra ’s օ-beðit · an sé of-blótit,
 2 ęy sér til gildis gjoř;
 bętra ’s օ-sęnt · an sé of-sóit;
 4 [...]

It is better unbid than over-blooded;
 a gift always looks for recompense.
 It is better unsent than over-sooed;
 [...].³²

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

³²An identical progression of four verbs suggests a close relation with the previous st. — I believe Males (2024) has the correct interpretation: 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 angered. The cycle of gifts and rewards between men and the gods is very important in Indo-European pagan religions; compare the Sanskrit phrase *Dehí me, dáadāmi te* ‘Give to me, I give to thee’ and Latin *dō ut dēs* ‘I give that thou might give’.

146 Svá Þundr of reist · fyr Þjóða roķ,

2 þar's upp of reïs, · es aptr of kom.

Thus did Thound (= Weden) carve for the rakes of nations,
where up he rose as back he came.³³

³³TODO: A very cryptic st.

The Leed-Tally (147–165)

This section of *Háv*, the so-called the Leed-Tally (*Ljóðatal*), is not separated from the preceding section (which is marked out with a large initial), but is usually taken as separate since it is a self-contained list not much concerned with runes. The speaker, Weden, addressing Loddfathomer, lists eighteen galders or spells he knows. The spells themselves are not given; only their purpose. They are aristocratic and Odinic in character and deal with such things as battle (3, 4, 5, 8, 11, 13), healing (galder 2, 12), countering sorcery (6, 10), controlling the elements (7, 9), and seduction (16, 17). The eighteenth and last spell is a mystery; not even its purpose is told, and it is known only by Weden and his closest women.

There is a clear relation to other known Germanic galders. The fourth bears a strong likeness to *Grg* 10, and its effect (removing fetters) is shared with the High German *Mers I*, an actual galder of that type. The mysterious eighteenth spell finds an interesting parallel in the unknowable eighteenth question posed by Weden in *Vafþ* 54.

147 Ljóð þau kann'k, · es kann-at þjóðans kona
2 ok manns-kis mögr.
Hjǫlp heitir ęitt, · þat þér hjalpa mun
4 við sorgum ok sǫkum, · ok sútum gǫrv-ǫllum.

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

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

4 sǫkum 'sakes' | Legal charges, the first element of English *sakeless*.

148 Þat kann'k annat, · es þurfu ýta synir,

2 þeir's vilja lækna lifa.

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

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

149 Þat kann'k þriðja, · ef mér verðr þörf mikil
2 hapt við mína hęipt-mögu,
ęggjar deyi'k · minna and-skota,
4 bíta-t þeim vöpn né vęlir.

This I know third, if I come in great need
of hindrance against my feud-lads [FOES];
I dull the edges of my opponents;
for them bite no weapons nor staffs.

4 vęlir 'staffs' | Plural of *vęlir*, here referring to the magic staff or sceptre used by witches and warlocks; the word *vęlva* 'wallow' (seeress, prophetess) is probably derived from this word. The reading *vęlir* '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
2 bōnd at bōg-limum,
svá ek gęl, · at ganga má'k,
4 sprettr mér af fōtum fjōturr,
en af hōndum hapt.

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

1-5 ALL | Cf. *Grg* 10, which is very similar to the present stanza, and *Mers I* (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 fāri skotinn
2 flein í folki vaða,
flýgr-a svá stint, · at stōðvi'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 may not stop it,
 if I see it with my sights.

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

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

1–2 ef mik sérir þegn à rótum rás viðar ‘if athane wounds me on the roots of a raw/sappy tree’ | I.e., “if a man carves a runic curse against me”. The sappy wood was apparently of importance for the curse; cf. the curious account of *Grettis* 79, where a hag curses Grettir 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 Grettir’s homestead and curse him. Cf. also *Skm* 32 where Shirner goes to a *brár viðr* ‘raw/sappy tree’ to get a certain curse-object.

2 rás ‘raw/sappy’ | The normal form of this word is *brár* (cf. *Skm* 32), but the required alliteration with *rótum* makes it impossible here.

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

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

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

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' | i.e. with regard to the father's inheritance.

155 Þat kann'k níunda, · ef mik nauðr of stęndr
 2 at bjarga fari mínu á floti,
 vind ek kyrrí · vági á
 4 ok svęfi'k allan sé.

This I know ninth, if I come in need
 of saving my ride on a floater [SHIP]:
 the wind I calm upon the wave,
 and put all the sea asleep.

156 Þat kann'k tíunda, · ef sé'k tún-riður
 2 leika lopti á,
 ek svá vinn'k, · at þęr villar fara
 4 sinna hęim-hama
 sinna hęim-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 þęr villar fara 'they (*fem.*) go astray' | emend.; þęir villir fara 'they (*masc.*) go astray' R

1 tún-riður 'town-rideresses' | The *riður* 'rideresses' were witches who would leave their original human shapes or skins (*hamir*) in order to fly around in the air tormenting and poisoning villagers. Their original bodies would then be lying in a coma-like state, something like "astral projection". It was not the case that their whole mental faculties would disconnect from their bodies, but rather they would leave behind something of their humanity, which was thought to be inextricably linked to their human bodies. Through his second sight, Weden was could see these riders, and would then use his superior magical wisdom to confuse them so that they would not be able to return to their human "home-shapes" or minds, but would instead be forced to stray as tormented bodyless ghosts; a cruel fate. Weden also brags about tricking riders in *Hárb* 20.

157 Þat kann’k **ę**llipta, · ef skal’k til orrostu
 2 **l**ęiða lang-vini,
 und **r**andir gęl’k, · en þęir með **r**íki fara,
 4 **h**ęilir **h**ildar til,
 hęilir **h**ildi frá,
 6 koma þęir **h**ęilir **h**vaðan.

This I know eleventh, if I shall into the fray
 lead old friends:
 beneath the shields I gale, and they go with power
 healthy to the battle,
 healthy from the battle;
 they return healthy anywhence.

2 lang-vini ‘old friends’ | In Germanic paganism the followers and protégés of a god were his friends (*vinir*); already in *Beow* we see that the Shieldings are called the *Ing-wine* ‘friends of Ing’. Two other places where it is used of Woden are *Grm* 54 and *Sont* 22, where Egel speaks about his friendship (*vinan*) with Woden. In *Hym* 11 Thunder is the *vinr ver-liða* ‘friend of manly retainers’.

158 Þat kann’k **t**olpta, · ef sé’k á **t**ré uppi
 2 **v**áfa **v**irgil-ná,
 svá ek **r**ist · ok í **r**únum fá’k,
 4 at sá **g**ęngr **g**umi.
 ok **m**ęlir við **m**ik.

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

159 Þat kann’k þrettánda · ef skal’k þęgn ungan
 2 verpa vatni á,
 mun-at hann **f**alla · þótt í **f**olk komi,
 4 **h**nígr-a sá **h**alr fyr **h**jǫrum.

This I know thirteenth, if on a young thane
 I shall sprinkle water:
 he will not fall though he come into battle;
 that warrior sinks not down before swords.

1–2 ef skal’k þegn ungan verpa vatni á ‘if on a young thane I shall sprinkle water’ | A reference to the Heathen name-giving ceremony in which the infant would be sprinkled with water; cf. the attestations in *Rþ* 7, 21, 34.

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

This I know fourteenth, if before a retinue of men
 I shall count forth the Tews:
 of the Eese and Elves all I know the discernments;
 few unwise men can do so.

3 skil ‘discernments’ | Their unique traits. Cf. *Hym* 38, where the corresponding verb *skilja* ‘to discern, understand’ is used in the context of god-lore.

161 Þat kann’k fimtánda, · es gól þjóð-rórir
 2 dvergr fyr Dēllings durum,
 afl gól ósum, · en ólfum frama,
 4 hyggju Hropta-tý.

This I know fifteenth, which Thedrearer galed,
 the dwarf, before Delling’s doors.
 Strength he galed for the Eese, and fame for the Elves,
 thought for Roft-Tew (= Weden).

162 Þat kann’k sextánda, · ef vil’k hins svinna mans
 2 hafa gēð allt ok gaman,
 hugi hvef’k · hvit-armri konu
 4 ok sný’k hennar öllum sefa.

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

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

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

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

These leeds wilt thou, Loddfathomer,
 for long be lacking!
 Though they would be good for thee if thou get,
 useful if thou learn,
 needful if thou receive.

165 Þat kann'k átjándá, · es éva kenndi'k
 2 mey né manns konu,
 —allt es betra · es einn of kann,
 4 þat fylgir ljóða lokum—
 nema þeiri einni, · es mik armi verr,
 6 eða mín systir séi.

This I know eighteenth, which I never teach
 a maiden nor man's woman—
 everything is better which one alone knows;
 that follows the last of the leeds—
 save for her alone who holds me in her arm,
 or is my sister.

5 mik armi verr 'holds me in her arm' | A similar expression is also used *Vkv* 2. The one who wraps Weden in her arm may be his wife, Frie.

166 Nú eru Háva mól kveðin · Háva hǫllu í;

2 all-þorǫf *ý*ta sonum,
 ó-þorǫf *j*ǫtna sonum;
 4 heill sá's *k*vað, · heill sá's *k*ann,
 *n*jóti sá's *n*am,
 6 *h*eilir þeir's *h*lýddu.

Now are the High One's speeches sung in the High One's hall,
 of great use for the sons of men,
 of harm for the sons of ettins.
 Hail he who sang; hail he who knows;
 may he use who learned;
 hail they who heeded!

3 jǫtna 'ettins' | corrected in margin from *ýta* 'men' R

4–6 kvað, kann, nam, hlýddu 'sang, knows, learned, heeded' | The implied subject is the speeches, i.e. 'hail he who sang them, hail he who knows them,' etc.

Speeches of Webthrithner (*Vafþrúðnismól*)

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 poem may be divided into two sections; first the prologue, where Weden takes counsel from his wife Frie, then sets out for Webthrithner's hall (sts. 1–10), and second the wisdom contest. The wisdom contest is in turn divided into three sections by repeated refrains in the question-stanzas, namely Webthrithner's 4 unnumbered questions (11–18), Weden's 12 numbered questions (20–43), and Weden's 6 unnumbered questions about the end times (44–55).

The following table illustrates the refrains; for stanza 40 see note there:

| | |
|----------------------------|---|
| 11, 13, 15, 17 | <i>Seg mér/þat, Gagnráðr, · alls á golfi vill þíns of fręista frama</i> |
| 20, 22 | <i>Seg þat (hit) N(:a), · ef þitt óði dugir ok þú Vaf-þrúðnir vitir</i> |
| 24, 26, 28, 30, 32, 34, 36 | <i>Seg þat hit N:a, · alls þik svinnan/fróðan kveða ok þú Vaf-þrúðnir vitir</i> |
| 38, 42 | <i>Seg þat hit N:a, · alls þú tíva røk ęll Vafþrúðnir vitir</i> |
| 44, 46, 48, 50, 52, 54 | <i>Fjölð ek för, · fjölð fręistaða'k, fjölð ek reynða regin</i> |

Shortly on the numerology of the questions—it is hardly a coincidence that Weden asks exactly 18 questions, this being a multiple of the sacred number 9. It is notable that another Odinic list, the spells in the Leed-tally section (sts. 147–165) of *Háv*, also has 18 items; further that the 18th spell in that list, like the 18th question here, is a mystery known only to Weden himself.

Summary

Weden asks his wife, Frie, for counsel, as he is curious about the ancient wisdom which the ettin Webthrithner might possess (1). Frie expresses worry, since she considers Webthrithner stronger than all other ettins (2), but Weden says that he has travelled far and wide, and wishes to know what Webthrithner's hall is like (3). Frie wishes him good luck against the ettin (4) and he departs, to challenge Webthrithner's *orð-spēki* '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 Woden will always be the wisest (55).

The Speeches of Webthrithner

[Óðinn kvað:]

1 „Ráð mér nú Frigg · alls mik fara tíðir
2 at vitja Vafþrúðnis;
for-vitni mikla · kveð’k mér á fornum stofum
4 við þann hinn al-svinna jötun.“

[R 7v/9]

“Counsel me now, Frie, as I desire to journey
to visit Webthrithner.

Great curiosity I have of ancient staves
from that all-wise ettin.”

3–4 for-vitni ... jötun. ‘Great ... ettin.’ | I.e. “I am very curious to learn his ancient words of wisdom.” Cf. st. 55.

[Frigg kvað:]

2 „Hęima lętja · mynda’k Hęrja-föðr
í gqrðum goða;
því-at ęngi jötun · hugða’k jafn-ramman
4 sęm Vafþrúðni vesa.“

[R 7v/12]

“At home would I keep the Father of Hosts [= Woden],
in the yards of the Gods—
for no ettin have I judged to be
as strong as Webthrithner.”

[Óðinn kvað:]

3 „Fjqlð ek fór, · fjqlð fręistaða’k,
2 fjqlð ek ręynda ręgin;
hitt vil’k vita, · hvę Vafþrúðnis
4 sala-kynni sęi.“

[R 7v/13]

“Much I journeyed, much I tried,
much I tested the Reins.
This I wish to know: how Webthrithner’s
halls may be.”

[Frigg kvað:]

4 „Hęill þú farir, · hęill þú aptr komir,
 2 hęill á sinnum séir;
 óði þér dugi · hvar's skalt, Alda-føðr,
 4 orðum męla jøtun.“

[R 7v/15]

“Whole journey thou, whole come thou back,
 whole be thou on thy paths!
 Thy wisdom avail thee where thou, Father of Men,
 with words shalt address the ettin!”

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

[R 7v/17]

Then journeyed Weden to test the word-wisdom
 of that all-wise ettin.
 He came to the hall which Hymer's father [= Webthrithner] owned;
 Ug (= Weden) went soon inside.

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

[Óðinn kvað:]

6 „Hęill þú nú, Vaf-þrúðnir, · nú em'k í holl kominn
 2 á þik sjalfan séa;
 hitt vil'k fyrst vita, · ef fróðr séir
 4 eða al-sviðr, jøtunn.“

[R 7v/18]

“Hail thee now, Webthrithner! now I've come into the hall,
 to see thy very self!
 This I wish first to know, if learned thou be,
 or all-wise, O ettin.”

[Vafþrúðnir kvað:]

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

[R 7v/20]

“What sort of man is that, who in *my* hall
 throws a word at me?”

Out thou comest not from *our* halls,
unless thou be the smarter man.”

[Óðinn kvað:]

8 „Gagnráðr heiti’k, · nú em’k af gongu kominn,
2 þyrstr til þinna sala;
laðar þurfi · hef’k lengi farit
4 ok þinna and-fanga, jötunn.“

[R 7v/22]

“Gainred I am called; now am I come from walking,
thirsty, to thy halls.

In need of a welcome have I journeyed for long,
and of thy reception, ettin!”

1 Gagnráðr | The prose of G has *Gangráðr* ‘Gangred; Journey-adviser’ instead.

[Vafþrúðnir kvað:]

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

[R 7v/24]

“Why then, Gainred, speakest thou from the floor before me?
Take a seat in the hall!

Then it shall be tried, which of the two might know more:
the guest, or the old thyle.”

[Óðinn kvað:]

10 „Ó-auðigr maðr, · es til auðigs kōmr,
2 mēli þarft eða þęgi;
ofr-mēlgi mikil · hygg’k at illa geti
4 hvęim’s við kald-rifjaðan kōmr.“

[R 7v/26]

“An unwealthy man who to a wealthy comes
ought to speak the needful or shut up.

Great over-speaking I think brings ill
for him who comes by a cold-ribbed man.”

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

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

[Vaðprúðnir kvað:]

II „Seg mér, Gagnráðr, · alls á golfi vill
 þíns of fręista frama,
 hvę hęstr hęitir, · sá's hverjan dregr
 dag of drótt-mogu.“

[R 7v/28]

“Tell me, Gainred, since on the floor thou wilt
 test thy furtherance,
 what the horse is called which pulls every
 day over the lads of the folk [MEN].”

2 þíns of fręista frama ‘test thy furtherance’ | i.e. “try your luck, see how far you get”. Formulaic; cf. *Háv*
 2.

[Óðinn kvað:]

12 „Skin-faxi hęitir, · es hinn skíra dregr
 dag of drótt-mogu;
 hęsta batstr · þykkir með Hreð-gotum;
 ęy lýsir mon af mari.“

[R 7v/30]

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

[Vaðprúðnir kvað:]

13 „Seg þat, Gagnráðr, · alls á golfi vill
 þíns of fręista frama,
 hvę jór hęitir, · sá's austan dregr
 nött of nýt ręgin.“

[R 7v/32]

“Tell this, Gainred, since on the floor thou wilt
 test thy furtherance,
 what the steed is called which from east does pull
 night over the useful Reins.”

[Óðinn kvað:]

14 „Hrím-faxi hęitir, · es hverja dregr
 nött of nýt ręgin;
 mél-dropa fęllir · morgin hverjan;
 4 þaðan kómr dogg of dala.“

[R 7v/33]

“Rimefax is he called who pulls every
 night over the useful Reins.
 Drool from his bit he lets fall each morning;
 from thence comes the dew of the dales.”

4 þaðan kómur dagg of dala ‘from thence comes the dew of the dales’ | For another explanation of the origin of dew, see *Vsp* 18.

[Vafþrúðnir kvað:]

15 „Seg þat, Gagnráðr, · alls á golfi vill
 2 þíns of fręista frama,
 hvé ǫ heitir, · sú’s deilir með jǫtna sonum
 4 grund, ok með goðum.“

[R 8r/1]

“Tell this, Gainred, since on the floor thou wilt
 test thy furtherance,
 what the river is called which divides the land
 between the sons of ettins and the gods.”

[Óðinn kvað:]

16 „Ífing heitir ǫ, · es deilir með jǫtna sonum
 2 grund, ok með goðum;
 opin rinna · hón skal umb aldr-daga;
 4 verðr-at íss á ǫu.“

[R 8r/2]

“Iving is the river called which divides the land
 between the sons of ettins and the gods.
 Open shall it flow through its days of life;
 there forms no ice on that river.”

[Vafþrúðnir kvað:]

17 „Seg þat, Gagnráðr, · alls á golfi vill
 2 þíns of fręista frama,
 hvé vǫllr heitir, · es finnask vígi at
 4 Surtr ok hin svǫsu goð.“

[R 8r/3]

“Tell this, Gainred, since on the floor thou wilt
 test thy furtherance,
 what the plain is called where they find each other at war,
 Surt and the excellent Gods.”

Óðinn: 18 „Vigríðr heitir vøllr, · es finnask vígi at [R 8r/4, G]
 2 Surtr ok hin svøsu goð;
 hundrað rasta · hann ’s á hverjan veg;
 4 sá ’s þeim vøllr vitaðr.“
 “Wighride is the plain called where they find each other at war,
 Surt and the excellent gods.
 A hundred rests it stretches in every way;
 for them that plain is marked out.”

Vafþrúðnir: 19 „Fróðr est nú gæstr, · far á bækk jotuns, [R 8r/6]
 2 ok mælumk í sessi saman;
 hqfði vøðja · vit skulum hollu í
 4 gæstr, of goð-spæki.“
 “Learned art thou now, guest; take the ettin’s bench
 and let us speak on the seat together!
 Wager a head shall we two in the hall,
 O guest, over god-wisdom!”

R here has the header *capitulum* ‘(new) chapter’, and introduces st. 20 with a large initial.

Óðinn: 20 „Seg þat hit eina, · ef þitt óði dugir [R 8r/9, A 3r/1]
 2 ok þú Vafþrúðnir vitir,
 hvaðan jorð of kom, · eða upp-himinn
 4 fyrst, hinn fróði jotunn.“
 “Tell this one, if thy wisdom avails,
 and thou, Webthrithner, mightst know,
 from whence Earth did come, or Up-heaven,
 first, O learned ettin.”

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

Vafþrúðnir: 21 „Ór Ymis holdi · vas jorð of sköpuð,
2 en ór bęinum björg,
himinn ór hausi · hins hrím-kalda jötuns,
4 en ór sveita sér.“ [R 8r/10, A 3r/2]

“From Yimer’s flesh was the earth shaped,
and from his bones the mountains;
heaven from the skull of that rime-cold ettin,
and from his blood the sea.”

1–4 Ór ... sér. ‘From ... the sea.’ | The whole st. very closely resembles *Grm* 41; ll. 1 and 4 here are identical to ll. 1–2 there, and ll. 2 and 3a here are clearly related to ll. 3a and 4 there.

Still, the sts. are distinct enough that the one cannot be a direct scribal copy of the other. The relationship is more likely to be oral, they have probably both been composed in the same West Norwegian milieu, deriving from an older common Germanic tradition (see the Hymn from Wessobrunn under Christian Poetry).

4 sveita ‘blood’ | Cf. *Sont* 3/3 jötuns bals · undir þjóta ‘the neck-wounds of the ettin [SEAS] roar’. In poetry *sveiti* ‘sweat’ almost always means ‘blood’. This is shared with OE *swāt*, as seen e.g. in *Beow* 1286a: *sweord swāte fāb* ‘sword stained with “sweat”’, 2689b–2690: *hé ge-blódegod wearð // sâwul-dríore; · swât ýðum wéoll*. ‘he was bloodied in soul-gore; the “sweat” gushed in waves’.

Óðinn: 22 „Seg þat annat, · ef þitt óði dugir
2 ok þú Vafþrúðnir vitir,
hvaðan Máni of kom, · svá’t ferr męnn yfir,
4 eða Sól hit sama.“ [R 8r/12, A 3r/3]

“Tell this other, if thy wisdom avails,
and thou, Webthrithner, mightst know,
from whence Moon did come, who journeys over men,
or Sun likewise.”

Vafþrúðnir: 23 „Mundil-fari heitir, · hann ’s Mána faðir
2 ok svá Sólar hit sama;
himin hverfa · þau skulu hverjan dag
4 ǫldum at ár-tali.“ [R 8r/13, A 3r/4]

“Mundelfare he is called—he is the father of Moon,
and so of Sun likewise.
Turn round heaven shall they every day,
for mankind’s tally of years.”

1 Mundil-fari ‘Mundelfare’ | Otherwise unknown figure; see Index for etymology.

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 tēlja* ‘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 hit 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 Nött með niðum.“
 “Tell this third, since they call thee wise,
 and thou, Webthrithner, mightst know,
 from whence Day did come, who journeys over the folk,
 or Night with the moon-phases.”

Vafþrúðnir: 25 „Dęllingr heitir, · hann ’s Dags faðir, [R 8r/17, A 3r/8]
 2 en Nött vas Nörvi 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 useful Reins create
 for mankind’s tally of years.”

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

Óðinn kvað: 26 „Sęg þat hit 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, mightst know,
 from whence winter did come, or warm summer,
 first, amidst the learned Reins.”

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

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

3 [...] | The second half of the st. seems to be missing; its contents are completely unknown. No gap is indicated in the mss.

Óðinn kvað: 28 „Sæg þat hit fimta, · alls þik fróðan kveða,
2 ok þú Vafþrúðnir vitir,
hværr ása eldstr · eða Ymis niðja
4 yrði í ár-daga.“ [R 8r/21, A 3r/11]

“Tell this fifth, since they call thee learned,
and thou, Webthrithner, mightst know,
who oldest of the Eese, or of Yimer's kinsmen [ETTINS],
arose in days of yore.”

3–4 hværr ... ár-daga ‘who ... days of yore.’ | I.e. “which was the very first being?” Cf. the question on the mystic C9th Malt Stone (DR NOR1988;5): *huarisi : alistiaša*, perhaps *Hvar es inn elisti ása?* ‘Who is the eldest of the Eese?’

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

“Uncountable winters before the Earth was created,
then was Bareyelmer born.
Thrithyelmer was that one's father,
and Earyelmer the grandfather.”

Óðinn kvað: 30 „Sæg þat hit sétta, · alls þik svinnan kveða,
2 ok þú Vafþrúðnir vitir,
hvaðan Aur-gelmir kom · með jǫtna sonum
4 fyrst, hinn fróði jǫtunn.“ [R 8r/23, A 3r/14, G]

“Tell this sixth, since they call thee wise,
 and thou, Webthrithner, mightst know:
 From whence Earyelmer came amidst the sons of ettins,
 first, O learned ettin.”

1–2 Sæg ... vitir, ‘Tell ... know’ | om. G

Vafþrúðnir: 31 „Ór Éli-vógum · stukku ęitr-dropar,
 2 svá óx unds ór varð jötunn;
 þar órar ęttir · kómu allar saman;
 4 því’s þat ę alt til atalt.“

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

“From the Ilewaves splashed venom-drops;
 so it grew until it formed an ettin.
 Our lineages came there all together,
 thus it is ever all too fierce.”

1–4 ALL | Over æons the splashing venom-drops combined until they formed a sentient being: this was Earyelmer, whom *Gylf* identifies with Yimer. In *Gylf* 5 Snorre cites this stanza and the latter half of 30 in support of his lengthy and embellished creation narrative, but it is not certain that is what the older poet had in mind.

The Ilewaves are probably a reflex of the chaotic primeval Waters found in many West Eurasian mythologies, including Genesis 1:1–3 and *RV* 10.129. Of these two foundational religious sources the latter is closer to the present stanza, and probably holds the more archaic conception. Where we find in the Jewish narrative a proper *creation*; at the very beginning of time God’s spirit is on the Waters and He makes the light shine over them, we find in these two Indo-European texts a *spontaneous emergence* of a single primeval entity long before the Gods are born—here from the violent splashing of venom, in *RV* 10.129.3 from “the power of heat” (*tápasah mabiná*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *RV* 10.129.4 simply giving rise to “desire” (*kāma*) which serves as the “primal seed of thought” (*mānasah rétaḥ prathamām*)—and it is from these that the world is populated.

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

4 þat ‘it’ | i.e. the ettin race.

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

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

“Tell this seventh, since they call thee wise,
 and thou, Webthrithner, mightst know,
 how that one begot children, the stubborn ettin,
 when he knew not a troll-woman’s pleasure.”

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

Vafþrúðnir kvað: 33 „Und hendi vaxa · kvóðu hrím-þursi [R 8r/27, A 3r/17]
 2 mey ok mög saman;
 fótr við fōti · gat hins fróða jötuns
 4 sex-höfðaðan son.“
 “In the hand of the rime-thurse, they said, did grow
 a maiden and lad together.
 Foot by a foot begat for the learned ettin
 a six-headed son.”

1–3 Und hendi ... fōtr við fōti 'Within the hand ... Foot against foot' | The image is masturbatory. The stanza is paraphrased in *Gylf 5*: *En svá er sagt, at þá er hann svaf, fekk hann sveita. Þá óx undir vinstri hendi bonum maðr ok kona, ok annarr fōtr hans gat son við öðrum, en þaðan afkómu éttir*. 'But so is said, that when he slept he began to sweat. Then grew within his left hand a man and a woman, and one foot of his begat a son by the other, and thereof come the lineages [of Ettins].'

Óðinn kvað: 34 „Seg þat hit óttunda, · alls þik fróðan kveða, [R 8r/29, A 3r/18]
 2 ok þú Vafþrúðnir vitir,
 hvat fyrst of mant · eða fremst of veltst,
 4 þú est al-sviðr jötunn.“
 “Tell this eighth, since they call thee learned,
 and thou, Webthrithner, mightst know
 what thou first recallest, or foremost knowest—
 thou art all-wise, ettin!”

1 Seg þat hit óttunda, · alls þik fróðan kveða, 'Tell this eighth, since they call thee learned' | Alliteration is missing from this line but may easily be attained by supplying the b-verse from sts. 20 and 22: *ef þitt óði dugir*.

Vafþrúðnir kvað: 35 „Ør-ófi vetra · áðr véri jörð of sköpuð, [R 8r/30, A 3r/19, G]
 2 þá vas Ber-gelmir borinn;
 þat ek fyrst of man, · es hinn fróði jötunn
 4 á vas lúðr of lagiðr.“
 “Uncountable winters before the Earth was created,
 then was Bareyelmur born.

It I first remember, when the learned ettin
on the tree-trunk was laid.”

3–4 es hinn fróði jötunn 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 Ymer and when he died so much blood flowed from his wounds that the whole race of Ettins was drowned save for Bareymer 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 “tree-trunk”. Considering the transitive nature of Bareymer being laid (*of lagiðr*) upon it, the stanza could be read as speaking of a ship burial, so that the first thing Webthritner remembers is Bareymer’s funeral.

Óðinn kvað: 36 „Sę þat hit níunda, · alls þik svinnan kveða,
2 ok þú Vafþrúðnir vitir,
hvaðan vindr of kœmr · svá’t fęrr vág yfir,
4 ę męnn hann sjalfan of séa.“

[R 8r/32, A 3r/21]

“Tell this ninth, since they call thee wise,
and thou, Webthritner, mightst know:
From whence the wind comes which fares over the wave—
ever do men see hisself.”

4 ę męnn hann sjalfan of séa ‘ever do men see hisself’ | Perhaps a reference to sea which is never perfectly still, so that the wind is always seen on the waves. It is also possible that a negative clitic *-t* has been lost from the verb *séa* ‘see’, in which case the line would read “*never* do men see hisself”.

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

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

“Rawswallower is he called who sits at heaven’s end;
an ettin in an eagle’s hame.
From his wings they say that the wind comes
over all men.”

[Óðinn kvað:] 38 „Sę þat hit tíunda, · alls þú tíva røk
2 ęll Vafþrúðnir vitir,

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

4 hvaðan Njǫrðr of kom · með ása sonum;
hofum ok hǫrgum · rēðr hund-mǫrgum
ok varð-at ósum alinn.“

“Tell this tenth, since thou of the Rakes of the Tews
all, O Webthrithner, mightst know,
from whence Nearth did come amidst the sons of the Eese;
hoves and harrows he rules a hundred-many,
and he was not by the Eese begotten.”

4 hofum ok hǫrgum ‘hoves and harrows’ | A formulaic merism, see note to *Vsp* 7 for other occurrences. This stanza seems to be referring to the large count of cultic places named after Nearth—Brink (2007) counts 13 attestations in Norway, 17 in Sweden, 3 in Denmark; in addition there are a few on Iceland (TODO). For Nearth’s harrow cf. *Grm* 16, where it is said that Nearth *rēðr hó-timbruðum hǫrgi* ‘rules a high-timbered harrow’. Also of interest is *Lok* 51, where a goddess speaks of her *vé ok vangar* ‘wighs and wongs’, two terms common in cultic place names. The underlying theological understanding seems to be that the god is physically present as a ruler of his shrine.

[Vafþrúðnir kvað:]

39 „Í Vana-heimi · skópu hann vís regin
2 ok seldu at gíslingu goðum,
í aldar røk · hann mun aptr koma
4 heim með vísu vǫnum.“

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

“In Waneham the wise Reins created him,
and sold him as a hostage to/for the gods.
In the Rakes of the Age he will come back
home amidst the wise Wanes.”

1 regin ‘Reins’ | *reggin* ‘the Reins, Powers’ is generally used simply to refer to the gods as a collective, but here seems to refer specifically to the Wanes, in contrast with the Eese.
3 aldar røk ‘the Rakes of the Age’ | The Rakes of the Reins, the End Times.

[Óðinn kvað:]

40 „Seg þat hit ellipta, · ef þitt óði dugir
2 ok þú Vafþrúðnir vitir,
hvar allir · ýtar túnum í
4 hǫggvask hverjan dag.“

[R 8v/5, A 3r/28]

“Tell this eleventh, if thy wisdom avails,
and thou, Webthrithner, mightst know,
where all men in yards
strike at each other every day.”

1–4 ALL | This question-stanza is malformed in **R** and **A** and thus has to be partly reconstructed on the basis of st. 41, which is securely attested in all four mss. of *Gylf* with no textual variants.

As for the former two mss., **R** has a complete stanza, which is clearly a mix between the question and the answer (normalised): *Seg-ðu þat hit elliþta, hvar ýtar túnnum í höggvask hverjan dag? Val þeir kjósa ok ríða vígi frá sitja meirr of sáttir saman.*, while **A** only has the very beginning of st. 40 (“Tell this eleventh”), followed by the full st. 41 (normalised): *Seg þat hit elliþta allir eins herjar Óðins túnnum í höggvask hverjan dag. Val þeir kjósa ok ríða vígi frá sitja meirr of sáttir saman.* 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 a regular question-stanza the refrain *ef þitt óði dugir ok þú Vaf-þrúðnir vitir* has been inserted from sts. 20 and 22, which also have an ordinal number alliterating with a vowel. In line 3a the word *allir* ‘all’ has been inserted from 41 to get vowel-alliteration with *ýtar*. Needless to say, this solution is conjectural.

[Vafþrúðnir kvað:]

41 „Allir ein-herjar · Óðins túnnum í
höggvask hverjan dag,
val þeir kjósa · ok ríða vígi frá,
sitja meirr of sáttir saman.“

[A 3r/28, G]

“All the Oneharriers in Weden’s yards
strike at each other every day.
The slain they choose and they ride from the fray;
then they sit at peace together.”

1 ein-herjar | so G; *eins herjar* A

3 val þeir kjósa ‘The slain they choose’ | It is from this verbal phrase that the female agent noun *val-kyrja* ‘walkirrie’ is derived.

[Óðinn kvað:]

42 „Seg þat hit tolþta, · hví þú tíva røk
oll Vaf-þrúðnir vitir?
Frá jötna rúnum · ok allra goða
þú hit sannasta segir,
hinn al-svinni jötnunn.“

[R 8v/6, A 3v/1]

“Tell this twelfth, why thou the Rakes of the Tews
all, Webthrithner, shouldst know?
From the runes of the ettins and of all the gods
dost thou speak the most truly,
O all-wise ettin!”

[Vafþrúðnir kvað:]

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

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

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

4–5 níu ... halir. ‘Into nine ... of Hell.’ | Perhaps lower infernal underworlds. Finnur Jónsson (1932) considers *ór helju* ‘out of Hell’ a later interpolation, probably for metrical reasons.

[Óðinn kvað:]

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

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

“Much I journeyed, much I tried,
much I tested the Reins.
What remains of men when the renowned Fimble-winter
passes amidst the folk?”

[Vafþrúðnir kvað:]

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

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

“Life and Lifethrasher—but they will hide themselves
in Hoardmimer’s wood.
Morning dew will they have for food;
from thence is mankind begotten.”

2 holti Hodd-mímis ‘in Hoardmimer’s wood’ | Perhaps the hollowed-out Uggdrassle’s Ash.

[Óðinn kvað:]

46 „Fjölð ek fôr, · fjölð freistaða’k,
 2 fjölð ek reynda regin;
 hvaðan kómr sól · á hinn slétta himin,
 4 es þessa hefr Fēnrir farit?

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

“Much I journeyed, much I tried,
 much I tested the Reins!
 From whence comes Sun onto the smooth heaven,
 when Fenrer has destroyed this one?”

4 þessa ‘this one’ | The present sun, as explained in the following st.

4 Fēnrir ‘Fenrer’ | Perhaps not the same “Fenrerswolf” that fights against Woden (cf. st. 53 below); the word, which originally prob. means “Fen-creature”, may here simply mean “Wolf”. For the wolves who chase the sun and moon see *Vsp* 40 and *Grm* 40.

[Vafþrúðnir kvað:]

47 „Eina dóttur · berr alf-røðull,
 2 áðr hana Fēnrir fari;
 sú skal ríða, · þá’s regin deyja,
 4 móður brautir mér.“

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

“One daughter the Elf-wheel (= Sun) bears
 before Fenrer might slay her.
 She shall ride—when the Reins die—
 the maiden, her mother’s paths.”

1 alf-røðull ‘Elf-wheel’ | A rare poetic synonym (*hēiti*) for the sun. It occurs in two other places: *Skm* 4/3, and a Scaldic loose stanza by Iewind Spoiler-of-scalds (Eyv Lv 9 in *SkP* 1). It also appears in two lists of names for the sun: *Skm* 69, *Þul Sólar* 1/7 in *SkP* 3, but these do not count as independent attestations since they may be drawing from any of the three earlier poems.)

Depending on the age of the cpd. the first element may reflect the semantics of PIE *albʰós* ‘white’ (cf. Latin *albus* ‘id.’). The second element *røðull* is not the normal ON word for “wheel”; it is inherited from PGmc. **radulaz* ~ **raduraz*, whence also OE *rødor* ‘heaven, sky’, OS *radur*, *radul* ‘id.’ It is composed of the root of German *Rad* ‘wheel’ with the agentive suffix **-ulaz* ~ **-uraz* ‘(habitually) doing’ and thus means something like ‘circler, turner, revolver’. The PIE root is **Hreth₂-* which e.g. yields Latin *rota* ‘wheel’, Sanskrit *rata* ‘chariot’. In conclusion a more etymological translation may ‘white circler’.

[Óðinn kvað:]

48 Fjölð ek fôr, · fjölð freistaða’k,
 2 fjölð ek reynda regin;
 hverjar ’ru meýjar, · es líða mar yfir,
 4 fróð-geðjaðar fara?

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

“Much I journeyed, much I tried,
much I tested the Reins!
Who are the maidens that pass over the ocean;
wise-minded they go?”

3–4 hverjar ... fara? ‘Who ... go?’ | The identity of these maidens is very mysterious, and Webthritner’s answer in the next st. does not give much more information. Considering all other questions introduced with the words *fjölð ek fór* et.c. have something to do with the end times, this one should as well. With this in mind they are probably to be identified with the maidens Woden asks about in *Bdr* 12.

[Vafþrúðnir kvað:]

49 Þrjár þjóð-áar · falla þorp yfir
2 meyja Møg-þrasis;
hamingjur einar · þér’s í heimi eru,
4 þó þér með jǫtnum alask.

[R 8v/19, A 3v/11]

“Three great rivers fall over the house
of the maidens of Maythrasher;
they are the only Hamings in the Home,
although they are raised amidst ettins.”

[Óðinn kvað:]

50 „Fjölð ek fór, · fjölð freistaða’k,
2 fjölð ek reynda regin;
hverir ráða ésir · eignum goða,
4 þá’s sloknar Surta-logi.“

[R 8v/21, A 3v/13]

“Much I journeyed, much I tried,
much I tested the Reins!
Which Eese rule the ownings of the Gods
when the flame of Surt goes out?”

4 Surta-logi ‘the flame of Surt’ | The flame which reaches up to Heaven itself and burns the entire world;
see *Vsp* 50, 54.

[Vafþrúðnir kvað:]

51 „Víðarr ok Váli · byggva vé goða,
2 þá’s sloknar Surta-logi;
Móði ok Magni · skulu Mjöllni hafa
4 Vingnis at víg-þroti.“

[R 8v/22, A 3v/14, G]

“Wider and Wonnell bedwell the wighs of the gods
when the flame of Surt goes out.

Mood and Main shall have Millner
after Wingner's grown weary in war."

4 Vingnis at víg-þroti 'after Wingner's grown weary in war' | After Thunder dies.

[Óðinn kvað:]

52 „Fjǫlð ek fǫr, · fjǫlð freistaða'k,
2 fjǫlð ek reynda rēgin;
hvat verðr Óðni · at aldr-lagi,
4 þá's rjúfask rēgin?“

[R 8v/24, A 3v/16]

“Much I journeyed, much I tried,
much I tested the Reins!
What brings Woden's life to an end,
when the Reins are ripped?“

4 þá's rjúfask rēgin? 'when the Reins are ripped?' | Formulaic; see note to *Bdr* 14/1.

[Vafþrúðnir kvað:]

53 „Ulfr glęypa · mun Alda-fǫðr,
2 þess mun Vídarr vreka;
kalda kǫapta · hann klyfja mun
4 vitnis vígi at.“

[R 8v/25, A 3v/17]

“The Wolf will devour the Father of Men:
that will Wider avenge.
The cold jaws he will split apart
of the beast at the battle.“

[Óðinn kvað:]

54 „Fjǫlð ek fǫr, · fjǫlð freistaða'k,
2 fjǫlð ek reynda rēgin;
hvat mēlti Óðinn, · áðr á bál stigi,
4 sǫlfr í eyra syni?“

[R 8v/27, A 3v/19]

“Much I journeyed, much I tempted,
much I tested the Reins!
What spoke Woden, before he would step onto the pyre,
himself in his son's [= Balder's] ear?“

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: *gúð-rinc á-stâb* ‘the war-champion mounted [his pyre]’, but the interpretation of that line is controversial; Fulk et al. (2008) [186] follow Grundtvig in emending *gúð-rinc* to *gúð-réc* ‘war-smoke’ and compare it with *Beow* 3144b (*wudu-réc á-stâb* ‘wood-smoke rose up’, which also describes a cremation; (according to them) the present stanza “almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it.”

[Vafþrúðnir kvað:]

55 „Ey mann-gi veit, · hvat þú í ár-daga
 2 sagðir í eyra syni;
 fægum munni · melta’k mína forna stafi
 4 ok of ragna rok;
 nú við Óðin · deilda’k mína orð-spęki;
 6 þú est é vísastr vera.“

[R 8v/28, A 3v/19]

“Never will man know what thou in days of yore
 saidst in the ear of thy son.
 With a fey mouth I spoke my ancient staves,
 and about the Rakes of the Reins.
 Now with Weden have I shared my word-wisdom—
 thou art ever wisest of men!”

1 mann-gi | *manni* dat. sg. RA is impossible; a subject is needed.

3 fægum ‘fey’ | A word with strong fatalistic connections. Webthritner realises that he was bound to die from the moment he proposed the wager (st. 19), as no being can outwit Weden.

3 mína 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 (*Grímnismál*)

Dating (Sapp, 2022): C10th (0.976)

Meter: *Leeds-meter, Ancient-words-law* (2/3-4, 28/3-5, 45/3-5, 48/4, 49/1-2, 53),
Galders-law (46)

Introduction

The **Speeches of Grimner** (*Grm*) are preserved whole in both **R** and **A**.

The poem itself is enclosed by prose passages. It is hard to say for how long these have accompanied the poem, but since they are found in both **R** and **A** they must go back to a now-lost archetypal manuscript. Together with sts. 1-3 and 53-55 of the poem they form a narrative frame for the gnomic stanzas. The gnomic sts. themselves, the bulk of the poem, are mythological and sometimes obscure. They align closely with other Eddic gnomic poems like *Háv*, *Vafþ*, *Sigrdr*, and *Alv*.

Weden begins by listing the individual dwellings of the gods (4-17). The locations are numbered, but a few facts speak to these numbers being a later insert:

1. The alliteration is never reliant on the numbers; if one compares the numbered questions in *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 sts. 11-15 cited in *Gylf*, the numbers are missing.

After this list come several sts relating to Weden and his hall, Walhall (18-23). Mentioned are the preparation of food in Walhall (18), Weden's wolves (19) and ravens (20), the river through which the dead have to wade (21) and the gate through which they have

to pass (22), the count of doors in Walhall (23), the count of doors in Thunder's hall Bilshirner (24), and two animals which stand on the hall and gnaw on the branches of the tree Leered (25–26). From the latter animal's—the stag Oakthirner's—horns droplets fall into Wharyelmer, which is the origin of all rivers (26).

This introduces a list of mythic rivers (27–28), ending with the waters through which Thunder must wade on his way to Ugdrassle (29). This leads to a list of the horses ridden by the other gods on their way to Ugdrassle (31) which is followed by a description of the roots of Ugdrassle (31), then its animals (32–36) the Walkirries (37), and beings associated with the sun and moon (38–40), the things created from Yimer's body (41–42) with a digression on the significance of the blood for men in the present (43, see note there!), the creation of the ship Shidebladner (44) and finally a list of the noblest of several categories of things and groups (45).

After these lists Weden utters an unclear st. invoking the gods (46), before listing many of his names and the circumstances in which they were used (47–50). He then turns to Garfrith, disappointed by the inhospitality and poor conduct of his former protégé, and predicts his imminent death (51–53). He finally reveals himself by his true name, daring Garfrith to face him (53). After this he repeats several of his names (54), and the poem ends.

In the final prose section we are told that Garfrith, after learning that he was torturing Weden, hurried up to take the god away from the fires, but tripped and fell on his sword and died. After this his son Ayner ruled for a long time.

From the sons of king Reading (*Frá sonum Hraðungs konungs*)

- P1** Hraðungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr. Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti með dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nátt-myrkri brutu þeir við land ok gingu upp; fundu kot-bónda einn. Þar vöru þeir um vetrinn. Kerling fostraði Agnar, enn karl Geirrøð. At vári fekk karl þeim skip. Enn er þau kerling leiddu þá til strandar, þá mælti karl ein-mæli við Geirrøð. Þeir fengu byr ok kvömu til stöðva fǫður síns. Geirrøðr var fram í skipi. Hann hljóp upp á land enn hratt út skipinu, ok mælti: „Far þú þar er smyl hafi þik.“ Skipit rak út. Enn Geirrøðr gekk út til bójar; hánú var vel fagnat; þá var faðir hans andaðr. Var þá Geirrøðr til konungs tekinn, ok varð maðr ágétr. [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.³⁴ 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.³⁵ 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.

³⁴The husband and wife were Weden and Frie; this is clarified by the following prose. The motif of Weden preferring the youngest brother is also found in *Rþ*.

³⁵Surely instructing him to push his brother out to sea.

P2 Óðinn ok Frigg sátu í Hliðskjölfu ok sá um heima alla. Óðinn mælti: [R 9r/10, A 4r/3]
 2 „Sér þú Agnar fóstura þinn, hvar hann elr börn við gýgi í hellinum? En
 Geirrøðr, fóstri minn, er konungr ok sitr nú at landi.“ Frigg segir: „Hann
 4 er mat-níðingr sá at hann kvelr gesti sína ef hánnum þykkja of-margir
 koma.“ Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál. Frigg
 6 sendi eskis-mey sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi
 fyr-gerði hánnum fjöl-kunnigr maðr sá er þar var kominn í land, ok sagði
 8 þat mark á at engi hundr var svá ólmr at á hann myndi hlaupa. En þat
 var inn mesti hé-gómi at Geirrøðr véri eigi mat-góðr ok þó lét hann
 10 hand-taka þann mann er eigi vildu hundar á ráða. Sá var í feldi blám
 ok nefndisk Grímnir ok sagði ekki fleira frá sér þótt hann véri at spurðr.
 12 Konungr lét hann pína til sagna ok setja milli elda tveggja ok sat hann þar
 átta nêtr. Geirrøðr konungr átti son tíu vetra gamlan ok hét Agnarr eptir
 14 bróður hans. Agnarr gekk at Grímni ok gaf hánnum horn fullt at drekka,
 sagði at konungr gerði illa er hann lét pína hann sak-lausan. Grímnir
 16 drakk af. Þá var eldrinn svá kominn at feldrinn brann af Grímni. Hann
 kvað:

Weden and Frie sat in the Lithshelf and looked about all the Homes.³⁶ Weden spoke: "Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave?"³⁷ But Garfrith, *my* foster-son, is king and now rules his land." Frie says: "He is such a meat-nothing 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:

³⁶Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

³⁷This may relate to Frie's role as love-goddess. Ayner is in any case to be understood as a weak, effeminate man.

The Speeches of Grimner

1 „Hęitr est hripuðr · ok hęldr til mikill, [R 9r/27, A 4r/17]
 2 gongumk firr funi!
 Loði sviðnar, · þótt á lopt bera'k;
 4 brinnumk felldr fyrir.

“Hot art thou, flame, and rather too great;
 go far from me, fire!
 The wool-cape is singed though I hold it aloft;
 the cloak burns before me!

2 Átta nętr · sat'k milli ęlda hér, [R 9r/29, A 4r/18]
 2 svá't mér mann-gi mat né bauð
 nema ęinn Agnarr, · es ęinn skal ráða,
 4 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 Hēill skalt, Agnarr, · alls hēilan biðr [R 9r/31, A 4r/20]
 2 þik Vera-týr vesa;
 4 eíns drykkjar · skalt aldri-gi
 bētri gjöld 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 bētri gjöld ‘better recompense’ | Namely the mythic lore which takes up sts. 4–53.

4 Land es hēilagt, · es liggja sé’k [R 9r/33, A 4r/22]
 2 ósum ok olfum nér;
 en í Þrúð-hēimi · skal Þórr vesa
 4 unds of rjúfask rēgin.
 The land is holy which lying I see
 near the Eese and Elves,
 but in Thrithham shall Thunder dwell
 until the Reins are ripped.

4 unds of rjúfask rēgin ‘until the Reins are ripped’ | i.e. until the Rakes of the Reins. A formulaic expression; see note to *Bdr* 14 for further occurrences.

5 Ý-dalir hēita, · þar’s Ullr hēfir [R 9v/2, A 4r/23]
 2 sér of gōrva sali;
 Alf-hēim Frey · gōfu í ár-daga
 4 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 **B**ór es sá (hinn þriði), · es blíð reġin [R 9v/3, A 4r/25]
 silfri þokðu sali;
 Vala-skjǫlf heitir, · es véltil sér
 ǫss í ár-daga.

Bower is (the third) one, where the blithe Reins
 with silver thatched a hall.
 Waleshef is it called which he won through wiles,
 the Os in days of yore.

3 es véltil sér 'won through wiles' | Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) have rendered this phrase with variants of "craftily made for himself", where the verb *véla* would mean 'craftily make'. To my knowledge this sense is never otherwise attested, and its common meaning is 'defraud, trick, betray'. A simpler reading would be to see this as a reference to the myth of the Ettin-smith who built the wall of Osyard. The Gods had promised him Sun, Moon, and Frow, if he could build it in a year, but employed various tricks to hinder him. When it at last looked like he would make it in time, Thunder slew him. This myth is told in *Gylf* 42 and alluded to in *Vsp* 24–25.

- 7 **S**ökkva-bekkr heitir (hinn fjórði), · en þar svalar knegu [R 9v/5, A 4r/26]
 unnir glymja yfir;
 þar þau Óðinn ok Sága · drekka umb alla daga
 glöð ór gullnum krum.

Sinkbench is (the fourth) one called, and there do cool
 waves clash over above;
 there Weden and Sey drink all days,
 glad, out of golden casks.

- 8 **G**laðs-heimr heitir (hinn fimti) · þar's hin gull-bjarta [R 9v/7, A 4r/28]
 Val-höll víð of þrumir;
 en þar Hropttr · kýss hverjan dag
 vápn-dauða vera.

Gladsham is (the fifth) one called, where the gold-bright
 Walhall wide stands fast;
 and there Roft (= Weden) chooses every day
 weapon-dead warriors.³⁸

³⁸Cf. st. 14.

In A the order of the following two sts. is reversed.

- 9 Mjök 's **auð**-kennnt · þeim's til Óðins koma [R 9v/9, A 4r/31]
 2 **sal**-kynni at **séa**,
vargr hangir · fyr **vestan** dyrr
 4 ok drúpir **ǫrn** yfir.

Very easily recognized, for those who come to Weden,
 is the hall to see:
 A wolf hangs before the western door,
 and an eagle droops above.³⁹

2 **sal**-kynni at **séa** | 'sia at sia' A

³⁹Something very similar is found in Widukind's *History of the Saxons* 1:12. The Saxons have just conquered a fortress, and *mane [...] facto ad orientalem portam ponunt aquilam, aramque victoriae construentes secundum errorem paternum sacra sua propria veneratione venerati sunt* 'at the coming of morning they set an eagle at the eastern gate, and, building an altar of victory, they worshipped it with their own holy worship in accordance with their ancestral error.' The altar was pledged to Ermin, whom the author identifies with Mars or Hermes, but who is surely Weden.

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 Mjök 's **auð**-kennnt · þeim's til Óðins koma [R 9v/10, A 4r/30]
 2 **sal**-kynni at **séa**,
skoptum 's rann reþt, · **skjöldum** 's salr þakiðr,
 4 **brynjum** of **bekki** stráat.

Very easily recognized, for those who come to Weden,
 is the hall to see:
 With shafts is the house roofed, with shields is the hall thatched;
 with byrnies the benches strewn.

3 **skoptum** 'shafts' | Spear-shafts.

- 11 **Þrym**-heimr heitir (hinn sétti), · es **Þjatsi** bjó, [R 9v/12, A 4v/2, G]

2 sá hinn **ám**-átki **j**ötunn;
 en nú **Skaði** byggvir, · **skír** brúðr goða,
 4 **f**ornar toptir **f**öður.

Thrimham is (the sixth) one called, where Thedse dwelled,
 that uncanny ettin;
 but now Shede bedwells—the pure bride of the Gods—
 the ancient plots of her father.

1 (hinn sétti) ‘the sixth’ | om. G 1 es ‘where’ | 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 jötunn ‘uncanny ettin’ | Formulaic. See note to *Vsp* 8.

12 **B**reiða-**b**lik eru (hin sjaundu), · en þar **B**aldr hēfir
 2 **sér** of gǫrva **s**ali,
 á því **l**andi · es **l**iggja veyt’k
 4 **f**ęsta **f**ęikn-stafi.

[R 9v/14, A 4v/3, G]

Broadbicks are (the seventh), and there Balder has
 made for himself a hall,
 on that land where I know lying
 the fewest wicked deeds.

1 eru (hin sjaundu) ‘are (the seventh)’ | *hęita* ‘[they] are called’ G.

4 fęikn-stafi ‘wicked deeds’ | Lit. ‘staves of wickedness’, where ‘stave’ originally means something like ‘word, speech’. Cf. *Beow* 1018b: *fācen-stafas*, referring to treacherous intrigues among the Shieldings.

13 **H**imin-björg eru (hin ęttu), · en þar **H**ęim-dall
 2 kveða **v**alda **v**ęum;
 þar **v**ęrðr goða · drekkir í **v**ęru ranni
 4 **g**laðr hinn **g**óða mjǫð.

[R 9v/16, A 4v/5, G]

Heavenbarrows are (the eighth), and there Homedal,
 they say, wields over wighs.
 There the Watchman of the Gods [= Homedal] drinks in the tranquil house,
 glad, the good mead.

4 hinn | so AG; om. R

1 eru (hin ęttu) ‘are (the eighth)’ | *hęita* ‘[they] are called’ G.

3 vǫrðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedal, also occurring in *Lok* 49 and possibly in *Skm* 28: *vǫrðr með goðum* ‘the Watchman among the Gods’. *Gylf* 27, where the present stanza is cited, gives some further details: *Hann býr þar er heitir Himinbjörg við Bifrost. Hann er vǫrðr goða ok sitr þar við himins enda at gétu brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag bundrað rasta frá sér; hann heyrir ok þat, er gras vex á jörðu eða ull á sauðum, ok allt þat er héra léttr.* ‘He lives at the place called the Heavenbarrows near Bivrest. He [= Homedal] is the Watchman of the Gods and sits there at Heaven’s end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder.’

14 Folk-vangr es (hinn níundi), · en þar Freyja réðr [R 9v/17, A 4v/6, G]
 2 sessa kostum í sal;
 halfan val · hon kýss hverjan dag,
 4 en halfan Óðinn á.

Folkwong is (the ninth), and there Frow decides
 the choice of seats in the hall;
 half the slain she chooses each day,
 but half does Weden own.⁴⁰

1 es (hinn níundi) ‘is (the ninth)’ | *hétir* ‘[one] is called’ G

⁴⁰This st. is cited and closely paraphrased in *Gylf* 24. — The roots of *kjósa val* ‘choose the slain’ are the same as those in walkirrie (*val-kyrja* ‘chooser of the slain’), and as Frow is a prominent goddess this would surely make her the chief walkirrie. This is paralleled by *Sarle*, where Frow assumes the name Gandle (*Gǫndul*, a name attested in several lists of walkirries; see *Vsp* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjáðningavíg*). In spite of this parallel, there are good reasons to believe that the chief walkirrie was Frie, Weden’s wife. First, one of the functions of the walkirries is to bear ale to the Onecharriers (*Grm* 37). This mirrors royal Germanic banquets attested in heroic poetry, where the host’s wife or daughter would pour ale to his retainers and guests (the so-called ‘lady with a mead cup’ ritual; see Enright (1996) and Riseley (2014)). As Weden’s wife, we would expect Frie to have this role. Second, at Balder’s funeral as attested in *Gylf* (TODO. chapter number), Weden rides with Frie and the Walkirries, while Frow rides alone with her cats. If she were chief walkirrie, it is rather strange that she should not ride with them. Third, there are two separate myths where Frie and Weden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem).

15 Glitnir es (hinn tíundi), · hann ’s gulli studdr [R 9v/19, A 4v/8, G]
 2 ok silfri þakðr it sama;
 en þar For-seti · byggir flestan dag
 4 ok svéfir allar sakir.

Glitner is (the tenth): it is supported by gold,
 and thatched with silver likewise.

And there Foresitter dwells for most of the day,
and puts all disputes to sleep.

1 es (hinn tíundi) ‘is (the tenth)’ | *hétir salr* ‘a hall is called’ G

16 **N**óa-tún eru (hin elliptu), · en þar **N**jörðr hefir
2 **sér** of gǫrva **sali**;
manna þengill · hinn **m**ęins-vani
4 **hó**-timbruðum **h**orgi réðr.

[R 9v/21, A 4v/9]

Nowetowns 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 þengill · 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 hó-timbruðum horgi réðr ‘rules the harrow timbered on high’ | The rare verb *hó-timbra* ‘timber on high’ otherwise only occurs in *Vsp* 7, likewise in connection with the *horgr* ‘harrow’. The harrow is an outdoors holy place; see Index. Cf. also *Vafþ* 38 where Nearth is said to rule a great many hoves and harrows.

17 **H**rísi vęx · ok **h**ou grasi
2 **V**íðars land, **v**iði,
en þar **m**ogr of léttsk · af **m**ars baki
4 **fr**ókn at hefna **f**øður.

[R 9v/23, A 4v/11]

With brushwood grows, and with tall grass,
Wider’s land, with wood,
and there the lad vows from the back of his steed,
brave, to avenge his father.⁴¹

1 Hrísi vęx · ok hou grasi ‘with brushwood grows, and with tall grass,’ | Identical to *Háv* 119/6.

⁴¹At the Rakes of the Reins Wider avenges His father, Weden. See *Vsp* 51–52, *Vafþ* 53.

18 **A**nd-hrímni · léttr í **E**ld-hrímni
2 **S**ę-hrímni **s**oðinn,
flęska bętst, · en þat **f**air vitu,

[R 9v/24, A 4v/12, G]

4 við hvat **ç**in-herjar **a**lask.
 Andrimner lets Sowrimner
 in Eldrimner be boiled.
 The best of meats, but few know this:
 by what the Oneharriers are nourished.⁴²

⁴²The 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 · sçðr gunn-tamiðr,
 2 hróðigr Herjafðr,
 en við **vín** çitt · **vápn**-göfugr
 4 Óðinn **é** lifir.

[R 9v/26, A 4v/14, G]

Gar and Freak does the battle-accustomed
 glorious Father of Hosts (= Weden) feed;
 but on wine alone, esteemed of weapons,
 Weden ever lives.

1–4 Gera ... lifir ‘Gar ... live’ | With what Weden feeds his two hounds it is not said, but it is most likely with the corpses of dead warriors. The wine on which he subsists may perhaps be identified with drink offerings. Cf. the 7th century *vita* of Saint Columban (TODO: cite source), describing a rite of the Swabians: *Quo cum moraretur, et inter habitatores loci illius progrediretur, reperit eos sacrificium profanum litare velle, vasque magnum, quod vulgo cupam vocant, quod viginti et sex modios amplius minusve capiebat, cervisia plenum in medio habebant positum. Ad quod vir Dei accessit, et sciscitatur quid de illo fieri vellent. Illi aiunt Deo suo Vodano, quem Mercurium vocant alii, se velle litare.* ‘While he was satying there and going about the dwellers of that place, he found out that they were going to offer a profane sacrifice, and a large cask called a *cupa*, which held about twenty-six measures, was filled with beer and set in their midst. When the man of God asked what they wanted to do with it, they answered that they were wanted to offer to their God Wodan, whom others call Mercury.’

20 Huginn ok Muninn · fljúga hverjan dag
 2 jormun-grund yfir;
 óumk of Hugin, · at aptr né komi-t;
 4 þó séumk mçir of Munin.

[R 9v/28, A 4v/15, G]

Highen and Minden fly every day
 over the ermin-ground [EARTH].
 I worry for Highen, that he might not come back,
 yet I fear more for Minden.

2 jǫrmun-grund ‘ermin-ground’ | i.e. ‘the immense ground’ (for the rare prefix ermin- see Index), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late Cloth Karlevi stone (Öl 1) referring to the unbounded sea as *Ēndils jǫrmungrund* ‘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
2 fiskr flóði í;
áar-straumr · þykkir of-mikill
4 val-glaumi at vaða.

[R 9v/30, A 4v/17]

Thound roars; Thedwitner’s fish
thrives in the flood.
The river-stream seems far too great
for the noisy slain host to wade.⁴³

1–2 Þjóðvitnis fiskr ‘Thedwitner’s fish’ | *Þjóðvitnir* is easily analyzed as *þjóð-* ‘great, main’ + *vitnir* ‘wolf’. The great wolf is naturally the Fenrerswolf, the brother of the Middenyardswyrm. That the Wyrm can be called a fish is shown by *Hym* 24.

⁴³A difficult stanza. Thound may be the river surrounding Walhall, which the dead have to pass over to reach it. The stanza may also be referring to the punishment of criminals in waters; see note to *Vsp* 38 for discussion on that.

22 Val-grind heitir · es stendr velli á
2 hēilög fyr hēlgum durum;
forn ’s sú grind, · en þat fāir vitu,
4 hvé hōn ’s í lās of lokin.

[R 9v/32, A 4v/18]

Walgrind ’tis called, which stands on the plain,
holy, before the holy doors.
Old is that gate, but few know this:
how its lock is locked.

1 Val-grind ‘Walgrind’ | ‘Slain-gate;’ the gate standing before Walhall.

23 Fimm hundruð golfa · ok umb fjórum tøgum
2 svá hygg’k Bil-skirni með bugum;
ranna þeira, · es reþt vita’k,
4 míns vait’k mest magari.

[R 9v/34, A 4v/22]

With five hundred floors, and around forty,
 so I judge Bilshirner altogether.
 Of those houses which I might know rafted
 I know my lad's [= Thunder] to be the greatest.

24 Fimm hundruð dura · ok umb fjórum tögum, [R 10r/2, A 4v/20]
 2 svá hygg at Valhöllu vesa;
 átta hundruð Eigin-herja · ganga ór einum durum,
 4 þá's fara við vitni at vega.

Five hundred doors, and around forty,
 so I judge there to be on Walhall.
 Eight hundred Oneharriers go out of one door,
 when to fight with the wolf they go.

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 Hēið-rún heitir geit, · es stendr höllu á Herja-föðrs [R 10r/4, A 4v/24]
 2 ok bítr af Lē-raðs limum;
 skap-kęr fylla · skal hins skıra mjaðar,
 4 kná-at sú vęig vanask.

Heathrune is the goat called which stands on the hall of the Father of Hosts,
 and bites off Leered's branches.
 The shape-vats shall she fill with the pure mead;
 those draughts cannot wane.

1 höllu á Herja-föðrs 'on the hall of the Father of Hosts' | The hall of Woden, i.e. Walhall. *Herja-föðrs* looks like an unmetrical addition.

3 skap-kęr 'shape-vats' | According to CV the central beer-vat, from which drinks were poured into smaller vessels.

3 hins skıra mjaðar 'the pure mead' | The mead is the goat's milk.

26 Eik-þyrnir heitir hjörtr · es stendr höllu á Herja-föðrs [R 10r/6, A 4v/26]
 2 ok bítr af Lē-raðs limum;
 en af hans hornum · drýpr í Hver-gelmi
 4 þaðan eiga vötn öll vega:

Oakthirner is called the stag who stands on the hall of the Father of Hosts,
 and bites off Leered's branches.
 And from his horns [drops] drip into Wharyelmer;
 thence have all waters their ways:

27 **S**íð ok **V**íð, **S**ékin ok **E**ikin, · **S**völ ok Gunn-þró, [R 10r/9, A 4v/28]
 2 **F**jörm ok **F**imbul-þul,
 Rín ok **R**innandi,
 4 **G**ipul ok **G**öpul, · **G**ömul ok **G**eir-vimul,
 þér hverfa umb hodd goða,
 6 **Þ**yn ok **V**in, · **Þ**öll ok **H**öll,
 Gröð ok **G**unn-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 [= Otyard]—
 Thin and Win, Thall and Hall,
 Gread and Guththorn.

28 **V**ína heitir enn, · önnur **V**eg-svinn, [R 10r/12, A 5r/1]
 2 þriðja þjóð-numa;
 Nyt ok **N**öt, · **N**önn ok **H**rönn,
 4 **S**líð ok **H**ríð, · **S**ylgr ok **Y**lgr,
 Víð ok **V**ön, · **V**önd ok **S**trönd,
 6 **G**jöll ok **L**eiþr; · þér falla gumnum nér
 es falla til heðjar heðan.

Wine is one further called, another Wayswith,
 a third Thedenumb;
 Nit and Nat, Nan and Ran,
 Slithe and Rithe, Sellow and Wellow,
 Wide and Ween, Wand and Strand,
 Yell and Laft—they fall near to men
 as they fall hence to Hell.

29 Kǫrmt ok Qrmt · ok kǫr-laugar tvǫr
2 þér skal Þórr vaða
 dag hvern · es dóma fǫrr
4 at aski Ygg-drasils;
 því-at ǫs-brú · brenn ǫll loga
6 heilög vötn hlóa.

[R 10r/15, A 5r/4, G]

Carmt and Armt, and the two Carlays,
these shall Thunder wade
every day, when to judge he goes,
at Ugdrassle's Ash;
for the os-bridge [RAINBOW] burns all with flame;
the holy waters bellow.

2 þér skal Þórr vaða 'these shall Thunder wade' | Thunder is commonly associated with wading. See TODO.

6 hlóa 'bellow' | A hapax. TODO.

30 Gláðr ok Gyllir, · Glǫr ok Skǫð-brimir,
2 Silfrin-toppr ok Sinir,
 Gísl ok Fal-hófnir, · Gull-toppr ok Létt-feti,
4 þeim ríða ǫsir jóum
 dag hvern · es dóma fara
6 at aski Ygg-drasils.

[R 10r/17, A 5r/6]

Glad and Gilder, Glare and Sheathbrimmer,
Silvrentop and Sinewer;
Yissel and Fallowhofner, Goldtop and Lightfeet;
on these horses ride the Eese,
every day, when to judge they go,
at Ugdrassle's Ash.

31 Þrjár róttr · standa á þrjá vega
2 undan aski Ygg-drasils;
 Hæl býr und ǫinni, · annarri hrím-þursar,
4 þriðju mǫnnskírr mǫnn.

[R 10r/20, A 5r/8]

Three roots grow on three ways,
from beneath Ugdrassle's Ash.

Hell lives enclosed by one, [by] the other the Rime-Thurses,
[by] the third manly men.

- 2 32 Rata-toskr heitir íkorni · es rinna skal
at aski Ygg-drasils;
arnar orð · hann skal ofan bera
ok segja Níð-hoggvi niðr.

[R 10r/22, A 5r/9]

Wratetusk is the squirrel called who shall run
at Ugdrassle's Ash.

The eagle's words he shall carry from above,
and say to Nithehewer below.⁴⁴

⁴⁴This st. and the following is paraphrased in *Gylf* 16 (excerpt):

Þá mælti Gangleri: „Hvat er fleira at segja stór-merkja frá askinum?“ Hár segir: „Mart er þar af at segja. Qrn einn sitr í limum asksins, ok er hann margs vitandi, en í milli augna honum sitr haukr sá, er heitir Vöðrfölnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir askinum ok berr qfundar orð millum arnarins ok Níðhoggs. ‘Gangler spoke: “What more great marks are there to be said about the ash?” High says: “There is much to say about it. An eagle sits in the limbs of the ash, and he is much knowing, but between his eyes sits the hawk called Weatherfalconer. The squirrel, which is called Wratetush, runs up and down along the ash and carries words of spite between the eagle and Nithehewer.”’

- 2 33 Hirtir ’ru ok fjórir · þeir’s af hēfingar
á gag-halsir gnaga:
Dáinn ok Dvalinn, · Dún-eyrr ok Dura-þrór.

[R 10r/23, A 5r/11]

Harts are there also, four, those who TODO

TODO gnaw:

Dowen and Dwollen, Downeer and Doorthrew.⁴⁵

⁴⁵Paraphrased in *Gylf* 16 immediately following a paraphrase of the last st.: *En fjórir hirtir renna í limum asksins ok bíta barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór.* ‘But four harts run in the limbs of the ash and bite its leaves; they are called thus: Dowen, Dwollen, Downeer, Doorthrew.’

- 34 Ormar fleiri · liggja und aski Ygg-drasils

[R 10r/25, A 5r/12, G]

2 an þat of hyggi hverr
ó-sviðra apa:

More worms lie under Ugdrassle's Ash
than any one would think
among unwise apes:⁴⁶

⁴⁶Paraphrased in *Gylf* 16: *En svá margir ormar eru í Hvergelmi með Niðbogg, at engi tunga má telja; svá segir hér:* 'But so many worms are in Wharvelmer with Nithehewer that no tongue may count them. So it says here:' after which st. 36 is quoted.

35 Góinn ok Móinn, · þeir 'ru Graf-vitnis synir,
2 Grá-bakr ok Graf-völluðr,
Ofnir ok Sváfnir, · hyggr'k at é skyli
4 meðs kvistu máa.

[R 10r/26, A 5r/13, G]

Gowen and Mowen—they are Gravewitner's sons—
Greyback and Gravewalled;
Ovner and Sweefner, I ween, shall always
injure the beam's branches.

36 Askr Ygg-drasils · drýgir erfði
2 meira an menn viti:
hjótrtr bítr ofan · en á hliðu fúnar,
4 skerðir Níð-hoggr neðan.

[R 10r/28, A 5r/14]

Ugdrassle's Ash suffers hardship
greater than men might know:
a hart bites it above and it rots on the side;
Nithehewer harms it below.

37 Hrist ok Mist · vil'k at mér horn beri,
2 Skeggj-öld ok Sköggul,
Hildir ok Þrúðr, · Hlökk ok Hær-fjötur,
4 Goll ok Gær-qlul,
Rand-gríð ok Ráð-gríð, · Regin-leif;
6 þér bera ein-herjum ql.

[R 10r/30, A 5r/16]

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 ðz, ʒz with r rotunda being interpreted and copied as ði, ʒr, this becomes clear upon viewing the facsimile images.

6 þęr bera ęin-ęęrjum ęl. ‘they bring the Oneharriers ale.’ | As cupbearers in Walhall. Pouring drinks was traditionally done by the ruler’s kinswomen during a feast, in heroic legend most famously 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*-vagr ok *Al*-sviðr, · skulu upp heðan
 2 *svangir sól* draga;
 en und þęira *bógum* · fǫlu *blíð* řęin,
 4 *ęsir*, *ísarn*-kol.

[R 10r/32, A 5r/18]

Yorewaker and Allswith shall from hence—
 slender [steeds]—pull up the sun,
 and under their shoulders the blithe Reins hid
 —the Eese—iron-cooling.⁴⁷

1 *Ár*-vagr ok *Al*-sviðr ‘Yorewaker and Allswith’ | These horses also appear in *Sigrdr* 15a/2; see note to the next st.

⁴⁷According to *Gylf* 11 the gods took two horses to pull the sun’s chariot—Yorewaker and Allswith—and “under the shoulders of the horses the gods placed two wind-bellows to cool them, but in some sources (*i sumum fróðum*, presumably this st.) they are called iron-cooling (*ísarn-kol*).”

39 *Svalinn* heitir, · hann stęndr *sólu* fyrir,
 2 *skjǫldr skínanda* goði;
 björg ok *brim* · veit’k at *brinna* skulu,
 4 ef hann *fęllr í frá*.

[R 10v/2, A 5r/20]

Swalen one is called, it stands before the sun:
 a shield [before] the shining god [SUN].
 Crag and surf I know shall burn,
 if it falls away.⁴⁸

⁴⁸The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the Sun behind it. Without it the whole world (“crag and surf”, LAND and SEA; the totality of the earth) would burn up. Cf. *Sigrdr* 15a/1, which mentions the “shield that stands before the shining god [SUN]”.

40 Skoll heitir ulfr, · es fylgir hinu skír-leita [R 10v/4, A 5r/21]
 2 goði til varna viðar,
 en annarr Hati, · hann ’s Hróð-vitnis sonr,
 4 sá skal fyr heiða brúði himins.

Scoll is called the wolf who follows the pure-faced
 god [= Sun] to the shelter of the woods.
 But another is Hate, he is Rothwitner’s son—
 who shall [run] in front of the bright bride of heaven [= Sun].⁴⁹

⁴⁹According to *Gylf* 12 Scoll chases the Sun and Hate chases the Moon (which is why he runs in front of the sun). See note to *Vsp* 40 for discussion on these wolves.

41 Ór Ymis holdi · vas jörð of sköpuð, [R 10v/6, A 5r/23,
 2 en ór sveita sjór, A_b 9v/14, B 3v/11]
 björg ór beinum, · baðmr ór hári,
 4 en ór hausi himinn.

From Yimer’s flesh was the earth shaped,
 and from his blood the sea;
 mountains from his bones, woods from his hair,
 and from his skull the heaven.

2 sveita ‘blood’ | *hans sára sveita* ‘blood of his wounds’ A_bB 2 sjór | so AA_bB; *sér* R 4 ór hausi himinn
 ‘from his skull the heaven’ | *himinn ór hausi hans* ‘the heaven from his skull’ A_bB

1–4 Ór ... himinn ‘Out of ... heaven’ | This stanza is clearly related to *Vafþ* 21, see note there.

2 sveita ‘blood’ | For the sense, see note to this word in *Vafþ* 21.

4 ór hausi himinn ‘from his skull the heaven’ | This suggests that the heavens were understood as a dome, something common among many ancients. This also fits well with the floating clouds being Yimer’s brains, as said in the following st.

42 En ór hans bróum · gørdou blíð regin [R 10v/8, A 5r/25,
 2 Mið-garð manna sonum, A_b 9v/16, B 3v/12]

en ór hans hēila · vōru þau hin harð-móðgu
 4 ský ǫll of skǫpuð.

And from his eyebrows the blithe Reins made
 Middenyard for the sons of men,
 and from his brains were the hard-minded
 clouds all shaped.

3 harð-móðgu 'hard-minded' | bríð-fēldu 'stormy' A_bB

1–2 En ór hans brǫum ... manna sonum 'But from his eyebrows ... sons of men' | The gods fenced in Middenyard ('the middle enclosure') by using the hair of Yimer's eyebrows as poles.

43 Ullar hylli · hefr ok allra goða
 2 hvęrr's tękr fyrstr á funa,
 því-at opnir heimar · verða umb ása sonum,
 4 þá's hefja af hvera.

[R 10v/9, A 5r/26]

Woulder's holdness and that of All Gods
 has whoever first touches the fire,
 for the Homes open up for the Sons of the Eese,
 when men lift off the kettles.

1–4 ALL | This st. is one of the most difficult in the poem and many interpretations have been made. The traditional explanation (e.g. Finnur Jónsson (1932), Bellows, Sijmons and Gering (p. 208)) relates it to the poem's frame narrative. In this view, Wenden, bound between the two fires, cryptically asks for a cauldron hanging above him to be moved so that the Gods will be able to see him through the smoke-vent and rescue him. This explanation is strange given the stanza's placement in the gnomic wisdom section of the poem, unless the whole section is taken to be a later insert (so Finnur), something for which there is no textual support. The invocation of the obscure god Woulder is also left unexplained, and there is no mention of a cauldron elsewhere in the poem.

A better explanation is given by Nordberg (2005), who argues that the stanza is another piece of gnomic wisdom, referring to the cooking of the sacrificial meal in large cauldrons during the blót. The st. describes the divine grace (*hylli* 'holdness', see Note to l. 1) won by the ritualist who sets the fire onto which the cauldron is placed, since this act enables the Gods to become guests at the ritual meal. Cf. *HGoodS* 14, describing the traditional blót in the Thronelaw (*Þrónða-lög*), Norway: *At veizlu þeiri skyldu allir menn ǫl eiga; þar var ok drepinn alls konar smali ok svá bross, [...] en slátr skyldi sjóða til mann-fagnaðar; eldar skyldu vera á miðju gólfi í hofinu ok þar katlar yfir*. 'At that gathering all men should have ale; thereat was also slain every kind of small cattle and likewise horses, [...] and the fresh meat should be cooked for men to enjoy. There should be fires in the middle of the floor in the hove and kettles above them.'

This interpretation is especially interesting when one considers the immediately preceding stanzas 41–42, which deal with the ordering of the world through the dismembering of Ymer, the primordial victim sacrificed by the Gods. It is known from other Indo-European branches that the ritual sacrifice in the present was seen as a reenactment of the primeval sacrifice in the mythic past, which was necessary for the continued existence of the world and the social order (cf. e.g. *RV* 10.90); for discussion see Lincoln (1986), especially the first two chapters. If this is correct, *Grm* 41–43 would then attest this conception also in the Germanic tradition.

1 Ullar ‘Woulder’s’ | It is uncertain why the rather obscure god Woulder is invoked here; it cannot be simply for the sake of alliteration, since *Óðins* ‘Weden’s’ would work just as well. It may be that Woulder had a particular role in the setting of the ritual fire, something supported by the large number of firesteel-shaped amulets at the archeological site of *Lilla Ullevi* (‘Woulder’s little wigh’) in Sweden. For this site see Index: Woulder and af Edholm (2009).

1 hylli ‘holdness’ | ‘Favour, loyalty, grace’. This root (from which also the adjective *hollr* ‘hold; favourable, loyal, gracious’ and verb *hylla* ‘to make hold’) is often to refer to godly grace in both a Heathen and Christian context. See Index: hold and holdness.

1 allra 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.

4 hvera ‘kettles’ | acc. pl. of *hverr*, from PGmc. **hweraz*, from PIE **k^wer-* ‘pot, vessel’. Interestingly the Sanskrit cognate *carú* is occasionally used in reference to the vat wherein the ritual drink *soma* is prepared (e.g. *RV* 10.167.4).

44 Ívalda synir · gingu í ár-daga [R 10v/11, A 5r/28]
 2 Skíð-blaðni at skapa,
 skipa batst · skírum Frey,
 4 nýtum Njarðar bur.

Ivald’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 Askir Ygg-drasils, · hann ’s óðstr viðá [R 10v/13, A 5r/29]
 2 en Skíð-blaðnir skipa,
 Óðinn ása · en jóa Sleipnir,
 4 Bil-røst brúa · en Bragi skalda,
 Há-brók hauka · en hunda Garmr.

Ugdrassle’s Ash—it is the noblest of trees,
 and Shidebladner of ships;
 Weden of the Eese and Slapner of steeds;
 Bilrest of bridges and Bray of scolds;

Highbrook of hawks and Garm of hounds.

- 46 Svipum hef'k nú ypt · fyr sig-tíva sonum, [R 10v/15, A 5v/2]
 2 við þat skal vil-björg vaka,
 ǫllum ǫsum · þat skal inn koma
 4 Égis bekkí á
 Égis drekku at.

My gaze have I now lifted up before the sons of the victory-Tews [= Eese]—
 by that shall the willed rescue awake!
 All the Eese shall it bring into here,
 upon Eage's bench,
 at Eage's drinking!⁵⁰

⁵⁰Weden suddenly announces that he has made the other gods aware of his situation; they will leave their feasting at Eage's hall (see *Hym* and *Lok*) and instead come to his rescue. He then begins to recount his names.

- 47 Hétumk Grímr, · hétumk Gangleri, [R 10v/17, A 5v/4]
 2 Hērjann ok Hjalm-beri,
 Þekkr ok Þriði, · Þundr ok Uðr,
 4 Hēl-blindi ok Hár.

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]
 2 Hēr-teitr ok Hnikarr,
 Bil-eygr, Bál-eygr, · Bǫl-verkr, Fjǫlnir,
 4 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-hq̃ttr, Síð-skeggr, · Sig-fq̃ðr, Hnikuðr,
2 Al-fq̃ðr, Val-fq̃ðr, · At-ríðr ok Farma-týr;
 ęinu nafni · hétumk aldri-gi
4 síðst ek með folkum f̃or.

[R 10v/21, A 5v/7]

Sidehat, Sideshag, Syefather, Nicked,
Allfather, Walfather, Atrider, and Farm-Tew—
by just one name have I never called myself,
since among manfolk I fared.

50 Grímnir mik hétu · at Gęir-raðar,
2 en Jalk at Ós-mundar;
 en þá Kjalar · es ek kjalka dró,
4 Þrór þingum at.

[R 10v/23, A 5v/9]

Grimner they called me at Garfrith's [home],
but Yelk at Osmund's,
but Keller whenas I drew the sled;
Throo at Things.⁵¹

⁵¹Presumably referencing other now-lost myths involving Weden travelling in disguise. The last is possibly a reference to the name under which Weden would be invoked at the start of Things (legal assemblies, see Index).

51 Óski ok Ómi, · Jafn-hár ok Biflindi,
2 Gq̃ndllir ok Hár-barðr með goðum.
Wish and Ome, Evenhigh and Bivlend;
Gandler and Hoarbeard among Gods.

[R 10v/24, A 5v/10]

52 Sviðurr ok Sviðrir · es ek hét at Sökk-mímis
2 ok dulða'k þann hinn aldna j̃qtun
 þá's Mið-vitnis vas'k · ins męra burar
4 orðinn ęin-bani.

[R 10v/25, A 5v/11]

Swither and Swithrer, as I was called at Sink-Mimer's,
 and I deceived that aged ettin,
 when of Midwitner's famous son
 I had become the lone slayer.

53 **Q**lr est Geir-røðr, · hefr þú of-drukkít;
 2 **m**iklu est hnugginn, · es þú est **m**ínu gengi,
 qllum **ç**in-herjum · ok **Ó**ðins hylli.

[R 10v/28, A 5v/13]

Worse for ale art thou, Garfrith; thou hast over-drunk.
 Of much art thou bereft when thou art [bereft] of my support,
 of all the Oneharriers, and of Weden's holdness.

3 qllum çin-herjum 'of all the Oneharriers' | Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but the sense is the same. By breaking the Odinic code of conduct he has lost Weden's favour, and thus been excluded from the community of oath-bound warriors, the Oneharriers.

On the other hand a king who behaved well could expect to have the truce of the Oneharriers; this was the case for Hathkin the Good according to the poem composed about him (Eyv *Hák* in SkP 1). In that poem (st. 16/1–2) Bray greets him in the hall of the Gods, saying: *Eñin-herja grið · skalt allra hafa; / þigg þú at þsum ql*. 'All the Oneharriers' truce shalt thou have; accept ale from the Eese!

54 **F**jölð þér sagða'k, · en þú **f**átt of mant,
 2 of þik **v**éla **v**inir;
 méki liggja · sé'k **m**íns vinar
 4 allan í **d**reyra **d**rifinn.

[R 10v/30, A 5v/15]

Much I told thee, but thou recallest little;
 'tis friends that deal with thee!
 The sword of my friend I see lying
 all drenched in gore.

3–4 méki ... drifinn. 'The sword ... gore.' | Weden foretells Garfrith's coming death.

2–3 vinir, míns vinar 'friends, my friend' | Weden stresses his friendship with Garfrith by using the word *vinr* 'friend' twice. The followers of a god were his friends; see note to *Háv* 157.

55 **E**gg-móðan val · nú mun **Y**ggr hafa,
 2 þitt væt'k **l**íf of **l**iðit;
 varar 'ru dísir, · nú knátt **Ó**ðin séa;
 4 nálgask **m**ik ef þú **m**egir!

[R 10v/31, A 5v/16]

An edge-tired corpse will Ug now have:
 I know thy life to be past.
 Wary are the Dises, now dost thou see Weden—
 come near me, if thou mayst!

³ disir 'Dises' | i.e. the Norns, fates, who have determined his hour of death. Cf. *Fáfn* TODO, *Hamð* TODO.

56 Óðinn nú heiti'k, · Yggr áðan hét'k, [R 111r/2, A 5v/18]
² hétumk þundr fyr þat,
 Vakr ok Skilfingr, · Vöfuðr ok Hropta-týr
⁴ Gautr ok Jalkr með goðum.

Weden am I called now, Ug was I called earlier,
 I called myself Thound before that;
 Wacker and Shilving, Waved and Roft-Tew,
 Geat and Gelding among the Gods.

57 Ofnir ok Sváfnir · hygg'k at orðnir sé [R 111r/4, A 5v/20]
² allir at einum mér.

Ovner and Swebner, I ween, have arisen
 all from me alone.

P4 Geir-røðr konungr sat, ok hafði sverð um kné sér ok brugðit til miðs. [R 111r/5, A 5v/21]
² En er hann heyrði, at Óðinn var þar kominn, stóð hann upp, ok vildi
 taka Óðin frá eldinum. Sverðit slapp ór hendi hánun; vissu hjóltin niðr.
⁴ Konungr drap fėti, ok steyptist á-fram, en sverðit stóð í gognum hann,
 ok fekk hann bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi
⁶ síðan.

King Garfrith sat and had the sword about his knee, and it was brandished half-way up.
 But when he heard that Weden were come there, he stood up and would take Weden
 from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king
 tripped and stooped forth, but the sword went through him, and he received his bane.
 Weden then disappeared, but Ayner was there king for a long while afterwards.

⁵ hann | þar af A ⁵ Óðinn hvarf þá. | om. A ⁵ var þar | varð A ⁵⁻⁶ lengi síðan. | om. A

Dreams of Balder

(Baldrs draumar)

Dating (Sapp, 2022): C10th (o.890)

Meter: *Ancient-words-law*

Introduction

The **Dreams of Balder** (*Bdr*) are not preserved in **R**, but rather in the early C14th ms. **A**. The poem also survives in much younger paper mss., where a number of post-mediæval stanzas have been inserted.

The poem begins *in medias res*; Balder has been having nightmares, which the Gods meet at the Thing to discuss (1). Woden 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 Woden 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). Woden asks her who will slay Balder (8), and she responds that it is Hath, carrying a “high fame-beam” (9). Woden asks who will avenge Balder’s death (10), the wallow responds that Rind will give birth to Woden’s son Wonnell, who will slay Hath when only one night old (11). Woden then asks about some mysterious maidens (12), which apparently betrays his identity. The wallow announces that she now knows that it is Woden, 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).

The Dreams of Balder

- 1 Senn vǫru **é**sir · allir á þingi [A 1v/18]
 2 ok **ó**synjur · allar á máli,
 ok umb þat **r**éðu · **r**íkir tívar:
 4 hví véri **B**aldri · **b**allir draumar?

Soon were the Eese all at the Thing,
 and the Ossens all at speech,
 and of this counseled the mighty Tews:
 Why did Balder have troubling dreams?

1–3 Senn ... tívar ‘Soon ... Tews’ | Formulaic, identically shared with *Þrk* 14/1–3. See also Thing of the Gods.

- 2 Upp reis **Ó**ðinn, · aldinn gautr, [A 1v/19]
 2 ok hann á **S**leipni · **s**ǫðul of lagði,
 reið **n**iðr þaðan · **n**ifl-heljar til;
 4 mótti **h**velpi, · þeim’s ór **h**elju 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

4 hvelpi, · þeim’s ór helju kom ‘the whelp that came out of Hell’ | An otherwise unknown dog, sometimes identified with Garm. The “hellhound” guarding the underworld is well known from world mythology, most famously the Greek *Kérberos*.

- 3 Sá vas **bl**óðugr · of **br**jóst framan, [A 1v/21]
 2 ok **g**aldrs fǫður · **g**ól of lengi,
 framm reið **Ó**ðinn, · **fold**-vegr dunði,
 4 hann kom at **h**öu · **H**eljar 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 A

3 fold-vegr dunði ‘the fold-way [EARTH] resounded’ | Cf. the description of Thunder’s riding in *Haustl* 14: *dunði ... mána vegr und bǫnum* ‘the moon’s way [SKY/HEAVEN] ... resounded beneath him’; see further *Þrk* 21.

4 Þá reidd Óðinn · fyr austan dyrr, [A iv/22]
 2 þar’s hann vissi · vǫlu leiði;
 nam hann vittugri · val-galdr kveða,
 4 unds nauðug reis, · nás orð of kvað:

Then rode Woden east from the door,
 there as he knew the wallow’s grave.
 He began for the cunning woman to sing a slain-galder,
 until forced she rose, a corpse’s words quoth:

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

5 „Hvat ’s manna þat · mér ó·kunnra, [A iv/24]
 2 es mér hefr aukit · ǣfitt sinni?
 Vas’k snifin snjóvi, · ok slęgin regni,
 4 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 ǣfitt sinni ‘this toilsome journey’ | i.e. the journey out of the grave.

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

[Óðinn kvað:] 6 „Veg-tamr ek heiti, · sonr em’k Val-tams, [A iv/25]
 2 sęg þú mér ór hełju, · ek man ór hełmi;
 hveim eru bekkir · baugum sánir,
 4 flęt fagrliga · flóuð gulli?“

“Waytame am I called, I am Waltame’s son;
 tell me [the tidings] from Hell—I will [tell those] from the world.

For whom are the benches sown with bighs,
the floors fairly flooded with gold?”

[Völva kvað:]

7 „Hér stęndr Baldri · of brugginn mjǫðr,
2 skírar vęigar, · liggr skjǫldr yfir,
en ǫs-męgir · í of-vęni;
4 nauðug sagða’k, · nú mun’k þęgja.“

[A 1v/27]

“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!”

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

[Óðinn kvað:]

8 „Þęgj-at-tu vǫlva, · þik vil’k fregna,
2 unds al-kunna, · vil’k ęnn vita:
hvęrr man Baldri · at bana verða,
4 ok Óðins son · aldri ręna?“

[A 1v/29]

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

[Völva kvað:]

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

[A 2r/1]

“Hath bears the high glory-beam [MISTLETOE] thither;
he will Balder’s bane become
and Weden’s son [= Balder] rob of life—
forced I spoke, now I will shut up!”

1 hróðr-baðm | emend.; *bróðr-barm* A

“Shut not up, wallow—thee I wish to ask!
Until all is known I wish yet to know:
Who will avenge that evil on Hath,
or cast on the pyre Balder’s bane [= Hath]?”

“Rind bears Wonnell in the western halls:
he will, Weden’s son, one night old, fight.
He washes not his hand nor combs his head
before onto the pyre he bears Balder’s opponent [= HATH]—
forced I spoke, now I will shut up.”

1 *Vála* | required by alliteration; om. A 3 *at* | om. A

2-4 *sá ... and-skota* ‘that son ... opponent’ | These lines are, apart from the verb tense, identical to *Všp* 32/4-33/2. It is possible that both are building on a now-lost third poem; or that one has got these lines from the other. (For discussion on the myth itself see introduction to *Všp* 31-34.)

“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?⁵²”

⁹²According to *Gylf* 49 Hell promised to give Balder back to the Eese if “all things in the world, living and dead, cry for him”. The Eese relayed this message, and “the men and the animals and the earth and the stones and trees and all metals” cried for Balder. It may be that these maidens were included among the

4 rjúfendr ‘rippers’ | Presumably Surt and Lock with his children, as described in *Vsp* 40 ff. The verb *rjúfa* ‘CV: to break, rip up, break a hole in’ is used in the same context in the formulaic *þá’s rjúfask rēgin* ‘when the Reins are ripped’ (*Vafþ* 52), *unds (of) rjúfask rēgin* ‘until the Reins are ripped’ (*Grm* 4, *Lok* 41 and *Sigrdr* 17). One may also compare the similar sounding (but not or only very distantly related) verb *rífna* ‘be riven, rent apart’; see Introduction to Runic inscription Sö 154 (Skarpåker, Sweden).

Leeds of Hoarbeard

(*Hárbarðsljóð*)

Dating (Sapp, 2022): early C11th (0.578)–late C11th (0.377)

Meter: Unclear (TODO)

Introduction

The **Leeds of Hoarbeard** are preserved in full in **R**, and in part in **A**. The poem might be seen as an allegory on class relations, namely between the self-owning yeomen farmers and the warlike earls, represented through their patron gods.

Of all Eddic poems *Hárþ* is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the *Heliand*; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late C13th, when **R** was written).

Against this late origin speaks the presence of rare words (e.g. *ǫgurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Grip*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line

length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a kind of discordant effect.

This is shown also by uses of the word ‘here’ in sts. 9 and 14. TODO: mention concept of “double scene” by Lars Lönnroth?

The Leed of Hoarbeard

2 **P1** Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum sundsins [R 12r/30]
var ferju-karlinn með skipit. Þórr kallaði:

Thunder journeyed from the Eastern Way and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

1 „Hvęrr ’s sá sveinn sveina · es stęndr fyr sundit handan?“ [R 12r/32]
“Who is that swain of swains, standing here across the sound?”

Hann svaraði: 2 „Hvęrr ’s sá karl karla · es kallar of váginn?“ [R 12v/1]
“Who is that churl of churls, calling out over the wave?”

2 3 „Fęr þú mik of sundit, · fðði’k þik á morgun; [R 12v/2]
meis hefi’k á baki, · verðr-a matr inn bętri.
Át’k í hvíld · áðr ek heiman fór,
4 síldr ok hafra; · saðr em’k ęnn þęss.“

“Ferry me over the sound, I feed thee in the morning!
A basket have I on my back; better food will not be found.
I ate for a while before I journeyed from home,
herring and oatmeal/he-goats; I am still full from that.”

4 hafra ‘oatmeal/he-goats’ | The easiest reading here is the acc. pl. of *hafr* ‘he-goat’. Thunder also eats his goats in *Gylf* 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this reading; see also note to next stanza.—Many other scholars have here read an accusative plural of *hafri* ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with Indra’s (who is the Vedic equivalent of Thunder) “partner and yokemate” (*RV* 6.56.2) Pūṣan’s eating porridge (e.g. 6.56.1, 57.2). Another similarity Stiles notes between Thunder and Pūṣan is that both have chariots driven by goats (e.g. 6.57.3: “Goats are the draft-animals for the one”, 58.2: “Having goats as his horses”). Whether the Vedic tradition has split an original god into two or whether Thunder has absorbed elements of another god is hard to say.

- 2 4 „Ár-ligum verkum hrósar þú, vęřđi’num; · vęitst-at-tu fyr gęrla,
dępr ’ru þín hęim-kynni, · dauđ hygg’k at þín móđir sé.“ [R 12v/5]

“Of early works boastest thou; of eating!⁵³ Thou seest not clearly ahead:
dire is the state of thy home—I think that thy mother is dead!”

⁵³TODO. This is pretty difficult. From the previous stanza *vęřđinum* seems to be referring to eating.

- 2 5 „Þat sęgir þú nú · es hvērjum þikkir
męst at vita— · at mín móđir dauđ sé.“ [R 12v/6]

“Thou now sayest that which to every man seems
of most weight to know—that my mother is dead!”

- 2 6 „Þęygi ’s sem þú · þrjú bú ęigir góđ;
bęr-bęinn þú stęndr · ok hęfir brautinga gęrvi, · þat-ki at þú hafir
brękr þínar.“ [R 12v/8]

“It’s hardly as if thou own three good farms—
bare-legged thou standest, and hast the gear of a tramp; it is not even as if thou own thy
breeches!”

- 2 7 „Stýr-đu hingat ęikjunni, · ek mun þér stęđna kęnna
ęđa hvērr á skipit · es þú hęldr við landit?“ [R 12v/9]

“Steer hither the boat! I will show thee to the harbour—
or who owns the ship which thou holdest by the shore?”

- 8 „Hildólfr sá hēitir · es mik halda bað, [R 12v/11]
 2 rekr inn ráð-svinni · es býr í Ráðs-eyjar-sundi;
 bað-at hann hlēnni-mēnn flytja · eða hrossa-þjófa,
 4 góða ęina · ok þá's ek gørva kunna;
 sęg-ðu til nafns þíns · ef þú vill of sundit fara.“

“Hildolf is he called who asked me to hold it,
 the counsel-wise man who lives in Redeseyound.
 He bade me not ferry highwaymen nor horsethieves;
 good men only, and those I know well—
 speak to thy name if thou wilt go over the sound!”

- 9 „Sęgja mun'k til nafns míns · þótt ek sękr sjá'k [R 12v/15]
 2 ok til alls øðlis: · Ek em Óðins sonr,
 Męila bróðir · ęn Magna faðir,
 4 þrúð-valdr goða · við Þór knátt-u hér dóma!
 Hins vil'k nú spyrja, · hvat þú hēitir.“

“I will speak to my name—even though I should be charged—
 and to all my origin: I am Weden's son,
 Male's brother and Main's father,
 the strength-wielder of the Gods; with Thunder dost thou here speak!
 Now I will ask this, what thou art called.”

- 10 „Hár-barðr ek hēiti, · hyl'k of nafn sjaldan.“ [R 12v/18]
 “Hoarbeard I am called; I seldom conceal my name.”

- 11 „Hvat skalt-u of nafn hylja · nema þú sakar ęgir?“ [R 12v/18]
 “Why shalt thou conceal thy name, unless thou have charges?”

- 12 „En þótt ek sakar ęiga, · fyr sliikum sem þú est [R 12v/19]
 2 þá mun'k forða fjorvi mínu · nema ek fęigr sé.“

“Even though I had charges—for such a one as thou art
 I would then protect my life, unless I be fey.”

- 13 „Harm ljótan mér þikkir í því [R 12v/21]
 2 at vaða of váginn til þín · ok vęta ęgur mín;
 skylda’k launa kęgur-svęini · þínum kangin-yrði · ef ek komumk yfir
 sundit.“

“An ugly harm it seems to me
 to wade o’er the wave to thee, and wet my burden.
 I would repay thee, swaddle-swain, for thy mocking words, if I could bring myself over
 the sound.”

2 ęgur ‘burden’ | The sense of this word is not clear, though it is probably the same as the first element of the compound *ęgur-stund* ‘burdensome hour’, found in *Vkv* 42. Some authors have read it as a crude euphemism for “penis”, which would not stand out much in this poem. Another interpretation is that it refers to the food Thunder carries on his back (st. 3).

- 14 „Hér mun’k standa · ok þín heðan bíða; [R 12v/23]
 2 fannt-a-tu mann inn harðara · at Hrungni dauðan.“

“Here will I stand and hence await thee;
 thou foundest not a harder man since Rungner died!⁵⁴”

⁵⁴Rungner was a famous ettin slain by Thunder in a fierce battle. Hoarbeard’s mention of that battle sets off a long argument over their respective accomplishments.

- 15 „Hins vilt-u nú geta · es vit Hrungnir deildum, [R 12v/25]
 2 sá inn stór-úðgi jętunn, · es ór steini vas hęfuðit á,
 þó lét’k hann falla · ok fyrir hníga;
 4 hvat vannt-u þá meðan, Hárbarðr?“

“Of this wilt thou now speak, when I and Rungner dealt with each other,
 that great-minded ettin on whom the head was of stone.
 Yet I made him fall, and kneel down before [me]—
 what didst thou then meanwhile, Hoarbeard?”

- 16 „Vas’k með Fjøl-vari · fimm vetr alla [R 12v/27]
 2 í ęy þęiri · es Al-grón hętir;
 vega vér þar knóttum · 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 tempt and win.⁵⁵

⁵⁵I read *margs* ‘many a’ as modifying *mans* ‘girl’.

17 „Hversu snúnuðu yðr konur yðrar?“
“How did your women pleasure (TODO!!!) you?.”⁵⁶

[R 12v/30]

⁵⁶Seemingly a prose line; see Introduction.

18 „Sparkar óttum vér konur · ef oss at spökum yrði;
2 horskar óttum vér konur · ef oss hollar véri,
þér ór sandi · síma undu
4 ok ór dali djúpum
grund of grófu;
6 varð’k þeim einn qllum · øfri at róðum;
hvílda’k hjá systurum sjau
8 ok hafða’k gæð þeira allt ok gaman;
hvat vannt-u þá meðan, Þórr?“

[R 12v/30]

“We had smart women if we found them pleasing;
we had clever women if they were hold toward us.
They wound a rope out of the sand,
and out of a deep dale
dug up the ground.
I alone became superior to them all in counsels,
I rested beside those sisters seven,
and had their senses all, and pleasure—
what didst thou then meanwhile, Thunder?”

19 „Ek drap Þjatsa, · hinn þrúð-móðga jötun,
2 upp ek varp augum · All-valda sonar
á þann hinn heðða himin;
4 þau ’ru merki mest · minna verka,
þau’s allir menn síðan of séa;
6 hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/2, A 1r/1 (l. 4b ff.)]

“I slew Thedse, the strength-minded ettin;
 Up I threw the eyes of Allwald’s son [= Thedse]
 onto the clear heaven.
 Those are the greatest marks of my works,
 those which all men since may see⁵⁷—
 what didst thou then meanwhile, Hoarbeard?”

5 síðan | om. A

⁵⁷Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable? TODO.

20 „Miklar man-vélar · hafða’k við myrk-riður [R 13r/5, A 1r/1]
 2 þá’s ek vélta þér frá verum.
 Harðan jotun · hugða’k Hlébarð vesa;
 4 gaf hann mér gamban-tęin
 en ek vélta hann ór viti.“

“Great girl-tricks I had against mirk-rideresses,
 when I lured them away from men.⁵⁸
 A hard ettin I judged Leebeard to be;
 he gave me a gombentoe,
 but I tricked him out of his wits.”

⁵⁸Alternatiely ‘away from [their] husbands’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *Háv* 156 for discussion.

21 „Illum huga launaðir þú þá góðar gjafar.“ [R 13r/7, A 1r/3]
 “With an evil heart didst thou then repay the good gift.”

1 þá | om. A

22 „Þat hefir ęik · es af annarri skęfr; [R 13r/8, A 1r/4]
 2 umb sik es hverr í slíku—
 hvat vannt-u þá meðan, Þórr?“

“The oak has that which it chafes from the other;
 each man is for himself in such—
 what didst thou then meanwhile, Thunder?”

- 23 „Ek vas **austr** · ok **jǫtna** barða’k
 2 **brúðir** **bǫl-vísar** · es til **bjargs** gingu;
 mikil myndi **étt** **jǫtna** · ef **allir** lifði,
 4 vétr myndi **manna** · undir **Mið-garði**—
 hvat vannt-u þá meðan, Hárbarðr?

[R 13r/9, A 1r/4]

“I was in the east and bashed Ettins,
 bale-wise brides who walked to the mountain.
 Great would the line of ettins be if all lived,
 naught would remain of men within Middenyard⁵⁹—
 what didst thou then meanwhile, Hoarbeard?”

⁵⁹Thunder is the defender of Middenyard (the home of men) against the Ettins. For Thunder’s killing of women cf. sts. 37–39 below and Lindow (1988).

- 24 „**Vas’k á Vallandi** · ok **vígum** fylgða’k,
 2 **atta** ek **jǫfrum** · en **aldri** sétta’k;
Óðinn á jarla · þá’s í **val** falla
 4 en **Þórr á þrēla** kyn.“

[R 13r/11, A 1r/6]

“I was in Walland and followed battles;
 I provoked princes, but I never reconciled them.
 Weden owns the earls which fall among the slain,
 but Thunder owns the race of thralls.⁶⁰”

⁶⁰Weden expresses an aristocratic disregard for lower life and life as mere life; where Thunder boasts of saving men, Weden sarcastically responds that he made them slay each other so that he could have the best of them for himself.

- 25 „**Ó-jafnt** skipta · es þú myndir með **ǫsum** liði
 2 ef þú éttir **vil-gi** mikils **vald**.“

[R 13r/13, A 1r/8]

“Thou wouldst unfairly deal out troops among the Eese,
 if thou hadst great enough power.”

1 **ǫsum** | *ása* A

- 26 „**Þórr á afl** **órit** · en **ekki** hjarta;
 2 af **hréðslu** ok **hug-bleyði** · vas þér í **handska** troðit
 ok **þóttisk-a** þú **þá** **Þórr** vesa;

[R 13r/14, A 1r/9]

4 hvár-ki þú þá þorðir · fyr hręðslu þinni
 hnjósa né fisa · svá't Fjalarr heyrði.“

“Thunder has strength enough, but no heart.
For fear and heart-softness didst thou tread into a glove,
and then seemedest thou not to be Thunder.
Thou daredest not—for thy fear—
sneeze or fart lest Feller should hear.⁶¹”

2 vas þér | þér vas R 5 hnjósa né fisa ‘sneeze or fart’ | fisa né hnjósa ‘fart or sneeze’ A

⁶¹This story is also referenced in *Lok* 60, and is told in full in *Gylf* 45: Lock, Thunder, and his servants Thelwe and Wrash had journeyed east for a long time when they came upon a large hall, with an opening on one end as wide as the building. They rested inside, but in the middle of the night they were awakened by a great earthquake. Thunder rose and led the party to a side-room to the right in the middle of the hall. He stayed closest to the opening with his hammer ready, while the terrified others were further inside. At daybreak they left the hall and found the huge ettin *Skrymir* (Shrimer) asleep outside. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was its thumb.

27 „Hár-barðr hinn ragi, · ek munda þik í hæl drepa
 ef ek mætta sęilask of sund.“

[R 13r/17, A 1r/11]

“O Hoarbeard the queer! I would strike thee into Hell,
if I might sail o’er the sound!”

2 sund | sundit A

28 „Hvat skyldir of sund sęilask · es sakir ’ru alls ęngar?
 hvat vannt-u þá meðan, þórr?“

[R 13r/18, A 1r/12]

“Why should thou sail o’er the sound when the charges are none?—
what didst thou then meanwhile, Thunder?”

1 skyldir | skalt-u A 1 sakir | sakar A

29 „Ek vas austr · ok ána varða’k
 þá’s mik sóttu · þeir Svárangs synir;
 grjóti mik þorðu, · gagni urðu þó lítt fęgnir,
4 þó urðu mik fyrri · friðar at biðja—
 hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/19, A 1r/13]

“I was in the east and guarded the river
 when I was set upon by Sweering’s sons.
 With rocks they bashed me, still they rejoiced little in victory;
 still they had to beg me first for peace—
 what didst thou then meanwhile, Hoarbeard?”

2 mik sóttu · þeir | þeir sóttu mik A 3 þó | om. A

2 30 „Ek vas austr · ok við ein-hverja dómða’k, [R 13r/22, A 1r/15]
 lék’k við ina lind-hvítu · ok laun-þing háða’k,
 gladda’k ina gull-björtu, · gamni mér unði.“

“I was in the east and spoke with a certain woman;
 I played with the linen-white, and held secret trysts:
 I gladdened the gold-bright—the maiden enjoyed pleasure.”

1 ein-hverja | ‘æinþæriu’ A 2 laun-þing ‘secret trysts’ | so A; laung þing ‘long trysts’ R 3 gull-björtu
 ‘gold-bright’ | gull-hvítu ‘gold-white’ A

31 „Góð óttu þeir man-kynni þar þá.“ [R 13r/24, A 1r/17]
 “Then they had good girl-visits there.”

32 „Liðs þíns véra’k þá þurfi, Þórr, · at ek helda þæiri inni lín-hvítu mey.“ [R 13r/24, A 1r/17]
 “Of thy help would I have been in need then, Thunder, that I might hold that linen-white
 maiden.”

1 véra’k | vas’k A

33 „Ek mynda þér þá þat veita · ef ek viðr of kómumk.“ [R 13r/25, A 1r/18]
 “I would then have granted thee that, if I were able.”

1 þá þat | þat þá A 1 kómumk | kómisk R

34 „Ek mynda þér þá trúa, · nema mik í tryggð véltir.“ [R 13r/26, A 1r/18]
 “I would then have trusted thee, unless thou wouldst betray my trust.”

35 „Em’k-at ek sá hél-bítr · sem húð-skór forn á vár.“ [R 13r/27, A 1r/19]
 “I’m not such a heel-biter as an old hide-shoe in spring.⁶²”

⁶²Proverbial (a heel-biter being someone who betrays his companions); the old leather becoming stiff and chafed over the winter.

36 „Hvat vannt-u þá meðan, Þórr?“ [R 13r/28, A 1r/20]
 “What didst thou then meanwhile, Thunder?”

37 „Brúðir ber-serkja · barða’k í Hlés-eyju; [R 13r/28, A 1r/20]
 2 þér höfðu virst unnit, · vélta þjóð alla.“
 “The brides of bearserks I bashed in Leeseey;
 they had done the worst thing: betrayed the whole nation.”

1 Hlés-eyju | *Hlés-ey* A

38 „Kléki vannt-u þá, Þórr, · es þú á konum barðir.“ [R 13r/29, A 1r/21]
 “A disgrace didst thou then, Thunder, when thou didst bash women.”

1 á | ‘é’ corr. A

39 „Vargynjur vöru þér · en var-la konur, [R 13r/30, A 1r/22]
 2 skelldu skip mitt · es skorðat hafða’k,
 3 ógðu mér járn-lurki · en eltu Þjálf—
 4 hvat vannt-u þá meðan, Hárbarðr?“
 “She-wolves were they, and hardly women;
 they overturned my ship which I had propped,
 terrorised me with an iron cudgel and chased Thelvé around—
 what didst thou then meanwhile, Hoarbeard?”

1 vöru þér | þat vöru A 3 mér | add. þeim A

40 „Ek vas’k í hær’num · es hingat gørðisk [R 13r/32, A 1r/23]
 2 gnéfa gunn-fana, · gær at rjóða.“

“I was in the warband, when it readied itself hither
to raise the war-standard, to redden the spear.”

41 „Þess vilt-u nú geta, es þú fórt oss ó-ljúfan at bjóða!“
“This wilt thou now mention, that thou didst journey to hurt us!”

[R 13v/1, A 1r/24]

1 ó-ljúfan | ‘óliýfan’ A; †olubann† R

42 „Bóta skal þér þat þá · munda baugi
sem jafnendr unnu · þeir’s okkr vilja sétta.“
“Then I shall repay thee for that with a hand-bigh,
bestowed by the mediators who wish to reconcile us two.”

[R 13v/2, A 1r/25]

1 þat þá | om. A 2 þeir’s okkr vilja sétta | þeir’s okkr vilja sétta hafa A

43 „Hvar namt þessi · in hnófi-ligu orð
es heyrðað aldri-gi · in hnófi-ligri?“
“Where didst thou learn these sarcastic words,
which I never heard more sarcastic?”

[R 13v/3, A 1r/26]

2 in | so A; om. R

44 „Nam’k at mǫnnum þeim inum aldr-ónum es búa í heimis-skógum.“
“I learned them from the old men who dwell in homely forests.”

[R 13v/5, A 1r/27]

1 mǫnnum | om. A

45 „Þó gefr þú gótt nafn dysjum, es þú kallar þat heimis-skóga.“
“Yet thou givest a good name to poor cairns, when thou callest them homely forests.”

[R 13v/5, A 1v/1]

1 dysjum ‘poor cairns’ | A reference to Woden’s waking the dead, as attested e.g. in *Vsp* and *Bdr*.

46 „Svá dómi’k of slíkt far.“

[R 13v/6, A 1v/2]

“So I speak about such matters.”

1 of | om. A

- 47 „Orð-kringi þín · mun þér illa koma [R 13v/7, A 1v/2]
 2 ef ek rēð á vág at vaða;
 ulfi herra · hygg’k at ópa mynir
 4 ef hlýtr af hamri hogg.“

“Thy glibness of word will bring thee ill
 if I decide to wade on the wave!
 Higher than a wolf I think thou wilt scream,
 if thou get a strike from the hammer.”

3 at ópa mynir | þik ópa munu A

- 48 „Sif á hó hęima, · hans munt fund vilja, [R 13v/9, A 1v/4]
 2 þann munt þrek drýgja, · þat ’s þér skyldara.“

“Sib has a lover at home; *him* wilt thou wish to meet!
 On him shalt thou use thy strength—that is more urgent for thee!”

2 skyldara | skyldra A

1 hó ‘lover’ | Most translators take this acc. sg. word as an alternative form of *hórr* m. ‘adulterer’ (gen. *bórs*), containing the same root as *hóra* f. ‘whore, prostitute’, *bór* n. ‘adultery, fornication’, ModEngl. whore. The -r has presumably been interpreted as the masc. nom. sg. ending, giving nom. **bór*, gen. **bós*. Further, this accusation is also found in *Lok* TODO, where Lock says that he has been Sib’s lover (*hórr*). Notably, CV interprets this word as the unrelated *bór* m. ‘pot-hook’, “insinuating that Thor busied himself with cooking and dairy-work.” This seems very unlikely when considering Thunder’s response in the next verse: “I think that thou liest!” and the parallel in *Lok*.

- 49 „Mélir þú at munns ráði · svá’t mér skyldi vęrst þikkja, [R 13v/10, A 1v/5]
 2 halr inn hug-blauði, · hygg’k at þú ljúgir.“

“Thou speakest to thy mouth’s counsel what should seem worst to me;
 O heart-soft hero, I think thou liest!”

- 50 „Satt hygg’k mik segja, · seinn ert at fęr þinni, [R 13v/12, A 1v/6]

- 2 langt myndir nú kominn, Þórr, · ef þú litum fórir.“
 “I think myself to speak truly, thou art late on thy journey;
 far wouldst thou now be come, Thunder, if thou hadst changed colour.”

1 mik | þik A

2 litum fórir ‘changed colour’ | Unclear expression.

- 51 „Hárbarðr inn rafi, · hēldr hēfir nú mik dvalðan!“ [R 13v/14, A 1v/8]
 “Hoarbeard the queer; thou hast now much delayed me!”

1 dvalðan | dvalit A

- 2 52 „Ása-Þórs · hugða’k aldri-gi myndu
 glępja fē-hirði farar.“ [R 13v/14, A 1v/8]
 “Eese-Thunder’s journey I never thought
 that a shepherd would divert.”

1 Ása-Þórs | Ása-Þór A

- 2 53 „Ráð mun’k þér nú ráða: · ró hingat bátinum,
 hétum hótingi, · hitt fōður Magna!“ [R 13v/15, A 1v/9]
 “I will now counsel thee a counsel: row the boat hither,
 let us cease the taunting; meet the father of Main [= Thunder = me]!”

- 54 „Far þú firr sundi, · þér skal fars synja!“ [R 13v/17, A 1v/10]
 “Go far away from the sound; passage shall be denied thee!”

1 firr | frá A

- 55 „Vísu þú mér nú leiðina · alls þú vill mik eigi of váginn fęrja!“ [R 13v/17, A 1v/11]
 “Show me now the way, since thou wilt not ferry me o’er the wave!”

1 nú | om. A

- 56 „Lítit ’s at synja, · langt ’s at fara; [R 13v/18, A 1v/11]
 2 stund ’s til stokks’ins, · qnnur til steins’ins,
 halt svá til vinstra vegs’ins · unds þú hittir Ver-land;
 4 þar mun Fjörgyn · hitta Þór, son sinn,
 ok mun hön kenna hönnum ottunga brautir · til Óðins landa.“

“It is little to deny; it is long to journey:
 an hour to the log, another to the stone;
 hold thus to the left road until thou findest Wereland;
 there will Firgyn find Thunder, her son,
 and she will show him the ancestral roads to Weden’s lands [= Osyrd].”

1 at | om. R 2 stokks’ins | stokks A 2 steins’ins | steins A 3 vegs’ins | vegs A 3 Ver-land ‘Wereland’ | Valland A

3 Ver-land ‘Wereland’ | The land of men.

- 57 „Mun’k taka þangat í dag?“ [R 13v/22, A 1v/14]
 “Will I get there today?”

1 í dag | á degi A

- 58 „Taka við víl ok ęrfiði · at upp-vesandi sólu [R 13v/22, A 1v/14]
 2 es ek get þána.“
 “[Thou wilt] get there with toil and hardship at the rising of the sun,
 since I guess it be thawing.”

1 ok | við A 1 upp-vesandi | upp-rennandi A

- 59 „Skammt mun nú mál okkat vesa, · alls þú mér skótingu ęinni svarar; [R 13v/23, A 1v/15]
 2 launa mun ek þér far-synjun · ef vit finnumsk í sinn annat.
 Far þú nú þar’s þik hafi allan gramir!“

“Short will now our speech be, since thou answerest me with scoffing alone.
 I will reward thee for this ferry-denial if we meet another time.
 Go now whither the fiends may have thee whole!”

Speeches of Shirner (*Skírnismól*)

Dating (Sapp, 2022): C10th (o.897)

Meter: *Leeds-meter, Galders-law* (TODO)

Introduction

The **Speeches of Shirner** (*Skm*) are attested in full in both **R** and **A**. The name *Skírnismól* ‘Speeches of Shirner’ comes from **A**; **R** instead has *För Skírnis* ‘Shirner’s journey’.

The same narrative is found in *Gylf* 37, which also quotes one stanza of the present poem. That account begins with a long introduction, corresponding to P1–2:

‘Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day when Free had gone to Lithshelf and looked about all the Homes. And when he looked north he saw on a farm a great and fine house, and to that house walked a woman, and when she lifted her hands and closed the doors behind her it shone from her hands into both the air and onto the waters, and all the homes were brightened by her. And that beauty which he had seen in that holy seat harmed him so greatly that he walked away filled with grief, and when he came home he spoke nothing; he neither slept nor drank. Noone dared to get words out of him.’

After this it paraphrases sts. 3–9, describing Shirner’s interaction with Free:

‘Then Nearth had Shirner, Free’s shoe-swain, called unto him, and asked him to go to Free and bid him to speak and ask at whom he was so wroth that he would not speak with men. And Shirner said that he would go, although not eagerly, and said that he expected ill answers from him.’

And when he came to Free he asked why Free were so downcast and spoke nothing with men. Then Free answers, and said that he had seen a fair woman and for her sakes was he so full of grief that he would not live long if he should not reach her, “and now shalt thou journey to ask for her hand for me, and have her home hither whether her father wants to or not, and I shall reward thee well for that.”

Then Shirner answers; said so, that he will go on the errand-journey, but Free shall give him his sword; it was such a good sword that it struck by itself. And Free did not refuse that and gave him the sword.’

The rest of the poem (sts. 10–38) is summarised very succinctly:

‘Then Shirner journeyed and asked for the woman’s [Gird’s] hand for him [Free], and got her promise that nine nights later she would come to that place which is called Barrey and have a wedding with Free. And when Shirner told Free his errand, then he quoth this:’

After which the author quotes a variant of stanza 42, with some minor differences in wording that seem to stem from oral tradition (see Note to that st.) He last explains that *Þessi sök er til þess, er Freyr var svá vápn-lauss, er hann barðist við Belja ok drap hann með hjartar-borni*. ‘This is the reason for why Free was so weaponless when he fought against Bellow, and he slew him with a hart’s horn.’

It seems near-certain that the author of *Gylf* had access to a version of *Skm*; not a single detail in his paraphrase is not found in the present version of the poem, although the introductory prose differs a fair bit, and Shirner’s curse is entirely omitted. This is easily understood if his version was written down from a slightly different oral tradition; the poetry, being in bound form, would be much more stable than the more fluid introductory prose.

To sum up a narrative mythic poem in prose form and then quote one or two stanzas is something probably done elsewhere in *Gylf*; see the Eddic fragments from Snorre’s Edda below.

The Speeches of Shirner

- 2 **PI** Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálfr ok sá um heima alla; hann sá í Jotun-heima ok sá þar mey fagra, þá er hon gekk frá skála [R 11r/10, A 2r/11]

4 fǫður síns til skemmu; þar af fekk hann hug-sóttir miklar. Skírnir hét
 skó-sveinn Freys. Njörðr bað hann kveðja Frey máls. Þá mælti Skaði:
 Free, son of Nearth, had one day set himself in Lithshelf and looked about all the Homes.
 He looked into the Ettinhomes and saw there a fair maiden as she walked from her father's
 hall to her bower; thereof he got great heart-aches. Shirner was called the shoe-swain of
 Free. Nearth asked him to speak with Free. Then Shede spoke:

1 „Rís-tu nú Skírnir · ok gakk at beiða [R 11r/14, A 2r/15]
 2 okkarn málá mǫg,
 ok þess at fregna · hveim hinn fróði séi
 4 of-ręiði afi.“
 “Rise thou now, Shirner, and go to ask
 our lad for speech;
 and to learn at whom the wise
 man might be cross.”

1 rís ... beiða ‘Rise ... ask’ | Alliteration is missing here. A simple solution would be to replace *gakk* ‘go’ with a synonym like *rinn* ‘run’ or *ráð* ‘resolve’, but this lessens the semantic mirroring with l. 2/2 below (though, the insertion of the verb *ganga* in the present stanza may in fact be due to influence from 2/2).

4 afi ‘man’ | While this word usually means “father” or “grandfather”, it should here mean “man” without a connotation of old age. See further CV.

Skírnir kvað: 2 „Illra orða · es mér ón at ykkrum syni, [R 11r/15, A 2r/17]
 2 ef ek geng at mēla við mǫg,
 ok þess at fregna, · hveim hinn fróði séi
 4 of-ręiði afi.“
 “Bad words I expect from your son,
 if I go to speak with the lad,
 and to learn at whom the wise
 man might be cross.”

Skírnir: 3 „Sęg þat Freyr, · folk-valdi goða, [R 11r/17, A 2r/18]
 2 ok ek vilja vita,

4 hví þú **ę**inn sitr · **ę**nd-langa sali,
 minn **dróttinn**, of **daga**?“

“Tell it, O Free, troop-wielder of the gods—
I too would wish to know,
why thou sittest alone in the endlong halls,
my lord, during the days.”

Fręyr: 4 „Hví of **sęgja**’k þér, · **sęggr** hinn ungi,
 mikinn **móð**-trega?
 því-at **alf-røðull** · lýsir of **alla** daga
 ok þęygi at **mínum** **munum**.“

[R 11r/19, A 2r/20]

“Why should I tell thee, O young youth,
my great heartache?
For the elf-wheel (= Sun) shines during all days,
and nowise to my liking.”

3 *alf-røðull* ‘elf-wheel’ | A rare poetic synonym (*þęiti*) for the sun; see note to *Vafþ* 47/1.

Skirnir: 5 „**Muni** þína · hykk-a svá **mikla** vesa,
 at þú mér **sęggr** né **sęgir**;
 ungir saman · vørum í **ár**-daga,
 vęl męttim **tveir** **trúask**.“

[R 11r/20, A 2r/21]

“Thy liking I do not think so great,
that thou, O youth, should not tell me.
Young together were we in days of yore;
we two might well trust each other.”

2 *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 Shiner as *sęggr hinn ungi* ‘the young youth’; Shiner points out that the two are of equal age, and so Free is as much of a young man as he.

Fręyr: 6 „Í **Gymis** gørdum · ek **ganga** sá
 mér tíða **męy**;
 armar lýstu, · en **af** þaðan

[R 11r/22, A 2r/23]

4 allt lopt ok lōgr.

“In Gymer’s yards I saw walking
a maiden, dear to me.
Her arms shone and thereof
all the air and sea.

4 lopt ok lōgr ‘air and sea’ | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

7 Mēr ’s mér tíðari · an manna hveim
2 ungum í ár-daga;
ása ok alfa · þat vill engi maðr,
4 at vit sátt séim.“

[R 111r/24, A 21r/24]

The maiden is dearer to me than to any man
young in days of yore.
Of the Eese and Elves does no man⁶³ wish
that we two should be brought together.”

⁶³i.e. ‘person’. For other examples of gods being called men see note to final st. of *Vǫlþ 55*.

Skírnir: 8 „Mar gef mér þá, · es mik of myrkvan beri
2 vísan vafr-loga,
ok þat sverð, · es sjalft vegisk
4 við jōtna éttr.“

[R 111r/25, A 21r/25]

“The steed then give me, which might bear me over the dark,
wise wavering-flame;
and that sword, which by itself might strike
against the line of the Ettins.”

Frēyr: 9 „Mar þér þann gef’k, · es þik of myrkvan berr
2 vísan vafr-loga,
auk þat sverð, · es sjalft mun vegask,
4 ef sá ’s horskr es hefr.“

[R 111r/27, A 21r/27]

“That steed I give thee, which bears thee over the dark,
wise wavering-flame;
and that sword which by itself will strike,
if he is wise who owns it.”

1–4 berr ‘bears’; mun vegask, ef sá’s horskr es hefr ‘will strike, if he is wise who owns it’ | In his response Free replaces the subjunctive verb forms (*beri* ‘might bear’, *vegisk* ‘might strike’) with indicative and future forms, giving a sense of certainty and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault (“if he is sharp who owns it.”).

P₂ Skírnir mælti við hest’inn:

Shirner spoke with the horse:

10 „Myrkt es úti, · mál kveð’k okkr fara [R 11r/29, A 2r/28]
 2 úrig fjöll yfir
 þursa þjóð yfir;
 4 báðir vit komumk · eða okkr báða tækir
 sá hinn ám-átki jötunn.“

“Tis dark outside; I declare it time for us to journey
 over the drizzling mountains,
 over the tribe of Thurses.

We will both come, or us both does take
 that uncanny ettin.⁶⁴”

3 þursa ‘of the Thurses’ | so A; þyria R

5 ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to Vsp 8.

⁶⁴Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

P₃ Skírnir reið i Jötun-heima til Gymis garða; þar váru hundar ólmir ok [R 11r/31, A 2v/1]
 2 bundnir fyrir skíð-garðs hliði þess, er um sal Gerðar var. Hann reið at
 þar, er fé-hirðir sat á haugi, ok kvaddi hann:

Shirner rode into the Ettinhomes, to Gymer’s yards. There were fierce hounds bound in front of the slope of the wooden fence which surrounded Gird’s⁶⁵ hall. He rode to where a shepherd sat on a mound, and greeted him:

⁶⁵It is first now that we are informed of the maiden’s name.

11 „Seg þat hirðir, · es á haugi sitr [R 11v/2, A 2v/4]

2 ok varðar alla vega:
hvé ek at and-spilli · komumk hins unga mans
4 fyr greyjum Gymis.“

“Tell this, O herdsman, who on the mound sittest,
and watchest all the ways,
how I to discourse might come with the young girl [= Gird],
past the greyhounds of Gymer.”

[Hirðir] kvað: 12 „Hvart est feigr, · eða est framm ginginn

[R 11v/4, A 2v/5]

2 [...];
and-spillis vanr · þú skalt é vesa
4 góðrar meýjar Gymis.“

“Either art thou fey, or gone forth [dead];
[...].
Discourse-less shalt thou always be,
with the good maiden of Gymer [= Gird].”

4 góðrar meýjar ‘good maiden’ | Formulaic, carrying with it a sense of chastity. See note to *Háv* 102/1 for further occurrences.

[Skírnir] kvað: 13 „Kostir ’ru bętri · an klökkva séi

[R 11v/6, A 2v/7]

2 hvęim es fúss es fara,
ęinu dógri · mér vas aldr of skapaðr
4 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.⁶⁶”

1 an ‘than’ | so A; *hęldr an at* ‘rather than to [be]’ R

1 Kostir ‘Choices’ | i.e. ‘alternatives, other ways’.

⁶⁶An excellent example of the fatalistic Germanic worldview, in which one’s course of life was determined (“laid down”) at birth (“in one half-day”). Presumably after uttering these words Shirner rides through the fire surrounding the fortress. — The causative *leggja* ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. *Lok* 48: *í ár-daga vas þér hit ljóta líf of lagit* ‘in days of yore was thy ugly life laid down’ and *Vsp* 19: *þér lög lögðu* ‘they [= the Norns] laid down laws’.

Why camest thou alone over the raging fire,
to see the state of our hall?”

