

The Northern Epics:
The Poetic Edda
and other Old Germanic alliterative poetry
edited and translated by
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*V*el keypts blutar · hefʹk *v*el notit;
*f*ás es *f*róðum vant;
 því-at *Ó*ð-rórir · es nú *u*pp kominn
 á *a*lda vés *j*aðar.
 (*Háva mǫl* 106)

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Abbreviations

Languages

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

Grammar

- 1st = first-person
- 2nd = second-person
- 3rd = third-person
- acc. = accusative case
- cpd = compound

- dat. = dative case
- gen. = genitive case
- imper. = imperative mood
- ind. = indicative mood
- instr. = instrumental case
- nom. = nominative case
- pl. = plural number
- sg. = singular number
- subj. = subjunctive mood

Other abbreviations

- cert. = certainly
- c. = circa
- cf. = *confere*; compare
- corr. = corrected in the ms.
- e. = excerpt (not the whole stanza)
- ed. = edition, edited (by)
- e.g. = *exemplio gratia*; for instance
- emend. = emendation, emended (by)
- fol., foll. = folio, folios
- i.e. = *id est*; that is
- l., ll. = line, lines
- lit. = literally
- metr. emend. = emended based on (secure) metrical criteria
- ms., mss. = manuscript, manuscripts
- norm. = normalised from the ms. spelling
- om. = omitted by
- p., pp. = page, pages
- tr. = translation, translated (by)

- sens. emend. = emended based on sense
- st., sts. = stanza, stanzas
- viz. = *videlicet*; namely, to wit
- wo. = without
- wrt. = with regard to

Manuscripts

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

Introduction (incomplete!)

The introduction is currently very incomplete. It only represents a sketch.

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)

All of the oldest Germanic poetry has as its primary structural elements *stress* and *alliteration*. The count of syllables is less important, and end-rhyme is only used as a sporadic flourish. The following outline is not meant to be exhaustive.

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

Alliteration is the resonance between two stressed syllables beginning with the same sound, e.g. *sand* with *receive*, or *great* with *begin*. The following additional rules apply for all Germanic alliterative poetry:

1. Any vowel or diphthong can alliterate with any other vowel or diphthong;
2. *s* and the clusters *sk*, *sp* and *st* are counted as four distinct sounds.

Further, in West Germanic poetry,

- 3 *g* and *j* are treated as the same sound

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

Lines

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

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

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

Fits and stanzas

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

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

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

The age of the Eddic poems

Linguistic criteria Archeological evidence Comparison with known Christian texts (Sólarljóð, 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 Reginus.** Since the heroic portion of the Codex Reginus forms a coherent text, it is edited in full.
3. **Other Norse Heroic poetry** from sources other than the Codex Reginus.
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 *Hild*, are not included here).
7. **Runic poetry**, apart from that already edited under Galders above.

Exclusions

The (non-mythological) Norse alliterative poetry found in the saws of Icelanders and of ancient ages (*forn-aldar-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 *WalsS*.

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 *Syed* and the beginning of the Fragmentary Lay of Siward (TODO). Some of the stanzas probably contained in it may be restored from the *WalsS*, 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 *Hbl* (1r–v), the complete *Bldr* (1v–2r), and the first stanzas of *Shir* (2r–v). After this there is a gap; the next four foll. contain the second half of *Webth* (3r–v), the complete *Grim* (3v–5v) and *Hyme* (5v–6v), and the beginning of the prose introduction to *Wayl* (6v). **A** is the only medieval attestation of *Bldr*, 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 *Yilv* and *Scold*, the first two sections of Snorre's Edda. Snorre reproduces stanzas from (TODO) *Wsp*, *Webth*, and *Grim* in *Yilv*; *Grot* is attested in full in *Scold*. 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 *Rígh* is found at the end of **W**. TODO (Svipdagsmál and *Growe*) 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 *Bldr*, which is first attested in the fragmentary **A**, and then (with some interpolated stanzas) in much later paper mss. We cannot exclude that some of these poems would have existed in other lost medieval mss., perhaps even on the now-lost pages of **R** or **A**.

Old English poetry

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

Old Saxon and High German poetry

There are no collections of alliterative poetry in these languages; instead the manuscript situation will be 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 *RV*, which is generally printed in an entirely scholarly latinized orthography, not the original *devanagari*. Regardless, such important traits of the original manuscript tradition as the long *ſ*, arbitrary punctuation, arbitrary spelling, and lack of line breaks, are seldom reproduced in modern editions of Old Germanic poetry.

General orthographic conventions

The following orthographic conventions are 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 *ɛ* (from etymological short *a* + *i*-umlaut).
2. I distinguish long *á* and *ǫ*, as done by the First Grammatical Treatise.
3. I use *ó* and *é* 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*, *ɛ* < *o*, *a* + *i*-umlaut).
4. I distinguish long nasal vowels *ā*, *ē*, *ī*, *ō*, *ū* from long oral *á*, *é*, *í*, *ó*, *ú*, as done in the First Grammatical Treatise.
5. I restore the old *s*—which in modern Scandinavian and even in most Old Norse manuscripts has become *r*, but which is found consistently in old manuscripts such as AM 237 a fol (c. 1150), and fossilized in forms like *þaz* (i.e. *þat's*) in **R**—in the words *es* ‘which, that, where, when’, and in inflections of *vesa* (later *vera*) such as *es* ‘is’ (3rd sg. pres. ind.) and *vas* (3rd sg. pret. ind.). The following forms retain the *r*, as it is there the result of Verner’s law, and not of this (much younger) sound change: the pl. pres. ind. (*erum* etc.), the pl. pret. ind. (*vórum* etc.), and the pl. pret. subj. (*vérim* etc.)
6. When metrically benefactory, I contract *ek* ‘I’, *eru* ‘are’, and *es* ‘which; is’ to *’k*, *’ru* and *’s*, respectively.
7. I use Finnur Jónsson (1932)’s way of distinguishing between the relative particle *es* and the verb *es*: the first is appended to the previous word with only an apostrophe (e.g. *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* > *ɔ* (that this was indeed found in the Eastern Nordic dialects is most clearly seen by the third-person personal pronoun, which shows *u*-mutation in such forms as Swedish *bonom* ‘him’ < *bōnum*, *hon* ‘she’ < *hōn*).

According to rule 3 in the general orthographic conventions above, I distinguish between *ø* (< *ō*) and *ô* (< *au*, *gy*); *é* (< *ē*) and *ê* (< *ei*).

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

Normalization of Old English

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

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

Normalization of Old Saxon

Normalization of Old High German

The English translation

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

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

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

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

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

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 *völva*).

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 *Wélund*; likewise Norse *Óðinn* is the same as English *Wóden*. These are ultimately mere distinctions in pronunciation.

The second is aesthetic. Commonly accepted forms like *Odin* and *Thor* are debased. They do not even represent the Old Norse pronunciation as accurately as possible within the constraints of English 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”.

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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** (*Wsp*) is the most comprehensive mythological text surviving from Heathen times.

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

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

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

The poem begins with a bid for silence (1), and the wallow recalling her earliest memories (2). She then recounts the ordering of the world by the gods (3–6) and the

golden age of peace and plenty (7–8), which is, however, interrupted by the intrusion of three unidentified ettin-maidens (8, and see note there). After this follow two verses about the shaping of the dwarfs (9–10), and then several originally separate *dwarf-tallies* (11–15), which are without doubt later inserts. Returning to the main narrative thread is described the creation and endowment of the first man and woman (16–17), Ugdrassle's Ash (18), and the three norns[†] living under it (19).

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

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

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

	<i>pres. ed.</i>	R	H	STW	U
1	Hljóðs bið'k allar	1	1	–	–
2	Ek man jǫtna	2	2	–	–
3	Ár vas alda	3	3	+	+
4	áðr Burs synir	4	4	–	–
5	Sól varp sunnan	5	5	+*	+*
6	... nótt ok niðjum	6	6	–	–
7	Hittusk ęsir	7	7	–	–
8	Tęflðu ĩ tųni	8	8	–	–
9	... hvęrr skyldi dverga	9	9	B1	B1
10	Þar vas Móðsognir	10	10	B2*	B2*
11–15	<i>Dwarf-tallies</i>	11–15	11–16	+	+
16	Unds þrír kvęmu	16	17	–	–
17	Qnd þau né ętту	17	18	–	–
18	Ask vęit'k standa	18	19	+	+
19	Þaðan koma męjar	19–20	20–21	–	–

	<i>pres. ed.</i>	R	H	STW	U
20	Þat man hōn folk-víg	21–22	27	–	–
21	Hefði hétu	23	28	–	–
22	... hvárt skyldu ęsir	24	29	–	–
23	Fleygði Óðinn	25	30	–	–
24	... hveřr hefði lopt alt	26	22	C1	C1
25	Þórr ęinn þar vā	27	23	C2*	C2*
26	Veit hōn Heimdallar	28	24	–	–
27	Ęin sat hōn úti	29	–	–	–
28	Alt veit'k, Óðinn	29	–	+	+
29	Valði hēnni Hęř-fōðr	30	–	–	–
30	Sā hōn val-kyrjur	31	–	–	–
31	Ek sā Baldri	32	–	–	–
32	Varð af meði	33	–	–	–
33	Þó hann ęva hęndr	34	–	–	–
H1	Þā knā Vāli	–	31	–	–
34a	Hapt sā hōn liggja	35a	–	–	–
34b	þar sitr Sigyn	35b	32	–	–
35	Ó fęllr austan	36	–	–	–
36	Stóð fyr norðan	36	–	–	–
37	Sal sā hōn standa	37	36	E1	E1
38	Sér hōn þar vaða	38	37	E2*	E2*
39	Austr býr hin aldna	39	25	A1	A1
40	Fyllisk fjorvi	40	26	A2	A2
41	Sat þar ā haugi	41	34	–	–
42	Gól of ọsum	42	35	–	–
43, 48, 56	Gęyr (nú) Garmr mjok	43, 46, 55	33, 38, 43, 48, 51	–	–
44	Bróðr munu berjask	44	39	–	–
45	Lęika Mims synir	45	40	D1*	D1*
46	Skęlfr Ygg-drasils	45*	41	D1*	D1*
47	Hvat 's með ọsum?	49	42	D2	D2*
49	Hrymr ękr austan	47	44	D3	–
50	Kjóll fęrr austan	48	45	D4	–
51	Surtr fęrr sunnan	50	46	+, D5	+
52	Þā kōmr Hlīnar	51	47	D6	–
53	Þā kōmr hinn mikli	52	–	D7	–
H2	Ginn lopt yfir	–	48	—	–
54	Þā kōmr hinn męri	53*	49*	C8	–
55	Sól tēr sortna	54	50	C9	–
57	Sér hōn upp koma	56	52	–	–
58	Finnask ęsir	57*	53	–	–
59	Þar munu ętir	58	54	–	–
60	Munu ó-sánir	59	55	–	–
61	Þā knā Hōnir	60	56	–	–
62	Sal sér hōn standa	61	57	+	+

	<i>pres. ed.</i>	R	H	STW	U
H3	Þá kómr hinn ríki	–	58	–	–
63	Þar kómr hinn dimmi	62	59	–	–

The Spae of the Wallow

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

“For hearing I ask all holy races,
the 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

1 hęlgar | om. R

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

2 męgu Hęim-dalar; ‘lads of Homedal [MEN]’ | Cf. *Righ*, wherein Righ, identified by the prose as Homedal, sires the ancestors of the three castes of men.

¹Cf. *Weibth* 34–35 with similar phrasing. The whole introductory formula is positively Indo-European, see West (2007)[63,92–93,312].

- 2 Ek man jętna · ár of borna, [R 1r/4, H 20r/2]
2 þá’s forðum mik · fędda hęfðu;
nıu man’k hęima, · nıu ıviðjur,
4 mjęt-við męran · fyr mold neðan.

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

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

4 mjöt-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,
2 vas-a sandr né sér, · né svalar unnir;
 jörð fannsk éva · né upp-himinn;
4 gap vas ginnunga, · en gras hvergi;

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

It was early of ages where Yimer[†] dwelled;
there was not sand nor sea nor cool waves.
Earth[†] was never found, nor Up-heaven[†];
there was the Gap of Ginnings[†], but grass nowhere,²

1 þar’s Ymir byggði ‘where Yimer dwelled’ | þat’s ekki vas ‘that when nothing was’ G 4 hvergi ‘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 poetic traditions (ON, OE, OS, OHG), especially in concern the creation and destruction of the world. See Earth and Upheaven[†].

4 gap vas ginnunga ‘there was the Gap of Ginnings’ | See Index for suggested etymology.

²A more extensive creation narrative is found in *Yilv* 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.

4 áðr Burs synir · bjóðum of ypðu,
2 þeir es Mið-garð · mérán skópu;
 sól skęin sunnan · á salar steina;
4 þa vas grund gróin · grónum 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 *Yilv* 6 identified as Weden, Will and Wigh, who sacrificed Yimer and shaped the cosmos out of his body. For this see also *Weibh* 20–21 and *Grim* 41–42.

⁴ grønum lauki ‘green leek’ | A sign of the golden age, since the leek was believed to be the noblest plant and had important cultural significance. This is seen from *Guth II* 2, where Siward[†]’s superiority to the Yivickings[†] is compared to a stag among wild beasts, gold among silver, and a green leek in grass. The leek was valued in folk magic, as seen already on gold bracteates from the C5th and C6th, where it appears as a charm word in the form ᚠᚠᚠᚠ *laukar*, in one inscription paired with ᚠᚠᚠ *lína* ‘linen’. Classical Norse attestations of magic use include *Syed* 8, where the leek is thrown into mead against poison; and the *WalsTh*, where a horse penis is said to be *líni góddr* · *en laukum studdr* ‘endowed with linen and supported by leeks’ in a poetic line. The leek was particularly associated with women and domestic life, as seen by its pairing with “linen”. Kennings for women frequently have the leek as a determinant (TODO: Meissner reference?), and Anon *Sveinfl* 1 (SkP I TODO.) sarcastically states that a battle was not *sem manni* · *męr lauk eđa ęl bęri* ‘as if a maiden brought a man leek or ale’.

- 2 5a Sól varp sunnan, · sinni Mána,
 hęndi hinni hógri · of himin-jǫður;

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

Sun cast from the south—Moon[†]’s companion—
her right hand over heaven’s rim;³

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

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

³The sun heaved herself up over the horizon and rose for the first time.

- 4 5b Sól þat né vissi, · hvar hęn sali átti;
 stjǫrnur þat né vissu, · hvar þęr staði ǫttu;
 Máni þat né vissi, · hvat hann męgins átti.

[R 1r/12, H 20r/7, G]

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

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

⁵ Máni ... átti ‘Moon ... owned’ | The moon was believed to have supernatural powers; see note to *High* TODO (*Mána skal ęęiptum kveđa*).

- 2 6 Þa gingu ręgin ęll · á røk-stóla,
 ginn-ęęilęg gođ, · ok umb þat gęttusk.
 Nętt ok niđjum · nęfn of gǫfu,
4 morgin hétu · ok miđjan dag,
 undurn ok aptan, · ęrum at tęlja.

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

1 rǫk-stóla ‘rake-seats’ | Their seats of judgment at the Thing of the Gods[†].

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

7 Hittusk ǧsir · á Iða-velli,
2 þeir’s hǫrg ok hof · hǫ-timbruðu;
 afla lǫgðu, · auð smíðuðu,
4 tangir skópu · ok tól ǧerðu.

[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 ... hǫ-timbruðu ‘they who ... timbered on high’ | *afls kostuðu · alls freistuðu* ‘[their] strength they tried; everything they tempted’ H

2 þeir’s ... hǫ-timbruðu ‘they who ... timbered on high’ | Two formulæ. *hǫrg ok hof* ‘harrow and hove’, a merism, i.e. ritual structures made of stone and wood. Cf. *Webb* 38 and *HHarw* TODO, as well as in Norwegian Christian laws that impose ‘the burning of hoves and the breaking of harrows’ (*brenna hof ok brjóta hǫrga*). — *hǫ-timbra* ‘high-timber, timber on high’ is a rare compound and only occurs twice in the ON corpus: in the present stanza and *Grim* 16 where it describes a harrow ruled by Nearth. — It is rather interesting that the Gods themselves build ritual structures.

8 Tǣfloð i tūni, · tǣtir vǫru,
2 vas þeim véttu-gis · vant ór gulli,
 unds þríar kvǫmu · þursa meýjar,
 ám-átkar mjǫk, · ór Jǫtun-heimum.

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

They played Tables[†] in the yards, merry were they;
for them was nothing golden wanting—

until three maidens of Thurses[†] came,
most uncanny, from Ettinham[†].

1–4 ALL | The whole stanza is paraphrased in *Yilv* ch. 14:

Ok því næst smíðuðu þeir málms ok stein ok tré ok svá gnóg-liga þann málms, er gull heitir, at öll bús-gogn ok öll reiði-gogn höfðu þeir af gulli, ok er sú öld kplluð gull-aldr, áðr en spilltist af til-kvámu kvinnanna; þér kómu ór Jötun-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.’

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

2 vas þeim vettu-gis · vant ór gulli ‘for them was nothing golden wanting’ | Indeed even the bricks they played with were of gold. See st. 59.

3 þriar ... þursa meyjar ‘three maidens of Thurses’ | These three maidens are never mentioned again (unless they are taken to be the three norns in st. 19, but they would then be introduced twice). It is possible that an additional stanza giving further information about them has been lost. If it originally existed, it was already absent from the version employed by the author of *Yilv*, 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 *Grim* 11, *Shir* 10 and *HHarw* 17 it modifies *jötunn* ‘ettin’ in a *Leeds-meter* c-line. In *HHarw* 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-hēilög goð, · ok umb þat gēttusk:
Hverr skyldi dverga · drótt of skēpja
4 ór brimi blóðgu · ok ór blōum lēggjum?

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

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

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

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

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

- 10 Þar vas Móðsognir · mētstr of orðinn [R 1r/21, H 20r/15, G]
 2 dverga allra, · en Durinn annarr;
 þeir man-líkun · mǫrg of gerðu,
 4 dvergar i jorðu, · sem Durinn sagði.

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 fámóðsognir vitnir†* 'there Mootsowner wolf(?)' R. The prose of *Yilv* 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 sem Durinn sagði 'as Dorn said' | so RHSW; *sem fður menn† sagði* 'as door-men(?) said' T; *sem fþeim dyrinn kendi†* 'as the beasts(?) taught them' U

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

3–4 þeir ... sagði 'They ... said.' | There are two conflicting interpretations of the creation of the dwarfs. Either they arose on their own; this is supported by the prose of *Yilv* (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, [R 1r/23, H 20r/17, G]
 2 Austri, Vestri, · Al-þjófr, Dvalinn,
 Bívurr, Bávurr, · Bǫmburr, Nóri,
 4 Ánn ok Ánarr, · Ái, Mjǫð-vitnir.

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

- 12 **V**eiðr ok Gand-alf, · **V**ind-alf, Þráinn, [R 1r/25, H 20r/18, G]
 2 **Þ**ekkr ok Þorinn, · **Þ**rór, Vitr ok Lit,
 Nár ok **N**ý-ráðr— · **n**ú hef’k dverga
 4 —**R**egginn ok **R**áð-sviðr— · **r**étt of talða.

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

- 13 **F**íli, Kíli, · **F**undinn, Náli, [R 1r/28, H 20r/20, G]
 2 **H**ępti, Víli, · **H**annarr, Svíurr,
 Frár, Horn-bori, · **F**régr ok Lóni,
 4 **A**ur-vangr, **J**ari, · **E**ikin-skjaldi.

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

- 14 Mál es dverga · ï Dvalins liði [R 1r/30, H 20r/22, G]
 2 lþóna kindum · til Lofars tēlja,
 þęir es sóttu · frá salar stęini
 4 **A**ur-vanga sjot · til **J**orru-valla.

’Tis time to tally the dwarfs in Dwollen’s troops
 [back] to Loffer for the races of men;⁴
 they who sought, from the stone of the hall,
 the abode of the Earwongs[†] to the Erwolds[†].⁵

3 þęir | þeim H

⁴A standard genealogical introduction (cf. *HalT* 1: *meðan hans ętt ... 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.

⁵Cf. *Yilv* 14: “But these came from Swornshigh (*Svarinsbaugr*) to the Earwongs on the Erwolds, and thence Loffer is come; these are their names: Sherper (*Skirpir*), Werper (*Virpir*), Showfind, Great-grandfather, Elf and Ing (*Ingi*), Oakenshield, Fale (*Falr*), Frost, Finn, Ginner.”

- 15 Þar vas **D**raupnir · ok **D**olgrásir, [R 1r/32, H 20r/24, G]
 2 **H**ár, **H**aug-spori, · **H**lé-vangr, Glói,
Skirfir, Virfir, · **S**káfiðr, Ái,
 4 **A**lfr ok **Y**ngvi, · **E**ikin-skjaldi,
Fjalarr ok **F**rosti, · **F**innr ok Ginnarr;
 6 Þat mun **é** uppi, · meðan **q**ld lifir,
lang-niðja-tal · til **L**ofars hafat.

There was Dreepner and Dollowthrasher,
 High, Highspurer, Leewong, Glower,
 Sherver, Werver, Showfind, Great-grandfather,
 Elf and Ing, Oakenshield,
 Feller and Frost, Finn and Ginner.—
 It will ever be remembered while the age lives,⁶
 the tally of kinsmen lifted to Lofer.

6 **é** | om. R 7 til | om. H

⁶Two 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 norrs!” 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 *Stuttur* (st. 5, Kari Ellen Gade ed. in SkP II): *Ey mun uppi · Eydils, meðan stendr // sól-borgar salr, · svgr-gōðis fgr*. ‘Always will be remembered—while the hall of the sun’s stronghold [SKY/HEAVEN > EARTH] stands—the journey of the fattener of Andle’s bird [RAVEN/EAGLE > WARRIOR].’

- 16 Unds þrír kvømu · ór því liði [R 1v/1, H 20r/26]
 2 **q**flgir ok **ást**kir · **és**ir at húsi;
 fundu á **l**andi · **l**ítt meḡandi
 4 **A**sk ok **E**mbli · **or**-lög-lausa.

Until three came out of that host:
 strong and lovely Eese along the settlement;
 they found on land the little availing
 Ash and Emble, orlay[†]-less.⁷

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

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

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

⁷This verse is paraphrased in *Yilv* 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 önd ok líf, annarr vit ok hréring, þriði á-sjónu, mál ok heyrn ok sjón, gáfu þeim klæði ok ngfn. Hét karl-maðrinn Askr, en konan Embla, ok ólst þaðan af mann-kindin, sú er byggðin var gefinn undir Mið-garði.* ‘When the sons of Byre (cf. st. 4) walked along the sea-shore they found two trees and they took up the trees and shaped men from them. The first one gave breath (*önd*) and life, the second wit and movement, the third sight, speech, appearance and sight; they gave them clothes and names. The male was called Ash, and the woman Emble, and from them mankind was begotten, to whom were given the dwelling within Middenyard.’

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

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

- 17 **Q**nd þau né **ó**ttu, · **ó**ð þau né hofðu,
2 **l**ó né **l**éti · né **l**itu góða;
 qnd gaf **Ó**ðinn, · **ó**ð gaf **H**önnir,
4 **l**ó gaf **L**óðurr · ok **l**itu góða.

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

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

- 18 **A**sk veit’k standa, · heitir **Y**gg-drasill,
2 **h**ór baðmr, ausinn · **h**víta auri;
 þaðan koma **d**oggvar · þér’s i **d**ala falla;
4 stendr **é** **y**fir grønn · **U**rðar brunni.

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

An ash I know standing, ’tis called Ugdrassle[†];
a high beam [TREE], poured with white mud.⁸
Thence come the dew-drops which fall in the dales;
it stands ever green over the Well of Weird[†].

1 standa ‘standing’ | so RHU; ausinn ‘poured, sprinkled’ STW 1 Ygg-drasill | Ygg-drasils S 2 baðmr ‘beam’ | borinn ‘born’ U is wo. doubt corrupt. 2 ausinn ‘poured’ | heilag ‘holy’ G 3 þér’s | es ST 4 é | om. U 4 grønn | fgrvnn† S; fgrein† U

⁸i.e. ‘white mud is (or has been) poured upon it.’ Possibly relevant is the Indian ritual pouring of beverages onto the phallic *lingam* (though the good Nikhil S. Dwibhashyam denies that this goes back to the Vedic period, and so it may be unrelated). For the whole passage cf. st. 26.

- 19 Þaðan koma meýjar · margs vitandi [R 1v/8, H 20r/31]
 2 þrjár ór þeim sal, · es und þolli stendr;
 Urð hétu çina, · aðra Verðandi,
 4 skóru à skíði, · Skuld hina þriðju
 þér lög lögðu, · þér líf kóru,
 6 alda bǫrnum, · or-lög seggja.

Thence come maidens, much knowing:
 three out of that hall which stands under the fir [Ugdrassle's Ash]:
 Weird they called one, the other Werthing
 —carved they on boards—Shild the third.
 Laws they laid, lives they chose:
 for the children of mortals, the orlay[†] of youths.⁹

2 sal 'hall' | so H, G (paraphrase); sé 'lake' R 2 und 'under' | á 'on' H 6 seggja 'of youths' | at seggja 'to say' H

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

⁹i.e. 'they have carved on boards, they have laid laws, they have chosen lives'. It is well known that in Old Norse as in other old Germanic languages the simple past can have both perfective and imperfective sense. — This st. is paraphrased in *Yilu* 15: *Þar stendr salr einn fagr undir askinum við brunninn, ok ór þeim sal koma þrjár meýjar, þér er svá beita: Urðr, Verðandi, Skuld. Þessar meýjar skapa mönnum aldr; þér kóllum vér nornir.* 'There is a single fair hall beneath the ash-tree by the well, and out of that hall come three maidens, who are called thus: Weird, Werthing, Shild. These maidens shape the ages of men (formulaic! TODO.); we call them norns.'

- 20 Þat man hǫn folk-víg · fyrst i heimi, [R 1v/11, H 20v/5]
 2 es Gull-veigu · geirum studdu
 ok i hǫll Háars · hana brændu,
 4 þrysvar brændu · þrysvar borna,
 opt ó-sjaldan, · þó hǫn çnn lifir.

That troop-conflict¹⁰ [WAR] she recalls, the first in the Home[†],
 as Goldwey with spears they goaded,
 and in the hall of Higher[†] (= Weden) [= Walhall] they burned her:
 thrice they burned the thrice born,
 often unseldom, though she yet lives.¹¹

4 þrysvar brændu | †þrysvar brendu þrysvar brendu† H

¹⁰While reading *folk-víg* as 'ethnic conflict' (between the Eese and Wanes) is appealing, I more cautiously read the first element *folk* as carrying its earlier, more common sense of 'troop, group of warriors'.

¹¹Very cryptic. TODO: double check Snorri. Goldwey was apparently sacrificed, cremated and reborn three times (in short succession?) by the Eese.

- 21 Hęiði hétu, · hvar's til húsa kom, [R 1v/13, H 20v/7]
 2 völu vęl-spáa, · vitti ganda;
 sęið hvar's kunni, · sęið hug leikinn;
 4 ę vas hön angan · illrar brúðar.

Heath they called—where to houses she came—
 the well-spaeing¹² wallow[†]; she bewitched gands[†].
 She soth¹³ where she could, she soth deluded minds;
 she was the love of any evil bride.

2 völu | ok völu H 3 hvar's kunni 'where she could' | bon kunni 'she could' R; bon hvars bvn kunni 'she soth where she could' H 3 hug leikinn 'deluded minds' | bon leikinn R; bon hugleikin H

¹²Gifted with soothsaying.

¹³Past tense of sithe[†] (ON *síða*) 'to enchant, bewitch'.)

- 22 Þa gingu ręgin ęll · á røk-stóla, [R 1v/16, H 20v/9]
 2 ginn-ęeilög goð, · ok umb þat gęttusk:
 Hvárt skyldu ęsir · af-ráð gjalda,
 4 eða skyldu goðin ęll · gildi ęiga?

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

- 23 Flęygði Óðinn · ok i folk of skaut; [R 1v/17, H 20v/11]
 2 þat vas ęnn folk-víg · fyrr i ęęimi;
 brotinn vas borð-veęgr · borgar ása,
 4 knóttu vanir víg-spó · völlu sporna.

Weden hurled, and into the opposing troop did shoot;¹⁴
 that was yet a troop-conflict [WAR] earlier in the Home[†].
 Broken was the board-wall¹⁵ of the fortress of the Eese;
 the Waness did by a conflict-spae[†] tread the fields.¹⁶

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.

¹⁴The object, a spear, is understood. This seems to reference a ritual, well-attested in the literature, wherein a war-chief would dedicate an opposing army as a human sacrifice to Woden by throwing a spear over them, typically with the incantation *Óðinn á yðr alla* ‘Weden owns you all!’; he would then own the battle-slain in that they joined him as Oneharriers[†] in Walhall[†]. Woden is also described as “owning” dead men in *Hbl* 24 (namely slain nobles, contrasted with Thunder[†] who is insultingly said to “own the kin of thralls”) and in runic inscription *N B380* (edited below under Galders), a sort of greeting wherein the receiver is wished to be owned by Woden (and “received” by Thunder). For further literature see PCRN HS II:24, p. 560, II:25, p. 617, and especially III:42, p. 1166ff.

¹⁵Wall made of planks.

¹⁶The Wanæs used magic spells to win the battle.

24 Þà gingu rēgin ǫll · à røk-stóla, [R 1v/19, H 20r/34, G]
 2 ginn-hēilōg goð, · ok umb þat gēttusk:
 Hveṛr hēfði lopt alt · lēvi blandit
 4 eða ētt jōtuns · Óðs meṽ gefna?

Then went the Reins all onto the rake-seats:
 the Yin-holy Gods, and from each other took counsel of this:
 Who might have blended all the air with deceit,
 or to the ettin’s lineage given Wode[†]’s maiden [= Frow]:¹⁷

¹⁷That is, promised Frow to the ettin NAME. TODO: relate with what Snorri writes about the building of the wall.

25 Þórr ęinn þar vá · þrunginn móði, [R 1v/20, H 20r/36, G]
 2 hann sjaldan sitr, · es slíkt of fregn;
 à gingusk ęiðar, · orð ok sóri,
 4 mól ǫll megin-lig, · es à meðal fóru.

Thunder alone fought there, pressed by wrath;
 he seldom sits, when of such a thing¹⁸ he learns.
 Trampled were oaths, speeches and vows;
 the mighty treaties all, which between them had gone.

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

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

¹⁸An ettin’s threatening the gods.

- 26 Veið hōn Hēim-dallar · hljóð of folgit [R 1v/23, H 20v/1]
 2 und hēið-vōnum · hēlgum baðmi;
 à sér hōn ausask · aurgum forsi
 4 af veði Val-fōðrs. · Vituð ér ęnn eða hvat?

Knows she Homedal's sound [= Horn of Yell?] hidden,
 under a shady¹⁹, hallowed beam [= Ugdrassle's Ash].
 On [it] she sees being poured a muddy torrent²⁰,
 from Walfather's <= Weden's> pledge²¹ [= Mimer's well?].—Know ye yet, or what?²²

¹⁹*hēiðvanr*, literally 'clear-, bright-less'.

²⁰Which should be the same mud as in st. 19. However, if ms. *á* is read as *ó* 'river', it would mean "A river she sees being fed by a muddy waterfall, ...". TODO.

²¹Presumably referring to Weden's sacrifice of an eye at Mimer's well.

²²"Do you (Weden) know enough now, or what?"—repeated in 28, 33, 34, 38, 40, 47, 60, 61.

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

Lone sat she outside, when the old one came:
 the Terrifier of the Eese [= Weden], and looked into [her] eyes.
 [The Wallow:] "Of what askest thou me? Why triest thou me?"²³

²³*fręista* has a sense of testing someone, especially intellectually. Cf. *Higb* 2, 26, *Webb* 3, 5.

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

I know it all, Weden: where thy eye thou hidst
 in the renowned Well of Mime[†];
 [there] drinks Mime mead every morning,
 from Walfather's pledge²⁴.—Know ye yet, or what?

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

²⁴See note to st. 26.

- 29 Valði henni Hēr-fōðr · hringa ok mēn, [R 1v/29]
 2 fekk spjöll spak-lig · ok spá-ganda;
 sá vītt ok umb vītt · of ver-öld hverja.

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

2 fekk spjöll spak-lig 'received wise tidings' | fē, spjöll spaklig 'wealth, wise tidings' R is metrically deficient, since alliteration would need to fall on the strongly stressed noun *fē*. The emended text also works better in context since it parallels st. 1, where the wallow likewise says that she will relate *spjöll* 'tidings, sayings' (cf. English *gospel* lit. 'good news' which originally translates the Greek εὐαγγέλιον). See Haukur Þorgeirsson (2020, pp. 51–53), Males (2023, p. 16) for discussion on this reading.

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

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

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

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

5 Nōnnur Hērjans 'Nannies of Harn (= Weden) [WALKIRRIES]' | *Nanna* 'Nanny[†]' (the name itself is a nursing word) was the wife of Balder[†], but the word is here certainly being used to refer generically to 'maidens, women'. A similar kenning is found in the thule listing female divinities (Þul *Ásynja* in SkP III), where the walkirries are called *Óðins meyjar* 'Weden's maidens'.

Told allusively in *Wsp* 31–33 is the myth about the Balder's death at the hands of his blind brother Hath, and the revenge killing of Hath by his half-brother Wōnnel, who was specifically begotten for that purpose. The other important sources for this myth are *Bldr* 8–11, the detailed description in *Yilv* 49, and Grammaticus (2015)[3.4.1–8].

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

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

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

Yilv 49–50 omits the latter part of the myth, namely the revenge taken upon Hath. Weden seduced the woman Rind Weden (apparently through love-magic, cf. Cormac Awmundson’s TODO: *sęið Yęęę til rindar* ‘Ug won Rind through sorcery’), who gave birth to a son Wonnell. Being only one night old, he slew Hath, his half-brother. This part of the myth may have been left out for moral reasons, but was certainly known to the author, as shown by *Yilv* 30: *Áli eða Váli heitir einn, sonr Óðins ok Rindar. Hann er djarfr í orrostum ok mjök happ-skeytr* ‘Onnel or Wonnell one is called, the son of Weden and Rind. He is brave in battles and a very lucky shot’ and *Scold* 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 Wonnell? Namely, by calling him son of Weden and Rind, [...] avenging os† of Balder, the enemy of Hath and his bane.’*

The revenge narrative is also dealt with by Grammaticus (2015)[3.4.1–8] in typical euhemerized form. In his retelling Hath and Balder are generals and rulers; in no way gods. It may be summarized as follows (for his latinized names see respective Encyclopedia entries): Weden takes counsel from warlocks and wallows; one of them, Horsethief the Finn, foretells that Rind, daughter of the Russian king, will bear him another son to avenge Balder. Weden soon enlists in the king’s army and leads it to great victories, but is continually spurned by the king’s daughter. He tries various other disguises but is still refused. At last he disguises himself as an old woman and becomes her handmaid and physician. When she turns sick, he binds her in order to give her a certain potion; while bound he rapes her, apparently with her father’s consent. Their son, Bo, grows up to become a fierce raider. One day Weden summons him and reminds him of his duty to avenge his 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-tęinn.

[R 2r/2]

I saw Balder’s—the bloody victim’s,
 Weden’s child’s—orlay† sealed;²⁵
 grown did stand, higher than the plains,
 a slender and very fair mistletoe.

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

²⁵Or ‘hidden’. The verb *fela* ‘hide, conceal’ is used in poetry to describe burial in mounds, as in *IngT* 24 (“[...] And afterwards the victory-havers hid (*fǫlu*) the ruler on Borrey.”) or the C10th Karlevi stone (“Hidden (*fulkin folginn*) in this mound lies he whom the greatest deeds followed; [...]”)

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

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

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

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

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

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

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

Then did Wonnell[†] the war-bonds turn:
 most sturdy fetters made from intestines.²⁶

1 Váli ‘Wonnell’ | emend.; *Vála* H

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, · **S**liðr hęitir sú.

A river falls from the east, above the venom-dales;
 [a river] of saxes and swords, Slide is that one called.²⁷

2 Sliðr ‘Slide’ | i.e. ‘very sharp’. Cf. *Attl* 23: *sax sliðr-bęitt* ‘slide-biting sax’.

²⁷TODO. There are other examples of such a river.

- 36 Stóð fyr **n**orðan · á **N**iðā-vøllum [R 2r/11]
 2 **s**alr ór gulli · **S**indra ęttar;
 en **a**nnarr stóð · á **Ó**kólni,
 4 **b**jór-salr jøtuns, · en sá **B**rimir 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 Niðā-vøllum ‘Nithwolds’ | *Niðā-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 *Yilv* considered it the name of the hall.

- 37 **S**al sá høn standa · **s**ólu fjarri [R 2r/13, H 20v/19, G]
 2 **N**á-strøndu á, · **n**orðr horfa dyrr;
 falla **ęitr**-dropar · **i**nn umb ljóra,
 4 sá ’s **u**ndinn salr · **o**rma 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' | *veit*'k 'I know' G. The same relationship is found in st. 62.

38 Sá hōn þar vaða · þunga straua
2 mēnn mēin-svara · ok morð-varga
ok þann's annars glepr · eyra-rúnu.
4 Þar saug Níð-hoggr · náí fram-gingna;
slēit vargr vera. · Vituð ér enn eða hvat?

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

There she saw wading through heavy streams
perjurious men and murder-wargs,
and the one who beguiles another's ear-whisperer [WIFE].
There sucked Nithehewer[†] from corpses passed-on;
the warg tore at men.—Know ye yet, or what?²⁸

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

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

²⁸In this st. is clearly described watery punishment in the Heathen afterlife, also seen in *Rein* 3–4 and possibly in *Grim* 21. The crimes are what one might expect from the Germanic worldview: perjury, shameful murder, and adultery with a married woman. In Anglo-Saxon and Nordic laws the committer of such crimes gained the title of 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 [GermanicGems2<empty citation>](#).

39 Austr býr hin aldna · í Éarn-viði
2 ok fœðir þar · Fēnris kindir;
verðr af þeim ǫllum · ǣinna nøkkurr
4 tungls tjúgari · í trolls hami.

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

In the east dwells the old woman, in Ironwood[†],
and nourishes there the kindreds of Fenrer[†] [WOLVES];
from them all comes one most certain:
a seizer of the Moon in a troll's hame[†].²⁹

1 býr 'dwells' | so HG; *sat* 'sat/stayed' R 1 aldna 'old' | *arma* 'wretched' U 1 Éarn-viði 'Ironwood' | metr. emend.; *Járnviði* RHWU; *Járn-viðjum* 'Ironwoods' T 2 fœðir 'nourishes' | so HG; *fœddi* 'nourished' R 3

af| ór TS 4 tjugari ‘seizer’ | *ftuigan†* T; *tregari* ‘griever’ U. As the young agentive suffix *-ari* is found nowhere else in the poem it is possible that this word is corrupt. If it is, it must have occurred early in the transmission, as reflexes of *tjugari* are found in all surviving mss.

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

²⁹The old hag raises the cubs of the wolf Fenrer, of which a particularly fierce one will swallow the moon. According to *Grim* 40 the sun is chased by a wolf called Skoll, while another wolf, Hate Rothswitner’s son, runs in front of her. This is elaborated upon in *Yilv* 12, where it is said that Skoll swallows the moon, while Hate swallows the sun. High then explains that “A lone troll-woman (*gygr*) lives to the east of Middenyard in that forest called Ironwood”, and “feeds the sons of many ettins, all in the likenesses of wolves, and thereof these wolves (i.e. Skoll and Hate) come. And it is also said that from that lineage a single one becomes the mightiest, and he is called Moongarm†. He fills himself with the life of all those men who die and he swallows the moon and stains heaven and all the air with blood. Thereof the sun loses its rays and the winds are violent and moan hither and thither, and thus it says in the Spae of the Wallow: [...]” after which this and the following st. are quoted. This seems very much like a composite from several sources—probably *Wsp* 40–41 and *Grim* 40—but becomes contradictory when it states that two wolves swallow the moon. Assuming that this is only a confusion on the part of the author of *Yilv*, this st. and the next must be describing Skoll, but it is of course not impossible that there was confusion about the exact details of these events among the Heathen poets. In favour of that seems to speak *Weibth* 46–47, where the sun is said to be swallowed by Fenrer (but see note there).

40 Fyllisk fjörvi • feigra manna, [R 2r/19, H 20v/4, G]
 2 rýðr ragna sjöt • rauðum dreypa,
 svört verða sól-skin • of sumur eptir,
 4 veðr qll vá-lynd. • Vituð ér enn eða hvat?

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

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

Sat there on the mound³⁰ and struck the harp
 the gow’s herdsman, glad Edgethew†.³¹
 For him crowed, in Galewood³²,
 a fair-red cock, he who is called Feller.

³⁰Cf. *Thrim* 6, where the ettin Thrim is said to sit on a mound, and *Shir* P2, where a herdsman in Ettinham sits on a mound. The significance of this mound-sitting is uncertain, but it is clearly associated with ettins.

³¹Edgethew “herds” the flock of monstrous wolves for the old woman in st. 39.

³²*gagl* ‘wild goose’, maybe here referring to carrion-eating ravens? Galewood is probably the same location as Ironwood.

- 42 **G**ól of ǫsum · **G**ullin-kambi, [R 2r/23, H 20v/18]
 2 sá vękr **h**ǫlða · at **H**ęrja-fǫðrs,
 en **a**nnarr gęlr · fyr **j**ǫrð neðan
 4 **s**ót-rauðr hani · at **s**olum **H**ęljar.

For 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.³³

³³The crowing of the three cocks (the first in Ettinham, the second in Walhall and the third in Hell) presumably heralds the coming destruction.

- 43 **G**ęyr **G**armr mjǫk · fyr **G**nipa-hęlli, [R 2r/25]
 2 fęstr mun slitna, · en **F**reki rinna;
 fjǫlð vęit hǫn **f**róða, · **f**ramm sé'k lęngra
 4 of **r**agna **r**ęk, · **r**ǫmm 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 **B**róðr munu **b**ęrjask · ok at **b**ǫnum verðask, [R 2r/28, H 20v/24, G]
 2 munu **s**ystrungar · **s**ifjum spilla;
 hart 's í **h**ęimi, · **h**ór-dómr mikill,
 4 **s**kęggj-ǫld, **s**kalm-ǫld, · **s**kildir klofnir,
 vind-ǫld, **v**arg-ǫld, · áðr **v**er-ǫld stęypisk
 6 mun **ę**ngi maðr · **ǫ**ðrum 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-eld, sword-eld—shields are split—
 wind-eld, warg-eld! Before the world³⁴ tumbles down,
 no man will another spare.

2 systrungar 'the children of sisters' | *†stysstrungar†* T 3 í hęimi 'in the Home' | so RHU; *með hǫlðum* '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 sifjum spilla 'defile the kinship' | i.e. 'commit incest', probably referring to marriages between first cousins. Compare related words found in laws, e.g. *fręnd-semis spell* 'incest' and especially *sifja spell* 'id.' The idea of incest as a sign of the end times is also found in *RV* 10.10.10a–b (norm. and tr., Nikhil S. Dwibhashyam. (2023, oct. 28). *Vęda quote 6*. <https://nikhilsd.com/dvq/6/>): *Ā gbā tá gachān · úttarā yugāni, // yātra jāmayab · kṛṇāvann ājāmi* 'There shall come indeed those later ages when relatives shall do (acts) not (fit for) relatives.'

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

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

6 mun ... þyrma ‘before ... spare’ | om. **STW**

³⁴*ver-öld* ‘world’ is literally ‘man-eld’, ‘the eld of man’ and may be read as such, since “world (universe)” is usually expressed with *heimr*, as here l. 3.

- 45 Lēika **M**íms synir, · en **m**jötuðr kyndisk [**R** 2r/32, **H** 20v/27, **G**]
 2 at hinu **g**alla · **G**jallar-horni;
 hótt bléss **H**eim-dallr, · **h**orn ’s á lopti;
 4 **m**élir Óðinn · við **M**íms höfuð.

Mime’s sons play and the Metted is kindled,
 to [the sound of] the shrill Horn of Yell.
 High blows Homedal; the horn is aloft!
 Weden speaks with the head of Mime.

4 mēlir ‘speaks’ | *†mey†* **S**; *†nie†* **T**

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

- 46 Skelfr **Y**ggdrasils · **a**skr standandi, [**R** 2v/3, **H** 20v/28, **G**]
 2 **y**mr it **a**ldna tré, · en **j**ötunn losnar;
 hrēðask allir · á **h**el-vegum
 4 áðr **S**urtar þann · **s**efi of gleypir.

Ugdrassle’s Ash trembles, standing:
 the old tree creaks and the ettin loosens.
 All are frightened on the Hell-ways,
 before Surt’s kinsman does devour it.

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

3–4 hrēðask allir ... gleypir ‘All are frightened ... devour [it.]’ | Only in **H**.

- 47 Hvat ’s með **ø**sum? · hvat ’s með **ø**lfum? [**R** 2v/8, **H** 20v/30, **G**]
 2 gnýr **a**llr **J**ötun-heimr, · **ø**sir ’ru á þingi,
 stynja dvergar · fyr **s**tēin-durum
 4 **v**egg-bergs **v**ísir. · **V**ituð ér enn eða hvat?

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

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

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

48 Geyr nú Garmr mjök · fyr Gnipa-helli,
2 fęstr mun slitna, · en freki rinna;
 fjölð vęit hön fróða, · framm sé'k lęngra
4 of ragna røk · rømm 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].

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

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

Rim drives from the east, he holds 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' | *ørn mun hlakka* 'the eagle will scream' ST

50 Kjóll fęrr austan · koma munu Múspells
2 of lög lýðir, · en Loki stýrir;
 fara fífl-męgir · með freka allir,
4 þęim es bróðir · Býlęists í fōr.

[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.

51 Surtr fęrr sunnan · með sviga lęvi,
2 skínn af sverði · sól val-tíva;
 grjót-bjōrg gnata, · en gífir rata,

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

4 troða **halir** **h**el-veg, • en **himinn** klofnar.

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

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

52 Þà kómr **H**línar • **h**armr annarr framm,
2 es **Ó**ðinn fęrr • við **u**lf vega,
—en **b**ani **B**elja • **b**jartr at Surti—
4 þà mun **F**riggjar • **f**alla angan.

[R 2v/13, H 20v/37, STW]

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

4 angan | *angantyr* **R**

1 Hlínar • harmr annarr ‘Line’s second sorrow’ | The first sorrow being the death of Balder. Line is described in *Yilv* 35 as a minor goddess *sett til gęzlu yfir þeim męnnum, er Frigg vill forða við háska nękkurum* ‘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 *Yilv*. 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.

53 Þà kómr hinn **m**ikli • **m**ęgr Sig-fęður,
2 **V**íðarr **v**ega • at **v**al-dýri;
lętr **m**ęgi Hveðrungs • **m**und of standa
4 **h**jęr til **h**jarta; • þà ’s **h**efnt fęður.

[R 2v/15, STW]

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

1 Þà kómr ... Sig-fęður ‘Then comes ... Syefather’ | *Gęngr Óðins sonr* • *við ulf vega* ‘Goes Weden’s son against the wolf to fight’ **G** 2 **v**ega | *of veg* **G**

H2 Ginn lopt yfir • **l**indi jarðar,
2 gapa **ý**gs kjaptar • **o**rms í hęðum;

[H 20v/39]

mun Óðins son · **ę**itri móta
4 vargs at dauða · **V**íðars niðja.

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

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

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

3 ęitri 'venom' | Cf. *Yilv* 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 Wýrm blows on him."

54 Þà kómr hinn **m**éri · **m**øgr Hlōðynjar
2 gęngr Óðins sonr · við **orm** vega.
Drepr af **m**óði · **M**ið-garðs véurr;
4 munu **halir** allir · **h**ęim-støð ryðja;
gęngr **fet** níu · **F**jörgynjar burr
6 **n**ęppr frá **naðri**, · **n**iðs ó-kvíðnum.

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

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

1 Þà kómr 'Then comes' | *Gęngr* 'Goes' G 2 gęngr ... vega | Only in R. 3–6 Drepr ... ó-kvíðnum 'Middenyard's ... adder' | *neppr af naðri* · *niðs ókvíðnum* // *munu halir allir* · *hęim-støð ryðja*, // *es af móði drepr* · *Mið-garðs véurr* 'pained, away from the loathsome adder. All men will clear their homesteads when out of wrath Middenyard's Wigh-ward strikes.' G

3–6 Drepr ... ó-kvíðnum 'Middenyard's ... adder' | The order of lines found in *Yilv* may be the original. After Thunder is slain, the Ettins take over the lands and make farming impossible. Cf. *Þrim* 18: "Shortly the Ettins will settle Oyard, unless thou thy hammer for thyself dost fetch!"

3 Mið-garðs véurr 'Middenyard's Wigh-ward' | "The guardian of the sanctuaries of Middenyard"; a fitting kenning.

55 **S**ól tér **s**ortna, · **s**økkir fold í mar,
2 **hverfa** af **himni** · **h**ęiðar stjörnur;
gęisar **ę**imi · við **aldr**-nara;
4 lęikr **h**ør **hiti** · við **h**imin sjalfan.

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

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

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

1 *sokkr* | so STW; *sigr* RHU

1 *sokkr* ... *mar* 'sinks ... the sea' | The reading *sokkr* 'sinks' has been chosen over *sigr* 'descends' based on Arn *Þorfdár* 24 (SkP II): *sokkr fold í mar dökkvan* 'the fold sinks into the dark sea'.

56 *Geyr nú Garmr mjök · fyr Gnipa-helli,*
2 *fęstr mun slitna, · en freki rinna;*
 fjölð veit hön fróða, · framm sé'k lengra
4 *of ragna rök, · rømm sig-tíva.*

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

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

Sts. 57–60 are paraphrased in *Yilv* ch. 53:

*Þá męlti Gangleri: „Hvęrt lifa nokkur goðin þá, eða er þá nokkur jörð eða himinn?“
Hęrr segir: „Upp skýtr jörðunni þá ór sęnum, ok er þá grön ok fęgr. Vaxa þá akrar
ó-sánir. Viðarr ok Vęli 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 höfðu verit, of
Mið-garðs-orm ok um Fenris-úlf. Þá finna þeir í grasinu gull-töflur þęr, er ęsirnir höfðu
átt. Svá er sagt.“*

“Then spoke Gangler: “Do any of the gods survive then, or is there then any earth or heaven?” High says: “Then the earth shoots up from the seas, and it is then green and fair. Then 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 Osyard; and then the sons of Thunder, Mood and Main, come there, and there they have Millner. Next come Balder and Hath from Hell; then they all make peace with each other and discuss and think back on their runes, and speak about the tidings which had been in antiquity, about the Middenyardswyrm and about the Fenrerswolf. Then they find in the grass those golden game-bricks which the Eese had owned. So it is said:”

after which is quoted *Webb* 51.

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

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.

- 58 Finnask ęsir · á Iðja-vęlli [R 2v/24, H 21r/5]
 2 ok umb mold-þinur · mótkan dōma,
 ok minnask þar · á męgin-dōma
 4 ok á 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 · á męgin-dōma 'and there think back on mighty verdicts' | om. R

- 59 Þar munu ęptir · undr-samligar [R 2v/26, H 21r/7]
 2 gullnar 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 rather fine literary device. In st. 8 above the golden age of the Eese, spoiled by the three ettin-women, is signified by their playing board games. The rediscovering of the golden board game then betokens a new golden age.

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

[Then] will unsown acres grow;
 the bale will all be bettered; Balder will come.

Hath and Balder bedwell Rof's (= Weden's) victory-plots
well, the slain-Tews.—Know ye yet, or what?³⁵

³⁵The evil of Hath's slaying Balder will be forgotten as the two live together in peace.

- 61 Þà kná Hönir · hlaut-við kjósa [R 2v/30, H 21r/11]
2 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 *Hyme* 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 (= Weden)'. Weden's brothers are attested in *Yilv* 6 as Will[†] and Wigh[†]; they are never said to have children.

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

A hall she sees standing fairer than the sun,
thatched with gold, on Gemlee;
there 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 betra* 'better than gold' ST
2 Gimléi | metr. emend.; *Gimlé* RHG 3 þar 'there' | *þann* '[in] that [hall]' TW

- H3 Þà kómr hinn ríki · at rëgin-dómi [H 21r/14]
2 öflugr ofan · sá's öllu rëðr.

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

1–2 Þà ... rëðr. | This stanza is found only in H and is likely to be a late Christian insert.

- 63 Þar kómr hinn dimmi · drëki fljúgandi, [R 3r/2, H 21r/15]
2 naðr fránn neðan · frá Niða-fjöllum;

4 berr sér í fǫðrum · —flýgr vǫll yfir—
 Níð-hoggr náí; · nú mun hǫn sǫkkvask.

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 hǫn sǫkkvask ‘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*: *sǫkkst-u, gýgjar-kyn* ‘sink, thou gow’s kin!’

Dreams of Balder

(*Baldrs draumar*)

Dating (Sapp, 2022): C10th (0.890)

Meter: *Ancient-words-law*

Introduction

Rather unusually for Norse mythic poems, the **Dreams of Balder** (*Bldr*) are not preserved in **R**, but rather in the early C14th ms. **A**. The poem also survives in much younger paper mss., where a number of post-mediæval stanzas have been inserted.

The poem begins *in medias res*; Balder[†] has been having nightmares, which the Gods meet at the Thing to discuss (1). Weden[†] rides to Hell[†], where he has an encounter with a bloody hound; he passes it and continues to “the high house of Hell[†]” (2–3), from which he rides west, to the grave of a certain wallow[†] whom he revives using magic (4). She asks which man has forced her out of the grave (5), and Weden introduces himself as Waytame, before asking for whom the benches of Hell are covered with gold (6). The wallow responds that barrels of mead stand brewed for Balder and that the gods are very anxious (7). Weden asks her who will slay Balder (8), and she responds that it is Hath, carrying a “high fame-beam” (9). Weden asks who will avenge Balder’s death (10), the wallow responds that Rind[†] will give birth to Weden’s son Wonnell[†], who will slay Hath when only one night old (11). Weden then asks about some mysterious maidens (12), which apparently betrays his identity. The wallow announces that she now knows that it is Weden, who in turn retorts that she is not a wallow, but rather the “mother of three thurses” (13). The wallow tells him to ride home and “be famous” and taunts him over his unavoidable death at the Rakes of the Reins[†] (14).

The Dreams of Balder

- 1 Senn vöru **ę**sir • allir á þingi
2 ok **ó**synjur • allar á máli,
 ok umb þat **r**éðu • **r**íkir tívar:

[A 1v/18]

4 hví véri Baldri · ballir draumar?

Soon were the Eese[†] all at the Thing[†],
and the Ossens[†] all at speech,
and of this counseled the mighty Tews[†]:
Why did Balder have troubling dreams?

1–3 Sennn ... tívar ‘Soon ... Tews’ | Formulaic, identically shared with *Thrim* 14/1–3. See also Thing of the Gods[†].

2 Upp reís Óðinn, · aldinn gautr,
ok hann á Sleipni · sǫðul of lagði,
reĩð niðr þaðan · nifl-heljar til;
4 mótta hvelpi, · þeim’s ór helju kom.

[A 1v/19]

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 blóðugr · of brjóst framan,
ok galdrs fǫður · gól of lengi,
framm reĩð Óðinn, · fold-vegr dunði,
4 hann kom at hǫu · Heljar ranni.

[A 1v/21]

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 *Hvl* 14: *dunði* ... *mána vegr und hǫnum* ‘the moon’s way [SKY/HEAVEN] ... resounded beneath him’; see further *Thrim* 21.

4 Þá reĩð Óðinn · fyr austan dyrr,
2 þar’s hann vissi · vǫlu leiði;
nam hann vittugri · val-galdr kveða,

[A 1v/22]

4 unds nauðug reís, • nás orð of kvað:

Then rode Weden east from the door,
there as He knew the wallow's grave;
He began for the cunning woman to sing a slain-galder[†],
until forced she rose, a corpse's words quoth:

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

2 5 „Hvat 's manna þat • mér ó·kunnra,
es mér hefr aukit • erfitt sinni?
Vas'k snifin snjóvi, • ok slęgin regni,
4 ok drifin döggu, • dauð vas'k lengi.“

[A 1v/24]

“What sort of man is this, unknown to me,
who has caused for me this toilsome journey?
I was snowed by snow and struck by rain,
and bespattered with dew—dead was I for long.”

2 erfitt sinni 'this toilsome journey' | i.e. the journey out of the grave.

3–4 Vas'k snifin ... lengi. '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,
2 seg þú mér ór hełju, • ek man ór hełmi;
hveim eru þękkir • baugum sánir,
4 flęt fagrliga • flóuð gulli?“

[A 1v/25]

“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 mjōðr,
2 skírar veįgar, • liggr skjōldr yfir,
en ás-męgir • í of-vęni;
4 nauðug sagða'k, • nú mun'k þęgja.“

[A 1v/27]

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

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

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

“Hath[†] bears the high fame-beam [MISTLETOE] thither;
he will become Balder’s bane,
and rob Woden’s son [= Balder] of age—
forced I spoke, now I will shut up!”

“Shut not up, O wallow; thee I wish to ask!
Until all is known I wish to know further:
Who will avenge that evil on Hath,
or drag onto the pyre Balder’s bane [= Hath]?”

[Völva kvað:] **11** „Rindr berr *Vála* · í vestr-sólum, [A 2r/4]
 2 sá man *Óðins* sonr · *xi*n-néttr vega;
 4 h_Qnd of þvér-*at* · né h_Qfuð kembir,
 áðr à *bál* of *berr* · *Baldrs* and-skota;
 nauðug sagða'k, · *nú* mun'k þegja.“

“Rind bears Wonne[†] in the western halls:
that son of Weden will, 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.³⁶”

1 *Vála* | required by alliteration; om. A 3 *at* | om. A

³⁶The similarity in wording to the treatment of this myth in *Wsp* is striking; apart from the tense, ll. 2–4 here are near-identical to 32/4–33/2 there (for discussion on the narrative see introduction to *Wsp* 31–34). The irregularity of the stanza length might suggest that a line has been inserted in analogy with the aforementioned poem.

[Óðinn kvað:] 12 „Þegj-at-tu vǫlva, · þik vil’k fregna, [A 2r/6]
2 unds al-kunna, · vil’k ǣnn vita,
hveǣrjar ’ru meýjar, · es at muni gráta
4 ok á himin verpa · halsa-skautum?“

“Shut not up, O wallow; thee I wish to ask!
Until all is known I wish to know further:
Which are the maidens that weep heartily,
and onto heaven cast the front sheets?³⁷”

³⁷According to *Yfiv* 49 Hell promised to give Balder back to the Eese if “all things in the world, living and dead, cry for him”. The Eese relayed this message, and “the men and the animals and the earth and the stones and trees and all metals” cried for Balder. It may be that these maidens were included among the grievors (perhaps they were the walkirries, and this is what reveals Weden’s identity?), but their identity is otherwise unknown.

[Vǫlva kvað:] 13 „Ert-at Veg-tamr, · sem ek hugða, [A 2r/8]
2 hǣldr ert Óðinn, · aldinn gautr!“
[Óðinn kvað:] „Ert-at vǫlva · né vís kona,
4 hǣldr ert þriggja · þursa móðir!“

“Thou art not Waytame as I thought,
rather art thou Weden, the ancient Geat!”—
“Thou art no wallow[†] nor wise woman,
rather art thou the mother of three Thurses[†]!”

[Vǫlva kvað:] 14 „Hæim rið Óðinn · ok ves hróðigr, [A 2r/9]
2 svá komi-t manna · meýrr aptr á vit,
es lauss Loki · líðr ór þöndum
4 ok ragna røk · rjúfendr koma.“

“Ride home, O Weden, and be renowned!
So may no other man come again to visit [me],

when loose Lock slips out of his bonds,
and [at] the Rakes of the Reins[†] the rippers come!”

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

4 rjúfendr ‘rippers’ | Presumably Surt and Lock with his children, as described in *Wsp* 40 ff. The verb *rjúfa* ‘CV: to break, rip up, break a hole in’ is used in the same context in the formulaic *þá’s rjúfask rëgin* ‘when the Reins[†] are ripped’ (*Webb* 52), *unds (of) rjúfask rëgin* ‘until the Reins are ripped’ (*Grim* 4, *Lock* 41 and *Syed* 17). One might also compare the similar sounding (but not or only very distantly related) verb *rifna* ‘be riven, rent apart’ used in reference to the destruction of the world in Runic inscription Sö 154: *Jörð sal rifna · ok upp-himinn* ‘Earth shall be riven, and Up-heaven’, and Arn *Hryn* (in SkP II pp. 185–6, ll. 3/7–8, see also note there): *meiri verði þinn an þeira · þrifnuðr allr, unds himinn rifnar*. ‘greater than theirs may thy whole wealth be, until heaven is riven.’

Speeches of the High One

(*Hávamól*)

Dating: See individual sections.

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

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

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

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

1. 1–79 The Guest-strand; practical life advice, beginning with a guest arriving at a homestead
2. 81–90 Various scattered sts. of advice
3. 91–102 Woden's failed seduction of Billing's daughter
4. 103–110 Woden's obtaining of the Mead of Poetry
5. 111–137 The Speeches of Loddfathomer; Woden's advice to Loddfathomer
6. 138–146 The Rune-tally; various sts. relating to runes and their magical use
7. 146–165 The Leed-tally; Woden's listing of 18 galders

Two questions shortly arise: who was the redactor (i.e., the person who set these strands together, and gave the new work the title *Háva mól*), and what was his motive? While a detailed and sufficient answer will probably never be found, a careful reading of the final stanza, 165, gives us some clues. By its prayer-like blessing, which brings

up the Heathen dichotomy between the Gods and Ettins (the friends and enemies of Mankind, respectively) and calls the contents of the poem (which include unambiguous Heathen ritual instructions) “very useful” (*all-hörf*); and by its reference to the process of oral transmission, the whole poem in something resembling the current form must (it seems) have been put together no later than the early 11th century, in a pre-scribal, pre-monastic, Heathen context. (Iceland converted around year 1000, but people surely clung to the old traditions for some time longer.)

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

The Guest-strand (sts. 1–79)

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

The Strand is a piece of advice poetry, and takes its outset in a wanderer’s arriving as a guest at a Norse farmstead. It first (roughly sts. 1–4) discusses the mutual responsibilities between guest and host, and then moves on to broader human interactions, with a particular focus on alcohol, war, friendship and human wisdom. While there is some coherence and nice transitions are frequently employed in order to shift from one theme to another (e.g. between sts. 4 and 5, or 10 and 11), the poem is not clearly divided into sections, nor is there (after the very first stanzas) a linear progression from one theme to another.

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

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

TODO.

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 flēti fyrir.

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

2 of skoðask skyli, | om. G

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

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

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

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

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

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

4 Vats es þörf · þęim's til verðar kómr,
 2 þęrru ok þjóð-laðar,

góðs of óðis, • —ef sér geta mētti—
 4 orðs ok ǣndr-þögu.

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

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

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

5 Vits es þorǫf • þeim’s víða ratar;
 2 dǣlt es hēima hvat;
 at auga-bragði • verðr sá’s ǣkki kann
 4 ok með snotrum sitr.

Of wit there is need for the one who widely roams;
 everything is easy at home.
 Into a laughing-stock turns he who nothing knows,
 and among the clever sits.

3 at auga-bragði ‘Into a laughing-stock’ | Idomatic. *auga-bragð* literally means ‘twinkling of an eye, moment’; the sense here is thus something like ‘a quick glance of derision’.

6 At hyggjandi sinni • skyli-t maðr hrósinn vesa,
 2 hēldr gétinn at gēði,
 þá’s horskr ok þögull • kōmr hēimis-garða til,
 4 sjaldan verðr víti vǫrum.
 því-at ó-brigðra vin • fǣr maðr aldri-gi,
 6 an man-vit mikit.

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

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

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

The wary guest—when for a meal he comes—
 shuts up and listens closely.
 With ears he listens and with eyes he watches;
 so looks each learned man ahead.

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

4 nýsisk fyrir ‘looks ahead’ | This verb underlies the noun *for-nýsni* as found in *Syed* 25.

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

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

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

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

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

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 much manwit.

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

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

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

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

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

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

It's not so good, as good they say,
 ale for the sons of men;

for the less he knows, as the more he drinks,
 man of his own senses.

13 Ó·minnis-hegri hętir, • sa's yfir ęlðrum þrumir,
 2 hann stelr gęði guma;
 þess fogls fįęðrum • ek fįętraðr vas'k
 4 í garði Gunnlaðar.

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

1 Ó·minnis-hegri 'Forgetfulness-heron' | Lit. "unmemory-heron"; a rather interesting personification of drunkenness as a hovering bird.

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

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

15 Þagalt ok hugalt · skyli þjóðans barn
 2 ok víg-djarft vesa;
 glaðr ok reifr · skyli gumna hværr,
 4 unds sinn bíðr bana.

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

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

The unvalorous man thinks he will always live
 if he of war be wary;
 but old age gives him no peace,
 which yet spears would give him.³⁸

³⁸The unvalorous man might have been spared by the spears, but death will still find him through miserable old age. Since death is unavoidable it is better to live bravely, even if one risks dying in battle, than to live cowardly and die of sickness. This connects well to the ancient view of the 'straw-death' (TODO).

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

Gapes the oaf when to visit he comes;
 he mumbles about or loiters.

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

- 18 Sá einn vëit, · es víða ratar
 2 ok hëfr 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 hëfr fjölð of farit 'has journeyed much' | Cf. *Webb* 3, 44, et.c., where Weden repeats: *Fjölð ek fór, · fjölð frëistaða'k, // fjölð ek reynda regin* 'Much I journeyed, much I tried, much I tested the Reins¹.'

- 19 Haldi-t maðr á këri, · drekki þó at hófi mjöð,
 2 mëli þarft eða þëgi;
 ó-kynnis þess · váar þik ëngi maðr,
 4 at gangir snimma at sofa.

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

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

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

2 mëli þarft eða þëgi 'he ought to speak the needful or shut up' | Formulaic, line occurs identically in *Webb* 10/2.

- 20 Gróðugr halr, · nema gæðs viti,
 2 etr sér aldr-trega;

4 opt fēr hlógis, · es með horskum kœmr,
 manni heĩmskum magi.

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

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

21 Hjarðir þat vitu, · nēr heĩm skulu,
2 ok ganga þà af grasi;
 en ò-sviðr maðr · kann éva-gi
4 síns of mál maga.

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

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

The wretched man and badly turned out
laughs at anything.

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

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

23 Ó-sviðr maðr · vakir umb allar nêtr
2 ok hyggr at hví-vetna;
 þà es móðr, · es at morni kœmr;
4 alt es víl sçm 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 Ò-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, that they yet make sport in him,
 if among the clever he sits.

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

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

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

26 Ö-snotr maðr · þykkisk allt vita,
2 ef á sér í vǫ veru;
 hitt-ki hann vǣit, · hvat skal við kveða,
4 ef hans fręista firar.

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

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

27 Ö-snotr maðr, · es með aldir kœmr,
2 þat 's batst at hann þęgi;
 ęngi þat vǣit, · at hann ękki kann,
4 nema hann méli til mart.

6 væt-a maðr, · hinn's væt-ki væt,
 þótt hann mæli til mart.
 The unclever man when among people he comes—
 it's best that he shut up.
 No one knows that he nothing knows,
 unless he speak too much.
 The man knows not, who nothing knows,
 that he speak too much.

28 Fróðr sá þykkisk, · es fregna kann,
 2 ok segja hit sama,
 ey-vitu leyna · megu ýta synir
 4 því es gęngr of guma.
 Learned seems he who can ask
 and answer the same [way].
 In no way may the sons of men hide
 that which eludes a man.

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

29 Órna mælr, · sá's éva þęgir,
 2 stað-lausu stafi;
 hrað-mælt tunga, · nema haldęndr ęigi,
 4 opt sér ó-gótt of gęlr.
 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-mælt ... of gęlr 'A quick-spoken ... for itself' | Formulaic. Cf. *Lock* 31.

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

30 At auga-bragði · skal-a maðr annan hafa,
 2 þótt til kynnis komi;
 margr fróðr þykkisk, · ef freginn es-at
 4 ok nái þurr-fjallr þruma.
 For a laughing-stock shall man not have another
 when he comes to visit.

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

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

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

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

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

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

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

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

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

34 Af-hvarf mikit · es til ills vinar,

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

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

35 Ganga skal, · skal-a gæstr vesa
2 æy í einum stað;
ljúfr verðr leiðr, · ef lengi 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.³⁹

1 skal | emend.; om. R

³⁹The customary length of stay in old times was three nights. So Eyel's saw, ch. 78: *þat var engi siðr, at sitja lengr en þrjár nætr at kynni*. 'it was not customary to stay longer than three nights when visiting.' Compare a much Jutish saying: *en tredje dags gjæst stinker* 'a third day's guest stinks', which closely resembles a maxim attributed to Benjamin Franklin: "Guests, like fish, begin to smell after three days." It is probably with respect to such proverbs that Auden and Taylor translate the latter half of the present stanza "He starts to stink who outstays his welcome, / in a hall that is not his own."

36 Bú es bættra, · þótt lítit sé,
2 halr es hęima hvern;
þótt tvęr gęitr ęigi · ok taug-ręptan sal,
4 þat 's þó bættra 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 bættra, · 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 bættra, · þótt lítit sé,
2 halr es hęima hvern;
blóðugt es hjarta · þeim's biðja skal

4 sér í mál hvørt matar.
 A dwelling is better though small it be;
 each is a hero at home.
 Bloody is the heart in him who shall beg
 for his every meal of food.

38 Vópnum sínum · skal-a maðr velli á
 2 feti ganga framarr;
 því-at ð-víst's at vita, · nér verðr á vegum úti
 4 gæirs of þorðf guma.
 From his weapons shall man on the plain
 not take one step further;
 for it's unsure to know, when on the ways outside,
 man comes in need of a spear.

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

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

39 Fann'k-a mildan mann · eða svá matar góðan,
 2 at vęri-t þiggja þegit;
 eða síns fęar · svá-gi [...],
 4 at lęið 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].⁴⁰

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

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

⁴⁰No 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 fęngit hęfr,
 2 skyli-t maðr þorðf þola;
 opt sparir lęiðum · þat's hęfr lјúfum hugat;
 4 mart gęngr verr an varir.

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

41 Vǫpnum ok vǫðum · skulu vinir glæðjask;
 2 þat 's á sjölfum sýnst;
 víðr-gefendur ok endr-gefendur · erusk vinir lengst,
 4 ef þat biðr at verða velt.

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

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

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

4 þat 'it' | The friendship.

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

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

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

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

- 44 Veiðst, ef vin átt, · þann's velt 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 receive good from him:
 thoughts and gifts shalt thou trade with him;
 journey to find him oft.⁴¹

⁴¹Several lines of the present st. are shared with st. 119.

- 45 Ef þú átt annan, · þann's illa trúir,
 2 vilt af hönum 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 against lie.

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

- 46 Þat 's einn 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.

It's yet regarding the one whom thou trust badly,
 and whose intentions toward thee are suspect:
 thou shalt laugh with him and speak with care;
 repayments shall be equal to gifts.⁴²

⁴²Equivalent to the last line of the previous st. ("pay duplicity against lie").

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

Young was I once; I travelled alone;
 then I became lost of ways.

Wealthy I thought myself when another one I found;
man is man's pleasure.

2 48 Mildir fróknir · mēnn batst lifa,
 sjaldan sūt ala;
 en ð-snjallr maðr · uggir hvat-vetna,
4 sýtir é gløggr 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 ð-snjallr, gløggr '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.

2 49 Váðir mínar · gaf'k velli at
 tvēim tré-mönnum;
 rekkr þat þóttusk, · es rípt hofðu;
4 neiss es nökkviðr halr.

My garments I gave, on the plain,
to two tree-men.
Champions they seemed when cloaks they had;
shameful is the naked hero.⁴³

⁴³One 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.

2 50 Hrørnar þoll, · sú's stendr þorpi á,
 hlýr-at henni bqrkr 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?

- 51 **Þ**ldi **h**ęitari · brinnr með **i**llum vinum
 2 **f**riðr **f**imm daga,
 en þa **s**lokna, · es hinn **s**ętti kęmr,
 4 ok **v**ersnar allr **v**in-skapr.

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

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

- 52 **M**ikit ęitt · skal-a **m**anni gefa;
 2 opt kaupir sér í lítlu **l**of,
 með **h**ęlfum **h**ęif · ok með **h**ęllu kęri
 4 **f**ekk ek mér **f**ę-laga.

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

- 53 **L**ítilla sanda, · lítilla sęva,
 2 lítil eru **g**ęð **g**uma;
 því-at **a**llir męnn · **u**rðu-t jafn-spakir;
 4 **h**ęlf es ęld **h**var.

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

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

- 54 **M**ęðal-snotr · skyli **m**anna hvęrr,
 2 ęva til **s**notr **s**ęi;

þeim es fyrða • fęgrst at lifa,
 4 es vęl mart vitu.

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

55 Meðal-snotr • skyli manna hvęrr,
 2 ęva til snotr sęi;
 snotrs manns hjarta • verðr 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 hvęrr,
 2 ęva til snotr sęi;
 ęr-lęg sín • viti ęngi maðr fyrir;
 4 þeim es sorga-lausastr sefi.

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

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

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

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

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

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 hvötum* ‘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,
 þess kann *maðr* *mjöt*,
 ok þess *viðar*, · es *vinnask* megi
 mál ok *missæri*.

Of dry planks 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 missæri* ‘for a season and half-year’ | i.e. over nine months, presumably the ones outside of summer (June–August).

61 *Þvegin* ok *mettr* · *ríði* maðr *þingi* at,
 þótt sé-t *vęddr* til *vęl*;

4 skúa ok bróka · skammisk engi maðr
né hęsts in hęldr,
þótt hann hafi-t góðan.

Washed and full ought man to ride to the Thing[†],
although he be not clothed too well;
of his shoes and breeches ought no man to be ashamed,
nor the more of his horse,
although he has not a good one.

1 Þvegginn ok męttir ‘washed and full’ | A formulaic collocation. Cf. *Rein* TODO: *kęmbðr* ‘combed’ — *þvegginn* ‘washed’ — *męttir* ‘full’; *Wsp* 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. One is reminded of a passage from *Germania* (ch. 22): *Statim ē somnō, quem plērūmq̃ue in diem extrahunt, lavantur, saepius calidā, ut apud quōs plūrimūm hiems occupat. Lauti cibum capiunt: sēparātae singulis sēdēs et sua cuique mēnsa. Tum ad negōtia nec minus saepe ad convīvia 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 gnapir, · es til sęvar kęmr,
2 ęrn á aldinn mar;
svá es maðr, · es með męrgum kęmr
4 ok á for-męlęndr fāa.

Snapr and stoopr—when to the sea he comes—
the eagle on the aged ocean.
So is the man who among the many comes,
and has spokesmen few.

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

63 Fregna ok sęgja · skal fróðra hęrr,
2 sá’s vill hęitinn horskr;
ęinn vita · né annarr skal,

4 þjóð veit ef þrír 'ru.

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

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

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

His own power should each counsel-clever
man use in moderation.
This he then finds when among the bold he comes—
that none is the briskest of all.⁴⁴

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

⁴⁴i.e., every man has his match.

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

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

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

Much too early I came to many places,
and too late to some:
The ale was drunk up, some was unbrewed—
seldom finds the loathed his place.⁴⁵

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

⁴⁵i.e., "there are no wrong times, only wrong people".

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

Here and there would I to a home be invited,
 if at meal-time I needed no food;
 or if two hams should hang at the trusty friend's [home],
 where I had eaten one.⁴⁶

⁴⁶Not everyone is hospitable, especially with regards to food, which was scarce and closely watched among the Norse subsistence farmers. The poet notes that even a "trusty friend" (possibly sarcastic) would invite him over more often if he brought more food than he ate.

68 Eldr es batstr · með ýta sonum
 2 ok sólar sýn,
 heilyndi sitt, · ef maðr hafa náir,
 4 án við lęst at lifa.

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

69 Es-at maðr alls ve-sall, · þótt sé illa heill,
 2 sumr es af sonum sęll,
 sumr af fręndum, · sumr af fé órnu,
 4 sumr af verkum vęl.

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

1 ve-sall 'unblessed' | Or 'woe-blessed'. I have elsewhere translated this word as 'wretched', but have presently rendered it this way to show the etymological relationship. The second element in this compound is *sęll*, which lacks i-umlaut due to a shortening of the vowel before the umlaut became phonemic. The ancestral Proto-Norse forms would be **sālir* and **waję-sālir*. Cf. 𐰇𐰪𐰍𐰫𐰏𐰚 *waję-marir* 'infamous' on the Tjurkö bracteate, where the second element is the ancestor of ON *męrr* 'renowned, famous'; the expected descendant **ve-marr* is not attested. I have chosen to translate *sęll* as 'blessed', but it is not a past participle and could also be rendered as 'lucky' or 'blissful'. It carries a certain sense of innateness that is foreign to modern Western culture. Thus a king whose land experiences bountiful harvests (*ár*) is said to be *ár-sęll* 'blessed with harvests', while one whose kingdom is at peace (*friðr*) is said to be *frið-sęll* 'blessed with peace'. In this worldview the state of the realm is not due to uncontrollable environmental or political factors, but rather arises from the very person of the king (TODO: Reference PCRN chapter).

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

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

It's better for the living than it may be for the unliving:

ever the quick gets the cow.

A fire I saw burning high for a wealthy man,
 but outside he was dead before the doors.⁴⁷

1 an séi ð-lifðum 'than with the unliving' | emend.; ȝ *ęl* lifðom R.

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

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

⁴⁷The 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 *Hęb* 71 below, which expresses the same sentiment.

- 71 Haltr ríðr hrossi, • hȝorð rekr handar vanr,
 2 daufr vęgr ok dugir;
 blindr es bętri, • an bręnnrdr 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 ręisi niðr at nið.

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

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

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

3 bautar-steinar ‘beat-stones’ | Large standing stones raised in memory of someone. Numerous such stones with runic inscriptions are known from migration period Norway, often near grave fields. Some hold only single personal names or short phrases, like the stone from Sunde in Sunnfjord, western Norway (signum *KJ 90*): *ÞIMNXXETIY* **widugastir** ‘Woodguest’, or the one from Bø in Rogaland, southwestern Norway (signum *KJ 78*): *HTTBMTB NTTPF* **hnabdas hlaiwa** ‘Naved’s grave’. Others hold longer inscriptions, like the one from Kjølervik in Rogaland (signum *KJ 75*): *HTMNHTFY MHTFXNXTMTFY HTTPIHTMTFXNMHTT* **hadulaikaz ekhagustadaz hlaiwidomaguminino** ‘Hathlac [lies here]. I, Haystald, buried my lad.’

73 Tvęir ’ru ęins hęjar, • tunga es hęfuðs bani;
2 męr ’s í heðin hvern • handar vęni.

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 ęins hęjar ‘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).” — *hęjar* is an inflected form of *hęrr* ‘host, army’, but its function is ambiguous; it can either be (1) the gen. sg., as adopted here, or (2) the nom. pl. ‘harriers, raiders’ (cf. *ęin-hęjar* ‘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 hęfuðs bani ‘the tongue is the head’s bane’ | Formulaic or proverbial. Cf. the Old Swedish “Heathen Law”, which describes how a duel should be conducted following an insult to a man’s honour (my norm. and trans. following Löffler (1879)): *Fallr þann orð havr givit—glópr orða verstr, tunga hovuð-bani—liggi i ú-gildum akri* ‘If he falls who has given the [insulting] word—an insult is the worst of words, the tongue the head-bane—may he lie in an unhallowed field.’

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

74 Nött verðr fęginn, • sá’s nesti trúir,
2 skammar ’ru skips ráar,
 hverf es haust-gríma;
4 fјolð of viðrir • á fimm dęgum,
 en męir á mánaði.

At night he rejoices, who trusts in his provisions;
short are a ship’s sailyards;
shifty is a stormy fall night.
The weather changes much in five days[†];
even more in a month.

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

4 fimm dęgum ‘five days’ | i.e. “in a week” (which was originally five days long), paralleling “month” in the next line. See note to st. 51 and Encyclopedia.

- 75 Veið-a hinn, · es vètki vèit,
 2 margr verðr af aurum api;
 maðr es auðigr, · annarr ò-auðigr,
 4 skyli-t þann vítká váar.

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

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

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

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

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

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

- 77 Deyr fé, · dýja frændr,
 2 dýr sjalfr hit sama;
 ek veið einn · at aldri-gi dýr:
 4 dómr of dauðan hværn.

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

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

78 Fullar grindr · sá’k fyr Fitjungs sonum,
 2 nú bera þeir v́anar vól;
 svá es auðr · sęm auga-bragð,
 4 hann es valtastr v́ina.

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 v́anar vól ‘the staff of hope’ | A beggar’s staff.

79 Ó-snotr maðr · es ęignask getr
 2 fé eða fljóðs mun-úð;
 metnaðr hõnum þróask, · en man-vit aldri-gi;
 4 framm ęęngr 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 ręynt, es þú at rúnnum spyrr, · hinum ręgin-kunnum,
 2 þęim’s ęørðu ęinn-ręgin
 ok fáði Fimbul-þulr;
 4 þa hęfr 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.⁴⁸

1 rúnnum ... ręgin-kunnum ‘runes ... born of the Reins’ | This expression also appears on the C4th–6th Noleby stone (in the acc. sg. *rúnó ragina-kundó* ‘a rune born of the Reins’), which proves that the Eddic rune-magic is (at least in part) founded in oral tradition going back to the Heathen age. See also Encyclopedia rune[†].

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

⁴⁸This stanza, which deals with runic magic and shares expressions with sts. in the Rune-Tally section (beginning with st. 138 below), hardly fits in its current place. The last line with its shift in person is likely to be a later insert.

Scattered stanzas of practical advice

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

- 81 At kveldi skal dag leyfa, · konu es brænd es,
 2 mēki es reyndr es, · mēy es gefin es,
 ís es yfir kōmr, · ǫl es drukkit es.

At evening shall one praise day, a woman when she is burned,
 a sword when it is tried, a maiden when she is given,⁴⁹
 ice when one crosses over, ale when it is drunk.

⁴⁹i.e. 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 mēy 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 ǫld skal ǫl drekka, · en á ísi skriða,
 2 magran mar kaupa, · en mēki saurgan,
 hēima hēst fēita, · en hund á búi.

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

- 84 Męjar orðum · skyli mann-gi trúa,
 2 né því's kveðr kona;
 því-at á hverfanda hvéli · vöru þeim hjörtu sköpuð,
 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 bonum þá í bug kviðlingr sá, er kveðinn hafði verit um lausungar-konur*: 'And then he remembered the ditty which had been composed about loose women.'

- 85 Brestanda boga, · brinnanda loga,
 2 gínanda ulfi, · galandi króku,
 rýtanda svini, · 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 bæð-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 (*spæ*[†]).

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

- 89 bróður-bana sínum · þótt á brautu móti,
 2 húsi half-brunnu, · hęsti al-skjótum,
 þá 's jór ó-nýtr, · ef ęinn fót brotnar;
 4 verður-it maður svá trygggr · at þessu trúi ęllu!

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

- 88 Akri ár-sónum · trúi ęngi maður,
 2 né til snimma syni;
 veður ęður akri, · en vit syni;
 4 hętt es þęira hvárt.

In an early sown field ought no man to trust,
 nor too soon in a son.
 The weather rules the field and the wits the son:
 there is risk to them both.

- 90 Svá 's friður kvinna · þęira's flátt hyggja,
 2 sęm aki jó ó-bryddum · á ísi hólum
 tęitum, tvé-vetrum · ok sé tamr illa,
 4 eða í byr óðum · bęiti stjórnlauðu,
 eða skyli haltr hęnda · hręin í þá-fjalli.

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

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

Weden’s failed seduction of Billing’s daughter

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

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

Plainly I now speak, for I know both:

fickle is men’s thought towards women.

We then speak fairest when we think falsest;

that entraps sharp minds.

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

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

4 þat tǣlir horska hugi ‘that entraps sharp minds’ | i.e., love (or sexual infatuation—the poet does not distinguish between them) 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 fús 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 fęr, es fríar.

Fairly shall speak, and offer fee[†],

he who will get a woman’s love;

praise the body of the bright girl;

he gets, who woos.

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

4 sá fęr, es fríar ‘he gets, who woos’ | i.e., “he who courts her gets her”.

- 93 **Á**star firna · skyli **ę**ngi maðr
 2 annan **ald**ri-gi;
 opt fāa à **h**orskan, · es à **h**ęimskan né fāa,
 4 lost-fagrir **lit**ir.

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 **ann**an skal,
 2 þess es of margan **ę**ęngr **g**uma;
 hęimska ór **h**orskum · **ę**ęrir **h**olða sonu
 4 sá hinn **m**átki **m**unr.

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

- 95 **H**ugr **ę**inn þat vęit, · es býr **h**jarta nęr,
 2 **ę**inn es hann **s**ér of sęfa;
 øng es **s**ótt verri · hveim **s**notrum manni
 4 an sér **ø**ngu at **u**na.

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

- 96 Þat þa **ę**ynda'k, · es í **ę**yri sat'k,
 2 ok vętta'k **m**íns **m**unar,
 hold ok **h**jarta · vas mér hin **h**orska męr,
 4 þęygi hana at **h**ęldr **h**ęf'k.

I experienced it then, as I sat in the reed,
 and awaited my love.
 My flesh and heart was that sharp maiden—
 I have her none the more.

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

Billings'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 meý 'maiden' | i.e. unmarried (virgin) daughter.

[Billings mér:]

98 „Auk nér aptni · skalt Óðinn koma,
 ef vilt þér mēla man,
 allt eru ó-sköp, · nema ein vitim
 slíkan lōst saman.“

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

99 Aprt ek hvarf · ok unna þóttumk
 vísum vilja frá;
 hitt ek hugða, · at hafa mynda'k
 geð hennar allt ok gaman.

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

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

100 Svá kom'k nēst, · at hin nýta vas
 víg-drótt ǫll of vakin,
 með brinnǫndum ljósum · ok bornum viði,
 svá vas mér víl-stígr of vitaðr.

So I came next, as the useful
 war-troop was all awake;

with burning lights and with carried sticks;
so a sad path was marked out for me.

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

3 bornum við ‘carried sticks’ | lit. ‘carried wood’; the mob was armed with clubs.

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

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

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

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

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

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

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

Many a good maiden—if one comes to know her well—
is heart-fickle towards men.
I found that out when the counsel-clever
lady into sins I lured:
all kinds of disgraces that sharp girl sought out for me,
and I had naught of the woman.

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

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

The intricate myth of how Weden came to own the Mead of Poetry is told more fully in *Scold* 5–6. That narrative goes as follows, with minor details left out: After the war between the Eese and Wanes, the two tribes of gods reconcile through spitting into a vat. Not wanting to discard this token of their truce, they instead create a man out of the spit, calling him Quasher[†]; he is so wise that he can answer any question posed to him, and so travels around the world in order to share his wisdom with humans. Quasher eventually comes to the dwelling of two dwarfs, Fealer and Galer. They kill him and drain his blood into three vessels: two vats named Soon and Bothem, and a kettle named Woderearer[†]. Through mixing the blood with honey they make a mead, with the power to turn anyone who drinks from it “a scold or man of learning (*skald eða fróða-maðr*)”. The dwarfs then lie to the Eese about the murder, telling them that Quasher drowned in his own wisdom. Some time later, the dwarfs murder an ettin named Gilling[†] and his wife. Gilling's son, Sutting[†], learns of this and prepares to drown the dwarfs. In exchange for their lives and as recompense for his father's slaying, the dwarfs offer Sutting the “dear mead” (*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 coming through, Baleworker sees Guthlathe watching over the mead. He goes on to sleep with her for three nights, after which she promises him three sips of the mead. With each sip he swallows the contents of one of the three vessels, so that all of the mead ends up in his belly. Having taken the mead, he dons his eagle-hame and flies away from the mountain. Sutting sees him, takes his own eagle-hame, and gives chase. The Eese see Weden in flight, and set out several large vat on the ground, into which Weden, still flying, spits out the mead. At this point Sutting has almost caught up with him, and so Weden “sends back” (*senda aptr*, usually interpreted being sent out from the anus) some of the mead, presumably into his face. This portion becomes the lot of foolish poets (*skald-fífla blutr*), while the rest of the mead is given to the Eese and to skilled poets (*þeim mǫnnum, er yrkja kunnu* ‘those men who can compose [poetry]’).

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

Aryans and first sacrificer.

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

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

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

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

- 103 Hęima glaðr gumi · ok við gęsti ręifr,
 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 sęgja;
 6 þat es ó-snotrs aðal.

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

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

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

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

Guthlathe[†] did give me, on the golden throne,
 a drink of the dear mead;
 evil recompense I let her have afterwards,
 for her whole heart,
 for her severe affection.

- 106 Rata munn · létumk rúms of fāa
 2 ok of grjót gnaga;
 yfir ok undir · stóðumk jǫtna vegir,
 4 svá hętta'k hǫfði til.

Rate's mouth I made to bring me room,

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

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

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

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

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

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

108 Ifi 's mér á, · at véra'k ɛnn kominn
2 jøtna gøðum ór,
 ef Gunn-laðar né nytá'k, · hinnar góðu konu,
4 es lögðumk 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 hǫnum 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 (= Woden) 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 *bindra* ‘following, next’ in the Norse (i.e. ‘belonging to Norway and its colonies’) literature. The superlative *bindstr* ‘last, final’ does occur more often (e.g. *indsta sinni* ‘the last time’, with loss of the *b-*; see CV: *bindri*), and the possible derivative *bindar-dags* ‘day after tomorrow, two days after’ is found twice, both times in the *Gole*, chh. 37 and 266. If we, however, search in the broader Scandinavian sphere, we find in the Swedish provincial laws an exact equivalent of the present phrase, namely OSwe. *bindra-dagber*, a law-word referring specifically to the ‘day after the wedding’, used both on its own and in the expression *bindra-dags gief* ‘morning gift’. If this is indeed the sense in the present stanza, two interpretations are possible: it either (i) refers sarcastically to Weden’s sleeping with Guthlathe (as would be done on the wedding night), or (ii) means that Weden actually married, or promised to marry, Guthlathe. The latter interpretation may find support in st. 109, see notes there.

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

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

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

The Speeches of Loddfathomer

ON *Loddfáfnis mól*.

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

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

111 Mál ’s at þylja · þular stóli à;
2 Urðar brunni at

sá'k ok þagðað'k, · sá'k ok hugðað'k,
 4 hlýdda'k à manna mál;
 of rúnar heyrðað'k dóma, · né umb rǫðum þogðou
 6 Háva hǫllu at,
 Háva hǫllu í
 8 heyrðað'k segja svá:

It's time to thill[†], upon the thyle[†]'s chair.

At the Well of Weird[†]

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

I heeded the matters of men.

Of runes I heard them speak, nor did they shut up about counsels,

at the High One's hall,

in the High One's hall,

I heard them say so:⁵⁰

⁵⁰The speaker, describing himself as a thyle (*þulr* 'sage, chanter of memorized poetry'), says that he will relate what he has heard said in Walhall. Considering the location, it seems almost certain that the giver of this advice was its owner, Woden[†]. The receiver of the advice, Loddfathomer[†] (see Encyclopedia for etymologies), is otherwise unknown.

112 Rǫðumk þér Loddfáfnir, · at rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 nǫtt þú rís-at, · nema à 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.

113 Rǫðumk þér Loddfáfnir, · at rǫð 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 Hön svá gørir · at gair ęigi
 2 þings né þjóðans máls;
 mat þú vill-at · né manns-kis gaman
 4 fęrr 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 *gǽ*.

115 Rððumk þér Loddfáfnir, · at rðð 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 *Wsp* 38, in which male seducers of married women are among those being forced to wade through "heavy streams" in the afterlife.

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 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 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 illan mann · lát aldri-gi
 ó-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 ó-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-rǫð tunga · varð hǫnum at fǫr-lagi
 4 ok þęygi of sanna sǫk.

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-rǫð tunga ‘a false-counseling tongue’ | Cf. *Lock* 31/1: *flǫ’s þér tunga* ‘false is thy tongue’.

- 119 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 vęitst, ef vin átt, · þann’s vęl trúir,
 far þú at finna opt;

6 því-at hrísi vęx · ok hǫu grasi
vegr, es vęt-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 vęx · ok hǫu grasi ‘with brushwood and with tall grass grows’ | Identical to *Grim* 17/1.

120 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
2 njóta munt ef nemr,
þér munu góð ef getr:
4 góðan mann · teyg þér at gaman-rúnum
ok nem líknar-galdr meðan lifir.

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

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

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
thou wilt have use if thou learn,
they will be good for thee if thou get:
With thy friend be thou never the first
to tear 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 Rǫðumk þér Loddfáfnir, • en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 orðum skipta • skalt aldri-gi
 við ó-svinna apa,

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

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

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

123 Því-at af illum manni • munt aldri-gi
 2 góðs laun of geta,
 en góðr maðr • mun þik gørva meða
 4 líkn-fastan at lofi.

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

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

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

124 Sifjum ’s þá blandit • hverr es segja réðr
 2 einum allan hug;
 alt es bættra • an sé briggðum at vesa:
 4 es-a sá vinnr qðrum • es vilt eittr segir.

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

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

- 125 Rǫðumk þér Loddfáfnir, • en rǫð nemir,
 2 njóta munt ef *nemr*,
 þér munu góð ef getr:
 4 þrimr orðum senna • skal-at-tu þér við *verra* mann;
 opt hinn *betri* *bilar*,
 6 þá's hinn *verri* *vegr*.

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.⁵¹

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.

⁵¹Cf. 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 *bqls* *beðit*.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Be not a shoe-maker nor shaft-maker,
 unless thou be one for thyself.
 The shoe is shaped badly or the shaft be crooked—
 then for thee a bale[†] is bid.⁵²

⁵²i.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 enemies peace.⁵³

⁵³i.e. “if somebody puts a curse on you, do not ignore it, but respond decisively”. This st. has often been interpreted as a command to call out evil, even when committed towards somebody else, and while there is nothing in it that speaks clearly against that interpretation, it does not agree with the general spirit of the *High*, which is one of caution and shrewdness.

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Rejoicing in evil be thou never,
 but 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:
 Up shalt thou not look in battle
 —alike to a madman become the sons of men—
 lest men bewitch thy [sense/life/face].⁵⁴

⁵⁴A very difficult st. CV explains *gjalti* as an old dative of *goltr* ‘boar, hog’, and thus sees the closely related phrase *verða at gjalti* as “‘to be turned into a hog’, i.e. ‘to turn mad with terror’, esp. in a fight”. The vowel breaking is however unexpected here, since *goltr* (< Proto-Norse **galtur*) is an u-stem, which makes the stem-vowel in the dat. sg. *geltri* (< **galtiu*, cf. *kunimudiu*, dat. sg. of **Kunimundur*, on the Tjurkö 1 bracteate) the result of i-umlaut rather than an original short **e*.

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

- 130 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 Ef vilt þér góða konu · kvęðja at gaman-rúnum
 ok fāa fǫgnuð af,
 6 fǫgru skalt heita · ok láta fast vesa;
 leiðisk mann-gi gótt ef getr.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 If thou wilt for thyself greet a good woman to pleasure-runes,
 and get good cheer from her;
 fair things shalt thou promise, and let it be fast;
 no man loathes a good thing if he gets it.

⁴ gaman-rúnum ‘pleasure-runes’ | While easily interpreted as ‘sexual intercourse’, the word is used in st. 120 with a decidedly non-sexual meaning. Its base meaning is probably ‘good conversation’.

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

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
 gæst 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 ò-gǫrla, · þeir's sitja inni fyrir,
 2 hvær 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, those who sit further within,
 of what kind are those who come;
 there is no man so good that no flaw follows,
 nor so bad that he for nothing avails.

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

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].⁵⁵

⁵⁵TODO: Some note. *víl-møgum* 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.⁵⁶
 Do give a bigh, or it will bid
 every kind of guile onto thy limbs.

⁵⁶i.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 tekur við ǫðri, · en ǫldr við sóttum,
 6 ǫik við abbindi, · ax við fjǫl-kyngi,
 hǫll við hýrógi; · heiptum skal Mána kvęðja,
 8 bęiti við bit-sóttum, · en við bǫlvi rúnar;
 fold skal við flóði taka.

I counsel thee, O Loddfathomer, that thou learn the counsels;
 thou wilt have use if thou learn,
 they will be good for thee if thou get:
 Wherever thou drinkest ale choose 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[†];⁵⁷
fold [EARTH] shall one have against flood.

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

⁵⁷cf. sts. 126, 152.

The Rune-Tally

This group of stanzas is introduced by a large initial in **R**, marking the beginning of a new section. In younger paper manuscripts they have the header *Rúna-tals 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 *High* there is *Syed* 5–17, also preserved in **R**.

138 Vęit’k at ek hekk · vindga męiði à
2 nętr allar níu,
 gęiri undaðr · ok gefinn Óðni,
4 sjalfr sjölfum mér,
 à þeim męiði, · es mann-gi vęit,
6 hvęr 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, which no man knows,
of whose roots it runs.

139 Við hlęifi mik sóldu-t · né við horni-gi;
2 nýsta ek niðr, · nam’k upp rúnar,
 ópandi nam, · fell’k apr 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 hléifi ... horni-gi 'loaf ... horn' | i.e. "I got neither bread nor drink."

140 Fimbul-ljóð níu · nam'k af hinum frégja syni
 2 Bólþorns, Bęstlu fęður,
 ok ek drykk of gat · hins dýra mjaðar
 4 ausinn Óð-róri.

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

1 Fimbul-ljóð níu 'Nine fimbler-leeds' | Nine very great chants or spells (galders[†]), compare the eighteen leeds below (st. 147 onward). It is unclear what this has to do with Weden's Hanging; this stanza may be an insert.

1–2 hinum frégja syni Bólþorns, Bęstlu fęður 'the famous son of Balethorn, Bestle's father' | According to *Yilv* 6, Byre got Bestle for a wife, the daughter of the ettin Balethorn. By her he fathered three sons: Weden, Will and Wigh. The "famous son of Balethorn" would then be Weden's maternal uncle. This reflects the old Indo-European custom of sending sons away to be fostered by the male relations of the mother. Cf. TODO: some reference.

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

Then I began to flourish, and be learned,
 and grow and have it well.
 My word from a word a word sought out;
 my work from a work a work sought out.

1 nam'k frévask 'I 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 *frę* does mean "seed", it only refers to the seeds of plants, not the seed animals or men. Regardless, *frévask* is without doubt a reflexive verb literally meaning something like 'cultivate oneself'.

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

142 Rúnar munt finna · ok ráðna stafi,
 2 mjok stóra stafi,
 mjok stinna stafi,
 4 es fáði Fimbul-þulr
 ok gørðu ginn-ręgin

6 ok **r**ēist Hroptr **r**agna.

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' | 'rogna' R

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

143 Óðinn með **ð**sum, · en fyr **ð**lfum Dáinn,
2 **D**valinn **d**vergum fyrir,
Ásviðr **j**ǫtnum fyrir,
4 ek **r**ēist **s**jalfr **s**umar.

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 Weden, but He is already named in line 1.

144 Veitst, hvé **r**ísta skal? · Veitst, hvé **r**áða skal?
2 Veitst, hvé **f**áa skal? · Veitst, hvé **f**reista skal?
Veitst, hvé **b**iðja skal? · Veitst, hvé **b**lóta skal?
4 Veitst, hvé **s**enda skal? · Veitst, hvé **s**óa 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[†]?^{58,59}

⁵⁸A neat semantic structure would be found if the former four verbs referred to runes[†]: carving, interpreting, painting (with blood?), and divining; and the latter four referred to sacrifice: asking for boons, worshipping, sending (the sacrifice or the prayer; making sure the gods receive it), and slaying the victim. This may be supported by the following stanza, which repeats the last four verbs here in what looks like a sacrificial context. See further relevant Encyclopedia entries.

⁵⁹The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

145 **B**etra 's ò-**b**eðit · an sé of-**b**lótít,

2 ey sér til gildis gjof;
 bętra 's ó-sęnt · an sé of-sóit;
 4 [...]

It's better unbid than overblooted[†];
 a gift always sees repayment.
 It's better unsent than oversooed[†];
 [...].⁶⁰

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

⁶⁰An identical progression of four verbs suggests a close relation with the previous st. — The sense seems to be that it is better not to sacrifice at all than to sacrifice in excess, since even a small gift (to the gods) will be rewarded. A ritual cycle of gifts and rewards between men and the gods is also seen in other Indo-European pagan literatures. Compare the Sanskrit *Debī me, dáđāmi te* 'Give to me, I give to thee' and Latin *dō ut dēs* 'I give that thou might give'.

146 Svá Þundr of reist · fyr þjóða røk,
 2 þar's upp of reis, · es aþtr of kom.

So Thound[†] (= Weden) did carve for the rakes of nations,
 where up he rose as back he came.⁶¹

⁶¹TODO: A very cryptic st.

The Leed-Tally (147–165)

This section of *Higb*, 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 *Growe* 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 *Webth* 54.

- 147 Ljóð þau kann'k, · es kann-at þjóðans kona
 2 ok manns-kis mögr.
 Hjálp heitir eitt, · þat þér hjalpa mun
 4 við sorgum ok sökum, · ok sítum gǫrv-ǫllum.

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

Help is called one, it will help thee
 against sorrows and sakes, and all kinds of griefs.⁶²

4 sökum 'sakes' | Legal charges, the first element of English *sakeless*.

⁶²TODO: elaborate on translation

- 148 Þat kann'k annat, · es þurfu ýta synir,
 2 þeir's vilja léknar lífa.

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

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

- 149 Þat kann'k þriðja, · ef mér verðr þǫrf mikil
 2 hapt við mína heipt-mögu,
 eggjar deyi'k · minna and-skota,
 4 bíta-t þeim vǫpn né vǫlir.

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

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

- 150 Þat kann'k fjórða, · ef mér fyrðar bera
 2 bǫnd at bóg-limum,
 svá ek gæl, · at ganga má'k,
 4 sprettr mér af fótum fjǫturr,
 en af hǫndum hapt.

I know the 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.⁶³

⁶³Cf. *Grove* 10, which is very similar to the present stanza, and *Mers I* (edited below under Galders), a galder that seems to have actually been used for the purpose of removing fetters.

151 Þat kann’k fimta, • ef sé’k af fāri skotinn
 2 flein í folki vaða,
 flýgr-a svá stint, • at stǫðvi’g-a’k,
 4 ef hann sjónum of sé’k.

I know the fifth, if I see a dangerously shot
 arrow in the troop wading:
 it flies not so stiff that I may not stop it,
 if I see it with my sights.

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

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

1–2 ef mik sérir þegn á rótum rás viðar ‘if athane wounds me on the roots of a raw/sappy tree’ | i.e., “if someone carves a runic curse directed against me”. The sappy wood was apparently thought to be important for the curse to work. Cf. *Gretter* 79, where a hag curses Gretter in the following way: after finding a small tree and planing a small smooth surface onto a burnt 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. She last pushes it out to sea, praying for it to drift to Gretter’s homestead, cursing him. Cf. also *Shir* 32 where a *brár viðr* ‘raw/sappy tree’ occurs in the context of a curse.

2 rás ‘raw/sappy’ | The normal form of this word is **brár* (cf. *Shir* 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.

I know the seventh, if I see a high hall
 blazing over seat-lads [WARRIORS]:

it burns not so broadly that I may not save it⁶⁴—
that galder I can gale.

⁶⁴i.e. “if I see a hall burning with men trapped inside, no matter how large the flame is I can save both the hall and the men.”

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

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

3 hatr ‘hatred’ | i.e. with regard to the father’s inheritance.

155 Þat kann’k níunda, • ef mik nauðr of stęndr
2 at bjarga fari mínu á floti,
vind ek kyrrí • vági á
4 ok svęfi’k allan sé.

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

156 Þat kann’k tíunda, • ef sé’k tún-riður
2 lęika lopti á,
ek svá vinn’k, • at þęr villar fara
4 sinna hęim-hama
sinna hęim-huga.

I know the tenth, if I see town-rideresses[†]
playing aloft:

I accomplish it so that they go astray
from their home-hames[†];
from their home-minds.⁶⁵

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

⁶⁵The *ríður* ‘(female) riders’ were witches who would leave their original human shapes or skins (*hamir*) in order to fly around in the air tormenting and poisoning villagers. Their original bodies would then be lying in a coma-like state, in something resembling that which is today called astral projection. Yet, it was not the case that their whole mental faculties would disconnect from their bodies, but rather they would leave behind something of their humanity, which was thought to be inextricably linked to their human bodies. Weden was through his second sight able to see these riders, and could then use his superior magical skill to confuse them so that they would not be able to return to their human “home”-shapes or minds, but were instead forced to stray as tormented disentangled ghosts; a cruel fate. — Weden likewise brags about tricking riders in *Hbl* 20.

157 Þat kann’k *ęllipta*, · ef skal’k til orrostu
 2 *leiða lang-vini*,
 und *randir gęl’k*, · en þęir með *ríki fara*,
 4 *hęilir hildar til*,
hęilir hildi frá,
 6 koma þęir *hęilir hvaðan*.

I know the eleventh, if I shall into war
 lead old friends:
 beneath the shields I gale, and they go with power
 healthy to the battle,
 healthy from the battle;
 they return healthy anywhence.

158 Þat kann’k *tolpta*, · ef sé’k á *tré uppi*
 2 *váfa virgil-ná*,
 svá ek *ríst* · ok í *rúnum fá’k*,
 4 at sá *ęęngr gumi*.
 ok *męlir við mik*.

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

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

I know the thirteenth, if on a young thane
 I shall sprinkle water:
 he will not fall though he should come into battle;

that warrior sinks not down before swords.

1–2 ef skal'k þegn ungan verpa vatni á 'if on a young thane I shall sprinkle water' | A reference to the Heathen name-giving ceremony in which the infant would be sprinkled with water; cf. the attestations in *Rígh* 7, 21, 34.

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

I know the fourteenth, if before a retinue of men
 I shall count forth the Tews:
 of all the Eese and Elves I know the discernments;
 few unwise men can do so.

3 skil 'discernments' | Cf. *Hyme* 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 Dǣllings durum,
 afl gól ósum, • en ǫlfum frama,
 4 hyggju Hropta-týi.

I know the fifteenth, which Thedrearer galed,
 the dwarf, before Delling's doors.
 He galed strength 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 gęð allt ok gaman,
 hugi hverfi'k • hvit-armri konu
 4 ok sný'k hennar ǫllum sefa.

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

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

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

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

These leeds wilt thou, Loddfathomer,
long be lacking!
Though they would be good for thee if thou get,
useful if thou learn,
needful if thou receive.

165 Þat kann'k átjándá, · es éva kenni'k
2 mey né manns konu,
 —allt es bættra · es einn of kann,
4 þat fylgir ljóða lokum—
 nema þeirri einni, · es mik armi verr,
6 eða mín systir séi.

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

5 mik armi verr 'with her arm guards me' | A similar expression is also used *Wǫl*/ 2. The one who wraps Weden in her arm may be His wife, Fric[†].

166 Nú eru Háva mól kveðin · Háva hollu í;
2 all-þorf ýta sonum,
 ó-þorf jǫtna sonum;
4 heill sá's kvað, · heill sá's kann,
 njóti sá's nam,
6 heilir þeir's hlýddu.

Now are the High One's speeches sung in the High One's hall;
 of great use for the sons of men;
 of harm for the sons of ettins.
 Hail he who sang; hail he who knows;
 may he benefit who learned;
 hail those who heeded!

3 jǫtna 'ettins' | corrected in margin from *yta* 'men' **R**

4–6 kvað, kann, nam, hlýddu 'sang, knows, learned, heeded' | The implied subject is the speeches, i.e. 'hail he who sang them, hail he who knows them,' et.c.

Speeches of Webthrithner

(*Vafþrúðnismól*)

Dating (Sapp, 2022): C10th (0.894)

Meter: *Leeds-meter*

Introduction

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

Far from being a loose collection of pieces of mythic information, the poem is tightly structured. There is a logical plan to the questions asked, and they are clearly divided into groups. It is probably not a coincidence that Weden asks exactly 18 questions, this being the same number as the spells in the Leed-tally section (sts. 147–165) of *High*. Eighteen is of course a multiple of the sacred number nine. It is of special note that the eighteenth item in both lists is an unknowable mystery.

