

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

*edited and translated by*

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

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

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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

### Primary sources

- *Alv* = *Allvissmól* (Speeches of Allwise)
- *Akv* = *Atlakviða* (Lay of Attle)
- *Am* = *Atlamól* (Speeches of Attle)
- *Bdr* = *Baldrs draumar* (Dreams of Balder)
- *Beow* = *Beowulf*
- *Brot* = *Brot af Sigurðarkviða* (Fragment of a Lay of Siward)
- *Deer* = *Déor* (Deer)
- *Fáfn* = *Fáfnismól* (Speeches of Fathomer)

- *FbrS* = *Fóstrbróðra saga* (Saw of the Fosterbrothers)
- *GrettS* = *Grettis saga* (Saw of Grettir)
- *Grm* = *Grímnis mál* (Speeches of Grimner)
- *Gríp* = *Grípisspá* (Spae of Griper)
- *Grotta* = *Grottasöngur* (Song of Grotte)
- *Grg* = *Gróugaldur* (Galder of Growe)
- *Ghv* = *Guðrúnarhvöt* (Goadings of Guthrun)
- *Guðr I* = *Guðrúnarkviða I* (First Lay of Guthrun)
- *Guðr II* = *Guðrúnarkviða II* (Second Lay of Guthrun)
- *Guðr III* = *Guðrúnarkviða III* (Third Lay of Guthrun)
- *Gula* = *Gulapingslög* (Law of the Gole-Thing)
- *Gylf* = *Gylfaginning* (Beguiling of Yilver)
- *Hákm* = *Hókonarmál* (Speeches of Hathkin)
- *Hamð* = *Hamðismál* (Speeches of Hamthrew)
- *Hárþ* = *Hárbarðljóð* (Leeds of Hoarbeard)
- *Haustl* = *Haustlög* (Harvest-long)
- *Háv* = *Hávamál* (Speeches of the High One)
- *HHj* = *Helgakviða Hjörvarðssonar* (Lay of Hallow Harwardson)
- *HHund I* = *Helgakviða Hundingsbana I* (First Lay of Hallow Hundingsbane)
- *HHund II* = *Helgakviða Hundingsbana II* (Second Lay of Hallow Hundingsbane)
- *Healend* = *Heliand*
- *Helr* = *Helreið Brynhildar* (Hell-ride of Byrnhild)
- *HarS* = *Hervarar saga* (Saw of Harware and Heathric)
- *Hildebrand* = *Hildebrandslied*

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

### Manuscripts

- **A** = AM 748 I a 4° (<https://handrit.is/manuscript/view/da/AM04-0748-I-a>)
- **A<sub>b</sub>** = 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 *Gylf*; equivalent to **STUW**
- **H** = Hauksbók, AM 544 4° (<https://handrit.is/manuscript/view/en/AM04-0544>)
- **N** = NKS 1824 b 4° (<https://onp.ku.dk/onp/onp.php?m9641>)
- **R** = Codex Regius of the Poetic Edda, GKS 2365 4° (<https://eae.ku.dk/q?p=eae/vols/text/1>)
- **S** = Codex Regius of the Prose Edda, GKS 2367 4° (<https://handrit.is/manuscript/view/is/GKS04-2367>)
- **T** = Codex Trajectinus, Traj 1374<sup>x</sup>
- **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 and many parts are just outlines.

## The Old Germanic world

### Lifestyle and economy

Cattle-based; small farmsteads.

### Morals and Virtues

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

### Religion

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

## Germanic alliterative poetry

### Historical significance

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

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

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

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

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

### Meter(s)

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

#### Stress

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

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

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

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

#### Alliteration

The following rules describe Germanic alliteration:

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

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

Further, in West Germanic poetry,

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

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

## Lines

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

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

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

## Fits and stanzas

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

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

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

### The age of the Eddic poems

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

### The present corpus

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

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

### Exclusions

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

## Manuscripts

### Norse Eddic poetry

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

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

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

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

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

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

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

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

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

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

### Old English poetry

The edited Old English poetry primarily derives from a few manuscripts. Particularly important are the Exeter Book and *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 benefactor, I contract *ek* ‘I’, *eru* ‘are’, and *es* ‘which; is’ to *’k*, *’ru* and *’s*, respectively.
7. I use Finnur Jónsson (1932)’s way of distinguishing between the relative particle *es* and the verb *es*: the first is appended to the previous word with only an apostrophe (e.g. *bann's* ‘he who’), while the second is separated by a space (e.g. *bann ’s* ‘he is’).

### Normalization of Old Swedish and Danish

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

According to rule 3 in the general orthographic conventions above, I distinguish between *ó* (< *ō*) and *ô* (< *au*, *ey*); *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’ (< *rádar*). These are contrasted with *ē* and *é*, which represent *i*-mutated *a* and *á*, for instance in *ellen* ‘zeal, courage’ (< \**aljanq*).

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

### Normalization of Old Saxon

### Normalization of Old High German

### The English translation

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

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

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

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

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

### Anglish proper nouns

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

There are two reasons for this. The first is ideological. I believe that the Old Germanic myths and poems, their gods and heroes, are a shared heritage of Northern Europe. When you translate texts from across Germany, England and Scandinavia you quickly come to notice how similar the diction is, how many names reappear. The Scandinavian *Vǫlundr* is the same character as the English *Wēlund*; 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** (*Vsp*) is the most comprehensive mythological text surviving from Heathen times. The poem is a spae<sup>†</sup> (*spó* ‘prophecy’) in the form of a monologue spoken by a wallow<sup>†</sup> (*völva* ‘seeress, sibyl, prophetess’) summoned by the god Woden in order to relate mythological knowledge. Woden’s frequent journeys to question various beings about mythological lore should be seen in the light of his incessant lust for knowledge and wisdom. The most similar instance is *Bdr*, wherein Woden summons another wallow out of her grave in Hell<sup>†</sup> in order to find out why the god Balder<sup>†</sup> is having ominous nightmares. There is also *Vafþ*, wherein Woden challenges the wise ettin Webthrithner<sup>†</sup> to a wisdom contest and defeats him. These journeys are further alluded to in *Hárþ* TODO.

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

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

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

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

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

	<i>pres. ed.</i>	<b>R</b>	<b>H</b>	<b>STW</b>	<b>U</b>
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	... nǫtt ok niðjum	6	6	—	—
7	Hittusk ęsir	7	7	—	—
8	Tęfðu i túni	8	8	—	—
9	... hverr skyldi dverg	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 kvǫmu	16	17	—	—
17	Qnd þau né ǫttu	17	18	—	—
18	Ask vęit’k standa	18	19	+	+
19	Þaðan koma meýjar	19–20	20–21	—	—
20	Þat man hǫn folk-víg	21–22	27	—	—
21	Hęiði hétu	23	28	—	—
22	... hvárt skyldu ęsir	24	29	—	—
23	Fleygði Óðinn	25	30	—	—
24	... hverr hęði lopt alt	26	22	C1	C1
25	Þórr ęinn þar vá	27	23	C2*	C2*
26	Vęit hǫn Hęimdallar	28	24	—	—
27	Ęin sat hǫn úti	29	—	—	—
28	Alt vęit’k, Óðinn	29	—	+	+
29	Valði hęnni Hęr-fǫðr	30	—	—	—
30	Sá hǫn val-kyrjur	31	—	—	—
31	Ek sá Baldri	32	—	—	—

	<i>pres. ed.</i>	R	H	STW	U
32	Varð af meði	33	—	—	—
33	Þó hann erva hendr	34	—	—	—
H1	Þá kná Váli	—	31	—	—
34a	Hapt sá hön liggja	35a	—	—	—
34b	þar sitr Sigyn	35b	32	—	—
35	Ó fellr austan	36	—	—	—
36	Stóð fyr norðan	36	—	—	—
37	Sal sá hön standa	37	36	E1	E1
38	Sér hön þar vaða	38	37	E2*	E2*
39	Austr býr hin aldna	39	25	A1	A1
40	Fyllisk fjörvi	40	26	A2	A2
41	Sat þar á haugi	41	34	—	—
42	Gól of ösum	42	35	—	—
43, 48, 56	Geyr (nú) Garmr mjök	43, 46, 55	33, 38, 43, 48, 51	—	—
44	Bróðr munu berjask	44	39	—	—
45	Læika Míms synir	45	40	D1*	D1*
46	Skelfr Ygg-drásils	45*	41	D1*	D1*
47	Hvat 's með ösum?	49	42	D2	D2*
49	Hrymr ękr austan	47	44	D3	—
50	Kjóll ęęrr austan	48	45	D4	—
51	Surtr ęęrr sunnan	50	46	+, D5	+
52	Þá kęmr Hlinar	51	47	D6	—
53	Þá kęmr hinn mikli	52	—	D7	—
H2	Ginn lopt yfir	—	48	—	—
54	Þá kęmr hinn męri	53*	49*	C8	—
55	Sól tér sortna	54	50	C9	—
57	Sér hön upp koma	56	52	—	—
58	Finnask ęsir	57*	53	—	—
59	Þar munu ęptir	58	54	—	—
60	Munu ósánir	59	55	—	—
61	Þá kná Hönir	60	56	—	—
62	Sal sér hön standa	61	57	+	+
H3	Þá kęmr hinn ríki	—	58	—	—
63	Þar kęmr hinn dimmi	62	59	—	—

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

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

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

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

## The Spae of the Wallow

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

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

“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?<sup>1</sup>

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1 hēlgar | om. **R**

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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*<sup>†</sup> (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 *męu Hęim-dalar*; ‘lads of Homedal [MEN]’ | Cf. *Rþ*, wherein *Righ*, identified by the prose as Homedal, sires the ancestors of the three castes of men.

<sup>1</sup>Cf. *Vǫfþ* 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 þa’s *forðum* mik · *fędd*a *hęfðu*;  
 níu man’k *hęima*, · níu *įviðjur*,  
 4 *mjęt-við męran* · fyr *mold* *neðan*.

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

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

4 *mjęt-við męran* · fyr *mold* *neðan*. ‘the renowned Metwood beneath the soil.’ | Probably Ugdrassle’s Ash<sup>†</sup>, being still a seed.

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

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

1 þar’s Ymir byggði ‘where Yimer dwelled’ | þat’s *ękki* *vas* ‘that when nothing was’ G 4 *hvęrgi* ‘nowhere’ | *ękki* ‘nor’ H

3 jorð ... 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<sup>†</sup>.

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

<sup>2</sup>A more extensive creation narrative is found in *Gylf* 4–5, according to which the world first consisted of two extremities: the frozen Nivelham in the north and scorching Muspellsham in the south. From Nivelham the freezing venom-rivers called the Ilewaves<sup>†</sup> 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<sup>†</sup>, who was the ancestor of the ettins.

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

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

before the Sons of Byre<sup>†</sup> uplifted the flatlands,  
they who shaped renowned Middenyard<sup>†</sup>.

Sun shone from the south on the stones of the hall;  
then was the ground grown with green leek.

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

4 grønum lauki ‘green leek’ | A sign of the golden age, since the leek was believed to be the noblest plant and had important cultural significance. This is seen from *Guðr II* 2, where Siward<sup>†</sup>’s superiority to the Yivickings<sup>†</sup> 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 𐌺𐌹𐌺𐌰 *laukar*, in one inscription paired with 𐌺𐌹𐌺𐌰 *lína* ‘linen’. Classical Norse attestations of magic use include *Sigrdr* 8, where the leek is thrown into mead against poison; and the *Vǫlsþ*, 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 · mǣr lauk eða ǫl bęri* ‘as if a maiden brought a man leek or ale’.

5      Sól varp sunnan, · sinni Måna,  
2      hęndi hinni hógri · of himin-jǫður;  
         Sól þat né vissi, · hvar hǫn sali átti;  
4      stjǫrnur þat né vissu, · hvar þer staði ǫttu;  
         Måni þat né vissi, · hvat hann męgins átti.

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

Sun cast from the south—Moon<sup>†</sup>’s companion—  
her right hand over heaven’s rim;<sup>3</sup>

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

1–2 Sól ... himin-jǫður ‘Sun ... heaven’s rim’ | om. G. 2 himin-jǫður ‘heaven’s rim’ | composite; *bimin* *†iodyr†* R; *iöður* H.

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

2 himin-jǫður ‘heaven’s rim’ | Recent editors have taken it upon themselves to normalize the reading of R as *bimin-jó-dýr* ‘heaven-horse-beast’, a reading which is not just nonsensical but also unmetrical due the stress pattern. On the other hand the reading of H, normalized to *jǫður* ‘rim, edge’, is clearly deficient since it lacks the necessary alliteration on *b*, but if we see *iodyr* R as corrupted from *\*iodur* we can restore *bimin-jǫður*, as here.

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

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

<sup>3</sup>The sun lifted herself up over the horizon and rose for the first time.

6 Þà gingu rēgin ǫll · à rǫk-stóla,  
2 ginn-heilǫg goð, · ok umb þat gétusk.  
Nótt ok niðjum · nǫfn of gófu,  
4 morgin hétu · ok miðjan dag,  
undurn ok aptan, · órum at tēlja.

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

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

1–2 Þà ... gétusk ‘Then ... of this.’ | A formulaic expression for the convening of the Thing of the Gods<sup>†</sup>, identically repeated below in sts. 9/1–2, 22/1–2, and 24/1–2. Cf. also the formula shared between *Bdr* 1/1–3 and *Prk* 14/1–3, which follows the structure of the present formula very closely: *Senn vǫru ésir · allir á þingi // ok ósynjur · allar á máli, // ok umb þat rēðu · ríkir tívar*. ‘Soon were the Eese<sup>†</sup> all at the Thing<sup>†</sup>, // and the Ossens<sup>†</sup> all at speech, // and of this counseled the mighty Tews<sup>†</sup>.’ In the five occurrences of these two formulae outside of the present stanza, the demonstrative pronoun *þat* ‘this’ clearly refers to an immediately following question introduced by a *hv*-word (e.g. *Prk* 14/4: *hvé þeir Hlórriða · hamar of sótti?* ‘how they Lorida’s (= Thunder’s) hammer would find?’) Following this pattern we would expect to find such a question after *umb þat gétusk* ‘took counsel of this’ 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<sup>†</sup>.

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

- 7 Hittusk **ę**sir · à Iðā-vęlli, [R 1r/16, H 20r/10]  
 2 þęir’s **h**ęrg ok **h**of · **h**ę-timbruðu;  
**a**fla lęgðu, · **a**uð smíðuðu,  
 4 **t**angir skópu · ok **t**ól gęrðu.

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

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

2 þęir’s ... hę-timbruðu ‘they who ... timbered on high’ | Two formulæ. *hęrg ok hof* ‘harrow and hove’ is a merism, i.e. ritual structures made of stone and wood; cf. *Vafþ* 38 and *HHj* ‘TODO’, as well as the Norwegian Christian laws that impose ‘the burning of hoves and the breaking of harrows’ (*brenna hof ok brjóta hęrga*). *hę-timbra* ‘high timber, timber on high’ is a rare compound and only occurs at one other place in the ON corpus, viz. in *Grm* 16, where it describes a harrow ruled by Nearth. This line has often been wondered at; why would the Gods themselves make cultic buildings? Yet they partake in ritual slaughter of beasts, divination, and feasting (e.g. *Vsp* 61, *Hym* 1, 39, *Lok*, *Haustl* 2), and their deeds form the precedent for upright human behaviour.

- 8 Tęflðu ĩ tųni, · tętir vęru, [R 1r/18, H 20r/12]  
 2 **v**as þęim **v**ętter-gis · **v**ant ór gulli,  
 unds **þ**ríar kvęmu · **þ**ursa męyjar,  
**ám**-átkar mjøk, · ór **J**ętun-ęęimum.

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

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

*Ok því nęst smíðuðu þęir málm ok stein ok tré ok svá gnóg-liga þann málm, er gull heitir, at  
 ęll bús-gogn ok ęll reiði-gogn hęfðu þęir af gulli, ok er sú ęld kęlluð gull-aldr, áðr en spilltist af  
 til-kvámu kvinnanna; þęr kómu ór Jętun-ęęimum.*



‘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)

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

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

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

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

9 Þá gingu ręgin ęll · á røk-stóla,  
2 ginn-ęęilęg goð, · ok umb þat gęttusk:  
Hvęrr skyldi dverga · drótt of skęþja  
4 ór brimi blóðgu · ok ór blóum lęggjum?

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

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

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

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

According to *Gylf* 14 the dwarfs first originated as maggots in the corpse of Yimer, out of whose bones the rocks were made (*Grm* 41, *Vafþ* 21). 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 (from which was made the sea, *Grm* 41, *Vafþ* 21), since dwarfs are never said to dwell in water. — If one chooses the reading *Bláinn* 'Blown' (named in the thules<sup>†</sup> as a dwarf) instead of *blám* 'blue-black', then following Gurevich (*Skp* 2017, p. 693) one may see a kenning "the legs of Blown <dwarf> [STONE]". Blown has otherwise been read as a poetic name for Yimer, but that is never attested elsewhere.

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

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

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

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

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

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

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

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

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

- 11 Nýi ok Niði, · Norðri, Suðri, [R 1r/23, H 20r/17, G]  
 2 Austri, Vestri, · Al-þjófr, Dvalinn,  
 Bívurr, Bávurr, · Bømburr, 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 Vęigr ok Gand-alf, · Vind-alf, Þráinn, [R 1r/25, H 20r/18, G]  
 2 Þękkur ok Þorinn, · Þrór, Vitr ok Litr,  
 Nár ok Ný-ráðr— · nú hef’k dverga  
 4 —Ręginn ok Ráð-sviðr— · rétt of talða.

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

- 13 Fíli, Kíli, · Fundinn, Náli, [R 1r/28, H 20r/20, G]  
 2 Hępti, Víli, · Hannarr, Svíurr,  
 Frár, Horn-bori, · Fręgr ok Lóni,  
 4 Aur-vangr, Jari, · Eikin-skjaldi.

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

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

’Tis time to tally the dwarfs in Dwollen’s troops  
 [back] to Loffer for the races of men;<sup>4</sup>  
 they who sought, from the stone of the hall,

the abode of the Earwongs<sup>†</sup> to the Erwolds<sup>†</sup>.<sup>5</sup>

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3 þęir | þeim H

---

<sup>4</sup>A standard genealogical introduction (cf. *HalT* 1: *meðan hans ętt ... til goða tęljum* ‘while we tally his line ... [back] to the gods’). The (patrilineal) line of dwarfs is to be counted back to their progenitor, Loffer. This possibly disagrees with st. 10, where Moodsowner is said to be the foremost (and presumably the oldest) of the dwarfs, and Loffer is not mentioned, but such details were probably not very important.

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

15 Þar vas Draupnir · ok Dolg-þrasir,  
 2 Hár, Haug-spori, · Hlé-vangr, Glói,  
 Skirfir, Virfir, · Skáfiðr, Ái,  
 4 Alfr ok Yngvi, · Ekin-skjalði,  
 Fjalarr ok Frosti, · Finnrr ok Ginnarr;  
 6 Þat mun ę uppi, · meðan ęld lifir,  
 lang-niðja-tal · til Lofars hafat.

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

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

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6 ę | om. R 7 til | om. H

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<sup>6</sup>Two archaic formulæ. The first literally ‘that will ever [be] up above’, cf. *HarS* TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (*þat mun ę uppi*, but both mss. *þat mun enn uppi*), evil is the doom of the norons!” The second is found in a runic inscription, U 323 (980–1015): “Ever will lie—while the age lives (*meþ + altr + lifir með aldr lifir*)—the hard-hammered bridge, broad, after a good man.” An especially close parallel is found in Þstf *Stuttdr* (st. 5, Kari Ellen Gade ed. in *SkP* II): *Ey mun uppi · Ekdils, meðan stęndr // sól-borgar salr, · svęr-gęðis fęr*. ‘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 qflgir ok ástkir · ęsir at húsi;  
 fundu á landi · lítt meęandi  
 4 Ask ok Emblu · ør-løg-lausa.

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

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.

<sup>7</sup>This verse is paraphrased in *Gylf* 9: *Þá er þeir gengu með sévar-ströndu Bors synir, fundu þeir tré tvau ok tóku upp trén ok sköpuðu af menn. Gaf inn fyrsti qnd ok líf, annarr vit ok bręring, þriði á-sjónu, mál ok heyrn ok sjón, gáfu þeim klęði ok ngfn. Hét karl-maðrinn Ask, en konan Embla, ok ólst þaðan af mann-kindin, sú er byggðin var gefinn undir Mið-garði.* ‘When the sons of Byre (cf. st. 4) walked along the sea-shore they found two trees and they took up the trees and shaped men from them. The first one gave breath (qnd) and life, the second wit and movement, the third sight, speech, appearance and sight; they gave them clothes and names. The male was called Ash, and the woman Emble, and from them mankind was begotten, to whom were given the dwelling within Middenyard.’

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

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

- 17 Qnd þau né ęttu, · óð þau né hęfðu, [R 1v/3, H 20r/27]  
 2 lę né létu · né litu góða;  
 qnd gaf Óðinn, · óð gaf Hønnir,  
 4 lę gaf Lóðurr · ok litu góða.

Breath they owned not, wode<sup>†</sup> they had not,  
 not craft nor sound nor good countenance.

Breath gave Weden, wode gave Heener,  
craft gave Lothar, and good countenance.

- 18 Ask veyt'k standa, · heitir Ygg-drasill,  
2 hōr baðmr, ausinn · hvíta auri;  
þaðan koma dōggvar · þér's i dala falla;  
4 stędr ę yfir grōnn · Urðar brunni.

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

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

1 standa 'standing' | so RHU; *ausinn* 'poured, sprinkled' STW 1 Ygg-drasill | *Ygg-drasils* S 2 baðmr 'beam' | *borinn* 'born' U is wo. doubt corrupt. 2 ausinn 'poured' | *heilagr* 'holy' G 3 þér's | *es* ST 4 ę | *om.* U 4 grōnn | *grvnn†* S; *grein†* U

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

- 19 Þaðan koma meýjar · margs vitandi  
2 þríar ór þeim sal · es und þolli stędr;  
Urð hétu ęina, · aðra Verðandi,  
4 skōru à skíði, · Skuld hina þriðju  
þér lōg lōgðu, · þér líf kōru,  
6 alda bōrnum, · ør-lōg seggja.

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

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

2 sal 'hall' | so H, G (paraphrase); *ę* '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?

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

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

That troop-conflict<sup>10</sup> [WAR] she recalls, the first in the Home<sup>†</sup>,  
 as Goldwey with spears they goaded,  
 and in the hall of Higher<sup>†</sup> (= Weden) [= Walhall] they burned her:  
 thrice they burned the thrice born,  
 often unseldom, though she yet lives.<sup>11</sup>

4 þrysvar bręnnđu | *þþrysvar brendu þrysvar brenduþ* H

<sup>10</sup>While 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’.

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

21    Hęiði hētu, · hvar’s til húsa kom,  
 2    vōlu vęl-spāa, · vitti ganda;  
      sęið hvar’s kunni, · sęið hug lęikinn;  
 4    ę vas hōn angan · illrar brúðar. [R 1v/13, H 20v/7]

Heath they called—where to houses she came—  
 the well-spaeing<sup>12</sup> wallow<sup>†</sup>; she bewitched gands<sup>†</sup>.  
 She soth<sup>13</sup> where she could, she soth deluded minds;  
 she was the love of any evil bride.

2 *vølu* | *ok vølu* **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**

<sup>12</sup>Gifted with soothsaying.

<sup>13</sup>Past tense of *sithe*<sup>†</sup> (ON *síða*) 'to enchant, bewitch'.)

22 Þá gingu *ręgin* ǫll · á *røk-stóla*, [R 1v/16, H 20v/9]  
2 *ginn-heilög* goð, · ok umb þat *gęttusk*:  
Hvárt skyldu *ęsir* · af-ráð gjalda,  
4 eða skyldu *goðin* ǫll · *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 *Fleygði Óðinn* · ok i *folk* of skaut; [R 1v/17, H 20v/11]  
2 þat vas *ęnn folk-víg* · *fyr* i *heimi*;  
*brotinn* vas *borð-vęgr* · *borgar* ása,  
4 *knóttu vanir víg-spó* · *vøllu* sporna.

Weden hurled, and into the opposing troop did shoot;<sup>14</sup>  
that was yet a troop-conflict [WAR] earlier in the Home<sup>†</sup>.  
Broken was the plank-wall of the stronghold of the Eese;  
the Wanes by a conflict-spae<sup>†</sup> did tread the fields.<sup>15</sup>

2 *fyr* '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.

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

<sup>15</sup>The Wanes used magic spells to win the battle.



- 24 Þá gingu **r**egin ǫll · á **r**ök-stóla,  
 2 **g**inn-heilög **g**oð, · ok umb þat **g**éttusk:  
 Hvęrr hefði lopt alt · lęvi blandit  
 4 eða **ę**tt **j**otuns · Óðs meý gefna?

[R 1v/19, H 20r/34, G]

Then went the Reins all onto the rake-seats:  
 the Yin-holy Gods, and from each other took counsel of this:  
 Who might have blended all the air with deceit,  
 or to the ettin's lineage promised Wode<sup>†</sup>'s maiden [= Frow]?<sup>16</sup>

<sup>16</sup>That is, promised Frow to the wall-builder. Cf. *Gylf* 42. TODO: elaborate.

- 25 Þórr ęinn þar vá · þrunginn móði,  
 2 hann sjaldan sitr · es slíkt of fregn;  
 á gingusk **ę**iðar, · orð ok sóri,  
 4 mól ǫll **m**ęgin-lig, · es á **m**eðal fóru.

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

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

1–4 ALL | The order of the lines is that of RH; in G the two helmings (*Þórr ... fregn*; and *á ... fóru*.) are reversed. 1 þar vá 'fought there' | so HTU; þar var 'was there' R; þat vann 'accomplished it' S; þat vá 'fought it' W 3–4 á ... fóru. | om. W 4 fóru 'had gone' | *vóru* 'had been' HT

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

- 26 Vęit hęn **H**ęim-dallar · hljóð of folgit  
 2 und **h**ęið-vęnum · **h**ęlgum baðmi;  
 á sér hęn **a**usask · **a**urgum forsi  
 4 af **v**eði **V**al-fęðrs. · **V**ituð ęr ęnn eða hvat?

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

Knows she Homedal's sound [= Horn of Yell?] hidden,  
under a shady<sup>17</sup>, hallowed beam [= Ugdrassle's Ash].  
On [it] she sees being poured a muddy torrent<sup>18</sup>,  
from Walfather's <= Weden's> pledge<sup>19</sup> [= Mimer's well?].—Know ye yet, or what?<sup>20</sup>

<sup>17</sup>*hęiðvanr*, literally 'clear-, bright-less'.

<sup>18</sup>Which 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.

<sup>19</sup>Presumably referring to Weden's sacrifice of an eye at Mimer's well.

<sup>20</sup>"Do you (Weden) know enough now, or what?"—repeated in 28, 33, 34, 38, 40, 47, 60, 61.

- 27     *E*in sat hōn *ú*ti, · þá's hinn *a*ldni kom     [R 1v/25]  
2     *y*ggjungr *á*sa · ok *ī* *a*ugu lęit;  
          „hvęrs *f*regnið mik? · hví *f*reistið 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?"<sup>21</sup>

<sup>21</sup>*fřęista* has a sense of testing someone, especially intellectually. Cf. *Háv* 2, 26, *Vafþ* 3, 5.

- 28     *A*lt vęit'k, *Ó*ðinn, · hvar *a*uga falt     [R 1v/26, G]  
2     *ī* hinum *m*ęra · *M*imis brunni;  
          drekk *m*jōð *M*imir · *m*orgin hvęrjan  
4     af *v*ęði *V*al-fōðrs.“ · *V*ituð ér ęnn eða hvat?

I know it all, Weden: where thy eye thou hidst  
in the renowned Well of Mime<sup>†</sup>;  
[there] drinks Mime mead every morning,  
from Walfather's pledge<sup>22</sup>.—Know ye yet, or what?

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

<sup>22</sup>See note to st. 26.

- 29     *V*alði hęnni *H*ęr-fōðr · *h*ringa ok męn,     [R 1v/29]

- 2 fekk spjöll spak-lig · ok spá-ganda;  
sá vítt ok umb vítt · of ver-öld hverja.

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

2 fekk spjöll spak-lig 'received wise tidings' | fé, spjöll spaklig 'wealth, wise tidings' R is metrically deficient, since alliteration would need to fall on the strongly stressed noun *fé*. 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 hön val-kyrjur · vítt of komnar,  
2 gǫrvar at ríða · til goð-þjóðar:  
Skuld hélt skildi, · en Skǫgul ǫnnur,  
4 Gunnr, Hildr, Gǫndul · ok Geir-skǫgul;  
nú eru talðar · Nǫnnur Hęrjans,  
6 gǫrvar at ríða · grund val-kyrjur.

[R 1v/30]

She saw Walkirries<sup>†</sup>, widely come,  
ready to ride to Godthede<sup>†</sup>:  
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<sup>†</sup> counting the walkirries.

5 Nǫnnur Hęrjans 'Nannies of Harn (= Weden) [WALKIRRIES]' | *Nanna* 'Nanny<sup>†</sup>' (the name itself is a nursing word) was the wife of Balder<sup>†</sup>, 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 *Vsp* 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 Wonnell, who was specifically begotten for that purpose. The other important sources for this myth are *Bdr* 8–11, the detailed description in *Gylf* 49, and Saxo Grammaticus (2015)[3.4.1–8].

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

*Gylf* 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.

*Gylf* 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 *Gylf* 50, see st. 34 below.

*Gylf* 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 Yggr 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 *Gylf* 30: *Áli eða Váli heitir einn, sonr Óðins ok Rindar. Hann er djarfr í orrostum ok mjök happ-skęytr* ‘Onnel or Wonnell one is called, the son of Weden and Rind. He is brave in battles and a very lucky shot’ and *Skm* 19: *Hvernig skal kenna Vála? Svá, at kalla hann son Óðins ok Rindar, [...] hefni-ás Baldrs, dólg Haðar ok bana hans, [...]* ‘How shall one ken Wonnell? Namely, by calling him son of Weden and Rind, [...] avenging os<sup>†</sup> of Balder, the enemy of Hath and his bane.’

The revenge narrative is also dealt with by Saxo 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.

- 2 Óðins barni, · ør-log folgin;  
stóð of vaxinn · vǫllum héri  
4 mjór ok mjök fagr · mistil-tëinn.

I saw Balder's—the bloody victim's,  
Weden's child's—orlay<sup>†</sup> sealed;<sup>23</sup>  
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 been at some point used in the singular in the generic sense 'god', and this survives in compounds like *Sig-týr* 'Victory-tew (< Weden)' and in the plural *tívar* 'tews; gods', in the ON corpus the simplex form *týr* exclusively refers to the god Tew<sup>†</sup>. I follow CV, who connect it with OE *tiber*, *tífer* '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.).

<sup>23</sup>Or 'hidden'. The verb *fela* 'hide, conceal' is used in poetry to describe burial in mounds, as in *IngT* 24 ("[...] And afterwards the victory-havers hid (*fǫlu*) the ruler on Borrey.") or the C10th Karlevi stone ("Hidden (*fulkin fǫlginn*) in this mound lies he whom the greatest deeds followed; [...])")

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

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

- 33 Þó ęva hęndr · né hǫfuð kęmbði, [R 2r/6]  
2 áðr à bál of bar · Baldrs and-skota;  
en Frigg of grét · í Fęn-sǫlum  
4 vǫ Val-hallar. · Vituð ér 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 ... kęmbði ‘washed ... combed’ | A collocation, see note to *Háv* 61 for discussion and other examples. Wönnel, being oathbound and on the mission to avenge his brother, could not engage in such acts of personal vanity.

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

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

[H 20v/12]

Then did Wönnel<sup>†</sup> the war-bonds turn:  
most sturdy fetters made from intestines.<sup>24</sup>

1 Váli ‘Wönnel’ | emend.; *Vála* H

1–2 Þá ... þörmum. | Only attested in H, where it replaces ll. 1–2 of 34.

<sup>24</sup>This myth is retold both in *Gylf* and *From Lock* below. The basic story is that after Lock was caught after Balder’s death and bound with his son’s intestines. A snake was then placed to drip venom over his face. His wife, Syein, sat over him and caught the venom in a hand-washing basin. See introduction to *From Lock* for a summary of the differences between the accounts.

34 Hapt sá hön liggja · und Hvera-lundi  
2 lé-gjarns líki · Loka á-þękkjan; þar sitr Sigyn · þęygi of sínum  
veri vęl-glýjuð. · Vituð ér ęnn eða hvat?

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

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

1–2 Hapt ...á-þękkjan ‘A captive ... to Lock,’ | replaced with H1 H.

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

The following sts. are paraphrased in *Gylf* ch. 52:

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

*Þá svarar Þriði: „Margar eru þá vistir goðar ok margar illar; batst er þá at vera á Gimléi á himni, ok all-gótt er til goðs drykkjar þeim, er þat þykkir*

*gaman, í þeim sal, er Brimir heitir; hann stendr ok á himni. Sá er ok góðr salr, er stendr á Niða-fjöllum, górr af rauðu gulli; sá heitir Sindri. Í þessum solum skulu byggja góðir menn ok sið-látir.*

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

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

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

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

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

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2 35    **Ó** fēllr **austan** · of **ēitr**-dala  
          **sōxum** ok **sverðum**, · **Slíðr** hēitir sú.

[R 2r/10]

A river falls from the east, above the venom-dales;  
 [a river] of saxes and swords, Slide is that one called.<sup>25</sup>

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

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<sup>25</sup>TODO. There are other examples of such a river.

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

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

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

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

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

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

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

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

There she saw wading through heavy streams  
 perjurious men and murder-wargs,  
 and the one who beguiles another's ear-whisperer [WIFE].  
 There sucked Nithehewer<sup>†</sup> from corpses passed-on;  
 the warg tore at men.—Know ye yet, or what?<sup>26</sup>



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

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

<sup>26</sup>In this st. is clearly described watery punishment in the Heathen afterlife, also seen in *Reg* 3–4 and possibly in *Grm* 21. The crimes are what one might expect from the Germanic worldview: perjury, shameful murder, and adultery with a married woman. In Anglo-Saxon and Nordic laws the committer of such crimes gained the title of *nithing*<sup>†</sup>, that is, one afflicted with *nithe*<sup>†</sup> (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 · einna nökkurr  
4 tungls tjúgari · í trolls hami.

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

In the east dwells the old woman, in Ironwood<sup>†</sup>,  
and nourishes there the kindreds of Fenrer<sup>†</sup> [WOLVES];  
from them all comes one most certain:  
a seizer of the Moon in a troll’s hame<sup>†</sup>.<sup>27</sup>

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

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

<sup>27</sup>The old hag raises the cubs of the wolf Fenrer, of which a particularly fierce one will swallow the moon. According to *Grm* 40 the sun is chased by a wolf called Skoll, while another wolf, Hate Rothswitner’s son, runs in front of her. This is elaborated upon in *Gylf* 12, where it is said that Skoll swallows the moon, while Hate swallows the sun. High then explains that “A lone troll-woman (*gýgr*) lives to the east of Middenyard in that forest called Ironwood”, and “feeds the sons of many ettins, all in the likenesses of wolves, and thereof these wolves (i.e. Skoll and Hate) come. And it is also said that from that lineage a single one becomes the mightiest, and he is called Moongarm<sup>†</sup>. He fills himself with the life of all those men who die and he swallows the moon and stains heaven and all the air with blood. Thereof the sun loses its rays and the winds are violent and moan hither and thither, and thus it says in the Spae of the Wallow: [...]” after which this and the following st. are quoted. This seems very much like a composite from several sources—probably *Vsp* 40–41 and *Grm* 40—but becomes contradictory when it states that two

wolves swallow the moon. Assuming that this is only a confusion on the part of the author of *Gylf*, this st. and the next must be describing Skoll, but it is of course not impossible that there was confusion about the exact details of these events among the Heathen poets. In favour of that seems to speak *Vafþ* 46–47, where the sun is said to be swallowed by Fenrer (but see note there).

- 40 Fyllisk fǫrvi · fęigra manna, [R 2r/19, H 20v/4, G]  
 2 rýðr ragna sjot · rauðum dreypa,  
 svört verða sól-skin · of sumur ęptir,  
 4 veðr ęll vá-lynd. · Vituð ér ęnn eða hvat?

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

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

There sat on the mound and struck the harp  
 the gow's herdsman, glad Edgethew<sup>†</sup>.<sup>28</sup>  
 Over him crowed in Galewood<sup>29</sup>  
 a fair-red cock, he who is called Feller.

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

<sup>28</sup>Edgethew "herds" the flock of monstrous wolves for the old woman in st. 39.

<sup>29</sup>*gagl* 'wild goose', maybe here referring to carrion-eating ravens? Galewood is probably the same location as Ironwood.

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

Over the Eese crowed Goldencomb;  
 he wakes men at the Father of Hosts's (= Weden's) [hall]—

but another one crows beneath the earth:  
a soot-red cock at the halls of Hell.

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

- 43      Geyr Garmr mjök · fyr Gnipa-helli, [R 2r/25]  
2      festr mun slitna, · en Freki rinna;  
fjǫlð veit hön fróða, · framm sé’k lengra  
4      of ragna rök, · rǫmm sig-tíva.

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

- 44      Bróðr munu bęrjask · ok at bǫnum verðask, [R 2r/28, H 20v/24, G]  
2      munu systrungar · sífum spilla;  
hart ’s í hęimi, · hór-dómr mikill,  
4      skęggj-ǫld, skalm-ǫld, · skildir klofnir,  
vind-ǫld, varg-ǫld, · áðr ver-ǫld steypisk  
6      mun ęngi maðr · ǫðrum þyrma.

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

2 systrungar ‘the children of sisters’ | *†stýstrungar†* T 3 í hęimi ‘in the Home’ | so RHU; *með bǫldum* ‘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 sífum 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 *síffa 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). *Vēda quote 6*. <https://nikhilsd.com/dvq/6/>): *Á ghā tá gachān · úttarā yugāni, // yātra jāmayah · kṛṇāvann ājāmi* ‘There shall come indeed those later ages when relatives shall do (acts) not (fit for) relatives.’

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

5 ver-öld ‘man-age’ | Translated as such since it stands next to various other compounds ending in *öld* ‘age’. ON *ver-öld* is cognate with English “world”, but in ON that sense is usually expressed with *heimr* (e.g. l. 3 of the present 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**

- 45      Lęika **M**íms synir, · en **m**jötuðr kyndisk  
 2            at hinu **g**alla · **G**jallar-horni;  
             **h**ótt blęss **H**ęim-dallr, · **h**orn ’s á lopti;  
 4            **m**ęlir Óðinn · við **M**íms höfuð.

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

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.

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

---

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

- 46      Skęlfir **Y**ggdrasils · **a**skr standandi,  
 2            **y**mr it **a**ldna trę, · en **j**ötunn losnar;  
             **h**ręðask allir · á **h**ęl-vegum  
 4            áðr **S**urtar þann · **s**efi of gleypir.

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

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.

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

3–4 hręðask ... gleypir ‘All ... devour it.’ | Only in **H**.

- 47      Hvat ’s með **ð**sum? · hvat ’s með **ð**lfum?  
 2            gnýr **a**llr **J**ötun-ęęimr, · **ę**sir ’ru á þingi,  
             **s**tynja dvergar · fyr **s**tęin-durum

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

4 vegg-bergs vísir. · Vituð ér enn eða hvat?

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

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

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

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

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

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

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

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

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

50 Kjöll fęrr austan · koma munu Múspells  
2 of lǫg lýðir, · en Loki stýrir;  
fara fífl-męgir · með freka allir,  
4 þeim es bróðir · Býlęists í fǫr.

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

The 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 skinn af sverđi · sól val-tíva;  
grjót-björg gnata, · en gífir rata,  
4 troða halir hęl-veg, · en himinn klofnar.

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

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

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1 Surtr | *Svartr* U 3 gífir rata 'fiends reel' | *guðar brata* '[but] the gods stagger' U

---

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

4 hęl-veg 'Hellway' | The road on which one has to travel after death to reach his final resting place. Cf. *Helr*.

For the following two sts. cf. the account of *Vafþ* 53.

- 52 Þa kęmr Hlínar · harmr annarr fram,  
2 es Óðinn fęrr · við ulf vega,  
—en bani Bęlja · bjartr at Surti—  
4 þa mun Friggjar · falla angan.

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

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

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4 angan | *angantyr* R

---

1 Hlínar · harmr annarr 'Line's second sorrow' | The first sorrow being the death of Balder. Line is described in *Gylf* 35 as a minor goddess *sett til 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 *Gylf*. Hopkins (2017) argues that this need not be the case; as a maidservant of Frie, Line's two sorrows would consist in her failure to protect both the son and husband of her mistress.

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

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

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

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

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

Over the air yawns the Girdle of the Earth [= Middenyardswyrm];  
 the jaws of the fierce Wyrms gape in the heights.  
 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* 'Wyrms' 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. *Gylf* 51: "Thunder bears the bane-word from the Middenyardswyrm and strides nine  
 paces away from it. Then he falls dead to the earth for the venom (*ęitri*) which the Wyrms blows on him."

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

Then comes the renowned lad of Lathyn (= Earth) [= Thunder]:  
 Weden's son goes the Wyrms to meet.

Middenyard's Wigh-ward strikes out of wrath;  
all men will clear their homesteads.  
The son of Firgyn goes nine paces,  
pained, away from the loathsome adder [= Middenyardswyrm].

1 Þá kómr 'Then comes' | *Gengr* 'Goes' G 2 gengr ... vega. 'Weden's ... to meet.' | Only in R. 3–6  
Drepr ... ó-kviðnum 'Middenyard's ... adder' | *neppr afnaðri* · *niðs okviðnum* // *munu halir allir* · *heim-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-kviðnum 'Middenyard's ... adder' | The line-order found in R and H is rather clumsy, but  
has been kept due to the rule of the majority.

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

4 munu halir allir · heim-støð ryðja; 'all men will clear their homesteads' | After Thunder, the protector  
of men, is slain the earth is no longer inhabitable. Cf. *Þrk* 18.

2 55 Sól tér sortna, · søkkir fold í mar,  
hverfa af himni · heiðar stjörnur;  
geisar ęimi · við aldr-nara;  
4 leikr hór hiti · við himin sjalfan.

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

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

1 søkkir 'sinks' | so STW; *sígr* 'descends' RHU

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

2 56 Geyr nú Garmr mjök · fyr Gnipa-þelli,  
festr mun slitna, · en freki rinna;  
fjölð veit hön fróða, · framm sé'k lengra  
4 of ragna rok, · 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].



With the last repetition of the refrain stanza the destruction reaches its apex. Sts. 57–60 are paraphrased in *Gylf* ch. 53:

*Þá mælti Gangleri: „Hvart lifa nokkur goðin þá, eða er þá nokkur jörð eða himinn?“ Hárr segir: „Upp skýtr jörðunni þá ór senum, ok er þá grön ok fagr. Vaxa þá akrar ó-sánir. Viðarr ok Váli lifa, svá at eigi befir sérinn ok Surta-logi grandat þeim, ok byggja þeir á Iða-velli, þar sem fyrr var Ás-garðr, ok þar koma þá synir Þórs, Móði ok Magni, ok hafa þar Mjöllni. Því næst koma þar Baldr ok Höðr frá Heljar, setjast þá allir samt, ok talast við, ok minnast á rúnar sínar, ok róða of tiðendi þau, er fyrrum höfðu verit, of Mið-garðs-orm ok um Fenris-úlfr. Þá finna þeir í grasinu gull-töflur þær, er éirnir 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 *Vafþ* 51.

57 Sér hön upp koma · qörðu sinni  
2 jörð ór égi · iðja-gröna;  
falla forsar, · flýgr orñ yfir,  
4 sá's á fjalli · fiska veiðir.

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

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

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

58 Finnask esir · á Iða-velli

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

- 2 ok umb mold-þinur · mǫtkan dǫma,  
 ok minnask þar · á megin-dǫma  
 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 megin-dǫma 'and there think back on mighty verdicts' | om. R

- 59 Þar munu ęptir · undr-samligar  
 2 gullnar tǫflur · í grasi finnask,  
 þér's í ár-daga · áttar hǫfðu.

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

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

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

- 60 Munu ǫ-sánir · akrar vaxa,  
 2 bǫls mun alls batna, · mun Baldr koma;  
 búa Hǫðr ok Baldr · Hropts sig-toptir,  
 4 vęl val-tívar. · Vituð ér ęnn eða hvat?

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

[Then] will unsown acres grow;  
 the bale will all be bettered; Balder will come.  
 Hath and Balder bedwell Roft's (= Weden's) victory-plots  
 well, the slain-Tews.—Know ye yet, or what?<sup>30</sup>

<sup>30</sup>The evil of Hath's slaying Balder will be forgotten as the two live together in peace.

- 61 Þa kná Hǫnir · hlaut-við kjósa  
 2 ok burir byggva · bróðra tveggja  
 vind-ęeim víðan. · Vituð ér ęnn eða hvat?

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

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

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

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

62      Sal sér hōn standa · sólu fęgra,  
2      gulli þakðan, · á Gimléi;  
         þar skulu dyggvar · dróttir byggva  
4      ok umb aldr-daga · ynðis njóta.

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

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 hōn ‘she sees’ | *væt’k* ‘I know’ G 2 gulli þakðan ‘thatched with gold’ | *gulli bętra* ‘better than gold’ ST 2 Gimléi | metr. emend.; *Gimlé* RHG 3 þar ‘there’ | *þann* ‘[in] that [hall]’ TW

H3      Þá kōmr hinn ríki · at ręgin-dōmi  
2      ǫflugr ofan · sá’s ǫllu ręðr.

[H 21r/14]

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

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

63      Þar kōmr hinn dimmi · dręki fljúgandi,  
2      naðr fránn neðan · frá Niða-fjǫllum;  
         berr sér í fǫðrum · —flýgr vǫll yfir—  
4      Níð-hoggr náí; · nú mun hōn søkkvask.

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

Then comes the gloomy dragon flying,  
the gleaming adder down below from the Nithfells<sup>†</sup>.

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

---

4 nú mun hön søkkvask ‘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*: *søkkst-u, gýgjar-kyn* ‘sink, thou gow’s kin!’

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# Speeches of the High One

## (*Hávamól*)

**Dating:** See individual sections.

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

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

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

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

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

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

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

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### The Guest-strand (sts. 1–79)

The Guest-Strand (Old Norse: *Gesta-þáttir*) 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    **G**ättir allar · áðr **g**angi framm  
 2            of **s**koðask **s**kyli,  
             of **s**kyggnask **s**kyli;  
 4    því-at **ó**-víst 's at vita, · hvar **ó**-vinir  
             sitja á **f**leti **f**yrir.

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 **s**koðask **s**kyli, | om. G

- 2    **G**efendr heilir, · **g**ęstr 's inn kominn,  
 2            hvar skal **s**itja **s**já?  
             mjök es **b**ráðr · sá's á **b**röndum skal  
 4            síns of **f**reista **f**rama.

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 freista frama ‘tempt his furtherance’ | i.e. try his luck; see how far he gets. The line is formulaic; cf. *Vafþ* 11, 13, 15, 17.

3 Elds es þorǫf · þeim's inn es kominn  
 2 ok á knéi kalinn,  
 matar ok váða · es manni þorǫf,  
 4 þeim's 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 þorǫf · þeim's til verðar kómr,  
 2 þerru ok þjóð-laðar,  
 góðs of óðis, · —ef sér geta mētti—  
 4 orðs ok ǫndr-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 *ǫndr-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 *þögn* ‘silence’ are frequently used by Scaldic poets to mark the very beginning of their works (e.g. Arn Magnǫr 1<sup>ll</sup>: *þegi sǫim-brotar* ‘may gold-breakers [GENEROUS MEN] be silent’, Egill Berǫr 1<sup>v</sup>: *byggj... til þagnar þinn lýðr* ‘may thy retinue focus on silence’, Glúmr Gráfr 1<sup>l</sup>: *biðjum vér þagnar* ‘we ask for silence’).

5 Vits es þorǫf · þeim's víða ratar;  
 2 dēlt es heima hvat;  
 at auga-bragði · verðr sá's ǫkki 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 heidr gétinn at gæði,  
 þá’s horskr ok þøgull · kœmr heimis-garða til,  
 4 sjaldan verðr víti vörum.  
 því-at ó-brigðra vin · fêr 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<sup>†</sup>.

5 maðr ‘man’ | In **R** abbreviated with the rune ᚠ **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 *óðel* ‘homeland, patrimony’), there are (to my knowledge) no Scandinavian examples with runes other than ᚠ. 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 ᚦ **j** for *ár* ‘year, good harvest’ and ᚱ **d** for *dagr* ‘day’, respectively. For rune names see below: Anonymous Runerow Poems.

7 Hinn vari gæstr, · es til verðar kœmr,  
 2 þunnu hljóði þegir;  
 eyrum hlýðir, · en augum skoðar,  
 4 svá nýsisk fróðra hværr 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 þegir ‘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-njósn* as found in *Sigrdr* 25.

8 Hinn es sêll, · es sér of getr  
 2 lof ok líkn-stafi;

4                    ò-délla 's við þat, · es ęiga skal  
                      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').

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

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

A better burden bears man not on the road  
 than much manwit.  
 In an unknown place it seems better than wealth;  
 such is the destitute man's shelter.

2                    11    Byrði bętri · berr-at maðr brautu at,  
                      an sé man-vit mikit;  
 4                    veg-nest verra · vęgr-a vęlli at,  
                      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 velli at ‘on the plain’ | Formulaic, the word *völlr* ‘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, · sēm gótt kveða,  
 2            *ql* 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 hęitir, · sá’s yfir *ql*ðorum þrumir,  
 2            hann stelr gęði guma;  
           þess fogs fįðorum · ek fįðtraðr 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<sup>†</sup>.

---

1 Ó·minnis-hegri ‘Forgetfulness-heron’ | Lit. “unmemory-heron”; a rather interesting personification of drunkenness as a hovering bird.

14    *Q*lr ek varð, · varð ofr-qlvi,  
 2            at hins fróða Fjalars;  
           því es *ql*ðr batst, · at aptr of hęimtir  
 4            hvęrr sitt gęð 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 hvęrr,  
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.<sup>31</sup>

<sup>31</sup>The 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 kōmr,  
2 þylsk hann umb eða þrumir;  
allt es senn, · ef sylg of getr,  
4 uppi 's þa gęð guma.

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

- 18 Sá einn v̥eit, · es víða ratar  
 2 ok h̥efr fj̥lð of farit,  
 hv̥erju g̥ēði · stýrir gumna hv̥err,  
 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 h̥efr fj̥lð of farit 'has journeyed much' | Cf. *Vafþ* 3, 44, et.c., where Woden repeats: *Fj̥lð ek fór, · fj̥lð fr̥eistaða'k, // fj̥lð ek r̥eynda r̥egin* 'Much I journeyed, much I tried, much I tested the Reins<sup>†</sup>.'

- 19 Haldi-t maðr á k̥eri, · drekki þó at hófi m̥jðð,  
 2 m̥li þarft eða þ̥egi;  
 ò-kynnis þess · váar þik ̥engi 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 k̥eri '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, *skál* '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 m̥li þarft eða þ̥egi 'he ought to speak the needful or shut up' | Formulaic, line occurs identically in *Vafþ* 10/2.

- 20 Gr̥óðugr halr, · nema g̥ēðs viti,  
 2 ̥etr sér aldr-trega;  
 opt f̥er hl̥ógis, · es með horskum k̥omr,  
 4 manni h̥eimskum magi.

The gluttonous man—unless he know his sense—  
 eats himself a life-sorrow.  
 Oft the belly, when among the sharp he comes,  
 brings the foolish man ridicule.

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

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

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

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

---

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

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

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

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

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-hljéðendr vini;  
          þá þat fiðr · es at þingi kómr,  
 4            at á for-méleðndr fáa.

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

---

4 á for-méleðndr 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 vö veru;  
          hitt-ki hann vait, · hvat skal við kveða,  
 4            ef hans freista firar.

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

---

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

27    Ö-snotr maðr, · es með aldir kómr,  
 2            þat ’s batst at hann þegi;  
          engi þat vait, · at hann ekki kann,  
 4            nema hann mēli til mart.

6                   væt-a maðr, · hinn's væt-ki væt,  
                     þótt hann mēli 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 sęja hit sama,  
                     ęy-vitu lęyna · 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 ... sęja 'ask ... answer' | Perhaps specifically in the context of a riddling contest of wisdom.

29       Órna mēlir, · sá's ęva þęgir,  
 2                   stað-lausu stafi;  
                     hrað-mēlt tunga, · nema haldęndr ęigi,  
 4                   opt sér ð-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-mēlt ... of gęlr 'A quick-spoken ... for itself' | Formulaic. Cf. *Lok* 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. *Vkv* 11: *ber-fjall* ‘bear-pelt’. It survives in modern Swedish *fjäll* ‘scale (on fish and reptiles)’

31 Fróðr þykkisk · sá’s flótta tekr  
2 gęstr at gęst hęđinn;  
vęit-a gęrla · sá’s of verđi glissir,  
4 þótt með gręmum 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 virđi 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 verđar · skyli mađr opt faa,  
2 nema til kynnis komi;  
sitir ok snópir, · léttr sęm solginn sé,  
4 ok kann fregna at fęu.

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 ey 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.<sup>32</sup>

---

1 skal | emend.; om. R

---

<sup>32</sup>The customary length of stay in old times was three nights. So Eyel's saw, ch. 78: *þat var engi siðr, at sitja lengr en þrjár 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 heima hveðr;  
 þótt tvær gæitr eigi · ok taug-reptan sal,  
 4 þat's þó bættra an bön.

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

---

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

37 Bú es bętra, · þótt lítit sé,  
 2 halr es hęima hęerr;  
 blóðugt es hjarta · þęim's biðja skal  
 4 sér í mál hęert 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 Vöpnum sínum · skal-a maðr vęlli á  
 2 feti ganga framarr;  
 því-at ó-víst 's at vita, · nęr verðr á vegum úti  
 4 gęirs of þorf guma.

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

---

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

2 feti ganga framarr 'take one step further' | Formulaic. Cf. *Lok* 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 þęgit;  
 eða síns féar · svá-gi [...],  
 4 at lęið sé laun, ef þęgi.

I found not a generous man or one so good of meat<sup>†</sup>,  
 that a gift were not accepted;

or one with his fee<sup>†</sup> so not [...],  
that the repayments were loathed, if he accepted [them].<sup>33</sup>

---

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’.

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<sup>33</sup>No man is so generous that he would refuse a gift presented to him, nor loathe receiving a favour as thanks for his generosity.

40      F’ear síns, · es fengit hefr,  
2                skyli-t maðr þqrf þola;  
              opt sparir lçiðum · þat’s hefr ljúfum hugat;  
4                mart gēngr verr an varir.

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

41      Vópnum ok vǫðum · skulu vinir glęðjask;  
2                þat ’s á sjölfum sýnst;  
              viðr-gefęndr ok ęndr-gefęndr · erusk vinir lęngst,  
4                ef þat bíðr at verða vęl.

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

---

1 Vópnum 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<sup>†</sup>’s pyre-ship is loaded with *bilde-wǣpnum* *ęnd beaðo-wǣdum* ‘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 hqlðar 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 Vætst, ef vin átt, · þann's vcl trúir  
2 ok vilt af hönnum gött geta,  
geði skalt við þann · ok gjofum 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.<sup>34</sup>

<sup>34</sup>Several lines of the present st. are shared with st. 119.

45 Ef þú átt annan, · þann's illa trúir,  
2 vilt af hönnum þó gött geta,  
fagrt skalt mela 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 ... mēla ... flátt hyggja ‘fairly ... speak ... falsely think’ | Formulaic, cf. sts. 90, 91.

46 Þat ’s **ę**nn umb þann, · es þú **illa** trúir  
2 ok þér es **grunr** at **ę**ði,  
**hléja** skalt við þeim · ok of **hug** mēla;  
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.<sup>35</sup>

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<sup>35</sup>Equivalent to the last line of the previous st. (“pay duplicity against lie”).

47 Ungr vas’k **forðum**, · **fór**’k **ę**inn 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.

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

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

---

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

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

49 Váðir mínar · gaf’k velli at  
2 tveim tré-mönnum;  
rekkar þat þóttusk, · es rípt höfðu;  
4 neiss es nokkviðr halr.

My garments I gave, on the plain,  
to two tree-men.  
Champions they seemed when cloaks they had;  
shameful is the naked hero.<sup>36</sup>

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

50 Hrørnar þoll, · sú’s stendr þorpi á,  
2 hlýr-at henni þqrkr né barr;  
svá es maðr, · sá’s mann-gi ann;  
4 hvat skal hann lengi lifa?

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

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

Hotter than fire burns love among bad friends,  
for five days<sup>†</sup>;  
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<sup>†</sup>.

52 Mikit ęitt · skal-a manni gefa;  
 2 opt kaupir sér í lítlu lof,  
 með hqlfum hleif · ok með hqlllu kęri  
 4 fekk ek mér fę-laga.

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

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

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

---

1 Lítilla sanda, · lítilla 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 ... qlđ hvar. ‘For ... every man.’ | On the meaning of the second half of this stanza I find the view of Guđmundur 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 Međal-snotr · skyli manna hvęrr,  
 2 ęva til snotr sęi;  
 þęim es fyrđa · fęgrst at lifa,  
 4 es vęl mart vıtu.

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** hværr,  
2            éva til **snotr séi**;  
          **snotrs** manns hjarta · verðr **s**jaldan glatt,  
4            ef sá 's **al**-snotr es **á**.

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

- 56    **Meðal-snotr** · skyli **manna** hværr,  
2            éva til **snotr séi**;  
          **or**-lög sín · viti **engi** maðr fyrir;  
4            þeim es **sorga**-lausastr **sefi**.

Middle-clever should each man be;  
never too clever.  
His own orlay<sup>†</sup> 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<sup>†</sup>).

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

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

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

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58    **Á**r skal rísa, · sá's **a**nnars vill  
 2            **f**é eða **f**jör hafa;  
             sjaldan **l**iggjandi ulfr · **l**ér of getr,  
 4            né **s**ofandi maðr **s**igr.

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

59    **Á**r skal rísa, · sá's á **y**rkjendr fáa,  
 2            ok ganga síns **v**erka á **v**it;  
             mart of dvǫlr · þann's umb **m**orgin sefr,  
 4            **h**alfr es auðr und **h**vǫtum.

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 hvǫtum 'the brisk has half the wealth' | i.e. the brisk man has already claimed half of a fortune by simply choosing to wake up early.

60    **Þ**urra skíða · ok **þ**akinna néfra,  
 2            þess kann **m**aðr **m**jöt,  
             ok þess **v**iðar, · es **v**innask megi  
 4            **m**ál ok **m**issæri.

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

---

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

61    **Þ**vegin ok meṭtr · ríði maðr **þ**ingi at,  
 2            þótt sé-t **v**éddr til **v**el;  
             skúa ok bróka · **s**kammisk engi maðr  
 4            né **h**ests in **h**eldr,

þótt hann hafi-t góðan.

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

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

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 gnapi, · es til sęvar kōmr,  
 2 ǫrn á aldin mar;  
 svá es maðr, · es með mǫrgum kōmr  
 4 ok á for-męlęndr fāa.

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

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

63 Fregna ok sęgja · skal fróðra hvērr,

2                   sá's vill **h**ęitinn **h**orskr;  
                   **ę**inn vita · né **a**nnarr skal,  
 4                   **þ**jóð vęit ef **þ**rír '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.

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

64    **R**íki sitt · skyli **r**áð-snotra  
 2                   hveřr í **h**ófi **h**afa;  
                   þa þat **f**innr, · es með **f**róknum kómr,  
 4                   at **ę**ngi es **ę**inna hvatastr.

His own power should each counsel-clever  
 man use in moderation.  
 This he then finds when among the bold he comes—  
 that none is the briskest of all.<sup>37</sup>

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

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<sup>37</sup>i.e., every man has his match.

65    **O**rða þęira, · es maðr **q**ðrum sęgir,  
 2                   opt hann **g**jöld of **g**etr.

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

66    **M**ikils til snimma · kom'k í **m**arga staði,  
 2                   en til **s**íð í **s**uma;  
                   **q**l vas drukkit, · sumt vas **o**-lagat;  
 4                   sjaldan hittir **l**ęiðr í **l**ið.

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

The ale was drunk up, some was unbrewed—  
seldom finds the loathed his place.<sup>38</sup>

<sup>1</sup> Mikils til ‘Much too’ | written as one word *mikilsti* R

<sup>38</sup>i.e., “there are no wrong times, only wrong people”.

67    Hér ok hvar · myndi mér hëim of boðit,  
2            ef þyrpta’k at mólun-gi mat,  
          eða tvau lér hængi · 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.<sup>39</sup>

<sup>39</sup>Not everyone is hospitable, especially with regards to food, which was scarce and closely watched among the Norse subsistence farmers. The poet notes that even a “trusty friend” (possibly sarcastic) would invite him over more often if he brought more food than he ate.

68    Ełdr es batstr · með ýta sonum  
2            ok sólar sýn,  
          hęilyndi 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 hęill,  
2            sumr es af sonum sęll,  
          sumr af fręndum, · sumr af fę 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<sup>†</sup>,  
someone with works done well.

1 ve-sall ‘unblessed’ | Or ‘woe-blessed’. I have elsewhere translated this word as ‘wretched’, but have presently rendered it this way to show the etymological relationship. The second element in this compound is *sēll*, which lacks i-umlaut due to a shortening of the vowel before the umlaut became phonemic. The ancestral Proto-Norse forms would be *\*sālir* and *\*wajē-sālir*. Cf. ʀʀʀʀʀʀʀ *wajē-marir* ‘infamous’ on the Tjurkö bracteate, where the second element is the ancestor of ON *mér* ‘renowned, famous’; the expected descendant *\*ve-marr* is not attested. I have chosen to translate *sēll* as ‘blessed’, but it is not a past participle and could also be rendered as ‘lucky’ or ‘blissful’. It carries 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-sēll* ‘blessed with harvests’, while one whose kingdom is at peace (*fríðr*) is said to be *fríð-sēll* ‘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 ... frændum ‘sons ... kinsmen’ | Cf. st. 72 below, which stresses the importance of sons and kinsmen.

70      Bętra ’s lifðom, · an séi ð-lifðom,  
 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.<sup>40</sup>

1 an séi ð-lifðom ‘than with the unliving’ | emend.; ę *ęl* lifðom R.

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

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

<sup>40</sup>The fire is presumably the man’s funeral pyre, on which a considerable amount of his wealth has been spent; according to ibn Fadlan (TODO) two thirds of a dead chieftain’s estate was spent on his funeral. One notes the contrastive *en* ‘but’ and may understand it as follows: “I saw a lavish funeral held for a man, but he was still dead.” This interpretation is supported by the *Háv* 71 below, which expresses the same sentiment.

71      Haltr ríðr hrossi, · hęrð rekr handar vanr,

2            **dauf**r vegr ok **dugir**;  
              **blindr** es **bętri**, · an **bręnn**dr **sęi**;  
 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 bętri ‘A son is better’ | i.e. it is better for a man to have a son and heir than not, even if the father should die some time before he is born. The son can further his father’s lineage and memory (as exemplified by the raising of a “beat-stone”), and as the poet says, it is rare for a non-relative to do so.

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

73        **Tveir** ’ru **ęins** **hęrjar**, · **tunga** es **hęfuðs** **bani**;  
 2            **męr** ’s **i** **heðin** **hveřn** · **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 Tveir ’ru ęins hęrjar ‘Two are of one host’ | i.e. “the tongue and head belong to the same body (but the former often leads to the latter’s demise).” — *hęrjar* is an inflected form of *hęrr* ‘host, army’, but its function is ambiguous; it can either be (1) the gen. sg., as adopted here, or (2) the nom. pl. ‘harriers, raiders’ (cf. *ęin-hęrjar* ‘Oneharriers’<sup>†</sup>) 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 höfuðs 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    Nótt verðr feginn, · sá’s nesti trúir,  
2                skammar ’ru skips ráar,  
              hverf es haust-gríma;  
4                fjöld of viðrir · á fimm dögum,  
              en meir á mánaði.

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

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

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

75    Væt-a hinn, · es vêtki væt,  
2                margr verðr af aurum api;  
              maðr es auðigr, · annarr ó-auðigr,  
4                skyli-t þann vítká váar.

The one knows not, who nothing knows:  
many a man turns an ape<sup>†</sup> 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 befr auðr apat* ‘wealth has aped many a man’, which also lends support to the emendation.

76    Deyr fé, · deyja frændr,



2           deyr sjalfr hit sama;  
           en orðs-tírr · deyr aldri-gi  
 4           hvæim's sér góðan getr.

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

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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, · deyja frændr,  
 2           deyr sjalfr hit sama;  
           ek veit einn · at aldri-gi deyr:  
 4           dómr of dauðan hværn.

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

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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.

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

Full pens I saw for the sons of Fitting;  
           now they carry the staff of hope.

So is wealth like the twinkling of an eye:  
it is the ficklest of friends.

---

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

79    Ó-snotr maðr · es ǣignask getr  
2            fé eða fljóðs mun-úð;  
          metnaðr hǫnum þróask, · en man-vit aldri-gi;  
4            framm gengr hann drjúgt í dul.

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

80    Þat 's þá rǣynt, es þú at rúnum spyrr, · hinum rǣgin-kunnum,  
2            þeim's gørðu ginn-rǣgin  
          ok fáði Fimbul-þulr;  
4            þá hefr hann batst, ef hann þegir.

That is then proven, which thou learnest from the runes, those born of the Reins,  
those which the yin-Reins<sup>†</sup> made,  
and the Fimble-Thyle (= Weden) painted.—  
Then he has it best, if he shuts up.<sup>41</sup>

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1 rúnum ... rǣgin-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<sup>†</sup>.

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

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<sup>41</sup>This stanza, which deals with runic magic and shares expressions with sts. in the Rune-Tally section (beginning with st. 138 below), hardly fits in its current place. The last line with its shift in person is likely to be a later insert.

## Scattered stanzas of practical advice

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,<sup>42</sup>  
 ice when one crosses over, ale when it is drunk.

<sup>42</sup>i.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 skríða,  
 2 magran mar kaupa, · en mēki saurgan,  
 heima 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    **M**eyjar orðum · skyli **m**ann-gi trúa,  
      né því's **k**veðr **k**ona;  
      því-at á **h**verfanda **h**véli · vöru þeim **h**jörtu sköpuð,  
      **b**rigð í **b**riðst 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 **b**rigð | ok brigð *FbrS* 4 lagit | *laginn FbrS*

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

- 85    **B**restanda **b**oga, · **b**rinnaða loga,  
      **g**ínanda ulfi, · **g**alandi króku,  
      **r**ýtanda svíni, · **r**ót-laúsum viði,  
      **v**axanda **v**ági, · **v**ellanda 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    **f**ljúganda **f**leiðni, · **f**allandi böru,  
      **í**si **ei**n-nétum, · **o**rmi hring-lægnum,  
      **b**rúðar **b**ęð-mólum · eða **b**rotnu sverði,  
      **b**jarnar lęiki · eða **b**arni 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    **s**júkum kalfi, · **s**jalf-ráða þręli,  
      **v**ölu **v**il-męli, · **v**al ný-fęldum.

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

---

2 völu vil-méli 'in wallow's pleasing speech' | i.e. in a favourable prophecy (spae<sup>†</sup>).

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

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

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

88    Akri ár-sǫnum · trúi ęngi maður,  
2      né til snimma syni;  
     veður ręður 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 · bēiti stjórnlauðu,  
              eða skyli haltr henda · hrēin í þá-fjalli.

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

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

## Weden's failed seduction of Billing's daughter

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

91        Bērt nú mēli'k, · því-at bēði vait'k,  
 2            brigðr es karla hugar konum,  
              þá fęgrst mēlum, · es flást hyggjum;  
 4            þat tēlir 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 bēði '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 mēlum ... flást hyggjum 'speak fairest ... think falsest' | Formulaic. Cf. st. 45.

4 þat tēlir 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 mēlt: · marga hefr þat hyggna tēlt.* '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 mēla · ok fē bjóða,  
 2 sá's vill fljóðs óst fāa,  
 líki leyfa · hins ljósa mans,  
 4 sá fēr, es fríar.

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

---

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

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

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

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

---

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

- 94 Eę-vitar firna, · es maðr annan skal,  
 2 þess es of margan ęęngr guma;  
 heĩmska ór horskum · ęęrir hǫlða sonu  
 4 sá hinn mátki munr.

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

- 95 Hugn ęinn þat vęit, · es býr hjarta nęr,  
 2 ęinn es hann sér of sefa;  
 ęng es sótt verri · hveĩm snotrum manni

4 an sér øngu at una.

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

96 Þat þá reynda'k, · es í reyri sat'k,  
2 ok vætta'k míns munar,  
hold ok hjarta · vas mér hin horska mér,  
4 þeygi hana at heldr hef'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 mey · ek fann bæðjum á  
2 sól-hvíta sofa;  
jarls ynði · þótti mér ekki vesa  
4 nema við þat lík at lífa.

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

---

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

[Billings mér:] 98 „Auk nér aptni · skalt Óðinn koma,  
2 ef vilt þér mēla man,  
allt eru ó-skop, · nema ein vitim  
4 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    **A**ptr ek hvarf · ok **u**nna þóttumk  
 2            **v**ísum **v**ilja frá;  
           **h**itt ek **h**ugða, · at **h**afa mynda’k  
 4            **g**æð **h**ennar allt ok **g**aman.

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

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

---

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

3 bornum viði ‘carried sticks’ | 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    **A**uk nér morni, · es vas’k **ę**nn of kominn,  
 2            þa vas **s**al-drótt of **s**ofin;  
           **g**rey ęitt þa fann’k · hinnar **g**óðu konu  
 4            **b**undit **b**ęðjum á.

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

---

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

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

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

102 Mǫrg es góð mér, · ef gǫrva kannar,  
 2 hug-brigð við hali;  
 þá þat reynda’k, · es hit ráð-spaka  
 4 tægðaða’k á flérðir fljóð;  
 hǫðungar hværrar · leitaði mér hit horska man  
 6 ok hafða’k þess væt-ki vífs.

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

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

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

The intricate myth of how Weden came to own the Mead of Poetry is told more fully in *Skm* 5–6. That narrative goes as follows, with minor details left out: After the war between the Eese and Wanes, the two tribes of gods reconcile through spitting into a vat. Not wanting to discard this token of their truce, they instead create a man out of the spit, calling him Quasher<sup>†</sup>; 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<sup>†</sup>. 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<sup>†</sup> and his wife. Gilling’s son, Sutting<sup>†</sup>, learns of this and prepares to drown the dwarfs. In exchange for their lives and as recompense for his father’s slaying, the dwarfs offer Sutting the “dear mead” (*mjǫðinn dýra*; cf. here sts. 105 and 140). Sutting accepts the ransom and takes the mead home with him. He makes his daughter

Guthlathe<sup>†</sup> 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<sup>†</sup>, 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<sup>†</sup>, 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" (*sęnda aptr*, usually interpreted being sent out from the anus) some of the mead, presumably into his face. This portion becomes the lot of foolish poets (*skald-fifla blutr*), while the rest of the mead is given to the Eese and to skilled poets (*ęeim męnnum, er yrķja 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 āyasīh*) by the archer *Kṛṣānu*, before being stolen by a sweeping falcon. The falcon brings *Soma* to *Manu*, the ancestor of the Aryans and first sacrificer.

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

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

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

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

The underlying narrative seems to generally agree with that of *Skm*, but unlike its more transactional affair, we here find a stronger emphasis on Weden's cruel betrayal of Guthlathe. A notable detail not found in *Skm* is Weden's oath in st. 109. The content of the oath was most likely that Weden would marry Guthlathe, something supported by the language used (see note to st. 108: *bins 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 *Skm*. The recipient of the oath being Guthlathe would agree better with the *Skm* narrative, and Sutting's betrayer would instead be her.

---

103    Hęima glaðr gumi · ok við gęsti ręifr,

2 sviðr skal of sik vesa;  
 minnigr ok mólugr, · ef vill marg-fróðr vesa;  
 4 opt skal góðs geta;  
 fimbul-fambi heitir, · sá's fátt kann segja;  
 6 þat es ó-snotrs aðal.

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

104 Hinn aldna jǫtun sótta'k, · nú em'k aptr of kominn;  
 2 fátt gat'k þegjandi þar;  
 mǫrgum orðum · melta'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 heila hugar,  
 síns hins svára sefa.

Guthlathe<sup>†</sup> 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 fæa  
 2 ok of grjót gnaga;

4                   yfir ok undir · stóðumk jǫtna vegir,  
                    svá hætta'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       Vǫl keypts hlutar · hef'k vǫl notit;  
2                   fás es fróðum vant;  
             því-at Óð-rórir · es nú upp kominn  
4                   à alda vés jaðar.

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

1–4 Vǫl ... 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 à, · at véra'k ǣnn kominn  
2                   jǫtna gǫrðum ór,  
             ef Gunn-laðar né nyta'k, · hinnar góðu konu,  
4                   es lǫgðumk arm yfir.

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

109       Hins hindra dags · gingu hrím-þursar  
2                   Háva ráðs at fregna, · Háva hǫllu í,  
             at Bǫl-verki spurðu, · ef véri með bǫndum kominn  
4                   eða hefði 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 (= Weden) they asked, if he were come among the bonds [gods],  
 or if Sutting had slain him.

---

1 Hins hindra dags 'The following day' | This is the only occurrence of the comparative *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 *Gula*, chh. 37 and 266. If we, however, search in the broader Scandinavian sphere, we find in the Swedish provincial laws an exact equivalent of the present phrase, namely OSwe. *bindra-dagber*, a law-word referring specifically to the 'day after the wedding', used both on its own and in the expression *bindra-dags gígf* '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-lǫðu.

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

---

1–4 Baug-ęið ... Gunn-lǫðu 'A high-oath ... brought to tears'<sup>TM</sup> | The exact narrative referred to in the stanza is hard to pin down, but I find the following most likely: Weden swore an oath on a 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 *svíkva* '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<sup>†</sup>, 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<sup>†</sup>), is the name of a famous Wýrm and literally means ‘embracer’. This name gives a picture of an archetypal “bumbling fool”; he is taught by Weden, his opposite.

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

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

It’s time to thill<sup>†</sup>, upon the thyle<sup>†</sup>’s chair.

At the Well of Weird<sup>†</sup>

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:<sup>43</sup>

<sup>43</sup>The speaker, describing himself as a thyle (*þulr* ‘sage, chanter of memorized poetry’), says that he will relate what he has heard said in Walhall. Considering the location, it seems almost certain that the giver of this advice was its owner, Weden<sup>†</sup>. The receiver of the advice, Loddfathomer<sup>†</sup> (see Encyclopedia for etymologies), is otherwise unknown.

112      Rǫðumk þér Loddfáfnir, · at rǫð nemir,  
             njóta munt ef nemr,  
 2      þér munu góð ef getr:  
             nǫtt þú rís-at, · nema á njósn séir,  
 4      eða leitir þér innan út staðar.

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learn,



they will be good for thee if thou get:  
At night do not rise, unless thou be scouting,  
or thou look for thy place outside.

---

5 leítir 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<sup>†</sup> woman’s bosom shalt thou never sleep,  
lest she lock thee in [her?] limbs.

114 Hón svá gærir · 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<sup>†</sup>’s or ruler’s speech;  
thou hast no wish for food nor any man’s pleasure;  
thou goest sorrowful to sleep.

---

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

115 Rǫðumk þér Loddfáfnir, · at rǫð nemir,  
2 njóta munt ef nemr,  
þér munu góð ef getr:  
4 annars konu · 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 *eyra-rúnu* 'ear-whisperer [LOVER]' | This word is also used in *Vsp* 38, in which male seducers of married women are among those being forced to wade through "heavy streams" in the afterlife.

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

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

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

117    *Róðumk þér Loddfáfnir, · en róð nemir,*  
 2            *njóta munt ef nemr,*  
             *þér munu góð ef getr:*  
 4            *illan mann · lát aldri-gi*  
             *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 ð-hopp at þér vita | An unambiguous instance of *v* alliterating with a vowel.

- 118    Ofar-la bíta · sá'k ęinum hal  
 2            orð illrar konu,  
           flá-rǫð tunga · varð hǫnum at fjor-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. *Lok* 31/1: *fló'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  
           vęgr, es vęt-ki trǫðr.

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 *Grm* 17/1.

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

4           góðan mann · tēyg 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       Róðumk þér Loddfáfnir, · en róð nemir,  
2           njóta munt ef nemr,  
             þér munu góð ef getr:  
4           vin þínum · ves aldri-gi  
             fyrri at flaum-slitum.  
6           sorg etr hjarta, · ef þú segja né náir  
             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 ... ęin-hverjum allan hug ‘tell anyone thy whole mind’ | Cf. st. 123 which uses almost the same expression.

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
thou wilt have use if thou learn,

they will be good for thee if thou get:  
Words shalt thou never exchange  
with unwise apes,

---

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

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

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

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

---

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

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

124 Sifjum ’s þá blandit · hverr es segja réðr  
2 einum allan hug;  
alt es bættra · an sé briggðum at vesa:  
4 es-a sá vinr qðrum · es vilt eitt 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 ... einum allan hug ‘tell one man his whole mind’ | Cf. st. 121 which uses almost the same expression.

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

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 With three words shalt thou not flyte with a worse man;  
 oft the better man breaks  
 when the worse man strikes.<sup>44</sup>

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

<sup>44</sup>Cf. st. 121.

126 Róðumk þér Loddfáfnir, · en róð 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,  
 þa 's þér bqls beðit.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Be not a shoe-maker nor shaft-maker,  
 unless thou be one for thyself.  
 The shoe is shaped badly or the shaft be crooked—  
 then for thee a bale<sup>†</sup> is bid.<sup>45</sup>

<sup>45</sup>i.e. the customer will place a curse on you if he dislikes the wares.

127 Róðumk þér Loddfáfnir, · en róð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 hvar's bql kant, · kveð þér bqlvi at  
 ok gef-at þinum fjöndum frið.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Wherever thou knowest a bale, call it a bale against thee,  
 and give not thy enemies peace.<sup>46</sup>

<sup>46</sup>i.e. “if somebody puts a curse on you, do not ignore it, but respond decisively”. This st. has often been interpreted as a command to call out evil, even when committed towards somebody else, and while there is nothing in it that speaks clearly against that interpretation, it does not agree with the general spirit of the *Háv*, which is one of caution and shrewdness.

128    **R**óðumk þér Loddfáfnir, · en **r**óð nemir,  
 2            **n**jóta munt ef **n**emr,  
              þér munu **g**óð ef **g**etr:  
 4            **i**llu feginn · ves **a**ldri-gi,  
              en lát þér at **g**óðu 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    **R**óðumk þér Loddfáfnir, · en **r**óð nemir,  
 2            **n**jóta munt ef **n**emr,  
              þér munu **g**óð ef **g**etr:  
 4            **u**pp líta · skal-at-tu í orrostu;  
              —**g**jalti **g**líkir · verða **g**umna synir—  
 6            síðr þitt of **h**ęilli **h**alir.

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].<sup>47</sup>

<sup>47</sup>A 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. *gēlti* (< *\*galtiu*, cf. **kunimudiu**, dat. sg. of *\*Kunimundur*, on the Tjurkö 1 bracteate) the result of i-umlaut rather than an original short *\*e*.

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

- 130    **R**óðumk þér Loddfáfnir, · en **r**óð nemir,  
 2            **n**jóta munt ef **n**emr,  
             þér munu góð ef getr:  
 4            Ef vilt þér góða konu · kvęðja at gaman-rúnum  
             ok fāa fōgnuð af,  
 6            fōgru skalt hęita · ok láta fast vesa;  
             lęiðisk mann-gi gótt ef getr.

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

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

- 131    **R**óðumk þér Loddfáfnir, · en **r**óð nemir,  
 2            **n**jóta munt ef **n**emr,  
             þér munu góð ef getr:  
 4            varan bið’k þik vesa · ok ęigi of·varan,  
             ves við ęl varastr, · ok við annars konu  
 6            ok við þat hit þriðja, · at þjófar né lęiki.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Wary I ask thee to be, and not over-wary;



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

132    **R**óðumk þér Loddfáfnir, · en **r**óð nemir,  
2            **n**jóta munt ef **n**emr,  
             þér munu **g**óð ef **g**etr:  
4            at **h**áði né **h**láttri · **h**af aldri-gi  
             **g**æst né **g**anganda.

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    **O**pt vitu **ó**-gǫrla, · þeir's sitja inni fyrir,  
2            hvęrs þeir 'ru **k**yns es **k**oma;  
             es-at maðr svá **g**óðr · at **g**alli né fylgi,  
4            né svá **i**llr at **ę**inu-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    **R**óðumk þér Loddfáfnir, · en **r**óð nemir,  
2            **n**jóta munt ef **n**emr,  
             þér munu **g**óð ef **g**etr:  
4            at **h**órum þul · **h**lé aldri-gi,  
             opt 's **g**ótt þat's **g**amlir kveða,  
6            opt ór **sk**orpum þęlg · **sk**ilin orð koma  
             þeim's **h**angir með **h**óum  
8            ok **sk**ollir með **sk**róum,  
             ok **v**afir með **v**íl-mögum.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
thou wilt have use if thou learn,

they will be good for thee if thou get:  
 At a hoary thyle do never laugh;  
 oft is good that which old men sing.  
 Oft from scorched leather come discerning words;  
 from him who hangs with hides,  
 and dangles with dry skins,  
 and sways among lads of toil [THRALLS].<sup>48</sup>

<sup>48</sup>TODO: Some note. *vil-mogum* meaning ‘veal-stomachs’? Cf. Crawford’s video and Finnur on this.

135    **R**óðumk þér Loddfáfnir, · en **r**óð nemir,  
 2            **n**jóta munt ef **n**emr,  
             þér munu **g**óð ef **g**etr:  
 4            **g**est þú né **g**eyj-a · né á **g**rand hrækir;  
             get þú **v**ó-luðum **v**el.

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 hrækir ‘nor spit at the gate’ | The guest is presumably standing behind gate waiting for the farmer to open it and let him in.

136    **R**ammt es þat tré, · es **r**íða skal  
 2            **q**llum at **u**pp-loki;  
             **b**aug þú gef · eða þat **b**iðja mun  
 4            þér **l**es hvęrs á **l**iðu.

Strong is that wood which shall swing  
 to open up for all.<sup>49</sup>  
 Do give a bigh, or it will bid  
 every kind of guile onto thy limbs.

<sup>49</sup>i.e. the beam of the gate in front of the farm.

137    **R**óðumk þér Loddfáfnir, · en **r**óð nemir,  
 2            **n**jóta munt ef **n**emr,

þér munu góð ef getr:  
 4 hvar's ǫl drekkir · kjós þér jarðar megin,  
 því-at jorð tekr við ǫðri, · en ǫldr við sóttum,  
 6 ǣik við abbindi, · ax við fjöl-kyngi,  
 hǫll við hýrógi; · heiptum skal Mána kvęðja,  
 8 beiti við bit-sóttum, · en við bǫlvi rúnar;  
 fold skal við flóði taka.

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:

Wherever thou drinkest ale choose thee Earth's might,  
 for earth takes against drunkenness, and fire against sicknesses;  
 oak against dysentery; the ear [of corn] against sorcery;  
 bearded rye against hernia—in feuds shall one hail Moon—  
 heather against bite-sicknesses, and runes<sup>†</sup> against a bale<sup>†</sup>; <sup>50</sup>  
 fold [EARTH] shall one have against flood.

7 heiptum skal Mána kvęðja 'in feuds shall one hail Moon' | Cf. *Vsp* 5 which mentions the "Moon's might"; for which He is presumably here invoked. For *kvęðja* 'hail, invoke' cf. *Lok* P3.

<sup>50</sup>cf. 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 *Háv* there is *Sigrdr* 5–17, also preserved in **R**.

138 Vęit'k at ek hekk · vindga meįði á  
 2 nętr allar níu,

4                   gęiri undaðr · ok gęinn Óðni,  
                     sjafr sjölfum mér,  
                     à þeim meði, · es mann-gi vęit,  
 6                   hvęrs 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 hleifi mik söldu-t · né við horni-gi;  
 2           nýsta ek niðr, · nam'k upp rúnar,  
           ópandi nam, · fell'k aptr þaðan.

With loaf they relieved me not, nor with any horn.  
 I peered down; I took up the runes;  
 screaming I took; I fell back thence.

---

1 hleifi ... horni-gi 'loaf ... horn' | i.e. "I got neither bread nor drink."

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

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

---

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

1–2 hinum fręgja syni Bölborns, Bęstlu fęður 'the famous son of Balethorn, Bestle's father' | According to *Gylf* 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 Þá nam'k frévask · ok fróðr vesa  
 2 ok vaxa ok vęl hafask;  
 orð mér af orði · orðs leitaði  
 4 verk mér af verki · verks leitaði.

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

- 142 Rúnar munt finna · ok ráðna stafi,  
 2 mjök stóra stafi,  
 mjök stinna stafi,  
 4 es fáði Fimbul-þulr  
 ok gørðu ginn-ręgin  
 6 ok ręist Hroptr ragna.

Runes<sup>†</sup> wilt thou find, and interpreted staves:  
 very large staves,  
 very stiff staves,  
 which Fimble-Thyle<sup>†</sup> (= Weden) painted,  
 and the yin-Reins<sup>†</sup> made,  
 and Roft (= Weden) of the Reins carved.

---

6 ragna 'of the Reins' | 'ręgna' R

---

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

- 143 Óðinn með ęsum, · en fyr ęlfum Dáinn,  
 2 Dvalinn dvergum fyrir,  
 Ásviðr jętnum fyrir,

- 4 ek reist sjafr sumar.  
 Weden<sup>†</sup> among the Eese<sup>†</sup> and Doven<sup>†</sup> for the Elves<sup>†</sup>;  
 Dwollen<sup>†</sup> for the Dwarfs<sup>†</sup>;  
 Oswith<sup>†</sup> 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 Vēitst, hvé rísta skal? · Vēitst, hvé ráða skal?  
 2 Vēitst, hvé fáa skal? · Vēitst, hvé frēista skal?  
 Vēitst, hvé biðja skal? · Vēitst, hvé blóta skal?  
 4 Vēitst, hvé sēnda skal? · Vēitst, hvé sóa skal?

Knowest thou how one shall carve? Knowest thou how one shall read?  
 Knowest thou how one shall paint? Knowest thou how one shall try?  
 Knowest thou how one shall bid? Knowest thou how one shall bloot<sup>†</sup>?  
 Knowest thou one shall send? Knowest thou how one shall soo<sup>†</sup>?<sup>51,52</sup>

---

<sup>51</sup> A neat semantic structure would be found if the former four verbs referred to runes<sup>†</sup>: 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.

<sup>52</sup> The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

- 145 Bętra 's ó-beðit · an sé of·blótit,  
 2 ęy sér til gildis gjoř;  
 bętra 's ó-sęnt · an sé of·sóit;  
 4 [...]

It's better unbid than overblooted<sup>†</sup>;  
 a gift always sees repayment.  
 It's better unsent than oversooed<sup>†</sup>;  
 [...].<sup>53</sup>

---

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

---

<sup>53</sup> An identical progression of four verbs suggests a close relation with the previous st. — The sense seems to be that it is better not to sacrifice at all than to sacrifice in excess, since even a small gift (to the gods)

will be rewarded. A ritual cycle of gifts and rewards between men and the gods is also seen in other Indo-European pagan literatures. Compare the Sanskrit *Dehí me, dádāmi te* ‘Give to me, I give to thee’ and Latin *dō ut dēs* ‘I give that thou might give’.

- 146 Svá þundr of reist · fyr þjóða røk,  
 2 þar’s upp of reist, · es aþtr of kom.  
 So Thound<sup>†</sup> (= Weden) did carve for the rakes of nations,  
 where up he rose as back he came.<sup>54</sup>

<sup>54</sup>TODO: A very cryptic st.

## The Leed-Tally (147–165)

This section of *Háv*, the so-called the Leed-Tally (*Ljóðatal*), is not separated from the preceding section (which is marked out with a large initial), but is usually taken as separate since it is a self-contained list not much concerned with runes. The speaker, Weden, addressing Loddfathomer, lists eighteen galders or spells he knows. The spells themselves are not given; only their purpose. They are aristocratic and Odinic in character and deal with such things as battle (3, 4, 5, 8, 11, 13), healing (galder 2, 12), countering sorcery (6, 10), controlling the elements (7, 9), and seduction (16, 17). The eighteenth and last spell is a mystery; not even its purpose is told, and it is known only by Weden and his closest women.

There is a clear relation to other known Germanic galders. The fourth bears a strong likeness to *Grg* 10, and its effect (removing fetters) is shared with the High German *Mers I*, an actual galder of that type. The mysterious eighteenth spell finds an interesting parallel in the unknowable eighteenth question posed by Weden in *Vaff* 54.

- 147 Ljóð þau kann’k, · es kann-at þjóðans kona  
 2 ok manns-kis mögr.  
 Hjǫlp heitir ęitt, · þat þér hǫlpa mun  
 4 við sorgum ok sökum, · ok sútum gǫrv-ęllum.  
 Those leeds<sup>†</sup> 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.<sup>55</sup>

---

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

---

<sup>55</sup>TODO: elaborate on translation

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

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

---

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

149 Þat kann’k þriðja, · ef mér verðr þorð mikil  
2 hapti við mína heipt-mögu,  
eggjar deýfi’k · minna and-skota,  
4 bíta-t þeim vöpn né vǣlir.

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 vǣlir ‘staffs’ | plural of *vǣlr*, a magic staff used by witches and warlocks. The word *vǣlva* ‘wallow’<sup>†</sup> (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.<sup>56</sup>



<sup>56</sup>Cf. *Gr̥g* 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 fári skotinn  
 2 flein í folki vaða,  
 flýgr-a svá stint, · at stöðvi’g-a’k,  
 4 ef hann sjónum of sé’k.

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

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

I know the sixth, if 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. *GrettS* 79, where a hag curses Grettir 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<sup>†</sup> while walking counter-clockwise around it. She last pushes it out to sea, praying for it to drift to Grettir’s homestead, cursing him. Cf. also *Skm* 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. *Skm* 32), but the required alliteration with *rótum* makes it impossible here.

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

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 it<sup>57</sup> —  
 that galder I can gale.

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<sup>57</sup>i.e. “if I see a hall burning with men trapped inside, no matter how large the flame is I can save both the hall and the men.”

154 Þat kann’k átta, · es qllum 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 kyrri · vági á  
 4 ok svęfi’k allan sę.

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 leika 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<sup>†</sup>  
 playing aloft:  
 I accomplish it so that they go astray

from their home-hames<sup>†</sup>;  
from their home-minds.<sup>58</sup>

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

<sup>58</sup>The *riður* ‘(female) riders’ were witches who would leave their original human shapes or skins (*hamir*) in order to fly around in the air tormenting and poisoning villagers. Their original bodies would then be lying in a coma-like state, in something resembling that which is today called astral projection. Yet, it was not the case that their whole mental faculties would disconnect from their bodies, but rather they would leave behind something of their humanity, which was thought to be inextricably linked to their human bodies. Woden 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. — Woden likewise brags about tricking riders in *Hárþ* 20.

157 Þat kann’k elliþta, · ef skal’k til orrostu  
2 leiða lang-vini,  
und randir gelf’k, · en þeir með ríki fara,  
4 heilir hildar til,  
heilir hildi frá,  
6 koma þeir heilir 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 tolþta, · ef sé’k á tré uppi  
2 váfa virgil-ná,  
svá ek rist · ok í rúnum fá’k,  
4 at sá gengr gumi.  
ok mǣlir við mik.

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

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

I know the thirteenth, if on a young thane  
 I shall sprinkle water:  
 he will not fall though he should come into battle;  
 that warrior sinks not down before swords.

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

160 Þat kann'k fjórtánda, · ef skal'k fyrða liði  
 2 tēlja tíva fyr,  
 asa ok alfa · ek kann allra skil,  
 4 fār 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.

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

161 Þat kann'k fimtánda, · es gól þjóð-rórir  
 2 dvergr fyr Dēllings durum,  
 afl gól ósum, · en 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 gēð allt ok gaman,

4            hugi hverní'k · hvít-armri konu  
             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 sjautjándá · 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,  
             þörf 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 þæiri 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.

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5 mik armi vęrr ‘with her arm guards me’ | A similar expression is also used *Vkv* 2. The one who wraps Weden in her arm may be His wife, Frie<sup>†</sup>.

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166 Nú eru Háva mól kveðin · Háva hollu í;  
 2 all-þorǫf ýta sonum,  
 3 ð-þorǫf jǫtna sonum;  
 4 heill sá’s kvað, · heill sá’s kann,  
 5 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!

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

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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.

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# Speeches of Webthrithner

## (*Vafþrúðnismól*)

**Dating** (Sapp, 2022): C10th (0.894)

**Meter:** *Leeds-meter*

### Introduction

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

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 *Háv.* 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-spēki* 'word-wisdom' (5). He arrives at hall of Webthrithner (6), who promptly declares that Weden will not come out of the hall unless he be wiser than him (7). Weden introduces himself as Gainred, saying that he has travelled far in need of Webthrithner's hospitality (8). Webthrithner invites this Gainred to sit down (9), but he instead utters a gnomic stanza (10) not unlike those of the first section of *Háv.*

Webthrithner begins by asking four mythological questions, each answered by Gainred in turn. The questions concern 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<sup>†</sup> 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<sup>†</sup> (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<sup>†</sup> (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<sup>†</sup> (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	[R 7v/9]
2		at vitja Vaf-þrúðnis;	
		for-vitni mikla · kveð’k mér á fornum stöfum	
4		við þann hinn al-svinna jötun.“	
		“Counsel me now, Frie <sup>†</sup> , as I desire to journey	
		to visit Webthrithner <sup>†</sup> ;	
		Very curious am I of ancient staves	
		from that all-wise ettin <sup>†</sup> . <sup>59</sup> ”	

<sup>59</sup>i.e. ‘I am very curious to learn his ancient wisdom.’ Cf. st. 55.

[Frigg kvað:]	2	„Hęima lętja · mynda’k Hęrja-ęęđor	[R 7v/12]
2		í ęęrđum ęođa;	



því-at **ę**ngi **j**ǫtun · hugða’k **j**afn-ramman  
 4 sęm **V**af-þrúðni **v**esa.“

“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 „**F**jǫlð ek **f**ór, · **f**jǫlð **f**ręistaða’k,  
 2 fjǫlð ek **r**ęynda **r**ęgin;  
 hitt **v**il’k **v**ita, · hvé **V**af-þrúðnis  
 4 **s**ala-kynni **s**ei.“

[R 7v/13]

“Much I journeyed, much I tried,  
 much I tested the Reins<sup>†</sup>.  
 This I wish to know: how Webthrithner’s  
 halls may be.”

[Frigg kvað:]

4 „**H**ęill þú farir, · **h**ęill þú aptr komir,  
 2 hęill á **s**inum **s**eir;  
 óði þér dugi · hvar’s skalt, **A**lda-fǫðr,  
 4 **o**rðum **m**ęla **j**ǫtun.“

[R 7v/15]

“Whole journey thou, whole come thou back,  
 whole be thou on thy paths!  
 Thy wisdom avail thee where thou, Father of Men,  
 with words shalt address the ettin!”

5 **F**ór þá Óðinn · at **f**ręista orð-spęki  
 2 þess hins **a**l-svinna **j**ǫtuns;  
 at **h**ǫllu kom, · es átti **H**ymis faðir;  
 4 inn gekk **Y**ggr þegar.

[R 7v/17]

Then journeyed Weden to test the word-wisdom  
 of that all-wise ettin.  
 He came to the hall which Hymer<sup>†</sup>’s father [= Webthrithner] owned;  
 Ug<sup>†</sup> <= Weden> went soon inside.

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

“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<sup>†</sup>.”

[Óðinn kvað:]

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

[R 7v/26]

“An unwealthy man who to a wealthy comes  
ought to speak the needful or shut up.  
Great over-speaking I think brings ill  
for him who comes by a cold-ribbed man.”

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

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

[Vafþrúðnir kvað:]

11 „Seg mér, Gagnráðr, · alls á golfi vill  
2 þíns of fręsta frama,  
hvē hęstr hętir, · sá’s hverjan dregr  
4 dag of drótt-mögu?“

[R 7v/28]

“Tell me, Gainred, since on the floor thou wilt  
test thy furtherance,  
what the horse is called which pulls every  
day over the lads of the retinue [MEN]?”

2 þíns of fręsta frama ‘test thy furtherance’ | i.e. “try your luck, see how far you get”. Formulaic; cf. *Háv* 2.

[Óðinn kvað:]

12 „Skin-faxi hętir, · es hinn skíra dregr  
2 dag of drótt-mögu;  
hęsta batstr · þykkir með Hreð-gotum;  
4 ęy lýsir mōn af mari.“

[R 7v/30]

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

[Vafþrúðnir kvað:]

13 „Seg þat, Gagn-ráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvé jór heitir, · sá's austan dregr  
 4 nött of nýt regin?“

[R 7v/32]

“Tell this, Gainred, since on the floor thou wilt  
 test thy furtherance,  
 what the steed is called which from east does pull  
 night over the useful Reins<sup>†</sup>?”

[Óðinn kvað:]

14 „Hrím-faxi heitir, · es hverja dregr  
 2 nött of nýt regin;  
 mél-dropa fellir · morgin hverjan;  
 4 þaðan kómr dōgg of dala.“

[R 7v/33]

“Rimefax<sup>†</sup> is he called who pulls every  
 night over the useful Reins.  
 Drool from his bit he lets fall each morning;  
 from thence comes the dew of the dales.”

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4 þaðan kómr dōgg of dala ‘from thence comes the dew of the dales’ | For another explanation of the origin of dew, see *Vsp* 18.

[Vafþrúðnir kvað:]

15 „Seg þat, Gagnráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvé ó heitir, · sú's deilir með jōtna sonum  
 4 grund, ok með goðum.“

[R 8r/1]

“Tell this, Gainred, since on the floor thou wilt  
 test thy furtherance,  
 what the river is called which divides the land  
 between the sons of ettins and the gods.”

[Óðinn kvað:]

16 „Ífing heitir ó, · es deilir með jōtna sonum  
 2 grund, ok með goðum;  
 opin rinna · hón skal umb aldr-daga;  
 4 verðr-at íss á óu.“

[R 8r/2]

17 „Seg þat, Gagnráðr, · alls á golfi vill  
þíns of freista frama,  
hvé völlr heitir, · es finnask vígi at  
Surtr ok hin svösu goð?“

[**R** 8r/3]

Óðinn:       **18**       „Vígriðr heitir **vøllr**,   ·   es finnask **vígi** at  
                   2               **Surtr** ok hin **svøsu** goð;  
                               **hundrað** rasta   ·   hann ’s á **hverjan** veg;  
                   4               sá ’s þeim **vøllr** **vitaðr**.“

[**R** 8r/4]

Vafþrúðnir: 19 „Fróðr est nú gęstr, · far á þękk jętuns,  
2 ok męlumk í sessi saman;  
4 hęfði vęðja · vit skulum hęllu í  
gęstr, of goð-spęki.“

[**R** 8r/6]

“Learned art thou now, guest; take the ettin’s bench  
and let us speak on the seat together!  
Wager a head shall we two in the hall,  
O guest, over god-wisdom!”

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

Óðinn: 20 „Sęg þat hit **ę**ina, · ef þitt **ó**ði dugir [R 8r/9, A 3r/1]  
 2 ok þú Vaf-þrúðnir **v**itir,  
 hvaðan **j**orð of kom, · eða upp-himinn  
 4 **f**yrst, hinn **f**róði jötunn.“  
 “Tell this one, if thy wisdom avails,  
 and thou, Webthrithner, mightst know,  
 from whence Earth did come, or Up-heaven<sup>†</sup>,  
 first, O learned ettin.”

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

Vafþrúðnir: 21 „Ór **Y**mis holdi · vas **j**orð of sköpuð, [R 8r/10, A 3r/2]  
 2 en ór **b**ęinum **b**jörg,  
 himinn ór **h**ausi · hins **h**rím-kalda jötuns,  
 4 en ór **s**vęita **s**ęr.“  
 “From Yimer<sup>†</sup>’s flesh was the earth shaped,  
 and from his bones the mountains;  
 heaven from the skull of that rime-cold ettin,  
 and from his blood the sea.<sup>60</sup>”

4 sęita ‘blood’ | Cf. *Sont* 3/3 *jötuns bals* · *undir þjóta* ‘the neck-wounds of the ettin [SEAS] roar’. In poetry *sęiti* ‘sweat’ almost always means ‘blood’. This is shared with OE *swāt*, as seen e.g. in *Beow* 1286a: *sweord swāte fāh* ‘sword stained with “sweat”’, 2689b–2690: *bē ge-blóðegod wearð // sâwul-drīore*; · *swāt jðum wéoll*. ‘he was bloodied in soul-gore; the “sweat” gushed in waves’.

<sup>60</sup>The present st. very closely resembles *Grm* 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 **a**nnat, · ef þitt **ó**ði dugir [R 8r/12, A 3r/3]  
 2 ok þú Vaf-þrúðnir **v**itir,  
 hvaðan **M**áni of kom, · svá’t fęrr **m**ęnn yfir,

4 eða Sól hit sama?“  
 “Tell this other, if thy wisdom avails,  
 and thou, Webthrithner, mightst know,  
 from whence Moon did come, so that he journeys over men,  
 or Sun likewise.”

Vafþrúðnir: 23 „Mundil-fari heitir, · hann ’s Mána faðir [R 8r/13, A 3r/4]  
 2 ok svá Sólar hit sama;  
 himin hverfa · þau skulu hverjan dag  
 4 öldum at ár-tali.“  
 “Mundlefare<sup>†</sup> he is called—he is the father of Moon,  
 and so of Sun likewise.  
 Turn round heaven shall they every day,  
 for mankind’s tally of years.”

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

Óðinn: 24 „Sæg þat þriðja, · alls þik svinnan kveða [R 8r/15, A 3r/6]  
 2 ok þú Vafþrúðnir vitir,  
 hvaðan Dagr of kom, · sa’s færr drótt yfir,  
 4 eða Nótt með niðum?“  
 “Tell this third, since they call thee wise,  
 and thou, Webthrithner, mightst know,  
 from whence Day did come, who journeys over the folk,  
 or Night with the moon-phases.”

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 regin  
 4 öldum at ár-tali.“  
 “Delling<sup>†</sup> he is called—he is the father of Day<sup>†</sup>,  
 but Night<sup>†</sup> was born to Narrow<sup>†</sup>.  
 The waxing and waning did the useful Reins create  
 for mankind’s tally of years.”

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

Óðinn kvað: 26 „Sæg þat fjórða, · alls þik fróðan kveða, [R 8r/18, A 3r/9]  
 2 ok þú Vaf-þrúðnir vitir,  
 hvaðan vetr of kom · eða varmt sumar  
 4 fyrst með fróð rēgin?“  
 “Tell this fourth, since they call thee learned,  
 and thou, Webthrithner, mightst know,  
 from whence winter did come, or warm summer,  
 first, amidst the learned Reins.”

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

“Windswoll<sup>†</sup> is he called; he is Winter<sup>†</sup>’s father;  
 but Sosuth<sup>†</sup> [is] Summer<sup>†</sup>’s.”

3 [...] | The second half of the st. seems to be missing; its contents are completely unknown. No gap is indicated in the mss.

Óðinn kvað: 28 „Sæg þat fimta, · alls þik fróðan kveða, [R 8r/21, A 3r/11]  
 2 ok þú Vaf-þrúðnir vitir,  
 hvęrr ása ęldstr · eða Ymis niðja  
 4 yrði í ár-daga?“  
 “Tell this fifth, since they call thee learned,  
 and thou, Webthrithner, mightst know:  
 Who oldest of the Eese<sup>†</sup>, or of Yimer’s kinsmen [ETTINS],  
 arose in days of yore?<sup>61</sup>”

<sup>61</sup>i.e. “which was the oldest, first being?” Cf. the question on the C9th Malt Stone (DR NOR1988;5):  
 huarisi : alistiąsa, perhaps *Hvar es inn ęlisti ąsa?* ‘Who is the eldest of the Eese?’

Vafþrúðnir: 29 „Ør-ófi vetra · áðr vęri jorð of skępuð, [R 8r/22, A 3r/12]  
 2 þá vas Ber-gęlmir borinn,



4                    Þrúð-gælmir · vas þess faðir,  
                       en Aur-gælmir afi.“  
 “Uncountable winters before the Earth was created,  
                       then was Bareymer<sup>†</sup> born.  
 Thrithymer<sup>†</sup> was that one’s father,  
                       and Earymer<sup>†</sup> the grandfather.”

Óðinn kvað:        30        „Sæg þat rétta, · alls þik svinnan kveða,  
                               ok þú Vaf-þrúðnir vitir,  
                               hvaðan Aur-gælmir kom · með jöttna sonum  
                               fyrst, hinn fróði jötunn.“  
 “Tell this sixth, since they call thee wise,  
                       and thou, Webthrithner, mightst know:  
 From whence Earymer came amidst the sons of ettins,  
                       first, O learned ettin?”

[R 8r/23, A 3r/14]

Vafþrúðnir:        31        „Ór Éli-vógum · stukku eittr-dropar,  
                               svá óx unds ór varð jötunn;  
                               þar órar éttir · kómu allar saman;  
                               því’s þat é alt til atalt.“  
 “From the Illewaves<sup>†</sup> splashed venom-drops;  
                       so it grew until it formed an ettin.  
 Our lineages came there all together,  
                       thus it is ever all too fierce.”

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

1–4 ALL | Over æons the splashing venom-drops combined until they formed a sentient being: this was Earymer, whom *Gylf* identifies with Yimer<sup>†</sup>. This stanza is cited in support of the lengthy and embellished creation narrative found in *Gylf*, but it is not certain that this is what our poet had in mind. The Illewaves are probably a reflex of the chaotic primeval Waters found in many West Eurasian mythologies, including Genesis 1:1–3 and *RV* 10.129. Of these two foundational religious sources the latter is closer to the present stanza, and probably holds the more archaic conception. Where we find in the Jewish narrative a proper *creation*; at the very beginning of time God’s spirit is on the Waters and He makes the light shine over them, we find in these two Indo-European texts a *spontaneous emergence* of a single primeval entity long before the Gods are born—here from the violent splashing of venom, in *RV* 10.129.3 from “the power of heat” (*tápasah mabinā*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *RV* 10.129.4 simply giving rise to “desire” (*kāma*) which serves as the “primal seed of thought” (*mānasaḥ rétaḥ prathamām*)—and it is from these that the world is populated.

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

4 þat ‘it’ | i.e. the ettin race.

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

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

“Tell this seventh, since they call thee wise,  
 and thou, Webthrithner, mightst know:  
 How that one begot 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 hęndi vaxa · kvóðu hrím-þursi  
 2 mey ok mög saman;  
 fótr við fótí · gat hins fróða jötuns  
 4 sex-höfðaðan son.“

[R 8r/27, A 3r/17]

“In the hand of the rime-thurse<sup>†</sup>, 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 hęndi ... fótr við fótí ‘Within the hand ... Foot against foot’ | The image is masturbatory. The stanza is paraphrased in *Gylf* 5: *En svá er sagt, at þá er hann svaf, fekk hann sveita. Þá óx undir vinstri bendi bonum maðr ok kona, ok annarr fótr hans gat son við öðrum, en þaðan af kómu ęttir.* ‘But so is said, that when he slept he began to sweat. Then grew within his left hand a man and a woman, and one foot of his begat a son by the other, and thereof come the lineages [of Ettins].’