[Skírnir kvað:]

18 „Em’k-at alfa · né ása sona
2 né víssa vana,
þó ɛinn of kom’k · ɛikinn fúr yfir
4 yður sal-kynni at séa.

[R 11v/14]

“I am not of Elves, nor of sons of the Eese,
nor of wise Wanes—
yet I came alone over the raging fire,
to see the state of your hall.

19 Epli ɛllifu · hér hef’k al-gullin,
2 þau mun’k þér Gərðr gefa,
frið at kaupa, · at þú þér Frey kveðir
4 ó·lɛiðastan at lífa.“

[R 11v/15, A 2v/14]

Eleven apples have I here, all-golden;
those I will to thee, O Gird, give
to buy [thy] love, that thou callest Free for thee
most unloathsome [lovely] in life.⁶⁸”

⁶⁸ *at lífa* here means seems to mean ‘in life/living’ rather than the typical infinitive sense ‘to live’; cf. st. 22 *at deila* ‘in sharing’ below. This is possibly an archaism.

[Gərðr] kvað:

20 „Epli ɛllifu · ek þigg aldri-gi
2 at manns-kis munum,
né vit Freyr, · meðan okkart fjor lifir,
4 byggum bæði saman.“

[R 11v/17, A 2v/15]

“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 brendr of vas

[R 11v/19, A 2v/17 (ll. 1–2)]

2 með ungum Óðins syni;
 átta 'ru jafn-höfgir, · es af drjúpa
 4 hina níundu hverja nótt.“

“The bigh I then give thee, which was burned
 with Weden’s young son [= Balder].
 Eight are even-heavy, which from it drip,
 every ninth night.⁶⁹”

3–4 átta ... nótt ‘Eight ... night.’ | In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

⁶⁹The bigh, while not named, is clearly Dreepner as known from *Gylf* 49, describing Balder’s funeral: “Weden laid on the pyre that gold ring which is called Dreepner. Its nature was such that every ninth night, eight even-heavy golden rings dripped from it.” When Harmod later comes to Hell to try to bring Balder back, Balder tells him to bring the ring back to Weden, as a token of memory.

[Gērðr] kvað: 22 „Baug þikk-a’k, · þótt brændr séi,
 með ungum Óðins syni;
 es-a mér gulls vant · í gørðum Gymis
 4 at deila fé fōður.“

[R 11v/21, A 2v/18 (ll. 3–4)]

“The bigh I take not, though it may have been burned
 with Weden’s young son [= Balder];
 I’m not wanting gold in Gymer’s yards,
 in sharing the fee of my father.”

[Skírnir kvað:] 23 „Sér þú mēki, mēr, · mjóvan, mál-faan,
 es hef’k í hendi hér?
 höfuð hoggva · mun’k þér halsi af,
 4 nema mér séttr segir.“

[R 11v/23, A 2v/19]

“Seest thou this sword, maiden—slender, pictured-painted—,
 which I have in my hand here?
 Strike the head will I from thy neck,
 unless thou come to terms with me.”

1 mál-faan ‘picture-painted’ | The sword is inlaid with metal (perhaps gold or silver) forming a pattern. The expression is formulaic; cf. TODO.

[Gērðr kvað:] 24 „Á-nauð þola · vil’k aldri-gi

[R 11v/25, A 2v/20]

2 at manns-kis munum,
þó hins get’k, · ef it Gymer finniðsk
4 vígs ó-trauðir · at ykkir vega tíði.“

“Stand coercion will I never,
to any man’s liking;
though I get this, if thou and Gymer meet—
men unreluctant of conflict—that ye two will come to fight.⁷⁰”

2 manns-kis ‘any man’s (lit. ‘no man’s)’ | *manns ęnskis* A

⁷⁰Gird says that she will never let herself be forced to marry Free, even if that means that her father and Shirner should fight over her.

[Skírnir kvað:]

25 „Sér þú męki, męr, · mjóvan, mál-faan,
2 es hef’k í hęndi hér?
fyr þessum eggjum · hnígr sá hinn aldni jętunn,
4 verðr þinn feigr faðir.

[R 11v/27, A 2v/22]

“Seest thou this sword, maiden—slender, pictured-painted—,
which I have in my hand here?
By these edges sinks the aged ettin [= Gymer] down;
fey becomes thy father.

26 Tams-vęndi þik drep’k, · ęn þik tęmja mun’k,
2 męr, at mínum munum,
þar skalt ganga · es þik gumna synir
4 síðan ęva séi.

[R 11v/28, A 2v/24]

With the taming-wand I strike thee—and thee I will tame,
O maiden, to my liking!
Thou shalt go where the sons of men
never since may see thee!

1 Tams-vęndi ‘taming-wand’ | Has been interpreted as a sword, TODO.

27 Ara þúfu á · skalt ár sitja,
2 horfa hęmi ór;
snugga hęljar til;

[R 11v/30, A 2v/26]

4 **ma**tr sé þér meir leiðr · an **ma**nna hveim
 hinn **fr**áni ormr með **fr**um.

On an eagle's perch shalt thou sit for long;
turn away from the world,
hanker after Hell!

Let thy food be more loathsome than to any man
the gleaming serpent [= the Middenyardsworm] among the folk.⁷¹

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 heimi ór; snugga heilar til 'turn out of the world; hanker after Hell' | *horfa ok snugga heilar til* 'turn and hanker after Hell' A

²⁻³ horfa heimi ór; snugga heilar til 'turn out of the world; hanker after Hell' | i.e. "you will look toward and yearn for the underworld".

⁵ **fr**um | This is the last word of fol. 2v of A, after which the text cuts off.

⁷¹Her food will be more disgusting than the Middenyardsworm, for which cf. *Hym* 22.

28 At **undr**-sjónum verðir · es **út** of kómr,
2 á þik **Hr**ímnir **ha**ri
 á þik **hot**-vetna stari,
4 víð-kunnari verðir · an **v**örðr með goðum,
 gapi þú **gr**indum frá.

[R 11v/32]

A wondrous sight be thou when thou comest out;
at thee let Rimner ogle;
at thee let anyone stare!

Be thou more widely known than the Watchman among the Gods [= Homedal];
may thou gape from the gates!

29 **T**ópi ok ópi, · **tj**ǫsull ok ó·þoli,
2 vaxi þér **t**ór með **tr**ega;
 sętsk þú niðr · en mun'k **s**ęgja þér
4 **sv**áran **s**ús-breka,
 ok **t**vinnan **tr**ega.

[R 12r/2]

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 ó·þoli ‘Toop and woop, tarsle and restlessness’ | The first three words are magic curse words without clear meaning; I have left them untranslated. *tjǫsull* may perhaps be related to OE *teors* ‘penis’ and mean ‘little phallus’.

30 Tramar gneypa · þik skulu gę́rstan dag [R 12r/3]
2 jǫtna gǫrðum í,
til hrím-þursa hallar · þú skalt hverjan dag
4 kranga kosta-laus;
kranga kosta-vǫn;
6 grát at gamni · skalt í gǫgn hafa
ok leiða með tǫrum trega.

Fiends shall pine thee on a gloomy day,
in the yards of the Ettins.
To the hall of Rime-Thurses shalt thou every day
crawl choice-less;
crawl choice-lacking.
Weeping for joy shalt thou have in exchange,
and nurse grief with tears.

31 Með þursi þrí-hǫfðuðum · þú skalt é nara [R 12r/7]
2 eða ver-laus vesa;
þitt gęð grípi,
4 þik morn morni;
ves þú sem þistill, · sá's þrunginn vas
6 í ofan-verða ǫnn.

With a three-headed thurse shalt thou always live,
or be husband-less.
May thy senses seize;
may murrain mourn thee;
be thou like the thistle that was pressed
during highest harvest!

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’.

- 2 32 Til **h**olts ek gekk · ok til **h**rás viðar [R 12r/9]
 gamban-tęin at **g**eta
 gamban-tęin ek **g**at.

To the wood I went, and to the raw/sappy tree,
 the gombentoe for to get;
 the gombentoe I got.

2 gamban-tęin ‘gombentoe’ | Perhaps “mighty twig”. A compound consisting of the very rare word *gamban* ‘magic/curse?’ and *ęinn* ‘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-vęndr* ‘taming-wand’ of st. 26 above. Cf. *Háv* 152, which speaks about a runic curse carved on *rótum rás viðar* ‘the roots of a raw/sappy tree’.

- 2 33 **R**ęiðr ’s þér Óðinn, · **r**ęiðr ’s þér Ása-bragr, [R 12r/10]
 þik skal **F**reyr **f**íask,
 hin **f**irin-illa męr, · en **f**ingit hęfr
 4 **g**amban-ręiði **g**oða.

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.

- 2 34 **H**ęyri ęotnar, · **h**ęyri **h**rím-þursar, [R 12r/12]
 synir **S**uttunga, · **s**jalfir ás-liðar,
 hvę **f**yrrir býð’k, · hvę **f**yrrir banna’k
 4 **m**anna glaum **m**ani,
 manna nyt **m**ani.

Let hear Ettins, let hear Rime-thurses,
 sons of Sutting, the very Os-Troops [= Eese] themselves!
 how I forbid, how I forban
 men’s fellowship from the maid,
 men’s joy from the maid!

- 35 Hrímgrímnir heitir þurs, · es þik hafa skal [R 12r/14]
 2 fyr ná-grindr neðan,
 þar þér víl-megir · á viðar rótum
 4 geita-hland gefi;
 óðri drykkju · fá þú aldri-gi,
 6 mér, af þínum munum,
 mér, at mínum munum.

Rimegrímnir is called the thurse who thee shall have
 down beneath Nawgrind,
 where the lads of toil [THRALLS] on the roots of a tree,
 goat-piss will give thee.
 A finer drink do thou never get,
 O maiden, against thy liking,
 O maiden, to my liking!

- 36 Þurs ríst'k þér · ok þrjá stafi, [R 12r/16]
 2 ergi ok óði ok ó·þola,
 svá ek þat af ríst · sem ek þat á reist,
 4 ef gørask þarfar þæss.“

Thurse I carve for thee, and three staves:
 queerness and madness and restlessness.—

So I carve it *off*, like I carved it *on*,
 if there be need for that.⁷²

¹ Þurs ‘thurse’ | Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

¹ þrjá stafi ‘three staves’ | Three runic letters (or phrases) representing the three following words (*ergi* ‘queerness, degeneracy’ etc.). The ritual practice of carving “three staves” is first found on the C7th Gummarp stone: *haþuwolaf r sate staba þrjá fff* ‘Hathwolf placed three staves: fff’, where the f-rune (f) stands for its name fee (i.e. ‘wealth, cattle’) and is thus meant to bring wealth.

² *ergi* ok *óði* ok *ó·þola* ‘queerness and madness and restlessness’ | Both *ergi* ‘queerness, degeneracy’ and *ó·þoli* ‘restlessness’ (here probably from strong lust) are found in the love magic charm on the rune stick B257 from Bryggen (edited below under Galders). *ergi* is also found in the curse-formula on the C7th Proto-Norse runestones from Stentofen and Björketorp. See further introduction to B257.

⁷² Shirner has carved the curse (which will make true the curse), but tells Gird that he will scrape it off if she accepts his demands. She promptly does.

2 fullum forns mjaðar,
þó hafða'k ętlat, · at mynda'k aldri-gi
4 unna vaningja vėl.“

“Hale be thou rather, swain, and receive the rime-chalice,
full of ancient mead,
even though I had intended that I never would
love the Waning [= Free] well.”

1–2 Hęill ... mjaðar ‘Hale ... mead’ | Formulaic; the same lines occur in *Lok* 53.

4 vaningja ‘the Waning [= Free]’ | lit. ‘descendant of the Waners’. A rare word. Its only other occurrence in the Norse corpus is in a thule of boar-names. Boars were sacred to Free, TODO.

[Skírnir kvað:]

38 „Ørendi mín · vil'k ęll vita,
2 áðr riða'k hęim heðan,
nēr á þingi · munt hinum þroska
4 nęnna Njarðar syni.“

[R 12r/21]

“My errands all I wish to know,
before I ride home hence:
when on the Thing wilt thou with the vigorous
son of Nearth [= Free] be joined?”

[Gęrðr kvað:]

39 „Barri hęitir, · es vit bęði vitum,
2 lundr logn-fara,
en ępt nętr níu, · þar mun Njarðar syni
4 Gęrðr unna gamans.“

[R 12r/23]

“Barrey is called—as we both know—
a grove of calm rushes,
and after nine nights there will to the son of Nearth
Gird her pleasure grant.”

P4 Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði tíðenda: [R 12r/24]
Then Shirner rode home. Free stood outside and greeted him and asked for the tidings:

40 „Sęg mér, Skírnir, · áðr verpir sęðli af mar

[R 12r/25]

2 ok stígir **feti** framarr,
 hvat **árnaðir** · í **Jotun**-hęima
 4 þíns eða **míns** **munar**?“

“Tell me, O Shirner, before thou throw the saddle off the steed,
 and take a step further:
 what hast thou accomplished in the Ettinhomes,
 to thy or my liking?”

[Skírnir kvað:]

41 „**Barri** hęitir, · es vit **báðir** vitum,
 2 **lundr** **logn**-fara,
 en ępt **nętr** **níu**, · þar mun **Njarðar** syni
 4 **Gęrðr** unna **gamans**.“

[R 12r/27]

“Barrey is called—as we both know—
 a grove of calm rushes,
 and after nine nights there will to the son of Nearth
 Gird grant her pleasure.”

[Fręyr kvað:]

42 **L**ong es **nótt**, · **l**angar ’u **tvęr**,
 2 hvę of **þręyja**’k **þr**iar?
 opt **mér** **mánaðr** · **minni** þótti
 4 an sjá **holf** **hý**-nótt.

[R 12r/28, G]

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.⁷³

1 langar ’u tvęr ‘long are two’ | *long es qnnur* ‘long is another’ G 2 hvę of þręyja’k þr iar? | *hvę mega’k þręyja þr iar* G

⁷³The wedding-night (TODO: it’s a hapax so explain the etymology?) is presumably half as it is not consumated.

Lay of Hymer (*Hymiskviða*)

Dating (Sapp, 2022): C10th (o.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 Middenyardsworm’.

Content

At its core *Hym* is a comedy about Thunder’s adventures in Ettinland. This seems to have been a popular genre, which in the Poetic Edda is also represented by *Þrk* and to some degree *Hárþ.* Other related stories are Thunder’s journey to Outyards-Lock in *Gylf* 44–47, his fight with Rungner in *Skm* 24, and his journey to Garfrith in *Skm* 26 (edited in the present edition under Eddic fragments). These tales involve fantastical events and a fair bit of humour, and usually end with Thunder having slaughtered yet more Ettins.

The otherness of the Ettins

The Ettins are very much an *other* to the Gods, and this is something which *Hym* strongly emphasizes:

- They live in the far east (st. 5) in an inhospitable, frozen climate (st. 10) of mountains (sts. 2, 17) and lavafields (sts. 36, 38);
- they are physically deviant: misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), having bodies harder than stone (sts. 30–31);

- they are likened to apes (st. 20), whales (st. 36) and Danes (st. 17, see note!);
- they are stingy and inhospitable (sts. 9, 16);
- they are snide and cowardly (sts. 19–20, 25–26, 28–32).

In general the Ettins stand in direct opposition to the Old Germanic social norms, as represented by the Gods; *they* live in a lush green land and are young, beautiful, generous, and brave. The one exception in the poem is Tew's mother in st. 8, who is blonde, beautiful, and hospitable; the mother of a god must also be godlike.

As natural inferiors and a threat to the social order the Ettins must be subjugated by the Gods, and the agent of this is Thunder. Throughout the poem he constantly humiliates 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 Middenyardsworm on the hook but ultimately fails to catch it. In this section, especially in sts. 22–24, one finds a more reverent tone than elsewhere in the poem.

This myth was very popular in the Wiking Age and is dealt with in five fragmentary Scaldic poems from the 9th or 10th centuries. These are all found in quotations in *Skm*; they are (by their SkP 3 sigla) Bragi Þórr, ÚlfrU Húsdar 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 Wyrms 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 Wyrms sink back unscathed into the sea (the version preferred by *Gylf* 48)—in others Thunder strikes the head off the Wyrms, slaying it.

In addition to literary sources there are also numerous pictorial depictions of the myth from the Wiking Age. These are the Swedish runestones from Altuna (U 1611) and Linga (Sö 352), several Jutlandic picture stones from Hørdum, a Cumbrian picture stone from Gosforth, and the Gotlandic picture stone GP 21 from Ardre church. The images depict the same scene as the Scaldic fragments: Thunder stands in the boat above the hooked Wyrms, often depicted as a fish; next to him is one companion. Some of them have additional details like the use of the ox-head for bait (U 1611, Sö 352), or Thunder's foot going through the boat (U 1611, Hørdum).

Other than *Hym* the only complete retelling of the myth is found in *Gylf* 48, which may be summarized as follows:

Thunder goes out alone into Middenyard in the shape of a young man (*ungr drengur*) 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 ungmenni ęitt*), and warns him that he usually takes long and arduous trips. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to find it himself, and so he turns to his flock of oxen; he tears off the head from the greatest ox, one called Heavenrid (*Himin-brjóðr*).

The two go out to sea, and Thunder rows far past Hymer’s usual fishing waters. Hymer, unhappy, warns him that if they row any further out they will be in danger of the Middenyardsworm, but Thunder keeps on. After some time he puts down the oars, readies his fishing line, hooks the ox-head and lowers it. The Wurm soon bites, and struggles so hard that Thunder is pressed against the gunwale. In rage he brings himself into his Os-might (*ás-męgin*) and pulls back with such force that his feet go through the bottom of the ship and press into the seabed. The Wurm’s head goes up against the gunwale. The two enemies ferociously stare at each other, Thunder “sharpening his eyes” and the Wurm spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts the line—the Wurm 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 Middenyardsworm 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-hęfuð’it, en ęngull’inn vá í góm’inn orm’inum* ‘The Middenyardsworm snapped at the ox-head and the hook went into the roof of the wurm’s mouth’, which has some resemblance to st. 22, but it is not conclusive. Some details must derive from now-lost texts available to Snorre: the detail of Thunder’s feet going through the boat is also found on the Swedish Altuna stone and the Danish Hørdum stone (but see note to st. 34/2 below), and the name Heavenrid is attested in thules listing names of oxen.

More broadly, Thunder’s fishing reflects the archetypal fight between the Storm-god and the Dragon found in a great many mythologies. Important examples of this include Vedic Indra and Vṛtra (*ŘV* 1.32 et c.), Babylonian Marduk and Tiamat (*Enūma Eliš*), Greek Zeus and Typhon, Hebrew Yahweh and Leviathan (TODO: references). With these analogies in mind it seems that the versions where Thunder slays the Wurm reflect an older layer of Germanic mythology, before the lethal fight between Thunder and the Wurm had been transposed to the End Times (see *Vsp* 53).

***Hym* as a composite**

In *Hym* one can roughly identify the following strands:

1. 1–6 The Gods wish to drink, and Thunder goes to Eagre to make him host; Eagre in turn asks for a cauldron big enough to brew enough ale for all the Gods.
2. 7–16 Thunder and Tew go to visit Tew’s father, the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder’s great appetite during the evening he tells them that they must go fishing for food.

3. 17–19 Thunder says that he will do it, if he is given bait; Hymer challenges him to kill one of his oxen; Thunder tears off the head from one of them.
4. 20–25 The three go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardswyrm itself; he loses it.
5. 26–27 Hymer challenges Thunder to carry the boat and whales back to his farm; he does.
6. 28–32 Hymer challenges Thunder to break a supposedly indestructible chalice; he succeeds by smashing it against the ettin's forehead.
7. 33–36 Thunder and Tew depart with the cauldron; they find themselves followed by Hymer and his ettins; Thunder kills them all.
8. 37–38 One of Thunder's goats goes halt.
9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition as found in the Scaldic fragments and *Gylf* 48 is represented by 3–4. *Hym* is the only source that places it within the context of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and also scatters several other incidents throughout. It seems inescapable to presume, both from the other sources just mentioned and broader comparative mythology, that these additional narratives originally had nothing to do with Thunder's encounter with the Wyrm.

These strands have been woven together into a single narrative, perhaps even by the poet himself for the sake of a more entertaining and complete story. This weaving has not been entirely successful, and there are a few loose threads. The halt goat of sts. 37–38 finds a parallel in *Gylf* 44, where it serves as the origin story of Thunder's two servants who are to play an important part in the narrative, but it is here an entirely superfluous detail—something the poet himself anticipates in his address to the audience. It is also strange that Lock should appear at this point, since he is never mentioned before or since.

Another loose strand is the god Tew, who plays no role at all in the fishing expedition: he is last alluded to in st. 16 where Hymer speaks of “[us] three”, and then reappears in st. 33 where he fails to lift the cauldron. The simplest explanation for this is that he originally had nothing to do with fishing; his role is to bridge the frame-narrative of the cauldron and the fishing expedition. In the other variants of the latter Thunder only has one companion, Hymer; this includes the pictorial depictions, which only show two figures on the boat. Moreover, it is strange that Tew has no reaction to the murder of his father in front of him, although that paternity is in doubt; Tew is elsewhere called the son of Weden (*Skm* 16), so that Hymer may perhaps be his stepfather. This would reflect the common motif of a god mating with a beautiful ettin-woman, e.g. in *Skm*.

Style

When speaking of a composite poem, one must distinguish between a text where several separate works have been put together mostly unchanged and a text composed by a single author drawing from multiple sources. A likely example of the former is *Háv*, but *Hym* undoubtedly belongs to the latter category. It has a distinct style and meter throughout which is unlike anything else

in the Poetic Edda; indeed, the sharpest contrast is with the poem most similar content-wise, *Þrk*. Where *Þrk* is written in a rustic style with fairly loose *Ancient-words-law* meter and few kennings, *Hym* uses an unusually strict meter and is filled with kennings, difficult grammatical constructions, and highly unnatural word order (see especially sts. 16, 20, and 39).

These are all traits one associates more closely with Scaldic poetry in intricate measures like *Court-recited meter* than Eddic poetry in *Ancient-words-law*, and it seems clear that the anonymous poet of *Hym* had some training in the Scaldic art and was familiar with compositions in that genre. Two kennings (17/4a *brjótr berg-Dana*, 22/4 *umb-gjörð allra landa*) are even shared identically with Scaldic poems in *Court-recited meter*.

Meter

The meter of *Hym* is *Ancient-words-law*, but of a more strict variant than any other Eddic poem; this is especially true when it comes to the count and weight of syllables. The poet also has a notable preference for lines of types A1s, C, and D, where the first two syllables are heavy and the third one is light, e.g. 1/4b *ør-kost hvera* (type A1s), 1/2a *ok sumbl-samir* (type C), and 2/4b *opt sumbl gora* (type D). For the ambiguity between A1s and D see Suzuki (2014:116–119).

This preference probably explains his tendency to place the two-syllable preposition *fyrir* ‘before, in front, (up) ahead’ at the end of the b-verse (never the a-verse), which he does 6 times—more frequently than in any other *Ancient-words-law* poem of the Poetic Edda.

The Lay of Hymer

- 1 Ár val-tívar · vęiðar nómu
2 ok sumbl-samir · áðr saðir yrði,
hristu tęina · ok á hlaut sęu,
4 fundu at Eęgis · ør-kost hvera.

[R 13v/26, A 5v/25]

Of yore the slain-Tews <Gods> had caught game,
and assembled at the simble before they might eat
they shook the twigs and looked at the leat;
they found at Eage’s a great choice of cauldrons.

2 áðr saðir yrði ‘before they might eat’ | Lit. “might become sated”.

3 hristu tęina · ok á hlaut sęu ‘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 *HGoodS* 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 Eage’s.

- 2 Sat **berg-búi** · **barn-tęitr** fyrir, [R 13v/28, A 5v/27]
 2 **mjök** glíkr **męgi** · **Miskur**-blinda,
 lęit í **augu** · **Yggs** barn í þrá:
 4 „þú skalt **ęsum** · **opt** sumbl gęra!“

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!⁷⁴”

4 gęra ‘make’ | *gefa* ‘give’ A

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”.

⁷⁴Having seen that Eagre has a great store of cauldrons, Thunder orders him to brew ale for the feasts of the Eese.

- 3 **Qnn** fekk **jętni** · **orę**-bęinn halr, [R 13v/31, A 5v/29]
 2 **hugęi** at **hefndum** · **hann** nęst við goę,
 baę **Sifjar** ver · **sęr** fęra hver,
 4 „þann's ek **ęllum** **ęl** · **yęr** of hęita.“

Great toil for the ettin the word-peevisish 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.⁷⁵”

4 ęl ‘ale’ | Often drunk by the gods at their feasts; see *Grm* 37/6 and note.

⁷⁵Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Eese.

- 4 Né þat **męttu** · **męrir** tívar [R 14r/1, A 5v/30]
 2 ok **ginn-ręin** · of **geta** hver-gi,
 unds af **tryggęum** · **Týr** Hlórrięa
 4 **ęst-ráę** mikit · **ęinum** sagęi:

That one could not the renowned Tews
 and the yin-Reins anywhere get hold of—

until, out of loyalty, Tew to Loride (= Thunder)
a great loving counsel in private told:

- 5 „Býr fyr **austan** · **É**li-vága [R 14r/3, A 6r/2]
2 **h**und-víss **H**ymir · at **h**imins enda,
á **m**ínn faðir · **m**óðugr ketil,
4 **r**úm-brugðinn hver · **r**astar djúpan.“

“Dwells to the east of the Ilewaves
the hundred-wise Hymer, at heaven’s end.⁷⁶
Owns my father [= Hymer], fierce, a kettle:
a size-famed cauldron one rest deep.”

4 **r**úm-brugðinn | *rumbrygðan†* A

2 hund-víss ‘hundred-wise’ | Alternatively ‘hound-wise’; the prefix simply means “very”.

⁷⁶According to *Vǫlpa* 31 the Ilewaves were the poisonous wild rushes from which the ettins emerged, and so it makes sense that they would be found in the east, where the ettins dwell. That Hymer should dwell even to the east of them then illustrates his unusual ettin-ness.

- [Þórr kvað:] 6 „Veitst, ef þiggjum · þann lög-velli?“ [R 14r/4, A 6r/4]
[Týr kvað:] 2 „Ef, **vinr**, **v**élar · **v**it gørvum til!“

“Knowest thou if we will receive that liquid-boiler [CAULDRON]?” —
“If, friend, we two make use of wiles!”⁷⁷

⁷⁷Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

- 7 Fóru **drjúgum** · **d**ag þann framan [R 14r/5, A 6r/4]
2 **Á**sgarði frá · unds til **E**gils kvómu;
hirði **h**afra · **h**orn-gøfgasta;
4 **h**urfu at **h**øllu · es **H**ymir átti.

They journeyed far from the beginning of the day,
away from Osyrd, 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 frálíga* ‘swiftly at day’ **A** ² Egils ‘Eyel’ | so **R**; *Égis* ‘Eagre’ **A**.

² Egils ‘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 **M**ogr fann ǫmmu, · **m**jök leiða sér, [**R** 14r/7, **A** 6r/6]
² **h**aðði **h**oðða · **h**undruð níu,
 en ǫnnur gekk · **a**l-gullin framm
⁴ **br**ún-hvít **b**era · **b**jór-veig syni:

The lad [= Tew] found his grandmother very loathsome;
 of heads she had nine hundred.
 But another woman, all-golden, walked forth,
 white-browed, bringing a beer-draught for [her] son [= Tew]:

² haðði hoðða · hundruð níu ‘of heads she had nine hundred’ | Malformed bodies, especially with a deviant number of body parts, are typical of ettins. Other examples include a three-headed thurse in *Skm* 31, the nine-headed ettin Thriwold (Bragi Frag 3 in SkP 3), and the eight-armed Starked Eeldreng. Cf. Introduction and st. 35 below.

³ 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 **j**otna · **e**k vilja’k ykk
² **h**ug-fulla tvá · und **h**vera sętja;
 es **m**inn fríi · **m**orgu sinni
⁴ **g**løggr við **g**ęsti · **g**orr 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 | *hvgfulla hvgfulla* **R** ³ fríi ‘lover’ | so **R**; *faðir* ‘father’ **A**

⁴ gløggr ... hugar ‘stingy ... mood’ | Ettins are characteristically inhospitable, in stark opposition to the Old Germanic social norms; see Introduction to the poem above. This statement foreshadows the later hunting expedition starting at st. 16 below.

10 En **v**á-skapaðr · **v**arð síð-búinn, [**R** 14r/11, **A** 6r/9]

- 2 harð-ráðr Hymir, · heim af veiðum;
gekk inn í sal, · glumðu jöklar,
4 vas karls, es kom, · kinn-skógr frørin.

And the misshapen one was come late,
hard-minded Hymer, home from the hunt.
He entered the hall; icicles clattered;
on the churl who came was the cheek-shaw [BEARD] frozen.

1 síð-búinn ‘come late’ | om. A

3 jöklar ‘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:]

- II „Ves þú heill, Hymir, · í hugum góðum!
2 Nú ’s sonr kominn · til sala þínna,
sá’s vit vettum · af vegi lönnum;
4 fylgir hönnum · Hróðrs and-skoti,
vinr ver-liða; · Véurr heitir sá.

[R 14r/13, A 6r/11]

“Be thou hale, Hymer, in good spirits!
Now the son has come to thy halls,
he whom we awaited, from a long way off.
Him follows the Rooder’s opponent [= Thunder],
the friend of manly retinues—Wighward is he called.

1 Ves þú heill, ... í hugum góðum! ‘Be thou hale ... in good spirits!’ | A formulaic greeting; cf. the almost identical greeting in *N B380* (edited below under Galders). Further afield cf. the type exemplified by *Beow* 407a: *Wæs þú, Hróðgár, hál* ‘Be thou, Rothgar, hale!’

5 Véurr ‘Wighward’ | The guardian of wighs (sanctuaries), a name of Thunder.

- 12 Sé þú hvar sitja · und salar gaffi,
2 svá forða sér, · stendr súl fyrir.“
Sundr stökk súla · fyr sjón jötuns,
4 en allr í tvau · áss brotnaði.

[R 14r/15, A 6r/13]

See where they sit beneath the hall’s gable:
so they save themselves—a column stands before [them]!”
The column burst apart before the ettin’s gaze,
and all in two the roof-beam broke.

2 forða sér | forðask A 2 súl 'column' | *ʃsolʃ* A 4 allr | emend.; áðr 'earlier, before that' RA. TODO: elaborate, mention Finnur

- 13 Stukku áttá, · en ęinn af þeim [R 14r/17, A 6r/15]
 2 hverr harð-sleginn · heill af þolli;
 framm gingu þeir, · en forn jötunn
 4 sjónum leiddi · sinn and-skota.

Eight [cauldrons] burst, but one of them,
 a hard-forged cauldron, [came] whole off its peg.⁷⁸
 Forth they went, but the ancient ettin
 with his gaze tracked his opponent.

⁷⁸Nine cauldrons were hanging from the roof-beam supported by the column. Eight of them broke; we may presume that the one that remained whole was the one the gods had come to get.

- 14 Sagði-t hǫnum · hugr velt þá's sá [R 14r/19, A 6r/16]
 2 gýgjar gróti · á golf kominn,
 þar vǫru þjórar · þrír of tǣknir,
 4 það senn jötunn · sjóða ganga.

His heart did not please him when he saw
 the gow's distresser [= Thunder] come on the floor.
 There were three bulls a-taken:
 the ettin bade them at once go cooking.

2 gróti 'distresser' | *gǣti* 'keeper, warder' A 4 senn 'at once' | *sun* '[his] son [= Tew]?' A

1 Sagði-t hǫnum · hugr velt 'His heart did not please him' | Lit. 'his heart did not speak well to him'.

- 15 Hvern létu þeir · hǫfði skemra [R 14r/21, A 6r/18]
 2 auk á sęyði · síðan bǫru,
 át Sifjar verr · áðr sofa gingi,
 4 ęinn með ǫllu · ǫxn tvá Hymis.

Each one they let shorten by a head,
 and onto the cooking-pit then did bear:
 Sib's husband [= Thunder] ate—before he might go sleep—
 alone by himself two of Hymer's oxen.

3–4 át ... Hymis. ‘Sib’s ... oxen.’ | Cf. *Þrk* 24 for another instance of Thunder’s great eating, which curiously also uses the kenning *Sifjar verr* ‘Sib’s husband [= Thunder]’.

- 16 Þótti hǫrum · Hrunnis spjalla [R 14r/23, A 6r/19]
 2 verðr Hlórriða · vǽl full-mikill,
 „munum at aptni · ǫðrum verða
 4 við vǽði-mat · vér þrír lifa.“

To Rungner’s hoary friend [= Hymer] did seem
 Loride’s <Thunder’s> eating far too great;
 “the next evening we three will
 on game-meat have to live.”

1–4 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 ǫðrum aptni munum vér þrír verða lifa við vǽði-mat*, where *verða* ‘have to, must’ is used like its modern German cognate *werden*.

- 17 Véurr kvaðsk vilja · á vág róa, [R 14r/24, A 6r/21]
 2 ef ballr jǫtunn · bǽitur gǿfi.
 „Hverf þú til hjarðar, · ef hug trúir,
 4 brjótr berg-Dana, · bǽitur sókja.

Wighward called himself willing to row on the wave,
 if the stubborn ettin might give pieces of bait.
 “Turn to the herd—if thou trust in thy heart,
 O breaker of boulder-Danes [ETTINS > = Thunder]—to seek pieces of bait.

3 hjarðar | *ballar* 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 above) 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 Þess vǽntir mik, · at þér myni-t [R 14r/26, A 6r/23]
 2 ǫgn at oxa · auð-fęng vesa.“

4 Sveinn sýsliga · sveif til skógar,
þar's oxi stóð · al-svartr fyrir.

I think that the baits from the ox
will not be an easy catch for thee!—
The swain [= Thunder] swiftly turned to the wood,
where an ox stood, all-black, ahead.

1 véntir mik | so A; vénti ek R 1 myni-t 'will not' | so A; myni 'will' R. The A reading is preferable since it makes this the first of Hymer's several challenges of strength to Thunder, which the god, to the ettin's humiliation, easily accomplishes.

3 Sveinn 'The swain' | Thunder was in the shape of a young (prepubescent) boy, a detail which is also found in *Gylf* 48; see Introduction to the poem.

4 oxi ... al-svartr 'ox ... all-black' | Formulaic, also occurring 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 höfuðit ok fór með til sjávar*. 'He took the greatest ox, which was called Heavenrid, and tore off its head and went with it to the sea'.

19 Braut af þjóri · þurs ráð-bani
2 hǫ-tún ofan · horna tveggja.
„Verk þikkja þín · verri myklu
4 kjóla valdi · an kyrr sitir.“

[R 14r/28, A 6r/24]

From the bull broke the thurse's death-planner [= Thunder]
the high meadow of the two horns [HEAD] from above.—
“Worse by far thy works do seem
to the wielder of ships [= Hymer = me] than if thou didst sit calm!”

(A new scene; 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.)

20 Bað hlunn-gota · hafra dróttinn
2 átt-runna apa · útar fóra,

[R 14r/30, A 6r/26]

4 en **sá** jǫtunn · **sína** talði,
 lítla fýsi · **lengra** at róa.

The Lord of He-goats [= Thunder] bade the kinsman of the ape [ETTIN = Hymer]
 push the launcher-steed [BOAT] further out,
 but that ettin told of his
 scarce wish to row longer.

2 átt-runni | *†atrænn†* A 3 talði | *milldi* corr. A 4 lengra at róa | metr. emend.; *at róa lengra* RA

2 apa ‘ape’ | The specific sense of *api* ‘ape’ is uncertain. It seems to generally refer to a fool, but see Index.
 3–4 en ... róa. ‘but ... longer.’ | Thunder’s humorous humiliation of Hymer continues with the snide ettin
 now forced to row against his will.

21 Dró **mérr** Hymir · **móðugr** hvali
 2 **ęinn** á **ęngli** · **upp** senn tváa;
 en **aptr** í skut · **Óðni** sífjaðr
 4 **Véurr** við **vélar** · **vað** gęrði sér.

[R 14r/31, A 6r/27]

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 mérr ‘famous’ | so R; *męirr* ‘more, further’ A

1 hvali | A rare acc. pl. form also occurring in 26/2b.

22 **Eęnði** á **ęngul** · **sá’s** **ęldum** bergr,
 2 **orms** **ęin-bani** · **oxa** hęfði;
gęin við agni · **sú’s** **goð** fía
 4 **umb-gjörð** neðan · **allra** landa.

[R 14v/1, A 6r/29]

Baited on the hook he who rescues men [= Thunder]—
 the Wyrms’ lone slayer—the ox’s head.
 Snapped at the bait the one whom the Gods hate [= Middenyardswyrm]—
 the engirdler of all lands—from below.

3 agni ‘bait’ | so A; *ęngli* ‘hook’ R

4 umb-gjörð ... allra landa ‘engirdler of all lands’ | Also found in a fragment by Alewigh Snub (SkP: Qlv Þórr) quoted in *Skm* 11: *Östisk allra landa · umb-gjörð ok sonr Jarðar*. ‘The engirdler of all lands and the son of Earth surged.’ Cf. also the Wyrms-kenning in Brage’s fragment quoted in the same chapter (SkP: Bragi Þórr 3): *endi-sēðr allra landa* ‘boundary-saith of all lands’.

The poetic juxtaposition between the Storm-god and the Wyrms may be very old; cf. *RV* 1.32.13c: *Índraś ca yád yuyudbátay Ábiś ca* ‘When Indra and the Wyrms (*ábi*) fought each other.’

- 23 Dró djarf-liga · dáð-rakkr Þóurr [R 14v/3, A 6v/1]
 2 orm eitr-fáan · upp at borði;
 hamri kníði · hól-fjall skarar
 4 of-ljótt ofan · ulfs hnit-bróður.

Bravely pulled deed-ready Thunder
 the venom-gleaming Wyrms up on the gunwale.
 With the hammer he struck the high mountain of hair [HEAD]—
 very hideous, from above—on the Wolf’s clash-brother [= Middenyardswyrms].

1 Þóurr ‘Thunder’ | Out of 8 three-syllable lines in *Hym*, this is the only one which is present in both R and A, and which cannot easily be emended by restoring an hiatus form. In the quite strict meter (see Introduction above) observed by the poet we should expect a disyllabic form in this spot, and this may be had if we restore an archaic *Þóurr or *Þóarr. This form is less secure than other hiatus forms, but is also required by the meter of *Hym* 28/2b below and *Þdr* 2/2b. This issue is treated in depth by Haukur Þorgeirsson (2023).

3 hól-fjall skarar ‘high mountain of hair [HEAD]’ | A rather unfitting kenning, since serpents do not have hair.

- 24 Hraun-golkn hrutu, · en hólkn þutu, [R 14v/5, A 6v/2]
 2 fór hin forna · fold öll saman;
 [...]
 4 sökðisk síðan · sá fiskr í mar.

The desert-monsters [ETTINS] bounded and the bedrock resounded;
 the ancient earth moved all at once.
 [...];
 sank thereafter that fish [= Middenyardswyrms] into the sea.

1 hrutu | so A; *hlumðu* ‘dashed’ R.

¹ Hraun-gǫlkn ‘The desert-monsters’ | Both mss. have *hrēin-*, which may mean either ‘clean’ or ‘reindeer’, neither of which fit. On the other hand *braun ONP*: ‘stone/barren area, wasteland; lavafield’ is well attested in Scaldic kennings for ettins. The precise meaning of *galkn* ‘monster’ (plural *gǫlkn*) is unclear; but it is attested in three Scaldic verses, always in kennings of the type “troll-woman of the shield [AXE]”. While the mss. spelling ‘*galkn*’ (norm. *gálkn*) could reflect either singular and plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrm, refuting the interpretation of Larrington (2014): “the sea-wolf shrieked”.

¹ *hrutu* | The **A** reading is preferred since it has the metrically required short root syllable. End rhyme is used elsewhere in the poem (st. 3/3).

³ [...] | It is very likely that a line is missing here, since the stanzas in the poem otherwise consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder’s fishing line, so that is probably what has been lost.

For the reader’s enjoyment, based on other poets and *Gylf* 48, the translator has composed the following variant lines: *unds vinr Hrungnis · vǫð Þórs of skar* ‘until the friend of Rungner [= Hymer] Thunder’s fishing-line did cut’; *unds fǫlr Hymir · fekk á saxi* ‘until pale Hymer grasped the knife’.

⁴ *fiskr* ‘fish’ | The Middenyardswyrm may also be called a fish in *Grm* 21; see note there. In Scaldic sources it is often called a saithe (*seiðr*).

25 Ó-tęitr jǫtunn, · es aþtr røru, [R 14v/6, A 6v/3]
² [...]
 svá’t ár Hymir · ękki męlti,
⁴ vęifði røði · 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 ęr* ‘so that by the oar’, but this burdens the strict meter. For this sense of *ár* cf. *Skm* 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 bring home the whales to the farm,
 or our float-buck [BOAT] do fasten.⁷⁹”

⁷⁹Hymer tells Thunder who, having let go of the Wyrn, has nothing to show for the trip, that he can accomplish something half as great as the pulling of the whales if he carries them home and ties the boat by the shore.

- 27 Gekk Hlórriði · greip á stafni
 2 vatt með austri · upp lög-fáki;
 ęinn með ęrum · ok með aust-skotu
 4 bar til bōjar · brim-svín jōtuns
 ok holt-riða · hver í gegnum.

[R 14v/9, A 6v/6]

Loride (= Thunder) went, grasped the stern,
 hurled up the lake-nag [BOAT] with the bilge-water.
 Alone with the oars and the bilge-bucket
 he bore to the farm the ettin's brim-swines [WHALES],
 even through the spring of woodland ridges.

1 á | til á R 5 holt-riða | þholtribaþ 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 jōtunn · umb afr-endi,
 2 þrá-girni vanr, · við Þór sęnti,
 kvað-at mann ramman, · þótt róa kynni,
 4 krøptur-ligan, · nema kalk bryti.

[R 14v/12, A 6v/7]

And still the ettin, used to stubbornness,
 over strength of hand with Thunder flyted.
 He called no man strong—although he could row,
 mightily—unless he broke the chalice.

1 Ok | Enn A

1–4 ALL | Even after witnessing numerous great feats of strength Hymer still refuses to admit Thunder's superiority. He now insists on challenging him to break his indestructible chalice.

- 29 En Hlórriði, · es at hōndum kom,

[R 14v/14, A 6v/9]

2 brátt lét bresta · bratt-stein glęri,
sló sitjandi · súlur í gognum;
4 bóru þó heilan · fyr Hymi síðan,

But Loride (= Thunder) when it came to his hands
impatiently crushed steep stone with the glass.
He struck right through the standing columns,
still was it brought whole before Hymer thereafter,

2 bratt-stein glęri ‘steep stone with the glass’ | He probably broke the stone columns in Hymer’s house with the 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 unds þat hin fríða · friðla ķęndi
2 ęst-ráð mikit, · ęitt es vissi,
„drep við haus Hymis, · hann ’s harðari,
4 kost-móðs jętuns, · kalki hverjum.“

[R 14v/16, A 6v/10]

until the handsome mistress [Tew’s mother] gave
a great loving counsel, the one she knew:
“Strike against Hymer’s skull! It’s harder—
the choice-weary ettin’s—than any chalice.”

1–2 unds ... vissi, ‘until ... knew:’ | Harkening back to st. 4.

4 kost-móðs ‘choice-weary’ | The gods have destroyed eight of his nine cauldrons, eaten his choicest food, and slain his finest bull.

31 Harðr reįs á kné · hafra dróttinn,
2 fęrðisk allra · í ás-męgin;
heill vas karli · hjalm-stofn ofan,
4 en vín-ferill · valr rifnaði.

[R 14v/18, A 6v/12]

Hard on the knee rose the Lord of He-goats [= Thunder],
brought himself to his highest Os-might.—
Whole on the churl [= Hymer] was the helm-stump [HEAD] above,
but the round wine-track [CHALICE] did rend apart.

1 reįs | om. A

2 *fórðisk allra · í ás-megin* ‘brought himself to his highest Os-might’ | The exact meaning of this is not clear, but a likely reading is that Thunder brings himself into his true form as the mighty, red-bearded man; recall that he was previously in the shape of a young boy (st. 18). Cf. *Gylf* in its description of Thunder attempting to pull up the Wyrms: *Þá varð Þórr reiðr ok fórðist í ás-megin* ‘Then Thunder turned wroth and drew himself into his Os-might’ and the Eddic fragment about Thunder’s journey to Garfrith.

[Hymir kvað:]

32 „Morg væt’k mēti · mér gingin frá,
2 es kalki sé’k · fyr knéum hrundit,
karl orð of kvað: · „kná’k-at segja
4 aptr éva-gi: · þú ’st ǫlðr of heitt.”

[R 14v/20, A 6v/13]

“I know many treasures are gone from me,
when I see the chalice thrown before [my] knees!”—
The churl [= Hymer] spoke words: “I cannot say
ever again: ‘Thou art, ale, well warmed!’

2 es | om. R 2 fyr | *fyr* R

3–4 kná’k-at ... of heitt. ‘I cannot ... warmed!’ | Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. This is ironic since it was he who challenged Thunder to break it in the first place.

33 Þat ’s til kostar · ef koma mēttið
2 út ór óru · ǫl-kjól hofi.“
Týr leitaði · tysvar hróra;
4 stóð at hvóru · hverr kyrr fyrir.

[R 14v/22, A 6v/15]

It would be choicest if ye might take
out from our hall the ale-vessel [CAULDRON].”
Tew attempted, twice, to move it—
each time stood the cauldron still ahead.

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 þręmi

[R 14v/24, A 6v/16]

2 ok í gognum stęig · golf niðr í sal;
 hóf sér á hofuð upp · hver Sifjar verr,
 4 en á hēlum · hringar skullu.

The father of Moody [= Thunder] grasped the brim,
 and stepped down through the floor in the hall.⁸⁰
 Sib's husband [= Thunder] heaved the cauldron up on his head,
 but by his heels the rings clattered.

4 hringar skullu ‘the rings clattered’ | i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *beyrði til hōddu, 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.

⁸⁰In the account of *Gylf* Thunder is said to have stepped through the boat when trying to pull up the Middenyardswyrm. This detail is also seen on the carving of the Altuna stone from Uppland, Sweden; it may have been transposed to this place in the narrative. TODO.

35 Fóru-t lęgi, · áðr líta nam
 2 aptr Óðins sonr · ęinu sinni;
 sá ór hreysum · með Hymi austan
 4 folk-drótt fara · fjol-hofðaða.

[R 14v/26, A 6v/18]

They journeyed not for long before Weden's son [= Thunder]
 took to look back a single time.
 He saw out of stone-heaps with Hymer from the east
 a war-troop coming, many-headed.

4 folk-drótt ... fjol-hofðaða ‘war-troop ... many-headed’ | The adjective *fjöl-hofðaðr* means ‘many-headed, polyecephalic’ 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,
 2 vęifði Mjöllni · morð-gjörnum framm,
 ok hraun-hvala · hann alla drap.

[R 14v/28, A 6v/19]

He heaved from his shoulders the cauldron, standing;
 swung the murder-eager Millner forth,
 and the desert-whales [ETTINS] all he slew.

2 morð-gjörnum ‘murder-eager’ | By this adjective the poet gives the Hammer something of a life of its own. For this notion cf. *Skm* 43, where the Hammer is said to always return to Thunder when thrown, and the numerous amulets where the Hammer is given eyes, most famously the Scanian silver amulet from Claes Kurck’s collection (106659 HST).

- 2 37 Fóru-t lęgi, · áðr liggja nam [R 14v/30, A 6v/21]
 hafr Hlórriða · half-dauðr fyrir,
 vas skęr skøkuls · skakkr á beini,
 en því hinn lę-vísi · Loki of olli.

They journeyed not for long before Loride’s (= Thunder’s) he-goat took to lie half-dead ahead.

The colt of the cart-pole [GOAT] was halt in the leg, and that the guile-wise Lock had caused.

3 skęr | emend. from meaningless *þskirrþ* RA

1–4 ALL | The detail of Thunder’s halt goat is also found in *Gylf* 44:

Thunder and Lock were on the way to visit Outyards-Lock and stayed the night 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 onto 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 myth where Lock had a part to play in the halting of the goat, perhaps by encouraging Thelve to pry the bone open. Since the goats were previously (st. 7) left with the farmer Eysel, he may be identical to the farmer in *Gylf*.

- 2 38 En ér hęyrt hafð, · hęrr kann umb þat [R 14v/32, A 6v/22]
 goð-mólugra · gęrr at skilja,
 hęr af hraun-búa · hann laun of fekk,
 4 es bęði galt · bęrn sín fyrir.

But ye have heard—about that can each god-speaking man more clearly discern— which repayments *he* [Thunder] from the desert-dweller [ETTIN = the farmer] got when he paid up both his children for it.

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 poetry with which this poem shares several traits; see Introduction above.

1–2 hverr ... goð-mólugra ‘each god-speaking man’ | Literally “each of the god-speaking ones”. *goð-mólugr* ‘god-speaking’ is an hapax, but easily understood as “learned in the (lore of) the gods”.

- 39 Þrótt-öflugr kom · á þing goða
 2 ok hafði hver, · þann’s Hymir átti;
 en véar hverjan · vǫl skulu drekka
 4 ǫlðr at Égis · ǣtt hǫr-męitið.

[R 15r/1, A 6v/24]

The valour-strong man [= Thunder] came to the Thing of the Gods,
 and had the cauldron which Hymer had owned,
 and the Wighers <Gods> well shall drink
 an ale-feast at Eagre’s, each flax-cutting [FALL?].

4 ǣtt hǫr-męitið ‘an ... flax-cutting’ | The latter word is an *hapax* and very obscure. La Farge and Tucker (1992) give several suggestions based on WINTER-kennings of the type “harm of the snake”, viz. *ǣitr-hǫr-męitir* ‘poison-rope-cutter [SNAKE > WINTER]’, *ǣitr-orm-męiðir* ‘poison-worm-injurer’ [WINTER]. A solution without emendation is to read *ǣitt* ‘one’ n. acc. sg. as modifying *ǫlðr* n. acc. ‘ale-feast’, and *hverjan* masc. acc. sg. ‘every’ as modifying *hǫr-męitiðr* masc. acc. ‘flax-cutting’, a compound made up of *hǫrr* ‘flax, cord’ and *męita* ‘to cut’. The whole thing might refer to an obscure harvest festival and give the poem something of an etiological purpose. If this interpretation is correct it is not unlikely that *Hym* was originally composed for performance at such a festival.

Flyting of Lock (*Lokasenna*)

Dating (Sapp, 2022): C10th (0.965)

Meter: *Leeds-meter*

Introduction

The **Flyting of Lock** (*Lok*) is only preserved in **R**, where it follows *Hym* and comes before *Þrk*. In **R** it is tied together with *Hym* by the prose passage “From Eagre and the Gods”, but the two poems are certainly distinct compositions, for they are drastically different in style and meter, and *Hym* stands alone in **A**.

The author of *Gylf* seems to have had access to an alternate version of the poem, for in ch. 20 he cites the following stanza attributed to Weden, where l. 1 corresponds to st. 21/1, l. 2 to st. 47/2, and ll. 3–4 to st. 29/3–4.

2 „Órr est, Loki, · ok ør-viti,
hví né lętsk-a þú, Loki?
ørr-løg Frigg · hygg at qll viti
4 þótt hōn sjølf-gi segi.“

“Mad art thou, Lock, and out of wits,
why holdest thou not back, O Lock?
All orlays I think that Frie might know,
though she tell them not herself.”

The poem has been interpreted as blasphemous (TODO: elaborate), but there is nothing in the language to suggest a late dating.

From Eagre and the Gods (*Frá Égi ok goðum*)

P1 Égir, er ǫðru nafni hét Gyimir, hann hafði búið ásum ǫl þá er hann hafði
 2 fengit ketil inn mikla sem nú er sagt. Til þeirar veitslu kom Óðinn ok
 Frigg kona hans. Þórr kom eigi því at hann var í austr-vegi. Sif var þar,
 4 kona Þórs; Bragi, ok Íðunn kona hans. Týr var þar, hann var ein-hendr;
 Fenrisulfr sleit hönd af hánnum, þá er hann var bundinn. Þar var Njörðr
 6 ok kona hans Skaði; Freyr ok Freyja; Víðarr son Óðins. Loki var þar, ok
 þjónustu-menn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa.

Eagre, who by another name was called Gymer—he had prepared an ale-feast for the Eese when he had got the great kettle as is now told.⁸¹ To that gathering came Woden 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.⁸² Nearth was there and his wife Shede; Free and Frow; Wider the son of Woden. Lock was there, and the servants of Free, Bew and Beal. A multitude of Eese and Elves⁸³ were there.

⁸¹See the immediately preceding *Hym*.

⁸²This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer.

⁸³A formulaic expression, see Eese and Elves.

P2 Égir átti tvá þjónustu-menn, Fimafengr ok Eldir. Þar var lýsi-gull haft
 2 fyr elds-ljós; sjálft barsk þar ǫl. Þar var griða-stadr mikill. Menn lofuðu
 mjök hversu góðir þjónustu-menn Égis vóru. Loki mátti eigi heyra þat,
 4 ok drap hann Fimafeng. Þá skóku ésir skjöldu sína ok óptu at Loka, ok
 eltu hann braut til skógar, en þeir fóru at drekka. Loki hvarf aptr ok hitti
 6 úti Eldi; Loki kvaddi hann:

Eagre had two servants, Femfinger and Elder. There glowing gold was used instead of fire; the ale there carried itself. It was a great grith-place there.⁸⁴ The men greatly praised how good the servants of Eagre were; Lock could not stand to hear that, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock,⁸⁵ and drove him away to the forest, and they went [back] to drinking. Lock turned back around and met Elder outside. Lock greeted him:

⁸⁴A place wherein all violence was forbidden, see Index.

⁸⁵Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: “He screams three nothing-screams TODO”.

The Flyting of Lock

1 „Seg þú þat, Ełdir, · svá’t ęinu-gi
2 feti gangir framarr,
hvat hér inni · hafa at ęl-mólum
4 sig-tíva synir.“

“Tell this, O Elder, so that thou not
take one step further:
What here within they say over the ale
the sons of the victory-Tews [GODS].”

1–2 svá’t ... framarr ‘so that ... further’ | Shared with *Háv* 38.

3 hafa at ęl-mólum ‘they say over the ale’ | Lit. “they have for their ale-speeches”.

Ełdir: 2 „Of vöpn sín dóma · ok of víg-risni sína
2 sig-tíva synir;
ása ok alfa, · es hér inni eru,
4 mann-gi’s þér í orði vinr.“

“Of their weapons they speak, and of their battle-prowess,
the sons of the victory-Tews [GODS].
Of the Eese and Elves which are here within
none is thee a friend in words.”

4 mann-gi’s þér í orði vinr. ‘none is thee a friend in words.’ | I.e., “nobody says anything good about you.”

The alliteration here is notable, and also occurs in st. 10 (*Viðarr* : *ulfr*, see note there). There are no signs of corruption, and so there are two possible explanations. Either (1) the semi-vowel *v* (/w/) is participating in vowel-alliteration with *o*— such alliteration between *v* and true vowels is never encountered in Scaldic poetry, but there are some examples from Eddic styles—or (2) the poem (or the relevant lines) was composed before the North Germanic loss of *v* before rounded vowels. (2) finds support in the notable fact that in both the present st. and st. 10 the words *orð* ‘word’ and *ulfr* ‘wolf’ originally began with *v*; in the case of the word *ulfr* this consonant is attested in old Scandinavian runic inscriptions. For metrical reasons the lines must postdate the syncope of most unstressed short vowels, but on the basis of the three closely related C7th runestones from Blekinge (DR 357–359, from Stentofte, Gummarp, and Istaby) the loss of *w* before rounded vowels is shown to have occurred later; so DR 359 **haþuwulaf** *Hapuwul^afr*. If the alliteration indeed should fall on *v*, this would not require dating the whole *Lok* to the late Proto-Norse period (indeed, according to the analysis done by Sapp (2022), it is not even the linguistically oldest poem preserved); the older forms could, for instance, reflect archaic poetic formulae.

A C7th Proto-Norse form of this c-line might be: **mann-gí's þér in worðé winir*.

Loki kvað:
 3 „Inn skal ganga · **É**gis hallir í
 2 á þat sumbl at séa,
 3 **j**öll ok **ó**fu · fóri'k ása sonum
 4 ok blænd'k þeim svá męini mjoð.“

“In shall I go Egre’s halls into,
 on that simble for to see.
 Scorn and hatred I bring the sons of the Eese,
 and I mix for them so the mead with harm.”

2 sumbl ‘simble’ | The Germanic word for “feast, banquet”.

3 jöll ok ófu ‘scorn and hatred’ | Two rare words to which the present translation hardly does justice. The former occurs nowhere else, while the latter only otherwise occurs in *Sigsk* 33. They have been interpreted in a variety of ways: CV sees the first word as *jóll* ‘wild angelica’, whereas the second is taken to be an error for *áfr* (“a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats”). TODO: What do other editors say? Esp. Kommentar.

4 blænd'k ... męini mjoð ‘I mix ... the mead with harm’ | Formulaic, cf. *Sigrdr* 8 (and others TODO).

Elldir kvað:
 4 „Veitst, ef inn gęngr · **É**gis hallir í
 2 á þat sumbl at séa,
 3 hrópi ok rógi · ef ęyss á holl ręgin,
 4 á þér munu þau þerra þat.“

“Thou knowest if in thou wilt go Egre’s halls into,
 on that simble for to see—
 if slander and strife thou pour on the hold Reins,
 on *thee* will they dry it off!”

Loki kvað: 5 „Veitst þat Ełdir, · ef ęinir skulum
 2 sár-yrðum sakask,
 auðigr verða · mun’k í and-svorum,
 4 ef þú męlır til mart!“

“Thou knowest that, Elder, if one-on-one we shall
 banter with wounding words,
 wealthy will I in my answers become,
 if thou speak too much!”

4 ef þú męlır til mart! ‘if thou speak too much!’ | Formulaic; cf. *Háv* 27.

P₃ 2 Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir váru, hverr inn var
 kominn, þögnuðu þeir allir.

Thereafter Lock went into the hall, but when those who were there before him saw who
 was come inside, they all turned silent.

Loki kvað: 6 „Þyrstr ek kom · þęssar hallar til
 2 Loptr of langan veg,
 ósu at biðja, · at mér ęinn gefi
 4 męran drykk mjaðar.

“Thirsty I came to these halls,
 Loft (= Lock), over a long way,
 to bid the Eese that they give me but one
 renowned drink of mead.

4 męran drykk mjaðar ‘renowned drink of mead’ | Formulaic language for describing mead; cf. *Háv* 105,
 140, *Skm* 16. TODO: more parallels.

7 Hví þęgið ér svá · þrungrin goð,
 2 at męla né meguð;
 sessa ok staði · vęlið mér sumbli at,
 4 eða hęitið mik heðan!“

Why shut up so, ye pressed Gods,
 that ye cannot speak?
 Choose seats and places for me at the simble,
 or call away me hence!”

3–4 sessa ... heðan! ‘Choose ... hence!’ | That is, “Cease your dallying; give me a seat or tell me to leave!”

Bragi: 8 „Sessa ok staði · veltja þér sumbli at
 2 ésir aldri-gi;
 því-at ésir vitu · hveim alda skulu
 4 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 hveim alda ‘which man’ | Here “person, being”. See note to *Vafþ* 55/6.

4 gamban-sumbl ‘gomben-simble’ | *gamban* ‘gomben’ being an obscure prefix which only occurs in *Lok*, *Skm* and *Hárb*. CV suggest it means something like “costly”.

[Loki:] 9 „Mant þat Óðinn, · es vit í ár-daga
 2 blendum blóði saman?
 ólvi þergja · létsk ęigi mundu,
 4 nema okkr vęri bōðum borit.“
 “Recallest thou, Weden, when we two in days of yore
 blended our blood together?
 Taste ale wouldst thou never do,
 unless it were for us both borne forth!”

[Óðinn:] 10 „Rís þú Víðarr · ok lát ulfs fōður
 2 sitja sumbli at,
 síðr oss Loki · kvęði lasta-stōfum
 4 Ęgis hōllu í.“
 “Rise thou, Wider, and let the Wolf’s father [= Lock]
 sit at the simble,
 lest Lock should greet us with words of vice
 in Eage’s hall.”

1 Rís ... fōður ‘Rise ... father’ | For the alliteration see note to st. 2. A C7th Proto-Norse form of the line might be: **Rís þú Víðarr · auk lát wulfs fōður*.

P4 Þá stóð Víðarr upp ok skenkti Loka, en áðr hann drykki, kvaddi hann
2 ásuna:

Then Wider stood up and poured a drink to Lock, but before he [= Lock] drank, he
greeted the Eese:

II „Heilir *é*sir, · heilar *ó*synjur
2 ok ǫll *g*inn-heilǫg *g*oð,
nema sá *é*inn *ó*ss · es *i*nnar sitr
4 Bragi *b*ekkjum á.“

“Hail the Eese! Hail the Ossens,
and all yin-holy Gods!⁸⁶
Save for that one os who sits further within:
Bray, on the benches.”

⁸⁶The first two half-lines are identical to the prayer *Sigrdr* 3–4. The prayer formula may actually have been used in Heathen toasts, where the second half of the stanza was used to ask for a boon. Lock subverts it by instead insulting one of the gods present, which would have come off as blasphemous to the Heathen audience.

[Bragi] kvað: I2 „Mar ok *m*éki · gef’k þér *m*íns féar
2 ok *b*ótir þér svá *b*augi Bragi,
síðr þú *ó*sum · *ó*fund of gjaldir;
4 *g*reṁ þú *é*igi *g*oð at þér!“

“Steed and sword I give thee of my own wealth,
and so restores thee Bray with a bigh,
lest thou repay the Eese with envy;
anger not the Gods against thee!”

I Mar ok méki ‘Steed and sword’ | Formulaic pair; see *Háv* 83/2.

[Loki] kvað: I3 „Jós ok *a*rm-bauga · munt *é* vesa
2 *b*eggja vanr Bragi,
*á*sa ok *a*lfa, · es hér *i*nni eru,
4 þú est við *v*íg *v*arastr,
ok *s*kjarrastr við *s*kot.“

“Of steed and arm-bighs both wilt thou always be
lacking both, O Bray!
Of the Eese and Elves which are here within,
thou art with war wariest
and shiest with shot.”

[Bragi] kvað: 14 „Veit’k, ef fyr **ú**tan véra’k, · svá sem fyr **i**nnan em’k,
2 **É**gis holl **o**f kominn,
 höfuð þitt · béra’k í **h**endi mér;
4 **l**it’k þér þat fyr **l**ygi.“

“I know if outside I were as inside I am
come into Eage’s hall,⁸⁷
that head on thee would I bear in my hands;
this I see for thy lie.”

4 *lit’k þér þat fyr lygi* | ‘*litt ec þer þat fyr lygi*’ **R**. A variety of emendations have been proposed for this line. Simplest would be *litt es þer þat fyr lygi* ‘that is little [punishment] for thee for lying’. Based on the similarity of *ē* (= *tt*) and *c* Finnur Jónsson (1932) gives *lykak þer þat fyr lygi* ‘so I would bring to thee for thy lie’.

⁸⁷As said in *P1*, the rule of grith (a truce of non-violence, even between enemies; see Index) applied inside the hall. Bray and the other gods are thus bound not to injure Lock.

[Loki] kvað: 15 „**S**njallr est í **s**essi, · skal-at-tu **svá** gæra,
2 **B**ragi **b**ekk-skrautuðr;
 vega þú gakk · ef **v**reiðr séir;
4 **h**yggsk vétr **h**vatr fyrir.“

“Valiant art thou in the seat; thou shalt not do so,
O Bray the bench-adorned!
Go to fight if thou art wroth;
the bold thinks not ahead.⁸⁸”

⁸⁸Lock attacks Bray’s excuse; a true brave would fight regardless of the grith.

[Íðunn] kvað: 16 „**B**ið ek, **B**ragi, · **b**arna sífjar duga
2 ok allra **ó**sk-maga,
 at þú **L**oka · kveðir-a **l**asta-stofum
4 **É**gis hollu **í**.“

“I bid thee, Bray, to respect the bond of children
and all beloved sons,
that thou not greet Lock with words of vice
in Eagre’s hall.”

[Loki] kvað: 17 „Þegi þú, Iðunn, · þik kveð’k allra kvinna
2 ver-gjarnasta vesa
 síðst þú arma þína · lagðir ítr-þvegna
4 umb þinn bróður-bana.“

“Shut up thou, Idun! Thee I call of all women
the most man-eager,
since thy clean-washed arms thou didst cast
about thy brother’s bane.”

[Iðunn] kvað: 18 „Loka ek kveð’k-a · lasta-stöfum
2 Égis hollu í;
 Braga ek kyrrri · bjór-reifan,
4 vil’k-at at it vręiðir vegisk.“

“I greet not Lock with words of vice,
in Eagre’s hall.
Bray I calm, made rowdy from beer—
I wish not that ye two wroth ones should fight.”

[Gefjun] kvað: 19 „Hví it ęsir tvęir · skuluð inni hér
2 sár-yrðum sakask?
 Lopts-ki þat vęit · at hann leikinn es
4 ok hann fjörg-vall fría.”

“Why shall ye two Eese here within,
with wound-words each other blame?
Loft (= Lock) knows not that he is being played,
and him TODO.”

[Loki] kvað: 20 „Þegi þú, Gefjun, · þęss mun’k nú geta

2 es þik glapði at gæði:
 sveinn inn hvíti · es þér sigli gaf
 4 ok þú lagðir lér yfir.“
 “Shut up thou, Giben! Of *him* will I now speak,
 who seduced thy senses:
 the white swain who gave thee a necklace,
 and thou cast o’er him thy leg!”

[Óðinn kvað] þat: 21 „Ørr est, Loki, · ok ør-viti,
 2 es þú fēr þér Gefjun at grēmi
 því-at aldar ør-løg · hygg at qll of viti
 4 jafn-gorla sem ek.“
 “Mad art thou, Lock, and out of wits,
 as thou earnest Giben’s anger against thee,
 for all the orlays of men I think she knows,
 just as clearly as I.”

1 Ørr ... ok ør-viti ‘Mad ... and out of wits’ | Formulaic, occurs at two other places (TODO). Cf. also st. 47 below.

[Loki] kvað: 22 „Þegi þú, Óðinn, · þú kunnir aldri-gi
 2 dęila víg með verum;
 opt þú gaft · þeim’s gefa skyldir-a,
 4 inum slévurum, sigr.“
 “Shut up thou, Weden! Thou couldst never
 deal out war midst men—
 oft hast thou given them thou shouldst not have given,
 the slower men, victory.”

[Óðinn] kvað: 23 „Veitst ef ek gaf · þeim’s gefa né skylda,
 2 inum slévurum, sigr,
 átta vetr · vast fyr jörð neðan
 4 kýr mólkandi ok kona
 ok hęfir þar bōrn of borit
 6 ok hugða’k þat args aðal.“

“Shut up thou, Frie! Thou art Firgyn’s maiden,
and has always been man-eager:
as [when] Wigh and Will, thou hadst, O Withrer’s wife,
both in thy bosom taken.”

[Frigg kvað:] 27 „Veitst ef inni ętta’k · Ẽgis hollum í
2 Baldri líkan bur
 út né kvémir · frá ása sonum
4 ok véri þá at þér vręiðum vegit.“

“Thou knowest, if within I owned, in Eagre’s halls,
a boy alike to Balder:
out came thou not from the sons of the Eese,
and thou wouldst be fought with wrath.”

[Loki kvað:] 28 „Ẽnn vill þú, Frigg, · at ek fleiri tēja
2 mína meín-stafi:
 ek því réð · es þú ríða sér-at
4 síðan Baldr at solum.“

“Still wilt thou, Frie, that I count more
of my harmful deeds:
I did plan that thou shouldst not see Balder
riding to the halls henceforth.”

[Fręyja kvað:] 29 „Ørr est, Loki, · es þú yðra telaar
2 ljóta leið-stafi;
 ør-løg Frigg · hygg at ȳll viti
4 þótt hón sjölf-gi sægi.“

“Mad art thou, Lock, when thou dost count
your ugly, loathsome deeds:
all orlays I think that Frie might know,
though she tell them not herself.”

[Loki kvað:] 30 „Þęgi þú, Fręyja, · þik kann’k full-gørva;

2 es-a þér vamma vant:
 ása ok alfa, · es hér inni eru,
 4 hværr hēfir þinn hór vesit.“
 “Shut up thou, Frow! I know thee full well—
 thou art not free of blemishes:
 of the Eese and Elves which are here within
 has each one been thy lover!”

2 vamma vant ‘free of blemishes’ | Formulaic, cf. *Háv* 22: *bann es-a vamma vanr* ‘he is not free of blemishes’.

[Fręyja kvað:] 31 „Fló’s þér tunga, · hygg at þér fręmr myni
 2 ó·gótt of gala;
 vręiðir ’ru þér ęsir · ok ęsynjur,
 4 hryggr munt hęim fara.“
 “False is thy tongue, I ween that it henceforth will
 sing evil [into being] for thee.
 Wroth with thee are the Eese and Ossens:
 grieved wilt thou journey home.”

1–2 Fló ... gala; ‘False ... thee’ | The language is again strikingly similar to *Háv*, particularly 29/3–4: “A quick-spoken tongue—unless it be held in place—oft sings evil [into being] for itself (*opt sér ó·gótt of gęlr*).” and 116/3–4: “a false-counseling tongue (*flá-ręð tunga*) brought his life to its end, and in no way over a truthful charge.”

4 hryggr munt hęim fara ‘grieved wilt thou journey home’ | Frow here shows her ability to foresee the future. Lock will come to regret his insults.

Loki: 32 „Þęgi þú, Fręyja, · þú est for-dęða
 2 ok męini blandin mjøk,
 síðst-u at bróðr þínum · siðu blíð ręgin
 4 ok myndir þá, Fręyja, frata.“
 “Shut up thou, Frow! Thou art an evil-working woman,
 and much mixed with harm,
 since against thy brother the blithe Reins bewitched thee,
 and thou wouldst then, O Frow, fart.”

Njorðr: 33 „Þat’s vá-lítit · þótt sér varðir vers fái,

2 hós eða hvárs;
 hitt 's undr, es áss ragr · es hér inn of kominn
 4 ok hefir sá börn of borit.“

“It is little woe that women should get themselves a man,
 a lover or whomever else.

This is a wonder, that a queer os is come here within,
 and that man has born children!”

Loki: 34 „Þegi þú, Njörðr, · þú vast austr heðan
 gísl of sęndr at goðum;
 Hymis meyjar · hofðu þik at hlant-trogi
 ok þér í munn migu.“

“Shut up thou, Nearth! Thou wast east hence
 sent as hostage for the Gods.

Hymr's maidens had thee for a lant-trough,
 and pissed thee in the mouth!”

Njörðr: 35 „Sú esumk líkn · es vas'k langt heðan
 gísl of sęndr at goðum:
 þá ek mōg gat · þann's mann-gi fiar,
 ok þikkir sá ása jaðarr.“

“This is my relief, as I was far-away hence
 sent as hostage for the Gods:

I afterwards begot the lad whom no man hates,
 and he seems the peak of the Eese.”

3 mōg ... þann's mann-gi fiar ‘the lad whom no man hates’ | Free.

Loki: 36 „Hétt-u nú, Njörðr, · haf á hófi þik;
 mun'k-a því leyna lengr:
 við systur þinni · gatst slíkan mōg,
 ok es-a þó ónu verr.“

“Stop now, Nearth; restrain thyself!
 I will no longer hide it:

by thy sister didst thou beget such a lad,
and there can be expected nothing worse.”

Týr: 37 „Fręyr ’s bętstr · allra ball-riða
2 ása gęrðum í;
mey né grótir · né manns konu,
4 ok lęysir ór hęptum hvern.“
“Free is the best of all bold riders
in the yards of the Eese;
he makes no maiden cry, nor any man’s woman,
and loosens anyone from his bonds!”

Loki: 38 „Þęgi þú, Týr, · þú kunnir aldri-gi
2 bera tilt með tvęim;
handar ennar hógri · mun’k hinnar geta
4 es þér sleit Fęnrir frá.“
“Shut up thou, Tew! *Thou* couldst never
settle strife among two;
of the right hand I next will speak,
which from thee Fenrer tore.”

2 bera tilt með tvęim ‘settle strife among two’ | Uncertain. TODO.

Týr: 39 „Handar em’k vanr · en þú hróðrs vitnis;
2 bęl es bęggja þráa;
ulf-gi hęfir ok vel · es í bęndum skal
4 bíða ragna røkrs.“
“A hand am I lacking, but thou the Famous Wolf;
both yearnings are a bale!
Nor does the Wolf have it well, who in bonds shall
await the Twilight of the Reins.”

Loki: 40 „Þęgi þú, Týr, · þat varð þinni konu
2 at hon átti męg við mér!

Qln né þenning · hafðir þess aldri-gi
 4 van-réttis, vę-sall.“

“Shut up thou, Tew! It happened to thy woman,
 that she had a lad by me!
 Neither ell nor penny hadst thou ever for that
 injustice, O wretch!”

3 Qln ‘ell’ | Wool, measured in ells, was often used for barter in Iceland and Norway.

Fręyr: 41 „Ulf sé’k liggja · áar-ósi fyr
 2 unds rjufask ręgin;
 því munt nęst, · nema nú þęgir,
 4 bundinn, bęlva smiðr!“

“The Wolf I see lying before the river-mouth,
 until the Reins are ripped;
 therefore wilt thou next—unless thou now shut up—
 be bound, O smith of bales!”

Loki: 42 „Gulli keypta · létst Gymis dóttur
 2 ok sęldir þitt svá sverð,
 en es Múspells synir · ríða Myrk-við yfir
 4 vęitst-a þá, vę-sall, hvę vęgr!“

“Bought with gold hadst thou Gymer’s daughter [= Gird],
 and didst so sell thy sword—
 but when Muspell’s sons ride over Mirkwood
 knowest thou not, O wretch, how to fight!”

Byggvir: 43 „Vęitst ef øðli ętta’k · sem Ingunar-Fręyr,
 2 ok svá sęl-ligt setr:
 męrgi smęra · mølða’k þá męin-króku
 4 ok lęmða alla í liðu.“

“Thou knowest, if a pedigree I had like Ingwin-Free,
 and such blessed pasture—
 smaller than marrow would I mill this harm-crow,
 and beat all his limbs lame!”

Loki: 44 „Hvat ’s þat it litla · es þat loggra sé’k
 2 ok snap-víst snapir?
 At eyrum Freys · munt é vesa
 4 ok und kvænum klaka.“

“What is this little thing which I see crawling,
 and snap-wisely snapping?
 At the ears of Free wilt thou ever be,
 and chirping under mills!”

[Byggvir kvað:] 45 „Byggvir ek heiti, · en mik bráðan kveða
 2 goð qll ok gumar;
 því em’k hér hróðugr · at drekka Hropts megir
 4 allir ql saman.“

“Bewe I am called, and hurried do call me
 the Gods all and men;
 therefore I am here honoured when Rof’s lads [EESE] drink
 ale all together.”

2 goð ... ok gumar ‘Gods and men’ | This pairing also occurs in *Reg* 19.

[Loki kvað:] 46 „Þegi þú, Byggvir, · þú kunnir aldri-gi
 2 deila með mǫnnum mat;
 ok þik í flæts strá · finna né mǫttu
 4 þá’s vǫgu verar.“

“Shut up thou, Bewe! *Thou* couldst never
 deal out food midst men,
 and in the bench-straw they could not find thee,
 whenever men did fight.”

[Hjéimdalr kvað:] 47 „Qlr est, Loki · svá’t es ør-viti,
 2 hvi né lętsk-a þú, Loki?
 því-at of-drykkja · vęldr alda hvęim
 4 es sína męlgi né man-at.“

“Drunk art thou, Lock, so that thou art out of wits;
 why holdest thou not back, O Lock?

For over-drinking causes for every man
that he no more recalls his speech.”

[Loki kvað:]

48 „Þegi þú, Heimdallr, · þér vas í ár-daga
2 it ljóta líf of lagit;
3 ǫrgu baki · munt é vesa
4 ok vaka vǫrðr goða.“

“Shut up thou, Homedal! For *thee* was in days of yore
thy ugly life laid [down];
with a stiff back wilt thou ever be
and waking, O Watchman of the Gods.”

2 líf of lagit ‘life laid [down]’ | His course of life was decreed (by the Norns). Formulaic; see TODO.

4 vǫrðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedal, who had to guard the rainbow bridge of the Gods against their enemies. See note to *Grm* 13.

[Skaði kvað:]

49 „Létt ’s þér, Loki; · mun-at-tu lengi svá
2 lēika lausum hala,
3 því at þik á hjörvi skulu · ins hrím-kalda magar
4 gǫrnum binda goð.“

“Tis light for thee, Lock—thou wilt not for long
play so with loose tail,
for on a sword with thy rime-cold lad’s
guts, the Gods shall bind thee.”

3–4 því ... goð. ‘for ... thee.’ | See *From Lock* below.

[Loki kvað:]

50 „Veitst ef mik á hjörvi skulu · ins hrím-kalda magar
2 gǫrnum binda goð,
3 fyrstr ok øfstr · vas’k at fjör-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 laid hands on Thedse.”

[Skaði kvað:]

51 „Veitst ef fyrstr ok øfstr · vast at fjor-lagi
 2 þá's ér á Þjatsa þrifuð,
 frá mínum véum · ok vøngum skulu
 4 þér ẽ kold røð koma.“

“Thou knowest, if first and highest thou wast in life-taking
 when ye laid hands on Thedse:
 from my wighs and wongs shall for thee
 ever cold counsels come.”

[Loki kvað:]

52 „Léttari í mólum · vast við Laufeyjar son
 2 þá's létsk mér á bæð þinn boðit;
 getit verðor oss slíks · ef vér gørva skulum
 4 tølja vømmín vø.“

“Lighter in speech wast thou with Leafie's son [= Lock = me]
 when thou hadst me bid to thy bed;
 such will be said of us, if we clearly shall
 recount our blemishes.

P5 Þá gekk Sif fram ok byrlaði Loka í hrím-kálki mjøð ok mēlti:

Then Sib walked forth and poured for Lock mead in a rime-chalice, and spoke:

53 „Hẽill ves þú nú, Loki, · ok tak við hrím-kálki
 2 fullum forns mjaðar,
 hẽldr þú hana ẽina · látir með ása sonum
 4 vamma-lausa vesa.“

“Hale be thou now, O Lock, and receive this rime-chalice,
 full of ancient mead,
 that thou rather let her alone among the sons of the Eese
 remain blemish-less.⁸⁹”

⁸⁹Sib attempts to bribe Lock with drink, so that she alone will remain unaccused among the gods.

P6 Hann tók við horni ok drakk af:

He received the horn and drank from it:

54 „**E**in þú værir · ef þú svá værir,
 2 vǫr ok grǫm at veri;
 einn ek vœit, · svá't ek vita þikkjumk,
 4 hór ok af Hlórriða,
 ok vas þat sá inn l̥é-vísi **L**oki.“

“Alone wert thou, if thou so wert
 wary and wroth against man.
 I know one—whom I think myself to know—
 adulterer behind even Lorida's back,
 and that was the guile-wise Lock!”

5 l̥é-vísi Loki ‘guile-wise Lock’ | Formulaic, also occurring in *Hym* 37. Cf. also *Vsp* 35 where Lock is called *l̥é-gjarn* ‘guile-eager’ and note to *Vsp* 17 where Lothar (possibly to be identified with Lock) gives men *l̥é*, which may be an accusative form of *l̥é*.

[Beyla kvað:] 55 „Fjöll ǫll skjalfa, · hygg á f̥ǫr vesa
 2 heiman Hlórriða;
 hann r̥ēðr ró · þeim's r̥ógir hér
 4 goð ǫll ok guma!“

“The fells all quake—I think on the journey
 from home Lorida to be.
 He brings to rest him who here maligns
 all Gods and men!”

1 Fjöll ǫll skjalfa ‘The fells all quake’ | The movement of gods, especially Thunder, is often signalled by cosmic disturbances. See note to *Þrk* 21.

[Loki kvað:] 56 „Þegi þú, **B**eyla, · þú est **B**byggvis kv̥en
 2 ok m̥eini blandin m̥jök;
 ó-kynjan m̥eira · kom-a með ása sonum;
 4 ǫll est, d̥eigja, dritin.“

“Shut up thou, Beal! Thou art Bewe's wife,
 and much mixed with harm;
 a greater disgrace came not among the sons of the Eese;
 thou art all, O kneaderess, shitty!”

P7 Þá kom Þórr at ok kvað:
Then Thunder arrived and quoth:

57 „Þegi þú, rög vetttr, · þér skal mín þrúð-hamarr,
2 Mjöllnir, mál fyr-nema!
Hęrða klett · drep’k þér halsi af,
4 ok verðr þá þínu fjörvi of farit.“

“Shut up thou, queer wight! Thee shall my thrith-hammer
Millner, deprive of speech!
The shoulder-rock [HEAD] I strike off thy neck,
and then is thy life destroyed!”

1 þrúð-hamarr ‘thrith-hammer’ | “Strength-hammer”, þrúðr ‘thrith’ being an obsolete word for strength used only in connection with Thunder or ettins. Thrith is also the name of Thunder’s daughter.

[Loki kvað:] 58 „Jarðar burr · es hér nú inn kominn;
2 hví þrasir þú svá, Þórr?
En þá þorir ekki · es skalt við ulfinn vega
4 ok svelgr hann allan Sig-fjður.“

“Earth’s Son is now here come inside,
why dost thou thrash so, O Thunder?
But then darest thou not, when with the Wolf thou shalt fight,
and he swallows Syefather (= Weden) whole.”

[Þórr kvað:] 59 „Þegi þú, rög vetttr, · þér skal mín þrúð-hamarr,
2 Mjöllnir, mál fyr-nema!
Upp ek þér verp · ok á austr-vega
4 síðan þik mann-gi sér.“

“Shut up thou, queer wight! Thee shall my thrith-hammer
Millner, deprive of speech!
Up I throw thee, and onto the eastern ways;
thereafter no man sees thee!”

[Loki kvað:] 60 „Austr-fjörum þínum · skalt aldri-gi

2 segja seggjum frá
 síðst í hanska þumlungi · hnúkðir þú, Eín-hęri,
 4 ok þóttisk-a þá Þórr vesa!“

“Of thy eastern journeys shalt thou never
 speak to the youths,
 since in the thumb of a glove thou didst crawl, Oneharrier,
 and didst not seem to be Thunder then!”

3 í hanska þumlungi · hnúkðir þú ‘in the thumb of a glove thou didst crawl’ | This stanza and 62 below refer to Thunder’s encounter with the ettin Shrimmer, of which is told in *Gylf* 45. A related narrative is mentioned in *Hárþ* TODO, although the ettin there is called Feller.

[Þórr kvað:] 61 „Þęgi þú, rög vęttr, · þęr skal mín þrúð-hamarr,
 Mjöllnir, mál fyr-nema!
 2 hęndi inni hógri · drep’k þik Hrunnis bana,
 4 svát þęr brotnar bęina hvat.“

“Shut up thou, queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 With the right hand I strike thee with Rungner’s bane,
 so that every bone in thee breaks.”

[Loki kvað:] 62 „Lifa ętla’k mér · langan aldr
 þótt hótir hamri mér;
 2 skarpar álar · þóttu þęr Skrymis vesa
 4 ok máttir-a þá nęsti náa
 ok svaltsk þá hungri hęill.“

“To live a long life I intend for myself,
 though thou mightst threaten me with the hammer.
 Sharp seemed Shrimmer’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, rög vęttr, · þęr skal mín þrúð-hamarr,
 Mjöllnir, mál fyr-nema!
 2 Hrunnis bani · mun þęr í 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 *ǫ*sum, · kvað’k fyr *á*sa sonum,
 2 þat’s mik *h*vatti *h*ugr,
 en fyr þér *ę*inum · mun’k *ú*t ganga
 4 því-at ek *v*ęit at þú *v*egr.

“I spoke before the Eese; I spoke before the sons of the Eese,
 whatever my heart did goad me.
 but for thee alone will I walk out,
 for I know that thou strikest.

65 *Q*l gørðir þú, *Ę*gir, · en þú *a*ldri munt
 2 *s*íðan *s*umbl of gøra;
*ę*iga þín *q*ll, · es hér *i*nni es,
 4 *l*ęiki yfir *l*ogi
 ok *b*renni þér á *b*aki.“

Ale hast thou made, Eagre, but thou wilt never
 since make a simble!
 All thy estate which is here within—
 may flame play over it,
 and burn thee on the back!”

From Lock (*Frá Loka*)

The binding of Lock is known from two other places. Closest at hand is *Vsp* 34, but it offers no full narrative.

Gylf 50 has a longer account, somewhat different from the present prose. There the Eese captured Lock’s two sons, Wonnell and “Nare or Narve”. They turned Wonnell into a wolf (*vargr*, which also means ‘outlaw’) and had him tear his brother Narve apart. Narve’s intestines were then taken and used to bind Lock on top of three pointed stones,

with one digging into his shoulder-blades, the other digging into his loins, and the third digging into his houghs. At last the intestines turned into iron and Lock was bound.

Since the author of *Gylf* knew *Vsp*, it is possible that he combined a text similar to *From Lock* with st. H1, interpreting *Vála víg-bond* as ‘Wonnell’s war-bonds’. Wonnell is otherwise only known as the son of Weden, and there is no reason as to why he could not have bound Lock.

-
- P8** En eptir þetta falst Loki í Fránangrs-forsi í lax líki. Þar tóku ésir hann.
 2 Hann var bundinn með þormum sonar Nara; en Narfi, sonr hans, varð
 at vargi. Skaði tók eittr-orm ok festi upp yfir and-lit Loka; draup þar ór
 4 eittr. Sigyn, kona Loka, sat þar ok held munn-laug undir eitrit. En er
 munn-laugin var full bar hon út eitrit, en meðan draup eitrit á Loka. Þá
 6 kipptist hann svá hart við, at þaðan af skalf jörð ǫll; þat eru nú kallaðir
 land-skjálftar.

And after this Lock hid himself in the Freenangersforce in the form of a salmon. There the Eese took him. He was bound with the intestines of his son Nare, but his son Narve was made a wolf/outlaw. Shede took a venomous serpent and fastened it up above Lock’s face; from it ran venom. Syein, Lock’s wife, sat there and held a basin under the venom. And when the basin was full she carried out the venom, but meanwhile the venom ran onto Lock. Then he struggled so hard that thereof all the earth quaked; that is now called earth-quakes.

Lay of Thrim (*Þrymskviða*)

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'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 *Hym* and *Hárb* in the present volume, and the Scaldic poems *Þdr* and *Haustl*. A lost Eddic poem about Thunder's fight with the ettin Garfrith and his daughters also survives in fragmentary quotations in *Gylf*; see Eddic fragments below.

Lay of Thrim

| | | |
|---|--|------------|
| 1 | Vreǰðr vas þá V-ing-Þörr · es hann vaknaði | [R 17r/13] |
| 2 | ok sǫns hamars · of saknaði, | |
| | skęgg nam at hrista, · skqr nam at dýja, | |
| 4 | ręð Jarðar burr · umb at þreifask. | |

Wroth was then Wing-Thunder when he woke,
and of his hammer was bereaved.

His beard he took to rustle, his locks he took to rip;
the son of Earth resolved to grope about.

¹ Vreðr 'Wroth' | The *vr-* is restored for the sake of the alliteration, but is not strictly metrically necessary; cf. st 13. The manuscript has *r-*. In any case the poem (generally considered to be the oldest Eddic poem) most likely predates the change *vr-* > *r-*.

¹ Ving-Þórr 'Wing-Thunder' | A rare poetic synonym for Thunder; it only elsewhere occurs in *Alv* 6. See Index for etymology.

³ skęgg ... dýja 'beard ... pull' | Apparently formulaic. Cf. a certain heroic poem (TODO).

- 2 2 Ok hann þat orða · alls fyrst of kvað: [R 17r/15]
 „Hęyr-ðu nú, Loki, · hvat ek nú męli
 es ęigi vęit · jarðar hveę-gi
 né upp-himins: · ąss es stolinn hamri!“

And he this word first of all did say:

“Hear thou now, Lock, what I now speak,

which no man knows anywhere on earth

nor in up-heaven: the os [= Thunder = I] is robbed of His hammer!”

¹ Ok ... of kvað 'And ... did say' | The whole line is formulaic, occurring in five other places: sts. 3, 9 and 12 of the present poem; st. 3 of *Oddręgr*; st. 5 of *Brot*.

³⁻⁴ jarðar ... upp-himins 'earth ... up-heaven' | Formulaic, see Index: Earth and Up-heaven.

- 3 3 Gingu þęir fagra · Freyju túna [R 17r/17]
 ok hann þat orða · alls fyrst of kvað:
 „Munt-u mér, Freyja, · fjaðr-hams léa
 ef ek męnn 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?”

³ fjaðr-hams 'feather-hame' | A “feather-skin” by which the wearer can transform or fly like a bird.

- Freýja kvað: 4 „Þó mynda'k gefa þęr · þótt ór gulli vęri [R 17r/19]
 ok þó sęlja · at vęri ór silfri.“

“Yet would I give it to thee though it were golden,
and yet hand it to thee if it were silvern.”

2 *selja* ‘hand’ | *selja*, cognate of English *sell*, here has its older sense of ‘hand over’, cf. Gotish *saljan* ‘*opfern*;
θύειν’ (Streitberg, 1910, p. 116).

5 Fló þá Loki, · fjaðr-hamr dunði, [R 17r/20]
2 unds fyr útan kom · ása garða
ok fyr innan kom · jǫtna heima.

Flew then Lock—the feather-hame rustled—
until he came outside the Yards of the Eese,
and he came inside the Homes of the Ettins.

1 Loki ‘Lock’ | Though Thunder is the one asking for the feather-hame (“if I *my* hammer might find”),
Lock is the one that takes off flying with it.

6 Þrymr sat á haugi, · þursa dróttinn, [R 17r/22]
2 greyjum sínum · gull-bönd snøri
ok mǫrum sínum · 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 evened.

1 sat á haugi ‘sat on the mound’ | Apparently a typical seat for ettins. See *Vsp* 42 for other attestations.

1 þursa dróttinn ‘lord of Thurses’ | This formulaic expression also occurs in several Runic charms against
such thursen lords (see below under Galders); an example of the close connection between mythology and
ritual.

2–3 greyjum sínum ... mǫrum sínum ‘his greyhounds ... his steeds’ | Thrim sits surrounded by dogs and
horses. The scene is reminiscent of the ancient “master of animals” motif, especially as attested on panel A
of the Gundestrup cauldron.

[Þrymr kvað:] 7 „Hvat ’s með ǫsum? · Hvat ’s með ǫlfum? [R 17r/23]
2 Hví est ǣinn kominn · i jǫtun-heima?“
[Loki kvað:] „Illt ’s með ǫsum, · illt ’s með ǫlfum!
4 Hefir þú Hlórriða · hamar of fölginn?“

“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 Lorde <= Thunder> hid?”

3 illt ’s með ǫlfum | Required by the meter; om. R

1 Hvat ’s með ǫsum? · Hvat ’s með ǫlfum? ‘What is with the Eese? What is with the Elves?’ | Formulaic, the same line occurs in *Vsp* 46/1.

[Þrymr kvað:]

8 „Ek hęfi Hlórriða · hamar of folginn
2 áttar ǫstum · fyr jǫrð neðan;
hann ęngi maðr · aþr of ęimtir
4 nema fǫri mér · Freyju at kvęn.“

[R 17r/25]

“I have the hammer of Lorde hid
eight rests beneath the earth!
It no man will fetch back,
unless he bring me Frow for a wife.”

9 Fló þa Loki, · fjaðr-hamr dunði,
2 unds fyr útan kom · jǫtna ęjima
ok fyr innan kom · asa garða;
4 mótta hann Þór · miðra garða
ok hann þat orða · alls fyrst of kvað:

[R 17r/27]

Flew then Lock—the feather-hame rustled—
until he came outside the Homes of the Ettins
and he came inside the Yards of the Eese.
He met Thunder in the middle yards,
and he [= Thunder] that word first of all did say:

5 hann þat | emend.; þat hann R, with elsewhere unprecedented word order. Cf. note to st. 2.

10 „Hęfir þú ęrendi · sem ęrfiði?
2 Segðu á lopti · lǫng tíðendi!
Opt sitjanda · sǫgur of fallask,
4 ok liggjandi · lygi of þęllir.“

[R 17r/29]

“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.”⁹⁰

¹ Hefir þú ørendi · sem erfði? ‘Hast thou an errand of hardship?’ | Thunder asks Lock if he has bad news. The pair *ørendi* ‘errand’ ... *erfði* ‘trouble, hardship’ is formulaic and occurs in X other (TODO!!) places, including *HHj* 5.

⁹⁰Proverbial. If one sits or lies (the ON *liggja* ‘lie down’ and *ljúga* ‘lie, speak falsely’ are entirely different verbs; it is rather unfortunate that they sound the same in English) and mulls over bad news, details will be left out, excuses thought up. It is best that Lock immediately tell Thunder what he has learned.

[Loki kvað:]

II „Hefi’k ørendi, · erfði ok:
2 Þrymr hefir þinn hamar, · þursa dróttinn;
hann engi maðr · aptr of heimtir
4 nema hönnum föri · Freyju at kvæn.“

[R 17r/31]

“I have an errand, hardship also:
Thrim has thy hammer, the lord of Thurses.
It no man will fetch back,
unless he bring him Frow for a wife.”

12 Ganga þeir fagra · Freyju at hitta
2 ok hann þat orða · alls fyrst of kvað:
„Bitt-u þik, Freyja, · brúðar lini!
4 Vit skulum aka tvau · i jötun-heima.“

[R 17r/33]

Go they the fair Frow to find,
and he this word first of all did say:
“Bind thyself, Frow, with a bride’s linen!
We two shall drive into the Ettin-homes.”

² hann ‘he’ | The speaker is either Thunder or Lock.

³ brúðar lini! ‘bride’s linen’ | i.e. bridal cloth.

13 Vreið varð þá Freyja · ok fnasaði,
2 allr ása salr · undir bifðisk,
stökk þat it mikla · men Brisinga:
4 „Mik veltst verða · ver-gjarnasta
ef ek ek með þér · i jötun-heima.“

[R 17v/1]

Wroth became Frow then, and snorted;
 the whole hall of the Eese shook beneath;
 down crashed the great Torc of the Brisings—
 “Thou knowest that I will become the most man-eager,
 if I drive with thee into the Ettin-homes.”

3 mēn Brísinga ‘Torc of the Brisings’ | A legendary jewel owned by Frow.

4 verða · ver-gjarnasta ‘become the most man-eager’ | Presumably Frow is speaking out of self-awareness of her own lustful inclinations, i.e., she will be gripped by uncontrollable lust. It is also possible that she complains about being accused of promiscuity by the other gods, but that is not the literal sense. For Frow’s promiscuity cf. *Lok* 30, and also st. 26 of that poem where Frie is likewise called *ver-gjörn* ‘man-eager’.

14 Senn vǫru ęsir · allir á þingi [R 17v/3]
 2 ok ęsynjur · allar á máli,
 ok umb þat réðu · ríkir tívar:
 4 hvé þeir Hlórriða · hamar of sótti?

Soon were the Eese all at the Thing,
 and the Ossens all at speech,
 and of this counseled the mighty Tews:
 How they Loride’s (= Thunder’s) hammer would get?

1–3 Senn ... tívar ‘Soon ... Tews’ | The exact same three lines also occur *Bdr* 1/1–3; see Note there.

15 Þà kvað þat Heimdallr, · hvítastr ása, [R 17v/5]
 2 vissi vęl framm · sęm vanir aðrir:
 „Bindu vér Þór þà · brúðar lín;
 4 hafi hann it mikla · mēn Brísinga!

Then quoth this Homedal, whitest of the Eese;
 he foreknew well like the other Wanes:
 “Let us bind Thunder then, with a bride’s linen;
 he may have the great torc of the Brisings.

2 vissi vęl framm ‘he foreknew well’ | i.e. saw the future. Compare the derived adjective *fram-víss* ‘forth-wise, prescient.’

16 Lótum und hǫnum · hrynja lukla [R 17v/6]
 2 ok kven-váðir · umb kné falla

4 en á brjósti · bręiða stęina
ok hag-liga · umb hęfuð typpum!“

Let us by his side set keys to jingle,
and women's garments to fall about the knees,
but on the breast broad stones,
and skillfully let us tip his head.⁹¹

⁹¹An interesting description of Wiking age bridal dress. As 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. The tipping of the head refers to some sort of bridal hat, perhaps a veil (cf. st. 27 below).

2 17 Þa kvað þat Þórr, · þrúðugr áss:
„Mik munu ęsir · argan kalla
ef ek bindask lét · brúðar līni!“

[R 17v/8]

Then quoth this Thunder, the mighty Os:
“Me will the Eese call queer,
if I let myself be bound with a bride's linen!”

2 18 Þa kvað þat Loki · Laufęyar sonr:
„Þęgi þú, Þórr, · þęira orða!
Þęgar munu jętnar · ęs-garð búa
4 nema þú þinn hamar · þér of heımtir.“

[R 17v/9]

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!”

3–4 Þęgar ... heımtir. ‘Shortly ... dost fetch!’ | Guarding Osyard from transgressive and destructive forces was Thunder's task, and the hammer his most important tool. Cf. *Hárb* TODO, and a couplet by the obscure poet Thurbern Disescold, cited in *Skm* 11: *Þórr hefr Yęgs með ęrum · ęsgarð af þrek varðan*. ‘Thunder has with the messengers of Ug [GODS] mightily guarded Osyard.’

2 19 Bundu þęir Þór þa · brúðar līni
ok hinu mikla · męni Brisinga,
lētu und hęnum · hrynja lukla
4 ok kven-váðir · umb kné falla

[R 17v/11]

6 en á brjósti · breiða steina
ok hag-liga · of hǫfuð typpðu.

Bound they Thunder then with a bride's linen,
and with the great Torc of the Brisings.
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 · Laufeyjar sonr:
„Mun'k auk með þér · ambótt vesa,
vit skulum aka tvau · i jötun-heima.“

[R 17v/13]

Then quoth this Lock, Leafie's son:
“I will also with thee be a handmaid;
we two⁹² shall drive into the Ettin-homes.”

⁹²The form used, *tvau*, is the neuter plural, i.e. one of the pair is female and the other male. This is either an error due to mindless copying of v. 11, or a backhanded insult against Thunder.

21 Senn vǫru hafrar · heim of vrekni,
skyndir at skǫklum, · skyldu vǫl renna;
björg brotnuðu, · brann jörð loga;
4 ók Óðins sonr · i jötun-heima.

[R 17v/14]

Soon were the he-goats driven home,
hastened onto the cart-poles—they were to run well.
Crag burst, 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 Lord of He-goats (*hafra dróttinn*, *Hym* 20, 31).

³ björg brotnuðu, · brann jörð loga ‘Crag burst, earth burned with flame’ | Thunder's driving is often heralded by cosmic disturbance. So, his arrival in *Lok* 55 is signalled by the mountains quaking. The description most similar to the present stanza is found in Thedwolf's *Haustl* 14–16, where crags (*björg*) burst asunder and fires rage before him as he rides to fight Rungner. A possibly Indo-European parallel is the Vedic myth of Indra breaking the mountains and releasing the rivers (as described most famously in *RV* 1.32). Cf. also *Bdr* 3 where the ground rumbles beneath the riding Weden.

22 Þá kvað þat Þrymr, · þursa dróttinn:

[R 17v/16]

2 „Standið upp, jǫtnar, · ok stráið bækki!
Nú fœrið mér · Freyju at kvàn,
4 Njarðar dóttur · ór Nóa-túnum.

Then quoth this Thrim, the lord of Thurses:
“Stand up, ye ettins, and strew the benches!
Now bring me Frow for a wife,
Nearth’s daughter from the Nowetowns!

23 Ganga hér at garði · gull-hyrnðar kýr, [R 17v/18]
2 øxn al-svartir, · jǫtni at gamni,
fjǫlð á’k mœiðma, · fjǫlð á’k mænja;
4 einnar mér Freyju · á-vant þykkir.“

Here march to the farm 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.”

2 øxn al-svartir ‘all-black oxen’ | Formulaic, also occurring in *Hym* 18. That all-black (i.e. spotlessly black) oxen were most valued is seen by the pairing with “golden-horned”. One may also compare Saxo Grammaticus (2015) 1.8.12, where the hero Hadding has to atone for his slaying of a heavenly being by a sacrifice of dark-coloured victims (*furvae hostiae*): *Siquidem propiciandorum numinum gratia Frø deo rem diuinam furuis hostiis fecit. Quem litationis morem annuo feriarum circuitu repetitum posteris imitandum reliquit. Frøblod Sueones uocant.* ‘In order to mollify the divinities he [= Hadding] did indeed make a holy sacrifice of dark-coloured victims to the god Frø. He repeated this mode of propitiation at an annual festival and left it to be imitated by his descendants. The Swedes call it Frøblot.’ This ancient ritual taboo finds parallel even in the Tanakh, where animals dedicated to YHWH were to be without blemish (עֲדִיִּם; Leviticus 1:3)

24 Vas þar at kveldi · of komit snimma [R 17v/20]
2 ok fyr jǫtna · ǫl framm borit.
Einn át oxa, · áttu laxa,
4 krásir allar, · þér’s konur skyldu,
drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening come early,
and for the ettins ale brought forth.
He [= Thunder] alone ate an ox, eight salmon,
all the dainties meant for the women;
drank Sib’s husband three sieves of mead.

3–5 Einn ... mjaðar. 'He alone ... of mead.' | Thunder is renowned for his great appetite; cf. *Hym* 15, where he eats two of Hymer's oxen. It is curious that the same kenning (*Sifjar verr* 'Sib's husband') is used in that stanza.

- 25 Þà kvað þat Þrymr, · þursa dróttinn: [R 17v/23]
 2 „Hvar sát-t-u brúðir · bíta hvassara?
 Sá'k-a brúðir · bíta enn bręðara
 4 né enn meira mjǫð · mey 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 hin al-snotra · ambótt fyrir [R 17v/25]
 2 es orð of fann · við jǫtuns máli:
 „Át vétr Freyja · áttá nóttum,
 4 svá vas hón óð-fús · i jǫtun-heima.“

Sat the all-clever handmaid [= Lock] in front,
 who a word did find against the ettin's speech:
 “Frow ate naught for eight nights;
 so madly she longed for the Ettin-homes.”

- 27 Laut und līnu, · lysti at kyssa, [R 17v/27]
 2 en hann útan stókk · ęnd-langan sal:
 „Hví eru ǫndótt · augu Freyju?
 4 Þykki mér ór · augum brenna!“

He [= Thrim] looked 'neath the linen, lusted to kiss—
 but flung back out across the length of the hall—
 “Why are the eyes of Frow blazing?
 Methinks it burning from the eyes!”

1 līnu 'linen' | The bridal veil.

4 Þykki mér ór · augum brenna! ‘Methinks it burning from the eyes!’ | The meter of this line is very poor: the first half-line is only three syllables long, and the alliteration falls on *ór* ‘from’, which has no reason to be stressed. It would be much improved by inserting *eldar* ‘fires’ between *augum* ‘eyes’ and *brenna* ‘burns’, and this expression is actually attested in *Gylf* 51: *Eldar brenna ór augum hans ok nṣum* ‘Fires burn from his eyes and nostrils’.

- 28 Sat hin al-snotra · ambótt fyrir [R 17v/29]
 2 es orð of fann · við jǫtuns máli:
 „Svaf vétr Freyja · átta nóttum,
 4 svá vas hón óð-fús · i jǫtun-heima.“

Sat the all-clever handmaid in front,
 who a word did find against the ettin’s speech:
 “Frow slept naught for eight nights;
 so madly she longed for the Ettin-homes.”

1 fyrir | add. *f. f. R.*

- 29 Inn kom hin arma · jǫtna systir, [R 17v/30]
 2 hin’s brúð-féar · biðja þorði:
 „Lát þér af hǫndum · hringa rauða
 4 ef þú ǫðlask vill · ástir mínar,
 ástir mínar, · alla hylli!“

In came the wretched sister of the ettins,
 she who for the bride-fee [= Millner] dared ask:
 “Slide off from thy hands the red rings,
 if thou wilt win my affections,
 my affections, all [my] holdness.”⁹³

5 ástir mínar, · alla hylli ‘my love; all [my] holdness’ | Probably formulaic. There are no preserved parallels in poetry, but there may be one in *Gylf* 49 (excerpt, following the death of Balder): *En er goðin vitkuðust, þá mēlti Frigg ok spurði, hverr sá véri með ásum, er eignast vildi „allar ástir mínar (so TW; ástir bennar ‘her loves’ SU) ok hylli, ok vili hann ríða á hel-veg ok freista, ef hann fái fundit Baldr, ok bjóða Helju út-laun, ef hon vill láta fara Baldr heim í Ás-garð.“* ‘But when the gods came back to their wits, then Frigg spoke and asked which one among the Eese would own “all my loves and holdness, and will ride on the Hellway and see if he may find Balder and offer Hell a ransom if she will let Balder come home to Osyard.” We can tell from the citation of a *Leeds-meter* stanza at the end of ch. 49 (see Eddic Fragments below) that Snorre knew one or more now-lost Eddic poems about Balder’s death, and it may be that one of these poems contained the same two long-lines as the present stanza. For such a sharing of whole lines cf. e.g. st. 14/1–3 above, which are identical to *Bdr* 1/1–3.

⁹³The sister, who was apparently the one who asked for the Hammer, now has the audacity to ask Thunder (disguised as Frow) to give her the very rings on his hands.

30 Þá kvað þat Þrymr, · þursa dróttinn: [R 17v/32]
 2 „Berð inn hamar · brúði at vígja,
 leggið Mjöllni · i meýjar kné,
 4 vígið okkr saman · Várar hendil!“

Then quoth this Thrim, the lord of Thurses:
 “Bear ye in the hammer the bride for to bless;
 lay ye Millner in the maiden’s knee;
 bless ye us together by Ware’s hand!”

4 Várar ‘Ware’ | According to *Gylf* one of the goddesses; she protects vows between men and women. See Index.

31 Hló Hlórriða · hugr i brjósti [R 17v/34]
 2 es harð-hugaðr · hamar of þekki;
 Þrym drap hann fyrstan, · þursa dróttin,
 4 ok étt jǫtuns · alla lamði.

Laughed Loride’s (= Thunder’s) heart in his chest,
 when, hard-hearted, he recognised the hammer.
 Thrim he smote first, the lord of Thurses,
 and all the ettin’s lineage he beat lame.

32 Drap hann ina ǫldnu · jǫtna systur, [R 18r/1]
 2 hin’s brúð-féar · of beðit hafði;
 hǫn skell of hlaut · fyr skillinga,
 4 en hogg hamars · fyr hringa fjölð.
 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.

Speeches of Allwise (*Alvíssmál*)

Dating (Sapp, 2022): C10th (c.851)

Meter: *Leeds-meter*

Introduction

A list of poetic synonyms set in a frame narrative of Thunder encountering a dwarf who wishes to marry his daughter. The synonyms are often archaic, representing older common Indo-European and Germanic words which have been displaced by innovations in the common register. Some are not found elsewhere.

The translation is currently incomplete.

The Speeches of Allwise

1 „Bekki bręiða · nú skal brúðr með mér
2 heim í sinni snúask;
hratat of mégi · mun hverjum þikkja;
4 heima skal-at hvíld nema.“

“Spread out on the benches shall now the bride with me,
turn home by my side.

A hurried engagement it will seem to each;
at home shall she not take rest!”

2 „Hvat ’s þat **fira**; · hví ert svá **fjlr** umb nasar;
 2 vast-u í **nótt** með **ná**?
Þursa líki · þikki mér á **þér** vesa;
 4 ert-at-tu til **brúðar** **borinn**.“
 “What sort of man is this; why art thou so pale about the nose;
 wast thou tonight with a corpse?
 The likeness of a thurse methinks there to be on thee;
 thou art not born for a bride!”

3 „Al-víss ek **heiti** · bý’k fyr **jörð** neðan
 2 á’k undir **steini** **stað**.
vagna **vers** · ek em á **vit** kominn
 4 **brægði** **engi** **föstu** **heiti** **fira**.“
 “Allwise I am called; I live beneath the earth;
 I own under a stone my home.
 The man of wagons [= Thunder] I am come to visit;
 let no man break a firm promise!”

3 vagna vers ‘man of wagons’ | The “wagons” may here be constellations in the heavens, namely the *Charles’ Wain* (Great Bear, “Big Dipper”) and *Women’s Wain* (Little Bear, “Little Dipper”). Cf. *Skm* 31, where heaven/the sky is kenned *land sólar ok tungls ok himin-tungla, vagna ok veðra* ‘the land of sun and moon, and the heavenly bodies, wagons and winds.’

4 „Ek mun **brægda** · því-at ek **brúðar** á
 2 **flęst** umb **röð** sem **faðir**.
 vas’k-a ek **heima** · þá’s þér **heitit** vas
 4 at sá **ęinn** es **gjof** es með **goðum**.“
 “I will break it, for with the bride
 I have the greatest say as the father.
 I was not at home when it was promised thee,
 but he [I] alone is the giver among the gods!”

5 „Hvat ’s þat **rekka** · es í **röðum** **tęlsk**
 2 **fljóðs** ins **fagr-glóa**;
fjarra-flęina · þik munu **fair** kunna;
 4 **hverr** **hefir** þik **baugum** **borit**?“

“What sort of champion is this who claims himself to rule
the fairly glowing lady?
O foreign tramp, few men will know thee;
who has borne highs to thee?”

6 Ving-Þórr ek heiti · ek hef víða ratat
2 sonr em’k Síð-grana;
 at ó-sátt mínni · skalt þat it unga man hafa
4 ok þat gjaf-orð geta.

“Wing-Thunder am I called; I have widely roamed;
the son am I of Sidegrane.
Against my agreement shalt thou have this young girl,
and get that gift-word!”

7 Sáttir þínar · es ek vil snemma hafa
2 ok þat gjaf-orð geta.
 eiga vilja · heldr an án vera
4 þat it mjall-hvíta man.

“Thy agreement I wish to have soon,
and get that gift-word,
I would rather have than be without
this snow-white girl.”

8 „Meyjar óstum · mun-a þér verða
2 vísi gestr of varið,
 ef þú ór heimi kant · hverjum at segja
4 alt þat’s ek vil vita.

“The maiden’s love will not be
O wise guest, denied thee,
if thou from every home canst tell
all that I will know:

9 Segðu mér þat Al-víss · ǥll of røk fira

2 vorumk dvergr at vitir,
 hvé sú jörð heitir · es liggr fyr alda sonum
 4 heimi hverjum í.“

Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the earth is called which lies before the sons of men
 in every home.”

10 „Jörð heitir með mönnum · en með ölfum fold.
 2 kalla vega vanir.
 í-grón jötnar · alfar gróandi
 4 kalla aur upp-rægin.“

“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 Segðu mér þat Al-víss · öll of rök fira
 2 vorumk dvergr at vitir;
 hvé sá himinn heitir · erakendi
 4 heimi hverjum í.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the heaven is called ... (TODO)
 in every home.”

12 Himinn heitir með mönnum · en Hlýrnir með goðum
 2 kalla Vind-ófni vanir;
 upp-heim jötnar · alfar fagra-réfr
 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 Segðu mér þat Al-víss · ǫll of røk fira
 2 vörumk dvergr at vitir;
 hvørsu máni heitir · sá's menn sjá
 4 heimi hverjum í.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 how the moon is called which men do see
 in every home.”

14 Máni heitir með mǫnnum · en Mylinn með goðum,
 2 kalla hverfanda hvél helju í;
 skyndi jǫtnar · en skin dvergar
 4 kalla alfar ár-tala.

“Moon it is called among Men, but ‘Milen’ with Gods,
 they call it ‘turning wheel’ in Hell,
 ‘hurrier’ Ettins and ‘shine’ Dwarfs;
 Elves call it ‘year-tallier’.”

4 ár-tala ‘year-tallier’ | The moon was important in the Germanic calendar (witness *month*, a “moon-th”).
 Cf. *Vǫp* 6 and *Vafþ* 23, 25.

15 Segðu mér þat Al-víss · ǫll of røk fira
 2 vörumk dvergr at vitir;
 hvé sú sól heitir · es sjá alda synir.
 4 heimi hverjum í.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the sun is called, which the sons of men see,
 in every home.”

16 Sól heitir með mǫnnum · en Sunna með goðum
 2 kalla dvergar Dvalins leika;
 Ey-glói jǫtnar · alfar fagra-hvél
 4 al-skír ása synir.

TODO.

17 „Segðu mér þat Al-víss · ǫll of røk fira
 2 vörumk dvergr at vitir;
 hvé þau ský heita · es skúrum blandask
 4 heimi hverjum í.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the clouds are called where showers are mixed
 in every home.”

18 Ský heita með mönnum, · en skúr-vön með goðum;
 2 kalla vind-flot vanir;
 úr-vön jǫtnar, · alfar veðr-megin;
 4 kalla í helju hjalm huliðs.

“Clouds they are called among Men, but ‘shower-hope’ among Gods;
 ‘wind-fat’ the Wanes call them;
 ‘drizzle-hope’ the Ettins, Elves ‘weather-strength’;
 in Hell they call them ‘helmet of the hidden’.”

19 „Segðu mér þat Al-víss · ǫll of røk fira
 2 vörumk dvergr at vitir;
 hvé sá vindr heitir · es víðast færr
 4 heimi hverjum í.“

TODO.

20 Vindr heitir með mönnum, · en Vǫfuðr með goðum;
 2 kalla gneggjuð ginn-regin.
 ópi jǫtnar · alfar dyn-fara
 4 kalla í helju 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 „Segðu mér þat Al-víss · ǫll of røk fira
 2 vörumk dvergr at vitir;
 hvé þat logn heitir · es liggja skal
 4 heimi hverjum í.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the calm is called, which shall lie
 in every home.”

22 „Logn heitir með mönnum, · en légi 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 Segðu mér þat Al-víss · ǫll of røk fira
 2 vörumk dvergr at vitir;
 hvé sá marr heitir · es menn róa
 4 heimi hverjum í.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the ocean is called, where men do row,
 in every home.”

24 Sér heitir með mönnum, · en sí-légja með goðum,
 2 kalla vág vanir;
 ál-heim 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-đu męr þat Al-vıss · ęll of ręk fıra
 vęrumk dvergr at vitir;
 hvę sá ęldr hęitir · es brenn fyr alda sonum
 hęimi hęęjum í.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the fire is called, which burns for the sons of men,
 in every home.”

26 „Ęldr hęitir með męnnum · en með ęsum funi
 kalla vág vanir;
 frekan jętnar · en for-bręnni dvergar
 kalla í hęlju hręđuð.“

“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-đu męr þat Al-vıss · ęll of ręk fıra
 vęrumk dvergr at vitir;
 hvę viðr hęitir · es vęę fyr alda sonum
 hęimi hęęjum í.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the wood is called, which grows for the sons of men,
 in every home.”

28 Viðr hęitir með męnnum. · en vallar fax með gođum
 kalla hlið-þang halir;
 ęldi jętnar · alfar fagr-lima
 kalla vęnd 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 „Segðu mér þat *Al-víss* · *ǫll* of røk fira
 2 *vorumk* dvergr at *vitir*;
 hvé sú *nótt* heitir · in *Norvi* kenda
 4 *heimi* *hverjum* í.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the night is called, begotten to Narrow,
 in every home.”

30 „*Nótt* heitir með mönnum · en *njól* með goðum,
 2 kalla *grímu* *ginn-regin*;
ó-ljós *jotnar* · *alfar* svefn-gaman
 4 kalla *dvergar* *draum-njörun*.“

“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 „Segðu mér þat *Al-víss* · *ǫll* of røk fira
 2 *vorumk* dvergr at *vitir*;
 hvé þat *sóð* heitir · es *sáa* alda synir
 4 *heimi* *hverjum* í.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the seed is called, which the sons of men sow,
 in every home.”

- 32 Bygg heitir með mönnum · en barr með goðom
 2 kalla vöxt vanir.
 3 ęti jötnar · alfar laga-staf
 4 kalla í 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 „Segðu mér þat Al-víss · ęll of röķ fira
 2 vörumk dvergr at vitir;
 hvé þat ęl heitir · es drekka alda synir
 4 hęimi hverjum í.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the ale is called, which the sons of men drink,
 in every home.”

- 34 ęl heitir með mönnum · en með ęsum bjórr;
 2 kalla vęig vanir;
 hreina-lög jötnar · en í hęlju mjöð;
 4 kalla sumbl Suttungs synir.

“Ale it is called among Men but among the Eese ‘beer’;
 call it ‘draughts’ the Wanes;
 ‘pure water’ the Ettins but in Hell ‘mead’;
 call it ‘simble’ Sutting’s Sons.”

- 35 Í ęinu brjósti · ek sá’k aldri-gi
 2 fleiri forna stafi;
 miklum tólum · ek kveð tęldan þik:
 4 uppi ert dvergr of dagaðr;
 nú skínn sól í 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 (*Rígsþula*)

Dating (Sapp, 2022): early C11th (0.240), late C11th (0.204), late C12th (0.195), C13th (0.280)

Meter: *Ancient-words-law*

Introduction

The **Thule of Righ** (*Rþ*) is an interesting poem. It is only preserved in a single leaf in the C14th ms. **W**, where it follows, and is written in the same hand, as the Prose Edda and four grammatical treatises. Numerous leaves are unfortunately missing from **W**—among them the conclusion to *Rþ*.

The poem itself is difficult to date, but comes off as rather late. The meter is also unusually free, and there are numerous 3-syllable lines. *Rþ* uses a highly formulaic language, with some unique expressions. Of particular note are the alliteration between the adverb *męirr* ‘further’ and *miðra*, e.g. in st. 2/1: *gekk męirr at þat*.

TODO: Dumezil three-part society, racial caste system, Irish influence. Many interesting things to write here!

The Thule of Righ

2 **P1** Svá segja menn í fornum sǫgum, at ęinn-hvęrr af ǫsum, sá er Hęimdallr [W 78r/1]
hét, fór fęrðar sinnar ok framm með sjóvar-strǫndu nokkurri, kom at
ęinum húsa-bó ok nęfndisk Rigr; ęptir þęiri sǫgu er kvęði þetta.

So say men in ancient saws, that one of the Eese, he who was called Homedal, went on his journey and passed forth along a certain lake shore, came upon a lone homestead and called himself Righ—according to that saw is this poem.

1 Ár kvóðu ganga · grónar brautir
2 qflgan ok aldinn · ós kunnigan,
ramman ok rōskvan · Ríg stíganda.

[W 78r/TODO]

Of yore, they said, did walk on green highways
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, *HHund* I 1/1, *Guðr* I 1/1, *Sigsk* 1/1.

2 Gekk meirr at þat · miðrar brautar,
kom hann at húsi, · hurð vas á gétti;
inn nam at ganga, · eldr vas á golfi,
4 hjón sōtu þar · hōr at arni,
Ái ok Edda · aldin-falda.

[W 78r/TODO]

Went he further after that in the middle of the road;
came to a house—the door was wide open.
He took to go inside; fire was on the floor.
A couple sat there, hoary by the hearth:
Great-Grandfather and Great-Grandmother, old-fashioned.

4 at | sens. emend.; af W

3 Rigr kunni þeim · rōð at segja;
2 meirr settisk hann · miðra fletja
en á hlið hvára · hjón sal-kynna.

[W 78r/TODO]

Righ knew to tell them counsels,
further he set himself down on the middle of the bench,
and on either side the couple of the hall.

- 4 Þá tók Edda · økkvinn hleif, [W 78r/TODO]
 2 þungan ok þykkvan, · þrunginn sôðum,
 bar hön meirr at þat · miðra skutla,
 4 soð vas í bolla · setti á bjóð;
 vas kalfr soðinn · krása betstr;
 6 reis hann upp þaðan, · réðsk at sofna;

Then took Great-Grandmother a lumpy loaf,
 heavy and thick, stuffed with chaff,
 she carried it further after that on the middle of a trencher,
 broth was in a bowl, she set it on a plate—
 a cooked calf was the best dainty;
 he [= Righ] rose up thence, resolved to sleep.

- 5 Rigr kunni þeim · rôð at segja; [W 78r/TODO]
 2 meirr lagðisk hann · miðrar rëkkju,
 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 nætr saman; [W 78r/TODO]
 2 gekk hann meirr at þat · miðrar brautar;
 liðu meirr at þat · mōnuðr níu.

There he was after that for three nights in all;
 went he further after that in the middle of the road;
 passed further after that nine months.

- 7 Jóð ól Edda, · jósu vatni [W 78r/TODO]
 2 hōrund-svartan, · hétu þrél.

Great-Grandmother begot a child—they sprinkled it with water:
 swarthy of skin, they called it Thrall.

2 hōrund-svartan ‘swarthy of skin’ | emend.; hōrfi svartan ‘swarthy with flax(?)’ W

¹ jósu vatni ‘they sprinkled it with water’ | A reference to the Heathen naming ceremony wherein water would be poured on a newborn, somewhat resembling the Christian baptism. See *Háv* 156.

- 8 Hann nam at **v**axa · ok **v**el dafna; [W 78r/TODO]
² vas þar á **h**öndum · **h**rokkit skinn,
kropnir **k**núar, · [...]
⁴ **f**ingr digrir, · **f**úlligt and-lit,
lotr hryggr, · **l**angir hēlar.

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 **m**ęirr at þat · **m**agns of kosta, [W 78r/TODO]
² **b**ast at **b**inda, · **b**yrðar gørva;
 bar **h**ęim at þat · **h**rís 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 **g**arði · **g**ęngil-bęina, [W 78r/TODO]
² **a**urr vas á iljum, · **a**rmr sól-brunninn,
niðr-bjúgt es **n**ęf, · **n**ęfndisk Þír.

There came to the farm a gangle-boned woman:
 mud was on her footsoles, her arm sunburnt,
 downturned her face—she called herself Thew.

¹ gęngil-bęina ‘gangle-boned woman’ | Derogatory, somebody who (due to poverty) only travels by foot.

³ Þír ‘Thew’ | The name probably means ‘maid-servant’ or ‘female slave’. Unlike Thrall, it is not attested in any prose texts, but probably corresponds to OS *thiwi* ‘maid(-servant)’, being further root-related to *þéa* ~ *þjá* ‘to enthrall’, Proto-Norse *þewar* ‘servant’, OE *þéow* ‘slave, servant’.

- 11 Męirr settisk hōn · miðra fletja, [W 78r/TODO]
² **s**at hjá hęnni · **s**onr húss,

4 **r**óddu ok **r**yndu, · **r**ękkju gørðu
 Þręll ok **Þ**ír · **Þ**rungrin dógr.

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.

1 Męirr ... flętja | emend. based on other sts.; *miðra flętja* · *męirr sęttisk hęn* **W**

12 **B**ęrn ólu þau, · **b**juggu ok unðu;
 2 **h**ygg'k at **h**ęti · **H**řęimr ok **F**jósni,
 Klúrr ok **K**lęggi, · **K**ęfsir, **F**úlnir,
 4 **D**rumbr, **D**igraldi, · **D**řęttir ok **H**ęsvir,
 Lútr ok **L**ęggjaldi; · **l**ęđu garða,
 6 **a**kra tųddu, · **u**nnu at svínun,
 gęita **g**ęttu, · **g**rófu torf.

[**W** 78r/TODO]

Children they begot—they settled and were content—
 I think that they were called Rame and Feesner,
 Clour and Cledge, Chafser, Foulner,
 Drumbr, Digrald, Drant and Hazer,
 Lout and Ledgald.—They laid yard-fences,
 dunged fields, fed swine,
 herded goats, dug turf.

13 **D**ótr vęru þęr · **D**rumba ok **K**umba,
 2 **Þ**ękkvin-kalfa · ok **A**rin-nęfja,
 Ysja ok **A**mbętt, · **E**ękin-tjasna,
 4 **T**ętrug-hypja · ok **T**řęnu-bęina;
 Þaðan eru komnar · **Þ**řęla ęttir.

[**W** 78r/TODO]

The daughters were Drumb and Cumb;
 Inkencalf and Arn-neb,
 Yeaze and Ambight, Oakentezen,
 Tattryhip and Tranebone—
 from thence are come the lines of thralls.

- 14 Gekk Rígr at þat · réttar brautir
 2 kom hann at hǫllu · hurð vas á skiði
 inn nam at ganga, · ęldr vas á golfi
 4 hjón sǫtu þar · heldu á syslu.

[W 78r/TODO]

Went Rígr after that on straight highways;
 he came to a hall—the TODO.

He took to go inside; fire was on the floor.
 A couple sat there, busy with their chores:

2 hǫllu 'hall' | sens. and metr. emend., cf. st. TODO; om. W

- 15 Maðr tęlgði þar · męið til rifjar,
 2 vas skegg skapat, · skǫr vas fyr ęnni
 skyrtu þręngva · skokkr vas á golfi.

[W 78r/TODO]

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, · sveigði rokk,
 2 bręiddi faðm, · bjó til váðar;
 sveigr vas á hǫfði, · smokkr vas á bringu,
 4 dúkr vas á halsi, · dvergar á ǫxlum;
 Afi ok Amma · ǫttu hús.

[W 78r/TODO]

There sat a woman, twirled a distaff,
 stretched out her arms, readied a cloth.
 A scarf was on her head, a smock on her breast,
 a kerchief on her throat, brooches on her shoulders—
 Grandfather and Grandmother owned a house.

- 17 Rígr kunni þeim · rǫð at segja,
 2 reis frá borði · réð at sofna.
 Meirr lagðisk hann · miðrar rekkju
 4 en á hlið hvára · hjón sal-kynna.
 Þar vas hann at þat · þrjár nętr saman
 6 liðu meirr at þat · mǫnuðr níu.

[W 78r/TODO]

Rígh knew to tell them counsels;
 rose from the table, resolved to sleep.
 Further he laid himself down in the middle of the bed,
 and on either side the couple of the hall.
 There he was after that for three nights in all;
 passed further after that nine months.

18 Jóð ól Amma, · jósu vatni, [W 78r/TODO]
 2 kǫlluðu Karl · kona svęip ripti
 rauðan ok rjóðan · riðuðu augu.

Grandmother begot a child, they sprinkled it with water,
 called it Churl; the woman wrapped him in cloth,
 red and ruddy; his eyes trembled.

19 Hann nam at vaxa · ok vęl dafna, [W 78r/TODO]
 2 ǫxn nam at tēmja · arðr at gørva
 hús at timbra · ok hløður smíða
 4 karta at gørva · ok kęyra plóg.

He took to grow and have it well;
 oxen he took to tame, the ard to make,
 houses to timber and barns to craft,
 carts to make and drive the plough.

20 Hęim óku þá · Hangin-luklu [W 78r/TODO]
 2 gęita kyrtlu · giptu Karli.
 Snqr hęitir sú, · sęttisk und ripti.
 4 Bjuggu hjón, · bauga dęildu,
 bręiddu blęjur, · ok bú gørðu.