Weden first asks his wife, Frie, for counsel, as he is curious about the ancient wisdom which the ettin Webthrithner might possess (1). Frie expresses worry, as she considers Webthrithner wiser than all other ettins (2), but Weden says that he has travelled far and wide, and wishes to know what Webthrithner's hall is like (3). Frie wishes Weden good luck against the ettin (4) and he departs, to challenge Webthrithner's *orð-speki* 'word-wisdom' (5). He arrives at hall of Webthrithner (6), who promptly declares that Weden will not come out of the hall unless he be wiser than him (7). Weden introduces himself as Gainred, saying that he has travelled far in need of Webthrithner's hospitality (8). Webthrithner invites this Gainred to sit down (9), but he instead utters a gnomic stanza (10) not unlike those of the first section of *High*.

Webthrithner begins by asking four mythological questions, each answered by Gainred in turn. The questions concern which horses pull the day (11–12) and night (13–14), the river which divides the gods and ettins (15–16), and the plain where Surt[†] and the gods will fight (17–18).

Webthrithner calls the god learned 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).

After this the structure and tone of the questions change, and each of the six final question-stanzas begins with the same first half as st. 3; they all concern the end times. Gainred 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 what Weden spoke 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 wisdom; the poem ends with his admission that Weden will always be the wisest (55).

The Speeches of Webthrithner

[Óðinn kvað:] 1 „Ráð mér nú Frigg · alls mik fara tíðir
2 at vitja Vaf-þrúðnis;
3 for-vitni mikla · kveð’k mér á fornum stofum
4 við þann hinn al-svinna jǫtun.“
“Counsel me now, Frie[†], as I desire to journey
to visit Webthrithner[†];
Very curious am I of ancient staves
from that all-wise ettin[†].⁶⁶”

⁶⁶i.e. ‘I am very curious to learn his ancient wisdom.’ Cf. st. 55.

[Frigg kvað:] 2 „Hęima lętja · mynda’k Hęrja-fǫðr
3 í gǫrðum goða;
4 því-at ęngi jǫtun · hugða’k jafn-ramman
5 sęm Vaf-þrúðni vesa.“
“At home would I keep the Father of Hosts [= Weden],
in the yards of the Gods—
for no ettin have I judged to be
as strong as Webthrithner.”

[Óðinn kvað:] 3 „Fjǫlð ek fór, · fjǫlð freistaða’k,
2 fjǫlð ek ręynda ręgin;

4 hitt vil'k vita, · hvé Vaf-þrúðnis
sala-kynni séi.“

“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 „Heill þú farir, · heill þú aptr komir,
2 heill á sinnum séir;
óði þér dugi · hvar's skalt, Alda-föðr,
4 orðum mæla jötun.“

[R 7v/15]

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

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

[R 7v/17]

Then journeyed Weden to test the word-wisdom
of that all-wise ettin.
He came to the hall which Hymer[†]'s father [= Webthrithner] owned;
shortly walked Ug[†] (= Weden) inside.

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

[Óðinn kvað:]

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

[R 7v/18]

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

[Vafþrúðnir kvað:]

7 „Hvat 's þat manna, · es í mínum sal

[R 7v/20]

2 verpumk orði á?
 út þú né kómr · órum hollum frá,
 4 nema þú inn snotrari séir.“

“What sort of man is that, who in *my* hall
 throws words at me?

Out comest thou not from *our* halls,
 unless thou be the smarter man.”

[Óðinn kvað:]

8 „Gagnráðr heiti’k, · nú em’k af göngu 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 | Gang-ráðr ‘Gangred; Journey-adviser’ G (paraphrased).

[Vafþrúðnir kvað:]

9 „Hví þú þá, Gagnráðr, · mēlisk af golfi fyrir?
 2 far þú í sess í sal;
 þá skal fręsta, · 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† [I].”

[Óðinn kvað:]

10 „Ó-auðigr maðr, · es til auðigs kómr,
 2 mēli þarft eða þęgi;
 ofr-mēlgi mikil · hygg’k at illa geti
 4 hvęim’s við kald-rifjaðan kómr.“

[R 7v/26]

“An unwealthy man who to a wealthy comes
 ought to speak the needful or shut up.

Great over-speaking, I judge, will bring evil
 for whomever comes by a cold-ribbed one.”

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

[Vaðfrúðnir kvað:] 11 „Sęg męr, Gagnrąðr, · alls á golfi vill [R 7v/28]
2 þíns of fręista frama,
hvé hęstr hętir, · sá’s hverjan dręgr
4 dag of drótt-męgu?“
“Say to me, Gainred, since on the floor thou wilt
tempt thy furtherance:
What is the horse called which pulls every
day over the lads of the retinue [MEN]?”

[Óðinn kvað:] **12** „Skin-faxi heitir, · es hinn skíra dręgr
 dag of drótt-mögu;
2 hęsta batstr · þykkir með Hreio-gotum;
 ey lýsir mōn af mari.“
4

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

[Vafþrúðnir kvað:] 13 „Sęg þat, Gagn-ráðr, · alls á golfi vill [R 7v/32]
2 þíns of fręsta frama,
hvé jór hęitir, · sá's austan dręgr
4 nóttr of nýt ręgin?“
“Say this, Gainred, since on the floor thou wilt
tempt thy furtherance:
What the steed is called which pulls from the east
the night over the useful Reins†?”

[Óðinn kvað:] **14** „Hrím-faxi hęitir, · es hverja dręgr
2 nót of nýt řegin;
 mél-dropa fęllir · morgin hverjan;
4 þaðan kómr dōgg of dala.“

“Rimefax[†] is he called who pulls every
night over the useful Reins.
Each morning he does drool from his bit;
thence comes dew in the dales.⁶⁷”

⁶⁷For another explanation of the origin of dew, see *Wsp* TODO.

[Vafþrúðnir kvað:] **15** „Sæg þat, Gagnráðr, · alls á golfi vill [R 8r/1]

2 þíns of fręista frama,
hvé *ó* hęitir, · sú’s dęilir með j^otna sonum
4 grund, ok með goðum?“

“Say this, Gainred, since on the floor thou wilt
tempt thy furtherance:
What the river is called which divides the ground
between the sons of ettins and gods?”

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

[Óðinn kvað:] **16** „Ífing hęitir *ó*, · es dęilir með j^otna sonum [R 8r/2]

2 grund, ok með goðum;
*o*pin rinna · hón skal umb aldr-daga;
4 verðr-at *í*ss á *ó*u.“

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

[Vafþrúðnir kvað:] **17** „Sæg þat, Gagnráðr, · alls á golfi vill [R 8r/3]

2 þíns of fręista frama,
hvé *v*öllr hęitir, · es finnask *v*igi at
4 Surtr ok hin *sv*ósu goð?“

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

Óðinn: **18** „*V*ígríðr hęitir *v*öllr, · es finnask *v*igi at [R 8r/4]

2 Surtr ok hin *sv*ósu goð;
*h*undrað rasta · hann ’s á *h*verjan veg;
4 sá ’s þeim *v*öllr *v*itaðr.“

“Wighride[†] is the plain called where they find each other at war,

Surt and the excellent gods.
A hundred rests[†] it goes in every way;
for them that plain is marked out.”

Vafþrúðnir: 19 „Fróðr est nú gęstr, • far á bękk jötuns, [R 8r/6]
2 ok męlumk í sessi saman;
høfði vęðja • vit skulum hǫllu í
4 gęstr, of goð-spęki.“
“Learned art thou now, guest, come onto the ettin’s bench
and let us speak on the seat together.
Wager a head, shall we two in the hall,
O guest, over god-wisdom!”

R begins here has the header *capitulum* ‘(new) chapter’ and begins st. 20 with a large initial.

Óðinn: 20 „Seg þat hit ęina, • ef þitt óði dugir [R 8r/9, A 3r/1]
2 ok þú Vafþrúðnir vitir,
hvaðan jǫrð of kom, • eða upp-himinn
4 fyrst, hinn fróði jötunn?“
“Say the 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 jǫrð of sköpuð, [R 8r/10, A 3r/2]
2 en ór bęinum bjǫrg,
himinn ór hausi • hins hrím-kalda jötuns,
4 en ór sveita sér.“
“From Yimer[†]’s flesh was the earth shaped,
and from his bones the mountains;
heaven from the skull of the rime-cold ettin,
and from his blood the sea.⁶⁸”

4 svęita ‘blood’ | Cf. *Sont* 3/3 *jētuns bals · undir þjóta* ‘the neck-wounds of the ettin [SEAS] roar’. In poetry *svęiti* ‘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: *hē ge-blōdegod wearð // sâwul-drīore; · swāt jōðum wéoll*. ‘he was bloodied in soul-gore; the “sweat” gushed in waves’.

⁶⁸The present st. very closely resembles *Grim* 41; lines 1 and 4 here are identical to lines 1–2 there, and lines 2 and 3a here are very similar to line 3a and 4 there. Although the stanzas are clearly related, they are still distinct enough that the one cannot be a direct scribal copy of the other. I think that the relation is most likely to be oral, and that the two stanzas were both composed in the same, most likely West Norwegian, community of poets, or perhaps even by the same individual.

Óðinn: 22 „Sęg þat annat, · ef þitt óði dugir
2 ok þú Vaf-þrúðnir vitir,
 hvaðan Máni of kom, · svá’t fęrr męnn yfir,
4 eða Sól hit sama?“

[R 8r/12, A 3r/3]

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

Vafþrúðnir: 23 „Mundil-fari hęitir, · hann’s Mána faðir
2 ok svá Sólár hit sama;
 himin hverfa · þau skulu hverjan dag
4 öldum at ár-tali.“

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

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

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

Óðinn: 24 „Sęg þat þriðja, · alls þik svinnan kveða
2 ok þú Vaf-þrúðnir vitir,
 hvaðan Dagr of kom, · sá’s fęrr drótt yfir,
4 eða Nótt með niðum?“

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

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

Vafþrúðnir: 25 „Dellingr heitir, • hann's Dags faðir, [R 8r/17, A 3r/8]
 2 en Nótt vas Nörvi borin;
 ný ok nið • skópu nýt rēgin
 4 ǫldum at ár-tali.“

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

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

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

“Say the fourth, since they call thee learned,
 and thou, Webthriðner, mightst know:
 From whence winter did come, or warm summer,
 first, among the learned Reins?”

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

“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 „Seg þat fimta, • alls þik fróðan kveða, [R 8r/21, A 3r/11]
 2 ok þú Vafþrúðnir vitir,
 hvęrr ása ǫldstr • eða Ymis niðja
 4 yrði í ár-daga?“

“Say the fifth, since they call thee learned,
 and thou, Webthriðner, mightst know:
 Who oldest of the Eese[†], or of Yimer's kinsmen [ETTINS],
 arose in days of yore?⁶⁹”

⁶⁹i.e. “which was the oldest, first being?” Cf. the question on the C9th Malt Stone (DR NOR1988;5): **huarisi**
 : **alistiaša**, perhaps *Hvar es inn ęlisti ása*? ‘Who is the eldest of the Eese?’

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

“Uncountable winters before the Earth was created,
 then was Bareyelm[†] born.
 Thrithyelm[†] was that one’s father,
 and Earyelm[†] the grandfather.”

Óðinn kvað: 30 „*Sę* þat *sętta*, · alls þik *svinnan* kveða,
 2 ok þú *Vaf-Þrúðnir* *vitir*,
hvaðan *Aur-gęlmir* kom · með *jǫtna* sonum
 4 fyrst, hinn *fróði* jǫtunn.“ [R 8r/23, A 3r/14]

“Say the sixth, since they call thee wise,
 and thou, Webthrithner, mightst know:
 From whence Earyelm came amidst the sons of ettins,
 first, O learned ettin?”

Vafþrúðnir: 31 „*Ör* *Ēli-vǫgum* · stukku *ęitr*-dropar,
 2 svá *óx* unds ór varð *jǫtunn*;
 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 Earyelm[†], whom *Yilv* identifies with Yimer[†]. This stanza is cited in support of the lengthy and embellished creation narrative found in *Yilv*, but it is not certain that this is what our 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” (*tāpasah mabinā*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *RV* 10.129.4 simply giving rise to “desire” (*kāma*) which serves as the “primal seed of thought” (*mānasah rétah prathamām*)—and it is from these that the world is populated.

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

4 þat ‘it’ | i.e. the ettin race.

Óðinn kvað: 32 „Sæg þat sjaunda, · alls þik svinnan kveða,
2 ok þú Vafþrúðnir vitir,
hvé sá bǫrn gat · hinn baldni jǫtunn,
4 es hann hafði-t gýgjar gaman.“ [R 8r/26, A 3r/16]

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

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

Vafþrúðnir kvað: 33 „Und hendi vaxa · kvóðu hrím-þursi
2 mey ok mög saman;
fótr við fǫti · gat hins fróða jǫtuns
4 sex-hofðaðan son.“ [R 8r/27, A 3r/17]

“In the hand of the rime-thurse[†], they said, did grow
a maiden and lad together.
Foot by a foot begat for the learned ettin
a six-headed son.”

1–3 Und hendi ... fótr við fǫti ‘Within the hand ... Foot against foot’ | The image is masturbatory. The stanza is paraphrased in *Yilv* 5: *En svá er sagt, at þá er hann svaf, fekk hann sveita. Þá óx undir vinstri hendi honum maðr ok kona, ok annarr fótr hans gat son við þóðrum, en þaðan af kómu éttir.* ‘But so is said, that when he slept he began to sweat. Then grew within his left hand a man and a woman, and one foot of his begat a son by the other, and thereof come the lineages [of Ettins].’

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

“Say the eigth, since they call thee learned,
and thou, Webthrithner, mightst know:
What recallest thou first, or knowest foremost?
Thou art all-wise, ettin!”

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

“Say the 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 hound-many,
 and he was not by the Eese begotten.”

4 hofum ok horgum ‘hoves and harrows’ | A formulaic merism, see note to *Wsp* 7 for other occurrences. This stanza seems to be referring to the large count of cultic places named after Nearth in Norway (TODO: source this); cf. here *Grim* 16, where it is said that Nearth *ręðr hó-timbruðum horgi* ‘rules a high-timbered harrow’. Also of interest is *Lock* 51, where a goddess speaks about her *véum ok vngum* ‘wighs and wongs’, other cultic names. All of these examples suggest something about the Heathen view of shrines.

[Vafþrúðnir kvað:]

39 „Í Vana-heimi · skópu hann vís ręgin
 2 ok sęldu at gíslingu goðum,
 í aldar røk · hann mun aprt koma
 4 heim með vísu vngum.“

[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 ręgin ‘Reins’ | *ręgin* ‘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 time of the destruction of the world.

Stanzas 40–41 are malformed in both **R** and **A**, and thus have to be reconstructed. **R** has only what is here st. 40; **A** has only the very beginning of st. 40 (“Say the eleventh”), followed by the full st. 41. In diplomatic transcription:

R *Segðu þat et .xi. hvar ytar tvinum i hoggvaz hverian dag. Val þeir kjosa oc riða vígi frá sitja meirr um sáttir saman.*

A *Seg þat et .xi. allir eins hęriar oðins tvinum i hoggvaz hverian dag. Val þeir kjosa ok riða vígi frá sitja meirr um sáttir saman.*

[Óðinn kvað:]

40 „Seg þat ęllipta, · hvar ýtar túnum í
 2 hoggvask hverjan dag;
 val þeir kjósa · ok riða vígi frá,
 4 sitja meirr of sáttir saman.“

[R 8v/5, A 3r/28]

“Say this eleventh, where men in yards
 strike at each other every day?
 The slain they choose and they ride from the fray;
 then they sit at peace together.”

3 val þeir kjósa ‘The slain they choose’ | It is from this verbal phrase that the female agent noun *val-kyrja* ‘walkirrie’[†] is derived.

[Vafþrúðnir kvað:]

41 „Allir *ein*-herjar · Óðins túnun í
2 hoggvask *hver*jan dag,
val þeir kjósa · ok ríða *ví*gi frá,
4 sitja meirr of *sáttir* saman.“

[A 3r/28]

“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.”

[Óðinn kvað:]

42 „Sæg þat *tol*pta, · hvi þú tíva røk
2 ǫll Vafþrúðnir *vitir*,
frá *jō*tna rúnum · ok *allra* goða
4 þú hit *sannasta* sēgir,
hinn *al*-svinni *jō*tunn.“

[R 8v/6, A 3v/1]

“Say 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 *jō*tna rúnum · ok *allra* goða
2 ek kann sēgja *satt*,
því-at *hver*n hef’k *heim* of komit,
4 *níu* kom’k *heima* · fyr *nifl*-hēl neðan;
hinig dēyja ór *hēl*ju *halir*.“

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

“From the runes of the ettins and of all the gods
I can speak truly,
for I have come into each Home[†].
Into nine Homes I came beneath Nivelhell[†];
that way die men out of Hell[†].⁷¹”

⁷¹Presumably lower underworlds, more severe than the ‘normal’ one. Finnur Jónsson (1932) considers *ór hēlju* ‘out of Hell’ a later interpolation, presumably for metric reasons, but there is no textual support for it.

[Óðinn kvað:] 44 „Fjǫlð ek fǫr, • fjǫlð fręistaða’k,
2 fjǫlð ek ręynda ręgin;
hvat lifir manna, • þá’s hinn męra líðr
4 fimbul-vetr með firum?“
“Much I journeyed, much I tried,
much I tested the Reins.
What remains of men, when the renowned Fimble-winter[†]
passes amidst people?”

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

[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.“
“Life[†] and Lifethrasher[†], but they will hide themselves
in Hoardmimer[†]’s wood.⁷²
Morning-dew will they have as food;
from thence is mankind begotten.”

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

⁷²Perhaps in the hollowed-out Uggdrassle.

[Óðinn kvað:] 46 „Fjǫlð ek fǫr, • fjǫlð fręistaða’k,
2 fjǫlð ek ręynda ręgin;
hvaðan kǫmr sól • á hinn slétta himin,
4 es þessa hęfr Fęnrir farit?
“Much I journeyed, much I tried,
much I tested the Reins!
From whence comes Sun onto the smooth heaven,
when Fenrer[†] has this one slain?”

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

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

4 þessa ‘this one’ | The current incarnation of the sun, as explained in the following st.

[Vafþrúðnir kvað:] 47 „Eina dóttur • berr alf-rǫðull,
2 áðr hana Fęnrir fari;
sú skal ríða, • þá’s ręgin deýja,
4 móður brautir męr.“
“A lone daughter the elf-wheel [= Sun] bears
before Fenrer might slay her.

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

She shall ride—when the Reins die—
the maiden, her mother's paths.”

[Óðinn kvað:]

48 Fjǫlð ek fǫr, • fjǫlð fręistaða'k,
2 fjǫlð ek ręynda ręgin;
hverjar 'ru męyjar, • es líða mar yfir,
4 fróð-gęðjaðar 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?”

[Vafþrúðnir kvað:]

49 Þrjár þjóð-áar • falla þorp yfir
2 męyja Mogg-þrasis;
hamingjur ęinar • þęr's í hęimi eru,
4 þó þęr með jǫtnum alask.

[R 8v/19, A 3v/11]

“Three great rivers fall over the settlement
of the maidens of Maythrasher;
they are the only Hamings in the Home,⁷³
although they are raised among the ettins.”

⁷³In Ettinham, or in the entire world?

[Óðinn kvað:]

50 „Fjǫlð ek fǫr, • fjǫlð fręistaða'k,
2 fjǫlð ek ręynda ręgin;
hverir ráða ęsir • ęignum goða,
4 þá's sloknar Surta-logi?“

[R 8v/21, A 3v/13]

“Much I journeyed, much I tried,
much I tested the Reins!
Which Eese rule the estates of the Gods
when the flame of Surt[†] goes out?”

[Vafþrúðnir kvað:]

51 „Víðarr ok Váli • byggva vé goða,
2 þá's sloknar Surta-logi;
Móði ok Magni • skulu Mjǫllni hafa
4 Vingnis at víg-þroti.“

[R 8v/22, A 3v/14]

4 Vingnis at víg-proti ‘after Wíngner’s fight-exhaustion’ | i.e. “when Thunder dies.”

[**R** 8v/24, **A** 3v/16]

⁷⁴Formulaic; see note to *Bldr* TODO.

[R 8v/25, A 3v/17]

[R 8v/27, A 3v/19]

“Much I journeyed, much I tempted,
much I tested the Reins!
What spoke Weden, before he would step onto the pyre,
himself in his son’s [= Balder’s] ear?”

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: *güð-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 *güð-rinc* to *güð-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 vžit, • hvat þú í ár-daga

[R 8v/28, A 3v/19]

2

sagðir í ęyra syni;

fęigum munni • męlta’k mína forna stafi

4

ok of ragna røk;

nú við Óðin • deilda’k mína orð-spęki;

6

þú est ę vísastr vera.“

“Man will never 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 fęigum ‘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 Grimmer (*Grímnismól*)

Dating (Sapp, 2022): C10th (0.976)

Meter: *Leeds-meter, Ancient-words-law* (2/3–4, 28/3–5, 45/3–5, 48/4, 49/1–2, 53),
Galders-law (46)

Introduction

The **Speeches of Grimmer** 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 stanzas themselves, the bulk of the poem, are mythological and sometimes obscure. They align closely with other Eddic gnomic poems like *Hígh*, *Webth*, *Syed*, and *Allw*.

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 *Webth* 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 *Yilv*, the numbers are missing.

After this list come several stanzas 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 Hraððungs konungs*)

- P1 Hraððungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirr- [R 8v/31, A 3v/23]
 2 røðr. 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-myrikri brutu
 4 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
 6 skip. Enn er þau kerling leiddu þá til strandar, þá mēlti karl ein-mēli
 við Geirrøð. Þeir fengu byr ok kvómu til stöðva fǫður síns. Geirrøðr
 8 var fram í skipi. Hann hljóp upp á land enn hratt út skipinu, ok mēlti:
 „Far þú þar er smyl hafi þik.“ Skipit rak út. Enn Geirrøðr gekk út til
 10 bójar; hánnum var vel fagnat; þá var faðir hans andaðr. Var þá Geirrøðr
 til konungs tekinn, ok varð maðr ágétr.

King Reading had two sons. One was called Ayner, and the other Garfrith. Ayner was ten winters old, but Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. The wind drove them out into the sea. In the dark of night they crashed onto land and walked ashore; they found a lone cottage farmer. There they stayed over the winter. The wife fostered Ayner, but the husband Garfrith.⁷⁵ 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.⁷⁶ 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.

⁷⁵The wife was Frie, and the husband Weden; this is clarified by the following prose. The motif of Weden preferring the youngest brother is also found in *Rígh*.

⁷⁶Surely 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 hánú þykkja of-margir
 koma.“ Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál.
 6 Frigg sendi eskis-mey sína, Fullu, til Geirrøðar. Hon bað konung varask
 at eigi fyr-gerði hánú fjöl-kunnigr maðr sá er þar var kominn í land,
 8 ok sagði þat mark á at engi hundr var svá ólmr at á hann myndi hlaupa.
 En þat var inn mesti hé-gómi at Geirrøðr væri eigi mat-góðr ok þó léttr
 10 hann hand-taka þann mann er eigi vildu hundar á ráða. Sá var í feldi
 blám ok nefndisk Grímnir ok sagði ekki fleira frá sér þótt hann væri at
 12 spurðr. 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
 14 hét Agnarr eptir bróður hans. Agnarr gekk at Grímni ok gaf hánú
 horn fullt at drekka, sagði at konungr gerði illa er hann lét pína hann
 16 sak-lausan. Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn
 brann af Grímni. Hann kvað:

Weden and Frie sat in the Lithshelf[†] and looked over all the Homes.⁷⁷ Weden spoke: “Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave?⁷⁸ But Garfrith, *my* foster-son, is king and now rules his land.” Frie says: “He is such a meat-níthing 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:

⁷⁷Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

⁷⁸This 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 brinumk feldr fyrir.
 “Hot art thou, flame, and rather too great;
 go far from me, fire!
 The wool-cape is singed though I hold it aloft;
 the cloak burns before me!

2 Átta 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 Hęill skalt, Agnarr, • alls hęilan biðr [R 9r/31, A 4r/20]
 2 þik Vera-týr vesa;
 ęins drykkjar • skalt aldri-gi
 4 bętri gjöld geta:
 Hale shalt thou be, Ayner; as hale
 Were-Tew (= Weden) bids thee be!
 For a single drink shalt thou never get
 better recompense:

4 bętri gjöld ‘better recompense’ | Namely the esoteric lore which makes up the rest of poem up to st. 53.

4 Land es hęilagt, • es liggja sé’k [R 9r/33, A 4r/22]
 2 ęsum ok ęlfum nęr;

4 en í þrúð-heimi · skal þórr vesa
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 *Bldr* 14 for further occurrences.

2 5 Ý-dalir heita, · þar’s Ullr hefir
sér of gǫrva sali;
4 Alf-heim Frey · gófu í ár-daga
tívar at tann-fēi.

[R 9v/2, A 4r/23]

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-fēi ‘tooth-gift’ | The gift the child receives when he sheds his first tooth.

2 6 Bór es sá (hinn þriði), · es blíð rēgin
silfri þǫkðu sali;
4 Vala-skjǫlf heitir, · es véltili sér
ǫss í ár-daga.

[R 9v/3, A 4r/25]

Bower is (the third) one, where the blithe Reins
with silver thatched a hall.
Waleshelf is called the one which the os in days of yore
won through wiles.⁷⁹

⁷⁹Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) has rendered this phrase with variants of ‘craftily made for himself’ but I disagree.

2 7 Sökkva-bękkir heitir (hinn fjórði), · en þar svalar knegu
unnir glymja yfir;
þar þau Óðinn ok Sága · drekka umb alla daga
4 glöð ór gullnum kęrum.

[R 9v/5, A 4r/26]

Sinkbench is (the fourth) one called, and there do cool
waves clash over above;

there Weden and Sey drink all days,
glad, out of golden casks.

- 8 **G**laðs-heimr heitir (hinn fimti) · þar's hin **g**ull-bjarta [R 9v/7, A 4r/28]
2 **V**al-höll **v**íð of þrumir;
 en þar **H**roptr · kýss **h**verjan dag
4 **v**ápn-dauða **v**era.

Gladsham is (the fifth) one called, where the gold-bright
Walhall wide stands fast;
and there Roft (= Weden) chooses every day
weapon-dead warriors.⁸⁰

⁸⁰Cf. 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 **v**estan dyrr
4 ok drúpir **or**n **y**fir.

Very easily recognized, for those who come to Weden,
is the hall to see:
A wolf hangs before the western door,
and an eagle droops over.⁸¹

2 **sal**-kynni at **séa** | 'sia at sia' A

⁸¹Something very similar is found in Widukind's History of the Saxons, book 1:12. The Saxons have just conquered a fortress, and *mane [...] facto ad orientalem portam ponunt aquilam, aramque victoriae construentes secundum errorem patrum 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 Hyttén-Cavallius (1863)[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**,

4 sköptum 's rann reþt, • skjöldum 's salr þakiðr,
 brynjum of þekki 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 sköptum 'shafts' | Spear-shafts.

11 Þrym-heimr heitir (hinn sétti), • es Þjatsi bjó, [R 9v/12, A 4v/2, G]
 2 sá hinn ám-átki jötunn;
 en nú Skaði byggvir, • skír brúðr goða,
 4 fornar toptir fǫður.
 Thrimham is (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 W^{sp} 8.

12 Breiða-blik eru (hin sjaundu), • en þar Baldr hefir [R 9v/14, A 4v/3, G]
 2 sér of gǫrva sali,
 á því landi • es liggja væt'k
 4 fęsta fęikn-stafi.
 Broadblinks 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)' | þęita '[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 Himin-björg eru (hin ǫttu), • en þar Hęim-dall [R 9v/16, A 4v/5, G]
 2 kveða valda véum;
 þar vǫrðr goða • drekr í véru ranni
 4 glaðr hinn góða mjǫð.

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 óttu) 'are (the eighth)' | *hēita* '[they] are called' G.

3 vǫrðr goða 'Watchman of the Gods' | Formulaic epithet of Homedal, also occurring in *Lock* 49 and possibly in *Shir* 28: *vǫrðr með goðum* 'the Watchman among the Gods'. *Yilv* 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 géta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann beyrir 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
 2 sessa kostum í sal;
 halfan val • hon kýss hverjan dag,
 4 en halfan Óðinn á.

[R 9v/17, A 4v/6, G]

Folkwong is (the ninth), and there Frow decides
 the choice of seats in the hall;
 half the slain she chooses each day,
 but half does Weden own.⁸²

1 es (hinn níundi) 'is (the ninth)' | *hēitir* '[one] is called' G

⁸²This st. is cited and closely paraphrased in *Yilv* 24. — The roots of *kjósa val* 'choose the slain' are the same as those in walkirrie[†] (*val-kyrja* 'chooser of the slain'), and as Frow is a prominent goddess this would surely make her the chief walkirrie. This is paralleled by *Sarle*, where Frow assumes the name Gandle[†] (*Gǫndul*, a name attested in several lists of walkirries; see *Wsp* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjaldningavíg*). 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 (*Grim* 37). This mirrors royal Germanic banquets attested in heroic poetry, where the host's wife or daughter would pour ale to his retainers and guests (the so-called 'lady with a mead cup' ritual; see Enright (1996) and Riseley (2014)). As Weden's wife, we would expect Frie to have this role. Second, at Balder's funeral as attested in *Yilv* (TODO. chapter number), Weden rides with Frie and the Walkirries, while Frow rides alone with her cats. If she were chief walkirrie, it is rather strange that she should not ride with them. Third, there are two separate myths where Frie and Weden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem).

15 Glitnir es (hinn tíundi), • hann 's gulli studdr
 2 ok silfri þakðr it sama;
 en þar For-seti • byggir flestan dag
 4 ok svéfir allar sakir.

[R 9v/19, A 4v/8, G]

Glitner is (the tenth): it is supported by gold,
and thatched with silver likewise.
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 hęfir
2 sér of gǫrva **s**ali;
 manna þęngill · hinn męins-vani
4 hǫ-timbruðum hǫrgi ręðr.
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 þęngill · hinn męins-vani ‘The lord of men, the guileless one’ | Interesting epithets probably relating to Nearth’s roles in upholding the bounty of the land and the law. Cf. my article on pre-Christian oaths (TODO).

4 hǫ-timbruðum hǫrgi ręðr ‘rules the harrow timbered on high’ | The rare verb *hǫ-timbra* ‘timber on high’ otherwise only occurs in *Wsp* 7, likewise in connection with the *hǫrg* ‘harrow’. The harrow is an outdoors holy place; see Encyclopedia. Cf. also *Webth* 38 where Nearth is said to rule a great many hoves and harrows.

17 **H**rísi vęx · ok hǫu grasi
2 **V**iðars land, viði,
 en þar mǫgr of léttsk · af mars baki
4 frókn at hęfna fǫður.
With brushwood grows, and with tall grass,
Wider[†]’s land, with wood,
and there the lad vows from the back of his steed,
brave, to avenge his father.⁸³

1 Hrísi vęx · ok hǫu grasi ‘with brushwood grows, and with tall grass,’ | Identical to *High* 119/6.

⁸³At the Rakes of the Reins Wider avenges His father, Weden. See *Wsp* 54–55, *Webth* 53.

18 **A**nd-hrímni · léttr í **E**ld-hrímni
2 **S**ę-hrímni soðinn,
 flęska bętst, · en þat fáir vitu,
4 við hvat ęin-herjar alask.

[R 9v/24, A 4v/12, G]

Andrimner lets Sowrimner
 in Eldrimner be boiled.
 The best of meats, but few know this:
 by what the Onecharriers[†] are nourished.⁸⁴

⁸⁴The cook Andrimner ‘face-sooty’ cooks the boar Sowrimner ‘sow-sooty’ in the cauldron Eldrimner ‘fire-sooty’; by this meat are the Onecharriers nourished.

19 Gera ok Freka · sęðr gunn-tamiðr,
 2 hróðigr Hęrjafðr,
 en við vín ęitt · vąpn-gųfugr
 4 Óðinn ę 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 progredereetur, 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 satyng 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 jǫrmun-grund yfir;
 óumk of Hugin, · at aptr né komi-t;
 4 þó séumk męir 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 Encyclopedia), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late C10th Karlevi stone (Öl 1) referring to the unbounded sea as *Endils jǫrmungrund* ‘Andle’s ermin-ground’ (Andle being a known “sea-king”), and in *Beow* 859 as *eormen-grund* carrying the same sense.

21 Þýtr Þund, · unir Þjóð-vitnis

[R 9v/30, A 4v/17]

2 fiskr flóði í;
 áar-straumur · þykkir of-mikill
 4 val-glaumi at vaða.

Thound[†] roars; Thedwitner's fish
 thrives in the flood.
 The river-stream seems far too great
 for the noisy slain host to wade.⁸⁵

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 Middenyardsworm. That the Wurm can be called a fish is shown by *Hymr* 24.

⁸⁵A 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 *Wsp* 38 for discussion on that.

22 Val-grind heitir · es stendr velli á
 2 heilög fyr heilgum durum;
 forn 's sú grind, · en þat fáir vitu,
 4 hvé hön 's í lás of lokin.

Walgrind[†] 'tis called, which stands on the plain,
 holy, before the holy doors.
 Old is that gate, but few know this:
 how its lock is locked.

1 Val-grind 'Walgrind' | 'Slain-gate,' the gate standing before Walhall.

[R 9v/32, A 4v/18]

23 Fimm hundruð golfa · ok umb fjórum tögum
 2 svá hygg'k Bil-skirni með bugum;
 ranna þeira, · es reipt vita'k,
 4 míns veit'k mest magar.

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.

[R 9v/34, A 4v/22]

24 Fimm hundruð dura · ok umb fjórum tögum,
 2 svá hygg at Valhöllu vesa;
 átta hundruð Eín-herja · ganga ór einum durum,
 4 þá's fara við vitni at vega.

[R 10r/2, A 4v/20]

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 áttu 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 hēitir gēit, · es stēndr hōllu á Hērja-fōðrs [R 10r/4, A 4v/24]
 2 ok bítr af Lē-raðs limum;
 skap-kęr fylla · skal hins skíra 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 hōllu á Hērja-fōðrs ‘on the hall of the Father of Hosts’ | The hall of Woden, i.e. Walhall. *Hērja-fōðrs* 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 skíra mjaðar ‘the pure mead’ | The mead is the goat’s milk.

- 26 Eik-þyrnir hēitir hjōtrr · es stēndr hōllu á Hērja-fōðrs [R 10r/6, A 4v/26]
 2 ok bítr af Lē-raðs limum;
 en af hans hornum · drýpr í Hver-gęlmi
 4 þaðan ęiga vōtn ęll 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 Sif ok Vif, Sękin ok Eikin, · Svōl ok Gunn-þró, [R 10r/9, A 4v/28]
 2 Fjōrm ok Fimbul-þul,
 Rín ok Rinnandi,
 4 Gipul ok Gōpul, · Gōmul ok Gęir-vimul,
 þęr hverfa umb hodd goða,
 6 Þyn ok Vin, · Þōll ok Hōll,
 Grōð ok Gunn-þorin.

Side and Wide, Seeken and Oaken, Swale and Guththrew,
 Ferm and Fimblethule,
 Rine and Rinnend,
 Gipple, Gapple, Gamble and Garwimble—
 they run around the hoard of the Gods [= Osyard]—
 Thin and Win, Thall and Hall,
 Gread and Guththorn.

28 **V**ína heitir enn, · qnnur **V**eg-svinn, [R 10r/12, A 5r/1]
 2 þriðja þjóð-numa;
 Nyt ok **N**qt, · **N**qnn ok **H**rqn, **N**ok **H**rqn,
 4 **S**lið ok **H**rið, · **S**ylgr ok **Y**lgr,
 Við ok **V**qn, · **V**qnd ok **S**trqnd,
 6 **G**joll ok **L**qiptr; · þér falla gumnum nér
 es falla til hēljār 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 **K**qmt ok **Q**mt · ok kēr-laugar tvēr [R 10r/15, A 5r/4, G]
 2 þér skal Þórr vaða
 dag hvēr · es dōma fērr
 4 at aski **Y**gg-drasils;
 því-at ós-brú · brēnn qll loga
 6 hēilqg vqtn hlóa.

Carmt and Armt, and the two Carlays,
 these shall Thunder wade
 every day, when to judge he goes,
 at Ugdrassle's Ash[†];
 for the os[†]-bridge [RAINBOW] burns all with flame;
 the holy waters bellow.

2 þér skal Þórr vaða 'these shall Thunder wade' | For Thunder's association with wading see TODO.

6 hlóa 'bellow' | A hapax. TODO.

- 30 **G**laðr ok **G**yllir, · **G**lær ok Skeið-brimir, [R 10r/17, A 5r/6]
 Silfrin-toppr ok **S**inir,
 Gísl ok Fal-hófnir, · **G**ull-toppr ok Létt-feti,
 þeim ríða **é**sir **j**óum
 dag hvern · es **d**óma fara
 at aski **Y**gg-drasils.

Glad and Gilder, Glare and Sheathbrimmer,
 Silvrentop and Sinewer;
 Yissel and Fallowhofner, Goldtop and Lightfeet;
 on these horses ride the Eese,
 every day, when to judge they go,
 at Ugdrassle's Ash[†].

- 31 **Þ**riar róttr · standa á þrjá vega [R 10r/20, A 5r/8]
 undan aski **Y**gg-drasils;
 Hæl býr und **ei**nni, · annarri **h**rím-þursar,
 þriðju **m**ennskir **m**enn.

Three roots grow on three ways,
 from beneath Ugdrassle's Ash.
 Hell lives enclosed by one, [by] the other the Rime-Thurses[†],
 [by] the third manly men.

- 32 **R**ata-toskr heitir íkorni · es rinna skal [R 10r/22, A 5r/9]
 at aski **Y**gg-drasils;
 arnar orð · hann skal ofan bera
 ok segja **N**ið-hoggvi **n**iðr.

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.⁸⁶

⁸⁶This st. and the following is paraphrased in *Ylva* 16 (excerpt):

Þá mælti Gangleri: „Hvat er fleira at segja stór-merkja frá askinum?“ Hár segir: „Mart er þar af at segja. Orn einn sitr í limum asksins, ok er hann margs vitandi, en í milli augna bonum sitr haukr sá, er heitir Veðrfölnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir askinum ok berr gfundar orð millum arnarsins ok Niðhoggs. Gangler spoke: “What more great marks are there to be said about the ash?” High says: “There is much to say about it. An eagle sits in the limbs of the ash, and he is much knowing, but between his eyes sits the hawk called Weatherfalcon. The squirrel, which is called Wratetush, runs up and down along the ash and carries words of spite between the eagle and Nithehewer.”

- 2 33 **H**irtir 'ru ok fjórir · þeir's af **h**éfangar
 á **g**ag-halsir **g**naga:
 Dáinn ok **D**valinn, · **D**ún-eyrr ok **D**ura-þrór.

[R 10r/23, A 5r/11]

Harts are there also, four, those who TODO

TODO gnaw:

Downen and Dwollen, Downer and Doorthrew.⁸⁷

⁸⁷Paraphrased in *Yilv* 16 immediately following a paraphrase of the last st.: *En fjórir birtir renna í limum asksins ok bíta barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór.* 'But four harts run in the limbs of the ash and bite its leaves; they are called thus: Downen, Dwollen, Downer, Doorthrew.'

- 2 34 **O**rmarr fleiri · liggja und **a**ski **Y**gg-drasils
 an þat of **h**yggi **h**verr
 ó-sviðra **a**pa:

[R 10r/25, A 5r/12, G]

More worms lie under Ugdrassle's Ash

than any one would think

among unwise apes[†]:⁸⁸

⁸⁸Paraphrased in *Yilv* 16: *En svá margir ormar eru í Hvergelmi með Niðhoggr, at engi tunga má telja; svá segir hér:* 'But so many worms are in Wharvelmer with Nithehewer that no tongue may count them. So it says here:' after which st. 36 is quoted.

- 2 35 **G**óinn ok Móinn, · þeir 'ru **G**raf-vitnis synir,
 Grá-bakr ok **G**raf-völluðr,
 Ofnir ok Sváfnir, · hygg'k at **é** skyli
 meiðs kvistu **m**áa.

[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.

- 2 36 **A**skr **Y**gg-drasils · drýgir **er**fiði
 meira an **m**enn viti:
 hjortr bítr ofan · en á **h**liðu fúnar,
 skęðir **N**íð-hoggr **n**eðan.

[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 **H**rist ok Mist · vil’k at mér **h**orn beri, [R 10r/30, A 5r/16]
2 **S**keggj-ǫld ok **S**kǫgul,
 Hildr ok Þrúðr, · **H**lökk ok **H**er-fjǫtur,
4 **G**öll ok **G**eir-ǫlul,
 Rand-gríð ok **R**áð-gríð, · **R**egin-lëif;
6 þér bera **ei**n-herjum **ǫ**l.

Rist and Mist I would have bearing to me a horn—
Shageld and Shagle;
Hild and Thrith, Lank and Harfetter,
Gall and Garannel,
Randgrith and Redegrith, Rainlaf—
they bear the Oneharriers ale.⁸⁹

3 Hildr ok Þrúðr ‘Hild and Thrith’ | so A; *Hildi ok Þrúði* R stems from ðz, ǫz with r rotunda being interpreted and copied as ði, ǫr, this becomes clear upon viewing the facsimile images.

⁸⁹The women listed in this st. are Walkirries. Their names are known from other lists of Walkirries, but differ somewhat in form. TODO: Note these differences

38 **Á**r-vakr ok **A**l-sviðr, · skulu upp heðan [R 10r/32, A 5r/18]
2 **s**vangir **s**ól draga;
 en und þeira **b**ógum · fǫlu **bl**ið rēgin,
4 **é**sir, **í**sarn-kol.

Yorewaker and Allswith shall from hence—
slender [steeds]—pull up the sun,
and under their shoulders the blithe Reins hid
—the Eese—iron-cooling.⁹⁰

1 Á-r-vakr ok Al-sviðr ‘Yorewaker and Allswith’ | These horses also appear in *Syed* 15a/2; see note to the next st.

⁹⁰According to *Yilv* 11 the gods took two horses to pull the sun’s chariot—Yorewaker and Allswith—and “under the shoulders of the horses the gods placed two wind-bellows to cool them, but in some sources (*í sumum fróðum*, presumably this st.) they are called iron-cooling (*ísarn-kol*).”

39 **S**valinn heitir, · hann stęndr **s**ólu fyrir, [R 10v/2, A 5r/20]
2 **sk**jǫldr **sk**ínanda goði;
 bjǫrg ok **b**rim · vęit’k at **b**rinna skulu,

4 ef hann fællr í frá.
 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.⁹¹

⁹¹The 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. *Syed* 15a/1, which mentions the “shield that stands before the shining god [SUN]”.

40 Skoll heitir ulfr, • es fylgir hinu skír-łeita [R 10v/4, A 5r/21]
 2 goði til varna viðar,
 en annarr Hati, • hann ’s Hróð-vitnis sonr,
 4 sá skal fyr hejða brúði himins.
 Scoll† is the wolf called which follows the pure-faced
 god [= Sun] to the shelter of the woods;
 but second is Hate†—he is Rothwiter†’s son—
 that one shall [run] in front of the bright bride of heaven [= Sun].⁹²

⁹²According to *Ylv* 12 Scoll chases the Sun and Hate chases the Moon (which is why he runs in front of the sun). See note to *Wsp* 40 for discussion on these wolves.

41 Ór Ymis holdi • vas jörð of sköpuð, [R 10v/6, A 5r/23,
 2 en ór sveita sjór, A_b 9v/14, B 3v/11]
 björg ór beinum, • baðmr ór hári,
 4 en ór hausi himinn.
 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’ | *bans sára sveita* ‘blood of his wounds’ A_bB 2 sjór | so AA_bB; *şér* R 4 ór hausi himinn ‘from his skull the heaven’ | *himinn ór hausi bans* ‘the heaven from his skull’ A_bB

1–4 Ór ... himinn ‘Out of ... heaven’ | This stanza is clearly related to *Webth* 21, see note there.

2 sveita ‘blood’ | For the sense, see note to this word in *Webth* 21.

4 ór hausi himinn ‘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 • gөрröu blíð regin [R 10v/8, A 5r/25,
 2 Mið-garð manna sonum, A_b 9v/16, B 3v/12]

en ór hans hęila · vǫru þau hin harð-móðgu
 4 ský ǫll of skǫpuð.

But from his eyebrows the blithe Reins[†] made
 Middenyard[†] for the sons of men;
 but from his brains were the hard-minded
 clouds all shaped.

3 harð-móðgu ‘hard-minded’ | *bríð-fęldu* ‘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 · hęfr ok allra goða
 2 hveřr’s tękr fyrstr á funa,
 því-at opnir hęimar · verða umb ása sonum,
 4 þá’s hęfja af hvera.

[R 10v/9, A 5r/26]

The holdness[†] of Woulder[†] and of All Gods[†]
 has each who first touches the fire,
 for the Homes[†] become open for the sons of the Eese,
 when men lift off the kettles.⁹³

1 Ullar ‘Woulder’ | The exact reason for why Woulder is invoked here is unclear, but it suggests that he has a role in the setting of the ritual fire, something possibly attested by the archeological finds at *Lilla Ullevi*, Sweden. See Encyclopedia: Woulder[†] and af Edholm (2009) for more.

1 hylli ‘holdness’ | i.e. ‘favour, loyalty, grace’. This word and the corresponding adjective *hollr* ‘hold; favourable, loyal, gracious’ and verb *hylla* ‘to make hold’ are often used when speaking about divine grace, not just of the Christian God, but also (as here) of the Heathen Gods. See Encyclopedia: hold[†] and holdness[†].

1 allra goða ‘All Gods’ | Cf. *Syed* 3–4, *Lock* 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 Encyclopedia: 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).

⁹³This st. is one of the most difficult in the poem and many interpretations have been made (for a summary see Nordberg (2005)). Many commenters (e.g. Finnur Jónsson (1932) and Sijmons and Gering (p. 208, TODO)) interpret it as relating to the poem’s frame narrative. In this view Weden, still bound between the two fires, cryptically asks for a cauldron to be lifted off so that the Gods can see him through the smoke vent and rescue him. This, however, scarcely makes sense given the current stanza’s placement in the gnomic wisdom section of the poem, unless this whole section is taken to be a later insert (as suggested by Finnur), something for which there is little support. The invocation of the obscure god Woulder is also left unexplained, and there is no mention of a cauldron elsewhere in the poem. I agree with Nordberg’s interpretation, namely that the present st. refers to the cooking of the sacrificial meal in large cauldrons during the bloot[†], as described in the kings’ saws. More specifically, Weden is speaking of the divine grace (*hylli* ‘holdness’, see Note to l. 1) gained by the ritualist who sets the fire onto which the cauldron is placed, since this act enables the Gods to become present among those partaking in the ritual meal. Cf. *HGoodS* 14, describing the traditional bloot in the Thronclaw (*Prónða-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 bofinu 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 would be cooked for men to enjoy. There would be fires on the middle of the floor in the hove and kettles over them.’ This interpretation is especially interesting when one considers the immediately preceding two sts. (41, 42), which deal with the ordering of the world through the dismembering of Yimer, the primordial sacrificial victim slain by the Gods. It is well attested in 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 reenactment was necessary for the continued upholding of the world, and *Grim* 41–43 would then seem to attest this conception also in the Germanic tradition. See Lincoln (1986)—especially the first two chapters—for the Indo-European analogues.

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.
 Iwald’s sons went in days of yore
 Shidebladner for to shape:
 the best of ships for the pure Free,
 for the useful Son of Nearth.

45 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 ósum · þat skal inn koma
 4 Égis þekki á
 Égis drekku at.
 My gaze have I now lifted up before the sons of the victory-Tews [= Eese]—
 by that shall the willed relief awake.
 All the Eese shall it bring into here,
 upon Eage’s bench,
 at Eage’s drinking!⁹⁴

⁹⁴Weden suddenly announces that he has made the other gods aware of his situation; they will leave their feasting at Eagre's hall (see *Hyme* and *Lock*) 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 Hęjann ok Hjalm-beri,
 þękkr ok þriði, • þundr ok Uðr,
 4 Hęl-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 Hęr-tęitr ok Hnikarr,
 Bil-ęygr, Bál-ęygr, • Bql-verkr, Fjqlnir,
 4 Grímr ok Grímnir, • Glap-sviðr ok Fjql-sviðr.
 Sooth and Swiple and Soothgettle,
 Hartote and Nicker,
 Bileye, Baleeye, Baleworker, Fillner,
 Grim and Grimner, Glapswith and Fellswith.

49 Síð-hqttr, Síð-skeggr, • Sig-fqðr, Hnikuðr, [R 10v/21, A 5v/7]
 2 Al-fqðr, Val-fqðr, • At-ríðr ok Farma-týr;
 ęinu nafni • hétumk aldri-gi
 4 síðst ek með folkum fór.
 Sidehat, Sideshag, Syefather, Nicked,
 Allfather, Walfather, Atrider, and Farm-Tew—
 by just one name have I never called myself,
 since among manfolk I fared.

50 Grímnir mik hétu • at Gęir-raðar, [R 10v/23, A 5v/9]
 2 en Jalk at Qs-mundar;
 en þá Kjalar • es ek kjalka dró,
 4 Þrór þingum at.
 Grimner they called me at Garfrith's [home],
 but Yelk at Osmund's,

but Keller whenas I drew the sled;
Throo at Things[†].⁹⁵

⁹⁵Presumably referencing other now-lost myths involving Weden travelling in disguise. The last is possibly a reference to the name under which Weden would be invoked at the start of Things (legal assemblies, see Encyclopedia).

2 51 Óski ok Ómi, · Jafn-hár ok Biflindi, [R 10v/24, A 5v/10]
 Göndlrir ok Hár-barðr með goðum.
Wish and Ome, Evenhigh and Bivlend;
Gandler and Hoarbeard among Gods.

2 52 Sviðurr ok Sviðrir · es ek hét at Sökk-mímis [R 10v/25, A 5v/11]
 ok dulða'k þann hinn aldna jötun
 þá's Mið-vitnis vas'k · ins mēra burar
4 orðinn ein-bani.
Swither and Swithrer, as I was called at Sink-Mimer's,
and I deceived that aged ettin,
when of Midwitner's famous son
I had become the lone slayer.

2 53 Qlr est Geir-røðr, · hefr þú of-drukkit; [R 10v/28, A 5v/13]
 miklu est hnugginn, · es þú est mínu gēngi,
 ollum ein-herjum · ok Óðins hylli.
Worse for ale art thou, Garfrith; thou hast over-drunk.
Of much art thou bereft when thou art [bereft] of my support,
of all the Oneharriers, and of Weden's holdness[†].⁹⁶

⁹⁶Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but presumably the sense is the same. By breaking the code of conduct to which he owns his success he lost Weden's favour, and thus been excluded from the community of oath-bound Odinic warriors (the Oneharriers). Cf. here

2 54 Fjölð þér sagða'k, · en þú fátt of mant, [R 10v/30, A 5v/15]
 of þik véla vinir;
 mēki liggja · sé'k míns vinar
4 allan í dreyra drifinn.
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 męki ... drifinn. 'The sword ... gore.' | Weden foretells Garfrith's coming death.

3 míns vinar 'my friend' | The followers of a god were his *friends*; cf. Eyel's *Sont*, where he speaks about his *friendship* with Weden. Already in *Beow* we see that the Shieldings are called the *Ing-wine* 'friends of Ing[†]'.

55 Egg-móðan val · nú mun Yggr hafa, [R 10v/31, A 5v/16]
þitt vęit'k líf of liðit;
varar 'ru dísir, · nú knátt Óðin séa;
nalgask mik ef þú megir!

An edge-tired corpse will Ug now have:
I know thy life to be past.
Aware are the Dises[†], now dost thou see Weden—
approach *me*, if thou mayst!

3 dísir 'Dises' | i.e. the Norns, fates, who have determined his hour of death. Cf. *Fath* TODO, *Ham* TODO.

56 Óðinn nú heiti'k, · Yggr áðan hét'k, [R 11r/2, A 5v/18]
hétumk Þundr fyr þat,
Vakr ok Skilfingr, · Vófuðr ok Hropta-týr
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 11r/4, A 5v/20]
allir at ęinum 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 11r/5, A 5v/21]
En er hann heyrði, at Óðinn var þar kominn, stóð hann upp, ok vildi
taka Óðin frá eldinum. Sverðit slapp ór hendi hánun; vissu hjóltin niðr.
Konungr drap fęti, ok steptist á-fram, en sverðit stóð í gognum hann,
ok fekk hann bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi
síðan.

King Garfrith sat and had the sword about his knee, and it was brandished half-way up. But when he heard that Woden were come there, he stood up and would take Woden 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. Woden 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

Speeches of Shirner (*Skírnismál*)

Dating (Sapp, 2022): C10th (0.897)
Meter: *Leeds-meter*, *Galders-law* (TODO)

Introduction

The whole poem is attested in both **R** and **A**. The name *Skírnismál* ‘**Speeches of Shirner**’ comes from **A**; **R** has in the typical titular red ink *För Skírnis* ‘Shirner’s journey’.

The same myth is told in prose in *Yilv* 37. A single stanza of the present poem is quoted there, namely the last one, with some minor differences in wording that would seem to stem from oral tradition (see Note to st. 42 below). It is unlikely that the author of *Yilv* knew of the narrative through an oral tradition which included only the last verse, chiefly since his paraphrase does not add a single detail not found in the present poem, but on the other hand condenses and abbreviates. So, Shirner’s journey and curse (roughly sts. 10–38 here) is simply summarized in the following manner: “Then Shirner journeyed and requested the woman [i.e. Gird] for him [i.e. Free], and received her promise, that nine nights later she would come to the place which is called Barrey, and have a wedding with Free.” The summarising of a narrative mythic poem with a single verse quotation in the form of a dialogue-stanza is something done several times in *Yilv*; see Eddic fragments from Snorre’s Edda below.

On the other hand, the paragraph in *Yilv* 37 corresponding to what is here P1 is much more detailed and reads: “Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day when Free had gone to Lithshelf and looked about all the Homes, but when he looked to the north he saw on a farm a great and fine house, and to that house walked a woman, and when she lifted her hands and closed the doors before her, then it did shine from her hands both into the air and onto the waters, and all the homes were brightened by her. And that beauty, which he had seen in that holy seat, harmed him so that he walked away filled with pain, and when he came home he spoke nothing; he neither slept nor drank; nobody dared to get words out of him. Then Nearth had Shirner, Free’s shoe-swain, called unto himself, and asked him to go to Free and ask him to speak, [...]”

The Speeches of Shirner

- P1 Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálfr ok sá um heima [R 11r/10, A 2r/11]
 2 alla; hann sá í Jötun-heima ok sá þar mey fagra, þá er hon gekk frá skála
 föður síns til skemmu; þar af fekk hann hug-sóttir miklar. Skírnir hét
 4 skó-sveinn Freys. Njorðr 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]
 okkarn mála mög,
 2 ok þess at fregna · hveim hinn fróði séi
 4 of-ræiði afi.“

“Rise thou now, Shirner, and go to ask
 our lad [= Free] for speech;
 and to learn at whom the wise
 man [= Free] might be cross.”

1 rís ... beiða ‘Rise ... ask’ | Alliteration is missing here. A simple solution would be to replace *gakk* ‘go’ with a synonym like *rinn* ‘run’ or *ræð* ‘resolve’, but this lessens the semantic mirroring with l. 2/2 below (though, the insertion of the verb *ganga* in the present stanza may in fact be due to influence from 2/2).

4 afi ‘man’ | While this word usually means ‘father’ or ‘grandfather’, it must here certainly mean ‘man’ without a connotation of old age. See further CV.

- Skírnir kvað: 2 „Illra orða · es mér ón at ykkrum syni, [R 11r/15, A 2r/17]
 ef ek geng at mæla við mög,
 2 ok þess at fregna, · hveim hinn fróði séi
 4 of-ræiði afi.“

Shirner quoth: “Bad words I expect from your son [= Free],
 if I go with the lad to speak;
 and to learn at whom the wise
 man might be cross.”

-
- Skírnir: 3 „Sæg þat Freyr, · folk-valdi goða, [R 11r/17, A 2r/18]

2 ok ek vilja vita,
hví þú ęinn sitr · ęnd-langa sali,
4 minn dróttinn, of daga?“

Shirner [quoth]: “Tell it, O Free, troop-wielder of the gods;
I too would wish to know:
why thou sittest alone in the endlong halls,
my lord, during the days?”

Fręyr: 4 „Hví of sęgja’k þér, · sęggr hinn ungi, [R 11r/19, A 2r/20]
2 mikinn móð-trega?
því-at alf-røðull · lýsir of alla daga
4 ok þęygi at mínum munum.“

Free [quoth]: “Why should I tell thee, O young youth,
[of my] great mood-grief?
For the elf-wheel [SUN] shines during all days,
and naught to my liking.”

Skírnir: 5 „Muni þína · hykk-a svá mikla vesa, [R 11r/20, A 2r/21]
2 at þú mér sęggr né sęgir;
ungir saman · vorum í ár-daga,
4 vęl męttim tveir trúask.“

Shirner [quoth]: “Thy liking I do not think so great,
that thou, O youth, should not tell me [of it].
Young together were we in days of yore;
we two might well trust each other.”

2 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 *Wayl* 23, where it is used in reference to king Nithad’s two young sons. In the present stanza it answers Free’s addressing Shirner as *ęggr hinn ungi* ‘the young youth’; Shirner points out that the two are of equal age, and so Free is as much of a young man as he.

Fręyr: 6 „Í Gymis gørdum · ek ganga sá [R 11r/22, A 2r/23]
2 mér tíða męy;
armar lýstu, · en af þaðan
4 allt lopt ok lęgr.

Free [quoth]: “In Gymer’s yards I saw walking
a maiden, dear to me.

The arms shone, but thereof
all the air and sea.

4 lopt ok lǫgr ‘air and sea’ | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

7 **M**ér ’s mér tíðari · an **m**anna hvæim
2 ungum í ár-daga;
 ása ok alfa · þat vill **ę**ngi maðr,
4 at vit sátt séim.“

[R 11r/24, A 2r/24]

The maiden is dearer to me than to any man
young in days of yore.
Of the Eese and Elves⁹⁷ does no man⁹⁷ wish
that we two should be brought together.”

⁹⁷i.e. ‘person’. For other examples of gods being called men see note to final st. of *Webb* (TODO).

Skírnir: 8 „**M**ar gef mér þá, · es mik of **m**yrkvan beri
2 vísan vafr-loga,
 ok þat sverð, · es sjalft vegisk
4 við jǫtna **ę**tt.“

[R 11r/25, A 2r/25]

Shirner [quoth]: “The steed then give me, which might bear me over the dark,
wise wavering-flame;
and that sword, which by itself might strike
against the line of the Ettins[†].”

Fręyr: 9 „**M**ar þér þann gef’k, · es þik of **m**yrkvan berr
2 vísan vafr-loga,
 auk þat sverð, · es sjalft mun vegask,
4 ef sá ’s horskr es **h**ęfr.“

[R 11r/27, A 2r/27]

Free [quoth]: “That steed I give thee, which bears thee over the dark,
wise wavering-flame;
and that sword which by itself will strike,
if he is wise who owns it.”

1–4 berr ‘bears’; mun vegask, ef sá ’s horskr es **h**ęfr ‘will strike, if he is wise who owns it’ | In his response Free replaces the subjunctive verb forms (*beri* ‘might bear’, *vegisk* ‘might strike’) with indicative and future forms, giving a sense of certainty and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault (“if he is sharp who owns it”).

P2 Skírnir męlti við hest’inn:

Shirner spoke with the horse:

- 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 the Thurses[†].
 Both two [shall] we come [over], or us both does take
 that uncanny ettin.⁹⁸”

3 þursa ‘of the Thurses’ | so A; þyria R

5 ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to *Wsp* 8.

⁹⁸Shirner 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 Gyms 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’s⁹⁹ hall. He rode to where a shepherd sat on a mound, and greeted him:

⁹⁹It 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.“

“Say this, O herdsman, who on the mound dost sit,
 and watchest all the ways:
 How I to discourse might come with the young girl [= Gird],
 past the greyhounds of Gymer?”

[Gird] quoth:
 “What is that din of dins, which I of dins now hear
 in our halls?
 The earth quakes, but before [me] tremble
 all Gymer’s yards.”

Ambótt kvað: 15 „Maðr ’s hér úti, • stiginn af mars baki,
2 jó lętr til jarðar taka.“ [R 11v/9, A 2v/10]

A servant-woman quoth:

“A man is here outside, stepped down off horseback;
he lets take his steed to the ground.¹⁰¹”

¹⁰¹According to Finnur Jónsson (1932) a still known (in his time) Icelandic expression; Shirner lets his horse graze.

[Gęrðr] kvað: 16 „Inn bið þú hann ganga • í okkarn sal
2 ok drekka hinn męra mjøð,
þó ek hitt óumk, • at hér úti séi
4 minn bróður-bani.“ [R 11v/10, A 2v/11]

[Gird] quoth:

“Bid thou him to go in into our hall,
and to drink the renowned mead;
though I fear that here outside should be
my brother’s bane.”

[Gęrðr] kvað: 17 „Hvat ’s þat alfa • né ása sona,
2 né vıssa vana;
hvı ęinn of komt • ęikinn fúr yfir
4 ór sal-kynni at séa?“ [R 11v/12, A 2v/13]

[Gird quoth:]

“What sort is that, not of Elves, nor of sons of the Eese,
nor of wise Wanes?
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 vıssa vana,
þó ęinn of kom’k • ęikinn fúr yfir
4 yður sal-kynni at séa. [R 11v/14]

[Shirner quoth:]

“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 **E**pli **ç**llifu · hér hef’k **a**l-gullin,
2 þau mun’k þér **G**erðr **g**efa,
 frið at kaupa, · at þú þér **F**rey kveðir
4 ó·lçiðastan at **l**ifa.“

[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.¹⁰²”

¹⁰² *at lifa* here means seems to mean ‘in life/living’ rather than the typical infinitive sense ‘to live’; cf. st. 22 *at dęila* ‘in sharing’ below. This is possibly an archaism.

[Gerðr] kvað:

20 „**E**pli **ç**llifu · ek þigg **a**ldri-gi
2 at **m**anns-kis **m**unum,
 né vit **F**reyr, · meðan okkart **f**jor lifir,
4 byggum **b**ęði saman.“

[R 11v/17, A 2v/15]

[Gird quoth:]
“Eleven apples will I never take,
to any man’s liking;
nor will I and Free—while our lifeblood lives—
dwell both together.”

[Skirnir kvað:]

21 „**B**aug þér þá gef’k, · þann’s **b**rendr of vas
2 með **u**ngum **Ó**ðins syni;
 áttu ’ru **j**afn-hęfgir, · es **a**f drjúpa
4 hina **n**íundu hverja **n**ętt.“

[R 11v/19, A 2v/17 (ll. 1–2)]

[Shirner quoth:]
“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.¹⁰³”

3–4 áttu ... nętt ‘Eight ... night.’ | In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

¹⁰³ The bigh, while not named, is clearly Dleepner as known from *Yilv* 49, describing Balder’s funeral: “Weden laid on the pyre that gold ring which is called Dleepner. Its nature was such that every ninth night, eight

even-heavy golden rings dripped from it.” When Harmod[†] later comes to Hell[†] to try to bring Balder back, Balder tells him to bring the ring back to Woden, as a token of memory.

[Gērðr] kvað: **22** „Baug þikk-a’k, · þótt brændr séi,
2 með ungum Óðins syni;
 es-a mér gulls vant · í gørðum Gymis
4 at deila fé fœður.“

[R 11v/21, A 2v/18 (ll. 3–4)]

[Gird quoth:]
“The bigh I take not, though it may have been burned
with Woden’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,
2 es hef’k í hendi hér?
 hœfuð hoggva · mun’k þér halsi af,
4 nema mér sētt segir.“

[R 11v/23, A 2v/19]

[Shirner quoth:]
“Seest thou this sword, O maiden—slender, pictured-painted—,
which I have in my hand here?
Hew the head will I, off thy neck,
unless thou come to terms with me.”

1 mál-faan ‘picture-painted’ | The sword is inlaid with metal (perhaps gold or silver) forming a pattern. The expression is formulaic; cf. TODO.

[Gērðr kvað:] **24** „Á-nauð þola · vil’k aldri-gi
2 at manns-kis munum,
 þó hins get’k, · ef it Gymir finniðsk
4 vígs ó·trauðir · at ykkir vega tíði.“

[R 11v/25, A 2v/20]

[Gird quoth:]
“Stand coercion will I never,
to any man’s liking;
though I get this, if thou and Gymer meet—
men unreluctant of conflict—that ye two will wish to fight.¹⁰⁴”

2 manns-kis ‘any man’s (lit. ‘no man’s)’ | *manns ęnskis* A

¹⁰⁴Gird 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 mēki, mēr, · mjóvan, mál-faan,
 2 es hef'k í hendi hér?
 fyr þessum eggjum · hnígr sá hinn aldni jötunn,
 4 verðr þinn fēigr faðir.

[R 11v/27, A 2v/22]

[Shirner quoth:]

“Seest thou this sword, O maiden—slender, pictured-painted—,
 which I have in my hand here?

By these edges sinks the aged ettin [= Gymer] down;
 fey[†] becomes thy father.

26 Tams-vēndi þik drep'k, · en þik tēmja mun'k,
 2 mēr, at mínum munum,
 þar skalt ganga · es þik gumna synir
 4 síðan éva séi.

[R 11v/28, A 2v/24]

With the taming-wand I strike thee—and tame thee I will,
 O maiden, to my liking!
 There shalt thou go, where thee the sons of men
 never since may see.

1 Tams-vēndi ‘taming-wand’ | Has been interpreted as a sword, TODO.

27 Ara þúfu á · skalt ár sitja,
 2 horfa hēimi ór;
 snugga hēljár til;
 4 matr sé þér mēir lēiðr · an manna hvēim
 hinn fráni ormr með firum.

[R 11v/30, A 2v/26]

On an eagle's perch shalt thou sit at dawn;
 turn out of the world;
 hanker after Hell[†].

Food be for thee more loathsome, than to any one
 the gleaming serpent [= the Middenyardswyrm] among men.¹⁰⁵

1 Ara þúfu á · skalt ár sitja ‘On an eagle's perch shalt thou sit at dawn’ | ár skalt sitja · ara þúfu á ‘at dawn shalt thou sit on an eagle's perch’ A 2–3 horfa hēimi ór; snugga hēljár til ‘turn out of the world; hanker after Hell’ | horfa ok snugga hēljár til ‘turn and hanker after Hell’ A

2–3 horfa hēimi ór; snugga hēljár til ‘turn out of the world; hanker after Hell’ | i.e. “you will look toward and yearn for the underworld”.

5 firum | This is the last word of fol. 2v of A, after which the text cuts off.

¹⁰⁵Her food will be more disgusting than the Middenyardswyrm[†], for which cf. *Hyme* 22.

- 28 At undr-sjónum verðir · es út of kǫmr, [R 11v/32]
 2 á þik Hrímnir hari
 á þik hot-vetna stari,
 4 víð-kunnari verðir · an vǫrðr með goðum,
 gapi þú grindum frá.

A wondrous sight mayst thou become when thou comest out;
 at thee may Rimner ogle;
 at thee may anyone stare.
 More widely known mayst thou become than the Watchman among the Gods [= Home-
 dal];
 mayst thou gape from the gates.

- 29 Tópi ok ópi, · tǫsull ok ó·þoli, [R 12r/2]
 2 vaxi þér tǫr með trega;
 sætsk þú niðr · en mun'k segja þér
 4 sváran sús-breka,
 ok tvinnan trega.

Toop and woop, tarsle and restlessness—
 may thy tears grow with grief!
 Sit thyself down, and I will tell thee
 a heavy roaring-breaker,
 and a twined grief.

1 Tópi ok ópi, · tǫsull ok ó·þoli 'Toop and woop, tessle and restlessness' | The first three of these four words are magic curse words without clear meaning; I have left them untranslated.

- 30 Tramar gneypa · þik skulu gęrstan dag [R 12r/3]
 2 jǫtna gǫrðum í,
 til hrím-þursa hallar · þú skalt hverjan dag
 4 kranga kosta-lauss;
 kranga kosta-vǫn;
 6 grát at gamni · skalt í gǫgn hafa
 ok leiða með tǫrum trega.

Fiends shall pine thee during gloomy day,
 in the yards of the Ettins.
 To the hall of Rime-thurses shalt thou every day
 crawl choice-less;
 crawl choices-lacking.
 Weeping for joy shalt thou have in exchange,
 and nurse with tears [thy] grief.

- 31 Með þursi þrí-höfðuðum · þú skalt é nara [R 12r/7]
 2 eða ver-laus vesa,
 þitt gæð grípi;
 4 þik morn morni
 ves þú sem þistill, · sá's þrunginn vas
 6 í ofan-verða ónn.

With a thurse three-headed shalt thou always subsist,
 or be husband-less.
 May thy senses seize;
 may murrain mourn thee;
 be thou like the thistle that was pressed
 during highest harvest!

- 32 Til holts ek gekk · ok til hrás viðar [R 12r/9]
 2 gamban-tēin at geta
 gamban-tēin ek gat.

To the wood I went, and to the raw/sappy tree,
 the gombentoe[†] for to get;
 the gombentoe I got.

2 gamban-tēin 'gombentoe' | Perhaps "curse-twig". A compound consisting of the very rare word *gamban* 'magic/curse?' and *tēinn* 'twig, branch' (cf. *mistil-tēinn* 'mistle-toe'). This may be the stick on which the runic curse in st. 36 below should be carved, or it is to be identified with the *tams-vöndr* 'taming-wand' of st. 26 above. Cf. *Hígh* 152, which speaks about a runic curse carved on *rótum rás viðar* 'the roots of a raw/sappy tree'.

- 33 Reïðr 's þér Óðinn, · reïðr 's þér Ása-bragr, [R 12r/10]
 2 þik skal Freyr fíask,
 hin firin-illa mér, · en fingit hefr
 4 gamban-reiði goða.

Wroth with thee is Woden; wroth with thee is Bray of the Eese (= Thunder);
 thee shall Free come to hate,
 O most wicked maiden, if thou hast earned
 the gomben-wrath of the gods.

- 34 Hęyri jotnar, · hęyri hrím-þursar, [R 12r/12]
 2 synir Suttunga, · sjalfir ás-liðar,
 hvé fyrir býð'k, · hvé fyrir banna'k
 4 manna glaum mani,
 manna nyt mani.

Hear may Ettins, hear may Rime-thurses,
 sons of Sutting, the very Os-Troops [= Eese] themselves,—
 how I forbid, how I forban
 men's fellowship from the maid,
 men's joy from the maid!

35 **H**rím-grímnir heitir þurs, · es þik **h**afa skal [R 12r/14]
 2 fyrir **n**á-grindr **n**eðan,
 þar þér **v**íl-męgir · á **v**iðar rótum
 4 **g**ęita-hland **g**efi;
 óðri drykkju · fá þú **a**ldri-gi,
 6 **m**ęr, af þínum **m**unum,
 męr, at **m**ínum **m**unum.

Rimegrimner is called the thurse who thee shall have
 down beneath Nawgrind,
 where the lads of toil [THRALLS] on the roots of a tree,
 goat-piss will give thee.
 A finer drink do thou never get,
 O maiden, against thy liking,
 O maiden, to my liking!

36 Þurs ríst'k þér · ok þría stafi, [R 12r/16]
 2 ęrgi ok óði ok ó·þola,
 svá ek þat af ríst · sem ek þat á ręist,
 4 ef gørask þarfar þęss.“

Thurse[†] I carve for thee, and three staves:
 queerness[†] and madness and restlessness.—
 So I carve it *off*, like I carved it *on*,
 if there be need for that.¹⁰⁶

1 Þurs 'thurse' | Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þría stafi 'three staves' | Three runic letters (or phrases) representing the three following words (ęrgi 'queerness, degeneracy' etc.). The ritual practice of carving "three staves" is first found on the C7th Gummarp stone: **h**aþuwo**l**a**f**r sate staba þr**i**a **f**f**f** 'Hathwolf placed three staves: fff', where the **f**-rune (f) stands for its name **f**eet[†] (i.e. 'wealth, cattle') and is thus meant to bring wealth.

2 ęrgi ok óði ok ó·þola 'queerness and madness and restlessness' | Both ęrgi '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). ęrgi is also found in the curse-formula on the C7th Proto-Norse runestones from Stentofte and Björketorp. See further introduction to B257.

¹⁰⁶Shirner 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.

- [Gērðr kvað:] **37** „Hęill ves þú hęldr, sveinn, · ok tak við hrim-kalki [R 12r/19]
 fullum forns mjaðar,
 þó hafða’k ętlat, · at mynda’k aldri-gi
 unna vaningja vęl.“

[Gird quoth:]

“Hale be thou rather, O swain, and receive the rime-chalice,
 full of ancient mead—
 though I had intended that I never would
 love the Waning [= Free] well.”

1–2 Hęill ... mjaðar ‘Hale ... mead’ | Formulaic; the same lines occur in *Lock* 53.

4 vaningja ‘the Waning [= Free]’ | lit. ‘descendant of the Wanes’[†]. A rare word. Its only other occurrence in the Norse corpus is in a thule[†] of boar-names. Boars were sacred to Free, TODO.

- [Skirnir kvað:] **38** „Ørendi mín · vil’k ęll vita, [R 12r/21]
 áðr ríða’k hęim heðan,
 nęr á þingi · munt hinum þroska
 nęnna Njarðar syni.“

[Shirner quoth:]

“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?”

- [Gērðr kvað:] **39** „Barri hęitir, · es vit bęði vitum, [R 12r/23]
 lundr logn-fara,
 en ępt nętr níu, · þar mun Njarðar syni
 Gērðr unna gamans.“

[Gird quoth:]

“Barrey is called—as we both know—
 a grove of calm rushes,
 and after nine nights there will to the son of Nearth
 Gird her pleasure grant.”

- P4** Þá reið Skirnir 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 „Seg mér, Skírnir, · áðr verpir sǫðli af mar [R 12r/25]
 2 ok stígir fēti framarr,
 hvat árnaðir · í Jǫtun-hęima
 4 þíns eða mín̄s munar?“
 “Tell me, O Shirner, before thou throw the saddle off the steed,
 and take a step further:
 what hast thou accomplished in the Ettinhomes†,
 to thy or my liking?”

[Skírnir kvað:] 41 „Barri hęitir, · es vit báðir vitum, [R 12r/27]
 2 lundr logn-fara,
 en ępt nętr níu, · þar mun Njarðar syni
 4 Gęrðr unna gamans.“
 [Shirner quoth:]
 “Barrey is called—as we both know—
 a grove of calm rushes,
 and after nine nights there will to the son of Nearth
 Gird her pleasure grant.”

[Freyr kvað:] 42 Lǫng es nótt, · langar ’u tvęr, [R 12r/28, G]
 2 hvé of þreyja’k þríar?
 opt mér mánaðr · minni þótti
 4 an sjá hǫlf hý-nótt.
 [Free quoth:]
 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.¹⁰⁷

1 langar ’u tvęr ‘long are two’ | *lǫng es ęnnur* ‘long is another’ G 2 hvé of þreyja’k þríar? | *hvé meęa’k þreyja þríar* G

¹⁰⁷The wedding-night (TODO: it’s a hapax so explain the etymology?) is presumably half as it is not consumated.

Leed of Hoarbeard

(*Hárbarðsljóð*)

Dating (Sapp, 2022): early C11th (0.578)–late C11th (0.377)

Meter: Unclear (TODO)

Introduction

In my opinion the poem can be seen as an allegory on class relations, namely between the self-owning Norwegian and later Icelandic farmers, and the warlike Norwegian earls.

Of all Eddic poems this one is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the *Heliand*; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late C13th, when **R** was written).

Against this late origin speaks the presence of rare words (e.g. *ǫgurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Grip*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a powerful, discordant effect.

This is shown also by uses of the word ‘here’ in sts. 9 and 14. TODO: mention concept of “double scene” by Lars Lönnroth?

The Leed of Hoarbeard

- P1 Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum sundsins [R 12r/30]
 2 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 svęinn svęina • es stęndr fyr sundit handan?“ [R 12r/32]
 “Who is that swain of swains, standing here across the sound?”

- Hann svaraði: 2 „Hvęrr ’s sá karl karla • es kallar of váginn?“ [R 12v/1]
 He answered:
 “Who is that churl of churls, calling out over the wave?”

- 3 „Fęr þú mik of sundit, • fðði’k þik á morgun; [R 12v/2]
 2 męis hęfi’k á baki, • verðor-a matrinn bętri.
 Át’k í hvíld • áðr ek hęiman fðr,
 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; the food does not get better.¹⁰⁸
 I ate for a while before I journeyed from home,
 herring and oatmeal/he-goats; I am still full from that.”

4 hafra ‘oatmeal/he-goats’ | The easiest reading here is the acc. pl. of *hafr* ‘he-goat’. Thunder also eats his goats in *Yilv* 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this reading; see also note to next stanza.—Many other scholars have here read an accusative plural of *hafri* ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with Indrá’s (who is the Vedic equivalent of Thunder) “partner and yokemate” (*RV* 6.56.2) 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.

¹⁰⁸i.e. ‘you will not get better food than that.’

- 4 „Ár-ligum verkum hrósar þú, vęrðinum; • vęitst-at-tu fyr gðrla, [R 12v/5]
 2 dðpr ’ru þín hęim-kynni, • dauð hygg’k at þín móðir sé.“

“Of early works boastest thou; of eating!¹⁰⁹ Thou knowest not clearly [what lies] before [thee]:
dismal is the state of thy home—I think that thy mother is dead!”

¹⁰⁹TODO. This is pretty difficult. From the previous stanza *verðinum* seems to be referring to eating.

5 „Þat segir þú nú · es hverjum þíkkir [R 12v/6]
2 mest at vita— · at mín móðir dauð sé.“
“Thou now sayest that which to every man seems
most important to know—that my mother is dead!”

6 „Þeygi ’s sem þú · þrjú bú eigir góð; [R 12v/8]
2 bær-bæinn þú stendr · ok hefir brautinga gørvi, · þat-ki at þú hafir
brékr þínar.“
“But it is hardly as if thou own three good homesteads;
bare-legged thou standest, and hast the gear of a tramp; it is not even as if thou own thy
breeches!”

7 „Stýr-ðu hingat eikjunni, · ek mun þér stöðna kenna [R 12v/9]
2 eða hverr á skipit · es þú heldr við landit?“
“Steer hither the boat! I will show thee to the harbour—
or who owns the ship which thou holdest by the shore?”

8 „Hildólfir sá hēitir · es mik halda bað, [R 12v/11]
2 rekr inn ráð-svinni · es býr í Ráðs-eyjar-sundi;
bað-at hann hlēnni-menn flytja · eða hrossa-þjófa,
4 góða eina · ok þá’s ek gørva kunna;
seg-ðu til nafns þíns · ef þú vill of sundit fara.“
“Hildolf he is called, who asked me to hold it,
the counsel-wise man who lives in Redesey-sound.
He bade me not take highwaymen nor horse-thieves;
good men only, and those whom I know well—
say thy name if thou wilt go over the sound!”

9 „Sęgja mun’k til nafns míns · þótt ek sękr sjá’k [R 12v/15]
2 ok til alls øðlis: · Ek em Óðins sonr,

4 Meila bróðir · en Magna faðir,
 þrúð-valdr goða · við Þór knátt-u hér dóma!
 Hins vil’k nú spyrja, · hvat þú hēitir?“

“I will say my name—although I should be charged—
 and all my origin: I am Weden’s son,
 Male’s brother and Main’s father,
 the strength-wielder of the Gods; with Thunder dost thou here speak!
 Now I will ask something else: What art thou called?”

10 „Hár-barðr ek hēiti, · hyl’k of nafn sjaldan.“ [R 12v/18]
 “Hoarheard I am called, seldom I conceal my name.”

11 „Hvat skalt-u of nafn hylja · nema þú sakar ęigir?“ [R 12v/18]
 “Why shalt thou conceal thy name, unless thou have charges?”

2 12 „En þótt ek sakar ęiga, · fyr slíkum sem þú est [R 12v/19]
 þá mun’k forða fjörvi mínu · nema ek fęigr sé.“
 “But though I had charges—for such a one as thou art
 then I will protect my life, unless I be fey[†].”

2 13 „Harm ljótan mér þikkir í því [R 12v/21]
 at vaða of váginn til þín · ok vęta ęgur minn;
 skylda’k launa kęgur-sveini · þínum kangin-yrði · ef ek komumk
 yfir sundit.“

“An ugly harm it seems to me
 to wade o’er the wave to thee, and wet my burden.
 I would repay thee, swaddle-swain, for thy mocking words, if I could bring myself over
 the sound.”

2 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 *Wayl* 42. Some authors have read it as a crude euphemism for ‘penis’, which would not be out of character for this poem. I however consider the best interpretation to be that of an author whose name I’ve forgotten (TODO!), namely that Thunder is referring to the food he carries on his back (cf. v. 3).

2 14 „Hér mun’k standa · ok þín heðan bíða; [R 12v/23]
 fannt-a-tu mann inn harðara · at Hrungni dauðan.“

“*Here* will I stand, and *from here* await thee;
thou hast not found a harder man since Rungner[†] died!¹¹⁰”

¹¹⁰Rungner was an ettin famously slain by Thunder, TODO. Hoarbeard’s mention of that battle sets off a long argument over the deeds of the two.

15 „Hins vilt-u nú geta · es vit Hrungnir deildum, [R 12v/25]
2 sá inn stór-úðgi jötunn, · es ór stęini vas hęfuðit á,
 þó lét’k hann falla · ok fyrir hníga;
4 hvat vannt-u þá meðan, Hárbarðr?“

“This wilt thou now mention, when I and Rungner dealt with each other,
that great-minded ettin on whom the head was of stone.
Yet I made him fall, and kneel down before [me]—
what didst thou then meanwhile, Hoarbeard?”

16 „Vas’k með Fjøl-vari · fimm vetr alla [R 12v/27]
2 í ey þęiri · es Al-grón hęitir;
 vega vér þar knöttum · ok val fęlla,
4 margs at fręista, · mans at kosta.“

“I was with Felwar for all of five winters
in that island which Allgreen is called.
There we did fight and fell corpses;
many a girl to tempt and win.¹¹¹”

¹¹¹I read *margs* ‘many a’ as modifying *mans* ‘girl’, i.e. *margs mans at fręista, at kosta* ‘to tempt and to win many a girl’.

17 „Hversu snúnuðu yðr konur yðrar?“ [R 12v/30]
“How did your women pleasure (TODO!!!) you?.¹¹²”

¹¹²Seemingly a prose line; see Introduction.

18 „Sparkar óttum vér konur · ef oss at spøkum yrði; [R 12v/30]
2 horskar óttum vér konur · ef oss hollar véri,
 þęr ór sandi · síma undu
4 ok ór dali djúpum
 grund of grófu;
6 varð’k þeim ęinn ęllum · øfri at róðum;

8 hvílda'k hjá **s**ystrum **s**jau
 ok hafða'k **g**ęð þęira allt ok **g**aman;
 hvat vannt-u þá meðan, Þórr?“

“We [I] owned frisky women, if they became pleasing toward us [me];
 we [I] owned clever women, if they were hold[†] toward us [me];
 they wound a rope out of the sand,
 and out of a deep dale
 dug up the ground.
 I alone became superior to them all in counsels,
 I rested next to those seven sisters,
 and had their senses all, and pleasure—
 what didst thou then meanwhile, Thunder?”

19 „Ek drap Þjatsa, · hinn þrúð-móðga jötun,
 2 upp ek varp **a**ugum · **A**ll-valda sonar
 á þann hinn **h**ęiða himin;
 4 þau 'ru **m**ęrki **m**ęst · **m**inna verka,
 þau's allir męnn **s**íðan of **s**éa;
 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 see¹¹³—
 what didst thou then meanwhile, Hoarbeard?”

¹¹³Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable?
 TODO.

20 „**M**iklar **m**an-vélar · hafða'k við **m**yrk-riður
 2 þá's ek **v**élta þęr frá **v**erum.
 Harðan jötun · hugða'k **H**lébarð vesa;
 4 **g**af hann mér **g**amban-tęin
 en ek **v**élta hann ór **v**iti.“

[R 13r/5, A 1r/1]

“Great girl-tricks did I have against mirk-rideresses[†],
 when I lured them away from men.¹¹⁴
 A hard ettin I judged Leebeard to be;
 he gave me a gombentoe[†],
 but I tricked him out of his wits.”

¹¹⁴Alternatiely ‘away from [their] husbands’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *High* 156 for discussion.

21 „Illum huga launaðir þú þá góðar gjafar.“ [R 13r/7, A 1r/3]
 “With an evil mind didst thou repay the good gift.”

22 „Þat hefir *ęik* · es af *annarri* skęfr; [R 13r/8, A 1r/4]
 2 umb *sik* es hvęrr í *sliku*—
 hvat vannt-u þá meðan, Þórr?“
 “An oak has that which it chafes from another;
 each man is for himself in such—
 what didst thou then meanwhile, Thunder?”

23 „Ek vas *austr* · ok *jętna* barða’k [R 13r/9, A 1r/4]
 2 *brúðir* *bęl-vísar* · es til *bjargs* gingu;
 mikil myndi *ętt jętna* · ef *allir* lifði,
 4 vętr myndi *manna* · undir *Mið-garði*—
 hvat vannt-u þá meðan, Hárbarðr?
 “I was in the East, and bashed ettins:
 bale-wise brides who walked to the mountain.
 Great would the lineage of ettins be if all lived,
 naught would remain of men within Middenyard¹¹⁵—
 what didst thou then meanwhile, Hoarbeard?”

¹¹⁵A remarkable clear statement, the underlying worldview of which is far from unique to this stanza; in *Hyme* 11, for instance, Thunder is described as “the opponent of Rooder”, “the friend of manly retinues” and “Wighward”, referring to His role in slaying ettins and guarding men and their shrines (wighs[†]). For Thunder’s killing of women cf. sts. 37–39 below and Lindow 1988.

24 „Vas’k á *Vallandi* · ok *vígum* fylgða’k, [R 13r/11, A 1r/6]
 2 *atta* ek *jęfrum* · en *aldri-gi* sętta’k;
Óðinn á *jarla* · þá’s í *val* falla
 4 en *Þórr* á *þręla* kyn.“
 “I was in Walland[†] and followed battles;
 I incited princes and never reconciled them.
 Weden owns the earls which fall among the slain,
 but Thunder owns the kin of thralls.¹¹⁶”

¹¹⁶We see here a sort of aristocratic, Odinic disregard for lower life and life as a good in itself; where Thunder boasts of saving men, Woden sarcastically responds that he caused the deaths of men so that he could have them for himself.

- 25 „Ó·jafnt skipta · es þú myndir með ósum liði [R 13r/13, A 1r/8]
 2 ef þú ęttr vil-gi mikils vald.“

“Translation.”

- 26 „Þórr á afl órit · en ekki hjarta; [R 13r/14, A 1r/9]
 2 af hrēðslu ok hug-bleyði · þér vas í handska troðit
 ok þóttisk-a þú þá Þórr vesa;
 4 hvár-ki þá þorðir · fyr hrēðslu þinni
 hnjósa né físa · svá't Fjalarr heyrði.“

“Thunder owns ample strength, but no heart; out of fear and mind-softness didst thou tread into a glove, and then seemedest thou not to be Thunder. Thou daredst neither—for thy fear—to sneeze nor to fart so that Feller might hear [it].¹¹⁷”

¹¹⁷This story is also referenced in *Lock* TODO. It is elaborated heavily on in *Yilv* 45: Thunder, Lock, and the siblings Thelwe and Wrash had travelled east for a long time when they discovered a large hall, with an opening on one end, as wide as the building. They took rest inside, but in the middle of the night there was a great earthquake and the ground beneath them trembled. Thunder rose and led the party to a side-room to the right in the middle of the hall. He sat closest to the opening with his hammer ready, while the others sat terrified further inside. At daybreak they left the hall and found a huge ettin named *Skrymir* (Shrimer[†]) sleeping next to them. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was the thumb-part.

- 27 „Hár-barðr hinn ragi, · munda'k þik í Hæl drepa [R 13r/17, A 1r/11]
 2 ef mętta'k sçilask of sund.“

“Hoarheard the queer[†], I would strike thee into Hell[†],
 if I might sail o'er the sound!”

- 28 „Hvat skyldir of sund sçilask · es sakir 'ru alls øngar? [R 13r/18, A 1r/12]
 2 hvat vannt-u þá meðan, Þórr?“

“Why should thou sail o'er the sound when there are no offenses?—
 what didst thou then meanwhile, Thunder?”

- 29 „Ek vas austr · ok ána varða'k [R 13r/19, A 1r/13]
 2 þá's mik sóttu · þeir Svárangs synir;

4 grjóti mik þorðu, · gagni urðu þó lítt fegnir,
 þó urðu mik fyrri · friðar at biðja.
 hvat vannt-u þá meðan, Hárbarðr?“

“I was in the east and guarded the river
 when I was attacked by Sweering’s sons.
 With rocks they bashed me—still they rejoiced little in victory,
 still they had to beg me first for peace—
 what didst thou then meanwhile, Hoarbeard?”

2 30 „Ek vas austr · ok við ein-hverja dómða’k,
 lék’k við ina lind-hvítu · ok lǫng þing háða’k,
 gladda’k ina gull-björtu, · gamni mér unði.“

[R 13r/22, A 1r/15]

“I was in the east, and spoke with a certain woman;
 I played with the linen-white, and held long-lasting trysts:¹¹⁸
 I gladdened the gold-bright—the maiden enjoyed pleasure.”

¹¹⁸þing (see Thing[†]) usually means ‘legal assembly’, but clearly not here.

 31 „Góð óttu þeir man-kynni þar þá.“
 “Then they had good girl-visits there.”

[R 13r/24, A 1r/17]

 32 „Liðs þíns verra’k þá þurfi, Þórr, · at helda’k þeiri inni lín-hvítu mey.“
 “Of thy help I might have been in need then, Thunder, that I might hold that linen-white
 maiden.”

[R 13r/24, A 1r/17]

 33 „Ek mynda þér þat þá vęita · ef ek viðr of kómisk.“
 “I would then have granted thee that, if I were able.”

[R 13r/25, A 1r/18]

 34 „Ek mynda þér þá trúa, · nema mik í tryggð véltir.“
 “I would then have trusted thee, unless thou shouldst betray my trust.”

[R 13r/26, A 1r/18]

 35 „Em’k-at ek sá hęl-bitr · sem húð-skór forn á vár.“
 “I am not such a heel-biter as an old hide-shoe in spring.¹¹⁹”

[R 13r/27, A 1r/19]

¹¹⁹Proverbial (a heel-biter being someone who betrays his companions); the leather of a shoe would become very stiff and chafing over the winter.

36 „Hvat vannt-u þá meðan, Þórr?“

[R 13r/28, A 1r/20]

“What didst thou then meanwhile, Thunder?”

2 37 „Brúðir ber-serkja · barða’k í Hlés-eyju;
þér hofðu vęrst unnit, · vélta þjóð alla.“

[R 13r/28, A 1r/20]

“The brides of bearserks I bashed in Leesie;
they had done the worst thing: deceived a whole people.”

38 „Klęki vannt-u þá, Þórr, · es þú á konum barðir.“

[R 13r/29, A 1r/21]

“A great disgrace didst thou then, Thunder, when thou didst bash women.”

2 39 „Vargynjur vóru þér · en var-la konur,
skęlldu skip mitt · es ek skorðat hafða’k,
ógðu mér járn-lurki · en ęltu þjálfa.
4 hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/30, A 1r/22]

“She-wolves were they, and hardly women;
they overturned my ship which I had propped;
terrorised me with an iron-cudgel, and chased Thelvé around—
what didst thou then meanwhile, Hoarbeard?”

2 40 „Ek vas’k í hęrnum · es hingat gørðisk
gnęfa gunn-fana, · gęir at rjóða.“

[R 13r/32, A 1r/23]

“I was in the warband, when it readied itself here
to raise the war-standard, to redden the spear.”

41 „Þess vilt-u nú geta, es þú fórt oss ó·ljúfan at bjóða!“

[R 13v/1, A 1r/24]

“This wilt thou now mention, that thou didst journey to attack us!”

2 42 „Bóta skal þér þat þá · munda baugi
sem jafnendr unnu · þeir's okkr vilja sétta.“ [R 13v/2, A 1r/25]
“Then, I shall repay thee for that, with a hand-bigh,
bestowed by the mediators who wish to reconcile us two.”

2 43 „Hvar namt þessi · in hnófi-ligu orð
es heyrða'k aldrigi · hnófi-ligri?“ [R 13v/3, A 1r/26]
“Where didst thou learn these sarcastic words,
which I never heard more sarcastic?”

44 „Nam'k at mǫnnum þeim inum aldrónum es búa í heimis-skógum.“ [R 13v/5, A 1r/27]
“I learned them from the old men who dwell in the home-forests.”

45 „Þó gefr þú gótt nafn dysjum, es þú kallar þat heimis-skóga.“ [R 13v/5, A 1v/1]
“Yet thou givest a good name to poor cairns,¹²⁰ as thou callest them home-forests.”

¹²⁰cf. Weden's waking the dead in various poems.

46 „Svá dómi'k of slíkt far.“ [R 13v/6, A 1v/2]
“So I speak about such matters.”

2 47 „Orð-kringi þín · mun þér illa koma
ef ek reð á vág at vaða;
ulfi héra · hygg'k at ópa mynir
4 ef hlýtr af hamri hogg.“ [R 13v/7, A 1v/2]
“Thy glibness of word will bring thee harm,
if I decide to wade over the wave;
higher than a wolf I judge that thou wilt scream,
if thou suffer a strike from the hammer.”

2 48 „Sif á hó hęima, · hans munt fund vilja,
þann munt þrek drýgja, · þat's þér skyldara.“ [R 13v/9, A 1v/4]
“Sib has a lover at home; *him* wilt thou wish to meet!
Against that one shalt thou use thy strength—that is for thee more urgent!”

1 hó 'lover' | Most translators take this acc. sg. word as an alternative form of *bórr* m. 'adulterer' (gen. *bórs*), containing the same root as *bóra* f. 'whore, prostitute', *bór* n. 'adultery, fornication', ModEngl. whore. The -r has presumably been interpreted as the masc. nom. sg. ending, giving nom. **bór*, gen. **bós*. Further, this accusation is also found in *Lock* TODO, where Lock says that he has been Sib's lover (*bórr*). Notably, CV interprets this word as the unrelated *bór* m. 'pot-hook', "insinuating that Thor busied himself with cooking and dairy-work." This seems very unlikely when considering Thunder's response in the next verse: "I think that thou liest!" and the parallel in *Lock*.

- 2 49 „Mélir þú at munns ráði · svát mér skyldi vęrst þikkja,
halr inn hug-blauði, · hygğ'k at þú ljúgir.“ [R 13v/10, A 1v/5]

"Thou speakest according to thy mouth's counsel that which should seem to me the worst;
O heart-soft man, I think that thou liest!"

- 2 50 „Satt hygğ'k mik sęgja, · sęinn est at fęr þinni,
langt myndir nú kominn, þórr, · ef þú litum fórir.“ [R 13v/12, A 1v/6]

"I think myself to speak truly: thou art late on thy journey;
far wouldst thou now have come, Thunder, if thou had brought thy colours."

2 litum fórir 'brought thy colours' | Very unclear expression. *fóra litum* TODO.

- 51 „Hárbarðr inn rafi, · hęldr hęfir nú mik dvalðan!“ [R 13v/14, A 1v/8]
- "Hoarheard the queer; thou hast now much delayed me!"

- 2 52 „Ása-þórs · hugða'k aldri-gi myndu
glępja fé-hirði farar.“ [R 13v/14, A 1v/8]

"The journey of Thunder of the Eese I never thought
that a shepherd would divert."

- 2 53 „Ráð mun'k þér nú ráða: · Ró þú hingat batinum,
hęttum hótingi, · hitt fęður Magna!“ [R 13v/15, A 1v/9]

"I will now give thee a counsel: Row the boat hither,
stop the taunting, come to the father of Main [= Thunder = me]!"

- 54 „Far þú firr sundi, · þér skal fars synja!“ [R 13v/17, A 1v/10]
- "Go far from the sound; the ferry shall be denied thee!"

55 „*V*ísa þú mér nú leiðina · alls þú vill mik eigi of *v*áginn ferja!“ [R 13v/17, A 1v/11]
 “Now show me the way, since thou wilt not ferry me o’er the wave!”

56 „Lítit ’s at synja, · langt ’s at fara; [R 13v/18, A 1v/11]
 2 *st*und ’s til *st*okksins, · qnnur til *st*ejnsins,
 halt svá til *v*instra *v*egsins · unds þú hittir *V*er-land;
 4 þar mun Fjörgyn · hitta Þór, son sinn,
 ok mun hón kenna hönnum *ó*ttunga brautir · til *Ó*ðins landa.“
 “It is little to deny; it is long to journey:
 an hour to the log, another to the stone;
 keep thus to the left road, until thou dost find Wereland;
 there will Firgyn find Thunder, her son,
 and she will teach him the ancestral roads, to Weden’s lands [= Osyrd].”

57 „Mun’k taka þangat í dag?“ [R 13v/22, A 1v/14]
 “Will I arrive thither today?”

58 „Taka við víl ok *er*fiði · at upp-vesandi sólu [R 13v/22, A 1v/14]
 2 es ek get þána.“
 “[Thou wilt] arrive, with toil and hardship, at the rising of the sun as I guess it is thawing.”

59 „*S*kammt mun nú mál okkat vesa, · alls þú mér *sk*ótingu einni svarar; [R 13v/23, A 1v/15]
 2 launa mun ek þér *f*ar-synjun · ef vit *f*innumk í sinn annat.
 Far þú nú þar’s þik hafi allan gramir!“
 “Now our speech will be short as thou dost answer me only with scoffing;
 I will reward thee for this ferry-denial if we meet another time.
 Go now whither the fiends may have thee all!”

Lay of Hymer

(*Hymiskviða*)

Dating (Sapp, 2022): C10th (0.694)–early C11th (0.268)

Meter: *Ancient-words-law*

Introduction

Attested in two manuscripts, **R** and **A**. The two agree very well; they share the same stanzas and they come in the same order. The most substantial difference is the header; **A** has *Hymis-kviða* ‘the Lay of Hymer’, while **R** instead has *Þórr dró Mið-garðs-orm* ‘Thunder pulled the Middenyardsworm’.

The poem is a comedy about Thunder’s adventures in Ettinland. This was probably a popular genre, and is also represented by *Thrim*, but in spite of these similarities of contents the two poems are far apart stylistically. Whereas *Thrim* is written in a simple and sparse style with free *Ancient-words-law*-meter and few kennings, the form of *Ancient-words-law* used in *Hyme* is unusually strict, almost syllable-counting, and the stanzas are filled with intricate kennings, difficult grammatical constructions and forced word order. In this way *Hyme* is more akin to Scaldic poetry in intricate measures like *Court-recited meter* than to typical Eddic poetry in *Ancient-words-law*.

For this reason it seems likely that the anonymous poet of *Hyme* was highly trained in the Scaldic arts, and familiar with composition in more advanced meters. (See TODO: Difference between Scaldic and Eddic). Apart from style and meter, the Scaldic composition context of *Hyme* is also supported by both its dating and subject. There are five extant Scaldic poetic fragments (TODO: list them) that deal with Thunder’s fishing expedition, mostly from the 10th century.

These Scaldic fragments are fragmentary, and (in what survives of them) mostly focus on the scene where Thunder faces off against the hooked Wýrm pressed to the gunwale. There are some interesting verbal correspondences between these fragments and *Hyme*—most strikingly the kenning for the Middenyardsworm in st. 22/4 below—that may also support a common composition context. The fragments do not all agree with each other; in some of them the encounter ends with the cowardly Hymer cutting off the fishing line and the Wýrm sinking back unharmed into the sea (the version preferred by Snorre)—in others Thunder strikes the head off the Wýrm, presumably slaying it.

Numerous pictorial depictions of the myth are found on Wiking Age objects. These are the Swedish Altuna (U 1611) and Linga (Sö 352) runestones, the picture stones from Hørdum, Northern Jutland, a picture stone from Gosforth in Cumbria, and others (TODO). They typically show Thunder standing in the boat with His hammer raised, and the hooked Wyr̥m below it. Several smaller details also appear on these objects: the use of the ox-head for bait (U 1611, Sö 352), Thunder's feet going through the ship (U 1611, Hørdum).

Yilv 48 gives a complete narrative, here paraphrased for the sake of shortness:

Thunder goes out into Middenyard in the shape of a young man (*ungr drengr*), without his chariot, his goats, or his typical travelling gear. In the evening he comes to the ettin Hymer and begs for lodgings. At dawn Hymer plans to go fishing, and so Thunder asks to join in. Hymer insults Thunder's small stature and youth, and questions his ability to go on such a long and arduous trip as he usually takes. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to get his own bait, and so he turns to Hymer's flock of oxen and tears off the head from his greatest ox, one named Heavenrid. The two go out to sea, and Thunder rows far past Hymer's usual fishing spot. Hymer, unhappy, warns him that if they row any further out they'll be in danger of the Middenyardswyr̥m, but Thunder goes on. Eventually Thunder puts away the oars, readies a fishing line, hooks the ox-head and lowers it. The Wyr̥m soon bites, and struggles so hard that Thunder is pressed against the gunwale. This angers the god, and he brings himself into his Os-might. Strengthened, he pulls back with such force that his feet go through the bottom of the ship and press into the sea-floor; the Wyr̥m's head goes up against the gunwale. The two archenemies furiously stare at each other, Thunder "sharpening his eyes" and the Wyr̥m spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts off the line—the Wyr̥m then sinks back into the sea. Thunder throws the hammer after it, "and men say that he struck off the monster's head, but I think it true to tell thee, that the Middenyardswyr̥m still lives and lies in the outer sea." Thunder then punches Hymer's ear with his fist so that he is thrown overboard head-first; the god then wades back to land.

This account is clearly based on several sources, possibly including the present poem. The closest wording correspondence is when it is said that *Miðgarðs-ormr gein yfir uxa-böfuð'it, en gngull'inn vá í góm'inn orm'inum* 'The Middenyardswyr̥m yawned over the ox-head, and the hook went into the roof of the wyr̥m's mouth', which is decently close to st. 22 below. The name Heavenrid (*Himinbrjóðr*) is otherwise only found in thules listing names of oxen, and the interesting detail of Thunder's feet going through the boat is only paralleled by the Swedish Altuna stone (though see note to st. 34/2 below).

While *Yilv* 48, the Scaldic fragments, and *Hyme* all share the central narrative of the fishing expedition, *Hyme* has several additional narratives woven into it. That is not to say that *Hyme* consists of multiple originally separate poems. Unlike, say, *Higb*, which has noticeable differences of style and language between its constituent strands, *Hyme* comes off as a strong stylistic and narrative whole, composed by a single poet and thereafter transmitted faithfully. One may roughly identify the following narrative divisions in *Hyme*, of which only numbers 2–4 are found in the other sources for the myth of Thunder's fishing:

1. 1–6 Thunder attempts to force the ettin Eagre to host a banquet for the Gods; Eagre in turn asks for a cauldron big enough to brew enough ale for them all.

2. 7–16 Thunder and Tew go to visit the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening, Hymer tells them that they must eat fish the next.
3. 17–19 Thunder says that he will go fishing if he is given bait; Hymer challenges him to kill one of his oxen for bait; Thunder tears off the head of one.
4. 20–25 Hymer, Thunder and Tew go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardsworm itself; he loses it.
5. 26–27 Hymer challenges Thunder to carry the boat and whales back to his farm; he does.
6. 28–32 Hymer challenges Thunder to break a supposedly indestructible chalice; he succeeds by smashing it against the ettin's forehead.
7. 33–36 Thunder and Tew depart with the cauldron; they find themselves followed by a troop led by Hymer; Thunder kills them all.
8. 37–38 Lock makes the leg of one of Thunder's goats halt.
9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition, found at the very center of the poem, is thus framed by the unique narrative of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and several other superfluous narratives scattered throughout. The poet has not been entirely successful in his endeavour, and there are several loose strands. Most notably the god Tew plays no role at all in the fishing expedition, probably because he was not originally in it; in other variants of the myth (including pictorial depictions, like that from Gosforth), Thunder is only accompanied by Hymer. Tew also lacks a reaction to the murder of his father Hymer, and this familiar relationship is also unparalleled; in *Scold* 16 Tew is called Weden's Son. Also unclear is the function of Lock's halting one of Thunder's goats (sts. 37–38); he does not appear anywhere else in the poem.

The poem has some interesting reoccurring themes. The “otherness” of the Ettins, specifically Hymer, is constantly emphasized in several ways:

- they live far to the East (st. 5) in an inhospitable, frozen climate (st. 10), associated with mountains (sts. 2, 17) and lava-fields (st. 36)
- they are physically deviant, being misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), and very hard-boned (sts. 30–31); they are even likened to apes (st. 20), whales (st. 36) and Danes (st. 17; see note!),
- they are stingy and inhospitable (sts. 9, 16),
- and sarcastic and cowardly (st. 19–20, 25–26, 28–32).

In these ways the Ettins oppose the Old Germanic social norms as represented by the Gods, who live in a lush green climate and are young, beautiful and generous. The one exception is of course Tew's mother in st. 8, who is light-haired (in contrast to the swarthy grandmother, presumably) and generous. Perhaps the poet is implying that it is from her that Tew has inherited his good traits?

The last point, viz. sarcasm and cowardice, is seen throughout the poem in the way Thunder comically humiliates the Ettins, especially by completing challenges issued to him. These follow a similar format: Thunder is given a near-impossible test of strength, which he shortly completes through a mix of physical strength and cleverness, humiliating the challenger. These tests are finding a huge kettle (st. 3, explicitly called Eagre's "revenge" (*hǫfn*)), taking one of Hymer's oxen for bait (st. 17–18), carrying home Hymer's whales and boat (st. 26), breaking Hymer's finest chalice (st. 28), and perhaps also taking away the kettle (st. 33)—though that may just be Hymer's wishing to finally be rid of the pestering gods.

Much like in *Thrim* the conflict is finally resolved with righteous hammer-slaughter. After the Gods leave, Hymer tries to get his revenge by ambushing them, but Thunder takes his trusty hammer and kills them all. The poem is clearly humorous and meant to be performed before an audience (see st. 38 where the poet directly addresses the listeners). The original performance context may perhaps be gleaned from the difficult final stanza. TODO: It hints at a performance at a harvest blott.

The Lay of Hymer

- 1 Ár val-tívar · vęiðar nómu [R 13v/26, A 5v/25]
 2 ok sumbl-samir · áðr saðir yrði,
 hristu tęina · ok á hlaut sęu,
 4 fundu at Égis · ęr-kost hvera.

Of yore the slain-Tews [GODS] had caught game,
 and together at the simble[†] before they might eat
 they shook the twigs and looked at the leat[‡];
 they found at Eagre's a great choice of cauldrons.¹²¹

2 áðr saðir yrði, 'before they might eat' | Lit. 'might become sated'

¹²¹The gods sprinkled the leat (*blaut* 'sacrificial blood') of the beasts and interpreted the pattern; they found it most auspicious to feast at Eagre's. TODO: reference to leat-twigs.

- 2 Sat berg-búi · barn-tęitr fyrir, [R 13v/28, A 5v/27]
 mjøk glíkr męgi · Miskur-blinda,
 lęit í augu · Yggs barn í þrá:

4 „þú skalt **ó**sum · **o**pt sumbl gęra!“

Sat the mountain-dweller [ETTIN = Eagre] there, merry like a child,
much alike to the lad of Misherblind;
into his eyes looked the child of Ug (= Weden) [= Thunder] stubbornly:
“Thou shalt oft hold simbles for the Eese!”¹²²

4 gęra ‘host’ | gęfa ‘give’ A

2 męgi Miskur-blinda ‘lad of Misherblind’ | An unexplained reference. Misherblind might be another name for Firneet, Eagre’s father.

¹²²Having seen that Eagre has a great store of cauldrons, Thunder orders him to brew ale for the feasts of the Eese.