Óðinn kvað: 34 „Sęg þat óttunda, · alls þik fróðan kveða,  
 2 ok þú Vaf-þrúðnir vitir,  
 hvat fyrst of mant · eða fremst of vęitst,  
 4 þú est al-sviðr jötunn.“

[R 8r/29, A 3r/18]

“Tell this eighth, 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 vęri jotrð of sköpuð,

[R 8r/30, A 3r/19, G]

2 þá vas Ber-gelmir borinn;  
þat fyrst of man'k, · es hinn fróði jötunn  
4 á vas lúðr of lagiðr.“

“Uncountable winters before the Earth was created,  
then was Bareymer born.  
It I first remember, when the learned ettin  
on the tree-trunk was laid.<sup>62</sup>”

<sup>62</sup>An obscure mythological reference. According to the prose of *Gylf*, after the sons of Byre<sup>†</sup> (that is, Weden<sup>†</sup>, Will<sup>†</sup> and Wigh<sup>†</sup>) slew Yimer, so much blood flew from his wounds that all the race of Ettins were drowned, save for Bareymer and his family, who survived by getting up on his *lúðr*. This is clearly a variant of the flood myth, but it may be of Biblical origin. In regular prose, *lúðr* usually means ‘trumpet, blowing horn’, less commonly ‘flour-bin’; the underlying sense seems to be ‘hollowed-out wood’. Considering the transitive nature of Bareymer being laid (*of lagiðr*) upon it, the stanza might instead be referring a ship burial, so that the first thing Webthrithner remembers is Bareymer’s funeral.

Óðinn kvað: 36 „Sæg þat níunda, · alls þik svinnan kveða,  
2 ok þú Vafþrúðnir vitir,  
hvaðan vindr of kømr · svá't fęrr vág yfir,  
4 ę menn hann sjalfan of séa.“

[R 8r/32, A 3r/21]

“Tell this ninth, since they call thee wise,  
and thou, Webthrithner, mightst know:  
From whence the wind comes which fares over the wave;  
men always see his very self?”

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

Vafþrúðnir: 37 „Hré-svelgr hętir, · es sitr á himins ęnda,  
2 jötunn í arnar ham;  
af hans vęngjum · kveða vind koma  
4 alla menn yfir.“

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

“Rawswallower<sup>†</sup> is he called who sits at heaven’s end;  
an ettin in an eagle’s hame<sup>†</sup>.  
From his wings they say that the wind comes  
over all men.”

[Óðinn kvað:]

38 „Seg þat **tí**unda, · alls þú **tí**va røk  
 2 qll **Va**þrúðnir **v**itir,  
 hvaðan Njörðr of kom · með ása sonum;  
 4 **h**ofum ok **h**orgum · rēðr **h**und-morgum  
 ok varð-at **ó**sum **a**linn.“

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

“Tell this tenth, since thou of the Rakes of the Tews<sup>†</sup>  
 all, O Webthrithner, mightst know:  
 From whence Nearth<sup>†</sup> did come amidst the sons of the Eese<sup>†</sup>?  
 Hoves<sup>†</sup> and harrows<sup>†</sup> 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 *Vsp* 7 for other occurrences. This stanza seems to be referring to the large count of cultic places named after Nearth in Norway (TODO: source this); cf. here *Grm* 16, where it is said that Nearth *rēðr hó-timbruðum horgi* ‘rules a high-timbered harrow’. Also of interest is *Lok* 51, where a goddess speaks about her *véum ok vøngum* ‘wighs and wongs’, other cultic names. All of these examples suggest something about the Heathen view of shrines.

[Vaþrúðnir kvað:]

39 „Í **V**ana-hęimi · skópu hann **vís** ręgin  
 2 ok sęldu at **gís**lingu **g**oðum,  
 í **a**ldar røk · hann mun **a**ptr koma  
 4 hęim með **vís**um **v**oðnum.“

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

“In Waneham<sup>†</sup> the wise Reins<sup>†</sup> created him,  
 and sold him as a hostage to/for the gods.  
 In the Rakes of the Age<sup>†</sup> he will come back  
 home amidst the wise Wanes<sup>†</sup>.”

1 ręgin ‘Reins’ | *řęgin* ‘the Reins, Powers’ is generally used simply to refer to the gods as a collective, but here seems to refer specifically to the Wanes<sup>†</sup>, in contrast with the Eese<sup>†</sup>.

3 aldar røk ‘the Rakes of the Age’ | The Rakes of the Reins<sup>†</sup>; 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 (“Tell this eleventh”), followed by the full st. 41. In diplomatic transcription:

**R** *Segðv þat et .xi. hvar ytar tvnom i hoggvaz hverian dag. Val þeir kiosa oc riþa vígi fra sitia meirr vm sáttir saman.*

**A** *Seg þat et .xi. allir eins heriar oðins tvnvm i hogguaz hverian dag. Val þeir kiosa ok riða vígi fra sitja meirr vm sattir saman.*

[Óðinn kvað:]

40 „Sæg þat **elli**pta, · hvar **y**tar túnum í  
 2 **h**öggvask **h**verjan dag;  
**val** þeir kjósa · ok ríða **v**ígi frá,  
 4 **s**itja meirr of **s**áttir **s**aman.“

[R 8v/5, A 3r/28]

“Tell 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* ‘walkirie<sup>†</sup>’ is derived.

[Vafþrúðnir kvað:]

41 „Allir **ei**n-herjar · Óðins túnum í  
 2 **h**öggvask **h**verjan dag,  
**val** þeir kjósa · ok ríða **v**ígi frá,  
 4 **s**itja meirr of **s**áttir **s**aman.“

[A 3r/28]

“All the Oneharriers<sup>†</sup> 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, · hví þú **tí**va røk  
 2 ǫll **V**aþrúðnir **v**itir?  
 Frá **j**ǫtna rúnum · ok **all**ra goða  
 4 þú hit **s**annasta **s**egir,  
 hinn **al**-svinni **j**ǫtunn.“

[R 8v/6, A 3v/1]

“Tell this twelfth, why thou the Rakes of the Tews  
 all, Webthrithner, shouldst know?  
 From the runes<sup>†</sup> of the ettins and of all the gods  
 dost thou speak the most truly,  
 O all-wise ettin!”

[Vaðrúðnir kvað:]

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

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

“From the runes of the ettins and of all the gods  
 I can speak truly,  
 for I have come into each Home<sup>†</sup>.  
 Into nine Homes I came beneath Nivelhell<sup>†</sup>;  
 that way men die out of Hell<sup>†</sup>.”

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4–5 níu ... halir. ‘Into nine ... of Hell.’ | Perhaps lower infernal underworlds. Finnur Jónsson (1932) considers *ór helju* ‘out of Hell’ a later interpolation, probably for metrical reasons.

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[Óðinn kvað:]

44 „Fjölð ek fór, · fjölð freistaða’k,  
 2 fjölð ek reynda regin;  
 hvat lifir manna, · þá’s hinn méra líðr  
 4 fimbul-vetr með firum?“

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

“Much I journeyed, much I tried,  
 much I tested the Reins.  
 What remains of men when the renowned Fimble-winter<sup>†</sup>  
 passes amidst the folk?”

[Vaðrúðnir kvað:]

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

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

“Life<sup>†</sup> and Lifethrasher<sup>†</sup>—but they will hide themselves  
 in Hoardmimer<sup>†</sup>’s wood.  
 Morning dew will they have for food;  
 from thence is mankind begotten.”

---

2 holti Hodd-mímis ‘in Hoardmimer’s wood’ | Perhaps the hollowed-out Uggdrassle’s Ash.<sup>†</sup>

[Óðinn kvað:]

- 46 „Fjǫlð ek fór, · fjǫlð freistaða’k,  
 2 fjǫlð ek reynda reigin;  
 hvaðan kómr sól · á hinn slétta himin,  
 4 es þessa hefr Fēnrir farit?

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

“Much I journeyed, much I tried,  
 much I tested the Reins!  
 From whence comes Sun onto the smooth heaven,  
 when Fenrer<sup>†</sup> has destroyed this one?”

---

4 þessa ‘this one’ | The present sun, as explained in the following st.

4 Fēnrir ‘Fenrer’ | Perhaps not the same “Fenrerswolf” that fights against Woden (cf. st. 53 below); the word, which originally prob. means “Fen-creature”, may here simply mean “Wolf”. For the wolves who chase the sun and moon see *Vsp* 40 and *Grm* 40.

[Vafþrúðnir kvað:]

- 47 „Eina dóttur · berr alf-rǫðull,  
 2 áðr hana Fēnrir fari;  
 sú skal ríða, · þá’s reigin deyja,  
 4 móður brautir mēr.“

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

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

[Óðinn kvað:]

- 48 Fjǫlð ek fór, · fjǫlð freistaða’k,  
 2 fjǫlð ek reynda reigin;  
 hverjar ’ru męyjar, · es líða mar yfir,  
 4 fróð-geðjaðar fara?

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

“Much I journeyed, much I tried,  
 much I tested the Reins!  
 Who are the maidens that pass over the ocean;  
 wise-minded they go?”

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3–4 hverjar ... fara? ‘Who ... go?’ | The identity of these maidens is very mysterious, and Webthrithner’s answer in the next st. does not give much more information. Considering all other questions introduced with the words *fjǫlð ek fór* et.c. have something to do with the end times, this one should as well. With this in mind they are probably to be identified with the maidens Woden asks about in *Bdr* 12.

[Vafþrúðnir kvað:]

49 Þrjár þjóð-áar · falla þorp yfir  
 2 meyja Møg-þrasis;  
 hamingjur einar · þér's í hēimi eru,  
 4 þó þér með jǫtnum alask.

[R 8v/19, A 3v/11]

“Three great rivers fall over the house  
 of the maidens of Maythrasher;  
 they are the only Hamings in the Home,  
 although they are raised amidst ettins.”

[Óðinn kvað:]

50 „Fjǫlð ek fór, · fjǫlð freistaða'k,  
 2 fjǫlð ek reynda regin;  
 hverir ráða ésir · eignum goða,  
 4 þá's sloknar Surta-logi?“

[R 8v/21, A 3v/13]

“Much I journeyed, much I tried,  
 much I tested the Reins!  
 Which Eese rule the ownings of the Gods  
 when the flame of Surt<sup>†</sup> goes out?”

[Vafþrúðnir kvað:]

51 „Víðarr ok Váli · byggva vé goða,  
 2 þá's sloknar Surta-logi;  
 Móði ok Magni · skulu Mjöllni hafa  
 4 Vingnis at víg-þroti.“

[R 8v/22, A 3v/14]

“Wider<sup>†</sup> and Wonne<sup>†</sup> bedwell the wighs<sup>†</sup> of the gods  
 when the flame of Surt goes out.  
 Mood<sup>†</sup> and Main<sup>†</sup> shall have Millner<sup>†</sup>  
 after Wingner<sup>†</sup>'s end in battle.”

4 Vingnis at víg-þroti ‘after Wingner's end in battle’ | When Thunder dies.

[Óðinn kvað:]

52 „Fjǫlð ek fór, · fjǫlð freistaða'k,  
 2 fjǫlð ek reynda regin;  
 hvat verðr Óðni · at aldr-lagi,  
 4 þá's rjúfask regin?“

[R 8v/24, A 3v/16]

“Much I journeyed, much I tried,  
 much I tested the Reins!



What brings Weden's life to an end,  
when the Reins are ripped?"

4 þá's rjúfask rēgin? 'when the Reins are ripped?' | Formulaic; see note to *Bdr* 14/1.

[Vafþrúðnir kvað:]

53 „Ulfur gleypa · mun Alda-föðr,  
2 þess mun Víðarr vreka;  
kalda kjapta · hann klyfja mun  
4 vitnis vígi at.“

[R 8v/25, A 3v/17]

“The Wolf will devour the Father of Men:  
that will Wider avenge.  
The cold jaws he will split apart  
of the beast at the battle.”

[Óðinn kvað:]

54 „Fjölð ek fór, · fjölð fręistaða'k,  
2 fjölð ek ręynda ręgin;  
hvat męlti Óðinn, · áðr á bál stigi,  
4 sjalfr í ęyra syni?“

[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-stâh* '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-stâh* '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 vęit, · hvat þú í ár-daga  
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.“

[R 8v/28, A 3v/19]

“Never will man know what thou in days of yore  
 saidst in the ear of thy son.  
 With a fey<sup>†</sup> mouth I spoke my ancient staves<sup>†</sup>,  
 and about the Rakes of the Reins.  
 Now with Weden have I shared my word-wisdom—  
 thou art ever wisest of men!”

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1 mann-gi | *manni* dat. sg. **RA** is impossible; a subject is needed.

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3 feigum ‘fey’ | A word with strong fatalistic connections. Webthrithner realises that he was bound to die from the moment he proposed the wager (st. 19), as no being can outwit Weden.

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.

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# Speeches of Grímnir (*Grímnismál*)

**Dating** (Sapp, 2022): C10th (0.976)

**Meter:** *Leeds-meter, Ancient-words-law* (2/3–4, 28/3–5, 45/3–5, 48/4, 49/1–2, 53),  
*Galders-law* (46)

## Introduction

The **Speeches of Grímnir** (*Grm*) are preserved whole in both **R** and **A**.

The poem itself is enclosed by prose passages. It is hard to say for how long these have accompanied the poem, but since they are found in both **R** and **A** they must go back to a now-lost archetypal manuscript. Together with sts. 1–3 and 53–55 of the poem they form a narrative frame for the gnomic stanzas. The gnomic stanzas themselves, the bulk of the poem, are mythological and sometimes obscure. They align closely with other Eddic gnomic poems like *Háv*, *Vafþ*, *Sigrdr*, and *Alv*.

Weden begins by listing the individual dwellings of the gods (4–17). The locations are numbered, but a few facts speak to these numbers being a later insert:

1. The alliteration is never reliant on the numbers; if one compares the numbered questions in *Vafþ* 20–42 the difference is striking.
2. The numbering is inconsistent; Thunder's realm (st. 4) is not counted, and Wider's land (st. 17) has no numeral (perhaps since the form of the stanza would not allow it.)
3. In sts. 11–15 cited in *Gylf*, the numbers are missing.

After this list come several 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 bloot<sup>†</sup> for men in the present (43, see note there!), the creation of the ship Shidebladner (44) and finally a list of the noblest of several categories of things and groups (45).

After these lists Weden utters an unclear st. invoking the gods (46), before listing many of his names and the circumstances in which they were used (47–50). He then turns to Garfrith, disappointed by the inhospitality and poor conduct of his former protégé, and predicts his imminent death (51–53). He finally reveals himself by his true name, daring Garfrith to face him (53). After this he repeats several of his names (54), and the poem ends.

In the final prose section we are told that Garfrith, after learning that he was torturing Weden, hurried up to take the god away from the fires, but tripped and fell on his sword and died. After this his son Ayner ruled for a long time.

### From the sons of king Reading (*Frá sonum Hraðungs konungs*)

- P1 Hraðungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr. [R 8v/31, A 3v/23]  
 2 Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á  
 báti með dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nátt-myркri  
 4 brutu þeir við land ok gingu upp; fundu kot-bónda einn. Þar vöru þeir  
 um vetrinn. Kerling fostraði Agnar, enn karl Geirrøð. At vári fekk  
 6 karl þeim skip. Enn er þau kerling leiddu þá til strandar, þá mælti karl  
 ein-méli við Geirrøð. Þeir fengu byr ok kvömu til stöðva fýður síns.  
 8 Geirrøðr var fram í skipi. Hann hljóp upp á land enn hratt út skipinu,  
 ok mælti: „Far þú þar er smyl hafi þik.“ Skipit rak út. Enn Geirrøðr  
 10 gekk út til bójar; hánun 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.<sup>63</sup> 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.<sup>64</sup> 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.

<sup>63</sup>The 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 *Rþ*.

<sup>64</sup>Surely 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:  
 4 „Hann er mat-níðingr sá at hann kvelr gesti sína ef hán um þykkja of-  
 margir koma.“ Óðinn segir at þat er in mesta lygi. Þau veðja um þetta  
 6 mál. Frigg sendi eskis-mey sína, Fullu, til Geirrøðar. Hon bað konung  
 varask at eigi fyr-gerði hán um fjöl-kunnigr maðr sá er þar var kominn  
 8 í land, 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 véri eigi mat-góðr ok  
 10 þó léttr hann hand-taka þann mann er eigi vildu hundar á ráða. Sá var í  
 feldi blám ok nefndisk Grímnir ok sagði ekki fleira frá sér þótt hann véri  
 12 at spurðr. Konungr lét hann pína til sagna ok setja milli elda tveggja  
 ok sat hann þar átta nętr. Geirrøðr konungr átti son tíu vetra gamlan  
 14 ok hét Agnarr eptir bróður hans. Agnarr gekk at Grímni ok gaf hán um  
 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<sup>†</sup> and looked over all the Homes.<sup>65</sup> Weden spoke: "Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave?"<sup>66</sup> But Garfrith, *my* foster-son, is king and now rules his land." Frie says: "He is such a meat-nothing that he torments his guests if he thinks too many are coming!" Weden says that this is the greatest lie; they make a wager over this matter. Frie sent

her handmaid, Full, to Garfrith's hall. She bade the king be wary, lest he be destroyed by the many-cunning<sup>†</sup> 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<sup>†</sup>; 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:

<sup>65</sup>Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

<sup>66</sup>This may relate to Frie's role as love-goddess. Ayner is in any case to be understood as a weak, effeminate man.

## The Speeches of Grimner

1 „Hęitr est hripuðr · ok hęldr til mikill, [R 9r/27, A 4r/17]  
 2 gongumk firr funi!  
 Loði sviðnar, · þótt á lopt bera'k;  
 4 brinnumk felldr fyrir.  
 “Hot art thou, flame, and rather too great;  
 go far from me, fire!  
 The wool-cape is singed though I hold it aloft;  
 the cloak burns before me!

2 Átta nętr · sat'k milli ęlda hér, [R 9r/29, A 4r/18]  
 2 svát mér mann-gi mat né bauð  
 nema ęinn Agnarr, · es ęinn skal ráða,  
 4 Gęirrøðar sonr, · Gotna landi.  
 For eight nights I sat between the fires here,  
 while no man offered me food,  
 save for Ayner alone, who alone shall rule—  
 Garfrith's son—the land of the Gots!

- 3 Hēill skalt, Agnarr, · alls hēilan biðr [R 9r/31, A 4r/20]  
 2 þik Vera-týr vesa;  
 4 ċins drykkjar · skalt aldri-gi  
 4 bētri gjöld geta:

Hale shalt thou be, Ayner, for hale  
 does Were-Tew (= Weden) bid thee be!  
 For a single drink shalt thou never get  
 better recompense.

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4 bētri gjöld ‘better recompense’ | Namely the mythic lore which takes up sts. 4–53.

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- 4 Land es hēilagt, · es liggja sé’k [R 9r/33, A 4r/22]  
 2 ósum ok ǫlfum nēr;  
 en í Þrúð-hēimi · skal Þórr vesa  
 4 unds of rjúfask rēgin.

The land is holy which lying I see  
 near the Eese and Elves<sup>†</sup>,  
 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<sup>†</sup>. A formulaic expression; see note to *Bdr* 14 for further occurrences.

- 5 Ý-dalir hēita, · þar’s Ullr hēfir [R 9v/2, A 4r/23]  
 2 sér of gǫrva sali;  
 Alf-hēim Fręy · gófu í ár-daga  
 4 tívar at tann-féi.

Yewdales they are called where Woulder has  
 made for himself a hall.  
 Elfham to Free in days of yore  
 the Tews as a tooth-gift gave.

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4 tann-féi ‘tooth-gift’ | The gift the child receives when he sheds his first tooth.

- 6    **B**ór es sá (hinn þriði), · es blíð regin [R 9v/3, A 4r/25]  
 2        silfri þokðu sali;  
       **V**ala-skjölf heitir, · es véltili sér  
 4        ǫss í ár-daga.

Bower is (the third) one, where the blithe Reins  
 with silver thatched a hall.  
 Waleshef is called the one which the os in days of yore  
 won through wiles.<sup>67</sup>

<sup>67</sup>Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014))  
 has rendered this phrase with variants of 'craftily made for himself' but I disagree.

- 7    **S**ökkva-bekkr heitir (hinn fjórði), · en þar svalar knegu [R 9v/5, A 4r/26]  
 2        unnir glymja yfir;  
       þar þau Óðinn ok Sága · drekka umb alla daga  
 4        glöð ór gullnum krum.

Sinkbench is (the fourth) one called, and there do cool  
 waves clash over above;  
 there Weden and Sey drink all days,  
 glad, out of golden casks.

- 8    **G**laðs-heimr heitir (hinn fimti) · þar's hin gull-bjarta [R 9v/7, A 4r/28]  
 2        Val-höll víð of þrumir;  
       en þar Hroptr · kýss hverjan dag  
 4        vápn-dauða vera.

Gladsham is (the fifth) one called, where the gold-bright  
 Walhall wide stands fast;  
 and there Roft (= Weden) chooses every day  
 weapon-dead warriors.<sup>68</sup>

<sup>68</sup>Cf. st. 14.

In A the order of the following two sts. is reversed.



- 9 Mjök 's **auð**-kennnt · þeim's til Óðins koma [R 9v/9, A 4r/31]  
 2 **sal**-kynni at **séa**,  
**vargr** hangir · fyr **vestan** dyrr  
 4 ok drúpir **or**n yfir.

Very easily recognized, for those who come to Weden,  
 is the hall to see:

A wolf hangs before the western door,  
 and an eagle droops over.<sup>69</sup>

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2 **sal**-kynni at **séa** | 'sia at sia' A

---

<sup>69</sup>Something 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<sup>†</sup>, whom the author identifies with Mars or Hermes, but who is surely Weden.

According to Hyltén-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**,  
**skoptum** 's rann reþt, · **skjöldum** 's salr þakiðr,  
 4 **brynjum** of **bekki** stráat.

Very easily recognized, for those who come to Weden,  
 is the hall to see:

With shafts is the house roofed, with shields is the hall thatched;  
 with byrnies the benches strewn.

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3 **skoptum** 'shafts' | Spear-shafts.

- 11 **Þrym**-heimr heitir (hinn sétti), · es **Þjatsi** bjó, [R 9v/12, A 4v/2, G]  
 2 sá hinn **ám**-átki **jötunn**;  
 en nú **Skaði** byggvir, · **skír** brúðr goða,  
 4 **fornar** toptir **föður**.

Thrimham is (the sixth) one called, where Thedse dwelled,  
 that uncanny ettin;  
 but now Shede bedwells—the pure bride of the Gods—  
 the ancient plots of her father.

1 (hinn sétti) ‘the sixth’ | om. G 1 es ‘where’ | þar nú ‘where now’ 1 bjó ‘dwelled’ | om. W; býr ‘dwells’ U 2 ám-átki | mátki U 3 goða ‘of the Gods’ | guma ‘of men’ U

2 ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to *Vsp* 8.

12 Brēiða-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 vęit’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)’ | *heita* ‘[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<sup>†</sup>.

13 Himin-björg eru (hin ęttu), · en þar Heim-dall [R 9v/16, A 4v/3, 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, wield over wighs.  
 There the Watchman of the Gods [= Homedal] drinks in the tranquil house,  
 glad, the good mead.

4 hinn | so AG; om. R

1 eru (hin ęttu) ‘are (the eighth)’ | *heita* ‘[they] are called’ G.

3 vǫrðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedal, also occurring in *Lok* 49 and possibly in *Skm* 28: *vǫrðr með goðum* ‘the Watchman among the Gods’. *Gylf* 27, where the present stanza is cited, gives some further details: *Hann býr þar er heitir Himinbjörg við Bifröst. Hann er vǫrðr goða ok sitr þar við himins enda at gęta 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 hęra léttr.* ‘He lives at the place called the Heavenbarrows near Bivrest. He [= Homedal] is the Watchman of the Gods and sits there at Heaven’s end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder.’

- 14 Folk-vangr es (hinn níundi), · en þar Freyja réðr [R 9v/17, A 4v/6, G]  
 2 sessa kostum í sal;  
 halfan val · hon kýss hverjan dag,  
 4 en halfan Óðinn á.

Folkwong is (the ninth), and there Frow decides  
 the choice of seats in the hall;  
 half the slain she chooses each day,  
 but half does Weden own.<sup>70</sup>

1 es (hinn níundi) ‘is (the ninth)’ | *hēitir* ‘[one] is called’ G

<sup>70</sup>This st. is cited and closely paraphrased in *Gylf* 24. — The roots of *kjósa val* ‘choose the slain’ are the same as those in walkirrie<sup>†</sup> (*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<sup>†</sup> (*Göndul*, a name attested in several lists of walkirries; see *Vsp* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjáðningavíg*). In spite of this parallel, there are good reasons to believe that the chief walkirrie was Frie<sup>†</sup>, Weden’s wife. First, one of the functions of the walkirries is to bear ale to the Oneharriers (*Grm* 37). This mirrors royal Germanic banquets attested in heroic poetry, where the host’s wife or daughter would pour ale to his retainers and guests (the so-called ‘lady with a mead cup’ ritual; see Enright (1996) and Riseley (2014)). As Weden’s wife, we would expect Frie to have this role. Second, at Balder’s funeral as attested in *Gylf* (TODO. chapter number), Weden rides with Frie and the Walkirries, while Frow rides alone with her cats. If she were chief walkirrie, it is rather strange that she should not ride with them. Third, there are two separate myths where Frie and Weden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem).

- 15 Glitnir es (hinn tíundi), · hann ’s gulli studdr [R 9v/19, A 4v/8, G]  
 2 ok silfri þakðr it sama;  
 en þar For-seti · byggir flestan dag  
 4 ok svéfir allar sakir.

Glitner is (the tenth): it is supported by gold,  
 and thatched with silver likewise.  
 And there Foresitter dwells for most of the day,  
 and puts all disputes to sleep.

1 es (hinn tíundi) ‘is (the tenth)’ | *hēitir salr* ‘a hall is called’ G

- 16 Nóa-tún eru (hin elliptu), · en þar Njörðr hēfir [R 9v/21, A 4v/9]  
 2 sér of görva sali;  
 manna þengill · hinn meins-vani

4                    **h**ó-timbruðum **h**orgi réðr.

Nowetowns are (the eleventh), and there Nearth has  
made for himself a hall.  
The lord of men, the guileless one,  
rules the harrow<sup>†</sup> timbered on high.

3 manna þengill · hinn meins-vani ‘The lord of men, the guileless one’ | Interesting epithets probably relating to Nearth’s roles in upholding the bounty of the land and the law. Cf. my article on pre-Christian oaths (TODO).

4 hó-timbruðum horgi réðr ‘rules the harrow timbered on high’ | The rare verb *hó-timbra* ‘timber on high’ otherwise only occurs in *Vsp* 7, likewise in connection with the *horgr* ‘harrow’. The harrow is an outdoors holy place; see Encyclopedia. Cf. also *Vafþ* 38 where Nearth is said to rule a great many hoves and harrows.

17        **H**rísi vęx · ok **h**ou grasi  
2                **V**iðars land, **v**iði,  
              en þar **m**ogr of létusk · af **m**ars baki  
4                **f**rókn at hefna **f**oður.

[R 9v/23, A 4v/11]

With brushwood grows, and with tall grass,  
Wider<sup>†</sup>’s land, with wood,  
and there the lad vows from the back of his steed,  
brave, to avenge his father.<sup>71</sup>

1 Hrísi vęx · ok hou grasi ‘with brushwood grows, and with tall grass,’ | Identical to *Háv* 119/6.

<sup>71</sup>At the Rakes of the Reins Wider avenges His father, Weden. See *Vsp* 54–55, *Vafþ* 53.

18        **A**nd-hrímnr · léttr í **E**ld-hrímni  
2                **S**é-hrímni soðinn,  
              flęska bętst, · en þat **f**air vitu,  
4                við hvat **ę**in-herjar **a**lask.

[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 Oneharriers<sup>†</sup> are nourished.<sup>72</sup>

<sup>72</sup>The cook Andrimner ‘face-sooty’ cooks the boar Sowrimner ‘sow-sooty’ in the cauldron Eldrimner ‘fire-sooty’; by this meat are the Oneharriers nourished.

- 19 Gera ok Freka · seðr gunn-tamiðr, [R 9v/26, A 4v/14, G]  
 2 hróðigr Herjafðr,  
 en við vín ęitt · vápn-göfugr  
 4 Óðinn ę lifir.

Gar and Freak<sup>†</sup> 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 satying there and going about the dwellers of that place, he found out that they were going to offer a profane sacrifice, and a large cask called a *cupa*, which held about twenty-six measures, was filled with beer and set in their midst. When the man of God asked what they wanted to do with it, they answered that they were wanted to offer to their God Wodan, whom others call Mercury.’

- 20 Huginn ok Muninn · fljúga hverjan dag [R 9v/28, A 4v/15, G]  
 2 jormun-grund yfir;  
 óumk of Hugin, · at aptr né komi-t;  
 4 þó séumk meir of Munin.

Highen and Minden fly every day  
 over the ermin-ground [EARTH].  
 I worry for Highen, that he might not come back,  
 yet I fear more for Minden.

2 jormun-grund ‘ermin-ground’ | i.e. ‘the immense ground’ (for the rare prefix ermin-<sup>†</sup> 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 *Ēndils jormungrund* ‘Andle’s ermin-ground’ (Andle being a known “sea-king”), and in *Beow* 859 as *eormen-grund* carrying the same sense.

- 21 Þýtr Þund, · unir Þjóð-vitnis [R 9v/30, A 4v/17]  
 2 fiskr flóði í;  
 áar-straumr · þykkir of-mikill  
 4 val-glaumi at vaða.

Thound<sup>†</sup> roars; Thedwitner's fish  
 thrives in the flood.  
 The river-stream seems far too great  
 for the noisy slain host to wade.<sup>73</sup>

1–2 Þjóðvitnis fiskr 'Thedwitner's fish' | Þjóðvitnir is easily analyzed as þjóð- 'great, main' + vitnir 'wolf'. The great wolf is naturally the Fenrerswolf<sup>†</sup>, the brother of the Middenyardswyrm. That the Wyrn can be called a fish is shown by *Hym* 24.

<sup>73</sup>A difficult stanza. Thound may be the river surrounding Walhall, which the dead have to pass over to reach it. The stanza may also be referring to the punishment of criminals in waters; see note to *Vsp* 38 for discussion on that.

22 Val-grind heitir · es stendr velli á  
 2 heilog fyr helgum durum;  
 forn 's sú grind, · en þat fáir vitu,  
 4 hvé hön 's í lás of lokin.

[R 9v/32, A 4v/18]

Walgrind<sup>†</sup> 'tis called, which stands on the plain,  
 holy, before the holy doors.  
 Old is that gate, but few know this:  
 how its lock is locked.

1 Val-grind 'Walgrind' | 'Slain-gate,' the gate standing before Walhall.

23 Fimm hundruð golfa · ok umb fjórum tögum  
 2 svá hygg'k Bil-skirni með bugum;  
 ranna þeira, · es reipt vita'k,  
 4 míns velt'k mest magar.

[R 9v/34, A 4v/22]

With five hundred floors, and around fourty,  
 so I judge Bilshirner<sup>†</sup> altogether.  
 Of those houses which I might know rafted  
 I know my lad's [= Thunder] to be the greatest.

24 Fimm hundruð dura · ok umb fjórum tögum,  
 2 svá hygg at Valhøllu vesa;  
 átta hundruð Eñin-herja · ganga ór eñinum durum,  
 4 þá's fara við vitni at vega.

[R 10r/2, A 4v/20]

Five hundred doors, and around fourty,  
 so I judge there to be on Walhall.  
 Eight hundred Oneharriers<sup>†</sup> go out of one door,  
 when to fight with the wolf they go.

---

3 átta hundruð ‘eight hundred’ | The hundred is probably here the long hundred (120, rather than 100), which gives a sum of  $640 * 960 = 614\ 400$  Oneharriers.

25     Hēið-rún heitir 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 Weden, 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 heitir hjōrtr · 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 ۆll 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     Sīð ok Vīð, 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,

þér hverfa umb hodd goða,  
 6 þyn ok Vin, · Þoll ok Høll,  
 Gróð ok Gunn-þorin.

Side and Wide, Seeken and Oaken, Swale and Guththrew,  
 Fern and Fimblethule,  
 Rine and Rinnend,  
 Gipple, Gapple, Gamble and Garwimble—  
 they run around the hoard of the Gods [= Osyrd]—  
 Thin and Win, Thall and Hall,  
 Gread and Guththorn.

28 Vína heitir enn, · qnnur Veg-svinn, [R 10r/12, A 5r/1]  
 2 þriðja Þjóð-numa;  
 Nyt ok Nøt, · Nønn ok Hrønn,  
 4 Slíð ok Hríð, · Sylgr ok Ylgr,  
 Víð ok Vón, · Vond ok Strond,  
 6 Gjoll ok Leiptr; · þér falla gumnum nær  
 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 Kqrmt ok Qrmt · ok kēr-laugar tvēr [R 10r/15, A 5r/4, G]  
 2 þér skal Þórr vaða  
 dag hvern · es dóma fērr  
 4 at aski Ygg-drasils;  
 því-at ós-brú · brēnn qll loga  
 6 hēilög vøtn hlóa.

Carmt and Armt, and the two Carlays,  
 these shall Thunder wade  
 every day, when to judge he goes,



at Ugdrassle's Ash<sup>†</sup>;  
for the os<sup>†</sup>-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    Gláðr ok Gyllir, · Glę ok Skeið-brimir, [R 10r/17, A 5r/6]  
2       Silfrin-toppr ok Sinir,  
      Gísl ok Fal-hófnir, · Gull-toppr ok Létt-feti,  
4       þeim ríða **ę**sir jóum  
      **d**ag hvern · es **d**óma fara  
6       at **a**ski **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<sup>†</sup>.

31    Þrjár róttr · standa á þrjá vega [R 10r/20, A 5r/8]  
2       undan **a**ski **Y**gg-drasils;  
      Hęl býr und **ę**inni, · annarri hrím-þursar,  
4       þriðju **m**ęnniskir **m**ęnn.

Three roots grow on three ways,  
from beneath Ugdrassle's Ash.  
Hell lives enclosed by one, [by] the other the Rime-Thurses<sup>†</sup>,  
[by] the third manly men.

32    Rata-toskr heitir íkorni · es rinna skal [R 10r/22, A 5r/9]  
2       at **a**ski **Y**gg-drasils;  
      **a**rnar **o**rð · hann skal **o**fan bera  
      ok sęja **N**íð-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.<sup>74</sup>

<sup>74</sup>This st. and the following is paraphrased in *Gylf* 16 (excerpt):

*Þá mælti Gangleri: „Hvat er fleira at segja stór-merkja frá askinum?“ Hár segir: „Mart er þar af at segja. Örn einn sitr í limum asksins, ok er hann margs vitandi, en í milli augna bonum sitr haukr sá, er heitir Veðrfölnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir askinum ok berr gfundar orð millum arnarins ok Niðhoggs. ‘Gangler spoke: “What more great marks are there to be said about the ash?” High says: “There is much to say about it. An eagle sits in the limbs of the ash, and he is much knowing, but between his eyes sits the hawk called Weatherfalner. The squirrel, which is called Wratetush, runs up and down along the ash and carries words of spite between the eagle and Nithehewer.”’*

2      33      Hirtir ’ru ok fjórir · þeir’s af hēfingar  
                 á gag-halsir gnaga:  
                 Dáinn ok Dvalinn, · Dún-eyrr ok Dura-þrór.

[R 10r/23, A 5r/11]

Harts are there also, four, those who TODO  
TODO gnaw:  
Dowen and Dwollen, Downeer and Doorthrew.<sup>75</sup>

<sup>75</sup>Paraphrased in *Gylf* 16 immediately following a paraphrase of the last st.: *En fjórir hirtir renna í limum asksins ok bíta barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór.* ‘But four harts run in the limbs of the ash and bite its leaves; they are called thus: Dowen, Dwollen, Downeer, Doorthrew.’

2      34      Ormar fleiri · liggja und aski Ygg-drasils  
                 an þat of hyggi hvęrr  
                 ó-sviðra apa:

[R 10r/25, A 5r/12, G]

More worms lie under Ugdrassle’s Ash  
than any one would think  
among unwise apes<sup>†</sup>.<sup>76</sup>

<sup>76</sup>Paraphrased in *Gylf* 16: *En svá margir ormar eru í Hvergelmi með Niðhogg, at engi tunga má telja; svá segir hér: ‘But so many worms are in Wharyelmer with Nithehewer that no tongue may count them. So it says here:’* after which st. 36 is quoted.

35      Góinn ok Móinn, · þeir ’ru Graf-vitnis synir,

[R 10r/26, A 5r/13, G]

2           Grá-bakr ok Graf-vølluðr,  
           Ofnir ok Sváfñir, · hygg’k at **é** skyli  
 4           męiðs kvistu **máa**.

Gowen and Mowen—they are Gravewitner’s sons—  
 Greyback and Gravewalled;  
 Ovner and Sweefner, I ween, shall always  
 injure the beam’s branches.

36    **A**skr **Y**gg-drasils · drýgir **ę**rfiði  
 2           męira an męnn viti:  
           **h**jörtr bítr ofan · en á **h**liðu fúnar,  
 4           skęrðir **N**ið-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 **M**ist · vil’k at mér **h**orn beri,  
 2           **S**keggj-öld ok **S**kogul,  
           **H**ildr ok Þrúðr, · **H**lökk ok **H**ęr-fjötur,  
 4           **G**öll ok **G**ęir-ölu,  
           **R**and-gríð ok **R**áð-gríð, · **R**ęgin-lęif;  
 6           þęr bera **ę**in-hęrjum **ö**l.

[R 10r/30, A 5r/16]

Rist and Mist I would have bearing to me a horn—  
 Shageld and Shagle;  
 Hild and Thrith, Lank and Harfetter,  
 Gall and Garannel,  
 Randgrith and Redegrith, Rainlaf—  
 they bear the Oneharriers ale.<sup>77</sup>

3 Hildr ok Þrúðr ‘Hild and Thrith’ | so A; *Hildi ok Þrúði* R stems from ðz, ðz with r rotunda being interpreted and copied as ði, ðr, this becomes clear upon viewing the facsimile images.

<sup>77</sup>The women listed in this st. are Walkirries. Their names are known from other lists of Walkirries, but differ somewhat in form. TODO: Note these differences

Scoll<sup>†</sup> is called the wolf who follows the pure-faced  
god [= Sun] to the shelter of the woods.  
But another is Hate<sup>†</sup>, he is Rothwitner<sup>†</sup>'s son—  
who shall [run] in front of the bright bride of heaven [= Sun].<sup>80</sup>

<sup>80</sup>According to *Gylf* 12 Scoll chases the Sun and Hate chases the Moon (which is why he runs in front of the sun). See note to *Vsp* 40 for discussion on these wolves.

41 Ór Ymis holdi · vas jǫrð of skǫpuð, [R 10v/6, A 5r/23,  
2 en ór sveita sjór, A<sub>b</sub> 9v/14, B 3v/11]  
björg ór beinum, · baðmr ór hári,  
4 en ór hausi himinn.

From Yimer<sup>†</sup>'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<sub>b</sub>B 2 sjór | so AA<sub>b</sub>B; *sér* R 4 ór hausi himinn  
'from his skull the heaven' | *himinn ór hausi bans* 'the heaven from his skull' A<sub>b</sub>B

1–4 Ór ... himinn 'Out of ... heaven' | This stanza is clearly related to *Vafþ* 21, see note there.

2 sveita 'blood' | For the sense, see note to this word in *Vafþ* 21.

4 ór hausi himinn 'from his skull the heaven' | This suggests that the heavens were understood as a dome, something common among many ancients. This also fits well with the floating clouds being Yimer's brains, as said in the following st.

42 En ór hans bróum · gǫrðu blíð reġin [R 10v/8, A 5r/25,  
2 Mið-garð manna sonum, A<sub>b</sub> 9v/16, B 3v/12]  
en ór hans heila · vǫru þau hin harð-móðgu  
4 ský ǫll of skǫpuð.

But from his eyebrows the blithe Reins<sup>†</sup> made  
Middenyard<sup>†</sup> for the sons of men;  
but from his brains were the hard-minded  
clouds all shaped.

3 harð-móðgu 'hard-minded' | *bríð-feldu* 'stormy' A<sub>b</sub>B

1–2 En ór hans bróum ... manna sonum 'But from his eyebrows ... sons of men' | The gods fenced in Middenyard ('the middle enclosure') by using the hair of Yimer's eyebrows as poles.

43 Ullar hylli · hefr ok allra goða [R 10v/9, A 5r/26]  
2 hveirr's tekr fyrstr á funa,

því-at opnir heimar · verða umb ása sonum,  
þá's hēfja af hvera.

The holdness<sup>†</sup> of Woulder<sup>†</sup> and of All Gods<sup>†</sup>  
has each who first touches the fire,  
for the Homes<sup>†</sup> become open for the sons of the Eese,  
when men lift off the kettles.<sup>81</sup>

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<sup>†</sup> and af Edholm (2009) for more.

1 hylli 'holdness' | i.e. 'favour, loyalty, grace'. This word and the corresponding adjective *holtr* '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<sup>†</sup> and holdness<sup>†</sup>.

1 allra goða 'All Gods' | Cf. *Sigrdr* 3–4, *Lok* 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the oneness of the Gods, see Encyclopedia: All Gods<sup>†</sup>.

4 hvera 'kettles' | acc. pl. of *hverr*, from PGmc. *\*hweraz*, from PIE *\*k<sup>w</sup>er-* '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).

<sup>81</sup>This 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 Woden, 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 blót<sup>†</sup>, as described in the kings' laws. More specifically, Woden 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 blót in the Thronelaw (*Þróna-lög*), Norway: *At veizlu þeiri skyldu allir menn ǫl eiga; þar var ok drepinn alls konar smali ok svá bross, [...] en slátr skyldi sjóða til mann-fagnaðar; eldar skyldu vera á miðju gólfi í hofinu ok þar katlar yfir*. 'At that gathering all men should have ale; thereat was also slain every kind of small cattle and likewise horses, [...] and the fresh meat 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 Ymer, 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 *Grm* 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 Askr Ygg-drasils, · hann 's óðstr viðá [R 10v/13, A 5r/29]  
 2 en Skíð-blaðnir skipa,  
 Óðinn ása · en jóa Sleipnir,  
 4 Bíl-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,  
 øllum ósum · þat skal inn koma  
 4 Égis bękki 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 Eagre's bench,  
 at Eagre's drinking!<sup>82</sup>

<sup>82</sup>Weden suddenly announces that he has made the other gods aware of his situation; they will leave their feasting at Eagre's hall (see *Hym* and *Lok*) and instead come to his rescue. He then begins to recount his names.

- 47 Hétumk Grímr, · hétumk Gangleri, [R 10v/17, A 5v/4]  
 2 Hęjann ok Hjalm-beri,  
 Þekkr 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.

Sidechat, Sideshag, Syefather, Nicked,  
 Allfather, Walfather, Atrider, and Farm-Tew—  
 by just one name have I never called myself,  
 since among manfolk I fared.

- 50 Grímni mik hétu · at 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<sup>†</sup>.<sup>83</sup>

<sup>83</sup>Presumably referencing other now-lost myths involving Weden travelling in disguise. The last is possibly a reference to the name under which Weden would be invoked at the start of Things (legal assemblies, see Encyclopedia).

51 Óski ok Ómi, · Jafn-hár ok Biflindi, [R 10v/24, A 5v/10]  
2 Gøndlir ok Hár-barðr með goðum.

Wish and Ome, Evenhigh and Bivlend;  
Gandler and Hoarbeard among Gods.

52 Sviðurr ok Sviðrir · es ek hét at Sökk-mímis [R 10v/25, A 5v/11]  
2 ok dulða'k þann hinn aldna jōtun  
þá's Mið-vitnis vas'k · ins mēra burar  
4 orðinn ģin-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.

53 Qlr est Gęir-røðr, · hęfr þú of-drukkit; [R 10v/28, A 5v/13]  
2 miklu est hnugginn, · es þú est mínu gęngi,  
qllum ģin-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<sup>†</sup>.<sup>84</sup>

<sup>84</sup>Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but presumably the sense is the same. By breaking the code of conduct to which he owns his success he lost Weden's favour, and thus been excluded from the community of oath-bound Odinic warriors (the Oneharriers). Cf. here

54 Fjølð þér sagða'k, · en þú fátt of mant, [R 10v/30, A 5v/15]  
2 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<sup>†</sup>'.

2 55 Egg-móðan val · nú mun Yggr hafa,  
þitt vęit'k líf of liðit;  
varar 'ru dísir, · nú knátt Óðin séa;  
4 nálgask mik ef þú męgir!

[R 10v/31, A 5v/16]

An edge-tired corpse will Ug now have:  
I know thy life to be past.  
Aware are the Dises<sup>†</sup>, 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. *Fáfn* TODO, *Hamð* TODO.

2 56 Óðinn nú hęiti'k, · Yggr áðan hét'k,  
hétumk þundr fyr þat,  
Vakr ok Skilfingr, · Vófuðr ok Hropta-týr  
4 Gautr ok Jalkr með góðum.

[R 11r/2, A 5v/18]

Weden am I called now, Ug was I called earlier,  
I called myself Thound before that;  
Wacker and Shilving, Waved and Roft-Tew,  
Geat and Gelding among the Gods.

2 57 Ofnir ok Sváfñir · hygg'k at orðñir sé  
allir at ęinum mér.

[R 11r/4, A 5v/20]

Ovner and Swebner, I ween, have arisen  
all from me alone.

- P4** Geir-røðr konungr sat, ok hafði sverð um kné sér ok brugðit til miðs. [R 11r/5, A 5v/21]  
 2 En er hann heyrði, at Óðinn var þar kominn, stóð hann upp, ok vildi  
 taka Óðin frá eldinum. Sverðit slapp ór hendi hánun; vissu hjóltin niðr.  
 4 Konungr drap fēti, ok steyptist á-fram, en sverðit stóð í gognum hann,  
 ok fekk hann bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi  
 6 síðan.

King Garfrith sat and had the sword about his knee, and it was brandished half-way up. But when he heard that 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.

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5 hann | þar af A 5 Óðinn hvarf þá. | om. A 5 var þar | varð A 5–6 lengi síðan. | om. A



# Dreams of Balder

## (*Baldrs draumar*)

**Dating** (Sapp, 2022): C10th (0.890)

**Meter:** *Ancient-words-law*

### Introduction

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

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

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## The Dreams of Balder

- 1      Senn vǫru **é**sir · allir á þingi [A 1v/18]  
 2      ok **ó**synjur · allar á máli,  
       ok umb þat **r**éðu · **r**íkir tívar:  
 4      hví vǫri **B**aldri · ballir draumar?

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

1–3 Senn ... tívar ‘Soon ... Tews’ | Formulaic, identically shared with *Þrk* 14/1–3. See also Thing of the Gods<sup>†</sup>.

- 2      Upp reis **Ó**ðinn, · aldinn gautr, [A 1v/19]  
 2      ok hann á **S**leipni · sǫðul of lagði,  
       reið **n**iðr þaðan · nifl-heljar til;  
 4      mótti **h**velpi, · þeim’s ór **h**elju kom.

Up rose Weden, the ancient Geat,  
 and he on Slapner<sup>†</sup> the saddle did lay;  
 rode down thence to Nivelhell<sup>†</sup>;  
 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<sup>†</sup>. The “hellhound” guarding the underworld is well known from world mythology, most famously the Greek *Kérberos*.

- 3      Sá vas **bl**óðugr · of **br**jóst framan, [A 1v/21]  
 2      ok **g**aldrs fǫður · **g**ól of lęngi,  
       **f**ramm reið **Ó**ðinn, · **f**old-vegr dunði,  
 4      hann kom at **h**óu · **H**eljar ranni.

It was bloody on the front of its chest,  
 and at the father of galder<sup>†</sup> [= 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<sup>†</sup>’s riding in *Haustl* 14: *dunði ... mána vegr und hónum* ‘the moon’s way [SKY/HEAVEN] ... resounded beneath him’; see further *Þrk* 21.

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

Then rode Woden east from the door,  
 there as He knew the wallow’s grave;  
 He began for the cunning woman to sing a slain-galder<sup>†</sup>,  
 until forced she rose, a corpse’s words quoth:

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

- 5 „Hvat ’s manna þat · mér ó·kunnra, [A 1v/24]  
 2 es mér hefr aukit · erfitt sinni?  
 Vas’k snifin snjóvi, · ok slegin regni,  
 4 ok drifin döggu, · dauð vas’k lengi.“

“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, [A 1v/25]  
 2 seğ þú mér ór helju, · ek man ór heimi;  
 hveim eru þekkir · baugum sánir,  
 4 flet fagrliga · flóuð gulli?“

“Waytame am I called, I am Waltame’s son;  
 tell me [the tidings] from Hell—I will [tell those] from the world.

For whom are the benches sown with bighs<sup>†</sup>,  
the floors fairly flooded with gold?”

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

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

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

[Óðinn kvað:]                      8    „Þęgi-at-tu vǫlva, · þik vil’k fregna,                      [A 1v/29]  
2                      unds al-kunna, · vil’k ęnn vita:  
                         hvęrr man Baldri · at bana verða,  
4                      ok Óðins son · aldri ręna?“

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

[Völva kvað:]                      9    „Hǫðr berr hǫvan · hróðr-baðm þinig,                      [A 2r/1]  
2                      hann man Baldri · at bana verða,  
                         ok Óðins son · aldri ręna;  
4                      nauðug sagða’k, · nú mun’k þęgja.“

“Hath<sup>†</sup> bears the high glory-beam [MISTLETOE] thither;  
he will Balder’s bane become  
and Weden’s son [= Balder] rob of life—  
forced I spoke, now I will shut up!”

1 hróðr-baðm | emend.; *hróðr-barm* A



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

“Rind bears 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.”

2–4 *sá ...* and-skota ‘that son ... opponent’ | These lines are, apart from the verb tense, identical to *Vsp* 32/4–33/2. It is possible that both are building on a now-lost third poem; or that one has got these lines from the other. (For discussion on the myth itself see introduction to *Vsp* 31–34.)

“Shut not up, wallow—thee I wish to ask!  
Until all is known I wish yet to know:  
Which are the maidens that heartily weep,  
and onto heaven throw the front-sheets?<sup>85</sup>”

<sup>85</sup> According to *Gylf* 49 Hell promised to give Balder back to the Eese if “all things in the world, living and dead, cry for him”. The Eese relayed this message, and “the men and the animals and the earth and the stones and trees and all metals” cried for Balder. It may be that these maidens were included among the

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

# Leeds of Hoarbeard

## (*Hárbarðsljóð*)

**Dating** (Sapp, 2022): early C11th (0.578)–late C11th (0.377)

**Meter:** Unclear (TODO)

### Introduction

The poem can be seen as an allegory on class relations, namely between the self-owning yeomen farmers and the warlike earls, represented through their patron gods.

Of all Eddic poems *Hárþ* is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the *Heliand*; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late C13th, when *R* was written).

Against this late origin speaks the presence of rare words (e.g. *ǫgurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Gríp*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a 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 sveinn sveina · es stęndr fyr sundit handan?“ [R 12r/32]  
“Who is that swain of swains, standing here across the sound?”

Hann svaraði: 2 „Hvęrr ’s sá karl karla · es kallarr 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, · verðr-a matrinn bętri.  
Át’k í hvíld · áðr ek hęiman fór,  
4 síldr ok hafra; · saðr em’k ęnn þęss.“

“Ferry me over the sound, I feed thee in the morning!  
A basket have I on my back; the food does not get better.<sup>86</sup>  
I ate for a while before I journeyed from home,  
herring and oatmeal/he-goats; I am still full from that.”

4 hafra ‘oatmeal/he-goats’ | The easiest reading here is the acc. pl. of *hafr* ‘he-goat’. Thunder also eats his goats in *Gylf* 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this reading; see also note to next stanza.—Many other scholars have here read an accusative plural of *hafri* ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with Indra’s (who is the Vedic equivalent of Thunder) “partner and yokemate” (*RV* 6.56.2) Pūṣān’s eating porridge (e.g. 6.56.1, 57.2). Another similarity Stiles notes between Thunder and Pūṣān is that both have chariots driven by goats (e.g. 6.57.3: “Goats are the draft-animals for the one”, 58.2: “Having goats as his horses”). Whether the Vedic tradition has split an original god into two or whether Thunder has absorbed elements of another god is hard to say.

<sup>86</sup>i.e. ‘you will not get better food than that.’

- 4 „Ár-ligum verkum hrósar þú, verðinum; · veltst-at-tu fyr gǫrla, [R 12v/5]  
2 dǫpr ’ru þín heim-kynni, · dauð hygð’k at þín móðir sé.“

“Of early works boastest thou; of eating!<sup>87</sup> Thou knowest not clearly [what lies] before [thee]:

dismal is the state of thy home—I think that thy mother is dead!”

<sup>87</sup>TODO. This is pretty difficult. From the previous stanza *verðinum* seems to be referring to eating.

- 5 „Þat seðir þú nú · es hverjum þíkkir [R 12v/6]  
2 mæst 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 gǫrvi, · 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 „Hildólfr sá hēitir · es mik halda bað, [R 12v/11]  
 2 rekr inn ráð-svinni · es býr í Ráðs-eyjar-sundi;  
 bað-at hann hlēnni-mēnn flytja · eða hrossa-þjófa,  
 4 góða ęina · ok þá's ek gørva kunna;  
 sęg-ðu til nafns þíns · ef þú vill of sundit fara.“

“Hildolf he is called, who asked me to hold it,  
 the counsel-wise man who lives in Redeseyound.  
 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,  
 Meila bróðir · ęn Magna faðir,  
 4 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?”

- 12 „En þótt ek sakar ęiga, · fyr slíkum sem þú est [R 12v/19]  
 2 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†.”

- 13 „Harm ljótan mér þikkir í því [R 12v/21]  
 2 at vaða of váginn til þín · ok vęta ogur minn;  
 skylda’k launa kōgur-sveini · þínum kangin-yrði · ef ek komumk  
 yfir sundit.“

“An ugly harm it seems to me  
 to wade o’er the wave to thee, and wet my burden.  
 I would repay thee, swaddle-swain, for thy mocking words, if I could bring myself over  
 the sound.”

2 ogur ‘burden’ | The sense of this word is not clear, though it is probably the same as the first element of the compound *ggur-stund* ‘burdensome hour’, found in *Vkv* 42. Some authors have read it as a crude euphemism for ‘penis’, which would not be out of character for this poem. I however consider the best interpretation to be that of an author whose name I’ve forgotten (TODO!), namely that Thunder is referring to the food he carries on his back (cf. v. 3).

- 14 „Hér mun’k standa · ok þín heðan bíða; [R 12v/23]  
 2 fannt-a-tu mann inn harðara · at Hrungni dauðan.“

“Here will I stand, and from here await thee;  
 thou hast not found a harder man since Rungner<sup>†</sup> died!<sup>88</sup>”

<sup>88</sup>Rungner was an ettin famously slain by Thunder, TODO. Hoarbeard’s mention of that battle sets off a long argument over the deeds of the two.

- 15 „Hins vilt-u nú geta · es vit Hrungnir deildum, [R 12v/25]  
 2 sá inn stór-úðgi jötunn, · es ór steini vas hofuðit á,  
 þó lét’k hann falla · ok fyrir hníga;  
 4 hvat vannt-u þá meðan, Hárbarðr?“

“This wilt thou now mention, when I and Rungner dealt with each other,  
 that great-minded ettin on whom the head was of stone.  
 Yet I made him fall, and kneel down before [me]—  
 what didst thou then meanwhile, Hoarbeard?”

- 16 „Vas’k með Fjöl-vari · fimm vetr alla [R 12v/27]  
 2 í ey þęiri · es Al-grón heitir;  
 vega vér þar knöttum · ok val fella,  
 4 margs at freista, · 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.<sup>89</sup>”

<sup>89</sup>I read *margs* ‘many a’ as modifying *mans* ‘girl’, i.e. *margs mans at fręista, at kosta* ‘to tempt and to win many a girl’.

17 „Hversu snúnuðu yör konur yörar?“  
“How did your women pleasure (TODO!!!) you?.”<sup>90</sup>

[R 12v/30]

<sup>90</sup>Seemingly a prose line; see Introduction.

18 „Sparkar óttum vér konur · ef oss at spökum yrði;  
2 horskar óttum vér konur · ef oss hollar véri,  
þér ór sandi · síma undu  
4 ok ór dali djúpum  
grund of grófu;  
6 varð’k þeim einn ǫllum · øfri at rǫðum;  
hvílda’k hjá systurum sjau  
8 ok hafða’k gęð þeira allt ok gaman;  
hvat vannt-u þá meðan, Þórr?“

[R 12v/30]

“We [I] owned frisky women, if they became pleasing toward us [me];  
we [I] owned clever women, if they were hold<sup>†</sup> 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 jǫtun,  
2 upp ek varp augum · All-valda sonar  
á þann hinn heįða himin;  
4 þau ’ru męrki męst · minna verka,

[R 13r/2, A 1r/1 (l. 4b f



6 þau's allir menn síðan of séa;  
hvatt vannt-u þá meðan, Hárbarðr?“

“I slew Thedse<sup>†</sup>, the strength-minded ettin;  
Up I threw the eyes of Allwald's son [= Thedse]  
onto the clear heaven!  
Those are the greatest marks of my works,  
those which all men since may see<sup>91</sup>—  
what didst thou then meanwhile, Hoarbeard?”

<sup>91</sup>Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable? TODO.

20 „Miklar man-vélar · hafða'k við myrk-riður  
þá's ek véltu þér frá verum.  
Harðan jötun · hugða'k Hlébarð vesa;  
4 gaf hann mér gamban-tēin  
en ek véltu hann ór viti.“

[R 13r/5, A 1r/1]

“Great girl-tricks did I have against mirk-rideresses<sup>†</sup>,  
when I lured them away from men.<sup>92</sup>  
A hard ettin I judged Leebeard to be;  
he gave me a gombentoe<sup>†</sup>,  
but I tricked him out of his wits.”

<sup>92</sup>Alternatiely ‘away from [their] husbands’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *Háv* 156 for discussion.

21 „Illum huga launaðir þú þá góðar gjafar.“  
“With an evil mind didst thou repay the good gift.”

[R 13r/7, A 1r/3]

22 „Þat hefir eik · es af annarri skęfr;  
2 umb sik es hverr í slíku—  
hvatt vannt-u þá meðan, Þórr?“

[R 13r/8, A 1r/4]

“An oak has that which it chafes from another;  
each man is for himself in such—  
what didst thou then meanwhile, Thunder?”

- 23 „Ek vas **austr** · ok **jǫtna** barða’k  
 2 **brúðir** **bǫl-vísar** · es til **bjargs** gingu;  
 mikil myndi **étt jǫtna** · ef **allir** lifði,  
 4 **vétr** myndi **manna** · undir **Mið-garði**—  
 hvat vannt-u þá meðan, Hárbarðr?

[R 13r/9, A 1r/4]

“I was in the East, and bashed ettins:  
 bale-wise brides who walked to the mountain.  
 Great would the lineage of ettins be if all lived,  
 naught would remain of men within Middenyard<sup>93</sup>—  
 what didst thou then meanwhile, Hoarbeard?”

<sup>93</sup>A remarkable clear statement, the underlying worldview of which is far from unique to this stanza; in *Hym* 11, for instance, Thunder is described as “the opponent of Rooder”, “the friend of manly retainers” and “Wigh-ward”, referring to His role in slaying ettins and guarding men and their shrines (wighs<sup>†</sup>). For Thunder’s killing of women cf. sts. 37–39 below and Lindow 1988.

- 24 „**Vas’k á Vallandi** · ok **vígum** fylgða’k,  
 2 **atta** ek **jǫfrum** · en **aldri-gi** sétta’k;  
**Óðinn á jarla** · þá’s í **val** falla  
 4 en **Þórr á þrēla** kyn.“

[R 13r/11, A 1r/6]

“I was in Walland<sup>†</sup> 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.<sup>94</sup>”

<sup>94</sup>We see here a sort of aristocratic, Odinic disregard for lower life and life as a good in itself; where Thunder boasts of saving men, Weden sarcastically responds that he caused the deaths of men so that he could have them for himself.

- 25 „**Ó·jafnt** skipta · es þú myndir með **ósum** liði  
 2 ef þú éttir **vil-gi** mikils **vald**.“

[R 13r/13, A 1r/8]

“Translation.”

- 26 „**Þórr á afl órít** · en **ekki** hjarta;  
 2 af **hréðslu** ok **hug-bleyði** · þér vas í **handska** troðit  
 ok **þóttisk**-a þú **þá Þórr** vesa;

[R 13r/14, A 1r/9]

4       hvár-ki þá þorðir · fyr hréðslu þinni  
           hnjósa né físa · svá't Fjalarr heyrði.“

“Thunder has ample strength but little heart;  
 for fear and heart-softness didst thou tread into a glove,  
 and then seemedest thou not to be Thunder.  
 Thou daredst not for thy fear—  
 neither sneeze nor fart lest Feller should hear.”<sup>95</sup>

<sup>95</sup>This story is also referenced in *Lok* 60, and is told in full in *Gylf* 45: Lock, Thunder, and his servants Thelvé and Wrash had journeyed east for a long time when they came upon a large hall, with an opening on one end as wide as the building. They rested inside, but in the middle of the night they were awakened by a great earthquake. Thunder rose and led the party to a side-room to the right in the middle of the hall. He stayed closest to the opening with his hammer ready, while the terrified others were further inside. At daybreak they left the hall and found the huge ettin *Skrymir* (Shrimer<sup>†</sup>) asleep outside. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was its thumb.

27     „Hár-barðr hinn rafi, · munda'k þik í Hæl drepa  
           ef méttu'k seilask of sund.“

[R 13r/17, A 1r/11]

“Hoarbeard the queer<sup>†</sup>, I would strike thee into Hell<sup>†</sup>,  
 if I might sail o'er the sound!”

28     „Hvat skyldir of sund seilask · es sakir 'ru alls óngar?  
           hvat vannt-u þá meðan, Þórr?“

[R 13r/18, A 1r/12]

“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  
           þá's mik sóttu · þeir Svárangs synir;  
           grjóti mik þorðu, · gagni urðu þó lítt fegnir,  
           þó urðu mik fyrri · friðar at biðja.  
           hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/19, A 1r/13]

“I was in the east and guarded the river  
 when I was 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 **au**str · ok við **ei**n-hverja dómða'k,  
                  **lé**k'k við ina **lin**d-hvítu · ok **l**ong þing háða'k,  
                  **gl**adda'k ina **g**ull-björtu, · **g**amni 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:<sup>96</sup>  
 I gladdened the gold-bright—the maiden enjoyed pleasure.”

<sup>96</sup>*þing* (see Thing<sup>†</sup>) usually means ‘legal assembly’, but clearly not here.

- 31      „Góð óttu þeir man-kynni þar þá.“ [R 13r/24, A 1r/17]  
 “Then they had good girl-visits there.”

- 32      „**L**iðs þíns véra'k þá þurfi, Þórr, · at helda'k þeiri inni **lín**-hvítu mey.“ [R 13r/24, A 1r/17]  
 “Of thy help I might have been in need then, Thunder, that I might hold that linen-white maiden.”

- 33      „Ek mynda þér þat þá **v**eita · ef ek **vi**ðr of kómisk.“ [R 13r/25, A 1r/18]  
 “I would then have granted thee that, if I were able.”

- 34      „Ek mynda þér þá **t**rúa, · nema mik í **t**ryggð véltir.“ [R 13r/26, A 1r/18]  
 “I would then have trusted thee, unless thou shouldst betray my trust.”

- 35      „Em'k-at ek sá **h**él-bítr · sem **h**úð-skór forn á vár.“ [R 13r/27, A 1r/19]  
 “I am not such a heel-biter as an old hide-shoe in spring.<sup>97</sup>”

<sup>97</sup>Proverbial (a heel-biter being someone who betrays his companions); the leather of a shoe would become very stiff and chafing over the winter.

- 36      „Hvat vannt-u þá meðan, Þórr?“ [R 13r/28, A 1r/20]  
 “What didst thou then meanwhile, Thunder?”

- 37 „Brúðir ber-serkja · barða’k í Hlés-eyju; [R 13r/28, A 1r/20]  
 2 þér höfðu vęrst unnit, · vélta þjóð alla.“

“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.”

- 39 „Vargynjur vóru þér · en var-la konur, [R 13r/30, A 1r/22]  
 2 skęlldu skip mitt · es ek skorðat hafða’k,  
 ógðu mér járn-lurki · en ęltu þjálf.  
 4 hvat vannt-u þá meðan, Hárbarðr?“

“She-wolves were they, and hardly women;  
 they overturned my ship which I had propped;  
 terrorised me with an iron-cudgel, and chased Thelvé around—  
 what didst thou then meanwhile, Hoarbeard?”

- 40 „Ek vas’k í hęrnum · es hingat gørðisk [R 13r/32, A 1r/23]  
 2 gnęfa gunn-fana, · geir at rjóða.“

“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!”

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1 ó-ljúfan | oliyfan A; †olubann† R

- 42 „Bóta skal þér þat þá · munda baugi [R 13v/2, A 1r/25]  
 2 sem jafnęndr unnu · þęir’s okkr vilja sętta.“

“Then, I shall repay thee for that, with a hand-bigh,  
 bestowed by the mediators who wish to reconcile us two.”

48 „Sif á h<sup>o</sup> h<sup>e</sup>ima, · h<sup>a</sup>ns munt fund vilja, [R 13v/9, A 1v/4]  
2 þann munt þr<sup>e</sup>k drýgja, · þat 's þér skyldara.“  
“Sib has a lover at home; *him* wilt thou wish to meet!  
Against that one shalt thou use thy strength—that is for thee more urgent!”

1 hó ‘lover’ | Most translators take this acc. sg. word as an alternative form of *bórr* m. ‘adulterer’ (gen. *bórs*), containing the same root as *bóra* f. ‘whore, prostitute’, *bór* n. ‘adultery, fornication’, ModEngl. whore. The *-r* has presumably been interpreted as the masc. nom. sg. ending, giving nom. *\*bór*, gen. *\*bós*. Further, this accusation is also found in *Lok* 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 *Lok*.

- 2 49 „Mélir þú at munns ráði · svá’t mér skyldi vęrst þikkja,  
halr inn hug-blauði, · hygg’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 hygg’k mik sęja, · sęinn est at fęr þinni,  
langt myndir nú kominn, þórr, · ef þú litum fęrir.“ [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 fęrir ‘brought thy colours’ | Very unclear expression. *fęra litum* TODO.

- 51 „Hárbarðr inn ragi, · hęldr hęfir nú mik dvalðan!“ [R 13v/14, A 1v/8]
- “Hoarbeard the queer; thou hast now much delayed me!”

- 2 52 „Ása-þórs · hugða’k aldri-gi myndu  
glepja fę-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 bátinum,  
hétum hótungi, · 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 **f**irr sundi, · þér skal **f**ars synja!“ [R 13v/17, A 1v/10]  
 “Go far from the sound; the ferry shall be denied thee!”

55 „**V**ísa þú mér nú leiðina · alls þú vill mik eigi of **v**áginn fərja!“ [R 13v/17, A 1v/11]  
 “Now show me the way, since thou wilt not ferry me o’er the wave!”

56 „**L**ítit ’s at synja, · **l**angt ’s at fara; [R 13v/18, A 1v/11]  
 2 **st**und ’s til **st**okksins, · qnnur til **st**ęinsins,  
 halt svá til **v**instra **v**egsins · unds þú hittir **V**er-land;  
 4 þar mun Fjörgyn · hitta Þór, son sinn,  
 ok mun hōn ķenna hōnum **ę**ttunga brautir · til **Ó**ðins landa.“  
 “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 **ę**rfiði · at **u**pp-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 ęinni 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!”



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# 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 *Gylf* 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 *Gylf* 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 *Gylf*; see Eddic fragments from Snorre’s Edda below.

On the other hand, the paragraph in *Gylf* 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  
 4 fǫður síns til skemmu; þar af fekk hann hug-sóttir miklar. Skírnir hét  
 skó-sveinn Freys. Njörðr bað hann kveðja Frey máls. Þá mælti Skaði:

Free<sup>†</sup>, son of Nearth<sup>†</sup>, had one day set himself in Lithshelf<sup>†</sup> and looked about all the Homes<sup>†</sup>. He looked into the Ettinhomes<sup>†</sup> and saw there a fair maiden as she walked from her father's hall to her bower; thereof he got great heart-aches. Shirner<sup>†</sup> was called the shoe-swain of Free. Nearth asked him to speak with Free. Then Shede<sup>†</sup> spoke:

- 1 „Rís-tu nú Skírnir · ok gakk at beiða [R 11r/14, A 2r/15]  
 2 okkarn mál mǫg,  
 ok þess at fregna · hveim hinn fróði séi  
 4 of-reiði afi.“

“Rise thou now, Shirner, and go to ask  
 our lad for speech;  
 and to learn at whom the wise  
 man might be cross.”

1 rís ... beiða ‘Rise ... ask’ | Alliteration is missing here. A simple solution would be to replace *gakk* ‘go’ with a synonym like *rinn* ‘run’ or *ráð* ‘resolve’, but this lessens the semantic mirroring with l. 2/2 below (though, the insertion of the verb *ganga* in the present stanza may in fact be due to influence from 2/2).

4 afi ‘man’ | While this word usually means “father” or “grandfather”, it should here mean “man” without a connotation of old age. See further CV.

- Skírnir kvað: 2 „Illra orða · es mér ón at ykkrum syni, [R 11r/15, A 2r/17]  
 2 ef ek geng at mēla við mǫg,  
 ok þess at fregna, · hveim hinn fróði séi

4 of-*re*ði *afi*.“

Shirner quoth:

“Bad words I expect from your son,  
if I go to speak with the lad,  
and to learn at whom the wise  
man might be cross.”

Skírnir: 3 „Sæg þat *Fr*eyr, · *folk*-valdi goða,  
2 ok ek *vilja vita*,  
hví þú *ę*inn sitr · *ę*nd-langa sali,  
4 minn *dróttinn*, of *daga*.“

[R 11r/17, A 2r/18]

Shirner [quoth]:

“Tell it, O Free, troop-wielder of the gods—  
I too would wish to know,  
why thou sittest alone in the endlong halls,  
my lord, during the days.”

Fr<sup>eyr</sup>: 4 „Hví of *sę*gia’k þér, · *sę*ggr hinn ungi,  
2 *mikinn móð*-trega?  
því-at *alf*-røðull · lýsir of *alla daga*  
4 ok þęgi at *mínum munum*.“

[R 11r/19, A 2r/20]

Free [quoth]:

“Why should I tell thee, O young youth,  
my great heartache?  
For the elf-wheel [SUN] shines during all days,  
and nowise to my liking.”

Skírnir: 5 „*Muni* þína · hykk-a svá *mikla vesa*,  
2 at þú mér *sę*ggr né *sę*gir;  
*ungir saman* · vørum í *ár*-daga,  
4 vęl męttim *tvęir trúask*.“

[R 11r/20, A 2r/21]

Shirner [quoth]:

“Thy liking I do not think so great,  
that thou, O youth, should not tell me.  
Young together were we in days of yore;  
we two might well trust each other.”

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2 *seggr* ‘youth’ | This word usually means simply ‘man’, but it seems to have a specific connotation with youth. Its original meaning is ‘messenger’, and the semantic shift is thus: ‘messenger’ > ‘young man’ > ‘warrior/man’. The sense of ‘young man’ is also seen in *Vkv* 23, where it is used in reference to king Nithad’s two young sons. In the present stanza it answers Free’s addressing Shirner as *seggr hinn ungi* ‘the young youth’; Shirner points out that the two are of equal age, and so Free is as much of a young man as he.

Fréyr:                    6    „Í Gymis gørdum · ek ganga sá                    [R 11r/22, A 2r/23]  
2                            mér tíða mey;  
                              armar lýstu, · en af þaðan  
4                            allt lopt ok lōgr.

Free [quoth]: “In Gymer’s yards I saw walking  
a maiden, dear to me.  
Her arms shone and thereof  
all the air and sea.

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4 lopt ok lōgr ‘air and sea’ | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

                              7    Mēr ’s mér tíðari · an manna hveim                    [R 11r/24, A 2r/24]  
2                            ungum í ár-daga;  
                              ása ok alfa · þat vill engi maðr,  
4                            at vit sátt séim.“

The maiden is dearer to me than to any man  
young in days of yore.  
Of the Eese and Elves<sup>99</sup> does no man<sup>99</sup> wish  
that we two should be brought together.”

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<sup>99</sup>i.e. ‘person’. For other examples of gods being called men see note to final st. of *Vafþ* 55.

Skirnir:                    8    „Mar gef mér þá, · es mik of myrkvan beri                    [R 11r/25, A 2r/25]  
2                            vísan vafr-loga,

4 ok þat sverð, · es sjalft vegisk  
við jǫtna étt.“

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<sup>†</sup>.”

Fręyr: 9 „Mar þér þann gef’k, · es þik of myrkvan berr  
2 vísan vafr-loga,  
auk þat sverð, · es sjalft mun vegask,  
4 ef sá ’s horskr es hefr.“

[R 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 hefr ‘will strike, if he is wise who owns it’ | In his response Free replaces the subjunctive verb forms (*beri* ‘might bear’, *vegisk* ‘might strike’) with indicative and future forms, giving a sense of certainty and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault (“if he is sharp who owns it”).

## P2 Skírnir męlti við hest’inn:

Shirner spoke with the horse:

10 „Myrkt es úti, · mál kveð’k okkr fara  
2 úrig fjöll yfir  
þursa þjóð yfir;  
4 báðir vit komumk · eða okkr báða tękr  
sá hinn ám-átki jǫtunn.“

[R 11r/29, A 2r/28]

“Tis dark outside; I declare it time for us to journey  
over the drizzling mountains,  
over the tribe of Thurses<sup>†</sup>.  
We will both come, or us both does take  
that uncanny ettin.<sup>100</sup>”

3 þursa ‘of the Thurses’ | so A; þyria R

5 ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to *Vsp* 8.

<sup>100</sup>Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

**P3** Skírnir reið i Jötun-heima til Gymis garða; þar váru hundar ólmir ok [R 11r/31, A 2v/1]  
 2 bundnir fyrir skíð-garðs hliði þess, er um sal Gerðar var. Hann reið at  
 þar, er fé-hirðir sat á haugi, ok kvaddi hann:

Shirner rode into the Ettinhomes, to Gymer’s yards. There were fierce hounds bound in front of the slope of the wooden fence which surrounded Gird’s<sup>101</sup> hall. He rode to where a shepherd sat on a mound, and greeted him:

<sup>101</sup>It is first now that we are informed of the maiden’s name.

**11** „Sæg þat hirðir, · es á haugi sitr [R 11v/2, A 2v/4]  
 2 ok varðar alla vega:  
 hvé ek at and-spilli · komumk hins unga mans  
 4 fyr greyjum Gymis.“

“Tell this, O herdsman, who on the mound sittest,  
 and watchest all the ways,  
 how I to discourse might come with the young girl [= Gird],  
 past the greyhounds of Gymer.”

[Hirðir] kvað: **12** „Hvart est fęigr, · eða est framm ginginn [R 11v/4, A 2v/5]  
 2 [...];  
 and-spillis vanr · þú skalt ę vesa  
 4 góðrar meýjar Gymis.“

[The herdsman] quoth:  
 “Either art thou fey, or gone forth [dead];  
 [...].  
 Discourse-less shalt thou always be,  
 with the good maiden of Gymer [= Gird].”



“A man is here outside, stepped down off horseback;  
he lets take his steed to the ground.<sup>103</sup>”

[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 **e**llifu · hér hef’k **a**l-gullin,  
 2            þau mun’k þér **G**erðr **g**efa,  
             **f**rið at kaupa, · at þú þér **F**rey kveðir  
 4            ó·l<sup>104</sup>eiðastan 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.<sup>104</sup>”

<sup>104</sup> *at lifa* here means seems to mean ‘in life/living’ rather than the typical infinitive sense ‘to live’; cf. st. 22 *at deila* ‘in sharing’ below. This is possibly an archaism.

[Gerðr] kvað:    20    „**E**pli **e**llifu · ek þigg **a**ldri-gi  
 2            at **m**anns-kis **m**unum,  
             né vit **F**reyr, · meðan okkart **f**jör lifir,  
 4            byggum **b**éði 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 life remains  
 dwell both together.”

[Skírnir kvað:]    21    „**B**aug þér þá gef’k, · þann’s **b**reðr of vas  
 2            með **u**ngum **Ó**ðins syni;  
             áttu ’ru **j**afn-höfgir, · es **a**f drjúpa  
 4            hina **n**íundu hverja **n**ótt.“

[R 11v/19, A 2v/17 (ll. 1–2)]

[Shirner quoth:]  
 “The bigh<sup>†</sup> I then give thee, which was burned  
 with Weden’s young son [= Balder].  
 Eight are even-heavy, which from it drip,  
 every ninth night.<sup>105</sup>”

3–4 áttu ... nótt ‘Eight ... night.’ | In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

<sup>105</sup> The bigh, while not named, is clearly Dleepner as known from *Gylf* 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<sup>†</sup> later comes to Hell<sup>†</sup> to try to bring Balder back, Balder tells him to bring the ring back to Weden, as a token of memory.

[Gērðr] kvað:  
 2           **22**   „Baug þikk-a’k, · þótt brændr séi,  
                     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

[Gird quoth:]

“The bigh I take not, though it may have been burned  
 with Weden’s young son [= Balder];  
 I’m not wanting gold in Gymer’s yards,  
 in sharing the fee<sup>†</sup> of my father.”

[Skirnir kvað:]  
 2           **23**   „Sér þú mēki, mēr, · mjóvan, mál-faan,  
                     es hef’k í hendi hér?  
                     høfuð hoggva · mun’k þér halsi af,  
 4                      nema mér sētt sēgir.“

[R 11v/23, A 2v/19]

[Shirner quoth:]

“Seest thou this sword, maiden—slender, pictured-painted—,  
 which I have in my hand here?  
 Strike the head will I from thy neck,  
 unless thou come to terms with me.”

1 mál-faan ‘picture-painted’ | The sword is inlaid with metal (perhaps gold or silver) forming a pattern. The expression is formulaic; cf. TODO.

[Gērðr kvað:]  
 2           **24**   „Á-nauð þola · vil’k aldri-gi  
                     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 come to fight.<sup>106</sup>”

2 manns-kis ‘any man’s (lit. ‘no man’s)’ | *manns ęnskis* A

<sup>106</sup>Gird says that she will never let herself be forced to marry Free, even if that means that her father and Shirner should fight over her.

[Skírnir kvað:]

25 „Sér þú męki, męr, · mjóvan, mál-faan,  
2 es hef’k í hęndi hér?  
fyr þessum ęggjum · hnígr sá hinn aldni jötunn,  
4 verðr þinn feigr faðir.

[R 11v/27, A 2v/22]

[Shirner quoth:]

“Seest thou this sword, maiden—slender, pictured-painted—,  
which I have in my hand here?  
By these edges sinks the aged ettin [= Gymer] down;  
fey<sup>†</sup> becomes thy father.

26 Tams-vęndi þik drep’k, · ęn þik tęmja mun’k,  
2 męr, at mínum munum,  
þar skalt ganga · es þik gumna synir  
4 síðan ęva séi.

[R 11v/28, A 2v/24]

With the taming-wand I strike thee—and thee I will tame,  
O maiden, to my liking!  
Thou shalt go where the sons of men  
never since may see thee!

1 Tams-vęndi ‘taming-wand’ | Has been interpreted as a sword, TODO.

27 Ara þúfu á · skalt ár sitja,  
2 horfa hęimi ór;  
snugga hęljar til;  
4 matr sé þér męir lęiðr · an manna hveim  
hinn fráni ormr með firum.

[R 11v/30, A 2v/26]

On an eagle’s perch shalt thou sit at dawn;  
turn away from the world,  
hanker after Hell<sup>†</sup>!  
Let thy food be more loathsome than to any man  
the gleaming serpent [= the Middenyardswyrm] among the folk.<sup>107</sup>

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 heimi ór; snugga heilar til ‘turn out of the world; hanker after Hell’ | *horfa ok snugga heilar til* ‘turn and hanker after Hell’ A

2–3 horfa heimi ór; snugga heilar til ‘turn out of the world; hanker after Hell’ | i.e. “you will look toward and yearn for the underworld”.

5 *fírum* | This is the last word of fol. 2v of A, after which the text cuts off.

<sup>107</sup>Her food will be more disgusting than the Middenyardswyrn<sup>†</sup>, for which cf. *Hym* 22.

28 At undr-sjónum verðir · es út of kómr, [R 11v/32]  
 2 á þik Hrímnir hari  
 á þik hot-vetna stari,  
 4 víð-kunnari verðir · an vörðr með goðum,  
 gapi þú grindum frá.

A wondrous sight be thou when thou comest out;  
 at thee let Rimner ogle;  
 at thee let anyone stare!

Be thou more widely known than the Watchman among the Gods [= Homedal];  
 may thou gape from the gates!

29 Tópi ok ópi, · tjósull ok ó·þoli, [R 12r/2]  
 2 vaxi þér tór með trega;  
 setsk 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, · tjósull ok ó·þoli ‘Toop and woop, tarsle and restlessness’ | The first three words are magic curse words without clear meaning; I have left them untranslated. *tjósull* may perhaps be related to OE *teors* ‘penis’ and mean ‘little phallus’.

30 Tramar gneypa · þik skulu gęstan dag [R 12r/3]

2           jǫtna gǫrðum í,  
           til hrím-þursa hallar · þú skalt hverjan dag  
 4           kranga kosta-laus;  
           kranga kosta-vǫn;  
 6           grát at gamni · skalt í gǫgn hafa  
           ok leiða með tǫrum trega.

Fiends shall pine thee on a gloomy day,  
   in the yards of the Ettins.  
 To the hall of Rime-Thurses shalt thou every day  
   crawl choice-less;  
   crawl choice-lacking.  
 Weeping for joy shalt thou have in exchange,  
   and nurse grief with tears.

31   Með þursi þrí-höfðuðum · þú skalt é nara  
 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.

[R 12r/7]

With a thurse three-headed shalt thou always live,  
   or be husband-less.  
   May thy senses seize;  
   may murrain mourn thee;  
 be thou like the thistle that was pressed  
   during highest harvest!

32   Til holts ek gekk · ok til hrás viðar  
 2           gamban-tęin at geta  
           gamban-tęin ek gat.

[R 12r/9]

To the wood I went, and to the raw/sappy tree,  
   the gombentoe<sup>†</sup> for to get;  
   the gombentoe I got.

2 *gamban-tęin* ‘gombentoe’ | Perhaps “curse-twig”. A compound consisting of the very rare word *gamban* ‘magic/curse?’ and *ęinn* ‘twig, branch’ (cf. *mistil-tęinn* ‘mistle-toe’). This may be the stick on which the runic curse in st. 36 below should be carved, or it is to be identified with the *tams-vęndr* ‘taming-wand’ of st. 26 above. Cf. *Háv* 152, which speaks about a runic curse carved on *rótum rás viðar* ‘the roots of a raw/sappy tree’.

- 33     *Ręiðr* ’s þér Óðinn, · *ręiðr* ’s þér Ása-bragr, [R 12r/10]  
 2            þik skal *Freyr* fiask,  
             hin *firin*-illa męr, · en *fingit* hęfr  
 4            *gamban*-ręiði *goða*.

Wroth with thee is Weden; wroth with thee is Bray of the Eese (= Thunder);  
 thee shall Free come to hate,  
 O most wicked maiden, if thou hast earned  
 the gomben-wrath of the gods.

- 34     *Hęyri* jętnar, · *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*.

Let hear Ettins, let hear Rime-thurses,  
 sons of Sutting, the very Os-Troops [= Eese] themselves!  
 how I forbid, how I forban  
     men’s fellowship from the maid,  
     men’s joy from the maid!

- 35     *Hrím*-grímnir hętir þurs, · es þik *hafa* skal [R 12r/14]  
 2            fyr *ná*-grindr *neðan*,  
             þar þér *víl*-męgir · á *viðar* rótum  
 4            *gęita*-hland *gefi*;  
             *óðri* drykkju · fá þú *aldri*-gi,  
 6            *męr*, af þínum *munum*,  
             *męr*, at *mínum* *munum*.

Rimegrimner is called the thurse who thee shall have  
 down beneath Nawgrind,



where the lads of toil [THRALLS] on the roots of a tree,  
 goat-piss will give thee.  
 A finer drink do thou never get,  
 O maiden, against thy liking,  
 O maiden, to my liking!

36 Þurs ríst'k þér · ok þríá stafi, [R 12r/16]  
 2 ęrgi ok óði ok ó·þola,  
 svá ek þat af ríst · sem ek þat á reist,  
 4 ef gørask þarfar þæss.“

Thurse<sup>†</sup> I carve for thee, and three staves:  
 queerness<sup>†</sup> and madness and restlessness.—

So I carve it *off*, like I carved it *on*,  
 if there be need for that.<sup>108</sup>

1 Þurs ‘thurse’ | Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þríá 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: *haþuwolaf r sate staba þríá fff* ‘Hathwolf placed three staves: fff’, where the f-rune (f) stands for its name fee<sup>†</sup> (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.

<sup>108</sup> Shirner has carved the curse (which will make true the curse), but tells Gird that he will scrape it off if she accepts his demands. She promptly does.

[Gęřðr kvað:] 37 „Hęill ves þú hęldr, svęinn, · ok tak við hrim-kalki [R 12r/19]  
 2 fullum forns mjaðar,  
 þó hafða'k ętlat, · at mynda'k aldri-gi  
 4 unna vaningja vęl.“

[Gird quoth:]

“Hale be thou rather, swain, and receive the rime-chalice,  
 full of ancient mead,  
 even though I had intended that I never would  
 love the Waning [= Free] well.”

1–2 Hęill ... mjaðar ‘Hale ... mead’ | Formulaic; the same lines occur in *Lok* 53.

[Skirnir kvað:]                      **38**                      „Þrendi mín · vil’k qll vita,                      [R 12r/21]  
2                      áðr ríða’k heim heðan,  
nér á þingi · munt hinum þroska  
4                      nęnna Njarðar syni.“

[Gərðr kvað:]           **39**       „Barri heitir, · es vit b<sup>e</sup>ði vitum, [R 12r/23]  
                                 lunðr logn-fara,  
 en ept n<sup>e</sup>tr níu, · þar mun Njarðar syni  
                                 G<sup>e</sup>rðr unna gamans.“

**P4** þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði tíðenda: [R 12r/24]

40 „Sæg mér, Skírnir, · áðr verpir sǫðli af mar [R 12r/25]  
2 ok stígir feti framarr,  
hvat árnaðir · í Jǫtun-hęima  
4 þíns eða míns munar?“

“Tell me, O Shirner, before thou throw the saddle off the steed,  
and take a step further:  
what hast thou accomplished in the Ettinhomes<sup>†</sup>,

to thy or my liking?”

[Skírnir kvað:]

41 „Barri heitir, · es vit báðir vitum,  
2 lundr logn-fara,  
en ępt nętr níu, · þar mun Njarðar syni  
4 Gęrðr unna gamans.“

[R 12r/27]

[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 grant her pleasure.”

[Freyr kvað:]

42 Lųng es nųtt, · langar ’u tvęr,  
2 hvę of þręyja’k þrjár?  
opt męr mánaðr · minni þótti  
4 an sjá hųlf hųy-nųtt.

[R 12r/28, G]

[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.<sup>109</sup>

1 langar ’u tvęr ‘long are two’ | lųng es ęnnur ‘long is another’ G 2 hvę of þręyja’k þrjár? | hvę męga’k þręyja þrjár G

<sup>109</sup>The wedding-night (TODO: it’s a hapax so explain the etymology?) is presumably half as it is not consumated.



# Lay of Hymer (*Hymiskviða*)

**Dating** (Sapp, 2022): C10th (0.694)

**Meter:** *Ancient-words-law*

## Introduction

The **Lay of Hymer** (*Hym*) is attested in both **R** and **A**. The two mss. agree very well; they share the same stanzas in the same order. The most substantial difference is the title; **A** has *Hymis kviða* ‘the lay of Hymer’ while **R** instead has *Þórr dró Mið-garðs-orm* ‘Thunder pulled the Middenyardsworm’.

The poem is a comedy about Thunder’s adventures in Ettingland. This seems to have been a popular genre and in the Poetic Edda is also represented by *Þrk*. In spite of the similar content, however, the two poems are extremely different in terms of style. Whereas *Þrk* is written in a simple style with fairly loose *Ancient-words-law* meter and few kennings, the form of *Ancient-words-law* used in *Hym* is unusually strict, almost syllable-counting, and the text is filled with ornate kennings, difficult grammatical constructions, and forced word order (e.g. sts. 16, 20, 39). Indeed, the style of *Hym* 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 clear that the anonymous poet of *Hym* was highly trained in the Scaldic art, and familiar with compositions in more advanced meters. In fact, the kennings sts. 17/4 and 22/4 are directly shared with Scaldic poetry.

A Scaldic composition context of *Hym* is further supported by its dating and subject: Thunder’s fishing expedition is dealt with in five extant Scaldic poetic fragments (TODO: list them), most of them from the C10th—the dating of Sapp (2022). In their present state these fragments are not complete narratives; they specifically focus on Thunder in the boat facing off against the hooked Wyrms pressed against the gunwale. They also disagree on the course of events; in some of them the staring contest ends when the

cowardly Hymer cuts the fishing line and the Wyrms sink back unscathed into the sea (the version preferred by *Gylf* 48)—in others Thunder strikes the head off the Wyrms, slaying it.

In addition numerous pictorial depictions of the myth are found on Wiking Age objects. These are the Swedish runestones from Altuna (U 1611) and Linga (Sö 352), several Jutlandic picture stones from Hørdum, a Cumbrian picture stone from Gosforth, and others (TODO). They depict the same scene as the Scaldic fragments: Thunder stands in the boat with his hammer raised above the hooked Wyrms. 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).

Other than *Hym* the only complete retelling of the fishing is found in *Gylf* 48, of which the following is a summary:

Thunder goes out into Middenyard in the shape of a young man (*ungr dreng*), without his chariot, his goats, or his typical travelling gear. In the evening he comes to the ettin Hymer and asks to stay the night. At dawn Hymer plans to go fishing and Thunder asks to join him. Hymer insults Thunder's small size and youth, and warns him that he usually takes long and arduous trips. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to find it himself and so he turns to the flock of oxen, tearing off the head from his greatest ox, one called Heavenrid (*Himin-brjóðr*).

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 will be in danger of the Middenyardswyrms, but Thunder keeps on. After some time he puts down the oars, readies his fishing line, hooks the ox-head and lowers it. The Wyrms soon bites, and struggles so hard that Thunder is pressed against the gunwale. In rage he brings himself into his Os-might (*ás-megin*) and pulls back with such force that his feet go through the bottom of the ship and press into the seabed. The Wyrms's head goes up against the gunwale. The two enemies stare ferociously at each other, Thunder "sharpening his eyes" and the Wyrms spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts off the line—the Wyrms then sinks back into the sea. Thunder throws his hammer after it, "and men say that he struck off the monster's head, but I think it true to tell thee that the Middenyardswyrms still lives and is lying in the outer sea." Thunder gives Hymer a punch to the ear so that he flies headfirst overboard; the god then wades back to land.

This account is clearly based on several sources, possibly including *Hym*. The closest correspondence of wording is when it is said that *Miðgarðs-ormr gein yfir uxa-höfuð'it, en öngull'inn vá í góm'inn orm'inum* "The Middenyardswyrms yawned over the ox-head, and the hook went into the roof of the wyrms's mouth", which resembles *Hym* 22. The name Heavenrid 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).

In addition to the fishing expedition, *Hym* contains several additional narratives; one

can roughly identify the following strands:

1. 1–6 Thunder tells 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 Tew's father, the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening he tells them that they must go fishing for food.
3. 17–19 Thunder says that he will do it, if he is given bait; Hymer challenges him to kill one of his oxen; Thunder tears off the head from one of them.
4. 20–25 The three go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the 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 Hymer and his ettins; Thunder kills them all.
8. 37–38 One of Thunder's goats goes halt.
9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

Of these only 3–4 are found in the Scaldic fragments or *Gylf* 48, and the famous fishing expedition is thus framed by the narrative of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and several other strange incidents scattered throughout, like the halt goat or the breaking of the chalice. It seems likely that these additional narratives originally had nothing to do with the fishing expedition, and were included by the poet for the sake of filling out the story. The poet has not been entirely successful in this, and there are a few loose strands. The halt goat of sts. 37–38 finds a parallel in *Gylf* 44, where it serves as the origin story of Thunder's two servants who are to play an important part in the narrative, but in *Hym* it is an entirely superfluous detail, something the poet even anticipates when he addresses the audience. It is also strange that Lock should appear at this point, since he is never mentioned before or after in the poem.

It is yet more curious that Tew plays no role at all in the fishing expedition. He is last alluded to in st. 16 where Hymer speaks of "[us] three", and then reappears in st. 33 where he fails to lift the cauldron. The simplest explanation is that he originally had

nothing to do with it, and has been inserted as a way to bridge the cauldron-narrative and the fishing expedition. In the other variants of the latter (including the pictorial depictions, like that from Gosforth), Thunder only has one companion, Hymer. It is also strange that he does not react at all to the murder of his father in front of him, although that fact is also in doubt; in *Skm* 16 Tew is called the son of Weden<sup>†</sup>.

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The poem repeatedly emphasizes the *otherness* of the Ettins, especially Hymer, in several ways:

- they live in the far east (st. 5) in an inhospitable, frozen climate (st. 10) of mountains (sts. 2, 17) and lavafields (sts. 36, 38);
- they are physically deviant: misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), having bodies harder than stone (sts. 30–31);
- they are likened to apes (st. 20), whales (st. 36) and Danes (st. 17, see note!);
- they are stingy and inhospitable (sts. 9, 16);
- they are snide and cowardly (st. 19–20, 25–26, 28–32).

The Ettins stand in clear opposition to the Old Germanic social norms represented by the Gods, who live in a lush green world and are young, beautiful and generous. The one exception is Tew's mother in st. 8, who is blonde, beautiful, and hospitable; the mother of a god must also be godlike.

A reoccurring theme is Thunder's comedic humiliation and subjugation of the ettins Eagre and Hymer. He especially does this through completing their challenges, which follow a similar pattern: Thunder is given a dangerous or near-impossible test of strength, but quickly accomplishes it through a combination of brawn and brain, humiliating the challenger. These consist of finding a large kettle (st. 3, explicitly called Eagre's "revenge"), wrestling 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 cauldron (st. 33)—though that may just be Hymer wishing to finally be rid of the pestering gods.

Thunder also humiliates Hymer by breaking eight of his cauldrons (st. 13) and crashing his columns (st. 29). And at last, the conflict is resolved with righteous hammer-slaughter, much like in *Þrk*.

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## 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 sǫu,  
 4 fundu at Égis · ǫr-kost hvera.

Of yore the slain-Tews <Gods> had caught game,  
 and gathered at the simble<sup>†</sup> before they might eat  
 they shook the twigs and looked at the leat<sup>†</sup>;  
 they found at Eagre's a great choice of cauldrons.<sup>110</sup>

2 áðr saðir yrði 'before they might eat' | Lit. "might become sated".

<sup>110</sup>The Gods sprinkled the leat (*hlaut* 'sacrificial blood') of the beasts and interpreted the pattern; they found it most auspicious to feast at Eagre's. TODO: reference to leat-twigs.

- 2 Sat berg-búi · barn-tęitr fyrir, [R 13v/28, A 5v/27]  
 2 mjök glíkr męgi · Miskur-blinda,  
 leit í augu · Yggs barn í þrá:  
 4 „þú skalt ǫsum · opt sumbl gęra!“

The crag-dweller [ETTIN = Eagre] sat merry like a child before [him]  
 much alike to the lad of Misherblind.  
 Into his eyes looked the Ug's <Weden's> child [= Thunder] stubbornly:  
 "Thou shalt for the Eese oft make simbles!"<sup>111</sup>

4 gęra 'make' | *gefa* 'give' A

2 męgi · Miskur-blinda 'lad of Misherblind' | An unexplained reference. Misherblind might be another name for Firneet, Eagre's father, in which case the line would be a tautology: "he looked much like himself".

<sup>111</sup>Having seen that Eagre has a great store of cauldrons, Thunder orders him to brew ale for the feasts of the Eese.

- 3 Qnn fekk jǫtni · orð-bęinn halr, [R 13v/31, A 5v/29]  
 2 hugði at hefndum · hann nęst við goð,  
 bað Sifjar ver · sér fǫra hver,  
 4 „þann's ek ǫllum ǫl · yðr of hęita.“

Great toil for the ettin the word-peevisish man [= Thunder] caused;  
 he [= Eagre] thought of revenge, soon, against the god.  
 He bade Sib's husband [= Thunder] bring him a cauldron,  
 "that one with which I for you all ale might warm."<sup>112</sup>

<sup>112</sup>Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Eese.

4 Né þat mǫttu · mǣrir tívar [R 14r/1, A 5v/30]  
 2 ok ginn-ręgin · of geta hver-gi,  
 unds af tryggðum · Týr Hlórriða  
 4 óst-ráð mikit · ęinum sagði:

That one could not the renowned Tews<sup>†</sup>  
 and the yin-Reins<sup>†</sup> anywhere get hold of—  
 until, out of loyalty, Tew to Loride <= Thunder>  
 a great loving counsel told alone:

5 „Býr fyr austan · Éli-vága [R 14r/3, A 6r/2]  
 2 hund-víss Hymir · at himins ęnda,  
 á minn faðir · móðugr ketil,  
 4 rúm-brugðinn hver · ratar djúpan.“

“Dwells to the east of the Ilewaves<sup>†</sup>  
 the hound-wise Hymer, at heaven's end.<sup>113</sup>  
 Owns my father [= Hymer], fierce, a kettle:  
 a size-famed cauldron one rest<sup>†</sup> deep.”

4 rúm-brugðinn | *řumbrygðanř* A

<sup>113</sup>According to *Vafþ* 31 the Ilewaves were the poisonous wild rushes from which the ettins emerged, and so it makes sense that they would be found in the east, where the ettins dwell. That Hymer should dwell even to the east of them then illustrates his unusual ettin-ness.

[Þórr kvað:] 6 „Veitst, ef þiggjum · þann lög-velli?“ [R 14r/4, A 6r/4]  
 [Týr kvað:] 2 „Ef, vinr, vélar · vit gørvum til!“

“Knowest thou if we will receive that liquid-boiler [CAULDRON]?” —  
 “If, friend, we two make use of wiles!”<sup>114</sup>

<sup>114</sup>Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

- 7 Fóru drjúgum · dag þann framan [R 14r/5, A 6r/4]  
 2 Ásgarði frá · unds til Eðgils kvómu;  
 hirði hafra · horn-göfgasta;  
 4 hurfu at hǫllu · es Hymir átti.

They journeyed far from the beginning of the day,  
 away from Osyrd, until to Eyel they came—  
 he kept the he-goats noblest of horns—  
 they turned to the hall which Hymer owned.

1 dag þann framan ‘from the beginning of the day’ | emend. after Finnur Jónsson (1932); *dag þann fram* ‘on that day forth’ R; *dag frálíga* ‘swiftly at day’ A 2 Eðgils ‘Eyel’ | so R; *Eðgis* ‘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-göfgasta ‘he kept the he-goats noblest of horns’ | Eyel is not otherwise known but he seems to have been familiar to the original audience. In any case he takes possession of Thunder’s two goats until he returns.

- 8 Mogr fann qmmu, · mjök leiða sér, [R 14r/7, A 6r/6]  
 2 hafði hǫfða · hundruð níu.  
 en qnnur gekk · al-gullin framm  
 4 brún-hvít bera · bjór-vęig syni:

The lad [= Tew] found his grandmother very loathsome;  
 of heads she had nine hundred.  
 But another woman, all-golden, walked forth,  
 white-browed, bringing a beer-draught for [her] son [= Tew]:

2 hafði hǫfða · hundruð níu ‘of heads she had nine hundred’ | Malformed bodies, especially with a deviant number of body parts, are typical of ettins. Other examples include the eight-armed Starked Eeldreng and the nine-headed Thriwold. Cf. Introduction and cf. st. 35 below.

3 qnnur ‘another woman’ | The use of the word “son” in the following line reveals this as Tew’s mother. The poet stresses her beauty of dress and countenance, in contrast to the grandmother.

- [Týs móðir:] 9 „Átt-niðr jǫtna · ek vilja’k ykkur [R 14r/9, A 6r/8]  
 2 hug-fulla tvá · und hvera sętja;

4 es **mínn** fríi · **mǫrgu** sinni  
**gløgg**r við **gęsti** · **gǫrr** ills hugar.“

“O clansman of ettins [= Tew]! I would wish to put  
 you two, full of heart, beneath the cauldrons.  
 Many a time has my lover [= Hymer] been  
 stingy with guests, quick to ill mood.”

---

3 fríi ‘lover’ | so R; *fǫðir* ‘father’ A

---

4 gløgg ... 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**, · **hęim** af veiðum;  
**gekk** inn í sal, · **glumðu** jǫklar,  
 4 vas **karls**, es **kom**, · **kinn**-skógr frørinn.

[R 14r/11, A 6r/9]

And the misshapen one was come late,  
 hard-minded Hymer, home from the hunt.  
 He entered the hall; icicles clattered;  
 on the churl who came was the cheek-shaw [BEARD] frozen.

---

1 síð-búinn ‘come late’ | om. A

---

3 jǫklar ‘icicles’ | In Hymer’s frozen beard. In modern Icelandic the word *jökull* has come to mean ‘glacier’, but its original sense (as found here) is that of its English cognate “icicle”.

[Týs móðir:] 11 „Ves þú **hęill**, **Hymir**, · í **hugum** góðum!  
 2 Nú ’s **sonr** kominn · til **sala** þinna,  
 sá’s **vit** **vęttum** · af **vegi** lǫngum;  
 4 fylgir **hǫnum** · **Hróðrs** and-skoti,  
**vinr** **ver**-liða; · **Vęurr** hęitir sá.

[R 14r/13, A 6r/11]

“Be thou hale, Hymer, in good spirits!  
 Now the son has come to thy halls,  
 he whom we awaited, from a long way off.  
 Him follows the Rooder’s opponent [= Thunder],  
 the friend of manly retinues—Wighward<sup>†</sup> is he called.

1 Ves þú heill, ... í hugum góðum! ‘Be thou hale ... in good spirits!’ | A formulaic greeting; cf. the almost identical greeting in *N B380* (edited below under Galders). Further afield cf. the type exemplified by *Beow* 407a: *Wæs þú, Hrōðgār, hāl* ‘Be thou, Rothgar, hale!’

5 Véurr ‘Wighward’ | The guardian of wighs<sup>†</sup> (sanctuaries), a name of Thunder.

- 12 Sé þú hvar sitja · und salar gaffli, [R 14r/15, A 6r/13]  
 2 svá forða sér, · stendr súl fyrir.“  
 Sundr stökk súla · fyr sjón jötuns,  
 4 en allr í tvau · áss brotnaði.

See where they sit beneath the hall’s gable:  
 so they save themselves—a column stands before [them]!”  
 The column crashed down before the ettin’s gaze,  
 and all in two the roof-beam broke.

2 forða sér | *forðask* A 2 súl ‘column’ | *†sol†* A 4 allr | emend.; *áðr* ‘earlier, before that’ RA. TODO: elaborate, mention Finnur

- 13 Stukku áttu, · en einn af þeim [R 14r/17, A 6r/15]  
 2 hverr harð-slæginn · heill af þolli;  
 framm gingu þeir, · en forn jötunn  
 4 sjónum leiddi · sinn and-skota.

Eight [cauldrons] crashed down, but one of them,  
 a hard-forged cauldron, [came] whole off its peg.<sup>115</sup>  
 Forth they went, but the ancient ettin  
 with his gaze tracked his opponent.

<sup>115</sup>Nine cauldrons were hanging from the roof-beam supported by the column. Eight of them broke and one remained whole, presumably the one they were looking for.

- 14 Sagði-t hǫnum · hugr vël þás sá [R 14r/19, A 6r/16]  
 2 gýgjar gróti · á golf kominn,  
 þar vǫru þjórar · þrír of tēknir,  
 4 bað senn jötunn · sjóða ganga.

His heart did not please him when he saw  
 the gow<sup>†</sup>’s distresser [= Thunder] come on the floor.  
 There were three bulls a-taken:  
 the ettin bade them at once go cooking.

2 gróti ‘distresser’ | gēti ‘keeper, warder’ A 4 senn ‘at once’ | sun ‘[his] son [= Tew]?’ A

1 Sagði-t hōnum · hugr vėl ‘His heart did not please him’ | Lit. ‘his heart did not speak well to him’.

- 15 Hvęrn létu þęir · hōði skęmra [R 14r/21, A 6r/18]  
 2 auk á sęyði · síðan bōru,  
 át Sifjar verr · áðr sofa gingi,  
 4 ęinn með ǫllu · øxn tvá Hymis.

Each one they let shorten by a head,  
 and onto the cooking-pit then did bear:  
 Sib’s husband [= Thunder] ate—before he might go sleep—  
 alone by himself two of Hymer’s oxen.<sup>116</sup>

<sup>116</sup>Cf. *Þrk* 24 for another instance of Thunder’s great eating, which curiously also uses the kenning *Sifjar verr* ‘Sib’s husband [= Thunder]’.

- 16 Þótti hōrum · Hrunnis spjalla [R 14r/23, A 6r/19]  
 2 verðr Hlórriða · vėl 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 next evening we three will  
 on game-meat have to live.”

3–4 munum ... lifa. ‘the next ... live.’ | The poet is pushing at the limits of Old Norse syntax. In prose word order it should be construed as: *at 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 the Introduction above.

- 17 Véurr kvaðsk vilja · á vág róa, [R 14r/24, A 6r/21]  
 2 ef ballr ęotunn · bęitur gęfi.  
 „Hverf þú til hjarðar, · ef hug trúir,  
 4 brjótr berg-Dana, · bęitur sókja.

Wighward called himself willing to row on the wave,  
 if the stubborn ettin might give pieces of bait.  
 “Turn to the herd—if thou trust in thy heart,  
 O breaker of boulder-Danes [ETTINS > = Thunder]—to seek pieces of bait.

---

3 hjarðar | ballar corr. A

---

4 brjótr berg-Dana ‘breaker of boulder-Danes [ETTINS > = Thunder]’ | This kenning for Thunder also occurs in *Haustl* 18. The ettin-kenning emphasises their otherness (see Introduction to the poem above) by equating them with ethnic foreigners. Cf. *Þdr*, where ettins are called Scots, Swedes, Danes, Ruges and Hareds; all peoples hostile to the Norwegian Earl Hathkin, at whose court that poem may have been composed.

18 Þess vęntir mik, · at þér myni-t  
 2 oęn at oxa · auð-fęng vesa.“  
 Svęinn sýsliga · sveif til skógar,  
 4 þar’s oxi stóð · al-svartr fyrir.

[R 14r/26, A 6r/23]

I ween that the baits from the ox  
 will not be an easy catch for thee!”—  
 The swain [= Thunder] swiftly turned to the wood,  
 where an ox stood, all-black, 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 Svęinn ‘The swain’ | Thunder was apparently in the shape of a young boy. This detail is also found in *Gylf* 48: *Gekk hann út of Miðgarð svá sem ungr drengr* ... ‘He went out about Middenyard in the shape of a young man’.