Home they then drove with Hangenkey,
 TODO, married her to Churl.
 Daughter-in-law she is called; she set herself under a cloth.
 The couple settled, shared their money,
 spread fine cloth and made a home.

- 21 Børn ólu þau, · bjuggu ok unðu;
 2 hét Halr ok Drengr, · Høldr, Þegn ok Smiðr,
 Breiðr, Bóndi, · Bundin-skeggi,
 4 Búi ok Boddi · Bratt-skeggr ok Sæggr.

[W 78r/TODO]

Children they begot—they settled and were content—
 they were called Hale and Drang, Haled, Thane and Smith,
 Broad, Bond, Boundenshag,
 Bower and Bod, Brantshag and Sedge.

- 22 Enn hétu svá · qðrum nofum
 2 Snot, Brúðr, Svanni, · Svarri, Sprakki,
 Fljóð, Sprund, ok Víf, · Fëima, Ristill—
 4 þaðan eru komnar · karla éttir.

[W 78v/1]

Yet some were called so with other names:
 Snot, Bride, Swannie, Swarrie, Sprackie,
 Fleed, Sprund and Wife, Fome, Ristle—
 from thence are come the lines of churls.

- 23 Gekk Rigr þaðan · réttar brautir
 2 kom hann at sal, · suðr horfðu dyrr,
 vas hurð hnigin, · hringr vas í gëtti.

[W 78v/TODO]

TODO: Translation.

- 24 Gekk hann inn at þat · golf vas stráat
 2 sōtu hjón · sōsk í augu
 faðir ok móðir · fingrum at leika.

[W 78v/TODO]

He walked in after that; the floor was strawed;
 the couple sat, looked each other in the eyes,
 Father and Mother, playing with their fingers.

- 25 Sat hús-gumi · ok snøri stræng [W 78v/TODO]
 2 alm of bændi · qrvær skępti;
 en hús-kona · hugði at qrmum,
 4 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/TODO]
 2 síðar slóður, · sęrk blá-faan;
 brún bjartari, · brjóst ljósara,
 4 hals hvítari · hręinni mjöllu.

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 Rigr kunni þeim · rǫð at segja; [W 78v/TODO]
 2 męirr sęttisk hann · miðra fletja
 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 · męrktan dúk, [W 78v/TODO]
 2 hvítan af hqrvi, · hulði bjóð;
 hón tók at þat · hlęifa þunna,
 4 hvíta af hveiti, · ok hulði dúk.

Then took Mother a patterned cloth,
 white of flax—she covered a platter.
 She took after that thin loaves,
 white of wheat—and covered the cloth.⁹⁴

⁹⁴Note the strong parallelism. The rich household can afford an excess of expensive fabric and bread, to cover the platter with a patterned (*męrktr*) flaxen cloth and then cover the cloth with wheat-bread.

- 29 Framm setti h3n · skutla fulla [W 78v/TODO]
 2 silfri varđa á bj3đ
 f3n ok flęski · ok fugla stęikta
 4 v3n vas i k3nnu · varđir k3lkar;
 drukku ok d3mđu; · dagr vas á sinnum.

TODO: Translation.

- 30 Rigr kunni þeim · r3đ at segja, [W 78v/TODO]
 2 ręis Rigr at þat, · rękkju g3rði.

Righ knew to tell them counsels,
 rose Righ after that, made the bed.

- 31 Þar vas hann at þat · þrjár nętr saman; [W 78v/TODO]
 2 gekk hann męirr at þat · miđrar brautar;
 liđu męirr at þat · m3nuđr níu.

There he was after that for three nights in all;
 went he further after that on the middle of the road;
 passed further after that nine months.

- 32 Svein 3l m3đir, · silki vafði, [W 78v/TODO]
 2 j3su vatni— · Jarl létu hęita;
 blęikt vas h3r, · bjartir vangar,
 4 3tul v3ro 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 vǫro augu · sem yrmlingi* ‘fierce were his eyes like the young serpent’s’ | A person of noble stock being recognised as such through their appearance, especially their sharp gaze, is a common motif. Cf. esp. the incident at the beginning of *HHund II*, where Hallow, disguised as a thrall-woman, is almost caught due to his “unslavelike” eyes, which are, as in the present stanza, likewise said to be *ǫtul* ‘fierce, terrible’.

- 33 Upp *óx* þar · Jarl á flētjum; [W 78v/TODO]
 2 lind nam at skelfa, · læggja strēngi,
 alm at beygja, · *qr*var skēpta,
 4 flēin at flēyja, · frōkkur dýja,
 hēstum ríða, · hundum verpa,
 6 sverðum bregða, · sund at frēmja.

Up grew Earl there on the floor-benches;
 he took to shake shields, fasten bow-strings,
 bend elmwood, shaft arrows,
 throw javelins, hoist frankish spears,
 ride horses, throw hounds (TODO)
 , brandish swords, practice swimming.

- 34 Kom þar ór *r*unni · Rigr gangandi, [W 78v/TODO]
 2 Rigr gangandi, · *r*únar kēnni;
 sitt gaf hēiti, · son kveðsk eiga;
 4 þann bað hann eignask · óðal-vøllu,
 óðal-vøllu, · aldnar bygðir.

Came there from a thicket Righ, walking:
 Righ, walking, taught runes;
 he gave his own name; said that he had a son;
 he bade *him* possess the ethel-plains:
 the ethel-plains, the olden farmsteads.

1–5 ALL | Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy through teaching him the runes and giving him the noble title Righ (the son will henceforth be known as Righ-Earl). Finally he instructs him to set out and win lands for himself.

- 35 Rēið hann *m*ęirr þaðan · *m*yrkan við [W 78v/TODO]
 2 hēlug fjøll · unds at høllu kom;
 skapt nam at dýja, · skelfði lind,

- 4 hęsti hleypti, · ok hįorvi 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 sword;
 war he took to rouse, the plain he took to redden,
 men he took to fell—he won the land.

- 36 Réð hann ęinn at þat · átján búum;
 2 auð nam skipta · ǫllum vęita
 męiðmar ok mǫsma, · mara svang-rifja;
 4 hringum hreytti, · hjó sundr baug.

[W 78v/TODO]

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 hreytti ‘rings he scattered’ | Cf. StarkSt Frag 1/2a *bring-hreytanda* ‘ring-scatterer [GENEROUS MAN]’ which contains the same words.

- 37 Óku ęrir · úrgar brautir
 2 kvǫmu at hǫllu · þar’s hęrsir bjó:
 mǫtti męyju · mjó-fingraði
 4 hvítri ok horskri, · hétu ęrna.

[W 78v/TODO]

Messengers drove through drizzling roads,
 came to the hall where a ruler lived;
 met a maiden slender-fingered,
 white and wise—they called her Erne.

1 Óku | okū W 3 mjó-fingraði | the grammar requires -ri; mjó-fingraði W

- 38 Bǫðu hęnnar · ok hęim óku,
 2 giptu Jarli, · gekk hón und líni;

[W 78v/TODO]

4 saman bjuggu þau · ok sér unðu,
 4 éttir jóku · ok aldrs nutu.

They asked for her hand and drove home,
 married her to Earl—she went neath the linen.
 They settled together and were content,
 grew their lineage and enjoyed life.

2 gekk hón und líni ‘she went ‘neath the linen’ | i.e. she donned the bridal veil; cf. *Þrk* 27.

39 Burr vas hinn elsti, · en Barn annat;
 2 Jóð ok Aðal, · Arfi, Møgr,
 Niðr ok Niðjungr, · (nømu lēika)
 4 Sonr ok Sveinn, · (sund ok tafl)
 Kundr hét einn; · Konr vas hinn yngsti.

[W 78v/TODO]

Byre was the eldest and Bairn the other;
 TODO: Translation.

TODO: Translation (they learned to play) Son and Swain (swimming and tables) Kund
 was one called; Kin was the youngest.

40 Upp óxu þar · Jarli bornir:
 2 hesta tømðu, · hlífar bændu,
 skęyti skófu, · skęlfðu aska.
 4 En Konr ungr · kunni rúnar:
 évin-rúnar · ok aldr-rúnar.

[W 78v/TODO]

There grew up the sons of Earl:
 horses they tamed, shield-rims they bent,
 planed shafts, shook ashen spears.—
 But Kin the Young knew runes:
 ever-runes and life-runes.

4 Konr ungr ‘Kin the Young’ | A folk etymological pun on *konungr* ‘king’. The king was of course the highest title, above even the earls.

41 Meirr kunni hann · mønnum bjarga,
 2 eggjar deýfa, · égi légja;
 kløk nam fugla, · kyrra elda,

[W 78v/TODO]

4 sófa ok svefja, · sorgir légja,
 afl ok eljun · átta manna.

Further he knew men to rescue,
blades to dull, the sea to lower;
he learned the chirping of birds, to calm fires,
to soothe and lull, to lower sorrows;
the strength and zeal of eight men.

42 Hann við Ríg Jarl · rúnar deildi;
2 brögðum beitti · ok betr kunni;
 þá qðladisk · ok þá eiga gat,
4 Rígr at heita, · rúnar kunna.

[W 78v/TODO]

He with Rígh-Earl shared runes;
he employed tricks and knew better.
Then he earned for himself, and got the right
Rígh to be called, runes to know.

43 Reio Konr ungr · kjorr ok skóga;
2 kolfi fleygðo · kyrðo fugla;
 þá kvað þat kráka · —sat kvisti ein—
4 „Hvat skalt, Konr ungr, · kyrra fugla?
 Hældr métti þér · hestum riða
6 [...] · ok her fella.

[W 78v/TODO]

Kin the Young rode o'er brushes and woods,
hurled bolts, hunted birds.
Then quoth a crow—sat on a branch alone—
“For what shalt thou, Kin the Young, hunt birds?
Better it fit thee horses to ride,
[...], and hosts to fell.”

44 Á Danr ok Danpr · dýrar hallir;
2 óðra óðal · an ér hafið;
 þeir kunnu vel · kjól at riða,
4 egg at kennda, · undir rjúfa.“

[W 78v/TODO]

Dan and Danp own dear halls:
 nobler ethel than ye have—
 they know well the ship to ride,
 the blade to teach, wounds to tear.”

2 *ér* ‘ye’ | metr. emend.; *þér* ‘id.’ **W**, which is simply a younger form of *ér*, and shows that the poem has been linguistically modernised.

2 *óðal* ‘ethel’ | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

3 *kjól at riða* ‘ship to ride’ | i.e. to sail.

4 *egg at kenna* ‘the blade to teach’ | i.e. to fight, wage war. A euphemism; to “teach someone the blade” is to fight him.

(At this point leaf 78 of **W** ends. The rest of the poem is lost.)

Eddic fragments from Snorre's Edda

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily **R** and **A**), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedal's galder, see below), not introduced by reference to their source but rather with phrases like *þá kvað hann* 'then he quoth'.

A lost riddle-poem

This half-stanza is quoted in *Gylf* 2, being the second Eddic verse in the text, following *Háv* 1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Eese. The whole section is clearly referencing other Eddic mythic wisdom contests and particularly reminiscent of *Vafþ.*

2 **PI** Hann sá þrjú há-sėti ok hvert upp frá ǫðru, ok sátu þrír menn sinn í
hverju. Þá spurði hann, hvert nafn höfðingja þeira véri. Sá svarar, er
4 hann leiddi inn, at sá, er í inu neðsta háseti sat, var konungr, ok heitir
Hárr, en þar nēst sá, er heitir Jafnhárr, en sá ofast, er Þriði heitir. Þá
6 spyrr Hárr komandann, hvárt fleira er erendi hans, en heimill er matr ok
drykkir honum sem ǫllum þar í Háva holl. Hann segir, at fyrst vill hann
8 spyrja, ef nokkurr er fróðr maðr inni. Hárr segir, at hann komi eigi heill
út, nema hann sé fróðari,

He [= Yilfer] saw three high-seats and each higher than the other, and three men sat there, each in his own seat. Then he asked what the names of those chieftains were. He who led him in answers that the one who sat in the lowest high-seat was a king called

High, and next to him he who is called Evenhigh, and uppermost he who is called Third. Then High asks the guest whether he has any other errands, but food and drink will be freely offered him, like all men there in the High One's hall. He [= Yilfer] asks whether anyone within is a learned man. High says that he will not come out whole unless he be more learned [than he],

- 1 „ok statt-u framm · meðan þú fregn
2 sitja skal sá es segir.“
“and stand forth while thou askest;
sit shall he who speaks!”
-

Nearth and Shede

The following passage is almost the whole of *Gylf* 23, excepting at the very end *svá er sagt* ‘so it is said’, after which is quoted *Grm* 11. Notably, the two stanzas cited here are also found translated in Saxo Grammaticus (2015) 1.8.18–19, where they are said to have been spoken by Hadding and Rainhild, respectively. For discussion Hopkins (2021).

- P2 Inn þriði áss er sá, er kallaðr er Njorðr. Hann býr á himni, þar sem heitir
2 Nóatún. Hann reðr fyrir gongu vinds ok stillir sjá ok eld. Á hann skal
heita til sê-fara ok til veiða. Hann er svá auðigr ok fé-séll, at hann má
4 gefa þeim auð, landa eða lausa-fjár. Á hann skal til þess heita. Eigi er
Njorðr ása éttar. Hann var upp fódðr í Vana-heimi, en Vanir gísluðu
6 hann goðunum ok tóku í mót at gíslingu þann, er Hónir heitir. Hann
varð at sêtt með goðum ok Vønum. Njorðr á þá konu, er Skaði heitir,
8 dóttir Þjatsa jotuns. Skaði vill hafa bú-stað þann, er átt hafði faðir hennar,
þat er á fjöllum nokkurum, þar sem heitir Þrym-heimr, en Njorðr vill vera
10 nêr sê. Þau sêttust á þat, at þau skyldu vera níu nêtr í Þrym-heimi, en þá
aðrar níu at Nóa-túnnum. En er Njorðr kom aftr til Nóatúna af fjallinu,
12 þá kvað hann þetta:

The third Os is that one who is called Nearth. He lives in the heaven in the place called Nowetowns. He rules the course of the wind, and stills sea and fire. On him shall one

call for sea-faring and for hunting. He is so wealthy and blessed with money that he may give them a wealth of lands or loose property; on him shall one call for that sake. Nearth is not of the lineage of the Eese. He was brought up in Wanehome, but the Wanes gave him as a hostage to the gods, and in return got as hostage that one who is called Heener. He was used to reconcile the gods and the Wanes. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling which her father had owned, which lies on some fells in the place called Thrimham—but Nearth wishes to live by the sea. They agreed with each other that they would live for nine nights in Thrimham, but the other nine at Nowetowns. But when Nearth came back to the Nowetowns from the fell, he quoth this:

2 „Lēið erumk fjöll, · vas'k-a lēngi á,
 2 nétr ęinar níu;
 ulfa þytr · mér þótti illr vesa
 4 hjá sǫngvi svana.“

“Loathsome are the fells for me; I was not long thereon—
 but for nine nights.
 The wolves' howl seemed me evil
 next to the song of swans.”

P3 Þá kvað Skaði þetta:

Then Shede quoth this:

3 „Sofa né mát'k-a'k · sévar beðjum á
 2 fugls jarmi fyrir;
 sá mik vękr · es af víði kǫmr
 4 morgun hverjan mār.“

“I could not sleep on the beds of the sea
 for the bleating of the bird.
 He awakes me, when from the wide sea he comes,
 every morning, the mew.”

P4 Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hon mjök á

- 2 skíðum ok með boga ok skýtr dýr. Hon heitir ǫndur-goð eða ǫndur-dís.
Then Shede went up to the fells and dwelled in Thrimham, and she often goes on skis with her bow and shoots beasts. She is called ski-god or ski-dise.

Homedal's Galder (*Heimdallargaldr*)

This mysterious fragment is quoted in *Gylf* 27, the chapter describing Homedal, which is here reproduced in full. The fragment consists of two c-lines and appears to be the end of a stanza in the fitting meter *Galders-law*.

The same poem is mentioned again in *Skm* 15: *Heimdallar hofuð heitir sverð. Svá er sagt, at hann var lostinn manns hofði í gegnum. Um þat er kveðit í Heimdallar-galdri, ok er síðan kallat hofuð mjötuðr Heimdallar* 'A sword is called Homedal's head. So is said that he was run through with a man's head. About that it is sung in Homedal's galder, and henceforth the head is called Homedal's bane.'

- P5 Heimdallr heitir einn. Hann er kallaðr hvíti áss; hann er mikill ok heilag.
2 Hann báru at syni meyjar níu ok allar systir; hann heitir ok Hallinskíði ok
Gullintanni; tennr hans váru af gulli. Hestr hans heitir Gulltoppr. Hann
4 býr þar er heitir Himinbjörg við Bifröst; hann er vörðr goða ok sitr þar
við himins enda at gæta brúarinnar fyrir berg-risum. Hann þarf minna
6 svefn en fugl. Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann
heyrir ok þat, er gras vex á jörðu eða ull á sauðum, ok allt þat er héra lètr.
8 Hann hefir lúðr þann er Gjallar-horn heitir, ok heyrir blástr hans í alla
heima. Heimdallar sverð er kallat hofuð manns. Hér er svá sagt: [...] Ok
10 enn segir hann sjalfr í Heimdallar-galdri:

Homedal one is named. He is called the White Os; he is great and holy. He was born as the son of nine maidens, sisters all. He is also named Haldenshid and Goldentooth; his tooth were of gold. His horse is called Goldtop. He lives at the place called the Heavenbarrows near Bivrest. He is the Watchman of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder. He has the basoon called

the Horn of Yell, and his blowing can be heard in all realms. Homedal's sword is called a man's head. Here it says so: [...] And further he himself says in Homedal's Galder:

9 [...] | Here the text cites *Grm* 13; see there.

4 „Níu em'k **móðra mōgr**,
2 níu em'k **systra sonr**.“

“Of nine mothers I'm the lad,
of nine sisters I'm the son.”

1 móðra 'mothers' | so **STW**; *meyja* 'maidens' U 2 sonr 'son' | om. T

Gna and the Wanes

The following passage is from *Gylf* 35, which lists the Ossens.

P6 Fjórtánda Gná, hana sendir Frigg í ymsa heima at ørindum sínum. Hon
2 á þann hest, er renn lopt ok lōg, er heitir Hóf-varpnir. Þat var eitt sinn,
er hon reið, at vanir nokkvörir sá reið hennar í loptinu. Þa mēlti einn:

The fourteenth is Gna; Frie sends her into every home to do her errands. She owns the horse who runs through air and sea, and is called Hoofwarpner. It was one time when she rode that some Wanes saw her riding in the air. Then one spoke:

5 „Hvat þar **flýgr**, · hvat þar **fērr**,
2 eða at **lopti líðr**?“

“What flies there, what fares there,
or passes through the air?”

P7 Hon svarar:
She answers:

6 „Né ek flýg, · þó ek fæ
 2 ok at lopti lið’k
 á Hóf-varpni, · þeim’s Ham-skæpir
 4 gat við Garð-rofu.“

“I fly not, though I fare,
 and pass through the air,
 on Hoofwarpner, whom Hamsherper
 begot with Yardrove.”

P8 Af Gnár nafni er svá kallat, at þat gnéfar, er hátt ferr:

From Gna’s name it is so called that something which fares high up *protrudes*.

Balder’s Death

Gylf 49 contains the narrative of Balder’s death, beginning with his ominous dreams, and ending with the Eese failing to “weep him out of Hell” (for a summary and discussion of the myth and its attestations, see the introduction to *Vsp* 31–33). At the end of the chapter, a single *Leeds-meter* speech-stanza is quoted.

P9 Því nést sendu ésir um allan heim ørind-reka at biðja, at Baldr véri grátinn
 2 ór Helju, en allir gerðu þat, menninir ok kykvendin ok jörðin ok steinarnir
 ok tré ok allr málmr, svá sem þú munt sét hafa, at þessir lutir gráta, þá er
 4 þeir koma ór frosti ok í hita. Þá er sendi-menn fóru heim ok hófðu vel
 rekit sín ørindi, finna þeir í helli nokkvorum, hvar gýgr sat; hon nefndist
 6 Þökk. Þeir biðja hana gráta Baldr ór helju, hon segir:

Next after that the Eese sent an errand-runner through all the Home, to ask that Balder be wept out of hell. And all did that, the men and the beasts and the earth and the stones and trees and all bedrock, as thou must have seen, that these things weep when they come out of cold and into heat. When the messengers journeyed home, and had ran their errand well, they find in a certain cave that a gow sat there; she called herself Thanks. They ask her to weep Balder out of hell. She says:

7 „Þökk mun gráta · þurru tǫrum
 2 Baldrs bál-farar;
 kyks né dauðs · naut’k-a Karls sonar
 4 hafi Hæl því’s hęfir.“

“Thanks will weep—with dry tears
 for Balder’s pyre-journey [DEATH].
 Neither alive nor dead did I benefit from Churl’s son [= Balder];
 let Hell have what she has!”

P10 En þess geta menn, at þar hafi verit Loki Laufeyjarson, er flest hefir illt
 2 gørt með ásum.

But men guess that this must have been Lock, Leafy’s son, who has done the most evil
 among the Eese.

Thunder’s Journey to Garfrith

Skm 26, here edited in part, is the only surviving retelling of Thunder’s journey to the ettin Garfrith, and his following fight with, and slaying of, him and his two daughters, Yelp and Grope. This was apparently a well-known story, and is also mentioned in *Vetrl* Lv 1/1b (quoted in *Skm* 11, which lists kennings for Thunder): *stétt of Gjǫlp dauða* ‘thou didst step over the dead Yelp’. The prose of *Skm* 26 seems to be based on an earlier, now-lost poem in *Leeds-meter*, from which it quotes two stanzas. The first is found in all four main manuscripts, while the second is found only in U. Both are spoken by Thunder and closely resemble each other stylistically, which is why they most likely come from the same poem.

P11 Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti hann sik
 2 megin-gjörðum ok studdi for-streymis Gríðar-vǫl, en Loki helt undir
 megin-gjarðar. Ok þá er Þórr kom á miðja ána, þá óx svá mjök áin, at
 4 uppi braut á ǫxl honum. Þá kvað Þórr þetta:

Then Thunder journeyed to that river which is called Wimbre, greatest of all rivers. Then
 he wrapped his might-girdle around himself and leaned upon Grith’s stave against the

stream, and Lock held up the might-girdle. And when Thunder came to the middle of the river, then it waxed so great that it broke over his shoulders. Then Thunder quoth this:

8 „Vax-at-tu nú, Vimur, · alls mik þik vaða tíðir
2 jǫtna garða í;
vætist, ef þú vęx · at þá vęx mér ős-męgin
4 jafn-hátt upp sem himinn.“

“Wax not now, O Wimbre, as I wish to wade through thee
into the yards of the ettins.
Thou knowest, if thou waxest, then my Os-might waxes
up as high as the heaven.”

P12 Þá sér Þórr uppi í gljúfrum nǫkkurum, at Gjálp, dóttir Geirrøðar stóð þar
2 tveim megin árinnar, ok gerði hon ár-vǫxtinn. Þá tók Þórr upp ór ánni
stein mikinn ok kastaði at henni ok męlti svá: „At ósi skal á stemma.“
4 Eigi missti hann, þar er hann kastaði til, ok í því bili bar hann at landi
ok fekk tekit reyni-runn nǫkkurn ok steig svá ór ánni. Því er þat orð-tak
6 haft, at reynir er björg 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 got hold of a certain rowan shrub, and thus stepped out of the river. From this comes the saying that the rowan is Thunder's deliverance.

1–2 stóð þar tveim megin árinnar, ok gerði hon ár-vǫxtinn. ‘stood on both sides of the river, and she caused the river's growth’ | She stood with her legs spread and befouled the river.

P13 En er Þórr kom til Geirrøðar, þá var þeim fé-lögum vísat fyrst í geita-hús
2 til her-bergis, ok var þar einn stóll til sętis, ok sat Þórr þar. Þá varð hann
þess varr, at stóllinn fór undir honum upp at réfri. Hann stakk Gríðar-
4 veli upp í raftana ok lét sigast fast á stólinn. Varð þá brestr mikill, ok
fylgði skrękr. Þar hǫfðu verit undir stólinum dótr Geirrøðar, Gjálp ok
6 Greip, ok hafði hann brotit hrygginn í báðum. Þa kvað Þórr:

And when Thunder came to Garfrith's home the fellows were first shown into a goathouse for lodgings, and therein one chair was for sitting, and Thunder sat down on it. Then he noticed that the chair beneath him was moving up toward the roof. He thrust Grith's stave up against the rafters and made it push firm onto the chair. Then there was a great crack, followed by a shriek; there beneath the chair had been the daughters of Garfrith, Yelp and Grope, and he had broken both their backs. Then Thunder quoth:

9 „Eīnu *sinni* · neytta'k *alls* meġins
 2 jǫtna gǫrðum *í*
 þá's Gjǫlp ok Gręip, · dótr 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, daughters of Garfrith,
 would lift me to the heaven.”

1 *sinni* ‘time’ | metr. and sens. emend.; om. U.

On the Making of Glapner

The following stanza about the making of Glapner, the fetter used to bind the Fenrerswolf, is found in the short work on kennings today called the *Little Scalda* (*Lítla skálda*), which text was probably used as a source by Snorre; see further Males (2020, pp. 129–47). A variant of this stanza is transparently paraphrased in *Gylf* 28: *Hann var gǫrr af sex blutum: af dyn kattarins ok af skeggi konunnar ok af rótum bjargsins ok af sinum bjarnarins ok af anda fisksins ok af fogs bráka*. ‘It [Glapner] was made of six things: of the cat’s din and of the woman’s beard and of the mountain’s root and of the bear’s sinews and of the fish’s breath and of the fowl’s spittle.’ The two differences—*bráka* ‘spittle’ for *mjolk* ‘milk’, and the inverted order of lines 2 and 3—suggest that Snorre had access to a somewhat different version. It is not attributed to any named poem.

10 Ór *kattar* dyn · ok ór *konu* skeggi,
 2 ór *fisks* anda · ok ór *fugla* mjolk,

4 ór **b**ergs rótum · ok **b**jarnar sinum,
 ór því vas hann **G**leipnir **g**orr.

“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

Lay of Wayland (*Völundarkviða*)

Dating (Sapp, 2022): C10th (o.428)–early C11th (o.475)

Meter: *Ancient-words-law*

Introduction

The **Lay of Wayland** (*Vkv*) is a psychologically complex, finely wrought poem.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his “bear-cubs”) and thus ends his male lineage. Likewise he defangs Nithad's “cunning wife” (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* ‘powerless’; in st. 12 it describes Wayland after he wakes in shackles, but in st. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness concludes the poem in Beadhild's haunting words: “I nowise knew withstand him; I nowise could withstand him.”

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, *ThidS Viðga*, in Danish ballads *Vidrik Verlandson*). He went on to become a great hero, and in the later heroic ballads by far eclipses his father. His birth seems heavily foreshadowed by Wayland forcing Nithad to swear an oath in st. 33, but he is nowhere directly mentioned in the poem, probably for artistic reasons.

Apart from this lay there is one other telling of the full story, namely the Strand of Wayland the Smith in *ThidS*. While written in Old Norse, it is clear from the proper names and content that it is based on German sources (probably heroic ballads). Thus the native form *Völundr* is replaced with *Velent* [sic], *Niðuðr* with *Niðungr*. Interestingly there is a note within it showing that the native form was still known, namely about “Velent, the excellent smith, whom Warrings (*væringjar*) call Wayland (*Völundr*)”. Apparently

Wayland was so famous that “all men seem to praise his workmanship so, that the maker of any smith’s work which is made better than other works, is called a Wayland (*Völundr*) with regards to workmanship.”

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril through his ingenuity and craftsmanship. He is not kidnapped out of Nithad’s greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad’s, banished from the kingdom after defending himself against the king’s corrupt steward, and hamstrung after being caught attempting to poison the king’s food in revenge.

Most frustratingly the personality of Beadhild is entirely expulged. She is the anonymous “king’s daughter”, an unnamed maiden (*jungfrú*, a borrowing from Low German) who is peacefully seduced by Wayland and quickly falls in love with him. Likewise the person of Nithad’s cunning wife is completely gone, and the murder of his sons no longer ends his lineage, since he has another, older son who survives him and takes over the kingdom. Wayland still flies away laughing after telling Nithad what he has done, but only four years (his son with Beadhild is three years old) later reconciliates with Nithad’s son, retrieves Beadhild and their son and lives a long life as a famous craftsman.

With this it is clearly seen that the story by the time of the *ThidS* had been heavily distorted, a tragic victim of medieval romantic sensibilities. It does not have any high literary value, but is of interest since it shows the wide reception and variation of the narrative.

Finally there are also traces of the story in the Anglo-Saxon tradition, where it is alluded to in both *Walder* and *Deer*, the latter of which particularly emphasising the powerlessness felt by Wayland and Beadhild (thus being much closer in spirit to the present poem than to *ThidS*). Parts of the narrative are depicted on the early C8th Frank’s casket, where it is as prominent as the depiction of the Adoration of the Magi—a true testament to the weight with which it was regarded within that culture.

From Wayland (*Frá Völundi*)

- 2 **PI** Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur; hon
hét Bøðvildr. Bróðr vöru þrír, synir Finna konungs. Hét einn Slagfiðr,
annarr Egill, þriðji Völundr. Þeir skriðu ok veiddu dýr. Þeir kvómu í
4 Úlfðali ok gerðu sér þar hús. Þar er vatn, er heitir Úlfsjár. Snemma
of morgin fundu þeir á vatsströndu konur þrjár, ok spunnu lín. Þar váru

[R 18r/4, A 6v/26]

6 hjá þeim álfarhamir þeira; þat vǫru valkyrjur. Þar vǫru tvær dótr Hlōðvės
 konungs: Hlaðguðr svanhvít ok Hervor alvitr. In þriðja var Qlrún Kjárs
 8 dóttir af Vallandi. Þeir hófðu þér heim til skála með sér. Fekk Egill Qlrú-
 nar, en Slagfiðr Svanhvítrar, en Völundr Alvitrar. Þau bjuggu sjau vetr.
 10 Þá flugu þér at vitja víga ok kvömu eigi aptr. Þá skreið Egill at leita Ql-
 rúnar, en Slagfiðr leitaði Svanhvítrar, en Völundr sat í Úlfdöllum. Hann
 12 var hagrastr maðr, svá at menn viti í fornum sǫgum. Níðuðr konungr lét
 hann hǫndum taka, svá sem hér er um kveðit:

Nithad was a king called in Sweden. He had two sons and one daughter; she was called Beadhild. Three brothers were there; the sons of a king of the Finns. One was called Slayfinn, the other Eysel, the third Wayland. They fared on skis and hunted wild beasts. They came into the Wolfdales and made for themselves houses there. There is a lake there which is called the Wolfsea. Early in the morning they found on the lake-shore three women, and they span linen. There were by them their swan-hames; those were Walkirries. There were two daughters of king Ladwigh: Ladguth Swanwhite and Harware Elwight. The third was Alerune, daughter of Choser of Walland. The men took the women to their halls with them. Eysel 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 Eysel fared on skis to search for Alerune, but Slayfinn searched for Swanwhite—but Wayland stayed in the Wolfdales. He was the most skilled craftsman whom men know of in the ancient saws. King Nithad had him taken, as it is here sung of:

1–2 hon hét ‘she was called’ | so R; ok hét hon ‘and she was called’ A 2 vǫru ‘were’ | so A; om. R 4–13 sér þar hús ... um kveðit ‘for themselves houses ... sung of’ | so R; om. (due to loss of the following foll. in the ms.) A

7–8 Kjárs [...] af Vallandi ‘Choser of Walland’ | i.e. ‘Cæsar of Rome’; a legendary form of the Roman emperor. See Index.

The Lay of Wayland

1 Męyjar flugu sunnan · Myrk-við í gǫgnum
 2 al-vitr ungar, · ør-lǫg drýgja;
 þér á sęvar-strönd · sęttusk at hvílask,
 4 drósir suð-rónar · dýrt lín spunnu.

[R 18r/19]

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’ | Mirkwood is surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

2 al-vitr ‘elwights’ | i.e. “strange beings, foreign wights”, continuing a hypothetical **alja-wibtiz*.

2 *ør-løg drýgja*; ‘fulfill orlay’ | That is, to fulfill their preordained destinies, and act according to their innate nature, as described in P1 and st. 3. Clunies Ross (2005)[103] and some other editors see a sign of English influence in these words; they translate *drýgja ør-løg* as “engage in war”, considering *ør-løg* a semantic borrowing from the OE cognate of Dutch *oorlog* ‘war’. This is unnecessary; ON *ør-løg* otherwise means ‘fate, destiny’, and so may its OE cognate, as seen by the equivalent phrase found in l. 29 of a poem on the Christian Doomsday (TODO?), where a man going to Hell for his sins *qnd þonne â tó caldre · or·leg dreógeð* ‘and then for ever and ever [he] suffers his orlay’.

- 2 **E**in nam þeira · **E**gil at verja [R 18r/21]
 2 **f**ogr mér **f**ira · **f**aðmi ljósum;
 qnnur vas **S**vanhvít, · **s**van-fjaðrar dró,
 4 [...]
 en hin þriðja · þeira systir
 6 varði **h**vítan · **h**als Völundar.

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.

- 3 **S**ótu síðan · sjau vetr at þat, [R 18r/24]
 2 en hinn **á**ttu · **a**llan þróðu,
 en hinn **n**íunda · **n**auðr of skilði,
 4 **m**eyjar fýstusk · á **m**yrkvan við,
 al-vitr **u**ngar · **ø**r-løg drýgja.

They stayed then for seven winters after that,
 and all the eighth they yearned,

and the ninth did need divorce them.
 The maidens longed for the Mirky wood:
 the young elwights, to fulfill orlay.

4 Kom þar af vęiði · veðr-ęyr skyti [R 18r/26]
 2 Völundr líðandi · of langan veg,
 Slagfiðr ok Egill, · sali fundu auða,
 4 gingu út ok inn · ok umb sǫusk.

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 Völundr ... veg 'Wayland ... way' | emend. based on st. 9/3–4 below; om. R

5 Austr skreið Egill · at Qlrúnu, [R 18r/27]
 2 en suðr Slagfiðr · at Svanhvítu,
 en ęinn Völundr · sat í Ulf-dǫlum.

East skied Eyel after Alerune,
 and south Slayfinn after Swanwhite,
 and alone Wayland stayed in the Wolfdales.

6 Hann sló gull rautt · við gim fastan, [R 18r/29]
 2 lukði alla · linn-baugum vęl;
 svá beįð hann · sinnar ljóssar
 4 kvánar, ef hǫnum · koma gęrði.

He struck red gold by fastened gem;
 he enclosed all the serpent-bighs well;
 so he awaited his own bright wife,
 if to him she might come.

2 linn-baugum 'serpent-bighs' | It is unclear whether this word refers to rings actually shaped like snakes or is merely a poetic description of twisted rings. Archeological examples of the former include the so-called "snake-head rings" (German *Schlankenkopfringe*, Swedish *ormbuvudringar*) from the Migration Period, and the snake- or dragon-shaped armlet from the Viking Age found in a hoard in Undrom, Ångermanland, northern Sweden (108822 HST). <https://samlingar.shm.se/object/5C5658C4-0813-4DFF-947F-E5E4C4BAB965>.

- 7 Þat spyrr Níðuðr, · Níara dróttinn, [R 18r/31]
 2 at ęinn Vǫlundr · sat í Ulf-dǫlum;
 nǫttum fóru seggir, · næglðar vǫru brynjur,
 4 skildir bliku þeira · við hinn skarða mána.

This learns Nithad, lord of the Nears,
 that alone Wayland stayed in the Wolfdales.
 Nightily journeyed warriors—nailed were their byrnies—
 their shields gleamed by the waning moon.

1 Níara ‘the Nears’ | An obscure tribe, perhaps the residents of *Närke*, an ancient province of Sweden. See Index.

3 næglðar vǫru brynjur ‘nailed were their byrnies’ | The “byrnies” here are apparently some kind of costly plate armour.

- 8 Stigu ór sǫðlum · at salar gaffi, [R 18r/33]
 2 gingu inn þaðan · ęnd-langan sal,
 sǫu á bast · bauga dregna,
 4 sjau hundruð allra, · es sá seggr átti.

They stepped off their saddles by the hall’s gables;
 went thence inside the endlong hall;
 saw they on a bast-rope bighs drawn up:
 seven hundred in all, which that man owned.

2 gingu ... sal ‘went ... hall’ | Formulaic. The fixed variant line *bón/bann inn of gekk · ęnd-langan sal* ‘he/she inside did go the endlong hall’ (i.e. ‘through the entire length of the hall’, cf. English “livelong”) occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of *Oddrgr.* *ęnd-langr salr* ‘endlong hall’ occurs in two additional places: st. 27 of *Þrk* and st. 3 of *Skm*.

- 9 Ok þeir af tóku · ok þeir á létu [R 18v/2]
 2 fyr ęinn útan, · es af létu.
 Kom þar af vęiði · veðr-ęygr skyti
 4 Vǫlundr líðandi · of langan veg.

And they took off, and they slid on;
 save for one, which off they slid.—
 Came there from the hunt the stormy-eyed shooter:
 Wayland passing over a long way.

2 fyr ęinn útan, · es af létu ‘save for one, which off they slid’ | This high is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. 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 hinn vind-þurri, · fyr Völundi.

Went he the brown she-bear’s flesh to roast;
 in early morning burned the twigs of all-dry pine—
 the wood wind-dry—before Wayland.

2 ár | metr. and sens. emend.; *hár* R

- 11 Sat á ber-fjalli, · bauga talði, [R 18v/5]
 2 alfa ljóði · ęins saknaði;
 hugði at hefði · Hlōðvés dóttir,
 4 al-vitr unga · véri aptr komin.

Sat he on the bear-pelt, bighs he counted—
 the prince of elves was missing one!
 Thought he that Ladwigh’s daughter [= Harware] might have it,
 that the young 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 half-dæmonic Wild Man, something also seen by his hunting of bears, skiing, and fierce gaze. Cf. 14/2b and 32/1b, where Nithad calls him *vísi alfa* ‘overseer of elves’.

- 12 Sat svá lęngi, · at sofnaði, [R 18v/7]
 2 ok vaknaði · vilja-lauss;
 vissi sér á hōndum · hōfgar nauðir,

4 en á fótum · fjötur of spenntan.

Sat he so long that asleep he fell,
and he awoke, powerless.
He knew on his hands tortuous restraints,
and on his feet were fetters tightened.

[Völundr kvað:]

13 „Hverir ’ru jöfrar · þeir’s á lögðu
2 þesti-síma · ok bundu mik?“

[R 18v/9]

“Which are the princes that laid on
the bast-cordage, and bound me?”

14 Kallaði nú Níðuðr, · Níara dróttinn:
2 „Hvar gatst, Völundr, · vísi alfa,
óra *aura*, · í Ulf-dölum?
4 Gull vas þar eigi · á Grana leiðu,
fjarri hugða’k vart land · fjöllum Rínar.“

[R 18v/10]

Now called Nithad, lord of the Nears:
“Where didst thou, Wayland, overseer of elves,
get *our* ounces in the Woldfdales?
Gold was there not on Grane’s path;
far I thought our land from the fells of the Rhine.”⁹⁵

⁹⁵Grane was the horse of the legendary hero Siward, who slew the dragon Fathomer and took his gold. Nithad’s speech is sarcastic: “Is there a dragon’s hoard in the Woldfdales?”

[Völundr kvað:]

15 „Man’k at męiri · męti óttum,
2 es vér heil hjú · heima vorum:
Hlaðguðr ok Hęrvor · borin vas Hlōðvé,
4 kunn vas Qlrún · Kíars dóttir.“

[R 18v/13]

“I recall that we owned greater wealth
when we a whole household were at home.
Ladguth and Harware were born to Ladwigh;
known was Alerune, Choser’s daughter.”⁹⁶

⁹⁶Wayland responds rather cryptically and almost seems to be speaking to himself. By asserting the noble lineages of the three swan-wives he gives a legitimate origin for his wealth, but he is aware that Nithad neither believes him nor cares.

- 16 Úti stóð **kunnig** · **kv**ön Níðaðar, [R 18v/15]
 2 hón **inn** of gekk · **ę**nd-langan sal,
 stóð á golfi, · **st**ilti rǫddu:
 4 „es-a sá nú **hý**rr, · es ór **holt**i fęrr.“

Outside stood the cunning wife of Nithad;
 she went inside the endlong hall,
 stood on the floor, steered her voice:
 “He is not mild now, who comes out of the wood.”

1 Úti ... Níðaðar ‘Outside ... of Nithad’ | emend. based on st. 30/1–2; om. R

2 hón ... sal ‘she went ... hall’ | Formulaic, also occurring in st. 30 of the present poem and in *Oddrgr* 3.

- P2 Níðuðr konungr gaf dóttur sinni Bǫðvildi gull-hring þann er hann tók [R 18v/16]
 2 af bastinu at Völundar, en hann sjalfr bar sverðit er Völundr átti. En
 dróttning kvað:

King Nithad gave his daughter Beadhild the golden ring which he took from the bast rope in Wayland’s hall, but he himself carried the sword which Wayland had owned. And the queen quoth:

- 17 Tęnn hǫnum **tę**ygjask · es hǫnum ’s **tét** sverð, [R 18v/19]
 2 ok hann **B**ǫðvildar · **baug** of þękkir,
 ǫmun eru **augu** · **ormi** hinum frána;
 4 **sníð**ið ér hann · **sina** magni,
 ok **sętið** hann **síðan** · í **S**ęvarstǫð.“

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 gort, at skornar váru sinar í knés-fótum ok settr í holm einn, er [R 18v/21]
 2 þar var fyrir landi, er hét Sęvarstaðr. Þar smíðaði hann konungi alls-kyns
 gort-simar; engi maðr þorði at fara til hans, nema konungr einn. Völundr
 4 kvað:

So it was done that the sinews in his houghs were cut, and he was placed on the lonely
 islet which there lay before the land, which was called Seastead. There he forged for the
 king every kind of jewelry. No man dared go to him save the king alone. Wayland quoth:

18 „Skínn Níðaði · sverð á linda, [R 18v/24]
 2 þat's ek hvęsta · sęm hagast kunna'k
 ok ek hęrða'k · sęm hógst þótti;
 4 sá 's mér fránn mękir · ę fjarri borinn;
 sę'k-a þann Völundi · 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 *sę'k* ‘I see’.

19 Nú berr Bęðvildr · brúðar minnar [R 18v/27]
 2 —bíð'k-a þęss bót— · bauga rauða.“

Now does Beadhild bear my bride's
 —I await no recompense for that—red bigs.”

20 Sat—né svaf á-valt— · ok sló hamri; [R 18v/28]
 2 vél gęrði hęldr · hvatt Níðaði;
 drifu ungir tvęir · á dýr sęa
 4 synir Níðaðar · í Sęvarstęð.

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* TODO: *bófu mik—né drękkðu*— ‘they lifted me—they drowned [me] not—’.

- 21 Kvømu til kistu, · krøfðu lukla, [R 18v/30]
 2 opin vas ill-úð, · es þeir í sðu,
 fjöld vas þar meina, · es mǫgum sýndisk
 4 at vęri gull rautt · ok gǫr-simar.
- Came they to the chest, demanded the keys;
 open was the evil when inside they saw.
 A host was there of harms, which to the lads seemed
 like were they red gold and jewelry.

- [Völundr kvað:] 22 „Komið ęinir tveir, · komið annars dags; [R 18v/33]
 2 ykkir lét’k þat gull · of gefit verða;
 sęgið-a meyjum · né sal-þjóðum,
 4 manni ęngum, · 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]
 2 bróðir á bróður: · „gǫngum baug séa!“
 Kvømu til kistu, · krøfðu lukla,
 4 opin vas ill-úð · es þeir í litu.
- Early called one youth to another,
 brother to brother: “Let us go see the bighs!”
 Came they to the chest, demanded the keys;
 open was the evil when inside they looked.

- 24 Sneið af hǫfuð · huna þeira [R 19r/3]
 2 ok und fęn fjǫturs · fǫtr of lagði,
 ęn þer skálar, · es und skǫrum vǫru,
 4 sveip útan silfri, · seldi Níðaði.

He sliced off the heads of those bear-cubs,
and under the fetter's fen their feet he laid.
And the bowls which were under their curls
he coated with silver, gave to Nithad.

1 húna 'bear-cubs' | An affectionate term for young boys, perhaps relating to warrior-initiations done in bear-skins. This word is repeated by Nithad in st. 32 and mirrored by Wayland in st. 34.

2 fēn fjeturs '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 þér skálar, · es und skorum vöru 'those bowls which were under their curls' | i.e. their skulls.

25 En ór augum · jarkna-stęina [R 19r/5]
2 sęndi kunnigri · kvön Níðaðar;
 en ór tǫnnum · tvęggja þęira
4 sló brjóst-kringlur, · sęndi Bǫðvildi.

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.

Something appears to be missing here, but the narrative can be gleaned. Beadhild breaks the bigh given to her by Nithad (mentioned above in sts. 10—see note there—and 17), and fears her father's anger. She goes to Wayland in secret and asks him to mend it. The sight of this ring reminds Wayland of his wife, and he decides to rape Beadhild.

26 Þá nam Bǫðvildr · baugi at hrósa [R 19r/7]
2 [...] · 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."

2 [...] | The meter requires a half-line here, perhaps containing a repetition of 1a: *baugi at brósa* ‘the high to praise’.

Völundr kvað: 27 „Ek **b**óti svá · **b**rest á gulli, [R 19r/8]

2 at **f**ęðr þínum · **f**ęgri þykkir,
ok **m**óðr þinni · **m**iklu bętri,
4 ok **s**jalfri þér · at **s**ama 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 **B**ar hána **b**jóri, · því-at **b**ętr kunni, [R 19r/10]
2 **sv**á’t hęn í **s**essi · of **s**ofnaði.
„Nú **h**ęfi’k **h**ęfnt · **h**arma minna
4 **all**ra nema **ę**inna · **i**-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-at bętr kunni ‘for he knew better’ | i.e. 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 i-við-gjarna ‘insidious ones’ | King Nithad and his house.

29 „Vęl ek,“ kvað **V**ölundr, · „**v**erða’k á fitjum, [R 19r/12]
2 þęim’s mik **N**íðaðar · **n**ęmu rekkar.“
Hlęjandi Völundr · **h**ófsk at lopti,
4 **gr**átandi Bęðvildr · **g**ekk ór ęyju.
tregði **f**ęr **f**riðils · ok **f**ęður ręði.

“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 stęndr kunnig · kvęn Nįðađar, [R 19r/14]
2 ok hęn inn of gekk · ęnd-langan sal,
en hann á sal-garđ · sęttisk at hvilask,
4 „Vakir þú Nįđuđr, · Nįara dróttinn?“

Outside stands the cunning wife of Nithad,
and she inside did go the endlong hall.
But he on the courtyard set down to rest.
“Art thou awake, O Nithad, lord of the Nears?”

[Nįđuđr kvađ:] 31 „Vaki'k á-valt · vilja-lauss, [R 19r/17]
2 sofna'k minst, · síđst sonu dauđa,
kęll mik í hęfuđ, · kęld erumk ręđ þín,
4 vilnumk þęss nú, · at við Vęlund dęma'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 kęld erumk ręđ 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.

[Nįđuđr kvađ:] 32 „Sęg mér þat Vęlundr, · vísi alfa, [R 19r/19]
2 af hęilum hvat varđ · húnnum mínnum?“

“Tell me this, O Wayland, overseer of elves:
what became of my healthy bear-cubs?”

[Völundr kvað:]

33 „Eiða skalt mér áðr · alla vinna,
2 at skips borði · ok at skjaldar rønd,
at mars bógi · ok at mækis egg
4 at þú kvelj-at · kvön Völundar,
né brúði minni · at bana verðir,
6 þótt kvön ęigim, · þá's ęr kunnið,
ęða jóð ęigim · innan hallar.

[R 19r/20]

“Oaths shalt thou first swear to me, all—
by the ship's wall and the shield's rim,
by the steed's bough and the sword's edge—
that thou shalt not torment the wife of Wayland,
nor of my bride become the bane,
though a wife we might own whom ye might know;
or a babe might own within the hall.

2–3 at skips ... egg ‘by deck ... of sword’ | Nithad must swear the oaths by his tools of trade as a warrior; by extension on his martial honour. Cf. *HHund II*, where broken oaths are to come back “biting” the oath-breaker by cursing his ship, horse, and sword, in that order.

4 kvelj-at ‘shalt not torment’ | A negative imperative. The normal 2nd. sg. imper. of *kvelja* is *kvél*, but the negative clitic *-at* causes the *-j-* to reappear in a rare *liaison* effect. See Rosenberg (2024): “A Norse sandhi?” (TODO: add to bibliography).

4–5 kvön Völundar ‘wife of Wayland’, brúði minni ‘my bride’ | Beadhild, who is now pregnant.

34 Gakk til smiðju, · þęirar's gørðir,
2 þar fiðr bęlgi · blóði stokna,
snęið'k af hęfuð · huna þinna
4 ok und fęn fęturs · fętr of lagða'k.

[R 19r/24]

Go to the smithy which *thou* didst make;
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 þęr skálar, · es und skęrum vęru,

[R 19r/26]

2 sveip'k útan silfri, · selda'k Níðaði,
 en ór augum · jarkna-stęina,
 4 sęnda'k kunnigri · kvęn Níðaðar.

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 En ór tǫnnum · tveggja þęira [R 19r/28]
 2 slók brjóst-kringlur, · sęnda'k Bǫðvildi;
 nú gęngr Bǫðvldr · barni aukin,
 4 ęinga dóttir · ykkur þęggja.“

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 þęggja. ‘the only daughter of you both’ | Formulaic, near-identical to *HarS* st. 25/1–2: (*Vaki, Angantýr, · vękr þik Hęrvęr, // ęinga dóttir · ykkur Svǫfu*. ‘Wake, Ogentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beow* 375a, 2997b: *ągan dohtor* ‘only daughter (accusative)’.)

[Níðuðr kvað:]

37 „Męltir-a þat mál, · es mik męirr tregi,
 2 né þik vilja'k Vǫlundr · verr of níta;
 es-at svá maðr hǫr, · at þik af hęsti taki,
 4 né svá ǫflugr, · at þik neðan skjóti,
 þar's þú skollir · við ský uppi.“

[R 19r/30]

“Thou couldst not have spoken a speech which would grieve me more;
 nor could I worse wish, Wayland, to deny thee.
 There is no man so high that he might take thee from a horse,
 nor so strong that he might shoot thee from below,
 where thou dost jeer by the clouds above!”

38 Hlęjandi Vǫlundr · hófsk at lopti,
 2 en ó-kátr Níðuðr · sat þá ęptir.

[R 19v/1]

Laughing, Wayland threw himself in the air;
but, gloomy, Nithad stayed behind.

[Níðuðr kvað:]

2

39 „Upp rís Þakkráðr, · þréll minn batsti,
bið Bøðvildi, · mey hina brá-hvítu,
gangi fagr-varið · við föður róða.“

[R 19v/2]

“Rise up, O Thankred, my best thrall;
bid Beadhild, the brow-white maiden,
to go, fair-clothed, with her father to counsel.”

2–3 mey 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 (*mér* ‘maiden, virgin’).

[Níðuðr kvað:]

2

40 „Es þat satt Bøðvildir, · es sǫgðu mér,
sǫtuð it Völundr · saman í holmi?“

[R 19v/3]

“Is it true, Beadhild, as they told me—
stayed thou and Wayland together on the islet?”

[Bøðvildir kvað:]

2

4

41 „Satt ’s þat Níðuðr · es sagði þér:
sótum vit Völundr · saman í holmi
ęina ǫgur-stund, · ęva skyldi;
ek vętr hǫnum · vinna kunna’k,
ek vętr hǫnum · vinna máttak.“

[R 19v/4]

“True it is, Nithad, as *he* told thee—
I and Wayland stayed together on the islet
for one heavy hour—it should never have been.
I nowise knew withstand him;
I nowise could withstand him.”

4 vinna | metr. and sens. emend.; om. R

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’, máttu’k ‘could’ | Beadhild was totally incapable of defending her honour, both mentally (*kunna* ‘to know, understand’) and physically (*mega* ‘to have strength to do, avail’. — As Finnur Jónsson (1932) comments, an excellent final stanza.

First Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana fyrsta*)

Dating (Sapp, 2022): late C12th (c.805)

Meter: *Ancient-words-law*

This rather late poem is very well written. Particularly beautiful are the introductory stanzas, which tell of Norns arriving in the night to predetermine Hallow's life.

P1 Hér hefr upp kvæði frá Helga Hundings bana, þeira ok Hǫðbrodds. Vǫl-
2 sunga kviða.

Here begins a lay regarding Hallow, bane of Hunding and his men, and of Hathbrod. A lay of the Walsings.

1 Ár vas alda · þat's arar gullu
2 hnigu heilög vǫtn · af Himin-fjǫllum;
 þá hafði Helga · inn hugum stóra
4 Borghildr borit · í Brálundi.

[R 20r/21]

It was the dawn of elds, when eagles shrieked;
holy waters poured down from the Heavenfells;
then to Hallow the great of heart
Burhild in Browlund had given birth.

1 ÁR var alda ‘It was the dawn of elds’ | This formulaic introduction immediately situates the events of the poem in the distant mytho-heroic past, indeed, if one compares *Vsp* 3, at the beginning of history.

2 Nýtt varð í bð, · nornir kvømu,
2 þér’s qðlingi · aldr of skópu;
 þann bððu fylki · frégstan verða
4 ok buðlunga · bætstan þykkja. [R 201/23]

It turned night in the settlement; norns did come,
they who shaped the athling’s age.
They bade that battle-arrayer become the noblest,
and among princes seem the best.

3 Sneru þér af afli · or·lög-þóttu
2 þá’s borgir braut · í Brálundi;
 þér um greiddu · gullin-símu
4 ok und mána sal · miðjan fæstu. [R 201/25]

They turned mightily orlay-strands
when castles were broken in Browlund.
They wrapped a golden band,
and beneath the moon’s hall [SKY/HEAVEN] fastened it in the middle.

4 Þér austr ok vestr · enda fólú,
2 þar átti loðungr · land á milli,
 brá nipt Nera · á norðr-vega
4 einni fæsti, · ey bað hon halda. [R 201/27]

They in the east and west hid its ends;
there the praised one owned land in between.
The kinswoman of Nare tugged onto the northern ways
a single cord—she bade it hold forever.

TODO: more stanzas.

Lay of Hallow Harwardson

(*Hęlgakviða Hęrvarðssonar*)

Dating (Sapp, 2022): early C11th (0.385)–late C11th (0.550)

Meter: *Ancient-words-law*

Heroic poem.

From Harward and Syelind (*Frá Hęrvarði ok Sigrlinn*)

PI Hęrvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhildr; sonr
þeira hét Heðinn. Qnnur hét Séreifr; þeira sonr hét Humlungr. In þriðja
hét Sinrjóð; þeira sonr hét Hymlingr. Hęrvarðr konungr hafði þess heit
strengt at eiga þá konu er hann vissi vęnsta. Hann spurði at Sváfniir ko-
nungr átti dóttur allra^a fęgrsta; sú hét Sigrlinn. Iðmundr hét jarl hans;
Atli var hans sonr er fór at biðja Sigrlinnar til handa konungi. Hann
dvalðisk vetrangt með Sváfni konungi. Fránmarr hét þar jarl, fóstri
Sigrlinnar; dóttir hans hét Álof. Jarlinn réð, at meyjar var synjat, ok
fór jarlinn heim. Atli jarls sonr stóð einn dag við lund nokkurn, en fugl
sat í limunum uppi yfir hánun ok hafði heyrtil, at hans menn kęlluðu
vęnstar konur þęr, er Hęrvarðr konungr átti. Fuglinn kvakaði, en Atli
hlýddi, hvat hann sagði. Hann kvað:

TODO. He quoth:

^a‘vęnallra’ corr. R

- 2 1 „Sátt-u Sigrlinn, · Sváfnis dóttur,
 meyna fęgrstu · ĩ munar-heimi?
4 þó hagligar · Hjörvarðs konur
 gumnum þykkja · at Glasislundi.“
 1
- 2 2 „Munt við Atla · Iðmundar son
 fugl fróð-hugaðr · fleira méla?“
4 „Mun’k ef mik buðlungr · blóta vildi
 ok kýs’k þat’s ek vil · ór konungs garði.“
 2
- 3 Kjós-at-tu Hjörvarð TODO
 3
- 4 Hof mun ek kjósa, TODO
 4
- 5 Hofum erfði · ok ekki ørendi;
 5
- 6 6
 6
- 7 7
 7
- 2 8 Sverð vęit’k liggja · ĩ Sigarsholmi,
 fjórum fęra · enn fimm tōgu;

4 ēitt es þeira · ǫllum þetra
 vínesta bǫl · ok varið gulli.

Swords I know lying, in Sycharsholm, four less than fifty. One of them is better than all—the bale of war-needles⁹⁷ [SPEARS?]⁹⁷—and inlaid with gold.

⁹⁷The kenning *vínest* also appears in

9 Hringr 's i hjalti, · hugr 's i miðju,
2 ógn 's i oddi, · þeim's eiga getr;
 liggr með eggju · ormr dręyrfáiðr
4 en á valbǫstu · verpr naðr hala.

A ring is in the hilt; courage is in the middle; fear is in the point, for the one who gets to own it; along the blade lies a serpent painted in blood, but on the walbaste⁹⁸ an adder chases its tail.

⁹⁸An unclear part of the sword-hilt; see *Sigrdr* 6.

TODO.

Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

Dating (Sapp, 2022): late C11th (o.587)

Meter: *Ancient-words-law* (TODO)

Introduction

TODO: Introduction.

The latter part of the poem features a touching description of Syreun's visit to Hallow's grave. It reflects a folkloric motif found in many traditional British ballads, e.g. Roud 50 (Sweet William's Ghost), Roud 179 (the Lover's Ghost or the Grey Cock), and Roud 22568 (the Night Visiting Song), where two lovers must part at cock-crow, although in some variants of 179 and 22568 the supernatural element is not explicit. Compare the version recorded by *The Dubliners* in 1972:

*I must away now; I can no longer tarry
This morning's tempest I have to cross
I must be guided without a stumble
Into the arms I love the most.*

*And when he came to his true love's dwelling
He knelt down gently upon a stone
And through her window he's whispered lowly:
"Is my true lover within at home?"*

*"Wake up, wake up, love, it is thine own true lover
Wake up, wake up, love, and let me in*

*For I am tired, love, and oh so weary
And more than near drenched to the skin."*

*She's raised her off her down soft pillow
She's raised her up and she's let him in
And they were locked in each other's arms
Until that long night was past and gone.*

*And when that long night was past and over
And when the small clouds began to grow
He's taken her hand and they've kissed and parted
Then he saddled and mounted and away did go.*

I must away now et c.

The Second Lay of Hallow Hundingsbane

... TODO ...

Pr Hęłgi fekk Sigrúnar ok ętту þau sonu; vas Hęłgi ęigi gamall. Dagr
 2 Hęgna sonr blótaði Óðin til fęður-hefnda. Óðinn léði Dag gęirs síns.
 Dagr fann Helga, mág sinn, þar sem hętir at Fjęturlundi. Hann lagði
 4 í gęgnum Hęłga með gęir'num. Þar fell Hęłgi, en Dagr reįð til fjalla ok
 sagði Sigrúnu tíðindi:

Hallow got Syerun and they had sons; Hallow was not old. Day, son of Hain, made a
 blood to Weden for the sake of avenging his father. Weden lent Day his spear. Day found
 Hallow, his brother-in-law, where it is called Fetterlund; he ran through Hallow with the
 spear. There Hallow fell, but Day rode to the fells and told Syerun the tidings:

I „Trauðr em ek, systir, · trega þér at sęja
 2 því-at ek hęfi nauðigr · nipti grótta:
 Fell í morgun · und Fjęturlundi
 4 buðlungr sá's vas · bętstr í hęimi
 ok hildingum · á halsi stóð.“

“Regretful am I, O sister, to grieve thee by saying it—
for, forced, must I make my kinswoman weep:
this morning fell in Fetterlund
that noble who was the best in the world,
and on the throats of princes stood.”

[Sigrún kvað:]

2 „Þik skyli allir · ęiðar bíta,
2 þeir es Hęlga · hafðir unna,
at inu ljósa · Lęiptrar vatni
4 ok at úr-svqlum · Unnar steini!

“*Thee* should all oaths bite,
which thou to Hallow hast sworn,
by the shining water of Lafter,
and by the spray-cold stone of Ithe.

3 Skríði-at þat skip, · es und þér skríði,
2 þótt óska-byrr · eptir leggisk!
Renni-a sá marr, · es und þér renni,
4 þótt fięndr þína · forðask ęigir!

May the ship not glide, which glides beneath thee,
though it has a wished-for gust behind it!
May the sea not run, which runs beneath thee,
though from thy foes thou must escape!

4 Bíti-a þér þat sverð, · es þú bregðir,
2 nema sjqlfum þér · syngvi of hofði!
Þá vęri þér hęfnt · Hęlga dauða,
4 ef þú vęrir vargr · á viðum úti,
auðs and-vani · ok alls gamans,
6 hęfðir ęigi mat, · nema á hręum spryngir!“

May the sword not bite for thee, which thou brandishest,
save it sing over thy very own head!
Then were on thee Hallow’s death avenged,
if thou wert a wolf in the woods outside,

deprived of wealth and all pleasure;
hadst no food, save thou plundered carrion!“

Dagr kvað: 5 „*Ö*r ert, systir, · ok *ør*-vita,
 2 es *bróðr* þínum · *biðr* for-skapa!
 3 *E*inn veldr *Óðinn* · *öllu* þölví,
 4 því-at með *sifjungum* · *sak*-rúnar bar!

“Mad art thou, sister, and out of wits,
when onto thy brother thou dost bid a cruel shape.
Weden alone causes all the bale,
for he bore strife-runes among relatives!

1 *Ör* ... ok *ør*-viti ‘Mad ... and out of wits’ | Formulaic, also occurring in *Lok* and others TODO.

 6 þér *býðr* *bróðir* · *bauga* rauða,
 2 öll *Vandils-vé* · ok *Víg*-dali;
 3 *haf* *halfan* *heim* · *harms* at gjöldum
 4 *brúðr* *baug*-varið · ok *búrir* þínir.

Thee thy brother offers red bighs,
all Wendelswigh and the Wighdales.
Have half the realm as recompense for the injury,
O bigh-adorned bride—and thy sons, too.

 7 „*Sit*’k-a svá *sél* · at *Sefa*-fjöllum,
 2 *ár* né of *nét*r, · at ek *una* lífi,
 3 nema at *liði* *lofðungs* · *ljóma* bregði,
 4 renni und *vísa* · *Víg*-blér þínig,
 5 *gull*-bitli vanr, · *knega*’k *grami* fagna!

“I will not sit so happy in the Sevefells,
at dawn nor night, that I should be content with life,
unless the retinue of the man of praise were struck with light:
[and] beneath the ruler ran Wighblaw hither,
wont to the golden bit—[and] I might greet the prince!

8 Svá hafði Hēlgi · hrédda gǫrva
 2 fjáendr sína alla · ok frændr þeira,
 sem fyr ulfi · óðar rynni
 4 geytr af fjalli, · geyska fullar!

So would Hallow have terrified
 his enemies all and their kinsmen,
 like from a wolf did madly run
 goats down a fell, full of fright.

9 Svá bar Hēlgi · af hildingum
 2 sem ítr-skapaðr · askr af þyrni
 eða sá dýr-kalfr · dǫggu slunginn
 4 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,
 who fares higher than all beasts,
 and its horns gleam against heaven itself.”

1-5 ALL | Cf. the very similar description of Siward in *Guðr II* 2.

P2 Haugr var gǫrr eptir Helga. En er hann kom til Valhallar, þá bauð Óðinn
 2 hánun ǫllu at ráða með sér. Hēlgi kvað:

A barrow was made for Hallow. But when he came to Walhall Woden offered him to rule
 everything together with him. Hallow quoth:

10 „Þú skalt, Hundingr, · hverjum manni
 2 fót-laug geta · ok funa kynda;
 hunda binda, · hesta gęta,
 4 gefa svinum 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 broth to the swine—before thou mightst go to sleep!”

P₃ Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi reið til
 2 haugs'ins með marga menn. Ambótt kvað:

Syerun's maid-servant walked by Hallow's barrow at evening, and saw that Hallow rode
 to the barrow with many men. The maid-servant quoth:

11 „Hvart 'ru þat svik ein · es súa þikkjumk
 2 eða ragna røk · ríða menn dauðir,
 es jóa yðra · oddum keyrið,
 4 eða es hildingum · heim-för gefin?“

“Either these are only tricks, as I seem to see
 —or the Rakes of the Reins?—dead men riding;
 as ye drive your steeds on by spear-points—
 or are the princes granted leave to go home?”

[Einn þeirra kvað:]

12 „Es-a þat svik ein · es súa þikkisk
 2 né aldar rof · þótt-u oss lítir,
 þótt vér jóa óra · oddum keyrim,
 4 né es hildingum · heim-för gefin.“

“It is not only tricks, as thou seemest to see—
 nor the Ripping of the Age, although thou behold us;
 although we drive our steeds on by spear-points
 the princes are not granted leave to go home.”

2 aldar rof ‘Ripping of the Age’ | Formulaic. Cf. TODO *rjúfask rēgin*. This is the same root, only zero-grade.

P₄ Heim gekk ambótt ok sagði Sigrúnu:
 The maid-servant walked home and said to Syerun:

13 „Út gakk Sigrún, · frá Sæfa-fjollum
 2 ef þik folks jaðarr · finna lystir;
 upp 's haugr lokinn, · kominn es Hælg!
 4 Dólg-spor dreyna · döglingr bað þik
 at þú sár-dropa · svefja skyldir.“

“Go out, O Syerun from the Sevefells,
 if thou hast lust to find the leader of the troop!
 The barrow is unlocked; Hallow is come!
 The ruler of bloody wounds bade thee
 that thou his wound-drops shouldst soothe.”

P5 Sigrún gekk í haug’inn til Helga ok kvað:

Syerun walked into Hallow’s barrow, and quoth:

14 „Nú em’k svá fegin · fundi okkrum
 2 sem át-frękir · Óðins haukar
 es val vitu, · varmar bráðir,
 4 eða dōgg-litir · dags-brún séa.“

“Now do I so rejoice at our meeting,
 like do the ravenous hawks of Weden [RAVENS]
 when they know corpses, warm venison,
 or, gleaming with dew, they see the day’s brow [DAWN].

15 Fyrr vil’k kyssa · konung ó-lifðan
 2 an þú blóðugri · brynju kastir;
 hár ’s þitt, Helgi, · hélu þrungit,
 4 allr es vísi · val-dōgg slęinn,
 hendr úr-svalar · Hōgna 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, O Hallow, with hoarfrost swollen;
 the prince is all with corpse-dew [BLOOD] whipped;
 the hands spray-cold on Hain’s in-law [= Hallow].—
 How shall I for thee, O noble, remedy that?”

4 allr es vísi · val-dōgg slęinn ‘the prince is all with corpse-dew whipped’ | Cf. *Bdr* 5, where the dead wallow says something similar.

[Hēlgi kvað:]

- 16 „Eín veldr þú, Sigrún · frá Sefafjöllum,
 2 es Hēlgi es · harm-dogg slæginn:
 Grétr þú, gull-varið, · grimmum tǫrum,
 4 sól-björt suð-rón, · áðr þú sofa gangir,
 hvert fella blóðugt · á brjóst grami,
 6 úr-svalt, inn-fjalgt · ękka þrungit.

“Thou alone causest, O Syerun from the Sevefells,
 that Hallow be with harm-dew whipped.
 Thou weepest—O gold-covered—bitter tears—
 O sun-bright southern lady—before thou go to sleep.
 Each one falls bloody on the prince’s chest,
 spray-cold, stifled, pressed forth by grief.

- 17 Vēl skulum drekka · dýrar vęigar
 2 þótt misst hafim · munar ok landa!
 Skal ęngi maðr · angr-ljóð kveða
 4 þótt mér á brjósti · bęnjar líti.
 Nú eru brúðir · byrgðar í haugi,
 6 lofða dísir, · hjá oss liðnum!”

Well shall we drink dear draughts,
 although we have lost both love and land!
 Let no one sing songs of sorrow,
 although he behold the wounds on my chest.
 Now are the brides shut within the barrow,
 the praised one’s dises, next to us, passed-on.”

5–6 brúðir, dísir, oss ‘brides, dises, us’ | Hallow speaks in the plural. “Now has my bride, my goddess, come into the barrow, next to me, who am dead.”

P6 Sigrún bjó sęing í haug’inum.

Syerun made a bed in the barrow:

- 18 „Hér hęfi’k þér, Hēlgi, · hvílu gørva,
 2 angr-lausa mjøk, · Ylfinga niðr;
 vil’k þér í faðmi, · fylkir, sofna

4 sem'k loðungi · lifnum mynda'k!“

“Here I’ve for thee, Hallow, made a place of rest,
all without sorrow, O kinsman of the Wolvings!
I will in thy arms, O marshal, fall asleep,
like I would with the living man of praise.”

4 sem'k loðungi · lifnum mynda'k! ‘like I would with the living man of praise’ | i.e. “just as I would if you were still alive.”

[Hęłgi kvað:]

19 „Nú kveð'k ęnskis · ęr-vęnt vesa,
2 síð né snimma, · at Sefa-fjǫllum
es þú á armi · ólifðum søfr,
4 hvít, í haugi, · Hęgna dóttir,
ok est-u kvik, · in konung-born!“

“Now, I say, there is naught more missing
neither late nor soon from the Sevefells,
when thou dost sleep on the unliving arm,
O white daughter of Hain—in the barrow,
and thou art alive!—of kingly birth.”

(The night has passed; dawn is breaking, and Hallow speaks. The manuscript does not indicate the change of scene.)

[Hęłgi kvað:]

20 „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.“

“’Tis time for me to ride the reddening roads,
to let my pale steed tread the path of flight [SKY/HEAVEN].
I shall go west of the wind-helm’s bridges [SKY/HEAVEN > CLOUDS?],
before Salgovner may awaken the victorious folk.”

1 roðnar 'reddening' | From the rising dawn.

P7 Þeir Hēlgi riðu leið sína, en þær fóru heim til bójar. Annan aptan lét
2 Sigrún ambótt halda vörð á haugi'num. En at dag-setri, es Sigrún kom
til haugs'ins, hón kvað:

Hallow and his men rode on their way, but the women journeyed home to the farm. The
next evening Syerun made her maid-servant keep watch on the barrow. And at sunset as
Syerun came to the barrow, she [= the maid-servant] quoth:

21 „Kominn væri nú, · ef koma hygði,
2 Sigmundar burr · frá solum Óðins;
kveð'k grams þinig · grénask vánir
4 es á ask-limum · ɛrnir sitja
ok drífr drótt ǫll · draum-þinga til.“

“Come were now, if to come he had thought,
Syemund's son [= Hallow] from Weden's halls;
hopes fade, I say, of the prince's coming,
when on ashen branches eagles sit,
and all mankind drifts off to dream-Things.

4 es á ask-limum · ɛrnir 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' | i.e. “falls asleep”. A fine metaphor.

22 Ves ɛigi svá ór · at ɛin farir,
2 dís skjöldunga, · draug-húsa til!
Verða ǫflgari · allir á nöttum
4 dauðir dólgar, mér, · an of daga ljósa.“

Be not so mad that thou journey alone,
O dise of the Shieldings, to the ghost-houses!
Mightier at night do all become
dead fiends, O maiden, than during the bright days!”

P8 Sigrún varð skamm-líf af harmi ok trega. Þat var trúa í forneskju, at
2 menn véri endr-bornir, en þat er nú kǫlluð kerlinga-villa. Helgi ok Sigrún
er kallat at véri endr-borin. Hét hann þá Helgi Haddingjaskati en hon
4 Kára Hálfðanar dóttir, svá sem kveðit er í Káruljóðum, ok var hon val-
kyrja.

Syerun became short-lived for pain and grief. It was the belief in olden times that men were born again, but that is now called an old wives' tale. Of Hallow and Syerun it is said that they were born again. He was then called Hallow Hardingskate and she Cheer Halfdanesdaughter, as is told in the Leeds of Cheer, and she was a walkirrie.

4 Káruljóðum 'Leeds of Cheer' | A now-lost heroic poem.

Spae of Griper (*Grípisspó*)

Dating (Sapp, 2022): early C11th (0.616)–late C11th (0.313).

Meter: *Ancient-words-law*

Introduction

TODO: Introduction.

This poem is very regular and well preserved; every single one of its 53 *Ancient-words-law* stanzas is four lines long.

From the Death of Sinfittle (*Frá dauða Sinfjötla*)

2 **PI** Sigmundr Völsungs sonr var konungr á Frakklandi. Sinfjötli var elztr
3 hans sona, annarr Helgi, þriði Hámundr. Borghildr, kona Sigmundar,
4 átti bróður er hét... en Sinfjötli, stjúp-sonr hennar, ok... báðu einnar
5 konu báðir ok fyr þá sœk drap Sinfjötli hann. En er hann kom heim þá
6 bað Borghildr hann fara á brot en Sigmundr bauð henni fé-bótr ok þat
7 varð hón at þiggja. En at erfi'nu bar Borghildr ǫl. Hon tók eitr mikit,
8 horn fullt, ok bar Sinfjötla. En er hann sá í horn'it skilði hann at eitr
9 var í ok mælti til Sigmundar: „Gjör-óttir er drykk'inn, ái!“ Sigmundr
10 tók horn'it ok drakk af. Svá er sagt at Sigmundr var harð-gör at hvárki
11 mátti hán um eitr granda utan né innan. En allir synir hans stóðusk
12 eitr á hqrund utan. Borghildr bar annat horn Sinfjötla ok bað drekka
13 ok fór allt sem fyrr. Ok enn it þriðja sinn bar hon hán um horn'it ok

þó á-mélis-orð með ef hann drykki eigi af. Hann mælti enn sem fyrr
 14 við Sigmund; hann sagði: „Láttu græn sía þá, sonr!“ Sinfjötli drakk ok
 varð þegar dauður. Sigmundr bar hann langar leiðir í fangi sér ok kom
 16 at firði einum mjóvum ok lǫngum ok var þar skip eitt lítit ok maðr einn
 á. Hann bauð Sigmundi far of fjörð’inn. En er Sigmundr bar lík’it út
 18 á skip’it þá var báttr’inn hlaðinn. Karl mælti at Sigmundr skyldi fara fyr
 inn á fjörð’inn. Karl hratt út skip’inu ok hvarf þegar. Sigmundr konungr
 20 dvalðisk lengi í Danmörk í ríki Borghildar síðan er hann fekk hennar. Fór
 Sigmundr þá suður í Frakkland til þess ríkis er hann átti þar. Þá fekk hann
 22 Hjördísar, dóttur Eylima konungs. Þeira sonr var Sigurðr. Sigmundr
 konungr fell í orrustu fyr Hundings sonum. En Hjördís giptisk þá Álfí,
 24 syni Hjálpreks konungs. Óx Sigurðr þar upp í barn-ósku. Sigmundr ok
 allir synir hans voru langt um fram alla menn aðra um afl ok vöxt ok hug
 26 ok alla at-görvi. Sigurðr var þá allra framarstr ok hann kalla allir menn í
 forn-fróðum um alla menn fram ok gofgastan her-konunga.

TODO.

P₂ Grípir hét sonr Eylima, bróðir Hjördísar. Hann réð lǫndum ok vas allra
 2 manna vitrastr ok fram-viss. Sigurðr reið einn saman ok kom til hal-
 lar Grípis. Sigurðr vas auð-kenndr. Hann hitti mann at máli úti fyr
 4 holl’inni; sá nefndisk Geitir. Þá kvaddi Sigurðr hann máls, ok spyrr:

Griper was called the son of Ilime, Hardise’s brother. He ruled lands and was wisest of
 all men, and forthwise. Siward rode alone and came to Griper’s hall. Siward was easily
 recognized. He approached a man for speech outside of the hall; he was named Goater.
 Then Siward greeted him with a speech, and asks:

The Spae of Griper

I „Hverr byggir hér · borgir þessar?
 2 Hvat þann þjóð-konung · þegnar nefna?“
 „Grípir heitir · gumna stjóri,
 4 sá’s fastri réðr · foldu ok þegnum.“

“Who bedwells here these forts?

What is this great king called by thanes?”

“Griper is called the steerer of men
who rules the steadfast land and thanes.”

2 Mēla nōmu · ok margt hjala
2 þá's ráð-spakir · rekkar fundusk.
 „Seg-ðu mér ef þú veizt, · móður-bróðir,
4 hvé mun Sigurði · snúna évi?“

They took to speak and chatter much,
when the council-wise champions found each other.
“Tell me, if thou knowest, O mother's brother:
how will Siward's age turn out?”

3 „Þú munt maðr vesa · mēztr und sólu
2 ok hēstr borinn · hverjum jofri;
 gjofull af gulli · en glöggr flugar,
4 ítr á-liti · ok í orðum spakr.“

„Thou wilt be a man noblest neath the sun,
and borne higher than every ruler,
giving with gold but stingy of flight,
radiant of hue and wise in words.“

TODO.

4 Es-a með lōstum · lōgð évi þér;
2 lát-tu, inn ítri, · þat, qðlingr, nemask
 því at uppi mun · meðan qld lifir,
4 nadd-éls boði, · nafn þitt vera.

TODO.

For remembered will while mankind lives,
O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be.

TODO.

5 Þú munt hvíla, · hērs odd-viti,
2 mērr hjá mēyju · sem þín móðir sé;

því mun uppi · meðan ǫld lifir,
 4 þjóðar þengill, · þitt nafn vera.

Thou wilt rest, O point-knower of the host [WARRIOR],
 renowned beside a maiden like she were thy mother.
 For that will remembered while mankind lives,
 O prince of the nation, thy name be.

TODO.

6 Því skal hugga þik, · hęrs odd-viti,
 2 sú mun gipt lagit · á grams ęvi;
 mun-at mętri maðr · á mold koma
 4 und sólar sjöt · an, Sigurðr, þikkir.

For that [she] shall soothe thee, O point-knower of the host;
 she will have laid venom in the ruler's age.
 No nobler man will come onto the earth
 neath the sun's seat [SKY/HEAVEN], than thou, Siward, seemest!

7 Skiljumk hęilir; · mun-at sköpum vinna!
 2 Nú hęfir þú, Grípir, vęl · gørt sem þęiddak;
 fljótt myndir þú · fríðri sęja
 4 mína ęvi · ef þú męttir þat!

Let us part healthy; one will not withstand the shapes!
 Now hast thou, Griper, well done as I asked;
 shortly wouldst thou fairer speak
 of my age, if thou couldst do that!

Speeches of Rein

(*Reginsmól*)

Dating (Sapp, 2022): Cloth (0.666)–early C11th (0.259)

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

Introduction

The **Speeches of Rein** (*Reg*) are preserved in **R**, where they follow *Gríp* and are introduced with a large initial and a near-illegible title. The text clearly serves as the basis for *VolsS* 14–15 and 17–18 (for ch. 16 see *Gríp*), where sts. 1–2, 6 and 18 are cited.

In **R**, *Reg* is the first of a group of three very similar “poems” in an unbroken narrative sequence which also includes *Fáfn* and *Sigrdr*, for which reason the whole group will be shortly discussed here.

The existence of these three “poems”—indeed their very names—is entirely a product of later philology, and to paraphrase Bellows, it is doubtful whether it is logically sound. Although *Fáfn* is introduced by a title and large initial and thus separated from *Reg*, the distinction between *Fáfn* and *Sigrdr* is entirely arbitrary, and the two are continuous in the ms. More importantly, none of the three poems is a unit, but throughout them one finds the same amalgamation of narrative prose and stanzas in *Ancient-words-law* and *Leeds-meter*. It may be noted that the style of the *Leeds-meter* stanzas is very similar throughout, and this may also be the case for the *Ancient-words-law*-stanzas, so that we appear to be dealing with at least two long separate cycles treating the same overlapping story. A particularly transparent example of overlap between sources is the speech of the tits in *Fáfn* (TODO: stanza numbers), where there is a perfect logical progression of thought if one only reads the stanzas in one meter, but which is lost if one reads both.

Since they are not three distinct poems (unlike say *Vsp*, *Grm* and *Vafþ*), the whole group should be understood as a continuous narrative saw or *prosimetrum*, where the redactor tells the story primarily through prose, with the stanzas are reserved for direct

speech. It is not improbable that this reflects some convention of oral storytelling. In any case, this division into three poems has been retained in the present edition for reasons of convention and accessibility, but the reader is strongly encouraged to read the entire sequence in order.

The Speeches of Rein

2 **PI** Sigurðr gekk til stóðs Hjálp-reks ok kaus sér af hest einn er Grani var
 kallaðr síðan. Þá var kominn Reginn til Hjálp-reks, sonr Hreið-mars.
 Hann var hverjum manni hagari ok dvergr of vǫxt. Hann var vitr, grimmr
 4 ok fjǫl-kunnigr. Reginn veitti Sigurði fóstr ok kennslu ok elskaði hann
 mjök. Hann sagði Sigurði frá for-ellri sínu ok þeim at-burðum at Óðinn
 6 ok Hónir ok Loki höfðu komit til And-vara-fors; í þeim forsi var fjǫlði
 fiska. Einn dvergr hét And-vari; hann var löngum í forsinum í geddu
 8 líki ok fekk sér þar matar. „Otr hét bróðir várr,“ kvað Reginn, „er oft
 fór í forsinn í otrs líki. Hann hafði tekit einn lax ok sat á ár-bakkanum
 10 ok át blundandi. Loki laust hann með steini til bana. Þóttust ęsir mjök
 heppnir verit hafa ok flógu belg af otrinum. Þat sama kveld sóttu þeir
 12 gisting til Hreið-mars ok sýndu veiði sína. Þá tóku vér þá höndum ok
 lögðum þeim fjǫr-lausn at fylla otr-belginn með gulli ok hylja útan ok
 14 með rauðu gulli. Þá sendu þeir Loka at afla gullsins. Hann kom til
 Ránar ok fekk net hennar ok fór þá til And-vara-fors ok kastaði netinu
 16 fyr gedduna en hon hljóp í netit. Þá mēlti Loki:

Siward went to Helpric's stable and thereof chose for himself one horse which was thenceforth called Grane. Then Rein, son of Rethmar, was come to Helpric. He was craftier than every man and a dwarf in stature; he was clever, cruel and many-cunning. Rein granted Siward fosterage and teaching, and loved him much. He told Siward about his parentage, and about the events that Weden, Heener and Lock had come to Andwares-force; in that force was a multitude of fish. One dwarf was called Andware; he was for a long time in the force in the likeness of a pike and got his food there. "Otter was our brother called," said Rein, "who often went forth in the force in the likeness of an otter. He had taken a salmon and sat on the riverbank and ate it with his eyes closed. Lock beat him with a stone to his death. The Eese thought themselves to have been very lucky and flayed the skin from the otter. The same evening they sought lodgings at Rethmar's house, and showed their catch. Then we bound them and gave them as a life-ransom

to fill the otter-skin with gold and cover even the outside with red gold. Then they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to Andwaresforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

1 „Hvat ’s þat fiska · es rinn flóði í;
2 kann-at sér við víti varask?
Höfuð þitt · leys-tu helju ór;
4 finn mér lindar loga!“

“What kind of fish is this that runs in the flood?
It cannot ward itself from harm.
Redeem thy head out of Hell;
find me the linden’s flame [GOLD]!”

2 „And-vari ek heiti, · Óinn hét minn faðir,
2 margan hef’k fors of farit.
Aumlig norn · skóp oss í ár-daga
4 at ek skylda í vatni vaða.“

“Andware I am called; Owen was called my father;
through many a force have I fared.
A wretched norn shaped for us in days of yore,
that I should in the water wade.”

3 „Seg-ðu þat, And-vari, (kvað Loki) ef þú eiga vill
2 líf í lýða solum:
Hver gjöld · fáa gumna synir
4 ef höggvask 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-gjöld · fáa gumna synir

2 þeir's Vað-gelmi vaða;
 ð-saðra orða · hvęrr's á annan lýgr,
 4 of lęngi leiða limar.“

“Great recompense do the sons of men get,
 those who in Wadyelmer wade.
 By the branches of untrue words is each
 who lies to another long followed.⁹⁹”

⁹⁹Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic sources. See note to *Vsp* 39 for discussion.

P2 Loki sá allt gull þat er And-vari átti. En er hann hafði fram reitt gullit,
 2 þá hafði hann eftir einn hring ok tók Loki þann af hánun. Dvergrinn
 gekk inn í steininn ok męlti:

Lock saw all the gold which Andware owned. But when he had readied all the gold, then
 he still had one ring, and Lock took it from him. The dwarf went into the stone and
 spoke:

5 „Þat skal gull · es Gustr átti
 2 bróðrum tveim · at bana verða
 ok ǫðlingum · átta at rógi;
 4 mun míns féar · mann-gi njóta.“

“That gold which Gust owned shall
 for two brothers become the bane,
 and for eight nobles the [cause of] strife;
 of my wealth will no man benefit.”

P3 Ésir reiddu Hreið-mari féit ok tráðu upp otr-belginn ok reistu á fótr; þá
 2 skyldu ésirnir hlaða upp gullinu ok hylja. En er þat var gørt gekk Hreið-
 marr framm ok sá eitt grana-hár ok bað hylja. Þá dró Óðinn framm
 4 hringinn And-vara-naut ok hulði hárit.

The Eese readied the wealth for Rethmar and stuffed the otter-skin and raised it on its
 feet. Then the Eese should fill it up with gold and cover it. But when that was done
 Rethmar stepped forth, and saw a single whisker-strand and bade it be covered. Then
 Weden drew forth the ring Andwaresgift and covered the strand.

6 „Gull ’s þér nú reitt (kvað Loki) en þú gǫld hefir
 2 mikil míns höfuðs;
 syni þínum · verðr-a sēla sköpuð;
 4 þat verðr ykkarr þeggja bani!“

“The gold is now readied for thee—quoth Lock—and thou hast the great
 payment for my head.
 For thy son no welfare will be made;
 it will be the bane of you both!”

Hreiðmarr sagði:

7 „Gjafar þú gaft— · gaft-at óst-gjafar,
 2 gaft-at af hēlum hug!
 Fjörvi yðru · skylduð ér firrðir vesa
 4 ef vissa’k þat fār fyrir.“

“Thou gavest a gift—gavest not a gift of love;
 gavest not out of true heart!
 From your lives would ye be far taken,
 if I had known that danger before!”

8 „Enn es verra, · þat vita þikkjumk,
 2 niðja stríð um nept;
 jōfra ó-borna · hygg þá enn vesa
 4 es þat ’s til hats hugat.“

“TODO.”

9 „Rauðu gulli (kvað Hreiðmarr) hygg ek mik ráða munu
 2 svá lengi sem ek lifi;
 hót þín · hręðumk ekki lyf
 4 ok haldið hęim heðan!“

“The red gold—quoth Rethmar—I think that I will rule
 so long as I live.
 Thy threats I fear not at all (TODO)
 and hold home from hence!”

- P4** Fáfñir ok Reginn krøfðu Hreið-mar nið-gjalda eptir Otr, bróður sinn.
 2 Hann kvað nei við. En Fáfñir lagði sverði Hreið-mar, fōður sinn, sofanda.
 Hreið-marr kallaði á dótr sínar:

Fathomer and Rein demanded from Rethmar the kin-payment after Otter, their brother.
 He said no to it. But Fathomer ran the sword through Rethmar, his father, sleeping.
 Rethmar called on his daughters:

- IO** „Lyng-heiðr ok Lofn-heiðr, · vitið mínu lífi farit!
 2 Mart ’s þat’s þorfr þéar!“
 Lyngheiðr svaraði:
 „Fó mun systir, · þótt fōður missi,
 4 hefna hlýra harms!“

“O Lingheath and Lovenheath, witness my life destroyed!

Much does need compel!”

“Few a sister, though she miss her father,
 will avenge her brother’s harm!

2 Mart ’s þat’s þorfr þéar! ‘Much does need compel!’ | Or “Much is required by necessity”. Rethmar refers to the duty of his daughters to avenge him, even by killing their own brother.

- II** „Al þú þó dóttur, (kvað Hreiðmarr) dís úlf-huguð,
 2 ef þú getr-at son · við siklingi;
 fa þú mey manni · megin-þarfar,
 4 þá mun þeirar sonr · þíns harms vreka.“

“Beget yet a daughter—quoth Rethmar—a wolf-minded lady,
 if thou gettest no son by the prince.

Wed that maiden to a man of great need,
 then *her* son will avenge thy harm!¹⁰⁰”

3 manni · megin-þarfar | *mann imeginþarfar* R

¹⁰⁰Rethmar’s last words foretell the life of Siward, whose mother, Hardise, would then be Lingheath’s daughter.

- P5** Þá dó Hreið-marr, en Fáfñir tók gullit allt. Þá beiddisk Reginn at hafa
 2 fōður-arf sinn, en Fáfñir galt þar nei við. Þá leitaði Reginn ráða við Lyng-
 heiði, systur sína, hvernig hann skyldi heimta fōður-arf sinn. Hon kvað:

Then Rethmar died and Fathomer took all the gold. Then Rein begged to have his father's inheritance, but Fathomer gave back a no. Then Rein sought counsel from Lingheath, his sister, over how he should take his father's inheritance. She quoth:

12 „Brúðar kvęðja · skalt blíð-liga
2 arfs ok óðra hugar;
es-a þat hóft · at þú hjörvi skyllir
4 kvęðja Fáfni fear!“

“From the bride shalt thou blithely call
for heritance and nobler thoughts;
it is not fitting that thou shouldst by sword
call for Fathomer's wealth!”

1 Brúðar ‘From the bride’ | “From me.” It seems that Lingheath here offers Rein her part of the inheritance.

P6 Þessa hluti sagði Reginn Sigurði. Einn dag, er hann kom til húsa Regins,
2 var hánun vel fagnat. Reginn kvað:

These things Rein told Siward. One day when he came to Rein's house he was greeted heartily. Rein quoth:

13 „Kominn 's hingat · konr Sig-mundar,
2 sęggr inn snar-ráði, · til sala várra;
móð hefir meira · an maðr gamall,
4 ok es mér fangs vón · at frekum ulfi.

“Hither is come the son of Syemund [= Siward],
the youth of quick counsel to our halls!
He has greater heart than an old man,
and I expect a catch from the hungry wolf.

14 Ek mun fōða · folk-djarfan gram;
2 nú 's yngva konr · með oss kominn;
sjá mun rėsir · ríkstr und sólu,
4 þrymr um ęll lęnd · ęr·lęg-símu.“

I will raise the troop-bold prince;
 now the son of the king is come amidst us!
 This ruler will become mightiest under the sun;
 he fastens through all lands his orlay-strands!”

4 þrymr ... ør-løg-símu ‘he fastens ... orlay-strands’ | “His fate is being fixed through all lands.” Cf. the first four sts. of *HHund I*.

P7 Sigurðr var þá jafnan með Regin ok sagði hann Sigurði at Fáfni lá á
 2 Gnita-heiði ok var í orms líki. Hann átti ógis-hjalm er öll kvikvendi
 hréddusk við. Reginn gerði Sigurði sverð er Gramr hét. Þat var svá
 4 hvasst at hann brá því ofan í Rín ok lét reka ullar-lagð fyr straumi ok
 tók í sundr lagðinn sem vatnit. Því sverði klauf Sigurðr í sundr steðja
 6 Regins. Eptir þat eggjaði Reginn Sigurð at vega Fáfni. Hann sagði:

Thereafter Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath and was in a Wyrms likeness; he owned the helm of awe by which all living things were frightened. Rein made Siward the sword called Gram; it was so sharp that he plunged it down into the Rhine, and let a lock of wool float down the stream, and it split the lock like it did the water. With that sword Siward split asunder the anvil of Rein; after that Rein urged Siward to slay Fathomer. He said:

15 „Hátt munu hléja · Hundings synir
 2 þeir’s Ey-lima · aldrs synjuðu,
 ef męirr tiggja · munar at sákja
 4 hringa rauða · an hefnd fōður.“

“Loudly laugh will Hunding’s sons
 —they who denied Ielime’s old age—
 if the chief is more eager to seek
 red rings than to avenge his father.”

P8 Hjálpr-ekr konungr fekk Sigurði skipa-lið til fōður-hefnda. Þeir fengu
 2 storm mikinn ok beittu fyr bergs-nōs nakkvara. Maðr einn stóð á berginu
 ok kvað:

Helpric got Siward a ship-retinue for the avenging of his father. They caught a great storm, and tacked the ships before a group of crags. A lone man stood on the crag and

quoth:

16 „Hverir ríða þar · Ręfils hestum
2 hávar unnir, · haf glymjanda?
Segl-vigg eru · sveita stokkin,
4 mun-at vág-marar · vind of standask.“

“Which men ride there Revil’s horses [SHIPS]
on the high waves, the roaring sea?
The sail-steeds are spattered with blood;
the wave-chargers will not bear the wind!”

17 „Hér eru vér Sig-urðr · á sę-tréum;
2 es oss byrr gefinn · við bana sjalfan;
fells brattr breki · bröndum hęri,
4 hlunn-vigg hrapa— · hverr spyrr at því?“

“Here are we, Siward [and his men], on sea-trees [SHIPS];
we are given a gust toward death itself!
The steep breaker falls higher than flames;
the launcher-steeds rush forth—who asks of this?”

18 „Hnikar hétu mik · þá’s Hugin gladdi
2 Vęlsungr ungi · ok vęgit hafði;
nú mátt kalla · karl af bergi,
4 Fęng eða Fjølmi; · far vil’k þiggja.“

“Nicker they called me when young Walsing
gladdened Highen and had conquered.
Now mayst thou call me churl-from-the-crag,
Feng or Fillner—I wish to beg passage.”

1 Hugin gladdi ‘gladdened Highen’ | A variant of the extremely common motif “feed the raven”, i.e., by the corpses of slain foes on the battlefield.

2 Vęlsungr 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 „Seg mér þat, Hnikarr, · alls hvár-tveggja veitst,
 2 goða heill ok guma:
 hver bōzt eru · ef berjask skal,
 4 heill at sverða svipun?“

“Tell me this, Nicker, as thou knowest both
 the charms of gods and men:
 Which are the best—if one shall fight—
 charms in the swinging of swords?”

20 „Morg eru góð · ef gumar vissi,
 2 heill at sverða svipun;
 dyggja fylgju · hygg ins dökkva vesa
 4 at hrotta-meðði hrafns.

“There are many good—if men knew them—
 charms in the swinging of swords.
 A good followeress I judge the dark one
 TODO..”

21 Þat es annat · ef ert út of kominn
 2 ok est á braut búinn:
 tvá þú lítr · á tái standa
 4 hróðr-fúsa hali.

“This is the other, if thou art come out
 and art ready on the road:
 thou beholdest two standing on their toes
 glory-eager heroes.”

22 Þat ’s it þriðja · ef þjóta heyrir
 2 ulf und ask-limum,
 heilla auðit · verðr þér af hjalm-stofum
 4 ef sér þá fyrri fara.

“This is the third, if thou hear howling
a wolf beneath ashen branches
TODO..”

23 Eņgr skal gumna · í gęgn vega
2 síð skínandi · systur mána;
 þęir sigr hafa · es sęa kunnu,
4 hęor-leįks hvatir, · eđa hamalt fylkja.

No man shall fight facing
in evening the shining sister of Moon [SUN].
They have the victory who can see
—men brisk in sword-play [BATTLE]—or draw up the flying wedge.

4 hamalt fylkja ‘draw up the flying wedge’ | This formation, known as the swine-array (*svín-fylking*), was favoured by the Germanic peoples. It is mentioned already in Tacitus *Germania* ch. 6: *acies per cuneos componitur* ‘their line of battle is drawn up in a wedge-like formation’. In the legendary saws it has a particular association with Weden; according *AncKings* it was taught by Weden to the Danish king Harold Hildtooth, who went on to win great victories with it. At last his rival, the Swedish king Siward Ring, was also taught it, and went on to slay Harold at the battle of the Browolds (*Brávęllir*). Cf. *AncKings* 8: *Brúni segir: „Svá lítst mér sem Hringr muni búinn at berjask ok hans lið. Hann hefir undarlęga fylkt. Hann hefir svín-fylkt ber sínum, ok mun eigi gott at berjask við hann.“ Þá segir Haraldr konungr: „Hverr mun Hringi hafa kennt hamalt at fylkja? Ek hugða engan kunna nema mik ok Óðin, eđa mun Óðinn vilja skjóplast í sigr-gęfinni við mik? [...]“* ‘Brown says: “It seems to me that Ring is ready to fight, and his troop too. He has drawn up them in a wondersome way; he has drawn up his host in the swine-shape, and it will not be good to fight against him. Then says king Harold: “Who will have taught Ring to draw up the flying wedge? I thought noone knew it save for me and Weden; or will Weden wish to fail in his giving me victory? [...]”’

24 Þat ’s fár mikit · ef fęti drepr
2 þar’s þú at vígi vęðr;
 talar dísir · standa þer á tvęr hliðar
4 ok vilja þik sáran sęa.

It is a great peril if thou stumble thy foot
where you wade forth in war.
Treacherous dises stand on both sides of thee
and wish to see thee harmed.

25 Kęmbðr ok þvęginn · skal kónna hvęrr
2 ok at morni mętt,

því-at ó-sýnt es · hvar at aptni kœmr;
 4 illt 's fyr heill at hrapa.

Combed and washed shall each keen man be,
 and by morning full,
 for 'tis unseen where by evening he comes;
 'tis bad to rush ahead of the charms!¹⁰¹

¹⁰¹The wording of the first half of this stanza is very close to *Háv* 61 and *Vsp* 33; for discussion on personal hygiene and bathing see note to the former.

P10 Sigurðr átti orrustu mikla við Lyngva Hundings son ok bróðr hans. Þar
 2 fell Lyngvi ok þeir þrír bróðr. Eptir orrustu kvað Reginn:

Siward had a great battle with Ling Hunding's son and his brothers. There fell Ling and three of his brothers. After the battle Rein quoth:

26 Nú 's blóðugr ǫrn · bitrum hjörvi
 2 bana Sigmundar · á baki ristinn;
 ǫngr es fremri, · sá's fold ryði,
 4 hilmis arfi · ok Hugin gladdi!

Now the bloody eagle with a bitter sword
 is carved on the back of Sigmund's bane.
 No chieftain's heir is more successful,
 who clears the earth and has gladdened Highen!

4 Hugin gladdi 'has gladdened Highen' | i.e. "has fed the raven (with corpses)."

P11 Heim fór Sigurðr til Hjálpreks. Þá eggjaði Reginn Sigurð til at vega
 2 Fáfni. Sigurðr ok Reginn fóru upp á Gnitaheiði ok hittu þar slóð Fáfnis
 þá er hann skreið til vats. Þar gørði Sigurðr grøf mikla á veginum ok gekk
 4 Sigurðr þar í. En er Fáfni skreið af gullinu blés hann eitri ok hraut þat
 fyr ofan hǫfuð Sigurði. En er Fáfni skreið yfir grøfina þá lagði Sigurðr
 6 hann með sverði til hjarta. Fáfni hristi sik ok barði hǫfði ok sporði.
 Sigurðr hljóp ór grøfinni ok sá þá hvárr annan. Fáfni kvað:

Siward journeyed home to Helplic. Then Rein incited Siward to smite Fathomer. Siward and Rein journeyed up on the Gnit-heath and found there Siward's trail as he was slithering to water. There Siward made a great trench in the way, and Siward went down into it. And when Fathomer slithered off the gold he blew venom, and it flew over Siward's head. But when Fathomer slithered over the trench, then Siward ran him through with the sword to the heart. Fathomer shook himself and struck his head and spurned. Siward leapt out of the trench, and then each of them saw the other. Fathomer quoth:

Speeches of Fathomer

(*Fáfnismál*)

Dating (Sapp, 2022): C10th (c.442)–early C11th (c.402)

Meter: *Leeds-meter, Ancient-words-law* (TODO)

Introduction

The **Speeches of Fathomer** (*Fáfn*) are only preserved in **R**, where it has the title *Frá dauða Fáfnis* ‘From the death of Fathomer’. It directly continues the narrative of *Reg*, and is, like that poem, a prosimetrum.

The Speeches of Fathomer

1 „Sveinn ok sveinn! · Hverjum est sveini of borinn?
2 Hverra est manna mögr?
es þú á Fáfni rautt · þinn hinn frána meki;
4 stöndumk til hjarta hjör!”

“O swain and swain! To which swain art thou born;
of which men art thou the son?
When on Fathomer thou hast reddened this thy gleaming blade;
the sword stands unto my heart!”

2 **PI** Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð
feigs manns mætti mikit ef hann þolvaði óvin sínum með nafni. Hann
kvað:

Siward hid his name, for it was belief of those in ancient times that a fey man's word
could do much if he cursed his foe by his name. He quoth:

2 „Gøfugt dýr ek heiti · en ek gęngit hef'k
hinn móður-lausi mōgr,
2 fōður ek á'kk-a · sem fira synir,
4 gęng ek ęinn saman.“

“Noble Deer am I called, and I have gone
as the motherless lad.
A father I have not like the sons of men;
I go alone.”

2 3 „Veitst, ef fōður né átt-at · sem fira synir,
af hverju vastu undri alinn?
[...]“

“Knowest thou, if thou hast no father like the sons of men,
by which wonder thou wast begotten?”

2 4 „Étterni mitt · kveð'k þér ò-kunnigt vesa
ok mik sjalfan hit sama:
Sigurðr ek heiti · Sigmundr hét minn faðir
4 es hef'k þik vópnum vegit.“

“My lineage, I say, is unknown to thee,
and my self the same.¹⁰²
Siward am I called—Syemund was called my father—
who with weapons have smitten thee.”

¹⁰²The 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 „Hverr þik hvatti, · hví hvætjask lést,
 2 mínu fjörvi at fara?
 Hinn frán-eygi sveinn, · þú áttir fōður bitran,
 4 á-bornu skjór á skeið.“

“Who goaded thee; why didst thou let thee be goaded
 my life for to destroy?
 O gleaming-eyed swain, thou hadst a sharp father;
 inborn traits show quickly!”

4 á-bornu skjór á skeið. ‘inborn traits show quickly’ | The original is cryptic. *á skeið* means roughly ‘rapidly, quickly’, whence the expression *ríða á skeið* ‘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
 2 ok minn inn hvassi hjorr;
 fār es hvatr · es hrōðask tękr
 4 ef í barn-esku es blauðr.“

“My heart goaded me; my hands availed me,
 and this my sharp sword.
 Few a man is bold when he takes to grow,
 if he in youth is soft.”

7 „Veit’k, ef þú vaxa næðir · fyr þinna vina brjósti,
 2 séi-t maðr þik vreiðan vega;
 nú ert haptr · ok hęr-numinn,
 4 ę kveða bandingja bifask.“

“I know that if thou hadst managed to grow up at the breasts of thy friends,
 no man would see thee wrathfully fight.
 Now art thou a captive and war-taken;
 the boundling is ever said to tremble.”

8 „Því bregðr þú nú mér, Fáfñir, · at til fjarri sjá’k
 2 mínum fęðr-munum,

4 ęigi em'k haptr · þótt véra hęr-numi;
 þú fannt, at ek lauss lifi!“
 “For this thou now upbraidest me, Fathomer, that I be too far
 from my fathers' love.
 I am no captive, though I be war-taken;
 thou hast found that I live loose!”

9 „Hęipt-yrði ęin · tęlr þú þér í hví-vętna
 2 en ek þér satt ęitt sęgi'k:
 It gјalla gull · ok it glóð-rauða fé,
 4 þér verða þęir 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 hvęrr
 2 ę til ins ęina dags
 því-at ęinu sinni · skal alda hvęrr
 4 fara til hęljар heðan.“
 “Rule his wealth shall every man,
 ever, until the one day;
 for at one time shall every man
 journey hence to Hell.”

2 ins ęina dags ‘the one day’ | i.e. his predetermined day of death. Siward dismisses the curse; he must die regardless of whether he takes the gold or not, and it is better to die wealthy and renowned than wretched and unknown.

11 „Norna dóm · munt fyr nęsjum hafa
 2 ok ò-svinns apa;
 í vatni þú drukknar · ef í vindi ręr;
 4 allt es fęigs forað.“
 “The doom of the Norns shalt thou have before the headlands,
 and that of an unwise ape.

In water wilt thou drown if thou row in wind;
everything is the pit of the fey.¹⁰³”

¹ fyr neşjum ‘before the headlands’ | i.e. ‘close at hand, imminent’. An established metaphor for imminent death, cf. the last st. of *Sont* (TODO).

¹⁰³The man fated to die will find his death no matter where he turns.

12 „Seg mér, Fáfñir, · alls þik fróðan kveða
2 ok vël mart vita:
Hverjar ’ru þér nornir · es nauð-gönglar ’ru
4 ok kjósa móðr frá mögum?”

“Tell me, Fathomer, as they call thee wise,
and knowing well enough:
Who are the Norns that attend in need,
and choose mothers from their lads?”

³ es nauð-gönglar ’ru ‘attend in need’ | lit. ‘are attendant in need’, i.e. help ailing mothers during childbirth. Cf. *Sigrdr* 9.

13 „Sundr-bornar mjök · hygg at nornir sé,
2 eigu-t þér étt saman;
sumar ’ru ós-kunngar, · sumar alf-kunngar,
4 sumar dótr Dvalins.“

“Of most sundry birth I judge the norns to be,
they come not from a common lineage:
some are Os-born, some Elf-born,
some are the daughters of Dwoollen [DWARFESSES].”

14 „Seg mér þat, Fáfñir, · alls þik fróðan kveða
2 ok vël margt vita,
hvé sá holmr heitir · es blanda hjör-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 heitir · en þar ǫll skulu
 2 geyrum leika 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.”

Fathomer continues speaking, but there is probably something missing here, since the transition is abrupt. Between its paraphrases of st. 15 and of st. 16, N has *Ok enn mēlti Fáfnir: „Reginn bróðir minn veldr mínum dauða, ok þat blégir mik, er hann veldr ok þínum dauða, ok ferr þá, sem hann vildi.“* ‘And further spoke Fathomer: “My brother Rein causes my death, and it gladdens me that he also causes thy death, and then it will go like he has willed.”’, which may perhaps be a paraphrase of a lost st.

16 „Ógis hjalm · bar’k of alda sonum
 2 meðan of menjum lá’k;
 einn rammari · hugðumk ǫllum vesa,
 4 fann’k-a’k marga mögu.“

“The helmet of terror I carried over the sons of men
 while on the neckrings I lay;
 stronger than all I thought me alone to be;
 I did not find many lads.”

17 „Ógis hjalmr · bergr einu-gi
 2 hvar’s skulu vreiðir vega;
 þá þat finnr · es með fleirum kómr
 4 at engi es einna hvatastr.“

“The helmet of terror saves no man,
 wherever wroth ones should fight;

this he then finds, when among the many he comes,
that none is the boldest of all.”

18 „Eitri ek fnésta · es á arfi lá’k
2 miklum mín’s fǫður.“

“Venom I snorted while I lay on the great
inheritance of my father.”

19 „Inn rammi ormr, · þú gørðir frés mikla
2 ok gatst harðan hug;
hępt at meiri · verðr hǫlða sonum
4 at þann hjalm hafi.“

“O mighty wyrm, thou madest a great snort,
and didst win a hard heart;
greater hatred arises for the sons of men,
who might have that helm.”

20 „Ręð’k þér nú, Sigurðr, · en þú ráð nemir
2 ok rið hęim heðan;
it gjalla gull · ok it glóð-rauða fé,
4 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
2 til þess gulls es í lyngvi liggr,
en þú, Fáfñir, ligg · í fǫr-brotum
4 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, do lie in the blood-tracks,

where Hell may have thee!”

4 þar's þik Hęl hafi 'where Hell may have thee' | Formulaic. TODO.

22 „Reginn mik réð, · hann þik ráða mun,
2 hann mun okkr verða bōðum at bana;
fjor sitt láta · hygg at Fáfniir myni;
4 þitt varð nú meira megin.“

“Rein fooled *me*; he will fool *thee*;
he will become the bane of us both!
Let up his life I think that Fathomer will—
thy strength was now the greater.”

2 P2 Reginn var á brott horfinn meðan Sigurðr vá Fáfni ok kom þá aptr er
Sigurðr strauk blóð af sverðinu. Reginn kvað:

Rein had disappeared while Siward smote Fathomer, and then came back as Siward wiped
the blood off the sword. Rein quoth:

23 „Hęill þú nú, Sigurðr, · nú hęfir sigr vegit
2 ok Fáfni of farit;
manna þęira · es mold troða
4 þik kveð'k ò-blauðastan alinn.“

“Hail thee now, Siward—now thou hast won victory
and Fathomer destroyed!
Of those men who tread on the earth
I declare thee unsoftest begotten.”

24 „Þat 's ò-víst at vita · þá's komum allir saman,
2 sig-tíva synir,
hverr ò-blauðastr es alinn;
4 margr es sá hvatr · es hjor né rýðr
annars brjóstum i.“

“’Tis 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 ert nú, Sigurðr, · ok gagni feginn
 2 es þú þerrir Gram á grasi;
 bróður minn · hefir þú bænjaðan
 4 ok veld ek þó sjalfr sumu.“

[Rein quoth:]

“Glad art thou now Siward, and in gain rejoicing
 when thou driest Gram on the grass.
 My brother hast thou deathly wounded,
 and yet I myself played some part.”

26 „Þú því rétt · es ek ríða skyldak
 2 heilög fjöll hinnig;
 féi ok fjörvi · réði sá inn fráni ormr
 4 nema þú frýðir mér hvats hugar.“

“*Thou* didst counsel that I should ride
 the holy fells hither.
 Wealth and life would the gleaming Wyrms rule,
 unless thou didst brave my bold heart.”

27 Þá gekk Reginn at Fáfni ok skar hjarta ór hánnum með sverði er Riðill
 heitir ok þá drakk hann blóð ór undinni eptir.

Then Siward walked up to Fathomer and cut the heart out of him with the sword called
 Riddle, and then he drank blood from the wound afterwards.

28 „Sit-tu nú, Sigurðr, · en ek mun sofa ganga
 2 ok halt Fáfnis hjarta við funa!
 Eisköld ek vil · etin láta
 4 eptir þenna dreypa drykk.“

[Rein quoth:]

“Sit thou now, Siward—but I will go to sleep—
and hold Fathomer’s heart by the fire!
The heart-strings I wish to eat,
after this drink of blood.”

³ *Ēisköld* ‘heart-strings’ | An obscure poetic synonym for heart, it is here in the plural. The translation “heart-strings” is probably inaccurate.

29 „Fjarri þú gekkt · meðan ek á Fáfni rauð’k
2 minn inn hvassa hjör;
afli mínu · átta’k við orms megin
4 meðan þú í lyngvi látt.“

“Far didst thou go while I on Fathomer reddened
this my sharp sword.
My strength I held against the Wýrm’s might,
while thou in the heather layst.”

30 „Lengi liggja · létir þú þann lyngvi í,
2 inn aldna jötun,
ef þú sverðs né nytir, · þess es ek sjalfr gørða,
4 ok þíns ins hvassa hjørs.“

[Rein quoth:]

“Lie long in the heather wouldst thou have let
this ancient ettin [me],
if the blade thou hadst not used, which I myself made,
and this thy sharp sword.”

31 „Hugr es bættri · en sé hjørs megin
2 hvar’s vręiðir skulu vega,
því at hvatan mann · ek sé harð-liga vega
4 með slévu sverði sigr.

“Heart is better than might of sword may be
wherever worth men should fight,
for a bold man I see fighting a hard
victory with sluggish sword.

32 Hvotum 's betra · en sé ó·hvotum
 2 í hildi-læk hafask
 glöðum es betra · en sé glúpnanda
 4 hvat sem at hendi kómr.“

For the bold it is better than it may be for the unbold,
 in battle-play to hold themselves;
 for the glad it is better than for the gloomy,
 whatever comes to their hands.”

P3 Sigurðr tók Fáfnis hjarta ok steikði á teini. Er hann hugði at full-steikt
 2 véri ok freyddi sveitinn ór hjartanu þá tók hann á fingri sínum ok skynjaði
 hvárt full-steikt véri. Hann brann ok brá fingrinum í munn sér. En er
 4 hjart-blóð Fáfnis kom á tungu hánnum ok skildi hann fugls rødd. Hann
 heyrði at igður kløkuðu á hrísinum. Igðan kvað:

Siward took Fathomer's heart and roasted it on a stick. But when he thought that it was
 fully roasted and the blood frothed out of the heart then he touched it with his finger to
 see whether it was fully roasted. He burned himself and threw his finger in his mouth.
 But when the heart blood of Fathomer came on his tongue and he understood the speech
 of birds. He heard that some tits were chirping in the brushes. The tit quoth:

33 „Þar sitr Sigurðr · sveita stokkinn,
 2 Fáfnis hjarta · við funa stækir;
 spakr þötti mér · spillir bauga
 4 ef hann fjör-sega · fránan éti.“

“There sits Siward spattered by blood,
 Fathomer's heart by the fire he roasts.
 Wise would seem me the spiller of rings
 if he the gleaming life-muscle ate.”

34 „Þar liggr Reginn, · rēðr umb við sik,
 2 vill tēla mög · þann's trúir hōnum;
 berr af vrēiði · vrōng orð saman,
 4 vill bōlva smiðr · bróður hefna.“

“There lies Rein, counsels with himself,
 wants to betray the lad who trusts in him.
 From wrath he carries ill words together;
 the smith of bales wants to avenge his brother.”

35 „Hofði skemmmra · láti hann inn hára þul
 2 fara til heljar heðan!
 Öllu gulli · þá kná hann einn ráða,
 4 fjöld, því's und Fáfni lá.“

“Shorter by a head he should make the hoary thyle
 journey hence to Hell!
 All the gold he can then wield alone:
 the trove which under Fathomer lay.”

36 „TODO“
 “TODO”

37 „TODO“
 “TODO”

38 „TODO“
 “TODO”

39 „TODO“
 “TODO”

40 „TODO“
 “TODO”

41 „Verða svá rík skop · at Reginn skyli
 2 mitt ban-orð bera
 því at þeir báðir bróðr · skulu brá-liga
 4 fara til Hēljār heðan.“

“The Shapes will not be so strong that Rein should
 bear my bane-word,
 for both those brothers shall hurriedly
 journey hence to Hell.”

P4 Sigurðr hjó hofuð af Regin ok þá át hann Fáfnis hjarta ok drakk blóð
 2 þeira beggja, Regins ok Fáfnis. Þá heyrði Sigurðr hvað igður mæltu:

Siward struck the head off Rein and then he ate Fathomer's heart and drank the blood
 of them both, Rein and Fathomer. Then Siward heard what the tits spoke:

42 „Bitt þú, Sigurðr, · bauga rauða;
 2 es-a konung-ligt · kvíða mǫrgu.
 Mǫy væt'k ęina, · myklu fęgrsta,
 4 gulli góddā, · ef þú geta męttir.

“Bind, O Siward, the red bigs;
 it is not kingly to fear much.
 I know one maiden fairest by much,
 endowed with gold—if thou mightst get her!”

43 „Liggja til Gjúka · grónar brautir,
 2 framm vísa skop · folk-líðǫndum;
 þar hęfir dýrr konungr · dóttur alna,
 4 þá munt, Sigurðr, · mundi kaupa.“

“Toward Yivick lie green highways:
 the Shapes show [the way] forth for wandering exiles.
 There the wealthy king has begotten a daughter;
 her wilt thou, Siward, for a bride-fee buy!”

44 „Salr 's ā hǫu · Hindar-fjalli,

2 allr 's hann útan · elli sveipinn;
þann hafa horskir · halir um gǫrvan
4 ór ó-dökkum · ógnar ljóma.“

“A hall is on the high Hinderfell,
it is all outside in a fire enwrapped;
that one have wise men made
from an un-dark radiance of fear.”

45 „Veit'k á fjalli · folk-vitr sofa
2 ok leiðr yfir · lindar váði;
Yggr stakk þorni— · aðra fældi
4 hǫr-Gefn hali · es hafa vildi.“

“I know on the fell a war-wight sleeping
and over her licks the linden's harm [FIRE].
Ug has stung her with a thorn; the flax-Yevn [LADY] felled
the other men who wished to have her.”

46 „Knátt, mǫgr, séa · mey und hjalmi
2 þá's frá vígi · Vingskorni reið;
má-at Sigrdrífar · svefni bregða,
4 skjöldunga niðr, · fyr skǫpum norna.“

“Thou canst, lad, see a maiden beneath a helmet,
she who from the fray rode on Wingshorner.
One may not break Syedrive's sleep,
O kinsman of the Shieldings, before the Shapes of the Norns!”

P5 Sigurðr reið eptir slóð Fáfnis til bólis hans ok fann þat opit ok hurðir af
2 járn ok gétu; af járn vóru ok allir timbr-stokkar í húsinu en grafit í jörð
niðr. Þar fann Sigurðr stór-mikit gull ok fyllði þar tvær kistur. Þar tók
4 hann ógis-hjálms ok gull-brynju ok sverðit Hrotta ok marga dýr-gripi ok
klyfjaði þar með Grana. En hestrinn vildi eigi fram ganga fyrr en Sigurðr
6 steig á bak hönnum.

Siward rode along Fathomer's trail to his dwelling and found it open and doors and
rabbets of iron. Of iron were also all the timber trunks in the house, and dug down into

the earth. There Siward found very much gold and filled there two chests. Then he took the helmet of terror and a golden byrnie and the sword Rotte and many precious things and loaded Grane with them. But the horse did not want to go forth before Siward mounted his back.

Speeches of Syedrive (*Sigrdrífumól*)

Dating (Sapp, 2022): C10th (o.961)

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

Introduction

The **Speeches of Syedrive** (*Sigrdr*) are found in **R**, where they directly continue the narrative told in *Reg* and *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 *VølsS*

A number of stanzas are quoted in **N**, the main ms. of *VølsS*. *VølsS* ch. 21 begins:

Brynbildr segir, at tveir konungar þorðust. Hét annarr Hjalmgunnarr; hann var gamall ok hinn mesti hermaðr, ok hafði Óðinn bonum sigr beitit, en annarr Agnarr eða Auða bróðir. „Ek fellða Hjalmgunnarr í orrostu, en Óðinn stakk mik svefn-þorni í hefnd þess ok kvað mik aldri síðan skyldu sigr hafa ok kvað mik giptast skulu. En ek strengða þess heit þar í mót at giptast engum þeim, er bréðast kynni.“ Sigurðr mælti: „Kenn oss ráð til stórra hluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í rúnum eða øðrum blutum, er liggja til hvers hlutar, ok drekkum bæði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Brynbildr fyllði eitt ker ok fēðði Sigurði ok mælti:

‘Byrnhild says that two kings fought. One was called Helmguther; he was old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner or Eade’s brother. “I felled Helmguther in battle, but

Weden stung me with a sleeping-thorn as revenge for that, and declared that I should never thenceforth have victory, and said that I must marry. But in response I made the vow to marry no man who could be frightened.” Siward spoke: “Teach us counsels regarding great things.” She answers: “Ye will know better, but with thanks I will teach you, if there is anything which we know that may please you, of runes or other things of importance; and let us both drink together, and may the gods give us two a good day, that thou have use and joy from my wisdom and that thou afterwards recall that which we two speak of.” Byrnhild filled a vessel and brought it to Siward and spoke:’

After this the saw cites sts. 5–13 and 15–19 in uninterrupted sequence, and paraphrases sts. 20 ff. (TODO: edit these!) The order of stanzas in N is rather different from that of R. Both mss. have sts. 5–6 and 13–19 in the same order, but the order of sts. 7–12 in between is divergent. Consider the following table:

| | <i>pres. ed.</i> | R | N |
|----|-------------------------|--------|-------|
| 5 | Bjór fœri’k þér | 5 | 6 |
| 6 | Sig-rúnar skalt rísta | 6 | 7 |
| 7 | Ql-rúnar skalt kunna | 7 | 10 |
| 8 | Full skal signa | 7* | 11 |
| 9 | Bjarg-rúnar skalt kunna | 8 | 12 |
| 10 | Brim-rúnar skalt rísta | 9 | 8 |
| 11 | Lim-rúnar skalt kunna | 10 | 13 |
| 12 | Mál-rúnar skalt kunna | 11 | 9 |
| 13 | Hug-rúnar skalt kunna | 12a | 14 |
| 14 | Á bjargi stóð | 12b–13 | – |
| 15 | Á skildi kvað ristnar | 14–15a | 15–17 |
| 16 | Allar vœru af skafnar | 15b–16 | 18 |
| 17 | Þat eru bókrúnar | 17 | 19 |
| 18 | Nú skalt kjósa | 18 | 20 |
| 19 | Mun’k-a ek flója | 19 | 21 |

Contents

TODO.

The Speeches of Syedrive

1 **PI** Sigurðr reið upp á Hindarfjall ok stefndi suðr til Frakklands. Á fjallinu sá
 2 hann ljós mikit svá sem eldr brynni ok ljómaði af til himins. En er hann
 kom at þá stóð þar skjald-borg ok upp ór merki. Sigurðr gekk í skjald-
 4 borgina ok sá at þar lá maðr ok svaf með ǫllum her-vápnunum. Hann tók
 fyrst hjálminn af hǫfði hánun; þá sá hann at þat var kona. Brynjan var
 6 fǫst sem hon véri hold-gróin. Þá reist hann með Gram frá hǫfuð-smátt
 brynjuna í gognum niðr ok svá út í gognum báðar ermar. Þá tók hann
 8 brynju af henni en hon vaknaði ok settisk hon upp ok sá Sigurð ok mælti:

Siward rode up on the Hinderfell and stood looking south toward Frankland. On the fell
 he saw a light as great as if a fire burned, and the rays from it went up to heaven. But
 when he came there, there was a shield-wall rising up out of the ground. Siward went
 into the shield-wall and saw that a man lay there, and he was asleep in full gear of war.
 He first took the helmet off his head; then he saw that it was a woman. The byrnie was
 as fast as if it were grown out of her flesh. With Gram he then cut the byrnie from the
 head hole down through it and then out through both sleeves. Then he took the byrnie
 off her, and she awakened and sat herself up and saw Siward and spoke:

1 **I** „Hvat bæt brynju? · Hví brá’k svefni?
 2 Hvęrr fēldi af mér · fǫlvar nauðir?“
 „Sigmundar burr, · slęit fyr skǫmmu
 4 hrafns hrygg-lundir · hjǫrr Sigurðar.“

“What bit the byrnie? Why did I break my sleep?
 Who loosened from me these death-pale chains?”
 “Syemund’s son did just tear off
 the raven’s loins, and Siward’s sword.”

4 hrygg-lundir | emend.; *hrę-lundir* R

2 **2** „Lęngi ek svaf, · lęngi ek sofnuð vas,
 2 lǫng eru lýða lę;
 Óðinn því vęldr · es ęigi máttak
 4 bregða blund-stǫfum.“

“Long I slept, long was I asleep,

long are the guiles of men.
Weden has caused that I could not
break the staves of sleep.”

P2 Sigurðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt mjaðar
ok gaf hönnum minnis-veig.

Siward set himself down and asks for her name. Then she took a horn full of mead and gave him a draught of memory:

3 Heill Dagr, · heilir Dags synir,
2 heil Nött ok nipt!
Ó-reiðum augum · lítið okkr þinig
4 ok gefið sitjondum sigr!

“Hail Day! Hail Day’s sons!

Hail Night and the kinswoman [= Earth]!

With unwrathful eyes look ye the way of us two,
and give the sitters [= us] victory.

1 Dags synir ‘Day’s sons’ | Their identity is uncertain.

2 nipt ‘the kinswoman [= Earth]’ | According to *Gylf* 10 Earth is the daughter of Night; *nipt* typically refers to a younger female relative.

3 Ó-reiðum augum · lítið okkr þinig ‘With unwrathful eyes look ye the way of us two’ | i.e. “behold us two with friendly gaze”. An archaic conception; the grace or wrath of the Gods is conveyed by their “eyes” or “face” looking upon the worshipper. Cf. *Hdl* 6/2–3. The same thing is found in other ancient literatures, e.g. in the Hebrew Bible, where the most famous example would be the Priestly Blessing of *Numbers* 6 (“25 May Yahweh light up His face to you and grant grace to you; / 26 May Yahweh lift up His face to you and give you peace.”) Other Biblical examples include *Psalms* 4:6 (“Lift up the light of Your face to us, Yahweh”) and the chorus of Psalm 80 (“Yahweh God of Armies, bring us back. / Light up Your face, that we may be rescued.”)

4 Heilir ésir, · heilar ósynjur,
2 heil sjá in fjöl-nýta fold!
Mál ok man-vit · gefið okkr męrum tvęim
4 ok lęknis-hęndr meðan lifum!

Hail the Eese! Hail the Ossens!

Hail this much-giving Fold!

Speech and manwit give ye to us renowned two,
and a leecher's hands, while we live."

1 Hęilir ęsir, · hęilar ęsynjur 'Hail the Eese! Hail the Ossens!' | Probably formulaic, subverted by Lock in *Lok* 11; see note there for possible ritual use.

2 sjá in fjöl-nýta fold 'this much-giving Fold' | i.e. "the bountiful Earth"; an Old Indo-European expression. In the Norse poetic corpus *fold* elsewhere refers to 'land, earth' without mythological associations, the present st. being the only exception. It is probably a ritual archaism; cf. the Old English *Acreboot*: *Hāl wes þú Folde · fira módor!* 'Hail be thou, Fold, mother of men!' and the Old Indian cognate name *Pṛthivī* (Mother Earth), found frequently in *RV*. The common Indo-European root is **pṛth₂-éwih₂* 'flat, broad one'; cf. Hfr *Hákr* 8 (in SkP III), where Earth is the *bręð-leita brúðr Báleygs* 'broad-faced bride of Baleeyed (= Weden)'. For the epithet 'much-giving' cf. *Iliad* 3.89: ἐπὶ χθονὶ πούλυ-βοτείρῃ 'upon the much-nourishing earth', where πούλυ- is cognate with ON *fjöl-*, both coming from PIE **pélh₁u-* ~ **pólh₁u-* 'much, many'.

4 lęknis-hęndr 'a leecher's hands' | The hands of a physician, i.e., hands with healing powers. The singular *lęknis-hęnd* occurs on the Ribe galder stick (DR EM85;493), edited below under Galders.