3 **Q**nn fekk **j**otni · **o**rð-bęinn halr,
2 hugði at **h**efndum · **h**ann nęst við goð,
bað **S**ifjar ver · **s**ér fęra hver,
4 „þann’s ek **q**llum **q**l · **y**ör of hęita.“

[R 13v/31, A 5v/29]

Great toil for the ettin the word-peevisish man [= Thunder] caused;
he [= Eagre] thought of revenge, soon, against the god;
he bade Sib’s husband [= Thunder] bring him a cauldron,
“that one with which I for you all ale might heat.”¹²³

¹²³Eagre 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 **m**óttu · **m**érir tívar
2 ok **g**inn-ręgin · of **g**eta hver-gi,
unds af **t**ryggðum · **T**ýr Hlórriða
4 ást-ráð mikit · **ę**inum sagði:

[R 14r/1, A 5v/30]

But that one might the renowned Tews†
and the yin-Reins† nowhere get ahold of—
until, out of loyalty, a great loving counsel
Tew to Loride (= Thunder) alone did say:

5 „Býr fyr **a**ustan · **É**li-vága
2 **h**und-víss **H**ymir · at **h**imins ęnda,
á **m**inn faðir · **m**óðugr kętil,
4 **r**úm-brugðinn hver · **r**astar djúpan.“

[R 14r/3, A 6r/2]

“Dwells to the east of the Ilewaves†
the hound-wise Hymer, at heaven’s end.”¹²⁴

Owens my father [= Hymer], fierce, a kettle:
a size-famed cauldron one rest[†] deep.”

4 rúm-brugðinn | ʀrumbrygðanʀ A

¹²⁴According to *Webb* 31 the llewaves were the poisonous wild rushes out of which the ettins emerged, and so it only makes sense that they would be found in the east, where the ettins dwell. Hymer's dwelling even further east than them illustrates his fierce nature.

[Þórr kvað:] 6 „Veitst, ef þiggjum · þann lög-velli?“ [R 14r/4, A 6r/4]
[Týr kvað:] 2 „Ef, vinr, vélar · vit gørvum til!“

“Knowest thou if we will receive that liquid-boiler [CAULDRON]?” —
“If, friend, we two make use of wiles!”¹²⁵

¹²⁵Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

2 7 Fóru drjúgum · dag þann framan [R 14r/5, A 6r/4]
 Ásgarði frá · unds til Egils kvømu;
 hirði hafra · horn-gøfgasta;
4 hurfu at hollu · es Hymir átti.

They journeyed long from the beginning of the day,
away from Osyrd, until to Agle they came—
he herded the he-goats noblest of horns—
they turned to the hall which Hymer owned.

1 dag þann framan ‘from the beginning of the day’ | emend. after Finnur Jónsson (1932); *dag þann fram* ‘on that day forth’ R; *dag frálíga* ‘swiftly at day’ A 2 Egils ‘Eyel’ | so R; *Egis* ‘Eagre’ A is probably from confusion with Eagre (the ettin) described earlier in the poem, though the shepherd may have shared his name.

3 hirði hafra · horn-gøfgasta ‘he kept the he-goats most esteemed of horns’ | He took care of Thunder's two goats.

2 8 Mogr fann qmmu, · mjok leiða sér, [R 14r/7, A 6r/6]
 hafði hqðða · hundruð níu.
 en qnnur gekk · al-gullin framm
4 brún-hvít bera · bjór-veig syni:

The lad [= Tew] found his grandmother very loathsome;
of heads she had nine hundred.
But another woman, all-golden, walked forth,
white-browed, bringing a beer-draught for [her] son [= Tew]:

3 qnnur ‘another woman’ | The use of the word “son” in the following line reveals this as Tew’s mother. The poet stresses her beautiful dress and countenance, in contrast to the grandmother.

[Týs móðir:] 9 „Átt-niðr jǫtna · ek vilja’k ykkar
2 hug-fulla tvá · und hvera sǣtja;
 es mín fríi · mǫrgu sinni
4 glǫggr við gæsti · gǫrr ills hugar.“

[R 14r/9, A 6r/8]

“O descendant of ettins [= Tew], I would wish to hide
you two, full of heart, under the cauldrons;
many a time has my lover [= Hymer] been
stingy with guests, quick to bad mood.”

3 fríi ‘lover’ | so R; *faðir* ‘father’ A

4 glǫggr ... hugar ‘stingy ... mood’ | Ettins are characteristically inhospitable, in stark opposition to the Old Germanic social norms; see Introduction to the poem above. This statement foreshadows the later hunting expedition starting at st. 16 below.

10 En vá-skapaðr · varð síð-búinn,
2 harð-ráðr Hymir, · heim af veiðum;
 gekk inn í sal, · glumðu jǫklar,
4 vas karls, es kom, · kinn-skógr frørinn.

[R 14r/11, A 6r/9]

But the misshapen one was come late,
hard-minded Hymer, home from the hunt.
He entered the hall—the icicles clattered—
on the churl who came [= Hymer] was the cheek-shaw [BEARD] frozen.

1 síð-búinn ‘come late’ | om. A

3 jǫklar ‘icicles’ | viz. in Hymer’s frozen beard. In modern Icelandic the word *jökull* has come to mean ‘glacier’, but its original meaning (as found in the present stanza) is that of its English cognate ‘icicle’.

[Týs móðir:] 11 „Ves þú heill, Hymir, · í hugum góðum!
2 Nú ’s sonr kominn · til sala þinna,
 sá’s vit vǣttum · af vegi lǫngum;
4 fylgir hǫnum · 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 [= Tew] is come to thy halls,
the one whom we have been awaiting from a long way off.
Follows him the opponent of Rooder <ettin>,
the friend of manly retinues; Wighward† (= Thunder) is that one called.

1 Ves þú heill, ... í hugum góðum! 'Be thou hale ... in good spirits!' | A formulaic greeting; cf. the almost identical greeting in *N B380* (edited below under Galders). Further afield cf. the type exemplified by *Beow* 407a: *Wæs þú, Hrōðgār, hāl* 'Be thou, Rothgar, hale!'

- 12 Sé þú hvar sitja · und salar gaffi, [R 14r/15, A 6r/13]
 2 svá forða sér, · stęndr súl fyrir.“
 Sundr stękk sula · fyr sjón jętuns,
 4 en allr í tvau · áss brotnaði.

See where they sit beneath the hall's gable:
 so they save themselves—a column stands before them!¹²⁶
 The column crashed down before the ettin's gaze [= Hymer],
 and all in two the roof-beam broke.

2 forða sér | *forðask* A 2 súl 'column' | *†sol†* A 4 allr | emend.; áðr 'earlier, before that' RA. TODO: elaborate, mention Finnur

¹²⁶Tew's mother reveals the hiding place of the gods.

- 13 Stukku átta, · en ęinn af þeim [R 14r/17, A 6r/15]
 2 hverr harð-slęinn · heill af þolli;
 framm gingu þęir, · en forn jętunn
 4 sjónum lęiddi · sinn and-skota.

Eight [cauldrons] crashed down, but one of them—
 a hard-forged cauldron—[came] whole off its peg.¹²⁷
 Forth they went, and the ancient ettin [= Hymer]
 with his gaze tracked his very opponent [= Thunder].

¹²⁷Nine cauldrons were hanging from the roof-beam supported by the column. Eight of them broke, but a single one remained whole; this is presumably the cauldron the Gods will later get.

- 14 Sagði-t hęnum · hugr vęl þá's sá [R 14r/19, A 6r/16]
 2 gýgjar gróti · á golf kominn,
 þar vęru þjórar · þrír of tęknir,
 4 bað sęnn jętunn · sjóða ganga.

His heart did not please him when as he saw
 the gow[†]'s distresser [= Thunder] come onto the floor.
 There three bulls were a-taken:
 the ettin bade them at once be cooked.

2 gróti 'distresser' | *gęti* 'keeper, warder' A 4 sęnn 'at once' | *sun* '[his] son [= Tew]?' A

1 Sagði-t hönnum · hugr vël ‘His heart did not please him’ | Lit. ‘his heart did not speak well to him’.

- 15 Hvern létu þeir · hǫfði skemra [R 14r/21, A 6r/18]
 2 auk á sęyði · síðan bǫru,
 át Sifjar verr · áðr sofa gingi,
 4 ęinn með ǫllu · ęxn tvá Hymis.

Each one they let shorten by a head,
 and onto the cooking-pit then did carry:
 Sib’s husband [= Thunder] ate—before he might go sleep—
 alone by himself two of Hymer’s oxen.¹²⁸

¹²⁸Cf. *Thrim* 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 · vël full-mikill,
 „munum at aptni · ǫðrum verða
 4 við vęiði-mat · vér þrír lifa.“

To Rungner’s hoary friend [= Hymer] did seem
 Loride’s (Thunder’s) eating far too great;
 “the following evening we three will
 on game-meat have to live.”

3–4 munum ... lifa ‘the next ... live’ | The poet is pushing at the limits of Old Norse syntax with this word order. In prose word order it should be construed as: *at ǫðrum aptni munum vér þrír verða lifa við vęiði-mat*, where *verða* ‘have to, must’ is used like its modern German cognate *werden*.
 Hymer’s stinginess—he refuses to share more of his own food but instead forces his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins. See Introduction to the poem.

- 17 Véurr kvaðsk vilja · á vág róa, [R 14r/24, A 6r/21]
 2 ef ballr jǫtunn · þęitur géfi.
 „Hverf þú til hjarðar, · ef hug trúir,
 4 brjótr berg-Dana, · þęitur sǫkja.

Wighward (= Thunder) called himself willing to row on the wave,
 if the baleful 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 berg-Dana ‘boulder-Danes [ETTINS]’ | Kennings of this type emphasize the otherness of the Ettins (see Introduction to the poem above) by equating them with ethnic foreigners, and are well known from Anlif Gothrunson’s Drape for Thunder (*Þórsdrápa*), where Ettins are called Scots, Swedes, Danes, Ruges and Hareds; all ethnic enemies of the Norwegian Earl Hathkin, at whose court that poem may have been composed.

- 18 Þess vęntir mik, • at þér myni-t [R 14r/26, A 6r/23]
 2 ęgn at oxa • auð-feng vesa.“
 Sęęinn sýsliga • sęęif til skógar,
 4 þar’s oxi stóð • al-svartr fyrir.

I expect that the bait from the ox
 will not be an easy catch for thee!”—
 The swain [= Thunder] swiftly turned to the wood,
 where an ox stood, all-black, before [him].

1 vęntir mik | so A; *vęnti 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 Sęęinn ‘The swain’ | Thunder was apparently in the shape of a youth. This detail is also found in *Yilv* 48, where Snorre writes: *Gekk hann út of Miðgarð svá sem ungr drengr* ... ‘He went out about Middenyard in the shape of a young warrior’.

4 oxi ... al-svartr ‘all-black ... ox’ | Formulaic, also occurring in *Þrim* 23; see note there for further parallels to the custom of sacrificing animals of certain colours. It seems that all-black oxen were thought the noblest, and so Thunder’s slaying one instead of an inferior beast is probably intended to humiliate the stingy Hymer. In *Yilv* 48 we read that: *Hann tók inn mesta uxann, er Himin-brjóðr hét, ok sleit af höfuðit ok fór með til sjávar*. ‘He took the greatest ox, which was called Heavenrid, and tore of its head and went with it to the sea’.

- 19 Braut af þjóri • þurs ráð-bani [R 14r/28, A 6r/24]
 2 hę-tún ofan • horna tveggja.
 „Verk þikkja þín • verri myklu
 4 kjóla valdi • an kyrr sitir.“

Off the bull broke the counsel-slayer of the thurse [= Thunder]
 the high meadow of the two horns [HEAD] from above.—
 “Worse by far thy works do seem
 to the wielder of ships [= Hymer = me] than if thou mightst sit calm.¹²⁹”

¹²⁹I had originally taken this as Hymer snidely belittling Thunder’s feat of pulling the head off the ox (presumably by the horns); he would have earned greater glory had he simply sat and done nothing. However, it may also be read as a factual statement; Thunder just killed one of his finest oxen, and Hymer would certainly have preferred that he had not.

The scene now shifts, and the party is out at sea. It is possible that a stanza has here been lost, or that it would be indicated in some other way in the original performance.

- 20 Bað hlunn-gota · hafra dróttinn [R 14r/30, A 6r/26]
 2 átt-runn apa · útar fœra,
 en sá jötunn · sína talði,
 4 lítla fýsi · lengra at róa.

The Lord of he-goats [= Thunder] bade the kinsman of the ape[†] [ETTIN = Hymer]
 push the launching-steed [BOAT] further out;
 but that ettin told of his
 scarce wish to row longer.

2 átt-runn | *†atrænn†* A 3 talði | *millði* corr. A 4 lengra at róa | metr. emend.; *at róa lengra* RA

2 apa ‘ape’ | The specific sense of *api* ‘ape’ is uncertain. It seems to generally refer to a fool, but see Encyclopedia.

3–4 en ... róa. ‘but ... longer.’ | Thunder’s humorous humiliation of Hymer continues with the previously spiteful ettin now forced to row against his will.

- 21 Dró mærr Hymir · móðugr hvala [R 14r/31, A 6r/27]
 2 einn á ǫngli · upp senn tváa;
 en aptr í skut · Óðni sífjaðr
 4 Véurr við vélar · vað geyrði sér.

Famous, fierce Hymer pulled whales:
 one on the hook, soon up two.
 But back in the stern the Weden-related
 Wighward (= Thunder) craftily fixed His line.

1 mærr ‘famous’ | so R; *męir* ‘more, further’ A

- 22 Egnði á ǫngul · sá’s ǫldum bergr, [R 14v/1, A 6r/29]
 2 orms ein-bani · oxa hǫfði;
 geyn við agni, · sú’s gœð fía,
 4 umb-gjörð neðan · allra landa.

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 encircler of all lands—from below.

3 agni ‘bait’ | so A; *ǫngli* ‘hook’ R

4 umb-gjörð ... allra landa ‘encircler of all lands’ | This kenning occurs identically in a fragment by C9th scold Alewigh Snub (Qlv *Þórr* in *SkP* III).

- 23 Dró djarf-liga · dáð-rakkr þórr [R 14v/3, A 6v/1]
 2 orm ęitr-fáan · upp at borði;
 hamri kníði · hó-fjall skarar
 4 of-ljótt ofan · ulfs hnit-bróður.

Bravely deed-ready Thunder pulled
 the venom-glistening Wyrms up on the gunwale;
 with the hammer He struck the high mountain of hair [HEAD]—
 very hideous, from above—on the Wolf's clash-brother [= Middenyardswyrms].

3 hó-fjall skarar 'high mountain of hair [HEAD]' | A rather unfitting kenning, since serpents do not have hair.

- 24 Hraun-gǫlkn hrutu, · ęn hǫlkn þutu, [R 14v/5, A 6v/2]
 2 fór hin forna · fold ǫll saman;
 [...]
 4 sökðisk síðan · sá fiskr í mar.

The lavafield-monsters [ETTINS] bounded and the bedrock resounded;
 the ancient earth moved all at once;
 [...];
 sank thereafter that fish [= Middenyardswyrms] into the sea.

1 hrutu | so A; *blumðu* 'dashed' R. End-rhyme is also used by the poet in st. 3/3.

1 Hraun-gǫlkn 'The lavafield-monsters' | Both mss. have *hręin-*, 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 Middenyardswyrms, refuting the interpretation of Larrington (2014): "the sea-wolf shrieked".

3 [...] | It is very likely that a line is missing here, since the stanzas in the poem otherwise consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder's fishing line, so that is probably what has been lost.

It is of course impossible to know what exact form it had, but for the reader's enjoyment, based on other poets and the account in *Yilv* (see introduction to the present poem) I've composed the following variant lines: *unds vinr Hrunnis · vað Þórs of skar* 'until the friend of Rungner [= Hymer] Thunder's fishing-line did cut'; *unds fþlr Hymir · fekk á saxi* 'until pale Hymer grasped the knife'.

4 fiskr 'fish' | The Middenyardswyrms may also be called a "fish" in *Grim* 21; see note there.

- 25 Ó-tęitr jętunn, · es aptr ręru, [R 14v/6, A 6v/3]
 2 [...]
 svá't ár Hymir · ękki męlti,
 4 vęifði róði · veðrs annars til.

The unmerry ettin [= Hymer], as they rowed back,
 [...],

so that in early morn Hymer said nothing;
he pulled the oar against the wind:

2 [...] | Another missing line. As said in the previous stanza the meter usually requires four lines, and also the first half of the sentence is incomplete without a verb.

3 ár ‘in the early morning’ | Finnur Jónsson (1932) suggests *svá’t at ór* ‘so that by the oar’, but this burdens the meter. Assuming my interpretation is correct, the three would have been out fishing throughout the night.

[Hymir:] 26 „Munt of vinna · verk halft við mik, [R 14v/8, A 6v/4]
2 at heim hvali · haf til bójar
 eða flot-brúsa · fęstir okkarn.“

“Thou wilt accomplish a half work against me,
if thou take home the whales to the farm,
or our float-jar [BOAT] do fasten.¹³⁰”

¹³⁰Hymer tells Thunder, who having let go of the Wyrn now has nothing to show for the trip, that he can accomplish something half as good as the pulling of the whales if he carries them home or ties the boat (by the shore).

27 Gekk Hlórriði · greip á stafni [R 14v/9, A 6v/6]
2 vatt með austri · upp lög-fáki;
 ęinn með órum · ok með aust-skotu
4 bar til bójar · brim-svín ęotuns
 ok holt-riða · hver í gegnum.

Loride (= Thunder) went, grasped the stern,
hurled up the lake-nag [BOAT] with the bilge-water;
alone with the oars and the bilge-bucket
he bore to the farm the ettin’s brim-swines [WHALES],
even through the cauldron of woodland ridges [VALLEY?].

1 á | til á R 5 holt-riða | fboltribaþ R

2 með austri ‘with the bilge-water’ | That is, the bilge-water was still inside the boat. As anyone who has handled one knows, this water weighs very much, so this was another great work of strength.

5 holt-riða hver | An uncertain and possibly corrupt kenning. TODO: What do other editors and translators say?

28 Ok ęnn ęotunn · umb afrendi, [R 14v/12, A 6v/7]
2 þrá-girni vanr, · við þór sęnti,
 kvað-at mann ramman, · þótt róa kynni,
4 kruptur-ligan, · nema kalk bryti.

And yet the ettin, used to stubbornness,
over strength of hand did flyte with Thunder;
he called no man strong—although he could row,
mightily—unless he broke the chalice.

1 Ok | *enn* A

1–4 ALL | Even after witnessing numerous great feats of strength Hymer still refuses to admit Thunder's superiority. He now insists on challenging him with breaking his indestructible chalice.

29 En Hlórriði, • es at hǫndum kom,
2 brátt lét bresta • bratt-stęin glęri,
sló sitjandi • súlur í gognum;
4 bǫru þó heilan • fyr Hymi síðan.

[R 14v/14, A 6v/9]

But Loride (= Thunder), when it came to his hands,
impatiently crushed steep stone with glass;
he struck right through the fastened columns;
it was still brought whole before Hymer afterward.

2 bratt-stęin glęri 'steep stone with glass' | That is, he broke the stone columns in Hymer's house with the chalice.

3 sitjandi 'fastened' | This word is ambiguous and can modify either Thunder (in which case it would mean "sitting") or the columns (*súlur*). I have chosen the latter and read it as signifying their stability.

30 Unds þat hin friða • friðla kęndi
2 ást-ráð mikit, • ęitt es vissi,
„drep við haus Hymis, • hann 's harðari,
4 kost-móðs jǫtuns, • 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 is harder—
the choice-weary ettin's—than every chalice.”

4 kost-móðs jǫtuns 'the choice-weary ettin's' | Presumably referring to the Gods' having already eaten all his choicest food and slain his finest bull.

31 Harðr ręis á kné • hafra dróttinn,
2 fǫrðisk allra • í ás-męgin;
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];
He drew Himself into His highest Os-might.¹³¹—

Whole was on the churl [= Hymer] the helmet-stump [HEAD] above,
but the round wine-track [CHALICE] rent apart.

1 r̥eis | om. A

¹³¹Compare *Yilv* in its description of Thunder attempting to pull up the Wyrms: *Þá varð Þórr reiðr ok f̥ērðist í ás-megin* “Then Thunder became wroth, and drew himself into his os-might.”

[Hymir kvað:]

32 „M̥org v̥eit’k m̥éti • m̥ér gingin frá,
2 es kalki sé’k • fyr knéum hrundit,“
karl orð of kvað: • „kná’k-at segja
4 aptr ̥va-gi: • ,þú ’st ̥lðr of h̥eitt.‘

[R 14v/20, A 6v/13]

“I know many treasures have passed from me,
when I see the chalice thrown before [his] knees!”—
The churl spoke [= Hymer] words: “I cannot say
ever again: ‘Thou art brewed, O Ale!’

2 es | om. R 2 fyr | ̥yr̥ R

3–4 kná’k-at ... of h̥eitt. ‘I cannot ... O ale!’ | Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. There is strong irony here since it was he himself who challenged Thunder to break it.

33 Þat ’s til kostar • ef koma m̥éttið
2 út ór óru • ̥l-kjól hofi.“
T̥yr l̥itaði • tysvar hróra;
4 stóð at hv̥oru • hverr kyrr fyrir.

[R 14v/22, A 6v/15]

It would be best if ye might bring
the ale-ship [CAULDRON] out of our hall.”
Tew attempted, twice, to move it—
each time stood the cauldron still before [him].

2 ̥l-kjól ‘ale-ship [CAULDRON]’ | ̥l-kjól is the accusative of ̥l-kjóll, but in this context (CV: koma, B) we would expect the dative ̥l-kjóli. The meter does not allow for this, however.

2 hofi ‘hall’ | This is the only Old Norse occurrence of the word *hof* in the sense ‘hall, house’; it otherwise only means ‘temple’ (hove†). The West Germanic cognates consistently mean ‘hall’, and that is probably the original sense, so it is unclear if this is an instance of foreign influence (if so, most likely Anglo-Saxon) or just a poetic archaism.

34 Faðir Móða • fekk á þ̥emi
2 ok í g̥ognum st̥eig • golf niðr í sal;
hóf sér á h̥ofuð upp • hver Sifjar verr,

[R 14v/24, A 6v/16]

4 en á hǣlum · hringar skullu.

The father of Moody [= Thunder] grasped the brim,
and stepped down through the floor in the hall;¹³²
Sib's husband [= Thunder] heaved the cauldron up onto his head,
and at his heels the rings clattered.

4 hringar skullu 'the rings clattered' | i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *beyrði til þōddu, þá er Þórr bar hverinn* 'the sound of the pot-links (*þōdda*) was heard when Thunder bore the cauldron'. According to Finnur Jónsson (1932) the chain (or *þōdda*) 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.

¹³²In the account of *Yilv* Thunder is said to have stepped through the boat when trying to pull up the Mid-denyardswyrm. This detail is also seen on the carving of the Altuna stone from Uppland, Sweden; it may have been transposed to this place in the narrative. TODO.

35 Fóru-t lęgi, · áðr líta nam
2 aptr Óðins sonr · ęinu sinni;
sá ór hręysum · með Hymi austan
4 folk-drótt fara · fjql-hqðaða.

[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 ... fjql-hqðaða 'war-troop ... many-headed' | A deviant number of body parts, especially heads, is typical of ettins. See Introduction and note to st. 8 above.

36 Hóf sér af hęrðum · hver standandi,
2 vęifði Mjqlłni · morð-gjqrnum framm,
ok hraun-hvala · hann alla drap.

[R 14v/28, A 6v/19]

He heaved off his shoulders the cauldron, standing;
he swung the murder-eager Millner forth,
and the rock-whales [ETTINS] all he slew.

37 Fóru-t lęgi, · áðr liggja nam
2 hafr Hlórriða · half-dauðr fyrir,
vas skęr skqkuls · skakkr á þęini,
4 en því hinn lę-vísi · Loki of olli.

[R 14v/30, A 6v/21]

They journeyed not for long before Loride's (= Thunder's) he-goat
took to lie half-dead before [them];

the steed of the cart-pole [GOAT] was halt in the leg,
and that the guile-wise Lock did cause.

3 skę́r | emend. from meaningless **skjrr*† RA

1–4 Fóru-t ... olli. ‘They journeyed ... did cause.’ | Lock, who is not mentioned earlier in the poem, was apparently placing curses on the returning party. Snorre mentions this, TODO.

2 38 En ér hęyrt hafið, · hvęrr kann umb þat [R 14v/32, A 6v/22]
 goð-mólugra · gęrr at skilja,
 hęr af hraun-búa · hann laun of fekk,
4 es bęði galt · bęrn sín fyrir.

But ye have heard—about that can
any god-speaking man more clearly discern—
which recompense he [= Thunder] from the lavafield-dweller [ETTIN] got,
as he yielded up both his own children for it.

1 ér ‘ye’ | The audience. As pointed out by Finnur Jónsson (1932) an address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are however fairly common in Scaldic poetry, with which this poem shares several traits (see Introduction above).

2 goð-mólugra ‘god-speaking’ | This word is a hapax, but easily understood. One who is *goð-mólugr* is ‘able to speak about the god-lore’, i.e. ‘versed in the mythology’.

2 39 Þrótt-ǫflugr kom · á þing goða [R 15r/1, A 6v/24]
 ok hafði hver, · þann’s Hymir átti;
 en véar hęrjan · vęl skulu drekka
4 ǫlðr at Eęgis · ęitt hęr-męitið.

The valour-mighty one [= Thunder] came onto the Thing† of the gods,
and had that cauldron which Hymer [had] owned;
but well the Wighers† (= gods) shall drink one
ale-feast at Eage’s, every flax-cutting [FALL?].

4 ęitt hęr-męitið ‘one ... flax-cutting’ | A very obscure kenning. La Farge and Tucker (1992) give several interpretations, viz. *ęitr-hęr-męitir* ‘poison-rope-cutter [SNAKE > WINTER]’, *ęitr-orm-męiðir* ‘poison-worm-injurer’ [WINTER]. The solution with the minimal amount of emendation is to read *ęitt* ‘one’ as modifying *ǫlðr* ‘ale-feast’, and *hęrjan* ‘every’ as modifying *hęr-męitiðr* ‘flax-cutting’, a compound made up of *hęrr* ‘flax, cord’ and *męita* ‘to cut’, seemingly referring to an obscure harvest festival. This interpretation is by no means certain.

Flyting of Lock

(*Lokasenna*)

Dating (Sapp, 2022): C10th (0.965)

Meter: *Leeds-meter*

Introduction

The **Flyting of Lock** (*Lock*) is only preserved in **R**, where it follows *Hyme*. The two poems are tied together into a single narrative by the prose passage “From Eagre and the Gods”, but they are certainly distinct compositions. The differences in style between the two are drastic, and in **A** *Hyme* stands alone.

The poem has been interpreted as blasphemous (TODO: elaborate), but there is nothing in the language to suggest a late dating.

From Eagre and the Gods (*Frá Egi ok goðum*)

P1 Égir, er ǫðru nafni hét Gymir, hann hafði búit 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 hánum, þá er hann var bundinn. Þar var Njǫrðr
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 is called Gymer[†], had prepared an ale-feast for the Eese when he had got the great kettle as is now told.¹³³ To that gathering came Weden[†] and Frie[†], his woman. Thunder[†] came not, for he was on the Eastern Way[†]. Sib was there, Thunder's woman; Bray[†] and Idun[†], his woman. Tew[†] was there, he was one-handed. The Fenrerswolf[†] tore his hand off when it was bound.¹³⁴ There was Nearth[†], and his woman Shede[†]; Free[†] and Frow[†]; Wider[†], the son of Weden[†]. Lock[†] was there, and the servants of Free: Bew[†] and Beal[†]. There was a great many of the Eese[†] and Elves^{†135}.

¹³³See the immediately preceding *Hyme*.

¹³⁴This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrir in the mythology.

¹³⁵A formulaic expression, see Eese and Elves[†].

P2 Égir átti tvá þjónustu-menn; Fímafengr 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 Fímafeng. Þá skóku ǣsir skjöldu sína ok óptu at Loka, ok
 eltu hann braut til skógar, en þeir fóru at drekka. Loki hvarf aptr ok
 6 hitti úti Eldi; Loki kvaddi hann:

Eagre had two servants: Femfinger[†] and Elder[†]. There glowing gold was used instead of fire; the ale there poured itself. That place was a great grith-stead[†].¹³⁶ 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,¹³⁷ and chased him away to the forest—but they went to drink. Lock turned back around and met Elder outside. Lock greeted him:

¹³⁶A place wherein all violence was forbidden, see Encyclopedia.

¹³⁷Some 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, Eldir, · svá't ǣinu-gi
 2 feti gangir framarr,
 hvat hér inni · hafa at ǫl-mólum
 4 sig-tíva synir.“

“Tell this, O Elder, so that thou not
 take one step further:
 What here within for their ale-speeches have
 the sons of the victory-Tews [GODS]?¹³⁸”

1–2 svá't ... framarr ‘so that ... further’ | Cf. *High* 38: *feti ganga framarr* ‘take one step further’.

¹³⁸i.e. ‘what do they speak about over the ale?’

Eldir: 2 „Of **v**ópñ sín dóma · ok of **v**íg-risni sína
 2 sig-tíva **s**ynir;
 ása ok **a**lfa, · es hér **i**nni eru,
 4 mann-gi 's þér í orði vinr.“

“Of their weapons they speak, and of their fight-valiance,
 the sons of the victory-Tews [GODS];
 of the Eese and Elves which are here within
 none is thee a friend in words.”

4 mann-gi ... vinr ‘none ... words.’ | i.e. “none of them say anything good about you.” — The (lack of) alliteration here is very notable, and also occurs in st. 10 (between *Víðarr* and *ulfr*, see note there). It could simply be explained by the line being corrupt, but as there are no signs of that we ought to look for other explanations. I see two, namely that (a) the semi-vowel *v* (/w/) is participating in vowel-alliteration with *o*. Such an alliteration between *v* and true vowels is never encountered in Scaldic poetry, but it might have been existed in the simpler Eddic styles; or that (2) the poem (or at least the relevant lines) is of such old age that it was composed before the North Germanic loss of *v* before rounded vowels. This is supported by the fact that in both the present st. and st. 10 the words beginning with vowels (*orð* ‘word’, *ulfr* ‘wolf’) have cognates in other Germanic languages that begin with *w*, and in the case of the word *ulfr* this consonant is also attested in several old Scandinavian runic inscriptions. For metrical reasons the lines must postdate syncope, but on the basis of three clearly related C7th runestones from Blekinge (from Stentoften, Gummarp, and Istaby; DR 357–359) the loss of *w* before rounded vowels is shown also to have occurred after some syncope (so DR 359 *haþuwulafir* *Haþuwulʰfir*). Of course, even if the alliteration indeed is on *v*, this does not require dating the whole poem 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 simply be an archaism. A C7th Proto-Norse form of the c-line might be: **mannagi 's þér in wordé winir*.

Loki kvað: 3 „Inn skal ganga · **É**gis hallir í
 2 á þat **s**umbl at **s**éa,
 jǫll ok **ó**fu · **f**óri'k ása sonum
 4 ok blænd'k þeim svá **m**ęini **m**jǫð.“

“In shall I go into Egre's halls,
 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.”

3 jǫll ok ófu ‘scorn and hatred’ | *ioll oc áfo* R. These two interesting words have been interpreted in a variety of ways: CV sees the first word as *jǫll* ‘wild angelica’, whereas the second is taken to be an error for *áfr* ‘a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats’. TODO: What do other editors say? Esp. Kommentar.

4 blænd'k ... męini mjǫð ‘I mix ... the mead with harm’ | Formulaic, cf. *Syed* 8 (and others TODO).

Eldir kvað: 4 „Veitst, ef **i**nn gęngr · **É**gis hallir í
 2 á þat **s**umbl at **s**éa,
 hrópi ok rógi · ef ęyss á **h**oll ręgin,
 4 á **þ**ér munu þau **þ**ęrra **þ**at.“

Loki kvað:

5 „Vei†st þat Eḷdir, · ef ɕinir skulum
2 sár-yrðum sakask,
auðigr verða · mun'k í and-svörum,
4 ef þú mēlir til mart!“

4 ef þú mælist til mart! 'if thou speak too much!' | Formulaic; cf. *High* 27.

Loki kvað: 6 „Þyrstr ek kom · þéssar hallar til
2 Loptr of langan veg,
 ósu at biðja, · at mér  inn gefi
4 mérán drykk mjaðar.

4 męran drykk mjaðar. ‘renowned drink of mead’ | Formulaic language for describing mead; cf. *High* 105, 140, *Shir* 16. TODO: more parallels.

7 Hví þegið ér svá · þrungrin goð,
2 at mēla né megruð;
sessa ok staði · vęlið mér sumbli at,
4 eða heitið mik heðan!“

Why shut ye up, O pressed Gods, so
that ye cannot speak?
Choose seats and places for me at the simble,
or call me hence [away]!¹³⁹

¹³⁹i.e. "Cease your ambiguity; give me a seat or tell me to leave!"

Bragi: 8 „Sessa ok staði · vęlja þer **s**umbli at
2 **ę**sir **a**ldri-gi;
 því-at **ę**sir vitu · hvęim **a**lda skulu
4 **g**amban-sumbl of **g**eta.“

“Choose seats and places for thee at the simble
the Eese will never do,
for the Eese know for which man they shall
prepare the gomben-simble.”

[Loki:] 9 „Mant þat Óðinn, · es vit í **á**r-daga
2 **b**lendum **b**lóði saman?
 ęlvi þęrgja · létsk **ę**igi mundu,
4 nema okkr vęri **b**ęðum **b**orit.“

“Recallest thou, Weden, when we two in days of yore
blended our blood together?
Thou saidst that thou wouldst never taste ale,
unless it were for us both borne forth!”

[Óðinn:] 10 „Rís þú Víðarr · ok lát ulfs fęður
2 **s**itja **s**umbli at,
 síðr oss **L**oki · kvęði **l**asta-stęfum
4 **ę**gis hęllu **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 ... fęður ‘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 fęður*.

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:

11 „Heilir **é**sir, · heilar **ó**synjur
2 ok **ö**ll **g**inn-heilög **g**oð,
nema sá **é**inn **ó**ss · es innar sitr
4 Bragi **b**ekkjum á.“

“Hail the Eese[†]! Hail the Ossens[†],
and all yin-holy[†] Gods!¹⁴⁰
Save for that one os[†] who sits further within:
Bray, on the benches.”

¹⁴⁰The first two half-lines are identical to the prayer *Syed* 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: 12 „Mar ok **m**ęki · gef’k þér **m**íns fęar
2 ok **b**ótir þér svá **b**augi Bragi,
síðr þú **ó**sum · **ó**fund of gjaldir—
4 gręm þú **ę**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 shouldst yield envy to the Eese—
anger not the Gods against thee!”

1 Mar ok męki ‘Steed and sword’ | Formulaic, also occurring in *Shir* TODO.

[Loki] kvað: 13 „Jós ok **a**rm-bauga · munt **ę** vesa
2 **b**ęggja vanr Bragi,
ása ok **a**lfa, · es hér **i**nni eru,
4 þú est við **v**íg **v**arastr,
ok **s**kjarrastr við **s**kot.“

“Of both steed and arm-bighs wilt thou ever
be, O Bray, lacking!
Of the Eese and Elves which are here within,
thou art with war wariest
and shiest with shot.”

[Bragi] kvað: 14 „Veit’k, ef fyr **ú**tan véra’k, • svá sem fyr **i**nnan em’k,
 2 **É**gis hǫll **o**f kominn,
höfuð þitt • béra’k í **h**endi mér;
 4 **l**ít’k þér þat fyr **l**ygi.“

“I know if outside I were as inside I am
 come into Eagre’s hall,¹⁴¹
 the head of thine would I bear in my hands;
 this I see for thy lie.”

4 **l**ít’k þér þat fyr **l**ygi | ‘*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’.

¹⁴¹As explicitly said in P1, the rule of grith[†] (a truce of non-violence, even between enemies; see Encyclopedia) applied inside the hall. Being bound to it, Bray (or the other gods) cannot injure Lock.

[Loki] kvað: 15 „Snjallr est í **s**essi, • skal-at-tu **s**vá gęra,
 2 **B**ragi **b**ękk-skrautuðr;
vega þú gakk • ef **v**ręiðr séir;
 4 **h**yggsk vétr **h**vatr fyrir.“

“Valiant art thou in the seat; thou shalt not do thus,
 O Bray the bench-adornor!
 Go thou to fight if thou art wroth;
 the bold thinks not in advance.¹⁴²”

¹⁴²Lock attacks Bray’s invoking of the rule of grith; a truly brave man would not care about such a thing.

[Þönn] 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-stǫfum
 4 **É**gis hǫllu **í**.“

“I bid thee, O Bray, to respect the bond of children,
 and of all the beloved sons,
 that thou not greet Lock with words of vice
 in Eagre’s hall.”

[Loki] kvað: 17 „Þęgi þú, **Þ**önn, • þik kveð’k **a**llra kvinna
 2 **v**er-gjarnasta **v**esa
 síðst þú **a**rma þína • lagðir **í**tr-þvęna
 4 umb þinn **b**róður-**b**ana.“

[Iðunn] kvað:
 2 „Loka ek kveð'k-a • lasta-stofum
 Égis hollu í;
 4 Braga ek kyrrí • bjór-*r*efan,
 vil'k-at at it v*r*eðir vegisk.“

[Gefjun] kvað:
 2 **19** „Hví it **é**sir tveigr · skuluð inni hér
 sár-yrðum **sakask?**
 Lopts-ki þat vleit · at hann **l**eikinn es
 4 ok hann **fj**org-vall **fría.**”

[Loki] kvað:
 2 „Þegi þú, Gefjun, · þess mun'k nú geta
 es þik glapði at geði:
 4 svæinn inn hvíti · es þér sigli gaf
 ok þú lagðir lér yfir.“

[Óðinn kvað] þat:

21 „*Örr* est, *Loki*, · ok *ør-viti*

2 es þú fēr þér *Gefun* at grēmi

því-at aldar *ør-lög* · hygg at *oḡl* 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 orlays of people I ween that she should know,
just as clearly as I.”

1 Örr ... ok ör-viti ‘Mad ... and out of wits’ | Formulaic, occurs at two other places (TODO), and is probably alluded to in st. TODO of the present poem.

[Loki] kvað: 22 „Þegi þú, Óðinn, · þú kunnir aldri-gi
2 deila víg með verum;
 opt þú gaft · þeim’s gefa skyldir-a,
4 inum slévrurum, sigr.“
“Shut up thou, Woden! 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 slévrurum, sigr,
 átta vetr · vast fyr jörð neðan
4 kýr mólkandi ok kona
 ok hēfir þar bōrn of borit
6 ok hugða’k þat args aðal.“
“Thou knowest, that if I have given them I should not have given,
the slower men, victory;
for eight winters wast thou beneath the earth
a milch cow and a woman,
and thou hast there borne children,
and I’ve judged that a queer’s nature.”

4 kýr mólkandi ‘a milch cow’ | May also be read as “milking cows”, the nom. sg. *kýr* being identical to the nom./acc. pl. *kýr*, and *mólka* meaning both ‘to milk’ and ‘to give milk’. “Milch cow” is preferable for two reasons, viz. (i) that the phrase is followed by *ok kona* ‘and a woman’ rather than *sem kona* ‘as a woman’ or similar, and (ii) that it agrees with another instance where Lock is gives birth in the form of a female animal (cows, of course, only giving milk after calving), namely the episode of the building of the wall around Osyrd as told in *Yilv* 42.

[Loki] kvað: 24 „En þik síga kóðu · Sámseyju í
2 ok drapt á vett sem vqlur,
 vitka líki · fórt ver-þjóð yfir,
4 ok hugða’k þat args aðal.“

“Still wilt thou, Frie, that I recount more
of my harmful deeds:
I did plan that thou shouldst not see Balder
riding to the halls henceforth.”

[Frēyja kvað:] 29 „Ørr est, Loki, · es þú yðra tēlr
2 ljóta leið-stafi;
 ør-løg Frigg · hygg at ǫll viti
4 þótt hón sjölf-gi sēgi.“

“Mad art thou, Lock, as thou dost count
your ugly, loathsome deeds:
all orlays I ween that Frie might know,
though she herself says them not.”

[Loki kvað:] 30 „Þegi þú, Frēyja, · 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. *Hígh* 22: *hann es-a vamma vanr* ‘he is not free of blemishes’.

[Frēyja kvað:] 31 „Fló ’s þér tunga, · hygg at þér frēmr myni
2 ó·gótt of gala;
 vrēiðir ’ru þér ǣsir · ok ǫsynjur,
4 hryggr munt hēim 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 *Hígh*, 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 gēlr*).” and 116/3–4: “a false-counseling tongue (*flá-rðð tunga*) brought his life to its end, and in no way over a truthful charge.”

4 hryggr munt hēim fara ‘grieved wilt thou journey home’ | Frow here shows her ability to foresee the future. Lock will come to regret his insults.

Loki: 32 „Þegi þú, Freyja, · þú est for-déða
 2 ok męini blandin mjök,
 síðst-u at bróðr þínum · siðu blíð ręgin
 4 ok myndir þá, Freyja, frata.“

“Shut up thou, Frow! Thou art an evil-working woman,
 and much mixed with harm,
 since against thy brother the blithe Reins bewitched thee,
 and thou wouldst then, O Frow, fart.”

Njörðr: 33 „Þat ’s vá-lítit · þótt sér varðir vers fái,
 2 hós eða hvárs;
 hitt ’s undr, es áss ragr · es hér inn of kominn
 4 ok hefir sá börn of borit.“

“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
 2 gísl of sęndr at goðum;
 Hymis meyjar · hęðu þik at hland-trogi
 4 ok þér í munn migu.“

“Shut up thou, Nearth! Thou wast east hence
 sent as hostage for the Gods.
 Hymer’s maidens had thee for a lant-trough,
 and pissed thee in the mouth!”

Njörðr: 35 „Sú esumk líkn · es vas’k langt heðan
 2 gísl of sęndr at goðum:
 þá ek męg gat · þann’s mann-gi fiar,
 4 ok þikkir sá ása jaðarr.“

“This is my relief, as I was far-away hence
 sent as hostage for the Gods:
 I afterwards begot the lad whom no man hates,
 and he seems the peak of the Eese.”

3 męg ... þann’s mann-gi fiar ‘the lad whom no man hates’ | Free.

Loki: 36 „Hétt-u nú, Njörðr, · haf á hófi þik;
 2 mun'k-a því lęyna lęngr:
 við systur þinni · gatst slíkan mög,
 4 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;
 męy 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 slęit 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 Rothwitner;
 both yearnings are a bale!
 Nor does the Wolf have it well, who in bonds shall
 await the Twilight of the Reins.”

Loki: 40 „Þegi þú, Týr, · þat varð þinni konu
 2 at hon átti mōg við mér!
 3 Qln né penning · 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;
 3 því munt nęst, · nema nú þęgir,
 4 bundinn, bōlva 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 Gyms dōttur
 2 ok sęldir þitt svá sverð,
 3 en es Múspells synir · ríða Myrk-við yfir
 4 vęitst-a þá, vę-sall, hvé 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:
 3 męrgi smęra · mōlða’k þá męin-krōku
 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 lǫggra sé’k
 2 ok snap-víst snapir?
 At eyrum Fręys · munt é vesa
 4 ok und kvęrnum 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 ǫll ok gumar;
 því em’k hér hróðugr · at drekka Hropts megir
 4 allir ǫl saman.“

“Bewe I am called, and hurried do call me
 all Gods and men;
 therefore I am here honoured when Roft’s lads [EESE] drink
 ale all together.”

[Loki kvað:] 46 „Þęgi þú, Byggvir, · þú kunnir aldri-gi
 2 deila með mǫnnum mat;
 ok þik í flęts 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.”

[Hęimdallr kvað:] 47 „Qlr est, Loki · svá’t es ęr-viti,
 2 hví né lętsk-a þú, Loki?
 því-at of-drykkja · vęldr alda hveim
 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.”

“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 bęð þinn boðit;
 getit verður oss slíks · ef vér gǫrva skulum
 4 tēlja vǫmmin vǫr.“

“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 byrлаði Loka í hrím-kálki mjǫð ok mēlti:
 Then Sif walked forth and poured for Lock mead in a rime-chalice, and spoke:

53 „Heill ves þú nú, Loki, · ok tak við hrím-kálki
 2 fullum forns mjaðar,
 heldr þú hana ęina · látir með ása sonum
 4 vamma-lausa vesa.“

“Hale be thou now, O Lock, and receive this rime-chalice,
 full of ancient mead,
 that thou rather let her alone among the sons of the Eese
 remain blemish-less.¹⁴³”

¹⁴³Sif 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 „Ei þú vęrir · ef þú svá vęrir,
 2 vǫr ok grǫm at veri;
 ęinn ek vęit, · svá't ek vita þikkjumk,
 4 hór ok af Hlórriða,
 ok vas þat sá inn lę-vísi Loki.“

“Alone wert thou, if thou so wert
 wary and wroth against man.
 I know one—whom I think myself to know—
 adulterer behind even Lorde's back,
 and that was the guile-wise Lock!”

“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 lifeblood spilled!”

“The son of Earth 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 (= Wēden) whole.”

“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!”

“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 · hnúköir þú ‘in the thumb of a glove thou didst crawl’ | A reference to Thunder’s encounter with the ettin Shrymer. The story is told in full in *Yilv*. A related story is also hinted at in *Hbl* TODO, although the ettin there is called Feller.

“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 étla’k mér · langan aldr
 2 þótt hótir hamri mér;
 skarpar álar · þóttu þér Skrymis vesa
 4 ok máttir-a þá næsti náa
 ok svaltsk þá hungri heill.“

[Lock quoth:] “For myself I intend to live a long life,
 although thou dost threaten me with the hammer.
 Sharp seemed the straps of Shrymer to thee,
 and then couldst thou not reach thy provisions,
 and then wast thou dying, healthy, of hunger.”

[Þórr kvað:]

- 63 „Þegi þú, rög vëttr, · þér skal minn þrúð-hamarr,
 2 Mjöllnir, mál fyr-nema!
 Hrunnis bani · mun þér í hæl 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 ǫsum, · kvað’k fyr ása sonum,
 2 þat’s mik hvatti hugr,
 en fyr þér einum · mun’k út ganga
 4 því-at ek veit at þú vegr.

“I spoke before the Eese; I spoke before the sons of the Eese,
 whatever my heart did goad me.
 but before thee alone will I walk out,
 for I know that thou dost strike.

- 65 Ql gørðir þú, Égir, · en þú aldri munt
 2 síðan sumbl of gøra;
 eiga þín ǫll, · es hér inni es,
 4 leiki yfir logi
 ok brenni þér á baki.“

Ale hast thou made, Eagre, but thou wilt never
 since make a simble!
 All thy estate which is here within—
 may flame play over it,

and burn thee on the back!”

From Lock (*Frá Loka*)

The binding of Lock is known from two other places. Closest at hand are sts. H1 and 34 of the *Wsp*, but they offer no full narrative.

Yilv 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. The intestines then turned into iron.

Since the author of *Yilv* knew *Wsp*, it is possible that he combined a text similar to *From Lock* with 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 fálst Loki í Fránangrs-forsi í lax líki. Þar tóku ęsir hann.
 2 Hann var bundinn með þęrmum sonar Nara; en Narfi, sonr hans, varđ
 at vargi. Skađi tók eittr-orm ok festi upp yfir and-lit Loka; draup þar ęr
 4 eittr. Sigyn, kona Loka, sat þar ok helt munn-laug undir eitrit. En er
 munn-laugin var full bar hon út eitrit, en meðan draup eitrit á Loka. Þá
 6 kipptist hann svá hart við, at þaðan af skalf jęrđ ęll; þat eru nú kallađir
 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** (*Thrim*) is only found in **R**, where it follows *Lock* and precedes *Wayl*. It has long been considered the oldest poem in the collection, with which Sapp's model agrees.

Comedic stories involving Thunder and his ettin-bashing seem to have been very popular in Wiking age Norway and Iceland, and the god himself is not infrequently the butt of the joke. Apart from *Thrim* there are also *Hyme* and *Hbl* in the present edition, and the Scaldic poems *Thdr* and *Hvl*. A lost Eddic poem about Thunder's fight with the ettin Garfrith and his daughters survives in fragmentary quotations in *Yilv*; see Eddic fragments below.

Lay of Thrim

1 Vreǰiðr vas þá V-ing-Þórr · es hann vaknaði
2 ok síns hamars · of saknaði,
 skęgg nam at hrista, · skqr nam at dýja,
4 réð Jarðar burr · umb at þreǰifask.

Wrath 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 Vreǰiðr 'Wrath' | 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-*.

3 skęgg ... dýja ‘beard ... pull’ | Apparently formulaic. Cf. a certain heroic poem (TODO).

- 2 2 Ok hann þat orða · alls fyrst of kvað:
 „Hęyr-ðu nú, Loki, · hvať ek nú męli
 es ęigi vęit · jarðar hver-gi
 4 né upp-himins: · áss es stolinn hamri!“

And he this word first of all did say:

“Hear thou now, Lock, what I now speak,

which 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 *Ordr*; st. 5 of *Siw Frag*.

3–4 jarðar ... upp-himins ‘earth ... up-heaven’ | Formulaic, see Encyclopedia: Earth and Up-heaven[†].

- 3 Gingu þęir fagra · Freyju túna
 2 ok hann þat orða · alls fyrst of kvað:
 „Munt-u mér, Freyja, · fjaðr-hams léa
 4 ef ek mín 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 þér · þótt ór gulli vęri
 2 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 sęlja ‘hand’ | *selja*, cognate of English *sell*, here has its older sense of ‘hand over’, cf. Gotish *saljan* Streitberg (1910, p. 116): ‘*opfern*; *θύειν*’.

- 2 5 Fló þá Loki, · fjaðr-hamr dunði,
 unds fyr útan kom · ása garða
 ok fyr innan kom · jǫtna hęima.

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.

2 6 Þrymr sat á haugi, · þursa dróttinn,
 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 *Wsp* 42 for other attestations.

1 þursa dróttinn ‘lord of Thurses’ | This formulaic expression also occurs in several Runic charms against such thursen lords (see below under Galders); an example of the close connection between 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?
2 Hví est ǣinn kominn · í jǫtun-hęima?“
[Loki kvað:] „Illt ’s með ǫsum, · illt ’s með ǫlfum!
4 Hęfir þú Hlórriða · hamar of folginn?“

“What’s with the Eese? What’s with the Elves?
Why art thou alone come into the Ettin-homes[†]?”—
“Tis ill with the Eese! ’Tis ill with the Elves!
Hast thou the hammer of Lorida (= 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 *Wsp* 47.

[Þrymr kvað:] 8 „Ek hęfi Hlórriða · hamar of folginn
2 áttarǫstum · fyr jǫrð neðan;
 hann ęngi maðr · apr of hęimtir
4 nema fóri mér · Freyju at kvęn.“

“I have the hammer of Lorida hid
eight rests[†] beneath the earth!

It no man will fetch back,
unless he bring me Frow for a wife.”

- 9 Fló þá Loki, · fjaðr-hamr dunði,
2 unds fyr útan kom · jǫtna hęima
ok fyr innan kom · ása garða;
4 mótti hann Þór · miðra garða
ok hann þat orða · alls fyrst of kvað:

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.
Met he 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 ørendi · sem ęrfði?
2 Seg-ðu á lopti · lǫng tíðendi!
Opt sitjanda · sǫgur of fallask,
4 ok liggjandi · lygi of þęllir.“

“Hast thou an errand of hardship?
Tell thou aloft the long tidings!
Oft the sitter’s tales fail each other
and the liar blows up his lie.”¹⁴⁴

1 Hęfir þú ørendi · sem ęrfði? ‘Hast thou an errand of hardship?’ | Thunder asks Lock if he has bad news. The collocation *ørendi* ‘errand’ ... *ęrfði* ‘trouble, hardship’ is formulaic and occurs in X other (TODO!!) places, including in st. 5 of *HHarv*.

¹⁴⁴Proverbial. If one sits or lies (*liggjandi* means to ‘lie down’; it is rather unfortunate that the two sound the same in English) down and thinks too much over bad news, details will be left out, excuses thought up. Thus it is best that Lock immediately tell Thunder what he has learned.

- [Loki kvað:] 11 „Hęfi’k ørendi, · ęrfði ok:
2 Þrymr hęfir þinn hamar, · þursa dróttinn;
hann ęngi maðr · aptr of hęimtir
4 nema hǫnum fóri · Freyju at kvęn.“

“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 líni!
 4 Vit skulum aka tvau · í jötun-heima.“

Go they the fair Frow to find,
 and he this word first of all did say:
 “Bind thyself, Frow, with a bride’s linen!
 We two shall drive into the Ettin-homes.”

2 hann ‘he’ | The speaker is either Thunder or Lock.

3 brúðar líni! ‘bride’s linen’ | i.e. bridal cloth.

- 13 Vreð varð þá Freyja · ok fnasaði,
 2 allr ása salr · undir bifðisk,
 stókk þat it mikla · men Brisinga:
 4 „Mik veltst verða · ver-gjarnasta
 ef ek ek með þér · í jötun-heima.“

Wroth became then Frow, and snorted;
 the whole hall of the Eese quivered below;
 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 men Brisinga ‘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. *Lock* 30, and also st. 26 of that poem where Frie is likewise called *ver-gjörn* ‘man-eager’.

- 14 Senn vóru ęsir · allir á þingi
 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 Lorida’s (= Thunder’s) hammer would get?

1–3 Senn ... tívar ‘Soon ... Tews’ | The exact same three lines also occur *Bldr* 1/1–3; see Note there.

- 15 Þá kvað þat Heimdallr, · hvítastr ása,

- 2 vissi vǽl framm · sǣm vanir aðrir:
 „Bindu vér Þór þá · brúðar líni;
 4 hafi hann it mikla · mæn Brisinga!

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 vǽl framm ‘he foreknew well’ | i.e. saw the future. Compare the derived adjective *fram-víss* ‘forth-wise, prescient.’

- 16 Lótum und hǫnum · hrynja lukla
 2 ok kven-váðir · umb kné falla
 en á brjósti · bręiða stęina
 4 ok hag-liga · umb hǫfuð typpum!“

Let us set by his side keys to jingle,
 and women’s garments to fall about the knees,
 but on the breast broad stones,
 and skillfully let us tip his head.¹⁴⁵”

¹⁴⁵ An interesting description of Wiking age bridal dress. As the everyday manager of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast may be tortoise brooches (also mentioned in *Wayl* 25, 36.) or beads. The tipping of the head refers to some sort of bridal hat, perhaps a veil (TODO: Literature).

- 17 Þá kvað þat Þórr, · þrúðugr áss:
 2 „Mik munu ęsir · argan kalla
 ef ek bindask lét · brúðar líni!“

Then quoth this Thunder, the mighty Os:
 “Me will the Eese call queer[†],
 if I let myself be bound with a bride’s linen!”

- 18 Þá kvað þat Loki · Laufęyar sonr:
 2 „Þęgi þú, Þórr, · þęira orða!
 Þęgar munu jǫtnar · Ǫs-garð búa
 4 nema þú þinn hamar · þér of hęimtir.“

Then quoth this Lock, Leafie’s son:
 “Shut up thou, Thunder, with those words!
 Shortly the Ettins will settle Osyrd,
 unless thou thy hammer for thyself dost fetch!”

3–4 Þegar ... heimtir. ‘Shortly ... dost fetch!’ | Guarding Osyrd from transgressive and destructive forces was Thunder’s task, and the hammer his most important tool. Cf. *Hbl* TODO, and a couplet by the obscure poet Thurber Disescold, cited in *Scold* 11: *Þórr hefir Yggs með órum · Ósgarð af þrek varðan*. ‘Thunder has with the messengers of Ugg [GODS] mightily guarded Osyrd.’

- 19 Bundu þeir Þór þá · brúðar líni
2 ok hinu mikla · mēni Brísinga,
létu und hǫnum · hrynja lukla
4 ok kven-váðir · umb kné falla
en á brjósti · bręða steina
6 ok hag-liga · of hǫfuð typpðu.

Bound they Thunder then with a bride’s linen,
and with the great torc of the Brisings.
They set by his side keys to jingle,
and women’s garments to fall about the knees,
but on the breast broad stones,
and skillfully they tipped his head.

- 20 Þá kvað þat Loki · Laufeyjar sonr:
2 „Mun’k auk með þér · ambótt vesa,
vit skulum aka tvau · í jǫtun-heima.“

Then quoth this Lock, Leafie’s son:
“I will also with thee be a handmaid;
we two¹⁴⁶ shall drive into the Ettin-homes.”

¹⁴⁶The 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,
2 skyndir at skǫklum, · skyldu vǫl renna;
björg brotnuðu, · brann jörð loga;
4 ók Óðins sonr · í jǫtun-heima.

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 (*hafrar 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 *Lock* 55 is signalled by the mountains quaking. The description most similar to the present stanza is found in Thedwolf’s *Hvl* 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 *Bldr* 3 where the ground rumbles beneath the riding Woden.

- 22 Þá kvað þat Þrymr, · þursa dróttinn:
 2 „Standið upp, jǫtnar, · ok stráið bækki!
 Nú fórið mér · Freyju at kván,
 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,
 2 oxn al-svartir, · jǫtni at gamni,
 fjöld á’k męiðma, · fjöld á’k męnja;
 4 ęinnar mér Freyju · á-vant þykkir.“

Here march to the estate golden-horned kine,

all-black oxen to the ettin’s [my] pleasure.

A multitude I own of treasures, a multitude I own of torcs—
 only Frow I think me wanting.”

2 oxn al-svartir ‘all-black oxen’ | Formulaic, also occurring in *Hyme* 18. That all-black (i.e. spotlessly black) oxen were most valued is seen by the pairing with “golden-horned”. One may also compare 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 bostiae*): *Siquidem propiciandorum numinum gratia Frø deo rem diuinam furuis bostiis 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 (טָמֵא; Leviticus 1:3)

- 24 Vas þar at kveldi · of komit snimma
 2 ok fyr jǫtna · ǫl framm borit.
 ęinn át oxa, · átt laxa,
 4 krásir allar, · þér’s konur skyldu,
 drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening come early,

and for the ettins ale brought forth.

He [= Thunder] alone ate an ox, eight salmons,
all the dainties meant for the women;
drank Sib's husband three sieves of mead.

3–5 Einn ... mjaðar. 'He alone ... of mead.' | Thunder is renowned for his great appetite; cf. *Hymr* 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 Þá kvað þat Þrymr, • þursa dróttinn:
2 „Hvar sát-t-u brúðir • bíta hvassara?
Sá'k-a brúðir • bíta enn bręðara
4 né enn męira mjǫð • męy of drekka!“

Then quoth this Thrim, the lord of Thurses:
“Where sawest thou brides bite sharper?
I never saw brides bite yet broader;
nor yet more mead a maiden drink!”

- 26 Sat hin al-snotra • ambótt fyrir
2 es orð of fann • við jǫtuns máli:
„Át vętr Freyja • áttu nóttum,
4 svá vas hón óð-fús • í jǫtun-hęima.“

Sat the all-clever handmaid [= Lock] in front,
who a word did find against the ettin's speech:
“Frow ate naught for eight nights;
so madly she longed for the Ettin-homes.”

- 27 Laut und línu, • lysti at kyssa,
2 en hann útan stǫkk • ęnd-langan sal:
„Hví eru ęndótt • 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!”

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 *ęldar* 'fires' between *augum* 'eyes' and *brenna* 'burns', and this expression is actually attested in *Yilu* 51: *Eldar brenna ór augum hans ok nęsum* 'Fires burn from his eyes and nostrils'.

- 28 Sat hin al-snotra · ambótt fyrir
 2 es orð of fann · við jötuns máli:
 „Svaf vętr Fręyja · átta nóttum,
 4 svá vas hón óð-fús · í jötun-hęima.“

Sat the all-clever handmaid in front,
 who a word did find against the ettin's speech:
 “Frow slept naught for eight nights;
 so madly she longed for the Ettin-homes.”

1 fyrir | add. *f.†* R.

- 29 Inn kom hin arma · jötna systir,
 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 love;
 my love, [and] all [my] holdness[†].”¹⁴⁷

5 ástir mínar, · alla hylli ‘my love; all [my] holdness’ | Probably formulaic. There are no preserved parallels in poetry, but there may be one in *Yilv* 49 (excerpt, following the death of Balder): *En er goðin vitkuðust, þá męlti Frigg ok spurði, hvern sá vęri 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 fęi fundit Baldr, ok bjóða Helju út-launs, ef þon vill láta fara Baldr heim í Ás-garð.“* ‘But when the gods came back to their wits, then Frie spoke and asked which one among the Eese would own “all my loves and boldness, and will ride on the Hellway[†] and see if he may find Balder and offer Hell a ransom if she will let Balder come home to Osyard.” We can tell from the citation of a *Leeds-meter* stanza at the end of ch. 49 (see Eddic Fragments below) that Snorre knew one or more now-lost Eddic poems about Balder's death, and it may be that one of these poems contained the same two long-lines as the present stanza. For such a sharing of whole lines cf. e.g. st. 14/1–3 above, which are identical to *Bldr* 1/1–3.

¹⁴⁷The sister, who was apparently the one who asked for the Hammer, now has the audacity to ask Thunder (disguised as Frow) to give her the very rings on his hands.

- 30 Þá kvað þat Þrymr, · þursa dróttinn:
 2 „Berð inn hamar · brúði at vígja,
 læggið Mjöllni · í meýjar kné,
 4 vígið okkr saman · Várar hęndi!“

Then quoth this Thrim, the lord of Thurses:
 “Bear ye in the hammer the bride for to bless;

lay ye Millner in the maiden's knee;
bless ye us together by Ware⁴'s hand!"

⁴ Várar 'Ware' | According to Snorre one of the goddesses, presiding over vows between men and women. See Encyclopedia.

31 Hló Hlórriða · hugr í brjósti
2 es harð-hugaðr · hamar of þekki;
 Þrym drap hann fyrstan, · þursa dróttin,
4 ok étt jötuns · 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 · jötna systur,
2 hin's brúð-féar · of beðit hafði;
 hón skell of hlaut · fyr skillinga,
4 en hogg hamars · fyr bringa fjöld.
 Svá kom Óðins sonr · endr at hamri.

He smote the aged sister of the ettins,
she who for the bride-fee had asked;
a smiting she got for shillings,
and a strike of the hammer for a multitude of rings.—
So came Woden's son back to his hammer.

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** (*Rígh*) is an interesting poem. It is only preserved in a single leaf in the C14th ms. **W**, where it follows and is written in the same hand as the Prose Edda and four grammatical treatises. Numerous leaves are unfortunately missing from the manuscript, among them the conclusion to *Rígh*.

The poem itself is difficult to date.

TODO: Dumézil three-part society. Irish influence + racial caste system. Many interesting things to write here!

The language of *Rígh* is highly formulaic, but also often unique to it. Of particular note are the alliteration between the adverb *męirr* ‘further’ and *miðra*, e.g. in st. 2/1: *gekk męirr at þat*.

The Thule of Righ

- 2 **P1** Svá segja menn í fornum sǫgum, at einn-hvęrr af ǫsum, sá er Heimdallr [W 78r/1]
hét, fór fęrðar sinnar ok framm með sjóvar-ströndu nokkurri, kom at
einum húsa-bó ok nefndisk 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.

- 2 *o*flgan ok *a*ldinn · *ó*s kunnigan,
 *ra*mmann ok *r*oðskvan · *R*íg stíganda.

Of yore, they said, did walk on green highways
 a mighty and ancient *os*[†], cunning:
 the strong and brisk Rígh, 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. *Wsp* 3/1, *Hyme* 1/1, *HHund I* 1/1, *Guth I* 1/1, *Siw* 1/1.

- 2 Gekk *m*ęirr at þat · *mi*ðrar brautar, [*W* 78r/TODO]
 2 kom hann at *h*úsi, · *hu*rð vas á gętti;
 inn nam at ganga, · *ę*ldr vas á golfi,
 4 *h*jón sótu þar · *h*ór at arni,
 *Á*i ok *ę*dda · *a*ldin-falda.

Went he further after that in the middle of the road;
 came to a house—the door was wide open.
 He took to go inside; fire was on the floor.
 A couple sat there, hoary by the hearth:
 Great-Grandfather and Great-Grandmother, old-fashioned.

4 at | sens. emend.; *af* *W*

- 3 *R*igr kunni þeim · *r*óð at sęgja; [*W* 78r/TODO]
 2 *m*ęirr sęttisk hann · *mi*ðra fletja
 en á *h*lið *h*vára · *h*jón sal-kynna.

Rígh 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 *ę*dda · *ę*kkvinn hęif, [*W* 78r/TODO]
 2 þungan ok þykkvan, · þrunginn sōðum,
 bar hōn *m*ęirr at þat · *mi*ðra skutla,
 4 sōð vas í bolla · sętti á bjōð;
 vas *ka*lfr sōðinn · *kr*ása bętstr;
 6 *r*ęis hann upp þaðan, · *r*éðsk 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 [= Rígh] rose up thence, resolved to sleep.

- 2 5 Rígr kunni þeim · rǫð at sęgja; [W 78r/TODO]
 męirr lagðisk hann · miðrar rękkju,
 en á hlið hvára · hjón sal-kynna.

Rígh knew to tell them counsels;
further he laid himself down in the middle of the bed,
and on either side the couple of the hall.

- 2 6 Þar vas hann at þat · þrjár nętr saman; [W 78r/TODO]
 gekk hann męirr at þat · miðrar brautar;
 liðu męirr at þat · mónuðr 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.

- 2 7 Jóð ól Edda, · jósu vatni [W 78r/TODO]
 hęrund-svartan, · hétu þrél.

Great-Grandmother begot a child—they sprinkled it with water:
swarthy of skin, they called it Thrall.

2 hęrund-svartan ‘swarthy of skin’ | emend.; *hęrfi 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 *Hígh* 156.

- 2 8 Hann nam at vaxa · ok vęl dafna; [W 78r/TODO]
 vas þar á hęndum · hrokkít skinn,
 kropnir knúar, · [...]
4 fingr digrir, · fúlligt and-lit,
 lotr hrygg, · langir hęlar.

He took to grow and have it well;
there on his hands was wrinkled skin,
crooked knuckles, [...],

stubby fingers, loathsome face,
stooping back, long heels.

- 2 9 Nam męirr at þat · magns of kosta, [W 78r/TODO]
 bast at binda, · byrðar gørva;
 bar hęim at þat · hrís gęrstan dag.

He took further after that to try his strength:
bast to bind, burdens to make;
he carried home after that brushwood on a gloomy day.

- 2 10 Þar kom at garði · gęngil-bęina, [W 78r/TODO]
 aurr vas á iljum, · armr sól-brunninn,
 niðr-bjúgt es nęf, · nęfndisk 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’.

- 2 11 Męirr sęttisk hön · miðra fletja, [W 78r/TODO]
 sat hjá hęnni · sonr húss,
 róddu ok rýndu, · rękkju gørðu
4 Þręll ok Þír · þrungin 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 ... fletja | emend. based on other sts.; *miðra fletja* · *męirr sęttisk hön* W

- 2 12 Börn ólu þau, · bjuggu ok unðu; [W 78r/TODO]
 hygg’k at hęti · Hreimr ok Fjós nir,
 Klúrr ok Klęggi, · Kęfsir, Fúlnir,
4 Drumbr, Digraldi, · Drøttr ok Hęsvir,
 Lútr ok Lęggjaldi; · lęgðu garða,

- 6 akra tǫddu, · unnu at svínun,
 gęita gęttu, · grófu torf.

Children they begot—they settled and were content—
I think that they were called Rame and Feesner,
Clour and Cledge, Chafser, Foulner,
Drumber, Digrald, Drant and Hazer,
Lout and Ledgald.—They laid yard-fences,
dunged fields, fed swine,
herded goats, dug turf.

- 13 Dótr vǫru þér · Drumba ok Kumba,
2 Økkvin-kalfa · ok Arin-nęfja,
 Ysja ok Ambǫtt, · Eikin-tjasna,
4 Tǫtrug-hypja · ok Trǫnu-bęina;
 þaðan eru komnar · þręla 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 Rígh 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 skęgg 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 bræiddi faðm, · bjó til váðar;
 sveigr vas á hofði, · smokkr vas á bringu,
4 dúkr vas á halsi, · dvergar á oxlum;
 Afi ok Amma · óttu 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 · rjóð at segja,
2 reís frá borði · réð at sofna.
 Męirr lagðisk hann · miðrar rekkju
4 en á hlið hvára · hjón sal-kynna.
 Þar vas hann at þat · þrjár nætr saman
6 liðu męirr at þat · mǫnuðr níu.

[W 78r/TODO]

Rígh knew to tell them counsels;
rose from the table, resolved to sleep.
Further he laid himself down in the middle of the bed,
and on either side the couple of the hall.
There he was after that for three nights in all;
passed further after that nine months.

- 18 Jóð ól Amma, · jósu vatni,
2 kǫlluðu Karl · kona sveip ripti
 rauðan ok rjóðan · riðuðu augu.

[W 78r/TODO]

Grandmother begot a child, they sprinkled it with water,
called it Churl; the woman wrapped him in cloth,
red and ruddy; his eyes trembled.

- 19 Hann nam at vaxa · ok vęl dafna,
2 oxn nam at tēmja · arðr at gǫrva

[W 78r/TODO]

4 hús at timbra · ok hlöður smíða
 karta at gørva · ok keyra 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 Hëim óku þá · Hangin-luklu
2 geita kyrtlu · giptu Karli.
 Snqr hëitir sú, · sëttisk und ripti.
4 Bjuggu hjón, · bauga dëildu,
 brëiddu bléjur, · ok bú gørðu.

[W 78r/TODO]

Homewards then drove Hangenkey,
TODO, married her to Churl.
Daughter-in-law she is called; she set herself under a cloth.
The couple settled, shared their money,
spread fine cloth and made a home.

21 Bqrn ólu þau, · bjuggu ok unðu;
2 hét Halr ok Drengr, · Hqldr, Þegn ok Smiðr,
 Brëiðr, Bónði, · Bundin-skëggi,
4 Búi ok Boddi · Bratt-skëgggr ok Sëgggr.

[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 nqfnum
2 Snot, Brúðr, Svanni, · Svarri, Sprakki,
 Fljóð, Sprund, ok Víf, · Fëima, Ristill—
4 þaðan eru komnar · karla ëttir.

[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 [W 78v/TODO]
 2 kom hann at sal, · suðr horfðu dyrr,
 vas hurð hnigin, · hringr vas í gétti.

TODO: Translation.

- 24 Gekk hann inn at þat · golf vas stráat [W 78v/TODO]
 2 sǫtu hjón · sǫusk í augu
 faðir ok móðir · fingrum at leika.

TODO: Translation.

- 25 Sat hús-gumi · ok snøri stræng [W 78v/TODO]
 2 alm of bændi · ǫrvar skępti;
 en hús-kona · hugði at ǫrmum,
 4 strauk of ripti · sterti ęrmar.

Sat the man of the house and twisted the bow-string,
 bent the elmwood, shafted arrows—
 but the housewife minded her arms,
 smoothened the fabric, tightened the sleeves.

- 26 Keisti fald, · kinga vas á bringu, [W 78v/TODO]
 2 síðar slóður, · serk blá-faan;
 brún bjartari, · brjóst ljósara,
 4 hals hvítari · hręinni mjöllu.

The linen hood jutted out, a brooch was on her chest,
 a long-hanging gown, her serk dyed blue;
 her brow was brighter, her chest lighter,
 her throat whiter than purest snow.

- 27 Rigr kunni þeim · rǫð at sęja; [W 78v/TODO]
 2 meirr settisk 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 · merktan dúk, [W 78v/TODO]
 2 hvítan af hǫrvi, · hulði bjóð;
 hón tók at þat · hlēifa 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.¹⁴⁸

¹⁴⁸Note the strong parallelism. The household can afford an excess of expensive fabric and bread; Mother can cover the platter with a patterned (*merktir*) flaxen cloth, and then cover the cloth with wheat-bread.

- 29 Framm setti hón · skutla fulla [W 78v/TODO]
 2 silfri varða á bjóð
 fán ok fleşki · ok fugla steikta
 4 vín vas i kǫnnu · varðir kalkar;
 drukku ok dómðu; · dagr vas á sinnum.

TODO: Translation.

- 30 Rígr kunni þeim · róð at segja, [W 78v/TODO]
 2 reís Rígr at þat, · rekkju gørði.

Rígh knew to tell them counsels,
 rose Rígh after that, made the bed.

- 31 Þar vas hann at þat · þrjár nētr saman; [W 78v/TODO]
 2 gekk hann meirr at þat · miðrar brautar;
 liðu meirr at þat · mǫnuðr níu.

There he was after that for three nights in all;
 went he further after that on the middle of the road;
 passed further after that nine months.

- 32 Svein ól móðir, · silki vaðði, [W 78v/TODO]
 2 jósu vatni— · Jarl létu hēita;
 blēikt vas hár, · bjartir vangar,
 4 ǫtul vǫro augu · sem yrmlingi.

Mother begot a swain, swaddled him in silk;
 they sprinkled him with water—let him be called Earl.

Pale was his hair, bright his cheeks,
fierce were his eyes, like the young serpent.

4 *qtul* ... *yrmlingi* 'fierce ... the young serpent' | A person of noble stock being recognised as such through their appearance is a motif in Norse literature. Cf. esp. the incident at the beginning of *HHund II*, where Hallow, disguised as a thrall-woman, is almost caught due to his unslavelike eyes, which are, as in the present stanza, likewise said to be *qtul* 'fierce, terrible'.

33 Upp óx þar · Jarl á fletjum; [W 78v/TODO]
2 lind nam at skelfa, · leggja strængi,
alm at þeygja, · orvar skępta,
4 flein at flejja, · frókkur dýja,
hestum ríða, · hundum verpa,
6 sverðum bregða, · sund at fręmja.

Up grew Earl there on the floor-benches;
he took to shake shields, fasten bow-strings,
bend elmwood, shaft arrows,
throw javelins, hoist frankish spears,
ride horses, throw hounds (TODO)
, brandish swords, practice swimming.

34 Kom þar ór runni · Rigr gangandi, [W 78v/TODO]
2 Rigr gangandi, · rúnar kęnni;
sitt gaf hęiti, · son kveðsk ęiga;
4 þann bað hann ęignask · óðal-vøllu,
óðal-vøllu, · aldnar bygðir.

There came out of a brush Righ, walking:
Righ, walking, taught runes;
he gave his own name; said that he had a son;
he bade *him* take the ethel-plains:
the ethel-plains, the ancient villages.

1–5 Kom ... bygðir. | Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy through teaching him the runes and giving him the noble title Righ (henceforth he will be known as Righ Earl). Finally he instructs him to set out and win land for himself, which Righ Earl soon does.

35 Reįð hann meįrr þaðan · myrkan við [W 78v/TODO]
2 hélug fjøll · unds at høllo kom;
skapt nam at dýja, · skelfði lind,
4 hęsti hleypti, · ok hjorvi brá;

6 víg nam at vøkja, • vøll nam at rjóða,
val nam at fella, • vá til landa.

He [= RÍGH-EARL] rode further thence through the mirky wood,
through the frosty fells, until to a hall he came—
the shaft he took to hoist, shook the linden shield,
leapt with the horse, and brandished the sword;
war he took to rouse, the plain he took to redden,
men he took to fell—he won the land.

2 36 Réð hann einn at þat • átján búum;
auð nam skipta • øllum veta
4 meðmar ok mǫsma, • mara svang-rifja;
hringum hræytti, • hjó sundr baug.

[W 78v/TODO]

He alone ruled, after that, eighteen homesteads.
Wealth he took to hand out; to give all men
gifts and treasures, [and] slender-ribbed steeds;
rings he scattered; he cut apart a bigh.

4 hringum hræytti ‘rings he scattered’ | Cf. StarkSt Frag 1/2a *bring-bræytanda* ‘ring-scatterer’ [GENEROUS MAN]’ which contains the same words.

2 37 Óku erir • úrgar brautir
kvømu at hǫllu • þar’s hęrsir bjó:
mótti [...] • mjó-fingraðri
4 hvítri ok horskri, • hétu Erna.

[W 78v/TODO]

Messengers drove through drizzling roads,
came to the hall where a ruler lived;
met a slender-fingered,
white and wise—they called her Erne.

1 Óku | *okū* W 3 mjó-fingraðri | the grammar requires *-ri*; mjó-fingraði W

2 38 Bøðu hęnnar • ok hęim óku,
giptu Jarli, • gekk hón und líni;
saman bjuggu þau • ok sér unðu,
4 ettir jóku • ok aldrs nutu.

[W 78v/TODO]

They asked for her hand and drove home,
married her off to Earl—she went under the linen.
They settled together and were content with themselves,
grew their lineage and enjoyed life.

2 gekk hón und líni 'she went 'neath the linen' | i.e. she donned the bridal veil; cf. *Thrim* 27.

- 39 Burr vas hinn elsti, • en Barn annat; [W 78v/TODO]
 2 Jóð ok Aðal, • Arfi, Møgr,
 Niðr ok Niðjungr, • (nómu leika)
 4 Sonr ok Sveinn, • (sund ok tafl)
 Kundr hét einn; • Konr vas hinn yngsti.

Byre was the oldest, and Bairn another;

TODO: Translation.

TODO: Translation (they learned to play) Son and Swain (swimming and Tavel) Kund was one called; Kin was the youngest.

- 40 Upp óxu þar • Jarli bornir; [W 78v/TODO]
 2 hesta tømðu, • hlífar bændu,
 skæyti skófu, • skelfðu aska.
 4 En Konr ungr • kunni rúnar:
 évin-rúnar • ok aldr-rúnar.

There grew up the sons of Earl:

horses they tamed, shield-rims they bent,
 smoothened shafts, shook ashen spears.—

But Kin the Young knew runes:

ever-runes and life-runes.

4 Konr ungr 'Kin the Young' | The name is clearly a folk etymological pun on ON *konungr* 'king', who held the highest social rank, above even the earls.

- 41 Meirr kunni hann • mōnnum bjarga, [W 78v/TODO]
 2 eggjar deyfa, • égi léggia;
 kløk nam fugla, • kyrra elda,
 4 sófa ok svefja, • sorgir léggia,
 afl ok eljun • átta manna.

Further he knew men to save,

blades to dull, the sea to lower;

he learned the chirping of birds, to calm fires,

to soothe and lull to sleep, to lower sorrows;

the strength and zeal of eight men.

- 42 Hann við Rígh Jarl · rúnar deildi; [W 78v/TODO]
 2 brögðum þéitti · ok þetr kunni;
 þá ǫðladisk · ok þá ęiga gat,
 4 Rígr at hęita, · rúnar kunna.

With Rígh-Earl he shared runes;

TODO.

then he earned for himself, and got to own,

Rígh to be called, runes to know.

- 43 Ręið Konr ungr · kjǫrr ok skóga; [W 78v/TODO]
 2 kolfi fleygði · kyrði fugla;
 þá kvað þat kráka · —sat kvisti ęin—
 4 „Hvat skalt, Konr ungr, · kyrra fugla?
 Hęldr mętti þér · hęstum ríða
 6 [...] · ok hęr fęlla.

Kin the Young rode through brushes and woods,
 flung bolts, hunted birds.

Then quoth a crow—sat on a branch alone—

“Why shalt thou, Kin the Young, hunt birds?

Better it fit thee horses to ride,

[...], and armies to fell.”

- 44 Á Danr ok Danpr · dýrar hallir; [W 78v/TODO]
 2 ǫðra ǫðal · an ér hafið;
 þęir kunnu vel · kjól at riða,
 4 ęgg at kęnna, · undir rjúfa.

Dan and Danp own costly halls:

nobler ethel than ye do—

they know well the ship to ride,

the blade to teach, wounds to tear.

2 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 ǫðal ‘ethel’ | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

3 kjól at riða ‘ship to ride’ | i.e. to sail.

4 ęgg at kęnna ‘the blade to teach’ | i.e. to fight, wage war. A euphemism; to “teach someone the blade” is to fight him.

At this point leaf 78 ends. The rest of the poem is lost.

Eddic fragments from Snorre's Edda

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily **R** and **A**), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedal's galder, see below), not introduced by reference to their source but rather with phrases like *þá kvað hann* 'then he quoth'.

A lost riddle-poem

This half-stanza is quoted in *Yilv* 2, being the second Eddic verse in the text, following *High* 1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Eese. The whole section is clearly referencing other Eddic mythic wisdom contests and particularly reminiscent of *Webth*.

P1 Hann sá þrjú há-sėti ok hvert upp frá ǫðru, ok sátu þrír menn sinn í
2 hverju. Þá spurði hann, hvert nafn höfðingja þeira véri. Sá svarar, er
 hann leiddi inn, at sá, er í inu neðsta háseti sat, var konungr, ok heitir
4 Hárr, en þar nēst sá, er heitir Jafnhárr, en sá ofast, er Þriði heitir. Þá
 spyr Hárr komandann, hvárt fleira er erendi hans, en heimill er matr
6 ok drykkir honum sem ǫllum þar í Háva hǫll. Hann segir, at fyrst vill
 hann spyrja, ef nokkurr er fróðr maðr inni. Hárr segir, at hann komi
8 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 *Yilv* 23, excepting at the very end *svá er sagt* ‘so it is said’, after which is quoted *Grim* 11. Notably, the two stanzas cited here are also found translated in 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 Njörðr. Hann býr á himni, þar sem
 2 heitir Nóatún. Hann reðr fyrir gongu vinds ok stillir sjá ok eld. Á
 hann skal heita til sé-fara ok til veiða. Hann er svá auðigr ok fé-séll, at
 4 hann má gefa þeim auð, landa eða lausa-fjár. Á hann skal til þess heita.
 Eigi er Njörðr ása éttr. Hann var upp fódrr í Vana-heimi, en Vanir
 6 gísluðu hann goðunum ok tóku í mót at gíslingu þann, er Hónir heitir.
 Hann varð at sétt með goðum ok Vönum. Njörðr á þá konu, er Skaði
 8 heitir, dóttir Þjatsa jötuns. Skaði vill hafa bú-stað þann, er átt hafði
 faðir hennar, þat er á fjöllum nokkurum, þar sem heitir Þrym-heimr,
 10 en Njörðr vill vera nær sé. Þau séttust á þat, at þau skyldu vera níu nētr
 í Þrym-heimi, en þá aðrar níu at Nóa-túnum. En er Njörðr kom aftr
 12 til Nóatúna af fjallinu, 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 Wanese 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 Wanese. 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 nētr 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 bæðjum á
 2 fugls jarmi fyrir;
 sá mik vękr · es af víði kǫmr
 4 morgun hverjan már.“

“I could not sleep on the beds of the sea
 for the bleating of the bird.
 He awakes me, when from the wide sea he comes,
 every morning, the mew.”

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 *Yilv* 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 *Scold* 15: *Heimdallar hǫfuð heitir sverð. Svá er sagt, at bann var lostinn manns hǫfði í gegnum. Um þat er kveðit í Heimdallar-galdri, ok er síðan kallat hǫfuð 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
 2 heilagr. Hann báru at syni meyjar níu ok allar systir; hann heitir ok
 Hallinskiði ok Gullintanni; tennr hans váru af gulli. Hestr hans heitir
 4 Gulltoppr. Hann býr þar er heitir Himinbjörg við Bifröst; hann er vörðr
 goða ok sitr þar við himins enda at gæta brúarinnar fyrir berg-risum.
 6 Hann þarf minna 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,
 8 ok allt þat er héra lètr. Hann hefir lúðr þann er Gjallar-horn heitir, ok
 heyrir blástr hans í alla heima. Heimdallar sverð er kallað hǫfuð manns.
 10 Hér er svá sagt: [...] Ok enn segir hann sjálf í Heimdallar-galdri:

Homedal one is named. He is called the White Os; he is great and holy. He was born as the son of nine maidens, sisters all. He is also named Haldenshid and Goldentooth; his tooth were of gold. His horse is called Goldtop. He lives at the place called the Heavenbarrows near Bivrest. He is the Watchman of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder. He has the basoon called the Horn of Yell, and his blowing can be heard in all realms. Homedal's sword is called a man's head. Here it says so: [...] And further he himself says in Homedal's Galder:

10 [...] | Here the text cites *Grim* 13; see there.

- 4 „Níu em'k móðra mögr,
 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; *meýja* 'maidens' U 2 sonr 'son' | om. T

Gna and the Wanes

The following passage is from *Yilv* 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 lög, er heitir Hóf-varpnir. Þat var eitt sinn,
 er hon reið, at vanir nokkvörir sá reið hennar í loptinu. Þa mælti einn:

The fourteenth is Gna; Frie sends her into every home to do her errands. She owns the horse who runs through air and sea, and is called Hoofwarpner. It was one time when she rode that some Wanes saw her riding in the air. Then one spoke:

5 „Hvat þar flýgr, · hvat þar ferr,
 2 eða at lopti liðr?“

“What flies there, what fares there,
 or passes through the air?”

P7 Hon svarar:
 She answers:

6 „Né ek flýg, · þó ek fer
 2 ok at lopti lið’k
 á Hóf-varpni, · þeim’s Ham-skępir
 4 gat við Garð-rofu.“

“I fly not, though I fare,
 and pass through the air,
 on Hoofwarpner, whom Hamsherper
 begot with Yádrove.”

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

Yilv 49 contains the narrative of Balder’s death, beginning with his ominous dreams, and ending with the Eese failing to “weep him out of Hell” (for a summary and discussion

of the myth and its attestations, see the introduction to *Wsp* 31–33). At the end of the chapter, a single *Leeds-meter* speech-stanza is quoted.

-
- P9** Því nęst sendu ęsir um allan heim ęrind-reka at biđja, at Baldr vęri
 2 grátinn ęr Helju, en allir gerđu þat, menninir ok kykvendin ok jęrđin
 ok steinarnir ok trę ok allr málmr, svá sem þú munt sét hafa, at þęssir
 4 lutir gráta, þá er þeir koma ęr frosti ok í hita. Þá er sendi-menn fóru
 heim ok hęfđu vel rekit sín ęrindi, finna þeir í helli nękkvęrum, hvar
 6 gýgr sat; hon nefndist Þękk. Þeir biđja hana gráta Baldr ęr helju, hon
 segir:

Next after that the Eese sent an errand-runner through all the Home[†], to ask that Balder be wept out of hell. And all did that, the men and the beasts and the earth and the stones and trees and all bedrock, as thou must have seen, that these things weep when they come out of cold and into heat. When the messengers journeyed home, and had ran their errand well, they find in a certain cave that a gow[†] sat there; she called herself Thanks. They ask her to weep Balder out of hell. She says:

- 7 „Þękk mun gráta • þurrun tęrum
 2 Baldrs bál-farar;
 kyks né dauđs • naut’k-a Karls sonar
 4 hafi Hęl því’s hęfir.“

“Thanks will weep—with dry tears
 for Balder’s pyre-journey [DEATH].
 Neither alive nor dead did I benefit from Churl’s son [= Balder];
 let Hell have what she has!”

- P10** En þęss geta menn, at þar hafi verit Loki Laufeyjarson, er flest hęfir illt
 2 gęrt međ 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

Scold 26, here edited in part, is the only surviving retelling of Thunder’s journey to the ettin Garfrith, and his following fight with, and slaying of, him and his two daughters,

Yelp and Grope. This was apparently a well-known story, and is also mentioned in Vetrl Lv 1/1b (quoted in *Scold* 11, which lists kennings for Thunder): *stétt of Gjǫlp dauða* 'thou didst step over the dead Yelp'. The prose of *Scold* 26 seems to be based on an earlier, now-lost poem in *Leeds-meter*, from which it quotes two stanzas. The first is found in all four main manuscripts, while the second is found only in U. Both are spoken by Thunder and closely resemble each other stylistically, which is why they most likely come from the same poem.

- 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-völ, en Loki helt undir
 megin-gjarðar. Ok þá er Þórr kom á miðja ána, þá óx svá mjök áin, at
 4 uppi braut á oxl 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;
 vęitst, ef þú vęx · at þá vęx mér ós-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 nokkurum, at Gjálp, dóttir Geirrðar stóð
 2 þar tveim megin árinnar, ok gerði hon ár-vøxtinn. Þá tók Þórr upp
 ór ánni stein mikinn ok kastaði at henni ok męlti svá: „At ósi skal á
 4 stemma.“ Eigi missti hann, þar er hann kastaði til, ok í því bili bar hann
 at landi ok fékk tekit reyni-runnn nokkurn ok steig svá ór ánni. Því er
 6 þat orð-tak 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 árinna, ok gerði hon ár-vøxtinn. ‘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 Geirrðar, þá var þeim fé-lögum vísat fyrst í geita-
 2 hús til her-bergis, ok var þar einn stóll til sëtis, ok sat Þórr þar. Þá varð
 hann þess varr, at stóllinn fór undir honum upp at réfri. Hann stakk
 4 Gríðar-veli upp í raftana ok lét sígast fast á stólinn. Varð þá brestr mikill,
 ok fylgði skríkr. Þar hófu verit undir stólinum dótr Geirrðar, Gjálp
 6 ok Greip, ok hafði hann brotit hrygginn í báðum. Þa kvað Þórr:

And when Thunder came to Garfrith’s home the fellows were first shown into a goathouse for lodgings, and therein one chair was for sitting, and Thunder sat down on it. Then he noticed that the chair beneath him was moving up toward the roof. He 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 „Einu sinni • neytta’k alls megin
 2 jǫtna gǫrðum í
 þá’s Gjǫlp ok Greip, • dótr Geir-raðar,
 4 vildu hefja mik til himins.“

“Only one time I used all my might
 in the yards of the ettins,
 when Yelp and Grope, daughters of Garfrith,
 would lift me to the heaven.”

1 *sinni* ‘time’ | metr. and sens. emend.; om. U

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 *Yilv* 28: *Hann var gorr af sex blutum: af dyn kattarins ok af skeggi konunnar ok af rótum bjargsins ok af sinum bjarnarins ok af anda fisksins ok af fogls bráka*. ‘It [Glapner] was made of six things: of the cat’s din and of the woman’s beard and of the mountain’s root and of the bear’s sinews and of the fish’s breath and of the fowl’s spittle.’ The two differences—*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 fískis anda · ok ór fugla mjólk,
 ór bergs rótum · ok bjarnar sinum,
4 ór því vas hann Gleipnir gǫrr.

“From cat’s din and from woman’s beard;
from fish’s breath and from fowls’ milk;
from mountain’s roots and bear’s sinews;
from this was Glapner made.”

Norse Heroic Poetry

Lay of Wayland

(*Völundarkviða*)

Dating (Sapp, 2022): C10th (0.428)–early C11th (0.475)

Meter: *Ancient-words-law*

The **Lay of Wayland** (*Wayl*) is a story of immense psychological complexity, one of the masterpieces of Norse narrative poetry.

The poem begins with a prose introduction, which survives in both **R** and **A**.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his "bear-cubs") and thus ends his male lineage. Likewise he defangs Nithad's "cunning wife" (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* 'powerless'; in v. 12 it describes Wayland after he wakes in shackles, but in v. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness is also seen in Beadhild's haunting concluding speech. "I knew by naught struggle against him; I could by naught struggle against him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, *ThidS Viðga*, in Danish ballads *Vidrik Verlandsøn*). He went on to become a great hero, and in the later heroic ballads by far eclipses his father. His birth seems heavily foreshadowed by Wayland forcing Nithad to swear an oath in v. 33, but he is nowhere directly mentioned in the poem, probably for artistic reasons.

Apart from this lay there is one other telling of the full story, namely the Strand of Wayland the Smith in *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.

To illustrate the narrative correspondences and differences of the various redactions, I present the following table:

Person	
Wayland	
Wayland's brothers	
Father of the brothers	
Nithad	
Nithad's daughter (Beadhild)	
Nithad's sons	
Wayland and Beadhild's son (Woody)	
Wives of the brothers	
—	Wayland and his brothers ski and hunt animals. They settle in the Wolfda
—	Nithad learns that Wayl
—	

From Wayland (*Frá Völundi*)

- 2 P1 Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur; hon [R 18r/4, A 6v/26]
hét Bǫðvildr. Bróðr vǫru þrír, synir Finna konungs. Hét einn Slagfiðr,
annarr Egill, þriði Völundr. Þeir skriðu ok veiddu dýr. Þeir kvému í

4 Úlfdali ok gerðu sér þar hús. Þar er vatn, er heitir Úlfsjár. Snemma
 of morgin fundu þeir á vatsströndu konur þrjár, ok spunnu lín. Þar
 6 vátu hjá þeim álfatarhamir þeira; þat vátu valkyrjur. Þar vátu tvær dótr
 Hlōðvés konungs: Hlaðguðr svanhvít ok Hervor alvitr. In þriðja var
 8 Qlrún Kjárs dóttir af Vallandi. Þeir hófðu þér heim til skála með sér.
 Fekk Egill Qlrúnar, en Slagfiðr Svanhvítrar, en Völundr Alvittrar. Þau
 10 bjuggu sjau vetr. Þá flugu þér at vitja víga ok kvómu eigi aptr. Þá skreið
 Egill at leita Qlrúnar, en Slagfiðr leitaði Svanhvítrar, en Völundr sat í
 12 Úlfdolum. Hann var hagrastr maðr, svá at menn viti í fornum sögum.
 Níðuðr konungr lét hann hōndum taka, svá sem hér er um kveðit:

Nithad was a king called in Sweden. He had two sons and one daughter; she was called
 Beadchild. Three brothers were there; the sons of a king of the Finns. One was called
 Slayfinn, the other Eyel, the third Wayland. They fared on skis and hunted wild beasts.
 They came into the Wolfdales and made for themselves houses there. There is a lake
 there which is called the Wolfsea. Early in the morning they found on the lake-shore
 three women, and they span linen. There were by them their swan-hames[†]; those were
 Walkirries. There were two daughters of king Ladwigh: Ladguth Swanwhite and Har-
 ware Elwight. The third was Alerune, daughter of Choser[†] of Walland[†]. The men took
 the women to their halls with them. Eyel got Alerune, and Slayfinn Swanwhite, and
 Wayland the Elwight. The couples lived there for seven winters; then the women left to
 attend battles, and did not come back. Then Eyel fared on skis to search for Alerune,
 but Slayfinn searched for Swanwhite—but Wayland stayed in the Wolfdales. He was the
 most skilled craftsman whom men know of in the ancient saws. King Nithad had him
 taken, as it is here sung of:

1–2 hon hét ‘she was called’ | so R; ok hét hon ‘and she was called’ A 2 vóru ‘were’ | so A; om. R 4–13
 sér þar hús ... um kveðit ‘for themselves houses ... sung of’ | so R; om. (due to loss of the following foll. in
 the ms.) A

8 Kjárs [...] af Vallandi ‘Choser of Walland’ | i.e. ‘Cæsar of Rome’; a legendary form of the Roman emperor.
 See Encyclopedia.

The Lay of Wayland (*Völundarkviða*)

1 Męyjar flugu sunnan • Mýrk-við í gognum
 2 al-vitr ungar, • ør-lög drýgja;
 þér á sévar-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 stayed then for seven winters after that,
but 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 **v**eiði · **v**eðr-eygr skyti [R 18r/26]
 2 Völundr **li**ðandi · of **l**angan veg,
Slagfiðr ok Eðgill, · **s**ali fundu auða,
 4 gingu **ú**t ok **i**nn · ok **u**mb sǫusk.

Came there from the hunt the stormy-eyed shooter:
 Wayland passing over a long way.
 Slayfinn and Eysel found the halls deserted;
 they walked out and in, and looked around.

2 Völundr ... veg ‘Wayland ... way’ | emend. based on st. 9/3–4 below; om. R

- 5 **A**ustr skreðið **E**ðgill · at **Q**lrúnu, [R 18r/27]
 2 en **s**uðr **S**lagfiðr · at **S**vanhvítu,
 en **e**inn Völundr · sat í **U**lf-dǫlum.

East skied Eysel after Alerune,
 but south Slayfinn after Swanwhite—
 but alone Wayland stayed in the Wolfdales.

- 6 Hann sló **g**ull rautt · við **g**im fastan, [R 18r/29]
 2 **l**ukði alla · **l**inn-baugum vǽl;
svá bæið hann · **s**innar ljóssar
 4 **k**vánar, ef hǫnum · **k**oma gǫrði.

He struck red gold by fastened gem;
 he enclosed all the serpent-bighs[†] well;
 thus he awaited his own bright wife,
 if to him she might come.

2 linn-baugum ‘serpent-bighs’ | Armlets, torcs resembling or shaped like serpents. Cf. the snake- or dragon-shaped Viking age armlet 108822 HST found in a hoard in Undrom, Ångermanland, northern Sweden. <https://samlingar.shm.se/object/5C5658C4-0813-4DFF-947F-E5E4C4BAB965>.

- 7 Þat spyrr **N**íðuðr, · **N**íara dróttinn, [R 18r/31]
 2 at **e**inn Völundr · sat í **U**lf-dǫlum;
nóttum fóru sæggir, · **n**ęglðar vǫru brynjur,
 4 **s**kildir bliku þeira · við hinn **s**karða mána.

This learns Nithad, lord of the Nears[†],
 that alone Wayland stayed in the Wolfdales.
 Nightly 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 Encyclopedia.

3 *neglðar vöru brynjur* ‘nailed were their byrnies’ | The “byrnies” here are apparently some kind of costly plate armour.

- 8 Stigu ór *s*ḡðlum · at *s*alar gaflī,
gingu *i*nn þaðan · *ḡ*nd-langan sal,
söu á *b*ast · *b*auga dręna,
4 *s*jau hundruð allra, · es sá *s*ęggr átti. [R 18r/33]

They stepped off their saddles by the hall's gables;
went thence inside the endlong hall;
saw they on a bast-rope bigs 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 · ḡnd-langan sal* ‘he/she inside did go the endlong hall’ (i.e. ‘through the entire length of the hall’, cf. English “livelong”) occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of *Ordr*. *ḡnd-langr salr* ‘endlong hall’ occurs in two additional places: st. 27 of *Þrim* and st. 3 of *Sbir*.

- 9 Ok þęir *a*f tóku · ok þęir *á* létu
fyr *ḡ*inn útan, · es *a*f létu.
Kom þar af *v*ęiði · *v*eðr-ęygr skyti
4 Vḡlundr *lí*ðandi · of *l*angan veg. [R 18v/2]

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 bigh is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. It may have been kept for its particular beauty. Finnur Jónsson (1932) writes (*my translation from the Danish*): “The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him.” This is by no means certain. Wayland was a craftsman of legendary skill and could certainly have built wings for himself without a magical flight-ring. That is what he does in the Low German version; it is also what happens in the related Daidalos myth. For both of these see the introduction to the present poem.

- 10 Gekk hann *b*rúnni · *b*eru hold stęikja;
2 *ár* brann hrísi · *a*ll-þurr fura,
*vi*ðr hinn *v*ind-þurri, · fyr *V*ḡlundi. [R 18v/4]

Went he the brown she-bear's flesh to roast;
in early morning burned the twigs of all-dry pine—
the wood wind-dry—before Wayland.

2 ár | metr. and sens. emend.; *bár* R

- 11 Sat á ber-fjalli, • bauga talði, [R 18v/5]
2 alfa ljóði • eins 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 lengi, • at sofnaði, [R 18v/7]
2 ok vaknaði • vilja-lauss;
vissi sér á hōndum • hōfgar nauðir,
4 en á fótum • fjotur 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 jōfrar • þeir's á lōgðu [R 18v/9]
2 bæsti-síma • ok bundu mik?“
“Which are the princes that laid on
the bast-cordage, and bound me?”

- 14 Kallaði nú Níðuðr, • Níara dróttinn: [R 18v/10]
2 „Hvar gatst, Völundr, • vísi alfa,
óra aura, • í Ulf-dølum?
4 Gull vas þar ęigi • á Grana leiðu,

ǫjarri hugða'k vart land · ǫllum Rínar.“

Now called Nithad, lord of the Nears:

“Where gottest thou, Wayland, overseer of elves,
our ounces, in the Wolfdales?

Gold was there not on Grane[†]'s path;

far I've thought our land from the fells of the Rhine.¹⁴⁹”

¹⁴⁹Grane was the horse of the legendary hero Siward[†], slayer of the dragon Fathomer[†]. These events were thought to have taken place in Germany. Nithad's speech is thus sarcastic: “Where did you get that gold? I have never heard of a dragon's hoard in the Wolfdales!”, the implication being that Wayland has stolen the gold (from king Nithad).

[Völundr kvað:]

15 „Man'k at męiri · męti óttum,
2 es vér heil hjú · heima vörum:
Hlaðguðr ok Hęrvor · borin vas Hlqðvé,
4 kunn vas Qlrún · Kıars 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.”¹⁵⁰

¹⁵⁰Wayland responds rather cryptically and almost seems to be speaking to himself. It seems that by asserting the noble lineages of the three swan-wives he gives a legitimate reason for his wealth, but, judging by the tone, he is aware that Nithad neither believes him nor cares.

16 Úti stóð kunnig · kvón Níðaðar,
2 hón inn of gekk · ęnd-langan sal,
stóð á golfi, · stilti røddu:
4 „es-a sá nú hýrr, · es ór holti fęrr.“

[R 18v/15]

Outside stood the cunning wife of Nithad,
she went inside the endlong hall,
stood on the floor, steered her voice:
“He is not mild now, who comes out of the wood.”

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 *Ordr* 3.

P2 Níðuðr konungr gaf dóttur sinni Bqðvildi gull-hring þann er hann tók
2 af bastinu at Vqlundar, en hann sjalfr bar sverðit er Vqlundr átti. En
dróttning kvað:

[R 18v/16]

King Nithad gave his daughter Beadhild the golden ring which he took from the bast rope in Wayland's hall, but he himself carried the sword which Wayland had owned. But the queen quoth:

- 17 Tęnn hõnum tęygjask · es hõnum's tęt sverð, [R 18v/19]
 2 ok hann Bõðvildar · baug of þękkir,
 õmun eru augu · ormi hinum frána;
 4 sníðið ér hann · sina magni,
 ok sętið hann síðan · í Sęvarstöð.“

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 vǫru sínar í knés-fótum ok settr í holm einn, [R 18v/21]
 2 er 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.
 4 Völundr kvað:

So it was done that the sinews in his houghs were cut, and he was placed on a lonely islet lying there before the land, which was called Seastead. There he smithed for the king every kind of jewelry. No man dared go to him save the king alone. Wayland quoth:

- 18 „Sé'k 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;
 sé'k-a þann Völundi · til smiðju borinn.

“I see the sword 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 Sé'k 'I see' | metr. emend.; *skinn* 'shines' R

- 19 Nú berr Bøðvildr · brúðar minnar [R 18v/27]
 2 —bíð’k-a þess bót— · bauga rauða.“

Now does Beadhild bear my bride’s
 —I await no recompense for that—red bighs.”

- 20 Sat—né svaf á—valt— · ok sló hamri; [R 18v/28]
 2 vél gæði hēldr · hvatt Níðaði;
 drifu ungir tvęir · á dýr séa
 4 synir Níðaðar · í Sęvarstöð.

He sat—he slept never—and struck the hammer;
 he very boldly planned wives for Nithad.—
 Two young ones were drifting to see costly things:
 Nithad’s sons, to Seastead.

1 Sat—né svaf á—valt— ‘He sat—he slept never—’ | Compare *Guth Inst* TODO: *bófu mik—né drękkðu*— ‘they lifted me—they drowned [me] not—’.

- 21 Kvømu til kistu, · krøfðu lukla, [R 18v/30]
 2 opin vas illúð, · es í sçu,
 fjöld vas þar męina, · es męgum sýndisk
 4 at vęri gull rautt · ok gęr-simar.

Came they to the chest, demanded the keys;
 open was the evil when inside they looked.
 A great deal was there of harms, which to the lads seemed
 like were it red gold and jewelry.

- [Völundr kvað:] 22 „Komið ęinir tvęir, · komið annars dags; [R 18v/33]
 2 ykkir lét’k þat gull · of gefit verða;
 sęgið-a męyjum · né sal-þjóðum,
 4 manni ęngum, · at mik fyndið.“

“Come alone ye two; come another day!
 To you, I declare, this gold will be given.
 Tell not maidens nor the folk of the hall
 —no man!—that *me* ye met.”

- 23 Snimma kallaði · sęggr á annan, [R 19r/1]
 2 bróðir á bróður: · „ęęngum baug séa!“

4 Kvømu til kistu, • krøðu lukla,
opin vas illúð • es í litu.

Early called one youth to another,
brother to brother: “Let us go see the bigs!”
Came they to the chest, demanded the keys;
open was the evil when inside they looked.

24 Snēið af hǫfuð • hína þeira [R 19r/3]
2 ok und fēn fjǫturs • fǫtr of lagði,
en þér skálar, • es und skǫrum vǫru,
4 svēip útan silfri, • seldi Níðaði.

He sliced off the heads of those bear-cubs,
and under the fetter’s fen their feet he laid;
but those bowls which were under their curls
he coated with silver and gave to Nithad.

1 hína ‘bear-cubs’ | An affectionate term for the young boys, perhaps relating to warrior-initiations done in bear-skins.

2 fēn fjǫturs ‘the fetter’s fen’ | Unclear. The smithy or islet may be Wayland’s “fetter”, in which case he buried them in a bog close-by.

3 þér skálar, • es und skǫrum vǫru ‘those bowls which were under their curls’ | i.e. their skulls.

25 En ór augum • jarkna-stęina [R 19r/5]
2 sęndi kunnigri • kvǫn Níðaðar;
en ór tǫnnum • tvęggja þeira
4 sló brjóst-kringlur, • sęndi Bǫðvildi.

But out of the eyes arkenstones
he sent to the cunning wife of Nithad;
but out of the teeth of the two lads
he struck breast-brooches; sent [them] to Beadhild.

1 jarkna-stęina ‘arkenstones’ | Probably round crystals.

Something appears to be missing here, but the narrative can be gleaned. Beadhild breaks the big stolen by Nithad (mentioned above in sts. 10 (see note there) and 17), and is afraid that her parents will be angry about it. She thus goes to Wayland in secret and asks him to mend it. The sight of this ring may be what angers Wayland, and makes him take it out on Beadhild.

- 26 Þá nam Bǫðvildr · baudi at hrósa [R 19r/7]
 2 [...] · es brotit hafði,
 „þori’g-a’k sęgja, · nema þér ęinum.“

Then Beadhild began to praise the ring,
 [...] which she had broken,
 “I dare not tell save to thee alone.”

2 [...] | The meter requires a half-line here, likely containing a more specific description of the bigh.

- Vǫlundr kvað: 27 „Ek bǫti svá · brest á gulli, [R 19r/8]
 2 at fęðr þinum · fęgri þykkir,
 ok móðr þinni · miklu bętri,
 4 ok sjalfri þér · at sama hófi.“

“I [will] so mend the crack on the gold,
 that to thy father it fairer seems,
 and to thy mother much better,
 and to thyself of the same rank.”

- 28 Bar hána bjóri, · því-at bętr kunni, [R 19r/10]
 2 svá’t hǫn í sessi · of sofnaði.
 „Nú hęfi’k hęft · harma minna
 4 allra nema ęinna · í-við-gjarna.“

He overcame her with beer—for he knew better—
 so that she in the seat asleep did fall.
 “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 í-við-gjarna ‘insidious ones’ | King Nithad and his house.

- 29 „Vęl ek,“ kvað Vǫlundr, · „verða’k á fitjum, [R 19r/12]
 2 þeim’s mik Níðaðar · nǫmu rekkar.“
 Hléjandi Vǫlundr · hófsk at lopti,
 4 grátandi Bǫðvildr · gekk ór ęyju.
 tregði fǫr friðils · ok fǫður reði.

“Well I”, quoth Wayland, “fall on my paddles;
those which Nithad’s men bereaved me of!”
Laughing, Wayland threw himself in the air;
weeping, Beadhild went from the island;
grieved the lover’s flight, and the father’s fury.

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.

2 30 Úti stęndr kunnig • kvón Níðaðar, [R 19r/14]
 ok hón inn of gekk • ęnd-langan sal,
 en hann á sal-garð • sęttisk at hvílask,
4 „Vakir þú Níðuðr, • Níara dróttinn?“

Outside stands the cunning wife of Nithad,
and she inside did go the endlong hall—
but he, on the courtyard, set down to rest.
“Art thou awake, O Nithad, lord of the Nears?”

[Níðuðr kvað:] 31 „Vaki’k á-valt • vilja-lauss, [R 19r/17]
2 sofna’k minst, • síðst sonu dauða,
 kęll mik í hęfuð, • kọld erumk rọð þín,
4 vilnumk þęss nú, • at við Vọlund dọma’k.“

“I am always awake, powerless;
I fall asleep the least since my sons have died.
My head turns cold; cold seem thy counsels—
I wish now but this: to speak with Wayland.”

1 vilja-lauss ‘powerless’ | Used earlier of Wayland in st. 12, immediately after his binding.

