

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

edited and translated by

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FILE MAY BE OUTDATED.

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

Lifir hann of allar aldir ok stjórnar qllu ríki sínu ok ręðr qllum blutum, stórum ok smóm. [...] Hann smiðaði himin ok jorð ok lopt'in ok alla eign þeira. [...] Hitt er þó mest, er hann gerði mann'inn ok gaf hónum qnd þá, er lifa skal ok aldri týnask, þótt líkamr fúni at moldu eða brenni at qsku; ok skulu allir menn lifa, þeir er rétt eru siðaðir, ok vera með hónum sjölfum þar sem heitir Gimlé eða Vingólf.

— Gylfa ginning 3:4-7

*Vél kęypts hlutar · hef'k vél notit;
fás es fróðum vant;
því't Óð-rórir · es nú upp kominn
á alda vés jaðar.*

— Háva mól 106

*Deyr fē, · deyja fréndr,
deyr sjalfr hit sama;
ek veit qinn · at aldri-gi deyr
dómr of dauðan hværn.*

— Háva mól 77

*Ullar hylli · hefr ok allra goða
hvær's tékkr fyrstr à funa
því't opnir hęimar · verða umb ása sonum,
þa's hefja af hvera.*

— Grímnis mól 43

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Abbreviations

Languages

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

- add. = is added
- cert. = certainly
- c. = circa
- cf. = *confere*; compare
- corr. = corrected in the ms.
- e. = excerpt (not the whole stanza)
- ed. = edition, edited (by)
- e.g. = *exemplio gratia*; for instance
- emend. = emendation, emended (by)
- fol., foll. = folio, folios
- i.e. = *id est*; that is
- l., ll. = line, lines
- lit. = literally
- metr. emend. = emended based on 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 due to lack of sense
- st., sts. = stanza, stanzas
- viz. = *videlicet*; namely, to wit
- wo. = without
- wrt. = with regard to

Primary sources

- *AB* = *Aitareyá Bráhmaṇa*
- *Alv* = *Alvíssmól* (Speeches of Allwise)
- *Akv* = *Atlakviða* (Lay of Attle)
- *Am* = *Atlamól* (Speeches of Attle)
- *Bdr* = *Baldrs draumar* (Dreams of Balder)
- *Beow* = *Beowulf*
- *Brot* = *Brot af Sig·urðarkviða* (Fragment of a Lay of Siward)
- *Deer* = *Déor* (Deer)
- *Eb* = *Eyrbyggja saga* (Saw of the Ere-dwellers)
- *Fáfn* = *Fáfnismól* (Speeches of Fathomer)
- *FbrS* = *Fóstrbróðra saga* (Saw of the Fosterbrothers)
- *GrettS* = *Grettis saga* (Saw of Grettir)
- *Grm* = *Grímnis mól* (Speeches of Grimner)
- *Gríp* = *Grípisspó* (Spae of Griper)
- *Grotta* = *Grottasongr* (Song of Grotte)
- *Grg* = *Gróugaldr* (Galder of Growe)
- *Ghv* = *Guðrúnarhvöt* (Goadling of Guthrun)
- *I Guðr* = *Guðrúnarkviða I* (First Lay of Guthrun)
- *II Guðr* = *Guðrúnarkviða II* (Second Lay of Guthrun)
- *III Guðr* = *Guðrínarkviða III* (Third Lay of Guthrun)

- *Gula* = *Gulabingslög* (Law of the Gole-Thing)
- *GutS* = *Guta saga* (Saw of the Gutes)
- *Gylf* = *Gylfaginning* (Beguiling of Yilver)
- *Hákm* = *Hókonarmál* (Speeches of Hathkin)
- *HákGóð* = *Hókonar saga góða* (Saw of Hathkin the good)
- *Hamð* = *Hamðismál* (Speeches of Hamthew)
- *Hárþ* = *Hárbarðljóð* (Leeds of Hoarbeard)
- *Haustl* = *Haustlóng* (Harvest-Long), Þjóð *Haustl* in SkP 3
- *Háv* = *Hávamál* (Speeches of the High One)
- *HHj* = *Helgakviða Hjörvarðssonar* (Lay of Hallow Harwardson)
- *I HHund* = *Helgakviða Hundingsbana I* (First Lay of Hallow Hundingsbane)
- *II HHund* = *Helgakviða Hundingsbana II* (Second Lay of Hallow Hundingsbane)
- *Heli* = *Heliand*
- *Helr* = *Helreið Bryn·hildar* (Hell-ride of Byrnhild)
- *HarS* = *Hervarar saga* (Saw of Harware and Heathric)
- *Hild* = *Hildebrandslied*
- *Hym* = *Hymiskviða* (Lay of Hymer)
- *Hdl* = *Hyndluljóð* (Leeds of Hindle)
- *Lok* = *Lokasenna* (Flyting of Lock)
- *MB^b* = *Mahábhárata*
- *I Mers* = Merseburg galder I
- *II Mers* = Merseburg galder II
- *Oddrgr* = *Oddrúnargrátr* (Weeping of Ordrun)
- *Rdr* = *Ragnarsdrápa* (Drape of Rainer), Bragi *Rdr* in SkP 3
- *Reg* = *Reginsmál* (Speeches of Rein)
- *Rþ* = *Rigsþula* (Thule of Righ)
- *RV* = *Rg-vedá*, with translations from Jamison-Brereton (2014) unless otherwise specified

- *OSGen* = *Old Saxon Genesis*
- *Sigsk* = *Sig-urðarkviða skamma* (Short Lay of Siward)
- *Sigrdr* = *Sigrdrífumól* (Speeches of Syedrive)
- *Skm* = *Skaldskaparmól* (Matter of Scoldship)
- *Skm* = *Skírnismól* (Speeches of Shirner)
- *Pdr* = *Pórsdrápa* (Drape of Thunder)
- *Prk* = *Prymskvíða* (Lay of Thrim)
- *Vafþ* = *Vafþrúðnismól* (Speeches of Webthrithner)
- *Vqlsjþ* = *Vqlsaþátr* (Strand of Walse)
- *VqlsS* = *Völsunga saga* (Saw of the Walsings)
- *Vkv* = *Völundarkviða* (Lay of Wayland)
- *Vsp* = *Völuspá* (Spae of the Wallow)

Manuscripts

- **A** = AM 748 I a 4° (<https://handrit.is/manuscript/view/da/AMo4-0748-I-a>)
- **A_b** = AM 748 I b 4° (<https://handrit.is/manuscript/view/is/AMo4-0748-Ib>)
- **B** = AM 757 a 4° (<https://handrit.is/manuscript/view/is/AMo4-0757a>)
- **F** = Flatseyjarbók, GKS 1005 fol. (<https://handrit.is/manuscript/view/is/GKS02-1005>)
- **H** = Hauksbók, AM 544 4° (<https://handrit.is/manuscript/view/en/AMo4-0544>)
- **N** = NKS 1824 b 4° (<https://onp.ku.dk/onp/onp.php?m9641>)
- **R** = Codex Regius of the Poetic Edda, GKS 2365 4° (<https://eae.ku.dk/q?p=eae/vols/text/1>)
- **S** = Codex Regius of the Prose Edda, GKS 2367 4° (<https://handrit.is/manuscript/view/is/G2367>)
- **T** = Codex Trajectinus, Traj 1374^x
- **U** = Codex Upsaliensis, DG 11
- **W** = Codex Wormianus, AM 242 fol. (<https://clarino.uib.no/menota/text/menota/AM-242-fol>)

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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

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 very ancient—they are found in the archeology of the Nordic Bronze Age and in the lines of *RV* and Homer.

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 *ásva*, Latin *equus*, all meaning ‘horse’; Old Norse *týr*, corresponding to Sanskrit *devá*, Latin *deus*, all meaning ‘god’; Old English and Old Norse *fold* ‘earth, land’, corresponding to Sanskrit *pr̥thiví* ‘id.’ The fact that many of these relate to the cult also suggests that the Germanic religion was not as innovative as is commonly supposed.

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. The organizing poetic principle of alliteration appears to have been in effect for some time, for even the earliest *scalds* and *scops* have dozens of synonyms for words like man, sword, horse, and hall. Many of these synonyms—like *jór* above—are very old Indo-European words which within Germanic never appear outside of poetry or archaic compounds.

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

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

Fits and stanzas

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

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

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

The age of the Eddic poems

Linguistic criteria Archeological evidence Comparison with known Christian texts (Sólarljóð, Hugsvinnsmál) 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, and encompasses most of the alliterative poetry extant in Old Germanic languages. The poetry is divided into the following categories:

1. **Norse Mythic poetry**, i.e., that which directly treats the Germanic mythology. This category is exclusively Norse for the simple reason that no West Germanic or Gothic mythic narrative poetry survive.
2. **Norse Heroic poetry**, specifically the whole second half of the Codex Regius and then a few other works. With a few exceptions, subject matter outside of the Walsing cycle is not included.
3. **West Germanic Heroic Poetry** in Old English, Old Saxon, and Old High German.
4. **Poetry on Christian subjects**. This category includes explicitly Christian poems where the new religion or its mythology is at the core of the work. Christian heroic poems depicting native legends, like *Beow* and *Hild*, are not included.
5. **Galders**, i.e., alliterative spells and charms, both from runic inscriptions and mediæval manuscripts.
6. **Miscellaneous runic poetry**, apart from that already edited under Galders above.

Exclusions

All Norse Scaldic poetry is excluded, as is the Eddic poetry found in the saws of Icelanders and of ancient ages (*forn-aldar-sögur*) which does not directly relate to the Walsing cycle. These two categories have already been admirably rendered in the SkP series. It would also require a somewhat different approach in terms of how it is presented, since the underlying poetry is often impossible to take out of its prose context. Further, when it comes to the Eddic poetry it is sometimes doubtful whether it ever existed on its own, or has belonged with prose from the start. Basically, I think it would be more conscientious to edit the whole saws as *prosimetra*, an undertaking which naturally falls outside of the scope of the present edition.

Manuscripts

See the introduction to each category.

Old English poetry

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

Old Saxon and High German poetry

There are no collections of alliterative poetry in these languages; instead the manuscript situation will be 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 *Devanāgari*. Regardless, such important traits of the original manuscript tradition as the long /, 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 *b*, never *th*.
2. Long vowels are marked with the acute accent, never the macron or circumflex;
3. excepting those long vowels which have their origin in earlier 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 or unstressed prefix 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 *ā*, 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 *o*, *ɛ* < *o*, *a* + *i*-umlaut).
4. I distinguish long nasal vowels *á*, *é*, *i*, *ó*, *ú* from long oral *á*, *é*, *i*, *ó*, *ú*, as done in the First Grammatical Treatise.
5. I restore the old *s*—which in modern Scandinavian and even in most Old Norse manuscripts has become *r*, but which is found consistently in old manuscripts such as AM 237 a fol (c. 1150), and fossilized in forms like *þaz* (i.e. *þat's*) in R—in the words *es* ‘which, that, where, when’, and in inflections of *vesa* (later *vera*) such as *es* ‘is’ (3rd sg. pres. ind.) and *vas* (3rd sg. pret. ind.). The following forms retain the *r*, as it is there the result of Verner’s law, and not of this (much younger) sound change: the pl. pres. ind. (*erum* etc.), the pl. pret. ind. (*vórum* etc.), and the pl. pret. subj. (*vérim* etc.).
6. When metrically benefactory, I contract *ek* ‘I’, *eru* ‘are’, and *es* ‘which; is’ to *k*, *ru* and *š*, respectively.
7. I use Finnur Jónsson (1932)’s way of distinguishing between the relative particle *es* and the verb *es*: the first is appended to the previous word with only an apostrophe (e.g. *hann's* ‘he who’), while the second is separated by a space (e.g. *hann* ‘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’ < *hón*.

According to rule 3 in the general orthographic conventions above, I distinguish between ó (< ð) and ð (< au, ey); é (< é) 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 *ræd* ‘advice, counsel’ (< **ráðar*). These are contrasted with ɛ and é, which represent *i*-mutated *a* and á, e.g. 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.

English proper nouns

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

There are two reasons for this. The first is ideological. I believe that the Old Germanic myths and poems, their gods and heroes, are a shared heritage of Northern Europe. When you translate texts from across Germany, England and Scandinavia you quickly come to notice how similar the diction is, how many names reappear. The Scandinavian *Völundr* is the same character as the English *Wélund*; likewise Norse *Óðinn* is the same as English *Woden*. 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 *évir* pronounced /a'si:ɪ/; even worse is when *Ǫs-garðr* becomes “ass-guard”.

Mythic Poetry

Introduction to Mythic Poetry

This section encompasses all Norse Eddaic narrative poetry concerning the pre-Christian Germanic gods. That this poetry is exclusively in Old Norse is a matter of preservation, for the Old Norse language is the only Germanic language for which any poetry of this type survives.

Manuscripts

Codex Regius (R)

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

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

A large gap famously occurs in the heroic half; between foli. 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 VølsS, and these are edited in *Fragments from the Saw of the Walsings* below. For further literature on R see TODO.

AM 748 I a 4to (A)

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

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

A has no trace of a frame narrative tying together *Hym* and *Lok* (and indeed the latter poem has left no trace in it), but otherwise A and R do share a substantial amount of prose. The two mss. generally agree very closely in both prose and poetr, a fact which proves beyond any doubt that the two stem from a common manuscript archetype, rather than being independent witnesses of oral tradition.

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

Manuscripts of Snorre's Edda

Snorre's Edda consists of three sections. The first two—*Gylf* and *Skm*—contain quotations from several Eddic poems. Snorre reproduces stanzas from (TODO) the mythological *Vsp*, *Vafþ*, *Grm*, and a variant of *Lok* (see introduction to that poem) in *Gylf*, while the heroic *Grotta* is attested in full in *Skm*. In addition Snorre also cites a few unique stanzas in Eddic meters, perhaps deriving from now-lost poems; these are edited at the end of the Mythic Poetry under the heading *Fragments from Snorre's Edda*.

The four main mss. for the Prose Edda are:

1. Codex Regius of the Prose Edda (GKS 2367 4to, siglum S), dating to 1300–1350.
2. Codex Trajectinus (Traj 1374, siglum T), a c. 1595 paper copy of a ms. closely related to S.
3. Codex Wormianus (AM 242 fol., siglum W), dating to 1340–70. W also contains the *Rþ*.
4. Codex Upsaliensis (DG 11, siglum U), dating to 1300–25. This mss. is a heavily abbreviated and very poorly done copy of an early ms., which makes its frequent errors even more outrageous.

Other manuscripts

A few other Eddic-style poems from various sources are also included in the present edition. TODO (*Svipdagasmál* and *Grg*) are found only in post-reformation Icelandic paper mss., namely TODO. While I have not consulted

such paper mss. for poems attested in mediæval mss., I have had to rely on them for these poems. About these poems in particular it has to be said that late first *attestation* does not necessarily imply early *composition*. A good proof of this is *Bdr*, which is first attested in the fragmentary mediæval A, and then (with some interpolated stanzas) in much later paper mss. We cannot exclude that some of these poems would have existed in other lost mediæval mss., perhaps even on the now-lost pages of R or A.

Spae of the Wallow (*Völuspó*)

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

Meter: *Ancient-words-law*

Introduction

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

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

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

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

Preservation

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

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

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

pres. ed.	R	H	STW	U
1	Hljóðs bið'k allar	1	1	—
2	Ek man jöttna	2	2	—
3	Ár vas alda	3	3	+
4	áðr Burs synir	4	4	—
5	Sól varp sunnan	5	5	+*
6	... nött ok niðjum	6	6	—
7	Hittusk ésir	7	7	—
8	Teflðu i túni	8	8	—
9	... hvær skyldi dverga	9	9	B1
10	þar vas Móðsognir	10	10	B2*
11–15	<i>Dwarf-tallies</i>	11–15	11–16	+
16	Und's þrír kvómu	16	17	—
17	Qnd þau né óttu	17	18	—
18	Ask vœit'k standa	18	19	+
19	Þaðan koma meyjar	19–20	20–21	—
20	þat man hón folk-víg	21–22	27	—
21	Hetiði hétu	23	28	—

<i>pres. ed.</i>	R	H	STW	U
22 ... hvárt skyldu éśir	24	29	-	-
23 Fléygði Óðinn	25	30	-	-
24 ... hværr hęfði lopt alt	26	22	C1	C1
25 Þórr éinn þar vá	27	23	C2*	C2*
26 Véit hón Hejmdalar	28	24	-	-
27 Eín sat hón úti	29	-	-	-
28 Alt vqi'k, Óðinn	29	-	+	+
29 Valði henni Hér-fóðr	30	-	-	-
30 Sá hón val-kyrjur	31	-	-	-
31 Ek sá Baldri	32	-	-	-
32 Varð af meiði	33	-	-	-
33 Þó hann éva hęndr	34	-	-	-
H1 Þá kná Váli	-	31	-	-
34a Hapt sá hón liggja	35a	-	-	-
34b þar sitr Sigyn	35b	32	-	-
35 Ó fęllr austan	36	-	-	-
36 Stóð fyr norðan	36	-	-	-
37 Sal sá hón standa	37	36	E1	E1
38 Sér hón þar vaða	38	37	E2*	E2*
39 Austr býr hin aldna	39	25	A1	A1
40 Fyllisk fjørvi	40	26	A2	A2
41 Sat þar á haugi	41	34	-	-
42 Gól of ósum	42	35	-	-
43, 48, 56 Geyr (nú) Garmr mjók	43, 46, 55	33, 38, 43, 48, 51	-	-
44 Bróðr munu bęrjask	44	39	-	-
45 Léika Míms synir	45	40	D1*	D1*
H2 Hréðask allir	-	41	-	-
46 Hvat 's með ósum?	49	42	D2	D2*
48 Hrymr ékr austan	47	44	D3	-
49 Kjöll fęrr austan	48	45	D4	-
50 Surtr fęrr sunnan	50	46	+ , D5 (cited twice)	+
51 Þá kómr Hlínar	51	47	D6	-
52 Þá kómr hinn mikli	52	-	D7	-
H3 Ginn lopt yfir	-	48	-	-
53 Þá kómr hinn méri	53*	49*	D8	-
54 Sól téir sortna	54	50	D9	-
56 Sér hón upp koma	56	52	-	-
57 Finnask éśir	57*	53	-	-
58 Þar munu eptir	58	54	-	-
59 Munu ó-sánir	59	55	-	-
60 Þá kná Hónir	60	56	-	-
61 Sal sér hón standa	61	57	+	+
H4 Þá kómr hinn riki	-	58	-	-
62 Þar kómr hinn dimmi	62	59	-	-

Summary

It seems that immediately prior to the poem's commencing, Weden has summoned the wallow from her grave (probably in a manner similar to that in *Bdr*) and commanded her to speak.

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

Following st. 19 the order of stanzas in the two full recension—R and H—diverges significantly. In R—whose ordering is the one adopted for the present edition—the wallow recalls how a woman named Goldwey was sacrificed and reborn three times (20), and how she, under the name Heath, practiced sorcery and witchcraft (21). She then recalls the first war in the world, between the Eese and Waner (22–23), and alludes to the killing of the smith who according to *Gylf* 42 was promised Frow and the sun and moon in exchange for building the wall of Osyard (24–25). This is followed by a cryptic verse describing Homedal's hidden silence or hearing (26).

In H the structure is quite different. The Eese immediately go to decide what action to take regarding the promising of Frow to the ettin (24–25), and Homedal's hearing is described (26). Then follow the two sts about the wolves that will swallow the sun and moon (40–41), and after this come sts 20–23 in the same order as R.

TODO.

The Spae of the Wallow

1 „Hljóðs bið’k allar · hēlgar kindir,

[R 1r/2, H 2or/1]

2 mēiri ok minni · mogu Hēimdalar;
vilt at, Val-fōðr, · vel fram tēlja’k
4 forn spjoll fira, · þau’s frēmst of man?

“FOR HEARING I ASK all holy races [GODS],
the greater and lesser sons of Homedal [MEN]!
Wilt thou, Walfather, that I well tell forth
the ancient sayings of men which I earliest recall?

1 hēlgar ‘holy’ | so *H*; *om. R*

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

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

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

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

2 mogu Hēimdalar ‘sons of Homedal [MEN]’ | As told in *Rþ*, Homedal sired the three castes of men.

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

4 þau’s frēmst of man ‘which I earliest recall’ | Cf. *Vaff* 34–35 with similar phrasing.

2 Ek man jöttna · ár of borna,

[R 1r/4, H 2or/2]

2 þa’s forðum mik · fóðda hoððu;
níu man’k héima, · níu iviðjur,
4 mjot-við mérnan · fyr mold neðan.

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

3 íviðjur | so all. *R* has previously been as read ‘íviði’, but this was made obsolete by an x-ray scan undertaken by Stefan Karlsson (1979) revealing a tiny abbreviation mark for -ur.

3 íviðjur | Evil-working women or ogresses; this word also appears in a list of names for troll-women (Þul *Trollkvenna* 3 in SkP 3). The word is a fem. *jón*-stem. A commonly suggested etymology is *i* ‘in’ + *viðr* ‘wood’ (i.e. forest-dwellers), but this would be an unusual formation, and leaves the *-j-* unexplained. A more plausible etymology is an agent-noun based on **ívið* ‘guile, malice’, attested in the cpd. *ívið-gjarn* (*Vkv* 28). This etymology can also explain the *-j-*, since its WGmc. cognates OE *inwid*, OS *inwid*, and OHG *inwit* show it to be a neutr. *ja*-stem.

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

3 Ár vas alda · þar's Ymir byggði,
vas-a sandr né sér, · né svalar unnir;
2 jorð fannsk éva · né upp-himinn;
4 gap vas ginnunga, · en gras hværgi,

[R 1r/6, H 2or/4,
STUW]

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

1 þar's Ymir byggði ‘where Yimer dwelled’ | þat's ekki vas ‘when nothing was’ STUW 4 hværgi
'nowhere' | ekki 'not' H

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

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

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

To begin, we must reject the traditional translation “yawning chaos” as linguistically unfounded. The often connected ON *gína* ‘to yawn, gape’ has a different root (*gín-*) than *ginnunga* (*ginn-*), which appears to be a gen. sg. or pl. and not an adjective. The explanation ‘width, breadth’ (from a lost equivalent to OE *ginne* ‘broad, vast’) is somewhat more plausible, but “gap of widths” is still a strange and decidedly non-Norse construction. I instead agree with Meissner in reading *gap ginnunga* as a kenning ‘gap of hawks’ [AIR/MIDSPACE], where *ginnunga* is gen. pl. of the attested poetic word *ginnungr* ‘hawk’. The proposed kenning is conventional and belongs to the type “land, path of the bird [AIR]” (Meissner, 1921, p. 108); indeed, the determinant *ginnungr* is also found in a kenning in *Haustl* 15: *oll endi-lög ginnunga vé* ‘all the low mansions of hawks [SKIES] from end to end’. This interpretation is confirmed by an underappreciated passage in *Skm* 74 which lists *ginnunga-gap* among poetic synonyms for the air: *Lopt heitir ginnunga-gap ok meðal-heimr, fogl-heimr, věðr-heimr*. ‘Air is called gap of ginnings and middle-home, bird-home, weather-home.’ The sense of *Vsp*’s *gap ginnunga* is thus the same as *Haustl*’s *vé ginnunga*, viz. ‘air, atmospheric sky’. Having determined the sense of the word, we should consider its sense in the present context. The Old Germanic cosmology, like many other ancient religions (e.g. the Vedic with its two World-Halves (Sanskrit *rôdasî*), *RV* 1.10.8, 5.85.3 etc.) sees the cosmos as consisting of two world-halves, viz. Earth and Upheaven. The Earth is the land of Men, the Heaven the land of Gods. Both are believed to be physically solid (the latter in fact, like the Biblical Firmament, made of stone; see *Hárþ* 15) and were made from different parts of Yimer’s body (the Earth from his torso, the Heaven from his skull; *Grm* 41, *Vafþ* 21). Between the two solid World-halves are the atmospheric skies, the Air (ON *lopt*) or the Midspace (ON *meðal-héimr* ‘middle realm’, equivalent to the *antárikṣam* of the Vedic hymns, e.g. *RV* 4.40.5, 5.85.3). This is of course why the Heaven has to be upheld by four dwarfs lest it fall down (*Gylf* 8) and is further seen in the aforementioned *Haustl*, which distinguishes between the “low SKIES” (*Haustl* 15) and *upphiminn* ‘Upheaven’ (*Haustl* 16). The primordial state expressed in the present stanza is thus one where there is only air, while Earth and Stoney Heaven are still conjoined in the body of Yimer.

4 áðr Burs synir · bjóðum of ypðu,
² þeir es Mið-garð · mérán skópu;
³ sól skein sunnan · á salar stéina;
⁴ þá vas grund gróin · grónum lauki.

[R 11/8, H 20r/5]

before the Sons of Byre revealed the flatlands,
they who created famed Middenyard.

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

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

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

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

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

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

5 Sól varp sunnan, · sinni Mána,
 2 hendi hinni hógrí · of himin-jqður;
 Sól þat né vissi, · hvar hón sali átti;
 4 Máni þat né vissi, · hvat hann megin átti;
 6 stjornur þat né vissu, · hvar þér staði óttu;

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

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

1–2 Sól ... himin-jqður 'Sun ... heaven's rim' | *om. STUW.* 2 himin-jqður 'heaven's rim' | composite; himin †iodyr† R; ioður H. 4–5 Máni ... óttu | In RH these two lines switch places, so that the order is Sun, Stars, Moon.

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

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

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

4 Máni þat né vissi, · hvat hann megin átti 'the Moon knew not what sort of might he had' | For a concrete example of this "might" cf. *Háv* 137/7, where the moon is to be invoked in a blood feud. A belief in the power of the moon is found in most ancient religions. Its influence on the human mind was remarked already by Pliny (185), 2.102, 18.75; witness in folklore the influence of the full moon on the werewolf, or in English the word *lunacy* (from Latin *luna* 'moon'). Women are particularly affected by the moon through the synchronisation of the monthly and menstrual cycles (the latter word deriving from Latin *ménstris* 'month', originally 'moon') as caused by the moon's gravitational pull on the body (C. H.-F. et al., 2025).

6 þá gingu regin qll · à rök-stóla,
 2 ginn-heilög goð, · ok umb þat gëttusk.

[R 11/13, H 20r/9]

Nött ok niðjum · nǫfn of gófu,
⁴ morgin hétu · ok miðjan dag,
 undurn ok aptan, · órum at télja

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

1–2. Þá ... gëttusk ‘Then ... of this.’ | A formulaic expression for the convening of the Thing of the Gods, identically repeated below in sts. 9/1–2, 22/1–2, and 24/1–2. Cf. also the formula shared between *Bdr* 1/1–3 and *Drk* 14/1–3, which follows the structure of the present formula very closely: *Senn vóru ésir · allir á þingi // ok ósynjur · allar á málí, // ok umb pat réðu · rikir tívar*. ‘Soon were the Eese all at the Thing, // and the Ossens all at speech, // and of this counseled the mighty Tews.’ — In the five occurrences of these two formulae outside of the present stanza, the demonstrative pronoun *pat* ‘this’ clearly refers to an immediately following question introduced by a *hv-*word (e.g. *Drk* 14/4: *bvé þeir Hlórríða · bamar of sótti?* ‘how they Loride’s (= Thunder’s) hammer would find?’) Following this pattern we would expect to find such a question following *umb pat gëttusk* ‘took counsel of that’ in the present stanza, and it seems reasonable plausible (but not certain) that one has been lost in transmission.

1 regin qll ‘all the Reins’ | All the Gods (*regin* ‘Reins’, i.e. ‘Powers, Counsels’; a pantheistic word), here acting as one body.

1 rök-stóla ‘rake-seats’ | Their thrones of judgment.

3 Nött ok niðjum ‘night and the moon-phases’ | Also found in *Vafþ* 24/4.

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

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

7 Hittusk ésir · à Iða-vélli,
² þeir’s horg ok hof · hó-timbruðu;
 afla lögðu, · auð smíðuðu,
⁴ tangir skópu · ok tól gerðu.

[R 11/16, H 20r/10]

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

2 þeir's ... hó-timbruðu 'they who ... timbered on high' | afs kostuðu · alls freistuðu '[their strength they tried; everything they tempted' *H*

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

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

8 Teflðou ī túni, · téitir vóru,
 2 vas þeim véttir-gis · vant ór gulli,
 und's þríar kvýmu · þursa meyjar,
 4 ám-átkar mjók, · ór Jötun-heimum.

[R 11/18, H 201/12]

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

ALL | The whole stanza is paraphrased in *Gylf* ch. 14: *Ok því nýst smiðuðu þeir málm ok stein ok tré ok svá gnög-liga þann málm, er gull heitir, at þll bús-gogn ok þll reiði-gogn bofðu þeir af gulli, ok er sú qld kolluð gull-aldr, áðr en spiltist af til-kvámu kvinnanna; þér kómu ór Jötun-heimum.* 'And after this they smithed ore and stone and wood, and so abundantly [did they smith] that ore which is called gold, that all their house tools and riding tools were golden. And that age is called the golden age, before it was spoiled by the arrival of the women; they came from Ettinham.'

1 Teflðou '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, although it is probably a game of strategy (e.g. *bnefa-tafl* or nine men's morris, for chess had not quite been introduced yet in the late Cioth) rather than dice.

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

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

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

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

9 Þá gingu regin qll · à rök-stóla,
 2 ginn-heilög goð, · ok umb þat gëttusk:
 Hvær skylde dverga · drótt of skępja
 4 ór brimi blóðgu · ok ór blóum leggjum?

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

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

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

ALL | After the Golden Age is spoiled, the Gods must get their metal in some other way. For this they need the dwarfs, who are connected with finding minerals, perhaps through techniques similar to dousing. Ancient ideas about the spontaneous generation of maggots in flesh (likened to minerals in the earth) are also clearly at play. — *Gylf* 14 continues with its paraphrase: *Þar nést settust goðin upp í séti síni ok réttu dóma sína ok minntust, hváðan dvergar høfðu kvíknat í moldinni ok níðri i jörðnum, svá sem maðkar í holdi. Dvergarnir høfðu skipast fyrst ok tekit kvíknun í holdi Ymis ok váru þá maðkar, en af atkvæðum goðanna urðu heir vitandi mann-vits ok høfðu manns líki ok búa þó i jörðu ok í steinum. Móðognir var óstrir ok annarr Durinn. Svá segir í Völuspá:* ‘Thereafter the gods set themselves up in their seats and made their judgments and remembered whence the dwarfs had come to life in the ground and down in the earth like maggots in flesh. The dwarfs had first taken shape and come to life in Yimer’s flesh and were then maggots, but by the decrees of the gods they became knowing of manwit and had a man’s likeness, and even so they live in the earth and in stones. Moodsowner was the highest in rank, and second Dorn. So it says in the Spae of the Wallow:’ after which the text quotes the present st. and 10/3–4.

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

- 10 Þar vas Móðsognir · métstr of orðinn
 2 dverga allra, · en Durinn annarr;
 þeir man-líkun · mórg of góðu,
 4 dvergar í jóðu, · sem Durinn sagði.

[R 11/21, H 20r/15,
STUW]

There was Moodowner made the worthiest
 of all Dwarfs, and Dorn the second.
 Many man-likenesses they made:
 Dwarfs in the earth, as Dorn said.

1 Þar vas Móðsognir | so H; þar tmóðsognir vitnir† ‘there Mootowner wolf(?)’ R. *The prose of Gylf*
 14 agrees with H that the correct form of the name is Móðsognir, not Mótsognir. 3 þeir man-líkun
 · mórg of góðu ‘Many man-likenesses they made’ | so RHU; þar man-líkun · mórg of góðusk
 ‘There many man-likenesses were made’ STW 4 i‘in’ | so STUWH; or ‘out of’ R 4 sem Durinn
 sagði ‘as Dorn said’ | so RHW; sem tdur menn† sagði ‘as door-men(?) said’ T; sem tþeim dyrinn
 kendi† ‘as the beasts(?) taught them’ U

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

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

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

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

- 16 Und’s þrír kvómu · ór því liði
 2 qflgir ok ástkir · ésir at húsi;
 fundu á landi · lítt megandi
 4 Ask ok Emblu · ör-lög-lausa.

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

Until three came out of that host,
 strong and loving Eese along the houses.
 They found on land the little availing
 Ash and Emble, orlay-less.

1 þrír | emend.; þrír RH 1 ór því liði | so R; pussa brúðir H. 2 qflgir ok ástkir ‘strong and
 loving’ | ástkir ok qflgir (*norm.*) ‘loving and strong’ H

ALL | Sts. 16–17 are paraphrased in *Gylf* 9: *Pá er þeir gengu með sévar-ströndu Bors synir, fundu þeir tré tvaum ok tóku upp trén ok skópuðu af menn. Gaf inn fyrsti qnd ok líf, annarr vit ok hréring, þriði ásjónu, mál ok heyrn ok sjón. Gífu þeim kléði ok nafni; hét karl-maðr inn Ask, en kona'n Embla, ok ólst þáðan af mann-kind'in, síu er byggð'in var gefinn undir Mið-garði.* ‘When the sons of Byre (cf. st. 4) were walking along the sea-shore they found two trees (ON tré, alt. ‘pieces of wood’) and they took up the trees and from them created Men. The first one gave breath and life, the second intelligence and movement, the third outward appearance, speech, and hearing and sight. They gave them clothes and names; the male was called Ash and the woman Emble, and from them was begotten mankind, to which the dwelling within Middenyard was given.’