P3 Hon nefndisk Sigrdrífa ok var valkyrja. Hon sagði, at tveir konungar
2 bǫrðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti
hermaðr, ok hafði Óðinn hán um sigri heitit. En annarr hét Agnarr, ·
4 Auðu bróðir // er vętr engi · vildi þiggja. Sigrdrífa felldi Hjalmgunnar
í orrostunni. En Óðinn stakk hana svefn-þorni í hefnd þess ok kvað
6 hana aldri skyldu síðan sigr vega í orrostu, ok kvað hana giftask skyldu,
„en sagða'k hán um at strengða'k heit þar í mót, at giptask ęngom þeim
8 manni er hręðask kynni.“ Hann segir ok biðr hana kenna sér speki ef hon
vissi tíðendi ór ęllum heimum. Sigrdrífa kvað:

She called herself Syedrive and was a walkirrie. She said that two kings fought. One was called Helmguther; he was then old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner, Eade's brother, who in no way wished to surrender. Syedrive felled Helmguther in the battle, but Weden stung her with the sleeping-thorn as revenge for that, and declared that she should never thenceforth win victory in battle, and said that she must marry, "but I told him that I in response made a vow to marry no man who could be frightened." He [= Siward] speaks and asks her to teach him wisdom; if she knew any tidings out of all the Homes. Syedrive quoth:

5 „Bjór fǫri'k þér, · bryn-þings apaldr,
2 magni blandinn · ok męgin-tíri,
fullr es ljóða · ok líkn-stafa,
4 góðra galdra · ok gaman-rúna.

[R 32r/18–20, N 24v/12–14]

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-þrędnaþ* N

6 Sig-rúnar skalt rísta, · ef vilt sigr hafa,
 2 ok rísta á hjalti hjors,
 sumar á vétt-rimum, · sumar á val-bøstum,
 4 ok næfna tysvar Tý.

[R 32r/20–22, N 24v/14–]

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 | *þristþ* N 3 sumar ‘some’ | om. N 3
 vétt-rimum ‘weight-rims’ | *vétt-þrvnumþ* N 3 sumar ‘some’ | *ok* ‘and’ N 3 val-bøstum ‘wal-basts’ |
val-þbystumþ N

3 vétt-rimum ‘weight-rims’ | Unclear. TODO.

3 val-bøstum ‘wal-basts’ | Possibly the sword-pommel; this word also occurs in *HHj* 9. TODO.

7 Ql-rúnar skalt kunna · ef vilt at annars kvęn
 2 véli-t þik í tryggð ef trúir;
 á horni skal þęr rísta · ok á handar baki
 4 ok męrkja á nagli Nauð.

[R 32r/22–24, N 25r/1–3]

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 *þaþ* N; om. R 2 véli-t þik í tryggð | *véli þik eigi tryggð* N 3 þęr ‘them’ | *þat*
 ‘it’ N

4 Nauð ‘Need’ | i.e. the n-rune, †.

8 Full skal signa · ok við fári séa

[R 32r/24–25, N 25r/3–4]

2 ok verpa lauki í lög;
 þá þat veit'k, · at þér verðr aldri-gi
 4 meini blandinn mjöðr.

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' | *öl* 'The ale' N breaks alliteration. 4 meini blandinn | emend.; *meiðin-blandinn* N

1 signa 'sign' | Dedicating the cup by means of making a certain sign or speech over it. TODO.

3-4 þá ... mjöðr | only in N; om. R

9 Bjarg-rúnar skalt kunna · ef bjarga vilt
 2 ok leysa kind frá konum;
 á lófa þér skal rísta · ok of liðu spenna
 4 ok biðja þá dísir duga.

[R 32r/25-26, N 25r/5-7]

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. *Fáfnir* 12 where *nornir* 'Norns' is used for the childbirth goddesses.

10 Brim-rúnar skalt rísta · ef vilt borgit hafa
 2 á sundi segl-morum;
 á stafni skal rísta · ok á stjórna blaði
 4 ok leggja ęld í ár; es-a svá brattr breki · né svá bláar unnir,
 þó kǫmsk-tu heill af hafi.

[R 32r/27-29, N 24v/16-19]

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’ | *gjöra* ‘make’ N 3 skal rísta ‘shall [one] carve’ | *skal þér rísta* ‘shall [one] carve them’ N 4
es-a ‘There is not’ | *falla-t* ‘There fall not’ N

4 leggja ǣld í ár ‘lay fire into the oar’ | i.e. mark it with fire in some way.

5 þó ... hafi ‘that ... sea’ | lit. ‘yet comest thou whole off the sea.’

II Lim-rúnar skalt kunna · ef vilt lēknir vesa
2 ok kunna sár at séa;
á þerki skal þér rísta · ok á baðmi viðar,
4 þeim’s lúta austr limar.

[R 32r/29–31, N 25r/7–9]

Limb-runes shalt thou know, if thou wilt be a leecher,
and know how to look at wounds;
on a birch shall one carve them, and on the beam of the wood:
on the one whose limbs bow to the east.¹⁰⁴

3 baðmi ‘beam’ | *barri* ‘leaf’ 4 þeim’s | *þess es* N

¹⁰⁴Probably referring to a characteristically bent mountain birch bowing to the east.

12 Mál-rúnar skalt kunna · ef vilt at mann-gi þér
2 hēiptum gjaldi harm;
þér of vindr, · þér of vęfr,
4 þér of sętr allar saman,
á því þingi · es þjóðir skulu
6 í fulla dóma fara.

[R 32r/31–34, N 24v/19–]

Speech-runes shalt thou know, if thou wilt that no man
should repay thy insults with harm;
them dost thou wind, them dost thou weave,
them dost thou put all together,
on that Thing whereas peoples shall
go to full judgments.

1 vilt | om. N 2 gjaldi | *ǵialldaʒ* N 5 þjóðir ‘nations’ | *męnn* N breaks alliteration.

13 Hug-rúnar skalt kunna · ef vilt hverjum vesa
 2 gæð-svinnari guma;
 þér of réð, · þér of rēist,
 4 þér of hugði Hroptr,
 af þeim legi · es lekit hafði
 6 ór hausi Hēiðdraupnis
 ok ór horni Hoddrofnis.

[R 32r/34–32v/3, N 25r/9–10]

Mind-runes shalt thou know, if thou wilt be
 sense-swifter than every man;
 them did counsel, them did carve,
 them did Rofth think out,
 from that liquid which had leaked
 out of Heathdreepner's skull
 and out of Hoardrovner's horn.

1 kunna 'know' | *nema* 'learn' N 2 gæð-svinnari 'sense-swifter' | *gæð-horskari* 'sense-sharper' N

5–7 af ... Hoddrofnis 'from ... Hoardrovner's [horn]. | om. N

14 Á bjargi stóð · með Brimis eggjar,
 2 hafði sér á hofði hjalm;
 þá mēlti Míms hofuð
 4 fróðligt it fyrsta orð,
 ok sagði sanna stafi.

[R 32v/3–4]

On the barrow he stood along Brimer's edges;
 he had on his head a helmet.
 Then Mime's head spoke,
 learnedly, the first word,
 and said true staves:

15a Á skildi kvað ristnar · þeim's stendr fyr skínanda goði,
 2 á eyra Árvaks, · ok á Alsvinn's hófi,
 á því hvēli · es snýsk und reið Hrungnis,
 4 á Sleipnis tønnum · ok á sleða fjoðrum,

[R 32v/5–7, N 25r/11–13]

On the shield, it said, [runes] were carved—the one that stands before the shining god
 [SUN];
 on Yorewaker's ear and on Allswith's hoof,¹⁰⁵

on that wheel which turns beneath Rungner's chariot,
on Slapner's teeth and on the fetters of sleds,

2 á eyra Árvaks, · ok á 'on Yorewaker's ear and on' | om. N 3 á | ok á N 3 snýsk 'turns' | stęndr
'stands' N 3 Hrunnis 'Rungner's' | emend. based on sense and meter; *Ravnis* R; *Raunis* N 4 tönnum
'teeth' | *taumum* 'reins' N

1 skildi ... þeim'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.

¹⁰⁵The two horses that pull the sun across the heavens; cf. *Grm* 38.

15b á bjarnar hrammi · ok á Braga tungu,
2 á ulfs klóum · ok á arnar neði,
á blóðgum vęngjum · ok á brúar sporði,
4 á lausnar lófa · ok á líknar spori,

[R 32v/7–9, N 25r/13–15]

on the bear's paw and on Bray's tongue,
on the wolf's claws and on the eagle's beak,
on bloody wings and on the bridge's supports,
on the palm of release and the trail of grace,

2 neði | †nefiu† N 4 ok á | ok N

15c á glęri ok á gulli · ok á gumna heillum,
2 í víni ok virtri · ok vili-sessi,
á Gungnis oddi · ok á Grana brjósti,
4 á nornar nagli · ok á neði uglu;

[R 32v/9–11, N 25r/15–18]

on glass and on gold and on men's luck-charms,
in wine and beerwort and the comfortable seat,
on Gungner's point and on Grane's chest,
on a norn's nail and on an owl's beak.

1 gumna heillum 'men's luck-charms' | *góðu silfri* 'good silver' N 2 vili-sessi 'the comfortable seat' | *vplu*
sessi 'a wallow's seat' N 2 vili-sessi 'the comfortable seat' | *í guma holdi* 'in a man's flesh' add. N. 3 Gungnis
oddi 'Gungner's point' | *Gaupnis oddi* 'Yeapner's point' (an elsewhere unknown spear) N 3 Grana brjósti
'Grane's chest' | *gýgjar brjósti* 'a gow's chest' N

- 16 Allar vöru af skafnar, · þér's vöru á ristnar,
 2 ok hverfðar við inn hēlga mjōð
 ok sendar á víða vega:
 4 þér 'ru með ósum, · þér 'ru með ǫlfum,
 sumar með vísu vǫnum,
 6 sumar hafa męnskir męnn.

[R 32v/11–14, N 25r/18–21]

All were shaven off—those that were carved on—
 and mixed into the holy mead,
 and sent on wide ways:
 they are among the Eese, they are among the Elves,
 some among the wise Wanes,
 some have manly men.

2 hverfðar 'mixed' | *þbrędar†* (for *hręðar* 'stirred?') N 4 ósum ... ǫlfum 'Eese ... Elves' | *ǫlfum ... ósum*
 'Elves ... Eese' N 4 þér 'ru 'they are' | *sumar* 'some' N 5 sumar 'some' | *ok* 'and' N

- 17 Þat eru bók-rúnar, · þat eru bjarg-rúnar
 2 ok allar ǫl-rúnar
 ok mętar męgin-rúnar
 4 hveim's þér kná ó-villtar · ok ó-spilltar
 sér at hęillum hafa;
 6 njót-tu ef namt
 unds rjófask ręgin!

[R 32v/14–16, N 25r/21–25v/3]

They are book-runes, those are rescue-runes,
 and all ale-runes,
 and noble might-runes—
 for whomever knows them unfalsified and uninjured
 to use for himself as charms.
 Use them if thou learn them
 until the Reins are ripped!

1 þat eru 'those are' | *ok* 'and' N 3 ok mętar 'and noble' | *ok męrar ok* 'and renowned and' N 4 ó-spilltar |
†of villtar† N 7 rjófask | *rjófa* N

1 bók-rúnar 'book-runes' | Or 'beech-runes'. The word may also be emended to *bót-rúnar* 'cure-runes', since the letters *c* and *t* were, in the TODO miniscule used on Iceland, very similar. This emendation is favourable for two reasons: (i) it makes more sense, since the semantic pair *bót* 'cure' : *bjarg* 'rescue' is surely stronger than *bók* 'book, beech' : *bjarg* 'rescue', and since the present stanza is specifically referring to the practical use of the runes; (ii) the pair *bót-rúnar* : *bjarg-rúnar* is already found in a runic charm (B 257, edited under Galders from Bryggen).

18 „Nú skalt kjósa · alls þér ’s kostur of boðinn,
 2 hvassa vápna hlynur,
 sagn eða þögn · haf þér sjalfr í hug;
 4 öll eru megin of metin.“

[R 32v/16–18, N 25v/3–5]

[Sydrive quoth:]

“Now shalt thou choose, as the choice is offered thee,
 O maple-tree of sharp weapons [WARRIOR]!
 Speech or silence have for thyself in thy heart;
 all the harms are measured¹⁰⁶!”

¹⁰⁶i.e. in advance.

19 „Mun’k-a ek flója · þótt mik feigan vitir,
 2 em’k-a ek með bleýði borinn;
 ást-röð þín · ek vil öll hafa
 4 svá lengi sem ek lifi.“

[R 32v/18–20, N 25v/5–8]

[Siward quoth:] “I shall not flee, although thou know me to be fey;
 I was not born with softness.¹⁰⁷
 Thy loving counsels, all, will I have
 for as long as I may live.”

2 með ‘with’ | om. N

¹⁰⁷TODO: Note about this common heroic expression.

20 „Þat ræð’k þér it fyrsta · at við frændr þína
 2 vamma-laust verir;
 síðr þú hefnir · þótt þeir sakar gøri;
 4 þat kveða dauðum duga.“

[R 32v/20–22]

[Sydrive quoth:] “This I counsel thee first: that thou against thy kinsmen
 defend thyself faultlessly.
 Late oughtst thou to take revenge, although they incur charges;
 that, they say, befits the dead.

- 21 Þat réð'k þér annat, · at eið né svęrir, [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.¹⁰⁸

3 simar 'strands' | i.e. 'strands of fate'; cf. *HHund I* 3, where the norns are said to twist such strands. Often emended to *limar* 'ramifications' in accordance with *Reg* 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since *s* in this position was always spelled with long *ſ* in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *befud* 'revenge'.

¹⁰⁸The punishment is one of torment in the afterlife; see note to *Vsp* 39. — The whole stanza is paraphrased in *VpIs* ch. 21: *Ok sver eigi rangan eið, því at grimmi befud fylgir griðrofi*. 'And swear no wrong oath, for grim revenge follows the grith-breach.'

- 22 Þat réð'k þér þriðja · at þú þingi á [R 32v/24–25]
 2 deili-t við heimska hali
 því-at ó·sviðr maðr · léttr oft kveðin
 4 verri orð an viti.

This I counsel thee third: that thou on the Thing
 not bandy with foolish men;
 for an unwise man often lets be spoken
 worse words than he ought to know.

- 23 Allt es vant · ef við þęgir; [R 32v/25–28]
 2 þá þikkir þú með bleýði borinn
 eða sǫnnu sagðr;
 4 hętttr es heimis-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 réð'k þér it fjórða · ef býr for-dęða [R 32v/28–30]
 2 vamma-full á vegi:
 ganga 's betra · an gista séi
 4 þótt þik nött 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-njósna augu · þurfu fira synir [R 32v/30–32]
 2 hvar's skulu vręiðir vega;
 oft bǫl-vísar konur · sitja brautu nér;
 4 þér's deýfa sverð ok sefa.

Eyes of looking-ahead the sons of men need,
 wherever wroth men should fight;
 oft bale-wise women sit near the highway,
 they who dull sword and sense.

1 For-njósna 'looking-ahead' | Verbal noun to *nýsask fyrir* 'to look ahead', as found in *Háv* 7.

26 Þat réð'k þér it fimmta, · þótt fagarar séir [R 32v/32–34]
 2 brúðir bekkjum á,
 sífa silfr · lát-a þínum svefni ráða,
 4 tęgja-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 réð'k þér it sétta, · þótt með seggjum fari
 2 ǫlðr-mál til ǫfug:
 drukkinn dēila · skal-at við dolg-viðu
 4 margan stelr vín viti.

[R 32v/34]

This I counsel thee sixth: although among warriors may grow
 the ale-speech too awry,
 drunkenly deal shalt thou not with war-trees [WARRIORS];
 wine steals wit from many.

¹ Þat ... fari 'That ... may grow' | With these words fol. 32v of R ends, and we have the "great lacuna". The rest of the stanzas are supplied from younger paper mss.

TODO: More stanzas from paper manuscripts.

Fragments from the Saw of the Walsings

Introduction

In **R**, *Sigrdr* ends abruptly at stanza 27, after which a number of pages have gone missing; the so-called “great lacuna”. The poetry contained in them undoubtedly belonged to the Walsing cycle, specifically concerning the life of Siward.

The author of *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—these are the stanzas edited here. They correspond to the story which would have been found in the great lacuna, and it is probable that they derive from the now-lost poems found there.

1 Ristu af magni · mikla hellu,
2 Sigmundr hjǫrvi · ok Sinfjǫtli.

They carved with strength the great stone,
Syemund with sword, and Sinfittle.

2 Eldr nam at ósask · en jǫrð at skjalfa
2 ok hár logi · við himni gnéfa;
fár treystisk þar · fylkis rekka
4 eld at ríða · né yfir stíga.

Fire took to rage and earth to shake
 and high flame to rise against heaven.
 Few there dared of the marshall's champions
 the fire to ride or to step over.

3 **S**igurðr Grana · **s**verði keyrði;
 2 **ę**ldr sloknaði · fyr **ę**ðlingi;
 logi allr **l**égðisk · fyr **l**of-gjörnum;
 4 bliku **r**ęiði, · es **R**eginn átti.

Siward drove Grane on by sword;
 the fire went out before the athling;
 the flame all lowered before the praise-eager man;
 the harness flashed which Rein had owned.

4 **S**igurðr vá at ormi, · en þat **s**íðan mun
 2 **ę**ngum fyrnask, · meðan **ę**ld lifir.
 En **h**lýri þinn · **h**várki þorði
 4 **ę**ld at ríða · né **y**fir stíga.

Siward smote the Wyrn, and that will afterwards
 by none be forgotten while mankind lives,
 but thy brother dared not either
 the fire to ride or to step over.

5 **Ú**t gekk Sigurðr · **a**nn-spjalli frá,
 2 **h**oll-vinr lofða, · ok **h**nípaði,
 svá at **g**anga nam · **g**unnar-fúsum
 4 **s**undr of **s**íður · **s**erkr járn-ofinn.

TODO: translation.

TODO: More stanzas?

Fragment of a Lay of Siward (*Brot af Sigurðarkviða*)

Dating (Sapp, 2022): C10th (c.974)

Meter: *Ancient-words-law*

Introduction

A fragment of a longer lay about Siward and Byrnhild, following the lacuna. According to the following prose (see *Guðr I*) the poem began with Siward's death. TODO: Translation is in progress.

Fragment of a Lay of Siward

1 „hvat hefir Sigurð · saka unnit
2 es þú fróknan vill · fjörvi néma?“

“[What has Siward] done for a crime,
that thou wilt deprive the brave of life?”

2 „Mér hefir Sigurðr · selda eiða
2 eiða selda · alla logna
þa vélti hann mik · es hann vesa skyldi
4 allra eiða · einn full-trúi.“

“To me has Siward given oaths,
oaths given, all lies.

He betrayed me when he should have been
of all oaths the one true keeper.”

3 Þik hefir Brynhildr · bøl at gerva
2 heiptar hvattan · harm at vinna.
fyrir man hón Guðrúnu · góðra ráða
4 enn síðan þér · sín at njóta.

TODO: Translation.

4 Sumir ulf sviðu, · sumir orm sniðu,
2 sumir Gothormi · af gæra deildu,
áðr þeir mætti · meins of lystir
4 á horskum hal · hendr of leggja.

Some roasted a wolf; some cut up a snake;
some shared wolf-flesh with Godthorm,
TODO..

5 Úti stóð Guðrún · Gjúka dóttir
2 ok hón þat orða · alls fyrst of kvað:
„Hvar es nú Sigurðr · seggja dróttinn
4 es frændr mínir · fyrri ríða?“

Outside stood Guthrun, Yivick's daughter,
and she this word first of all did say:
“Where is now Siward, the lord of men,
when my kinsmen ride in front?”

6 Einn því Hogni · and-svør veitti:
2 „Sundr hofum Sigurð · sverði hogginn;
gnapir é grár jór · yfir gram dauðum.“

Alone did Hain this answer grant:
“We have cut Siward asunder by sword;
the grey steed always neighs over the dead prince.”

- 7 Þá kvað þat Brynhildr · Buðla dóttir:
 2 „væl skuluð njóta · vápna ok níu landa;
 3 einn myndiv Sigurðr · ǫllu ráða
 4 ef hann lengr lítlu · lífi heldi.“

Then quoth this Byrnhild, Budle's daughter:
 “Well shall ye enjoy weapons and nine lands!
 Alone would Siward rule them all
 if a little longer he had held his life.”

3 myndiv | myndiv R

- 8 „Væri-a þat sómt · at hann svá réði
 2 Gjúka arfi · ok gota mengi
 3 es hann fimm sonu · at folk-róði
 4 gunnar fusa · getna hafði.“

TODO: Translation.

- 9 Hló þá Brynhildr · —bór allr dunði—
 2 einu sinni · af ǫllum hug:
 3 „væl skuluð njóta · landa ok þegna
 4 es þér fróknan gram · falla létuð.“

Then Byrnhild laughed—the farm all resounded—
 a single time out of her whole heart:
 “Well shall ye enjoy the lands and thanes,
 since ye made the brave prince to fall.”

- 10 Þá kvað þat Guðrún · Gjúka dóttir:
 2 „Mjök mælir þú · miklar firnar
 3 gramir hafi Gunnar · gøtvað Sigurðar
 4 heipt-gjarns hugar · hefnt skal verða.“

Then quoth this Guthrun, Yivick's daughter:
 “TODO.”

II Soltinn varð Sigurðr · sunnan Rínar

2 hrafn at meiði · hátt kallaði:
 „Ykkur mun Atli · eggjar rjóða
 4 munu víg-skáa · of víða eiðar.“

Dead was Siward to the south of the Rhine;
 a raven on a branch loudly called out:
 “On you two will Atle redden his blades;
 the warriors will be destroyed by the oaths!”

12 Framm vas kvelda · fjöld vas drukkit
 2 þá vas hví-vetna · vil-mál talit.
 sofnuðu allir · es i sýing kvómu.

TODO: Translation.

13 Einn vakði Gunnarr · qlum lengr
 2 fót nam at hróra · fjöld nam at spjalla
 hitt her-glötuðr · hyggja téði,
 4 hvat þeir i böðvi · báðir sögðu
 hrafn ey ok qrn · es þeir heim riðu.

Alone did Guthar wake longer than all;
 his foot he took to move, much he took to speak.
 Of that the army-destroyer thought:
 what in the fray they both had said,
 the raven always and the eagle, when home they rode.

14 Vaknaði Brynhildr · Buðla dóttir
 2 dís skjöldunga · fyr dag lítlu:
 „hvætíð mik eða lėtið mik · harmr es unninn
 4 sorg at segja · eða svá láta.“

Byrnhild awoke, Budle's daughter,
 the dise of shieldings a little before day:
 “TODO.”

15 Þögðu allir · við því orði

2 fār kunni þeim · fljóða lötum
 es hön grátandi · gøðisk at segja
 4 þat's hléjandi · hólða þeiddi.

All men shut up at that word;
 TODO.

16 „Hugða'k mér, Gunnarr, · grimmt i svefni,
 2 svalt allt i sal · étta'k séing kalda,
 en þú gramr riðir · glaums and-vani
 4 fjotri fatlaðr · i fjánda lið.

“I had a cruel thought, Guthur, 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 yður · étt niflunga
 2 afli gęngin— · eruð ęið-rofa.

So will all your line of Nivlings
 part from strength—ye are oath-breakers.

18 Mant-at-tu Gunnarr · til gørva þat
 2 es þit blóði i spor · báðir ręnnuð,
 nú hęfir þú hönnum þat allt · illu launat
 4 es hann fręmstan sik · finna vildi.

Thou didst not recall, O Guthur, clearly enough
 that your blood into your tracks ye both did drive.
 Now hast thou for all that cruelly repaid him,
 TODO.

2 þit blóði i spor · báðir ręnnuð ‘your blood into your tracks ye both did drive’ | Referring to a ritual of blood-brotherhood, wherein the “brothers” would mix their blood into their footprints on the ground. This ritual is mentioned in Saxo Grammaticus (2015) 1.6.7: *Siquidem icturi foedus veteres vestigia sua mutui sanguinis aspersione perfundere consueverant, amicitiarum pignus alterni cruoris commercio firmaturi* ‘Now our ancestors, when they meant to strike a pact, would sprinkle their combined blood in their footprints and mingle it, so as to strengthen the pledge of their fellowship.’. For discussion see PCRN History and Structures III:845 ff.

19 Þá rēyndi þat · es riðit hafði
 2 móðigr á vit · mín at biðja.
 hvé hēr-glötuðr · hafði fyrri
 4 ęiðum haldit · við inn unga gram.

TODO: Translation.

20 Bēn-vond of lét · brugðinn gulli
 2 marg dýrr konungr · á meðal okkar;
 ęldi vōru ęggjar · útan gōrvar
 4 ęnn ęitr-dropum · innan fáðar.“

TODO: Translation.

1 gulli | *gylli* R

First Lay of Guthrun

(*Guðrúnarkviða fyrsta*)

Dating (Sapp, 2022): C10th (c.988)

Meter: *Ancient-words-law*

Introduction

After Siward's death Guthrun is so upset that she cannot make herself weep.

From the Death of Siward (*Frá dauða Sigurðar*)

PI Hér er sagt í þessi kviðu frá dauða Sigurðar ok víkr hér svá til sem þeir
2 drépi hann úti. En sumir segja svá at þeir drépi hann inni í rekkju sinni
sofanda. En þýðverskir menn segja svá at þeir drépi hann úti í skógi ok
4 svá segir í Guðrúnar kviðu inni fornu at Sigurðr ok Gjúka synir hefði til
þings riðit þá er hann var drepinn—en þat segja allir einnig at þeir sviku
6 hann í tryggð ok vógu at hánun liggjanda ok ó-búnum. Guðrún sat yfir
Sigurði dauðum. Hon grét eigi sem aðrar konur en hon var búin til at
8 springa af harmi. Til gengu bæði konur ok karlar at hugga hana en þat
var eigi auðvelt. Þat er sögn manna at Guðrún hefði etit af Fáfni hjarta
10 ok hon skilði því fugls rødd. Þetta er enn kveðit um Guðrúnu:

Here it is said in this lay about the death of Siward, and it is at this point that they slew him outside. But some say that they slew him inside in his chamber asleep. But German men say that they slew him outside in the forest, and so it says in the 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 agreement that they betrayed him while he trusted them, and struck at him lying and unarmed. Guthrun sat over Siward, dead. She did not weep like other women, but she was ready to burst apart from sorrow. Both women and men came to her to console her, but that was not easily done. It is the saying of men that Guthrun had eaten of Fathomer's heart, and she therefore understood the speech of birds. This is further said about Guthrun:

The First Lay of Guthrun

1 Ár vas þat's Guðrún · gørðisk at deyja,
 2 es hön sat sorg-full · yfir Sigurði,
 gørði-t hön hjúfra · né hön dum sláa
 4 né kveina umb · sem konur aðrar.

It was of yore that Guthrun made ready to die
 as she sat sorrowful above Siward.
 She did not pant nor beat her hands
 nor wail about it like other women.

2 Gingu jarlar · al-snotrir framm,
 2 þeir's harðs hugar · hana lottu;
 þeygi Guðrún · gráta mátti,
 4 svá vas hön móðug; · mundi hön springa.

Came earls all-clever forth,
 they who would loosen her hard heart;
 nowise could Guthrun weep,
 so moody was she—she would burst apart.

3 Sötu ítrar · jarla brúðir
 2 golli búnar · fyr Guðrúnu;
 hver sagði þeira · sinn of-trega
 4 þann's bitrastan · of beðit hafði.

Sat the splendid brides of the earls
 adorned with gold, before Guthrun.
 Each one of them told her own great sorrow,
 the most bitter one that she had suffered.

4 Þá kvað Gjaflaug, · Gjúka systir:
 2 „Mik vęit’k á moldu · munar-lausasta;
 hef’k fimm vera · for-spell beðit,
 4 tveggja dótra, · þriggja systra,
 átta bróðra, · þó ek ęin lifi.“

Then quoth Yeflie, Yivick’s sister:
 “I know myself on earth the most joyless.
 Of five husbands I have suffered the loss,
 of two daughters, three sisters,
 eight brothers—yet I alone live.”

5 Þęygi Guðrún · gráta mátti;
 2 svá vas hęn móðug · at męg dauðan
 ok harð-huguð · um hrør fylkis.

Nowise could Guthrun weep;
 so moody was she after the lad’s death,
 and hard-hearted over the marshaller’s corpse.

6 Þá kvað þat Hęrborg, · Húna lands dróttning:
 2 „Hef’k harðara · harm at sęja:
 mínir sjau synir · sunnan lands,
 4 verr inn átti, · i val fellu.

Then quoth this Harbury, queen of Hunland:
 “I have a harder harm to tell.
 My seven sons south of the land,
 —my husband the eighth—in battle fell.”

7 Faðir ok móðir, · fjórir bróðr,

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 over the ship-side.

8 Sjölf skylda'k gøfga, · sjölf skylda'k gøtva,
2 sjölf skylda'k hōndla, · hēl-før þeira;
þat ek allt of þeið · ein misseri
4 svá't mér maðr engi · munar leitaði.

I alone had to honour them; I alone had to bury them;
I alone had to handle their hell-journey [DEATH].
All this I suffered in one half-year,
when no man found me any joy.

2 hēl-før | emend.; *hēr-før* R

9 Þà varð'k hapta · ok hēr-numa
2 sams misseris · síðan verða;
skylda'k skreyta · ok skúa binda
4 hērsis kván · hvērjan morgin.

Then I became a captive and war-taken,
in the same half-year afterwards.
I had to dress and bind the shoes
of the ruler's wife every morning.

10 Hōn ógði mér · af af-brýði
2 ok hōrðum mik · hōggum keyrði;
fann'k hús-guma · hvērgi inn bētra
4 en hús-fręyju · hvērgi verri.“

She tortured me out of jealousy,
and with hard blows drove me on;
a husband I never found better,
and a housewife never worse.”

- II Þeygi Guðrún · gráta mátti;
 2 svá vas hön móðug · at mōg dauðan
 ok harð-huguð · um hrør fylkis.

Nowise could Guthrun weep;
 so moody was she after the lad's death,
 and hard-hearted over the marshaller's corpse.

- 12 Þá kvað þat Gullrond, · Gjúka dóttir:
 2 „Fó kannt, föstra, · þótt fróð séir,
 ungu vífi · and-spjöll bera.“
 4 Varaði hön at hylja · umb hrør fylkis.

Then quoth this Goldrand, Yivick's daughter:
 “Thou canst, foster-mother—though thou be wise—
 to the young wife give few answers.”
 She bade the corpse of the marshal be uncovered.

- 13 Svipti hön bléju · af Sigurði
 2 ok vatt vengi · fyr vífs knjám:
 „Lít-tu á ljúfan, · legg þú munn við grön
 4 sem þú halsaðir · heilan stilli.“

She cast the cover off of Siward
 and turned his face before the wife's knees:
 “Look upon the loved one! Lay your mouth to his lips
 like thou didst embrace the hale prince.”

- 14 Á leit Guðrún · einu sinni;
 2 sá hön dōglings skor · dreýra runna,
 fránar sjónir · fylkis liðnar,
 4 hug-borg jofurs · hjörvi skorna.

On him looked Guthrun a single time;
 she saw the noble's locks run with blood,
 the gleaming gaze of the marshaller gone,
 the heart-fort [CHEST] of the ruler cut by the sword.

- 15 Þá hné Guðrún · holl við bólstri;
 2 haddr losnaði, · hlýr roðnaði
 en regns dropi · rann niður umb kné.

Then Guthrun sank down, slooped against the bolster;
 her hair loosened, her cheek reddened,
 and a drop of rain ran down to her knee.

- 16 Þá grét Guðrún, · Gjúka dóttir,
 2 svát tǫr flugu · tresk í gognum
 ok gullu við · gæss í túni,
 4 mérir fuglar · es mér átti.

Then wept Guthrun, Yivick's daughter,
 so that the tears flew through her veil(?)
 and in response shrieked the geese in the yard,
 the famous fowls which the maiden owned.

2 tresk 'veil(?)' | Guess translation; this word is an unexplained *hapax*.

- 17 Þá kvað þat Gullrönd, · Gjúka dóttir:
 2 „ykkar vissa'k · ástir meistar
 manna allra · fyr mold ofan;
 4 unðir þú hvárki · úti né inni,
 systir mín, · nema hjá Sigurði.“

Then quoth this Goldrand, Yivick's daughter:
 “I knew the love of you two to be the greatest
 of all men above the earth.
 Thou wast never content, not outside nor inside,
 O my sister, save beside Siward.”

- 18 „Svá vas mín Sigurðr · hjá sonum Gjúka
 2 sem véri geir-laukr · ór grasi vaxinn,
 eða véri bjartr steinn · á band dreginn:
 4 jarkna-steinn · yfir ǫðlingum.

“So was my Siward beside the sons of Yivick
 like were a garlic out of grass grown,

or were a bright stone drawn on a band:
an arkenstone over the athlings.

1–2 Svá vas ... vaxinn ‘So was ... grown’ | These two lines are almost identical to *Guðr II* 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

2 geir-laukr ‘garlic’ | or ‘spear-leek’. I have opted for this translation based on etymology (cf. OE *gār-léac* ‘spear-leek’), but the botanical identity is unclear. *Guðr II* 2 has *grónn laukr* ‘green leek’ instead. For the cultural importance of leeks and onions see note to *Vsp* 4.

3–4 eða véri ... qðlingum. ‘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 þotta auk · þjóðans rekkum
2 hverri hërri · Hərjans dísi;
nú em’k svá lítil · sem lauf séa
4 opt í jölstrum · at jøfur dauðan.

I seemed even to the ruler’s champions
higher than each of the Lord of Hosts’ dises [WALKIRRIES].
Now I am as small as if a leaf I were,
high in the willows, after the ruler’s death.

20 Sakna’k í sessi · ok í séingu
2 míns mál-vinar— · valda megir Gjúka;
valda megir Gjúka · mínu bølvi
4 ok systr sinnar · sörung gráti.

I miss in the seat and in the bed
my confidant—the lads of Yivick are the cause;
the lads of Yivick are the cause of my bale,
and their sister’s [my] bitter weeping.

21 Svá ér of lýða · landi eyðið
2 sem ér of unnuð · eiða svarða;
man-a þú, Gunnarr, · gulls of njóta;
4 þeir munu þér baugar · at bana verða
es þú Sigurði · svarðir eiða.

So will ye make the land deserted by folk,
 like ye treated the sworn oaths!
 Thou wilt not, Guthur, enjoy the gold;
 those bighs will for thee become the bane,
 on which thou to Siward didst swear oaths.

TODO: Rest of stanzas.

P2 Guðrún gekk þaðan á braut til skógar á eyði-merkr ok fór allt til Dan-
 2 markar ok var þar með Þóru, Hákonar dóttur, sjau misseri. Brynhildr
 vildi eigi lifa eptir Sigurð. Hon lét drepa þræla sína átta ok fimm ambót-
 4 tir, þá lagði hon sik sverði til bana svá sem segir í Sigurðar kviðu inni
 skömmu.

Guthrun then went away to the woods in the wilderness and journeyed all the way to Denmark and stayed there with Thure, Hathkin's daughter, for seven half-years. Byrnhild did not want to live after Siward. She had her eight thralls and five handmaids slain, then she ran herself through with a sword unto her death, as it says in the Short Lay of Siward.

Short Lay of Siward

(Sigurðarkviða in skömmu)

Dating (Sapp, 2022): early C11th (c.876)

Meter: *Ancient-words-law*

Introduction

Despite its title it is one of the longer poems, having approximately 300 long-lines.

Short Lay of Siward

1 Ár vas þat's Sigurðr · sótti Gjúka
2 völsungr ungi · es vegit hafði
tók við tryggðum · tveggja bróðra
4 seldusk eiða · eljun-fróknir.

TODO: Translation.

2 Męy buðu hönun · ok meiddma fjölð
2 Guðrúnu ungu · Gjúka dóttur
drukku ok dómðu · dógr mart saman
4 Sigurðr ungi · ok synir Gjúka.

TODO: Translation.

- 3 Unds þeir Brynhildar · biðja fóru
 2 svát þeim Sigurðr · reið i sinni
 völsungr ungi · ok vega kunni;
 4 hann of ętti · ef hann ęga knętti.

TODO: Translation.

- 4 Sęgr inn suðr-óni · lagði sverð nøkkvit
 2 męki mál-faan · á meðal þeira
 né han konu · kyssa gęði
 4 né húnskr konungr · hęfja sér af armi
 męy frum-unga · fal hann męgi Gjúka.

TODO: Translation.

- 5 Hón sér at lifi · lęst ne vissi
 2 ok at aldr-lagi · ekki grand
 vamm þat's vęri · eða vesa hygði;
 4 gengu þess á milli · grimmar urðir.

TODO: Translation.

- 6 Eın sat hon úti · aptan dags,
 2 nam hón svá þęrt · um at męlask:
 „Hafa skal'k Sigurð, · — eða þó svelti!—
 4 męg frum-ungan, · mér á armi.

TODO: Translation.

- 7 Orð męlta'k nú, · iðrumk ęptir þess,
 2 kvęn 's hans Guðrún · en ek Gunnars,
 lјótar nornir · skópu oss langa þrę.

Words I now spoke; I regret them afterwards.

His wife is Guthrun, but I am Guther's;

ugly norns shaped for us a long yearning.

8 STANZATEXT

TODO: Translation.

9 STANZATEXT

TODO: Translation.

TODO: More stanzas

Hell-ride of Byrnhild

(*Hęlręið Brynhildar*)

Dating (Sapp, 2022): late C11th (o.650)

Meter: *Ancient-words-law*

Introduction

Byrnhild is burned on her pyre in a beautiful chariot or wagon. In the afterlife she rides on the Hellway to reach her resting place in Hell, and meets a gow or troll-woman on the way. The poem consists of their conversation.

2 **PI** Eptir dauða Brynhildar vóru gōr bōl tvau: annat Sigurði, ok brann þat
fyr, en Brynhildr var á ǫðru brennd ok var hon í reið þeiri er guð-vefjum
var tǫlduð. Svá er sagt at Brynhildr ok með reið'inni á hel-veg ok fór um
4 tún þar er gýgr nōkkur bjó. Gýgr'in kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier; but Byrnhild was burned on the other, and she was in that chariot which was covered with godweb. It is said that Byrnhild drove with the chariot onto the Hellway and passed through a plot where there lived a certain gow. The gow quoth:

2-3 í reið þeiri er guð-vefjum var tǫlduð 'in that chariot which was covered with godweb' | The tent-covering of the chariot was made of precious garments. For the burial of women in wagons and chariots, cf. TODO (Oseberg ship?).

3 Brynhildr ok með reið'inni á hel-veg 'Byrnhild drove with the chariot on the Hellway' | This gives us some interesting insight into old afterlife beliefs. After Byrnhild is burned she ends up between the worlds of the dead and the living, the so-called "Hell-way", or road to Hell (the underworld); she is buried in a

chariot so that she will be able to travel comfortably. We may presume that the animals driving the chariot were slaughtered and burnt with her on the pyre.

Byrnhild rode the Hellway (*Brynhildr reið hæl-veg*)

1 „Skalt í gognum · ganga eigi
2 grjóti studda · garða mína;
betr sómði þér · borða at reikja
4 heldr an vitja · vers annarar.

“Thou shalt in no way go through
these rock-supported yards of mine;
it befits thee better to weave tapestries,
rather than visit another woman’s man.

2 Hvat skalt vitja · af Val-landi,
2 hvar-fúst hofuð, · húsa minna?
Þú hefir, Vör gulls, · ef þik vita lystir,
4 mild, af höndum · manns blóð þvegit.“

Why shalt thou visit from Walland,
O straying head, these houses of mine?
Thou hast, mild Ware of gold, if thou hast lust to know,
washed a man’s blood off thy hands.”

Byrnhild answers:

3 „Bregð eigi mér, · brúðr ór stęini,
2 þótt ek véra’k · í víkingu;
ek mun okkur · óðri þikkja
4 hvar’s menn ęðli · okkart kunna.“

“Upbraid me not, O bride from the stone,
though I may have been in the sea-raid;
of us two will I seem the nobler,
wherever men know our lineages.”

The gow:

4 „Þú vast, Bryn-hildir, · Buðla dóttir,
 2 hęilli verstu · í hęim borin;
 þú hęfir Gjúka · of glatat bęrnum
 4 ok búi þęira · brugðit góðu.“

“Thou wast, O Byrnhild, Budle’s daughter,
 with the worst luck born into the world;
 thou hast destroyed Yivick’s children,
 and deprived their house of good.”

Byrnhild:

5 „Ek mun sęja þér, · svinn, ór ręiðu
 2 vit-laussi mjök, · ef þik vita lystir:
 hvé gęrðu mik · Gjúka arfar
 4 ásta-lausa · ok ęið-rofa.

“I will tell thee, wise from my chariot,
 O very witless one, if thou hast lust to know,
 how Yivick’s heirs did make me
 loveless, and an oath-breakeress.

6 Lét hami vára · hug-fullr konungr,
 2 áttu systra, · undir ęik borit;
 vas’k vetra tólf, · ef þik vita lystir,
 4 es ungum gram · ęiða sęlda’k.

TODO.

I was twelve winters old, if thou hast lust to know,
 when to the young prince I swore oaths.

7 Hétu mik allir · í Hlym-dǫlum
 2 Hildi und hjalmi, · hvęrr es kunni.

They all called me in the Limdales,
 a Hild ’neath the helmet, whoever knew me.

8 Þá lét’k gamlan · á Goð-þjóðu

2 Hjalm-Gunnar nēst · hēljār ganga;
 gaf'k ungum sigr · Auðu bróður;
 4 þar varð mér Óðinn · of-reiður um þat.

Then I next among the Gots
 made old Helm-Guther go the way of Hell;
 I gave victory to Ead's young brother;
 there Weden was furious with me for that.

9 Lauk hann mik skjöldum · í Skata-lundi,
 2 rauðum ok hvítum, · randir snurtu;
 þann bað hann slíta · svefni mínum
 4 es hvergi lands · hrēðask kynni.

He locked me in with shields in Shatelund,
 with red ones and white; their rims clasped.
 He bade that one end my sleep,
 who of no land could be frightened.

10 Lét umb sal minn · sunnan-verðan
 2 hávan brenna · hēr alls viðar;
 þar bað hann einn þegn · yfir at ríða,
 4 þann's mér fórði gull · þat's und Fáfni lá.

He made around my hall a south-facing,
 high host of all wood [FIRE] burn;
 there he bade one thane ride over,
 he who brought me the gold which 'neath Fathomer lay.

11 Reið góðr Grana · gull-miðlandi
 2 þar's fóstri minn · fletjum stýrði;
 einn þótti hann þar · ǫllum bētri,
 4 víkingr Dana, · í verðungu.

On Grane rode the good gold-dealer,
 where my foster-son ruled the benches;
 alone he seemed there better than all,
 the Wiking of Danes, in the warband.

12 Svöfu vit ok unðum · í sęing ęinni
 2 sem hann minn bróðir · of borinn véri;
 hvárt-ki knátti · hęnd yfir annat
 4 átta nöttum · okkart leggja.

We slept and were content in one bed,
 as if he were born my brother:
 neither did lay a hand o'er the other
 for eight nights, of us two.

13 Því brá mér Guðrún, · Gjúka dóttir,
 2 at ek Sigurði · svęfa'k á armi;
 þar varð'k þęss vís · es vildi'g-a'k
 4 at þau véltu mik · í ver-fangi.

Thus Guthrun upbraided me, Yivick's daughter,
 that I slept on Siward's arm;
 there I became wise of that which I wanted not,
 that those two had tricked me in the catch of man.

14 Munu við of-stríð · alls til lengi
 2 konur ok karlar · kvikkvir fódask;
 vit skulum okkrum · aldri slíta,
 4 Sigurðr, saman. · Søkks-tu, gýgjar-kyn!"

In great strife for far too long
 will men and women alive be born.
 We two shall end our age,
 I and Siward, together.—Sink, thou gow's kin!"

Second Lay of Guthrun

(*Guðrúnarkviða aðra*)

Dating (Sapp, 2022): early C11th (0.759)–late C11th (0.199)

Meter: *Ancient-words-law*

Introduction

TODO.

The Slaying of the Nivlings (*Dráp Niflunga*)

PI Gunnarr ok Hogni tóku þá gullit allt, Fáfnis arf. Ó-friðr var þá milli
2 Gjúkunga ok Atla; kenndi hann Gjúkungum völd um and-lát Brynhildar.
Þat var til sëtta, at þeir skyldu gipta hánnum Guðrúnu, ok gáfu henni
4 ó-minnis-veig at drekka áðr hon játti at giptast Atla. Synir Atla voru
þeir Erpr ok Eitill, en Svanhildr var Sigurðar dóttir ok Guðrúnar. Atli
6 konungr bauð heim Gunnari ok Hogni, ok sendi Vinga eða Knéfrøð.
Guðrún vissi vélar ok sendi með rúnum orð at þeir skyldu eigi koma ok
8 til jar-tegna sendi hon Hogni hringinn Andvaranaut ok knýtti í vargs-
hár. Gunnarr hafði beðit Oddrúnar, systur Atla, ok gat eigi; þá fekk
10 hann Glaumvarar, en Hogni átti Kostberu. Þeira synir voru þeir Sólarr
ok Snévarr ok Gjúki. En er Gjúkungar kómu til Atla, þá bað Guðrún sonu
12 sína at þeir bæði Gjúkungum lífs en þeir vildu eigi. Hjarta var skorit ór
Hogni en Gunnarr settr í orm-garð. Hann sló hǫrpu ok svéðði ormana,
14 en naðra stakk hann til lifrar. Þjóðrekr konungr var með Atla ok hafði

16 þar látit flesta alla menn sína. Þjóðrekr ok Guðrún kærðu harma sín á milli. Hon sagði hánun ok kvað:

Guthur and Hain then took all the gold, Fathomer's inheritance. Hatred was then between the Yivickings and Attle; he blamed the Yivickings for Byrnild's passing. These were their terms, that they would marry off to him Guthrun; and they gave her a forgetfulness-draught to drink before she agreed to be married off to Attle. The sons of Attle were Earp and Oatle, and Swanhild was Siward's daughter and Guthrun's. Attle invited to his home Guthur and Hain, and sent Winge or Kneefrith. Guthrun knew his wiles and sent a word with runes, that they should not come, and as a sign she sent Hain the ring Andwares-neat, and tied through it a wolf's hair. Guthur had asked for Ordun's hand, Attle's sister, and did not get her; then he got Gleamware, and Hain had Costbeare. Their sons were Solwer and Snower and Yivick. And when the Yivickings came to Attle, then Guthrun asked her sons that they should ask for the life of the Yivickings, but they would not. The heart was cut out of Hain, and Guthur set in the serpent-yard. He struck his harp and soothed the serpents, but an adder stung him unto the liver. King Thedric was with Attle, and had there lost almost all of his men. Thedric and Guthrun recounted their griefs to each other. She spoke to him and quoth:

The Second Lay of Guthrun

1 „Mér vas'k meyja; · móðir mik fódði,
2 björt í búri; · unna'k vel bróðrum—
unds mik Gjúki · gulli reifði,
4 gulli reifði, · gaf Sigurði.

“A maiden was I of maidens; my mother raised me
bright in the bowers; I loved well my brothers—
until Yivick with gold endowed me,
with gold endowed me, and gave to Siward.

2 Svá vas Sigurðr · uf sonum Gjúka
2 sem veri grónn laukr · ór grasi vaxinn,
eða hjotr hó-benn · um hvössum dýrum,
4 eða gull glóð-rautt · af gróu silfri.“

So was Siward over the sons of Yivick,
like were a green leek out of grass grown,
or a hart, high-legged, amidst coarse beasts,
or gold, glowing-red, beside grey silver—

1–4 ALL | Cf. *Guðr I* 18, which shares the first two lines with only small differences, and the very similar description of Hallow in *HHund II* TODO: *Svá bar Hēlgi · af bildingum...*

2 grónn laukr ‘green leek’ | The leek was a highly valued plant. Compare *Vsp* 4 where the *grónn laukr* ‘green leek’ is said to have grown the first Golden Age. See also note there about its mythological significance.

3 unds mér fyr·munðu · mínir bróðr
2 at ek ętta ver · ǫllum fremra;
sofa þeir né mottu-t · né of sakar dóma
4 áðr þeir Sigurð · svelta létu.

until my brothers begrudged me,
that I had a husband better than all;
sleep could they not, nor speak of anything,
before they made Siward die.

4 Grani rann at þingi, · gnýr vas at heyra,
2 en þá Sigurðr · sjalfr eigi kom;
ǫll vǫru sǫðul-dýr · sveita stokkin
4 ok of vanið vási · of vegðondum.

Grane ran from the Thing—a din was to be heard—
but then Siward himself came not.
All were the saddle-beasts [HORSES] with sweat covered,
and trained to toil under heavy men.

3 sǫðul-dýr ‘saddle-beasts [HORSES]’ | This kenning also occurs in a loose stanza by Norse King Anlaf “the Holy” Haraldson.

5 Gekk ek grátandi · við Grana róða,
2 úrug-hlýra, · jó frá’k spjalla;
hnipnaði Grani þá, · drap í gras hofði;
4 jór þat vissi: · eigiendr né lifðu-t.

I went, weeping, with Grane to speak,
teary-cheeked, the horse I asked for news.

Drooped Grane then; dropped his head in the grass;
the horse knew this: its owners lived not.

6 Lęgi hvarf-at, · lęgi hugir deildusk
2 áðr of fręgja'k · folk-vorð at gram;
 hnipnaði Gunnarr, · sagði mér Hęgni
4 frá Sigurðar · sörungur dauða:

Long time passed not—long my thoughts were torn—
before I did ask the folk-ward about the prince.
Drooped Guthur; Hain told me
of Siward's sore death.

7 Liggr of hęggvinn · fyr handan ver
2 Guðþorms bani, · of gefinn ulfum;
 lít-tu þar Sigurð · á suðr-vega,
4 þá heyrir þú · hrafna gjalla,
 ornu gjalla, · ęzli fęgna,
6 varga þjóta · umb veri þinum.

TODO.

Guthorm's bane, given to the wolves.
Behold there Siward on the southern ways;
then hearest thou ravens shrieking;
eagles shrieking, of carrion rejoicing;
wolves howling around thy husband.

...TODO...

Third Lay of Guthrun

(Guðrúnarkviða þriðja)

Dating (Sapp, 2022): C10th (c.731)–early C11th (c.1178)

Meter: *Ancient-words-law*

Introduction

A very short narrative poem of ballad-type, depicting just a single scene. It is especially notable for its depiction of a trial by ordeal (trial by cauldron) and the mention of a woman being drowned in a bog.

Herch, one of Atle's concubines tells Atle that she has seen his wife Guthrun sleeping with Thedric. Atle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving picking up a white stone from boiling water (3). She further says that while she and Thedric did sit down together, they did so in mutual grief over the deaths of her brothers (4–5). She tells Atle to summon a German lord named Saxe, who knows how to carry out the trial. Seven hundred men arrive to witness the event (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must now prove her innocence by herself (7). She then puts her hand in the boiling water, and unscathed takes out the stones. She holds it up and shows it to the witnesses (8). Atle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so, but her hands are horribly scorched, and men lead her to a "foul bog", presumably to be drowned. The poet ends by laconically stating that Guthrun in such a way was "reconstituted for her affronts".

The Third Lay of Guthrun

2 **PI** Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði Atla at
hón hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var þá allókátr. Þá
kvað Guðrún:

Herch was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thedric and Guthrun both together. Attle was then wholly displeased. Then Guthrun quoth:

1 „Hvat ’s þér, Atli? · **É**, Buðla sonr,
2 es þér hryggt í **hug**; · hví **hlér** þú éva?
Hitt myndi **óðra** · **jorlum** þykkja
4 at við **menn** **méltir** · ok **mik** séir.“

“What is with thee, Attle? Always, O son of Bodle,
art thou sad at heart—why laughest thou never?
TODO.”

2 „Tregr mik þat, Guðrún, · **Gjúka** dóttir,
2 mér í **høllu** · **Herkja** sagði
at **þit** **Þjóðrekr** · undir **þaki** svéfið
4 ok **léttliga** · **líni** vərðið.“

“This troubles me, Guthrun, Yivick’s daughter:
in the hall has Herch told me
that thou and Thedric beneath thatched roof slept,
and ye lightly warded the linen.¹⁰⁹”

¹⁰⁹i.e., they threw off their clothes and slept together.

3 „Þér mun’k **alls** þess · **eiða** vinna
2 at inum **hvíta** · **hēlga** steini,
at ek við **Þjóðmar** · **þat**-ki átta’k,
4 es **vqrðr** né **verr** · **vinna** knátti,—

“To thee I will swear oaths of all of that—
by the white, holy stone—

that I did not do such a thing with Thedmar,¹¹⁰
which neither wife nor husband has been able to swear upon,—¹¹¹

¹¹⁰Historically, Thedmar was the father of Thedric, who took over the kingdom after his father's death (see Index). Thedmar may here be a scribal error for Thedric, a scribal error for "Thedmar's son", or a nickname due to conflation of the father and son.

¹¹¹Guthrun says that she will prove her innocence through a trial by ordeal (that is, by lifting "the white holy stone" out of boiling water; see st. 8). She further strengthens her position by pointing out that no reliable person has sworn an oath attesting to her guilt.

4 nema ek halsaða · hęrja stilli,
2 jǫfur ó·neisinn, · ęinu sinni;
 aðrar vǫru · 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 distressed [Guthrun and Thedric] we reclined in whispers.

5 Hér kom Þjóðrekr · með þrjá tǫgu,
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.

Here came Thedric with thirty men;
of those thirty none still lives.—
Surround me with brothers and with byrned men;
surround me with all close kinsmen!

3 hrink-tu 'surround' | Consisting of *bring*, 2nd sg. imper. of *bringja* 'surround, encircle' + *þú* 'thou'. The clitic form *-tu* has caused devoicing.

6 Sęnd at Saxa, · sunn-manna gram;
2 hann kann hęlga · hver vellaða;
 sjau hundruð manna · í sal gingu
4 áðr kvęn konungs · í kętil tǫki.

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' | It seems that the trial by cauldron was still foreign to the poet, who associated it with the Christian Saxons (or "Southmen"). This may date the poem to the time shortly before conversion period, something supported by Sapp (2022)'s statistical model.

7 „Kømr-a nú Gunnarr, · kalli'k-a Høgna,
2 sé'k-a síðan · svása bróðr;
sverði myndi Høgni · slíks harms reka,
4 nú verð'k sjölf fyr mik · synja lýta.“

“Now Guthr comes not; I cannot call on Hain;
I see not henceforth [my] beloved brothers.
by his sword would Hain avenge such an affront;
now must I for myself disprove the slanders!”

8 Brá hón til botns · björtum lófa
2 ok hón upp of tók · jarkna-stěina:
„Sé nú seggir · —sykn em ek orðin
4 hēilag-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-stěina 'arkenstones' | Gems, crystals; probably a borrowing from the Old English *eorcnan-stānas* 'id.' The modern English form *arkenstone* was coined by Tolkien.

9 Hló þá Atla · hugr í brjósti
2 es hann hēilar sá · hēndr Guðrúnar:
„Nú skal Hērka · til hvers ganga,
4 sú's Guðrúnu · grandí vęnti.“

Then laughed the heart in Atle's chest,
when he saw unscathed the hands of Guthrun:
“Now shall Herch to the cauldron go,
she who hoped for Guthrun's harm.”

10 Sá-at maðr armligt, · hverr es þat sá-at,
 2 hvé þar á Hērku · hendr sviðnuðu;
 leiddu þá mey · í mýri fúla,
 4 svá þá Guðrún · sinna harma.

Man saw nothing pitiful, who did not see that:
 how there on Herch the hands were scorched.
 Led they that maiden into a foul bog;
 so was Guthrun reconstituted for her affronts.

3 leiddu þá mey · í mýri fúla 'Led they that maiden into a foul bog' | I.e. to be drowned. Drowning in bogs was a common Germanic punishment for perjurers; see note to *Vsp* 38.

Weeping of Ordrun (*Oddrúnargrátr*)

Dating (Sapp, 2022): C10th (c.954)

Meter: *Ancient-words-law*

From Burgny and Ordrun (*Frá Borgnýju ok Oddrúnu*)

2 **PI** Heiðrekr hét konungr; dóttir hans hét Borgný. Vilmundr hét sá er var
friðill hennar. Hon mátti eigi fœða börn áðr til kom Oddrún, Atla systir;
4 hon hafði verit unnusta Gunnars, Gjúka sonar. Um þessa sögu er hér
kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he called who
was her lover. She could not bear children before Ordrun, Atle's sister, came to her. She
had been the lover of Guthar, Yivick's son. Of this saw is here sung:

2 **I** Heyrðað'k sęgja · í sęgum fornum
hvę męr of kom · til Morna-lands;
ęngi mátti · fyr jęrð ofan
4 Heiðreks dóttur · hjalpir vinna.

I heard [it] said in ancient saws,¹¹²
how a maiden came to Mornland;
noone could—above the earth—
find help for Heathric's daughter [= Burgny].

¹¹²Probably formulaic; cf. *Hildebrand* 1: *ik gi-hórta dat seggen* 'I heard it said' which likewise uses the 1sg pret. of 'hear' and the infinitive of 'say'. Both would go back to a Proto-Northwest Germanic phrase **ek (ga-)hauridō (þat) sagjaną*.

2 Þat frá Oddrún, · Atla systir,
 2 at sú mēr hafði · miklar sóttir;
 brá hon af stalli · stjörn-bitluðum
 4 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 hon mar fara · mold-veg sléttan
 2 unds at hári kom · hǫll standandi;
 ok hon inn of gekk · ęnd-langan sal;
 4 svipti hon sǫðli · af svǫngum jó
 ok hon þat orða · alls fyrst of kvað:

She let the steed journey on the smooth soil-way [EARTH],
 until she came to the high standing hall,
 and she inside did go the endlong hall.
 She drew the saddle off the slender horse,
 and she this word first of all did say:

3 ok hon ... sal 'and she ... hall' | The whole line is formulaic, see note to *Vkv* 8.

5 ok ... of kvað 'and ... did say' | The whole line is formulaic, see note to *Þrk* 2.

TODO: More stanzas...

Lay of Attle (*Atlakviða*)

Dating (Sapp, 2022): C10th (0.719)–early C11th (0.212)

Meter: *Speeches-meter, Ancient-words-law*

Introduction

A famously archaic poem.

Attle sends his messenger Kneefrith to Guthur (1). He arrives at Guthur's hall, where the mood is one of unease, and addresses Guthur (2). Kneefrith invites him and his brother Hain to Attle's court (3), offering them treasures, weapons and land (4–5). Guthur asks his brother Hain for advice, since he has not heard of Attle having gold to give away (6).

The Death of Attle (*Dauði Atla*)

2 **P1** Guðrún Gjúkadóttir hefndi bróðra sinna, svá sem frégt er orðit. Hon drap fyrst sonu Atla, en eptir drap hon Atla ok brendi hollina ok hirðina alla; um þetta er sjá kviða ort.

Guthrun Yivicksdaughter avenged her brothers, as has become famous. She first killed the sons of Attle, and after that she killed Attle, and burned the hall and the whole hird. Regarding that this lay is wrought.

The Lay of Attle

- 1 **A**tli sęndi · **á**r til Gunnars
 2 **k**unnan sęgg at ríða, · **K**néfrøðr vas sá hęitinn;
 at **g**orðum kom hann **G**júka · ok at **G**unnars hollu,
 4 **b**ękkjum arin-gręypum · ok at **b**jóri svósum.

Attle sent—of yore—to Guthur
 a well-known messenger to ride; Kneefrith he was called.
 To the yards of Yivick he came, and to the hall of Guthur;
 to the hearth-surrounding benches, and to the lovely beer.

- 2 **D**rukku þar **drótt**-megir · —ęn **d**yljęndr þogðu—
 2 **vín** í **val**-hollu, · **v**ręiði sýusk þęir Húna;
 kallaði þá **K**néfrøðr · **k**aldri røddu,
 4 **s**ęggr inn **suð**-róni · **s**at hann á **b**ękk hóm:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—
 wine in the walhall; they feared the wrath of the Huns.
 Then called Kneefrith with cold voice,
 the southern messenger, he sat on a high bench:

1 dyljęndr ‘concealed ones’ | Finnur Jónsson (1932) reasonably interprets this as referring to Attle’s spies at Guthur’s court.

2 val-hollu ‘the walhall’ | The interpretation of this compound is difficult in the current context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale’, cognate with ‘Welsh’ but in ON referring to the French or Romans, stressing the southern location or appearance of the hall; or (3) *valr* ‘(collective) the battle-slain’, foreshadowing the inevitable death (feyness) of the Yivickings. If (3) is correct the word is linguistically identical to Walhall, Weden’s hall, whither the battle-slain go.

- 3 „**A**tli mik hingat sęndi · ríða **ø**ręndi,
 2 **m**ar inum **mél**-gręypa, · **M**yrk-við inn ó-kunna
 at **b**iðja yðr, Gunnarr, · at it á **b**ękk kómið
 4 með **h**jólmum arin-gręypum · at sókja **h**ęim Atla.

“Attle sent me hither to ride with an errand,
 on the bit-champing steed through Mirkwood uncharted—
 to ask you, O Guthur, that ye two [= Guthur and Hain] on the bench come,
 with hearth-surrounding helmets, to seek the home of Attle.

- 4 Skjoldu kneguð þar velja · ok skafna aska,
 2 hjalma gull-roðna · ok Húna mengi,
 silfr-gyllt sǫðul-klæði, · sęrki val-rauða,
 4 dafar, darraða, · drǫsla mēl-grępa.

There ye might choose shields, and shaven ash-spears,
 helmets gold-reddened, and the multitude of the Huns,
 silver-gilt saddle-cloths, blood-red serks,
 daves, spears, bit-champing steeds.

- 5 Vǫll létsk ykkur ok myndu gefa · víðrar Gnita-heiðar
 2 af gęiri gjallanda · ok af gylltum stǫfnum,
 stórar meðmar · ok staði Danpar,
 4 hris þat it męra · es meðr Myrk-við kalla.“

He also declared himself willing to give you two the field of wide Gnit-heath,
 [and] of yelling spears and of gilded prowes,
 great treasures and the place of Danp;
 the renowned brush which men call Mirkwood.

- 6 Hǫfði vatt þá Gunnarr · ok Hǫgna til sagði:
 2 „Hvat ręðr þú okkr, sęggr hinn ǫri, · alls vit slíkt heyrum?
 Gull vissa’k ękki · á Gnita-heiði,
 4 þat’s vit ętlim-a · annat slíkt.

His head turned Guthur then, and said to Hain:
 “What dost thou counsel us two, O younger man, as such a thing we hear?
 I knew of no gold on the Gnit-heath
 which we two should not own as much of.

- 7 Sjau ęigu vit sal-hús · sverða full,
 2 hverju ’ru þęira · hjǫlt ǫr gulli;
 mínv vęit’k mar bętstan · en męki hvassastan,
 4 boga bękk-sóma · en brynjur ǫr gulli;

We own seven hall-houses filled with swords—
 on each of them is a golden hilt;
 I know my horse to be the best and [my] sword the sharpest,

[my] bow bench-fit and [my] byrnies golden,

8 hjalm ok skjöld hvítastan, · kominn ór hǫll Kíars;
2 ęinn 's mínna bętri · en sé allra Húna.“

[my] helmet and shield the whitest, come from Choser's hall;
mine alone is better, than [those] of all of the Huns might be!”

9 „Hvat hyggr brúði bęndu · þá's hón okkr baug sęndi,
2 varinn vǫðum hęiðingja? · Hykk at hón vǫrnuð byði!
Hár fann'k hęiðingja · riðit í hring rauðum;
4 ylfskr es vęgr okkarr · at riða ęręndi.“

“What thinkest thou the bride meant when she sent us a bigh
covered by a heath-dweller's [WOLF'S] cloth? I think she offered a warning!
A heath-dweller's hair I found wrapped round the red ring:
wolver is our road, if we ride that errand!”¹¹³”

¹¹³That it is the more cautious Hain who speaks here is clear from Guthur's response in the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery, Guthur thinks that it is a warning that wolves will steal his treasure if he does not show up.

10 Niðjar-gi hvǫttu Gunnar · né náungr annarr,
2 rýnęndr né ráðęndr, · né þęir's ríkir vǫru;
kvaddi þá Gunnarr · sęm konungr skyldi,
4 męrr í mjǫð-ranni · af móði stórum:

No kinsmen Guthur, nor any other relation,
not counselors nor advisors, nor those who were powerful.
Then Guthur announced—as a king should,
renowned in the mead-hall—with great spirit:

11 „Rís-tu nú, Fjǫrnir, · lát-tu á flęt vaða
2 greppa gull-skálir · með gumna hǫndum!

“Rise now, Ferner! Let on the benches wade forth
the golden bowls of warriors along the hands of men!

1 Fjörnir ‘Ferner’ | An otherwise unknown servant.

- 12 **U**lfr mun ráða · **a**rfi Niflunga,
 2 **g**amlir **g**ran-varðir, · ef **G**unnars missir;
 birnir **b**lakk-fjallir · **b**íta þref-tǫnnum,
 4 **g**amna **g**rey-stóði, · ef **G**unnarr né kǫmr-at.“

The wolf will rule the inheritance of the Nivlings—
 the old grey guardians [WOLVES]—if Guthur is absent.
 Black-furred bears will bite with wrangling teeth—
 amusing the bitch-pack—if Guthur comes not.”

- 13 **L**eiðdu land-rǫgni · **l**yðar ó-neisir,
 2 **g**rátendr, **g**unn-hvatan, · ór **g**arði Húna;
 þá kvað þat inn **ø**ri · **er**fi-vǫðr Hǫgna:
 4 „**H**eilir farið nú ok **h**orskir · hvar’s ykkir **h**ugr tǣygir!“

Unshamed men led the lord of the land,
 weeping, the battle-bold man out of the yards of the Huns.
 Then quoth this the young inheritance-ward [SON] of Hain:
 “Fare ye two now whole and wise wherever your heart may draw you!”

1 lyðar ó-neisir ‘unshamed men’ | Compare the long-line on the Thorsberg chape (~ 160–240 AD): *ulþuþe-war · ni wajē-mārik* ‘Wolthew, the not ill-famed [FAMOUS]’.

- 14 **F**etum létu **f**róknir · of **f**jöll at þyrja
 2 **m**ar ina **m**él-greypu, · **M**yrk-við inn ókunna;
 hristisk ǫll **H**ún-mǫrk · þar’s **h**arð-móðgir fóru,
 4 **v**rǫku þeir **v**and-styggva · **v**öllu al-gróna.

With strides the braves made the bit-champing steed
 rush o’er the fells through Mirkwood uncharted.
 All Hunmark shook where the hard-minded went forth;
 they drove the whip-shy horse along the allgreen fields.

- 15 **L**and sǫu þeir Atla · ok **li**ð-skjalfar djúpar;
 2 **B**ikka greppar standa · á **b**org inni hǫu,

sal of suðr-þjóðum, · slęinn sess-meðum,
 4 bundnum rōndum, · blęikum skjōldum,

The land of Attle they saw, and ravines deep,
 Bicke's soldiers standing on the high stronghold,
 the hall of the southfolk built with seat-beams,
 with bound rims, with pale shields,

16 dafar, darraða; · en þar drakk Atli
 2 vín í val-hōllu; · vęðir sōtu úti
 at varða þeim Gunnari · ef þeir hér vitja kōmi
 4 með gęiri gjallanda · at vękja gram hildi.

daves, spears. And there drank Attle
 wine in the wal-hall—watchmen sat outside
 to watch for Guthur's men, if they came here to visit,
 with yelling spears to wake the ruler with war.

17 Systir fann þeira snemmst · at þeir í sal kvōmu,
 2 brōðr hęnnar báðir, · bjōri vas hōn líttr drukkin:
 „Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna
 4 við Húna harm-brōgðum? · Hōll gakk þú ór snemma!

Their sister found soonest they they had come into the hall—
 her brothers both—on beer was she lightly drunk:
 “Betrayed art thou now, Guthur; what wilt thou, powerful man, work
 against the Hunnish harm-tricks? Go soon out of the hall!”¹¹⁴

¹¹⁴Before anything evil might happen.

18 Bętr hęðir þú, bróðir, · at þú í brynju fōrir,
 2 sęm hjōlmum arin-gręypum · at séa hęim Atla;
 sętir þú í sōðlum · sōl-ęiða daga,
 4 nái nauð-fōlva · létir nornir gráta,

Better hadst thou, brother, if thou hadst gone in byrnie
 with hearth-surrounding helmets, to see the home of Attle;
 if thou hadst set in the saddle during sun-bright days
 need-pale corpses; if thou madest the norns cry,

- 19 Húna skjald-meyjar · hęrfi kanna
 2 en Atla sjalfan · létir í orm-garð koma;
 nú 's sá orm-garðr · ykkir of folginn.“

[and] the Hunnish shield-maidens to know the harrow;¹¹⁵
 and Attle himself hadst thou brought in the snake-pit—
 now that snake-pit has swallowed you two!”

¹¹⁵i.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

Guther answers:

- 20 „Sęinað 's nú, systir, · at samna Niflungum,
 2 langt 's at lęita · lýða sinnis til,
 of rosmu-fjöll Rínar, · rekka ó-neissa.“

“’Tis late now, sister, to gather the Nivlings;
 ’tis far to look for the support of men:
 over the great fells of the Rhine for unshamed warriors.”

- 21 Fengu þęir Gunnar · ok í fjötur settu,
 2 vin Borgunda, · ok bundu fastla;
 sjau hjó Hogni · sverði hvössu
 4 en inum átta hratt hann · í ęld hęitan.

They caught Guther and in fetters placed him
 —the friend of the Burgends—and bound him firmly.
 Hain smote seven with a sharp sword,
 and the eighth one he threw into hot fire.

2 vin Borgunda ‘the friend of the Burgends’ | The historic Guther was king of the Burgundians. The manuscript has a small stroke above the *n* that abbreviates the syllable *ir*, indicating the plural *vinir* ‘friends’, who would then be the people binding Guther. This is probably due to a scribal misunderstanding of a not uncommon type, since the significance of the kenning had been forgotten. It is clearly old, for in *Walder* 46 Walder addresses Guther, whom he is just about to fight, by the identical phrase *wine Burgenda*.

- 22 Svá skal frókn · fjöndum verjask;
 2 Hogni varði · hęndr Gunnars.
 frógu fróknan · ef fjör vildi
 4 Gotna þjóðann · gulli kaupa.

So shall a brave guard himself against foes;
 Hain guarded the hands of Guthur.
 They asked the brave [Guthur] if his [Hain's] life he wished—
 the ruler of the Gots—to buy with gold.¹¹⁶

¹ Svá ... vērjask | 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.

¹¹⁶The Huns try to make Guthur (the “ruler of the Gots”, cf. sts. 1, 3, 10) pay for Hain's life. Guthur instead responds with the following.

23 „Hjarta skal mér Høgna · í hendi liggja
 blóðugt, ór brjósti · skorit bald-riða,
 saxi slíðr-bęitu, · syni þjóðans.“

“The heart of Hain shall lie in my hands:
 bloody from the breast, cut from the bold rider [= Hain],
 with a slide-biting sax, from the son of the sovereign [= Hain].”

³ saxi slíðr-bęitu ‘slide-biting sax’ | A short-sword with a blade so sharp that it draws blood when one slides the finger across it.

24 Skóru þeir hjarta · Hjalla ór brjósti,
 blóðugt, ok á bjóð lögðu · ok bóru þat fyr Gunnar.

They cut the heart of Helle from the breast,
 bloody, and on a platter laid it, and bore it before Guthur.

25 Þá kvað þat Gunnarr, · gumna dróttinn:
 „Hér hefi’k hjarta · Hjalla ins blauða,
 ólíkt hjarta · Høgna ins frókna,
 es mjök bifask · es á bjóði liggr;
 bifðisk hōlfu meirr · es í brjósti lá!“

Then quoth this Guthur, the lord of men:
 “Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—
 which quivers greatly when on the platter it lies;
 it quivered twice as much when in the breast it lay.”

- 26 Hló þá Hogni · es til hjarta skóru
 2 vikvan kumbla-smið · —klökkva síðst hugði.
 Blóðugt þat á bjóð lögðu · ok bóru fyr Gunnar.

Hain then laughed as to the heart they cut
 the living wound-smith [WARRIOR = Hain]; he thought least of sobbing.
 Bloody on a platter they laid it, and bore it before Guthur.

- 27 Mérr kvað þat Gunnarr, · Geir-Niflungr:
 2 „Hér hefi’k hjarta · Hogna ins frókna,
 ólíkt hjarta · Hjalla ins blauða,
 4 es lítt bifask · es á bjóði liggr;
 bifðisk svá-gi mjök · þá’s í brjósti lá!

Renowned Guthur quoth this, the Spear-Nivling:
 “Here have I the heart of Hain the bold
 —unlike the heart of Helle the soft!—
 which quivers lightly when on the platter it lies;
 it quivered not so much when in the breast it lay.

- 28 Svá skalt, Atli, · augum fjarri
 2 sem munt · menjum verða;
 es und einum mér · ǫll of folgin
 4 hodd Niflunga: · lifir-a nú Hogni!

Thus shalt thou, Attle, be as far from the eyes
 as thou wilt from the neck-rings.
 With me alone is hidden all
 the hoard of the Nivlings—now Hain lives not!

- 29 Eý vas mér týja · meðan vit tveir lifðum,
 2 nú ’s mér engi · es einn lifi’k;
 Rín skal ráða · róg-malmi skatna,
 4 svinn, ǫs-kunna · arfi Niflunga.

I always had doubt when we two lived;
 now I have none when I alone live.
 The Rhine shall rule the strife-ore of princes [GOLD]:

the swift [river] the os-born patrimony of the Nivlings!

- 30 Í veltanda vatni · lýsask val-baugar
 2 hęldr an á hęndum gull · skíni Húna bęrnum.“

In tumbling water will the Welsh bighs gleam,
 rather than gold on the hands shine for the children of Huns!”

- 31 “Ýkvið ér hvél-vęgnum, · haptr ’s nú í bęndum!”
 “Turn ye the wheel-wagons, the captive is now in bonds!”

- 32 Atli inn ríki
 TODO

- 33 „Svá gangi þér, Atli, · sęm þú við Gunnar áttir
 2 ęiða opt of svarða · ok ár of nefnda
 at sól inni suðr-hęllu · ok at Sig-týs bergi,
 4 hulkvi hvíl-bęðjar · ok at hringi Ullar,

“So may it go for thee, Attle, like thou hadst with Guthur
 oaths often sworn and always mentioned,
 by the south-facing sun and by Victory-Tew’s mountain,
 by any pleasant bed and by the ring of Woulder,

- 34 ok męirr þaðan · męn-vęrð bituls,
 2 dolg-ręgni, dró · til dauðs skókr.

TODO

- 35 Lifanda gram · lagði í garð,
 2 þann’s skriðinn vas, · skatna męngi,

innan ormum. · En **ę**inn Gunnarr
 4 **h**ęipt-móðr **h**ęrpu · **h**ęndi kníði;
glumðu stręngir. · Svá skal **g**olli
 6 **f**rókn hring-drifi · við **f**ira halda!

Living, the prince was laid in the enclosure
 (which was crawling) by a crowd of warriors
 (with snakes inside). And Guthr alone
 spitefully struck the harp with his hand;
 its strings rang out. So shall hold
 a brave ring-strewer his gold from men!

36 Atli lét

TODO

37 Út gekk þá Guðrún,

TODO

38 **U**mðu **ę**l-skálir · **A**tla vín-hęfgar
 2 þá's í **h**ęll saman · **H**únar tųlđusk,
gumar **g**ran-síđir · **g**engu inn hvarir.

Clanged the ale-bowls of Attle, wine-heavy, out,
 when in the hall together the Huns conversed,
 TODO.

39 Út gekk þá Guðrún,

TODO

40 Skævaði þá in skírleita

TODO

41 Sona hefir þinna,
TODO

42 Kallar-a þú síðan
TODO

43 Ymr varð á bekkjum,
TODO

44 Gulli seri
TODO

45 Ó-varr Atli · móðan hafði sik drukkit;
2 vǫpn hafði hann ekki, · varnaði-t við Guðrúnu;
opt vas sá leikr bættri · þá's þau lint skyldu
4 optarr of faðmask · fyr ǫðlingum.

Unwary Attle had drunk himself tired;
he had no weapons; did not beware Guthrun.
Oft their play was better when they gently would
more often embrace each other before the athlings.

46 Hón bæð broddi · gaf blóð at drekka,
2 hendi hæl-fússi, · ok hvelpa leysti;
hratt fyr hallar dyrr · ok hús-karla vakði,
4 brandi, brúðr, heitum; · þau lét hón gjöld bróðra.

With a blade she gave the bed blood to drink,
—with a hell-eager hand—and loosened the whelps,
blocked the doors of the hall and awoke the housecarls,
the bride, with hot flame—so she repaid her brothers!

- 47 **E**ldi gaf hún **a**lla · es **i**nni vöru
 2 ok frá **m**orði þeira Gunnars · komnir vöru ór **M**yrk-hęimi;
 forn timbr **f**ellu, · **f**jarg-hús ruku,
 4 **b**ór **B**uðlunga, · **b**runnu ok skjald-męyjar,
 inni; **a**ldr-stamar · hnigu í **e**ld hęitan.

To the fire she gave all who were within
 and from the murder of Guther's men had come from Mirkham.
 Ancient timbers fell, great houses smoked—
 the settlement of the Budlungs—also the shield-maidens burned
 inside; short of life, they sunk into hot fire.

- 48 Full-rótt's umb þetta; · fęrr ęngi svá síðan
 2 brúðr í brynju · bróðra at hęfna;
 hón hęfir þriggja · þjóð-konunga
 4 ban-orð borit, · björt, áðr sylti.

'Tis told fully about this: henceforth none will go so,
 a bride in byrnie her brothers to avenge.
 She has of three great kings
 borne the bane-word—bright woman—before she must die.

4 ban-orð borit 'borne the bane-word' | ¹¹⁷

¹¹⁷i.e. "she has caused the deaths of three great kings." This expression and its Germanic and Indo-European relatives is discussed in detail in Watkins (1995)[417–422].

- 49 Enn segir glöggra í Atlamálum inum grón-lenskum.
 Yet says it more clearly in the Greenlendish Speeches of Attle.
-

Greenlendish Speeches of Attle

(Atlamól in grónlendsku)

Dating (Sapp, 2022): late C11th (o.472)

Meter: *Speeches-meter*

Introduction

The **Greenlendish Speeches of Attle** are only preserved in **R**. The poem is composed in *Speeches-meter* throughout. Unlike the preceding *Akv*, it seems actually to have been composed in one of the Norse settlements on Greenland, for in st. 18 the poet makes reference to a “white bear”. The polar bear (*Ursus maritimus*) is indeed found on Greenland, but not on Iceland or the Scandinavian peninsula. To what inhospitable northern wastes the Norse had brought the legends about Attle (*Attila*)!

The language of the poem is noticeably younger than its predecessor; most notably the sound change *vr-* > *r-* is consistently applied.

The Greenlendish Speeches of Attle

- 1 Frétt hefir **q**ld **ò**-fó · þá's **ç**ndr um gorrðu
2 seggir **s**am-kundu, · **s**ú vas nýt féstum;
óxtu **ç**in-méli, · **y**ggt vas þeim síðan
4 ok it **s**ama **s**onum Gjúka · es vóru **s**ann-ráðnir.

Unfew [many] people have learned when... TODO.

TODO: More stanzas!

Goadings of Guthrun

(*Guðrúnarhvöt*)

Dating (Sapp, 2022): early C11th (c.781)–late C11th (c.1077)

Meter: *Ancient-words-law*

Introduction

TODO: INTRODUCTION.

From Guthrun (*Frá Guðrúnu*)

PI Guðrún gekk þá til sévar er hon hafði drepit Atla, gekk út á séinn ok
2 vildi fara sér. Hon mátti eigi sökkva. Rak hana yfir fjörðinn á land Jó-
nakrs konungs. Hann fekk hennar. Þeira synir voru þeir Sqrli ok Erpr
4 ok Hamðir. Þar fóddisk upp Svanhildr Sigurðar dóttir. Hon var gift
Jormunrekk inum ríkja. Með hánun var Bikki. Hann réð þat at Rand-
6 vér konungs son skyldi taka hana; þat sagði Bikki konungi. Konungr lét
hengja Randvé en troða Svanhildi undir hrossa fótum. En er þat spurði
8 Guðrún þá kvaddi hon sonu sína.

Guthrun then went to the sea after she had slain Atle; walked out into the sea and wanted to take her own life. She could not sink. She was driven across the firth to the land of king Enacker. He got her. Their sons were Sarrel and Earp and Hamthrew. There Swanhild, Siward's daughter was raised up. She was married to Erminric the powerful; with him was Bicke. He counseled that Randwigh, the king's son, should rape her; this Bicke told

the king. The king had Randwigh hanged and Swanhild trampled under horses' feet.
But when Guthrun learned of this she called on her sons.

The Goadings of Guthrun

1 Þá frá'k sennu · slíðr-feng-ligasta,
2 trauð mól talit · af trega stórum,
es harð-huguð · hvatti at vígi
4 grimmum orðum · Guðrún sonu:

That gibing I've found most direly caught—
loth speeches told from great grief—
when hard-hearted she goaded to war,
with fierce words, Guthrun, her sons:

2 „Hví sitið? · Hví sofið lífi?
2 Hví tregr-at ykkir · tēiti at mēla?
es Jǫrmunrekr · yðra systur,
4 unga at aldri, · jóm of traddi,

“Why sit ye two? Why sleep ye your lives away?
Why troubles it you not to speak merrily?
when Erminric has had your sister,
young of age, trampled by steeds,

3 hvítum ok svörtum · á hēr-vegi
2 gróm, gang-tómum · Gotna hrossum.

by whites and blacks on the war-path,
by grey, pacing, Gotish horses!

TODO: Missing verses.

4 Hléjandi Guðrún · hvarf til skemmu,

2 kumbl konunga · ór kęrum valđi,
 síđar brynjur · ok sonum fęrđi;
 4 hlóđusk móđgir · á mara bógu.

Laughing, Guthrun turned to her chamber
 the heirlooms of kings from the chests she picked,
 the long byrnies and to her sons brought them;
 the gloomy ones loaded themselves on the backs of steeds.

5 Þá kvađ þat Hamđir · inn hugum stóri:
 2 „Svá kom-a’k meirr aptr · móður at vitja
 Geir-Njorđor hniginn · á Gođ-þjóđu
 4 at þú ęrfi · at ęll oss drykkir,
 at Svanhildi · ok sonu þína.“

Then Hamthrew quoth this, the great of heart:
 “TODO.
 that thou drink a death-toast to us all;
 to Swanhild and thy sons.”

6 Guđrún grátandi, · Gjúka dóttir,
 2 gekk treg-liga · á tái sitja
 ok at tęlja, · tęrug-hlýra, móđug spjęll · á margan veg:

Guthrun weeping, Yivick’s daughter,
 walked TODO.
 and to tell with teary cheeks
 gloomy words in many ways:

7 „Þrjá vissa’k ęlda, · þrjá vissa’k arna,
 2 vas’k þrimr verum · vegin at húsi;
 ęinn vas mér Sigurđor · ęllum bętri
 4 es bróđr mínir · at bana urđu.

“Three fires I’ve known, three hearths I’ve known;
 for three husbands I’ve been brought to the house.
 Alone was Siward to me better than them all,
 he whose bane my brothers became.

TODO: Bunch of verses.

- 8 Gekkk ek til strandar, · grōm vas'k nornum,
 vilda'k hrinda · stríð grið þeirra;
 hófu mik, né drękkðu, · hávar bórur,
 því land of sté'k · at lifa skylda'k.

I walked to the shore, wroth against the norns;
 I wished to break their stubborn peace.
 The high waves lifted me—drowned me not;
 I stepped aland since I was meant to live.

- 9 Gekkk ek á bęð · —hugða'k mér fyr bętra—
 þriðja sinni · þjóð-konungi;
 ól ek mér jóð, · ęrfi-vęrðu
 [...] · Jónakrs sona.

TODO.

4 sona | emend.; *sonum* R

TODO: stanzas

- 10 Fjølð man'k bølva, · [...]
 bęit-tu, Sigurðr, · inn blakka mar,
 hęst inn hrað-fóra · lát-tu hinig renna!
 Sittr ęigi hér · snęr né dóttir
 sú's Guðrúnu · gęfi hnossir.

I recall a multitude of bales; [...];
 saddle, O Siward, thy black steed,
 the quick-pacing horse; let him run hither!
 Here sits nowise TODO.

- 11 Minns-tu, Sigurðr, · hvať vit męltum
 þa's vit á bęð · bęði sótum?
 at þú myndir mín · móðugr vitja,
 halr, ór hęlju, · en ek þín ór hęimi.

Recallest thou, Siward, what we said,
 when on the bed we both did sit?
 That thou wouldst me, O mighty man,
 visit from Hell, and I thee from the world.

12 Hlaðið ér, jarlar, · ęiki-kęstinn,
 2 látið þann und himni · hęstan verða!
 Męgi brenna brjóst · bęlva-fullt ęldr
 4 umb hjarta [...] · þiðni sorgir!“

Load, ye earls, the oaken pile [PYRE]!
 Let it beneath heaven become the highest!
 May fire burn my curse-filled chest,
 unto the heart ... may the sorrows melt away!”

2 himni ‘heaven’ | emend.; *þilmi* ‘prince’ R

13 Jęrlum ęllum · óðal batni,
 2 snótum ęllum · sorg at minni
 at þetta treg-róf · of talit véři.

For all earls may patrimony improve;
 for all ladies sorrow decrease,
 as this grief-chain was recounted!

Speeches of Hamthrew

(*Hamðismól*)

Dating (Sapp, 2022): C10th (o.885)

Meter: *Ancient-words-law, Speeches-meter*

Introduction

Two poems? TODO: discuss the stoning of the sons of Enacker in Brage and Jordanes.

The Speeches of Hamthrew

1 Hitt kvað þá Hamðir · inn hugum stóri
2 „Östir Jǫrmunrekkr · okkarrar kvǫmu
 bróðra sam-móðra · innan borgar þinnar;
4 fǫtr sér þú þína · höndum sér þú þínum
 Jǫrmunrekkr orpit · i ǣld heitan!“

This then Hamthrew quoth, the great of heart:
“Thou didst incite, O Erminric, that we both came,
brothers of the same mother, into thy fort!
Thou seest thy feet, thou seest them with thy hands,
O Erminric, thrown in the hot fire!”

2 Þá raut við · inn rēgin-kunngi
2 Baldr i brynju · sem Björn hryti:

4 „Grýtið ér á gumna · alls gęirar né bíta
ęggjar né jörn · Jónakrs sonu!“

Then roared back the Reins-begotten
Balder in his byrnie [WARRIOR > = Erminric] like a roaring bear:
“Stone ye the men!—for spears will not bite
—no edges nor irons—Enacker’s sons!”

1 raut | metr. emend.; *braut* R

1 reġin-kunngi ‘Reins-begotten’ | Born of the gods. As attested by Jordanes, the Gotnish Amals, the house to which Erminric belonged, ultimately claimed descent from the hero *Gapt*. He is, however, easily identified with ON *Gautr* ‘Geat’, a name for the god Woden.

... TODO ...

3 Vęl hęfum vit vegit, · stęndum á val Gotna
2 ofan ęgg-móðum · sem ęrnir á kvisti;
góðs hęfum tírar fengit · þótt skylim nú eða í gęr deýja,
4 kvęld lifir maðr ekki · ęftir kvið norna.

“Well have we two fought, we stand on the corpses of the Gots:
above the edge-weary [SLAIN] 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!”

4 Þar fell Sęrli · at salar gaffi,
2 en Hamðir hné · at hús-baki.

There fell Sarrel by the hall’s gables,
and Hamthrew sank down by the back of the house.

Leeds of Hindle

(*Hyndluljóð*)

Dating (Sapp, 2022): late C11th (c.996)

Meter: *Ancient-words-law*

1 „Vaki mér meýja, · vaki mín vina,
2 Hyndla systir, · es í helli býr;
nú 's røkr røkra, · ríða vit skulum
4 til Val-hallar · ok til vés heilags.

“Wake, O maiden of maidens; wake, my friend,
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-føðr · í hugum sitja,
hann geldr ok gefr · gull verðugum,
gaf hann Hęrmóði · hjalm ok brynju,
4 en Sigmundi · sverð at þiggja.

Let us bid the Father of Hosts (= Weden) to remain in good spirits;
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 · gull verðugum ‘he pays and gives gold to the worthy’ | Closely related to *HHund I 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 mǣlsku mǫrgum · ok man-vit frum,
 byri gefr brǫgnum, · en brag skǫldum,
 4 gefr hann mann-sēmi · mǫrgum rekki.

He gives victory to sons and ounces 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.

1 aura 'ounces' | Of silver.

4 Þór mun'k blóta, · þess mun'k biðja,
 2 at hann ǣ við þik · ǣin-art láti;
 þó 's hǫnum ð-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 · ǣinn af stalli,
 2 lát hann rinna · með runa mínum.“—
 „Seinn es gǫltr þinn · goð-veg troða,
 4 vil'k-at mar mín · mǣtan hlóða.

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 Fló ert Freyja, · es freistar mín,
 2 vísar þú augum · á oss þannig,
 es hafir ver þinn · í val-sinni
 4 Óttar unga · Innsteins bur.“

False art thou, Frow, who temptest me;
 thou showest thy eyes on us this way
 since thou hast thy lover on the slain-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 and note.

- 7 „Dulið est Hyndla, · draums étla’k þér,
2 es kveðr ver minn · í val-sinni.

Deluded art thou, Hindle; I think thee dreamy
as thou sayest that my man is on the slain-path.

- 8 Þar’s gǫltr glóar · Gullinbursti,
2 Hildisvíni, · es mér hagir gęřðu,
dvergar tvęir · Dáinn ok Nabbi.

There where the boar Goldenbristle glows,
the Hildswine, which for me made
the two skilful dwarfs Downen and Nab.

2 Hildisvíni ‘Hildswine’ | The ‘battle-swine’, presumably an alternative name of Goldenbristle.

- 9 Sęnn í sǫðlum · sitja vit skulum
2 ok of jǫfra · ęttir dǫma,
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.

- 10 Þęir hafa vęðjat · vala malmi
2 Óttarr ungi · ok Angantýr;
skylt ’s at vęita, · svá’t skati hinn ungi
4 fǫður-leifð hafi · ępt fręndr sína.

They have wagered the Welsh ore [GOLD],
young Oughter and Ogenthew—
it must be granted so that the young prince
may have the patrimony of his kinsmen.

- II Hǫrg hann mér gerði · hlaðinn steinum;
 2 nú 's grjót þat · at gləri orðit;
 rauð hann í nýju · nauta blóði;
 4 é trúði Óttarr · á ósynjur.

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.

- 12 Nú lát forna · niðja talða
 2 ok upp-bornar · éttir manna
 hvat 's Skjöldunga, · hvat 's Skilfinga,
 4 hvat 's Qðlinga · hvat 's Ylfinga
 6 hvat 's hǫld-borit, · hvat 's hers-borit
 mest 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?”

- 13 „Þú ert Óttarr · borinn Innsteini,
 2 en Innsteinn vas · Alfi inum gamla,
 Alfr vas Ulfi, · Ulfr Séfara,
 4 en Séfari · Svan inum rauða.

“Thou¹¹⁸ 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.

¹¹⁸Hindle, maybe in a trance-like state, speaks straight to Oughter.

- 14 Móður átti faðir þinn · menjum gofga,

- 2 hygg at hėti · Hlédís gyðja,
Fróði vas faðir þeirar, · en Friund móðir;
4 öll þótti étta sú · með yfir-mönnum.

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 *Friund* | emend. from meaningless *þfriaut*† F

- 15 Auði vas áðr · oflgastr manna,
2 Halldanr fyrri · hēstr Skjöldunga,
frég vǫru folk-víg, · þau's framir gerðu,
4 hvarfla þóttu verk · með himins skautum.

Ead was once the strongest of men,
Halldane earlier the highest of Shieldings.
Famous were the troop-wars which the brave ones made;
his (= Halldane's) works seemed to whirl along the corners of heaven.

- 16 Eflðisk við Eymund · óðstan manna
2 en vá Sigtrygg · með svölum eggjum,
eiga gekk Almvęig, · óðsta kvinna,
4 ólu þau ok óttu · átján sonu.

He (= Halldane) became the in-law of Iemund, the noblest of men,
but he slew Syettrue with cool edges.
He went to have Elmwey, the noblest of women;
they begot and had eighteen sons.

1 Eflðisk 'became the in-law' | Lit. "was strengthened by". Elmwey was Iemund's daughter or sister.

- 17 Þaðan eru Skjöldungar, · þaðan eru Skilfingar,
2 þaðan eru Qðlingar, · þaðan eru Ynglingar,
þaðan es hǫld-borit, · þaðan es hers-borit,
4 mest manna val · und Mið-garði;
allt's þat étta þín, · Óttarr heimski.

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!”

^aNote 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.

- 18 Vas Hildigunnr · hennar móðir,
 2 Svöfu barn · ok Sét-konungs;
 alt 's þat étt þín, · Óttarr heimski.
 4 varði at viti svá, · viltu enn lengra?

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?

- 19 Dagr átti Þóru · drængja móður,
 2 ólusk í étt þar · óðstir kappar,
 Fraðmarr ok Gyrðr · ok Frekar báðir,
 4 Ámr ok Jösurmarr, · Alfr hinn gamli.
 varðar at viti svá, · viltu enn lengra?

Day had Thure, the mother of valiant men;
 in that lineage were begotten the noblest champions:
 Fradmer and Yird, and both Frekes;
 Ame and Essirmer; Elf the old.—
 It is meaningful that one might know thus; wilt thou yet further?

- 20 Ketill hét vinr þeira · Klypps arf-þegi,
 2 vas hann móður-faðir · móður þinnar;
 þar vas Fróði · fyrr enn Kári,
 4 en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip;
 he was the father of thy mother's mother.

There was Frood, yet earlier Keer,
but by Hild was Highelf begotten.

...

West Germanic Heroic Poetry

Lay of Hildbrand

(Hildebrandslied)

Dating: C8th

Meter: *Ancient-words-law*

Introduction

For the text of original poem I present the manuscript text with as few textual emendations as possible. As for the orthography, I have found it impossible to produce a normalised without too heavily distorting the received text, being as it is, a blend of several dialects (one need only observe the treatment of the name Thedric, which appears thrice, and each time in a markedly different form). Apart from my typical practice of capitalising proper names, marking prefixes with ⟨·⟩ and compounds with ⟨-⟩, and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have done the following changes in order to clarify etymological relationships and make the text somewhat more wieldy. Of these, 8–10 have also been noted in the apparatus where they occur:

1. Consistently replaced both *p* (wynn) and *uu* with *w*.
2. Consistently replaced *c* with *k*.
3. Consistently replaced *qu* with *kw*.
4. Consistently replaced *t* with *t̃* in positions affected by the Second Sound Shift.
5. Replaced *th* with *þ*.
6. Replaced *e* with *ē* when reflecting an original a-vowel affected by *i*-mutation.
7. Removed unetymological double *nn*.

8. Restored initial *h*- where etymological and/or metrically required.
9. Removed initial *h*- unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where they appear in *cæsuræ*, the words *kwad Hilti-brant* 'Hildbrand quoth' (found in ll. 30, 49, and 58) replace the usual interpunct. Due to their hypermetrical nature, I had originally planned to remove these, and instead indicate the speaker in the margins—but after comparison with various Norse stanzas (e.g. *Reg* 3, wherein the words *kvað Loki* 'Lock quoth' appear in the stanza's first *cæsuræ*), I have come to believe that these represent an ancient oral interjection, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of ms. should have influenced the four centuries younger scribe of **R** in such a minor point.)

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 trick. He proclaims that wealth should be won by struggle alone and accuses Hildbrand of having grown old through treachery (35–40); he has heard from sailors on the Mediterranean that his father is dead (41–43).

After this straight-forward narrative sequence three short speeches follow, in the ms. all spoken by Hildbrand. The second is certainly spoken by Hildbrand, but the other two may be misplaced or misattributed.

1. Hildbrand reflects on his son's prosperity: from his clothes he can tell that he has a good lord, and that he, unlike himself, has not suffered the fate of exile (44–47).
2. Hildbrand calls on God, and laments that, after thirty years at war, he is now forced to fight against his own son. Still, Hathbrand should easily be able to kill such an old man as Hildbrand, if he has strength and fate on his side (48–56).
3. Hildbrand (or Hathbrand, and there is a case for emending here) says that only the most cowardly easterner could refuse the fight so greatly desired. Let both men fight their hardest, and when the duel is over the winner will strip the armour of the other (57–61).

The two men then throw their javelins into each other's shield and rush at each other, hacking away at their shields until they become worthless (62–67). Here the poem abruptly ends.

The Lay of Hildbrand

Ik gi·hôrta dat̃ sęggen
 2 dat̃ sih **ur**·hêt̃tun · **aenon** muot̃in:
Hilti-brant ęnti **Hadu**-brant · untar **hę**jun t̃wēm
 4 **sunu**-fatar·ungo · iro **saro** rihtun
garutun sé iro **güd**-hamun · **gurtun** sih iro swert ana
 6 **hę**lidos ubar **h**ringa · dó sie t̃o dero **hiltu** ritun.

I have heard it said
 that two contenders alone did meet:
 —Hildbrand and Hathbrand—under two hosts.
 Son and father ordered their armour,
 readied their war-cloths, girded on their swords,
 the heroes over the mailcoats—when to that fray they rode.

6 **h**ringa | *ringa* ms.

3 untar hęjun t̃wēm ‘under two hosts’ | Either man was a champion of his army.

Hilti-brant gi·mahalta · —her was **h**êróro man
 8 **fer**ahes **frótóro**— · her **frágén** gi·stuont
fôhém wortum · hwer sín **fater** wári
 10 **firjo** in **folkhe** · [...]
 [...] · „eddo hwe-líhhes **k**nuosles dú sís
 12 **ibu** dú mí **ê**nan sagés · ik mí de **ô**dre wêt
khind in **kh**unink-ríkhe · **kh**üd ist mín al irmin-deot“

Hildbrand spoke—he was the hoarier man,
 more learned of life—he began to ask
 in few words who his father might be
 of men in the troop, [...]
 [...] “or of which lineage thou be—

if thou tell me one I the others will know.
O child, in the kingdom I know all great men.”

7 gi·mahalta | *beribrantes sunu* ‘Harbrand’s son’ add. ms. 9 hwer | *wer* ms. 11 hwe-líhhes | *welibbes* ms.
13 *khunink-ríkhe* | *chunnincriche* ms.

8 *ferāhes frótóro* ‘more learned of life’ | Possibly formulaic; cf. *Maldon* 317a: *Ic eom fród feores*. ‘I am learned of life’.

14 **H**adu-brant gi·mahalta · **H**ilti-brantes sunu:
 „Daṭ saḡetun mí · úsere liuti
16 **a**lte anti fróte · dea **ê**rhina wárun
 daṭ **H**ilti-brant haeṭṭi mín fater · ih heṭṭu **H**adu-brant
18 forn her **ô**star gi·weṭ · flôh her **Ô**t-akhres níd
 hina miti **Ṗ**eot-ríhhe · ḡnti sínero **d**egano filu
20 her fur·laeṭ in **l**ante · lúṭṭila siṭṭen
 brút in **b**úre · **b**arn un·wahsan
22 **a**rbjo-laosa · her raet **ô**star hina
 des sîd **D**et-ríhhe · **d**arba gi·stuontun
24 **f**ateres mínes · daṭ was só **f**riunt-laos man
 her was **Ô**t-akhre · **u**m-meṭ ṭirri
26 **d**egano **d**êkhisto · unti **D**eot-ríkhhe
 her was eo **f**olkhes aṭ ḡnte · imo was eo **f**ehṭa ṭi leop
28 **kh**ûd was her · **kh**óném mannum
 ni wániu ih iu líb habbe.“

Hathbrand spoke, Hildbrand’s son:

“This our liegemen said to me—
the old and learned who earlier lived—
that Hildbrand my father was called—I’m called Hathbrand.
Long ago he turned east—he fled Edwaker’s hate—
away with Thedric and his multitude of thanes.
He left in the land a little one to stay;
a bride in the bower, a bairn ungrown,
heritance-less. He rode away east,
at which time Thedric was in great need
of my father—that was so friendless a man!
He was toward Edwaker utterly hostile;
the dearest of thanes under Thedric;
he was always in the front of the troop; him did always the fighting gladden;

known was he among keen men.
I do not think he still lives.”

18 gi·wēiṭ | *gibueit* ms. 21 brūt | *prut* ms. 22 her raet | *beraet* ms. 23 gi·stuontun | *gistuontum* ms. 24
fateres | *fatereres* ms. 26 Deot-rikhhe | *darba gistontun* add. ms. 27 fehēta | *pebeta* ms. 28 khóném |
chonnem ms.

15 Daṭ ... liuti | The scansion of this line is inscrutable (cf. l. 42), but the needed alliteration is missing.

30 „Wēṭtu Irmin-got (kwad Hilti-brant) obana ab hevane
daṭ dú neo dana halt mit sus sippan man · dink ni gi·leiṭós“
32 want her dó ar arme · wuntane bauga
khēisur·ingu gi·tán · só imo sie der khuning gap
34 hunjo truhtin · „daṭ ih dír iṭ nú bí huldí gibu“

“I call on Ermin God as witness from heaven above,
that thou never henceforth with such close kin shouldst lead dispute!”
Then he wound from his arm twisted bighs,
made of Caesar’s coin, which him the king had given,
the lord of the Huns.—“This I now give thee out of holdness.”

30 hevane ‘heaven’ | *heuane* ms.

30 hevane ‘heaven’ | A likely Old Saxon form, which merits some discussion on the relation between the synonymous *himil* and *hevan* in Old Saxon and High German. The form *himil* is found in both OS and OHG, but a cognate of *hevan* is never found in OHG. Further, the use of OS *hevan* is heavily stereotyped; it is never used in prose, and in poetry (*Heli* and *OSGen*) its use is heavily stereotyped, being restricted to 5 cpds and 3 genitive expressions. As a simplex, it is never used in any other form than the gen. sg. Of course, it must have been used in some other context, since it has left descendants in modern Low German dialects. In any case these facts pose serious difficulties for the providence of the poem. If *Hildebrand* is an originally OHG text (cf. Note to l. 47), translated into OS in a scribal context, it seems very strange that a translator would replace the neutral *himil* with the rare, stereotyped *hevan*. Yet the presence of *hevan* in the OHG archetype would be a major anomaly, since that form has never existed in any known variety of High German, up until the present day.

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 *Hárþ* 42.

33 khēisur·ingu gi·tán ‘made of Caesar’s coin’ | A cultural memory of the melting of Roman *solidi* by Germanic smiths.

34 hunjo truhtin ‘lord of the Huns’ | Almost certainly Atle, although he is not mentioned by name in the poem.

36 Hadu-brant gi·mahalta · Hilti-brantes sunu:
„mit gêru skal man · geba in·fāhan

ort widar orte!
 38 dú bist dir **altér** hun · **um**-meṭ spáhér
spēnis mih mit díném wortun · wili mih dínu **speru** werpan
 40 bist **al**-só gi·**altét** man · só dú êwín **in**-wit fórtós
 daṭ **sagetun** mí · **sêo**-lídante
 42 **westar** ubar **Wēntil**-sêo · daṭ inan **wík** fur·nam:
 tôst ist **Hilti**-brant · **Hēri**-brantes suno!“

Hathbrand spoke, Hildbrand's son:

“By his spear shall man win gifts,

point against point!

Thou art for thee, old Hun, utterly clever;

thou dost tempt me with thy words—at me wilt thou hurl thy spear!

Thou art thus an aged man, since thou always didst work deceit.—

This seafarers said to me

west o'er the Wendle-sea: that war did take him—

dead is Hildbrand, Harbrand's son!”

40 bist | *pist* ms.

36 mit gêru skal man · geba in·fahan ‘By his spear shall man win gifts’ | This ancient mindset was codified by the Indians as part of the *kṣātra-dharma*, the code of the Warrior-caste (*kṣatriya*), which explicitly forbade them from taking gifts. So in *Mahabharata* 12.192.73, a *kṣatriya* king refuses a gift from a priest (*brāhmaṇa*), for “it is the duty prescribed for a *kṣatriya* that he must fight and protect (people). *Kṣatriya* are said to be the givers, then, how can I take (this) from you?” (Hara (1974) transl., see further there.)

42 Wēntil-sêo ‘Wendle-sea’ | The Mediterranean Sea, the name referring to the *Vandali*, who for a time ruled North Africa.

44 **Hilti**-brant gi·mahalta · **Hēri**-brantes suno:
 „wela gi·sihu ih in díném hrustim
 46 daṭ dú **habés** **hême** · **hêrron** góten
 daṭ dú noh bí desemo **ríkhe** · **rēkkhjo** ni wurti“

Hildbrand spoke, Harbrand's son:

“Well do I behold on thy garb,

that thou hast at home a good lord,

that thou yet in this realm hast not become an exile.”

48 „**welaga** nú **waltant** got (kwad Hilti-brant) **wê**-wurt skihit
 ih wallóta **sumaro** ģnti wintro · **sehs**-tik ur lante

50 dar man mih eo skērita · in folk skeoṭantero
 só man mir aṭ burk ênigeru · banun ni gi·fasta
 52 nú skal mih swásaṭ khind · swertu hauwan
 bretón mit sínu billju · eddo ih imo ṭi banin werdan.
 54 Doh maht dú nú aod-líhho · ibu dir dín ḡllen taok
 in sus hêremo man · hrusti gi·winnan
 56 rauba bi·rahanen · ibu dú dar ênig reht habés!“

“Well now—O Ruler God!—the woeful weird comes to pass.
 I roamed for sixty summers and winters from the land,
 where I always was placed in the troop of shooters,
 as at no fortress my bane was fastened.—
 Now shall my very child hew at me with his sword,
 strike me with his blade, or I become his bane.
 Yet mayst thou now easily—if thy zeal avail thee—
 from such a hoary man win the garb,
 bear away the booty—if thou have any right thereto!”

56 bi·rahanen | *bibrabanen* ms.

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 norn; cf. ON *grimmar urðir* ‘grim “weirds”’ TODO.

49 sumaro ḡnti 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 skeoṭantero ‘shooters’ | Cf. *Beow* 702, where the OE cognate *sceótend* stands for “warriors” in general.

54 ibu dir dín ḡllen taok ‘if thy zeal avail thee’ | Formulaic. Cf. *Beow* 572b–573: [...] · *Wyrð oft nęreð // un-fęgne eorl · þonne his ḡllen déah*. ‘Weird often saves the un-fey earl when his zeal avails.’

58 „der sí doh nú argósto (kwad Hilti-brant) ôstar-liuto
 der dir nú wíges warne · nú dih es só wel lustit
 gūdja gi·męinun · niuse de móṭṭi
 60 hwędar sih hiutu dêro hřęgilo · hruomen muoṭṭi
 eddo desero brunnóno · bêdero waltan!“

“He were now (quoth Hildbrand) the softest of Easterners,
 who would refuse thee a fight when thou so much dost crave
 to struggle together. Try he who might,
 which one of us today of these garments may boast,
 or both these byrnies wield!”

60 hwędar | *werdar* ms. 60 **hiutu** dęro | metr. emend.; *dero hiutu* ms. 60 **hruomen** | *brumen* ms. 61 eddo | *erdo* ms.

60–61 hřęgilo hruomen muořti ... desero brunnóno będero 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 létřun sé **aerist** · **askim** skřitan
 skarpén skúrim · dař in dem **skiltim** stónt
 64 dó **stóptun** řó·samane · **staim**-bort hludun
 hewun harm-líkko · **hwířęte** skilti
 66 unti imo iro **lintún** · **lúřęilo** wurtun
 gi·**wigan** miti **wábnum** · [...]

Then let they first their ash-spears glide,
 in sharp showers, that in the shields they stuck.
 Then they charged at each other—the coloured boards [SHIELDS] clashed—
 they hewed harmfully at the white shields,
 until for them their lindens [SHIELDS] became little,
 worn down by the weapons, [...]

62 **askim** | *asckim* ms. 64 hludun | *chludun* ms.

63 skarpén skúrim ‘in sharp showers’ | Formulaic, also occurring in *Heli* 5137a.

67 [...] | At this point the lone folio ends. The rest of the poem would have been found on the now-lost following pages. See Introduction to the poem.

Widsith (*Widsiþ*)

Dating: 600–700s (Neidorf 2013)

Meter: *Ancient-words-law*

An archaic heroic poem.

- 1 **W**id-sið maðolade, · **w**ord-hord ƿn·leac,
2 sé þe **m**æst · **m**ærþa ofer eorþan,
3 folca geond·fōrde; · oft hé flētte ge·þah
4 myne-lícne **m**âþþum. · Hine frōm **M**yrgingum
5 æþele ƿn·wócon. · He mid **E**alh-hilde,
6 fælcra freoþu-wębban, · **f**orman siþe
7 Hreð-cyninges · hām ge·sóhte
8 éastan of **Ʊ**ngle, · **E**orman-ríces,
9 wrāþes **w**ær-logan. · Ʊn·gōnn þá **w**orn spreca:

Widsith spoke, unlocked his word-hoard,
he who through the most tribes on earth
and nations had journeyed. Often on the bench he received
delightful treasures. From the Mirgings
his ancestry stemmed. Together with Elhild,
the good peace-weaveress, for the first time
he had sought out the Reth-King's realm,
east of the Angles, [the realm of] Erminric,
the fierce oath-breaker. He then began a long speech:

6 freoþu-wębban 'peace-weaveress' | A woman used in a political marriage to bring peace between two tribes or families, in this case apparently between King Edwin (see ll. 97–98) and the Gots.

7 Hreð-cyninges 'Reth-King' | i.e. the king of the Reth-Gots, which is apparently just a poetic name for the (Eastern) Gots; cf. ll. 18, 57, 88–89.

2 „Fela ic mōnna ge·frægn · mægþum wealdan.
 2 Sceal þeóda ge·hwylc · þeawum lifgan,
 eorl æfter óþrum · óðle ráðan,
 4 sé þe his þeóden-stól · ge·þéon wile.

“A great deal of men I have learned wielding tribes.
 Every person shall live in virtue;
 each earl after the other rule his homeland,
 he who wishes to prosper on his ruler’s seat.

3 Þâra wæs Wala · hwile sélast,
 2 ʒnd Alexandreas · ealra rícost
 mōnna cynnes, · ʒnd he mæst ge·þâh
 4 þâra þe ic ofer foldan · ge·frægen hæbbe.

TODO.

4 Ætla weold Húnum, · Eorman-ric Gotum,
 2 Becca Banningum, · Burgendum Gifica.
 Cāsere weold Créacum · ʒnd Cælic Finnum,
 4 Hagena Holm-rycum · ʒnd Henden Glommum.

TODO.

5 Witta weold Swáfum, · Wada Hælsingum,
 2 Meaca Myrgingum, · Mearc-healf Hundingum.
 Þeód-ric weold Fr̥ncum, · Þyle R̥ndingum,
 4 Breoca Br̥ndingum, · Billing Wernum.

TODO.

- 6 Óswine weold Eowum · ƿnd Ytum Gef-wulf,
 2 Finn Folc-walding · Fresna cynne.
 Sige-herē lēngest · Sæ-denum weold,
 4 Hnæf Hocingum, · Helm Wulfingum,
 Wald Wóingum, · Wód Þyringum,
 6 Sæ-ferð Sycgum, · Swéom Ongend-þeow,
 Scaft-herē Ymbrum, · Sceafa Lōng-beardum,
 8 Hún Hæt-werum · ƿnd Holen Wrosnum;
 Hring-wald wæs hāten · Hēre-farena cyning.

TODO.

- 7 Offa weold Qngle, · Ale-wih Denum;
 2 sé wæs þāra manna · mōdgast ealra,
 no hwæpre he ofer Offan · eorl-scype frēmede,
 4 ac Offa ge·slóg · ærest mōnna,
 cniht-wesende, · cyne-rīca mæst.

Offe ruled the Angles, Ale-wigh the Danes;
 of those men he was the bravest of all,
 but he never furthered greater earlship than Offe,
 for Offe won—youngest of men,
 still a boy—the greatest of kingdoms.

- 8 Nænig efen-eald him · eorl-scipe mārān
 2 ƿn orette: · āne sweorde
 mērcē ge·mārde · wið Myrgingum
 4 bi Fifel-dore; · heoldon forð siþþan
 Engle ƿnd Swāfe, · swā hit Offa ge·slóg.

No man of his age accomplished
 greater earlship: with a single sword
 he marked the border against the Mirgings,
 by Fiveldoor. It was thenceforth held
 by the Angles and Sweves as Offe had won it.

- 9 Hróp-wulf ƿnd Hród-gār · heoldon lēngest

2 sibbe æt·somne · suhtor-fædran,
 siþþan hý for·wræcon · Wicinga cynn
 4 ƿnd Ingeldes · ord for·bigdan,
 for·heowan æt Heorote · Heaðo-beardna þrym.

Rotholf and Rothgar held for the longest
 the peace together, uncle and nephew,
 since they drove away the race of Wikings,
 and bent down Ingeld's spear-point;
 at Hart they cut down the host of the Hathbeards.

10 Swá ic geond·fórde fela · frēmdra lōnda
 2 geond ginne grund. · Gódes ƿnd yfles
 þær ic cunnade; · cnósle bi·dæled,
 4 fréo-mægum feor · folgade wíde.

So I journeyed through a great deal of strange lands
 through the wide world. Of good and evil
 I there came to know. Of kin deprived,
 far from dear kinsmen, I strayed widely.

11 For·þon ic mæg singan · ƿnd sæcgan spell,
 2 mænan fore męngo · in meodu-healle
 hú mé cyne-góde · cystum dohten.

Thus I can sing and tell tales,
 recall before the many in the mead-hall,
 how men of good kin treated me choicely.

12 Ic wæs mid Húnum · ƿnd mid Hreð-gotum,
 2 mid Swéom ƿnd mid Géatum · ƿnd mid Sùþ-denum.
 Mid Wenlum ic wæs ƿnd mid Wænum · ƿnd mid wicingum;
 4 mid Gefþum ic wæs ƿnd mid Winedum · ƿnd mid Gefflegum;
 mid Englum ic wæs ƿnd mid Swæfum · ƿnd mid Ænenum;
 6 mid Seaxum ic wæs ƿnd Sycgum · ƿnd mid Sweord-werum;

mid Hronum ic wæs ƿnd mid Deanum · ƿnd mid Heaþo-réamum.

I was among Huns and among Reth-Gots,
among Swedes and among Geats and among South-Danes.
Among Wendles I was and among Warns, and among Wikings;
among Yefths I was and among Winds, and among Yefflegs;
among Angles I was and among Sweves, and among Anens;
among Saxes I was and among Sidges, and among Sword-weres;
among Ranes I was and among Deans, and among Hath-Reams.

13 Mid Þyringum ic wæs · ƿnd mid Þrowendum,
2 ƿnd mid Burgendum, · þær ic béag ge-þâh;
mé þær Gûð-here for-geaf · glæd-lícne maþþum
4 songes to léane. · Næs þæt sæne cyning!

Among Thirings I was and among Throwends,
and among the Burgends, where I received a bigh.
There Guthere gladdened me with treasures,
as reward for my song. That was not a bad king!

14 Mid Fr̥ncum ic wæs ƿnd mid Frysum · ƿnd mid Frumtingum;
2 mid Rugum ic wæs ƿnd mid Glommum · ƿnd mid Rúm-walum.

Among Franks I was and among Frises, and among Frumtings;
among Ruges I was and among Glams, and among Rome-Wales.

15 Swylce ic wæs ƿn Eatule · mid Ælf-wine,
2 sé hæfde m̥n-cynnes, · míne ge-fræge,
leohteste h̥nd · lofes tó wyrccenne,
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 the winning of praise,

the unstingiest heart in the dealing of rings
and bright bighs, that child of Edwin.

- 16 Mid Sercingum ic wæs · ƿnd mid Seringum;
2 mid Creacum ic wæs ƿnd mid Finnum · ƿnd mid Cāsere,
sé þe win-burga · ge-weald áhte,
4 wiolena ƿnd wilna, · ƿnd Wala rices.

TODO.

- 17 Mid Scottum ic wæs ƿnd mid Peohtum · ƿnd mid Scríde-finnun;
2 mid Líd-wicingum ic wæs ƿnd mid Léonun · ƿnd mid
Lŕong-beardun,
mid hæðnun ƿnd mid hæleþun · ƿnd mid Hundingun.

Among Scots I was and among Picts, and among Shride-Finns;
among Lid-Wikings I was among Leans, and among Longbeards;
among heathens and among heroes and among Hundings.

- 18 Mid Israhelum ic wæs · ƿnd mid Exsyringun,
2 mid Ebreun ƿnd mid Indeun · ƿnd mid Egyptun.
Mid Moidun ic wæs ƿnd mid Persun · ƿnd mid Myrgingun,
4 ƿnd Mofdingun · ƿnd ongend Myrgingun,
ƿnd mid Amothingun. · Mid Éast-þyringun ic wæs
6 ƿnd mid Eolun ƿnd mid Istun · ƿnd Idumingun.

TODO.

- 19 Qnd ic wæs mid Eorman-ríce · ealle þrage,
2 þær mé Gotena cyning · góde dohte;
sé mé béag for-geaf, · burg-warena fruma,
4 ƿn þam siex hund wæs · smættes goldes,
ge-scyred sceatta · scilling-ríme;
6 þone ic Ead-gilse · ƿn æht sealde,
mínun hléo-dryhtne, · þa ic to hām bi·cwōm,
8 leófum to léane, · þæs þe hé mé lōnd for-geaf,

mínes fæder ðþel, · fréa Myrginga.

And I was with Ermenric for the longest time,
where the king of the Gots treated me well.
He gave me a bigh—that chief of city-dwellers—
on which six hundred coins were counted,
TODO.

I gave it in the possession of Edgils,
to my dear shelter and lord when I came home,
as repayment for his giving me land,
—that lord of Mirgins—my father's ethel.

20 Qnd mé þá Ealh-hild · ðþerne for·geaf,
2 dryht-cwén duguþe, · dohtor Éad-wines.
Hyre lof lęngde · geond lōnda fela,
4 þonne ic be sōnge · sęcgan sceolde
hwær ic under swegl · sēlast wisse
6 gold-hrodene cwén · giefе bryttian.

Her praise stretched further through a multitude of lands
than I in song will be able to say,
TODO.

21 Þonne wit Scilling · scíran reorde
2 for uncrum sige-dryhtne · sōng a·hófān,
hlúde bí hearpan, · hleoþor swinsade,
4 þonne mōnige męnn, · módum wlōnce,
wordum sprécan, · þá þe wel cūþān,
6 þæt hí nāfre sōng · sēllān ne hýrdon.

Then I and Shilling with clear voices,
before our victorious lord raised up a song, loudly by the harp—the tune rang out.
Then many men proud of heart
told with words—those who knew well—
that they never had heard a better song.

- 22 Ðonan ic ealne geond·hwearf · ǫþel Gotena,
 2 sóhte ic â síþa · þá sélestan;
 þæt wæs inn-weorud · Earman-rices.

Then I passed through all the ethel of the Gots;
 TODO.

- 23 Heðcan sóhte ic ƿnd Beadecan · ƿnd Hære-lingas,
 2 Emercan sóhte ic ƿnd Fridlan · ƿnd Éast-gotan,
 fródne ƿnd gódne · fæder Un-wenes.

TODO

- 24 Seccan sóhte ic ƿnd Beccan, · Seafolan ƿnd Þeód-ric,
 2 Heaþo-ric ƿnd Sifecan, · Hliþe ƿnd Incgen-þeow.
 Éad-wine sóhte ic ƿnd Elsan, · Ægel-mund ƿnd Hún-gâr,
 4 ƿnd þá wlōncan ge·dryht · Wiþ·myrginga.

TODO

- 25 Wulf-hære sóhte ic ƿnd Wyrm-hære; · ful oft þær wíg ne a·læg,
 2 þonne Hræda hære · heardum sweordum
 ymb Wistla-wudu · wergan sceoldon
 4 ealdne ǫþel-stól · Ætlan leódum.

I sought out Wolfer and Wyrmer—very seldom did the warring there stop,
 when the Reth-army, with hard swords,
 in the Wistlewood had to defend
 the old homeland-seat against Attle's people.

- 26 Ræd-hære sóhte ic ƿnd Rōnd-hære, · Rúm-stân ƿnd Gisl-hære,
 2 Wiþer-gield ƿnd Freoþe-ric, · Wudgan ƿnd Hâman;
 ne wæran þæt ge·síþa · þá sǣmestan,
 4 þeah þe ic hý a·níhst · nemnan sceolde.

TODO.

- 27 Ful oft of þām héape · hwínende fléag
 2 giellende gâr · on grōme þeóde;
 wræccan þær weoldan · wundnan golde
 4 werum ond wífum, · Wudga ond Hâma.

Most often from that heap whistling did fly
 a yelling spear into the fiendish host;
 there the exiles Woody and Homer
 wielded twisted gold, men and women.

2 giellende gâr 'a yelling spear' | Formulaic.

- 28 Swá ic þæt symle on·fōnd · on þære feringe,
 2 þæt sé biþ leófast · lond·búendum
 sé þe him God syleð · gumena ríce
 4 to ge·healdenne, · þenden hé hér leofað.“

So I always did findw hile on that journey,
 that he is dearest to land-dwellers [MEN],
 whom God grants the realm of men
 for to hold while here he lives.”

- 29 Swá scriþende · ge·sceapum hweorfað
 2 gleó-męnn gumena · geond grunda fela,
 þearfe sæcgað, · þonc-word sprecaþ,
 4 simle sūð oþþe norð · sumne ge·mótað
 gydda gleawne, · geofum un·hneawne,
 6 sé þe fore duguþe wile · dóm a·ræran,
 eorl-scipe æfnan, · oþþæt eal scæceð,
 8 leoht ond lif sōmod; · lof sé ge·wyrceð,
 hafað under heofonum · héah-fæstne dóm.

So passing through fates they wander,
 the song-men of mankind, through many lands;
 they say their needs, speak thoughtful words;
 whether in the south or north they meet some one,

gay in songs, unstingy with gifts,
who for the old troop will rear up doom,
accomplish earlship until all goes away,
light and life together. He who works praise
has under the heavens a high, firm doom.

Walder (*Waldhere*)

Dating: TODO

Meter: *Ancient-words-law*

A heroic poem preserved in two fragments. The flyting between the heroes Walder and Guthur in fragment 2 is very reminiscent of the dialogue in *Hildebrand*.

For the manuscript I have inspected the digital facsimile at <https://digipal.eu/digipal/page/1072/>.

-
- 1 hyrde hyne georne:
2 „Huru Welande... · worc ne geswiceð
 monna ænigum · ðara ðe Mimming can
4 heardne gehealdan. · Oft æt hilde gedreas
 swatfag and sweordwund · secg æfter oðrum.
6 ætlan ordwyga, · ne læt ðin ellen nu gyt
 gedreosan to dæge, · dryhtscipe
 nú
8 is se dæg cumen
 þæt ðu scealt aninga · oðer twega,
10 lif forleosan · oððe langne dóm
 âgan mid ęldum, · Ælf-heres sunu!
12 Nalles ic ðé, wine mín, · wordum cide,
 ðy ic ðé ge·sawe · æt ðam sweord-plegan
14 ðurh edwit-scype · æniges mōnnes
 wīg for·bugan · oððe on weal fleon,
16 līce beorgan, · ðeah þe lāðra fela

18 ðinne byrn-hōmon · billum heowun,
 ac ðu symle furðor · feohtan sóhtest,
 mál ofer mearce; · ðy ic ðe metod on·dréd,
 20 þæt ðu to fyren-líce · feohtan sóhtest
 æt ðam æt-stealle · oðres monnes,
 22 wīg-rádenne. · Weorða ðe selfne
 gódum dædum, · ðenden ðin god rēcce.
 24 Ne murn ðu for ði méce; · ðe wearð mǣðma cyst
 gifeðe to geoce, · mid ðy ðú Gūðhære scealt
 26 beot for·bigan, · ðæs ðe he ðas beaduwe on·gan
 ...d unryhte · árest sécan.
 28 For-sóc he ðam swurde · and ðam sync-fatum,
 béaga mænigo, · nu sceal béaga-léas
 30 hworfan from ðisse hilde, · hláfurd sécan
 ealdne éðel · oððe hér ár swefan,
 32 gif he ða [...]“

TODO.

2 „...ce bæteran
 2 b·úton ðam ānum · ðe ic eac hafa
 on stān-fate · stille ge·hided.
 4 Ic wāt þæt hit ðóhte · ðeodric Widian
 selfum on·sendon, · and eac sinc micel
 6 mǣðma mid ði méce, · monig oðres mid him
 golde ge·girwan · (iulean ge·nam),
 8 þæs ðe hine of nearwum · Níðhades mæg,
 Welandes bearn, · Widia ut forlet;
 10 ðurh fifela geweald · forð on·ette.“
 Waldere mǣðelode, · wīga ġllen-rof,
 12 hæfde him on handa · hilde-frófre,
 gūð-billa gripe, · gyddode wordum:
 14 „Hwæt, ðu hūru wéndest, · wine Burgenda,
 þæt me Hagenan hand · hilde ge·fremede
 16 and getwæmde ...ðewigges. · Feta, gyf ðu dyrre,

æt ðus heaðu-węrgan · hāre byrnan.
18 Standeð me hér on eaxelum · Ælfheres lāf,
gód and géap-neb, · golde ge-weorðod,
20 ealles un-scende · æðelinges réaf
to habbanne, · þonne hand wæreð
22 feorh-hord feondum. · Ne bið fah wið mé,
þonne un-mægas · eft on-gynnað,
24 mecum ge-metað, · swá gé mé dydon.
Deah mæg sige syllan · se ðe symle byð
26 recon and rád-fęst · ryh... ..a ge-hwilces.
Se ðe him to ðam hālgan · helpe ge-lifeð,
28 to gode gioce, · hé þær gearo findeð
gif ða earnunga · ár ge-ðenceð.
30 Þonne moten wlance · welan britnian,
æhtum wealdan, · þæt is [...]"

TODO.

Deer

(*Deor*)

Dating: TODO

Meter: *Ancient-words-law*

A dirge from the Exeter Book. The poem briefly summarizes the tragic lives of five figures from Germanic heroic legend, each ending with the refrain *Þæs ofer-eode · þisses swá mæg* ‘That passed over; this may likewise.’ After this he reflects on fate, and finally tells of his own tragedy.

1. Wayland the Smith, who was captured by the tyrant Nithad and forced to make jewelry for him and his family. He took revenge by raping
2. Nithad’s daughter, Beadhild. The child born from this act was Woody (OE *Wudga*), an obscure hero.
3. Mathild, the protagonist of a poorly attested love tragedy.
4. Thedric the Great, who ruled over the Gots before
5. Erminric.

The name *Déor* is the ancestor of modern English “deer”, and can mean this in Old English as well, but it can also mean ‘beast, animal’. It is not otherwise known as a personal name, but we may perhaps compare *Fáfn* 2, where the young hero Siward calls himself *gofugt dýr* ‘noble beast/deer’.