4 oxi ... al-svartr ‘ox ... all-black’ | Formulaic, also occurring in *Þrk* 23; see note there for further parallels to the custom of sacrificing animals of certain colours. It seems that all-black oxen were thought the noblest, and so Thunder’s slaying one instead of an inferior beast is probably intended to humiliate the stingy Hymer.

In *Gylf* 48 we read that: *Hann tók inn mesta uxa’nn, er Himin-brjóðr hét, ok sleit af hęfuð’it ok fór með til sjávar*. ‘He took the greatest ox, which was called Heavenrid, and tore off its head and went with it to the sea’.

19 Braut af þjóri · þurs ráð-bani  
 2 hót-tún ofan · horna tveggja.  
 „Verk þikkja þín · verri myklu  
 4 kjóla valdi · an kyrr sitir.“

[R 14r/28, A 6r/24]

From the bull broke the thurse's death-planner [= Thunder]  
 the high meadow of the two horns [HEAD] from above.—  
 “Worse by far thy works do seem  
 to the wielder of ships [= Hymer = me] than if thou didst sit calm!”

(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-runni apa · útar fóra,  
 en sá jötunn · sína talði,  
 4 lítla fýsi · lengra at róa.

The Lord of He-goats [= Thunder] bade the kinsman of the ape<sup>†</sup> [ETTIN = Hymer]  
 push the launcher-steed [BOAT] further out,  
 but that ettin told of his  
 scarce wish to row longer.

2 átt-runni | *†atrænn†* A 3 talði | *milldi* corr. A 4 lengra at róa | metr. emend.; *at róa lengra* RA

2 apa ‘ape’ | The specific sense of *api* ‘ape’ is uncertain. It seems to generally refer to a fool, but see Encyclopedia.

3–4 en ... róa. ‘but ... longer.’ | Thunder’s humorous humiliation of Hymer continues with the snide ettin now forced to row against his will.

- 21 Dró mærr Hymir · móðugr hvala [R 14r/31, A 6r/27]  
 2 einn á ǫngli · upp seinn tváa;  
 en aþr í skut · Óðni sífjaðr  
 4 Véurr við vélar · vað gæði sér.

Famous, fierce Hymer pulled whales:  
 one on the hook, soon up two.  
 But back in the stern the Woden-related  
 Wighward craftily fixed his line.

1 mærr ‘famous’ | so R; *mæir* ‘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 goð fía  
 4 umb-gjörð neðan · allra landa.

Baited on the hook he who rescues men [= Thunder]—  
 the Wýrm's lone slayer—the ox's head.

Snapped at the bait the one whom the Gods hate [= Middenyardswýrm]—  
 the engirdler of all lands—from below.

---

3 agni 'bait' | so A; ǫngli 'hook' R

---

4 umb-gjörð ... allra landa 'engirdler of all lands' | Also found in a fragment by Alewigh Snub (SkP: Qlv Þórr) quoted in *Skm* 11: *Ǫstisk allra landa · umb-gjörð ok sonr Jarðar*. 'The engirdler of all lands and the son of Earth surged.' Cf. also the Wýrm-kenning in Braye's fragment quoted in the same chapter (SkP: Bragi Þórr 3): *endi-seiðr allra landa* 'boundary-saith of all lands'.

The poetic juxtaposition between the Storm-god and the Wýrm may be very old; cf. *RV* 1.32.13c: *Índras ca yád yuyudhátay Áhis ca* 'When Indra and the Wýrm (*áhi*) fought each other.'

- 23 Dró djarf-liga · dáð-rakkr Þórr [R 14v/3, A 6v/1]  
 2 orm eittr-fáan · upp at borði;  
 hamri kníði · hǫ-fjall skarar  
 4 of-ljótt ofan · ulfs hnit-bróður.

Bravely pulled deed-ready Thunder

the venom-gleaming Wýrm 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 [= Middenyardswýrm].

---

3 hǫ-fjall skarar 'high mountain of hair [HEAD]' | A rather unfitting kenning, since serpents do not have hair.

---

- 24 Hraun-gǫlkn hrutu, · en hǫlkn þutu, [R 14v/5, A 6v/2]  
 2 fór hin forna · fold ǫll saman;  
 [...]  
 4 sökðisk síðan · sá fiskr í mar.

The desert-monsters [ETTINS] bounded and the bedrock resounded;  
 the ancient earth moved all at once.

[...];

sank thereafter that fish [= Middenyardswýrm] into the sea.

1 hrutu | so A; *blumðu* ‘dashed’ R. End-rhyme is also used by the poet in st. 3/3.

1 Hraun-golkn ‘The desert-monsters’ | Both mss. have *brēin-*, which may mean either ‘clean’ or ‘reindeer’, neither of which fit. On the other hand *braun ONP*: ‘stone/barren area, wasteland; lavafield’ is well attested in Scaldic kennings for ettins. The precise meaning of *galkn* ‘monster’ (plural *golkn*) is unclear; but it is attested in three Scaldic verses, always in kennings of the type “troll-woman of the shield [AXE]”. While the mss. spelling ‘*galkn*’ (norm. *gálkn*) could reflect either singular and plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrm, refuting the interpretation of Larrington (2014): “the sea-wolf shrieked”.

3 [...] | It is very likely that a line is missing here, since the stanzas in the poem otherwise consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder’s fishing line, so that is probably what has been lost.

For the reader’s enjoyment, based on other poets and *Gylf* 48, the translator has composed the following variant lines: *unds vinr Hrungrnis · vað Þórs of skar* ‘until the friend of Rungner [= Hymer] Thunder’s fishing-line did cut’; *unds fólir Hymir · fekk á saxi* ‘until pale Hymer grasped the knife’.

4 fiskr ‘fish’ | The Middenyardswyrm may also be called a fish in *Grm* 21; see note there. In Scaldic sources it is often called a saithe (*sēiðr*).

25 Ó-*tęitr* *jotunn*, · es *aptr* *røru*,  
 2 [...] *svá’t ár* *Hymir* · *ękki* *męlti*,  
 4 *vęifði* *røði* · *vęðrs* *annars* *til*.

[R 14v/6, A 6v/3]

The unmerry ettin [= Hymer], as they rowed back,  
 [...],  
 so that in early morn Hymer said nothing;  
 he pulled the oar against the wind:

2 [...] | Another likely missing line. As said in the previous stanza the meter usually requires four lines; more importantly the first half of the sentence is incomplete without a verb.

3 ár ‘in early morn’ | Finnur Jónsson (1932) suggests *svá’t at ór* ‘so that by the oar’, but this burdens the strict meter. Assuming the present interpretation is correct, the three would have been out fishing throughout the night.

[Hymir:] 26 „Munt of *vinna* · *verk* *halft* *við* *mik*,  
 2 at *hęim* *hvali* · *haf* *til* *bójar*  
*eða* *flot*-*brúsa* · *fęstir* *okkarn*.“

[R 14v/8, A 6v/4]

“Thou wilt accomplish a half work by me,  
 if thou bring home the whales to the farm,  
 or our float-jar [BOAT] do fasten.<sup>117</sup>”

<sup>117</sup>Hymer tells Thunder who, having let go of the Wyrn, has nothing to show for the trip, that he can accomplish something half as great as the pulling of the whales if he carries them home and ties the boat by the shore.

- 27      Gekk Hlórriði · grēip á stafni  
2      vatt með austri · upp lög-fáki;  
          ęinn með ęrum · ok með aust-skotu  
4      bar til bōjar · brim-svín jōtuns  
          ok holt-riða · hver í gegnum.

[R 14v/9, A 6v/6]

Loride (= Thunder) went, grasped the stern,  
hurled up the lake-nag [BOAT] with the bilge-water.  
Alone with the oars and the bilge-bucket  
he bore to the farm the ettin's brim-swines [WHALES],  
even through the cauldron of woodland ridges [VALLEY?].

---

1 á | til á R    5 holt-riða | ęholtribaę R

---

2 með austri 'with the bilge-water' | That is, the bilge-water was still inside the boat; another comic work of strength.

5 holt-riða hver | An uncertain and possibly corrupt kenning. TODO: What do other editors and translators say?

- 28      Ok ęnn jōtunn · umb afr-endi,  
2      þrá-girni vanr, · við Þór sęnti,  
          kvað-at mann ramman, · þótt róa kynni,  
4      krōptur-ligan, · nema kalk bryti.

[R 14v/12, A 6v/7]

And still the ettin, used to stubbornness,  
over strength of hand with Thunder flyted.  
He called no man strong—although he could row,  
mightily—unless he broke the chalice.

---

1 Ok | Enn A

---

1–4 ALL | Even after witnessing numerous great feats of strength Hymer still refuses to admit Thunder's superiority. He now insists on challenging him to break his indestructible chalice.

- 29      En Hlórriði, · es at hōndum kom,  
2      brátt lét bresta · bratt-stein glęri,

[R 14v/14, A 6v/9]

sló sitjandi · súlur í gognum;  
 4 bōru þó hēilan · fyr Hymi síðan,

But Loride (= Thunder) when it came to his hands  
 impatiently crushed steep stone with the glass.  
 He struck right through the standing columns,  
 still was it brought whole before Hymer thereafter,

2 bratt-stęin glęri ‘steep stone with the glass’ | He probably broke the stone columns in Hymer’s house  
 with the chalice.

3 sitjandi ‘standing’ | This word is ambiguous and can modify either Thunder (in which case it would  
 mean “sitting”) or the columns (*súlur*). I have chosen the latter and read it as signifying their stability.

30 unds þat hin fríða · fríðla kęndi  
 2 óst-ráð mikit, · ęitt es vissi,  
 „drep við haus Hymis, · hann ’ harðari,  
 4 kost-móðs jętuns, · kalki hverjum.“

[R 14v/16, A 6v/10]

until the handsome mistress [Tew’s mother] gave  
 a great loving counsel, the one she knew:  
 “Strike against Hymer’s skull! It’s harder—  
 the choice-weary ettin’s—than any chalice.”

4 kost-móðs ‘choice-weary’ | The gods have destroyed eight of his nine cauldrons, eaten his choicest food,  
 and slain his finest bull.

31 Harðr ręis á kné · hafra dróttinn,  
 2 fōrðisk allra · í ás-męgin;  
 hęill vas karli · hjalm-stofn ofan,  
 4 en vín-fęrill · valr rifnaði.

[R 14v/18, A 6v/12]

Hard on the knee rose the Lord of He-goats [= Thunder],  
 drew himself into his highest Os-might.<sup>118</sup>—  
 Whole on the churl [= Hymer] was the helm-stump [HEAD] above,  
 but the round wine-track [CHALICE] did rend apart.

1 ręis | om. A

<sup>118</sup>What this actually means is not entirely clear, but a likely interpretation is that Thunder gains his true  
 form—note that he was earlier, st. 18, in the shape of a young boy. Compare *Gylf* in its description of  
 Thunder attempting to pull up the Wyrms: *Þá varð Þórr reiðr ok fōrðist í ás-męgin* “Then Thunder turned  
 wroth and drew himself into his Os-might.”

[Hymir kvað:]

- 32 „Morg veit’k mēti · mér gingin frá,  
 2 es kalki sé’k · fyr knéum hrundit,  
 karl orð of kvað: · „kná’k-at sęja  
 4 aptr ęva-gi: · þú ’st ęlðr of ęitt.”

[R 14v/20, A 6v/13]

“I know many treasures are gone from me,  
 when I see the chalice thrown before [my] knees!”—  
 The churl spoke [= Hymer] words: “I cannot say  
 ever again: ‘Thou art warmed, O Ale!’

---

2 es | om. R 2 fyr | fyr† R

---

3–4 kná’k-at ... of ęitt. ‘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 a comic irony here since it was he himself who challenged Thunder to break it.

- 33 Þat ’s til kostar · ef koma mēttið  
 2 út ór óru · ęl-kjól hofi.“  
 Týr lęitaði · tysvar hróra;  
 4 stóð at hvóru · hverr kyrr fyrir.

[R 14v/22, A 6v/15]

It would be choicest if ye might take  
 out from our hall the ale-vessel [CAULDRON].”  
 Tew attempted, twice, to move it—  
 each time stood the cauldron still before [him].

---

2 ęl-kjól ‘ale-vessel [CAULDRON]’ | ęl-kjól is the accusative of ęl-kjóll, but in this construction (CV: koma, B) we would expect the dative ęl-kjóli. Since the meter does not allow for this the poet has probably taken a grammatical liberty.

2 hofi ‘hall’ | This is the only Old Norse occurrence of the word *hof* in the sense “hall, house”—it otherwise only means “temple” (hove†). The West Germanic cognates consistently mean “hall”, but that is probably the original sense, so it is unclear if this is an instance of foreign (if so, most likely Anglo-Saxon) influence or just a poetic archaism.

- 34 Faðir Móða · fekk á þręmi  
 2 ok í gęgnum stęig · golf niðr í sal;  
 hóf sér á hęfuð upp · hver Sifjar verr,  
 4 en á hęlum · hringar skullu.

[R 14v/24, A 6v/16]

The father of Moody [= Thunder] grasped the brim,  
 and stepped down through the floor in the hall.<sup>119</sup>

Sib's husband [= Thunder] heaved the cauldron up on his head,  
but by his heels the rings clattered.

---

4 hringar skullu 'the rings clattered' | i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *beyrði til hōddu, þá er Þórr bar hverinn* 'the sound of the pot-links (*badda*) was heard when Thunder bore the cauldron'. According to Finnur Jónsson (1932) the chain (or *badda*) 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<sup>†</sup>—being roughly the same as Thunder's height.

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<sup>119</sup>In the account of *Gylf* Thunder is said to have stepped through the boat when trying to pull up the Míðenýardswyrm. 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 lēngi, · áðr líta nam [R 14v/26, A 6v/18]  
2 aptr Óðins sonr · einu sinni;  
sá ór hreysum · með Hymi austan  
4 folk-drótt fara · fjöl-höfðaða.

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 ... fjöl-höfðaða 'war-troop ... many-headed' | For the malformed bodies of Ettins see Introduction and note to st. 8 above.

36 Hóf sér af hęrðum · hver standandi, [R 14v/28, A 6v/19]  
2 vęifði Mjǫllni · morð-gjǫrnum framm,  
ok hraun-hvala · hann alla drap.

He heaved from his shoulders the cauldron, standing;  
swung the murder-eager Millner forth,  
and the desert-whales [ETTINS] all he slew.

37 Fóru-t lēngi, · áðr liggja nam [R 14v/30, A 6v/21]  
2 hafr Hlórriða · half-dauðr fyrir,  
vas skęr skǫkuls · skakkr á beini,  
4 en því hinn lę-vísi · Loki of olli.

They journeyed not for long before Loride's (= Thunder's) he-goat  
took to lie half-dead before [them].

The colt of the cart-pole [GOAT] was halt in the leg,  
and that the guile-wise Lock had caused.

3 skér | emend. from meaningless *\*skirr†* RA

1–4 ALL | The detail of Thunder's goat being halt is also found in *Gylf* 44: Thunder and Lock were on the way to visit Outyards-Lock and stayed the night at a certain farmer's. For supper Thunder cut his two goats and asked the farmer and his family to eat with him. After they had eaten he spread the goatskins before the fire and asked the housefolk to throw the bones of the goats onto them. Thelvé, the farmer's son, secretly pried open the thigh of one of the goats and ate the marrow. At dawn Thunder blessed the goatskins with his hammer and the goats came back to life, but one of them had a halt leg. The farmer begged for his life and offered to give up his two children, the son Thelvé and daughter Wraśh. Thunder accepted this, and the two became his servants.

The present stanza probably references a version of the myth where Lock had a part to play, perhaps by encouraging Thelvé to pry the bone open.

38 En ér heyrtr hafið, · hværr kann umb þat  
2 goð-mólugra · gørr at skilja,  
hvær af hraun-búa · hann laun of fekk,  
4 es bæði galt · börn sín fyrir.

[R 14v/32, A 6v/22]

But ye have heard—about that can  
each god-speaking man more clearly discern—  
which repayments *he* [Thunder] from the desert-dweller [ETTIN = the farmer] got  
when he paid up both his children for it.

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, typical for the 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'.

39 Þrótt-öflugr kom · á þing goða  
2 ok hafði hver, · þann's Hymir átti;  
en véar hverjan · vël skulu drekka  
4 öldr at Égis · ęitt hęr-meitið.

[R 15r/1, A 6v/24]

The valour-strong man [= Thunder] came to the Thing<sup>†</sup> of the Gods,  
and had the cauldron which Hymer had owned,

and the Wighers<sup>†</sup> <Gods> well shall drink  
 an ale-feast at Eagre's, each flax-cutting [FALL?].

---

4 *ęitt hęr-męitiđ* 'an ... flax-cutting' | The latter word is an *bapax* and very obscure. La Farge and Tucker (1992) give several suggestions based on WINTER-kennings of the type "harm of the snake", viz. *ęitr-hęr-męitir* 'poison-rope-cutter [SNAKE > WINTER]', *ęitr-orm-męiđir* 'poison-worm-injurer' [WINTER]. A solution without emendation is to read *ęitt* 'one' n. acc. sg. as modifying *ęlđr* n. acc. 'ale-feast', and *hęrjan* masc. acc. sg. 'every' as modifying *hęr-męitiđr* masc. acc. 'flax-cutting', a compound made up of *hęrr* 'flax, cord' and *męita* 'to cut'. The whole thing might refer to an obscure harvest festival and give the poem something of an etiological purpose. If this interpretation is correct it is not unlikely that *Hym* was originally composed for performance at such a festival.

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# Flyting of Lock (*Lokasenna*)

**Dating** (Sapp, 2022): C10th (0.965)

**Meter:** *Leeds-meter*

## Introduction

The **Flyting of Lock** (*Lok*) is only preserved in **R**, where it follows *Hym* and comes before *Þrk*. In **R** it is tied together with *Hym* by the prose passage “From Eagre and the Gods”, but the two poems are certainly distinct compositions, for they are drastically different in style and meter, and *Hym* stands alone in **A**.

*Lok* is not directly quoted in *Gylf*, but its author seems to have had access to a closely related text, for in ch. 20 he cites the following stanza attributed to Woden. Its lines occur identically in sts. 21, 29, and 47 of the present poem:

2           „Örr est, Loki, · ok ør-viti,  
              hví né lętsk-a þú, Loki?  
              ør-løg Frigg · hygg at ǫll viti  
4           þótt hón sjölf-gi segi.“

“Mad art thou, Lock, and out of wits,  
      why holdest thou not back, O Lock?  
All orlays I think that Frie should know,  
      though she say them not herself.”

---

The poem has been interpreted as blasphemous (TODO: elaborate), but there is nothing in the language to suggest a late dating.

### From Eagre and the Gods (*Frá Egi ok goðum*)

P1      Égir, er ǫðru nafni hét Gymer, 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 Iðunn kona hans. Týr var þar, hann var ein-hendr;  
     Fenrisulfr sleit hönd af hánum, þá er hann var bundinn. Þar var Njörðr  
 6      ok kona hans Skaði; Freyr ok Freyja; Víðarr son Óðins. Loki var þar,  
     ok þjónustu-menn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa.

Eagre<sup>†</sup>, who by another name was called Gymer<sup>†</sup>—he had prepared an ale-feast for the Eese when he had got the great kettle as is now told.<sup>120</sup> To that gathering came Woden<sup>†</sup> and Frie<sup>†</sup> his wife. Thunder<sup>†</sup> came not, for he was on the Eastern Way<sup>†</sup>. Sib was there, Thunder's wife; Bray<sup>†</sup> and Idun<sup>†</sup> his wife. Tew<sup>†</sup> was there; he was one-handed; the Fenrerswolf<sup>†</sup> tore his hand off when it was bound.<sup>121</sup> Nearth<sup>†</sup> was there and his wife Shede<sup>†</sup>; Free<sup>†</sup> and Frow<sup>†</sup>; Wider<sup>†</sup> the son of Woden<sup>†</sup>. Lock<sup>†</sup> was there, and the servants of Free, Bew<sup>†</sup> and Beal<sup>†</sup>. A multitude of Eese<sup>†</sup> and Elves<sup>†122</sup> were there.

<sup>120</sup>See the immediately preceding *Hym*.

<sup>121</sup>This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer.

<sup>122</sup>A formulaic expression, see Eese and Elves<sup>†</sup>.

P2      Égir átti tvá þjónustu-menn, Fimafengr ok Eldir. Þar var lýsi-gull haft  
 2      fyr elds-ljós; sjálft barsk þar ǫl. Þar var griða-stadr mikill. Menn lofuðu  
     mjök hversu góðir þjónustu-menn Égis vóru. Loki mátti eigi heyra þat,  
 4      ok drap hann Fimafeng. Þá skóku ǧsir 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<sup>†</sup> and Elder<sup>†</sup>. There glowing gold was used instead of fire; the ale there carried itself. It was a great grith<sup>†</sup>-place there.<sup>123</sup> The men greatly praised how good the servants of Eagre were; Lock could not stand to hear that, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock,<sup>124</sup> and drove him away to the forest, and they went [back] to drinking. Lock turned back around and met Elder outside. Lock greeted him:

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<sup>123</sup>A place wherein all violence was forbidden, see Encyclopedia.

<sup>124</sup>Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: “He screams three nothing-screams TODO”.

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## The Flyting of Lock

1     „Seg þú þat, Ełdir, · svá't eınu-gi  
2         feti gangir framarr,  
       hvat hér inni · hafa at ɔl-mólum  
4         sig-tíva synir.“

“Tell this, O Elder, so that thou not  
take one step further:  
What here within they say over the ale  
the sons of the victory-Tews [GODS]?”

---

1–2 svá't ... framarr ‘so that ... further’ | Shared with *Háv* 38.

3 hafa at ɔl-mólum ‘they say over the ale’ | Lit. “they have for their ale-speeches”.

Ełdir:     2     „Of vɔpn sín dǫma · ok of víg-risni sína  
2         sig-tíva synir;  
       ása ok alfa, · es hér inni eru,  
4         mann-gi 's þér í orði vinr.“

“Of their weapons they speak, and of their battle-prowess,  
the sons of the victory-Tews [GODS].  
Of the Eese and Elves which are here within  
none is thee a friend in words.”

4 mann-gi ... 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 *Viðarr* 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 Stentofen, 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 *hāþuwulafir* *Hāþuwul⁹fir*). 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 ʒ þér in worðé winir*.

Loki kvað:           3   „Inn skal ganga · Égis hallir í  
                                  2           á þat sumbl at séa,  
                                  jǫll ok ófu · fǫri’k ása sonum  
                                  4           ok blænd’k þeim svá męini mjǫð.“

“In shall I go Egre’s halls into,  
on that simble<sup>†</sup> 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’ | Two rare words to which the present translation hardly does justice. The former occurs nowhere else, while the latter only otherwise occurs in *Sigsk* 33. They have been interpreted in a variety of ways: CV sees the first word as *jóll* ‘wild angelica’, whereas the second is taken to be an error for *áfr* (“a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats”). TODO: What do other editors say? Esp. Kommentar.

4 blænd’k ... męini mjǫð ‘I mix ... the mead with harm’ | Formulaic, cf. *Sigrdr* 8 (and others TODO).

Elðir kvað:           4   „Veitst, ef inn gęngr · Égis hallir í  
                                  2           á þat sumbl at séa,  
                                  hrópi ok rógi · ef ęyss á holl ręgin,  
                                  4           á þér munu þau þerra þat.“

“Thou knowest if in thou wilt go Egre’s halls into,  
on that simble for to see—

if slander and strife thou pour on the hold<sup>†</sup> Reins<sup>†</sup>,  
on *thee* will they dry it off!”

Loki kvað:        5    „Veitst þat **E**ldir, · ef **e**inir skulum  
2                    **s**ár-yrðum **s**akask,  
                      **au**ðigr verða · mun’k í **a**nd-svorum,  
4                    ef þú **m**élir til **m**art!“

“Thou knowest that, Elder, if one-on-one we shall  
banter with wounding words,  
wealthy will I in my answers become,  
if thou speak too much!”

---

4 ef þú mélir til mart! ‘if thou speak too much!’ | Formulaic; cf. *Háv* 27.

**P3**        Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir váru, hverr inn var  
2                    kominn, þögnuðu þeir allir.

Thereafter Lock went into the hall, but when those who were there before him saw who  
was come inside, they all turned silent.

Loki kvað:        6    „Þyrstr ek kom · þessar hallar til  
2                    **L**optr of **l**angan veg,  
                      **ó**su at biðja, · at mér **e**inn gefi  
4                    **m**éran drykk **m**jaðar.

“Thirsty I came to these halls,  
Loft (= Lock), over a long way,  
to bid the Eese that they give me but one  
renowned drink of mead.

---

4 méran drykk mjaðar. ‘renowned drink of mead’ | Formulaic language for describing mead; cf. *Háv* 105,  
140, *Skm* 16. TODO: more parallels.

7        Hví þegið ér svá · þrungin goð,  
2                    at **m**éla né **m**eguð;  
                      **s**essa ok staði · vælið mér **s**umbli at,  
4                    eða **h**ęitið mik **h**eðan!“

Why shut so up, ye pressed Gods,  
that ye cannot speak?  
Choose seats and places for me at the simble,  
or call away me hence!"

---

3–4 sessa ... heðan! 'Choose ... hence!' | That is, "Cease your dallying; give me a seat or tell me to leave!"

Bragi:           8   „Sessa ok staði · vęlja þér sumbli at  
2                    ęsir aldri-gi;  
                    því-at ęsir vitu · hveim alda skulu  
4                    gamban-sumbl of geta.“

“Choose seats and places for thee at the simble  
the Eese will never do,  
for the Eese know for which man they shall  
prepare the gomben-simble.”

---

3 hveim alda 'which man' | Here "person". See note to *Vafþ* 55/6.

[Loki:]           9   „Mant þat Óðinn, · es vit í ár-daga  
2                    blendum blóði saman?  
                    ǫlvi beręja · létsk ęigi mundu,  
4                    nema okkr vęri bǫðum borit.“

“Recallest thou, Woden, when we two in days of yore  
blended our blood together?  
To taste ale thou wouldst never do,  
unless it were for us both borne forth!”

[Óðinn:]       10   „Rís þú Víðarr · ok lát ulfs fǫður  
2                    sitja sumbli at,  
                    síðr oss Loki · kvęði lasta-stǫfum  
4                    Ęgis hǫllu í.“

“Rise thou, Wider, and let the Wolf's father [= Lock]  
sit at the simble,  
lest Lock should greet us with words of vice  
in Eage's hall.”

1 Rís ... fǫður ‘Rise ... father’ | For the alliteration see note to st. 2. A C7th Proto-Norse form of the line might be: \**Rís þú Wiðarr · auk lát wulfs faður*.

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 „Hęilir ęsir, · hęilar ęsynjur  
2 ok ęll ginn-ęilęg goð,  
nema sá ęinn ęss · es innar sitr  
4 Bragi bękkjum á.“

“Hail the Eese<sup>†</sup>! Hail the Ossens<sup>†</sup>,  
and all yin-holy<sup>†</sup> Gods!<sup>125</sup>  
Save for that one os<sup>†</sup> who sits further within:  
Bray, on the benches.”

<sup>125</sup>The first two half-lines are identical to the prayer *Sigrdr* 3–4. The prayer formula may actually have been used in Heathen toasts, where the second half of the stanza was used to ask for a boon. Lock subverts it by instead insulting one of the gods present, which would have come off as blasphemous to the Heathen audience.

[Bragi] kvað: 12 „Mar ok męki · gef’k þér míns féar  
2 ok bótir þér svá baugi Bragi,  
síðr þú ęsum · ęfund of gjaldir;  
4 gręm þú ęigi goð at þér!“

“Steed and sword I give thee of my own wealth,  
and so restores thee Bray with a bigh<sup>†</sup>,  
lest thou repay the Eese with envy;  
anger not the Gods against thee!”

1 Mar ok męki ‘Steed and sword’ | Formulaic, also occurring in *Skm* TODO.

[Loki] kvað: 13 „Jós ok arm-bauga · munt ę vesa  
2 bęggja vanr Bragi,

4                    ása ok alfa, · es hér inni eru,  
                      þú est við víg varastr,  
                      ok skjarrastr við skot.“

“Of steed and arm-bighs both wilt thou always be  
 lacking both, O Bray!  
 Of the Eese and Elves which are here within,  
 thou art with war wariest  
 and shiest with shot.”

[Bragi] kvað:        14    „Veit’k, ef fyr útan véra’k, · svá sem fyr innan em’k,  
                              2            Égis holl of kominn,  
                              hofuð þitt · béra’k í hendu mér;  
                              4            lít’k þér þat fyr lygi.“

“I know if outside I were as inside I am  
 come into Eage’s hall,<sup>126</sup>  
 that head on thee would I bear in my hands;  
 this I see for thy lie.”

4 lít’k þér þat fyr lygi | ‘*litt ec þer þat fyr lygi*’ R. A variety of emendations have been proposed for this line. Simplest would be *litt es þér 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 þér þat fyr lygi* ‘so I would bring to thee for thy lie’.

<sup>126</sup>As said in P1, the rule of grith<sup>†</sup> (a truce of non-violence, even between enemies; see Encyclopedia) applied inside the hall. Bray and the other gods are thus bound not to injure Lock.

[Loki] kvað:        15    „Snjallr est í sessi, · skal-at-tu svá gęra,  
                              2            Bragi bekk-skrautuðr;  
                              vega þú gakk · ef vreiðr séir;  
                              4            hyggsk vętr hvatr fyrir.“

“Valiant art thou in the seat; thou shalt not do so,  
 O Bray the bench-adorned!  
 Go to fight if thou art wroth;  
 the bold thinks not ahead.<sup>127</sup>”

<sup>127</sup>Lock attacks Bray’s excuse; a true brave would fight regardless of the grith.



[Iðunn] kvað:      **16**    „Bið ek, Bragi, · barna sílfjar duga  
    2                    ok allra ósk-maga,  
    at þú Loka · kveðir-a lasta-stofum  
    4                    Égis hollu í.“  
 “I bid thee, Bray, to respect the bond of children  
    and all beloved sons,  
 that thou not greet Lock with words of vice  
    in Eagre’s hall.”

[Loki] kvað:      **17**    „Þegi þú, Iðunn, · þik kveð’k allra kvinna  
    2                    ver-gjarnasta vesa  
    síðst þú arma þína · lagðir ítr-þvegna  
    4                    umb þinn bróður-bana.“  
 “Shut up thou, Idun! Thee I call of all women  
    the most man-eager,  
 since thy clean-washed arms thou didst cast  
    about thy brother’s bane.”

[Iðunn] kvað:      **18**    „Loka ek kveð’k-a · lasta-stofum  
    2                    Égis hollu í;  
    Braga ek kyrrri · bjór-ræifan,  
    4                    vil’k-at at it vræðir vegisk.“  
 “I greet not Lock with words of vice,  
    in Eagre’s hall.  
 Bray I calm, made rowdy from beer—  
    I wish not that ye two wroth ones should fight.”

[Gefjun] kvað:      **19**    „Hví it ésir tvęir · skuluð inni hér  
    2                    sár-yrðum sakask?  
    Lopts-ki þat veit · at hann lęikinn es  
    4                    ok hann fjörg-vall fría.”  
 “Why shall ye two Eese here within,  
    with wound-words each other blame?  
 Loft (= Lock) knows not that he is being played,

and him TODO.”

[Loki] kvað:      20      „Þegi þú, Gefjun, · þess mun’k nú geta  
    2                      es þik glapði at gæði:  
    svæinn inn hvíti · es þér sigli gaf  
    4                      ok þú lagðir lér yfir.“

“Shut up thou, Giben! Of *him* will I now speak,  
 who seduced thy senses:  
 the white swain who gave thee a necklace,  
 and thou cast o’er him thy leg!”

[Óðinn kvað] þat:      21      „Ørr est, Loki, · ok ør-viti,  
    2                      es þú fēr þér Gefjun at grēmi  
    því-at aldar ør-løg · hygg at ǫll of viti  
    4                      jafn-gǫrla sem ek.“

“Mad art thou, Lock, and out of wits,  
 as thou earnest Giben’s anger against thee,  
 for all the orlays of men I think she knows,  
 just as clearly as I.”

---

1 Ørr ... ok ør-viti ‘Mad ... and out of wits’ | Formulaic, occurs at two other places (TODO). Cf. also st. 47 below.

[Loki] kvað:      22      „Þegi þú, Óðinn, · þú kunnir aldri-gi  
    2                      deila víg með verum;  
    opt þú gaft · þeim’s gefa skyldir-a,  
    4                      inum slévvurum, sigr.“

“Shut up thou, Weden! Thou couldst never  
 deal out war midst men—  
 oft hast thou given them thou shouldst not have given,  
 the slower men, victory.”

[Óðinn] kvað:      23      „Veitst ef ek gaf · þeim’s gefa né skylda,  
    2                      inum slévvurum, sigr,

4           áttu vetr · vast fyr jorð neðan  
             kír mólkandi ok kona  
             ok hefir þar börn 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 kír mólkandi 'a milch cow' | May also be read as “milking cows”, the nom. sg. *kír* being identical to the nom./acc. pl. *kír*, and *mólka* meaning both ‘to milk’ and ‘to give milk’. “Milch cow” is preferable for two reasons, viz. (i) that the phrase is followed by *ok kona* ‘and a woman’ rather than *sem kona* ‘as a woman’ or similar, and (ii) that it agrees with another instance where Lock is gives birth in the form of a female animal (cows, of course, only giving milk after calving), namely the episode of the building of the wall around Osyard as told in *Gylf* 42.

[Loki] kvað:       24   „En þik síga kóðu · Sámseyju í  
                           ok drapt á vett sem vqlur,  
                           vitka líki · fórt ver-þjóð yfir,  
 4                   ok hugða'k þat args aðal.“

“But thou, they said, didst sink down into Samsy,  
     and didst beatst the drum like do wallows.  
 In a warlock's likeness thou didst journey through mankind,  
     and I've judged *that* a queer's nature.”

[Frigg kvað:]   25   „Or-lögum ykkrum · skylið aldri-gi  
                           segja seggjum frá,  
                           hvat it  sir tveir · drýgðuð í ár-daga;  
 4                   firrisk   forn r k firar.“

“Of your orlays should ye two never  
     speak to the youths;  
 whatever which ye two Eese did in days of yore,  
     let ancient fates be ever shunned by folk.”



“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 meýjar · hofðu 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 mōg gat · þann’s mann-gi fíar,  
4 ok þikkir sá ása jaðarr.“

“This is my relief, as I was far-away hence  
sent as hostage for the Gods:

I afterwards begot the lad whom no man hates,  
and he seems the peak of the Eese.”

---

3 mōg ... þann’s mann-gi fíar ‘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;  
 meý né grótir · né manns konu,  
 4 ok leýsir ór hęptum hvęrn.“

“Free is the best of all bold riders  
 in the yards of the Eese;  
 he makes no maiden cry, nor any man’s woman,  
 and loosens anyone from his bonds!”

Loki: 38 „Þęgi þú, Týr, · þú kunnir aldri-gi  
 2 bera tilt með tvęim;  
 handar ennar hógri · mun’k hinnar geta  
 4 es þér sleit Fęnrir frá.“

“Shut up thou, Tew! *Thou* couldst never  
 settle strife among two;  
 of the right hand I next will speak,  
 which from thee Fenrer tore.”

---

2 bera tilt með tvęim ‘settle strife among two’ | Uncertain. TODO.

Týr: 39 „Handar em’k vanr · en þú Hróðrs-vitnis;  
 2 bęl es bęggja þráa;  
 ulf-gi hęfir ok vel · es í bęndum skal  
 4 bíða ragna røkrs.“

“A hand am I lacking, but thou Rothwitner;  
 both yearnings are a bale!  
 Nor does the Wolf have it well, who in bonds shall  
 await the Twilight of the Reins.”

Loki: 40 „Þegi þú, Týr, · þat varð þinni konu  
 2 at hon átti mǫg við mér!  
 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 rjúfask ręgin;  
 því munt nęst, · nema nú þęgir,  
 4 bundinn, bǫlva 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 kępta · létst Gymis dóttur  
 2 ok sęldir þitt svá sverð,  
 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 ǫðli ętta’k · sem Ingunar-Fręyr,  
 2 ok svá sęl-ligt setr:  
 męrgi smęra · mǫlða’k þá męin-krǫku  
 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 löggra 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 ęll ok gumar;  
því em’k hér hróðugr · at drekka Hropts meęir  
4 allir ęl 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 męnnum mat;  
ok þik í flęts strá · finna né mottu  
4 þá’s vęgu 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 mēlgi né man-at.“

“Drunk art thou, Lock, so that thou art out of wits;  
why holdest thou not back, O Lock?  
For over-drinking causes for every man  
that he no more recalls his speech.”

[Loki kvað:] 48 „Þegi þú, Heimdallr, · þér vas í ár-daga  
2 it ljóta líf of lagit;  
qrgu baki · munt é vesa  
4 ok vaka vqrðr goða.“

“Shut up thou, Homedal! For *thee* was in days of yore  
thy ugly life laid [in place];  
with a stiff back wilt thou ever be  
and waking, O Watchman of the Gods.”

---

2 líf of lagit ‘life laid [in place]’ | i.e., his fate was decided. Formulaic; see TODO.

4 vqrðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedal, who had to guard the rainbow bridge of the Gods against their enemies. See note to *Grm* 13.

[Skaði kvað:] 49 „Létt ’s þér, Loki; · mun-at-tu lęngi svá  
2 lęika lausum hala,  
því at þik á hjqrvi skulu · ins hrím-kalda magar  
4 gqrnum binda goð.“

“’Tis light for thee, Lock—thou wilt not for long  
play with loose tail so,  
for on a sword shall, with thy rime-cold lad’s  
guts, the Gods bind thee.”

[Loki kvað:] 50 „Vęitst ef mik á hjqrvi skulu · ins hrím-kalda magar  
2 gqrnum binda goð,  
fyrstr ok øfstr · vas’k at fjqr-lagi  
4 þar’s vér á Þjatsa þrifum.“

“Know, if on a sword shall, with my rime-cold lad’s  
guts, the Gods bind me:

first and highest was I in life-taking  
when we laid hands on Thedse.”

[Skaði kvað:]      **51**    „Veitst ef fyrstr ok øfstr · vast at fjor-lagi  
2                      þá's ér á þjatsa þrifuð,  
                    frá mínum véum · ok vǫngum skulu  
4                      þér é kǫld rǫð koma.“

“Thou knowest, if first and highest thou wast in life-taking  
when ye laid hands on Thedse:  
from my wighs and wongs shall for thee  
ever cold counsels come.”

[Loki kvað:]      **52**    „Léttari í mólum · vast við Laufeyjar son  
2                      þá's létsk mér á bæð þinn boðit;  
                    getit verður oss slíks · ef vér gǫrva skulum  
4                      telja 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 mǽlti:  
Then Sib walked forth and poured for Lock mead in a rime-chalice, and spoke:

**53**    „Heill ves þú nú, Loki, · ok tak við hrím-kálki  
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.<sup>128</sup>”

<sup>128</sup>Sib attempts to bribe Lock with drink, so that she alone will remain unaccused among the gods.

P6 Hann tók við horni ok drakk af:

He received the horn and drank from it:

54 „**E**in þú værir · ef þú svá værir,  
2 vör ok grōm at veri;  
einn ek vœit, · svá't ek vita þikkjumk,  
4 hór ok af Hlórriða,  
ok vas þat sá inn lē-vísi **L**oki.“

“Alone wert thou, if thou so wert  
wary and wroth against man.  
I know one—whom I think myself to know—  
adulterer behind even Lorida<sup>†</sup>'s back,  
and that was the guile-wise Lock!”

5 lē-vísi Loki ‘guile-wise Lock’ | Formulaic, also occurring in *Hym* 37. Cf. also *Vsp* 35 where Lock is called *lē-gjarn* ‘guile-eager’ and note to *Vsp* 17 where Lothar (possibly to be identified with Lock) gives men *lō*, which may be an accusative form of *lē*.

[Beyla kvað:] 55 „**F**jöll ǫll skjalfa, · hygg á **f**ör vesa  
2 heiman Hlórriða;  
hann **r**œðr **r**ó · þeim's **r**ógir hér  
4 goð ǫll ok guma!“

“The fells all quake—I think on the journey  
from home Lorida to be.  
He brings to rest him who here maligns  
all Gods and men!”

1 Fjöll ǫll skjalfa ‘The fells all quake’ | The movement of gods, especially Thunder, is often signalled by cosmic disturbances. See note to *Þrk* 21.

[Loki kvað:] 56 „Þegi þú, **B**eyla, · þú est **B**byggvis kvæn  
2 ok **m**ęini blandin **m**jök;  
**ó**-kynjan męira · kom-a með **á**sa sonum;  
4 ǫll est, **d**ęigja, **d**ritin.“

“Shut up thou, Beal! Thou art Bewe's wife,  
and much mixed with harm;

a greater disgrace came not among the sons of the Eese;  
thou art all, O kneaderess, shitty!”

P7 Þá kom Þórr at ok kvað:

Then Thunder arrived and quoth:

57 „Þegi þú, rög vëttr, · þér skal mín þrúð-hamarr,  
2 Mjöllnir, mál fyr-nema!  
Hərða klett · drep’k þér halsi af,  
4 ok verðr þá þínu fjörvi of farit.“

“Shut up thou, queer wight! Thee shall my thrith-hammer  
Millner, deprive of speech!  
The shoulder-rock [HEAD] I strike off thy neck,  
and then is thy lifeblood spilled!”

[Loki kvað:] 58 „Jarðar burr · es hér nú inn kominn;  
2 hví þrasir þú svá, Þórr?  
En þá þorir ekki · es skalt við ulfinn vega  
4 ok svelgr hann allan Sig-föður.“

“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 (= Weden) whole.”

[Þórr kvað:] 59 „Þegi þú, rög vëttr, · þér skal mín þrúð-hamarr,  
2 Mjöllnir, mál fyr-nema!  
Upp ek þér verp · ok á austr-vega  
4 síðan þik mann-gi sér.“

“Shut up thou, queer wight! Thee shall my thrith-hammer  
Millner, deprive of speech!  
Up I throw thee, and onto the eastern ways;  
thereafter no man sees thee!”



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 *ó*sum, · kvað’k fyr *á*sa sonum,  
                       þat’s mik hvatti hugr,  
                       en fyr þér *ei*num · mun’k *út* ganga  
 4                   því-at ek *v*eið at þú *v*egr.  
 “I spoke before the Eese; I spoke before the sons of the Eese,  
       whatever my heart did goad me.  
 but for thee alone will I walk out,  
       for I know that thou strikest.

**65**     *Q*l gørðir þú, *É*gir, · en þú aldri munt  
 2                   *sí*ðan sumbl of gøra;  
                       *ei*ga þín *q*ll, · es hér inni es,  
 4                   *l*eiðki yfir logi  
                       ok *b*renni þér á *b*aki.“

Ale hast thou made, Eagre, but thou wilt never  
       since make a simble!  
 All thy estate which is here within—  
       may flame play over it,  
       and burn thee on the back!”

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### From Lock (*Frá Loka*)

The binding of Lock is known from two other places. Closest at hand are sts. H1 and 34 of the *Vsp*, but they offer no full narrative.

*Gylf* 50 has a longer account, somewhat different from the present prose. There the Eese captured Lock’s two sons, Wonnell and “Nare or Narve”. They turned Wonnell into a wolf (*vargr*, which also means ‘outlaw’) and had him tear his brother Narve apart.

Narve's intestines were then taken and used to bind Lock on top of three pointed stones, with one digging into his shoulder-blades, the other digging into his loins, and the third digging into his houghs. The intestines then turned into iron.

Since the author of *Gylf* knew *Vsp*, it is possible that he combined a text similar to *From Lock* with st. H1, interpreting *Vála víg-bönd* as 'Wönnel's war-bonds'. Wönnel is otherwise only known as the son of Weden, and there is no reason as to why he could not have bound Lock.

- 
- P8      En eptir þetta falst Loki í Fránangrs-forsi í lax líki. Þar tóku ésir hann.  
 2           Hann var bundinn með þörmum sonar Nara; en Narfi, sonr hans, varð  
              at vargi. Skaði tók eittr-orm ok festi upp yfir and-lit Loka; draup þar ór  
 4           eittr. Sigyn, kona Loka, sat þar ok helt munn-laug undir eitrit. En er  
              munn-laugin var full bar hon út eitrit, en meðan draup eitrit á Loka. Þá  
 6           kipptist hann svá hart við, at þaðan af skalf jörð öll; þat eru nú kallaðir  
              land-skjálftar.

And after this Lock hid himself in the Freenangersforce in the form of a salmon. There the Eese took him. He was bound with the intestines of his son Nare, but his son Narve was made a wolf/outlaw. Shede took a venomous serpent and fastened it up above Lock's face; from it ran venom. Syein, Lock's wife, sat there and held a basin under the venom. And when the basin was full she carried out the venom, but meanwhile the venom ran onto Lock. Then he struggled so hard that thereof all the earth quaked; that is now called earth-quakes.

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# Lay of Thrim (*Þrymskviða*)

**Dating** (Sapp, 2022): C9th (0.741)

**Meter:** *Ancient-words-law*

## Introduction

The **Lay of Thrim** (*Þrk*) is only found in **R**, where it follows *Lok* and precedes *Vkv*. It has 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 *Þrk* there are also *Hym* and *Hárb* in the present edition, and the Scaldic poems *Þdr* and *Haustl*. A lost Eddic poem about Thunder's fight with the ettin Garfrith and his daughters survives in fragmentary quotations in *Gylf*; see Eddic fragments below.

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## Lay of Thrim

- 1    **V**reĩðr vas þá **V**ing-Þórr · es hann **v**aknaði  
2    ok **s**íns hamars · of **s**aknaði,  
     **sk**egg nam at hrista, · **sk**qr nam at dýja,  
4    réð **J**arðar burrr · **u**mb at þreífask.

Wroth was then Wing-Thunder when he woke,  
and of his hammer was bereaved.

His beard he took to rustle, his locks he took to rip;  
the son of Earth resolved to grope about.

---

1 Vreðr 'Wroth' | The *vr-* is restored for the sake of the alliteration, but is not strictly metrically necessary; cf. st 13. The manuscript has *r-*. In any case the poem (generally considered to be the oldest Eddic poem) most likely predates the change *vr-* > *r-*.

3 skegg ... dýja 'beard ... pull' | Apparently formulaic. Cf. a certain heroic poem (TODO).

- 2      Ok hann þat orða · alls fyrst of kvað:  
2      „Heyr-ðu nú, Loki, · hvat ek nú mæli  
     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<sup>†</sup> [= 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 *Oddrgr*; st. 5 of *Brot*.

3–4 jarðar ... upp-himins 'earth ... up-heaven' | Formulaic, see Encyclopedia: Earth and Up-heaven<sup>†</sup>.

- 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 mínna hamar · mętta'k hitta?“

Went they to the fair yards of Frow<sup>†</sup>,  
and he this word first of all did say:  
“Wilt thou me, O Frow, the feather-hame<sup>†</sup> lend,  
if I my hammer might find?”

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3 fjaðr-hams 'feather-hame' | A “feather-skin” by which the wearer can transform or fly like a bird.

- Freyja kvað:  
2      4      „Þó mynda'k gefa þér · þótt ór gulli vęri  
     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 sēlja ‘hand’ | *sēlja*, cognate of English *sell*, here has its older sense of ‘hand over’, cf. Gotish *saljan* Streitberg (1910, p. 116): ‘*opfern*; *θύειν*’.

- 5 Fló þá Loki, · fjaðr-hamr dunði,  
2 unds fyr útan kom · ása garða  
ok fyr innan kom · jǫtna heima.

Flew then Lock—the feather-hame rustled—  
until he came outside the Yards of the Eese<sup>†</sup>,  
and he came inside the Homes of the Ettins<sup>†</sup>.

1 Loki ‘Lock’ | Though Thunder is the one asking for the feather-hame (“if I *my* hammer might find”),  
Lock is the one that takes off flying with it.

- 6 Þrymr sat á haugi, · þursa dróttinn,  
2 greyjum sínum · gull-bönd snøri  
ok mǫrum sínum · mǫn jafnaði.

Thrim sat on the mound, the lord of Thurses<sup>†</sup>:  
on his greyhounds the golden leashes he twirled,  
and on his steeds the manes he evened.

1 sat á haugi ‘sat on the mound’ | Apparently a typical seat for ettins. See *Vsp* 42 for other attestations.

1 þursa dróttinn ‘lord of Thurses’ | This formulaic expression also occurs in several Runic charms against such thursen lords (see below under Galders); an example of the close connection between mythology and ritual.

2–3 greyjum sínum ... mǫrum sínum ‘his greyhounds ... his steeds’ | Thrim sits surrounded by dogs and horses. The scene is reminiscent of the ancient “master of animals” motif, especially as attested on panel A of the Gundestrup cauldron.

- [Þrymr kvað:] 7 „Hvat ’s með ǫsum? · Hvat ’s með ǫlfum?  
2 Hví est ǣinn kominn · í jǫtun-heima?“  
[Loki kvað:] „Illt ’s með ǫsum, · illt ’s með ǫlfum!  
4 Hǣfir þú Hlórriða · hamar of folginn?“

“What’s with the Eese? What’s with the Elves?  
Why art thou alone come into the Ettin-homes<sup>†</sup>?”—  
“Tis ill with the Eese! ’Tis ill with the Elves!  
Hast thou the hammer of Lorde (= Thunder) hid?”

3 illt 's með ǫlfum | Required by the meter; om. R

1 Hvat 's með ǫsum? · Hvat 's með ǫlfum? 'What is with the Eese? What is with the Elves?' | Formulaic, the same line occurs in *Vsp* 47.

[Þrymr kvað:]

- 8 „Ek hēfi Hlórriða · hamar of folginn  
 2 áttarǫstum · fyr jǫrð neðan;  
 hann engi maðr · aþr of hēimtir  
 4 nema fœri mér · Freyju at kvæn.“

“I have the hammer of Lorde hid  
 eight rests<sup>†</sup> 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 hēima  
 ok fyr innan kom · ása garða;  
 4 mótta hann þór · miðra garða  
 ok hann þat orða · alls fyrst of kvað:

Flew then Lock—the feather-hame rustled—  
 until he came outside the Homes of the Ettins  
 and he came inside the Yards of the Eese.  
 He met Thunder in the middle yards,  
 and he [= Thunder] that word first of all did say:

5 hann þat | emend.; þat hann R, with elsewhere unprecedented word order. Cf. note to st. 2.

- 10 „Hēfir þú ǫrendi · sem ǫrfiði?  
 2 Seg-ðu á lopti · lǫng tíðendi!  
 Opt sitjanda · sǫgur of fallask,  
 4 ok liggjandi · lygi of þellir.“

“Hast thou an errand of hardship?  
 Tell thou the long tidings aloft!  
 Oft the sitting man's stories fail each other  
 and the lying blows up his lie.”<sup>129</sup>

1 Hefir þú ørendi · sem erfði? ‘Hast thou an errand of hardship?’ | Thunder asks Lock if he has bad news. The pair *ørendi* ‘errand’ ... *erfði* ‘trouble, hardship’ is formulaic and occurs in X other (TODO!!) places, including *HHj* 5.

<sup>129</sup>Proverbial. If one sits or lies (*liggjandi* means to ‘lie down’; it is rather unfortunate that the two sound the same in English) down and thinks too much over bad news, details will be left out, excuses thought up. It is best that Lock immediately tell Thunder what he has learned.

[Loki kvað:]      11      „Hefi’k ørendi, · erfði ok:  
2      Þrymr hefir þinn hamar, · þursa dróttinn;  
         hann engi maðr · aptr of heimtir  
4      nema hönnum föri · Freyju at kvæn.“

“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.”

2      12      Ganga þeir fagra · Freyju at hitta  
         ok hann þat orða · alls fyrst of kvað:  
         „Bitt-u þik, Freyja, · brúðar líni!  
4      Vit skulum aka tvau · í jötun-hęima.“

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.

2      13      Vreð varð þá Freyja · ok fnasaði,  
         allr ása salr · undir bifðisk,  
         stökk þat it mikla · męn Brisinga:  
4      „Mik vęitst verða · ver-gjarnasta  
         ef ek ęk með þér · í jötun-hęima.“

Wroth became then Frow, and snorted;  
the whole hall of the Eese quivered below;

down crashed the great torc of the Brisings<sup>†</sup>—  
 “Thou knowest that I will become the most man-eager,  
 if I drive with thee into the Ettin-homes.”

---

3 mēn 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. *Lok* 30, and also st. 26 of that poem where Frie is likewise called *ver-gjörn* ‘man-eager’.

14      Senn vōru 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<sup>†</sup> all at the Thing<sup>†</sup>,  
 and the Ossens<sup>†</sup> all at speech,  
 and of this counseled the mighty Tews<sup>†</sup>:  
 How they Loride’s (= Thunder’s) hammer would get?

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1–3 Senn ... tívar ‘Soon ... Tews’ | The exact same three lines also occur *Bdr* 1/1–3; see Note there.

15      Þá kvað þat Hęimdallr, · hvítastr ása,  
 2      vissi vęl framm · sęm vanir aðrir:  
           „Bindu vér Þór þá · brúðar líni;  
 4      hafi hann it mikla · męn Brisinga!

Then quoth this Homedal<sup>†</sup>, whitest of the Eese;  
 he foreknew well like the other Wanes<sup>†</sup>:  
 “Let us bind Thunder then, with a bride’s linen;  
 he may have the great torc of the Brisings.

---

2 vissi vęl framm ‘he foreknew well’ | i.e. saw the future. Compare the derived adjective *fram-víss* ‘forth-wise, prescient.’

16      Lótum und hōnum · hrynja lukla  
 2      ok kven-váðir · umb kné falla  
           en á brjósti · bręiða stęina  
 4      ok hag-liga · umb hōfuð 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.<sup>130</sup>

<sup>130</sup> An interesting description of Wiking age bridal dress. As the everyday manager of the household, keys were the mark of a respectable married woman. The "broad stones" on the breast may be tortoise brooches (also mentioned in *Vkv* 25, 36.) or beads. The tipping of the head refers to some sort of bridal hat, perhaps a veil (TODO: Literature).

17 Þá kvað þat Þórr, · þrúðugr áss:  
2 „Mik munu **é**sir · argan kalla  
ef ek **b**indask lét · **b**rúðar líni!“

Then quoth this Thunder, the mighty Os:  
“Me will the Eese call queer<sup>†</sup>,  
if I let myself be bound with a bride's linen!”

18 Þá kvað þat Loki · Laufeyjar sonr:  
2 „Þegi þú, Þórr, · þeira orða!  
Þegar munu **j**ǫtnar · **Ó**s-garð búa  
4 nema **þ**ú **þ**inn hamar · **þ**ér of heimtir.“

Then quoth this Lock, Leafie's son:  
“Shut up thou, Thunder, with those words!  
Shortly the Ettins will settle Osyard,  
unless thou thy hammer for thyself dost fetch!”

3–4 Þegar ... heimtir. ‘Shortly ... dost fetch!’ | Guarding Osyard from transgressive and destructive forces was Thunder's task, and the hammer his most important tool. Cf. *Hárþ* TODO, and a couplet by the obscure poet Thurber Disescold, cited in *Skm* 11: *Þórr hefr Yggs með órum · Ósgarð af þrek varðan*. ‘Thunder has with the messengers of Ug [GODS] mightily guarded Osyard.’

19 Bundu þeir Þór þá · brúðar líni  
2 ok hinu **m**ikla · **m**eni Brísinga,  
létu und **h**ónum · **h**rynja lukla  
4 ok **k**ven-váðir · umb **k**né falla  
en á **br**jósti · **b**reiða stęina  
6 ok **h**ag-liga · of **h**öfuð 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 **L**oki · **L**aufeyjar sonr:  
2 „Mun'k **a**uk með þér · **a**mbótt vesa,  
vit skulum **a**ka tvau · í jǫtun-hęima.“

Then quoth this Lock, Leafie's son:  
“I will also with thee be a handmaid;  
we two<sup>131</sup> shall drive into the Ettin-homes.”

<sup>131</sup>The form used, *tvau*, is the neuter plural, i.e. one of the pair is female and the other male. This is either an error due to mindless copying of v. 11, or a backhanded insult against Thunder.

- 21 Senn vǫru **h**afrar · **h**ęim of vrekni,  
2 skyndir at skǫklum, · skyldu vęl renna;  
bjǫrg brotnuðu, · brann jǫrð loga;  
4 ók Óðins sonr · í jǫtun-hęima.

Soon were the he-goats<sup>†</sup> driven home,  
hastened onto the cart-poles—they were to run well.  
Crag burst, earth burned with flame;  
Weden's son [= Thunder] drove to the Ettin-homes.

1 hafrar 'he-goats' | Thunder's chariot was driven by his two goats; cf. the kenning Lord of He-goats (*hafra dróttinn*, *Hym* 20, 31).

3 bjǫrg brotnuðu, · brann jǫrð loga 'Crag burst, earth burned with flame' | Thunder's driving is often heralded by cosmic disturbance. So, his arrival in *Lok* 55 is signalled by the mountains quaking. The description most similar to the present stanza is found in Thedwolf's *Haustl* 14–16, where crags (*bjǫrg*) burst asunder and fires rage before him as he rides to fight Rungner<sup>†</sup>. A possibly Indo-European parallel is the Vedic myth of Indra breaking the mountains and releasing the rivers (as described most famously in *RV* 1.32). Cf. also *Bdr* 3 where the ground rumbles beneath the riding Weden.

- 22 Þá kvað þat Þrymr, · Þursa dróttinn:  
2 „Standið upp, jǫtnar, · ok stráið bękki!  
Nú fǫrið 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<sup>†</sup>’s daughter from the Nowetowns<sup>†</sup>!

23       Ganga hér at garði · gull-hyrnðar kýr,  
 2       øxn al-svartir, · jǫtni at gamni,  
       fjǫlð á’k męiðma, · fjǫlð á’k męnja;  
 4       ęinnar mér Freyju · á-vant þykkir.“

Here march to the estate golden-horned kine,  
 all-black oxen to the ettin’s [my] pleasure.  
 A multitude I own of treasures, a multitude I own of torcs—  
 only Frow I think me wanting.”

---

2 øxn al-svartir ‘all-black oxen’ | Formulaic, also occurring in *Hym* 18. That all-black (i.e. spotlessly black) oxen were most valued is seen by the pairing with “golden-horned”. One may also compare Saxo Grammaticus (2015)[1.8.12], where the hero Hadding has to atone for his slaying of a heavenly being by a sacrifice of dark-coloured victims (*furvae hostiae*): *Siquidem propiciandorum numinum gratia Frø deo rem diuinam furuis hostiis fecit. Quem litationis morem annuo feriarum circuitu repetitum posteris imitandum reliquit. Frøblod Sueones uocant.* ‘In order to mollify the divinities he [= Hadding] did indeed make a holy sacrifice of dark-coloured victims to the god Frø. He repeated this mode of propitiation at an annual festival and left it to be imitated by his descendants. The Swedes call it Frøblot.’ This ancient ritual taboo finds parallel even in the Tanakh, where animals dedicated to YHWH were to be without blemish (תָּמִיךְ; Leviticus 1:3)

24       Vas þar at kveldi · of komit snimma  
 2       ok fyr jǫtna · ǫl framm borit.  
       Ęinn át oxa, · áttu laxa,  
 4       krásir allar, · þér’s konur skyldu,  
       drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening come early,  
 and for the ettins ale brought forth.  
 He [= Thunder] alone ate an ox, eight 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. *Hym* 15, where he eats two of Hymer's oxen. It is curious that the same kenning (*Sifjar verr* 'Sib's husband') is used in that stanza.

- 25 Þá kvað þat Þrymr, · þursa dróttinn:  
 2 „Hvar sát-t-u brúðir · bíta hvassara?  
 Sá'k-a brúðir · bíta enn bręiðara  
 4 né enn męira mjöð · 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 jötuns máli:  
 „Át vętr Fręyja · átta nót-tum,  
 4 svá vas hón óð-fús · í jötun-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 stökk · ęnd-langan sal:  
 „Hví eru ęndótt · augu Fręyju?  
 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 *Gylf* 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 jǫtuns máli:  
 „Svaf vétr Freyja · átta nóttum,  
 4 svá vas hón óð-fús · í jǫtun-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. *f̊f̊ R.*

- 29 Inn kom hin arma · jǫtna 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<sup>†</sup>.”<sup>132</sup>

5 ástir mínar, · alla hylli ‘my love; all [my] holdness’ | Probably formulaic. There are no preserved parallels in poetry, but there may be one in *Gylf* 49 (excerpt, following the death of Balder): *En er goðin vitkuðust, þá mēlti Frigg ok spurði, hvern sá véri með ásum, er eignast vildi „allar ástir mínar (so TW; ástir hennar ‘her loves’ SU) ok hylli, ok vili þann riða á hel-veg ok freista, ef þann fái fundit Baldr, ok bjóða Helju útlausn, 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 holdness, and will ride on the Hellway<sup>†</sup> and see if he may find Balder and offer Hell a ransom if she will let Balder come home to Osyrd.” We can tell from the citation of a *Leeds-meter* stanza at the end of ch. 49 (see Eddic Fragments below) that Snorre knew one or more now-lost Eddic poems about Balder's death, and it may be that one of these poems contained the same two long-lines as the present stanza. For such a sharing of whole lines cf. e.g. st. 14/1–3 above, which are identical to *Bdr* 1/1–3.

<sup>132</sup>The sister, who was apparently the one who asked for the Hammer, now has the audacity to ask Thunder (disguised as Frow) to give her the very rings on his hands.

- 30 Þá kvað þat Þrymr, · þursa dróttinn:  
 2 „Berð inn hamar · brúði at vígja,

4                   lęggið Mjöllni · í meýjar kné,  
                    vígið okkr saman · Várar hendil!“

Then quoth this Thrim, the lord of Thurses:  
“Bear ye in the hammer the bride for to bless;  
lay ye Millner in the maiden’s knee;  
bless ye us together by Ware<sup>†</sup>’s hand!”

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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 þekkði;  
                    Þrym drap hann fyrstan, · þursa dróttin,  
4               ok étt jǫtuns · alla lamði.

Laughed Lorida’s (= Thunder’s) heart in his chest,  
when, hard-hearted, he recognised the hammer.  
Thrim he smote first, the lord of Thurses,  
and all the ettin’s lineage he beat lame.

32               Drap hann ina ǫldnu · jǫtna systur,  
2               hin’s brúð-féar · of beðit hafði;  
                    hón skell of hlaut · fyr skillinga,  
4               en hogg hamars · fyr hringa fjölda.  
                    Svá kom Óðins sonr · ęndr 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 Weden’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** (*Rþ*) is an interesting poem. It is only preserved in a single leaf in the C14th ms. **W**, where it follows and is written in the same hand as the Prose Edda and four grammatical treatises. Numerous leaves are unfortunately missing from the manuscript, among them the conclusion to *Rþ*.

The poem itself is difficult to date.

TODO: Dumezil three-part society. Irish influence + racial caste system. Many interesting things to write here!

The language of *Rþ* is highly formulaic, but also often unique to it. Of particular note are the alliteration between the adverb *meirr* ‘further’ and *miðra*, e.g. in st. 2/1: *gekk meirr at þat*.

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## The Thule of Righ

- 2      **P1**      Svá segja menn í fornum sǫgum, at einn-hverr af ǫsum, sá er Heimdallr [W 78r/1]  
hét, fór ferðar 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<sup>†</sup>, that one of the Eese<sup>†</sup>, he who was called Homedal<sup>†</sup>, went on his journey and passed forth along a certain lake shore, came upon a lone homestead and called himself Righ—according to that saw is this poem.

- 1      Ár kvóðu ganga · grónar brautir [W 78r/TODO]  
2      qflgan ok aldinn · q̇s kunnigan,  
         ramman ok ṙqskvan · Ríg stíganda.

Of yore, they said, did walk on green highways  
a mighty and ancient os<sup>†</sup>, cunning:  
the strong and brisk Righ, striding.

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1 Ár 'Of yore' | emend.; at W

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1 Ár 'Of yore' | Formulaic. It is very common for poems to begin with *ár* 'of yore, in the beginning'. Cf. *Vsp* 3/1, *Hym* 1/1, *HHund I* 1/1, *Guðr I* 1/1, *Sigsk* 1/1.

- 2      Gekk ṁeirr at þat · miðrar brautar, [W 78r/TODO]  
2      kom hann at húsi, · hurð vas á gétti;  
         inn nam at ganga, · ęldr vas á golfi,  
4      hjón ṡotu þar · ḣor at arni,  
         Ái ok ędda · aldin-falda.

Went he further after that in the middle of the road;  
came to a house—the door was wide open.  
He took to go inside; fire was on the floor.  
A couple sat there, hoary by the hearth:  
Great-Grandfather and Great-Grandmother, old-fashioned.

---

4 at | sens. emend.; af W

- 3      Rigr kunni þeim · ṙqð at ṡęja; [W 78r/TODO]  
2      ṁeirr ṡettisk 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 bench,  
and on either side the couple of the hall.

- 4 Þá tók Edda · økkvinn hleif, [W 78r/TODO]  
 2 þungan ok þykkvan, · þrunginn sǫðum,  
 bar hón meirr at þat · miðra skutla,  
 4 soð vas í bolla · setti á bjóð;  
 vas kalfr soðinn · krása bætstr;  
 6 reis hann upp þaðan, · réðsk at sofna;

Then took Great-Grandmother a lumpy loaf,  
 heavy and thick, stuffed with chaff,  
 she carried it further after that on the middle of a trencher,  
 broth was in a bowl, she set it on a plate—  
 a cooked calf was the best dainty;  
 he [= Rígh] rose up thence, resolved to sleep.

- 5 Rígr kunni þeim · rǫð at segja; [W 78r/TODO]  
 2 meirr lagðisk hann · miðrar rekkju,  
 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.

- 6 Þar vas hann at þat · þrjár nætr saman; [W 78r/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 in the middle of the road;  
 passed further after that nine months.

- 7 Jóð ól Edda, · jósu vatni [W 78r/TODO]  
 2 hǫrund-svartan, · hétu þrél.

Great-Grandmother begot a child—they sprinkled it with water:  
 swarthy of skin, they called it Thrall.

---

2 hǫrund-svartan 'swarthy of skin' | emend.; *hǫrfi svartan* 'swarthy with flax(?)' W

---

1 jósu vatni ‘they sprinkled it with water’ | A reference to the Heathen naming ceremony wherein water would be poured on a newborn, somewhat resembling the Christian baptism. See *Háv* 156.

- 8 Hann nam at vaxa · ok vǽl dafna; [W 78r/TODO]  
 2 vas þar á hǫndum · hrokkit skinn,  
 kropnir knúar, · [...]  
 4 fingr digrir, · fúlligt and-lit,  
 lotr hryggr, · langir hǽlar.

He took to grow and have it well;  
 there on his hands was wrinkled skin,  
 crooked knuckles, [...],  
 stubby fingers, loathsome face,  
 stooping back, long heels.

- 9 Nam meirr at þat · magns of kosta, [W 78r/TODO]  
 2 bast at binda, · byrðar gørva;  
 bar hǽim at þat · hrís gǽrstan dag.

He took further after that to try his strength:  
 bast to bind, burdens to make;  
 he carried home after that brushwood on a gloomy day.

- 10 Þar kom at garði · gǽngil-bǽina, [W 78r/TODO]  
 2 aurr vas á iljum, · armr sól-brunninn,  
 niðr-bjúgt es nǽf, · nǽfndisk 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 gǽngil-bǽina ‘gangle-boned woman’ | Derogatory, somebody who (due to poverty) only travels by foot.

3 Þír ‘Thew’ | The name probably means ‘maid-servant’ or ‘female slave’. Unlike Thrall, it is not attested in any prose texts, but probably corresponds to OS *thiwi* ‘maid(-servant)’, being further root-related to *þéa* - *þjá* ‘to enthrall’, Proto-Norse *þewar* ‘servant’, OE *þéow* ‘slave, servant’.

- 11 Meirr settisk hǫn · miðra flǽtja, [W 78r/TODO]  
 2 sat hjá hǽnni · sonr húss,



4            **r**óddu ok **r**ýndu, · **r**ękkju gørðu  
              **Þ**ręll ok **Þ**ir · **Þ**rungrin dógr.

Further she set herself down on the middle of the bench;  
 by her sat the son of the house [= Thrall].  
 They spoke and whispered, made a bed—  
 Thrall and Thew—in hard-pressed nights.

1 Meirr ... flętja | emend. based on other sts.; *miðra flętja* · *meirr sęttisk hęn* **W**

12        **B**ęrn ólu þau, · **b**uggu ok unðu;  
 2        **h**ygg'k at **h**ęti · **H**ęimr ok Fjósgr,  
           **K**lurr ok **K**ęggi, · **K**ęfsir, Fúlnir,  
 4        **D**rumbr, **D**igraldi, · **D**ręttir ok Hęsvir,  
           **L**útr ok **L**ęggjaldi; · **l**ęgðu garða,  
 6        **a**kra tęddu, · **u**nnu at svinum,  
           **g**ęita **g**ęttu, · **g**rófu torf.

[**W** 78r/TODO]

Children they begot—they settled and were content—  
 I think that they were called Rame and Feesner,  
 Clour and Cledge, Chafser, Foulner,  
 Drumbr, Digrald, Drant and Hazer,  
 Lout and Ledgald.—They laid yard-fences,  
 dinged fields, fed swine,  
 herded goats, dug turf.

13        **D**ótr vęru þęr · **D**rumba ok Kumba,  
 2        **Þ**ękkvin-kalfa · ok **A**rin-nęfja,  
           **Y**sja ok **A**mbętt, · **E**ękin-tjasna,  
 4        **T**ętrug-hypja · ok **T**ęrnu-bęina;  
           **Þ**aðan eru komnar · **Þ**ręla 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 [W 78r/TODO]  
 2 kom hann at hǫllu · hurð vas á skiði  
 inn nam at ganga, · ęldr vas á golfi  
 4 hjón sǫtu þar · heldu á syslu.

Went Rígr after that on straight highways;  
 he came to a hall—the TODO.

He took to go inside; fire was on the floor.  
 A couple sat there, busy with their chores:

2 hǫllu ‘hall’ | sens. and metr. emend., cf. st. TODO; om. W

- 15 Maðr tęlgði þar · męið til rifjar, [W 78r/TODO]  
 2 vas skęgg skapat, · skǫr vas fyr ęnni  
 skyrtu þręngva · skokkr vas á golfi.

A man there carved a stick into a loom-beam.  
 His beard was shapely, locks hung down his forehead,  
 his shirt tight; a toolbox was on the floor.

- 16 Sat þar kona, · sveigði rokk, [W 78r/TODO]  
 2 bręiddi faðm, · bjó til váðar;  
 sveigr vas á hǫfði, · smokkr vas á bringu,  
 4 dúkr vas á halsi, · dvergar á ǫxlum;  
 Afi ok Amma · ǫttu hús.

There sat a woman, twirled a distaff,  
 stretched out her arms, readied a cloth.  
 A scarf was on her head, a smock on her breast,  
 a kerchief on her throat, brooches on her shoulders—  
 Grandfather and Grandmother owned a house.

- 17 Rígr kunni þeim · rǫð at sęja, [W 78r/TODO]  
 2 ręis frá borði · ręð at sofna.  
 Męirr lagðisk hann · miðrar rękkju  
 4 en á hlið hvára · hjón sal-kynna.  
 Þar vas hann at þat · þrjár nętr saman  
 6 liðu męirr at þat · mǫnuðr níu.

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.

- 2      **18**      Jóð ól Amma, · jósu vatni, [W 78r/TODO]  
             kølluðu Karl · kona sveip rípti  
             rauðan ok rjóðan · riðuðu augu.

Grandmother begot a child, they sprinkled it with water,  
 called it Churl; the woman wrapped him in cloth,  
 red and ruddy; his eyes trembled.

- 2      **19**      Hann nam at vaxa · ok vøl dafna, [W 78r/TODO]  
             øxn nam at tømja · arðr at gørva  
             hús at timbra · ok hløður 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.

- 2      **20**      Høim óku þá · Hangin-luklu [W 78r/TODO]  
             geita kyrtlu · giptu Karli.  
             Snør høitir sú, · sèttisk und rípti.  
             Bjuggu hjón, · bauga døjdu,  
             brøjdu bløjur, · ok bú gørðu.

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     **B**örn ólu þau, · **b**juggu ok unðu;  
 2        hét Halr ok Drengr, · Hǫldr, Þegn ok Smiðr,  
        Bræðr, Bóndi, · Bundin-skęggi,  
 4        Búi ok Boddi · Bratt-skęggr ok Sęggr.

[W 78r/TODO]

Children they begot—they settled and were content—  
 they were called Hale and Drang, Haled, Thane and Smith,  
 Broad, Bond, Boundenshag,  
 Bower and Bod, Brantshag and Sedge.

- 22     Enn hétu svá · ǫðrum ȳfnum  
 2        Snot, Brúðr, Svanni, · Svarri, Sprakki,  
        Fljóð, Sprund, ok Víf, · Fęima, Ristill—  
 4        þaðan eru **k**omnar · **k**arla ęttir.

[W 78v/1]

Yet some were called so with other names:  
 Snot, Bride, Swannie, Swarrie, Sprackie,  
 Flead, Sprund and Wife, Fome, Ristle—  
 from thence are come the lines of churls.

- 23     Gekkk Rigr þaðan · réttar brautir  
 2        kom hann at sal, · suðr horfðu dyrr,  
        vas hurð hnigin, · hringr vas í gętti.

[W 78v/TODO]

TODO: Translation.

- 24     Gekkk hann inn at þat · golf vas stráat  
 2        sǫtu hjón · sǫusk í augu  
        faðir ok móðir · fingrum at leika.

[W 78v/TODO]

TODO: Translation.

- 25     Sat hús-gumi · ok snøri stręng  
 2        alm of bęndi · ȳrvar skępti;

[W 78v/TODO]

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.

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.

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.

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.<sup>133</sup>

<sup>133</sup>Note the strong parallelism. The household can afford an excess of expensive fabric and bread; Mother can cover the platter with a patterned (*merktr*) flaxen cloth, and then cover the cloth with wheat-bread.

- 29 Framm setti hón · skutla fulla [W 78v/TODO]  
 2 silfri varða á bjóð  
 fán ok fleşki · ok fugla stęikta  
 4 vín vas i kǫnnu · varðir kalkar;  
 drukku ok dómðu; · dagr vas á sinnum.

TODO: Translation.

- 30 Rigr kunni þeim · rǫð at sęja, [W 78v/TODO]  
 2 reis Rigr at þat, · rekkju gørði.

Righ knew to tell them counsels,  
 rose Righ after that, made the bed.

- 31 Þar vas hann at þat · þrjár nętr saman; [W 78v/TODO]  
 2 gekk hann 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 vafði, [W 78v/TODO]  
 2 jósu vatni— · Jarl létu heita;  
 bleikt 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 ǫtul ... 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 ǫtul ‘fierce, terrible’.

- 33 Upp óx þar · Jarl á flętjum; [W 78v/TODO]

- 2        lind nam at skelfa, · leggja strengi,  
          alm at beygja, · orvar skepta,  
 4        flein at fleyja, · frókkur dýja,  
          hestum ríða, · hundum verpa,  
 6        sverðum bregða, · sund at frēmja.

Up grew Earl there on the floor-benches;  
 he took to shake shields, fasten bow-strings,  
 bend elmwood, shaft arrows,  
 throw javelins, hoist frankish spears,  
 ride horses, throw hounds (TODO)  
 , brandish swords, practice swimming.

- 34      Kom þar ór runni · Rígr gangandi,  
 2        Rígr gangandi, · rúnar kenndi;  
          sitt gaf hēiti, · son kveðsk eiga;  
 4        þann bað hann eignask · óðal-vøllu,  
          óðal-vøllu, · aldnar bygðir.

[W 78v/TODO]

There came out of a brush Rígh, walking:  
 Rígh, walking, taught runes;  
 he gave his own name; said that he had a son;  
 he bade *him* take the ethel-plains:  
 the ethel-plains, the ancient villages.

---

1–5 Kom ... bygðir. | Rígh approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy through teaching him the runes and giving him the noble title Rígh (henceforth he will be known as Rígh Earl). Finally he instructs him to set out and win land for himself, which Rígh Earl soon does.

- 35      Reidd hann meirr þaðan · myrkan við  
 2        hélug fjöll · unds at hollu kom;  
          skapt nam at dýja, · skelfði lind,  
 4        hēsti hlēpti, · ok hjörvi brá;  
          víg nam at vøkja, · vøll nam at rjóða,  
 6        val nam at fella, · vá til landa.

[W 78v/TODO]

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 · ǫllum vęita  
            męiðmar ok męsma, · mara svang-rifja;  
4        hringum hreytti, · hjó sundr baug.

[W 78v/TODO]

He alone ruled, after that, eighteen homesteads.  
Wealth he took to hand out; to give all men  
gifts and treasures, [and] slender-ribbed steeds;  
rings he scattered; he cut apart a bigh.

---

4 hringum hreytti ‘rings he scattered’ | Cf. StarkSt Frag 1/2a *bring-bręytanda* ‘ring-scattererer [GENEROUS MAN]’ which contains the same words.

- 2        37      Óku ęrir · úrgar brautir  
            kvęmu at hęllu · þar’s hęsir bjó:  
            mótta [...] · mjó-fingraðri  
4        hvítri ok horskri, · hétu ęrna.

[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      Bóðu hęnnar · ok hęim óku,  
            giptu Jarli, · gekk hón und líni;  
            saman bjuggu þau · ok sér unðu,  
4        ęttir 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. *Þrk* 27.

- 39 Burr vas hinn elsti, · en Barn annat; [W 78v/TODO]  
 2 Jóð ok Aðal, · Arfi, Mogr,  
 Niðr ok Niðjungr, · (nómu lęika)  
 4 Sonr ok Sveinn, · (sund ok tafl)  
 Kundra hét ęinn; · 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 tǫmðu, · hlífar bęndu,  
 skęyti skófu, · skęlfðu aska.  
 4 En Konr ungr · kunni rúnar:  
 ęvin-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 · mǫnnum bjarga, [W 78v/TODO]  
 2 ęggjar deýfa, · ęgi lęgja;  
 klǫk nam fugla, · kyrra ęlda,  
 4 sófa ok svefja, · sorgir lęgja,  
 afl ok ęljun · 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 Ríg Jarl · rúnar deildi; [W 78v/TODO]  
 2       brögðum þeitti · ok þetr kunni;  
       þá ǫðladisk · ok þá ęiga gat,  
 4       Rígr at heita, · 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     Reįð Konr ungr · kjǫrr ok skóga; [W 78v/TODO]  
 2       kolfi fleįgðoi · kyrðoi 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 ríða,  
 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 ríða ‘ship to ride’ | i.e. to sail.

<sup>4</sup> *ęgg at kęnn* ‘the blade to teach’ | i.e. to fight, wage war. A euphemism; to “teach someone the blade” is to fight him.

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At this point leaf 78 ends. The rest of the poem is lost.

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# Eddic fragments from Snorre's Edda

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily **R** and **A**), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedal's galder, see below), not introduced by reference to their source but rather with phrases like *þá kvað hann* 'then he quoth'.

---

## A lost riddle-poem

This half-stanza is quoted in *Gylf* 2, being the second Eddic verse in the text, following *Háv* 1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Eese. The whole section is clearly referencing other Eddic mythic wisdom contests and particularly reminiscent of *Vaff*.

- 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  
   spyrr Hárr komandann, hvárt fleira er erendi hans, en heimill er matr  
6     ok drykkir honum sem ǫllum þar í Háva holl. 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 *Gylf* 23, excepting at the very end *svá er sagt* ‘so it is said’, after which is quoted *Grm* 11. Notably, the two stanzas cited here are also found translated in Saxo Grammaticus (2015)[1.8.18–19], where they are said to have been spoken by Hadding and Rainhild, respectively. For discussion Hopkins (2021).

P2 Inn þriði áss er sá, er kallaðr er Njorðr. Hann býr á himni, þar sem  
2 heitir Nóatún. Hann reðr fyrir göngu 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 Njorðr ása étta. Hann var upp fódðr 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. Njorðr 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 Njorðr vill vera nér sé. Þau séttust á þat, at þau skyldu vera níu nér  
í Þrym-heimi, en þá aðrar níu at Nóa-túnnum. En er Njorðr kom aftur  
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 Wanes gave him as a hostage to the gods, and in return got as hostage that one who is called Heener. He was used to reconcile the gods and the Wanes. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling which her father had owned, which lies on some fells in the place called Thrimham—but Nearth wishes to live by the sea. They agreed with each other that they would live for nine nights in Thrimham, but the other nine at Nowetowns. But when Nearth came back to the Nowetowns from the fell, he quoth this:

2 „Leĩð erumk fjöll, · vas'k-a lęngi á,  
 2 nętr ęinar níu;  
 ulfa þytr · mér þótti illr vesa  
 4 hjá sęngvi 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 · sęvar beðjum á  
 2 fugls jarmi fyrir;  
 sá mik vękr · es af víði kęmr  
 4 morgun hverjan mār.“

“I could not sleep on the beds of the sea  
 for the bleating of the bird.  
 He awakes me, when from the wide sea he comes,  
 every morning, the mew.”

- 2      **P4**      Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hon mjök á skíðum ok með boga ok skýtr dýr. Hon heitir ǫndur-goð eða ǫndur-dís.

Then Shede went up to the fells and dwelled in Thrimham, and she often goes on skis with her bow and shoots beasts. She is called ski-god or ski-dise.

### Homedal's Galder (*Heimdallargaldr*)

This mysterious fragment is quoted in *Gylf* 27, the chapter describing Homedal, which is here reproduced in full. The fragment consists of two c-lines and appears to be the end of a stanza in the fitting meter *Galders-law*.

The same poem is mentioned again in *Skm* 15: *Heimdallar hǫfuð heitir sverð. Svá er sagt, at hann var lostinn manns hǫfði í gegnum. Um þat er kveðit í Heimdallar-galdri, ok er síðan kallat hǫfuð mjǫtuðr 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.'

- 2      **P5**      Heimdallr heitir einn. Hann er kallaðr hvíti áss; hann er mikill ok heilagr. Hann báru at syni meyjar níu ok allar systr; hann heitir ok Hallinskiði ok Gullintanni; tennr hans váru af gulli. Hestr hans heitir
- 4      Gulltoppr. Hann býr þar er heitir Himinbjörg við Bifröst; hann er vǫrðr 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 lētr. Hann hefir lúðr þann er Gjallar-horn heitir, ok heyrir blástr hans í alla heima. Heimdallar sverð er kallat hǫfuð manns.
- 10      Hér er svá sagt: [...] Ok enn segir hann sjalfr í Heimdallar-galdri:

Homedal one is named. He is called the White Os; he is great and holy. He was born as the son of nine maidens, sisters all. He is also named Haldenshid and Goldentooth; his tooth were of gold. His horse is called Goldtop. He lives at the place called the Heavenbarrows near Bivrest. He is the Watchman of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both



night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder. He has the basoon called the Horn of Yell, and his blowing can be heard in all realms. Homedal's sword is called a man's head. Here it says so: [...] And further he himself says in Homedal's Galder:

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10 [...] | Here the text cites *Grm* 13; see there.

4 „Níu em'k mǫðra mǫgr,  
2 níu em'k systra sonr.“

“Of nine mothers I'm the lad,  
of nine sisters I'm the son.”

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1 mǫðra 'mothers' | so **STW**; *męyja* 'maidens' U 2 sonr 'son' | om. T

## Gna and the Wanes

The following passage is from *Gylf* 35, which lists the Ossens<sup>†</sup>.

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 nǫkkvǫrir sá reið hennar í loptinu. Þa mēlti einn:

The fourteenth is Gna; Frie sends her into every home to do her errands. She owns the horse who runs through air and sea, and is called Hoofwarpner. It was one time when she rode that some Wanes saw her riding in the air. Then one spoke:

5 „Hvat þar flýgr, · hvat þar 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 fæ  
2 ok at lopti lið'k  
á Hóf-varpni, · þeim's Ham-skæpir  
4 gat við Garð-rofu.“

“I fly not, though I fare,  
and pass through the air,  
on Hoofwarpner, whom Hamsherper  
begot with Yardrove.”

P8 Af Gnár nafni er svá kallat, at þat gnéfar, er hátt ferr:

From Gna's name it is so called that something which fares high up *protrudes*.

## Balder's Death

*Gylf* 49 contains the narrative of Balder's death, beginning with his ominous dreams, and ending with the Eese failing to “weep him out of Hell” (for a summary and discussion of the myth and its attestations, see the introduction to *Vsp* 31–33). At the end of the chapter, a single *Leeds-meter* speech-stanza is quoted.

P9 Því nēst sendu  sir um allan heim  rind-reka at bi ja, at Baldr v ri  
2 gr tinn  r Helju, en allir ger u þat, menninir ok kykvendin ok j r in  
ok steinarnir ok tr  ok allr m lmr, sv  sem þ  munt s t hafa, at þessir  
4 lutir gr ta, þ  er þeir koma  r frosti ok   hita. Þ  er sendi-menn f ru  
heim ok h   u vel rekit s n  rindi, finna þeir   helli n kkv rum, hvar  
6 g gr sat; hon nefndist Þ kk. Þeir bi ja hana gr ta Baldr  r helju, hon  
segir:

Next after that the Eese sent an errand-runner through all the Home<sup>†</sup>, 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<sup>†</sup> sat there; she called herself Thanks. They ask her to weep Balder out of hell. She says:

7 „Þökk mun gráta · þurrum tórum  
2 Baldrs bál-farar;  
kyks né dauðs · naut'k-a Karls sonar  
4 hafi Hæl því's hęfir.“

“Thanks will weep—with dry tears  
for Balder's pyre-journey [DEATH].  
Neither alive nor dead did I benefit from Churl's son [= Balder];  
let Hell have what she has!”

P10 En þess geta menn, at þar hafi verit Loki Laufeyjarson, er flest hefir illt  
2 gørt með ásum.

But men guess that this must have been Lock, Leafy's son, who has done the most evil among the Eese.

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## Thunder's Journey to Garfrith

*Skm* 26, here edited in part, is the only surviving retelling of Thunder's journey to the ettin Garfrith, and his following fight with, and slaying of, him and his two daughters, Yelp and Grope. This was apparently a well-known story, and is also mentioned in *Vetr* 1/1b (quoted in *Skm* 11, which lists kennings for Thunder): *stétt of Gjǫlp dauða* 'thou didst step over the dead Yelp'. The prose of *Skm* 26 seems to be based on an earlier, now-lost poem in *Leeds-meter*, from which it quotes two stanzas. The first is found in all four main manuscripts, while the second is found only in U. Both are spoken by Thunder and closely resemble each other stylistically, which is why they most likely come from the same poem.

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- 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 ǫxl honum. Þá kvað Þórr þetta:

Then Thunder journeyed to that river which is called Wimbre, greatest of all rivers. Then he wrapped his might-girdle around himself and leaned upon Grith's stave against the stream, and Lock held up the might-girdle. And when Thunder came to the middle of the river, then it waxed so great that it broke over his shoulders. Then Thunder quoth this:

- 8 „Vax-at-tu nú, Vimur, · alls mik þik vaða tíðir  
 2 jǫtna garða í;  
 vætst, ef þú vœx · at þá vœx mér ős-męgin  
 4 jafn-hátt upp sem himinn.“

“Wax not now, O Wimbre, as I wish to wade through thee  
 into the yards of the ettins.  
 Thou knowest, if thou waxest, then my os-might waxes  
 up as high as the heaven.”

- P12 Þá sér Þórr uppi í gljúfrum nokkurum, at Gjálp, dóttir Geirrðar stóð  
 2 þar tveim megin árinna, ok gerði hon ár-vøxtinn. Þá tók Þórr upp  
 ór ánni stein mikinn ok kastaði at henni ok mælti svá: „At ósi skal á  
 4 stemma.“ Eigi missti hann, þar er hann kastaði til, ok í því bili bar hann  
 at landi ok fekk tekit reyni-runna 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.

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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 Geirrððar, þá var þeim fé-lögum vísat fyrst í geita-  
 2        hús til her-bergis, ok var þar einn stóll til sētis, ok sat Þórr þar. Þá  
       varð hann þess varr, at stóllinn fór undir honum upp at réfri. Hann  
 4        stakk Gríðar-veli upp í raftana ok lét sígast fast á stólinn. Varð þá brestr  
       mikill, ok fylgði skrékr. Þar hófðu verit undir stólinum dótr Geirrððar,  
 6        Gjálp ok Greip, ok hafði hann brotit hrygginn í báðum. Þa kvað Þórr:

And when Thunder came to Garfrith's home the fellows were first shown into a goathouse for lodgings, and therein one chair was for sitting, and Thunder sat down on it. Then he noticed that the chair beneath him was moving up toward the roof. He 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 meginis  
 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 Scald* (*Lítla skálda*), which text was probably used as a source by Snorre; see further Males (2020, pp. 129–47). A variant of this stanza is transparently paraphrased in *Gylf* 28: *Hann var gorr af sex 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.

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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.”

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# Norse Heroic Poetry





# Lay of Wayland (*Vǫlundarkviða*)

Dating (Sapp, 2022): C10th (0.428)–early C11th (0.475)

Meter: *Ancient-words-law*

## Introduction

The **Lay of Wayland** (*Vkv*) 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 st. 12 it describes Wayland after he wakes in shackles, but in st. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness concludes the poem in Beadhild's haunting words: "I nowise knew withstand him; I nowise could withstand him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, *ThidS Viðga*, in Danish ballads *Vidrik Verlandson*). He went on to become a great hero, and in the later heroic ballads by far eclipses his father. His birth seems heavily foreshadowed by Wayland forcing Nithad to swear an oath in st. 33, but he is nowhere directly mentioned in the poem, probably for artistic reasons.

Apart from this lay there is one other telling of the full story, namely the Strand of Wayland the Smith in *ThidS*. While written in Old Norse, it is clear from the proper names and content that it is based on German sources (probably heroic ballads). Thus the native form *Vǫlundr* is replaced with *Velent* [*sic*], *Niðuðr* with *Niðungr*. Interest-

ingly 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 Beadchild's son (Woody)	
Wives of the brothers	
—	Wayland and his brothers ski and hunt animals. They settle in the Wolfdales, and
—	Nithad learns that Wayland is
—	

### From Wayland (*Frá Völundi*)

- P1 Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur; hon [R 18r/4, A 6v/26]  
 2 hét Bøðvildr. Bróðr vöru þrír, synir Finna konungs. Hét einn Slagfiðr,  
 annarr Egill, þriði Völundr. Þeir skriðu ok veiddu dýr. Þeir kvómu í  
 4 Úlfðali ok gerðu sér þar hús. Þar er vatn, er heitir Úlfsjár. Snemma  
 of morgin fundu þeir á vatsströndu konur þrjár, ok spunnu lín. Þar  
 6 vóru hjá þeim álfarhamir þeira; þat vóru valkyrjur. Þar vóru tvær dótr  
 Hlōðvės konungs: Hlaðguðr svanhvít ok Hervör alvitr. In þriðja var  
 8 Qlrún Kjárs dóttir af Vallandi. Þeir hōfðu þēr heim til skála með sér.  
 Fekk Egill Qlrúnar, en Slagfiðr Svanhvítrar, en Völundr Alvitrar. Þau  
 10 bjuggu sjau vetr. Þá flugu þēr at vitja víga ok kvómu eigi aptr. Þá skreið  
 Egill at leita Qlrúnar, en Slagfiðr leitaði Svanhvítrar, en Völundr sat í  
 12 Úlfðolum. Hann var hagrastr maðr, svá at menn viti í fornum sōgum.  
 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<sup>†</sup>; those were Walkirries. There were two daughters of king Ladwigh: Ladguth Swanwhite and Harware Elwight. The third was Alerune, daughter of Choser<sup>†</sup> of Walland<sup>†</sup>. 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 vǫru ‘were’ | so **A**; om. **R**  
 4–13 sér þar hús ... um kveðit ‘for themselves houses ... sung of’ | so **R**; om. (due to loss of the following foll. in the ms.) **A**

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

- 1    **M**eyjar flugu sunnan · **M**yrk-við í gognum [**R** 18r/19]  
 2    al-vitr **u**ngar, · **ø**r-lög drýgja;  
      þér á **s**évar-strönd · **s**ettusk at hvílask  
 4    **d**rósir suð-rónar, · **d**ýrt lín spunnu.

Maidens flew from the south through Mirkwood  
 —young elwights— to fulfill orlay<sup>†</sup>.  
 They on the lake-shore set down to rest,  
 southern ladies, they span costly linen.

1 Myrk-við ‘Mirkwood’ | Mirkwood is surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

2 al-vitr ‘elwights’ | i.e. “strange beings, foreign wights”, continuing a hypothetical *\*alja-wibtiz*.

2 ør-lög drýgja; ‘fulfill orlay’ | That is, to fulfill their preordained destinies, and act according to their innate nature, as described in P1 and st. 3. Clunies Ross (2005)[103] and some other editors see a sign of English influence in these words; they translate *drýgja ør-lög* as “engage in war”, considering *ør-lög* a semantic borrowing from the OE cognate of Dutch *oorlog* ‘war’. This is unnecessary; ON *ør-lög* otherwise means ‘fate, destiny’, and so may its OE cognate, as seen by the equivalent phrase found in l. 29 of a poem on the Christian Doomsday (TODO?), where a man going to Hell for his sins *þnd þonne á tó ealdre · or-leg dreógeð* ‘and then for ever and ever [he] suffers his orlay’.

- 2    **E**in nam þeira · **E**gil at vērja [**R** 18r/21]  
 2    fǫgr mēr **f**ira · **f**aðmi ljósum;  
      qnnur vas **S**vanhvít, · **s**van-fjaðrar dró,  
 4    [...]  
      en hin **þ**riðja · **þ**eira systir  
 6    varði **h**vítan · **h**als Vǫlundar.

One of them began—the fair maiden of men—  
 to embrace Eysel in her bosom bright.  
 Second was Swanwhite—her swan-feathers she rustled.  
 [...]
   
 But the third of those sisters  
 embraced the white throat of Wayland.

---

2 fōgr mēr fira ‘fair maiden of men’ | i.e. “fair maiden in human shape”.

4 [...] | A line mentioning Slayfinn has probably been lost here.

3     Sǫtu síðan · sjau vetr at þat, [R 18r/24]  
 2     en hinn áttu · allan þrǫðu,  
       en hinn níunda · nauðr of skilði,  
 4     meýjar fýstusk · á myrkvan við,  
       al-vitr ungar · ør-lög drygja.

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 vęiði · veðr-eygr skyti [R 18r/26]  
 2     Völundr líðandi · of langan veg,  
       Slagfiðr ok Egill, · sali fundu auða,  
 4     gingu út ok inn · ok umb sǫusk.

Came there from the hunt the stormy-eyed shooter:  
 Wayland passing over a long way.  
 Slayfinn and 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     Austr skreði Egill · at Qlrúnu, [R 18r/27]  
 2     en suðr Slagfiðr · at Svanhvítu,  
       en ęinn Völundr · sat í Ulf-dǫlum.

East skied Eyel after Alerune,  
but south Slayfinn after Swanwhite—  
but alone Wayland stayed in the Wolfdales.

- 6 Hann sló gull rautt · við gim fastan, [R 18r/29]  
2 lukði alla · linn-baugum vęł;  
svá beidd hann · sinnar ljóssar  
4 kvánar, ef hönnum · koma gęrði.

He struck red gold by fastened gem;  
he enclosed all the serpent-bighs<sup>†</sup> 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 Wiking 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 Níðuðr, · Níara dróttinn, [R 18r/31]  
2 at ęinn Vólundr · sat í Ulf-dölum;  
nóttum fóru sęggir, · nęglðar vöru brynjur,  
4 skildir bliku þęira · við hinn skarða mána.

This learns Nithad, lord of the Nears<sup>†</sup>,  
that alone Wayland stayed in the Wolfdales.  
Nightily journeyed warriors—nailed were their byrnies—  
their shields gleamed by the waning moon.

1 Níara ‘the Nears’ | An obscure tribe, perhaps the residents of *Närke*, an ancient province of Sweden. See Encyclopedia.

3 nęglðar vöru brynjur ‘nailed were their byrnies’ | The “byrnies” here are apparently some kind of costly plate armour.

- 8 Stigu ór sđólum · at salar gaffi, [R 18r/33]  
2 gingu inn þaðan · ęnd-langan sal,  
söu á bast · bauga dręgna,  
4 sjau hundruð allra, · es sá sęggr átti.

They stepped off their saddles by the hall’s gables;  
went thence inside the endlong hall;

saw they on a bast-rope bighs drawn up:  
seven hundred in all, which that man owned.

---

2 gingu ... sal 'went ... hall' | Formulaic. The fixed variant line *bón/hann inn of gekk · end-langan sal* 'he/she inside did go the endlong hall' (i.e. 'through the entire length of the hall', cf. English "livelong") occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of *Oddrgr.* *end-langr salr* 'endlong hall' occurs in two additional places: st. 27 of *Þrk* and st. 3 of *Skm*.

- 9      Ok þeir af tóku · ok þeir á létu [R 18v/2]  
2      fyr ǣinn útan, · es af létu.  
     Kom þar af vǣði · veðr-eygr skyti  
4      Völundr líðandi · of langan veg.

And they took off, and they slid on;  
save for one, which off they slid.—  
Came there from the hunt the stormy-eyed shooter:  
Wayland passing over a long way.

---

2 fyr ǣinn útan, · es af létu 'save for one, which off they slid' | This bigh is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. It may have been kept for its particular beauty. Finnur Jónsson (1932) writes (*my translation from the Danish*): "The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him." This is by no means certain. Wayland was a craftsman of legendary skill and could certainly have built wings for himself without a magical flight-ring. That is what he does in the Low German version; it is also what happens in the related Daidalos myth. For both of these see the introduction to the present poem.

- 10      Gekk hann brúnni · beru hold stǣikja; [R 18v/4]  
2      ár brann hrísi · all-þurr fura,  
     viðr hinn vind-þurri, · fyr Völundi.

Went he the brown she-bear's flesh to roast;  
in early morning burned the twigs of all-dry pine—  
the wood wind-dry—before Wayland.

---

2 ár | metr. and sens. emend.; *bár* R

- 11      Sat á ber-fjalli, · bauga talði, [R 18v/5]  
2      alfa ljóði · ǣins saknaði;

4                    hugði at hefði · Hlōðvés dóttir,  
                    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,  
2                ok vaknaði · vilja-lauss;  
                    vissi sér á hǫndum · hǫfgar nauðir,  
4                en á fótum · fjǫtur of spenntan.

[R 18v/7]

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.

[Vǫlundr kvað:]

13                „Hverir 'ru jǫfrar · þeir's á lögðu  
2                þesti-síma · ok bundu mik?“

[R 18v/9]

“Which are the princes that laid on  
the bast-cordage, and bound me?”

14                Kallaði nú Níðuðr, · Níara dróttinn:  
2                „Hvar gatst, Vǫlundr, · vísi alfa,  
                    óra aura, · í Ulf-dǫlum?  
4                Gull vas þar eigi · á Grana leiðu,  
                    fjarri hugða'k vart land · fjöllum Rínar.“

[R 18v/10]

Now called Nithad, lord of the Nears:  
“Where gottest thou, Wayland, overseer of elves,  
*our* ounces, in the Woldfdales?



<sup>134</sup> Grane was the horse of the legendary hero Siward<sup>†</sup>, slayer of the dragon Fathomer<sup>†</sup>. 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).

“I recall that we owned greater wealth,  
when we a whole household were at home:  
Ladguth and Harware were born to Ladwigh;  
known was Alerune, Choser’s daughter.”<sup>135</sup>

<sup>135</sup> Wayland 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.

Outside stood the cunning wife of Nithad,  
she went inside the endlong hall,  
stood on the floor, steered her voice:  
“He is not mild now, who comes out of the wood.”

2 hón ... sal 'she went ... hall' | Formulaic, also occurring in st. 30 of the present poem and in *Oddrør* 3.

2 **P2** Níðuðr konungr gaf dóttur sinni Þöðvildi gull-hring þann er hann tók [R 18v/16]  
af bastinu at Vqlundar, en hann sjalfr bar sverðit er Vqlundr átti. En  
dróttning kvað:

King Nithad gave his daughter Beadhild the golden ring which he took from the bast rope in Wayland's hall, but he himself carried the sword which Wayland had owned. But the queen quoth:

- 17    Tęnn hōnum tęygjask · es hōnum's tęt sverð, [R 18v/19]  
 2       ok hann Bōðvildar · baug of þękkir,  
       ǫmun eru augu · ormi hinum frána;  
 4       sniðið ér hann · sina magni,  
       ok sętið hann síðan · í Sęvarstōð.“

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 vāru sinar 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 gōr-simar; engi maðr þorði at fara til hans, nema konungr einn.  
 4       Vǫlundr 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 Vǫlundi · 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 bigs.”

- 20 Sat—né svaf á-valt— · ok sló hamri; [R 18v/28]  
 2 vél gęðði hęldr · hvatt Níðaði;  
 drifu ungir tveir · á dýr séa  
 4 synir Níðaðar · í Sévarstöð.

He sat—he slept never—and struck the hammer;  
 he very boldly planned wiles 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 *Ghv* TODO: *bófu mik—né drękkðu*— ‘they lifted me—they drowned [me] not—’.

- 21 Kvømu til kistu, · krøfðu lukla, [R 18v/30]  
 2 opin vas illúð, · es í sǫu,  
 fjǫlð vas þar męina, · es mǫgum sýndisk  
 4 at vęri gull rautt · ok gǫr-simar.

Came they to the chest, demanded the keys;  
 open was the evil when inside they 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 tveir, · komið annars dags; [R 18v/33]  
 2 ykkir lét’k þat gull · of gefit verða;  
 sęgið-a męjum · 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 · sēggr á annan, [R 19r/1]  
 2 bróðir á bróður: · „göngum baug sé!“  
 Kvómu til kistu, · kröfðu lukla,  
 4 opin vas illúð · es í litu.

Early called one youth to another,  
 brother to brother: “Let us go see the highs!”  
 Came they to the chest, demanded the keys;  
 open was the evil when inside they looked.

- 24 Snęið af hǫfuð · húna þeira [R 19r/3]  
 2 ok und fęn fǫturs · fǫtr of lagði,  
 ęn þęr skálar, · es und skǫrum vǫru,  
 4 sęęip útan silfri, · sęldi 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 húna ‘bear-cubs’ | An affectionate term for the young boys, perhaps relating to warrior-initiations done in bear-skins.

2 fęn fǫturs ‘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 þęr 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 þęira  
 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 high 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 · baugi at hrósa [R 19r/7]  
 2 [...] · es brotit hafði,  
 „þori’g-a’k segja, · nema þér einum.“

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 high.

- Völundr kvað: 27 „Ek bǫti svá · brest á gulli, [R 19r/8]  
 2 at fęðr þínum · fęgri þykkir,  
 ok mǫðr 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 hęfnt · 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 Vęlundr, · „verða’k á fitjum, [R 19r/12]  
 2 þeim’s mik Níðaðar · nómu rekkar.“  
 Hléjandi Vęlundr · hófsk at lopti,  
 4 grátandi Bęðvildr · gekk ór ęyju.  
 tregði fęr friðils · ok fęður reįði.

“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.

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1 fitjum ‘paddles’ | CV: *fit* ‘the webbed foot of water-birds’, here a reference to the flight-suit which allows Wayland to regain his freedom.

- 
- 30 Úti stęndr kunnig · kvęn Níðaðar, [R 19r/14]  
 2 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, · kęld erumk ręð þín,  
 4 vilnumk þęss nú, · at við Vęlund dóma’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 kǫld erumk rǫð þín ‘cold seem thy counsels’ | A severe insult to a woman, even moreso to a queen, for such counsels to their husbands were how they could influence worldly affairs.

[Níðuðr kvað:]      32      „Sęg mér þat Völundr, · vísi alfa,      [R 19r/19]  
 2      af hęilum hvat varð · húnum 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,      [R 19r/20]  
 2      at skips borði · ok at skjaldar rǫnd,  
     at mars bǫgi · ok at mękis egg  
 4      at þú kvelj-at · kvǫn Völundar,  
     né brúði minni · at bana verðir,  
 6      þótt kvǫn ęigim, · þá’s ér kunnið,  
     eða jóð ęigim · innan hallar.

“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 kvǫn Völundar ‘wife of Wayland’, brúði minni ‘my bride’ | i.e. Beadhild, who is now pregnant.

34      Gakk til smiðju, · þęirar’s gǫrðir,      [R 19r/24]

2 þar fiðr **b**elgi · **bl**óði stokna,  
 sneið'k af **h**öfuð · **h**úna þinna  
 4 ok und **f**en **f**jöturs · **f**ótr of lagða'k.

Go to the smithy, which *thou* didst make;  
 there wilt thou find bellows sprinkled with blood.  
 I sliced off the heads of thy bear-cubs,  
 and under the fetter's fen their feet I laid.

35 En þér **sk**álar, · es und **sk**orum vóru,  
 2 sveip'k útan **sil**fri, · selda'k Níðaði,  
 en ór **aug**um · **jark**na-steina,  
 4 senda'k **kunn**igri · **kv**on 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 **t**onnum · **tv**eggja þeira  
 2 sló'k brjóst-kringlur, · senda'k Bøðvildi;  
 nú gengr **B**øðvildr · **barni** aukin,  
 4 **ę**inga dóttir · **y**kkur þeggja.“

[R 19r/28]

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 Hervor, // ęinga dóttir · ykkv Svęfu*. ‘Wake, Ogentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beow* 375a, 2997b: *ąngan dohtar* ‘only daughter (accusative)’.)

[Níðuðr kvað:]

37 „**M**éltir-a þat **mál**, · es mik **m**ęirr tregi,  
 2 né þik **vilja**'k **V**ölundr · **ver**r of níta;  
 es-at svá maðr **h**ór, · at þik af **h**ęsti taki,  
 4 **n**é svá öflugr, · at þik **neðan** skjóti,  
 þar's þú **sk**ollir · 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      Hlējandi Völundr · hófsk at lopti, [R 19v/1]  
             en ó-kátr Níðuðr · sat þá ęptir.  
Laughing, Wayland threw himself in the air;  
but, gloomy, Nithad stayed behind.
- 

- [Níðuðr kvað:] 2      39      „Upp rís Þakkráðr, · þréll minn batsti, [R 19v/2]  
             bið Bęðvildi, · meę hina brá-hvítu,  
             gangi fagr-varið · við fęður róða.“  
“Rise up, O Thankred, my best thrall;  
bid Beadhild, the brow-white maiden,  
to go, fair-clothed, with her father to counsel.”
- 

2–3 meę hina brá-hvítu ... fagr-varið ‘the brow-white maiden ... fair-clothed’ | With these expressions Nithad strongly stresses the purity of his daughter (*mér* ‘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.

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- [Níðuðr kvað:] 2      40      „Es þat satt Bęðvildr, · es sęğðu mér, [R 19v/3]  
             sętuð it Völundr · saman í holmi?“  
“Is it true, Beadhild, as they told me:  
stayed thou and Wayland together on the islet?”

- [Bęðvildr kvað:] 2      41      „Satt ’s þat Níðuðr · es sagði þér: [R 19v/4]  
             sętum vit Völundr · saman í holmi  
             ęina ęgur-stund, · ęva skyldi;

4 ek vętr hęnum · vinna kunna'k,  
ek vętr hęnum · vinna mątta'k.“

“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 nowise knew withstand him;  
I nowise could withstand him.”