Based on *Gylf* the creation of men is traditionally seen as referring to pieces of driftwood, but that may be a later Icelandic or Snorronian interpretation. As pointed out by Hultgård (2006), the evidence from comparative mythology suggests that the first humans were originally seen as living, growing trees, and there is really nothing in the *Vsp* that speaks against such an interpretation. This myth is probably the reason why words for trees are used extensively by Norse poets in kennings for men and women (see SkP I, p. lxxv ff., Meissner, 1921, pp. 245, 266–272, 410), more commonly in Scaldic poetry, but at times also in Eddic poetry (e.g. *Sigrdr 5: bryn-hings apaldr* ‘apple-tree of the byrnie-Thing [BATTLE > WARRIOR]’).

1 Und's þjrír kvómu · ór því liði ‘Until three came out of that host’ | This line, beginning with the conjunction “until”, is clearly supposed to connect to a previous stanza (cf. st. 4 *áðr*, TODO: other occurrences). If the dwarf-tallies (11–15), as seems likely, are later inserts, that would be st. 10, in which case the creation of men is perhaps to be understood as superseding the creation of the dwarfs; cf. note to st. 10/3: *man-likun*.

Both mss. show influence from st. 8 in using the fem. *þrjár* instead of masc. **þjrír*. H goes further in replacing *ór því liði* ‘out of that host’ with *þussa brúðir* ‘brides of thurses’. That these are errors is clearly shown by the masculine *øflgir ok ástkir* *þir* in l. 2.

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

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

4 Ask ok Emblu ‘Ash and Emble’ | Ash (nom. *Askr*) is easily identified with the same-named wood species (*Fraxinus excelsior*), but the etymology of Emble (nom. *Embla*) is much more difficult to explain. Her name is often translated as “Elm” (so Neil Price), but the ON word for that tree is the masc. *almr* ‘elm’. Metathesis from earlier **Elma*, a derivative of the same type as *þella* ‘young fir tree’ < *þoll* ‘fir tree’, is possible but uncertain.

- 17 Qnd þau né óttu, · óð þau né hoftou,
 2 ló né léti · né litu góða;
 qnd gaf Óðinn, · óð gaf Hœnir,
 4 ló gaf Lóðurr · ok litu góða.

[R iv/3, H 20r/27]

Breath they owned not, wode they had not,
 not craft nor sound nor good colour.
 Breath gave Weden, wode gave Heener,
 craft gave Lother, and good colour.

¹ Qnd 'Breath' | The breath (animating spirit) of life, which sets living things apart from the unliving. Cf. *Gylf* 3: *Hitt er þó mest, er hann gerði manninn ok gaf bonum qnd þá, er lífu skal ok aldrí týnast, þótt likaminn finni at moldu eða brenni at qsku* 'Yet the greatest thing is when he [= Weden the Allfather] made man and gave him that "breath" which shall live and never perish even though the body molders to dust or burns to ashes.' On Christian Scandinavian memorial runestones from the Cirith onwards this word is used interchangably with the Anglo-Saxon borrowing *sál* 'soul'; compare e.g. Sö 10 *Guð hjalpi qnd hans* 'God help his "breath"', Sö 8 *Guð hjalpi sþlu hans* 'God help his soul', and the frequent (at least 14 separate inscriptions) pairing of the two, like e.g. U 358 *Guð hjalpi hans qnd o sálu* 'God help his "breath" and soul.' It seems likely that this idea of an immortal "breath", instead of being pagan, stems from the Latin *spiritus* which means both 'breath' and 'spirit'. In old poems a person gives up his "breath" when he dies and stops breathing, cf. *HHj*, *Sigrdr*, *Sigsk* TODO.

- 18** Ask veit'k standa, · hēitir Ygg-drasill,
² hór baðmr, ausinn · hvíta auri;
 þaðan koma døggvar · þér's i dala falla;
⁴ stendr é yfir grónn · Urðar brunni.

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

[R iv/5, H 20r/29,
 STUW]

¹ standa 'standing' | so *RHU*; ausinn 'sprinkled' *STUW* ¹ Ygg-drasill | Ygg-drasils S ² baðmr 'beam' | borinn 'born' *U wo*. doubt corrupt. ² ausinn 'sprinkled' | hēilagr 'holy' *STUW* ³ þér's es *ST* ⁴ é | om. *U* ⁴ grónn | †grvnnt† *S*; †grein† *U*

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

- 19** Þaðan koma meyjar · margs vitandi
² þríar ór þeim sal · es und þolli stendr;
 Urð hétu éina, · aðra Verðandi,
⁴ —skóru á skíði— · Skuld hina þriðju
 þér lög lögðu, · þér líf kóru,
⁶ alda börnum, · ör·lög seggja.

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

[R iv/8, H 20r/31]

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

ALL | The st. is paraphrased in *Gylf* 15: *Þar stendr salr einn fagr undir aski'num við brunni'n, ok ór heim sal koma þrýjar meyjar, þér er svá beita: Urðr, Verðandi, Skuld. Þessar meyjar skapa mognum aldr; þér kóllum vér nornir.* ‘There stands a single fair hall beneath the ash-tree by the well, and out of that hall come three maidens who are called thus: Weir, Werthing, Shild. These maidens shape the ages of men; we call them norns.’

2 þolli ‘tree’ | Literally ‘fir’, but the word is only used for the alliteration. The same may perhaps apply to *askr* ‘ash’ above, the species being indeterminate.

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

20 þat man hón folk-víg · fyrst í héimi,
² es Gull-veigu · geírum studdu
 ok í hóll Háars · hána brénddu,
⁴ þrysvar brénddu · þrysvar borna,
 opt, ó-sjaldan, · þó hón enn lifir.

[R iv/11, H 20v/5]

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

4 þrysvar brénddu | †þrysvar brendy þrysvar brendv† H

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

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

21 Héiði hétu, · hvar's til húsa kom,
² volu vél-spáa, · vitti ganda;
⁴ seið hón hvar's hón kunni, · seið hón hug leikinn;
 é vas hón angan · illrar brúðar.

[R iv/13, H 20v/7]

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

2 volu | ok volu H 3 hvar's hón kunni ‘where she could’ | so H; hón kunni ‘she knew’ R 3 hug leikinn ‘deluded minds’ | so H; leikinn R

22 þá gingu regin qll · à rök-stóla,

[R iv/16, H 20v/9]

2 **ginn-héilög goð**, · ok umb þat gëttusk:
 Hvárt skyldu ेसir · af-ráð gjalda,
 4 eða skyldu goð'in qll · gildi ेषa?

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

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

23 **Fleygði Óðinn** · ok i folk of skaut;
 2 þat vas enn folk-víg · fyrr i héimi;
 brotinn vas borð-veggr · borgar ása,
 4 knóttu vanir víg-spóð · vøllu sporna.

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

2 fyrr 'earlier' | so H; fyrist '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/i.

1 Fleygði Óðinn · ok i folk of skaut 'Weden hurled and shot into the troop' | The object, a spear, is understood. This first spear-throw was reenacted in a ritual well attested in Icelandic literature, wherein the king leading his troops would hurl the first spear into the opposing host, typically with the phrase *Óðinn á yðr alla* 'Weden owns you all!' The battle-slain were thusly devoted to Weden and they would join him as Oneharrriers in Walhall. This devotional sacrifice of an entire army or nation was not uncommon in antiquity, and examples are also found among the Hebrews (the *בְּרֵם*, *bérəm*, TODO) and the Romans (the *devotio*, Livy 8.9). Weden is also described as "owning" dead warriors in *Hárb* TODO, and in runic inscription *N B380* (edited below under Galders), a sort of greeting wherein the receiver is wished to be owned by Weden (and "received" by Thunder). For further literature see PCRN HS II:24, p. 560, II:25, p. 617, and especially III:42, p. 116ff.

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

24 þà gingū **regin** qll · à rök-stóla,
 2 **ginn-héilög goð**, · ok umb þat gëttusk:
 Hvær hefði lopt alt · lévi blandit
 4 eða étt jötuns · Óðs mey gefna?

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

[R iv/17, H 20v/11]

[R iv/19, H 20r/34,
 STUW]

ALL | After their stronghold, protected only by a plank-wall (the *bord-veggr* of st. 23), is sacked by the Wanes, the Eese decide to build stronger fortifications; this leads into the story of the wall-builder as told at length in *Gylf* 42 which concludes by quoting sts. 24–25. The story goes as follows: An ettin craftsman arrives at Ossyrd and offers to build the Eesw a great wall in exchange for Frow's hand, and the Sun and Moon. This price is conditional; it will be paid only if he can complete the entire wall alone in a single winter season. This seems reasonable to the Eese, who assume that he cannot possibly finish it in time, but things go south when he asks for permission to use his workhorse, Swaddlefare, which Lock (without properly consulting the other gods) grants him. The agreement is then sealed with strong oaths. The horse turns out to be unexpectedly strong, and when three days are left before summer the wall is almost finished. The panicked Eese turn to Lock and force him to distract the workhorse; his solution is to turn into a mare and seduce it. The trick works and the two stay out all night; Lock is made pregnant, later giving birth to Slapner. When the ettin realises that he has been tricked he comes into his greatest ettin wrath, at which point the Eese call on Thunder, who shows up and kills him.

25 Þórr eiqn þar vá · þprunginn móði,
² hann sjaldan sitr · es slíkt of fregn;
³ á gingusk eðrar, · orð ok sôri,
⁴ mól oll megin-lig, · es á meðal fóru.

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

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

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

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

26 Véit hón Héimdalar · hljóð of folgit
² und hēið-vönum · helgum baðmi;
³ ó sér hón ausask · aurgum forsi
⁴ af vœði Val-fœðrs. · Vituð ér qnn eða hvat?

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

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

2 hēið-vönum 'shady' | Literally 'light-less', *hēiðr* referring especially to the light of a clear sky.

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

4 af vœði Val-fœðrs 'Walfather's pledge' | Weden placed his eye in Mimer's well, which gives wisdom
to any man who drinks from it. So *Gylf* 15: *Þur kom Alþœðr ok beiddisk eins drykkjar af brunninum,*
en hann fekk eigi, fyrr en hann lagði auga sitt að vœði. 'There came Allfather and asked for a single
drink from the well, but he did not get it before he laid down his eye as a pledge.'

4 Vituð ér þenn eða hvat? ‘Know ye yet, or what?’ | “Do you, Weden, know enough now, or what?”, repeated in 28, 33, 34, 38, 40, 47, 60, and 61. Similar refrains are found in *Bdr* and *Hdl*.

- 27 **Ej**in sat hón úti, · þá’s hinn aldni kom [R iv/25]
² yggjungr ása · ok í augu léit:
 ,hvér fregnið mik? · hví fréistið mün?

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

¹ *Ej*in sat hón úti ‘Alone sat she outside’ | ON *sitja úti* ‘sit outside’ has a cultural connotation of meditating in order to communicate with the otherworld; cf. the noun *úti-seta*. This line is directly repeated in *Sigk* 6/ia.

³ fréistið ‘tempt’ | *fréista* ‘tempt’ has a sense of testing someone, especially intellectually. Cf. *Háv* 2, 26, *Vafþ* 3, 5.

- 28 Alt veit’k, Óðinn, · hvar auga falt [R iv/26,
² i hinum méra · Mímis brunní;
 drekkir mjóð Mímir · morgin hverjan
⁴ af vœði Val-fœðors. · Vituð ér þenn eða hvat? STUW]

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

² i hinum méra ‘in the famed’ | so *W*; þitt (*corr.*) i enom méra ‘id.’ *R*; j þeim enom meira ‘in the greater’ *T*; i þeim enm mæra ‘in the famed’ *U*; vr þeim enm méra ‘out of the famed’ *S* 4 vœði ‘pledge’ | †veiði† *S*

- 29 Valði henni Hér-fœðr · hrínga ok mén,
² fekk spjoll spak-lig · ok spá-ganda;
 sá vítt ok umb vítt · of ver-qlđ hverja. [R iv/29]

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

² fekk spjoll spak-lig ‘got foresighted tidings’ | *emend.*; fe spioll spaclig *R*

² fekk spjoll spak-lig ‘got foresighted tidings’ | The reading of *R* may be interpreted either as (1): *fœ-spjoll spak-lig* ‘foresighted wealth-spells’ or (2) *fœ, spjoll spak-lig* ‘wealth, foresighted tidings’; both are metrically deficient. In (1) a second element in a cpd. like *fœ-spjoll* cannot carry alliteration, and (2) has three strongly stressed nominals; in both cases *fœ* which stands first would be expected to carry the alliteration. The word *fœ* ‘wealth, cattle’ also makes little sense in context, since Weden is the one giving her expensive jewellery.

The emendation places the verb *fekk* 'got, received' for *fē*. Verbs carry less stress than verbs, and the line is thus metrically equivalent to 28/3b *drekkr mjóð Mímir*. The line 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). For discussion on this reading see Haukur Þorgeirsson (2020, pp. 51–53), Males (2023, p. 16).

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

30 Sá hón val-kyrjur · vítt of komnar,

[R iv/30]

² gorvar at ríða · til goð-pjóðar:

Skuld hélt skildi, · en Skogul qonnur,

⁴ Gunnr, Hildr, Gondul · ok Geir-skogul;

nú eru talðar · Nønnur Hérfjans,

⁶ gorvar at ríða · grund, val-kyrjur.

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

2 goð-pjóðar 'folk of the Gots' | Ambiguous; ON *goð-pjóð* may mean either (i) 'folk of the Gots' or (2) 'folk of the Gods', for the difficult cluster *þ* in *Got-pjóð* 'folk of the Gots' was at some point changed to *þ*. Alternative 1 is preferred since it is attested in three other places in R, viz. *Helr* TODO and *Ghv* TODO and TODO, whereas 2 is entirely unattested. — It is interesting that ON *Got-pjóð* reflects the attested Gotnish self-name, *Gu-tjúda* (found in the October 29 entry of the Gotnish calendar, TODO: reference). The Walkirries have a particular association with the Gots, who fought the greatest battles of the Migration Period; cf. note to *Vkv* 1/ib.

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

5 Nønnur Hérfjans 'Nans of Harn (= Weden)' | *Nanna* 'Nan' (the name itself is a nursing word) was the wife of Balder, but the word is here certainly being used to refer generically to 'maidens, women'. Cf. Þul Ásynja (SkP 3), where the Walkirries are kenned *Óðins meyjar* 'Weden's maidens'.

31 Ek sá Baldri, · blóðgum tífur,

[R 2r/2]

² Óðins barni, · or-lög folgin;

stóð of vaxinn · vallum héri

⁴ mjór ok mjók fagr · mistil-teinn.

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

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

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

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

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

The last source is Saxo Grammaticus (2015) 3.4.1–8, who relates the revenge narrative in his typical euemerized form, turning the gods Hath and Balder into flawed human rulers. The outline of the narrative is as follows: After Balder (*Balderus*) has succumbed to a mortal wound dealt him by Hath (*Høtherus*) with a treacherous sword, his father Weden (*Othinus*) takes counsel from a group of wizards. One of them, Horstheif the Finn (*Rostiothus Phinnicus*), foresees that Rind (*Rinda*), daughter of the Russian king, must bear him a son to avenge Balder. Weden soon enlists in the Russian king's army and leads it to great victories, but is spurned by his daughter. He tries various disguises but is continually refused, until at last he disguises himself as an old woman and volunteers himself as her private physician. When the daughter becomes ill, he binds her, ostensibly in order to administer a certain foul potion—instead 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 half-brother Balder. Bo slays Hath in a fierce duel but soon himself perishes from his wounds.

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

2 *folgin* 'sealed' | Or "hidden". The verb *fela* 'hide, conceal' is used in poetry to describe burial in mounds, as in *IngT* 24 ("[...] And afterwards the victory-havers hid (*jólu*) the ruler on Borrey.") or the Croth Karlevi stone ("Hidden (fulkin *folginn*) in this mound lies he whom the greatest deeds followed; [...]")

32 Varð af mæiði, · þeim's mér sýndisk,
2 harm-flaug hættlig, · Høðr nam skjóta.

[R 2r/4]

4 Baldrs bróðir vas · of borinn snimma,
sá nam, Óðins sonr, · eín-néttir vega.

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

33 Pó éva hендр · né hofuð kembðoi,
2 áðr à bál of bar · Baldrs and-skota;
en Frigg of grét · i Fen-solum
4 vó Val-hallar. · Vituð ér enn eða hvat?

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

[R 2r/6]

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

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

34 Hapt sá hón liggja · und Hvera-lundi
2 lé-gjarns líki · Loka á-þékkjan;
þar sitr Sigyn · þeygi of sínum
4 veri vel-glýjuð. · Vituð ér enn eða hvat?

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

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

¹⁻² Hapt ... á-þékkjan 'A captive ... to Lock,' | Replaced with *Ht H.*

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

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

35 Q fællr austan · of eitr-dala
2 sœxum ok sverðum, · Sliðr heitir sú.

[R 2r/10]

A river falls from the east above the venom-dales:
[a river] of saxes and swords—Slide is it called.

ALL | The function of this half-stanza is very unclear; it is not alluded to in any way in *Gylf*. The river Slide is also mentioned in *Grm* 28/4 in a long list of rivers.

2. *Slíðr* ‘Slide’ | An adjective describing a blade so sharp that the finger is cut when slid across it. Cf. *Akv* 23: *sax slíðr-bétt* ‘slide-biting sax’.

36 Stóð fyr norðan · à Niða-völlum
² salr ór gulli · Sindra éttar;
 en annarr stóð · à Ó-kólni,
 bjór-salr jötuns, · en sa Brimir heitir.

[R 2r/ii]

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

1 Niða-völlum ‘Nithwolds’ | Niða-fjöllum ‘Nithfells’ (paraphrase) RW; fjöllum nökkurum T.

ALL | Sts. 36–38 are paraphrased in *Gylf* 52:

Pá melti Gangleri: „Hvat verðr þá eptir, er brenndr er biminn ok jorð ok heimr allr, ok dauð goðin qll ok allir Ein-herjar ok alt mann-folk, ok hafði ér áðr sagt, at hverr maðr skal lífa í nökkvrum beimi um allar aldir.“ Pá svavar Priði: „Margar eru þá vistir góðar ok margar illar; batst er þá at vera á Gim-léi á himni, ok all-górt er til góðs drykkjár þeim, er þat hykkir gaman, í þeim sal, er Brimir heitir; hann stendr ok á himni. Sá er ok góð salr; er stendr á Niða-föllum, gorr af rauðu gulli; sá heitir Sindri. Í þessum sölum skulu byggja góðir menn ok sið-látr. Á Ná-ströndum er mikill salr ok illr ok horfa norðr dyr; hann er ok ofinn allr orma-bryggjum sem vanda-bús, en orma bögfið qll vitu inn i búi't ok blásu eitri, svá at eptir sal'núm renna eitri-ár, ok vaða þér ár eið-rofari ok morð-vargar, svá sem hér segir.“

‘Then spoke Gangler: “What will then remain, when heaven and earth and the whole world are burned, and the gods all are dead and all the Oneharriers and all man-kind—and still ye have said earlier, that every man will live in a certain home throughout all ages?” Then answers Third: “Many good dwellings are there then, and many evil; then it is best to be in Gimlee in the heaven. And in the hall which is called Brimmer it is all-furnished with good drink for those who find joy in that; that one also stands in the heaven. Another good hall is the one which stands on the Nithfells, made out of red gold; it is called Sinder. In these halls shall dwell good and virtuous men. On Neestrand is a great hall and evil, and its doors face north. It is all interlaced with the spines of serpents like a wicker-house, but the heads of the serpents all face into the house and blow venom so that there run through the hall rivers of venom; and in those rivers wade oath-breakers and murder-wargs, as it says here.”’

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

4 en sá Brimir heißtir ‘and he/it is called Brimmer’ | It is syntactically ambiguous whether Brimmer is the name of the ettin or the hall itself. *Gylf* clearly considers it the name of the hall.

- 37 Sal sá hón standa · sólu fjarri
 2 Ná-ströndu á, · norðr horfa dyrr;
 falla eitr-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 hón ‘she saw’ | vœit’k ‘I know’ STUW; cf. st. 61.

- 38 Sá hón þar vaða · þunga strauma
 2 ménn meín-svara · ok morð-varga
 ok þann’s annars glepr · eyra-runu.
 4 Þar saug Nið-hoggr · nái fram-gingna;
 sléit vargr vera. · Vituð ér enn eða hvat?

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

¹ Sá hón ‘she saw’ | so R; ser hon ‘she sees’ H; skulu ‘shall [be]’ STUW 4 saug ‘sucked’ | so H;
 þsúg† R; kvæl† ‘torments’ STUW

ALL | Watery punishment in the Heathen afterlife, as described in this stanza, is also found in *Reg* 3–4 and possibly in *Grm* 21. The crimes are what one might expect from a source in Germanic antiquity: perjury, shameful murder, and adultery with a married woman. In Anglo-Saxon and Nordic laws the committer of such crimes got the title of *nithing*, that is, one afflicted with *nithe* (severe shame). It is fitting, then, that such “nithings” should be tortured by a creature named Nithehewer (‘Nithe-striker’). The practice of burying criminals not just in wilderness but specifically in bogs and flood-marks is well attested in sources relating to Germanic cultures from Taciti *Germania* onwards and the “heavy streams” of the present stanza are clearly related to such customs. This is discussed at length in *GermanicGems2*.

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

- 39 Austr býr hin aldna · i Éarn-viði
 2 ok fðödir þar · Fēnris kindir;
 verðr af þeim qllum · ćinna nøkkurr
 4 tungls tjúgari · i trolls hamí.

[R 2r/13, H 20v/19,
 STUW]

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

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

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

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

ALL | The old hag (who is not identified) raises the cubs of the wolf Fenrer; one of these will eventually swallow the moon. For the myth of the wolves that chase the sun and moon cf. *Grm* 40, according to which the sun is chased by the wolf Scoll, while another wolf, Hater, runs in front of it, and *Väf* 46–47, where the Sun is said to be swallowed by Fenrer.

Gylf 12 says that Hater will swallow the moon, and continues:

Gjgr ein býr fyrir austan Míðgarð i þeim skógi, er Járni-viðr heitir. [...] In gamla gýgr fóðir at sonum margra jötuna ok alla í varga líkjum, ok þaðan af eru komnir pessir ulfar. Ok svá er sagt, at af éttinni verðr sá einna máthástr; er kallaðr er Mána-garmr. Hann fyllist með fjörvi allra þeira manna, er deyja, ok hann gleypir tungl, en stekkvir blóði himini ok lofti öll. Þaðan týnir sól skini sínu, ok vindar eru pá ó-kyrrir ok gnýja þeðan ok handan. Svá segir í Völuspá:

'A lonely ogress lives to the east of Middenyard in the forest called Ironwood. The old ogress raises many ettins as her sons, all in the likenesses of wolves, and thereof these wolves [Scoll and Hater] come. And so it is said that from that lineage a single one becomes the mightiest, and he is called Moongarm. He fills himself with the life of all those men who die; and he swallows the moon and stains the heaven and all the air with blood. From that the sun loses her shine, and then the winds are violent and howl hither and thither, and thus it says in the Spae of the Wallow: after which it quotes *Vp* 40–41. *Gylf* is clearly systematizing from several sources, and it seems likely that the Heathen poets themselves were not entirely in agreement about the exact details of these events.'

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

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

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

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

- 41 Sat þar á haugi · ok sló hórpum
2 gýgjar hirðir, · glaðr Eggþér;
 gólf hónum · i Gagl-viði
4 fagr-rauðr hani, · sá's Fjalarr hejtir.

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

There sat on the mound and struck the harp
the gow's herdsmen, glad Edgethew.

Over him crowded in Galewood
a fair-red cock, he who is called Feller.

ALL | Edgethew is apparently the keeper of the monstrous wolves; this detail is not found in *Gylf*.

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

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

42 **G**ól of ósum · **G**ullin-kambi,
² sá vékþ hólfða · at Hérja-fjörs,
 en annarr gélr · fyr jorð neðan
⁴ sót-rauðr hani · at solum Héljar.

[R 21/23, H 20v/18]

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

43 **G**eyr **G**armr mjók · fyr **G**nipa-helli,
² festr mun slitna, · en **F**reki rinna;
 fjolð vœit hön fróða, · frammm sé'k lengra
⁴ of ragna rök, · rømmm sig-tíva.

[R 21/25]

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

ALL | The crowing of the three cocks—the first in Ettinham, the second in Walhall, the third in Hell—heralds the destruction of the world (ON *ragna rök* ‘the Rakes of the Reins’), as indicated by the first occurrence of the refrain stanza (*stef*). The destruction of the world, involving the deaths of all major Gods save Balder, is treated at length in *Gylf* 51. Further it is the subject of a wisdom contest in *Vafþ* 44–53 and alluded to in *Lok* 39, 41.

44 Bróðr munu bærjask · ok at bönum verðask,
² munu systrungar · sifjum spilla;
 hart's i hœimi, · hór-dómri mikill,
⁴ skeggi-old, skalm-old, · skildir klofnir,
 vind-old, varg-old, · áðr ver-old stéypisk
⁶ mun engi maðr · qðrum þyrma.

[R 21/28, H 20v/24,
STUW]

Brothers will fight and become each other's slayers;
the children of sisters will defile the kinship.
It is hard in the Home! Great whoredom,

axe-age, sword-age, shields split asunder,
wind-age, warg-age. Before the man-age tumbles,
no man will another spare.

2 systrungar ‘the children of sisters’ | †stystrungar† *T* 3 ī hēimi ‘in the Home’ | *so RHU*; með hólðum ‘among men’ *STW* 4 skildir ‘shields’ | *add.* ’ru ‘are’ *R* 4 klofnir ‘split’ | klofna ‘become split’ *U* 5 aðr ‘before’ | unz (*norm.*) ‘until’ *U* 6 engi | †enn† *U*

ALL | This st. is cited in *Gylf* 51, where it is introduced by the text: *Pá drepast bróðr fyrir á·girni sakar, ok engi þyrmir fðour eða syni ímann-drópum eða sifja-sliti. Svá segir í Völuspo: ‘Then brothers slay each other for reasons of greed, and no man spares his father or son in murder of men or slaying of kin. So it says in the Spaec of the Wallow:*

2 sifjum spilla ‘defile the kinship’ | I.e. ‘commit incest’, apparently referring to marriages between first cousins, which are prohibited in all mediaeval Scandinavian law codes. Compare related words found in the laws, like frénd-semis-spell ‘incest’ and especially sifja-spell ‘id.’ — The idea of incest as a sign of later ages is also found in *RV* 10.10.10a-b (*norm.* and *tr.*, Nikhil S. Dwibhashyam, (2025, Aug. 31). *Veda quote 6.* <https://nikhilstd.com/dvq/6/>: Á ḡbā tā gacc̄bān · úttarā yugáni, // yátra jāmáyah · kryávann ájámi ‘There shall come indeed those later ages when relatives shall do (acts) not (fit for) relatives’

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

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

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

6 mun ... þyrra ‘Before ... spare’ | *om. STW*

45 Lēika Míms synir, · en mjötudr kyndisk
at hinu galla · Gjallar-horni;
2 hótt bléss Héjimdallr, · horn’s á lofti;
4 mélir Óðinn · við Míms hófuð;
skelfr Yggdrasils · askr standandi,
6 ymr it aldnatré, · en joqunn losnar.

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

Mime’s sons play and the Measure-Tree is kindled
after [the sounding of] the shrill Horn of Yell.
High blows Homedal—the horn is aloft;
Weden speaks with the head of Mime.
Ugdrassle’s Ash trembles, standing:
the old tree whines and the ettin loosens.

4 mélir ‘speaks’ | †mey† *S*; †nie† *T* 5–6 Skelfr ... losnar ‘Ugdrassle’s ... loosens’ | *so HSTUW*;
these lines are reversed in R. 6 losnar | *add. H2 H*.

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

1–2 Lēika ... Gjallar-horni; ‘Mime’s ... Yell.’ | *om. STUW*

46 Hvat’s með ǫsum? · hvat’s með ǫlfum?

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

2 gnýr allr Jötun-héimr, · éśir 'ru à þingi,
 stynja dvergar · fyr stéjin-durum
 4 vegg-bergs vícir. · Vituð ér énn eða hvat?

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

1 qlfum 'Elves' | ósynjum 'Ossens' U 2 gnýr ... þingi | om. U 3 stéjin-durum | stéins U;
 stein-dyrum HWU 4 vegg-bergs vícir | om. U 4 vegg-bergs | veg-bergs HTW

1 Hvat 's með ósum? · hvat 's með qlfum 'What is with the Eese? What is with the Elves?' |
 Also occurring in Þrk 7/1.

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

47 Geyr nú Garmr mjók · fyr Gnipa-hélli,
 2 festr mun slitna, · en freki rinna;
 fjlöld veit hon fróða, · framm sé'k lengra
 4 of ragna rök · römm sig-tíva.

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

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

48 Hrymr ekir austan, · hefsík lind fyrir,
 2 snýsk Jormun-gandr · i jötun-móði,
 ormr knýr unnir, · en ari hlakkar,
 4 slítr nái nef-fólr; · Nagl-far losnar.

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

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

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

4. Nagl-far 'Nailfare' | The ship on which the fiends sail from the east. It is described in Gyld 51: Pá geyrist baf'it á lond'in, fyrir því at há snýst Mið-garðs-ormr í jötun-móð ok sókit upp á land'it. Pá verðr ok þat at Nagl-far losnar, skip þat, er svá heitir. Pat er gert af neqlum dauðra manna, ok er þat fyrir því varnanar vert, ef maðr deyr með ó-skornum noglum, at sá maðr eykr mikil efni til skips'ins Naglfars, er góð'in ok menn vildi seint, at gert yrði. En í þessum sévar-gang flytr Naglfar. 'Then the sea surges onto the lands because the Middleyardsworm writhes in ettin-wrath and attacks the land. Then it also happens that Nailfare loosens—the ship which is called thus; it is made from the nails of dead men, and therefore it is worth a warning if a man dies with uncut nails, that that man greatly increases the material for the ship Nailfare, which the Gods and men would rather were not done. But in this motion of the sea Nailfare floats.'

The idea of the Devil rowing a boat made out of improperly discarded nail clippings was widespread in Scandinavian and Finnish folklore, and thus the “nail-ship” cannot be a mere Snorriean invention. Specific rituals for disposing cut nails (and hair) are found in many Indo-European cultures, and clearly described ramifications for not observing them are also found in Zoroastrianism (*Vidēvdat* 17.2–3: “[W]hen one arranges and cuts his hair and clips his nails and then lets them fall into holes in the earth or into furrows, [...] demons come forth, and from these improprieties monsters come forth from the earth which mortals call lice and which devour the grain in the fields and the clothes in the closets”) (Lincoln, 1977). Outside of the Indo-Europeans, Judaism also has a taboo against discarding nail-clippings wherever a pregnant woman might walk, lest they (magically) should cause her to miscarry. An interesting psychological commonality presents itself in all three religions, namely that the improper clipping or disposal of nails is thought to threaten the fundamental stability of the cosmos by bringing about the principal fear of each religion. In Judaism, singularly concerned with the fertility of its adherents (witness its famous ban on masturbation, *Shulchan Arukh, Even HaZzer* 23:1: עין וה חמץ מל עבירות שבורה ‘more severe than all Torah transgressions’), it is the miscarriage; in the dualistic Zoroastrianism the proliferation of demons; and in the Germanic religion, with its Wiking Age eschatological obsession (of which the *Vsp* is an example, as is the Eddic *Vafþ*, the Scaldic poems *Hák* and *Eirm*, and the Runic Sö 154 Skarpáker) it is the end times.

- 49 Kjóll fērr austan · koma munu Múspells
² of lög lýðir, · en Loki stýrir;
³ fara fífl-megir · með freka allir,
⁴ þeim es bróðir · Býleists i fór.

[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 all fare with the Wolf;
 with them comes the brother of Bylest [= Lock] along.

- 50 Surtr fērr sunnan · með sviga lévi,
² skinn af sverði · sól val-tíva;
³ grjót-bjørg gnata, · en gífr rata,
⁴ troða halir hél-veg, · en himinn klofnar.

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

Surtr fares from the south with the twig's betrayer [FIRE];
 from the sword of the slaughter-Tews it shines [like] the sun.
 Rocky cliffs clash and the fiends are on the march;
 men tread the Hellway and the heaven is split.

¹ Surtr | Svartr *U* ³ gífr rata ‘the fiends are on the march’ | guðar hrata ‘the gods stagger’ *U*

² skinn af sverði · sól val-tíva ‘from the sword of the slaughter-Tews it shines [like] the sun’ | A difficult line in several regards. First, *val-tíva* may be read either (1) as gen. pl. of *val-tívar* ‘the slain-Tews [GODS]’ (so La Farge and Tucker (1992); cf. below st. 59 and *Hym* i) or (2) as gen. sg. of an unattested masc. *n*-stem **val-tívi* ‘the slaughter-tew [= Surtr]’ (so CV, Fritzner and others). (1) is adopted here as the simpler explanation since it does not presuppose an otherwise unattested derivative of *týr* ‘tew, god’ and since the pl. *val-tívar* demonstrably occurs below in the poem in st. 59, but the sense of the line is still very difficult.