Welund him be wurman · wræces cunnade,
ân-hýdig eorl · earfoða dréag,

4 hæfde him tó ge·sipp̃e · sorge ƿnd lƿngap̃,
 winter-cealde wræce; · wéan oft ƿn·fƿnd,
 sipp̃an hine Niðhad ƿn · néde lēgde,
 6 swƿnc̃re seono-bende · ƿn syllan mƿnn.
 ƿæs ofer-eode, · þisses swá mæg!

Wayland with worms his exile experienced;
 the one-minded earl hardship did suffer;
 had him for companions sorrow and longing,
 winter-cold exile; woes he often found,
 since Nithad on him fetters did lay;
 heavy sinew-bonds on the better man.
That passed over; *this* may likewise.

8 Beadohilde ne wæs · hyre bróþra déap
 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·þencan, · hú ymb þæt sceolde.
 ƿæs ofer-eode, · þisses swá mæg!

For Beadhild was not her brothers' deaths
 on her heart so sore, as her own thing,
 that she clearly had understood,
 that she was pregnant. Never could she
 bravely think out what about *that* she should do.
That passed over; *this* may likewise.

14 Wé þæt Mæðhilde · mƿnge ge·frugnon
 wurdon grund-léase · Geates frige,
 16 þæt hi seo sorg-lufu · sláƿ ealle bi·nƿm.
 ƿæs ofer-eode, · þisses swá mæg!

That for Mathild many, we have heard,
 bottomless [troubles] arose, for Geat's beloved,
 that the sorrowful love her of sleep all deprived.
That passed over; *this* may likewise.

18 þeodric áhte · þritig wintra
 Máringa burg; · þæt wæs mōnegum cūþ.
 20 þæs ofer-eode, · þisses swá mæg!

Theoric owned for thirty winters
 the fort of the Meerings; that was to many known.
That passed over; *this* may likewise.

 Wé ge·ascodan · Eormanríces
 22 wylfenne ge·þóht; · áhte wide folc
 Gotena ríces. · þæt wæs grim cyning!
 24 Sæt sæcg mōnig · sorgum ge·bunden,
 wéan on wénan, · wýscte ge·neahhe
 26 þæt þæs cyne-ríces · ofer-cumen wære.
 þæs ofer-eode, · þisses swá mæg!

We have learned of Erminric's
 wolver nature; he wielded widely the folk
 of the realm of the Gots—that was a grim king!
 Sat many a man by sorrows bound,
 woes in his thoughts; wished aplenty
 that the kingdom might be overcome.
That passed over; *this* may likewise.

23 þæt wæs grim cyning! 'that was a grim king!' | Formulaic; cf. *Beow* 11b: *þæt wæs gód cyning!* 'That was a good king!'

28 Siteð sorg-céarig, · sǣlum bi·dǣled,
 on sefan sweorceð, · sylfum þinceð
 30 þæt sý ęnde-léas · earfoda dǣl.
 Mæg þonne ge·þencan, · þæt geond þás woruld
 32 witig dryhten · wendeþ ge·neahhe,
 eorle mōnegum · ǣre ge·sceawað,
 34 wís-licne blǣd, · sumum wéana dǣl.

One sits grieved with sorrow, of blessings bereft;
 his heart darkens; to himself he thinks
 that endless must be his share of hardships.
 He may then think that throughout this world

the Wise Lord turns coat aplenty.
 To many an earl honour he shows,
 sure success—to another a share of woes.

36 þæt ic bi mé sylfum · sēcgan wille,
 þæt ic hwile wæs · Heodeninga scóp,
 dryhtne dýre— · mé wæs Deor noma.
 38 Áhte ic fela wintra · folgað tilne,
 holdne hlaford, · oþþæt Heorrenda nú,
 40 léoð-cræftig mōnn · lōnd-ryht ge·þáh,
 þæt me eorla hléo · ær ge·sealde.
 42 Þæs ofer-eode, · þisses swá mæg!

This of myself I wish to say,
 that for a while I was the Heedenings's shop,
 dear to their lord—Deer was my name.
 I had for a multitude of winters a good retinue,
 a hold bread-giver, until Harrend now,
 the lay-crafty man the land-right has received,
 that to *me* the shelter of earls of yore did grant.
That passed over; *this* may likewise.

Miscellaneous Runic Poetry

Introuction to Runic Poetry

Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone will be found under Norse Heroic Poetry, and the Runic version of the *Dream of the Rood* under Christian poetry.

Metrically the poetry is generally in *Ancient-words-law*. A few fragments from Jutland are in *Leeds-meter* and two from Sweden are in *Court-recited meter*.

Three Rune Poems

Introduction to the Rune Poems

TODO: Acrophonic principle

The order and names of the letters in the Runic alphabets or *futharks* stayed relatively consistent throughout the many centuries and countries in which they were used. This can probably be ascribed to the *rune poems*—poetic lists of the names of each rune with a short explanation, passed down orally as mnemonic devices to aid early Germanic learners, who were doubtless far more accustomed to learn by heart spoken poems than written letters.

Three such rune poems survive, from three countries: England, Norway, and Iceland. The English rune poem documents the English *futhorc*, while the Norwegian and Icelandic document the Scandinavian *younger futhark*.

When compared to the Common Germanic *elder futhark*, these two daughter scripts have taken opposing paths. Whereas the English *futhorc* has appended several letters for new vowels to the end of the rune row, the Scandinavian *futhark* has instead done away with numerous runes, namely those for *ng*, plosives *d*, *g*, *p*, the semi-vowel *w* and the vowels *o* and *e*, along with the obscure hook-shaped rune (TODO). That much of this simplification was probably intentional, rather than the result of neglect or language change, is seen from the following facts.

First, several of the lost runes stood for sounds that did not undergo any major sound shifts in the North Germanic languages in the relevant time period. For instance, all modern Scandinavian dialects still clearly distinguish between the initial consonants in the descendants of *dagr* ‘day’ and *Týr* ‘Tew’, and most even have the same articulation of these consonants as modern English.

Second, in two archaic runic inscriptions we find clear proof that the names and sound values of some of the lost runes were still remembered and passed down even after the adoption of the simplified younger *futhark*. On the Swedish Rök stone (Ög 136), which is mostly composed in the younger *futhark*, runes of the elder *futhark* are used in a cipher, which works in the following way: Every younger *futhark* rune representing two distinct phonemes, where one of those was the sound value of that rune in the elder

futhark system, and the other has been assimilated from a lost rune, is replaced by the elder futhark rune whose value it assimilated. For instance, the **k** rune, which in the elder futhark stood for only /k/, but which in the younger futhark stands for both /k/ and /g/, is replaced with the old **g** rune. A similar instance of two-scriptedness is found on the Ingelsta stone (Ög 43), where the old **d** rune is used in an otherwise younger futhark inscription, probably standing for its name *dagr* 'day', which is also attested as a male given name.

Third, there is virtually no regional variation in which runes disappear in the transition from elder to younger futhark. There is some variation in their shapes, but there is no region which, say, simplifies only the plosive consonants *t/d*, *k/g*, *b/p* > *t*, *k*, *b*, but retains the written distinction between *o* and *u*—they all go away at once.

These facts point away from neglect or a natural development of the script—they instead suggest deliberate reform. Since we lack historical sources, the motivations behind such a reform can only be guessed at, but making the script simpler may have been intended to increase literacy by making it easier to learn and faster to write. If this were the case it was certainly successful: the transition to the simplified younger futhark brings with it a huge increase in inscriptions in Scandinavia, along with interest in various ciphers, and a new tradition of inscribed stones in Denmark, where they were previously unknown.

This new system also quickly gave rise to even more simplified systems, like the "short-stave" runes found already on the C9th Rök stone, or the "staveless" runes known from northern Sweden. Both of these variants make it even faster to write on materials like wood, wax and bone; the runes also take up less space—very useful for carvers writing on limited surfaces.

In any case, the names of the runes seem to have survived these developments. Of the 16 runes found in both the English and Icelandic (which appears to be more conservative than the Norwegian) rune poems, 10—**f**, **r**, **h**, **n**, **i**, **j**, **s**, **b**, **m** and **l**—have etymologically identical names. Three of the remaining six—**þ**, **a** and **t**—in the Icelandic stand for words with clear Heathen associations—Thurse, Os, and Tew—and so may have been changed deliberately after the conversion of England, rather than lost in the process of oral transmission. Two more—**u** and **k**—have names which agree in form but not in meaning. Thus it is only the old **ᚱ**-rune where this is total disagreement about its ancient name. This is easily understood, since the sound which that rune designated was lost in early Old English.

The English Rune Poem

Dating: 700s–C10th

Meter: *Ancient-words-law*

TODO: Introduction. Preservation only in printed copy.

- 1 ƿ (feoh) byþ frofur · fira ge·hwylcun.
 2 Sceal ðeah manna ge·hwylc · miclun hyt dælan
 gif he wile for drihtne · dômes hleotan.

TODO: TRANSLATION.

- 2 ʀ (ur) byþ ân-mód · and ofer-hyrned,
 2 fela-frécne deor, · feohteþ mid hornum,
 mære mór-stapa; · þæt is módig wuht.

TODO: TRANSLATION.

- 3 þ (ðorn) byþ ðearle scearp; · ðegna ge·hwylcun
 2 an·feng ys yfyl, · un-gemetun reþe
 manna ge·hwylcun · ðe him mid resteð.

TODO: TRANSLATION.

- 4 ƿ (os) byþ ord-fruma · ælcra spræce,
 2 wis-dômes wraþu · and witena frofur,
 and eorla gehwam · ead-nys and to·hiht.

TODO: TRANSLATION.

- 5 ʀ (rad) byþ on recyde · rinca ge·hwylcun
 2 sefte, and swiþ-hwæt · ðam ðe sitteþ on ufan
 meare mægen-heardum · ofer míl-paþas.

TODO: TRANSLATION.

- 6 ʀ (cen) byþ cwicera ge·hwam · cūþ on fyre,
 2 blac and beorht-lic, · byrneþ oftust

ðær hí æþelingas · inne restaþ.

TODO: TRANSLATION.

- 2 7 X (gyfu) gumena byþ · gleng and herenys,
wraþu and wyrþ-scype, · and wræcna ge·hwam
ar and ætwist · ðe byþ oþra leas.

TODO: TRANSLATION.

- 2 8 Þ (wen) ne bruceþ · ðe can wéana lýt,
sâres and sorge, · and him sylfa hæfþ
blæd and blysse · and eac byrga ge·niht.

TODO: TRANSLATION.

- 2 9 N (hægl) byþ hwitust corna; · hwyrft hit of heofones lyfte,
wealcaþ hit windes scura, · weorþeþ hit to wætere syððan.

TODO: TRANSLATION.

- 2 10 † (nyd) byþ nearu on breostan, · weorþeþ hi ðeah oft niþa bearnum
to helpe and to hæle ge·hwæpre, · gif hí his hlystaþ æror.

TODO: TRANSLATION.

- 2 11 l (is) byþ ofer-ceald, · un-ge·metum slidor,
glisnaþ glæs-hluttur, · gimum ge·licust,
flor forste ge·woruht, · fæger an-sýne.

TODO: TRANSLATION.

- 2 12 † (ger) byþ gumena hiht, · ðon God læteþ,
hâlig heofones cyning, · hrusan syllan
beorhte bleða · beornum and ðearfum.

TODO: TRANSLATION.

- 13 Ț (eoh) byþ utan · un-smeþe treow,
 2 heard, hrusan fæst, · hyrde fyres,
 wyr̥t-rumun under·wreþyd, · wynan on éþle.

TODO: TRANSLATION.

- 14 Ț (peorð) byþ symble · plega and hlehter
 2 [...] wlancum · ðar wigan sittap
 on beor-sele · bliþe æt·somne.

TODO: TRANSLATION.

- 15 Ț (eolhx)-secg eard hæfþ · oftust on fenne,
 2 wexeð on wature, · wundaþ grimme,
 blode breneð · beorna ge·hwylcne
 4 ðe him ænigne · on·feng ge·deð.

TODO: TRANSLATION.

- 16 Ț (sigel) sé-mannum · symble biþ on hihte,
 2 ðonn hi hine feriaþ · ofer fises beþ,
 oþ hí brim-hengest · bringeþ to lande.

TODO: TRANSLATION.

- 17 Ț (tir) biþ tâcna sum, · healdeð trywa wel
 2 wiþ æþelingas, · a biþ on færylde,
 ofer nihta ge·nipu · næfre swiceþ.

TODO: TRANSLATION.

- 18 Ț (beorc) byþ bleða leas, · bereþ efne swa ðeah
 2 tânas b·útan tudder, · biþ on telgum wlitig,
 heah on helme · hrysted fægere,
 4 ge·loden leafum, · lyfte ge·tenge.

TODO: TRANSLATION.

- 19 M (eh) byþ for eorlum · æþelinga wyn,
 2 hors hofum wlanc, · ðær him hæleþe ymb,
 welege on wicgum, · wrixlaþ spræce,
 4 and biþ un-styllum · æfre frofur.

TODO: TRANSLATION.

- 20 M (man) byþ on myrgþe · his magan leof;
 2 sceal þeah ânra gehwylc · oðrum swícan,
 for ðam dryhten wyle · dóme síne
 4 þæt earme flæsc · eorþan be-tæcan.

TODO: TRANSLATION.

- 21 Ƿ (lagu) byþ leodum · lang-sum ge-þuht,
 2 gif hí sculun neþun · on nacan tealtum,
 and hi sæyþa · swýþe bregaþ,
 4 and se brim-hengest · bridles ne gymeð.

TODO: TRANSLATION.

- 22 Ʒ (ing) wæs ærest · mid Éast-Denum
 2 ge-sewen sæcgum, · oþ he siððan est
 ofer wæg ge-wât, · wæn æfter rann;
 4 ðus heardingas · ðone hæle neþmdun.

TODO: TRANSLATION.

- 23 Ʒ (eþel) byþ ofer-leof · æg-hwylcum men,
 2 gif he mot ðær rihtes · and ge-rysen on
 brúcan on blode · bleadum oftast.

TODO: TRANSLATION.

- 24 M (dæg) byþ drihtnes sond, · deore mannum,
 2 mære metodes leoht, · myrgþ and to-hiht

eadgum and earmum, · eallum brice.

TODO: TRANSLATION.

25 ƿ (ac) byþ on eorþan · ęlda bearnum
 2 flæsces fodor, · fereþ ge·lome
 ofer ganotes bæþ; · gâr-secg fandaþ
 4 hwæþer ac hæbbe · æþele treowe.

TODO: TRANSLATION.

26 ƿ (æsc) biþ ofer-heah, · ęldum dýre,
 2 stiþ on staþule, · stede rihte hylt,
 ðeah him feohtan on · firas monige.

TODO: TRANSLATION.

27 ƿ (yr) byþ æþelinga · and eorla ge·hwæs
 2 wyn and wyrþ-mynd, · byþ on wicge fæger,
 fæst-lic on fær-elde, · fyrð-geatewa sum.

TODO: TRANSLATION.

28 * (iar, ior) byþ éa-fixa, · and ðeah a bruceþ
 2 fódres on foldan, · hafaþ fægerne eard,
 wætre be·worpen, · ðær he wynnum leofaþ.

TODO: TRANSLATION.

29 ƿ (ear) byþ egle · eorla ge·hwylcun,
 2 ðonn fæst-lice · flæsc on·ginneþ,
 hraw colian, · hrusan ceosan
 4 blac to gebeddan; · bleða ge·dreosaþ,
 wylna ge·witaþ, · wera ge·swicaþ.

TODO: TRANSLATION.

The Icelandic Rune Poem

Dating: Medieval.

Meter: Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three kennings for it. It is only attested in late manuscripts which often have major disagreements with each other.

1 **F**é es frénda róg · ok flóðar viti
2 ok graf-seiðs gata.
Wealth is strife of kinsmen and beacon of the sea
and grave-saith's [SERPENT'S] street.

2 Úr es skýja grátr · ok skára þverrir
2 ok hirðis hatr.
Drizzle is weeping of clouds and ...
and shepherd's hatred.

3 Þurs es kvenna kvöl · ok kletta í-búi
2 ok varð-rúnar verr.
Thurse is women's torment and indweller of hills
and husband of the weird-whisperess [GIANTESS].

4 **Ó**ss es aldinn gautr · ok **Ó**s-garðs jofurr,
2 ok Val-hallar vísi.
Os is ancient Geat, and Osyrd's chief,
and Walhall's overseer.

5 Reĩð es sitjandi sēla · ok snúðig ferð
 2 ok jós erfíði.

Chariot is sitting bliss and twirling journey
 and horse's heavy work.

6 Kaun es barna bql · 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 þrø · ok þungr kost
 2 ok vás-samlig verk.

Need is maidservant's yearning and scant choice
 and working in wet-cold weather.

9 Íss es áar bqrkr · ok unnar þekja
 2 ok feigra manna fár.

Ice is river's bark and wave's roof
 and fey men's danger.

10 Ár es gumna góði · ok gótt sumar
 2 ok al-gróinn akr.

Year is men's boon and good summer
 (and) all-grown acre.

- 2 **11** Sól es skýja skjöldr · ok skínandi røðull
ok ísa aldr-tregi.

Sun is the shield of clouds and shining wheel
and life-grief of ice.

- 2 **12** Týr es ein-hendr óss · ok ulfs leifar
ok hofa hilmir.

Tew is the one-handed Os and the wolf's leftovers
and lord of hoves.

- 2 **13** Bjarkan es laufgat lim · ok lítit tré
ok ung-samligr viðr.

Birch is leafy branch and little tree
and youthful wood.

- 2 **14** Maðr es manns gaman · ok moldar auki
ok skipa skreytir.

Man is man's joy and the product of dust
and adorning of ships.

- 2 **15** Løgr es vellanda vatn · ok víðr ketill
ok glömmungr grund.

Liquid is boiling water and wide kettle
and TODO.

- 2 **16** Ýr es bændr bogi · ok brot-gjarnt járn
ok fęnju fleygir.

Yew is a bent bow and easily broken iron
and arrow's hurler.

The Norwegian Rune Poem

Dating: Medieval.

Meter: Unclear.

The **Norwegian rune poem** is clearly very closely related to the Icelandic. With the exception of runes 2 (*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 *rosum* < *brosum*).
- *rst > st* (5 *vęsta* < *vęrsta*)

1 F Fé vęldr fręnda róg; · fōðisk ulfr í skógi.

Wealth causes the strife of kinsmen; the wolf feeds itself in the wood.

2 N Úr 's af illu jarni; · opt lęypr ręinn á hjarni.

TRANSLATION.

3 Þ Þurs vęldr kvinna kvillu; · kátr verðr fár af illu.

TRANSLATION.

4 Ó Óss er flęstra fęrða · fōr, en skalpr er sverða.

River-mouth is the path of most journeys, and the scabbard-mouth is of swords.

5 R Ręið kveða rosum vęsta; · Ręinn sló sverðit bęsta.

Chariot they say is worst for horses; Rein struck the best sword.

6 K Kaun er barna bōlván; · bōl gōrvir nán fōlván.

TRANSLATION.

7 † Hagall er kaldastr korna; · Krístr skóp heiminn forna.

Hail is coldest of kernels; Christ created the world of yore.

8 † Nauðr gørir næppa kosti; · næktan kæl í frosti.

TRANSLATION.

9 † Ís køllum brú bréiða; · blindan þarf at leiða.

Ice we call a broad bridge; the blind man must be lead.

10 † Ár er gumna góði; · get'k at qrr var Fróði.

Year is men's boon; I recall that Frood was mad.

11 † Sól er landa ljómi; · lúti'k hægum dómi.

Sun is the light of the lands; I bow in the holy place.

12 † Týr er ein-ændr ása; · oft verðr smiðr blása.

Tew is the one-handed of the Eese; the smith must often blow.

13 † Bjarkan er lauf-grønstr líma; · Loki bar flérða tíma.

TRANSLATION.

14 † Maðr er moldar auki; · mikil er greip á hauki.

Man is the product of dust; great is the grip on the hawk.

15 † Løgr er er fællr ór fjalli · foss; en gull eru nossir.

TRANSLATION.

16 ᚠ Ýr er vetr-grónstr 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

TODO: Introduction to Swedish inscriptions

G 203

Dating: C11th

Meter: *Ancient-words-law*

TODO.

² P Sigmundr lét raisa stáin eptir brýðr sína auk bró gierva eptir Sigbiern—
Sankta Mikál hielpi *siál* hans—auk at Bótraif auk at Sigraif auk at Aibiern,
faður þaira aldra,

Syemund let raise this stone after his brothers and make the bridge after Syebern—may Saint Michael help his soul—and after Bootraf and after Syeraf and after Eanbern, the father of them all,

auk byggvi hann · í bý sunnarst.
and he lived on the southernmost farm.

P Gairviðr legði orm-álur; némr innti ýr.

Garwith laid the serpent-tracks; TODO.

Sigmundr [hefir] · slíku unnit
 2 kuml karl-mannum. · Þet ar †ke...† kunn.
 Hier mun standa · stáinn at merki,
 4 biertr á biergi, · en bró fyrir;
 Róðbiern rísti · rúnir [þ]essar,
 6 Gairlaifr sumar, · ar garla kann.

Syemund has accomplished such
 a monument for churlmen; that is known to ...
 Here will stand the stone as a mark,
 bright on the hill and the bridge ahead.
 Rothbern carved these runes,
 [and] Garlaf, who knows clearly, some.

Sm 16

Dating: C11th

Meter: *Ancient-words-law*

TODO.

Hrósteinn auk Eilífir, · Áki auk Hókon,
 2 reistu þeir sveinar · eptir sinn faður
 kumbl kenni-ligt · eptir Kala dauðan.
 4 Þý mun góðs manns · um getit verða,
 með steinn lifir · ok stafir rúna.

Rothstan and Anlif, Eke and Hathkin,
 those lads raised after their father
 a remarkable monument after the dead Cale.
 Thus will the good man be spoken of,
 while the stone lives and the staves of the runes.

Sm 39

Dating: C11th**Meter:** *Ancient-words-law*

A standing stone inscribed on two sides, one of which has a large cross. The expression is formulaic; cf. Sm 44, Sö 130, U 703, U 739, and U 805. For “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic.

2 Gunni satti stên þenna eptir Súna, fǫður sinn,
 mildan orða · ok matar góðan.

Guthe set this stone after Sown, his father,
mild of words and good of meat.

Sm 44

Dating: C11th**Meter:** *Ancient-words-law*

TODO. The expression is formulaic; cf. Sm 39, Sö 130, U 703, U 739, and U 805.

2 TODO mildan við sinna · ok matar góðan,
 TODO.

TODO
Mild with his men and good of meat.
TODO

Sö 34–35 (Tjuvstigen)

Dating: 1000–C12th

Meter: *Ancient-words-law*

Two paired stones standing next to each other. The last line of Sö 35 is not poetic.

Sö 34 Styrlaugr ok Holmbr · stęina reistu
 2 at bróðr sína, · brautu nęsta.
 Þęir ęndaðus · í austr-vegi,
 4 Þórkęll ok Styrbjörn, · Þiagnar góðir.

Sturley and Holm raised the stones,
 after their brothers, nearest to the road.
 They were ended in the Eastway,
 Thurkettle and Sturbern, good thanes.

2 brautu nęsta ‘nearest to the road’ | Cf. *Háv* TODO.

Sö 35 Lét Ingigęirr · annan reisa stęin
 2 at sonu sína, · sýna giørði. Guð hjalpi ęnd þęira. Þórir hjó.

Inggar let raise another stone,
 after his sons made visible.
 God may help their spirit. Thurer hewed.

Sö 56 (Fyrby)

Dating: 1000–C12th

Meter: *Ancient-words-law*

TODO: INTRODUCTION.

2 Iak vęit **H**á-stęin · þá **H**olm-stęin bróðr
 męnnr rýnasta · á **M**ið-garði
 4 sęttu **s**tęin · auk **s**tafa marga
 eptir **F**ręy-stęin · **f**ǫður 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.

2 Inga ręisti stęin þannsi at Ólęif sinn a...
 Hann austarla · arði barði
 auk á Langbarði- · landi ęndaðis.

Inge raised this stone after Anlaf, her
 Easterly he ploughed with the prow,
 and on Longbeardland was ended.

2 arði barði ‘ploughed with the prow’ | i.e. “sailed”. A formulaic poetic expression shared with an anonymous line from the Third Grammatical Treatise, which reads: *sá’s af Íslandi · arði barði* ‘he who [away] from Iceland ploughed with the prow’.

Sö 130

Dating: 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.

2 Fiurir gęřou · at fęður góđan
 dýrđ dęngi-la · at Dómara
 mildan orđa · ok matar góđan.
 4 Þat ...

Four men made after a good father,
 an honour, valiantly, 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* (in SkP II pp. 185–6, ll. 3/7–8, see also note there): *meiri verđi þinn an þeira · þrifnuđr allr, unds himinn rifnar*. ‘greater than theirs be all thy wealth, until heaven rends.’

P Gunnarr rēsti stēin þannsi at Lýðbjorn, 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.

P Tóla lét rēisa stēin þennsa at son sinn Harald, bróður Ingvars.
Tool let raise this stone after his son Harold, brother of Ingwar.

² Þeir fóru dręngi-la · fiarri at gulli
ok austar-la · ęrni gǫfu,
dóu sunnar-la · á Sęrk-landi.

They journeyed valiantly far for gold,
and easterly gave to the eagle;
died southerly in Serkland.

Dating: C11th

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.

Oswye let raise this stone after Arnolf, her good son.
He dwelled here ...,
a man good of meat and proud of speech.

Dating: C11th

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.

Holbjørn lét reisa stein at sik sjalfan.
 Hann var mildr matar · ok mál's risinn.

Holbern let raise this stone after himself.
He was mild of meat and proud of speech.

U 805

Dating: C11th

Meter: *Ancient-words-law*

The stone has been lost, and only survives in old depictions, which makes the reading, especially two of the personal names, uncertain. My transliteration follows Rundata.

The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 739. For “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic.

Fylkir lét reisa stein eptir **iel**, bróður sinn, ok Gunnmarr eptir **menk**,
föður sinn,

² **bón**da góðan matar; · **bygg**i í Víkbý.

Filch let raise this stone after ..., his brother, and Guthmar after ..., his father,
a farmer good of meat; he lived in Wickby.

Galders: Poetic Charms, Spells, and Curses

Under this section are gathered sundry galders (metrical magic charms) attested in Old Germanic languages. I have only included those with clear Heathen or otherwise traditional elements (especially certain poetic formulae known from older texts). Thoroughly Christian prayers are found below under "Poetry on Christian Subjects".

Continental Germanic galders

The Two Merseburg galders

Dating: C9th–10th

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

These two galders, preserved in a manuscript (TODO) are some of the only surviving examples of genuine Heathen galders from the continent. Both share a common two-part structure, each beginning with an *historiola*—a “historical” account describing the successful effects of the galder in the mythic past—followed by an *imperative* commanding that the willed magic effect take place in the present.

The first galder begins with the *historiola* describing a group of supernatural women in the midst of a battle, affecting its outcome by fastening or loosening fetters. The imperative then commands that some fetters in the present be destroyed, so that captive(s) may escape.

The second galder begins with the *historiola* describing a group of Gods riding through the woods. Among them is Balder, whose young foal sprains its foot. Three Gods—the otherwise unknown goddess Sithguth, the goddess Sun, the god Weden—in turn chant a healing galder over it. The imperative—apparently the galder sung by Weden—then commands that a present sprain be healed.

1 E̅iris sázun idisi · sázun hera duo der;
2 suma hapt h̅eptidun · suma h̅eri l̅ezidun
 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 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; ἄλυσίς’ (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** ende Wuodan · **vuorun** zi holza
 2 dú wart demo Balderes **volon** · sín **vuoz** bi·rēnkit
 þú bi·guol en **Sinh**tgunt · **Sunna** era swister
 4 þú bi·guol en **Frija** · **Volla** era swister
 þú bi·guol en **Wuodan** · só hé **wola** konda:
 6 „Só-se **bēn**-rēnkí · só-se **bluot**-rēnkí · só-se lidi-rēnkí
 bēn zi **bēna**
 8 **bluot** zi **bluoda**
 lid zi ge·**liden** · só-se ge·**límida** sín!“

Phol and Weden journeyed in the woods;
 then was the foot of Balder’s foal sprained.
 Then Sithguth begaled him—Sun her sister;
 then Frie begaled him—Full her sister;
 then Weden begaled him, as well he knew:
 “Like bone-sprain, like blood-sprain, like joint-sprain!
 Bone to bone,
 blood to blood,
 joint to joints, like they were glued together!”

3 bi·guol en ‘begaled him’ | Sang a galder over the horse, the third past singular of *bi·galan* ‘begale’, the transitive of *galan* ‘gale, sing a galder’. Cf. *Oddrgr* TODO, where a midwife “gales” “bitter galders” over a birthing mother.

Against wyrms (*Contra vermes*)

Dating: ?

Meter: *Ancient-words-law*

A manuscript charm against wyrms located in the bone-marrow, probably thought to cause aching. The galder calls upon a chief worm, Nesse, and its nine offspring, to depart from the patient. It lays out a path for the worms, who are to leave the sufferer's body and instead go into an arrow or sharp point (*strála*), probably a ritual implement used to pierce the affect area.

The structure “Go from X to Y, from Y to Z” may be very old, as it is also found in Romani charms collected by Leland (1891, pp. 27, 28, 95). The charm on p. 95 is also against wyrms. Like in our galder the wyrms (*kirmora*, from Sanskrit *kṛmi*, 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, Pansá 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).’”

2 Gang út, Nesso, · mid nigun nessi-klínon,
 ut fana þemo marge an þat bæn, · fan þemo bène an þat fleşg,
 ut fan þemo fleşgke 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

Against Swarm (*Wið ymbe*)

Dating: ?

Meter: *Ancient-words-law*

TODO. That bees are called “victory-wives” is interesting.

P1 Wið ymbe nim eorþan, ofer·weorp mid þínre swíþran handa under þínum
2 swíþran 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.
2 Hwæt eorðe mæg · wið ealra wihta ge·hwilce
 and wið andan · and wið æminde
4 and wið þá micelan · mannes tungan.

I catch under foot, I may have found *it*.
How, earth works against everywhich wight
and against mischief and against neglect
and against that mighty tongue of man.

4 þá micelan · mannes tungan ‘that mighty tongue of man’ | The tongue is surely here standing in for “speech”, specifically galder; i.e., if the swarming of the bees were caused by an enemy’s cursing, the earth will disarm it.

P2 And wiððon for·weorp ofer greót, þonne hí swirman, and cweð:

And with that throw the grit over, when they swarm, and say:

1 for·weorp ofer greót ‘throw the grit over’ | i.e. “throw the earth over the swarm”.

2 Sitte gé, **s**ige-wíf, · **s**ígað to eorþan!
 2 Næfre gé **w**ilde · to **w**uda fleogan.
 Beo gé swá ge·**m**indige · **m**ínes gódes,
 4 swá bið **m**anna ge·hwilc · **m**etes and éþeles.

Sit ye, victory-wives; sink to the earth!
 Never ye would fly to the woods.
 Be ye so mindful of *my* good,
 like is every man of his measure and homestead.

Against Dwarf (*Wið dweorb*)

Dating: TODO

Meter: *Ancient-words-law*

TODO: Introduction.

P1 Mann sceal niman *seofon* lytle of-lætan swylce mann mid ofrað, ond wrí-
 2 tan þás naman on ælcra oflætan: Maximianus, Malchus, Johannes, Mar-
 tinianus, Dionisius, Constantinus, Serafion. Þænne eft þæt galdor þæt
 4 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
 6 mæden-mann tó, ond hó hit on his sweoran, ond dó mann swá þrý dagas.
 Him bið sóna sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

I Hér cóm in·gangan · in·spiden wiht,
 2 hæfde him his haman on handa; · cwæð þæt þú his hæncgest wære,
 legeþe þe his téage on sweoran; · on·gunnan him of þæm lande liðan.
 4 Sóna swá hý of þæm lande cóman · þá on·gunnan him þá *leomu*
 cólían.—
 Þá cóm in·gangan · déores sweostar;
 6 þá ge·ændode héo · ond áðas swór,
 þæt næfre þis þæm adlegan · *eglian* ne móste
 8 né þæm þe þis galdor · be·gýtan mihte
 oððe þe þis galdor · on·galan cūðe.
 10 Amen fiað.

Here came walking in an inspiden wight,
 had his harness in his hands; said that thou wert his horse,
 laid his reins on thy neck; then they together began to ride from the land.
 As soon as they came away from the land, then they together began to cool limbs.
 Then came walking in the beast's sister;
 then she ended [it], and swore oaths,
 that this never should harm the ailing man,
 nor him who this galder might get,
 nor whomever this galder could gale.
 Amen, let it be.

Against a Sudden Stitch (*Wið fǽr-stice*)

Dating: ?

Meter: *Ancient-words-law*

Attested in *Lacning*.

I Hlúde wæran hý, lá, hlúde, · þá hý ofer þone hlæw ridan,
 2 wæran ân-móde, · þá hý ofer land ridan.
 Scyld þú þe nú, þú þysne níð · ge·nesan móte.
 4 Út, lýtel spere, · gif hér inne sie!

Loud were they, lo, loud, when they rode over that mound;
 they were steadfast, when they rode over land.
 Shield thyself now; thou mayst escape this evil!
 Out little spear, if here within it be!

2 Stód under **linde**, · under **leohtum** scylde,
 2 þær þá **mihtigan** wíf · hýra **mægen** be·ræddon
 and hý **gyllende** · **gâras** sændan;
 4 ic him **óðerne** · **eft** wille sændan,
 fléogende flâne · **forane** tó·géanes.
 6 **Út**, 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,
 2 lytel **íserna**, · **wund** swiðe.
 Út, lytel spere, · gif her **inne** sý!

Sat the smith, struck the sax:
 a little iron-thing—a great wound.
 Out little spear, if here within it be!

4 Syx **smiðas** sætan,
 2 **wæl-spera** worhtan.
 Út, spere, · næs **in**, spere!
 4 Gif her **inne** sý · **ísenes** dæl,
 hæg-tessan ge·weorc, · **hit** sceal ge·myltan.

Six smiths sat,
 wrought slaughter-spears.
 Out, spear! Be not in, spear!
 If here within be a part of iron,

the work of a hag-tess—*it* shall melt!

- 5 Gif þú wære on **f**ell scoten · oððe wære on **f**læsc scoten
 2 oððe wære on blód scoten · [...]
 oððe wære on **lið** scoten, · næfre ne sý þín **li**f atæsed;

If thou wert shot in the skin, or wert shot in the flesh,
 or wert shot in the blood, [...],
 or wert shot in the limb—never be thy life injured.

- 6 gif hit wære **e**sa ge·scot · oððe hit wære **y**lfa ge·scot
 2 oððe hit wære **h**æg-tessan ge·scot, · nú ic wille þín **h**elpan:
 þis þé tó bóte **e**sa ge·scotes, · þis þé tó bóte **y**lfa ge·scotes,
 4 þis þé tó bóte **h**æg-tessan ge·scotes; · ic þín wille **h**elpan.

If it were Eese-shot, or it were Elf-shot,¹¹⁹
 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!

¹¹⁹Formulaic; see Eese and Elves. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Ēlf-réd* ‘Elf-counsel’), Oswald (OE *Ós-weald* ‘Os-power’), Elfwin (Lomb. *Alb-oïn* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

- 7 **F**leo þær on · **f**yrgen-hæfde!
 2 **H**âl wes-tu, · **h**elpe þín drihten!
 Nim þonne þæt seax, · ado on wætan.

TODO.

Be thou hale, may the Lord help thee.

The Nine Herbs galder

Dating: ?

Meter: *Ancient-words-law*

- 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 lâpan · ðe geond lond færð

Un art thou called, oldest of worts;
 thou availest against three and against thirty;
 thou availest against the venom and against the onflier;
 thou availest against the loathsome one that journeys through the lands.

- 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
 2 swá ðú wið·stonde attre · and on·flyge
 and þæm 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 þeos wýrt, · héo on stâne ge·weox
 2 stond héo wið attre, · stunað héo wærce
 Stiðe héo hatte, · wið·stunað héo attre
 4 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 wýrt · séo wiþ wýrm ge·feah
 2 þeos mæg wið attre, · héo mæg wið on·flyge;
 héo mæg wið ðâm lâþan · ðe geond lond fereþ.

This is the wort that fought against the Wýrm;
 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 lásse ðá mâran
 2 séo mâre þá læssan, · oððæt him beigra bót sý!

TODO

- 8 Ge·myne þú, mægðe, · hwæt þú á·meldodest
 2 hwæt ðú ge·ændadest · æt Alor·forda
 þæt náfne for ge·floge · feorh ne ge·scalde
 4 syþðan him mōn mægðan · tú mete ge·gyrede

TODO

- 9 Þis is séo wýrt · ðe wer-gulu hatte
 2 ðás on·sænde seolh · ofer sás hrygc
 ondan attres · óþres tó bóte

TODO

10 Ðás VIII magon · wið nygon attrum.

These nine avail against nine venoms.

11 + Wyrn côm snícan, · to·slât hé man
 2 ðá ge·nam Wóden · VIII wuldor·tânas
 slóh ðá þá náddran · þæt héo on VIII tó·fléah
 4 Þær ge·ændade æppel · and attor
 þæt héo náfre ne wolde · on hús búgan.

A Wyrn 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
 2 þá wyrte ge·sceop · wítig drihten
 hâlig on heofonum, · þá hé hongode
 4 sette and sænde · on VII worulde
 earmum and éadigum · eallum tó bóte

Fill and Fennel, the many-mighty two;
 those worts shaped the wise lord,
 holy in heaven, when he hung.
 He set and sent them into seven worlds,
 for wretched men and for wealthy, for all men as a cure.

13 Stond héo wið wærce, · stunað héo wið attru
 2 séo mæg wið III · and wið XXX
 wið [féondes] hond · and wið færbregde
 4 wið malscrunge · manra wihta

She stands against ache, she stands against venom; she avails against three and against thirty; against

2 wið III and wið XXX ‘against three and against thirty’ | Formulaic; an uncountable amount; “snakes” are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

- 14 + Nu magon þás VIIII wyrta · wið nygon wuldor-ge·flogenum
 2 wið VIIII attrum · and wið nygon on·flygnum
 wið ðý réadan attre, · wið ðý runlan attre
 4 wið ðý hwitan attre, · wið ðý [hæwe]nan attre
 wið ðý geolwan attre, · wið ðý grénan attre
 6 wið ðý wonnan attre, · wið ðý wedenan attre
 wið ðý brúnan attre, · wið ðý basewan attre
 8 wið wyrn-ge·blæd, · wið wæter-ge·blæd
 wið þorn-ge·blæd, · wið þystel-ge·blæd
 10 wið ýs-ge·blæd, · wið attor-ge·blæd

Now these nine worts avail against glory-onfliers:
 against nine venoms and against nine onfliers;
 against the red venom; against the TODO venom;
 against the white venom; against the TODO venom;
 against the yellow venom; against the green venom;
 against the TODO venom; against the TODO venom;
 against the brown venom; against the TODO venom;
 against worm-TODO; against water-TODO;
 against thorn-TODO; against thistle-TODO;
 against ice-TODO; against venom-TODO.

- 15 Gif ænig attor cume · éastan fleógan
 2 oððe ánig norðan cume
 oððe ánig westan · ofer wer-ðeóde

If any venom should come flying from the east;
 or any come from the north;
 or any from the west, over mankind.

- 16 + Críst stód ofer ádle · ángan cundes
 2 Ic âna wât · éa rinnende

þær þá nygon náðran · néan be·healdað

Christ stood over TODO;
I know one river running,
there the nine adders TODO.

17 Motan ealle wéoda · nu wirtum á·springan
2 sæs tó·slúpan, · eal sealt wæter
ðonne ic þis attor · of ðé ge·bláwe

TODO

2 **Pr** Mucgwyr, weg-brade þe eastan open sy, lombes-cyrse, attor-laðan, mageðan,
netelan, wudu-sur-æppel, fille and finul, ealde sapan. Ge·wyrce ða wyrta
4 to duste, mængc wiþ þa sapan and wiþ þæs æpples gor. Wyrce slypan of
wætere and of axsan, ge·nim finol, wyl on þære slyppan and beþe mid
æggemongc, þonne he þa sealfē on do, ge ær ge æfter. Sing þæt galdor
6 on æcre þara wyrta, :III: ær he hy wyrce and on þone æppel eal-swa; ond
singe þon mæn in þone müð and in þá éaran búta and on ðá wunde þæt
8 ilce galdor, ær he þá sealfē on dó.

TODO.

Old Norse galders

Ribe galder stick (DR EM85;493)

Dating: Medieval.

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

A wooden stick from the Danish city of Ribe. The galder is syncretic, and as such contains numerous pre-Christian elements, albeit in a Christian(ised) context.

The inscription may be conveniently divided into four parts. Part one (ll. 1–4) contains an introductory prayer where the healer asks for the support of natural forces (Earth, Up-heaven and the Sun) and Christian divinities (God and Saint Mary), that the healing may be successful. Part two (ll. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (ll. 9–14) apparently warns the addressee that they will be haunted by “nine needs” (an old Heathen formula; see Note) until they pray. Part four (ll. 15, which is probably prose) gives the personal name “Bonde”, perhaps the addressee, and concludes with an “Amen”.

1 Jorð bið ak varðe · ok up-himeñ
2 sól ok santę María · ok salfeñ Guð dróttęñ
 þet hann lę mik lękneš-hand · ok lyf-tunge
4 at lyfe bifjandę · þer bótę þarf.

I bid earth to ward, and up-heaven,
the sun and saint Mary, and the very lord God,
that he lend me a leecher's hand and medicine-tongue,
as medicine for the trembler who needs a cure.

2 Ór **b**ak ok ór **b**ryst
 2 ór **l**ík ok ór **l**im
 ór **ö**ven ok ór **ö**ren
 4 ór **a**ll ok þér **i**llt kann í **a**t kum.

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 hêter **s**tênn · hann **s**tér í hafê úte,
 2 þér ligger á þé **níu** nauðer;
 þér skule hverki **s**óten **s**of;e;
 4 eð **v**armen **v**ake;
 forr en þú þessa bót biðer, þér ak orð at kvêðe.

Swart is a stone called, he stands out in the ocean.
 There lie on it nine needs.
 They will neither sleep sweetly
 nor wake warmly,
 until thou prayest this cure
 to which I have given the words.

The Canterbury Galder

Dating: c. 1075

Meter: *Ancient-words-law*

This Old Norse galder is found in the Anglo-Saxon manuscript Cotton Caligula A XV. It runs across the bottom margin of the two facing pages 123v and 124r and is written in very clear runes of Wiking Age long-stave type. One rune, viz. **g** in **vigi** *vegi* ‘smite’ is “stung”. The text has no word separators.

The galder is very similar to those on the amulets from Sigtuna (U Fv1933;134, U NOR1998;25) below. They all belong to a type of magical healing where an illness-causing devil is commanded to leave the suffering person. The final line, *víðr áðra-vari* ‘against pus of veins’ is probably a declaration of purpose.

2 Gyrils sár-þvara!
 Far-ðu nú, · fundinn es-tu!
 Þórr vegi þik · þursa dróttinn!
 4 Jórls sár-þvara!
 Viðr áðra-vari.

O Gyrel's wound-borer!
 Go thou now; found art thou!
 May Thunder smite thee, O lord of Thurses!
 O Erel's wound-borer!
 Against pus of veins.

Sigtuna Rib (U NOR1998;25)

Dating: c. 1100

Meter: *Ancient-words-law*

TODO: Introduction.

2 Jórls vrið, ... vaksna úr Króki!
 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 sodomised(?) the house of wounds.
 The pus has he fully caught—fly away, fever!

Sigtuna Plate I (U Fv1933;134)

Dating: C¹¹thMeter: *Ancient-words-law*

TODO: Introduction

2 Þurs sár-riðu, · þursa dróttinn;
fliu þú nú · fundinn es!
4 Af þér þrjár þráar, ulfr;
af þér níu nœðir, ulfr!
6 Efir þessi sér, auk es unír ulfr.
Niut lyfja!

O thurse of the wound-fever, O lord of Thurses;
fly thou now; found art thou!
Have for thee three yearnings, O wolf!
Have for thee nine needs, O wolf!
He has this for himself, and the wolf is content.
Benefit from the medicine!

Galders from Bryggen

Several galders or magical inscriptions are part of the cache of medieval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

B 257

Dating: c. 1335

Meter: *Galders-law*

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a “love-charm” (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri þér* ‘thy self’ on side D—to a woman. The language closely resembles that of *Skm* 36, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *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 *Skm* 36 is reflecting an authentic form of Norse “love magic” (for it is unlikely that the present inscription should derive directly from that poem) by which a woman is cursed with sexual restlessness until she succumb to the will of the male curser.

A more distant parallel may be seen in the curse-formula found on the two C7th runic inscriptions from Stentoften and Björketorp (see TODO), wherein the destroyer of the respective monuments is cursed to become *herma-lausar 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 **b**ót-rúnar · ríst ek **b**jarg-rúnar
 2 **e**in-falt við **ǫ**lfum
tví-falt við **t**rollum
 4 **þ**rí-falt við **þ**ursum

I carve cure-runes, I carve rescue-runes:
 onefold against elves,
 twofold against trolls,
 threefold against thurses.

- B Við inni **sk**óðu · **sk**ag-val-kyrju
 2 svá't **e**i megi · þó-at **é** vili
lé-vís kona · lífi þínu *granda*.

Against the scatheful shag-walkirrie,
 so that she may not—though she always wants to—
 that guile-wise woman—harm thy life.

- C Ek **s**endir þér · ek **sé** á þér
 2 **y**lgjar **e**rgi · ok **ó**þola;
 á þér hríni **ó**þoli · ok **j**ǫtuns móðr;
 4 **s**it-tu aldri, · **s**op-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.

May thou be hale and in good spirits;
may Thunder receive thee,
may Weden own thee.

¹ Hęill sé þú · ok í hugum góðum ‘May thou be hale and in good spirits’ | A formulaic greeting. The very same line is found in *Hym* 41; see note there for parallels.

³ Óðinn þik ęigi ‘may Weden own thee’ | See note to *Vsp* 23.

Poetry on Christian Subjects

Old Saxon Baptismal Vow

Dating: ?

Meter: Prose.

While not an alliterative poem in the slightest, this short text is important for its mention of Saxon Heathen Gods, and as I have no section for Miscellanea, I have here set it first among the Christian poetry, in order to give relevant cultural context. The format of the text is straight-forward and resembles the modern Catholic questions asked to participants during the Sacrament of Confirmation (TODO: reference). The person to be baptised is to respond positively to three denying and three affirming questions; first to forsake the Devil (P1), all “Devil-yields” (i.e. non-Christian rituals, see note to that word) (P2), and all the Devil’s “works and words” and his followers, among which are listed the three Germanic-Saxon gods Thunder, Woden, and Saxneot (P3); and then to profess belief in each member of the Trinity: God the almighty father (P4), Christ God’s son (P5), and the Holy Ghost (P6).

P1 „For·sachistu diobole?“ et respondeat: „ec for·sacho diabole“

“Forsakest thou the Devil?” *and he should respond:* “I forsake the Devil.”

P2 „end allum diobol-gelde?“ respondeat: „end ec for·sacho allum diobol-gelde.“

“And all devil-yields?” *he should respond:* “I forsake all devil-yields.”

¹ diobol-gelde ‘devil-yields’ | An obvious calque of OE TODO, which means TODO.

- ² **P3** „End allum dioboles wercum?“ respondeat „end ec for·sacho allum dioboles wercum and wordum, Thuner ende Wōden ende Sax-nôte ende allem them un·holdum the hira ge·nôtas sint.“

“And all the Devil’s works” *he should respond*: “and I forsake all the works and words of the Devil; Thunder and Weden and Saxneet and all those unhold ones who are their fellows.”

- ² **P4** „Ge·lôbistu in Got ala-mēhtigun fader?“ „Ec ge·lôbo in Got ala-mēhtigun fader.“

“Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

- P5** „Ge·lôbistu in Crist Godes suno?“ „Ec ge·lôbo in Crist Gotes suno.“
“Believest thou in Christ, God’s son?” “I believe in Christ, God’s son.”

- P6** „Ge·lôbistu in hâlogan gâst?“ „Ec ge·lôbo in hâlogan gâst.“
“Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”
-

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.

After the Fall

| | | |
|----|--|-------------|
| 1 | „Wela, þat þú nú, É wa, havas,“ kwad Adam, „ u vilō gi·marȳkot | [V 11/TODO] |
| 2 | unkaro sel varo sī d. · Nú maht þú sehan þia sw arton hēll | |
| | g inon gr ādaga; · nú þú sia g rimman maht | |
| 4 | h inana gi· h ōrjan, · nis h evan-rīki | |
| | ge· l ihk sulīkaro l ógnun: · þit was alloro l ando skōnjust, | |
| 6 | þat wit hier þuruh unkas h ērran þank · h ębbjan muostun | |
| | þār þú þem ni h ōrdis · þie unk þesan h arȳm gi·ried, | |
| 8 | þat wit w aldandas · w ord far·brākun, | |
| | h evan-kuningas. · Nú wit h riwig mugon | |
| 10 | s orogon for þem sī da, · wand hé unk sel vo gi·bōd, | |

þat wit unk su-lik wíti · wardon skoldin,
 12 harāmo mêstan— · nú þwingit mí giu hungar endi þrust,
 bitter balo-werək, · þero wáron wit ér bêðero tuom.
 14 Hú skulun wit nu libbjan, · efto hú skulun wit an þesum liahta wesan,
 nu hier hwílum wind kumit · westan efto ôstan,
 16 sũðan efto nordan? · gi·swerək upp drívit
 —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 berahto 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 hwi skulun wit werdán nu?
 Nu mag mí þat hrewan, · þat ik is io bad hevan-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 11 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 þuò te sęlidon, · habda im sundja gi·warąht
 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. · Þuò 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 bróðar þuò
 8 kind-jungan guman. · Þó sprak im eft Kain an·gęgen
 -habda im mid is handun · harām-werək mikil
 10 wam-dáðjun gi·warąht, · þius werold was só swído

[V 2v/TODO]

be·smitin an sundjun-: · „Ni ik þes sorogun ni skal,“ kwad he,
 12 „gômjan hwar hie ganga, · ni it mi god ni gi·bôd,
 þat is hwërgin hier · huodjan þorofti,
 14 wardon an þesaro weroldi.“ · Wánde he swído,
 þat he bi·helan mahti · hêrran sínum,
 16 þia dádi bi·dërnjan. · Þuò sprak im eft ùsa drohtin tuo:
 „All habas þu só gi·werëkot,“ kwad he, · „só þi ti þínaro wer-oldi mag
 18 wesan þín hugi hriuwig, · þes þu mid þinum handon gi·dedos,
 þat þú wurdi þínes bruodar bano: · nu he bluodig ligit,
 20 wundun wórig; · þes ni habda he êniga ge·wurhte te þi,
 sundja gi·suohta, · þoh þu ina nu a·slagan hëbbjas,
 22 dôdan gi·duanan. · Is drôr sinkit nu an erda,
 swêt sundar ligit; · þiu seola hwarobāt
 24 þie gëst 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·wirikjan · an werold-rikja
 28 an bittron balo-dádjon, · þan þú an þinum bruodar habas
 firin-werëc gi·frëmid.“ · Þuò an forähtun 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·dërnid, · „só ik is nu mag drubundjan hugi,“ kwad he,
 „beran an mínun breostun · þes ik mínan bruodar sluog
 34 þuru mín hand-mëgin. · Nu wêt ik, þat ik skal an þinum hëti libbjān,
 ford an þinum fiund-skëpi, · nu ik mí þesa firina gi·deda,
 36 só mí mína sundja nu · swídarōn þunkjat,
 mis-dád mēra, · þan þín mildi hugi,
 38 só ik þes nu wirdig ni bium, · waldand þie guodo,
 þat þú mí a·látas · lēdas þingās,
 40 tianono a·tuemjas. · Nu ik ni welda mína triuwa haldan,
 hugi wid þem þinum hlutron muoda, · nu wêt ik, þat ik hier ni mag
 êniga hwíla libbjān,
 42 hwand mí ant·wirikit, · só hwat só mi an þisun wega findit,
 a·slëhit mi bi þesun sundjun.“ · Þuò sprak im eft selbo an·gegin
 44 hevanes waldand: · „Hier skalt þu noh nu“, kwad he,
 „libbjān lango hwíla. · Þo þu sus a·lêdit sís,
 46 mid firinum bi·fangan, · þoh will ik þi friðu sëttjan,

48 tōgjan su-lik tēkjan, · só þu an treuwa maht
 wes an an þesero werolde, · þoh þu is wirdik ni sís:
 fluhtik skalt þu þoh endi frēdig · 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 · bitter an helli.“

TODO.

3 Þó géng im þanan mid grimmo hugi, · habda ina god selbo [V 2v/TODO]
 2 swído far·sakanan. · Soroga warð þár þuò gi·kùdit
 Adama endi Éwun, · in-widd mikil,
 4 iro kindes kwalm, · þat he ni muosta kwik libbjan.
 Þes ward Adamas hugi · innan breostun
 6 swído an sorogun, · þuò he wissa is sunu dôðan:
 só ward is ôk þiu muodar, · þe þana magu fuodda,
 8 barn bi iro breostun. · Þuò siu bluodag wuorsk
 hrêu-gi·wádi, · þuò ward iro hugi sêrag.
 10 Bêþo was im þó an sorogun · iak iro barnas dôð,
 þes hêliðas hin-fard, · iak þat im mid is handun for·dæda
 12 Kain an su-likun kwalma: · siu ni habdun þuò noh kindo þan mêt
 libbendero an þem liahta, · botan þana ênna, þie þuò a·lêdit was
 14 waldanda be is far·wurôhtjun: · þár ni habdun siu êniga wunja tuo
 niud-liko gi·numan, · wand hie su-likan níd a·huof,
 16 þat he ward is bruodar bano. · Þes im þuò bêðjun ward,
 sin-híun twêm · sêr umbi herta.
 18 Oft siu þes gornunde · an griata gi·stuodun,
 sin-híun samad, · kwádun, þat sia wissin, þat im þat iro sundja
 gi·dedin,
 20 þat im ni muostin aftar · ęřębi-wardos
 þegnas þían. · Þolodun siu bêðju
 22 mikila mord-kwála, · unt þat im eft mahtig god,
 hêr hevanes ward · iro hugi buotta,
 24 þat im wurðun ôðana · ęřębi-wardos,
 þegnos endi þiornun, · þigun aftar wel,

26 wóhsun wán-liko, · ge·witt línodun,
 spáha spráka. · Spuodda þie mahta
 28 is hand-gi·werək, · hêlag drohtin,
 þat im ward sunu gi·boran; · þem skuopun siu Seð te naman
 30 wárom wordum: · þem wastom lêh
 hevanas waldand · endi hugi guodan,
 32 gam-likan gang · -he was goda wirðig-,
 mildi was hie im an is muoda. · Só þana is manno wel,
 34 þie io mið su-likaro huldi muot · hêrron pionun.
 Hie lovoda þuò mêst · liodjo barnun,
 36 godas huldi: · gumun þanan kwámun
 guoda mann, ·
 38 wordun wísa, · ge·witt línodun,
 þegnos gi·þáhte · endi þigun aftar wel.
 40 Þann kwámun eft fan Kaina · kraftaga liudi,
 hêlidos hard-muoda, · habdun im hugi strangan,
 42 wrêdan willjan, · wí weldun waldandas
 lêra lêstjan, · ak habdun im lêdan stríd;
 44 wuohsun im wrisi-liko: · þat was þiu wírsa gi·burd,
 kuman fan Kaina. · Bi·gunnun im kôpun þuò
 46 weros wíb undor twisk: · þas ward a·werðit sán
 Seðas ge·sīdi, · warð seggjo folk
 48 mēnu gi·męngid · endi wurðun manno barn,
 liudi lêða, · þem þitt lioht gi·skuop,
 50 botan þat iro ên habda · erlas gi·hugdi,
 þegan-líka gi·þáht; · was im gi·þungin mann,
 52 wís endi word-spáh, · habda gi·witt mikil:
 Enokh was hie hêtan. · Þie hier an erðu warð
 54 mannum te mārðum · obar þesan middil-garð,
 þat ina hier só kwikana · kuningo þie bêtsto,
 56 libbendjan an is lík-haman, · só hie io an þesun liahta ni staraf -
 ak só gi·haloda ina hier · hevanas waldand
 58 endi ina þár gi·setta, · þár hie simlon muot
 wesan an wunnjon, · untat ina eft an þesa werold sęndit
 60 hêr hevanas warð · hêliðo barnum,
 liodjun te lêro. · Þann hier ôk þie lêdo kumit,
 62 þat hier Anti-krist · alla þioda,

werod a·werðit, · þann he mid wápnu skal
 64 werðan Enokha te banon, · eggjun skarapun
 þuruh is hand-megin; · hwiribit þiu sêola,
 66 þie gêst an guodan weg, · endi godas engil kumit,
 wrikit ina, wamm-skaðon · wápnas eggjun:
 68 wirðit Anti-krist · aldru bi·lôsid,
 þie fiund bi·fêllid. · Folk wirðit eft gi·hworðvan
 70 te godas ríkja, · gumuno gi·sīði
 langa hwila, · endi stéd im sídor þit land gi·sund.

TODO.

1 þó | Introduced with large initial. 28 drohtin | Here the poem ends on fol. 2v; it picks back up on fol.
 10v. 69 bi·fêllid | *biuellid* V

The Destruction of Sodom

4 Þuò habdun im eft só swíðo · Sodomo-liudi,
 2 weros só far·werkot, · þat im was úsa waldand gram,
 mahtig drohtin, · wand sia mên drivun,
 4 frēmidun firin-dâdi, · habdun im só uilu fiunda barn
 wammas ge·wísid: · þuò ni welda þat waldand god,
 6 þiadan þolojan, · ak hiet sie þrea faran,
 is engelos ôstan · an is árundi,
 8 sīðon te Sodoma, · endi was im selvo þar mið.
 Þuò sea ovar Mambra · mahtige fuorun,
 10 þuò fundun sia Abrahama · bi ênum ala standan,
 waran ênna wih-stēdi, · endi skolda úsas waldandas
 12 geld gi·frummjan, · endi skolda þar goda þeonan
 an middjan dag · manna þie bētsto.
 14 Þuò ant·kēnda hé kraft godas, · só he sea kuman gi·sakh:
 géng im þuò ti·gegnes · endi goda selvun hnêg,
 16 bôg endi bedode · endi bad gerno,
 þat hie is huldi forð · hēbbjan muosti:
 18 „warod wilþu nu, · waldand, frô mín,

[V 2r/1]

20 alo-mahtig fadar? · ik biun þín êgan skalk,
 hold endi gi·hôrig; · þú bist mí hêrro só guod,
 22 mēðmo só mildi: · wilþu mīnas wiht,
 drohtin, hēbbjan? · Hwat, it all an þinum duoma stéd,
 ik libbjo bi þinum lêhene, · endi ik gi·lôbi an þi,
 24 frô mín þe guoda: · muot ik þi frágon nu,
 warod þu sigi-drohtin · sīðon willjas?“
 26 Þuò kwam im eft te·gegnes · godas and-wordi,
 mahtig muotta: · „Ni willi ik is þi mīðan nu,“ kwað he,
 28 „helan holdan man, · hú mín hugi gēngit.
 Sīðan skulun wī sūðar hinan: · hēbbjat him umbi Sodoma-land
 30 weros só for·werkot. · Nú hruopat þeæ wardas te mī
 dages endi nahtes, · þe þe iro dádi tēlljat,
 32 seggjat hiro sundjon. · Nú willi ik selvo witan,
 ef þia mann under him · su·lík mēn frēmmtat,
 34 weros wam-dádi. · Þanna skal sea wallande
 fiur bi·uallan, · skulun sia hira firin-sundjon
 36 swára bi·sēnkjan: · sweval fan himile
 fallit mid fiure, · fēknja sterevat,
 38 mēn-dádige mēn, · reht só morgan kumit.“
 Abraham þuò gi·mahalda · (habda im ēlljan guod,
 40 wīsa word-kwidi), · endi wiðer is waldand sprak:
 „Hwat! þu gódas só uilu,“ · kwat hie, „god hevan-ríki,
 42 drohtin gi·duomis, · all bi þinum dádjun stéd
 þius werold an þinum willjan; · þu gi·wald habas
 44 ovar þesan middil-gard · manna kunnjas,
 só þat gio werðan ni skal, · waldand frô mín,
 46 þat þú þar te ênum duoas · uvila endi guoda,
 liova endi lêða, · wand sia gi·líka ni sind.
 48 Þu ruomes só rehtæs, · ríki drohtin,
 só þu ni wili, þat þar ant·geldan · guod-willige mann
 50 wam-skaðono werēk, · þoh þu is gi·wald haves
 te gi·frummjanna. · Muot ik þi frágon nu,
 52 só þú mī þiu gramara ni sís, · god hevan-ríki?
 ef þú þar fiðis fiftig · ferāhtaro manno,
 54 liuvigaro liodo, · muot þanna þat land gi·sund,
 waldand, and þinum willjan · gi·werid standan?“

- 56 Þuò kwam im eft te·gegnes · godas and·wordi:
 „Ef ik þar findo fiftig,“ kwað he, · „ferāhtara manno,
 58 guodaro gumono, · þea te goda hēbbjan
 fasto gi·fangan, · þanna willi ik im iro ferah far·gevan
 60 þuru þat ik þea hluttron man · haldan wille.“
 Abraham þuò gi·mahalda · āðar siðe,
 62 forð frágoda · frāhon sínan:
 „Hwat duos þu is þanna,“ kwað he, · „drohtin frô mín,
 64 ef þu þar þritig maht · þegno fiðan,
 wam-lôsa weros? · wilþu sia noh þanna
 66 látan te líva, · þat sia muotin þat land waran?“
 Þuò im þe guoda, · god hevan-ríki,
 68 sniumo gi·sagda, · þat hie só weldi
 lêstjan an þen landa: · „Ef ik þar lubigaro mahg,“ kwað he,
 70 „þritig undar þero þiодо · þegno fiðan
 god-forohta gumon: · þanna willi ik im far·gevan allum
 72 þat mēn endi þea mis-dád · endi látan þat manno folk
 sittjan umbi Sodoma · endi ge·sund wesan.“
 74 Abraham þuò gi·mahalda · agalēt-líko
 -folgoda is frōjan-, · filo worda gi·sprak:
 76 „Nu skal ik is þi biddjan“, kwað he, · „þat þu þi ni belges ti mi,
 frô mín þie guoda, · hú ik sus filu mahlja,
 78 weslja wiðer þi mid mínum wordum: · ik wêt, þat ik þas wirðig ni
 bium
 ni sí þat þu it willjas bi þínaro guodi, · god hevan-ríki
 80 þiadan, gi·þolojan: · mí is þaraþ mikil
 te witanna þínne willjan, · hweðer þat werad gi·sund
 82 libbjan muoti, · þe sea liggjan skulun,
 fēgja bi·uallan: · hwat wilis þu is þanna, frô mín, duoan,
 84 ef þu þar tehani · treu-hafte maht
 fiðan under þemo folka ferahtera manno · wilþu im þanna hiro ferh
 far·gevan,
 86 þat sia umbi Sodoma-land · sittjan muotin
 búan an þem burugjum, · só þu im a·bolgan ni sís?“
 88 Þuò kwam im eft te·gegnes · godas and·wordi:
 „Ef ik þar tehani,“ kwað he, · „treu-haftera mag
 90 an þem lande noh · liodjo fiðan,

þanna látu ik sia alla þuru þie ferāhtun man · ferēhas brúkan.“
 92 Þuò ni dorste Abraham lēng · drohtin sīnan
 furður frāgon, · hak he fell im after te bedu
 94 an kneo kraftag, · kwað he gerno
 is geld gēṛewedi · endi gode þeonodi,
 96 warāhti after is willjan. · Gi·wēt im eft þanan
 gangan te is gēst-sēli; · godes ēngilos fort
 98 siðodun te Sodoma, · so im selvo ge·bôd
 waldand mid is wordo, · þuò hie sea hiet an þana weg faran.

TODO.

30 þeæ wardas | þe æuuardas V 46 ênum | benum V

5 Skoldun sie be·fiðan, · hwat þár ferāhtera [V 21/36]
 2 umbi Sodoma-burg, · sundjono tuomera
 manna wári, · þie ni habdin mēnes filu,
 4 firin-werko gi·frumid. · Þò gi·hōrdun siæ fēgero karm
 an allaro sēliðu gi·hwen, · sundiga liudi
 6 firin-werk frēmman: · was þar fiundo gi·mang,
 wrēðaro wihtjo, · þea an þat wam habdun
 8 þea liudi far·lēdid: · þat lōn was þuò hat handum
 mikil mið morðu, · þat sia oft mēn drivun.
 10 Þanna sat im þar an innan · aðal-burdig man,
 Loth mið þem liudjum, · þie oft lof godas
 12 warāhte an þesaro weroldi: · habda im þar welono gi·nuog,
 guodas gi·wunnan: · he was gode wirðig.
 14 He was Abrahamas · aðali-knóslas,
 his bróðer barn: · ni was bēṭara man
 16 umbi Giordanas staðos · mið gum-kustjum,
 gi·werid mið ge·wittjo: · him was ūsa waldand hold
 18 Þuò te sedla hnēg · sunna þiu hwíta,
 alloro bōkno berāhtost, · þuò stuond hie fore þes buruges dore.
 20 Þuò gi·sah hé an ávand · ēngilos twēne
 gangan an þea gardos, · só sea fan gode kwámun
 22 ge·weride mid ge·wittjo; · þuò sprak he im sán mid is wordum tuo.
 Géng þuò te·gegnes · endi gode þankade,
 24 hevan-kuninga, · þes hé im þea helpa fer·lêkh,

þat he muosta sea mið is ôgum · an luokojan,
 26 iak he sea an kneo kusta · endi kûsko bad,
 þat sea suohtin his sæliða: · kwat þat he im selbas duom
 28 gáui su-líkas guodas, · só im god habdi
 far·liwen an þem landa: · sea ni wurðun te lata hwerigin,
 30 ak se gengun im an is gęst-sęli, · endi he im giungar-duom
 fręmide feraht-líka, · sea im filo sagdun
 32 wáraro wordu. · Þár he an wahtu sat,
 held is hêrran bodan · hêlag-líka,
 34 godas ęngilos. · Sia him guodas só filo,
 suóðas gi·sagdun. · Swart furðour skrêd,
 36 narowa naht an skion, · náhida moragan
 an allara sæliða gi·hwem. · Uht-fugal sang
 38 fora daga-hruoma. · Þò habdun úsas drohtinas bodon
 þea firina bi·fundan, · þea þar fręmidun mên
 40 umbi Sodoma-burųg. · Þò sagdun sia Loða,
 þat þar morð mikil · manno barno,
 42 skolda þera lido werðan · endi ôk þes landas só samo.
 Hietun ina þuò gęrewjan, · endi hietun þò gangan þanan,
 44 firrjan hina fon þem fiundum · endi lédjan is frí mið him,
 idis aðal-borana. · He ni habda þar his aðaljas þan mēr,
 46 botan is dohtar twá, · mid þem gi·hietun sie, þat hie êr daga wári
 an ênum berga uppan, · þat hina brinnandi
 48 fiur ni bi·uengi. · Þò he te þere fęrði warð
 gáhun gi·gęrewid, · gengun ęngilos,
 50 habdun hina bi handum · hevan-kuningas bodon,
 lêddun hina endi lêrdun · lango hwíla,
 52 untat sea ina gi·bráhtun · bi þera burųg útan.
 Hietun, þat sia io ni ge·hôrdin · sulik ge·hlunn mikil
 54 brakon an þem burųgjum, · þat sia io under bak sâwen,
 an þiu þie sea an þem landæ · libbjan weldin.
 56 Þuò lwuruvun eft wiðer · hêlega wardos,
 godas ęngilos, · gengun sniumo,
 58 siðodun te Sodomu: · þanan suðar fuor
 Loth þoro hira lêra, · flôh þera liodjo gi·mang,
 60 dęrevjoro manno: · þò warð dag kuman.
 Þuò warð þar gi·hlunn mikil · himile bi·tęngi,

62 brast endi brakoda, · warð þero buruġjo gi·wilík
 rôkas gi·fullit, · warð þar fan radura só uilu
 64 fiures gi·fallin, · warð fêgero karm,
 lêðaro liodjo: · logna all bi·ueng
 66 brêd buruġu-gi·setu: · bran all samað,
 stên endi erða, · endi só manag strîdin man
 68 swultun endi sunkun: · sweval brinnandi
 wel after wîkjom; · waragas þolodun
 70 lêðas lôn-geld. · Þat land inn bi·sank,
 þiu erða an af-grundi; · al warð far·spildit
 72 Sodoma-rîki, · þat is ênig sêg ni gi·nas,
 iak só bi·dôðit an dôð-sêu, · so it noh te daga stêndit
 74 fluodas gi·fullit. · Þuò habdun hiro firin-dádi
 all Sodomo-þiod · sêro ant·goldan,
 76 botan þat þar iro ênna · út ent·lêdde
 waldand an is willjan · endi þiu wîf mid im,
 78 þriu mið þem þegna. · Þò gi·hôrdun sea þero þiodo kwalm,
 buruġi brinnan. · Þò þar under bak bi·sakh
 80 idis aðal-boren · -siu ni welde þera engilo
 lêra lêstjan; · þat was Lohthas brúd,
 82 þan lang þe siu an þem landa · libbjan muosta-
 þuò siu an þem berega gi·stuod · endi under bak bi·sakh,
 84 þuò warð siu te stêne, · þar siu standan skal
 mannum te mârðu · ovar middil-gard
 86 after te êwan-dage, · só lango só þius erða lêvot.

TODO.

1 Skoldun | Introduced by large initial. 1 hwat þár | *huattar* V 20 ávand | *haband* V 56 *bwuruvun* |
 metr. emend.; *uurubun* V 86 lêvot. | add. *EXPL* V

86 lêvot. | The *EXPL* in the ms. stands for ‘explicit’, customarily placed at the end of a text in medieval
 mss. This line also serves as a fitting conclusion to the poem.

Heliand

Dating: 830s

Meter: *Ancient-words-law*

The **Heliand** ('Saviour', cf. OE *Hêlend*) is an Old Saxon epic poem that narrates the life of Jesus. It is essentially a verse paraphrase of Tatian's 2nd gospel harmony, the *Diatessaron*.

A Latin preface roughly contemporary to the text is preserved independently of the poem itself. TODO

This story cannot be entirely accurate, for the plot of the poem closely follows the *Diatessaron*, of which vernacular Germanic translations were floating around at the time.

Still, the poet was certainly trained in the traditional craft, and indeed it is in such Beowulfian "type scenes" as the great feast in the meadhall (2005–2012, 2736–2742) or the stormy sea-voyage (2233–2268, 2906–2965) that the poetry is most fluid and expressive, for it is in these places that he can make use of his inherited stock of oral poetic formulaic expression, the old synonyms and kennings.

The following 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 critically edited, nor is there any English translation.

Notes on the normalization:

- Long vowels are marked by the acute rather than by the circumflex accent or macron. This is both faithful to the original manuscripts and concordant with my practice in normalising other Germanic languages.
- Long vowels *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*.
- When attested in all mss., epenthetic (svarabhakti) 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 *ĩ*.
- ms. *e* and *i*, when occurring between vowels are written as *j*.
- ms. *i*, when word-initial or following *g* and corresponding to etymological *j* is written as *j*
- ms. *e* as resulting from *i*-mutation is written as *ē*.
- ms. *b* or *ḃ*, when representing the voiced bilabial fricative, is written as *v*.
- ms. *th* is written as *þ*.
- ms. *uu* is written as *w*.

The following is an exhaustive list of source mss. in chronological order.

| Siglum | Date | Lines | Full name |
|----------|----------|-------|-------------------------------------|
| <i>L</i> | 840–850 | TODO | (Thomas 4073 (Ms)) |
| <i>P</i> | 840–850 | TODO | (R 56/2537 (PA)) |
| <i>V</i> | 800–850 | TODO | (Palatini Latini 1447) |
| <i>S</i> | 850 | TODO | (cgm. 8840) |
| <i>M</i> | 850–875 | TODO | (cgm. 25) |
| <i>C</i> | 950–1000 | TODO | (Cotton Caligula A. VII sign. 3-11) |

The two main mss. of the poem are M and C. Fragments L and P are identical in terms of handwriting and page layout and appear to have originally belonged to the same codex. Codex V is the same ms., as the Saxon Genesis, which clearly indicates a close relation between that text and *Heli*.

-
- I **M**anega wáron, · þe sia iro **m**ód ge·spón,
2 þat sia bi·gunnun word godes,
 rękkjan þat gi·**r**úni, · þat þie **r**íkjo Krist
4 undar **m**an-kunnja · **m**áriða gi·frumida
 mid **w**ordun ęndi mid **w**erkun. · þat wolda þo **w**ísara filo
6 **l**iudo barno **l**ovon, · **l**éra Kristes,

8 hêlag word godas, · ęndi mid iro handon skrivan
 beręht-liko 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 Êwangelium · ênan skoldun
 14 an buok skrivan · endo só manag gi·bod godes,
 hêlag himilisk word: · sia ne muosta hęliðo þan mêt,
 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 lieva,
 20 wirðiga ti þem gi·wirkje. · Habda im waldand god,
 þem hęliðon an iro hertan · hêlagna gêst
 22 fasto bi·folhan · ęndi ferąhtan hugi,
 só manag wís-lík word · ęndi gi·wit mikil,
 24 þat sea skoldin a·hębbjan · hêlagaro stemnun
 god-spell þat guoda, · þat ni havit ênigan gi·gadon hwęrgin,
 26 þiu word an þesaro wer-oldi, · þat io waldand mêt,
 drohtin diurje · efþo dervi þing,
 28 firin-werk fęllje · efþo fiundo nío,
 stríd wiðer·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 fíngron skrivan,
 sęttjan ęndi singan · ęndi sęggjan forð,
 34 þat sea fan Kristes · krafte þem mikilon
 gi·sáhun ęndi gi·hórdun, · þes hie selvo gi·sprak,
 36 gi·wísda ęndi gi·warąhta, · wundar-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-lik þan liud-skepi · landes skoldi
 wíðost gi·waldan, · efþo hwar þiu wer-old-alðar
 46 ęndon skoldin. · Ên was iro þuo noh þan
 friho barnun bi·foran, · ęndi þiu fívi wárun a·gangan:
 48 skolda þuo þat sehsta · sálíg-líko
 kuman þuru kraft godes · ęndi Kristas gi·burd,
 50 hêlandero beþstan, · 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 mēsta,
 habda þem hęri-skipje · herta gi·stęrkid,
 56 þat sia habdon bi·þwungana · þiedo gi·hwi-lika,
 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 · over þat Judeono folk
 62 gi·kora te kunge, · só ina þie kêser þarod,
 fon Rúmu-burg · ríki þiodan
 64 satta undar þat gi·sīði. · Hie ni was þoh mid sibbjon bi·lang
 avaron Israheles, · ęðili-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·hōriga · hildi-skalkos,
 avaron Israheles · ęlljan-ruova:
 70 swíðo un·wanda wini, · þan lang hie gi·wald êhta,
 Erodes þes ríkjas · ęndi rád-burdjon held
 72 Judeo liudi. · Þan was þar ên gi·gamalod mann,
 þat was fruod gomo, · habda ferehtan hugi,
 74 was fan þem liudjon · Lewias kunnes,
 Jakobas sunjas, · guodero þiedo:
 76 Zakharias was hie hêtan. · Þat was só sálíg man,
 hwand hie simblon gerno · gode þeonoda,
 78 warahta after is willjon; · deda is wíf só self
 —was iru gi·aldrod idis: · ni muosta im ęrvi-ward
 80 an iro juguð-hêdi · giviðig werðan—

libdun im far·úter laster, · waruhtun lof goda,
 82 wárun só gi·hōriga · hevan-kuninge,
 diuridon úsan drohtin: · ni weldun dervjas wiht
 84 under man-kunnje, · mēnes gi·frummjan,
 ne *saka ne sundja; · was im þoh an sorgun hugi,
 86 þat sie ęrvi-ward · êgan ni móstun,
 ak wárun im barno-lôs. · Þan skolda hé gi·bod godes
 88 þar an Jerusalem, · só oft só is gi·ęengi gi·stód,
 þat ina torht-líko · tídi gi·manodun,
 90 só skolda hé at þem wíha · waldandes geld
 hêlag bi·hwervan, · hevan-kuninges,
 92 godes jungar-skępi: · gern was hé swíðo,
 þat hé it þurh ferhtan hugi · frummjan mósti.
 94 2 Þò warð þiu tíd kuman, · —þat þar gi·tald habdun
 wísa man mid wordun,— · þat skolda þana wíh godes
 96 Zakharias bi·sehan. · Þò warð þar gi·samnod filu
 þar te Jerusalem · Judeo liudi,
 98 werodes te þem wíha, · þar sie waldand god
 swíðo þeo-líko · þiggjan skoldun,
 100 hêrron is huldi, · þat sie hevan-kuning
 lêðes a·léti. · Þea liudi stódun
 102 umbi þat hêlaga hús, · ęndi géng im þe gi·hêrodo man
 an þana wíh innan. · Þat werod ôðar bêd
 104 umbi þana alah útan, · Ebreo liudi,
 hwan êr þe fródo man · gi·frumid habdi
 106 waldandes willjon. · Só hé þò þana wí-rôk dróg,
 ald aftar þem alaha, · ęndi umbi þana altari géng
 108 mid is rôk-fatun · ríkjun þionon,
 —fręmida ferht-líko · fráon sínes,
 110 godes jungar-skępi · gerno swíðo
 mid hluttru hugi, · *só man hêrren skal
 112 gerno ful-gangan—, · grurjos kwámun im,
 ęgison an þem alahe: · hie gi·sah þar aftar þiu ênna ęngil godes
 114 an þem wíhe innan, · hie sprak im mid is wordun tuo,
 hiet þat fruod gumo · foroht ni wári,
 116 hiet þat hie im ni an·driede: · þína dádi sind“, kwat-hie*,
 „waldanda werðe · ęndi þín word só self,

118 þín þionost is im an þanke, · þat þú su·lika gi·þáht haves
 an is 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 me an is ârundi hwarod
 122 sęndjan willja. · Nu hiet hé me an þesan sið faran,
 hiet þat ik þi þoh gi·küðdi, · þat þi kind gi·boran,
 124 fon þínera alderu idis · ôdan skoldi
 werðan an þesero wer·oldi, · wordun spáhi.
 126 Þat ni skal an is liva gio · líðes an·bítan,
 wínes an is wer·oldi: · só haved im wurd·gi·skapu,
 128 metod gi·markod · ęndi maht godes.
 Hét þat ik þi þoh sagdi, · þat it skoldi gi·sið wesan
 130 hevan·kuninges, · hét þat git it heldin wel,
 tuhin þurh trewa, · kwað þat hé im tíras só filu
 132 an godes ríkja · for·gevan 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·sið
 136 an þesaro wíðun wer·old · werðan skoldi,
 is selves sunjes, · ęndi kwað þat sie sliumo herod
 138 an is bod·skępi · bêðe kwámin.“
 Zakharias þo gi·mahalda · ęndi wið selvan sprak
 140 drohtines ęngil, · ęndi im þero dádjo bi·gan,
 wundron þero wordo: · „hwó mag þat gi·werðan só“, kwað 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 nu at·samna · ant·sivunta wintro
 gi·bęnkjon ęndi gi·będdjon, · siðor ik sie mí te brúdi ge·kôs.
 148 Só wit þes an unkro juguði · gi·gírnan ni mohtun,
 þat wit ęrvi·ward · êgan móstin,
 150 fódjan an unkun flęttja, · nu wit sus gi·fródod sint
 —havad unk ęldi bi·noman · ęlljan·dádi,
 152 þat wit sint an unkro siuni gi·slekit · ęndi an unkun síðun lat;
 flêsk is unk ant·fallan, · fel un·skôni,
 154 is unka lud gi·liðen, · lík gi·drusnod,

sind unka and-bári · ððar-líkaron,
 156 mód ęndi męgin-kraft—, · só wit giu só managan dag
 wárun an þesero wer-oldi, · só mí þes wundar þunkit,
 158 hwó it só gi·werðan mugi, · só þú mid þínun wordun gi·sprikis.
 3 Þò warð þat hevan-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,
 selvo gi·wirkjan, · of hé só weldi.
 164 Skęrida im þò te wítja, · þat hé ni mahte ênig word sprekan,
 gi·mahljen mid is müðu, · „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,
 hebbjan þínaro stemna gi·wald; · ni þarft þú stum wesan
 170 lęngron hwíla.“ · Þò warð it sán gi·lêstid só,
 gi·worðan te wáron, · só þar an þem wíha gi·sprak
 172 ęngil þes alo-waldon: · warð ald gumo
 spráka bi·lôsit, · þoh hé spáhan hugi
 174 bári an is breostun. · Bidun allan dag
 þat werod for þem wíha · ęndi wundrodun alla,
 176 bi·hwí hé þar só lango, · lof-sálig man,
 swíðo fród gumo · fráon sínun
 178 þionon þorfti, · só þar êr ênig þegno ni deda,
 þan sie þar at þem wíha · waldandes geld
 180 folmon frumidun. · Þò kwam fród gumo
 út fon þem alaha. · Erlos þrungun
 182 náhor mikilu: · was im niud mikil,
 hwat hé im sôð-likes · sęggjan weldi,
 184 wísjan te wáron. · hé ni mohta þò ênig word sprekan,
 gi·sęggjan þem gi·siðja, · b·útan þat hé mid is swíðron hand
 186 wísda þem weroda, · þat sie üses waldandes
 lêra lêstin. · Þea liudi for·stódun,
 188 þat hé þar habda gegnungo · god-kundes hwat
 for·sehen selvo, · þoh hé is ni mahti gi·sęggjan wiht,
 190 gi·wísjan te wáron. · Þò habda hé üses waldandes
 geld gi·lêstid, · al só is gi·gęngi was

192 gi·markod mid mannun. · Þò warð sán aftar þiu maht godes,
 gi·küðid is kraft mikil: · warð þiu kwán ôkan,
 194 idis an ira ęldju: · skolda im ęrvi-ward,
 swíðo god-kund gumo · giviðig werðan,
 196 barn an burgun. · Bêd aftar þiu
 þat wíf wurdi-gi-skapu. · Skrêd þe wintar forð,
 198 géng þes gęres gi·tal. · Johannes kwam
 an liudjo lioht: · lík was im skôni,
 200 was im fel fagar, · fahs ęndi naglos,
 wangun wárun im wlitige. · Þò fórun þar wíse man,
 202 snelle te·samne, · þea swásostun mêt,
 wundrodun þes werkes, · bi·hwí it gio mahti gi·werðan só,
 204 þat undar só aldun twêm · ôðan wurði
 barn an gi·burdjon, · ni wári þat it gi·bod godes
 206 selves wári: · af·suovun sie garo,
 þat it elkor só wán-lík · werðan ni mahti.
 208 Þò sprak þar ên gi·fródot man, · þe só filo konsta
 wísaro wordo, · habde gi·wít mikil,
 210 frágode niud-líko, · hwat is namo skoldi
 wes an þesaro wer-oldi: · „mi þunkid an is wísu gi·lík
 212 iak an is gi·bárja, · þat hé sí bętara þan wi,
 só ik wániu, þat ina ús gegnungo · god fon himila
 214 selvo sęndi“. · Þò sprak sán aftar
 þiu módar þes kindes, · þiu þana magu habda,
 216 þat barn an ire barme: · „hér kwam gi·bod godes“, kwað siu,
 „fernun gęre, · furmon wordu
 218 gi·bôd, þat hé Johannes · bi godes lêrun
 hêtan skoldi. · Þat ik an mínumu hugi ni gi·dar
 220 węndjan mid wihti, · of ik is gi·waldan mót“.
 Þò sprak ên gêl-hert man, · þe ira gaduling was:
 222 „ne hét êr io·wiht só“, · kwað hé, „aðal-boranes
 úses kunnjes efþo knósles; · wita kiasan im ôðrana
 224 niud-samna namon: · hé niate of hé móti“.
 Þò sprak eft þe fródo man, · þe þar konsta filo mahljan:
 226 „ni givu ik þat te ráde“, · kwað hé, „rinko neg·ênun,
 þat hé word godes · węndjan bi·ginna;
 228 ak wita is þana fader frágon, · þe þar só gi·fródod sitit,

230 wís an is wín-seli: · þoh hé ni mugi ênig word sprekan,
 þoh mag hé bi bók-stavon · bréf ge-wirkjan,
 232 namon gi-skrívan“. · Þò hé náhor géng,
 lēgda im êna bók an barm · ęndi bad gerno
 wítan wís-líko · word-gi-merkjun,
 234 hwat sie þat hêlaga barn · hêtan skoldin.
 Þò nam hé þia bók an hand · ęndi an is hugi þahte
 236 swíðo gerno te gode: · Johannes namon
 wís-líko gi-wrêt · ęndi ôk aftar mid is wordu gi-sprak
 238 swíðo spáh-líko: · habda im eft is spráka gi-wald,
 gi-wittjas ęndi wísun. · Þat wíti was þò a-gangan,
 240 hard harm-skare, · þe im hêlag god
 mahtig makode, · þat hé an is mód-sevon
 242 godes ni for-gáti, · þan hé im eft sęndi is jungron tó.
 4 Þò ni was lang aftar þiu, · ne it al só gi-lêstid warð,
 244 só hé man-kunnja · managa hwíla,
 god alo-mahtig · for-geven habda,
 246 þat hé is himilisk barn · herod te wer-oldi,
 sí selves sunu · sęndjan weldi,
 248 te þiu þat hé hér a-lôsdi · al liud-stamna,
 werod fon wítja. · Þò warð is wis-bodo
 250 an Galilea-land, · Gabriel kuman,
 ęngil þes alo-waldon, · þar hé êne idis wisse,
 252 muni-líka magað: · María was siu hêten,
 was iru þiorna gi-þigan. · Sea ên þegān habda,
 254 Joseph gi-mahlit, · gódes kunnjes man,
 þea Dawides dohter: · þat was só diur-lík wíf,
 256 idis ant-hêti. · Þar sie þe ęngil godes
 an Nazareth-burg · bi namon selvo
 258 grótte gęgin-warde · ęndi sie fon gode kwędda:
 „Hêl wis þú, Maria“, · kwað hé, „þú bist þínun hêrron liof,
 260 waldande wirðig, · hwand þú gi-wit haves,
 idis ęnstjo fol. · Þu skalt for allun wesān
 262 wívun gi-wíhit. · Ne have þú wêkan hugi,
 ne forhti þú þínun ferhe: · ne kwam ik þi te ênigun frêson herod,
 264 ne dragu ik ênig drugi-þing. · Þu skalt üses drohtines wesān
 módar mid mannun · ęndi skalt þana magu fódjan,

266 þes hōhon hevan-kuninges suno. · Þe skal hēljand te namon
 êgan mid ęldjun. · Neo ęndi ni kumid,
 268 þes wídon ríkjas gi·wand, · þe hé gi·waldan skal,
 mári þeodan.“ · Þò sprak im eft þiu magað an·gegin,
 270 wið þana ęngil godes · idiso skōnjost,
 allaro wívo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,
 272 „þat ik magu fódje? · Ne ik gio mannes ni warð
 wís an mínara wer-oldi.“ · Þò habde eft is word garu
 274 ęngil þes alo-waldon · þero idisiu te·gegnas:
 „an þí skal hêlag gêst · fon hevan-wange
 276 kuman þurh kraft godes. · Þanan skal þi kind ôðan
 werðan an þesaro wer-oldi; · waldandes kraft
 278 skal þi fon þem hōhoston · hevan-kuninge
 skadowan mid skimon. · Ni warð skōnjera gi·burd,
 280 ne só mári mid mannun, · hwand siu kumid þurh maht godes
 an þese wídon wer-old.“ · Þò warð eft þes wíves hugi
 282 aftar þem ârundje · al gi·hworven
 an godes willjon. · „Þan ik hér garu standu“, kwað siu,
 284 „te su·likun ambaht-skępi, · só hé mi êgan wili.
 Þiu bium ik þeot-godes. · Nu ik þeses þinges gi·trúon;
 286 werðe mi aftar þínun wordun, · al só is willjo sí,
 hêrron mínes; · nis mi hugi 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·lôvon góðun
 ęndi mid hluttrun trewun; · warð þe hêlago gêst,
 292 þat barn an ira bósma; · ęndi siu ira breostun for·stód
 iak an ire sevon selvo, · sagða þem siu welda,
 294 þat sie habde gi·ôkana · þes alo-waldon kraft
 hêlag fon himile. · Þò warð hugi Josepes,
 296 is mód gi·worrid, · þe im êr þea magað habða,
 þea idis ant·hêttja, · aðal-knósles wíf
 298 gi·boht im te brúðju. · hé af·sóf þat siu habða barn undar iru:
 ni wánda þes mid wihti, · þat iru þat wíf habði
 300 gi·wardod só waro·líko: · ni wisse waldandes þò noh
 blíði gi·bod-skępi. · Ni welda sia imo te brúði þò,
 302 halon imo te híwon, · ak bi·gan im þò an hugi þęnkjan,

304 hwó hé sie só for·lėti, · só iru þar nu wurði lēdes wiht,
 ôdan arvides. · Ni welda sie aftar þiu
 306 meldon for mēnigi: · antd-réd þat sie manno barn
 lívu bi·nāmin. · Só was þan þero liudjo þau
 þurh þen aldon êw, · Ebreo folkes,
 308 só hwi-lik só þar an un-reht · idis gi·híwida,
 þat siu simbla þana bed-skēpi · buggjan skolda,
 310 frí mid ira ferhu: · ni was gio þiu fēmja só gód,
 þat siu mid þem liudun lēng · libbjēn mósti,
 312 wesān undar þem weroda. · Bi·gan im þe wíso mann,
 swíðo gód gumo, · Joseph an is móda
 314 þenkjan þero þingo, · hwó hé þea þiornun þò
 listjun for·lėti. · Þò ni was lang te þiu,
 316 þat im þar an drōma · kwam drohtines engil,
 hevan-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-trewa
 322 forð só þú dádi, · ęndi hald inkan friund-skēpi wel!
 Ne lát þú sie þi þiu lēðaron, · þoh siu undar ira liðon êgi,
 324 barn an ira bósma. · It kumid þurh gi·bod godes,
 hêlages gēstes · fon hevan-wanga:
 326 þat is Jēsu Krist, · godes êgan barn,
 waldandes sunu. · Þu skalt sie wel haldan,
 328 hêlag-liko. · Ne lát þú þi þinan hugi twífljen,
 męrrjan þína mód-gi·þaht.“ · Þò warð eft þes mannes hugi
 330 gi·węndid aftar þem wordun, · þat hé im te þem wíva ge·nam,
 te þera magað minnja: · ant·kęnda maht godes,
 332 waldandes gi·bod; · was im willjo mikil,
 þat hé sia só hêlag-liko · haldan mósti:
 334 bi·sorgoda sie an is gi·siðja, · ęndi siu só súvro dróg
 al te huldi godes · hêlagna gēst,
 336 gód-likan gumon, · ant-þat sie godes gi·skapu
 mahtig gi·manodun, · þat siu ina an manno lioht,
 338 allaro barno bętst, · brengjan skolda.
 5 Þò warð fon Rúmu-burg · ríkes mannes

340 ovar alla þesa irmin-þiod · Oktawiánas
 ban endi bod-skepi · ovar þea is brêdon gi-wald
 342 kuman fon þem kêsura · kuningo gi-hwi-likun,
 hêm-sittjandjun, · só wído só is hêri-togon
 344 ovar al þat land-skepi · liudjo gi-weldun.
 Hiet man þat alla þea elli-lëndjun man · iro óðil sóhtin,
 346 hêliðos iro hand-mahal · 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
 ovar þesa wídon wer-old; · werod samnoda
 350 te allaro burgjo gi-hwem. · Fórun þea bodon ovar all,
 þea fon þem kêsura · kumana wá*run,
 352 bók-spáha weros, · endi an bréf skrivun
 swíðo niud-liko · namono gi-hwi-likan,
 354 ia land ia liudi, · þat im ni mahti a·lêttjan mann
 gumono su-lika gambra, · só im skolda geldan gi-hwe
 356 hêliðo fon is hôvda. · Þò 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, · þar iro bæiðero was,
 360 þes hêliðes hand-mahal* · endi ôk þera hêlagun þiornun,
 Mariun þera gódun. · Þar was þes márjon stól
 362 an êr-dagun, · aðal-kuninges,
 Dawides þes gódon, · þan langa þe hé þana druht-skepi þar,
 364 erl undar Ebreon · êgan mósta,
 haldan hôh-gi-setu. · Sie wárun is híwiskas,
 366 kuman fon is knósla, · kunnjas gódes,
 bêðju bi gi·burdjun. · Þar gi·fragn ik, þat sie þiu berhtun gi·skapu,
 368 Mariun gi·manodun · *endi maht godes,
 þat iru an þem 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 · endi bôkno filu
 374 gi·worðen an þesero wer-oldi. · Þò was it all gi·wárod só,
 só it êr spáha man · gi·sprokan habdun,
 376 þurh hwi-lik ôd-módi · hé þit erð-ríki herod

378 þurh is selves kraft · sókjan welda,
 managaro mund-boro. · Þò ina þiu módar nam,
 bi·wand ina mid wádju · wívo skônjost,
 380 fagaron fratahun, · endi ina mid iro folmon twê
 lēgda liov-líko · lutilna man,
 382 þat kind an êna kribbjun, · þoh hé habdi kraft godes,
 manno drohtin. · Þar sat þiu módar bi·foran,
 384 wíf wakogjandi, · war*doda selvo,
 held þat hêlaga barn: · ni was ira hugi twíflī,
 386 þera magað ira mód-sevo. · Þò warð þat managun kũð
 ovar þesa wídon wer-old, · wardos ant·fundun,
 388 þea þar ehū-skalkos · úta wárun,
 weros an wahtu, · wiggjo gômjan,
 390 fehas aftar fel*da: · gi·sáhun finistri an twê
 te·látan an lufte, · endi kwam lioht godes
 392 wánum þurh þiu wolkan · endi þea wardos þar
 bi·fēng an þem felda. · Sie wurðun an forhtun þò,
 394 þea man an ira móda: · gi·sáhun þar mahtigna
 godes engil kuman, · þe im te·gēgnes sprak,
 396 hét þat im þea wardos · wiht ne antd·rédin
 lēðes fon þem liohta: · „ik skal eu“, kwað hé, „liovara þing,
 398 swíðo wár-líko · willjon seggjan,
 kũðjan kraft mikil: · nu is Krist ge·boran
 400 an þeser*o selvun naht, · sálig barn godes,
 an þera Dawides burg, · drohtin þe gódo.
 402 Þat is mēndislo · manno kunnjas,
 allaro firiho fruma. · Þar gí ina fiðan mugun,
 404 an Bethlema-burg · barno ríkjost:
 hebbjad þat te tēkna, · þat ik eu gi·tēlljan mag
 406 wárun wordun, · þat hé þar bi·wundan ligid,
 þat kind an ênera kribbjun, · þoh hé sí kuning ovar al
 408 erðun endi himiles · endi ovar ēldjo barn,
 wer-oldes waldand“. · Reht só hé þò þat word gi·sprak,
 410 só warð þar engilo te þem ênun · un·rím kuman,
 hêlag hēri-skēpi · fon hevan-wanga,
 412 fagaƿ folk godes, · endi filu spráku,
 lof-word manag · liudjo hêrron.

414 Af·hóvun þò hêlagna sang, · þò sie eft te hevan-wanga
 wundun þurh þiu wolkan. · Þea wardos hôrdun,
 416 hwó þiu ęngilo kraft · alo-mahtigna god
 swíðo werð-liko · wordun lovodun:
 418 „diuriða sí nu“, · kwáðun sie, „drohtine selvun
 an þem hôhoston · himilo ríkja
 420 ęndi friðu an erðu · firiho barnun,
 gód-willigun gumun, · þem þe god ant·ķennjad
 422 þurh hluttran hugi.“ · Þea hirdjo for·stóðun,
 þat sie mahtig þing · gi·manod habda,
 424 blíð-lik bod-skępi: · gi·witun im te Bethleem þanan
 nahtes siðon; · was im niud mikil,
 426 þat sie selvon Krist · gi·sehan móstin.
 6 Habda im þe ęngil godes · al gi·wísid
 428 torhtun tēknun, · þat sie im tó selvun,
 te þem godes barne · gangan mahtun,
 430 ęndi fundun sán · folko drohtin,
 liudjo hêrron. · Sagdun þò lof goda,
 432 waldande mid iro wordun · ęndi wído küðdun
 ovar þea berhtun burg, · hwi-lik im þar biliði warð
 434 fon hevan-wanga · hêlag gi·tôgit,
 fagar an felde. · Þat fri al bi·held
 436 an ira hugi-skęftjun, · hêlag þiorna,
 þiu magað an ira móde, · só hwat só siu gi·hôrda þea mann sprekan.
 438 Fódða ina þò fagaŕo · friho skânjosta,
 þiu módar þurh minnja · managaro drohtin,
 440 hêlag himilisk barn. · Heliðos gi·sprákun
 an þem ahtodon daga · erlos managa,
 442 swíðo glawa gumon · mid þera godes þiornun,
 þat hé hêljand te namon · hębbjan skoldi,
 444 só it þe godes ęngil · Gabriel gi·sprak
 wáron wordun · ęndi þem wíve gi·bôd,
 446 bodo drohtines, · þò siu êrist þat barn ant·féng
 wánum te þesero wer-oldi; · was iru willjo mikil,
 448 þat siu ina só hêlag-liko · haldan mósti,
 ful-géng im þò só gerno. · Þat gēr furðor skrêd
 450 unt-þat þat friðu-barn godes · fiar-tig habda

452 dago ęndi nahto. · Þò skoldun sie þar ęna dád frummjan,
 þat sie ina te Jerusalem · for·gevan skoldun
 waldanda te þem wíha. · Só was iro wísa þan,
 454 þero liudjo land-sidu, · þat þat ni mósta for·lātan ne-gēn
 idis undar Ebreon, · ef iru at ęrist warð
 456 sunu a·fódit, · ne siu ina simbla þarod
 te þem godes wíha · for·gevan skolda.
 458 Gi-witun im þò þiu gódun twê, · Joseph ęndi Maria
 bēðju fon Bethleem: · habdun þat barn mid im,
 460 hêlagna Krist, · sóhtun im hús godes
 an Jerusalem; · þar skoldun sie is geld frummjan
 462 waldanda at þem wíha · wísa lēstjan
 Judeo folkes. · Þar fundun sea ęnna gódan man
 464 aldan at þem alaha, · aðal-boranan,
 þe habda at þem wíha só filu · wintro ęndi sumaro
 466 gi·libd an þem liohta: · oft warhta hé þar lof goda
 mid hluttru hugi; · habda im hêlagna gēst,
 468 sálig-likan sevon; · Simeon was hé hētan.
 Im habda gi·wísid · waldandas kraft
 470 langa hwíla, · þat hé ni mósta ęr þit lioht a·gevan,
 węndjan af þesero wer-oldi, · ęr þan im þe willjo gi·stódi,
 472 þat hé selvan Krist · gi·sehan mósti,
 hêlagna hevan-kuning. · Þò warð im is hugi swíðo
 474 blíði an is briostun, · þò hé gi·sah þat barn kuman
 an þena wíh innan. · Þuo sagda hie waldande þank,
 476 al-mahtigon gode, · þes hé ina mid is ôgun gi·sah.
 Géng im þò te·gęgnes · ęndi ina gerno ant·féng
 478 ald mid is armun: · al ant·kęnde
 bôkan ęndi biliði · ęndi ôk þat barn godes,
 480 hêlagna hevan-kuning. · „Nu ik þi, hêrro, skal“, kwað hé,
 „gerno biddjan, · nu ik sus gi·gamalod bium,
 482 þat þú þínan holdan skalk · nu hinan hwervan látas,
 an þína friðu-wára faran, · þar ęr mína forðrun dedun,
 484 weros fon þesero wer-oldi, · nu mi þe willjo gi·stód,
 dago liovosto, · þat ik mínan drohtin gi·sah,
 486 holdan hêrron, · só mi gi·hētan was
 langa hwíla. · Þú bist lioht mikil

488 allun ɛli-þiodun, · þea êr þes alo-waldon
 kraft ne ant·kændun. · Þina kumi sindun
 490 te dóma ɛndi te diurðon, · drohtin frô mín,
 avarun Israhelas, · êganumu folke,
 492 þínun liovun *liudjun.“ · Listjun talde þò
 þe aldo man an þem alaha · idis þero góðun,
 494 sagða sôð-liko, · hwó iro sunu skolda
 ovar þesan middil-gard · managun werðan
 496 sumun te falle, sumun te fróvru · firiho barnun,
 þem liudjun te leova, · þe is lêrun gi·hôrdin,
 498 ɛndi þem te harma, · þe hôrjen ni weldin
 Kristas lêron. · „Þu skalt noh“, kwað hé, „kara þiggjan,
 500 harm an þínumu herton, · þan ina hɛliðo barn
 wápnun wítnod. · Þat wirðid þi werk mikil,
 502 þrim te gi·þolonna.“ · Þiu þiorna al for·stód
 wísas mannas word. · Þò kwam þar ôk ên wíf gangan
 504 ald innan þem alaha: · Anna was siu hêtan,
 dohtar Fanueles; · siu habde ira drohtine wel
 506 gi·þionod te þanka, · was iru gi·þungan wíf.
 Siu mósta aftar ira magað-hêdi, · siðor siu mannes warð,
 508 erles an êhti · ɛðili þiorne,
 só mósta siu mid ira brúdi-gumon · bodlo gi·waldan
 510 sivun wintar saman. · Þò gi·fragn ik þat iru þar sorga gi·stód
 þat sie þiu mikila maht · metodes te·dêlda,
 512 wrêð wurdi-gi·skapu. · Þò was siu widowa aftar þiu
 at þem friðu-wíha · fior ɛndi ant·ahtoda
 514 wintro an iro wer-oldi, · só siu nia þana wíh ni for·lét,
 ak siu þar ira drohtine wel · dages ɛndi nahtes,
 516 gode þionode. · Siu kwam þar ôk gangan tó
 an þea selvun tíð: · sán ant·kênde
 518 þat hêlage barn godes · ɛndi þem hɛliðon kùðde,
 þem weroda aftar þem wíha · wil·spel mikil,
 520 kwað þat im nɛrjandas gi·nist · gi·náhid wári,
 helpa hevan-kuninges: · „nu is þe hêlago Krist,
 522 waldand selvo · an þesan wíh kuman
 te a·lôsjenne þea liudi, · þe hér nu lango bidun
 524 an þesara middil-gard, · managa hwíla,

526 þurftig þioda, · só nu þes þinges mugun
 mēndjan man-kunni.“ · Manag fagonoda
 werod aftar þem wíha: · gi·hōrdun wil-spel mikil
 528 fon gode seggjan. · Þat geld habde þò gi·lêstid
 þiu idis an þem alaha, · al só it im an ira êwa gi·bôd
 530 ĕndi an þera berhtun burg · bók gi·wisdun,
 hêlagaro hand-gi-werk. · Gi-witun im þò te hús þanan
 532 fon Jerusalem · Joseph ĕndi Maria,
 hêlag híwiski: · habdun im hevan-kuning
 534 simbla te gi·sīða, · sunu drohtines,
 managaro mund-boron, · só it gio mári ni warð
 536 þan wídor an þesaro wer-oldi, · b·útan só is willjo géng,
 7 hevan-kuninges hugi. · Þoh þar þan gi·hwi-lik hêlag man
 538 Krist ant·ĕndi, · þoh ni warð it gio te þes kuninges hove
 þem mannun gi·márid, · þea im an iro mód-sevon
 540 holde ni wárun, · ak was im só bi·halden forð
 mid wordun ĕndi mid werkun, · ant-þat þar weros ôstan,
 542 swíðo glawa gumon · gangan kwámun
 þrea te þero þiodu, · þegnos snelle,
 544 an langan weg · ovar þat land þarod:
 folgodun ênun berhtun bókne · ĕndi sóhtun þat barn godes
 546 mid hluttru hugi: · weldun im hnígan tó,
 gehan im te jungrun: · drivun im godes gi·skapu.
 548 Þò sie Eródesan þar · ríkjan fundun
 an is sĕli sittjen, · slíð-wurdjan kuning,
 550 módagna mid is mannun: · —simbla was hé morðes gern—
 þò kwaddun sie ina kúsko · an kuning-wísun,
 552 fagaro an is flēttje, · ĕndi hé frágoda sán,
 hwi-lik sie ârundi · úta gi·bráhti,
 554 weros an þana wrak-sīð: · „hweðer lēdjad gí wundan gold
 te gevu hwi-likun gumuno? · te hwí gí þus an ganga kumad,
 556 gi·faran an fōðju? · Hwat gí n·êt-hwanan ferran sind
 erlos fon ôðrun þiodun. · Ik gi·sihu þat gi sind ĕðili-gi-burdjun
 558 kunnjes fon knósle góðun: · nio hér êr su·lika kumana ni wurðun
 éri fon ôðrun þiodun, · sīðor ik mósta þesas erlo folkes,
 560 gi·waldan þesas wídon ríkjas. · Gí skulun mi te wárun seggjan
 for þesun liudjo folke, · bi·hwí gí sín te þesun lande kumana“.

562 Þò sprákun im eft te·gægnes · gumon ôstr-onja,
 word-spáhe weros: · „wí þí te wárun mugun“, kwáðun sie,
 564 „úse ârundi · óðo gi·tëlljen,
 gi·seggjan sòð-líko, · bi·hwí wí kwámun an þesan síð herod
 566 fon ôstan te þesaro erðu. · Giu wárun þar aðaljes man,
 gód-sprákja gumon, · þea ús gódes só filu,
 568 helpa gi·hétun · fon hevan-kuninge
 wárum wordun. · Þan was þar ên gi·wittig man,
 570 fród ęndi fil-wís · —forn was þat giu—,
 úse aldiro ôstar hinan, · —þar ni warð síðor ênig man
 572 sprákono só spáhi—; · hé mahte rekkjen spel godes,
 hwand im habde for·liwan · liudjo hêrro,
 574 þat hé mahte fon erðu · up gi·hôrjan
 waldandes word: · bi·þiu was is gi·wit mikil,
 576 þes þegnes gi·þáhti. · Þò hé þanan skolda,
 a·geven gardos, · gadulingo gi·mang,
 578 for·láten liudjo drôm, · sókjen lioht ôðar,
 þò hé is jungron hét · gangan náhor,
 580 ęrvi-wardos, · ęndi is erylun þò
 sagde sòð-líko: · —þat al síðor kwam,
 582 gi·warð* an þesaro wer-oldi—: · þò sagda hé þat hér skoldi kuman ên
 wís-kuning
 mári ęndi mahtig · an þesan middil-gard
 584 þes bętston gi·burdjes; · kwað þat it skoldi wesan barn godes,
 kwað þat hé þesero wer-oldes · waldan skoldi
 586 gio te êwan-daga, · erðun ęndi himiles.
 Hé kwað þat an þem selvon daga, · þe ina sáliga
 588 an þesan middil-gard · módar gi·drógi,
 só kwað hé þat ôstana · ên skoldi skínan
 590 himil-tungal hwít, · su·lik só wí hér ne habdin êr
 undar·twisk erða ęndi himil · ôðar hwerigin,
 592 ne su·lik barn ne su·lik bôkan. · Hét þat þar te bedu fôrin
 þrea man fon þero þiodu, · hét sie þęnkjan wel,
 594 hwan êr sie gi·sáwin ôstana · up síðogjan,
 þat godes bôkan gangan, · hét sie garwjan sán,
 596 hét þat wí im folgodin, · só it furi wurði,
 westar ovar þesa wer-oldi. · Nu is it al gi·wárod só,

598 kuman þurh kraft godes: · þe kuning is gi·fódit,
 gi·boran bald endi strang: · wí gi·sáhun is bôkan skínan
 600 hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,
 markoda mahtig selvo; · wí gi·sáhun morgno gi·hwi-likes
 602 blíkan þana berhton sterron, · endi wí géngun aftar þem bôkna herod
 wegas endi waldas hwílon. · Þat wári ús allaro willjono mêsta,
 604 þat wí ina selvon gi·sehan móstin, · wissin, hwar wí ina sókjan skoldin,
 þana kuning an þesumu kêsur-dóma. · Saga ús, undar hwi-likumu hé
 sí þesaro kunnjo a·fódit.“
 606 Þò warð Erodesa · innan briostun
 harm wið herta, · bi·gan im is hugi wallan,
 608 sevo mid sorgun: · gi·hôrde sêggjan þò,
 þat hé þar ovar-hôvdon · êgan skoldi,
 610 kraftagoron kuning · kunnjes gódes,
 sáligoron undar þem gi·sîðja. · Þò hé samnon hét,
 612 só hwat só an Jerusalem · gódaro manno
 allaro spáhoston · sprákono wárun
 614 endi an iro brioston · bók-kraftes mêt
 wissun te wárun, · endi hé sie mid wordun fragn,
 616 swíðo niud-liko · níð-hugdig man,
 kuning þero liudjo, · hwar Krist gi·boran
 618 an wer-old-ríkja · werðan skoldi,
 friðu-gumono bêtst. · Þò sprak im eft þat folk an·gegin,
 620 þat werod wár-liko, · kwáðun þat sie wissin garo,
 þat hé skoldi an Bethleem gi·boran werðan: · „só is an úsun bókun
 gi·skrivan,
 622 wís-liko gi·writan, · só it wár-sagon,
 swíðo glawa gumon · bi godes krafta
 624 fil-wíse man · furn gi·sprákun,
 þat skoldi fon Bethleem · burgo hirdi,
 626 liof landes ward · an þit lioht kuman,
 ríki rád-gevo, · þe rihtjen skal
 628 Judeono gum-skêpi · endi is geva wesan
 mildi ovar middil-gard · managun þiodun.“
 630 8 Þò gi·fragn ik þat sán aftar þiu · slíð-mód kuning
 þero wár-sagono word · þem wrêkkjun sagda,
 632 þea þar an elli-lendi · erlos wárun

ferran gi·farana, · ęndi hé frágoda aftar þiu,
 634 hwan sie an ôstar-wegun · êrist gi·sáhin
 þana kuning-sterron kuman, · kumbal liuhtjen
 636 hêdro fon himile. · Sie ni weldun is im þò helen eo·wiht,
 ak sagdun it im sôð-líko. · Þò hét hé sie an þana sið faran,
 638 hét þat sie ira ârundi al · undar·fundin
 umbi þes kindes kumi, · ęndi þe kuning selvo gi·bôd
 640 swiðo hard-liko, · hêrro Judeono,
 þem wísun mannun, · êr þan sie fórin westan forð,
 642 þat sie im eft gi·küðdin, · hwar hé þana kuning skoldi
 sókjan at is selðon; · kwað þat hé þar weldi mid is gi·siðun tó,
 644 bedan te þem barne. · Þan hogda hé im te banon werðan
 wápnes ęggjun. · Þan eft waldand god
 646 þáhte wið þem þinga: · hé mahta a·þęngjan mêt,
 gi·lêstjan an þesum liohte: · þat is noh lango skín,
 648 gi·küðid kraft godes. · Þò géngun eft þiu kumbl forð
 wánum undar wolknun. · Þò wárun þea wíson man
 650 fúsa te faranne: · gi·witun im forð þanan
 balda an bod-skępi: · weldun þat barn godes
 652 selvon sókjan. · Sie ni habdun þanan gi·siðjas mêt,
 b·útan þat sie þrie wárun: · wissun im þingo gi·skêð,
 654 wárun im glawe gumon, · þe þea geva lêddun.
 Þan sáhun sie só wís-líko · undar þana wolknes skion,
 656 up te þem hôhon himile, · hwó fórun þea hwíton sterron
 —ant·kęndun sie þat kumbal godes—, · þiu wárun þurh Krísta herod
 658 gi·warht te þesero wer-oldi. · Þea weros aftar géngun,
 folgodun ferāht-líko · —sie frumide þe mahte—
 660 ant·þat sie gi·sáhun, · sið-wórige man,
 berht bôkjan godes, · blêk an himile
 662 stillo gi·standen. · Þe sterro liohto skên
 hwít ovar þem húse, · þar þat hêlage barn
 664 wonode an willjon · ęndi ina þat wíf bi·held,
 þiu þiorne gi·þiudo. · Þò warð þero þegno hugi
 666 blíði an iro briostun: · bi þem bôkna for·stóðun,
 þat sie þat friðu-barn godes · funden habdun,
 668 hêlagna hevan-kuning. · Þò sie an þat hús innan
 mid iro gevun géngun, · gumon ôstr-onja,

670 sið-wórige man: · sán ant·kændun
 þea weros waldand Krist. · Þea wrękkjon fellun
 672 te þem kinde an kneo-beda · ęndi ina an kuning-wisa
 gódan gróttun · ęndi im þea geva drógun,
 674 gold ęndi wih-rôk · bi godes tēknun
 *ęndi myrra þar mid. · Þea man stóðun garowa,
 676 holde for iro hērron, · þea it mid iro handun sán
 fagaŕo ant·fęgun. · Þò gi-witun im þea ferąhton man,
 678 seggi te selðon · sið-wórige,
 gumon an gast-sęli. · Þar im godes ęngil
 680 slápandjun an naht · swevan gi-tôgde,
 gi·drog im an drôme, · al so it drohtin self,
 682 waldand welde, · þat im þuhte þat man im mid wordun gi·budi,
 þat sie im* þanan ôðran weg, · erlos fórin,
 684 liðodin sie te lande · ęndi þana lêðan man,
 Erodesan · eft ni sóhtin,
 686 módagna kuning. · Þò warð morgan kuman
 wánum te þesero wer-oldi. · Þò bi-gunnun þea wíson man
 688 seggjan iro swevanos; · selvon ant·kændun
 waldandes word, · hwand sie gi·wit mikil
 690 bárun an iro briostun: · bádun alo-waldon,
 hēron hevan-kuning, · þat sie móstin is huldi forð,
 692 gi·wirkjan is willjon, · kwáðun þat sea ti im habdin gi·węndit hugi,
 *iro mód morgan gi·hwem. · Þò fórun eft þie man þanan,
 694 erlos ôstr-onje, · al só im þe ęngil godes
 wordun gi·wísde: · námun im weg ôðran,
 696 ful-gęgun godes lêrun: · ni weldun þemu Judeo kuninge
 umbi þes barnes gi·burd · bodon ôstr-onje,
 698 sið-wórige man · seggjan gio·wiht,
 9 ak wendun im eft an iro willjon. · Þò warð sán aftar þiu waldandes,
 700 godes ęngil kumen · Josepe te sprákun,
 sagde im an swefne · slápandjum an naht,
 702 bodo drohtines, · þat þat barn godes
 slíð-mód kuning · sókjan welda,
 704 áhtjan is aldres; · „nu skaltu ine an Aegypteo
 land ant·lédjan · ęndi undar þem liudjun wesun
 706 mid þiu godes barnu · ęndi mid þeru gódan þior*nan,

708 wunon undar þemu werode, · unt-þat þi word kume
 hêrron þínes, · þat þú þat hêlage barn
 eft te þesum land-skepi · lêdjan mótis,
 710 drohtin þínen.“ · Þò fon þem drôma an·sprang
 Joseph an is gëst-seli, · ęndi þat godes gi·bod
 712 sán ant·kenda: · gi·wêt im an þana sîð þanen
 þe þegān mid þeru þiornon, · sóhta im þiod ôðra
 714 ovar brêdan berg: · welda þat barn godes
 fiundun ant·fôrjan. · *Þò gi·frang aftar þiu
 716 Eródes þe kuning, · þar hé an is ríkja sat,
 þat wárun þea wíson man · westan gi·hworvan
 718 ôstar an iro óðil · ęndi fórun im ôðran weg:
 wisse þat sie im þat ârundi · eft ni weldun
 720 seggjan an is selðon. · Þò warð im þes an sorgun hugi,
 mód mornondi, · kwað þat it im þie man dedin,
 722 hêliðos* te hônðun. · Þò hé só hriwig sat,
 balg ina an is briostun, · kwað þat hé is mahti bêtaron rád,
 724 ôðran gi·þenkjen: · „nu ik is aldar kan,
 wêt is winter-gi·talú: · nu ik gi·winnan mag,
 726 þat hé io ovar þesaro erðu · ald ni wirðit,
 hér undar þesum hêri-skepi.“ · Þò hé só hardo gi·bôd,
 728 Eródes ovar is ríki, · hét þò is rinkos faran
 kuning þero liudjo, · hét þat sie kinda só filo
 730 þurh iro hand-magen · hôvdu bi·námin,
 só manag barn umbi Bethleem, · só filo só þar gi·boran wurði,
 732 an twêm gêrun a·togan. · Tionon frumidon
 þes kuninges gi·siðos. · Þò skolda þar só manag kindisk man
 734 sweltan sundjono lôs. · Ni warð síð noh êr
 jámar-líkara for·gang · jungaro manno,
 736 arm-líkara dôð. · Idisi wiopun,
 módar managa, · gi·sáhun iro megi spildjan:
 738 ni mahte siu im nio gi·formon, · þoh siu mid iro faðmon twêm
 iro êgan barn · armun bi·féngi,
 740 liof ęndi luttill, · þoh skolda is simbla þat lif gevan,
 þe magu for þeru módar. · Mênes ni sáhun,
 742 wítjes þie wam-skaðon: · wápnes eggjun
 fręmidun firin-werk mikil. · Fellun managa

744 magu-junge man. · Þia módar wiopun
 kind-jungaro kwalm; · kara was an Bethleem,
 746 hofno hlúdot: · þoh man im iro herton an twê
 sniði mid swerdu, · þoh ni mohta im gio sêrara dád
 748 werðan an þesaro wer-oldi, · wíwun managun,
 brúðjun an Bethleem: · gi·sáhun iro barn bi·foran,
 750 kind-junge man, · kwalmu sweltan
 blódag an iro barmun. · Þie banon wítnodun
 752 un·skuldige skole: · ni bi·skrivun gio·wiht
 þea man umbi mên-werk: · weldun mahtigna,
 754 Krist selvon a·kwêlljan. · Þan habde ina kraftag god
 gi·nêridan wið iro níðe, · þat inan nahtes þanan
 756 an Aegypto land · erlos ant·lêddun,
 gumon mid Josepe · an þana grónjon wang,
 758 an erðono bêtstun, · þar ên aha fliutid,
 Níl-strôm mikil · norð te sêwa,
 760 flódo fagorosta. · Þar þat friðu-barn godes
 wonoda an willjon, · ant·þat wurd for·nam
 762 Erodes þana kuning, · þat hé for·lét êldjo barn,
 módag manno drôm. · Þò skolda þero marka gi·wald
 764 êgan is erva-ward: · þe was Arkheláus
 hêtan, hêri-togo · helm-berandero:
 766 þe skolda umbi Jerusalem · Judeono folkes,
 werodes gi·waldan. · Þò warð word kuman
 768 þar an Egypti · êðiljun manne,
 þat hé þar te Josepe, · godes engil sprak,
 770 bodo drohtines, · hét ina eft þat barn þanan
 lédjen te lande. · „nu havað þit lioht af·geven“, kwað hé,
 772 „Erodes þe kuning; · hé welde is áhtjen giu,
 frêson is ferahas. · Nu maht þú an friðu lédjen
 774 þat kind undar ewa kunni, · nu þe kuning ni livod,
 erl ovar-módig.“ · Al ant·kênde
 776 Josep godes tēkan: · gēriwide ina sniumo
 þe þegan mit þera þiornun, · þò sie þanan weldun
 778 bêðju mid þiu barnu: · lêstun þiu berhton gi·skapu,
 waldandes willjon, · al só hé im êr mid is wordun gi·bôd.
 780 **io** Gi·witun im þò eft an Galilea-land · Joseph ęndi Maria,

hêlag híwiski · hevan-kuninges,
 782 wárun im an Nazareth-burg. · Þar þe nęrjondio Krist
 wóhs undar þem werode, · warð gi·wittjes ful,
 784 an was imu anst godes, · hé was allun liof
 módar-mágun: · hé ni was öðrun mannun gi·lík,
 786 þe gumo an sínera gódi. · Þò hé gęr-talo
 twe-livi habde, · þò warð þiu tíd kuman,
 788 þat sie þar te Jerusalem, · Juðeo liudi
 iro þiod-gode · þionon skoldun,
 790 wirkjan is willjon. · Þò warð þar an þana wíh innan
 þar te Jerusalem · Judeono gi·samnod
 792 man-kraft mikil. · Þar Maria was
 self an gi·siðja · ęndi iru sunu habda,
 794 godes ęgan barn. · Þò sie þat geld habdun,
 erlos an þem alaha, · só it an iro êwa gi·bôd,
 796 gi·lêstid te iro land-wísun, · þò fórun im eft þie liudi þanan,
 weros an iro willjon · ęndi þar an þem wíha af·stód
 798 mahtig barn godes, · só ina þiu módar þar
 ni wissa te wáron; · ak siu wánda þat hé mid þem weroda forð,
 800 fóri mit iro friundun. · Gi·frang aftar þiu
 eft an öðrun daga · aðal-kunnjes wíf,
 802 sálíg þiorna, · þat hé undar þem gi·siðja ni was.
 warð Mariun þò · mód an sorgun,
 804 hriwig umbi iro herta, · þò siu þat hêlaga barn
 ni fand undar þem folka: · filu gornoda
 806 þiu godes þiorna. · Gi·witun im þò eft te Jerusalem
 iro sunu sókjan, · fundun ina sittjan þar
 808 an þem wíha innan, · þar þe wísa man,
 swíðo glauwa gumon · an godes êwa
 810 lásun ęnde línodun, · hwó sie lof skoldin
 wirkjan mid iro wordun þem, · þe þesa wer-old gi·skóp.
 812 Þar sat undar middjun · mahtig barn godes,
 Krist alo-waldo, · só is þea ni mahtun ant·kennjan wiht,
 814 þe þes wíhes þar · wardon skoldun,
 ęndi frágoda sie · firi-wit-líko
 816 wísera wordo. · Sie wundradun alle,
 bu-hwí gio só kindisk man · su·lika kwidi mahti

818 mid is müðu gi·mênjan. · Þar ina þiu móðar fand
 sittjan under þem gi·siðja · ęndi iro sunu gróttā,
 820 wísan undar þem weroda, · sprak im mid ira wordun tó:
 „hwí weldes þú þínera móðar, · manno liovosto,
 822 gi·sidon su·lika sorga, · þat ik þi só sêrag-mód,
 idis arm-hugdig · êskon skolda
 824 undar þesun burg-liudjun?“ · Þò sprak iru eft þat barn an·gegin
 wísun wordun: · „Hwat þú wêst garo“, kwað hé,
 826 „þat ik þar gi·rísu, · þar ik bi rehton skal
 wonon an willjon, · þar gi·wald havad
 828 mín mahtig fader.“ · Þie man ni for·stóðun,
 þie weros an þem wíha, · bi·hwí hé só þat word gi·sprak,
 830 gi·mênda mid is müðu: · Maria al bi·held,
 gi·barg an ira breostun, · só hwat só siu gi·hôrda ira barn sprekan
 832 wisaro wordo. · Gi·witun im þò eft þanan
 fon Jerusalem · Joseph ęndi Maria,
 834 habdun im te gi·siðja · sunu drohtines,
 allaro barno bêtsta, · þero þe io gi·boran wurði
 836 magu fon móðar: · habdun im þar minnja tó
 þurh hluttran hugi, · ęndi hé só gi·hôrig was,
 838 godes êgan barn · gaduling-mágun
 þurh is ôd-módi, · aldron sínun:
 840 ni welda an is kindiski þò noh · is kraft mikil
 mannun mārjan, · þat hé su·lik męgin êhta,
 842 gi·wald an þesaro wer-oldi, · ak hé im an is willjon bêd
 gi·þiudo undar þero þiodu · þrí-tig gęro,
 844 êr þan hé þar tēkan ênig · tōgjan weldi,
 sęggjan þem gi·siðja, · þat hé selvo was
 846 an þesaro middil-gard · manno drohtin.
 Habda im só bi·halden · hêlag barn godes
 848 word ęndi wís-dóm · ęnde allaro gi·wittjo mêt,
 tulgo spáhan hugi: · ni mahta man is an is sprákun werðan,
 850 an is wordun gi·war, · þat hé su·lik gi·wit êhta,
 þegan su·lika gi·þáhti, · ak hé im só gi·þiudo bêd
 852 torhtaro tēkno. · Ni was noh þan þiu tíd kuman,
 þat hé ina ovar þesan middil-gard · mārjan skolda,
 854 lērjan þie liudi, · hwó sie skoldin iro gi·lôvon haldan,

wirkjan willjon godes; · wissun þat þoh managa
 856 liudi aftar þem landa, · þat hé was an þit lioht kuman,
 þoh sie ina küð-liko · an·kennjan ni mahtin,
 858 êr þan hé ina selvo · seggjan welda.
 II Þan was im Johannes · fon is juguð-hêdi
 860 a·wahsan an ênero wóstunni; · þar ni was werodes þan mêt,
 b·útan þat hé þar ên-kora · alo-waldon gode,
 862 þegān þionoda: · for·lét þioda gi·mang,
 manno gi·mênðon. · Þar warð im mahtig kuman
 864 an þero wóstunni · word fon himila,
 gód-lik stemna godes, · ęndi Johanne gi·bod,
 866 þat hé Kristes kumi · ęndi is kraft mikil
 owar þesan middil-gard · mārjan skoldi;
 868 hét ina wār-liko · wordun seggjan,
 þat wāri hevan-riki · hēliðo barnun
 870 an þem land-skēpi, · liudjun gi·nāhid,
 welono wun-samost. · Im was þo willjo mikil,
 872 þat hé fon su·likun sáldun · seggjan mósti.
 Gi·wēt im þo gangan, · al só Jordan flót,
 874 watar an willjon, · ęndi þem weroda allan dag,
 aftar þem land-skēpi · þem liudjun küðda,
 876 þat sie mid fastunnju · firin-werk manag,
 iro selvoro · sundja bóttin,
 878 „þat gí werðan hrēnja“, · kwað hé. „Hevan-riki is
 gi·nāhid manno barnun. · Nu látad eu an ewan mód-sevon
 880 ewar selvoro · sundja hrewan,
 lēdas þat gí an þesun liohta frēmidun, · ęndi mínun lērun hōrjad,
 882 węndjat aftar mínun wordun. · Ik eu an watara skal
 gi·dōpjan diur-liko, · þoh ik ewa dādi ne mugi,
 884 ewar selvaro · sundja a·látan,
 þat gí þurh mín hand-gi·werk · hluttra werðan
 886 lēðaro gi·lēsto: · ak þe is an þit lioht kuman,
 mahtig te mannun · ęndi undar eu middjun stéd,
 888 —þoh gí ina selvun · gi·sehan ni willjan—,
 þe eu gi·dōpjan skal · an ewes drohtines namon
 890 an þana hālagon gēst. · Þat is hērro owar al:
 hé mag allaro manno gi·hwena · mēn-gi·þahtjo,