3 kọld erumk rọð þín ‘cold seem thy counsels’ | A severe insult to a woman, evenmoreso to a queen, for such counsels to their husbands were how they could influence worldly affairs.

[Níðuðr kvað:] 32 „Sęg mér þat Vọlundr, • vísi alfa, [R 19r/19]
2 af hęilum hvat varð • húnnum mínum?“

“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,
 eða jóð ęigim · innan hallar.

[R 19r/20]

“All oaths shalt thou first swear to me,
 by deck of ship and rim of shield,
 by bough of steed and edge of sword—
 that thou wilt 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’ | Which are all tools of war; in this way Wayland asks Nithad to swear on his honour as a warrior. A familiar oath-formula; TODO.

4–5 kvön Völundar ‘wife of Wayland’, brúði minni ‘my bride’ | i.e. Beadhild, who is now pregnant.

34 Gakk til smiðju, · þeirar's gørðir,
 2 þar fiðr bęlgi · blóði stokna,
 sneið'k af hęfuð · huna þinna
 4 ok und fęn fјoturs · fotr of lagða'k.

[R 19r/24]

Go to the smithy, which *thou* didst make;
 there wilt thou find bellows sprinkled with blood.
 I sliced off the heads of thy bear-cubs,
 and under the fetter's fen their feet I laid.

35 En þęr skálar, · es und skorum vęru,
 2 sveip'k útan silfri, · sęlda'k Níðaði,
 en ór augum · jarkna-stęina,
 4 sęnda'k kunnigri · kvön Níðaðar.

[R 19r/26]

But the bowls which were under their curls,
 I coated with silver and gave to Nithad.
 But out of the eyes arkenstones
 I sent to the cunning wife of Nithad.

36 En ór tønnum · tveggja þęira
 2 sló'k brjóst-kringlur, · sęnda'k Bęðvildi;

[R 19r/28]

4 nú gengr Bǫðvildr · barni aukin,
 4 ęinga dóttir · ykkur þeggja.“

But out of the teeth of the two,
 I struck breast-brooches; sent [them] to Beadhild.
 Now goes Beadhild swollen with child;
 the only daughter of you both.”

4 ęinga dóttir · ykkur þeggja. ‘the only daughter of you both’ | Formulaic, near-identical to *HarS* st. 25/1–2: (*Vaki, Angantýr*, · *vękr þik Hęrvęr*, // ęinga dóttir · *ykkur Svęfu*. ‘Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beow* 375a, 2997b: *ąngan dohtor* ‘only daughter (accusative)’.)

[Níðuðr kvað:] 37 „Męltir-a þat mál, · es mik męirr tregi,
 2 né þik vilja’k Völundr · verr of níta;
 es-at svá maðr hęr, · at þik af hęsti taki,
 4 né svá ęflugr, · at þik neðan skjóti,
 þar’s þú skollir · við ský uppi.“

[R 19r/30]

“Thou mightst not have spoken a speech which might grieve me more;
 nor could I worse wish, O Wayland, to deny thee.—
 No man is so high that he from horse might take thee,
 nor so mighty that he might shoot thee from below,
 there as thou jeerest against the clouds above!”

2 38 Hléjandi Völundr · hófsk at lopti,
 en ó-kátr Níðuðr · sat þá ęptir.

[R 19v/1]

Laughing, Wayland threw himself in the air;
 but, gloomy, Nithad stayed behind.

[Níðuðr kvað:] 39 „Upp rís Þakkráðr, · þréll minn batsti,
 2 bið Bǫðvildi, · męy hina brá-hvítu,
 gangi fagr-varið · við fęður 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 męy hina brá-hvítu ... fagr-varið ‘the brow-white maiden ... fair-clothed’ | With these expressions Nithad strongly stresses the purity of his daughter (*męr* ‘maiden’ here simply meaning ‘virgin’). Perhaps he thinks that her innocence can be restored if she dresses in fair clothes, but it will not be so.

[Níðuðr kvað:]

40 „Es þat satt Bøðvildr, • es soggðu mér,
 2 sǫtuð it Vølundr • saman í holmi?“

[R 19v/3]

“Is it true, Beadhild, as they told me:
 stayed thou and Wayland together on the islet?”

[Bøðvildr kvað:]

41 „Satt ’s þat Níðuðr • es sagði þér:
 2 sǫtum vit Vølundr • saman í holmi
 3 ǣna ǫgur-stund, • ǣva skyldi;
 4 ek vǣtr hǫnum • vinna kunna’k,
 ek vǣtr hǫnum • vinna máttak.“

[R 19v/4]

“’Tis true, Nithad, as *he* told thee:
 I and Wayland stayed together on the islet,
 for one heavy hour—it should never [have been]!
 I by naught against him *knew* struggle;
 I by naught against him *could* struggle.”

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’, máttak ‘could’ | Beadhild was totally incapable of defending her honour, both mentally (*kunna* ‘to know, understand’) and physically (*mega* ‘to have strength to do, avail’. — As Finnur Jónsson (1932) comments, an excellent final stanza.

First Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana fyrsta*)

Dating (Sapp, 2022): late C12th (0.805)

Meter: *Ancient-words-law*

This rather late poem is very well written. Particularly beautiful are the introductory stanzas, which tell of Norns arriving in the night to predetermine Hallow's life.

P1 Hér hefr upp 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 [R 20r/21]
2 hnigu hēilǫg vǫtn · af Himin-fjǫllum;
þá hafði Hēlga · inn hugum-stóra
4 Borghildr borit · í Brálundi.

It was the dawn of elds[†], as eagles shrieked,
holy waters poured down from the Heavenfells;
then to Hallow the great of heart
Burhild in Browlund had given birth.

¹ ÁR vas alda 'It was the dawn of elds' | This formulaic introduction immediately situates the events of the poem in the distant mytho-heroic past, indeed, if one compares *Wsp* 3, at the beginning of history.

2 Nǫtt varð í bǫ, · nornir kvǫmu, [R 20r/23]

- 2 þér's qðlingi · aldr of skópu;
 þann bǫðu fylki · frégstan verða
 4 ok buðlunga · bætstan þykkja.

It turned night in the settlement; norns came,
 those who shaped the age of the nobleman [= Hallow].
 They bade that battle-arrayer become the noblest,
 and among princes seem the best.

- 3 Sneru þér af afli · or·log-þóttu
 2 þá's borgir braut · í Brálundi;
 þér um greiddu · gullin-símu
 4 ok und mána sal · miðjan fęstu.

[R 20r/25]

They turned mightily orlay-strands
 when castles were broken in Browlund.
 They wrapped a golden band,
 and beneath the moon's hall [SKY/HEAVEN] fastened it in the middle.

- 4 Þér austr ok vestr · ęnda fǫlu,
 2 þar átti lofðungr · land á milli,
 brá nipt Nera · á norðr-vega
 4 ęinni fęsti, · ęy bað hon halda.

[R 20r/27]

They in the east and west hid its ends;
 there the praised one owned land in between.
 The kinswoman of Nare ⟨unknown person⟩ [NORN] tugged onto the northern ways
 a single cord—she bade it hold forever.

TODO.

Lay of Hallow Harwardson

(*Hēlgakviða Hjorvarðssonar*)

Dating (Sapp, 2022): early C11th (0.385)–late C11th (0.550)

Meter: *Ancient-words-law*

Heroic poem.

From Harward and Syelind (*Frá Hjorvarði ok Sigrlinn*)

P1 Hjorvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhildr; sonr
2 þeira hét Heðinn. Önnur hét Séreiþr; þeira sonr hét Humlungr. In
þriðja hét Sinrjóð; þeira sonr hét Hymlingr. Hjorvarðr konungr hafði
4 þess heit strengt at eiga þá konu er hann vissi vænsta. Hann spurði at
Sváfnir konungr átti dóttur allra^a fegrsta; sú hét Sigrlinn. Iðmundr hét
6 jarl hans; Atli var hans sonr er fór at biðja Sigrlinnar til handa konungi.
Hann dvalðisk vetr langt með Sváfni konungi. Fránmarr hét þar jarl,
8 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
10 fugl sat í limunum uppi yfir hánun ok hafði heyrt til, at hans menn
kolluðu vænstar konur þær, er Hjorvarðr konungr átti. Fuglinn kvakaði,
12 en Atli hlýddi, hvat hann sagði. Hann kvað:

TODO. He quoth:

^a‘vænallra’ corr. R

1 „Sátt-u Sigrlinn, · Sváfnis dóttur,
2 meyna fęgrstu · ĩ munar-ęęimi?
þó hagligar · Hjorvarðs konur
4 gumnum þykkja · at Glasislundi.“

1

2 2 „Munt við Atla · Iðmundar son
 2 fugl fróð-hugaðr · fleira mēla?“
 4 „Mun’k ef mik buðlungr · blóta vildi
 ok kys’k þat’s ek vil · ór konungs garði.“
 2

3 3 Kjós-at-tu Hjörvarðr TODO
 3

4 4 Hof mun ek kjósa, TODO
 4

5 5 Höfum erfiði · ok ekki ørendi;
 5

6 6 6
 6

7 7 7
 7

2 8 Sverð veit’k liggja · í Sigarsholmi,
 fjórum fēra · enn fimm tōgu;
 ęitt es þęira · ęllum bętra
 4 vínesta bōl · ok varið gulli.

Swords I know lying, in Syeharsholm, four less than fifty. One of them is better than all—the bale[†] of war-needles¹⁵¹ [SPEARS?]—and inlaid with gold.

¹⁵¹The kenning *vínest* also appears in

9 Hringr 's ī hjalti, • hugr 's ī miðju,
2 ógn 's ī oddi, • þeim's ęiga getr;
 liggr með ęggju • ormr dreȳrfáiðr
4 en ā valbōstu • 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 wallbast¹⁵² an adder chases its tail.

¹⁵²An unclear part of the sword-hilt; see *Syed* 6.

TODO.

Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

Dating (Sapp, 2022): early C11th (0.346)–late C11th (0.587)

Meter: *Ancient-words-law* (TODO)

TODO: Introduction. Similarities to ballads like the Lover's Ghost, the Grey Cock.

... TODO ...

- P1 Hēlgi fekk Sigrúnar ok óttu þau sonu; vas Hēlgi ęigi gamall. Dagr
2 Hęgna sonr blótaði Óðin til fęður-hefnda. Óðinn léði Dag geirs síns.
Dagr fann Helga, mág sinn, þar sem hętir at Fjóturlundi. Hann lagði
4 í gęgnum Hēlga með geir'num. Þar fell Hēlgi, en Dagr reidd til fjalla ok
sagði Sigrúnu tíðindi:

Hallow got Syerun and they had sons; Hallow was not old. Day, son of Hain, made a
bloot[†] to Weden for the sake of avenging his father. Weden lent Day his spear. Day
found Hallow, his brother-in-law, where it is called Fetterlund; he ran through Hallow
with the spear. There Hallow fell, but Day rode to the fells and told Syerun the tidings:

- 1 „Trauðr em ek, systir, • trega þér at segja
2 því-at ek hęfi nauðigr • nipti grótta:
Fell í morgun • und Fjóturlundi
4 buðlungr sá's vas • bętstr í hęimi
ok hildingum • á halsi stóð.“

“Regretful am I, O sister, to grieve thee by saying 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 · **eið**ar bíta,
 2 þeir es **H**elga · **h**aðir unna,
 at inu **ljósa** · **L**eiðtrar vatni
 4 ok at **úr**-svölum · **U**nnar 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 **s**kip, · es und þér **s**kríði,
 2 þótt **óska**-byrr · **e**ptir leggisk!
Renni-a sá marr, · es und þér **r**enni,
 4 þótt **f**iðndr þína · **f**orðask eðgir!

May the ship not glide, which glides beneath thee,
 though it has a wished-for gust behind it!
 May the sea not run, which runs beneath thee,
 though from thy enemies thou must escape!

- 4 **Bíti**-a þér þat sverð, · es þú **b**regðir,
 2 nema **s**jólfum þér · **s**ygvi of höfði!
 Þá véri þér **h**efnt · **H**elga dauða,
 4 ef þú **v**érir **v**agr · á viðum úti,
auðs and-vani · ok **a**lls gamans,
 6 **h**efðir eðgi mat, · nema á **h**reum 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 **ø**r-vita,
 2 es **brøðr** þínum · **b**iðr for-skapa!
Einn veldr **Óðinn** · **ø**llu þøvi,
 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 Ór ... ok ór-viti 'Mad ... and out of wits' | Formulaic, also occurring in *Lock* and others TODO.

6 Þér býðr bróðir · bauga rauða,
2 ǫll Vandils-vé · ok Vig-dali;
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-fjollum,
2 ár né of nętr, · at ek una lífi,
nema at liði lofðungs · ljóma bręgði,
4 renni und vísa · Vig-blętr þinig,
gull-bitli vanr, · knega’k grami fagna!

“I will not sit so happy in the Sevefells,
at dawn nor night, that I should be content with life,
unless the retinue of the man of praise were struck with light:
[and] beneath the ruler ran Wighblaw hither,
wont to the golden bit—[and] I might greet the prince!

8 Svá hafði Hęlgi · hrędda gǫrva
2 fjáendr sína alla · ok fręndr þęira,
sem fyr ulfi · óðar rynni
4 gęitr af fjalli, · gęiska fullar!

So would Hallow have terrified
his enemies all and their kinsmen,
like from a wolf did madly run
goats down a fell, full of fright.

9 Svá bar Hęlgi · af hildingum
2 sem ítr-skapaðr · askr af þyrni
eða sá dýr-kalfr · dǫggu slunginn
4 es ofri 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 *Guth II* 2.

P2 Haugr var gørr eptir Helga. En er hann kom til Valhallar, þá bauð Óðinn
2 hánnum öllu at ráða með sér. Helgi 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 gétta,
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 „Hvárt 'ru þat svik ein · es séa þikkjumk
2 eða ragna rok · 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 **séa** þikkisk
 2 né **aldar** rof · þótt-u **oss** lítir,
 þótt vér **jóa óra** · **oddum** keyrim,
 4 né es **hildingum** · **h**eim-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 regin*. This is the same root, only zero-grade.

P4 Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant walked home and said to Syerun:

- 13 „Út gakk **Sigrún**, · frá **Sefa**-fjöllum
 2 ef þik **folks** jaðarr · **finna** lystir;
 upp ’s **haugr** lokinn, · kominn es **H**elgi!
 4 **Dólg**-spor **dreýra** · **d**oglingr bað þik
 at þú **sár**-dropa · **sv**efja 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 **f**egin · **fundi** okkrum
 2 sem **át**-frękir · **Óðins** haukar
 es **val** **vit**u, · **varmar** bráðir,
 4 eða **d**ogg-litir · **d**ags-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-dögg slæginn,
 hęndr úr-svalar · Høgna mági;
 6 hvé skal'k þér, buðlungr, · þess bót of vinna?“

Sooner would I kiss the unliving king,
 than thou the bloody byrnie mightst cast away!
 Thy hair is, 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-dögg slæginn 'the prince is all with corpse-dew whipped' | Cf. *Bldr* 5, where the dead wallow says something similar.

- [Hęlgi kvað:] 16 „Eín vęldr þú, Sigrún · frá Sefafjollum,
 2 es Hęlgi es · harm-dögg slæginn:
 Grętr þú, gull-varið, · grimmum tǫrum,
 4 sól-björt suð-rón, · áðr þú sofa gangir,
 hvęrt fęllr blóðugt · á brjósti grami,
 6 úr-svalt, inn-fjalgt · ękka þrungit.

“Thou alone causest, O Syerun from the Sevefells,
 that Hallow be with harm-dew whipped.
 Thou weepst—O gold-covered—bitter tears—
 O sun-bright southern lady—before thou go to sleep.
 Each one falls bloody on the prince's chest,
 spray-cold, stifled, pressed forth by grief.

- 17 Vęl skulum drekka · dýrar vęigar
 2 þótt misst hafim · munar ok landa!
 Skal ęngi maðr · angr-ljóð kveða
 4 þótt mér á brjósti · bęnjar líti.
 Nú eru brúðir · byrgðar í haugi,
 6 lofða dísir, · hjá oss liðnum!“

Well shall we drink dear draughts,
 although we have lost both love and land!
 Let no one sing songs of sorrow,
 although he behold the wounds on my chest.

Now are the brides shut within the barrow,
the praised one's dises[†], next to us, passed-on.”

5–6 brúðir, dísir, oss ‘brides, dises, us’ | Hallow speaks in the plural. “Now has my bride, my goddess, come into the barrow, next to me, who am dead.”

P6 Sigrún bjó séing í haug’inum.

Syerun made a bed in the barrow:

18 „Hér hef’k þér, Hēlgi, · hvílu gørva,
2 angr-lausa mjök, · 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.”

[Hēlgi kvað:] 19 „Nú kveð’k ęnskis · ør-vént vesa,
2 síð né snimma, · at Sefa-fjollum
es þú á armi · ó·lifðum søfr,
4 hvít, í haugi, · Høgna dóttir,
ok est-u kvik, · in konung-bornal!“

“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.)

[Hǫlgi 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 veki.“

“Tis time for me to ride the reddening roads,
 to let my pale steed tread the path of flight [SKY/HEAVEN].
 I shall go west of the wind-helm’s bridges [SKY/HEAVEN > CLOUDS?],
 before Salgovner may awaken the victorious folk.”

1 roðnar ‘reddening’ | From the rising dawn.

- P7 Þeir Hǫlgi 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 • ǣrnir 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 • ǣrnir 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 ǣgi svá ór • at ǣin farir,
 2 dís skjöldunga, • draug-húsa til!
 Verða ǫflgari • allir á nótum
 4 dauðir dólgar, mēr, • 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
4 en hon Kára Hálfðanar dóttir, svá sem kveðit er í Kárljóðum, 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 Halfðanesdaughter, as is told in the Leeds of Cheer, and she was a walkirrie.

4 Kárljóðum ‘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*

TODO: Introduction. This poem is uniquely regular and well preserved; every single one of its 53 *Ancient-words-law* stanzas all is four lines long.

The title is “From Sinfittle’s death”.

P1 Grípir hét sonr Eýlima, bróðir Hjǫrdísar. Hann réð lǫndum ok vas
2 allra manna vitrastr ok fram-víss. Sigurðr reið einn saman ok kom til
hallar Grípis. Sigurðr vas auð-kenndr. Hann hitti mann at máli úti fyr
4 hǫll’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:

1 „Hverr byggir hér • borgir þessar?
2 Hvat þann þjóð-konung • þegnar nefna?“
„Grípir heitir • gumna stjóri,
4 sá’s fastri réðr • foldu ok þegnum.“

“Who bedwells here these forts?

What is this great king called by thanes?”

“Griper is called the steerer of men,

who rules the steadfast land, and thanes.”

2 Mæla nǫmu • ok margt hjala

- 2 þá's ráð-spakir · rekkar fundusk.
 „Seg-ðu mér ef þú veizt, · móður-bróðir,
 4 hvé mun Sigurði · snúna évi?“

They began to speak and chatter much,
 when the council-wise champions met each other.
 “Tell me, if thou knowest, O mother's brother:
 how will Siward's age turn out?”

- 3 „Þú munt maðr vesa · mésztr und sólu
 2 ok hēstr borinn · hverjum jǫfri;
 gjoðfull af gulli · en gløggr flugar,
 4 ítr álitir · 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 lǫstum · lǫgð évi þér;
 2 lát-tu, inn ítri, þat, · ǫðlingr, nemask
 því at uppi mun · meðan ǫld 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 męyju · sem þín móðir sé;
 því mun uppi · meðan ǫld lifir,
 4 þjóðar þęngill, · þitt nafn vera.

Thou wilt rest, O spear-point-knower of the host,
 renowned, beside a maiden as if 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 · en þú, Sigurðr, þikkir.

For that [she] shall soothe thee, O spear-point-knower of the host;
 she will have laid poison in the ruler's age.

No nobler man will come onto the earth
 beneath the sun's seat [SKY/HEAVEN], than thou, Siward, seemest!

- 7 Skiljumk hęilir; · mun-at sköpum vinna!
 2 Nú hęfir þú, Grípir, vęl · gört sem bęiddak;
 fljótt myndir þú · fríðri sęgja
 4 mína ęvi · ef þú męttir þat!

Let us part in good health; one will not conquer the shapes[†]!

Now hast thou, Griper, well done as I asked;
 shortly wouldst thou speak prettier
 of my age, if thou mightst do that!

Speeches of Rein (*Ręinsmól*)

Dating (Sapp, 2022): C10th (0.666)–early C11th (0.259)

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

Rein is the first of a group of three similarly structured “poems” in an unbroken narrative sequence; the other two are *Fath* and *Syed*. The division into three poems (indeed their very names) is a product of later philology, and as Bellows says, is perhaps not logically sound. The manuscript headers serve more like chapter headers, and each poem combines poetry composed in *Leeds-meter* or *Ancient-words-law* with a large deal of prose. The *Leeds-meter* stanzas of *Rein*, *Fath* and *Syed* are greatly alike in style, and probably originally derive from the same composition. The *Ancient-words-law* stanzas are clearly distinct.

The whole group is best described as a long *prosimetrum*. Indeed most of the narrative is carried by the prose while the poetry carries the dialogue, and it is futile to try to extract only the poetic parts.

Rein clearly serves as the basis for *Wals* 14–15 and 17–18 (for ch. 16 see *Grip*), where sts. 1–2, 6 and 18 below are quoted directly.

-
- P1 Sigurðr gekk til stóðs Hjálp-reks ok kaus sér af hest einn er Grani
2 var kallaðr síðan. Þá var kominn Reginn til Hjálp-reks, sonr Hreið-
mars. Hann var hverjum manni hagari ok dvergr of vøxt. Hann var
4 vitr, grimmr ok fjöl-kunnigr. Reginn veitti Sigurði fòstr ok kennslu
ok elskaði hann mjök. Hann sagði Sigurði frá for·ellri sínu ok þeim
6 at·burðum at Óðinn ok Hónir ok Loki høfðu komit til And-vara-fors;
í þeim forsi var fjölði fiska. Einn dvergr hét And-vari; hann var lön-
8 gum í forsinum í geddu líki ok fekk sér þar matar. „Otr hét bróðir várr,“ kvað
Reginn, „er oft fór í forsinn í otrs líki. Hann hafði tekit einn lax ok sat
10 á ár-bakkanum ok át blundandi. Loki laust hann með steini til bana.
Þóttust ęsir mjök heppnir verit hafa ok flógu belg af otrinum. Þat sama
12 kveld sóttu þeir gisting til Hreið-mars ok sýndu veiði sína. Þá tóku vér
þá hön-ðum ok lögðum þeim fjör-laun at fylla otr-belginn með gulli

- 14 ok hylja útan ok með rauðu gulli. Þá sendu þeir Loka at afla gullsins.
 Hann kom til Ránar ok fékk net hennar ok fór þá til And-vara-fors ok
 16 kastaði netinu fyr gedduna en hon hljóp í netit. Þá mælti Loki:

Siward went to Helpric's stable and thereof chose for himself one horse who was henceforth called Grane. Then Rein, son of Rethmar, was come to Helpric. He was more crafty than any man and a dwarf in stature; he was clever, cruel and many-cunning[†]. Rein fostered and taught Siward and love him very much. He told Siward about his own parents, and about the events that Weden, Heener and Lock had come to Andwareforce; in that force was a multitude of fish. A dwarf was named Andware; he was for a long time in the force in the likeness of a pike and got his food there. "Otter was our brother called," said Rein, "who often journeyed in the force in the likeness of an otter. He had caught a salmon and sat on the riverbank and ate it with closed eyes Lock struck him with a stone unto his death. The Eese thought themselves to have been very lucky, and flayed the skin off the otter. The same evening they sought to pass the night at Rethmar's house, and showed their catch. Then we bound them and proposed to them as a life-ransom that they would fill the otter-skin with gold, and also cover the outside with red gold. Then they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to Andwareforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

- 1 „Hvat 's þat fiska · es rinn flóði í;
 2 kann-at sér við víti varask?
 Høfuð þitt · leys-tu heļu ór;
 4 finn mér lindar loga!“

“What kind of fish is it that runs in the flood?
 It cannot ward itself from harm.
 Redeem thy head out of Hell;
 find me the flame of the linden [GOLD]!”

- 2 „And-vari ek heiti, · Óinn hét minn faðir,
 2 margan hefi'k fors of farit.
 Aumlígr 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 · fæa 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 · fæa gumna synir
 2 þeir's Vað-gelmi vaða;
 ó-saðra orða · hverr's á annan lýgr,
 4 of lengi leiða limar.“

“Great recompense do the sons of men get,
 those who in Wadyelmer[†] wade.
 By the ramifications of untrue words is each
 who lies to another long followed.¹⁵³”

¹⁵³Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic sources. See note to *Wsp* 39 for discussion.

P2 Loki sá allt gull þat er And-vari átti. En er hann hafði fram reitt gullit,
 2 þá hafði hann eftir einn hring ok tók Loki þann af hánun. Dvergrinn
 gekk inn í steininn ok mælti:

Lock saw all the gold which Andware owned. But when he had brought forth all the
 gold, then he had one ring left, and Lock took it off him. The dwarf went into the stone
 and spoke:

5 „Þat skal gull · es Gustr átti
 2 bróðrum tveim · at bana verða
 ok qðlingum · áttá 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 fét ok tráðu upp otr-belginn ok reistu á fòtr;
 2 þá skyldu ésirnir hlaða upp gullinu ok hylja. En er þat var gørt gekk

4 Hreið-marr framm ok sá eitt grana-hár ok bað hylja. Þá dró Óðinn
framm hringinn And-vara-naut ok hulði hárit.

The Eese readied the wealth for Rethmar and stuffed the otter-skin and raised it on its feet. Then the Eese should fill it up with gold and cover it. But when that was done Rethmar stepped forth, and saw a single whisker-strand and bade it be covered. Then Weden drew forth the ring Andwaresgift and covered the strand.

6 „Gull ’s þér nú reitt (kvað Loki) en þú gjöld hefir
2 mikil míns höfuðs;
syni þínum • verðr-a sęla 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 heilum hug!
Fjörvi yðru • skylduð ér firrðir vesa
4 ef vissa’k þat fār fyrir.“

“Thou gavest a gift—gavest not a gift of love;
gavest not out of 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;
jofra ó-bornar • hygg þá enn vesa
4 es þat ’s til hatrs hugat.“

“TODO.”

9 „Rauðu gulli (kvað Hreiðmarr) hygg ek mik ráða munu
2 svá lengi sem ek lifi;
hót þín • hręðumk ekki lyf

4 ok haldið heim heðan!“
 “The red gold—quoth Rethmar—I think that I will rule
 for as long as live.
 Thy threats TODO.”

P4 Fáfñir ok Reginn kröfðu Hreið-mar nið-gjalda eptir Otr, bróður sinn.
 2 Hann kvað nei við. En Fáfñir lagði sverði Hreið-mar, föður sinn, so-
 fanda. 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:

10 „Lyng-heiðr ok Lofn-heiðr, • vitið mínu lífi farit!
 2 Mart's þat's þorð þéar!“
 „Fó mun systir, • þótt föður missi,
 4 hefna hlýra harms!“

“Lingheath and Lovenheath, know that my life is destroyed!
 TODO.”

“Few a sister, although she misses her father,
 will avenge her brother's injury!”

11 „Al þú þó dóttur, (kvað Hreiðmarr) dís úlf-huguð,
 2 ef þú getst at son • við siklingi;
 fa þú mey mann • í megin-þarfar,
 4 þá mun þeirar sonr • þíns harms vreaka.“

“Then yet beget a daughter—quoth Rethmar—a wolf-minded lady,
 if thou getst no son by the prince;
 find that maiden a man of great strength,
 then *her* son will avenge thy injury!”

P5 Þá dó Hreið-marr, en Fáfñir tók gullit allt. Þá beiddisk Reginn at hafa
 2 föður-arf sinn, en Fáfñir galt þar nei við. Þá leitaði Reginn ráða við
 Lyng-heiði, systur sína, hvernig hann skyldi heimta föður-arf sinn. Hon
 4 kvað:

Then Rethmar died and Fathomer took all the gold. Then Rein asked to have his father's
 inheritance, but Fathomer gave back a no. Then Rein sought counsel from Lingheath,
 his sister, over how he should get his father's inheritance. She quoth:

- 12 „Brúðar kvęðja • skalt blíð-liga
2 arfs ok óðra hugar;
es-a þat hóft • at þú hjörvi skylir
4 kvęðja Fáfni féar!“

“TODO.”

- P6 Þessa hluti sagði Reginn Sigurði. Einn dag, er hann kom til húsa Regins,
2 var hánú vel fagnat. Reginn kvað:

These things Rein said to Siward. One day when he came to Rein's house he was greeted well. Rein quoth:

- 13 „Kominn 's hingat • konr Sig-mundar,
2 sęggr inn snar-ráði, • til sala várra;
móð hęfir meira • en 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 courage 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 ręsir • 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 ... ęr-lęg-símu ‘he fastens ... orlay-strands’ | i.e. “his fate is being fixed throughout all lands”. Cf. the first four sts. of *HHund I*.

- P7 Sigurðr var þá jafnan með Regin ok sagði hann Sigurði at Fáfniir lá á
2 Gnita-heiði ok var í orms líki. Hann átti ógis-hjalm er ęll kvikvendi
hręddusk 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:

Then Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath in a Wyrms likeness; he owned the helm of awe by which all living things were frightened. Rein made for Siward the sword which is called Gram; it was so sharp that he plunged it down into the Rhine, and floated a lock of wool down the stream, and it split the lock like it did the water. With that sword Siward split asunder Rein's anvil; after that Rein urged Siward to slay Fathomer. He said:

15 „Hátt munu hléja · Hundings synir
2 þeir's Ey-lima · aldrs synjuðu,
ef meirr tiggja · munar at sókja
4 hringa rauða · en hefnd fǫður.“

“TODO.”

P8 Hjálp-rekr konungr fekk Sigurði skipa-lið til fǫður-hefnda. Þeir fengu
2 storm mikinn ok beittu fyr bergs-nos nakkvara. Maðr einn stóð á
berginu ok kvað:

Helpric got Siward a ship-retinue in order to avenge his father. They caught a great storm, and tacked the ships outside of some rocky crags. A lone man stood on the crag and quoth:

16 „Hverir ríða þar · Réfils hestum
2 hávar unnir, · haf glymjanda?
Segl-vigg eru · sveita stokkin,
4 mun-at vág-marar · vind of standask.“

“Who ride there on Revil's horses [SHIPS]
the high waves, the roaring sea?
The sail-steeds [SHIPS] are spattered with blood;
the wave-stallions [SHIPS] will not withstand the wind!”

17 „Hér eru vér Sig-urðr · á sé-tréum;
2 es oss byrr gefinn · við bana sjalfan;
fellt brattr breki · bröndum héri,
4 hlunn-vigg hrapa— · hverr spyrr at því?“

“Here are we, Siward, on sea-trees [SHIPS];
we are given a gust toward death itself!

The steep breaker falls higher than flames;
the launching-steeds [SHIPS] hurry—who asks of this?”

18 „Hnikar hétu mik · þá's Hugin gladdi
2 Volsungr ungi · ok vegit hafði;
nú mátt kalla · karl af bergi,
4 Fæng eða Fjölmi; · far vil'k þiggja.“

“Nicker they called me, when the young Walsing
gladdened Highen and had conquered;
now mayst thou call me man from the crag,
Fang or Fillner—I wish to gain passage!”

P9 Þeir viku at landi, ok gekk karl á skip, ok léggði þá veðrit.

They turned to land and the man stepped onto the ship, and then the weather calmed down.

19 „Seg mér þat, Hnikarr, · alls hvár-tveggja veltst,
2 goða heill ok guma:
hver þózt eru · ef þerjask 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.
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.

“TODO.”

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.

“TODO.”

23 Eñgr skal gumna · í gogn vega
 2 síð skínandi · systur mána;
 þeir sigr hafa · es séa kunnu,
 hjoð-leiks hvatir, · eða hamalt fylkja.

No man shall fight facing
 in evening the shining sister of Moon [SUN].
 They have victory who can see
 —men brave of sword-play—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 Woden; according *AncKings* it was taught by Woden 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 Brownolds. Cf. *AncKings* 8:

Brúni segir: „Svá lítst mér sem Hringr muni búinn at berjask ok hans lið. Hann befir undarlíga fylkt. Hann befir svín-fylkt ber sínum, ok mun eigi gott at berjask við hann.“ Þá segir Haraldr konungr: „Hverr mun Hringi hafa kennt hamalt at fylkja? Ek hugða engan kunna nema mik ok Óðin, eða mun Óðinn vilja skjóplast í sigr-gjöfinni við mik? [...]“

‘Brown says: “It seems to me that Ring and his retinue are ready to fight. He has drawn up his troops strangely. 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 nobody to know it save for me and Woden, or does Woden wish to fail me in his gift of victory? [...]”’

24 Þat ’s fār mikit · ef fótí drepr

2 þar's þú at vígi vęðr;
 talar dísir • standa þér á tvęr hliðar
 4 ok vilja þik sáran séa.

It is a great peril if thou stumble thy foot
 where you wade forth in war.
 Treacherous dises stand on both sides of thee
 and wish to see thee harmed.

25 Kęmbðr ok þveginn • skal kónna hęrr
 2 ok at morni mętt,
 því-at ó·sýnt es • hvar at aptni kęmr;
 4 illt 's fyr hęill 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!¹⁵⁴

¹⁵⁴The wording of the first half of this stanza is very close to *Hęb* 61 and *Węp* 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 ęrn • bitrum hęrvi
 2 bana Sigmundar • á baki ristinn;
 ęngr es fręmri, • sá's fold ryði,
 4 hilmis arfi • ok Hugin gladdi!

Now is the bloody eagle with a biting sword
 carved on the back of Syemund'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 Hjalpreks. 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 gærði Sigurðr grøf mikla á veginum ok
 4 gekk Sigurðr þar í. En er Fáfnir skreið af gullinu blés hann eitri ok
 hraut þat fyr ofan höfuð Sigurði. En er Fáfnir skreið yfir grøfina þá
 6 lagði Sigurðr hann með sverði til hjarta. Fáfnir hristi sik ok barði höfði
 ok sporði. Sigurðr hljóp ór grøfinni ok sá þá hvárr annan. Fáfnir kvað:

Siward journeyed home to Helpric. Then Rein incited Siward to smite Fathomer. Siward
 and Rein journeyed up on the Gnit-heath and found there Siward's trail as he was slither-
 ing to water. There Siward made a great trench in the way, and Siward went down into it.
 And when Fathomer slithered off the gold he blew venom, and it flew over Siward's head.
 But when Fathomer slithered over the trench, then Siward ran him through with the
 sword to the heart. Fathomer shook himself and struck his head and spurned. Siward
 leapt out of the trench, and then each of them saw the other. Fathomer quoth:

Speeches of Fathomer

(*Fáfnismól*)

Dating (Sapp, 2022): C10th (0.442)–early C11th (0.402)

Meter: *Leeds-meter, Ancient-words-law* (TODO)

Titled *Frá dauða Fáfnis* ‘From Fathomer’s death’ in R. The poem directly continues *Rein*.

1 „Sveinn ok sveinn! • Hverjum est sveini of borinn?
2 Hverra est manna mögr?
es þú á Fáfni rautt • þinn hinn frána mēki;
4 stöndumk til hjarta hjörr!“

“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!”

P1 Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð
2 feigs manns mētti mikit ef hann bölvæði 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 „Göfugt dýr ek heiti • en ek gengit hef’k
2 hinn móður-lausi mögr,
föður ek á’kk-a • sem fira synir,
4 geng ek ęinn saman.“

“Noble Deer am I called, and I have gone
as the motherless lad.
A father I have not like the sons of men;
I go alone.”

3 „Veitst, ef fǫður né átt-at · sem fíra synir,
2 af hverju vastu undri alinn?
[...]“

“Knowest thou, if thou hast no father like the sons of men,
by which wonder thou wast begotten?”

4 „Étterni mitt · kveð’k þér ò-kunnigt vesa
2 ok mik sjalfan hit sama:
Sigurðr ek hēiti · Sigmundr hét minn faðir
4 es hef’k þik vǫpnum vegit.“

“My lineage, I say, is unknown to thee,
and my self the same.¹⁵⁵
Siward am I called—Syemund was called my father—
who with weapons have smitten thee.”

¹⁵⁵The 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 hvetjask lést,
2 mínu fjorvi at fara?
Hinn frán-eygi sveinn, · þú áttir fǫður bitran,
4 á-bornu skjór á skęð.“

“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 skęð. ‘inborn traits show quickly’ | The original is cryptic. *á skęð* means roughly ‘rapidly, quickly’, whence the expression *ríða á skęð* ‘CV: to ride at full speed’, but the other words are uncertain. La Farge and Tucker (1992) read ‘your innate qualities show quickly’, suggesting two unattested words: an adjective **áborinn* ‘innate, inborn’ and a verb **skjóa* ‘to show’. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. *skjór* is difficult. We would expect ***skýr*, as in *skjóta* ‘to shoot,’ with 2nd/3rd sg. pres. ind. *skýtr*. A solution here would be reading a 2nd sg. pres. subj. *skjóir*, with a vowel TODO

6 „Hugr mik hvatti, • hęndr mér full-týðu
 2 ok minn inn hvassi hjęrr;
 fār es hvatr • es hrøðask 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 vręiðan 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, Fáfnir, • at til fjarri sjá’k
 2 mínum fęðr-munum,
 ęigi em’k haptr • þótt vęra hęr-numi;
 4 þú fannt, at ek lauss lifi!“

“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 gjalla 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 hverr
 2 é til ins çina dags
 því-at çinu sinni · skal alda hverr
 4 fara til hēljār 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 çina 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 nęsum hafa
 2 ok ò-svinns apa;
 í vatni þú drukknar · ef í vindi rēr;
 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[†].¹⁵⁶”

1 fyr nęsum ‘before the headlands’ | i.e. ‘close at hand, imminent’. An established metaphor for imminent death, cf. the last st. of *Sont* (TODO).

¹⁵⁶The man fated to die will find his death no matter where he turns.

12 „Sęg mér, Fáfñir, · alls þik fróðan kveða
 2 ok vęl mart vita:
 Hvējar ’ru þēr nornir · es nauð-gōnglar ’ru
 4 ok kjósa móðr frá mōgum?“

“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-gōnglar ’ru ‘attend in need’ | lit. ‘are attendant in need’, i.e. help ailing mothers during childbirth. Cf. *Syed* 9.

13 „Sundr-bornar mjök · hygg at nornir sé,
 2 ęigu-t þēr ęt saman;

4 sumar 'ru **ós**-kunngar, · sumar **alf**-kunngar,
 sumar **dótr** **D**valins.“

“Of most sundry birth I judge the norns to be,
they come not from a common lineage:
some are Os-born, some Elf-born,
some are the daughters of Dwollen [DWARFESSES].”

14 „Seg mér þat, **F**áfnir, · alls þik **fróðan** kveða
2 ok **v**el margt **v**ita,
 hvé sá **h**olmr hēitir · es blanda **h**jör-lęgi
4 **S**urtr ok **ésir** **s**aman.“

“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 hēitir · en þar **q**ll skulu
2 **g**ęirum lęika **g**oð;
 Bil-ręst **b**rotnar · es á **b**rott fara
4 ok svima í **m**óðu **m**arir.“

“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 męlti Fáfnir: „Reginn bróðir minn veldr mínum dauða, ok þat hlęgir mik, er hann veldr ok þínum dauða, ok ferr þá, sem hann vildi.“* “And further spoke Fathomer: “My brother Rein causes my death, and it gladdens me that he also causes thy death, and then it will go like he has willed.”, which may perhaps be a paraphrase of a lost st.

16 „**Ó**gis hjalm · bar'k of **a**lda sonum
2 **m**eðan of **m**ęnjum lá'k;
 ęinn rammari · hugðu**m**k **q**llum vesa,

4 fann'k-a'k marga mǫgu.“
 “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 ǣinu-gi
 2 hvar's skulu vrǣiðir vega;
 þá þat finnr · es með fleirum kǫmr
 4 at ǣngi es ǣinna 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 fnęsta · 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 gǫrðir fręs mikla
 2 ok gatst harðan hug;
 hęipt at męiri · verðr hǫlða sonum
 4 at þann hjalm haf.“
 “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 „Rǣð'k þér nú, Sigurðr, · en þú ráð nemir
 2 ok rið hęim heðan;
 it gjalla gull · ok it glóð-rauða fé,
 4 þér verða þeir baugar at bana!“
 “I counsel thee now, Siward—and thou oughtst to take the counsel,
 and ride home hence:
 The clanging gold and the glowing red wealth—

those bighs will be thy bane!”

21 „Ráð ’s þér ráðit • en ek riða mun
2 til þess gulls es í lyngvi liggr,
en þú, Fáfñir, ligg • í fjör-brotum
4 þar’s þik Hæl 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 Hæl hafi ‘where Hell may have thee’ | Formulaic. TODO.

22 „Ręinn mik réð, • hann þik ráða mun,
2 hann mun okkr verða bõðum at bana;
fjör sitt láta • hygg at Fáfñir myni;
4 þitt varð nú męira męgin.“

“Rein fooled *me*; he will fool *thee*;
he will become the bane of us both!
Let up his life I think that Fathomer will—
thy strength was now the greater.”

P2 Ręinn var á brott horfinn meðan Sigurðr vć Fáfni ok kom þć aptr er
2 Sigurðr strauk blóð af sverðinu. Ręinn 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 õ-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 unsoufdest begotten.”

- 24 „Þat 's ó-víst at vita · þá's komum allir saman,
 2 sig-tíva synir,
 hverr ó-blauðastr es alinn;
 4 margr es sá hvatr · es hjör 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 benjaðan
 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;
 fæi 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 Wýrm 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 Fáfni hjarta við funa!
 Eisköld ek vil • etin láta
 4 eptir þenna dręyra 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 Eisköld ‘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 hjörs.“

[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 bętri • en sé hjörs megin
 2 hvar’s vręðir 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 bętra · en sé ó·hvotum
 2 í hildi-leik hafask
 glöðum es betra · en sé glúpnanda
 4 hvat sem at hęndi kęmr.“

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 Sigurđor tók Fáfnis hjarta ok steikđi á teini. Er hann hugđi at full-steikt
 2 vęri ok freyddi sveitinn ór hjartanu þá tók hann á fingri sínum ok skyn-
 jađi hvárt full-steikt vęri. Hann brann ok brá fingrinum í munn sér.
 4 En er hjart-blóđ Fáfnis kom á tungu hánun ok skildi hann fugls rōdd.
 Hann heyrđi at igđur klōkuđu á hrísinum. Igđan kvađ:

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 Sigurđor · svęita stokkinn,
 2 Fáfnis hjarta · við funa stęikir;
 spakr þōtti mér · spillir bauga
 4 ef hann fjor-sega · fránan ęti.“

“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 Ręginn, · ręđor umb við sik,
 2 vill tęla mōg · þann's trúir hōnum;
 berr af vręiđi · vrōng orđ saman,
 4 vill bōlva smiđr · brōður 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 „Höfði skemmra · láti hann inn hára þul
 2 fara til hēljār heðan!
 Qllu gulli · þá kná hann ǣinn ráða,
 4 fjǫlð, 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 höfuð 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 morgu.
 Mæg væt'k ęina, · myklu fęgrsta,
 4 gulli góddi, · ef þú geta męttir.

“Bind, O Siward, the red bighs;
 it is not kingly to fear much.
 I know one maiden fairest by much,
 endowed with gold—if thou mightst get her!”

- 43 „Liggja til Gjúka · grónar brautir,
 2 framm vísa sköp · folk-líðöndum;
 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 á hǫu · Hindar-fjalli,
 2 allr 's hann útan · ęldi 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 „Væt'k á fjalli · folk-vitr sofa
 2 ok lęikr yfir · lindar váði;
 Yggr stakk þorni— · aðra fęlldi

4 hǫr-Gefn hali · es hafa vildi.“

“I know on the fell a war-wight 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 Wingshorne.
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 járni ok gétti; af jární 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-hjálrm ok gull-brynju ok sverðit Hrotta ok marga dýr-gripi
 ok klyfjaði þar með Grana. En hestrinn vildi eigi fram ganga fyrr en
6 Sigurðr steig á bak hönnum.

Siward rode along Fathomer’s trail to his dwelling and found it open and doors and rabbits
of iron. Of iron were also all the timber trunks in the house, and dug down into the earth.
There Siward found very much gold and filled there two chests. Then he took the helmet
of terror and a golden byrnie and the sword Rotte and many precious things and loaded
Grane with them. But the horse did not want to go forth before Siward mounted his
back.

Speeches of Syedrive (*Sigrdrífumól*)

Dating (Sapp, 2022): C10th (0.961)

Meter: *Leeds-meter*

Syed is attested in full in **R**, where it directly proceeds *Fath*. In the manuscript there is no marker of any kind, not even an initial, separating the two “poems”, so that their existence is strictly editorial.

A number of stanzas are also attested in **N**, the main ms. of *WalsS*. *WalsS* ch. 21 begins:

Brynhildr segir, at tveir konungar þorðust. Hét annarr Hjalmgunnarr; hann var gamall ok hinn mesti hermaðr, ok hafði Óðinn honum sigr heitit, en annarr Agnarr eða Auða bróðir. „Ek fellda Hjalmgunnarr í orrostu, en Óðinn stakk mik svefn-þorni í hefnd þess ok kvað mik aldri síðan skyldu sigr hafa ok kvað mik giptast skulu. En ek strengða þess heit þar í mót at giptast engum þeim, er bræðast kynni.“ Sigurðr mælti: „Kenn oss ráð til stórra bluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í rúnum eða öðrum blutum, er liggja til hvers blutar, ok drekkum bæði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Brynhildr fyllði eitt ker ok fétði 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, 15–19 in the same place, but the order of sts. 7–12 in between is divergent, as seen by 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 vóru 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

The contents of the poem. TODO

- P1 Sigurðr reið upp á Hindarfjall ok stefndi suðr til Frakklands. Á fjallinu
2 sá hann ljós mikit svá sem eldr brynni ok ljómaði af til himins. En er
hann kom at þá stóð þar skjald-borg ok upp ór merki. Sigurðr gekk
4 í skjald-borgina ok sá at þar lá maðr ok svaf með ǫllum her-vápnum.
Hann tók fyrst hjálminn af hofði hánun; þá sá hann at þat var kona.
6 Brynjan var fœst sem hon véri hold-gróin. Þá reist hann með Gram frá
hofuð-smátt brynjuna í gognum niðr ok svá út í gognum báðar ermar.
8 Þá tók hann brynju af henni en hon vaknaði ok settisk hon upp ok sá
Sigurð ok mœlti:

Siward rode up on the Hinderfell and stood looking south toward Frankland. On the fell he saw a light as great as if a fire burned, and the rays from it went up to heaven. But when he came there, there was a shield-wall rising up out of the ground. Siward went into the shield-wall and saw that a man lay there, and he was asleep in full gear of war. He first took the helmet off his head; then he saw that it was a woman. The byrnie was as fast as if it were grown out of her flesh. With Gram he then cut the byrnie from the head hole down through it and then out through both sleeves. Then he took the byrnie off her, and she awakened and sat herself up and saw Siward and spoke:

- 1 „Hvat þeit brynju? · Hví brá’k svefni?
 2 Hværr fældi af mér · fólvar nauðir?“
 „Sigmundar burr, · slæt fyrir skömmu
 4 hrafns hrygg-lundir · hjórr 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.; *hré-lundir* R

- 2 „Lengi ek svaf, · lengi ek sofnuð vas,
 2 lǫng eru lýða lé;
 Óðinn því veldr · es ęigi máttá’k
 4 bregða blund-stofum.“

“Long I slept, long was I asleep,
 long are the guiles of men.
 Woden 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
 2 ok gaf hǫnum 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 Hęill Dagr, · hęilir Dags synir,
 2 hęil Nǫtt ok nipt!
 Ó-ęęiðum augum · lítið okkr þinig
 4 ok gefið sitjǫndum 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 *Ylfr* 10 Earth is the daughter of Night; *nipt* typically refers
 to a younger female relative.

3 Ó-reiðum augum · litið 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 “face” looking upon the worshipper. The same thing is found in other ancient literatures, e.g. in the Hebrew Bible, most famously in the “Priestly Blessing” of *Numbers* 6:24–26 (“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 Hęilir ęsir, · hęilar ęsynjur,
2 hęil sjá in fįl-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 *Lock* 11; see note there for possible ritual use.

2 sjá in fįl-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 mōdor!* ‘Hail be thou, Fold, mother of men!’ and the Old Indian cognate name *Prthivi* (Mother Earth), found frequently in *RV*. The common Indo-European root is **plh₂-éwih₂* ‘flat, broad one’; cf. Hfr *Hákr* 8 (in SkP III), where Earth is the *bręið-łęita brúðr Báleygs* ‘broad-faced bride of Baleeyed (= Weden)’. For the epithet ‘much-giving’ cf. *Iliad* 3.89: ἐπὶ γῆονι πολυ-βοτείρη ‘upon the much-nourishing earth’, where πολυ- is cognate with ON *fįl-*, 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 bęrðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti
hermaðr, ok hafði Óðinn hánú sigr heitit. En annarr hét Agnarr, ·
4 Auðu bróðir // er vētr 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 hánú 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 walkirie. 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 fœri’k þér, · bryn-þings apaldr, [R 32r/18–20, N 24v/12–14]
2 magni blandinn · ok męgin-tíri,
fullr es ljóða · ok líkn-stafa,
4 góðra galdra · ok gaman-rúna.

Beer I bring thee, 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, [R 32r/20–22, N 24v/14–16]
2 ok rísta á hjalti hjors,
sumar á véttr-rimum, · sumar á val-bøstum,
4 ok nefna tysvar Tý.

Victory-runes shalt thou know, if thou wilt have victory,
and carve them on the hilt of the sword;
some on the weight-rims, some on the wal-basts,
and twice name Tew[†].

1 sigr hafa ‘have victory’ | *snotr vera* ‘be clever’ N 2 rísta | *þristþ* N 3 sumar ‘some’ | om. N 3 véttr-rimum ‘weight-rims’ | *vétt-þrvnumþ* N 3 sumar ‘some’ | ok ‘and’ N 3 val-bøstum ‘wal-basts’ | *val-þbystumþ* N

3 véttr-rimum ‘weight-rims’ | Unclear. TODO.

3 val-bøstum ‘wal-basts’ | Possibly the sword-pommel; this word also occurs in *HHarw* 9. TODO.

- 7 Ql-rúnar skalt kunna · ef vilt at annars kvęn [R 32r/22–24, N 25r/1–3]
2 véli-t þik í tryggð ef trúir;
á horni skal þęr rísta · ok á handar baki
4 ok męrkja á nagli Nauð.

Ale-runes shalt thou know, if thou wilt that another man’s wife
not betray thee in troth if thou 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 *ʃat* N; om. R 2 véli-t þik í tryggð | véli þik eigi tryggð N 3 þér '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 vęit'k, · at þér verðor aldri-gi
 4 męini blandinn mjǫðr.

The cup shall one sign, and gaze against the danger,
 and throw in the liquid a leek.
 Then I know that it will never be
 mixed with harm, thy mead.

1 Full 'The cup' | *ol* 'The ale' N breaks alliteration. 4 męini blandinn | emend.; *męin-blandinn* N

1 signa 'sign' | Dedicating the cup by means of making a certain sign or speech over it. TODO.

3–4 þá ... mjǫðr | only in N; om. R

9 Bjarg-rúnar skalt kunna · ef bjarga vilt [R 32r/25–26, N 25r/5–7]
 2 ok leysa kind frá konum;
 á lófa þér skal rísta · ok of liðu spęnna
 4 ok biðja þá dísir duga.

Rescue-runes shalt thou know, if thou wilt rescue
 and loosen children from women;
 on the palm shall one carve them, and wrap them round the joints,
 and then bid the dises to avail.

1 kunna 'know' | *nema* 'learn' N 1 ef bjarga vilt 'if thou wilt rescue' | *ef þú vilt borgit fá* 'if thou wilt have rescued' N 4 þá 'then' | om. N

4 dísir 'dises' | Minor goddesses and fates; one of their roles was helping ailing women during childbirth. Cf. *Fath* 12 where *nornir* 'Norns' is used for the childbirth goddesses.

10 Brim-rúnar skalt rísta · ef vilt borgit hafa [R 32r/27–29, N 24v/16–19]
 2 á sundi segl-mǫrum;
 á stafni skal rísta · ok á stjórnar blaði
 4 ok leggja ęld í ár; es-a svá brattr breki · né svá bláar unnir,
 þó kǫmsk-tu heill af hafi.

Surf-runes shalt thou carve, if thou wilt rescue
 sail-steeds [SHIPS] on the sound;

on the stem shall one carve them, and on the rudder's blade,
and lay fire into the oar.

There is not so steep a breaker nor so dark blue waves
that thou not come whole off the sea.

1 rísta 'carve' | *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 eld 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.'

11 Lim-rúnar skalt kunna · ef vilt l^éknir vesa
2 ok kunna sár at s^éa;
á b^{er}ki skal þ^{er} 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.¹⁵⁷

3 baðmi 'beam' | *barri* 'leaf' 4 þeim's | *þess* es N

¹⁵⁷Probably referring to a characteristically bent mountain birch bowing to the east.

12 Mál-rúnar skalt kunna · ef vilt at mann-gi þér
2 h^{ei}ptum gjaldi harm;
þ^{er} of v^{indr}, · þ^{er} of v^ęfr,
4 þ^{er} of s^ętr allar saman,
á því þ^{ing}i · es þjóðir skulu
6 í fulla dóma fara.

[R 32r/31–34, N 24v/19–21]

Speech-runes shalt thou know, if thou wilt that no man
should repay thy insults with harm;
them dost thou wind, them dost thou weave,
them dost thou put all together,
on that Thing whereas peoples shall
go to full judgements.

1 vilt | om. N 2 gjaldi | *gjallda†* N 5 þjóðir 'nations' | *męnn* N breaks alliteration.

13 Hug-rúnar skalt kunna · ef vilt hv^ęrjum vesa
2 g^ęð-svinnari guma;

[R 32r/34–32v/3, N 25r/9–10]

þér of réð, · þér of reist,
 4 þér of hugði Hroptr,
 af þeim lęgi · es lekit hafði
 6 ór hausi Hęiðdraupnis
 ok ór horni Hoddrofnis.

Mind-runes shalt thou know, if thou wilt be
 sense-swifter than every man;
 them did counsel, them did carve,
 them did Roft think out,
 from that liquid which had leaked
 out of Heathdreepner's skull
 and out of Hoardrovner's horn.

1 kunna 'know' | nema 'learn' N 2 gęð-svinnari 'sense-swifter' | gęð-horskari 'sense-sharper' N

5–7 af ... Hoddrofnis 'from ... Hoardrovner's [horn]. | om. N

14 Á bjargi stóð · með Brimis ęggjar,
 2 hafði sér á hęfði hjalm;
 þá męlti Míms hęfuð
 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 stęndr fyr skínanda goði,
 2 á ęyra Árvakrs, · ok á Alsvinns hófi,
 á því hvéli · es snýsk und reio Hrungnis,
 4 á Slęipnis tønnum · ok á slęða fętrum,

[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,¹⁵⁸
 on that wheel which turns beneath Rungner's chariot,
 on Slapner's teeth and on the fetters of sleds,

2 á ęyra Árvakrs, · ok á 'on Yorewaker's ear and on' | om. N 3 á | ok á N 3 snýsk 'turns' | stęndr 'stands'
 N 3 Hrungnis 'Rungner's' | emend. based on sense and meter; *Ravnis* R; *Raunis* N 4 tønnum 'teeth' |
taumum 'reins' N

1 skildi ... þeim's stendr fyr skínanda goði 'the shield ... that stands before the shining god' | For this notion cf. *Grim* 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.

¹⁵⁸The two horses that pull the sun across the heavens; cf. *Grim* 38.

15b á bjarnar hrammi · ok á Braga tungu, [R 32v/7–9, N 25r/13–15]
 2 á ulfs klóum · ok á arnar neði,
 á blóðgum vengjum · ok á brúar sporði,
 4 á lausnar lófa · ok á líknar spori,

on the bear's paw and on Bray's tongue,
 on the wolf's claws and on the eagle's beak,
 on bloody wings and on the bridge's supports,
 on the palm of release and the trail of grace,

2 neði | †nefiu† N 4 ok á | ok N

15c á glæri ok á gulli · ok á gumna heillum, [R 32v/9–11, N 25r/15–18]
 2 í víni ok virtri · ok vili-sessi,
 á Gungnis oddi · ok á Grana brjósti,
 4 á nornar nagli · ok á neði uglu;

on glass and on gold and on men's luck-charms,
 in wine and beerwort and the comfortable seat,
 on Gungner's point and on Grane's chest,
 on a norn's nail and on an owl's beak.

1 gumna heillum 'men's luck-charms' | *góðu silfri* 'good silver' N 2 vili-sessi 'the comfortable seat' | *vplu sessi* 'a wallow's seat' N 2 vili-sessi 'the comfortable seat' | *i guma holdi* 'in a man's flesh' add. N. 3 Gungnis oddi 'Gungner's point' | *Gaunpis oddi* 'Yeapner's point' (an elsewhere unknown spear) N 3 Grana brjósti 'Grane's chest' | *gýgjar brjósti* 'a gow's chest' N

16 Allar vóru af skafnar, · þér's vóru á ristnar, [R 32v/11–14, N 25r/18–21]
 2 ok hverfðar við inn hēlga mjǫð
 ok sendar á víða vega:
 4 þér 'ru með ósum, · þér 'ru með ǫlfum,
 sumar með vísun vǫnum,
 6 sumar hafa męnskir męnn.

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 hveṛfðar ‘mixed’ | *†hrędar†* (for *bręðar* ‘stirred’?) N 4 ęsum ... ęlfum ‘Eese ... Elves’ | *ęlfum ... ęsum*
‘Elves ... Eese’ N 4 þęr ‘ru’ ‘they are’ | *sumar* ‘some’ N 5 *sumar* ‘some’ | *ok* ‘and’ N

17 Þat eru bók-rúnar, • þat eru bjarg-rúnar
2 ok allar ęl-rúnar
ok mętar męgin-rúnar
4 hveim’s þęr kná ę-villtar • ok ę-spilltar
sér at hęillum hafa;
6 njót-tu ef namt
unds rjufask 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 mętar ok* ‘and renowned and’ N 4 ę-spilltar |
†ęf villtar† N 7 rjufask | *rjufa* 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 þęr’s kost of boðinn,
2 hvassa vąpna hlynr,
sęgn ęða þęgn • haf þęr sjalfr í hug;
4 ęll eru męin of metin.“

[R 32v/16–18, N 25v/3–5]

[Syedrive quoth:]

“Now shalt thou choose, as the choice is offered thee,
O maple-tree of sharp weapons [WARRIOR]!
Speech or silence have for thyself in thy heart;
all the harms are measured¹⁵⁹!”

¹⁵⁹i.e. in advance.

19 „Mun’k-a ek flója · þótt mik fęigan vitir, [R 32v/18–20, N 25v/5–8]
 2 em’k-a ek með bleyði borinn;
 ást-rjóð þín · ek vil ęll hafa
 4 svá lęgi sem ek lifi.“

[Siward quoth:] “I shall not flee, although thou know me to be fey[†];
 I was not born with softness.¹⁶⁰
 Thy loving counsels, all, will I have
 for as long as I may live.”

2 með ‘with’ | om. N

¹⁶⁰TODO: Note about this common heroic expression.

20 „Þat ręð’k þér it fyrsta · at við fręndr þína [R 32v/20–22]
 2 vamma-laust verir;
 síðr þú hęfnir · þótt þęir sakar gęri;
 4 þat kveða dauðum duga.“

[Syedrive quoth:] “This I counsel thee first: that thou against thy kinsmen
 defend thyself faultlessly.
 Late oughtst thou to take revenge, although they incur charges;
 that, they say, befits the dead.

21 Þat ręð’k þér annat, · at ęið né sęrir, [R 32v/22–24]
 2 nema þann ’s aðr 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.¹⁶¹

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 *Rein* 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since *s* in this position was always spelled with long *f* in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *befud* ‘revenge’.

¹⁶¹The punishment is one of torment in the afterlife; see note to *Wsp* 39. — The whole stanza is paraphrased in *WalsS* ch. 21: *Ok sver eigi rangan eið, því at grimmi befud fylgir gríðrofi*. ‘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 dæli-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 þegir; [R 32v/25–28]
 2 þá þikkir þú með bleýði borinn
 eða sǫnnu sagðr;
 4 hētttr 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. *Wsp* 17 where *ǫnd* is Weden's gift to the first men.

- 24 Þat réð'k þér it fjórða · ef býr for-dæða [R 32v/28–30]
 2 vamma-full á vegi:
 ganga's betra · an gista séi
 4 þótt þik nǫtt of nemi.

This I counsel thee fourth: if there lives an evil-working woman,
 full of faults, by the road,
 to walk is better than to take lodgings,
 although night overtake thee.

- 25 For-njósnar augu · þurfu fira synir [R 32v/30–32]
 2 hvar's skulu vręiðir vega;
 oft bǫl-vísar konur · sitja brautu nér;
 4 þér's dęyfa sverð ok sefa.

Eyes of looking-ahead the sons of men need,
 wherever wroth men should fight;
 oft bale-wise women sit near the highway,
 they who dull sword and sense.

1 For-njósnar ‘looking-ahead’ | Verbal noun to *nýsask fyrir* ‘to look ahead’, as found in *Higb* 7.

26 Þat réð’k þér it fimmta, · þótt fagrar séir [R 32v/32–34]
 2 brúðir þekkjum á,
 sífa silfr · lát-a þínum svefni ráða,
 4 tægj-at þér at kossi konur.

This I counsel thee fifth: although thou seest
 fair brides on the benches,
 let not kinsmen’s silver rule thy sleep;
 lure not women to thee for kisses.

27 Þat réð’k þér it sétta, · þótt með sęggjum fari [R 32v/34]
 2 ǫlðr-mál til ǫfug:
 drukinn dęila · skal-at við dolg-viðu
 4 margan stelr vín viti.

This I counsel thee sixth: although among warriors may grow
 the ale-speech too awry,
 drunkenly deal shalt thou not with war-trees [WARRIORS];
 wine steals wit from many.

1 Þat ... fari ‘That ... may grow’ | With these words fol. 32v of R ends, and we have the “great lacuna”. The rest of the stanzas are supplied from younger paper mss.

TODO: More stanzas from paper manuscripts.

Fragments from the Saw of the Walsings

In *R Syed* is followed by the famous “great lacuna”. Numerous pages are missing, and with them much poetry about Siward. The author of the *WalsS* had access to and drew from a manuscript collection of Eddic poetry closely related to *R*. He quotes many stanzas known to us from *R*, but also some which are not found in the extant copy—these are edited here. The following stanzas in *WalsS* occur at the part of the narrative which would have been found on the lost pages of *R*, and so it is likely that some or all of them derive from longer poems found there.

...TODO...

- 1 Ristu af magni · mikla hellu,
2 Sigmundr hjörvi · ok Sinfjötli.

They carved mightily the great stone,
Syemund[†] with sword, and Sinfittle[†].

-
- 2 Ełdr nam at ósask · en jörð at skjalfa
2 ok hár logi · við himni gnéfa;
 fār treystisk þar · fylkis rekka
4 ęld at ríða · né yfir stíga.

Fire took to rage and earth to shake
and high flame to rise against heaven.
Few dared there, of the marshall’s champions,
the fire to ride, nor to step over it.

- 3 Sigurðr Grana · sverði keyrði;
2 ęldr sloknaði · fyr ęðlingi;

4 logi allr lēgðisk · fyr lof-gjörnum;
 bliku rēiði, · es Reginn átti.

Siward Grane by sword drove on;
the fire went out before the athling;
the flame all lowered before the praise-eager man;
the harness flashed, which Rein had owned.

2 4 Sigurðr vá at ormi, · en þat síðan mun
 øngum fyrnask, · meðan öld lifir.
 En hlýri þinn · hvárki þorði
4 eld at ríða · né yfir stíga.

Siward smote the Wyrn, and that afterwards will
by none be forgotten, while mankind lives.
But *thy* brother neither dared
the fire to ride, nor to step over it.

2 5 Út gekk Sigurðr · ann-spjalli frá,
 holl-vinr lofða, · ok hnípaði,
 svá at ganga nam · gunnar-fúsum
4 sundr of síður · serkr járn-ofinn.

TODO.

...TODO...

First Lay of Guthrun

(*Guðrúnarkviða fyrsta*)

Dating (Sapp, 2022): C10th (0.988)

Meter: *Ancient-words-law*

After Siward's death Guthrun is so upset that she cannot make herself weep.

From the Death of Siward (*Frá dauða Sigurðar*)

P1 Hér er sagt í þessi kviðu frá dauða Sigurðar ok víkr hér svá til sem þeir
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
6 sviku hann í tryggð ok vógu at hánnum liggjanda ok ó·búnum. Guðrún
sat yfir Sigurði dauðum. Hon grét eigi sem aðrar konur en hon var búin
8 til at springa af harmi. Til gengu bēði konur ok karlar at hugga hana en
þat var eigi auðvelt. Þat er sagn manna at Guðrún hefði etit af Fáfnis
10 hjarta 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 kvęina 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 þęir's harðs hugar · hana lottu;
 þęygi 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 þęira · 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 Gjaflog, · Gjúka systir:
 2 „Mik vęit'k á moldu · munar-lausasta;
 hęfi'k fimm vera · for-spell beðit,
 4 tvęggja 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 Þeygi Guðrún · gráta mátti;
2 svá vas hön móðug · at mög 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 Hærborg, · Húna lands dróttning:
2 „Hefi'k harðara · harm at segja:
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, · hæl-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 hæl-før | emend.; hær-før R

- 9 Þá varð'k hapta · ok hęr-numa
 2 sams misseris · síðan verða;
 skylda'k skreyta · ok skúa binda
 4 hęrsis kván · hveřjan 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 Hęn ęğđi męr · af af-bryđi
 2 ok hęrđum mik · hęggum keyrđi;
 fann'k hús-guma · hveřgi inn bętra
 4 en hús-freyju · hveřgi verri.“

She tortured me out of jealousy,
 and with hard blows drove me on;
 a husband I never found better,
 and a housewife never worse.”

- 11 Þęygi Guđrún · gráta mátti;
 2 svá vas hęn móđug · at męg dauđan
 ok harđ-huguđ · um hręr fylkis.

Nowise could Guthrun weep;
 so moody was she after the lad's death,
 and hard-hearted over the marshaller's corpse.

- 12 Þa kvađ þat Gullręnd, · Gjúka dóttir:
 2 „Fę kannt, fęstra, · þótt fróđ séir,
 ungu vífi · and-spjęll bera.“
 4 Varađi hęn at hylja · umb hręr fylkis,

Then quoth this Goldrand, Yivick's daughter:
 “Little canst thou, foster-mother—though thou be wise—
 to a young wife give an answer.”
 She warned against covering the marshaller's corpse;

- 13 svipti hęn blęju · af Sigurđi
 2 ok vatt vęngi · fyr vífs knjám:

4 „Lít-tu á ljúfan, • legg þú munn við grön
sem þú halsaðir • hęilan 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 against his lip
like thou didst embrace the hale prince.”

14 Á leit Guðrún • ęinu sinni;
2 sá hön döglinga skör • dreyra 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 marshall gone,
the heart-fort [CHEST] of the ruler cut by the sword.

15 Þá hné Guðrún • hqll við bólstri;
2 haddr losnaði, • hlýr roðnaði
en regns dropi • rann niðr umb kné.

Then Guthrun sank down, slooped against the bolster;
her hair loosened, her cheek reddened,
and a drop of rain ran down to her knee.

16 Þá grét Guðrún, • Gjúka dóttir,
2 svát tǫr flugu • tresk í gognum
ok gullu við • gęss í túni,
4 męrir fuglar • es męr 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 mestar
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 míninn Sigurðr · hjá sonum Gjúka
2 sem véri gęir-laukr · ór grasi vaxinn,
eða véri bjartr steinn · á band dręinn:
4 jarkna-steinn · yfir ęðlingum.

“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 *Guth II* 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

2 gęir-laukr ‘garlic’ | or ‘spear-leek’. I have opted for this translation based on etymology (cf. OE *gār-léac* ‘spear-leek’), but the botanical identity is unclear. *Guth II* 2 has *grónn laukr* ‘green leek’ instead. For the cultural importance of leeks and onions see note to *Wsp* 4.

3–4 eða véri ... ęðlingum. ‘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 þóttu auk · þjóðans rekkum
2 hvęrri hęrri · Hęrjans dísi;
nú em’k svá lítil · sem lauf séa
4 opt í jęlstrum · at jęfur 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 sęingu
2 mínns mál-vinar— · valda męgir Gjúka;
valda męgir Gjúka · mínu bęlvi
4 ok systr sinnar · sęrum 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 · ęiða svarða;
 man-a þú, Gunnarr, · gulls of njóta;
 4 þęir munu þér baugar · at bana verða
 es þú Sigurði · svarðir ęiða.

So will ye make the land deserted by folk,
 like ye treated the sworn oaths!
 Thou wilt not, Guthur, enjoy the gold;
 those highs 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 þręla 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.

Hell-ride of Byrnhild

(*Hēlreið Brynhildar*)

Dating (Sapp, 2022): late C11th (0.650)

Meter: *Ancient-words-law*

TODO: INTRODUCTION.

P1 Eptir dauða Brynhildar voru gōr bōl tvau: annat Sigurði, ok brann þat
2 fyrr, en Brynhildr var á qðru brennd ok var hon í reið þeiri er guð-
vefjum var tjōlduð. Svá er sagt at Brynhildr ok með reið'inni á hel-veg
4 ok fór um tún þar er gýgr nokkur 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 wagon which was covered with
godweb[†]. It is said that Byrnhild drove with the wagon 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 tjōlduð 'in that wagon which was covered with godweb' | The tent-covering
of the wagon was made of precious garments. For the burial of women in wagons, cf. TODO (Oseberg ship?).

3 Brynhildr ok með reið'inni á hel-veg 'Byrnhild drove with the wagon on the Hellway' | This gives us some
interesting insight into old afterlife beliefs. After Byrnhild is burnt 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 wagon so that she
will be able to travel comfortably. We may presume that the animals driving the wagon were slaughtered and
burnt with her on the pyre.

1 „Skalt í gōgnum • gānga ēigi
2 grjóti studda • garða mína;
3 bętr sōmði þér • borða at rękja
4 hęldr an vitja • vers annarar.

“Thou shalt in no way go through
these rock-supported yards of mine;

it befit thee better to weave tapestries,
rather than visit another woman's man.

- 2 2 Hvat skalt vitja · af Val-landi,
 hvar-füst hǫfuð, · 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:

- 2 3 „Bregð ęigi mér, · brúðr ór steini,
 þótt ek véra'k · í víkingu;
 ek mun okkur · óðri þikkja
4 hvar's mennt 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:

- 2 4 „Þú vast, Bryn-hildir, · Buðla dóttir,
 heilli verstu · í heim borin;
 þú hefir Gjúka · of glatat börnum
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:

- 2 5 „Ek mun sęja þęr, · svinn, ór reidu
 vit-laussi mjök, · ef þik vita lystir:
 hvę gęrðu mik · Gjúka arfar
4 ásta-lausa · ok ęið-rofa.

"I will tell thee, wise from my wagon,
O very witless one, if thou hast lust to know,
how Yivick's heirs did make me
loveless, and an oath-breakeress.

2 6 Lét hami vára · hug-fullr konungr,
 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.

2 7 Hétu mik allir · í Hlym-dǫlum
 Hildi und hjalmi, · hvęrr es kunni.

They all called me in the Limdales,
a Hild 'neath the helmet, whoever knew me.

2 8 Þá lét'k gamlan · á Goð-þjóðu
 Hjalm-Gunnar nęst · hęljar ganga;
 gaf'k ungum sigr · Auðu bróður;
4 þar varð mér Óðinn · of-ęiðr 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.

2 9 Lauk hann mik skjǫldum · í Skata-lundi,
 rauðum ok hvítum, · randir snurtu;
 þann bað hann slíta · svefni mínum
4 es hvęr-gi lands · hręðask 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 · hęr alls viðar;
 þar bað hann ęinn 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 Reįð góðr Grana · gull-miðlandi
 2 þar's fóstri minn · fletjum stýrði;
 ęinn þótti hann þar · ęllum bętri,
 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 Svófu vit ok unðum · í sęing ęinni
 2 sem hann minn bróðir · of borinn vęri;
 hvárt-ki knátti · hęnd yfir annat
 4 átta nótum · 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 fóðask;
 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*

TODO.

The Slaying of the Nivlings (*Dráp Niflunga*)

P1 Gunnarr ok Hogni tóku þá gullit allt, Fáfnis arf. Ó-friðr var þá milli
2 Gjúkunga ok Atla; kenndi hann Gjúkungum völd um and-lát Bryn-
hildar. Þat var til sëtta, at þeir skyldu gipta hánnum Guðrúnu, ok gáfu
4 henni ó-minnis-veig at drekka áðr hon játti at giptast Atla. Synir Atla
vóru þeir Erpr ok Eitill, en Svanhildr var Sigurðar dóttir ok Guðrú-
6 nar. Atli konungr bauð heim Gunnari ok Hogni, ok sendi Vinga eða
Knéfrøð. Guðrún vissi vélar ok sendi með rúnum orð at þeir skyldu eigi
8 koma ok til jar-tegna sendi hon Hogni hringinn Andvaranaut ok knýtti
í vargs-hár. Gunnarr hafði beðit Oddrúnar, systur Atla, ok gat eigi; þá
10 fekk hann Glaumvarar, en Hogni átti Kostberu. Þeira synir vóru þeir
Sólarr ok Snévarr ok Gjúki. En er Gjúkungar kómu til Atla, þá bað
12 Guðrún sonu 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
14 svéðði ormana, en naðra stakk hann til lifrar. Þjóðrekr konungr var með
Atla ok hafði þar látit flesta alla menn sína. Þjóðrekr ok Guðrún kærðu
16 harma sín á milli. Hon sagði hánnum ok kvað:

Guthr and Hain then took all the gold, Fathomer's inheritance. Hatred was then between the Yivickings and Attle; he blamed the Yivickings for Byrnhild's passing. These were their terms, that they would marry off to him Guthrun; and they gave her a forgetfulness-draught to drink before she agreed to be married off to Attle. The sons of Attle were Earp and Oatle, and Swanhild was Siward's daughter and Guthrun's. Attle invited to his home Guthr and Hain, and sent Winge or Kneefrith[†]. Guthrun knew his

wiles and sent a word with runes, that they should not come, and as a sign she sent Hain the ring Andwaresneat, and tied through it a wolf's hair. Guthur had asked for Ordrun's hand, Attle's sister, and did not get her; then he got Gleanware, and Hain had Costbeare. Their sons were Solwer and Snower and Yivick. And when the Yivickings came to Attle, then Guthrun asked her sons that they should ask for the life of the Yivickings, but they would not. The heart was cut out of Hain, and Guthur set in the serpent-yard. He struck his harp and soothed the serpents, but an adder stung him unto the liver. King Thedric was with Attle, and had there lost almost all of his men. Thedric and Guthrun recounted their griefs to each other. She spoke to him and quoth:

1 „Mér vas'k meýja; • móðir mik 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
sem véri grónn laukr • ór grasi vaxinn,
eða hjörtr hó-beinn • um hvossum dýrum,
4 eða gull glóð-rautt • af gróu silfri.“

So was Siward over the sons of Yivick,
like were a green leek out of grass grown,
or a hart, high-legged, amidst coarse beasts,
or gold, glowing-red, beside grey silver—

1–4 ALL | Cf. *Guth 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 Hęłgi • af hildingum...*

2 grónn laukr ‘green leek’ | The leek was a highly valued plant. Compare *Wsp* 4 where the *grónn laukr* ‘green leek’ is said to have grown the first Golden Age. See also note there about its mythological significance.

3 unds mér fyr·munðu • mínir bróðr
2 at ek étta ver • ǫllum fremra;
sofa þeir né mótta-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.

2 4 Grani rann at þingi, • gnýr vas at heyra,
en þá Sigurðr • sjalfr eigi kom;
öll vöru sǫðul-dýr • svęita stokkin
4 ok of vanið vási • of vegðumdum.

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.

2 5 Gekk ek grátandi • við Grana róða,
úrug-hlýra, • jó frá’k spjalla;
hnipnaði Grani þá, • drap í gras hǫfði;
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.

2 6 Lengi hvarf-at, • lengi hugir deildusk
áðr of frégja’k • folk-vörð at gram;
hnipnaði Gunnarr, • sagði mér Hogni
4 frá Sigurðar • sǫrum dauða:

Long time passed not—long my thoughts were torn—
before I did ask the folk-ward about the prince.
Drooped Guthr; Hain told me
of Siward’s sore death.

2 7 Liggr of hǫggvinn • fyr handan ver
Guðþorms bani, • of gefinn ulfum;

lít-tu þar Sigurð · á suðr-vega,
4 þá heyrir þú · hrafna gjalla,
örnu gjalla, · ézli fegna,
6 varga þjóta · umb veri þínum.

TODO.

Guthorm's bane, given to the wolves.

Behold there Siward on the southern ways;

then hearest thou ravens shrieking;

eagles shrieking, of carrion rejoicing;

wolves howling around thy husband.

...TODO...

Third Lay of Guthrun (*Guðrúnarkviða þriðja*)

Dating (Sapp, 2022): C10th (0.731)–early C11th (0.178)

Meter: *Ancient-words-law*

A very short narrative poem of ballad-type, depicting a single event from the legendary cycle. It is especially notable for its depiction of a trial by ordeal and the mention of a woman being drowned in a bog.

Herch, one of Attle's concubines tells Attle that she has seen his wife Guthrun sleeping with Thedric. Attle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving picking up a white stone from boiling water (3). She further says that while she and Thedric did sit down together, they did so in mutual grief over the deaths of her brothers (4–5). She tells Attle to summon a German lord named Saxe, who knows how to carry out the trial. Seven hundred men arrive to witness the event (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must now prove her innocence by herself (7). She then puts her hand in the boiling water, and unscathed takes out the stones. She holds it up and shows it to the witnesses (8). Attle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so, but her hands are horribly scorched, and men lead her to a "foul bog", presumably to be drowned. The poet ends by laconically stating that Guthrun in such a way was "reconstituted for her affronts".

2 **P1** Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði Atla at
hón hefði sét Þjóðrek ok Guðrúnu bęði 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 · jǫrlum þykkja
4 at við męnn męltir · ok mik sęir.“

“What is with thee, Attle? Always, O son of Bodle,
art thou sad at heart—why laughest thou never?
TODO.”

- 2 „Tregr mik þat, Guðrún, · Gjúka dóttir,
2 mér í hǫllu · Hęrkja sagði
at þit Þjóðrekr · undir þaki svęfið
4 ok léttliga · líni vęrðið.“

“This troubles me, Guthrun, Yivick’s daughter:
in the hall has Herch told me
that thou and Thedric beneath thatched roof slept,
and ye lightly warded the linen.¹⁶²”

¹⁶²i.e., they threw off their clothes and slept together.

- 3 „Þér mun’k alls þęss · ęiða vinna
2 at inum hvíta · hęlga stęini,
at ek við Þjóðmar · þat-ki átta’k,
4 es vǫrðr né verr · vinna knátti,—

“To thee I will swear oaths of all of that—
by the white, holy stone—
that I did not do such a thing with Thedmar,¹⁶³
which neither wife nor husband has been able to swear upon,—¹⁶⁴

¹⁶³Historically, Thedmar was the father of Thedric, who took over the kingdom after his father’s death (see Encyclopedia). Thedmar may here be a scribal error for Thedric, a scribal error for “Thedmar’s son”, or a nickname due to conflation of the father and son.

¹⁶⁴Guthrun says that she will prove her innocence through a trial by ordeal (that is, by lifting “the white holy stone” out of boiling water; see st. 8). She further strengthens her position by pointing out that no reliable person has sworn an oath attesting to her guilt.

- 4 nema ek halsaða · hęrja stilli,
2 jǫfur ó·nęisinn, · ęinu sinni;
aðrar vǫru · okkrar spękjur
4 es vit hǫrmug tvau · hnigum at rúnun.

unless I embraced the stiller of hosts [RULER = Thedmar]:
 the unshamed prince, a single time.
 Different were the dealings of us two,
 when distressed [Guthrun and Thedric] we reclined in whispers.

5 Hér kom Þjóðrekr · með þrjá tugu,
 2 lifa þeir né einir, · þriggja tega manna;
 hrink-tu mik at bróðrum · ok at brynjuðum,
 4 hrink-tu mik at öllum · á hofuð-niðjum.

Here came Thedric with thirty men;
 of those thirty none still lives.—
 Surround me with brothers and with byrned men;
 surround me with all close kinsmen!

3 hrink-tu 'surround' | Consisting of *bring*, 2nd sg. imper. of *bringja* 'surround, encircle' + *þú* 'thou'. The clitic form *-tu* has caused devoicing.

6 Send at Saxa, · sunn-manna gram;
 2 hann kann hēlga · hver vellanda;"
 sjau hundruð manna · í sal gingu
 4 áðr kvæn konungs · í ketil tóki.

Send for Saxe, the lord of the Southmen,
 he can hallow a boiling cauldron!"
 Seven hundred men went into the hall,
 before the king's wife should reach into the kettle.

7 „Kømr-a nú Gunnarr, · kalli'k-a Høgna,
 2 sé'k-a síðan · svása bróðr;
 sverði myndi Høgni · slíks harms reka,
 4 nú verð'k sjölf fyr mik · synja lýta.“

"Now Guthur comes not; I cannot call on Hain;
 I see not 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-stęina:
 „Sé nú sęggir · —sykn em ek orðin

4 **h**eilag-liga— · hvé sjá **h**verr velli.“

She thrust to the bottom her bright palms,
and she up did take the arkenstones:
“Let men now see—I am proven innocent,
through holy means!—how this cauldron boils!”

2 jarkna-stęina ‘arkenstones’ | Gems, crystals; probably a borrowing from the Old English *eorcnan-stānas* ‘id.’
The modern English form *arkenstone* was coined by Tolkien.

9 **H**ló þá Atla · **h**ugr í brjósti
2 es hann **h**ęilar sá · **h**ęndr Guðrúnar:
 „Nú skal **H**ęrkja · til **h**vers ganga,
4 sú’s **G**uðrúnu · **g**randi vęnti.“

Then laughed the heart in Attle’s chest,
when he saw unscathed the hands of Guthrun:
“Now shall Herch to the cauldron go,
she who hoped for Guthrun’s harm.”

10 **S**á-at maðr armligt, · hvęrr es þat **s**á-at,
2 **h**vé þar á **H**ęrkju · **h**ęndr sviðnuðu;
 lęiddu þá **m**ęy · í **m**yri fúla,
4 **s**vá þá Guðrún · **s**inna 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 lęiddu þá męy · 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 *Wsp* 38.

Weeping of Ordrun (*Oddrúnargrátr*)

Dating (Sapp, 2022): C10th (0.954)

Meter: *Ancient-words-law*

From Burgny and Ordrun (*Frá Borgnýju ok Oddrúnu*)

P1 Heiðrekr hét konungr; dóttir hans hét Borgný. Vilmundr hét sá er var
2 friðill hennar. Hon mátti eigi fœða börn áðr til kom Oddrún, Atla systir;
 hon hafði verit unnusta Gunnars, Gjúka sonar. Um þessa sögu er hér
4 kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he called who
was her lover. She could not bear children before Ordrun, Attle's sister, came to her. She
had been the lover of Guthr, Yivick's son. Of this saw is here sung:

1 Heyrðað'k segja · í sǫgum fornum
2 hvé mēr of kom · til Morna-lands;
 engi mátti · fyr jörð ofan
4 Heiðreks dóttur · hjalpir vinna.

I heard [it] said in ancient saws,¹⁶⁵
how a maiden came to Mornland;
noone could—above the earth—
find help for Heathric's daughter [= Burgny].

¹⁶⁵Probably formulaic; cf. *Hild* 1: *ik gi-bórta dat seggen* 'I heard it said' which likewise uses the 1sg pret. of 'hear' and the infinitive of 'say'. Both would go back to a Proto-Northwest Germanic phrase **ek (ga-)bauridō* (*þat*) *sagjanq*.

2 Þat frá Oddrún, · Atla systir,

- 2 at sú **m**ér hafði • **m**iklar sóttir;
 brá hon af **st**alli • **st**jórn-bitluðum
 4 ok á **sv**artan • **s**öðul of lagði.

This learned Ordrun, Attle's sister,
 that the maiden [= Burgny] had great ailments;
 she grabbed from the stable a rudder-bitted steed,
 and a black saddle on [it] did lay.

- 3 Lét hon **mar** fara • **m**old-veg sléttan
 2 unds at **h**ári kom • **h**öll standandi;
 ok hon **inn** of gekk • **ę**nd-langan sal;
 4 **sv**ipti hon **s**öðli • af **sv**öngum jó
 ok hon þat **or**ða • **a**lls fyrst of kvað:

She let the steed journey on the smooth soil-way [EARTH],
 until she came to the high standing hall,
 and she inside did go the endlong hall.
 She drew the saddle off the slender horse,
 and she that word first of all did say:

3 ok hon ... sal 'and she ... hall' | The whole line is formulaic, see note to *Wayl* 8.

5 ok ... of kvað 'and ... did say' | The whole line is formulaic, see note to *Thrim* 2.

TODO: More stanzas...

Lay of Attle

(*Atlakviða*)

Dating (Sapp, 2022): C10th (0.719)–early C11th (0.212)

Meter: *Speeches-meter, Ancient-words-law*

A famously archaic poem.

Attle sends his messenger Kneefrith to Guthur (1). He arrives at Guthur's hall, where the mood is one of unease, and addresses Guthur (2). Kneefrith invites him and his brother Hain to Attle's court (3), offering them treasures, weapons and land (4–5). Guthur asks his brother Hain for advice, since he has not heard of Attle having gold to give away (6).

The Death of Attle (*Dauði Atla*)

- 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.

-
- 1 Atli sendi · ár til Gunnars
2 kunnan segg at ríða, · Knéfrøðr vas sá heitin; at gørdum kom hann Gjúka · ok at Gunnars hollu,
4 bækkjum arin-greypum · ok at bjóri svqsum.

Attle sent—of yore—to Guthur
a well-known messenger to ride; Kneefrith[†] he was called.

To the yards of Yivick he came, and to the hall of Guthur;
to the hearth-surrounding benches, and to the lovely beer.

- 2 Drukku þar drótt-męgir · —ęn dyljęndr þęgðu—
vín í val-hęllu, · vręiði sęusk þęir Húna;
kallaði þá Knęfręðr · kaldri ręddu,
4 sęggr inn suð-róni · sat hann á bękk hęm:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—
wine in the walhall; they feared the wrath of the Huns.
Then called Kneefrith with cold voice,
the southern messenger, he sat on a high bench:

1 dyljęndr ‘concealed ones’ | Finnur Jónsson (1932) reasonably interprets this as referring to Atle’s spies at Guthur’s court.

2 val-hęllu ‘the walhall’ | The interpretation of this compound is difficult in the current context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale’[†], cognate with ‘Welsh’ but in ON referring to the French or Romans, stressing the southern location or appearance of the hall; or (3) *valr* ‘(collective) the battle-slain’, foreshadowing the inevitable death (feyness[†]) of the Yivickings[†]. If (3) is correct the word is linguistically identical to Walhall[†], Weden’s hall, whither the battle-slain go.

- 3 „Atli mik hingat sęndi · riða ęręndi,
2 mar inum męl-gręypa, · Myrk-við inn ó-kunna
at biðja yðr, Gunnarr, · at it á bękk kómið
4 með hjęlmum arin-gręypum · at sękja hęim Atla.

“Atle 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 Atle.

- 4 Skjęldu knęguð þar vęlja · ok skafna aska,
2 hjalma gull-roðna · ok Húna męngi,
silfr-gyllt sęðul-klęði, · sęrki val-rauða,
4 dafar, darraða, · dręsla męl-gręypa.

There ye might choose shields, and shaven ash-spears,
helmets gold-reddened, and the multitude of the Huns,
silver-gilt saddle-cloths, blood-red serks,
daves, spears, bit-champing steeds.

- 5 Vęll létsk ykkir ok myndu gefa · víðrar Gnita-hęiðar

2 af gęiri gjallanda • ok af gylltum stǫfnum,
 stórar meǰðmar • ok staði Danpar,
 4 hrís þat it męra • es meðr Myrk-við kalla.“

He also declared himself willing to give you two the field of wide Gnit-heath,
 [and] of yelling spears and of gilded prowes,
 great treasures and the place of Danp;
 the renowned brush which men call Mirkwood.

6 Hǫfði vatt þá Gunnarr • ok Hǫgna til sagði:
 2 „Hvat reður þú okkr, sęggr hinn ǫri, • alls vit slíkt heyrum?
 Gull vissa’k ękki • á Gnita-heiði,
 4 þat’s vit ęttim-a • annat slíkt.

His head turned Guthr then, and said to Hain:
 “What dost thou counsel us two, O younger man, as such a thing we hear?
 I knew of no gold on the Gnit-heath
 which we two should not own as much of.

7 Sjau ęigu vit sal-hús • sverða full,
 2 hverju ’ru þęira • hjǫlt ǫr gulli;
 mín vęit’k mar bętstan • en męki hvassastan,
 4 boga bękk-sóma • en brynjur ǫr gulli;

We own seven hall-houses filled with swords—
 on each of them is a golden hilt;
 I know my horse to be the best and [my] sword the sharpest,
 [my] bow bench-fit and [my] byrnies golden,

8 hjalm ok skjǫld hvítastan, • kominn ǫr hǫll Kíars;
 2 ęinn ’s mín 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 heiðingja? • Hykk at hón vǫrnuð byði!
 Hár fann’k heiðingja • riði í hring rauðum;
 4 ylfskr es vęgr okkarr • at riða ǫręndi.“

[Hain quoth:]

“What thinkest thou the bride meant when she sent us a bigh
 wrapped with a heath-dweller’s cloth [WOLF > WOLF’S HAIR]? I think she meant it as a
 warning!
 A heath-dweller’s [WOLF’S] hair I found wrapped round the red ring:
 wolver is our road, if we ride that errand!¹⁶⁶”

¹⁶⁶That it is the more cautious Hain who speaks here is clear from Guthur’s response in the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery, Guthur thinks that it is a warning that wolves will steal his treasure if he does not show up.

- 10 Niðjar-gi hvøttu Gunnar · né náungr annarr,
 2 rýnendr né ráðendr, · né þeir’s ríkir vöru;
 kvaddi þá Gunnarr · sęm konungr skyldi,
 4 męrr í mjøð-ranni · af móði stórum:

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, Fjornir, · lát-tu á flęt vaða
 2 greppa gull-skálar · með gumna høndum!

“Rise now, Ferner! Let on the benches wade forth
 the golden bowls of warriors along the hands of men!

1 Fjornir ‘Ferner’ | An otherwise unknown servant.

- 12 Ulfr mun ráða · arfi Niflunga,
 2 gamlir gran-varðir, · ef Gunnars missir;
 birnir blakk-fjallir · bíta þref-tønnum,
 4 gamna grey-stóði, · ef Gunnarr né kōmr-at.“

The wolf will rule the inheritance of the Nivlings—
 the old grey guardians [WOLVES]—if Guthur is absent.
 Black-furred bears will bite with wrangling teeth—
 amusing the bitch-pack—if Guthur comes not.”

- 13 Leiddu land-rogni · lýðar ó-neisir,
 2 grátendr, gunn-hvatan, · ór garði Húna;
 þá kvað þat inn øri · erfri-vorðr Høgna:

4 „Heilir farið nú ok horskir · hvar's ykkar hugr tægir!“

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 lýðar ó·neisir ‘unshamed men’ | Compare the long-line on the Thorsberg chape (~ 160–240 AD): *ulþuþewar*
· *ni wajē-mārir* ‘Wolthew, the not ill-famed [FAMOUS]’.

14 Fetum létu fróknir · of fjöll at þyrja
2 mar ina mēl-grēypu, · Myrk-við inn ókunna;
hristisk ǫll Hún-mǫrk · þar's harð-móðgir fóru,
4 vrǫku þeir vand-styggva · vǫllu 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 Land sǫu þeir Atla · ok lið-skjalfar djúpar;
2 Bikka greppar standa · á borg inni höu,
sal of suðr-þjóðum, · sléinn sess-meðum,
4 bundnum rǫndum, · bléikum skjöldum,

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-hǫllu; · vērðir sǫtu úti
at varða þeim Gunnari · ef þeir hér vitja kómi
4 með gæiri 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 kvómu,
2 bróðr hennar báðir, · bjóri vas hón lítt drukkin:

4 „Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna
við Húna harm-brögðum? · Hóll 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, Gutherr; what wilt thou, powerful man, work
against the Hunnish harm-tricks? Go soon out of the hall!¹⁶⁷”

¹⁶⁷Before anything evil might happen.

18 Bætr hefðir þú, bróðir, · at þú í brynju fœrir,
2 sœm hjólum arin-grœpum · at séa hœim Atla;
sætir þú í sœðlum · söl-heiða daga,
4 nái nauð-fólva · 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 · hœfi 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;¹⁶⁸
and Attle himself hadst thou brought in the snake-pit—
now that snake-pit has swallowed you two!”

¹⁶⁸i.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

Gutherr answers:

20 „Sœinað 's nú, systir, · at samna Niflungum,
2 langt 's at læita · 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 þeir Gunnar · ok í fjötur sættu,
2 vin Borgunda, · ok bundu fastla;

4 sjau hjó Hogni · sverði hvössu
en inum átta hratt hann · í ǣld heitan.

They caught Guthur and in fetters placed him
—the friend of the Burgunds—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 Burgunds’ | The historic Guthur 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 Guthur. 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 Guthur, whom he is just about to fight, by the identical phrase *wine Burgenda*.

22 Svá skal frókn · fjöndum verjask;
2 Hogni varði · hendr Gunnars.
frögu 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.¹⁶⁹

1 Svá ... verjask | 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.

¹⁶⁹The 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 Hogna · í hendi liggja
2 blóðugt, ór brjósti · skorit bald-riða,
saxi slíðr-bæitu, · 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-bæitu ‘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,
2 blóðugt, ok á bjóð lögðu · ok bōru 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:
 2 „Hér hefi’k hjarta • Hjalla ins blauða,
 ólíkt hjarta • Høgna ins frókna,
 4 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 Høgni • es til hjarta skóru
 2 kvikvan kumbla-smið • —kløkkva síðst hugði.
 Blóðugt þat á bjóð lögðu • ok bōru 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 Mærr kvað þat Gunnarr, • Geir-Niflungr:
 2 „Hér hefi’k hjarta • Høgna 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 sēm munt • mēnjum verða;
 es und einum mér • ǫll of folgin
 4 hodd Niflunga: • lifir-a nú Høgni!

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, ós-kunna · arfi Niflunga.

I always had doubt when we two lived;
 now I have none when I alone live.
 The Rhine shall rule the strife-ore of princes [GOLD]:
 the swift [river] the os-born patrimony of the Nivlings!

- 30 Í veltanda vatni · lýsask val-baugar
 2 heldr an á hǫndum gull · skíni Húna bǫrnum.“
 In tumbling water will the Welsh highs gleam,
 rather than gold on the hands shine for the children of Huns!”

31 “Ýkvið ér hvél-vǫgnum, · haptr 's nú í bǫndum!”
 “Turn ye the wheel-wagons, the captive is now in bonds!”

32 Atli inn ríki
 TODO

33 Svá gangi þér
 TODO

34 ok meirr þaðan
 TODO

- 35 Lifanda gram · lagði í garð,
 2 þann's skriðinn vas, · skatna mengi,
 innan ormum. · En einn Gunnarr
 4 heipt-móðr hǫrpu · hendi kníði;
 glumðu stręngir. · Svá skal golli

6 frókn hring-drifi • við fira halda!

The living prince was laid in the enclosure
(which was crawling) by a multitude of warriors
(with snakes inside). And Guthel alone
spitefully struck the harp with his hand;
the strings rang out. *So* shall hold
a brave ring-strewer his gold from men.

36 Dynr vas í garði,
TODO

37 Út gekk þá Guðrún,
TODO

38 Umðu ǫlskálir
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 vörn hafði hann ekki, · varnaði-t við Guðrúnu;
 opt vas sá leikr bættri · þá's þau lint skyldu
 4 optarr of faðmask · fyr qðlingum.

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, hęitum; · 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 Ełdi gaf hón alla · es inni vöru
 2 ok frá morði þęira Gunnars · komnir vöru ór Myrk-ęęimi;
 forn timbr fellu, · fjarg-hús ruku,
 4 bór Buðlunga, · brunnu ok skjald-męyjar,
 inni; aldr-stamar · hnigu í ęld hęitan.

To the fire she gave all who were within
 and from the murder of Guther'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 hefna;
 hón hefir 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' | ¹⁷⁰

¹⁷⁰i.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.

Goadings of Guthrun

(*Guðrúnarhvöt*)

Dating (Sapp, 2022): early C11th (0.781)–late C11th (0.177)

Meter: *Ancient-words-law*

TODO: INTRODUCTION.

From Guthrun (*Frá Guðrúnu*)

P1 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
Jónakrs konungs. Hann fekk hennar. Þeira synir voru þeir Sqrli ok Erpr
4 ok Hamðir. Þar fóddisk upp Svanhildr Sigurðar dóttir. Hon var gift
Jörmunrekk inum ríkja. Með hánun var Bikki. Hann réð þat at Randvér
6 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-fęng-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 · tæti at mæla?
 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 hęr-vegi
 2 gróm, gang-tǫmum · 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 valði,
 síðar brynjur · ok sonum fǫrði;
 4 hlóðusk móðgir · á mara bógu.

Laughing, Guthrun turned to her chamber
 the heirlooms of kings from the chests she picked,
 the long byrnies and to her sons brought them;
 the gloomy ones loaded themselves on the backs of steeds.

- 5 Þá kvað þat Hamðir · inn hugum-stóri:
 2 „Svá kom-a'k meirr aptr · móður at vitja
 Geir-Njǫrðr hniginn · á Goð-þjóðu
 4 at þú ęrfi · at ęll oss drykkir,

at Svanhildi · ok sonu þína.“

Then quoth this Hamthew the great of heart:

TODO.

that thou drink a death-toast to us all;

to Swanhild and thy sons.

- 2 6 Guðrún grátandi, · Gjúka dóttir,
 gekk treg-liga · á tái sitja
 ok at tēlja, · tōrug-hlýra, móðug spjǫll · á margan veg:

Guthrun weeping, Yivick's daughter,

walked TODO.

and to tell with teary cheeks

gloomy words in many ways:

- 2 7 „Þrjá vissa'k ęlda, · þrjá vissa'k arna,
 vas'k þrimr verum · vegin at húsi;
 ęinn vas mér Sigurðr · ǫllum bętri
 es bróðr mínir · at bana urðu.

“Three fires I've known, three hearths I've known;

for three husbands I've been brought to the house.

Alone was Siward to me better than them all,

he whose bane my brothers became.

TODO: Bunch of verses.

- 2 8 Gekk ek til strandar, · grǫm vas'k nornum,
 vilda'k hrinda · stríð gríð þeirra;
 hófu mik, né drękkðu, · hávar bǫrur,
 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.

- 2 9 Gekk ek á bęð · —hugða'k mér fyr bętra—
 þriðja sinni · þjóð-konungi;
 ól ek mér jóð, · ęrfi-vǫrðu
 [...] · Jónakrs sona.

TODO.

4 sona | emend.; *sonum* R

TODO: stanzas

- 10 Fjölð man'k bǫlva, · [...]
 2 b̥eit-tu, Sigurðr, · inn blakka mar,
 h̥est inn hrað-fóra · lát-tu hinig renna!
 4 Sitr eigi hér · sn̥qr né dóttir
 sú's Guðrúnu · g̥ęfi 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, · hvat vit m̥eltum
 2 þá's vit à b̥ęð · b̥ęði s̥ótum?
 at þú myndir mín · móðugr vitja,
 4 halr, ór h̥elju, · en ek þín ór h̥eimi.

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-k̥ostinn,
 2 látið þann und himni · h̥ęstan verða!
 Męgi br̥enna br̥jóst · b̥ǫlva-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.; *hilmr* 'prince' R

- 13 J̥ǫrlum ǫllum · óðal batni,
 2 sn̥ótum ǫllum · sorg at minni
 at þetta treg-róf · of talit véri.

For all earls may patrimony improve;
for all ladies sorrow decrease,
as this grief-chain was recounted!

Speeches of Hamthrew

(*Hamðismól*)

Dating (Sapp, 2022): C10th (0.885)
Meter: *Ancient-words-law, Speeches-meter*

Two poems?

... TODO ...

- 1 Vei hofum vit **v**egit, • stöndum á **v**al Gotna
2 ofan **e**gg-móðum • sem **e**rnir á kvisti;
 góðs hofum tírar fengit • þótt skylim nú eða í **g**ér deyja,
4 kveld lifir maðr ekki • eftir **k**við norna.

“Well have we two fought, we stand on the corpses of the Gots:
above the edge-weary [KILLED] like eagles on a branch.
We have earned great glory, even if we should die now or tomorrow—
man lives not one evening after the verdict of the norns!”

- 2 Þar fell **S**qrli • at **s**alar gaffi,
2 en **H**amðir **h**né • at **h**ús-baki.

There fell Sarrel by the gables of the hall,
but Hamthrew sank down by the back of the house.

Leod of Hindle

(*Hyndluljóð*)

Dating (Sapp, 2022): late C11th (0.996)

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 Valhallar • ok til vés heilags.

[Frow quoth:] “Wake, O maiden of maidens; wake, my friend,
sister Hindle, who lives in the rock-face!
Now is the twilight of twilights; we two shall ride
to Walhall, and to the holy wigh†!

2 Biðjum Hęrjaføðr • í hugum sitja,
2 hann geldr ok gefr • gull verðugum,
gaf hann Hęrmóði • hjalm ok brynju,
4 en Sigmundi • sverð at þiggja.

Let us bid Harryfather (= Weden) to remain in good spirits;
he rewards and gives gold to the worthy:
He gave to Heremod† a helmet and byrnie,
but to Syemund† a sword to receive.

2 verðugum ‘to the worthy’ | emended to *verðungu* ‘to the retinue’ by Finnur Jónsson (1932), Guðni Jónsson (1954)

3 Gefr hann sigr sonum, • en svinnum aura,
2 męlsku męrgum • ok manvit frum,

byri gefr brögnum, · en brag sköldum,
 4 gefr hann mann-sęmi · mǫrgum rekki.

He gives victory to sons, but silver to the wise;
 speech to many, and manwit[†] to men.
 Fair wind he gives to noble ones, and poetry to scolds[†];
 he gives manly valour to many a champion.

4 Þór mun'k blóta, · þess mun'k biðja,
 2 at hann ę við þik · ęin-art láti;
 þó 's hǫnum ó-títt · við jǫtuns brúðir.

Thunder I will blood[†], of this I will bid:
 that he always behave upright with thee,
 although he has hate for the brides of the ettins.

5 Nú tak-tu ulf þinn · ęinn af stalli,
 2 lát hann rinna · með runa mínum.“—
 „Sęinn es gǫltr þinn · goð-veg troða,
 4 vil'k-at mar minn · méttan hlóða.

Now take thy single wolf from the stable;
 let him run together with my boar.”—
 [Hindle quoth:] “Slow is thy boar to tread the God-ways;
 I wish not load my noble steed.”

6 Fló est Freyja, · es freistar mín,
 2 vísar þú augum · á oss þannig,
 es hafir ver þinn · í val-sinni
 4 Óttar unga · Innstęins bur.“

False art thou, Frow, who temptest me;
 thou showest thy eyes on us this way
 since thou hast thy lover on the slain-ways:
 the young Oughter, Instone's offspring.”

2-3 vísar ... val-sinni 'thou showest ... slain-ways' | i.e., “You only show favour to me because you want me to help your lover”. For the expression cf. *Syed* 3/3 and note.

7 „Dulið est Hyndla, · draums ętla'k þér,
 2 es kveðr ver minn · í valsinni.

[Frow quoth:] Deluded art thou, Hindle; I think thee dreamy
as thou sayest that my man is on the slain-ways.

- 8 Þar's góltr glóar · Gullinbursti,
2 Hildisvíni, · es mér hagr gęřđu,
dvergar tvęir · Dáinn ok Nabbi.

There where the boar Goldenbristle glows,
the Hildswine, which the two skillful dwarfs
Dowen and Nab did make for me.

2 Hildisvíni 'Hildswine' | Presumably an alternative name of Goldenbristle.

- 9 Sęnn í sęðlum · sitja vit skulum
2 ok of jęfra · ęttir dęma,
gumna þęira, · es frá goðum kómu.

Soon in the saddles we two shall sit,
and speak about the lineages of princes,
of those men who are come from the gods.

- 10 Þęir hafa vęðjat · vala malmi
2 Óttarr ungi · ok Angantýr;
skylt 's at vęita, · svá't skati hinn ungi

- 4 fęður-lęifð hafi · ępt fręndr sína.

They have wagered the Welsh ore [GOLD],
young Oughter and Ongenthew—
it *must* be divulged, so that the young prince
may have the patrimony left by his kinsmen.

- 11 Hęrg hann mér gęrði · hlaðinn stęinum;
2 nú 's grjót þat · at glęri orðit;
rauð hann í nýju · nauta blóði;
4 ę trúði Óttarr · á ęsynjur.

A harrow[†] he made for me, loaded with stones;
now that stone-pile has turned into glass.
He reddened it in the fresh blood of oxen;
always did Oughter trust on the Ossens[†].

- 12 Nú lát forna · niðja talða
 2 ok upp-bornar · éttir manna
 hvat 's Skjöldunga, · hvat 's Skilfinga,
 4 hvat 's Qðlinga · hvat 's Ylfinga
 6 hvat 's hǫld-borit, · hvat 's hęrs-borit
 mest manna val · und Mið-garði?“

Now let ancient kinsmen be counted,
 and the high born lineages of men:
 What is of the Shieldings? What is of the Shilvings?
 What is of the Athlings? What is of the Wolvings?
 What is born of hero? What is born of chief,
 the mightiest choice of men in Middenyard?”

- 13 „Þú est Óttarr · borinn Innsteini,
 2 en Innsteinn vas · Alfi inum gamla,
 Alfr vas Ulfi, · Ulfr Sęfara,
 4 en Sęfari · Svan inum rauða.

[Hindle quoth:] “Thou¹⁷¹ art, Oughter, born to Instone,
 and Instone was born to Elf the old,
 Elf to Wolf, Wolf to Seafare,
 and Seafare to Swan the red.

¹⁷¹Hindle, maybe in a trance-like state, speaks straight to Oughter.

- 14 Móður átti faðir þinn · menjum gǫfga,
 2 hygg at hęti · Hlędís gyðja,
 Fróði vas faðir þęirar, · en Fríund móðir;
 4 ęll þótti étt sú · með yfir-męnnum.

Thy father had thy mother, esteemed with neck-rings,
 I think that she was called Leedise the gidden[†].
 Frood was her father and Friend her mother;
 all her lineage seemed to be among overmen[†].

3 Fríund | emend. from meaningless *†friauf†* F

- 15 Auði vas áðr · ęflgastr manna,
 2 Halfdanr fyrri · hęstr Skjöldunga,
 fręg vǫru folk-víg, · þau's framir gęrðu,

4 hvarfla þóttu verk · með himins skautum.
 Ed was once the mightiest of men,
 Halfdane earlier the highest of Shieldings.
 Renowned were the troop-conflicts [WARS] which the famous ones made;
 his (= Halfdane's) works seemed to circle along the corners of heaven.

16 Eflðisk við Eymund · óðstan manna
 2 en vá Sigtrygg · með svólum eggjum,
 eiga gekk Almvęig, · óðsta kvinna,
 4 ólu þau ok óttu · átján sonu.
 He (= Halfdane) became the in-law of Iemund¹⁷², the noblest of men,
 and he slew Syettrue with cool edges.
 He went on to have Elmwey, the noblest of women;
 they begot and had eighteen sons.

¹⁷²lit. "[he] was strengthened by". Elmwey was Iemund's daughter or sister.

17 Þaðan eru Skjöldungar, · þaðan eru Skilfingar,
 2 þaðan eru Qðlingar, · þaðan eru Ynglingar,
 þaðan es hǫld-borit, · þaðan es hęrs-borit,
 4 mest manna val · und Mið-garði;
 alt's þat ętt þín, · Óttarr hęmski.