A second issue arises over whether the gen. *val-tiva* modifies (a) *sverði* 'sword' or (b) *sól* 'sun'. In cases (1a) and (2a) the sense would simply be that the flashing sword shines like the sun, reflecting the intensity of the battle. Although one may expect a pl. *sverðum* 'swords' for case (1a) that is not a major problem, since sg. forms are often used with pl. possessors in Old Germanic languages. Case (1b) must probably be rejected, since the possessor of the sword has to be Surt, and "the sun of the gods shines from Surt's sword" makes little sense. If (2b) is adopted we may see a kenning "sun of Surt [FIRE]", but "from his sword shines the [FIRE]" seems excessively repetitive when compared to l. 1. In conclusion, the preferred sense is case (1a), although it is still not perfect.

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

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

51 Þá kómr Hlínar · harmr annarr framm,
² es Óðinn feðr · við ulf vega,
³ —en bani Bēlja · bjartar at Surti—
⁴ þá mun Friggjar · falla angan.

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

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

4 angan | so *HSTUW*; angantyr R

ALL | Sts. 51–53 describe the deaths of the major gods Weden, Free, and Thunder. The battle takes place on the great plain Wighride as told in *Vafþ* 18; the fight between the Wolf and Weden, and his subsequent avenging by Wíðar is mentioned in *Vafþ* 53. According to *Gylf* 51: *Ésir her-vœða sik ok allir Ein-herjar ok sökja fram á vøllu'na. Ríðr fyrstur Óðinn með gull-bjalm'inn ok fagra brynu' ok geir sinn, er Gungnir heitir; stefnir hann móti Fenris-ulfi, en Þórr fram á aðra blið bonum, ok má hann ekki duga bonum, því að hann befir fullt fang at berjas við Miðgarðs-orm. Frey berst móti Surti, ok verðr harðr sam-gangr, aðr Frey fellr. Pat verðr hans bani, er hann missir þess ins góða sverðs, er hann gaf Skírni.* 'The Eese and all the Onecharriers clothe themselves for war and rush forth on the plains. Weden rides first with the golden helmet and fair byrnne and his spear which is called Gungner; he faces against the Fennerswolf, but Thunder goes forth on one of his sides; and he cannot avail him, for he has his hands full in fighting against the Middenyardswurm. Free fights against Surt and it becomes a hard-fought struggle before Free falls. It is his bane that he is missing the good sword which he gave Shirner.'

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

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

52 Þá kómr hinn mikli · mogr Sig-fóður,
² Viðarr vega · at val-dýri;
³ létr megi Hveðrungs · mund of standa
⁴ hjor til hjarta; · þá 's hefnt fóður.

[R 2v/15, STW]

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

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

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

53 Þá kómr hinn méri · mogr Hlóðynjar,
² gengr fet níu · Fjorgynjar burr
³ néppr frá naðri · niðs ó-kvíðnum;
⁴ munu halir allir · héim-stoð ryðja
 es af móði drepr · Mið-garðs véurr.

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

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

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

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

4 munu halir allir · héim-stóð ryðja 'All men will clear their homesteads' | After Thunder is slain
the realm of men is no longer habitable. Cf. *Hárþ TODO, Þrk 18.*

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

54 Sól térf sortna, · sôkkr fold i mar,
2 hverfa af himni · heiðar stjornur;
3 geisar ejimi · við aldr-nara;
4 leikr hór hiti · við himin sjalfan.

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

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

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

1 sôkkr fold i mar 'the fold sinks into the sea' | The reading *sôkkr* 'sinks' is supported by Arn
Þorfdar 2.4 (SkP II), which is probably based on the present line: *Björt verðr sól at svartri;* · sôkkr
fold i mar dökkvan; 'Bright, the sun turns to black; the fold sinks into the dark sea'.

55 Geyr nú Garmr mjók · fyr Gnipa-helli,
2 festr mun slitna, · en freki rinna;
3 fjolð veit hón fróða, · framm sé'k lengra
4 of ragna rök, · rømm sig-tíva.

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

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

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

- 56 Sér hön upp koma · qðru sinni
 2 jorð ór égi · iðja-gröna;
 falla forsar, · flygr orn yfir,
 sá's á fjalli · fiska vetiðir.

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

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

ALL | Sts. 56–59 are paraphrased in *Gylf* ch. 53:

Pá mælti Gangleri: „Hvárt lífa nökkur goðin þá, eða er þá nökkur jorð eða himinn?“
 Hárr segir: „Úpp skýtr jorðu nni þá ór sénum, ok er þá grón ok fegr. Vaxa þá akarar
 ó-sáni. Viðarr ok Váli lífa svat eigi befr sér'inn ok Surt-logí grandat heim, ok
 byggja heir á Iða-velli, þar sem fyrr var Ás-garðr, ok þar koma þá synir Þórs, Móði ok
 Magni, ok hafa þar Mjölni. Því næst koma þar Baldr ok Höðr frá Heljar, setjast þá
 allir samt, ok talast við, ok minnast á rúnar sínar ok róða af titóndi þau, er fyrrum
 þófðu verit, af Mið-gards-orm ok um Fenris-ulfs. Þá finna heir í grasi'nu gull-tegflur
 þér, er ésir'nir þófðu átt. Svá er sagt.“

‘Then spoke Gangler: “Do any of the gods live then, or is there then any earth or heaven?” High says: “Then the earth shoots up from the seas, and it is then green and fair. Then acres grow unsown. Wider and Wonnel live, for the sea and Surt’s flame have not scathed them, and they settle on the Idewolds where Osyard once stood. And then the sons of Thunder—Mood and Main—come there, and there they have Millner. Next come Balder and Hath from Hell; then they all sit down together and make speech and think back on their runes and discuss the events of antiquity, about the Middenyardswurm and about the Fenmerswolf. Then they find in the grass those golden game-bricks which the Eese had owned. So it is said:”’

after which it quotes *Vafþ* 51.

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

- 57 Finnask ésir · á Iða-velli
 2 ok umb mold-þinur · mótkan dóma,
 ok minnask þar · á megin-dóma
 4 ok á Fimbul-týs · fornar rúnar.

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

The Eese find each other on the Idewolds
 and of the mighty Earth-cord [= Middenyardswurm] speak,
 and there think back on mighty verdicts
 and on Fimble-Tew’s (= Woden’s) ancient runes.

¹ Finnask ‘find each other’ | hittask *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-dóma ‘and there think back on mighty verdicts’ | om. R

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

58 Þar munu **ǫptir** · **undr-samligar**
² **gullnar tóflur** · i **grasi** finnask,
þér’s ǫsir i **ár-daga** · **áttar hófðou.**

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

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

³ *ǫsir* | emend.; om. RH

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

³ *ǫsir* | The verb *hófðu* ‘had’ requires a plural subject, and this is found in the paraphrase of *Gylf* 53: *Þá finna þeir i grasi’nu gull-tóflur þér, er ǫsir’nir hófðu átt.* (see above note to st. 56).

59 Munu **ó-sánir** · **akrar vaxa,**
² **bóls mun alls batna,** · **mun Baldr koma;**
búa Högðr ok Baldr · **Hropts sig-toptir,**
⁴ **vél val-tívar.** · **Vituð ér enn eða hvat?**

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

Unsown will acres grow;
the bale will all be bettered; Balder will come.
Hath and Balder live on Roft’s (<= Weden’s) victory-plots
well, the slain-Tews.—Know ye yet, or what?

² *bóls* ‘the bale’ | The evil of Hath’s slaying Balder will be forgotten as the two live together in peace.

60 Þá kná **Hónir** · **hlaut-við kjósa**
² **ok burir byggva** · **bróðra tveggja**
vind-heim víðan. · **Vituð ér enn eða hvat?**

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

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

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

² *bróðra tveggja* ‘the two brothers’ | The present translation understands *tveggja* as the gen. pl. of *tvær* ‘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 and Wigh; they are never said to have children.

61 Sal sér hón standa · sólu fegra,
² gulli þakðan, · à Gimléi;
 þar skulu dyggvar · dróttir byggva
⁴ ok umb aldr-daga · ynðis njóta.

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

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 hón 'she sees' | ² vjet'k 'I know' *STUW* ² gulli þakðan 'thatched with gold' | gulli bætra
 'better than gold' *ST* ² Gimléi | metr. emend.; Gimlé *RHSTUW* ³ þar 'there' | þann '[in] that
 [ball]' *TW*

62 Þar kómr hinn dimmi · dréki fljúgandi,
² naðr fránn neðan · frá Niða-fjöllum;
 berr sér í fjöldum · —flýgr völl yfir—
⁴ Nið-hoggr nái; · nú mun hón søkkvask.

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

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

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

Appendix

Dwarf-tallies

The following sts. (11–15) contain two originally distinct lists of dwarf names. At least some of them are certainly later inserts; it is proof enough that there is a repetition of names (Oakenshield, Great-grandfather) and more than one formulaic conclusion. They interrupt the flow of the whole poem so much that they have been moved hither.

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 Nyí ok Niði, · Norðri, Suðri,
² Austri, Vestri, · Al-þjófr, Dvalinn,

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

4 Bívurr, Bávurr, · Bómburr, Nóri,
 Ann ok Ánarr, · Ái, Mjøð-vitnir.

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

12 Véigr ok Gand-alfr, · Vind-alfr, Práinn,
 2 Þékkr ok Þorinn, · Þór, Vitr ok Litr,
 Nár ok Ný-ráðr— · nú hef'k dverga
 4 —Reginn 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.

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

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

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

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

14 Mál es dverga · í Dvalins liði
 2 ljóna kindum · til Lofars telja,
 þeir es sóttu · frá salar stéini
 4 Aur-vanga sjot · til Jöru-valla.

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

[R 11/30, H 20f/22,
 STUW]

3 þeir | þeim H

ALL | A standard genealogical introduction (cf. *HalT* i: *meðan hans ért ... til goða telfum* '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 Moodowner is said to be the foremost (and presumably the oldest) of the dwarfs, and Loffer is not mentioned, but such details were probably not very important.

Sts. 14–15 is paraphrased in *Gylf* 14: “But these came from Swornshigh (*Svarinshaugr*) to the Earwongs on the Erwolds, and from them Loffer is come—these are their names: Sherper (*Skirpir*), Werper (*Virpir*), Showfind, Great-grandfather, Elf and Ing (*Ingvi*), 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, · Eiðkin-skjaldi,
 Fjalarr ok Frosti, · Finnur ok Ginnarr;
 6 Þat mun é uppi, · meðan qld lifir,
 lang-niðja-tal · til Lofars hafat.

[R 11/32, H 201/24,
STUW]

There was Deepner 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,¹
 the tally of kinsmen lifted to Lofer.

¹Two archaic formulae. The first literally ‘that will ever [be] up above’, cf. *HarS* TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (*þat mun é uppi*, but both mss. *þat mun em uppi*), evil is the doom of the norns!” The second is found in a runic inscription, U 323 (980–105): “Ever will lie—while the age lives (*mēþ + altr + lifir með aldr lifir*)—the hard-hammered bridge, broad, after a good man.” An especially close parallel is found in Þstf *Stutindr* (st. 5, Kari Ellen Gade ed. in SkP II): *Ey mun uppi · Eñdilis, meðan stendr // sól-borgar salr, · svor-göðis for.* ‘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].’

6 é | om. R 7 til | om. H

Stanzas from *Hauksbók*

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

Hi Þá kná Váli · víg-bond snúa
 2 heldr vóru harð-gor · hópt ór þormum.

[H 20v/12]

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

¹ Váli ‘Wonne’ | emend.; Vála H

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

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

[H 20v/28]

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

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

H3 Ginn lopt yfir · lindi jarðar,
² gapa ýgs kjaptar · orms i héðum;
³ mun Óðins son · eitri móta
⁴ vargs at dauða · Víðars niðja.

[H 20v/39]

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

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

ALL | This stanza appears between §2 and §3 in H. It is not found in the sequence of stanzas cited in *Gylf* 51, but some details in the accompanying prose are not entirely dissimilar: *en Fénris-ulfr ferr með gapandi munni, ok er inn neðri kjópti við jorðu, en in ofri við himin. Gapa myndi hann meira, ef rúm væri til. Eldar brenni ór augum hans ok nösum. Miðgarðs-ormr bléss svá eitri'nú, at hann dreifir lopt oll ok lög, ok er hann all-ógar-ligr, ok er hans á aðra blið ulfi'nú.* ‘But the Fenmerswolf fares with gaping mouth; and the lower jaw is on the earth, but the upper is in the heaven; he would gape yet broader if there were room for it. Fires burn out of his eyes and nostrils. The Middenyardswyrm blows the venom so far that it covers the whole air and sea, and he is most terrible, and he is by the side of the Wolf.’

3 eitri '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 (eitri) which the Wyrm blows on him.”

H4 Þá kómr hinn ríki · at regin-dómi
² qflugr ofan · sá's qllu ręðr.

[H 21r/14]

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

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

Speeches of the High One (*Hávamól*)

Dating: See individual sections.

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

Introduction

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

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

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

1. The Guests' Strand (1–77)
2. Various scattered sts. of advice (81–90)
3. Weden's tryst with Billing's daughter (91–102)
4. Weden's obtaining of the Mead of Poetry (103–110)
5. The Speeches of Loddfathomer (III–137)
6. The Rune-tally; sts. about runes and ritual (138–146)
7. The Leed-tally; Weden's listing of 18 galders (146–165)

It cannot be claimed for certain that each strand was originally its own poem. Weden's two romantic adventures (91–102, 103–110), for instance, have a lot in common stylistically, and seem too short to stand on their own. On the other hand it seems highly unlikely that the Guests' Strand and the Speeches of Loddfathomer were originally part of the same work. They differ greatly in tone—the former being down to earth and irreligious, the latter putting much emphasis on magical or even superstitious ideas; in style—the former never making use of the second imperative, the latter very frequently; and in coherence—the former having a perfectly fitting conclusion in sts. 76–77, the latter being much more varied. There is also some repetition between them (most notably st. 119), which would have been quite redundant if both were originally a single work.

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

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

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

For the *why*, we should consider what reason someone would have for redacting numerous materials into a single poem. St. 166, as discussed above, suggests that the main reason was utilitarian rather than antiquarian, and a picture then emerges of a redactor arranging a corpus of traditional poetry, selected both for its traditional attribution to the god Weden and for its *usefulness*—whether as practical life advice or as mythological and religious lore—into a single long poem meant to be learned by heart as a whole and recited for magical purposes. In practice this final redaction served as sort of Odinic "ark" (or "Hoardmimer's wood") in which the bulk of surviving pre-

Christian Norse advice poetry was transmitted until it could be written down. Forever lost were whichever stanzas were not included in it—and many such must have existed.

The Guests' Strand (1-79)

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

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

It seems very likely that the original Guests' Strand ended at st. 77. This finds strong support in *Hákum* 21, the final st. of that poem, which likewise begins with the first two lines *deyr fē · deyja fréndr*.

1 Gáttir allar · áðr gangi fram
 2 of skoðask skyli,
 of skyggnask skyli;
 4 því't ó-vist 's at vita, · hvar ó-vinir
 sitja à flæti fyrir.

[R 3r/4]

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

² of skoðask skyli, | om. STUW

2 Gefendr hejlir, · gestr 's inn kominn,
 2 hvar skal sitja sjá?
 mjók es bráðr · sá's à bröndum skal
 4 síns of fræsta frama.

[R 3r/6]

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

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

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

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

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

4 Vats es þórf · þeim’s til verðar kómr,
 2 þérri ok þjóð-laðar,
 3 góðs of óðis, · —ef sér geta métti—
 4 orðs ok endr-þogu.

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

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

4 endr-þogu ‘silence in return’ | One may note that the verb *þegja* ‘shut up, be silent’—of which **þaga*, which only appears in the present cpd., is a derivative formed in the same way as *saga* ‘saw, history’ to *segja* ‘say, speak’—and the related noun *þagn* ‘silence’ are frequently used at the beginning of Scaldic poems (e.g. Arn *Magndr* 1: *þegi séim-brotar* ‘may gold-breakers [GENEROUS MEN] be silent’, Egill *Berdr* 1: *bygg ... til þagnar þinn ljör* ‘may thy retinue focus on silence’, Glúmr *Gráf* 1: *bíðjum vér þagnar* ‘we ask for silence’).

5 Vits es þórf · þeim’s víða ratar;
 2 délt es héima hvat;
 3 at auga-bragði · verðr sá’s ekki kann
 4 ok með snotrum sitr.

Of wit there is need for him who widely roams;
 everything is easy at home.

[R 3r/8]

[R 3r/10]

[R 3r/12]

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 héldr **gétinn** at **géoði**,
þa’s horskr ok þogull · kómr **héimis-garða** til,
⁴ sjaldan verðr **víti** **vorum**.
því’t **ó-brigðra** vin · fér maðr **aldri-gi**,
⁶ an **man-vit** **mikit**.

[R 3r/14]

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

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

7 Hinn **vari** **gestr** · es til **verðar** **kómr**,

² **þunnu** **hljóði** **þegir**;
eyrum **hlýðir**, · en **augum** **skoðar**,
⁴ **svá** **nýsisk** **fróðra** **hvær** **fyrir**.

[R 3r/17]

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

² **þunnu hljóði** ‘with sharp hearing’ | Lit. ‘with thin listening’.

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

8 Hinn es **séll**, · es **sér** of **getr**

² **lof** ok **líkn-stafi**;
ó-délla ’s **við** **þat**, · es **eiða** **skal**
⁴ **annars** **brjóstum** **i.**

[R 3r/19]

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

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

9 Sá es séll, · es sjalfr of á
lof ok vit meðan lifir;
því't ill róð · hęfr maðr opt þegit
annars brjóstum ór.

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

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

10 Byrði bætri · berr-at maðr brautu at,
an sé man-vit mikit;
auði bætra · þykkir þat i ó-kunnum stað;
slíkt es vá-laðs vera.

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

II Byrði bætri · berr-at maðr brautu at,
an sé man-vit mikit;
veg-nest verra · vegr-a vølli at,
an sé of-drykkja ols.

A better burden man bears not on the road
than be it much manwit.
Worse way-provision he drags not along on the plain
than a too great drink of ale.

³ velli at 'on the plain' | Formulaic, the word *vøllr* '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, · sém gótt kveða,
 2 q̄l alda sonum;
 því't f̄era vēit, · es fl̄eira drekkr,
 4 s̄ins til ḡeðs gumi.

[R 3r/25]

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

13 Ó-minnis-hegri hēitir, · sá's yfir q̄lðrum þrumir,
 2 hann stelr ḡeði guma;
 þess fogls f̄jōðrum · ek f̄jotraðr vas'k
 4 i garði Gunn-laðar.

[R 3r/27]

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

¹ Ó-minnis-hegri 'Forgetfulness-heron' | Lit. "unmemory-heron", the personification of drunkenness as a hovering bird.

^{3–4} þess ... Gunn-laðar. 'By that bird's feathers I was fettered / in the enclosure of Guthlathe.' | Weden stole the mead of poetry from Sutting's daughter, Guthlathe, who was placed by her father to guard it. For this myth see introduction to sts. 103–110 below. In the version told in *Skm* Weden does indeed drink all of the mead, but he soon spits it out again and shows no adverse effects. The conception behind the present stanza may be that the mead has drawbacks of normal alcohol. If this is the case it would lend support to the theory that the Guests' Strand and the later parts of *Háv* were originally separate compositions, since no such drunkenness is found in *Háv* 103–110. See note to 14/1–2.

14 Qlr ek varð, · varð ofr-q̄lvi,
 2 at hins fróða Fjalars;
 því es q̄lðr batst, · at aprt of héimtir
 4 hv̄err sitt ḡeð gumi.

[R 3r/29]

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

^{1–2} TODO | Another reference to the Mead of Poetry, for Fealer was one of the two dwarfs who slew Quasher and made the mead. Again the sense seems to be that Weden got drunk on it, but in the attested versions of the myth Weden never even meets the two dwarfs.

15 Pagalt ok hugalt · skyli þjóðans barn

[R 3r/31]

2 ok **víg-djarft** **vesa**;
 glaðr ok **rejfr** · skyli **gumna hverr**,
 4 und's sinn **bíðr** **bana**.

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

16 Ó-snjallr maðr · hyggsk munu **ey** lifa,
 2 ef við **víg** **varask**;
 en **qli** gefr hónum · **engi** frið,
 4 þótt hónum **geirar** **gefi**.

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

[R 3v/1]

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

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

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

[R 3v/3]

18 Sá **qinn** **véit**, · es **víða** ratar
 2 ok **hefr** **fjolð** of **farit**,
 hverju **gēði** · stýrir **gumna hverr**,
 4 sá es **vitandi** 's **vits**.

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

[R 3v/5]

2. hefr **fjolð** of farit 'has journeyed much' | Cf. *Vaff* 3, 44, et.c., where Weden repeats: *Fjolð ek fór*,
 · *fjolð frēistaða'k*, // *fjolð ek regnda regin* 'Much I journeyed, much I tried, much I tested the Reins.'

- 19** Haldi-t maðr á keri, · drekki þó at hófi mjøð,
 2 mæli þarf eða þegi;
 ó-kynnis þess · váar þik ęngi maðr,
 4 at þú gangir snimma at sofa.

Man ought not to hold onto the cask; ought yet to drink mead in moderation;
 ought to speak the needful or shut up.
 For that uncouthness will no man blame thee
 that thou go early to sleep.

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

2 mæli þarf eða þegi 'ought to speak the needful or shut up' | Formulaic, line occurs identically in *Vafþ 10/2*.

- 20** Gróðugr halr, · nema gęðs viti,
 2 etr sér aldr-trega;
 opt fér hlógis, · es með horskum kómri,
 4 manni héimskum magi.

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

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

- 21** Hjarðir þat vitu, · nér héim skulu,
 2 ok ganga þá af grasi;
 en ó-sviðr maðr · kann éva-gi
 4 síns of mál maga.

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

- 22** Ve-sall maðr · ok illa skapi
 2 hlér at hví-vetna;
 hitt-ki hann vœit, · es vita þyrpti,

[R 3v/7]

[R 3v/9]

[R 3v/11]

[R 3v/13]

4 at hann es-a vamma vanr.

The wretched man and ill turned out
laughs at anything.
He knows it 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 nétr [R 3v/14]
² ok hyggr at hví-vetna;
⁴ þá es móðr, · es at morni kómr;
⁴ alt es víl sém 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 [R 3v/16]
² við-hléjendr vini;
⁴ hitt-ki hann fiðr, · þótt of hann fár lesi,
⁴ ef með snotrum sitr.

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

25 Ó-snotr maðr · hyggr sér alla vesa [R 3v/18]
² við-hléjendr vini;
⁴ þá þat fiðr · es at þingi kómr,
⁴ at á for-méldndr fää.

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

⁴ á for-méldndr fää 'has spokesmen few' | Repeated in st. 62. The Thing was the Germanic legal assembly, where small disputes could easily turn into deadly feuds, so the import is that true friends are proven in conflict, not in drunken revelry.

26 Ó-snotr maðr · þykkisk allt vita,

[R 3v/20]

2 ef á sér ī vǫ́ veru;
 hitt-ki hann vœit, · hvat skal við kveða,
 4 ef hans frœista firar.

The unclever man seems to know everything
 if he takes shelter in a nook.

He knows it not, what he shall answer
 if men test him.

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

27 Ó-snotr maðr · es með aldir kómr,
 2 þat’s batst at hann þegi;
 3 engi þat vœit, · at hann ekki kann,
 4 nema hann méli til mart.
 5 vœit-a maðr, · hinn’s vœt-ki vœit,
 6 þótt hann méli til mart.

[R 3v/2i]

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

28 Fróðr sá þykkisk, · es fregna kann,
 2 ok segja hit sama,
 3 ey-vitu leyна · megu ýta synir
 4 því es gengr of guma.

[R 3v/24]

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

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

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

29 Órna mé�ir, · sá’s éva þegir,

[R 3v/26]

2 stað-lausu stafi;
 hrað-mélt tunga, · nema haldendr eigi,
 4 opt sér ó-gótt of gélr.

He who never shuts up speaks plenty many
 utterings of absurdity.
 A quick-spoken tongue—unless it be held in place—
 oft sings evil [into being] for itself.

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

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

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

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

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

[R 3v/28]

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 flóttta ték
 2 gestr at gest héðinn;
 vœit-a gorla · sá's of verði glissir,
 4 þótt með grømum glami.

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

[R 3v/30]

2 gestr '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 margin · erusk gagn-hollir,
 2 en at virði vrekask;
 aldar róg · þat mun é vesa;

[R 4r/1]

4 órir gestr við gest.

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

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

33 Ár-liga verðar · skyli maðr opt fāa,

[R 4r/3]

2 nema til kynnis komi;
sitr ok snópir, · létr sēm solginn sé,
4 ok kann fregna at fóu.

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

34 Af-hvarf mikit · es til ills vinar,

[R 4r/4]

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

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

35 Ganga skal, · skal-a gestr vesa

[R 4r/6]

2 ey i eignum stað;
ljúfr verðr leiðr, · ef lengi sitr
4 annars flētjum á.

One shall go; he shall not be a guest
forever in one place.
The loved becomes loathed if for long he sits
on another man's benches.

¹ *skal* | emend.; om. R

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

- 36** Bú es bętra, · þótt lítit sé,
² halr es héima hvęrr;
³ þótt tvér gęitr eigi · ok taug-reptan sal,
⁴ þat 's þó bętra an bón.

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

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

- 37** Bú es bętra, · þótt lítit sé,
² halr es héima hvęrr;
³ blóðugt es hjarta · þęim's bięja skal
⁴ sér i mál hvęrt matar.

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

- 38** Vópnum sínūm · skal-a maðr vęlli á
² feti ganga framarr,
³ því't ó-vist 's at vīta, · nér verðr à vegum úti
⁴ gęirs of þørf guma.

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

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

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

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

[R 4r/12]

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

ALL | No man is so generous that he would refuse a gift formally presented to him or loathe receiving a favour as thanks for his generosity.

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

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

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

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

[R 4r/14]

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

41 **Vópnum** **ok** **výðum** · **skulu** **vinir** **gleðjask**;
 2 **þat** 's á **sjölfum** **sýnst**;
viðr-gefendr **ok** **qndr-gefendr** · **erusk** **vinir** **lengst**,
 4 **ef** **þat** **bíðr** **at** **verða** **vé**.

[R 4r/16]

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

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

4 **þat** 'it' | The friendship.

42 **V**in sīnum · skal maðr **v**inr **v**esa,
² ok **g**jalda **g**jof við **g**jof;
³ **hl**átr við **hl**átri · skyli **hol**ðar **taka**,
⁴ en **lausung** við **lygi**.

[R 4r/18]

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

43 **V**in sīnum · skal maðr **v**inr **v**esa,
² **þ**ejim ok **þ**ess **vin**;
³ en **ó**-**vinar** sīns · skyli **engi** maðr
⁴ **vinar** **v**inr **v**esa.

[R 4r/19]

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

44 **V**eitst, ef þú **vin** átt, · þann's **v**el trúir
² ok vilt af hōnum **gótt** **geta**,
³ **g**éði skalt við þann · ok **g**jofum skipta,
⁴ fara at **finna** opt.

[R 4r/21]

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

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

45 Ef þú átt annan, · þann's **illa** trúir,
² vilt af hōnum þó **gótt** **geta**,
³ fagrt skalt mēla við þann, · en **fl**átt hyggja
⁴ ok **g**jalda **lausung** við **lygi**.

[R 4r/23]

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

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

46 Þat's **q**nn umb þann, · es þú **i**lla trúir
² ok þér es **gr**unr at **g**eði,
hléja skalt við þeim · ok of **hug** mél;a;
⁴ **g**lík skulu **gj**old **gj**ofum.

[R 4r/25]

This is yet about him whom thou trustest badly,
and about whom thou hast doubt;
laugh shalt thou with him, and speak with care;
repayments shall be equal to gifts.²

²Equivalent to the last line of the previous st. ("pay duplicity for lie").

47 Ungr vas'k **f**orðum, · **f**or'k qinn saman,
² þà varð'k **v**illr **v**ega;
auðigr þóttumk, · es annan fann'k,
⁴ **ma**ðr es **m**anns gaman.

[R 4r/28]

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

48 **M**ildir fróknir · **m**çnn batst lifa,
² **s**jaldan **s**út ala;
en **ò**-snjallr maðr · **u**ggir hvat-vetna,
⁴ **s**yтир é **g**löggr við **g**jofum.

[R 4r/29]

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

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

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

49 **V**áðir mïnar · **g**af'k **v**elli at
² **tv**ejim **tré**-mønnum;
rekkar þat þóttusk, · es **ri**pt hofðu;
⁴ **n**eiiss es **n**ókkvið halr.

[R 4r/31]

My garments I gave on the plain
to two tree-men.

Champions they seemed when cloaks they had;
shameful is the naked hero.

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

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

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

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

[R 4r/33]

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

² hlýr-at | 'hlyrar' R

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

[R 4v/2]

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

² fimm daga 'for five days' | I.e. "for a week", which was originally five days long. The sense is that the bad friends quickly tire of each other when staying together for an extended period of time. See also st. 74 and Index: five days.

52 Mikit eitt · skal-a manni gefa;
² opt kaupir sér í lítlu lof;
með hólfum hléif · ok með hóllu kéri

[R 4v/4]

4 fekk ek mér fé-laga.

Much at once shall one not give a man;
 oft one buys himself goodwill for little.
 With half a loaf and a sloping cask
 I got myself a fellow.

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

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

53 Lítilla sanda, · lítilla séva,
 2 lítill eru gęð guma;
 því't allir mēnn · urðou-t jafn-spakir;
 4 hølf es qld hvar.

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

[R 4v/6]

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

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

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

54 Mēðal-snotr · skyli manna hvørr,
 2 éva til snotr séi;
 þeim es fyrða · fegrst at lifa,
 4 es vøl mart vitu.

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

[R 4v/7]

55 Mēðal-snotr · skyli manna hvørr,
 2 éva til snotr séi;

[R 4v/9]

4 snotrs manns hjarta · verðr sjaldan glatt,
 ef sá 's al-snotr es á.

Middle-clever should each man be;
 never too clever.

The clever man's heart is seldom glad,
 if its owner is all-clever.

56 Meðal-snotr · skyli manna 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 ought no man to know ahead;
 his is the most sorrowless mind.

[R 4v/10]

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

57 Brandr af brandi · brinnr und's brunninn es,
 2 funi kveykisk af funa;
 maðr af manni · verðr at málí kuðr;
 4 en til dólskr 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.

[R 4v/11]

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

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

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

[R 4v/13]

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

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

59 Ár skal rísa, · sá’s á yrkjendr fáa,
² ok ganga sáns verka á vit;
³ mart of dvélr · þann’s umb morgin sefr,
⁴ halfr es auðr und hvötum.

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

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

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

60 Þurra skíða · ok þakinna néfra,
² þess kann maðr mjöt,
³ ok þess viðar, · es vinnask megi
⁴ mál ok misséri.

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 misséri ‘for a season and half-year’ | Over nine months.

61 Þveginn ok mætr · ríði maðr þingi at,
² þótt sé-t védrr til vél;
³ skúa ok bróka · skammisk ęngi maðr
⁴ né hęsts in hęldr,
 þótt hann hafi-t góðan.

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

[R 4v/15]

[R 4v/17]

[R 4v/19]

¹ Þeginn ok mētr 'Washed and full' | A formulaic collocation. Cf. *Reg* 25 (*kembōr* 'combed' — *beginn* 'washed' — *mētr* 'full') and *Vsp* 33: (*þó* 'washed' — *kembōi* 'combed'). These examples attest to the importance of personal hygiene in the culture, something further seen by the ubiquity of combs in pre-Christian graves (TODO: archeological reference). The whole thing reminds of the passage from *Germania* ch. 22: *Statim ē somnō, quem plērumque in diem extrabunt, lavantur, saepius calidā, ut apud quōs plērumq[ue] biems occupat. Lauti cibum capiunt: séparatæ singulis sedis et sua cique mēnsa. Tum ad negotia nec minus saepe ad convivia prōcedunt armati.* '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 less often to their festal meetings (*convivia*, i.e., their Things)?'

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

- 62** Snapir ok gnápir, · es til sérvar kómr,
 qrn à aldinn mar;
svá es maðr, · es með morgum kómr
 ok á for-mélendr fää.

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

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

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

3 Fregna ok segja · skal fróðra hvérr,
sá's vill hétinn horskr;
einn vita · né annarr skal,
þjöð veit ef þrí 'ru. [R 4v/21]

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

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

- 64 Ríki sitt : skyli ráð-snotra [B 4v/24]

2 hværr i hófi hafa;
 þá þat finnr, · es með fróknum kómr,
 4 at ḥengi es ḥinna hvatastr.

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

This he then finds when among the brave he comes—
 that noone is fiercest of all.

3–4 þá ... ḥinna hvatastr ‘then ... fiercest of all’ | Almost identical to Reg TODO/3–4, which however has *fleirum* ‘more men’ instead of *fróknum* ‘the brave’.

ALL | A powerful man should not abuse his power, since there is no man so strong that his strength makes him invincible. The last line seems to express the notion of Hobbesian equality.