---

4 vinna | metr. and sens. emend.; om. R

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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’, mątta’k ‘could’ | Beadhild was totally incapable of defending her honour, both mentally (*kunna* ‘to know, understand’) and physically (*mega* ‘to have strength to do, avail’. — As Finnur Jónsson (1932) comments, an excellent final stanza.

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# 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.

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**P1**      Hér hefr upp kvæði frá Helga Hundings bana, þeira ok Høðbrodds. Vøl-  
2            sunga kviða.

Here begins a lay regarding Hallow, bane of Hunding and his men, and of Hathbrod.  
A lay of the Walsings.

---

1      Ár vas alda · þat's arar gullu  
2            hnigu hēilōg vōtn · af Himin-fjōllum;  
         þá hafði Hēlga · inn hugum-stóra  
4            Borghildr borit · í Brálundi.

[R 20r/21]

It was the dawn of elds<sup>†</sup>, 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 *Vsp* 3, at the beginning of history.

- 2      Nótt varð í bð, · nornir kvómu, [R 20r/23]  
 2      þér's qðlingi · aldr of skópu;  
      þann bððu 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 [R 20r/25]  
 2      þá's borgir braut · í Brálundi;  
      þér um greiddu · gullin-símu  
 4      ok und mána sal · miðjan fęstu.

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 fðlu, [R 20r/27]  
 2      þar átti loðungr · land á milli,  
      brá nipt Nera · á norðr-vega  
 4      ęinni fęsti, · ęy bað hon halda.

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 (*Hęlgakviða Hjørvarðssonar*)

Dating (Sapp, 2022): early C11th (0.385)–late C11th (0.550)

Meter: *Ancient-words-law*

Heroic poem.

## From Harward and Syelind (*Frá Hjørvarði ok Sigrlinn*)

P1 Hjørvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhildr; sonr  
2 þeira hét Heðinn. Önnur hét Sereifr; þeira sonr hét Humlungr. In  
þriðja hét Sinrjóð; þeira sonr hét Hymlingr. Hjørvarðr konungr hafði  
4 þess heit strengt at eiga þá konu er hann vissi vęnsta. Hann spurði at  
Sváfni konungr átti dóttur allra<sup>a</sup> fęgrsta; sú hét Sigrlinn. Þömundr hét  
6 jarl hans; Atli var hans sonr er fór at biðja Sigrlinnar til handa konungi.  
Hann dvalðisk vetrangt 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  
kølluðu vęnstar konur þęr, er Hjørvarðr konungr átti. Fuglinn kvakaði,  
12 en Atli hlýddi, hvat hann sagði. Hann kvað:

TODO. He quoth:

<sup>a</sup>“vęnallra” corr. R

- 1 „Sátt-u Sigrinn, · Sváfnis dóttur,  
 2 meyna fęgrstu · ĩ munar-heimi?  
 Þó hagligar · Hjorvarðs konur  
 4 gumnum þykkja · at Glasislundi.“  
 1
- 2 „Munt við Atla · Iðmundar son  
 2 fugl fróð-hugaðr · fleira mēla?“  
 „Mun’k ef mik buðlungr · blóta vildi  
 4 ok kys’k þat’s ek vil · ór konungs garði.“  
 2
- 3 Kjós-at-tu Hjorvarð TODO  
 3
- 4 Hof mun ek kjósa, TODO  
 4
- 5 Hofum erfiði · ok ekki ørendi;  
 5
- 6 6  
 6
- 7 7  
 7
- 8 Sverð vęit’k liggja · ĩ Sigarsholmi,  
 2 fjórum fęra · enn fimm tōgu;

4            eitt es þeira · ǫllum þetra  
              vínesta bǫl · ok varið gulli.

Swords I know lying, in Syeharsholm, four less than fifty. One of them is better than all—the bale<sup>†</sup> of war-neededles<sup>136</sup> [SPEARS?]<sup>136</sup>—and inlaid with gold.

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<sup>136</sup>The kenning *vínest* also appears in

9        Hringr 's i hjalti, · hugr 's i miðju,  
2        ógn 's i oddi, · þeim's eiga getr;  
          liggr með eggju · ormr dreyrfáiðr  
4        en á valbǫstu · verpr naðr hala.

A ring is in the hilt; courage is in the middle; fear is in the point, for the one who gets to own it; along the blade lies a serpent painted in blood, but on the walbast<sup>137</sup> an adder chases its tail.

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<sup>137</sup>An unclear part of the sword-hilt; see *Sigrdr* 6.

TODO.

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# 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 Hælgí fekk Sigrúnar ok óttu þau sonu; vas Hælgí ęigi gamall. Dagr  
2 Hęgna sonr blótaði Óðin til fęður-hefnda. Óðinn léði Dag gęirs síns.  
Dagr fann Helga, mág sinn, þar sem hętir at Fjęturlundi. Hann lagði  
4 í gęgnum Hęlga með gęir'num. Þar fell Hęlgí, en Dagr ręið til fjalla ok  
sagði Sigrúnu tíðindi:

Hallow got Syerun and they had sons; Hallow was not old. Day, son of Hain, made a  
bloot<sup>†</sup> 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 Fjęturlundi  
4 buðlungr sá's vas · bętstr í hęimi  
ok hildingum · á halsi stóð.“

“Regretful am I, O sister, to grieve thee by saying it—  
for, forced, must I make my kinswoman weep:  
this morning fell in Fetterlund  
that noble who was the best in the world,  
and on the throats of princes stood.”

[Sigrún kvað:]

2 „Þik skyli allir · ęiðar bíta,  
2 þeir es Hęlga · hafðir unna,  
at inu ljósa · Leiþtrar vatni  
4 ok at úr-svølum · Unnar steini!

“*Thee* should all oaths bite,  
which thou to Hallow hast sworn,  
by the shining water of Lafter,  
and by the spray-cold stone of Ithe.

3 Skríði-at þat skip, · es und þér skríði,  
2 þótt óska-byrr · eptir leggisk!  
Renni-a sá marr, · es und þér renni,  
4 þótt fiendr þína · forðask ęigir!

May the ship not glide, which glides beneath thee,  
though it has a wished-for gust behind it!  
May the sea not run, which runs beneath thee,  
though from thy enemies thou must escape!

4 Bíti-a þér þat sverð, · es þú bregðir,  
2 nema sjölfum þér · syngvi of hofði!  
Þá vęri þér hęfnt · Hęlga dauða,  
4 ef þú vęrir vargr · á viðum úti,  
auðs and-vani · ok alls gamans,  
6 hęfðir ęigi mat, · nema á hréum spryngir!“

May the sword not bite for thee, which thou brandishest,  
save it sing over thy very own head!  
*Then* were on thee Hallow’s death avenged,  
if thou wert a wolf in the woods outside,

deprived of wealth and all pleasure;  
hadst no food, save thou plundered carrion!“

Dagr kvað:        5    „*Ör* ert, systir, · ok *ör*-vita,  
                         2    es *bróðr* þínum · *biðr* for-skapa!  
                         *Þinn* veldr *Óðinn* · *öllu* bǫlvi,  
                         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<sup>†</sup>.  
Weden alone causes all the bale,  
for he bore strife-runes among relatives!

1 *Ör* ... ok *ör*-viti ‘Mad ... and out of wits’ | Formulaic, also occurring in *Lok* and others TODO.

                         6    Þér *býðr* *bróðir* · *bauga* rauða,  
                         2    öll *Vandils-vé* · ok *Víg*-dali;  
                         *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 *nétr*, · at ek *una* lífi,  
                         nema at *liði* *lofðungs* · *ljóma* bręðði,  
                         4    renni und *vísa* · *Víg*-blér þinig,  
                         *gull*-bitli vanr, · knega’k *grami* fagna!

“I will not sit so happy in the Sevefells,  
at dawn nor night, that I should be content with life,  
unless the retinue of the man of praise were struck with light:  
[and] beneath the ruler ran Wighblaw hither,  
wont to the golden bit—[and] I might greet the prince!

- 8 Svá hafði Hēlgi · hrēdda gǫrva  
 2 fjáendr sína alla · ok frēndr þeira,  
 sem fyr ulfi · óðar rynni  
 4 gēitr af fjalli, · gēiska fullar!

So would Hallow have terrified  
 his enemies all and their kinsmen,  
 like from a wolf did madly run  
 goats down a fell, full of fright.

- 9 Svá bar Hēlgi · af hildingum  
 2 sem ítr-skapaðr · askr af þyrni  
 eða sá dýr-kalfr · dǫggu slunginn  
 4 es øfri fērr · ǫllum dýrum,  
 ok horn glóa · við himin sjalfan.“

So did Hallow surpass the princes  
 like the nobly shaped ash the thorn,  
 or the deer-calf, dew-besprinkled,  
 who fares higher than all beasts,  
 and its horns gleam against heaven itself.”

---

1–5 ALL | Cf. the very similar description of Siward in *Guðr II* 2.

- P2 Haugr var gǫrr eptir Helga. En er hann kom til Valhallar, þá bauð  
 2 Óðinn hánnum ǫllu 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, · hversjum manni  
 2 fót-laug geta · ok funa kynda;  
 hunda binda, · hesta gétu,  
 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 Helgi rode  
to the barrow with many men. The maid-servant quoth:

**11** „Hvart 'ru þat svik ein · es séa þikkjumk  
2 eða ragna røk · ríða menn dauðir,  
es jóa yðra · oddum keyrið,  
4 eða es hildingum · hëim-för gefin.“

“Either these are only tricks, as I seem to see  
—or the Rakes of the Reins<sup>†</sup>?—dead men riding;  
as ye drive your steeds on by spear-points—  
or are the princes granted leave to go home?”

[Einn þeira 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 · hëim-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 Sęfa-fjollum  
2 ef þik folks jaðarr · finna lystir;  
upp 's haugr lokinn, · kominn es Hęlgi!  
4 Dólg-spor dreýra · döglingr bað þik  
at þú sár-dropa · svefja skyldir.“

“Go out, O Syerun from the Sevefells,  
 if thou hast lust to find the leader of the troop!  
 The barrow is unlocked; Hallow is come!  
 The ruler of bloody wounds bade thee  
 that thou his wound-drops shouldst soothe.”

**P5** Sigrún gekk í haug’inn til Helga ok kvað:

Syerun walked into Hallow’s barrow, and quoth:

14 „Nú em’k svá fegin · fundi okkrum  
 2 sem át-frękir · Óðins haukar  
 es val vitu, · varmar bráðir,  
 4 eða dōgg-litir · dags-brún séa.“

“Now do I so rejoice at our meeting,  
 like do the ravenous hawks of Weden [RAVENS]  
 when they know corpses, warm venison,  
 or, gleaming with dew, they see the day’s brow [DAWN].

15 Fyrr vil’k kyssa · konung ó·lifðan  
 2 an þú blóðugri · brynju kastir;  
 hár ’s þitt, Helgi, · hélu þrungit,  
 4 allr es vísi · val-dōgg slęinn,  
 hęndr úr-svalar · Hōgna mági;  
 6 hvé skal’k þér, buðlungr, · þess bót of vinna?“

Sooner would I kiss the unliving king,  
 than thou the bloody byrnie mightst cast away!  
 Thy hair is, O Hallow, with hoarfrost swollen;  
 the prince is all with corpse-dew [BLOOD] whipped;  
 the hands spray-cold on Hain’s in-law [= Hallow].—  
 How shall I for thee, O noble, remedy that?”

---

4 allr es vísi · val-dōgg slęinn ‘the prince is all with corpse-dew whipped’ | Cf. *Bdr* 5, where the dead wallow says something similar.

[Hēlgi kvað:]

- 16 „Eín veldr þú, Sigrún · frá Sefafjollum,  
 2 es Hēlgi es · harm-dogg sléinn:  
 Grétr þú, gull-varið, · grimmum tórum,  
 4 sól-björt suð-rón, · áðr þú sofa gangir,  
 hvørt fellr blóðugt · á brjóst grami,  
 6 úr-svalt, inn-fjalgt · ękka þrungit.

“Thou alone causest, O Syerun from the Sevefells,  
 that Hallow be with harm-dew whipped.  
 Thou 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<sup>†</sup>, next to us, passed-on.”

5–6 brúðir, dísir, oss ‘brides, dises, us’ | Hallow speaks in the plural. “Now has my bride, my goddess, come into the barrow, next to me, who am dead.”

**P6** Sigrún bjó sęing í haug’inum.

Syerun made a bed in the barrow:

- 18 „Hér hęfi’k þér, Hēlgi, · hvílu gørva,  
 2 angr-lausa mjøk, · Ylfinga niðr;  
 vil’k þér í faðmi, · fylkir, sofna

4 sem'k loðungi · lifnum mynda'k!“

“Here I've for thee, Hallow, made a place of rest,  
all without sorrow, O kinsman of the Wolvings!  
I will in thy arms, O marshal, fall asleep,  
like I would with the living man of praise.”

---

4 sem'k loðungi · lifnum mynda'k! 'like I would with the living man of praise' | i.e. “just as I would if you were still alive.”

[Hęłgi kvað:] 19 „Nú kveð'k ęnskis · ęr-vęnt vesa,  
2 síð né snimma, · at Sefa-fjollum  
es þú á armi · ó·lifðum søfr,  
4 hvít, í haugi, · Hęgna dóttir,  
ok est-u kvik, · in konung-borna!“

“Now, I say, there is naught more missing  
neither late nor soon from the Sevefells,  
when thou dost sleep on the unliving arm,  
O white daughter of Hain—in the barrow,  
and thou art alive!—of kingly birth.”

---

(The night has passed; dawn is breaking, and Hallow speaks. The manuscript does not indicate the change of scene.)

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[Hęłgi kvað:] 20 „Mál 's mér at ríða · roðnar brautir,  
2 láta fólvan jó · flug-stíg troða;  
skal'k fyr vestan · vind-hjalms brúar  
4 áðr Sal-gofnir · sigr-þjóð vęki.“

“Tis time for me to ride the reddening roads,  
to let my pale steed tread the path of flight [SKY/HEAVEN].  
I shall go west of the wind-helm's bridges [SKY/HEAVEN > CLOUDS?],  
before Salgovner may awaken the victorious folk.”

---



1 roðnar ‘reddening’ | From the rising dawn.

P7 Þeir Hēlgi riðu leið sína, en þær fóru heim til bójar. Annan aptan lét  
2 Sigrún ambótt halda vörð á haugi’num. En at dag-setri, es Sigrún kom  
til haugs’ins, hón kvað:

Hallow and his men rode on their way, but the women journeyed home to the farm.  
The next evening Syerun made her maid-servant keep watch on the barrow. And at  
sunset as Syerun came to the barrow, she [= the maid-servant] quoth:

21 „Kominn væri nú, · ef koma hygðei,  
2 Sigmundar burr · frá solum Óðins;  
kveð’k grams þinig · grénask vánir  
4 es á ask-limum · ęrnir sitja  
ok drífr drótt ęll · draum-þinga til.“

“Come 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<sup>†</sup>.

4 es á ask-limum · ęrnir sitja ‘when on ashen branches eagles sit’ | i.e. “when the eagles roost on yonder trees”. This is a sign of Hallow and his men not coming; if they were, the eagles would be following them and picking at their bodies.

5 drífr ... draum-þinga til ‘drifts off to dream-Things’ | i.e. “falls asleep”. A fine metaphor.

22 Ves ęigi svá ęr · at ęin farir,  
2 dís skjöldunga, · draug-húsa til!  
Verða ęflgari · allir á nóttum  
4 dauðir dólgar, mér, · an of daga ljósa.“

Be not so mad that thou journey alone,  
O dise of the Shieldings, to the ghost-houses!  
Mightier at night do all become  
dead fiends, O maiden, than during the bright days!”

- 2       **P8**   Sigrún varð skamm-líf af harmi ok trega. Þat var trúa í forneskju, at  
       menn véri endr-bornir, en þat er nú kǫlluð kerlinga-villa. Helgi ok  
 4       Sigrún er kallat at véri endr-borin. Hét hann þá Helgi Haddingjaskati  
       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.

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4 Kárljóðum 'Leeds of Cheer' | A now-lost heroic poem.

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# 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”.

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P1      Grípir hét sonr Eýlima, bróðir Hjörðisar. Hann réð lǫndum ok vas  
2      allra manna vitrastr ok fram-víss. Sigurðr reyð einn saman ok kom til  
    hallar Grípis. Sigurðr vas auð-kenndr. Hann hitti mann at máli úti fyr  
4      holl’inni; sá nefndisk Geitir. Þá kvaddi Sigurðr hann máls, ok spyrr:

Griper was called the son of Ilime, Hardise’s brother. He ruled lands and was wisest of all men, and forthwise. Siward rode alone and came to Griper’s hall. Siward was easily recognized. He approached a man for speech outside of the hall; he was named Goater. Then Siward greeted him with a speech, and asks:

1      „Hverr byggir hér · borgir þessar?  
2      Hvat þann þjóð-konung · þegnar nefna?“  
    „Grípir heitir · gumna stjóri,  
4      sá’s fastri reyðr · 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      2      **M**éla nómu · ok **m**argt hjala  
          þá's **r**áð-spakir · **r**ekkar fundusk.  
          „Seg-ðu **m**ér ef þú veyzt, · **m**óður-bróðir,  
          hvé mun **S**igurði · **s**núna 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 **m**unt **m**aðr vesa · **m**éztr und sólu  
          ok **h**éstr borinn · **h**verjum jöfri;  
          gjöfull af **g**ulli · en **g**löggr flugar,  
          **í**tr álití · ok í **o**rðum 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;  
          lát-tu, inn ítri, þat, · ǫðlingr, nemask  
          því at uppi mun · meðan ǫld lifir,  
          nadd-éls boði, · nafn þitt vera.

TODO.

For remembered will while mankind lives,  
O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be.

TODO.

5      Þú munt hvíla, · hers odd-viti,  
          mér hjá meyju · sem þín móðir sé;

því mun uppi · meðan öld lifir,  
 4 þjóðar þengill, · 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 sjot · 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 · gørt sem þęddak;  
 fljótt myndir þú · fríðri sęgja  
 4 mína ęvi · ef þú męttir þat!

Let us part in good health; one will not conquer the shapes<sup>†</sup>!  
 Now hast thou, Griper, well done as I asked;  
 shortly wouldst thou speak prettier  
 of my age, if thou mightst do that!

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# Speeches of Rein

## (*Ręginsmól*)

**Dating** (Sapp, 2022): C10th (0.666)–early C11th (0.259)

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

*Reg* is the first of a group of three similarly structured “poems” in an unbroken narrative sequence in **R**; it is followed by *Fáfn* and *Sigrdr*. 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 titles in the **R** serve more like chapter headings than titles of new poems, and their placement does not exactly agree with the editorial boundaries of the three poems. In the present edition the division into three poems has been kept for reasons of convention, since the vast majority of readers will be expecting to find the familiar *Ręginsmól* or *Fáfnismól*.

The whole group is probably best seen as a long *prosimetrum* that should be read as a single text, rather than three distinct poems. Indeed almost all of the narrative is carried by prose, while the poetry is almost exclusively dialogue.

The poetry comes in two meters, *Leeds-meter* and *Ancient-words-law*. The *Leeds-meter* stanzas of *Reg*–*Fáfn*–*Sigrdr* are greatly alike in style, and probably originally derive from the same composition; this may also be said for the *Ancient-words-law*-stanzas.

*Reg* clearly serves as the basis for *VǫlsS* 14–15 and 17–18 (for ch. 16 see *Gríp*), 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 vǫxt. Hann var  
4      vitr, grimmr ok fjǫl-kunnigr. Reginn veitti Sigurði fóstr ok kennslu  
ok elskaði hann mjök. Hann sagði Sigurði frá for·ellri sínu ok þeim

6 at·burðum at Óðinn ok Hónir ok Loki hofðu komit til And-vara-fors;  
 í þeim forsi var fjölði fiska. Einn dvergr hét And-vari; hann var lǫngum  
 8 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 ésir 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 hǫndum ok lögðum þeim fjör-lausn 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 fekk 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 which was  
 thenceforth called Grane. Then Rein, son of Rethmar, was come to Helpric. He was  
 craftier than every man and a dwarf in stature; he was clever, cruel and many-cunning<sup>†</sup>.  
 Rein granted Siward fosterage and teaching, and loved him much. He told Siward  
 about his parentage, and about the events that Weden, Heener and Lock had come to  
 Andwaresforce; in that force was a multitude of fish. One dwarf was called Andware; he  
 was for a long time in the force in the likeness of a pike and got his food there. "Otter  
 was our brother called," said Rein, "who often went forth in the force in the likeness of  
 an otter. He had taken a salmon and sat on the riverbank and ate it with his eyes closed.  
 Lock beat him with a stone to his death. The Eese thought themselves to have been  
 very lucky and flayed the skin from the otter. The same evening they sought lodgings  
 at Rethmar's house, and showed their catch. Then we bound them and gave them as  
 a life-ransom to fill the otter-skin with gold and cover even the outside with red gold.  
 Then they sent Lock to procure the gold. He came to Ran and got her net, and then  
 journeyed to Andwaresforce and threw the net in front of the pike, and it jumped into  
 the net. Then spoke Lock:

1 „Hvat 's þat fiska · es rinn flóði í;  
 2 kann-at sér við víti varask?  
 Hofuð þitt · leys-tu helju ór;  
 4 finn mér lindar loga!“

“What kind of fish is this that runs in the flood?  
 It cannot ward itself from harm.  
 Redeem thy head out of Hell;  
 find me the linden's flame [GOLD]!”



2 „And-vari ek heiti, · Óinn hét minn faðir,  
 2 margan hefi’k fors of farit.  
 Aumlig norn · skóp oss í ár-daga  
 4 at ek skylda í vatni vaða.“

“Andware I am called; Owen was called my father;  
 through many a force have I fared.  
 A wretched norn shaped for us in days of yore,  
 that I should in the water wade.”

3 „Sægðu þat, And-vari, (kvað Loki) ef þú ęiga vill  
 2 líf í lýða solum:  
 Hver gjöld · fæa gumna synir  
 4 ef hoggvask orðum à?“

“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<sup>†</sup> wade.  
 By the branches of untrue words is each  
 who lies to another long followed.<sup>138</sup>”

<sup>138</sup> Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic sources. See note to *Vsp* 39 for discussion.

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 readied all the gold,  
 then he still had one ring, and Lock took it from him. The dwarf went into the stone

and spoke:

5 „Þat skal gull · es Gustr átti  
2 bróðrum tveim · at bana verða  
ok ǫðlingum · átta at rógi;  
4 mun míns féar · mann-gi njóta.“

“That gold which Gust owned shall  
for two brothers become the bane,  
and for eight nobles the [cause of] strife;  
of my wealth will no man benefit.”

P3 Ésir reiddu Hreið-mari féit ok tráðu upp otr-belginn ok reistu á fœtr;  
2 þá skyldu ésirnir hlaða upp gullinu ok hylja. En er þat var gørt gekk  
Hreið-marr framm ok sá eitt grana-hár ok bað hylja. Þá dró Óðinn  
4 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 hofuðs;  
syni þínum · verðr-a sēla sköpuð;  
4 þat verðr ykkarr bæggja 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 **fár** fyrir.“  
 “Thou gavest a gift—gavest not a gift of love;  
 gavest not out of true heart!  
 From your lives would ye be far taken,  
 if I had known that danger before!”

8 „Enn es verra, · þat vita þikkjumk,  
 2 niðja stríð um nept;  
 jofra ó-borna · hygg þá enn vesa  
 4 es þat 's til hats hugat.“  
 “TODO.”

9 „Rauðu gulli (kvað Hreiðmarr) hygg ek mik ráða munu  
 2 svá lengi sem ek lifi;  
 hót þín · hréðumk ekki lyf  
 4 ok haldið heim heðan!“  
 “The red gold—quoth Rethmar—I think that I will rule  
 so long as I live.  
 Thy threats I fear not at all (TODO)  
 and hold home from hence!”

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 „Lýng-heiðr ok Lofn-heiðr, · vitið mínu lífi farit!  
 2 Mart 's þat's þörf þéar!“  
 Lyngheiðr svaraði: „Fó mun systir, · þótt föður missi,  
 4 hefna hlýra harms!“

“O Lingheath and Lovenheath, witness my life destroyed!

Much does need compel!”  
 “Few a sister, though she miss her father,  
 will avenge her brother’s harm!

2 Mart ’s þat’s þorfr þéar! ‘Much does need compel!’ | Or “Much is required by necessity”. Rethmar refers to the duty of his daughters to avenge him, even by killing their own brother.

11 „Al þú þó dóttur, (kvað Hreiðmarr) dís úlf-huguð,  
 2 ef þú getr-at son · við siklingi;  
 fà þú mey manni · megin-þarfur,  
 4 þá mun þeirar sonr · þíns harms vrekka.“

“Beget yet a daughter—quoth Rethmar—a wolf-minded lady,  
 if thou gettest no son by the prince.  
 Wed that maiden to a man of great need,  
 then *her* son will avenge thy harm!<sup>139</sup>”

3 manni · megin-þarfur | mann imeginþarfur R

<sup>139</sup>Rethmar’s last words foretell the life of Siward, whose mother, Hardise, would then be Lingheath’s daughter.

P5 Þá dó Hreið-marr, en Fáfniir tók gullit allt. Þá beiddisk Reginn at  
 2 hafa fǫður-arf sinn, en Fáfniir galt þar nei við. Þá leitaði Reginn ráða  
 við Lyng-heiði, systur sína, hvernig hann skyldi heimta fǫður-arf sinn.  
 4 Hon kvað:

Then Rethmar died and Fathomer took all the gold. Then Rein begged to have his  
 father’s inheritance, but Fathomer gave back a no. Then Rein sought counsel from  
 Lingheath, his sister, over how he should take his father’s inheritance. She quoth:

12 „Brúðar kvęðja · skalt blíð-liga  
 2 arfs ok óðra hugar;  
 es-a þat hóft · at þú hjörvi skylir  
 4 kvęðja Fáfni féar!“

“From the bride shalt thou blithely call  
 for heritance and nobler thoughts;  
 it is not fitting that thou shouldst by sword  
 call for Fathomer’s wealth!”

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1 Brúðar 'From the bride' | "From me." It seems that Lingheath here offers Rein her part of the inheritance.

2       **P6**     Þessa hluti sagði Reginn Sigurði. Einn dag, er hann kom til húsa Regins, var hánunum vel fagnat. Reginn kvað:

These things Rein told Siward. One day when he came to Rein's house he was greeted heartily. Rein quoth:

2       **13**     „Kominn 's hingat · konr Sig-mundar,  
               seggr inn snar-ráði, · til sala várra;  
               móð hefir meira · an maðr gamall,  
 4       ok es mér fangs vön · at frekum ulfi.

"Hither is come the son of Syemund [= Siward],  
 the youth of quick counsel to our halls!  
 He has greater heart than this old man,  
 and I expect a catch from the hungry wolf.

2       **14**     Ek mun fœða · folk-djarfan gram;  
               nú 's yngva konr · með oss kominn;  
               sjá mun rêsir · ríkstr und sólu,  
 4       þrymr um ǫll lönd · ør-lög-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!"

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4 þrymr ... ør-lög-símu 'he fastens ... orlay-strands' | "His fate is being fixed through all lands." Cf. the first four sts. of *HHund I*.

2       **P7**     Sigurðr var þá jafnan með Regin ok sagði hann Sigurði at Fáfnir lá á Gnita-heiði ok var í orms líki. Hann átti ógis-hjalm er ǫll kvikvendi hræddusk við. Reginn gerði Sigurði sverð er Gramr hét. Þat var svá hvasst at hann brá því ofan í Rín ok lét reka ullar-lagð fyr straumi ok

6 tók í sundr lagðinn sem vatnit. Því sverði klauf Sigurðr í sundr steðja  
Regins. Eptir þat eggjaði Reginn Sigurð at vega Fáfnir. Hann sagði:

Thereafter Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath and was in a Wyrms likeness; he owned the helm of awe by which all living things were frightened. Rein made Siward the sword called Gram; it was so sharp that he plunged it down into the Rhine, and let a lock of wool float down the stream, and it split the lock like it did the water. With that sword Siward split asunder the anvil of Rein; after that Rein urged Siward to slay Fathomer. He said:

15 „Hátt munu hléja · Hundings synir  
2 þeir's Ey-lima · aldrs synjuðu,  
ef męirr tiggja · munar at sόkja  
4 hringa rauða · an hefnd fōður.“

“Loudly laugh will the sons of Hunding  
—they who denied Ielime of old age—  
if the chief is more eager to seek  
red rings than to avenge his father.”

2 P8 Hjálpr-rekr konungr fekk Sigurði skipa-lið til fōður-hefnda. Þeir fengu  
storm mikinn ok beittu fyr bergs-nōs 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 before a group of crags. A lone man stood on the crag and quoth:

16 „Hvęrir ríða þar · Ręfils hestum  
2 hávar unnir, · haf glymjanda?  
Segl-vigg eru · sveita stokkin,  
4 mun-at vág-marar · vind of standask.“

“Which men ride there Revil's horses [SHIPS]  
on the high waves, the roaring sea?  
The sail-steeds are spattered with blood;  
the wave-chargers will not bear the wind!”

- 17 „Hér eru vér Sig-urðr · á sé-tréum;  
 2 es oss byrr gefinn · við bana sjalfan;  
 fellr brattr breki · bröndum héri,  
 4 hlunn-vigg hrapa— · hværr spyrr at því?“

“Here are we, [led by] Siward, on sea-trees [SHIPS];  
 we are given a gust toward death itself!  
 The steep breaker falls higher than flames;  
 the launcher-steeds rush forth—who asks of this?”

- 18 „Hnikar hétu mik · þá's Hugin gladdi  
 2 Völsungr ungi · ok vegit hafði;  
 nú mátt kalla · karl af bergi,  
 4 Feng eða Fjölmi; · far vil'k þiggja.“

“Nicker they called me when young Walsing  
 gladdened Highen and had conquered—  
 now mayst thou call me man from the crag,  
 Feng or Fillner—I wish to beg passage.”

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2 Völsungr ungi ‘young Walsing’ | Siward’s grandfather and founder of the Walsing dynasty.

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:  
 hvær bǫzt eru · ef berjask skal,  
 4 heill at sverða svipun?“

“Tell me this, Nicker, as thou knowest both  
 the charms of gods and men:  
 Which are the best—if one shall fight—  
 charms in the swinging of swords?”

- 20 „Morg eru góð · ef gumar vissi,

2                    heill at sverða svipun;  
                     dyggja fylgju · hygg ins dökkva vesa  
 4                    at hrotta-meði hrafns.

“There are many good—if men knew them—  
      charms in the swinging of swords.  
 A good followeress I judge the dark one  
 TODO..”

21       Þat es annat · ef ert út of kominn  
 2                    ok est á braut búinn:  
                     tvá þú lítr · á tái standa  
 4                    hróðr-fúsa hali.

“This is the other, if thou art come out  
      and art ready on the road:  
 thou beholdest two standing on their toes  
      glory-eager heroes.”

22       Þat ’s it þriðja · ef þjóta heyrir  
 2                    ulf und ask-limum,  
                     heilla auðit · verðr þér af hjalm-stofum  
 4                    ef sér þá fyrri fara.

“This is the third, if thou hear howling  
      a wolf beneath ashen branches  
 TODO..”

23       Eñgr skal gumna · í gøgn vega  
 2                    síð skínandi · systur mána;  
                     þeir sigr hafa · es séa kunnu,  
 4                    hjör-leiks hvatir, · eða hamalt fylkja.

No man shall fight facing  
 in evening the shining sister of Moon [SUN].  
 They have the victory who can see  
 —men brisk in sword-play [BATTLE]—or draw up the flying wedge.

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4 hamalt fylkja ‘draw up the flying wedge’ | This formation, known as the swine-array (*svín-fylking*), was favoured by the Germanic peoples. It is mentioned already in Tacitus *Germania* ch. 6: *acies per cuneos componitur* ‘their line of battle is drawn up in a wedge-like formation’. In the legendary saws it has a particular association with Weden; according *AncKings* it was taught by Weden to the Danish king Harold Hildtooth, who went on to win great victories with it. At last his rival, the Swedish king Siward Ring, was also taught it, and went on to slay Harold at the battle of the Browolds (*Brávellir*). Cf. *AncKings* 8: *Brúni segir*: „Svá lítst mér sem Hringr muni búinn at berjask ok hans lið. Hann befir undarlíga fylkt. Hann befir svín-fylkt her 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 is ready to fight, and his troop too. He has drawn up them in a wondersome way; he has drawn up his host in the swine-shape, and it will not be good to fight against him. Then says king Harold: “Who will have taught Ring to draw up the flying wedge? I thought noone knew it save for me and Weden; or will Weden wish to fail in his giving me victory? [...]”’

24    Þat 's fár mikit · ef fœti drepr  
      þar's þú at vígi vęðr;  
 2        tálár dísir · standa þér á tvęr hliðar  
      ok vilja þik sáran séa.  
 4

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    Kęmbör ok þveginns · skal kónna hvęrr  
      ok at morni mętttr,  
 2        því-at ó-sýnt es · hvar at aptni kęmr;  
      illt 's fyr hęill at hrapa.  
 4

Combed and washed shall each keen man be,  
 and by morning full,  
 for 'tis unseen where by evening he comes;  
 'tis bad to rush ahead of the charms!<sup>140</sup>

<sup>140</sup>The wording of the first half of this stanza is very close to *Háv* 61 and *Vsp* 33; for discussion on personal hygiene and bathing see note to the former.

P10    Sigurör átti orrustu mikla við Lyngva Hundings son ok bróðr hans. Þar  
 2        fell Lyngvi ok þeir þrír bróðr. Eptir orrustu kvað Reginn:

Siward had a great battle with Ling Hunding's son and his brothers. There fell Ling and three of his brothers. After the battle Rein quoth:

26      Nú 's blóðugr ǫrn · bitrum hjǫrvi  
 2      bana Sigmundar · á baki ristinn;  
           øngr es fremri, · sá's fold ryði,  
 4      hilmis arfi · ok Hugin gladdi!

Now the bloody eagle with a bitter sword  
 is carved on the back of Syemund's bane.  
 No chieftain's heir is more successful,  
 who clears the earth and has gladdened Highen!

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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 gørði Sigurðr grøf mikla á veginum ok  
 4      gekk Sigurðr þar í. En er Fáfni skreið af gullinu blés hann eitri ok  
           hraut þat fyr ofan hǫfuð Sigurði. En er Fáfni skreið yfir grøfina þá  
 6      lagði Sigurðr hann með sverði til hjarta. Fáfni hristi sik ok barði hǫfði  
           ok sporði. Sigurðr hljóp ór grøfinni ok sá þá hvárr annan. Fáfni kvað:

Siward journeyed home to Helpric. Then Rein incited Siward to smite Fathomer. Siward and Rein journeyed up on the Gnit-heath and found there Siward's trail as he was slithering to water. There Siward made a great trench in the way, and Siward went down into it. And when Fathomer slithered off the gold he blew venom, and it flew over Siward's head. But when Fathomer slithered over the trench, then Siward ran him through with the sword to the heart. Fathomer shook himself and struck his head and spurned. Siward leapt out of the trench, and then each of them saw the other. Fathomer quoth:

# Speeches of Fathomer

## (*Fáfnismál*)

**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 *Reg.*

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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<sup>†</sup> 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,  
              fǫður ek á'kk-a · sem fira synir,  
 4            geng ek einn saman.“

“Noble Deer am I called, and I have gone  
 as the motherless lad.  
 A father I have not like the sons of men;  
 I go alone.”

3            „Veitst, ef fǫður né átt-at · sem fira 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 ó-kunnigt vesa  
 2            ok mik sjalfan hit sama:  
              Sigurðr ek heiti · Sigmundr hét minn faðir  
 4            es hef'k þik vópnum vegit.“

“My lineage, I say, is unknown to thee,  
 and my self the same.<sup>141</sup>  
 Siward am I called—Sigmund was called my father—  
 who with weapons have smitten thee.”

<sup>141</sup>The sense is that Fathomir 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 fjörvi 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 skēið. ‘inborn traits show quickly’ | The original is cryptic. *á skēið* means roughly ‘rapidly, quickly’, whence the expression *ríða á skēið* ‘CV: to ride at full speed’, but the other words are uncertain. La Farge and Tucker (1992) read ‘your innate qualities show quickly’, suggesting two unattested words: an adjective *\*áborinn* ‘innate, inborn’ and a verb *\*skjóa* ‘to show’. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. *skjór* is difficult. We would expect *\*\*skýr*, as in *skjóta* ‘to shoot,’ with 2nd/3rd sg. pres. ind *skýtr*. A solution here would be reading a 2nd sg. pres. subj. *skjóir*, with a vowel TODO

- 6 „Hugr mik hvatti, · hęndr mér full-týðu  
2 ok minn inn hvassi hjorr;  
fár 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 nęðir · 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, Fáfñir, · at til fjarri sjá’k  
2 mínun fęðr-munum,  
ęigi em’k haptr · þótt véra 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-yrđi ęin · tęlr þu þer í hví-vętna  
 2 en ek þer satt ęitt sęgi'k:  
 It gjalla gull · ok it glóđ-rauđa fé,  
 4 þer verđa 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 ráđa · skal fyrđa hvęrr  
 2 ę til ins ęina dags  
 því-at ęinu sinni · skal alda hvęrr  
 4 fara til hęljar heđan.“

“Rule his wealth shall every man,  
 ever, until the one day;  
 for at one time shall every man  
 journey hence to Hell.”

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2 ins ęina dags ‘the one day’ | i.e. his predetermined day of death. Siward dismisses the curse; he must die regardless of whether he takes the gold or not, and it is better to die wealthy and renowned than wretched and unknown.

11 „Norna dóm · munt fyr nęsjum hafa  
 2 ok ó-svinns apa;  
 í vatni þu drukknar · ef í vindi ręr;  
 4 allt es fęigs forað.“

“The doom of the Norns shalt thou have before the headlands,  
 and that of an unwise ape.  
 In water wilt thou drown if thou row in wind;  
 everything is the pit of the fey<sup>†</sup>.<sup>142</sup>”

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1 fyr nęsjum ‘before the headlands’ | i.e. ‘close at hand, imminent’. An established metaphor for imminent death, cf. the last st. of *Sont* (TODO).

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<sup>142</sup>The man fated to die will find his death no matter where he turns.

12 „Sęg mér, Fáfmir, · alls þik fróđan kveđa

2 ok v̥el mart vita:  
 Hverjar 'ru þér nornir · es nauð-gönglar 'ru  
 4 ok kjósa móðr frá mögum?“

“Tell me, Fathomer, as they call thee wise,  
 and knowing well enough:  
 Who are the Norns that attend in need,  
 and choose mothers from their lads?”

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3 es nauð-gönglar 'ru 'attend in need' | lit. 'are attendant in need', i.e. help ailing mothers during child-birth. Cf. *Sigrdr* 9.

13 „Sundr-bornar mjök · hygg at nornir sé,  
 2 ęigu-t þér ęt saman;  
 sumar 'ru ős-kunngar, · sumar alf-kunngar,  
 4 sumar dótr Dvalins.“

“Of most sundry birth I judge the norns to be,  
 they come not from a common lineage:  
 some are Os-born, some Elf-born,  
 some are the daughters of Dwoollen [DWARFESSES].”

14 „Seg mér þat, Fáfnir, · alls þik fróðan kveða  
 2 ok v̥el margt vita,  
 hvé sá holmr heitir · es blanda hjör-lęgi  
 4 Surtr ok ęsir saman.“

“Tell me this, Fathomer, as they call thee wise,  
 and knowing well enough:  
 What is the islet called, where Surt and the Eese  
 blend sword-water [BLOOD] together?”

15 „Ó-skópnir heitir · en þar ęll skulu  
 2 geirum leika goð;  
 Bil-ręst brotnar · es á brott fara  
 4 ok svima í móðu marir.“

“Unshopner it is called, and there shall all  
 the Gods play with spears [MAKE WAR];

Bilrest shatters when they go away,  
and the steeds swim in the sea.”

---

Fathomer continues speaking, but there is probably something missing here, since the transition is abrupt. Between its paraphrases of st. 15 and of st. 16, N has *Ok enn mēlti Fáfnir: „Reginn bróðir minn veldr mínum dauða, ok þat hlégir mik, er hann veldr ok þínum dauða, ok ferr þá, sem hann vildi.“* ‘And further spoke Fathomer: “My brother Rein causes my death, and it gladdens me that he also causes thy death, and then it will go like he has willed.”’, which may perhaps be a paraphrase of a lost st.

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16 „*Ógis hjalm · bar’k of alda sonum*  
2 *meðan of męnjum lá’k;*  
*ęinn rammari · hugðumk ęllum vesa,*  
4 *fann’k-a’k marga męgu.“*

“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 ęinu-gi*  
2 *hvar’s skulu vręiðir vega;*  
*þá þat finnr · es með fleirum kęmr*  
4 *at ęngi es ęinna 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 „*Ęitri ek fnęsta · es á arfi lá’k*  
2 *miklum mįns fęður.“*



“Venom I snorted while I lay on the great  
inheritance of my father.”

19 „Inn rammi ormr, · þú gørðir frés mikla  
2 ok gatst harðan hug;  
hępt at meiri · verðor hqlða sonum  
4 at þann hjalm hafi.“

“O mighty wyrm, thou madest a great snort,  
and didst win a hard heart;  
greater hatred arises for the sons of men,  
who might have that helm.”

20 „Ręđ’k þér nú, Sigurðr, · en þú ráð nemir  
2 ok ríð hęim heðan;  
it gjalla gull · ok it glóð-rauða fę,  
4 þér verða þęir baugar at bana!“

“I counsel thee now, Siward—and thou oughtst to take the counsel,  
and ride home hence:  
The clanging gold and the glowing red wealth—  
those bigs will be thy bane!”

21 „Ráð ’s þér ráðit · en ek ríða mun  
2 til þess gulls es í lyngvi liggr,  
en þú, Fáfñir, ligg · í fjqr-brotum  
4 þar’s þik Hęl hafi!“

“Thy counsel has been counseled—but I will ride  
to the gold which in the heather lies;  
but thou, Fathomer, do lie in the blood-tracks,  
where Hell may have thee!”

---

4 þar’s þik Hęl hafi ‘where Hell may have thee’ | Formulaic. TODO.

22 „Ręginn mik réð, · hann þik ráða mun,  
2 hann mun okkr verða bğðum at bana;

4                   fjor sitt láta · hygg at Fáfni míni;  
                    þitt varð nú meira megin.“

“Rein fooled *me*; he will fool *thee*;  
    he will become the bane of us both!  
Let up his life I think that Fathomer will—  
    thy strength was now the greater.”

2           **P2**     Reginn var á brott horfinn meðan Sigurðr vaf Fáfni ok kom þá aptr er  
                    Sigurðr strauk blóð af sverðinu. Reginn kvað:

Rein had disappeared while Siward smote Fathomer, and then came back as Siward  
wiped the blood off the sword. Rein quoth:

2                   **23**     „Heill þú nú, Sigurðr, · nú hefir sigr vegit  
                    ok Fáfni of farit;  
                    manna þeira · es mold troða  
4                   þik kveð’k ð-blauðastan alinn.“

“Hail thee now, Siward—now thou hast won victory  
    and Fathomer destroyed!  
Of those men who tread on the earth  
    I declare thee unsoftest begotten.”

2                   **24**     „Þat ’s ð-víst at vita · þá’s komum allir saman,  
                    sig-tíva synir,  
                    hverr ð-blauðastr es alinn;  
4                   margr es sá hvatr · es hjor né rýðr  
                    annars brjóstum i.“

“’Tis unsure to know, when we all come together,  
    sons of the victory-Tews [MEN],  
    who is unsoftest begotten.  
Many a man is bold who reddens no sword  
    in another’s chest.”

25           „Glæðr ert nú, Sigurðr, · ok gagni feginn

2               es þú þerrir Gram á grasi;  
               bróður minn · hefir þú þenjaðan  
 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 riða skyldak  
 2               heilög fjöll hinnig;  
               fði ok fjörvi · réði sá inn fráni ormr  
 4               nema þú frýðir mér hvats hugar.“

“*Thou* didst counsel that I should ride  
       the holy fells hither.  
 Wealth and life would the gleaming Wyrms rule,  
       unless thou didst brave my bold heart.”

27       Þá gekk Reginn at Fáfnis ok skar hjarta ór hánun með sverði er Riðill  
               heitir ok þá drakk hann blóð ór undinni eptir.

Then Siward walked up to Fathomer and cut the heart out of him with the sword called Riddle, and then he drank blood from the wound afterwards.

28       „Sit-tu nú, Sigurðr, · en ek mun sofa ganga  
 2               ok halt Fáfnis hjarta við funa!  
               Eisköld ek vil · etin láta  
 4               eptir þenna dreyra 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.”

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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 Wyrms’ 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 bættri · en sé hjörs megin  
 2 hvar’s vręiðir skulu vega,  
 því at hvatan mann · ek sé harð-liga vega  
 4 með slévu sverði sigr.

“Heart is better than might of sword may be  
 wherever worth men should fight,  
 for a bold man I see fighting a hard  
 victory with sluggish sword.

32 Hvötum ’s bętra · en sé ó·hvötum  
 2 í hildi-leik hafask  
 glöðum es betra · en sé glúpanda  
 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      Sigurðr tók Fáfnis hjarta ok steikði á teini. Er hann hugði at full-steikt  
2      vęri ok freyddi sveitinn ór hjartanu þá tók hann á fingri sínum ok skyn-  
jaði hvárt full-steikt vęri. Hann brann ok brá fingrinum í munn sér.  
4      En er hjart-blóð Fáfnis kom á tungu hánnum ok skildi hann fugls rødd.  
Hann heyrði at igður kløkuðu á hrísinum. Igðan kvað:

Siward took Fathomer’s heart and roasted it on a stick. But when he thought that it was fully roasted and the blood frothed out of the heart then he touched it with his finger to see whether it was fully roasted. He burned himself and threw his finger in his mouth. But when the heart blood of Fathomer came on his tongue and he understood the speech of birds. He heard that some tits were chirping in the brushes. The tit quoth:

33      „Þar sitr Sigurðr · sveita stokkinn,  
2      Fáfnis hjarta · við funa stęikir;  
spakr þøtti mér · spillir bauga  
4      ef hann fęor-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 Ręinn, · ręðr umb við sik,  
2      vill tęla męg · þann’s trúir hęnum;  
berr af vręði · vręng orð saman,  
4      vill bęlva smiðr · bróður hefna.“

“There lies Rein, counsels with himself,  
wants to betray the lad who trusts in him.  
From wrath he carries ill words together;  
the smith of bales wants to avenge his brother.”

35 „Hofði skemmmra · láti hann inn hára þul  
 2 fara til hēljār heðan!  
 Öllu gulli · þá kná hann ęinn ráða,  
 4 fǫlð, 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 Ręinn skyli  
 2 mitt ban-orð bera  
 því at þęir 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 mǫrgu.  
Mey væt'k ęina, · myklu fęgrsta,  
4 gulli gǫdda, · 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 skǫp · folk-líðǫndum;  
þar hęfir dýrr konungr · dóttur alna,  
4 þá munt, Sigurðr, · mundi kaupa.“

“Toward Yivick lie green highways:  
the Shapes show [the way] forth for wandering exiles.  
There the wealthy king has begotten a daughter;  
her wilt thou, Siward, for a bride-fee buy!”

**44** „Salr 's á hǫu · Hindar-fjalli,  
2 allr 's hann útan · ęldi sveipinn;  
þann hafa horskir · halir um gǫrvan  
4 ór ǫ-dǫkkum · ógnar ljóma.“

“A hall is on the high Hinderfell,  
it is all outside in a fire enwrapped;

that one have wise men made  
from an un-dark radiance of fear.”

- 45 „Veit’k á fjalli · folk-vitr sofa  
2 ok leikr yfir · lindar váði;  
Yggr stakk þorni— · aðra fældi  
4 hqr-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, mqr, séa · mey und hjalmi  
2 þá’s frá vígi · Vingskorni reið;  
má-at Sigrdrífar · svefni bręða,  
4 skjoldunga niðr, · fyr skqum norna.“

“Thou canst, lad, see a maiden beneath a helmet,  
she who from the fray rode on Wingshorner.  
One may not break Syedrive’s sleep,  
O kinsman of the Shieldings, before the Shapes of the Norns!”

- P5 Sigurðr reið eptir slóð Fáfnis til bólis hans ok fann þat opit ok hurðir af  
2 járn ok gétti; af járn vóru ok allir timbr-stokkar í húsinu en grafit í jorð  
niðr. Þar fann Sigurðr stór-mikit gull ok fyllði þar tvær kistur. Þar tók  
4 hann ógis-hjálms ok gull-brynju ok sverðit Hrotta ok marga dýr-gripi  
ok klyfjaði þar með Grana. En hestrinn vildi eigi fram ganga fyrr en  
6 Sigurðr steig á bak hqnum.

Siward rode along Fathomer’s trail to his dwelling and found it open and doors and  
rabbets of iron. Of iron were also all the timber trunks in the house, and dug down into  
the earth. There Siward found very much gold and filled there two chests. Then he  
took the helmet of terror and a golden byrnie and the sword Rotte and many precious  
things and loaded Grane with them. But the horse did not want to go forth before  
Siward mounted his back.



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# Speeches of Syedrive (*Sigrdrífumól*)

**Dating** (Sapp, 2022): C10th (0.961)

**Meter:** *Leeds-meter*

*Sigrdr* is attested in full in R, where it directly proceeds *Fáfn*. 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 *VǫlsS*. *VǫlsS* ch. 21 begins:

*Brynhildr segir, at tveir konungar þrðust. 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 bręðast kynni.“ Sigurðr mælti: „Kenn oss ráð til stórra hluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í rúnum eða ǫðrum hlutum, er liggja til hvers hlutar, ok drekkum bæði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Brynhildr fyllði eitt ker ok féðði Sigurði ok mælti:*

‘Byrnhild says that two kings fought. One was called Helmguther; he was old and the greatest warrior, and Woden had promised him victory. And the other was called Eyner or Eade’s brother. “I felled Helmguther in battle, but Woden 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>	<b>R</b>	<b>N</b>
5	Bjór föri’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 vöru 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 fōst sem hon vęri hold-gróin. Þá reist hann með Gram frá

8           höfuð-smátt brynju í gognum niðr ok svá út í gognum báðar ermar.  
             Þá tók hann brynju af henni en hon vaknaði ok settisk hon upp ok sá  
             Sigurð ok mēlti:

Siward rode up on the Hinderfell and stood looking south toward Frankland. On the fell he saw a light as great as if a fire burned, and the rays from it went up to heaven. But when he came there, there was a shield-wall rising up out of the ground. Siward went into the shield-wall and saw that a man lay there, and he was asleep in full gear of war. He first took the helmet off his head; then he saw that it was a woman. The byrnie was as fast as if it were grown out of her flesh. With Gram he then cut the byrnie from the head hole down through it and then out through both sleeves. Then he took the byrnie off her, and she awakened and sat herself up and saw Siward and spoke:

1           „Hvat beit brynju? · Hví brá’k svefni?  
 2           Hvęrr fēlldi af mér · fōlvar nauðir?“  
             „Sigmundar burr, · slēit fyr skōmmu  
 4           hrafns hrygg-lundir · hjōrr 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.; *brę-lundir* R

2           „Lęngi ek svaf, · lęngi ek sofnuð vas,  
 2           lōng eru lýða lę;  
             Óðinn því vęldr · es ęigi máttak  
 4           bregða blund-stōfum.“

“Long I slept, long was I asleep,  
 long are the guiles of men.  
 Weden has caused that I could not  
 break the staves of sleep.”

P2           Sigurðr settisk niðr ok spýrr hana nafns. Hón tók þá horn fullt mjaðar  
 2           ok gaf hōnum 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      Hēill Dagr, · hēilir Dags synir,  
             hēil Nōtt ok nipt!  
 2              Ó-řeiðum augum · lítið okkr þinig  
             ok gefið sitjondum sigr!  
 4

“Hail Day<sup>†</sup>! 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.

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1 Dags synir ‘Day’s sons’ | Their identity is uncertain.

2 nipt ‘the kinswoman [= Earth]’ | According to *Gylf* 10 Earth is the daughter of Night; *nipt* typically refers to a younger female relative.

3 Ó-řeiðum augum · lítið okkr þinig ‘With unwrathful eyes look ye the way of us two’ | i.e. “behold us two with friendly gaze”. An archaic conception; the grace or wrath of the Gods is conveyed by their “eyes” or “face” looking upon the worshipper. Cf. *Hdl* 6/2–3. The same thing is found in other ancient literatures, e.g. in the Hebrew Bible, where the most famous example would be the Priestly Blessing of *Numbers* 6 (“25 May Yahweh light up His face to you and grant grace to you; / 26 May Yahweh lift up His face to you and give you peace.”) Other Biblical examples include *Psalms* 4:6 (“Lift up the light of Your face to us, Yahweh) and the chorus of Psalm 80 (“Yahweh God of Armies, bring us back. / Light up Your face, that we may be rescued.”)

4      Hēilir ésir, · hēilar ósynjur,  
             hēil sjá in fjöl-nýta fold!  
 2              Mál ok man-vit · gefið okkr mērum tvęim  
             ok lęknis-hęndr meðan lifum!  
 4

Hail the Eese<sup>†</sup>! Hail the Ossens<sup>†</sup>!  
     Hail this much-giving Fold<sup>†</sup>!  
 Speech and manwit<sup>†</sup> give ye to us renowned two,  
     and a leecher’s hands, while we live.”

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1 Hēilir ésir, · hēilar ósynjur ‘Hail the Eese! Hail the Ossens!’ | Probably formulaic, subverted by Lock in *Lok* 11; see note there for possible ritual use.

2 sjá in fjöl-nýta fold ‘this much-giving Fold’ | i.e. “the bountiful Earth<sup>†</sup>”; 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 móðor!* ‘Hail be thou, Fold, mother of men!’ and the Old Indian cognate name *Ṛṭhivī* (Mother Earth), found frequently in *RV*. The common Indo-European root is *\*p̥l̥th₂-éwih₂* ‘flat, broad one’; cf. Hfr *Hákr* 8 (in SkP III), where Earth is the *brēið-lēita brúðr Bálgygs* ‘broad-faced bride of Baleeyed (= Weden)’. For the epithet ‘much-giving’ cf. *Iliad* 3.89: ἐπὶ χθονὶ πολυβοτείρῃ ‘upon the much-nourishing earth’, where πολυ- is cognate with ON *fjöl*-, both coming from PIE *\*pélh₁u-* - *\*pólh₁u-* ‘much, many’.

4 lēknis-hendr ‘a leecher’s hands’ | The hands of a physician, i.e., hands with healing powers. The singular *lēknis-bond* 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 bǫðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti  
 hermaðr, ok hafði Óðinn hánú sigri heitit. En annarr hét Agnarr, ·  
 4 Auðu bróðir // er vétr 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 öngom þeim  
 8 manni er hréðask kynni.“ Hann segir ok biðr hana kenna sér speki ef  
 hon vissi tíðendi ór ǫllum heimum. Sigrdrífa kvað:

She called herself Syedrive and was a walkirrie. She said that two kings fought. One was called Helmguther; he was then old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner, Eade’s brother, who in no way wished to surrender. Syedrive felled Helmguther in the battle, but Weden stung her with the sleeping-thorn as revenge for that, and declared that she should never thenceforth win victory in battle, and said that she must marry, “but I told him that I in response made a vow to marry no man who could be frightened.” He [= Siward] speaks and asks her to teach him wisdom; if she knew any tidings out of all the Homes<sup>†</sup>. Syedrive quoth:

- 5 „Bjór fóri’k þér, · bryn-þings apaldr,  
 2 magni blandinn · ok megin-tíri,  
 fullr es ljóða · ok líkn-stafa,  
 4 góðra galdra · ok gaman-rúna.

[R 32r/18–20, N 24v/12–14]

Beer I bring thee, O apple-tree of the byrnie-Thing<sup>†</sup> [BATTLE > WARRIOR]!  
 mixed with might and mighty splendour;  
 it is full of leeds<sup>†</sup> and grace-staves,  
 of good galders<sup>†</sup> and pleasure-runes<sup>†</sup>.

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     **S**ig-rúnar skalt rísta, · ef vilt **s**igr hafa,  
2             ok rísta á **h**jalti **h**jors,  
              sumar á **v**étt-rimur, · sumar á **v**al-bøstum,  
4             ok næfna **t**ysvar **T**ý.

[R 32r/20–22, N 24v/14–]

Victory-runes shalt thou know, if thou wilt have victory,  
and carve them on the hilt of the sword;  
some on the weight-rims, some on the wal-basts,  
and twice name Tew<sup>†</sup>.

1 sigr hafa ‘have victory’ | *snotr vera* ‘be clever’ N 2 rísta | *þristþ* N 3 sumar ‘some’ | om. N 3 vétt-rimur ‘weight-rims’ | *vétt-þrnumþ* N 3 sumar ‘some’ | *ok* ‘and’ N 3 val-bøstum ‘wal-basts’ | *val-þbystumþ* N

3 vétt-rimur ‘weight-rims’ | Unclear. TODO.

3 val-bøstum ‘wal-basts’ | Possibly the sword-pommel; this word also occurs in *HHj* 9. TODO.

7     **Q**l-rúnar skalt kunna · ef vilt at **a**nnars kvęn  
2             véli-t þik í **t**ryggð ef **t**ruir;  
              á **h**orni skal þér rísta · ok á **h**andar baki  
4             ok męrkja á **n**agli **N**auð.

[R 32r/22–24, N 25r/1–]

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 *þatþ* N; om. R 2 véli-t þik í **t**ryggð | *véli þik eigi tryggð* N 3 þér ‘them’ | *þat* ‘it’ N

4 Nauð ‘Need’ | i.e. the n-rune, †.

8     **F**ull skal signa · ok við **f**ári séa  
2             ok verpa **l**auki í **l**ög;  
              þá þat veit’k, · at þér verðr aldri-gi  
4             **m**ęini blandinn **m**jøðr.

[R 32r/24–25, N 25r/3–]



The cup shall one sign, and gaze against the danger,  
and throw in the liquid a leek.  
Then I know that it will never be  
mixed with harm, thy mead.

1 Full 'The cup' | *öl* 'The ale' N breaks alliteration. 4 *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  
2 ok leysa kind frá konum;  
á lófa þér skal rísta · ok of liðu spenna  
4 ok biðja þá dísir duga.

[R 32r/25–26, N 25r/5–7]

Rescue-runes shalt thou know, if thou wilt rescue  
and loosen children from women;  
on the palm shall one carve them, and wrap them round the joints,  
and then bid the dises to avail.

1 kunna 'know' | *nema* 'learn' N 1 ef bjarga vilt 'if thou wilt rescue' | *ef þú vilt borgit fá* 'if thou wilt have rescued' N 4 þá 'then' | om. N

4 dísir 'dises' | Minor goddesses and fates; one of their roles was helping ailing women during childbirth. Cf. *Fáfn* 12 where *nornir* 'Norns' is used for the childbirth goddesses.

10 Brim-rúnar skalt rísta · ef vilt borgit hafa  
2 á sundi segl-mörum;  
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.

[R 32r/27–29, N 24v/16–19]

Surf-runes shalt thou carve, if thou wilt rescue  
sail-steeds [SHIPS] on the sound;  
on the stem shall one carve them, and on the rudder's blade,  
and lay fire into the oar.  
There is not so steep a breaker nor so dark blue waves  
that thou not come whole off the sea.

1 rísta 'carve' | *gjǫra* '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 ęld 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    **L**im-rúnar skalt kunna · ef vilt **l**éknir vesa  
 2            ok kunna **s**ár at **s**éa;  
           á **b**erki skal þér rísta · ok á **b**aðmi viðar,  
 4            þeim's **l**úta austr **l**imar.

[R 32r/29–31, N 25r/7–]

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.<sup>143</sup>

3 baðmi 'beam' | *barri* 'leaf'    4 þeim's | *þess* *es* N

<sup>143</sup>Probably referring to a characteristically bent mountain birch bowing to the east.

12    **M**ál-rúnar skalt kunna · ef vilt at **m**ann-gi þér  
 2            **h**ęptum gjaldi **h**arm;  
           þér of **v**indr, · þér of **v**ęfr,  
 4            þér of **s**ętr allar **s**aman,  
           á því þingi · es þjóðir skulu  
 6            í fulla dóma **f**ara.

[R 32r/31–34, N 24v/1–]

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 | *ęgialldaę* N    5 þjóðir 'nations' | *męnn* N breaks alliteration.

13    **H**ug-rúnar skalt kunna · ef vilt **h**verjum vesa  
 2            **g**ęð-svinnari **g**uma;  
           þér of **r**éð, · þér of **r**ęist,  
 4            þér of **h**ugði **H**roptr,  
           af þeim **l**ęgi · es **l**ekit hafði

[R 32r/34–32v/3, N 25r/1–]

6                   ór **h**ausi **H**eiðdraupnis  
                    ok ór **h**orni **H**oddrofnis.

Mind-runes shalt thou know, if thou wilt be  
sense-swifter than every man;  
them did counsel, them did carve,  
them did Rofth think out,  
from that liquid which had leaked  
out of Heathdreepner's skull  
and out of Hoardrovner's horn.

1 kunna 'know' | *nema* 'learn' N 2 *geð-svinnari* 'sense-swifter' | *geð-borskari* 'sense-sharper' N

5–7 af ... Hoddrofnis 'from ... Hoardrovner's [horn]. | om. N

14           Á **b**jargi stóð · með **B**rimis eggjar,  
2                **h**aðði sér á **h**ofði **h**jalm;  
                    þá **m**élti **M**íms **h**ofuð  
4                **f**róðligt it **f**yrsta orð,  
                    ok **s**agði **s**anna 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 **s**kildi kvað ristnar · þeim's stendr fyr **s**kínanda goði,  
2                á **ey**ra **Á**rvakrs, · ok á **A**lsvinns hófi,  
                    á því **h**véli · es snýsk und reid **H**rungnis,  
4                á **S**leipnis tønnum · ok á **s**leða fjotrur,

[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,<sup>144</sup>  
on that wheel which turns beneath Rungner's chariot,  
on Slapner's teeth and on the fetters of sleds,

2 á eyra Árvakrs, · ok á 'on Yorewaker's ear and on' | om. N 3 á | ok á N 3 snýsk 'turns' | *stendr*  
'stands' N 3 Hrungnis 'Rungner's' | emend. based on sense and meter; *Raǵnis* R; *Rauginis* N 4 tønnum  
'teeth' | *taumum* 'reins' N

1 skildi ... þeim's stendr fyr skinanda goði 'the shield ... that stands before the shining god' | For this notion cf. *Grm* 39, according to which the Sun is covered by a disc shielding the earth from its heat. Without it, the whole world would burn up.

<sup>144</sup>The two horses that pull the sun across the heavens; cf. *Grm* 38.

- 15b á bjarnar hrammi · ok á Braga tungu,  
 2 á ulfs klóum · ok á arnar neði,  
 á blóðgum vengjum · ok á brúar sporði,  
 4 á lausnar lófa · ok á líknar spori,

[R 32v/7–9, N 25r/13–15]

on the bear's paw and on Bray's tongue,  
 on the wolf's claws and on the eagle's beak,  
 on bloody wings and on the bridge's supports,  
 on the palm of release and the trail of grace,

2 neði | †nefiu† N 4 ok á | ok N

- 15c á glæri ok á gulli · ok á gumna heillum,  
 2 í víni ok virtri · ok vili-sessi,  
 á Gungnis oddi · ok á Grana brjósti,  
 4 á nornar nagli · ok á neði uglu;

[R 32v/9–11, N 25r/15–17]

on glass and on gold and on men's luck-charms,  
 in wine and beerwort and the comfortable seat,  
 on Gungner's point and on Grane's chest,  
 on a norn's nail and on an owl's beak.

1 gumna heillum 'men's luck-charms' | *góðu silfri* 'good silver' N 2 vili-sessi 'the comfortable seat' | *vplu sessi* 'a wallow's seat' N 2 vili-sessi 'the comfortable seat' | *í guma holdi* 'in a man's flesh' add. N. 3 Gungnis oddi 'Gungner's point' | *Gaupnis oddi* 'Yeapner's point' (an elsewhere unknown spear) N 3 Grana brjósti 'Grane's chest' | *gýgjar brjósti* 'a gow's chest' N

- 16 Allar vöru af skafnar, · þér's vöru á ristnar,  
 2 ok hverfðar við inn hēlga mjöð  
 ok sendar á víða vega:  
 4 þér 'ru með ósum, · þér 'ru með ǫlfum,  
 sumar með vísum vǫnum,

[R 32v/11–14, N 25r/18–21]

- 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 hveřřoar 'mixed' | řbrędarř (for řrórřar 'stirred'?) N 4 ósum ... ǫlfum 'Eese ... Elves' | ǫlfum ... ósum  
 'Elves ... Eese' N 4 řęř 'ru 'they are' | sumar 'some' N 5 sumar 'some' | ok 'and' N

- 17 Þat eru bók-rúnar, · þat eru bjarg-rúnar  
 2 ok allar ǫl-rúnar  
 ok mętar męgin-rúnar  
 4 hveim's řęř kná ó-villtar · ok ó-spilltar  
 sér at hęillum hafa;  
 6 njót-tu ef namt  
 unds řjúfask řęgin!

[R 32v/14–16,  
 N 25r/21–25v/3]

They are book-runes, those are rescue-runes,  
 and all ale-runes,  
 and noble might-runes—  
 for whomever knows them unfalsified and uninjured  
 to use for himself as charms.  
 Use them if thou learn them  
 until the Reins are ripped!

1 þat eru 'those are' | ok 'and' N 3 ok mętar 'and noble' | ok męrar ok 'and renowned and' N 4 ó-spilltar |  
 řof villtarř N 7 řjúfask | řjúfa 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 řęř 's kostr of böđinn,

[R 32v/16–18, N 25v/3–5]

2                   hvassa vápna hlynr,  
                   sogn eða þogn · haf þér sjalfr í hug;  
 4                   öll eru meín of metin.“

[Syedrive quoth:]

“Now shalt thou choose, as the choice is offered thee,  
 O maple-tree of sharp weapons [WARRIOR]!  
 Speech or silence have for thyself in thy heart;  
 all the harms are measured<sup>145</sup>!”

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<sup>145</sup>i.e. in advance.

19       „Mun’k-a ek flója · þótt mik fęigan vitir,  
 2                   em’k-a ek með bleýði borinn;  
                   ást-rǫð þín · ek vil öll hafa  
 4                   svá lengi sem ek lifi.“

[R 32v/18–20, N 25v/5–

[Siward quoth:] “I shall not flee, although thou know me to be fey<sup>†</sup>;  
 I was not born with softness.<sup>146</sup>  
 Thy loving counsels, all, will I have  
 for as long as I may live.”

---

2 með ‘with’ | om. N

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<sup>146</sup>TODO: Note about this common heroic expression.

20       „Þat rǫð’k þér it fyrsta · at við fręndr þína  
 2                   vamma-laust verir;  
                   síðr þú hefnir · þótt þeir sakar gęri;  
 4                   þat kveða dauðum duga.“

[R 32v/20–22]

[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 rǫð’k þér annat, · at ęið né svęrir,  
 2                   nema þann ’s saðr séi,  
                   grimmar simar · ganga at tryggð-rofi;

[R 32v/22–24]

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.<sup>147</sup>

3 simar ‘strands’ | i.e. ‘strands of fate’; cf. *HHund I* 3, where the norrs are said to twist such strands. Often emended to *limar* ‘ramifications’ in accordance with *Reg* 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since *s* in this position was always spelled with long *ʃ* in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *hefn* ‘revenge’.

<sup>147</sup>The punishment is one of torment in the afterlife; see note to *Vsp* 39. — The whole stanza is paraphrased in *Vǫls* ch. 21: *Ok sver eigi rangan eið, því at grimm hefn fylgir grithrofi*. ‘And swear no wrong oath, for grim revenge follows the grith-breach.’

22 Þat rēð’k þér þriðja · at þú þingi á  
2 deili-t við heimska hali  
því-at ó·sviðr maðr · léttr oft kveðin  
4 verri orð an viti.

[R 32v/24–25]

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;  
2 þá þikkir þú með bleýði borinn  
eða sǫnnu sagðr;  
4 hēttr es heimis-kviðr  
nema sér góðan geti.  
6 Annars dags · lát hans ǫndu farit  
ok launa svá lýðum lygi.

[R 32v/25–28]

Everything is wrong if thou shut up in reply;  
then thou seemest born with softness,  
or truthfully accused.  
Risky is the hometown-verdict,  
unless one get himself a good one.

On another day destroy his life,  
and thus repay the people for the lie.

---

6 *ǫndu* 'life' | lit. 'breath, spirit'. Cf. *Vsp* 17 where *ǫnd* is Woden's gift to the first men.

24    Þat reð'k þér it fjórða · ef býr for-dęða [R 32v/28–30]  
2            vamma-full á vegi:  
          ganga 's betra · an gista séi  
4            þótt þik nótt of nemi.

This I counsel thee fourth: if there lives an evil-working woman,  
full of faults, by the road,  
to walk is better than to take lodgings,  
although night overtake thee.

25    For-njósna augu · þurfu fira synir [R 32v/30–32]  
2            hvar's skulu vręðir vega;  
          oft bǫl-vísar konur · sitja brautu nér;  
4            þér's deýfa sverð ok sefa.

Eyes of looking-ahead the sons of men need,  
wherever wroth men should fight;  
oft bale-wise women sit near the highway,  
they who dull sword and sense.

---

1 For-njósna 'looking-ahead' | Verbal noun to *nýsask fyrir* 'to look ahead', as found in *Háv* 7.

26    Þat reð'k þér it fimmta, · þótt fagar séir [R 32v/32–34]  
2            brúðir þekkjum á,  
          sifja silfr · lát-a þínum svefni ráða,  
4            tęgja-at þér at kossi konur.

This I counsel thee fifth: although thou seest  
fair brides on the benches,  
let not kinsmen's silver rule thy sleep;  
lure not women to thee for kisses.



27      Þat rœð'k þér it sétta, · þótt með sēggjum fari [R 32v/34]  
 2              ǫlðr-mál til ǫfug:  
               drukkinn dēila · 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.

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# Fragments from the Saw of the Walsings

In *R Sigrdr* is followed by the famous “great lacuna”. Numerous pages are missing, and with them much poetry about Siward. The author of the *VolsS* 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 *VolsS* 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<sup>†</sup> with sword, and Sinfittle<sup>†</sup>.

- 
- 2     Ełdr nam at ósask · en jörð at skjalfa  
2     ok hár logi · við himni gnéfa;  
får treystisk þar · fylkis rekka  
4     ełd at ríða · né yfir stíga.

Fire took to rage and earth to shake  
and high flame to rise against heaven.

Few dared there, of the marshall's champions,  
the fire to ride, nor to step over it.

- 3     **S**igurðr Grana · sverði keyrði;  
2     **ę**ldr sloknaði · fyr **ę**ðlingi;  
       **l**ogi allr **l**ęgðisk · fyr **l**of-gjǫrnum;  
4     **b**liku **r**ęiði, · es **R**eginn átti.

Siward Grane by sword drove on;  
the fire went out before the athling;  
the flame all lowered before the praise-eager man;  
the harness flashed, which Rein had owned.

- 4     Sigurðr vá at ormi, · en þat síðan mun  
2     øngum fyrnask, · meðan ǫld lifir.  
       En hlýri þinn · hvárki þorði  
4     ęld at ríða · né yfir stíga.

Siward smote the Wyrn, and that afterwards will  
by none be forgotten, while mankind lives.  
But *thy* brother neither dared  
the fire to ride, nor to step over it.

- 5     Út gekk Sigurðr · ann-spjalli frá,  
2     holl-vinr lofða, · ok hnípaði,  
       svá at ganga nam · gunnar-fúsum  
4     sundr of síður · serkr járn-ofinn.

TODO.

...TODO...

# 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.

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### 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 hánú 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 auð-velt. Þat er sōgn manna at Guðrún hefði etit af Fáfnis  
10      hjarta ok hon skilði því fugls rōdd. 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 kvæina umb · sem konur aðrar.

It was of yore that Guthrun made ready to die  
as she sat sorrowful above Siward.  
She did not pant nor beat her hands  
nor wail about it like other women.

- 2      Gingu jarlar · al-snotrir framm,  
2      þeir's harðs hugar · hana lottu;  
         þeygi Guðrún · gráta mátti,  
4      svá vas hön móðug; · mundi hön springa.

Came earls all-clever forth,  
they who would loosen her hard heart;  
nowise could Guthrun weep,  
so moody was she—she would burst apart.

- 3      Sötu ítrar · jarla brúðir  
2      golli búnar · fyr Guðrúnu;  
         hver sagði þeira · sinn of-trega  
4      þann's bitrastan · of beðit hafði.

Sat the splendid brides of the earls  
adorned with gold, before Guthrun.  
Each one of them told her own great sorrow,  
the most bitter one that she had suffered.

- 4 Þá kvað Gjaflaug, · Gjúka systir:  
 2 „Mik veit’k á moldu · munar-lausasta;  
 hefi’k fimm vera · for-spell beðit,  
 4 tveggja dótra, · þriggja systra,  
 átta bróðra, · þó ek ein lifi.“

Then quoth Yeflie, Yivick’s sister:  
 “I know myself on earth the most joyless.  
 Of five husbands I have suffered the loss,  
 of two daughters, three sisters,  
 eight brothers—yet I alone live.”

- 5 Þeygi Guðrún · gráta mátti;  
 2 svá vas hön móðug · at mōg dauðan  
 ok harð-huguð · um hrør fylkis.

Nowise could Guthrun weep;  
 so moody was she after the lad’s death,  
 and hard-hearted over the marshaller’s corpse.

- 6 Þá kvað þat Hęrborg, · Húna lands dróttning:  
 2 „Hęfi’k harðara · harm at sęja:  
 mínir sjau synir · sunnan lands,  
 4 verr inn átti, · i val fellu.

Then quoth this Harbury, queen of Hunland:  
 “I have a harder harm to tell.  
 My seven sons south of the land,  
 —my husband the eighth—in battle fell.”

- 7 Faðir ok móðir, · fjórir bróðr,  
 2 þau á vági · vindr of lék,  
 barði bára · við borð-þili.

My father and mother, four brothers—  
 them on the wave the wind outplayed;  
 the breaker beat over the ship-side.

8 Sjölf skylda'k gøfga, · sjölf skylda'k gøtva,  
 2 sjölf skylda'k hōndla, · hēl-fōr þeira;  
 þat ek allt of þeið · ęin misseri  
 4 svá't mēr maðr ęngi · munar lęitaði.

I alone had to honour them; I alone had to bury them;  
 I alone had to handle their hell-journey [DEATH].  
 All this I suffered in one half-year,  
 when no man found me any joy.

---

2 hēl-fōr | emend.; hęr-fōr R

9 Þa varð'k hapta · ok hęr-numa  
 2 sams misseris · síðan verða;  
 skylda'k skreyta · ok skúa binda  
 4 hęrsis kván · hveįjan morgin.

Then I became a captive and war-taken,  
 in the same half-year afterwards.  
 I had to dress and bind the shoes  
 of the ruler's wife every morning.

10 Hōn ógði mēr · af af-brýði  
 2 ok hōrðum mik · hōggum ķęyrði;  
 fann'k hús-guma · hveįgi inn bętra  
 4 en hús-freįju · hveįgi 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 Þęęgi Guðrún · gráta mátti;  
 2 svá vas hōn móðug · at mōę dauðan  
 ok harð-huguð · um hrør fylkis.

Nowise could Guthrun weep;  
 so moody was she after the lad's death,  
 and hard-hearted over the marshaller's corpse.



- 12 Þá kvað þat Gullrond, · Gjúka dóttir:  
 2 „Fó kannt, fóstura, · þótt fróð séir,  
 ungu vífi · and-spjöll bera.“  
 4 Varaði hön at hylja · umb hrør fylkis.

Then quoth this Goldrand, Yivick's daughter:  
 “Thou canst, foster-mother—though thou be wise—  
 to the young wife give few answers.”  
 She bade the corpse of the marshal be uncovered.

- 13 Svipti hön bléju · af Sigurði  
 2 ok vatt vengi · fyr vífs knjám:  
 „Lít-tu à ljúfan, · legg þú munn við grön  
 4 sem þú halsaðir · heilan stilli.“

She cast the cover off of Siward  
 and turned his face before the wife's knees:  
 “Look upon the loved one! Lay your mouth to his lips  
 like thou didst embrace the hale prince.”

- 14 Á leit Guðrún · einu sinni;  
 2 sá hön döglinga skor · dreypa runna,  
 fránar sjónir · fylkis liðnar,  
 4 hug-borg jöfurs · hjörvi skorna.

On him looked Guthrun a single time;  
 she saw the noble's locks run with blood,  
 the gleaming gaze of the marshaller gone,  
 the heart-fort [CHEST] of the ruler cut by the sword.

- 15 Þá hné Guðrún · holl við bólstri;  
 2 haddr losnaði, · hlýr roðnaði  
 en regns dropi · rann 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 svá't tór flugu · tresk í gognum  
 ok gullu við · gæss í túni,  
 4 mérir fuglar · es mér átti.

Then wept Guthrun, Yivick's daughter,  
 so that the tears flew through her veil(?)  
 and in response shrieked the geese in the yard,  
 the famous fowls which the maiden owned.

2 tresk 'veil(?)' | Guess translation; this word is an unexplained *hapax*.

- 17 Þá kvað þat Gullrond, · 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 mín Sigurðr · hjá sonum Gjúka  
 2 sęm vęri gęir-laukr · ór grasi vaxinn,  
 eða vęri bjartr stęinn · á band dręinn:  
 4 jarkna-stęinn · 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<sup>†</sup> over the athlings.

1–2 Svá vas ... vaxinn ‘So was ... grown’ | These two lines are almost identical to *Guðr II* 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

2 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. *Guðr II* 2 has *grónn laukr* ‘green leek’ instead. For the cultural importance of leeks and onions see note to *Vsp* 4.

3–4 eða véri ... qðlingum. ‘or were ... athlings.’ | Beaded necklaces were commonly worn by Scandinavian women of the time, and the beads were mostly of opaque coloured glass. Siward is likened to a bright crystal, the sons of Yivick to dull glass.

- 19 Ek þóttu auk · þjóðans rekkum  
 2 hværrí hærri · Hæjans dísi;  
 nú em’k svá lítil · sem lauf séa  
 4 opt í jölstrum · at jøfur dauðan.

I seemed even to the ruler’s champions  
 higher than each of the Lord of Hosts’ dises [WALKIRRIES].  
 Now I am as small as if a leaf I were,  
 high in the willows, after the ruler’s death.

- 20 Sakna’k í sessi · ok í séingu  
 2 míns mál-vinar— · valda megir Gjúka;  
 valda megir Gjúka · mínu þølvi  
 4 ok systr sinnar · sörung gráti.

I miss in the seat and in the bed  
 my confidant—the lads of Yivick are the cause;  
 the lads of Yivick are the cause of my bale,  
 and their sister’s [my] bitter weeping.

- 21 Svá ér of lýða · landi eyðið  
 2 sem ér of unnuð · eiða svarða;  
 man-a þú, Gunnarr, · gulls of njóta;  
 4 þeir munu þér baugar · at bana verða  
 es þú Sigurði · svarðir eiða.

So will ye make the land deserted by folk,  
 like ye treated the sworn oaths!  
 Thou wilt not, Guthur, enjoy the gold;  
 those bigs will for thee become the bane,  
 on which thou to Siward didst swear oaths.

TODO: Rest of stanzas.

- P2** Guðrún gekk þaðan á braut til skógar á eyði-merkr ok fór allt til Dan-  
2 markar ok var þar með Þóru, Hákonar dóttur, sjau misseri. Brynhildr  
vildi eigi lifa eptir Sigurð. Hon lét drepa þræla sína átta ok fimm ambót-  
4 tir, þá lagði hon sik sverði til bana svá sem segir í Sigurðar kviðu inni  
skömmu.

Guthrun then went away to the woods in the wilderness and journeyed all the way to Denmark and stayed there with Thure, Hathkin's daughter, for seven half-years. Brynhild 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.

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# Hell-ride of Byrnhild

## (*Hęlręið Brynhildar*)

**Dating** (Sapp, 2022): late C11th (0.650)

**Meter:** *Ancient-words-law*

TODO: INTRODUCTION.

- P1 Eptir dauða Brynhildar vóru gōr bōl tvau: annat Sigurði, ok brann þat  
2 fyrr, en Brynhildr var á ǫðru brennd ok var hon í reið þeiri er guð-  
vefjum var tjölduð. Svá er sagt at Brynhildr ók 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<sup>†</sup>. It is said that Byrnhild drove with the wagon onto the Hellway and passed through a plot where there lived a certain gow<sup>†</sup>. The gow quoth:

2–3 í reið þeiri er guð-vefjum var tjölduð '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 ók 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 ęigi  
2 grjóti studda · garða mína;

4                   betr sómði þér · borða at rækja  
                    heldr 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                   Hvat skalt vitja · af Val-landi,  
2                   hvar-fúst hofuð, · húsa minna?  
                    Þú hefir, Vör gulls, · ef þik vita lystir,  
4                   mild, af hǫndum · manns blóð þvegit.“

Why shalt thou visit from Walland,  
O straying head, these houses of mine?  
Thou hast, mild Ware<sup>†</sup> of gold, if thou hast lust to know,  
washed a man’s blood off thy hands.”

Byrnhild answers:

3                   „Bregð ęigi mér, · brúðr ór steini,  
2                   þótt ek véra’k · í víkingu;  
                    ek mun okkur · óðri þikkja  
4                   hvar’s menn ęðli · okkart kunna.“

“Upbraid me not, O bride from the stone,  
though I may have been in the sea-raid;  
of us two will I seem the nobler,  
wherever men know our lineages.”

The govt:

4                   „Þú vast, Bryn-hildr, · Buðla dóttir,  
2                   heilli verstu · í heim borin;  
                    þú hefir Gjúka · of glatat þǫrnum  
4                   ok búi þęira · brugðit góðu.“

“Thou wast, O Byrnhild, Budle’s daughter,  
with the worst luck born into the world;  
thou hast destroyed Yivick’s children,

and deprived their house of good.”

Byrnhild:

- 5 „Ek mun segja þér, · svinn, ór reiðu  
2 vit-laussi mjök, · ef þik vita lystir:  
hvé gørðu mik · Gjúka arfar  
4 ásta-lausa · ok reið-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.

- 6 Lét hami vára · hug-fullr konungr,  
2 átta systra, · undir ęik borit;  
vas’k vetra tólf, · ef þik vita lystir,  
4 es ungum gram · ęiða sęlda’k.

TODO.

I was twelve winters old, if thou hast lust to know,  
when to the young prince I swore oaths.

- 7 Hétu mik allir · í Hlym-dǫlum  
2 Hildi und hjalmi, · hvęrr es kunni.

They all called me in the Limdales,  
a Hild ’neath the helmet, whoever knew me.

- 8 Þá lét’k gamlan · á Goð-þjóðu  
2 Hjalm-Gunnar nęst · hęljar ganga;  
gaf’k ungum sigr · Auðu bróður;  
4 þar varð mér Óðinn · of-reiðr um þat.

Then I next among the Gots  
made old Helm-Guther go the way of Hell;  
I gave victory to Ead’s young brother;  
there Weden was furious with me for that.

- 9      Lauk hann mik skjöldum · í Skata-lundi,  
 2      rauðum ok hvítum, · randir snurtu;  
      þann bað hann slíta · svefni mínum  
 4      es hver-gi lands · hréðask kynni.

He locked me in with shields in Shatelund,  
 with red ones and white; their rims clasped.  
 He bade that one end my sleep,  
 who of no land could be frightened.

- 10     Lét umb sal minn · sunnan-verðan  
 2     hávan brenna · her alls viðar;  
      þar bað hann einn þegn · yfir at ríða,  
 4     þann's mér fórði gull · þat's und Fáfni lá.

He made around my hall a south-facing,  
 high host of all wood [FIRE] burn;  
 there he bade one thane ride over,  
 he who brought me the gold which 'neath Fathomer lay.

- 11     Reidd góðr Grana · gull-miðlandi  
 2     þar's fóstri minn · fletjum stýrði;  
      einn þótti hann þar · öllum bētri,  
 4     víkingr Dana, · í verðungu.

On Grane rode the good gold-dealer,  
 where my foster-son ruled the benches;  
 alone he seemed there better than all,  
 the Wiking of Danes, in the warband.

- 12     Svófu vit ok unðum · í séing einni  
 2     sem hann minn bróðir · of borinn véri;  
      hvárt-ki knátti · hond yfir annat  
 4     átta nóttum · okkart leggja.

We slept and were content in one bed,  
 as if he were born my brother:  
 neither did lay a hand o'er the other



for eight nights, of us two.

- 13 Því brá mér Guðrún, · Gjúka dóttir,  
 2 at ek Sigurði · svéfa'k á armi;  
 þar varð'k þess vís · es vildi'g-a'k  
 4 at þau véltu mik · í ver-fangi.

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 fœðask;  
 vit skulum okkrum · aldri slíta,  
 4 Sigurðr, saman. · Søkks-tu, gýgjar-kyn!“

In great strife for far too long  
 will men and women alive be born.  
 We two shall end our age,  
 I and Siward, together.—Sink, thou gow's kin!”

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# Second Lay of Guthrun

## (*Guðrúnarkviða aðra*)

Dating (Sapp, 2022): early C11th (0.759)–late C11th (0.199)

Meter: *Ancient-words-law*

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 sétta, 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<sup>†</sup>. 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. Guthr had asked for Ordun's hand, Attle's sister, and did not get her; then he got Gleamware, and Hain had Costbeare. Their sons were Solwer and Snower and Yivick. And when the Yivickings came to Attle, then Guthrun asked her sons that they should ask for the life of the Yivickings, but they would not. The heart was cut out of Hain, and Guthr 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:

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1 „Mér vas'k meýja; · móðir mik fódði,  
2 bjórt í búri; · unna'k vel bróðrum—  
unds mik Gjúki · gulli reifði,  
4 gulli reifði, · gaf Sigurði.

“A maiden was I of maidens; my mother raised me  
bright in the bowers; I loved well my brothers—  
until Yivick with gold endowed me,  
with gold endowed me, and gave to Siward.

2 Svá vas Sigurðr · uf sonum Gjúka  
2 sem vęri grónn laukr · ór grasi vaxinn,  
eða hjótr hǫ-bęinn · um hvossum dýrum,  
4 eða gull glóð-rautt · af grǫu silfri.“

So was Siward over the sons of Yivick,  
like were a green leek out of grass grown,  
or a hart, high-legged, amidst coarse beasts,  
or gold, glowing-red, beside grey silver—

1–4 ALL | Cf. *Guðr I* 18, which shares the first two lines with only small differences, and the very similar description of Hallow in *HHund II* TODO: *Svá bar Hælgir · af hildingum...*

2 grónn laukr ‘green leek’ | The leek was a highly valued plant. Compare *Vsp* 4 where the *grónn laukr* ‘green leek’ is said to have grown the first Golden Age. See also note there about its mythological significance.

- 3      unds mér fyr·munðu · mínir bróðr  
2      at ek étta ver · þllum frēmra;  
         sofa þeir né mottu-t · né of sakar dóma  
4      áðr þeir Sigurð · svelta létu.

until my brothers begrudged me,  
that I had a husband better than all;  
sleep could they not, nor speak of anything,  
before they made Siward die.

- 4      Grani rann at þingi, · gnýr vas at heyra,  
2      en þá Sigurðr · sjalfr eigi kom;  
         þll vöru sǫðul-dýr · sveita stokkin  
4      ok of vanið vási · of vegðum.

Grane ran from the Thing—a din was to be heard—  
but then Siward himself came not.  
All were the saddle-beasts [HORSES] with sweat covered,  
and trained to toil under heavy men.

3 sǫðul-dýr ‘saddle-beasts [HORSES]’ | This kenning also occurs in a loose stanza by Norse King Anlaf “the Holy” Haraldson.

- 5      Gekk ek grátandi · við Grana róða,  
2      úrug-hlýra, · jó frá’k spjalla;  
         hnipnaði Grani þá, · drap í gras hofði;  
4      jór þat vissi: · eigendr né lifðu-t.

I went, weeping, with Grane to speak,  
teary-cheeked, the horse I asked for news.  
Drooped Grane then; dropped his head in the grass;  
the horse knew this: its owners lived not.

- 2           6    Lengi hvarf-at, · lengi hugir deildusk  
               áðr of frégja'k · folk-vörð at gram;  
               hnipnaði Gunnarr, · sagði mér Hogni  
 4           frá Sigurðar · sörung dauða:

Long time passed not—long my thoughts were torn—  
 before I did ask the folk-ward about the prince.

Drooped Guthur; Hain told me  
 of Siward's sore death.

- 2           7    Liggr of höggvinn · fyr handan ver  
               Guðþorms bani, · of gefinn ulfum;  
               lít-tu þar Sigurð · á suðr-vega,  
 4           þá heyrir þú · hrafna gjalla,  
               örnu gjalla, · ezli fegna,  
 6           varga þjóta · umb veri þinum.

TODO.

Guthorm's bane, given to the wolves.  
 Behold there Siward on the southern ways;  
 then hearest thou ravens shrieking;  
 eagles shrieking, of carrion rejoicing;  
 wolves howling around thy husband.

...TODO...

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# 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".

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- P1 Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði Atla at  
 2 hón hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var þá allókátr. Þá  
 kvað Guðrún:

Herch was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thedric and Guthrun both together. Attle was then wholly displeased. Then Guthrun quoth:

- 1 „Hvat ’s þér, Atli? · é, Buðla sonr,  
 2 es þér hryggt í hug; · hví hlér þú éva?  
 Hitt myndi óðra · jǫrlum þykkja  
 4 at við męnn męltir · ok mik séir.“

“What is with thee, Attle? Always, O son of Bodle, art thou sad at heart—why laughest thou never? TODO.”

- 2 „Tregr mik þat, Guðrún, · Gjúka dóttir,  
 2 mér í hǫllu · Herkja sagði  
 at þit Þjóðrekr · undir þaki svéfið  
 4 ok léttliga · líni verðið.“

“This troubles me, Guthrun, Yivick’s daughter: in the hall has Herch told me that thou and Thedric beneath thatched roof slept, and ye lightly warded the linen.<sup>148</sup>”

<sup>148</sup>i.e., they threw off their clothes and slept together.

- 3 „Þér mun’k alls þess · 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,<sup>149</sup> which neither wife nor husband has been able to swear upon,—<sup>150</sup>



<sup>149</sup>Historically, Thedmar was the father of Thedric, who took over the kingdom after his father's death (see Encyclopedia). Thedmar may here be a scribal error for Thedric, a scribal error for "Thedmar's son", or a nickname due to conflation of the father and son.

<sup>150</sup>Guthrun says that she will prove her innocence through a trial by ordeal (that is, by lifting "the white holy stone" out of boiling water; see st. 8). She further strengthens her position by pointing out that no reliable person has sworn an oath attesting to her guilt.

4    nema ek halsaða · hęrja stilli,  
2    jǫfur ó·neisinn, · ęinu sinni;  
     aðrar vǫru · okkrar spękjur  
4    es vit hǫrmug tvau · hnigum at rúnum.

unless I embraced the stiller of hosts [RULER = Thedmar]:  
the unshamed prince, a single time.  
Different were the dealings of us two,  
when distressed [Guthrun and Thedric] we reclined in whispers.

5    Hér kom Þjóðrekr · með þría tǫgu,  
2    lifa þęir né ęinir, · þriggja tega manna;  
     hrink-tu mik at brøðrum · ok at brynjuðum,  
4    hrink-tu mik at ǫllum · á hǫfuð-niðjum.

Here came Thedric with thirty men;  
of those thirty none still lives.—  
Surround me with brothers and with byrned men;  
surround me with all close kinsmen!

3 hrink-tu 'surround' | Consisting of *bring*, 2nd sg. imper. of *bringja* 'surround, encircle' + *þú* 'thou'. The clitic form *-tu* has caused devoicing.

6    Sęnd at Saxa, · sunn-manna gram;  
2    hann kann hęlga · hver vellanda;"  
     sjau hundruð manna · í sal gingu  
4    áðr kvęn konungs · í kętil 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 seggir · —sykn em ek orðin  
 4 hęilag-liga— · hvę sjá hverr velli.“

She thrust to the bottom her bright palms,  
 and she up did take the arkenstones:  
 “Let men now see—I am proven innocent,  
 through holy means!—how this cauldron boils!”

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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 Hló þá Atla · hugr í brjósti  
 2 es hann hęilar sá · hęndr Guðrúnar:  
 „Nú skal Hęrkja · til hvers ganga,  
 4 sú’s Guðrúnu · grandí vēnti.“

Then laughed the heart in Atle’s chest,  
 when he saw unscathed the hands of Guthrun:  
 “Now shall Herch to the cauldron go,  
 she who hoped for Guthrun’s harm.”

10 Sá-at maðr armligt, · hvęrr es þat sá-at,  
 2 hvę þar á Hęrkju · hęndr sviðnuðu;  
 lęiddu þá męy · í mýri fúla,  
 4 svá þá Guðrún · sinna harma.

Man saw nothing pitiful, who did not see that:  
how there on Herch the hands were scorched.  
Led they that maiden into a foul bog;  
so was Guthrun reconstituted for her affronts.

---

3 leiddu þá mey · í mýri fúla 'Led they that maiden into a foul bog' | I.e. to be drowned. Drowning in bogs was a common Germanic punishment for perjurers; see note to *Vsp* 38.

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# 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 Guthar, Yivick's son. Of this saw is here sung:

1     Heyrða'k sęgja · í sęgum fornum  
2     hvé męr of kom · til Morna-lands;  
      ęngi mátti · fyr jęrð ofan  
4     Heiðreks dóttur · hjalpir vinna.

I heard [it] said in ancient saws,<sup>151</sup>  
how a maiden came to Mornland;  
noone could—above the earth—  
find help for Heathric's daughter [= Burgny].

<sup>151</sup>Probably formulaic; cf. *Hildebrand* 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 (pat) sagjaną*.

2        þat frá Oddrún, · Atla systir,  
 2        at sú mēr hafði · miklar sóttir;  
       brá hon af stalli · stjórðn-bitluðum  
 4        ok á svartan · sǫðul of lagði.

This learned Ordrun, Attle's sister,  
 that the maiden [= Burgny] had great ailments;  
 she grabbed from the stable a rudder-bitted steed,  
 and a black saddle on [it] did lay.

3        Lét hon mar fara · mold-veg sléttan  
 2        unds at hári kom · hǫll standandi;  
       ok hon inn of gekk · ęnd-langan sal;  
 4        svipti hon sǫðli · af svǫngum jó  
       ok hon þat orða · alls fyrst of kvað:

She let the steed journey on the smooth soil-way [EARTH],  
 until she came to the high standing hall,  
 and she inside did go the endlong hall.  
 She drew the saddle off the slender horse,  
 and she that word first of all did say:

---

3 ok hon ... sal 'and she ... hall' | The whole line is formulaic, see note to *Vkv* 8.

5 ok ... of kvað 'and ... did say' | The whole line is formulaic, see note to *Þrk* 2.

TODO: More stanzas...

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# 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).

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## 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.

- 2 kunnan segg at ríða, · Knéfrøðr vas sá heitin;  
 at gǫrðum kom hann Gjúka · ok at Gunnars hǫllu,  
 4 bēkkjum arin-grēypum · ok at bjóri svǫsum.

Atle sent—of yore—to Guthur  
 a well-known messenger to ride; Kneefrith<sup>†</sup> he was called.  
 To the yards of Yivick he came, and to the hall of Guthur;  
 to the hearth-surrounding benches, and to the lovely beer.

- 2 Drukku þar drótt-męgir · —ęn dyljęndr þęęđu—  
 2 vín í val-hǫllu, · vręiði sǫusk þęir Húna;  
 kallaði þá Knéfrøðr · kaldri rǫddu,  
 4 sęęgr inn suð-róni · sat hann á bękk hóm:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—  
 wine in the walhall; they feared the wrath of the Huns.  
 Then called Kneefrith with cold voice,  
 the southern messenger, he sat on a high bench:

1 dyljęndr ‘concealed ones’ | Finnur Jónsson (1932) reasonably interprets this as referring to Atle’s spies at Guthur’s court.

2 val-hǫllu ‘the walhall’ | The interpretation of this compound is difficult in the current context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale’<sup>†</sup>, 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<sup>†</sup>) of the Yivickings<sup>†</sup>. If (3) is correct the word is linguistically identical to Walhall<sup>†</sup>, Weden’s hall, whither the battle-slain go.

- 3 „Atli mik hingat sęndi · ríða ęręndi,  
 2 mar inum mél-gręypa, · Myrk-við inn ó-kunna  
 at biðja yðr, Gunnarr, · at it á bękk kómið  
 4 með hǫlmum arin-gręypum · at sǫkja 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 Skjǫldu knęguð þar vęlja · ok skafna aska,



- 2        **h**jalma gull-roðna · ok **H**úna męngi,  
          **sil**fr-gyllt **s**qðul-klęði, · **s**ęrki val-rauða,  
 4        **d**afar, **d**arraða, · **d**rōsla męl-gręppa.

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        **V**qll létsk ykkur ok myndu gefa · **v**íðrar Gnit-heiðar  
 2        af **g**ęiri **g**jallanda · ok af **g**ylltum stqfnum,  
          **st**órar męiðmar · ok **st**aði Danpar,  
 4        hrís þat it **m**ęra · es meðr **M**yrk-við kalla.“

He also declared himself willing to give you two the field of wide Gnit-heath,  
 [and] of yelling spears and of gilded prowls,  
 great treasures and the place of Danp;  
 the renowned brush which men call Mirkwood.

- 6        **H**qfði vatt þá Gunnarr · ok **H**qgna til sagði:  
 2        „Hvat ręðr þú okkr, **s**ęggr hinn qri, · alls vit **s**líkt hęyrum?  
          **G**ull vissa’k ękki · á **G**nita-heiði,  
 4        þat’s vit **ę**ttim-a · **a**nnat slíkt.

His head turned Guthur then, and said to Hain:  
 “What dost thou counsel us two, O younger man, as such a thing we hear?  
 I knew of no gold on the Gnit-heath  
 which we two should not own as much of.

- 7        **S**jau ęigu vit **s**al-hús · **s**verða full,  
 2        **h**vęrju ’ru þęira · **h**jqlt ór gulli;  
          **m**ínn vęit’k **m**ar bętstan · en **m**ęki hvassastan,  
 4        **b**oga **b**ękk-sóma · en **b**rynjur ór gulli;

We own seven hall-houses filled with swords—  
 on each of them is a golden hilt;  
 I know my horse to be the best and [my] sword the sharpest,  
 [my] bow bench-fit and [my] byrnies golden,

- 8 hjalm ok skjöld hvítastan, · kominn ór hǫll Kíars;  
 2 ǫinn 's mínna bættri · en sé allra Húna.“

[my] helmet and shield the whitest, come from Choser's hall;  
 mine alone is better, than [those] of all of the Huns might be!”

- 9 „Hvat hyggr brúði bendu · þá's hón okkr baug sendi,  
 2 varinn vǫðum heiðingja? · Hykk at hón vǫrnuð byði!  
 Hár fann'k heiðingja · riðit í hring rauðum;  
 4 ylfskr es vegr okkarr · at ríða ǫrændi.“

[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!<sup>152</sup>”

<sup>152</sup>That it is the more cautious Hain who speaks here is clear from Guthur's response in the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery, Guthur thinks that it is a warning that wolves will steal his treasure if he does not show up.

- 10 Niðjar-gi hvottu Gunnar · né náungr annarr,  
 2 rýnendr né ráðendr, · né þeir's ríkir vǫru;  
 kvaddi þá Gunnarr · sém konungr skyldi,  
 4 mærr í mjǫð-ranni · af móði stórum:

No kinsmen Guthur, nor any other relation,  
 not counselors nor advisors, nor those who were powerful.  
 Then Guthur announced—as a king should,  
 renowned in the mead-hall—with great spirit:

- 11 „Rís-tu nú, Fjǫrnir, · lát-tu á flöt vaða  
 2 greppa gull-skálir · með gumna höndum!

“Rise now, Ferner! Let on the benches wade forth  
 the golden bowls of warriors along the hands of men!

1 Fjǫrnir '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 kómr-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-røgni · lýðar ó·neisir,  
 2        grátendr, gunn-hvatan, · ór garði Húna;  
       þá kvað þat inn øri · erfi-vörðr Høgna:  
 4        „Hēilir farið nú ok horskir · hvar's ykkur hugr tēygir!“

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): *ulþuþe-war · ni wajē-mārik* ‘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-mørk · þar's harð-móðgir fóru,  
 4        vróku 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 hǫu,  
       sal of suðr-þjóðum, · slæginn sess-meðum,  
 4        bundnum rǫndum, · blækum skjöldum,

The land of Attle they saw, and ravines deep,  
 Bicke<sup>†</sup>'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-höllu; · vērðir sǫtu úti  
      at varða þeim Gunnari · ef þeir hér vitja kómi  
 4    með gæri gjallanda · at vækja 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:  
      „Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna  
 4    við Húna harm-brögðum? · Höll gakk þú ór snemma!

Their sister found soonest they they had come into the hall—  
 her brothers both—on beer was she lightly drunk:  
 “Betrayed art thou now, Guthur; what wilt thou, powerful man, work  
 against the Hunnish harm-tricks? Go soon out of the hall!”<sup>153</sup>

<sup>153</sup> Before anything evil might happen.

- 18    Bætr hefðir þú, bróðir, · at þú í brynju fœrir,  
 2    sœm hjölmum arin-greypum · at séa heim Atla;  
      sétir þú í sǫðlum · sól-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 · hęrfi kanna  
 2 en Atla sjalfan · létir í orm-garð koma;  
 nú 's sá orm-garðr · ykkir of folginn.“

[and] the Hunnish shield-maidens to know the harrow;<sup>154</sup>  
 and Atle himself hadst thou brought in the snake-pit—  
 now that snake-pit has swallowed you two!”

<sup>154</sup>i.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

Guther answers:

- 20 „Sęinað 's nú, systir, · at samna Niflungum,  
 2 langt 's at lęita · lýða sinnis til,  
 of rosmu-fjöll Rínar, · rekka ó·nęissa.“

“Tis late now, sister, to gather the Nivlings;  
 'tis far to look for the support of men:  
 over the great fells of the Rhine for unshamed warriors.”

- 21 Fengu þęir Gunnar · ok í fjǫtur settu,  
 2 vin Borgunda, · ok bundu fastla;  
 sjau hjó Hǫgni · sverði hvǫssu  
 4 en inum átta hratt hann · í ęld hęitan.

They caught Guther and in fetters placed him  
 —the friend of the Burgends—and bound him firmly.  
 Hain smote seven with a sharp sword,  
 and the eighth one he threw into hot fire.

2 vin Borgunda ‘the friend of the Burgends’ | The historic Guther was king of the Burgundians. The manuscript has a small stroke above the *n* that abbreviates the syllable *ir*, indicating the plural *vinir* ‘friends’, who would then be the people binding Guther. This is probably due to a scribal misunderstanding of a not uncommon type, since the significance of the kenning had been forgotten. It is clearly old, for in *Walder* 46 Walder addresses Guther, whom he is just about to fight, by the identical phrase *wine Burgenda*.

- 22 Svá skal frókn · fjǫndum vęrjask;  
 2 Hǫgni varði · hęndr Gunnars.  
 frógu fróknan · ef fjǫr 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.<sup>155</sup>

1 Svá ... vęrjask | Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and results in two typical four-line stanzas.

<sup>155</sup>The 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 Hǫgna · í hęndi liggja  
 blóðugt, ór brjósti · skorit bald-riða,  
 saxi slíðr-þęitu, · 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-þęitu ‘slide-biting sax’ | A short-sword with a blade so sharp that it draws blood when one slides the finger across it.

24 Skóru þęir hjarta · Hjalla ór brjósti,  
 blóðugt, ok á þjóð lögðu · ok bǫru þat fyr Gunnar.

They cut the heart of Helle from the breast,  
 bloody, and on a platter laid it, and bore it before Guthur.

25 Þá kvað þat Gunnarr, · gumna dróttinn:  
 „Hér hęfi’k hjarta · Hjalla ins blauða,  
 ólíkt hjarta · Hǫgna ins frókna,  
 es mjök bifask · es á þjóði liggr;  
 bifðisk hǫlfu męirr · es í brjósti lá!“

Then quoth this Guthur, the lord of men:  
 “Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—  
 which quivers greatly when on the platter it lies;  
 it quivered twice as much when in the breast it lay.”

- 26 Hló þá Hogni · es til hjarta skóru  
 2 kvikvan kumbla-smið · —klökkva síðst hugði.  
 Blóðugt þat á bjóð lögðu · ok bóru fyr Gunnar.

Hain then laughed as to the heart they cut  
 the living wound-smith [WARRIOR = Hain]; he thought least of sobbing.  
 Bloody on a platter they laid it, and bore it before Guthur.

- 27 Męrr kvað þat Gunnarr, · Gęir-Niflungr:  
 2 „Hér hefi’k hjarta · Hogni 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 sęm munt · męnjum verða;  
 es und ęinum mér · ęll of folgin  
 4 hodd Niflunga: · lifir-a nú Hogni!

Thus shalt thou, Attle, be as far from the eyes  
 as thou wilt from the neck-rings.  
 With me alone 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 ęngi · es ęinn lifi’k;  
 Rín skal ráða · róg-malmi skatna,  
 4 svinn, ęs-kunna · arfi Niflunga.

I always had doubt when we two lived;  
 now I have none when I alone live.  
 The Rhine shall rule the strife-ore of princes [GOLD]:

the swift [river] the os-born patrimony of the Nivlings!

30 Í veltanda vatni · lýsask val-baugar  
2 hęldr an á hęndum gull · skíni Húna bęrnum.“

In tumbling water will the Welsh highs gleam,  
rather than gold on the hands shine for the children of Huns!”

---

31 “Ýkvið ér hvél-vęgnum, · haptr ’s nú í bęndum!”  
“Turn ye the wheel-wagons, the captive is now in bonds!”

32 Atli inn ríki

TODO

33 Svá gangi þér

TODO

34 ok meirr þaðan

TODO

35 Lifanda gram · lagði í garð,  
2 þann’s skriðinn vas, · skatna męngi,  
innan ormum. · En ęinn Gunnarr  
4 hęipt-móðr hęrpu · hęndi 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 Guthur 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 vápn hafði hann ekki, · varnaði-t við Guðrúnu;  
 opt vas sá leikr bętri · þá's þau lint skyldu  
 4 optarr of faðmask · fyr qðlingum.

Unwary Atle 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 bęð broddi · gaf blóð at drekka,  
 2 hęndi hęl-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 vǫru  
 2 ok frá morði þęira Gunnars · komnir vǫru ór Myrk-ęęimi;  
 forn timbr fellu, · fjarg-hús ruku,  
 4 bǫr 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 Guthur'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 sulti.

'Tis told fully about this: henceforth none will go so,  
 a bride in byrnie her brothers to avenge.  
 She has of three great kings  
 borne the bane-word—bright woman—before she must die.

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4 ban-orð borit 'borne the bane-word' | <sup>156</sup>

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<sup>156</sup>i.e. "she has caused the deaths of three great kings." This expression and its Germanic and Indo-European relatives is discussed in detail in Watkins (1995)[417–422].

**49**      Enn segir glöggra í Atlamálum inum grón-lenskum.  
 Yet says it more clearly in the Greenlendish Speeches of Attle.