Thence come the Shieldings! Thence come the Shilvings!
 Thence come the Athlings! Thence come the Ingling!⁴
 Thence is born of hero! Thence is born of chief
 the mightiest choice of men in Middenyard!
 All of this is thy lineage, O foolish Oughter!"

⁴Note the contradiction with v. 12. Since the Ingling have already been mentioned (under the name Shilvings, for the difference between the two see Encyclopedia), it seems likely that Wolvings is the original reading.

18 Vas Hildigunnr · hęnnar móðir,
 2 Svǫfu barn · ok Sę-konungs;
 alt's þat ętt þín, · Óttarr hęmski.
 4 varði at viti svá, · viltu ęnn lęngra?

Hildguth was her mother,
 the child of Sweve and Sea-king.
 All of this is thy lineage, O foolish Oughter!—
 It is meaningful that one might know thus; wilt thou [hear] yet further?

- 19 Dagr átti Þóru · drængja móður,
 2 ólusk í ęt þar · óðstir kappar,
 Fraðmarr ok Gyrðr · ok Frekar báðir,
 4 Ámr ok Jǫsurmarr, · Alfr hinn gamli.
 varðar at viti svá, · viltu enn lengra?

Day had Thure, the mother of valiant men;
 in that lineage were begotten the noblest champions:
 Fradmer and Yird, and both Frekes;
 Ame and Essirmer; Elf the old.—
 It is meaningful that one might know thus; wilt thou [hear] yet further?

- 20 Ketill hét vinr þeira · Klypps arf-þęgi,
 2 vas hann móður-faðir · móður þinnar;
 þar vas Fróði · fyrr enn Kári,
 4 en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip;
 he was the father of thy mother's mother.
 There was Frood, yet earlier Keer,
 but by Hild was Highelf begotten.

...

West Germanic Heroic Poetry

Lay of Hildbrand

Dating: C8th

Meter: *Ancient-words-law*

For the text of original poem I present the manuscript text with as few textual emendations as possible. As for the orthography, I have found it impossible to produce a normalised without too heavily distorting the received text, being as it is, a blend of several dialects (one need only observe the treatment of the name Thedric, which appears thrice, and each time in a markedly different form). Apart from my typical practice of capitalising proper names, marking prefixes with ⟨·⟩ and compounds with ⟨-⟩, and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have done the following changes in order to clarify etymological relationships and make the text somewhat more wieldy. Of these, 8–10 have also been noted in the apparatus where they occur:

1. Consistently replaced both *p* (wynn) and *uu* with *w*.
2. Consistently replaced *c* with *k*.
3. Consistently replaced *qu* with *kw*.
4. Consistently replaced *t* with *ṭ* in positions affected by the Second Sound Shift.
5. Replaced *th* with *þ*.
6. Replaced *e* with *ē* when reflecting an original a-vowel affected by *i*-mutation.
7. Replaced *ó* with *ō* where originally an *a*.
8. Removed unetymological double *nn*.
9. Restored initial *b*- where etymological and/or metrically required.
10. Removed initial *b*- unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where they appear in *cæsuræ*, the words *kwad Hilti-brant* ‘Hildbrand quoth’ (found in ll. 30, 49, and 58) replace the usual interpunct. Due to their hypermetrical nature, I

had originally planned to remove these, and instead indicate the speaker in the margins—but after comparison with various Norse stanzas (e.g. *Rein* 3, wherein the words *kvað Loki* ‘Lock quoth’ appear in the stanza’s first cæsura), I have come to believe that these represent an ancient oral interjection, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of ms. should have influenced the four centuries younger scribe of *R* in such a minor point.)

The poet 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 (30–35). Hathbrand takes this as an insulting tricks. He proclaims that wealth should be won by struggle alone and accuses Hildbrand of having grown old through treachery (36–41); he has heard from sailors on the Mediterranean that his father is dead (42–44).

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 (45–48).
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 (49–57).
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 (58–62).

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 (63–68). Here the page ends.

- Ik gi·hôrta dat sæggen
 2 dat sih **ur**·hêttun · **aenon** muotín:
Hilti-brant ęnti **Hadu**-brant · untar **herjun** twēm
 4 sunu-fatar·ungo · iro **saro** rihtun
garutun sé iro **gūd**-hamun · **gurtun** sih iro swert ana
 6 **hēlidos** ubar **hringa** · dó sie tō dero **hiltu** ritun.

I have heard it said
 that two contenders alone did meet:

—Hildbrand and Hathbrand—under two hosts.
 Son and father ordered their armour,
 readied their war-cloths, girded on their swords,
 the heroes over the mailcoats—when to that fray they rode.

6 hringa | *ringa* ms.

3 untar hęrjun ęwēm ‘under two hosts’ | Either man was a champion of his army.

8 Hilti-brant gi·mahalta · —her was hêróro man
 ferahes frótóro— · her frágén gi·stuont
 fôhém wortum · hwer sín fater wári
 10 firjo in folkhe · [...]
 [...] · „eddo hwe-líhhes knuosles dú síš
 12 ibu dú mí ênan sagés · ik mí de ôdre wêt
 khind in khunink-ríkhe · khûd ist mín al irmin-deot“

Hildbrand spoke—he was the hoarier man,
 more learned of life—he began to ask
 in few words who his father might be,
 of men in the troop, [...]
 [...] “or of which lineage thou be;
 if thou tell me one I the others will know,
 O child, in the kingdom I know the whole great tribe.”

7 gi·mahalta | *beribrantes sunu* ‘Harbrand’s son’ add. ms. 9 hwer | *wer* ms. 11 hwe-líhhes | *welihhes* ms.
 13 khunink-ríkhe | *chunnincriche* ms.

8 ferahes frótóro ‘more learned of life’ | Possibly formulaic; cf. *Maldon* 317a: *Ic eom fród feores*. ‘I am learned of life’.

14 Hadu-brant gi·mahalta · Hilti-brantes sunu:
 „Daę sagetun mí · ųsere liuti
 16 alte anti fróte · dea êrhina wárun
 daę Hilti-brant haetęi mín fater · ih heęętu Hadu-brant
 18 forn her ôstar gi·weęę · flôh her Ôt-akhres níd
 hina miti Peot-ríhhe · ęnti sínero degano filu
 20 her fur-laet in lante · lúęęila sięęten
 brút in búre · barn un·wahsan
 22 arbjo-laosa · her raet ôstar hina
 des síd Det-ríhhe · darba gi·stuontun
 24 fateres mínes · daę was só friunt-laos man
 her was Ôt-akhre · um·meęę ęirri

- 26 degano dëkhisto · unti Deot-ríkhhe
 her was eo folkhes aṭ ċnte · imo was eo feheta ṭi leop
 28 khùd was her · khóném mannum
 ni wániu ih iu líb habbe.“

Hathbrand spoke, Hildbrand's son:
 “This our liegemen have said to me—
 the old and learned, they who earlier lived:
 that Hildbrand was my father called—I am called Hathbrand.
 Of yore he turned east; he fled Edwaker's hate,
 away with Thedric and his multitude of thanes.
 He left in the land a little one to stay;
 a bride in the bower, a bairn ungrown,
 heritance-less. He rode away to the east,
 at the time when Thedric was in great need
 of my father—that was so friendless a man!
 He was toward Edwaker utterly hostile;
 the dearest of thanes under Thedric.
 He was always in the front of the troop; him did always the fighting gladden;
 known was he among keen men.—
 I guess not that he still live.”

18 gi·weīt | *gibueit* ms. 21 brút | *prut* ms. 22 her raet | *beraet* ms. 23 gi·stuontun | *gistuontum* ms.
 24 fateres | *fatereres* ms. 26 Deot-ríkhhe | *darba gistontun* add. ms. 27 feheta | *pebeta* ms. 28 khóném |
chonnem ms.

15 dat ... liuti | this l. breaks no rhythmic rules (cf. l. 42), but the needed alliteration is missing.

- 30 „Wêṭṭu Irmin-got (kwad Hilti-brant) obana ab hewane
 daṭ dú neo dana halt mit sus sippan man
 32 dink ni gi·lēitós“
 want her dó ar arme · wuntane bauga
 34 khęisur·ingu gi·tán · só imo sie der khuning gap
 hunjo truhtin · „daṭ ih dír iṭ nú bí huldí gibu“

“I call Ermin God as witness, from heaven above,
 that thou never with such close kin hast led dispute!”
 Then he wound from his arm twisted bighs[†],
 made of Cæsar's coin, which him the king had given,
 the lord of the Huns—“This I now give thee out of holdness[†].¹⁷³”

30 hewane | *beuane* ms.

¹⁷³The association between bighs[†] (armlets, torcs) and a warrior's honour is well attested; see Encyclopedia.
 This encounter is particularly reminiscent of *Hbl* 42.

36 Hadu-brant gi·mahalta · Hilti-brantes sunu:
 „mit gêru skal man · geba in·fâhan
 38 ort widar orte!
 dú bist dir altér hun · um·meṭ spáhér
 40 spēnis mih mit díném wortun · wili mih dínu speru werpan
 bist al-só gi·altét man · só dú êwín in·wit fórtós
 42 daṭ sagetun mí · sêo-lídante
 westar ubar Wēntil-sêo · daṭ man wík fur·nam:
 44 tôt ist Hilti-brant · Hēri-brantes suno!“

Hathbrand spoke, Hildbrand's son:

“By the spear shall one win gifts,
 point against point!
 Thou art, old Hun, utterly clever;
 thou dost tempt me with thy words—at me wilt thou hurl thy spear!
 Thou art thus an aged man, since thou always didst work deceit.—
This seafarers said to me
 in the west over the Wendle-sea: that war took that man;
 dead is Hildbrand, Harbrand's son!”

41 bist | *pist* ms.

37 mit gêru skal man · geba in·fâhan ‘With spear shall one win gifts’ | This ancient mindset was codified by the Indians as part of the *kṣatra-dharma*, the code of the Warrior (*kṣatriya*) caste, which explicitly forbade them from taking gifts. So in a part of the Mahabharata (12.192.73), a Warrior King refuses a gift from a priest since “it is the duty prescribed for a Kṣatriya that he must fight and protect (people). Kṣatriya are said to be the givers, then, how can I take (this) from you?” (Hara (1974) transl.)

43 Wēntil-sêo ‘Wendle-sea’ | The Mediterranean, the name referring to the Wāndals who for a time ruled North Africa.

 Hilti-brant gi·mahalta · Hēri-brantes suno:
 46 „wela gi·sihu ih in díném hrustim
 daṭ dú habés hême · hêrron góten
 48 daṭ dú noh bí desemo ríkhe · rekkhjo ni wurti“

Hildbrand spoke, Harbrand's son:

“Well do I behold on thy garb,
 that thou hast at home a good lord,
 that thou yet in this realm hast not become an exile.”

 „welaga nú waltant got (kwad Hilti-brant) wê-wurt skihit
 50 ih wallóta sumaro ėnti wintro · sehs-tik ur lante
 dar man mih eo skērita · in folk skeoṭantero
 52 só man mir aṭ burk ênigeru · banun ni gi·fasta

nú skal mih swásaṭ khind · swertu hauwan
 54 bretón mit sínu billju · eddo ih imo ṭi banin werdan.
 Doh maht dú nú aod-líhho · ibu dir dín ḡllen taok
 56 in sus hêremo man · hrusti gi·winnan
 rauba bi·rahanen · ibu dú dar ênig reht habés!“

“Well now—O 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!”

57 bi·rahanen | *bibrabanen* ms.

49 waltant got ‘O Ruler God!’ | Cf. OE *wealdend god*, OS *waldand god*. Apparently a common West Germanic poetic expression.

49 wê-wurt ‘woeful weird’ | *wurt* ‘weird’ here meaning ‘inexorable course of events’, not the norn; cf. ON *grimmar urðir* ‘grim “weirds”’ TODO.

50 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.

51 skeoṭantero ‘shooters’ | Cf. *Beow* 702, where the OE cognate *sceótend* stands for “warriors” in general.

55 ibu dir dín ḡllen taok ‘if thy zeal avail thee’ | Formulaic. Cf. *Beow* 572b–573: [...] · *Wyrð ofi nęreð // un-fęgne eorl* · *þonne his ḡllen déab*. ‘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
 60 gũdja gi·męinun · niuse de móṭṭi
 hwędar sih hiutu dêro hřęgilo · hruomen muoṭṭi
 62 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!”

61 hwędar | *werdar* ms. 61 hiutu dêro | metr. emend.; *dero hiutu* ms. 61 hruomen | *brumen* ms. 62 eddo | *erdo* ms.

61–62 hřęgilo hruomen muoṭṭi ... desero brunnóno bêdero waltan ‘of these garments may boast ... both these byrnies wield’ | Like in the *Iliad*, the winner is expected to strip the loser of armour.

64 Dó létþun sé **aerist** · **askim** skrítan
skarpén skúrim · **daṭ** in dem **skiltim** stónt
 dó **stóptun** tó·samane · **staim**-bort hludun
 66 **hewun** harm-líkko · **hwiṭṭe** skilti
 unti imo iro **lintún** · **lúṭṭilo** wurtun
 68 **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, [...]

63 **askim** | *askim* ms. 65 hludun | *chludun* ms.

64 skarpén skúrim ‘in sharp showers’ | Formulaic, also occurring in *Healend* 5137a.

68 [...] | At this point the lone folio ends. The rest of the poem would have been found on the now-lost following pages. See Introduction to the poem.

Widsith

(*Widsiþ*)

Dating: 600–700s (Neidorf 2013)

Meter: *Ancient-words-law*

An archaic heroic poem.

1 Wíd-sið maðolade, · word-hord qn·leac,
2 sé þe mǣst · mǣrþa ofer eorþan,
3 folca geond·fērde; · oft hé flētte ge·þah
4 myne-lícne mǣþþum. · Hine from Myrgingum
5 æþele qn·wócon. · He mid Ealh-hilde,
6 fǣlre freoþu-wębban, · forman síþe
7 Hreð-cyninges · hām ge·sóhte
8 éastan of Ōngle, · Eorman-ríces,
9 wrāþes wær-logan. · Qn·gōnn þá worn sprecan:

Widsith spoke, unlocked his word-hoard,
he who through the most tribes on earth
and nations had journeyed. Often on the bench he received
delightful treasures. From the Mirgings
his ancestry stemmed. Together with Elhild,
the good peace-weaveress, for the first time
he had sought out the Reth-King's realm,
east of the Angles, [the realm of] Erminric[†],
the fierce oath-breaker. He then began a long speech:

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 oþrum · oðle rædan,
 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 Þára wæs Wala · hwile sélast,
 2 ond Alexandreas · ealra rícost
 mōnna cynnes, · ond he mæst ge·þāh
 4 þára þe ic ofer foldan · ge·frægen hæbbe.

TODO.

- 4 Ætla weold Húnum, · Eorman-ric Gotum,
 2 Becca Banningum, · Burgendum Gifica.
 Cāsere weold Créacum · ond Cælic Fínum,
 4 Hagena Holm-rycum · ond Henden Glommum.

TODO.

- 5 Witta weold Swæfum, · Wada Hælsingum,
 2 Meaca Myrgingum, · Mearc-healf Hundingum.
 Þeód-ric weold Frōncum, · Þyle Rōndingum,
 4 Breoca Brōndingum, · Billing Wernum.

TODO.

- 6 Óswine weold Eowum · ond Ytum Gef-wulf,
 2 Finn Folc-walding · Fresna cynne.
 Sige-here lengest · Sâ-denum weold,
 4 Hnæf Hocingum, · Helm Wulfingum,
 Wald Wóingum, · Wód Þyringum,
 6 Sâ-ferð Sycgum, · Swéom Ongend-þeow,
 Scaft-here Ymbrum, · Scafa Lōng-beardum,
 8 Hún Hæt-werum · ond Holen Wrosnum;

Hring-wald wæs hâten · Hære-farena cyning.

TODO.

- 7 Offa weold Ʒngle, · Ale-wih Denum;
 2 sé wæs þára manna · módgast ealra,
 no hwæþre he ofer Offan · eorl-scype frēmede,
 4 ac Offa ge·slóg · ærest mōnna,
 cniht-wesende, · cyne-ríca mǣst.

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 mǣran
 2 Ʒn orette: · âne sweorde
 mērcē ge·mǣrde · wið Myrgingum
 4 bi Fifel-dore; · heoldon forð siþþan
 Ʒngle Ʒnd Swǣfe, · swá hit Offa ge·slóg.

No man of his age accomplished
 greater earlship: with a single sword
 he marked the border against the Mirgings,
 by Fiveldoor. It was thenceforth held
 by the Angles and Sweves as Offe had won it.

- 9 Hróþ-wulf Ʒnd Hróð-gâr · heoldon lēngest
 2 sibbe æt·somne · suhtor-fædran,
 siþþan hý for·wracon · Wícinga cynn
 4 Ʒnd 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·fērde fela · frēmdra lōnda
 2 geond ginne grund. · Gódes ƿnd yfles
 þær ic cunnade; · cnósle bi·dæled,
 4 fréo-mægum feor · folgade wīde.

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 sęcgan spell,
 2 mǣnan 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 Sūþ-denum.
 Mid Wenlum ic wæs ƿnd mid Wærnum · ƿnd mid wícingum;
 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·þāh;
 mé þær Gūð-here for·geaf · glæd-lícne maþþum
 4 sōnges to léane. · Næs þæt sǣne cyning!

Among Thirings I was and among Throwends,
 and among 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 Fr̥oncum 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 m̥on-cynnes, · m̥íne ge·fræge,
 leohteste h̥ond · lofes tó wyrcegne,
4 heortan un·hneaweste · hringa ge·dāles,
 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 biggs, 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 Scride-finnun;
2 mid Líd-wícingum ic wæs ƿnd mid Léonum · ƿnd mid
 L̥ong-beardum,
 mid hæðnum ƿnd mid hælebum · ƿnd mid Hundingum.

Among Scots I was and among Picts, and among Shride-Finns;
among Lid-Wikings I was among Leans, and among Longbeards;
among heathens and among heroes and among Hundings.

- 18 Mid Israhelum ic wæs · ƿnd mid Exsyringum,

2 mid Ebreum ƿnd mid Indum · ƿnd mid Egyptum.
 Mid Moidum ic wæs ƿnd mid Persum · ƿnd mid Myrgingum,
 4 ƿnd Mofdingum · ƿnd ongend Myrgingum,
 ƿnd mid Amothingum. · Mid Éast-þyringum ic wæs
 6 ƿnd mid Eolum ƿnd mid Istum · ƿnd Idumingum.

TODO.

19 Qnd ic wæs mid Eorman-ricē · ealle þrage,
 2 þær mé Gotena cyning · góde dohte;
 sé mé béag for·geaf, · burg-warena fruma,
 4 ƿn þam siex hund wæs · smætēs goldes,
 ge·scyred sceatta · scilling-ríme;
 6 þone ic Ead-gilse · ƿn æht sealde,
 mínum hléo-dryhtne, · þa ic to hām bi·cwōm,
 8 leófum to léane, · þæs þe hé mé lōnd for·geaf,
 mínes fæder óþel, · fréa Myrginga.

And I was with Ermenric for the longest time,
 where the king of the Gots treated me well.
 He gave me a bigh—that chief of city-dwellers—
 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 · óþerne for·geaf,
 2 dryht-cwén duguþe, · dohtor Éad-wines.
 Hyre lof lēngde · geond lōnda fela,
 4 þonne ic be sōnge · sēcgan sceolde
 hwær ic under swegl · sélast wisse
 6 gold-hrodene cwén · giefē 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·hófan,

hlúde bí hearpan, · hleoþor swinsade,
 4 þonne mōnige mēnn, · mōdum wlōnce,
 wordum sprēcan, · þá þe wel cūþan,
 6 þæt hí nāfre sōng · séllan ne hýrdon.

Then I and Shilling with clear voices,
 before our victorious lord raised up a song, loudly by the harp—the tune rang out.
 Then many men proud of heart
 told with words—those who knew well—
 that they never had heard a better song.

22 Ðōnan ic ealne geond·hwearf · óþel 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 Hēre-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-ríc,
 2 Heaþo-ríc 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-hēre sóhte ic ƿnd Wýrm-hēre; · ful oft þær wíg ne a·læg,
 2 þonne Hræda hēre · heardum sweordum
 ymb Wistla-wudu · wergan sceoldon
 4 caldne óþel-stól · Ætlan leódum.

I sought out Wolfer and Wyrmer—very seldom did the warring there stop,
 when the Reth-army, with hard swords,

in the Wistlewood had to defend
the old homeland-seat against Attle's people.

- 26 Ræd-here sóhte ic ƿnd Rƿnd-here, · Rúm-stân ƿnd Gisl-here,
2 Wiþer-gield ƿnd Freoþe-ric, · Wudgan ƿnd Hâman;
ne wæran þæt ge·sīþa · þá sǣmestan,
4 þeah þe ic hý a·nīht · nemnan sceolde.

TODO.

- 27 Ful oft of þām héape · hwínende fléag
2 giellende gār · ƿn grōme þeóde;
wræccan þær weoldan · wundnan golde
4 werum ƿnd wífum, · Wudga ƿnd 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 gār 'a yelling spear' | Formulaic.

- 28 Swá ic þæt symle ƿn·fƿnd · ƿn þære feringe,
2 þæt sé biþ leófast · lƿnd·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 scrīþende · ge·sceapum hweorfað
2 gleó-męnn gumena · geond grunda fela,
þearfe sęcgað, · þonc-word sprecaþ,
4 simle sūð oþþe norð · sumne ge·mótað
gydda gleawne, · geofum un·hneawne,

- 6 sé þe fore duguþe wile · dóm a·ræran,
 eorl-scipe æfnan, · oþþæt eal scæceð,
8 leoht ƿnd lif sƿmod; · lof sé ge·wyrceð,
 hafað under heofonum · héah-fæstne dóm.

So passing through fates they wander,
the song-men of mankind, through many lands;
they say their needs, speak thoughtful words;
whether south or north someone they meet,
gay in songs, unstingy with gifts,
who for the old troop will rear up doom[†],
earlship accomplish, until all goes away,
light and life together. He who works praise
has under the heavens a high, 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 *Hild*.

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 ȝldum, · Ælf-hȝeres sunu!
12 Nalles ic ðé, wine mín, · wordum cide,
 ðy ic ðé ge·sáwe · æt ðam sweord-plegan
14 ðurh edwit-scype · æniges mōnnes
 wīg for·bugan · oððe on weal fleon,
16 líce beorgan, · ðeah þe lāðra fela
 ðinne byrn-hōmon · billum heowun,
18 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-rædenne. · Weorða ðe selfne
 gódum dǣdum, · ðenden ðin god rēcce.
 24 Ne murn ðu for ði méce; · ðe wearð mǣðma cyst
 gifeðe to geoce, · mid ðy ðú Gūðhere scealt
 26 beot for·bigan, · ðæs ðe he ðas beaduwe on·gan
 ...d unryhte · ærest sécan.
 28 For-sóc he ðam swurde · and ðam sync-fatum,
 béaga mænigo, · nu sceal béaga-léas
 30 hworfan from ðisse hilde, · hlāfurd sécan
 ealdne éðel · oððe hér ær swefan,
 32 gif he ða [...]“

TODO.

2 „...ce bæteran
 2 b·úton ðam anum · ðe ic eac hafa
 on stān-fate · stille ge·hided.
 4 Ic wāt þæt hit ðóhte · Deodric 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 · Niðhades mæg,
 Welandes bearn, · Widia ut forlet;
 10 ðurh fifela gewæld · forð on·ette.“
 Waldere mǣdelode, · wīga ellen-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-mǣgas · eft on·gynnað,

24 mécum ge·metað, · swá gé mé dydon.
Deah mæg sige syllan · se ðe symle byð
26 recon and ræd-fēst · 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 *Fath* 2, where the young hero Siward[†] calls himself *gofugt dýr* ‘noble beast/deer’.

Welund him be wurman · wræces cunnade,
2 ân-hýdig eorl · earfoþa dréag,
 hæfde him tó ge·siþþe · sorge qnd lonaþ,
4 winter-cealde wræce; · wéan oft qn·fond,
 siþþan hine Níðhad qn · néde legde,
6 swqncre seono-bende · qn syllan mqnn.

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 déaþ
 on sefan swá sâr · swá hyre sylfre þing,
10 þæt heo gearo-lice · on·gieten hæfde
 þæt heo éacen wæs; · æfre ne meahte
12 þriste ge·þencan, · hú ymb þæt sceolde.
 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 · mōnge ge·frugnon
 wurdon grund-léase · Geates frige,
16 þæt hi seo sorg-lufu · slæp ealle bi·nōm.
 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 ƿeodric áhte · þrítig wintra
 Mæringa burg; · þæt wæs mōnegum cūþ.
20 ƿæs ofer-eode, · þisses swá mæg!

Theodric[†] owned for thirty winters
the fort of the Meerings; that was to many known.
That passed over; *this* may likewise.

22 Wé ge·ascodan · Eormanríces
 wylfenne ge·þóht; · áhte wíde folc
 24 Gotena ríces. · Þæt wæs grim cyning!
 Sæt sæcg mōnig · sorgum ge·bunden,
 wéan on wéan, · wýscte ge·neahhe
 26 þæt þæs cyne-ríces · ofer-cumen wære.
 Þæs ofer-eode, · þisses swá mæg!

We have learned of Erminric[†]'s
 wolvern 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, · sælum bi·dæled,
 on sefan sweorceð, · sylfum þinceð
 30 þæt sý ende-léas · earfoda dæl.
 Mæg þonne ge·þencan, · þæt geond þás woruld
 32 witig dryhten · wendeþ ge·neahhe,
 eorle mōnegum · âre ge·sceawað,
 34 wís-licne blæd, · sumum wéana dæl.

One sits grieved with sorrow, of blessings bereft;
 his heart darkens; to himself he thinks
 that endless must be his share of hardships.
 He may then think that throughout this world
 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 · sæcgan 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 · âr ge·sealde.

42 **Þ**æs ofer-eode, · **þ**isses 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.

Misceallaneous Runic Poetry

Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone is included under Other Heroic Poetry, and the Runic version of the *Dream of the Rood* is found there.

Metrically the poetry is generally in *Ancient-words-law*. A few fragments from Jutland are in *Leeds-meter* and two from Sweden are in *Court-recited meter*.

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 futhorc. 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 futhorc 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 **ƿ**-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·hwylcum.
 2 Sceal ðeah manna ge·hwylc · miclun hyt dælan
 gif he wile for drihtne · dómes hleotan.

TODO: TRANSLATION.

- 2 2 ʌ (ur) byþ ân-mód · and ofer-hyrned,
fela-frécne deor, · feohteþ mid hornum,
mære mór-stapa; · þæt is módig wuht.

TODO: TRANSLATION.

- 3 2 þ (ðorn) byþ ðearle scearp; · ðegna ge·hwylcum
an·feng ys yfyl, · un-gemetun reþe
manna ge·hwylcun · ðe him mid resteð.

TODO: TRANSLATION.

- 4 2 ƿ (os) byþ ord-fruma · ælcra spræce,
wís-dómes wraþu · and witenra frofur,
and eorla gehwam · ead-nys and to·hiht.

TODO: TRANSLATION.

- 5 2 ƿ (rad) byþ on recyde · rinca ge·hwylcum
sefte, and swiþ-hwæt · ðam ðe sitteþ on ufan
meare mægen-heardum · ofer míl-paþas.

TODO: TRANSLATION.

- 6 2 ʀ (cen) byþ cwicera ge·hwam · cūþ on fyre,
blac and beorht-líc, · byrneþ oftust
ðær hí æþelingas · inne restaþ.

TODO: TRANSLATION.

- 7 2 ʁ (gyfu) gumena byþ · gleng and herenys,
wraþu and wyrþ-scype, · and wræcna ge·hwam
ar and ætwist · ðe byþ oþra leas.

TODO: TRANSLATION.

- 8 2 ʀ (wen) ne bruceþ · ðe can wéana lýt,
sâres and sorge, · and him sylfa hæfþ

blæd and blysse · and eac byrga ge·niht.

TODO: TRANSLATION.

- 2 **9** ñ (hægl) byþ whitust corna; · hwyrft hit of heofones lyfte,
wealcaþ hit windes scura, · weorþeþ hit to wætere syððan.

TODO: TRANSLATION.

- 2 **10** † (nyd) byþ nearu on breostan, · weorþeþ hi ðeah oft niþa bearnum
to helpe and to hæle ge·hwæþre, · gif hí his hlystaþ æror.

TODO: TRANSLATION.

- 2 **11** 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,
hålig heofones cyning, · hrusan syllan
beorhte bleða · beornum and ðearfum.

TODO: TRANSLATION.

- 2 **13** † (coh) byþ utan · un-smeþe treow,
heard, hrusan fæst, · hyrde fyres,
wyrtrumun under·wreþyd, · wynan on éþle.

TODO: TRANSLATION.

- 2 **14** ʃ (peorð) byþ symble · plega and hlehter
[...] wlancum · ðar wigan sittað
on beor-sele · bliþe æt·somne.

TODO: TRANSLATION.

- 15 ȝ (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 ȝ (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 ↑ (tir) biþ tâcna sum, · healdeð trywa wel
 2 wiþ æþelingas, · a biþ on færylde,
 ofer nihta ge·nipu · næfre swiceþ.

TODO: TRANSLATION.

- 18 ƿ (beorc) byþ bleða leas, · bereþ efne swa ðeah
 2 tânas b·útan tudder, · biþ on telgum wlitig,
 heah on helme · hrysted fægere,
 4 ge·loden leafum, · lyfte ge·tenge.

TODO: TRANSLATION.

- 19 ƿ (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 ƿ (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 𐌺 (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 𐌷 (ing) wæs ærest · mid Éast-Denum
 2 ge·sewen seþcgun, · oþ he siððan est
 ofer wæg ge·wât, · wæn æfter rann;
 4 ðus heardingas · ðone hæle neþmdun.

TODO: TRANSLATION.

- 23 𐌷 (eþel) byþ ofer-leof · æg-hwylcum men,
 2 gif he mot ðær rihtes · and ge·rysen on
 brúcan on blode · bleedum ofast.

TODO: TRANSLATION.

- 24 𐌺 (dæg) byþ drihtnes sond, · deore mannum,
 2 mære metodes leoht, · myrgþ and to·hiht
 eadgum and earmum, · eallum brice.

TODO: TRANSLATION.

- 25 𐌺 (ac) byþ on eorþan · ęlda bearnum
 2 flæsces fodor, · fereþ ge·lome
 ofer ganotes bæþ; · gâr-seþcg fandaþ
 4 hwæþer ac hæbbe · æþele treowe.

TODO: TRANSLATION.

- 26 𐌺 (æsc) biþ ofer-heah, · ęldum dýre,
 2 stiþ on staþule, · stede rihte hylt,
 ðeah him feohtan on · firas monige.

TODO: TRANSLATION.

- 27 𐌺 (yr) byþ æþelinga · and eorla ge·hwæs
 2 wyn and wyrþ·mynd, · byþ on wicge fæger,
 fæst-lic on fær-elde, · fyrð-geatewa sum.

TODO: TRANSLATION.

- 28 * (iar, ior) byþ éa·fixa, · and ðeah a bruceþ
 2 fódres on foldan, · hafaþ fægerne eard,
 wætre be·worpen, · ðær he wynnum leofaþ.

TODO: TRANSLATION.

- 29 ƿ (ear) byþ egle · eorla ge·hwylcun,
 2 ðonn fæst-lice · flæsc on·ginneþ,
 hraw colian, · hrusan ceosan
 4 blac to gebeddan; · bleða ge·dreosaþ,
 wylna ge·witaþ, · wera ge·swicaþ.

TODO: TRANSLATION.

The Icelandic Rune Poem

Dating: Medieval.

Meter: Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three synonyms. It is only attested in late manuscripts which often have major disagreements with each other.

- 30 Fé es frēnda róg · ok flóðar viti
 2 ok graf-seiðs gata.

Fee is strife of kinsmen and beacon of the sea
 and grave-saith's [SERPENT'S] street.

- 31 Úr es skýja grátr · ok skára þverrir

2 ok **h**irðis **h**atr.

Drizzle is weeping of clouds and ...
and shepherd's hatred.

32 Þurs es **k**venna **k**völ · ok **k**letta í·búi
2 ok **v**arð-rúnar **v**err.

Thurse is women's torment and indweller of hills
and husband of the weird-whisperess [GIANTESS].

33 Óss es **a**ldinn gautr · ok Ós-garðs jöfurr,
2 ok **V**al-hallar **v**ísi.

Os is ancient Geat, and Oyard's chief,
and Walhall's overseer.

34 Reið es **s**itjandi **s**ęla · ok **s**núðig fęrð
2 ok **j**ós **ę**rfiði.

Chariot is sitting bliss and twirling journey
and horse's heavy work.

35 Kaun es **b**arna **b**öl · ok **b**ar-dagi
2 ok **h**old-fúa **h**ús.

Boil is children's curse and TODO
and house of flesh-rot.

36 Hagall es **k**alda **k**orn · ok **k**nappa drífa
2 ok **s**náka **s**ótt.

Hail is cold kernel and storm of beads
and sickness of snakes.

37 Nauð es **þ**ýjar **þ**ró · ok **þ**ungr **k**ostr
2 ok **v**ás-samlig **v**erk.

Need is maidservant's yearning and scant choice
and working in wet-cold weather.

Ice is river's bark and wave's roof
and fey men's danger.

Year is men's boon and good summer
(and) all-grown acre.

Sun is the shield of clouds and shining wheel
and life-grief of ice.

Tew is the one-handed Os and the wolf's leftovers
and lord of hoves.

Birch is leafy branch and little tree
and youthful wood.

Man is man's joy and the product of dust
and adorning of ships.

Liquid is boiling water and wide kettle

2

Yew is a bent bow and easily broken iron
and arrow's hurler.

Meter: Unclear.

That these are not just scribal is seen by the meter.

- *h-* has been lost before *l*, *n* and *r* (st. 2 *lęyr* < *hlęyr*; st. 8 *neppa* < *hneppa*; st. 5 *rossum* < *hrossum*).
- *rst* has become *st* (st. 5 *vesta* < *versta*)

TRANSLATION.

TRANSLATION.

TRANSLATION.

TRANSLATION.

50 ꝛ Reġð kveða rossum vęsta; • Reġinn sló sverðit beęta.

TRANSLATION.

51 ꝥ Kaun er barna bōlvā; • bōl gōrvir nān fōlvā.

TRANSLATION.

52 * Hagall er kaldastr korna; • Krīstr skōp hēiminn forna.

TRANSLATION.

53 † Nauðr gōrir neępa kosti; • nōktan kēlr í frosti.

TRANSLATION.

54 Ꝛ Ís kōllum brú breġða; • blindan þarf at lēġða.

Ice we call a broad bridge; the blind man must be lead.

55 † Ár er gumna gōði; • get'k at qrr var Fróði.

Year is men's boon; I recall that mad was Frood.

56 ꝥ Sól er landa ljómi; • lúti'k hēlgum dómi.

TRANSLATION.

57 ↑ Týr er ęin-ęndr ása; • opt verðr smiðr blása.

Tew is the one-handed of the Eese; TODO.

58 ꝛ Bjarkan er lauf-grōnstr líma; • Loki bar flērða tíma.

TRANSLATION.

59 ꝥ Maðr er moldar auki; • mikil er gręip á hauki.

Man is the product of dust; great is the grip on the hawk..

60 † Løgr er, fella ór fjalli · foss; en gull eru nossir.

TRANSLATION.

61 † Ýr er vetr-grónstr víða; · vént 's, er brennr, at sviða.

TRANSLATION.

Younger Runic Poetry from Sweden and Gotland

TODO: Introduction to Swedish inscriptions

Sm 16

Dating: C11th

Meter: *Ancient-words-law*

TODO.

2 Hróstęinn auk Eilífir, • Áki auk Hókon,
 reistu þęir svęinar • ęptir sinn faður
 kumbl kęnni-ligt • ęptir Kala dauðan.
4 Þý mun góðs manns • um getit verða,
 með stęinn lifir • ok stafir rúna.

Rothstan and Anlif, Eke and Hathkin,
those lads raised after their father
a remarkable monument after the dead Cale.
Thus will the good man be spoken of,
while the stone lives and the staves of the runes.

Sm 39

Dating: C11th

Meter: *Ancient-words-law*

A standing stone inscribed on two sides, one of which has a large cross. The expression is formulaic; cf. Sm 44, Sö 130, U 703, U 739, and U 805. For “good of meat[†]”, which also occurs in *High*; see Encyclopedia. The first line is not poetic.

2 Gunni satti stên þenna eptir Súna, fǫður sinn,
 mildan orða • ok matar góðan.

Guthe set this stone after Sown, his father,
mild of words and good of meat.

Sm 44

Dating: C11th

Meter: *Ancient-words-law*

TODO. The expression is formulaic; cf. Sm 39, Sö 130, U 703, U 739, and U 805.

2 TODO mildan við sinna • ok matar góðan,
 TODO.

TODO
Mild with his men and good of meat.
TODO

Sö 34–35 (Tjuvstigen)

Dating: 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 • steina reistu
 2 at bróðr sína, • brautu nēsta.
 Þeir ęndaðus • í austr-vegi,
 4 Þórkęll ok Styrbjörn, • þiagnar góðir.

Sturley and Holm raised the stones,
 after their brothers, nearest to the road.
 They were ended in the Eastway,
 Thurkettle and Sturbern, good thanes.

2 brautu nēsta ‘nearest to the road’ | Cf. *High* TODO.

- Sö 35 Lét Ingigeirr • annan ęisa stęin
 2 at sonu sína, • sýna gięrði. Guð hjalpi ęnd þęira. Þórirr hjó.

Inggar let raise another stone,
 after his sons made visible.
 God may help their spirit. Thurer hewed.

Sö 56 (Fyrby)

Dating: 1000–C12th
Meter: *Ancient-words-law*

TODO: INTRODUCTION.

- Iak veit Há-stęin • þá Holm-stęin bróðr
 2 męnnr rýnasta • á Mið-garði
 sęttu stęin • auk stafa marga
 4 eptir Fręy-stęin • fęður sinn.

I know Highstan and Holmstan, those brothers,
 the men most rune-cunning in Middenyard;
 they set the stone and many staves,
 after Freestan, their father.

Sö 65 (Djulefors)

Dating: 1000–C12th**Meter:** *Ancient-words-law* with hendings in the b-verses

A standing stone inscribed on one side with a large cross. Already on the earliest depictions the stone was damaged, but an even larger part has now gone missing. Other stones that mention Longbeardland[†] (Lombardy) include TODO... The meter is highly unusual for runic Swedish poetry, relying on hendings (in line 2 an ethel-hending *arð-* : *barð-*, in line 3 a shot-hending *land-* : *end-*). Line 2b is formulaic; see note.

2 Inga reisti stein þannsi at Óleif sinn a...
 Hann austarla · arði barði
 auk á Langbarði- · landi endaðis.

Inge raised this stone after Anlaf, her
 Easterly he ploughed with the prow,
 and on Longbeardland was ended.

2 arði barði ‘ploughed with the prow’ | i.e. “sailed”. A formulaic poetic expression shared with an anonymous line from the Third Grammatical Treatise, which reads: *sá’s af Íslandi · arði barði* ‘he who [away] from Iceland ploughed with the prow’.

Sö 130

Dating: 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 gerðu · at fǫður góðan
 dýrð drengi-la · at Dómara
 mildan orða · ok matar góðan.
 4 Þat ...

Four men made after a good father,
 an honour, valiantly, after Doomer,

mild of words and good of meat.
This ...

Sö 179 (Gripsholm)

Dating: C11th

Meter: *Ancient-words-law*

TODO: INTRODUCTION. The three-line stanza is a biographical addition following a typical prose memorial formula.

P Tóla lét rēisa stēin þennsa at son sinn Harald, bróður Ingvars.

Tool let raise this stone after his son Harold, brother of Ingwar.

2 Þeir fóru drēngi-la · fiarri at gulli
ok austar-la · ģrni gófu,
dóu sunnar-la · á Sęk-landi.

They journeyed valiantly far for gold,
and easterly gave to the eagle;
died southerly in Serkland.

U 703

Dating: C11th

Meter: *Ancient-words-law*

A standing stone inscribed on one side. There is no cross present, but a large four-legged beast with a long tail. The stone is heavily damaged, but mostly readable, except for what is here taken to be the half of line 2, which is entirely lost. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 739, and U 805. For “good of meat[†]”, which also occurs in *Higb*; see Encyclopedia. The first line is not poetic.

- 2 Ásvi lét reisa stein þennsa at Qrnulf, son sinn góðan.
 Hann byggir hér · ...,
 mandr matar góðr · ok máls risinn.

Oswye let raise this stone after Arnolf, her good son.
 He dwelled here ...,
 a man good of meat and proud of speech.

U 739

Dating: C11th

Meter: *Ancient-words-law*

A standing stone inscribed on one side, with a large cross present. There are no major difficulties with the reading. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 805. “mild of meat” appears to be a variant of “good of meat[†]”, which also occurs in *High*; see Encyclopedia. The first line is not poetic. For other stones raised by someone in memory of themselves, see TODO.

- 2 Holbjörn lét reisa stein at sik sjalfan.
 Hann var mildr matar · ok máls risinn.

Holbern let raise this stone after himself.
 He was mild of meat and proud of speech.

U 805

Dating: C11th

Meter: *Ancient-words-law*

The stone has been lost, and only survives in old depictions, which makes the reading, especially two of the personal names, uncertain. My transliteration follows Rundata.

The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 739. For “good of meat[†]”, which also occurs in *High*; see Encyclopedia. The first line is not poetic.

Fylkir lét reisa stęin eptir iel, bróður sinn, ok Gunnmarr eptir menk,
föður sinn,

2 bónda góðan matar; • byggi í Víkbý.

Filch let raise this stone after ..., his brother, and Guthmar after ..., his father,
a farmer good of meat; he lived in Wickby.

Galders: Poetic Charms, Spells, and Curses

Under this section are gathered sundry galders[†] (metrical magic charms) attested in Old Germanic languages. I have only included those with clear Heathen or otherwise traditional elements (especially certain poetic formulae known from older texts). Thoroughly Christian prayers are found below under “Poetry on Christian Subjects”.

Continental Germanic galders

The Two Merseburg galders

Dating: TODO.

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

These two galders, preserved in a manuscript (TODO) are some of the only surviving examples of genuine Heathen galders from the continent. Both share a common two-part structure, each beginning with an *historiola*—a “historical” account describing the successful effects of the galder in the mythic past—followed by an *imperative* commanding that the willed magic effect take place in the present.

The first galder begins with the *historiola* describing a group of supernatural women in the midst of a battle, affecting its outcome by fastening or loosening fetters. The imperative then commands that some fetters in the present be destroyed, so that captive(s) may escape.

The second galder begins with the *historiola* describing a group of Gods riding through the woods. Among them is Balder[†], whose young foal sprains its foot. Three Gods—the otherwise unknown goddess Sithguth[†], the goddess Sun[†], the god Weden[†]—in turn chant a healing galder over it. The imperative—apparently the galder sung by Weden—then commands that a present sprain be healed.

62 E̅iris s̅ázun idisi · s̅ázun hera duo der;
2 suma hapt h̅e̅ptidun · suma h̅e̅ri l̅e̅zidun
 suma kl̅ubodun · umbi kuonjo-widi
4 in·sprink hapt-bandun · in·far figandun
 .H.

Of yore sat dises, sat here, then there:
some fastened fetters, some hindered armies,
some cleaved shackles (TODO!).—
Destroy the fetter-bonds, lead the way from the fiends!
.H.

5 .H. | The meaning of this letter, which is very clear and written in the same hand as the galders, is uncertain. To me the most convincing suggestion is that it be read as .N., short for Latin *nomen* 'name', presumably the name of the person whom the singer wishes to free from the fetters.

63 **F**ol ɛnde Wuodan · **f**uorun zi holza
 2 dú wart demo Balderes **f**olon · sín **f**uoz bi·rɛnkit
 þú bi·guol en **S**inthgunt · **S**unna era swister
 4 þú bi·guol en **F**rija · **F**olla era swister
 þú bi·guol en **W**uodan · só hé **w**ola konda:
 6 „Só-se **b**ên-rɛnki · só-se **b**luot-rɛnki · só-se lidi-rɛnki
 bên zi **b**êna
 8 **b**luot zi **b**luoda
 lid zi ge·**l**iden · só-se ge·**l**imida sín“!

Phol and Weden journeyed in the woods;
 then was the foot of Balder's foal sprained.
 Then him Sithguth[†] begaled[†]—Sun[†] her sister;
 then Frie[†] begaled him—Full[†] her sister;
 then Weden begaled him, as well he knew:
 “Like bone-sprain, like blood-sprain, like joint-sprain!
 Bone to bone,
 blood to blood,
 joint to joints, like were they glued together!”

1 **F**ol | *Phol* ms. 3 **S**inthgunt | *Sinbtgunt* ms.

3 bi·guol ‘begale’ | third past singular of *bi-galan* ‘begale’, transitive of *galan* ‘gale, sing a galder’. This verb is the origin of the noun “galder”, literally ‘something galed’. Cf. *Ordr* TODO, wherein a woman “gales” “bitter galders” over another in order to help her in childbirth.

4 bi·guol en ‘begaled him’ | i.e. “sang galders over him”

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, Pa-
nensá kiyá dádeske, Kiyá Niváseske Pçándel tumen shelehá Eñávárdesh
teñá!*

“Worms go in the milk, From the milk into the garlic, From the garlic into
the water, With the water to (your) father, To the Nivasi, He shall
bind you with a rope, Ninety-nine (yards long).”

Gang út, Nesso, · mid nigun nessi-klínon,
2 ut fana þemo marge an þat bæn, · fan þemo bêne 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 fēt, and cwet:

Against a swarm take earth, throw it with thy right hand under thy right foot, and say:

64 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 galders; 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”.

- 65 Sitte gé, sige-wíf, · sígað to eorþan!
 2 Næfre gé wilde · to wuda fleogan.
 Beo gé swá ge·mindige · mínes gódes,
 4 swá bið manna ge·hwilc · metes and épeles.

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 (*Wīð dweorh*)

Dating: TODO

Meter: *Ancient-words-law*

TODO: Introduction.

- P3 Mann sceal niman *seofon* lytle of-lætan swylce mann mid ofrað, ond
 2 wriþan þás naman on ælcra oflætan: Maximianus, Malchus, Johannes,
 Martinianus, Dionisius, Constantinus, Serafion. Þænne eft þæt galdor
 4 þæt hér æfter cweð[eð] mann sceal singan, ærest on þæt wynstre éare,
 þænne on þæt swiðre éare, þænne búfan þæs mannes moldan; ond gá
 6 þænne ân mæden-mann tó, ond hó hit ʒn his sweoran, ond dó mann
 swá þry 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.

- 66 Hér cóm in·gangan · in·spiden wiht,
 2 hæfde him his haman ʒn handa; · cwæð þæt þú his hæncgest wære,
 lēgeþe þe his téage ʒn sweoran; · ʒn·gunnan him ʒf þæm lande líðan.
 4 Sóna swá hý ʒf þæm lande cóman · þá ʒn·gunnan him þá *leomu*
 cólían.—
 Þá cóm in·gangan · déores sweostar;

6 þá ge·ændode héo · ond âðas swór,
 þæt næfre þis þæm adlegan · *eglian* ne móste
 8 né þæm þe þis galdor · be·gýtan mihte
 oððe þe þis galdor · on·galan cūðe.
 10 Amen fiað.

Here came walking in an inspiden wight,
 had his harness in his hands; said that thou wert his horse,
 laid his reins on thy neck; then they together began to ride from the land.
 As soon as they came away from the land, then they together began to cool limbs.
 Then came walking in the beast's sister;
 then she ended [it], and swore oaths,
 that this never should harm the ailing man,
 nor him who this galder might get,
 nor whomever this galder could gale.
 Amen, let it be.

Against a Sudden Stitch (*Wið fêr-stice*)

Dating: ?

Meter: *Ancient-words-law*

Attested in *Lacning*.

67 Hlúde wæran hý, lá, hlúde, · þá hý ofer þone hláw 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 síe!

Loud were they, lo, loud, when they rode over that mound;
 they were steadfast, when they rode over land.
 Shield thyself now; thou mayst escape this evil!
 Out little spear, if here within it be!

68 Stód under linde, · under leohtum scylde,
 2 þær þá mihtigan wíf · hýra mægen be·ráddon
 and hý gyllende · gâras sændan;
 4 ic him óðerne · eft wille sændan,

- 6 fléogende flâne · forane tó·géanes.
 Út, lytel spere, · gif hit her inne sý!
 Stood under the linden [SHIELD]—under the light shield—
 where those mighty wives their might arrayed,
 and they yelling spears did send.
 To them another [projectile] will I send back:
 a flying arrow, aimed against [them].
 Out little spear, if here within it be!

- 69 Sæt smið, · sloh seax,
 2 lytel íserna, · wund swíðe.
 Út, lytel spere, · gif her inne sý!
 Sat the smith, struck the sax:
 a little iron-thing—a great wound.
 Out little spear, if here within it be!

- 70 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!

- 71 Gif þú wære on fell scoten · oððe wære on flæsc scoten
 2 oððe wære on blód scoten · [...]
 oððe wære on lið scoten, · næfre ne sý þín líf atæsed;
 If thou wert shot in the skin, or wert shot in the flesh,
 or wert shot in the blood, [...],
 or wert shot in the limb—never be thy life injured.

- 72 gif hit wære esa ge·scot · oððe hit wære ylfa ge·scot
 2 oððe hit wære hæg-tessan ge·scot, · nú ic wille þín helpa:
 þis þé tó bóte esa ge·scotes, · þis þé tó bóte ylfa ge·scotes,

4 þis þé tó bóte hæg-tessan ge·scotes; · ic þín wille helpan.

If it were Eese-shot, or it were Elf-shot,¹⁷⁴

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!

¹⁷⁴Formulaic; see Eese and Elves[†]. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Ēlf-réd* ‘Elf-counsel’), Oswald (OE *Ós-weald* ‘Os-power’), Elfwin (Lomb. *Alb-oin* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

73 Fleo þær on · fyr-gen-hæfde!
2 Hâl wes-tu, · helpe þín drihten!
 Nim þonne þæt seax, · ado on wætan.

TODO.

Be thou hale, may the Lord help thee.

The Nine Herbs galder

Dating: ?

Meter: *Ancient-words-law*

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?

Una þú hâttest · yldost wyrta
4 þú miht wið III · and wið XXX
 þú miht wiþ attre · and wið on·flyge
6 þú miht wiþ þām 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.

+ Ond þú weg·bráde · wyrta módor
 8 éastan opene · innan mihtigu
 ofer ðy cræte curran · ofer ðy cwéne réodan
 10 ofer ðy brýde brýodedon
 ofer ðy fearras fnærdon.

And thou, Waybroad, mother of worts, open from the east, mighty from within. Over thee TODO.

Eallum þu þon wið·stóde · and wið·stunedest
 8 swá ðú wið·stonde attre · and on·flyge
 and þæm lâðan · þe geond lond fereð.

Them all withstoodest thou then, and stoppedst;
 so may thou withstand the venom and the onflier,
 and the loathsome one that journeys through the lands.

Stune hætte þeos wýrt, · héo on stâne ge·weox
 8 stond héo wið attre, · stunað héo wærce
 Stiðe héo hatte, · wið·stunað héo attre
 10 wreceð héo wráðan, · weorpeð út attor.

Stun is this wort called, she grew on stone;
 she withstands venom, she stops aches.
 Stithe is she called, she stops the venom;
 she drives away the wroth one, she casts out the venom.

+ Þis is séo wýrt · séo wiþ wýrm ge·feagt
 8 þeos mæg wið attre, · héo mæg wið on·flyge;
 héo mæg wið ðâm lâþan · ðe geond lond fereþ.

This is the wort that fought against the Wýrm;
 this one avails against the venom, she avails against the onflier;
 she avails against the loathsome one that journeys through the lands.

Fleoh þú nú attor-lāðe, · séo lāsse ðá mārān
 8 séo mære þā lāssan, · oððæt him beigra bót sý!

TODO

8 Ge·myne þú, mægðe, · hwæt þú á·meldodest
 hwæt ðú ge·ændadest · æt Alor·forda
 10 þæt náfne for ge·floge · feorh ne ge·sealde
 syþðan him mæn mægðan · tú mete ge·gyrede

TODO

8 Þis is séo wurt · ðe wer-gulu hatte
 ðás on·sænde seolh · ofer sæs hrygc
 ondan attres · óþres tó bóte

TODO

Ðás VIII magon · wið nygon attrum.

These nine avail against nine venoms.

8 + Wyrn cóm snícan, · to·slât hé man
 ðá ge·nam Wóden · VIII wuldor·tânas
 slóh ðá þá næddran · þæt héo on VIII tó·fléah
 10 þær ge·ændade æppel · and attor
 þæt héo náfne ne wolde · on hús búgan.

A Wyrn[†] came crawling; he tore apart a man.
 Then took Woden nine glory-twigs,
 slew then that adder, that it sprung into nine [parts].
 There ended apple and venom,
 that she would never wish to enter a house.

8 + Fille and finule, · fela-mihtigu twá
 þá wyrte ge·sceop · wítig drihten
 hâlig on heofonum, · þá hé hongode
 10 sette and sænde · on VII worulde
 earmum and éadigum · eallum tó bóte

Fill and Fennel, the many-mighty two;
 those worts shaped the wise lord,
 holy in heaven, when he hung.
 He set and sent them into seven worlds,
 for wretched men and for wealthy, for all men as a cure.

Stond héo wið wærce, · stunað héo wið attre
 8 séo mæg wið III · *and* wið XXX
 wið [féondes] hond · and wið fæ̃r-bregde
 10 wið malscrunge · manra wihta

She stands against ache, she stands against venom; she avails against three and against thirty; against

8 wið III and wið XXX ‘against three and against thirty’ | Formulaic; an uncountable amount; “snakes” are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

+ Nu magon þás VIII wyrta · wið nygon wuldor-ge·flogenum
 8 wið VIII attrum · and wið nygon on·flygnum
 wið ðý réadan attre, · wið ðý runlan attre
 10 wið ðý hwitan attre, · wið ðý [hæwe]nan attre
 wið ðý geolwan attre, · wið ðý grénan attre
 12 wið ðý wonnan attre, · wið ðý wedenan attre
 wið ðý brúnan attre, · wið ðý basewan attre
 14 wið wýrm-ge·blæd, · wið wæter-ge·blæd
 wið þorn-ge·blæd, · wið þystel-ge·blæd
 16 wið ýs-ge·blæd, · wið attor-ge·blæd

Now these nine worts avail against glory-onfliers:
 against nine venoms and against nine onfliers;
 against the red venom; against the TODO venom;
 against the white venom; against the TODO venom;
 against the yellow venom; against the green venom;
 against the TODO venom; against the TODO venom;
 against the brown venom; against the TODO venom;
 against worm-TODO; against water-TODO;
 against thorn-TODO; against thistle-TODO;
 against ice-TODO; against venom-TODO.

Gif ænig attor cume · éastan fleógan
 8 oððe ánig norðan cume
 oððe ánig westan · ofer wer-ðeóde

If any venom should come flying from the east;
 or any come from the north;
 or any from the west, over mankind.

8 + Críst stód ofer ádle · ángan cundes
 Ic âna wât · éa rinnende
 þær þá nygon náðran · néan be·healdað

Christ stood over TODO;
 I know one river running,
 there the nine addsers TODO.

8 Motan ealle wéoda · nu wýrtum á·springan
 sæs tó·slúpan, · eal sealt wæter
 ðonne ic þis attor · of ðé ge·bláwe

TODO

2 **P4** Mucgwýrt, weg-brade þe eastan open sy, lombes-cyrse, attor-laðan,
 mageðan, netelan, wudu-sur-æppel, fille and finul, ealde sapan. Ge·wýrc
 ða wýrta to duste, mængc wif þa sapan and wif þæs æpples gor.

TODO.

2 **P5** Wýrc 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.

TODO.

2 **P6** Sing þæt galdor on æcre þara wýrta, :III: ær he hy wýrce and on þone
 æppel eal-swa; ond singe þon men in þone muð and in þa earan buta
 and on ða wunde þæt ilce gealdor, ær he þa sealfē on do :.

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”.

Jorð bið ak varðe · ok up-himēn
2 söl ok santē María · ok salfeñ Guð dróttēn
þæt hann lē mik lēkneðs-hand · ok lyf-tunge
4 at lyfe biðfandē · þer bótē þarf.

I bid earth to ward, and up-heaven,
the sun and saint Mary, and the very lord God,
that he lend me a leecher's hand and medicine-tongue,
as medicine for the trembler who needs a cure.

Ór bak ok ór bryst
2 ór líke ok ór lim
ór ðven ok ór ðren
4 ór allē þe þer illt kann í at kumeñ.

Out of back and out of breast!
 Out of body and out of limb!
 Out of eyes and out of ears!
 Out of everything, where evil which might come in!

Svart hêter stênn • han stêr í hafê úte,
 2 þer liggêr á þé níu nauðêr;
 þer skulê hvêrki sôtên sofê;
 4 êð varmên vakê;
 fôrr ên þú þessa bót biðêr, þer ak orð at kvêðê.

Swart is a stone called, he stands out in the ocean.
 There lie on it nine needs.
 They will not sleep sweetly
 nor wake warmly,
 until thou prayest this cure
 to which I have given the words.

The Canterbury Galder

Dating: c. 1075

Meter: *Ancient-words-law*

This Old Norse galder is found in the Anglo-Saxon manuscript Cotton Caligula A XV. It runs across the bottom margin of the two facing pages 123v and 124r and is written in very clear runes of Wiking Age long-stave type. One rune, viz. **g** in **vigi** *vegi* ‘smite’ is “stung”. The text has no word separators.

The galder is very similar to those on the amulets from Sigtuna (U Fv1933;134, U NOR1998;25) below. They all belong to a type of magical healing where an illness-causing devil is commanded to leave the suffering person. The final line, *viðr áðra-vari* ‘against pus of veins’ is probably a declaration of purpose.

2 Gyrils sár-þvara!
 Far-ðu nú, · **f**undinn es-tu!
 Þórr vegi **þ**ik · **þ**ursa dróttinn!
4 Jórls sár-þvara!
 Viðr áðra-vari.

O Gyrel's wound-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.

Jórls **v**rið, ... **v**aksna úr Króki!
2 **B**att han riðu · **b**arði hann riðu,
auk **s**íða **s**arð · **s**ára rann.
4 Vara hafir **f**ullt **f**engit; · **f**lý braut, riða!

O Erel's trembling, grow out of Crook!
He bound the fever; he beat the fever,
and thereafter sodomised(?) the house of wounds.
The pus has he fully caught—fly away, fever!

Sigtuna Plate I

(*U Fv1933;134*)

Dating: C11th

Meter: *Ancient-words-law*

TODO: Introduction

2 Þurs sár-riðu, • þursa dróttinn;
 fliu þú nú • fundinn es!
 Af þér þríar þráar, ulfr;
4 af þér níu nōþir, ulfr!
 Efir þessi sér, auk es unir ulfr.
6 Niut lyfja!

O thurse of the wound-fever, O lord of Thurses;
fly thou now; found art thou!
Have for thee three yearnings, O wolf!
Have for thee nine needs, O wolf!
He has this for himself, and the wolf is content.
Benefit from the medicine!

Galders from Bryggen

Several galders or magical inscriptions are part of the cache of medieval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

B 257

Dating: c. 1335

Meter: *Galders-law*

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a “love-charm” (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri þér* ‘thy self’ on side D—to a woman. The language closely resembles that of *Shir* 36, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ergi* ‘queerness, degeneracy’, *óði* ‘madness’, and *óþoli* ‘restlessness, impatience’ unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that *Shir* 36 is reflecting an authentic form of Norse “love magic” (for it is unlikely that the present inscription should derive directly from that poem) by which a woman is cursed with sexual restlessness until she succumb to the will of the male curser.

A more distant parallel may be seen in the curse-formula found on the two C7th runic inscriptions from Stentoften and Björketorp (see TODO), wherein the destroyer of the respective monuments is cursed to become *berma-lausar argjú* ‘restless (a different root from *óþoli* above!) with queerness’, i.e. ‘incessantly randy’.

Side D ends with a string of fake-Latin gibberish, a clear sign of Christian syncretic influence on the Old Norse-Germanic magical tradition.

A Ríst ek bót-rúnar • ríst ek bjarg-rúnar
2 ein-falt við ǫlfum
 tví-falt við trollum
4 þrí-falt við þursum

I carve cure-runes, I carve rescue-runes:
 onefold against elves,
 twofold against trolls,
 threefold against thurses.

B Við inni skóðu · skag-val-kyrju
 2 svá't ei megi · þó-at é vili
 lē-vís kona · lífi þínu *granda*.

Against the scatheful shag-walkirrie,
 so that she may not—though she always wants to—
 that guile-wise woman—harm thy life.

C Ek sendir þér · ek sé á þér
 2 ylgjar ergi · ok ó·þola;
 á þér hríni ó·þoli · ok jǫtuns móðr;
 4 sit-tu aldri, · sop-tu aldri.

I send to thee, I see on thee
 a she-wolf's 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 *Hyme* 41; see note there for parallels.

3 Óðinn þik ęigi 'may Weden own thee' | See note to *Wsp* 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 Saxneet (P3); and then to profess belief in each member of the Trinity: God the almighty father (P4), Christ God’s son (P5), and the Holy Ghost (P6).

P1 „For·sachistu diobole?“ et respondeat: „ec for·sacho diabole“

“Forsakest thou the Devil?” *and he should respond:* “I forsake the Devil.”

P2 „end allum diabol-gelde?“ respondeat: „end ec for·sacho allum diabol-gelde.“

“And all devil-yields?” *he should respond:* “I forsake all devil-yields.”

1 diabol-gelde ‘devil-yields’ | An obvious calque of OE TODO, which means TODO.

P3 „End allum dioboles wercum?“ respondeat „end ec for·sacho allum dioboles wercum and wordum, Thuner ende Wóden ende Sax-nôte ende allem them un·holdum the hira ge·nôtas sint.“

“And all the Devil’s works” *he should respond:* “and I forsake all the works and words of the Devil; Thunder and Woden and Saxneet and all those unhold ones who are their fellows.”

2 **P4** „Ge·lôbistu in Got ala-męhtigun fader?“ „Ec ge·lôbo in Got ala-męhtigun fader.“

“Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

P5 „Ge·lôbistu in Crist Godes suno?“ „Ec ge·lôbo in Crist Gotes suno.“
“Believest thou in Christ, God’s son?” “I believe in Christ, God’s son.”

P6 „Ge·lôbistu in hâlogan gâst?“ „Ec ge·lôbo in hâlogan gâst.“
“Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”

Heliand

Dating: 830s

Meter: *Ancient-words-law*

Very much a work in progress.

The following is a complete list of source manuscripts, 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 manuscripts of the poem are M and C. Fragments L and P appear to originally belong to the same codex; they are identical in terms of handwriting and page layout.

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.
- Long vowels resulting from nasal assimilation are marked with an overdot. *i* is written as *ï*.
- ms. *e* and *i*, when occurring between vowels are written as *j*.
- ms. *i*, when word-initial or following *g* and corresponding to etymological *j* is written as *j*

- ms. *e* as resulting from *i*-mutation is written as *ē*.
- ms. *b* or *ḃ*, when representing the voiced bilabial fricative, is written as *v*.
- ms. *th* is written as *þ*.
- ms. *uu* is written as *w*.

1 Manega wáron, · þe sia iro mód ge·spón,
 2 þat sia bi·gunnun word godes,
 rekkjan þat gi·rúni, · þat þie ríkjo Krist
 4 undar man-kunnja · máriða gi·frumida
 mid wordun ĕndi mid werkun. · Þat wolda þó wísara filo
 6 liudo barno lovon, · lēra Kristes,
 hēlag word godas, · ĕndi mid iro handon skrívan
 8 bereht-líko an buok, · hwó sia is gi·bod-skip skoldin
 frummjan, firiho barn. · Þan wárun þoh sia fiori te þiu
 10 under þera mēnigo, · þia habdon maht godes,
 helpa fan himila, · hēlagna gēst,
 12 kraft fan Kriste; · sia wurðun gi·korana te þio,
 þat sie þan Éwangelium · ênan skoldun
 14 an buok skrívan · endo só manag gi·bod godes,
 hēlag himilisk word: · sia ne muosta hēliðo þan mēr,
 16 firiho barno frummjan, · newan þat sia fiori te þio
 þuru kraft godas · ge·korana wurðun,
 18 Matheus ĕndi Markus, · —só wárun þia man hêtana—
 Lukas ĕndi Johannes; · sia wárun gode lieva,
 20 wirðiga ti þem gi·wirkje. · Habda im waldand god,
 þem hēliðon an iro hertan · hēlagna gēst
 22 fasto bi·folhan · ĕndi ferāhtan hugi,
 só manag wís-lík word · ĕndi gi·wit mikil,
 24 þat sea skoldin a·hēbbjan · hēlagaro stemnun
 god-spell þat guoda, · þat ni havit ênigan gi·gadon hwęrgin,
 26 þiu word an þesaro wer-oldi, · þat io waldand mēr,
 drohtin diurje · efþo dervi þing,
 28 firin-werk fēllje · efþo fiundo nið,
 stríd wiðer·stande—, · hwand hie habda starkan hugi,
 30 mildjan ĕndi guodan, · þie þe mēster was,
 aðal-ord-frumo · alo-mahtig.
 32 Þat skoldun sea fiori · þuo fingron skrívan,

34 seſttjan ęndi ſingan · ęndi ſęggjan forð,
 ęat ſea fan **K**riſtes · **k**rafte ęem mikilon
 gi·ſáhun ęndi gi·hôrdun, · ęes hie ſelvo gi·ſprak,
 36 gi·wísda ęndi gi·waráhta, · **w**undar·líkas filo,
 só **m**anag mid **m**annon · **m**ahtig drohtin,
 38 all so hie it fan ęem **a**n-ginne · ęuru is ênes kraht,
waldand gi·ſprak, · ęuo hie êriſt ęesa **w**er-old gi·ſkuop
 40 ęndi ęuo **a**ll bi·fieng · mid ênu wordo,
himil ęndi erða · ęndi al ęat ſea bi·hlidan êgun
 42 gi·waráhtes ęndi gi·wahasnes: · ęat warð ęuo all mid **w**ordon godas
faſto bi·fangan, · ęndi gi·frumid after ęiu,
 44 hwi·lik ęan **l**iud·ſkepi · **l**andes skoldi
wídoſt gi·waldan, · eęfo hwar ęiu **w**er-old-alдар
 46 ęendon skoldin. · Ên was iro ęuo noh ęan
firiho barnun bi·foran, · ęndi ęiu **f**ivi wárun a·gangan:
 48 skolda ęuo ęat **s**ehsta · **s**álig·líko
 kuman ęuru **k**raft godes · ęndi **K**riſtas gi·burd,
 50 **h**êlandero beętan, · **h**êlagas gêstes,
 an ęesan **m**iddil-gard · **m**anagon te helpun,
 52 **f**irjo barnon ti **f**rumon · wið **f**iundo níð,
 wið **d**ęrnero **d**walm. · ęan habda ęuo **d**rohtin god
 54 **R**ómano-liudjon far·liwan · **r**íkjo mêsta,
habda ęem **h**ęri·skipje · **h**erta gi·ſtęrkid,
 56 ęat ſia habdon bi·ęwungana · **ę**iedo gi·hwi·líka,
 habdun fan **R**úmu-burg · **r**íki gi·wunnan
 58 **h**elm-gi·trôſtjon, · sáton iro **h**ęri-togon
 an lando gi·hwem, · habdun **l**iudjo gi·wald,
 60 **a**llon **ę**li·ęeodon. · **E**rodes was
 an **J**erusalem · over ęat **J**udeono folk
 62 gi·koran te **k**uninge, · só ina ęie **k**êser ęarod,
 fon **R**úmu-burg · **r**íki ęiodan
 64 **s**atta undar ęat gi·ſiði. · Hie ni was ęoh mid **s**ibbjon bi·lang
avaron **I**sraheles, · **ę**ðili-gi·burdi,
 66 **k**uman fon iro **k**nuosle, · newan ęat hie ęuru ęes **k**êſures ęank
 fan **R**úmu-burg · **r**íki habda,
 68 ęat im wárun só gi·hôriga · **h**ildi-skalkos,
avaron **I**sraheles · **ę**lljan-ruova:
 70 ſwiðo un·wanda **w**ini, · ęan lang hie gi·wald êhta,
Erodes ęes **r**íkjas · ęndi **r**ád-burdjon held
 72 **J**udeo liudi. · ęan was ęar ên gi·gamałod mann,

þat was fruod gomo, · habda feręhtan hugi,
 74 was fan þem liudjon · Lewias kunnes,
 Jakobas sunjas, · guodero þiedo:
 76 Zakharias was hie hętan. · Þat was só sálig man,
 hwand hie simblon gerno · gode þeonoda,
 78 waręhta after is willjon; · deda is wíf só self
 —was iru gi·aldrod idis: · ni muosta im ęrvi-ward
 80 an iro juguð-hędi · giviðig werðan—
 libdun im far·úter laster, · waręhtun lof goda,
 82 wárun só gi·hōriga · hevan-kuninge,
 diuridon úsan drohtin: · ni weldun dęrvjas wiht
 84 under man-kunnje, · mēnes gi·frummjan,
 ne *saka ne sundja; · was im þoh an sorgun hugi,
 86 þat sie ęrvi-ward · ęgan ni móstun,
 ak wárun im barno-lós. · Þan skolda hé gi·bod godes
 88 þar an Jerusalem, · só oft só is gi·gęngi gi·stód,
 þat ina torht-líko · tídi gi·manodun,
 90 só skolda hé at þem wiha · waldandes geld
 hēlag bi·hwervan, · hevan-kuninges,
 92 godes jungar-skępi: · gern was hé swiðo,
 þat hé it þurh ferhtan hugi · frummjan mósti.
 94 2 Þó warð þiu tíd kuman, · —þat þar gi·tald habdun
 wísa man mid wordun,— · þat skolda þana wih godes
 96 Zakharias bi·sehan. · Þó warð þar gi·samnod filu
 þar te Jerusalem · Judeo liudi,
 98 werodes te þem wiha, · þar sie waldand god
 swiðo þeo-líko · þiggjan skoldun,
 100 hērren is huldi, · þat sie hevan-kuning
 lēðes a·lėti. · Þea liudi stódun
 102 umbi þat hēlaga hús, · ęndi gęng im þe gi·hêrodo man
 an þana wih innan. · Þat werod oðar bēd
 104 umbi þana alah útan, · Ebreo liudi,
 hwan êr þe fródo man · gi·frumid habdi
 106 waldandes willjon. · Só hé þó þana wí-rôk dróg,
 ald aftar þem alaha, · ęndi umbi þana altari gęng
 108 mid is rôk-fatun · ríkjun þionon,
 —fręmida ferht-líko · fráon sínes,
 110 godes jungar-skępi · gerno swiðo
 mid hluttru hugi, · *só man hērren skal
 112 gerno ful-gangan—, · grurjos kwámun im,

114 egison an þem alahe: · hie gi·sah þar aftar þiu enna engil godes
 an þem wihe innan, · hie sprak im mid is wordun tuo,
 hiet þat fruod gumo · forøht ni wári,
 116 hiet þat hie im ni an·driede: · þína dádi sind“, kwat-hie*,
 „waldanda werðe · endi þín word só self,
 118 þín þionost is im an þanke, · þat þú su·lika gi·þáht haves
 an is enes kraft. · Ik is engil 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 seþdjan 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 · ôðan skoldi
werðan an þesero wer-oldi, · wordun spáhi.
 126 Þat ni skal an is liva gio · liðes an·bítan,
wínes an is wer-oldi: · só haved im wurd-gi·skapu,
 128 metod gi·markod · endi 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 heþbjan skoldi, · gi·bôð 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, · endi kwað þat sie sliumo herod
 138 an is bod-skēpi · bêðe kwámin.“
Zakharias þó gi·mahalda · endi wið selvan sprak
 140 drohtines engil, · endi 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·benkjon endi gi·beddjon, · siðor ik sie mí te brúdi ge·kôs.
 148 Só wit þes an unkro juguði · gi·girnan ni mohtun,
 þat wit ervi-ward · êgan móstin,
 150 fóðjan an unkun flettja, · nu wit sus gi·fródod sint
 —havad unk eldi bi·noman · elljan·dádi,
 152 þat wit sint an unkro siuni gi·slekit · endi 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 · ôðar·líkaron,
 156 mód ɛndi 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 Þó warð þat heven·kuninges bodon · harm an is móde,
 160 þat hé is gi·werkes · só wundron skolda
 ɛndi 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 Skęřida im þó 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,
 hębbjan þínaro stemna gi·wald; · ni þarft þú stum wesan
 170 lęngron hwíla.“ · Þó warð it sán gi·lêstid só,
 gi·worðan te wáron, · só þar an þem wíha gi·sprak
 172 ɛngil 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 · ɛndi 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. · Þó kwam fród gumo
 út fon þem alaha. · Erlos þrungun
 182 náhor mikilu: · was im niud mikil,
 hwat hé im sôð·líkes · sęggjan weldi,
 184 wísjan te wáron. · hé ni mohta þó ênig word sprekan,
 gi·sęggjan þem gi·siðja, · b·útan þat hé mid is swíðron hand
 186 wísda þem weroda, · þat sie úses 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. · Þó habda hé úses waldandes
 geld gi·lêstid, · al só is gi·gęngi was
 192 gi·markod mid mannun. · Þó warð sán aftar þiu maht godes,

gi·kúðid is kraft mikil: · warð þiu kwán ôkan,
 194 idis an ira ęldju: · skolda im ęrvi-ward,
 swiðo god-kund gumo · giviðig werðan,
 196 barn an burgun. · Bêd aftar þiu
 þat wif wurdi-gi·skapu. · Skrêd þe wintar forð,
 198 gęng þes gęres gi·tal. · Johannes kwam
 an liudjo lioht: · lik was im skôni,
 200 was im fel fagar, · fahs ęndi naglos,
 wangun wárun im wlitige. · Þó fórun þar wise man,
 202 snelle te·samne, · þea swásostun mêst,
 wundrodun þes werkes, · bi·hwí it gio mahti gi·werðan só,
 204 þat undar só aldun twêm · ôðan wurði
 barn an gi·burdjon, · ni wári þat it gi·bod godes
 206 selves wári: · af·suovun sie garo,
 þat it elkor só wán-lík · werðan ni mahti.
 208 Þó sprak þar ên gi·fródot man, · þe só filo konsta
 wísaro wordo, · habde gi·wit mikil,
 210 frágode niud-líko, · hwat is namo skoldi
 wesan an þesaro wer-oldi: · „mi þunkid an is wísu gi·lík
 212 iak an is gi·bárja, · þat hé sí bętara þan wi,
 só ik wániu, þat ina ùs gegnungo · god fon himila
 214 selvo sęndi“. · Þó sprak sán aftar
 þiu móðar 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“.
 Þó sprak ên gël-hert man, · þe ira gaduling was:
 222 „ne hét êr io·wiht só“, · kwað hé, „aðal-boranes
 ùses kunnjes efþo knósles; · wita kiasan im ôðrana
 224 niud-samna namon: · hé niate of hé móti“.
 Þó sprak eft þe fródo man, · þe þar konsta filo mahljan:
 226 „ni givu ik þat te ráde“, · kwað hé, „rinko neg·ênun,
 þat hé word godes · węndjan bi·ginna;
 228 ak wita is þana fader frágon, · þe þar só gi·fródod sitit,
 wís an is wín-sęli: · þoh hé ni mugi ênig word sprekan,
 230 þoh mag hé bi bók-stavon · bréf ge·wirkjan,
 namon gi·skrivan“. · Þó hé náhor gęng,
 232 lęgda im êna bók an barm · ęndi bad gerno

234 wítan wís-líko · word-gi·merkjun,
 hwat sie þat hêlaga barn · hêtan skoldin.
 Þó nam hé þia bók an hand · ęndi an is hugi þáhte
 236 swíðo gerno te gode: · Johannes namon
 wís-líko gi·wrêt · ęndi ôk aftar mid is wordu gi·sprak
 238 swíðo spáh-líko: · habda im eft is spráka gi·wald,
 gi·wittjas ęndi wísun. · Þat wíti was þó a·gangan,
 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 jungtron tó.
 4 Þó ni was lang aftar þiu, · ne it al só gi·lêstid warð,
 244 só hé man-kunnja · managa hwíla,
 god alo-mahtig · for·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. · Þó 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 þegan habda,
 254 Joseph gi·mahlit, · gódes kunnjes man,
 þea Dawides dohter: · þat was só diur-lík wíf,
 256 idis ant·hêti. · Þar sie þe ęngil godes
 an Nazareth-burg · bi namon selvo
 258 grótte gęgin-warde · ęndi sie fon gode kwędda:
 „Hêl wis þú, Maria“, · kwað hé, „þú bist þínun hêrron liof,
 260 waldande wirðig, · hwand þú gi·wit haves,
 idis ęnstjo fol. · Þu skalt for allun wesan
 262 wívun gi·wíhit. · Ne have þú wêkan hugi,
 ne forhti þú þínun ferhe: · ne kwam ik þi te ênigun frêson herod,
 264 ne dragu ik ênig drugi-þing. · Þu skalt úses drohtines wesan
 módar mid mannun · ęndi skalt þana magu fódjan,
 266 þes hôhon hevan-kuninges suno. · Þe skal hêljand te namon
 êgan mid ęldjun. · Neo ęndi ni kumid,
 268 þes wídon ríkjas gi·wand, · þe hé gi·waldan skal,
 mári þeodan.“ · Þó sprak im eft þiu magað an·gęgin,
 270 wið þana ęngil godes · idiso skônjost,
 allaro wívo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,
 272 „þat ik magu fódje? · Ne ik gio mannes ni warð

274 wís an mínera wer-oldi.“ · Þó habde eft is word garu
 276 ęngil þes alo-waldon · þero idisiu te·geğnes:
 „an þí skal hêlag gêst · fon hevan-wange
 278 kuman þurh kraft godes. · Þanan skal þi kind ôdan
 werðan an þesaro wer-oldi; · waldandes kraft
 skal þi fon þem hôhoston · hevan-kuninge
 skadowan mid skimon. · Ni warð skônjera gi·burd,
 280 ne só mári mid mannun, · hwand siu kumid þurh maht godes
 an þese wídon wer-old.“ · Þó warð eft þes wíves hugi
 282 aftar þem ârundje · al gi·hworven
 an godes willjon. · „Þan ik hér garu standu“, kwað siu,
 284 „te su·likun ambaht-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 twíflī,
 288 ne word ne wísa.“ · Só gi·fragn ik, þat þat wíf ant·feng
 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, · sagda þem siu welda,
 294 þat sie habde gi·ôkana · þes alo-waldon kraft
 hêlag fon himile. · Þó warð hugi Josepes,
 296 is mód gi·worrid, · þe im êr þea magað habda,
 þea idis ant·hêttja, · aðal-knósles wíf
 298 gi·boht im te brúðju. · hé af·sóf þat siu habda barn undar iru:
 ni wánda þes mid wihti, · þat iru þat wíf habdi
 300 gi·wardod só waro-líko: · ni wisse waldandes þó noh
 blíði gi·bod-skępi. · Ni welda sia imo te brúdi þó,
 302 halon imo te híwon, · ak bi·gan im þó an hugi þenkjan,
 hwó hé sie só for·léti, · só iru þar nu wurði lêdes wiht,
 304 ôdan arvides. · Ni welda sie aftar þiu
 meldon for męnigi: · antd·réd þat sie manno barn
 306 lívu bi·námin. · Só was þan þero liudjo þau
 þurh þen aldon êw, · Ebreo folkes,
 308 só hwi·lik só þar an un·reht · idis gi·híwida,
 þat siu simbla þana bed-skępi · buggjan skolda,
 310 frí mid ira ferhu: · ni was gio þiu fēmja só gód,
 þat siu mid þem liudun lęng · libben mósti,
 312 wesun undar þem weroda. · Bi·gan im þe wíso mann,

swíðo gód gumo, · Joseph an is móda
 314 þenkjan þero þingo, · hwó hé þea þiornun þó
 listjun for·léti. · Þó ni was lang te þiu,
 316 þat im þar an drôma · kwam drohtines engil,
 hevan-kuninges bodo, · 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-skępi wel!
 Ne lát þú sie þi þiu lêðaron, · þoh siu undar ira liðon ęgi,
 324 barn an ira bósma. · It kumid þurh gi·bod godes,
 hêlages gêstes · fon hevan-wanga:
 326 þat is Jêsu Krist, · godes êgan barn,
 waldandes sunu. · Þu skalt sie wel haldan,
 328 hêlag-liko. · Ne lát þú þi þínan hugi twífljen,
 męrrjan þína mód-gi·þáht.“ · Þó warð eft þes mannes hugi
 330 gi·węndid aftar þem wordun, · þat hé im te þem 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 gêst,
 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 Þó warð fon Rúmu-burg · ríkes mannes
 340 ovar alla þesa irmin-þiod · Oktawiánas
 ban ęndi bod-skępi · ovar þea is brêdon gi·wald
 342 kuman fon þem kêsura · kuningo gi·hwi-likun,
 hêm-sittjandjun, · só wído só is hęri-togon
 344 ovar al þat land-skępi · liudjo gi·weldun.
 Hiet man þat alla þea ęli-lęndjun man · iro óðil sóhtin,
 346 hęliðos iro hand-mahal · an·gegen iro hêrron bodon,
 kwámi te þem knósla gi·hwe, · þanan 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 burgeo gi·hwem. · Fórun þea bodon ovar all,
 þea fon þem kêsura · kumana wá*run,
 352 bók-spáha weros, · ęndi an bréf skrivun

swíðo niud-líko · namono gi·hwi-likan,
 354 ia land ia liudi, · þat im ni mahti a·lētjan mann
 gumono su·lika gambra, · só im skolda geldan gi·hwe
 356 hēliðo fon is hōvda. · Þó gi·wēt im ôk mid is hīwiska
 Joseph þe gódo, · só it god mahtig,
 358 waldand welda: · sóhta im þiu wánamon hēm,
 þea burg an Bethleem, · þar iro bēiðero was,
 360 þes hēliðes hand-mahal* · ėndi ôk þera hēlagun þiornun,
 Mariun þera gódon. · Þar was þes mārjon stól
 362 an êr-dagun, · aðal-kuninges,
 Dawides þes gódon, · þan langa þe hé þana druht-skēpi þar,
 364 erl undar Ebreon · êgan mósta,
 haldan hōh-gi·setu. · Sie wárun is hīwiskas,
 366 kuman fon is knósla, · kunnjas gódes,
 bēðju bi gi·burdjun. · Þar gi·fragn ik, þat sie þiu berhtun gi·skapu,
 368 Mariun gi·manodun · *ėndi maht godes,
 þat iru an þem siðða · sunu ôdan warð,
 370 gi·boran an Bethleem · barno strangost,
 allaro kuningo kraftigost: · kuman warð þe mārjo,
 372 mahtig an manno lioht, · só is êr managan dag
 biliði wárun · ėndi bōkno filu
 374 gi·worðen an þesero wer-oldi. · Þó was it all gi·wárod só,
 só it êr spáha man · gi·sprokan habdun,
 376 þurh hwi-lik ôd-módi · hé þit erð-ríki herod
 þurh is selves kraft · sókjan welda,
 378 managaro mund-boro. · Þó ina þiu módar nam,
 bi·wand ina mid wádju · wívo skōnjost,
 380 fagarōn fratahun, · ėndi ina mid iro folmon twēm
 lēgða 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 hēlaga barn: · ni was ira hugi twíflī,
 386 þera magað ira mód-sevo. · Þó warð þat managun kúð
 owar þesa wídon wer-old, · wardos ant·fundun,
 388 þea þar chu-skalkos · úta wárun,
 weros an wahtu, · wiggjo gōmjan,
 390 fehas aftar fel*da: · gi·sáhun finistri an twê
 te·látan an lufte, · ėndi kwam lioht godes
 392 wánum þurh þiu wolkan · ėndi þea wardos þar

bi·féng an þem felda. · Sie wurðun an forhtun þó,
 394 þea man an ira móda: · gi·sáhun þar mahtigna
 godes engil kuman, · þe im te·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, · sálíg barn godes,
 an þera Dawides burg, · drohtin þe gódo.
 402 Þat is mēndislo · manno kunnjas,
 allaro firiho fruma. · Þar gí ina fīðan mugun,
 404 an Bethlema-burg · barno ríkjost:
 hēbbjad þat te tēkna, · þat ik eu gi·tēlljan mag
 406 wárun wordun, · þat hé þar bi·wundan ligid,
 þat kind an ēnera kribbjun, · þoh hé sí kuning ovar al
 408 erðun endi himiles · endi ovar ēldjo barn,
 wer-oldes waldand“. · Reht só hé þó þat word gi·sprak,
 410 só warð þar engilo te þem ênun · un·rím kuman,
 hêlag hēri-skēpi · fon hevan-wanga,
 412 fagar folk godes, · endi filu sprákun,
 lof-word manag · liudjo hêrron.
 414 Af·hóvun þó hêlagna sang, · þó sie eft te hevan-wanga
 wundun þurh þiu wolkan. · Þea wardos hôrdun,
 416 hwó þiu engilo kraft · alo-mahtigna god
 swíðo werð-líko · wordun lovodun:
 418 „diuriða sí nu“, · kwáðun sie, „drohtine selvun
 an þem hôhoston · himilo ríkja
 420 endi friðu an erðu · firiho barnun,
 gód-willigun gumun, · þem þe god ant·kēnnjad
 422 þurh hluttran hugi.“ · Þea hirdjo for·stóðun,
 þat sie mahtig þing · gi·manod habda,
 424 blíð-lík bod-skēpi: · gi·witun im te Bethleem þanan
 nahtes siðon; · was im niud mikil,
 426 þat sie selvon Krist · gi·sehan móstin.
 6 Habda im þe engil godes · al gi·wísid
 428 torhtun tēknun, · þat sie im tó selvun,
 te þem godes barne · gangan mahtun,
 430 endi fundun sán · folko drohtin,
 liudjo hêrron. · Sagdun þó lof goda,
 432 waldande mid iro wordun · endi wído kũðdun

434 ovar þea berhtun burg, · hwi-lik im þar biliði warð
 fon hevan-wanga · hêlag gi·tôgit,
 fagar an felde. · Þat frí al bi·held
 436 an ira hugi-skêftjun, · hêlag þiorna,
 þiu magað an ira móde, · só hwat só siu gi·hôrda þea mann sprekan.
 438 Fódða ina þó fagaro · frího skânjosta,
 þiu módar þurh minnja · managaro drohtin,
 440 hêlag himilisk barn. · hêliðos gi·sprákun
 an þem ahtodon daga · erlos managa,
 442 swiðo glawa gumon · mid þera godes þiornun,
 þat hé hêljand te namon · hêbbjan skoldi,
 444 só it þe godes engil · Gabriel gi·sprak
 wáron wordun · êndi þem wíve gi·bôd,
 446 bodo drohtines, · þó siu êrist þat barn ant·fêng
 wánum te þesero wer-oldi; · was iru willjo mikil,
 448 þat siu ina só hêlag-liko · haldan mósti,
 ful-géng im þó só gerno. · Þat gér furðor skrêd
 450 unt-þat þat friðu-barn godes · fiar-tig habda
 dago êndi nahto. · Þó skoldun sie þar êna dád frummjan,
 452 þat sie ina te Jerusalem · for·gevan skoldun
 waldanda te þem wíha. · Só was iro wísa þan,
 454 þero liudjo land-sidu, · þat þat ni mósta for·látan ne-gên
 idis undar Ebreon, · ef iru at êrist warð
 456 sunu a·fódit, · ne siu ina simbla þarod
 te þem godes wíha · for·gevan skolda.
 458 Gi·witun im þó þiu gódun twê, · Joseph êndi Maria
 bêðju fon Bethleem: · habdun þat barn mid im,
 460 hêlagna Krist, · sóhtun im hús godes
 an Jerusalem; · þar skoldun sie is geld frummjan
 462 waldanda at þem wíha · wísa lêtjan
 Judeo folkes. · Þar fundun sea ênna góðan man
 464 aldan at þem alaha, · aðal-boranan,
 þe habda at þem wíha só filu · wintro êndi sumaro
 466 gi·libd an þem liohta: · oft warhta hé þar lof goda
 mid hluttru hugi; · habda im hêlagna gêt,
 468 sálig-líkan sevon; · Simeon was hé hêtan.
 Im habda gi·wísid · waldandas kraft
 470 langa hwíla, · þat hé ni mósta êr þit lioht a·gevan,
 wêndjan af þesero wer-oldi, · êr þan im þe willjo gi·stódi,
 472 þat hé selvan Krist · gi·sehan mósti,

474 hêlagna hevan-kuning. · Þó warð im is hugi swíðo
 blíði an is briostun, · þó hé gi·sah þat barn kuman
 an þena wíh innan. · Þuo sagda hie waldande þank,
 476 al-mahtigon gode, · þes hé ina mid is ôgun gi·sah.
 Géng im þó te·gegnes · 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 þinan holdan skalk · nu hinan hwervan látas,
 an þína friðu-wára faran, · þar êr mína forðrun dedun,
 484 weros fon þesero wer-oldi, · nu mi þe willjo gi·stód,
 dago liovosto, · þat ik mínan drohtin gi·sah,
 486 holdan hêrron, · só mi gi·hêtan was
 langa hwíla. · Þú bist lioht mikil
 488 allun ęli-þiodun, · þea êr þes alo-waldon
 kraft ne ant·kęndun. · Þína kumi sindun
 490 te dóma ęndi te diurðon, · drohtin frô mín,
 avarun Israhelas, · êganumu folke,
 492 þínun liovun *liudjun.“ · Listjun talde þó
 þe aldo man an þem alaha · idis þero góðun,
 494 sagda sôð-líko, · hwó iro sunu skolda
 ovar þesan middil-gard · managun werðan
 496 sumun te falle, sumun te fróvru · firího barnun,
 þem liudjun te leova, · þe is lêrun gi·hôrdin,
 498 ęndi þem te harma, · þe hôrjen ni weldin
 Kristas lêron. · „Þu skalt noh“, kwað hé, „kara þiggjan,
 500 harm an þínumu herton, · þan ina hęliðo barn
 wápnun wítnod. · Þat wirðid þi werk mikil,
 502 þrim te gi·þolonna.“ · Þiu þiorna al for·stód
 wísas mannas word. · Þó kwam þar ôk ên wíf gangan
 504 ald innan þem alaha: · Anna was siu hêtan,
 dohtar Fanueles; · siu habde ira drohtine wel
 506 gi·þionod te þanka, · was iru gi·þungan wíf.
 Siu mósta aftar ira magað-hêdi, · sīðor siu mannes warð,
 508 erles an êhti · ęðili þiorne,
 só mósta siu mid ira brúdi-gumon · bodlo gi·waldan
 510 sivun wintar saman. · Þó gi·fragn ik þat iru þar sorga gi·stód
 þat sie þiu mikila maht · metodes te·dêlda,
 512 wrêð wurdi-gi·skapu. · Þó was siu widowa aftar þiu

at þem friðu-wíha · fior ėndi ant·ahtoda
 514 wintro an iro wer-oldi, · só siu nia þana wíh ni for·lét,
 ak siu þar ira drohtine wel · dages ėndi nahtes,
 516 gode þionode. · Siu kwam þar ðk gangan tó
 an þea selvun tíð: · sán ant·kēnde
 518 þat hēlage barn godes · ėndi þem hēliðon kũðde,
 þem weroda aftar þem wíha · wil-spel mikil,
 520 kwað þat im nęrjandas ginist · gi·náhid wári,
 helpa heven-kuninges: · „nu is þe hēlago Krist,
 522 waldand selvo · an þesan wíh kuman
 te a·lōsjenne þea liudi, · þe hér nu lango bidun
 524 an þesara middil-gard, · managa hwíla,
 þurftig þioda, · só nu þes þinges mugun
 526 męndjan man-kunni.“ · Manag fagonoda
 werod aftar þem wíha: · gi·hōrdun wil-spel mikil
 528 fon gode sęggjan. · Þat geld habde þó gi·lēstid
 þiu idis an þem alaha, · al só it im an ira ēwa gi·bōd
 530 ėndi an þera berhtun burg · bók gi·wísdun,
 hēlagaro hand-gi·werk. · Gi·witun im þó te hús þanan
 532 fon Jerusalem · Joseph ėndi Maria,
 hēlag híwiski: · habdun im heven-kuning
 534 simbla te gi·siða, · sunu drohtines,
 managaro mund-boron, · só it gio mári ni warð
 536 þan wíðor an þesaro wer-oldi, · b·útan só is willjo géng,
 7 heven-kuninges hugi. · Þoh þar þan gi·hwi-lik hēlag man
 538 Krist ant·kēndi, · þoh ni warð it gio te þes kuninges hove
 þem mannun gi·márid, · þea im an iro mód-sevon
 540 holde ni wárun, · ak was im só bi·halden forð
 mid wordun ėndi 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 · ėndi sóhtun þat barn godes
 546 mid hluttru hugi: · weldun im hnígan tó,
 gēhan im te jungrun: · drivun im godes gi·skapu.
 548 Þó sie Eródesan þar · ríkjan fundun
 an is sęli sittjen, · slíð-wurdjan kuning,
 550 módagna mid is mannun: · —simbla was hé morðes gern—
 þó kwaddun sie ina kúsko · an kuning-wísun,
 552 fagaro an is flęttje, · ėndi hé frágoda sán,

hwi-lik sie ârundi • úta gi·bráhti,
 554 weros an þana wrak-sið: • „hweðer lédjad gí wundan gold
 te gevu hwi-likun gumuno? • te hwí gí þus an ganga kumad,
 556 gi·faran an fôðju? • Hwat gí n·êt-hwanan ferran sind
 erlos fon ôðrun þiodun. • Ik gi·sihu þat gi sind ęðili-gi·burdjun
 558 kunnjes fon knósle góðun: • nio hér êr su·lika kumana ni wurðun
 éri fon ôðrun þiodun, • siðor ik mósta þesas erlo folkes,
 560 gi·waldan þesas wídon ríkjas. • Gí skulun mi te wárun sęggjan
 for þesun liudjo folke, • bi·hwí gí sín te þesun lande kumana“.
 562 Þó sprákun im eft te·gęgnes • gumon ôstr-onja,
 word-spáhe weros: • „wí þi te wárun mugun“, kwáðun sie,
 564 „úse ârundi • óðo gi·tęlljen,
 gi·sęggjan sôð-líko, • bi·hwí wí kwámun an þesan sið herod
 566 fon ôstan te þesaro erðu. • Giu wárun þar aðaljes man,
 gód-sprákja gumon, • þea ús gódes só filu,
 568 helpa gi·hétun • fon heven-kuninge
 wárum wordun. • Þan was þar ên gi·wittig man,
 570 fród ęndi fil-wís • —forn was þat giu—,
 úse aldiro ôstar hinan, • —þar ni warð siðor 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. • Þó hé þanan skolda,
 a·geven gardos, • gadulingo gi·mang,
 578 for·láten liudjo drôm, • sókjen lioht ôðar,
 þó hé is jungron hét • gangan náhor,
 580 ęrvi-wardos, • ęndi is erlun þó
 sagde sôð-líko: • —þat al siðor kwam,
 582 gi·warð* an þesaro wer-oldi—: • þó 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 wesarn 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 sáligna
 588 an þesan middil-gard • móðar 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 bōkan. · Hét þat þar te bedu fōrin
 þrea man fon þero þiodu, · hét sie þenkjan wel,
 594 hwan êr sie gi·sáwin ôstana · up siðogjan,
 þat godes bōkan gangan, · hét sie garwjan sán,
 596 hét þat wí im folgodin, · só it furi wurði,
 westar owar þesa wer-oldi. · Nu is it al gi·wárod só,
 598 kuman þurh kraft godes: · þe kuning is gi·fódit,
 gi·boran bald êndi strang: · wí gi·sáhun is bōkan skínan
 600 hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,
 markoda mahtig selvo; · wí gi·sáhun morgno gi·hwi-likes
 602 blíkan þana berhton sterron, · êndi wí géngun aftar þem bōkna herod
 wegas êndi waldas hwílon. · Þat wári ús allaro willjono mēsta,
 604 þat wí ina selvon gi·sehan móstin, · wissin, hwar wí ina sókjan
 skoldin,
 þana kuning an þesumu kēsur-dóma. · Saga ús, undar hwi-likumu hé
 sí þesaro kunnjo a·fódit.“
 606 Þó warð Erodessa · innan briostun
 harm wið herta, · bi·gan im is hugi wallan,
 608 sevo mid sorgun: · gi·hörde seggjan þó,
 þat hé þar owar-hôvdon · êgan skoldi,
 610 kraftagoron kuning · kunnjes gódes,
 sáligoron undar þem gi·siðja. · Þó hé samnon hét,
 612 só hwat só an Jerusalem · gódaro manno
 allaro spáhoston · sprákono wárun
 614 êndi an iro brioston · bók-kraftes mēst
 wissun te wárun, · êndi hé sie mid wordun fragn,
 616 swíðo niud-líko · níð-hugdig man,
 kuning þero liudjo, · hwar Krist gi·boran
 618 an wer-old-rikja · werðan skoldi,
 friðu-gumono bēst. · Þó sprak im eft þat folk an·gēgin,
 620 þat werod wár-líko, · kwáðun þat sie wissin garo,
 þat hé skoldi an Bethleem gi·boran werðan: · „só is an úsun bókun
 gi·skrivan,
 622 wís-líko gi·writan, · só it wár-sagon,
 swíðo glawa gumon · bi godes krafta
 624 fil-wíse man · furn gi·sprákon,
 þat skoldi fon Bethleem · burgo hirdi,
 626 liof landes ward · an þit lioht kuman,
 ríki rád-gevo, · þe rihtjen skal
 628 Judeono gum-skēpi · êndi is geva wesan

- 630 8 mildi ovar middil-gard · managun þiodun.“
 Þó gi·fragn ik þat sán aftar þiu · slíð-mód kuning
 þero wár-sagono word · þem wrękkjun sagda,
 632 þea þar an ęli-lęndi · erlos wárun
 ferran gi·farana, · ęndi 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 þó helen eo·wiht,
 ak sagdun it im sôð-líko. · Þó 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·bôð
 640 swiðo hard-liko, · hêrro Judeono,
 þem wísun mannun, · êr þan sie fôrin 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. · Þó géngun eft þiu kumbl forð
 wánum undar wolknun. · Þó 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 þríe wárun: · wissun im þingo gi·skêð,
 654 wárun im glawe gumon, · þe þea geva lêddun.
 Þan sáhun sie só wís-líko · undar þana wolknnes skion,
 656 up te þem hôhon himile, · hwó fórun þea hwíton sterron
 —ant·kęndun sie þat kumbal godes—, · þiu wárun þurh Krista herod
 658 gi·warht te þesero wer-oldi. · Þea weros aftar géngun,
 folgodun feráht-líko · —sie frumide þe mahte—
 660 ant-þat sie gi·sáhun, · sið-wórige man,
 berht bôkan godes, · blêk an himile
 662 stillo gi·standen. · Þe sterro liohto skên
 hwít ovar þem húse, · þar þat hêlage barn
 664 wonode an willjon · ęndi ina þat wíf bi·held,
 þiu þiorne gi·þiudo. · Þó warð þero þegno hugi
 666 blíði an iro briostun: · bi þem bôkna for·stóðun,
 þat sie þat friðu-barn godes · funden habdun,
 668 hêlagna heven-kuning. · Þó sie an þat hús innan

mid iro **ge**vun **g**éngun, · **g**umon ôstr-onja,
 670 **si**ð-wóriga man: · **s**án ant·kēndun
 þea **w**eros **w**aldand Krist. · Þea **w**rēkkjon fellun
 672 te þem kinde an **k**neo-beda · ĕndi ina an **k**uning-wisa
góðan **g**róttun · ĕndi im þea **g**eva drógun,
 674 **g**old ĕndi wih-rôk · bi **g**odes tēknun
 *ĕndi **m**yrra þar **m**id. · Þea **m**an stóðun garowa,
 676 holde for iro **h**ērron, · þea it mid iro **h**andun sán
fağaro ant·fēngun. · Þó gi·witun im þea **f**erąhton man,
 678 **s**ęggi te **s**elðon · **si**ð-wóriga,
gumon an **g**ast-sęli. · Þar im **g**odes ęngil
 680 slápandjun an naht · **s**wevan gi·tôgde,
 gi·**d**rog im an **d**rôme, · al so it **d**rohtin self,
 682 **w**aldand **w**elde, · þat im þúhte þat man im mid **w**ordun gi·budi,
 þat sie im* þanan **ô**ðran weg, · **e**rlos fórin,
 684 liðodin sie te **l**ande · ĕndi þana **l**ēðan man,
Erodesan · **e**ft ni sóhtin,
 686 **m**ódagna kuning. · Þó warð **m**organ kuman
wánum te þesero **w**er-oldi. · Þó bi·gunnun þea **w**íson man
 688 **s**ęggjan iro **s**wevanos; · **s**elvon ant·kēndun
waldandes **w**ord, · hwand sie gi·**w**it mikil
 690 **b**árun an iro **b**riostun: · **b**ádun alo-waldon,
hēron **h**even-kuning, · þat sie móstin is **h**uldi forð,
 692 gi·**w**irkjan is **w**illjon, · kwáðun þat sea ti im habdin gi·**w**ęndit hugi,
 *iro **m**ód **m**organ gi·hwem. · Þó fórun eft þie **m**an þanan,
 694 **e**rlos ôstr-onje, · al só im þe ęngil godes
wordun gi·**w**isde: · námun im **w**eg ôðran,
 696 ful-**g**éngun **g**odes lêrun: · ni weldun þemu **J**udeo kuninge
 umbi þes **b**arnes gi·**b**urd · **b**odon ôstr-onje,
 698 **si**ð-wóriga man · **s**ęggjan gio·wiht,
 9 ak **w**endun im eft an iro **w**illjon. · Þó warð sán aftar þiu **w**aldandes,
 700 **g**odes ęngil kumen · **J**osepe te sprákun,
 sagde im an **s**wefne · slápandjum an naht,
 702 **b**odo drohtines, · þat þat **b**arn godes
 slíð-mód kuning · **s**ókjan welda,
 704 áhtjan is **a**ldres; · „nu skaltu ine an **A**egypteo
land ant·**l**ēðjan · ĕndi undar þem **l**iudjun wesan
 706 mid þiu **g**odes barnu · ĕndi mid þeru **g**óðan þior*nan,
wunon undar þemu **w**erode, · unt-þat þi **w**ord kume
 708 **h**ērron þínes, · þat þú þat **h**ēlage barn

eft te þesum land-skæpi · lédjan mótis,
 710 drohtin þinen.“ · Þó fon þem drôma an·sprang
 Joseph an is gæst-sæli, · ęndi þat godes gi·bod
 712 sán ant·kęnda: · gi·wêt im an þana sið þanen
 þe þegān mid þeru þiornon, · sóhta im þiod ôðra
 714 ovar brêdan berg: · welda þat barn godes
 fiundun ant·fórjan. · *Þó 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. · Þó warð im þes an sorgun hugi,
 mód mornondi, · kwað þat it im þie man dedin,
 722 hęliðos* te hōnðun. · Þó hé só hriwig sat,
 balg ina an is briostun, · kwað þat hé is mahti bętaron rád,
 724 ôðran gi·þenkjen: · „nu ik is aldar kan,
 wêt is winter-gi·talu: · nu ik gi·winnan mag,
 726 þat hé io ovar þesaro erðu · ald ni wirðit,
 hér undar þesum hęri-skæpi.“ · Þó hé só hardo gi·bôd,
 728 Eródes ovar is ríki, · hét þó is rinkos faran
 kuning þero liudjo, · hét þat sie kinda só filo
 730 þurh iro hand-magen · hōvdu bi·námin,
 só manag barn umbi Bethleem, · só filo só þar gi·boran wurði,
 732 an twēm gęrun a·togan. · Tionon frumidon
 þes kuninges gi·siðos. · Þó skolda þar só manag kindisk man
 734 sweltan sundjono lôs. · Ni warð sið noh êr
 jámar-líkara for·gang · jungaro manno,
 736 arm-líkara dôð. · Idisi wiopun,
 módar managa, · gi·sáhun iro męgi spildjan:
 738 ni mahte siu im nio gi·formon, · þoh siu mid iro faðmon twēm
 iro êgan barn · armun bi·fęngi,
 740 liof ęndi luttil, · þoh skolda is simbla þat líf gevan,
 þe magu for þeru módar. · Mênes ni sáhun,
 742 wítjes þie wam-skaðon: · wápnes eggjun
 fręmidun firin-werk mikil. · Fellun managa
 744 magu-junge man. · Þia módar wiopun
 kind-jungaro kwalm; · kara was an Bethleem,
 746 hofno hlúdost: · þoh man im iro herton an twê
 sniði mid swerdu, · þoh ni mohta im gio sêrara dád
 748 werðan an þesaro wer-oldi, · wívun managun,

brúðjun an Bethlehem: · gi·sahun iro barn bi·foran,
 750 kind-junge man, · kwalmu sweltan
 blódag an iro barmun. · Þie banon wítnodun
 752 un·skuldige skole: · ni bi·skrivun gio·wiht
 þea man umbi mên-werk: · weldun mahtigna,
 754 Krist selvon a·kwēlljan. · Þan habde ina kraftag god
 gi·nēridan wið iro nīðe, · þat inan nahtes þanan
 756 an Aegypteo land · erlos ant·lēddun,
 gumon mid Josepe · an þana grónjon wang,
 758 an erðono bēstun, · þar ên aha flutid,
 Níl-strôm mikil · norð te sēwa,
 760 flódo fagorosta. · Þar þat friðu-barn godes
 wonoda an willjon, · ant-þat wurd for·nam
 762 Erodes þana kuning, · þat hé for·lét ēldjo barn,
 módag manno drôm. · Þó skolda þero marka gi·wald
 764 ēgan is ęrvi-ward: · þe was Arkheláus
 hētan, hęri-togo · helm-berandero:
 766 þe skolda umbi Jerusalem · Judeono folkes,
 werodes gi·waldan. · Þó warð word kuman
 768 þar an Egypti · ęðiljun manne,
 þat hé þar te Josepe, · godes ęngil sprak,
 770 bodo drohtines, · hét ina eft þat barn þanan
 lēdjen te lande. · „nu havað þit lioht af·geven“, kwað hé,
 772 „Erodes þe kuning; · hé welde is áhtjen giu,
 frēson is ferahas. · Nu maht þú an friðu lēdjen
 774 þat kind undar ewa kunni, · nu þe kuning ni livod,
 erl ovar-módig.“ · Al ant·kēnde
 776 Josep godes tēkan: · gęriwide ina sniumo
 þe þegan mit þera þiornun, · þó sie þanan weldun
 778 bēðju mid þiu barnu: · lēstun þiu berhton gi·skapu,
 waldandes willjon, · al só hé im êr mid is wordun gi·bôd.
 780 **10** Gi·witun im þó eft an Galilea-land · Joseph ęndi Maria,
 hēlag híwiski · heven-kuninges,
 782 wárun im an Nazareth-burg. · Þar þe nęrjondio Krist
 wóhs undar þem werode, · warð gi·wittjes ful,
 784 an was imu anst godes, · hé was allun liof
 módar-mágun: · hé ni was ôðrun mannun gi·lík,
 786 þe gumo an sínera gódi. · Þó hé gęr-talo
 twe-livi habde, · þó warð þiu tíd kuman,
 788 þat sie þar te Jerusalem, · Juðeo liudi

iro þiod-gode · þionon skoldun,
 790 wirkjan is willjon. · Þó warð þar an þana wih innan
 þar te Jerusalem · Judeono gi·samnod
 792 man-kraft mikil. · Þar Maria was
 self an gi·siðja · ęndi iru sunu habda,
 794 godes ęgan barn. · Þó sie þat geld habdun,
 erlos an þem alaha, · só it an iro ęwa gi·bôd,
 796 gi·lęstid te iro land-wisun, · þó fórun im eft þie liudi þanan,
 weros an iro willjon · ęndi þar an þem wiha af·stód
 798 mahtig barn godes, · só ina þiu módar þar
 ni wissa te wáron; · ak siu wánda þat hé mid þem weroda forð,
 800 fóri mit iro friundun. · Gi·frang aftar þiu
 eft an ôðrun daga · aðal-kunnjes wíf,
 802 sálig þiorna, · þat hé undar þem gi·siðja ni was.
 warð Mariun þó · mód an sorgun,
 804 hriwig umbi iro herta, · þó siu þat hêlaga barn
 ni fand undar þem folka: · filu gornoda
 806 þiu godes þiorna. · Gi·witun im þó eft te Jerusalem
 iro sunu sókjan, · fundun ina sittjan þar
 808 an þem wiha innan, · þar þe wisa man,
 swiðo glauwa gumon · an godes ęwa
 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 módar fand
 sittjan under þem gi·siðja · ęndi iro sunu grótta,
 820 wísan undar þem weroda, · sprak im mid ira wordun tó:
 „hwí weldes þú þinera módar, · manno liovosto,
 822 gi·sidon su·lika sorga, · þat ik þi só sêrag-mód,
 idis arm-hugdig · ęskon skolda
 824 undar þesun burg-liudjun?“ · Þó sprak iru eft þat barn an·gegin
 wísun wordun: · „Hwat þú wêst garo“, kwað hé,
 826 „þat ik þar gi·rísu, · þar ik bi rehton skal
 wonon an willjon, · þar gi·wald havad
 828 mín mahtig fader.“ · Þie man ni for·stódun,

830 þie weros an þem wíha, · bi·hwí hé só þat word gi·sprak,
 gi·mênda mid is müðu: · Maria al bi·held,
 832 gi·barg an ira breostun, · só hwat só siu gi·hôrda ira barn sprekan
 wisaro wordo. · Gi·witun im þó eft þanan
 834 fon Jerusalem · Joseph ęndi Maria,
 habdun im te gi·siþja · sunu drohtines,
 allaro barno bętsta, · þero þe io gi·boran wurði
 836 magu fon módar: · habdun im þar minnja tó
 þurh hluttran hugi, · ęndi hé só gi·hôrig was,
 838 godes ęgan barn · gaduling-mágun
 þurh is ôd-módi, · aldron sínun:
 840 ni welda an is kindiski þó noh · is kraft mikil
 mannun mārjan, · þat hé su·lik megin ęhta,
 842 gi·wald an þesaro wer-oldi, · ak hé im an is willjon bēd
 gi·þiudo undar þero þiodu · þri-tig gęro,
 844 ęr þan hé þar tēkan ęnig · tōgjan weldi,
 sęggjan þem gi·siþja, · þat hé selvo was
 846 an þesaro middil-gard · manno drohtin.
 Habda im só bi·halden · hēlag barn godes
 848 word ęndi wís-dóm · ęnde allaro gi·wittjo mēst,
 tulgo spāhan hugi: · ni mahta man is an is sprākun werðan,
 850 an is wordun gi·war, · þat hé su·lik gi·wit ęhta,
 þegan su·lika gi·þāhti, · ak hé im só gi·þiudo bēd
 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 kũð-líko · an·kęnnjan ni mahtin,
 858 ęr þan hé ina selvo · sęggjan welda.
 11 Þan was im Johannes · fon is juguð-hēdi
 860 a·wahsan an ęnero wóstunni; · þar ni was werodes þan mēr,
 b·útan þat hé þar ęn-kora · alo-waldon gode,
 862 þegan þionoda: · for·lét þioda gi·mang,
 manno gi·mēnðon. · Þar warð im mahtig kuman
 864 an þero wóstunni · word fon himila,
 gód-lík stemna godes, · ęndi Johanne gi·bod,
 866 þat hé Kristes kumi · ęndi is kraft mikil
 ovar þesan middil-gard · mārjan skoldi;
 868 hét ina wār-líko · wordun sęggjan,

þat wári hevan-riki · hēliðo barnun
 870 an þem land-skēpi, · liudjun gi·náhid,
 welono wun-samost. · Im was þó willjo mikil,
 872 þat hé fon su·likun sáldun · sēggjan mósti.
 Gi·wēt im þó gangan, · al só Jordan flót,
 874 watar an willjon, · ěndi þem weroda allan dag,
 aftar þem land-skēpi · þem liudjun kũðda,
 876 þat sie mid fastunnju · firin-werk manag,
 iro selvoro · sundja bóttin,
 878 „þat gí werðan hrēnja“, · kwað hé. „Hevan-riki is
 gi·náhid manno barnun. · Nu látad eu an ewan mód-sevon
 880 ewar selvoro · sundja hrewan,
 lēdas þat gí an þesun liohta frēmidun, · ěndi mínun lērun hōrjad,
 882 wēndjat aftar mínun wordun. · Ik eu an watara skal
 gi·dōpjan diur-líko, · þoh ik ewa dádi 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 · ěndi 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 ovar al:
 hé mag allaro manno gi·hwena · mēn-gi·þāhtjo,
 892 sundjono sikoron, · só hwene só só sálig mót
 werðen an þesaro wer-oldi, · þat þes willjon havad,
 894 þat hé só gi·lēstja, · só hé þesun liudjun wili,
 gi·bioden barn godes. · Ik bium an is bod-skēpi herod
 896 an þesa wer-old kumen · ěndi skal im þana weg rúmjen,
 lērjan þesa liudi, · hwó sea skulin iro gi·lōvon haldan
 898 þurh hluttran hugi, · ěndi þat sie an hēllja ni þurvin,
 faran an fern þat hēta. · Þes wirðid só fagan an is móde
 900 man te só managaro stundu, · só hwe só þat mēn for·látid,
 gerno þes gramon an-busni, · —só mag im þes gódon gi·wirkjan,
 902 huldi heven-kuninges,— · só hwe só havad hluttra trewa
 up te þem alo-mahtigon gode.“ · Erlos managa
 904 bi þem lērun þó, · liudi wándun,
 weros wár-líko, · þat þat waldand Krist
 906 selbo wári, · hwanda hé só filu sōðes gi·sprak,
 wároro wordo. · Þó warð þat só wído kũð
 908 ovar þat for·gevana land · gumono gi·hwi-likum,

seġgjun at iro selðun: · þó kwámun ina sókjan þarod
 910 fon Jerusalem · Judeo liudjo
 bodon fon þeru burge · ċndi 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 þó gi-mahalde · ċndi te-gegnes sprak
 þem bodun bald-líko: · „ni bium ik“, kwað hé, „þat barn godes,
 916 wár waldand Krist, · ak ik skal im þana weg rúmjen,
 hêrron mínumu.“ · Þea hēliðos frugnun,
 918 þea þar an þem ârundje · erlos wárun,
 bodon fon þero burge: · „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
 seġgjan te sôðon? · Neo hér êr su-lik ni warð
 926 an þesun middil-gard · man ôðar kuman
 dádjun só mári. · Bi-hwí þú hér dōpisli
 928 frēmis undar þesumu folke, · ef þú þaro fora-sagono
 ên-hwi-lik ni bist?“ · Þó habde eft garo
 930 Johannes þe gódo · glau and-wordi:
 „Ik bium fora-bodo · fráon mínes,
 932 lioves hêrron; · ik skal þit land rekon,
 þit werod aftar is willjon. · Ik hēbbju 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 ċndi só mahtig · —þat wirðid managun kûð,
 938 werun aftar þesaro wer-oldi— · þat ik þes wirðig ni bium,
 þat ik móti an is gi-skuoha, · þoh ik sí is skalk êgan,
 940 an só ríkjumu drohtine, · þea reomon ant-bindan:
 só mikilu is hé bētara þan ik. · Nis þes bodon gi-mako
 942 ênig ovar erðu, · ne nu aftar ni skal
 werðan an þesaro wer-oldi. · Hēbbjad ewan willjon þarod,
 944 liudi ewan gi-lôvon: · þan eu lango skal
 wesan ewa hugi hrómag; · þan gi hēlli-gi-þwing,
 946 for-látad lêðaro drôm · ċndi sókjad eu lioht godes,
 up-ôdes hēm, · êwig ríki,
 948 hōhan heven-wang. · Ne látad ewan hugi twífljen!“

12 Só sprak þó jung gumo · bi godes lêrun
 950 mannun te mārðu. · Manag samnoda
 þar te Bethania · barn Israheles;
 952 kwámun þar te Johannese · kuningo gi·siðos,
 liudi te lêrun · ęndi iro gi·lôvon ant·féngun.
 954 Hé dôpte sie dago gi·hwi-likes · ęndi im iro dádi lóg,
 wrêðaro willjon, · ęndi lovode im word godes,
 956 hêrron sínes: · „heven-ríki wirðid“, kwað hé,
 „garu gumono só hwem, · só ti gode þenkid
 958 ęndi an þana hêljand *wili · hluttro gi·lôvjan,
 lêstjan is lêra“. · Þó ni was lang te þiu,
 960 þat im fon Galilea gi·wêt · godes êgan barn,
 *diur-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. · Þó hé an is willjon kwam,
 þar Johannes · an Jordana strôme
 966 allan langan dag · liudi manage
 dôpte diur-líko. · Reht só hé þó is drohtin gi·sah,
 968 holdan hêrron, · só warð im is hugi blíði,
 þes im þe willjo gi·stód, · ęndi sprak im þó mid is wordun tó,
 970 swiðo gód gumo, · Johannes te Kriste:
 „nu kumis þú te mínero dôpi, · drohtin frô mín,
 972 þiod-gumono bętsto: · só skolde ik te þínero duan,
 hwand þú bist allaro kuningo kraftigost.“ · Krist selvo gi·bôð,
 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 heven-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 þó þat land af·stóp,
 só ant·hlidun þó 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 grótta 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 þó, · al só it god welde,
gi·sehan ęndi gi·hórjan. · hé gi·deda it sán aftar þiu
996 mannun mári, · þat sie þar mahtigna
hêrron habdun: · „Þit is“, kwað hé, „heven-kuninges sunu,
998 ên alo-waldand: · þesas willjo ik ur-kundjo
wes an þesaro wer-oldi, · hwand it sagda mí word godes,
1000 drohtines stemne, · þó hé mi dōpjan hét
weros an watare, · só hwar só ik gi·sáwi wár-líko
1002 þana hêlagon gēst · *fan hevan-wange
an þesan middil-gard · ênigan man waron,
1004 kuman mid kraftu; · þat kwað, þat skoldi Krist wes an,
diur-lík drohtines suno. · Hie dōpjan skal
1006 an þana hêlagon gēst · ęndi hêljan managa
manno mēn-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 bętsto,
friðu wið fiundun. · Wala þat eu þes mag frāh-mód hugi
1012 wes an þesaro wer-oldi, · þes eu þe willjo gi·stód,
þat gí só libbjanda · þana landes ward
1014 selvon gi·sahun. · Ní mót sliumo sundjono lōs
manag gēst faran · an godes willjon
1016 tionon a·tómíð, · þe mid trewon wili
wið is wini wirkjan · ęndi an waldand Krist
1018 fasto gi·lōvjan. · Þat skal te frumun werðen
gumono só hwi-likun, · só þat gerno dót“.
1020 **13** Só ge·fragn ik þat Johannes þó · gumono gi·hwi-likun,
lovoda þem liudjun · lêra Kristes,
1022 hêrron sines, · ęndi heven-ríki
te gi·winnanne, · welono þane mēston,
1024 sálig sin-líf. · Þó hé im selvo gi·wêt
aftar þem dōpislja, · drohtin þe gódo,
1026 an êna wóstunnja, · waldandes sunu;

was im þar an þero ên-ôdi · erlo drohtin
 1028 lange hwila; · ne habda liudjo þan mêt,
 seġgjo te gi·siðun, · al só hé im selvo gi·kôs:
 1030 welda is þar latan 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, · þó hé þiu sin-hiun twê,
 1036 Ádaman ċndi Êwan, · þurh un-trewa
 for·lêdda mid luginun, · þat liudo barn
 1038 aftar iro hin-fērði · hēllja sóhtun,
 gumono gēstos. · þó welda þat god mahtig,
 1040 waldand wēndjan · ċndi welda þesum werode for·geven
 hōh himil-ríki: · be·þiu hé herod hêlagna bodon,
 1042 is sunu sēnda. · þat was Satanasē
 tulgo harm an is hugi: · afonsta hevan-ríkjes
 1044 manno kunnje: · welda þó mahtigna
 mid þem selvon sakun · sunu drohtines,
 1046 þem hé Ádaman · an êr-dagun
 darnungo bi·dróg, · þat hé warð is drohtine lēð,
 1048 bi·swêk ina mid sundjun · —só welda hé þó selvan dón
 hêlandjan Krist. · þan habda hé is hugi fasto
 1050 wið þana wam-skaðon, · waldandes barn,
 herte só gi·hērdid: · welda heven-ríki
 1052 liudjun gi·lêstjan. · 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 níð-hugdig fiund, · náhor gangan,
 grótjan ina gēgin-warðan: · wánde þat hé god ên-fald,
 1058 for·útar man-kunnjes wiht · mahtig wári,
 hêleg himiles ward. · Só hé ina þó ge·hungrjan lét,
 1060 þat ina bi·gan bi þero mēnnisko · móses lustjan
 aftar þem fiuwar-tig dagun, · þe fiund náhor géng,
 1062 mirki mên-skaðo: · wánda þat hé man ên-fald
 wári wissungo, · sprak im þó mid is wordun tó,
 1064 gróttá ina þe gêr-fiund: · „ef þú síš godes sunu“, kwað hé,
 „be·hwí ni hêtis þú þan werðan, · ef þú gi·wald haves,
 1066 allaro barno bēstst, · brôð af þesun stēnun?