65 Orða þeira, · es maðr qðrum sęgir,
 2 opt hann gjold of getr.

[R 4v/25]

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

66 Mikils til snimma · kom’k i marga staði,
 2 en til sið i suma;
 3 qł vas drukkit, · sumt vas ó-lagat;
 4 sjaldan hittir leiðr i lið.

[R 4v/26]

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

1 Mikils til ‘Much too’ | *emend.*; mikilsti R

ALL | Of course, the problem was not with the ale, but with the people themselves. The sense is that there are no wrong times, only wrong people.

67 Hér ok hvar · myndi mér hęim of boðit,
 2 ef þyrpta’k at mǫlun-gi mat,
 3 eða tvau lér hęngi · at hins tryggva vinar,
 4 þar’s ek hafða ḥitt etit.

[R 4v/28]

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,
 where I had eaten one.

ALL | Most people are stingy, especially with regards to food, which was scarce and closely watched among the Norse subsistence farmers. The poet sarcastically notes that even the “trusty friend” would invite him over oftener if he brought more food than he ate.

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

[R 4v/30]

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 héill,
 2 sumr es af sonum séll,
 sumr af fréndum, · sumr af fē órnu,
 4 sumr af verkum vél.

[R 4v/32]

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

¹ ve-sall ‘unblessed’ | I have elsewhere translated *ve-sall* as ‘wretched’, but in the present stanza I render it literally in order to show the etymological relationship to *séll* ‘blessed’ used elsewhere in the stanza. The form *-sall* lacks i-umlaut due to a shortening of the vowel before the umlaut became phonemic; the ancestral Proto-Norse form would be **wajē-sálīr*, for which cf. PFSM-MFRY *wajē-mari* ‘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 translate *séll* 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-séll* ‘blessed with harvests’, while one whose kingdom is at peace (*friðr*) is said to be *frið-séll* ‘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 kingly person himself. Such is by no means an exclusive Germanic conception, but is also shared e.g. with the Chinese, in whose political history the “mandate of Heaven” has been hugely important. TODO: Reference PCRN chapter).

² sonum ... fréndum ‘sons ... kinsmen’ | Cf. st. 72 below, which stresses the importance of sons and kinsmen.

70 Bætra ’s lifðum, · an séi ó-lifðum,
 2 ey getr kvíkr kú;
 ęld sá'k upp brinna · auðgum manni fyr,
 4 en úti vas dauðr fyr durum.

[R 5r/2]

It is better for the living than it may be for the unliving:

ever the quick gets the cow.

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

¹ *an séi ó-lifðum* | *emend.*; ‘*J fel lifðom*’ R.

¹ *an séi ó-lifðum* ‘than it may be for the unliving’ | The reading of R, which would be normalized as *ok sél-lifðum* ‘and for the blessed living’, is metrically defect since *sél-* is strongly stressed and should carry alliteration. For the original form of the line we have a close parallel in *Fífin* 30: *Hvortum s̄ bætra · an sé ó-hvortum* ‘It is better for the brisk than it may be for the unbrisk’, on which the pres. ed. is based. The corruption has probably happened in the following way: **en* (younger form of *an* ‘than’) in the prototype was misinterpreted as *en* ‘and, but’ and copied as *j* (the tironian et), while **séi ólfðom* (probably with the words cramped together) became *sél lfðom*.

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

^{3–4} *eld ... durum*. ‘A fire ... the doors.’ | The fire is probably the man’s funeral pyre burning on his farm, on which a considerable amount of his wealth has been spent—according to ibn Fadlan (TODO) two thirds of a dead chieftain’s estate was spent on his lavish funeral. In spite of this he is just as dead. The next stanza continues this thought.

71 Haltr ríðr hrossi, · hjrðr rekr handar vanr,
2 daufr vegr ok dugir;
 blindr es bætri, · an brænnndr séi;
4 nýtr mann-gi nás.

[R 5r/3]

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 bætri, · þótt sé sið of alinn
2 eptir ginginn guma;
 sjaldan bautar-stéinar · standa brautu nérf,
4 nema ræsi niðr at niðr.

[R 5r/5]

A son is better, though he late be born
after a passed-on man.
Seldom beat-stones near the highway stand,
save by kinsman for kinsman raised.

¹ *Sonr es bætri* ‘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-stéinar ‘beat-stones’ | Large standing stones raised in memory of someone. Many such stones with runic inscriptions are known from 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*): ǷIMNHFÍTÍY *widugastir* ‘Woodguest’, or the one from Bo in Rogaland, southwestern Norway (signum *KJ 78*): NHFBMWY NMNIPP *hnabdas hlaiwa* ‘Naved’s grave’. Others hold longer inscriptions, like the one from Kjølevik in Rogaland (signum *KJ 75*): NMNNTNFY MKNFXNATMFFY NMNIPMØMFXNMHHTH *hadulaikaz ekhagustadaz hlaiwidomaguminingo* ‘Handlac [lies here]. I, Haystald, buried my lad.’

73 **Tvēr** ’ru eīns hērjar, · **tunga** es hōfuðs bani;
² mér ’s ī **heðin** hvērn · **handar** vēni.

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

1 *Tvēr* ’ru eīns hērjar ‘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).” — *hērjar* is an inflected form of *herr* ‘host, army’, but its function is ambiguous; it can either be (1) the gen. sg., as adopted here, or (2) the nom. pl. ‘harriers, raiders’ (cf. *eīn-hērjar* ‘Oneharriers’) which would translate as “two are the destroyers of one”, i.e. “the tongue and head often lead to the demise of the body”.

1 *tunga* es hōfuðs bani ‘the tongue is the head’s bane’ | Formulaic or proverbial. Cf. the Old Swedish “Heathen Law”, which describes how a duel should be conducted following an insult to a man’s honour (my norm. and trans. following Läffler (1879)): *Fallr þann orð havr givit—glöpr orða væstr; tunga hovuð-bani—liggi i ú-gildum acri* ‘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.

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

74 **Nótt** verðr feginn, · sá’s **nesti** trúir,
² **skammar** ’ru **skip**s rāar,
³ **hverf** es **haust**-gríma;
⁴ **fjolð** of viðrir · á **fimm** doğum,
⁵ en **mēir** á **mánaði**.

At night he rejoices who trusts in his provisions;
 short are a ship’s sailyards;
 shifty is a stormy fall night.

The winds blow far in five days;
 even more in a month.

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

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

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

[R 5r/7]

[R 5r/8]

75 Véit-a hinn, · es vétki véit,
² margr verðr af aurum api;
³ maðr es auðigr, · annarr ó-auðigr,
⁴ skyli-t þann vítka váar.

[R 5r/10]

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

² af aurum ‘from wealth’ | *emend. from meaningless †taflaðrom† 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 fréndr,
² deyr sjalfr hit sama;
³ en orðs-tírr · deyr aldri-gi
⁴ hvéim's sér góðan getr.

[R 5r/12]

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

¹ Deyr fé, · deyja fréndr ‘Kine die, kinsmen die’ | This line is also found in the final st. (21) of *Hákm*, a funeral poem composed ca. 961.

¹ fé, fréndr ‘Kine, kinsmen’ | In the Germanic Iron Age farming society a man’s wealth was reckoned by how many heads of cattle (and the Norman loan-word *cattle* is itself the same word as *capital*) he owned, and his social power by the number of able male relatives ready to side with him in conflict (cf. st. 72 above and TODO: reference?). All one’s earthly power will pass away, and so too oneself, but a good reputation, fame and glory can linger on. For Indo-European poetic analogues, see West (2007, pp. 99 ff.).

77 Deyr fé, · deyja fréndr,
² deyr sjalfr hit sama;
³ ek véit ǫnn · at aldri-gi deyr:
⁴ dómr of dauðan hværn.

[R 5r/13]

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

ALL | It is likely that this stanza concluded the original Guests’ Strand. This is supported internally by the tone of finality inherent in sts. 76–77 and their reflections on death and externally by the fact that the Cioth *Hákm* borrows the first line of its final stanza (*deyr fé · deyja fréndr*) from *Háv* 76–77.

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

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

[R 5r/14]

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

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

¹ Fitjungs sonum ‘Fitting’s sons’ | Entirely unknown figures.

² vánar völ ‘the staff of hope’ | A beggar’s staff.

79 Ó-snotr maðr · es eignask getr
² fē eða fljóðs mun-úð;
 metnaðr hónum þróask, · en man-vit aldri-gi;
⁴ framm gengr hann drjúgt i dul.

[R 5r/16]

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

80 Þat 's þá reynt, es þú at rúnum spyrr, · hinum regin-kunnum,
² þejm's góðu ginn-regin
 ok fáði Fimbul-þulr;
⁴ þá hefr hann batst, ef hann þegir.

[R 5r/18]

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

¹ rúnum ... hinum regin-kunnum ‘the runes born of the Reins’ | “Runes of godly origin”, namely through Woden’s self-hanging (*Háv* 138–139 below). This expression also appears on the C4th–6th Noleby stone (in the acc. sg. *rúnó ragina-kundó* ‘a rune born of the Reins’) — an undeniable proof of the antiquity of some of the runic lore preserved in the Norse poetry. See also Index: rune. — The form of the line is unusual and it has here been split into three half-lines (“third-lines”?).

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

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

Scattered stanzas of practical advice (81–90)

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

81 At kveldi skal dag leyfa, · konu es brēnnd es,

[R 5r/20]

² mēki es reyndr es, · mēy es gefin es,
íš es yfir kōmr, · q̄l es drukkit es.

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

² gefin ‘given’ | In marriage.

82 Í vindi skal við hoggva, · veðri à sé róa,

[R 5r/22]

² myrkri við man spjalla · —morg eru dags augu;
à skip skal skriðar orka, · en à skjold til hlifar,
mēki til hoggs, · en mēy til kossa.

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

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

83 Við q̄ld skal q̄l drekka, · en à ísi skrifða,

[R 5r/24]

² magran mar kaupa, · en mēki saurgan,
hēima hest feita, · en hund à búi.

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

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

- 84** Mēyjar orðum · skyli mann-gi trúa,
 2 né því's kveðr kona;
 því't á hverfanda hvéli · vóru þeim hjortu skopuð,
 4 brigð i brjóst of lagit.

A maiden's words should no man trust,
 nor that which a woman speaks.
 For on a whirling wheel their hearts were shaped;
 fickleness laid in their breasts.

3 því't | om. FbrS 3 vóru | er FbrS 3 hjortu skopuð 'hearts shaped' | hjarta skapat 'heart shaped' FbrS 4 brigð | ok brigð FbrS 4 lagit | laginn FbrS

3–4 því't ... lagit | Quoted in slightly divergent form in *FbrS* (Thott 1768 4°, fol. 210r) introduced with the words: *Kom honum þá í bug kviðligr sá, er kveðinn baði verit um lausungar-konur*: 'And then he remembered the ditty which had been composed about loose women.'

- 85** Bristanda boga, · brinnanda loga,
 2 gínanda ulfi, · galandi króku,
 rýtanda svíni, · rót-lausum viði,
 4 vaxanda vágí, · vellanda katli,

In bursting bow, in burning flame,
 in yawning wolf, in crowing crow,
 in roaring swine, in rootless tree,
 in waxing wave, in boiling kettle,

- 86** fljúganda fléini, · fallandi bóru,
 2 ísi qjin-néttum, · ormi hring-legnum,
 brúðar bœð-mólum · eða brotnu sverði,
 4 bjarnar léiki · eða barni konungs,

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

- 87** sjúkum kalfi, · sjalf-ráða þréli,
 2 voðu vil-méli, · val ný-feldum.

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

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

89 bróður-**bana** sínūm · þótt á brautu móti,
 2 húsi half-brunnu, · hestí al-skjótum,
 þá ’s jóð ó-nýtr, · ef éinn fótr brotnar;
 4 verðr-it maðr svá tryggr · at þessu trúi qllu!

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!

[R 5v/2]

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

88 Akri ár-sónum · trúi éngi maðr,
 2 né til snimma syni;
 veðr réðr akri, · en vit syni;
 4 hétt es þeira 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.

[R 5r/33]

90 Svá ’s friðr kvinna · þeira’s flátt hyggja,
 2 sem aki jó ó-bryddum · á ísi hólum
 tætum, tvé-vetrum · ok sé tamr illa,
 4 eða í byr óðum · bæti stjórn-lausu,
 eða skyli haltr henda · hréin í þá-falli.

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

[R 5v/4]

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

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

The following two groups of sts. (91–102, 103–110) are united by their composition in *Leeds-meter*, their style, and content. Both concern Weden's romantic adventures, beginning with general advice before turning to the situation at hand.

The first group begins with general maxims about love and relations between the sexes (91–95) before moving on to the narrative about Billing's daughter (96–102). The underlying myth (if one existed) is completely unknown, and Billing and his daughter are not known from any other source. Attempts to connect the myth to natural phenomena or later heroic ballads have been unconvincing and fruitless.

- 91 Bért nú méli'k, · því't bēði vœit'k,
² brigðr es karla hugr konum,
³ þá fegrst mélum, · es flást hyggjum;
⁴ þat téðir horska hugi.

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

¹ bēði ‘them both’ | The natures of both sexes; *bēði* is neutr. pl., which in ON is used for mixed-sex groups. The (male) poet declares that he will not attack the fair sex unfairly; he is also aware of men's faults.

³ fegrst mélum ... flást hyggjum ‘speak fairest ... think falsest’ | Formulaic. Cf. st. 45.

⁴ þat téðir horska hugi ‘that entraps sharp minds’ | Love (or sexual infatuation—the poet does not distinguish between them) turns even wise men into liars or otherwise dishonest persons. Cf. *Mbkv* 20/1–2, which is probably partly based on this stanza: Ást-blindir 'ru seggir svá · sumir, at þykja mjók fás gá; // hannig verðr um man-song mél: · margar hefr þat hyggna télt. ‘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 mélá · ok fé bjóða,
² sá's vill fljóðs óst fáa,
³ líki leyfa · hins ljósa mans,
⁴ sá fér, es fríar.

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

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

⁴ sá fér, es fríar ‘he wins, who woos’ | Only he who courts her will win her hand.

93 Åstar firna · skyli ęngi maðr

[R 5v/11]

² annan aldri-gi;
opt fāa à horskan, · es à hęimskan 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 Ey-vitar firna, · es maðr annan skal,

[R 5v/12]

² þess es of margan gęngr guma;
hęimska ór horskum · gerir hólða sonu
⁴ sá hinn mätki munr.

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

95 Hugr ęinn þat věit, · es býr hjarta nér,

[R 5v/14]

² ęinn es hann sér of sefa;
ong es sótt verri · hvęim snotrum manni
⁴ an sér ęngu at una.

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

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

96 Þat þá ręynda’k, · es ï ręyri sat’k,

[R 5v/16]

² ok vętta’k mǐns munar,

4 hold ok **hjarta** · vas mér hin **horska mér**,
 4 þeygi hana at **hǫldr hef'k**.

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

97 Billings mey · ek fann **bęðjum** à
 2 sól-hvíta **sofa**;
 jarls **ynði** · þótti mér **ekki vesa**
 4 nema við þat **lík** at **lifa**.

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

[R 5v/18]

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

[Billings mér:] 98 „Auk nér aptni · skalt Óðinn koma,
 2 ef vilt þér **méla man**,
 allt eru ó-sklop, · nema **ein vitim**
 4 **slikan lóst saman**.“

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

[R 5v/20]

3 allt eru ó-sklop 'everything is misshapen' | Or, “the shapes (i.e. fates, destinies) are all awry”. See Index: shape.

99 Aptr ek hvarf · ok **unna þóttumk**
 2 **vísum vilja frá**;
 hitt ek **hugða**, · at **hafa mynda'k**
 4 **gęð hęnnar** allt ok **gaman**.

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

[R 5v/22]

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

100 Svá kom'k nést, · at hin nýta vas [R 5v/23]
 2 víg-drött qll of vakin,
 með brinnqndum ljósum · ok bornum viði,
 4 svá vas mér vil-stígr of vitaðr.

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

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

3 bornum viði 'carried sticks' | The mob was armed with clubs.

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

101 Auk nér morni, · es vas'k enn of kominn, [R 5v/25]
 2 þá vas sal-drött of sofin;
 grey eitt þá fann'k · hinnar góðu konu
 4 bundit bęðjum á.

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

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

3 grey eitt '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 Mørg es góð mér, · ef gorva kannar, [R 5v/27]
 2 hug-brigð við halí;
 þá þat reynda'k, · es hit ráð-spaka
 4 teygða'k à flérðir fljóð;
 hóðungar hvérrar · léitaði mér hit horska man
 6 ok hafða'k þess vét-ki vífs.

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

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

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

Sts. 103–110 contain Weden’s second “love adventure” in the *Háv*, more specifically his theft of the Mead of Poetry from the ettin Sutting and his daughter, Guthlathe.

Unlike the previous adventure (91–102), the theft of the Mead of Poetry is very well known. The narrative is laid out in full in *Skm* 5–6, which may be summarized as follows, with minor details left out:

Chapter 5: After the war between the Eese and Waner, the two tribes of gods reconcile through spitting into a vat. Not wanting to discard this token of their truce, they instead make a man out of the spit and call him Quasher. He is so wise that he can answer any question posed to him, and so he travels around the world in order to share his learning with men.

Quasher eventually comes to the dwelling of two dwarfs, Fealer and Galer. They kill him and drain his blood into three vessels: two vats named Soon and Bothem, and a kettle named Woderearer. They mix the blood into honey, and from this they make a mead which can make whomever drinks from it “a scold or man of learning (*skald eða fróða-maðr*)”. The dwarfs lie to the Eese about the murder, telling them that Quasher drowned in his own wisdom for a lack of good questions.

Some time later, the dwarfs murder the ettin Gilling and his wife. Gilling’s son, Sutting, learns of this and prepares to drown the dwarfs. In exchange for their lives and as weregild for his parents, the dwarfs offer Sutting the “dear mead” (*mjøðinn dýra*; cf. here sts. 105 and 140). Sutting accepts the payment and takes the mead home with him. He places his daughter Guthlathe in a cave to guard it.

Chapter 6: Weden is wandering through the world when he finds nine thralls mowing hay. He lends them aid by sharpening their scythes with a special whetstone, and they now cut much faster. He throws the whetstone in the air and the greedy thralls fight to the death over it, leaving none alive. By evening Weden comes to their master, Baye, Sutting’s brother. Baye laments the death of his workmen, and so Weden, calling himself Baleworker, offers to do their work over the summer in exchange for one drink of the mead. Baye tells him that Sutting alone owns the mead, but that he will accompany him to Sutting’s to ask.

In autumn the two arrive at Sutting’s, who as expected refuses to give any part of the mead away. Weden then tells Baye that he will get to it anyway. He takes out the drill Rate and tells Baye to drill through the mountains into the cave where the mead is stored. Baye first attempts

to trick him by only drilling halfway through, but eventually creates a narrow passage. Weden turns himself into a snake and crawls through it; as he does, Baye tries to strike him with the drill, but misses.

On the other side Weden finds Guthlathe watching over the mead. He seduces her, and she promises him three sips of the mead in exchange for sleeping with her for three nights. Weden sleeps with her and then drinks. With each sip he swallows the contents of one of the three vessels, so that all the mead ends up in his belly.

Having drunk the mead, he dons his eagle-hame and flies away from the mountain. Sutting sees him, takes his own eagle-hame, and gives chase. The Eese see the chase overhead and set out several large vats on the ground, into which Weden, still flying, spits out the mead. At this point Sutting has almost caught up with him, and so Weden “sends back” (*ṣenda apr*, viz. from behind) some of the mead, presumably into Sutting’s face.

The mead in the vats is given to the Eese and to skilled poets (*þeim mognum, er yrkja kunnu* ‘those men who can compose verse’), and the portion which was “sent back” becomes the lot of foolish poets (*skald-fjfla blutr*).

The narrative core of this longwinded narrative most likely goes back to the Bronze Age, for a close parallel is found in the Vedic myth of the origin of the psychoactive ritual drink *Sóma*, which in the Vedic mythology is also a god in its own right. The earliest Vedic version is found in the two hymns *RV* 4.26 and 27, in which *Sóma* is held inside “a hundred bronze forts” (4.27.1c: *satám púras áyasis*) by the archer *Kṛṣṇu*, but is stolen by a sweeping, mighty Eagle who brings it to *Mánu*, the first human sacrificer and ancestor of the Aryans. *Kṛṣṇu* does not himself give chase, but shoots his arrows at the Eagle, missing.

Vedic texts outside of *RV* clearly identify the Eagle with *Agní*, the god of fire, specifically in the form of the *gāyatrí* meter (Bloomfield, 1896). One text in particular (*AB* 3.25–27) is interesting in its etiological function: “What (the *gāyatrí*) seized with her right foot, that became the morning pressure (*prátalsavana*). ... What she seized with her left foot became the noon pressure (*mādhyamádinam savanam*). ... What she seized became the third pressure (*trtiyam savanam*).” (Bloomfield, 1896, p. 6). Bloomfield offers a naturalistic explanation of the myth: the Eagle is *Agní* in the form of lightning, who shoots forth “from the womb of the cloud; as the lightning shoots from the cloud, the heavenly fluid, the *Soma*, streams down upon the earth.”

Having discussed external parallels to this myth we may now turn to the present stanzas. The biggest difference between *Skm* 5–6 and *Háv* 103–110 is that *Háv* is much more opaque. Far from being a linear retelling of events, the narrative thread is actually quite difficult to follow, especially without the help of *Skm*. Indeed, one of the key details shared between *Skm* and the Vedic hymns—the eagle—is not found in *Háv*. Other important *Skm* elements not found in the *Háv* are Quasher, the two dwarfs, and Baye. It is thus clear that Snorri’s narrative cannot be exclusively based on *Háv*, but must also rely on

other, now-lost sources. This hypothesis is supported by the large number of kennings for POETRY found in the Scaldic corpus, which reference Quasher's blood, the ransom of the two dwarfs, the eagle's cargo and its "sending back" of a certain part of the mead (Meissner, 1921, pp. 427–430), the last element being found in kennings like *Pstf Lv 3* (SkP II) *lēirr ara ins gamla* 'dung of the ancient eagle [BAD POETRY]'.

On the other hand there are elements found in *Háv* 103–110 which do not appear in *Skm* 5–6. The focus of *Háv* is squarely on Weden's visit to and (particularly) betrayal of Sutting and his daughter Guthlathe. The betrayal of Guthlathe as emphasized in *Háv* contrasts sharply with the transactional and seemingly unemotional three-night affair in *Skm*. It is possible that the version of the myth underlying *Háv* even saw Weden marry Guthlathe, thereby receiving the mead as a dowry. This is supported by the archaic legal expression *bins bindra dags* (st. 109), and would explain the mention of Weden's oath (110). The recipient of the oath may even have been Sutting, the father of the bride, as suggested by the description of him as *svikvinn* 'betrayed' and by the fact that he perhaps hosted a banquet for Weden (110), although an internal problem with that view is that Weden is still said to have had to bore through the mountains (107), presumably to reach Guthlathe, in which case it comes off as unlikely that he would *then* have asked Sutting for her hand, rather than simply seducing her then-and-there in her chamber. See further notes to the relevant stanzas.

Háv 103–110 begin with some social advice (103), after which the narrative is retold in the first person by Woden himself. The sts. do not tell the myth in chronological order and leave much up to the listener; they are clearly composed for an audience that already knows the story.

103 Héima *glaðr* gumi · ok við *gæsti ræifr*, [R 5v/30]
2 sviðr skal of *sik vesa*;
4 minnigr ok *mólugr*, · ef vill *marg-fróðr vesa*;
6 opt skal *góðs geta*;
fimbul-fambi héitir, · sá's *fatt kann segja*;
þat es ó-snotrs *aðal*.

At home shall man be glad and giving with his guest,
wise about himself.

Of good memory and speech if he wishes to be many-learned; oft shall he speak of good.

A fumble-fool is he called who can say little;
that is the unclever man's nature.

104 Hinn aldna *jǫ*tun sótta'k, · nú em'k aprt of kominn; [R 5v/33]
₂ fatt gat'k begjandi þar;

4 mǫrgum orðum · mélta'k ï mǐnn frama
 i Suttungs solum.

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

105 Gunn-løð mér of gaf · gullnum stóli à [R 6r/2]
 2 drykk hins dýra mjáðar;
 ill ið-gjöld · lét'k hana eptir hafa
 4 síns hins héila hugar,
 síns hins svára sefa.

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

106 Rata munn · létumk rúms of fää [R 6r/4]
 2 ok of grjót gnaga;
 yfir ok undir · stóðumk jötna vegir,
 4 svá héttak hófði 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.

¹ Rata 'Rate' | The drill used by Weden to bore through the mountain into the room where Guthlathe sat over the mead.

107 Véł kęypts hlutar · héf'k vél notit; [R 6r/6]
 2 fás es fróðum vant;
 því't Óð-rórir · es nú upp kominn
 4 à alda vés jaðar.

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

¹ Vél kęypts hlutar 'The well bought thing' | The Mead of Poetry; it was "well bought" in that the price Weden paid for it was three nights with Guthlathe.

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

⁴ jáðar ‘rim’ | metr. emend.; *jarðar* R has a long root-syllable, and does not fit grammatically.

ALL | Weden has made good use of the Mead of Poetry by bringing it to earth, making its gifts available to discerning men.

108 Ifi ’s mér á, · at véra’k ḥenn kominn

² jøtna góðum ór,
ef Gunn-laðar né nyta’k, · hinnar góðu konu,
⁴ es logðumk arm yfir.

[R 6r/8]

I harbour doubt that I would have come back
out of the yards of the Ettins,
if Guthlathe I had not used, that good woman
over whom I laid my arm.

¹ Ifi ’s mér á ‘I harbour doubt’ | Lit. “There is doubt upon me”.

109 Hins hindra dags · gingu hrím-þursar

² Hóva ráðos at fregna, · Hóva hóllu i,
at Bol-verki spurðu, · ef véri með bǫndum kominn
⁴ eða hefði hónum Suttungr of sóit.

[R 6r/9]

The following day went the Rime-Thurses
to ask for the High One’s counsel, in the High One’s hall;
about Baleworker they asked if he were come among the Bonds (Gods),
or if Sutting had slain him.

¹ Hins hindra dags ‘The following day’ | This is the only occurrence of the comparative *hindra* ‘following, next’ in the whole Old Norse-Icelandic corpus. The superlative *hindstr* ‘last, final’ does occur (e.g. *indsta sinni* ‘the last time’, with loss of the *b*-; see CV: *hindri*), and the possible derivative *bindar-dags* ‘day after tomorrow, two days after’ is found twice, both times in the *Gula*, chh. 37 and 266. Looking at the broader Scandinavian sphere, however, 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 gif* ‘morning gift’. If this is indeed the sense in the present stanza, two interpretations are possible: it either (1) refers sarcastically to how Weden slept with Guthlathe as would be done on the wedding night, or (2) means that Weden actually married, or promised to marry, Guthlathe. The latter interpretation may find further support in the “bigh-oath” of st. 110.

110 Baug-eið Óðinn · hygg at unnit hafi,

² hvæt skal hans tryggðum trúá?
Suttung svíkvinn · hann lét sumbli frå
⁴ ok gróttu Gunn-lqðu.

[R 6r/12]

A bigh-oath I ween that Weden has sworn—
how shall one trust his truces?

Leaving the simble he left Sutting betrayed
and Guthlathe made to weep.

ALL | The exact narrative referred to in the stanza is hard to pin down. One possibility is that Weden swore an oath on a bigh (an armring) to marry Guthlathe; Sutting then hosted a banquet (simble) for the couple (cf. *bins bindra dags* in st. 109), and Weden slept with her and then stole the mead.

The Speeches of Loddafathomer (111–137)

The so-called **Speeches of Loddafathomer** (ON *Loddáfñismól*) is a series of advice stanzas addressed to Loddafathomer, an otherwise unknown figure who is clearly fictional. His name is a compound of *lodd-*, apparently related to ON *loddari* ‘juggler, tramp’, OE *loddere* ‘pauper, beggar’ + *Fáfnir* ‘Fathomer’, literally ‘embracer’, the name of a famous wyrm. The name Loddafathomer thus paints a picture of an archetypal greedy fool in desperate need of the wisdom taught by Weden, his (intellectual) superior. Loddafathomer reappears in st. 164 which reveals that the galdras of 147–165 are also addressed to him, but he is not found anywhere outside of *Háv.*

The content of the advice is often identical to that found in the Guests' Strand (1–79) above, but on the other hand some items have a noticeably superstitious or religious character, something generally absent in 1–79.

In R stanza 111 has a noticeably larger initial *M*, albeit smaller than the initials which introduce new chapters and poems.

111 Mál 's at þylja · þular stóli à;
2 Urðar brunni at
 sá'k ok þagða'k, · sá'k ok hugða'k,
4 hlýdda'k à manna mál;
 of rúnar heyrða'k dóma, · né of róðum þogðu
6 Hóva høllu at,
 Hóva høllu i
8 heyrða'k sègja svá:

[R 6r/14]

It is time to thrill upon the chair of the thyle.
At the Well of Weird
I saw and I shut up; I saw and I thought;
I listened to the matters of men.
Of runes I heard them speak, nor did they shut up of counsels
at the High One's hall,
in the High One's hall,
I heard them say so:

¹ þylja ‘thill’ | Viz. to ‘recite, chant’, the verb corresponding to *þulr* ‘thyle’.

¹ þular ‘thyle’ | The reciter, chanter of ancient lore. See Index.

112 Róðumk þér Loddfáfnir, · at róð nemir,
² njóta munt ef nemr,
 þér munu góð ef getr:
⁴ nött þú rís-at, · nema à njósni scír,
 eða léitir þér innan út staðar.

[R 6r/17]

*I counsel thee, Loddathomer, that thou learn the counsels;
 thou wilt profit if thou learnest,
 they will be good for thee if thou get:
 Rise not at night unless thou be scouting
 or looking to relieve thyself outside.*

⁵ léitir þér innan út staðar ‘looking to relieve thyself outside’ | Lit. “looking for thy place outside”. To *læta sér staðar* ‘look for one’s place’ is euphemistic; the same expression is used by Snorre in *IngS* 11.

113 Róðumk þér Loddfáfnir, · at róð nemir,
² njóta munt ef nemr,
 þér munu góð ef getr:
⁴ fjal-kunnigri konu · skal-at-tu í faðmi sofa,
 svá’t hon lyki þik liðum.

[R 6r/19]

*I counsel thee, Loddathomer, that thou learn the counsels;
 thou wilt profit if thou learnest,
 they will be good for thee if thou get:
 In a many-cunning woman’s bosom shalt thou never sleep
 lest she lock thee in her arms.*

114 Hón svá gørir · at gáir eigi
² þings né þjóðans mális;
 mat þú vill-at · né manns-kis gaman
⁴ fær þú sorga-fullr at sofa.

[R 6r/21]

*She makes it so that thou nowise heed
 the Thing or the ruler’s speech;
 thou hast no wish for food nor any man’s pleasure;
 thou goest sorrowful to sleep.*

¹ gáir ‘heed’ | The existence of a nasal vowel in this verb is attested by Elfdalian *gárf*.

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

[R 6r/22]

*I counsel thee, Loddafather, that thou learn the counsels;
 thou wilt profit if thou learnest,
 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 Loddáfñir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 á fjalli eða firði, · ef þik fara tíðir,
 fásk-tu at virði vél.

[R 6r/23]

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

4 á fjalli eða firði 'on fell or firth' | Hiking through mountains or sailing at sea; an expression just as well at home on Iceland as in Norway. This word pair is a formulaic merism, and although this is the only poetic attestation it is also found a few times in the Old Norwegian laws (TODO: reference).

117 Róðumk þér Loddáfñir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 illan mann · lát aldri-gi
 ó-høpp at þér vita,
 6 því't af illum manni · fér aldri-gi
 gjold hins góða hugar.

[R 6r/24]

*I counsel thee, Loddafather—and thou oughtst to learn the counsels;
 thou wilt profit if thou learnest,
 they will be good for thee if thou get:
 An evil man do never let
 know of thy misfortunes,*

for from an evil man wilt thou never get
rewards for thy good will.

§ ó-hópp at þér víta | An unambiguous instance of *v* alliterating with a vowel.

118 Ofar-la bíta · sá'k ęinum hal

2 orð illrar konu,
flá-róð tunga · varð hönum at fjar-lagi
4 ok þeygi of sanna sok.

[R 6r/26]

Sorely biting I saw at one man
the words of an evil woman;
a false-counseling tongue brought his life to its end
and yet nowise over a truthful charge.

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

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

119 Róðumk þér Loddáfñir, · en róð nemir,

2 njóta munt ef nemr,
þér munu góð ef getr:
4 vjetst, ef vin átt, · þann's vél trúir,
far þú at finna opt;
6 því't hrísi vex · ok hóu grasi
vegr, es vét-ki tróðr.

[R 6r/28]

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

4–5 vjetst ... oft ‘Thou knowest ... oft’ | Near-identical to st. §8/1, 4 above.

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

120 Róðumk þér Loddáfñir, · en róð nemir,

2 njóta munt ef nemr,
þér munu góð ef getr:
4 góðan mann · teyg þér at gaman-rúnum

[R 6r/30]

ok nem líknar-galdr meðan lifir.

*I counsel thee, Loddafathomer—and thou oughtst to learn the counsels;
thou wilt profit if thou learnest,
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’ | Ways of speaking which will make one liked or popular. For *líkn* ‘liking’ see sts. 8 (with note) and 123.