892 sundjono sikoron, · só hwene só só sálig mót
 werðen an þesaro wer-oldi, · þat þes willjon havad,
 894 þat hé só gi·lêstja, · só hé þesun liudjun wili,
 gi·bioden barn godes. · Ik bium an is bod-skêpi herod
 896 an þesa wer-old kumen · ęndi skal im þana weg rúmjen,
 lêrjan þesa liudi, · hwó sea skulin iro gi·lôvon haldan
 898 þurh hluttran hugi, · ęndi þat sie an hęllja ni þurvin,
 faran an fern þat hêta. · Þes wirðid só fagan an is móde
 900 man te só managaro stundu, · só hwe só þat mên for·látid,
 gerno þes gramon an-busni, · —só mag im þes gódon gi·wirkjan,
 902 huldi hevan-kuninges,— · só hwe só havad hluttra trewa
 up te þem alo-mahtigon gode.“ · Erlos managa
 904 bi þem lêrun þò, · liudi wándun,
 weros wár·líko, · þat þat waldand Krist
 906 selbo wári, · hwanda hé só filu sôðes gi·sprak,
 wároro wordo. · Þò warð þat só wído kúð
 908 ovar þat for·gevana land · gumono gi·hwi-likum,
 sęggjun at iro selðun: · þò kwámun ina sókjan þarod
 910 fon Jerusalem · Judeo liudjo
 bodon fon þeru burgi · ęndi frágodun, ef hé wári þat barn godes,
 912 „þat hér lango giu“, · kwaðun sie, „liudi sagdun,
 weros wár·líko, · þat hé skoldi an þesa wer-old kuman“.
 914 Johannes þò gi·mahalde · ęndi te·gęgnes sprak
 þem bodun bald·líko: · „ni bium ik“, kwað hé, „þat barn godes,
 916 wár waldand Krist, · ak ik skal im þana weg rúmjen,
 hêrron mínumu.“ · Þea hęliðos frugnun,
 918 þea þar an þem ârundje · erlos wárun,
 bodon fon þero burgi: · „ef þú nu ni bist þat barn godes,
 920 bist þú þan þoh Elias, · þe hér an êr-dagun
 was undar þesumu werode? · hé is wis-kumo
 922 eft an þesan middil-gard. · Saga ús hwat þú manno sís!
 Bist þú ênig þero, · þe hér êr wári
 924 wísaro wár-saguno? · Hwat skulun wí þem werode fon þi
 sęggjan te sôðon? · Neo hér êr su·lik ni warð
 926 an þesun middil-gard · man ôðar kuman
 dádjun só mári. · Bi·hwí þú hér dôpisli
 928 fręmis undar þesumu folke, · ef þú þaro fora·sagono

- 930 ên-hwi-lik ni bist?“ · Þò habde eft garo
 Johannes þe gódo · glau and-wordi:
 „Ik bium fora-bodo · fráon mínes,
 932 lioves hêrron; · ik skal þit land rekon,
 þit werod aftar is willjon. · Ik hëbbju fon is worde mid mi
 934 stranga stemna, · þoh sie hér ni willje for·standan filo
 werodes an þesaro wóstunni. · Ni bium ik mid wihti gi·lík
 936 drohtine mínumu: · hé is mid is dádjun só strang,
 só mári ęndi só mahtig · —þat wirðid managun kũð,
 938 werun aftar þesaro wer-oldi— · þat ik þes wirðig ni bium,
 þat ik móti an is gi·skuoha, · þoh ik sí is skalk êgan,
 940 an só ríkjumu drohtine, · þea reomon ant·bindan:
 só mikilu is hé bętara þan ik. · Nis þes bodon gi·mako
 942 ênig ovar erðu, · ne nu aftar ni skal
 werðan an þesaro wer-oldi. · Hëbbjad ewan willjon þarod,
 944 liudi ewan gi·lôvon: · þan eu lango skal
 wesan ewa hugi hrómag; · þan gi hęlli-gi·þwing,
 946 for·látad lêðaro drôm · ęndi sókjad eu lioht godes,
 up·ôdes hêm, · êwig ríki,
 948 hôhan hevan-wang. · Ne látad ewan hugi twífljen!“
 12 Só sprak þò jung gumo · bi godes lêrun
 950 mannun te márðu. · Manag samnoda
 þar te Bethania · barn Israheles;
 952 kwámun þar te Johannese · kuningo gi·siðos,
 liudi te lêrun · ęndi iro gi·lôvon ant·féngun.
 954 Hé dôpte sie dago gi·hwi-likes · ęndi im iro dádi lóg,
 wrêðaro willjon, · ęndi lovode im word godes,
 956 hêrron sínes: · „hevan-ríki wirðid“, kwað hé,
 „garu gumono só hwem, · só ti gode þęnkid
 958 ęndi an þana hêljand *wili · hluttro gi·lôvjan,
 lêstjan is lêra“. · Þò ni was lang te þiu,
 960 þat im fon Galilea gi·wêt · godes êgan barn,
 *diur-lík drohtines sunu, · dôpi suokjan.
 962 was im þuo an is wastme · waldandes barn*,
 al só hé mid þero þiodu · þrí-tig habdi
 964 wintro an is wer-oldi. · Þò hé an is willjon kwam,
 þar Johannes · an Jordana strôme

966 allan langan dag · liudi manage
 dôpte diur-líko. · Reht só hé þò is drohtin gi·sah,
 968 holdan hêrron, · só warð im is hugi bliði,
 þes im þe willjo gi·stód, · ęndi sprak im þò mid is wordun tó,
 970 swíðo gód gumo, · Johannes te Kriste:
 „nu kumis þú te mínero dōpi, · drohtin frô mín,
 972 þiod-gumono bętsto: · só skolde ik te þínero duan,
 hwand þú bist allaro kuningo kraftigost.“ · Krist selvo gi·bôd,
 974 waldand wár-líko, · þat hé ni spráki þero wordo þan mēr:
 „wêst þú, þat ús só gi·rísid“, · kwað hé, „allaro rehto gi·hwi-lik
 976 te gi·fulljanne · forð-wardes nu
 an godes willjon“. · Johannes stód,
 978 dôpte allan dag · druht-folk mikil,
 werod an watere · ęndi ôk waldand Krist,
 980 hêran hevan-kuning · handun sínun
 an allaro baðo þem bętston · ęndi im þar te bedu gi·hnêg
 982 an kneo kraftag. · Krist up gi·wêt
 fagar fon þem flóde, · friðu-barn godes,
 984 liof liudjo ward. · Só hé þò þat land af·stóp,
 só ant·hlidun þò himiles doru, · ęndi kwam þe hêlago gęst
 986 fon þem alo-waldon · ovane te Kriste:
 —was im an gi·lik-nissje · lungras fugles,
 988 diur-líkara dúvun— · ęndi sat im uppan úses drohtines ahslu,
 wonoda im ovar þem waldandes barne. · Aftar kwam þar word fon
 himile,
 990 hlúd fon þem hôhon radura · ęndi gróttá þane hêljand selvon,
 Krista, allaro kuningo bętston, · kwað þat hé ina gi·korana habdi
 992 selvo fon sínun ríkja, · kwað þat im þe sunu líkodi
 bętst allaro gi·boranaro manno, · kwað þat hé im wári allaro barno
 liovost.
 994 Þat móste Johannes þò, · al só it god welde,
 gi·sehan ęndi gi·hōrjan. · hé gi·deda it sán aftar þiu
 996 mannun mári, · þat sie þar mahtigna
 hêrron habdun: · „Þit is“, kwað hé, „hevan-kuninges sunu,
 998 ên alo-waldand: · þesas willjo ik ur-kundjo
 wesan an þesaro wer-oldi, · hwand it sagda mí word godes,
 1000 drohtines stemne, · þò hé mi dōpjan hét

weros an watare, · só hwar só ik gi·sáwi wár-líko
 1002 þana hêlagon gêst · *fan hevan-wange
 an þesan middil-gard · ênigan man waron,
 1004 kuman mid kraftu; · þat kwað, þat skoldi Krist wesan,
 diur-lík drohtines suno. · Hie dôpjan skal
 1006 an þana hêlagon gêst · ęndi hêljan managa
 manno mên-dádi. · hé havad maht fon gode,
 1008 þat hé a·látan mag · liudjo gi·hwi-likun
 saka ęndi sundja. · Þit is selvo Krist,
 1010 godes êgan barn, · gumono bêtsto,
 friðu wið fiundun. · Wala þat eu þes mag frâh-mód hugi
 1012 wesan an þesaro wer-oldi, · þes eu þe willjo gi·stód,
 þat gí só libbjanda · þana landes ward
 1014 selvon gi·sáhun. · Ní mót sliumo sundjono lôs
 manag gêst faran · an godes willjon
 1016 tionon a·tómíð, · þe mid trewon wili
 wið is wini wirkjan · ęndi an waldand Krist
 1018 fasto gi·lôvjan. · Þat skal te frumun werðen
 gumono só hwi-likun, · só þat gerno dót“.
 1020 **13** Só ge·fragn ik þat Johannes þò · gumono gi·hwi-likun,
 lovoda þem liudjun · lêra Kristes,
 1022 hêrron sínes, · ęndi hevan-ríki
 te gi·winnanne, · welono þane mêston,
 1024 sálíg sin-líf. · Þò hé im selvo gi·wêt
 aftar þem dôpislja, · drohtin þe gódo,
 1026 an êna wóstunnja, · waldandes sunu;
 was im þar an þero ên-ôdi · erlo drohtin
 1028 lange hwíla; · ne habda liudjo þan mêt,
 sęggjo te gi·siðun, · al só hé im selvo gi·kôs:
 1030 welda is þar látan koston · kraftiga wihti,
 selvon Satanasan, · þe gio an sundja spēnit,
 1032 man an mên-werk: · hé konsta is mód-sevon,
 wrêðan willjon, · hwó hé þesa wer-old êrist,
 1034 an þem an-ginnja · irmin-þioda
 bi·swêk mit sundjun, · þò hé þiu sin-híun twê,
 1036 Áðaman ęndi Êwan, · þurh un-trewa
 for·lêdda mid luginun, · þat liudo barn

1038 aftar iro hin-fērdi · hēllja sóhtun,
 gumono gēstos. · Þò welda þat god mahtig,
 1040 waldand wēndjan · ěndi welda þesum werode for·geven
 hōh himil-rīki: · be·þiu hé herod hēlagna bodon,
 1042 is sunu sēnda. · Þat was Satanase
 tulgo harm an is hugi: · afonsta hevan-ríkjes
 1044 manno kunnje: · welda þò mahtigna
 mid þem selvon sakun · sunu drohtines,
 1046 þem hé Ádaman · an êr-dagun
 darnungo bi·dróg, · þat hé warð is drohtine lêð,
 1048 bi·swêk ina mid sundjun · —só welda hé þò selvan dón
 hēlandjan Krist. · Þan habda hé is hugi fasto
 1050 wið þana wam-skaðon, · waldandes barn,
 herte só gi·hērdid: · welda hevan-rīki
 1052 liudjun gi·lēstjan. · Was im þes landes ward
 an fastunnja · fior-tig nahto,
 1054 manno drohtin, · só hé þar mates ni ant·bêt;
 þan langa ni gi·dorstun · im dērnja wihti,
 1056 nīð-hugdig fiund, · náhor gangan,
 grótjan ina gēgin-warðan: · wānde þat hé god ên-fald,
 1058 for·utar man-kunnjes wiht · mahtig wári,
 hēleg himiles ward. · Só hé ina þò ge·hungrjan lét,
 1060 þat ina bi·gan bi þero mēnnisko · móses lustjan
 aftar þem fiuwar-tig dagun, · þe fiund náhor géng,
 1062 mirki mēn-skaðo: · wānda þat hé man ên-fald
 wári wissungo, · sprak im þò mid is wordun tó,
 1064 gróttā ina þe gēr-fiund: · „ef þú sís godes sunu“, kwað hé,
 „be·hwí ni hētis þú þan werðan, · ef þú gi·wald haves,
 1066 allaro barno bēstst, · brôd af þesun stēnun?
 Ge·hēli þinna hungar!“ · Þò sprak eft þe hēlago Krist:
 1068 „ni mugun ěldi-barn“, · kwað hé, „ên-faldes brôdes,
 liudi libbjēn, · ak sie skulun þurh lêra godes
 1070 wesān an þesero wer-oldi · ěndi skulun þiu werk frummjen,
 þea þar werðad a·hlúdid · fon þero hēlogun tungun,
 1072 fon þem galme godes: · þat is gumono líf
 liudjo só hwi-likon, · só þat lēstjan wili,
 1074 þat fon waldandes · worde ge·biudid.“

1076 Þò bi·gan eft **n**iuson · ɛndi **n**áhor géng
 un·hiuri fiund · ǫðru siðu,
 fandoda is frôhan. · Þat friðu·barn þolode
 1078 wrêðes **w**illjon · ɛndi im gi·**w**ald for·gaf,
 þat hé umbi is **k**raft mikil · **k**oston mósti,
 1080 lét ina þò lédjan · þana liud·skaðon,
 þat hé ina an Jerusalem · te þem **g**odes wíha,
 1082 alles **o**van·wardan, · **u**p gi·sætta
 an allaro **h**úso **h**ôhost, · ɛndi **h**osk·wordun sprak,
 1084 þe **g**ramo þurh **g**elp mikil: · „ef þú sís **g**odes sunu“, kwað hé,
 „**s**kríd þi te erðu hinan. · Ge·**s**krivan was it giu lango,
 1086 an **b**ókun ge·writen, · hwó gi·**b**oden havad
 is ɛngilun · **a**lo·mahtig fader,
 1088 þat sie þi at **w**ege ge·hwem · **w**ardos sinðun,
 haldad þi undar iro **h**andun. · Hwat þú **h**wargin ni þarft
 1090 mid þínun **f**ótun · an **f**elis be·spurnan,
 an **h**ardan stên.“ · Þò sprak eft þe **h**êlago Krist,
 1092 allaro **b**arno **b**ætst: · „só is ôk an **b**ókun ge·skrivan“, kwað hé,
 „þat þú te **h**ardo ni skalt · **h**êrran þínes,
 1094 fandon þínes frôhan: · þat nis þi allaro **f**rumono neg·ên.“
 Lét ina þò an þana þriddjan sið · þana þiod·skaðon
 1096 gi·**b**rengen uppan ênan **b**erg þen hôhon: · þar ina þe **b**alo·wíso
 lét **a**l **o**var·sehan · **i**rmin·þiode,
 1098 wonod·saman **w**elon · ɛndi **w**er·old·ríki
 ɛndi all su·lik ôdes, · só þius **e**rða bi·havad
 1100 fagororo **f**rumono, · ɛndi sprak im þò þe **f**iund an·gëgin,
 kwað þat hé im þat al só **g**ód·lík · for·**g**even weldi,
 1102 **h**ôha **h**eri·dómos, · „ef þú wilt **h**nígan te mí,
 fallan te mínun **f**ótun · ɛndi mí for frôhan havas,
 1104 bedos te mínun **b**arma. · Þan látu ik þi **b**rukán wel
 alles þes ôd·welon, · þes ik þi hëbbju gi·ôgit hír.“
 1106 Þò ni welda þes lêðan word · lëngerón hwíle
 hôrjan þe **h**êlago Krist, · ak hé ina fon is **h**uldi for·dréf,
 1108 **S**atanasan for·**s**wêp, · ɛndi **s**án aftar sprak
 allaro **b**arno **b**ætst, · kwað þat man **b**edon skoldi
 1110 **u**p te þem **a**lo·mahtigon gode · ɛndi im ênum þionon
 swíðo þio·liko · þegnos managa,

1112 hēliðos aftar is huldi: · „þar ist þiu helpa ge·lang
 manno ge·hwi-likun.“ · Þò gi·wêt im þe mên-skaðo,
 1114 swiðo sêrag-mód · Satanas þanan,
 fiund undar fern-dalu. · Warð þar folk mikil
 1116 fon þem alo-waldan · ovana te Kriste
 godes engilo kumen, · þie im siðor jungar-dóm,
 1118 skoldun ambaht-skēpi · aftar lēstjen,
 þionon þio-líko: · só skal man þiod-gode,
 1120 hêrron aftar huldi, · hevan-kuninge.
 14 Was im an þem sin-wēldi · sálig barn godes
 1122 lange hwile, · unt-þat im þò liovora warð,
 þat hé is kraft mikil · kûðjen wolda
 1124 weroda te willjon. · Þò for·lét hé waldes hleo,
 ên-ôdjes ard · êndi sóhte im eft erlo ge·mang,
 1126 mári mēgin-þiode · êndi manno drôm,
 géng im þò bi Jordanes staðe: · þar ina Johannes ant·fand,
 1128 þat friðu-barn godes, · frôhan sínan,
 hêlagana hevan-kuning, · êndi þem hēliðun sagda,
 1130 Johannes is jungurun, · þò hé ina gangan ge·sah:
 „þit is þat lamb godes, · þat þar lôsjan skal
 1132 af þesaro wídon wer-old · wrêða sundja,
 man-kunnjas mên, · mári drohtin,
 1134 kuningo kraftigost.“ · Krist im forð gi·wêt
 an Galileo land, · godes êgan barn,
 1136 fôr im te þem friundun, · þar hé a·fôdit was,
 tîr-líko a·togan, · êndi talda mid wordun
 1138 Krist undar is kunnje, · kuningo ríkjost,
 hwó sie skoldin iro selvoru · sundja bótjan,
 1140 hét þat sie im iro harm-werk manag · hrewan létin,
 feldin iro firin-dádi: · „nu is it all ge·fullot só,
 1142 só hîr alde man · êr hwanna sprákun,
 ge·hétun eu te helpu · hevan-ríki:
 1144 nu is it giu gi·náhid þurh þes nērjandan kraft: · þes mótun gí neotan
 forð,
 só hwe só gerno wili · gode þeonogjan,
 1146 wirkjan aftar is willjon.“ · Þò warð þes werodes filu,
 þero liudjo an lustun: · wurðun im þea lêra Kristes,

1148 só swótja þem gi·sīðja. · hé bi·gan im samnon þò
 gumono te jungoron, · góðoro manno,
 1150 word-spáha weros. · Géng im þò bi ênes watares staðe,
 þat þar habda Jordan · a·nevan Galileo land
 1152 ênna sê ge·warhtan. · Þar hé sittjan fand
 Andreas ęndi Petrus · bi þem aha-strôme,
 1154 bēðja þea ge·bróðar, · þar sie an brêd watar
 swíðo niud-liko · nętti þenidun,
 1156 fiskodun im an þem flóde. · Þar sie þat friðu-barn godes
 bi þes sêes staðe · selvo grótta,
 1158 hét þat sie im folgodin, · kwað þat hé im só filu woldi
 godes ríkjas for·geven; · „al só git hír an Jordanes strôme
 1160 fiskos fāhat, · só skulun git noh firiho barn
 halon te inkun handun, · þat sie an hevan-ríki
 1162 þurh inka lēra · líðan mótin,
 faran folk manag.“ · Þò warð frô-mód hugi
 1164 bēðjun þem gi·bróðrun: · ant·ķendun þat barn godes,
 liovan hêrron: · for·létun al saman
 1166 Andreas ęndi Petrus, · só hwat só sie bi þeru ahu habdun,
 ge·wunstes bi þem watare: · was im willjo mikil,
 1168 þat sie mid þem godes barne · gangan móstin,
 samad an is gi·sīðja, · skoldun sálig-liko
 1170 lôn ant·fāhan: · só dót liudjo so hwi-lik,
 só þes hêrran wili · huldi gi·þionon,
 1172 ge·wirkjan is willjon. · Þò sie bi þes watares staðe
 furðor kwámun, · þò fundun sie þar ênna fróðan man
 1174 sittjan bi þem sêwa · ęndi is suni twêne,
 Jakobus ęndi Johannes: · wárun im junga man.
 1176 Sátun im þá ge·sun-fader · an ênumu sande uppen,
 brugdun ęndi bóttun · bēðjum handun
 1178 þiu nętti niud-liko, · þea sie habdun nahtes êr
 for·sliten an þem sêwa. · Þar sprak im selvo tó
 1180 sálig barn godes, · hét þat sie an þana sīð mid im,
 Jakobus ęndi Johannes, · géngin bēðje,
 1182 kind-junge man. · Þò wárun im Kristes word
 só wirðig an þesaro wer-oldi, · þat sie bi þes watares staðe
 1184 iro aldan fader · ênna for·létun,

fróðan bi þem flóde, · ęndi al þat sie þar fehas ęhtun,
 1186 nęttju ęndi nęglit-skipu, · ge·kurun im þana nęrjandan Krist,
 hêlagna te hêrron, · was im is helpono þarf
 1188 te gi·þiononne: · só is allaro þegno ge·hwem,
 wero an þesero wer-oldi. · Þò gi·wêt im þe waldandes sunu
 1190 mid þem fiuwarjun forð, · ęndi im þò þana fifton gi·kôs
 Krist an ênero kôp-stędi, · kuninges jungoron,
 1192 mód-spáhana man: · Mattheus was hé hêtan,
 was im ambahtjo · ęðilero manno,
 1194 skolda þar te is hêrron · handun ant·fáhan
 tins ęndi tolna; · trewa habda hé góða,
 1196 aðal-and·bári: · for·lét al saman
 gold ęndi siluvar · ęndi geva managa,
 1198 diurje mēðmos, · ęndi warð im utes drohtines man;
 kôs im þe kuninges þegn · Krist te hêrran,
 1200 milderan mēðom-gevon, · þan êr is man-drohtin
 wári an þesero wer-oldi: · féng im wóðera þing,
 1202 lang-samoron rád. · Þò warð it allun þem liudjun kűð,
 fon allaro burgo gi·hwem, · hwó þat barn godes
 1204 samnode ge·sīðos · ęndi selvo ge·sprak
 só manag wīs-lík word · ęndi wāres só filu,
 1206 torhtes gi·tôgde · ęndi tēkan manag
 ge·warhte an þesero wer-oldi. · Was þat an is wordun skín
 1208 iak an is dādjun só same, · þat hé drohtin was,
 himilisk hêrron · ęndi te helpu kwam
 1210 an þesan middil-gard · manno barnun,
 liudjun te þesun liohta. · Oft ge·deda hé þat an þem lande skín,
 1212 þan hé þar torht-líko · só manag tēkan gi·warhte,
 þar hé hêlde mid is handun · halte ęndi blinde,
 1214 lósde af þeru lēf-hēdi · liudi manage,
 af su·likun suhtjun, · só þan allaro swároston
 1216 an firiho barn · fiund bi·wurpun,
 15 tulgo lang-sam legar. · Þò fórun þar þie liudi tó
 1218 allaro dago ge·hwi-likes, · þar usa drohtin was
 selvo undar þem gi·sīðje, · unt-þat þar ge·samnod warð
 1220 megin-folk mikil · managero þiodo,
 þoh sie þar alle be ge·líkumu · ge·lôvon ni kwámin.

- 12.2.2 weros þurh ênan willjon: · sume sóhtun sie þat waldandes barn,
armoro manno filu · —was im átes þarf—,
- 12.2.4 þat sie im þar at þeru mēnigi · mates ęndi drankes,
þigidin at þeru þiodu; · hwand þar was manag þegan só gód,
- 12.2.6 þie ira alamosnje · armun mannun
gerno gávun. · Sume wárun sie im eft Judeono kunnjes,
12.2.8 fēgni folk-skēpi: · wárun þar ge·farana te þiu,
þat sie őses drohtines · dádjo ęndi wordo
12.3.0 fáron woldun, · habdun im fēgnjen hugi,
wrēðen willjon: · woldun waldand Krist
12.3.2 a·lédjen þem liudjun, · þat sie is lêron ni hôrdin,
ne węndin aftar is willjon. · Suma wárun sie im eft só wíse man,
12.3.4 wárun im glawe gumon · ęndi gode werðe,
a·lesane undar þem liudjun, · kwámun im þarod be þem lêron Kristes,
12.3.6 þat sie is hêlag word · hōrjen móstin,
línon ęndi lêstjen: · habdun mid iro ge·lôvon te im
12.3.8 fasto ge·fangen, · habdun im ferhten hugi,
wurðun is þegnos te þiu, · þat hé sie an þiod-welon
12.4.0 aftar iro ên-dagon · up ge·bráhti,
an godes ríki. · hé só gerno ant·féng
12.4.2 man-kunnjes manag · ęndi mund-burd gi·hét
te langaru hwílu, · ęndi mahta só gi·lêstjen wel.
12.4.4 Þò warð þar mēgin só mikil · umbi þana márjon Krist,
liudjo ge·samnod: · þò gi·sah hé fon allun landun kuman,
12.4.6 fon allun wíðun wegun · werod te·samne
lungro liudjo: · is lof was só wído
12.4.8 managun ge·márid. · Þò gi·wêt im mahtig self
an ênna berg uppan, · barno ríkjost,
12.5.0 sundar ge·sittjen, · ęndi im selvo ge·kôs
twe-livi ge·talda, · trew-hafta man,
12.5.2 góðoro gumono, · þea hé im te jungoron forð
allaro dago ge·hwi-likes, · drohtin welda
12.5.4 an is ge·sið-skēpja · simblon hēbbjan.
Nēmniða sie þò bi naman · ęndi hét sie im þò náhor gangan,
12.5.6 Andreas ęndi Petrus · êrist sána,
ge·bróðar twêne, · ęndi bēðje mid im,
12.5.8 Jakobus ęndi Johannes: · sie wárun gode werðe;

mildi was hé im an is móde; · sie wárun ênes mannes suni
 1260 bêtje bi ge·burdjun; · sie kôs þat barn godes
 góde te jungoron · ęndi gumono filu,
 1262 márjero manno: · Mattheus ęndi Þomas,
 Judasas twēna · ęndi Jakob ôðran,
 1264 is selves swiri: · sie wárun fon gi·sustruonjon twēm
 knósles kumana, · Krist ęndi Jakob,
 1266 góde gadulingos. · Þò habda þero gumono þar
 þe nęrjendo Krist · niguni ge·talde,
 1268 trew-hafte man: · þò hét hé ôk þana te·handon gangan
 selvo mid þem gi·siðun: · Símon was hé hêtan;
 1270 hét ôk Bartholomeus · an þana berg uppan
 faran fan þem folke áðrum · ęndi Philippus mid im,
 1272 trew-hafte man. · Þò géngun sie twe·livi samad,
 rinkos te þeru rúnu, · þar þe rádand sat,
 1274 managoro mund-boro, · þe allumu man-kunnje
 wið hęllje ge·þwing · helpen welde,
 1276 formon wið þem ferne, · só hwem só frummjen wili
 só liov-lika lêra, · só hé þem liudjun þar
 1278 þurh is gi·wit mikil · wísjan hogda.
 16 Þò umbi þana nęrjandon Krist · náhor géngun
 1280 su-lika ge·siðos, · só hé im selvo ge·kôs,
 waldand undar þem werode. · Stóðun wísa man,
 1282 gumon umbi þana godes sunu · gerno swiðo,
 weros an willjon: · was im þero wordo niud,
 1284 þáhtun ęndi þagodun, · hwat im þero þiодо drohtin,
 weldi waldand self · wordun küðjan
 1286 þesum liudjun te liove. · Þan sat im þe landes hirdi
 gegin·ward for þem gumun, · godes êgan barn:
 1288 welda mid is sprákun · spáh-word manag
 lærjan þea liudi, · hwó sie lof gode
 1290 an þesum wer-old-ríkja · wirkjan skoldin.
 Sat im þò ęndi swígoda · ęndi sah sie an lango,
 1292 was im hold an is hugi · hêlag drohtin,
 mildi an is móde, · ęndi þò is mund ant·lôk,
 1294 wísde mid wordun · waldandes sunu
 manag már-lík þing · ęndi þem mannum sagde

- 1296 spáhun wordun, · þem þe hé te þeru spráku þarod,
 Krist alo-waldo, · ge·koran habda,
 1298 hwi-like wárin allaro · irmin-manno
 gode werðoston · gumono kunnjes;
 1300 sagde im þò te sòðan, · kwað þat þie sálige wárin,
 man an þesoro middil-gardun, · þie hér an iro móde wárin
 1302 arme þurh ôd-módi: · „þem is þat êwana ríki,
 swíðo hêlag-lík · an hevan-wange
 1304 sin-líf far·geven.“ · Kwað þat ôk sálige wárin
 mǣð-mundje man: · „þie mótun þie mǣrjon erðe,
 1306 of·sittjen þat selve ríki.“ · Kwað þat ôk sálige wárin,
 þie hír wiopin iro wammun dádi; · „þie mótun eft willjon ge·bídan,
 1308 frófre an iro frâhon ríkja. · Sálige sind ôk, þe sie hír frumono gi·lustid,
 rinkos, þat sie rehto a·dómjen. · Þes mótun sie werðan an þem ríkja
 drohtines
 1310 gi·fullit þurh iro ferhton dádi: · su-líkoro mótun sie frumono
 bi·knégan
 þie rinkos, þie hír rehto a·dómjad, · ne willjad an rúnun be·swíkan
 1312 man, þar sie at mahle sittjad. · Sálige sind ôk þem hír mildi wirðit
 hugi an hêliðo briostun: · þem wirðit þe hêlego drohtin,
 1314 mildi mahtig selvo. · Sálige sind ôk undar þesaro managon þiodu,
 þie hêbbjad iro herta gi·hrênod: · þie mótun þane hevanes waldand
 1316 sehan an sínun ríkja.“ · Kwað þat ôk sálige wárin,
 „þie þe friðu-samo undar þesumu folke libbjod · ęndi ni willjad êniga
 fehta ge·wirken,
 1318 saka mid iro selvoro dádjun: · þie mótun wesan suni drohtines
 ge·nēmnide,
 hwande hé im wil ge·nádig werðen; · þes mótun sie niotan lango
 1320 selvon þes sínes ríkjes.“ · Kwað þat ôk sálige wárin
 þie rinkos, þe rehto weldin, · „ęndi þurh þat þolod ríkjoro manno
 1322 hęti ęndi harm-kwidi: · þem is ôk an himile eft
 godes wang for·geven · ęndi gēst-lík líf
 1324 aftar te êwan-dage, · só is io ęndi ni kumit,
 welan wun-sames.“ · Só habde þò waldand Krist
 1326 for þem erlom þar · ahto ge·talda
 sálða ge·sagða; · mid þem skal simbla gi·hwe
 1328 himil-ríki ge·halon, · ef hé it hębbjan wili,

etþo hé skal te êwan-daga · aftar þarvon
 1330 welon êndi willjon, · siðor hé þese wer-old a·givid,
 erð-livi-gi·skapu, · êndi sókit im ôðar lioht
 1332 só liof só lêð, · só hé mid þesun liudjun hér
 gi·werkod an þesoro wer-oldi, · al só it þar þò mid is wordun sagde
 1334 Krist alo-waldo, · kungo rikjost
 godes êgan barn · jungorun sínun:
 1336 „Ge werðat ôk só sálige“, · kwað hé, „þes iu saka biodat
 liudi aftar þeson lande · êndi lêð sprekat,
 1338 hëbbjad iu te hoska · êndi harmes filu
 ge·wirkjad an þesoro wer-oldi · êndi wíti ge·frummjad,
 1340 fëlgjad iu firin-spráka · êndi fiund-skëpi,
 lágnejad iuwa lêra, · dót iu lêðes filu,
 1342 harmes þurh iuwan hêrron. · Þes látad gi iuwan hugi simbla,
 líf an lustun, · hwand iu þat lôn stëndit
 1344 an godes rikja garu, · gódo ge·hwi-likes,
 mikil êndi manag-fald: · þat is iu te médu far·gevan,
 1346 hwand gí hér êr bi·foran · arvid þolodun,
 wíti an þesoro wer-oldi. · Wirs is þem ôðrum,
 1348 giviðig grimmora þing, · þem þe hér gód êgun,
 wídan worold-welon: · þie for·slítat iro wunnja hér;
 1350 ge·niudot sie ge·nóges, · skulun eft narowaro þing
 aftar iro hin·fërði · hëliðos þolojan.
 1352 Þan wópjan þar wan-skëfti, · þie hér êr an wunnjon sín,
 libbjad an allon lustun, · ne willjad þes far·látan wiht,
 1354 mēni-gi·þáhtjo, · þes sie an iro mód spënit,
 lêðoro gi·lêstjo. · Þan im þat lôn kumid,
 1356 uvil arved-sam, · þan sie is þane êndi skulun
 sorgondi ge·sehan. · Þan wirðid im sêr hugi,
 1358 þes sie þesero wer-oldes só filu · willjan ful·géngun,
 man an iro mód-sevon. · Nu skulun gi im þat mēn lahan,
 1360 wërjan mid wordun, · al só ik giu nu ge·wísjan mag,
 sëggjan sôð-líko, · ge·siðos míne,
 1362 wárun wordun, · þat gi þesoro wer-oldes nu forð
 skulun salt wesan, · sundigero manno,
 1364 bótjan iro balu-dádi, · þat sie an bëtara þing,
 folk far·fahan · êndi for·látan fiundes gi·werk,

- 1366 diuvalēs ge·dādi, · ęndi sōkjan iro drohtines rīki.
 Sō skulun gí mid iuwon lērun · liud-folk manag
 1368 węndjan aftar mīnon willjon. · Ef iuwar þan a·wirðid hwi-lik,
 far·lātīd þea lēra, · þea hē lēstjan skal,
 1370 þan is im sō þem salte, · þe man bi sēes staðe
 wīdo te·wirpit: · þan it te wihti ni dōg,
 1372 ak it friho barn · fōtun spurnat,
 gumon an greote. · Sō wirðid þem, þe þat godes word skal
 1374 mannum mārjan: · ef hē im þan lātīd is mōd twehon,
 þat hī ne willja mid hluttro hugi · te hevan-ríkja
 1376 spanen mid is sprāku · ęndi sęggjan spel godes,
 ak węnkid þero wordo, · þan wirðid im waldand gram,
 1378 mahtig mōdag, · ęndi sō samo manno barn;
 wirðid allun þan · irmin-þiodun,
 1380 liudjun a·lēðid, · ef is lēra ni dugun.“
 17 So sprak hē þō spāh-liko · ęndi sagda spel godes,
 1382 lērde þe landes ward · liudi sīne
 mid hluttru hugju. · Hēliðos stōdun,
 1384 gumon umbi þana godes sunu · gerno swīðo,
 weros an willjon: · was im þero wordo niud,
 1386 þāhtun ęndi þagodun, · gi·hōrdun þero þiōdo drohtin
 sęggjan ēw godes · ęldi-barnun;
 1388 gi·hēt im hevan-rīki · ęndi te þem hēliðun sprak:
 „Ōk mag ik iu sęggjan, · ge·sīðos mīna,
 1390 wārūn wordun, · þat gi þesoro wer-oldes nu forð
 skulun liōht wesan · liudjo barnun,
 1392 fagar mid frihūn · ovar folk manag,
 wlitig ęndi wun-sam: · ni mugun iuwa werk mikil
 1394 bi·holan werðan, · mid hwi-liko gi sea hugi kūðjat:
 þan mēr þe þiu burg ni mag, · þiu an berge stāð,
 1396 hōh holm-kliu, · bi·holen werðen,
 wrisi-lik gi·werk, · ni mugun iuwa word þan mēr
 1398 an þesoro middil-gard · mannum werðen,
 iuwa dādi bi·dęrnit. · Dōt, sō ik iu lērju:
 1400 lātad iuwa liōht mikil · liudjun skīnan,
 manno barnun, · þat sie far·standan iuwan mōd-sevon,
 1402 iuwa werk ęndi iuwan willjon, · ęndi þes waldand god

mid hluttro hugju, · himiliskan fader,
 1404 lovon an þesumu liohte, · þes hé iu su·lika lêra far·gaf.
 Ni skal neoman lioht, þe it havad, · liudjun dęrnjan,
 1406 te hardo be·hwęlvjan, · ak hé it hôho skal
 an sęli sęttjan, · þat þea ge·sehan mugin
 1408 alla ge·liko, · þea þar inna sind,
 hęliðos an hallu. · Þan hald ni skulun gi iuwa hêlag word
 1410 an þesumu land·skępa · liudjun dęrnjen,
 hęlið·kunnje far·helan, · ak ge it hôho skulun
 1412 brêdjan, þat gi·bod godes, · þat it allaro barno ge·hwi·lik,
 ovar al þit land·skępi · liudi far·standan
 1414 ęndi só ge·frummjen, · só it an forn·dagun
 tulgo wise man · wordun ge·spráku,
 1416 þan sie þana aldan êw · erlos heldun,
 ęndi ôk su·liku swiðor, · só ik iu nu sęggjan mag,
 1418 alloro gumono ge·hwi·lik · gode þionojan,
 þan it þar an þem aldom · êwa ge·beode.
 1420 Ni wánjat gi þes mit wihtju, · þat ik bi þiu an þesa wer·old kwámi,
 þat ik þana aldan êw · irrjen willje,
 1422 fęlljan undar þesumu folke · efþo þero fora·sagono
 word wiðar·werpen, · þea hér só gi·wárja man
 1424 bar·liko ge·budun. · Êr skal bêðju te·faran,
 himil ęndi erðe, · þiu nu bi·hlidan standat,
 1426 êr þan þero wordo · wiht bi·liva
 un·lêstid an þesumu liohte, · þea sie þesum liudjun hér
 1428 wár·liko ge·budun. · Ni kwam ik an þesa wer·old te þiu,
 þat ik feldi þero fora·sagono word, · ak ik siu fulljen skal,
 1430 ôkjon ęndi nígjan · ęldi·barnum,
 þesumu folke te frumu. · Þat was forn ge·skrivan
 1432 an þem aldon êo · —ge hôrdun it oft sprekan
 word·wise man—: · só hwe só þat an þesoro wer·oldi gi·dót,
 1434 þat hé áðrana · aldru bi·neote,
 lívu bi·lôsje, · þem skulun liudjo barn
 1436 dôd a·déljan. · Þan willjo ik it iu diopor nu,
 furður bi·fahan: · só hwe só ina þurh fiund·skępi,
 1438 man wiðar ôðrana · an is mód·sevon
 bilgit an is breostun · —hwand sie alle ge·bróðar sint,

- 1440 sálig folk godes, · sibbjon bi·tengja,
 man mid mág-skepi—, · þan wirðit þoh hwe ôðrumu an is móde só
 gram,
 1442 líbes weldi ina bi·lôsjen, · of hé mahti gi·lêstjen só:
 þan is hé sán a·féhit · ɛndi is þes ferahas skolo,
 1444 al su·likes ur·dêljes · só þe ôðar was,
 þe þurh is hand-męgin · hôvdo bi·lôsde
 1446 erl ôðarna. · Ôk is an þem êo ge·skrivan
 wárun wordun, · só gí wíton alle,
 1448 þan man is náhiston · niud·líko skal
 minnjan an is móde, · wesen is mágun hold,
 1450 gadulingun gód, · wesen is geva mildi,
 frâhon is friunda ge·hwane, · ɛndi skal is fiund hatan,
 1452 wiðer·standen þem mid strídu · ɛndi mid starku hugi,
 węrjan wiðar wrêðun. · Þan sęggjo ik iu te wáron nu,
 1454 ful·líkur for þesumu folke, · þat gí iuwa fiund skulun
 minnjon an iuwomu móde, · só samo só gí iuwa mágos dót,
 1456 an godes namon. · Dót im gódes filu,
 tógjat im hluttran hugi, · holda trewa,
 1458 liof wiðar ira lêðe. · Þat is lang·sam rád
 manno só hwi·likumu, · só is mód te þiu
 1460 ge·flíhit wiðar is fiunde. · Þan mótun gí þea fruma êgan,
 þat gí mótun hêten · hevan·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·likum, · þat gí ne mugun mid gi·bolgono hugi
 iuwas gódes wiht · te godes húsun
 1466 waldande far·gevan, · þat it imu wirðig sí
 te ant·fáhanne, · só lango só þú fiund·skepjes wiht,
 1468 wiðer ôðran man · in·wid hugis.
 Êr skalt þú þi simbla ge·sónjen · wið þana sak·waldand,
 1470 ge·módi gi·mahljan: · siðor maht þú mēðmos þína
 te þem godes altere a·gevan: · þan sind sie þemu gódan werðe,
 1472 hevan·kuninge. · Mér skulun gi·aftar is huldi þionon,
 godes willjon ful·gán, · þan ôðra Judeon duon,
 1474 ef gí willjat êgan · êwan ríki,
 sin·líf sehan. · Ôk skal ik iu sęggjan noh,

1476 hwó it þar an þem aldon · êo ge·biudid,
 þat ênig erl ôðres · idis ni bi·swíka,
 1478 wíf mid wammu. · Þan seggjo ik iu te wáron ôk,
 þat þar man is siuni mugun · swíðo far·lêdjan
 1480 an mirki mên, · ef hi ina látid is mód spanen,
 þat hé be·ginna þero girnjan, · þiu imu ge·gangan ni skal.
 1482 Þan haved hé an imu selvon sán · sundja ge·warhta,
 ge·heftid an is hertan · hełli-wíti.
 1484 Ef þan þana man is siun wili · etþa is swíðare hand
 far·lêdjen is liðo hwi-lik · an lêðan weg,
 1486 þan is erlo ge·hwem · ôðar beþara,
 firiho barno, · þat hé ina fram werpa
 1488 endi þana lið lôsje · af is lík-hamon
 endi ina áno kuma · up te himile,
 1490 þan hé só mid allun · te þem Inferne,
 hwerve mid só hêlun · an hełli-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-skêpi só mikil, · ef hé ina an morð spēnit,
 1496 bédid balu-werko; · beþera is imu þan ôðar,
 þat hé þana friund fan imu · fer far·werpa,
 1498 míðe þes máges · endi ni hebbja þar êniga minnja tó,
 þat hé móti êno · up ge·stígan
 1500 hôh himil-ríki, · þan sie hełli-ge·þwing,
 brêd balu-wíti · bêðja gi·sókjan,
 1502 **18** uvil arvidi. · Ôk is an þem êo ge·skrivan
 wárun wordun, · só gí witun alle,
 1504 þat míðe mên-êðos · man-kunnjes ge·hwi-lik,
 ni for·swērje ina selvon, · hwand þat is sundje te mikil,
 1506 far·lêdid liudi · an lêðan weg.
 Þan willjo ik iu eft seggjan, · þan sán ni swērja neo-man
 1508 ênigan êð-staf · ęldi-barno,
 ne bi himile þemu hôhon, · hwand þat is þes hêrron stól,
 1510 ne bi erðu þar undar, · hwand þat is þes alo-waldon
 fagař fót-skamel, · nek ênig firiho barno
 1512 ne swērja bi is selves hôvde, · hwand hé ni mag þar ne swart ne hwít

- 1514 ênig hár ge-wirkjan, · b-útan só it þe hêlago god,
 ge·markode mahtig; · be-þiu skulun mīðan filu
 erlos êð·wordo. · Só hwe só it ofto dót,
 1516 só wirðid is simbla wīrsa, · hwand hé imu gi·wardon ni mag.
 Bi-þiu skal ik iu nu te wárun · wordun gi·beodan,
 1518 þat gi neo ne swerjen · swíðoron êðos,
 méron met mannun, · b-útan só ik iu mid mínun hér
 1520 swíðo wár·liko · wordun ge·biudu:
 ef man hwemu saka sókja, · bi·seggja þat wáre,
 1522 kweðe já, gef it sí, · geha þes þar wár is,
 kweðe nêñ, af it nis, · láta im ge·nóg an þiu;
 1524 só hwat só is mēr ovar þat · man ge·frummjad,
 só kumid it al fan uvile · ęldi-barnun,
 1526 þat erl þurh un-trewa · ôðres ni wili
 wordo ge·lôvjan. · Þan seggjo ik iu te wáron ôk,
 1528 hwó it þar an þem aldon · êo ge·biudit:
 só hwe só ôgon ge·nimid · ôðres mannes,
 1530 lôsid af is lík-haman, · etþa is liðo hwi-likan,
 þat hé it eft mid is selves skal · sán ant·gelden
 1532 mid ge·líkun liðjon. · Þan willjo ik iu lêrjan nu,
 þat gí só ni wrekan · wrêða dádi,
 1534 ak þat gí þurh ôd-módi · al ge·þologjan
 wítjes ęndi wammes, · só hwat só man iu an þesoro wer-oldi ge·dóc.
 1536 Dóc alloro erlo ge·hwi-lik · ôðrom manne
 frume ęndi ge·fóri, · só hé willje, þat im firiho barn
 1538 gódes an·gegin dóen. · Þan wirðit im god mildi,
 liudjo só hwi-likum, · só þat lêstjen wili.
 1540 Êrod gí arme man, · dêljad iuwan ôd-welon
 undar þero þurftigon þiodu; · ne rókjad, hweðar gí is ênigan þank
 ant·fáhan
 1542 efþo lôn an þesoro lêhnjon wer-oldi, · ak huggjat te iuwomu leovon
 hêrran
 þero gevono te gelde, · þat sie iu god lôno,
 1544 mahtig mund-boro, · só hwat só gi is þurh is minnes gi·dót.
 Ef þú þan gevogjan wili · gódun mannun
 1546 fagare feho-skattos, · þar þú eft frumono hugis
 mēr ant·fáhan, · te hwí havas þú þes êniga méda fon gode

1548 etþa lôn an þemu is liohte? · hwand þat is lēhni feho.
 Só is þes alles ge·hwat, · þe þú ôðrun ge·duos
 1550 liudjon te leove, · þar þú hugis eft ge·lik neman
 þero wordo ęndi þero werko: · te hwí wēt þi þes ūsa waldand þank,
 1552 þes þú þín só bi·filhis · ęndi ant·fahis eft þan þú wili?
 iuwan ôð-welon · gevan gi þem armun mannun,
 1554 þe ina iu an þesoro wer-oldi ne lônnon · 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-lik lôn, · þar þú is lango bi·þarft,
 faġaroro frumono. · Só hwat só þú is só þurh ferhtan hugi
 1560 darno ge·dēljas, · —so is ūsumu drohtine werð—
 ne galpo þú far þínun ge·vun te swíðo, · noh ênig gumono ne skal,
 1562 þat siu im þurh ídale hróm · eft ni werðe
 lēð-líko far·loren. · Þanna þú skalt lôn nemen
 1564 fora godes ôgun · gódero werko.
 Ôk skal ik iu ge·beodan, · þan gi willjad te bedu hnígan
 1566 ęndi willjad te iuwomu hêrron · helpono biddjan,
 þat hé iu a·lâte · lēðes þinges,
 1568 þero sakono ęndi þero sundjono, · þea gi iu selvon hír
 wrêða ge·wirkjad, · þat gi it þan for ôðrumu werode ni duad:
 1570 ni mārjad it far mēnigi, · þat iu þes man ni lovon,
 ni diurjan þero dādjo, · þat gi iuwes drohtines gi·bed
 1572 þurh þat ídala hróm · al ne far·leosan.
 Ak þan gi willjan te iuwomo hêrron · helpono biddjan,
 1574 þiggjan þeo-liko, · —þes iu is þarf mikil—
 þat iu sigi-drohtin · sundjono tómja,
 1576 þan dót gi þat só darno: · þoh wēt 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 gi ina þan biddjad, · þan gi te þero bedo hnígað
 1580 mid hluttru hugi.“ · Hēliðos stóðun,
 gumon umbi þana godes sunu · gerno swíðo,
 1582 weros an willjon: · was im þero wordo niud,
 þāhtun ęndi þagodun, · was im þarf mikil,

- 1584 þat sie þat eft ge·hogdin, · þat im þat hêlaga barn
 an þana forman sið · filu mid wordun
 1586 torhtes ge·talde. · Ðò sprak im eft ên þero twe-livjo an·gegin,
 glauworo gumono, · te þem godes barne:
 1588 **19** „Hêrro þe gódo“, · kwað hé, „ús is þínoro huldi þarf,
 te gi·wirkenne þínna willjon, · ęndi ôk þínoro wordo só self,
 1590 allaro barno bętst, · þat þú ús bedon lêres,
 jungoron þíne, · só Johannes duot,
 1592 diur-lík dôperi, · dago ge·hwi-likas
 is werod mid wordun, · hwí sie waldand skulun,
 1594 gódan grótjan. · Dó þína jungorun só self:
 ge·rihti ús þat ge·rúni.“ · Ðò habda eft þe ríkjo garu
 1596 sán aftar þiu, · sunu drohtines,
 gód word an·gegin: · „Þan gi god willjan“, kwað hé,
 1598 „weros mid iuwon wordun · waldand grótjan,
 allaro kuningo kraftigostan, · þan kweðad gi, só ik iu lêrju:
 1600 ,Fadar úsa · firiho barno,
 þú bist an þem hôhon · himila ríkja,
 1602 ge·wíhid sí þín namo · wordo ge·hwi-liko.
 Kuma þín · kraftag ríki.
 1604 Werða þín willjo · ovar þesa wer-old alla,
 só sama an erðo, · só þar uppa ist
 1606 an þem hôhon · himilo ríkja.
 Gef ús dago ge·hwi-likes rád, · drohtin þe gódo,
 1608 þína hêlaga helpa, · ęndi a·lát ús, hevanes ward,
 managoro mên-skuldjo, · al só we ôðrum mannum dóan.
 1610 Ne lát ús far·lêdjan · lêða wihti
 só forð an iro willjon, · só wí wirðige sind,
 1612 ak help ús wiðar allun · uvilon dádjun.
 Só skulun gí biddjan, · þan gi te bede hnígad
 1614 weros mid iuwom wordun, · þat iu waldand god
 lêðes a·láte · an leut-kunnja.
 1616 Ef gi þan willjad a·látan · liudjo ge·hwi-likun
 þero sakono ęndi þero sundjono, · þe sie wið iu selvon 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 gi ne wileat öðrun · erlun a·látan,
 1622 weron wam-dádi, · þan ne wil iu ôk waldand god
 grim-werk far·gevan, · ak gi skulun is geld niman,
 1624 swíðo lêð-lik lôn · te languru hwílu,
 alles þes un-rehtes, · þes gi öðrum hír
 1626 gi·lêstjad an þesumu liohte · ęndi þan wið liudjo barn
 þea saka ni gi·sónjad, · êr gi an þana sið faran,
 1628 weros fon þesoro wer-oldi. · Ok skal ik iu te wárun seggjan,
 hwó gi lêstjan skulun · lêra mína:
 1630 þan gi iuwa fastonnja · frummjan willjan,
 minson iuwa mên-dádi, · þan ni duad gi þat te managom kúð,
 1632 ak mīðad is far öðrum mannun: · þoh wêt mahtig god,
 waldand iuwan willjan, · þoh iu werod öðar,
 1634 liudjo barn ne lovon. · hé gildid is iu lôn aftar þiu,
 iuwa hêlag fadar · an himil-ríkja,
 1636 þes ge im mid su·likum ôd-módja, · erlos þeonod,
 só ferht-liko undar þesumu folke. · Ne willjat feho winnan
 1638 erlos an un-reht, · ak wirkjad up te gode
 man aftar médu: · þat is mēra þing,
 1640 þan man hír an erðu · ôdag libbja,
 wer-old-skattes ge·wono. · Ef gi willjad mínun wordun hôrjan,
 1642 þan ne samnod gi hír sink mikil · silovres ne goldes
 an þesoro middil-gard, · mēðom-hordes,
 1644 hwand it rotat hír an roste, · ęndi rēgin-þeovos 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 fagara feho-skattos: · þat ni mag iu ênig fiund be·niman,
 ne·wiht an·węndjan, · hwand þe welo standid
 1650 garu iu te·gegnes, · só hwat só gí gódes þarod,
 an þat himil-ríki · hordes ge·samnod,
 1652 hēliðos þurh iuwa hand-geva, · ęndi hębbjad þarod iuwan hugi fasto;
 hwand þar ist alloro manno gi·hwes · mód-ge·þáhti,
 1654 hugi ęndi herta, · þar is hord ligid,
 sink ge·samnod. · Nis eo só sálíg man,
 1656 þat mugi an þesoro brêdon wer-old · bēðju ant·hengjan,
 ge þat hí an þesoro erðu · 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 ôðar-hweðar · ên far·látan
 etþo lusta þes lík-hamon · etþo líf êwig.
 1662 Be·þiu ni gornot gi umbi iuwa ge·garuwi, · ak huggjad te gode fasto,
 ne mornont an iuwomu móde, · hwat gi eft an morgan skulin
 1664 etan efþo drinkan · etþo an hebbjan
 weros te ge·wédja: · it wêt al waldand god,
 1666 hwes þea bi·þurvun, · þea im hír þionod wel,
 folgod iro frôhan willjon. · Hwat gi þat bi þesun fuglun mugun
 1668 wár-líko undar·witan, · þea hír an þesoro wer-oldi sint,
 farad an feðar-hamun: · sie ni kunnun ênig feho winnan,
 1670 þoh givid im drohtin god · dago ge·hwi-likes
 helpa wiðar hungre. · Ôk mugun gi an iuwom hugi markon,
 1672 weros umbi iuwa ge·wádi, · hwó þie wurti sint
 fagoro ge·fratohot, · þea hír an felde stád,
 1674 berht-líko ge·blóid: · ne mahta þe burges ward,
 Salomon þe suning, · þe habda sink mikil,
 1676 mêðom-hordas mêt, · þero þe ênig man êhti,
 welono ge·wunna · ęndi allaro ge·wádjo kust,—
 1678 þoh ni mohte hé an is live, · þoh hé habdi alles þeses landes ge·wald,
 a·winnan su·lik ge·wádi, · só þiu wurt havad,
 1680 þiu hír an felde stád · fagoro ge·gariwit,
 lilli mid só liof-líku blómon: · ina wádit þe landes waldand
 1682 hér fan hevanes wange. · Mér is im þoh umbi þit hęliðo kunni,
 liudi sint im liovoron mikilu, · þea hé im an þesumu lande ge·warhte,
 1684 waldand an willjon sínan. · Be·þiu ne þurvon gi umbi iuwa ge·wádi
 sorgon,
 ne gornot gi umbi iuwa ge·gariwi te swíðo: · god wili is alles rádan,
 1686 helpan fan hevanes wange, · ef gi willjad aftar is huldi þeonon.
 Gerot gi simbla êrist þes godes ríkjas, · ęndi þan duat aftar þem is
 góðun werkun,
 1688 rómod gi rehtoro þingo: · þan wili iu þe ríkjo drohtin
 gevon mid alloro góðu ge·hwi-liku, · ef gi im þus ful·gangan willjad,
 1690 só ik iu te wárun hír · wordun seggjo.
 20 Ne skulun gí ênigumu manne · un-rehtes wiht,
 1692 dęrvjes a·dêljan, · hwand þe dóm eft kumid

1694 ovar þana selvon man, · þar it im te sorgon skal,
 werðan þem te wítja, · þe hír mid is wordun ge·sprikid
 un-reht ôðrum. · Neo þat iuwar ênig ne dua
 1696 gumono an þesom gardon · geldes etþo kôpes,
 þat hi un-reht gi·met · ôðrumu manne
 1698 mên-ful mako, · hwand it simbla mótjan skal
 erlo ge·hwi-likomu, · su·lik só hé it ôðrumu ge·dód,
 1700 só kumid it im eft te·gêgnes, · þar hé gerno ne wili
 ge·sehan is sundjon. · Ôk skal ik iu sæggjan noh,
 1702 hwar gi iu wardon skulun · wítjo mēsta,
 mên-werk manag: · te hwi skalt þú ênigan man be·sprekan,
 1704 bróðar þínan, · þat þú undar is bráhon ge·sehas
 halm an is ôgon, · ęndi ge·huggjan ni wili
 1706 þana swáran balkon, · þe þú an þínoro siuni havas,
 hard trio ęndi hevig. · Lát þi þat an þínan hugi fallan,
 1708 hwó þú þana êrist a·lôsjas: · þan skínid þi lioht be·foran,
 ôgun werðad þi ge·oponot; · þan maht þú aftar þiu
 1710 swáses mannes ge·siun · siðor ge·bótjan,
 ge·hêljan an is hôvde. · Só mag þat an is hugi méra
 1712 an þesoro middil-gard · manno ge·hwi-likumu,
 wesan an þesoro wer-oldi, · þat hi hír wammas ge·duot,
 1714 þan hi ahtogja · ôðres mannes
 saka ęndi sundja, · ęndi havad im selvo mēr
 1716 firin-werko ge·frumid. · Ef hé wili is fruma lêstjan,
 þan skal hi ina selvon êr · sundjono a·tómjan,
 1718 lêð-werko lôson: · siðor mag hi mid is lêrun werðan
 hêliðun te helpu, · siðor hi ina hluttran wêt,
 1720 sundjono sikoran. · Ne skulun gi swínum te·foran
 iuwa mere-gríton makon · etþo mēðmo ge·striuni,
 1722 hêlag hals-męni, · hwand siu it an horu spurnat,
 sulwjad an sande: · ne witun súvrjas ge·skêð,
 1724 fagaroro fratoho. · Su·lik sint hír folk manag,
 þe iuwa hêlag word · hôrjan ne willjad,
 1726 ful-gangan godes lêrun: · ne witun gódes ge·skêð,
 ak sind im lári word · leovoron mikilu,
 1728 umbi·þarvi þing, · þanna þeot-godes
 werk ęndi willjo. · Ne sind sie wirðige þan,

- 1730 þat sie ge·hôrjan iuwa hêlag word, · ef sie is ne willjad an iro hugi
 þenkjan,
 ne línon ne lêstjan. · þem ni seggjan gi iuworo lêron wiht,
 1732 þat gi þea spráka godes · ęndi spel managu
 ne far·leos an þem liudjun, · þea þar ne willjan gi·lôvjan tó,
 1734 wároro wordo. · Ôk skulun gí iu wardon filu
 listjun undar þesun liudjun, · þar gí aftar þesumu lande farad,
 1736 þat iu þea luggjon ne mugin · lêron be·swíkan
 ni mid wordun ni mid werkun. · Sie kumad an su·likom ge·wádjon te
 iu,
 1738 fagoron fratohon: · þoh hębbjad sie fêknan hugi:
 þea mugun gi sán ant·kennjan, · só gi sie kuman ge·sehad:
 1740 sie sprekad wís·lík word, · þoh iro werk ne dugin,
 þero þegno ge·þáhti. · Hwand gi witun, þat eo an þorniun ne skulun
 1742 wín·beri wesan · efþa welon eo·wiht,
 fagororo fruhtjo, · nek ôk figun ne lesad
 1744 hęliðos an hiopon. · Þat mugun gi undar·huggjan wel,
 þat eo þe uвило bôm, · þar hé an erðu stád,
 1746 góden wastum ne gívid, · nek it ôk god ni ge·skóp,
 þat þe gódo bôm · gumono barnun
 1748 bári bittres wiht, · ak kumid fan alloro bâmo ge·hwi·likumu
 su·lík wastom te þesero wer·oldi, · só im fan is wurtjon ge·dregid,
 1750 etþa berht etþa bittar. · Þat mēnid þoh breost·hugi,
 managoro mód·sevon · manno kunnjes,
 1752 hwó alloro erlo ge·hwi·lík · ôgit selvo,
 meldod mid is mūðu, · hwi·likan hé mód havad,
 1754 hugi umbi is herte: · þes ni mag hé far·helan eo·wiht,
 ak kumad fan þem uvilan man · in·wid·rádos,
 1756 bittara balu·spráka, · su·lík só hi an is breostun havad
 ge·hęftid umbi is herte: · simbla is hugi kúðid,
 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 hi simbla mid is wordu ge·sprikid,
 man mid is mīðu su·lík, · só hé an is móde havad
 1762 hord umbi is herte. · Þanan kumad þea hêlagan lêra,
 swíðo wun·sam word, · ęndi skulun is werk aftar þiu
 1764 þeodu ge·þíhan, · þegnun managun

werðan te willjon, · al só it waldand self
 1766 góðun mannun far·givid, · god alo-mahtig,
 himilisk hêrro, · hwand sie áno is helpa ni mugun
 1768 ne mid wordun ne mid werkun · wiht a·þengjan
 gódes an þesun gardun. · Be·þiu skulun gumono barn
 1770 an is ênes kraft · alle gi·lôvjan.
 21 Ôk skal ik iu wísjan, · hwó hír wegos twêna
 1772 liggiad an þesumu liohte, · þea farad liudjo barn,
 al irmin-þiod. · Ðero is ôðar sán
 1774 wíd stráta ęndi brêd, · —farid sie werodes filu,
 man-kunnjes manag, · hwand sie þarod iro mód spęnit,
 1776 wer-old-lusta weros— · þiu an þea wirson hand
 liudi lêdid, · þar sie te far·lora werðad,
 1778 hęliðos an hęllju, · þar is hêt ęndi swart,
 ęgis-lík an innan: · ôði ist þarod te faranne
 1780 ęldi-barnun, · þoh it im at þemu ęndje ni dugi.
 Ðan ligid eft ôðar · ęngira mikilu
 1782 weg an þesoro wer-oldi, · fęrid ina werodes lút,
 fáho folk-skępi: · ni willjad ina firiho barn
 1784 gerno gangan, · þoh hé te godes ríkja,
 an þat êwiga líf, · erlos lêdja.
 1786 Ðan nimad gí iu þana ęngjan: · þoh hé só ôði ne sí
 firihon te faranne, · þoh skal hi te frumu werðan
 1788 só hwemu só ina þurh·ęngid, · só skal is geld niman,
 swíðo lang-sam lôn · ęndi líf êwig,
 1790 diur-líkan drôm. · Eo gi þes drohtin skulun,
 waldand biddjen, · þat gi þana weg mótin
 1792 fan foran ant·fáhan · ęndi forð þurh gi·gangan
 an þat godes ríki. · hé ist garu simbla
 1794 wiðar þiu te gevanne, · þe man ina gerno bidid,
 fergot firiho barn. · Sókjad fadar iuwan
 1796 up te þemu êwinom ríkja: · þan móton gi ina aftar þiu
 te iuworu frumu fiðan. · Kúðjad iuwa fard þarod
 1798 at iuwas drohtines durun: · þan werðad iu an·dón aftar þiu,
 himil-portun ant·hlidan, · þat gi an þat hêlage lioht,
 1800 an þat godes ríki · gangan móton,
 sin-líf sehan. · Ôk skal ik iu sęggjan noh

1802 far þesumu **w**erode allun · **w**ár-lík biliði,
 þat alloro liudjo só hwi-lik, · só þesa mína lêra wili
 1804 ge·haldan an is **h**erton · ęndi wil iro an is **h**ugi a·þęnkjan,
 lêtstjan sea an þesumu lande, · þe gi·líko duot
 1806 wísumu manne, · þe gi·wit havad,
 horska **h**ugi-skęfti, · ęndi hús-stędi kiusid
 1808 an fastoro foldun · ęndi an felisa uppan
 wégos **w**irkid, · þar im **w**ind ni mag,
 1810 ne wág ne watares strôm · wihtju ge·tjunjan,
 ak mag im þar wið **un**-gi-widerjon · allun standan
 1812 an þemu felise uppan, · hwand it só fasto warð
 gi·stellit an þemu stêne: · ant·havad it þiu stędi niðana,
 1814 wreðid wiðar winde, · þat it wíkan ni mag.
 Só duot eft manno só hwi-lik, · só þesun mínun ni wili
 1816 lêrun hôrjen ne þero · lêtstjen wiht,
 só duot þe **un**-wíson · erla ge·líko,
 1818 un-ge·wittigon were, · þe im be watares staðe
 an sande wili · sęli-hús wirkjan,
 1820 þar it westrani wind · ęndi wágo strôm,
 sêes uðjon te·sláad; · ne mag im sand ęndi greot
 1822 ge·wreðjen wið þemu winde, · ak wirðid te·worpan þan,
 te·fallen an þemu flóde, · hwand it an fastoro nis
 1824 erðu ge·timbrod. · Só skal allaro erlo ge·hwes
 werk ge·þíhan wiðar þiu, · þe hi þius mín word frumid,
 1826 haldid hêlag ge·bod.“ · Þò bi·gunnun an iro hugi wundron
 megin-folk mikil: · ge·hôrdun mahtiges godes
 1828 liof-líka lêra; · ne wárun an þemu lande ge·wuno,
 þat sie eo fan su·likun êr · sęggjan ge·hôrdin
 1830 wordun etþo werkun. · Far·stóðun wíse man,
 þat hé só lêrde, · liudjo drohtin,
 1832 wárun wordun, · só hé ge·wald habde,
 allun þem **un**-ge·líko, · þe þar an êr-dagun
 1834 undar þem liud-skępja · lêrjon wárun
 a·koran undar þemu kunnje: · ne habdun þiu Kristes word
 1836 ge·makon mid mannun, · þe hé far þero męnigi sprak,
 22 ge·bôð uppan þemu berge. · hé im þò bêðju be·falh
 1838 te ge·sęggennja · sínom wordun,

1840 hwó man himil-ríki · ge·halon skoldi,
 wíd-brêdan welan, · gia hé im ge·wald far·gaf,
 þat sie móstin hêljan · halte êndi blinde,
 1842 liudjo léf-hêdi, · legar-bêd manag,
 swára suhti, · giak hé im selvo ge·bôd,
 1844 þat sie at ênigumu manne · mēde ne námin,
 diurje mēðmos: · „ge·huggjad gi“, kwað hé, — „hwand iu is þiu dád
 kuman,
 1846 þat ge·wit êndi þe wís-dóm, · êndi iu þea ge·wald far·givid
 alloro firiho fadar, · só gi sie ni þurvun mid ênigo feho kôpon,
 1848 mēdjan mid ênigun mēðmun,— · só wesat gi iro mannun forð
 an iuwon hugi-skêftjun · helpono mildja,
 1850 lêrjad gi liudjo barn · lang-samna rád,
 fruma forð-wardes; · firin-werk lahad,
 1852 swára sundjon. · Ne látad iu silôvar nek gold
 wihti þes wirðig, · þat it eo an iuwa ge·wald kuma,
 1854 fagara feho-skattos: · it ni mag iu te ênigoro frumu hwergin,
 werðan te ênigumu willjon. · Ne skulun gi ge·wádjás þan mēr
 1856 erlos êgan, · b·útan só gi þan an hêbbjan,
 gumon te garewja, · þan gi gangan skulun
 1858 an þat gi·mang innan. · Neo gi umbi iuwan mēti ni sorgot,
 lēng umbi iuwa lif-nare, · hwand þene lêrjand skulun
 1860 fôdjan þat folk-skêpi: · þes sint þea fruma werða,
 leov-likes lônēs, · þe hi þem liudjun sagad.
 1862 wirðig is þe wurhtjo, · þat man ina wel fôdja,
 þana man mid mósu, · þe só managoro skal
 1864 seola bi·sorgan · êndi an þana sið spanen,
 gēstos an godes wang. · Þat is grôtara þing,
 1866 þat man bi·sorgon skal · seolun managa,
 hwó man þea ge·halde · te hevan-ríkja,
 1868 þan man þene lik-hamon · liudi-barno
 mósu bi·morna. · Be·þiu man skulun
 1870 haldan þene hold-líko, · þe im te hevan-ríkja
 þene weg wísit · êndi sie wam-skaðun,
 1872 feondun wit·fahit · êndi firin-werk lahid,
 swára sundjon. · Nu ik iu sêndjan skal
 1874 aftar þesumu land-skêpje · só lamb undar wulvos:

- 1876 só skulun gi undar iuwa **f**iund **f**aren, · undar **f**ilu þeodo,
 undar **mis**-like **man**. · Hębbjad iuwan **m**ód wiðar þem
 só **g**lawan te·**g**ęgnes, · só samo só þe **g**elwo wurm,
 1878 **n**ádra þiu féha, · þar siu iro **n**íð-skepjes,
 witodes **w**ánit, · þat man iu undar þemu **w**erode ne mugi
 1880 be·**s**wikan an þemu **s**íðe. · Far þiu gi **s**orgon skulun,
 þat iu þea **man** ni **m**ugin · **m**ód-ge·þáhti,
 1882 **w**illjan a·**w**ardjen. · Wesat iu so **w**ara wiðar þiu,
 wið iro **f**ęknjon dádjun, · só man wiðar **f**iundun skal.
 1884 Þan wesat gí eft an iuwon **d**ádjun · **d**úvon ge·líka,
 hębbjad wið **e**rlo ge·hwene · **ę**n-faldan hugi,
 1886 **m**ildjan **m**ód-sevon, · þat þar **man** neg·ęn
 þurh iuwa **d**ádi · be·**d**rogan ne werðe,
 1888 be·**s**wikan þurh iuwa **s**undja. · Nu skulun gí an þana **s**íð faran,
 an þat **ę**rundi: · þar skulun gí **a**rvidjes só filu
 1890 ge·þolon undar þeru þiod · ęndi ge·þwing só samo
 manag ęndi **mis**-lík, · hwand gi an **m**ínumu namon
 1892 þea **li**udi **l**ęrjat. · Be·þiu skulun gi þar **l**êðes filu
 fora **w**er-old-kuningun, · **w**ítjas ant·fáhan.
 1894 Oft skulun gi þar for **r**íkja · þurh þius mín **r**echtun word
 ge·bundane standen · ęndi **b**êðju ge·þologjan,
 1896 ge **h**osk ge **h**arm-kwidi: · umbi þat ne látad gi iuwan **h**ugi twíflon,
 sevon **s**wikandjan: · gi ni þurvun an ęnigun **s**orgun wesan
 1898 an iuwomu **h**ugi **h**węrgin, · þan man iu for þea **h**ęri forð
 an þene **g**ast-sęli · **g**angan hêtid,
 1900 hwat gi im þan te·**g**ęgnes skulin · **g**ógoro wordo,
 spáh-líkoro ge·**s**prekan, · hwand iu þiu **s**pód kumid,
 1902 **h**elpe fon **h**imile, · ęndi sprikid þe **h**êlogo gęst,
 mahtig fon iuwomu **m**unde. · Be·þiu ne and-rádad gi iu þero **m**anno
 níð
 1904 ne **f**orhtjat iro **f**iund-skepji: · þoh sie hębbjan iuwas **f**erąhes ge·wald,
 þat sie mugin þene **l**ík-hamon · **l**ívu be·neotan,
 1906 a·slahan mid **s**werde, · þoh sie þeru **s**eolun ne mugun
 wiht a·**w**ardjan. · Ant-drádad iu **w**aldand god,
 1908 **f**orhtjad **f**ader iuwan, · **f**rummjad gerno
 is ge·**b**od-skepji, · hwand hi havad **b**êðjes gi·wald,
 1910 **li**udjo **l**ives · ęndi ôk iro **l**ík-hamon

gek þero seolon só self: · ef gi iuwa an þem sīðe þarod
 1912 far·liosat þurh þesa lêra, · þan mótun gi sie eft an þemu liohte godes
 be·foran fiðan, · hwand sie fader iuwa,
 1914 haldid hêlag god · an himil-rikja.
 23 Ne kumat þea alle te himile, · þea þe hér hrópat te mí
 1916 manno te mund-burd. · Managa sind þero,
 þea willjad alloro dago ge·hwi-likes · te drohtine hnígan,
 1918 hrópad þar te helpu · endi huggjad an ôðar,
 wirkjad wam-dádi: · ne sind im þan þiu word fruma,
 1920 ak þea mótun hwervan · an þat himiles lioht,
 gangan an þat godes ríki, · þea þes gerne sint,
 1922 þat sie hír ge·frummjen · fader ala-waldan
 werk endi willjon. · Þea ni þurvun mid wordun só filu
 1924 hrópan te helpu, · hwanda þe hêlogo god
 wêt alloro manno ge·hwes · mód-ge·þáhti,
 1926 word endi willjon, · endi gildid im is werko lôn.
 Be·þiu skulun gí sorgon, · þan gí an þene sīð farad,
 1928 hwó gi þat ârundi · ti endja be·brenge.
 Þan gí liðan skulun · aftar þesumu land-skêpja,
 1930 wído aftar þesoro wer-oldi, · al só iu wegos lédjad,
 brêd stráta te burg, · simbla sókjad gi iu þene bêtston sán
 1932 man undar þeru mēnegi · endi kúðjad imu iuwan móð-sevon
 wárun wordun. · Ef sie þan þes wirðige sint,
 1934 þat sie iuwa gódun werk · gerno ge·lêstjen
 mid hluttru hugi, · þan gi an þemu húse mid im
 1936 wonod an willjon · endi im wel lônod,
 geldad im mid gódu · endi sie te gode selvon
 1938 wordun ge·wíhad · endi seggjad im wissan friðu,
 hêlaga helpa · hevan-kuninges.
 1940 Ef sie þan só sáliga · þurh iro selvoro dád
 werðan ni mótun, · þat sie iuwa werk frummjen,
 1942 lêstjen iuwa lêra, · þan gi fan þem liudjun sán,
 farad fan þemu folke, · —þe iuwa friðu hwirvid
 1944 eft an iuworo selvoro sīð,— · endi látad sie mid sundjun forð,
 mid balu-werkun búan · endi sókjad iu burg ôðra,
 1946 mikil man-werod, · endi ne látad þes melmes wiht
 folgan an iuwom fótun, · þanan þe man iu ant·fáhan ne wili,

- 1948 ak **skudd**jat it fan iuwon **skó**hun, · þat it im eft te **sk**amu werðe,
 þemu **w**erode te ge·**wit**-skępje, · þat iro **w**illjo ne dōg.
 1950 Þan sęggjo ik iu te **wá**run, · só hwan só þius **w**er-old ęndjad
 ęndi þe **már**jo dag · ovar **man** farid,
 1952 þat þan **Sodomo**-burg, · þiu hír þurh **sund**jon warð
 an **af**-grundi · **ê**ldes kraftu,
 1954 **fi**uru bi·fallen, · þat þiu þan havad **frið**u méran,
mildiran **mund**-burd, · þan þea **man** êgin,
 1956 þe iu hír **wiðar**-**w**erpat · ęndi ne willjad iuwa **w**ord frummjen.
 Só hwe só iu þan ant·**fá**hit · þurh **fer**htan hugi,
 1958 þurh **mild**jan **mód**, · só havad **mín**an forð
willjon ge·**war**hten · ęndi ôk **wald**and god,
 1960 ant·**fangan** **fader** iuwan, · **firi**ho drohtin,
ríkjan **rád**-gevon, · þene þe al **reht** bi·kan.
 1962 **wêt** **wald**and self, · ęndi **will**jan lônót
gumono ge·hwi-likumu, · só hwat só hi hír **gódes** ge·duot,
 1964 þoh hi þurh **minn**ja godes · **man**no hwi-likumu
willjandi far·geve · **wata**res drinkan,
 1966 þat hi þurftigumu manne · þurst ge·hêlje,
kaldes brunnan. · Þesa **k**widi werðad wára,
 1968 þat eo ne bi·**lí**vid, · ne hi þes **lôn** skuli,
 fora **godes** ôgun · **geld** ant·fáhan,
 1970 **méda** **manag**-falde, · só hwat só hi is þurh **mína** **minn**ja ge·duot.
 Só hwe só mín þan far·**lôgn**id · **li**udi-barno,
 1972 **hêl**iðo for þesoro **hę**rju, · só dóm ik is an **him**ile só self
 þar **uppe** far þem **alo**-waldan fader · ęndi for allumu is **ęng**ilo krafte,
 1974 far þeru **mikil**on **mę**nigi. · Só hwi-lik só þan eft **man**no barno
 an þesoro **w**er-oldi ne wili · **w**ordun **míð**an,
 1976 ak **gi**hit far **gum**-skępi, · þat hé mín **j**ungoro sí,
 þene willju ek **eft** **óg**jan · far **ôgun** godes,
 1978 fora alloro **firi**ho **fader**, · þar **folk** manag
 for þene **alo**-waldon · **alla** gangad
 1980 **reð**inon wið þene **rík**jon. · Þar willju ik imu an **reht** wesan
mildi **mund**-boro, · só hwemu só **mín**un hír
 1982 **w**ordun **hô**rid · ęndi þiu **w**erk frumid,
 þea ik hír an þesumu **berge** uppan · ge·**boden** hębbju.“
 1984 Habda þò te **wá**run · **wald**andes sunu

- ge·lêrid þea liudi, · hwó sie lof gode
 1986 wirkjan skoldin. · Þò lét hi þat werod þanan
 an alloro halva ge·hwi-lika, · h̅eri-skepi manno
 1988 siðon te selðon. · Habdun selves word,
 ge·h̅orid hevan-kuninges · h̅elaga lêra,
 1990 só eo te wer-oldi sint · wordo endi dádjo,
 man-kunnjes manag · ovar þesan middil-gard
 1992 sprákono þiu spáhiron, · só hwe só þiu spel ge·frang,
 þea þar an þemu berge ge·sprak · barno ríkjast.
 1994 **24** Ge·wêt imu þò umbi þrea naht aftar þiu · þesoro þiодо drohtin
 an Galileo land, · þar hé te ênum gômum warð,
 1996 ge·bedan þat barn godes: · þar skolda man êna brúd gevan,
 muna-líka magað. · Þar Maria was,
 1998 mid iro suni selvo, · sálig þiorna,
 mahtiges móder. · Managoro drohtin
 2000 géng imu þò mid is jungoron, · godes êgan barn,
 an þat h̅oha hús, · þar þe h̅eri drank,
 2002 þea Judeon an þemu gast-seli: · hé im ôk at þem gômum was,
 giak hi þar ge·kūðode, · þat hi habda kraft godes,
 2004 helpa fan himil-fader, · h̅elagna gêst,
 waldandes wís-dóm. · Werod blíðode,
 2006 wárun þar an luston · liudi at·samne,
 gumon glád-módje. · Géngun ambaht-man,
 2008 skenkjon mid skálun, · drógun skírjane wín
 mid orkun endi mid alo-fatun; · was þar erlo drôm
 2010 fagar an flêttja, · þò þar folk undar im
 an þem benkjon só bêtst · blíðsja af·hóvun,
 2012 wárun þar an wunnjun. · Þò im þes wínes brast,
 þem liudjun þes líðes: · is ni was far·lêvid wiht
 2014 hwergin an þemu huse, · þat for þene h̅eri forð
 skenkjon drógin, · ak þiu skapu wárun
 2016 líðes a·láríd. · Þò ni was lang te þiu,
 þat it sán ant·funda · frío skônjosta,
 2018 Kristes móder: · géng wið iro kind sprekan,
 wið iro sunu selvon, · sagda im mid wordun,
 2020 þat þea werdos þò mêt · wínes ne habdun
 þem gëstjun te gômum. · Siu þò gerno bad,

2022 þat is þe hêlogo Krist · helþa ge·riedi
 þemu werode te willjon. · Þò habda eft is word garu
 2024 mahtig barn godes · ęndi wið is móder sprak:
 „Hwat ist mí ęndi þí“, · kwað hé, „umbi þesoro manno lið,
 2026 umbi þeses werodes wín? · Te hwí sprikis þú þes, wíf, só filu,
 manos mi far þesoro męnigi? · Ne sint mína noh
 2028 tídi kumana.“ · Þan þoh gi·trúoda siu wel
 an iro hugi-skeftjun, · hêlag þiorne,
 2030 þat is aftar þem wordun · waldandes barn,
 hêljandoro bętst · helþan weldi.
 2032 Hét þò þea ambaht-man · idiso skônjost,
 skęnkjon ęndi skap-wardos, · þea þar skoldun þero skolu þionon,
 2034 þat sie þes ne word ne werk · wiht ne far·létin,
 þes sie þe hêlogo Krist · hêtan weldi
 2036 lęstjan far þem liudjun. · Lárja stóðun þar
 stęn-fatu sehsi. · Þò só stillo ge·bôð
 2038 mahtig barn godes, · só it þar manno filu
 ne wissa te wárun, · hwó hé it mid is wordu ge·sprak;
 2040 hé hét þea skęnkjon · þò skírjas watares
 þiu fatu fulljen, · ęndi hi þar mid is fįngrun þò,
 2042 segnade selvo · sínun handun,
 warhte it te wíne · ęndi hét is an ên wêgi hlaðen,
 2044 skęppjen mid ênoro skálon, · ęndi þò te þem skęnkjon sprak,
 hét is þero gęstjo, · þe at þem gômun was
 2046 þemu hêroston · an hand gevan,
 ful mid folmun, · þemu þe þes folkes þar
 2048 ge·weld aftar þemu werde. · Reht só hi þes wínes ge·drank,
 só ni mahte hé be·míðan, · ne hi far þeru męnigi sprak
 2050 te þemu brúdi-gumon, · kwað þat simbla þat bętste líð
 alloro erlo ge·hwi-lik · êrist skoldi
 2052 gevan at is gômun: · „undar þiu wirðid þero gumono hugi
 a·wękid mid wínu, · þat sie wel blíðod,
 2054 druncan drômjad. · Þan mag man þar dragan aftar þiu
 líht-líkora líð: · só ist þesoro liudjo þau.
 2056 Þan havas þú nu wunder-líko · werd-skepi þínan
 ge·markod far þesoro męnigi: · hétis far þit manno folk
 2058 alles þínes wínes · þat wirsiste

þíne ambaht-man · êrist brengjan,
 2060 gevan at þínun gômun. · Nu sint þína gęsti sade,
 sint þíne druhtingos · drunkane swíðo,
 2062 is þit folk frô-mód: · nu hétis þú hír forð dragan
 alloro líðo lof-samost, · þero þe ik eo an þesumu liohte ge·sah
 2064 hwęgin hębbjan. · Mid þius skoldis þú ús hin-dag êr
 gevon ęndi gômjan: · þan it alloro gumono ge·hwi-lik
 2066 ge·þigedi te þanke.“ · Þò warð þar þegan manag
 ge·war aftar þem wordun, · siðor sie þes wínes ge·drunkun,
 2068 þat þar þe hêlogo Krist · an þemu húse innan
 tēkan warhte: · trúodun sie siðor
 2070 þiu mēr an is mund-burd, · þat hi habdi maht godes,
 ge·wald an þesoro wer-oldi. · Þò warð þat só wído kúð
 2072 ovar Galileo land · Judeo liudjun,
 hwó þar selvo ge·deda · sunu drohtines
 2074 water te wíne: · þat warð þar wundro êrist,
 þero þe hi þar an Galilea · Judeo liudjon,
 2076 tēkno ge·tôgdi. · Ne mag þat ge·tęlljan man,
 ge·sęggjan te sôðan, · hwat þar siðor warð
 2078 wundres undar þemu werode, · þar waldand Krist
 an godes namon · Judeo liudjon
 2080 allan langan dag · lêra sagde,
 gi·hét im hevan-ríki · ęndi hęlljo ge·þwing
 2082 węride mid wordun, · hét sie wara godes,
 in-líf sókjan: · þar is seolono lioht,
 2084 drôm drohtines · ęndi dag-skímon,
 gód-lik-nissja godes; · þar gêst manag
 2086 wunod an willjan, · þe hír wel þenkid,
 þat hé hír bi·halde · hevan-kuninges ge·bod.
 2088 25 Ge·wêt imu þò mid is jungoron · fān þem gômun forð
 Kristus te Kapharnaum, · kuningo ríkjost,
 2090 te þeru mārjon burg. · Męgin samnode,
 gumon imu te·gęgnes, · góđoro manno
 2092 sálig ge·siði: · weldun þiu is swótjan word
 hêlag hōrjen. · Þar im ên hunno kwam,
 2094 ên gód man an·gęgin · ęndi ina gerno bad
 helpān hêlagne, · kwað þat hi undar is híwiskja

2096 êнна lefna lamon · lango habdi,
 seokan an is selðon: · „só ina ênig seggjo ne mag
 2098 handun ge·hêljen. · Nu is im þínoro helpono þarf,
 frô mín þe gódo.“ · Þò sprak im eft þat friðu-barn godes
 2100 sán aftar þiu · selvo te·geðnes,
 kwað þat hé þar kwámi · ęndi þat kind weldi
 2102 nęrjan af þeru nôdi. · Þò im náhor géng
 þe man far þeru męnigi · wið só mahtigna
 2104 wordun wehslan: · „ik þes wirðig ne bium,“ kwað hé,
 „hêrro þe gódo, · þat þú an mín hús kumes,
 2106 sókjas mína sęliða, · hwand ik bium só sundig man
 mid wordun ęndi mid werkun. · Ik ge·lôvju þat þú ge·wald havas,
 2108 þat þú ina hinana maht · hêlan ge·wirkjan,
 waldand frô mín: · ef þú it mid þínun wordun ge·sprikis,
 2110 þan is sán þiu léf-hêd lôsot · ęndi wirðid is lík-hamo
 hêl ęndi hrêni, · ef þú im þína helpa far·givis.
 2112 Ik bium mi ambaht-man, · hębbju mi ôdes ge·nóg,
 welono ge·wunnen: · þoh ik undar ge·wêldi sí
 2114 aðal-kuninges, · þoh hębbju ik erlo ge·trôst,
 holde hęri-rinkos, · þea mi só ge·hôriga sint,
 2116 þat sie þes ne word ne werk · wiht ne far·látad,
 þes ik sie an þesumu land-skęppe · lêstjan hété,
 2118 ak sie farad ęndi frummjad · ęndi eft te iro frôhan kumad,
 holde te iro hêrron. · Þoh ik at mínumu hús êgi
 2120 wíd-brêdene welon · ęndi werodes ge·nóg,
 hęliðos hugi-dęrvje, · þoh ni gi·dar ik þi só hêlagna
 2122 biddjen, barn godes, · þat þú an mín bú gangas,
 sókjas mína sęliða, · hwand ik só sundig bium,
 2124 wêt mína far·wurhti.“ · Þò sprak eft waldand Krist,
 þe gumo wið is jungoron, · kwað þat hi an Judeon hwęrgin
 2126 undar Israheles · avoron ne fundi
 ge·makon þes mannes, · þe io mêt te gode
 2128 an þemu land-skępi · ge·lôvon habdi,
 þan hluttron te himile: · „nu látu ik iu þar hórjen tó,
 2130 þar ik it iu te wárun hír · wordun seggjo,
 þat noh skulun ęli-þeoda · ôstane ęndi westane,
 2132 man-kunnjes kuman · manag te·samne,

hêlag folk godes · an hevan-rîki:
 2134 þea motun þar an Abrahames ·  ndi an Isaakes s  self
  ndi  k an Jakobes, · g doro manno,
 2136 barmun restjen ·  ndi b  ju ge pologjan,
 welon  ndi willjon ·  ndi wonod-sam l f,
 2138 g d lioht mid gode. · Ðan skal Judeono filu,
 þeses r kjas suni · be  vode wer en,
 2140 be  lide su likoro diur o, ·  ndi skulun an dalun þiustron
 an þemu alloro ferristan · ferne liggjen.
 2142 Ðar mag man ge  rjen · h li os kw  jan,
 þar sie iro torn manag · tandon b tad;
 2144 þar ist grist-grimmo ·  ndi gr dag fiur,
 hard h lljo ge  wing, · h t  ndi þiustri,
 2146 swart sin-nahti · sundja te l ne,
 wr  oro ge wurhtjo, · s  hwemu s  þes willjon ne havad,
 2148 þat h  ina a  sje, ·  r hi þit lioht a geve,
 w ndje fan þesoro wer-oldi. · Nu maht þ  þi an þ nan willjon for 
 2150 s  on te sel un; · þan findis þ  ge sundan at h s
 mago-jungan man: · m d is imu an luston,
 2152 þat barn is ge  lid, · s  þ  b di te mi:
 it wir id al s  ge   tid, · s  þ  ge  von havas
 2154 an þ numu hugi hardo.  · Ð  sagde hevan-kuninge,
 þe ambaht-man · alo-waldon gode
 2156 þank for þero þ odo, · þes h  imu at su likun þarvun halp.
 Habda þ  gi  rundid, · al s  h  welde,
 2158 s lig-l ko: · gi w t imu an þana s   þanan,
 wende an is willjan, · þar h  welon  hte,
 2160 b   ndi bodlos: · fand þat barn ge sund,
 kind-jungan man. · Kristes w run þ 
 2162 word ge fullot: · hi ge wald habda
 te t gjanna t  an, · s  þat ni mag gi t lljen man,
 2164 ge ahton ovar þesoro er u, · hwat h  þurh is  nes kraft
 an þesaro middil-gard · m ri a ge frumide,
 2166 wundres ge warhte, · hwand al an is ge w ldi st d,
 26 himil  ndi er e. · Ð  ge w t imu þe h logo Krist
 2168 for -wardes faren, · fr mide alo-mahtig
 alloro dago ge hwi-lives, · drohtin þe g do,

2170 liudjo barnum leof, · lêrde mid wordun
 godes willjon gumun, · habda imu jungorono filu
 2172 simbla te gi·sīðun, · sálig folk godes,
 manno megin-kraft, · managoro þeodo,
 2174 hêlag hêri-skepi, · was is helpono gód,
 mannun mildi. · Þò hi mid þeru menigi kwam,
 2176 mid þiu brahtmu þat barn godes · te burg þeru hôhon,
 þe neþjendo te Naim: · þar skolde is namo werðen
 2178 mannun ge·márid. · Þò géng mahtig tó
 neþjendo Krist, · an-tat hé gi·náhid was,
 2180 hêljandero bêtst: · þò sáhun sie þar ên hrêo dragan,
 ênan lif-lôsan lik-hamon · þea liudi fórjen,
 2182 beran an ênaru báru · út at þera burges dore,
 magu-jungan man. · Þiu móder aftar géng
 2184 an iro hugi hriwig · ęndi handun slóg,
 karode ęndi kúmde · iro kindes dôð,
 2186 idis arm-skapan; · it was ira ênag barn:
 siu was iru widowa, · ne habda wunnja þan mêt,
 2188 bi·úten te þemu ênagun sunje · al ge·lâten
 wunnja ęndi willjan, · ant-tat ina iru wurd be·nam,
 2190 mári metodo-ge·skapu. · Megin folgode,
 burg-liudjo ge·brak, · þar man ina an báru dróg,
 2192 jungan man te grave. · Þar warð imu þe godes sunu,
 mahtig mildi · ęndi te þeru móder sprak,
 2194 hét þat þiu widowa · wóp far·léti,
 kara aftar þemu kinde: · „þú skalt hír kraft sehan,
 2196 waldandes gi·werk: · þi skal hír willjo ge·standen,
 frófra far þesumu folke: · ne þarft þú ferah karon
 2198 barnes þínes.“ · *Þuo hie ti þero báron géng
 iak hie ina selvo ant·hrên, · suno drohtines,
 2200 hêlagon handon, · ęndi ti þem hêliðe sprak,
 hiet ina só ala-jungan · up a·standan,
 2202 a·rísan fan þeru restun. · Þie rink up a·sat,
 þat barn an þero bárun: · warð im eft an is briost kuman
 2204 þie gêst þuru godes kraft, · ęndi hie te·gegnes sprak,
 þe man wið is mágos. · Þuo ina eft þero muoder bi·falah
 2206 hêlandi Krist an hand: · hugi warð iro te frovra,

þes wíves an wunnjon, · hwand iro þar su·lik willjo gi·stuod.
 2208 Féll siu þò te fuotun Kristes · ęndi þena folko drohtin
 lovoda for þero liudjo męnigi, · hwand hie iro at só liobes ferāhe
 2210 mundoda wiðer metodi-gi-skęftje: · far·stuod siu þat hie was þie
 mahtigo drohtin,
 þie hēlago, þie himiles gi-waldid, · ęndi þat hie mahti gi·helpan
 managon,
 2212 allon irmin-þiedon. · Þuo bi·gunnun þat ahton managa,
 þat wunder, þat under þem weroda gi·burida, · kwáðun þat waldand
 selvo,
 2214 mahtig kwámi þarod is męnigi wison, · ęndi þat hie im só márjan sandi
 wár-sagon an þero wer-oldes ríki, · þie im þar su·likan willjon frumidi.
 2216 warð þar þuo erl manag · ęgison bi·fangan,
 þat folk warð an forþhton: · gi·sáhun þena is ferah ēgan,
 2218 dages liobt sehan, · þena þe ēr dōð for·nam,
 an suht-będdjon swalt: · þuo was im eft gi·sund after þiu,
 2220 kind-jung a·kwikot. · Þuo warð þat kũð obar all
 avaron Israheles. · Reht só þuo ávand kwam,
 2222 só warð þar all gi·samnod · seokora manno,
 haltaro ęndi hávaro, · só hwat só þar hwęgin was,
 2224 þia lęvun under þem liudjon, · ęndi wurðun þar gi·lędit tuo,
 kumana te Kriste, · þar hie im þuru is kraft mikil
 2226 halp ęndi sie hēlda, · ęndi liet sia eft gi·haldana þanan
 wendan an iro willjon. · Be·þiu skal man is werk lovon,
 2228 diuran is dádi, · hwand hie is drohtin self,
 mahtig mund-boro · manno kunnje,
 2230 liudjo só hwi-likon, · só þar gi·lôbit tuo
 27 an is word ęndi an is werk. · Þuo was þar werodes só filo
 2232 allaro ęli-þiodo kuman · te þem êron Kristes,
 te só mahtiges mund-burd. · Þuo welda hie þar êna męri líðan,
 2234 þie godes suno mid is jungron · a·nevan Galilea-land,
 waldand êna wágo strôm. · Þuo hiet hie þat werod ôðar
 2236 forð-werdes faran, · ęndi hie gi·wêt im fahora sum
 an êna nakon innan, · nęrjendi Krist,
 2238 slápan sīð-wórig. · Segel up dádun
 weder-wisa weros, · lietun wind after
 2240 manon ovar þena męri-strôm, · unþat hie te middjan kwam,

2242 waldand mid is werodu. · Þuo bi-gan þes wedares kraft,
 ùst up stígan, · ùðjun wahsan;
 2244 swang gi·swerk an gi·mang: · þie sêw warð an hruoru,
 wan wind ęndi water; · weros sorogodun,
 2246 þiu męri warð só muodag, · ni wánda þero manno nig-ên
 lęntron líves. · Þuo sia landes ward
 2248 wękidun mid iro wordon · ęndi sagdun im þes wedares kraft,
 bádun þat im gi·náðig · nęrjendi Krist
 2250 wurði wið þem watere: · „efþa wí skulun hier te wunder-kwálu
 sweltan an þeson sêwe.“ · Self up a-rêš
 2252 þie guodo godes suno · ęndi te is jungtron sprak,
 hiet þat sia im wedares gi·win · wiht ni and-rédin:
 „te hwí sind gi só forhta?“ · kwat-hie. „Nis iu noh fast hugi,
 2254 gi·lôvo is iu te luttil. · Nis nu lang te þiu,
 þat þia strômos skulun · stilrun werðan
 2256 gi þit *wedat wun-sam.“ · Þo hi te þem winde sprak
 ge te þemu sêwa só self · ęndi sie smultro hét
 2258 bêðja ge·bárjan. · Sie gi·bod lêstun,
 waldandes word: · weder stillodun,
 2260 fagar warð an flóde. · Þo bi-gan þat folk undar im,
 werod wundrajan, · ęndi suma mid iro wordun sprákun,
 2262 hwi-lik þat só mahtigoro · manno wári,
 þat imu só þe wind ęndi þe wág · wordu hôrdin,
 2264 bêðja is gi·bod-skępjes. · Þo habda sie þat barn godes
 gi·nęrid fan þeru nôdi: · þe nako furðor skręid,
 2266 hôh-hurnid skip; · hęliðos kwámun,
 liudi te lande, · sagdun lof gode,
 2268 máridun is męgin-kraft. · Kwam þar manno filu
 an·gęgin þemu godes sunje; · hé sie gerno ant-féng,
 2270 só hwene só þar mid hluttru hugi · helpa sóhte;
 2272 lêrde sie iro gi·lôvon · ęndi iro lík-hamon
 handun hêlde: · nio þe man só hardo ni was
 gi·sêrit mid suhtjun: · þoh ina Satanases
 2274 fęknja jungoron · fiundes kraftu
 habdin undar handun · ęndi is hugi-skęfti,
 2276 gi·wit a·wardid, · þat hé wódjendi
 fóri undar þemu folke, · þoh im simbla ferh far-gaf

2278 hêlandjo Krist, · ef hé te is handun kwam,
 drêf þea diuvlas þanan · drohtines kraftu,
 2280 wárun wordun, · ęndi im is ge·wit far·gaf,
 lét ina þan hêlan · wiðer hęttjandun,
 2282 gaf im wið þie fiund friðu, · ęndi im forð gi·wêt
 an só hwi·lik þero lando, · só im þan leovost was.
 2284 **28** Só deda þe drohtines sunu · dago ge·hwi·likes
 gód werk mid is jungeron, · só neo Judeon umbi þat
 2286 an þea is mikilun kraft · þiu mēr ne ge·lôvdun,
 þat hé alo·waldo · alles wári,
 2288 landes ęndi liudjo: · þes sie noh lôn nimat,
 wídana wrak-sið, · þes sie þar þat ge·win drivun
 2290 wið selvan þene sunu drohtines. · Þò hé im mid is ge·siðon gi·wêt
 eft an Galilaeo land, · godes êgan barn,
 2292 fôr im te þem friundun, · þar hé a·fôdid was
 ęndi al undar is kunnje · kind·jung a·wóhs,
 2294 þe hêlago hêljand. · Umbi ina hęri-skępi,
 þeoda þrungun; · þar was þegan manag
 2296 só sálig undar þem ge·siðe. · Þar drógun ênna seokan man
 erlos an iro armun: · weldun ina for ôgun Kristes,
 2298 brengjan for þat barn godes · —was im bótono þarf,
 þat ina ge·hêldi · hevanes waldand,
 2300 manno mund-boro—, · þe was êr só managan dag
 liðu-wastmon bi·lamod, · ni mahte is lík-hamon
 2302 wiht ge·waldan. · Þan was þar werodes só filu,
 þat sie ina fora þat barn godes · brengjan ni mahtun,
 2304 ge·þringan þurh þea þioda, · þat sie só þurftiges
 sunnja ge·sagdin. · Þò gi·wêt imu an ênna sęli innan
 2306 hêljando Krist; · hwarf warð þar umbi,
 męgin-þeodo ge·mang. · Þò bi·gunnun þea man spreken,
 2308 þe þene lēfna lamon · lango fórdun,
 bárun mid is beðdju, · hwó sie ina ge·drógin fora þat barn godes,
 2310 an þat werod innan, · þar ina waldand Krist
 selvo gi·sáwi. · Þò géngun þea ge·siðos tó,
 2312 hówun ina mid iro handun · ęndi uppan þat hús stigon,
 slitun þene sęli ovana · ęndi ina mid sélun létun
 2314 an þene rakud innan, · þar þe ríkjo was,

- 2316 kuningo kraftigost. · Reht só hé ina þò kuman gi·sah
 þurh þes húses hróst, · só hé þò an iro hugi far·stód,
 2318 an þero manno mód-sevon, · þat sie mikilana te imu
 ge·lôvon habdun, · þò hé for þen liudjun sprak,
 2320 kwað þat hé þene siakon man · sundjono tómjan
 látan weldi. · Þò sprákun im eft þea liudi an·gëgin,
 gram-harde Judeon, · þea þes godes barnes
 2322 word aftar warodun, · kwáðun þat þat ni mahti gi·werðen só,
 grim-werk far·geven, · bi·útan god êno,
 2324 waldand þesaro wer-oldes. · Þò habda eft is word garu
 mahtig barn godes: · „ik gi·dón þat“, kwað hé, „an þesumu manne
 skín,
 2326 þe hír só siak ligid · an þesumu sæli innan,
 te wundron gi·wêgid, · þat ik ge·wald hëbbju
 2328 sundja te far·gevanne · çndi ôk seokan man
 te ge·hêljanne, · só ik ina hrínan ni þarf.“
 2330 Manoda ina þò · þe márjo drohtin,
 liggjandjan lamon, · hét ina far þem liudjun a·standan
 2332 up alo-hêlan · çndi hét ina an is ahslun niman,
 is będ-gi·wádi te baka; · hé þat gi·bod lêste
 2334 sniumo for þemu gi·siðja · çndi géng imu eft ge·sund þanan,
 hêl fan þemu húse. · Þò þes só manag hêðin man,
 2336 weros wundradun, · kwáðun þat imu waldand self,
 god alo-mahtig · far·gevan habdi
 2338 méron mahti · þan elkor ênigumu mannes sunje,
 kraft çndi kusti; · sie ni weldun ant·kennjan þoh,
 2340 Judeo liudi, · þat hé god wári,
 ne ge·lôvdun is lêran, · ak habdun im lêðan stríd,
 2342 wunnun wiðar is wordun: · þes sie werk hlutun,
 lêð-lík lôn-geld, · çndi só noh lango skulun,
 2344 þes sie ni weldun hôrjen · hevan-kuninges,
 Kristes lêrun, · þea hé küðde ovar al,
 2346 wído aftar þesaro wer-oldi, · çndi lét sie is werk sehan
 allaro dago ge·hwi-likes, · is dádi skawon,
 2348 hôrjen is hêlag word, · þe hé te helpu ge·sprak
 manno barnun, · çndi só manag mahtig-lík
 2350 tēkan ge·tôgða, · þat sie gi·trúodin þiu bet,

2352 gi·lôvdin an is lêra. · hé só managan lik-hamon
 balu-suhtjo ant·band · ęndi bóta ge·skęride,
 far·gaf fęgjun ferah, · þem þe fúsid was
 2354 hęlið an hęl-sið: · þan gi·deda ina þe hêland self,
 Krist þurh is kraft mikil · kwikan aftar dôða,
 2356 lét ina an þesaro wer-oldi forð · wunnjono neotan.
 29 Sô hêlde hé þea haltun man · ęndi þea hávon só self,
 2358 bóttá þem þar blinde wárun, · lét sie þat berhte lioht,
 sin-skôni sehan, · sundja lôsda,
 2360 gumono grim-werk. · Ni was gio Judeono be·þiu,
 lêðes liud-skepjes · gi·lôvo þiu bętara
 2362 an þene hêlagon Krist, · ak habdun im hardene mód,
 swiðo starkan stríd, · far·standan ni weldun,
 2364 þat sie habdun for·fangan · fiundun an willjan,
 liudi mid iro ge·lôvun. · Ni was gio þiu latoro be·þiu
 2366 sunu drohtines, · ak hé sagde mid wordun,
 hwó sie skoldin ge·halon · himiles ríki,
 2368 lêrde aftar þemu lande, · habde imu þero liudjo só filu
 gi·wenid mid is wordun, · þat im werod mikil,
 2370 folk folgoda, · ęndi hé im filu sagda,
 be biliðjun þat barn godes, · þes sie ni mahtun an iro breostun
 far·standan,
 2372 undar·huggjan an iro herton, · êr it im þe hêlago Krist
 ovar þat erlo folk · oponun wordun
 2374 þurh is selves kraft · sęggjan welda,
 márjan hwat hé mēnde. · Þar ina męgin umbi,
 2376 þioda þrungun: · was im þarf mikil
 te gi·hôrjenne · hevan-kuninges
 2378 wár-fastun word. · hé stód imu þò bi ênes watares staðe,
 ni welde þò bi þemu ge·þringe · ovar þat þegno folk
 2380 an þemu lande uppan · þea lêra kùðjan,
 ak gęng imu þò þe gódo · ęndi is jungaron mid imu,
 2382 friðu-barn godes, · þemu flóde náhor
 an ên skip innan, · ęndi it skalden hét
 2384 lande rúmur, · þat ina þea liudi só filu,
 þioda ni þrungi. · Stód þegan manag,
 2386 werod bi þemu watare, · þar waldand Krist

- ovar þat liudjo folk · lêra sagde:
 2388 „Hwat ik iu sēggjan mag“, · kwað hé, „ge·siðos míne,
 hwó imu ên erl bi·gan · an erðu sájan
 2390 hrên-korni mid is handun. · Sum it an hardan stên
 ovan-wardan fel, · erðon ni habda,
 2392 þat it þar mahti wahsan · efþa wurtjo gi·fáhan,
 kínan efþa bi·klíven, · ak warð þat korn far·loren,
 2394 þat þar an þeru léian gi·lag. · Sum it eft an land bi·fel,
 an erðun aðal-kunnjes: · bi·gan imu aftar þiu
 2396 wahsen wán·líko · ęndi wurtjo fáhan,
 lód an lustun: · was þat land só gód,
 2398 fránisko gi·fehod. · Sum it eft bi·fallen warð
 an êna starka strátun, · þar stópon géngun,
 2400 hrosso hóf·slaga · ęndi hęliðo tráda;
 warð imu þar an erðu · ęndi eft up gi·gég,
 2402 bi·gan imu an þemu wege wahsen; · þò it eft þes werodes far·nam,
 þes folkes fard mikil · ęndi fuglos a·lásun,
 2404 þat is þemu éksan wiht · aftar ni móste
 werðan te willjan, · þes þar an þene weg bi·fel.
 2406 Sum warð it þan bi·fallen, · þar só filu stódun
 þikkero þorno · an þemu dage;
 2408 warð imu þar an erðu · ęndi eft up gi·gég,
 kén imu þar ęndi klivode. · Þò slógun þar eft krúd an gi·mang,
 2410 węridun imu þene wastom: · habda it þes waldes hlea
 forana ovar·fangan, · þat it ni mahte te ênigaro frumu werðen,
 2412 ef it þea þornos · só þringan móstun.“
 Þò sátun ęndi swígodun · ge·siðos Kristes,
 2414 word·spáha weros: · was im wundar mikil,
 be hwi·likun biliðjun · þat barn godes
 2416 su·lik sòð·lík spel · sēggjan bi·gunni.
 Þò bi·gan is þero erlo · ên frágojan
 2418 holdan hêrron, · hnêg imu te·gegnes
 tulgo werð·liko: · „Hwat þú ge·wald havas“, kwað hé,
 2420 „ia an himile ia an erðu, · hêlag drohtin,
 uppa ęndi niðara, · bist þú alo·waldo
 2422 gumono gêsto, · ęndi wí þíne jungaron sind,
 an úsumu hugi holde. · Hêrro þe gódo,

2424 ef it þín willjo sí, · lát ús þínaro wordo þar
 2426 ɛndi gi·hōrjen, · þat wí it aftar þi
 2428 wí witun þat þínun wordun · wár-lík biliði
 forð folgojad, · ɛndi ús is firinun þarf,
 þat wí þín word ɛndi þín werk, · —hwand it fan su·likumu ge·wittja
 kumid—
 2430 þat wí it an þesumu lande · at þi línon mótin.“
 30 Þò im eft te·gɛgnes · gumono bɛtsta
 2432 and·wordi ge·sprak: · „ni mēnde ik elkor wiht“, kwað hé,
 „te bi·dɛrnjenne · dádjo mínaro,
 2434 wordo efþa werko; · þit skulun gí witan alle,
 jungaron míne, · hwand iu far·geven havad
 2436 waldand þesaro wer·oldes, · þat gí witan mótun
 an iuwom hugi·skɛftjun · himilisk ge·rúni;
 2438 þem öðrun skal man be biliðjun · þat gi·bod godes
 wordun wísen. · Nu willju ik iu te wárun hier
 2440 márjen, hwat ik mēnde, · þat gí mína þiu bet
 ovar al þit land·skɛpi · lêra far·standan.
 2442 Þat sád, þat ik iu sagda, · þat is selves word,
 þiu hêlaga lêra · hevan·kuninges,
 2444 hwó man þea márjen skal · ovar þene middil·gard,
 wído aftar þesaro wer·oldi. · Weros sind im gi·hugide,
 2446 man mis·líko: · sum su·likan mód drɛgid,
 harda hugi·skɛfti · ɛndi hrêan sevon,
 2448 þat ina ni ge·werðod, · þat hé it be iuwon wordun due,
 þat hé þesa mína lêra forð · lêstjen willje,
 2450 ak werðad þar só far·lorana · lêra mína,
 godes ambusni · ɛndi iuwaro gumono word
 2452 an þemu uvilon manne, · só ik iu êr sagda,
 þat þat korn far·warð, · þat þar mid kíðun ni mahte
 2454 an þemu stêne uppan · stɛdi·haft werðan.
 Só wirðid al far·loran · ɛðilero spráka,
 2456 ârundi godes, · só hwat só man þemu uvilon manne
 wordun ge·wísid, · ɛndi hé an þea wirson hand,
 2458 undar fiundo folk · fard ge·kiusid,
 an godes un·wiljan · ɛndi an gramono hróm

2460 endi an **fiures farm.** · **Forð** skal hé hêtjan
 mid is **breost-hugi** · **brêda** logna.
 2462 Nio gi an þesumu **lande** þiu **lês** · **lêra** mína
 wordun ni **wísjad:** · is þeses **werodes** só filu,
 2464 **erlo** aftar þesaro **erðun:** · bi·stéd þar **ôðar** man,
 þe is imu **jung** endi **glau,** · —endi havad imu **gódan** mód—,
 2466 **sprákono spáhi** · endi wêt iuwaro **spello** gi·skêð,
 hugid is þan an is **herton** · endi **hôrid** þar mid is ôrun tó
 2468 swíðo **niud-líko** · endi **náhor** stéd,
 an is **breost** hlêdid · þat gi·**bod** godes,
 2470 **linod** endi **lêstid:** · is is gi·**lôvo** só gód,
 talod imu, hwó hé **ôðrana** · **eft** gi·hwervje
 2472 **mên-dádigan** **man,** · þat is **mód** draga
 hluttra trewa · te **hevan-kuninge.**
 2474 Þan **brêdid** an þes **breostun** · þat gi·**bod** godes,
 þie luvigo gi·**lôbo,** · só an þemu **lande** duod
 2476 þat **korn** mid **kíðun,** · þar it gi·**kund** havad
 endi imu þiu **wurð** bi·hagod · endi **wederes** gang,
 2478 **rêgin** endi sunne, · þat it is **reht** havad.
 Só duod þiu **godes** lêra · an þemu **gódun** manne
 2480 **dages** endi nahtes, · endi gangid imu **diuval** fer,
 wrêða **wiht**i · endi þe **ward** godes
 2482 **náhor** mikilu · **nahtes** endi dages,
 ant-tat sie ina **brengjad,** · þat þar **bêðju** wirðid
 2484 ia þiu **lêra** te frumu · **liudjo** barnun,
 þe fan is **mûðe** kumid, · iak wirðid þe **man** gode;
 2486 havad só gi·**wehslod** · te þesaro **wer-old-stundu**
 mid is **hugi-skêftjun** · **himil-ríkjas** gi·dêl,
 2488 **welono** þene **mêstan:** · farid imu an gi·**wald** godes,
 tionuno **tómig.** · **Trewa** sind só **góda**
 2490 **gumono** ge·hwi-likumu, · só nis **goldes** hord
 ge·**lík** su·likumu gi·**lôvon.** · **Wesad** iuwaro **lêrono** forð
 2492 **man-kunnje** **mildje;** · sie sind só **mis-líka,**
 hêliðos ge·**hugda:** · sum havad iro **hardan** stríd,
 2494 **wrêðan** **willjan,** · **wankolna** hugi,
 is imu **fêknes** **ful** · endi **firin-werko.**
 2496 Þan bi·ginnid imu **þunkjan,** · þan hé undar þeru **þiodu** stád

2498 ęndi þar gi·hōrid · ovar hlust mikil
 þea godes lēra, · þan þunkid imu, þat hé sie gerno forð
 2500 lēstjen willje; · þan bi·ginnid imu þiu lēra godes
 an is hugi hafton, · ant-tat imu þan eft an hand kumid
 feho te gi·fōrja · ęndi fręmiði skat.
 2502 Þan far·lēdjad ina · lēða wihti,
 þan hé imu far·fāhid · an feho-giri,
 2504 a·lēskid þene gi·lōbon: · þan was imu þat luttil fruma,
 þat hé it gio an is hertan ge·hugda, · ef hé it halden ne wili.
 2506 Þat is só þe wastom, · þe an þemu wege be·gan,
 liodan an þemu lande: · þò far·nam ina eft þero liudjo fard.
 2508 Só duot þea męgin-sundjon · an þes mannes hugi
 þea godes lēra, · ef hé is ni gōmid wel;
 2510 elkor bi·fēlljad sia ina · ferne te boðme,
 an þene hētan hēl, · þar hé hevan-kuninge
 2512 ni wirðid furður te frumu, · ak ina fiund skulun
 wítju gi·waragjan. · Simla gí mid wordun forð
 2514 lērad an þesumu lande: · *ik kan þesaro liudjo hugi,
 só mis-líkan muod-sevon · manno kunnjes,
 2516 só wanda wísa · [...]
 Sum havit all te þiu is muod gi·látan · ęndi mēr sorogot,
 2518 hwó hie þat hord bi·halde, · þan hwó hie hevan-kuninges
 willjon gi·wirkje. · Be·þiu þar wahsan ni mag
 2520 þat hēlaga gi·bod godes, · þoh it þar a·hafton mugi,
 wurtjon bi·werpan, · hwand it þie welo þringit.
 2522 Só samo só þat krúd ęndi þie þorn · þat korn ant·fáhat,
 węrvat im þena wastom, · só duot þie welo manne:
 2524 gi·heftid is herta, · þat hie it gi·huggjan ni muot,
 þie man an is muode, · þes hie mēst bi·þarf,
 2526 hwó hie þat gi·wirkje, · þan lang þie hie an þesaro wer-oldi sí,
 þat hie ti ēwon-dage · after muoti
 2528 hębbjan þuru is hērren þank · himiles ríki,
 só ęndi-lōsan welon, · só þat ni mag ēnig man
 2530 witan an þesaro wer-oldi. · Nio hie só wído ni kan
 te gi·þęnkjanne, · þegān an is muode,
 2532 þat it bi·haldan mugi · herta þes mannes,
 þat hie þat ti wáron witi, · hwat waldand god havit

- 2534 guodes gi·gērewid, · þat all gēgin-werd stēð
 manno só hwi-likon, · só ina hier minnjot wel
 2536 ęndi selvo te þiu · is seola gi·haldit,
 þat hie an lioht godes · líðan muoti.“
 2538 3I Só wísda hie þuo mid wordon, · stuod werod mikil
 umbi þat barn godes, · ge·hōrdun ina bi biliðon filo
 2540 umbi þesaro wer-oldes gi·wand · wordon tēlljan;
 kwað þat im ôk ên aðales man · an is akker sáidi
 2542 hluttar hrên-korni · handon sínon:
 wolda im þar só wun-sames · wastmes tiljan,
 2544 fagares fruhtes. · Þuo géng þar is fiond aftar
 þuru dęrnjan hugi, · ęndi it all mid durðu ovar-séu,
 2546 mid weodo wirsiston. · Þuo wóhsun sia bêðju,
 ge þat korn ge þat krúd. · Só kwámun gangan
 2548 is haga-stoldos te hús, · iro hêrren sagdun,
 þegnos iro þiodne · þristjon wordon:
 2550 „Hwat þú sáidos hluttar korn, · hêrro þie guodo,
 ên-fald an þínon akkar: · nú ni gi·sihit ênig erlo þan mēr
 2552 weodes wahsan. · Hwí mohta þat gi·werðan só?“
 Þuo sprak eft þie aðales man · þem erlon te·gęgnes,
 2554 þiodan wið is þegnos, · kwað þat hie it mahti undar·þęnkjan wel,
 þat im þar un·hold man · aftar sáida,
 2556 fiond fêkni krúd: · „ne gionsta mi þero fruhtjo wel,
 a·werda mi þena wastom.“ · Þuo þar eft wini sprákun,
 2558 is jungron te·gęgnes, · kwáðun þat sia þar weldin gangan tuo,
 kuman mid kraftu · ęndi lôsjan þat krúd þanan,
 2560 halon it mid iro handon. · Þuo sprak im eft iro hêrro an·gęgin:
 „ne węlljo ik, þat gí it wiodon“, · kwat-hie, „hwand gi bi·wardon ni
 mugun,
 2562 gi·gômjan an iuwon gange, · þoh gí it gerno ni duan,
 ni gí þes kornes te filo, · kíðo a·węrdjat,
 2564 fęlljat under iuwa fuoti. · Láte man sia forð hinan
 bêðju wahsan, · und êr bewod kume
 2566 ęndi an þem felde sind · fruhti ríþja,
 aroa an þem akkare: · þan faran wí þar alla tuo,
 2568 halon it mid ússan handon · ęndi þat hrên-kurni lesan
 súvro te·samne · ęndi it an mínon sęli duojan,

2570 hebbjan it þar gi·haldan, · þat it hwergin ni mugi
 wiht a·wërdjan, · ęndi þat wiod niman,
 2572 bindan it te burðinnjon · ęndi werpan it an bittar fiur,
 láton it þar halojan · hêta logna,
 2574 ald un·fuodi.“ · Þuo stuod erl manag,
 þegnos þagjandi, · hwat þiod·gomo,
 2576 *mári mahtig Krist · mēnjan weldi,
 bōknjen mid þiu biliðju · barno ríkjost.
 2578 Bádun þò só gerno · gódan drohtin
 ant·lúkan þea lēra, · þat sia móstin þea liudi forð,
 2580 hēlaga hōrjan. · Þò sprak im eft iro hērro an·gęgin,
 mári mahtig Krist: · „þat is“, kwað hé, „mannes sunu:
 2582 ik selvo bium, þat þar sáiū, · ęndi sind þesa sáliga man
 þat hluttra hrēn·korni, · þea mí hér hōrjad wel,
 2584 wirkjad mínan willjan; · þius wer·old is þe akkar,
 þit brēda bú·land · barno man·kunnjes;
 2586 Satanas selvo is, · þat þar sáid aftar
 só lēð·líka lēra: · havad þesaro liudjo só filu,
 2588 werodes a·wardid, · þat sie wam frummjad,
 wirkjad aftar is willjon; · þoh skulun sie hér wahsen forð,
 2590 þea for·griponon gumon, · só samo só þea góðun man,
 ant·tat Múd·spelles meggin · ovar man fērid,
 2592 ęndi þesaro wer·oldes. · Þan is allaro akkaro ge·hwi·lik
 ge·rípod an þesumu ríkja: · skulun iro regan·gi·skapu
 2594 frummjen firiho barn. · Þan te·farid erða:
 þat is allaro bewo brēdost; · þan kumid þe berhto drohtin
 2596 ovana mid is ęngilo kraftu, · ęndi kumad alle te·samne
 liudi, þe io þit lioht gi·sáun, · ęndi skulun þan lōn ant·fáhan
 2598 uviles ęndi gódes. · Þan gangad ęngilos godes,
 hēlage hevan·wardos, · ęndi lesat þea hluttron man
 2600 sundor te·samne, · ęndi duat sie an sin·skōni,
 hōh himiles lioht, · ęndi þea oðra an hēllja grund,
 2602 werpad þea far·warhton · an wallandi fiur;
 þar skulun sie gi·bundene · bittra logna,
 2604 þrá·werk þolon, · ęndi þea oðra þiod·welon
 an hevan·ríkja, · hwítaro sunnon
 2606 liohtjan ge·líko. · Su·lik lōn nimad

- weros wal-dádjo. · Só hwe só gi·wit êgi,
 2608 ge·hugdi an is hertan, · etþa gi·hôrjen mugi,
 erl mid is ôrun, · só láta imu þit an innan sorga,
 2610 an is mód-sevon, · hwó hé skal an þemu márjon dage
 wið þene ríkjon god · an rēðju standen
 2612 wordo ėndi werko allaro, · þe hé an þesaro wer-oldi gi·duod.
 Þat is ėgis-likost · allaro þingo,
 2614 forht-likost firiho barnun, · þat sie skulun wið iro frâhon mahljen,
 gumon wið þene gódan drohtin: · þan weldi gerno ge·hwe wesán,
 2616 allaro manno ge·hwi-lik · mēnes tómig,
 slíðero sakono. · Aftar þiu skal sorgon êr
 2618 allaro liudjo ge·hwi-lik, · êr hé þit lioht af·geve,
 þe þan êgan wili · alungan tír,
 2620 hôh hevan-ríki · ėndi huldi godes.“
 32 Só gi·fragn ik þat þò selvo · sunu drohtines,
 2622 allaro barno bēst · biliðjo sagda,
 hwi-lik þero wári · an wer-old-ríkja
 2624 undar hēlið-kunnje · himil-ríkje ge·lik;
 kwað þat oft luttiles hwat · liohtora wurði,
 2626 só hôho af·huovi, · „so duot himil-ríki:
 þat is simla mēra, · þan is man ênig
 2628 wánje an þesaro wer-oldi. · Ôk is imu þat werk ge·lik,
 þat man an sêo innan · sēgina wirpit,
 2630 fisk-nēt an flód · ėndi fâhit bēðju,
 uvile ėndi góde, · tiuhid up te staðe,
 2632 liðod sie te lande, · lisit aftar þiu
 þea gódun an greote · ėndi látid þea ôðra eft an grund faran,
 2634 an wídan wág. · Só duod waldand god
 an þemu márjon dage · mēnniskono barn:
 2636 brengid irmin-þiod, · alle te·samne,
 lisit imu þan þea hluttron · an hevan-ríki,
 2638 látid þea far·griponon · an grund faren
 hēllje fiures. · Ni wēt hēliðo man
 2640 þes wítjes wiðar-lága, · þes þar weros þiggjat,
 an þemu Inferne · irmin-þioda.
 2642 Þan hald ni mag þera médan man · gi·makon fiðen,
 ni þes welon ni þes willjon, · þes þar waldand skerid,

2644 gildid god selvo · gumono só hwi-likumu,
 só ina hér gi·haldid, · þat hé an hevan-ríki,
 2646 an þat lang-same lioht · liðan móti.“
 Só lêrda hé þò mid listjun. · Þan fórun þar þea liudi tó
 2648 ovar al Galilaeo land · þat godes barn sehan:
 dádun it bi þemu wundre, · hwanen imu mahti su·lik word kumen,
 2650 só spáh-liko gi·sprokan, · þat hé spel godes
 gio só sôð-liko · sæggjan konsti,
 2652 só kraftig-liko gi·kweðen: · „Hé is þeses kunnjes hinen“, kwáðun sie,
 „þe man þurh mág-skepi: · hér is is móder mid ùs,
 2654 wíf undar þesumu werode. · Hwat wí þe hér witun alle,
 só kûð is ùs is kuni-burd · ęndi is knósles ge·hwat;
 2656 a·wóhs al undar þesumu werode: · hwanen skoldi imu su·lik ge·wit
 kuman,
 méron mahti, · þan hér ôðra man êgin?“
 2658 Só far·munste ina þat manno folk · ęndi sprákun im gi·mêd-lik word,
 far·hogdun ina só hêlagna, · hôrjen ni weldun
 2660 is gi·bod-skepjes. · Ni hé þar ôk biliðjo filu
 þurh iro un-gi·lôvon · ógjan ni welde,
 2662 torhtero têkno, · hwand hé wisse iro twífljan hugi,
 iro wrêðan willjan, · þat ni wárun weros ôðra
 2664 só grimme under Judeon, · só wárun umbi Galilaeo land,
 só hardo ge·hugide: · só þar was þe hêlago Krist,
 2666 gi·boren þat barn godes, · si ni weldun is gi·bod-skepi þoh
 ant·fáhan ferht-liko, · ak bi·gan þat folk undar im,
 2668 rinkos ráðan, · hwó sie þene ríkjon Krist
 wêgdin te wundron. · Hétun þò iro werod kumen,
 2670 ge·sīði te·samne: · sundja weldun
 an þene godes sunu · gerno gi·tēlljen
 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 klive wurpin,
 ovar ênna berges wal: · weldun þat barn godes
 2676 livu bi·lôsjen. · Þò hé imu mid þem liudjun samad
 frô-liko fôr: · ni was imu forāht hugi,
 2678 —wisse þat imu ni mahtun · męnniskono barn,
 bi þeru god-kundi · Judeo liudi

2680 êr is tîdjun 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 stêdi kwámun,
 þar sie ine fan þemu walle niðer · werpen hugdun,
 2684 fêlljen te foldu, · þat hé wurði is ferhes lôs,
 is aldres at êndje. · Þò warð þero erlo hugi,
 2686 an þemu berge uppen · bittra gi·þáhti
 Juðeono te·gangen, · þat iro ênig ni habde só grimmon sevon
 2688 ni só wrêðen willjon, · þat sie mahtin þene waldandes sunu,
 Krist ant·kennjen; · hé ni was iro kûð ênigumu,
 2690 þat sie ina þò undar·wissin. · Só mahte hé undar ira werode standen
 êndi an iro gi·mange · middjumu gangen,
 2692 faren undar iro folke. · hé dede imu þene friðu selvo,
 mund-burd wið þeru mēnegi · êndi gi·wêt imu þurh middi þanan
 2694 þes fiundo folkes, · fôr imu þò, þar hé welde,
 an êne wóstunnje · waldandes sunu,
 2696 kuningo kraftigost: · habde þero kustes gi·wald,
 hwar imu an þemu lande · leovost wári
 2698 **33** te wesanne an þesaru wer-oldi. · Þan fôr imu an weg ôðran
 Johannes mid is jungarun, · godes ambaht-man,
 2700 lêrde þea liudi · lang-samane rád,
 hét þat sie frume frēmidin, · firina far·létin,
 2702 mēn êndi morð-werk. · hé was þar managumu liof
 góðaro gumono. · hé sóhte imu þò þene Judeono kuning,
 2704 þene hēri-togon at hús, · þe hēten was
 Erodes aftar is êldiron, · ovar-módig man:
 2706 búide imu be þeru brúdi, · þiu êr sínes bróðer was,
 idis an êhti, · ant-tat hé êlljor skók,
 2708 wer-old weslode. · Þò imu þat wíf gi·nam
 þe kuning te kwenun; · êr wárun iro kind ôðan,
 2710 barn be is bróðer. · Þò bi·gan imu þea brúd lahan
 Johannes þe gódo, · kwað þat it gode wári,
 2712 waldande wiðer-mód, · þat it ênig wero frumidi,
 þat bróðer brúd · an is bēd námi,
 2714 hēbbje sie imu te híwun. · „Ef þú mi hōrjen wili,
 gi·lōvjen mínun lêrun, · ni skalt þú sie lēng êgan,
 2716 ak mið ire an þínumu móde: · ni hava þar su·lika minnja tó,