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# Greenlendish Speeches of Attle

## *(Atlamól in grónlęndsku)*

**Dating** (Sapp, 2022): late C11th (0.472)

**Meter:** *Speeches-meter*

### Introduction

The **Greenlendish Speeches of Attle** are only preserved in **R**. The poem is composed in *Speeches-meter* throughout. Unlike the preceding *Akv*, it seems actually to have been composed in one of the Norse settlements on Greenland, for in st. 18 the poet makes reference to a “white bear”. The polar bear (*Ursus maritimus*) is indeed found on Greenland, but not on Iceland or the Scandinavian peninsula. To what inhospitable northern wastes the Norse had brought the legends about Attle (*Attila*)!

The language of the poem is noticeably younger than its predecessor; most notably the sound change *vr-* > *r-* is consistently applied.

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### The Greenlendish Speeches of Attle

- 1 Frétt hęfir ȝld ȝ-fȝ · þá's ęndr um ȝorȝu  
2 sęggir sam-kundu, · sú vas nýt fęstum;  
ȝxtu ęin-męli, · yggt vas þeim síȝan  
4 ok it sama sonum Gjúka · es vȝru sann-ráȝnir.

Unfew [many] people have learned when... TODO.

TODO: More stanzas!



# Goadings of Guthrun

## (*Guðrúnarhvöt*)

Dating (Sapp, 2022): early C11th (0.781)–late C11th (0.177)

Meter: *Ancient-words-law*

TODO: INTRODUCTION.

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### From Guthrun (*Frá Guðrúnu*)

P1      Guðrún gekk þá til sævar er hon hafði drepit Atla, gekk út á sæinn ok  
2      vildi fara sér. Hon mátti eigi sökkva. Rak hana yfir fjörðinn á land Jó-  
nakrs konungs. Hann fekk hennar. Þeira synir voru þeir Sqrli ok Erpr  
4      ok Hamðir. Þar fóddisk upp Svanhildr Sigurðar dóttir. Hon var gift  
Jormunrekk inum ríkja. Með hánum var Bikki. Hann réð þat at Rand-  
6      vér konungs son skyldi taka hana; þat sagði Bikki konungi. Konungr lét  
hengja Randvé en troða Svanhildi undir hrossa fótum. En er þat spurði  
8      Guðrún þá kvaddi hon sonu sína.

Guthrun then went to the sea after she had slain Atle; walked out into the sea and wanted to take her own life. She could not sink. She was driven across the firth to the land of king Enacker. He got her. Their sons were Sarrel and Earp and Hamthrew. There Swanhild, Siward's daughter was raised up. She was married to Erminric the powerful; with him was Bicke<sup>†</sup>. 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 Goading of Guthrun

- 1 Þá frá'k sennu · slíðr-feng-ligasta,  
 2 trauð mól talit · af trega stórum,  
 es harð-huguð · hvatti at vígi  
 4 grimmum orðum · Guðrún sonu:

That gibing I've found most direly caught—  
 loth speeches told from great grief—  
 when hard-hearted she goaded to war,  
 with fierce words, Guthrun, her sons:

- 2 „Hví sitið? · Hví sofið lífi?  
 2 Hví tregr-at ykkir · tēiti at mēla?  
 es Jǫrmunrekr · yðra systur,  
 4 unga at aldri, · jóm of traddi,

“Why sit ye two? Why sleep ye your lives away?  
 Why troubles it you not to speak merrily?  
 when Erminric has had your sister,  
 young of age, trampled by steeds,

- 3 hvítum ok svörtum · á 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-Njörðr hniginn · á Goð-þjóðu  
 4 at þú ert · at öll oss drykkir,  
 at Svanhildi · ok sonu þína.“

Then quoth this Hamthrew the great of heart:

TODO.

that thou drink a death-toast to us all;  
 to Swanhild and thy sons.

- 6 Guðrún grátandi, · Gjúka dóttir,  
 2 gekk treg-liga · á tái sitja  
 ok at telja, · tórug-hlýra, móðug spjöll · á margan veg:

Guthrun weeping, Yivick’s daughter,  
 walked TODO.

and to tell with teary cheeks  
 gloomy words in many ways:

- 7 „Þrjá vissa’k ęlda, · þrjá vissa’k arna,  
 2 vas’k þrimr verum · vegin at húsi;  
 ęinn vas mér Sigurðr · ęllum bętri  
 4 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.

- 8 Gekkk ek til strandar, · grōm vas’k nornum,  
 2 vilda’k hrinda · stríð gríð þeirra;  
 hófu mik, né drękkðu, · hávar bōrur,

4            því land of sté'k · at lifa skylda'k.

I walked to the shore, wroth against the norns;  
I wished to break their stubborn peace.  
The high waves lifted me—drowned me not;  
I stepped aland since I was meant to live.

9            Gekkk ek á bęð · —hugða'k mér fyr bętra—  
2            þriðja sinni · þjóð-konungi;  
              ól ek mér jóð, · ęrfi-vęrðu  
4            [...] · Jónakrs sona.

TODO.

---

4 sona | emend.; *sonum* R

TODO: stanzas

10          Fjølð man'k bqlva, · [...]  
2            bęit-tu, Sigurðr, · inn blakka mar,  
              hęst inn hrað-fóra · lát-tu hinig renna!  
4            Sitr ęigi hér · snęr né dóttir  
              sú's Guðrúnu · gęfi hnossir.

I recall a multitude of bales; [...];  
saddle, O Siward, thy black steed,  
the quick-pacing horse; let him run hither!  
Here sits nowise TODO.

11          Minns-tu, Sigurðr, · hvat vit męltum  
2            þá's vit á bęð · bęði sqtum?  
              at þú myndir mín · móðugr vitja,  
4            halr, ór hęlju, · en ek þín ór hęimi.

Recallest thou, Siward, what we said,  
when on the bed we both did sit?  
That thou wouldst me, O mighty man,  
visit from Hell, and I thee from the world.

- 12     Hlaðið ér, jarlar, · ęiki-kęstinn,  
 2       látið þann und himni · hęstan verða!  
        Męgi brenna brjóst · bęlva-fullt ęldr  
 4       umb hjarta [...] · þiðni sorgir!“

Load, ye earls, the oaken pile [PYRE]!  
 Let it beneath heaven become the highest!  
 May fire burn my curse-filled chest,  
 unto the heart ... may the sorrows melt away!”

2 himni ‘heaven’ | emend.; *himni* ‘prince’ R

- 13     Jęrlum ęllum · óðal batni,  
 2       snótum ęllum · sorg at minni  
        at þetta treg-róf · of talit vęri.

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 Væl hofum vit **v**egit, · stöndum á **v**al Gotna  
2 ofan **ę**gg-móðum · sem **ę**rnir á kvisti;  
góðs hofum tírar fengit · þótt skylim nú eða í **ę**er deyja,  
4 kvæld 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.



# Leeds 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<sup>†</sup>!

- 2 Biðjum Hęrjafoðr · 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 the Father of Hosts (= Weden) to remain in good spirits;  
he rewards and gives gold to the worthy.  
He gave Harmod<sup>†</sup> helmet and byrnie,  
and Syemund<sup>†</sup> 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 mǣlsku mǫrgum · ok man-vit frum,  
 byri gefr brǫgnum, · en brag skǫldum,  
 4 gefr hann mann-sǣmi · mǫrgum rekki.

He gives victory to sons and silver to the wise,  
 speech to many and manwit<sup>†</sup> to men.  
 Fair wind he gives to nobles and praise-song to scalds<sup>†</sup>;  
 he gives manly valour to many a champion.

- 4 Þór mun'k blóta, · þess mun'k biðja,  
 2 at hann é við þik · ein-art láti;  
 þó 's hönum ò-títt · við jǫtuns brúðir.

To Thunder I will blood<sup>†</sup>; of this I will bid,  
 that he always be upright with thee  
 even though he hates the ettin's brides.

- 5 Nú tak-tu ulf þinn · einn af stalli,  
 2 lát hann rinna · með runa mínum.“—  
 „Seinn es gǫltr þinn · goð-veg troða,  
 4 vil'k-at mar mín · mǣtan hlóða.

Now take thy one wolf from the stable;  
 let him run alongside my boar.”—  
 [Hindle quoth:] “Slow is thy boar to tread the Godways;  
 I will not load my noble steed.

- 6 Fló est Freyja, · es fręistar mín,  
 2 vísar þú augum · á oss þannig,  
 es hafir ver þinn · í val-sinni  
 4 Óttar unga · Innsteins bur.“

False art thou, Frow, who temptest me;  
 thou showest thy eyes on us this way  
 since thou hast thy lover on the slain-ways:  
 the young Oughter, Instone's offspring.”



2–3 *visar* ... *val-sinni* ‘thou showest ... slain-ways’ | i.e., “You only show favour to me because you want me to help your lover”. For the expression cf. *Sigrdr* 3/3 and note.

- 2        7     „Dulið est Hyndla, · draums étla’k þér,  
              es kveðr ver minn · í valsinni.

[Frow quoth:] Deluded art thou, Hindle; I think thee dreamy  
as thou sayest that my man is on the slain-ways.

- 2        8     Þar’s góltr glóar · Gullinbursti,  
              Hildisvíni, · es mér hagir gęrðu,  
              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.

- 2        9     Sęnn í sęðlum · sitja vit skulum  
              ok of jęfra · éttr dýma,  
              gumna þęira, · es frá goðum kómu.

Soon in the saddles we two shall sit,  
and speak about the lineages of princes,  
of those men who are come from the gods.

- 2        10    Þęir hafa vęðjat · vala malmi  
              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 Ogenthew—  
it *must* be divulged, so that the young prince  
may have the patrimony left by his kinsmen.

- 11 Hǫrg hann mér gærði · hlaðinn steinum;  
 2 nú 's grjót þat · at glæri orðit;  
 rauð hann í nýju · nauta blóði;  
 4 ę trúði Óttarr · á ősynjur.

A harrow<sup>†</sup> 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<sup>†</sup>.

- 12 Nú lát forna · niðja talða  
 2 ok upp-bornar · ęttir 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:] “Thou<sup>157</sup> art, Oughter, born to Instone,  
 and Instone was born to Elf the old,  
 Elf to Wolf, Wolf to Seafare,  
 and Seafare to Swan the red.

<sup>157</sup>Hindle, maybe in a trance-like state, speaks straight to Oughter.

- 14 Móður átti faðir þinn · męnjum gǫfga,

- 2       hygg at héli · Hlédís gyðja,  
Fróði vas faðir þeirar, · en Fríund móðir;  
4       öll þótti étt sú · með yfir-mönnum.

Thy father had thy mother, esteemed with neck-rings,  
I think that she was called Leedise the gidden<sup>†</sup>.

Frood was her father and Friend her mother;  
all her lineage seemed to be among overmen<sup>†</sup>.

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3 Fríund | emend. from meaningless *ffriaut* F

- 15      Auði vas áðr · ǫflgastr manna,  
2       Halfdanr fyrri · hestr Skjöldunga,  
frég vǫru folk-víg, · þau's framir gerðu,  
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 Almvæg, · óðsta kvinna,  
4       ólu þau ok ǫttu · átján sonu.

He (= Halfdane) became the in-law of Iemund<sup>158</sup>, 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.

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<sup>158</sup>lit. "[he] was strengthened by". Elmwey was Iemund's daughter or sister.

- 17      Þaðan eru Skjöldungar, · þaðan eru Skilfingar,  
2       þaðan eru Ǫðlingar, · þaðan eru Ynglingar,  
þaðan es hǫld-borit, · þaðan es hers-borit,  
4       mest manna val · und Mið-garði;  
alt 's þat étt þín, · Óttarr heimski.

Thence come the Shieldings! Thence come the Shilvings!  
 Thence come the Athlings! Thence come the Inglings!<sup>a</sup>  
 Thence is born of hero! Thence is born of chief  
 the mightiest choice of men in Middenyard!  
 All of this is thy lineage, O foolish Oughter!”

<sup>a</sup>Note the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, for the difference between the two see Encyclopedia), it seems likely that Wolvings is the original reading.

- 18 Vas Hildigunnr · hennar móðir,  
 2 Svöfu barn · ok Ség-konungs;  
 alt 's þat étt þín, · Óttarr heimski.  
 4 varði at viti svá, · viltu enn lengra?

Hildguth was her mother,  
 the child of Sweve and Sea-king.  
 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 étt 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-þegi,  
 2 vas hann móður-faðir · móður þinnar;  
 þar vas Fróði · fyrr enn Kári,  
 4 en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip;  
 he was the father of thy mother's mother.

There was Frood, yet earlier Keer,  
but by Hild was Highelf begotten.

...

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# 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 *t̥* 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 *h*- where etymological and/or metrically required.
10. Removed initial *h*- unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where they appear in *cæsuræ*, the words *kwad Hilti-brant* 'Hildbrand quoth' (found in ll. 30, 49, and 58) replace the usual interpunct. Due to their hypermetrical nature, I had originally planned to remove these, and instead indicate the speaker in the margins—but after comparison with various Norse stanzas (e.g. *Reg* 3, wherein the words *kvað Loki* 'Lock quoth' appear in the stanza's first *cæsuræ*), I have come to believe that these represent an ancient oral interjection, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of ms. should have influenced the four centuries younger scribe of **R** in such a minor point.)

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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 trick. 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.

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2       Ik gi·hôrta dat̃ sęggen  
 dat̃ sih **ur**·hêt̃tun · **aenon** muot̃in:  
**Hilti**-brant ęnti **Hadu**-brant · untar **hę**jun t̃wēm  
 4       **sunu**-fatar·ungo · iro **saro** rihtun  
 ęarutun sę iro **gūd**-hamun · **gurtun** sih iro swert ana  
 6       **hę**lidos ubar **hringa** · dō sie t̃ō 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 hęjun t̃wēm ‘under two hosts’ | Either man was a champion of his army.

8       **Hilti**-brant gi·mahalta · —her was **hēr**oro man  
 ferahes **fr**ótoro— · her **fr**ágén gi·stuont  
 fōhém wortum · hwer sín **fater** wári  
 10       **firjo** in **folkhe** · [...]
   
 [...] · „eddo hwe-líhhes **knuosles** dú sís  
 12       ibu dú mí **ē**nan sagés · ik mí de **ō**dre wēt  
**khind** in **khunink**-ríkhe · **khū**d ist mín al irmin-deot“

Hildbrand spoke—he was the hoarier man,  
 more learned of life—he began to ask  
 in few words who his father might be,  
 of men in the troop, [...]
   
 [...] “or of which lineage thou be;  
 if thou tell me one I the others will know,  
 O child, in the kingdom I know the whole great tribe.”

7 gi·mahalta | *heribrantes sunu* ‘Harbrand’s son’ add. ms.   9 hwer | *wer* ms.   11 hwe-líhhes | *welihhes* ms.   13 **khunink**-ríkhe | *chunnincriche* ms.

8 ferahes frótoro ‘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:

„Daṭ saġetun mí · úsere liuti  
 16 alte anti fróte · dea êrhina wárun  
 daṭ Hilti-brant haetṭi mín fater · ih heṭṭu Hadu-brant  
 18 forn her ôstar gi·weṭṭ · flôh her Ôt-akhres níd  
 hina miti Þeot-ríhhe · ċnti sínero degano filu  
 20 her fur-laet in lante · lúṭṭila siṭṭen  
 brút in búre · barn un·wahsan  
 22 arbjo-laosa · her raet ôstar hina  
 des sîd Det-ríhhe · darba gi·stuontun  
 24 fateres mínes · daṭ was só friunt-laos man  
 her was Ôt-akhre · um·meṭṭ ṭirri  
 26 degano dëkhisto · unti Deot-ríkhhe  
 her was eo folkhes aṭ ċnte · imo was eo feheta ṭi leop  
 28 khûd was her · khóném mannum  
 ni wániu ih iu líb habbe.“

Hathbrand spoke, Hildbrand's son:

“This our 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·weṭṭ | *gihueit* ms. 21 brút | *prut* ms. 22 her raet | *heraet* ms. 23 gi·stuontun | *gistuontum* ms. 24 fateres | *fatereres* ms. 26 Deot-ríkhhe | *darba gistontun* add. ms. 27 feheta | *pebeta* ms. 28 khóném | *chonnem* ms.

15 dat ... liuti | this l. breaks no rhythmic rules (cf. l. 42), but the needed alliteration is missing.

30 „Wêṭṭu Irmin-got (kwad Hilti-brant) obana ab hewane

32           daṭ dú neo dana halt mit sus sippan man  
              dink ni gi·leītós“  
              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<sup>†</sup>,  
 made of Cæsar’s coin, which him the king had given,  
 the lord of the Huns—“This I now give thee out of holdness<sup>†</sup>.<sup>159</sup>”

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30 hewane | *beuane* ms.

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<sup>159</sup>The association between bighs<sup>†</sup> (armlets, torcs) and a warrior’s honour is well attested; see Encyclopedia. This encounter is particularly reminiscent of *Hárþ* 42.

36           Hadu-brant gi·mahalta · Hilti-brantes sunu:  
              „mit gêru skal man · geba in·fāhan  
 38           ort widar orte!  
              dú bist dír al̥tér hun · um·meṭ spáhér  
 40           spęnis mih mit díném wortun · wili mih dínu speru werpan  
              bist al̥-só gi·altét man · só dú êwín in·wit fórtós  
 42           daṭ sagetun mí · sêo-lídante  
              westar ubar Węntil-sêo · daṭ man wík fur·nam:  
 44           tôt ist Hilti-brant · Hęri-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!”

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41 bist | *pist* ms.

37 mit gêru skal man · geba in·fahan ‘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 Vandals who for a time ruled North Africa.

Hilti-brant gi·mahalta · Hēri-brantes suno:  
 46 „wela gi·sihu ih in dínem 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 skęrita · in folk skeoṭantero  
 52 só man mir aṭ burk ênigeru · banun ni gi·fasta  
 nú skal mih swásaṭ khind · swertu hauwan  
 54 bretón mit sínu billju · eddo ih imo ṭi banin werdán.  
 Doh maht dú nú aod-líhho · ibu dir dín ėllen 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!”

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57 bi·rahanen | *bibrahamen* 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 *grímmar urðir* ‘grim “weirds”’ TODO.

50 sumaro ġnti wintro · sehs-tik ‘sixty summers and winters’ | i.e. thirty years. Cf. *Beow* 1498, 1769: *bund misséra* ‘a hundred half-years’. Hathbrand must then be thirty years old, while Hildbrand is in his fifties or sixties.

51 skeoṭantero ‘shooters’ | Cf. *Beow* 702, where the OE cognate *sceótend* stands for “warriors” in general.

55 ibu dir dín ġllen taok ‘if thy zeal avail thee’ | Formulaic. Cf. *Beow* 572b–573: [...] · *Wyrð oft nęreð // un-fęgne eorl* · þonne his ġllen déab. ‘Weird often saves the un-fey<sup>†</sup> earl<sup>†</sup> 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 ġudja gi·męinun · niuse de mótti  
hwędar sih hiutu dêro hręgilo · hruomen muotți  
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 hręgilo hruomen muotți ... 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.

Dó létun sé aerist · askim skrítan  
64 skarpén skúrim · daṭ in dem skiltim stónt  
dó stóptun ṭó·samane · staim-bort hludun  
66 hewun harm-líkko · hwítte skilti  
unti imo iro lintún · lúttiilo 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, [...]

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63 askim | *asckim* ms. 65 hludun | *chludun* ms.

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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.

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# Widsith

(*Wídsiþ*)

**Dating:** 600–700s (Neidorf 2013)

**Meter:** *Ancient-words-law*

An archaic heroic poem.

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1    Wíð-sið maðolade, · word-hord ƿn·leac,  
2    sé þe mǣst · mǣrþa ofer eorþan,  
   folca geond·fērde; · oft hē flette ge·þah  
4    myne-lícne mǣþum. · Hine from Myrgingum  
   æþele ƿn·wócon. · He mid Ealh-hilde,  
6    fǣlre freoþu-wębban, · forman siþe  
   Hreð-cyninges · hām ge·sóhte  
8    éastan of Ʊngle, · Eorman-ríces,  
   wráþes wær-logan. · Ʊn·gōnn þá worn spreca:

Widsith spoke, unlocked his word-hoard,  
he who through the most tribes on earth  
and nations had journeyed. Often on the bench he received  
delightful treasures. From the Mirgings  
his ancestry stemmed. Together with Elhild,  
the good peace-weaveress, for the first time  
he had sought out the Reth-King's realm,  
east of the Angles, [the realm of] Erminric<sup>†</sup>,  
the fierce oath-breaker. He then began a long speech:

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6 freoþu-wębban ‘peace-weaveress’ | A woman used in a political marriage to bring peace between two tribes or families, in this case 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 · mæghum 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        þâra wæs Wala · hwíle sélast,  
 2        ʒnd Alexandreas · ealra rícost  
       mōnna cynnes, · ʒnd he mâtst ge·þâh  
 4        þâra þe ic ofer foldan · ge·frægen hæbbe.

TODO.

- 4        Ætla weold Húnum, · Eorman-ríc Gotum,  
 2        Becca Banningum, · Burgendum Gifica.  
       Câsere weold Créacum · ʒnd Cælic Finnum,  
 4        Hagena Holm-rycum · ʒnd Henden Glommum.

TODO.

- 5        Witta weold Swáfum, · Wada Hælsingum,  
 2        Meaca Myrgingum, · Mearc-healf Hundingum.  
       þeód-ríc weold Frōncum, · þyle Rōndingum,  
 4        Breoca Brōndingum, · Billing Wernum.

TODO.

- 6 Óswine weold Eowum · ƿnd Ytum Gef-wulf,  
 2 Finn Folc-walding · Fresna cynne.  
 Sige-herē lēngest · Sâ-denum weold,  
 4 Hnæf Hocingum, · Helm Wulfingum,  
 Wald Wóingum, · Wód Þyringum,  
 6 Sâ-ferð Sycgum, · Swéom Ongend-þeow,  
 Scaft-herē Ymbrum, · Sceafa Lōng-beardum,  
 8 Hún Hæt-werum · ƿnd Holen Wrosnum;  
 Hring-wald wæs hâten · Hēre-farena cyning.

TODO.

- 7 Offa weold ƿngle, · Ale-wih Denum;  
 2 sé wæs þara manna · módgast ealra,  
 no hwæpre he ofer Offan · eorl-scype frēmede,  
 4 ac Offa ge·slóg · ærest mōnna,  
 cniht-wesende, · cyne-rīca mæst.

Offe ruled the Angles, Ale-wigh the Danes;  
 of those men he was the bravest of all,  
 but he never furthered greater earlship than Offe,  
 for Offe won—youngest of men,  
 still a boy—the greatest of kingdoms.

- 8 Nænig efen-eald him · eorl-scipe mārān  
 2 ƿn orette: · âne sweorde  
 mērcē ge·mārde · wið Myrgingum  
 4 bi Fifel-dore; · heoldon forð siþþan  
 Engle ƿnd Swæfe, · swá hit Offa ge·slóg.

No man of his age accomplished  
 greater earlship: with a single sword  
 he marked the border against the Mirgings,  
 by Fiveldoor. It was thenceforth held  
 by the Angles and Sweves as Offe had won it.

- 9 Hróp-wulf ƿnd Hróð-gâr · heoldon lēngest

- 2        sibbe æt·somne · suhtor-fædran,  
           siþþan hý for·wræcon · Wicinga cynn  
 4        ƿnd Ingeldes · ord for·bigdan,  
           for·heowan æt Heorote · Heaðo-beardna þrym.

Rotholf and Rothgar held for the longest  
 the peace together, uncle and nephew,  
 since they drove away the race of Wikings,  
 and bent down Ingeld's spear-point;  
 at Hart they cut down the host of the Hathbeards.

- 
- 10      Swá ic geond·færde fela · frēmdra lōnda  
 2        geond ginne grund. · Gódes ƿnd yfles  
           þær ic cunnade; · cnósle bi·dæled,  
 4        fréo-mægum feor · folgade wíde.

So I journeyed through a great deal of strange lands  
 through the wide world. Of good and evil  
 I there came to know. Of kin deprived,  
 far from dear kinsmen, I strayed widely.

- 11      For·þon ic mæg singan · ƿnd sæcgan spell,  
 2        mænan fore męngo · in meodu-healle  
           hú mé cyne-góde · cystum dohten.

Thus I can sing and tell tales,  
 recall before the many in the mead-hall,  
 how men of good kin treated me choicely.

- 12      Ic wæs mid Húnum · ƿnd mid Hreð-gotum,  
 2        mid Swéom ƿnd mid Géatum · ƿnd mid Sūþ-denum.  
           Mid Wenlum ic wæs ƿnd mid Wænum · ƿnd mid wicingum;  
 4        mid Gefþum ic wæs ƿnd mid Winedum · ƿnd mid Gefflegum;  
           mid Englum ic wæs ƿnd mid Swæfum · ƿnd mid Ænenum;  
 6        mid Seaxum ic wæs ƿnd Sycgum · ƿnd mid Sweord-werum;

mid Hronum ic wæs ƿnd mid Deanum · ƿnd mid Heaƿo-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 Yeffths I was and among Winds, and among Yefflegs;  
among Angles I was and among Sweves, and among Anens;  
among Saxes I was and among Sidges, and among Sword-weres;  
among Ranes I was and among Deans, and among Hath-Reams.

- 13 Mid Þyringum ic wæs · ƿnd mid Þrowendum,  
2 ƿnd mid Burgendum, · þær ic béag ge·þâh;  
mé þær Gûð-here for·geaf · glæd-lícne maþþum  
4 songes to léane. · Næs þæt sæne cyning!

Among Thirings I was and among Throwends,  
and among the Burgends, where I received a high.  
There Guthere gladdened me with treasures,  
as reward for my song. That was not a bad king!

- 14 Mid Fr̥ncum ic wæs ƿnd mid Frysum · ƿnd mid Frumtingum;  
2 mid Rugum ic wæs ƿnd mid Glommum · ƿnd mid Rúm-walum.

Among Franks I was and among Frises, and among Frumtings;  
among Ruges I was and among Glams, and among Rome-Wales.

- 
- 15 Swylce ic wæs ƿn Eatule · mid Ælf-wine,  
2 sé hæfde m̥n-cynnes, · míne ge·fræge,  
leohteste h̥nd · lofes tó wyrcente,  
4 heortan un·hneaweste · hringa ge·dâles,  
beorhtra béaga, · bearn Éad-wines.

Likewise was I in Italy with Elfwin;  
of mankind he had—as I have learned—  
the lightest hand in the winning of praise,

the unstingiest heart in the dealing of rings  
and bright bighs, that child of Edwin.

- 16 Mid Sercingum ic wæs · ƿnd mid Seringum;  
2 mid Creacum ic wæs ƿnd mid Finnum · ƿnd mid Cāsere,  
sé þe win-burga · ge·weald áhte,  
4 wiolena ƿnd wilna, · ƿnd Wala rices.

TODO.

- 17 Mid Scottum ic wæs ƿnd mid Peohtum · ƿnd mid Scríde-fínnun;  
2 mid Líd-wícingum ic wæs ƿnd mid Léonum · ƿnd mid  
Lŕong-beardum,  
mid hæðnum ƿnd mid hæleþum · 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 Indeum · 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 Ʒnd ic wæs mid Eorman-ríce · ealle þráge,  
2 þær mé Gotena cyning · góde dohte;  
sé mé béag for·geaf, · burg-warena fruma,  
4 ƿn þam siex hund wæs · smáttes goldes,  
ge·scyred sceatta · scilling-ríme;  
6 þŕone ic Ead-gilse · ƿn æht sealde,  
mínun hléo-dryhtne, · þa ic to hām bi·cwŕm,  
8 leófum to léane, · þæs þe hé mé lŕnd 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 lęngde · geond lōnda fela,  
4 þonne ic be sōnge · sęcgan sceolde  
hwær ic under swegl · sélast wisse  
6 gold-hrodene cwén · giefte 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, · módum wlōnce,  
wordum sprécan, · 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      Ðonnan ic ealne geond·hwearf · øþel Gotena,  
 2      sóhte ic â síþa · þá sélestan;  
      þæt wæs inn-weorud · Earman-rices.

Then I passed through all the ethel of the Gots;  
 TODO.

- 23      Heðcan sóhte ic ƿnd Beadecan · ƿnd Hære-lingas,  
 2      Emercan sóhte ic ƿnd Fridlan · ƿnd Éast-gotan,  
      fródne ƿnd gódne · fæder Un-wenes.

TODO

- 24      Seccan sóhte ic ƿnd Beccan, · Seafolan ƿnd Þeód-ric,  
 2      Heaþo-ric ƿnd Sifecan, · Hliþe ƿnd Incgen-þeow.  
      Éad-wine sóhte ic ƿnd Elsan, · Ægel-mund ƿnd Hún-gâr,  
 4      ƿnd þá wlōncan ge·dryht · Wiþ-myrginga.

TODO

- 25      Wulf-hære sóhte ic ƿnd Wyrm-hære; · ful oft þær wīg ne a·læg,  
 2      þonne Hræda hære · heardum sweordum  
      ymb Wistla-wudu · wergan sceoldon  
 4      ealdne øþel-stól · Ætlan leódum.

I sought out Wolfer and Wyrmer—very seldom did the warring there stop,  
 when the Reth-army, with hard swords,  
 in the Wistlewood had to defend  
 the old homeland-seat against Attle's people.

- 26      Ræd-hære sóhte ic ƿnd Rōnd-hære, · Rúm-stân ƿnd Gisl-hære,  
 2      Wiþer-gield ƿnd Freoþe-ric, · Wudgan ƿnd Hâman;  
      ne wæran þæt ge·síþa · þá sármestan,  
 4      þeah þe ic hý a·níhst · nemnan sceolde.

TODO.



- 27 Ful oft of þām héape · hwínende fléag  
 2 giellende gâr · on grōme þeóde;  
 wræccan þær weoldan · wundnan golde  
 4 werum ond wífum, · Wudga ond Hâma.

Most often from that heap whistling did fly  
 a yelling spear into the fiendish host;  
 there the exiles Woody and Homer  
 wielded twisted gold, men and women.

---

2 giellende gâr 'a yelling spear' | Formulaic.

- 28 Swá ic þæt symle on·fōnd · on þære feringe,  
 2 þæt sé biþ leófast · lond·búendum  
 sé þe him God syleð · gumena rice  
 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 scríþende · ge·sceapum hweorfað  
 2 gleó-męnn gumena · geond grunda fela,  
 þearfe sæcgað, · þonc-word sprecaþ,  
 4 simle sūð oþþe norð · sumne ge·mótað  
 gydda gleawne, · geofum un·hneawne,  
 6 sé þe fore duguþe wile · dóm a·ræran,  
 eorl-scipe æfnan, · oþþæt eal scæceð,  
 8 leoht ond lif sōmod; · lof sé ge·wyrceð,  
 hafað under heofonum · héah-fæstne dóm.

So passing through fates they wander,  
 the song-men of mankind, through many lands;  
 they say their needs, speak thoughtful words;  
 whether south or north someone they meet,

gay in songs, unstingy with gifts,  
who for the old troop will rear up doom<sup>†</sup>,  
earlship accomplish, until all goes away,  
light and life together. He who works praise  
has under the heavens a high, firm doom.

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# Walder

## (*Waldhere*)

**Dating:** TODO

**Meter:** *Ancient-words-law*

A heroic poem preserved in two fragments. The flyting between the heroes Walder and Guthur in fragment 2 is very reminiscent of the dialogue in *Hildebrand*.

For the manuscript I have inspected the digital facsimile at <https://digipal.eu/digipal/page/1072/>.

- 
- 1    hyrde hyne georne:  
2    „Huru Welande... · worc ne geswiceð  
monna ænigum · ðara ðe Mimming can  
4    heardne gehealdan. · Oft æt hilde gedreas  
swatfag and sweordwund · secg æfter oðrum.  
6    ætlan ordwyga, · ne læt ðin ellen nu gyt  
gedreosan to dæge, · dryhtscipe  
nú  
8    is se dæg cumen  
þæt ðu scealt aninga · oðer twega,  
10    lif forleosan · oððe langne dóm  
âgan mid ęldum, · Ælf-heres sunu!  
12    Nalles ic ðé, wine mín, · wordum cide,  
ðy ic ðé ge·sáwe · æt ðam sweord-plegan  
14    ðurh edwit-scype · æniges mōnnes  
wíg for·bugan · oððe on weal fleon,  
16    líce beorgan, · ðeah þe lâðra fela

18 ðinne byrn-hōmon · billum heowun,  
 ac ðu symle furðor · feohtan sóhtest,  
 mál ofer mearce; · ðy ic ðe metod on·dréd,  
 20 þæt ðu to fyren-líce · feohtan sóhtest  
 æt ðam æt-stealle · oðres monnes,  
 22 wīg-rádenne. · Weorða ðe selfne  
 gódum dǣdum, · ðenden ðin god rēcce.  
 24 Ne murn ðu for ði méce; · ðe wearð mǣðma cyst  
 gifeðe to geoce, · mid ðy ðú Gūðhære scealt  
 26 beot for·bigan, · ðæs ðe he ðas beaduwe on·gan  
 ...d unryhte · árest sécan.  
 28 For-sóc he ðam swurde · and ðam sync-fatum,  
 béaga mænigo, · nu sceal béaga-léas  
 30 hworfan from ðisse hilde, · hláfurd sécan  
 ealdne éðel · oððe hér ár swefan,  
 32 gif he ða [...]“

TODO.

---

2 „...ce bæteran  
 2 b·úton ðam ānum · ðe ic eac hafa  
 on stān-fate · stille ge·hided.  
 4 Ic wāt þæt hit ðóhte · 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 · Níðhades mǣg,  
 Welandes bearn, · Widia ut forlet;  
 10 ðurh fifela geweald · forð on·ette.“  
 Waldere mǣðelode, · 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 lâf,  
gód and géap-neb, · golde ge·weorðod,  
20 ealles un-scende · æðelinges réaf  
to habbanne, · þonne hand węreð  
22 feorh-hord feondum. · Ne bið fah wið mé,  
þonne ..... un-māgas · eft on·gynnað,  
24 mecum ge·metað, · swá gé mé dydon.  
Deah mæg sige syllan · se ðe symle byð  
26 recon and rād-fęst · ryh... ...a ge·hwilces.  
Se ðe him to ðam hālgan · helpe ge·lifeð,  
28 to gode gioce, · hé þær gearo findeð  
gif ða earnunga · ær ge·ðenceð.  
30 Þonne moten wlance · welan britnian,  
æhtum wealdan, · þæt is [...]"

TODO.

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# Deer

## (*Deor*)

**Dating:** TODO

**Meter:** *Ancient-words-law*

A dirge from the Exeter Book. The poem briefly summarizes the tragic lives of five figures from Germanic heroic legend, each ending with the refrain *þæs ofer-eode · þisses swá mæg* ‘That passed over; this may likewise.’ After this he reflects on fate, and finally tells of his own tragedy.

1. Wayland the Smith, who was captured by the tyrant Nithad and forced to make jewelry for him and his family. He took revenge by raping
2. Nithad’s daughter, Beadhild. The child born from this act was Woody (OE *Wudga*), an obscure hero.
3. Mathild, the protagonist of a poorly attested love tragedy.
4. Thedric the Great, who ruled over the Gots before
5. Erminric.

The name *Déor* is the ancestor of modern English “deer”, and can mean this in Old English as well, but it can also mean ‘beast, animal’. It is not otherwise known as a personal name, but we may perhaps compare *Fáfn* 2, where the young hero Siward<sup>†</sup> calls himself *gǫfugt dýr* ‘noble beast/deer’.

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Welund him be wurman · wræces cunnade,  
ân-hýdig eorl · earfoða dréag,

4           hæfde him tó ge·sibbe · sorge ʝnd lɔŋaþ,  
           winter-cealde wræce; · wéan oft ʝn·fɔnd,  
           sibþan hine Níðhad ʝn · néde lɛgde,  
 6           swɔncre seono-bende · ʝn syllan mɔnn.  
           ƿæs ofer-eode, · þisses swá mæg!

Wayland<sup>†</sup> 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<sup>†</sup> 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-líce · on·gieten hæfde  
           þæt heo éacen wæs; · æfre ne meahte  
 12          þriste ge·þencan, · hú ymb þæt sceolde.  
           ƿæs ofer-eode, · þisses swá mæg!

For Beadhild<sup>†</sup> 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 · mɔnge ge·frugnon  
           wurdon grund-léase · Geates frige,  
 16          þæt hi seo sorg-lufu · sláþ ealle bi·nɔm.  
           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        **Þ**eodric áhte · **þ**ritig wintra  
           **M**áringa burg; · þæt wæs **m**ōnegum cūþ.  
 20        **Þ**æs ofer-eode, · **þ**isses swá mæg!

Thedric<sup>†</sup> owned for thirty winters  
 the fort of the Meerings; that was to many known.  
*That* passed over; *this* may likewise.

- W**e ge·ascodan · **E**ormanrices  
 22        **w**ylfenne ge·þōht; · áhte **w**ide folc  
           **G**otena rices. · þæt wæs **g**rim cyning!  
 24        **S**æt sæcg mōnig · **s**orgum ge·bunden,  
           **w**éan on **w**énan, · **w**ýscte ge·neahhe  
 26        þæt þæs **c**yne-rices · ofer-**c**umen wære.  
           **Þ**æs ofer-eode, · **þ**isses swá mæg!

We have learned of Erminric<sup>†</sup>'s  
 wolver nature; he wielded widely the folk  
 of the realm of the Gots—that was a grim king!  
 Sat many a man by sorrows bound,  
 woes in his thoughts; wished aplenty  
 that the kingdom might be overcome.  
*That* passed over; *this* may likewise.

---

23 þæt wæs grim cyning! 'that was a grim king!' | Formulaic; cf. *Beow* 11b: *þæt wæs gód cyning!* 'That was a good king!'

- 28        **S**iteð sorg-céarig, · **s**ælum bi·dæled,  
           on sefan **s**weorceð, · **s**ylfum þinceð  
 30        þæt sý **e**nde-léas · **e**arfoda dæl.  
           Mæg þonne ge·þencan, · þæt geond þás woruld  
 32        **w**itig dryhten · **w**endeþ ge·neahhe,  
           **e**orle mōnegum · **ā**re ge·sceawað,  
 34        **w**ís-licne blæd, · sumum **w**éana 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 · ær ge·sealde.  
 42            Þæs ofer-eode, · þisses swá mæg!

This of myself I wish to say,  
 that for a while I was the Heedenings's shop,  
 dear to their lord—Deer was my name.  
 I had for a multitude of winters a good retinue,  
 a hold<sup>†</sup> 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.

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## 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<sup>†</sup>’, and most even have the same articulation of these consonants as modern English.

Second, in two archaic runic inscriptions we find clear proof that the names and sound values of some of the lost runes were still remembered and passed down even after the adoption of the simplified younger *futhark*. On the Swedish Rök stone (Ög 136), which is mostly composed in the younger *futhark*, runes of the elder *futhark* are used in a cipher, which works in the following way: Every younger *futhark* rune representing two distinct phonemes, where one of those was the sound value of that rune in the elder

futhark system, and the other has been assimilated from a lost rune, is replaced by the elder futhark rune whose value it assimilated. For instance, the **k** rune, which in the elder futhark stood for only /k/, but which in the younger futhark stands for both /k/ and /g/, is replaced with the old **g** rune. A similar instance of two-scriptedness is found on the Ingelsta stone (Ög 43), where the old **d** rune is used in an otherwise younger futhark inscription, probably standing for its name *dagR* ‘day’, which is also attested as a male given name.

Third, there is virtually no regional variation in which runes disappear in the transition from elder to younger futhark. There is some variation in their shapes, but there is no region which, say, simplifies only the plosive consonants *t/d*, *k/g*, *b/p* > *t*, *k*, *b*, but retains the written distinction between *o* and *u*—they all go away at once.

These facts point away from neglect or a natural development of the script—they instead suggest deliberate reform. Since we lack historical sources, the motivations behind such a reform can only be guessed at, but making the script simpler may have been intended to increase literacy by making it easier to learn and faster to write. If this were the case it was certainly successful: the transition to the simplified younger futhark brings with it a huge increase in inscriptions in Scandinavia, along with interest in various ciphers, and a new tradition of inscribed stones in Denmark, where they were previously unknown.

This new system also quickly gave rise to even more simplified systems, like the “short-stave” runes found already on the C9th Rök stone, or the “staveless” runes known from northern Sweden. Both of these variants make it even faster to write on materials like wood, wax and bone; the runes also take up less space—very useful for carvers writing on limited surfaces.

In any case, the names of the runes seem to have survived these developments. Of the 16 runes found in both the English and Icelandic (which appears to be more conservative than the Norwegian) rune poems, 10—**f**, **r**, **h**, **n**, **i**, **j**, **s**, **b**, **m** and **l**—have etymologically identical names. Three of the remaining six—**þ**, **a** and **t**—in the Icelandic stand for words with clear Heathen associations—Thurse, Os, and Tew—and so may have been changed deliberately after the conversion of England, rather than lost in the process of oral transmission. Two more—**u** and **k**—have names which agree in form but not in meaning. Thus it is only the old **ᚱ**-rune where this is total disagreement about its ancient name. This is easily understood, since the sound which that rune designated was lost in early Old English.

## The English Rune Poem

**Dating:** 700s–C10th

**Meter:** *Ancient-words-law*



TODO: Introduction. Preservation only in printed copy.

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- 1    ƿ (feoh) byþ frofur · fira ge·hwylcum.  
 2    Sceal ðeah manna ge·hwylc · miclun hyt dælan  
      gif he wile for drihtne · dômes hleotan.

TODO: TRANSLATION.

- 2    ʀ (ur) byþ ân-mód · and ofer-hyrned,  
 2    fela-frécne deor, · feohteþ mid hornum,  
      mære mór-stapa; · þæt is módig wuht.

TODO: TRANSLATION.

- 3    ʁ (ðorn) byþ ðearle scarp; · ðegna ge·hwylcum  
 2    an·feng ys yfyl, · un-gemetun reþe  
      manna ge·hwylcun · ðe him mid resteð.

TODO: TRANSLATION.

- 4    ƿ (os) byþ ord-fruma · ælcra spræce,  
 2    wís-dômes wraþu · and witena frofur,  
      and eorla gehwam · ead-nys and to·hiht.

TODO: TRANSLATION.

- 5    ʀ (rad) byþ on recyde · rinca ge·hwylcum  
 2    sefte, and swiþ-hwæt · ðam ðe sitteþ on ufan  
      meare mægen-heardum · ofer míl-paþas.

TODO: TRANSLATION.

- 6    ʀ (cen) byþ cwicera ge·hwam · cūþ on fyre,  
 2    blac and beorht-líc, · byrneþ oftust

ðær hí æþelingas · inne restaþ.

TODO: TRANSLATION.

7    X (gyfu) gumena byþ · gleng and herenys,  
2    wraþu and wyrþ-scype, · and wræcna ge·hwam  
ar and ætwist · ðe byþ oþra leas.

TODO: TRANSLATION.

8    Þ (wen) ne bruceþ · ðe can wéana lýt,  
2    sâres and sorge, · and him sylfa hæfþ  
blæd and blysse · and eac byrga ge·niht.

TODO: TRANSLATION.

9    N (hægl) byþ hwitust corna; · hwyrft hit of heofones lyfte,  
2    wealcaþ hit windes scura, · weorþeþ hit to wætere syððan.

TODO: TRANSLATION.

10    † (nyd) byþ nearu on breostan, · weorþeþ hi ðeah oft niþa bearnum  
2    to helpe and to hæle ge·hwæpre, · gif hí his hlystaþ æror.

TODO: TRANSLATION.

11    | (is) byþ ofer-ceald, · un-ge·metum slidor,  
2    glisnaþ glæs-hluttur, · gimum ge·licust,  
flor forste ge·woruht, · fæger an-sýne.

TODO: TRANSLATION.

12    † (ger) byþ gumena hiht, · ðon God læteþ,  
2    hâlig heofones cyning, · hrusan syllan  
beorhte bleða · beornum and ðearfum.

TODO: TRANSLATION.

- 13    ǀ (eoh) byþ utan · un-smeþe treow,  
 2       heard, hrusan fæst, · hyrde fyres,  
        wyrt-rumun under·wreþyd, · wynan on éþle.

TODO: TRANSLATION.

- 14    ǃ (peorð) byþ symble · plega and hlehter  
 2       [...] wlancum · ðar wigan sittap  
        on beor-sele · bliþe æt·somne.

TODO: TRANSLATION.

- 15    ƿ (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    ʀ (sigel) sé-mannum · symble biþ on hihte,  
 2       ðonn hi hine feriaþ · ofer fises beþ,  
        oþ hí brim-hengest · bringeþ to lande.

TODO: TRANSLATION.

- 17    ƿ (tir) biþ 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    M̃ (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    M̃ (man) byþ on myrgþe · his magan leof;  
 2       sceal þeah ânra gehwylc · oðrum swícan,  
      for ðam dryhten wyle · dóme síne  
 4       þæt earme flæsc · eorþan be·tæcan.

TODO: TRANSLATION.

- 21    ʀ (lagu) byþ leodum · lang-sum ge·þuht,  
 2       gif hí sculun neþun · on nacan tealtum,  
      and hi sæyþa · swýþe bregaþ,  
 4       and se brim-hengest · bridles ne gymeð.

TODO: TRANSLATION.

- 22    ʒ (ing) wæs ærest · mid Éast-Denum  
 2       ge·sewen seċgun, · oþ he siððan est  
      ofer wæg ge·wât, · wæn æfter rann;  
 4       ðus heardingas · ðone hæle neċmdun.

TODO: TRANSLATION.

- 23    ʒ (eþel) byþ ofer-leof · æg·hwylcum men,  
 2       gif he mot ðær rihtes · and ge·rysena on  
      brúcan on blode · bleadum ofast.

TODO: TRANSLATION.

- 24    M̃ (dæg) byþ drihtnes sond, · deore mannum,  
 2       mære metodes leoht, · myrgþ and to·hiht

eadgum and earmum, · eallum brice.

TODO: TRANSLATION.

- 25    ƿ (ac) byþ on eorþan · ęlda bearnum  
 2       flæsces fodor, · fereþ ge·lome  
       ofer ganotes bæþ; · gâr-sęcg fandað  
 4       hwæþer ac hæbbe · æþele treowe.

TODO: TRANSLATION.

- 26    Ʀ (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, · hafað fægerne eard,  
       wætre be·worpen, · ðær he wynnum leofað.

TODO: TRANSLATION.

- 29    ƿ (ear) byþ egle · eorla ge·hwylcun,  
 2       ðonn fæst-lice · flæsc on·ginneþ,  
       hraw colian, · hrusan ceosan  
 4       blac to gebeddan; · bleða ge·dreosaþ,  
       wylna ge·witaþ, · wera ge·swicaþ.

TODO: TRANSLATION.

## The Icelandic Rune Poem

**Dating:** Medieval.

**Meter:** Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three kennings for it. It is only attested in late manuscripts which often have major disagreements with each other.

- 1      F é es frénda róg · ok flóðar viti  
2                      ok graf-seiðs gata.

Wealth is strife of kinsmen and beacon of the sea  
and grave-saith's [SERPENT'S] street.

- 2      Ú r es skýja grátr · ok skára þverrir  
2                      ok hirðis hatr.

Drizzle is weeping of clouds and ...  
and shepherd's hatred.

- 2      Þ urs es kvenna kvöl · ok kletta í·búi  
2                      ok varð-rúnar verr.

Thurse is women's torment and indweller of hills  
and husband of the weird-whisperess [GIANTESS].

- 2      Ó ss es aldinn gautr · ok Ó s-garðs jofurr,  
2                      ok Val-hallar vísi.

Os is ancient Geat, and Osyard's chief,  
and Walhall's overseer.

Chariot is sitting bliss and twirling journey  
and horse's heavy work.

Boil is children's curse and TODO  
and house of flesh-rot.

Hail is cold kernel and storm of beads  
and sickness of snakes.

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.

- 2      11      Sól es skýja skjoldr · ok skínandi røðull  
ok ísa aldr-tregi.

Sun is the shield of clouds and shining wheel  
and life-grief of ice.

- 2      12      Týr es ðin-hendr óss · ok ulfs leifar  
ok hofa hilmir.

Tew is the one-handed Os and the wolf's leftovers  
and lord of hoves.

- 2      13      Bjarkan es laufgat lim · ok lítit tré  
ok ung-samligr viðr.

Birch is leafy branch and little tree  
and youthful wood.

- 2      14      Maðr es manns gaman · ok moldar auki  
ok skipa skreytir.

Man is man's joy and the product of dust  
and adorning of ships.

- 2      15      Løgr es vellanda vatn · ok víðr ketill  
ok glömmungr grund.

Liquid is boiling water and wide kettle  
and TODO.

- 2      16      Ýr es bændr bogi · ok brot-gjarnt járn  
ok fęnju flęygir.

Yew is a bent bow and easily broken iron  
and arrow's hurler.

---



## The Norwegian Rune Poem

**Dating:** Medieval.

**Meter:** Unclear.

The **Norwegian rune poem** is clearly very closely related to the Icelandic. With the exception of runes 2 (*úr* 'slag') and 4 (*óss* 'river-mouth'), the names of the runes are identical, as are many of the kennings used to describe them.

Still the language is unmistakably that of mediæval Norway. As can be seen from the rhymes and alliteration the following uniquely Norwegian sound changes have occurred:

- *hl, hn, hr* > *l, n, r* (2 *leypr* < *hleypr*; 8 *neppa* < *hneppa*; 5 *rosum* < *brosum*).
- *rst* > *st* (5 *vęsta* < *vęrsta*)

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1    𐀀 **F**é vęldr fręnda rógi; · fōðisk ulfr í skógi.

Wealth causes the strife of kinsmen; the wolf feeds itself in the wood.

2    𐀁 **Ú**r 's af illu jarni; · opt leypr ręinn á hjarni.

TRANSLATION.

3    𐀃 Þurs vęldr kvinna kvillu; · kátr verðr fār af illu.

TRANSLATION.

4    𐀄 Óss er flęstra fęrða · fqr; en skalpr er sverða.

The river-mouth is the path of most journeys; but the scabbard-mouth is of swords.

5    𐀆 **R**ęið kveða rosum vęsta; · Ręinn sló sverðit bęsta.

A wagon they say is worst for horses; Rein struck the best sword.

6    𐀇 Kaun er barna bqlvan; · bql gęrvir nán fqlvan.

## TRANSLATION.

7 † Hagall er kaldastr korna; · Kristr skóp heiminn forna.  
Hail is coldest of kernels; Christ created the world of yore.

8 † Nauðr gørir næppa kosti; · nøktan kælir í frosti.  
TRANSLATION.

9 † Ís kollum brú breiða; · blindan þarf at leiða.  
Ice we call a broad bridge; the blind man must be lead.

10 † Ár er gumna góði; · get'k at qrr var Fróði.  
Year is men's boon; I recall that Frood was mad.

11 † Sól er landa ljómi; · lúti'k hēlgum dómi.  
Sun is the light of the lands; I bow in the holy place.

12 † Týr er ein-ændr ása; · oft verðr smiðr blása.  
Tew is the one-handed of the Eese; the smith must often blow.

13 † Bjarkan er lauf-grónstr líma; · Loki bar flérða tíma.  
TRANSLATION.

14 † Maðr er moldar auki; · mikil er greip á hauki.  
Man is the product of dust; great is the grip on the hawk.

15 † Løgr er er fēllr ór fjalli · foss; en gull eru nossir.

TRANSLATION.

16    𐌺 ȳr er vetr-grónstr viðā; · vēnt 's, er brennr, at sviða.

Yew is winter-greenest of trees; 'tis expected, when it burns, to get singed.

---



# Runic Poetry from Sweden and Gotland

TODO: Introduction to Swedish inscriptions

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## Sm 16

**Dating:** C11th

**Meter:** *Ancient-words-law*

TODO.

---

2       Hrósteinn auk Eilífr, · Áki auk Hókon,  
          reistu þeir sveinar · eftir sinn faður  
          kumbl kenni-ligt · eftir Kala dauðan.  
4       Þý mun góðs manns · um getit verða,  
          með steinn lifir · ok stafir rúna.

Rothstan and Anlif, Eke and Hathkin,  
those lads raised after their father  
a remarkable monument after the dead Cale.  
Thus will the good man be spoken of,  
while the stone lives and the staves of the runes.

---

**Sm 39****Dating:** C11th**Meter:** *Ancient-words-law*

A standing stone inscribed on two sides, one of which has a large cross. The expression is formulaic; cf. Sm 44, Sö 130, U 703, U 739, and U 805. For “good of meat<sup>†</sup>”, which also occurs in *Háv*; 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 · stęina ręistu  
 2        at bróðr sína, · brautu nęsta.  
       Þęir ęndaðus · í austr-vegi,  
 4        Þórkęll ok Styrbjörn, · Þiagnar góðir.

Sturley and Holm raised the stones,  
 after their brothers, nearest to the road.  
 They were ended in the Eastway,  
 Thurkettle and Sturbern, good thanes.

---

2 brautu nęsta ‘nearest to the road’ | Cf. *Háv* TODO.

- Sö 35    Lét Ingigęirr · annan ręisa stęin  
 2        at sonu sína, · sýna giqrði. Guð hjalpi ęnd þęira. Þórir hjó.

Inggar let raise another stone,  
 after his sons made visible.  
 God may help their spirit. Thurer hewed.

## Sö 56 (Fyrby)

Dating: 1000–C12th

Meter: *Ancient-words-law*

TODO: INTRODUCTION.

---

2           Iak veit Há-stein · þá Holm-stein bróðr  
             mennr rýnasta · á Mið-garði  
             settu stein · auk stafa marga  
 4           eptir Frey-stein · föður 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<sup>†</sup> (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-*: *ænd-*). 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 gērðu · at fǫður góðan  
       dýrð dręngi-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 reisa stęin þennsa at son sinn Harald, bróður Ingvars.  
 Tool let raise this stone after his son Harold, brother of Ingwar.

Þęir fóru dręngi-la · fiarri at gulli

- 2 ok **austar**-la · **ę**ni gófu,  
 dóu **sunnar**-la · á **Sęrk**-landi.

They journeyed valiantly far for gold,  
 and easterly gave to the eagle;  
 died southerly in Serkland.

## U 703

**Dating:** C11th

**Meter:** *Ancient-words-law*

A standing stone inscribed on one side. There is no cross present, but a large four-legged beast with a long tail. The stone is heavily damaged, but mostly readable, except for what is here taken to be the half of line 2, which is entirely lost. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 739, and U 805. For “good of meat<sup>†</sup>”, which also occurs in *Háv*; see Encyclopedia. The first line is not poetic.

- 2 Ásvi lét reisa stein þenna 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*

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**Meter:** *Ancient-words-law*

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# **Galders: Poetic Charms, Spells, and Curses**



Under this section are gathered sundry galders<sup>†</sup> (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<sup>†</sup>, whose young foal sprains its foot. Three Gods—the otherwise unknown goddess Sithguth<sup>†</sup>, the goddess Sun<sup>†</sup>, the god Weden<sup>†</sup>—in turn chant a healing galder over it. The imperative—apparently the galder sung by Weden—then commands that a present sprain be healed.

---

1    Ẽiris sázun idisi · sázun hera duo der;  
2    suma hapt heptidun · suma hēri lēzidun  
      suma klubodun · umbi kuonjo-widi  
4    in·sprink hapt-bandun · in·far fīgandun  
      .H.

Of yore sat dises, sat here, then there:  
some fastened fetters, some hindered armies,

some cleaved shackles (TODO!).—  
 Destroy the fetter-bonds, lead the way from the fiends!  
 .H.

5 .H. | The meaning of this letter, which is very clear and written in the same hand as the galders, is uncertain. To me the most convincing suggestion is that it be read as .N., short for Latin *nomen* ‘name’, presumably the name of the person whom the singer wishes to free from the fetters.

2    **F**ol ɛnde Wuodan · fuorun zi holza  
 2    dú wart demo Balderes folon · sín fuoz bi·rɛnkit  
     þú bi·guol en Sinthgunt · Sunna era swister  
 4    þú bi·guol en Frija · Folla era swister  
     þú bi·guol en Wuodan · só hé wola konda:  
 6    „Só-se bɛn-rɛnkí · só-se bluot-rɛnkí · só-se lidi-rɛnkí  
     bɛn zi bɛna  
 8    bluot zi bluoda  
     lid zi ge·liden · só-se ge·limida sín“!

Phol and Weden journeyed in the woods;  
 then was the foot of Balder’s foal sprained.  
 Then him Sithguth<sup>†</sup> begaled<sup>†</sup>—Sun<sup>†</sup> her sister;  
 then Frie<sup>†</sup> begaled him—Full<sup>†</sup> 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 Sinthgunt | *Sinhtgunt* ms.

3 bi·guol ‘begale’ | third past singular of *bi-galan* ‘begale’, transitive of *galan* ‘gale, sing a galder’. This verb is the origin of the noun “galder”, literally ‘something galed’. Cf. *Oddrgr* 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, Pansá kiyá dádeske, Kiyá Niváseske Pçándel tumen shelehá Eñávárdesh teñá!*

“Worms go in the milk, From the milk into the garlic, From the garlic into the water, With the water to (your) father, To the Nivasi, He shall bind you with a rope, Ninety-nine (yards long).”

---

2      Gang út, Nesso, · mid nigun nessi-klínon,  
       ut fana þemo marge an þat bæn, · fan þemo bène an þat flešg,  
       ut fan þemo flešgke 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  
2       þínum swíþran fét, and cwet:

Against a swarm take earth, throw it with thy right hand under thy right foot, and say:

1       Fó ic under fót, · funde ic hit.  
2       Hwæt eorðe mæg · wið ealra wihta ge·hwilce  
         and wið andan · and wið æminde  
4       and wið þá micelan · mannes tungan.

I catch under foot, I may have found *it*.

How, earth works against everywhich wight

and against mischief and against neglect

and against that mighty tongue of man.

---

4 þá micelan · mannes tungan ‘that mighty tongue of man’ | The tongue is surely here standing in for “speech”, specifically galder; i.e., if the swarming of the bees were caused by an enemy’s cursing, the earth will disarm it.

P2    And wiððon for·weorp ofer greót, þonne hí swirman, and cweð:

And with that throw the grit over, when they swarm, and say:

---

1 for·weorþ ofer greót ‘throw the grit over’ | i.e. “throw the earth over the swarm”.

2     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 éþeles.

Sit ye, victory-wives; sink to the earth!  
 Never ye would fly to the woods.  
 Be ye so mindful of *my* good,  
 like is every man of his measure and homestead.

---

## Against Dwarf (*Wið dweorþ*)

**Dating:** TODO

**Meter:** *Ancient-words-law*

TODO: Introduction.

---

P1     Mann sceal niman *seofon* lytle of-lætan swylce mann mid ofrað, ond  
 2     writan 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 swíðre éare, þænne búfan þæs mannes moldan; ond gá  
 6     þænne ân mæden-mann tó, ond hó hit ƿn his sweoran, ond dó mann  
       swá þrý dagas. Him bið sóna sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a

maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

- 1      Hér cóm in·gangan · in·spiden wiht,  
 2      hæfde him his haman 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 āðas 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 fīað.

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 fær-stice*)

**Dating:** ?

**Meter:** *Ancient-words-law*

Attested in *Lacning*.

---

- 1     Hlúde wæran hý, lá, hlúde, · þá hý ofer þone hlæw ridan,  
 2     wæran ân-móde, · þá hý ofer land ridan.  
      Scyld þú 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!

- 2     Stód under linde, · under leohtum scylde,  
 2     þær þá mihtigan wíf · hýra mægen be·ráddon  
      and hý gyllende · gâras sændan;  
 4     ic him ôðerne · eft wille sændan,  
      fléogende flâne · forane tó·géanes.  
 6     Út, lýtel spere, · gif hit her inne sý!

Stood under the linden [SHIELD]—under the light shield—  
 where those mighty wives their might arrayed,  
 and they yelling spears did send.  
 To them another [projectile] will I send back:  
 a flying arrow, aimed against [them].  
 Out little spear, if here within it be!

- 3     Sæt smið, · sloh seax,  
 2     lýtel íserna, · wund swíðe.  
      Út, lýtel spere, · gif hér inne sý!

Sat the smith, struck the sax:  
 a little iron-thing—a great wound.  
 Out little spear, if here within it be!

- 4     Syx smiðas sætan,  
 2     wæl-spera worhtan.  
      Út, spere, · næs in, spere!  
 4     Gif hér 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<sup>†</sup>—*it* shall melt!

- 5      Gif þú wære on fell scoten · oððe wære on flæsc scoten  
2      oððe wære on blód scoten · [...]  
         oððe wære on lið scoten, · næfre ne sý þín lif atæsed;

If thou wert shot in the skin, or wert shot in the flesh,  
or wert shot in the blood, [...],  
or wert shot in the limb—never be thy life injured.

- 6      gif hit wære esa ge·scot · oððe hit wære ylfa ge·scot  
2      oððe hit wære hæg-tessan ge·scot, · nú ic wille þín helpa:  
         þis þé to bôte esa ge·scotes, · þis þé to bôte ylfa ge·scotes,  
4      þis þé to bôte hæg-tessan ge·scotes; · ic þín wille helpa.

If it were Eese-shot, or it were Elf-shot,<sup>160</sup>  
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!

<sup>160</sup>Formulaic; see Eese and Elves<sup>†</sup>. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Ēlf-réd* ‘Elf-counsel’), Oswald (OE *Ós-weald* ‘Os-power’), Elfwin (Lomb. *Alb-oin* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

- 7      Fleo þær on · fyr-gen-hæfde!  
2      Hál 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*

- 1      Ge·myne ðú mug·wyr̥t · hwæt þú á·meldodest  
2      hwæt þu renadest · æt Regen·melde?

Rememberest thou, Mugwort, what thou didst declare,  
what thou didst arrange at Reinmeld?

- 2      Una þú hâttest · yldost wyr̥ta  
2      þú miht wið III · and wið XXX  
         þú miht wiþ attre · and wið on·flyge  
4      þú miht wiþ þâm lâþan · ðe geond lond færð

Un art thou called, oldest of worts;  
thou availest against three and against thirty;  
thou availest against the venom and against the onflier;  
thou availest against the loathsome one that journeys through the lands.

- 3      + Ond þú weg·bráde · wyr̥ta módor  
2      éastan opene · innan mihtigu  
         ofer ðy cræte curran · ofer ðy cwéne reodan  
4      ofer ðy brýde brýodedon  
         ofer ðy fearras fnærdon.

And thou, Waybroad, mother of worts,  
open from the east, mighty from within.  
Over thee TODO.

- 4      Eallum þu þon wið·stóde · and wið·stunedest  
2      swá ðú wið·stonde attre · and on·flyge  
         and þæm lâðan · þe geond lond fereð.

Them all didst thou then withstand, and didst stop;  
 so mayst thou withstand the venom and the onflier,  
 and the loathsome one that journeys through the lands.

- 5 Stune hætte þeos wryt, · héo on stâne ge·weox  
 2 stond héo wið attre, · stunað héo wærce  
 Stiðe héo hatte, · wið·stunað héo attre  
 4 wreceð héo wrâðan, · weorpeð út attor.

Stun is this wort called, she grew on stone;  
 she withstands venom, she stops aches.  
 Stithe is she called, she stops the venom;  
 she drives away the wroth one, casts out the venom.

- 6 + Þis is séo wryt · séo wiþ wrym ge·feht  
 2 þeos mæg wið attre, · héo mæg wið on·flyge;  
 héo mæg wið ðâm lâþan · ðe geond lond fereþ.

This is the wort that fought against the Wrym;  
 this one avails against the venom, she avails against the onflier;  
 she avails against the loathsome one that journeys through the lands.

- 7 Fleoh þú nú attor-lâðe, · séo lāsse ðá mārān  
 2 séo mære þā læssan, · oððæt him beigra bót sý!

TODO

- 8 Ge·myne þú, mægðe, · hwæt þú á·meldodest  
 2 hwæt ðú ge·ændadest · æt Alor·forda  
 þæt næfre for ge·floge · feorh ne ge·sealde  
 4 syþðan him mōn mægðan · tú mete ge·gyrede

TODO

- 9 Þis is séo wryt · ðe wer-gulu hatte  
 2 ðás on·sænde seolh · ofer sás hrygc

ondan attres · óþres tó bóte

TODO

10 Þás VIII magon · wið nygon attrum.

These nine avail against nine venoms.

11 + Wyrn cóm snícan, · to·slât hé man  
 2 ðá ge·nam Wóden · VIII wuldor-tânas  
 slóh ðá þá náddran · þæt héo on VIII tó·fléah  
 4 Þær ge·ændade æppel · and attor  
 þæt héo næfre ne wolde · on hús búgan.

A Wyrn<sup>†</sup> came crawling; he tore apart a man.  
 Then took Weden nine glory-twigs,  
 slew then that adder, that it sprung into nine [parts].  
 There ended apple and venom,  
 that she would never wish to enter a house.

12 + Fille and finule, · fela-mihtigu twá  
 2 þá wyrte ge·sceop · wítig drihten  
 hâlig on heofonum, · þá hé hongode  
 4 sette and sænde · on VII worulde  
 earmum and éadigum · eallum tó bóte

Fill and Fennel, the many-mighty two;  
 those worts shaped the wise lord,  
 holy in heaven, when he hung.  
 He set and sent them into seven worlds,  
 for wretched men and for wealthy, for all men as a cure.

13 Stond héo wið wærce, · stunað héo wið attre  
 2 séo mæg wið III · and wið XXX  
 wið [féondes] hond · and wið fæ̃r-bregde  
 4 wið malscrunge · manra wihta

She stands against ache, she stands against venom; she avails against three and against

thirty; against

---

2 wið III and wið XXX ‘against three and against thirty’ | Formulaic; an uncountable amount; “snakes” are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

- 14 + Nu magon þás VIIII wyrta · wið nygon wuldor-ge·flogenum  
 2 wið VIIII attrum · and wið nygon on·flygnum  
 wið ðý réadan attre, · wið ðý runlan attre  
 4 wið ðý hwitan attre, · wið ðý [hæwe]nan attre  
 wið ðý geolwan attre, · wið ðý grénan attre  
 6 wið ðý wonnan attre, · wið ðý wedenan attre  
 wið ðý brúnan attre, · wið ðý basewan attre  
 8 wið wýrm-ge·blæd, · wið wæter-ge·blæd  
 wið þorn-ge·blæd, · wið þystel-ge·blæd  
 10 wið ýs-ge·blæd, · wið attor-ge·blæd

Now these nine worts avail against glory-onfliers:  
 against nine venoms and against nine onfliers;  
 against the red venom; against the TODO venom;  
 against the white venom; against the TODO venom;  
 against the yellow venom; against the green venom;  
 against the TODO venom; against the TODO venom;  
 against the brown venom; against the TODO venom;  
 against worm-TODO; against water-TODO;  
 against thorn-TODO; against thistle-TODO;  
 against ice-TODO; against venom-TODO.

- 15 Gif ænig attor cume · éastan fleógan  
 2 oððe ánig norðan cume  
 oððe ánig westan · ofer wer-ðeóde

If any venom should come flying from the east;  
 or any come from the north;  
 or any from the west, over mankind.

- 16 + Críst stód ofer ádle · ángan cundes  
 2 Ic âna wât · éa rinnende  
 þær þá nygon nædran · néan be·healdað

Christ stood over TODO;  
 I know one river running,  
 there the nine adders TODO.

- 17 Motan ealle wéoda · nu wýrtum á·springan  
 2 sæs tó·slúpan, · eal sealt wæter  
 ðonne ic þis attor · of ðé ge·bláwe

TODO

- P1 Mucgwyr̥t, weg-brade þe eastan open sy, lombes-cyrse, attor-laðan,  
 2 mageðan, netelan, wudu-sur-æppel, fille and finul, ealde sapan. Ge·wyr̥c  
 ða wyr̥ta to duste, mængc wiþ þa sapan and wiþ þæs æpples gor. Wýrc  
 4 slypan of wætere and of axsan, ge·nim finol, wyl on þære slyppan and  
 beþe mid æggemongc, þonne he þa sealfē on do, ge ær ge æfter. Sing  
 6 þæt galdor on æcre þara wyr̥ta, :III: ær he hy wyr̥ce and on þone æppel  
 eal-swa; ond singe þon mēn in þone mūð and in þá éaran búta and on  
 8 ðá wunde þæt ilce gealdor, ær he þá sealfē on dó.

TODO.

---

# Old Norse galders





# Ribe galder stick (*DR EM85;493*)

**Dating:** Medieval.

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

A wooden stick from the Danish city of Ribe. The galder is syncretic, and as such contains numerous pre-Christian elements, albeit in a Christian(ised) context.

The inscription may be conveniently divided into four parts. Part one (ll. 1–4) contains an introductory prayer where the healer asks for the support of natural forces (Earth, Up-heaven and the Sun) and Christian divinities (God and Saint Mary), that the healing may be successful. Part two (ll. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (ll. 9–14) apparently warns the addressee that they will be haunted by “nine needs” (an old Heathen formula; see Note) until they pray. Part four (ll. 15, which is probably prose) gives the personal name “Bonde”, perhaps the addressee, and concludes with an “Amen”.

---

2        Jorð bið ak varðe · ok up-himēn  
      sól ok santē María · ok salfēn Guð dróttēn  
      þet hann lē mik lēkneš-hand · ok lyf-tunge  
4        at lyfē bifjandē · 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 **b**ak ok ór **b**ryst  
 2       ór **l**íkę ok ór **l**im  
       ór **ô**vęn ok ór **ô**ręn  
 4       ór **a**llę þę þę **i**llt kann í **a**t kumę.

Out of back and out of breast!  
 Out of body and out of limb!  
 Out of eyes and out of ears!  
 Out of everything, where evil which might come in!

Svart hêter **st**ęnn · han **st**ęr í hafę úte,  
 2       þęr liggęr á þę **níu nauðęr**;  
       þęr skulę hverki **s**ótęn **s**ofę;  
 4       ęð **v**armęn **v**akę;  
       förr ęn þú þęssa bót biðęr,       þęr ak orð at kvęðę.

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!  
      **F**ar-ðu nú, · **f**undinn es-tu!  
      **Þ**órr vegi þik · þursa dróttinn!  
4        Jórils sár-þvara!  
      Viðr áðra-vari.

O Gyrel's wound-borer!  
Go thou now; found art thou!  
May Thunder smite thee, O lord of Thurses!  
O Erel's wound-borer!  
Against pus of veins.

---



# Sigtuna Rib

## (*U NOR1998;25*)

**Dating:** c. 1100

**Meter:** *Ancient-words-law*

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 Ere!’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

---

Þurs sár-riðu, · þursa dróttinn;  
2 fliu þú nú · fundinn es!  
Af þér þríar þráar, ulfr;  
4 af þér níu nœðir, ulfr!  
Efir þessi sér, auk es unir ulfr.  
6 Niut lyfja!

O thurse of the wound-fever, O lord of Thurses;  
fly thou now; found art thou!  
Have for thee three yearnings, O wolf!  
Have for thee nine needs, O wolf!  
He has this for himself, and the wolf is content.  
Benefit from the medicine!

---





# Galders from Bryggen

Several galders or magical inscriptions are part of the cache of medieval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

---

## B 257

**Dating:** c. 1335

**Meter:** *Galders-law*

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a “love-charm” (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri þér* ‘thy self’ on side D—to a woman. The language closely resembles that of *Skm* 36, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ęrgi* ‘queerness, degeneracy’, *ęđi* ‘madness’, and *ó·þoli* ‘restlessness, impatience’ unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that *Skm* 36 is reflecting an authentic form of Norse “love magic” (for it is unlikely that the present inscription should derive directly from that poem) by which a woman is cursed with sexual restlessness until she succumb to the will of the male curser.

A more distant parallel may be seen in the curse-formula found on the two C7th runic inscriptions from Stentofte and Björketorp (see TODO), wherein the destroyer of the respective monuments is cursed to become *berma-lauser argjú* ‘restless (a different root from *ó·þoli* above!) with queerness’, i.e. ‘incessantly randy’.

Side D ends with a string of fake-Latin gibberish, a clear sign of Christian syncretic influence on the Old Norse-Germanic magical tradition.

---

- A Ríst ek **b**ót-rúnar · ríst ek **b**jarg-rúnar  
 2 **e**in-falt við **q**lfum  
**t**ví-falt við **t**rollum  
 4 **þ**rí-falt við **þ**ursum

I carve cure-runes, I carve rescue-runes:  
 onefold against elves,  
 twofold against trolls,  
 threefold against thurses.

- B Við inni **s**kóðu · **s**kag-val-kyrju  
 2 svá't **e**i megi · þó-at **é** vili  
**l**é-vís kona · lífi þínu *granda*.

Against the scatheful shag-walkirrie,  
 so that she may not—though she always wants to—  
 that guile-wise woman—harm thy life.

- C Ek **s**endir þér · ek **sé** á þér  
 2 **y**lgjar **e**rgi · ok **ó**·þola;  
 á þér hríni **ó**·þoli · ok **j**ǫtuns móðr;  
 4 **s**it-tu aldri, · **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<sup>†</sup> and Weden<sup>†</sup>. 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.

---

2            Hęill sé þú · ok í hugum góðum;  
              Þórr þik þiggi,  
              Óðinn þik ęigi.

May thou be hale and in good spirits;  
 may Thunder receive thee,  
 may Weden own thee.

---

1 Hęill sé þú · ok í hugum góðum 'May thou be hale and in good spirits' | A formulaic greeting. The very same line is found in *Hym* 41; see note there for parallels.

3 Óðinn þik ęigi 'may Weden own thee' | See note to *Vsp* 23.

---



# Poetry on Christian Subjects



# Old Saxon Baptismal Vow

**Dating:** ?

**Meter:** Prose.

While not an alliterative poem in the slightest, this short text is important for its mention of Saxon Heathen Gods, and as I have no section for Miscellanea, I have here set it first among the Christian poetry, in order to give relevant cultural context. The format of the text is straight-forward and resembles the modern Catholic questions asked to participants during the Sacrament of Confirmation (TODO: reference). The person to be baptised is to respond positively to three denying and three affirming questions; first to forsake the Devil (P1), all “Devil-yields” (i.e. non-Christian rituals, see note to that word) (P2), and all the Devil’s “works and words” and his followers, among which are listed the three Germanic-Saxon gods Thunder, Woden, and 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 diabile“

“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.

- 2      **P3**      „End allum dioboles wercum?“ respondeat „end ec for·sacho allum dioboles  
wercum and wordum, Thuner ende Wóden ende Sax-nôte ende allem  
them un·holdum the hira ge·nôtas sint.“

“And all the Devil’s works” *he should respond*: “and I forsake all the works and words of the Devil; Thunder and Weden and Saxneet and all those unhold ones who are their fellows.”

- 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*

The **Heliand** or ‘Saviour’ (cf. OE *Hēlend*) is an Old Saxon epic poem that narrates the life of Jesus. It is essentially a verse paraphrase of Tatian’s C2nd gospel harmony, the *Diatessaron*.

The following edition is very much a work in progress; the radically normalized orthography has been implemented, as has the marking of alliterations, but the original text has not been critically edited, nor is there any English translation.

Notes on the normalization:

- Long vowels are marked by the acute rather than by the circumflex accent or macron. This is both faithful to the original manuscripts and concordant with my practice in normalising other Germanic languages.
- Long vowels *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 *ĩ*.
- ms. *e* and *i*, when occurring between vowels are written as *j*.
- ms. *i*, when word-initial or following *g* and corresponding to etymological *j* is written as *j*.
- ms. *e* as resulting from *i*-mutation is written as *ē*.

- ms. *b* or *ḅ*, when representing the voiced bilabial fricative, is written as *v*.
- ms. *th* is written as *þ*.
- ms. *uu* is written as *w*.

The following is an exhaustive list of source mss. in chronological order.

Siglum	Date	Lines	Full name
<i>L</i>	840–850	TODO	(Thomas 4073 (Ms))
<i>P</i>	840–850	TODO	(R 56/2537 (PA))
<i>V</i>	800–850	TODO	(Palatini Latini 1447)
<i>S</i>	850	TODO	(cgm. 8840)
<i>M</i>	850–875	TODO	(cgm. 25)
<i>C</i>	950–1000	TODO	(Cotton Caligula A. VII sign. 3–11)

The two main mss. of the poem are M and C. Fragments L and P are identical in terms of handwriting and page layout and appear to have originally belonged to the same codex.

- 
- 1    **Manega** wáron, · þe sia iro **mód** ge·spón,  
2    þat sia bi·gunnun word godes,  
   **rēkkjan** þat gi·**rúni**, · þat þie **ríkjo** Krist  
4    undar **man**-kunnja · **máriða** gi·frumida  
   mid **wordun** ėndi mid **werkun**. · þat wolda þó **wísara** filo  
6    **liudo** barno **lovon**, · **lêra** Kristes,  
   **hêlag** word godas, · ėndi mid iro **handon** skrívan  
8    **berēht**-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**, · **hêlagna** gēst,  
12    **kraft** fan **Kriste**; · sia wurðun gi·**korana** te þio,  
   þat sie þan **Éwangelium** · **ēnan** skoldun  
14    an **buok** skrívan · endo só manag gi·**bod** godes,  
   **hêlag** **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 ęndi Markus, · —só wárun þia man hêtana—  
 Lukas ęndi Johannes; · sia wárun gode lieva,  
 20 wirðiga ti þem gi·wirkje. · Habda im waldand god,  
 þem hęliðon an iro hertan · hêlagna gêst  
 22 fasto bi·folhan · ęndi ferąhtan hugi,  
 só manag wís-lík word · ęndi gi·wit mikil,  
 24 þat sea skoldin a·hębbjan · hêlagaro stemnun  
 god-spell þat guoda, · þat ni havit ênigan gi·gaddon hwęrgin,  
 26 þiu word an þesaro wer-oldi, · þat io waldand mêr,  
 drohtin diurje · efþo dervi þing,  
 28 firin-werk fęllje · efþo fiundo níð,  
 stríd wiðer·stande—, · hwand hie habda starkan hugi,  
 30 mildjan ęndi guodan, · þie þe mêster was,  
 aðal-ord-frumo · alo-mahtig.  
 32 Þat skoldun sea fiori · þuo fingron skrívan,  
 sęttjan ęndi singan · ęndi sęggjan forð,  
 34 þat sea fan Kristes · krafte þem mikilon  
 gi·sáhun ęndi gi·hôrdun, · þes hie selvo gi·sprak,  
 36 gi·wísda ęndi gi·warąhta, · wundar-líkas filo,  
 só manag mid mannon · mahtig drohtin,  
 38 all so hie it fan þem an-ginne · þuru is ênes kraht,  
 waldand gi·sprak, · þuo hie êrist þesa wer-old gi·skuop  
 40 ęndi þuo all bi·fieng · mid ênu wordo,  
 himil ęndi erða · ęndi al þat sea bi·hlidan êgun  
 42 gi·warąhtes ęndi gi·wahsanes: · þat warð þuo all mid wordon godas  
 fasto bi·fangan, · ęndi gi·frumid after þiu,  
 44 hwi-lik þan liud-skepi · landes skoldi  
 wídost gi·waldan, · efþo hwar þiu wer-old-alдар  
 46 ęndon skoldin. · Ên was iro þuo noh þan  
 firiho barnun bi·foran, · ęndi þiu fívi wárun a·gangan:  
 48 skolda þuo þat sehsta · sálig-líko  
 kuman þuru kraft godes · ęndi Kristas gi·burd,  
 50 hêlandero beþstan, · hêlagas gêstes,  
 an þesan middil-gard · managon te helpun,  
 52 firjo barnon ti frumon · wið fiundo níð,  
 wið dęrnero dwalm. · Þan habda þuo drohtin god  
 54 Rómano-liudjon far·liwan · ríkjo mêsta,

habda þem hęri-skipje · herta gi-stęrkid,  
 56 þat sia habdon bi-þwungana · þiedo gi-hwi-lika,  
 habdun fan Rúmu-burg · ríki gi-wunnan  
 58 helm-gi-trôstjon, · sáton iro hęri-togon  
 an lando gi-hwem, · habdun liudjo gi-wald,  
 60 allon ęli-þeodon. · Erodes was  
 an Jerusalem · over þat Judeono folk  
 62 gi-koran te kuninge, · só ina þie kēser þarod,  
 fon Rúmu-burg · ríki þiodan  
 64 satta undar þat gi-siði. · Hie ni was þoh mid sibbjon bi-lang  
 avaron Israheles, · ęðili-gi-burdi,  
 66 kuman fon iro knuosle, · newan þat hie þuru þes kēsure þank  
 fan Rúmu-burg · ríki habda,  
 68 þat im wárun só gi-hôriga · hildi-skalkos,  
 avaron Israheles · ęlljan-ruova:  
 70 swiðo un-wanda wini, · þan lang hie gi-wald êhta,  
 Erodes þes ríkjas · ęndi rád-burdjon held  
 72 Judeo liudi. · Þan was þar ên gi-gamalod mann,  
 þat was fruod gomo, · habda ferehtan hugi,  
 74 was fan þem liudjon · Lewias kunnes,  
 Jakobas sunjas, · guodero þiedo:  
 76 Zakharias was hie hētan. · Þat was só sálig man,  
 hwand hie simblon gerno · gode þeonoda,  
 78 warahta after is willjon; · deda is wíf só self  
 —was iru gi-aldrod idis: · ni muosta im ęrvi-ward  
 80 an iro juguð-hēdi · giviðig werðan—  
 libdun im far-úter laster, · waruhtun lof goda,  
 82 wárun só gi-hôriga · 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 · êgan ni móstun,  
 ak wárun im barno-lôs. · 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 wíha · waldandes geld  
 hēlag bi-hwervan, · hevan-kuninges,

92 godes jungar-skępi: · gern was hé swíðo,  
 þat hé it þurh ferhtan hugi · frummjan mósti.  
 94 2 Þó warð þiu tíð 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 wíha, · þar sie waldand god  
 swíðo þeo-líko · þiggjan skoldun,  
 100 hêrron is huldi, · þat sie hevan-kuning  
 lêðes a·léti. · Þea liudi stóðun  
 102 umbi þat hêlaga hús, · ęndi géng im þe gi·hêrodo man  
 an þana wih innan. · Þat werod ôðar bêd  
 104 umbi þana alah útan, · Ebreo liudi,  
 hwan êr þe fródo man · gi·frumid habdi  
 106 waldandes willjon. · Só hé þó þana wí·rôk dróg,  
 ald aftar þem alaha, · ęndi umbi þana altari géng  
 108 mid is rôk-fatun · ríkjun þionon,  
 —fręmida ferht-líko · fráon sínas,  
 110 godes jungar-skępi · gerno swíðo  
 mid hluttru hugi, · \*só man hêrren skal  
 112 gerno ful-gangan—, · grurjos kwámun im,  
 ęgison an þem alahe: · hie gi·sah þar aftar þiu ênna ęngil godes  
 114 an þem wíhe innan, · hie sprak im mid is wordun tuo,  
 hiet þat fruod gumo · foręht ni wári,  
 116 hiet þat hie im ni an·driede: · þína dádi sind“, kwat-hie\*,  
 „waldanda werðe · ęndi þín word só self,  
 118 þín þionost is im an þanke, · þat þú su·lika gi·þáht haves  
 an is ênes kraft. · Ik is ęngil bium,  
 120 Gabriel bium ik hêtan, · þe gio for goda standu,  
 and-ward for þem alo-waldon, · ne sí þat hé me an is ârundi hwarod  
 122 sęndjan willja. · Nu hiet hé me an þesan sîð 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·bitan,  
 wínes an is wer-oldi: · só haved im wurd-gi·skapu,  
 128 metod gi·markod · ęndi maht godes.

Hét þat ik þi þoh sagdi, · þat it skoldi gi·sið wesan  
 130 hevan-kuninges, · hét þat git it heldin wel,  
 tuhin þurh trewa, · kwað þat hé im tíras só filu  
 132 an godes ríkja · for·gevan weldi.  
 Hé kwað þat þe gódo gumo · Johannes te namon  
 134 hębbjan skoldi, · gi·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, · ęndi kwað þat sie sliumo herod  
 138 an is bod-skępi · bêðe kwámin.“  
 Zakharias þó gi·mahalda · ęndi wið selvan sprak  
 140 drohtines ęngil, · ęndi im þero dádjo bi·gan,  
 wundron þero wordo: · „hwó mag þat gi·werðan só“, kwað hé,  
 142 „aftar an aldre? · it is unk al te lat  
 só te gi·winnanne, · só þú mid þínun wordun gi·sprikis.  
 144 Hwanda wit habdun aldres · êr efno twên-tig  
 wintro an unkro wer-oldi, · êr þan kwámi þit wíf te mí;  
 146 þan wárun wit nu at·samna · ant·sivunta wintro  
 gi·bęnkjon ęndi gi·będdjon, · siðor ik sie mí te brúdi ge·kôs.  
 148 Só wit þes an unkro juguði · gi·girnann ni mohtun,  
 þat wit ęrvi-ward · êgan móstin,  
 150 fódjan an unkun flettja, · nu wit sus gi·fródod sint  
 —havad unk ęldi bi·noman · ęlljan-dádi,  
 152 þat wit sint an unkro siuni gi·slekit · ęndi an unkun síðun lat;  
 flêsk is unk ant·fallan, · fel un·skôni,  
 154 is unka lud gi·liðen, · lík gi·drusnod,  
 sind unka and-bári · ôðar-líkaron,  
 156 mód ęndi męgin-kraft—, · só wit giu só managan dag  
 wárun an þesero wer-oldi, · só mí þes wundar þunkit,  
 158 hwó it só gi·werðan mugi, · só þú mid þínun wordun gi·sprikis.  
 3 Þó warð þat heven-kuninges bodon · harm an is móde,  
 160 þat hé is gi·werkes · só wundron skolda  
 ęndi þat ni welda gi·huggjan, · þat ina mahta hêlag god  
 162 só ala-jungan, · só hé fon êrist was,  
 selvo gi·wirkjan, · of hé só weldi.  
 164 Skęrida im þó te wítja, · þat hé ni mahte ênig word sprekan,  
 gi·mahljen mid is müðu, · „êr þan þi magu wirðid,

166 fon þínero **aldero** **idis** · **erl** a·fódit,  
**kind**-jung gi·boran · **kunnjes** gódes,  
 168 wánum te þesero **wer**-oldi. · Þan skalt þú eft **word** sprekan,  
 hebbjan þínaro **stemna** gi·wald; · ni þarft þú **stum** wesan  
 170 lęngron hwíla.“ · Þó warð it sán gi·lêstid só,  
 gi·worðan te wáron, · só þar an þem wíha gi·sprak  
 172 ęngil þes **alo**-waldon: · warð **ald** gumo  
 spráka bi·lôsit, · þoh hé **spáhan** hugi  
 174 bári an is **breostun**. · **Bidun** allan dag  
 þat **werod** for þem wíha · ęndi **wundrodun** alla,  
 176 bi·hwí hé þar só **lango**, · **lof**-sálig man,  
 swíðo **fród** gumo · **fráon** sínun  
 178 þionon þorfti, · só þar êr ênig þegno ni deda,  
 þan sie þar at þem wíha · **waldandes** geld  
 180 folmon **frumidun**. · Þó kwam **fród** gumo  
 út fon þem **alaha**. · **Erlos** þrungun  
 182 náhor mikilu: · was im **niud** mikil,  
 hwat hé im **söð**-líkes · **sęggjan** weldi,  
 184 wísjan te wáron. · hé ni mohta þó ênig **word** sprekan,  
 gi·sęggjan þem gi·sīðja, · b·útan þat hé mid is swíðron hand  
 186 wísda þem **weroda**, · þat sie uses **waldandes**  
 lēra lēstin. · Þea **liudi** for·stóðun,  
 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 uses **waldandes**  
**geld** gi·lêstid, · al só is gi·gęngi was  
 192 gi·markod mid **mannun**. · Þó warð sán aftar þiu **maht** godes,  
 gi·küðid is **kraft** mikil: · warð þiu **kwán** ôkan,  
 194 **idis** an ira ęldju: · skolda im ęrvi-ward,  
 swíðo **god**-kund **gumo** · **giviðig** werðan,  
 196 **barn** an **burgun**. · **Bêd** aftar þiu  
 þat wíf **wurdi**-gi·skapu. · Skrêd þe **wintar** forð,  
 198 gęng þes **gęres** gi·tal. · **Johannes** kwam  
 an **liudjo** **lioht**: · **lík** was im skôni,  
 200 was im **fel** fagar, · **fahs** ęndi naglos,  
**wangun** wárun im **wlitige**. · Þó fórun þar **wíse** man,  
 202 **snelle** te·samne, · þea swásostun mêt,

wundrodun þes werkes, · bi·hwí it gio mahti gi·werðan só,  
 204 þat undar só aldun twêm · ôðan wurði  
 barn an gi·burðjon, · 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  
 wes an þesaro wer-oldi: · „mi þunkid an is wísu gi·lík  
 212 iak an is gi·bárja, · þat hé sí bætara 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·bôð, 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 gêl-hert man, · þe ira gaduling was:  
 222 „ne hét êr io·wiht só“, · kwað hé, „aðal-boranes  
 ùses kunnjes efpo 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 géng,  
 232 lęgda im êna bók an barm · ęndi bad gerno  
 wrítan wís-líko · word-gi·merkjun,  
 234 hwat sie þat hêlaga barn · hêtan skoldin.  
 Þó nam hé þia bók an hand · ęndi an is hugi þahte  
 236 swíðo gerno te gode: · Johannes namon  
 wís-líko gi·wrêt · ęndi ôk aftar mid is wordu gi·sprak  
 238 swíðo spáh-líko: · habda im eft is spráka gi·wald,  
 gi·wittjas ęndi wísun. · Þat wíti was 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 sçndi is jungron 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 · sçndjan 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,  
 çngil 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 çngil godes  
 an Nazareth-burg · bi namon selvo  
 258 grótte gëgin-warde · çndi sie fon gode kwëdda:  
 „Hêl wis þú, Maria“, · kwað hé, „þú bist þínun hêrron liof,  
 260 waldande wirðig, · hwand þú gi·wit haves,  
 idis çnstjo fol. · Þu skalt for allun wesan  
 262 wíwun 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 · çndi skalt þana magu fódjan,  
 266 þes hôhon hevan-kuninges suno. · Þe skal hêljand te namon  
 êgan mid çldjun. · Neo çndi ni kumid,  
 268 þes wídon ríkjas gi·wand, · þe hé gi·waldan skal,  
 mári þeodan.“ · Þó sprak im eft þiu magað an·gëgin,  
 270 wið þana çngil godes · idiso skônjost,  
 allaro wívo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,  
 272 „þat ik magu fódje? · Ne ik gio mannes ni warð  
 wís an mínera wer-oldi.“ · Þó habde eft is word garu  
 274 çngil þes alo-waldon · þero idisiu te·gëgnes:  
 „an þí skal hêlag gêt · fon hevan-wange  
 276 kuman þurh kraft godes. · Þanan skal þi kind ôdan

werðan an þesaro wer-oldi; · waldandes kraft  
 278 skal þi fon þem hōhoston · hevan-kuninge  
 skadowan mid skimon. · Ni warð skōnjera gi·burd,  
 280 ne só mári mid mannun, · hwand siu kumid þurh maht godes  
 an þese wídon wer-old.“ · 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 twífli,  
 288 ne word ne wísa.“ · Só gi·fragn ik, þat þat wíf ant·féng  
 þat godes ârundi · gerno swíðo  
 290 mid leohtu hugi · ęndi mid gi·lōvon gódun  
 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 brúdjú. · hé af·sóf þat siu habda barn undar iru:  
 ni wánda þes mid wihti, · þat iru þat wíf habdi  
 300 gi·wardod só waro-liko: · 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 fęmja só gód,  
 þat siu mid þem liudun lęng · libbjen 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·lêti. · 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 ęgan barn,  
 waldandes sunu. · Þu skalt sie wel haldan,  
 328 hêlag-líko. · Ne lát þú þi þínan hugi twífljen,  
 męrrjan þína mód-gi·þáht.“ · Þó warð eft þes mannes hugi  
 330 gi·węndid aftar þem wordun, · þat hé im te þem wíva ge·nam,  
 te þera magað minnja: · ant·kęnda maht godes,  
 332 waldandes gi·bod; · was im willjo mikil,  
 þat hé sia só hêlag-líko · haldan mósti:  
 334 bi·sorgoda sie an is gi·siðja, · ęndi siu só súvro dróg  
 al te huldi godes · hêlagna gêst,  
 336 gód-líkan gumon, · ant-þat sie godes gi·skapu  
 mahtig gi·manodun, · þat siu ina an manno lioht,  
 338 allaro barno bętst, · 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 kêsure · 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  
 swiðo niud-líko · namono gi·hwi-likan,  
 354 ia land ia liudi, · þat im ni mahti a·lęttjan mann  
 gumono su·lika gambra, · só im skolda geldan gi·hwe  
 356 hęliðo fon is hōvda. · Þó gi·wēt im ôk mid is híwiska  
 Joseph þe gódo, · só it god mahtig,  
 358 waldand welda: · sóhta im þiu wánamon hēm,  
 þea burg an Bethlehem, · þar iro bęiðero was,  
 360 þes hęliðes hand-mahal\* · ęndi ôk þera hēlagun þiornun,  
 Mariun þera gódun. · Þar was þes márjon stól  
 362 an êr-dagun, · aðal-kuninges,  
 Dawides þes gódon, · þan langa þe hé þana druht-skępi þar,  
 364 erl undar Ebreon · êgan mósta,  
 haldan hōh-gi-setu. · Sie wárun is híwiskas,  
 366 kuman fon is knósla, · kunnjas gódes,  
 bēðju bi gi·burdjun. · Þar gi·fragn ik, þat sie þiu berhtun gi·skapu,  
 368 Mariun gi·manodun · \*ęndi maht godes,  
 þat iru an þem siða · sunu ôdan warð,  
 370 gi·boran an Bethlehem · barno strangost,  
 allaro kuningo kraftigost: · kuman warð þe márjo,  
 372 mahtig an manno lioht, · só is êr managan dag  
 biliði wárun · ęndi bōkno filu  
 374 gi·worðen an þesero wer-oldi. · Þó was it all gi·wárod só,  
 só it êr spáha man · gi·sprokan habdun,  
 376 þurh hwi-lik ôd-módi · hé þit erð-ríki herod  
 þurh is selves kraft · sókjan welda,  
 378 managaro mund-boro. · Þó ina þiu módar nam,  
 bi·wand ina mid wádjū · wívo skōnjost,  
 380 fagaron fratahun, · ęndi ina mid iro folmon twēm  
 lęgda liov-líko · 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 kũð  
 ovar þesa wídon wer-old, · wardos ant·fundun,

388 þea þar **e**hu-skalkos · **ú**ta wárun,  
 weros an **wa**htu, · **w**iggjo gômjan,  
 390 **f**ehas aftar **f**el\*da: · gi·sáhun **f**inistri an twê  
 te·látan an **l**ufte, · **e**ndi kwam **l**ioht godes  
 392 wánum þurh þiu **w**olkan · **e**ndi þea **w**ardos þar  
 bi·fêng an þem **f**elda. · Sie wurðun an **f**orhtun þó,  
 394 þea **m**an an ira **m**óda: · gi·sáhun þar **ma**htigna  
 godes **e**ngil kuman, · þe im te·gêgnes sprak,  
 396 hét þat im þea **w**ardos · **w**iht ne antd-rédin  
 lêðes fon þem **l**iohta: · „ik skal eu“, kwað hé, „liovara þing,  
 398 swíðo wár-líko · **w**illjon seggjan,  
 kûðjan **k**raft mikil: · nu is **K**rist ge·boran  
 400 an þeser\*o **s**elvun naht, · **s**álig barn godes,  
 an þera **D**awides burg, · **d**rohtin þe gódo.  
 402 Þat is **m**eñdislo · **m**anno kunnjas,  
 allaro **f**iriho **f**ruma. · Þar gí ina **f**iðan mugun,  
 404 an **B**ethlema-burg · **b**arno ríkjost:  
 hebbjad þat te **t**êkna, · þat ik eu gi·têlljan mag  
 406 wárun **w**ordun, · þat hé þar bi·**w**undan ligid,  
 þat **k**ind an ênera **k**ribbjun, · þoh hé sí **k**uning ovar al  
 408 erðun **e**ndi himiles · **e**ndi ovar **e**ldjo barn,  
 wer-oldes **w**aldand“. · Reht só hé þó þat **w**ord gi·sprak,  
 410 só warð þar **e**ngilo te þem **e**nun · **u**n·rím kuman,  
 hêlag hêri-skêpi · fon **h**evan-wanga,  
 412 fagar **f**olk godes, · **e**ndi **f**ilu sprákun,  
 lof-word manag · **l**iudjo hêrron.  
 414 Af·hóvun þó **h**êlagna sang, · þó sie eft te **h**evan-wanga  
 wundun þurh þiu **w**olkan. · Þea **w**ardos hôrdun,  
 416 hwó þiu **e**ngilo kraft · **a**lo-mahtigna god  
 swíðo **w**erð-líko · **w**ordun lovodun:  
 418 „diuriða sí nu“, · kwáðun sie, „**d**rohtine selvun  
 an þem **h**ôhoston · **h**imilo ríkja  
 420 **e**ndi **f**iðu an erðu · **f**iriho barnun,  
 gód-willigun **g**umun, · þem þe **g**od ant·kennjad  
 422 þurh **h**luttran **h**ugi.“ · Þea **h**irdjo for·stóðun,  
 þat sie **ma**htig þing · gi·**m**anod habda,  
 424 blíð-lík **b**od-skêpi: · gi·witun im te **B**ethleem þanan

nahtes siðon; · was im niud mikil,  
 426 þat sie selvon Krist · gi·sehan móstin.  
 6 Habda im þe ęngil godes · al gi·wísid  
 428 torhtun tēknun, · þat sie im tó selvun,  
 te þem godes barne · gangan mahtun,  
 430 ęndi fundun sán · folko drohtin,  
 liudjo hērron. · Sagdun þó lof goda,  
 432 waldande mid iro wordun · ęndi wído kúðdun  
 ovar þea berhtun burg, · hwi·lik im þar biliði warð  
 434 fon hevan-wanga · hēlag gi·tôgit,  
 fagar an felde. · Þat frí al bi·held  
 436 an ira hugi-skeftjun, · hēlag þiorna,  
 þiu magað an ira móde, · só hwat só siu gi·hōrda þea mann sprekan.  
 438 Fódða ina þó fagaŕo · frího skānjosta,  
 þiu módar þurh minnja · managaro drohtin,  
 440 hēlag himilisk barn. · hēliðos gi·sprákun  
 an þem ahtodon daga · erlos managa,  
 442 swiðo glawa gumon · mid þera godes þiornun,  
 þat hé hēljand te namon · hēbbjan skoldi,  
 444 só it þe godes ęngil · Gabriel gi·sprak  
 wáron wordun · ęndi þem wíve gi·bôð,  
 446 bodo drohtines, · þó siu êrist þat barn ant·féng  
 wánum te þesero wer-oldi; · was iru willjo mikil,  
 448 þat siu ina só hēlag-líko · haldan mósti,  
 ful-géng im þó só gerno. · Þat gēr furðor skrêð  
 450 unt-þat þat friðu-barn godes · fiar-tig habda  
 dago ęndi 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·fóðit, · ne siu ina simbla þarod  
 te þem godes wíha · for·gevan skolda.  
 458 Gi·witun im þó þiu gódun twê, · Joseph ęndi Maria  
 bēðju fon Bethleem: · habdun þat barn mid im,  
 460 hēlagna Krist, · sóhtun im hús godes  
 an Jerusalem; · þar skoldun sie is geld frummjan

462 waldanda at þem wíha · wísa lēstjan  
 Judeo folkes. · Þar fundun sea ênna góðan man  
 464 aldan at þem alaha, · aðal-boranan,  
 þe habda at þem wíha só filu · wintro ėndi sumaro  
 466 gi·libd an þem liohta: · oft warhta hé þar lof goda  
 mid hluttru hugi; · habda im hêlagna gêst,  
 468 sâlig-líkan sevon; · Simeon was hé hêtan.  
 Im habda gi·wísid · waldandas kraft  
 470 langa hwíla, · þat hé ni mósta êr þit lioht a·gevan,  
 wēndjan af þesero wer-oldi, · êr þan im þe willjo gi·stódi,  
 472 þat hé selvan Krist · gi·sehan mósti,  
 hêlagna hevan-kuning. · Þó warð im is hugi swíðo  
 474 blíði an is briostun, · þó hé gi·sah þat barn kuman  
 an þena wíh innan. · Þuo sagda hie waldande þank,  
 476 al-mahtigon gode, · þes hé ina mid is ôgun gi·sah.  
 Géng im þó te·gegnes · ėndi ina gerno ant·fēng  
 478 ald mid is armun: · al ant·kēnde  
 bôkan ėndi biliði · ėndi ôk þat barn godes,  
 480 hêlagna hevan-kuning. · „Nu ik þi, hêrro, skal“, kwað hé,  
 „gerno biddjan, · nu ik sus gi·gamalod bium,  
 482 þat þú þínan holdan skalk · nu hinan hwervan látas,  
 an þína friðu-wára faran, · þar 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 ėli-þiodun, · þea êr þes alo-waldon  
 kraft ne ant·kēndun. · Þína kumi sindun  
 490 te dóma ėndi 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 · firiho barnun,  
 þem liudjun te leova, · þe is lêrun gi·hôrdin,  
 498 ėndi þem te harma, · þe hôrjen ni weldin

Kristas lêron. · „Þu skalt noh“, kwað hé, „kara þiggjan,  
 500 harm an þínumu herton, · þan ina hēliðo barn  
 wápnun wítnod. · Þat wirðid þi werk mikil,  
 502 þrim te gi·þolonna.“ · Þiu þiorna al for·stód  
 wíśas 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, · siðoor 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 ęndi ant·ahtoda  
 514 wintro an iro wer-oldi, · só siu nia þana wíh ni for·lét,  
 ak siu þar ira drohtine wel · dages ęndi nahtes,  
 516 gode þionode. · Siu kwam þar ôk gangan tó  
 an þea selvun tíð: · sán ant·kęnde  
 518 þat hêlage barn godes · ęndi þem hēliðon kúðde,  
 þem weroda aftar þem wíha · wil-spel mikil,  
 520 kwað þat im nęrjandas ginist · gi·náhid wári,  
 helpa heven-kuninges: · „nu is þe hêlago Krist,  
 522 waldand selvo · an þesan wíh kuman  
 te a·lôsjenne þea liudi, · þe hér nu lango bidun  
 524 an þesara middil-gard, · managa hwíla,  
 þurftig þioda, · só nu þes þinges mugun  
 526 męndjan man-kunni.“ · Manag fagonoda  
 werod aftar þem wíha: · gi·hôrdun wil-spel mikil  
 528 fon gode sęggjan. · Þat geld habde þó gi·lêstid  
 þiu idis an þem alaha, · al só it im an ira êwa gi·bôd  
 530 ęndi an þera berhtun burg · bók gi·wíśdun,  
 hêlagaro hand-gi·werk. · Gi·witun im þó te hús þanan  
 532 fon Jerusalem · Joseph ęndi Maria,  
 hêlag híwiski: · habdun im heven-kuning  
 534 simbla te gi·siða, · sunu drohtines,  
 managaro mund-boron, · só it gio mári ni warð



536 þan wíðor an þesaro wer-oldi, · b·útan só is willjo géng,  
 7 heven-kuninges hugi. · Þoh þar þan gi·hwi-lik hêlag man  
 538 Krist ant·kendi, · þoh ni warð it gio te þes kuninges hove  
 þem mannun gi·márid, · þea im an iro mód-sevon  
 540 holde ni wárun, · ak was im só bi·halden forð  
 mid wordun endi mid werkun, · ant-þat þar weros ôstan,  
 542 swíðo glawa gumon · gangan kwámun  
 þrea te þero þiodu, · þegnos snelle,  
 544 an langan weg · ovar þat land þarod:  
 folgodun ênun berhtun bôkne · endi sóhtun þat barn godes  
 546 mid hluttru hugi: · weldun im hnigan tó,  
 gehan im te jungrun: · drivun im godes gi·skapu.  
 548 Þó sie Eródesan þar · ríkjan fundun  
 an is sæli sittjen, · slíð-wurdjan kuning,  
 550 móðagna mid is mannun: · —simbla was hé morðes gern—  
 þó kwaddun sie ina kúsko · an kuning-wísun,  
 552 fagaro an is flëttje, · endi 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 êðili-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·gegnes · gumon ôstr-onja,  
 word-spáhe weros: · „wí þí te wárun mugun“, kwáðun sie,  
 564 „úse ârundi · óðo gi·tëlljen,  
 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 endi 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 erylun þó  
 sagde sôð-liko: · —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 godes,  
 kwað þat hé þesero wer-oldes · waldan skoldi  
 586 gio te êwan-daga, · erðun ęndi himiles.  
 Hé kwað þat an þem selvon daga, · þe ina sáliga  
 588 an þesan middil-gard · módar gi·drógi,  
 só kwað hé þat ôstana · ên skoldi skínan  
 590 himil-tungal hwít, · su·lik só wí hér ne habdin êr  
 undar·twisk erða ęndi himil · ôðar hwerigin,  
 592 ne su·lik barn ne su·lik bôkan. · Hét þat þar te bedu fórin  
 þrea man fon þero þiodu, · hét sie þęnkjan wel,  
 594 hwan êr sie gi·sáwin ôstana · up síðogjan,  
 þat godes bôkan gangan, · hét sie garwjan sán,  
 596 hét þat wí im folgodin, · só it furi wurði,  
 westar ovar þesa wer-oldi. · Nu is it al gi·wárod só,  
 598 kuman þurh kraft godes: · þe kuning is gi·fódit,  
 gi·boran bald ęndi strang: · wí gi·sáhun is bôkan skínan  
 600 hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,  
 markoda mahtig selvo; · wí gi·sáhun morgno gi·hwi-likes  
 602 blíkan þana berhton sterron, · ęndi wí géngun aftar þem bôkna herod  
 wegaz ęndi waldas hwílon. · Þat wári us allaro willjono mēsta,  
 604 þat wí ina selvon gi·sehan móstin, · wissin, hwar wí ina sókjan  
 skoldin,  
 þana kuning an þesumu kēsur-dóma. · Saga us, 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·hôrde seggjan þó,  
 þat hé þar ovar-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 ęndi an iro brioston · bók-kraftes mēst  
 wissun te wárun, · ęndi hé sie mid wordun fragn,  
 616 swiðo niud-líko · nið-hugdig man,  
 kuning þero liudjo, · hwar Krist gi·boran  
 618 an wer-old-riksja · werðan skoldi,  
 friðu-gumono bēst. · Þó sprak im eft þat folk an·gegin,  
 620 þat werod wár-líko, · kwáðun þat sie wissin garo,  
 þat hé skoldi an Bethlehem gi·boran werðan: · „só is an usun bókun  
 gi·skrivan,  
 622 wís-líko gi·writan, · só it wár-sagon,  
 swiðo glawa gumon · bi godes krafta  
 624 fil-wise man · furn gi·sprákun,  
 þat skoldi fon Bethlehem · burgo hirdi,  
 626 liof landes ward · an þit lioht kuman,  
 ríki rád-gevo, · þe rihtjen skal  
 628 Judeono gum-skēpi · ęndi is geva wesan  
 mildi ovar middil-gard · managun þiodun.“  
 630 8 Þó gi·fragn ik þat sán aftar þiu · slíð-mód kuning  
 þero wár-sagono word · þem wrekkjun 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·bôd  
 640 swiðo hard-líko, · hêrro Judeono,  
 þem wísun mannun, · êr þan sie fórin westan forð,  
 642 þat sie im eft gi·küðdin, · hwar hé þana kuning skoldi

sókjan at is selðon; · kwað þat hé þar weldi mid is gi·siðun tó,  
 644 bedan te þem barne. · Þan hogda hé im te banon werðan  
 wápnas eggjun. · Þan eft waldand god  
 646 þáhte wið þem þinga: · hé mahta a·þengjan 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-skæpi: · 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 wolknes skion,  
 656 up te þem hôhon himile, · hwó fórun þea hwíton sterron  
 —ant·kændun sie þat kumbal godes—, · þiu wárun þurh Krista herod  
 658 gi·warht te þesero wer-oldi. · Þea weros aftar géngun,  
 folgodun ferht-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 · çndi 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 gevun géngun, · gumon ôstr-onja,  
 670 sið-wórige man: · sán ant·kændun  
 þea weros waldand Krist. · Þea wrëkkjon fellun  
 672 te þem kinde an kneo-beda · çndi ina an kuning-wísa  
 góðan gróttun · çndi im þea geva drógun,  
 674 gold çndi wíh-rôk · bi godes têknun  
 \*çndi myrra þar mid. · Þea man stóðun garowa,  
 676 holde for iro hêrron, · þea it mid iro handun sán  
 fagar ant·féngun. · Þó gi·witun im þea ferhton man,  
 678 sçggi te selðon · sið-wórige,  
 gumon an gast-sçli. · Þar im godes çngil