121 Rýðumk þér Loddáfñir, · en rýð nemir, [R 6r/31]
2 njóta munt ef nemr,
 þér munu góð ef getr:
4 vin þinum · ves aldri-gi
 fyrr at flaum-slitum.
6 sorg etr hjarta, · ef þú segja né náir
 eín-hværjum allan hug.

*I counsel thee, Loddafathomer—and thou oughtst to learn the counsels;
thou wilt profit if thou learnest,
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 ... eín-hværjum allan hug ‘tell anyone thy whole mind’ | Cf. st. 124 which uses almost the same expression.

122 Rýðumk þér Loddáfñir, · en rýð nemir, [R 6r/33]
2 njóta munt ef nemr,
 þér munu góð ef getr:
4 orðum skipta · skalt aldri-gi
 við ó-svinna apa,

*I counsel thee, Loddafathomer—and thou oughtst to learn the counsels;
thou wilt profit if thou learnest,
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't af illum manni · munt aldri-gi
 2 góðs laun of geta,
 en góðr maðr · mun þik görva mega
 4 líkn-fastan at lofi.

[R 6r/34]

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't ... 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 · hvérr es segja rέðr
 2 éinum allan hug;
 alt es bætra · an sé brigðum at vesa:
 4 es-a sá vinr qðrum · es vilt eitt segir.

[R 6v/2]

Kinship is then blended whenever man resolves to tell
 one man his whole mind.
 Everything is better than to be with the fickle;
 he's no friend to another who speaks pleasantries alone.

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

125 Róðumk þér Loddáfñir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 þrimr orðum senna · skal-at-tu þér við verra mann;
 opt hinn bætri bilar,
 6 þá's hinn verri vegr.

[R 6v/4]

I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
thou wilt profit if thou learnest,
they will be good for thee if thou get:
 With three words shalt thou not flyte with a worse man;
 oft the better one breaks
 when the worse one strikes.³

³Cf. st. 121.

4 þírmr orðum ‘With three words’ | I.e. ‘not even with three words’. If one understands *orð* to mean ‘speech’ (a valid sense), we may understand that if one man says something (the first speech) to which another responds with an insult (the second speech), the first man should not retaliate (the third speech) and escalate the dispute.

126 Róðumk þér Loddáfñir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 skó-smiðr þú vesir · né skepti-smiðr,
 nema sjólfum þér séir.
 6 Skór ’s skapaðr illa · eða skapt sé rangt,
 þá ’s þér bøls beðit.

[R 6v/5]

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

ALL | The plain sense is that the customer will place a curse on the maker if he dislikes his wares.

127 Róðumk þér Loddáfñir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 hvar’s bøl kant, · kveð þér bølvi at
 ok gef-at þinum fiondum frið.

[R 6v/7]

*I counsel thee, Loddafather—and thou oughtst to learn the counsels;
 thou wilt profit if thou learnest,
 they will be good for thee if thou get:
 Wherever thou knowest a bale call it baleful against thee,
 and give thy foes no peace.*

ALL | If somebody puts a curse on you, acknowledge it and act decisively. This st. has often been interpreted as a command to call out evil or injustice even when committed towards somebody else, and while there is nothing in it that speaks decisively against such a reading, it certainly does not agree with the general spirit of the *Háv* which is one of caution and shrewdness.

128 Róðumk þér Loddáfñir, · en róð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 illu feginn · ves aldri-gi,

[R 6v/8]

en látt þér at góðu getit.

*I counsel thee, Loddþather—
and thou oughtst to learn the counsels;
thou wilt profit if thou learnest,
they will be good for thee if thou get:*

In evil do never rejoice,
but rather let thyself be pleased by good.

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

129 Róðumk þér Loddáfñir, · en róð nemir, [R 6v/9]
 2 nýota munt ef nemr,
 3 þér munu góð ef getr:
 4 upp líta · skal-at-tu i orrostu;
 5 —gjalti glíkir · verða gumna synir—
 6 síðr þitt of hælli halir.

*I counsel thee, Loddþather—
and thou oughtst to learn the counsels;
thou wilt profit if thou learnest,
they will be good for thee if thou get:*

Look upward shalt thou not in battle
—alike to a madman become the sons of men—
lest warriors bewitch thee.

ALL | An obscure superstition; the interpretation hinges on the word *gjalti* ‘madman’ dat. sg., which must be compared with the closely related phrase *verða at gjalti* ‘to be turned into a “gelt”’. (a) CV explains it as an old dative of *gjotr* ‘boar, hog’. This necessitates an irregular breaking of *ja < e*, since *gjotr* (< Proto-Norse **galtwuk*) is an u-stem and should have dat. sg. *gelti* (< **galtiu*, cf. *kunimudiu*, dat. sg. of **Kunimundur*, on the Tjurkö i bracteate). (b) The generally accepted explanation in modern scholarship seems to be a borrowing from Old Irish *geilt* ‘insane, mad’ (so La Farge and Tucker (1992) and others). A close Irish parallel to the present stanza is found in the C12th or 13th Gaelic tale of Suibhne mac Colmáin, who was cursed by saint Rónán Finn to become mad; the curse took effect when he looked into the sky during a battle, after which he was known as Suibhne *geilt*. Since earlier versions of the same story are attested as early as the 840s (Males, 2024, p. 100) this word cannot be used to argue for a C13th dating for the Speeches of Loddþather section of *Háv*, but its Irish roots suggest an Icelandic rather than Norwegian origin for this part of the poem.

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

130 Róðumk þér Loddáfñir, · en róð nemir, [R 6v/11]
 2 nýota munt ef nemr,
 3 þér munu góð ef getr:
 4 Ef vilt þér góða konu · kvæðja at gaman-rúnum
 5 ok faa fognuð af,
 6 fógru skalt héita · ok láta fast vesa;

lejðisk mann-gi gótt ef getr.

*I counsel thee, Loddfatbomer—and thou oughtst to learn the counsels;
thou wilt profit if thou learnest,
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 stand firm;
no one loathes a good thing if he gets it.*

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

131 Róðumk þér Loddáfñir, · en róð nemir,

[R 6v/13]

2 njóta munt ef nemr,
þér munu góð ef getr:
4 varan bið'k þik vesa · ok ejgi of-varan,
ves við q̄l varastr, · ok við annars konu
6 ok við þat hit þriðja, · at þjófar né leiki.

*I counsel thee, Loddfatbomer—and thou oughtst to learn the counsels;
thou wilt profit if thou learnest,
they will be good for thee if thou get:*

*Wary I ask thee to be and not over-wary;
be wariest with ale, and with another man’s woman,
and with this the third, that thieves do not play thee.*

132 Róðumk þér Loddáfñir, · en róð nemir,

[R 6v/15]

2 njóta munt ef nemr,
þér munu góð ef getr:
4 at háði né hlátri · haf aldri-gi
gést né ganganda.

*I counsel thee, Loddfatbomer—and thou oughtst to learn the counsels;
thou wilt profit if thou learnest,
they will be good for thee if thou get:*

*In scorn or laughter never have
a guest or wanderer.*

133 Opt vitu ó-gorla, · þeir's sitja inni fyrir,

[R 6v/16]

2 hvérs þeir 'ru kyns es koma;
es-at maðr svá góðr · at galli né fylgi,
4 né svá illr at ǫinu-gi dugi.

Seldom they know clearly who sit inside ahead,
 of what kind are those who come;
 there is no man so good that no flaw follows
 nor so bad that he for nothing avails.

¹ Opt vitu ó-górla ‘Seldom they know clearly’ | Lit. “Oft they know unclearly.”

134 Róðumk þér Loddfáfnir, · en róð nemir, [R 6v/17]

² njóta munt ef nemr,
 þér munu góð ef getr:
⁴ at hórum þul · hlé aldri-gi,
 opt ’s gótt þat’s gamlir kveða,
⁶ opt ór skorpum bælg · skilin orð koma
 þeim’s hangir með hóum
⁸ ok skollir með skróum,
 ok váfir með víl-mogum.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt profit if thou learnest,
 they will be good for thee if thou get:
 At a hoary thyle never laugh;
 oft is good that which old men sing;
 oft from a scorched leather discerning words come;
 from him who hangs amidst hides
 and dangles amidst dry skins
 and sways amidst lads of toil [THRALLS].⁴*

⁴TODO: Some note. *vil-mogum* meaning ‘veal-stomachs?’ Cf. Crawford’s video and Finnur on this.

135 Róðumk þér Loddfáfnir, · en róð nemir, [R 6v/20]

² njóta munt ef nemr,
 þér munu góð ef getr:
⁴ gést þú né geyj-a · né à grind hrékir;
 get þú vó-luðum vél.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt profit if thou learnest,
 they will be good for thee if thou get:
 At a guest bark not, nor spit at the gate;
 furnish the destitute well.*

⁴ né à grind hrékir ‘nor spit at the gate’ | The guest is presumably standing behind gate waiting for the farmer to open it and let him in.

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

[R 6v/21]

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

ALL | This stanza is rather difficult, but it must relate to the advice in the previous one. The sense seems to be that one's house (symbolized by its gate) will be strengthened by generosity, but weakened and cursed by greed.

137 Rýðumk þér Loddafafnir, · en rýð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 hvar's ól drekkir · kjós þér jarðar megin,
 því't jorð tækri við ólðri, · en óldr við sóttum,
 6 eik við abbindi, · ax við fjol-kyngi,
 holl við hýrógi; · heiptum skal Mána kvæðja,
 8 bæti við bit-sóttum, · en við bolvi rúnar;
 fold skal við flóði taka.

[R 6v/23]

*I counsel thee, Loddafathomer, that thou learn the counsels;
 thou wilt profit if thou learnest,
 they will be good for thee if thou get:*

Wherever thou drinkest ale choose for thee the earth's might,
 for earth takes against drunkenness and fire against sicknesses,
 oak against dysentery, the ear of corn against sorcery,
 bearded rye against hernia—in feuds shall one hail Moon—
 heather against bite-sicknesses and runes against a bale;
 earth shall be taken against flood.

7 heiptum skal Mána kyðja 'in feuds shall one hail Moon' | That the Moon had a certain "might" is also attested in *Vsp* 5; it is presumably for this might which he is invoked here, that he may give strength to the man in conflict. For *kvæðja* 'hail, invoke' cf. *Lok* P3.

ALL | This stanza gives a rare glimpse into Wiking Age folk medicine and magic. The exact application of the listed cures is naturally uncertain; is the drunk man, for example, supposed to ingest earth, or should he instead invoke the personified Earth in some way?

The Rune-Tally (138–146)

This group of stanzas is introduced by a large initial in **R**, marking the beginning of a new section. In younger paper manuscripts they have the header

Rúna-tals þátr ‘Strand of the Rune-Tally’, and generally give an ancient, mystical 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. 8o above, which would fit seamlessly into the present section. Outside of *Háv* there is *Sigrdr* 5–17, also preserved in R.

138 V₁çit'k at ek hekk · vindga-męiði á
₂ nétr allar níu,
₃ g₁eiri undaðr · ok gefinn Óðni,
₄ sjalfr sjölfum mér,
₅ á þeim męiði, · es mann-gi v₁eft,
₆ hv₁ers af rótum rinnr.

[R 6v/27]

I know that I hung on the windy tree
 for whole nights nine,
 wounded by spear and given to Weden,
 myself to myself
 on that tree where no man knows
 of whose roots it runs.

¹ V₁çit'k | V has a descending initial with a height of two lines.

¹ vindga-męiði ‘the windy tree’ | Generally understood to be a variant of *vinga-męiðr* ‘gallows tree’, a word found in three Scaldic stanzas (SkP sigla: Egill Lv 14, Eyy *Hál* 5, Anon (FoGT) 17).

5–6 á þeim męiði, es mann-gi v₁eft, hv₁ers af rótum rinnr ‘on that tree where no man knows of whose roots it runs.’ | Probably Ugdassle’s Ash, which is named after this hanging, being the “ash-tree of Ug’s (Weden) gallows”. The unknown origin of its roots clearly adds to the mystery of the self-sacrifice.

139 Við hléifi mik sóldu-t · né við horni-gi;
₂ nýsta ek niðr, · nam'k upp rúnar,
₃ ópandi nam, · fell'k aprt þaðan.

[R 6v/29]

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 Við hléifi mik sóldu-t · né við horni-gi ‘With loaf they relieved me not, nor with any horn.’ | I.e. “I got neither bread to eat nor ale to drink.”

140 Fimbul-ljóð níu · nam'k af hinum frésgja syni

[R 6v/31]

² Bolþorns, Bæstlu fóður,
ok ek drykk of gat · hins dýra mjáðar
⁴ ausinn Óð-róri.

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

¹ Fimbul-ljóð níu ‘Nine fimble-leeds’ | Nine very great chants or spells (galders); compare the eighteen (9 times 2) leeds below.

¹⁻² hinum fréjga syni Bolþorns, Bæstlu fðóður 'the famed son of Balethorn, Bestle's father' | According to *Gylf* 6: [Borr] fekk heirar konu, er Bæstla hét, döttr Bolþorns jötuns, ok fengu þau þrijá sonu; hét einn Óðinn, annarr Vili, þriði Vé [...] [Byre] got the wife called Bestle, the daughter of the ettin Balethorn, and they had three sons: one was called Weden, the other Will, the third Wigh. Balethorn's son is Weden's maternal uncle, an instance of the old Indo-European custom of sending sons away to be fostered by the mother's male relations. Cf. TODO: some reference on this practice.

ALL | Here the poem moves away from the subject of the Hanging

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

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

¹ nam'k frévask 'I began to flourish' | A notorious mistranslation popularized by Greenberg (1988) has rendered these words as "I took semen". They would supposedly reference Woden stealing the ejaculate from hanged men in order to replenish his own powers—something not otherwise attested. This preposterous notion makes no sense in the context of the text and has no philological grounding. While Old Norse *fré* does mean "seed", it only refers to the seeds of plants, not the seed animals or men. Regardless, *frévask* is without doubt a reflexive verb literally meaning something like 'cultivate oneself'.

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

142 Rúnar munt finna · ok ráðna stafi,
2 mjók stóra stafi,
4 mjok stinna stafi,
es fāði Fimbul-þulr
6 ok góðu ginn-regin
ok reist Hropr ragna.

Runes wilt thou find and counselled staves:
 very great staves,
 very stiff staves,
 which Fimble-Thyle (= Weden) painted,
 and the yin-Reins made,
 and Roft of the Reins carved.

⁶ *ragna* 'of the Reins' | 'røgna' *R*

¹ Rúnar munt finna · ok ráðna stafi 'Runes wilt thou find and counselled staves' | A strong resemblance is found in the long-line on the mediaeval runestone N 13: *rúnar ek ríst · ok ráðna stafi* 'runes I carve, and counselled staves.'

143 Óðinn með þósum, · en fyr qolfum Dáinn,
² Dvalinn dvergum fyrir,
³ Ásviðr joþnum fyrir,
⁴ ek ræist sjalfr sumar.

Weden among the Eese but Dowen for the Elves;
 Dwollen for the Dwarfs;
 Oswith for the Ettins;
 I myself carved some.

⁴ *ek* 'I' | The identity of the speaker is unclear, but judging by line 1 is apparently no longer Weden.

144 Véitst, hvé rísta skal? · Véitst, hvé ráða skal?
² Véitst, hvé fää skal? · Véitst, hvé fréjsta skal?
³ Véitst, hvé biðja skal? · Véitst, hvé blóta skal?
⁴ Véitst, hvé sënda skal? · Véitst, 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 bloat?
 Knowest thou how one shall send? Knowest thou how one shall soot?

⁵The first four verbs refer to runes: carving, interpreting, colouring (with blood?), and divining. The latter four refer to sacrifice: praying, worshipping, sending (the sacrifice or the prayer to the gods), and wasting the victim. See further relevant Index entries: bloat, soot.

⁶The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder).
 TODO: Elaborate.

145 Bætra 's ó-beðit · an sé of-blótit,
² ey sér til gildis gjöf;
³ bætra 's ó-sent · an sé of-sóit;
⁴ [...]

[R 7r/2]

[R 7r/3]

[R 7r/5]

It is better unbid than over-bloated;
 a gift always looks for recompense.
 It is better unsent than over-sooed;
 [...]

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

ALL | An identical progression of four verbs suggests a close relation with the previous st. — I agree with Males (2024) on the interpretation of this stanza: since a gift always requires recompense, an excessive sacrifice could be seen as offensive and upset the relationship with the god. Males draws the analogy with an episode in *Eg*, where a rival poet leaves an expensive shield for Eyel and rides off; the latter understands this as a demand to compose a poem about the shield, and is greatly angered. The cycle of gifts and rewards between men and the gods is very important in Indo-European pagan religions; compare the Sanskrit phrase *Debí me, dādāmi te* ‘Give to me, I give to thee’ and Latin *dō ut dēs* ‘I give that thou might give’.

146 Svá þundr of r̄eist · fyr þjóða rök,
² þar's upp of r̄eis, · es aprt of kom.

[R 7r/7]

Thus did Thound (= Weden) carve for the rakes of nations,
 where he rose up when he came back.⁷

⁷TODO: 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 *I Mers*, an actual galder of that type. The mysterious eighteenth spell finds an interesting parallel in the unknowable eighteenth question posed by Weden in *Vafþ* 54.

147 Ljóð þau kann'k, · es kann-at þjóðans kona

[R 7r/8]

2 ok manns-kis mógr.
 1 Hjölp heitir eitt, · þat þér hjalpa mun
 4 við sorgum ok sokum, · ok sútum górv-óllum.

Those leads I know which the king's wife knows not,
 and no man's lad.

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

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

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

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

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

149 Þat kann'k þriðja, · ef mér verðr þorf mikil
 2 hapti við mína heipt-mogu,
 4 eggjar dýfí'k · míんな and-skota,
 4 bít-a þeim vópn né vélir.

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

4 vélir 'staffs' | Plural of *völir*, here referring to the magic staff or sceptre used by witches and warlocks; the word *völva* 'wallow' (seeress, prophetess) is probably derived from this word. The reading *vélir* 'wiles, tricks, deceits' must be excluded for metrical reasons, since a c-verse in *Leeds-meter* cannot end in a trochée.

150 Þat kann'k fjórða, · ef mér fyrðar bera
 2 bónd at bóg-limum,
 4 svá ek gel, · at ganga má'k,
 4 sprettr mér af fotum fóturr,
 en af hóndum hapt.

This I know fourth, if men bear
 bonds onto my shoulder-limbs [ARMS]:
 so do I gale that I may walk;
 from my feet springs the fetter,
 and from my hands the bond.

[R 7r/10]

[R 7r/11]

[R 7r/13]

ALL | Cf. *Grg* 10, which is very similar to the present stanza, and *I Mers* (edited below under *Galders*), a galder that seems actually to have been used for loosening fetters.

- 151 Þat kann'k **fimta**, · ef sé'k af **fari** skotinn
 2 **flein** i **folki** vaða,
 flýgr-a svá **stint**, · at **stqðvi'g-a'k**,
 4 ef hann **sjónum** of **sé'k**.

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

- 152 Þat kann'k **séッta**, · ef mik **sérir** þegn
 2 à **rótum** **rás** viðar,
 þann hal, · es mik **heipta** kveðr,
 4 þann eta **mēin** hēldr an **mik**.

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

3 þann hal 'that man' | ok þann hal 'and that man' R

1–2 ef mik sérir þegn à rótum rás viðar 'if a thane wounds me on the roots of a raw/sappy tree' |
 I.e., "if a man carves a runic curse against me".

2 rás 'raw/sappy' | The normal form of this word is *brár* (as in *Skm* 32), but the required alliteration with *rótum* makes that impossible here. — The sappy wood was apparently of importance for the curse; cf. the curious account of *GrettS* 79, where a hag curses Grether in the following way: after finding a small tree and planing a small smooth surface onto a scorched side of it, she carves runes in its roots and reddens them with her own blood. She then chants galders while walking counter-clockwise around it. Lastly she pushes it out to sea, praying for it to drift to Grether's homestead and curse him. Cf. also *Skm* 32 where Shirner goes to a *brár viðr* 'raw/sappy tree' to get a certain magic stick.

- 153 Þat kann'k **sjaunda**, · ef **sé'k** hóvan loga
 2 **sal** of **sess-mogum**,
 brinnr-at svá **bréitt**, · at hónum **bjargi'g-a'k**;
 4 þann kann'k **galdr** at **gala**.

This I know seventh, if I see a high hall
 ablaze over seat-lads [WARRIORs]:
 it burns not so broadly that I cannot save it—
 that galder I can gale.

[R 77/15]

[R 77/16]

[R 77/18]

¹ loga ‘ablaze’ | The word order makes this word look like the noun *logi* ‘flame’ (“if I see a high flame”), but the noun modified by the adj. *bóvan* ‘high’ is in fact *sal* ‘hall’, and *loga* is a verb ‘burn, be ablaze’.

⁴ galdr ‘galder’ | The use of this word makes the synonymity of “galder” and “leed” (*ljóð*) clear.

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

[R 7r/20]

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

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

155 Þat kann'k níunda, · ef mik nauðr of stendr
² at bjarga fari mīnù à floti,
 vind ek kyrri · vágí à
⁴ ok svéfi'k allan sé.

[R 7r/22]

This I know ninth, if I come in need
 of saving my ride on a floater [SHIP]:
 the wind I calm upon the wave,
 and put all the sea asleep.

156 Þat kann'k tíunda, · ef sé'k tún-riður
² lěika lopti à,
 ek svá vinn'k, · at þér villar fara
⁴ sinna hěim-hama
 sinna hěim-huga.

[R 7r/23]

This I know tenth, if I see town-rideresses
 playing aloft:
 I work it so that they go astray
 of their home-hames,
 of their home-minds.

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

1 tún-riður ‘town-rideresses’ | The *riður* ‘rideresses’ were witches believed to leave their original human shapes or skins (*hamir*) in order to fly (“ride”) in the air tormenting and injuring the towns-folk. When they were out riding their original bodies would be lying in a coma-like state, but it was not the case that their whole mental faculties would disconnect from their bodies; indeed they would leave something of their soul behind, which was thought to be inextricably linked to the body. Through his second sight Weden could see these rideresses, and through his superior magical skill he could confuse them so that they would not be able to return to their original forms or minds, instead being doomed to stray as tormented “homeless” ghosts. Weden brags about doing this in *Hár* 20.

157 Þat kann'k ellipsis, · ef skal'k til orrostu
 2 leiða lang-vini,
 und randir gel'k, · en þeir með ríki fara,
 4 heiðilir hildar til,
 heiðilir hildi frá,
 6 koma þeir heiðilir hvaðan.

[R 75/25]

This I know eleventh, if I shall into the fray
 lead old friends:
 beneath the shield-rims I gale, and they go with power
 hale to the battle,
 hale from the battle;
 they come hale anywhere.

2 lang-vini ‘old friends’ | In Germanic paganism the followers and protégés of a god are his friends (*vinir*). Already in *Beow* we see that the Shieldings are called the *Ing-wine* ‘friends of Ing’, and in *Hym* 11 Thunder is called the *vinr ver-liða* ‘friend of manly retinues’. Two other places where it is used of Weden’s followers in particular are *Grm* 54 and *Sont* 22, where Eyel speaks about his friendship (*vin-átt*) with Weden.

158 Þat kann'k tolpta, · ef sé'k á tré uppi
 2 vífafá virgil-ná,
 svá ek ríst · ok í rúnum fá'k,
 4 at sá gengr gumi.
 ok mélir við mik.

[R 75/27]

This I know twelfth, if I see in a tree up high
 sway a gallows-corps;
 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,

[R 75/29]

4 hnígr-a sá halr fyr hjórum.

This I know thirteenth, if on a young thane
 I shall sprinkle water:
 he will not fall though he come into battle;
 that hero will not sink before swords.

1-2 ef skal'k þegn ungar verpa vatni à ‘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 fjórtanda, · ef skal’k fyrða liði
 2 télja tíva fyr,
 ása ok alfa · ek kann allra skil,
 4 fár kann ó-snotr svá.

[R 7r/31]

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

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

161 Þat kann’k fímtanda, · es góð Pjóð-rórir
 2 dverg fyr Dællings durum,
 afl góð ósum, · en qlfum frama,
 4 hyggju Hropta-tý.

[R 7r/33]

This I know fifteenth, which Thedrearer galed,
 the dwarf, before Delling’s doors.
 Strength he galed for the Eese, and fame for the Elves,
 thought for Tew of the Rofts (= Weden).

162 Þat kann’k sextanda, · ef vil’k hins svinna mans
 2 hafa gęð allt ok gaman,
 hugi hvérfi’k · hvit-armri konu
 4 ok sný’k hennar qllum sefa.

[R 7r/35]

This I know sixteenth, if I will from the smart girl
 have her senses all, and pleasure:
 the heart I change in the white-armed woman,
 and I twist her whole mind.

163 Þat kann’k sjautjanda · at mik séint mun firrask

[R 7v/2]

² hit man-unga man.

This I know seventeenth, that she'll lately shun me,
that girl-young girl.

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

[R 7v/2]

(These leeds wilt thou, Loddfathomer,
long be lacking!
Though they might be good for thee if thou gettest,
profitable if thou learnest,
needful if thou takest.)

165 Þat kann'k átjánda, · es éva kęnni'k
² męy né manns konu,
 —allt es bętra · es ęinn of kann,
⁴ þat fylgir ljóða lokum—
 nema þeiri ęinni, · es mik armi vęrr,
⁶ eđa mün systir séi.

[R 7v/4]

This I know eighteenth, which I will never teach
no maiden nor man's woman,
(everything is better which one alone knows;
that follows the last of the leeds!)
save for her alone who holds me in her arms,
or is my sister.

⁵ mik armi vęrr 'holds me in her arms' | A similar expression is also used *Vkv* 2. The one who wraps Weden in her arm may be his wife, Frie.

166 Nú eru Hóya móл kveðin · Hóya høllu i;
² all-þórf ýta sonum,
 ó-þórf jøtna sonum;
⁴ heill sá's kvað, · heill sá's kann,
 njótí sá's nam,
⁶ heilir þeir's hlýddu.

[R 7v/7]

Now have the High One's speeches been sung in the High One's hall,
most useful for the sons of men;

harmful for the sons of ettins.
Hail him who sang; hail him who knows;
may he use who learned;
hail those who heeded!

3 jöttna 'ettins' | corr. by other hand from ýta 'men' R

4–6 kvað, kann, nam, hlýddu 'sang, knows, learned, heeded' | The implicit object is the speeches.
These verbs all indicate a fully oral cultural context.

Speeches of Webthrithner (*Vafþrúðnismól*)

Dating (Sapp, 2022): Cioth (0.894)

Meter: *Leeds-meter*

Introduction

The **Speeches of Webthrithner** (*Vafþ*) are found in full in R; the latter half (from st. 20 onwards) in A. Several stanzas are also cited in *Gylf*.

Structure

The poem essentially consists of a riddle contest between the god Weden and the ettin Webthrithner. Far from being a loose collection of mythic lore, it has a tight structure and logical plan throughout. The whole may be divided into 4 sections, first the prologue, where Weden takes counsel from his wife Frie and sets out for Webthrithner's hall (sts. 1–10). The remaining 3 sections form the contest, and consist of alternating stanzas where one part asks and the other answers. They are distinguished from each other by means of repeated refrains in the question stanzas, and consist of Webthrithner's 4 unnumbered questions (11–19), Weden's 12 numbered questions (20–43), and Weden's 6 unnumbered questions about the end times (44–55).

The following table illustrates the refrains; for stanza 40 see note there:

11–17	<i>Ség mérþpat, Gagnráðr, · alls á golfi vill þíns of fréista frama</i>
20–42	<i>Sgg þat (bit) N(:a) · Vafþrúðnir vitir</i>
44–54	<i>Fjölð ek fór, · fjölð fréistaða'k, fjölð ek reynda regin</i>

Something must be said on the numerology of the questions—it is hardly a coincidence that Weden asks exactly 18 questions, this being a multiple of the sacred number 9. It is notable that another Odinic list, Leed-tally (sts. 147–165) of *Háv*, also has 18 items, especially that the 18th spell there, like the 18th question here, is a mystery known only to Weden himself.

Summary

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

Webthrithner begins by asking four mythological questions, each answered by Gainred in turn. The questions concern the horse that pulls the Day (11–12) and the one that pulls the Night (13–14), the river which divides the gods and ettins (15–16), and the plain where Surt and the gods will fight (17–18).

Webthrithner calls the guest learned and invites him to sit. He declares that the loser of the contest must give his head (19). The roles are now reversed, and Gainred poses twelve numbered questions to the ettin. He asks about the origins of earth and heaven (20–21), of sun and moon (22–23), of day, night, and the phases of the moon (24–25), and of winter and summer (26–27); then about the earliest being, namely the ettin Earyelmer (28–29), his origins (30–31) and how he reproduced asexually (32–33). Gainred continues by asking what Webthrithner himself first remembers (34–35), about the origin of the wind (36–37), the god Nearth (38–39), Walhall and the Oneharriers (40–41), and where Webthrithner has learned all this wisdom (42–43).

The tone of the questions now changes, and Gainred asks six questions concerning the end times, all beginning with the same refrain. He asks which humans will survive after the Fimblewinter (44–45), how the sun can rise after Fenrir has destroyed it (46–47), about some obscure maidens (48–49; see there), which Eese will survive after the flame of Surt goes out (50–51), and how Weden will die (52–53). Finally, he asks the unknowable question: what did Weden speak in the ear of Balder before he was burned on the pyre? (54)

Webthrithner at last understands the identity of his challenger, since only Weden himself could know the answer to that question. He laconically accepts his imminent death and the futility of his own wisdom; the poem ends with his admission that Weden will always be the wisest (55).

The Speeches of Webthrithner

[Óðinn:] 1 „Ráð mér nú Frigg · alls mik fara tíðir [R 7v/9]

2 at vⁱtja Vafþrúðnis;
for-vitni mikla · kveð'k mér á forn^um stofum
4 við þann hinn al-svinna jötun.“

“Counsel me now, Frie, as I long to journey
to visit Webthrithner.
Great curiosity I have for the ancient staves
of that all-wise ettin.”

^{3–4} for-vitni ... jötun. ‘Great ... ettin.’ | I.e. “I am very curious to learn his ancient words of wisdom.” Cf. st. 55.

[Frigg:] 2 „Héima l^etja · mynda'k Hérja-fóðr [R 7v/12]

2 i g^orðum goða;
því't engi jötun · hugða'k jafn-ramman
4 sem Vafþrúðni vesa.“

“At home would I keep the Father of Hosts [= Weden],
in the yards of the Gods,
for no ettin have I judged to be
as strong as Webthrithner.”

[Óðinn:] 3 „Fjolð ek fór, · fjolð frēistaða'k, [R 7v/13]

2 fjolð ek reynda regin;
hitt vil'k vita, · hvé Vafþrúðnis
4 sala-kynni séi.“

“Much I journeyed, much I tried,
much I tested the Reins!
One more thing I wish to know: how Webthrithner’s
halls may be.”

[Frigg:] 4 „Héill þú farir, · héill þú apr^u komir, [R 7v/15]

2 héill à sinnum séir;
óði þér dugi · hvar's skalt, Alda-fóðr,
4 orðum méla jötun.“

“Hale mayst thou journey; hale mayst thou come back;
hale mayst thou be on thy paths!
May thy wisdom avail thee where thou, Father of Men,
with words shalt greet the ettin!”

5 Fór þá Óðinn · at frēista orð-spéki
 2 þess hins al-svina jötuns;
 at höllu hann kom, · es átti Íms faðir;
 4 inn gekk Yggr þegar.

[R 7v/17]

Then journeyed Weden to test the word-wisdom
 of that all-wise ettin.

He came to the hall which Ime's father [= Webthrithner] owned;
 Ug (= Weden) went soon inside.

3 es | emend.; ok R

3 Íms 'Ime's' | An unknown ettin. The name is probably corrupt, since alliteration on *b*- is required by the strongly stressed *höllu* in the a-verse. Finnur Jónsson (1932) emends to *Hymis* 'Hymer's'.

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

[R 7v/18]

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

[Vafþrúðnir:] 7 „Hvat 's þat manna, · es ī mīnum sal
 2 verpumk orði a?
 út þú né kōmr · órum höllum frā,
 4 nema þú inn snotrari séir.“

[R 7v/20]

“What sort of man is this who in *my* hall
 throws his word at me?
 Out wilt thou not come from our halls
 unless thou be the cleverer!”

[Óðinn:] 8 „Gagnráðr héiti'k, · nú em'k af gongu kominn,
 2 þyrstr til þinna sala;
 laðar þurfi · héf'k lengi farit
 4 ok þinna and-fanga, jötunn.“

[R 7v/22]

“Gainred I am called; now I am come from walking,
 thirsty, to thy halls.
 In need of a welcome I've journeyed for long,
 and of thy reception, ettin!”

¹ Gagnráðr | The prose of STUW has *Gangráðr* ‘Gangred; Journey-adviser’ instead.

[Vafþrúðnir:] 9 „Hví þú þá, Gagnráðr, · mélisk af golfi fyrir?
 2 far þú í sess í sal;
 þá skal fréista, · hvárr fléira viti,
 4 gestr eða hinn gamli þulr.“

“Why then, Gainred, dost thou speak from off the floor ahead?
Take a seat in the hall!
Then it shall be tried which of the two might know more:
the guest, or the old thyle.”