2718 ni sundjo þi te swíðo.“ · Þò warð an sorgun hugi
 þes wíves aftar þem wordun; · and-réd þat hé þene wer-old-kuning
 2720 sprákono ge·spóni · ęndi spáhun wordun,
 þat hé sie far·léti. · Be·gan siu imu þò lēðes filu
 2722 ráden an rúnnon, · ęndi ine rinkos hét,
 un-sundigane · erlos fáhan
 ęndi ine an ênumu karkerja · klústar-bęndjun,
 2724 liðo-kospun bi·lúkan: · be þem liudjun ne gi·dorstun
 ine ferahu bi·lôsjen, · hwand sie wárun imu friund alle,
 2726 wissun ine só góden · ęndi gode werðen,
 habdun ina for wár-sagon, · só sia wela mahtun.
 2728 Þò wurðun an þemu gér-tale · Judeo kuninges
 tídi kumana, · só þar gi·tald habdun
 2730 fróde folk-weros, · þò hé gi·fódid was,
 an lioht kuman. · Só was þero liudjo þau,
 2732 þat þat erlo ge·hwi-lik · óvjan skolde,
 Judeono mid gômun. · Þò warð þar an þene gast-sęli
 2734 megin-kraft mikil · manno ge·samnod,
 hęri-togono an þat hús, · þar iro hērro was
 2736 an is kuning-stóle. · Kwámun managa
 Judeon an þene gast-sęli; · warð im þar glad-mód hugi,
 2738 blíði an iro breostun: · gi·sáhun iro bâg-gevon
 wesen an wunnjon. · Dróg man wín an flęt
 2740 skíri mid skálun, · skęnkjon hwurvon,
 gęngun mid gold-fatun: · gaman was þar inne
 2742 hlúd an þero hallu, · hęliðos drunkun.
 Was þes an lustun · landes hirdi,
 2744 hwat hé þemu werode mēst · te wunnjun gi·fręmidi.
 Hét hé þò gangen forð · gęla þiornun,
 2746 is bróder barn, · þar hé an is bęnki sat
 wínu gi·wlęnkid, · ęndi þò te þemu wíve sprach;
 2748 grótte sie fora þemu gum-skepje · ęndi gerno bad,
 þat siu þar fora þem gastjun · gaman af·hóvi
 2750 fagař an flęttje: · „lát þit folk sehan,
 hwó þú ge·linod havas · liudjo męnegi
 2752 te blíðsjanne an bęnkjun; · ef þú mi þera bede tugiðos,

mín word for þesumu werode, · þan willju ik it hér te wárun
 ge-kweðen,
 2754 liahto fora þesun liudjun · ęndi ôk gi·lêstjen só,
 þat ik þi þan aftar þiu · êron willju,
 2756 só hwes só þú mí bidis · for þesun mínun bâg-winjun:
 þoh þú mí þesaro hęri-dómo · halvaro fergos,
 2758 ríkjas mínes, · þoh gi·dón ik, þat it ênig rinko ni mag
 wordun gi·węndjen, · ęndi it skal gi·werðen só.“
 2760 Þò warð þera magað aftar þiu · mód gi·hworven,
 hugi aftar iro hêrron, · þat siu an þemu húse innen,
 2762 an þemu gast-sęli · gamen up a·huof,
 al só þero liudjo · land-wíse gi·dróg,
 2764 þero þiodo þau. · Þiu þiorne spilode
 hrór aftar þemu húse: · hugi was an lustun,
 2766 managaro mód-sevo. · Þò þiu magað habda
 gi·þionod te þanke · þiod-kuninge
 2768 ęndi allumu þemu erl-skepje, · þe þar inne was
 gódaro gumono, · siu welde þò ira geva êgan,
 2770 þiu magað for þeru męnegi: · géng þò wið iro módar sprekan
 ęndi frágode sie · firi-wit-líko,
 2772 hwes siu þene burges ward · biddjen skoldi.
 Þò wíside siu aftar iro willjon, · hét þat siu wihtes þan êr
 2774 ni gęrodi for þemu gum-skepje, · bi-útan þat man iru Johannes
 an þeru hallu innan · hôvid gávi
 2776 a·lôsid af is lík-hamon. · Þat was allun þem liudjun harm,
 þem mannun an iro móde, · þò sie þat gi·hórdun þea magað sprekan;
 2778 só was it ôk þemu kuninge: · hé ni mahte is kwidi liagan,
 is word węndjen: · hét þò is wępan-berand
 2780 gangen fan þemu gast-sęli · ęndi hét þene godes man
 lívu bi·lôsjen. · Þò ni was lang te þiu,
 2782 þat man an þea halla · hôvid bráhte
 þes þiod-gumon, · ęndi it þar þeru þiornun far·gaf,
 2784 magað for þeru męnegi: · siu dróg it þeru móder forð.
 Þò 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 hevan-wange · hêlages gêstes
 2792 gi·markode mahtig: · þe ni habde ênigan gi·makon hwergin
 êr nek aftar. · Erlos hwurvun,
 2794 gumon umbi Jôhannen, · is jungaron managa,
 sâlig ge·siðî, · êndi ine an sande bi·gróvun,
 2796 leoves lîk-hamon: · wissun þat hé lioht godes,
 diur-lîkan drôm · mid is drohtine samad,
 2798 up-ôdas hêm · êgan môte,
 34 sâlig sôkjan. · Þò ge·witun im þea ge·siðos þanen,
 2800 Jôhannes jungaron · jámer-móde,
 hêlag-feraha: · was im iro hêrron dôð
 2802 swiðo an sorgun. · Ge·witun im sôkjan þò
 an þeru wóstunni · waldandes sunu,
 2804 kraftigana Krist · êndi imu kûð gi·dedun
 gódes mannes for·gang, · hwó habde þe Judeono kuning
 2806 manno þene mârjostan · mákjas eggjun
 hôvdu bi·hauwan: · hé ni welde is ênigen harm spreken,
 2808 sunu drohtines; · hé wisse þat þiu seole was
 hêlag gi·halden · wiðer hettjandjon,
 2810 an friðe wiðer fiundun. · Þò só gi·frági warð
 aftar þem land-skepjun · lêrjandero bêtst
 2812 an þeru wóstunni: · werod samnode,
 fôr folkun tó: · was im firi-wit mikil
 2814 wísaro wordo; · imu was ôk willjo só samo,
 sunje drohtines, · þat hé su·lik ge·siðo folk
 2816 an þat lioht godes · laðoan mósti,
 wënnjen mid willjon. · Waldand lêrde
 2818 allan langan dag · liudi managa,
 ęli-þeodige man, · ant-tat an ávand sêg
 2820 sunne te sedle. · Þò géngun is ge·siðos twe·livi,
 gumon te þemu godes barne · êndi sagdun iro gódumu hêrron,
 2822 mid hwi·liku arvedju þar þea erlos livdin, · kwáðun þat sie is êra
 bi·þorftin,
 weros an þemu wóstjon lande: · „sie ni mugun sie hér mid wihti
 ant·hëbbjen,

- 2824 hēliðos bi **h**ungres ge·þwinge. · Nu lát þú sie, **h**ērro þe gódo,
 sīðon, þar sie sēliða fiðen. · Náh sind hér ge·setana burgi
 2826 managa mid **m**ęgin-þiodun: · þar fiðad sie **m**ęti te kôpe,
 weros aftar þem **w**íkjon.“ · Þò sprak eft **w**aldand Krist,
 2828 þioda drohtin, · kwað þat þes êniga þurufi ni wárin,
 „þat sie þurh **m**ęti-lôsi · **m**ína far·látan
 2830 leov-líka lêra. · Gevad gi þesun liudjun gi·nóg,
 węnnjad sie hér mid **w**illjon.“ · Þò habde eft is **w**ord garu
 2832 Philippus fród gumo, · kwað þat þar só filu wári
 manno **m**ęnigi: · „þoh wí hér te **m**ęti habdin
 2834 garu im te **g**evanne, · só wí mahtin far·**g**elden mēst,
 ef wí hér gi·saldin · **s**iluver-skatto
 2836 twê hund samad, · **t**weho wári is noh þan,
 þat iro ênig þar · ênes gi·námi:
 2838 só luttik wári þat þesun liudjun.“ · Þò sprak eft þe **l**andes ward
 ęndi frágode sie · **f**iri-wit-líko,
 2840 manno drohtin, · hwat sie þar te **m**ęti habdin
 wistes ge·**w**unnin. · Þò sprak imu eft mid is **w**ordun an·gegin
 2842 Andreas fora þem **e**rlun · ęndi þemu **a**lo-waldon
 selvumu **s**agde, · þat sie an iro gi·sīðje þan mēr
 2844 garowes ni habdin, · „bi·útan **g**irstin brôð
 fivi an úsaru **f**ęrdi · ęndi **f**iskos twêne.
 2846 Hwat mag þat þoh þesaru **m**ęnigi?“ · Þò sprak imu eft **m**ahtig Krist,
 þe gódo **g**odes sunu, · ęndi hét þat **g**umono folk
 2848 skęrjen ęndi **s**kêðen · ęndi hét þea **s**kola sęttjen,
 erlos aftar þeru **e**rðu, · **i**rmin-þioda
 2850 an **g**rase **g**ruonimu, · ęndi þò te is **j**ungarun sprak,
 allaro **b**arno **b**ętst, · hét imu þiu **b**rôð halon
 2852 ęndi þea **f**iskos **f**orð. · Þat **f**olk stillo bēd,
 sat ge·sīði mikil; · undar þiu hé þurh is **s**elves kraft,
 2854 manno drohtin, · þene **m**ęti wihide,
 hēlag **h**evan-kuning, · ęndi mid is **h**andun brak,
 2856 **g**af it is **j**ungarun forð, · ęndi it sie undar þemu **g**um-skępje hét
 dragan ęndi **d**ēljen. · Sie lêstun iro **d**rohtines word,
 2858 is **g**eva **g**erno drógun · **g**umono gi·hwemu,
 hēlaga **h**elpa. · It undar iro **h**andun wóhs,
 2860 **m**ęti manno gi·hwemu: · þeru **m**ęgin-þiodu warð

líf an lustun, · þea liudi wurðun alle,
 2862 sade sálig folk, · só hwat só þar gi·samnod was
 fan allun wíðun wegun. · Þò hét waldand Krist
 2864 gangen is jungaron · ęndi hét sie gômjen wel,
 þat þiu léva þar · far·loren ni wurði;
 2866 hét sie þò samnon, · þò þar sade wárun
 man-kunnjes manag. · Þar móses warð,
 2868 brôdes te lévu, · þat man birilos gi·las
 tve-livi fulle: · þat was tēkan mikil,
 2870 grôt kraft godes, · hwand þar was gumono gi·tald
 áno wíf ęndi kind, · werodes at·samme
 2872 fif þúsundig. · Þat folk al far·stód,
 þea man an iro móde, · þat sie þar mahtigna
 2874 hêrron habdun. · Þò sie hevan-kuning,
 þea liudi lovodun, · kwáðun þat gio ni wurði an þit lioht kuman
 2876 wísaro wár-sago, · eþa þat hé gi·wald mid gode
 an þesaru middil-gard · méron habdi,
 2878 ên-faldaran hugi. · Alle gi·sprákun,
 þat hé wári wirðig · welono ge·hwi-likes,
 2880 þat hé erð-ríki · êgan mósti,
 wíðene wer-old-stól, · „nu hé su·lik ge·wit havad,
 2882 só grôte kraft mid gode.“ · Þea gumon alle gi·warð,
 þat sie ine gi·hóvin · te hêrosten,
 2884 gi·kurin ine te kuninge: · þat Kriste ni was
 wihtes wirðig, · hwand hé þit wer-old-ríki,
 2886 erðe ęndi up-himil · þurh is ênes kraft
 selvo gi·warhte · ęndi siðor gi·held,
 2888 land ęndi liud-skępi, · —þoh þes ênigan gi·lôvon ni dedin
 wrêðe wiðer-sakon— · þat al an is gi·walde stád,
 2890 kuning-ríkjo kraft · ęndi kêsur-dómes,
 megin-þiodo mahal. · Be·þiu ni welde hé þurh þero manno spráka
 2892 hebbjan ênigan hêr-dóm, · hêlag drohtin,
 wer-old-kuninges namon; · ni hé þò mid wordun stríd
 2894 ni af·hóf wið þat folk furður, · ak fôr imu þò, þar hé welde,
 an ên ge·birgi uppan: · flóh þat barn godes
 2896 gêlaro gelp-kwidi · ęndi is jungaron hét
 ovar êne sêo siðon · ęndi im selvo gi·bôd,

2898 hwar sie im eft te·gēgnes · gangen skoldin.
 Ðò te·lét þat liud-werod · aftar þemu lande allumu,
 2900 te·fór folk mikil, · siðor iro fráho gi·wêt
 an þat ge·birgi uppan, · barno ríkjost,
 2902 waldand an is willjon. · Ðò te þes watares staðe
 samnodun þea ge·siðos Kristes, · þe hé imu habde selvo gi·korane,
 2904 sie twelivi þurh iro trewa góda: · ni was im tweho nigijan,
 nevu sie an þat godes þionost · gerno weldin
 2906 ovar þene sêo siðon. · Ðò létun sie swiðjan strôm,
 hôh hurnid-skip · hluttron uðjon,
 2908 skêðan skír water. · Skrêd liot dages,
 sunne warð an sedle; · þe sêo-líðandjan
 2910 naht nevulo bi·warp; · náðidun erlos
 forð-wardes an flód; · warð þiu fiorðe tíð
 2912 þera nahtes kuman · —nējendo Krist
 warode þea wág-líðand—: · þò warð wind mikil,
 2914 hôh wedeð af·haven: · hlamodun uðjon,
 strôm an stamne; · stríðjun fēridun
 2916 þea weros wiðer winde, · was im wrêð hugi,
 sevo sorgono ful: · selvon ni wándun
 2918 lagu-líðandja · an land kumen
 þurh þes wederes ge·win. · Ðò gi·sáhun sie waldand Krist
 2920 an þemu sêe uppan · selvun gangan,
 faran an fáðjon: · ni mahte an þene flód innan,
 2922 an þene sêo sinkan, · hwand ine is selves kraft
 hêlag ant·habde. · Hugi warð an forhtun,
 2924 þero manno mód-sevo: · and-rédun þat it im mahtig fíund
 te gi·droge dádi. · Ðò sprak im iro drohtin tó,
 2926 hêlag hevan-kuning, · ėndi sagde im þat hé iro hêrro was
 mári ėndi mahtig: · „nu gí módes skulun
 2928 fastes fāhen; · ne sí iu forht hugi,
 gi·bárjad gi bald-líko: · ik bium þat barn godes,
 2930 is selves sunu, · þe iu wið þesumu sêe skal,
 mundon wið þesan mēri-strôm.“ · Ðò sprak imu ên þero manno
 an·gēgin
 2932 ovar bord skipes, · bar-wirðig gumo,
 Petrus þe gódo · —ni welde píne þolon,

2934 watares wíti—: · „ef þú it waldand sís“, kwað hé,
 „hêrro þe gódo, · só mi an mínumu hugi þunkit,
 2936 hêt mí þan þarod gangan te þí · ovar þesen gevenes strôm,
 drokno ovar diap water, · ef þú mín drohtin sís,
 2938 managoro mund-boro.“ · Ðò hét ine mahtig Krist
 gangan imu te·gëgnes. · hé warð garu sáno,
 2940 stôp af þemu stamne · ęndi strídjun géng
 forð te is frôjan. · Þiu flód ant·habde
 2942 þene man þurh maht godes, · an-tat hé imu an is móde bi·gan
 and-ráden diap water, · þò hé dríven gi·sah
 2944 þene wég mid windu: · wundun ina uðjon,
 hôh strôm umbi·hring. · Reht só hé þò an is hugi twehode,
 2946 só wêk imu þat water under, · ęndi hé an þene wág innan,
 sank an þene sêo-strôm, · ęndi hé hriop sán aftar þiu
 2948 gáhon te þemu godes sunje · ęndi gerno bad,
 þat hé ine þò ge·nëridi, · þò hé an nôdjun was,
 2950 þegan an ge·þwinge. · Þiodo drohtin
 ant·fëng ine mid is faðmun · ęndi frágode sána,
 2952 te hwí hé þò ge·twehodi: · „Hwat þú mahtes ge·trúoan wel,
 witen þat te wárun, · þat þi watares kraft
 2954 an þemu sêe innen · þínes siðes ni mahte,
 lagu-strôm gi·lëttjen, · só lango só þú habdes ge·lôvon te mi
 2956 an þínumu hugi hardo. · Nu willju ik þi an helpun wesen,
 nęrjen þi an þesaru nôdi“. · Ðò nam ine alo-mahtig,
 2958 hêlag bi handun: · þò warð imu eft hlutter water
 fast under fótun, · ęndi sie an fãði samad
 2960 bêðja géngun, · an-tat sie ovar bord skipes
 stópun fan þemu strôme, · ęndi an þemu stamne ge·sat
 2962 allaro barno bętst. · Ðò warð brêd water,
 strômos ge·stillid, · ęndi sie te staðe kwámun,
 2964 lagu-líðandja · an land samen
 þurh þes wateres ge·win, · sagdun þo waldande þank,
 2966 diurden iro drohtin · dádjun ęndi wordun,
 fellun imu te fótun · ęndi filu sprákun
 2968 wísaro wordo, · kwáðun þat sie wissin garo,
 þat hé wári selvo · sunu drohtines
 2970 wár an þesaru wer-oldi · ęndi ge·wald habdi

- 2972 ovar middil-gard, · ęndi þat hé mahti allaro manno gi·hwes
 ferāhe gi·formon, · al só hé im an þemu flóde dede
 wið þes watares ge·win. · Þò gi·wêt imu waldand Krist
 2974 siðon fan þemu sêe, · sunu drohtines,
 ênag barn godes. · E̅li·þioda kwam imu,
 2976 gumon te·gęgnes: · wárun is gódun werk
 ferran ge·frági, · þat hé só filu sagde
 2978 wároro wordo: · imu was willjo mikil,
 þat hé su·lik folk-skępi · frummjen mósti,
 2980 þat sie simla gerno · gode þionodin,
 wárin ge·hōrige · hevan-kuninge
 2982 man-kunnjes manag. · Þò gi·wêt hé imu over þea marka Judeono,
 sóhte imu Sidono burg, · habde ge·siðos mid imu,
 2984 góde jungaron. · Þar imu te·gęgnes kwam
 ên idis fan áðrom þiodun; · siu was iru aðali-ge-burdjo,
 2986 kunnjes fan Kananeo lande; · siu bad þene kraftagan drohtin,
 hêlagna, þat hé iru helpe ge·rédi, · kwað þat iru wári harm gi·standen,
 2988 soroga at iru selvaru dohter, · kwað þat siu wári mid suhtjun bi·fangen:
 „be·drogan habbjad sie dęrnja wihti. · Nú is iro dōd at hęndi,
 2990 þea wrêdon habbjad sie ge·wittju be·numane. · Nu biddju ik þi,
 waldand frō min,
 selvo sunu Dawides, · þat sie af su·likum suhtjun a·tómjes,
 2992 þat þú sie só arma · ê·gróht-fullo
 wam-skaðon bi·weri.“ · Ni gaf iru þò noh waldand Krist
 2994 ênig and·wordi; · siu imu aftar gęng,
 folgode fruokno, · an-tat siu te is fótun kwam,
 2996 grótte ina greatandi. · Jungaron Kristes
 bádun iro hêrron, · þat hé an is hugja mildi
 2998 wurði þemu wíve. · Þò habde eft is word garu
 sunu drohtines · ęndi te is ge·siðun sprak:
 3000 „êrist skal ik Israheles · avoron werðen,
 folk-skępi te frumu, · þat sie ferhtan hugi
 3002 hębbjan te iro hêrron: · im is helpono þarf,
 þea liudi sind far·lorane, · far·látan habbjad
 3004 waldandes word, · þat werod is ge·twíflid,
 drívad im dęrnjan hugi, · ne willjad iro drohtine hōrjen
 3006 Israhelo erl-skępi, · un-gi·lōviga sind

3008 hēliðos iro hērron: · þoh skal þanen helpe kumen
 allun elli-þiodun.“ · Agalêto bad
 þat wíf mid iro wordun, · þat iru waldand Krist
 3010 an is mód-sevon · mildi wurði,
 þat siu iro barnes forð · brúkan mósti,
 3012 hēbbjan sie hêle. · Þò sprak iru hērro an·gëgin,
 mári ęndi mahtig: · „nis þat“, kwað hé, „mannes reht,
 3014 gumono nig·ênum · gód te gi·frummjenne
 þat hé is barnun · brôdes af·tihe,
 3016 wernje im ovar willjon, · láte sie wíti þoljan,
 hungar hęti-grimmen, · ęndi fódje is hundos mid þiu.“
 3018 „Wár is þat, waldand“, · kwað siu, „þat þú mid þínun wordun sprikis,
 sôð-líko sagis: · Hwat þoh oft an sęli innen
 3020 undar iro hērron diske · hwelpos hwervad
 brosmoño fulle · þero fan þemu biode niðer
 3022 ant·fallat iro frôjan.“ · Þò gi·hôrde þat friðu-barn godes
 willjan þes wíves · ęndi sprak iru mid is wordun tó:
 3024 „wela þat þú wíf haves · willjan góden!
 Mikil is þín gi·lôvo · an þea maht godes,
 3026 an þene liudjo drohtin. · Al wirðid gi·lêstid só
 umbi þínes barnes lif, · só þú bádi te mi.“
 3028 Þò warð siu sán gi·hêlid, · só it þe hêlago ge·sprak
 wordun wár-fastun: · þat wíf fagonode,
 3030 þes siu iro barnes forð · brúkan móste;
 habde iru gi·holpen · hêljando Krist,
 3032 habde sie far·fangane · fiundo kraftu,
 wam-skaðun bi·wërid. · Þò gi·wêt imu waldand forð,
 3034 barno þat bętste, · sóhte imu burg ôðre,
 þiu só þikko was · mid þeru þiodu Judeono,
 3036 mid súðar-liudjun gi·seten. · Þar gi·fragn ik þat hé is ge·siðos grótte,
 þe jungaron þe hé imu habde be is góde gi·korane, · þat sie mid imu
 gerno ge·wunodun,
 3038 weros þurh is wíson spráka: · „alle skal ik iu“, kwað hé, „mid wordun
 frágon,
 jungaron míne: · hwat kweðat þese Judeo liudi,
 3040 mári megin-þioda, · hwat ik manno sí?“
 Imu and-wordidun frô-líko · is friund an·gëgin,

- 3042 jungaron síne: · „nis þit Judeono folk,
 erlos ên-wordje: · sum sagad þat þú Elias síe,
 3044 wís wár-sago, · þe hér giu was lango,
 gód undar þesumu gum-skepje, · sum sagad þat þú Johannes síe,
 3046 diur-lík drohtines bodo, · þe hér dôpte iu
 werod an watere; · alle sie mid wordun sprekad,
 3048 þat þú ên-hwi-lik síe · ęðilero manno,
 þero wár-sagono, · þe hér mid wordun giu
 3050 lêrdun þese liudi, · ęndi þat þú síe eft an þit lioht kumen
 te wísjanne þesumu werode.“ · Þò sprak eft waldand Krist:
 3052 „hwe kweðad gi, þat ik sí“, · kwað hé, „jungaron míne,
 liovon liud-weros?“ · Þò te lat ni warð
 3054 Símon Petrus: · sprak sán an-gegin
 êno for im allun · —habde imu ęlljen gód,
 3056 þristja gi-þáhti, · was is þeodone hold—:
 „þú bist þe wáro · waldandes sunu,
 3058 libbjendes godes, · þe þit lioht gi-skóp,
 Krist kuning êwig: · só willjad wí kweðen alle,
 3060 jungaron þíne, · þat þú síe god selvo,
 hêljandero bêtst.“ · Þò sprak imu eft is hêrro an-gegin:
 3062 „sálig bist þú Símon“, kwað hé, „sunu Jonases; · ni mahtes þú þat selvo
 ge-huggjan,
 gi-markon an þínun mód-gi-þáhtjun, · ne it ni mahte þi mannes tunge
 3064 wordun ge-wísjen, · ak dede it þi waldand selvo,
 fader allaro firiho barno, · þat þú só forð gi-spráki,
 3066 só diapo bi drohtin þínen. · Diur-líko skalt þú þes lôn ant-fáhen,
 hluttro havas þú an þínan hêrron gi-lôvon, · hugi-skęfti sind þíne stêne
 ge-líka,
 3068 só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn
 sankte Péter: · ovar þemu stêne skal man mínen sęli wirkjan,
 3070 hêlag hús godes; · þar skal is híwiski tó
 sálig samnon: · ni mugun wið þem þínun swiðjun krafte
 3072 an-þebbjjen hęllje portun. · Ik far-givu þi himil-ríkjas slutilas,
 þat þú móst aftar mi · allun gi-waldan
 3074 kristinum folke; · kumad alle te þi
 gumono gęstos; · þú have grôte gi-wald,
 3076 hwene þú hér an erðu · ęldi-barno

ge·binden willjes: · þemu is bēðju gi·duan,
 3078 himil-ríki bi·loken, · ęndi hęllje sind imu opana,
 brinnandi fiur; · só hwene só þú eft ant·binden wili,
 3080 an·þeftjen is hęndi, · þemu is himil-ríki,
 ant·loken liohto mēst · ęndi líf ewig,
 3082 gróni godes wang. · Mid su·likaru ik þi gevu willju
 lônnon þinen gi·lôvon. · Ni willju ik, þat gí þesun liudjun noh,
 3084 mārjen þesaru męnigi, · þat ik bium mahtig Krist,
 godes êgan barn. · Mi skulun Judeon noh,
 3086 un·skuldigna · erlos binden,
 węgjan mi te wundrun · —dót mi wítjes filo—
 3088 innan Jerusalem · gêres ordun,
 áhtjen mínes aldres · ęggjun skarpun,
 3090 bi·lôsjen mi lívu. · Ik an þesumu liohte skal
 þurh úses drohtines kraft · fan dōde a·standen
 3092 an þriddjumu dage“. · Þò warð þegno bętst
 swíðo an sorgun, · Símon Petrus,
 3094 warð imu hugi hriwig, · ęndi te is hêrron sprak
 rink an rúnun: · „ni skal þat ríki god“, kwað hé,
 3096 „waldand willjen, · þat þú eo su·lik wíti mikil
 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,
 3098 hêlag drohtin.“ · Þò sprak imu eft is hêrro an·gęgin,
 mári mahtig Krist · —was imu an is móde hold—:
 3100 „Hwat þú nú wiðer·ward bist“, · kwað hé, „willjon mínes,
 þegno bętsto! · Hwat þú þesaro þiodo kanst
 3102 męnniskan sidu: · þú ni wêst þe maht godes,
 þe ik gi·frummjen skal. · Ik mag þi filu sęggjan
 3104 wárun wordun, · þar hér undar þesumu werode standad
 ge·sīðos míne, · þea ni mótun swelten êr,
 3106 hwerven an hinen·fard · êr sie himiles lioht,
 godes ríki sehat.“ · Kôs imu jungarono þò
 3108 sán aftar þiu · Símon Petrus,
 Jakob ęndi Johannes, · ea gumon twêne,
 3110 bēðja þea gi·bróðer, · ęndi imu þò uppen þene berg gi·wêt
 sunder mid þem ge·sīðun, · sálig barn godes,
 3112 mid þem þegnun þrim, · þiodo drohtin,
 waldand þesaro wer·oldes: · welde im þar wundres filu,

3114 tēkno tōgjan, · þat sie gi·trúodin þiu bet,
 þat hé selvo was · sunu drohtines,
 3116 hēlag hevan-kuning. · Þò sie an hôhan wall
 stigun stēn ėndi berg, · an-tat sie te þeru stēdi kwámun,
 3118 weros wiðer wolkan, · þar waldand Krist,
 kuningo kraftigost · gi·koren habde,
 3120 þat hé is god-kundi · jungarun sínun
 þurh is ênes kraft · ógjan welde,
 3122 berht-lík biliði. · Þò imu þar te bedu gi·hnêg,
 þò warð imu þar uppe · ôðar-líkora
 3124 wliti ėndi gi·wádi: · wurðun imu is wangun liohte,
 blíkandi só þiu berhte sunne: · só skên þat barn godes,
 3126 liuhte is lík-hamo: · liomon stóðun
 wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít
 3128 só snêw te sehanne. · Þò warð þar seld-lík þing
 gi·ôgid aftar þiu: · Elias ėndi Moyses
 3130 kwámun þar te Kriste · wið só kraftagne
 wordun wehsljan. · Þar warð só wun-sam spráka,
 3132 só gód word undar gumun, · þar þe godes sunu
 wið þea mārjan man · mahljen welde,
 3134 só bliði warð uppan þemu berge: · skên þat berhte lioht,
 was þar gard gód-lík · ėndi gróni wang,
 3136 Paradíse ge·lík. · Petrus þò gi·mahalde,
 hēlið hard-módig · ėndi 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,
 mār-líko ge·mako · ėndi Moysesese ôðer
 3142 ėndi Eliase þridja: · þit is ôðas hêm,
 welono wun-samost.“ · Reht só hé þò þat word ge·sprak,
 3144 só ti·lét þiu luft an twê: · lioht wolkan skên,
 glítandi glímo, · ėndi þea gódun man
 3146 wliti-skôni be·warp. · Þò fan þemu wolkne kwam
 hēlag stemne godes, · ėndi þem hēliðun þar
 3148 selvo sagde, · þat þat is sunu wári,
 libbjendero liovost: · „an þemu mí líkod wel
 3150 an mínun hugi-skēftjun. · Þemu gí hôrjen skulun,

ful·gangad imu gerno.“ · Þò ni mahtun þea jungaron Kristes
 3152 þes wolknes wliiti · ęndi word godes,
 þea is mikilon maht · þea man ant·standen,
 3154 ak sie bi·fellun þò forð·wardes: · ferhes ni wándun,
 lęngiron líves. · Þò gęng im tó þe landes ward,
 3156 be·hrēn sie mid is handun · hēljandero bętst,
 hét þat sie im ni an·drédin: · „ni skal iu hér derjen eo·wiht,
 3158 þes gí hér seld·likes · gi·sehen habbjad,
 męrjaro þingo.“ · Þò eft þem mannun warð
 3160 hugi at iro herton · ęndi gi·hēlid mód,
 gi·bade an iro breostun: · gi·sáhun þat barn godes
 3162 ēnna standen, · was þat öðer þò,
 be·hliden himiles lioht. · Þò gi·wēt imu þe hēlago Krist
 3164 fan þemu berge niðer; · gi·bôd aftar þiu
 jungarun sínun, · þat sie ovar Judeono folk
 3166 ni sagdin þea gi·sioni: · „er þan ik selvo hér
 swíðo diur·líko · fan dôðe a·stande,
 3168 a·rise fan þeru restu: · siðor mugun gí it rękkjen forð,
 márjen ovar middil·gard · managun þiodun
 3170 wído aftar þesaru wer·oldi.“ · Þò gi·wēt imu waldand Krist
 eft an Galileo land, · sóhte is gadulingos,
 3172 mahtig is mágo hēm, · sagde þar manages hwat
 berhtero biliðjo, · ęndi þat barn godes
 3174 þem is sáligun ge·siðun · sorg·spell ni for·hal,
 ak hé im open·líko · allun sagde,
 3176 þem is góðun jungarun, · hwó ine skolde þat Judeono folk
 węgjan te wundrun. · Þes wurðun þar wíse man
 3178 swíðo an sorgun, · warð im sēr hugi,
 hriwig umbi iro herte: · gi·hôrdun iro hêrron þò,
 3180 waldandes sunu · wordun tęlljen,
 hwat hé undar þeru þiodu · þolojan skolde,
 3182 willjendi undar þemu werode. · Þò gi·wēt imu waldand Krist,
 gumo fan Galilea, · sóhte imu Judeono burg,
 3184 kwámun im te Kafarnaum. · Þar fundun sie ênan kuninges þegan
 wlankan undar þemu werode: · kwað þat hé wári gi·węldig bodo
 3186 aðal·kêsure; · hé grótte aftar þiu
 Símon Petrusen, · kwað þat hé wári gi·sęndid þarod,

3188 þat hé þar gi·manodi · manno ge·hwi-likn
 þero hôvid-skatto, · þe sie te þemu hove skoldin
 3190 tinsi gelden: · „nis þes tweho ênig
 gumono ni-gj·ênumu, · ne sie ina far·gelden sán
 3192 mēðmo kustjon, · bi·úten iuwe mēster êno
 havad it far·lâten. · Ni skal þat líkon wel
 3194 mínumu hêrron, · só man it imu at is hove küðid,
 aðal-kêsure.“ · Þò géng aftar þiu
 3196 Símon Petrus, · welde it seggjan þò
 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-likes—: · hét þò þene is mārjan þegān,
 Símon Petrus · an þene sêo innen
 3202 angul werpen: · „su-likn só þú þar êrist mugis
 fisk gi·fāhen“, · kwað hé, „só teoh þú þene fan þemu flóde te þi,
 3204 ant·klēmmi imu þea kinni: · þar maht þú undar þem kaflon nimen
 guldine skattos, · þat þú far·gelden maht
 3206 þemu manne te gi·módja · mínen ęndi þinen
 tinsjo só hwi-likan, · só hé ùs tó sókid.“
 3208 Hé ni þorfte imu þò aftar þiu · ôðaru wordu
 furður gi·bioden: · géng fiskari gód,
 3210 Símon Petrus, · warp an þene sêo innen
 angul an üðjon · ęndi up gi·tôh
 3212 fisk an flóde · mid is folmun twēm,
 te·klóf imu þea kinni · ęndi undar þem kaflun nam
 3214 guldine skattos: · dede al, só imu þe godes sunu
 wordun ge·wísde. · Þar was þò waldandes
 3216 megin-kraft gi·márid, · hwó skal allaro manno ge·hwi-lik
 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-liko: · an þiu mag hé þiod-godes
 3222 willjan ge·wirkjan · ęndi ôk is wer-old-hêrron
 huldi habbjēn. · Só lērde þe hêlago Krist
 3224 þea is gódon jungaron: · „ef ênig gumono wið iu“, kwað hé,

„sundja ge·wirkja, · þan nim þú ina **sundar** te þi,
 3226 þene **rink** an **rúna** · ęndi imu is **rád** saga,
wísi imu mid **wordun**. · Ef imu þan þes **werð** ne sí,
 3228 þat hé þi gi·hôrje, · **hala** þi þar ôðara tó
gódaro gumono, · ęndi lah imu is **grimmun** werk,
 3230 **sak** ina **sôð-wordun**. · Ef imu þan is **sundja** aftar þiu,
lôs-werk ni **lêðon**, · gi·duo it ôðrun **liudjun** küð,
 3232 **mári** it þan for **męnegi** · ęndi lát **manno** filu
witen is far·**wurhti**: · ôðo be·ginnad imu þan is **werk** tregan,
 3234 an is **hugi hrewen**, · þan hé it gi·hôrid **hęliðo** filu,
ahton ęldi-barn · ęndi imu is **uvilon** dád
 3236 **węrad** mid **wordun**. · Ef hé þan ôk **węndjen** ne wili,
 ak far·**módat** su·lika **męnegi**, · þan lát þú þene **man** faren,
 3238 **hava** ina þan far **hêðinen** · ęndi lát ina þi an þinumu **hugi** lêðen,
míð is an þinumu **móde**, · ne sí þat imu eft **mildi** god,
 3240 **hêr hevan-kuning** · **helpe** far·líhe,
fader allaro **firiho** barno.“ · Þò **frágode** Petrus,
 3242 allaro þegno bętst · þeodan sínan:
 „hwó oft skal ik þem **mannun**, · þe wið **mí** habbjad
 3244 **lêð-werk** gi·duan, · **leovo** drohtin,
 skal ik im **sivun sīðun** · iro **sundja** a·lāten,
 3246 **wrêðaro werko**, · êr þan ik is êniga **wréka** frummje,
lêðes te **lône**?“ · Þò sprak eft þe **landes** ward,
 3248 an·gęgin þe **godes** sunu · **gódumu** þegne:
 „ni sęggju ik þi fan **sivunjun**, · só þú **selvo** sprikis,
 3250 **mahlis** mid þínu **müðu**, · ik duom þi **mêra** þar tó:
sivun sīðun **sivun-tig** · só skalt þú **sundja** ge·hwemu,
 3252 **lêðes** a·lāten: · só willju ik þi te **lêrun** geven
wordun wár-fastun. · Nu ik þi su·lika gi·**wald** far·gaf,
 3254 þat þú mínes **híwiskes** · **hêrost wáris**,
manages mann-kunnjes, · nu skalt þú im **mildi** wesen,
 3256 **liudjun líði**.“ · Þò þar te þemu **lêrjande** kwam
 ên **jung** man an·gęgin · ęndi **frágode Jesu Krist**:
 3258 „**mêster** þe gódo“, · kwað hé, „hwat skal ik **manages** duan,
 an þiu þe ik **hevan-ríki** · ge·**halan** móti?“
 3260 Habde imu **ôd-welon** · **allen** ge·wunnen,
mêðom-hord **manag**, · þoh hé **mildjan** hugi

3262 bári an is breostun. · Þò sprak imu þat barn godes:
 „hwat kwiðis þú umbi gódon? · nis þat gumono ênig
 3264 bi-útan þe êno, · þe þar al ge-skóp,
 wer-old endi wunnja. · Ef þú is willjan havas,
 3266 þat þú an lioht godes · líðan mótis,
 þan skalt þú bi-halden · þea hêlagon lêra,
 3268 þe þar an þemu aldon · êwa ge-biudid,
 þat þú man ni slah, · ni þú mênes ni sweri,
 3270 far·legar-nessi far·lát · endi luggi ge-wit-skępi,
 stríd endi stulina; · ne wis þú te stark an hugi,
 3272 ne níðin ne hatul, · ni nôd-róf ni fręmi;
 av-unst alla far·lát; · wis þínun ęldirun gód,
 3274 fader endi móder, · endi þínun friundun hold,
 þem náhistun gi·náðig. · Þan þú þi gi·niodon móst
 3276 himilo ríkjas, · ef þú it bi-halden wili,
 ful-gangan godes lêrun.“ · Þò sprak eft þe jungo man
 3278 „al hębbju ik só gi·lêstid“, · kwað hé, „só þú mi lêris nu,
 wordun wísis, · só ik is eo wiht ni far·lét
 3280 fan mínero kindiski.“ · Þò bi-gan ina Krist sehan
 an mid is ôgun: · „ên is þar noh nu“, kwað hé,
 3282 „wan þero werko: · ef þú is willjon havas,
 þat þú þurh-fręmid · þionon mótis
 3284 hêrron þínumu, · þan skalt þú þat þín hord nimen,
 skalt þínan ôd-welon · allan far·kôpjen,
 3286 diurje mêðmos, · endi dêljen hét
 armun mannun: · þan havas þú aftar þiu
 3288 hord an himile; · kum þi þan gi·halden te mi,
 folgo þi mínaro fęrði: · þan havas þú friðu siður.“
 3290 Þò wurðun Kristes word · kind-jungumu manne
 swíðo an sorgun, · was imu sêr hugi,
 3292 mód umbi herte: · habde mêðmo filu,
 welono ge-wunnen; · węnde imu eft þanen,
 3294 was imu un-óðo · innan breostun,
 an is sevon swáro. · Sah imu aftar þò
 3296 Krist alo-waldo, · kwað it þò, þar hé welde,
 te þem is jungarun gęgin-wardun, · þat wári an godes ríki
 3298 un-óði ôdagumu manne · up te kumanne:

„ôður mag man **olvundjon**, · þoh hé sí **un**-met grôt,
 3300 þurh **náðlan** gat, · þoh it sí **naru** swíðo,
 sáftur þurh·**slópjen**, · þan mugi kuman þiu **siole** te himile
 3302 þes ôdagan mannes, · þe hér **al** havad
 gi·wëndid an þene **wer**-old-skat · **willjon** sínen,
 3304 **mód**-gi·þáhti, · ęndi ni hugid umbi þie **maht** godes.“
 Imu **and**-wordjade · êr-þungan gumo,
 3306 **Símon** Petrus, · ęndi **seggjan** bad
 leovan hêrron: · „Hwat skulun wí þes te **lône** nimen“, kwað hé,
 3308 „gódes te **gelde**, · þes wí þurh þín **jungar**-dóm
 êgan ęndi **ęrvi** · **al** far·létun
 3310 **hovor** ęndi **híwiski** · ęndi þi te **hêrron** gi·kurun,
 folgodun þínaru **fęrdi**: · hwat skal ús þes te **frumu** werðen,
 3312 **langes** te **lône**?“ · **Liudjo** drohtin
 sagde im þò **selvo**: · „Þan ik **sittjen** kumu“, kwað hé,
 3314 „an þie **mikilan** **maht** · an þemu **márjan** dage,
 þar ik **allun** skal · **irmin**-þiodun
 3316 **dómos** a·**dêljen**, · þan mótun gi mid iuwomu **drohtine** þar
selvon **sittjen** · ęndi mótun þera **saka** waldan:
 3318 mótun gí **Israhelo** · **ęðili**-folkun
 a·**dêljen** aftar iro **dádjun**: · só mótun gi þar gi·**diuride** wesen.
 3320 Þan seggju ik iu te **wáran**: · só hwe só þat an þesaru **wer**-oldi gi·duot,
 þat hé þurh **mína** **minnja** · **mágo** ge·sidli
 3322 **liof** far·létid, · þes skal hi hér **lôn** niman
tehan sīðun **tehin**-fald, · ef hé it mid **trewon** duot,
 3324 mid **hluttru** **hugi**. · Ovar þat havad hé ôk **himiles** lioht,
open êwig líf.“ · Bi·gan imu þò **after** þiu
 3326 **allaro** **barno** **bętst** · ên **biliði** seggjan,
 kwað þat þar ên ôdag man · an êr-dagun
 3328 **wári** undar þemu **werode**: · þe habde **welono** ge·nóg,
sinkas gi·**samnod** · ęndi imu **simlun** was
 3330 **garu** mid **goldu** · ęndi mid **godo**-wëbbju,
fagarun **fratahun** · ęndi imu so **filu** habde
 3332 **gódes** an is **gardun** · ęndi imu at **gômun** sat
allaro **dago** ge·hwi-likes: · habde imu **diur**-lík líf,
 3334 **blíðsja** an is **bęnkjun**. · Þan was þar eft ên **biddjendi** man,
 gi·lévod an is **lík**-hamon, · **Lazarus** was hé hêten,

- 3336 lag imu dago ge·hwi-likes · at þem durun foren,
 þar hé þene ôdagan man · inne wisse
 3338 an is gęst-sęli · gôme þiggjan,
 sittjen at sumble, · ęndi hé simlun będ
 3340 gi·armod þar úte: · ni móste þar in kuman,
 ne hé ni mahte ge·biddjen, · þat man imu þes brôdes þarod
 3342 gi·dragan weldi, · þes þar fan þemu diske niðer
 ant·fel undar iro fôti: · ni mahte imu þar ęnig fruma werðen
 3344 fan þemu hêroston, þe þes húses gi·weld, · bi·útan þat þar géngun is
 hundos tó,
 likkodun is lik-wundon, · þar hé liggjandi
 3346 hungar þolode; · ni kwam imu þar te helpu wiht
 fan þemu ríkjon manne. · Þò gi·fragn ik þat ina is regano-gi·skapu,
 3348 þene armon man · is ên-dago
 gi·manoda mahtjun swíð, · þat hé manno drôm
 3350 a·geven skolde. · Godes ęngilos
 ant·fęngun is ferh · ęndi lêddun ine forð þanen,
 3352 þat sie an Abrahames barm · þes armon mannes
 siole gi·settnun: · þar móste hé simlun forð
 3354 wesen an wunnjun. · Þò kwámun ôk wurde-gi·skapu,
 þemu ôdagan man · or-lag-hwile,
 3356 þat hé þit lioht far·lét: · lêða wihti
 be·sinkodun is siole · an þene swarton hęl,
 3358 an þat fern innen · fiundun te willjan,
 be·gróvun ine an gramono hêm. · Þanen mahte hé þene góðan skawon,
 3360 Abraham ge·sehen, · þar hé uppe was
 lıves an lustun, · ęndi Lazarus sat
 3362 blıði an is barme, · berht lôn ant·fęg
 allaro is arm-ódjo, · ęndi lag þe ôdago man
 3364 hêto an þeru hęllju, · hriop up þanen:
 „fader Abraham“, · kwað hé, „mı is firinun þarf,
 3366 þat þú mı an þinumu mód-sevon · mildi werðes,
 liði an þesaru lognu: · sęndi mı Lazarus herod,
 3368 þat hé mı ge·fórja · an þit fern innan
 kaldes wateres. · Ik hér kwik brinnu
 3370 hêto an þesaru hęllju: · nu is mı þınaro helpono þarf,
 þat hé mı a·lęskje · mid is luttikon fingru

3372 tungon míne, · nu siu tēkan havad,
 uvil arvedi. · Inwid-rádo,
 3374 lēðaro spráka, · alles is mi nu þes lôn kumen.“
 Imu and-wordjade þò Abraham · —þat was ald-fader—:
 3376 „ge·hugi þú an þinumu herton“, · kwað hé, „hwat þú habdes iu
 welono an wer-oldi. · Hwat þú þar alle þíne wunnja far·sliti,
 3378 gódes an gardun, · só hwat só þi giviðig forð
 werðen skolde. · Wíti þolode
 3380 Lazarus an þemu liohte, · habde þar lēðes filu,
 wítjas an wer-oldi. · Be·þiu skal hé nu welon êgan,
 3382 libbjen an lustun: · þú skalt þea logna þolan,
 brinnendi fiur: · ni mag is þi ênig bóte kumen
 3384 hinana te hēllju: · it havad þe hēlago god
 só gi·fastnod mid is faðmun: · ni mag þar faren ênig
 3386 þegno þurh þat þiustri: · it is hér só þikki undar ùs.“
 Þò sprak eft Abrahame · þe erl te·gegnes
 3388 fan þeru hētan hēll · ęndi helpono bad,
 þat hé Lazarus · an liudjo drôm
 3390 selvon sandi: · „þat hé ge·sęggja þar
 bróðarun mínun, · hwó ik hér brinnendi
 3392 þrá-werk þolon; · si þar undar þeru þiodu sind,
 si fivi undar þemu folke: · ik an forhtun bium,
 3394 þat sie im þar far·wirkjen, · þat sie skulin ôk an þit wíti te mi,
 an só grádag fiur.“ · Þò imu eft te·gegnes sprak
 3396 Abraham ald-fader, · kwað þat sie þar êo godes
 an þemu land-skępi, · liudi habdin,
 3398 Moyseses gi·bôð · ęndi þar managaro tó
 wár-saguno word: · „ef sie is willige sind,
 3400 þat sie þat bi·halden, · þan ni þurvun sie an þea hēll innen,
 an þat fern faren, · ef sie ge·frummjad só,
 3402 só þea ge·biodad, · þe þea bók lesat
 þem liudjun te lērun. · Ef sie þes þan ni willjad lêstjen wiht,
 3404 þanne ni hōrjad sie ôk · þemu þe hinan a·stád,
 man fan dôðe. · Láte man sie an iro mód-sevon
 3406 selvon keosen, · hweðer im swótjera þunkje
 te gi·winnanne, · só lango só sie an þesaru wer-oldi sind,
 3408 þat sie eft uvil etþa gód · aftar habbjēn.“

3410 Só lérde hé þò þea liudi · liohton wordon,
 allaro barno bætst, · ęndi biliði sagde
 manag man-kunnje · mahtig drohtin,
 3412 kwað þat imu ęn sálig gumo · samnon bi·gunni
 man an morgen, · „ęndi im méda gi·hét,
 3414 þe hêrosto þes híwiskjas, · swíðo *hold-lík lôn“,
 kwað þat hie iro allaro gi·hwem · ęnna gávi
 3416 silōvrinna skat. · „Þuo samnodun managa
 weros an is wín-gardon, · —ęndi hie im werk bi·falah—
 3418 ádro an úhtan. · Sum kwam þar ôk an undorn tuo,
 sum kwam þar an middjan dag, · man te þem werke,
 3420 sum kwam þar te nónu, · þuo was þiu niguða tíð
 sumar-langes dages; · sum þar ôk síðor kwam
 3422 an þia ęlliftun tíð. · Þuo géng þar ávand tuo,
 sunna ti sedle. · Þuo hie selvo gi·bôð
 3424 is ambahtjon, · erlo drohtin,
 þat man þero manno gi·hwem · is meoda for·guldi,
 3426 þem erlon arvid-lôn; · hiet þiem at ęrist gevan.
 þia þar at lētst wárun, · liudi kumana,
 3428 weros te þem werke, · ęndi mid is wordon gi·bôð,
 þat man þem mannon iro · mieda for·guldi
 3430 alles at aftan, · þem þar kwámun at ęrist tuo
 willendi te þem werke. · Wándun sia swíðo,
 3432 þat man im mēra lôn · gi·makod habdi
 wið iro aravedje: · þan man im allon gaf,
 3434 þem liudjon gi·líko. · Lêð was þat swíðo,
 allon þem ando, · þem þar kwámun at ęrist tuo:
 3436 „wí kwámun hier an morāgan“, · kwáðun sia, „ęndi þolodun hier
 manag te dage
 arāvid-werko, · hwílon un-met hét,
 3438 skínandja sunna: · nu ni givis þú ús skattes þan mēr,
 þie þú þem öðron duos, · þia hier ęna hwíla
 3440 wáron an þínon werke.“ · Þuo habda eft is word garo
 þie hêrosto þes híwiskes, · kwað þat hie im ni habdi gi·hétan þan mēr
 3442 werðes wið iro werke: · „Hwat ik gi·wald hębbju“, kwat-hie,
 „þat ik iu allon gi·líko · muot lôn for·geldan,
 3444 iuwes werkes werð.“ · Þan waldandi Krist

3446 mēnda im þoh mēra þing, · þoh hie ovar þat manno folk
 fan þem wīn-gardon só · wordon spráki,
 hwó þar un-efno · erlos kwámun,
 3448 weros te þem werke. · Só skulun fan þero wer-oldi duon
 mann-kunnjes barn · an þat mārjo lioht,
 3450 gumon an godes wang: · sum bi-ginnit ina giriwan sán
 an is kindiski, · havit im gi·kóranan muod,
 3452 willjon guodan, · wer-old-saka mīðit,
 far·látit is lusta; · ni mag ina is lík-hamo
 3454 an un·spuod for·spanan: · spáhiða línót,
 godes êw, · gramono for·látit,
 3456 wrêðaro willjon, · duot im só te is wer-oldi forð,
 lêstit só an þeson liohte, · ant-þat im is līves kumit,
 3458 aldres ávand; · gi·wítit im þan up-wegos:
 þar wirðit im is aravedi · all gi·lônót,
 3460 far·goldan mid guodu · an godes ríkje.
 Þat mēndun þia wuruhtjon, · þia an þem wīn-gardon
 3462 ádro an úhta · arvid-líko
 werk bi·gunnun · ęndi þuru·wonodun forð,
 3464 erlos unt ávand. · Sum þar ôk an undern kwam,
 habda þuo far·męrrid, · þia moragan-stunda
 3466 þes dag-werkes for·duolon; · só duot doloro filo,
 gi·mêdaro manno: · drívit im mis-lík þing
 3468 gerno an is juguði, · —havit im gelp-kwidi
 lêða gi·línót · ęndi lôs-word manag—,
 3470 ant-þat is kindiski · far·kuman wirðit,
 þat ina after is juguði · godes anst manot
 3472 blíði an is brioston; · fáhit im te bęteron þan
 wordon ęndi werkon, · lêdit im is wer-old mid þiu,
 3474 is aldar ant þena ęndi: · kumit im alles lôn
 an godes ríkje, · góðaro werko.
 3476 Sum mann þan mid-firi · mēn far·látid,
 swára sundjun, · fáhit im an sálig þing,
 3478 bi·ginnit im þuru godes kraft · guodaro werko,
 buotit balo-spráka, · látit im is bitrun dád
 3480 an is hugje hrewan; · kumit im þiu helpa fon gode,
 þat im gi·lêstid þie gi·lôvo, · só lango só im is líf warod;

- 3482 farit im forð mid þiu, · ant·fāhit is mieda,
 guod lôn at gode; · ni sindun êniga geva bēteran.
 3484 Sum bi·ginnit þan ôk furðor, · þan hie ist fruodot mēr,
 is aldares af·hēldit, · —þan bi·ginnat im is uvilon werk
 3486 lēðon an þeson liohte, · þan ina lēra godes
 gi·manod an is muode: · wirðit im mildera hugi,
 3488 þuru·gēngit im mid guodu · ęndi geld nimit,
 hōh himil-ríki, · þan hie hinan wēndit,
 3490 wirðit im is mieda só sama, · só þem man *nun warð,
 þea þar te nōnu dages, · an þea nigunda tíð,
 3492 an þene wín-gardon · wirkjan kwámun.
 Sum wirðid þan só swíðo ge·fródot, · só hé ni wili is sundja bótjen,
 3494 ak hé ôkid sie mid uvilu ge·hwi-liku, · an-tat imu is ávand náhid,
 is wer-old ęndi is wunnja far·slitid; · þan be·ginnid hé imu wíti
 and-réden,
 3496 is sundjon werðad imu sorga an móde: · ge·hugid hwat hé selvo
 ge·frumide
 grimmes þan lango, þe hé móste is juguðjo neoten; · ni mag þan mid
 ôðru gódu gi·bótjen
 3498 þea dádi, þea hé só dęrvja ge·frumide, · ak hé slēhit allaro dago
 ge·hwi-likes
 an is breost mid bēðjun handun · ęndi wópit sie mid bittrun trahnun,
 3500 hlúdo hé sie mid hofnu kúmid, · bidid þene hēlagon drohtin
 mahtigne, þat hé imu mildi werðe: · ni látid imu siðor is mód
 gi·twífljen;
 3502 só ê-gróht-ful is, þe þar alles ge·wēldid: · hé ni wili ênigumu
 irmin-manne
 far·węrnjen willjan sínes; · far·givid imu waldand selvo
 3504 hēlag himil-ríki: · þan is imu gi·holpen siður.
 Alle skulun sie þar êra ant·fāhen, · þoh sie þarod te ênaru tídi
 3506 ni kumen, þat kunni manno, · þoh wili imu þe kraftigo drohtin,
 gi·lōnon allaro liudjo só hwi-likumu, · só hér is gi·lōvon ant·fāhit:
 3508 ên himil-ríki · givid hé allun þeodun,
 mannun te médu. · þat mēnde mahtig Krist,
 3510 barno þat bętste, · þo hé þat biliði sprak,
 hwó þar te þem wín-gardun · wurhtjon kwámin,
 3512 man mis-líko: · þoh nam is méde ge·hwe

fulle te is frôjan. · Só skulun friho barn
 3514 at gode selvumu · geld ant-fáhen,
 swíðo leov-lik lôn, · þoh sie sume só late werðan.
 3516 Hét imu þò þea is góðan · jungaron náhor
 twe-livi gangan · —þea wárun imu triuwiston
 3518 man ovar erðu—, · sagde im mahtig selvo
 ôðer-siðu, · hwi-lik imu þar arvedi
 3520 tó-ward wárun: · „þes ni mag ênig tweho werðen“, kwað hé;
 kwað þat sie þò te Jerusalem · an þat Judeono folk
 3522 líðan skoldin: · „þar wirðid all gi-lêstid só,
 ge-frumid undar þemu folke, · só it an furn-dagun
 3524 wíse man be mí · wordun ge-sprákun.
 Þar skulun mi far-kôpon · undar þea kraftigon þiod,
 3526 hêliðos te þeru hêri; · þar werðat mína hendi ge-bundana,
 faðmos werðad mi þar ge-fastnod; · filu skal ik þar gi-þolojan,
 3528 hoskes gi-hôrjen · endi harm-kwidi,
 bismers-práka · endi bi-hêt-word manag;
 3530 sie wêgjat mi te wundron · wápnas eggjun,
 bi-lôsjad mi lívu: · ik te þesumu liohte skal
 3532 þurh drohtines kraft · fan dôðe a-standen
 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod
 3534 te þiu, þat mín êldi-barn · arved habdin,
 þat mi þionodi þius þiod: · ni willju ik is sie þiggjen nu,
 3536 fergon þit folk-skêpi, · ak ik skal imu te frumu werðen,
 þeonon imu þeo-líko · endi for alla þesa þeoda geven
 3538 seole míne. · Ik willju sie selvo nu
 lôsjen mid mínu lívu, · þea hér lango bidun,
 3540 man-kunnjes manag, · mínara helpa.“
 Fór imu þò forð-wardes · —habde imu fasten hugi,
 3542 blíðjan an is breostun · barn drohtines—
 welda im te Jerusalem · Judeo folkes
 3544 willjon wísan: · hé konste þes werodes só garo
 hêti-grimmen hugi · endi hardan stríd,
 3546 wrêðan willjon. · Werod siðode
 furi Jerikho-burg; · was þe godes sunu,
 3548 mahtig undar þero mênigi. · Þar sátun twênje man bi wege,
 blinde wárun sie bêðje: · was im bótono þarf,

3550 þat sie ge·hêldi · hevanes waldand,
 hwand sie só lango · liohtes þolodun,
 3552 managa hwíla. · Sie gi·hôrdun þò þat megin faren
 ęndi frágodun sán · firi-wit-liko
 3554 rëgini-blindun, · hwi-lik þar ríki man
 undar þemu folk-skępi · furista wári,
 3556 hêrost an hôvid. · Þò sprak im ên hęlið an·gegin,
 kwað þat þar Jesu Krist · fan Galilea-lande,
 3558 hêljandero bętst · hêrost wári,
 fôri mid is folku. · Þò warð fráh-mód hugi
 3560 bęðjun þem blindun mannun, · þò sie þat barn godes
 wissun under þemu werode: · hreopun im þò mid iro wordun tó,
 3562 hlúdo te þemu hêlagon Kriste, · bádun þat hé im helpe ge·rédi:
 „drohtin Dawides sunu: · wis ús mid þínun dádjun mildi,
 3564 nęri ús af þesaru nôdi, · só þú gi·nôge dós
 manno kunnjes: · þú bist managun gód,
 3566 hilpis ęndi hêlis.“ · Þò bi·gan im þat hęliðo folk
 węrjen mid wordun, · þat sie an waldand Krist
 3568 só hlúdo ni hriopin. · Si ni weldun im hôrjen te þiu,
 ak sie simla mēr ęndi mēr · ovar þat manno folk
 3570 hlúdo hreopun. · Hêljand ge·stód,
 allaro barno bętst, · hét sie þò brengjen te imu,
 3572 lędjen þurh þea liudi, · sprak im listjun tó
 mild-liko for þeru męnegi: · „hwat willjad git mínaro hér“, kwað hé,
 3574 „helpono habbjē?“ · Sie bádun ina hêlagna,
 þat hé im ira ôgon · opana gi·dádi,
 3576 far·liwi þeses liohtes, · þat sie liudjo drôm,
 swigle sunnun skín · gi·sehen móstin,
 3578 wlitī-skônje wer-old. · Waldand frumide,
 hrên sie þò mid is handun, · dede is helpe þar tó,
 3580 þat þem blindun þò · bęðjum wurðun
 ôgon gi·oponod, · þat sie erðe ęndi himil
 3582 þurh kraft godes · ant·kiennjen mahtun,
 lioht ęndi liudi. · Þò sagdun sie lof gode,
 3584 diurdun úsan drohtin, · þes sie dages liohtes
 brúkan móstun: · ge·witun im bęðje mid imu,
 3586 folgodun is fęrdi: · was im þiu fruma giviðig,

3588 ɛndi ôk waldandes werk · wido ge·küðid,
 managun gi·márid. · Þar was só mahtig-lík
 3590 biliði gi·bôknid, · þar þe blindon man
 bi þemu wege sátun, · wíti þolodun,
 3592 liohtes lôse: · þat mēnid þoh liudjo barn,
 al man-kunni, · hwó sie mahtig god
 an þemu ana·ginne · þurh is ênes kraft
 3594 sin·híun twê · selvo gi·warhte,
 Ádam ɛndi Êwan: · far·gaf im up·wegos,
 3596 himilo ríki; · ak þò warð im þe hatola te náh,
 fiund mid fêknu · ɛndi mid firin·werkun,
 3598 bi·swêk sie mid sundjun, · þat sie sin·skôni,
 lioht far·létun: · wurðun an lêðaron stêdi,
 3600 an þesen middil-gard · man far·worpen,
 þolodun hér an þiustrju · þiod·arvedi,
 3602 wunnun wrak-siðos, · welon þarvodun:
 far·gátun godes ríkjes, · gramon þeonodun,
 3604 fiundo barnun; · sie guldun is im mid fiuru lôn
 an þeru hêton hêllju. · Be·þiu wárun siu an iro hugi blinda
 3606 an þesaru middil-gard, · mēnskono 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 þò só far·hwervid,
 3610 bi·þwungen an þiustrje, · an þiod·arvidi,
 an dôðes dalu: · sátun im þò bi þeru drohtines strátun
 3612 jámar·móde, · godes helpe bidun:
 siu ni mahte im þò êr werðen, · êr þan waldand god
 3614 an þesan middil-gard, · mahtig drohtin,
 is selves sunu · sêndjen weldi
 3616 þat hé lioht ant·luki · liudjo barnun,
 oponodi im êwig lif, · þat sie þene alo·waldon
 3618 mahtin ant·kēnnjen wel, · kraftagna god.
 Ôk mag ik giu gi·tēlljen, · of gí þar tó willjad
 3620 huggjen ɛndi hōrjen, · þat gí þes hêljandes mugun
 kraft ant·kēnnjen, · hwó is kumi wurðun
 3622 an þesaru middil-gard · managun te helpu,
 ia hwat hé mid þem dádjun · drohtin selvo

- 3624 manages mēnde, · ia be·hwiu þiu mārje burg
 Jerikho hêtid, · þiu þar an Judeon stád
 3626 gi·makod mid múrun: · þiu is aftar þemu mánen gi·nēmnið,
 aftar þemu torhten tungle: · hé ni mag is tídi be·míðen,
 3628 ak hé dago ge·hwi-likes · duod ôðer-hweðer,
 wanod ohþo wahsid. · Só dód an þesaro wer-oldi hér,
 3630 an þesaru middil-gard · mēnniskono barn:
 farad ėndi folgod, · fróde stervad,
 3632 werðad eft junga · aftar kumane,
 weros a·wahsane, · unt-tat sie eft wurd far·nimid.
 3634 Þat mēnde þat barn godes, · þò 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 liobt,
 gi·sáhin sin-skôni, · êr þan hé selvo hér
 3638 an þesaru middil-gard · mēnniski ant·féng,
 flêsk ėndi lík-hamon. · Þò wurðun þes friho 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·sówun þat was þesaru þiod kuman
 hêljand te helpu · fan hevan-ríkje,
 3644 Krist allaro kuningo beŷt; · sie mahtun is ant·kēnnjen sán,
 gi·fóljen is fardjo. · Þò sie só filu hriopun,
 3646 þe man te þemu mahtigon gode, · þat im mildi aftar þiu
 waldand wurði. · Þan wēridun im swíðo
 3648 þia swárun sundjon, · þe sie im êr selvon gi·dádun,
 lettun sie þes gi·lôbon. · Sie ni mahtun þem liudjun þoh
 3650 bi·wērjen iro willjon, · ak sie an waldand god
 hlúdo hriopun, · an-tat hé im iro hêli far·gaf,
 3652 þat sie sin-líf · gi·sehen móstin,
 open êwig liobt · ėndi an faren
 3654 an þiu berhtun bú. · Þat mēndun þea blindun man,
 þe þar bi Jerikho-burg · te þemu godes barne
 3656 hlúdo hriopun, · þat hé im iro hêli far·lihi,
 liohtes an þesumu líve: · þan im þea liudi só filu
 3658 wēridun mid wordun, · þea þar an þemu wege fórun
 bi·foren ėndi bi·hinden: · só dót þea firin-sundjon
 3660 an þesaru middil-gard · man-kunnje.

3662 hōrjad nu hwó þie blindun, · siður im gi·bótid warð,
 þat sie sunnun lioht · ge·sehen móstun,
 hwó si þò dādun: · ge·witun im mid iro drohtine samad,
 3664 folgodun is fērdi, · sprákun filu wordo
 þemu landes hirdje te love: · só dód im noh liudjo barn
 3666 wído aftar þesaru wer-oldi, · siður im waldand Krist
 ge·liuhte mid is lērun · ęndi im lif ēwig,
 3668 godes ríki far·gaf · gódon mannun,
 hōh himiles lioht · ęndi is helpe þar tó,
 3670 só hwemu só þat gi·werkod, · þat hé móti þemu is wege folgon.
 Þò nāhide · nęrjendo Krist,
 3672 þe gódo te Jerusalem. · Kwam imu þar te·gegnes filu
 werodes an willjon · wel huggendjes,
 3674 ant·fēngun ina fağaro · ęndi imu bi·foren strēidun
 þene weg mid iro gi·wádjun · ęndi mid wurtjun só same,
 3676 mid berhtun blómun · ęndi mid bōmo tógun,
 þat feld mid fağaron palmun, · al só is fard ge·buride,
 3678 þat þe godes sunu · gangan welde
 te þeru mārjan burg. · Hwarf ina męgin umbi
 3680 liudjo an lustun, · ęndi lof-sang a·hóf
 þat werod an willjon: · sagdun waldande þank,
 3682 þes þar selvo kwam · sunu Dawides
 wíson þes werodes. · Þò ge·sah waldand Krist
 3684 þe gódo te Jerusalem, · gumono bētsta,
 blíkan þene burges wal · ęndi bú Judeono,
 3686 hōha horn-sęli · ęndi ôk þat hús godes,
 allaro wího wun-samost. · Þò wel imu an innen
 3688 hugi wið is herte: · þò ni mahte þat hēlage barn
 wópu a·wísjen, · sprak þò wordo filu
 3690 hriwig-líko · —was imu is hugi sēreg—:
 „wē warð þi, Jerusalem“, · kwað hé, „þes þú te wárun ni wēt
 3692 þea wurde-gi·skefti, · þe þi noh gi·werðen skulun,
 hwó þú noh wirðis be·habd · hęrjes kraftu
 3694 ęndi þi bi·sittjad · slíð-móde man,
 fiund mid folkun. · Þan ni havas þú friðu hwęrgin,
 3696 mund-burd mid mannun: · lēdjad þi hér manage tó
 ordos ęndi ęggja, · or-legas word,

3698 far·fiop þín folk-skēpi · fiures liomon,
 þese wíki a·wóstjad, · wallos hôha
 3700 fēlljad te foldun: · ni af·stád is felis nígijan,
 stēn ovar ôðrumu, · ak werðad þesa stēdi wóstja
 3702 umbi Jerusalem · Judeo liudjo,
 hwand sie ni ant·kēnnjad, · þat im kumana sind
 3704 iro tídi tó-wardes, · ak sie habbjad im twífljen hugi,
 ni witun þat iro wísad · waldandes kraft.“
 3706 Gi·wēt imu þò mid þeru mēnegi · manno drohtin
 an þea berhton burg. · Só þò þat barn godes
 3708 innan Jerusalem · mid þiu gumono folku,
 sēg mid þiu ge·siðu, · þò warð þar allaro sango mēst,
 3710 hlúd stemnje af·haven · hēlagun wordun,
 lovodun þene landes ward · liudjo mēnegi,
 3712 barno þat bētste; · þiu burg warð an hróru,
 þat folk warð an forhtun · ĕndi frágodun sán,
 3714 hwe þat wári, · þat þar mid þiu werodu kwam,
 mid þeru mikilon mēnegi. · Þò sprak im ĕn man an·gēgin,
 3716 kwað þat þar Jesu Krist · fan Galileo lande,
 fan Nazareth-burg · nērijand kwámi,
 3718 witig wár-sago · þemu werode te helpu.
 Þò was þem Judiun, · þe imu ĕr grame wárun,
 3720 un·holde an hugi, · harm an móde,
 þat imu þea liudi só filu · lof-sang warhtun,
 3722 diurdun iro drohtin. · Þò géngun dol-móde,
 þat sie wið waldand Krist · wordun sprákun,
 3724 bádun þat hé þat ge·siði · swígon hēti,
 letti þea liudi, · þat sie imu lof só filu
 3726 wordun ni warhtin: · „it is þesumu werode lêð“, kwáðun sie,
 „þesun burg-liudjun.“ · Þò sprak eft þat barn godes:
 3728 „ef gi sie a·mērrjad“, · kwað hé, „þat hér ni mótin manno barn
 waldandes kraft · wordun diurjen,
 3730 þan skulun it hrópen þoh · harde stēnos
 for þesumu folk-skēpi, · felisos starka,
 3732 ĕr þan it eo be·líve, · nevo man is lof spreke
 wído aftar þesaru wer-oldi.“ · Þò hé an þene wih innen,
 3734 géng an þat godes hús: · fand þar Judeono filu,

mis-like man, · manage at·samne,
 3736 þea im þar kôp-stēdi · gi·kora habdun,
 mangodun im þar mid manages hwī: · munitējas sātun
 3738 an þemu wīhe innan, · habdun iro wesl gi·dago
 garu te gevanne. · Ðat was þemu godes barne
 3740 al an andun: · drêf sie út þanen
 rúmo fan þemu rakude, · kwað þat wári rehtara dád,
 3742 þat þar te bedu fórin · barn Israheles
 „ęndi an þesumu mínumu húse · helpono biddjan,
 3744 þat sia sigi-drohtin · sundjono tuomje,
 þan hér þeovas · an þing-stēdi halden,
 3746 þea far·warhton weros · wehsal drívan,
 un-reht ên-fald. · Ne gi êniga êra ni witun
 3748 þeses godes húses, · Judeo liudi.“
 Só rúmde hé þò 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 þar gi·faran kwámun
 owar langan weg. · Warð þar léf so manag,
 3754 halt gi·hêlid · ęndi háf só same,
 blindun gi·bótíd. · Só dede þat barn godes
 3756 willjendi þemu werode, · hwand al an is gi·wêldi stéd
 umbi þesaro liudjo líf · ęndi ôk umbi þit land só same.
 3758 Stód imu þò fora þemu wīhe · waldandjo Krist,
 liof landes ward, · ęndi imu þero liudjo hugi,
 3760 iro willjon aftar·warode: · gi·sah werod mikil
 an þat mārje hús · mêðmos fórjen,
 3762 gevon mid goldu · ęndi mid godu-wębbju,
 diurjun fratahun. · Ðat al drohtin Krist
 3764 warode wís-liko. · Þò kwam þar ôk ên widowa tó,
 idis arm-skapen, · ęndi te þemu alaha géng
 3766 ęndi siu an þat tresur-hús · twêne lęgde
 êríne skattos: · was iru ên-fald hugi,
 3768 willjan gódes. · Þò sprak waldand Krist,
 þe gumo wið is jungaron, · kwað þat siu þar geva bráhti
 3770 mêron mikilu þan ęlkor · ênig mannes sunu:
 „ef hér ôdaga man“, · kwað hé, „êra bráhtun,

3772 mēðom-hord manag, · sie létun im mēr at hús
 welona ge·wunnen. · Ni dede þius widowa só,
 3774 ak siu te þesumu alahe gaf · al þat siu habde
 welono ge·wunnen, · só siu iru wiht ni far·lét
 3776 gódes an iro gardun. · Be·þiu sind ira geva mêron,
 waldande werða, · hwand siu it mid su·likumu willjon dede
 3778 te þesumu godes húse. · Þes skal siu geld niman,
 swíðo lang·sam lôn, · þes siu su·likan gi·lôvon havad.“
 3780 Só gi·fragn ik þat þar an þemu wihe · waldandjo Krist
 allaro dago ge·hwi·likes, · drohtin manno,
 3782 wísde mid wordun. · Stód ine werod umbi,
 grôt folk Judeono, · gi·hôrdun is gódan word,
 3784 swótja seggjan. · Sum só sálig warð
 manno undar þeru mēnegi, · þat it bi·gan an is mód hladen;
 3786 línodun im þea lēra, · þe þe landes ward
 al be biliðjun sprak, · barn drohtines.
 3788 Sumun wárun eft so lēða · lēra Kristes,
 waldandes word: · was im wiðer·mód hugi
 3790 allun þem, þe an þemu hēri·skępi · hērost wárun,
 furiston an þemu folke: · fāres hugdun
 3792 wrēða mid iro wordun · —habdun im wiðer·sakon
 gi·haloden te helpu, · þes hēroston man,
 3794 Erodeses þegan, · þe þar and·ward stód
 wrēðes willjan, · þat hé iro word ovar·hôrdi—
 3796 ef sie ina for·fēngin, · þat sie ina þan feteros an,
 þea liudi liðo·bendi · lęggjen móstin,
 3798 sundja lôsan. · Þò géngun im þea ge·siðos tó
 bittra gi·hugde, · þat sie wið þat barn godes,
 3800 wrēða wiðer·sakon · wordun sprákun:
 „Hwat þú bist êo·sago“, · kwáðun sie, „allun þiodun,
 3802 wísis wáres só filu: · nis þi werð eo·wiht
 te bi·míðanne · manno ni·ênumu
 3804 umbi is ríki·dóm, · nevo þú simlun þat reht sprikis
 ęndi an þene godes weg · gumono ge·siði
 3806 lēdis mid þinun lērun: · ni mag þi laster man
 fiðan undar þesumu folke. · Nu wí þi frágon skulun.
 3808 ríki þiodan, · hwi·lik reht havad

þe kêsur fan Rúmu, · þe imu te þesumu kunnje herod
 3810 tinsi sókid · ęndi gi·tald havad,
 hwat wí imu gelden skulin · géro ge·hwi-likes
 3812 hôvid-skatto. · Saga hwat þi þes an þinum hugi þunkja:
 is it reht þe nis? · Rád for þínun
 3814 land-mégun wel: · ús is þínaro lérono þarf.“
 Sie weldun þat hé it ant·kwáði: · þan mahte hé þoh ant·kennjen wel
 3816 iro wrêdon willjon: · „te hwí gi wár-logon“, kwað hé,
 „fandot mín só frókno? · Ni skal iu þat te frumu werðen,
 3818 þat gi dreogerjas · darnungo nu
 willjad mi far·fáhen.“ · Hét hé þo forð dragan
 3820 te skawonne þe skattos, · „þe gí skuldige sind
 an þat geld geven.“ · Judeon drógun
 3822 ênna silþvrinna forð: · sáhun manage tó,
 hwó hé was ge·munitod: · was an middjen skín
 3824 þes kêsures biliði · —þat mahtun sie ant·kennjen wel—,
 iro hêrron hôvid-mál. · Þò frágode sie þe hêlago Krist,
 3826 aftar hwemu þiu ge·lik-nessi · gi·legid wári.
 Sie kwáðun þat it wári · wer-old-kêsures
 3828 fan Rúmu-burg, · „þes þe alles þeses ríkes havad
 ge·wald an þesaru wer-oldi.“ · „Þan willju ik iu te wárun hér“, kwað hé,
 3830 „selvo seggjan, · þat gí imu sín gevad,
 wer-old-hêrron is ge·wunst, · ęndi waldand gode
 3832 sełljad, þat þár sín ist: · þat skulun iuwa seolon wesen,
 gumono gêstos.“ · Þò 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 wrêdon · ęndi im wár an·gęgin,
 3838 sôð-spel sagde, · þoh sie ni wárin só sálige te þiu,
 þat sie it só far·féngin, · só it iro fruma wári.
 3840 Sie ni weldun it þoh far·láten, · ak hétun þar 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 líves skolo,
 3844 þat sie firiho barn · ferahu bi·námin,
 êhtin iro aldres: · só was an iro êw ge·skriven.

- 3846 Sie bi·gunnun ina þò frágon, · fruokne liudi,
 wrêða mid iro wordun, · hwat sie skoldin þemu wíve duan,
 3848 hweðer sie sie kwēlidin, · þe sie sie kwika létin,
 þe hwat hé umbi su·lika dádi · a·dēljen weldi:
 3850 „þú wêst, hwó þesaru mēnegi“, · kwáðun sie, „Moyses gi·bôd
 wárun wordun, · þat allaro wívo ge·hwi·lik
 3852 an far·legar·nessi · líves far·warhti
 ęndi þat sie þan a·wurpin · weros mid handun,
 3854 starkun stēnun: · nu maht þú sie sehan standen hér
 an sundjun bi·fangan: · saga hwat þú is willjes.“
 3856 weldun ine þea wiðer·sakon · wordun far·fáhen,
 ef hé þat gi·kwáði, · þat sie sie kwika létin,
 3858 friðodi ira feráhe, · þan weldi þat folk Judeono
 kweðen, þat hé iro aldiron · êo wiðer·sagdi,
 3860 þero liudjo land·reht; · ef hé sie þan hēti lívu bi·nimen,
 þea magað fur þeru mēnegi, · þan weldin sie kweðen, þat hé só
 mildjene hugi
 3862 ni bári an is breostun, · só skoldi habbjē barn godes:
 weldun sie só hweðeres · hēlagne Krist
 3864 þero wordo ge·wítton, · só hé þar for þemu werode ge·spráki,
 a·dēldi te dóme. · þan wisse drohtin Krist
 3866 þero manno só garo · mód·gi·þáhti,
 iro wrêðon willjon; · þò hé te þemu werode sprak,
 3868 te allun þem erlun: · „só hwi·lik só iuwar áno sí“, kwað hé,
 „slíðja sundjon, · só ganga iru selvo tó
 3870 ęndi sie at êrist · erl mid is handun
 stēn ana werpe.“ · Só stóðun Judeon,
 3872 þáhtun ęndi þagodun: · ni mahte þegān nigijan
 wið þem word·kwidi · wiðer·saka finden:
 3874 ge·hugde manno ge·hwi·lik · mēn·gi·þáhti,
 is selves sundja: · ni was iro só sikur ênig,
 3876 þat hé bi þemu worde · þemu wíve ge·dorsti
 stēn an werpen, · ak létun sie standen þar
 3878 ênan þar inne · ęndi im út þanen
 géngun gram·harde · Judeo liudi,
 3880 ên aftar ôðrumu, · an·tat iro þar ênig ni was
 þes fiundo folkes, · þe iro ferhes þò,

3882 þeru idis aldar-lago · áhtjen weldi.
 Þò gi·fragn ik þat sie frágode · friðu-barn godes,
 3884 allaro gumono bēstst: · „hwar kwámun þit Judeono folk“, kwað hé,
 „þine wiðer-sakon, · þea þi hér wrógdun te mi?
 3886 Ne sie þi hiudu wiht · harmes ne gi·dádun,
 þea liudi lêðes, · þe þi weldun lívu be·niman,
 3888 wêgjan te wundrun?“ · Þò sprak imu eft þat wíf an·gegin,
 kwað þat iru þar nio·man · þurh þes nērjandan
 3890 hêlaga helpa · harm ne gi·frumidi
 wammes te lône. · Þò sprak eft waldand Krist,
 3892 drohtin manno: · „ne ik þi geþ ni dērju n·eo-wiht“, kwað hé,
 „ak gang þi hêl hinen, · lát þi an þinumu hugi sorga,
 3894 þat þú nio sið aftar þius · sundig ni werðes.“
 Habde iru þò gi·holpen · hêlag barn godes,
 3896 ge·friðot iro ferāhe. · Þan stód þat folk Judeono
 uviles an·mód · só fan êristan,
 3898 wrêðes willjan, · hwó sie word-hēti
 wið þat friðu-barn godes · frummjen móstin.
 3900 Habdun þea liudi an twê · mid iro gi·lôvon gi·fangan:
 was þiu smale þioda · sínes willjan
 3902 gernora mikilu, · þes godes barnes word
 te ge·frummjenne, · só im iro frâho gi·bôd:
 3904 rómōdun te rehta · bet þan þie ríkjon man,
 habdun ina far iro hêrron · ia far hevan-kuning,
 3906 ful·gêngun imu gerno. · Þò gi·wêt imu þe godes sunu
 an þene wíh innan: · hwarf ina werod umbi,
 3908 mēgin-þiodo gi·mang. · hé an middjen stód,
 lêrde þea liudi · liohtun wordun,
 3910 hlúdero stemnun: · was hlust mikil,
 þagode þegān manag, · ėndi hé þeru þiod gi·bôd,
 3912 só hwe só þar mid þurstu · bi·þwungan wári,
 „só ganga imu herod drinkan te mi“, · kwað hé, „dago ge·hwi-likes
 3914 swótjes brunnan. · Ik mag sēggjan iu,
 só hwe só hér gi·lôvid te mi · liudjo barno
 3916 fasto undar þesumu folke, · þat imu þan flioten skulun
 fan is lík-hamon · libbjendi flód,
 3918 irnandi water, · aho-spring mikil,

kumad þanen **kwika** brunnon. · Þesa **kwidi** werðað wára,
 3920 liudjun gi·lêstid, · só hwemu só hér gi·lôvid te mi.“
 Þan mênde mid þiu **wataru** · **waldandjo** Krist,
 3922 **hêr** **hevan-kuning** · **hêlagna** gêst,
 hwó þene **firiho** barn · ant·**fâhen** skoldin,
 3924 **lioht** êndi **listi** · êndi **lif** êwig,
hôh **hevan-rîki** · êndi **huldi** godes.
 3926 wurðun þò 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**, · **kwaðun** þat sie mahtin gi·**hôrjen** wel,
 3930 þat imu **mahlidin** fram · **módaga** wihti,
un-holde **út**: · „nu hé an **avu** lêrid“, **kwáðun** sie,
 3932 „**wordu** ge·hwi-liku.“ · Þò sprak eft þat **werod** ôðar:
 „ni þurvun gi þene **lêrjand** **lahan**“, · **kwáðun** sie: „kumad **líves** word
 3934 **mahtig** fan is **múde**; · hé wirkid **manages** hwat,
wundres an þesaru **wer-oldi**: · nis þat **wrêðaro** dád,
 3936 **fiundo** krafte: · nio it þan te su·likaru **frumu** ni wurði,
 ak it **gegnungo** · fan **gode** alo-waldon,
 3938 **kumid** fan is **krafte**. · Þat mugun gi ant·**kënnjen** wel
 an þem is **wárun** **wordun**, · þat hé gi·**wald** havad
 3940 **alles** ovar **erðu**.“ · Þò weldun ina þe **and-sakon** þar
 an **stêdi** **fâhen** · efþa **stên** ana werpen,
 3942 ef sie im þero **manno** · **mënnigi** ni and-rédin,
 ni **forhtodin** þat **folk-skepî**. · Þò sprak þat **friðu-barn** godes:
 3944 „ik tôgju iu **gódes** só filu“, · **kwað** hé, „fan **gode** selvumu,
wordo êndi **werko**: · nu willjad gi mi **wítnon** hér
 3946 þurh iuwan **starkan** hugi, · **stên** ana werpen,
 bi·lôsjen mi **lívu**.“ · Þò sprákun imu eft þea **liudi** an·gëgin,
 3948 **wrêða** **wiðer-sakon**: · „ne wí it be þínun **werkun** ni duat“, **kwáðun** sia,
 „þat wí þí **aldres** · tó **áhtjen** willjad,
 3950 ak wí duat it be þínun **wordun**, · **hwand** þú su·lik **wáh** sprikis,
 *hwand þú þik só **máris** · êndi su·lik **mên** sagis,
 3952 **gihis** for þeson **Judeon**, · þat þú sís **god** selvo,
mahtig drohtin, · êndi bist þi þoh **man** só wi,
 3954 **kuman** fan þeson **kunnje**.“ · **Krist** alo-waldo
 ne wolda þero **Judeono** þuo lëng · **gelpes** hôrjan,

3956 wrêðaro willjon, · ak hie im af þem wíhe fuor
 ovar Jordanes strôm; · habda jungron mid im,
 3958 þia is sáligun gi·sīðos, · þia im simlon mid im
 willjon wonodun: · suohta werod ôðer,
 3960 deda þar só hie gi·wonoda, · drohtin selvo,
 lërda þia liudi: · gi·lôvda þie wolda
 3962 an is hêlagun word. · Þat skolda sinnon wel
 manno só hwi·likon, · só þat an is muod gi·nam.
 3964 Þuo gi·frang ik þat þar te Kriste · kumana wurðun
 bodon fan Bethaniu · ęndi sagdun þem barne godes,
 3966 þat sia an þat ârundi þarod · idisi sęndin,
 Maria ęndi Martha, · magað frí·líka,
 3968 swíðo wun·sama wíf; · þia wissa hie bêðja,
 wárun im gi·swester twá, · þia hie selvo êr
 3970 minnjoda an is muode · þuru iro mildjan hugi,
 þiu wíf þuru iro willjon guodan. · Sia im te wáron þuo
 3972 an·budun fon Bethaniu, · þat iro bruoðer was
 Lazarus legar·fast · ęndi þat sia is líves 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·gegin,
 kwað þat Lazaruses · legar ni wári
 3978 gi·duan im te dôðe, · „ak þar skal drohtines lof“, kwat·hie,
 „gi·frumid werðan: · nis it im te ôðron frêson gi·duan.“
 3980 was im þar þuo selvo · suno drohtines
 twá naht ęndi dagas. · Þiu tíð was þuo ge·náhit,
 3982 þat hie eft te Jerusalem · Judeo liudjo
 wíson welda, · só hie gi·wald habda.
 3984 Sagda þuo is gi·siðon · suno drohtines,
 þat hie eft ovar Jordan · Judeo liudi
 3986 suokjan welda. · Þuo sprákun im sán an·gegin
 jungron sína: · „te hwí bist þú só gern þarod“, kwaðun sia,
 3988 „frô mín, te faranne? · Ni þat nu furn ni was,
 þat sia þik þínero wordo · wítnon hogdun,
 3990 weldun þi mid stênon starkan a·werpan? · nu þú eft undar þia
 strídigun þioda
 fundos te faranne, · þar ist fiondo gi·nuog,

- 3992 erlos ovar-muoda?“ · Þuo ên þero twe-livjo,
 Þuomas gi·málða · —was im gi·þungan mann,
 3994 diur-lik drohtines þegañ—: · „ne skulun wí im þia dád lahan“,
 kwat-hie,
 „ni wernjan wí im þes willjen, · ak wita im wonjan mid,
 3996 þuolojan mid usson þiodne: · þat ist þegnes kust,
 þat hie mid is frâhon samad · fasto gi·stande,
 3998 dôje mid im þar an duome. · Duan us alla só,
 folgon im te þero ferdí: · ni látan use ferah wið þiu
 4000 wihtes wirðig, · neva wí an þem werode mid im,
 dôjan mid uson drohtine. · Þan lēvot us þoh duom after,
 4002 guod word for gumon.“ · Só wurðun þuo jungron Kristes,
 erlos aðal-borana · an ên-falden hugje,
 4004 hêrren te willjen. · Þuo sagða hêlag Krist
 selvo is gi·siðon · þat a·slápan was
 4006 Lazarus fan þem legare, · „havit þit lioht a·gevan,
 an·swevit ist an selmon. · Nu wí an þena sið faran
 4008 endi ina a·wëkkjan, · þat hie muoti eft þesa wer-old sehan,
 libbjandi lioht: · þan wirðit iuwa gi·lôvo after þiu
 4010 forð-werd gi·fëstid.“ · Þuo gi·wêt hie im ovar þia fluod þanan,
 þie guodo godes suno, · an-þat hie mid is jungron kwam
 4012 þar te Bithaniu, · barn drohtines
 selvo mid is gi·siðon, · þar þia gi·swester twá,
 4014 Maria endi Martha · an muod-karon
 sêraga sátun. · Was þar gi·samnot filo
 4016 fan Jerusalem · Judeo liudo,
 þia þiu *wíf weldun · wordun fruovrjan,
 4018 þat sie só ni karodin · kind-jungas dôð,
 Lazaruses far·lust. · Só þo þe landes ward
 4020 géng an þiu gardos, · só wurðun þes godes barnes
 kumi þar gi·küðid, · þat hé só kraftig was
 4022 bi þeru burg úten. · Þò im bēðjun was,
 þem wívun su·lik willjo, · þat sie im waldand tó,
 4024 þat friðu-barn godes, · farandjen wissun.
 Þò þem wívun was · willjono mēsta
 4026 kumi drohtines · endi Kristes word
 te gi·hôrjenne. · Heovandi géng

4028 Martha mód-karag · wið só mahtigne
 wordun wehslan · ęndi wið waldand sprak
 4030 an iro hugi hriwig: · „Þar þú mí, hērro mín“, kwað siu,
 „nērjendero bętst, · náhor wáris,
 4032 hêljand þe gódo, · þan ni þorftri ik nú su·lik harm þolon,
 bittra breost-kara, · þan ni wári nú mín bróðer dōd,
 4034 Lazarus fan þesumu liohte, · ak hé imu mahti libbjen forð
 ferahes ge·fullid. · Ik þoh, frô mín, te þi
 4036 liohto gi·lōvju, · lērjandero bętst,
 só hwes só þú biddjen wili · berhton drohtin,
 4038 þat hé it þi sán far·givid, · god alo-mahtig,
 gi·werðot þinan willjan.“ · Þò sprak eft waldand Krist
 4040 þeru idis and·wordi: · „Ni lát þú þi an innan þes“, kwað hé,
 „þinan sevon swerkan: · ik þi sęggjan mag
 4042 wárun wordun, · þat þes nis gi·wand ênig,
 nevu þín bróðer skal · þurh gi·bod godes,
 4044 þurh drohtines kraft · fan dōðe a·standen
 an is lík-hamon.“ · „All hębbju ik gi·lōvon só“, kwað siu,
 4046 „þat it só gi·werðen skal, · só hwan só þius wer-old ęndjod
 ęndi þe mārjo dag · ovar man fęrid,
 4048 þat hé þan fan erðu skal · up a·standen
 an þemu dómes daga, · þan werðad fan dōðe kwika
 4050 þurh maht godes · man-kunnjes ge·hwi·lik,
 a·rísad fan restu.“ · Þò sagde ríkjo Krist
 4052 þeru idis alo-mahtig · oponun wordun,
 þat hé selvo was · sunu drohtines,
 4054 bēðju ia líf ia lioht · liudjo barnon
 te a·standanne: · „nio þe sterven ni skal,
 4056 líf far·lioson, · þe hér gi·lôvid te mi:
 þoh ina ęldi-barn · erðu bi·þękkjen,
 4058 diapo bi·delven, · nis hé dōd þiu mēr:
 þat flêsk is bi·folhen, · þat ferah is gi·halden,
 4060 is þiu siola gi·sund.“ · Þò sprak imu eft sán an·gęgin
 þat wíf mid iro wordun: · „ik gi·lōvju þat þú þe wáro bist“, kwað siu,
 4062 „Krist godes sunu: · þat mag man ant·kennjen wel,
 witen an þínun wordun, · þat þú gi·wald haves
 4064 þurh þiu hêlagon gi·skapu · himiles ęndi erðun.“

4066 Pò ge·fragn ik þat þar þero idisjo kwam · ôðar gangan
 Maria mód·karag: · géngun iro managa aftar
 4068 Judeo liudi. · Þò siu þemu godes barne
 sagde sêrag·mód, · hwat iru te sorgun gi·stód
 an iro hugi harmes: · hofnu kúmde
 4070 Lazaruses far·lust, · liaves mannes,
 griat gornundi, · an-tat þemu godes barne
 4072 hugi warð gi·hrórid: · hête trahni
 wópu a·wellun, · çndi þò te þem wívun sprak,
 4074 hét ina þò lêdjen, · þar Lazarus was
 foldu bi·folhen. · Lag þar ên felis bi·ovan,
 4076 hard stên be·hliden. · Þò hét þe hêlago Krist
 ant·lúkan þea léia, · þat hé mósti þat lík sehan,
 4078 hrêo skawojen. · Þò ni mahte an iro hugi míðan
 Marþa for þeru mçnegi, · 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 sçggjan mag
 wárun wordun, · þat þes nis gi·wand ênig,
 4084 þat hé þar nu bi·folhen was · fluwar naht çndi dagos
 an þemu erð·grave.“ · And·wordi gaf
 4086 waldand þemu wíve: · „Hhwat ni sagde ik þi te wárun êr“, kwað hé,
 „ef þú gi·lôvjen wili, · þan nis nu lang te þiu,
 4088 þat þú hér ant·kennjen skalt · kraft drohtines,
 þe mikilon maht godes?“ · Þò géngun manage tó,
 4090 af·hóvun harden stên. · Þò sah þe hêlago Krist
 up mid is ôgun, · ô·lát sagde
 4092 þemu þe þese wer·old gi·skóp, · „þes þú mín word gi·hôris“, kwað hé,
 „sigi·drohtin selvo; · ik wêt þat þú só simlun duos,
 4094 ak ik duom it be þesumu grôton · Judeono folke,
 þat sie þat te wárun witin, · þat þú mi an þese wer·old sçndes
 4096 þesun liudjun te lêrun.“ · Þò hé te Lazaruse hriop
 starkaru stemnju · çndi hét ina standen up
 4098 ia fan þemu grave gangan. · Þò warð þe gêst kumen
 an þene lík·hamon: · hé bi·gan is liði hrórjen,
 4100 ant·warp undar þemu gi·wêdje: · was imo só be·wunden þò noh,
 an hrêo·bçddjon bi·helid. · Hét imu helpen þò

4102 waldandjo Krist. · Weros géngun tó,
 ant·wundun þat ge·wádi. · Wánum up a·rêš
 4104 Lazarus te þesumu liohte: · was imu is lif far·geven,
 þat hé is aldar-lagu · êgan mósti,
 4106 friðu forð-wardes. · Þò fagonadun bêðja,
 Maria ęndi Martha: · ni mag þat man ôðrumu
 4108 gi·seggjan te sôðe, · hwó þea ge·swester twó
 męndjodun an iro móde. · Maneg wundrode
 4110 Judeo liudjo, · þò sie ina fan þemu grave sáhun
 siðon ge·sunden, · þene þe êr suht far·nam
 4112 ęndi sie bi·dulvun · diapo undar erðu
 lîves lôsen: · þò móste imu libbjen forð
 4114 hêl an hêmun. · Só mag hevan-kuninges,
 þiu mikile maht godes · manno ge·hwi-likes
 4116 feráhe gi·formon · ęndi wið fiundo níð
 hêlag helpen, · só hwemu só hé is huldi far·givid
 4118 Þò warð þar só managumu manne · mód aftar Kriste,
 gi·hworven hugi-skęfti, · siðor sie is hêlagon werk
 4120 selvon gi·sáhun, · hwand eo êr su·lik ni warð
 wunder an wer-oldi. · Þan was eft þes werodes só filu,
 4122 só mód-starke man: · ni weldon þe maht godes
 ant·kęnnjen kúð-líko, · ak sie wið is kraft mikil
 4124 wunnun mid iro wordun: · wárun im waldandes
 lêra so lêða: · sóhtun im liudi ôðra
 4126 an Jerusalem, · þar Judeono was
 hêri hand-mahal · ęndi hôvid-stędi,
 4128 rôť gum-skępi · grimmaro þioda.
 Sie kúðdun im þò 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·dolven, · an-tat hé ina mid is dádjun selvo,
 mid is wordun a·wêkide, · þat hé mósti þese wer-old sehan.
 4134 Þò was þat só wiðer-ward · wlankun mannun,
 Judeo liudjun: · hétun iro gum-skępi þò,
 4136 werod samnojan · ęndi warvos fáhen,
 męgin-þioda gi·mang, · an mahtigna Krist
 4138 riedun an rúnun: · „nis þat rád ênig“, kwáðun sie,

„þat wí þat gi·þolojan: · wili þesaro þioda te filu
 4140 gi·lôvjen aftar is lêrun. · Þan ùs liudi farad,
 an eo-rid-folk, · werðat ùsa ovar-hôvdun
 4142 rinkos fan Rúmu. · Þan wí þeses ríkjes skulun
 lôse libbjen · efþa wí skulun ùses líves þolon,
 4144 hêliðos ùsaro hôvdo.“ · Þò sprak þar ên gi·hêrod man
 ovar warf wero, · þe was þes werodes þò
 4146 an þeru burg innan · biskop þero liudjo
 —Kaiphas was hé hêten; · habdun ina gi·koranen te þiu
 4148 an þeru gêr-talu · Judeo liudi,
 þat hé þes godes húses · gômjen skoldi,
 4150 wardon þes wíhes—: · „Mí þunkid wunder 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-likumu,
 4154 þat man hér ênne man · aldru bi·lôsje
 ęndi þat hé þurh iuwa dádi · drôreg sterve,
 4156 for þesumu folk-skepí · ferah 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 þar an Jerusalem · bi·gangan skolde,
 wardon þes wíhes: · be·þiu hé só wár gi·sprak,
 4164 biskop þero liudjo, · hwó skoldi þat barn godes
 alla irmin-þiod · mid is ênes ferhe,
 4166 mid is lívu a·lôsjen: · þat was allaro þesaro liudjo rád,
 hwand hé gi·halode · mid þiu hêðina liudi,
 4168 weros an is willjon · waldandio Krist.
 Þò wurðun ên-wordje · ovar-módje man,
 4170 werod Judeono, · ęndi an iro warve gi·sprákun,
 mári þioda, · þat sie im ni létin iro mód twehon:
 4172 só hwe só ina undar þemu folke · finden mahti,
 þat ina sán gi·fęngi · ęndi forð bráhti
 4174 an þero þiодо 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 · mōd-gi·þāhti,
 4178 hēti-grimmon hugi, · hwand imu ni was bi·holen eo·wiht
 an þesaru middil-gard: · hé ni welde þò an þie mēnigi innen
 4180 siður open-líko, · under þat erlo folk,
 gangan under þea Judeon: · bēd þe godes sunu
 4182 þero torohtjon tíd, · þe imu tó-ward was,
 þat hé far þesa þioda · þolojan welde,
 4184 far þit werod wíti: · wisse imu selvo
 þat dag-þingi garo. · Þò gi·wēt imu use drohtin forð
 4186 ęndi imu þò an Effrem · alo-waldo Krist
 an þeru hôhon burg · hêlag drohtin
 4188 wunode mid is werodu, · an-tat hé an is willjan hwarf
 eft te Bethania · brahtmu þiu mikilun,
 4190 mid þiu is gódum gum-skēpi. · Judeon bi·sprákun þat
 wordu ge·hwi-liku, · þò sie imu su·lik werod mikil
 4192 folgon gi·sahun: · „nis frume ênig“, kwáðun sie,
 „uses ríkjes gi·rádi, · þoh wí reht sprekan,
 4194 ni þihit uses þinges wiht: · þius þiod wili
 wēndjen after is willjan; · imu all þius wer-old folgot,
 4196 liudi bi þem is lêrun, · þat wí imu lêðes wiht
 for þesumu folk-skēpi · gi·frummjen ni mótun.“
 4198 Gi·wēt imu þò þat barn godes · innan Bethania
 sehs nahtun êr, · þan þiu samnunga
 4200 þar an Jerusalem · Judeo liudjo
 an þem wih-dagun · werðen skolde,
 4202 þat sie skoldun haldan · þea hêlagon tídi,
 Judeono paskha. · Béd þe godes sunu,
 4204 mahtig under þeru mēnegi: · was þar manno kraft,
 werodes bi þem is wordun. · Þar 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 selvo gi·bôd,
 4210 þat sea an friðe fōrin · wiðer fiundo níð,
 þea idisa mid is orlovu gódu: · habdun iro ambaht-skēpi
 4212 bi·wēndid an is willjon. · Þò gi·wēt imu waldand Krist

forð mid þiu folku, · firiho drohtin,
 4214 innan Jerusalem, · þar Judeono was
 hēte-lik hard-buri, · þar sie þea hēlagon tīd
 4216 warodun at þemu wīhe; · was þar werodes só filu,
 kraftigaro kunnjo, · þie ni weldun Kristes word
 4218 gerno hōrjen · ni te þemu godes barne
 an iro mōd-sevon · minnje ni habdun,
 4220 ak wárun im só wrêða · wlanka þioda,
 módeg man-kunni, · habdun im morð-hugi,
 4222 in-wid an innan: · an avuh far-féngun
 Kristes lēre, · weldun ina kraftigna
 4224 wítnon þero wordo; · ak was þar werodes só filu,
 umbi erl-skēpi · ant-langana dag,
 4226 habde ine þiu smale þiod · þurh is swótjun word
 werodu bi·worpen, · þat ine þie wiðer-sakon
 4228 under þemu folk-skēpi · fāhen ne gi·dorstun,
 ak miðun is bi þeru mēnegi. · Þan stód mahtig Krist
 4230 an þemu wīhe innan, · sagde word manag
 firiho barnun te frumu. · Was þar folk umbi
 4232 allan langan dag, · an-tat þiu liohte gi·wēt
 sunne te sedle. · Þò te sēliðun fōr
 4234 man-kunnjes manag. · Þan was þar ên mári berg
 bi þeru burg úten, · þe was brêd êndi hôh,
 4236 gróni êndi skôni: · hétun ina Judeo liudi
 Oliueti bi namon. · Þar imu up gi·wēt
 4238 nērijendjo Krist, · só ina þiu naht bi·féng,
 was imu þar mid is jungarun, · só ine þar Judeono ênig
 4240 ni wisse ti wárun, · hwand hé an þemu wīhe stód,
 liudjo drohtin, · só lioht ôstene kwam,
 4242 ant·féng þat folk-skēpi · êndi im filu sagde
 wároro wordo, · só nis an þesaru wer-oldi ênig,
 4244 an þesaru middil-gard · manno só spáhi,
 liudjo barno nig·ên, · þat þero lêrono mugi
 4246 êndi gi·tēlljen, · þe hé þar an þemu alahe gi·sprak,
 waldand an þemu wīhe, · êndi simlun mid is wordun gi·bôd,
 4248 þat sie sie gērewidin · te godes ríkje,
 allaro manno ge·hwi-lik, · þat sie móstin an þemu mārjon daga

4250 iro **drohtines** · **diuriða** ant·fāhen.
 Sagde im hwat sie it **sundjun** frumidun · **ęndi** **simlun** gi·bôd,
 4252 þat sie þea a·**lęskidin**; · hęt sie **lioht** godes
minnjon an iro **móde**, · **mên** far·lāten,
 4254 avoha **ovar**-hugdi, · **ôd**-módi niman,
hlaðen þat an iro **hertan**; · kwað þat im þan wári **hevan-ríki**,
 4256 **garu** **gódo** mēst. · Þò warð þar **gumono** só filu
 gi·wędid aftar is **willjon**, · siður sie þat **word** godes
 4258 **hêlag** gi·**hôrdun**, · **hevan**-kuninges,
 ant·**kęndun** **kraft** mikil, · **kumi** drohtines,
 4260 **hêrron** **helpe**, · ia þat **hevan-ríki** was,
nęrjendi gi·**náhid** · **ęndi** **náða** godes
 4262 **manno** barnun. · Sum só **módeg** was
Judeo folkes, · habdun **grimman** hugi,
 4264 **slíð**-móden **sevon** · [...],
 ni weldun is **worde** gi·lôvjen, · ak habdun im ge·**win** mikil
 4266 wið þea **Kristes** kraft: · **kumen** ni móstun
 þea **liudi** þurh **lêðen** stríd, · þat sie gi·lôvon te imu
 4268 **fasto** gi·**fęngin**; · ni was im þiu **frume** giviðig,
 þat sie **hevan-ríki** · **habbjen** móstin.
 4270 **Géng** imu þò 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 þar mid is ge·**siðun** · **ęndi** im sagde filu
 4274 **wároro** **wordo**. · Sí bi·gunnun im þò umbi þene **wíh** sprekan,
 þie **gumon** umbi þat **godes** hús, · kwáðun þat ni wári **gód-líkora**
 4276 **alah** ovar **erðu** · þurh **erlo** hand,
 þurh **mannes** gi·werk · mid **męgin**-kraftu
 4278 **rakud** a·**rihtid**. · Þò þe **ríkjo** sprak,
hêr **hevan**-kuning · —**hôrdun** þe ôðra—:
 4280 „ik mag iu gi·**tęlljen**“, · kwað hé, „þat noh wirðid þiu **tíd** kumen,
 þat is af·**standen** ni skal · **stên** ovar ôðrumu,
 4282 ak it **fallid** ti **foldu** · **ęndi** **fiur** nimid,
grádag logna, · þoh it nu só **gód-lík** sí,
 4284 só **wís**-líko gi·**warht**, · **ęndi** só dód all þesaro **wer**-oldes gi·skapu,
 te·**glídid** **gróni** wang.“ · Þò géngun imu is **jungaron** tó,
 4286 frágodun ina só **stillo**: · „hwó lango skal **standen** noh“, kwáðun sie,

„þius wer-old an wunnjun, · êr þan þat gi·wand kume,
 4288 þat þe lasto dag · liohtes skíne
 þurh wolkan-skion, · efþo hwan is þín eft wán kumen
 4290 an þene middil-gard, · manno kunnje
 te a·dêljenne, · dôdun êndi kwikun?
 4292 frô mín þe gôdo, · ús is þes firi-wit mikil,
 waldandjo Krist, · hwan þat gi·werðen skuli.“
 4294 Þò im and-wordi · alo-waldo Krist
 gôd-lík far·gaf · þem gumun selvo:
 4296 „þat havad só bi·dêrnid“, · kwað hé, „drohtin þe gôdo,
 iak só hardo far·holen · himil-ríkjes fader,
 4298 waldand þesaro wer-oldes, · só þat witen ni mag
 ênig mannisk barn, · hwan þiu márje tíð
 4300 gi·wirðid an þesaru wer-oldi, · ne it ôk te wáran ni kunnun
 godes êngilos, · þie for imu gëgin-warde
 4302 simlun sindun: · sie it ôk gi·seggjan 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: · elkur is it bi·holen allun,
 kwikun êndi dôdun, · hwan is kumi werðad.
 4308 Ik mag iu þoh gi·têlljen, · hwi-lik hér têkan bi·foran
 gi·werðad wundêr-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 hevan-tungal, · êndi hrisid erðe,
 4314 bivod þius brêde wer-old · —wirðid su·likaro bôkno filu—:
 grimmid þe grôto sêo, · wirkid þie gevenes strôm
 4316 êgison mid is ûðjun · erð-búandjun.
 Þan þorrot þiu þiod · þurh þat ge·þwing mikil,
 4318 folk þurh þea forhta: · þan nis friðu hwergin,
 ak wirðid wíg só maneg · ovar þese wer-old alla
 4320 hête-lík af·haben, · êndi hêri lêdid
 kunni ovar ôðar: · wirðid kuningo gi·win,
 4322 megin-fard mikil: · wirðid managoro kwalm,
 open ur-lagi · —þat is êgis-lík þing,

4324 þat io su·lik morð · skulun man af·hëbbjen—,
 wirðid wól só mikil · ovar þese wer-old alle,
 4326 man-stervono mēst, · þero þe gio an þesaru middil-gard
 swulti þurh suhti: · liggjad seoka man,
 4328 driosat ęndi dōjat · ęndi iro dag ęndjad,
 fulljad mid iro ferahu; · fęrid un·met grôt
 4330 hungar hęti-grim · ovar hęliðo barn,
 męti-gêdjono mēst: · nis þat minniste
 4332 þero wítjo an þesaru wer-oldi, · þe hér gi·werðen skulun
 êr dômes dage. · Só hwan só gi þea dádi gi·sehan
 4334 gi·werðen an þesaru wer-oldi, · só mugun gi þan te wáran far·standen,
 þat þan þe latsto dag · liudjun náhid
 4336 mári te mannun · ęndi maht godes,
 himil-kraftes hróri · ęndi þes hêlagon kumi,
 4338 drohtines mid is diuriðun. · Hwat gí þesaro dádjo mugun
 bi þesun bōmun · biliði ant·kennjen:
 4340 þan sie brustjad ęndi blójat · ęndi bladu tōgjat,
 lōf ant·lúkad, · þan witun liudjo barn,
 4342 þat þan is sán after þiu · sumer gi·náhid
 warm ęndi wun-sam · ęndi wedęr skōni.
 4344 Só witin gi ôk bi þesun tēknun, · þe ik iu talde hér,
 hwan þe latsto dag · liudjun náhid.
 4346 Þan seggjo 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 mārjo · ęndi iuwes drohtines kraft,
 4354 þiu mikilo męgin-strengi · ęndi þiu mārje tíð,
 gi·wand þesaro wer-oldes. · Fora þiu gi wardon skulun,
 4356 þat hé iu slá pandje · an swef-restu
 fārungo ni bi·fāhe · an firin-werkun,
 4358 mēnes 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 þar mid lagu-strômun · liudi far·têride
 4364 bi Nôeas tídjun, · bi·útan þat ina nêride god
 mid is híwiskja, · hêlag drohtin,
 4366 wið þes flódes farm: · só warð ôk þat fiur kuman
 hêt fan himile, · þat þea hôhon burgi
 4368 umbi Sodomu land · swart logna bi·fêng
 grim êndi grádag, · þat þar n·ênig gumono ni gi·nas
 4370 bi·útan Loth êno: · ina ant·lêddun þanen
 drohtines êngilos · êndi is dohter twá
 4372 an ênan berg uppen: · þat ôðar al brinnandi fiur,
 ia land ia liudi · logna far·têride:
 4374 só fârungo warð þat fiur kumen, · só warð êr þe flód só samo:
 só wirðid þe latsto dag. · For þiu skal allaro liudjo ge·hwi·lik
 4376 þenkjan fora þemu þinge; · þes is þarf mikil
 manno ge·hwi·likumu: · be·þiu látad iu an iuwan mód sorga.
 4378 Hwand só hwan só þat ge·wirðid, · þat waldand Krist,
 mári mannes sunu · mid þeru maht godes,
 4380 kumit mid þiu kraftu · kuningo ríkjost
 sittjan an is selves maht · êndi samod mid imu
 4382 alle þea êngilos, · þe þar uppa sind
 hêlaga an himile, · þan skulun þarod hêliðo barn,
 4384 êli·þeoda kuman · alla te·samne
 libbjandero liudjo, · só hwat só io an þesumu liohte warð
 4386 firiho a·fódid. · Þar 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 winistron hand:
 4390 só duot hé ôk þea sáligon · an þea swíðeron half;
 grótíd hé þan þea gódun · êndi im te·gêgnes sprikid:
 4392 „Kumad gí“, kwiðid hé, „þea þar gi·korene sindun, · êndi ant·fáhad þit
 kraftiga ríki,
 þat góde, þat þar gi·gêrewid stêndid, · þat þar warð gumono barnun
 4394 gi·warht fan þesaro wer·oldes êndje: · iu havad ge·wíhid selvo
 fader allaro firiho barno: · gí mótun þesaro frumono neotan,
 4396 ge·waldon þeses wídon ríkjás, · hwand gí oft mínan willjon frumidun,

ful·gēngun mí gerno · ęndi wárun mí iuwaro gevo mildje,
 4398 þan ik bi·þwungan was · þurstu ęndi hungru,
 frostu bi·fangan · efþo an feteron lag,
 4400 bi·klēmmid an karkare: · oft wurðun mí kumana þarod
 helpa fan iuwun handun: · gí wárun mí an iuwomu hugi mildje,
 4402 wísodun mín werð-liko.“ · Þan sprikid imu eft þat werod an·gegin:
 „Frô mín þe gódo“, · kweðat sie, „hwan wári þú bi·fangan só,
 4404 be·þwungan an su·likun þaravun, · só þú fora þesaru þiod tēlis,
 mahtig mēnis? · Hwan gi·sah þi man ênig
 4406 be·þwungen an su·likun þaravun? · Hwat þú haves allaro þiodo gi·wald
 iak só samo þero mēðmo, · þero þe io manno barn
 4408 ge·wunnun an þesaro wer-oldi.“ · Þan sprikid im eft waldand god:
 „só hwat só gí dádun“, · kwiðit hé, „an iuwes drohtines namon,
 4410 gódes far·gávun · an godes êra
 þem mannun, þe hér minniston sindun, · þero nu undar þesaru
 mēnegi standad
 4412 ęndi þurh ôd-módi · arme wárun
 weros, hwand sie mínan willjon frēmidun · —só hwat só gí im iuwaro
 welono far·gávun,
 4414 gi·dádun þurh diuriða, · þat ant·féng iuwa drohtin selvo,
 þiu helpe kwam te hevan-kuninge. · Be·þiu wili iu þe hēlago drohtin
 4416 lōnon iuwan gi·lōvon: · givid iu líf êwig.“
 Węndid ina þan waldand · an þea winistron hand,
 4418 drohtin te þem far·duanun mannun, · sagad im þat sie skulin þea dád
 ant·gelden,
 þea man iro mēn-gi·werk: · „nu gí fan mí skulun“, kwiðit hé,
 4420 „faran só for·flókane · an þat fiur êwig,
 þat þar gi·garewid warð · godes and-sakun,
 4422 fiundo folke · be firin-werkun,
 hwand gí mí ni hulpun, · þan mí hunger ęndi þurst
 4424 wēgde te wundrun · efþa ik ge·wádjes lōs
 gēng jámer-mód, · was mí grôtun þarf,
 4426 þan ni habde ik þar ênige helpe, · þan ik ge·heftid was,
 an liðo-kospun bi·lokan, · efþa mi legar bi·féng,
 4428 swára suhti: · þan ni weldun gí mín siokes þar
 wíson mid wihti: · ni was iu werð eo·wiht,
 4430 þat gí mín ge·hugdin. · Be·þiu gí an hēllje skulun

- 4432 þolon an þiustre.“ · Þan sprikid imu eft þiu þiod an·gëgin:
 „Wola waldand god“, · kweðad sie, „hwí wilt þú só wið þit werod
 sprekan,
 4434 mahljen wið þese męnegi? · Hwan was þí io manno þarf,
 gumono gódes? · Hwat sie it al be þínun gevun êgun,
 4436 welon an þesaro wer-oldi“. · Þan sprikid eft waldand god:
 „þan gí þea armostun“, · kwiðid hé, „ęldi-barno,
 4438 manno þea minniston · an iuwomu mód-sevon
 hęliðos far·hugdun, · létun sea iu an iuwomu hugi lêðe,
 4440 be·dêldun sie iuwaro diurða, · þan dádun gí iuwana drohtin só sama,
 gi·węrnidun imu iuwaro welono: · be·þiu ni wili iu waldand god,
 4442 ant·fáhen fader iuwa, · ak gí an þat fiur skulun,
 an þene diopun dôð, · diuwlun þionon,
 4444 wrêðun wiðer-sakun, · hwand gí só warhtun bi·foran.“
 Þan aftar þem wordun skêðit · þat werod an twê,
 4446 þea gódun ęndi þea uvilon: · farad þea far·griponon man
 an þea hêtan hęl · hriwig-móde,
 4448 þea far·warhton weros, · wíti ant·fáhat,
 uvil ęndi-lôs. · Lêdid up þanen
 4450 hêr hevan-kuning · þea hluttaron þeoda
 an þat lang-same lioht: · þar is lif êwig,
 4452 gi·garewid godes ríki · góðaro þiado.“
 Só ge·fragn ik þat þem rinkun þò · ríki drohtin
 4454 umbi þesaro wer-oldes gi·wand · wordun talde,
 hwó þiu forð fęrid, · þan lango þe sie firiho barn
 4456 ardon mótun, · ia hwó siu an þemu ęndje skal
 te·glíden ęndi te·gangen. · hé sagde ôk is jungarun þar
 4458 wárun wordun: · „Hwat gí witun alle“, kwað hé,
 „þat nu ovar twá naht · sind tídi kumana,
 4460 Judeono paskha, · þat sie skulun iro gode þionon,
 weros an þemu wíhe. · Þes nis ge·wand ênig,
 4462 þat þar wirðid mannes sunu · te þeru męgin-þiodu
 kraftag far·kôpot · ęndi an krúke a·slagan,
 4464 þolod þiad-kwála.“ · Þò warð þar þegan manag
 slíð-mód gi·samnod, · sũðar-liudjo,
 4466 Judeono gum-skępi, · þar sie skoldun iro gode þionon.
 wurðun êo-sagon · alle kumane,

an warf weros, · þe sie þò wísostun
 4468 undar þeru mēnegi · manno taldun,
 kraftag kuni-burd. · Þar Kaiphas was,
 4470 biskop þero liudjo. · Sie rēdun þò an þat barn godes,
 hwó sie ina a·sluogin · sundja lōsan,
 4472 kwáðun þat sie ina an þemu hēlagon daga · hrīnen ni skoldin
 undar þero manno mēnegi, · „þat ni werðe þius mēgin-þioda,
 4474 hēliðos an hróru, · hwand ina þit hēri-skēpi wili
 far·standen mid strīdu. · Wí só stillo skulun
 4476 frēson is ferāhes, · þat þit folk Judeono
 an þesun wih-dagun · wróht ni af·hēbbjen.“
 4478 Þò géng imu þar Júdas forð, · jungaro Kristes,
 ên þero twe-livjo, · þar þat aðali sat,
 4480 Judeono gum-skēpi; · kwað þat hé is im góðan rád
 sēggjan mahti: · „hwat willjad gí mí sēlljen hér“, kwað hé,
 4482 „mēðmo te médu, · ef ik iu þene man givu
 áno wíg ėndi áno wróht?“ · Þò warð þes werodes hugi,
 4484 þero liudjo an lustun: · „ef þú wili gi·lēstjen só“, kwáðun sie,
 „þín word gi·wáron, · þan þú gi·wald haves,
 4486 hwat þú at þesaru þiodu · þiggjan willjes
 góðaro mēðmo.“ · Þò gi·hét imu þat gum-skēpi þar
 4488 an is selves dóm · siluvar-skatto
 þrí-tig at·samne, · ėndi hé te þeru þiodu gi·sprak
 4490 dēřevjun wordun, · þat hé gávi is drohtin wið þiu.
 wende ina þò fan þemu werode: · was im wrêð hugi,
 4492 talode im só treu-lōs, · 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·geven þese gardos · ėndi sókjen imu godes ríki,
 gi·faren is fader-óðil. · Þò ni gi·sah ênig firiho barno
 4498 mēron minnje, · þan hé þò te þem mannun gi·nam,
 te þem is góðun jungaron: · gôme warhte,
 4500 sētte sie swás-líko · ėndi im sagde filu
 wároro wordo. · Skrêd westę dag,
 4502 sunne te sedle. · Þò hé selvo gi·bôd,
 waldand mid is wordun, · hét im water dragan

4504 hluttar te handun, · ɛndi rês þò þe hêlago Krist,
 þe gódo at þem gômun · ɛndi þar is jungarono þwóg
 4506 fôti mid is folmun · ɛndi swarf sie mid is fanon aftar,
 druknide sie diur-líka. · Þò wið is drohtin sprak
 4508 Símon Petrus: · „Ni þunkid mí þit sómi þing“, kwað hé,
 „frô mín þe gódo, · þat þú míne fôti þwahes
 4510 mid þem þínun hêlagun handun.“ · Þò sprak imu eft is hêrro an·gëgin,
 waldand mid is wordun: · „Ef þú is willjan ni haves“, kwað hé,
 4512 „te ant·fahanne, · þat ik þíne fôti þwahe
 þurh su·líka minnja, · só ik þesun ôðrun mannun hér
 4514 dóm þurh diurða, · þan ni haves þú ênigan dêl mid mí
 an hevan-ríkja.“ · Hugi warð þò gi·wëndid
 4516 Símon Petruse: · „Þú hava þí selvo gi·wald“, kwað hé,
 „frô mín þe gódo, · fôto ɛndi hando
 4518 ɛndi mínes hôvdes só sama, · handun þínun,
 þiadan, te þwahanne, · te þiu þak ik móti þína forð
 4520 huldi hëbbjan · ɛndi hevan-ríkjes
 su·lík gi·dêli, · só þú mí, drohtin, wili
 4522 far·geven þurh þína gódi.“ · Jungaron Kristes,
 þene ambaht-skëpi · erlos þolodun,
 4524 þegnos mid gi·þuldjon, · só hwat só im iro þiodan dede,
 mahtig þurh þea minnja, · ɛndi mēnde imu al mēra þing
 4526 firihon te gi·frummjenne. · friðu-barn godes
 géng imu þò eft gi·sittjen · under þat ge·siðo folk
 4528 ɛndi im sagda filu lang-samna rád. · Warð eft lioht kuman,
 morgen te mannun. · Mahtigne Krist
 4530 gróttun is jungaron ɛndi frágodun, · hwar sie is gôma þò
 an þemu wíh-dage · wirkjen skoldin,
 4532 hwar hé weldi halden · þea hêlagon tídi
 selvo mid is ge·siðun. · Þò hé sie sókjen hét,
 4534 þea gumon Jerusalem: · „só gí þan gangan kumad“, kwað hé,
 „an þea burg innan · —þar is braht mikil,
 4536 megin-þíodo gi·mang—, · þar mugun gí ênan man sehan
 an is handun dragen · hluttres watares
 4538 ful mid folmun. · Þemu gí folgon skulun
 an só hwi-like gardos, · só gí ina gangan gi·sehat,
 4540 ia gí þan þemu hêrron, · þe þie hovos êgi,

selvon seggjad, · þat ik iu sēnde þarod
 4542 te gi·garuwenne mína gōma. · Ðan tōgid hé iu ên gód-lík hús,
 hôhan sóleri, · þe is bi·hangen al
 4544 fagarun fratahun. · Ðar gí frummjen skulun
 werd-skepí mínan. · Ðar bium ik wis-kumo
 4546 selvo mid mínun ge·siðun.“ · Þò wurðun sán aftar þiu
 þar te Jerusalem · jungaron Kristes
 4548 forð-ward an fērdi, · fundun all só hé sprak
 word-tēkan wár: · ni was þes gi·wand ênig.
 4550 Ðar geṛewidun sie þea gōma. · Warð þe godes sunu,
 hēlag drohtin · an þat hús kuman,
 4552 þar sie þe land-wise · lēstjen skoldun,
 ful·gangan godes gi·bode, · al só Judeono was
 4554 êo ėndi ald-sidu · an êr-dagun.
 Gi-wēt imu þò an þemu ávande · alo-waldand Krist
 4556 an þene sēli sittjen; · hét þar is ge·siðos te imu
 twe-livi gangan, · þea im gi·triwiston
 4558 an iro mód-sevon · manno wárun
 bi wordun ėndi bi wísun: · wisse imu selvo
 4560 iro hugi-skefti · hēlag drohtin.
 Grótte sie þò ovar þem gōmun: · „Gern bium ik swíðo“, kwað hé,
 4562 „þat ik samad mid iu · sittjen móti,
 gōmono neoten, · Judeono paskha
 4564 dēljen mid iu só diurjun. · Nu ik iu iuwes drohtines skal
 willjon seggjan, · þat ik an þesaro wer-oldi ni mót
 4566 mid mannun mēr · móses an·bíten
 furður mid firihun, · êr þan gi·fullod wirðid
 4568 himilo ríki. · Mí is an handun nú
 wíti ėndi wunder-kwále, · þea ik for þesumu werode skal,
 4570 þolon for þesaru þiodu.“ · Só hé þò só te þem þegnun sprak,
 hēlag drohtin, · só warð imu is hugi dróvi,
 4572 warð imu gi·sworcen sevo, · ėndi eft te þem ge·siðun sprak,
 þe gódo te þem is jungaron: · „Hwat ik iu godes ríki“, kwað hé,
 4574 „gi·hét himiles lioht, · ėndi gí mí hold-líko
 iuwan þegan-skepí. · Nú ni willjat gí a·þengjan só,
 4576 ak wēnkjat þero wordo. · Nú seggju ik iu te wáran hér,
 þat wili iuwar twe-livjo ên · trewana swíkan,

4578 wili mi far·kôpon · undar þit kunni Judeono,
 gi·selljen wiðer siluvre, · ɛndi wili imu þar sink niman,
 4580 diurje mêðmos, · ɛndi geven is drohtin wið þiu,
 holdan hêrran. · Þat imu þoh te harme skal,
 4582 werðan te wítje; · be þat hé þea wurdi far·sihit
 ɛndi hé þes arvedjes · ɛndi 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,
 uvil arvedi · in-wid-rádo.“
 4588 Þò bi·gan þero erlo ge·hwi-lik · te ôðrumu skawon,
 sorgondi sehan; · was im sêr hugi,
 4590 hriwig umbi iro herta: · gi·hôrdun iro hêrron þò
 gorn-word sprekan. · Þea gumon sorgodun,
 4592 hwi-likan hé þero twe-livjo · te þiu tēlljen weldi,
 skuldigna skaðon, · þat hé habdi þea skattos þar
 4594 ge·þingod at þeru þiod. · Ni was þero þegno ênigumu
 su·likes in-widdjes · ôði te gehanne,
 4596 mên-gi·þáhtjo · —ant·suok þero manno ge·hwi-lik—,
 wurðun alle an forhtun, · frágon ne gi·dorstun,
 4598 êr þan þò ge·bôknide · bar-wirðig gumo,
 Símon Petrus · —ne gi·dorste it selvo sprekan—
 4600 te Johanne þemu gódon: · hé was þemu godes barne
 an þem dagun · þegno liovost,
 4602 mêst an minnjun · ɛndi móste þar þò an þes mahtiges Kristes
 barme restjen · ɛndi an is breostun lag,
 4604 hlinode mid is hôvdu: · þar nam hé só manag hêlag ge·rúni,
 diapa gi·þáhti, · ɛndi þò te is drohtine sprak,
 4606 be·gan ina þò frágon: · „hwe skal þat, frô mín, wesen“, kwað hé,
 „þat þi far·kôpon wili, · kuningo ríkjost,
 4608 undar þínaro fiundo folk? · Ús wári þes firi-wit mikil,
 waldand, te witanne.“ · Þò habde eft is word garu
 4610 hêljando Krist: · „seh þi, hwemu ik hér an hand geve
 mínes móses for þesun mannun: · þe haved mên-gi·þáht,
 4612 birid bittran hugi; · þe skal mi an banono ge·wald,
 fiundun bi·felhen, · þar man mínes ferhes skal,
 4614 aldres áhtjen.“ · Nam hé þò aftar þiu

þes móses for þem mannun · ęndi gaf is þemu mēn-skaðen,
 4616 Judase an hand · ęndi imu te·gęgnes sprak
 selvo for þem is ge·sīðun · ęndi ina sniumo hét
 4618 faran fan þemu is folke: · „frumi só þú þenkis“, kwað hé,
 „dó þat þú duan skalt: · þú ni maht bi·dęrnjen lęng
 4620 willjon þinan. · Þiu wurd is at handun,
 þea tídi sind nu gi·náhid.“ · Só þò þe treu-logo
 4622 þat mós ant·féng · ęndi mid is mūðu an·bêt,
 só af·gaf ina þò þiu godes kraft, · gramon in ge·witun
 4624 an þene lik-hamon, · lēða wihti,
 warð imu Satanas · sēro bi·tengi,
 4626 hardo umbi is herte, · sīður ine þiu helpe godes
 far·lét an þesumu liohte. · Só is þena liudjo wê,
 4628 þe só undar þesumu himile skal · hêrron wehslon.
 Gi·wêt imu þò út þanen · in-widjas gern
 4630 Judas gangan: · habde imu grimmen hugi
 þegan wið is þiodan. · Was þò iu þiustri naht,
 4632 swíðo gi·sworcen. · Sunu drohtines
 was ima at þem gômun forð · ęndi is jungarun þar
 4634 waldand wín ęndi brôð · wíhide bêðju,
 hêlagode hevan-kuning, · mid is handun brak,
 4636 gaf it undar þem is jungarun · ęndi gode þankode,
 sagde þem ǫ·lát, · þe þar al gi·skóp,
 4638 wer-old ęndi wunnja, · ęndi sprak word manag:
 „gi·lôvjot gí þes liohto“, · kwað hé, „þat þit is mín lik-hamo
 4640 ęndi mín blód só same: · givu ik iu hér bêðju samad
 etan ęndi drinkan. · Þit ik an erðu skal
 4642 gevan ęndi geotan · ęndi iu te godes ríkje
 lôsjen mid mínu lik-hamen · an lif êwig,
 4644 an þat himiles lioht. · Gi·huggjat gí simlun,
 þat gí þiu ful·gangan, · þiu ik an þesun gômun dón;
 4646 márjad þit for męnegi: · þit is mahtig þing,
 mid þius skulun gí iuwomu drohtine · diuriða frummjen,
 4648 habbjad þit mín te gi·hugdjun, · hêlag biliði,
 þat it ęldi-barn · aftar lēstjen,
 4650 waron an þesaru wer-oldi, · þat þat witin alle,
 man ovar þesan middil-gard, · þat it is þurh mína minnja gi·duan