680 slápandjun an naht · swevan gi·tôgde,  
 gi·drog im an drôme, · al so it drohtin self,  
 682 waldand welde, · þat im þúhte þat man im mid wordun gi·budi,  
 þat sie im\* þanan ôðran weg, · erlos fórin,  
 684 liðodin sie te lande · ęndi þana lêðan man,  
 Erodesan · eft ni sóhtin,  
 686 módagna kuning. · Þó warð morgan kuman  
 wánum te þesero wer-oldi. · Þó bi·gunnun þea wíson man  
 688 seggjan iro swevanos; · selvon ant·kęndun  
 waldandes word, · hwand sie gi·wit mikil  
 690 bárun an iro briostun: · bádun alo-waldon,  
 hêron heven-kuning, · þat sie móstin is huldi forð,  
 692 gi·wirkjan is willjon, · kwáðun þat sea ti im habdin gi·węndit hugi,  
 \*iro mód morgan gi·hwem. · Þó fórun eft þie man þanan,  
 694 erlos ôstr-onje, · al só im þe ęngil godes  
 wordun gi·wisde: · námun im weg ôðran,  
 696 ful-gęngun godes lêrun: · ni weldun þemu Judeo kuninge  
 umbi þes barnes gi·burd · bodon ôstr-onje,  
 698 sið-wórige man · seggjan gio·wiht,  
 9 ak wendun im eft an iro willjon. · Þó warð sán aftar þiu waldandes,  
 700 godes ęngil kumen · Josepe te sprákon,  
 sagde im an swefne · slápandjum an naht,  
 702 bodo drohtines, · þat þat barn godes  
 slíð-mód kuning · sókjan welda,  
 704 áhtjan is aldres; · „nu skaltu ine an Aegypteo  
 land ant·lêdjan · ęndi undar þem liudjun wesan  
 706 mid þiu godes barnu · ęndi mid þeru góðan þior\*nan,  
 wunon undar þemu werode, · unt-þat þi word kume  
 708 hêrron þínes, · þat þú þat hêlage barn  
 eft te þesum land-skępi · lêdjan mótis,  
 710 drohtin þínen.“ · Þó fon þem drôma an·sprang  
 Joseph an is gęst-sęli, · ęndi þat godes gi·bod  
 712 sán ant·kęnda: · gi·wêt im an þana sið þanen  
 þe þegan mid þeru þiornon, · sóhta im þiod ôðra  
 714 owar 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 sęggjan an is selðon. · Þó warð im þes an sorgun hugi,  
 mód mornondi, · kwað þat it im þie man dedin,  
 722 hęliðos\* te hônðun. · 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·talú: · nu ik gi·winnan mag,  
 726 þat hé io ovar þesaro erðu · ald ni wirðit,  
 hér undar þesum hęri-skępi.“ · Þó hé só hardo gi·bôð,  
 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 Bethlehem, · só filo só þar gi·boran wurði,  
 732 an twēm gęrun a·togan. · Tionon frumidon  
 þes kuninges gi·siðos. · Þó skolda þar só manag kindisk man  
 734 sweltan sundjono lōs. · 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 lutil, · þoh skolda is simbla þat lif gevan,  
 þe magu for þeru módar. · Mēnes ni sáhun,  
 742 wítjes þie wam-skaðon: · wápnes eggjun  
 fręmidun firin-werk mikil. · Fellun managa  
 744 magu-junge man. · Þia módar wiopun  
 kind-jungaro kwalm; · kara was an Bethlehem,  
 746 hofno hlúdost: · þoh man im iro herton an twê  
 sniði mid swerdu, · þoh ni mohta im gio sêrara dád  
 748 werðan an þesaro wer-oldi, · wívun managun,  
 brúðjun an Bethlehem: · gi·sáhun iro barn bi·foran,  
 750 kind-junge man, · kwalmu sweltan  
 blódag an iro barmun. · Þie banon wítnodun  
 752 un·skuldige skole: · ni bi·skrivun gio·wiht  
 þea man umbi mēn-werk: · weldun mahtigna,

754 Krist selvon a·kwēlljan. · þan habde ina kraftag god  
 gi·nēridan wið iro nīðe, · þat inan nahtes þanan  
 756 an Aegypto land · erlos ant·lēddun,  
 gumon mid Josepe · an þana grónjon wang,  
 758 an erðono bēstun, · þar ên aha fliutid,  
 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 êgan is ērvi-ward: · þe was Arkheláus  
 hêtan, hēri-togo · helm-berandero:  
 766 þe skolda umbi Jerusalem · Judeono folkes,  
 werodes gi·waldan. · Þó warð word kuman  
 768 þar an Egypti · ēðiljun manne,  
 þat hé þar te Josepe, · godes ēngil 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,  
 frêson 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: · gēriwide 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 ēndi Maria,  
 hêlag híwiski · heven-kuninges,  
 782 wárun im an Nazareth-burg. · Þar þe nērijondio 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 gēr-talo  
 twe-livi habde, · þó warð þiu tid kuman,  
 788 þat sie þar te Jerusalem, · Juðeo liudi  
 iro þiod-gode · þionon skoldun,  
 790 wirkjan is willjon. · Þó warð þar an þana wíh innan

þar te Jerusalem · Judeono gi·samnod  
 792 man-kraft mikil. · Þar Maria was  
 self an gi·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·lêstid te iro land-wisun, · þó fórun im eft þie liudi þanan,  
 weros an iro willjon · ęndi þar an þem wíha af·stód  
 798 mahtig barn godes, · só ina þiu módar þar  
 ni wissa te wáron; · ak siu wánda þat hé mid þem weroda forð,  
 800 fóri mit iro friundun. · Gi·frang aftar þiu  
 eft an 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 wíha innan, · þar þe wísa 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 gróttu,  
 820 wísan undar þem weroda, · sprak im mid ira wordun tó:  
 „hwí weldes þú þínara módar, · manno liovosto,  
 822 gi·sidon su·lika sorga, · þat ik þi só sêrag-mód,  
 idis arm-hugdig · êskon skolda  
 824 undar þesun burg-liudjun?“ · Þó sprak iru eft þat barn an·gęgin  
 wísun wordun: · „Hwat þú wêst garo“, kwað hé,  
 826 „þat ik þar gi·rísu, · þar ik bi rehton skal  
 wonon an willjon, · þar gi·wald havad



828 **mín** mahtig fader.“ · Þie **man** ni for·stóðun,  
 þie **weros** an þem **wíha**, · bi·hwí hé só þat **word** gi·sprak,  
 830 gi·**mênda** mid is **mũðu**: · **Maria** al bi·held,  
 gi·**barg** an ira **breostun**, · só hwat só siu gi·hôrda ira **barn** sprekan  
 832 **wisaro** **wordo**. · Gi·**witun** im þó eft þanan  
 fon **Jerusalem** · **Joseph** ęndi **Maria**,  
 834 habdun im te gi·**siðja** · **sunu** drohtines,  
 allaro **barno** **bętsta**, · þero þe io gi·**boran** wurði  
 836 **magu** fon **módar**: · habdun im þar **minnja** tó  
 þurh **hluttran** **hugi**, · ęndi hé só gi·**hôrig** was,  
 838 **godes** êgan barn · **gaduling**-mágun  
 þurh is **ôd**-módi, · **aldron** sínun:  
 840 ni welda an is **kindiski** þó noh · is **kraft** mikil  
**mannun** **márjan**, · þat hé su·lik **męgin** êhta,  
 842 gi·**wald** an þesaro **wer**-oldi, · ak hé im an is **willjon** będ  
 gi·**þiudo** undar þero **þiudu** · **þrí**-tig gęro,  
 844 êr þan hé þar **tękan** ênig · **tôgjan** weldi,  
**sęggjan** þem gi·**siðja**, · þat hé **selvo** was  
 846 an þesaro **middil**-gard · **manno** drohtin.  
**Habda** im só bi·**halden** · **hêlag** barn godes  
 848 **word** ęndi **wís**-dóm · ęnde allaro gi·**wittjo** męst,  
 tulgo **spáhan** hugi: · ni mahta man is an is **sprákun** werðan,  
 850 an is **wordun** gi·**war**, · þat hé su·lik gi·**wit** êhta,  
**þęgan** su·lika gi·**þáhti**, · ak hé im só gi·**þiudo** będ  
 852 **torhtaro** **tękno**. · Ni was noh þan þiu **tíd** kuman,  
 þat hé ina ovar þesan **middil**-gard · **márjan** skolda,  
 854 **lêrjan** 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 êr þan hé ina **selvo** · **sęggjan** welda.  
 11 Þan was im **Johannes** · fon is **juguð**-hêdi  
 860 a·**wahsan** an ênero **wóstunni**; · þar ni was **werodes** þan mēr,  
 b·útan þat hé þar **ên**-kora · **alo**-waldon gode,  
 862 **þęgan** **þionoda**: · for·lét **þioda** gi·mang,  
**manno** gi·**mênðon**. · Þar warð im **mahtig** kuman  
 864 an þero **wóstunni** · **word** fon himila,

866 gód-lík stemna godes, · ęndi Johanne gi·bod,  
 þat hé Kristes kumi · ęndi is kraft mikil  
 ovar þesan middil-gard · mārjan skoldi;  
 868 hét ina wār-líko · wordun sęggjan,  
 þat wāri hevan-riki · hęliðo barnun  
 870 an þem land-skępi, · liudjun gi·náhid,  
 welono wun-samost. · Im was þó willjo mikil,  
 872 þat hé fon su·likun sáldun · sęggjan mósti.  
 Gi·wēt im þó gangan, · al só Jordan flót,  
 874 watar an willjon, · ęndi þem weroda allan dag,  
 aftar þem land-skępi · þem liudjun kũða,  
 876 þat sie mid fastunnju · firin-werk manag,  
 iro selvoro · sundja bóttin,  
 878 „þat gí werðan hręnja“, · kwað hé. „Hevan-riki is  
 gi·náhid manno barnun. · Nu látad eu an ewan mód-sevon  
 880 ewar selvoro · sundja hrewan,  
 lędas þat gí an þesun liohta fręmidun, · ęndi mínun lęrun hōrjad,  
 882 węndjat 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 lęðaro gi·lęsto: · ak þe is an þit lioht kuman,  
 mahtig te mannun · ęndi undar eu middjun stéd,  
 888 —þoh gí ina selvun · gi·sehan ni willjan—,  
 þe eu gi·dōpjan skal · an ewes drohtines namon  
 890 an þana hālagon gęst. · Þat is hērro ovar al:  
 hé mag allaro manno gi·hwena · mēn-gi·þahtjo,  
 892 sundjono sikoron, · só hwene só só sálig mót  
 werðen an þesaro wer-oldi, · þat þes willjon havad,  
 894 þat hé só gi·lęstja, · só hé þesun liudjun wili,  
 gi·bioden barn godes. · Ik bium an is bod-skępi herod  
 896 an þesa wer-old kumen · ęndi skal im þana weg rúmjen,  
 lęrjan þesa liudi, · hwó sea skulin iro gi·lōvon haldan  
 898 þurh hluttran hugi, · ęndi þat sie an hęllja ni þurvin,  
 faran an fern þat hęta. · Þes wirðid só fagan an is móde  
 900 man te só managaro stundu, · só hwe só þat mēn for·látid,  
 gerno þes gramon 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 lêrun þó, · liudi wándun,  
 weros wár-líko, · þat þat waldand Krist  
 906 selbo wári, · hwanda hé só filu sôðes gi·sprak,  
 wároro wordo. · Þó warð þat só wído kúð  
 908 ovar þat for·gevana land · gumono gi·hwi-likum,  
 seggjun at iro selðun: · þó kwámun ina sókjan þarod  
 910 fon Jerusalem · Judeo liudjo  
 bodon fon þeru burgi · ęndi frágodun, ef hé wári þat barn godes,  
 912 „þat hér lango giu“, · kwaðun sie, „liudi sagdun,  
 weros wár-líko, · þat hé skoldi an þesa wer-old kuman“.  
 914 Johannes þó gi·mahalde · ęndi te·gęgnes sprak  
 þem bodun bald-líko: · „ni bium ik“, kwað hé, „þat barn godes,  
 916 wár waldand Krist, · ak ik skal im þana weg rúmjen,  
 hêrron mínumu.“ · Þea hęliðos frugnun,  
 918 þea þar an þem ârundje · erlos wárun,  
 bodon fon þero burgi: · „ef þú nu ni bist þat barn godes,  
 920 bist þú þan þoh Elias, · þe hér an êr-dagun  
 was undar þesumu werode? · hé is wis-kumo  
 922 eft an þesan middil-gard. · Saga ús hwat þú manno sís!  
 Bist þú ênig þero, · þe hér êr wári  
 924 wísaro wár-saguno? · Hwat skulun wí þem werode fon þi  
 seggjan te sôðon? · Neo hér êr su·lik ni warð  
 926 an þesun middil-gard · man ôðar kuman  
 dádjun só mári. · Bi·hwí þú hér dôpisli  
 928 fręmis undar þesumu folke, · ef þú þaro fora·sagono  
 ên-hwi-lik ni bist?“ · Þó habde eft garo  
 930 Johannes þe gódo · glau and-wordi:  
 „Ik bium fora-bodo · fráon mínes,  
 932 lioves hêrron; · ik skal þit land rekon,  
 þit werod aftar is willjon. · Ik hębbju fon is worde mid mi  
 934 stranga stemna, · þoh sie hér ni willje for·standan filo  
 werodes an þesaro wóstunni. · Ni bium ik mid wihti gi·lík  
 936 drohtine mínumu: · hé is mid is dádjun só strang,  
 só mári ęndi só mahtig · —þat wirðid managun kúð,  
 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 bætara þan ik. · Nis þes bodon gi·mako  
 942 ênig ovar erðu, · ne nu aftar ni skal  
 werðan an þesaro wer-oldi. · Hębbjad ewan willjon þarod,  
 944 liudi ewan gi·lôvon: · þan eu lango skal  
 wesan ewa hugi hrómag; · þan gi hęlli-gi·þwing,  
 946 for·látad lêðaro drôm · ęndi sókjad eu lioht godes,  
 up·ôdes hēm, · êwig ríki,  
 948 hôhan heven-wang. · Ne látad ewan hugi twífljen!“  
 12 Só sprak þó jung gumo · bi godes lêrun  
 950 mannun te márðu. · Manag samnoda  
 þar te Bethania · barn Israheles;  
 952 kwámun þar te Johannese · kuningo gi·siðos,  
 liudi te lêrun · ęndi iro gi·lôvon ant·fęngun.  
 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 þęnkid  
 958 ęndi an þana hêljand \*wili · hluttro gi·lôvjan,  
 lêstjan is lêra“. · Þó ni was lang te þiu,  
 960 þat im fon Galilea gi·wêt · godes êgan barn,  
 \*diur-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 swíðo 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 us 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 sînun  
 an allaro baðo þem bêtston · ęndi im þar te bedu gi·hnêg  
 982 an kneo kraftag. · Krist up gi·wêt  
 faġar 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 ġêst  
 986 fon þem alo-waldon · ovane te Kriste:  
 —was im an gi·lík-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 bêtston, · kwað þat hé ina gi·korana habdi  
 992 selvo fon sînun ríkja, · kwað þat im þe sunu líkodi  
 bêtst 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·hôrjan. · 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 watere, · só hwar só ik gi·sáwi wár-líko  
 1002 þana hêlagon ġêst · \*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 ġêst · ęndi hêljan managa  
 manno mên-dádi. · hé havad maht fon gode,  
 1008 þat hé a·látan mag · liudjo gi·hwi-likun  
 saka ęndi sundja. · Þit is selvo Krist,  
 1010 godes êgan barn, · gumono bêtsto,

friðu wið fiundun. · Wala þat eu þes mag frâh-mód hugi  
 1012 wesan an þesaro wer-oldi, · þes eu þe willjo gi·stód,  
 þat gí só libbjanda · þana landes ward  
 1014 selvon gi·sáhun. · Ní mót sliumo sundjono lôs  
 manag gêst faran · an godes willjon  
 1016 tionon a·tómíð, · þe mid trewon wili  
 wið is wini wirkjan · ęndi an waldand Krist  
 1018 fasto gi·lôvjan. · Þat skal te frumun werðen  
 gumono só hwi-likun, · só þat gerno dót“.  
 1020 **13** Só ge·fragn ik þat Johannes þó · gumono gi·hwi-likun,  
 lovoda þem liudjun · lêra Kristes,  
 1022 hêrron sínes, · ęndi heven-ríki  
 te gi·winnanne, · welono þane mēston,  
 1024 sálig sin-líf. · Þó 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 hwíla; · ne habda liudjo þan mēr,  
 sęggjo te gi·siðun, · al só hé im selvo gi·kôs:  
 1030 welda is þar látan koston · kraftiga wihti,  
 selvon Satanasan, · þe gio an sundja spēnit,  
 1032 man an mēn-werk: · hé konsta is mód-sevon,  
 wrêðan willjon, · hwó hé þesa wer-old êrist,  
 1034 an þem an-ginnja · irmin-þioda  
 bi·swêk mit sundjun, · þó hé þiu sin-híun twê,  
 1036 Ádaman ęndi Éwan, · þurh un-trewa  
 for·lêdda mid luginun, · þat liudo barn  
 1038 aftar iro hin-ferdi · hęllja sóhtun,  
 gumono gēstos. · Þó welda þat god mahtig,  
 1040 waldand węndjan · ęndi welda þesum werode for·geven  
 hôh himil-ríki: · be·þiu hé herod hêlagna bodon,  
 1042 is sunu sęnda. · Þat was Satanase  
 tulgo harm an is hugi: · afonsta hevan-ríkjes  
 1044 manno kunnje: · welda þó mahtigna  
 mid þem selvon sakun · sunu drohtines,  
 1046 þem hé Ádaman · an êr-dagun  
 darnungo bi·dróg, · þat hé warð is drohtine lêð,

1048 bi·swêk ina mid sundjun · —só welda hé þó selvan dón  
 hêlandjan Krist. · Þan habda hé is hugi fasto  
 1050 wið þana wam-skaðon, · waldandes barn,  
 herte só gi·hêrddid: · 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 dêrnja wihti,  
 1056 nið-hugdig fiund, · náhor gangan,  
 grótjan ina gëgin-warðan: · wánde þat hé god ên-fald,  
 1058 for·útar man-kunnjes wiht · mahtig wári,  
 hêleg himiles ward. · Só hé ina þó ge·hungrijan lét,  
 1060 þat ina bi·gan bi þero mēnnisko · móses lustjan  
 aftar þem fiuwar-tig dagun, · þe fiund náhor géng,  
 1062 mirki mēn-skaðo: · wánda þat hé man ên-fald  
 wári wissungo, · sprak im þó mid is wordun tó,  
 1064 grótta ina þe gêr-fiund: · „ef þú sís godes sunu“, kwað hé,  
 „be·hwí ni hêtis þú þan werðan, · ef þú gi·wald haves,  
 1066 allaro barno bêtst, · brôd af þesun stēnun?  
 Ge·hêli þinna hungar!“ · Þó sprak eft þe hêlago Krist:  
 1068 „ni mugun êldi-barn“, · kwað hé, „ên-faldes brôdes,  
 liudi libbjen, · ak sie skulun þurh lêra godes  
 1070 wesan an þesero wer-oldi · êndi skulun þiu werk frummjen,  
 þea þar werðad a·hlúdid · fon þero hêlogun tungun,  
 1072 fon þem galme godes: · þat is gumono líf  
 liudjo só hwi-likon, · só þat lêstjan wili,  
 1074 þat fon waldandes · worde ge·biudid.“  
 Þó bi·gan eft niuson · êndi náhor géng  
 1076 un-hiuri fiund · ôðru siðu,  
 fandoda is frôhan. · Þat friðu-barn þolode  
 1078 wrêðes willjon · êndi im gi·wald for·gaf,  
 þat hé umbi is kraft mikil · koston mósti,  
 1080 lét ina þó lédjan · þana liud-skaðon,  
 þat hé ina an Jerusalem · te þem godes wíha,  
 1082 alles ovan-wardan, · up gi·setta  
 an allaro húso hôhost, · êndi hosk-wordun sprak,  
 1084 þe gramo þurh gelp mikil: · „ef þú sís godes sunu“, kwað hé,

- „skríd þi te erðu hinan. · Ge·skrivan was it giu lango,  
 1086 an bókun ge·writen, · hwó gi·boden havad  
 is ęngilun · alo-mahtig fader,  
 1088 þat sie þi at wege ge·hwem · wardos sinðun,  
 haldad þi undar iro handun. · Hwat þú hwargin ni þarft  
 1090 mid þínun fótun · an felis be·spurnan,  
 an hardan stên.“ · Þó sprak eft þe hêlago Krist,  
 1092 allaro barno bętst: · „só is ôk an bókun ge·skrivan“, kwað hé,  
 „þat þú te hardo ni skalt · hêrran þínes,  
 1094 fandon þínes frôhan: · þat nis þi allaro frumono neg·ên.“  
 Lét ina þó an þana þriddjan sið · þana þiod-skaðon  
 1096 gi·brengen uppan ênan berg þen hôhon: · þar ina þe balo-wíso  
 lét al ovar-sehan · irmin-þiode,  
 1098 wonod-saman welon · ęndi wer-old-ríki  
 ęndi all su·lik ôdes, · só þius erða bi·havad  
 1100 fagororo frumono, · ęndi sprak im þó þe fiund an·gęgin,  
 kwað þat hé im þat al só gód-lik · for·geven weldi,  
 1102 hôha hęri-dómos, · „ef þú wilt hnígan te mí,  
 fallan te mínun fótun · ęndi mí for frôhan havas,  
 1104 bedos te mínun barma. · Þan látú ik þi brúkan wel  
 alles þes ôd-welon, · þes ik þi hębbju gi·ôgit hír.“  
 1106 Þó ni welda þes lêðan word · lęgeron hwíle  
 hôrjan þe hêlago Krist, · ak hé ina fon is huldi for·drêf,  
 1108 Satanasan for·swêp, · ęndi sán aftar sprak  
 allaro barno bętst, · kwað þat man bedon skoldi  
 1110 up te þem alo-mahtigon gode · ęndi im ênum þionon  
 swíðo þio-liko · þegnos managa,  
 1112 hęliðos aftar is huldi: · „þar ist þiu helpa ge·lang  
 manno ge·hwi-likun.“ · Þó gi·wêt im þe mên-skaðo,  
 1114 swíðo sêrag-mód · Satanas þanan,  
 fiund undar fern-dalu. · Warð þar folk mikil  
 1116 fon þem alo-waldan · ovana te Kriste  
 godes ęngilo kumen, · þie im siðor jungar-dóm,  
 1118 skoldun ambaht-skępi · aftar lêtstjen,  
 þionon þio-liko: · só skal man þiod-gode,  
 1120 hêrron aftar huldi, · hevan-kuninge.  
 14 Was im an þem sin-węldi · sálig barn godes



1122 lange hwíle, · unt-þat im þó liovora warð,  
 þat hé is kraft mikil · kûðjen 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 hêliðun sagda,  
 1130 Johannes is jungurun, · þó hé ina gangan ge·sah:  
 „þit is þat lamb godes, · þat þar lôsjan skal  
 1132 af þesaro wídon wer-old · wrêða sundja,  
 man-kunnjas mên, · mári drohtin,  
 1134 kuningo kraftigost.“ · Krist im forð gi·wêt  
 an Galileo land, · godes êgan barn,  
 1136 fôr im te þem friundun, · þar hé a·fódit was,  
 tír-líko a·togan, · ęndi talda mid wordun  
 1138 Krist undar is kunnje, · kuningo ríkjost,  
 hwó sie skoldin iro selvoro · sundja bótjan,  
 1140 hét þat sie im iro harm-werk manag · hrewan létin,  
 feldin iro firin-dádi: · „nu is it all ge·fullot só,  
 1142 só hír alde man · êr hwanna sprákun,  
 ge·hétun eu te helpu · heven-ríki:  
 1144 nu is it giu gi·náhid þurh þes neřjandan 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 lêra Kristes,  
 1148 só swótja þem gi·siðja. · 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 bêðja þea ge·bróðar, · þar sie an brêd watar  
 swíðo niud-líko · neřti 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 fāhat, · só skulun git noh firiho barn  
 halon te inkun handun, · þat sie an heven-ríki  
 1162 þurh inka lēra · líðan mótin,  
 faran folk manag.“ · Þó warð frô-mód hugi  
 1164 bēðjun þem gi·bróðrun: · ant·kændun þat barn godes,  
 liovan hêrron: · for·létun al saman  
 1166 Andreas ęndi Petrus, · só hwat só sie bi þeru ahu habdun,  
 ge·wunstes bi þem watare: · was im willjo mikil,  
 1168 þat sie mid þem godes barne · gangan móstin,  
 samad an is gi·siðja, · skoldun sálig-líko  
 1170 lôn ant·fāhan: · 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 ęnna fróðan man  
 1174 sittjan bi þem sēwa · ęndi is suni twēne,  
 Jakobus ęndi Johannes: · wárun im junga man.  
 1176 Sátun im þá ge·sun-fader · an ęnumu sande uppen,  
 brugdun ęndi bóttun · bēðjum handun  
 1178 þiu nętti niud-líko, · þea sie habdun nahtes êr  
 for·sliten an þem sēwa. · Þar sprak im selvo tó  
 1180 sálig barn godes, · hét þat sie an þana sið 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 · ęnna for·létun,  
 fróðan bi þem flóde, · ęndi al þat sie þar fehas ęhtun,  
 1186 nęttju ęndi nęglit-skipu, · ge·kurun im þana nęrjandan Krist,  
 hêlagna te hêrron, · was im is helpono þarf  
 1188 te gi·þiononne: · só is allaro þegno ge·hwem,  
 wero an þesero wer-oldi. · Þó gi·wêt im þe waldandes sunu  
 1190 mid þem fiuwarjun forð, · ęndi im þó þana fifton gi·kôs  
 Krist an ęnero kôp-stędi, · kuninges jungoron,  
 1192 mód-spāhana man: · Mattheus was hé hêtan,  
 was im ambahtjo · ęðilero manno,  
 1194 skolda þar te is hêrron · handun ant·fāhan

tins ęndi tolna; · trewa habda hé góda,  
 1196 ađal-and·bári: · for·lét al saman  
 gold ęndi siluvar · ęndi geva managa,  
 1198 diurje mēðmos, · ęndi warð im ӯses drohtines man;  
 kōs im þe kuninges þegn · Krist te hērran,  
 1200 milderan mēðom-gevon, · þan êr is man-drohtin  
 wári an þesero wer-oldi: · fēng im wóðera þing,  
 1202 lang-samoron rád. · Þó warð it allun þem liudjun kũð,  
 fon allaro burgo gi·hwem, · hwó þat barn godes  
 1204 samnode ge·siðos · ęndi selvo ge·sprak  
 só manag wís-lík word · ęndi wáres só filu,  
 1206 torhtes gi·tōgde · ęndi tēkan manag  
 ge·warhte an þesero wer-oldi. · Was þat an is wordun skín  
 1208 iak an is dádjun só same, · þat hé drohtin was,  
 himilisk hērro · ęndi te helpu kwam  
 1210 an þesan middil-gard · manno barnun,  
 liudjun te þesun liohta. · Oft ge·deda hé þat an þem lande skín,  
 1212 þan hé þar torht-líko · só manag tēkan gi·warhte,  
 þar hé hēlde mid is handun · halte ęndi blinde,  
 1214 lōsde af þeru lēf-hēdi · liudi manage,  
 af su·likun suhtjun, · só þan allaro swároston  
 1216 an firiho barn · fiund bi·wurpun,  
 15 tulgo lang-sam legar. · Þó fórun þar þie liudi tó  
 1218 allaro dago ge·hwi-likes, · þar ӯsa drohtin was  
 selvo undar þem gi·siðje, · unt-þat þar ge·samnod warð  
 1220 męgin-folk mikil · managero þiodo,  
 þoh sie þar alle be ge·líkumu · ge·lōvon ni kwámin.  
 1222 weros þurh ênan willjon: · sume sóhtun sie þat waldandes barn,  
 armoro manno filu · —was im átes þarf—,  
 1224 þat sie im þar at þeru męnigi · mates ęndi drankes,  
 þigidin at þeru þiodu; · hwand þar was manag þegan só gód,  
 1226 þie ira alamosnje · armun mannun  
 gerno gávun. · Sume wárun sie im eft Judeono kunnjes,  
 1228 fęgni folk-skępi: · wárun þar ge·farana te þiu,  
 þat sie ӯses drohtines · dádjo ęndi wordo  
 1230 fáron woldun, · habdun im fęgnjen hugi,  
 wrēðen willjon: · woldun waldand Krist

1232 a·lêdjen þem liudjun, · þat sie is lêron ni hôrdin,  
 ne wêndin aftar is willjon. · Suma wárun sie im eft só wíse man,  
 1234 wárun im glawe gumon · êndi gode werðe,  
 a·lesane undar þem liudjun, · kwámun im þarod be þem lêron Kristes,  
 1236 þat sie is hêlag word · hôrjen móstin,  
 línon êndi lêstjen: · habdun mid iro ge·lôvon te im  
 1238 fasto ge·fangen, · habdun im ferhten hugi,  
 wurðun is þegnos te þiu, · þat hé sie an þiod-welon  
 1240 aftar iro ên-dagon · up ge·bráhti,  
 an godes ríki. · hé só gerno ant·féng  
 1242 man-kunnjes manag · êndi mund-burd gi·hét  
 te langaru hwílu, · êndi mahta só gi·lêstjen wel.  
 1244 Þó warð þar megin só mikil · umbi þana márjon Krist,  
 liudjo ge·samnod: · þó gi·sah hé fon allun landun kuman,  
 1246 fon allun wíðun wegum · werod te·samne  
 lungro liudjo: · is lof was só wído  
 1248 managun ge·márid. · Þó gi·wêt im mahtig self  
 an ênna berg uppan, · barno ríkjost,  
 1250 sundar ge·sittjen, · êndi im selvo ge·kôs  
 twe-livi ge·talda, · trew-hafta man,  
 1252 góðoro gumono, · þea hé im te jungoron forð  
 allaro dago ge·hwi-likes, · drohtin welda  
 1254 an is ge·sið-skepja · simblon hëbbjan.  
 Nêmnida sie þó bi naman · êndi hét sie im þó náhor gangan,  
 1256 Andreas êndi Petrus · êrist sána,  
 ge·bróðar twêne, · êndi bêðje mid im,  
 1258 Jakobus êndi Johannes: · sie wárun gode werðe;  
 mildi was hé im an is móde; · sie wárun ênes mannes suni  
 1260 bêðje bi ge·burdjun; · sie kôs þat barn godes  
 góde te jungoron · êndi gumono filu,  
 1262 márjero manno: · Mattheus êndi Þomas,  
 Judasas twêna · êndi Jakob ôðran,  
 1264 is selves swiri: · sie wárun fon gi·sustruonjon twêm  
 knósles kumana, · Krist êndi Jakob,  
 1266 góde gadulingos. · Þó habda þero gumono þar  
 þe nêrjendo 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 gęngun sie twe-livi samad,  
 rinkos te þeru rúnu, · þar þe rádand sat,  
 1274 managoro mund-boro, · þe allumu man-kunnje  
 wið hęllje ge·þwing · helpen welde,  
 1276 formon wið þem ferne, · só hwem só frummjen wili  
 só liov-líka lêra, · só hé þem liudjun þar  
 1278 þurh is gi·wit mikil · wísjan hogda.  
 16 Þó umbi þana nęrjandon Krist · náhor gęngun  
 1280 su·lika ge·siðos, · só hé im selvo ge·kôs,  
 waldand undar þem werode. · Stóðun wísa man,  
 1282 gumon umbi þana godes sunu · gerno swíðo,  
 weros an willjon: · was im þero wordo niud,  
 1284 þáhtun ęndi þagodun, · hwat im þero þiодо drohtin,  
 weldi waldand self · wordun küðjan  
 1286 þesum liudjun te liove. · Þan sat im þe landes hirdi  
 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-ríkja · wirkjan skoldin.  
 Sat im þó ęndi swígoda · ęndi sah sie an lango,  
 1292 was im hold an is hugi · hęlag drohtin,  
 mildi an is móde, · ęndi þó is mund ant·lôk,  
 1294 wísde mid wordun · waldandes sunu  
 manag mār-lík þing · ęndi þem mannum sagde  
 1296 spáhun wordun, · þem þe hé te þeru spráku þarod,  
 Krist alo-waldo, · ge·kora habda,  
 1298 hwi-like wárin allaro · irmin-manno  
 gode werðoston · gumono kunnjes;  
 1300 sagde im þó te sōðan, · kwað þat þie sálige wárin,  
 man an þesoro middil-gardun, · þie hér an iro móde wárin  
 1302 arme þurh ôd-módi: · „þem is þat ęwana ríki,  
 swíðo hęlag-lík · an hevan-wange  
 1304 sin-líf far·geven.“ · 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·hrénod: · þie mótun þane hevenes waldand  
1316 sehan an sínun ríkja.“ · Kwað þat ôk sálige wárin,  
„þie þe friðu-samo undar þesumu folke libbjod · ęndi ni willjad êniga  
fehhta ge·wirken,  
1318 saka mid iro selvoro dádjun: · þie mótun wesan suni drohtines  
ge·nēmnide,  
hwande hé im wil ge·nádig werðen; · þes mótun sie niotan lango  
1320 selvon þes sínés ríkjes.“ · Kwað þat ôk sálige wárin  
þie rinkos, þe rehto weldin, · „ęndi þurh þat þolod ríkjoro manno  
1322 hęti ęndi harm-kwidi: · þem is ôk an himile eft  
godes wang for·geven · ęndi gēst-lík líf  
1324 aftar te êwan-dage, · só is io ęndi ni kumit,  
welan wun-sames.“ · Só habde þó waldand Krist  
1326 for þem erlom þar · ahto ge·talda  
sálða ge·sagða; · mid þem skal simbla gi·hwe  
1328 himil-ríki ge·halon, · ef hé it hēbbjan wili,  
etþo hé skal te êwan-daga · aftar þarvon  
1330 welon ęndi willjon, · siðor hé þese wer-old a·givid,  
erð-lívi-gi·skapu, · ęndi sókit im ôðar lioht  
1332 só liof só lēð, · 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 · ęndi lēð sprekat,

1338 hebbjad iu te hoska · ęndi harmes filu  
 ge·wirkjad an þesoro wer-oldi · ęndi wíti ge·frummjad,  
 1340 fęlgjad iu firin-spráka · ęndi fiund-skępi,  
 lāgnjad iuwa lēra, · dót iu lēðes filu,  
 1342 harmes þurh iuwan hērron. · Þes látad gi iuwan hugi simbla,  
 líf an lustun, · hwand iu þat lōn stęndit  
 1344 an godes ríkja garu, · gódo ge·hwi-likes,  
 mikil ęndi manag-fald: · þat is iu te médu far·gevan,  
 1346 hwand gi hér êr bi·foran · arvid þolodun,  
 wíti an þesoro wer-oldi. · Wirs is þem öðrum,  
 1348 giviðig grimmora þing, · þem þe hér gód ēgun,  
 wídan worold-welon: · þie for·slítat iro wunnja hér;  
 1350 ge·niudot sie ge·nóges, · skulun eft narowaro þing  
 aftar iro hin-fērdi · hęliðos þolojan.  
 1352 Þan wópjan þar wan-skęfti, · þie hér êr an wunnjon sín,  
 libbjad an allon lustun, · ne willjad þes far·látan wiht,  
 1354 mēni-gi·þáhtjo, · þes sie an iro mód spęnit,  
 lēðoro gi·lęstjo. · Þan im þat lōn kumid,  
 1356 uvil arved-sam, · þan sie is þane ęndi skulun  
 sorgondi ge·sehan. · Þan wirðid im sēr 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 węrjan mid wordun, · al só ik giu nu ge·wísjan mag,  
 sęggjan 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 bętara þing,  
 folk far·fáhan · ęndi for·látan fiundes gi·werk,  
 1366 diuvalēs ge·dádi, · ęndi sókjan iro drohtines ríki.  
 Só skulun gí mid iuwon lērun · liud-folk manag  
 1368 węndjan aftar mínon willjon. · Ef iuwar þan a·wirðid hwi-lik,  
 far·látid þea lēra, · þea hé lęstjan skal,  
 1370 þan is im só þem salte, · þe man bi sēes 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 hí ne willja mid hluttro hugi · te heven-ríkja  
 1376 spanen mid is spráku · ęndi sęggjan spel godes,  
 ak węnkid þero wordo, · þan wirðid im waldand gram,  
 1378 mahtig módag, · ęndi só samo manno barn;  
 wirðid allun þan · irmin-þiodun,  
 1380 liudjun a·lêðid, · ef is lêra ni dugun.“  
 17 So sprak hé þó spáh-líko · ęndi sagda spel godes,  
 1382 lērde þe landes ward · liudi síne  
 mid hluttru hugju. · Hęliðos stóðun,  
 1384 gumon umbi þana godes sunu · gerno swíðo,  
 weros an willjon: · was im þero wordo niud,  
 1386 þáhtun ęndi þagodun, · gi·hórdun þero þiodo drohtin  
 sęggjan ęw godes · ęldi-barnun;  
 1388 gi·hét im heven-ríki · ęndi te þem hęliðun sprak:  
 „Ôk mag ik iu sęggjan, · ge·siðos mína,  
 1390 wárun wordun, · þat gi þesoro wer-oldes nu forð  
 skulun lioht wesan · liudjo barnun,  
 1392 fagar mid firihun · ovar folk manag,  
 wlitig ęndi wun-sam: · ni mugun iuwa werk mikil  
 1394 bi·holan werðan, · mid hwi-liko gi sea hugi kùðjat:  
 þan mēr þe þiu burg ni mag, · þiu an berge stáð,  
 1396 hōh holm-klivu, · bi·holen werðen,  
 wrisi-lík gi·werk, · ni mugun iuwa word þan mēr  
 1398 an þesoro middil-gard · mannum werðen,  
 iuwa dádi bi·dęrnit. · Dót, só ik iu lērju:  
 1400 látad iuwa lioht mikil · liudjun skínan,  
 manno barnun, · þat sie far·standan iuwan mód-sevon,  
 1402 iuwa werk ęndi iuwan willjon, · ęndi þes waldand god  
 mid hluttro hugju, · himiliskan fader,  
 1404 lovon an þesumu liohte, · þes hé iu su·lika lêra far·gaf.  
 Ni skal neoman lioht, þe it havad, · liudjun dęrnjan,  
 1406 te hardo be·hwęlvjan, · ak hé it hōho skal  
 an sęli sęttjan, · þat þea ge·sehan mugin  
 1408 alla ge·líko, · þea þar inna sind,  
 hęliðos an hallu. · þan hald ni skulun gi iuwa hêlag word  
 1410 an þesumu land-skępa · liudjun dęrnjen,  
 hęlið-kunnje far·helan, · ak ge it hōho skulun



1412 brêdjan, þat gi·bod godes, · þat it allaro barno ge·hwi-lik,  
 ovar al þit land-skêpi · liudi far·standan  
 1414 ęndi só ge·frummjen, · só it an forn-dagun  
 tulgo wíse man · wordun ge·sprákun,  
 1416 þan sie þana aldan êw · erlos heldun,  
 ęndi ôk su·liku swiðoor, · só ik iu nu sęggjan mag,  
 1418 alloro gumono ge·hwi-lik · gode þionojan,  
 þan it þar an þem aldom · êwa ge·beode.  
 1420 Ni wánjat gi þes mit wihtju, · þat ik bi þiu an þesa wer-old kwámi,  
 þat ik þana aldan êw · irrjen willje,  
 1422 fęlljan undar þesumu folke · efþo þero fora-sagono  
 word wiðar-werpen, · þea hér só gi·wárja man  
 1424 bar-liko ge·budun. · Êr skal bêðju te·faran,  
 himil ęndi erðe, · þiu nu bi·hlidan standat,  
 1426 êr þan þero wordo · wiht bi·liva  
 un·lêstid an þesumu liohte, · þea sie þesum liudjun hér  
 1428 wár-liko ge·budun. · Ni kwam ik an þesa wer-old te þiu,  
 þat ik feldi þero fora-sagono word, · ak ik siu fulljen skal,  
 1430 ôkjon ęndi nígjan · ęldi-barnum,  
 þesumu folke te frumu. · Þat was forn ge·skrivan  
 1432 an þem aldon êo · —ge hôrdun it oft sprekan  
 word-wíse man—: · só hwe só þat an þesoro wer-oldi gi·dót,  
 1434 þat hé áðrana · aldru bi·neote,  
 lívu bi·lôsje, · þem skulun liudjo barn  
 1436 dôd a·dêljan. · Þan willjo ik it iu diopor nu,  
 furður bi·fáhan: · só hwe só ina þurh fiund-skêpi,  
 1438 man wiðar ôðrana · an is mód-sevon  
 bilgit an is breostun · —hwand sie alle ge·bróðar sint,  
 1440 sálig folk godes, · sibbjon bi·tengja,  
 man mid mág-skêpi—, · þan wirðit þoh hwe ôðrumu an is móde só  
 gram,  
 1442 líbes weldi ina bi·lôsjen, · of hé mahti gi·lêstjen só:  
 þan is hé sán a·féhit · ęndi is þes ferahas skolo,  
 1444 al su·likes ur-dêljes · só þe ôðar was,  
 þe þurh is hand-męgin · hôvdo bi·lôsde  
 1446 erl ôðarna. · Ôk is an þem êo ge·skrivan  
 wárun wordun, · só gí 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,  
 węřjan wiðar wrêðun. · Þan sęggjo ik iu te wáron nu,  
 1454 ful-likur 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 mód te þiu  
 1460 ge·flihit wiðar is fiunde. · Þan mótun gí þea fruma êgan,  
 þat gí mótun hêten · heven-kuninges suni,  
 1462 is blíði barn. · Ne mugun gí iu bęțaran rád  
 ge·winnan an þesoro wer-oldi. · Þan sęggjo ik iu te wáron ôk,  
 1464 barno ge·hwi-likum, · þat gí ne mugun mid gi·bolgono hugi  
 iuwas gódes wiht · te godes húsun  
 1466 waldande far·gevan, · þat it imu wirðig sí  
 te ant·fāhanne, · só lango só þú fiund-skęppjes 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 þionon,  
 godes willjon ful·gán, · þan ôðra Judeon duon,  
 1474 ef gí willjat êgan · êwan ríki,  
 sin-líf sehan. · Ôk skal ik iu sęggjan noh,  
 1476 hwó it þar an þem aldon · êo ge·biudid,  
 þat ênig erl ôðres · idis ni bi·swíka,  
 1478 wíf mid wammu. · Þan sęggjo ik iu te wáron ôk,  
 þat þar man is siuni mugun · swíðo far·lêdjan  
 1480 an mirki mên, · ef hi ina látid is mód spanen,  
 þat hé be·ginna þero girnjan, · þiu imu ge·gangan ni skal.  
 1482 Þan haved hé an imu selvon sán · sundja ge·warhta,  
 ge·heftid an is hertan · hęlli-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 lôsje · 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 hêlli-grund.  
 1492 Þan mênid þiu léf-hêd, · þat ênig liudjo ni skal  
 far·folgan is friunde, · ef hé ina an firina spanit,  
 1494 swás man an saka: · þan ne sí hé imu eo só swíðo an sibbjun bi·lang,  
 ne iro mág-skępi só mikil, · ef hé ina an morð spęnit,  
 1496 bédid balu-werko; · bêtara is imu þan ôðar,  
 þat hé þana friund fan imu · fer far·werpa,  
 1498 mîðe þes máges · ęndi ni hębbja þar êniga minnja tó,  
 þat hé móti êno · up ge·stígan  
 1500 hôh himil-ríki, · þan sie hêlli-ge·þwing,  
 brêd balu-wíti · bêðja gi·sókjan,  
 1502 **18** uvil arvidi. · Ôk is an þem êo ge·skrivan  
 wárun wordun, · só gí witun alle,  
 1504 þat mîðe mên-êðos · man-kunnjes ge·hwi-lik,  
 ni for·swęrje ina selvon, · hwand þat is sundje te mikil,  
 1506 far·lêdid liudi · an lêðan weg.  
 Þan willjo ik iu eft sęggjan, · þan sán ni swęrja neo-man  
 1508 ênigan êð-staf · ęldi-barno,  
 ne bi himile þemu hôhon, · hwand þat is þes hêrron stól,  
 1510 ne bi erðu þar undar, · hwand þat is þes alo-waldon  
 fagar fót-skamel, · nek ênig firiho barno  
 1512 ne swęrja bi is selves hôvde, · 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 mîðan filu  
 erlos êð-wordo. · Só hwe só it ofto dót,  
 1516 só wirðid is simbla wirsa, · hwand hé imu gi·wardon ni mag.  
 Bi·þiu skal ik iu nu te wárun · wordun gi·beodan,  
 1518 þat gi neo ne 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 wære,

- 1522 kweðe **já**, gef it **sí**, · **ge**ha þes þar wár is,  
 kweðe **nên**, af it **nis**, · láta im ge·**nóg** an þiu;  
 1524 só hwat só is **mêr** ovar þat · **man** ge·frummjad,  
 só kumid it **al** fan **uvile** · **ę**ldi-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 **lik**-haman, · etþa is **liðo** hwi-likan,  
 þat hé it eft mid is **selves** skal · **sán** ant·gelden  
 1532 mid ge·**líkun** **liðjon**. · Þan willjo ik iu **lêrjan** nu,  
 þat gí só ni **wrekan** · **wrêða** dádi,  
 1534 ak þat gí þurh **ôd**-módi · **al** ge·þologjan  
**wítjes** ęndi **wammes**, · só hwat só man iu an þesoro **wer**-oldi ge·dóe.  
 1536 Dóe **alloro** **erlo** ge·hwi-lik · **ôðrom** manne  
**frume** ęndi ge·**fóri**, · só hé willje, þat im **firiho** barn  
 1538 **gódes** an·**gęgin** dóen. · Þan wirðit im **god** mildi,  
**liudjo** só hwi-likum, · só þat **lêstjen** wili.  
 1540 **Êrod** gí **arme** man, · **dêljad** iuwan **ôd**-welon  
 undar þero þurf<sup>ti</sup>gon þi<sup>o</sup>du; · ne rókjad, hweðar gí is ênigan þank  
 ant·fáhan  
 1542 efþo lôn an þesoro **lêhnjon** wer-oldi, · ak huggjat te iuwomu **leovon**  
 hêrran  
 þero **gevonon** te **gelde**, · þat sie iu **god** lôno,  
 1544 **mahtig** **mund**-boro, · só hwat só gi is þurh is **minnes** gi·dót.  
 Ef þú þan **gevogjan** wili · **gódun** mannun  
 1546 **fagare** **feho**-skattos, · þar þú eft **frumono** hugis  
**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·**lík** neman  
 þero **wordo** ęndi þero **werko**: · te hwí wêt þi þes úsa **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 ôd-módjen  
 gerno þurh godes þank: · þan móst þú eft geld niman,  
 1558 swíðo liof-lík lôn, · þar þú is lango bi·þarft,  
 fagaꝛoro frumono. · Só hwat só þú is só þurh ferhtan hugi  
 1560 darno ge·dêljas, · —so is úsumu drohtine werð—  
 ne galpo þú far þínun ge·vun te swíðo, · noh ênig gumono ne skal,  
 1562 þat siu im þurh ídale hróm · eft ni werðe  
 lêð-líko far·loren. · Þanna þú skalt lôn nemen  
 1564 fora godes ôgun · gódero werko.  
 Ôk skal ik iu ge·beodan, · þan gi willjad te bedu hnígan  
 1566 êndi willjad te iuwomu hêrron · helpono biddjan,  
 þat hé iu a·láte · lêðes þinges,  
 1568 þero sakono êndi þero sundjono, · þea gi iu selvon hír  
 wrêða ge·wirkjad, · þat gi it þan for ôðrumu werode ni duad:  
 1570 ni márjad it far mēnigi, · þat iu þes man ni lovon,  
 ni diurjan þero dádjo, · þat gi iuwes drohtines gi·bed  
 1572 þurh þat ídala hróm · al ne far·leosan.  
 Ak þan gi willjan te iuwomo hêrron · helpono biddjan,  
 1574 þiggjan þeo-líko, · —þes iu is þarf mikil—  
 þat iu sigi-drohtin · sundjono tómja,  
 1576 þan dót gi þat só darno: · þoh wêt it iuwe drohtin self  
 hêlag an himile, · hwand imu nis bi·holan n·eo·wiht  
 1578 ne wordo ne werko. · hé látid it þan al ge·werðan só,  
 só gi ina þan biddjad, · þan gi te þero bedo hnígað  
 1580 mid hluttru hugi.“ · Hēliðos stóðun,  
 gumon umbi þana godes sunu · gerno swíðo,  
 1582 weros an willjon: · was im þero wordo niud,  
 þáhtun êndi þagodun, · was im þarf mikil,  
 1584 þat sie þat eft ge·hogdin, · þat im þat hêlaga barn  
 an þana forman sīð · filu mid wordun  
 1586 torhtes ge·talde. · Þó sprak im eft ên þero twe-livjo an·gēgin,  
 glauworo gumono, · te þem godes barne:  
 1588 **19** „Hērro þe gódo“, · kwað hé, „ús is þínoro huldi þarf,  
 te gi·wirkenne þínna willjon, · êndi ôk þínoro wordo só self,  
 1590 allaro barno bēst, · þat þú ús bedon lêres,  
 jungoron þíne, · só Johannes duot,  
 1592 diur-lík dōperi, · dago ge·hwi-likas

is werod mid wordun, · hwí sie waldand skulun,  
 1594 góðan grótjan. · Dó þína jungorun só self:  
 ge·rihti ùs 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 ùs dago ge·hwi-likes rád, · drohtin þe gódo,  
 1608 þína hêlaga helpa, · çndi a·lát ùs, hevenes ward,  
 managoro mên-skuldjo, · al só we ôðrum mannum dóan.  
 1610 Ne lát ùs far·lêdjan · lêða wihti  
 só forð an iro willjon, · só wí wirðige sind,  
 1612 ak help ùs wiðar allun · uvilon dádjun.  
 Só skulun gí biddjan, · þan gi te bede hnígað  
 1614 weros mid iuwom wordun, · þat iu waldand god  
 lêðes a·láte · an leut-kunnja.  
 1616 Ef gi þan willjad a·látan · liudjo ge·hwi-likun  
 þero sakono çndi þero sundjono, · þe sie wið iu selvon hír  
 1618 wrêða ge·wirkjat, · þan a·látid iu waldand god,  
 fadar ala-mahtig · firin-werk mikil,  
 1620 managoro mên-skuldjo. · Ef iu þan wirðid iuwa mód te stark,  
 þat gi ne wileat ôðrun · erlun a·látan,  
 1622 weron wam-dádi, · þan ne wil iu ôk waldand god  
 grim-werk far·gevan, · ak gi skulun is geld niman,  
 1624 swíðo lêð-lik lôn · te languru hwílu,  
 alles þes un-rehtes, · þes gi ôðrum hír  
 1626 gi·lêstjad an þesumu liohte · çndi þan wið liudjo barn  
 þea saka ni gi·sónjad, · êr gi an þana sið faran,  
 1628 weros fon þesoro wer-oldi. · Ok skal ik iu te wárun seggjan,  
 hwó gi lêstjan skulun · lêra mína:

1630 þan gi iuwa **f**astonnja · **f**rummjan willjan,  
 minson iuwa **m**ên-dádi, · þan ni duad gi þat te **m**anagom küð,  
 1632 ak **m**iðad is far ôðrum **m**annun: · þoh wêt **m**ahtig god,  
 waldand iuwan **w**illjan, · þoh iu **w**erod ôðar,  
 1634 liudjo barn ne **l**ovon. · hé gildid is iu **l**ôn aftar þiu,  
 iuwa **h**êlag fadar · an **h**imil-ríkja,  
 1636 þes ge im mid su·likum **ô**d-módja, · **e**rlos þeonod,  
 só **f**erht-líko undar þesumu **f**olke. · Ne willjat **f**eho winnan  
 1638 **e**rlos an **u**n-reht, · ak wirkjad **u**p te gode  
**m**an aftar **m**édu: · þat is **m**êra þing,  
 1640 þan man hír an **e**rðu · **ô**dag libbja,  
**w**er-old-skattes ge·wono. · Ef gi willjad mínun **w**ordun hôrjan,  
 1642 þan ne **s**amnod gi hír **s**ink mikil · **s**ilôvres ne goldes  
 an þesoro **m**iddil-gard, · **m**êðom-hordes,  
 1644 hwand it **r**otat hír an **r**oste, · êndi **r**egin-þeovos far·stelad,  
**w**urmi a·wardjad, · wirðoid þat gi·wádi far·slitan,  
 1646 ti·gangid þe **g**old-welo. · Lêstjad iuwa **g**ódon werk,  
 samnod iu an **h**imile · **h**ord þat méra,  
 1648 **f**agara **f**eho-skattos: · þat ni mag iu ênig **f**iund be·niman,  
 ne·wiht an·wêndjan, · hwand þe **w**elo standid  
 1650 **g**aru iu te·gêgnes, · só hwat só gí **g**ódes þarod,  
 an þat **h**imil-ríki · **h**ordes ge·samnod,  
 1652 **h**êliðos þurh iuwa **h**and-geva, · êndi hêbbjad þarod iuwan **h**ugi fasto;  
 hwand þar ist alloro **m**anno gi·hwes · **m**ód-ge·þáhti,  
 1654 **h**ugi êndi **h**erta, · þar is **h**ord ligid,  
**s**ink ge·samnod. · Nis eo só **s**álig man,  
 1656 þat mugi an þesoro **b**rêdon wer-old · **b**êðju ant·hengjan,  
 ge þat hi an þesoro **e**rðu · **ô**dag libbja,  
 1658 an allun **w**er-old-lustun **w**esa, · ge þoh **w**aldand gode  
 te þanke ge·þeono: · ak hé skal alloro þingo gi·hwes  
 1660 simbla **ô**ðar-hweðar · **ê**n far·látan  
 etþo **l**usta þes **l**ík-hamon · etþo **l**íf êwig.  
 1662 Be·þiu ni **g**ornot gi umbi iuwa ge·garuwi, · ak huggjad te **g**ode fasto,  
 ne **m**ornont an iuwomu **m**óde, · hwat gi eft an **m**organ skulin  
 1664 **e**tan efþo drinkan · etþo an hêbbjan  
**w**eros te ge·wêdja: · it wêt al **w**aldand god,  
 1666 hwes þea bi·þurvun, · þea im hír þionod wel,

- folgod iro frôhan willjon. · Hwat gi þat bi þesun fuglun mugun  
 1668 wár-líko undar·witan, · þea hír an þesoro wer-oldi sint,  
 farad an feðar-hamun: · sie ni kunnun ênig feho winnan,  
 1670 þoh givid im drohtin god · dago ge·hwi-likes  
 helpa wiðar hungre. · Ôk mugun gi an iuwom hugi markon,  
 1672 weros umbi iuwa ge·wádi, · hwó þie wurti sint  
 fagoro ge·fratohot, · þea hír an felde stád,  
 1674 berht-líko ge·blóid: · ne mahta þe burges ward,  
 Salomon þe suning, · þe habda sink mikil,  
 1676 mēðom-hordas mēst, · þero þe ênig man êhti,  
 welono ge·wunnan · 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 hēliðo kunni,  
 liudi sint im liovoron mikilu, · þea hé im an þesumu lande ge·warhte,  
 1684 waldand an willjon sínan. · Be·þiu ne þurvon gi umbi iuwa ge·wádi  
 sorgon,  
 ne gornot gi umbi iuwa ge·gariwi te swíðo: · god wili is alles rádan,  
 1686 helpan fan 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 sēggjo.  
 20 Ne skulun gí ênigumu manne · un-rehtes wiht,  
 1692 dērvjes a·dēljan, · 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 ôðrum. · Neo þat iuwar ênig ne dua  
 1696 gumono an þesom gardon · geldes etþo kôpes,  
 þat hi un-reht gi·met · ôðrumu manne  
 1698 mên-ful mako, · hwand it simbla mótjan skal  
 erlo ge·hwi-likomu, · su·lik só hé it ôðrumu ge·dód,  
 1700 só kumid it im eft te·gēgnes, · þar hé gerno ne wili  
 ge·sehan is sundjon. · Ôk skal ik iu sēggjan noh,



1702 hwar gi iu **wardon** skulun · **wítjo** mēsta,  
 mēn-werk **manag**: · te hwi skalt þú ênigan **man** be·sprekan,  
 1704 bróðar þínan, · þat þú undar is bráhon ge·sehas  
 halm an is ôgon, · êndi ge·huggjan ni wili  
 1706 þana swáran balkon, · þe þú an þínoro siuni havas,  
 hard trio êndi hēvig. · Lát þi þat an þínan hugi fallan,  
 1708 hwó þú þana êrist a·lôsjas: · þan skínid þi lioht be·foran,  
 ôgun werðad þi ge·oponot; · þan maht þú aftar þiu  
 1710 swáses mannes ge·siun · siðor ge·bótjan,  
 ge·hêljan an is hôvde. · Só mag þat an is hugi méra  
 1712 an þesoro middil-gard · manno ge·hwi-likumu,  
 wesan an þesoro wer-oldi, · þat hi hír wammas ge·duot,  
 1714 þan hi ahtogja · ôðres mannes  
 saka êndi sundja, · êndi havad im selvo mēr  
 1716 firin-werko ge·frumid. · Ef hé wili is fruma lêstjan,  
 þan skal hi ina selvon êr · sundjono a·tómjan,  
 1718 lêð-werko lôson: · siðor mag hi mid is lêrun werðan  
 hêliðun te helpu, · siðor hi ina hluttran wêt,  
 1720 sundjono sikoran. · Ne skulun gi swinum te·foran  
 iuwa mere-gríton makon · etþo mēðmo ge·striuni,  
 1722 hêlag hals-mēni, · hwand siu it an horu spurnat,  
 sulwjad an sande: · ne witun súvrjas ge·skêð,  
 1724 fagaroro fratoho. · Su-lik sint hír folk manag,  
 þe iuwa hêlag word · hôrjan ne willjad,  
 1726 ful-gangan godes lêrun: · ne witun gódes ge·skêð,  
 ak sind im lári word · leovoron mikilu,  
 1728 umbi·þarvi þing, · þanna þeot-godes  
 werk êndi willjo. · Ne sind sie wirðige þan,  
 1730 þat sie ge·hôrjan iuwa hêlag word, · ef sie is ne willjad an iro hugi  
 þenkjan,  
 ne línon ne lêstjan. · Þem ni seggjan gi iuworo lêron wiht,  
 1732 þat gi þea spráka godes · êndi spel managu  
 ne far·leoson an þem liudjun, · þea þar ne willjan gi·lôvjan tó,  
 1734 wároro wordo. · Ôk skulun gi 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 fagorón 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 figun ne lesad
- 1744 hêliðos an hiopon. · Þat mugun gi undar·huggjan wel,  
þat eo þe uvalo 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 mênid þoh breost-hugi,  
managoro mód-sevon · manno kunnjes,
- 1752 hwó alloro erlo ge·hwi-lik · ôgit selvo,  
meldod mid is múðu, · 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·heftid umbi is herte: · simbla is hugi kúðid,
- 1758 is willjon mid is wordun, · ęndi farad is werk aftar þiu.  
Só kumad fan þemu gódan manne · glau and-wordi,
- 1760 wís-lík fan is ge·wittja, · þat hi simbla mid is wordu ge·sprikid,  
man mid is míðu su·lik, · só hé an is móde havad
- 1762 hord umbi is herte. · Þanan kumad þea hêlagan lêra,  
swíðo wun-sam word, · ęndi skulun is werk aftar þiu
- 1764 þeodu ge·þíhan, · þegnun managun  
werðan te willjon, · al só it waldand self
- 1766 gódun mannun far·givid, · god alo-mahtig,  
himilisk hêrro, · hwand sie áno is helpa ni mugun
- 1768 ne mid wordun ne mid werkun · wiht a·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. · Pero is óðar sán  
 1774 wíd stráta ęndi brêd, · —farid sie werodes filu,  
 man-kunnjes manag, · hwand sie þarod iro mód spęnit,  
 1776 wer-old-lusta weros— · þiu an þea wirson hand  
 liudi lêdid, · þar sie te far·lora werðad,  
 1778 hęliðos an hęllju, · þar is hêt ęndi swart,  
 ęgis-lík an innan: · óði ist þarod te faranne  
 1780 ęldi-barnun, · þoh it im at þemu ęndje ni dugi.  
 Þan ligid eft óðar · ęngira mikilu  
 1782 weg an þesoro wer-oldi, · fęrid ina werodes lút,  
 fáho folk-skępi: · ni willjad ina firiho barn  
 1784 gerno gangan, · þoh hé te godes ríkja,  
 an þat êwiga líf, · erlos lêdja.  
 1786 Þan nimad gí iu þana ęngjan: · þoh hé só óði ne sí  
 firihon te faranne, · þoh skal hi te frumu werðan  
 1788 só hwemu só ina þurh·gęngid, · só skal is geld niman,  
 swíðo lang-sam lôn · ęndi líf êwig,  
 1790 diur-líkan drôm. · Eo gi þes drohtin skulun,  
 waldand biddjen, · þat gi þana weg mótin  
 1792 fan foran ant·fáhan · ęndi forð þurh gi·gangan  
 an þat godes ríki. · hé ist garu simbla  
 1794 wiðar þiu te gevanne, · þe man ina gerno bidid,  
 fergot firiho barn. · Sókjad fadar iuwan  
 1796 up te þemu êwinom ríkja: · þan mótun gi ina aftar þiu  
 te iuworu frumu fíðan. · Kúðjad iuwa fard þarod  
 1798 at iuwas drohtines durun: · þan werðad iu an·dón aftar þiu,  
 himil-portun ant·hlidan, · þat gi an þat hêlage lioht,  
 1800 an þat godes ríki · gangan 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 · ęndi 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, · ęndi hús-stędi kiusid  
 1808 an fastoro foldun · ęndi an felisa uppan  
 wégos wirkid, · þar im wind ni mag,

1810 ne wág ne watares strôm · wihtju ge·tiunjan,  
 ak mag im þar wið un-gi·widerjon · allun standan  
 1812 an þemu 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 ӯðjon 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-skepja · lêrjon wárun  
 a·kora 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 wíd-brêdan 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 ęnigo feho kôpon,  
 1848 mędjan mid ęnigun mēðmun,— · só wesat gi iro mannun forð  
 an iuwon hugi-skeftjun · helpono mildja,  
 1850 lęrad gi liudjo barn · lang-samna rád,  
 fruma forð-wardes; · firin-werk lahad,  
 1852 swára sundjon. · Ne látad iu silovar nek gold  
 wihti þes wirðig, · þat it eo an iuwa ge·wald kuma,  
 1854 fağara feho-skattos: · it ni mag iu te ęnigoro frumu hwęgin,  
 werðan te ęnigumu willjon. · Ne skulun gi ge·wádjas þan mēr  
 1856 erlos ęgan, · b·útan só gi þan an hębbjan,  
 gumon te garewja, · þan gi gangan skulun  
 1858 an þat gi·mang innan. · Neo gi umbi iuwan męti ni sorgot,  
 lęng umbi iuwa lif-nare, · hwand þene lęrand skulun  
 1860 fódjan þat folk-skepi: · þes sint þea fruma werða,  
 leov-líkes 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 · ęndi an þana sið spanen,  
 gęstos an godes wang. · Þat is grôtara 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 · ęndi sie wam-skaðun,  
 1872 feondun wit·fáhit · ęndi firin-werk lahid,  
 swára sundjon. · Nu ik iu sęndjan skal  
 1874 aftar þesumu land-skeþje · só lamb undar wulvos:  
 só skulun gi undar iuwa fiund faren, · undar filu þeodo,  
 1876 undar mis-like man. · Hębbjad iuwan mód wiðar þem  
 só glawan te·gęgnes, · só samo só þe gelwo wurm,  
 1878 nádra þiu féha, · þar siu iro níð-skeþjes,  
 witodes wánit, · þat man iu undar þemu werode ne mugi  
 1880 be·swíkan an þemu siðe. · Far þiu gi sorgon skulun,  
 þat iu þea man ni mugin · mód-ge·þáhti,  
 1882 willjan a·wardjen. · Wesat iu so wara wiðar þiu,

- wið iro fēknjon dádjun, · só man wiðar fīundun skal.  
 1884 Þan wesat gí eft an iuwon dádjun · dúvon ge·líka,  
 hēbbjad 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·swikan 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 · êndi ge·þwing só samo  
 manag êndi 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 · êndi 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 wesun  
 1898 an iuwomu hugi hwergin, · þan man iu for þea hêri forð  
 an þene gast-seli · gangan hêtid,  
 1900 hwat gi im þan te·gēnes skulin · góðoro wordo,  
 spáh-líkoro ge·sprekan, · hwand iu þiu spód kumid,  
 1902 helpe fon himile, · êndi sprikid þe hêlogo gêt,  
 mahtig fon iuwomu munde. · Be·þiu ne and-ráðad gi iu þero manno  
 níð  
 1904 ne forhtjat iro fīund-skēpi: · þoh sie hēbbjan iuwas ferāhes 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-dráðad iu waldand god,  
 1908 forhtjad fader iuwan, · frummjad gerno  
 is ge·bod-skēpi, · hwand hi havad bêðjes gi·wald,  
 1910 liudjo líves · êndi ôk iro lík-hamon  
 gek þero seolon só self: · ef gi iuwa an þem siðe þarod  
 1912 far·liosat þurh þesa lêra, · þan mótun gi sie eft an þemu liohte godes  
 be·foran fīðan, · 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 · êndi huggjad an ôðar,

wirkjad wam-dádi: · ne sind im þan þiu word fruma,  
 1920 ak þea mótun hwervan · an þat himiles lioht,  
 gangan an þat godes ríki, · þea þes gerne sint,  
 1922 þat sie hír ge·frummjen · fader ala-waldan  
 werk endi willjon. · Þea ni þurvun mid wordun só filu  
 1924 hrópan te helpu, · hwanda þe hêlogo god  
 wêt alloro manno ge·hwes · mód-ge·þahti,  
 1926 word endi willjon, · endi gildid im is werko lôn.  
 Be·þiu skulun gí sorgon, · þan gí an þene sið farad,  
 1928 hwó gi þat ârundi · ti endja be·brenge.  
 Ðan gí liðan skulun · aftar þesumu land-skêpja,  
 1930 wído aftar þesoro wer-oldi, · al só iu wegos lédjad,  
 brêd stráta te burg, · simbla sókjad gi iu þene bêtston sán  
 1932 man undar þeru mēnegi · endi kûðjad imu iuwan móð-sevon  
 wárun wordun. · Ef sie þan þes wirðige sint,  
 1934 þat sie iuwa góðun werk · gerno ge·lêstjen  
 mid hluttru hugi, · þan gi an þemu húse mid im  
 1936 wonod an willjon · endi im wel lônod,  
 geldad im mid góðu · endi sie te gode selvon  
 1938 wordun ge·wíhad · endi sêggjad im wissan friðu,  
 hêlaga helpa · heven-kuninges.  
 1940 Ef sie þan só sáliga · þurh iro selvoro dád  
 werðan ni mótun, · þat sie iuwa werk frummjen,  
 1942 lêstjen iuwa lêra, · þan gi fan þem liudjun sán,  
 farad fan þemu folke, · —þe iuwa friðu hwirvid  
 1944 eft an iuworo selvoro sið,— · endi látad sie mid sundjun forð,  
 mid balu-werkun búan · endi sókjad iu burg ôðra,  
 1946 mikil man-werod, · endi ne látad þes melmes wiht  
 folgan an iuwom fótun, · þanan þe man iu ant·fáhan ne wili,  
 1948 ak skuddjat it fan iuwon skóhun, · þat it im eft te skamu werðe,  
 þemu werode te ge·wit-skêpje, · þat iro willjo ne dôg.  
 1950 Ðan sêggjo ik iu te wárun, · só hwan só þius wer-old endjad  
 endi 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 · ęndi 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 · ęndi ôk waldand god,  
 1960 ant-fangan fader iuwan, · firiho drohtin,  
 ríkjan rád-gevon, · þene þe al reht bi-kan.  
 1962 wêt waldand self, · ęndi willjan lônot  
 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 hêliðo for þesoro hęrju, · 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 ôgun godes,  
 1978 fora alloro firiho fader, · þar folk manag  
 for þene alo-waldon · alla gangad  
 1980 reðinon wið þene ríkjon. · Þar willju ik imu an reht wesan  
 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 sīðon 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 þido drohtin  
 an Galileo land, · þar hé te ênum gômum warð,  
 1996 ge·bedan þat barn godes: · þar skolda man êna brúd gevan,  
 muna-líka magað. · Þar Maria was,  
 1998 mid iro suni selvo, · sálig þiorna,  
 mahtiges móder. · Managoro drohtin  
 2000 gégung imu þó mid is jungoron, · godes êgan barn,  
 an þat hôha hús, · þar þe hēri drank,  
 2002 þea Judeon an þemu gast-sēli: · hé im ôk at þem gômum was,  
 giak hi þar ge·kūðde, · þat hi habda kraft godes,  
 2004 helpa fan himil-fader, · hêlagna gēst,  
 waldandes wís-dóm. · Werod blíðode,  
 2006 wárun þar an luston · liudi at·samne,  
 gumon glád-módje. · Géngun ambaht-man,  
 2008 skēnkjon mid skálun, · drógun skírjane wín  
 mid orkun êndi mid alo-fatun; · was þar erlo drôm  
 2010 fagar an flettja, · þó þar folk undar im  
 an þem bēnkjon só bēst · blíðsja af·hóvun,  
 2012 wárun þar an wunnjun. · Þó im þes wínes brast,  
 þem liudjun þes líðes: · is ni was far·lêvid wiht  
 2014 hwērgin an þemu hūse, · þat for þene hēri forð  
 skēnkjon drógin, · ak þiu skapu wárun  
 2016 líðes a·láríd. · Þó ni was lang te þiu,  
 þat it sán ant·funda · frío skōnjosta,  
 2018 Kristes móder: · gégung wið iro kind sprekan,  
 wið iro sunu selvon, · sagda im mid wordun,  
 2020 þat þea werdos þó mēr · wínes ne habdun  
 þem gēstjun te gômum. · 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 · êndi wið is móder sprak:  
 „Hwat ist mí êndi þí“, · kwað hé, „umbi þesoro manno lið,  
 2026 umbi þeses werodes wín? · Tē hwí sprikis þú þes, wíf, só filu,  
 manos mi far þesoro mēnigi? · Ne sint mína noh  
 2028 tídi kumana.“ · Þan þoh gi·trúoda siu wel  
 an iro hugi-skēftjun, · hêlag þiorne,

2030 þat is aftar þem wordun · waldandes barn,  
 hêljandoro bêtst · helpan weldi.  
 2032 Hét þó þea ambaht-man · idiso skônjost,  
 skênkjon êndi 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 lêtjan far þem liudjun. · Lárja stóðun þar  
 stên-fatú sehsi. · Þó só stillo ge·bôð  
 2038 mahtig barn godes, · só it þar manno filu  
 ne wissa te wárun, · hwó hé it mid is wordu ge·sprak;  
 2040 hé hét þea skênkjon · þó skírjas watares  
 þiu fatú fulljen, · êndi hi þar mid is fingrun þó,  
 2042 segnade selvo · sínun handun,  
 warhte it te wíne · êndi hét is an ên wêgi hlaðen,  
 2044 skêppjen mid ênoro skálon, · êndi þó te þem skênkjon sprak,  
 hét is þero gêstjo, · 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 mênigi sprak  
 2050 te þemu brúdi-gumon, · kwað þat simbla þat bêtste líð  
 alloro erlo ge·hwi-lik · êrist skoldi  
 2052 gevan at is gômun: · „undar þiu wirðid þero gumono hugi  
 a·wêkid mid wínu, · þat sie wel blíðod,  
 2054 druncan drômjad. · Þan mag man þar dragan aftar þiu  
 liht-líkora líð: · só ist þesoro liudjo þau.  
 2056 Þan havas þú nu wunder-líko · werd-skêpi þínan  
 ge·markod far þesoro mênigi: · hétis far þit manno folk  
 2058 alles þínes wínes · þat wirsiste  
 þíne ambaht-man · êrist brengjan,  
 2060 gevan at þínun gômun. · Nu sint þína gêsti 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 hwêrgin hêbbjan. · 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  
 tēkan warhte: · trúodun sie siðor  
 2070 þiu mēr an is mund-burd, · þat hi habdi maht godes,  
 ge·wald an þesoro wer-oldi. · Þó warð þat só wído kũð  
 2072 ovar Galileo land · Judeo liudjun,  
 hwó þar selvo ge·deda · sunu drohtines  
 2074 water te wíne: · þat warð þar wundro êrist,  
 þero þe hi þar an Galilea · Judeo liudjon,  
 2076 tēkno ge·tōgdi. · Ne mag þat ge·tēlljan man,  
 ge·sēggjan te sōðan, · hwat þar siðor warð  
 2078 wundres undar þemu werode, · þar waldand Krist  
 an godes namon · Judeo liudjon  
 2080 allan langan dag · lēra sagde,  
 gi·hét im heven-ríki · ęndi hēlljo ge·þwing  
 2082 wēride mid wordun, · hét sie wara godes,  
 in-líf sókjan: · þar is seolono lioht,  
 2084 drōm drohtines · ęndi dag-skímon,  
 gód-lík-nissja godes; · þar gēst manag  
 2086 wunod an willjan, · þe hír wel þēnkid,  
 þat hé hír bi·halde · heven-kuninges ge·bod.  
 2088 **25** Ge·wēt imu þó mid is jungoron · fan þem gōmun forð  
 Kristus te Kapharnaum, · kuningo ríkjost,  
 2090 te þeru mārjon burg. · Mēgin samnode,  
 gumon imu te·gēgnes, · góđoro manno  
 2092 sálig ge·siði: · weldun þiu is swótjan word  
 hēlag hōrjen. · Þar im ên hunno kwam,  
 2094 ên gód man an·gēgin · ęndi ina gerno bad  
 helpa hēlagne, · kwað þat hi undar is híwiskja  
 2096 ênna lefna lamon · lango habdi,  
 seokan an is selðon: · „só ina ênig sēggjo ne mag  
 2098 handun ge·hēljen. · 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 nōdi. · Þó im náhor géng  
 þe man far þeru męnigi · wið só mahtigna

2104 wordun wehslan: · „ik þes wirðig ne bium,“ kwað hé,  
 „hërro þe gódo, · þat þú an mín hús kumes,  
 2106 sókjas mína sæliða, · hwand ik bium só sundig man  
 mid wordun ęndi mid werkun. · Ik ge·lôvju þat þú ge·wald havas,  
 2108 þat þú ina hinana maht · hêlan ge·wirkjan,  
 waldand frô mín: · ef þú it mid þínun wordun ge·sprikis,  
 2110 þan is sán þiu léf-hêd lôsot · ęndi wirðid is lík-hamo  
 hêl ęndi hrêni, · ef þú im þína helpa far·givis.  
 2112 Ik bium mi ambaht-man, · hębbju mi ôdes ge·nóg,  
 welono ge·wunnen: · þoh ik undar ge·wêldi sí  
 2114 aðal-kuninges, · þoh hębbju ik erlo ge·trôst,  
 holde hęri-rinkos, · þea mi só ge·hôriga sint,  
 2116 þat sie þes ne word ne werk · wiht ne far·látad,  
 þes ik sie an þesumu land-skępje · lêstjan hête,  
 2118 ak sie farad ęndi frummjad · ęndi eft te iro frôhan kumad,  
 holde te iro hêrron. · Þoh ik at mínumu hús êgi  
 2120 wíd-brêdene welon · ęndi werodes ge·nóg,  
 hęliðos hugi-dęrvje, · þoh ni gi·dar ik þi só hêlagna  
 2122 biddjen, barn godes, · þat þú an mín bú gangas,  
 sókjas mína sæliða, · hwand ik só sundig bium,  
 2124 wêt mína far·wurhti.“ · Þó sprak eft waldand Krist,  
 þe gumo wið is jungoron, · kwað þat hi an Judeon hwęrgin  
 2126 undar Israheles · avoron ne fundi  
 ge·makon þes mannes, · þe io mêt te gode  
 2128 an þemu land-skępi · ge·lôvon habdi,  
 þan hluttron te himile: · „nu látu ik iu þar hôrjen tó,  
 2130 þar ik it iu te wárun hír · wordun sęggjo,  
 þat noh skulun ęli-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, · gógoro manno,  
 2136 barmun restjen · ęndi bęðju ge·þologjan,  
 welon ęndi willjon · ęndi wonod-sam líf,  
 2138 gód liocht 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 kwiðjan,  
 þar sie iro torn manag · tandon bitad;  
 2144 þar ist grist-grimmo · êndi grádag fiur,  
 hard hêljo ge·þwing, · hêt êndi 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,  
 wêndje 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 þiодо, · þes hé imu at su·likun þarvun halp.  
 Habda þo gi·ârundid, · al só hé welde,  
 2158 sálig-liko: · gi·wêt imu an þana sið þanan,  
 wende an is willjan, · þar hé welon êhte,  
 2160 bú êndi bodlos: · fand þat barn ge·sund,  
 kind-jungan man. · Kristes wárun þó  
 2162 word ge·fullot: · hi ge·wald habda  
 te tōgjanna tēkan, · só þat ni mag gi·tēlljen 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·wēldi stád,  
 26 himil êndi erðe. · Þó ge·wêt imu þe hêlogo Krist  
 2168 forð-wardes faren, · frēmide alo-mahtig  
 alloro dago ge·hwi-likes, · drohtin þe gódo,  
 2170 liudjo barnum leof, · lērde mid wordun  
 godes willjon gumun, · habda imu jungorono filu  
 2172 simbla te gi·siðun, · sálig folk godes,  
 manno mēgin-kraft, · managoro þeodo,  
 2174 hêlag hēri-skēpi, · was is helpono gód,  
 mannun mildi. · Þó hi mid þeru mēnigi kwam,  
 2176 mid þiu brahtmu þat barn godes · te burg þeru hôhon,  
 þe nējendo te Naim: · þar skolde is namo werðen

2178 mannun ge·márid. · Þó géng mahtig tó  
 nęjendo Krist, · an-tat hé gi·náhid was,  
 2180 hêljandero bętst: · þó sáhun sie þar ên hrêo dragan,  
 ênan lif-lôsan lik-hamon · þea liudi fôrjen,  
 2182 beran an ênaru báru · út at þera burges dore,  
 magu-jungan man. · Þiu móder aftar géng  
 2184 an iro hugi hriwig · ęndi handun slóg,  
 karode ęndi kúmde · iro kindes dôð,  
 2186 idis arm-skapan; · it was ira ênag barn:  
 siu was iru widowa, · ne habda wunnja þan mēr,  
 2188 bi-úten te þemu ênagun sunje · al ge·lāten  
 wunnja ęndi willjan, · ant-tat ina iru wurd be·nam,  
 2190 mári metodo-ge·skapu. · Męgin folgode,  
 burg-liudjo ge·brak, · þar man ina an báru dróg,  
 2192 jungan man te grave. · Þar warð imu þe godes sunu,  
 mahtig mildi · ęndi te þeru móder sprak,  
 2194 hét þat þiu widowa · wóp far·léti,  
 kara aftar þemu kinde: · „þú skalt hír kraft sehan,  
 2196 waldandes gi·werk: · þi skal hír willjo ge·standen,  
 frófra far þesumu folke: · ne þarft þú ferah karon  
 2198 barnes þínes.“ · \*Þuo hie ti þero báron géng  
 iak hie ina selvo ant·hrên, · suno drohtines,  
 2200 hêlagon handon, · ęndi ti þem hêliðe sprak,  
 hiet ina só ala-jungan · up a·standan,  
 2202 a·rísan fan þeru restun. · Þie rink up a·sat,  
 þat barn an þero bárun: · warð im eft an is briost kuman  
 2204 þie gêst þuru godes kraft, · ęndi hie te·gęgnes sprak,  
 þe man wið is mágos. · Þuo ina eft þero muoder bi·falah  
 2206 hêlandi Krist an hand: · hugi warð iro te frovra,  
 þes wíves an wunnjon, · hwand iro þar su·lik willjo gi·stuod.  
 2208 Fêll siu þó te fuotun Kristes · ęndi þena folko drohtin  
 lovoda for þero liudjo męnigi, · hwand hie iro at só liobes ferah  
 2210 mundoda wiðer metodi-gi·skęftje: · far·stuod siu þat hie was þie  
 mahtigo drohtin,  
 þie hêlago, þie himiles gi·waldid, · ęndi þat hie mahti gi·helpan  
 managon,  
 2212 allon irmin-þiedon. · Þuo bi·gunnun þat ahton managa,

þat wunder, þat under þem weroda gi·burida, · kwáðun þat waldand  
 selvo,  
 2214 mahtig kwámi þarod is mēnigi wíson, · ęndi þat hie im só mārjan  
 sandi  
 wár-sagon an þero wer-oldes ríki, · þie im þar su·likan willjon  
 frumidi.  
 2216 warð þar þuo erl manag · ęgison bi·fangan,  
 þat folk warð an forðhton: · gi·sáhun þena is ferah êgan,  
 2218 dages liobt sehan, · þena þe êr dôð for·nam,  
 an suht·bēddjon swalt: · þuo was im eft gi·sund after þiu,  
 2220 kind·jung a·kwikot. · Þuo warð þat kúð obar all  
 avaron Israheles. · Reht só þuo ávand kwam,  
 2222 só warð þar all gi·samnod · seokora manno,  
 haltaro ęndi hávaro, · só hwat só þar hwęgin was,  
 2224 þia lévun under þem liudjon, · ęndi wurðun þar gi·lêdit tuo,  
 kumana te Krite, · þar hie im þuru is kraft mikil  
 2226 halp ęndi sie hêlda, · ęndi liet sia eft gi·haldana þanan  
 wendan an iro willjon. · Be·þiu skal man is werk lovon,  
 2228 diuran is dádi, · hwand hie is drohtin self,  
 mahtig mund-boro · manno kunnje,  
 2230 liudjo só hwi·likon, · só þar gi·lôbit tuo  
 27 an is word ęndi an is werk. · Þuo was þar werodes só filo  
 2232 allaro ęli·þiodo kuman · te þem êron Kristes,  
 te só mahtiges mund-burd. · Þuo welda hie þar êna mēri líðan,  
 2234 þie godes suno mid is jungron · a·nevan Galilea-land,  
 waldand ênna wágo strôm. · Þuo hiet hie þat werod ôðar  
 2236 forð-werdes faran, · ęndi hie gi·wêt im fahora sum  
 an ênna nakon innan, · nęrjendi Krist,  
 2238 slápan sîð-wórig. · Segel up dádun  
 weder-wísa weros, · lietun wind after  
 2240 manon ovar þena mēri-strôm, · unþat hie te middjan kwam,  
 waldand mid is werodu. · Þuo bi·gan þes wedares kraft,  
 2242 úst up stígan, · ûðjun wahsan;  
 swang gi·swerk an gi·mang: · þie sêw warð an hruoru,  
 2244 wan wind ęndi water; · weros sorogodun,  
 þiu mēri warð só muodag, · ni wánda þero manno nig·ên  
 2246 lęgron líves. · Þuo sia landes ward

- 2248 wēkidun mid iro wordon · ɛndi sagdun im þes wedares kraft,  
 bádun þat im gi·náðig · nęrjendi Krist  
 2250 wurði wið þem watare: · „efþa wí skulun hier te wundę-kwálu  
 sweltan an þeson sēwe.“ · Self up a·rēs  
 2252 þie guodo godes suno · ɛndi te is jungron sprak,  
 hiet þat sia im wedares gi·win · wiht ni and-rédin:  
 „te hwi sind gi só forhta?“ · kwat-hie. „Nis iu noh fast hugi,  
 2254 gi·lôvo is iu te luttil. · Nis nu lang te þiu,  
 þat þia strômos skulun · stilrun werðan  
 2256 gi þit \*wedar wun-sam.“ · Þo hi te þem winde sprak  
 ge te þemu sēwa só self · ɛndi sie smultro hét  
 2258 bêðja ge·bárjan. · Sie gi·bod lêstun,  
 waldandes word: · weder stillodun,  
 2260 fagar warð an flóde. · Þó bi·gan þat folk undar im,  
 werod wundrajan, · ɛndi suma mid iro wordun sprákun,  
 2262 hwi-lik þat só mahtigoro · manno wári,  
 þat imu só þe wind ɛndi þe wág · wordu hôrdin,  
 2264 bêðja is gi·bod-skępjes. · Þó habda sie þat barn godes  
 gi·nęrid fan þeru nôdi: · þe nako furðor skreïd,  
 2266 hôh-hurnid skip; · hęliðos kwámun,  
 liudi te lande, · sagdun lof gode,  
 2268 máridun is megin-kraft. · Kwam þar manno filu  
 an·gegin þemu godes sunje; · hé sie gerno ant·feng,  
 2270 só hwene só þar mid hluttru hugi · helpa sóhte;  
 lêrde sie iro gi·lôvon · ɛndi iro lík-hamon  
 2272 handun hêlde: · nio þe man só hardo ni was  
 gi·sêrit mid suhtjun: · þoh ina Satanases  
 2274 fęknja jungoron · fiundes kraftu  
 habdin undar handun · ɛndi is hugi-skęfti,  
 2276 gi·wit a·wardid, · þat hé wódjendi  
 fóri undar þemu folke, · þoh im simbla ferh far·gaf  
 2278 hêlandjo Krist, · ef hé te is handun kwam,  
 drêf þea diuvlas þanan · drohtines kraftu,  
 2280 wárun wordun, · ɛndi im is ge·wit far·gaf,  
 lét ina þan hêlan · wiðer hęttjandun,  
 2282 gaf im wið þie fiund friðu, · ɛndi im forð gi·wêt  
 an só hwi-lik þero lando, · só im þan leovost was.



2284    **28**    Só deda þe **drohtines** sunu · **dago** ge·hwi-likes  
          **gód** werk mid is **jungeron**, · só neo **Judeon** umbi þat  
 2286    an þea is **mikilun** kraft · þiu **mêr** ne ge·lôvdun,  
          þat hé **alo**-waldo · **alles** wári,  
 2288    **landes** ėndi **liudjo**: · þes sie noh **lôn** nimat,  
          **wídana** **wrak**-sið, · þes sie þar þat ge·**wín** drivun  
 2290    wið **selvan** þene **sunu** drohtines. · Þó hé im mid is ge·**siðon** gi·wêt  
          eft an **Galilaeo** land, · **godes** êgan barn,  
 2292    **fór** im te þem **friundun**, · þar hé a·**fódid** was  
          ėndi al undar is **kunnje** · **kind**-jung a·wóhs,  
 2294    þe **hêlago** **hêljand**. · Umbi ina **hęri**-skępi,  
          þeoda þrungun; · þar was þegan manag  
 2296    só **sálig** undar þem ge·**siðe**. · Þar drógun ênna **seokan** man  
          **erlos** an iro **armun**: · weldun ina for **ôgun** Kristes,  
 2298    **brenġjan** for þat barn godes · —was im **bótono** þarf,  
          þat ina ge·**hêldi** · **hevenes** waldand,  
 2300    **manno** **mund**-boro—, · þe was êr só **managan** dag  
          **liðu**-wastmon bi·**lamod**, · ni mahte is **lík**-hamon  
 2302    **wiht** ge·**waldan**. · Þan was þar **werodes** só filu,  
          þat sie ina fora þat barn godes · **brenġjan** ni mahtun,  
 2304    ge·þringan þurh þea þioda, · þat sie só þurftiges  
          **sunnja** ge·**sagdin**. · Þó gi·wêt imu an ênna **sęli** innan  
 2306    **hêljando** Krist; · **hwarf** warð þar umbi,  
          **męgin**-þeodo ge·**mang**. · Þó bi·gunnun þea **man** spreken,  
 2308    þe þene **lêfna** **lamon** · **lango** fórdun,  
          **bárun** mid is **będdju**, · hwó sie ina ge·drógin fora þat barn godes,  
 2310    an þat **werod** innan, · þar ina **waldand** Krist  
          **selvo** gi·**sáwi**. · Þó géngun þea ge·**siðos** tó,  
 2312    **hóvun** ina mid iro **handun** · ėndi uppan þat **hús** stigun,  
          **slitun** þene **sęli** ovana · ėndi ina mid **sélun** létun  
 2314    an þene **rakud** innan, · þar þe **ríkjo** was,  
          **kuningo** **kraftigost**. · Reht só hé ina þó **kuman** gi·sah  
 2316    þurh þes **húses** **hróst**, · só hé þó an iro **hugi** far·stód,  
          an þero **manno** **mód**-sevon, · þat sie **mikilana** te imu  
 2318    ge·**lôvon** habdun, · þó hé for þen **liudjun** sprak,  
          kwað þat hé þene **siakon** man · **sundjono** tómjān  
 2320    **látan** weldi. · Þó sprákun im eft þea **liudi** an·gęgin,

- gram-harde Judeon, · þea þes godes barnes  
 2322 word aftar warodun, · kwáðun þat þat ni mahti gi·werðen só,  
 grim-werk far·geven, · bi·útan god êno,  
 2324 waldand þesaro wer-oldes. · Þó habda eft is word garu  
 mahtig barn godes: · „ik gi·dón þat“, kwað hé, „an þesumu manne  
 skín,  
 2326 þe hír só siak ligid · an þesumu sæli innan,  
 te wundron gi·wêgid, · þat ik ge·wald hëbbju  
 2328 sundja te far·gevanne · ęndi ôk seokan man  
 te ge·hêljanne, · só ik ina hrínan ni þarf.“  
 2330 Manoda ina þó · þe márjo drohtin,  
 liggjandjan lamon, · hét ina far þem liudjun a·standan  
 2332 up alo-hêlan · ęndi hét ina an is ahslun niman,  
 is będ-gi·wádi te baka; · hé þat gi·bod lêste  
 2334 sniumo for þemu gi·siðja · ęndi géng imu eft ge·sund þanan,  
 hêl fan þemu húse. · Þó þes só manag hêðin man,  
 2336 weros wundradun, · kwáðun þat imu waldand self,  
 god alo-mahtig · far·gevan habdi  
 2338 méron mahti · þan elkor ênigumu mannes sunje,  
 kraft ęndi 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, · ęndi só noh lango skulun,  
 2344 þes sie ni weldun hōrjen · heven-kuninges,  
 Kristes lêrun, · þea hé kũðde ovar al,  
 2346 wído aftar þesaro wer-oldi, · ęndi lét sie is werk sehan  
 allaro dago ge·hwi-likes, · is dádi skawon,  
 2348 hōrjen is hêlag word, · þe hé te helpu ge·sprak  
 manno barnun, · ęndi só manag mahtig-lík  
 2350 tēkan ge·tōgda, · þat sie gi·trúodin þiu bet,  
 gi·lôvdin an is lêra. · hé só managan lík-hamon  
 2352 balu-suhtjo ant·band · ęndi bóta ge·skęride,  
 far·gaf fęgjun ferah, · þem þe fúsíd was  
 2354 hęlið an hęl-sið: · þan gi·deda ina þe hêland self,  
 Krist þurh is kraft mikil · kwikan aftar dōða,  
 2356 lét ina an þesaro wer-oldi forð · wunnjono neotan.

29      Só hêlde hé þea haltun man · ęndi þea hávon só self,  
 2358      bótta þem þar blinde wárun, · lét sie þat berhte lioht,  
             sin-skôni sehan, · sundja lôsda,  
 2360      gumono grim-werk. · Ni was gio Judeono be·þiu,  
             lêðes liud-skęppjes · gi·lôvo þiu bętara  
 2362      an þene hêlagon Krist, · ak habdun im hardene mód,  
             swíðo starkan stríd, · far·standan ni weldun,  
 2364      þat sie habdun for·fangan · fiundun an willjan,  
             liudi mid iro ge·lôvun. · Ni was gio þiu latoro be·þiu  
 2366      sunu drohtines, · ak hé sagde mid wordun,  
             hwó sie skoldin ge·halon · himiles ríki,  
 2368      lêrde aftar þemu lande, · habde imu þero liudjo só filu  
             gi·wenid mid is wordun, · þat im werod mikil,  
 2370      folk folgoda, · ęndi hé im filu sagda,  
             be biliðjun þat barn godes, · þes sie ni mahtun an iro breostun  
                             far·standan,  
 2372      undar·huggjan an iro herton, · êr it im þe hêlago Krist  
             ovar þat erlo folk · oponun wordun  
 2374      þurh is selves kraft · sęggjan welda,  
             márjan hwat hé mēnde. · Þar ina męgin umbi,  
 2376      þioda þrungun: · was im þarf mikil  
             te gi·hôrjenne · 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 kúðjan,  
             ak géng 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 sęggjan 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 wahren wán-liko · ęndi wurtjo fáhan,  
 lód an lustun: · was þat land só gód,  
 2398 fránisko gi·fehóð. · Sum it eft bi·fallen warð  
 an êna starka strátun, · þar stópon géngun,  
 2400 hrosso hóf-sлага · ęndi hęliðo tráða;  
 warð imu þar an erðu · ęndi eft up gi·gég,
 2402 bi·gan imu an þemu wege wahren; · þó it eft þes werodes far·nam,  
 þes folkes fard mikil · ęndi fuglos a·lásun,  
 2404 þat is þemu éksan wiht · aftar ni móste  
 werðan te willjan, · þes þar an þene weg bi·fel.  
 2406 Sum warð it þan bi·fallen, · þar só filu stóðun  
 þikkero þorno · an þemu dage;  
 2408 warð imu þar an erðu · ęndi eft up gi·gég,  
 kén imu þar ęndi klivode. · Þó slógun þar eft krúd an gi·mang,  
 2410 węridun imu þene wastom: · habða it þes waldes hlea  
 forana ovar-fangan, · þat it ni mahte te ênigaro frumu werðen,  
 2412 ef it þea þornos · só þringan móstun.“  
 Þó sátun ęndi swígóðun · ge·siðos Kristes,  
 2414 word-spáha weros: · was im wundar mikil,  
 be hwi-likun biliðjun · þat barn godes  
 2416 su·lik sôð-lik spel · sęggjan bi·gunni.  
 Þó bi·gan is þero erlo · ên frágojan  
 2418 holdan hêrron, · hnêg imu te·gegnes  
 tulgo werð-liko: · „Hwat þú ge·wald havas“, kwað hé,  
 2420 „ia an himile ia an erðu, · hêlag drohtin,  
 uppa ęndi niðara, · bist þú alo-waldo  
 2422 gumono gêsto, · ęndi wí þíne jungaron sind,  
 an úsumu hugi holde. · Hêrro þe gódo,  
 2424 ef it þín willjo sí, · lát ús þínaro wordo þar  
 ęndi gi·hôrjen, · þat wí it aftar þi  
 2426 ovar al Kristin-folk · kùðjan mótin.  
 wí witun þat þínun wordun · wár-lik 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 mēnde 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 mótun  
an iuwom hugi·skęftjun · himilisk ge·rúni;  
2438 þem oðrun skal man be biliðjun · þat gi·bod godes  
wordun wísjen. · Nu willju ik iu te wárun hier  
2440 márjen, hwat ik mēnde, · þat gí mína þiu bet  
ovar al þit land·skępi · lēra far·standan.  
2442 Þat sád, þat ik iu sagda, · þat is selves word,  
þiu hēlaga lēra · heven·kuninges,  
2444 hwó man þea márjen skal · ovar þene middil·gard,  
wído aftar þesaro wer·oldi. · Weros sind im gi·hugide,  
2446 man mis·líko: · sum su·likan mód dręgid,  
harda hugi·skęfti · ęndi hrēan sevon,  
2448 þat ina ni ge·werðod, · þat hé it be iuwon wordun due,  
þat hé þesa mína lēra forð · lēstjen willje,  
2450 ak werðad þar só far·lorana · lēra 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 stēne 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·kiusid,  
an godes un·wiljan · ęndi an gramono hróm  
2460 ęndi an fiures farm. · Forð skal hé hętjan  
mid is breost·hugi · brêda logna.  
2462 Nio gi an þesumu lande þiu lés · lēra mína  
wordun ni wísjad: · is þeses werodes só filu,  
2464 erlo aftar þesaro erðun: · bi·stéd þar oðar 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 hōrid þar mid is ôrun tó  
 2468 swiðo 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 ôðrana · eft gi·hwervje  
 2472 mên-dádigan man, · þat is mód draga  
 hluttra trewa · te heven-kuninge.  
 2474 Þan brêdid an þes breostun · þat gi·bod godes,  
 þie luvigo gi·lôbo, · só an þemu lande duod  
 2476 þat korn mid kíðun, · þar it gi·kund havad  
 ęndi imu þiu wurð bi·hagod · ęndi wederes gang,  
 2478 ręgin ęndi sunne, · þat it is reht havad.  
 Só duod þiu godes lêra · an þemu góðun manne  
 2480 dages ęndi nahtes, · ęndi gangid imu diuval fer,  
 wrêða wihti · ęndi þe ward godes  
 2482 náhor mikilu · nahtes ęndi dages,  
 ant-tat sie ina brengjad, · þat þar bêðju wirðid  
 2484 ia þiu lêra te frumu · liudjo barnun,  
 þe fan is mūðe kumid, · iak wirðid þe man gode;  
 2486 havad só gi·wehslod · te þesaro wer-old-stundu  
 mid is hugi-skęftjun · himil-ríkjas gi·dêl,  
 2488 welono þene mēstan: · farid imu an gi·wald godes,  
 tionuno tómig. · Trewa sind só góða  
 2490 gumono ge·hwi-likumu, · só nis goldes hord  
 ge·lík su·likumu gi·lôvon. · Wesad iuwaro lêrono forð  
 2492 man-kunnje mildje; · sie sind só mis-líka,  
 hęliðos ge·hugda: · sum havad iro hardan stríd,  
 2494 wrêðan willjan, · wankolna hugi,  
 is imu fêknes ful · ęndi firin-werko.  
 2496 Þan bi·ginnid imu þunkjan, · þan hé undar þeru þiodu stád  
 ęndi þar gi·hōrid · ovar hlust mikil  
 2498 þea godes lêra, · þan þunkid imu, þat hé sie gerno forð  
 lêstjen willje; · þan bi·ginnid imu þiu lêra godes  
 2500 an is hugi hafton, · ant-tat imu þan eft an hand kumid  
 feho te gi·fórja · ęndi fręmiði skat.