⁴ hinn gamli þulr 'the old thyle' | Webthrithner himself, the thyle being the lorekeeper whose purpose it was to recite the old wisdom poems. See *Encyclopedia*: thyle.

[Óðinn:] 10 „Ó-auðigr maðr, · es til auðigs kómr,
 2 méli þarfð eða þegi;
 10 ofr-mélgí mikil · hygg'k at illa geti
 4 hveim's við kald-rifiaðan kómr.“

"An unwealthy man who to a wealthy comes
ought to speak the needful or shut up.
Great over-speaking I think will bring ill
for whomever by a cold-ribbed comes."

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

⁴ *kald-rifjaðan* ‘cold-ribbed’ | Cold-hearted, cunning

[Vafþrúðnir:] II „Seg mér, Gagnráðr, · alls à golfi vill
 2 þíns of fréista frama,
 hvé hestr heitir, · sá's hvérjan dregr
 4 dag of drótt-mogu.“

"Tell me, Gainred, since on the floor thou wilt
test thy furtherance,
what the horse is called which pulls every
day over the lads of the folk [MEN]."

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

[Óðinn:] **12** „Skin-faxi heitir, · es hinn skíra dregr [R 7v/30]



Figure 1: The gilt (day) side of the Trundholm sun chariot. Nordic Bronze Age, ca. 1400 BCE. © Nationalmuseet, CC BY-SA 3.0. https://commons.wikimedia.org/wiki/File:Solvognen_Do_2010_1277.tif

² dag of drótt-mogu;
hęsta batstr · þykkir hann með *Hrēið-gotum*;
⁴ ey lýsir mọn af mari.“

“Shinefax is he called who pulls the bright
day over the lads of the folk.

The best of horses he seems among the Reth-Gots;
ever shines that stallion’s mane.”

³ *Hrēið-gotum* | metr. emend.; ‘reið-gotom’ R

³ *Hrēið-gotum* ‘Reth-Gots’ | An old tribal name referring to the Eastern Gots around the Black Sea, apparently mentioned here due to their connection with the East. The first element is unclear. There may also be a pun here, since *goti* can mean both ‘Got’ and ‘horse’.

[Vafþrúðnir:] 13 „Seg þat, *Gagnráðr*, · alls à *golfi* vill
 þjins of *frēista* *frama*,
 hvé *jór* hejtir, · sá’s *austan* *dregr*
 nótt of *nýt* *regin*.“

[R 7v/32]

“Tell this, Gainred, since on the floor thou wilt
test thy furtherance,



Figure 2: The ungilt (night) side of the Trundholm sun chariot. © Nationalmuseet, CC BY-SA 3.0. https://commons.wikimedia.org/wiki/File:Solvognen_Do_2010_1278.tif

what the steed is called which from the east does pull
night over the useful Reins.”

[Óðinn:] 14 „Hrím-faxi hēitir, · es hværja drēgr

[R 7v/33]

² nōtt of nýt regin;

mēl-dropa · fēllir hann mōrgin hværjan;

⁴ þaðan kōmr dogg of dala.“

“Rimefax is he called who pulls each
night over the useful Reins.

Drool from his bit he lets fall each morning;
thence comes dew through the dales.”

² of | emend.; ok R

4 þaðan kōmr dogg of dala ‘thence comes dew through the dales’ | For another explanation of the origin of dew, see Vsp 18.

[Vafþrúðnir:] 15 „Seg þat, Gagnráðr, · alls á golfi vill

[R 8r/1]

² þjins of frēista frama,

hvé ó hēitir, · sú’s dēilir með jöttna sonum

4 grund, ok með goðum.“

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

[Óðinn:] 16 „Ífing heitir þó, · es dýlir með jötuna sonum
2 grund, ok með goðum;
opin rinna · hón skal umb aldr-daga;
4 verðr-at iss á þó.“

[R 8r/2]

“Iving is the river called which divides the land
between the sons of Ettins and the Gods.
Open shall it flow through its days of life;
there forms no ice on that river.”

¹ Ífing ‘Iving’ | The border river is not known by this name from any other source, not even *Gylf*, which otherwise tends to relay even the most obscure lore.

⁴ verðr-at iss á óu ‘there forms no ice on that river’ | For ice would enable the Ettins to cross over into the lands of the Gods.

[Vafþrúðnir:] 17 „Seg þat, Gagnráðr, · alls á golfi vill
2 þjöns of fréista frama,
hvé völldr heitir, · es finnask vígi at
4 Surtr ok hin svýsu goð.“

[R 8r/3]

“Tell this, Gainred, since on the floor thou wilt
test thy furtherance,
what the plain is called where they find each other at war,
Surt and the beloved Gods.”

Óðinn: 18 „Vígríðr heitir völldr, · es finnask vígi at
2 Surtr ok hin svýsu goð;
hundrað rasta · hann ’s á hværjan veg;
4 sá ’s þeim völldr vitaðr.“

[R 8r/4, STUW]

“Wighride is the plain called where they find each other at war,
Surt and the beloved Gods.
A hundred rests it reaches in each direction;
for them that plain is marked out.”

¹ Vígríðr ‘Wighride’ | The plain where the gods will fight Surt at the Rakes of the Reins.

Vafþrúðnir: 19 „Fróðr est nú gestr, · far á bækki jötuns,

[R 8r/6]

² ok mélumk i sessi saman;
⁴ hófói věðja · vit skulum hóllu i
gestr, of goð-spéki.“

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

¹ Fróðr est nú gestr, · far á békki jötuns ‘Learned art thou now, guest; take the ettin’s bench’ [Webþrithnir admits his guest’s wisdom and repeats his invitation for the god to sit down. It seems that Woden at this point accepts the invitation, and the contest continues; now it is Woden’s turn to ask, Webþrithnir’s to answer.]

Óðinn: 20 „Seg þat hit **ǫina**, · ef þítt óði dugir
2 ok þú **Vafþrúðnir** vitir,
hvaðan **jorð** of kom, · eða **upp-himinn**
4 fyrst, hinn **froði** jotunn.“

"Tell this one, if thy wisdom avails
and thou, Webthrithner, dost know,
whence Earth did come, or Up-heaven,
first. O learned ettin."

¹ Seg ‘Tell’ | *R* here has the header *capitulum* ‘(new) chapter’, and introduces this word with a large initial. | 661 | The first word on fol. 3r of *A*; from this point we have the poem in both manuscripts.

³ *jorð* ... *eða upp-himinn* ‘Earth ... or Up-heaven’ | An old Common Germanic formulaic merism referring to the whole universe. See Index of formulae: Earth and Upheaven.

Vafþrúðnir: 21 „Ór Ymis holdi · vas **jorð** of skopuð,
2 en ór **bēinum** **björg**,
himinn ór **hausi** · hins **hrím**-kalda jötuns
4 en ór **sveita** **sér**.““

"From Yimer's flesh was the earth shaped,
and from his bones the mountains;
the heaven from the skull of that rime-cold ettin,
and from his blood the sea."

³ himinn ór hausí ‘the heaven from the skull’ | The heavens are understood as a dome, a view common to many ancient peoples. This also fits well with the floating clouds being Yimer’s brains as told in *Grim 42*.

4 ór svíta sér ‘from his blood the sea’ | According to *Gylf* 7, the slaying of Yimer produced so much blood that it drowned the whole race of Rime-Thurses save one; for this see st. 35 below. — Cf. *Sont* 3/3: *jötuns bals · undir þjóta* ‘the neck-wounds of the ettin [SEAS] roar’, which attests that Yimer was slain by decapitation, the typical way of wasting beasts of sacrifice (so e.g. *Hym* 15). That this is not a mere literary construct is proven by the excavation of the Viking Age Hove-steads (*Hofstaðir*) on Iceland, where bulls were seasonally slain in what was undoubtedly ritual sacrifice: “The most likely reconstruction from the forensics of the skulls requires at least a two-person team, one of whom struck the animal between the eyes (effectively killing it and certainly stunning it into momentary immobility) while the second swung a fairly broad-bladed axe at the neck or base of the skull for a beheading stroke.” After the slaying (and presumed feasting on the meat), their skulls were displayed for a prolonged period of time (Lucas and McGovern, 2007, p. 23). Lucas and McGovern note that this was not the usual manner of slaughtering animals on Iceland, and even has practical downsides compared to a slower cutting of the throat, like splintered bones and damage to the cutting blade. On the other hand, the swift beheading and flow of blood would have great dramatic effect, and, what the authors neglect to mention, clearly reenact the slaying of Yimer: the separation of the skull (heaven) from the body (earth), and the great flow of blood (sea-water) from the neck-wound, lastly the burial of the body in the earth, and the display of the skull on high to symbolize the heaven.

4 svíta ‘blood’ | In poetry *svéiti* ‘sweat’ almost always means ‘blood’. This is shared with OE *swát*, as seen e.g. in *Beow* 1286a: *sweord swáte fáb* ‘sword stained with “sweat”’, 269b–2690: *bé ge-blódegod wearð / sáwul-dríore;* · *swát jódum wéoll.* ‘he was bloodied in soul-gore; the “sweat” gushed in waves’.

ALL | The gods sacrificed Yimer and created the world from his body, as told more fully in *Grm* 41–42 and alluded to in *Vsp* 3–4; for the deeper religious significance of this myth see notes to those sts. and also to *Grm* 43. — The whole st. bears very close resemblance to *Grm* 41; ll. 1 and 4 here are identical to ll. 1–2 there, and ll. 2 and 3a here are clearly related to ll. 3a and 4 there. Still, the sts. are distinct enough that the one cannot be a direct scribal copy of the other, and the relationship is more likely to be oral. Both have probably been composed in the same West Norwegian milieu, in turn deriving from an older Common Germanic tradition (cf. the Hymn from Wessobrunn under Poetry on Christian Subjects).

- Óðinn: 22 „Seg þat annat, · ef þitt óði dugir
 2 ok þú Vafþrúðnir vitir,
 hvaðan Máni of kom, · svá't fèrr mènn yfir,
 4 eða Sól hit sama.“ [R 8r/12, A 3r/3]
- “Tell this other one, if thy wisdom avails,
 and thou, Webthrithner, dost know,
 whence Moon did come who journeys over men,
 or Sun likewise.”

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

¹ Mundil-fóri ‘Mundlefarer’ | An otherwise unknown figure; see Index for etymology, which likens the cosmos to a Viking Age flour-mill turned by a handle.

⁴ oldum at ár-tali ‘for mankind’s tally of years’ | According to *Vsp* 6 the Gods gave names to night, the moon-phases, morning, midday, afternoon, and evening órum at telja ‘the years for to tally’. — Numerous examples of the chronological reckoning of the Heathen Icelanders are found in Ære’s Book of Icelanders and in the Book of Landtakings. Both of them relate the years to the Christian Common Era, but they must originally have been based on the reigns of kings, of which many examples are found in those two books.

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

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

“Tell this third, since they call thee wise,
 and thou, Webthrithner, oughtst to know,
 whence came Day who journeys over the folk,
 or Night with the moon-phases.”

⁴ Nött með niðum ‘Night with the moon-phases’ | Also found in *Vsp* 6/3.

Vafþrúðnir: 25 „Dellingr heitir, · hann ’s Dags faðir,
² en Nött vas Nørvi borin;
⁴ ný ok nið · skópu nýt regin
 oldum at ár-tali.“

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

“Delling he is calledL; he is the father of Day,
 but Night was born to Narrow.
 The waxing and waning did the useful Reins create
 for mankind’s tally of years.”

³ ný ok nið ‘The waxing and waning’ | The two halves of the moon cycle, by which months (‘moon-ths’) were reckoned. The phrase also occurs in *GutS* 2: um ný ok niðar, *Gula* 57: um ný bit nésta ok niðar, *Gylf* 12: Máni stýrir gongu tungls ok rēðr nýjum ok niðum ‘Moon steers the track of the lunar body and rules over the waxings and wanings’. For the Norse-Germanic calendar see notes to *Vsp* 6.

Óðinn kvað: 26 „Ségr þat hit fjórða, · alls þík fróðan kveða,
² ok þú Vafþrúðnir vitir,
 hvaðan vetr of kom · eða varmt summar
⁴ fyrst með fróð regin.“

[R 8r/18, A 3r/9]

“Tell this fourth, since they call thee learned,
 and thou, Webthrithner, oughtst to know,
 whence came winter or warm summer,
 first, amidst the learned Reins.”

Vafþrúðnir: 27 „Wind-svalr héitir, · hann's Vetrar faðir,
 2 en Sýðsuðr Sumars.“
 [...]

[R 8r/20, A 3r/10]

“Windswoll is he called; he is Winter's father;
 but Sosuth is Summer's.”

3 [...] | The second half of the st. seems to be missing; its contents are entirely unknown. No gap
 is indicated in the mss. — The information from this st. is also found in *Gylf* 19.

Óðinn kvað: 28 „Seg þat hit fímta, · alls þík fróðan kveða,
 2 ok þú Vafþrúðnir vitir,
 3 hvérr ása eldstr · eða Ymis niðja
 4 yrði i ár-daga.“

[R 8r/21, A 3r/11]

“Tell this fifth, since they call thee learned,
 and thou, Webthrithner, oughtst to know,
 who oldest of the Eese or of Yimer's kinsmen [ETTINS]
 arose in days of yore.”

3-4 hvérr ... ár-daga 'who ... days of yore' | I.e. "which was the very first being?" Cf. the question
 on the cryptic C9th Malt Stone (DR NOR1988;5): huarisi : alistiða, perhaps *Hvar es inn elisti
 ása?* 'Who is the eldest of the Eese?'

Vafþrúðnir: 29 „Or-ófi vetra · áðr véri jorð of skopuð,
 2 þá vas Ber-gelmir borinn,
 3 Þrúð-gelmir · vas þess faðir,
 4 en Aur-gelmir afi.“

[R 8r/22, A 3r/12]

“Uncountable winters before the Earth was created,
 then was Bareyelmer born.
 Thrithyelmer was that one's father,
 and Earyelmer the grandfather.”

Óðinn kvað: 30 „Seg þat hit sétta, · alls þík svinnan kveða,
 2 ok þú Vafþrúðnir vitir,
 3 hvaðan Aur-gelmir kom · með jöttna sonum
 4 fyrst, hinn fróði jötunn.“

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

“Tell this sixth, since they call thee wise,
 and thou, Webthrithner, oughtst to know,
 whence came Earyelmer amidst the sons of ettins,
 first, O learned ettin.”

1-2 Seg ... vitir 'Tell ... know' | om. STUW

Vafþrúðnir: 31 „Ór Éli-vögum · stukku eitr-dropar,
 2 svá óx und's ór varð jotunn;
 þar órar éttir · kómu allar saman;
 4 því's þat é alt til atalt.“

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

“From the Ilewaves splashed venom-drops;
 so it grew until it formed an ettin.
 Our lineages came there all together,
 thus it is ever all too fierce.”

ALL | Over æons the splashing venom-drops combined until they formed a sentient being: this was Earyelmer, whom *Gylf* identifies with Yimer. In *Gylf* Snorre cites this stanza and the latter half of 30 in support of his lengthy and embellished creation narrative, but it is not certain that is what the older poet had in mind.

The Ilewaves are probably a reflex of the chaotic primeval Waters found in many West Eurasian mythologies, including Genesis 1:1–3 and *RV* 10.129. Of these two foundational religious sources the latter is closer to the present stanza, and probably holds the more archaic conception. Where we find in the Jewish narrative a proper *creation*; at the very beginning of time God's spirit is on the Waters and He makes the light shine over them, we find in these two Indo-European texts a spontaneous emergence of a single primeval entity long before the Gods are born—here from the violent splashing of venom, in *RV* 10.129.3 from “the power of heat” (*tápasas mahiná*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *RV* 10.129.4 simply giving rise to “desire” (*káma*) which serves as the “primal seed of thought” (*máñasas rétas prathamám*)—and it is from these that the world is populated.

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

4 þat ‘it’ | i.e. the ettin race.

Óðinn kvað: 32 „Ség þat hit sjaunda, · alls þik svinnan kveða,
 2 ok þú Vafþrúðnir vitir,
 hvé sá børn gat · hinn baldni jotunn,
 4 es hann hafði-t gýgjar gaman.“

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

“Tell this seventh, since they call thee wise,
 and thou, Webthrithner, oughtst to know,
 how he begot children, that stubborn ettin,
 when he knew no troll-woman's pleasure.”

³ baldni ‘stubborn’ | so A; aldni ‘the aged’ R

Vafþrúðnir kvað: 33 „Und hendi vaxa · kvóðu hrím-þursi
 2 mey ok mōg saman;
 fótr við fóti · gat hins fróða jotuns
 4 sex-hófðaðan son.“

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

“In the hand of the rime-thurse, they said, did grow
 a maiden and a lad together.
 Foot against foot begat for the learned ettin
 a six-headed son.”

1–3 Und hendi ... fót við fótí ‘In the hand ... Foot against foot’ | The image is masturbatory and monstrous. The stanza is paraphrased in *Gylf* 5: *En svá er sagt, at þá er hann suaf, fekk hann sveita. Þá óx undir vinstri bendi bonum maðr ok kona, ok annarr fót hans gat son við þórum, en þaðan af kómum éttir.* ‘But so is said, that when he slept he began to sweat. Then grew within his left hand a man and a woman, and one foot of his begat a son by the other, and thereof come the lineages [of Ettins].’

Óðinn kvað: 34 „Seg þat hit óttunda, · alls þik fróðan kveða,
 2 ok þú Vafþrúðnir vitir,
 hvat fyrst of mant · eða frémst of vjetst,
 4 þú est al-sviðr jötunn.“

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

“Tell this eighth, since they call thee learned,
 and thou, Webthrithner, oughtst to know
 what first thing thou recallest or earliest knowest—
 thou art all-wise, ettin!”

¹ Seg þat hit óttunda, · alls þik fróðan kveða, ‘Tell this eighth, since they call thee learned’ | This line lacks the required alliteration, but may easily be supplied by replacing *alls þik fróðan kveða* with *ef þitt öði dugir* from sts. 20 and 22, or *alls þik svinnan kveða* from 24.

Vafþrúðnir kvað: 35 „Ór-ófi vetra · áðr véri jörð of skopuð,
 2 þá vas Ber-gélmir borinn;
 þat ek fyrst of man, · es hinn fróði jötunn
 4 á vas lúðr of lagiðr.“

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

“Uncountable winters before the Earth was created,
 then was Bareyelmer born.
 It I first remember, when the learned ettin
 on the tree-trunk was laid.”

3–4 es hinn fróði jötunn / á vas lúðr of lagiðr ‘when the learned ettin on the tree-trunk was laid’ | An obscure mythological reference.

Gylf explains it in the following way: the sons of Byre (that is, Weden, Will and Wigh) slew Yimer and when he died so much blood flowed from his wounds that the whole race of Ettins was drowned save for Bareyelmer and his household, who survived by getting up on his *lúðr*. This is clearly a variant of the Great Flood or Deluge myth. It may have been found even among the Scandinavians, but it may also be Snorre’s invention based on the Bible, in which case the present stanza was about as obscure to him as it is to us.

In Old Norse prose *lúðr* usually means ‘trumpet, blowing horn’, less commonly ‘flour-bin’; the underlying sense seems to be ‘hollowed-out wood’, which is why it is presently translated as “tree-trunk”. Considering the transitive nature of Bareyelmer being laid (*of lagiðr*) upon it, the stanza could be read as speaking of a ship burial, so that the first thing Webthrithner remembers is Bareyelmer’s funeral.

Óðinn kvað: 36 „Seg þat hit níunda, · alls þik svinnan kveða,
 2 ok þú Vafþrúðnir vitir,
 hvaðan vindr of kómr · svá’t ferr vág yfir,

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

4 é menn hann sjalfan of séa.“

“Tell this ninth, since they call thee wise,
and thou, Webthrithner, oughtst to know:
whence comes the wind which fares o'er the wave—
ever do men see hisself.”

4 é menn hann sjalfan of séa ‘ever do men see hisself’ | Perhaps a reference to sea which is never perfectly still, so that the wind is always seen on the waves. It is also possible that a negative clitic -t has been lost from the verb *séa* ‘see’, in which case the line would read “*never* do men see hisself”.

Vafþrúðnir: 37 „Hré-svælgr hœitir, · es sitr à himins enda,
2 jötunn í arnar ham;
af hans vœngjum · kveða vind koma
4 alla menn yfir.“

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

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

[Óðinn:] 38 „Seg þat hit týnda, · alls þú týva rök
2 öll Vafþrúðnir vitir,
hvaðan Njörðr of kom · með ása sonum;
4 hofum ok hørgum · rēðr hund-mørgum
ok varð-at Ȧsum alinn.“

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

“Tell this tenth, since thou the Rakes of the Tews
all, Webthrithner, oughtst to know,
whence came Nearth amidst the sons of the Eese;
hoves and harrows he rules a hundred-many,
and he was not by the Eese begotten.”

4 hofum ok hørgum ‘hoves and harrows’ | A formulaic merism, see note to *Vsp* 7 for other occurrences.

This stanza seems to be referring to the large count of cultic places named after Nearth—Brink (2007) counts 13 attestations in Norway, 17 in Sweden, 3 in Denmark; in addition there are a few on Iceland (TODO). For Nearth’s harrow cf. *Grm* 16, where it is said that Nearth *rēðr hø-timbruðum børgi* ‘rules a high-timbered harrow’. Also of interest is *Lok* 51, where a goddess speaks of her *vé ok vangar* ‘wights and wongs’, two terms common in cultic place names. The underlying theological understanding seems to be that the god is physically present as a ruler of his shrine.

[Vafþrúðnir:] 39 „Í Vana-hœimi · skópu hann vís regin
2 ok seldu at gíslingu goðum,
í aldar rök · hann mun aptr koma
4 hœim með vísúm vœnum.“

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

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

ALL | Cf. *Gylf*, *Ings* TODO.

¹ regin 'Reins' | *regin* 'the Reins, Powers' is generally used simply to refer to the gods as a collective, but here seems to refer specifically to the Wanes in opposition to the Ese.

³ aldar rök 'the Rakes of the Age' | The Rakes of the Reins, the End Times.

[Óðinn:] **40** „Seg þat hit *ellipta*, · *efþitt óði dugir*
² *ok þú Vafþrúðnir vitir*,
³ *hvar allir · ýtar túnum i*
⁴ *höggyask hverjan dag.“*

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

"Tell this eleventh, if thy wisdom avails,
and thou, Webthrithner, oughtst to know,
where all men in yards
strike at each other every day."

ALL | This question-stanza is malformed in both R and A and thus has to be partly reconstructed on the basis of st. 41. The ms. preservation of 40–41 is as follows:

All four mss. of *Gylf* attest st. 41 with no textual variants. R has one complete stanza, which is clearly a mix between the question and the answer: *Seg-ðu þat hit ellipta, hvar ýtar túnum i hoggyask hverjan dag?* *Val þeir kjósa ok riða vígi frá sitja meírr of sáttir saman.* (normalised.) A has only the very beginning of st. 40 ("Tell this eleventh") followed by the full st. 41: *Seg þat hit ellipta allir eins berjar Óðins túnum i hoggyask hverjan dag.* *Val þeir kjósa ok riða vígi frá sitja meírr of sáttir saman.* (norm.) Although R has a complete question-stanza it stands out by lacking a refrain in the first two lines, something found in all other questions in the poem (see Introduction); it also has no corresponding answer-stanza.

In order to restore stanza 40, the following conjectural reconstruction has been undertaken in the pres. ed.: in lines 1a–2 the refrain of *bitt óði dugir ok þú Vafþrúðnir vitir* 'if thy wisdom avails, and thou, Webthrithner, oughtst to know,' has been inserted from sts. 20 and 22, which also have ordinal numbers alliterating with vowels; in line 3a the word *allir* 'all' has been inserted from 41 to get vowel-alliteration with *ýtar*.

[Vafþrúðnir:] **41** „Allir *qin-hærjar* · Óðins túnum i
² *hoggyask hverjan dag;*
³ *val þeir kjósa · ok riða vígi frá,*
⁴ *sitja meírr of sáttir saman.“*

[A 3r/28, STUW]

"All the Oneharriers in Weden's yards
strike at each other every day.
The slain they choose and ride from the fray;
then sit once more agreed together."

¹ *qin-hærjar* | so STUW; *qins hærjar* A

3 val þeir kjósa ‘The slain they choose’ | It is from this verbal phrase that the female agent noun *val-kyrja* ‘walkirrie’ is derived.

[Óðinn:] 42 „Ség þat hit tolpta, · hví þú tíva rök
 2 qll Vafþrúðnir vitir?
 Frá jöttna rúnum · ok allra goða
 4 þú hit sannasta sęgir,
 hinn al-svinni jötunn.“

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

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

[Vafþrúðnir:] 43 „Frá jöttna rúnum · ok allra goða
 2 ek kann sęgja satt,
 því’t hværn hef’k héim of komit,
 4 níu kom’k héima · fyr nifl-hel neðan;
 hinig dęyja ór helju halir.“

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

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

4–5 níu ... halir. ‘Into nine ... of Hell’ | Apparently lower infernal underworlds. Snorre certainly understands it this way, when he writes (*Gylf* 34, excerpt): *Hel kastaði hann í Niflheim ok gaf benni vald yfir níuheimum, at bon skyldi skipta óllum vistum með heim, er til bennar vóru sendir, en þat eru sott-dauðir menn ok elli-dauðir.* ‘He [= Allfather] threw Hell in Nivelham and gave her dominion over nine Homes, that she would deal out all provisions between those who were sent to her, and those are men dead of disease and old age.’ Finnur Jónsson (1932) considers ór helju ‘out of Hell’ a later interpolation, probably for metrical reasons.

[Óðinn:] 44 „Fjolð ek fór, · fjolð fręistaða’k,
 2 fjolð 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 famed Fimble-winter
passes amidst the folk?"

ALL | At this point the subject of the questions shifts toward eschatology and each question-stanza comes to feature the refrain found in st. 3. For these events cf. *Vsp* 39–62, *Gylf* 51–53.

- [Vafþrúðnir:] 45 „Líf ok Lífþrasir, · en þau leyfask munu
2 í holti Hodd-mímis;
 morgin-dögvar · þau sér at mat hafa;
4 þaðan af aldir alask.“
“Life and Lifethrasher—but they will hide themselves
in Hoardmimer’s wood.
Morning dew will they have for food;
thereof is mankind begotten.”

² holti Hodd·mímis ‘in Hoardmimer’s wood’ | Perhaps the hollowed-out Uggdrassle’s Ash.

⁴ *bessa* ‘this one’ | The current sun, as explained in the following st.

⁴ Fenrir ‘Fenrir’ | Perhaps not the same “Fenrerswolf” which fights against Woden (cf. st. 53 below). The word, which prob. means “fen-creature”, may here simply be a generic poetic synonym for “wolf”. For the wolves which chase the sun and moon see *Vsp* 39–40, *Grim* 40, *Gylf* 12.

- | | | | |
|---------------|----|---|-------------------------|
| [Vafþrúðnir:] | 47 | <p>„Eina dóttur · berr alf-rǫðull,
 áðr hana Fēnrir fari;
 sú skal ríða, · þá's regin deyja,
 móður brautir mér.“</p> | [R 8v/16, A 3v/9, STUW] |
| | 2 | | |
| | 4 | | |

1 alf-*rōðull* ‘Elf-wheel’ | A rare poetic synonym (*bēiti*) for the sun. It occurs in two other places: *Skm* 4/3, and a Scaldic loose stanza by Eanwind ‘Scaldspoiler’ (Evv Lv 9 in SkP 1). It also appears in two lists of names for the sun: *Skm* 69 and Þul *Sólar* 1/7 (in SkP 3), but these do not count as independent attestations since they are certainly drawing on earlier poetry. — Depending on the age of the cpd. the first element may reflect the semantics of PIE *albhós* ‘white’ (cf. Latin *albus* ‘id.’). The second element *rōðull* is not the normal ON word for “wheel”; it is inherited from PGmc. **radulaz* ~ **raduraz*, whence also OE *rōðor* ‘heaven, sky’, OS *radur*, *radul* ‘id.’ It is composed of the root of German *Rad* ‘wheel’ with the agentive suffix *-*ulaz* ~ *-*uraz* ‘(habitually) doing’ and thus means something like ‘circler, turner, revolter’. The PIE root is **Hreth₂-* which e.g. yields Latin *rota* ‘wheel’, Sanskrit *rāt̄a* ‘chariot’. In conclusion a more etymological translation may ‘white circler’.

- [Óðinn:] 48 Fjolð ek fór, · fjolð frēistaða'k,
 2 fjolð ek reynða regin;
 hvērjar 'ru meyjar, · es líða mar yfir,
 4 fróð-geðjaðar fara?

“Much I journeyed, much I tried,
 much I tested the Reins!
 Who are the maidens that pass o'er the sea?
 Wise-minded they go.”

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

- [Vafþrúðnir:] 49 Þrían þjóð-áar · falla þorp yfir
 2 meyja Mog-þrásis;
 hamingjur éinar · þér's i héimi eru,
 4 þó þér með joþnum alask.

“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.”

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

ALL | The identity of these maidens is entirely obscure. Considering all other questions introduced with the refrain *Fjolð ek fór ...* have something to do with the end times, they ought to as well, but that hardly clarifies their function. They are probably to be identified with the maidens about which Weden asks in *Bdr* 12.

- [Óðinn:] 50 „Fjolð ek fór, · fjolð frēistaða'k,
 2 fjolð ek reynða regin;
 hvērir ráða é sir · éignum goða,
 4 þá's sloknar Surta-logi?“

“Much I journeyed, much I tried,
 much I tested the Reins!
 Which Eese will rule the estates of the Gods
 when the flame of Surt goes out?”

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

4 Surta-logi ‘the flame of Surt’ | The flame which reaches up to Heaven itself and scorches the whole world; see *Vsp* 50, 54.

[Vafþrúðnir:] 51 „**V**íðarr ok **V**áli · byggva **v**é goða,
 2 þá’s **s**loknar **S**urta-logi;
Móði ok **M**agni · skulu **M**jöllni hafa
 4 **V**ingnis at **v**íg-þroti.“

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

“Wider and Wonnel will settle the wights of the Gods
 when the flame of Surt goes out.
 Mood and Main shall have Millner
 after Wingner expires in war.”

4 Vingnis at víg-þroti ‘after Wingner expires in war’ | After Thunder dies in his fight against the Middenyardswyrm, for which see *Vsp* 53.

[Óðinn:] 52 „**F**jolð ek **f**ór, · **f**jolð **fr**éistaða’k,
 2 þjolð ek **r**eýnda **r**egin;
 hvat verðr **Ó**ðni · at **a**ldr-lagi,
 4 þá’s **r**júfask **r**egin?“

[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 **r**júfask **r**egin? ‘when the Reins are ripped?’ | Formulaic; see note to *Bdr* 14/1.

[Vafþrúðnir:] 53 „**U**lfr gleypa · mun **A**lda-fóðr,
 2 þess mun **V**íðarr **v**reka;
kalda **k**aupta · hann **k**lyfja mun
 4 **v**itnis **v**ígi 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.”

ALL | For Weden’s fight with the Wolf and Wider’s revenge see *Vsp* 51–52.

[Óðinn:] 54 „**F**jolð ek **f**ór, · **f**jolð **fr**éistaða’k,
 2 þjolð ek **r**eýnda **r**egin;
 hvat mélti **Ó**ðinn, · áðr á bál stigi,

[R 8v/27, A 3v/19]

4 **sjalfr i eyra syni?**“

“Much I journeyed, much I tempted,
much I tested the Reins!
What said Weden before he would step onto the pyre
himself into the ear of his son?”

3–4 Hvat mælti Óðinn ... i eyra syni? ‘What said Weden ... in the ear his son?’ | Weden poses the eighteenth, inherently unanswerable, question. Only he himself can know what he whispered in Balder’s ear, and thus he has won the contest. Weden asks the same question in Heathric’s Riddles in *HarS*, as the 37th and final riddle. The half-stanza is clearly related to the present one: *Seg-ðu þat þá fyrst, ef þú ert hvírum konungi vitrari: // Hvat mælti Óðinn · i eyra Baldr, / aðr hann væri á bál þafr?* ‘Then tell this first, if thou art cleverer than every king: // What said Weden in Balder’s ear / before he would be borne onto the pyre?’

3 á bál stigi ‘step onto the pyre’ | The phrase *stiga á* ‘step onto, mount’ is also used to refer to one stepping aboard a ship or mounting a horse (see CV: *stíga* for citations). Its use for a person being borne onto the funeral pyre has been compared with *Beow* 1118b: *guð-rinc á-stáb* ‘the war-champion mounted [his pyre]’, but the interpretation of that line is controversial; Fulk et al. (2008, p. 186) follow Grundtvig in emending *guð-rinc* to *guð-réc* ‘war-smoke’ and compare it with *Beow* 3144b (*wudu-ré á-stáb* ‘wood-smoke rose up’), which also describes a cremation, writing that the present stanza “almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it.”