Ge·hêli þinna **h**ungar!“ · Þó sprak eft þe **h**êlago Krist:
 1068 „ni mugun **ç**ldi-barn“, · kwað hé, „êñ-faldes brôdes,
liudi **lib**bjen, · ak sie skulun þurh **l**êra godes
 1070 **w**esan an þesero **w**er-oldi · çndi skulun þiu **w**erk frummjen,
 þea þar werðað a·**hl**údid · fon þero **h**êlogun tungun,
 1072 fon þem **g**alme **g**odes: · þat is **g**umono líf
liudjo só hwi-likon, · só þat lêtjan wili,
 1074 þat fon **w**aldandes · **w**orde ge·biudid.“
 Þó bi·gan eft **n**iuson · çndi **n**áhor géng
 1076 **un**-hiuri fiund · ôðru siðu,
fandoda is **fr**ôhan. · Þat **fr**iðu-barn þolode
 1078 **w**rêðes **w**illjon · çndi im gi·**w**ald for·gaf,
 þat hé umbi is **k**raft mikil · **k**oston mósti,
 1080 **l**ét ina þó **l**édjan · þana **li**ud-skaðon,
 þat hé ina an Jerusalem · te þem **g**odes wíha,
 1082 **al**les **o**van-wardan, · **u**p gi·sætta
 an allaro **h**úso **h**ôhost, · çndi **h**osk-wordun sprak,
 1084 þe **g**ramo þurh **g**elp mikil: · „ef þú síš **g**odes sunu“, kwað hé,
 „**sk**rid þi te erðu hinan. · Ge·**sk**riwan was it giu lango,
 1086 an **b**ókun ge·writen, · hwó gi·**b**oden havad
 is **ç**ngilun · **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.“ · Þó sprak eft þe **h**êlago Krist,
 1092 allaro **b**arno **b**êtst: · „só is ôk an **b**ókun ge·skriwan“, kwað hé,
 „þat þú te **h**ardo ni skalt · **h**êrran þínes,
 1094 **f**andon þínes **fr**ôhan: · þat nis þi allaro **f**rumono neg·ên.“
 Lét ina þó an þana þridðjan sið · þana þið-skaðon
 1096 gi·**b**rengen uppan ênan **b**erg þen hôhon: · þar ina þe **b**alo-wíso
 lét **al** **o**var-sehan · **i**rmin-þiode,
 1098 **w**onod-saman **w**elon · çndi **w**er-old-ríki
 çndi all su·lik ôdes, · só þius **e**rða bi·havad
 1100 **f**agðoro **f**rumono, · çndi sprak im þó þe **f**iund an·gęgin,
 kwað þat hé im þat al só **g**ód-lík · for·**g**even weldi,
 1102 **h**ôha **h**ęri-dómos, · „ef þú wilt **h**nígan te mí,
fallan te mínun **f**ótun · çndi mí for **fr**ôhan havas,
 1104 **b**edos te mínun **b**arma. · Þan látu ik þi **br**úkan wel
alles þes ôd-welon, · þes ik þi hębbju gi·ôgit hír.“
 1106 Þó ni welda þes **l**êðan word · **l**ęgeron hwíle

- hōrjan þe hêlago Krist, · ak hé ina fon is huldi for·drêf,
 1108 Satanasan for·swêp, · ęndi sán aftar sprak
 allaro barno bêtst, · kwað þat man bedon skoldi
 1110 up te þem alo-mahtigon gode · ęndi im ênum þionon
 swíðo þio-liko · þegnos managa,
 1112 hęliðos aftar is huldi: · „þar ist þiu helpa ge·lang
 manno ge·hwi-likun.“ · Þó gi·wêt im þe mên-skaðo,
 1114 swíðo sêrag-mód · Satanas þanan,
 fiund undar fern-dalu. · Warð þar folk mikil
 1116 fon þem alo-waldan · ovana te Kriste
 godes ęngilo kumen, · þie im siðor jungar-dóm,
 1118 skoldun ambaht-skepi · aftar lêstjen,
 þionon þio-liko: · só skal man þiod-gode,
 1120 hêrron aftar huldi, · hevan-kuninge.
 14 Was im an þem sin-wêldi · sálig barn godes
 1122 lange hwíle, · unt-þat im þó liovora warð,
 þat hé is kraft mikil · kúðjen wolda
 1124 weroda te willjon. · Þó for·lét hé waldes hleo,
 ên-ôðjes ard · ęndi sóhte im eft erlo ge·mang,
 1126 mári megin-þiode · ęndi manno drôm,
 géng im þó bi Jordanes staðe: · þar ina Johannes ant·fand,
 1128 þat friðu-barn godes, · frôhan sínan,
 hêlagana heven-kuning, · ęndi þem hęliðun sagda,
 1130 Johannes is jungurun, · þó 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 kungingo kraftigost.“ · Krist im forð gi·wêt
 an Galileo land, · godes êgan barn,
 1136 fôr im te þem friundun, · þar hé a·fódit was,
 tír-liko a·togan, · ęndi talda mid wordun
 1138 Krist undar is kunnje, · kungingo ríkjost,
 hwó sie skoldin iro selvoro · sundja bótjan,
 1140 hét þat sie im iro harm-werk manag · hrewan létin,
 feldin iro firin-dádi: · „nu is it all ge·fullot só,
 1142 só hír alde man · êr hwanna sprákun,
 ge·hétun eu te helpu · heven-ríki:
 1144 nu is it giu gi·náhid þurh þes nęrjandan kraft: · þes mótun gí neotan
 forð,
 só hwe só gerno wili · gode þeonogjan,

1146 wirkjan aftar is willjon.“ · Þó warð þes werodes filu,
 þero liudjo an lustun: · wurðun im þea lēra Kristes,
 1148 só swótja þem gi·sīðja. · hé bi·gan im samnon þó
 gumono te jungoron, · góðoro manno,
 1150 word-spáha weros. · Géng im þó bi ênes watares staðe,
 þat þar habda Jordan · 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·líko · nętti þenidun,
 1156 fiskodun im an þem flóde. · Þar sie þat friðu-barn godes
 bi þes sêes staðe · selvo gróttá,
 1158 hét þat sie im folgodin, · kwað þat hé im só filu woldi
 godes ríkjas for·geven; · „al só git hír an Jordanes strôme
 1160 fiskos fáhat, · só skulun git noh firiho barn
 halon te inkun handun, · þat sie an heven-ríki
 1162 þurh inka lēra · liðan mótin,
 faran folk manag.“ · Þó warð frô-mód hugi
 1164 bēðjun þem gi·bróðrun: · ant·kęndun þat barn godes,
 liovan hêrron: · for·létun al saman
 1166 Andreas ęndi Petrus, · só hwat só sie bi þeru ahu habdun,
 ge·wunstes bi þem watare: · was im willjo mikil,
 1168 þat sie mid þem godes barne · gangan móstin,
 samad an is gi·sīðja, · skoldun sálig-líko
 1170 lôn ant·fáhan: · só dót liudjo so hwi-lik,
 só þes hêrran wili · huldi gi·þionon,
 1172 ge·wirkjan is willjon. · Þó sie bi þes watares staðe
 furðor kwámun, · þó fundun sie þar ênna fróðan man
 1174 sittjan bi þem sêwa · ęndi is suni twêne,
 Jakobus ęndi Johannes: · wárun im junga man.
 1176 Sátun im þá ge·sun-fader · an ênumu sande uppen,
 brugdun ęndi bóttun · bēðjum handun
 1178 þiu nętti niud·líko, · þea sie habdun nahtes êr
 for·sliten an þem sêwa. · Þar sprak im selvo tó
 1180 sálig barn godes, · hét þat sie an þana sīð mid im,
 Jakobus ęndi Johannes, · géngin bēðje,
 1182 kind-junge man. · Þó wárun im Kristes word
 só wirðig an þesaro wer-oldi, · þat sie bi þes watares staðe
 1184 iro aldan fader · ênna for·létun,
 fróðan bi þem flóde, · ęndi al þat sie þar fehas êhtun,

- 1186 **n**ęttju ęndi **n**ęglit-skipu, · ge·kurun im þana **n**ęrjandan Krist,
hêlagna te **h**êrron, · was im is **h**elpono þarf
 1188 te gi·þiononne: · só is allaro þegno ge·hwem,
wero an þesero **w**er-oldi. · Þó gi·wêt im þe **w**aldandes sunu
 1190 mid þem **f**iuwarjun **f**orð, · ęndi im þó þana **f**ifton gi·kôs
Krist an ênero **k**ôp-stędi, · **k**uninges jungoron,
 1192 **m**ód-spáhana man: · **M**attheus was hé hêtan,
 was im **a**mbahtjo · ęðilero manno,
 1194 skolda þar te is **h**êrron · **h**andun ant·fáhan
tins ęndi **t**olna; · **t**rewa habda hé góda,
 1196 **a**ðal-and·bári: · for·lét **a**l saman
gold ęndi siluvar · ęndi **g**eva managa,
 1198 **d**iurje męðmos, · ęndi warð im úses **d**rohtines man;
kôs im þe **k**uninges þegn · **K**rist te hêrran,
 1200 **m**ilderan męðom-gevon, · þan êr is **m**an-drohtin
wári an þesero **w**er-oldi: · fęng im **w**óðera þing,
 1202 **l**ang-samoron rád. · Þó warð it allun þem **l**iudjun kúð,
 fon allaro **b**urgo gi·hwem, · hwó þat **b**arn godes
 1204 **s**amnode ge·siðos · ęndi **s**elvo ge·sprak
 só manag **w**ís-lik **w**ord · ęndi **w**áres só filu,
 1206 **t**orhtes gi·tôgde · ęndi **t**êkan manag
 ge·warhte an þesero **w**er-oldi. · Was þat an is **w**ordun skín
 1208 iak an is **d**ádjun só same, · þat hé **d**rohtin was,
himilisk **h**êrro · ęndi te **h**elpu kwam
 1210 an þesan **m**iddil-gard · **m**anno barnun,
liudjun te þesun **l**iohta. · Oft ge·deda hé þat an þem **l**ande skín,
 1212 þan hé þar **t**orht-liko · só manag **t**êkan gi·warhte,
 þar hé **h**êlde mid is **h**andun · **h**alte ęndi blinde,
 1214 **l**ôsde af þeru **l**éf-hêdi · **l**iudi manage,
 af **s**u·likun **s**uhtjun, · só þan allaro **s**wároston
 1216 an **f**iriho barn · **f**iund bi·wurpun,
 15 **t**ulgo **l**ang-sam **l**egar. · Þó fórun þar þie **l**iudi tó
 1218 allaro **d**ago ge·hwi-likes, · þar úsa **d**rohtin was
selvo undar þem gi·siðje, · unt-þat þar ge·samnod warð
 1220 **m**ęgin-folk **m**ikil · **m**anagero þiodo,
 þoh sie þar alle be ge·likumu · ge·lóvon ni kwámin.
 1222 **w**eros þurh ênan **w**illjon: · sume sóhtun sie þat **w**aldandes barn,
armoro manno filu · —was im **á**tes þarf—,
 1224 þat sie im þar at þeru **m**ęnigi · **m**ates ęndi drankes,
þigidin at þeru **þ**iodu; · hwand þar was manag þegan só gód,

1226 þie ira **alamosnje** · **armun** mannun
 gerno **gávun**. · Sume wárun sie im eft **Judeono** kunnjes,
 1228 **fēgni** **folk-skēpi**: · wárun þar ge·**farana** te þiu,
 þat sie úses **drohtines** · **dádjo** **endi** wordo
 1230 **fáron** woldun, · habdun im **fēgnjen** hugi,
wrêðen **willjon**: · woldun **waldand** Krist
 1232 a·**lêdjen** þem **liudjun**, · þat sie is **lêron** ni hôrdin,
 ne **wēndin** aftar is **willjon**. · Suma wárun sie im eft só **wíse** man,
 1234 wárun im **glawe** **gumon** · **endi** **gode** werðe,
 a·**lesane** undar þem **liudjun**, · kwámun im þarod be þem **lêron** Kristes,
 1236 þat sie is **hêlag** word · **hôrjen** móstin,
línon **endi** **lêstjen**: · habdun mid iro ge·**lôvon** te im
 1238 **fasto** ge·**fangen**, · habdun im **ferhten** hugi,
 wurðun is **þegnos** te þiu, · þat hé sie an **þiod**-welon
 1240 **aftar** iro **ên**-dagon · **up** ge·**bráhti**,
 an **godes** ríki. · hé só **gerno** ant·**fēng**
 1242 **man**-kunnjes **manag** · **endi** **mund**-burd gi·**hét**
 te **langaru** hwílu, · **endi** **mahta** só gi·**lêstjen** wel.
 1244 Þó warð þar **mēgin** só **mikil** · umbi þana **márjon** Krist,
liudjo ge·**samnod**: · þó gi·**sah** hé fon allun **landun** kuman,
 1246 fon allun **wíðun** **wegun** · **werod** te·**samne**
lungro **liudjo**: · is **lof** was só wído
 1248 **managun** ge·**márid**. · Þó gi·**wêt** im **mahtig** self
 an **ênna** **berg** uppan, · **barno** ríkjost,
 1250 **sundar** ge·**sittjen**, · **endi** im **selvo** ge·**kôs**
twe-livi ge·**talda**, · **trew**-hafta man,
 1252 **góðoro** **gumono**, · þea hé im te **jungoron** forð
 allaro **dago** ge·**hwi**-likes, · **drohtin** welda
 1254 an is ge·**sið**-skēpja · **simblon** hēbbjan.
Nēmnida sie þó bi **naman** · **endi** hét sie im þó **náhor** gangan,
 1256 **Andreas** **endi** **Petrus** · **êrist** sána,
 ge·**bróðar** twêne, · **endi** **bêðje** mid im,
 1258 **Jakobus** **endi** **Johannes**: · sie wárun **gode** werðe;
mildi was hé im an is **móde**; · sie wárun ênes **mannes** suni
 1260 **bêðje** bi ge·**burdjun**; · sie **kôs** þat **barn** godes
góde te **jungoron** · **endi** **gumono** filu,
 1262 **márjero** **manno**: · **Mattheus** **endi** **Þomas**,
Judasas twêna · **endi** **Jakob** ôðran,
 1264 is **selves** **swiri**: · sie wárun fon gi·**sustruonjon** twêm
knósles **kumana**, · **Krist** **endi** **Jakob**,

- 1266 góde gadulingos. · Þó habda þero gumono þar
þe nęrjendo Krist · niguni ge·talde,
1268 trew-hafte man: · þó hét hé ôk þana te·handon gangan
selvo mid þem gi·siðun: · Símon was hé hêtan;
1270 hét ôk Bartholomeus · an þana berg uppan
faran fan þem folke áðrum · ęndi Philippus mid im,
1272 trew-hafte man. · Þó géngun sie tve-livi samad,
rinkos te þeru rúnu, · þar þe ráðand sat,
1274 managoro mund-boro, · þe allumu man-kunnje
wið hęllje ge·þwing · helpen welde,
1276 formon wið þem ferne, · só hwem só frummjen wili
só liov-líka lęra, · só hé þem liudjun þar
1278 þurh is gi·wit mikil · wísjan hogða.
16 Þó umbi þana nęrjandon Krist · náhor géngun
1280 su·líka ge·siðos, · só hé im selvo ge·kôs,
waldand undar þem werode. · Stóðun wísa man,
1282 gumon umbi þana godes sunu · gerno swiðo,
weros an willjon: · was im þero wordo niud,
1284 þáhtun ęndi þagodun, · hwat im þero þiодо drohtin,
weldi waldand self · wordun kúðjan
1286 þesum liudjun te liove. · Þan sat im þe landes hirdi
gęgin-ward for þem gumun, · godes ęgan barn:
1288 welda mid is sprákun · spáh-word manag
lęrjan þea liudi, · hwó sie lof gode
1290 an þesum wer-old-rikja · wirkjan skoldin.
Sat im þó ęndi swígoda · ęndi sah sie an lango,
1292 was im hold an is hugi · hęlag drohtin,
mildi an is móde, · ęndi þó is mund ant·lôk,
1294 wísde mid wordun · waldandes sunu
manag mār-lík þing · ęndi þem mannum sagde
1296 spáhun wordun, · þem þe hé te þeru spráku þarod,
Krist alo-waldo, · ge·kora habða,
1298 hwi-like wárin allaro · irmin-manno
gode werðoston · gumono kunnjes;
1300 sagde im þó te sôðan, · kwað þat þie sálige wárin,
man an þesoro middil-gardun, · þie hér an iro móde wárin
1302 arme þurh ôð-módi: · „þem is þat ęwana ríki,
swiðo hęlag-lík · an hevan-wange
1304 sin-líf far·geven.“ · Kwað þat ôk sálige wárin
máð-mundje man: · „þie mótun þie mārjon erðe,

1306 of·sittjen þat selve ríki.“ · Kwað þat ôk sálige wárin,
 þie hír wiopin iro wammun dádi; · „þie mótun eft willjon ge·bídan,
 1308 frófre an iro 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 hēliðo briostun: · þem wirðit þe hēlego drohtin,
 1314 mildi mahtig selvo. · Sálige sind ôk undar þesaro managon þiodu,
 þie hēbbjad iro herta gi·hrēnod: · þie mótun þane hevenes waldand
 1316 sehan an sínun ríkja.“ · Kwað þat ôk sálige wárin,
 „þie þe friðu-samo undar þesumu folke libbjod · ėndi ni willjad ėniga
 fehta ge·wirken,
 1318 saka mid iro selvoro dádjun: · þie mótun wesán suni drohtines
 ge·nēmnde,
 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, · „ėndi þurh þat þolod ríkjoro manno
 1322 hēti ėndi harm-kwidi: · þem is ôk an himile eft
 godes wang for·geven · ėndi gēst-lík líf
 1324 aftar te ēwan-dage, · só is io ėndi ni kumit,
 welan wun-sames.“ · Só habde þó 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 hēbbjan wili,
 etþo hé skal te ēwan-daga · aftar þarvon
 1330 welon ėndi willjon, · siðor hé þese wer-old a·givid,
 erð-lívi-gi·skapu, · ėndi sókit im öðar lioht
 1332 só liof só lêð, · só hé mid þesun liudjun hér
 gi·werkod an þesoro wer-oldi, · al só it þar þó mid is wordun sagde
 1334 Krist alo-waldo, · kuningo ríkjost
 godes êgan barn · jungorun sínun:
 1336 „Ge werðat ôk só sálige“, · kwað hé, „þes iu saka biodat
 liudi aftar þeson lande · ėndi lêð sprekat,
 1338 hēbbjad iu te hoska · ėndi harmes filu
 ge·wirkjad an þesoro wer-oldi · ėndi wíti ge·frummjad,
 1340 fēlgjad iu firin-spráka · ėndi fiund-skēpi,

lāgnjad iuwa lēra, · dót iu lēðes filu,
 1342 harmes þurh iuwan hêrron. · Þes látad gi iuwan hugi simbla,
 líf an lustun, · hwand iu þat lôn stēndit
 1344 an godes ríkja garu, · gódo ge·hwi-likes,
 mikil ċndi manag-fald: · þat is iu te médu far·gevan,
 1346 hwand gi hér êr bi·foran · arvid þolodun,
 wíti an þesoro wer-oldi. · Wirs is þem öðrum,
 1348 giviðig grimora þing, · þem þe hér gód êgun,
 wídan worold-welon: · þie for·slítat iro wunnja hér;
 1350 ge·niudot sie ge·nóges, · skulun eft narowaro þing
 aftar iro hin-fērði · hēliðos þolojan.
 1352 Þan wópjan þar wan-skēfti, · þie hér êr an wunnjon sín,
 libbjad an allon lustun, · ne willjad þes far·látan wiht,
 1354 mēni-gi·þahtjo, · þes sie an iro mód spēnit,
 lēðoro gi·lēstjo. · Þan im þat lôn kumid,
 1356 uvil arved-sam, · þan sie is þane ċndi 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 wēljan mid wordun, · al só ik giu nu ge·wísjan mag,
 sēggjan sōð-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 bēlara þing,
 folk far·fáhan ċndi for·látan · fiundes gi·werk,
 1366 diuvalas ge·dádi, · ċndi sókjan iro drohtines ríki.
 Só skulun gi mid iuwon lērun · liud-folk manag
 1368 wēndjan aftar mínon willjon. · Ef iuwar þan a·wirðid hwi-lik,
 far·látid þea lēra, · þea hé lēstjan skal,
 1370 þan is im só þem salte, · þe man bi sêes staðe
 wído te·wirpit: · þan it te wihti ni dōg,
 1372 ak it firiho barn · fótun spurnat,
 gumon an greote. · Só wirðid þem, þe þat godes word skal
 1374 mannum mārjan: · ef hé im þan látid is mód twehon,
 þat hi ne willja mid hluttro hugi · te heven-ríkja
 1376 spanen mid is spráku · ċndi sēggjan spel godes,
 ak wēnkid þero wordo, · þan wirðid im waldand gram,
 1378 mahtig módag, · ċndi só samo manno barn;
 wirðid allun þan · irmin-þiodun,
 1380 liudjun a·lēðid, · ef is lēra ni dugun.“

- 17 So **s**prak hé þó **s**páh-líko · **e**ndi sagda **s**pel godes,
1382 lârde þe landes ward · liudi síne
mid **h**luttru **h**ugju. · **H**eliðos stóðun,
1384 gumon umbi þana godes sunu · gerno swíðo,
weros an **w**illjon: · was im þero wordo niud,
1386 þáhtun **e**ndi þagodun, · gi·hórdun þero þiодо drohtin
sęggjan **e**w godes · **e**lđi-barnun;
1388 gi·hét im heven-ríki · **e**ndi te þem **h**eliðun **s**prak:
„Ôk mag ik iu sęggjan, · ge·siðos mína,
1390 wárun wordun, · þat gi þesoro **w**er-oldes nu forð
skulun lioht wesan · liudjo barnun,
1392 faġar mid firihun · owar folk manag,
wlitig **e**ndi **w**un-sam: · ni mugun iuwa **w**erk mikil
1394 bi·holan werðan, · mid hwi-liko gi sea **h**ugi kûðjat:
þan mēr þe þiu **b**urg ni mag, · þiu an **b**erge stáð,
1396 hōh **h**olm-klivu, · bi·holen werðen,
wrisi-lík gi·**w**erk, · ni mugun iuwa **w**ord þan mēr
1398 an þesoro **m**iddil-gard · **m**annum werðen,
iuwa **d**ádi bi·dęrnit. · **D**ót, só ik iu lęrju:
1400 látad iuwa lioht mikil · liudjun skínan,
manno barnun, · þat sie far·standan iuwan **m**ód-sevon,
1402 iuwa **w**erk **e**ndi iuwan **w**illjon, · **e**ndi þes **w**aldand god
mid **h**luttro **h**ugju, · **h**imiliskan fader,
1404 lovon an þesumu liohte, · þes hé iu su·lika lęra far·ġaf.
Ni skal neoman lioht, þe it havad, · liudjun dęrnjan,
1406 te **h**ardo be·hwęlvjan, · ak hé it hōho skal
an sęli sęttjan, · þat þea ge·sehan mugin
1408 alla ge·líko, · þea þar **i**нна sind,
heliðos an **h**allu. · þan hald ni skulun gi iuwa **h**êlag word
1410 an þesumu land-skępa · liudjun dęrnjen,
helið-kunnje far·helan, · ak ge it hōho skulun
1412 brêdjan, þat gi·**b**od godes, · þat it allaro barno ge·hwi-lik,
owar al þit land-skępi · liudi far·standan
1414 **e**ndi só ge·frummjen, · só it an **f**orn-dagun
tulgo **w**ise man · wordun ge·sprákun,
1416 þan sie þana aldan **e**w · erlos heldun,
endi ôk su·liku swíðor, · só ik iu nu sęggjan mag,
1418 alloro gumono ge·hwi-lik · gode þionojan,
þan it þar an þem aldom · **e**wa ge·beode.
1420 Ni wánjat gi þes mit wihtju, · þat ik bi þiu an þesa **w**er-old kwámi,

- þat ik þana aldan êw · irrjen willje,
 1422 fëlljan undar þesumu folke · efþo þero fora-sagono
 word wiðar-werpen, · þea hér só gi·wárja man
 1424 bar-líko ge·budun. · Êr skal bēðju te·faran,
 himil ęndi erðe, · þiu nu bi·hlidan standat,
 1426 êr þan þero wordo · wiht bi·líva
 un·lêstid an þesumu liohte, · þea sie þesum liudjun hér
 1428 wár-líko ge·budun. · Ni kwam ik an þesa wer-old te þiu,
 þat ik feldi þero fora-sagono word, · ak ik siu fulljen skal,
 1430 ôkjon ęndi nígjan · ęldi-barnum,
 þesumu folke te frumu. · Þat was forn ge·skrivan
 1432 an þem aldon êo · —ge hōrdun it oft sprekan
 word-wíse man—: · só hwe só þat an þesoro wer-oldi gi·dót,
 1434 þat hé áðrana · aldru bi·neote,
 lívu bi·lōsje, · þem skulun liudjo barn
 1436 dōd a·dēljan. · Þan willjo ik it iu diopor nu,
 furður bi·fāhan: · só hwe só ina þurh fiund-skepi,
 1438 man wiðar ôðrana · an is mōd-sevon
 bilgit an is breostun · —hwand sie alle ge·bróðar sint,
 1440 sálíg folk godes, · sibbjon bi·tengja,
 man mid mág-skepi—, · þan wirðit þoh hwe ôðrumu an is móde só
 gram,
 1442 líbes weldi ina bi·lōsjen, · of hé mahti gi·lêstjen só:
 þan is hé sán a·fēhit · ęndi is þes ferahas skolo,
 1444 al su·likes ur-dēljes · só þe ôðar was,
 þe þurh is hand-męgin · hōvdo bi·lōsde
 1446 erl ôðarna. · Ôk is an þem êo ge·skrivan
 wárun wordun, · só gí witon alle,
 1448 þan man is nāhiston · niud-líko skal
 minnjan an is móde, · wesen is mágun hold,
 1450 gadulingun gód, · wesen is geva mildi,
 frāhon is friunda ge·hwane, · ęndi skal is fiund hatan,
 1452 wiðer·standen þem mid strídu · ęndi mid starku hugi,
 węrjan wiðar wrēðun. · 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,
 tōgjat im hluttran hugi, · holda trewa,
 1458 liof wiðar ira lēðe. · Þat is lang-sam rád
 manno só hwi-likumu, · só is mōd te þiu

1460 ge·flíhit wiðar is frunde. · Þan mótun gí þea fruma êgan,
 þat gí mótun hêten · heven-kuninges suni,
 1462 is blíði barn. · Ne mugun gí iu bêtaran ráð
 ge·winnan an þesoro wer-oldi. · Þan sæggjo ik iu te wáron ôk,
 1464 barno ge·hwi-likum, · þat gí ne mugun mid gi·bolgono hugi
 iuwas gódes wiht · te godes húsun
 1466 waldande far·gevan, · þat it imu wirðig sí
 te ant·fáhanne, · só lango só þú frund-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 góðan werðe,
 1472 heven-kuninge. · Mér skulun gi aftar is huldi pionon,
 godes willjon ful·gán, · þan ôðra Judeon duon,
 1474 ef gí willjat êgan · êwan ríki,
 sin-líf sehan. · Ôk skal ik iu sæggjan noh,
 1476 hwó it þar an þem aldon · êo ge·biudid,
 þat ênig erl ôðres · idis ni bi·swíka,
 1478 wíf mid wammu. · Þan sæggjo ik iu te wáron ôk,
 þat þar man is siuni mugun · swíðo far·lêdjan
 1480 an mirki mên, · ef hi ina látid is mód spanen,
 þat hé be·ginna þero girnjan, · þiu imu ge·gangan ni skal.
 1482 Þan haved hé an imu selvon sán · sundja ge·warhta,
 ge·heftid an is hertan · helli-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 bêtara,
 firiho barno, · þat hé ina fram werpa
 1488 ęndi þana lið lósje · af is lík-hamon
 ęndi ina áno kuma · up te himile,
 1490 þan hé só mid allun · te þem Inferne,
 hwerve mid só hêlun · an helli-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-skepí só mikil, · ef hé ina an morð spēnit,
 1496 bédid balu-werko; · bētera is imu þan ôðar,
 þat hé þana friund fan imu · fer far·werpa,
 1498 miðe þes mágēs · ęndi ni hēbbja þar êniga minnja tó,
 þat hé móti êno · up ge·stígan

1500 hōh himil-ríki, · þan sie hēlli-ge·þwing,
 brēd balu-wíti · bēðja gi·sókjan,
 1502 **18** uvil arvidi. · Ôk is an þem êo ge·skrivan
 wárun wordun, · só gí witun alle,
 1504 þat mīðe mēn-êðos · man-kunnjes ge·hwi-lik,
 ni for·swęrje ina selvon, · hwand þat is sundje te mikil,
 1506 far·lêdid liudi · an lêðan weg.
 Þan willjo ik iu eft sęggjan, · þan sán ni swęrja neo-man
 1508 ênigan êð-staf · ėldi-barno,
 ne bi himile þemu hōhon, · hwand þat is þes hêrron stól,
 1510 ne bi erðu þar undar, · hwand þat is þes alo-waldon
 fagaṛ fót-skamel, · nek ênig firiho barno
 1512 ne swęrja bi is selves hōvde, · hwand hé ni mag þar ne swart ne hwít
 ênig hár ge·wirkjan, · b·útan só it þe hêlago god,
 1514 ge·markode mahtig; · be·þiu skulun 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 swęrjen · swíðoron êðos,
 méron met mannun, · b·útan só ik iu mid mínun hér
 1520 swíðo wár-liko · wordun ge·biudu:
 ef man hwemu saka sókja, · bi·sęggja þat wáre,
 1522 kweðe já, gef it sí, · geha þes þar wár is,
 kweðe nēn, 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 uville · ėldi-barnun,
 1526 þat erl þurh un-trewa · ôðres ni wili
 wordo ge·lôvjan. · Þan sęggjo ik iu te wáron ôk,
 1528 hwó it þar an þem aldon · êo ge·biudit:
 só hwe só ôgon ge·nimid · 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 ėndi wammes, · só hwat só man iu an þesoro wer-oldi ge·dóe.
 1536 Dóe alloro erlo ge·hwi-lik · ôðrom manne
 frume ėndi ge·fóri, · só hé willje, þat im firiho barn
 1538 gódes an·gęgin dóen. · Þan wirðit im god mildi,
 liudjo só hwi-likum, · só þat lêstjen wili.

- 1540 Êrod gí arme man, · dêljad iuwan ôd-welon
undar þero þurftigon þiodu; · ne rókjad, hweðar gí is ênigan þank
ant·fáhan
- 1542 efþo lôn an þesoro 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 · góðun mannun
1546 fagare feho-skattos, · þar þú eft frumono hugis
mêr ant·fáhan, · te hwí havas þú þes êniga méda fon gode
1548 etþa lôn an þemu is liohte? · hwand þat is lêhni feho.
Só is þes alles ge·hwat, · þe þú ôðrun ge·duos
1550 liudjon te leove, · þar þú hugis eft ge·lik neman
þero wordo ęndi þero werko: · te hwí wêt þi þes ęsa waldand þank,
1552 þes þú þín só bi·filhis · ęndi ant·fáhis 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 ôð-móðjen
gerno þurh godes þank: · þan móst þú eft geld niman,
1558 swiðo liof-lik lôn, · þar þú is lango bi·þarft,
fagaroro frumono. · Só hwat só þú is só þurh ferhtan hugi
1560 darno ge·dêljas, · —so is ęsumu drohtine werð—
ne galpo þú far þínun gevin te swiðo, · noh ênig gumono ne skal,
1562 þat siu im þurh ídale hróm · eft ni werðe
lêð-líko far·loren. · Þanna þú skalt lôn nemen
1564 fora godes ôgun · góðero werko.
Ôk skal ik iu ge·beodan, · þan gi willjad te bedu hnígan
1566 ęndi willjad te iuwomu hêrron · helpono biddjan,
þat hé iu a·láte · lêðes 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 márjad it far męnigi, · þat iu þes man ni lovon,
ni diurjan þero dádjo, · þat gi iuwes drohtines gi·bed
1572 þurh þat ídala hróm · al ne far·leosan.
Ak þan gi willjan te iuwomo hêrron · helpono biddjan,
1574 þiggjan þeo-líko, · —þes iu is þarf mikil—
þat iu sigi-drohtin · sundjono tómja,
1576 þan dót gi þat só darno: · þoh wêt it iuwe drohtin self

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 hnígad
 1580 mid hluttru hugi.“ · Heliðos stóðun,
 gumon umbi þana godes sunu · gerno swíðo,
 1582 weros an willjon: · was im þero wordo niud,
 þáhtun çndi þagodun, · was im þarf mikil,
 1584 þat sie þat eft ge·hogdin, · þat im þat hêlaga barn
 an þana forman sið · filu mid wordun
 1586 torhtes ge·talde. · Þó sprak im eft ên þero twe-livjo an·gëgin,
 glauworo gumono, · te þem godes barne:
 1588 **19** „Hêro þe gódo“, · kwað hé, „ús is þínoro huldi þarf,
 te gi·wirkenne þínna willjon, · çndi ôk þínoro wordo só self,
 1590 allaro barno bëtst, · 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 góðan grótjan. · Dó þína jungorun só self:
 ge·rihti ús þat ge·rúni.“ · Þó habda eft þe ríkjo garu
 1596 sán aftar þiu, · sunu drohtines,
 gód word an·gëgin: · „Þan gi god willjan“, kwað 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, · çndi a·lát ús, hevenes ward,
 managoro mên-skuldjo, · al só we öðrum 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

1618 þero sakono ęndi þero sundjono, · þe sie wið iu selvon hır
 wrēða ge·wirkjat, · þan a·látid iu waldand god,
 fadar ala-mahtig · firin-werk mikil,
 1620 managoro mēn-skuldjo. · Ef iu þan wirðid iuwa mōd 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 lēð-lik lôn · te languru hwílu,
 alles þes un-rehtes, · þes gi öðrum hır
 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 sęggjan,
 hwó gi lêstjan skulun · lêra mína:
 1630 þan gi iuwa fastonnja · frummjan willjan,
 minson iuwa mēn-dádi, · þan ni duad gi þat te managom kűð,
 1632 ak mīðad is far öðrum mannun: · þoh wēt 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-líko 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 hır an erðu · ôdag libbja,
 wer-old-skattes ge·wono. · Ef gi willjad mínun wordun hōrjan,
 1642 þan ne samnod gi hır sink mikil · silovres ne goldes
 an þesoro middil-gard, · mēðom-hordes,
 1644 hwand it rotat hır an roste, · ęndi ręgin-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 ęnig fiund be·niman,
 ne-wiht an·węndjan, · hwand þe welo standid
 1650 garu iu te·gęgnes, · só hwat só gı gódes þarod,
 an þat himil-ríki · hordes ge·samnod,
 1652 hęliðos þurh iuwa hand-geva, · ęndi hębbjad þarod iuwan hugi fasto;
 hwand þar ist alloro manno gi·hwes · mōd-ge·þáhti,
 1654 hugi ęndi herta, · þar is hord ligid,
 sink ge·samnod. · Nis eo só sálig man,
 1656 þat mugi an þesoro brêdon wer-old · bēðju ant·hengjan,

ge þat hi an þesoro erðo · ôdag libbja,
 1658 an allun wer-old-lustun wesa, · ge þoh waldand gode
 te þanke ge·þeono: · ak 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 hëbbjan
 weros te ge·wëdja: · it wët 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-liko 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-liko ge·blóid: · ne mahta þe burges ward,
 Salomon þe suning, · þe habda sink mikil,
 1676 mēðom-hordas mēst, · þero þe ênig man êhti,
 welono ge·wunna · çndi allaro ge·wádjo kust,—
 1678 þoh ni mohte hé an is líve, · 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 hevenes wange. · Mér is im þoh umbi þit hëliðo 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 helpa fan hevenes wange, · ef gi willjad aftar is huldi þeonon.
 Gerot gi simbla êrist þes godes ríkjas, · çndi þan duat aftar þem is
 gódun werkun,
 1688 rómod gi rehtoro þingo: · þan wili iu þe ríkjo drohtin
 gevon mid alloro gódu ge·hwi-liku, · ef gi im þus ful·gangan willjad,
 1690 só ik iu te wárun hír · wordun sęggjo.
 20 Ne skulun gí ênigumu manne · un-rehtes wiht,
 1692 dęrvjes a·dëljan, · hwand þe dóm eft kumid
 ovar þana selvon man, · þar it im te sorgon skal,
 1694 werðan þem te wítja, · þe hír mid is wordun ge·sprikid

un-reht **ô**ðrum. · Neo þat iuwar **ê**nig ne dua
 1696 **g**umono an þesom **g**ardon · **g**eldes etþo kôpes,
 þat hi un-reht gi·met · **ô**ðrumu manne
 1698 **m**ên-ful **m**ako, · hwand it simbla **m**ótjan skal
erlo ge·hwi-likomu, · su·lik só hé it **ô**ðrumu ge·dód,
 1700 só kumid it im eft te·**g**egnes, · þar hé **g**erno ne wili
 ge·sehan is **s**undjon. · Ôk skal ik iu **s**eggjan noh,
 1702 hwar gi iu **w**ardon skulun · **w**ítjo mêsta,
mên-werk **m**anag: · te hwi skalt þú ênigan **m**an be·sprekan,
 1704 **b**róðar þínan, · þat þú undar is **b**ráhon ge·sehas
halm an is ôgon, · çndi ge·**h**uggjan ni wili
 1706 þana **s**wáran balkon, · þe þú an þínoro **s**iuni havas,
hard trio çndi **h**ëvig. · Lát þi þat an þínan **h**ugi fallan,
 1708 hwó þú þana êrist a·lôsjas: · þan skínid þi **l**ioht be·foran,
ôgun werðad þi ge·oponot; · þan maht þú **a**ftar þiu
 1710 **s**wáses mannes ge·**s**iun · **s**īðor ge·bótjan,
 ge·**h**êljan an is **h**ôvde. · Só mag þat an is **h**ugi méra
 1712 an þesoro **m**iddil-gard · **m**anno ge·hwi-likumu,
wesan an þesoro **w**er-oldi, · þat hi hír **w**ammas ge·duot,
 1714 þan hi **a**htogja · **ô**ðres mannes
saka çndi **s**undja, · çndi havad im **s**elvo mêt
 1716 **f**irin-werko ge·**f**rumid. · Ef hé wili is **f**ruma lêstjan,
 þan skal hi ina **s**elvon êr · **s**undjono a·tómjan,
 1718 **l**êð-werko **l**ôson: · sīðor mag hi mid is **l**êrun werðan
hêliðun te **h**elpu, · sīðor hi ina **h**luttran wêt,
 1720 **s**undjono **s**ikoran. · Ne skulun gi **s**wínum te·foran
 iuwa **m**ere-gríton makon · etþo **m**êðmo ge·striuni,
 1722 **h**êlag **h**als-mëni, · hwand siu it an **h**oru spurnat,
sulwjad an **s**ande: · ne witun **s**úvrjas ge·skêð,
 1724 **f**agaroro **f**ratoho. · Su-lik sint hír **f**olk manag,
 þe iuwa **h**êlag word · **h**ôrjan ne willjad,
 1726 ful-gangan **g**odes lêrun: · ne witun **g**ódes ge·skêð,
 ak sind im **l**ári word · **l**eovoron mikilu,
 1728 umbi·þarvi þing, · þanna þeot-godes
werk çndi **w**illjo. · Ne sind sie **w**irðige þan,
 1730 þat sie ge·**h**ôrjan iuwa **h**êlag word, · ef sie is ne willjad an iro **h**ugi
 þenkjan,
 ne **l**ínon ne **l**êstjan. · Þem ni sēggjan gi iuworo **l**êron wiht,
 1732 þat gi þea **s**práka godes · çndi **s**pel managu
 ne far·leosan an þem liudjun, · þea þar ne willjan gi·lôvjan tó,

- 1734 wároro wordo. · Ôk skulun gí iu wardon filu
listjun undar þesun liudjun, · þar gí aftar þesumu lande farad,
1736 þat iu þea luggjon ne mugin · lêron be·swíkan
ni mid wordun ni mid werkun. · Sie kumad an su·likom ge·wádjon
te iu,
1738 fagororo fratohon: · þoh hæbbjad 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 fígun ne lesad
1744 hēliðos an hiopon. · Þat mugun gi undar·huggjan wel,
þat eo þe uвило bôm, · þar hé an erðu stád,
1746 góden wastum ne givid, · nek it ôk god ni ge·skóp,
þat þe gódo bôm · gumono barnun
1748 bári bittres wiht, · ak kumid fan alloro bâmo ge·hwi·likumu
su·lik wastom te þesero wer·oldi, · só im fan is wurtjon ge·dregid,
1750 etþa berht etþa bittar. · Þat mēnid þoh breost·hugi,
managoro mód·sevon · manno kunnjes,
1752 hwó alloro erlo ge·hwi·lik · ôgit selvo,
meldod mid is müðu, · hwi·likan 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·lik só hi an is breostun havad
ge·hēftid umbi is herte: · simbla is hugi kūðid,
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·lik, · só hé an is móde havad
1762 hord umbi is herte. · Þanan kumad þea hēlagan 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 hērro, · hwand sie áno is helpa ni mugun
1768 ne mid wordun ne mid werkun · wiht a·þęngjan
gódes an þesun gardun. · Be·þiu skulun gumono barn
1770 an is ênes kraft · alle gi·lôvjan.
21 Ôk skal ik iu wísjan, · hwó hír wegos twêna
1772 liggjad an þesumu liohte, · þea farad liudjo barn,

al irmin-þiod. · Þero is **ôðar** sán
 1774 **wíd** stráta **endi** brêd, · —farid sie **werodes** filu,
man-kunnjes **manag**, · hwand sie þarod iro **mód** spēnit,
 1776 **wer**-old-lusta **weros**— · þiu an þea **wirson** hand
liudi **lêdid**, · þar sie te far·lora **werðad**,
 1778 **h**ēliðos an **h**ellju, · þar is **h**êt **endi** swart,
ęgis-lik an **innan**: · **ôði** ist þarod te faranne
 1780 **ęldi**-barnun, · þoh it im at þemu **ęndje** ni dugi.
 Þan 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 **ęwiga** líf, · **erlos** lédja.
 1786 Þan 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·**gęngid**, · só skal is **geld** niman,
 swiðo **lang**-sam **lôn** · **endi** líf **ęwig**,
 1790 **diur**-líkan **drôm**. · Eo gi þes **drohtin** skulun,
waldand biddjen, · þat gi þana **weg** **mótin**
 1792 **fan** foran ant·**fáhan** · **endi** **forð** þurh gi·**gangan**
 an þat **godes** ríki. · hé ist **garu** simbla
 1794 wiðar þiu te **gevanne**, · þe man ina **gerno** **bidid**,
fergot **firiho** barn. · Sókjad **fadar** iuwan
 1796 **up** te þemu **ęwinom** ríkja: · þan **mótun** gi ina **afar** þiu
 te iuworu **frumu** **fíðan**. · Kūðjad iuwa **fard** þarod
 1798 at iuwas **drohtines** **durun**: · þan **werðad** iu an·**dón** **afar** þiu,
himil-portun ant·**hlidan**, · þat gi an þat **hêlage** **lioht**,
 1800 an þat **godes** ríki · **gangan** **mótun**,
sin-líf **sehan**. · Ôk skal ik iu **sęggjan** **noh**
 1802 far þesumu **werode** **allun** · **wár**-lík **biliði**,
 þat alloro **liudjo** só hwi-lik, · só þesa mína **lêra** **wili**
 1804 ge·**haldan** an is **herton** · **endi** wil iro an is **hugi** a·þęnkjan,
lêstjan sea an þesumu **lande**, · þe gi·**líko** **duot**
 1806 **wísumu** **manne**, · þe gi·**wit** **havad**,
horska **hugi**-skęfti, · **endi** **hús**-stędi **kusid**
 1808 an **fastoro** **foldun** · **endi** an **felisa** **uppan**
wégos **wirkid**, · þar im **wind** ni mag,
 1810 ne wág ne **watares** strôm · **wihtju** ge·tunjan,
 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 · lêstjen wiht,
 só duot þe un-wíson · erla ge·líko,
 1818 un-ge·wittigon were, · þe im be watares staðe
 an sande wili · sęli-hús wirkjan,
 1820 þar it westrani wind · ęndi wágo strôm,
 sêes üðjon te·sláad; · ne mag im sand ęndi greot
 1822 ge·wreðjen wið þemu winde, · ak wirðid te·worpan þan,
 te·fallen an þemu flóde, · hwand it an fastoro nis
 1824 erðu ge·timbrod. · Só skal allaro erlo ge·hwes
 werk ge·þíhan wiðar þiu, · þe hi þius mín word frumid,
 1826 haldid hêlag ge·bod.“ · Þó bi·gunnun an iro hugi wundron
 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·bôd uppan þemu berge. · hé im þó bēðju be·falh
 1838 te ge·sęggennja · sínom wordun,
 hwó man himil-ríki · ge·halon skoldi,
 1840 wíð-brêðan welan, · gia hé im ge·wald far·gaf,
 þat sie móstin hêljan · halte ęndi blinde,
 1842 liudjo léf-hêdi, · legar-będ manag,
 swára suhti, · giak hé im selvo ge·bôd,
 1844 þat sie at ênigumu manne · méde ne námin,
 diurje mēðmos: · „ge·huggjad gi“, kwað hé, —, „hwand iu is þiu dád
 kuman,
 1846 þat ge·wit ęndi þe wís-dóm, · ęndi 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-skęftjun · helpono mildja,
 1850 lêrjad gi liudjo barn · lang-samna rád,
 fruma forð-wardes; · firin-werk lahad,

1852 swára sundjon. · Ne látad iu silōvar nek gold
 wihti þes wirðig, · þat it eo an iuwa ge·wald kuma,
 1854 fagara feho-skattos: · it ni mag iu te ênigoro frumu hwergin,
 werðan te ênigumu willjon. · Ne skulun gi ge·wádjás þan mēr
 1856 erlos êgan, · b·útan só gi þan an hebbjan,
 gumon te gawja, · þan gi gangan skulun
 1858 an þat gi·mang innan. · Neo gi umbi iuwan mēti ni sorgot,
 lēng umbi iuwa lif-nare, · hwand þene lērjand skulun
 1860 fódjan þat folk-skēpi: · þes sint þea fruma werða,
 leov-likes lōnes, · þe hi þem liudjun sagad.
 1862 wirðig is þe wurhtjo, · þat man ina wel fódja,
 þana man mid mósu, · þe só managoro skal
 1864 seola bi·sorgan · ċndi an þana sið spanen,
 gēstos an godes wang. · Þat is grōtara þing,
 1866 þat man bi·sorgon skal · seolun managa,
 hwó man þea ge·halde · te heven-ríkja,
 1868 þan man þene lik-hamon · liudi-barno
 mósu bi·morna. · Be·þiu man skulun
 1870 haldan þene hold-líko, · þe im te heven-ríkja
 þene weg wísit · ċndi sie wam-skaðun,
 1872 feondun wit·fāhit · ċndi firin-werk lahid,
 swára sundjon. · Nu ik iu sēndjan skal
 1874 aftar þesumu land-skēpje · só lamb undar wulvos:
 só skulun gi undar iuwa fiund faren, · undar filu þeodo,
 1876 undar mis-líke man. · Hebbjad iuwan mód wiðar þem
 só glawan te·gēgnes, · só samo só þe gelwo wurm,
 1878 nádra þiu fēha, · þar siu iro níð-skēpjes,
 witodes wānit, · þat man iu undar þemu werode ne mugi
 1880 be·swíkan an þemu siðe. · Far þiu gi sorgon skulun,
 þat iu þea man ni mugin · mód-ge·þáhti,
 1882 willjan a·wardjen. · Wesat iu so wara wiðar þiu,
 wið iro fēknjon dádjun, · só man wiðar fiundun skal.
 1884 Þan wesat gí eft an iuwon dádjun · dúvon ge·líka,
 hebbjad wið erlo ge·hwene · ên-faldan hugi,
 1886 mildjan mód-sevon, · þat þar man neg·ên
 þurh iuwa dádi · be·drogan ne werðe,
 1888 be·swíkan þurh iuwa sundja. · Nu skulun gí an þana sið faran,
 an þat ârundi: · þar skulun gí arvidjes só filu
 1890 ge·þolon undar þeru þiod · ċndi ge·þwing só samo
 manag ċndi mis-lík, · hwand gi an mínumu namon

- 1892 þea liudi lêrjat. · Be·þiu skulun gi þar lêðes filu
fora wer-old-kuningun, · wítjas ant·fáhan.
- 1894 Oft skulun gi þar for ríkja · þurh þius mín rehtun word
ge·bundane standen · ęndi bêðju ge·þologjan,
1896 ge hosk ge harm-kwidi: · umbi þat ne látad gi iuwan hugi twíflon,
sevon swíkandjan: · gi ni þurvun an ênigun sorgun wesan
1898 an iuwomu hugi hwęrgin, · þan man iu for þea hêri forð
an þene gast-sęli · gangan hêtid,
1900 hwat gi im þan te·gęgnes skulin · góđoro wordo,
spáh-líkoro ge·sprekan, · hwand iu þiu spód kumid,
1902 helpe fon himile, · ęndi sprikid þe hêlogo gêst,
mahtig fon iuwomu munde. · Be·þiu ne and-ráđad gi iu þero manno
nið
- 1904 ne forhtjat iro fiund-skępi: · þoh sie hębbjan iuwas ferahes ge·wald,
þat sie mugin þene lík-hamon · lívu be·neotan,
1906 a·slahan mid swerde, · þoh sie þeru seolon ne mugun
wiht a·wardjan. · Ant-dráđad iu waldand god,
1908 forhtjad fader iuwan, · frummjad gerno
is ge·bod-skępi, · hwand hi havad bêðjes gi·wald,
1910 liudjo líves · ęndi ôk iro lík-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-ríkja.
- 23 Ne kumat þea alle te himile, · þea þe hér hrópat te mí
1916 manno te mund-burd. · Managa sind þero,
þea willjad alloro dago ge·hwi-likes · te drohtine hnígan,
1918 hrópad þar te helpu · ęndi huggjad an 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 ęndi willjon. · Þea ni þurvun mid wordun só filu
1924 hrópan te helpu, · hwanda þe hêlogo god
wêt alloro manno ge·hwes · mód-ge·þáhti,
1926 word ęndi willjon, · ęndi gildid im is werko lôn.
Be·þiu skulun gí sorgon, · þan gí an þene sīð farad,
1928 hwó gi þat ârundi · ti ęndja be·brenge.
- Þan gí líðan skulun · aftar þesumu land-skępja,
1930 wído aftar þesoro wer-oldi, · al só iu wegos lédjad,

brêd stráta te burg, · simbla sókjad gi iu þene bêtston sán
 1932 man undar þeru mēnegi · ėndi kũðjad 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 · ėndi im wel lônod,
 geldad im mid gódu · ėndi sie te gode selvon
 1938 wordun ge·wíhad · ėndi sēggjad im wissan friðu,
 hēlaga helpa · heven-kuninges.
 1940 Ef sie þan só sálīga · þurh iro selvoro dád
 werðan ni mótun, · þat sie iuwa werk frummjen,
 1942 lêstjen iuwa lêra, · þan gi fan þem liudjun sán,
 farad fan þemu folke, · —þe iuwa friðu hwirvid
 1944 eft an iuworo selvoro sið,— · ėndi látad sie mid sundjun forð,
 mid balu-werkun búan · ėndi sókjad iu burg ôðra,
 1946 mikil man-werod, · ėndi ne látad þes melmes wiht
 folgan an iuwom fótun, · þanan þe man iu ant·fáhan ne wili,
 1948 ak skuddjat it fan iuwon skóhun, · þat it im eft te skamu werðe,
 þemu werode te ge·wit-skepje, · þat iro willjo ne dóg.
 1950 Þan sēggjo ik iu te wárun, · só hwan só þius wer-old ėndjad
 ėndi þe márjo dag · ovar man farid,
 1952 þat þan Sodom-burg, · þiu hír þurh sundjon warð
 an af-grundi · êldes kraftu,
 1954 fiuru bi·fallen, · þat þiu þan havad friðu méran,
 mildiran mund-burd, · þan þea man êgin,
 1956 þe iu hír wiðar-werpat · ėndi ne willjad iuwa word frummjen.
 Só hwe só iu þan ant·fáhit · þurh ferhtan hugi,
 1958 þurh mildjan mód, · só havad mínan forð
 willjon ge·warhten · ėndi ôk waldand god,
 1960 ant·fangan fader iuwan, · firiho drohtin,
 ríkjan rád-gevon, · þene þe al recht bi·kan.
 1962 wêt waldand self, · ėndi willjan lônót
 gumono ge·hwi-likumu, · só hwat só hi hír gódes ge·duot,
 1964 þoh hi þurh minnja godes · manno hwi-likumu
 willjandi far·geve · watares drinkan,
 1966 þat hi þurftigumu manne · þurst ge·hêlje,
 kaldes brunnan. · Þesa kwidi werðad wára,
 1968 þat eo ne bi·lívid, · ne hi þes lôn skuli,
 fora godes ôgun · geld ant·fáhan,
 1970 méda manag-falde, · só hwat só hi is þurh mína minnja ge·duot.

- Só hwe só mín þan far·lôgnid · liudi-barno,
 1972 hēliðo for þesoro hēru, · só dóm ik is an himile só self
 þar uppe far þem alo-waldan fader · ęndi for allumu is ęngilo krafte,
 1974 far þeru mikilon męnigi. · Só hwi-lik só þan eft manno barno
 an þesoro wer-oldi ne wili · wordun míðan,
 1976 ak gihit far gum-skępi, · þat hé mín jungoro sí,
 þene willju ek eft ógjan · far ógun godes,
 1978 fora alloro firihó fader, · þar folk manag
 for þene alo-waldon · alla gangad
 1980 reðinon wið þene ríkjon. · Þar willju ik imu an reht wesán
 mildi mund-boro, · só hwemu só mínun hír
 1982 wordun hôrid · ęndi þiu werk frumid,
 þea ik hír an þesumu berge uppan · ge·boden hębbju.“
 1984 Habda þó te wárun · waldandes sunu
 ge·lêrid þea liudi, · hwó sie lof gode
 1986 wirkjan skoldin. · Þó lét hi þat werod þanan
 an alloro halva ge·hwi-lika, · hęri-skępi manno
 1988 siðon te selðon. · Habdun selves word,
 ge·hôrid heven-kuninges · hêlaga lêra,
 1990 só eo te wer-oldi sint · wordo ęndi dádjo,
 man-kunnjes manag · ovar þesan middil-gard
 1992 sprákono þiu spáhiron, · só hwe só þiu spel ge·frang,
 þea þar an þemu berge ge·sprak · barno ríkjast.
 1994 **24** Ge·wêt imu þó umbi þrea naht aftar þiu · þesoro þiодо drohtin
 an Galileo land, · þar hé te ênum gômum warð,
 1996 ge·bedan þat barn godes: · þar skolda man êna brúð gevan,
 muna-líka magað. · Þar Maria was,
 1998 mid iro suni selvo, · sálig þiorna,
 mahtiges móder. · Managoro drohtin
 2000 géng imu þó mid is jungoron, · godes êgan barn,
 an þat hôha hús, · þar þe hęri drank,
 2002 þea Judeon an þemu gast-sęli: · hé im ôk at þem gômum was,
 giak hi þar ge·küðde, · þat hi habda kraft godes,
 2004 helpa fan himil-fader, · hêlagna gêst,
 waldandes wís-dóm. · Werod blíðode,
 2006 wárun þar an luston · liudi at·samne,
 gumon glad-módje. · Géngun ambaht-man,
 2008 skęnkjon mid skálun, · drógun skírjane wín
 mid orkun ęndi mid alo-fatun; · was þar erlo drôm
 2010 fagar an flęttja, · þó þar folk undar im

2012 an þem bēnkjon só bēst · blīðsja af·hóvun,
 wárun þar an wunnjun. · Þó im þes wínes brast,
 þem liudjun þes líðes: · is ni was far·lêvid wiht
 2014 hwęrgin an þemu húse, · þat for þene hęri forð
 skęnkjon drógin, · ak þiu skapu wárun
 2016 líðes a·láríd. · Þó ni was lang te þiu,
 þat it sán ant·funda · frío skônjosta,
 2018 Kristes móder: · géng wið iro kind sprekan,
 wið iro sunu selvon, · sagda im mid wordun,
 2020 þat þea werdos þó mēr · wínes ne habdun
 þem gęstjun te gômun. · Siu þó gerno bad,
 2022 þat is þe hêlogo Krist · helpa ge·riedi
 þemu werode te willjon. · Þó habda eft is word garu
 2024 mahtig barn godes · ęndi wið is móder sprak:
 „Hwat ist mí ęndi þi“, · 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-skęftjun, · hêlag þiorne,
 2030 þat is aftar þem wordun · waldandes barn,
 hêljandoro bēst · helpan weldi.
 2032 Hét þó 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 lêstjan far þem liudjun. · Lárja stódu þar
 stên-fatu sehsi. · Þó só stillo ge·bôd
 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 · þó skírjas watares
 þiu fatu fulljen, · ęndi hi þar mid is fingrun þó,
 2042 segnade selvo · sínun handun,
 warhte it te wíne · ęndi hét is an ên wêgi hlaðen,
 2044 skęppjen mid ênoro skálon, · ęndi þó 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 bēstste líð

alloro erlo ge·hwi-lik · êrist skoldi
 2052 gevan at is gômun: · „undar þiu wirðid þero gumono hugi
 a·wëkid mid wínu, · þat sie wel blíðod,
 2054 drunken drômjad. · Þan mag man þar dragan aftar þiu
 líht-líkora líð: · só ist þesoro liudjo þau.
 2056 Þan havas þú nu wundër-líko · werd-skëpi þínan
 ge·markod far þesoro mënigi: · hétis far þit manno folk
 2058 alles þínes wínes · þat wirsiste
 þíne ambaht-man · êrist brengjan,
 2060 gevan at þínun gômun. · Nu sint þína gësti 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 hwërgin hëbbjan. · Mid þius skoldis þú ús hin-dag êr
 gevon êndi gômjan: · þan it alloro gumono ge·hwi-lik
 2066 ge·þigedi te þanke.“ · Þó warð þar þegan manag
 ge·war aftar þem wordun, · siðor sie þes wínes ge·drunkun,
 2068 þat þar þe hêlogo Krist · an þemu húse innan
 têkan warhte: · trúodun sie siðor
 2070 þiu mêt an is mund-burd, · þat hi habdi maht godes,
 ge·wald an þesoro wer-oldi. · Þó warð þat só wído küð
 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 têkno ge·tôgdi. · Ne mag þat ge·tëlljan man,
 ge·sëggjan te sôðan, · hwat þar siðor warð
 2078 wundres undar þemu werode, · þar waldand Krist
 an godes namon · Judeo liudjon
 2080 allan langan dag · lêra sagde,
 gi·hét im heven-ríki · êndi hëlljo ge·þwing
 2082 wëride mid wordun, · hét sie wara godes,
 in-líf sókjan: · þar is seolono lioht,
 2084 drôm drohtines · êndi dag-skímon,
 gód-lík-nissja godes; · þar gêt manag
 2086 wunod an willjan, · þe hír wel þenkid,
 þat hé hír bi·halde · heven-kuninges ge·bod.
 2088 **25** Ge·wêt imu þó mid is jungoron · fan þem gômun forð
 Kristus te Kapharnaum, · kuningo ríkjost,
 2090 te þeru mārjon burg. · Mëgin samnode,

gumon imu te·gēgnes, · gódoŕo manno
 2092 sálig ge·sīðī: · weldun þiu is swótjan word
 hêlag hôrjen. · Þar im ên hunno kwam,
 2094 ên gód man an·gēgin · ęndi ina gerno bad
 helpaŋ hêlagne, · kwað þat hi undar is híwiskja
 2096 ênna lefna lamon · lango habdi,
 seokan an is selðon: · „só ina ênig sęggjo ne mag
 2098 handun ge·hêljen. · Nu is im þínoro helpono þarf,
 frô mín þe gódo.“ · Þó sprak im eft þat friðu-barn godes
 2100 sán aftar þiu · selvo te·gēgnes,
 kwað þat hé þar kwámi · ęndi þat kind weldi
 2102 nęrjan af þeru nôdi. · Þó im náhor géng
 þe man far þeru męnigi · wið só mahtigna
 2104 wordun wehslan: · „ik þes wirðig ne bium,“ kwað 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 lik-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 héte,
 2118 ak sie farad ęndi frummjad · ęndi eft te iro frôhan kumad,
 holde te iro hêrron. · Þoh ik at mínumu hús êgi
 2120 wíd-brêdene welon · ęndi werodes ge·nóg,
 hęliðos hugi-đervje, · 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.“ · Þó sprak eft waldand Krist,
 þe gumo wið is jungoron, · kwað þat hi an Judeon hwęgin
 2126 undar Israheles · avoron ne fundi
 ge·makon þes mannes, · þe io mêt te gode
 2128 an þemu land-skępi · ge·lôvon habdi,
 þan hluttron te himile: · „nu látu ik iu þar hôrjen tó,
 2130 þar ik it iu te wárun hír · wordun sęggjo,

þat noh skulun elli-þeoda · ôstane ęndi westane,
 2132 man-kunnjes kuman · manag te·samne,
 hêlag folk godes · an heven-ríki:
 2134 þea motun þar an Abrahames · ęndi an Isaakes só self
 ęndi ôk an Jakobes, · góđoro manno,
 2136 barmun restjen · ęndi bêđju ge·þologjan,
 welon ęndi willjon · ęndi wonod-sam líf,
 2138 gód lioht mid gode. · Þan skal Judeono filu,
 þeses ríkjas suni · be·rôvode werðen,
 2140 be·dêlide su·likoro diurðo, · ęndi skulun an dalun þiustron
 an þemu alloro ferristan · ferne liggen.
 2142 Þar mag man ge·hôrjen · hêliðos kwíðjan,
 þar sie iro torn manag · tandon bítađ;
 2144 þar ist grist-grimmo · ęndi grádag fiur,
 hard hêlljo ge·þwing, · hêt ęndi þiustri,
 2146 swart sin-nahti · sundja te lône,
 wrêðoro ge·wurhtjo, · só hwemu só þes willjon ne havad,
 2148 þat hé ina a·lôsje, · êr hi þit lioht a·geve,
 węndje fan þesoro wer-oldi. · Nu maht þú þi an þínan willjon forð
 2150 siðon te selðun; · þan findis þú ge·sundan at hús
 mago-jungan man: · mód is imu an luston,
 2152 þat barn is ge·hêlid, · só þú bédi te mi:
 it wirðid al só ge·lêstid, · só þú ge·lôvon havas
 2154 an þínumu hugi hardo.“ · Þó sagde heven-kuninge,
 þe ambaht-man · alo-waldon gode
 2156 þank for þero þiđo, · þes hé imu at su·likun þarvun halp.
 Habda þo gi·ârundid, · al só hé welde,
 2158 sálig-líko: · gi·wêt imu an þana sið þanan,
 wende an is willjan, · þar hé welon êhte,
 2160 bú ęndi bodlos: · fand þat barn ge·sund,
 kind-jungan man. · Kristes wárun þó
 2162 word ge·fullot: · hi ge·wald habda
 te tôgjanna têkæn, · só þat ni mag gi·têlljen man,
 2164 ge·ahton ovar þesoro erðu, · hwat hé þurh is ênes kraft
 an þesaro middil-gard · máriða ge·frumide,
 2166 wundres ge·warhte, · hwand al an is ge·wêldi stád,
 26 himil ęndi erðe. · Þó ge·wêt imu þe hêlogo Krist
 2168 forð-wardes faren, · frêðmide alo-mahtig
 alloro dago ge·hwi-likes, · drohtin þe gódo,
 2170 liudjo barnum leof, · lêrde mid wordun

godes willjon gumun, · habda imu jungorono filu
 2172 simbla te gi·siðun, · sálig folk godes,
 manno megin-kraft, · managoro þeodo,
 2174 hêlag hêri-skêpi, · was is helpono gód,
 mannun mildi. · Þó hi mid þeru meñigi kwam,
 2176 mid þiu brahtmu þat barn godes · te burg þeru hôhon,
 þe neʒjendo te Naim: · þar skolde is namo werðen
 2178 mannun ge·márid. · Þó géng mahtig tó
 neʒjendo Krist, · an-tat hé gi·náhid was,
 2180 hêljandero betst: · þó sáhun sie þar ên hrêo dragan,
 ênan líf-lôsan lík-hamon · þea liudi fórjen,
 2182 beran an ênaru báru · út at þera burges dore,
 magu-jungan man. · Þiu móder aftar géng
 2184 an iro hugi hriwig · êndi handun slóg,
 karode êndi kúmdē · iro kindes dôð,
 2186 idis arm-skapan; · it was ira ênag barn:
 siu was iru widowa, · ne habda wunnja þan mēr,
 2188 bi·úten te þemu ênagun sunje · al ge·láten
 wunnja êndi willjan, · ant-tat ina iru wurd be·nam,
 2190 mári metodo-ge·skapu. · Megin folgode,
 burg-liudjo ge·brak, · þar man ina an báru dróg,
 2192 jungan man te grave. · Þar warð imu þe godes sunu,
 mahtig mildi · êndi te þeru móder sprak,
 2194 hét þat þiu widowa · wóp far·léti,
 kara aftar þemu kinde: · „þú skalt hír kraft sehan,
 2196 waldandes gi·werk: · þi skal hír willjo ge·standen,
 frófra far þesumu folke: · ne þarft þú ferah karon
 2198 barnes þines.“ · *Þuo hie ti þero báron géng
 iak hie ina selvo ant·hrên, · suno drohtines,
 2200 hêlagon handon, · êndi ti þem hêliðe sprak,
 hiet ina só ala-jungan · up a·standan,
 2202 a·rísan fan þeru restun. · Þie rink up a·sat,
 þat barn an þero bárun: · warð im eft an is briost kuman
 2204 þie gêst þuru godes kraft, · êndi hie te·gegnēs sprak,
 þe man wið is mágos. · Þuo ina eft þero muoder bi·falah
 2206 hêlandi Krist an hand: · hugi warð iro te frowra,
 þes wíves an wunnjon, · hwand iro þar su·lik willjo gi·stuod.
 2208 Fêll siu þó te fuotun Kristes · êndi þena folko drohtin
 lovoda for þero liudjo meñigi, · hwand hie iro at só liobes ferahē

- 2210 mundoda wiðer metodi-gi-skeftje: · far·stuod siu þat hie was þie
 mahtigo drohtin,
 þie hêlago, þie himiles gi·waldid, · ęndi þat hie mahti gi·helpan
 managon,
 2212 allon irmin-þiedon. · Þuo bi·gunnun þat ahton managa,
 þat wunder, þat under þem weroda gi·burida, · kwáðun þat waldand
 selvo,
 2214 mahtig kwámi þarod is męnigi wíson, · ęndi þat hie im só márjan
 sandi
 wár-sagon an þero wer-oldest riki, · þie im þar su·likan willjon
 frumidi.
 2216 warð þar þuo erl manag · ęgison bi·fangan,
 þat folk warð an forohton: · gi·sáhun þena is ferah êgan,
 2218 dages liocht sehan, · þena þe êr dôð for·nam,
 an suht-þeddjon swalt: · þuo was im eft gi·sund after þiu,
 2220 kind-jung a·kwikot. · Þuo warð þat küð 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 hwęrgin was,
 2224 þia lévun under þem liudjon, · ęndi wurðun þar gi·lêdit tuo,
 kumana te Kriste, · þar hie im þuru is kraft mikil
 2226 halp ęndi sie hêlda, · ęndi liet sia eft gi·haldana þanan
 wendan an iro willjon. · Be·þiu skal man is werk lovon,
 2228 diuran is dádi, · hwand hie is drohtin self,
 mahtig mund-boro · manno kunnje,
 2230 liudjo só hwi·likon, · só þar gi·lôbit tuo
 27 an is word ęndi an is werk. · Þuo was þar werodes só filo
 2232 allaro ęli-þiодо 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 sið-wórig. · Segel up dádun
 weder-wísa weros, · lietun wind after
 2240 manon ovar þena męri-strôm, · unþat hie te middjan kwam,
 waldand mid is werodu. · Þuo bi·gan þes wedares kraft,
 2242 ûst up stígan, · ûðjun wahsan;
 swang gi·swerk an gi·mang: · þie sêw warð an hruoru,
 2244 wan wind ęndi water; · weros sorogodun,

2246 þiu mēri warð só muodag, · ni wánda þero manno nig·ên
 lēngron líves. · Þuo sia landes ward
 wēkidun mid iro wordon · ęndi sagdun im þes wedares kraft,
 2248 bádun þat im gi·náðig · nęrjendi Krist
 wurði wið þem watere: · „efþa wí skulun hier te wunder-kwálu
 2250 sweltan an þeson sēwe.“ · Self up a·rēs
 þie guodo godes suno · ęndi te is jungron sprak,
 2252 hiet þat sia im wedares gi·win · wiht ni and-rédin:
 „te hwi sind gi só forhta?“ · kwat-hie. „Nis iu noh fast hugi,
 2254 gi·lôvo is iu te lutil. · Nis nu lang te þiu,
 þat þia strômos skulun · stilrun werðan
 2256 gi þit *wedat wun-sam.“ · Þo hi te þem winde sprak
 ge te þemu sēwa só self · ęndi sie smultro hét
 2258 bēðja ge·bárjan. · Sie gi·bod lêstun,
 waldandes word: · weder stillodun,
 2260 fagar warð an flóde. · Þó bi·gan þat folk undar im,
 werod wundrajan, · ęndi suma mid iro wordun sprákun,
 2262 hwi-lik þat só mahtigoro · manno wári,
 þat imu só þe wind ęndi þe wág · wordu hôrdin,
 2264 bēðja is gi·bod-skepjes. · Þó habda sie þat barn godes
 gi·nęrid fan þeru nôdi: · þe nako furðor skreid,
 2266 hōh-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·fęng,
 2270 só hwene só þar mid hluttru hugi · helpa sóhte;
 lērde sie iro gi·lôvon · ęndi iro lík-hamon
 2272 handun hēlde: · nio þe man só hardo ni was
 gi·sērit mid suhtjun: · þoh ina Satanases
 2274 fēknja jungoron · 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,
 drēf 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·wēt
 an só hwi-lik þero lando, · só im þan leovost was.
 2284 28 Só deda þe drohtines sunu · dago ge·hwi-likes

2286 gód werk mid is **j**ungeron, · só neo **J**udeon umbi þat
 an þea is **m**ikilun kraft · þiu **m**êr ne ge·lôvdun,
 þat hé **a**lo-waldo · **a**lles wári,
 2288 landes **e**ndi **l**iudjo: · þes sie noh **l**ôn nimat,
 wíðana **w**rak-sið, · þes sie þar þat ge·**w**in drivun
 2290 wið **s**elvan þene **s**unu drohtines. · Þó hé im mid is ge·**s**iðon gi·wêt
 eft an **G**alilæo land, · **g**odes **e**gan barn,
 2292 fôr im te þem **f**riundun, · þar hé a·**f**óðid was
endi al undar is **k**unnje · **k**ind-jung a·wóhs,
 2294 þe **h**êlago **h**êljand. · Umbi ina **h**eri-skepi,
 þeoda þrungun; · þar was þegan manag
 2296 só **s**álig undar þem ge·**s**iðe. · Þar drógun **e**нна **s**eokan man
 erlos an iro **a**rmun: · weldun ina for **ô**gun Kristes,
 2298 **b**rengjan for þat barn godes · —was im **b**ótono þarf,
 þat ina ge·**h**êldi · **h**evenes waldand,
 2300 **m**anno **m**und-boro—, · þe was êr só **m**anagan dag
liðu-wastmon bi·**l**amod, · ni mahte is **l**ík-hamon
 2302 wiht ge·**w**aldan. · Þan was þar **w**erodes só filu,
 þat sie ina fora þat barn godes · **b**rengjan ni mahtun,
 2304 ge·þringan þurh þea þioda, · þat sie só þurftiges
 sunnja ge·**s**agdin. · Þó gi·wêt imu an **e**нна **s**êli innan
 2306 **h**êljando Krist; · **h**warf warð þar umbi,
 męgin-þeodo ge·**m**ang. · Þó bi·gunnun þea **m**an spreken,
 2308 þe þene **l**éfna **l**amon · **l**ango fórdun,
bárun mid is **b**ęddju, · hwó sie ina ge·drógin fora þat barn godes,
 2310 an þat **w**erod innan, · þar ina **w**aldand Krist
 selvo gi·**s**áwi. · Þó géngun þea ge·**s**iðos tó,
 2312 **h**óvun ina mid iro **h**andun · **e**ndi uppan þat **h**ús stigun,
 slitun þene **s**êli ovana · **e**ndi ina mid **s**élun létun
 2314 an þene **r**akud innan, · þar þe **r**íkjo was,
kuningo **k**raftigost. · Reht só hé ina þó **k**uman gi·sah
 2316 þurh þes **h**úses **h**róst, · só hé þó an iro **h**ugi far·stód,
 an þero **m**anno **m**ód-sevon, · þat sie **m**ikilana te imu
 2318 ge·lôvon habdun, · þó hé for þen **l**iudjun sprak,
 kwað þat hé þene **s**iakon man · **s**undjono tómjān
 2320 **l**átan weldi. · Þó sprákun im eft þea **l**iudi an·gęgin,
gram-harde **J**udeon, · þea þes godes barnes
 2322 **w**ord aftar **w**arodun, · kwáðun þat þat ni mahti gi·**w**erðen só,
grim-werk far·**g**even, · bi·útan **g**od êno,
 2324 waldand þesaro **w**er-oldes. · Þó habda eft is **w**ord 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 hebbju
 2328 sundja te far·gevanne · çndi ôk seokan man
 te ge·hêljanne, · só ik ina hrínan ni þarf.“
 2330 Manoda ina þó · þe mārjo drohtin,
 liggjandjan lamon, · hét ina far þem liudjun a·standan
 2332 up alo·hêlan · çndi hét ina an is ahslun niman,
 is beð-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. · Þó þes só manag hêðin man,
 2336 weros wundradun, · kwaðun þat imu waldand self,
 god alo-mahtig · far·gevan habdi
 2338 méron mahti · þan elkor ênigumu mannes sunje,
 kraft 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 · heven-kuninges,
 Kristes lêrun, · þea hé kûðde 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 têkan ge·tôgda, · þat sie gi·trúodin þiu bet,
 gi·lôvdin an is lêra. · hé só managan lík-hamon
 2352 balu-suhtjo ant·band · çndi 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 Só hêlde hé þea haltun man · çndi þea hávon só self,
 2358 bóttu þem þar blinde wárun, · lét sie þat berhte lioht,
 sin-skôni sehan, · sundja lósda,
 2360 gumono grim-werk. · Ni was gio Judeono be·þiu,
 lêðes liud-skępjes · gi·lôvo þiu bętara
 2362 an þene hêlagon Krist, · ak habdun im hardene mód,
 swiðo starkan stríd, · far·standan ni weldun,

- 2364 þat sie habdun for·fangan · fiundun an willjan,
 liudi mid iro ge·lôvun. · Ni was gio þiu latoro be·þiu
 2366 sunu drohtines, · ak hé sagde mid wordun,
 hwó sie skoldin ge·halon · himiles ríki,
 2368 lérde aftar þemu lande, · habde imu þero liudjo só filu
 gi·wenid mid is wordun, · þat im werod mikil,
 2370 folk folgoda, · 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 · seggjan welda,
 márjan hwat hé mēnde. · Þar ina męgin umbi,
 2376 þioda þrungun: · was im þarf mikil
 te gi·hôrjenne · heven-kuninges
 2378 wár-fastun word. · hé stód imu þó bi ênes watares staðe,
 ni welde þó bi þemu ge·þringe · ovar þat þegno folk
 2380 an þemu lande uppan · þea lêra kùðjan,
 ak gęng imu þó 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 seggjan 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 gęngun,
 2400 hrosso hóf-slaga · ęndi hęliðo tráda;
 warð imu þar an erðu · ęndi eft up gi·gęng,
 2402 bi·gan imu an þemu wege wahsen; · þó it eft þes werodes far·nam,

þes folkes fard mikil · ęndi fuglos a·lásun,
 2404 þat is þemu ęksan wiht · aftar ni móste
 werðan te willjan, · þes þar an þene weg bi·fel.
 2406 Sum warð it þan bi·fallen, · þar só filu stóðun
 þikkero þorno · an þemu dage;
 2408 warð imu þar an erðu · ęndi eft up gi·gęng,
 kén imu þar ęndi klivode. · Þó slógun þar eft krúd an gi·mang,
 2410 węridun imu þene wastom: · habda it þes waldes hlea
 forana ovar-fangan, · þat it ni mahte te ęnigaro frumu werðen,
 2412 ef it þea þornos · só þringan móstun.“
 Þó sátun ęndi swígodun · ge·siðos Kristes,
 2414 word-spáha weros: · was im wundar mikil,
 be hwi-likun biliðjun · þat barn godes
 2416 su·lik sód-lík spel · sęggjan bi·gunni.
 Þó bi·gan is þero erlo · ęn frágojan
 2418 holdan hęrron, · hnęg imu te·gęgnes
 tulgo werð-liko: · „Hwat þú ge·wald havas“, kwað hé,
 2420 „ia an himile ia an erðu, · hęlag drohtin,
 uppa ęndi niðara, · bist þú alo-waldo
 2422 gumono gęsto, · ęndi wí þíne jungaron sind,
 an úsumu hugi holde. · Hęro þe gódo,
 2424 ef it þín willjo sí, · lát ús þínaro wordo þar
 ęndi gi·hórjen, · þat wí it aftar þi
 2426 ovar al Kristin-folk · kúðjan mótin.
 wí witun þat þínun wordun · wár-lík biliði
 2428 forð folgojad, · ęndi ús is firinun þarf,
 þat wí þín word ęndi þín werk, · —hwand it fan su·likumu ge·wittja
 kumid—
 2430 þat wí it an þesumu lande · at þi línon mótin.“
 30 Þó im eft te·gęgnes · gumono bętsta
 2432 and-wordi ge·sprak: · „ni męnde ik elkor wiht“, kwað hé,
 „te bi·dęrnjenne · dádjo mínaro,
 2434 wordo efþa werko; · þit skulun gí witan alle,
 jungaron míne, · hwand iu far·geven havad
 2436 waldand þesaro wer-oldes, · þat gí witan mótin
 an iuwom hugi-skęftjun · himilisk ge·rúni;
 2438 þem óðrun skal man be biliðjun · þat gi·bod godes
 wordun wísjen. · Nu willju ik iu te wárun hier
 2440 márjen, hwat ik męnde, · þat gí mína þiu bet
 ovar al þit land-skępi · lęra far·standan.

- 2442 Þat sád, þat ik iu sagda, · þat is selves word,
 þiu hêlaga lêra · heven-kuninges,
 2444 hwó man þea mârjen skal · ovar þene middil-gard,
 wído aftar þesaro wer-oldi. · Weros sind im gi·hugide,
 2446 man mis-líko: · sum su·likan mód dregid,
 harda hugi-skêfti · ęndi hrêan sevon,
 2448 þat ina ni ge·werðood, · 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 · ęndi iuwaro gumono word
 2452 an þemu uvilon manne, · só ik iu êr sagda,
 þat þat korn far·warð, · þat þar mid kíðun ni mahte
 2454 an þemu stêne uppan · stędi-haft werðan.
 Só wirðid al far·loran · ęðilero spráka,
 2456 ârundi godes, · só hwat só man þemu uvilon manne
 wordun ge·wísid, · ęndi hé an þea wirson hand,
 2458 undar fiundo folk · fard ge·kuisid,
 an godes un-wiljan · ęndi an gramono hróm
 2460 ęndi an fiures farm. · Forð skal hé hêtjan
 mid is breost-hugi · brêda logna.
 2462 Nio gi an þesumu lande þiu lés · lêra mína
 wordun ni wísjad: · is þeses werodes só filu,
 2464 erlo aftar þesaro erðun: · bi·stéd þar öðar man,
 þe is imu jung ęndi glau, · —ęndi havad imu góðan mód—,
 2466 sprákono spáhi · ęndi wêt iuwaro spello gi·skêð,
 hugid is þan an is herton · ęndi hôrid þar mid is ôrun tó
 2468 swíðo niud-líko · ęndi náhor stéd,
 an is breost hlędid · þat gi·bod godes,
 2470 línod ęndi lêstid: · is is gi·lôvo só gód,
 talod imu, hwó hé öðrana · eft gi·hwervje
 2472 mên-dádigan man, · þat is mód draga
 hluttra trewa · te heven-kuninge.
 2474 Þan brêdid an þes breostun · þat gi·bod godes,
 þie luvigo gi·lôbo, · só an þemu lande duod
 2476 þat korn mid kíðun, · þar it gi·kund havad
 ęndi imu þiu wurð bi·hagod · ęndi wederes gang,
 2478 ręgin ęndi sunne, · þat it is reht havad.
 Só duod þiu godes lêra · an þemu góðun manne
 2480 dages ęndi nahtes, · ęndi gangid imu diuval fer,
 wrêða wihti · ęndi þe ward godes

2482 nāhor mikilu · nahtes ĕndi dages,
 ant-tat sie ina brengjad, · þat þar bēðju wirðid
 2484 ia þiu lēra te frumu · liudjo barnun,
 þe fan is muðe kumid, · iak wirðid þe man gode;
 2486 havad só gi·wehslod · te þesaro wer-old-stundu
 mid is hugi-skęftjun · himil-ríkjas gi·dēl,
 2488 welono þene mēstan: · farid imu an gi·wald godes,
 tionuno tōmig. · Trewa sind só gōda
 2490 gumono ge·hwi-likumu, · só nis goldes hord
 ge·lik su·likumu gi·lōvon. · Wesad iuwaro lērono forð
 2492 man-kunnje mildje; · sie sind só mis-líka,
 hęlīðos ge·hugda: · sum havad iro hardan stríd,
 2494 wrēðan willjan, · wankolna hugi,
 is imu fēknes ful · ĕndi firin-werko.
 2496 Þan bi·ginnid imu þunkjan, · þan hé undar þeru þiodu stád
 ĕndi þar gi·hōrid · ovar hlust mikil
 2498 þea godes lēra, · þan þunkid imu, þat hé sie gerno forð
 lēstjen willje; · þan bi·ginnid imu þiu lēra godes
 2500 an is hugi hafton, · ant-tat imu þan eft an hand kumid
 feho te gi·fōrja · ĕndi fręmiði skat.
 2502 Þan far·lédjad ina · lēða wihti,
 þan hé imu far·fāhid · an feho-giri,
 2504 a·lęskid 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: · þó 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·fęlljad sia ina · ferne te boðme,
 an þene hētan hęl, · þar hé heven-kuninge
 2512 ni wirðid furðour te frumu, · ak ina fiund skulun
 wítju gi·waragjan. · Simla gí mid wordun forð
 2514 lērjad 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 · ĕndi mēr soręgot,
 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 Sô samo sô þat **krúd** çndi þie þorn · þat **korn** ant·fáhat,
 węjat im þena **wastom**, · sô duot þie **welo** manne:
 2524 gi·**hęftid** is **herta**, · þat hie it gi·**huggjan** ni muot,
 þie **man** an is **muode**, · þes hie **mêst** bi·þarf,
 2526 hwó hie þat gi·**wirkje**, · þan lang þie hie an þesaro **wer**-oldi sí,
 þat hie ti **êwon**-dage · **after** muoti
 2528 **hębbjan** þuru is **hêrren** þank · **himiles** ríki,
 sô **çndi**-lôsan welon, · sô þat ni mag **ênig** man
 2530 **witan** an þesaro **wer**-oldi. · Nio hie sô **wído** ni kan
 te gi·þenkjanne, · þegān an is muode,
 2532 þat it bi·**haldan** mugi · **herta** þes mannes,
 þat hie þat ti **wáron** witi, · hwat **waldand** god havit
 2534 **guodes** gi·**gęrewid**, · þat all **gęgin**-werd stéð
manno sô hwi-likon, · sô ina hier **minnjot** wel
 2536 çndi **selvo** te þiu · is **seola** gi·haldit,
 þat hie an **lioht** godes · **liðan** muoti.“
 2538 **31** Sô **wísda** hie þuo mid **wordon**, · stuod **werod** mikil
 umbi þat **barn** godes, · ge·hōrdun ina bi **biliðon** filo
 2540 umbi þesaro **wer**-oldes gi·**wand** · **wordon** tēlljan;
 kwað þat im ôk **ên** **aðales** man · an is **akker** sáidi
 2542 **hluttar** **hrên**-korni · **handon** sínon:
wolda im þar sô **wun**-sames · **wastmes** tiljan,
 2544 **fagares** **fruhtes**. · Þuo géng þar is **fiond** aftar
 þuru **dęrnjan** hugi, · çndi it all mid **durðu** ovar-séu,
 2546 mid **weodo** **wirsiston**. · Þuo **wóhsun** sia bēðju,
 ge þat **korn** ge þat **krúd**. · Sô **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** sô?“
 Þuo sprak eft þie **aðales** man · þem **erlon** te·gęgnes,
 2554 þiodan wið is þegnos, · kwað þat hie it mahti undar·þenkjan wel,
 þat im þar **un**-hold man · **aftar** sáida,
 2556 **fiond** **fękni** **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** · çndi lōsjan þat **krúd** þanan,
 2560 **halon** it mid iro **handon**. · Þuo sprak im eft iro **hêrro** an·gęgin:

„ne wēlljo ik, þat gí it wíodon“, · 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·wērdjat,
 2564 fēlljat under iuwa fuoti. · Láte man sia forð hinan
 bēðju wahsan, · und êr bewod kume
 2566 ęndi an þem felde sind · fruhti ríþja,
 aroa an þem akkare: · þan faran wí þar alla tuo,
 2568 halon it mid ússan handon · ęndi þat hrên-kurni lesan
 súvro te·samne · ęndi it an mínon sęli duojan,
 2570 hębbjan it þar gi·haldan, · þat it hwęrgin ni mugi
 wiht a·wērdjan, · ęndi þat wíod niman,
 2572 bindan it te burðinnjon · ęndi werpan it an bittar fiur,
 láton it þar halojan · hêta logna,
 2574 ȳld un-fuodi.“ · Þuo stuod erl manag,
 þegnos þagjandi, · hwat þíod-gomo,
 2576 *mári mahtig Krist · mênjan weldi,
 bôknjen mid þiu biliðju · barno ríkjost.
 2578 Bádun þó só gerno · góðan drohtin
 ant·lúkan þea lêra, · þat sia móstin þea liudi forð,
 2580 hêlaga hôrjan. · Þó sprak im eft iro hêrro an·gęgin,
 mári mahtig Krist: · „þat is“, kwað hé, „mannes sunu:
 2582 ik selvo bium, þat þar sáiu, · ęndi sind þesa sáliga man
 þat hluttra hrên-korni, · þea mí hér hôrjad wel,
 2584 wirkjad mínan willjan; · þius wer-old is þe akkar,
 þit brêða bú-land · barno man-kunnjes;
 2586 Satanas selvo is, · þat þar sáid aftar
 só lêð-líka lêra: · havad þesaro liudjo só filu,
 2588 werodes a·wardid, · þat sie wam frummjad,
 wirkjad aftar is willjon; · þoh skulun sie hér wahsen forð,
 2590 þea for·griponon gumon, · só samo só þea góðun man,
 ant-tat Múd-spelles męggin · ovar man fęrid,
 2592 ęndi þesaro wer-oldes. · Þan is allaro akkaro ge·hwi-lik
 ge·rípod an þesumu ríkja: · skulun iro regan-gi·skapu
 2594 frummjen firiho barn. · Þan te·farid erða:
 þat is allaro bewo brêdost; · þan kumid þe berhto drohtin
 2596 ovana mid is ęngilo kraftu, · ęndi kumad alle te·samne
 liudi, þe io þit lioht gi·sáun, · ęndi skulun þan lôn ant·fáhan
 2598 uviles ęndi gódes. · Þan gangad ęngilos godes,
 hêlage heven-wardos, · ęndi lesat þea hluttron man

- 2600 sundor te·samne, · ɛndi duat sie an sin-skôni,
 hôh himiles lioht, · ɛndi þea ôðra an hɛllja grund,
 2602 werpad þea far·warhton · an wallandi fiur;
 þar skulun sie gi·bundene · bittra logna,
 2604 þrá-werk þolon, · ɛndi þea ôðra þiod-welon
 an heven-ríkja, · hwítaro sunnon
 2606 liohtjan ge·líko. · Su-lik lôn nimad
 weros wal-dádjo. · Só hwe só gi·wit êgi,
 2608 ge·hugdi an is hertan, · etþa gi·hôrjen mugi,
 erl mid is ôrun, · só láta imu þit an innan sorga,
 2610 an is mód-sevon, · hwó hé skal an þemu márjon dage
 wið þene ríkjon god · an rɛðju standen
 2612 wordo ɛndi werko allaro, · þe hé an þesaro wer-oldi gi·duod.
 Þat is ɛgis-líkost · allaro þingo,
 2614 forht-líkost firiho barnun, · þat sie skulun wið iro frâhon mahljen,
 gumon wið þene góðan drohtin: · þan weldi gerno ge·hwe wesan,
 2616 allaro manno ge·hwi-lik · mênes 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 heven-ríki · ɛndi huldi godes.“
- 32 Só gi·fragn ik þat þó selvo · sunu drohtines,
 2622 allaro barno bɛtst · biliðjo sagda,
 hwi-lik þero wári · an wer-old-ríkja
 2624 undar hɛlið-kunnje · himil-ríkje ge·lík;
 kwað þat oft luttiles hwat · liohtora wurði,
 2626 só hôho af·huovi, · „so duot himil-ríki:
 þat is simla mêra, · þan is man ênig
 2628 wánje an þesaro wer-oldi. · Ôk is imu þat werk ge·lík,
 þat man an sêo innan · sɛgina wirpit,
 2630 fisk-nɛt an flód · ɛndi fáhit bêðju,
 uvile ɛndi góde, · tiuhid up te staðe,
 2632 liðod sie te lande, · lisit aftar þiu
 þea góðun an greote · ɛndi látid þea ôðra eft an grund faran,
 2634 an wíðan wág. · Só duod waldand god
 an þemu márjon dage · mɛnniskono barn:
 2636 brengid irmin-þiod, · alle te·samne,
 lisit imu þan þea hluttron · an heven-ríki,
 2638 látid þea far·griponon · an grund faren
 hɛllje fiures. · Ni wêt hɛliðo man

2640 þes wítjes wiðar-lága, · þes þar weros þiggjat,
 an þemu Inferne · irmin-þioda.
 2642 Þan hald ni mag þera mēdan 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 heven-ríki,
 2646 an þat lang-same lioht · líðan móti.“
 Só lērda hé þó 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-líko gi·sprokan, · þat hé spel godes
 gio só sōð-líko · sēggjan konsti,
 2652 só kraftig-líko gi·kweðen: · „Hé is þeses kunnjes hinen“, kwāðun sie,
 „þe man þurh mág-skēpi: · hér is is móder mid ùs,
 2654 wíf undar þesumu werode. · Hwat wí þe hér witun alle,
 só kũð is ùs is kuni-burd · ęndi is knósles ge·hwat;
 2656 a·wóhs al undar þesumu werode: · hwanen skoldi imu su·lik ge·wit
 kuman,
 méron mahti, · þan hér ððra 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-skēpjes. · Ni hé þar ôk biliðjo filu
 þurh iro un-gi·lôvon · ógjan ni welde,
 2662 torhtero tēkno, · hwand hé wisse iro twífljan hugi,
 iro wrêðan willjan, · þat ni wárun weros ððra
 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-skēpi þoh
 ant·fáhan ferht-líko, · ak bi·gan þat folk undar im,
 2668 rinkos rádan, · hwó sie þene ríkjon Krist
 wêgðin te wundron. · Hétun þó 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. · Þó hé imu mid þem liudjun samad
 frô-líko fôr: · ni was imu forāht hugi,
 2678 —wisse þat imu ni mahtun · męnniskono barn,

bi þeru god-kundi · Judeo liudi
 2680 êr is tídjun wiht · teonon gi·frummjen,
 lêðaro gi·lêsto—, · ak hé imu mid þem liudjun samad
 2682 stêg uppen þene stên-holm, · ant-þat sie te þeru stędi kwámun,
 þar sie ine fan þemu walle niðer · werpen hugdun,
 2684 fęlljen te foldu, · þat hé wurði is ferhes lôs,
 is aldres at ęndje. · Þó warð þero erlo hugi,
 2686 an þemu berge uppen · bittra gi·þáhti
 Juðeono te·gangen, · þat iro ênig ni habde só grimmon sevon
 2688 ni só wrêðen willjon, · þat sie mahtin þene waldandes sunu,
 Krist ant·kennjen; · hé ni was iro kũð ênigumu,
 2690 þat sie ina þó undar·wissin. · Só mahte hé undar ira werode standen
 ęndi an iro gi·mange · middjumu gangen,
 2692 faren undar iro folke. · hé dede imu þene friðu selvo,
 mund-burd wið þeru męnegi · ęndi gi·wêt imu þurh middi þanan
 2694 þes fiundo folkes, · fór imu þó, þar hé welde,
 an êne wóstunnje · waldandes sunu,
 2696 kuningo kraftigost: · habde þero kustes gi·wald,
 hwar imu an þemu lande · leovost wári
 2698 **33** te wesanne an þesaru wer-oldi. · Þan fór imu an weg ôðran
 Johannes mid is jungarun, · godes ambaht-man,
 2700 lêrde þea liudi · lang-samane rád,
 hét þat sie frume fręmidin, · firina far·létin,
 2702 mên ęndi morð-werk. · hé was þar managumu liof
 góðaro gumono. · hé sóhte imu þó þene Judeono kuning,
 2704 þene hęri-togon at hús, · þe hêten was
 Erodas aftar is ęldiron, · ovar-módig man:
 2706 búide imu be þeru brúdi, · þiu êr sínas bróðer was,
 idis an êhti, · ant-tat hé ęlljor skók,
 2708 wer-old weslode. · Þó imu þat wíf gi·nam
 þe kuning te kwenun; · êr wárun iro kind ôðan,
 2710 barn be is bróðer. · Þó bi·gan imu þea brúd lahan
 Johannes þe gódo, · kwað þat it gode wári,
 2712 waldande wiðer-mód, · þat it ênig wero frumidi,
 þat bróðer brúd · an is będ námi,
 2714 hębbje sie imu te híwun. · „Ef þú mi hôrjen wili,
 gi·lôvjjen mínun lêrun, · ni skalt þú sie lęng êgan,
 2716 ak míð ire an þínumu móde: · ni hava þar su·lika minnja tó,
 ni sundjo þi te swiðo.“ · Þó warð an sorgun hugi
 2718 þes wíves aftar þem wordun; · and-réd þat hé þene wer-old-kuning