2502 Ðan far·lêdjad ina · lêða wihti,  
 þan hé imu far·fáhid · an feho-giri,  
 2504 a·leşkid þene gi·lôbon: · þan was imu þat lutil fruma,  
 þat hé it gio an is hertan ge·hugda, · ef hé it halden ne wili.  
 2506 Ðat is só þe wastom, · þe an þemu wege be·gan,  
 liodan an þemu lande: · þó far·nam ina eft þero liudjo fard.  
 2508 Só duot þea megin-sundjon · an þes mannes hugi  
 þea godes lêra, · ef hé is ni gômid wel;  
 2510 elkor bi·fêlljad sia ina · ferne te boðme,  
 an þene hêtan hêl, · þar hé heven-kuninge  
 2512 ni wirðid furður te frumu, · ak ina fiund skulun  
 wítju gi·waragjan. · Simla gí mid wordun forð  
 2514 lêrjad an þesumu lande: · \*ik kan þesaro liudjo hugi,  
 só mis-líkan muod-sevon · manno kunnjes,  
 2516 só wanda wísa · [...]  
 Sum havit all te þiu is muod gi·látan · êndi mêr sorogot,  
 2518 hwó hie þat hord bi·halde, · þan hwó hie hevan-kuninges  
 willjon gi·wirkje. · Be·þiu þar wahsan ni mag  
 2520 þat hêlaga gi·bod godes, · þoh it þar a·hafton mugi,  
 wurtjon bi·werpan, · hwand it þie welo þringit.  
 2522 Só samo só þat krúd êndi þie þorn · þat korn ant·fáhat,  
 wêrjat im þena wastom, · só duot þie welo manne:  
 2524 gi·hêftid is herta, · þat hie it gi·huggjan ni muot,  
 þie man an is muode, · þes hie mêt 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 hêbbjan þuru is hêrren þank · himiles ríki,  
 só êndi-lôsan welon, · só þat ni mag ênig man  
 2530 witan an þesaro wer-oldi. · Nio hie só wído ni kan  
 te gi·þenkjanne, · þegan 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·gêrewid, · þat all gegin-werd stéð  
 manno só hwi-likon, · só ina hier minnjot wel  
 2536 êndi selvo te þiu · is seola gi·haldit,  
 þat hie an lioht godes · líðan muoti.“  
 2538 31 Só wísa hie þuo mid wordon, · stuod werod mikil

- umbi þat barn godes, · ge·hōrdun ina bi biliðon filo  
 2540 umbi þesaro wer-oldes gi·wand · wordon tēlljan;  
 kwað þat im ôk ên aðales man · an is akker sáidi  
 2542 hluttar hrên-korni · handon sínon:  
 wolda im þar só wun-sames · wastmes tiljan,  
 2544 fagares fruhtes. · Þuo géng þar is fiond aftar  
 þuru dērnjan hugi, · ęndi it all mid durðu ovar-séu,  
 2546 mid weodo wirsiston. · Þuo wóhsun sia bēðju,  
 ge þat korn ge þat krúd. · Só kwámun gangan  
 2548 is haga-stoldos te hús, · iro hêren sagdun,  
 þegnos iro þiodne · þristjon wordon:  
 2550 „Hwat þú sáidos hluttar korn, · hêrro þie guodo,  
 ên-fald an þínon akkar: · nú ni gi·sihit ênig erlo þan mēr  
 2552 weodes wahsan. · Hwí mohta þat gi·werðan só?“  
 Þuo sprak eft þie aðales man · þem erlon te·gēgnes,  
 2554 þiodan wið is þegnos, · kwað þat hie it mahti undar·þenkjan wel,  
 þat im þar un·hold man · aftar sáida,  
 2556 fiond fēkni krúd: · „ne gionsta mi þero fruhtjo wel,  
 a·werda mi þena wastom.“ · Þuo þar eft wini sprákun,  
 2558 is jungron te·gēgnes, · kwáðun þat sia þar weldin gangan tuo,  
 kuman mid kraftu · ęndi lōsjan þat krúd þanan,  
 2560 halon it mid iro handon. · Þuo sprak im eft iro hêrro an·gēgin:  
 „ne wēlljo ik, þat gí it wiodon“, · kwat-hie, „hwand gi bi·wardon ni  
 mugun,  
 2562 gi·gômjan an iuwon gange, · þoh gí it gerno ni duan,  
 ni gí þes kornes te filo, · kíðo a·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 sēli duoþan,  
 2570 hēbbjan it þar gi·haldan, · þat it hwērgin ni mugi  
 wiht a·wērdjan, · ęndi þat wiod niman,  
 2572 bindan it te burðinnjon · ęndi werpan it an bittar fiur,  
 láton it þar haloþan · hêta logna,  
 2574 aþd un-fuodi.“ · Þuo stuod erl manag,



2576 þegnos þagjandi, · hwat þiod-gomo,  
 \*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·gëgin,  
 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-lika 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 meḡgin · ovar man fërid,  
 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,  
 hêlaga heven-wardos, · ęndi lesat þea hluttron man  
 2600 sundor te·samne, · ęndi duat sie an sin-skôni,  
 hôh himiles lioht, · ęndi þea ôðra an hëllja grund,  
 2602 werpad þea far·warhton · an wallandi fiur;  
 þar skulun sie gi·bundene · bittra logna,  
 2604 þrá-werk þolon, · ęndi 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 rëðju 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 · mènes tómg,  
 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 Sô gi·fragn ik þat þó selvo · sunu drohtines,  
 2622 allaro barno bɛtst · biliðjo sagða,  
 hwi-lik þero wári · an wer-old-ríkja  
 2624 undar hɛlið-kunnje · himil-ríkje ge·lík;  
 kwað þat oft luttiles hwat · liohtora wurði,  
 2626 sô 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 gódun an greote · ɛndi látid þea ôðra eft an grund faran,  
 2634 an wíðan wág. · Sô 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 méðan man · gi·makon fiðen,  
 ni þes welon ni þes willjon, · þes þar waldand skerid,  
 2644 gildid god selvo · gumono sô hwi-likumu,  
 sô ina hér gi·haldid, · þat hé an heven-ríki,  
 2646 an þat lang-same lioht · liðan móti.“  
 Sô lérða hé þó mid listjun. · Þan fórun þar þea liudi tó  
 2648 ovar al Galilaeo land · þat godes barn sehan:

2650 dádun it bi þemu wundre, · hwanen imu mahti su·lik word kumen,  
 só spáh-líko gi·sprokan, · þat hé spel godes  
 gio só sôð-líko · sęggjan konsti,  
 2652 só kraftig-líko gi·kweðen: · „Hé is þeses kunnjes hinen“, kwáðun sie,  
 „þe man þurh mág-skępi: · hér is is móder mid ús,  
 2654 wíf undar þesumu werode. · Hwat wí þe hér witun alle,  
 só kúð is ús is kuni-burd · ęndi is knósles ge·hwat;  
 2656 a·wóhs al undar þesumu werode: · hwanen skoldi imu su·lik ge·wit  
 kuman,  
 méron mahti, · þan hér ôðra man ęgin?“  
 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-skępjes. · 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 ôðra  
 2664 só grimme under Judeon, · só wárun umbi Galilaeo land,  
 só hardo ge·hugide: · só þar was þe hêlago Krist,  
 2666 gi·boren þat barn godes, · si ni weldun is gi·bod-skępi þoh  
 ant·fáhan ferht-líko, · ak bi·gan þat folk undar im,  
 2668 rinkos ráðan, · hwó sie þene ríkjon Krist  
 wêgdin te wundron. · Hétun þó iro werod kumen,  
 2670 ge·sîði te·samne: · sundja weldun  
 an þene godes sunu · gerno gi·tęlljen  
 2672 wrêðes willjon; · ni was im is wordo niud,  
 spáharo spello, · ak sie bi·gunnun sprekan undar im,  
 2674 hwó sie ina só kraftagne · fan ênumu klive wurpin,  
 owar ênna berges wal: · weldun þat barn godes  
 2676 livu bi·lôsjen. · Þó hé imu mid þem liudjun samad  
 frô-líko fór: · ni was imu forąht hugi,  
 2678 —wisse þat imu ni mahtun · męnniskono barn,  
 bi þeru god-kundi · Judeo liudi  
 2680 êr is tidjun wiht · teonon gi·frummjen,  
 lēðaro gi·lēsto—, · 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 fēlljen te foldu, · þat hé wurði is ferhes lōs,  
 is aldres at ęndje. · Þó warð þero erlo hugi,  
 2686 an þemu berge uppen · bittra gi·þāhti  
 Juðeono te·gangen, · þat iro ênig ni habde só grimmon sevon  
 2688 ni só wrêden 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, · fôr 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 fôr 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  
 gódaro gumono. · hé sóhte imu þó þene Judeono kuning,  
 2704 þene hęri-togon at hús, · þe hêten was  
 Erodes 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 ôdan,  
 2710 barn be is bróðer. · Þó bi·gan imu þea brúd lahan  
 Johannes þe gódo, · kwað þat it gode wári,  
 2712 waldande wiðer-mód, · þat it ênig wero frumidi,  
 þat bróðer brúd · an is będ námi,  
 2714 hębbje sie imu te híwun. · „Ef þú mi hōrjen wili,  
 gi·lōvjen 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 swíðo.“ · Þó warð an sorgun hugi  
 2718 þes wíves aftar þem wordun; · and-réd þat hé þene wer-old-kuning  
 sprákono ge·spóni · ęndi spáhun wordun,  
 2720 þat hé sie far·léti. · Be·gan siu imu þó lēðes filu

ráden an rúnon, · ęndi ine rínkos hét,  
 2722 un-sundigane · erlos fáhan  
 ęndi ine an ęnumu karkerja · klústar-bęndjun,  
 2724 liđo-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,  
 heři-togono an þat hús, · þar iro hêrro was  
 2736 an is kuning-stóle. · Kwámun managa  
 Judeon an þene gast-sęli; · warð im þar glad-mód hugi,  
 2738 blíði an iro breostun: · gi·sáhun iro bâg-gevon  
 wesen an wunnjon. · Dróg man wín an flęt  
 2740 skíri mid skálun, · skęnkjon hwurvun,  
 gęngun mid gold-fatun: · gaman was þar inne  
 2742 hlúd an þero hallu, · hełiðos drunkun.  
 Was þes an lustun · landes hirdi,  
 2744 hwat hé þemu werode mêt · te wunnjun gi·fręmidi.  
 Hét hé þó gangen forð · gêla þiornun,  
 2746 is bróder barn, · þar hé an is bęnki sat  
 wínu gi·włęnkid, · 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 fağar an flęttje: · „lát þit folk sehan,  
 hwó þú ge·línod havas · liudjo meņegi  
 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:

2758 þoh þú mí þesaro hęri-dómo · halvaro fergos,  
 ríkjas mínes, · þoh gi·dón ik, þat it ênig rinko ni mag  
 wordun gi·węndjen, · ęndi it skal gi·werðen só.“  
 2760 Þó warð þera magað aftar þiu · mód gi·hworven,  
 hugi aftar iro hęrron, · þat siu an þemu húse innen,  
 2762 an þemu gast-sęli · gamen up a·huof,  
 al só þero liudjo · land-wíse gi·dróg,  
 2764 þero 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 ęndi allumu þemu erl-sķępje, · þe þar inne was  
 góðaro gumono, · siu welde þó ira geva êgan,  
 2770 þiu magað for þeru męnegi: · gęng þó wið iro móðar sprekan  
 ęndi frágode sie · firi-wit-líko,  
 2772 hwes siu þene burges ward · biddjen skoldi.  
 Þó wíside siu aftar iro willjon, · hét þat siu wihtes þan êr  
 2774 ni gęrodi for þemu gum-sķępje, · 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 węndjen: · hét þó is wępan-berand  
 2780 gangen fan þemu gast-sęli · ęndi hét þene godes man  
 lívu bi·lôsjen. · Þó ni was lang te þiu,  
 2782 þat man an þea halla · hôvid bráhte  
 þes þiod-gumon, · ęndi it þar þeru þiornun far·gaf,  
 2784 magað for þeru męnegi: · siu dróg it þeru móder forð.  
 Þó was ên-dago · allaro manno  
 2786 þes wísoston, · þero þe gio an þesa wer-old kwámi,  
 þero þe kwene ênig · kind gi·bári,  
 2788 idis fan erle, · lét man simla þen ênon bi·foran,  
 þe þiu þiorne gi·dróg, · þe gio þegnes ni warð  
 2790 wís an iro wer-oldi, · bi·útan só ine waldand god  
 fan heven-wange · hêlages gêstes  
 2792 gi·markode mahtig: · þe ni habde ênigan gi·makon hwęrgin  
 êr nek aftar. · Erlos hwurvun,

2794 gumon umbi J<sup>h</sup>ohannen, · is jungaron managa,  
 sálig ge·sīði, · ęndi ine an sande bi·gróvun,  
 2796 leoves lík-hamon: · wissun þat hé lioht godes,  
 diur-líkan drôm · mid is drohtine samad,  
 2798 up-ôdas hēm · êgan móste,  
 34 sálig sókjan. · Þó ge·witun im þea ge·sīðos þanen,  
 2800 J<sup>h</sup>ohannes jungaron · jámer-móde,  
 hêlag-feraha: · was im iro hêrron dôð  
 2802 swíðo an sorgun. · Ge·witun im sókjan þó  
 an þeru wóstunni · waldandes sunu,  
 2804 kraftigana Krist · ęndi imu kúð gi·dedun  
 gódes mannes for·gang, · hwó habde þe Judeono kuning  
 2806 manno þene mārjostan · mākjas ęggjun  
 hôvdu bi·hauwan: · hé ni welde is ênigen harm spreken,  
 2808 sunu drohtines; · hé wisse þat þiu seole was  
 hêlag gi·halden · wiðer hettjandjon,  
 2810 an friðe wiðer fiundun. · Þó só gi·frági warð  
 aftar þem land-skepjun · lêrjandero bêtst  
 2812 an þeru wóstunni: · werod samnode,  
 fôr folkun tó: · was im firi-wit mikil  
 2814 wísaro wordo; · imu was ôk willjo só samo,  
 sunje drohtines, · þat hé su·lik ge·sīðo folk  
 2816 an þat lioht godes · laðoan mósti,  
 wënnjen mid willjon. · Waldand lêrde  
 2818 allan langan dag · liudi managa,  
 ęli-þeodige man, · ant-tat an ávand sêg  
 2820 sunne te sedle. · Þó géngun is ge·sīðos 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·hëbbjen,  
 2824 hêliðos bi hungres ge·þwinge. · Nu lát þú sie, hêrro þe gódo,  
 siðon, þar sie sêliða fiðen. · Náh sind hér ge·setana burgi  
 2826 managa mid męgin-þiodun: · þar fiðad sie męti te kôpe,  
 weros aftar þem wíkjon.“ · Þó sprak eft waldand Krist,  
 2828 þioda drohtin, · kwað þat þes êniga þurufti ni wárin,

„þat sie þurh męti-lôsi · mína far-látan  
 2830 leov-líka lêra. · Gevad gi þesun liudjun gi·nóg,  
 węnnjad sie hér mid willjon.“ · Þó habde eft is word garu  
 2832 Philippus fród gumo, · kwað þat þar só filu wári  
 manno męnigi: · „þoh wí hér te męti habdin  
 2834 garu im te gevanne, · só wí mahtin far·gelden mêt,  
 ef wí hér gi·saldin · siluwer-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·siðje þan mêt  
 2844 garowes ni habdin, · „bi·útan girstin brôd  
 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 brôd halon  
 2852 ęndi þea fiskos forð. · Þat folk stillo bêt,  
 sat ge·siði mikil; · undar þiu hé þurh is selves kraft,  
 2854 manno drohtin, · þene męti wihide,  
 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 wíðun 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·spráku,  
 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 ęndi up-himil · þurh is ênes kraft  
 selvo gi·warhte · ęndi siðor gi·held,  
 2888 land ęndi liud-skępi, · —þoh þes ênigan gi·lôvon ni dedin  
 wrêðe wiðer-sakon— · þat al an is gi·walde stád,  
 2890 kuning-ríkjo kraft · ęndi kêsur-dómes,  
 megin-þiodo mahal. · Be·þiu ni welde hé þurh þero manno spráka  
 2892 hebbjan ênigan hêr-dóm, · hêlag drohtin,  
 wer-old-kuninges namon; · ni hé þó mid wordun stríd  
 2894 ni af·hóf wið þat folk furður, · ak fór imu þó, þar hé welde,  
 an ên ge·birgi uppan: · flóh þat barn godes  
 2896 gêlaro gelp-kwidi · ęndi is jungaron hét  
 ovar êne sêo siðon · ęndi im selvo gi·bôd,  
 2898 hwar sie im eft te·gęgnes · gangen skoldin.  
 Þó te·lét þat liud-werod · aftar þemu lande allumu,  
 2900 te·fór folk mikil, · siðor iro fráho gi·wêt  
 an þat ge·birgi uppan, · barno ríkjost,  
 2902 waldand an is willjon. · 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 uðjon,  
 2908 skêðan skír water. · Skrêd liot dages,  
 sunne warð an sedle; · þe sêo-liðandjan  
 2910 naht nevulo bi·warp; · náðidun erlos  
 forð-wardes an flód; · warð þiu fiorðe tid  
 2912 þera nahtes kuman · —nærjendo Krist  
 warode þea wág-liðand—: · þó warð wind mikil,  
 2914 hôh wedeð af·haven: · hlamodun uðjon,  
 strôm an stamne; · strídjun fêridun  
 2916 þea weros wiðer winde, · was im wrêð hugi,  
 sevo sorgono ful: · selvon ni wándun  
 2918 lagu-liðandja · an land kumen  
 þurh þes wederes ge·win. · Þó gi·sáhun sie waldand Krist  
 2920 an þemu sêe uppan · selvun gangan,  
 faran an fãðjon: · 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-rêdun þat it im mahtig fiund  
 te gi·droge dádi. · Þó sprak im iro drohtin tó,  
 2926 hêlag heven-kuning, · êndi sagde im þat hé iro hêrro was  
 mári êndi mahtig: · „nu gi módes skulun  
 2928 fastes fâhen; · ne sí iu forht hugi,  
 gi·bárjad gi bald-líko: · ik bium þat barn godes,  
 2930 is selves sunu, · þe iu wið þesumu sêe skal,  
 mundon wið þesan mēri-strôm.“ · Þó sprak imu ên þero manno  
 an·gëgin  
 2932 ovar bord skipes, · bar-wirðig gumo,  
 Petrus þe gódo · —ni welde píne þolon,  
 2934 watares wíti—: · „ef þú it waldand sís“, kwað hé,  
 „hêrro þe gódo, · só mi an mínumu hugi þunkit,  
 2936 hêt mí þan þarod gangan te þí · ovar þesen gevenes strôm,  
 drokno ovar diap water, · ef þú mín drohtin sís,  
 2938 managoro mund-boro.“ · Þó hét ine mahtig Krist

gangan imu te·gēgnes. · hé warð garu sáno,  
 2940 stôp af þemu stamne · ęndi strídjun géng  
 forð te is frôjan. · Þiu flód ant·habde  
 2942 þene man þurh maht godes, · an-tat hé imu an is móde bi·gan  
 and-ráden diap water, · þó hé dríven gi·sah  
 2944 þene wég mid windu: · wundun ina üðjon,  
 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·nēridi, · þó hé an nōdjun was,  
 2950 þegan an ge·þwinge. · Þiodo drohtin  
 ant·fēng ine mid is faðmun · ęndi frágode sána,  
 2952 te hwí hé þó ge·twehodi: · „Hwat þú mahtes ge·trúojan wel,  
 witen þat te wárun, · þat þi watares kraft  
 2954 an þemu sêe innen · þínes siðes ni mahte,  
 lagu-strôm gi·lęttjen, · só lango só þú habdes ge·lôvon te mi  
 2956 an þínumu hugi hardo. · Nu willju ik þi an helpun wesen,  
 nērjen þi an þesaru nōdi“. · Þó nam ine alo-mahtig,  
 2958 hēlag bi handun: · þó warð imu eft hlutter water  
 fast under fótun, · ęndi sie an fāði samad  
 2960 bēðja géngun, · an-tat sie ovar bord skipes  
 stópun fan þemu strôme, · ęndi an þemu stamne ge·sat  
 2962 allaro barno bętst. · Þó warð brêd water,  
 strômos ge·stillid, · ęndi sie te staðe kwámun,  
 2964 lagu-líðandja · an land samen  
 þurh þes watares 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 feráhe 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 sêe, · sunu drohtines,  
 ênag barn godes. · Eþli-þioda kwam imu,

- 2976 gumon te·gēgnes: · wárun is gódun werk  
 ferran ge·frági, · þat hé só filu sagde  
 2978 wároro wordo: · imu was willjo mikil,  
 þat hé su·lik folk-skēpi · frummjen mósti,  
 2980 þat sie simla gerno · gode þionodin,  
 wárin ge·hōrige · heven-kuninge  
 2982 man-kunnjes manag. · Þó gi·wēt hé imu over þea marka Judeono,  
 sóhte imu Sidono burg, · habde ge·siðos mid imu,  
 2984 góde jungaron. · Þar imu te·gēgnes 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·drgan habbjad sie dērnja wihti. · Nú is iro dōd at hēndi,  
 2990 þea wrēðon habbjad sie ge·wittju be·numane. · Nu biddju ik þi,  
 waldand frō min,  
 selvo sunu Dawides, · þat sie af su·likum suhtjun a·tómjes,  
 2992 þat þú sie só arma · ê-gróht-fullo  
 wam-skaðon bi·weri.“ · Ni gaf iru 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 · ēndi te is ge·siðun sprak:  
 3000 „êrist skal ik Israheles · avoron werðen,  
 folk-skēpi te frumu, · þat sie ferhtan hugi  
 3002 hēbbjan 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 dērnjan hugi, · ne willjad iro drohtine hōrjen  
 3006 Israhelo erl-skēpi, · un-gi·lôviga sind  
 hēliðos iro hêrron: · þoh skal þanen helpe kumen  
 3008 allun ēli-þiodun.“ · Agalêto bad  
 þat wíf mid iro wordun, · þat iru waldand Krist

3010 an is **mód**-sevon · **mildi** wurði,  
 þat siu iro **barnes** forð · **brúkan** mósti,  
 3012 **hēbbjan** sie **hēle**. · Þó sprak iru **hērro** an·gēgin,  
**mári** ėndi **mahtig**: · „nis þat“, kwað hé, „**mannes** reht,  
 3014 **gumono** nig·ēnum · **gód** te gi·frummjenne  
 þat hé is **barnun** · **brôdes** af·tíhe,  
 3016 **wēr**nje im ovar **willjon**, · láte sie **wíti** þoljan,  
**hungar** **hēti**-grimmen, · ėndi fódje is **hundos** mid þiu.“  
 3018 „**Wár** is þat, **waldand**“, · kwað siu, „þat þú mid þínun **wordun** sprikis,  
**sôð**-líko **sagis**: · Hwat þoh oft an **sēli** innen  
 3020 undar iro **hērro**n diske · **hwelpos** **hwervad**  
**brosmono** fulle · þero fān þemu **biode** niðer  
 3022 ant·fallat iro **frôjan**.“ · Þó gi·hörde þat **friðu**-barn godes  
**willjan** þes **wíves** · ėndi sprak iru mid is **wordun** tó:  
 3024 „wela þat þú **wíf** haves · **willjan** góden!  
**Mikil** is þín gi·lôvo · an þea **maht** godes,  
 3026 an þene **liudjo** drohtin. · Al wirðid gi·lêstid só  
 umbi þínes **barnes** 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,  
**wam**-skaðun bi·**wērid**. · Þó gi·wêt imu **waldand** forð,  
 3034 **barno** þat **bē**ste, · 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·**sīðos** 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** **mēgin**-þioda, · hwat ik **manno** sí?“  
 Imu and·wordidun **frô**-líko · is **friund** an·gēgin,  
 3042 **jungaron** síne: · „nis þit **Judeono** folk,  
**erlos** **ēn**-wordje: · sum sagad þat þú **Elias** sí,  
 3044 **wís** **wár**-sago, · þe hér giu **was** lango,

3046 gód undar þesumu gum-skępje, · sum sagad þat þú Johannes sís,  
 diur-lik drohtines bodo, · þe hér dōpte iu  
 werod an watere; · alle sie mid wordun sprekad,  
 3048 þat þú ên-hwi-lik sís · ęðilero manno,  
 þero wár-sagono, · þe hér mid wordun giu  
 3050 lêrdun þese liudi, · ęndi þat þú sís 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 Símon Petrus: · sprak sán an-gegin  
 êno for im allun · —habde imu ęlljen gód,  
 3056 þristja gi-þáhti, · was is þeodone hold—:  
 „þú bist þe wáro · waldandes sunu,  
 3058 libbjendes godes, · þe þit lioht gi-skóp,  
 Krist kuning êwig: · só willjad wí kweðen alle,  
 3060 jungaron þíne, · þat þú sís god selvo,  
 hêljandero bętst.“ · Þó sprak imu eft is hêrro an-gegin:  
 3062 „sálig bist þú Símon“, kwað hé, „sunu Jonases; · ni mahtes þú þat  
 selvo ge-huggjan,  
 gi-markon an þínun mód-gi-þáhtjun, · ne it ni mahte þi mannes  
 tunge  
 3064 wordun ge-wísjen, · ak dede it þi waldand selvo,  
 fader allaro firiho barno, · þat þú só forð gi-spráki,  
 3066 só diapo bi drohtin þínen. · Diur-líko skalt þú þes lôn ant-fáhen,  
 hluttro havas þú an þínan hêrron gi-lôvon, · hugi-skęfti sind þíne  
 stêne ge-líka,  
 3068 só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn  
 sankte Péter: · ovar þemu stêne skal man mínen sęli wirkjan,  
 3070 hêlag hús godes; · þar skal is híwiski tó  
 sálig samnon: · ni mugun wið þem þínun swiðjun krafte  
 3072 an-þebbjjen hęllje portun. · Ik far-givu þi himil-ríkjas slutilas,  
 þat þú móst aftar mi · allun gi-waldan  
 3074 kristinum folke; · kumad alle te þi  
 gumono gêstos; · þú have grôte gi-wald,  
 3076 hwene þú hér an erðu · ęldi-barno  
 ge-binden willjes: · þemu is bēðju gi-duan,  
 3078 himil-ríki bi-loken, · ęndi hęllje sind imu opana,

3080 brinnandi fiur; · só hwene só þú eft ant·binden wili,  
 an·þeftjen is hendi, · þemu is himil-ríki,  
 ant·loken liohto mêt · ęndi líf ewig,  
 3082 gróni godes wang. · Mid su·likaru ik þi gevu willju  
 lônön þínen gi·lôvon. · Ni willju ik, þat gí þesun liudjun noh,  
 3084 márjen þesaru męnigi, · þat ik bium mahtig Krist,  
 godes êgan barn. · Mi skulun Judeon noh,  
 3086 un·skuldigna · erlos binden,  
 wêgjan mi te wundrun · —dót mi wítjes filo—  
 3088 innan Jerusalem · gêres ordun,  
 áhtjen mínes aldres · ęggjun skarpun,  
 3090 bi·lôsjen mi lívu. · Ik an þesumu liohte skal  
 þurh utes drohtines kraft · fan dôde a·standen  
 3092 an þriddjumu dage“. · Þó warð þegno bętst  
 swíðo an sorgun, · Símon Petrus,  
 3094 warð imu hugi hriwig, · ęndi te is hêrron sprak  
 rink an rúnun: · „ni skal þat ríki god“, kwað hé,  
 3096 „waldand willjen, · þat þú eo su·lik wíti mikil  
 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,  
 3098 hêlag drohtin.“ · Þó sprak imu eft is hêrro an·gęgin,  
 mári mahtig Krist · —was imu an is móde hold—:  
 3100 „Hwat þú nú wiðer-ward bist“, · kwað hé, „willjon mínes,  
 þegno bętsto! · Hwat þú þesaro þiodo kanst  
 3102 męnniskan sidu: · þú ni wêst þe maht godes,  
 þe ik gi·frummjen skal. · Ik mag þi filu sęggjan  
 3104 wárun wordun, · þar hér undar þesumu werode standad  
 ge·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 ęndi Johannes, · ea gumon twêne,  
 3110 bêðja þea gi·bróðer, · ęndi imu þó uppen þene berg gi·wêt  
 sunder mid þem ge·siðun, · sálíg barn godes,  
 3112 mid þem þegnun þrim, · þiodo drohtin,  
 waldand þesaro wer-oldes: · welde im þar wundres filu,  
 3114 tēkno tōgjan, · þat sie gi·trúodin þiu bet,  
 þat hé selvo was · sunu drohtines,

3116 hêlag heven-kuning. · Þó sie an hôhan wall  
 stigun stên çndi berg, · an-tat sie te þeru stędi 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 · öðar-líkora  
 3124 wliiti çndi gi·wádi: · wurðun imu is wangun liohte,  
 blíkandi só þiu berhte sunne: · só skên þat barn godes,  
 3126 liuhte is lík-hamo: · liomon stódun  
 wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít  
 3128 só snêw te sehanne. · Þó warð þar seld-lík þing  
 gi·ôgid aftar þiu: · Elias çndi Moyses  
 3130 kwámun þar te Kriste · wið só kraftagne  
 wordun wehsljan. · Þar warð só wun-sam spráka,  
 3132 só gód word undar gumun, · þar þe godes sunu  
 wið þea márjan man · mahljen welde,  
 3134 só blíði warð uppan þemu berge: · skên þat berhte lioht,  
 was þar gard gód-lík · çndi gróni wang,  
 3136 Paradíse ge·lík. · Petrus þó gi·mahalde,  
 hęlið hard-módig · çndi te is hêrron sprak,  
 3138 grótte þene godes sunu: · „gód is it hér te wesanne,  
 ef þú it gi·kiosan wili, · Krist alo-waldo,  
 3140 þat man þí hér an þesaru hôhe · ên hús ge·wirkja,  
 már-líko ge·mako · çndi Moysesese öðer  
 3142 çndi Eliase þriddja: · þit is ôdas hêm,  
 welono wun-samost.“ · Reht só hé þó þat word ge·sprak,  
 3144 só ti·lét þiu luft an twê: · lioht wolkan skên,  
 glítandi glímo, · çndi þea gódun man  
 3146 wliiti-skôni be·warp. · Þó fan þemu wolkne kwam  
 hêlag stemne godes, · çndi þem hęliðun þar  
 3148 selvo sagde, · þat þat is sunu wári,  
 libbjendero liovost: · „an þemu mí líkod wel  
 3150 an mínun hugi-skęftjun. · Þemu gí hørjen skulun,  
 ful·gangad imu gerno.“ · Þó ni mahtun þea jungaron Kristes  
 3152 þes wolknes wliiti · çndi word godes,



þea is mikilon maht · þea man ant·standen,  
 3154 ak sie bi·fellun þó forð·wardes: · ferhes ni wándun,  
 lęngiron lıves. · Þó gęng im tó þe landes ward,  
 3156 be·hrēn sie mid is handun · hēljandero bętst,  
 hét þat sie im ni an·drédin: · „ni skal iu hér derjen eo·wiht,  
 3158 þes gi hér seld·líkes · gi·sehen habbjad,  
 męrjaro þingo.“ · Þó eft þem mannun warð  
 3160 hugi at iro herton · ęndi gi·hēlid mód,  
 gi·bade an iro breostun: · gi·sahun þat barn godes  
 3162 ēnna standen, · was þat ōðer þó,  
 be·hliden himiles lioht. · Þó gi·wēt imu þe hēlago Krist  
 3164 fan þemu berge niðer; · gi·bōd aftar þiu  
 jungarun sınun, · þat sie ovar Judeono folk  
 3166 ni sagdin þea gi·sioni: · „er þan ik selvo hér  
 swíðo diur·líko · fan dōðe a·stande,  
 3168 a·rıse fan þeru restu: · siðor mugun gi 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 wıse man  
 3178 swíðo an sorgun, · warð im sēr hugi,  
 hriwig umbi iro herte: · gi·hōrdun iro hêrron þó,  
 3180 waldandes sunu · wordun tęlljen,  
 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 ēnan kuninges þegan  
 wlankan undar þemu werode: · kwað þat hé wári gi·węldig bodo  
 3186 aðal·kêsure; · hé grótte aftar þiu  
 Sımon Petrusen, · kwað þat hé wári gi·sęndid þarod,  
 3188 þat hé þar gi·manodi · manno ge·hwi·liken  
 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·láten. · Ni skal þat líkon wel  
 3194 mínúmu hêrron, · só man it imu at is hove küðid,  
 aðal-kêsure.“ · Þó géng aftar þiu  
 3196 Símon Petrus, · welde it sēggjan 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·liken só þú þar êrist mugis  
 fisk gi·fáhen“, · 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 · ððaru 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 habbjēn. · Só lēde 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,

3228 wísi imu mid wordun. · Ef imu þan þes werð ne sí,  
 þat hé þi gi·hôrje, · hala þi þar ôðara tó  
 3230 góðaro gumono, · ęndi lah imu is grimmun werk,  
 sak ina sôð-wordun. · Ef imu þan is sundja aftar þiu,  
 lôs-werk ni lêðon, · gi·duo it ôðrun liudjun kûð,  
 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 þinumu hugi lêðen,  
 mîð is an þinumu móde, · ne sí þat imu eft mildi god,  
 3240 hêr heven-kuning · helpe far·líhe,  
 fader allaro firiho barno.“ · Þó frágode Petrus,  
 3242 allaro þegno 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·láten,  
 3246 wrêðaro werko, · êr þan ik is êniga wréka 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 mēra þar tó:  
 sivun siðun sivun-tig · só skalt þú sundja ge·hwemu,  
 3252 lêðes a·láten: · só willju ik þi te lêrun geven  
 wordun wár-fastun. · Nu ik þi su·lika gi·wald far·gaf,  
 3254 þat þú mínes híwiskes · hêrost wáris,  
 manages mann-kunnjes, · nu skalt þú im mildi wesen,  
 3256 liudjun líði.“ · Þó þar te þemu lērjande kwam  
 ên jung man an·gęgin · ęndi frágode Jesu Krist:  
 3258 „mēster 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 endi wunnja. · Ef þú is willjan havas,  
 3266 þat þú an lioht godes · liðan mótis,  
 þan skalt þú bi·halden · þea hêlagon lêra,  
 3268 þe þar an þemu aldon · êwa ge·biudid,  
 þat þú man ni slah, · ni þú mênes ni sweri,  
 3270 far·legar-nessi far·lát · endi luggi ge·wit-skêpi,  
 stríd endi stulina; · ne wis þú te stark an hugi,  
 3272 ne níðin ne hatul, · ni nôd-róf ni frêmi;  
 av·unst alla far·lát; · wis þínun ęldirun gód,  
 3274 fader endi móder, · endi þínun friundun hold,  
 þem náhistun gi·náðig. · Þan þú þi gi·niodon móst  
 3276 himilo ríkjas, · ef þú it bi·halden wili,  
 ful·gangan godes lêrun.“ · 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 mínero 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-frêmid · þionon mótis  
 3284 hêrron þínumu, · þan skalt þú þat þín hord nimen,  
 skalt þínan ôd-welon · allan far·kôpjen,  
 3286 diurje mêðmos, · endi dëljen hét  
 armun mannun: · þan havas þú aftar þiu  
 3288 hord an himile; · kum þi þan gi·halden te mi,  
 folgo þi mínaro fęrdi: · þan havas þú friðu siður.“  
 3290 Þó wurðun Kristes word · kind-jungumu manne  
 swíðo an sorgun, · was imu sêr hugi,  
 3292 mód umbi herte: · habde mêðmo filu,  
 welono ge·wunnen; · 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,

3302 sáftur þurh·slópjen, · þan mugi kuman þiu siole te himile  
 þes ôdagan mannes, · þe hér al havad  
 gi·wēndid an þene wer-old-skat · willjon sīnen,  
 3304 mōd-gi·þāhti, · ęndi ni hugid umbi þie maht godes.“  
 Imu and-wordjade · êr-þungan gumo,  
 3306 Sīmon Petrus, · ęndi sęggjan bad  
 leovan hērron: · „Hwat skulun wī þes te lōne nimen“, kwað hé,  
 3308 „gōdes te gelde, · þes wī þurh þín jungar-dóm  
 êgan ęndi ęrvi · al fār·lētun  
 3310 hovor ęndi hīwiski · ęndi þi te hērron gi·kurun,  
 folgodun þīnaru fęrdi: · hwat skal ūs þes te frumu werðen,  
 3312 langes te lōne?“ · Liudjo drohtin  
 sagde im þó selvo: · „Þan ik sittjen kumu“, kwað hé,  
 3314 „an þie mikilan maht · an þemu mārjan dage,  
 þar ik allun skal · irmin-þiodun  
 3316 dōmos a·dēljen, · þan mótun gi mid iuwomu drohtine þar  
 selvon sittjen · ęndi mótun þera saka waldan:  
 3318 mótun gí Israhelo · ęðili-folkun  
 a·dēljen aftar iro dādjun: · só mótun gi þar gi·diuride wesen.  
 3320 Þan sęggju ik iu te wāran: · só hwe só þat an þesaru wer-oldi gi·duot,  
 þat hé þurh mīna minnja · māgo ge·sidli  
 3322 liof fār·létid, · þes skal hi hér lōn 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 bętst · ên biliði sęggjan,  
 kwað þat þar ên ôdag man · an êr-dagun  
 3328 wári undar þemu werode: · „þe habde welono ge·nóg,  
 sinkas gi·samnod · ęndi imu simlun was  
 3330 garu mid goldu · ęndi mid godo-wębbju,  
 fagarun fratahun · ęndi imu so filu habde  
 3332 gōdes an is gardun · ęndi imu at gōmun sat  
 allaro dago ge·hwi-likes: · habde imu diur-lík líf,  
 3334 blīðsja an is bęnkjun. · Þan was þar eft ên biddjendi man,  
 gi·lévod an is lík-hamon, · Lazarus was hé hēten,  
 3336 lag imu dago ge·hwi-likes · at þem durun foren,  
 þar hé þene ôdagan man · inne wisse

- 3338 an is gëst-sëli · gôme þiggjan,  
 sittjen at sumble, · ęndi hé simlun bêt  
 3340 gi·armod þar úte: · ni móste þar in kuman,  
 ne hé ni mahte ge·biddjen, · þat man imu þes brôdes þarod  
 3342 gi·dragan weldi, · þes þar fan þemu diske niðer  
 ant·fel undar iro fôti: · ni mahte imu þar ęnig fruma werðen  
 3344 fan þemu hêroston, þe þes húses gi·weld, · bi·útan þat þar géngun is  
 hundos tó,  
 likkodun is lík-wundon, · þar hé liggjandi  
 3346 hungar þolode; · ni kwam imu þar te helpu wiht  
 fan þemu ríkjon manne. · Þó gi·fragn ik þat ina is regano-gi·skapu,  
 3348 þene armon man · is ên-dago  
 gi·manoda mahtjun swíð, · þat hé manno drôm  
 3350 a·geven skolde. · Godes ęngilos  
 ant·féngun is ferh · ęndi lêddun ine forð þanen,  
 3352 þat sie an Abrahames barm · þes armon mannes  
 siole gi·sëttun: · 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 hël,  
 3358 an þat fern innen · fíundun te willjan,  
 be·gróvun ine an gramono hêm. · þanen mahte hé þene gódan  
 skawon,  
 3360 Abraham ge·sehen, · þar hé uppe was  
 líves an lustun, · ęndi Lazarus sat  
 3362 blíði an is barme, · berht lôn ant·féng  
 allaro is arm-ódjo, · ęndi lag þe ôdago man  
 3364 hêto an þeru hëllju, · 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: · sęndi mi Lazarus herod,  
 3368 þat hé mí ge·fórja · an þit fern innan  
 kaldes wateres. · Ik hér kwik brinnu  
 3370 hêto an þesaru hëllju: · nu is mi þínaro helpono þarf,  
 þat hé mí a·lęskje · mid is luttikon fingru  
 3372 tungon míne, · nu siu tēkan havad,

3374 uvil arvedi. · Inwid-rádo,  
 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. · Witi 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 hëllju: · 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 hëll · 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 fívi 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 hëll 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 habbjēn.“  
 Só lêrde hé þó þea liudi · liohton wordon,

3410 allaro barno b̥etst, · ɛ̃ndi biliði sagde  
 manag man-kunnje · mahtig drohtin,  
 3412 kwað þat imu ên s̥alig gumo · samnon bi·gunni  
 man an morgen, · „ɛ̃ndi im m̥éda gi·hét,  
 3414 þe h̥êrosto þes h̥íwiskjas, · swíðo \*hold-lík lôn“,  
 kwað þat hie iro allaro gi·hwem · ênna gávi  
 3416 silōvrinna skat. · „Þuo samnodun managa  
 weros an is wín-gardon, · —ɛ̃ndi 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 ɛ̃lliftun tíð. · Þuo géng þar ávand tuo,  
 sunna ti sedle. · Þuo hie selvo gi·bôð  
 3424 is ambahtjon, · erlo drohtin,  
 þat man þero manno gi·hwem · is meoda for·guldi,  
 3426 þem erlon arvid-lôn; · hiet þiem at êrist gevan.  
 þia þar at l̥etst wárun, · liudi kumana,  
 3428 weros te þem werke, · ɛ̃ndi mid is wordon gi·bôð,  
 þat man þem mannon iro · mieda for·guldi  
 3430 alles at aftan, · þem þar kwámun at êrist tuo  
 willendi te þem werke. · Wándun sia swíðo,  
 3432 þat man im m̥éra lôn · gi·makod habdi  
 wið iro aravedje: · þan man im allon gaf,  
 3434 þem liudjon gi·líko. · L̥êð was þat swíðo,  
 allon þem ando, · þem þar kwámun at êrist tuo:  
 3436 „wí kwámun hier an moragan“, · kwáðun sia, „ɛ̃ndi þolodun hier  
 manag te dage  
 aravid-werko, · hwílon un-met hét,  
 3438 skínandja sunna: · nu ni givis þú ús skattes þan m̥êr,  
 þie þú þem ôðron duos, · þia hier êna hwíla  
 3440 wáron an þínon werke.“ · Þuo habda eft is word garo  
 þie h̥êrosto þes h̥íwiskes, · kwað þat hie im ni habdi gi·h̥étan þan m̥êr  
 3442 werðes wið iro werke: · „Hwat ik gi·wald h̥ëbbju“, kwat-hie,  
 „þat ik iu allon gi·líko · muot lôn for·geldan,  
 3444 iuwes werkes werð.“ · Þan waldandi Krist  
 m̥ênda im þoh m̥éra þing, · þoh hie ovar þat manno folk



3446 fan þem wín-gardon só · wordon spráki,  
 hwó þar un-efno · erlos kwámun,  
 3448 weros te þem werke. · Só skulun fan þero wer-oldi duon  
 mann-kunnjes barn · an þat márjo lioht,  
 3450 gumon an godes wang: · sum bi·ginnit ina giriwan sán  
 an is kindiski, · havit im gi·kóranan muod,  
 3452 willjon guodan, · wer-old-saka míðit,  
 far·látit is lusta; · ni mag ina is lík-hamo  
 3454 an un·spuod for·spanan: · spáhiða línot,  
 godes êw, · gramono for·látit,  
 3456 wrêðaro willjon, · duot im só te is wer-oldi forð,  
 lêstit só an þeson liohte, · ant-þat im is líves kumit,  
 3458 aldres ávand; · gi·wítit im þan up-wegos:  
 þar wirðit im is aravedi · all gi·lônnot,  
 3460 far·goldan mid guodu · an godes ríkje.  
 Þat mēndun þia wuruhtjon, · þia an þem wín-gardon  
 3462 ádro an úhta · arvid-líko  
 werk bi·gunnun · ęndi þuru·wonodun forð,  
 3464 erlos unt ávand. · Sum þar ôk an undern kwam,  
 habda þuo far·męrrid, · þia moragan-stunda  
 3466 þes dag-werkes for·duolon; · só duot doloro filo,  
 gi·mêdaro manno: · drívit im mis-lík þing  
 3468 gerno an is juguði, · —havit im gelp-kwidi  
 lêða gi·línot · 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, · gódaro werko.  
 3476 Sum mann þan mid-firi · mēn far·látid,  
 swára sundjun, · fáhit im an sálig þing,  
 3478 bi·ginnit im þuru godes kraft · guodaro werko,  
 buotit balo-spráka, · látit im is 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 bēteran.  
 3484 Sum bi·ginnit þan ôk furðor, · þan hie ist fruodot mēr,  
 is aldares af·hēldit, · —þan bi·ginnat im is uvilon werk  
 3486 lēðon an þeson liohte, · þan ina lēra godes  
 gi·manod an is muode: · wirðit im mildera hugi,  
 3488 þuru·gēngit im mid guodu · ęndi geld nimit,  
 hōh himil-ríki, · þan hie hinan wēndit,  
 3490 wirðit im is mieda só sama, · só þem man \*nun warð,  
 þea þar te nōnu dages, · an þea nigunda tíd,  
 3492 an þene wín-gardon · wirkjan kwámun.  
 Sum wirðid þan só swiðo 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 gódu gi·bótjen  
 3498 þea dádi, þea hé só dęrvja ge·frumide, · ak hé slęhit allaro dago  
 ge·hwi-likes  
 an is breost mid bēðjun handun · ęndi wópit sie mid bittrun trahnun,  
 3500 hlúdo hé sie mid hofnu kúmid, · bidid þene 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·węldid: · hé ni wili ênigumu  
 irmin-manne  
 far·węrnjen 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 bętste, · 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 firihó barn

3514 at gode selvumu · geld ant·fāhen,  
 swīðo leov·lík lôn, · þoh sie sume só late werðan.  
 3516 Hét imu þó þea is góðan · jungaron náhor  
 t̥we-livi gangan · —þea wárun imu triuwiston  
 3518 man ovar erðu—, · sagde im mahtig selvo  
 ôðer-siðu, · hwi-lik imu þar arvedi  
 3520 tó-ward wárun: · „þes ni mag ênig t̥weho werðen“, kwað hé;  
 kwað þat sie þó te Jerusalem · an þat Judeono folk  
 3522 líðan skoldin: · „þar wirðid all gi·lêstid só,  
 ge·frumid undar þemu folke, · só it an furn-dagun  
 3524 wíse man be mí · wordun ge·sprákun.  
 Þar skulun mi far·kôpon · undar þea kraftigon þiod,  
 3526 he̊liðos te þeru hêri; · þar werðat mína he̊ndi ge·bundana,  
 faðmos werðad mi þar ge·fastnod; · filu skal ik þar gi·þolojan,  
 3528 hoskes gi·hôrjen · êndi harm-kwidi,  
 bism̥er-spráka · êndi bi·hêt-word manag;  
 3530 sie wêgjat mi te wundron · wápnes êggjun,  
 bi·lôsjad mi lívu: · ik te þesumu liohte skal  
 3532 þurh drohtines kraft · fan dôðe a·standen  
 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod  
 3534 te þiu, þat mín êldi-barn · arved habdin,  
 þat mi þionodi þius þiod: · ni willju ik is sie þiggjen nu,  
 3536 fergon þit folk-skêpi, · ak ik skal imu te frumu werðen,  
 þeonon imu þeo·líko · êndi for alla þesa þeoda geven  
 3538 seole míne. · Ik willju sie selvo nu  
 lôsjen mid mínu lívu, · þea hér lango bidun,  
 3540 man-kunnjes manag, · mínara helpa.“  
 Fór imu þó forð-wardes · —habde imu fasten hugi,  
 3542 blíðjan an is breostun · barn drohtines—  
 welda im te Jerusalem · Judeo folkes  
 3544 willjon wísan: · hé konste þes werodes só garo  
 he̊ti-grimmen hugi · êndi hardan stríd,  
 3546 wrêðan willjon. · Werod siðode  
 furi Jerikho-burg; · was þe godes sunu,  
 3548 mahtig undar þero m̥enigi. · Þar sátun twênje man bi wege,  
 blinde wárun sie bêðje: · was im bótono þarf,  
 3550 þat sie ge·hêldi · hevenes waldand,

3552 hwand sie só lango · liohtes þolodun,  
 managa hwíla. · Sie gi·hôrdun þó þat męgin faren  
 3554 ęndi frágodun sán · firi-wit-liko  
 ręgini-blindun, · hwi-lik þar ríki man  
 undar þemu folk-skępi · furista wári,  
 3556 hêrost an hôvid. · Þó sprak im ên hęlið an·gęgin,  
 kwað þat þar Jesu Krist · fan Galilea-lande,  
 3558 hêljandero bętst · hêrost wári,  
 fôri mid is folku. · Þó warð fráh-mód hugi  
 3560 bęðjun þem blindun mannum, · þó sie þat barn godes  
 wissun under þemu werode: · hreopun im þó mid iro wordun tó,  
 3562 hlúdo te þemu hêlagon Kriste, · bádun þat hé im helpe ge·rédi:  
 „drohtin Dawides sunu: · wis ús mid þínun dádjun mildi,  
 3564 nęri ús af þesaru nôdi, · só þú gi·nóge dós  
 manno kunnjes: · þú bist managun gód,  
 3566 hilpis ęndi hêlis.“ · Þo bi·gan im þat hęliðo folk  
 węrjen mid wordun, · þat sie an waldand Krist  
 3568 só hlúdo ni hriopin. · Si ni weldun im hôrjen te þiu,  
 ak sie simla mēr ęndi mēr · ovar þat manno folk  
 3570 hlúdo hreopun. · Hêljand ge·stód,  
 allaro barno bętst, · hét sie þó brengjen te imu,  
 3572 lędjen þurh þea liudi, · sprak im listjun tó  
 mild-liko for þeru męnegi: · „hwat willjad git mínaro hér“, kwað hé,  
 3574 „helpono habbjen?“ · Sie bádun ina hêlagna,  
 þat hé im ira ôgon · opana gi·dádi,  
 3576 far·liwi þeses liohtes, · þat sie liudjo drôm,  
 swigle sunnun skín · gi·sehen móstin,  
 3578 wliti-skônje wer-old. · Waldand frumide,  
 hrên sie þó mid is handun, · dede is helpe þar tó,  
 3580 þat þem blindun þó · bęðjum 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 úsan drohtin, · þes sie dages liohtes  
 brúkan móstun: · ge·witun im bęðje mid imu,  
 3586 folgodun is fęrdi: · was im þiu fruma giviðig,  
 ęndi ôk waldandes werk · wído ge·küðid,

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 mênid 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,  
 Á·Adam ęndi É·wan: · far·gaf im up·wegos,  
 3596 himilo ríki; · ak þó warð im þe hatola te náh,  
 fiund mid fêknu · ęndi mid firin·werkun,  
 3598 bi·swêk sie mid sundjun, · þat sie sin·skôni,  
 lioht far·létun: · wurðun an lêðaron stędi,  
 3600 an þesen middil·gard · man far·worpen,  
 þolodun hér an þiustrju · þiod·arvedi,  
 3602 wunnun wrak·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 himiliken 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 dōðes 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·kęnnjen wel, · kraftagna god.  
 Ôk mag ik giu gi·tęlljen, · of gí þar tó willjad  
 3620 huggjen ęndi hōrjen, · þat gí þes hêljandes mugun  
 kraft ant·kęnnjen, · hwó is kumi wurðun  
 3622 an þesaru middil·gard · managun te helpu,  
 ia hwat hé mid þem dádjun · drohtin selvo  
 3624 manages mēnde, · ia be·hwiu þiu márje burg

Jerikho hêtîd, · þiu þar an Judeon stád  
 3626 gi·makod mid mûrun: · þiu is aftar þemu mánen gi·nēmnid,  
 aftar þemu torhten tungle: · hé ni mag is tídi be·míðen,  
 3628 ak hé dago ge·hwi-likes · duod ôðer-hweðer,  
 wanod ohþo wahsid. · Só dód an þesaro wer-oldi hér,  
 3630 an þesaru middil-gard · mēnniskono barn:  
 farad ėndi folgod, · fróde stervad,  
 3632 werðad eft junga · aftar kumane,  
 weros a·wahsane, · unt-tat sie eft wurd far·nimid.  
 3634 Þat mēnde þat barn godes, · þó hé fon þeru burgi fór,  
 þe gódo fan Jerikho, · þat ni mahte ėr werðen gumono barnun  
 3636 þiu blindja gi·bótîd, · þat sie þat berhte lioht,  
 gi·sáhin sin-skôni, · ėr þan hé selvo hér  
 3638 an þesaru middil-gard · mēnniski ant·fēng,  
 flēsk ėndi lík-hamon. · Þó wurðun þes firiho barn  
 3640 gi·war an þesaru wer-oldi, · þe hér an wítje ėr,  
 sátun an sundjun · gi·siunjes lôse,  
 3642 þolodun an þiustrje, · —sie af·sówun þat was þesaru þiod kuman  
 hêljand te helpu · fan heven-ríkje,  
 3644 Krist allaro kuningo bēst; · sie mahtun is ant·kēnnjen sán,  
 gi·fóljen is fardjo. · Þó sie só filu hriopun,  
 3646 þe man te þemu mahtigon gode, · þat im mildi aftar þiu  
 waldand wurði. · Þan wēridun im swíðo  
 3648 þia swárun sundjon, · þe sie im ėr selvon gi·dádun,  
 lettun sie þes gi·lôbon. · Sie ni mahtun þem liudjun þoh  
 3650 bi·wērjen iro willjon, · ak sie an waldand god  
 hlúdo hriopun, · an-tat hé im iro hêli far·gaf,  
 3652 þat sie sin-líf · gi·sehen móstin,  
 open êwig lioht · ėndi an faren  
 3654 an þiu berhtun bú. · Þat mēndun þea blindun man,  
 þe þar bi Jerikho-burg · te þemu godes barne  
 3656 hlúdo hriopun, · þat hé im iro hêli far·lihi,  
 liohtes an þesumu líve: · þan im þea liudi só filu  
 3658 wēridun mid wordun, · þea þar an þemu wege fórun  
 bi·foren ėndi bi·hinden: · só dót þea firin-sundjon  
 3660 an þesaru middil-gard · man-kunnje.  
 hôrjad nu hwó þie blindun, · siður im gi·bótîd warð,

3662 þat sie sunnun lioht · ge·sehen móstun,  
 hwó si þó dádun: · ge·witun im mid iro drohtine samad,  
 3664 folgodun is fērði, · sprákun filu wordo  
 þemu landes hirdje te love: · só dód im noh liudjo barn  
 3666 wído aftar þesaru wer·oldi, · siður im waldand Krist  
 ge·liuhte mid is lērun · ęndi im líf ewig,  
 3668 godes ríki far·gaf · góðun 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 · nęrjendo Krist,  
 3672 þe gódo te Jerusalem. · Kwam imu þar te·gęgnes filu  
 werodes an willjon · wel huggendjes,  
 3674 ant·fęngun ina fağaro · ęndi imu bi·foren stręidun  
 þene weg mid iro gi·wádjun · ęndi mid wurtjun só same,  
 3676 mid berhtun blómun · ęndi mid bōmo tógun,  
 þat feld mid fağaron palmun, · al só is fard ge·buride,  
 3678 þat þe godes sunu · gangan welde  
 te þeru mārjan burg. · Hwarf ina męgin umbi  
 3680 liudjo an lustun, · ęndi lof-sang a·hóf  
 þat werod an willjon: · sagdun waldande þank,  
 3682 þes þar selvo kwam · sunu Dawides  
 wíson þes werodes. · Þó ge·sah waldand Krist  
 3684 þe gódo te Jerusalem, · gumono bętsta,  
 blíkan þene burges wal · ęndi bú Judeono,  
 3686 hōha horn-sęli · ęndi ok þat hús godes,  
 allaro wího wun-samost. · Þó wel imu an innen  
 3688 hugi wið is herte: · þó ni mahte þat hēlage barn  
 wópu a·wísjen, · sprak þó wordo filu  
 3690 hriwig-líko · —was imu is hugi 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 hwęrgin,  
 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,  
 stêñ 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,  
 sęg mid þiu ge·sīðu, · 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·sīði · swígon hėti,  
 letti þea liudi, · þat sie imu lof só filu  
 3726 wordun ni warhtin: · „it is þesumu werode lēð“, 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 stênos  
 for þesumu folk-skępi, · felisos starka,  
 3732 êr þan it eo be·līve, · 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-líke man, · manage at·samne,



3736 þea im þar **kôp**-stędi · gi·**koran** habdun,  
**mangodun** im þar mid **manages** hwí: · **munitęrjas** sátun  
 3738 an þemu **wíhe** innan, · habdun iro **wesl** gi·dago  
**garu** te **gevanne**. · Þat was þemu **godes** barne  
 3740 **al** an **andun**: · drêf sie **út** þanen  
**rúmo** fan þemu **rakude**, · kwað þat wári **rehtara** dád,  
 3742 þat þar te **bedu** fôrin · **barn** Israheles  
 „ęndi an þesumu **mínumu** **húse** · **helpono** biddjan,  
 3744 þat sia **sigi**-drohtin · **sundjono** tuomje,  
 þan hér **þeovas** · an **þing**-stędi halden,  
 3746 þea far·**warhton** **weros** · **wehsal** drívan,  
**un**-reht **ên**-fald. · Ne gi **êniga** **êra** ni witun  
 3748 þeses **godes** húses, · **Judeo** liudi.“  
 Sô **rúmde** hé þó ęndi **rekode**, · **ríki** drohtin,  
 3750 þat **hêlaga** hús · ęndi an **helpun** was  
**managumu** **man**-kunnje, · þem þe is **mikilon** kraft  
 3752 **ferrene** ge·**frugnun** · ęndi þar gi·**faran** kwámun  
 ovar **langan** weg. · Warð þar **lêf** so manag,  
 3754 halt gi·**hêlid** · ęndi **háf** só same,  
**blindun** gi·**bótid**. · Sô dede þat **barn** godes  
 3756 **willjendi** þemu **werode**, · hwand al an is gi·**wêldi** stéd  
 umbi þesaro **liudjo** **líf** · ęndi ôk umbi þit **land** só same.  
 3758 Stód imu þó fora þemu **wíhe** · **waldandjo** Krist,  
**liof** landes ward, · ęndi imu þero **liudjo** hugi,  
 3760 iro **willjon** aftar·**warode**: · gi·**sah** **werod** mikil  
 an þat **márje** hús · **mêðmos** fôrjen,  
 3762 **gevon** mid **goldu** · ęndi mid **godu**-wêbbju,  
**diurjun** fratahun. · Þat al **drohtin** Krist  
 3764 **warode** **wís**-líko. · Þó kwam þar ôk ên **widowa** tó,  
**idis** **arm**-skapen, · ęndi te þemu **alaha** géng  
 3766 ęndi siu an þat **tresur**-hús · **twêne** lęgde  
**êrine** 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 ęlkor · ênig **mannes** sunu:  
 „ef hér **ôdaga** man“, · kwað hé, „**êra** bráhtun,  
 3772 **mêðom**-hord **manag**, · sie létun im **mêr** 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 wíhe · waldandjo Krist  
 allaro dago ge·hwi·likes, · drohtin manno,  
 3782 wísde mid wordun. · Stód ine werod umbi,  
 grôt folk Judeono, · gi·hôrdun is gódan word,  
 3784 swótja sæggjan. · Sum só sálig warð  
 manno undar þeru mēnegi, · þat it bi·gan an is mód hladen;  
 3786 línodun im þea lêra, · þe þe landes ward  
 al be biliðjun sprak, · barn drohtines.  
 3788 Sumun wárun eft so lêða · lêra Kristes,  
 waldandes word: · was im wiðer·mód hugi  
 3790 allun þem, þe an þemu hēri·skēpi · hērost wárun,  
 furiston an þemu folke: · fáres hugdun  
 3792 wrêða mid iro wordun · —habdun im wiðer·sakon  
 gi·haloden te helpu, · þes hēroston man,  
 3794 Erodeses þegan, · þe þar and·ward stód  
 wrêðes willjan, · þat hé iro word ovar·hôrdi—  
 3796 ef sie ina for·féngin, · þat sie ina þan feteros an,  
 þea liudi liðo·bēndi · lēggjen móstin,  
 3798 sundja lôsan. · Þó géngun im þea ge·siðos tó  
 bittra gi·hugde, · þat sie wið þat barn godes,  
 3800 wrêða wiðer·sakon · wordun sprákun:  
 „Hwat þú bist êo·sago“, · kwáðun sie, „allun þiodun,  
 3802 wísis wáres só filu: · nis þi werð eo·wiht  
 te bi·míðanne · manno ni·ênumu  
 3804 umbi is ríki·dóm, · nevo þú simlun þat reht sprikis  
 ęndi an þene godes weg · gumono ge·siði  
 3806 lêdis mid þinun lêrun: · ni mag þi laster man  
 fiðan undar þesumu folke. · Nu wí þi frágon skulun.  
 3808 ríki þiodan, · hwi·lik reht havad  
 þe kêsur fan Rúmu, · þe imu te þesumu kunnje herod

3810 tinsi sókid · ęndi gi·tald havad,  
 hwat wí imu gelden skulin · gęro 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: · ús is þínaro lêrono þarf.“  
 Sie weldun þat hé it ant·kwáði: · þan mahte hé þoh ant·kennjen wel  
 3816 iro wrêðon willjon: · „te hwí gi wár-logon“, kwað hé,  
 „fandot mín só frókno? · Ni skal iu þat te frumu werðen,  
 3818 þat gi dreogerjas · darnungo nu  
 willjad mi far·fáhen.“ · Hét hé þó forð dragan  
 3820 te skawonne þe skattos, · „þe gi skuldige sind  
 an þat geld geven.“ · Judeon drógun  
 3822 ênna silųvrinna 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·lik-nessi · gi·legid wári.  
 Sie kwáðun þat it wári · wer-old-kêsures  
 3828 fan Rúmu-burg, · „þes þe alles þeses ríkes havad  
 ge·wald an þesaru wer-oldi.“ · „þan willju ik iu te wárun hér“, kwað  
 hé,  
 3830 „selvo seggjan, · þat gi imu sín gevad,  
 wer-old-hêrron is ge·wunst, · ęndi waldand gode  
 3832 sełljad, 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·fęngin, · hwand imu þat friðu-barn godes  
 wardode wið þe wrêðon · ęndi im wár an·gęgin,  
 3838 sôð-spel sagde, · þoh sie ni wárin só sálige te þiu,  
 þat sie it só far·fęngin, · só it iro fruma wári.  
 3840 Sie ni weldun it þoh far·látan, · ak hétun þar lêdjen forð  
 ên wíf for þemu werode, · þiu habde wam ge·frumid,  
 3842 un-reht ên-fald: · þiu idis was bi·fangen  
 an far·legar-nessi, · was iro líves skolo,  
 3844 þat sie firiho barn · ferahu bi·námin,  
 êhtin iro aldres: · só was an iro êw ge·skriven.

- 3846 Sie bi·gunnun ina þó frágon, · fruokne liudi,  
 wrêða mid iro wordun, · hwat sie skoldin þemu wíve duan,  
 3848 hweðer sie sie kwēlidin, · þe sie sie kwika létin,  
 þe hwat hé umbi su·lika dádi · a·dēljen weldi:  
 3850 „þú wêst, hwó þesaru mēnegi“, · kwáðun sie, „Moyseš gi·bôð  
 wárun wordun, · þat allaro wívo ge·hwi·lik  
 3852 an far·legar·nessi · líves far·warhti  
 ģndi þat sie þan a·wurpin · weros mid handun,  
 3854 starkun stēnun: · nu maht þú sie sehan standen hér  
 an sundjun bi·fangan: · saga hwat þú is willjes.“  
 3856 weldun ine þea wiðer·sakon · wordun far·fāhen,  
 ef hé þat gi·kwáði, · þat sie sie kwika létin,  
 3858 friðodi ira ferāhe, · þan weldi þat folk Judeono  
 kweðen, þat hé iro aldiron · êo wiðer·sagdi,  
 3860 þero liudjo land·reht; · ef hé sie þan hēti lívu bi·nimen,  
 þea magað fur þeru mēnegi, · þan weldin sie kweðen, þat hé só  
 mildjene hugi  
 3862 ni bári an is breostun, · só skoldi habbjē barn godes:  
 weldun sie só hweðeres · hēlagne Krist  
 3864 þero wordo ge·wítton, · só hé þar for þemu werode ge·spráki,  
 a·dēldi te dóme. · þan wisse drohtin Krist  
 3866 þero manno só garo · mód·gi·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 ģndi sie at êrist · erl mid is handun  
 stēn ana werpe.“ · Só stóðun Judeon,  
 3872 þāhtun ģndi þagodun: · ni mahte þegān nigijan  
 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 · ģndi im út þanen  
 géngun gram·harde · Judeo liudi,  
 3880 ên aftar ôðrumu, · an·tat iro þar ênig ni was  
 þes fiundo folkes, · þe iro ferhes þó,

3882 þeru idis aldar-lago · áhtjen weldi.  
 Þó gi·fragn ik þat sie frágode · friðu-barn godes,  
 3884 allaro gumono bēstst: · „hwar kwámun þit Judeono folk“, kwað hé,  
 „þine wiðer-sakon, · þea þi hér wrógdun te mi?  
 3886 Ne sie þi hiudu wiht · harmes ne gi·dádun,  
 þea liudi lêðes, · þe þi weldun lívu be·niman,  
 3888 wêgjan te wundrun?“ · Þó sprak imu eft þat wíf an·gegin,  
 kwað þat iru þar nio·man · þurh þes nęjandan  
 3890 hêlaga helpa · harm ne gi·frumidi  
 wammes te lône. · Þó sprak eft waldand Krist,  
 3892 drohtin manno: · „ne ik þi geþ ni dęrju n·eo·wiht“, kwað hé,  
 „ak gang þi hêl hinen, · lát þi an þínumu hugi sorga,  
 3894 þat þú nio sið aftar þius · sundig ni werðes.“  
 Habde iru þó gi·holpen · hêlag barn godes,  
 3896 ge·friðot iro feráhe. · Þan stód þat folk Judeono  
 uviles an·mód · só fan êristan,  
 3898 wrêðes willjan, · hwó sie word-hęti  
 wið þat friðu-barn godes · frummjen móstin.  
 3900 Habdun þea liudi an twê · mid iro gi·lôvon gi·fangan:  
 was þiu smale þioda · sínes willjan  
 3902 gernora mikilu, · þes godes barnes word  
 te ge·frummjenne, · só im iro frâho gi·bôd:  
 3904 rómodun te rehta · bet þan þie ríkjon man,  
 habdun ina far iro hêrron · ia far heven-kuning,  
 3906 ful·gêngun imu gerno. · Þó gi·wêt imu þe godes sunu  
 an þene wíh innan: · hwarf ina werod umbi,  
 3908 męgin-þiodo gi·mang. · hé an middjen stód,  
 lêrde þea liudi · liohtun wordun,  
 3910 hlúdero stemnun: · was hlust mikil,  
 þagode þegān manag, · ęndi hé þeru þiod gi·bôd,  
 3912 só hwe só þar mid þurstu · bi·þwungan wári,  
 „só ganga imu herod drinkan te mi“, · kwað hé, „dago ge·hwi·likes  
 3914 swótjes brunnan. · Ik mag sęggjan iu,  
 só hwe só hér gi·lôvid te mi · liudjo barno  
 3916 fasto undar þesumu folke, · þat imu þan flioten skulun  
 fan is lík-hamon · libbjendi flód,  
 3918 irnandi water, · aho-spring mikil,

kumad þanen kwika brunnon. · Þesa kwidi werðað wára,  
 3920 liudjun gi·lêstid, · só hwemu só hér gi·lôvid te mi.“  
 Þan mênde mid þiu wataru · waldandjo Krist,  
 3922 hêr heven-kuning · hêlagna gêst,  
 hwó þene firiho barn · ant·fâhen skoldin,  
 3924 lioht ęndi listi · ęndi líf êwig,  
 hôh heven-ríki · ęndi huldi godes.  
 3926 wurðun þó þea liudi · umbi þea lêra Kristes,  
 umbi þiu word an ge·winne: · stódun wlanka man,  
 3928 gêl-móde Judeon, · sprákun gelp mikil,  
 habdun it im te hoska, · kwaðun þat sie mahtin gi·hôrjen wel,  
 3930 þat imu mahlidin fram · módaga wihti,  
 un-holde út: · „nu hé an avu lêrid“, kwaðun sie,  
 3932 „wordu ge·hwi-liku.“ · Þó sprak eft þat werod ôðar:  
 „ni þurvun gi þene lêrjand lahan“, · kwaðun sie: „kumad líves word  
 3934 mahtig fan is müde; · hé wirkid manages hwat,  
 wundres an þesaru wer-oldi: · nis þat wrêðaro dád,  
 3936 fiundo kraftes: · nio it þan te su·likaru frumu ni wurði,  
 ak it gegnungo · fan gode alo-waldon,  
 3938 kumid fan is krafte. · Þat mugun gi ant·kennjen wel  
 an þem is wárun wordun, · þat hé gi·wald havad  
 3940 alles ovar erðu.“ · Þó weldun ina þe and-sakon þar  
 an stędi fâhen · 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 sprákun imu eft þea liudi an·gęgin,  
 3948 wrêða wiðer-sakon: · „ne wí it be þínun werkun ni duat“, kwaðun 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 mên sagis,  
 3952 gihis for þeson Judeon, · þat þú síš 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 wrêðaro willjon, · ak hie im af þem wíhe fuor  
 ovar Jordanes strôm; · habda jungron mid im,  
 3958 þia is sáligun gi·sīðos, · þia im simlon mid im  
 willjon wonodun: · suohta werod ôðer,  
 3960 deda þar só hie gi·wonoda, · drohtin selvo,  
 lërda þia liudi: · gi·lôvda þie wolda  
 3962 an is hêlagun word. · Þat skolda sinnon wel  
 manno só hwi-likon, · só þat an is muod gi·nam.  
 3964 Þuo gi·frang ik þat þar te Kriste · kumana wurðun  
 bodon fan Bethaniu · ęndi sagdun þem barne godes,  
 3966 þat sia an þat ârundi þarod · idisi sęndin,  
 Maria ęndi Martha, · magað frí-líka,  
 3968 swīðo wun-sama wíf; · þia wissa hie bêðja,  
 wárun im gi·swester twá, · þia hie selvo êr  
 3970 minnjoda an is muode · þuru iro mildjan hugi,  
 þiu wíf þuru iro willjon guodan. · Sia im te wáron þuo  
 3972 an·budun fon Bethaniu, · þat iro bruoðer was  
 Lazarus legar-fast · ęndi þat sia is lîves ni wándun;  
 3974 bádun þat þarod kwámi · Krist alo-waldo  
 hêlag te helpu. · Reht só hie sia gi·hôrda þuo  
 3976 sęggjan fan só siekon, · só sprak hie sán an·gęgin,  
 kwað þat Lazaruses · legar ni wári  
 3978 gi·duan im te dôðe, · „ak þar skal drohtines lof“, kwat-hie,  
 „gi·frumid werðan: · nis it im te ôðron frêson gi·duan.“  
 3980 was im þar þuo selvo · suno drohtines  
 twá naht ęndi dagas. · Þiu tíð was þuo ge·náhit,  
 3982 þat hie eft te Jerusalem · Judeo liudjo  
 wíson welda, · só hie gi·wald habda.  
 3984 Sagda þuo is gi·sīðon · suno drohtines,  
 þat hie eft ovar Jordan · Judeo liudi  
 3986 suokjan welda. · Þuo sprákun im sán an·gęgin  
 jungron sína: · „te hwí bist þú só gern þarod“, kwaðun sia,  
 3988 „frô mín, te faranne? · Ni þat nu furn ni was,  
 þat sia þik þínero wordo · wítnon hogdun,  
 3990 weldun þi mid stênon starkan a·werpan? · nu þú eft undar þia  
 strídigun þioda  
 fundos te faranne, · þar ist fíondo gi·nuog,

- 3992 erlos ovar-muoda?“ · Þuo ên þero tve-livjo,  
 Þuomas gi·málða · —was im gi·þungan mann,  
 3994 diur-lik 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 ferdi: · ni látan use ferah wið þiu  
 4000 wihtes wirðig, · neva wí an þem werode mid im,  
 dôjan mid uson drohtine. · Þan lêvot us þoh duom after,  
 4002 guod word for gumon.“ · Só wurðun þuo jungron Kristes,  
 erlos aðal-borana · an ên-falden hugje,  
 4004 hêrren te willjen. · Þuo sagda hêlag Krist  
 selvo is gi·siðon · þat a·slápan was  
 4006 Lazarus fan þem legare, · „havit þit lioht a·gevan,  
 an·swevit ist an selmon. · Nu wí an þena sið faran  
 4008 endi ina a·wëkkjan, · þat hie muoti eft þesa wer-old sehan,  
 libbjandi lioht: · þan wirðit iuwa gi·lôvo after þiu  
 4010 forð-werd gi·fëstid.“ · Þuo gi·wêt hie im ovar þia fluod þanan,  
 þie guodo godes suno, · an-þat hie mid is jungron kwam  
 4012 þar te Bithaniu, · barn drohtines  
 selvo mid is gi·siðon, · þar þia gi·swester twá,  
 4014 Maria endi Martha · an muod-karon  
 sêraga sátun. · Was þar gi·samnot filo  
 4016 fan Jerusalem · Judeo liudo,  
 þia þiu \*wif 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 wífun su·lik willjo, · þat sie im waldand tó,  
 4024 þat friðu-barn godes, · farandjen wissun.  
 Þó þem wífun was · willjono mēsta  
 4026 kumi drohtines · endi Kristes word  
 te gi·hôrjenne. · Heovandi géng



4028 Martha mód-karag · wið só mahtigne  
 wordun wehslan · ęndi wið waldand sprak  
 4030 an iro hugi hriwig: · „Þar þú mí, hērro mín“, kwað siu,  
 „nērjendero bętst, · náhor wáris,  
 4032 hêljand þe gódo, · þan ni þorfti ik nú su·lik harm þolon,  
 bittra breost-kara, · þan ni wári nú mín bróðer dōd,  
 4034 Lazarus fan þesumu liohte, · ak hé imu mahti libbjen forð  
 ferāhes ge·fullid. · Ik þoh, frô mín, te þí  
 4036 liohto gi·lōvju, · lērjandero bętst,  
 só hwes só þú biddjen wili · berhton drohtin,  
 4038 þat hé it þi sán far·givid, · god alo-mahtig,  
 gi·werðot 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 þí sęggjan mag  
 4042 wárun wordun, · þat þes nis gi·wand ênig,  
 nevu þín bróðer skal · þurh gi·bod godes,  
 4044 þurh drohtines kraft · fan dōðe a·standen  
 an is lik-hamon.“ · „All hębbju ik gi·lōvon só“, kwað siu,  
 4046 „þat it só gi·werðen skal, · só hwan só þius wer-old ęndjod  
 ęndi þe mārjo dag · ovar man fęrid,  
 4048 þat hé þan fan erðu skal · up a·standen  
 an þemu dómes daga, · þan werðad fan dōðe kwika  
 4050 þurh maht godes · man-kunnjes ge·hwi-lik,  
 a·rísad fan restu.“ · Þó sagde ríkjo Krist  
 4052 þeru idis alo-mahtig · oponun wordun,  
 þat hé selvo was · sunu drohtines,  
 4054 bēðju ia líf ia lioht · liudjo barnon  
 te a·standanne: · „nio þe sterven ni skal,  
 4056 líf far·lioson, · þe hér gi·lôvid te mi:  
 þoh ina ęldi-barn · erðu bi·þękkjen,  
 4058 diapo bi·delven, · nis hé dōd þiu mēr:  
 þat flêsk is bi·folhen, · þat ferāh is gi·halden,  
 4060 is þiu siola gi·sund.“ · Þó sprak imu eft sán an·gęgin  
 þat wíf mid iro wordun: · „ik gi·lōvju þat þú þe wáro bist“, kwað siu,  
 4062 „Krist godes sunu: · þat mag man ant·kennjen wel,  
 witan an þínun wordun, · þat þú gi·wald haves  
 4064 þurh þiu hêlagon gi·skapu · himiles ęndi erðun.“

Þó ge·fragn ik þat þar þero iðisjo 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 lédjen, · 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 miðan  
 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: · „Hhwat ni sagde ik þi te wárun êr“, kwað hé,  
 „ef þú gi·lôvjen wili, · þan nis nu lang te þiu,  
 4088 þat þú hér ant·kennjen skalt · kraft drohtines,  
 þe mikilon maht godes?“ · 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 sęndes  
 4096 þesun liudjun te lêrun.“ · Þó hé te Lazaruse hriop  
 starkaru stemnju · ęndi hét ina standen up  
 4098 ia fan þemu grave gangan. · Þó warð þe gêst kumen  
 an þene lík-hamon: · hé bi·gan is liði hrórjen,  
 4100 ant·warp undar þemu gi·wêdje: · was imo só be·wunden þó noh,  
 an hrêo-będdjon bi·helid. · Hét imu helpen þó

4102 waldandjo Krist. · Weros géngun tó,  
 ant·wundun þat ge·wádi. · Wánum up a·rês  
 4104 Lazarus te þesumu liohte: · was imu is líf far·geven,  
 þat hé is aldar-lagu · êgan mósti,  
 4106 friðu forð-wardes. · Þó fagonadun bêðja,  
 Maria ęndi Martha: · ni mag þat man ôðrumu  
 4108 gi·sęggjan te sôðe, · hwó þea ge·swester twó  
 męndjodun an iro móde. · Maneg wundrode  
 4110 Judeo liudjo, · þó sie ina fan þemu grave sáhun  
 siðon ge·sunden, · þene þe êr suht far·nam  
 4112 ęndi sie bi·dulvun · diapo undar erðu  
 líves lôsen: · þó móste imu libbjen forð  
 4114 hêl an hêmun. · Só mag heven-kuninges,  
 þiu mikile maht godes · manno ge·hwi-likes  
 4116 feræhe gi·formon · ęndi wið fiundo níð  
 hêlag helpen, · só hwemu só hé is huldi far·givid  
 4118 Þó warð þar só managumu manne · mód aftar Kriste,  
 gi·hworven hugi-skęfti, · siðor sie is hêlagon werk  
 4120 selvon gi·sáhun, · hwand eo êr su·lik ni warð  
 wunder an wer-oldi. · Þan was eft þes werodes só filu,  
 4122 só mód-starke man: · ni weldon þe maht godes  
 ant·kęnnjen kûð-líko, · ak sie wið is kraft mikil  
 4124 wunnun mid iro wordun: · wárun im waldandes  
 lêra so lêða: · sóhtun im liudi ôðra  
 4126 an Jerusalem, · þar Judeono was  
 hêri hand-mahal · ęndi hôvid-stędi,  
 4128 rôť gum-skępi · grimmaro þioda.  
 Sie kûðdun im þó Kristes werk, · kwáðun þat sie kwikan sáhin  
 4130 þene erl mid iro ôgun, · þe an erðu was,  
 foldu bi·folhen · fiuwar naht ęndi dagos,  
 4132 dôd bi·dolven, · an-tat hé ina mid is dádjun selvo,  
 mid is wordun a·wękide, · þat hé mósti þese wer-old sehan.  
 4134 Þó was þat só wiðer-ward · wlankun mannun,  
 Judeo liudjun: · hétun iro gum-skępi þó,  
 4136 werod samnojan · ęndi warvos fâhen,  
 męgin-þioda gi·mang, · an mahtigna Krist  
 4138 riedun an rúnun: · „nis þat rád ênig“, kwáðun sie,

„þat wí þat gi·þolojan: · wili þesaro þioda te filu  
 4140 gi·lôvjen aftar is lêrun. · Þan ús liudi farad,  
 an eo-rid-folk, · werðat úsa ovar-hôvdun  
 4142 rinkos fan Rúmu. · Þan wí þeses ríkjes skulun  
 lôse libbjen · efþa wí skulun úses líves þolon,  
 4144 hêliðos úsaro hôvdo.“ · Þó sprak þar ên gi·hêrod man  
 ovar warf wero, · þe was þes werodes þó  
 4146 an þeru burg innan · biskop þero liudjo  
 —Kaiphas was hé hêten; · habdun ina gi·koranen te þiu  
 4148 an þeru gér-talu · Judeo liudi,  
 þat hé þes godes húses · gômjen skoldi,  
 4150 wardon þes wíhes—: · „Mí þunkid wundêr mikil“, kwað hé,  
 „mári þioda, · —gí kunnun manages gi·skêð—  
 4152 hwí gí þat te wárun ni witin, · werod Judeono,  
 þat hér is bętera rád · barno ge·hwi-likumu,  
 4154 þat man hér ênne man · aldru bi·lôsje  
 ęndi þat hé þurh iuwa dádi · drôreg sterve,  
 4156 for þesumu folk-skępi · 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·sprákon,  
 mári þioda, · þat sie im ni létin iro mód twehon:  
 4172 só hwe só ina undar þemu folke · finden mahti,  
 þat ina sán gi·fengi · ęndi forð bráhti  
 4174 an þero þiодо þing; · kwáðun þat sie ni mahtin gi·þolojan lęng,  
 þat sie þe êno man · só alla weldi,

4176 werod far·winnen. · þan wisse waldand Krist  
 þero manno só garo · mód-gi·þáhti,  
 4178 hēti-grimmon hugi, · hwand imu ni was bi·holen eo·wiht  
 an þesaru middil-gard: · hé ni welde þó an þie mēnigi innen  
 4180 siður open-líko, · under þat erlo folk,  
 gangan under þea Judeon: · bēd þe godes sunu  
 4182 þero torohtjon tíd, · þe imu tó-ward was,  
 þat hé far þesa þioda · þolojan welde,  
 4184 far þit werod wíti: · wisse imu selvo  
 þat dag-þingi garo. · Þó gi·wēt imu use drohtin forð  
 4186 ęndi imu þó an Effrem · alo-waldo Krist  
 an þeru hôhon burg · hêlag drohtin  
 4188 wunode mid is werodu, · an-tat hé an is willjan hwarf  
 eft te Bethania · brahtmu þiu mikilun,  
 4190 mid þiu is gódum gum-skępi. · Judeon bi·sprákun þat  
 wordu ge·hwi-liku, · þó sie imu su·lik werod mikil  
 4192 folgon gi·sáhun: · „nis frume ênig“, kwáðun sie,  
 „uses ríkjes gi·rádi, · þoh wí reht sprekan,  
 4194 ni þihit uses þinges wiht: · þius þiod wili  
 węndjen after is willjan; · imu all þius wer-old folgot,  
 4196 liudi bi þem is lêrun, · þat wí imu lêðes wiht  
 for þesumu folk-skępi · gi·frummjen ni mótun.“  
 4198 Gi·wēt imu þó þat barn godes · innan Bethania  
 sehs nahtun êr, · þan þiu samnunga  
 4200 þar an Jerusalem · Judeo liudjo  
 an þem wih-dagun · werðen skolde,  
 4202 þat sie skoldun haldan · þea hêlagon tídi,  
 Judeono paskha. · Béd þe godes sunu,  
 4204 mahtig under þeru mēnigi: · was þar manno kraft,  
 werodes bi þem is wordun. · Þar géngun ina twê wíf umbi,  
 4206 Maria ęndi Martha, · mid mildju hugi,  
 þionodun imu þeo-líko. · Þiodo drohtin  
 4208 gaf im lang-sam lôn: · lét sea lêðes gi·hwes,  
 sundjono sikora, · ęndi selvo gi·bôd,  
 4210 þat sea an friðe fôrin · wiðer fiundo nío,  
 þea idisa mid is orlovu gódu: · habdun iro ambaht-skępi  
 4212 bi·węndid an is willjon. · Þó gi·wēt imu waldand Krist

forð mid þiu folku, · firiho drohtin,  
 4214 innan Jerusalem, · þar Judeono was  
 hēte-lik hard-buri, · þar sie þea hēlagon tīd  
 4216 warodun at þemu wīhe; · was þar werodes só filu,  
 kraftigaro kunnjo, · þie ni weldun Kristes word  
 4218 gerno hōrjen · ni te þemu godes barne  
 an iro mōd-sevon · minnje ni habdun,  
 4220 ak wárun im só wrêða · wlanka þioda,  
 módeg man-kunni, · habdun im morð-hugi,  
 4222 in-wid an innan: · an avuh far·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 · fáhen ne gi·dorstun,  
 ak miðun is bi þeru mēnegi. · Þan stód mahtig Krist  
 4230 an þemu wīhe innan, · sagde word manag  
 firiho barnun te frumu. · Was þar folk umbi  
 4232 allan langan dag, · an-tat þiu liohte gi·wēt  
 sunne te sedle. · Þó te sēliðun fōr  
 4234 man-kunnjes manag. · Þan was þar ên mári berg  
 bi þeru burg úten, · þe was brêd êndi hôh,  
 4236 gróni êndi skôni: · hétun ina Judeo liudi  
 Oliueti bi namon. · Þar imu up gi·wēt  
 4238 nērijendjo Krist, · só ina þiu naht bi·fēng,  
 was imu þar mid is jungarun, · só ine þar Judeono ênig  
 4240 ni wisse ti wárun, · hwand hé an þemu wīhe stód,  
 liudjo drohtin, · só lioht ôstene kwam,  
 4242 ant·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 wīhe, · êndi simlun mid is wordun gi·bôd,  
 4248 þat sie sie gērewidin · te godes ríkje,  
 allaro manno ge·hwi-lik, · þat sie móstin an þemu mārjon daga

4250 iro **drohtines** · **diuriða** ant·fāhen.  
 Sagde im hwat sie it **sundjun** frumidun · **endi** **simlun** gi·bôd,  
 4252 þat sie þea a·lęskidin; · hét sie **lioht** godes  
**minnjon** an iro **móde**, · **mên** far·lāten,  
 4254 **avoha** **ovar-hugdi**, · **ôd**-módi niman,  
**hlaðen** þat an iro **hertan**; · **kwað** þat im þan wári **heven-ríki**,  
 4256 **garu** **gódo** mēst. · Þó warð þar **gumono** só filu  
 gi·wēndid aftar is **willjon**, · **siður** sie þat **word** godes  
 4258 **hêlag** gi·**hôrdun**, · **heven-kuninges**,  
 ant·**kęndun** **kraft** mikil, · **kumi** **drohtines**,  
 4260 **hêrron** **helpe**, · ia þat **heven-ríki** was,  
**nęrjendi** gi·**náhid** · **endi** **náða** godes  
 4262 **manno** barnun. · Sum só **módeg** was  
**Judeo** folkes, · **habdun** **grimman** hugi,  
 4264 **slíð**-móden **sevon** · [...],  
 ni weldun is **worde** gi·lôvjen, · ak **habdun** im ge·**win** mikil  
 4266 wið þea **Kristes** kraft: · **kumen** ni móstun  
 þea liudi þurh **lêðen** stríd, · þat sie gi·**lôvon** te imu  
 4268 **fasto** gi·**fęngin**; · ni was im þiu **frume** giviðig,  
 þat sie **heven-ríki** · **habbjen** móstin.  
 4270 **Géng** imu þó þe **godes** sunu · **endi** is **jungaron** mid imu,  
**waldand** fan þemu **wíhe**, · all só is **willjo** géng,  
 4272 iak imu uppen þene **berg** gi·stêg · **barn** **drohtines**:  
**sat** imu þar mid is ge·**siðun** · **endi** im **sagde** filu  
 4274 **wároro** **wordo**. · Sí bi·gunnun im þó umbi þene **wíh** sprekan,  
 þie **gumon** umbi þat **godes** hús, · **kwaðun** þat ni wári **gód**-líkora  
 4276 **alah** **ovar** **erðu** · þurh **erlo** hand,  
 þurh **mannes** gi·werk · mid **męgin**-kraftu  
 4278 **rakud** a·**rihtid**. · Þó þe **ríkjo** sprak,  
**hêr** **heven-kuning** · —**hôrdun** þe ôðra—:  
 4280 „ik mag iu gi·**tęlljen**“, · **kwað** hé, „þat noh wirðid þiu **tíd** kumen,  
 þat is af·**st**anden ni skal · **stên** **ovar** ôðrumu,  
 4282 ak it **fallid** ti **foldu** · **endi** **fiur** nimid,  
**grádag** logna, · þoh it nu só **gód**-lík sí,  
 4284 só **wís**-líko gi·**warht**, · **endi** 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 **st**anden noh“, **kwaðun** 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, · ùs is þes firi-wit mikil,  
 waldandjo Krist, · hwan þat gi·werðen skuli.“  
 4294 Þó im and-wordi · alo-waldo Krist  
 gód-lik far·gaf · þem gumun selvo:  
 4296 „þat havad só bi·dêrnid“, · kwað hé, „drohtin þe gódo,  
 iak só hardo far·holen · himil-ríkjes fader,  
 4298 waldand þesaro wer-oldes, · só þat witen ni mag  
 ênig mannisk barn, · hwan þiu márje tíð  
 4300 gi·wirðid an þesaru wer-oldi, · ne it ôk te wáran ni kunnun  
 godes êngilos, · þie for imu gëgin-warde  
 4302 simlun sindun: · sie it ôk gi·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 êndi dôdun, · hwan is kumi werðad.  
 4308 Ik mag iu þoh gi·têlljen, · hwi-lik hér têkan bi·foran  
 gi·werðad wundêr-lik, · êr þan hé an þese wer-old kume  
 4310 an þemu márjon daga: · þat wirðid hér êr an þemu mánon skín  
 iak an þeru sunnon só same; · gi·swerkad siu bêðju,  
 4312 mid finistre werðad bi·fangan; · fallad sterron,  
 hwít heven-tungal, · êndi hrisid erðe,  
 4314 bivod þius brêde wer-old · —wirðid su·likaro bôkno filu—:  
 grimmid þe grôto sêo, · wirkid þie gevenes strôm  
 4316 ëgison mid is üðjun · erð-búandjun.  
 Þan þorrot þiu þiod · þurh þat ge·þwing mikil,  
 4318 folk þurh þea forhta: · þan nis friðu hwërgin,  
 ak wirðid wíg só maneg · ovar þese wer-old alla  
 4320 hête-lik af·haben, · êndi hëri lêdid  
 kunni ovar ôðar: · wirðid kuningo gi·win,  
 4322 mëgin-fard mikil: · wirðid managoro kwalm,  
 open ur-lagi · —þat is ëgis-lik þing,



4324 þat io su·lik **morð** · skulun **man** af·hëbbjen—,  
 wirðid **wól** só mikil · ovar þese **wer**-old alle,  
 4326 **man**-stervono **mêst**, · þero þe gio an þesaru **middil**-gard  
 swulti þurh **suhti**: · liggjad seoka man,  
 4328 **driosat** ęndi **dôjat** · ęndi iro **dag** ęndjad,  
 fulljad mid iro **ferahu**; · **fęrid** un·met grôt  
 4330 **hungar** **hęti**-grim · ovar **hęliðo** barn,  
**męti**-gêdjono **mêst**: · nis þat **minniste**  
 4332 þero **witjo** an þesaru **wer**-oldi, · þe hér gi·**werðen** skulun  
 êr **dómes** **dage**. · Só hwan só gi þea **dádi** gi·sehan  
 4334 gi·**werðen** an þesaru **wer**-oldi, · só mugun gi þan te **wáran**  
 far·standen,  
 þat þan þe **latsto** dag · **liudjun** náhid  
 4336 **mári** te **mannun** · ęndi **maht** godes,  
**himil**-kraftes **hróri** · ęndi þes **hêlagon** kumi,  
 4338 **drohtines** mid is **diuriðun**. · Hwat gí þesaro **dádjo** mugun  
 bi þesun **bômun** · **biliði** ant·kennjen:  
 4340 þan sie **brustjad** ęndi **blójat** · ęndi **bladu** tógjat,  
**lôf** ant·**lúkad**, · þan witun **liudjo** barn,  
 4342 þat þan is **sán** after þiu · **sumer** gi·náhid  
**warm** ęndi **wun**-sam · ęndi **wedęr** skôni.  
 4344 Só witin gi ôk bi þesun **têknun**, · þe ik iu **talde** hér,  
 hwan þe **latsto** dag · **liudjun** náhid.  
 4346 Þan sęggjo ik iu te **wáran**, · þat êr þit **werod** ni mót,  
 te·**faran** þit **folk**-skępi, · êr þan **werðe** ge·**fullid** só,  
 4348 mínu **word** gi·**wárod**. · Noh gi·**wand** kumid  
**himiles** ęndi **erðun**, · ęndi stéid mín **hêlag** word  
 4350 **fast** **forð**-wardes · ęndi **wirðid** al ge·**fullod** só,  
 gi·**lêstid** an þesumu **liohte**, · só ik for þesun **liudjun** ge·spriku.  
 4352 **wakot** gí **war**-líko: · iu is **wis**-kumo  
**duom**-dag þe **márjo** · ęndi iuwes **drohtines** kraft,  
 4354 þiu **mikilo** **męgin**-strengi · ęndi þiu **márje** tíð,  
 gi·**wand** þesaro **wer**-oldes. · Fora þiu gi **wardon** skulun,  
 4356 þat hé iu **slápandje** · an **swef**-restu  
**fárungo** ni bi·**fáhe** · an **firin**-werkun,  
 4358 **mênes** fulle. · **Mút**-spelli kumit  
 an þiustrja naht, · al só þiof **fęrid**

4360 darno mid is **d**ádjun, · só kumid þe **d**ag mannun,  
 þe **l**atsto þeses **l**iohtes, · só it êr þese **l**iudi ni witun,  
 4362 só samo só þiu **f**lód deda · an **f**urn-dagun,  
 þe þar mid **l**agu-strômun · **l**iudi far·têride  
 4364 bi **N**óeas tídjun, · bi·útan þat ina **n**êride god  
 mid is **h**íwiskja, · **h**êlag drohtin,  
 4366 wið þes **f**lódes **f**arm: · só warð ôk þat **f**iur kuman  
**h**êt fan **h**imile, · þat þea **h**ôhon burgi  
 4368 umbi **S**odomo land · **s**wart logna bi·féng  
**g**rim êndi **g**rádag, · þat þar n·ênig **g**umono ni gi·nas  
 4370 bi·útan **L**oth êno: · ina ant·lêddun þanen  
**d**rohtines êngilos · êndi is **d**ohter twá  
 4372 an ênan **b**erg uppen: · þat ôðar al **b**rinrandi fiur,  
 ia land ia **l**iudi · **l**ogna far·têride:  
 4374 só **f**árungo warð þat **f**iur kumen, · só warð êr þe **f**lód só samo:  
 só wirðid þe **l**atsto dag. · For þiu skal allaro **l**iudjo ge·hwi-lik  
 4376 þenkjan fora þemu þinge; · þes is þarf mikil  
**m**anno ge·hwi-likumu: · be·þiu látad iu an iuwan **m**ód sorga.  
 4378 Hwand só hwan só þat ge·wirðid, · þat **w**aldand Krist,  
**m**ári **m**annes sunu · mid þeru **m**aht godes,  
 4380 kumit mid þiu **k**raftu · **k**uningo ríkjost  
**s**ittjan an is **s**elves maht · êndi **s**amod mid imu  
 4382 alle þea êngilos, · þe þar **u**ppa sind  
**h**êlaga an **h**imile, · þan skulun þarod **h**êliðo barn,  
 4384 êli-þeoda kuman · **a**lla te·samne  
**l**ibbjandero **l**iudjo, · só hwat só io an þesumu **l**iohte warð  
 4386 **f**iriho a·fódid. · Þar hé þemu **f**olke skal,  
 allumu **m**an-kunnje · **m**ári drohtin  
 4388 a·dêljen aftar iro **d**ádjun. · Þan skêðid hé þea far·duanan man,  
 þea far·warhton **w**eros · an þea **w**inistron hand:  
 4390 só duot hé ôk þea **s**áligon · an þea **s**wíðeron half;  
**g**rótid hé þan þea **g**ódun · êndi im te·gêgnes sprikid:  
 4392 „**K**umad gí“, kwiðid hé, „þea þar gi·**k**orene sindun, · êndi ant·fáhad  
 þit **k**raftiga ríki,  
 þat **g**óde, þat þar gi·gêrewid stêndid, · þat þar warð **g**umono barnun  
 4394 gi·warht fan þesaro **w**er-oides êndje: · iu havad ge·wíhid selvo  
**f**ader allaro **f**iriho barno: · gí mótun þesaro **f**rumono neotan,

- 4396 ge·waldon þeses wídon ríkjas, · hwand gí oft mínan willjon frumidun,  
 ful·géngun mí gerno · ęndi wárun mí iuwaro gevo mildje,  
 4398 þan ik bi·þwungan was · þurstu ęndi hungro,  
 frostu bi·fangan · efþo an feteron lag,  
 4400 bi·klęmmid an karkare: · oft wurðun mí kumana þarod  
 helpa fan iuwun handun: · gí wárun mí an iuwomu hugi mildje,  
 4402 wísodun mín werð-liko.“ · Þan sprikid imu eft þat werod an·gęgin:  
 „Frô mín þe gódo“, · kweðat sie, „hwan wári þú bi·fangan só,  
 4404 be·þwungan an su·likun þaravun, · só þú fora þesaru þiod tęlis,  
 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-oldi.“ · Þan sprikid im eft waldand god:  
 „só hwat só gí dádun“, · kwiðit hé, „an iuwes drohtines namon,  
 4410 gódes far·gávun · an godes êra  
 þem mannun, þe hér minniston sindun, · þero nu undar þesaru  
 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·féng 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 mēn-gi·werk: · „nu gí fan mí skulun“, kwiðit hé,  
 4420 „faran só for·flókane · an þat fiur êwig,  
 þat þar gi·garewid warð · godes and-sakun,  
 4422 fiundo folke · be firin-werkun,  
 hwand gí mí ni hulpun, · þan mí hunger ęndi þurst  
 4424 wêgde te wundrun · efþa ik ge·wádjes lós  
 gęng jámer-mód, · was mí grôtun þarf,  
 4426 þan ni habde ik þar ênige helpe, · þan ik ge·hęftid was,  
 an liðo-kospun bi·lokan, · efþa mi legar bi·féng,  
 4428 swára suhti: · þan ni weldun gí mín siokes þar

4430 wíson mid wihti: · ni was iu werð eo·wiht,  
 þat gí mín ge·hugdin. · Be·þiu gí an hëllje skulun  
 þolon an þiustre.“ · Þan sprikid imu eft þiu þiod an·gëgin:  
 4432 „Wola waldand god“, · kweðad sie, „hwí wilt þú só wið þit werod  
 sprekan,  
 mahljen wið þese mēnegi? · Hwan was þí io manno þarf,  
 4434 gumono gódes? · Hwat sie it al be þínun ge·vun êgun,  
 welon an þesaro wer-oldi“. · Þan sprikid eft waldand god:  
 4436 „þan gí þea armostun“, · kwiðid hé, „ēldi-barno,  
 manno þea minniston · an iuwomu mód-sevon  
 4438 hēliðos far·hugdun, · létun sea iu an iuwomu hugi lēðe,  
 be·dēldun sie iuwaro diurða, · þan dádun gí iuwana drohtin só sama,  
 4440 gi·wērnidun imu iuwaro welono: · be·þiu ni wili iu waldand god,  
 ant·fáhen fader iuwa, · ak gí an þat fiur skulun,  
 4442 an þene diopun dōð, · diuvlun þionon,  
 wrēðun wiðer-sakun, · hwand gí só warhtun bi·foran.“  
 4444 Þan aftar þem wordun skēðit · þat werod an twê,  
 þea gódun ėndi þea uvilon: · farad þea far·griponon man  
 4446 an þea hētan hēl · hriwig-móde,  
 þea far·warhton weros, · wíti ant·fáhat,  
 4448 uvil ėndi-lôs. · Lēdid up þanen  
 hēr heven-kuning · þea hluttaron þeoda  
 4450 an þat lang-same lioht: · þar is líf 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 fērid, · þan lango þe sie firiho barn  
 ardon mótun, · ia hwó siu an þemu ėndje skal  
 4456 te·gliden ėndi 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 mēgin-þiodu  
 4462 kraftag far·kôpot · ėndi an krúke a·slagan,  
 þolod þiad-kwála.“ · Þó warð þar þegan manag  
 4464 slíð-mód gi·samnod, · sūðar-liudjo,

Judeono gum-skēpi, · þar sie skoldun iro gode þionon.  
 4466 wurðun êo-sagon · alle kumane,  
 an warf weros, · þe sie þó wísostun  
 4468 undar þeru mēnegi · manno taldun,  
 kraftag kuni-burd. · Þar Kaiphās was,  
 4470 biskop þero liudjo. · Sie rédun þó an þat barn godes,  
 hwó sie ina a·sluogin · sundja lôsan,  
 4472 kwáðun þat sie ina an þemu hêlagon daga · hrínen ni skoldin  
 undar þero manno mēnegi, · „þat ni werðe þius mēgin-þioda,  
 4474 hêliðos an hróru, · hwand ina þit hēri-skēpi wili  
 far·standen mid strídu. · Wí só stillo skulun  
 4476 frêson is ferāhes, · þat þit folk Judeono  
 an þesun wih-dagun · wróht ni af·hēbbjen.“  
 4478 Þó géng imu þar Júdas forð, · jungaro Kristes,  
 ên þero twe-livjo, · þar þat aðali sat,  
 4480 Judeono gum-skēpi; · kwað þat hé is im góðan ráð  
 sēggjan mahti: · „hwat willjad gí mí sēlljen hér“, kwað hé,  
 4482 „mêðmo te médu, · ef ik iu þene man givu  
 áno wíg ėndi 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  
 góðaro mêðmo.“ · Þó gi·hét imu þat gum-skēpi þar  
 4488 an is selves dóm · siluvar-skatto  
 þrí-tig at·samne, · ėndi hé te þeru þiodu gi·sprak  
 4490 dēṛēvjun wordun, · þat hé gávi is drohtin wið þiu.  
 wende ina þó fan þemu werode: · was im wrêð hugi,  
 4492 talode im só treu-lôs, · hwan êr wurði imu þiu tíð kuman,  
 þat hé ina mahti far·wísjen · wrêðaro þiodo,  
 4494 fiundo folke. · Þan wisse þat friðu-barn godes,  
 wár waldand Krist, · þat hé þese wer-old skolde,  
 4496 a·geven þese gardos · ėndi sókjēn imu godes ríki,  
 gi·faren is fader-óðil. · Þó ni gi·sah ênig firiho barno  
 4498 mēron minnje, · þan hé þó te þem mannun gi·nam,  
 te þem is góðun jungaron: · gôme warhte,  
 4500 sētte sie swás-líko · ėndi im sagde filu  
 wároro wordo. · Skrêd westē 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 **fóti** mid is **folmun** · ęndi swarf sie mid is **fanon** aftar,  
**druknide** sie **diur-líka**. · Þó wið is **drohtin** sprak  
 4508 **Símon Petrus**: · „Ni þunkid mí þit **sómi** þing“, kwað hé,  
 „**frô** mín þe **gódo**, · þat þú míne **fóti** þwahes  
 4510 mid þem þínun **hêlagun** **handun**.“ · Þó sprak imu eft is **hêrro**  
 an·gęgin,  
 waldand mid is **wordun**: · „Ef þú is **willjan** ni haves“, kwað hé,  
 4512 „te ant·**fáhanne**, · þat ik þíne **fóti** þwahe  
 þurh su·líka **minnja**, · só ik þesun ôðrun **mannun** hér  
 4514 **dóm** þurh **diurða**, · þan ni haves þú ênigan **dêl** 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**, · **fóto** 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-skepi** · **erlos** þolodun,  
 4524 þegnos mid gi·þuldjon, · só hwat só im iro þiodan dede,  
**mahtig** þurh þea **minnja**, · ęndi mēnde imu al **méra** þing  
 4526 **firihon** te gi·**frummjenne**. · **friðu**-barn godes  
 géng imu þó eft gi·**sittjen** · under þat ge·**sīðo** 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·**sīðun**. · 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**-þiodo gi·**mang**—, · þar mugun gí ênan **man** sehan  
 an is **handun** dragen · **hluttres** watares

4538 ful mid folmun. · Þemu gí folgon skulun  
 an só hwi-like gardos, · só gí ina gangan gi·sehat,  
 4540 ia gí þan þemu hêrron, · þe þie hovers êgi,  
 selvon seggjad, · þat ik iu sende 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-skêpi 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 fêrði, · fundun all só hé sprak  
 word-têkan wár: · ni was þes gi·wand ênig.  
 4550 Þar geŕewidun sie þea gôma. · Warð þe godes sunu,  
 hêlag drohtin · an þat hús kuman,  
 4552 þar sie þe land-wíse · lêstjen skoldun,  
 ful·gangan godes gi·bode, · al só Judeono was  
 4554 êo ęndi ald-sidu · an êr-dagun.  
 Gi·wêt imu þó an þemu ávande · alo-waldand Krist  
 4556 an þene sêli 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-skêfti · hêlag drohtin.  
 Grótte sie þó ovar þem gômun: · „Gern bium ik swíðo“, kwað hé,  
 4562 „þat ik samad mid iu · sittjen móti,  
 gômono neoten, · Judeono paskha  
 4564 dêljen mid iu só diurjun. · Nu ik iu iuwes drohtines skal  
 willjon seggjan, · þat ik an þesaro wer-oldi ni mót  
 4566 mid mannun mêt · móses an·bíten  
 furður mid firihun, · êr þan gi·fullod wirðid  
 4568 himilo ríki. · 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 jungaron: · „Hwat ik iu godes ríki“, kwað hé,  
 4574 „gi·hét himiles lioht, · ęndi gí mí hold-líko

iuwan þegan-skępi. · Nú ni willjat gí a·þęngjan só,  
 4576 ak węnkjat þero wordo. · Nú sęggju 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 siluvre, · ęndi wili imu þar sink niman,  
 4580 diurje męðmos, · ęndi geven is drohtin wið þiu,  
 holdan hęrran. · 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 óðrumu skawon,  
 sorgondi sehan; · was im sêr hugi,  
 4590 hriwig umbi iro herta: · gi·hórdun iro hęrron 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 · óði te gehanne,  
 4596 mên-gi·þáhtjo · —ant·suok þero manno ge·hwi-lik—,  
 wurðun alle an forhtun, · frágon ne gi·dorstun,  
 4598 êr þan þó ge·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 mést 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 wítanne.“ · 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 mēn-skaðen,  
 4616 Judase an hand · ęndi imu te·gęgnes sprak  
 selvo for þem is ge·siðun · ęndi ina sniumo hét  
 4618 faran fan þemu is folke: · „frumi só þú þenkis“, kwað hé,  
 „dó þat þú duan skalt: · þú ni maht bi·dęrnjen lęng  
 4620 willjon þinan. · Þiu wurd is at handun,  
 þea tídi sind nu gi·náhid.“ · Só þó þe treu-logo  
 4622 þat mós ant·fęng · ęndi mid is múðu an·bēt,  
 só af·gaf ina þó þiu godes kraft, · gramon in ge·witun  
 4624 an þene lik-hamon, · lēða wihti,  
 warð imu Satanas · sēro bi·tengi,  
 4626 hardo umbi is herte, · siður ine þiu helpe godes  
 far·lét an þesumu liohte. · Só is þena liudjo wē,  
 4628 þe só undar þesumu himile skal · hērron wehslon.  
 Gi·wēt 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 lik-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 lik-hamen · an lif êwig,  
 4644 an þat himiles lioht. · Gi·huggjat gí simlun,  
 þat gí þiu ful·gangan, · þiu ik an þesun gômun dón;  
 4646 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 hęrron te huldi. · Ge·huggjad gí simlun,  
 hweo ik iu hēr ge·biudu, · þat gí iuwan bróðer-skepī  
 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 kũðjen, · hwó hēr wili kraftag fíund,  
 hęttjand heru-grim, · umbi iuwan hugi niusjen,  
 4660 Satanas selvo: · hé kumid iuwaro seolono herod  
 frókno fręson. · Simlun gí fasto te gode  
 4662 berad iuwa breost-gi·þáht: · ik skal an iuwaru bedu standen,  
 þat iu ni mugi þe męn-skaðo · mód ge·twífljan;  
 4664 ik ful-lęstju iu wiðer þemu fíunde. · Ôk kwam hé herod giu fręson  
 mín,  
 þoh imu is willjon hēr · wiht ne gi·stódi,  
 4666 lioves an þemu mínumu lík-hamon. · Nu ni willju ik iu lęng helen,  
 hwat iu hēr nú sniumo skal · te sorgu gi·standen:  
 4668 gí skulun mí ge·swíkan, · ge·siðos míne,  
 iuwes þegān-skepjes, · êr þan þius þiustrje naht  
 4670 liudi far·líða · ęndi eft lioht kume,  
 morgan te mannun.“ · Þó warð mód gumon  
 4672 swíðo gi·sworcen · ęndi sêr hugi,  
 hriwig umbi iro herte · ęndi iro hęrron word  
 4674 swíðo an sorgun. · Símon Petrus þó,  
 þegān wið is þiodan · þrist-wordun sprak  
 4676 bí huldi \*wið is hęrron: · „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-lęstje · fasto gi·stande;  
 þoh sia þi an karkarjes · klústron hardo,  
 4682 þesa liudi bi·lúkan, · þoh ist mi lutil tweho,  
 ne ik an þem bęndjon mid þi · bídan willje,  
 4684 liggjan mid þi só lieven; · ef sia þínes líves þan

4686 þuru **e**ggja níð · áhtjan willjad,  
 frô mín þie guodo, · ik givu mín **f**erāh furi þik  
 an wáþno spil: · nis mi **w**erð iowiht  
 4688 te bi·míðanne, · só lango só mi mín warod  
 hugi ęndi **h**and-kraft.“ · Þuo sprak im eft is **h**ērro an·gęgin:  
 4690 „Hwat þú þik bi·wánis“, · kwat-hie, „**w**issaro trewono,  
 þrístero þingo: · þú havis þegnes hugi,  
 4692 willjon guodan. · Ik mag þi sęggjan, hwó it þoh gi·**w**erðan skal,  
 þat þú **w**irðis só **w**êk-muod, · þoh þú nu ni wánjes só,  
 4694 þat þú þínes þiadnes te naht · þríwo far·lôgnis  
 êr **h**ano·krádi ęndi kwiðis, · þak ik þín **h**ērro ni sí,  
 4696 ak þú far·**m**anst mína **m**und-burd.“ · Þuo sprak eft þie **m**an an·gęgin:  
 „ef it gio an **w**er-oldi“, · kwat-hie, „gi·**w**erðan muosti,  
 4698 þat ik **s**amad midi þi · **s**weltan muosti,  
 dōjan **d**iur·líko, · þan ne wurði gio þie **d**ag kuman,  
 4700 þat ik þín far·lôgnidi, · **l**ievo drohtin,  
 gerno for þeson **J**uðeon.“ · Þuo kwáðun alla þia **j**ungron só,  
 4702 þat sia þar an þem þingon mid im · þoljan weldin  
 Þuo im eft mid is **w**ordon gi·bôd · **w**aldand selvo,  
 4704 **h**ēr **h**evan-kuning, · þat sia im ni lietin iro **h**ugi twífljan,  
 hiet þat sia ni weldin [...] · **d**iopa gi·þáhti:  
 4706 „Ne **d**ruovje iuwa herta · þuru iuwes **d**rohtines word,  
 ne foręhtjat te filo: · ik skal **f**ader úsan  
 4708 **s**elvan **s**uokjan · ęndi iu sęndjan skal  
 fan **h**evan-rikje · **h**êlagna gêst:  
 4710 þie skal iu eft gi·**f**ruofrjan · ęndi te **f**rumu werðan,  
**m**anon iu þero **m**ahlo, · þie ik iu **m**anag hębbju  
 4712 **w**ordon gi·**w**ísid. · Hie givit iu gi·**w**it an briost,  
**l**ust-sama lêra, · þat gi lêstjan forð  
 4714 þiu **w**ord ęndi þiu **w**erk, · þia ik iu an þesaro **w**er-oldi gi·bôd.“  
 A·**r**ês im þuo þe **r**íkjo · an þemo **r**akode innan,  
 4716 **n**ęrjendo **K**rist · ęndi gi·wêt im **n**ahtes þanan  
**s**elvo mid is gi·**s**iðon: · **s**êrago géngun  
 4718 swíðo **g**ornondja · **j**ungron **K**ristes,  
**h**riwig-muoda. · Þuo hie im an þena **h**ôhan gi·wêt  
 4720 **O**liueti-berg: · þar was hie **u**p gi·wuno  
**g**angan mid is **j**ungron. · Þat wissa **J**udas wel,

4722 balo-hugdig man, · hwand hie was oft an þem berēge mid im.  
 Þar gruotta þie godes suno · jūgron 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

4760 þiu mēr aftar þiu · mahtigna grótte,  
 hôhan himil-fader, · hêlagna god,  
 waldand mid is wordun: · „ef nu werðen ni mag“, kwað hé,  
 4762 „man-kunni ge·nērid, · ne sí þat ik mīnan geve  
 liovan lík-hamon · for liudjo barn  
 4764 te wēgjanne 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 Só sind þat mōd-þraka · manno ge·hwi-likumu,  
 þat hé far·lāten skal · liavane hêrron,  
 4776 af·geven þene só gōdene. · Þó hé te is jungarun sprak,  
 wahte sie waldand · ĕndi wordun grótte:  
 4778 „Hwī willjad gi só slāpen?“ · kwað hé; „ni mugun samad mid mī  
 wakon êne tīd? · Þiu wurd is at handun,  
 4780 þat it só gi·gangen skal, · só it god fader  
 gi·markode mahtig. · Mī nis an mīnumu mōde tweho:  
 4782 mín gēst is garu · an godes willjan,  
 fūs te faranne: · mín flêsk is an sorgun,  
 4784 lētid mik mín lík-hamo: · lēð is imu swiðo  
 wīti te þolonne. · Ik þoh willjan skal  
 4786 mīnes fader ge·frummjen; · hēbbjad gi fasten hugi.“  
 Gi·wêt imu þó eft þanan · ôðer-siðu  
 4788 an þene berg uppen · te bedu gangan,  
 mári drohtin, · ĕndi þar só manag gi·sprak  
 4790 gógoro wordo. · Godes ĕngil kwam  
 hêlag fan himile, · is hugi fastnode,  
 4792 bēldide te þem bēndjun. · hé was an þeru bedu simla  
 forð an flíte · ĕndi is fader grótte,  
 4794 waldand mid is wordun: · „ef it nu wesen ni mag“, kwað hé,  
 „mári drohtin, · nevu ik for þit manno folk

4796 þiód-kwále þoloje, · ik an þínan skal  
 willjan wonjan.“ · Gi·wêt imu þó eft þanen  
 4798 sókjan is ge·siðos: · fand sie slápanðje,  
 grótte sie gáhun. · Géng imu eft þanen  
 4800 þriddjon siðu te bedu · ęndi sprak þiód-kuning  
 al þiu selvon word, · sunu drohtines,  
 4802 te þemu alo-waldon fader, · só hé êr dede,  
 manode mahtigna · manno frumana  
 4804 swiðo niud-líko · nerjando Krist,  
 géng imu þó eft te þem is jungarun, · grótte sie sáno:  
 4806 „slápad gí ęndi ręstjad“, · kwað hé, „nú wirðid sniumo herod  
 kuman mid kraftu, · þe mi far·kôpot havad,  
 4808 sundja lôsan gi·sald.“ · Ge·siðos Kristes  
 wakodun þó aftar þem wordun · ęndi gi·sáhun þó þat werod kuman  
 4810 an þene berg uppen · brahtmu þiu mikilon,  
 wrêða wápan-berand. · Wisde im Judas,  
 4812 gram-hugdig man; · Judeon aftar sigun,  
 fiundo folk-skępi; · dróg man fiur an gi·mang,  
 4814 logna an lioht-fatun, · lédde man faklon  
 brinnandja fan burg, · þar sie an þene berg uppan  
 4816 stigun mid strídu. · Þea stędi wisse Judas wel,  
 hwar hé þea liudi · tó lędjan skolde.  
 4818 Sagde imu þó te tękne, · þó sie þar tó fôrun  
 þemu folke bi·foran, · te þiu þat sie ni far·fęgin 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 lędjen undar þea liudi: · hé is líves 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: · béd metodo-gi·skapu,  
 torhtero tídjó. · Þó géng imu treu-lôs man,  
 4830 Judas te·gęgnes · ęndi te þemu godes barne  
 hnęg 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 lêdis þú mí só þese liudi tó · ęndi mi te þesare lêðan þiode  
 sprekan,  
 4838 far·kôpos mid þínu kussu · under þit kunni Judeono,  
 meldos mi te þesaru męnegi?“ · Géng imu 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 nôd 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 · ęndi ina godes sunu  
 selvon hêtid. · Ina kwámun wí sókjan herod,  
 4848 weldin ina gerno bi·geten: · hé is fan Galileo lande,  
 fan Nazareth-burg.“ · Só im þó þe nęjendjo 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 nęjendjon Krist  
 werodo bi·wurpun. · Stódun wíse man,  
 4860 swíðo gornundje · jungaron Kristes  
 bi·foran þeru dęřevjon dádi · ęndi te iro drohtine sprákun:  
 4862 „wári it nu þín willjo“, · kwáðun sie, „waldand frô mín,  
 þat sie ús hér an speres ordun · spildjen móstin  
 4864 wápnun wunde, · þan ni wári ús wiht só gód,  
 só þat wí hér for úsumu drohtine · dóan móstin  
 4866 bęniðjun blêka“. · Þó gi·bolgan warð  
 snel swerd-þęgan, · 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,  
 swiðo þrist-mód þegan · for is þiodan standen,  
 4872 hard for is hêrron: · ni was imu is hugi twífli,  
 blóð an is breostun, · ak hé is bil a·tôh,  
 4874 swerd bi sídu, · slóg imu te·gegnes  
 an þene furiston fiund · folmo krafto,  
 4876 þat þó Malkhus warð · mákjas eggjun,  
 an þea swiðaron half · swerdu gi·máloð:  
 4878 þiu hlust warð imu far·hawan, · hé warð an þat hôvid wund,  
 þat imu heru-drôrag · hlear ęndi ôre  
 4880 bęni-wundun brast: · blóð aftar sprang,  
 well fan wundun. · Þó was an is wangun skard  
 4882 þe furisto þero fiundo. · Þó stóð þat folk an rúm:  
 an-drédun im þes billes biti. · Þó sprak þat barn godes  
 4884 selvo te Símon Petruse, · hét þat hé is swerd dedi  
 skarp an skêðja: · „ef ik wið þesa skola weldi“, kwað hé,  
 4886 „wið þeses werodes ge·win · wíg-saka frummjen,  
 þan manodi ik þene márjon · mahtigne god,  
 4888 hêlagne fader · an himil-ríkja,  
 þat hé mi só managan ęngil herod · ovana sandi  
 4890 wíges só wísen, · só ni mahtin iro wápan-þręki  
 man a·dógen: · iro ni stódi gio su·lik męgin samad,  
 4892 folkes gi·fastnod, · þat im iro ferh aftar þiu  
 werðen mahti. · Ak it havad waldand god,  
 4894 alo-mahtig fader · an ôðar gi·markot,  
 þat wí gi·þolojan skulun, · só hwat só ős þius þioda tó  
 4896 bittres brengit: · ni skulun ős 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: · wí mid usun dádjun ni skulun  
 wiht a·węrdjan.“ · Géng hé þó te þemu wundon manne,  
 4902 lęgde mid listjun · lík te·samne,  
 hôvid-wundon, · þat siu sán gi·hêlid warð,  
 4904 þes billes biti, · ęndi sprak þat barn godes  
 wið þat wrêðe werod: · „mí þunkid wundęr mikil“, kwað hé,



4906 „ef gí mí lēðes wiht · lēstjen weldun,  
 hwí gí mí þó ni fēngun, · þan ik undar iuwomu folke stód,  
 4908 an þemu wíhe innan · ęndi þar word manag  
 sōð-lik sagde. · Þan was sunnon skín,  
 4910 diur-lik dages lioht, · þan ni weldun gí mí dóan eo·wiht  
 lēðes an þesumu liohte, · ęndi nu lēdjad mí iuwa liudi tó  
 4912 an þiustrje naht, · al só man þiove dót,  
 þan man þene fāhan 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 heftun heru-bęndjun · handi te·samne,  
 faðmos mid fiterjun. · Im ni was su·likaro firin-kwála  
 4920 þarf te gi·þolonne, · þiod-arvedjes,  
 te winnanne su·lik wíti, · ak hé it þurh þit werod deda,  
 4922 hwand hé liudjo barn · lōsjen welda,  
 halon fan hełlju · an himil-ríki,  
 4924 an þene wídon welon: · be·þiu hé þes wiht ne bi·sprak,  
 þes sie imu þurh in-wid-nið · ógjan weldun.  
 4926 Þó wurðun þes só malske · módag folk Judeono,  
 þiu hēri warð þes só hrómeg, · þes sie þena hēlagon Krist  
 4928 an liðo-bęndjon · lēdjan muostun,  
 fōrjan an fiterjun. · Þie fiund eft ge·witun  
 4930 fan þemu berge te burg. · Géng þat barn godes  
 undar þemu hęri-skępi · handun ge·bunden,  
 4932 drúvondi te dale. · Wárun imu þea is diurjon 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 męnegi géngun  
 4938 Johannes ęndi Petrus, · þie gumon twêne,  
 folgodun ferrane: · was im firi-wit mikil,  
 4940 hwat þea grimmon Judeon · þemu godes barne,  
 weldin iro drohtine dóen. · Þó sie te dale kwámun  
 4942 fan þemu berge te burg, · þar iro biskop was,

iro wíhes ward, · þar lêddun ina wlanke man,  
 4944 erlos undar ederos. · Þar was êld mikil,  
 fiur an fríd-hove · þemu folke te·gegnes,  
 4946 ge·warht for þemu werode: · þar géngun sie im wermjen tó,  
 Judeo liudi, · létun þene godes sunu  
 4948 bídon an bændjun. · Was þar braht mikil,  
 gêl-módigaro galm. · Johannes was êr  
 4950 þemu hêroston kũð: · be·þiu móste hé an þene hof innan  
 þringan mid þeru þioda. · Stód allaro þegno bêtsto,  
 4952 Petrus þar úte: · ni lét ina þe portun ward  
 folgon is frôen, · êr it at is friunde a·bad,  
 4954 Johannes at ênumu Judeon, · þat man ina gangan lét  
 forð an þene fríd-hof. · Þar kwam im ên fêkni wíf  
 4956 gangan te·gegnes, · þiu ênas Judeon was,  
 iro þeodanes þiw, · êndi 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 mêð is þó for þeru mænegi, · kwað þat hé þena man ni ant·kendi:  
 „ni sind mí þíne kwidi kũðe“, · kwað hé; was imu þiu kraft godes,  
 4966 þe hêrdislo fan þemu hertan. · Hwaravondi géng  
 forð undar þemu folke, · an-tat hé te þemu fiure kwam;  
 4968 gi·wêt ina þó warmjen. · Þar im ôk ên wíf bi·gan  
 fêlgjan firin-spráka: · „hér mugun gí“, kwað siu, „an iuwan fiund  
 sehan:  
 4970 þit is gegnungo · jungaro Kristes,  
 is selves ge·sĩð.“ · Þó géngun imu sán aftar þiu  
 4972 náhor níð-hwata · êndi ina niud-líko  
 frágodun fiundo barn, · hwi-likes hé folkes wári:  
 4974 “ni bist þú þesoro burg-liudjo“, · kwáðun sie; „þat mugun wí an  
 þinumu gi·bárje gi·sehan,  
 an þínun wordun êndi 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 êndi stridda · êndi starkan êð

4978 swīð-līko 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 · hendi bundun,  
 4986 fastnodun is folmos.“ · Hé þó þurh forhtan hugi  
 for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes líves  
 skolo,  
 4988 ef it mahti ênig þar · irmin-manno  
 gi·sëggjan te sôðan, · þat hé þes ge·siðes wári,  
 4990 folgodi þeru fêrði. · Þó warð an þena formon sið  
 hano-krád af·haven. · Þó sah þe hêlago Krist,  
 4992 barno þat bêtste, · þar hé ge·bunden stóð,  
 selvo te Símon Petruse, · sunu drohtines  
 4994 te þemu erle ovar is ahsla. · Þó warð imu an innan sán,  
 Símon Petruse · sêr an is móde,  
 4996 harm an is hertan · ęndi is hugi dróvi,  
 swíðo warð imu an sorgun, · þat hé êr selvo ge·sprak:  
 4998 gi·hugde þero wordo þó, · þe imu êr waldand Krist  
 selvo sagða, · þat hé an þeru swartan naht  
 5000 êr hano-krádi · is hêrron skoldi  
 þríwo far·lôgnjen. · Þes þram imu an innan mód  
 5002 bittro an is breostun, · ęndi géng 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 ênig 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 seggjan. · Ef ik nu te *aldre* skal  
           *huldjo* þínaro · *ę*ndi *heven-ríkjas*,  
 5016      þeoden, þolojan, · þan ni þarf mi þes *ę*nig þank wesan,  
           *liovo* drohtin, · þat ik io te þesumu *liohte* kwam.  
 5018      Ni bium ik nu þes *wirðig*, · *waldand* frô mín,  
           þat ik under þíne *jungaron* · *gangan* móti,  
 5020      þus *sundig* under þíne ge·*siðos*: · ik iro *selvo* skal  
           *míðan* an mínumu *móde*, · nu ik mi su·lik *męn* ge·sprak.“  
 5022      Só *gornode* · *gumono* bętsta,  
           *hrau* im só *hardo*, · þat hé habde is *hęrr*en þó  
 5024      *leoves* far·lōgnid. · Þan ni þurvun þes *liudjo* barn,  
           *weros* *wundrojan*, · be·hwi it *weldi* god,  
 5026      þat só *lioven* man · *lęð* gi·stódi,  
           þat hé só *hōn-líko* · *hęrron* sínes  
 5028      þurh þera þiwun word, · þegno *snellost*,  
           far·lōgnide só *lioves*: · it was al bi þesun *liudjun* gi·duan,  
 5030      *firiho* barnun te *frumu*. · hé welde ina te *furiston* dóan,  
           *hęrost* ovar is *híwiski*, · *hęlag* 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·lōvdi, · hwó *liof* is þar  
 5036      *manno* gi·hwi-likumu, · þan hé *męn* ge·frumit,  
           þat man ina a·láte · *lęðes* þinges,  
 5038      *sakono* *ę*ndi *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 *ę*r bi·hēt spreka,  
 5044      *hrómje* fan is *hildi* · *ę*ndi 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  
           *hęlag* *helpe*. · Be·þiu ni skoldi *hrómjen* man  
 5048      te *swíðo* fan imu *selvon*, · hwand imu þar *swíkid* oft  
           *wán* *ę*ndi *willjo*, · ef imu *waldand* god,  
 5050      *hęr* *heven-kuning* · *herte* ni stęrkit.