[Vafþrúðnir:] 55 „**Ey** mann-gi vœit, · hvat þú i ár-daga

[R 8v/28, A 3v/19]

2 **sagðir i eyra syni;**
fejgum munni · mæltak mïna **forna stafi**
4 ok of **ragna rök;**
nú við **Óðin** · dæilda’k mïna **orð-spækki;**
6 þú est é **vísastr vera.**“

“Never will man know what thou in days of yore
saist into the ear of thy son.

With a fey mouth I spoke my ancient staves,
and about the Rakes of the Reins.

Now with Weden have I shared my word-wisdom—
thou art ever wisest of men!”

1 mann-gi | manni dat. sg. RA is impossible; a subject is needed.

3 fejgum ‘fey’ | “Death-doomed”, a word with fatalistic connections. Webhrithner realises that he was bound to die from the moment he proposed the wager (st. 19), as no being can outwit the god of wisdom.

5 mïna forna stafi ‘my ancient staves’ | Referencing st. 1.

5 orð-spækki ‘word-wisdom’ | Referencing st. 5.

6 vera ‘of men’ | *verr* means ‘husband, man’ and is here used for reasons of alliteration; it does not imply that Weden is not a God.

Speeches of Grimner (*Grimnismól*)

Dating (Sapp, 2022): Cioth (o.976)

Meter: *Leeds-meter* (1–2/2, 3–26, 27/4–27/7, 28/1–28/2, 28/6–28/7, 29–33/2, 35–45/2, 46/1–46/2, 47–48/2, 49/3–52, 54–57), *Ancient-words-law* (2/3–2/4, 28/3–28/5, 33/3, 45/3–45/5, 48/3–48/4, 49/1–49/2, 53), *Galders-law* (27/1–27/3, 34, 46/3–46/5)

Introduction

The **Speeches of Grimner** (*Grm*) are preserved whole in both R and A.

Structure

Grm essentially consists of several nested layers. The outermost layer is the prose passages which bracket the actual poem (P1–P2). It is hard to say for how long these have accompanied the verses, but since they are found in both R and A they must go back to a now-lost manuscript archetype. The second layer is sts. 1–3 and 53–55, which together with the prose form a narrative frame for the gnomic wisdom stanzas which make up the bulk of the poem and its core. These gnomic stanzas are mythological and sometimes obscure, and align closely with other Eddic wisdom verse like *Háv*, *Vafþ*, *Sigrdr*, and *Alv*.

Summary

The text begins with the frame narrative, which tells the story of the two king's sons Ayner and Garfrith. Ayner is fostered by Frie, while the two winters younger Garfrith is fostered by her husband Weden himself. After their father's death it is Garfrith who becomes king, following his betrayal of his elder brother. (P1) One day Weden and Frie are arguing over their respective foster-sons, and Frie accuses Garfrith of torturing wayfaring guests. Weden sets out to test the hospitality of his protégé, but unbeknownst to him, his wife has already sent her handmaid in disguise to warn Garfrith about the

coming of an evil wizard. When Weden arrives he is thus promptly captured and placed between two fires so that he will reveal his name. Garfrith's young son, Ayner (clearly named after his uncle), kindly approaches the god and offers him a horn of drink. Grimner drinks from it, and here the poem proper begins. (P₂)

Weden begins by complaining about the fires which are now burning his cloak (1); he states that for eight nights not a soul has offered him any help save Ayner, Garfrith's son, who will soon become king after his father (2). As thanks for the drink he gives him good health, and will offer him holy knowledge (3).

Here the gnomic section begins as Weden lists the individual abodes of the gods (4–17). The locations are numbered, but a few facts speak to these numbers being a later insert:

1. The alliteration is never reliant on the numbers; if one compares the numbered questions in *Vafþ* 20–42 the difference is striking.
2. The numbering is inconsistent; Thunder's realm (st. 4) is not counted, and Wider's land (st. 17) has no numeral (perhaps since the form of the stanza would not allow it.)
3. In sts. 11–15 cited in *Gylf*, the numbers are missing.

After this list come several sts. relating to Weden and his hall, Walhall (18–23). Mentioned are the preparation of food in Walhall (18), Weden's wolves (19) and ravens (20), the river through which the dead have to wade (21) and the gate through which they have to pass (22), the count of doors in Walhall (23), the count of doors in Thunder's hall Bilshirner (24), and two animals which stand on the hall and gnaw on the branches of the tree Leered (25–26). From the latter animal's—the stag Oakthirner's—horns droplets fall into Wharyelmer, which is the origin of all rivers (26).

This introduces a list of mythic rivers (27–28), ending with the waters through which Thunder must wade on his way to Ugdrassle (29). This leads to a list of the horses ridden by the other gods on their way to Ugdrassle (31) which is followed by a description of the roots of Ugdrassle (31), then its animals (32–36) the Walkirries (37), and beings associated with the sun and moon (38–40), the things created from Yimer's body (41–42) with a digression on the significance of the bloat 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 Hrauðungs konungs*)

P1 Hrauðungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr. Agnarr var tíu vетра enn Geirrøðr átta vетра. Þeir eru tveir á báti með dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nótt-myrkri brutu þeir við land ok gingu upp; fundu kot-bónða einn. Þar vóru þeir um vetrinn. Kerling fostraði Agnar, enn karl Geirrøð. At vári fekk karl þeim skip. Enn er þau kerling leiddu þá til strandar, þá mélти karl ein-méli við Geirrøð. Þeir fengu byr ok kvómu til stóðva fóður síns. Geirrøðr var fram í skipi. Hann hljóp upp á land enn hratt út skipinu, ok mélти: „Far þú þar er smyl hafi þik.“ Skipit rak út. Enn Geirrøðr gekk út til bójar; hónum var vel fagnat; þá var faðir hans andaðr. Var þá Geirrøðr til konungs tekinn, ok varð maðr á-gétr.

King Reading had two sons. One was called Ayner and the other Garfrith. Ayner was ten winters old, but Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. The wind drove them out into the sea. In the dark of night they crashed onto land and walked ashore; they found a lone cottage farmer. There they stayed over the winter. The farmer's wife fostered Ayner and the farmer Garfrith.⁸ 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.⁹ 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.

⁸The husband and wife were Weden and Frie; this is clarified by the following prose. The motif of Weden favouring the youngest brother is also found in *Rþ*.

⁹Surely instructing him to push his brother out to sea.

P2 Óðinn ok Frigg sótu í Hliðskjölfu ok sá um heima alla. Óðinn mélти: „Sér þú Agnar fóstra þinn, hvar hann elr börn við gýgi í hellinum? En Geirrøðr, fóstri minn, er konungr ok sitr nú at landi.“ Frigg segir: „Hann er mat-níðingr sá at hann kvelr gesti sína ef hónum þykka of-margir koma.“ Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál. Frigg sendi eskis-mey sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi fyrgerði hónum fjöl-kunnigr maðr sá er þar var kominn í land, ok

[R 8v/31, A 3v/23]

[R 9r/10, A 4r/3]

sagði þat mark á at engi hundr var svá ólmr at á hann myndi
 10 hlaupa. En þat var inn mesti hé-gómi at Geirrøðr véri eigi mat-
 góðr ok þó létr hann hand-taka þann mann er eigi vildu hundar
 12 á ráða. Sá var í feldi blóm ok nefndisk Grímnir ok sagði ekki
 14 fleira frá sér þótt hann véri at spurðr. Konungr lét hann pína
 16 til sagna ok setja milli elda tveggja ok sat hann þar áttá nétr.
 18 Geirrøðr konungr átti son túv vetra gamlan ok hét Agnarr eptir
 bróður hans. Agnarr gekk at Grímni ok gaf hónum horn fullt
 at drekka, sagði at konungr gerði illa er hann lét pína hann sak-
 lausan. Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn
 brann af Grímni. Hann kvað:

Weden and Frie sat in the Lithshelf and looked about all the Homes.¹⁰ Weden spoke: "Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave?"¹¹ But Garfrith, *my* foster-son, is king and now rules his land." Frie says: "He is such a meat-nithing that he torments his guests if he thinks too many are coming!" Weden says that this is the greatest lie; they make a wager over this matter. Frie sent her handmaid, Full, to Garfrith's hall. She bade the king be wary, lest he be destroyed by the many-cunning man who had come to his land; and said that his mark was that no hound was so fierce that it would rush at him. But it was the greatest falsehood that Garfrith was not good of meat; and yet he has that man bound whom the hounds would not touch. He was in a blue cloak and called himself Grimner, and did not tell anything more about himself, even though he was asked. The king had him tortured that he would speak, and set him between two fires; and he sat there for eight nights. King Garfrith had a son ten winters old, and he was called Ayner after his brother. Ayner went up to Grimner and gave him a full horn to drink, saying that the king did badly as he had him tortured without cause. Grimner drank it up. Then the fire had grown so much that the cloak burned on Grimner. He quoth:

¹⁰Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

¹¹This 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 „Héitr est hripuðr · ok hældr til mikill,

[R 9r/27, A 4r/17]

2 gong·umk firr funi!

Loði svíðnar, · þótt á lopt bera'k;

4 brinnumk feldr fyrir.

“Hot art thou, scorcher, and far too great—
go far from me, O flame!

My wool cape is singed though I hold it aloft;
the cloak burns before me!

2 gong-umk firr ‘go far from me’ | Equivalent to *gakk mér firr*. The word *gong-umk* ‘go ... from me’ merits some linguistic discussion on the form of the imperative (*gang-* rather than *gakk*) and the suffixed pronoun *-umk*. The normal 2sg imper. of ON *ganga* ‘to go’ is *gakk*, which goes back to a sound change in PN whereby word-final homorganic clusters were devoiced, and in the case of clusters of the form /NC/ assimilated into /C:/ . Thus PN “*gang* ‘go!’ (cf. Got. *gagg* /gang/, OHG *gang*) > **gank* > *gakk*, also “*stand* ‘stand!’ > *statt*, “*bind* ‘bind!’ > *bitt*. This sound change was only active in early PN, and only affected those clusters which were word-final before syncope of unstressed vowels; thus in the ON 1sg pres. ind. *ek geng*, *ek stend* (< **ek gangu*, *ek standu*) ‘I go, I stand’ et c. we find the original cluster preserved. — At some time in early PN, accusative personal pronouns were suffixed to certain verbs; those which survive into ON are 1sg *-umk* (= ON *mik*) and 3sg reflexive *-sk* (= ON *sik*). In later ON these clitics became the passive endings still found in modern North Germanic, but in archaic or poetic ON they could still serve as suffixed pronouns with a reflexive or even dative function, as is the case in this instance. The fact that the suffixion of the pronoun has prevented assimilation of the consonant cluster *ng* establishes its *terminus ante quem* as the first syncope period, the early 7th century, and since it is unlikely that such an irregular form as *gong-umk* could have survived for long alongside *gakk*, its presence here probably allows us to conclude that *Grm* is a rather old poem. Other instances of dative *-umk* include *Lok* 35/1a: *es-umk*, *Fáfn* 1/4: *stqnd-umk*, Fragment from Snorre’s Edda 2, st. 1/1: *eru-umk*, and *Rdr* 7/2a: *gof-umk*.

2 Átta nétr · sat'k milli ǫlda hér,

[R 9r/29, A 4r/18]

svá't mér mann-gi mat né bauð

nema ǫinn Agnarr, · es ǫinn skal ráða,

4 Géirrøðar 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 Héill skalts, Agnarr, · alls hæilan biðr

[R 9r/31, A 4r/20]

þik Vera-týr vesa;

ǫins drykkjar · skalt aldri-gi

4 bætri gjöld geta:

Hale shalt thou be, Ayner, for hale
 does Were-Tew (= Woden) bid thee be!
 For a single drink shalt thou never get
 better recompense.

⁴ bætri gjold 'better recompense' | Namely the mythic lore which takes up sts. 4–45.

4 Land es hēlagt, · es liggja sé'k
² ösum ok q̄fum nér;
 en i Prúð-hejmi · skal Pórr vesa
⁴ und's of rjúfask rēgin.

[R 9r/33, A 4r/22]

The land is holy which lying I see
 near the Eese and Elves,
 but in Thrithham shall Thunder dwell
 until the Reins are ripped.

⁴ und's of rjúfask rēgin 'until the Reins are ripped' | Until the Rakes of the Reins. A formulaic expression; see note to *Bdr* 14 for further occurrences.

5 Ÿ-dalir hēita, · þar's Ullr hēfir
² sér of gørva sali;
 Alf-hēim Fréy · gófu i ár-daga
⁴ tívar at tann-féi.

[R 9v/2, A 4r/23]

Yewdales they are called where Woulder has
 made for himself a hall.
 Elfham to Free in days of yore
 the Tews as a tooth-gift gave.

⁴ tann-féi 'tooth-gift' | The gift the child receives when he sheds his first tooth.

6 Bór es sá (hinn þriði), · es blíð rēgin
² silfri þokdu sali;
 Vala-skjölf hētitr, · es vélti sér
⁴ öss i ár-daga.

[R 9v/3, A 4r/25]

Bower is (the third) one, where the blithe Reins
 with silver thatched a hall.
 Waleshelf is it called which he won through wiles,
 the Os in days of yore.

3 es vélti sér ‘won through wiles’ | Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) have rendered this phrase with variants of “craftily made for himself”, where the verb *véla* would mean ‘craftily make’. To my knowledge this sense is never otherwise attested, and its common meaning is ‘defraud, trick, betray’. A simpler reading would be to see this as a reference to the myth of the Ettin-smith who built the wall of Osyard. The Gods had promised him Sun, Moon, and Frow, if he could build it in a year, but employed various tricks to hinder him. When it at last looked like he would make it in time, Thunder slew him. This myth is told in *Gylf* 42 and alluded to in *Vsp* 24–25.

7 Søkkva-bækkr héitir (hinn fjórði), · en þar svalar knegu

[R 9v/5, A 4r/26]

² unni glymja yfir;
þar þau Óðinn ok Sága · drekka umb alla daga
⁴ glqð ór gullnum kерum.

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 Glaðs-héimr héitir (hinn fimti) · þar’s hin gull-bjarta

[R 9v/7, A 4r/28]

² Val-holl víð of þrumir;
en þar Hroprtr · 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.¹²

¹² Cf. st. 14.

9 Mjók ’s auð-kęnnnt · þeim’s til Óðins koma

[R 9v/9, A 4r/31]

² sal-kynni at séa,
vargr hangir · fyr vestan dyrr
⁴ ok drúpir qrn yfir.

Very easily recognized, for those who come to Weden, is the hall to see: A wolf hangs before the western door, and an eagle droops down over it.

² sal-kynni at séa | ‘sia at sia’ A

3–4 vargr hangir · fyr vestan dyrr / ok drúpir qrn yfir. ‘A wolf hangs before the western door, and an eagle droops down over it.’ | Something very similar is found in Widukind’s *History of the Saxons* 1:12. The Saxons had just conquered a fortress, and *mane [...] facto ad orientalem portam ponunt aquilam, aramque victoriae construentes secundum errorrem paternum sacra sua propria veneratione venerati sunt* ‘at the coming of morning they set an eagle at the eastern gate, and, building an altar of victory, they worshipped it with their own holy worship in accordance with their ancestral error.’ The altar was pledged to Ermene, whom Widukind identifies with Mars or Hermes, certainly Woden. According to Hyltén-Cavallius (1863, p. 156) it was custom in Warend, southern Sweden to hang the bodies of killed wolves high up in old oaks, and killed birds of prey above the stable-door.

10 Mjok ’s auð-kennt · þeim’s til Óðins koma

[R 9v/10, A 4r/30]

² sal-kynni at séa,

skóptum ’s rann répt, · skjoldum ’s salr þakiðr,

⁴ brynjum of bækki stráat.

Very easily recognized, for those who come to Woden,
is the hall to see:

With shafts is the house roofed, with shields is the hall thatched;
with byrnies the benches strewn.

³ skóptum ‘shafts’ | Spear-shafts.

11 Þrym-heimr héjtir (hinn sétti), · es Þjatsi bjó,

[R 9v/12, A 4v/2, STU]

² sa hinn ám-átki jötunn;

en nú Skaði byggvir, · skír brúðr goða,

⁴ fornar toptir foður.

Thrimham is (the sixth) one called, where Thedse dwelled,
that uncanny ettin;
but now Shede bedwells—the pure bride of the Gods—
the ancient plots of her father.

¹ (hinn sétti) ‘the sixth’ | om. STUW ¹ es ‘where’ | þar nú ‘where now’ ¹ bjó ‘dwelled’ | om.
W; býr ‘dwells’ U ² ám-átki | mákta U ³ goða ‘of the Gods’ | guma ‘of men’ U

² ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to Vsp 8.

12 Bréiða-blik eru (hin sjaundu), · en þar Baldr héfir

[R 9v/14, A 4v/3, STU]

² sér of gorva sali,

á því landi · es liggja væit’k
festa fęikn-stafi.

Broadblicks are (the seventh), and there Balder has
made for himself a hall,
on that land where I know lie
the fewest wicked deeds.

¹ eru (hin sjaundu) 'are (the seventh)' | *þeita* '[they] are called' STUW.

⁴ fēkn-stafi 'wicked deeds' | This sense of the second element *stafir* lit. 'staffs, staves' is common in poetry. Cf. *Beow* 1018b: *fācen-stafas*, generally taken as referring to treacherous intrigues among the Shieldings (Fulk et al., 2008, p. 177).

13 **Himin-björg** eru (hin óttu), · en þar **Héim-dall**
² kveða **valda** **véum**;
 þar **vorðr** **goða** · drekkr i **véru** ranni
⁴ **glaðr** hinn **góða** **mjøð**.

[R 9v/16, A 4v/5, STUW]

Heavenbarrows are (the eighth), and there Homedal,
 they say, wields over wights.

There the Watchman of the Gods [= Homedal] drinks in the tranquil house,
 glad, the good mead.

⁴ hinn | *so ASTUW; om. R*

¹ eru (hin óttu) 'are (the eighth)' | *þeita* '[they] are called' STUW.

³ vorðr goða 'Watchman of the Gods' | Formulaic epithet of Homedal, also occurring in *Lok* 49 and possibly in *Skm* 28: *vorðr með góðum* 'the Watchman among the Gods'. *Gylf* 27, where the present stanza is cited, gives some further details: *Hann býr þar er heitir Himinbjörg við Bifrost. Hann er vorðr goða ok stir þar við himins enda at géta brúar innar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nött sem dag hundrað rasta frá sér; hann heyrir ok þat, er gras vex á jörðu eða ull á saubum, ok allt þat er héra létr.* 'He [= Homedal] lives at the place called the Heavenbarrows near Bifrest. 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. In night as in day he always sees a hundred rests away; he also hears when grass grows on the earth or wool on sheep, and all which makes more sound.'

14 **Folk-vangr** es (hinn níundi), · en þar **Fréyja** **réðr**
² sessa kostum i **sal**;
 halfan val · hon kýss **hvørjan** dag,
⁴ en halfan **Óðinn** á.

[R 9v/17, A 4v/6, STUW]

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.¹³

¹³This st. is cited and closely paraphrased in *Gylf* 24. — The roots of *kjósa val* 'choose the slain' are the same as those in walkirrie (*val-kyrja* 'chooser of the slain'), and as Frow is a prominent goddess this would surely make her the chief walkirrie. This is paralleled by *Sarle*, where Frow assumes the name Gandle (*Göndul*, a name attested in several lists of walkirries; see *Vsp* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjaðningavág*). In spite of this parallel, there are good reasons to believe that the chief walkirrie was Frie, Weden's wife. First, one of the functions of the Walkirries is to bear ale to the Oneharriers (*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).

1 es (hinn niundi) 'is (the ninth)' | *þeitir* '[one] is called' STUW

15 **G**litnir es (hinn tíundi), · hann 's **g**ulli studdr
 2 ok **s**ilfri þakðr it sama;
 en þar **F**or-seti · byggir **f**lestán dag
 4 ok **s**véfir allar **s**akir.

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.

[R 9v/19, A 4v/8, STUW]

1 es (hinn tíundi) 'is (the tenth)' | *þeitir salr* 'a hall is called' STUW

16 **N**óá-tún eru (hin elliptu), · en þar **N**jörðr hęfir
 2 **s**ér of gorva **s**ali;
 manna þengill · hinn **m**eins-vani
 4 **h**ó-timbruðum **h**örgi rędr.

Nowetons are (the eleventh), and there Nearth has
made for himself a hall.

The lord of men, the guileless one,
rules the harrow timbered on high.

[R 9v/21, A 4v/9]

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 hörgi rędr 'rules the harrow timbered on high' | The rare verb *bó-timbra* 'timber on high' otherwise only occurs in *Vsp* 7, likewise in connection with the *hörgr* 'harrow'. The harrow is an outdoors holy place; see Index. Cf. also *Vafþ* 38 where Nearth is said to rule a great many hoves and harrows.

17 **H**rísi vęx · ok **h**óu grasi
 2 **V**iðars land, **v**iði,
 en þar **m**ogr of létsk · af **m**ars baki
 4 **f**rókn at hęfna **f**ęður.

With brushwood grows, and with tall grass,
Wider's land, with wood,

[R 9v/23, A 4v/11]

and there the lad vows from the back of his steed,
brave, to avenge his father.¹⁴

¹⁴ At the Rakes of the Reins Wider avenges His father, Weden. See *Vsp* 51–52, *Vafþ* 53.

1 Hrísí væx · ok hóu grasi 'with brushwood grows, and with tall grass,' | Identical to *Háv* 119/6.

18 And-hrímnir · létr í E₁ld-hrímní
Sé-hrímní soðinn,
flëska bëst, · en þat fáir vitu,
við hvat e₂in-herjar alask.

[R 9v/24, A 4v/12, STUW]

Andrimner lets Sowrimner
in Eldrimner be boiled.
The best of meats, but few know this:
by what the Oneharriers are nourished.¹⁵

¹⁵ The cook Andrimmer 'face-sooty' cooks the boar Sowrimner 'sow-sooty' in the cauldron Eldrimner 'fire-sooty'; by this meat are the Oneharriers nouished.

19 Gera ok Freka · seðr gunn-tamiðr,
hróðigr Hérjafoðr,
en við vín eitt · vápн-gofugr
Óðinn é lifir.

[R 9v/26, A 4v/14, STUW]

Gar and Freak does the battle-accustomed
glorious Father of Hosts (= Weden) feed;
but on wine alone, esteemed of weapons,
Weden ever lives.

1–4 Gera ... lifir 'Gar ... live' | With what Weden feeds his two hounds it is not said, but it is most likely with the corpses of dead warriors. The wine on which he subsists may perhaps be identified with drink offerings. Cf. the 7th century *vita* of Saint Columban (TODO: cite source), describing a rite of the Swabians: *Quo cum moraretur, et inter habitatores loci illius progrederetur, reperit eos sacrificium profanum litare velle, vasque magnum, quod vulgo cupam vocant, quod viginti et sex modios amplius minusve capiebat, cervisia plenum in medio habebant positum. Ad quod vir Dei accessit, et sciscitatur quid de illo fieri vellet. Illi aiunt Deo seu 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
jǫrmun-grund yfir;
óumk of Hugin, · at aptr né komi-t;

[R 9v/28, A 4v/15, STUW]

4 þó séumk mœir of Mœrin.

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- see Index), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late Cioth Karlevi stone (Ól i) referring to the unbounded sea as *Endlils jormungrund* ‘Andle’s ermin-ground’ (Andle being a known “sea-king”), and in *Beow* 89 as *eormen-grund* carrying the same sense.

21 þýtr þund, · unir þjóð-vitnis

2 fiskr flóði ï;
áar straumr · þykkir of-mikill
4 val-glaumi at vaða.

Thound roars; Thedwitner’s fish
thrives in the flood.

The river-stream seems far too great
for the noisy slain host to wade.¹⁶

[R 9v/30, A 4v/17]

¹⁶ 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.

1-2 þjóð-vitnis fiskr ‘Thedwitner’s fish’ | *þjóðvitnir* is easily analyzed as *þjóð-* ‘great, main’ + *vitnir* ‘wolf’. The great wolf is naturally the Fenwerswolf, the brother of the Middenyardswurm. That the Wyrm can be called a fish is shown by *Hym* 24.

22 Val-grind hejtir · es stendr velli á

2 heilög fyr hælgum durum;
forn’s sú grind, · en þat fair vitu,
4 hvé hon’ s’ i lás of lokin.

Walgrind ’tis called, which stands on the plain,
holy, before the holy doors.

Old is that gate, but few know this:
how its lock is locked.

[R 9v/32, A 4v/18]

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 rept vita’k,

[R 9v/34, A 4v/22]

4 mīns vēit'k mēst magar.

With five hundred floors, and around fourty,
so I judge Bilshirner altogether.
Of those houses which I might know rafted
I know my lad's [= Thunder] to be the greatest.

24 Fimm hundruð dura · ok umb fjórum tøgum,

2 svá hygg at Valhöllu vesa;
áttu hundruð Eín-herja · ganga ór eínum durum,
4 þá's fara við vitni at vega.

Five hundred doors, and around fourty,
so I judge there to be on Walhall.
Eight hundred Oneharriers go out of one door,
when to fight with the wolf they go.

[R 10r/2, A 4v/20]

3 árrta 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 Héið-rún heitir geit, · es stendr höllu á Hérja-fjöld

2 ok bítr af Lé-raðs línum;
skap-kér fylla · skal hins skíra mjáðar,
4 kná-at sú vég 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.

[R 10r/4, A 4v/24]

1 höllu á Hérja-fjöld 'on the hall of the Father of Hosts' | The hall of Weden, i.e. Walhall. *Hérja-fjöld* looks like an unmeterical addition.

3 skap-kér 'shape-vats' | According to CV the central beer-vat, from which drinks were poured into smaller vessels.

3 hins skíra mjáðar 'the pure mead' | The mead is the goat's milk.

26 Eik-þyrnir heitir hjörtr · es stendr höllu á Hérja-fjöld

2 ok bítr af Lé-raðs línum;
en af hans hornum · drýpr í Hver-gelmi
4 þaðan eiga vøtn qll vega:

Oakhirner 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:

[R 10r/6, A 4v/26]

- 27 Síð ok Víð, Sékin ok Eíkin, · Svöl ok Gunn-þró,
 2 Fjorm ok Fimbul-þul,
 Rín ok Rinnandi,
 4 Gipul ok Gópul, · Gómul ok Géir-vimul,
 þér hverfa umb hodd goða,
 6 Þyn ok Vin, · Þóll ok Höll,
 Gróð ok Gunn-þorin.

Side and Wide, Seeken and Oaken, Swale and Guththrew,
 Ferm and Fimblethule,
 Rine and Rinnend,
 Gipple, Gapple, Gamble and Garwimble—
 they run around the hoard of the Gods [= Osyard]—
 Thin and Win, Thall and Hall,
 Gread and Guththorn.

- 28 Vína hétir enn, · qnnur Veg-svinn,
 2 þríðja Þjóð-numa;
 Nytt ok Nöt, · Nönn ok Hrönn,
 4 Slið ok Hrið, · Sylgr ok Ylgr,
 Við ok Vón, · Vönd ok Strönd,
 6 Gjöll ok Léiptr; · þér falla gumnum nér
 es falla til heljar 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 Kormt ok Qrmt · ok kér-laugar tvér
 2 þér skal Þórr vaða
 dag hværn · es dóma fērr
 4 at aski Ygg-drasils;
 því't ós-brú · brénn oll loga
 6 heilög vøtn hlóa.

Carmt and Armt, and the two Carlays,
 these shall Thunder wade
 every day, when to judge he goes,
 at Ugdrassle's Ash;
 for the os-bridge [RAINBOW] burns all with flame;

[R 10r/9, A 4v/28]

[R 10r/12, A 5r/1]

[R 10r/15, A 5r/4, STU]

the holy waters bellow.

2 þér skal Þórr vaða ‘these shall Thunder wade’ | Thunder is commonly associated with wading.
See TODO.

6 hlóa ‘bellow’ | A hapax. TODO.

30 **Glaðr** ok **Gyllir**, · **Glér** ok **Skjetð-brimir**,

² **Silfrin-toppr** ok **Sinir**,
Gísl ok **Fal-hófnir**, · **Gull-toppr** ok **Létt-feti**,
⁴ þeim ríða **ɛsir jóum**
dag hværn · es **dóma** fara
⁶ at aski **Ygg-drásils**.

[R 10r/17, A 5r/6]

Glad and Gilder, Glare and Sheathbrimmer,
Silvrentop and Sinewer;
Yissel and Fallowhofner, Goldtop and Lightfeet;
on these horses ride the Eese,
every day, when to judge they go,
at Ugdrassle's Ash.

31 **Þríar** rótr · standa á **þría** vega

² undan aski **Ygg-drásils**;
Hél býr und **ejnni**, · annarri **hrím-þursar**,
⁴ **þriðju** **mennskir** **menn**.

[R 10r/20, A 5r/8]

Three roots grow on three ways,
from beneath Ugdrassle's Ash.
Hell lives by one, by the other [live] the Rime-Thurses,
by the third [live] manly men.

32 **Rata-toskr** hejtir íkorni · es **rínna** skal

² at aski **Ygg-drásils**;
arnar **orð** · hann skal **ofan** bera
⁴ ok **segja** **Njö-höggyvi** **niðr**.

[R 10r/22, A 5r/9]

Wratetuski is the squirrel called who shall run
along Ugdrassle's Ash.
The eagle's words he shall carry from above,
and tell Nithehewer below.

ALL | This st. is paraphrased in *Gylf* 16: *Pá mélти Ganglerí: „Hvat er fleira at segja stór-merkjá frá aski'num?“ Hár segir: „Mart er þar af at segja. Qrn einn sitr í limum aski'ins, ok er hann margs vitandi, en í milli augna bonum sitr haukr sá, er heitir Véðr-fjólnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir aski'num ok berr gfundar orð millum arnar'ins 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.”“*

- 33** **H**irtir 'ru ok fjórir · þeir's af héfingar à
2 **gag-halsir** gnaga:
 Dáinn ok Dvalinn, · Dún-eyrr ok Dura-þróð.

There are further four harts who from the buds thereon
with turned necks gnaw:
Dowen and Dwollen, Downeer and Doorthrew.

2 **gag-halsir** | agaghalsir *R*

ALL | Paraphrased in *Gylf* 16, immediately following the paraphrase of the last st.: *En fjórir hirtir renna i limum askins ok bita barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þróð. ‘But four harts run in the limbs of the ash and bite its leaves; they are called thus: Dowen, Dwollen, Downeer, Doorthrew.’*

- 34** **O**rmar fléjri · liggja und aski **Ygg**-drasils
2 an þat of hyggi **hvørr**
 ó-sviðra apa:

More worms lie under Ugdrassle's Ash
than any one would think
among unwise apes:

ALL | This stanza is cited together with 35 and 36 in *Gylf* 16 in the order 36, 34, 35. The three are introduced in the following way: *En svá margir ormar eru í Hvergelmi með 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.’*

- 35** **G**óinn ok Móinn, · þeir 'ru **Graf**-vitnis synir,
2 **Grá**-bakr ok **Graf**-völluðr,
 Ófnir ok Sváfnir, · hygg'k at é skyli
4 meððs kvistu **máa**.

Gowen and Mowen—they are Gravewitner's sons—
Greyback and Gravewalled;
Ovner and Swebner, I ween, shall always
injure the beam's branches.

[R 10r/23, A 5r/11]

[R 10r/25, A 5r/12, ST]

[R 10r/26, A 5r/13, ST]

36 Askr Ygg-drasils · drýgir ǫrfiði
² mēira an mēnn viti:
³ hjörtr bítr ofan · en à hliðu fúnar,
⁴ skerðir Nið-höggr neðan.

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.

[R 10r/28, A 5r/14, STUW]

37 Hrist ok Mist · vil'k at mér horn beri,
² Skeggj-qld ok Skogul,
³ Hildr ok Þrúðr, · Hlókk ok Hér-fjötur,
⁴ Goll ok Géir-qlul,
⁵ Rand-gríð ok Ráð-gríð, · Regin-léif;
⁶ þér bera ǫin-heþrum ql.

Rist and Mist I would have bring me a horn—
 Shageld and Shagle;
 Hild and Thrith, Lank and Harfetter,
 Gall and Garannel,
 Randgrith and Redegrith, Rainlaf—
 they bring the Oneharriers ale.

[R 10r/30, A 5r/16]

³ Hildr ok Þrúðr 'Hild and Thrith' | so A; Hildi ok Þrúði *R* stems from ð2, ð2 with *r* rotunda being interpreted and copied as ði, ði; this becomes clear upon viewing the facsimile images.

⁶ þér bera ǫin-heþrum ql. 'they bring the Oneharriers ale.' | As cupbearers in Walhall. Pouring drinks was traditionally done by the ruler's kinswomen during a feast, in heroic legend most famously Rothgar's wife and daughter in *Beow*. The Walkirries may be daughters of Woden; see note to Vsp 30/5. For the reception of dead warriors see also note to st. 53/3 below.

38 Ár-vakr ok Al-sviðr, · þeir skulu upp heðan
² svangir sól draga;
³ en und þeira bógum · fólu blíð regin,
⁴ ésir, ísarn-kol.

Yorewaker and Allswith—they shall upward hence—
 sleek ones—pull the sun,
 but under their shoulders hid the blithe Reins
 —the Eese—iron-cooling.

[R 10r/32, A 5r/18]

¹ Ár-vakr ok Al-sviðr 'Yorewaker and Allswith' | The two horses which pull the sun-chariot also appear in *Sigrdr* 15/2; cf. note to the next st.