2720 sprákonon ge·spóni · ęndi spáhun wordun,
 þat hé sie far·léti. · Be·gan siu imu þó lêðes filu
 ráden an rúnun, · ęndi ine rinkos hét,
 2722 un-sundigane · erlos fáhan
 ęndi ine an ênumu karkerja · klústar-bęndjun,
 2724 liðo-kospun bi·lúkan: · be þem liudjun ne gi·dorstun
 ine ferahu bi·lôsjen, · hwand sie wárun imu friund alle,
 2726 wissun ine só góden · ęndi gode werðen,
 habdun ina for wár-sagon, · só sia wela mahtun.
 2728 Þó wurðun an þemu gęr-tale · Judeo kuninges
 tídi kumana, · só þar gi·tald habdun
 2730 fróde folk-weros, · þó hé gi·fódid was,
 an lioht kuman. · Só was þero liudjo þau,
 2732 þat þat erlo ge·hwi-lik · óvjan skolde,
 Judeono mid gômun. · Þó warð þar an þene gast-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 glád-mód hugi,
 2738 blíði an iro breostun: · gi·sáhun iro bâg-gevon
 wesen an wunnjon. · Dróg man wín an flet
 2740 skíri mid skálun, · skęnkjon hwurvun,
 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 þó gangen forð · gęla þiornun,
 2746 is bróder barn, · þar hé an is bęnki sat
 wínu gi·wlęnkid, · ęndi þó te þemu wíve sprak;
 2748 grótte sie fora þemu gum-skępje · ęndi gerno bad,
 þat siu þar fora þem gastjun · gaman af·hóvi
 2750 fagar an flettje: · „lát þit folk sehan,
 hwó þú ge·línod havas · liudjo męnegi
 2752 te blíðsjanne an bęnkjun; · ef þú mi þera bede tugiðos,
 mín word for þesumu werode, · þan willju ik it hér te wárun
 ge·kweðen,
 2754 liahto fora þesun liudjun · ęndi ôk gi·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 rínko ni mag
 wordun gi·wëndjen, · ɛndi it skal gi·werðen só.“
 2760 Þó warð þera magað aftar þiu · mód gi·hvorven,
 hugi aftar iro hêrron, · þat siu an þemu húse innen,
 2762 an þemu gast-seli · gamen up a·huof,
 al só þero liudjo · land-wíse gi·dróg,
 2764 þero þiодо þau. · Þiu þiorne spilode
 hrór aftar þemu húse: · hugi was an lustun,
 2766 managaro mód-sevo. · Þó þiu magað habda
 gi·þionod te þanke · þiod-kuninge
 2768 ɛndi allumu þemu erl-skępje, · þe þar inne was
 góðaro gumono, · siu welde þó ira geva êgan,
 2770 þiu magað for þeru męnegi: · géng þó wið iro móðar sprekan
 ɛndi frágode sie · firi-wit-líko,
 2772 hwes siu þene burges ward · biddjen skoldi.
 Þó wísde siu aftar iro willjon, · hét þat siu wihtes þan êr
 2774 ni gęrodi for þemu gum-skępje, · bi·útan þat man iru Johannes
 an þeru hallu innan · hôvid gávi
 2776 a·lôsid af is lík-hamon. · Þat was allun þem liudjun harm,
 þem mannun an iro móde, · þó sie þat gi·hórdun þea magað sprekan;
 2778 só was it ôk þemu kuninge: · hé ni mahte is kwidi liagan,
 is word wëndjen: · hét þó is wępan-berand
 2780 gangen fan þemu gast-seli · ɛndi hét þene godes man
 lívu bi·lôsjen. · Þó ni was lang te þiu,
 2782 þat man an þea halla · hôvid bráhte
 þes þiod-gumon, · ɛndi it þar þeru þiornun far·gaf,
 2784 magað for þeru męnegi: · siu dróg it þeru móðer forð.
 Þó was ên-dago · allaro manno
 2786 þes wísoston, · þero þe gio an þesa wer-old kwámi,
 þero þe kwene ênig · kind gi·bári,
 2788 idis fan erle, · lét man simla þen ênon bi·foran,
 þe þiu þiorne gi·dróg, · þe gio þegnes ni warð
 2790 wís an iro wer-oldi, · bi·útan só ine waldand god
 fan heven-wange · hêlages gêstes
 2792 gi·markode mahtig: · þe ni habde ênigan gi·makon hwęrgin
 êr nek aftar. · Erlos hwurvun,
 2794 gumon umbi Johannes, · is jungaron managa,
 sálig ge·siði, · ɛndi ine an sande bi·gróvun,
 2796 leoves lík-hamon: · wissun þat hé lioht godes,
 diur-líkan drôm · mid is drohtine samad,

2798 up-ôdas hêm · êgan móste,
 34 sálig sókjan. · Þó ge·witun im þea ge·siðos þanen,
 2800 Johannes jungaron · jámer-móde,
 hêlag-feraha: · was im iro hêrron dôð
 2802 swiðo an sorgun. · Ge·witun im sókjan þó
 an þeru wóstunni · waldandes sunu,
 2804 kraftigana Krist · ęndi imu küð gi·dedun
 gódes mannes for·gang, · hwó habde þe Judeono kuning
 2806 manno þene mārjostan · mākjas eggjun
 hōvdu bi·hauwan: · 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. · Þó só gi·frági warð
 aftar þem land-skęppjun · lērjandero bętst
 2812 an þeru wóstunni: · werod samnode,
 fōr folkun tó: · was im firi-wit mikil
 2814 wísaro wordo; · imu was ôk willjo só samo,
 sunje drohtines, · þat hé su·lik ge·siðo folk
 2816 an þat lioht godes · laðojan mósti,
 węnnjen mid willjon. · Waldand lērde
 2818 allan langan dag · liudi managa,
 ęli-þeodige man, · ant-tat an ávand sęg
 2820 sunne te sedle. · Þó géngun is ge·siðos twe·livi,
 gumon te þemu godes barne · ęndi sagdun iro gódumu hêrron,
 2822 mid hwi·liku arvedju þar þea erlos livdin, · kwáðun þat sie is êra
 bi·þorftin,
 weros an þemu wóstjon lande: · „sie ni mugun sie hér mid wihti
 ant·hębbjen,
 2824 hęliðos bi hungres ge·þwinge. · Nu lát þú sie, hêrro þe gódo,
 siðon, þar sie sęliða fiðen. · Náh sind hér ge·setana burgi
 2826 managa mid męgin-þiodun: · þar fiðad sie męti te kōpe,
 weros aftar þem wíkjon.“ · Þó sprak eft waldand Krist,
 2828 þioda drohtin, · kwað þat þes êniga þurųfti ni wárin,
 „þat sie þurh męti-lōsi · mína far·látan
 2830 leov·líka lēra. · Gevad gi þesun liudjun gi·nóg,
 węnnjad sie hér mid willjon.“ · Þó habde eft is word garu
 2832 Philippus fród gumo, · kwað þat þar só filu wári
 manno męnigi: · „þoh wí hér te męti habdin
 2834 garu im te gevanne, · só wí mahtin far·gelden mêt,
 ef wí hér gi·saldin · silųver-skatto

2836 **twê** hund samad, · **tweho** wári is noh þan,
 þat iro **ênig** þar · **ênes** gi·námi:
 2838 só **luttik** wári þat þesun liudjun.“ · Þó sprak eft þe **landes** ward
 ęndi **frágode** sie · **firi-wit-líko**,
 2840 **manno** drohtin, · hwat sie þar te **męti** habdin
wistes ge·wunnin. · Þó sprak imu eft mid is **wordun** an·gęgin
 2842 **Andreas** fora þem **erlun** · ęndi þemu **alo-waldon**
selvumu **sagde**, · þat sie an iro gi·**sïðje** þan mēr
 2844 **garowes** ni habdin, · „bi·útan **girstin** brôð
fivi an úsaru **fęrði** · ęndi **fiskos** **twêne**.
 2846 Hwat mag þat þoh þesaru **męnigi**?“ · Þó sprak imu eft **mahtig** Krist,
 þe **gódo** **godes** sunu, · ęndi hét þat **gumono** folk
 2848 **skęrjen** ęndi **skêðen** · ęndi hét þea **skola** sęttjen,
erlos aftar þeru **erðu**, · **irmin-þioda**
 2850 an **grase** **gruonimu**, · ęndi þó te is **jungarun** sprak,
 allaro **barno** **bętst**, · hét imu þiu **brôð** halon
 2852 ęndi þea **fiskos** **forð**. · Þat **folk** stillo béd,
sat ge·**sïði** mikil; · undar þiu hé þurh is **selves** kraft,
 2854 **manno** drohtin, · þene **męti** wíhide,
hêlag **heven-kuning**, · ęndi mid is **handun** brak,
 2856 **gaf** it is **jungarun** forð, · ęndi it sie undar þemu **gum-skępje** hét
dragan ęndi **dêljen**. · Sie lêstun iro **drohtines** word,
 2858 is **geva** **gerno** drógun · **gumono** gi·hwemu,
hêlaga **helpa**. · It undar iro **handun** wóhs,
 2860 **męti** **manno** gi·hwemu: · þeru **męgin-þiodu** warð
líf an lustun, · þea **liudi** wurðun alle,
 2862 **sade** **sálig** folk, · só hwat só þar gi·**samnod** was
 fan allun **wídun** **wegun**. · Þó hét **waldand** Krist
 2864 **gangen** is **jungaron** · ęndi hét sie **gômjen** wel,
 þat þiu **léva** þar · far·**loren** ni wurði;
 2866 hét sie þó **samnon**, · þó þar **sade** wárun
man-kunnjes **manag**. · Þar **móses** warð,
 2868 **brôdes** te lévu, · þat man **birilos** gi·las
twe-livi fulle: · þat was **têkan** 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**. · Þó sie **heven-kuning**,
 þea **liudi** **lovodun**, · kwáðun þat gio ni wurði an þit **lioht** kuman

2876 wísaro wár-sago, · efþa þat hé gi·wald mid gode
 an þesaru middil-gard · méron habdi,
 2878 ên-faldaran hugi. · Alle gi·sprákun,
 þat hé wári wirðig · welono ge·hwi-likes,
 2880 þat hé erð-ríki · êgan mósti,
 wídene wer-old-stól, · „nu hé su·lik ge·wit havad,
 2882 só grôte kraft mid gode.“ · Þea gumon alle gi·warð,
 þat sie ine gi·hóvin · te hêrosten,
 2884 gi·kurin ine te kuninge: · þat Kriste ni was
 wihtes wirðig, · hwand hé þit wer-old-ríki,
 2886 erðe çndi up-himil · þurh is ênes kraft
 selvo gi·warhte · çndi siðor gi·held,
 2888 land çndi liud-skepi, · —þoh þes ênigan gi·lôvon ni dedin
 wrêðe wiðer-sakon— · þat al an is gi·walde stád,
 2890 kuning-ríkjo kraft · çndi kêsur-dómes,
 megin-þiodo mahal. · Be·þiu ni welde hé þurh þero manno spráka
 2892 hebbjan ênigan hêr-dóm, · hêlag drohtin,
 wer-old-kuninges namon; · ni hé þó mid wordun stríd
 2894 ni af·hóf wið þat folk furður, · ak fôr imu þó, þar hé welde,
 an ên ge·birgi uppan: · flóh þat barn godes
 2896 gêlaro gelp-kwidi · çndi is jungaron hét
 ovar ênne sêo siðon · çndi im selvo gi·bôd,
 2898 hwar sie im eft te·gêgnes · gangen skoldin.
 Þó te·lét þat liud-werod · aftar þemu lande allumu,
 2900 te·fôr folk mikil, · siðor iro frâho gi·wêt
 an þat ge·birgi uppan, · barno ríkjost,
 2902 waldand an is willjon. · Þó te þes watares staðe
 samnodun þea ge·siðos Kristes, · þe 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. · Þó létun sie swiðjan strôm,
 hôh hurnid-skip · hluttron üðjon,
 2908 skêðan skír water. · Skrêd lioht dages,
 sunne warð an sedle; · þe sêo-líðandjan
 2910 naht nevulo bi·warp; · náðidun erlos
 forð-wardes an flód; · warð þiu fiorðe tíð
 2912 þera nahtes kuman · —nêrjendo Krist
 warode þea wág-líðand—: · þó warð wind mikil,
 2914 hôh wedeþ af·haven: · hlomodun üðjon,
 strôm an stamne; · stríðjun fêridun

2916 þea weros wiðer winde, · was im wrêð hugi,
 sevo sorgono ful: · selvon ni wándun
 2918 lagu-líðandja · an land kumen
 þurh þes wederes ge·win. · Þó gi·sáhun sie waldand Krist
 2920 an þemu sêe uppan · selvun gangan,
 faran an fǣðjon: · ni mahte an þene flód innan,
 2922 an þene sêo sinkan, · hwand ine is selves kraft
 hêlag ant·habde. · Hugi warð an forhtun,
 2924 þero manno mód-sevo: · and-rédun þat it im mahtig fiund
 te gi·droge dádi. · Þó sprak im iro drohtin tó,
 2926 hêlag heven-kuning, · ęndi sagde im þat hé iro hêrro was
 mári ęndi mahtig: · „nu gi módes skulun
 2928 fastes fāhen; · ne sí iu forht hugi,
 gi·bárjad gi bald-líko: · ik bium þat barn godes,
 2930 is selves sunu, · þe iu wið þesumu sêe skal,
 mundon wið þesan męri-strôm.“ · Þó sprak imu ęn þero manno
 an·gęgin
 2932 ovar bord skipes, · bar-wirðig gumo,
 Petrus þe gódo · —ni welde píne þolon,
 2934 watares witi—: · „ef þú it waldand sís“, kwað 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.“ · Þó hêt ine mahtig Krist
 gangan imu te·gęnes. · hé warð garu sáno,
 2940 stôp af þemu stamne · ęndi stríðjun géng
 forð te is frôjan. · Þiu flód ant·habde
 2942 þene man þurh maht godes, · an-tat hé imu an is móde bi·gan
 and-ráden diap water, · þó hé dríven gi·sah
 2944 þene wég mid windu: · wundun ina uðjon,
 hôh strôm umbi·hring. · Reht só hé þó 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 þó ge·nęridi, · þó hé an nôðjun was,
 2950 þegan an ge·þwinge. · Þiодо drohtin
 ant·fęg ine mid is fǣðmun · ęndi frágode sána,
 2952 te hwi hé þó ge·twehodi: · „Hwat þú mahtes ge·trúoan wel,
 witen þat te wárun, · þat þi watares kraft
 2954 an þemu sêe innen · þínes siðes ni mahte,

lagu-strôm gi·lêttjen, · só lango só þú habdes ge·lôvon te mi
 2956 an þínumu hugi hardo. · Nu willju ik þi an helpun wesen,
 nêrjen þi an þesaru nôdi“. · Þó nam ine alo-mahtig,
 2958 hêlag bi handun: · þó warð imu eft hlutter water
 fast under fótun, · ęndi sie an fǣði samad
 2960 bêðja géngun, · an-tat sie ovar bord skipes
 stópun fan þemu strôme, · ęndi an þemu stamne ge·sat
 2962 allaro barno bêtst. · Þó warð brêd water,
 strômos ge·stillid, · ęndi sie te staðe kwámun,
 2964 lagu-líðandja · an land samen
 þurh þes wateres ge·win, · sagdun þo waldande þank,
 2966 diurden iro drohtin · dádjun ęndi wordun,
 fellun imu te fótun · ęndi filu sprákun
 2968 wísaro wordo, · kwáðun þat sie wissin garo,
 þat hé wári selvo · sunu drohtines
 2970 wár an þesaru wer-oldi · ęndi ge·wald habdi
 ovar middil-gard, · ęndi þat hé mahti allaro manno gi·hwes
 2972 feræhe gi·formon, · al só hé im an þemu flóde dede
 wið þes watares ge·win. · Þó gi·wêt imu waldand Krist
 2974 siðon fan þemu sêc, · sunu drohtines,
 ênag barn godes. · E̅li-þioda kwam imu,
 2976 gumon te·gêgnes: · wárun is gódun werk
 ferran ge·frági, · þat hé só filu sagde
 2978 wároro wordo: · imu was willjo mikil,
 þat hé su·lik folk-skêpi · frummjen mósti,
 2980 þat sie simla gerno · gode þionodin,
 wárin ge·hôrige · heven-kuninge
 2982 man-kunnjes manag. · Þó gi·wêt hé imu over þea marka Judeono,
 sóhte imu Sidono burg, · habde ge·siðos mid imu,
 2984 góde jungaron. · Þar imu te·gêgnes kwam
 ên idis fan áðrom þiodun; · siu was iru aðali-ge·burdjo,
 2986 kunnjes fan Kananeo lande; · siu bad þene kraftagan drohtin,
 hêlagna, þat hé iru helpe ge·rédi, · kwað þat iru wári harm gi·standen,
 2988 soroga at iru selvaru dohter, · kwað þat siu wári mid suhtjun
 bi·fangen:
 „be·drogan habbjad sie dęrnja wihti. · Nú is iro dôd at hęndi,
 2990 þea wrêðon habbjad sie ge·wittju be·numane. · Nu biddju ik þi,
 waldand frô min,
 selvo sunu Dawides, · þat sie af su·likum suhtjun a·tómjes,
 2992 þat þú sie só arma · ê-gróht-fullo

wam-skaðon bi·weri.“ · Ni gaf iru þó noh waldand Krist
 2994 ênig and-wordi; · siu imu aftar géng,
 folgode fruokno, · an-tat siu te is fótun kwam,
 2996 grótte ina greatandi. · Jungaron Kristes
 bádun iro hêrron, · þat hé an is hugja mildi
 2998 wurði þemu wíve. · Þó habde eft is word garu
 sunu drohtines · ęndi te is ge·siðun sprak:
 3000 „êrist skal ik Israheles · avoron werðen,
 folk-skępi te frumu, · þat sie ferhtan hugi
 3002 hębbjan te iro hêrron: · im is helpono þarf,
 þea liudi sind far·lorane, · far·lāten habbjad
 3004 waldandes word, · þat werod is ge·twíflid,
 drívad im dęrnjan hugi, · ne willjad iro drohtine hōrjen
 3006 Israhelo erl-skępi, · un-gi·lōviga sind
 hęliðos iro hêrron: · þoh skal þanen helpe kumen
 3008 allun ęli-þiodun.“ · Agalêto bad
 þat wíf mid iro wordun, · þat iru waldand Krist
 3010 an is mód-sevon · mildi wurði,
 þat siu iro barnes forð · brúkan mósti,
 3012 hębbjan sie hêle. · Þó sprak iru hêrro an·gęgin,
 mári ęndi mahtig: · „nis þat“, kwað hé, „mannes reht,
 3014 gumono nig·ênum · gód te gi·frummjenne
 þat hé is barnun · brōdes af·tíhe,
 3016 węrnje im ovar willjon, · lāte sie wíti þoljan,
 hungar hęti-grimmen, · ęndi fódje is hundos mid þiu.“
 3018 „Wár is þat, waldand“, · kwað siu, „þat þú mid þínun wordun sprikis,
 sōð-líko sagis: · Hwat þoh oft an sęli innen
 3020 undar iro hêrron diske · hwelpos hwervad
 brosmo­no fulle · þero fan þemu biode niðer
 3022 ant·fallat iro frōjan.“ · Þó gi·hōrde þat friðu-barn godes
 willjan þes wíves · ęndi sprak iru mid is wordun tó:
 3024 „wela þat þú wíf haves · willjan góden!
 Mikil is þín gi·lōvo · an þea maht godes,
 3026 an þene liudjo drohtin. · Al wirðid gi·lêstid só
 umbi þínes barnes líf, · só þú bádi te mi.“
 3028 Þó warð siu sán gi·hêlid, · só it þe hêlago ge·sprak
 wordun wár-fastun: · þat wíf fagonode,
 3030 þes siu iro barnes forð · brúkan móste;
 habde iru gi·holpen · hêljando Krist,
 3032 habde sie far·fangane · fiundo kraftu,

3034 wam-skaðun bi·wērid. · Þó gi·wēt imu waldand forð,
 barno þat bētste, · sóhte imu burg ôðre,
 þiu só þikko was · mid þeru þiodu Judeono,
 3036 mid sūðar-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·gegin,
 3042 jungaron síne: · „nis þit Judeono folk,
 erlos ên-wordje: · sum sagad þat þú Elias sí,
 3044 wís wár-sago, · þe hér giu was lango,
 gód undar þesumu gum-skēpje, · sum sagad þat þú Johannes sí,
 3046 diur-lík drohtines bodo, · þe hér dōpte iu
 werod an watere; · alle sie mid wordun sprekað,
 3048 þat þú ên-hwi-lik sí · ēðilero manno,
 þero wár-sagono, · þe hér mid wordun giu
 3050 lērdun þese liudi, · ēndi þat þú sí eft an þit lioht kumen
 te wísjanne þesumu werode.“ · Þó sprak eft waldand Krist:
 3052 „hwe kweðad gi, þat ik sí“, · kwað hé, „jungaron míne,
 liovon liud-weros?“ · Þó te lat ni warð
 3054 Símón Petrus: · sprak sán an·gegin
 êno for im allun · —habde imu elljen gód,
 3056 þristja gi·þáhti, · was is þeodone hold—:
 „þú bist þe wáro · waldandes sunu,
 3058 libbjendes godes, · þe þit lioht gi·skóp,
 Krist kuning êwig: · só willjad wí kweðen alle,
 3060 jungaron þíne, · þat þú sí god selvo,
 hêljandero bēst.“ · Þó sprak imu eft is hêrro an·gegin:
 3062 „sálig bist þú Símón“, kwað 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 friho barno, · þat þú só forð gi·spráki,
 3066 só diapo bi drohtin þínen. · Diur-líko skalt þú þes lôn ant·fáhen,
 hlutro havas þú an þínan hêrron gi·lôvon, · hugi-skēfti sind þíne
 stêne ge·líka,

3068 só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn
 sankte Péter: · ovar þemu stêne skal man mínen sêli wirkjan,
 3070 hêlag hús godes; · þar skal is híwiski tó
 sálig samnon: · ni mugun wið þem þínun swiðjun krafte
 3072 an·þebben hêlle portun. · Ik far·givu þi himil-ríkjas slutilas,
 þat þú móst aftar mi · allun gi·waldan
 3074 kristinum folke; · kumad alle te þi
 gumono gêstos; · þú have grôte gi·wald,
 3076 hwene þú hér an erðu · êldi-barno
 ge·binden willjes: · þemu is bêðju gi·duan,
 3078 himil-ríki bi·loken, · êndi hêlle sind imu opana,
 brinnandi fiur; · só hwene só þú eft ant·binden wili,
 3080 an·þeftjen is hêndi, · þemu is himil-ríki,
 ant·loken liohto mêt · êndi lif êwig,
 3082 gróni godes wang. · Mid su·likaru ik þi gevu willju
 lónon þínen gi·lónon. · Ni willju ik, þat gí þesun liudjun noh,
 3084 márjen þesaru mênigi, · þat ik bium mahtig Krist,
 godes êgan barn. · Mi skulun Judeon noh,
 3086 un·skuldigna · erlos binden,
 wêgjan mi te wundrun · —dót mi wítjes filo—
 3088 innan Jerusalem · gêres ordun,
 áhtjen mínes aldres · êggjun skarpun,
 3090 bi·lósjen mi lívu. · Ik an þesumu liohte skal
 þurh úses drohtines kraft · fan dōde a·standen
 3092 an þriddjumu dage“. · Þó warð þegno bêtst
 swiðo an sorgun, · Símon Petrus,
 3094 warð imu hugi hriwig, · êndi te is hêrron sprak
 rink an rúnun: · „ni skal þat ríki god“, kwað hé,
 3096 „waldand willjen, · þat þú eo su·lik wíti mikil
 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,
 3098 hêlag drohtin.“ · Þó sprak imu eft is hêrro an·gêgin,
 mári mahtig Krist · —was imu an is móde hold—:
 3100 „Hwat þú nú wiðer-ward bist“, · kwað hé, „willjon mínes,
 þegno bêtsto! · Hwat þú þesaro þiodo kanst
 3102 mêniskan sidu: · þú ni wêst þe maht godes,
 þe ik gi·frummjen skal. · Ik mag þi filu sêggjan
 3104 wárun wordun, · þar hér undar þesumu werode standad
 ge·siðos míne, · þea ni mótun swelten êr,
 3106 hwerven an hinen-fard · êr sie himiles lioht,
 godes ríki sehat.“ · Kôs imu jungarono þó

3108 sán aftar þiu · Símon Petrus,
 Jakob ɛndi Johannes, · ea gumon twêne,
 3110 bêðja þea gi·bróðer, · ɛndi imu þó uppen þene berg gi·wêt
 sunder mid þem ge·siðun, · sálig barn godes,
 3112 mid þem þegnun þrim, · þiодо drohtin,
 waldand þesaro wer-olde: · welde im þar wundes filu,
 3114 tēkno tōgjan, · þat sie gi·trúodin þiu bet,
 þat hé selvo was · sunu drohtines,
 3116 hēlag heven-kuning. · Þó sie an hôhan wall
 stigun stēn ɛndi 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. · Þó imu þar te bedu gi·hnêg,
 þó warð imu þar uppe · ôðar-líkora
 3124 wliuti ɛndi gi·wádi: · wurðun imu is wangun liohte,
 blíkandi só þiu berhte sunne: · só skên þat barn godes,
 3126 liuhte is lík-hamo: · liomon stóðun
 wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít
 3128 só snêw te sehanne. · Þó warð þar seld-lík þing
 gi·ôgid aftar þiu: · Elias ɛndi Moyses
 3130 kwámun þar te Kriste · wið só kraftagne
 wordun wehsljan. · Þar warð só wun-sam spráka,
 3132 só gód word undar gumun, · þar þe godes sunu
 wið þea mārjan man · mahljen welde,
 3134 só blíði warð uppan þemu berge: · skên þat berhte lioht,
 was þar gard gód-lík · ɛndi gróni wang,
 3136 Paradise ge·lík. · Petrus þó gi·mahalde,
 hēlið hard-módig · ɛndi te is hêrron sprach,
 3138 grótte þene godes sunu: · „gód is it hér te wesanne,
 ef þú it gi·kiosan wili, · Krist alo-waldo,
 3140 þat man þí hér an þesaru hôhe · ên hús ge·wirkja,
 mār-líko ge·mako · ɛndi Moysesese ôðer
 3142 ɛndi Eliase þriddja: · þit is ôðas hēm,
 welono wun-samost.“ · Reht só hé þó þat word ge·sprach,
 3144 só ti·lét þiu luft an twê: · lioht wolkan skên,
 glítandi glímo, · ɛndi þea góðun man
 3146 wliuti-skôni be·warp. · Þó fan þemu wolkne kwam
 hēlag stemne godes, · ɛndi þem hēliðun þar

3148 selvo sagde, · þat þat is sunu wári,
 libbjendero liovost: · „an þemu mí líkod wel
 3150 an mínun hugi-skęftjun. · Þemu gí hōrjen skulun,
 ful·gangad imu gerno.“ · Þó ni mahtun þea jungaron Kristes
 3152 þes wolknes wliiti · ęndi word godes,
 þea is mikilon maht · þea man ant·standen,
 3154 ak sie bi·fellun þó forð·wardes: · ferhes ni wándun,
 lęngiron lives. · Þó géng im tó þe landes ward,
 3156 be·hrēn sie mid is handun · hēljandero bętst,
 hét þat sie im ni an·drédin: · „ni skal iu hēr derjen eo·wiht,
 3158 þes gí hēr seld·líkes · gi·sehen habbjad,
 mērjaro þingo.“ · Þó eft þem mannun warð
 3160 hugi at iro herton · ęndi gi·hēlid mód,
 gi·bade an iro breostun: · gi·sáhun þat barn godes
 3162 ęnna standen, · was þat oðer þó,
 be·hliden himiles lioht. · Þó gi·wēt imu þe hēlago Krist
 3164 fan þemu berge niðer; · gi·bōd aftar þiu
 jungarun sínun, · þat sie ovar Judeono folk
 3166 ni sagdin þea gi·sioni: · „er þan ik selvo hēr
 swíðo diur·líko · fan dōðe a·stande,
 3168 a·rise fan þeru restu: · siðor mugun gí it rękkjen forð,
 mārjen ovar middil·gard · managun þiodun
 3170 wído aftar þesaru wer·oldi.“ · Þó 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·hōrdun iro hērron þó,
 3180 waldandes sunu · wordun tēlljen,
 hwat hé undar þeru þiodu · þolojan skolde,
 3182 willjendi undar þemu werode. · Þó gi·wēt imu waldand Krist,
 gumo fan Galilea, · sóhte imu Judeono burg,
 3184 kwámun im te Kafarnaum. · Þar fundun sie ęnan kuninges þegan
 wlankan undar þemu werode: · kwað þat hé wári gi·wēldig bodo
 3186 aðal·kēsure; · hé grótte aftar þiu
 Símon Petrusen, · kwað þat hé wári gi·sęndid þarod,

3188 þat hé þar gi·manodi · manno ge·hwi-likē
 þero hôvid-skatto, · þe sie te þemu hove skoldin
 3190 tinsi gelden: · „nis þes tweho ênig
 gumono ni-gj·ênumu, · ne sie ina far·gelden sán
 3192 mēðmo kustjon, · bi·úten iuwe mēster êno
 havad it far·lāten. · Ni skal þat likon wel
 3194 mínumu hêrron, · só man it imu at is hove kûðid,
 aðal-kêsure.“ · Þó géng aftar þiu
 3196 Símon Petrus, · welde it seggjan þó
 hêrron sínumu: · hé was is an is hugi iu þan,
 3198 gi·waro waldand Krist: · —imu ni mahte word ênig
 bi·holen werðen, · hé wisse hugi-skēfti
 3200 manno ge·hwi-likes—: · hét þó þene is mārjan þegan,
 Símon Petrus · an þene sêo innen
 3202 angul werpen: · „su·likē só þú þar êrist mugis
 fisk gi·fāhen“, · kwað 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 ėndi þinen
 tinsjo só hwi-likan, · só hé ūs tó sókid.“
 3208 Hé ni þorfte imu þó aftar þiu · ôðaru wordu
 furður gi·bioden: · géng fiskari gód,
 3210 Símon Petrus, · warp an þene sêo innen
 angul an ūðjon · ėndi up gi·tôh
 3212 fisk an flóde · mid is folmun twēm,
 te·klóf imu þea kinni · ėndi undar þem kaflun nam
 3214 guldine skattos: · dede al, só imu þe godes sunu
 wordun ge·wísde. · Þar was þó waldandes
 3216 mēgin-kraft gi·márid, · hwó skal allaro manno ge·hwi-lik
 swíðo willjendi · is wer-old-hêrron
 3218 skuldi ėndi skattos, · þea imu gi·skēride sind,
 gerno gelden: · ni skal ine far·gúmon eo·wiht,
 3220 ni far·muni ine an is móde, · ak wese imu mildi an is hugi,
 þiono imu þio·líko: · an þiu mag hé þiod-godes
 3222 willjan ge·wirkjan · ėndi ôk is wer-old-hêrron
 huldi habben. · Só lérde þe hêlago Krist
 3224 þea is gódon jungaron: · „ef ênig gumono wið iu“, kwað hé,
 „sundja ge·wirkja, · þan nim þú ina sundar te þi,
 3226 þene rink an rúna · ėndi imu is rád saga,
 wísi imu mid wordun. · Ef imu þan þes werð ne sí,

3228 þat hé þí gi·hôrje, · hala þí þar óðara tó
 góðaro 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: · óðo 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 węřjad 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 þínumu hugi lêðen,
 míð is an þínumu móde, · ne sí þat imu eft mildi god,
 3240 hêr heven-kuning · helpe far·líhe,
 fader allaro friho barno.“ · Þó 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 siðun · iro sundja a·látan,
 3246 wrêðaro werko, · êr þan ik is êniga wrêka frummje,
 lêðes te lône?“ · Þó sprak eft þe landes ward,
 3248 an·gęgin þe godes sunu · gódumu þegne:
 „ni sęggju ik þi fan sivunjun, · só þú selvo sprikis,
 3250 mahlis mid þínu müðu, · ik duom þi mêra þar tó:
 sivun siðun sivun-tig · só skalt þú sundja ge·hwemu,
 3252 lêðes a·látan: · só willju ik þi te lærun geven
 wordun wár-fastun. · Nu ik þí su·lika gi·wald far·gaf,
 3254 þat þú mínes híwiskes · hêrost wáris,
 manages mann-kunnjes, · nu skalt þú im mildi wesen,
 3256 liudjun líði.“ · Þó þar te þemu lærjande 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 heven-ríki · ge·halan móti?“
 3260 Habde imu ôd-welon · allen ge·wunnen,
 mēðom-hord manag, · þoh hé mildjan hugi
 3262 bári an is breostun. · Þó sprak imu þat barn godes:
 „hwat kwiðis þú umbi gódon? · nis þat gumono ênig
 3264 bi·útan þe êno, · þe þar al ge·skóp,
 wer-old ęndi 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 mēnes ni sweri,
 3270 far·legar-nessi far·lát · ęndi luggi ge·wit-skępi,
 stríd ęndi stulina; · ne wis þú te stark an hugi,
 3272 ne níðin ne hatul, · ni nôd-róf ni fręmi;
 av·unst alla far·lát; · wis þínun ęldirun gód,
 3274 fader ęndi móder, · ęndi þínun friundun hold,
 þem náhistun gi·náðig. · Þan þú þi gi·niodon móst
 3276 himilo ríkjas, · ef þú it bi·halden wili,
 ful·gangan godes lêrun.“ · Þó sprak eft þe jungo man
 3278 „al hębbju ik só gi·lêstid“, · kwað hé, „só þú mi lêris nu,
 wordun wísis, · só ik is eo wiht ni far·lét
 3280 fan mínaro kindiski.“ · Þó bi·gan ina Krist sehan
 an mid is ôgun: · „ên is þar noh nu“, kwað 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 þinan ôd-welon · allan far·kôpjien,
 3286 diurje mēðmos, · ęndi dêljen hét
 armun mannun: · þan havas þú aftar þiu
 3288 hord an himile; · kum þi þan gi·halden te mi,
 folgo þi mínaro fęrdi: · þan havas þú friðu siður.“
 3290 Þó wurðun Kristes word · kind-jungumu manne
 swíðo an sorgun, · was imu sêr hugi,
 3292 mód umbi herte: · habde mēðmo filu,
 welono ge·wunnen; · węnde imu eft þanen,
 3294 was imu un-óðo · innan breostun,
 an is sevon swáro. · Sah imu aftar þó
 3296 Krist alo-waldo, · kwað it þó, þar hé welde,
 te þem is jungarun gęgin-wardun, · þat wári an godes ríki
 3298 un-óði ôdagumu manne · up te kumanne:
 „óður mag man olvundjon, · þoh hé sí un-met grôt,
 3300 þurh náðlan gat, · þoh it sí naru swíðo,
 sáftur þurh·slópjien, · þan mugi kuman þiu siole te himile
 3302 þes ôdagan mannes, · þe hér al havad
 gi·węndid an þene wer-old-skat · willjon sínen,
 3304 mód-gi·þáhti, · ęndi ni hugid umbi þie maht godes.“
 Imu and-wordjade · êr-þungan gumo,
 3306 Símon Petrus, · ęndi sęggjan bad
 leovan hêrron: · „Hwat skulun wí þes te lône nimen“, kwað hé,

- 3308 „gódes te gelde, · þes wí þurh þín jungar-dóm
êgan êndi êrvi · al far·létun
- 3310 hovos êndi híwiski · êndi þi te hêrron gi·kurun,
folgodun þínaru fêrði: · hwat skal ús þes te frumu werðen,
3312 langes te lône?“ · Liudjo drohtin
sagde im þó selvo: · „Þan ik sittjen kumu“, kwað hé,
3314 „an þie mikilan maht · an þemu márjan dage,
þar ik allun skal · irmin-þiodun
3316 dómos a·dêljen, · þan mótun gi mid iuwomu drohtine þar
selvon sittjen · êndi mótun þera saka waldan:
3318 mótun gí Israhelo · êðili-folkun
a·dêljen aftar iro dádjun: · só mótun gi þar gi·diuride wesen.
3320 Þan sæggju 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 siðun 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 þó aftar þiu
3326 allaro barno bêtst · ên biliði sæggjan,
kwað þat þar ên ôdag man · an êr-dagun
3328 wári undar þemu werode: · „þe habde welono ge·nóg,
sinkas gi·samnod · êndi imu simlun was
3330 garu mid goldu · êndi mid godo-wębbju,
fagaŕun fratahun · êndi imu so filu habde
3332 gódes an is gardun · êndi imu at gômun sat
allaro dago ge·hwi-likes: · habde imu diur-lík líf,
3334 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, · êndi hé simlun bêd
3340 gi·armod þar úte: · ni móste þar in kuman,
ne hé ni mahte ge·biddjen, · þat man imu þes brôdes þarod
3342 gi·dragan weldi, · þes þar fan þemu diske niðer
ant·fel undar iro fôti: · ni mahte imu þar ênig fruma werðen
3344 fan þemu hêroston, þe þes húses gi·weld, · bi·útan þat þar géngun is
hundos tó,
likkodun is lík-wundon, · þar hé liggjandi
3346 hungar þolode; · ni kwam imu þar te helpu wiht

fan þemu ríkjon manne. · Þó gi·fragn ik þat ina is regano-gi·skapu,
 3348 þene armon man · is ên-dago
 gi·manoda mahtjun swið, · þat hé manno drôm
 3350 a·geven skolde. · Godes engilos
 ant·féngun is ferh · êndi lêddun ine forð þanen,
 3352 þat sie an Abrahames barm · þes armon mannes
 siole gi·settun: · þar móste hé simlun forð
 3354 wesen an wunnjun. · Þó kwámun ôk wurde-gi·skapu,
 þemu ôdagan man · or·lag-hwíle,
 3356 þat hé þit lioht far·lét: · lêða wihti
 be·sinkodun is siole · an þene swarton hêl,
 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
 líves an lustun, · êndi Lazarus sat
 3362 blíði an is barme, · berht lôn ant·féng
 allaro is arm-ódjo, · êndi lag þe ôdago man
 3364 hêto an þeru hêllju, · hriop up þanen:
 „fader Abraham“, · kwað hé, „mí is firinun þarf,
 3366 þat þú mí an þínumu mód-sevon · mildi werðes,
 líði an þesaru lognu: · sêndi mi Lazarus herod,
 3368 þat hé mí ge·fórja · an þit fern innan
 kaldes wateres. · Ik hér kwik brinnu
 3370 hêto an þesaru hêllju: · nu is mi þínaro helpono þarf,
 þat hé mí a·lêskje · mid is luttikon fingru
 3372 tungon míne, · nu siu têkan havad,
 uvil arvedi. · Inwid-rádo,
 3374 lêðaro spráka, · alles is mi nu þes lôn kumen.“
 Imu and-wordjade þó Abraham · —þat was ald-fader—:
 3376 „ge·hugi þú an þínumu herton“, · kwað 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 lêðes 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 hêllju: · it havad þe hêlago god
 só gi·fastnod mid is faðmun: · ni mag þar faren ênig

- 3386 þegno þurh þat þiustri: · it is hér só þikki undar ùs.“
 Þó sprak eft Abrahame · þe erl te·gegnes
 3388 fan þeru hêtan hêll · ęndi helpono bad,
 þat hé Lazarus · an liudjo drôm
 3390 selvon sandi: · „þat hé ge·seggja þar
 bróðarun mínun, · hwó ik hér brinnendi
 3392 þrá-werk þolon; · si þar undar þeru þiodu sind,
 si fivi undar þemu folke: · ik an forhtun bium,
 3394 þat sie im þar far·wirkjen, · þat sie skulin ôk an þit wíti te mi,
 an só grádag fiur.“ · Þó imu eft te·gegnes sprak
 3396 Abraham ald-fader, · kwað þat sie þar êo godes
 an þemu land-skępi, · liudi habdin,
 3398 Moyseses gi·bôd · ęndi þar managaro tó
 wár-saguno word: · „ef sie is willige sind,
 3400 þat sie þat bi·halden, · þan ni þurvun sie an þea hêll innen,
 an þat fern faren, · ef sie ge·frummjad só,
 3402 só þea ge·biodad, · þe þea bók lesat
 þem liudjun te lêrun. · Ef sie þes þan ni willjad lêstjen wiht,
 3404 þanne ni hôrjad sie ôk · þemu þe hinan a·stád,
 man fan dôðe. · Láte man sie an iro mód-sevon
 3406 selvon keosen, · hweðer im swótjera þunkje
 te gi·winnanne, · só lango só sie an þesaru wer-oldi sind,
 3408 þat sie eft uvil etþa gód · aftar habbjén.“
 Só lærde hé þó þea liudi · liohton wordon,
 3410 allaro barno bętst, · ęndi biliði sagde
 manag man-kunnje · mahtig drohtin,
 3412 kwað þat imu ên sálig gumo · samnon bi·gunni
 man an morgen, · „ęndi im méda gi·hét,
 3414 þe hêrosto þes híwiskjas, · swiðo *hold-lík lôn“,
 kwað þat hie iro allaro gi·hwem · ênna gávi
 3416 silovrinna 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 siðor kwam
 3422 an þia ęlliftun tíð. · Þuo géng þar ávand tuo,
 sunna ti sedle. · Þuo hie selvo gi·bôd
 3424 is ambahtjon, · erlo drohtin,
 þat man þero manno gi·hwem · is meoda for·guldi,

þem erlon arvid-lôn; • hiet þiem at êrist gevan.
 þia þar at lêtst wárun, • liudi kumana,
 weros te þem werke, • ęndi mid is wordon gi·bôð,
 þat man þem mannon iro • mieda for·guldi
 alles at aftan, • þem þar kwámun at êrist tuo
 willendi te þem werke. • Wándun sia swíðo,
 þat man im mêra lôn • gi·makod habdi
 wið iro aravedje: • þan man im allon gaf,
 þem liudjon gi·líko. • Lêð was þat swíðo,
 allon þem ando, • þem þar kwámun at êrist tuo:
 „wí kwámun hier an morágan“, • kwáðun sia, „ęndi þolodun hier
 manag te dage
 aravid-werko, • hwílon un-met hét,
 skínandja sunna: • nu ni givis þú ús skattes þan mēr,
 þie þú þem ôðron duos, • þia hier êna hwíla
 wáron an þínon werke.“ • Þuo habda eft is word garo
 þie hêrostó þes híwiskes, • kwað þat hie im ni habdi gi·hêtan þan mēr
 werðes wið iro werke: • „Hwat ik gi·wald hębbju“, kwat-hie,
 „þat ik iu allon gi·líko • muot lôn for·geldan,
 iuwes werkes werð.“ • Ðan waldandi Krist
 mēnda im þoh méra þing, • þoh hie ovar þat manno folk
 fan þem win-gardon só • wordon spráki,
 hwó þar un-efno • erlos kwámun,
 weros te þem werke. • Só skulun fan þero wer-oldi duon
 mann-kunnjes barn • an þat márjo liocht,
 gumon an godes wang: • sum bi·ginnit ina giriwan sán
 an is kindiski, • havit im gi·koranan muod,
 willjon guodan, • wer-old-saka miðit,
 far·látit is lusta; • ni mag ina is lík-hamo
 an un·spuod for·spanan: • spáhiða línót,
 godes êw, • gramono for·látit,
 wrêðaro willjon, • duot im só te is wer-oldi forð,
 lêstit só an þeson liohte, • ant-þat im is líves kumit,
 aldres ávand; • gi·wítit im þan up-wegos:
 þar wirðit im is aravedi • all gi·lônót,
 far·goldan mid guodu • an godes ríkje.
 Ðat mēndun þia wuruhtjon, • þia an þem win-gardon
 ádro an úhta • arvid-líko
 werk bi·gunnun • ęndi þuru·wonodun forð,
 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 · mên far·látid,
 swára sundjun, · fáhit im an sálíg þing,
 3478 bi·ginnit im þuru godes kraft · guodaro werko,
 buotit balo-spráka, · látit im is bittrun dád
 3480 an is hugje hrewan; · kumit im þiu helpa fon gode,
 þat im gi·lêstid þie gi·lôvo, · só lango só im is líf warod;
 3482 farit im forð mid þiu, · ant·fáhit is mieda,
 guod lôn at gode; · ni sindun êniga geva bęteran.
 3484 Sum bi·ginnit þan ôk furðor, · þan hie ist fruodot mêt,
 is aldares af·hęldit, · —þan bi·ginnat im is uvilon werk
 3486 lêðon an þeson liohte, · þan ina lêra godes
 gi·manod an is muode: · wirðit im mildera hugi,
 3488 þuru·gęngit im mid guodu · ęndi geld nimit,
 hôh himil-ríki, · þan hie hinan węndit,
 3490 wirðit im is mieda só sama, · só þem man *nun warð,
 þea þar te nónu dages, · an þea nigunda tíð,
 3492 an þene wín-gardon · wirkjan kwámun.
 Sum wirðid þan só swíðo ge·fródot, · só 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·slítid; · þan be·ginnid hé imu wíti
 and-réden,
 3496 is sundjon werðad imu sorga an móde: · ge·hugid hwat hé selvo
 ge·frumide
 grimmes þan lango, þe hé móste is juguðjo neoten; · ni mag þan mid
 ôðru góðu gi·bótjen
 3498 þea dádi, þea hé só dęrvja ge·frumide, · ak hé slęhit allaro dago
 ge·hwi-likes
 an is breost mid bęðjun handun · ęndi wópit sie mid bittrun trahnun,
 3500 hlúdo hé sie mid hofnu kúmid, · bidid þene hêlagon drohtin

mahtigne, þat hé imu mildi werðe: · ni látid imu siðor is mód
 gi·twífljen;
 3502 só ê-gróht-ful is, þe þar alles ge·wældid: · hé ni wili ênigumu
 irmin-manne
 far·wernjen willjan sínes; · far·givid imu waldand selvo
 3504 hêlag himil-ríki: · þan is imu gi·holpen siður.
 Alle skulun sie þar êra ant·fáhen, · þoh sie þarod te ênaru tídi
 3506 ni kumen, þat kunni manno, · þoh wili imu þe kraftigo drohtin,
 gi·lônnon allaro liudjo só hwi-likumu, · só hér is gi·lôvon ant·fáhit:
 3508 ên himil-ríki · givid hé allun þeodun,
 mannun te médu. · Þat mēnde mahtig Krist,
 3510 barno þat bētste, · þó 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 firiho barn
 3514 at gode selvumu · geld ant·fáhen,
 swiðo leov-lík lôn, · þoh sie sume só late werðan.
 3516 Hét imu þó þea is góðan · jungaron náhor
 twe-livi gangan · —þea wárun imu triuwiston
 3518 man owar erðu—, · sagde im mahtig selvo
 ôðer-siðu, · hwi-lik imu þar arvedi
 3520 tó-ward wárun: · „þes ni mag ênig tweho werðen“, kwað hé;
 kwað þat sie þó te Jerusalem · an þat Judeono folk
 3522 líðan skoldin: · „þar wirðid all gi·léstid 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·hórjen · endi harm-kwidi,
 bismerspráka · endi bi·hêt-word manag;
 3530 sie wêgjat mi te wundron · wápnes eggjun,
 bi·lôsjad mi lívu: · ik te þesumu liohte skal
 3532 þurh drohtines kraft · fan dôðe a·standen
 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod
 3534 te þiu, þat mín eldi-barn · arved habdin,
 þat mi pionodi 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 helþa.“
 Fór imu þó forð-wardes · —habde imu fasten hugi,
 3542 blíðjan an is breostun · barn drohtines—
 welda im te Jerusalem · Judeo folkes
 3544 willjon wísan: · hé konste þes werodes só garo
 hęti-grimmen hugi · ęndi hardan stríd,
 3546 wręðan willjon. · Werod siðode
 furi Jerikho-burg; · was þe godes sunu,
 3548 mahtig undar þero męnigi. · Þar sátun twęnje man bi wege,
 blinde wárun sie bęðje: · was im bótono þarf,
 3550 þat sie ge·hēldi · hevenes waldand,
 hwand sie só lango · liohtes þolodun,
 3552 managa hwíla. · Sie gi·hōrdun þó þat męgin faren
 ęndi frágodun sán · firi-wit-líko
 3554 ręgini-blindun, · hwi-lik þar ríki man
 undar þemu folk-skępi · furista wári,
 3556 hērost an hōvid. · Þó sprak im ęn hęlið an·gęgin,
 kwað þat þar Jesu Krist · fan Galilea-lande,
 3558 hēljandero bętst · hērost wári,
 fōri mid is folku. · Þó warð fráh-mód hugi
 3560 bęðjun þem blindun mannun, · þó sie þat barn godes
 wissun under þemu werode: · hreopun im þó mid iro wordun tó,
 3562 hlúdo te þemu hēlagon Kriste, · bádun þat hé im helpe ge·rédi:
 „drohtin Dawides sunu: · wis ős mid þínun dádjun mildi,
 3564 nęri ős af þesaru nōdi, · só þú gi·nóge dós
 manno kunnjes: · þú bist managun gód,
 3566 hilpis ęndi hēlis.“ · Þo bi·gan im þat hęliðo folk
 węrjen mid wordun, · þat sie an waldand Krist
 3568 só hlúdo ni hriopin. · Si ni weldun im hōrjen te þiu,
 ak sie simla mēr ęndi mēr · ovar þat manno folk
 3570 hlúdo hreopun. · Hēljand ge·stód,
 allaro barno bętst, · hét sie þó brengjen te imu,
 3572 lēdjen þurh þea liudi, · sprak im listjun tó
 mild-líko for þeru męnegi: · „hwat willjad git mínaro hér“, kwað hé,
 3574 „helpono habbjen?“ · Sie bádun ina hēlagna,
 þat hé im ira ôgon · opana gi·dádi,
 3576 far·liwi þeses liohtes, · þat sie liudjo drôm,
 swigle sunnun skín · gi·sehen móstin,
 3578 wliiti-skônje wer-old. · Waldand frumide,

hrên sie þó mid is handun, · dede is helpe þar tó,
 3580 þat þem blindun þó · bêðjum wurðun
 ôgon gi·oponod, · þat sie erðe ęndi himil
 3582 þurh kraft godes · ant·kiennjen mahtun,
 lioht ęndi liudi. · Þó sagdun sie lof gode,
 3584 diurdun ęsan drohtin, · þes sie dages liohtes
 brúkan móstun: · ge·witun im bêðje mid imu,
 3586 folgodun is fęrdi: · was im þiu fruma giviðig,
 ęndi ôk waldandes werk · wido ge·kúðid,
 3588 managun gi·márid. · Þar was só mahtig-lík
 biliði gi·bôknid, · þar þe blindon man
 3590 bi þemu wege sátun, · wíti þolodun,
 liohtes lôse: · þat mēnid þoh liudjo barn,
 3592 al man-kunni, · hwó sie mahtig god
 an þemu ana·ginne · þurh is ênes kraft
 3594 sin-híun twê · selvo gi·warhte,
 Ádam ęndi Éwan: · far·gaf im up-wegos,
 3596 himilo ríki; · ak þó warð im þe hatola te náh,
 fiund mid fêknu · ęndi mid firin-werkun,
 3598 bi·swêk sie mid sundjun, · þat sie sin-skôni,
 lioht far·létun: · wurðun an lêðaron stędi,
 3600 an þesan 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 hęllju. · Be·þiu wárun siu an iro hugi blinda
 3606 an þesaru middil-gard, · męnniskono barn,
 hwand siu ine ni ant·kiendun, · kraftagne god,
 3608 himilisken hêrron, · þene þe sie mid is handun gi·skóp,
 gi·warhte an is willjon. · Þius wer-old was þó só far·hwervid,
 3610 bi·þwungen an þiustrje, · an þiod-arvidi,
 an dôðes dalu: · sátun im þó bi þeru drohtines strátun
 3612 jámar-móde, · godes helpe bidun:
 siu ni mahte im þó êr werðen, · êr þan waldand god
 3614 an þesan middil-gard, · mahtig drohtin,
 is selves sunu · sęndjen weldi
 3616 þat hé lioht ant·luki · liudjo barnun,
 oponodi im êwig líf, · þat sie þene alo-waldon
 3618 mahtin ant·kennjen wel, · kraftagna god.

Ôk mag ik giu gi·tëlljen, · of gí þar tó willjad
 3620 huggjen çndi hôrjen, · þat gí þes hêljandes mugun
 kraft ant·kënnjen, · hwó is kumi wurðun
 3622 an þesaru middil-gard · managun te helpu,
 ia hwat hé mid þem dádjun · drohtin selvo
 3624 manages mênðe, · ia be·hwiu þiu márje burg
 Jerikho hêtid, · þiu þar an Judeon stád
 3626 gi·makod mid múrun: · þiu is aftar þemu mánen gi·nëmnid,
 aftar þemu torhten tungle: · hé ni mag is tídi be·míðen,
 3628 ak hé dago ge·hwi-likes · duod öðer-hweðer,
 wanod ohþo wahsid. · Só dód an þesaro wer-oldi hér,
 3630 an þesaru middil-gard · mënniskono barn:
 farad çndi folgod, · fróde stervad,
 3632 werðad eft junga · aftar kumane,
 weros a·wahsane, · unt-tat sie eft wurd far·nimid.
 3634 Þat mênðe þat barn godes, · þó hé fon þeru burgi fór,
 þe gódo fan Jerikho, · þat ni mahte êr werðen gumono barnun
 3636 þiu blindja gi·bótid, · þat sie þat berhte lioht,
 gi·sáhin sin-skôni, · êr þan hé selvo hér
 3638 an þesaru middil-gard · mënniski ant·fëng,
 flêsk çndi lík-hamon. · Þó wurðun þes firiho barn
 3640 gi·war an þesaru wer-oldi, · þe hér an wítje êr,
 sátun an sundjun · gi·siunjes lôse,
 3642 þolodun an þiustrje, · —sie af·sóvun þat was þesaru þiod kuman
 hêljand te helpu · fan heven-rikje,
 3644 Krist allaro kuningo bæst; · sie mahtun is ant·kënnjen sán,
 gi·fóljen is fardjo. · Þó sie só filu hriopun,
 3646 þe man te þemu mahtigon gode, · þat im mildi aftar þiu
 waldand wurði. · Þan wëridun 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·wërlen iro willjon, · ak sie an waldand god
 hlúdo hriopun, · an-tat hé im iro hêli far·gaf,
 3652 þat sie sin-líf · gi·sehen móstin,
 open êwig lioht · çndi an faren
 3654 an þiu berhtun bú. · Þat mëndun 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 wëridun mid wordun, · þea þar an þemu wege fórun

bi·foren ęndi bi·hinden: · só dót þea firin-sundjon
 3660 an þesaru middil-gard · man-kunnje.
 hōrjad nu hwó þie blindun, · siður im gi·bótid warð,
 3662 þat sie sunnun lioht · ge·sehen móstun,
 hwó si þó dádun: · ge·witun im mid iro drohtine samad,
 3664 folgodun is fęrdi, · sprákun filu wordo
 þemu landes hirdje te love: · só dód im noh liudjo barn
 3666 wído aftar þesaru wer-oldi, · siður im waldand Krist
 ge·liuhte mid is lęrun · ęndi im lif ewig,
 3668 godes ríki far·gaf · gódun mannun,
 hōh himiles lioht · ęndi is helpe þar tó,
 3670 só hwemu só þat gi·werkod, · þat hé móti þemu is wege folgon.
 Þó náhide · nęjendo Krist,
 3672 þe gódo te Jerusalem. · Kwam imu þar te·gęgnes filu
 werodes an willjon · wel huggendjes,
 3674 ant·fęngun ina fagaŕo · ęndi imu bi·foren streidun
 þene weg mid iro gi·wádjun · ęndi mid wurtjun só same,
 3676 mid berhtun blómun · ęndi mid bōmo tógun,
 þat feld mid fagaŕon palmun, · al só is fard ge·buride,
 3678 þat þe godes sunu · gangan welde
 te þeru mārjan burg. · Hwarf ina męgin umbi
 3680 liudjo an lustun, · ęndi lof-sang a·hóf
 þat werod an willjon: · sagdun waldande þank,
 3682 þes þar selvo kwam · sunu Dawides
 wíson þes werodes. · Þó ge·sah waldand Krist
 3684 þe gódo te Jerusalem, · gumono bętsta,
 blíkan þene burges wal · ęndi bú Judeono,
 3686 hōha horn-sęli · ęndi ôk þat hús godes,
 allaro wího wun-samost. · Þó wel imu an innen
 3688 hugi wið is herte: · þó ni mahte þat hêlage barn
 wópu a·wísen, · sprak þó wordo filu
 3690 hriwig-líko · —was imu is hugi sêreg—:
 „wê warð þi, Jerusalem“, · kwað hé, „þes þú te wárun ni wêst
 3692 þea wurde-gi·skęfti, · þe þi noh gi·werðen skulun,
 hwó þú noh wirðis be·habd · hęrjes kraftu
 3694 ęndi þi bi·sittjad · slíð-móde man,
 fiund mid folkun. · Þan ni havas þú friðu hwęgin,
 3696 mund-burd mid mannun: · lędjad þi hér manage tó
 ordos ęndi ęggja, · or-legas word,
 3698 far·fiop þín folk-skępi · fiures liomon,

þese wíki a·wóstjad, · wallos hôha
 3700 fëlljad te foldun: · ni af·stád is felis nígijan,
 stên ovar ôðrumu, · ak werðað þesa stędi wóstja
 3702 umbi Jerusalem · Judeo liudjo,
 hwand sie ni ant·kënnjad, · þat im kumana sind
 3704 iro tídi tó·wardes, · ak sie habbjad im twífljen hugi,
 ni witun þat iro wísad · waldandes kraft.“
 3706 Gi·wêt imu þó mid þeru męnegi · manno drohtin
 an þea berhton burg. · Só þó þat barn godes
 3708 innan Jerusalem · mid þiu gumono folku,
 sêg mid þiu ge·siðu, · þó warð þar allaro sango mêt,
 3710 hlúd stemnje af·haven · hêlagun wordun,
 lovodun þene landes ward · liudjo męnegi,
 3712 barno þat bętste; · þiu burg warð an hróru,
 þat folk warð an forhtun · ęndi frágodun sán,
 3714 hwe þat wári, · þat þar mid þiu werodu kwam,
 mid þeru mikilon męnegi. · Þó sprak im ên man an·gęgin,
 3716 kwað þat þar Jesu Krist · fan Galileo lande,
 fan Nazareth-burg · nęrjand kwámi,
 3718 witig wár-sago · þemu werode te helpu.
 Þó was þem Judiun, · þe imu êr grame wárun,
 3720 un·holde an hugi, · harm an móde,
 þat imu þea liudi só filu · lof-sang warhtun,
 3722 diurdun iro drohtin. · Þó gęngun dol-móde,
 þat sie wið waldand Krist · wordun sprákun,
 3724 bádun þat hé þat ge·siði · swígon hėti,
 letti þea liudi, · þat sie imu lof só filu
 3726 wordun ni warhtin: · „it is þesumu werode lêð“, kwáðun sie,
 „þesun burg-liudjun.“ · Þó sprak eft þat barn godes:
 3728 „ef gi sie a·męrrjad“, · kwað hé, „þat hér ni mótin manno barn
 waldandes kraft · wordun diurjen,
 3730 þan skulun it hrópen þoh · harde stēnos
 for þesumu folk-skępi, · felisos starka,
 3732 êr þan it eo be·líve, · nevo man is lof spreke
 wído aftar þesaru wer-oldi.“ · Þó hé an þene wíh innen,
 3734 gęng an þat godes hús: · fand þar Judeono filu,
 mis-like man, · manage at·samne,
 3736 þea im þar kôp-stędi · gi·kora habdun,
 mangodun im þar mid manages hwí: · munitęrjas sátun
 3738 an þemu wíhe innan, · habdun iro wesl gi·dago

3740 garu te gevanne. · Þat was þemu godes barne
 al an andun: · drêf sie út þanen
 3742 rúmo fan þemu rakude, · kwað þat wári rehtara dád,
 þat þar te bedu fôrin · barn Israheles
 „endi an þesumu mínumu húse · helpono biddjan,
 3744 þat sia sigi-drohtin · sundjono tuomje,
 þan hér þeovas · an þing-stêdi halden,
 3746 þea far·warhton weros · wehsal drívan,
 un-reht ên-fald. · Ne gi êniga êra ni witun
 3748 þeses godes húses, · Judeo liudi.“
 Só rúmde hé þó endi rekode, · ríki drohtin,
 3750 þat hêlaga hús · endi an helpun was
 managumu man-kunnje, · þem þe is mikilon kraft
 3752 ferrene ge·frugnun · endi þar gi·faran kwámun
 ovar langan weg. · Warð þar léf so manag,
 3754 halt gi·hêlid · endi háf só same,
 blindun gi·bótíd. · Só dede þat barn godes
 3756 willjendi þemu werode, · hwand al an is gi·wêldi stéd
 umbi þesaro liudjo líf · endi ôk umbi þit land só same.
 3758 Stód imu þó fora þemu wihe · waldandjo Krist,
 liof landes ward, · endi imu þero liudjo hugi,
 3760 iro willjon aftar·warode: · gi·sah werod mikil
 an þat mârje hús · mêðmos fórjen,
 3762 gevon mid goldu · endi mid godu·wêbbju,
 diurjun fratahun. · Þat al drohtin Krist
 3764 warode wís-líko. · Þó kwam þar ôk ên widowa tó,
 idis arm-skapen, · endi te þemu alaha géng
 3766 endi siu an þat tresur-hús · twêne lēgde
 êríne skattos: · was iru ên-fald hugi,
 3768 willjan gódes. · Þó sprak waldand Krist,
 þe gumo wið is jungaron, · kwað þat siu þar geva bráhti
 3770 mêron mikilu þan êlkor · ênig mannes sunu:
 „ef hér ôdaga man“, · kwað hé, „êra bráhtun,
 3772 mêðom-hord manag, · sie létun im mêt 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 góðan word,
 3784 swótja sæggjan. · Sum só sálig warð
 manno undar þeru mēnegi, · þat it bi·gan an is mód hladen;
 3786 línodun im þea 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-skēpi · 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 þega, · 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-bēndi · lēggjen móstin,
 3798 sundja lôsan. · Þó géngun im þea ge·sīðos 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-ēnumu
 3804 umbi is ríki-dóm, · nevo þú simlun þat reht sprikis
 ėndi an þene godes weg · gumono ge·sīði
 3806 lēdis mid þinun lērun: · ni mag þi laster man
 fīðan undar þesumu folke. · Nu wí þi frágon skulun.
 3808 ríki þiodan, · hwi-lik reht havad
 þe kēsur fan Rúmu, · þe imu te þesumu kunnje herod
 3810 tinsi sókid · ėndi gi·tald havad,
 hwat wí imu gelden skulin · gēro ge·hwi-likes
 3812 hôvid-skatto. · Saga hwat þi þes an þínumu hugi þunkja:
 is it reht þe nis? · Rád for þínun
 3814 land-mégun wel: · ūs is þínaro lērono þarf.“
 Sie weldun þat hé it ant·kwáði: · þan mahte hé þoh ant·kēnnjen wel
 3816 iro wrēðon 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·fāhen.“ · Hét hé þó forð dragan
 3820 te skawonne þe skattos, · „þe gi skuldige sind
 an þat geld geven.“ · Judeon drógun
 3822 ênna siluvrinna forð: · sáhun manage tó,
 hwó hé was ge·munitod: · was an middjen skín
 3824 þes kêsures biliði · —þat mahtun sie ant·kennjen wel—,
 iro hêrron hôvid-mál. · Þó frágode sie þe hêlago Krist,
 3826 aftar hwemu þiu ge·lík-nessi · gi·legid wári.
 Sie kwáðun þat it wári · wer-old-kêsures
 3828 fan Rúmu-burg, · „þes þe alles þeses ríkes havad
 ge·wald an þesaru wer-oldi.“ · „Þan willju ik iu te wárun hér“, kwað
 hé,
 3830 „selvo sêggjan, · þat gi imu sín gevad,
 wer-old-hêrron is ge·wunst, · êndi waldand gode
 3832 sêlljad, þat þar sín ist: · þat skulun iuwa seolon wesen,
 gumono gêstos.“ · Þó warð þero Judeono hugi
 3834 ge·minsod an þemu mahle: · ni mahtun þe mên-skaðon
 wordun ge·winnen, · só iro willjo géng,
 3836 þat sie ina far·fêngin, · hwand imu þat friðu-barn godes
 wardode wið þe wrêðon · êndi im wár an·gêgin,
 3838 sôð-spel sagde, · þoh sie ni wárin só sálige te þiu,
 þat sie it só far·fêngin, · só it iro fruma wári.
 3840 Sie ni weldun it þoh far·lāten, · ak hétun þar lédjen 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·nāmin,
 êhtin iro aldres: · só was an iro êw ge·skriven.
 3846 Sie bi·gunnun ina þó frágon, · fruokne liudi,
 wrêða mid iro wordun, · hwat sie skoldin þemu wíve duan,
 3848 hweðer sie sie kwêlidin, · þe sie sie kwika létin,
 þe hwat hé umbi su·lika dádi · a·dêljen weldi:
 3850 „þú wêst, hwó þesaru mēnegi“, · kwáðun sie, „Moyseš gi·bôd
 wárun wordun, · þat allaro wívo ge·hwi-lik
 3852 an far·legar-nessi · líves far·warhti
 êndi þat sie þan a·wurpin · weros mid handun,
 3854 starkun stênun: · nu maht þú sie sehan standen hér
 an sundjun bi·fangan: · saga hwat þú is willjes.“
 3856 weldun ine þea wiðer-sakon · wordun far·fāhen,
 ef hé þat gi·kwáði, · þat sie sie kwika létin,

3858 friðodi ira ferahe, · 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 · mōd-gi·þāhti,
 iro wrēðon willjon; · þó hé te þemu werode sprak,
 3868 te allun þem erlun: · „só hwi-lik só iuwar áno sí“, kwað hé,
 „slíðja sundjon, · só ganga iru selvo tó
 3870 ęndi sie at êrist · erl mid is handun
 stēn ana werpe.“ · Só stóðun Judeon,
 3872 þāhtun ęndi þagodun: · ni mahte þeġan nigġjan
 wið þem word-kwidi · wiðer-saka finden:
 3874 ge·hugde manno ge·hwi-lik · mēn-gi·þāhti,
 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
 gēngun gram-harde · Judeo liudi,
 3880 ên aftar ôðrumu, · an-tat iro þar ênig ni was
 þes fiundo folkes, · þe iro ferhes þó,
 3882 þeru idis aldar-lago · áhtjen weldi.
 Þó gi·fragn ik þat sie frágode · friðu-barn godes,
 3884 allaro gumono bętst: · „hwar kwámun þit Judeono folk“, kwað hé,
 „þine wiðer-sakon, · þea þi hér wróġdun te mi?
 3886 Ne sie þi hiudu wiht · harmes ne gi·dádun,
 þea liudi lēðes, · þe þi weldun lívu be·niman,
 3888 wēġjan te wundrun?“ · Þó sprak imu eft þat wíf an·ęęin,
 kwað þat iru þar nio·man · þurh þes nęrġandan
 3890 hēlaga helpa · harm ne gi·frumidi
 wammes te lōne. · Þó sprak eft waldand Krist,
 3892 drohtin manno: · „ne ik þi ġeþ ni dęrju n·eo·wiht“, kwað hé,
 „ak gang þi hēl hinen, · lát þi an þínumu hugi sorga,
 3894 þat þú nio sið aftar þius · sundig ni werðes.“
 Habde iru þó gi·holpen · hēlag barn godes,
 3896 ge·friðot iro ferahe. · Þan stóð þat folk Judeono

3898 **u**viles **a**n-mód · só fan **ê**ristan,
wrêðes **w**illjan, · hwó sie **w**ord-hêti
 wið þat **f**riðu-barn godes · **f**rummjén móstin.
 3900 Habdun þea liudi an twê · mid iro gi·lôvon gi·fangan:
 was þiu **s**male þioda · **s**ínes willjan
 3902 **g**ernora mikilu, · þes **g**odes barnes word
 te ge·frummjenne, · só im iro **f**râho gi·bôd:
 3904 **r**ómodun te **r**ehta · bet þan þie **r**íkjon man,
habdun ina far iro **h**êrron · ia far **h**even-kuning,
 3906 ful·**g**éngun imu **g**erno. · Þó gi·wêt imu þe **g**odes sunu
 an þene **w**íh innan: · hwarf ina **w**erod umbi,
 3908 **m**égin-þiодо gi·**m**ang. · hé an **m**iddjen stód,
lêrde þea liudi · **l**iohtun wordun,
 3910 **h**lúdero stemnun: · was **h**lust mikil,
þagode **þ**egān manag, · ĕndi hé þeru **þ**iод gi·bôd,
 3912 só hwe só þar mid **þ**urstu · bi·**þ**wungan wári,
 „só ganga imu herod **d**rinkan te mi“, · kwað hé, „**d**ago ge·hwi-likes
 3914 **s**wótjes brunnan. · Ik mag **s**eggjan iu,
 só hwe só hér gi·lôvid te mi · **l**iudjo barno
 3916 **f**asto undar þesumu **f**olke, · þat imu þan **f**lioten skulun
 fan is **l**ik-hamon · **l**ibbjendi flód,
 3918 **i**rnandi water, · **a**ho-spring mikil,
kumad þanen **k**wika brunnan. · Þesa **k**widi werðad wára,
 3920 **l**iudjun gi·lêstid, · só hwemu só hér gi·lôvid te mi.“
 Þan mēnde mid þiu **w**ataru · **w**aldandjo Krist,
 3922 **h**êr **h**even-kuning · **h**êlagna gêt,
 hwó þene **f**iriho barn · ant·**f**āhen skoldin,
 3924 **l**ioht ĕndi **l**isti · ĕndi **l**íf êwig,
hôh **h**even-ríki · ĕndi **h**uldi godes.
 3926 wurðun þó þea liudi · umbi þea **l**êra Kristes,
 umbi þiu **w**ord an ge·**w**inne: · stóðun **w**lanka man,
 3928 **g**êl-móde Judeon, · sprákun **g**elp mikil,
habdun it im te **h**oska, · kwaðun þat sie mahtin gi·**h**ôrjen wel,
 3930 þat imu **m**ahlidin fram · **m**ódaga wihti,
un-holde **ú**t: · „nu hé an **a**vu lêrid“, kwaðun sie,
 3932 „**w**ordu ge·hwi-liku.“ · Þó sprak eft þat **w**erod óðar:
 „ni þurvon gi þene **l**êrjand **l**ahan“, · kwaðun sie: „kumad **l**íves word
 3934 **m**ahtig fan is **m**úde; · hé wirkid **m**anages hwat,
wundres an þesaru **w**er-oldi: · nis þat **w**rêðaro dád,
 3936 **f**iundo kraftes: · nio it þan te su·likaru **f**rumu ni wurði,

ak it gegnungo · fan gode alo-waldon,
 3938 kumid fan is krafte. · Þat mugun gi ant·kennjen wel
 an þem is wárun wordun, · þat hé gi·wald havad
 3940 alles ovar erðu.“ · Þó weldun ina þe and-sakon þar
 an stędi fáhen · efþa stên ana werpen,
 3942 ef sie im þero manno · męnigi ni and-rédin,
 ni forhtodin þat folk-skępi. · Þó sprak þat friðu-barn godes:
 3944 „ik tōgju iu gódes só filu“, · kwað hé, „fan gode selvumu,
 wordo ęndi werko: · nu willjad gi mi wítnon hér
 3946 þurh iuwan starkan hugi, · stên ana werpen,
 bi·lōsjen mi lívu.“ · Þó spráku imu eft þea liudi an·gęgin,
 3948 wrēða 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 · ęndi su·lik mēn sagis,
 3952 gihis for þeson Judeon, · þat þú sís god selvo,
 mahtig drohtin, · ęndi bist þi þoh man só wi,
 3954 kuman fan þeson kunnje.“ · Krist alo-waldo
 ne wolda þero Judeono þuo lęng · gelpes hōrjan,
 3956 wrēðaro willjon, · ak hie im af þem wíhe fuor
 ovar Jordanes strōm; · habda jungron mid im,
 3958 þia is sáligun gi·siðos, · þia im simlon mid im
 willjon wonodun: · suohta werod öðer,
 3960 deda þar só hie gi·wonoda, · drohtin selvo,
 lērda þia liudi: · gi·lōvda þie wolda
 3962 an is hēlagun word. · Þat skolda sinnon wel
 manno só hwi·likon, · só þat an is muod gi·nam.
 3964 Þuo gi·frang ik þat þar te Kriste · kumana wurðun
 bodon fan Bethaniu · ęndi sagdun þem barne godes,
 3966 þat sia an þat ârundi þarod · idisi sęndin,
 Maria ęndi Martha, · magað frí·líka,
 3968 swíðo wun-sama wíf; · þia wissa hie bēðja,
 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 līves ni wándun;
 3974 bádun þat þarod kwámi · Krist alo-waldo
 hēlag te helpu. · Reht só hie sia gi·hōrda þuo
 3976 sęggjan fan só siekon, · só sprak hie sán an·gęgin,

kwað þat Lazaruses · legar ni wári
 3978 gi·duan im te dôðe, · „ak þar skal drohtines lof“, kwat-hie,
 „gi·frumid werðan: · nis it im te ôðron frêson gi·duan.“
 3980 was im þar þuo selvo · suno drohtines
 twá naht çndi dagas. · Þiu tíð was þuo ge·náhit,
 3982 þat hie eft te Jerusalem · Judeo liudjo
 wíson welda, · só hie gi·wald habda.
 3984 Sagda þuo is gi·siðon · suno drohtines,
 þat hie eft ovar Jordan · Judeo liudi
 3986 suokjan welda. · Þuo sprákun im sán an·gegin
 jungron sína: · „te hwí bist þú só gern þarod“, kwaðun sia,
 3988 „frô mín, te faranne? · Ni þat nu furn ni was,
 þat sia þik þínero wordo · wítnon hogdun,
 3990 weldun þi mid stênon starkan a·werpan? · nu þú eft undar þia
 strídigun þioda
 fundos te faranne, · þar ist fiondo gi·nuog,
 3992 erlos ovar-muoda?“ · Þuo ên þero twe-livjo,
 Þuomas gi·málða · —was im gi·þungan mann,
 3994 diur-lík drohtines þegan—: · „ne skulun wí im þia dád lahan“,
 kwat-hie,
 „ni wernjan wí im þes willjen, · ak wita im wonjan mid,
 3996 þuolojan mid usson þiodne: · þat ist þegnes kust,
 þat hie mid is frâhon samad · fasto gi·stande,
 3998 dôje mid im þar an duome. · Duan us alla só,
 folgon im te þero fçrdi: · ni látan use ferah wið þiu
 4000 wihtes wirðig, · neva wí an þem werode mid im,
 dôjan mid uson drohtine. · Þan lèvot us þoh duom after,
 4002 guod word for gumon.“ · Só wurðun þuo jungron Kristes,
 erlos aðal-borana · an ên-falden hugje,
 4004 hêrren te willjen. · Þuo sagda hêlag Krist
 selvo is gi·siðon · þat a·slápan was
 4006 Lazarus fan þem legare, · „havit þit lioht a·gevan,
 an·swevit ist an selmon. · Nu wí an þena sið faran
 4008 çndi ina a·wëkkjan, · þat hie muoti eft þesa wer-old sehan,
 libbjandi lioht: · þan wirðit iuwa gi·lôvo after þiu
 4010 forð-werd gi·fçstid.“ · Þuo gi·wêt hie im ovar þia fluod þanan,
 þie guodo godes suno, · 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 çndi 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 þó 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. · Þó im bêðjun was,
 þem wívun su·lik willjo, · þat sie im waldand tó,
 4024 þat friðu-barn godes, · farandjen wissun.
 Þó þem wívun was · willjono mēsta
 4026 kumi drohtines · ęndi Kristes word
 te gi·hôrjenne. · Heovandi géng
 4028 Martha mód-karag · wið só mahtigne
 wordun wehslan · ęndi wið waldand sprak
 4030 an iro hugi hriwig: · „Þar þú mí, hêrro mín“, kwað siu,
 „nęjendero bętst, · náhor wáris,
 4032 hêljand þe gódo, · þan ni þorfti ik nú su·lik harm þolon,
 bittra breost-kara, · þan ni wári nú mín bróðer dôð,
 4034 Lazarus fan þesumu liohte, · ak hé imu mahti libbjen forð
 ferahes ge·fullid. · Ik þoh, frô mín, te þi
 4036 liohto gi·lôvju, · lęrjandero bętst,
 só hwes só þú biddjen wili · berhton drohtin,
 4038 þat hé it þi sán far·givid, · god alo-mahtig,
 gi·werðot þínan willjan.“ · Þó sprak eft waldand Krist
 4040 þeru idis and-wordi: · „Ni lát þú þi an innan þes“, kwað hé,
 „þínan sevon swerkan: · ik þi sęggjan mag
 4042 wárun wordun, · þat þes nis gi·wand ęnig,
 nevu þín bróðer skal · þurh gi·bod godes,
 4044 þurh drohtines kraft · fan dôðe a·standen
 an is lík-hamon.“ · „All hębbju ik gi·lôvon só“, kwað siu,
 4046 „þat it só gi·werðen skal, · só hwan só þius wer-old ęndjod
 ęndi þe márjo dag · ovar man fęrid,
 4048 þat hé þan fan erðu skal · up a·standen
 an þemu dómes daga, · þan werðad fan dôðe kwika
 4050 þurh maht godes · man-kunnjes ge·hwi-lik,
 a·rísad fan restu.“ · Þó sagde ríkjo Krist
 4052 þeru idis alo-mahtig · oponun wordun,
 þat hé selvo was · sunu drohtines,
 4054 bêðju ia líf ia lioht · liudjo barnon

te a·standanne: · „nio þe sterven ni skal,
 4056 líf far·liosen, · þe hér gi·lôvid te mi:
 þoh ina ęldi-barn · erðu bi·þekkjen,
 4058 diapo bi·delven, · nis hé dôd þiu mēr:
 þat flêsk is bi·folhen, · þat ferah is gi·halden,
 4060 is þiu siola gi·sund.“ · Þó sprak imu eft sán an·gëgin
 þat wíf mid iro wordun: · „ik gi·lôvju þat þú þe wáro bist“, kwað siu,
 4062 „Krist godes sunu: · þat mag man ant·kënnjen wel,
 witen an þínun wordun, · þat þú gi·wald haves
 4064 þurh þiu hêlagon gi·skapu · himiles ęndi erðun.“
 Þó ge·fragn ik þat þar þero idisjo kwam · ôðar gangan
 4066 Maria mód-karag: · géngun iro managa aftar
 Judeo liudi. · Þó siu þemu godes barne
 4068 sagde sêrag-mód, · hwat iru te sorgun gi·stód
 an iro hugi harmes: · hofnu kúmde
 4070 Lazaruses far·lust, · liaves mannes,
 griat gornundi, · an-tat þemu godes barne
 4072 hugi warð gi·hrórid: · hête trahni
 wópu a·wellun, · ęndi þó te þem wívun sprak,
 4074 hét ina þó lêdjén, · þar Lazarus was
 foldu bi·folhen. · Lag þar ên felis bi·ovan,
 4076 hard stên be·hliden. · Þó hét þe hêlago Krist
 ant·lúkan þea léia, · þat hé mósti þat lík sehan,
 4078 hrêo skawojen. · Þó ni mahte an iro hugi míðan
 Marþa for þeru męnegi, · wið mahtigne sprak:
 4080 „frô mín þe gódo“, · kwað siu, „ef man þene felis nimid,
 þene stên ant·lúkid, · þan wániu ik þat þanen stank kume,
 4082 un·swóti swek, · hwand ik þi sęggjan mag
 wárun wordun, · þat þes nis gi·wand ênig,
 4084 þat hé þar nu bi·folhen was · fiuwar naht ęndi dagos
 an þemu erð-grave.“ · And-wordi gaf
 4086 waldand þemu wíve: · „Hwat ni sagde ik þi te wárun êr“, kwað hé,
 „ef þú gi·lôvjen wili, · þan nis nu lang te þiu,
 4088 þat þú hér ant·kënnjen skalt · kraft drohtines,
 þe mikilon maht godes?“ · Þó géngun manage tó,
 4090 af·hóvun harden stên. · Þó sah þe hêlago Krist
 up mid is ôgun, · 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 sēndes
 4096 þesun liudjun te lērun.“ · Þó hé te Lazaruse hriop
 starkaru stemnju · ēndi hét ina standen up
 4098 ia fan þemu grave gangan. · Þó warð þe gēst kumen
 an þene lík-hamon: · hé bi·gan is liði hrórjen,
 4100 ant·warp undar þemu gi·wēdje: · was imo só be·wunden þó noh,
 an hrêo-bēddjon bi·helid. · Hét imu helpen þó
 4102 waldandjo Krist. · Weros géngun tó,
 ant·wundun þat ge·wádi. · Wánum up a·rês
 4104 Lazarus te þesumu liohte: · was imu is líf fār·geven,
 þat hé is aldar-lagu · êgan mósti,
 4106 friðu forð-wardes. · Þó fagonadun bēðja,
 Maria ēndi Martha: · ni mag þat man ôðrumu
 4108 gi·sēggjan te sōðe, · hwó þea ge·swester twó
 mēndjodun an iro móde. · Maneg wundrode
 4110 Judeo liudjo, · þó sie ina fan þemu grave sáhun
 siðon ge·sunden, · þene þe êr suht fār·nam
 4112 ēndi sie bi·dulvun · diapo undar erðu
 líves lōsen: · þó móste imu libbjen forð
 4114 hêl an hêmun. · Só mag heven-kuninges,
 þiu mikile maht godes · manno ge·hwi·likes
 4116 feræhe gi·formon · ēndi wið fiundo níð
 hêlag helpen, · só hwemu só hé is huldi fār·givid
 4118 Þó warð þar só managumu manne · mód aftar Kriste,
 gi·hworven hugi-skefti, · siðor sie is hêlagon werk
 4120 selvon gi·sáhun, · hwand eo êr su·lik ni warð
 wundær an wer-oldi. · Þan was eft þes werodes só filu,
 4122 só mód·starke man: · ni weldon þe maht godes
 ant·kēnnjen kũð·líko, · ak sie wið is kraft mikil
 4124 wunnun mid iro wordun: · wárun im waldandes
 lēra so lēða: · sóhtun im liudi ôðra
 4126 an Jerusalem, · þar Judeono was
 hêri hand-mahal · ēndi hôvid-stēdi,
 4128 rôr gum-skēpi · grimmaro þioda.
 Sie kũðdun im þó Kristes werk, · kwáðun þat sie kwikan sáhin
 4130 þene erl mid iro ôgun, · þe an erðu was,
 foldu bi·folhen · fiuwar naht ēndi dagos,
 4132 dōd bi·dolven, · an-tat hé ina mid is dádjun selvo,
 mid is wordun a·wēkide, · þat hé mósti þese wer-old sehan.
 4134 Þó was þat só wiðer·ward · wlankun mannun,

Judeo liudjun: · hétun iro gum-skēpi þó,
 4136 werod samnojan · ęndi warvos fāhen,
 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 heļiðos ùsaro hôvdo.“ · Þó sprak þar ên gi·hêrod man
 ovar warf wero, · þe was þes werodes þó
 4146 an þeru burg innan · biskop þero liudjo
 —Kaiphas was hé hêten; · habdun ina gi·koranen te þiu
 4148 an þeru gęr-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 beþera 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-skēpi · 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.
 Þó wurðun ên-wordje · ovar-módje man,
 4170 werod Judeono, · ęndi an iro warve gi·sprákun,
 mári þioda, · þat sie im ni létin iro mód twehon:
 4172 só hwe só ina undar þemu folke · finden mahti,
 þat ina sán gi·fęngi · ęndi forð bráhti
 4174 an þero þiodo þing; · kwáðun þat sie ni mahtin gi·þolojan lęng,

þat sie þe êno man · só alla weldi,
 4176 werod far·winnen. · Þan wisse waldand Krist
 þero manno só garo · mód-gi·þáhti,
 4178 hęti-grimmon hugi, · hwand imu ni was bi·holen eo·wiht
 an þesaru middil-gard: · hé ni welde þó an þie męnigi innen
 4180 siður open-liko, · under þat erlo folk,
 gangan under þea Judeon: · bēd þe godes sunu
 4182 þero toręhtjon 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. · Þó gi·wēt imu ęse drohtin forð
 4186 ęndi imu þó an Effrem · alo-waldo Krist
 an þeru hōhon burg · hēlag 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-sķępi. · Judeon bi·sprákun þat
 wordu ge·hwi-liku, · þó sie imu su·lik werod mikil
 4192 folgon gi·sāhun: · „nis frume ênig“, kwāðun sie,
 „ęses ríkjes gi·rádi, · þoh wí reht sprekan,
 4194 ni þihit ęses þinges wiht: · þius þiod wili
 węndjen after is willjan; · imu all þius wer-old folgot,
 4196 liudi bi þem is lērun, · þat wí imu lēðes wiht
 for þesumu folk-sķępi · gi·frummjen ni mótun.“
 4198 Gi·wēt imu þó þat barn godes · innan Bethania
 sehs nahtun êr, · þan þiu samnunga
 4200 þar an Jerusalem · Judeo liudjo
 an þem wih-dagun · werðen skolde,
 4202 þat sie skoldun haldan · þea hēlagon tídi,
 Judeono paskha. · Béd þe godes sunu,
 4204 mahtig under þeru męnigi: · 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-liko. · Þiodo drohtin
 4208 gaf im lang-sam lōn: · lét sea lēðes gi·hwes,
 sundjono sikora, · ęndi selvo gi·bōd,
 4210 þat sea an friðe fōrin · wiðer fiundo nío,
 þea idisa mid is orlovu gódu: · habdun iro ambaht-sķępi
 4212 bi·węndid an is willjon. · Þó gi·wēt imu waldand Krist
 forð mid þiu folku, · firiho drohtin,
 4214 innan Jerusalem, · þar Judeono was

hēte-lík hard-buri, · þar sie þea hêlagon tîd
 4216 warodun at þemu wîhe; · was þar werodes só filu,
 kraftigaro kunnjo, · þie ni weldun Kristes word
 4218 gerno hôrjen · ni te þemu godes barne
 an iro 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·fēngun
 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. · Ðan stód mahtig Krist
 4230 an þemu wîhe innan, · sagde word manag
 firiho barnun te frumu. · Was þar folk umbi
 4232 allan langan dag, · an-tat þiu liohte gi·wêt
 sunne te sedle. · Ðó te sēliðun fōr
 4234 man-kunnjes manag. · Ðan was þar ên mári berg
 bi þeru burg úten, · þe was brêd êndi hôh,
 4236 gróni êndi skôni: · hétun ina Judeo liudi
 Oliuēti bi namon. · Ðar imu up gi·wêt
 4238 nērjendjo Krist, · só ina þiu naht bi·fēng,
 was imu þar mid is jungarun, · só ine þar Judeono ênig
 4240 ni wisse ti wárun, · hwand hé an þemu wîhe stód,
 liudjo drohtin, · só lioht ôstene kwam,
 4242 ant·fēng 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 wîhe, · 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 · êndi simlun gi·bôd,
 4252 þat sie þea a·lēskidin; · hét sie lioht godes
 minnjon an iro móde, · mēn far·lāten,
 4254 avoha ovar-hugdi, · ôd-módi niman,

hlaðen þat an iro hertan; · kwað þat im þan wári heven-ríki,
 4256 garu gódo mêt. · Þó warð þar gumono só filu
 gi·wëndid aftar is willjon, · siður sie þat word godes
 4258 hêlag gi·hôrdun, · heven-kuninges,
 ant·këndun kraft mikil, · kumi drohtines,
 4260 hêrron helpe, · ia þat heven-ríki was,
 nêrjendi gi·náhid · êndi náða godes
 4262 manno barnun. · Sum só módeg was
 Judeo folkes, · habdun grimman hugi,
 4264 slíð-móden sevon · [...],
 ni weldun is worde gi·lôvjen, · ak habdun im ge·win mikil
 4266 wið þea Kristes kraft: · kumen ni móstun
 þea liudi þurh lêðen stríd, · þat sie gi·lôvon te imu
 4268 fasto gi·féngin; · ni was im þiu frume giviðig,
 þat sie heven-ríki · habbjen móstin.
 4270 Géng imu þó þe godes sunu · êndi 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 · êndi im sagde filu
 4274 wároro wordo. · Sí bi·gunnun im þó umbi þene wíh sprekan,
 þie gumon umbi þat godes hús, · kwáðun þat ni wári gód-líkora
 4276 alah ovar erðu · þurh erlo hand,
 þurh mannes gi·werk · mid mēgin-kraftu
 4278 rakud a·rihtid. · Þó þe ríkjo sprak,
 hêr heven-kuning · —hôrdun þe ôðra—:
 4280 „ik mag iu gi·têlljen“, · kwað hé, „þat noh wirðid þiu tíð kumen,
 þat is af·standen ni skal · stên ovar ôðrumu,
 4282 ak it fallid ti foldu · êndi fiur nimid,
 grádag logna, · þoh it nu só gód-lík sí,
 4284 só wís-líko gi·warht, · êndi só dód all þesaro wer-oldes gi·skapu,
 te·glídid gróni wang.“ · Þó géngun imu is jungaron tó,
 4286 frágodun ina só stillo: · „hwó lango skal standen noh“, kwáðun sie,
 „þius wer-old an wunnjun, · êr þan þat gi·wand kume,
 4288 þat þe lasto dag · liohtes skíne
 þurh wolkan-skion, · efþo hwan is þín eft wán kumen
 4290 an þene middil-gard, · manno kunnje
 te a·dêljenne, · dôdun êndi kwikun?
 4292 frô mín þe gódo, · ús is þes firi-wit mikil,
 waldandjo Krist, · hwan þat gi·werðen skuli.“
 4294 Þó im and-wordi · alo-waldo Krist

4296 gód-lik far·gaf · þem gumun selvo:
 „þat havad só bi·dǣrnid“, · kwað hé, „drohtin þe gódo,
 iak só hardo far·holen · himil-ríkjes fader,
 4298 waldand þesaro wer-oldes, · só þat witen ni mag
 ênig mannisk barn, · hwan þiu mārje tíð
 4300 gi·wirðid an þesaru wer-oldi, · ne it ôk te wáran ni kunnun
 godes engilos, · þie for imu gëgin-warde
 4302 simlun sindun: · sie it ôk gi·sëggjan 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 ęndi dōdun, · hwan is kumi werðad.
 4308 Ik mag iu þoh gi·tēlljen, · hwi-lik hér tēkan bi·foran
 gi·werðad wunder-lik, · êr þan hé an þese wer-old kume
 4310 an þemu mārjon daga: · þat wirðid hér êr an þemu mánon skín
 iak an þeru sunnon só same; · gi·swerkad siu bêðju,
 4312 mid finistre werðad bi·fangan; · fallad sterron,
 hwít heven-tungal, · ęndi hrisid erðe,
 4314 bivod þius brêde wer-old · —wirðid su·likaro bōkno filu—:
 grimmid þe grōto sêo, · wirkid þie gevenes strōm
 4316 ęgison mid is ūðjun · erð-búandjun.
 Ðan þorrot þiu þiod · þurh þat ge·þwing mikil,
 4318 folk þurh þea forhta: · þan nis friðu hwęrgin,
 ak wirðid wíg só maneg · ovar þese wer-old alla
 4320 hęte-lik af·haben, · ęndi hęri lêdid
 kunni ovar ôðar: · wirðid kuningo gi·win,
 4322 męgin-fard mikil: · wirðid managoro kwalm,
 open ur-lagi · —þat is ęgis-lik þing,
 4324 þat io su·lik morð · skulun man af·hębbjen—,
 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 dōmes dage. · Só hwan só gi þea dádi gi·sehan

gi·werðen an þesaru wer-öldi, · só mugun gi þan te wáran
far·standen,
þat þan þe latsto dag · liudjun náhid
mári te mannun · ęndi maht godes,
himil-kraftes hróri · ęndi þes hêlagon kumi,
drohtines mid is diuriðun. · Hwat gí þesaro dádjo mugun
bi þesun bômun · biliði ant·ķennjen:
þan sie brustjad ęndi blójat · ęndi bladu tôgjat,
lôf ant·lúkad, · þan witun liudjo barn,
þat þan is sán after þiu · sumer gi·náhid
warm ęndi wun-sam · ęndi wedęr skôni.
Só witin gi ôk bi þesun têknun, · þe ik iu talde hér,
hwan þe latsto dag · liudjun náhid.
Þan sęggjo ik iu te wáran, · þat êr þit werod ni mót,
te·faran þit folk-skępi, · êr þan werðe ge·fullid só,
mínu word gi·wárod. · Noh gi·wand kumid
himiles ęndi erðun, · ęndi stéid mín hêlag word
fast forð-wardes · ęndi wirðid al ge·fullod só,
gi·lêstid an þesumu liohte, · só ik for þesun liudjun ge·spriku.
wakot gí war-líko: · iu is wis-kumo
duom-dag þe márjo · ęndi iuwes drohtines kraft,
þiu mikilo męgin-strengi · ęndi þiu márje tid,
gi·wand þesaro wer-oldes. · Fora þiu gi wardon skulun,
þat hé iu slápandje · an swef-restu
fárungo ni bi·fáhe · an firin-werkun,
mênes fulle. · Mút-spelli kumit
an þiustrja naht, · al só þiof fęrid
darno mid is dádjun, · só kumid þe dag mannun,
þe latsto þeses liohtes, · só it êr þese liudi ni witun,
só samo só þiu flód deda · an furn-dagun,
þe þar mid lagu-strômun · liudi far·tęride
bi Nóeas tídjun, · bi·útan þat ina nęride god
mid is híwiskja, · hêlag drohtin,
wið þes flódes farm: · só warð ôk þat fiur kuman
hêt fan himile, · þat þea hôhon burgi
umbi Sodomu land · swart logna bi·fęg
grim ęndi grádag, · þat þar n·ênig gumono ni gi·nas
bi·útan Loth êno: · ina ant·lêddun þanen
drohtines ęngilos · ęndi is dohter twá
an ênan berg uppen: · þat ôðar al brinnandi fiur,

ia land ia liudi · logna far·teride:
 4374 só f̃arungo 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 · endi samod mid imu
 4382 alle þea engilos, · þe þar uppa sind
 hêlaga an himile, · þan skulun þarod hêliðo barn,
 4384 ẽli-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;
 grótid hé þan þea gódun · endi im te·gêgnes sprikid:
 4392 „Kumad gí“, kwiðid hé, „þea þar gi·korene sindun, · endi ant·fáhad
 þit kraftiga ríki,
 þat góde, þat þar gi·gêrewid stêndid, · þat þar warð gumono barnun
 4394 gi·warht fan þesaro wer-olde endje: · iu havad ge·wíhid selvo
 fader allaro firiho barno: · gí mótun þesaro frumono neotan,
 4396 ge·waldon þeses wídon ríkjas, · hwand gí oft mínan willjon frumidun,
 ful·gêngun mí gerno · endi wárun mí iuwaro gevo mildje,
 4398 þan ik bi·þwungan was · þurstu endi hungro,
 frostu bi·fangan · efþo an feteron lag,
 4400 bi·klêmmid 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·gêgin:
 „Frô mín þe gódo“, · kweðat sie, „hwan wári þú bi·fangan só,
 4404 be·þwungan an su·likun þaravun, · só þú fora þesaru þiod tēlis,
 mahtig mēnis? · Hwan gi·sah þí man 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-olde.“ · Þan sprikid imu 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
 męnegi standad
 4412 ęndi þurh ôd-módi · arme wárun
 weros, hwand sie mínan willjon fręmidun · —só hwat só gí im
 iuwaro welono far·gávun,
 4414 gi·dádun þurh diuriða, · þat ant·fęng iuwa drohtin selvo,
 þiu helpe kwam te heven-kuninge. · Be·þiu wili iu þe hêlago drohtin
 4416 lônnon iuwan gi·lôvon: · 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 mên-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 węgde te wundrun · efþa ik ge·wádjes lós
 géng jámer-mód, · was mí grôtun þarf,
 4426 þan ni habde ik þar ênige helpe, · þan ik ge·hęftid was,
 an liðo-kospun bi·lokan, · efþa mi legar bi·fęng,
 4428 swára suhti: · þan ni weldun gí mín siokes þar
 wíson mid wihti: · ni was iu werð eo·wiht,
 4430 þat gí mín ge·hugdin. · Be·þiu gí an hęllje skulun
 þolon an þiustre.“ · Þan sprikid imu eft þiu þiod an·gęgin:
 4432 „Wola waldand god“, · kweðad sie, „hwí wilt þú só wið þit werod
 sprekan,
 mahljen wið þese męnegi? · Hwan was þi io manno þarf,
 4434 gumono gódes? · Hwat sie it al be þínun gevun êgun,
 welon an þesaro wer-oldi“. · Þan sprikid eft waldand god:
 4436 „þan gí þea armostun“, · kwiðid hé, „ęldi-barno,
 manno þea minniston · an iuwomu mód-sevon
 4438 hęliðos far·hugdun, · létun sea iu an iuwomu hugi lêðe,
 be·dêldun sie iuwaro diurða, · þan dádun gí iuwana drohtin só sama,
 4440 gi·węrnidun imu iuwaro welono: · be·þiu ni wili iu waldand god,
 ant·fáhen fader iuwa, · ak gí an þat fiur skulun,
 4442 an þene diopun dôð, · diuvlun þionon,
 wrêðun wiðer-sakun, · hwand gí só warhtun bi·foran.“
 4444 Þan aftar þem wordun skêðit · þat werod an twê,
 þea gódun ęndi þea uvilon: · farad þea far·griponon man
 4446 an þea hêtan hęl · hriwig-móde,

4448 þea far·warhton weros, · wíti ant·fáhat,
 uvil ęndi-lôs. · Lêdid up þanen
 4450 hêr heven-kuning · þea hluttaron þeoda
 an þat lang-same lioht: · þar is lif êwig,
 gi·garewid godes ríki · góðaro þiado.“
 4452 Só ge·fragn ik þat þem rinkun þó · ríki drohtin
 umbi þesaro wer-oldes gi·wand · wordun talde,
 4454 hwó þiu forð fęrid, · þan lango þe sie firiho barn
 ardon mótun, · ia hwó siu an þemu ęndje skal
 4456 te·gliden ęndi te·gangen. · hé sagde ôk is jungarun þar
 wárun wordun: · „Hwat gí witun alle“, kwað hé,
 4458 „þat nu ovar twá naht · sind tídi kumana,
 Judeono paskha, · þat sie skulun iro gode þionon,
 4460 weros an þemu wíhe. · Þes nis ge·wand ênig,
 þat þar wirðid mannes sunu · te þeru męgin-þiodu
 4462 kraftag far·kôpot · ęndi an krúke a·slagan,
 þolod þiad-kwála.“ · Þó warð þar þegan manag
 4464 slíð-mód gi·samnod, · sũðar-liudjo,
 Judeono gum-skępi, · þar sie skoldun iro gode þionon.
 4466 wurðun êo-sagon · alle kumane,
 an warf weros, · þe sie þó wísostun
 4468 undar þeru męnegi · manno taldun,
 kraftag kuni-burd. · Þar Kaiphas was,
 4470 biskop þero liudjo. · Sie réðun þó an þat barn godes,
 hwó sie ina a·sluogin · sundja lôsan,
 4472 kwáðun þat sie ina an þemu hêlagon daga · hrínen ni skoldin
 undar þero manno męnegi, · „þat ni werðe þius męgin-þioda,
 4474 hęliðos an hróru, · hwand ina þit hęri-skępi wili
 far·standen mid strídu. · Wí só stillo skulun
 4476 frêson is ferahes, · þat þit folk Judeono
 an þesun wíh-dagun · wróht ni af·hębbjen.“
 4478 Þó géng imu þar Júdas forð, · jungaro Kristes,
 ên þero twe-livjo, · þar þat aðali sat,
 4480 Judeono gum-skępi; · kwað þat hé is im góðan rád
 sęggjan mahti: · „hwat willjad gí mí sęlljen hér“, kwað hé,
 4482 „mêðmo te médu, · ef ik iu þene man givu
 áno wíg ęndi áno wróht?“ · Þó warð þes werodes hugi,
 4484 þero liudjo an lustun: · „ef þú wili gi·lêstjen só“, kwáðun sie,
 „þín word gi·wáron, · þan þú gi·wald haves,
 4486 hwat þú at þesaru þiodu · þiggjan willjes

4488 góðaro mēðmo.“ · Þó gi·hét imu þat gum-skępi þar
 an is selves dóm · siluvar-skatto
 4490 þrí-tig at·samne, · ęndi hé te þeru þiodu gi·sprak
 dęřevjun wordun, · þat hé gávi is drohtin wið þiu.
 4492 wende ina þó fan þemu werode: · was im wrēð hugi,
 talode im só treu-lôs, · hwan êr wurði imu þiu tíð kuman,
 4494 þat hé ina mahti far·wísjen · wrēðaro þiodo,
 fiundo folke. · Þan wisse þat friðu-barn godes,
 4496 wár waldand Krist, · þat hé þese wer-old skolde,
 a·geven þese gardos · ęndi sókjen imu godes ríki,
 gi·faren is fader-óðil. · Þó ni gi·sah ênig friho barno
 4498 mēron minnje, · þan hé þó te þem mannun gi·nam,
 te þem is góðun jungaron: · gôme warhte,
 4500 sętte sie swás-líko · ęndi im sagde filu
 wároro wordo. · Skrêd westę dag,
 4502 sunne te sedle. · Þó hé selvo gi·bôð,
 waldand mid is wordun, · hét im water dragan
 4504 hluttar te handun, · ęndi rês þó þe hêlago Krist,
 þe gódo at þem gômun · ęndi þar is jungarono þwóg
 4506 fôti mid is folmun · ęndi swarf sie mid is fanon aftar,
 druknide sie diur-líka. · Þó wið is drohtin sprak
 4508 Símon Petrus: · „Ni þunkid mí þit sómi þing“, kwað hé,
 „frô mín þe gódo, · þat þú míne fôti þwahes
 4510 mid þem þínun hêlagun handun.“ · Þó sprak imu eft is hêrro
 an·gęgin,
 waldand mid is wordun: · „Ef þú is willjan ni haves“, kwað hé,
 4512 „te ant·fáhanne, · þat ik þíne fôti þwahe
 þurh su·líka minnja, · só ik þesun ôðrun mannun hér
 4514 dóm þurh diurða, · þan ni haves þú ênigan dël mid mí
 an heven-ríkja.“ · Hugi warð þó gi·węndid
 4516 Símon Petruse: · „Þú hava þí selvo gi·wald“, kwað hé,
 „frô mín þe gódo, · fôto ęndi hando
 4518 ęndi mínes hôvdes só sama, · handun þínun,
 þiadan, te þwahanne, · te þiu þak ik móti þína forð
 4520 huldi hębbjan · ęndi heven-ríkjes
 su·lik gi·dêli, · só þú mí, drohtin, wili
 4522 far·geven þurh þína gódi.“ · Jungaron Kristes,
 þene ambaht-skępi · erlos þolodun,
 4524 þegnos mid gi·þuldjon, · só hwat só im iro þiodan dede,
 mahtig þurh þea minnja, · ęndi mēnde imu al mēra þing

4526 firihon te gi·frummjenne. · friðu-barn godes
 géng imu þó eft gi·sittjen · under þat ge·siðo folk
 4528 ęndi im sagda filu lang-samna rád. · Warð eft lioht kuman,
 morgen te mannun. · Mahtigne Krist
 4530 gróttun is jungaron ęndi frágodun, · hwar sie is gôma þó
 an þemu wih-dage · wirkjen skoldin,
 4532 hwar hé weldi halden · þea hêlagon tídi
 selvo mid is ge·siðun. · Þó hé sie sókjen hét,
 4534 þea gumon Jerusalem: · „só gí þan gangan kumad“, kwað hé,
 „an þea burg innan · —þar is braht mikil,
 4536 męgin-þido 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 sęnde þarod
 4542 te gi·garuwenne mína gôma. · Þan tógid hé iu ên gód-lík hús,
 hôhan sóleri, · þe is bi·hangen al
 4544 fagarun fratahun. · Þar gí frummjen skulun
 werd-skępi mínan. · Þar bium ik wis-kumo
 4546 selvo mid mínun ge·siðun.“ · Þó wurðun sán aftar þiu
 þar te Jerusalem · jungaron Kristes
 4548 forð-ward an fęrdi, · fundun all só hé sprak
 word-têkan wár: · ni was þes gi·wand ênig.
 4550 Þar gęrewidun sie þea gôma. · Warð þe godes sunu,
 hêlag drohtin · an þat hús kuman,
 4552 þar sie þe land-wise · lêstjen skoldun,
 ful·gangan godes gi·bode, · al só Judeono was
 4554 êo ęndi ald-sidu · an êr-dagun.
 Gi·wêt imu þó an þemu ávande · alo-waldand Krist
 4556 an þene sęli sittjen; · hét þar is ge·siðos te imu
 twe-livi gangan, · þea im gi·triwiston
 4558 an iro mód-sevon · manno wárun
 bi wordun ęndi bi wísun: · wisse imu selvo
 4560 iro hugi-skęfti · hêlag drohtin.
 Grótte sie þó ovar þem gômun: · „Gern bium ik swiðo“, kwað hé,
 4562 „þat ik samad mid iu · sittjen móti,
 gômono neoten, · Judeono paskha
 4564 dëljen mid iu só diurjun. · Nu ik iu iuwes drohtines skal
 willjon seggjan, · þat ik an þesaro wer-oldi ni mót

4566 mid **mannun** **mêr** · **móses** an·bítan
 furður mid **firihun**, · êr þan gi·**fullod** wirðid
 4568 **himilo** ríki. · Mí is an **handun** nú
 wíti ęndi **wunder**-kwále, · þea ik for þesumu **werode** skal,
 4570 þolon for þesaru **þiodu**.“ · Só hé þó só te þem **þegnun** sprak,
hêlag drohtin, · só warð imu is **hugi** dróvi,
 4572 warð imu gi·**sworcen** **sevo**, · ęndi eft te þem ge·**siðun** sprak,
 þe **gódo** te þem is **jungarun**: · „Hwat ik iu **godes** ríki“, kwað hé,
 4574 „gi·**hét** **himiles** lioht, · ęndi gí mí **hold**-líko
 iuwan **þegan**-skepi. · Nú ni willjat gí a·**þengjan** só,
 4576 ak **węnkjat** 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·**sęlljen** wiðer **silųvre**, · ęndi wili imu þar **sink** niman,
 4580 **diurje** mēðmos, · ęndi geven is **drohtin** wið þiu,
holdan **hêrran**. · Þat imu þoh te **harme** skal,
 4582 **werðan** te **wítje**; · be þat hé þea **wurdi** far·sihit
 ęndi hé þes **arvedjes** · ęndi skawot,
 4584 þan **wêt** hé þat te **wáran**, · þat imu wári **wóðjera** þing,
bętera mikilu, · þat hé gio gi·**boran** ni wurði
 4586 **libbjendi** te þesumu **liohte**, · þan hé þat **lôn** nimid,
uvil **arvedi** · **in**-wid-rádo.“
 4588 Þó 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** þó
gorn-word sprekan. · Þea **gumon** sorgodun,
 4592 hwi-likan hé þero **twe**-livjo · te þiu **tęlljen** 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 þó 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** · ęndi móste þar þó an þes **mahtiges** Kristes
barme restjen · ęndi an is **breostun** lag,
 4604 **hlinode** mid is **hôvdu**: · þar nam hé só manag **hêlag** ge·rúni,
diapa gi·þáhti, · ęndi þó te is **drohtine** sprak,

4606 be·gan ina þó frágon: · „hwe skal þat, frô mín, wesen“, kwað hé,
 „þat þi far·kôpon wili, · kuningo ríkjost,
 4608 undar þínaro fiundo folk? · Ús wári þes firi-wit mikil,
 waldand, te witanne.“ · Þó habde eft is word garu
 4610 hêljando Krist: · „seh þi, hwemu ik hér an hand geve
 mínes móses for þesun mannun: · þe haved mên-gi·þáht,
 4612 birid bittran hugi; · þe skal mi an banono ge·wald,
 fiundun bi·felhen, · þar man mínes ferhes skal,
 4614 aldres áhtjen.“ · Nam hé þó aftar þiu
 þes móses for þem mannun · ęndi gaf is þemu mên-skaðen,
 4616 Judase an hand · ęndi imu te gegnes sprak
 selvo for þem is ge·siðun · 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 þínan. · Þiu wurd is at handun,
 þea tídi sind nu gi·náhid.“ · Só þó þe treu-logo
 4622 þat mós ant·fęng · ęndi mid is müðu an·bêt,
 só af·gaf ina þó þiu godes kraft, · gramon in ge·witun
 4624 an þene lík-hamon, · lēða wihti,
 warð imu Satanas · sêro bi·tengi,
 4626 hardo umbi is herte, · siðour ine þiu helpe godes
 far·lét an þesumu liohte. · Só is þena liudjo wê,
 4628 þe só undar þesumu himile skal · hêrron wehslon.
 Gi·wêt imu þó út þanen · in-widjas gern
 4630 Judas gangan: · habde imu grimmen hugi
 þegan wið is þiodan. · Was þó iu þiustri naht,
 4632 swiðo gi·sworcen. · Sunu drohtines
 was ima at þem gômun forð · ęndi is jungarun þar
 4634 waldand wín ęndi brôd · wíhide bēðju,
 hêlagode heven-kuning, · mid is handun brak,
 4636 gaf it undar þem is jungarun · ęndi gode þankode,
 sagde þem ô·lát, · þe þar al gi·skóp,
 4638 wer-old ęndi wunnja, · ęndi sprak word manag:
 „gi·lôvjot gí þes liohto“, · kwað hé, „þat þit is mín lík-hamo
 4640 ęndi mín blód só same: · givu ik iu hér bēðju samad
 etan ęndi drinkan. · Þit ik an erðu skal
 4642 gevan ęndi geotan · ęndi iu te godes ríkje
 lôsjen mid mínu lík-hamen · an líf êwig,
 4644 an þat himiles lioht. · Gi·huggjat gí simlun,
 þat gí þiu ful·gangan, · þiu ik an þesun gômun dón;