5052 Pan bēd allaro barno bēst, · bēndi þolode  
 þurh man-kunni. · Hwurvun ina managa umbi  
 Judeono liudi, · sprákun gelp mikil,  
 5054 habdun ina te hoska, · þar hé gi·hēftid 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 hēri Judeono: · habdun im hugi wulvo,  
 in-wid an innan. · Warð þar êo-sago  
 5060 an morgan-tíd · manag gi·samnod  
 irri ėndi 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·seggjanne sundja · þurh is selves word,  
 þat sie ina þan te wunder-kwálu · wêgjan móstin,  
 5068 a·dêljen te dôðe. · Sie ni mahtun an þemu dage finden  
 só wrêð ge·wit-skēpi, · 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 · ėndi bi·gunnun im tēlljen an,  
 5074 kwáðun þat sie ina selvon · seggjan gi·hôrdin,  
 þat hé mahti te·werpen · þena wíh godes,  
 5076 allaro húso hôhost · ėndi þurh is hand-męgin,  
 þurh is ênes kraft · up a·rihtjen  
 5078 an þriddjon daga, · só is elkor ni þorfti be·þíhan man.  
 Hé þagoda ėndi 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 · ėndi frágode Krist  
 5084 iak ina be imu selvon bi·swór · swíðon êðun,  
 grótte ina an godes namon · ėndi gerno bad,  
 5086 þat hé im þat gi·sagdi, · ef hé sunu wári  
 þes libbjendjes godes: · „þes þit lioht ge·skóp,

- 5088 Krist kuning êwig. · Wí ni mugun is ant·kiennjen wiht  
ne an þínun wordun ni an þínun werkun.“ · Þó sprak imu eft þe wáro  
an·gëgin,  
5090 þe gódo godes sunu: · „þú kwiðis it for þesun Judeon nu,  
söð-líko sëgis, · 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 sëggju ik iu te wárun þoh,  
5094 þat gí noh skulun sittjen gi·sehan · an þe swiðaron half godes  
márjan mannes sunu, · an mëgin-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-skepjes, · nu im su·lik word farad,  
mên-spráka fan is müðe. · Þat gi·hôrid hér nu manno filu,  
5104 rínko an þesumu rakude, · þat hé ina só ríkjan telit,  
gihid þat hé god sí. · Hwat willjad gí Judeon þes  
5106 a·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 bismerspráka. · Stód þat barn godes  
fast under fiundun: · wárun imu is faðmos ge·bundene,  
5120 þolode mid gi·þuldjun, · só hwat só imu þiu þioda tó  
bittres bráhte: · ni balg ina n·eo·wiht  
5122 wið þes werodes ge·win. · 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 hwurvun 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 Ponteo lande  
 knósles kęnnit. · Habde imu kraft mikil,  
 5132 an þemu þing-húse · þiod gi·samnod,  
 an warf weros; · wár-lōse man  
 5134 a·gávun þó þena godes sunu, · Judeo liudi,  
 under fiundo folk, · kwáðun þat hé wári þes ferhes skolo,  
 5136 þat man ina wítnodi · wápnes ęggjun,  
 skarpun skúrun. · Ni welde þiu skole Judeono  
 5138 þringen an þat þing-hús, · ak þiu þiod úte stód,  
 mahlidun þanen wið þea męnegi: · ni weldun an þat gi·mang faren,  
 5140 an ęli-landige man, · þat sie þar un·reht word,  
 an þemu dage dęrvjes wiht · a·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 êr  
 sundja lōsen gi·sald. · Nam imu þó þat siluvar an hand,  
 5150 þrí-tig skatto, · þat man imu êr wið is þiodane gaf,  
 géng imu þó te þem Judiun · ęndi im is grimmon dád,  
 5152 sundjon sagde, · ęndi im þat siluvar 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.“ · Þiod 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 us?

5160 Ne wít þú þat þesumu werode!“ · Þó gi·wêt imu eft þanan  
 Judas gangan · te þemu godes wihe  
 5162 swiðo an sorgun · endi þat siluvar warp  
 an þena alah innan, · ne gi·dorste it êgan leng;  
 5164 fór imu þó só an forhtun, · só ina fiundo barn  
 módag manodun: · habdun þes mannes hugi  
 5166 gramon under·gripanen, · was imu god a·bolgan,  
 þat hé imu selvon þó · símon warhte,  
 5168 hnêg þó an heru-sêl · an hinginna,  
 warag an wurgil · endi wíti ge·kôs,  
 5170 hard hêllje ge·þwing, · hêt endi þiustri,  
 diap dôðes dalu, · hwand hé êr umbi is drohtin swêk.  
 5172 Þan bêt þat barn godes · —bendi þolode  
 an þemu þing-húse—, · hwan êr þiu þiod under im,  
 5174 erlos ên-wordje · alle wurðin,  
 hwat sie imu þan te ferah-kwálu · frummjan weldin.  
 5176 Þó þar an þem bengkjun a·rês · bodo kêsures  
 fan Rúmu-burg · endi géng imu wið þat ríki Judeono  
 5178 módag mahljen, · þar þiu mênigi stód  
 aftar þemu hove hwarvon: · ni weldun an þat hús kuman  
 5180 an þemu paskha-dage. · Pilatus bi·gan  
 frókno frágon · ovar þat folk Judeono,  
 5182 mid hwiu þe man habdi · morðes gi·skuldit,  
 wítjes gi·werkot: · „be hwí gi imu só wrêðe sind,  
 5184 an iuwomu hugja hótje?“ · Sie kwáðun þat hé im habdi harmes só  
 filu,  
 lêðes gi·lêstid: · „ni gávin ina þesa liudi þi,  
 5186 þar sie ina êr bi·foran · uvilan ni wissin,  
 wordun far·warhten. · hé havat þeses werodes só filu  
 5188 far·lêdid mid is lêrun · —endi 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·wít-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·gegnes sprak  
 5194 bodo kêsures: · „ef hé só bar-líko“, kwað hé,  
 „under þesaru mênigi · mên-werk frumid,



5196 ant·fāhad ina þan eft under iuwe folk-skēpi, · ef hé sí is ferhes skolo,  
 5198 ęndi imu só a·dēljad, · ef hé sí dōðes werð,  
 Sie kwáðun þó, þat sie ni móstin · manno nig·ēnumu  
 5200 an þea hēlagon tíð · te hand-banon,  
 werðen mid wápnun · an þemu wih-dage.  
 5202 Þó wēnde ina fan þemu werode · wrêð-hugdig man,  
 þegan kēsuren, · þe ovar þea þioda was  
 5204 bodo fan Rúmu-burg—: · hét imu þó þat barn godes  
 náhor gangan · ęndi ina niud-líko,  
 5206 frágoda frókno, · ef hé 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 kēsuren bodo  
 wlank ęndi wrêð-mód, · þar hé wið waldand Krist  
 5212 reðjode an þem rakude: · „ni bium ik þeses ríkjes hinan“, kwað hé,  
 „Judeo liudjo, · ni gadoling þín,  
 5214 þesaro manno mág-wini, · ak mi þi þius 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 · bęndi þolojan,  
 5218 kwalm undar þínumu kunnje?“ · Þó sprak imu eft Krist an·gęgin,  
 hēlendero bętst, · þar hé gi·hęftid stód  
 5220 an þemu rakude innan: · „nis mín ríki hinan“, kwað hé,  
 „fan þesaru wer-old-stundu. · Ef it þoh wári só,  
 5222 þan wárin só stark-móde · wiðer stríd-hugi,  
 wiðer grama þioda · jungaron míne,  
 5224 só man mi ni gávi · Judeo liudjun,  
 hęttendjun an hand · an heru-bęndjun  
 5226 te węgjanne te wundrun. · Te þiu warð ik an þesaru wer-oldi  
 gi·boran,  
 þat ik ge·wit-skēpi giu · wáres þinges  
 5228 mid mínun kumjun kűðdi. · Þat mugun ant·kēnnjen wel  
 þe weros, þe sind fan wáre kumane: · þe mugun mín word  
 far·standen,  
 5230 gi·lôvjēn mínun lērun.“ · Þó ni mahte lasteres wiht

an þem barne godes · bodo kêsures,  
 5232 findan fêknja word, · þat hé is ferhes be·þiu  
 skuldig wári. · Þó géng hé im eft wið þea skola Judeono  
 5234 módag mahljen · ęndi þeru męnigi sagde  
 ovar hlust mikil, · þat hé an þemu hafton manne  
 5236 su·lika firin-spráka · finden ni mahti  
 for þem folk-skipje, · só hé wári is ferhes skolo,  
 5238 dōðes wirðig. · Þan stódun dol-móde  
 Judeo liudi · ęndi þane godes sunu  
 5240 wordun wrógdun: · kwáðun þat hé gi·wer êrist  
 be·gunni an Galileo lande, · „ęndi ovar Judeon fôr  
 5242 herod-wardes þanan, · hugi twíflode,  
 manno mód-sevon, · só hé is morðes werð,  
 5244 þat man ina wítnoje · wápnes ęggjun,  
 ef eo man mid su·likun dádjun mag · dōðes ge·skuldjen.“  
 5246 Só wrógdun ina mid wordun · werod Judeono  
 þurh hótjan hugi. · Þó þe hęri-togo,  
 5248 slíð-módig man · sęggjan gi·hôrde,  
 fan hwi-likumu kunnje was · Krist a·fódid,  
 5250 manno þe bętsto: · hé was fan þeru márjan þiadu,  
 þe gódo fan Galilea-lande; · þar was gum-skępi  
 5252 ęðiljero manno; · Erodes bi·held þar  
 kraftagne kuning-dóm, · só ina imu þe kêsur far·gaf,  
 5254 þe ríkjo fan Rúmu, · þat hé þar rehto ge·hwi-lik  
 ge·frumidi undar þemu folke · ęndi friðu lêsti,  
 5256 dómos a·dêldi. · hé was ôk an þemu dage selvo  
 an Jerusalem · mid is gum-skępi,  
 5258 mid is werode at þemu wíhe: · só was iro wíse þan,  
 þat sie þar þia hêlagun tíð · haldan skoldun,  
 5260 paskha Judeono. · Pilatus gi·bôd þó,  
 þat þena hafton man · hęliðos námin  
 5262 só gi·bundanan, · þat barn godes,  
 hét þat sie ina Erodese, · erlos bráhtin  
 5264 haften te handun, · hwand hé fan is hęri-skępi was,  
 fan is werodes ge·wald. · Wígand frumidun  
 5266 iro hêrron word: · hêlagne Krist  
 fórdun an fiterjun · for þena folk-togun,

5268 allaro barno bēst, · þero þe io gi·boren wurði  
 an liudjo lioht; · an liðu-bēndjun géng,  
 5270 an-tat sie ina bráhtun, · þar hé an is bēnkja sat,  
 kuning Eroles: · umbi·hwarf ina kraft wero,  
 5272 wlanke wíganos: · was im willjo mikil,  
 þat sie þar selvon Krist · gi·sehan móstin:  
 5274 wándun þat hé im sum tēkan · þar tōgjan skoldi,  
 mári ēndi 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 ēndi þoloda: · ne wolda þem þied-kuninge,  
 5282 Erodese ne is erlon · ant-swór gevan  
 wordo nig·ēnon. · Þan stuod þiu wrêða þiod,  
 5284 Judeo liudi · ēndi þena godes suno  
 wurrun ēndi wruogdun, · anþat im warð þie wer-old-kuning  
 5286 an is huge huoti · ēndi all is hēri-skipi,  
 far·muonstun ina an iro muode: · ne ant·kēndun maht godes,  
 5288 himiliskan hērron, · ak was im iro hugi þiustri,  
 baluwes gi·blandan. · Barn drohtines  
 5290 iro wrêðun werk, · word ēndi 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 lēggjan, · þiu mēr hie wurði þem liudjon þar,  
 jungron te gamne. · Judeon faganodun,  
 5296 þuo sia ina te hoske · hēbbjan gi·sáhun,  
 erlos ovar-muoda. · Þuo sēnda ina eft þanan  
 5298 Eroles se kuning · an þat ôðer folk;  
 a·lêdjan hiet ina lungra mann, · ēndi 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-lônon,  
 5304 hosk ēndi 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 neŕjan af nōdi. · Stuodun nīð-hwata,  
 Judeon far þem gast-sęlje: · habdun sia gramono barn,  
 5312 þia skola far·skundid, · þat sia ne be·skrivun iowiht  
 grimmera dádjo. · Þuo gi·wēt im gangan þarod  
 5314 þegaŕ 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,  
 þat hie iuwes werodes só filo · a·werdit habdi,  
 5318 far·lędid mid is lęron. · Nu ik mid þeson liudon ni mag,  
 findan mid þius folku, · þat hie is ferąhes 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 lıves gi·fręson,  
 þat hie hier þuru êniga sundja te dage · sweltan skoldi,  
 5324 lif far·látan. · Nu willju ik ina for þeson liudjon hier  
 gi·þróon mid þingon, · þristjon wordun,  
 5326 buotjan im is briost-hugi, · látan ina brúkan forð  
 ferąhes mid firjon.“ · Folk Judeono  
 5328 hreopun þuo alla samad · hlúdero stemnu,  
 hietun flít-lıko · ferąhes áhtjan  
 5330 Krist mid kwalmu · ęndi an krúki slahan,  
 węgjan 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 · ferąhu kôpo.“  
 5336 Þuo warð þie an forąhton, · þie þes folkes gi·weld,  
 mikilon an is muode, · þuo hie gi·hórda þia man sprekan,  
 5338 þat sia ina selvon · sęggjan gi·hōdin,  
 gehan fur þem gum-skipe, · þat hie wári godes suno.  
 5340 Þuo hwarf im eft þie hęri-togo · an þat hús innan  
 te þero þing-stędi, · þristjon wordon

- 5342 gruotta þena godes suno · ęndi frágoda, hwat hie gumono wári:  
 „hwat bist þú manno?“ · kwat-hie. „Te hwi þú mí só þínan muod  
 hilis,  
 5344 dęrnis diop-gi·þáht? · Wêst þú þat it all an mínon duome stéd  
 umbi þínes líves gi·lagu? · Mí þi hębbjat þesa liudi far·gevan,  
 5346 werod Judeono, · þat ik gi·waldan muot  
 só þik te spildjanne · an speres orde,  
 5348 só ti kweļljanne an krúkjum, · só kwikan látan,  
 só hweðer sí mi selvon · suotera þunkit  
 5350 te gi·frummjanne mid mínu folku.“ · Þuo sprak eft þat friðu-barn  
 godes:  
 „Wêst þú þat te wáron“, · kwat-hie, „þat þú gi·wald ovar mik  
 5352 hębbjan ni mohtis, · ne wári þat it þi hêlag god  
 selvo far·gávi? · Ôk hębbjat þia sundjono mēr,  
 5354 þia mik þi bi·fulhun · þuru fiond-skipi,  
 gi·saldun an símon haftan.“ · Þuo welda ina sið after þiu  
 5356 gram-hugdig man · gerno far·látan,  
 þegan kêsures, · þar hie is havdi for þero þioda gi·wald;  
 5358 ak sia węridun im þena willjon · wordu gi·hwi-liku,  
 kunni Judeono: · „ne bist þú“, kwáðun sia, „þes kêsures friund,  
 5360 þinon hêrren hold, · ef þú ina hinan látis  
 siðon gi·sundon: · þat þi noh te soragan mag,  
 5362 werðan te wíte, · hwand só hwe só su·lik word spriket,  
 a·havið ina só hôho, · kwiðit þat hie hębbjan mugi  
 5364 kuning-duomes namon, · ne sí þat ina im þie kêsur geve,  
 hie wirrid im is wer-uld-ríki · ęndi is word far·hugid,  
 5366 far·man ina an is muode. · Be·þiu skalt þú su·lik mên wrekan,  
 hosk-word manag, · ef þú umbi þínes hêrren ruokis,  
 5368 umbi þínes frôhon friund-skipi, · þan skalt þú ina þiu ferhu  
 be·niman.“  
 Þuo gi·hôrda þie hęri-togo · þia hêri Juðeono  
 5370 þręgjan fan is þiodne; · þuo hie far þero þing-stędi géng  
 selvo gi·sittjan, · þar gi·samnod was  
 5372 só mikil warf werodes, · hiet waldand Krist  
 lędjan for þia liudi. · Langoda Judeon,  
 5374 hwan êr sia þat hêlaga barn · hangon gi·sáwin,  
 kweļan an krúkje; · sia kwáðun þat sia kuning oðran

- 5376 ne havdin undar iro hēri-skipje, · nevan þena hêran kêsar  
fan Rúmu-burg: · „þie havit hier ríki over ús.  
5378 Be·þiu ni skalt þú þesan far·látan; · hie havit ús só filo lêðes  
gi·sprokan,  
far·duan havit hie im mid is dádjon. · Hie skal dôð þolon,  
5380 wíti ėndi wundar-kwála.“ · Werod Judeono  
só manag mis-lík þing · an mahtigna Krist  
5382 sagdun te sundjun. · Hie swígondi stuod  
þuru ôð-muodi, · ne ant-wordida n·io·wiht  
5384 wið iro wrêðun word: · wolda þesa wer-old alla  
lôsjan mid is lívu: · bi·þiu liet hie ina þia lêðun þiod  
5386 wêgjan te wundron, · all só iro willjo géng:  
ni wolda im opan-líko · allon kûðjan  
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 warāhtun. · Þiu wurd nāhida þuo,  
5396 mári maht godes · ėndi middi dag,  
þat sia þia ferāh-kwála · frummjan skoldun.  
5398 Þan lag þar ôk an bēndjon · an þero burg innan  
ēn ruof rēgin-skaðo, · þie habda under þem ríke só filo  
5400 morðes gi·rádan · ėndi man-slahta gi·frumid,  
was mári mēgin-þiof: · ni was þar is gi·mako hwęgin;  
5402 was þar ôk bi sínon · sundjon gi·heftid,  
Barrabas was hie hêtan; · hie after þem burgjon was  
5404 þuru is mēn-dádi · manogon gi·kūðid.  
Þan was land-wísa · liudjo Judeono,  
5406 þat sia járo gi·hwen · an godes minnja  
an þem hêlagon dage · ėnna haftan mann  
5408 a·biddjan skoldun, · þat im iro burges ward,  
iro folk-togo · ferāh far·gávi.  
5410 Þuo bi·gan þie hēri-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 hēri-skipje?“ · Þiu hēri Judeono  
 habdun þuo þia arāmun man · alla gi-spanana,  
 5416 þat sia þemo land-skaðen · lif a·bādin,  
 gi·þingodin þem þiove, · þie oft an þiustrja naht  
 5418 wam gi·warāhta, · ĕndi waldand Krist  
 kwēlidin an krúkje. · Þuo warð þat küð ovar all,  
 5420 hwó þiu þiod havda duomos a·dēlid. · Þuo skoldun sia þia dād  
 frummjan,  
 háhan þat hēlaga barn. · Þat warð þem hēri-togen  
 5422 siðor te sorgon, · þat hie þia saka wissa,  
 þat sia þuru níð-skipi · nējendon Krist,  
 5424 hatoda þiu hēri, · ĕndi hie im hōrda te þiu,  
 warāhta iro willjon: · þes hie wíti ant·fēng,  
 5426 lōn an þeson liohte · ĕndi lang after,  
 wói siðor wann, · siðor hie þesa wer-old a·gaf.  
 5428 Þuo warð þas þie wrēðo gi·waro, · wam-skaðono mēst,  
 Satanas selvo, · þuo þiu seola kwam  
 5430 Judases an grund · grimmaro hēlljun—  
 þuo wissa hie te wāren, · þat þat was waldand Krist,  
 5432 barn drohtines, · þat þar gi·bundan stuod;  
 wissa þuo te wāron, · þat hie welda þesa wer-old alla  
 5434 mid is hēnginnja · hēllja gi·þwinges,  
 liudi a·lōsjan · an lioht godes.  
 5436 Þat was Satanase · sēr an muode,  
 tulgo harm an is hugje: · welda is helpa þuo,  
 5438 þat im liudjo barn · lif ne bi·nāmin,  
 ne kwēlidin an krúkje, · ak hie welda, þat hie kwik livdi,  
 5440 te þiu þat firiho barn · fernes ne wurðin,  
 sundjono sikura. · Satanas gi·wēt im þuo,  
 5442 þar þes hēri-togen · hīwiski was  
 an þero burg innan. · Hie þero is brúdi bi·gann,  
 5444 þera idis opan-líko · un-hiuri fiond  
 wundēr 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 ovar þesan middil-gard · só mikila ni havdi,  
 5450 ovar wída wer-old. · Þat wíf warð þuo an foraðton,  
 swíðo an sorogon, · þuo iru þiu gi·siuni kwámun  
 5452 þuru þes dęrnjen dád · an dages liohte,  
 an hęlið-helme bi·helid. · Þuo siu te iru hęrren an·bôd,  
 5454 þat wíf mid iro wordon · ęndi im te wáren hiet  
 selvon sęggjan, · hwat iro þar te gi·siunjon kwam  
 5456 þuru þena hęlagan mann, · ęndi im helpen bad,  
 formon is ferhe: · „ik hębbju hier só filo þuru ina  
 5458 seld-likes gi·sewan, · só ik wêt, þat þia sundjun skulun  
 allaro erlo gi·hwem · uvalo gi·þíhan,  
 5460 só im fruokno tuo · ferahes áhtið.“  
 Þie sęgg warð þuo an siðe, · an-tat hie sittjan fand  
 5462 þena hęri-togon · an hwarave innan  
 an þem stên-wege, · þar þiu stráta was  
 5464 felison gi·fuogid. · Þar hie te is frôhon géng,  
 sagda im þes wíves word. · Þuo warð im wrêð hugi,  
 5466 þem hęri-togen, · —hwaravoda an innan—,  
 gi·blôðit briost-gi·þáht: · was im bêðjes wê,  
 5468 gie þat sea ina sluogin · sundja lôsan,  
 gie it bi þem liudjon þuo · for·látan ne gi·dorsta  
 5470 þuru þes werodes word. · Warð im gi·węndid þuo  
 hugi an herten · after þero hęri Judeono,  
 5472 te werkjanne iro willjon: · ne wardoda im nie-wiht  
 þia swárun sundjun, · þia hie im þar þuo selvo gi·deda.  
 5474 Hiet im þuo te is handon dragan · hluttran brunnjon,  
 watar an wégje, · þar hie furi þem werode sat,  
 5476 þwóg ina þar for þero þioda · þegan kêsures,  
 hard hęri-togo · ęndi þuo fur þero hęri sprak,  
 5478 kwað þat hie ina þero sundjono þar · sikoran dádi,  
 wrêðero werko: · „ne willju ik þes wihtes plegan“, kwat-hie,  
 5480 „umbi þesan hęlagan mann, · ak hleotad gi þes alles,  
 gie wordo gie werko, · þes gi im hér te wítje gi·duan.“  
 5482 Þuo hreop all saman · hęri-skipi Judeono,  
 þiu mikila męnigi, · kwáðun þat sia weldin umbi þena man plegan  
 5484 dęraworo dádjo: · „fare is drôr ovar ùs,



is bluod ęndi is baneđi · ęndi ovar ęsa barn sό samo,  
 5486 ovar ęsa avaron þar after · —wí willjat is alles plegan“, kwađun sia,  
 „umbi þena slęgi selvon,— · ef wí þar ęniga sundja gi·duan!“  
 5488 A·gevan warđ þar þuo furi þem Judeon · allaro gumono bęsta  
 hęttendjon an hand, · an heru-bęndjon  
 5490 narawo gi·nōdid, · þar ina nīđ-hwata,  
 fiond ant·fęgun: · folk ina umbi·hwarf,  
 5492 mēn-skađono męgin. · Mahtig drohtin  
 þoloda gi·þuldjon, · sό hwat sό im þiu þioda deda.  
 5494 Sia hietun ina þuo filljan, · ęr þan sia im ferāhes tuo,  
 aldres áhtin, · ęndi im undar is ōgun spiwun,  
 5496 dedun im þat te hoske, · þat sia mid iro handon slōgun,  
 weros an is wangun · ęndi im is gi·wádi bi·námun,  
 5498 rōvodun ina þia ręgin-skađon, · rōdes lakanes  
 dedun im eft ōđer an · þuru un·huldi;  
 5500 hietun þuo hōvid-band · hardaro þorno  
 wundron windan · ęndi an waldand Krist  
 5502 selvon sęttjan, · ęndi gęgun im þia gi·siđos tuo,  
 kwęddun ina an kuning-wisu · ęndi þar an knio fellun,  
 5504 hnigun im mid iro hōvdu: · all was im þat te hoske gi·duan,  
 þoh hie it all gi·þolodi, · þiodo drohtin,  
 5506 mahtig þuru þia minnja · manno kunnjes.  
 Hietun sia þuo wirkjan · wápnes ęggjon  
 5508 hęliđos mid iro handon · hardes bōmes  
 kraftiga krúki · ęndi hietun sia Kristan þuo,  
 5510 sálig barn godes · selvon fuorjan,  
 dragan hietun sia ęsan drohtin, · þar hie be·drōragad skolda  
 5512 sweltan sundjono lōs. · Siđodun Judeon,  
 weros an willon, · lēddun waldand Krist,  
 5514 drohtin te dōđe. · Þar mohta man þuo deręvi þing  
 harm-lík gi·hōrjan: · hiovandi þar after  
 5516 gęgun wíf mid wópu, · weros gnornodun,  
 þia fān Galilea mid im · gangan kwámun,  
 5518 folgodun ovar ferr-wegos: · was im iro frōhon dōđ  
 swiđo an sorāgan. · Þuo hie selvo sprak,  
 5520 barno þat bęsta · ęndi under bak be·sah,  
 hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwat-hie,

- 5522 „mínero **hin**-fêrdjo, · ak gí mid **hofnu** mugun  
 iuwa **wrêðan** **werk** · **wópu** kúmjan,  
 5524 **tornon** **trahnon**. · Noh wirðið þiu **tíd** kuman,  
 þat þia **muoder** þes · **męndendja** sind,  
 5526 **brúdi** Judeono, · þem gio **barn** ni warð  
 ôdan an **aldre**. · Þan gí iuwa **in**-wid skulun  
 5528 **grimmo** an·**geldan**; · þan gí só **gerna** sind,  
 þat iu hier bi·**hlídan** · **hôha** bergos,  
 5530 **diopo** be·**delvan**; · **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 **beręge**, · ęndi þar an þat **barn** godes  
 5536 **kwęlidun** an **krúkje**: · slógun **kald** ísarn,  
**niwa** **naglos** · **níðon** skarpa  
 5538 **hardo** mid **hamuron** · þuru is **hęndi** ęndi þuru is fuoti,  
**bittra** **bęndi**: · is **blód** ran an erða,  
 5540 **drôr** fan ùson **drohtine**. · Hie ni welda þoh þia **dád** wrekan  
**grimma** an þem **Judeon**, · ak hie þes **god** fader  
 5542 **mahtigna** bad, · þat hie ni wári þem **manno** folke,  
 þem **werode** þiu **wrêðra**: · „hwand sia ni **witun**, hwat sia duot“,  
 kwat-hie.  
 5544 Þuo þia **wígandos** · gi·**wádi** Kristes,  
**drohtines** **dêldun**, · **dęřevja** mann,  
 5546 þes **riken** gi·**rôbi**. · Þia **rinkos** ni mahtun  
 umbi þena **selvon** [...] · **sam**-wurdi gi·sprekan,  
 5548 êr sia an iro **hwarąve** · **hlôtos** wurpun,  
**hwi**-lik iro skoldi **hębbjan** · þia **hêlagun** pêda,  
 5550 allaro gi·**wádjo** **wun**-samost. · Þes **werodes** hirdi  
**hiet** þuo, þe **hęri**-togo, · ovar þem **hôvde** selves  
 5552 **Kristes** an **krúke** skrivan, · þat þat wári **kuning** Judeono,  
 Jesus fan **Nazareth**-burh, · þie þar **nęglid** stuod  
 5554 an **niwon** galgon · þuru **níð**-skipi,  
 an **bômin** treo. · Þuo **bádun** þia liudi  
 5556 þat **word** **węndjan**, · kwáðun þat hie im só an is **willjon** spráki,  
**selvo** **sagdi**, · þat hie habdi þes gi·**sīðes** gi·wald,

5558 kuning wári ovar Judeon. · Þuo sprak eft þie kêsures bodo,  
 hard hêri-togo: · „it ist iu só ovar is hôvde gi·skrivan,  
 5560 wís-liko gi·writan, · só ik it nu wëndjan ni mag.“  
 Dádun þuo þar te wítje · werod Judeono  
 5562 twêna far·talda man · an twá halva  
 Kristes an krúki: · lietun sia kwalm þolon  
 5564 an þem warag-trewe · werko te lône,  
 lêðaro dádjo. · Þia liudi sprákun  
 5566 hosk-word manag · hêlagon Kriste,  
 grottun ina mid gelpu: · sáwun allaro gumono þen bēston  
 5568 kwêlan an þemo krúkje: · „ef þú sís kuning ovar all“, kwáðun sia,  
 „suno drohtines, · só þú havis selvo gi·sprokan,  
 5570 nêri þik fan þero nôdi · ęndi níðes a·tuomi,  
 gang þi hêl herod; · þan wêlljat an þik hêliðo barn,  
 5572 þesa liudi gi·lôvjan.“ · Sum imo ôk lastar sprak  
 swiðo gêl-hert Judeo, · þar hie fur þem galgon stuod:  
 5574 „Wah warð þesaro wer-oldi“, · kwat-hie, „ef þú iro skoldis gi·wald  
 êgan.  
 Þú sagdas þat þú mahtis an ênon dage · all te·werpan  
 5576 þat hôha hús · hevan-kuninges,  
 stên-werko mēst · ęndi eft standan gi·duon  
 5578 an þriddjon dage, · só is elkor ni þorfti bi·þíhan mann  
 þeses folkes furðor. · Sínu hwó þú nu gi·fastnod stés,  
 5580 swiðo gi·sêrid: · ni maht þi selvon wiht  
 balowes gi·buotjan.“ · Þuo þar ôk an þem bęndjon sprak  
 5582 þero þeovo ôðer, · all só hie þia þioda gi·hôrda,  
 wrêðon wordon · —ne was is willjo guod,  
 5584 þes þegnes gi·þáht—: · „ef þú sís þiod-kuning“, kwat-hie,  
 „Krist, godes suno, · gang þi þan fan þem krúke niðer,  
 5586 slópi þi fan þem símon · ęndi ús samad allon  
 hilf ęndi hêli. · Ef þú sís hevan-kuning,  
 5588 waldand þesaro wer-oldes, · gi·duo it þan an þínon werkon skín,  
 mári þik fur þesaro mēnigi.“ · Þuo sprak þero manno ôðer  
 5590 an þero hęnginna, · þar hie gi·hęftid stuod,  
 wan wunder-kwála: · „be·hwí wilt þú su·lik word sprekan,  
 5592 gruohtis ina mid gelpu? · stés þi hier an galgen haft,  
 gi·brókan an bôme. · Wit hier bēðja þolod

5594 sêr þuru unka **sundjun**: · is unk unkero **selvero** dád  
 worðan te **wítje**. · Hie stéd hier **wammes** lôs,  
 5596 allaro **sundjono** **sikur**, · só hie **selvo** gio  
**firina** ni gi·**frumida**, · botan þat hie þuru þeses **folkes** nið  
 5598 **willendi** an þesaro **wer-uldi** · **wíti** ant·fáhid.  
 Ik willju þar gi·**lôvjan** tuo“, · kwat-hie, „endi willju þena **landes** ward,  
 5600 þena **godes** suno · **gerno** biddjan,  
 þat þú mín gi·**huggjes** · endi an **helpun** sís,  
 5602 **rádendero** bęst, · þan þú an þín **ríki** kumis:  
 wes mi þan gi·**náðig**.“ · Þuo sprak im eft **nerjendo** Krist  
 5604 **wordon** te·gegnes: · „Ik sęggju þí te **wáron** hier“, kwat-hie,  
 „þat þú noh **hiu-du** móst · an **himil-ríke**  
 5606 mid **mí** **samad** · **sehan** lioht **godes**,  
 an þemo **Paradýse**, · þoh þú nu an su·likoro **pínu** sís.“  
 5608 Þan stuod þar ôk **Maria**, · **muoder** Kristes,  
**blêk** under þem **bôme**, · gi·sah iro **barn** þolon,  
 5610 **winnan** **wunder-kwála**. · Ôk wárun þar **wíf** mid iro  
 an só **mahtiges** · **minnja** kumana—  
 5612 þan stuod þar ôk **Johannes**, · **jungro** Kristes,  
**hriwi** undar is **hêrren**, · was im is **hugi** sêrag—  
 5614 **drúvodun** fur þem **dôðe**. · Þar sprak **drohtin** Krist  
**mahtig** te þero **muoder**: · „nu ik þí hier **mínemo** skal  
 5616 **jungron** be·felhan, · þem þí hier **gęgin**-ward stéd:  
 wis þí an is gi·**sîðje** **samad**: · þú skalt ina furi **suno** hębbjan.“  
 5618 **Grótta** hie þuo **Johannes**, · hiet þat hie iru ful·**gęngi** wel,  
**minnjodi** sia só **mildo**, · só man is **muoder** skal,  
 5620 **idis** un·wamma. · Þuo hie sia an is **êra** ant·fęg  
 þuru **hluttran** **hugi**, · só im is **hêrro** gi·bôd.  
 5622 Þuo warð þar an **middjan** dag · **mahtig** têkan,  
**wundar-lík** gi·**warąht** · ovar þesan **wer-old** allan,  
 5624 þuo man þena **godes** suno · an þena **galgon** huof,  
**Krist** an þat **krúki**: · þuo warð it **küð** ovar all,  
 5626 hwó þiu **sunna** warð gi·**sworkan**: · ni mahta **swigli** lioht  
**skôni** gi·**skínan**, · ak sia **skado** far·fęg,  
 5628 þimm endi þiustri · endi só gi·þrusmod neval.  
 Warð allaro **dago** **druovost**, · **dunkar** swiðo  
 5630 ovar þesan **wídun** **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 fíondon 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·męngid þia mên-hwaton; · stuod ên mann garo,  
 5648 swíðo skuldig skaðo, · þena habdun sia gi·skęrid te þiu,  
 far·spanan mid sprákon, · þat hie sia en êna spunsja nam,  
 5650 líðo þes lêðosten, · druog it an ênon langan skafte,  
 gi·bundan an ênon bôme · ęndi deda it þem barne godes,  
 5652 mahtigon te müðe. · Hie an·kenda 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 þína hęndi be·filhu“,  
 kwat-hie,  
 5656 „mínon gęst an godes willjon; · hie ist nu garo te þiu,  
 fús te faranne.“ · Firiho drohtin  
 5658 gi·hnêgida þuo is hôvid, · hêlagon áðom  
 liet fan þemo lík-hamen. · Só þuo þie landes ward  
 5660 swalt an þem símon, · só warð sán after þiu  
 wundar-têkan gi·waraht, · þat þar waldandes dôð  
 5662 un·kweðandes só filo · ant·kennjan skolda,  
 þiadnes ên-dagon: · erða bivoda,  
 5664 hrisidun þia hôhun bergos, · harda stênos kluvun,  
 felisos after þem felde, · ęndi þat fêha lakan te·brast  
 5666 an middjon an twê, · þat êr managan dag

an þemo wíhe innan · wundron gi·striuníd  
 5668 hêl hangoda · —ni muostun hêliðo barn,  
 þia liudi skawon, · hwat under þemo lakane was  
 5670 hêlages be·hangan: · þuo mohtun an þat horð sehan  
 Judeo liudi— · gravu wurðun gi·opanod  
 5672 dôðero manno, · ęndi sia þuru drohtines kraft  
 an iro lík-hamon · libbjandi a·stuodun  
 5674 up fan erðu · ęndi wurðun gi·ôgida þar  
 mannon te márðu. · Þat was só mahtig þing,  
 5676 þat þar Kristes dôð · ant·kęnnjan skoldun,  
 só filo þes gi·fuoljan, · þie gio mid firihon ne sprak  
 5678 word an þesaro wer-oldi. · Werod Judeono  
 sáwun seld-lík þing, · ak was im iro slíði hugi  
 5680 só far·hardod an iro herten, · þat þar io só hêlag ni warð  
 têkan gi·tôgid, · þat sia trúodin þiu bat  
 5682 an þia Kristes kraft, · þat hie kuning ovar all,  
 þes werodes wári. · Suma sia þar mid iro wordon gi·sprákon,  
 5684 þia þes hrêwes þar · huodjan skoldun,  
 þat þat wári te wáren · waldandes suno,  
 5686 godes gegnungo, · þat þar an þem galgon swalt,  
 barno þat bęsta. · Slógun an iro briost filo  
 5688 wópjandero wívo: · was im þiu wunder-kwála  
 harm an iro herten · ęndi iro hêrren 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·neglida 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 bêðja samad  
 líf far·lietun, · suohtun im lioht ôðer.  
 5700 Sia ni þorftun drohtin Krist · dôðes bēdjan  
 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 nîð-hugi, · druog nêgilid sper  
 5706 hard an is handon, · mid heru-þrummjon stak,  
 liet wápnas ord · wundum sníðan,  
 5708 þat an selves warð · sídu Kristes  
 ant·lokan is lík-hamo. · Þia liudi gi·sáwun,  
 5710 þat þanan bluod endi water · bêðju sprungun,  
 wellun fan þero wundun, · all só is willjo géng  
 5712 endi hie habda gi·markod êr · manno kunnje,  
 firiho barnon te frumu: · þuo was it all gi·fullid só.  
 5714 Só þuo gi·ségid warð · seðle náhor  
 hêdra sunna · mid hevan-tunglon  
 5716 an þem druoven dage, · þuo géng im úses drohtines þegan  
 —was im glau gumo, · jungro Kristes  
 5718 managa hwíla, · só it þar manno filo  
 ne wissa te wáron, · hwand hie it mid is wordon hal  
 5720 Juðeono gum-skipje: · Joseph was hie hêtan,  
 darnungo was hie úses drohtines jungro: · hie ni welda þero  
 far·duanun þiod  
 5722 folgon te ênigon firin-werkon, · ak hie bêd im under þem folke  
 Judeono,  
 hêlag himilo ríkjes— · hie géng im þuo wið þena hêri-togon  
 mahljan,  
 5724 þingon wið þena þegan kêsures, · þigida ina gerno,  
 þat hie muosti a·lôsjan · þena lík-hamon  
 5726 Kristes fan þemo krúkje, · þie þar gi·kwêlmid stuod,  
 þes guoden fan þem galgen · endi an graf lëggjan,  
 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 · endi ina fan naglon a·tuomda,  
 5734 ant·fêng ina mid is faðmon, · só man is frôhon skal,  
 lioves lík-hamon, · endi ina an lîne bi·wand,  
 5736 druog ina diur-líko · —só was þie drohtin werð—,  
 þar sia þia stêdi havdun · an ênon stêne innan

- 5738 handon gi·**hauwan**, · þar gio **heliðo** barn  
 gumon ne bi·**gruovon**. · Þar sia þat **godes** barn  
 5740 te iro **land-wisu**, · **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** dōð. · 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 **rún**on: · „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 þridðjan 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  
**mêr** gi·**męrrid**, · ef sia it bi·ginnat **márjan** 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  
**hrêwes** **huodjan**. · Warð þie **hêlago** dag  
 5766 Judeono far·**gangan**. · Sia ovar þemo **grave** sátun,  
**weros** an þero **wahtun** · **wannom** nahton,  
 5768 **bidun** undar iro **bordon**, · hwan êr þie **beręhto** dag  
 ovar **middil-gard** · **mannon** kwámi,  
 5770 **liudon** te **liohte**. · Þuo ni was **lang** te þiu,  
 þat þar warð þie **gêst** kuman · be **godes** krafte,  
 5772 **hâlag** áðom · undar þena **hardon** stên  
 an þena **lík-hamon**. · **Lioht** was þuo gi·opanod



5774 firiho barnon te frumu: · was ferkal manag  
 ant·heftid fan heſſ-doron · ęndi te himile weg  
 5776 gi·warəht fan þesaro wer-oldi. · W'anom 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 dōðe a·stuod,  
 5780 a·rēs fan þero rastun. · Rinkos sátun  
 umbi þat graf útan, · Judeo liudi,  
 5782 skola mid iro skildjon. · Skrêd forð-wardes  
 swigli sunnun lioht. · Siðodun 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 mêt,  
 5788 þat sia þena lík-hamon · lioves hêren,  
 suno drohtines, · salvon muostin,  
 5790 wundun writanan. · Þiu wíf sorągodun  
 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 lęggjan, · þuo sia þena lík-hamon þar  
 be·fulhun an þemo felise. · Só þiu frí havdun  
 5796 ge·gangan te þem gardon, · þat sia te þem grave mahtun  
 gi·sehan selvon, · þuo þar swógan kwam  
 5798 ęngil þes alo-waldon · ovana fan radure,  
 faran an feðer-hamon, · þat all þiu folda an skian,  
 5800 þiu erða dunida · ęndi þia erlos wurðun  
 an wêkan hugje, · wardos Juðeono,  
 5802 bi·fellun bi þem forąhton: · ne wándun ira ferąh êgan,  
 líf langerun hwíl. · Lágun þa wardos,  
 5804 þia gi·siðos sám-kwika: · sán up a·hlâd  
 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 beręht ęndi só blíði · all só bliksmun lioht;  
 5810 was im is gi·wádi · wintą-kaldon

snêwe gi·likost. · Þuo sáwun sia ina sittjan þar,  
 5812 þiu wíf uppan þem gi·wēndidan stēne, · ęndi im fan þem wlitje  
 kwámun,  
 þem idison su·lika ęgison te·gęgnes: · all wurðun fan þem grurje  
 5814 þiu frí an forahton 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 wēt þat gí iuwan drohtin suokat,  
 5820 nęrjendon Krist · fan Nazareth-burg,  
 þena þi hier kwēlidun · ęndi an krúki slógun  
 5822 Judeo liudi · ęndi an graf lagdun  
 sundi-lôsjan. · Nu nist hie selvo hier,  
 5824 ak hie ist a·standan iu, · ęndi sind þesa stędi lárja,  
 þit graf an þeson griote. · Nú mugun gí gangan herod  
 5826 náhor mikilu · —ik wēt þat is iu ist niud sehan  
 an þeson stēne innan—: · hier sind noh þia stędi skína,  
 5828 þar is lík-hamo lag.“ · Lungra fęngun  
 gi·bada an iro brioston · blēka idisi,  
 5830 wlitī-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 sęggjan þem is gi·siðon · suoðon wordon,  
 þat iro drohtin was · fan dôðe a·standan.  
 5836 Hiet ôk an sundron · Símon Petruse  
 will-spell mikil · wordon kúðjan,  
 5838 kumi drohtines, · gie þat Krist selvo  
 was an Galileo land, · „þar ina eft is jungron skulun,  
 5840 gi·sehan is gi·siðos, · só hie im êr selvo gi·sprak  
 wárom wordon.“ · Reht só þuo þiu wíf þanan  
 5842 gangan weldun, · só stuodun im te·gęgnes þar  
 ęngilos twēna · an ala-hwíton  
 5844 wánamon gi·wádjom · ęndi sprákun im mid iro wordon tuo  
 hēlag-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·gëgin  
 waldandes bodun · ęndi þiu wíf frágodun,  
 5850 te hwí sia Kristan þarod · kwikan mid dôdon,  
 suno drohtines · suokjan kwámin  
 5852 ferāhes fullan; · „nu gí ina ni findat hier  
 an þeson stēn-grave, · ak hie ist a·standan nu  
 5854 an is lík-hamon: · þes gí gi·lôvjan skulun  
 ęndi gi·huggjan þero wordo, · þe hie iu te wáron oft  
 5856 selvo sagda, · þan hie an iuwon ge·siðja was  
 an Galilea-lande, · hwó hie skoldi gi·gevan werðan,  
 5858 gi·sald selvo · an sundigaro manno,  
 hęttjandero hand, · hêlag drohtin,  
 5860 þat sea ina kwêlidin · ęndi an krúki slógin,  
 dôdan 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: · íljat gi nu forð hinan,  
 gangat gáh-liko · ęndi duot it þem is jungron kũð.  
 5866 Hie havat sia iu fur·farana · ęndi ist im forð hinan  
 an Galileo land, · þar ina eft is jungron skulun,  
 5868 gi·sehan is ge·siðos.“ · Þuo warð sán after þiu  
 þem wívon an willjon, · þat sia gi·hôrdun su·lik word sprekan,  
 5870 kũðjan þia kraft godes · —wárun im só a·kumana þuo noh  
 gie só forāhta ge·frumida—: · gi·witun im forð þanan  
 5872 fan þem grave gangan · ęndi sagdun þem jungron Kristes  
 seld-lík gi·siuni, · þar sia sorogondi  
 5874 bidun su·likero buota. · Þuo wurðun ôk an þia burg kumana  
 Judeono wardos, · þia ovar þemo grave sátun  
 5876 alla langa naht · ęndi þes lík-hamen þar,  
 huodun þes hrêwes. · Sia sagdun þero hêri Judeono,  
 5878 hwi-lika im þar and-warda · ęgison kwámun,  
 seld-lík gi·siuni, · sagdun mid wordon,  
 5880 al só it gi·duan was · an þero drohtines kraft,  
 ni miðun an iro muode. · Þuo budun im mēðmo filo  
 5882 Judeo liudi, · gold ęndi siluvar,  
 saldun im sink manag, · te þiu þat sia it ni sagdin forð,

5884 ne mǎridin 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 stēne. · Simnen wesat gí an stríde mid þiu,  
 forð an flíte: · ef it wirðit þem folk-togen kũð,  
 5888 wí gi·helpat iu wið þena hērosten, · þat hie iu harmes wiht,  
 lēðes ni gi·lēstid.“ · Þuo námun sia an þem liudon filo  
 5890 diurero mēðmo, · dádun all só sia bi·gunnun  
 —ne gi·weldun iro willjon— · dádun só wído kũð  
 5892 þem liudon after þem lande, · þat sia su·lika lugina woldun  
 a·hębbjan be þan hēlagan drohtin. · Þan was eft gi·hēlid hugi  
 5894 jungron Kristes, · þuo sia gi·hōrdun þiu guodun wíf  
 mǎrjan 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 · hêren sines  
 línin liggjan, · mid þiu was êr þie lík-hamo  
 5904 fagaro bi·fangan; · lag þie fano sundar,  
 mit þem was þat hôvid bi·helid · hēlages Kristes,  
 5906 ríkjes drohtines, · þan hie an þesaro rastu was.  
 Þuo géng im ôk Johannes · an þat graf innan  
 5908 sehan seld-lík þing; · warð im sán after þiu  
 ant·lokan is gi·lôvo, · þat hie wissa, þat skolda eft an þit lioht kuman  
 5910 is drohtin diur-líko, · fan dōðe a·standan  
 up fan erðu. · Þuo gi·witun im eft þanan  
 5912 Johannes ęndi Petrus, · ęndi kwámun þia jungron Kristes,  
 þia gi·siðos te·samne. · Þan stuod sêrag-muod  
 5914 ên þera idiso · ôðer-siðu  
 griotandi ovar þem grave, · was iro jámar muod—  
 5916 Maria was þat Magdalena—, · was iro muod-gi·þáht,  
 sevo mit sorogon gi·blandan, · ne wissa hwarod siu sókjan skolda  
 5918 þena hêrron, þar iro wárun at þia helpa gi·langa. · Siu ni mohta þuo  
 hofnu a·wisan,

þat wíf ni mahta wóp for·látan: · ne wissa hwarod siu sia wēndjan  
 skolda;  
 5920 gi·męrrid wárun iro þes muod-gi·þahti. · Þuo gi·sah siu þena  
 mahtigan þar  
 Kriste standan, · þuoh siu ina kũð-líko  
 5922 ant·kennjan ni mohti, · êr þan hie ina kũðjan welda,  
 sęggjan þat hie it selvo wári. · Hie frágoda hwat siu só sêro bi·wiepi,  
 5924 só harmo mid hêton trahnin. · Siu kwað, þat siu umbi iro hêrron ni  
 wissi  
 te wáren, hwarod hie werðan skoldi: · „ef þú ina mí gi·wísan mohtis,  
 5926 frô mín, ef ik þik frágon gi·dorsti, · ef þú ina hier an þeson felise  
 gi·námis,  
 wísi ina mí mid wordon þínon: · þan wári mí allaro willjono mēsta,  
 5928 þat ik ina selvo gi·sáhi.“ · Sia ni wissa, þat sia þie suno drohtines  
 gruotta mid gódaro sprákon: · siu wánda þat it þie gardari wári,  
 5930 hof-ward hêrron sines. · Þuo gruotta sia þie hêlago drohtin,  
 bi namen nęrjendero bęst: · siu géng im þuo náhor sniumo,  
 5932 þat wíf mid willjon guodan, · ant·kenda iro waldand selvan,  
 míðan siu is þuru þia minnja ni wissa: · welda ina mid iro mundon  
 grípan,  
 5934 þiu fêhmja an þena folko drohtin, · novan þat iro friðu-barn godes  
 węrida mid wordon sínon, · kwað þat siu ina mid wihti ni mósti  
 5936 handon ant·hrínan: · „ik ni stêg noh“, kwat-hie, „te þem himiliskon  
 fader;  
 ak íli þú nu ofst-líko · ęndi þem erlon kũði,  
 5938 bruoðron mínon, · þat ik ۇser bēðero fader  
 ala-waldan, · iuwan ęndi mínan  
 5940 suoð-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 torohtero tēkno. · Sia ni weldun gi·trúojan þuo noh  
 þes wíves wordon, · þat siu su·lik will-spel bráhte  
 5948 gegnungo fan þemo godes suno, · ak sia sátun im jámor-muoda,

hēliðos hriwonda. · Þuo warð þie hēлаго Krist  
 5950 eft opan-líko · ððer-siðu,  
 drohtin gi·tôgid, · siðor hie fan dōðe a·stuod,  
 5952 þan wívon an willjon, · þat hie im þar an wege muotta.  
 kwēdda 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 mínon bruoðron skulun  
 5956 þesa kwidi kũðjan, · þat sia kuman after mi  
 an Galileo land; · þar ik im eft te·geğnes biun.“  
 5958 Þan fuorun im ôk fan Jerusalem · þero jungrono twēna  
 an þem selvon daga · sán an morgan,  
 5960 erlos an iro ârundi: · weldun im te Emaus  
 þat kastel suokan. · Þuo bi·gunnun im kwidi managa  
 5962 under þem weron wahsan, · þar sia after þem wege fuorun,  
 þem hēliðon umbi iro hêrron. · Þuo kwam im þar þie hēлаго tuo  
 5964 gangandi godes suno. · Sia ni mahtun ina garo-líko  
 ant·kennan 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·geğin,  
 þia erlos and·wurdi: · „te hwí þú þes êskos só“, kwáðun sia;  
 5970 „bist þi fan Jerusalem · Judeono folkas  
 hēlagumu gēste · fan heven-wange,  
 5972 mid þem grôtun godes kraft.“ · Nam is jungaron þó,  
 erlos góde, · lêdda sie út þanan,  
 5974 an-tat hé sie bráhte · an Bethanía;  
 þar hóf hé is hęndi up · ęndi hēlegoda sie alle,  
 5976 wíhida 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 fórun faganondi: · was im fráh-mód hugi,

5986                   wárun im þar at þemu wíhe. · Waldandes kraft  
                          [...]

TODO.

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359 b̥iðero | The diphthong is original and occurs in which manuscripts? TODO. It also occurs at two other places, viz. TODO and TODO. 1500 hòh | TODO: Critical note (ms. apparently has hò) 2265 skr̥id | See note to line TODO (b̥iðero) above. 5848 im sán | so C; om. L 5868 sán | so L; om. C

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# 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).

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1    Sín **t**ak pi·kweme, · daz er **t**ouwan skal.  
2    Wanta **s**ár só sih diu **s**êla · in den **s**ind ar·hēvit,  
      ęnti si den **l**ih-hamun · **l**ikkan lázzit,  
4    só kwimit ęin **h**ęri · fona **h**imil-zungalon;  
      daz andar fona **p**ehhe: · dár **p**ágant siu umpi.  
6    **S**orgén mak diu **s**êla, · unzi diu **s**uona ar·gét,  
      za wederemo **h**ęrje · si gi·**h**alót werde.  
8    Wanta ipu sia daz **S**atanazses · ki·**s**indi ki·winnit,  
      daz **l**ęitit sia sár · dár iru **l**ęid wirdit,  
10    in **f**uir ęnti in **f**instrí: · daz ist rehto **v**irin-líh ding.  
      Upi sia avar ki·**h**alónt die · die dár fona **h**imile kwemant,

12      ənti si dero ęgilo · ęigan wirdit,  
die pringent sia sár úf in himilo ríhi:  
14      dár ist líp áno tód, · 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 · síno 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 Elíase págan.  
38      Der warkh ist ki·wáfanit, · denne wirdit untar in wík ar·hapan.  
Khęfun sint só kreftik; · diu kósa ist só mihhil.  
40      Elías strítit · pí den êwigon líp,  
wili dén reht-kernón · daz ríhhi ki·starkan:  
42      pi·diu skal imo helfan · der himiles ki·waltit.  
Der Anti-khristo · stét pí demo alt-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-lós werdán.  
Doh wánit des vilo got-manno,

48 daz Elías in demo wíge · ar·wartit werde.  
 Só daz Elíases pluot · in erda ki·triufit,  
 50 só in·prinnant die perga, · poum ni ki·stęntit  
 ênihk in erdu, · ahá ar·truknént,  
 52 muor var·swilhit sih, · swilizót lougiu der himil,  
 máno vallit, · prinnit mittila-gart,  
 54 stên ni ki·stęntit, · vęrit denne stúa-tago in lant,  
 vęrit mit diu vuiru · viriho wísón:  
 56 dár ni mak denae mák andremo · helfan vora demo Múspille.  
 Denne daz pręita wasal · allaz var·prinnit,  
 58 ęnti vuir ęnti luft · iz allaz ar·furpit.  
 Wár ist denne diu marha, · dár man dár eo mit sínén mágon piehk?  
 60 Diu marha ist far·prunna, · diu sêla stét pi·dungan,  
 ni węiz mit wiu puaze: · só vęrit sí za wíze.  
 62 Pi·diu ist demo manne só guot, · denner ze demo mahale kwimit,  
 daz er rahóno we-líha · rehto ar·tęile.  
 64 Denne ni darf er sorgén, · denne er ze deru suonu kwimit.  
 Ni węiz der wênago man, · wie-líhan wartil er habét,  
 66 denner mit den miatón · marrit daz rehta,  
 daz der tiuval dár pí · ki·tarnit stęntit.  
 68 Der hapét in ruovu · rahóno we-líha,  
 daz der man êr ęnti síd · upiles ki·frumita,  
 70 daz er iz allaz ki·sagét, · denne er ze deru suonu kwimit;  
 ni skolta síd manno nohhęin · miatun int·fáhan.  
 72 Só daz himiliska horn · ki·hlútít wirdit,  
 ęnti sih der suanari · ana den sind ar·hęvit  
 74 der dár suanna skal · tóten ęnti lepentén,  
 denne hęvit sih mit imo · hęjo męista,  
 76 daz ist allaz só pald, · daz imo nio-man ki·págan ni mak.  
 Denne vęrit er ze deru mahal-stęti, · deru dár ki·markhót ist:  
 78 dár wirdit diu suona, · dia man dár io sagéta.  
 Denne varant ęngila · uper dio marha,  
 80 wękhant deota, · wísant ze dinge.  
 Denne skal manno gi·líh · fona deru moltu ar·stén,  
 82 lóssan sih ar dero léwo vazzón: · skal imo avar sín lip pi·kweman,  
 daz er sín reht allaz · ki·rahhón muozzi,  
 84 ęnti imo after sínén tátin · ar·tęilit werde.

Denne der gi·sizzit, · der dár suonnan skal  
 86 ęnti ar·tęillan skal · tôtén ęnti kwekkhén,  
 denne stét dár umpi · ęngilo męnigí,  
 88 guotero gomóno: · gart ist só mihhil:  
 dara kwimit ze deru rihtungu só vilo · dia dár ar ręstí ar·stént.  
 90 Só dár manno nohheın · wiht pi·mídan ni mak,  
 dár skal denne hant sprehhan, · houpit sagén,  
 92 allero lido we-líhk · unzi in den luzígun vinger,  
 waz er untar desen mannun · mordes ki·frumita.  
 94 Dár ni ist eo só listík man · der dár io·wiht ar·liugan męgi,  
 daz er ki·tarnan męgi · táto dehheına,  
 96 niz al fora demo khuninge · ki·khundit werde,  
 úzzan er iz · mit alamusanu furi·męgi  
 98 ęnti mit fastún · dio viriná ki·puazti.  
 Denne der paldét · der gi·puazzit hapét,  
 100 denner ze deru suonu kwimit.  
 Wirdit denne furi ki·tragan · daz frôno khrúki,  
 102 dár der hêligo Khrist · ana ar·hangan ward.  
 Denne augit er dio másún, · dio er in deru męnniskí an·fénk,  
 104 dio er duruh desse man-kunnes · minna far·doléta.

TODO: Split into multiple parts. Translate.

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72 ki·hlútít ‘sounds’ | *kłlutit* ms.

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50 perga ... poum ‘mountains ...woods’ | Formulaic word-pair; see note to *Muspilli* 3.

72 ki·hlútít ‘sounds’ | Restoration of the cluster *hl-* is required by the alliteration.

# Hymn from Wessobrunn

**Dating:** late 700s

**Meter:** *Ancient-words-law*

This text can be split into two parts, the poem and the prayer. Following my principle of including sources rather than excluding (TODO: see Introduction), I here present both.

The first part is a short alliterative poem describing the earliest beginning of the world. The poet describes “the greatest of wonders”, namely that the universe began as a void, where neither earth nor heaven existed. In this void was, however, the almighty God, along with his many spirits (presumably the Heavenly Host or the Angels). While the cosmogony expressed is clearly Jewish-Christian rather than Germanic, the poem does contain two word-pairs also found in Norse Heathen stanzas about the creation of the world (see Notes to ll. 2, 3.), which may point toward a repurposing of older Heathen motifs and expressions in the new, Christian context.

The second part is a thoroughly Christian prayer. The author first thanks God for creating the earth and heaven, this is presumably why the poem was included, and for giving good things to mankind. He then asks for faith, strength and wisdom to help him in his mission.

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2      Dat ga·fregin ih mit firahim · firi·wizzó męista,  
dat erdo ni was · noh úf-himil  
noh paum · noh perek ni was  
4      ni [...] nohh-ęinig · noh sunna ni skęin  
noh máno ni liuhta · noh der márjo sęo.  
6      Dó dar ni·wiht ni was · ęntjó ni węntjó,  
ęnti dó was der ęino · al-mahtiko kot,  
8      manno miltisto, · ęnti dar wárun auh manaké mit inan

kót-líhhé gęistá, · ęnti kót heilak.

I have learned among men that greatest of wonders,  
that earth was not nor up-heaven,  
nor wood nor mountain was not,  
nor any [...]; nor did the sun shine,  
nor the moon give off light, nor the glittering sea.  
Then there was no kind of end or border,  
and then was the One Almighty God,  
the Mildest of Men [= Christ], and there were also many with Him:  
good ghosts, and Holy God.

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2 erdo | ero ms.

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2 erdo ... úf-himil ‘earth ... up-heaven’ | A formulaic merism attested across the Germanic world, expressing the totality of the universe. Cf. especially *Vafþ* 21, where the god Woden asks the ettin Webthrithner about the origin of “earth and up-heaven”, and *Vsp* 3/3, where it is said, about the time before the World existed, that “earth and up-heaven” never existed.

3 noh paum · noh perek ni was ‘nor wood nor mountain was not’ | The same word-pair is found in *Grm* 40 (describing the creation of the world from Ymer’s body by the Gods) and in *Muspilli* 50 (describing the Christian destruction of the world prior to the Judgment.) The meter of the line is very poor; there may perhaps originally have been a third word starting with *p*-.

P1      Kot al-mahtiko, dú himil ęnti erda ga·worahtós, ęnti dú mannun só  
2           manak kót for·gápi, for·gip mir in dína ga·náda rehta ga·laupa, ęnti  
         kótan willjon; wís-tóm ęnti spáhida ęnti kraft tiuflun za widar·stantanne,  
4           ęnti ark za pi·wísanne, ęnti dínan willjon za ga·wurkhanne.

O God almighty! Thou didst work heaven and earth and Thou didst give men so much good. Give me in Thy mercy right belief and good will; wisdom and foresight and power to withstand devils and to reproach queerness and to work thy will.

# 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. *\*apó*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?
- aught** (ON *étt*, OE *éht* ‘possession, property’) The Nordic (paternal) clan or family line.
- begale** (OHG *bi-galan*) To enchant, bewitch something or someone by singing a galder<sup>†</sup>. Transitive of gale<sup>†</sup>.
- 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<sup>†</sup> 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 *Hildebrand* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.
- blood** (ON *blót*, OE *blót*, OHG *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally. See also blood-house<sup>†</sup>.
- blood-house** (ON *blót-hús*, OHG *bluoz-hús*) A heathen temple. Glosses Latin *fānum* in OHG. See also harrow<sup>†</sup>, hove<sup>†</sup>, wigh<sup>†</sup>.
- 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 *Háv* 77 (see there): *I know one that never dies: the **Doom** o’er each man dead.* and *Beow* 1384–1389, where Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sélre bið ég-hwém, / þæt hé his fréond wrece, · þonne hé fela murne. / Úre éghwylc sceal · ende ge·bídán / worolde lífes; · wyrce sé þe móte / **dómes** ér déape; · þæt bið driht-guman / un·lifgendum · æfter sélest.*

‘Grieve not, wise man! ’Tis better for each one / that he avenge his friend than that he mourn much. / Each one of us shall suffer the end / of worldly life—win he who might / **Doom** before death: that is for the warrior, / unliving, afterwards the best.’ Other illustrative examples in *Beow* include 884b–887a: [...] *Sige-munde ge-sprong / æfter déað-dæge · dóm un-lýtel / syððan wíges heard · wyrm á-cwealde / hordes hyrde* [...] ‘For Syemund<sup>†</sup> sprang up / after his death-day an unlittle [great] **Doom**, / since hard in conflict he defeated the wyrm<sup>†</sup>, / the hoard’s herder.’ and 953b–955a: [...] *þú þé self hafast / dēdum ge-frēmed · þæt þín dóm lyfað / áwa tó aldre* [...] ‘Thou hast for thyself / by deeds accomplished that thy **Doom** lives / for ever and ever.’

**feather-hame** (ON *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 *Þrk*. In the Christian *Healend* feather-hames are donned by angels who fly from heaven to earth. See also hame<sup>†</sup>.

**fee** (ON *fé*, OE *fēoh*) Originally ‘cattle, kine’, however also used in a broader sense to refer to one’s mobile wealth; for that cf. particularly *Háv*.

**fey** (ON *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 faikiqn sunu* Apt *Vámóð standa rúnar þár, en Varinn fáði, faðir aft fēigjan sonu* ‘After Woemood (*Vámóðr*) stand these runes<sup>†</sup>, 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<sup>†</sup>.

**fimble-** (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle<sup>†</sup>, Fimble-winter<sup>†</sup>.

**five days** (ON *fimm dagar*) The Old Scandinavian (and perhaps Germanic) week was originally five days long, the seven-day week being a later import, as seen by the names of the days, which are obviously calqued from the Latin (*Dies Mercurii* = Weden’s day, et.c.). According to the *Gula* there were six weeks in a month, and “five days” is used as a generic period of time in *Háv* 51 and 74; in st. 74 it is contrasted with month. Related to this is the legal term *fifþ* (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<sup>†</sup>. Verbal noun formed to gale<sup>†</sup> ‘to sing, chant’.

- gale** (ON *gala*, OE *galan*, OHG *galan*) To sing, chant, especially of magical songs; verbal root of *galder*<sup>†</sup> ‘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*<sup>†</sup>.
- good of meat** (ON *matar góðr*, *góðr matar*) An old formula appearing in *Háv* 39 and numerous Swedish Wiking Age Runic inscriptions Sm 39, Sm 44, Sö 130, U 703, and U 805. Cf. U 739 which has the related *mildr matar* ‘mild of meat’. Antonyms are *matar illr* ‘evil of meat’ and meat-nothing<sup>†</sup>.
- 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 svípstund á fjarlæg lǫnd at sínum erendum eða annarra manna*. ‘Weden shifted hames; then lay the trunk of his body as if sleeping or dead, but he was then a fowl or beast, a fish or serpent, and journeyed in a short while to foreign lands with his errands or those of other men.’.
- See also feather-hame<sup>†</sup>, town-rideresses<sup>†</sup>, evening-rideresses<sup>†</sup>.
- harrow** (ON *hǫrgr*, OE *hearg*, PNWGmc. *\*harugar*) A hallowed cairn or stone-heap. *Hdl* 10 describes the construction of one. The Norwegian laws prescribe the “breaking of harrows and burning of hoves”.
- See also hove<sup>†</sup>, wigh<sup>†</sup>.
- 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 *Lok* 4 (e.): *holl*

*ręgin* ‘**hold** Reins<sup>†</sup>’, and *Oddręgr* 9/1: *Svá hjalpi þér · hollar vęttir* ‘So help thee **hold** wights<sup>†</sup>’.

This word is common in old Scandinavian oath formulæ, e.g. in the elder redaction of the West-Geatish Law: *Svá sé mér gođ holl* ‘So may the Gods(!) be **hold** to me,’ in medieval Norwegian laws (NgL II[197,397]) and Grey-Goose (TODO: cite): *Guđ 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 guđ hollr þeim er heldr griđum, en gramr þeim er griđ rýfr* ‘God be **hold** to him who keeps the truce, but wroth against him who breaks the truce’. I refer to Löffler (1895) for further discussion on these formulæ.

**holdness** (ON *hylli*, OE *hyldu*, OHG *huldi*) Abstract noun formed to hold<sup>†</sup>, meaning ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grm* 43, where (according to my interpretation) the preparer of food at the blót is said to earn the “**holdness** of Wouder<sup>†</sup> and of all the gods;” and *Grm* 53 where the disgraced king Garfrith is said to have been bereft of the support *ęengi* of Weden and all the Oneharriers, and of “Weden’s **holdness**” (*Óđins 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 blót, following rules of hospitality, and composing poetry—and gram<sup>†</sup> ‘wroth’ towards those who do the opposite.

**Home** (ON *ęeimr*, OE *hám*, PNWGmc. \**haimar*) In the Norse often referring to a realm in the cosmology (*Vsp* 2: “I remember nine **Homes**”, *Vaff* TODO: “From the runes of the Ettins<sup>†</sup> and of all the gods I can speak truly, for I have come into each **Home**”). Thus Ettinham<sup>†</sup> is the ‘**Home**/realm of the ettins’. When used on its own it means ‘the world (that we inhabit)’. See also Nine Homes<sup>†</sup>, Thrithham<sup>†</sup>.

**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-tęinn*) A twig used to sprinkle the leat<sup>†</sup>. The pattern of the blood would presumably be inspected for the augury; cf. *Hym* 1.

**leed** (ON *ljóð*, OE *léod*) A magical chant or incantation, as seen by *Háv* 153 near-synonymous with *galder*<sup>†</sup>. See also *gale*<sup>†</sup>, *begale*<sup>†</sup>.

**manwit** (ON *man-vit*) Common sense and wits.

**many-cunning** (ON *fl̥ol-kunnigr*) Skilled with sorcery or the dark arts.

**meat-nithing** (ON *mat-niðingr*) One who is a nithing<sup>†</sup> with food, i.e. one who does not properly furnish his guest<sup>†</sup>.

See also good of meat<sup>†</sup>.

**nithe** (ON *nīð*, OE *nīþ*, OHG *nīd*) Originally ‘hatred, enmity’. In the Norse the sense has developed in the direction of ‘shame’, not just as a social abstract, but almost a tangible thing. So the curse ritual of Eyel, where the curser will “turn nithe” (*snýja nīð* against his enemy to cause him misfortune. Scolds<sup>†</sup> would “compose nithe” (*yrkja nīð*) through singing slanderous verses, which likewise had an adverse supernatural effect on their subject. See also nithing<sup>†</sup>.

**nithing** (ON *nīðingr*, OE *nīþing*) One afflicted with nithe<sup>†</sup>; a villain, criminal. Among the Scandinavians a legal term; a nithing could not swear oaths or bear witness and was forbidden to marry.

**orlay** (ON *ørlog*, OE *orlæg*) One’s predetermined fate, destiny, purpose as decreed by the Norns<sup>†</sup>.

**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 *ergi*, *rēgi*) See queer<sup>†</sup> 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*, PNWGMc. *rūnu*) An (esoteric) secret message or formula. That this—rather than ‘letter (of a Runic alphabet)’—is the original and proper sense is apparent from among others the Finnish borrowing *runo* ‘poem; poetry; a division of a poem (specifically of the *Kalevala*)’, and its use in the singular in the earliest Runic inscriptions (e.g. Noleby Vg 63, which contains the linguistically indecipherable string of letters ᚱᚦᚢᚳᚰᚵᚷᚲᚠᚱᚾᚦᚨᚴᚡᚩ[–]ᚢᚫᚯᚢ, 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<sup>†</sup>, see also there.
- scold** (ON *skald*) A Scandinavian court poet. The name probably comes from their ability to slander with words.
- simble** (ON *sumbl*, OE *symbol*) A banquet, symposium.
- soo** (ON *sóa*) To ritually waste, to slay in a sacrificial context.
- spae** (ON *spó*) Prophecy, foresight.
- Tables** (ON *tāfl*, OE *tæfl*) Generic term for board games (e.g. chess). In the golden age<sup>†</sup> the Eese<sup>†</sup> played such games (*Vsp* 8). Pre-Christian Germanic burials commonly feature boards and bricks (TODO: reference, maybe to the Salme ship burials).
- thill** (ON *pylja*) To recite poetry learned by heart. Cf. the so called thules<sup>†</sup> (poetic lists) and the title thyle<sup>†</sup>.
- Thing** (ON, OE *þing*, OS *thing*, OHG *dīng*) The Old Germanic assembly, where cases were settled and the law determined. In connection with the Thing certain rituals were in order, viz. the enclosing of the space wherein the judges sat by means of wigh-bonds<sup>†</sup> or sacred ropes. Cf. *Háv* 61 for an excerpt from *Germania* ch. 22. See also the Thing of the Gods<sup>†</sup>.
- thule** (ON *þula*) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Weden). Degoratively also a ditty, poorly composed poem. See thyle<sup>†</sup>.
- thyle** (ON *þulr*, OE *þyle*, PNWGMc. \**pulir*) A sage who through rote learning has acquired a large amount of mythological lore (cf. thule<sup>†</sup> ‘a list in poetic form; a ditty, bad poem’ and thill<sup>†</sup> ‘to recite, to chant’). Thus Weden<sup>†</sup> is the Fimblethyle<sup>†</sup>, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Vaff*). Runic inscription DR 248 (Snoldelev) suggests that the thyle may have tied to a

specific place, and in *Beow* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the “Rothgar’s thyle”.

**wale** (ON *vǫlr*) The staff or sceptre of a wallow<sup>†</sup>. 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<sup>†</sup>, 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<sup>†</sup> 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: “Guthar <= 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 Guthar 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 *Wéobstān*) 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<sup>†</sup>’s gift to men, though the name may suggest it be from Weden<sup>†</sup>. The word has several related meanings: ‘mind, (poetic) inspiration, rage’. See also Woderearer<sup>†</sup>.

**wyrm** (ON *ormr*, OE *wyrm*, PNWGmc. *\*wurmīr*) A dragon, serpent. The distinction between “wyrm” and “worm; snake” is purely editorial and not made in the original languages.

**yin-** (ON *ginn-*) A rare augmentative prefix. TODO.

**yin-holy** (ON *ginn-heilagr*) High holy, sacrosanct. Used of the Gods in the formula *ginn-heilög goð* ‘yin-holy Gods’.

## Persons and objects (P)

**Attle** (*Attila*, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. *\*Attiló*) The ruler of the Huns<sup>†</sup> (historically from 434–453). Husband of Guthrun<sup>†</sup>, and with her father of Earp and Oatle<sup>†</sup>.



- Balder** (ON *Baldr*, OE *Bældæg* (not directly cognate), OHG *Balter*, PWGmc. *\*Baldrar*) The beautiful son of Woden<sup>†</sup>, slayed by his brother Hath<sup>†</sup>, avenged by his other brother Wonnel<sup>†</sup>. Husband of Nan<sup>†</sup>.
- Beadhild** (ON *Bǫðvildr*, OE *Beadobild*) The daughter of the tyrannical king Nithad<sup>†</sup>. She is raped by her father's prisoner, Wayland<sup>†</sup>.
- Bicke** (ON *Bikki*) A servant or general of Attle<sup>†</sup>.
- Earp and Oatle** (ON *Erpr ok Eitill*) The sons of Attle<sup>†</sup> and Guthrun<sup>†</sup>.
- Earth** (ON *jörð*, OE *eorþe*, OHG *erda*, PNWGmc. *\*erþu*, PGmc. *\*erþō*) The personified Earth. By Woden<sup>†</sup> the mother of Thunder<sup>†</sup>.
- Erminric** (ON *Jǫrmunrekr*, OE *Eormanric*, MHG *Ermenrich*) Legendary king of the eastern Gots<sup>†</sup>, based on the historical *Ermanaric* (dead 376). TODO: Jordanes.
- Fathomer** (ON *Fáfnir*) The son of Rethmar<sup>†</sup>, brother of Otter<sup>†</sup> and Rein<sup>†</sup>. He turns into a great wyrm<sup>†</sup> and is eventually slain by Siward<sup>†</sup>, who takes his treasure.
- Fimblethyle** (ON *Fimbulþulr*) The 'ultimate thyle<sup>†</sup>' or sage; name for Woden<sup>†</sup>.
- Fold** (ON *Fold*, OE *Folde*) A poetic or ritual name of Earth<sup>†</sup>, especially in her role as Mother Earth. In Germanic poetry the word *fold* is typically used to simply refer to 'land', however. It is cognate with Sanskrit TODO.
- Foresitter** (ON *Forseti*) An obscure god associated with legal proceedings. TODO.
- Free** (ON *Freyr*, OE *fréa* 'lord', PNWGmc. *\*Frawjar*) Son of Nearth<sup>†</sup>, brother of Frow<sup>†</sup>. See also Ing<sup>†</sup>.
- Frie** (ON *Frigg*, OE *\*Frige*, OHG *Frija*, PNWGmc. *\*Friju*) Wife of Woden<sup>†</sup>, mother of Balder<sup>†</sup>. Related to Full<sup>†</sup>.
- Frow** (ON *Frǫgja*) Cat-goddess, daughter of Nearth<sup>†</sup>, sister of Free<sup>†</sup>, wife of Wode<sup>†</sup>. Promised to the Ettin. Possibly = Easter?
- Full** (ON *Fulla*, OHG *Folla*) In the Norse sources the maid-servant of Frie<sup>†</sup>. *Mers II* has her as Frie's sister, though this need not be literal (cf. *Hdl* 1).
- Guther** (ON *Gunnarr*, MHG *Gunther*) The lord of the Gots<sup>†</sup>. In the Norse sources the brother of Hain<sup>†</sup>. Historically he is based on king *Gundabarius* (*\*Gunþibarjaz*) of the Burgundians.



**Guthrun** (ON *Guðrún*) Daughter of king Yivick<sup>†</sup>, sister of Guth<sup>†</sup> and Hain<sup>†</sup>. The wife of Attle<sup>†</sup>.

**Hain** [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. \**Hagunô*) A Nivling<sup>†</sup> and Yivicking<sup>†</sup>, son of king Yivick<sup>†</sup>, brother of Guth<sup>†</sup> and Guthrun<sup>†</sup>. In *Akv* he defeats seven warriors before being captured by Attle<sup>†</sup>, who has his heart cut out at the request of Guth<sup>†</sup>.

**Hain 2** [2] A petty king of East Geatland<sup>†</sup>, contemporary with Granmer<sup>†</sup>, the king of Southmanland<sup>†</sup> and Ingeld Illred, the Ingling<sup>†</sup> king of Upland<sup>†</sup>.

**Hath** (ON *Hǫðr*) The blind son of Weden<sup>†</sup>, the slayer of his brother Balder<sup>†</sup>.

**Heener** (ON *Hónir*, PNWGmc. *Hónijar* ‘the little swan(?)’) An obscure god. Rydberg (1886)[552] has convincingly argued that he is connected with the stork, connecting his name with the Greek κύκνος ‘swan’ and Sanskrit *śakuna* ‘bird of omen’, and noting that his epithets *langi fótr* ‘long foot’ and *aurkonungr* ‘mud-king’ (both found in *Skm* 22) accurately describe the stork. He gives wode<sup>†</sup> TODO.

**Hell** (ON *Hell*) Owneress of Hell<sup>†</sup>.

**Hindle** (ON *Hyndla*) A witch awoken by Frow<sup>†</sup> in *Hdl*.

**Homedal** (ON *Hēimdallr*, OE \**Hámdall*) The Watchman of the gods, whitest of the Eese<sup>†</sup>.

**Hymer** (ON *Hymir*) Tew<sup>†</sup>’s father according to *Hym*.

**Ing** (ON *Yngvi*, OE *Ing*) Probably an older name of Free<sup>†</sup>. The legendary ancestor of the Inglings<sup>†</sup>. Cf. the Old English Rune Poem.

**Life and Lifethrasher** (ON *Líf ok Líf-prasir*) The only surviving humans after the Rakes of the Reins<sup>†</sup>.

**Lock** (ON *Loki*) The bound Os. TODO.

**Lothar** (ON *Lóðurr*, OS *Logaþore*, PNWGmc. \**Logaþorjar* ‘Flame-darer(?)’) Gives three gifts to man. The Old Saxon attestation is uncertain.

**Millner** (ON *Mjöllnir*, OE \**Meldne*, PNWGmc. \**Meldunjar*) The hammer of Thunder<sup>†</sup>.

**Moon** (ON *Máni*) The personified moon. Son of Mundlefare<sup>†</sup> and brother of the Sun<sup>†</sup> (*Vafþ* 23). For ritual invocations of the Moon see Note to *Háv* TODO (*þeiptum kveðaða*).

**Mundlefare** (ON *Mundilfari*) The father of Sun<sup>†</sup> and Moon<sup>†</sup> (*Vafþ* 23).

- Nearth** (ON *Njörðr*) One of the Wanest. Father of Free<sup>†</sup> and Frow<sup>†</sup>.
- Nithad** (ON *Niðuðr*, OE *Niphad*, PNWGmc. \**Niþa-baduz*) The king that imprisoned Wayland<sup>†</sup>, father of Beadhild<sup>†</sup> and two unnamed sons (*Vkv*, *Deer*).
- Oughter** (ON *Óttarr*, OE *Óththere*, PNWGmc. \**Óhta-barjar*) Legendary Swedish king.
- Reading** (ON *Hrauðungr*) A king in the prologue to *Grm*.
- Rotholf** (ON *Hrólfr kraki*, OE *Hróþulf*, PNWGmc. \**Hróþi-wulfar*) A king of the Shieldings<sup>†</sup> (see family tree). As foreshadowed in *Beow* 1017–9, 1180–90, he betrays the sons of Rothgar<sup>†</sup>, his cousins Rethrich and Rothmund<sup>†</sup>, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.
- Rothgar** (ON *Hróarr*, OE *Hróþgár*, PNWGmc. \**Hróþi-gairar*) A king of the Shieldings<sup>†</sup> (see family tree), one of the main characters in *Beow*.
- Shede** (ON *Skaði*, OE *Scede*(?), PGmc. \**Skadi*) A female figure, possibly the namesake of Shedeny<sup>†</sup> and the Shedelands<sup>†</sup>, in which case she was in an early period closely associated with, and perhaps thought to guard, the Scandinavian (or properly *Scadinavian*, see Shedeny) peninsula. In the Norse tradition the daughter of Thedse<sup>†</sup>, and later wife of Nearth<sup>†</sup>. Their marriage is the subject of *Gylf* which preserves.
- Shield** (ON *Skjöldr*, OE *Scyld*, PNWGmc. \**Skelduz*) Legendary Danish king, founder of the Shieldings<sup>†</sup>.
- Syemund** (ON *Sig-mundr*, OE *Sige-mund*, MHG. *Sieg-mund*, PNWGmc. \**Sigi-mundur*) In the Norse tradition the son of king Walsing<sup>†</sup>. He begets Siward<sup>†</sup>, the slayer of the wyrm Fathomer<sup>†</sup>. In *Beow* it is Syemund himself who slays an unnamed wyrm. Connected with his nephew Sinfittle<sup>†</sup>.
- Sithguth** (OHG *Sinthgunt*, PNWGmc. \**Sinþa-gunþir*(?)) Only known from *Mers II* as the sister of Sun<sup>†</sup>.
- Siward** (ON *Sigurðr*) A hero of the Walsings<sup>†</sup>, slayer of the wyrm<sup>†</sup> Fathomer<sup>†</sup>.
- Sun** (ON *Sól*, OHG *Sunna*) The personified Sun, who in the Germanic mythology is a woman. In *Vaff* 22 the daughter of Mundlefare<sup>†</sup> and sister of Moon<sup>†</sup>. In *Mers II* the sister of Sithguth<sup>†</sup>.
- Thedse** (ON *Þjatsi*) An ettin slain by the Gods; his myth is told at length in *Haustl*. Father of Shede<sup>†</sup>.

**Thrim** (ON *Þrymr*) Ettin who steals Thunder's hammer in *Þrk* and is later killed.

**Thunder** (ON *Þórr*, OE *Þunor*, OHG *Donar*, PNWGmc. *\*Þonarar*) Son of Woden<sup>†</sup> and Earth<sup>†</sup>. Friend of men, guarding of Middenyard.

**Tew** (ON *Týr*, OE *Tíw*) Son of Hymer<sup>†</sup>. One-handed god. The name is not identical to Sanskrit *Dyāus*, Greek *Zeus*, Latin *Iuppiter*.

**Wayland** (ON *Vǫlundr*, OE *Weland*, *Wélund*) A legendary smith captured by the tyrannical king Nithad<sup>†</sup>. In both the Norse *Vkv* and English *Deer* he takes his revenge by first killing Nithad's unnamed sons and then raping his daughter Beadhild<sup>†</sup>. In the Norse version he is married to Harware Elwight<sup>†</sup>.

**Webthrithner** (ON *Vafþrúðnir*) An Ettin defeated by Woden in the wisdom contest in *Vafþ*.

**Weden** (rhymes with *leaden*; ON *Óðinn*, OE *Wóden*, *Wéden*, OHG *Wuotan*, PNWGmc. *\*Wóðanar* 'Lord of wode<sup>†</sup> (poetry, intelligence)') Chief of the Eese<sup>†</sup>, God of Wisdom, Galder, Poetry, War. Husband of Frie<sup>†</sup>, and by her father of Balder<sup>†</sup>. Father of Thunder<sup>†</sup> by Earth<sup>†</sup>. Brother of Heener<sup>†</sup> and Lothar<sup>†</sup> or Will<sup>†</sup> and Wigh<sup>†</sup>.

**Wider** (ON *Við-arr*, OE *\*Wid-here*, PNWGmc. *\*Wida-barjar*) Son of Weden<sup>†</sup>, who avenges him at the Rakes of the Reins<sup>†</sup>.

**Wigh** (ON *Vei*, PNWGmc. *\*Wihā* 'hallow, (heathen) priest') Brother of Weden<sup>†</sup> and Will<sup>†</sup>.

**Will** (ON *Vili*, PNWGmc. *\*Wiljā*) Brother of Weden<sup>†</sup> and Wigh<sup>†</sup>.

**Wode** (ON *Óðr*, OE *Wód*) Obscure husband of Frow<sup>†</sup>. His name looks to be the same word as wode<sup>†</sup>.

**Wonnel** (ON *Váli*, OE *\*Wonela*, PNWGmc. *\*Wanilô* 'the little Wane<sup>†</sup>?) Son of Weden<sup>†</sup>, who just one night old avenges his brother Balder<sup>†</sup> through slaying Hath<sup>†</sup>, his half-brother.

**Woulder** (ON *Ullr*, *\*Wuldor*, PNWGmc. *\*Wulpuz*) A rather obscure god. He is mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grm* TODO). These obscure references are likely related to the interesting finds at Lilla Ullevi ('the small wigh<sup>†</sup> 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<sup>†</sup>, probably equivalent to Earyelmer<sup>†</sup>. 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<sup>†</sup> (historically from late 300s–407) of the Nifling dynasty, ancestor of the Yivickings<sup>†</sup>. Father of Guthrun<sup>†</sup>, Guther<sup>†</sup> and Hain<sup>†</sup>.

## Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

**All Gods** (ON *öll goð*) Occurs especially in ritual or ritual-adjacent use (*Grm* 43, *Lok* 11; cf. *Hákm* 18, where the piety of the dead king Hathkin is shown by his being greeted by *rǫð öll ok regin* ‘all the Redes and Reins<sup>†</sup>’, and the prayer in *Sigrdr* 3–4, which collectively invokes the Eese<sup>†</sup> and Ossens<sup>†</sup>). This suggests a native Germanic conception of Godly Oneness (Divine Unity); see also the Thing of the Gods<sup>†</sup>, 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 *ṚV*, 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 Woden departs he is usurped by an obscure figure *Mithothin* (perhaps “With-Weden”), who reforms the cult:

*Cuius secessu Mithothyn quidam prestigiis celeber, perinde ac celesti beneficio vegetatus, occasionem et ipse fingende divinitatis arripuit barbarasque mentes novis erroris tenebris circumfusas prestigiarum fama ad ceremonias suo nomini persolvendas adduxit. Hic deorum iram aut numinum violationem confusis permixtisque sacrificiis expiari negabat ideoque eis vota communiter nuncupari prohibebat, discreta superum cuique libamenta constituens. Qui cum Othino redeunte relictis 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<sup>†</sup> and Jutes<sup>†</sup>. 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 Wanés<sup>†</sup>. See also Gods<sup>†</sup>, Tews<sup>†</sup>, Reins<sup>†</sup>. Noted members: Weden<sup>†</sup>, Thunder<sup>†</sup>, Frie<sup>†</sup>, Hath<sup>†</sup> and Balder<sup>†</sup> Attestations: TODO
- Elves** (ON *alfar*, OE *ielfe*, PNWGmc. *\*alþír*) Earthly (chthonic) minor deities. Possibly ancestral spirits? Noted members: TODO Attestations: TODO
- Ettins** (ON *jotnar*, OE *eotenas*, PNWGmc. *\*etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises<sup>†</sup>, Thurses<sup>†</sup>. Noted members: Hymer<sup>†</sup>, Thrim<sup>†</sup>, Webthrithner<sup>†</sup>, Yimer<sup>†</sup> 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<sup>†</sup>, Swedes<sup>†</sup>. Noted members: TODO Attestations: TODO
- yin-Reins** (ON *ginn-regin*) yin-<sup>†</sup> + Reins<sup>†</sup>. The sacrosanct, highest Divine Powers.
- Gods** (ON *goð*, OE *godu*, OHG *gota*, PNWGmc. *\*godu*) TODO. Noted members: TODO Attestations: TODO
- Huns** (ON *búnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. *\*búnír*) 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<sup>†</sup>, TODO Attestations: TODO
- Inglings** (ON *ynglingar*, PNWGmc. *\*ingwalingór* 'the descendants of Ing<sup>†</sup>') The oldest known Swedish kingly lineage. The difference between this term and Shelvings<sup>†</sup> is a bit unclear; *Beow* knows them only by the latter term, while they seem to be used synonymously in the Norse sources.

- Nears** (ON *njárar* - *níarar*) An old Swedish tribe mentioned in *Vkv*, where it is ruled by king Nithad<sup>†</sup>. The location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Nærikjar* ‘inhabitants of Närke’, *Nærisker* ‘belonging to Närke’. The Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would then be a reduced form of *níar-*, *njár-*.
- Norns** (ON *nornir*) Supernatural women responsible for the fates (orlay<sup>†</sup>s) of men. Probably synonymous with Dises<sup>†</sup>, Mothers<sup>†</sup>.
- Ossens** (ON *ósynjur*) The wives of the Eese<sup>†</sup>, the goddesses.
- Oneharriers** (ON *ein-herjar*, OE *\*án-hergas*) Woden’s chosen warriors, probably corresponding to the Vedic *Maruts*. The Oneharriers have some agency (*Grm* TODO) and were probably also invoked in rituals. Noted members: TODO Attestations: TODO
- Reins** (ON *rogn*, *regin*) The heavenly powers. Judging from *Vafþ* TODO the term may be more closely associated with the Wanes<sup>†</sup> than the Eese<sup>†</sup>.
- Saxons** (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO
- Shieldings** (ON *skjoldungar*, OE *Scyldingas*, PNWGmc. *\*skeldungór*) The descendants of Shield<sup>†</sup>; the legendary Danish<sup>†</sup> royal dynasty. With Harward<sup>†</sup>’s death after his slaying of Rotholf<sup>†</sup> their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings** (ON *skilfingar*, OE *scilfingas*, PNWGmc. *\*skilþingór*) The descendants of Shelf<sup>†</sup>; the legendary Swedish<sup>†</sup> royal dynasty. The exact difference between the terms Shelvings and Ingling<sup>†</sup>s is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: *Hdl* 15, 20
- Swedes** (ON *svíar*, OE *swéon*, PNWGmc. *\*swihanír*) The tribe around the Mälars valley in eastern Sweden. Noted members: TODO Attestations: TODO
- Thurses** (sg. Thurse; ON *þurs*, OE *þyrs*, OS *thuris*, OHG *duris*, PNWGmc. *\*þurisar*) Possibly a poetic synonym for Ettins<sup>†</sup>. See also Rime-Thurses<sup>†</sup>. Noted members: TODO Attestations: TODO
- Tews** (ON *tívar*, PNWGmc. *\*tíwór*) A poetic synonym for Gods<sup>†</sup>. The word derives from the PIE *\*deywós* and is thus cognate with Sanskrit *devá* ‘god’, Latin *deus* ‘id.’ Attestations: TODO
- Walsings** (ON *völsungar*) The descendants of king Walsing<sup>†</sup>.

**Wanes** (ON *vanir*, OE *wan-?*) A subgroup or tribe of the gods, associated with fertility, harvests and the sea. Noted members: Nearth<sup>†</sup>, Free<sup>†</sup>, Frow<sup>†</sup> Attestations: TODO

**Yivickings** (ON *gjúkungar*) The descendants of Yivick<sup>†</sup>, including Guth<sup>†</sup>, Guthrun<sup>†</sup> and Hain<sup>†</sup>. Attestations: TODO

## Places and events (L)

**Eastern Way** (ON *Austr-vegr*) In the mythology the eastern lands of the Ettins<sup>†</sup>, to which Thunder<sup>†</sup> goes to fight the Ettins and protect the realms of Gods and men. Probably the same as Ettinham<sup>†</sup>. In Scandinavian (especially Swedish) runic inscriptions this word refers to Eastern Europe and Asia.

**Ettinham** (ON *Jötun-heimr*, *Jötna-heimar*) The ‘Ettin<sup>†</sup>-Home<sup>†</sup>’ or ‘home of the Ettins’; the eastern realm of chaotic and inhospitable beings. See also Eastern Way<sup>†</sup>, Outyards<sup>†</sup>.

**Fimble-winter** (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher<sup>†</sup>.

**Geatland** (ON *Gaut-land*, *Gauta-land*) The land of the Geats<sup>†</sup>.

**Hell** (ON *hēl*, PNWGMc. *\*halju*, Got. *halja*) The Underworld, personified as and formally identical to Hell<sup>†</sup>. After the arrival of Christianity the word came to refer to the Christian hell-fire (= *Gebenna*), which is the case in all attested languages apart from the Old Norse. See also Nivelhell<sup>†</sup>.

**Lithshelf** (ON *Hlið-skjölfr*) The ‘Cliffside Shelf’; the lookout post of the gods from which they can see the whole world. See *Grm*, *Skm*.

**Middenyard** (ON *Mið-garðr*, OE *Middan-geard*, OS *Middil-gard*, OHG *Mittil-gart*, Got. *midjungards*) The ‘Middle Enclosure’; the realm of men. See also Otyard<sup>†</sup>, Outyards<sup>†</sup>.

**Nivelhell** (ON *nífl-hēl*) ‘Mist-Hell’. From the poetic evidence it seems like it may originally have been a synonym for Hell<sup>†</sup>.

**Otyard** (ON *Ós-garðr*) The ‘Enclosure of the Eese<sup>†</sup>’; the heavenly realm. See also Middenyard<sup>†</sup>, Outyards<sup>†</sup>.

**Outyards** (ON *Út-garðar*) Not Eddic. The ‘Outer Enclosures’, described in *Gylf*. See also Ettinham<sup>†</sup>, Middenyard<sup>†</sup>, Otyard<sup>†</sup>.



**Rakes of the Reins** (ON *ragna røk*) The ‘judgments, fated events of the Reins’<sup>†</sup>, namely the destruction of the world as narrated most completely in *Vsp*.

**Rakes of the Tews** (ON *tíva røk*) See Rakes of the Reins<sup>†</sup>.

**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<sup>†</sup>, whereas the Ossens<sup>†</sup> are *á máli* ‘at speech’ (*Bdr* 1, *Þrk* 14). The Thing is held every day at Ugdrassle’s Ash<sup>†</sup>; Thunder wades to it, and the other Eese ride to it (*Grm* 29–30). Thirteen Gods were present at the Thing: Woden<sup>†</sup>, Thunder<sup>†</sup>, Nearth<sup>†</sup>, Free<sup>†</sup>, Tew<sup>†</sup>, Homedal<sup>†</sup>, Bray<sup>†</sup>, Wider<sup>†</sup>, Wonnell<sup>†</sup>, Woulder<sup>†</sup>, Heener<sup>†</sup>, Foresitter<sup>†</sup>, Lock<sup>†</sup>) (*Gylf* TODO). With Lock excluded this makes twelve, which corresponds to the Old Germanic jury of twelve men.

The Germanic Thing of the Gods has Near Eastern equivalents, including in the Hebrew Bible. TODO.

Occurrences: *Vsp* 6, 9, et c.; *Bdr* 1; *Grm* 29–30; *Þrk* 14; *Hym* 39.

**Thrithham** (ON *Þrúð-heimr*) Thunder<sup>†</sup>’s home<sup>†</sup>. See thrith<sup>†</sup>.

**Ugdrassle’s Ash** (ON *askr Yggdrasils*) The noblest tree; the site of the Thing of the Gods<sup>†</sup>.

**Up-heaven** (ON *upp-himinn*, OE *up-beofon*, OS *upp-himil*, OHG *úf-himil*) Highest Heaven; used in Earth and Up-heaven<sup>†</sup>.

**Walhall** (ON *Valhöll*, OE *Wælbeall*) The Hall of the Slain owned by Woden<sup>†</sup> and inhabited by the Oneharriers<sup>†</sup>.

## Poetic formulæ (F)

All formulæ are given in English translation, their attested forms and a Proto-Germanic rendition. For those consisting of two words bound together by a conjunction, & is written in its place.

**Earth and Up-heaven** (ON *ǵrð & upphiminn*, OE *eorþe & upbeofon*, PGmc. *\*erþō & uphīminaz*) An ancient poetic merism, i.e. “the whole world, cosmos”. It has a particular connection to the creation and destruction of the world, and in prayers. ON: *Vsp* 3/3, *Vafþ* 20, *Þrk* 2, *Oddrgr* 17, DR EM85;493 (under Galders), Sö 154 (under Runic Poetry); OE: *Acreboot*; OS: *Healend* 2886; OHG: *Wessobrunner Hymn* 2.



**Eese and Elves** (ON *ésir* & *alfar*, OE *ése* & *ielfe*, PNWGmc. *\*alþír* & *ansiwir*) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never 'Elves and Eese'), even in OE.

**words and works** (ON *orð* & *verk*, OE *word* & *weorc*, PGmc. *\*wurdó* & *werkó*) *Beow* 289, 1100, 1833