- 4652 hêrron te huldi. · Ge·huggjad gí simlun,
 hweo ik iu hér ge·biudu, · þat gí iuwan bróðer-skępi
 4654 fasto frummjad: · habbjad ferhtan hugi,
 minnjod iu an iuwomu móde, · þat þat manno barn
 4656 ovar irmin-þiod · alle far·standen,
 þat gí sind gegnungo · jungaron míne.
 4658 Ôk skal ik iu küðjen, · hwó hér wili kraftag fíund,
 hęttjand heru-grim, · umbi iuwan hugi niusjen,
 4660 Satanas selvo: · hé kumid iuwaro seolono herod
 frókno frêson. · Simlun gí fasto te gode
 4662 berad iuwa breost-gi-þáht: · ik skal an iuwaru bedu standen,
 þat iu ni mugi þe mên-skaðo · mód ge·twífljan;
 4664 ik ful-lêstju iu wiðer þemu fiunde. · Ôk kwam hé herod giu frêson
 mín,
 þoh imu is willjon hér · wiht ne gi·stódi,
 4666 lioves an þemu mínumu lík-hamon. · Nu ni willju ik iu lęng helen,
 hwat iu hér nú sniumo skal · te sorgu gi·standen:
 4668 gí skulun mí ge·swíkan, · ge·siðos míne,
 iuwes þegan-skępjes, · êr þan þius þiustrje naht
 4670 liudi far·líða · ęndi eft lioht kume,
 morgana te mannun.“ · Þò warð mód gumon
 4672 swíðo gi·sworcen · ęndi sêr hugi,
 hriwig umbi iro herte · ęndi iro hêrron word
 4674 swíðo an sorgun. · Símon Petrus þò,
 þegan wið is þiodan · þrist-wordun sprak
 4676 bí huldi *wið is hêrron: · „þoh þi all þit hęliðo folk“, kwat-hie,
 „gi·swíkan þína gi·siðos, · þoh ik sinnon mid þi
 4678 at allon þaravon · þolojan willju.
 Ik biun garo sinnon, · ef mi god látið,
 4680 þat ik an þínon ful-lêstje · fasto gi·stande;
 þoh sia þi an karkarjes · klústron hardo,
 4682 þesa liudi bi·lúkan, · þoh ist mi luttill tweho,
 ne ik an þem bęndjon mid þi · bídan willje,
 4684 liggjan mid þi só lieven; · ef sia þínes líves þan
 þuru ęggja nið · áhtjan willjad,
 4686 frô mín þie guodo, · ik givu mín ferah furi þik
 an wápno spil: · nis mi werð iowiht

4688 te bi·míðanne, · só lango só mi mín warod
 hugi ɛndi hand-kraft.“ · Þuo sprak im eft is hêrro an·gëgin:
 4690 „Hwat þú þik bi·wánis“, · kwat-hie, „wissaro trewono,
 þrístero þingo: · þú havis þegnes hugi,
 4692 willjon guodan. · Ik mag þi seggjan, hwó it þoh gi·werðan skal,
 þat þú wirðis só wêk-muod, · þoh þú nu ni wánjes só,
 4694 þat þú þínes þiadnes te naht · þríwo far·lôgnis
 êr hano·krádi ɛndi kwiðis, · þak ik þín hêrro ni sí,
 4696 ak þú far·manst mína mund-burd.“ · Þuo sprak eft þie man an·gëgin:
 „ef it gio an wer-oldi“, · kwat-hie, „gi·werðan muosti,
 4698 þat ik samad midi þi · sweltan muosti,
 dôjan diur-liko, · þan ne wurði gio þie dag kuman,
 4700 þat ik þín far·lôgnidi, · lievo drohtin,
 gerno for þeson Juðeon.“ · Þuo kwáðun alla þia jungron só,
 4702 þat sia þar an þem þingon mid im · þoljan weldin
 Þuo im eft mid is wordon gi·bôd · waldand selvo,
 4704 hêr hevan-kuning, · þat sia im ni lietin iro hugi twífljan,
 hiet þat sia ni weldin [...] · diopa gi·þáhti:
 4706 „Ne druovje iuwa herta · þuru iuwes drohtines word,
 ne forøhtjat te filo: · ik skal fader úsan
 4708 selvan suokjan · ɛndi iu sɛndjan skal
 fan hevan-ríkje · hêlagna gêst:
 4710 þie skal iu eft gi·fruofrjan · ɛndi te frumu werðan,
 manon iu þero mahlo, · þie ik iu manag hëbbju
 4712 wordon gi·wísid. · Hie givit iu gi·wit an briost,
 lust-sama lêra, · þat gi lêstjan forð
 4714 þiu word ɛndi þiu werk, · þia ik iu an þesaro wer-oldi gi·bôd.“
 A·rês im þuo þe ríkjo · an þemo rakode innan,
 4716 nêrjendo Krist · ɛndi gi·wêt im nahtes þanan
 selvo mid is gi·siðon: · sêrago géngun
 4718 swíðo gornondja · jungron Kristes,
 hriwig-muoda. · Þuo hie im an þena hôhan gi·wêt
 4720 Oliueti-berg: · þar was hie up gi·wuno
 gangan mid is jungron. · Þat wissa Judas wel,
 4722 balo-hugdig man, · hwand hie was oft an þem berêge mid im.
 Þar gruotta þie godes suno · jûgron sína:
 4724 „Gí sind nú só druovja“, · kwat-hie, „nú gí mínan dôð witun;

4726 nu gornonð gí ėndi griotand, · ėndi þesa Juðeon sind an luston,
 męndit þius męnigi, · sindun an iro muode fráha,
 þius wer-old ist an wunnjon. · Þes wirðit þoh gi-wand kuman
 4728 sniumo tulgo: · þan wirðit im sêr hugi,
 þan mornjat sia an iro móde, · ėndi gi męndjan skulun
 4730 after te êwon-dage, · hwand gio ėndi ni kumið,
 iuwes wel-lives gi-wand: · be-þiu ne þurvun iu þius werk tregan,
 4732 hrewan mín hin-fard, · hwand þanan skal þiu helpa kuman
 gumono barnon.“ · Þuo hiet hie is jungron þar
 4734 bídan uppan þemo berge, · kwað þat hie ti bedu weldi
 an þiu holm-klivu · hôhor stigan;
 4736 hiet þuo þria mid im · þegnos gangan,
 Jakobe ėndi Johannese · ėndi þena guodan Petruse,
 4738 þrist-muodjan þegan. · Þuo sia mid iro þiedne samad
 gerno géngun. · Þuo hiet sia þie godes suno
 4740 an berge uppan · te bedu hnigan,
 hiet sia god gruotjan, · *gerno biddjan,
 4742 þat hé im þero kostondero · kraft far-stódi,
 wrêðaro willjon, · þat im þe wiðer-sako,
 4744 ni mahti þe mên-skaðo · mód gi-twífljan,
 iak imu þo selvo gi-hnêg · sunu drohtines
 4746 kraftag an knio-beda, · kuningo ríkjost,
 forð-ward te foldu: · fader alo-þiado
 4748 gódan grótte, · gorn-wordun sprak
 hriwig-líko: · was imu is hugi dróvi,
 4750 bi þeru męnniski · mód gi-hrórid,
 is flêsk was an forhtun: · fellun imo trahni,
 4752 drôp is diur-lík swêt, · al só drôr kumid
 wallan fan wundun. · Was an ge-winne þo
 4754 an þemu godes barne · þe gêst ėndi þe lík-hamo:
 ôðar was fúsid · an forð-wegos,
 4756 þe gêst an godes ríki, · ôðar jámar stód,
 lík-hamo Kristes: · ni welde þit lioht a-geven,
 4758 ak dróvde for þemu dôðe. · Simla hé hreop te drohtine forð
 þiu mêt aftar þiu · mahtigna grótte,
 4760 hôhan himil-fader, · hêlagna god,
 waldand mid is wordun: · „ef nu werðen ni mag“, kwað hé,

4762 „man-kunni ge·nērid, · ne sí þat ik mīnan geve
 liovan līk-hamon · for liudjo barn
 4764 te wēgianne te wundrun, · it sí þan þín willjo só,
 ik willju is þan gi·koston: · ik nimu þene kēlik an hand,
 4766 drinku ina þi te diurðu, · drohtin frô mín,
 mahtig mund-boro. · Ni seh þú mīnes hér
 4768 flēskes gi·fōrjes. · Ik fullon skal
 willjon þinen: · þú haves ge·wald ovar al.“
 4770 Gi·wēt imu þò gangen, · þar hé êr is jungaron lét
 bīdan uppan þemu berge; · fand sie þat barn godes
 4772 slāpen sorgandje: · was im sêr hugi,
 þes sie fan iro drohtine · dêljen skoldun.
 4774 Só sind þat mōd-þraka · manno ge·hwi-likumu,
 þat hé far·lāten skal · liavane hêrron,
 4776 af·geven þene só gōdene. · Þò hé te is jungarun sprak,
 wahte sie waldand · ęndi wordun grótte:
 4778 „Hwī willjad gi só slāpen?“ · kwað hé; „ni mugun samad mid mī
 wakon êne tīd? · Þiu wurd is at handun,
 4780 þat it só gi·gangen skal, · só it god fader
 gi·markode mahtig. · Mī nis an mīnumu mōde tweho:
 4782 mīn gēst is garu · an godes willjan,
 fūs te faranne: · mīn flēsk is an sorgun,
 4784 lētid mik mīn līk-hamo: · lēð is imu swíðo
 wīti te þolonne. · Ik þoh willjan skal
 4786 mīnes fader ge·frummjen; · hēbbjad gi fasten hugi.“
 Gi·wēt imu þò eft þanan · ôðer-siðu
 4788 an þene berg uppen · te bedu gangan,
 māri drohtin, · ęndi þar só manag gi·sprak
 4790 góдоро wordo. · Godes ęngil kwam
 hēlag fan himile, · is hugi fastnode,
 4792 bēldide te þem bēndjun. · hé was an þeru bedu simla
 forð an flíte · ęndi is fader grótte,
 4794 waldand mid is wordun: · „ef it nu wesen ni mag“, kwað hé,
 „māri drohtin, · nevu ik for þit manno folk
 4796 þiod-kwāle þoloje, · ik an þinan skal
 willjan wonjan.“ · Gi·wēt imu þò eft þanen
 4798 sókjan is ge·siðos: · fand sie slāpandje,

grótte sie gáhun. · Géng imu eft þanen
 4800 þriddjon siðu te bedu · ęndi sprak þiód-kuning
 al þiu selvon word, · sunu drohtines,
 4802 te þemu alo-waldon fader, · só hé êr dede,
 manode mahtigna · manno frumana
 4804 swíðo niud-líko · nęjando 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 mi far·kôpot havad,
 4808 sundja lôsan gi·sald.“ · Ge·siðos Kristes
 wakodun þó aftar þem wordun · ęndi gi·sáhun þó þat werod kuman
 4810 an þene berg uppen · brahtmu þiu mikilon,
 wrêða wápan-berand. · Wísde im Judas,
 4812 gram-hugdig man; · Judeon aftar sigun,
 fiundo folk-skępi; · dróg man fiur an gi·mang,
 4814 logna an lioht-fatun, · lédde man faklon
 brinnandja fan burg, · þar sie an þene berg uppan
 4816 stigun mid strídu. · Þea stędi wisse Judas wel,
 hwar hé þea liudi · tó lédjan skolde.
 4818 Sagde imu þó te tēkne, · þó sie þar tó fórun
 þemu folke bi·foran, · te þiu þat sie ni far·fęngin þar,
 4820 erlos ôðren man: · „ik gangu imu at êrist tó“, kwað hé,
 „kussju ine ęndi kwaddju: · þat is Krist selvo.
 4822 Þene gi fāhen skulun · folko kraftu,
 binden ina uppan þemu berge · ęndi ina te burg hinan
 4824 lédjen undar þea liudi: · hé is līves havad
 mid is wordun far·werkod.“ · Werod siðode þó,
 4826 an-tat sie te Kriste · kumane wurðun,
 grim folk Judeono, · þar hé mid is jungarun stód,
 4828 mári drohtin: · bēd metodo-gi·skapu,
 torhtero tíðjo. · Þó géng imu treu-lôs man,
 4830 Judas te·gęgnes · ęndi te þemu godes barne
 hnêg mid is hôvdu · 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 · þiód 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 mi te þesare lêðan þiode
 sprekan,
 4838 far·kôpos mid þínu kussu · under þit kunni Judeono,
 meldos mi te þesaru męnegi?“ · Géng imu þò wið þea man
 4840 wið þat werod ôðar · 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·likumu.“ · Þò sprak imu eft þiu męnegi an·gegin,
 4844 kwáðun þat im hêljand · þar an þemu holme uppan
 ge·wísid wári, · „þe þit gi·wer frumid
 4846 Judeo liudjun · ęndi ina godes sunu
 selvon hêtid. · Ina kwámun wí sókjan herod,
 4848 weldin ina gerno bi·geten: · hé is fan Galileo lande,
 fan Nazareth-burg.“ · Só im þò þe nęjendjo Krist
 4850 sagde te sôðan, · þat hé it selvo was,
 só wurðun þò an forhtun · folk Judeono,
 4852 wurðun under·badode, · þat sie under bak fellun
 alle efno sán, · erðe gi·sóhtun,
 4854 wiðer·wardes þat werod: · ni mahte þat word godes,
 þie stemnje ant·standan: · wárun þoh só strídige man,
 4856 a·hliopun eft up an þemu holme, · hugi fastnodun,
 bundun briost-gi·þáht, · gi·bolgane géngun
 4858 náhor mid níðu, · ant-tat sie þene nęjendjon Krist
 werodo bi·wurpun. · Stódun wíse man,
 4860 swíðo gornundje · jungaron Kristes
 bi·foran þeru dęrevjon dádi · ęndi te iro drohtine sprákun:
 4862 „wári it nu þín willjo“, · kwáðun sie, „waldand frô mín,
 þat sie ùs hér an speres ordun · spildjen móstin
 4864 wápnun wunde, · þan ni wári ùs wiht só gód,
 só þat wí hér for ùsumu drohtine · dóan móstin
 4866 bęniðjun blêka“. · Þò gi·bolgan warð
 snel swerd-þeğan, · Símon Petrus,
 4868 well imu innan hugi, · þat hé ni mahte ênig word sprekan:
 só harm warð imu an is hertan, · þat man is hêrron þar
 4870 binden welde. · Þò hé gi·bolgan géng,
 swíðo þrist-mód þeğan · for is þiodan standen,

4872 hard for is hêrron: · ni was imu is hugi twíflī,
 blóð an is breostun, · ak hé is bil a-tôh,
 4874 swerd bi sídu, · slóg imu te·gêgnes
 an þene furiston fiund · folmo krafto,
 4876 þat þò Malkhus warð · mákjas eggjun,
 an þea swíðaron half · swerdu gi·máloð:
 4878 þiu hlust warð imu far·hawan, · hé warð an þat hôvid wund,
 þat imu heru-drôrag · hlear êndi ôre
 4880 bēni-wundun brast: · blóð aftar sprang,
 well fan wundun. · Þò was an is wangun skard
 4882 þe furisto þero fiundo. · Þò stóð þat folk an rúm:
 an-drédun im þes billes biti. · Þò sprak þat barn godes
 4884 selvo te Símon Petruse, · hét þat hé is swerd dedi
 skarp an skêðja: · „ef ik wið þesa skola weldi“, kwað hé,
 4886 „wið þeses werodes ge·win · wíg-saka frummjen,
 þan manodi ik þene márjon · mahtigne god,
 4888 hêlagne fader · an himil-ríkja,
 þat hé mi só managan êngil herod · ovana sandi
 4890 wíges só wísen, · só ni mahtin iro wápan-þrēki
 man a·dógen: · iro ni stódi gio su·lik mēgin samad,
 4892 folkes gi·fastnod, · þat im iro ferh aftar þiu
 werðen mahti. · Ak it havad waldand god,
 4894 alo-mahtig fader · an ôðar gi·markot,
 þat wí gi·þolojan skulun, · só hwat só ùs þius þioda tó
 4896 bittres brengit: · ni skulun ùs belgan wiht,
 wrêðjan wið iro ge·winne; · hwand só hwe só wápnō nīð,
 4898 grimman gêr-hēti wili · gerno frummjen,
 hé swiltit imu · eft swerdes eggjun,
 4900 dóit im bi·drôregan: · wí mid ùsun dádjun ni skulun
 wiht a·wêrdjan.“ · Géng hé þò te þemu wundon manne,
 4902 lēgde mid listjun · lík te·samne,
 hôvid-wundon, · þat siu sán gi·hêlid warð,
 4904 þes billes biti, · êndi sprak þat barn godes
 wið þat wrêðe werod: · „mí þunkid wunder mikil“, kwað hé,
 4906 „ef gí mí lēðes wiht · lēstjen weldun,
 hwí gí mí þò ni fēngun, · þan ik undar iuwomu folke stóð,
 4908 an þemu wíhe innan · êndi þar word manag

sôð-lik sagde. · Þan was sunnon skín,
 4910 diur-lik dages lioht, · þan ni weldun gí mí dóan eo·wiht
 lêðes an þesumu liohte, · ęndi nu lêðjad mí iuwa liudi tó
 4912 an þiustrje naht, · al só man þiove dót,
 þan man þene fáhan wili · ęndi hé is ferhes havad
 4914 far·werkot, wam-skaðo.“ · werod Judeono
 gripun þò an þene godes sunu, · grimma þioda,
 4916 hatandjero hóp, · hwurvun ina umbi
 módag manno folk · —mênes ni sáhun—,
 4918 heftun heru-bęndjun · handi te·samne,
 faðmos mid fiterjun. · Im ni was su·likaro firin-kwála
 4920 þarf te gi·þolonne, · þiod-arvedjes,
 te winnanne su·lik wíti, · ak hé it þurh þit werod deda,
 4922 hwand hé liudjo barn · lōsjen welda,
 halon fan hełlju · an himil-ríki,
 4924 an þene wídon welon: · be·þiu hé þes wiht ne bi·sprak,
 þes sie imu þurh in-wid-níð · ógjan weldun.
 4926 Þò wurðun þes só malske · módag folk Judeono,
 þiu hêri warð þes só hrómeg, · þes sie þena hêlagon Krist
 4928 an liðo-bęndjon · lêðjan muostun,
 fōrjan 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 drúvondi te dale. · Wárun imu þea is diurjon þò
 ge·siðos ge·swikane, · al só hé im êr selvo gi·sprak:
 4934 ni was it þoh be ênigaru blóði, · þat sie þat barn godes,
 lioven far·létun, · ak it was só lango bi·foren
 4936 wár-sagono word, · þat it skoldi gi·werðen só:
 be·þiu ni mahtun sie is be·míðan. · Þan aftar þeru 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. · Þò sie te dale kwámun
 4942 fan þemu berge te burg, · þar iro biskop was,
 iro wíhes ward, · þar lêddun ina wlanke man,
 4944 erlos undar ederos. · Þar was êld mikil,
 fiur an fríd-hove · þemu folke te·gegnes,

- 4946 ge·warht for þemu werode: · þar géngun sie im wermjen tó,
 Judeo liudi, · létun þene godes sunu
 4948 bídon an bēndjun. · Was þar braht mikil,
 gēl-módigaro galm. · Johannes was êr
 4950 þemu hēroston kũð: · be·þiu móste hé an þene hof innan
 þringan mid þeru þioda. · Stód allaro þegno bētsto,
 4952 Petrus þar úte: · ni lét ina þe portun ward
 folgon is frōen, · êr it at is friunde a·bad,
 4954 Johannes at ênumu Judeon, · þat man ina gangan lét
 forð an þene fríd-hof. · Þar kwam im ên fēkni wíf
 4956 gangan te·gēgnes, · þiu ênas Judeon was,
 iro þeodanes þiw, · ęndi þò te þemu þegne sprak
 4958 magað un·wán-lik: · „Hwat þú mahtis man wesan“, kwað siu,
 „jungaro fan Galilea, · þes þe þar genower stéd
 4960 faðmun gi·fastnod.“ · Þò an forhtun warð
 Símon Petrus sán, · slak an is móde,
 4962 kwað þat hé þes wíves · word ni bi·konsti
 ni þes þeodanes · þegān ni wári:
 4964 mēð is þò for þeru mēnegi, · kwað þat hé þena man ni ant·kęndi:
 „ni sind mí þíne kwidi kũðe“, · kwað hé; was imu þiu kraft godes,
 4966 þe hęrdislo fan þemu hertan. · Hwarāvondi géng
 forð undar þemu folke, · an-tat hé te þemu fiure kwam;
 4968 gi·wēt ina þò warmjen. · Þar im ôk ên wíf bi·gan
 fēlgjan firin-sprāka: · „hēr mugun gí“, kwað siu, „an iuwan fiund
 sehan:
 4970 þit is gegnungo · jungaro Kristes,
 is selves ge·sið.“ · Þò géngun imu sán aftar þiu
 4972 náhor níð-hwata · ęndi ina niud-líko
 frágodun fiundo barn, · hwi-likes hé folkes wári:
 4974 “ni bist þú þesoro burg-liudjo“, · kwáðun sie; „þat mugun wí an
 þínumu gi·bārje gi·sehan,
 an þínun wordun ęndi an þínaru wíson, · þat þú þeses werodes ni bist,
 4976 ak þú bist galiléisk man.“ · hé ni welda þes þò gehan eo-wiht,
 ak stód þò ęndi strídda · ęndi starkan ēð
 4978 swíð-líko ge·swór, · þat hé þes ge·siðes ni wári.
 Ni habda is wordo ge·wald: · it skolde gi·werðen só,
 4980 só it þe ge·markode, · þe man-kunnjes

far·wardot an þesaru wer-oldi. · Þò kwam imu ôk an þemu warve tó
 4982 þes mannes mág-wini, · þe hé êr mid is mákjo gi·héw,
 swerdu þiu skarpon, · kwað þat hé ina sáhi þar
 4984 an þemu berge uppan, · „þar wí an þemu bôm-gardon
 hêrron þínumu · hendi bundun,
 4986 fastnodun is folmos.“ · Hé þò þurh forhtan hugi
 for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes líves
 skolo,
 4988 ef it mahti ênig þar · irmin-manno
 gi·seggjan te sôðan, · þat hé þes ge·siðes wári,
 4990 folgodi þeru fêrði. · Þò warð an þena formon sið
 hano·krád af·haven. · Þò sah þe hêlago Krist,
 4992 barno þat bêtste, · þar hé ge·bunden stóð,
 selvo te Símon Petruse, · sunu drohtines
 4994 te þemu erle ovar is ahsla. · Þò warð imu an innan sán,
 Símon Petruse · sêr an is móde,
 4996 harm an is hertan · endi is hugi dróvi,
 swíðo warð imu an sorgun, · þat hé êr selvo ge·sprak:
 4998 gi·hugde þero wordo þò, · þe imu êr waldand Krist
 selvo sagða, · 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, · endi géng imu þò gi·bolgan þanen
 þe man fan þeru mēnigi · an mód·karu,
 5004 swíðo an sorgun, · endi is selves word,
 wam·skēfti weop, · an·tat imu wallan kwámun
 5006 þurh þea hert·kara · hête trahni,
 blódage fan is breostun. · hé ni wánde þat hé is mahti gi·bótjen wiht,
 5008 firin·werko furður · efþa te is frâhon kuman,
 hêrron huldi: · nis ênig hēliðo só ald,
 5010 þat io mannes sunu · mēr gi·sáhi
 is selves word · sêrur hrewan,
 5012 karon efþa kúmjen: · „wola krafteg god“, kwað hé,
 þat ik hēbbju mi só for·werkot, · só ik mínaro wer·oldes ni þarf
 5014 ô·lát seggjan. · Ef ik nu te aldre skal
 huldjo þínaro · endi hevan·ríkjas,
 5016 þeoden, þolojan, · þan ni þarf mi þes ênig þank wesan,

liovo drohtin, · þat ik io te þesumu liohte kwam.
 5018 Ni bium ik nu þes wirðig, · waldand frô mín,
 þat ik under þíne jungaron · gangan móti,
 5020 þus sundig under þíne ge·siðos: · ik iro selvo skal
 míðan an mínumu móde, · nu ik mi su·lik mên ge·sprak.“
 5022 Só gornode · gumono bêtsta,
 hrau im só hardo, · þat hé habde is hêrren þò
 5024 leoves far·lôgnid. · Ðan ni þurvun þes liudjo barn,
 weros wundrojan, · be·hwí it weldi god,
 5026 þat só lioven man · lêð gi·stódi,
 þat hé só hôn·líko · hêrron sínes
 5028 þurh þera þiwun word, · þegno snellost,
 far·lôgnide só lioves: · it was al bi þesun liudjun gi·duan,
 5030 firiho barnun te frumu. · hé welde ina te furiston dóan,
 hêrost ovar is híwiski, · hêlag drohtin:
 5032 lét ina ge·kunnon, · hwi-like kraft havet
 þe męnniska mód · áno þe maht godes;
 5034 lét ina ge·sundjon, · þat hé siðor þiu bet
 liudjun gi·lôvdi, · hwó liof is þar
 5036 manno gi·hwi·likumu, · þan hé mên ge·frumit,
 þat man ina a·láte · lêðes þinges,
 5038 sakono ęndi sundjono, · só im þò selvo dede
 hevan·ríki god · harm·ge·wurhti.
 5040 Be þiu nis mannes bág · mikilun bi·þęrvi,
 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. · Ðat warð þar an þemu márjon skín,
 5046 þegno bêtston, · þò imu is þiodanes gi·swêk
 hêlag helpe. · Be·þiu ni skoldi hrómjen man
 5048 te swíðo fan imu selvon, · hwand imu þar swíkid oft
 wán ęndi willjo, · ef imu waldand god,
 5050 hêr hevan·kuning · herte ni stęrkit.
 Ðan bêd allaro barno bêtst, · bęndi þolode
 5052 þurh man·kunni. · Hwurvun ina managa umbi
 Judeono liudi, · sprákun gelp mikil,

5054 habdun ina te **hoska**, · þar hé gi·**heftid** stód,
 þolode mid ge·þuldjun, · só hwat só imu þiu þiod deda,
 5056 liudi lêðes. · Þò warð eft **lioht** kuman,
 morgan te **mannun**. · **Manag** samnoda
 5058 heři Judeono: · habdun im **hugi** wulvo,
 in-wid an **innan**. · Warð þar **êo**-sago
 5060 an **morgan-tíd** · **manag** gi·samnod
 irri êndi **ên**-hard, · in-widjas gern,
 5062 wrêðes **willjan**. · Géngun im an **warf** samad
 rinkos an **rúna**, · bi·gunnun im **rádan** þò,
 5064 hwó sie ge·**wísadin** · mid **wár**-lôsun,
 mannun **mên**-ge·witun · an **mahtigna** Krist
 5066 te gi·**sëggjanne** **sundja** · þurh is selves word,
 þat sie ina þan te **wunder**-kwálu · **wêgjan** móstin,
 5068 a·**dêljen** te **dôðe**. · Sie ni mahtun an þemu **dage** finden
 só **wrêð** ge·**wit**-skêpi, · þat sie imu **wíti** be·þiu
 5070 a·**dêljen** gi·**dorstin** · efþa **dôð** frummjen,
 lívu bi·**lôs**jen. · Þò kwámun þar at **latstan** forð
 5072 an þena **warf** **wero** · **wár**-lôse man
twêne gangan · êndi bi·gunnun im **têljen** an,
 5074 kwáðun þat sie ina **selvon** · **sëggjan** gi·hôrdin,
 þat hé mahti te·**werpen** · þena **wíh** godes,
 5076 allaro **húso** **hôhost** · êndi þurh is **hand**-mëgin,
 þurh is **ênes** kraft · **up** a·rihtjen
 5078 an þriddjon daga, · só is elkor ni þorfti be·þíhan man.
 Hé þagoda êndi þoloda: · ni sprak imu io þiu þiod só filu,
 5080 þea liudi mid **luginun**, · þat hé it mid **lêðun** an·gëgin
 wordun **wráki**. · Þò þar undar þemu **werode** a·rêš
 5082 **balu**-hugdig man, · **biskop** þero liudjo,
 þe **furisto** þes **folkes** · êndi **frágode** Krist
 5084 iak ina be imu **selvon** bi·**swór** · **swíðon** êðun,
 grótte ina an **godes** namon · êndi **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·**kiënnjen** wiht
 ne an þínun wordun ni an þínun **werkun**.“ · Þò sprak imu eft þe **wáro**
 an·gëgin,

5090 þe gódo godes sunu: · „þú kwiðis it for þesun Judeon nu,
 sôð-líko sēgis, · þat ik it selvo bium.
 5092 Þes ni gi·lôvjad mí þese liudi: · ni willjad mi for·látan be·þiu;
 ni sind im mín word wirðig. · Nu sēggju ik iu te wárun þoh,
 5094 þat gí noh skulun sittjen gi·sehan · an þe swíðaron half godes
 márjan mannes sunu, · an megin-krafte
 5096 þes alo-walden fader, · ęndi þanan eft kuman
 an himil-wolknun herod · ęndi allumu hęliðo kunnje
 5098 mid is wordun a·déljen, · 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 þurvun gí bídan lęng“, kwað hé,
 5102 „þit werod ge·wit-skepjes, · nu im su·lik word farad,
 mên-spráka fan is mûðe. · Þat gi·hôrid hér nu manno filu,
 5104 rínko an þesumu rakude, · þat hé ina só ríkjan telit,
 gihid þat hé god sí. · Hwat willjad gí Judeon þes
 5106 a·déljen te dôme? · Is hé dôðes nú
 wirðig be su·likun wordun?“ · Þat werod al ge·sprak,
 5108 folk Judeono, · þat hé wári þes ferhes skolo,
 wítjes só wirðig. · Ni was it þoh be is ge·wurhtjun gi·dóen,
 5110 þat ine þar an Jerusalem · Judeo liudi,
 sunu drohtines · sundja lōsen
 5112 a·dêldun te dôðe. · Þo was þero dádjo hróm
 Judeo liudjun, · hwat sie þemu godes barne mahtin
 5114 só haftemu mêt, · harmes ge·frummjen.
 Be·wurpun ina þo mid werodu · ęndi ina an is wangan slógun,
 5116 an is hleor mid iro handun · —al was imu þat te hoske gi·dóen—,
 fęlgidun imu firin-word · fiundo męnegi,
 5118 bismerspráka. · 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. · Þo námon ina wrêðe man
 só gi·bundanan, · þat barn godes,
 5124 ęndi ina þo lêddun, · þar þero liudjo was,
 þere þiade þing-hús. · Þar þegan manag
 5126 hwurvun umbi iro hęri-togon. · Þar was iro hêrron bodo

fan Rúmu-burg, · þes þe þò þes ríkjas gi·weld:
 5128 kumen was hé fan þemu kêsure, · gi·sēndid was hé undar þat kunni
 Judeono
 te rihtjenne þat ríki, · was þar rád-gevo:
 5130 Pilatus was hé hēten; · hé was fan Ponto lande
 knósles kēnnit. · Habde imu kraft mikil,
 5132 an þemu þing-húse · þiod gi·samnod,
 an warf weros; · wár-lôse man
 5134 a·gávun þò þena godes sunu, · Judeo liudi,
 under fiundo folk, · kwáðun þat hé wári þes ferhes skolo,
 5136 þat man ina wítnodi · wápnes eggjun,
 skarpun skúrun. · Ni welde þiu skole Judeono
 5138 þringen an þat þing-hús, · ak þiu þiod úte stód,
 mahlidun þanen wið þea mēnegi: · ni weldun an þat gi·mang faren,
 5140 an ėli-landige man, · þat sie þar un-reht word,
 an þemu dage dērvjes wiht · a·dēljan ne gi·hōrdin,
 5142 ak kwáðun þat sie im só hluttro · hēlaga tídi,
 weldin iro paskha halden. · Pilatus ant·fēng
 5144 at þem wam-skaðun · waldandes barn,
 sundja lôsen. · Þò an sorgun warð
 5146 Judases hugi, · þò hé a·gevan gi·sah
 is drohtin te dōðe, · þò bi·gan imu þiu dád aftar þiu
 5148 an is hugja hrewan, · þat hé habde is hērron êr
 sundja lôsen gi·sald. · Nam imu þò þat siluvar an hand,
 5150 þrí-tig skatto, · þat man imu êr wið is þiodane gaf,
 géng imu þò te þem Judiun · ėndi im is grimmon dád,
 5152 sundjon sagde, · ėndi im þat siluvar bōd
 gerno te a·gevanne: · „ik hēbbju it só grio-líko“, kwað hé,
 5154 „mínes drohtines · drōru gi·kōpot,
 só ik wēt þat it mi ni þíhit.“ · Þiod Judeono
 5156 ni weldun it þò ant·fāhan, · ak hétun ina forð aftar þiu
 umbi su·lika sundja · selvon ahton,
 5158 hwat hé wið is frāhon · ge·frumid habdi:
 „Þú sáhi þi selvo þes“, · kwaðun sie; „hwat wili þú þes nu sóken te ús?
 5160 Ne wít þú þat þesumu werode!“ · Þò gi·wēt imu eft þanan
 Judas gangan · te þemu godes wihe
 5162 swíðo an sorgun · ėndi þat siluvar warp

an þena alah innan, · ne gi·dorste it êgan lêng;
 5164 fôr imu þò só an forhtun, · só ina fiundo barn
 módage manodun: · habdun þes mannes hugi
 5166 gramon under·gripanen, · was imu god a·bolgan,
 þat hé imu selvon þò · símon warhte,
 5168 hnêg þò an heru·sêl · an hinginna,
 warag an wurgil · êndi wíti ge·kôs,
 5170 hard hêllje ge·þwing, · hêt êndi þiustri,
 diap dôðes dalu, · hwand hé êr umbi is drohtin swêk.
 5172 Ðan bêt þat barn godes · —bêndi þolode
 an þemu þing·húse—, · hwan êr þiu þiod under im,
 5174 erlos ên·wordje · alle wurðin,
 hwat sie imu þan te ferah·kwálu · frummjan weldin.
 5176 Ðò þar an þem bēnkjun a·rês · bodo kêsures
 fan Rúmu·burg · êndi géng imu wið þat ríki Judeono
 5178 módag mahljen, · þar þiu mēnigi stód
 aftar þemu hove hwarvon: · ni weldun an þat hús kuman
 5180 an þemu paskha·dage. · Pilatus bi·gan
 frókno frágon · ovar þat folk Judeono,
 5182 mid hwiu þe man habdi · morðes gi·skuldit,
 wítjes gi·werkot: · „be hwí gi imu só wrêðe sind,
 5184 an iuwomu hugja hótje?“ · Sie kwáðun þat hé im habdi harmes só filu,
 lêðes gi·lêstid: · „ni gávin ina þesa liudi þi,
 5186 þar sie ina êr bi·foran · uvilan ni wissin,
 wordun far·warhten. · hé havat þeses werodes só filu
 5188 far·lêdid mid is lêrun · —êndi þesa liudi mērrid,
 dóit im iro hugi twífljen—, · þat wí ni mótun te þemu hove kêsures
 5190 tinsi gelden; · þat mugun wí ina gi·tēlljen an
 mid wáru ge·wit·skēpi. · hé sprikid ôk word mikil,
 5192 kwiðit þat hé Krist sí, · kuning ovar þit ríki,
 be·gihit ina só grôtes.“ · Ðò im eft te·gēgnes sprak
 5194 bodo kêsures: · „ef hé só bar·líko“, kwað hé,
 „under þesaru mēnigi · mēn·werk frumid,
 5196 ant·fahad ina þan eft under iuwe folk·skēpi, · ef hé sí is ferhes skolo,
 êndi imu só a·dêljad, · ef hé sí dôðes werð,
 5198 só it an iuwaro aldrono · êo ge·biode.“
 Sie kwáðun þò, þat sie ni móstin · manno nig·ênumu

5200 an þea hêlagon tíð · te hand-banon,
 werðen mid wápnun · an þemu wih-dage.
 5202 Þò wēnde ina fan þemu werode · wrêð-hugdig man,
 þegan kêsures, · þe ovar þea þioda was
 5204 bodo fan Rúmu-burg—: · hét imu þò þat barn godes
 náhor gangan · ėndi ina niud-líko,
 5206 frágoda frókno, · ef hé ovar þat folk kuning
 þes werodes wári. · Þò habde eft is word garu
 5208 sunu drohtines: · „hweðer þú þat fan þi selvumu sprikis“, kwað hé,
 „þe it þi ôðre hér · erlos sagdun,
 5210 kwáðun umbi mínan kuning-duom?“ · Þò sprak eft þe kêsures bodo
 wlank ėndi wrêð-mód, · þar hé wið waldand Krist
 5212 reðjode an þem rakude: · „ni bium ik þeses ríkjes hinan“, kwað hé,
 „Judeo liudjo, · ni gadoling þín,
 5214 þesaro manno mág-wini, · ak mi þi þius mēnigi bi-falah,
 a·gávun þi þína gadulingos mí, · Judeo liudi,
 5216 haftan te handun. · Hwat havas þú harmes gi·duan,
 þat þú só bittro skalt · bēndi þolojan,
 5218 kwalm undar þínumu kunnje?“ · Þò sprak imu eft Krist an·gēgin,
 hêlendero bēst, · þar hé gi·hēftid 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 · wiðer stríd-hugi,
 wiðer grama þioda · jungaron míne,
 5224 só man mi ni gávi · Judeo liudjun,
 hēttendjun an hand · an heru-bēndjun
 5226 te wēgjanne te wundrun. · Te þiu warð ik an þesaru wer-oldi gi·boran,
 þat ik ge·wit-skēpi giu · wáres þinges
 5228 mid mínun kumjun küðdi. · Þat mugun ant·kēnnjen wel
 þe weros, þe sind fan wáre kumane: · þe mugun mín word far·standen,
 5230 gi·lôvjen mínun lêrun.“ · Þò ni mahte lasteres wiht
 an þem barne godes · bodo kêsures,
 5232 findan fēknja word, · þat hé is ferhes be·þiu
 skuldig wári. · Þò géng hé im eft wið þea skola Judeono
 5234 módag mahljen · ėndi þeru mēnigi sagde
 ovar hlust mikil, · þat hé an þemu hafton manne
 5236 su·lika firin-spráka · finden ni mahti

for þem folk-skipje, · só hé wári is ferhes skolo,
 5238 dōðes 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 ovar Judeon fór
 5242 herod-wardes þanan, · hugi twíflode,
 manno mód-sevon, · só hé is morðes werð,
 5244 þat man ina wítnoje · wápnes ęggjun,
 ef eo man mid su·likun dádjun mag · dōðes ge·skuldjen.“
 5246 Só wrógdun ina mid wordun · werod Judeono
 þurh hótjan hugi. · Þò þe hęri-togo,
 5248 slíð-módig man · sęggjan gi·hôrde,
 fan hwi-likumu kunnje was · Krist a·fódid,
 5250 manno þe bętsto: · hé was fan þeru márjan þiadu,
 þe gódo fan Galilea-lande; · þar was gum-sķępi
 5252 ęðiljero manno; · Erodes bi·held þar
 kraftagne kuning-dóm, · só ina imu þe kęsur far·gaf,
 5254 þe ríkjo fan Rúmu, · þat hé þar rehto ge·hwi-lik
 ge·frumidi undar þemu folke · ęndi friðu lêsti,
 5256 dómos a·dêldi. · hé was ôk an þemu dage selvo
 an Jerusalem · mid is gum-sķępi,
 5258 mid is werode at þemu wíhe: · só was iro wíse þan,
 þat sie þar þia hêlagun tíð · haldan skoldun,
 5260 paskha Judeono. · Pilatus gi·bôð þò,
 þat þena hafton man · hęliðos námin
 5262 só gi·bundanan, · þat barn godes,
 hét þat sie ina Erodes, · erlos bráhtin
 5264 haften te handun, · hwand hé fan is hęri-sķępi was,
 fan is werodes ge·wald. · Wigand 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 an-tat sie ina bráhtun, · þar hé an is bęnkja sat,
 kuning Erodes: · umbi·hwarf ina kraft wero,
 5272 wlanke wígandos: · was im willjo mikil,
 þat sie þar selvon Krist · gi·sehan móstin:

5274 wándun þat hé im sum tēkan · þar tōgjan 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-sevon
 forð undar·findan, · hwat hie te frumu mohti
 5280 mannon gi·markon. · Þan stuod mahtig Krist,
 þagoda ęndi þoloda: · ne wolda þem þied-kuninge,
 5282 Erodese ne is erlon · ant-swór gevan
 wordo nig·ēnon. · Þan stuod þiu wrēða þiod,
 5284 Judeo liudi · ęndi þena godes suno
 wurrun ęndi wruogdun, · anþat im warð þie wer-old-kuning
 5286 an is huge huoti · ęndi all is hęri-skipi,
 far·muonstun ina an iro muode: · ne ant·kęndun maht godes,
 5288 himiliskan hērron, · ak was im iro hugi þiustri,
 baluwes gi·blandan. · Barn drohtines
 5290 iro wrēðun werk, · word ęndi dádi
 þuru ôd-muodi · all gi·þoloda,
 5292 só hwat só sia im tionono þuo · tuogjan woldun.
 Sia hietun im þuo te hoske · hwít gi·wádi
 5294 umbi is liði leggjan, · þiu mēr hie wurði þem liudjon þar,
 jungron te gamne. · Judeon faganodun,
 5296 þuo sia ina te hoske · hębbjan gi·sáhun,
 erlos ovar-muoda. · Þuo sęnda ina eft þanan
 5298 Erodese se kuning · an þat ôðer folk;
 a·lêdjan hiet ina lungra mann, · ęndi lastar sprákun,
 5300 felgidun im firin-word, · þar hie an feteron géng
 bi·hlagan mid hosku: · ni was im hugi twíflī,
 5302 neva hie it þuru ôd-muodi · all gi·þoloda;
 ne welda iro uvilun word · idug-lōnon,
 5304 hosk ęndi harm-kwidi. · Þuo bráhtun sia ina eft an þat hús innan,
 an þia palenkja uppan, · þar Pilatus was
 5306 an þero þing-stędi. · Pegnos a·gávun
 barno þat bęsta · banon te handon
 5308 sundi-lōsjan, · só hie selvo gi·kōs:
 welda manno barn · morðes a·tuomjan,
 5310 nęrjan af nōdi. · Stuodun nīð-hwata,

Judeon far þem **g**ast-selje: · habdun sia **g**ramono barn,
 5312 þia **s**kola far-**s**kundid, · þat sia ne be-**s**krivun iowiht
grimmera dádjo. · Þuo gi-wêt im **g**angan þarod
 5314 þegan kêsures · wið þia þiod sprekan,
hard hêri-togo: · „Hwat gí mí þesan **h**aftan mann“, kwat-hie,
 5316 „an þesan **s**eli sêndun · êndi **s**elvon an·budun,
 þat hie iuwes **w**erodes só filo · a-**w**erdit habdi,
 5318 far-**l**êdid mid is **l**êron. · Nu ik mid þeson **l**iudon ni mag,
findan mid þius **f**olku, · þat hie is **f**erâhes sí
 5320 furi þesaro **s**kolu **s**kuldig. · **S**kín was þat hiudu:
Erodes mohta, · þie iuwan **ê**o bi·kan,
 5322 iuwaro **l**iudo **l**and-reht, · hie ni mahta is **l**ives gi·frêson,
 þat hie hier þuru êniga **s**undja te dage · **s**weltan skoldi,
 5324 **l**if far-**l**átan. · Nu willju ik ina for þeson **l**iudjon hier
 gi·þróon mid þingon, · þristjon wordun,
 5326 buotjan im is **b**riost-hugi, · látan ina **b**rúkan forð
ferâhes mid **f**irjon.“ · **F**olk Judeono
 5328 **h**reopun þuo alla samad · **h**lúdero stemnu,
 hietun **f**lit-liko · **f**erâhes áhtjan
 5330 **K**rist mid **k**walmu · êndi an **k**rúki slahan,
wêgjan te **w**undron: · „hie mid is **w**ordon havit
 5332 **d**ôðes gi·skuldid: · sagit þat hie **d**rohtin sí,
gegnungo **g**odes suno. · Þat hie a-**g**eldan skal,
 5334 **i**n-wid-spráka, · só is an úson **ê**we gi·skrivan,
 þat man su·lika **f**irin-kwidi · **f**erâhu kôpo.“
 5336 Þuo warð þie an forâhton, · þie þes **f**olkes gi·weld,
mikilon an is **m**uode, · þuo hie gi·hôrda þia **m**an sprekan,
 5338 þat sia ina **s**elvon · sêggjan gi·hôrdin,
gehan fur þem **g**um-skiþe, · þat hie wári **g**odes suno.
 5340 Þuo hwarf im eft þie hêri-togo · an þat **h**ús innan
 te þero þing-stêdi, · þristjon wordon
 5342 **g**ruotta þena **g**odes suno · êndi frágoda, hwat hie **g**umono wári:
 „hwat bist þú **m**anno?“ · kwat-hie. „Te hwí þú mí só þinan **m**uod hilis,
 5344 **d**êrnis **d**iop-gi·þáht? · Wêst þú þat it all an mínon **d**uome stéd
 umbi þines **l**ives gi·lagu? · Mí þi hêbbjat þesa **l**iudi far·gevan,
 5346 **w**erod Judeono, · þat ik gi-**w**aldan muot
 só þik te **s**pildjanne · an **s**peres orde,

5348 só ti kwēlljanne an krúkjum, · só kwikan lán,
 só hweðer sí mi selvon · suotera þunkit
 5350 te gi·frummjanne mid mínu folku.“ · Þuo sprak eft þat friðu-barn
 godes:
 „Wêst þú þat te wáron“, · kwat-hie, „þat þú gi·wald ovar mik
 5352 hēbbjan ni mohtis, · ne wári þat it þi hēlag god
 selvo far·gávi? · Ôk hēbbjat þia sundjono mêt,
 5354 þia mik þi bi·fulhun · þuru fiond-skipi,
 gi·saldun an símon haftan.“ · Þuo welda ina sið after þiu
 5356 gram-hugdig man · gerno far·látan,
 þegan kêsures, · þar hie is havdi for þero þioda gi·wald;
 5358 ak sia wēridun im þena willjon · wordu gi·hwi-liku,
 kunni Judeono: · „ne bist þú“, kwáðun sia, „þes kêsures friund,
 5360 þínon hêrren hold, · ef þú ina hinan látis
 siðon gi·sundon: · þat þi noh te soragan mag,
 5362 werðan te wíte, · hwand só hwe só su·lik word spriket,
 a·havið ina só hôho, · kwiðit þat hie hēbbjan mugi
 5364 kuning-duomes namon, · ne sí þat ina im þie kêsar geve,
 hie wirrid im is wer·uld-ríki · ęndi is word far·hugid,
 5366 far·man ina an is muode. · Be·þiu skalt þú su·lik mên wrekan,
 hosk-word manag, · ef þú umbi þínes hêrren ruokis,
 5368 umbi þínes frôhon friund-skipi, · þan skalt þú ina þiu ferhu be·niman.“
 Þuo gi·hôrda þie hęri-togo · þia hęri Judeono
 5370 þręgjan fan is þiodne; · þuo hie far þero þing-stędi gęng
 selvo gi·sittjan, · þar gi·samnod was
 5372 só mikil warf werodes, · hiet waldand Krist
 lédjan for þia liudi. · Langoda Judeon,
 5374 hwan êr sia þat hēlaga barn · hangon gi·sáwin,
 kwēlan an krúkje; · sia kwáðun þat sia kuning ôðran
 5376 ne havdin undar iro hęri-skipje, · nevan þena hêran kêsar
 fan Rúmu-burg: · „þie havit hier ríki over ős.
 5378 Be·þiu ni skalt þú þesan far·látan; · hie havit ős só filo lêðes gi·sprokan,
 far·duan havit hie im mid is dádjon. · Hie skal dôð þolon,
 5380 wíti ęndi wundar-kwála.“ · Werod Judeono
 só manag mis·lík þing · an mahtigna Krist
 5382 sagdun te sundjun. · Hie swígondi stuod
 þuru ôð-muodi, · ne ant-wordida n·io·wiht

- 5384 wið iro wrêðun word: · wolda þesa wer-old alla
 lôsjan mid is lívu: · bi·þiu liet hie ina þia lêðun þiod
 5386 wêgjan te wundron, · all só iro willjo géng:
 ni wolda im opan-líko · allon kúðjan
 5388 Judeo liudjon, · þat hie was god selvo;
 hwand wissin sia þat te wáron, · þat hie su·lika gi·wald havdi
 5390 ovar þeson middil-gard, · þan wurði im iro muod-sevo
 gi·blôðit an iro brioston: · þan ne gi·dorstin sia þat barn godes
 5392 handon ant·hrínan: · þan ni wurði hevan-ríki,
 ant·lokan liohto mêt · liudjo barnon.
 5394 Be·þiu mêð hie is só an is muode, · ne lét þat manno folk
 witan, hwat sia warahtun. · Þiu wurd náhida þuo,
 5396 mári maht godes · endi middi dag,
 þat sia þia ferah-kwála · frummjan skoldun.
 5398 Þan lag þar ôk an bændjon · an þero burg innan
 ên ruof regin-skaðo, · þie habda under þem ríke só filo
 5400 morðes gi·rádan · endi man-slahta gi·frumid,
 was mári megin-þiof: · ni was þar is gi·mako hwergin;
 5402 was þar ôk bi sínon · sundjon gi·heftid,
 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 · ferah far·gávi.
 5410 Þuo bi·gan þie hêri-togo · þia hêri Judeono,
 þat folk frágojan, · þar sia im fora stuodun,
 5412 hweðeron sia þero twejo · tuomjan weldin,
 ferahes biddjan: · „þia hier an feteron sind
 5414 haft undar þeson hêri-skipje?“ · Þiu hêri Judeono
 habdun þuo þia aramun man · alla gi·spanana,
 5416 þat sia þemo land-skaðen · líf a·bádin,
 gi·þingodin þem þiove, · þie oft an þiustrja naht
 5418 wam gi·warahta, · endi waldand Krist
 kwelidin an krúkje. · Þuo warð þat kúð ovar all,

5420 hwó þiu þiod havda **duomos** a·**dêlid**. · Þuo skoldun sia þia **dád**
 frummjan,
 5422 **hâhan** þat **hêlaga** barn. · Þat warð þem **hêri**-togen
sîðor te **sorgon**, · þat hie þia **saka** wissa,
 þat sia þuru **nîð**-skipi · **nêrjendon** Krist,
 5424 **hatoda** þiu **hêri**, · êndi hie im **hôrda** te þiu,
warāhta iro **willjon**: · þes hie **wîti** ant·féng,
 5426 **lôn** an þeson **liohte** · êndi **lang** after,
wói sîðor **wann**, · sîðor hie þesa **wer**-old a·gaf.
 5428 Þuo warð þas þie **wrêðo** gi·**waro**, · **wam**-skaðono mêt,
Satanas **selvo**, · þuo þiu **seola** kwam
 5430 **Judases** an **grund** · **grimmaro** hêlljun—
 þuo **wissa** hie te **wáren**, · þat þat was **waldand** Krist,
 5432 **barn** drohtines, · þat þar gi·**bundan** stuod;
wissa þuo te **wáron**, · þat hie welda þesa **wer**-old alla
 5434 mid is **hênginnja** · **hêllja** 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 · **lîf** ne bi·nâmin,
 ne **kwêlidin** an **krúkje**, · ak hie welda, þat hie **kwik** livdi,
 5440 te þiu þat **firiho** barn · **fernes** ne wurðin,
sundjono **sikura**. · **Satanas** gi·wêt im þuo,
 5442 þar þes **hêri**-togen · **híwiski** was
 an þero **burg** innan. · Hie þero is **brúdi** bi·gann,
 5444 þera idis **opan**-líko · **un**-hiuri fiond
wunder tōgjan, · þat sia an **word**-helpon
 5446 **Kriste** wári, · þat hie muosti **kwik** libbjan,
drohtin manno · —hie was iu þan te **dôðe** gi·skêrid—
 5448 **wissa** þat te **wáron**, · þat hie im skoldi þia gi·**wald** bi·niman,
 þat hie sia ovar þesan **middil**-gard · só **mikila** ni havdi,
 5450 ovar **wída** **wer**-old. · Þat **wíf** warð þuo an forāhton,
swíðo an **sorogon**, · þuo iru þiu gi·**siuni** kwámun
 5452 þuru þes **dêrnjen** **dád** · an **dages** liohte,
 an **hêlið**-helme bi·**helid**. · Þuo siu te iru **hêrren** an·bôð,
 5454 þat **wíf** mid iro **wordon** · êndi im te **wáren** hiet
selvon **sêggjan**, · hwat iro þar te gi·**siunjon** kwam

5456 þuru þena hêlagan mann, · ęndi im helpan bad,
 formon is ferhe: · „ik hębbju hier só filo þuru ina
 5458 seld-líkes gi·sewan, · só ik wêt, þat þia sundjun skulun
 allaro erlo gi·hwem · uvalo gi·þíhan,
 5460 só im fruokno tuo · ferahes áhtið.“
 Þie sęgg warð þuo an siðe, · an-tat hie sittjan fand
 5462 þena hęri-togon · an hwarave innan
 an þem stên-wege, · þar þiu stráta was
 5464 felison gi·fuogid. · Þar hie te is frôhon gęng,
 sagða im þes wíves word. · Þuo warð im wrêð hugi,
 5466 þem hęri-togen, · —hwaravoda an innan—,
 gi·blôðit briost-gi·þáht: · was im bêðjes wê,
 5468 gie þat sea ina sluogin · sundja lôsán,
 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 þar þuo selvo gi·deda.
 5474 Hiet im þuo te is handon dragan · hluttran brunnjon,
 watar an wégje, · þar hie furi þem werode sat,
 5476 þwóg ina þar for þero þioda · þegan kêsures,
 hard hęri-togo · ęndi þuo fur þero hêri sprak,
 5478 kwað þat hie ina þero sundjono þar · sikoran dádi,
 wrêðero werko: · „ne willju ik þes wihtes plegan“, kwat-hie,
 5480 „umbi þesan hêlagan mann, · ak hleotad gi þes alles,
 gie wordo gie werko, · þes gi 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 dęřavoro dádjo: · „fare is drôr ovar ùs,
 is bluod ęndi is baneði · ęndi ovar ùsa barn só samo,
 5486 ovar ùsa avaron þar after · —wí willjat is alles plegan“, kwaðun sia,
 „umbi þena slęgi selvon,— · ef wí þar êniga sundja gi·duan!“
 5488 A·gevan warð þar þuo furi þem Judeon · allaro gumono bęsta
 hęttendjon an hand, · an heru-bęndjon
 5490 narawo gi·nôdid, · þar ina níð-hwata,
 fiond ant·fęngun: · folk ina umbi·hwarf,
 5492 mên-skaðono męgin. · Mahtig drohtin

5494 þoloda gi·þuldjon, · só hwat só im þiu þioda deda.
 Sia hietun ina þuo filljan, · êr þan sia im ferahes tuo,
 5496 aldres áhtin, · ęndi im undar is ôgun spiwun,
 dedun im þat te hoske, · þat sia mid iro handon slógun,
 5498 weros an is wangun · ęndi im is gi·wádi bi·námun,
 rôvodun ina þia rëgin-skaðon, · rôdes lakanes
 dedun im eft ôðer an · þuru un·huldi;
 5500 hietun þuo hôvid-band · hardaro þorno
 wundron windan · ęndi an waldand Krist
 5502 selvon sęttjan, · ęndi gęngun im þia gi·siðos tuo,
 kwęddun ina an kuning-wisu · ęndi þar an knio fellun,
 5504 hnigun im mid iro hôvdu: · all was im þat te hoske gi·duan,
 þoh hie it all gi·þolodi, · þiодо 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 · selvon fuorjan,
 dragan hietun sia úsan drohtin, · þar hie be·drôragad skolda
 5512 sweltan sundjono lôs. · Sídodun Judeon,
 weros an willon, · lêddun waldand Krist,
 5514 drohtin te dôðe. · Þar mohta man þuo derevi þing
 harm-lík gi·hôrjan: · hiovandi þar after
 5516 gęngun wíf mid wópu, · weros gnornodun,
 þia fan Galilea mid im · gangan kwámun,
 5518 folgodun ovar ferr-wegos: · was im iro frôhon dôð
 swíðo an soragan. · Þuo hie selvo sprak,
 5520 barno þat bęsta · ęndi under bak be·sah,
 hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwat-hie,
 5522 „mínero hin-fęrdjo, · ak gí mid hofnu mugun
 iuwa 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·delvan; · dōð wári iu þan allon
 liovera an þeson lande · þan su·lik liudjo kwalm
 5532 te gi·þoljanne, · só hier þan þesaro þioda kumid.“
 Þuo sia þar an griete · galgon rihtun,
 5534 an þem felde uppan · folk Judeono,
 bôm an berege, · ęndi þar an þat barn godes
 5536 kwēlidun 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 úson drohtine. · Hie ni welda þoh þia dád wrekan
 grimma an þem Judeon, · ak hie þes god fader
 5542 mahtigna bad, · þat hie ni wári þem manno folke,
 þem werode þiu wrêðra: · „hwand sia ni witun, hwat sia duot“,
 kwat-hie.
 5544 Þuo þia wíganos · gi·wádi Kristes,
 drohtines dēldun, · dęřevja mann,
 5546 þes ríken gi·rôbi. · Þia rinkos ni mahtun
 umbi þena selvon [...] · sam-wurdi gi·sprekan,
 5548 êr sia an iro hwarave · hlôtos wurpun,
 hwi-lik iro skoldi hębbjan · þia hēlagun pēda,
 5550 allaro gi·wádjo wun-samost. · Þes werodes hirdi
 hiet þuo, þe hęri-togo, · ovar þem hōvde selves
 5552 Kristes an krúke skrivan, · þat þat wári kuning Judeono,
 Jesus fan Nazareth-burh, · þie þar 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,
 selvo sagdi, · þat hie habdi þes gi·sīðes gi·wald,
 5558 kuning wári ovar Judeon. · Þuo sprak eft þie kēsuren bodo,
 hard hęri-togo: · „it ist iu só ovar is hōvde gi·skrivan,
 5560 wís-líko gi·writan, · só ik it nu węndjan ni mag.“
 Dádun þuo þar te wítje · werod Judeono
 5562 twēna far·talda man · an twá halva
 Kristes an krúki: · lietun sia kwalm þolon
 5564 an þem warag-trewe · werko te lône,
 lêðaro dádjo. · Þia liudi sprákun

5566 hosk-word manag · hêlagon Kriste,
 grottun ina mid gelpu: · sáwun allaro gumono þen beſton
 5568 kwēlan an þemo krúkje: · „ef þú sís kuning ovar all“, kwáðun sia,
 „suno drohtines, · só þú havis selvo gi·sprokan,
 5570 nēri þik fan þero nôdi · ęndi níðes a·tuomi,
 gang þi hêl herod; · þan wēlljat an þik hēliðo barn,
 5572 þesa liudi gi·lôvjan.“ · Sum imo ôk lastar sprak
 swíðo gēl·hert Judeo, · þar hie fur þem galgon stuod:
 5574 „Wah warð þesaro wer·oldi“, · kwat·hie, „ef þú iro skoldis gi·wald
 êgan.
 Þú sagdas þat þú mahtis an ênon dage · all te·werpan
 5576 þat hôha hús · hevan·kuninges,
 stên·werko mêt · ęndi eft standan gi·duon
 5578 an þriddjon dage, · só is elkor ni þorfti bi·þíhan mann
 þeses folkes furðor. · Sínu hwó þú nu gi·fastnod stés,
 5580 swíðo gi·sêrid: · ni maht þi selvon wiht
 balowes gi·buotjan.“ · Þuo þar ôk an þem bęndjon sprak
 5582 þero þeovo ôðer, · all só hie þia þioda gi·hôrda,
 wrêðon wordon · —ne was is willjo guod,
 5584 þes þegnes gi·þáht—: · „ef þú sís þiod·kuning“, kwat·hie,
 „Krist, godes suno, · gang þi þan fan þem krúke niðer,
 5586 slópi þi fan þem símon · ęndi ús samad allon
 hîlp ęndi hêli. · Ef þú sís hevan·kuning,
 5588 waldand þesaro wer·oldes, · gi·duo it þan an þínon werkon skín,
 mári þik fur þesaro męnigi.“ · Þuo sprak þero manno ôðer
 5590 an þero hęnginna, · þar hie gi·hęftid stuod,
 wan wunder·kwála: · „Be·hwí wilt þú su·lik word sprekan,
 5592 gruotis ina mid gelpu? · Stés þi hier an galgen haft,
 gi·brokan an bôme. · Wit hier bēðja þolod
 5594 sêr þuru unka sundjun: · is unk unkero selvero dád
 worðan te wítje. · Hie stéd hier wammes lôs,
 5596 allaro sundjono sikur, · só hie selvo gio
 firina ni gi·frumida, · botan þat hie þuru þeses folkes nið
 5598 willendi an þesaro wer·uldi · wíti ant·fáhid.
 Ik willju þar gi·lôvjan tuo“, · kwat·hie, „ęndi willju þena landes ward,
 5600 þena godes suno · gerno biddjan,
 þat þú mín gi·huggjes · ęndi an helpun sís,

5602 rádendero beſt, · þan þú an þín ríki kumis:
 wes mi þan gi·náðig.“ · Þuo ſprak im eft neſjendo Krist
 5604 wordon te·gegnes: · „Ik ſeggju þí te wáron hier“, kwat-hie,
 „þat þú noh hīu-du móst · an himil-ríke
 5606 mid mí ſamad · ſehan lioht godes,
 an þemo Paradýſe, · þoh þú nu an ſu·likoro þínu síſ.“
 5608 Þan ſtuod þar ôk Maria, · muoder Kristes,
 blêk under þem bôme, · gi·ſah iro barn þolon,
 5610 winnan wunder·kwála. · Ôk wárun þar wíf mid iro
 an só mahtiges · minnja kumana—
 5612 þan ſtuod þar ôk Johannes, · jungro Kristes,
 hriwi undar is hêrren, · was im is hugi ſêrag—
 5614 drúvodun fur þem dôðe. · Þar ſprak drohtin Krist
 mahtig te þero muoder: · „nu ik þí hier mínemo ſkal
 5616 jungron be·felhan, · þem þí hier geggin·ward stéd:
 wiſ þí an is gi·ſiðje ſamad: · þú ſkalt ina furi ſuno hebbjan.“
 5618 Grótta hie þuo Johannes, · hiet þat hie iru ful·gengi 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 hêro gi·bôd.
 5622 Þuo warð þar an middjan dag · mahtig tēkan,
 wundar·lík gi·waraht · owar þeſan wer·old allan,
 5624 þuo man þena godes ſuno · an þena galgon huof,
 Krist an þat krúki: · þuo warð it kúð owar 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 neval.
 Warð allaro dago druovost, · dunkar ſwiðo
 5630 owar þeſan wíðun wer·uld, · só lango só waldand Krist
 kwal an þemo krúkje, · kuningo ríkoſt,
 5632 ant nuon dages. · Þuo þie neval ti·ſkrêd,
 þat gi·swerk warð þuo te·ſwungan, · bi·gan ſunnun lioht
 5634 hêdron an himile. · Þuo hreop up te gode
 allaro kuningo kraftigost, · þuo hie an þemo krúkje ſtuod
 5636 faðmon gi·faſtnot: · „fader alo·mahtig“, kwat-hie,
 „te hwí þú mik só far·lieti, · lievo drohtin,
 5638 hêlag hevan·kuning, · ęndi þína helpa dedos,

fullisti só ferr? · Ik standu under þeson fiondon hier
 5640 wundron gi·wêgid.“ · Werod Judeono
 hlógun is im þuo te hoske: · gi·hôrdun þena hêlagun Krist,
 5642 drohtin furi þem dôðe · drinkan biddjan,
 kwað þat ina þurstidi. · Þiu þioda ne latta,
 5644 wrêða wiðar-sakon: · was im willjo mikil,
 hwat sia im bittres tuo · bringan mahtin.
 Habdun im un·swóti · êkid êndi galla
 5646 gi·mêngid þia mên-hwaton; · stuod ên mann garo,
 5648 swíðo skuldig skaðo, · þena habdun sia gi·skêrid 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 · êndi deda it þem barne godes,
 5652 mahtigon te müðe. · Hie an·kênda iro mirkjun dádi,
 gi·fuolda iro fêgnes: · furðor ni welda
 5654 is só bittres an·bítan, · ak hreop þat barn godes
 hlúdo te þem himiliskon fader: · „ik an þina hêndi be·filhu“, kwat-hie,
 5656 „mínon gêst an godes willjon; · hie ist nu garo te þiu,
 fûs te faranne.“ · Firiho drohtin
 5658 gi·hnêgida þuo is hôvid, · hêlagon áðom
 liet fan þemo lík-hamen. · Só þuo þie landes ward
 5660 swalt an þem símon, · só warð sán after þiu
 wundar-têkan gi·waráht, · þat þar waldandes dôð
 5662 un·kweðandes só filo · ant·kennjan skolda,
 þiadnes ên-dagon: · erða bivoda,
 5664 hrisidun þia hôhun bergos, · harda stênos kluvun,
 felisos after þem felde, · êndi þat fêha lakan te·brast
 5666 an middjon an twê, · þat êr managan dag
 an þemo wihe innan · wundron gi·striunid
 5668 hêl hangoda · —ni muostun hêliðo barn,
 þia liudi skawon, · hwat under þemo lakane was
 5670 hêlages be·hangan: · þuo mohtun an þat horð sehan
 Judeo liudi— · gravu wurðun gi·opanod
 5672 dôðero manno, · êndi sia þuru drohtines kraft
 an iro lík-hamon · libbjandi a·stuodun
 5674 up fan erðu · êndi wurðun gi·ôgida þar
 mannon te márðu. · Þat was só mahtig þing,

5676 þat þar **K**ristes dôð · ant·**k**ennjan skoldun,
 só **f**ilo þes gi·**f**uoljan, · þie gio mid **f**irihon ne sprak
 5678 **w**ord an þesaro **w**er-oldi. · **W**erod Judeono
sáwun seld-lík þing, · ak was im iro **s**líði hugi
 5680 só far·**h**ardod an iro **h**erten, · þat þar io só **h**êlag ni warð
tékān gi·**t**ôgid, · þat sia **t**ruodin þiu bat
 5682 an þia **K**ristes **k**raft, · þat hie **k**uning ovar all,
 þes **w**erodes **w**ári. · Suma sia þar mid iro **w**ordon gi·sprákun,
 5684 þia þes **h**rêwes þar · **h**uodjan skoldun,
 þat þat **w**ári te **w**áren · **w**aldandes suno,
 5686 **g**odes **g**egnungo, · þat þar an þem **g**algon swalt,
barno þat **b**êsta. · Slógun an iro **b**riost filo
 5688 **w**ópjandero **w**ívo: · was im þiu **w**under·kwála
harm an iro **h**erten · çndi iro **h**êrren dôð
 5690 **s**wíðo an **s**orogon. · Þan was **s**ido Judeono,
 þat sia þia **h**aftun þuru þena **h**êlagon dag · **h**angon ni lietin
 5692 **l**engerun **h**wíla, · þan im þat **l**íf skriði,
 þiu **s**eola be·**s**unki: · **s**líð·muoda mann
 5694 géngun im mid **n**íð·skipju **n**áhor, · þar só be·**n**eglida stuodun
 þeovos twêna, · þolodun bêðja
 5696 **k**wála bi **K**riste: · wárun im **k**wika noh þan,
 unt·þat sia þia **g**rimmun · **J**udeo liudi
 5698 **b**ênon be·**b**rákon, · þat sia **b**êðja samad
líf far·lietun, · suohtun im **l**ioht ôðer.
 5700 Sia ni þorftun **d**rohtin Krist · **d**ôðes bédjan
furðor mid ênigon **f**irinon: · fundun ina gi·**f**aranan þuo iu:
 5702 is **s**eola was gi·**s**çndid · an **s**uôðan weg,
 an **l**ang·sam **l**ioht, · is **l**iði kuolodun;
 5704 þat **f**erāh was af þem **f**lêske. · Þuo géng im ên þero **f**iondo tuo
 an **n**íð·hugi, · druog **n**egilid sper
 5706 **h**ard an is **h**andon, · mid **h**eru·þrummjon stak,
 liet **w**ápnes ord · **w**undum sníðan,
 5708 þat an **s**elves warð · **s**ídu Kristes
 ant·**l**okan is **l**ík·hamo. · Þia liudi gi·sáwun,
 5710 þat þanan **b**luod çndi water · **b**êðju sprungun,
wellun fan þero **w**undun, · all só is **w**illjo géng
 5712 çndi hie habda gi·**m**arkod êr · **m**anno kunnje,

5714 firiho barnon te frumu: · þuo was it all gi·fullid só.
 Só þuo gi·sêgid warð · sedle náhor
 hêdra sunna · mid hevan-tunglon
 5716 an þem druoven dage, · þuo géng im üses drohtines þegan
 —was im glau gumo, · jungro Kristes
 5718 managa hwíla, · só it þar manno filo
 ne wissa te wáron, · hwand hie it mid is wordon hal
 5720 Juðeono gum-skipje: · Joseph was hie hêtan,
 darnungo was hie üses drohtines jungro: · hie ni welda þero
 far·duanun þiod
 5722 folgon te ênigon firin-werkon, · ak hie bêd im under þem folke
 Judeono,
 hêlag himilo ríkjes— · hie géng im þuo wið þena hêri-togon mahljan,
 5724 þingon wið þena þegan kêsures, · þigida ina gerno,
 þat hie muosti a·lôsjan · þena lík-hamon
 5726 Kristes fan þemo krúkje, · þie þar gi·kwêlmid stuod,
 þes guoden fan þem galgen · êndi an graf leggjan,
 5728 foldu bi·felahan. · Im ni welda þie folk-togo þuo
 wêrnjan þes willjen, · ak im gi·wald far·gaf,
 5730 þat hie só muosti gi·frummjan. · Hie gi·wêt im þuo forð þanan
 gangan te þem galgon, · þar hie wissa þat godes barn,
 5732 hrêo hangondi · hêrren sínes,
 nam ina þuo an þero niwun ruodun · êndi ina fan naglon a·tuomda,
 5734 ant·fêng ina mid is faðmon, · só man is frôhon skal,
 lioves lík-hamon, · êndi ina an lîne bi·wand,
 5736 druog ina diur-líko · —só was þie drohtin werð—,
 þar sia þia stêdi havdun · an ênon stêne innan
 5738 handon gi·hauwan, · þar gio hêliðo barn
 gumon ne bi·gruovon. · Þar sia þat godes barn
 5740 te iro land-wísu, · líko hêlgost
 foldu bi·fulhun · êndi mid ênu felisu be·lukun
 5742 allaro gravo guod-líkost. · Griotandi sátun
 idisi arm-skapana, · þia þat all for·sáwun,
 5744 þes gumen grimman dôð. · Gi·witun im þuo gangan þanan
 wópjandi wíf · êndi wara námun,
 5746 hwó sia eft te þem grave · gangan mahtin:
 havdun im far·sewana · soroga gi·nuogja,

5748 mikila muod-kara: · Maria wárun sia hêtana,
 idisi arm-skapana. · Þuo warð ávand kuman,
 5750 naht mid neflu. · Níð-folk Judeono
 warð an moragan eft, · mēnigi gi·samnod,
 5752 rēkidun an rúnnon: · „Hwat þú wēst, hwó þit ríki was
 þuru þesan ênan man · all gi·twíflid,
 5754 werod gi·worran: · nu ligid hie wundon siok,
 diopa bi·dolvan. · Hie sagda simnen, þat hie skoldi fan dōðe a·standan
 5756 an þriddjan dage. · Þius þiod gi·lôvit te filo,
 þit werod after is wordon. · Nu þú hier wardon hét,
 5758 ovar þem grave gômjan, · þat ina is jungron þar
 ne far·stelan an þemo stêne · ėndi sēggjan þan, þat hie a·standan sí,
 5760 ríki fan raston: · þan wirðit þit rínko folk
 mēr gi·mērrid, · ef sia it bi·ginnat mārjan hier.“
 5762 Þuo wurðun þar gi·skērida · fan þero skolu Judeono
 weros te þero wahtu: · gi·witun im mid iro gi·wápnjon þarod
 5764 te þem grave gangan, · þar sia skoldun þes godes barnes
 hrēwes huodjan. · Warð þie hēlago dag
 5766 Judeono far·gangan. · Sia ovar þemo grave sātun,
 weros an þero wahtun · wannom nahton,
 5768 bidun undar iro bordon, · hwan ér þie berēhto dag
 ovar middil-gard · mannon kwámi,
 5770 liudon te liohte. · Þuo ni was lang te þiu,
 þat þar warð þie gēst kuman · be godes krafte,
 5772 hālag áðom · undar þena hardon stēn
 an þena lík-hamon. · Lioht was þuo gi·opanoð
 5774 firiho barnon te frumu: · was ferkal manag
 ant·hēftid fan hēll-doron · ėndi te himile weg
 5776 gi·warāht fan þesaro wer-oldi. · Wānom up a·stuod
 friðu-barn godes, · fuor im þuo þar hie welda,
 5778 só þia wardos þes · wiht ni af·swovun,
 dērvja liudi, · hwan hie fan þem dōðe a·stuod,
 5780 a·rēs fan þero rastun. · Rínkos sātun
 umbi þat graf útan, · Judeo liudi,
 5782 skola mid iro skildjon. · Skrêð forð-wardes
 swigli sunnun lioht. · Sídodun idisi
 5784 te þem grave gangan, · gum-kunnjes wíf,

Mariun muni-lika: · habdun mēðmo filo
 5786 gi·sald wiðer salvum, · siluvres ęndi goldes,
 werðes wiðer wurtjon, · só sia mahtun a·winnan mēst,
 5788 þat sia þena lík-hamon · lioves hērren,
 suno drohtines, · salvon muostin,
 5790 wundun writanan. · Þiu wíf soragodun
 an iro sevon swíðo, · ęndi suma sprákun,
 5792 hwie im þena grôtan stēn · fan þemo grave skoldi
 gi·hwęrevjan an halva, · þe sia ovar þat hrêo sáwun
 5794 þia liudi lęggjan, · þuo sia þena lík-hamon þar
 be·fulhun an þemo felise. · Só þiu frí havdun
 5796 ge·gangan te þem gardon, · þat sia te þem grave mahtun
 gi·sehan selvon, · þuo þar swógan kwam
 5798 ęngil þes alo-waldon · ovana fan radure,
 faran an feðer-hamon, · þat all þiu folda an skian,
 5800 þiu erða dunida · ęndi þia erlos wurðun
 an wêkan hugje, · wardos Juðeono,
 5802 bi·fellun bi þem forahthon: · ne wándun ira ferah êgan,
 líf langerun hwíl. · Lágun þa wardos,
 5804 þia gi·siðos sám-kwika: · sán up a·hlád
 þie grôto stēn fan þem grave, · só ina þie godes ęngil
 5806 gi·hwęrivida an halva, · ęndi im uppan þem hlêwe gi·sat
 diur-lík drohtines bodo. · Hie was an is dádjon ge·lík,
 5808 an is an-siunjon, · só hwem só ina muosta undar is ôgon skawon,
 só beręht ęndi só bliði · all só bliksmun lioht;
 5810 was im is gi·wádi · wintar-kaldon
 snêwe gi·líkost. · Þuo sáwun sia ina sittjan þar,
 5812 þiu wíf uppan þem gi·węndidan stēne, · ęndi im fan þem wlitje
 kwámun,
 þem idison su·lika ęgison te·gegnes: · all wurðun fan þem grurje
 5814 þiu frí an forahthon mikilon, · furðor ne gi·dorstun
 te þemo grave gangan, · êr sia þie godes ęngil,
 5816 waldandes bodo · wordon gruotta,
 kwað þat hie iro ârundi · all bi·kunsti,
 5818 werk ęndi willjon · ęndi þero wívo hugi,
 hiet þat sia im ne an·drédin: · „ik wêt þat gí iuwan drohtin suokat,
 5820 neřjendon Krist · fan Nazareth-burg,

5822 þena þi hier **kwē**lidun · ɛndi an **krúki** slógun
 Judeo liudi · ɛndi an **graf** lagdun
 5824 **sundi-lôs**jan. · Nu nist hie **selvo** hier,
 ak hie ist a·**st**andan iu, · ɛndi sind þesa **stę**di lárja,
 5826 þit **graf** an þeson **griote**. · Nú mugun **gí gangan** herod
náhor mikilu · —ik wēt þat is iu ist **niud** sehan
 an þeson **stêne** innan—: · hier sind noh þia **stę**di skína,
 5828 þar is **lík-hamo lag**.“ · **Lungra** féngun
 gi·**bada** an iro **brioston** · **blêka** idisi,
 5830 **wliti-skôni wíf**: · was im **wil**-spell mikil
 te gi·**hôr**janne, · þat im fan iro **hêrren** sagda
 5832 **ɛngil** þes **alo-walden**. · Hiet sia **eft** þanan
 fan þem **grave gangan** ɛndi faran · te þem **jungron** Kristes,
 5834 **sęggjan** þem is gi·**siðon** · **suoðon** wordon,
 þat iro **drohtin** was · fan **dôðe** a·standan.
 5836 Hiet ôk an **sundron** · **Símon** Petruse
will-spell mikil · **wordon** kúðjan,
 5838 **kumi** drohtines, · gie þat **Krist** selvo
 was an **Galileo** land, · „þar ina eft is **jungron** skulun,
 5840 gi·**sehan** is gi·**siðos**, · só hie im êr **selvo** gi·sprak
wárom wordon.“ · Reht só þuo þiu **wíf** þanan
 5842 **gangan** weldun, · só stuodun im te·**gę**nes þar
ɛngilos twêna · an **ala-hwíton**
 5844 **wánamon** gi·**wádjom** · ɛndi sprákun im mid iro **wordon** tuo
hêlag-líko: · **hugi** warð gi·blôðid
 5846 þen **idison** an **ęgison**: · ne mahtun an þia **ɛngilos** godes
 bi þemo **wlite** skawon: · was im þiu **wánami** te strang,
 5848 te **swíð**i te **sehanne**. · Þuo sprákun im **sán** an·**gęgin**
waldandes bodun · ɛndi þiu **wíf** frágodun,
 5850 te hwí sia **Kristan** þarod · **kwikan** mid dôdon,
suno drohtines · **suokjan** kwámin
 5852 **ferahes** **fullan**; · „nu **gí** ina ni **findat** hier
 an þeson **stên**-grave, · ak hie ist a·**st**andan nu
 5854 an is **lík-hamon**: · þes **gí** gi·lôvjan skulun
 ɛndi gi·huggjan þero **wordo**, · þe hie iu te **wáron** oft
 5856 **selvo** sagda, · þan hie an iuwon ge·**siðja** was
 an **Galilea**-lande, · hwó hie skoldi gi·**gevan** werðan,

5858 gi·sald selvo · an sundigaro manno,
 hettjandero hand, · hêlag drohtin,
 5860 þat sea ina kwêlidin · ęndi an krúki slógin,
 dôdan gi·dâdin · ęndi þat hie skoldi þuruh drohtines kraft
 5862 an þriddjon dage · þioda te willjan
 libbjandi a·standan. · Nu havat hie all gi·lêstid só,
 5864 ge·frumid mid firihon: · íljat gi nu forð hinan,
 gangat gáh·líko · ęndi duot it þem is jungron kûð.
 5866 Hie havat sia iu fur·farana · ęndi ist im forð hinan
 an Galileo land, · þar ina eft is jungron skulun,
 5868 gi·sehan is ge·siðos.“ · Þuo warð sán after þiu
 þem wívon an willjon, · þat sia gi·hôrdun su·lik word sprekan,
 5870 kûðjan þia kraft godes · —wárun im só a·kumana þuo noh
 gie só foráhta ge·frumida—: · gi·witun im forð þanan
 5872 fan þem grave gangan · ęndi sagdun þem jungron Kristes
 seld·lík gi·siuni, · þar sia sorogondi
 5874 bidun su·likero buota. · Þuo wurðun ôk an þia burg kumana
 Judeono wardos, · þia ovar þemo grave sátun
 5876 alla langa naht · ęndi þes lík·hamen þar,
 huodun þes hrêwes. · Sia sagdun þero hêri Judeono,
 5878 hwi·lika im þar 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 siluvar,
 saldun im sink manag, · te þiu þat sia it ni sagdin forð,
 5884 ne máridin þero męnigi: · „ak kweðat þat iu móði hugi
 an·swevidi mid slápu · ęndi þat þar 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 kûð,
 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 kûð
 5892 þem liudon after þem lande, · þat sia su·lika lugina woldun
 a·hębbjan be þan hêlagan drohtin. · Þan was eft gi·hêlid hugi
 5894 jungron Kristes, · þuo sia gi·hôrdun þiu guodun wíf

5896 mārjan þia maht godes; · þuo wárun sia an iro muode fráha,
 gie im te þem grave bêðja, · Johannes ęndi Petrus
 runnun ovast-líko: · warð êr kuman
 5898 Johannes þie guodo, · ęndi im ovar þem grave gi·stuod,
 ant-at þar sán after kwam · Símon Petrus,
 5900 erl ęllan-ruof · ęndi im þar in gi·wêt
 an þat graf gangan: · gi·sah þar þes godes barnes,
 5902 hréo-gi·wádi · hêrren sínes
 linin liggjan, · mid þiu was êr þie lík-hamo
 5904 fagaro bi·fangan; · lag þie fano sundar,
 mit þem was þat hôvid bi·helid · hêlages Kristes,
 5906 ríkjes drohtines, · þan hie an þesaro rastu was.
 Þuo géng im ôk Johannes · an þat graf innan
 5908 sehan seld-lík þing; · warð im sán after þiu
 ant·lokan is gi·lôvo, · þat hie wissa, þat skolda eft an þit lioht kuman
 5910 is drohtin diur-líko, · fan dôðe a·standan
 up fan erðu. · Þuo gi·witun im eft þanan
 5912 Johannes ęndi Petrus, · ęndi kwámun þia jungron Kristes,
 þia gi·siðos te·samne. · Þan stuod sêrag-muod
 5914 ên þera idiso · ôðer-siðu
 griotandi ovar þem grave, · was iro jámar muod—
 5916 Maria was þat Magdalena—, · was iro muod-gi·þáht,
 sevo mit sorogon gi·blandan, · ne wissa hwarod siu sókjan skolda
 5918 þena hêrron, þar iro wárun at þia helpa gi·langa. · Siu ni mohta þuo
 hofnu a·wísan,
 þat wíf ni mahta wóp for·látan: · ne wissa hwarod siu sia węndjan
 skolda;
 5920 gi·męrrid wárun iro þes muod-gi·þáhti. · Þuo gi·sah siu þena
 mahtigan þar
 Kriste standan, · þuoh siu ina kũð-líko
 5922 ant·kennjan ni mohti, · êr þan hie ina kũðjan welda,
 sęggjan þat hie it selvo wári. · Hie frágoda hwat siu só sêro bi·wiepi,
 5924 só harmo mid hêton trahnin. · Siu kwað, þat siu umbi iro hêrron ni
 wissi
 te wáren, hwarod hie werðan skoldi: · „ef þú ina mí gi·wísan mohtis,
 5926 frô mín, ef ik þik frágon gi·dorsti, · ef þú ina hier an þeson felise
 gi·námis,

5928 wísi ina mí mid wordon þínon: · þan wári mí allaro willjono mēsta,
 þat ik ina selvo gi·sáhi.“ · Sia ni wissa, þat sia þie suno drohtines
 5930 gruotta mid gódaro sprákun: · siu wánda þat it þie gardari wári,
 hof·ward hêren sínés. · Þuo gruotta sia þie hêlago drohtin,
 5932 bi namen nêrjendero bēst: · siu géng im þuo náhor sniumo,
 þat wíf mid willjon guodan, · ant·kēnda iro waldand selvan,
 mīðan siu is þuru þia minnja ni wissa: · welda ina mid iro mundon
 grípan,
 5934 þiu fêhmja an þena folko drohtin, · novan þat iro friðu·barn godes
 wērida mid wordon sínon, · kwað þat siu ina mid wihti ni mósti
 5936 handon ant·hrínan: · „ik ni stêg noh“, kwat·hie, „te þem himiliskon
 fader;
 ak íli þú nu ofst·líko · ėndi þem erlon kûði,
 5938 bruoðron mínon, · þat ik ūser bēðero fader
 ala·waldan, · iuwan ėndi mínan
 5940 suoð·fastan god · suokjan willju.“
 Þat wíf warð þuo an wunnon, · þat siu muosta su·likan willjon kûðjan,
 5942 sēggjan fan im gi·sundon: · warð sán garo
 þiu idis an þat ârundi · ėndi þem erlon bráhta,
 5944 will·spel weron, · þat siu waldand Krist
 gi·sundan gi·sáwi, · ėndi sagda hwó hé iru selvo gi·bôd
 5946 torohtero tēkno. · Sia ni weldun gi·trúojan þuo noh
 þes wíves wordon, · þat siu su·lik will·spel bráhte
 5948 gegnungo fan þemo godes suno, · ak sia sátun im jámor·muoda,
 hēliðos hriwonda. · Þuo warð þie hêlago Krist
 5950 eft opān·líko · ôðer·siðu,
 drohtin gi·tôgid, · siðor hie fan dôðe a·stuod,
 5952 þan wívon an willjon, · þat hie im þar an wege muotta.
 kwēdda sia kûð·líko, · ėndi sia te is kneohon hnigun,
 5954 fellun im tó fuoton. · Hie hét þat sia forāhtan hugi
 ne bārin an iro brioston: · „ak gí mínon bruoðron skulun
 5956 þesa kwidi kûðjan, · þat sia kuman after mi
 an Galileo land; · þar ik im eft te·gēgnes biun.“
 5958 Þan fuorun im ôk fan Jerusalem · þero jungrono twēna
 an þem selvon daga · sán an morgan,
 5960 erlos an iro ârundi: · weldun im te Emaus
 þat kastel suokan. · Þuo bi·gunnun im kwidi managa

5962 under þem **w**eron **w**ahsan, · þar sia after þem **w**ege fuorun,
 þem **h**eliðon umbi iro **h**êrron. · Þuo kwam im þar þie **h**êlago tuo
 5964 **g**angandi **g**odes suno. · Sia ni mahtun ina **g**aro-líko
 ant·**k**ennan **k**raftigna: · hie ni welda ina þuo noh **k**ũðjan te im;
 5966 was im þoh an iro gi·**s**ïðje **s**amad · ęndi frágoda, umbi hwi-lika sia **s**aka
 sprákin:
 „hwí gangat gí só **g**ornondja?“ · kwat-hie; „Ist ink **j**ámer hugi,
 5968 **s**evo **s**oragono full.“ · Sia sprákun im **s**án an·gegin,
 þia **e**rlos and·wurdi: · „te hwí þú þes **ê**skos só“, kwáðun sia;
 5970 „bist þi fan **J**erusalem · **J**udeono folkas
hêlagumu gêste · fan **h**evan-wange,
 5972 mid þem **g**rôtun **g**odes kraft.“ · Nam is **j**ungaron þò,
erlos góde, · lêdda sie **ú**t þanan,
 5974 an-tat hé sie **b**ráhte · an **B**ethanía;
 þar **h**óf hé is **h**ęndi up · ęndi **h**êlegoda sie alle,
 5976 **w**íhida sie mid is **w**ordun. · Gi·**w**êt imo up þanan,
 sóhta imo þat **h**ôha **h**imilo ríki · ęndi þena is **h**êlagon stól:
 5978 **s**itit imo þar · an þea **s**wiðron half godes,
alo-mahtiges fader · ęndi þanan **a**ll ge·sihit
 5980 **w**aldandjo **K**rist, · só hwat só þius **w**er-old be·havet.
 Þò an þeru **s**elvon stędi · ge·**s**ïðos góde
 5982 te **b**edu fellun · ęndi im eft te **b**urg þanan
 þar te **J**erusalem · **j**ungaron **K**ristes
 5984 **f**órun **f**aganondi: · was im **f**ráh-mód hugi,
wárun im þar at þemu **w**íhe. · **W**aldandes kraft
 5986 [...]

TODO.

359 **b**ęiðero | The diphthong is original and occurs in which manuscripts? TODO. It also occurs at two other places, viz. TODO and TODO. 1323 líf | Last word of V 27r; text continues on 32v. 1500 hôh | TODO: Critical note (ms. apparently has hô) 2265 skręid | See note to line TODO (bęiðero) above. 5848 im **s**án | so C; om. L 5868 **s**án | so L; om. C

336 godes gi·skapu ‘God’s shapes’ | TODO: some note about this.

Muspell

(*Muspilli*)

Dating: C9th

Meter: *Ancient-words-law*

Introduction

Found in the margins of a single theological manuscript from the 820s, *CLM 14098*.

The second sound shift is applied consistently. That this was the case at composition is seen by the alliteration between Latin words starting with *p*- and Germanic words which originally began with *b*-:

- l. 16: Germanic *pú* (= OE, ON *bú*) with borrowed *pardísu* (< Latin *paradīsum*),
- l. 21: Germanic *piutit* (= OE *biett*, ON *býðr*) with borrowed *pehbes* (< Latin *pix*) and *pína* (< Latin *poena*),
- l. 25: Germanic *prinnan* (= OE *biernan*, ON *brinna*), *palw*- (= OE *bealu*, ON *bqlv*-) with borrowed *pehhe* (see above).

The “Muspell”

1 Sín tak pi·kweme, · daz er touwan skal.
2 Wanta sár só sih diu sêla · in den sind ar·hēvit,
 ęnti si den līh-hamun · likkan lázzit,
4 só kwimit ęin hęri · fona himil-zungalon;
 daz andar fona pehhe: · dár págant siu umpi.

6 Sorgén mak diu sêla, · unzi diu suona ar·gét,
za wederemo hêrje · si gi·halót werde.

8 Wanta ipu sia daz Satanazses · ki·sindi ki·winnit,
daz lêtit sia sár · dár iru lêid wirdit,

10 in fuir ênti in finstrí: · daz ist rehto virin·lîh ding.
Upi sia avar ki·halónt die · die dár fona himile kwemant,

12 ênti si dero êngilo · êigan wirdit,
die pringent sia sár úf in himilo ríhi:

14 dár ist lîp áno tôd, · lioht áno finstrí,
sêlida áno sorgun: · dár n·ist neo·man siuh.

16 Denne der man in pardísu · pú ki·winnit,
hús in himile, · dár kwimit imo hilfa ki·nuok.

18 Pi·diu ist durft mihhil allero manno we·lîhemo, · daz in es sín muot
 ki·spane,
daz er kotes willun · kerno tuoo

20 ênti hêlla fuir · harto wíse,
pehhes pína: · dár piutit der Satanasz altist

22 hêzzan lauk. · Só mak hukkan za diu,
sorgén dráto, · der sih suntigen wêiz.

24 Wê demo in vinstrí skal · síno viriná stúén,
prinnan in pehhe: · daz ist rehto palwîk dink,

26 daz der man harét ze gote · ênti 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·lîhaz:

32 denne ni ki·tar parno nohhêin · den pan furi·sizzan,
ni allero manno we·lîh · 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.
Khênfun sint só krêftík; · diu kósa ist só mihhil.

40 Elías strítit · pí den êwígon lîp,
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·fiante,
 44 stét pí demo Satanase, · der inan var·senkan skal:
 pi·diu skal er in deru wík·stęti · wunt pi·vallon
 46 ęti in demo sinde · siga·lôs werdā.
 Doh wānit des vilo got·manno,
 48 daz Elías in demo wíge · ar·wartit werde.
 Só daz Elíases pluot · in erda ki·triuft,
 50 só in·prinnant die perga, · poum ni ki·stętit
 ênihk in erdu, · ahá ar·truknént,
 52 muor var·swilhit sih, · swilizót lougiu der himil,
 máno vallit, · prinnit mittila·gart,
 54 stên ni ki·stętit, · 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 ęti vuir ęti luft · iz allaz ar·furpit.
 Wár ist denne diu marha, · dár man dár eo mit sínén mágon piehk?
 60 Diu marha ist far·prunna, · diu sêla stét pi·dungan,
 ni węiz mit wiu puaze: · só vęrit sí za wíze.
 62 Pi·diu ist demo manne só guot, · denner ze demo mahale kwimit,
 daz er rahóno we·líha · rehto ar·teile.
 64 Denne ni darf er sorgén, · denne er ze deru suonu kwimit.
 Ni węiz der wênago man, · wie·líhan wartil er habét,
 66 denner mit den miatón · marrit daz rehta,
 daz der tiuval dár pí · ki·tarnit stętit.
 68 Der hapét in ruovu · rahóno we·líha,
 daz der man êr ęti síd · upiles ki·frumita,
 70 daz er iz allaz ki·sagét, · denne er ze deru suonu kwimit;
 ni skolta síd manno nohheın · miatun int·fáhan.
 72 Só daz himiliska horn · ki·hlútít wirdit,
 ęti sih der suanari · ana den sind ar·hevit
 74 der dár suanna skal · tóten ęti lepentén,
 denne hevit sih mit imo · herjo meısta,
 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 **ę**ngila · **u**per dio marha,
 80 **w**ękhant deota, · **w**issant ze dinge.
 Denne skal **m**anno gi·lîh · fona deru **m**oltu ar·stén,
 82 **l**ôssan sih ar dero **l**éwo vazzón: · skal imo avar sín **l**íp pi·kweman,
 daz er sín **r**echt allaz · ki·**r**ahhón muozzi,
 84 **ę**nti imo after sínén **t**átin · ar·**t**ęilit werde.
 Denne der gi·sizzit, · der dár **s**uonnan skal
 86 **ę**nti ar·**t**ęillan skal · **t**ôtén **ę**nti kwekkhén,
 denne stét dár **u**mpi · **ę**ngilo męnigí,
 88 **g**uotero **g**omóno: · **g**art ist só mihhil:
 dara kwimit ze deru **r**ihtungu só vilo · dia dár ar **r**ęstí ar·stént.
 90 Só dár **m**anno nohhęin · wiht pi·**m**ídan ni mak,
 dár skal denne **h**ant sprehhan, · **h**oupit sagén,
 92 allero **l**ido we·líhk · unzi in den **l**uzigun vinger,
 waz er untar desen **m**annun · **m**ordes ki·frumita.
 94 Dár ni ist eo só **l**istik man · der dár io·wiht ar·**l**iugan męgi,
 daz er ki·**t**arnan męgi · **t**áto dehhęina,
 96 niz al fora demo **kh**uninge · ki·**kh**undit werde,
úzzan er iz · mit **a**lamusanu furi·męgi
 98 **ę**nti mit **f**astún · dio **v**iríná ki·puazti.
 Denne der **p**aldét · der gi·**p**uazzit hapét,
 100 denner ze deru suonu kwimit.
 Wirdit denne **f**uri ki·tragan · daz **f**rôno khrúki,
 102 dár der **h**éligo Khrist · ana ar·**h**angan ward.
 Denne augit er dio **m**ásún, · dio er in deru **m**ęnniskí an·fénk,
 104 dio er duruh desse **m**an-kunnes · **m**inna far·doléta.

TODO: Split into multiple parts. Translate.

72 ki·hlútít ‘sounds’ | *kilutit* ms.

50 perga ... poum ‘mountains ...woods’ | Formulaic word-pair; see note to *Muspilli* 3.

72 ki·hlútít ‘sounds’ | Restoration of the cluster *hl-* is required by the alliteration.

Hymn from Wessobrunn

Dating: late 700s

Meter: *Ancient-words-law*

This text can be split into two parts, the poem and the prayer. Following my principle of including sources rather than excluding (TODO: see Introduction), I here present both.

The first part is a short alliterative poem describing the earliest beginning of the world. The poet describes “the greatest of wonders”, namely that the universe began as a void, where neither earth nor heaven existed. In this void was, however, the almighty God, along with his many spirits (presumably the Heavenly Host or the Angels). While the cosmogony expressed is clearly Jewish-Christian rather than Germanic, the poem does contain two word-pairs also found in Norse Heathen stanzas about the creation of the world (see Notes to ll. 2, 3.), which may point toward a repurposing of older Heathen motifs and expressions in the new, Christian context.

The second part is a thoroughly Christian prayer. The author first thanks God for creating the earth and heaven, this is presumably why the poem was included, and for giving good things to mankind. He then asks for faith, strength and wisdom to help him in his mission.

2 Dat ga·fregin ih mit firahim · firi·wizzó męista,
dat erdo 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 sęo.
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-lihhé gęistá, · ęnti kot heilak.

I have learned among men that greatest of wonders,
that earth was not nor up-heaven,
nor wood nor mountain was not,
nor any [...]; nor did the sun shine,
nor the moon give off light, nor the glittering sea.
Then there was no kind of end or border,
and then was the One Almighty God,
the Mildest of Men [= Christ], and there were also many with Him:
good ghosts, and Holy God.

2 erdo | ero ms.

2 erdo ... úf-himil ‘earth ... up-heaven’ | A formulaic merism attested across the Germanic world, expressing the totality of the universe. Cf. especially *Vafþ* 21, where the god Woden asks the ettin Webthrithner about the origin of “earth and up-heaven”, and *Vsp* 3/3, where it is said, about the time before the World existed, that “earth and up-heaven” never existed.

3 noh paum · noh perek ni was ‘nor wood nor mountain was not’ | The same word-pair is found in *Grm* 40 (describing the creation of the world from Ymer’s body by the Gods) and in *Muspilli* 50 (describing the Christian destruction of the world prior to the Judgment.) The meter of the line is very poor; there may perhaps originally have been a third word starting with *p*-.

2 **PI** Kot al-mahtiko, dú himil ęnti erda ga·worahtós, ęnti dú mannun só
manak kót for·gápi, for·gip mir in dína ga·náda rehta ga·laupa, ęnti kó-
tan willjon; wís-tóm ęnti spáhida ęnti kraft tiuflun za widar·stantanne,
4 ęnti ark za pi·wísanne, ęnti dínan willjon za ga·wurkhanne.

O God almighty! Thou didst work heaven and earth and Thou didst give men so much good. Give me in Thy mercy right belief and good will; wisdom and foresight and power to withstand devils and to reproach queerness and to work thy will.

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 Hathi is shown by his being greeted by *rǫð ǫll ok regin* ‘all the Redes and Reins’, and the prayer in *Sigrdr* 3–4, which collectively invokes the Eese and Ossens). This suggests a native Germanic conception of Godly Oneness; see also the Thing of the Gods, where the Gods gather to steer the fates of the world.

Similar expressions are found in other old Indo-European religions, e.g. the Vedic *vīṣve devāḥ* ‘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 Woden departed, and during his absence was usurped by the obscure *Mithothin* (perhaps “With-Woden”), who reformed the cult:

Cuius secessu Mithothyn quidam prestigiis celebrat, perinde ac celesti beneficio vegetatus, occasionem et ipse fingende divinitatis arripuit barbarasque mentes novis erroris tenebris circumfusas prestigiis fama ad ceremonias 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 prestigiis 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 magicianism 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. **apō*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?
- aught** (ON *étt*, OE *ébt* ‘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.
- high** (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 highs’ in *Beow* ll. 35, 352, 1487). An illustrative example of this is *Hildebrand* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.
- blood** (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 blood-house.
- blood-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 Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sélre bið ég-hwém, / þæt hé his fréond wrece, · þonne hé fela murne. / Úre éghwylc sceal · ende ge·bīdan / worolde lifes; · wyrce sé þe móte / dómes ér déape; · þæt bið driht-guman / un-lifgendum · æfter sélest.*
- ‘Grieve not, wise man! ’Tis better for each one / that he avenge his friend than that he mourn much. / Each one of us shall suffer the end / of worldly life—win he who might / **Doom** before death: that is for the warrior, / unliving, afterwards the best.’ Other illustrative examples in *Beow* include 884b–887a: [...] *Sige-munde*

ge·sprong / æfter déað-dæge · dóm un-lýtel / syððan wíges heard · wyrm á-cwealde / hordes byrde [...] ‘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 / dēdum ge·frēmed · 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 *faðr-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 *feigr*, OE *fēge*, OHG *feigi* ‘cowardly’) Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest documented Scandinavian use is on the Rök stone: *aft uamuþ stanta runar þar + n uarin faþi faþir aft faikiqn sunu* *Aft Vámóð standa rúnar þár, en Varinn fáði, faðir aft feigjan sonu* ‘After Woemood (*Vámóðr*) stand these runes, but Warren (*Varinn*) painted, the father after the **fey** son.’ See PCRN HS II:35, p. 928 ff. (TODO)

feyness (ON *feigð*) The state of being fey.

fimble- (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle, Fimble-winter.

five days (ON *fimm dagar*) The Old Scandinavian (and perhaps Germanic) week was originally five days long, the seven-day week being a later import, as seen by the names of the days, which are obviously calqued from the Latin (*Dies Mercurii* = Weden’s day, et.c.). According to the *Gula* there were six weeks in a month, and “five days” is used as a generic period of time in *Háv* 51 and 74; in st. 74 it is contrasted with month. Related to this is the legal term *fifh* (ON *fimmt*, OSw. *fæmt*), a meeting or gathering set to be held at a five-day notice. See *fimt* in CV, Love et al. (2020) for further discussion.

galder (ON *galdr*, OE *gealdor*, OHG *galdar*) A magical song or incantation, probably synonymous with leed. Verbal noun formed to gale ‘to sing, chant’.

gale (ON *gala*, OE *galan*, OHG *galan*) To sing, chant, especially of magical songs; verbal root of galder ‘something sung, chanted’.

gand (ON *gandr*, Latin *gandus*) A witch’s familiar or foul spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO

- gid** (ON *goði*, OE *Gydda* masc. given name) A heathen priest or master of ceremonies.
- gidden** (ON *gyðja*, OE *gyden* ‘goddess’) The womanly equivalent or wife of a gid.
- good of meat** (ON *matar góðr*, *góðr matar*) An old formula appearing in *Háv* 39 and numerous Swedish Wiking Age Runic inscriptions Sm 39, Sm 44, Sö 130, U 703, and U 805. Cf. U 739 which has the related *mildr matar* ‘mild of meat’. Antonyms are *matar illr* ‘evil of meat’ and meat-nothing.
- guest** (ON *gæstr*, 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 *IngS* 7: *Óðinn skipti hǫmum, lá þá búkr’inn sem sofinn eða dauðr, en hann var þá fugl eða dýr, fiskr eða ormr, ok fór á einni svípstund 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 *hǫgr*, OE *hearg*, PNWGmc. **harugar*) A hallowed cairn or stone-heap. *Hdl* 10 describes the construction of one. The Norwegian laws prescribe the “breaking of harrows and burning of hoves”.
- See also hove, wigh.
- hold** (ON *holtr*, 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 hláforde riht-líce hold* ‘Indeed God is **hold** to him who is rightly **hold** to his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. So *Lok* 4 (e.): *holl regin* ‘**hold** Reins’, and *Oddrgr* 9/1: *Svá hjalpi þér · hollar véttir* ‘So help thee **hold** wights’.

This word is common in old Scandinavian oath formulæ, e.g. in the elder redaction of the West-Geatish Law: *Svá sé mér goð holl* ‘So may the Gods(!) be **hold** to me,’ in medieval Norwegian laws (NgL II[197,397]) and Grey-Goose (TODO: cite): *Guð*

sé mér hollr ef ek satt segi, gramr ef ek lýg ‘God be **hold** to me if I speak truly, wroth if I lie,’ in Grey-Goose (TODO) also: *Sé guð hollr þeim er heldr griðum, en gramr þeim er grið rýfr* ‘God be **hold** to him who keeps the truce, but wroth against him who breaks the truce’. I refer to Löffler (1895) for further discussion on these formulæ.

holdness (ON *hylli*, OE *hyldu*, OHG *huldi*) Abstract noun formed to hold, meaning ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grm* 43, where (according to my interpretation) the preparer of food at the blót is said to earn the “**holdness** of Wolder and of all the gods;” and *Grm* 53 where the disgraced king Garfrith is said to have been bereft of the support *gengi* of Woden and all the Oneharriers, and of “Woden’s **holdness**” (*Óðins hylli*). “Woden’s holdness” is also mentioned in a stanza by Hallfred (edited as Hfr Lv 7 by Diana Whaley in SkP V), who laments that: “The whole race of man has wrought songs to win the **holdness** of Woden; 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 blót, following rules of hospitality, and composing poetry—and gram ‘wroth’ towards those who do the opposite.

Home (ON *heimr*, OE *hám*, PNWGmc. **haimar*) In the Norse often referring to a realm in the cosmology (*Vsp* 2: “I remember nine **Homes**”, *Vaff* TODO: “From the runes of the Ettins and of all the gods I can speak truly, for I have come into each **Home**”). Thus Ettinham is the ‘**Home**/realm of the ettins’. When used on its own it means ‘the world (that we inhabit)’. See also Nine Homes, Thrithham.

leat (ON *blaut*) In some saws explained as the blood drained from the offered animal; the verbal root is *hljóta* ‘to get by lot’ and this word certainly refers to the use of the blood for auguries.

leat-twigg (ON *blaut-tǣinn*) 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 *laukar*) The leek was a plant of great cultural importance. It was seen as the noblest plant, so *Guðr II* 2, where Siward’s superiority to the Yivickings is compared to a stag among wild beasts, gold among silver, and a green leek in grass; 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 *lǫk* *laukar*; in one inscription also paired with *lína* ‘linen’. Classical Norse attestations of magic use include *Sigrdr* 8, where the leek is thrown into mead against poison; and the *Völusp*, 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 I) sarcastically states that a battle was not *sem manni* · *mér lauk eða ǫl béri* ‘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 *ffol-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 *nīþ*, OHG *níd*) Originally ‘hatred, enmity’. 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 Eysel, 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 *nothing*.

nithing (ON *níðingr*, OE *nīþing*) 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 *ǫrlög*, 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 Germanic *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*,

queerness (ON *ęrgi, řęgi*) See queer above.

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 ᚠᚦᚢᚳᚱᚰᚱᚴᚷᚶᚦᚨᚱᚵᚾᚪᚻ[—]ᚩᚡᚬᚲ, a *rune* in the proper sense or the recently discovered Svingerud fragment.) Thus, Weden’s taking of the *runes* should not be interpreted as merely a myth for the invention of profane writing, but rather the origin of esoteric incantations, not at all unlike Indian *mantras*. The word for letter was instead stave, see also there.

simble (ON *sumbl*, OE *symbol*) A banquet, symposium.

spae (ON *spǫ*) Prophecy, foresight.

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). Decoratively also a ditty, poorly composed poem. See thyle.

thyle (ON *þulr*, OE *þyle*, PNWGmc. **þulir*) 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 *Vaff*). 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*, *wih*, PNWGmc. **wihq*) A holy place or sanctuary. It seems that where the harrow was a pile of stones or cairn used for carrying out rituals, the **wigh** was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: “Guther <= Gunnarr> painted these runes, and he fled, charged (with a crime, sought out this wigh, and he fled into this clearing. [...]” The implication seems to be that the wigh was considered so sacred that Guthur could not be apprehended or punished for his crime while in it.

In OE the word means ‘pagan idol’. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The name *Wighstone* (*Wih-* or *Wéohstān*) as found in *Beow* in any case suggests it is the Norse meaning, since ‘idol-stone’ makes little sense.

wode (ON *óðr*, OE *wód*, PNWGmc. **wódur*) Heener’s gift to men, though the name may suggest it be from Weden. The word has several related meanings: ‘mind, (poetic) inspiration, rage’. See also Woderearer.

wyrm (ON *ormr*, OE *wyrm*, PNWGmc. **wurmik*) A dragon, serpent. The distinction between “wyrm” and “worm; snake” is purely editorial and not made in the original languages.

yin- (ON *ginn-*) A rare augmentative prefix. TODO.

yin-holy (ON *ginn-heilagr*) High holy, sacrosanct. Used of the Gods in the formula *ginn-heilög goð* ‘yin-holy Gods’.

Persons and objects (P)

Attle (*Attila*, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. **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. **Baldrar*) The beautiful son of Weden, slayed by his brother Hath, avenged by his other brother Wonnell. Husband of Nan.

Beadhild (ON *Bǫðvildr*, OE *Beadobild*) The daughter of the tyrannical king Nithad. She is raped by her father’s prisoner, Wayland.

Bellower (ON *Bēli*) A being fought by Free, who killed him with an antler, having lost his sword after the events of *Skm*. The myth is very obscure and never told in full. It is shortly mentioned in *Gylf* 37 and informs the kenning *bani Bēlja* ‘bane of Bellower [= Free]’ in *Vsp* 51/3, along with two Scaldic kennings of the same type.

Bicke (ON *Bikki*) A servant or general of Attle.

Earp and Oatle (ON *Erpr ok Eitill*) The sons of Attle and Guthrun.

Earth (ON *jǫrð*, OE *eorþe*, OHG *erda*, PNWGmc. **erþu*, PGmc. **erþó*) The personified Earth. By Weden the mother of Thunder.

Erminric (ON *Jǫrmunrekr*, OE *Eormanric*, MHG *Ermenrich*) Legendary king of the eastern Gots, based on the historical *Ermanaric* (dead 376). TODO: Jordanes.

Fathomer (ON *Fáfnir*) The son of Rethmar, brother of Otter and Rein. He turns into a great wyrm and is eventually slain by Siward, who takes his treasure.

Fimblethyle (ON *Fimbulþulr*) The ‘ultimate thyle’ or sage; name for Weden.

Fold (ON *Fold*, OE *Folde*) A poetic or ritual name of Earth, especially in her role as Mother Earth. In Germanic poetry the word *fold* is typically used to simply refer to ‘land’, however. It is cognate with Sanskrit TODO.

Foresitter (ON *Forseti*) An obscure god associated with legal proceedings. TODO.

- Free** (ON *Frēyr*, OE *frēa* 'lord', PNWGmc. **Frawjar*) Son of Nearth, brother of Frow. See also Ing.
- Frie** (ON *Frigg*, OE **Frige*, OHG *Frija*, PNWGmc. **Friju*) Wife of Weden, mother of Balder. Related to Full.
- Frow** (ON *Frēyja*) Cat-goddess, daughter of Nearth, sister of Free, wife of Wode. Promised to the Ettin. Possibly = Easter?
- Full** (ON *Fulla*, OHG *Folla*) In the Norse sources the maid-servant of Frie. *Mers II* has her as Frie's sister, though this need not be literal (cf. *Hdl* 1).
- Guther** (ON *Gunnarr*, MHG *Gunther*) The lord of the Gots. In the Norse sources the brother of Hain. Historically he is based on king *Gundaharius* (**Gunþiharjaz*) of the Burgundians.
- 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 *Guðrún*) Daughter of king Yivick, sister of Guther and Hain. The wife of Attle.
- Hain** [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. **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 *Hónir*, PNWGmc. *Hónijar* 'the little swan(?)') An obscure god. Rydberg (1886)[552] has convincingly argued that he is connected with the stork, connecting his name with the Greek κύκνος 'swan' and Sanskrit *śakuna* 'bird of omen', and noting that his epithets *langi fótr* 'long foot' and *aurkonungr* 'mud-king' (both found in *Skm* 22) accurately describe the stork. He gives wode TODO.
- Hell** (ON *Hell*) Owneress of Hell.
- Hindle** (ON *Hyndla*) A witch awoken by Frow in *Hdl*.

Homedal (ON *Hēimdal(l)r*, OE **Hāmdeall*) The Watchman of the Gods (*vǫrðr goða*, *Grm* 13, *Lok* 48), whose home is the Heavenbarrows (*Grm* 13). He is the whitest of the Eese (*Þrk* 15). Homedal was the subject of the lost poem “Homedal’s galder” (*Hēim-dallargaldr*), of which only two lines survive; see Eddic Fragments from Snorre’s Edda.

Hymer (ON *Hymir*) An ettin, Tew’s father according to *Hym*.

Ing (ON *Yngvi*, OE *Ing*) Probably an older name of Free. The legendary ancestor of the Inglinga. Cf. the Old English Rune Poem.

Life and Lifethrasher (ON *Líf ok Líf-þrasir*) The only surviving humans after the Rakes of the Reins.

Lock (ON *Loki*) The bound Os. TODO.

Loride (ON *Hlórríði*) “Loud/Roaring Rider”, poetic name of Thunder.

Lothar (ON *Lóðurr*, OS *Logaþore*, PNWGmc. **Logaþorjar* ‘Flame-darer(?)’) Gives three gifts to man. The Old Saxon attestation is uncertain.

Millner (ON *Mjöllnir*, OE **Meldne*, PNWGmc. **Meldunjar*) The hammer of Thunder.

Moon (ON *Máni*) The personified moon. Son of Mundlefare and brother of the Sun (*Vafþ* 23). For ritual invocations of the Moon see Note to *Háv* TODO (*heiptum kveða*).

Mundlefare (ON *Mundilfari*) The father of Sun and Moon (*Vafþ* 23). Perhaps ‘Axle-goer’, if the first element = ON *mǫndull* ‘handle of a mill’; in any case connected to the turning of the Heavens.

Nearth (ON *Njǫrðr*) One of the Waners. Father of Free and Frow.

Nithad (ON *Níðuðr*, OE *Níþad*, PNWGmc. **Níþa-baduz*) The king that imprisoned Wayland, father of Beadchild and two unnamed sons (*Vkv*, *Deer*).

Oughter (ON *Óttarr*, OE *Óththere*, PNWGmc. **Óhta-harjar*) Legendary Swedish king.

Reading (ON *Hrauðungr*) A king in the prologue to *Grm*.

Rotholf (ON *Hrólfr kraki*, OE *Hrǫpulf*, PNWGmc. **Hrópi-wulfar*) A king of the Shieldings (see family tree). As foreshadowed in *Beow* 1017–9, 1180–90, he betrays the sons of Rothgar, his cousins Rethrich and Rothmund, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.

- Rothgar** (ON *Hróarr*, OE *Hrōþgár*, PNWGmc. **Hróþi-gairar*) A king of the Shieldings (see family tree), one of the main characters in *Beow*.
- Rungner** (ON *Hrungnir*) Famous ettin fought by Thunder. The full story is told in *Haustl* 14–20 and *Skm* 24–25, which cites the former.
- Shede** (ON *Skaði*, OE *Scede*(?), PGmc. **Skadi*) A female figure, possibly the namesake of Shedeny and the Shedelands, in which case she was in an early period closely associated with, and perhaps thought to guard, the Scandinavian (or properly *Scandinavian*, see Shedeny) peninsula. In the Norse tradition the daughter of Thedse, and later wife of Nearth. Their marriage is the subject of *Gylf* which preserves.
- Shield** (ON *Skjöldr*, OE *Scyld*, PNWGmc. **Skelduz*) Legendary Danish king, founder of the Shieldings.
- Syemund** (ON *Sig-mundr*, OE *Sige-mund*, MHG. *Sieg-mund*, PNWGmc. **Sigi-mundur*) In the Norse tradition the son of 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-gunþir*(?)) Only known from *Mers II* as the sister of Sun.
- Siward** (ON *Sigurðr*) A hero of the Walsings, slayer of the wyrm Fathomer.
- Sun** (ON *Sól*, OHG *Sunna*) The personified Sun, who in the Germanic mythology is a woman. In *Vaff* 22 the daughter of Mundlefare and sister of Moon. In *Mers II* the sister of Sithguth.
- Thedse** (ON *Þjatsi*) An ettin slain by the Gods; his myth is told at length in *Haustl*. Father of Shede.
- Thrim** (ON *Þrymr*) Ettin who steals Thunder's hammer in *Þrk* and is later killed.
- Thunder** (ON *Þórr*, OE *Þunor*, OHG *Donar*, PNWGmc. **Þonarar*) Son of Weden and Earth. Friend of men, guarding of Middenyard.
- Tew** (ON *Týr*, OE *Tíw*) Son of Hymer. One-handed god. The name is not identical to Sanskrit *Dyāus*, Greek *Zeus*, Latin *Iuppiter*.
- Wayland** (ON *Völundr*, OE *Weland*, *Weland*) A legendary smith captured by the tyrannical king Nithad. In both the Norse *Vkv* and English *Deer* he takes his revenge by first killing Nithad's unnamed sons and then raping his daughter Beadhild. In the Norse version he is married to Harware Elwight.

- Webthriðner** (ON *Vafþrúðnir*) An Ettin defeated by Weden in the wisdom contest in *Vafþ.*
- Weden** (rhymes with *leaden*; ON *Óðinn*, OE *Wōden*, *Wēden*, OHG *Wuotan*, PNWGmc. **Wōdanar* ‘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 Lothar or Will and Wigh.
- Wider** (ON *Við-arr*, OE **Wid-here*, PNWGmc. **Wida-harjar*) Son of Weden, who avenges him at the Rakes of the Reins.
- Wigh** (ON *Vēi*, PNWGmc. **Wihá* ‘hallower, (heathen) priest’) Brother of Weden and Will.
- Wighward** (ON *Véurr* < PNWGmc. **Wiba-warjar*) “Wigh-Guardian, Sanctuary-Defender”, poetic name of Thunder. Sometimes extended to *Miðgarðs Véurr* ‘Middenyard’s Wighward’. See wigh.
- Will** (ON *Vili*, PNWGmc. **Wiljá*) Brother of Weden and Wigh.
- Wing-Thunder** (ON *Ving-Þórr*) Rare poetic name of Thunder. The first element is not *véngr* ‘wing (of a bird)’. It may mean ‘swinging’ (cf. Swedish *vingla*), referring to the swinging of his hammer, or ‘victorious’, representing a n-infix extension of the verb *vega* ‘to strike, smite, fight’ (cf. Latin *vincere* ‘to win, vanquish’); cf. the related name Wingner.
- Occurs in *Þrk* 1, *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).

Yivick (ON *Gjúki*, OE *Gifca*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgends (historically from late 300s–407) of the Nivling dynasty, ancestor of the Yivickings. Father of Guthrun, Guthur and Hain.

Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

Danes (ON *danir*, OE *dene*, PNWGmc. **danír*) A tribe in eastern modern-day Denmark and southern Sweden. They probably originated in Scania in southern Sweden, before moving westwards into the Danish isles and eventually Jutland, driving out the Earls and Jutes. Noted members: TODO Attestations: TODO

Dwarfs (ON *dvergar*, OE *dweorgas*, OHG *twerca*, PNWGmc. **dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO

Eese (rhyming with *geese*; ON *ésir*, OE *ése*, PNWGmc. **ansiwir*; sg. *os*, ON *óss*, OE *ós*, PNWGmc. **ansur*) The (male) gods. Snorre has them as a separate tribe from the Waners. See also Gods, Tews, Reins. Noted members: Woden, Thunder, Frie, Hath and Balder Attestations: TODO

Elves (ON *alfar*, OE *ieffe*, PNWGmc. **alþír*) Earthly (chthonic) minor deities. Possibly ancestral spirits? Noted members: TODO Attestations: TODO

Ettins (ON *jötnar*, OE *eotenas*, PNWGmc. **etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises, Thurses. Noted members: Hymer, Thrim, Webthritner, Yimer Attestations: TODO

Geats (ON *gautar*, OE *géatas*, PNWGmc. **gautór* from **geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also Geatland, Swedes. Noted members: TODO Attestations: TODO

yin-Reins (ON *ginn-ręgin*) yin- + Reins. The sacrosanct, highest Divine Powers.

Gods (ON *gođ*, OE *godu*, OHG *gota*, PNWGmc. **godu*) TODO. Noted members: TODO Attestations: TODO

Huns (ON *húnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. **húnir*) An invading Asiatic tribe in the Migration Period. In the Scandinavian legends they have been assimilated into the Germanic framework, and are not presented as racially or culturally distinct. Noted members: Atle, TODO Attestations: TODO

- Inglings** (ON *ynlingar*, PNWGmc. **ingwalingóR* ‘the descendants of Ing’) The oldest known Swedish kingly lineage. The difference between this term and Shelvings is a bit unclear; *Beow* knows them only by the latter term, while they seem to be used synonymously in the Norse sources.
- Nears** (ON *njárar* ~ *níarar*) An old Swedish tribe mentioned in *Vkv*, where it is ruled by king Nithad. The location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Nærikjar* ‘inhabitants of Närke’, *Nærisker* ‘belonging to Närke’. The Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would then be a reduced form of *níar-*, *njár-*.
- Norns** (ON *nornir*) Supernatural women responsible for the fates (orlays) of men. Probably synonymous with Dises, Mothers.
- Ossens** (ON *ósynjur*) The wives of the Eese, the goddesses.
- Oneharriers** (ON *ein-herjar*, OE **án-hergas*) Weden’s chosen warriors, probably corresponding to the Vedic *Maruts*. The Oneharriers have some agency (*Grm* TODO) and were probably also invoked in rituals. Noted members: TODO Attestations: TODO
- Reins** (ON *rogn*, *regin*) The heavenly powers. Judging from *Vafþ* TODO the term may be more closely associated with the Waness than the Eese.
- Saxons** (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO
- Shieldings** (ON *skjöldungar*, OE *Scyldingas*, PNWGmc. **skeldungóR*) The descendants of Shield; the legendary Danish royal dynasty. With Harward’s death after his slaying of Rotholf their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings** (ON *skilfingar*, OE *scilfingas*, PNWGmc. **skilþingóR*) The descendants of Shelf; the legendary Swedish royal dynasty. The exact difference between the terms Shelvings and Inglings is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: *Hdl* 15, 20
- Swedes** (ON *svíar*, OE *swéon*, PNWGmc. **swihanír*) The tribe around the Mälars valley in eastern Sweden. Noted members: TODO Attestations: TODO
- Thurses** (sg. Thurse; ON *þurs*, OE *þyrs*, OS *thuris*, OHG *duris*, PNWGmc. **þurisar*) Possibly a poetic synonym for Ettins. See also Rime-Thurses. Noted members: TODO Attestations: TODO

Tews (ON *tívar*, PNWGmc. **tíwór*) A poetic synonym for Gods. The word derives from the PIE **deywós* and is thus cognate with Sanskrit *devá* 'god', Latin *deus* 'id.'
Attestations: TODO

Walsings (ON *vølsungar*) The descendants of king Walsing.

Wanes (ON *vanir*, OE *wan*?) A subgroup or tribe of the gods, associated with fertility, harvests and the sea. Noted members: Nearth, Free, Frow Attestations: TODO

Yivickings (ON *gjúkungar*) The descendants of Yivick, including Guthur, Guthrun and Hain.
Attestations: TODO

Places and events (L)

Eastern Way (ON *Austr-vegr*) In the mythology the eastern lands of the Ettins, to which Thunder goes to fight the Ettins and protect the realms of Gods and Men; see also Ettinham. In human geography referring to Eastern Europe and Asia.

Ettinham (ON *Jötun-heimr*, *Jötna-heimar*) The 'Ettin-Home' or 'home of the Ettins'; the eastern realm of chaotic and inhospitable beings. See also Eastern Way, Outyards.

Fimble-winter (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher.

Gap of Ginnings (ON *Ginnunga-gap*) The 'gap of hawks' (*ginnungr* 'ginning' being a poetic name for the hawk); a kenning for the air, which in the old Germanic cosmology was the midspace between Earth and Upheaven; not synonymous with the latter.

In the Eddic corpus only occurring once, viz. in *Vsp* 3.

Geatland (ON *Gaut-land*, *Gauta-land*) The land of the Geats.

Hell (ON *hæl*, PNWGmc. **halju*, Got. *halja*) The Underworld, personified as and formally identical to Hell. After the arrival of Christianity the word came to refer to the Christian hell-fire (= *Gebenna*), which is the case in all attested languages apart from the Old Norse. See also Nivelhell.

Idewolds (ON *Íða-vællir*) The 'Plains of Industry', where the Gods settled and built Osyard. Mentioned in *Vsp*.

Lithshelf (ON *Hlið-skjölf*) The 'Cliffside Shelf'; the lookout post of the gods from which they can see the whole world (*Grm*, *Skm*).

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 (*Hárþ* TODO, *Vsp* 53). See also Otyard, Outyards. **Occurrences:** *Vsp* 4, 53, *Grm* 42, *Hárþ* TODO.

Nivelhell (ON *nífl-hell*) ‘Mist-Hell’. From the poetic evidence it seems like it may originally have been a synonym for Hell.

Otyard (ON *Ós-garðr*) The ‘Enclosure of the Eese’; the heavenly realm. See also Middenyard, Outyards.

Outyards (ON *Út-garðar*) Not Eddic. The ‘Outer Enclosures’, described in *Gylf*. See also Ettinham, Middenyard, Otyard.

Rakes of the Reins (ON *ragna røk*) 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 røk*) See Rakes of the Reins.

Thing of the Gods (ON *þing goða*) The Divine Council or Assembly, where the Gods convene and make decisions; a conception well known from Near Eastern literature. Like the historical Germanic assemblies, the Thing is only attended by the male Eese, whereas the Ossens are *á máli* ‘at speech’ (*Bdr* 1, *Prk* 14). The Thing is held every day at Ugdrassle’s Ash; Thunder wades to it, and the other Eese ride to it (*Grm* 29–30). Thirteen Gods were present at the Thing: Weden, Thunder, Nearth, Free, Tew, Homedal, Bray, Wider, Wonnell, Woulder, Heener, Foresitter, Lock) (*Gylf* TODO). With Lock excluded this makes twelve, which corresponds to the Old Germanic jury of twelve men.

The Germanic Thing of the Gods has Near Eastern equivalents, including in the Hebrew Bible. TODO.

Occurrences: *Vsp* 6, 9, et c.; *Bdr* 1; *Grm* 29–30; *Prk* 14; *Hym* 39.

Thrithham (ON *Þrúð-hęimr*) Thunder’s home. See thrith.

Ugdrassle’s Ash (ON *askr Yggdrasils*) The noblest tree; the site of the Thing of the Gods.

Up-heaven (ON *upp-himinn*, OE *up-beofon*, OS *upp-himil*, OHG *úf-himil*) Highest Heaven; used in Earth and Up-heaven.

Walhall (ON *Valhöll*, OE *Wælbeall*) The Hall of the Slain owned by Weden and inhabited by the Oneharriers.

Poetic formulæ (F)

All formulæ are given in English translation, their attested forms and a Proto-Germanic rendition. For those consisting of two words bound together by a conjunction, & is written in its place.

Earth and Up-heaven (ON *jörð & upphiminn*, OE *eorþe & upheofon*, PGmc. **erþō & uphiminaz*) An ancient poetic merism, i.e. “the whole world, cosmos”. It has a particular connection to the creation and destruction of the world, and in prayers. ON: *Vsp* 3/3, *Vafþ* 20, *Þrk* 2, *Oddrgr* 17, DR EM85;493 (under Galders), Sö 154 (under Runic Poetry); OE: *Acreboot*; OS: *Heli* 2886; OHG: *Wessobrunner Hymn* 2.

Eese and Elves (ON *ésir & alfar*, OE *ése & ielfe*, PNWGmc. **alþír & ansiwir*) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never ‘Elves and Eese’), even in OE.

words and works (ON *orð & verk*, OE *word & weorc*, PGmc. **wurdó & werkó*) *Beow* 289, 1100, 1833