4646 mǫrjad 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 lęstjen,
 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 kűðjen, · hwó hér wili kraftag fiund,
 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 þegān-skępjes, · êr þan þius þiustrje naht
 4670 liudi far·líða · ęndi eft lioht kume,
 morgan te mannun.“ · Þó warð mód gumon
 4672 swiðo gi·sworcen · ęndi sêr hugi,
 hriwig umbi iro herte · ęndi iro hêrron word
 4674 swiðo an sorgun. · Símon Petrus þó,
 þegān wið is þiodan · þrist-wordun sprak
 4676 bí huldi *wið is hêrron: · „þoh þí all þit hęliðo folk“, kwat-hie,
 „gi·swíkan þína gi·siðos, · þoh ik sinnon mid þí
 4678 at allon þarāvon · þolojan willju.
 Ik biun garo sinnon, · ef mi god látið,
 4680 þat ik an þínon ful-lêstje · fasto gi·stande;
 þoh sia þi an karkarjes · klústron hardo,
 4682 þesa liudi bi·lúkan, · þoh ist mi luttill tweho,
 ne ik an þem bęndjon mid þi · bídan willje,
 4684 liggjan mid þi só lieven; · ef sia þínes líves þan

þuru **e**ggja níð · 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 ęndi hand-kraft.“ · Þuo sprak im eft is hêrro an·gęgin:
 4690 „Hwat þú þik bi·wánis“, · kwat-hie, „wissaro trewono,
 þrístero þingo: · þú havis þegnes hugi,
 4692 willjon guodan. · Ik mag þi sęggjan, 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 ęndi kwiðis, · þak ik þín hêrro ni sí,
 4696 ak þú far·manst mína mund-burd.“ · Þuo sprak eft þie man an·gęgin:
 „ef it gio an wer-oldi“, · kwat-hie, „gi·werðan muosti,
 4698 þat ik samad midi þi · sweltan muosti,
 dôjan diur-líko, · 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 · ęndi iu sęndjan skal
 fan hevan-rikje · hêlagna gêst:
 4710 þie skal iu eft gi·fruoþrjan · ęndi te frumu werðan,
 manon iu þero mahlo, · þie ik iu manag hębbju
 4712 wordon gi·wísid. · Hie givit iu gi·wit an briost,
 lust-sama lêra, · þat gi lęstjan forð
 4714 þiu word ęndi þiu werk, · þia ik iu an þesaro wer-oldi gi·bôd.“
 A·rêš im þuo þe ríkjo · an þemo rakode innan,
 4716 nęrjendo Krist · ęndi gi·wêt im nahtes þanan
 selvo mid is gi·siðon: · sêrago gęgun
 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 berege mid im.
 Þar gruotta þie godes suno · júgron sína:
 4724 „Gí sind nú só druovja“, · kwat-hie, „nú gí mínan dôð witun;

nu gornonð gí ėndi griotand, · ėndi þesa Juðeon sind an luston,
 4726 męndit þius męnigi, · sindun an iro muode fráha,
 þius wer-old ist an wunnjon. · Þes wirðit þoh gi·wand kuman
 4728 sniumo tulgo: · þan wirðit im sêr hugi,
 þan mornjat sia an iro móde, · ėndi gi męndjan skulun
 4730 after te êwon-dage, · hwand gio ėndi ni kumið,
 iuwes wel-líves gi·wand: · be·þiu ne þurvun iu þius werk tregan,
 4732 hrewan mín hin-fard, · hwand þanan skal þiu helpa kuman
 gumono barnon.“ · Þuo hiet hie is jungron þar
 4734 bídan uppan þemo berge, · kwað þat hie ti bedu weldi
 an þiu holm-klivu · hôhor stígan;
 4736 hiet þuo þria mid im · þegnos gangan,
 Jakobe 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 hnígan,
 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 þó selvo gi·hnêg · sunu drohtines
 4746 kraftag an knio-beda, · kuningo ríkjost,
 forð-ward te foldu: · fader alo-þiado
 4748 gódan grótte, · gorn-wordun sprak
 hriwig-líko: · was imu is hugi dróvi,
 4750 bi þeru męnniski · mód gi·hrórid,
 is flêsk was an forhtun: · fellun imo trahni,
 4752 drôp is diur-lík swêt, · al só drôr kumid
 wallan fan wundun. · Was an ge·winne þó
 4754 an þemu godes barne · þe gêst 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·nêrid, · ne sí þat ik mínan geve
 liovan lík-hamon · for liudjo barn
 4764 te wêgjanne te wundrun, · it sí þan þín willjo só,

ik willju is þan gi·koston: · ik nimu þene kēlik an hand,
 4766 drinku ina þi te diurðu, · drohtin frô mín,
 mahtig mund-boro. · Ni seh þú mīnes hér
 4768 flêskes gi·fôrjes. · Ik fullon skal
 willjon þinen: · þú haves ge·wald ovar al.“
 4770 Gi·wêt imu þó 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 · dēljen skoldun.
 4774 Sô sind þat mōd-þraka · manno ge·hwi-likumu,
 þat hé far·lāten skal · liavane hêrron,
 4776 af·geven þene sô gōdene. · Þó hé te is jungarun sprak,
 wahte sie waldand · ęndi wordun grōtte:
 4778 „Hwī willjad gi sô slāpen?“ · kwað hé; „ni mugun samad mid mī
 wakon êne tīd? · Þiu wurd is at handun,
 4780 þat it sô gi·gangen skal, · sô it god fader
 gi·markode mahtig. · Mī nis an mīnumu mōde tweho:
 4782 mīn gēst is garu · an godes willjan,
 fūs te faranne: · mīn flêsk is an sorgun,
 4784 lētid mik mīn līk-hamo: · lēð is imu swīðo
 wīti te þolonne. · Ik þoh willjan skal
 4786 mīnes fader ge·frummjen; · hēbbjad gi fasten hugi.“
 Gi·wêt imu þó eft þanan · ôðer-sīðu
 4788 an þene berg uppen · te bedu gangan,
 mári drohtin, · ęndi þar sô manag gi·sprak
 4790 gódo wordo. · Godes ęngil kwam
 hêlag fan himile, · is hugi fastnode,
 4792 bēldide te þem bēndjun. · hé was an þeru bedu simla
 forð an flīte · ęndi is fader grōtte,
 4794 waldand mid is wordun: · „ef it nu wesen ni mag“, kwað hé,
 „mári drohtin, · nevu ik for þit manno folk
 4796 þiod-kwāle þoloje, · ik an þīnan skal
 willjan wonjan.“ · Gi·wêt imu þó eft þanen
 4798 sôkjan is ge·sīðos: · fand sie slāpandje,
 grōtte sie gāhun. · Géng imu eft þanen
 4800 þriddjon sīðu te bedu · ęndi sprak þiod-kuning
 al þiu selvon word, · sunu drohtines,
 4802 te þemu alo-waldon fader, · sô hé êr dede,
 manode mahtigna · manno frumana
 4804 swīðo niud-līko · nęjando Krist,

4806 gégng imu þó eft te þem is jungarun, • grótte sie sáno:
 „slápad gí ęndi ęstjad“, • kwað hé, „nú wirðid sniumo herod
 4808 kuman mid kraftu, • þe mi far·kôpot havad,
 sundja lôsan gi·sald.“ • Ge·siðos Kristes
 4810 wakodun þó aftar þem wordun • ęndi gi·sáhun þó þat werod kuman
 an þene berg uppen • brahtmu þiu mikilon,
 4812 wrêða wápan-berand. • Wisde im Judas,
 gram-hugdig man; • Judeon aftar sigun,
 4814 fiundo folk-skępi; • dróg man fiur an gi·mang,
 logna an lioht-fatun, • lédde man faklon
 4816 brinnandja fan burg, • þar sie an þene berg uppan
 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·féngin þar,
 4820 erlos ôðren man: • „ik gangu imu at êrist tó“, kwað hé,
 „kussju ine ęndi kwaddju: • þat is Krist selvo.
 4822 Þene gi fáhen skulun • folko kraftu,
 binden ina uppan þemu berge • ęndi ina te burg hinan
 4824 lédjen undar þea liudi: • hé is lives 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 gégng 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 • þiodo drohtin,
 waldand þesara wer-olde • ęndi sprak imu mid is wordun tó,
 4836 frágode ine frókno: • „be·hwí kumis þú só mid þius folku te mí,
 be·hwí lēdis þú mí só þese liudi tó • ęndi mi te þesare lēðan þiode
 sprekan,
 4838 far·kôpos mid þínu kussu • under þit kunni Judeono,
 meldos mi te þesaru męnegi?“ • Gégng imu þó wið þea man
 4840 wið þat werod ôðar • ęndi sie mid is wordun fragn,
 hwene sie mid þiu ge·siðju • sókjan kwámin
 4842 só niud-liko an naht, • „so gí willjan nód frummjen
 manno hwi-likumu.“ • Þó sprak imu eft þiu męnegi an·gęgin,

4844 kwáðun þat im hêljand · þar an þemu holme uppan
 ge·wísid wári, · „þe þit gi·wer frumid
 4846 Judeo liudjun · ėndi 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 þó þe nęrjendjo Krist
 4850 sagde te sôðan, · þat hé it selvo was,
 só wurðun þó an forhtun · folk Judeono,
 4852 wurðun under·badode, · þat sie under bak fellun
 alle efno sán, · erðe gi·sóhtun,
 4854 wiðer·wardes þat werod: · ni mahte þat word godes,
 þie stemnje ant·standan: · wárun þoh só 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 nęrjendjon Krist
 werodo bi·wurpun. · Stódun wíse man,
 4860 swíðo gornundje · jungaron Kristes
 bi·foran þeru dęręvjon dádi · ėndi te iro drohtine sprákun:
 4862 „wári it nu þín willjo“, · kwáðun sie, „waldand frô mín,
 þat sie ús hér an speres ordun · spildjen móstin
 4864 wápnun wunde, · þan ni wári ús wiht só gód,
 só þat wí hér for úsumu drohtine · dóan móstin
 4866 bęniðjun blêka“. · Þó gi·bolgan warð
 snel swerd-þegā, · Símon Petrus,
 4868 well imu innan hugi, · þat hé ni mahte ênig word sprekan:
 só harm warð imu an is hertan, · þat man is hêrron þar
 4870 binden welde. · Þó hé gi·bolgan géng,
 swíðo þrist-mód þegā · 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·gęgnes
 an þene furiston fiund · folmo krafto,
 4876 þat þó Malkhus warð · mākjas eggjun,
 an þea swiðaron half · swerdu gi·málod:
 4878 þiu hlust warð imu far·hawan, · hé warð an þat hôvid wund,
 þat imu heru-drôrag · hlear ėndi ôre
 4880 bęni-wundun brast: · blóð aftar sprang,
 well fan wundun. · Þó was an is wangun skard
 4882 þe furisto þero fiundo. · Þó stód þat folk an rúm:
 an-drédun im þes billes biti. · Þó sprak þat barn godes

4884 selvo te Sîmon Petruse, · hét þat hé is swerd dedi
 skarp an skêðja: · „ef ik wið þesa skola weldi“, kwað hé,
 4886 „wið þeses werodes ge·win · wîg-saka frummjen,
 þan manodi ik þene mârjon · mahtigne god,
 4888 hêlagne fader · an himil-ríkja,
 þat hé mi só managan engil herod · ovana sandi
 4890 wîges só wîsen, · só ni mahtin iro wápan-þręki
 man a·dógen: · iro ni stódi gio su·lik męgin samad,
 4892 folkes gi·fastnod, · þat im iro ferh aftar þiu
 werðen mahti. · Ak it havad waldand god,
 4894 alo-mahtig fader · an ôðar gi·markot,
 þat wî 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 wápno níð,
 4898 grimman gêr-hęti wili · gerno frummjen,
 hé swiltit imu · eft swerdes eggjun,
 4900 dóit im bi·drôregan: · wî mid ùsun dádjun ni skulun
 wiht a·wêrdjan.“ · Géng hé þó te þemu wundon manne,
 4902 lęgde mid listjun · lik te·samne,
 hôvid-wundon, · þat siu sán gi·hêlid warð,
 4904 þes billes biti, · ęndi sprak þat barn godes
 wið þat wrêðe werod: · „mí þunkid wunder mikil“, kwað hé,
 4906 „ef gí mí lêðes wiht · lęstjen weldun,
 hwí gí mí þó ni fęngun, · þan ik undar iuwomu folke stód,
 4908 an þemu wíhe innan · ęndi þar word manag
 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 lêdjad 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 þó an þene godes sunu, · grimma þioda,
 4916 hatandjero hóp, · hwurvun ina umbi
 módag manno folk · —mênes ni sáhun—,
 4918 hęftun heru-bęndjun · handi te·samne,
 faðmos mid fiterjun. · Im ni was su·likaro firin-kwála
 4920 þarf te gi·þolonne, · þiod-arvedjes,
 te winnanne su·lik wíti, · ak hé it þurh þit werod deda,
 4922 hwand hé liudjo barn · lôsjen welda,
 halon fan hęllju · an himil-ríki,

4924 an þene wídon welon: · be·þiu hé þes wiht ne bi·sprak,
 þes sie imu þurh in-wid-níð · ógjan weldun.
 4926 Þó wurðun þes só malske · módag folk Judeono,
 þiu hêri warð þes só hrómeg, · þes sie þena hêlagon Krist
 4928 an liðo-bēndjon · lēdjan muostun,
 fōrjan an fiterjun. · Þie fiund eft ge·witun
 4930 fan þemu berge te burg. · Géng þat barn godes
 undar þemu hēri-skēpi · handun ge·bunden,
 4932 drúvondi te dale. · Wárun imu þea is diurjon þó
 ge·siðos ge·swikane, · al só 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 mēnegi géngun
 4938 Johannes ėndi Petrus, · þie gumon twêne,
 folgodun ferrane: · was im firi-wit mikil,
 4940 hwat þea grimmon Judeon · þemu godes barne,
 weldin iro drohtine dóen. · Þó sie te dale kwámun
 4942 fan þemu berge te burg, · þar iro biskop was,
 iro wíhes ward, · þar lēddun ina wlanke man,
 4944 erlos undar ederos. · Þar was êld mikil,
 fiur an fríd-hove · þemu folke te·gēgnes,
 4946 ge·warht for þemu werode: · þar géngun sie im wērmjen tó,
 Judeo liudi, · létun þene godes sunu
 4948 bídon an bēndjun. · Was þar braht mikil,
 gēl-módigaro galm. · Johannes was êr
 4950 þemu hêroston 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 frôen, · êr it at is friunde a·bad,
 4954 Johannes at ênumu Judeon, · þat man ina gangan lét
 forð an þene fríd-hof. · Þar kwam im ên fēkni wíf
 4956 gangan te·gēgnes, · þiu ênas Judeon was,
 iro þeodanes þiw, · ėndi þó te þemu þegne sprak
 4958 magað un·wán-lík: · „Hwat þú mahtis man wesan“, kwað siu,
 „jungaro fan Galilea, · þes þe þar genower stéd
 4960 faðmun gi·fastnod.“ · Þó an forhtun warð
 Símon Petrus sán, · slak an is móde,
 4962 kwað þat hé þes wíves · word ni bi·konsti
 ni þes þeodanes · þegan ni wári:

4964 mēð is þó for þeru mēnegi, · kwað þat hé þena man ni ant·kendi:
 „ni sind mí þíne kwidi kùðe“, · kwað hé; was imu þiu kraft godes,
 4966 þe hērdislo fan þemu hertan. · Hwaravondi gēng
 forð undar þemu folke, · an-tat hé te þemu fiure kwam;
 4968 gi·wēt ina þó warmjen. · Þar im ôk ên wíf bi·gan
 fēlgjan firin-sprāka: · „hér mugun gí“, kwað siu, „an iuwan fiund
 sehan:
 4970 þit is gegnungo · jungaro Kristes,
 is selves ge·sið.“ · Þó gēngun imu sán aftar þiu
 4972 náhor níð-hwata · çndi ina niud-líko
 frágodun fiundo barn, · hwi-likes hé folkes wári:
 4974 “ni bist þú þesoro burg-liudjo“, · kwaðun sie; „þat mugun wí an
 þinumu gi·bárje gi·sehan,
 an þínun wordun çndi an þínaru wíson, · þat þú þeses werodes ni bist,
 4976 ak þú bist galiléisk man.“ · hé ni welda þes þó gehan eo·wiht,
 ak stód þó çndi strídda · çndi starkan êð
 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. · Þó 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 þinumu · hēndi bundun,
 4986 fastnodun is folmos.“ · Hé þó þurh forhtan hugi
 for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesán þes lîves
 skolo,
 4988 ef it mahti ênig þar · irmin-manno
 gi·seggjan te sôðan, · þat hé þes ge·siðes wári,
 4990 folgodi þeru fērdi. · Þó warð an þena formon sið
 hano-krád af·haven. · Þó sah þe hēlago Krist,
 4992 barno þat bētste, · þar hé ge·bunden stóð,
 selvo te Símon Petruse, · sunu drohtines
 4994 te þemu erle ovar is ahsla. · Þó warð imu an innan sán,
 Símon Petruse · sêr an is móde,
 4996 harm an is hertan · çndi is hugi dróvi,
 swíðo warð imu an sorgun, · þat hé êr selvo ge·sprak:
 4998 gi·hugde þero wordo þó, · þe imu êr waldand Krist
 selvo sagda, · þat hé an þeru swartan naht
 5000 êr hano-krádi · is hêrron skoldi

5002 þríwo far·lôgnjen. · Þes þram imu an innan mód
 bittro an is breostun, · ęndi gęng imu þó gi·bolgan þanen
 þe man fan þeru męnigi · an mód-karu,
 5004 swíðo an sorgun, · ęndi is selves word,
 wam-skefti 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 ęnig hęliðo 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 hębbju mi só for·werkot, · só ik mínaro wer-oldes ni þarf
 5014 ǫ·lát sęggjan. · Ef ik nu te aldre skal
 huldjo þínaro · ęndi heven-ríkjas,
 5016 þeoden, þolojan, · þan ni þarf mi þes ęnig þank wesan,
 liovo drohtin, · þat ik io te þesumu liothe kwam.
 5018 Ni bium ik nu þes wirðig, · waldand frô mín,
 þat ik under þíne jungaron · gangan móti,
 5020 þus sundig under þíne ge·siðos: · ik iro selvo skal
 míðan an mínumu móde, · nu ik mi su·lik mên ge·sprak.“
 5022 Só gornode · gumono bętsta,
 hrau im só hardo, · þat hé habde is hêrron þó
 5024 leoves far·lôgnid. · Þan ni þurvun þes liudjo barn,
 weros wundrojan, · be·hwí it weldi god,
 5026 þat só lioven man · lēð gi·stódi,
 þat hé só hōn-liko · 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 · lēðes þinges,
 5038 sakono ęndi sundjono, · só im þó selvo dede
 heven-ríki god · harm-ge·wurhti.
 5040 Be þiu nis mannes bág · mikilun bi·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. · Þat warð þar an þemu márjon skín,
 5046 þegno bętston, · þó imu is þiodanes gi·swêk
 hêlag helpe. · Be·þiu ni skoldi hrómjen man
 5048 te swíðo fan imu selvon, · hwand imu þar swíkid oft
 wán ęndi willjo, · ef imu waldand god,
 5050 hêr heven-kuning · herte ni stęrkit.
 Þan bêd allaro barno bętst, · bęndi þolode
 5052 þurh man-kunni. · Hwurvun ina managa umbi
 Judeono liudi, · sprákun gelp mikil,
 5054 habdun ina te hoska, · þar hé gi·hęftid stód,
 þolode mid ge·þuldjun, · só hwat só imu þiu þiod deda,
 5056 liudi lêðes. · Þó warð eft lioht kuman,
 morgan te mannun. · Manag samnoda
 5058 hęri Judeono: · habdun im hugi wulvo,
 in-wid an innan. · Warð þar êo-sago
 5060 an morgan-tíd · manag gi·samnod
 irri ęndi ên-hard, · in-widjas gern,
 5062 wrêðes willjan. · Géngun im an warf samad
 rinkos an rúna, · bi·gunnun im rádan þó,
 5064 hwó sie ge·wísadin · mid wár-lôsun,
 mannun mên-ge·witun · an mahtigna Krist
 5066 te gi·sęggjanne sundja · þurh is selves word,
 þat sie ina þan te wunder-kwálu · węgjan móstin,
 5068 a·dêljen te dôðe. · Sie ni mahtun an þemu dage finden
 só wrêð ge·wit-skępi, · þat sie imu wíti be·þiu
 5070 a·dêljen gi·dorstin · efþa dôð frummjen,
 lívu bi·lôsjen. · Þó kwámun þar at latstan forð
 5072 an þena warf wero · wár-lôse man
 twêne gangan · ęndi bi·gunnun im tęlljen an,
 5074 kwáðun þat sie ina selvon · sęggjan gi·hôrdin,
 þat hé mahti te·werpen · þena wíh godes,
 5076 allaro húso hôhost · ęndi þurh is hand-męgin,
 þurh is ênes kraft · up a·rihtjen
 5078 an þriddjon daga, · só is elkor ni þorfth be·þíhan man.
 Hé þagoda ęndi þoloda: · ni sprak imu io þiu þiod só filu,
 5080 þea liudi mid luginun, · þat hé it mid lêðun an·gęgin

wordun wráki. · Þó þar undar þemu werode a·rês
 5082 balu-hugdig man, · biskop þero liudjo,
 þe furisto þes folkes · ęndi frágode Krist
 5084 iak ina be imu selvon bi·swór · swiðon ęðun,
 grótte ina an godes namon · ęndi gerno bad,
 5086 þat hé im þat gi·sagdi, · ef hé sunu wári
 þes libbjendjes godes: · „þes þit lioht ge·skóp,
 5088 Krist kuning ęwig. · Wí ni mugun is ant·kięnnjen wiht
 ne an þínun wordun ni an þínun werkun.“ · Þó sprak imu eft þe wáro
 an·gęgin,
 5090 þe gódo godes sunu: · „þú kwiðis it for þesun Judeon nu,
 sôð·líko sęgis, · 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 sęggju ik iu te wárun þoh,
 5094 þat gí noh skulun sittjen gi·sehan · an þe swiðaron half godes
 márjan mannes sunu, · an męgin·krafte
 5096 þes alo·walden fader, · ęndi þanan eft kuman
 an himil·wolknun herod · ęndi allumu hęliðo kunnje
 5098 mid is wordun a·dêljen, · al só iro ge·wurhti sind.“
 Þo balg ina þe biskop, · habde bittren hugi,
 5100 wrêðida wið þemu worde · ęndi is gi·wádi slêt,
 brak for is breostun: · „Nú ni þurvun gí bídan lęng“, kwað hé,
 5102 „þit werod ge·wit·skeþjes, · nu im su·lik word farad,
 mên·spráka fan is mûðe. · Þat gi·hôrid hér nu manno filu,
 5104 rinko an þesumu rakude, · þat hé ina só ríkjan telit,
 gihid þat hé god sí. · Hwat willjad gí Judeon þes
 5106 a·dêljen te 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 lôsen
 5112 a·dêldun te dôðe. · Þó was þero dádjo hróm
 Judeo liudjun, · hwat sie þemu godes barne mahtin
 5114 só hafternu mêt, · harmes ge·frummjen.
 Be·wurpun ina þó mid werodu · ęndi ina an is wangon slógun,
 5116 an is hleor mid iro handun · —al was imu þat te hoske gi·dóen—,
 fęlgidun imu firin·word · fiundo męnegi,
 5118 bismar·spráka. · Stód þat barn godes
 fast under fiundun: · wárun imu is faðmos ge·bundene,

5120 þolode mid gi·þulðjun, · só hwat só imu þiu þioda tó
 bittres bráhte: · ni balg ina n·eo·wiht
 5122 wið þes werodes ge·win. · Þó námon ina wrêðe man
 só gi·bundanan, · þat barn godes,
 5124 ęndi ina þó lēddun, · þar þero liudjo was,
 þere þiade þing-hús. · Þar þegan manag
 5126 hwurðun umbi iro hęri-togon. · Þar was iro hērron bodo
 fan Rúmu-burg, · þes þe þó þes ríkjas gi·weld:
 5128 kumen was hé fan þemu kēsure, · gi·sęndid 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 kęnnit. · Habde imu kraft mikil,
 5132 an þemu þing-húse · þiód gi·samnod,
 an warf weros; · wár-lōse man
 5134 a·gávun þó þena godes sunu, · Judeo liudi,
 under fūndo folk, · kwáðun þat hé wári þes ferhes skolo,
 5136 þat man ina wítnodi · wápnes ęggjun,
 skarpun skúrun. · Ni welde þiu skole Judeono
 5138 þringan an þat þing-hús, · ak þiu þiód úte stód,
 mahlidun þanen wið þea męnegi: · ni weldun an þat gi·mang faren,
 5140 an ęli-landige man, · þat sie þar un·reht word,
 an þemu dage dęrvjes wiht · a·dēljan ne gi·hōrdin,
 5142 ak kwáðun þat sie im só hluttro · hēlaga tídi,
 weldin iro paskha halden. · Pilatus ant·fęng
 5144 at þem wam-skaðun · waldandes barn,
 sundja lōsen. · Þó an sorgun warð
 5146 Judases hugi, · þó hé a·gevan gi·sah
 is drohtin te dōðe, · þó bi·gan imu þiu dád aftar þiu
 5148 an is hugja hrewan, · þat hé habde is hērron ęr
 sundja lōsen gi·sald. · Nam imu þó þat siluvar an hand,
 5150 þrí-tig skatto, · þat man imu ęr wið is þiódane gaf,
 géng imu þó te þem Judiun · ęndi im is grimmon dád,
 5152 sundjon sagde, · ęndi im þat siluvar bōd
 gerno te a·gevanne: · „ik hębbju it só grio-líko“, kwað hé,
 5154 „mínes drohtines · drōru gi·kōpot,
 só ik wēt þat it mi ni þíhit.“ · Þiód Judeono
 5156 ni weldun it þó ant·fáhan, · ak hétun ina forð aftar þiu
 umbi su·lika sundja · selvon ahton,
 5158 hwat hé wið is fráhon · ge·frumid habdi:

„Þú **sáhi** þi **selvo** þes“, · kwaðun sie; „hwat wili þú þes nu **sóken** te ús?
 5160 Ne **wít** þú þat þesumu **werode!**“ · Þó gi·**wêt** imu eft þanan
 Judas **gangan** · te þemu **godes** wihe
 5162 **swíðo** an **sorgun** · ęndi þat **siluvar** warp
 an þena **alah** innan, · ne gi·dorste it **ęgan** leng;
 5164 **fór** imu þó só an **forhtun**, · só ina **fiundo** barn
módage **manodun**: · habdun þes **mannes** hugi
 5166 **gramon** under·**gripanen**, · was imu **god** a·bolgan,
 þat hé imu **selvon** þó · **símon** warhte,
 5168 **hnêg** þó an **heru-sêl** · an **hinginna**,
warę an **wurgil** · ęndi **wíti** ge·kôs,
 5170 **hard** **hęllje** ge·þwing, · **hêt** ęndi þiustri,
diap **dôðes** **dalú**, · hwand hé êr umbi is **drohtin** swêk.
 5172 Þan bêd þat **barn** godes · —bęndi þolode
 an þemu **þing**-húse—, · hwan êr þiu **þiod** under im,
 5174 **erlos** **ên**-wordje · **alle** wurðin,
 hwat sie imu þan te **ferah**-kwálu · **frummjan** weldin.
 5176 Þó þar an þem **bęnkjun** a·rês · **bodo** kêsures
 fan **Rúmu**-burg · ęndi géng imu wið þat **ríki** Judeono
 5178 **módag** **mahljen**, · þar þiu **męnigi** stód
 aftar þemu **hove** **hwarvon**: · ni weldun an þat **hús** kuman
 5180 an þemu **paskha**-dage. · **Pilatus** bi·gan
frókno **frágon** · ovar þat **folk** Judeono,
 5182 mid hwiu þe **man** habdi · **morðes** gi·skuldit,
wítjes gi·**werkot**: · „be hwi gi imu só **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** · —ęndi þesa **liudi** męrrid,
 dóit im iro **hugi** twífljen—, · þat wí ni mótun te þemu **hove** kêsures
 5190 **tinsi** gelden; · þat mugun wí ina gi·**tęlljen** an
 mid **wáru** ge·**wit**-skępi. · hé sprikid ôk **word** mikil,
 5192 **kwiðit** þat hé **Krist** sí, · **kuning** ovar þit **ríki**,
 be·**gihit** ina só **grôtes**.“ · Þó im eft te·**gęgnes** sprak
 5194 **bodo** kêsures: · „ef hé só **bar**-líko“, kwað hé,
 „under þesaru **męnigi** · **mên**-werk frumid,
 5196 ant·**fáhad** ina þan eft under iuwe **folk**-skępi, · ef hé sí is **ferhes** skolo,
 ęndi imu só a·**dêljad**, · ef hé sí **dôðes** werð,
 5198 só it an **iuwaro** **aldrono** · **êo** ge·biode.“

Sie kwáðun þó, þat sie ni móstin · manno nig·ênumu
 5200 an þea hêlagon tíð · te hand-banon,
 werðen mid wápnun · an þemu wih-dage.
 5202 Þó wēnde ina fan þemu werode · wrêð-hugdig man,
 þegan kêsures, · þe ovar þea þioda was
 5204 bodo fan Rúmu-burg—: · hét imu þó þat barn godes
 náhor gangan · çndi ina niud-líko,
 5206 frágoda frókno, · ef hé ovar þat folk kuning
 þes werodes wári. · Þó habde eft is word garu
 5208 sunu drohtines: · „hweðer þú þat fan þi selvumu sprikis“, kwað hé,
 „þe it þi ôðre hér · erlos sagdun,
 5210 kwáðun umbi mínan kuning-duom?“ · Þó sprak eft þe kêsures bodo
 wlank çndi wrêð-mód, · þar hé wið waldand Krist
 5212 reðjode an þem rakude: · „ni bium ik þeser 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?“ · Þó sprak imu eft Krist an·gēgin,
 hêlendero bētst, · 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 kúðdi. · Þat mugun ant·kēnnjen wel
 þe weros, þe sind fan wáre kumane: · þe mugun mín word
 far·standen,
 5230 gi·lôvjen mínun lêrun.“ · Þó ni mahte lasteres wiht
 an þem barne godes · bodo kêsures,
 5232 findan fēknja word, · þat hé is ferhes be·þiu
 skuldig wári. · Þó géng hé im eft wið þea skola Judeono
 5234 módag mahljen · çndi þeru mēnigi sagde
 ovar hlust mikil, · þat hé an þemu hafton manne
 5236 su·lika firin-spráka · finden ni mahti

5238 for þem folk-skipje, · só hé wári is ferhes skolo,
 dōðes wirðig. · Þan stóðun dol-móde
 Judeo liudi · ĕndi þane godes sunu
 5240 wordun wrógdun: · kwáðun þat hé gi·wer ĕrist
 be·gunni an Galileo lande, · „ĕndi owar Judeon fōr
 5242 herod-wardes þanan, · hugi twíflode,
 manno mód-sevon, · só hé is morðes werð,
 5244 þat man ina wítnoje · wápnes ĕggjun,
 ef eo man mid su·likun dádjun mag · dōðes ge·skuldjen.“
 5246 Só wrógdun ina mid wordun · werod Judeono
 þurh hótjan hugi. · Þó þe hĕri-togo,
 5248 slíð-módig man · sĕggjan gi·hōrde,
 fan hwi-likumu kunnje was · Krist a·fódid,
 5250 manno þe bĕtsto: · hé was fan þeru mārjan þiadu,
 þe gódo fan Galilea-lande; · þar was gum-skĕpi
 5252 ĕðiljero manno; · Erodes bi·held þar
 kraftagne kuning-dóm, · só ina imu þe kĕsur far·gaf,
 5254 þe ríkjo fan Rúmu, · þat hé þar rehto ge·hwi-lik
 ge·frumidi undar þemu folke · ĕndi friðu lêsti,
 5256 dómos a·dêldi. · hé was ôk an þemu dage selvo
 an Jerusalem · mid is gum-skĕpi,
 5258 mid is werode at þemu wíhe: · só was iro wíse þan,
 þat sie þar þia hêlagun tíð · haldan skoldun,
 5260 paskha Judeono. · Pilatus gi·bôð þó,
 þat þena hafton man · hĕliðos námin
 5262 só gi·bundanan, · þat barn godes,
 hét þat sie ina Erodes, · erlos bráhtin
 5264 haften te handun, · hwand hé fan is hĕri-skĕpi was,
 fan is werodes ge·wald. · Wígand frumidun
 5266 iro hêrron word: · hêlagne Krist
 fórdun an fiterjun · for þena folk-togun,
 5268 allaro barno bĕtst, · þero þe io gi·boren wurði
 an liudjo lioht; · an liðu-bĕndjun géng,
 5270 an-tat sie ina bráhtun, · þar hé an is bĕnkja 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 tĕkan · þar tōgjan skoldi,
 mári ĕndi 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·ênon. · Þan stuod þiu wrêða þiod,
 5284 Judeo liudi · ęndi þena godes suno
 wurrun ęndi wruogdun, · anþat im warð þie wer-old-kuning
 5286 an is huge huoti · ęndi all is hęri-skipi,
 far·muonstun ina an iro muode: · ne ant·ķęndun maht godes,
 5288 himiliskan hêrron, · ak was im iro hugi þiustri,
 baluwes gi·blandan. · Barn drohtines
 5290 iro wrêðun werk, · word ęndi dádi
 þuru ôd-muodi · all gi·þoloda,
 5292 só hwat só sia im tionono þuo · tuogjan woldun.
 Sia hietun im þuo te hoske · hwít gi·wádi
 5294 umbi is liði lęggjan, · þiu mēr hie wurði þem liudjon þar,
 jungron te gamne. · Judeon faganodun,
 5296 þuo sia ina te hoske · hębbjan gi·sahun,
 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-lônnon,
 5304 hosk ęndi harm-kwidi. · Þuo bráhtun sia ina eft an þat hús innan,
 an þia palenkja uppan, · þar Pilatus was
 5306 an þero þing-stędi. · Þegnos a·gávun
 barno þat bęsta · banon te handon
 5308 sundi-lôsjan, · só hie selvo gi·kôs:
 welda manno barn · morðes a·tuomjan,
 5310 nęrjan af nōdi. · Stuodun níð-hwata,
 Judeon far þem gast-sęlje: · habdun sia gramono barn,
 5312 þia skola far·skundid, · þat sia ne be·skrivun iowiht
 grimmera dádjo. · Þuo gi·wêt im gangan þarod
 5314 þegan kęsures · wið þia þiod sprekan,
 hard hęri-togo: · „Hwat gí mí þesan haftan mann“, kwat-hie,
 5316 „an þesan sęli sęndun · ęndi selvon an·budun,

5318 þat hie iuwes werodes só filo · a·werdit habdi,
 far·lêdid mid is lêron. · Nu ik mid þeson liudon ni mag,
 findan mid þius folku, · þat hie is ferahes sí
 5320 furi þesaro skolu skuldig. · Skín was þat hiudu:
 Erodes mohta, · þie iuwan êo bi·kan,
 5322 iuwaro liudo land-reht, · hie ni mahta is líves gi·frêson,
 þat hie hier þuru êniga sundja te dage · sweltan skoldi,
 5324 líf far·látan. · Nu willju ik ina for þeson liudjon hier
 gi·þróon mid þingon, · þristjon wordun,
 5326 buotjan im is briost-hugi, · látan ina brúkan forð
 ferahes mid firjon.“ · Folk Judeono
 5328 hreopun þuo alla samad · hlúdero stemnu,
 hietun flít-líko · ferahes áhtjan
 5330 Krist mid kwalmu · çndi an krúki slahan,
 wêgjan te wundron: · „hie mid is wordon havit
 5332 dōðes gi·skuldid: · sagit þat hie drohtin sí,
 gegnungo godes suno. · Þat hie a·geldan skal,
 5334 in-wid-spráka, · só is an úson êwe gi·skrivan,
 þat man su·lika firin-kwidi · ferahu kôpo.“
 5336 Þuo warð þie an forah-ton, · þie þes folkes gi·weld,
 mikilon an is muode, · þuo hie gi·hôrda þia man sprekan,
 5338 þat sia ina selvon · sæggjan gi·hôrdin,
 gēhan fur þem gum-skipe, · þat hie wári godes suno.
 5340 Þuo hwarf im eft þie hēri-togo · an þat hús innan
 te þero þing-stēdi, · þristjon wordon
 5342 gruotta þena godes suno · çndi frágoda, hwat hie gumono wári:
 „hwat bist þú manno?“ · kwat-hie. „Tē hwí þú mí só þinan muod hilis,
 5344 dērnis diop-gi·þáht? · Wēst þú þat it all an mínon duome stēd
 umbi þines líves gi·lagu? · Mí þi hēbbjat þesa liudi far·gevan,
 5346 werod Judeono, · þat ik gi·waldan muot
 só þik te spildjanne · an speres orde,
 5348 só ti kwēlljanne an krúkjum, · só kwikan látan,
 só hweðer sí mi selvon · suotera þunkit
 5350 te gi·frummjanne mid mínu folku.“ · Þuo sprak eft þat friðu-barn
 godes:
 „Wēst 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 mē,
 5354 þia mik þi bi·fulhun · þuru flond-skipi,
 gi·saldun an símon haftan.“ · Þuo welda ina sīð after þiu

- 5356 gram-hugdig man · gerno far·látan,
 þeḡan kêsures, · þar hie is havdi for þero þioda gi·wald;
 5358 ak sia wëridun 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 sorāgan mag,
 5362 werðan te wíte, · hwand só hwe só su·lik word sprikit,
 a·havið ina só hôho, · kwiðit þat hie hebbjan mugi
 5364 kuning-duomes namon, · ne sí þat ina im þie kêsur geve,
 hie wirrid im is wer-uld-ríki · çndi 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 heři-togo · þia hêri Juðeono
 5370 þrêgjan fan is þiodne; · þuo hie far þero þing-stêdi géng
 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 hêlaga barn · hangon gi·sáwin,
 kwełan an krúkje; · sia kwáðun þat sia kuning ôðran
 5376 ne havdin undar iro heři-skipje, · nevan þena hêran kêsar
 fan Rúmu-burg: · „þie havit hier ríki over ùs.
 5378 Be·þiu ni skalt þú þesan far·látan; · hie havit ùs só filo lêðes
 gi·sprokan,
 far·duan havit hie im mid is dádjon. · Hie skal dôð þolon,
 5380 wíti çndi wundar-kwála.“ · Werod Judeono
 só manag mis-lik 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 küðjan
 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 mēð hie is só an is muode, · ne lét þat manno folk
 witan, hwat sia warahtun. · Þiu wurd náhida þuo,
 5396 mári maht godes · ęndi middi dag,
 þat sia þia ferah-kwála · frummjan skoldun.
 5398 Ðan lag þar ôk an bęndjon · an þero burg innan
 ên ruof ręgin-skaðo, · þie habda under þem ríke só filo
 5400 morðes gi·rádan · ęndi man-slahta gi·frumid,
 was mári męgin-þiof: · ni was þar is gi·mako hwęgin;
 5402 was þar ôk bi sínon · sundjon gi·hęftid,
 Barrabas was hie hętan; · hie after þem burgjon was
 5404 þuru is mēn-dádi · manogon gi·küðid.
 Ðan was land-wísa · liudjo Judeono,
 5406 þat sia járo gi·hwen · an godes minnja
 an þem hêlagon dage · ênna haftan mann
 5408 a·biddjan skoldun, · þat im iro burges ward,
 iro folk-togo · ferah far·gávi.
 5410 Þuo bi·gan þie hęri-togo · þia hêri Judeono,
 þat folk frágojan, · þar sia im fora stuodun,
 5412 hweðeron sia þero twejo · tuomjan weldin,
 ferahes biddjan: · „þia hier an feteron sind
 5414 haft undar þeson hęri-skipje?“ · Þiu hêri Judeono
 habdun þuo þia arāmun man · alla gi·spanana,
 5416 þat sia þemo land-skaðen · lif a·bádin,
 gi·þingodin þem þiove, · þie oft an þiustrja naht
 5418 wam gi·warahta, · ęndi waldand Krist
 kwęlidin an krúkje. · Þuo warð þat küð ovar all,
 5420 hwó þiu þiod havda duomos a·dêlid. · Þuo skoldun sia þia dád
 frummjan,
 háhan þat hêlaga barn. · Ðat warð þem hęri-togen
 5422 siðor te sorgon, · þat hie þia saka wissa,
 þat sia þuru níð-skipi · nęrjendon Krist,
 5424 hatoda þiu hêri, · ęndi hie im hôrda te þiu,
 warahta iro willjon: · þes hie wíti ant·fęng,
 5426 lôn an þeson liohte · ęndi lang after,
 wói siðor wann, · siðor hie þesa wer-old a·gaf.
 5428 Þuo warð þas þie wrêðo gi·waro, · wam-skaðono mēst,
 Satanas selvo, · þuo þiu seola kwam
 5430 Judases an grund · grimmaro hęlljun—
 þuo wissa hie te wáren, · þat þat was waldand Krist,
 5432 barn drohtines, · þat þar gi·bundan stuod;

wissa þuo te wáron, · þat hie welda þesa wer-old alla
 5434 mid is hēnginnja · hēllja gi·þwinges,
 liudi a·lōsjan · an lioht godes.
 5436 Þat was Satanase · sêr an muode,
 tulgo harm an is hugje: · welda is helpa þuo,
 5438 þat im liudjo barn · lif ne bi·nâmin,
 ne kwēlidin 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 hēri-togen · híwiski was
 an þero burg innan. · Hie þero is brúdi bi·gann,
 5444 þera idis opan-liko · 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 dōðe gi·skērid—
 5448 wissa þat te wáron, · þat hie im skoldi þia gi·wald bi·niman,
 þat hie sia owar þesan middil-gard · só mikila ni havdi,
 5450 owar wida wer-old. · Þat wif warð þuo an forāhton,
 swiðo an sorogon, · þuo iru þiu gi·siuni kwámun
 5452 þuru þes dērnjen dád · an dages liohte,
 an hēlið-helme bi·helid. · Þuo siu te iru hērren an·bôd,
 5454 þat wif mid iro wordon · ėndi im te wáren hiet
 selvon sēggjan, · hwat iro þar te gi·siunjon kwam
 5456 þuru þena hēlagan mann, · ėndi im helpa bad,
 formon is ferhe: · „ik hēbbju hier só filo þuru ina
 5458 seld-likes gi·sewan, · só ik wêt, þat þia sundjun skulun
 allaro erlo gi·hwem · uвило gi·þihan,
 5460 só im fruokno tuo · ferāhes áhtið.“
 Þie sēgg warð þuo an siðe, · an-tat hie sittjan fand
 5462 þena hēri-togon · an hwarāve innan
 an þem stēn-wege, · þar þiu stráta was
 5464 felison gi·fuogid. · Þar hie te is frōhon géng,
 sagda im þes wíves word. · Þuo warð im wrêð hugi,
 5466 þem hēri-togen, · —hwarāvoda an innan—,
 gi·blôðit briost-gi·þáht: · was im bêðjes wê,
 5468 gie þat sea ina sluogin · sundja lōsan,
 gie it bi þem liudjon þuo · for·látan ne gi·dorsta
 5470 þuru þes werodes word. · Warð im gi·wēndid þuo
 hugi an herten · after þero hēri Judeono,
 5472 te werkjanne iro willjon: · ne wardoda im nie-wiht

5474 þia swárun sundjun, · þia hie im þar þuo selvo gi·deda.
 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 hêri-togo · çndi 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 witje gi·duan.“
 5482 Þuo hreop all saman · hêri-skipi Judeono,
 þiu mikila męnigi, · kwaðun þat sia weldin umbi þena man plegan
 5484 dęřavoro dádjo: · „fare is drôr ovar ús,
 is bluod çndi is baneði · çndi ovar úsa barn só samo,
 5486 ovar úsa 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 nið-hwata,
 fiond ant·fęngun: · folk ina umbi·hwarf,
 5492 mên-skaðono męgin. · Mahtig drohtin
 þoloda gi·þuldjon, · só hwat só im þiu þioda deda.
 5494 Sia hietun ina þuo filljan, · êr þan sia im ferāhes tuo,
 aldres áhtin, · çndi im undar is ôgun spiwun,
 5496 dedun im þat te hoske, · þat sia mid iro handon slôgun,
 weros an is wangun · çndi im is gi·wádi bi·námun,
 5498 rôvodun ina þia ręgin-skaðon, · rôdes lakanes
 dedun im eft ôðer an · þuru un·huldi;
 5500 hietun þuo hôvid-band · hardaro þorno
 wundron windan · çndi an waldand Krist
 5502 selvon sęttjan, · çndi géngun im þia gi·siðos tuo,
 kwęddun ina an kuning-wísu · çndi 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 eggjon
 5508 hęliðos mid iro handon · hardes bômes
 kraftiga krúki · çndi hietun sia Kristan þuo,
 5510 sálig barn godes · selvon fuorjan,
 dragan hietun sia úsan drohtin, · þar hie be·drôragad skolda
 5512 sweltan sundjono lôs. · Siðodun Judeon,

- weros an willon, · lêddun waldand Krist,
 5514 drohtin te dôðe. · Þar mohta man þuo deryvi þing
 harm-lik gi·hôrjan: · hiovandi þar after
 5516 géngun wif mid wópu, · weros gnornodun,
 þia fan Galilea mid im · gangan kwámun,
 5518 folgodun ovar ferr-wegos: · was im iro frôhon dôð
 swiðo an soragan. · Þuo hie selvo sprak,
 5520 barno þat bæsta · endi under bak be·sah,
 hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwat-hie,
 5522 „mínero hin-fêrdjo, · ak gí mid hofnu mugun
 iuwa wrêðan werk · wópu kúmjan,
 5524 tornon trahnon. · Noh wirðið þiu tíð kuman,
 þat þia muoder þes · mēndendja sind,
 5526 brúdi Judeono, · þem gio barn ni warð
 ôðan 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; · dôð wári iu þan allon
 liovera an þeson lande · þan su·lik liudjo kwalm
 5532 te gi·þoljanne, · só hier þan þesaro þioda kumid.“
 Þuo sia þar an griete · galgon rihtun,
 5534 an þem felde uppan · folk Judeono,
 bôm an berege, · endi þar an þat barn godes
 5536 kwēlidun an krúkje: · slógun kald ísarn,
 niwa naglos · níðon skarpa
 5538 hardo mid hamuron · þuru is hēndi endi þuru is fuoti,
 bittra bēndi: · is blód ran an erða,
 5540 drôr fan úson drohtine. · Hie ni welda þoh þia dád wrekan
 grimma an þem Judeon, · ak hie þes god fader
 5542 mahtigna bad, · þat hie ni wári þem manno folke,
 þem werode þiu wrêðra: · „hwand sia ni witun, hwat sia duot“,
 kwat-hie.
 5544 Þuo þia wíganos · gi·wádi Kristes,
 drohtines dêldun, · deryvja 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 hēbbjan · þia hêlagun pêda,
 5550 allaro gi·wádjo wun-samost. · Þes werodes hirdi
 hiet þuo, þe hēri-togo, · ovar þem hôvde selves

5552 Krístes an krúke skrívan, · þat þat wári kuning Judeono,
 Jesus fan Nazareth-burh, · þie þar næglid stuod
 5554 an niwon galgon · þuru nīð-skipi,
 an bōmin treo. · Þuo bādun þia liudi
 5556 þat word wēndjan, · kwāðun 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 kēsure bodo,
 hard hēri-togo: · „it ist iu só ovar is hōvde gi·skrivan,
 5560 wís-líko gi·writan, · só ik it nu wēndjan ni mag.“
 Dádun þuo þar te wítje · werod Judeono
 5562 twēna far·talda man · an twá halva
 Krístes an krúki: · lietun sia kwalm þolon
 5564 an þem warag-trewe · werko te lōne,
 lēðaro dádjo. · Þia liudi sprákun
 5566 hosk-word manag · hêlagon Kríste,
 grottun ina mid gelpu: · sáwun allaro gumono þen bēston
 5568 kwēlan an þemo krúkje: · „ef þú sis kuning ovar all“, kwāðun sia,
 „suno drohtines, · só þú havis selvo gi·sprokan,
 5570 nēri þik fan þero nōdi · ėndi nīðes a·tuomi,
 gang þi hêl herod; · þan wēlljat an þik hēliðo barn,
 5572 þesa liudi gi·lōvjan.“ · Sum imo ôk lastar sprak
 swíðo gēl-hert Judeo, · þar hie fur þem galgon stuod:
 5574 „Wah warð þesaro wer-oldi“, · kwat-hie, „ef þú iro skoldis gi·wald
 êgan.
 Þú sagdas þat þú mahtis an ênon dage · all te·werpan
 5576 þat hōha hús · hevan-kuninges,
 stēn-werko mēst · ėndi eft standan gi·duon
 5578 an þriddjon dage, · só is elkor ni þorfti bi·þíhan mann
 þeses folkes furðor. · Sínu hwó þú nu gi·fastnod stēs,
 5580 swíðo gi·sêrid: · ni maht þi selvon wiht
 balowes gi·buotjan.“ · Þuo þar ôk an þem bēndjon sprak
 5582 þero þeovo ôðer, · all só hie þia þioda gi·hōrda,
 wrêðon wordon · —ne was is willjo guod,
 5584 þes þegnes gi·þáht—: · „ef þú sis þiod-kuning“, kwat-hie,
 „Krist, godes suno, · gang þi þan fan þem krúke nīðer,
 5586 slópi þi fan þem símon · ėndi ùs samad allon
 hilf ėndi hêli. · Ef þú sis hevan-kuning,
 5588 waldand þesaro wer-oldes, · gi·duo it þan an þínon werkon skín,
 mári þik fur þesaro mēnigi.“ · Þuo sprak þero manno ôðer
 5590 an þero hēginna, · þar hie gi·hēftid stuod,

wan wunder-kwála: · „be·hwí wilt þú su·lik word sprekan,
 5592 gruoṭis ina mid gelpu? · stés þi hier an galgen haft,
 gi·brókan an bôme. · Wit hier bēðja þolod
 5594 sēr þuru unka sundjun: · is unk unkero selvero dád
 worðan te wítje. · Hie stéd hier wammes lós,
 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·lövjan tuo“, · kwat-hie, „endi willju þena landes ward,
 5600 þena godes suno · gerno biddjan,
 þat þú mín gi·huggjes · endi an helpun sís,
 5602 rádendero beṣt, · þan þú an þín ríki kumis:
 wes mi þan gi·náðig.“ · Þuo sprak im eft nęrjendo Krist
 5604 wordon te·gęgnes: · „Ik sęggju þi te wáron hier“, kwat-hie,
 „þat þú noh hiu-du móst · an himil-ríke
 5606 mid mí samad · sehan lioht godes,
 an þemo Paradyse, · þoh þú nu an su·likoro pínu sís.“
 5608 Þan stuod þar ôk Maria, · muoder Kristes,
 blêk under þem bôme, · gi·sah iro barn þolon,
 5610 winnan wunder-kwála. · Ôk wárun þar wíf mid iro
 an só mahtiges · minnja kumana—
 5612 þan stuod þar ôk Johannes, · jungro Kristes,
 hriwi undar is hêrren, · was im is hugi sêrag—
 5614 drúvodun fur þem dōðe. · Þar sprak drohtin Krist
 mahtig te þero muoder: · „nu ik þi hier mínemo skal
 5616 jungron be·felhan, · þem þi hier gęgin-ward stéd:
 wis þi an is gi·siðje samad: · þú skalt ina furi suno hębbjan.“
 5618 Grótta hie þuo Johannes, · hiet þat hie iru ful-géngi wel,
 minnjodi sia só mildo, · só man is muoder skal,
 5620 idis un·wamma. · Þuo hie sia an is êra ant·féng
 þuru hluttran hugi, · só im is hêrro gi·bôd.
 5622 Þuo warð þar an middjan dag · mahtig tēkan,
 wundar-lík gi·warāht · ovar þesan wer-old allan,
 5624 þuo man þena godes suno · an þena galgon huof,
 Krist an þat krúki: · þuo warð it kúð ovar all,
 5626 hwó þiu sunna warð gi·sworcan: · ni mahta swigli lioht
 skôni gi·skínan, · ak sia skado far·féng,
 5628 þimm endi þiustri · endi só gi·þrusmod neval.
 Warð allaro dago druovost, · dunkar swiðo
 5630 ovar 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.
 5646 Habdun im un·swóti · ękid ęndi galla
 gi·męgid þia mên-hwaton; · stuod ên mann garo,
 5648 swiðo skuldig skaðo, · þena habdun sia gi·skęrid te þiu,
 far·spanan mid sprákon, · þat hie sia en êna spunsja nam,
 5650 líðo þes lêðosten, · druog it an ênon langan skafte,
 gi·bundan an ênon bôme · ęndi deda it þem barne godes,
 5652 mahtigon te müðe. · Hie an·ķenda iro mirkjun dádi,
 gi·fuolda iro fęgnes: · furðor ni welda
 5654 is só bittres an·bítan, · ak hreop þat barn godes
 hlúdo te þem himiliskon fader: · „ik an þina hęndi be·filhu“,
 kwat-hie,
 5656 „mínon gêst an godes willjon; · hie ist nu garo te þiu,
 fús te faranne.“ · Firiho drohtin
 5658 gi·hnêgida þuo is hôvid, · hêlagon áðom
 liet fan þemo lík-hamen. · Só þuo þie landes ward
 5660 swalt an þem símon, · só warð sán after þiu
 wundar-têķan gi·warąht, · þat þar waldandes dōð
 5662 un·kweðandes só filo · ant·ķęnnjan skolda,
 þiadnes ên-dagon: · erða bivoda,
 5664 hrisidun þia hôhun bergos, · harda stênos kluvun,
 felisos after þem felde, · ęndi þat fêha lakan te·brast
 5666 an middjon an twê, · þat êr managan dag
 an þemo wíhe innan · wundron gi·striunid
 5668 hêl hangoda · —ni muostun hęliðo barn,
 þia liudi skawon, · hwat under þemo lakane was

5670 hêlages be·hangan: · þuo mohtun an þat horð sehan
 Judeo liudi— · gravu wurðun gi·opanod
 5672 dôðero manno, · çndi sia þuru drohtines kraft
 an iro lík-hamon · libbjandi a·stuodun
 5674 up fan erðu · çndi wurðun gi·ôgida þar
 mannon te mârðu. · Þat was só mahtig þing,
 5676 þat þar Kristes dôð · ant·kennjan skoldun,
 só filo þes gi·fuoljan, · þie gio mid firihon ne sprak
 5678 word an þesaro wer-oldi. · Werod Judeono
 sáwun seld-lík þing, · ak was im iro slíði hugi
 5680 só far·hardod an iro herten, · þat þar io só hêlag ni warð
 têkan gi·tôgid, · þat sia trúodin þiu bat
 5682 an þia Kristes kraft, · þat hie kuning ovar all,
 þes werodes wári. · Suma sia þar mid iro wordon gi·sprákun,
 5684 þia þes hrêwes þar · huodjan skoldun,
 þat þat wári te wáren · waldandes suno,
 5686 godes gegnungo, · þat þar an þem galgon swalt,
 barno þat bęsta. · Slógun an iro briost filo
 5688 wópjandero wívo: · was im þiu wunder-kwála
 harm an iro herten · çndi iro hêren dôð
 5690 swíðo an sorogon. · Þan was sido Judeono,
 þat sia þia haftun þuru þena hêlagon dag · hangon ni lietin
 5692 lęngerun hwíla, · þan im þat líf skriði,
 þiu seola be·sunki: · slíð-muoda mann
 5694 géngun im mid níð-skipju náhor, · þar só be·nęglida stuodun
 þeovos twêna, · þolodun bêðja
 5696 kwála bi Kriste: · wárun im kwika noh þan,
 unt-þat sia þia grimmun · Judeo liudi
 5698 bēnon be·brákon, · þat sia bēðja samad
 líf far·lietun, · suohtun im lioht ôðer.
 5700 Sia ni þorftun drohtin Krist · dôðes bédjan
 furðor mid ênigon firinon: · fundun ina gi·faranan þuo iu:
 5702 is seola was gi·sęndid · an suóðan weg,
 an lang-sam lioht, · is liði kuolodun;
 5704 þat ferah was af þem flêske. · Þuo géng im ên þero fiondo tuo
 an níð-hugi, · druog nęgilid sper
 5706 hard an is handon, · mid heru-þrummjon stak,
 liet wápnes ord · wundum sníðan,
 5708 þat an selves warð · sídu Kristes
 ant·lokan is lík-hamo. · Þia liudi gi·sáwun,

5710 þat þanan bluod ęndi water · bēðju sprungun,
 wellun fan þero wundun, · all só is willjo géng
 5712 ęndi hie habda gi·markod êr · manno kunnje,
 firiho barnon te frumu: · þuo was it all gi·fullid só.
 5714 Só þuo gi·ségid warð · seðle náhor
 hêdra sunna · mid hevan-tunglon
 5716 an þem druoven dage, · þuo géng im utes drohtines þegan
 —was im glau gumo, · jungro Kristes
 5718 managa hwila, · 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 utes 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 rikjes— · hie géng im þuo wið þena hêri-togon mahljan,
 5724 þingon wið þena þegan kêsures, · þigida ina gerno,
 þat hie muosti a·lôsjan · þena lik-hamon
 5726 Kristes fan þemo krúkje, · þie þar gi·kwêlmid stuod,
 þes guoden fan þem galgen · ęndi an graf lęggjan,
 5728 foldu bi·felahan. · Im ni welda þie folk-togo þuo
 wernjan 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 · ęndi ina fan naglon a·tuomda,
 5734 ant·fêng ina mid is faðmon, · só man is frôhon skal,
 lioves lik-hamon, · ęndi ina an lîne bi·wand,
 5736 druog ina diur-líko · —só was þie drohtin werð—,
 þar sia þia stędi havdun · an ênon stêne innan
 5738 handon gi·hauwan, · þar gio hêliðo barn
 gumon ne bi·gruovon. · Þar sia þat godes barn
 5740 te iro land-wísu, · líko hêlgost
 foldu bi·fulhun · ęndi 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 · ęndi 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, • męnigi gi-samnod,
 5752 rękidun an rúnon: • „Hwat þú wêst, hwó þit ríki was
 þuru þesan ênan man • all gi-twíflid,
 5754 werod gi-worran: • nu ligid hie wundon siok,
 diopa bi-dolvan. • Hie sagda simnen, þat hie skoldi fan dôðe
 a-standan
 5756 an þriddjan dage. • Þius þiod gi-lôvit te filo,
 þit werod after is wordon. • Nu þú hier wardon hét,
 5758 ovar þem grave gômjan, • þat ina is jungron þar
 ne far-stelan an þemo stêne • ęndi seggjan þan, þat hie a-standan sí,
 5760 ríki fan raston: • þan wirðit þit rínko folk
 mēr gi-męrrid, • ef sia it bi-ginnat mārjan hier.“
 5762 Þuo wurðun þar gi-skęrida • fan þero skolu Judeono
 weros te þero wahtu: • gi-witun im mid iro gi-wápnjon þarod
 5764 te þem grave gangan, • þar sia skoldun þes godes barnes
 hrēwes huodjan. • Warð þie hêlago dag
 5766 Judeono far-gangan. • Sia ovar þemo grave sátun,
 weros an þero wahtun • wannom nahton,
 5768 bidun undar iro bordon, • hwan êr þie beręhto dag
 ovar middil-gard • mannon kwámi,
 5770 liudon te liohte. • Þuo ni was lang te þiu,
 þat þar warð þie gęst kuman • be godes krafte,
 5772 hâlag áðom • undar þena hardon stên
 an þena lík-hamon. • Lioht was þuo gi-opanod
 5774 firiho barnon te frumu: • was ferkal manag
 ant-hęftid fan hęll-doron • ęndi te himile weg
 5776 gi-warąht fan þesaro wer-oldi. • Wánom up a-stuod
 friðu-barn godes, • fuor im þuo þar hie welda,
 5778 só þia wardos þes • wiht ni af-swovun,
 dęrvja liudi, • hwan hie fan þem dôðe a-stuod,
 5780 a-rês fan þero rastun. • Rínkos sátun
 umbi þat graf útan, • Judeo liudi,
 5782 skola mid iro skildjon. • Skrêd forð-wardes
 swigli sunnun lioht. • Sîðodun idisi
 5784 te þem grave gangan, • gum-kunnjes wíf,
 Mariun muni-líka: • habdun mēðmo filo
 5786 gi-sald wiðer salvum, • silųvres ęndi goldes,

werðes wiðer wurtjon, · só sia mahtun a·winnan mêst,
 5788 þat sia þena lík-hamon · lioves hêren,
 suno drohtines, · salvon muostin,
 5790 wundun writanan. · Þiu wíf soragodun
 an iro sevon swiðo, · ęndi suma sprákun,
 5792 hwie im þena grôtan stên · fan þemo grave skoldi
 gi·hwęrevjan an halva, · þe sia ovar þat hrêo sáwun
 5794 þia liudi leggjan, · þuo sia þena lík-hamon þar
 be·fulhun an þemo felise. · Só þiu fri 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 forhton: · ne wándun ira ferah êgan,
 líf langerun hwíl. · Lágun þa wardos,
 5804 þia gi·siðos sám-kwika: · sán up a·hlád
 þie grôto stên 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 bereht 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 stêne, · ęndi im fan þem wlitje
 kwámun,
 þem idison su·lika ęgison te·gęgnes: · all wurðun fan þem grurje
 5814 þiu fri an forhton 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 nęrjendon Krist · fan Nazareth-burg,
 þena þi hier kwęlidun · ęndi an krúki slógun
 5822 Judeo liudi · ęndi an graf lagdun
 sundi-lôsjan. · Nu nist hie selvo hier,
 5824 ak hie ist a·standan iu, · ęndi sind þesa stędi lárja,
 þit graf an þeson griote. · Nú mugun gí gangan herod

5826 náhor mikilu · —ik wêt þat is iu ist niud sehan
 an þeson stêne innan—: · hier sind noh þia stędi skína,
 5828 þar is lík-hamo lag.“ · Lungra féngun
 gi·bada an iro brioston · blêka idisi,
 5830 wliiti-skôni wíf: · was im wil-spell mikil
 te gi·hôrjanne, · þat im fan iro hêrren sagda
 5832 ęngil þes alo-walden. · Hiet sia eft þanan
 fan þem grave gangan ęndi faran · te þem jungron Kristes,
 5834 seggjan þem is gi·siðon · suoðon wordon,
 þat iro drohtin was · fan dôðe a·standan.
 5836 Hiet ôk an sundron · Símon Petrus
 will-spell mikil · wordon küðjan,
 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·gegnen þar
 ęngilos twêna · an ala-hwíton
 5844 wánamon gi·wádjom · ęndi sprákun im mid iro wordon tuo
 hêlag-líko: · hugi warð gi·blôðid
 5846 þen idison an ęgison: · ne mahtun an þia ęngilos godes
 bi þemo wlite skawon: · was im þiu wánami te strang,
 5848 te swíði te sehanne. · Þuo sprákun im sán an·gegin
 waldandes bodun · ęndi þiu wíf frágodun,
 5850 te hwí sia Kristan þarod · kwikan mid dôdon,
 suno drohtines · suokjan kwámin
 5852 ferahes fullan; · „nu gí ina ni findat hier
 an þeson stên-grave, · ak hie ist a·standan nu
 5854 an is lík-hamon: · þes gí gi·lôvjan skulun
 ęndi gi·huggjan þero wordo, · þe hie iu te wáron oft
 5856 selvo sagda, · þan hie an iuwon ge·siðja was
 an Galilea-lande, · hwó hie skoldi gi·gevan werðan,
 5858 gi·sald selvo · an sundigaro manno,
 hęttjandero hand, · hêlag drohtin,
 5860 þat sea ina kwêlidin · ęndi an krúki slógin,
 dôðan gi·dádin · ęndi þat hie skoldi þuruh drohtines kraft
 5862 an þriddjon dage · þioda te willjan
 libbjandi a·standan. · Nu havat hie all gi·lêstid só,
 5864 ge·frumid mid firihon: · iljat gi nu forð hinan,
 gangat gáh-líko · ęndi duot it þem is jungron küð.

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·hórdun su·lik word sprekan,
 5870 kúðjan 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·lik gi·siuni, · þar sia sorogondi
 5874 bidun su·likero buota. · Þuo wurðun ôk an þia burg kumana
 Judeono warded, · 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·lik gi·siuni, · sagdun mid wordon,
 5880 al só it gi·duan was · an þero drohtines kraft,
 ni miðun an iro muode. · Þuo budun im mēðmo filo
 5882 Judeo liudi, · gold 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 kúð,
 5888 wí gi·helpat iu wið þena hêrosten, · þat hie iu harmes wiht,
 lēðes ni gi·lêstid.“ · Þuo námun sia an þem liudon filo
 5890 diurero mēðmo, · dádun all só sia bi·gunnun
 —ne gi·weldun iro willjon— · dádun só wído kúð
 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·hórdun þiu guodun wíf
 márjan þia maht godes; · þuo wárun sia an iro muode fráha,
 5896 gie im te þem grave bēðja, · 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 hrêo·gi·wádi · hêrren sínes
 línin liggjan, · mid þiu was êr þie lík·hamo
 5904 fagaŕo 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 **gég** 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·**sīðos** te·**samne**. · Þan stuod **sêrag**-muod
 5914 **ên** þera **idiso** · **ôðer**-sīðu
griotandi ovar þem **grave**, · was iro **jámar** muod—
 5916 **Maria** was þat **Magdalena**—, · was iro **muod**-gi·þáht,
sevo mit **sorogon** gi·blandan, · ne wissa hwarod siu **sókjan** skolda
 5918 þena **hêrron**, þar iro wárun at þia **helpa** gi·langa. · Siu ni mohta þuo
hofnu a·wísan,
 þat **wíf** ni mahta **wóp** for·látan: · ne wissa hwarod siu sia **węndjan**
 skolda;
 5920 gi·**męrrid** wárun iro þes **muod**-gi·þáhti. · Þuo gi·sah siu þena
mahtigan þar
Kriste standan, · þuoh siu ina **küð**-líko
 5922 ant·**kęnnjan** ni mohti, · êr þan hie ina **küðjan** welda,
sęggjan þat hie it **selvo** wári. · Hie frágoda hwat siu só **sêro** bi·wiepi,
 5924 só **harmo** mid **hêton** trahnin. · Siu kwað, þat siu umbi iro **hêrron** ni
 wissi
 te **wáren**, hwarod hie **werðan** skoldi: · „ef þú ina mí gi·**wísan** mohtis,
 5926 **frô** mín, ef ik þik **frágon** gi·dorsti, · ef þú ina hier an þeson **felise**
 gi·**námis**,
wísi ina mí mid **wordon** þínon: · þan wári mí allaro **willjono** mēsta,
 5928 þat ik ina **selvo** gi·**sáhi**.“ · Sia ni wissa, þat sia þie **suno** drohtines
gruotta mid **góðaro** sprákun: · siu wánda þat it þie **gardari** wári,
 5930 **hof**-ward **hêrron** sínes. · Þuo gruotta sia þie **hêlago** drohtin,
 bi **namen** **nęrjendero** bęst: · siu géng im þuo **náhor** sniumo,
 5932 þat **wíf** mid **willjon** guodan, · ant·kęnda iro **waldand** selvan,
míðan siu is þuru þia **minnja** ni wissa: · welda ina mid iro **mundon**
 grípan,
 5934 þiu **fêhmja** an þena **folko** drohtin, · novan þat iro **friðu**-barn godes
węrida mid **wordon** sínon, · kwað þat siu ina mid **wiht**i ni mósti
 5936 **handon** ant·**hrínan**: · „ik ni stêg noh“, kwat-hie, „te þem **himiliskon**
 fader;
 ak íli þú nu **ofst**-líko · ęndi þem **erlon** küði,
 5938 **bruoðron** mínon, · þat ik úser **bêðero** fader

ala-waldan, • iuwan ęndi mīnan
 5940 suōð-fastan god • suokjan willju.“
 Þat wíf warð þuo an wunnon, • þat siu muosta su·likan willjon
 kũðjan,
 5942 sęggjan fan im gi·sundon: • warð sán garo
 þiu idis an þat ârundi • ęndi þem erlon bráhta,
 5944 will-spel weron, • þat siu waldand Krist
 gi·sundan gi·sáwi, • ęndi sagda hwó hé iru selvo gi·bôd
 5946 torðtero 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,
 hęliðos hriwonda. • Þuo warð þie hêlago Krist
 5950 eft opan-líko • ôðer-siðu,
 drohtin gi·tôgid, • siðor hie fan dôðe a·stuod,
 5952 þan wívon an willjon, • þat hie im þar an wege muotta.
 kwędda sia kũð-líko, • ęndi sia te is kneohon hnigun,
 5954 fellun im tó fuoton. • Hie hét þat sia forąhtan hugi
 ne bárin an iro brioston: • „ak gí mīnon bruoðron skulun
 5956 þesa kwidi kũðjan, • þat sia kuman after mi
 an Galileo land; • þar ik im eft te·gęgnes biun.“
 5958 Þan fuorun im ôk fan Jerusalem • þero jungrono twēna
 an þem selvon daga • sán an morgan,
 5960 erlos an iro ârundi: • weldun im te Emaus
 þat kastel suokan. • Þuo bi·gunnun im kwidi managa
 5962 under þem weron wahsan, • þar sia after þem wege fuorun,
 þem hęliðon umbi iro hêrron. • Þuo kwam im þar þie hêlago tuo
 5964 gangandi godes suno. • Sia ni mahtun ina garo-líko
 ant·kęnnan kraftigna: • hie ni welda ina þuo noh kũðjan te im;
 5966 was im þoh an iro gi·siðje samad • ęndi frágoda, umbi hwi-lika sia
 saka sprákin:
 „hwí gangat gí só gornondja?“ • kwat-hie; „Ist ink jámer hugi,
 5968 sevo sorągono full.“ • Sia sprákun im sán an·gęgin,
 þia erlos and·wurdi: • „te hwí þú þes êskos só“, kwáðun sia;
 5970 „bist þi fan Jerusalem • Judeono folkas
 hêlagumu gēste • fan heven-wange,
 5972 mid þem grôtun godes kraft.“ • Nam is jungaron þó,
 erlos góde, • lēdda sie út þanan,
 5974 an-tat hé sie bráhte • an Bethanía;
 þar hóf hé is hęndi up • ęndi hêlegoda sie alle,
 5976 wihida sie mid is wordun. • Gi·wêt imo up þanan,

sóhta imo þat hōha himilo ríki · ęndi þena is hēlagon stól:
 5978 sitit imo þar · an þea swiðron half godes,
 alo-mahtiges fader · ęndi þanan all ge·sihit
 5980 waldandjo Krist, · só hwat só þius wer-old be·havet.
 Þó an þeru selvon stędi · ge·siðos góde
 5982 te bedu fellun · ęndi im eft te burg þanan
 þar te Jerusalem · jungaron Kristes
 5984 fōrun faganondi: · was im fráh-mód hugi,
 wárun im þar at þemu wihe. · Waldandes kraft
 5986 [...]

TODO.

359 beðero | The diphthong is original and occurs in which manuscripts? TODO. It also occurs at two other places, viz. TODO and TODO. 1500 hōh | TODO: Critical note (ms. apparently has hō) 2265 skreid | See note to line TODO (beðero) above. 5848 im sán | so C; om. L 5868 sán | so L; om. C

Muspilli

Dating: C9th

Meter: *Ancient-words-law*

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 *biētt*, ON *býðr*) with borrowed *pehbhes* (< Latin *pīx*) and *pína* (< Latin *poēna*),
- l. 25: Germanic *prinnan* (= OE *biernan*, ON *brinna*), *palw-* (= OE *bealu*, ON *bǫlv-*) with borrowed *pebbe* (see above).

1 Sín tak pi·kweme, · daz er touwan skal.
2 Wanta sár só sih diu sêla · in den sind ar·hēvit,
 ęnti si den líh-hamun · likkan lázzit,
4 só kwimit ęin hęri · fona himil-zungalon;
 daz andar fona pebbe: · dár págant siu umpi.
6 Sorgén mak diu sêla, · unzi diu suona ar·gét,
 za wederemo hęrje · si gi·halót werde.
8 Wanta ipu sia daz Satanazses · ki·sindi ki·winnit,
 daz lęitit sia sár · dár iru lęid wirdit,
10 in fuir ęnti in finstrí: · daz ist rehto virin-líh ding.
 Upi sia avar ki·halónt die · die dár fona himile kwemant,
12 ęnti si dero ęngilo · ęigan wirdit,
 die pringent sia sár úf in himilo ríhi:
14 dár ist líp áno tôd, · lioht áno finstrí,
 sęlida áno sorgun: · dár n·ist neo-man siuh.

16 Denne der man in pardísu • pú ki·winnit,
 hús in himile, • dár kwimit imo hilfa ki·nuok.
 18 Pi·diu ist durft mihhil allero manno we·líhemo, • daz in es sín muot
 ki·spane,
 daz er kotes willun • kerno tuoo
 20 ęnti hęlla fuir • harto wíse,
 pehhes pína: • dár piutit der Satanasz altist
 22 hęizzan lauk. • Só mak hukkan za diu,
 sorgén dráto, • der sih suntigen węiz.
 24 Wê demo in vinstri skal • sínó viriná stúén,
 prinnan in pehhe: • daz ist rehto palwík dink,
 26 daz der man harét ze gote • ęnti imo hilfa ni kwimit.
 Wánit sih ki·náda • diu wênaga sêla:
 28 ni ist in ki·huktin • himiliskin gote,
 wanta hiar in wer-olti • after ni werkóta.
 30 Só denne der mahtigo khunink • daz mahal ki·pannit,
 dara skal kweman • khunno ki·líhaz:
 32 denne ni ki·tar parno nohheın • den pan furi·sizzan,
 ni allero manno we·líh • ze demo mahale skuli.
 34 Dár skal er vora demo ríhhe • az rahhu stantan,
 pí daz er in wer-olti eo • ki·werkót hapéta.
 36 Daz hôrt' ih rahhón • dia wer-olt-reht-wíson,
 daz skuli der anti-khristo • mit Eliase págan.
 38 Der warkh ist ki·wáfanit, • denne wirdit untar in wík ar·hapan.
 Khęfun sint só kręftik; • diu kósa ist só mihhil.
 40 Eliás strítit • pí den êwígon líp,
 wili dén reht-kernón • daz ríhhi ki·starkan:
 42 pi·diu skal imo helfan • der himiles ki·waltit.
 Der Anti-khristo • stét pí demo alt-fiante,
 44 stét pí demo Satanase, • der inan var·senkan skal:
 pi·diu skal er in deru wík-stęti • wunt pi·vallen
 46 ęnti in demo sinde • siga-lôs werdán.
 Doh wánit des vilo got-manno,
 48 daz Eliás in demo wíge • ar·wartit werde.
 Só daz Eliases pluot • in erda ki·triufit,
 50 só in·prinnant die perga, • poum ni ki·stęntit
 ênihk in erdu, • ahá ar·truknént,
 52 muor var·swilhit sih, • swilizót lougiu der himil,
 máno vallit, • prinnit mittila-gart,
 54 stên ni ki·stęntit, • vęrit denne stúa-tago in lant,

56 vęrit mit diu vuiru • viriho wísón:
 dár ni mak denae mák andremo • helfan vora demo Múspille.
 Denne daz pręita wasal • allaz var prinnit,
 58 ęnti vuir ęnti luft • iz allaz ar furpit.
 Wár ist denne diu marha, • dár man dár eo mit sínén mágon piehk?
 60 Diu marha ist far prunnan, • diu sęla stét pi dungan,
 ni węiz mit wiu puaze: • só vęrit sí za wíze.
 62 Pi diu ist demo manne só guot, • denner ze demo mahale kwimit,
 daz er rahóno we-líha • rehto ar tęile.
 64 Denne ni darf er sorgén, • denne er ze deru suonu kwimit.
 Ni węiz der węnago man, • wie-líhan wartil er habét,
 66 denner mit den miatón • marrit daz rehta,
 daz der tiuval dár pí • ki tarnit stęntit.
 68 Der hapét in ruovu • rahóno we-líha,
 daz der man ęr ęnti síd • upiles ki frumita,
 70 daz er iz allaz ki sagét, • denne er ze deru suonu kwimit;
 ni skolta síd manno nohheın • miatun int fāhan.
 72 Só daz himiliska horn • ki hlútít wirdit,
 ęnti sih der suanari • ana den sind ar hęvit
 74 der dár suannan skal • tōten ęnti lepentén,
 denne hęvit sih mit imo • hęrjo 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 ęngila • uper dio marha,
 80 wękhant deota, • wíssant ze dinge.
 Denne skal manno gi lıh • fona deru moltu ar stén,
 82 lōssan sih ar dero léwo vazzón: • skal imo avar sín lıp pi kweman,
 daz er sín reht allaz • ki rahhón muozzi,
 84 ęnti imo after sínén tátin • ar tęilit werde.
 Denne der gi sizzit, • der dár suonnan skal
 86 ęnti ar tęillan skal • tōtén ęnti kwekkhén,
 denne stét dár umpi • ęngilo męnigi,
 88 guotero gomóno: • gart ist só mihhil:
 dara kwimit ze deru rihtungu só vilo • dia dár ar ręstí ar stént.
 90 Só dár manno nohheın • wiht pi mıdan ni mak,
 dár skal denne hant sprehhan, • houpit sagén,
 92 allero lido we-líhk • unzi in den luzıgun vinger,
 waz er untar desen mannun • mordes ki frumita.
 94 Dár ni ist eo só listík man • der dár io wiht ar liugan megi,

96 daz er ki·tarnan megi · táto dehheina,
 niz al fora demo khuninge · ki·khundit werde,
 úzzan er iz · mit alamusanu furi·megi
 98 enti mit fastún · dio viriná ki·puazti.
 Denne der paldét · der gi·puazzit hapét,
 100 denner ze deru sonu kwimit.
 Wirdit denne furi ki·tragan · daz frôno khrúki,
 102 dár der hêligo Khrist · ana ar·hangan ward.
 Denne augit er dio mäsún, · dio er in deru męnniskí an·fénk,
 104 dio er duruh desse man-kunnes · minna far·doléta.

TODO: Split into multiple parts. Translate.

72 ki·hlútit ‘sounds’ | *khlutit* ms.

50 perga ... poum ‘mountains ...woods’ | Formulaic word-pair; see note to *Muspell* 3.

72 ki·hlútit ‘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.

Dat ga·fregin ih mit firahim · firi·wizzó meīsta,
2 dat erdo ni was · noh úf-himil
noh paum · noh perek ni was
4 ni [...] nohh-ēinig · noh sunna ni skēin
noh máno ni liuhta · noh der márjo sêo.
6 Dó dar ni·wiht ni was · ėntjó ni wēntjó,
ėnti dó was der ėino · al-mahtiko kot,
8 manno miltisto, · ėnti dar wárun auh manaké mit inan
kót-líhhé ġeīstá, · ėnti kot heīlak.

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 *Webth* 21, where the god Woden asks the ettin Webthriðner about the origin of "earth and up-heaven", and *Wsp* 3/3, where it is said, about the time before the World existed, that "earth and up-heaven" never existed.

3 noh paum · noh perek ni was 'nor wood nor mountain was not' | The same word-pair is found in *Grim* 40 (describing the creation of the world from Ymer's body by the Gods) and in *Muspell* 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*-.

P1 Kot al-mahtiko, dú himil ęti erda ga·worahtós, ęti dú mannun só
 2 manak kót for·gápi, for·gip mir in dína ga·náda rehta ga·laupa, ęti
 kótan willjon; wís-tóm ęti spáhida ęti kraft tiuflun za widar·stantanne,
 4 ęti ark za pi·wísanne, ęti 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.

Encyclopedia (INCOMPLETE!)

NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

Cultural and religious terms and expressions (C)

ape (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNWGmc. **apô*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?

aught (ON *étt*, OE *éht* ‘possession, property’) The Nordic (paternal) clan or family line.

begale (OHG *bi-galan*) To enchant, bewitch something or someone by singing a galder[†]. Transitive of gale[†].

bigh (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness[†] being the word used for a warrior’s loyalty towards his lord, and of a lord’s grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type “breaker of rings” (e.g. *béaga brytta* ‘the breaker of bighs’ in *Beow* ll. 35, 352, 1487). An illustrative example of this is *Hild* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.

bloot (ON *blót*, OE *blót*, OHG *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally. See also bloot-house[†].

bloot-house (ON *blót-hús*, OHG *bluoz-hús*) A heathen temple. Glosses Latin *fānum* in OHG. See also harrow[†], hove[†], wigh[†].

Doom (ON *dómr*, OE *dóm*) Commonly ‘judgement, verdict’ (whence Doomsday, ‘Judgement Day’), in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *Higb* 77 (see there): *I know one that never dies: the Doom o’er each man dead.* and *Beow* 1384–1389, where Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sélre bið ég-hwém, / þæt hé his fréond wrece, · þonne hé fela murne. / Úre égbwylc sceal · ende ge-bídan / worolde lifes; · wyrce sé þe móte / dómes ér déaþe; · þæt bið driht-guman / un-lifgendum · æfter sélest.*

‘Grieve not, wise man! ’Tis better for each one / that he avenge his friend than that he mourn much. / Each one of us shall suffer the end / of worldly life—win he who might / **Doom** before death: that is for the warrior, / unliving, afterwards the best.’ Other illustrative examples in *Beow* include 884b–887a: *[...] Sige-munde ge-sprong / æfter déað-dæge · dóm un-lýtel / syþðan wíges heard · wyrn á-cwealde /*

bordes hyrde [...] ‘For Syemund[†] sprang up / after his death-day an unlittle [great] **Doom**, / since hard in conflict he defeated the wyrm[†], / the hoard’s herder.’ and 953b–955a: [...] *þú þé self hafast / dédum ge·fræmed · þæt þín dóm lyfað / áwa tó aldre* [...] ‘Thou hast for thyself / by deeds accomplished that thy **Doom** lives / for ever and ever.’

- feather-hame** (ON *fjaðr-hamr*, OE *fēðer-hama*, OS *fēðar-*, *fēðer-hamo*) A plumage which when donned by the wearer lets him fly like, or become a bird. One is owned by Frow and used by Lock to fly between the homes in *Thrim*. In the Christian *Healend* feather-hames are donned by angels who fly from heaven to earth. See also hame[†].
- fee** (ON *fé*, OE *fēoh*) Originally ‘cattle, kine’, however also used in a broader sense to refer to one’s mobile wealth; for that cf. particularly *High*.
- fey** (ON *fēigr*, OE *fēge*, OHG *fēigi* ‘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 faikiq̃n sunu* *Aft Vamōð standa rúnar þár, en Varinn fāði, faðir aft fēigjan sonu* ‘After Woemood (*Vamōðr*) stand these runes[†], but Warren (*Varinn*) painted, the father after the **fey** son.’ See PCRN HS II:35, p. 928 ff. (TODO)
- feyness** (ON *fēigð*) The state of being fey[†].
- fimble-** (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle[†], Fimble-winter[†].
- five days** (ON *fimm dagar*) The Old Scandinavian (and perhaps Germanic) week was originally five days long, the seven-day week being a later import, as seen by the names of the days, which are obviously calqued from the Latin (*Dies Mercurii* = Weden’s day, et.c.). According to the *Gole* there were six weeks in a month, and “five days” is used as a generic period of time in *High* 51 and 74; in st. 74 it is contrasted with month. Related to this is the legal term *fiþib* (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 gōðr*, *gōðr matar*) An old formula appearing in *High* 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 *gestr*, OE *giest*, OS *gast*, OHG *gast*, Got. *gasts*, PGmc. *gastiz*) Guests were often strangers, wanderers, who would come to beg for food and lodgings. The Old Germanic peoples placed great value on hospitality. TODO.

hame (ON *hamr*) A skin, shape. People could “shift hames” (ON *skipta hǫmum*), leaving their human hames behind and instead entering into the shapes of wolves, bears, birds. During this process the original hame, that is, the human body, would be sleeping in a vulnerable state. A concise description of this is found in *IngS* 7: *Óðinn skipti hǫmum, lá þá búkr’inn sem sofinn eða dauðr, en hann var þá fugl eða dýr, fiskr eða ormr, ok fór á einni svipstund á fjarlæg lǫnd at sínum erendum eða annarra manna*. ‘Weden shifted hames; then lay the trunk of his body as if sleeping or dead, but he was then a fowl or beast, a fish or serpent, and journeyed in a short while to foreign lands with his errands or those of other men.’

See also feather-hame[†], town-rideresses[†], evening-rideresses[†].

harrow (ON *hǫrgr*, OE *hearg*, PNWGmc. **harugar*) A hallowed cairn or stone-heap. *Hind* 10 describes the construction of one. The Norwegian laws prescribe the “breaking of harrows and burning of hoves”.

See also hove[†], wigh[†].

hold (ON *hollr*, OE *hold*, OS *hold*, OHG *hold*) ‘Favourable, loyal, gracious’, often of a ruler towards his subject (in the sense of ‘gracious, benevolent’) or vice-versa (in the sense of ‘loyal, devoted’). Mirroring these earthly relationships, it is often used to refer to divine grace, both of the Christian God—thus in the *Ecclesiastical Laws of King Cnut* ALIE I (p. 372): *þam byþ witod-líce God hold, þe bið his bláforde 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 *Lock* 4 (e.): *holl regin ‘hold* Reins[†], and *Ordr* 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 rýfi* ‘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 *huldí*) Abstract noun formed to hold[†], meaning ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grim* 43, where (according to my interpretation) the preparer of food at the blót is said to earn the “**holdness** of Wouder[†] and of all the gods;” and *Grim* 53 where the disgraced king Garfrith is said to have been bereft of the support *gengi* of Weden and all the Oneharriers, and of “Weden’s **holdness**” (*Óðins hylli*). “Weden’s holdness” is also mentioned in a stanza by Hallfred (edited as Hfr

Lv 7 by Diana Whaley in SkP V), who laments that: “The whole race of man has wrought songs to win the **holdness** of Weden; I recall the fully rewarded works of our kinsmen/ancestors.”

From the semantics of this word the Germanic view on heavenly grace is clear: the Gods are **hold** towards those who do good works, which include swearing true oaths, faithfully observing truces, partaking in the blood, following rules of hospitality, and composing poetry—and *gram*[†] ‘wroth’ towards those who do the opposite.

Home (ON *heimr*, OE *hám*, PNWGmc. **haimar*) In the Norse often referring to a realm in the cosmology (*Wsp* 2: “I remember nine **Homes**”, *Webb* TODO: “From the runes of the Ettins[†] and of all the gods I can speak truly, for I have come into each **Home**”). Thus Ettinham[†] is the ‘**Home**/realm of the ettins’. When used on its own it means ‘the world (that we inhabit)’. See also Nine Homes[†], Thrithham[†].

leat (ON *blaut*) In some saws explained as the blood drained from the offered animal; the verbal root is *bljóta* ‘to get by lot’ and this word certainly refers to the use of the blood for auguries.

leat-twig (ON *blaut-tæinn*) A twig used to sprinkle the leat[†]. The pattern of the blood would presumably be inspected for the augury; cf. *Hyme* 1.

leed (ON *ljóð*, OE *léod*) A magical chant or incantation, as seen by *High* 153 near-synonymous with *galder*[†]. See also *gale*[†], *begale*[†].

manwit (ON *man-vit*) Common sense and wits.

many-cunning (ON *ffol-kunnigr*) Skilled with sorcery or the dark arts.

meat-nothing (ON *mat-niðingr*) One who is a nothing[†] with food, i.e. one who does not properly furnish his guest[†].

See also good of meat[†].

nithe (ON *níð*, OE *níp*, OHG *níd*) Originally ‘hatred, emnity’. In the Norse the sense has developed in the direction of ‘shame’, not just as a social abstract, but almost a tangible thing. So the curse ritual of 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[†].

nothing (ON *niðingr*, OE *níþing*) One afflicted with nithe[†]; a villain, criminal. Among the Scandinavians a legal term; a nothing could not swear oaths or bear witness and was forbidden to marry.

orlay (ON *orlog*, 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, quod per furorem dixisset, tunc iuratus dicat, quod eum arga non cognovisset; postea conponat pro ipso iniurioso verbo solidos duodecim. Et si perseveraverit, convincat per pugnam, si potuerit, aut certe conponat, ut supra.* ‘If anyone calls another man *queer* in anger, and cannot deny it, and says that it was said in anger, then in his oath he says that he does not know him as *queer*; let him thereafter settle for the insulting word with twelve solidi. But if he persists, let him prove it by fighting if he can, or otherwise settle it as above.’

queerness (ON *ęrgi*, *regi* (with metathesis)) See queer[†] above.

rest (ON *rōst*) The distance between two rest-stops, a geographical mile (about 1850 metres). See CV: *rōst*.

rune (ON *rún*, OE *rún*, OS *rúna*, OHG *rúna*, Got. *rúna*, PNW/Gmc. *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 ᚱᚢᚷᚰᚦᚳᚠᚱᚦᚲᚵᚾᚱᚴᚲᚹᚻ[—]ᚱᚴᚫᚲ, a *rune* in the proper sense or the recently discovered Svingerud fragment.) Thus, Weden’s taking of the *runes* should not be interpreted as merely a myth for the invention of profane writing, but rather the origin of esoteric incantations, not at all unlike Indian *mantras*. The word for letter was instead stave[†], see also there.

scold (ON *skald*) A Scandinavian court poet. The name probably comes from their ability to slander with words.

simble (ON *sumbl*, OE *symbol*) A banquet, symposium.

soo (ON *sóa*) To ritually waste, to slay in a sacrificial context.

Tables (ON *tafl*, OE *tæfl*) Generic term for board games, including chess.

thill (ON *þylja*) To recite poetry, sometimes of a lower quality, or poetic lists (so called *thules*[†]) acquired by rote memorization. See *thyle*[†].

Thing (ON, OE *þing*, OS *thing*, OHG *ding*) A (legal) assembly, where lawsuits would be settled and the law fastened. See also Thing of the Gods[†].

thule (ON *pula*) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Weden). Degoratively also a ditty, poorly composed poem. See *thyle*[†].

- thyle** (ON *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 *Webth*). 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: “*Guthēr <= 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 Guthēr 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 *Woderear*[†].
- wyrm** (ON *ormr*, OE *wyrm*, PNWGmc. **wurmīr*) A dragon, serpent. The distinction between “wyrm” and “worm; snake” is purely editorial and not made in the original languages.
- yin-** (ON *ginn-*) A rare augmentative prefix. TODO.
- yin-holy** (ON *ginn-heilagr*) High holy, sacrosanct. Used of the Gods in the formula *ginn-heilǫg goð* ‘yin-holy Gods’.

Persons and objects (P)

- Attle** (*Attila*, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. **Attilō*) The ruler of the Huns[†] (historically from 434–453). Husband of *Guthrun*[†], and with her father of *Earp* and *Oatle*[†].

- Balder** (ON *Baldr*, OE *Bældæg* (not directly cognate), OHG *Balter*, PNWGmc. **Baldrar*) The beautiful son of Woden[†], slayed by his brother Hathi[†], avenged by his other brother Völni[†]. Husband of Nanna[†].
- Beadhild** (ON *Bjǫðvildr*, OE *Beadobild*) The daughter of the tyrannical king Nithad[†]. She is raped by her father's prisoner, Wayland[†].
- Bicke** (ON *Bikkj*) A servant or general of Atli[†].
- Earp and Oatle** (ON *Erpr ok Eitill*) The sons of Atli[†] and Guthrun[†].
- Earth** (ON *ǵrð*, OE *eorþe*, OHG *erda*, PNWGmc. **erþu*, PGmc. **erþō*) The personified Earth. By Woden[†] the mother of Thunder[†].
- Erminric** (ON *Ǫrmunrekr*, 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 Woden[†].
- 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 *fréa* 'lord', PNWGmc. **Frawjar*) Son of Nearth[†], brother of Frow[†]. See also Ing[†].
- Frie** (ON *Frigg*, OE **Frige*, OHG *Frija*, PNWGmc. **Frijju*) Wife of Woden[†], mother of Balder[†]. Related to Full[†].
- Frow** (ON *Frǫyja*) 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. *Hind* 1).
- Guthier** (ON *Gunnarr*, MHG *Gunther*) The lord of the Gots[†]. In the Norse sources the brother of Hain[†]. Historically he is based on king *Gundaharius* (**Gunþiharjaz*) of the Burgundians.
- Guthrun** (ON *Guðrún*) Daughter of king Yivick[†], sister of Guthier[†] and Hain[†]. The wife of Atli[†].
- Hain** [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. **Hagunō*) A Nivling[†] and Yivicking[†], son of king Yivick[†], brother of Guthier[†] and Guthrun[†]. In *Atli* he defeats seven warriors before being captured by Atli[†], who has his heart cut out at the request of Guthier.

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 *Høðr*) The blind son of Weden[†], the slayer of his brother Balder[†].

Heener (ON *Hónir*, PNWGmc. *Hónijar* ‘the little swan(?)’) An obscure god. Rydberg (1886)[552] has convincingly argued that he is connected with the stork, connecting his name with the Greek κύκνος ‘swan’ and Sanskrit *śakuna* ‘bird of omen’, and noting that his epithets *langi fōtr* ‘long foot’ and *aurkonungr* ‘mud-king’ (both found in *Scold* 22) accurately describe the stork. He gives wode[†] TODO.

Hell (ON *Hell*) Owneress of Hell[†].

Hindle (ON *Hyndla*) A witch awoken by Frow[†] in *Hind*.

Homedal (ON *Hēimdallr*, OE **Hámdall*) The Watchman of the gods, whitest of the Eese[†].

Hymir (ON *Hymir*) Tew[†]’s father according to *Hyme*.

Ing (ON *Yngvi*, OE *Ing*) Probably an older name of Free[†]. The legendary ancestor of the Inglings[†]. Cf. the Old English Rune Poem.

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.

Lothar (ON *Lóðurr*, OS *Logapore*, PNWGmc. **Logaporjar* ‘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 personfied moon. Son of Mundlefare[†] and brother of the Sun[†] (*Webth* 23). For ritual invocations of the Moon see Note to *Highb* TODO (*heiptum kveða*).

Mundlefare (ON *Mundilfari*) The father of Sun[†] and Moon[†] (*Webth* 23).

Nearth (ON *Njǫrðr*) One of the Waness[†]. Father of Free[†] and Frow[†].

Nithad (ON *Níðuðr*, OE *Niþhad*, PNWGmc. **Níþa-baduz*) The king that imprisoned Wayland[†], father of Beadhild[†] and two unnamed sons (*Wayl*, *Deer*).

Oughter (ON *Óttarr*, OE *Óththere*, PNWGmc. **Óhta-barjar*) Legendary Swedish king.

Reading (ON *Hrauðungr*) A king in the prologue to *Grim*.

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*.
- Shede** (ON *Skadī*, OE *Scede*(?), PGmc. **Skadī*) A female figure, possibly the namesake of Shedeny[†] and the Shedelands[†], in which case she was in an early period closely associated with, and perhaps thought to guard, the Scandinavian (or properly *Scandinavian*, see Shedeny) peninsula. In the Norse tradition the daughter of Thedse[†], and later wife of Nearth[†]. Their marriage is the subject of *Yilv* which preserves.
- Shield** (ON *Skjöldr*, OE *Scyld*, PNWGmc. **Skelduz*) Legendary Danish king, founder of the Shieldings[†].
- Syemund** (ON *Sig-mundr*, OE *Sige-mund*, MHG. *Sieg-mund*, PNWGmc. **Sigi-mundur*) In the Norse tradition the son of 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 *Webth* 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 *Hvl*. Father of Shede[†].
- Thrim** (ON *Þrymr*) Ettin who steals Thunder's hammer in *Thrim* and is later killed.
- Thunder** (ON *Þórr*, OE *Þunor*, OHG *Donar*, PNWGmc. **Þonarar*) Son of Weden[†] and Earth[†]. Friend of men, guarding of Middenyard.
- Tew** (ON *Týr*, OE *Tíw*) Son of Hymer[†]. One-handed god. The name is not identical to Sanskrit *Dyāus*, Greek *Zeus*, Latin *Iuppiter*.
- Wayland** (ON *Völundr*, OE *Weland*, *Wélund*) A legendary smith captured by the tyrannical king Nithad[†]. In both the Norse *Wayl* 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 Elwright[†].
- Webthritner** (ON *Vafþrúðnir*) An Ettin defeated by Weden in the wisdom contest in *Webth*.
- Weden** (rhymes with *leaden*; ON *Óðinn*, OE *Wóden*, *Wéden*, OHG *Wuotan*, PNWGmc. **Wóðanar* 'Lord of wode[†] (poetry, intelligence)') Chief of the Eese[†], God of Wisdom, Galder, Poetry, War. Husband of Frie[†], and by her father of Balder[†]. Father of Thunder[†] by Earth[†]. Brother of Heener[†] and Lother[†] or Will[†] and Wigh[†].
- Wider** (ON *Víð-arr*, OE **Wid-bera*, PNWGmc. **Wida-harjar*) Son of Weden[†], who avenges him at the Rakes of the Reins[†].

Wigh (ON *Véi*, PNWGmc. **Wibā* ‘hallower, (heathen) priest’) Brother of Weden[†] and Will[†].

Will (ON *Vili*, PNWGmc. **Wiljā*) Brother of Weden[†] and Wigh[†].

Wode (ON *Óðr*, OE *Wód*) Obscure husband of Frow[†]. His name looks to be the same word as wode[†].

Wonnell (ON *Váli*, OE **Wonela*, PNWGmc. **Wanilô* ‘the little Wane[†]?’) Son of Weden[†], who just one night old avenges his brother Balder[†] through slaying Hath[†], his half-brother.

Woulder (ON *Ullr*, **Wuldor*, PNWGmc. **Wulþuz*) A rather obscure god. He is mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grim* TODO). These obscure references are likely related to the interesting finds at Lilla Ullevi (‘the small wigh[†] of Woulder’) in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 (for a detailed description see (af Edholm, 2009)).

Yimer (ON *Ymir*, OE **Yime*) The primeval ancestor of the Ettins[†], probably equivalent to Earyelmer[†]. The first Gods slew Yimer and arranged the world out of his corpse.

Yivick (ON *Gjúki*, OE *Gifca*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgends[†] (historically from late 300s–407) of the Nifling dynasty, ancestor of the Yivickings[†]. Father of Guthrun[†], Guther[†] and Hain[†].

Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

All Gods (ON *öll goð*) Occurs especially in ritual or ritual-adjacent use (*Grim* 43, *Lock* 11; cf. *HathSp* 18, where the piety of the dead king Hathkin is shown by his being greeted by *rǫð öll ok rēgin* ‘all the Redes and Reins[†]’, and the prayer in *Syed* 3–4, which collectively invokes the Eese[†] and Ossens[†]). This suggests a native Germanic conception of Godly Oneness (Divine Unity); see also the Thing of the Gods[†], where the Gods convene and together steer the world.

Similar expressions are found in other pre-Abrahamic religions, e.g. the Vedic *vīṣve devāḥ* ‘All Gods’, to Whom are dedicated numerous hymns of *RV*, and the Greek Πάν·θειον, that is, a temple dedicated to All Gods.

The idea of Godly Oneness may have been disputed; an interesting anecdote is given by Saxo (i.7.2). After Weden departs he is usurped by an obscure figure *Mithothin* (perhaps “With-Weden”), who reforms the cult:

Cuius secessu Mithothyn quidam prestigiis celebrer, perinde ac celesti beneficio vegetatus, occasionem et ipse fingende divinitatis arripuit barbarasque mentes novis erroris tenebris circumfusas prestigiis fama ad cerimonias suo nomini persolvendas adduxit. Hic deorum iram aut numinum violationem confusis permixtisque sacrificiis expiari negabat ideoque eis vota communiter

nuncupari prohibebat, discreta superum cuique libamenta constituens. Qui cum Othino redeunte relicta prestigiarum ope latendi gratia Pheoniam accessisset, concursu incolarum occiditur.

‘A certain Mithodin, a famous illusionist, was animated at his departure as if by a kindness from heaven and snatched the chance to pretend divinity himself; his reputation for magicianship clouded the barbarians’ minds with the murk of a new superstition and led them to perform holy rites to his name. He asserted that the gods’ wrath and the profanation of their divine authority could not be expiated by confused and mingled sacrifices; so he arranged that they must not be prayed to as a group, but separate offerings (*libamenta*) be made to each deity. When Odin returned, the other no longer resorted to his conjuring but went off to hide in Funen, where he was rushed upon and killed by the inhabitants.’

It is possible that this account reflects an historical attempted religious reform. It does not appear to have been successful.

- 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 Waness[†]. See also Gods[†], Tews[†], Reins[†]. Noted members: Weden[†], Thunder[†], Frie[†], Hath[†] and Balder[†] Attestations: TODO
- Elves** (ON *alfar*, OE *ielfe*, PNWGmc. **alþír*) Earthly (chthonic) minor deities. Possibly ancestral spirits? Noted members: TODO Attestations: TODO
- Ettins** (ON *jǫtnar*, OE *eotenas*, PNWGmc. **etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises[†], Thurses[†]. Noted members: Hymer[†], Thrim[†], Webthritner[†], Yimer[†] Attestations: TODO
- Geats** (ON *gautar*, OE *géatas*, PNWGmc. **gautór* from **geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also Geatland[†], Swedes[†]. Noted members: TODO Attestations: TODO
- yin-Reins** (ON *ginn-ręgin*) yin-[†] + Reins[†]. The sacrosanct, highest Divine Powers.
- Gods** (ON *gođ*, OE *godu*, OHG *gota*, PNWGmc. **godu*) TODO. Noted members: TODO Attestations: TODO
- Huns** (ON *húnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. **húnír*) An invading Asiatic tribe in the Migration Period. In the Scandinavian legends they have been assimilated into the Germanic framework, and are not presented as racially or culturally distinct. Noted members: Attle[†], TODO Attestations: TODO

- Inglings** (ON *ynglingar*, PNWGmc. **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 *Wayl*, where it is ruled by king Nithad[†]. The location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Neríkjar* ‘inhabitants of Närke’, *Nerisker* ‘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 (orlay[†]s) of men. Probably synonymous with Dises[†], Mothers[†].
- Ossens** (ON *ósynjur*) The wives of the Eese[†], the goddesses.
- Oncharriers** (ON *ein-herjar*, OE **án-hergas*) Woden’s chosen warriors, probably corresponding to the Vedic *Maruts*. The Oncharriers have some agency (*Grim* TODO) and were probably also invoked in rituals. Noted members: TODO Attestations: TODO
- Reins** (ON *rogn*, *regin*) The heavenly powers. Judging from *Webth* TODO the term may be more closely associated with the Wanes[†] than the Eese[†].
- Saxons** (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO
- Shieldings** (ON *skjoldungar*, OE *Scyldingas*, PNWGmc. **skeldungór*) The descendants of Shield[†]; the legendary Danish[†] royal dynasty. With Harward[†]’s death after his slaying of Rotholf[†] their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings** (ON *skilfingar*, OE *scilfingas*, PNWGmc. **skilþingór*) The descendants of Shelf[†]; the legendary Swedish[†] royal dynasty. The exact difference between the terms Shelvings and Inglings[†] is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: *Hind* 15, 20
- Swedes** (ON *svíar*, OE *swéon*, PNWGmc. **swihanír*) The tribe around the Mälär 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 *volsungar*) The descendants of king Walsing[†].
- Wanes** (ON *vanir*, OE *wan-?*) A subgroup or tribe of the gods, associated with fertility, harvests and the sea. Noted members: Nearth[†], Free[†], Frow[†] Attestations: TODO

Yivickings (ON *gjúkungar*) The descendants of Yivick[†], including 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. Probably the same as Ettinham[†]. In Scandinavian (especially Swedish) runic inscriptions this word refers to Eastern Europe and Asia.

Ettinham (ON *Jotun-héimr*, *Jotna-héimar*) The ‘Ettin[†]-Home[†]’ or ‘home of the Ettins’; the eastern realm of chaotic and inhospitable beings. See also Eastern Way[†], Outyards[†].

Fimble-winter (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher[†].

Geatland (ON *Gaut-land*, *Gauta-land*) The land of the Geats[†].

Hell (ON *hēl*, PNWGmc. **halju*, Got. *halja*) The Underworld, personified as and formally identical to Hell[†]. After the arrival of Christianity the word came to refer to the Christian hell-fire (= *Gehenna*), which is the case in all attested languages apart from the Old Norse. See also Nivelhell[†].

Lithshelf (ON *Hlið-skjǫlf*) The ‘Cliffside Shelf’; the lookout post of the gods from which they can see the whole world. See *Grim*, *Shir*.

Middenyard (ON *Mið-garðr*, OE *Middan-gæard*, OS *Middil-gard*, OHG *Mittil-gart*, Got. *midjun-gards*) The ‘Middle Enclosure’; the realm of men. See also Otyard[†], Outyards[†].

Nivelhell (ON *nífl-hēl*) ‘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 *Yilv*. See also Ettinham[†], Middenyard[†], Otyard[†].

Rakes of the Reins (ON *ragna rǫk*) The ‘judgments, fated events of the Reins[†]’, namely the destruction of the world as narrated most completely in *Wsp*.

Rakes of the Tews (ON *tíva rǫk*) See Rakes of the Reins[†].

Thing of the Gods (ON *þing goða*) The Divine Council or Assembly, where the Gods convene and make decisions; a conception well known from Near Eastern literature. Like the historical Germanic assemblies, the Thing is only attended by the male Eese[†], whereas the Ossens[†] are *á máli* ‘at speech’ (*Bldr* 1, *Thrim* 14). The Thing is held every day at Ugdrassle’s Ash[†]; Thunder wades to it, and the other Eese ride to it (*Grim* 29–30). Thirteen Gods were present at the Thing: Weden[†], Thunder[†],

Nearth[†], Free[†], Tew[†], Homedal[†], Bray[†], Wider[†], Wonnel[†], Woulder[†], Heener[†], Foresitter[†], Lock[†]) (*Yilv* 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: *Wsp* 6, 9, et c.; *Bldr*1; *Grim* 29–30; *Thrim* 14; *Hyme* 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-biminn*, OE *up-beofon*, OS *upp-bimil*, OHG *uf-bimil*) Highest Heaven; used in Earth and Up-heaven[†].

Walhall (ON *Valhöll*, OE *Wælheall*) The Hall of the Slain owned by Weden[†] and inhabited by the Oneharriers[†].

Poetic formulae (F)

All formulae are given in English translation, their attested forms and a Proto-Germanic rendition. For those consisting of two words bound together by a conjunction, & is written in its place.

Earth and Up-heaven (ON *jǫrð & uppbiminn*, OE *eorþe & upbeofon*, PGmc. **erþō & upbiminaz*) 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: *Wsp* 3/3, *Webth* 20, *Thrim* 2, *Ordr* 17, DR EM85;493 (under Galders), Sö 154 (under Runic Poetry); OE: *Acreboot*; OS: *Healend* 2886; OHG: *Wessobrunner Hymn* 2.

Eese and Elves (ON *ęsir & alfar*, OE *ęse & ielfe*, PNWGmc. **alþír & ansiwír*) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never ‘Elves and Eese’), even in OE.

words and works (ON *orð & verk*, OE *word & weorc*, PGmc. **wurdó & werkó*) *Beow* 289, 1100, 1833