² svangir 'sleek ones' | Masc. nom. pl. of *svangr*, the typical sense of which is 'hungry', but which can also mean 'thin, slender'. The latter is probably its original sense (Ásgeir Blöndal Magnússon, 1989), and that is the translation adopted here.

ALL | This st. is referenced in *Gylf* 11, about the origin of the Sun and Moon: *En goðin [...] tóku þau systkin ok settu upp á himin, létu Sól keyra þá besta, er drógu kerru sólar'innar, þeirar er goðin hafið skapat til at lýsa heimana af þeiri síu, er flaug ór Múspellsheimi. Peir bestar heita svá, Árvakr ok Alsviðr. En undir bögum besta'na settu goðin tvá vind-belgi at kóla þá, en í sumum fríðum er þat kallat ísarn-kol.* ‘But the Gods took those siblings [viz. Sun and Moon] and placed them up in the heaven; they let Sun drive the horses that pulled the chariot of the sun which the Gods had created to brighten the Homes from the sparks which flew out of Muspellsham. Those horses are so named: Yorewaker and Allswith. But under the shoulders of the horses the Gods placed two air bellows to cool them, but in some sources [presumably this st.] those are called iron-cooling.’ — The conception of the sun pulled by a horse-driven chariot is attested going back to the Bronze Age. A notable instance from the Germanic cultural area is the Trundholm sun chariot, a cultic object found on Zealand, Denmark belonging to the Nordic Bronze Age (~ 1400 BC), which may also depict horses pulling the Day and Night; see *Vafþ* 11–14 and Figures 1, 2. Indo-European parallels include *RV* 1.50.8–9, 4.13.3, 5.45.9, and the Homeric Hymn to *Hélíos*.

39 **Svalinn** héitir, · hann stendr sólu fyrir,
² **skjoldr** skínanda goði;
⁴ **björg** ok **brim** · veit'k at **brinna** skulu,
 ef hann **fællr** í **frá**.

Swal'en one is called, it stands before the sun:
 a shield [before] the shining god [SUN].
 Crags and surf I know shall burn,
 if it falls away.

[R 10v/2, A 5r/20]

ALL | The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the sun behind it. Without it the world (“crags and surf”, LAND and SEA; the totality of the earth) would burn up. Cf. *Sigrdr* 15/1, which mentions the “shield that stands before the shining god [SUN]”.

40 **Skoll** héitir ulfr, · es fylgir hinu **skír-leita**
² goði til **varna** **viðar**,
⁴ en annarr **Hati**, · hann 's **Hróð-vitnis** sonr,
 sá skal fyr **hejða** brúði **himins**.

Scoll is the wolf called who follows the pure-faced
 god [SUN] to the shelter of the woods,
 but second Hater; he is Rothwitner's son—
 who shall [run] in front of the bright bride of heaven [SUN].

[R 10v/4, A 5r/21]

ALL | According to *Gylf* 12 Scoll chases the Sun and Hater the Moon; which is presumably why he runs in front of the sun! See note to *Vsp* 40 for discussion on these wolves.

41 Ór **Ymis** holdi · vas **jorð** of **skopuð**,
² en ór **svéita** **sjór**,
⁴ **björg** ór **bénum**, · **baðmr** ór **hári**,
 en ór **hausi** **himinn**.

[R 10v/6, A 5r/23,
A_b 9v/14, B 3v/11]

From Yimer's flesh was the earth shaped,
and from his blood the sea,
mountains from his bones, woods from his hair,
and from his skull the heaven.

2 sveita 'blood' | hans sára sveita 'blood of his wounds' *A_bB* 2 sjór | so *AA_bB*; sér *R* 4 ór hausi himinn 'from his skull the heaven' | himinn ór hausi hans 'the heaven from his skull' *A_bB*

ALL | This stanza is clearly closely related to *Vafþ 21*; see there for notes.

- 42 En ór hans bróum · gørðu blíð regin
 2 Mið-garð manna sonum,
 en ór hans hejila · ýróu þau hin harð-móðgu
 4 ský qll of skopuð.

[R 10v/8, A 5r/25,
A_b 9v/16, B 3v/12]

And from his brows the blithe Reins made
 Middenyard for the sons of men,
 and from his brains were the hard-minded
 clouds all shaped.

3 harð-móðgu 'hard-minded' | hríð-feldu 'stormy' *A_bB*

1–2 En ór hans bróum · gørðu blið regin / Mið-garð manna sonum 'And from his brows the blithe Reins made Middenyard for the sons of men' | The Gods fenced in Middenyard ('the middle enclosure') by using the strands of Yimer's eyebrows as poles.

- 43 Ullar hylli · hęfr ok allra goða
 2 hvęrr's tékkr fyrstr á funa,
 því't opnir héjimar · verða umb ása sonum,
 4 þá's hęfja af hvera.

[R 10v/9, A 5r/26]

Woulder's holdness and that of All Gods
 has whoever first starts the fire,
 for the Homes open up for the sons of the Eese [GODS],
 when men lift off the kettles.

ALL | This st. is one of the most difficult in the poem and many interpretations have been made. The traditional view (e.g. Finnur Jónsson (1932), Bellows, Sijmons and Gering (p. 208)) relates it to the poem's frame narrative. Weden, bound between the two fires, cryptically asks for a cauldron hanging above him from the roof to be moved aside so that the Gods will be able to see him through the smoke-vent and rescue him. This explanation leaves very much unexplained, namely the stanza's placement in the gnomic wisdom section of the poem (unless the whole section is taken to be a later insert—so Finnur—, for which there is no textual support), the invocation of the obscure god Woulder, the lack of mention of a cauldron elsewhere in the poem, and the big question of why the gods would bestow their grace unto the person who first set the fire which is presently torturing Weden.

I find the interpretation of Nordberg (2005) more convincing. He argues that the st. is another piece of gnomic wisdom, referring to the cooking of the sacrificial meal in large cauldrons during the blook. This has textual support, e.g. *HákGöð* 14, describing the traditional blook in the Throndlaw (*Prónoda-log*), Norway: *At veizlu þeiri skyldu allir menn ol eiga; þar var ok dreppin alls konar smali ok svá bross, [...] en slátr skyldi sjóða til mann-fagnaðar; eldar skyldu vera á miðju gólfí í bofinu ok þar katlar yfir* ‘At that gathering all men were to have ale; thereat were also slain all kinds of small cattle and likewise horses, [...] and the fresh meat was to be cooked for men to enjoy. There were to be fires in the middle of the floor in the hove and kettles above them.’ According to this view, the stanza is speaking of the Heavenly favour (*hylli*) earned by the ritualist who sets the cooking fire, since that act enables the Gods to become guests at the ritual meal.

Nordberg’s interpretation is especially interesting when one considers the immediately preceding stanzas 41–42 which describe the ordering of the world by the Gods through the sacrifice and dismembering of Yimer, the primordial victim. (That the slaying of Yimer was in fact a sacrifice is supported by the manner in which it was done, viz. beheading, which was the typical manner of slaying sacrificial bulls in the Wiking Age; see note to *Vafþ* 21/4.) In other Indo-European religions—most famously the Vedic *Púruṣa*, *RV* 10.90—the first sacrifice of a Great Being serves as the model for all future sacrifice, the performance of which reenacts the creation and enables the continued existence of the world and the social order (Lincoln, 1986), and the sequence *Grm* 41–43 would then attest this also in the Germanic tradition. For the role of fire in Germanic and Vedic sacrifice see Kaliff (2005).

¹ Ullar ‘Woulder’s’ | It is uncertain why the rather obscure god Woulder is invoked here. It cannot be simply for the sake of alliteration, since *Öðins* ‘Weden’s’ would work just as well. It is possible that Woulder had a particular role in the setting of the ritual fire, which would find support in the large number of firesteel-shaped amulets at the archeological site of *Lilla Ullevi* (‘Woulder’s little wigh’ in Sweden; see Index: Woulder and af Edholm (2009)).

¹ hylli ‘boldness’ | ‘Favour, loyalty, grace’. This root (from which also the adjective *hollr* ‘hold; favourable, loyal, gracious’ and verb *hylla* ‘to make hold’) is used to refer to the grace of god(s) in both Heathen and Christian texts. See Index: hold and boldness.

¹ allra goða ‘All Gods’ | Cf. *Sigrdr* 3–4, *Lok* 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the oneness of the Gods see Index: All Gods.

² ték... á fúna ‘starts the fire’ | An otherwise unattested phrase, for which cf. *taka eld* ‘light a fire’. With *á* ‘on’ the verb *taka* ‘take’ has a variety of idiomatic senses like ‘touch, react to, get involved in, get on, et c’.

⁴ hvera ‘kettles’ | Acc. pl. of *hverr*, from PGmc. **hweraz*, from PIE **kʷer-* ‘pot, vessel’. The Sanskrit cognate *carú* is occasionally used in reference to the vat from which the ritual drink *sóma* is drunk (*RV* 10.167.4), but any particular religious significance for the PIE root cannot be reconstructed.

44 Ívalda synir · gingu i ár-daga
 2 Skíð-blaðni at skapa,
 skipa batst · skírum Fréy,
 4 nýtum Njarðar bur.

[R 10v/11, A 5r/28]

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-drásils, · hann ’s óðstr viða

[R 10v/13, A 5r/29]

2 en **Skið-blaðnir skipa,**
Óðinn ása · en **jóa Sleipnir,**
 4 **Bil-röst brúa** · en **Bragi skalda,**
Hó-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** héf'k nú ypt · fyr **sig-tíva sonum,** [R 10v/15, A 5v/2]
 2 við þat skal **vil-björg vaka,**
qllum **þsum** · þat skal **inn koma**
 4 **É**gis békki á
Égis drekku at.

My gaze I've now lifted up before the sons of the victory-Tews [= Eese]—
 by that shall the willed rescue awake!
 All the Eese shall it bring in,
 upon Eagre's bench,
 at Eagre's drinking!

ALL | Weden announces that he has made the Gods aware of his situation; they will leave their feasting at Eagre's hall (cf. *Hym* and *Lok*) and come to his rescue. He then begins the list of names.

47 Hétumk **Grímr**, · hétumk **Gangléri,** [R 10v/17, A 5v/4, STUW]
 2 **Hejann** ok **Hjalm-beri,**
þekkr ok **þriði**, · **þundr** ok **Uðr,**
 4 **Heł-blindi** ok **Hör.**

I called myself Grim, I called myself Gangler,
 Harn and Helmbearer.
 Theck and Third, Thound and Ith,
 Hellblinder and High.

48 **Saðr** ok **Svipall** · ok **Sann-getall,** [R 10v/19, A 5v/5, STUW]
 2 **Heṛ-tejtr** ok **Hnikarr,**
Bil-eygr, **Bál-eygr**, · **Bol-verkr**, **Fjolnir,**
 4 **Grímr** ok **Grímnir**, · **Glap-sviðr** ok **Fjol-sviðr.**

Sooth and Swiple and Soothgettle,
 Hartote and Nicker,

Bileye, Baleeye, Baleworker, Fillner,
Grim and Grimner, Glapswith and Fellswith.

49 Síð-höttr, Síð-skeggr, · Sig-fóðr, Hnikuðr,
² Al-fóðr, Val-fóðr, · At-riðr ok Farma-týr;
 eínú nafni · héturnk aldri-gi
⁴ síðst ek með folkum fór.

Sidehat, Sideshag, Syefather, Nicked,
Allfather, Walfather, Attrider, and Farm-Tew—
by a single name I never called myself
since among manfolk I fared.

[R 10v/21, A 5v/7, STU]

50 Grímní mik hétu · at Géir-raðar,
² en Jalk at Þs-mundar;
 en þá Kjalar · es ek kjalka dró,
⁴ Þrór þingum at.

Grimner they called me at Garfrith's,
and Yelk at Osmund's,
and Keller when I drew the sled;
Throo at Things.¹⁷

[R 10v/23, A 5v/9]

¹⁷ 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 Index).

51 Óski ok Ómi, · Jafn-hór ok Biflindi,
² Gondlir ok Hár-barðr með goðum.

Wish and Ome, Evenhigh and Bivlend;
Gandler and Hoarbeard among Gods.

[R 10v/24, A 5v/10, STU]

52 Sviðurr ok Sviðrir · es ek hét at Søkk-mímis
² ok dulða'k þann hinn aldna jötun
 þá's Mið-vitnis vas'k · ins méra burar
⁴ orðinn eín-bani.

Swither and Swithrer, as I was called at Sink-Mimer's,
and I deceived that aged ettin,
when of Midwitner's famous son
I became the lone slayer.

[R 10v/25, A 5v/11]

53 Qlr est Geir·røðr, · høfr þú of-drukkit;
² miklu est hnugginn, · es þú est m̄nu gengi,
³ qllum ēin-herjum · ok Óðins hylli.

[R 10v/28, A 5v/13]

Worse for ale art thou, Garfrith; thou hast over-drunk.
 Of much art thou bereft when thou art [bereft] of my support,
 of all the Oneharriers, and of Weden's holdness.

ALL | Weden now turns to address Garfrith directly. He reproaches him and predicts his imminent death.

³ qllum ēin-herjum 'of all the Oneharriers' | Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but the sense is the same: by breaking the Odinic code of conduct he has lost Weden's favour, and thus been excluded from the community of oath-bound warriors, the Oneharriers. A righteous king, however, could expect their truce, as was the case for Hathkin the Good according to the poem composed about him (Evv *Hák* in SkP 1). In that poem (st. 16/1-2) Bray greets him in the hall of the Gods, saying: *Ēin-herja grið · skalt allra hafða; / þigg þú at qsum ql.* 'The truce of all the Oneharriers shalt thou have; accept ale from the Eese!'

54 Fjolð þér sagða'k, · en þú fátt of mant,
² of þik vélá vinir;
³ mēki liggja · sé'k m̄ns vinar
⁴ allan ī dreyra drifinn.

[R 10v/30, A 5v/15]

Much I told thee, but thou recallest little;
 'tis friends that deal with thee!
 A sword I see lying, in my friend's
 bloody gore all drenched.

²⁻³ vinir, m̄ns vinar 'friends, my friend' | Weden stresses his friendship with Garfrith by using the word *vinr* 'friend' twice. The followers of a god were his friends; see note to *Háv* 157.

³⁻⁴ mēki liggja · sé'k m̄ns vinar / allan ī dreyra drifinn. 'A sword I see lying, in my friend's / bloody gore all drenched.' | A prophetic statement.

55 Egg-móðan val · nú mun Yggr hafa,
² þitt veit'k lif of liðit;
³ varar 'ru dísir, · nú knátt Óðin séa;
⁴ nálgask mik ef þú megar!

[R 10v/31, A 5v/16]

An edge-tired corpse will Ug now have:
 I know thy life to be past.
 Wary are the Dises; now dost thou see Weden—
 come near me, if thou mayst!

¹ Egg-móðan 'edge-tired' | Euphemistic; "slain by a piercing blade."

³ dísir 'Dises' | The Norns, fates, who have determined his hour of death. Cf. *Fáfn* TODO, *Hamð* TODO.

56 Óðinn nú hēti'k, · Ygggr áðan hét'k,
² héumk þundr fyr þat,
 Vakr ok Skilfingr, · Vófuðr ok Hropta-týr
⁴ Gautr ok Jalkr með goðum.

[R 11r/2, A 5v/18]

Weden I am now called; Ug I was called earlier;
 I called myself Thound before that;
 Wacker and Shilving, Waved and Roft-Tew,
 Geat and Gelding among the Gods.

¹ Óðinn nú hēti'k 'Weden I am now called' | Having dropped all disguises, the guest is no longer Grimner but Weden himself.

57 Ófnir ok Sváfnir · hygg'k at orðnir sé
² allir at eignum mér.

[R 11r/4, A 5v/20]

Ovner and Swebner, I ween, have come
 all from me alone.

¹ Ófnir ok Sváfnir 'Ovner and Swebner' | TBoth names are found as belonging to Weden in Þul Óðins (in SkP 3). They are also the names of two serpents in 35/3a above.

P4 Geir·røðr konungr sat, ok hafði sverð um kné sér ok brugðit til
² miðs. En er hann heyrði, at Óðinn var þar kominn, stóð hann
⁴ upp, ok vildi taka Óðin frá eldi'num. Sverð'it slapp ór hendi
⁶ hónum; vissu hjol'tín niðr. Konungr drap féti, ok steyptisk áfram, en sverð'it stóð í gognum hann, ok fekk hann bana. Óðinn
 hvarf þá. En Agnarr var þar konungr lengi síðan.

[R 11r/5, A 5v/21]

King Garfrith sat and had a sword about his knee, and it was brandished half-way up. And when he heard that Weden were come there, he stood up and would take Weden from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king tripped and stooped forth, but the sword went through him, and he received his bane. Weden then disappeared, but Ayner was there king for a long while afterwards.

5 hann | þar af A 5–6 Óðinn hvarf þá. | om. A 6 var þar | varð A 6 lengi síðan. | om. A

Dreams of Balder

(*Baldrs draumar*)

Dating (Sapp, 2022): Cioth (o.890)
Meter: *Ancient-words-law*

Introduction

The **Dreams of Balder** (*Bdr*) is not preserved in R, but rather in the early C14th ms. A. A younger redaction, characterized by a number of post-medieval additions, is transmitted in several copies in later paper mss.

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

The Dreams of Balder

1 Senn vóru ésir · allir á þingi
2 ok ósynjur · allar á máli,

[A IV/18]

ok umb þat réðu · ríkir tívar:
₄ hví véri Baldri · ballir draumar?

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

_{1–3} Sænn ... tívar 'Soon ... Tews' | Formulaic, identically shared with *þrk 14/1–3*. See also Thing of the Gods.

₂ Upp rēis Óðinn, · aldinn gautr,
₂ ok hann á Sléipni · sǫðul of lagði,
 rēið niðr þaðan · nifl-heljar til;
₄ mótti hvelpi, · þeim's ór helju kom.

Up rose Weden, the ancient Geat,
 and he on Slapner the saddle did lay;
 rode down thence to Nivelhell;
 met the whelp that came out of Hell.

₁ aldinn | *emend.*; alda A

₄ hvelpi, · þeim's ór helju kom 'the whelp that came out of Hell' | An otherwise unknown dog, sometimes identified with Garm. The "hellhound" guarding the underworld is well known from world mythology, most famously the Greek *Kérberos*.

₃ Sá vas blóðugr · of brjóst framan,
₂ ok galdrs fðour · gólf of lengi,
 framm rēið Óðinn, · fold-vegr dunði,
₄ hann kom at hóu · Héljar ranni.

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

₂ gólf of | golv A

₃ fold-vegr dunði 'the fold-way [EARTH] resounded' | Cf. the description of Thunder's riding in *Haustl 14: dunði ... mána vegr und hónum* 'the moon's way [SKY/HEAVEN] ... resounded beneath him'; see further *þrk 21*.

₄ Já rēið Óðinn · fyr austan dyrr,
₂ þar's hann vissi · vølu leiði;
 nam hann vittugri · val-galdr kveða,

[A iv/19]

[A iv/21]

[A iv/22]

4 und's nauðug rēis, · nás orð of kvað:

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

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

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

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

2 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 *II HHund* 47–48 (TODO).

[Óðinn kvað:] 6 „Veg-tamr ek héjti, · sonr em'k Val-tams,
2 seg þú mér ór helju, · ek man ór héimi;
hvéim eru békkrir · baugum sánir,
4 flét fagrliga · flóuð gulli?“

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

[Völva kvað:] 7 „Hér stendr Baldri · of brugginn mjöðr,
2 skírar vægar, · liggr skjolldr yfir,
en ós-mégrir · í of-véni;
4 nauðug sagða'k, · nú mun'k þegja.“

“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!”

[A iv/24]

[A iv/25]

[A iv/27]

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

- [Óðinn kvað:] 8 „Þegj-at-tu völva, · þik vil’k fregna,
² unds al-kunna, · vil’k ǫnn vita:
 hvær man Baldri · at bana verða,
⁴ ok Óðins son · aldri réna?“
- “Shut not up, wallow—thee I wish to ask!
Until all is known I wish yet to know:
Who will become Balder’s bane
and rob Weden’s son of life?”

- [Völva kvað:] 9 „Hóðr berr hóvan · hróðr-baðm þinig,
² hann man Baldri · at bana verða,
 ok Óðins son · aldri réna;
⁴ nauðug sagða’k, · nú mun’k þegja.“
- “Hath bears the high glory-beam [MISTLETOE] thither;
he will become Balder’s bane
and rob Weden’s son of life—
forced I spoke, now I will shut up!”

¹ hróðr-baðm | *emend.*, hróðr-barm A

- [Óðinn kvað:] 10 „Þegj-at-tu völva, · þik vil’k fregna,
² unds al-kunna, · vil’k ǫnn vita,
 hvær man heipt Héði · hefnt of vinna,
⁴ eða Baldrs bana · á bál vega?“
- “Shut not up, wallow—thee I wish to ask!
Until all is known I wish yet to know:
Who will avenge that evil on Hath,
or cast on the pyre Balder’s bane?”

- [Völva kvað:] 11 „Rindr berr Vála · í vestr-sólum,
² sá man Óðins sonr · ǫjn-néttir vega;
 hond of þvér-at · né hoftuð kembir,
⁴ áðr á bál of berr · Baldrs and-skota;
 nauðug sagða’k, · nú mun’k þegja.“
- “Rind bears Wonnel in the western halls:
he will, Weden’s son, one night old, fight.

He washes not his hand nor combs his head
before onto the pyre he bears Balder's shooter—
forced I spoke, now I will shut up."

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

2–4 sá ... and-skota 'he will ... shooter' | 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.)

- [Óðinn kvað:] 12 „Pegj-at-tu vølva, · þik vil'k fregna,
² unds al-kunna, · vil'k ḥenn vita,
 hverjar 'ru meyjar, · es at muni gráta
⁴ ok á himin verpa · halsa-skautum?“
- [A 2r/6]
- “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?¹⁸”

¹⁸ 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 grievers (perhaps they were the Walkirries, and this is what reveals Weden’s identity?), but their identity is otherwise unknown. They may perhaps be identified with the maidens in *Vafþ* 49.

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

- [Vølva kvað:] 14 „Héim ríð Óðinn · ok ves hróðigr,
² svá komi-t manna · meírr aprt á vit,
 es lauss Loki · líðr ór bøndum
⁴ ok ragna rök · rjúfendr koma.“
- [A 2r/9]
- “Ride home, Weden, and be renowned!
So may no man come again to visit,
when loose Lock slips out of his bonds,
and [at] the Rakes of the Reins the rippers come!”

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

4 rjúfendr ‘rippers’ | Presumably Surt and Lock with his children, as described in *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 regin* ‘when the Reins are ripped’ (*Vafþ* 52), *und’s (of) rjúfask regin* ‘until the Reins are ripped’ (*Grm* 4, *Lok* 41 and *Sigrdr* 17). Cf. also the similar sounding (but not or only very distantly related) verb *rifna* ‘be riven, rent apart’ in Runic inscription Sö 154 (Skarpåker, Sweden).

Leeds of Hoarbeard

(*Hárbarðsljóð*)

Dating (Sapp, 2022): early Círith (0.578)–late Círith (0.377)

Meter: Unclear (TODO)

Introduction

The Leeds of Hoarbeard (*Hárb*) is preserved in full in R, and in part in A. The poem might be seen as an allegory on class relations, namely between the self-owning yeomen farmers and the warlike earls, represented through their patron gods.

Of all Eddic poems *Hárb* is probably the strangest in terms of form. Verse length varies greatly, and many 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 Cí3th, when R was written).

Against a late origin speaks the presence of rare words (e.g. *ggurr* 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 Círith, 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 kind of discordant effect.

This is shown also by uses of the word 'here' in sts. 9 and 14. TODO: mention concept of "double scene" by Lars Lönnroth?

The Leeds of Hoarbeard

P1 Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum [R 12r/30]
² sundsins 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:

I „Hværr ’sá svéinn svéina · es stendr fyr sundit handan?“ [R 12r/32]
² “Who is that swain of swains, standing here across the sound?”

Hann svaraði: **2** „Hværr ’sá karl karla · es kallað of váginn?“ [R 12v/1]
² “Who is that churl of churls, calling out over the wave?”

3 „Fér þú mik of sundit, · fðóri’k þík á morgun; [R 12v/2]
² mæjis hæfi’k á baki, · verðr-a matr inn bætri.
⁴ Árk i hvíld · áðr ek hæiman fór,
⁴ síldr ok hafra; · saðr em’k enn þess.“

“Ferry me over the sound, I feed thee in the morning!
A basket have I on my back; better food will not be found.
I ate for a while before I journeyed from home,
herring and oatmeal/he-goats; I am still full from that.”

⁴ hafra ‘oatmeal/he-goats’ | (i) The easiest reading is the acc. pl. of *hafra* ‘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. (2) Other scholars instead read an acc. pl. of *hafri* ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with the porridge-eating of the Vedic god Pūṣán (*RV* 6.56.1, 57.2), who is “partner and yokemate” (*RV* 6.56.2) of Indra, Thunder’s vedic equivalent. Another similarity Stiles notes between Thunder and Pūṣán is that both have chariots driven by goats (e.g. 6.57.3: “Goats are the draft-animals for the one”, 58.2: “Having goats as his horses”). Whether the Vedic tradition has split the Thunder-god in two or whether the Germanic Thunder has absorbed elements of his yokemate is hard to say.

4 „Ár-ligum verkum hrósar þú, vørði’num; · vœitst-at-tu fyr [R 12v/5]
² górla,
² dœpr ’ru þín hæim-kynni, · dauð hygg’k at þín móðir sé.“

“Of early works boastest thou; of eating!¹⁹ Thou seest not clearly ahead:
dire is the state of thy home—I think that thy mother is dead!”

¹⁹TODO. This is pretty difficult. From the previous stanza *værðinum* seems to be referring to eating.

5 „Þat segir þú nú · es hværjum þíkkir

[R 12v/6]

² mæst at vita— · at míni móðir dauð sé.“

“Thou now sayest that which to every man seems
of most weight to know—that my mother is dead!”

6 „Þeygi’s sem þú · þrjú bú góð eигir;

[R 12v/8]

² bær-béinn þú stendr · ok hefir brautinga gørvi, · þat-ki at þú
hafir brékr þínar.“

“It’s hardly as if thou own three good farms—
bare-legged thou standest, and hast the gear of a tramp; it’s hardly as if thou
own thy breeches!”

7 „Stýr-ðu hingat eikjunni, · ek mun þér stóðna kenna

[R 12v/9]

² eða hværr 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 hætitr · es mik halda bað,

[R 12v/11]

² rekkr inn ráð-svinni · es býr í Ráðs-eyjar-sundi;
bað-at hann hlénni-menn flytja · eða hrossa-þjófa,

⁴ góða eína · ok þás ek gørva kunna;
seg-ðu til nafns þíns · ef þú vill of sundit fara.“

“Hildolf is he called who asked me to hold it,
the counsel-wise man who lives in Redeseysound.
He bade me not ferry highwaymen nor horsethieves;
good men only, and those I know well—
speak thy name if thou wilt go over the sound!”

9 „Séga mun’k til nafns míns · þótt ek sækru sjá’k

[R 12v/15]

² ok til alls øðlis: · Ek em Óðins sonr,
Méila bróðir · en Magna faðir,

⁴ þrúð-valdr goða · við þór knátt-u hér dóma!
Hins vil’k nú spryrja, · hvat þú hætitr.“

"I will speak to my name—even though I should be charged—
and to all my origin; I am Weden's son,
Male's brother and Main's father,
the strength-wielder of the Gods; with Thunder dost thou here speak!
Now I will ask this, what thou art called."

10 „Hár-barðr ek hæiti, · hyl'k of nafn sjaldan.“

[R 12v/18]

"Hoarbeard I am called; I seldom conceal my name."

11 „Hvat skalt-u of nafn hylja · nema þú sakar eçgir?“

[R 12v/18]

"Why shalt thou conceal thy name, unless thou have charges?"

12 „En þótt ek sakar eçiga, · fyr slíkum sem þú est
þá mun'k forða fjørvi mínu · nema ek feigr sé.“

[R 12v/19]

"Even though I had charges—for such a one as thou art
I would then protect my life, unless I be fey."

13 „Harm ljótan mér þíkkir í því

[R 12v/21]

at vaða of váginn til þín · ok véta ogur mínn;
skylda'k launa kögur-svæni · 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 *ogur-stund* 'burdensome hour', found in *Vkv* 42. Some authors have read it as a crude euphemism for "penis", which would not stand out much in this poem. Another interpretation is that it refers to the food Thunder carries on his back (st. 3).

14 „Hér mun'k standa · ok þín heðan biða;

[R 12v/23]

fannt-a-tu mann inn harðara · at Hrungni dauðan.“

"Here will I stand and hence await thee;
thou foundest not a harder man since Rungner died!²⁰"

²⁰ Rungner was a famous ettin slain by Thunder in a fierce battle. Hoarbeard's mention of that battle sets off a long argument over their respective accomplishments.

15 „Hins vilt-u nú geta · es vit Hrungnir dæildum,

[R 12v/25]

2 sá inn stór-úðgi jötunn, · es ór stéini vas hófuð'it á,
 þó lét'k hann falla · ok fyrir hnígá;
 4 hvat vannt-u þá meðan, Hárbarðr?“

“Of this wilt thou now speak, when I and Rungner dealt with each other,
 that great-minded ettin on whom the head was of stone.
 Yet I made him fall and kneel down before me—
 what didst thou then meanwhile, Hoarbeard?”

2 es ór stéini vas hófuð'it á ‘on whom the head was of stone’ | Cf. *Hym* 29–30, where the ettin Hymer’s head is harder than stone. This characteristic part of ettin-physiology can probably be explained by reference to Germanic cosmology. In numerous Indo-European cosmologies the Firmament is believed to be made of stone, as is seen in the PIE root **b₂ékmō* whose descendants can mean both ‘heaven, sky’ and ‘stone’, sometimes varying even within languages (West, 2007, p. 342; Calin, 1996, p. 3); cf. e.g. Sanskrit *āśman* ‘stone, rock’ with Old Persian *asman* ‘sky, heaven’ and ON *biminn* ‘sky, heaven’ with the derivative *hamarr* ‘cliff, rock’. In the Germanic cosmology this “Stoney Heaven” was originally the skull of Yimer, the primordial ettin sacrificed by the Gods (*Grm* 41, *Vafþ* 21), and as the ancestor of the Ettins he thus passed his stone-skull on to his descendants.

16 „Vas'k með Fjol-vari · fimm vetr alla
 2 í ey þeiri · es Al-grón heitir;
 vega vér þar knóttum · ok val fella,
 4 margs at fréista, · mans at kosta.“

“I was with Felwar for five winters all
 in that island which is called Allgreen.
 There we did fight and fell the slain,
 many a girl tempt and win.”

[R 12v/27]

²¹I read *margs* ‘many a’ as modifying *mans* ‘girl’.

17 „Hversu snúnuðu yðr konur yðrar?“
 “How did your women pleasure (TODO!!!) you?²²”

[R 12v/30]

²²Seemingly a prose line; see Introduction.

18 „Sparkar óttum vér konur · ef oss at spókum 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 þejim éinn qllum · ofri at róðum;
 hvílda'k hjá systrum sjau
 8 ok hafða'k geð þejira allt ok gaman;

[R 12v/30]

hvat vannt-u þá meðan, Þórr?“

“We had smart women if we found them pleasing;
we had clever women if they were hold toward us.
They wound a rope out of the sand,
and out of a deep dale
dug up the ground.

I alone became superior to them all in counsels,
I rested beside those sisters seven,
and had their senses all, and pleasure—
what didst thou then meanwhile, Thunder?”

19 „Ek drap Þjatsa, · hinn þrúð-móðga jötun,
2 upp ek varp augum · All-valda sonar
á þann hinn hejða himin;
4 þau ’ru mérki mëst · minna verka,
þau’s allir mënn síðan of séa;
6 hvat vannt-u þá meðan, Hárbarð?“

[R 13r/2, A 11r/1 (l. 4b ff.)]

“I slew Thedse, the strength-minded ettin;
Up I threw the eyes of Allwald’s son [= Thedse]
onto the clear heaven.
Those are the greatest marks of my works,
those which all men since may see²³—
what didst thou then meanwhile, Hoarbeard?”

²³Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable? TODO.

5 síðan | om. A

20 „Miklar man-vélar · hafða’k við myrk-riður
2 þá’s ek vélta þér frá verum.
Harðan jötun · hugða’k Hlébarð vesa;
4 gaf hann mér gamban-tégin
en ek vélta hann ór viti.“

[R 13r/5, A 11r/1]

“Great girl-tricks I had against mirk-ridresses,
when I lured them away from men.²⁴
A hard ettin I judged Leebeard to be;
he gave me a gombentoe,
but I tricked him out of his wits.”

²⁴Alternatively ‘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 heart didst thou then repay the good gift.”

1 þá | om. A

- 22 „Þat hefir ek · es af annarri skæfr;
2 umb sik es hværr í slíku—
hvat vannt-u þá meðan, Þórr?“
“The oak has that which it chafes from the other;
each man is for himself in such—
what didst thou then meanwhile, Thunder?”

- 23 „Ek vas austr · ok jötna barða’k
brúðir bol-vísar · es til bjargs gingu;
mikil myndi ett jötna · ef allir lifði,
4 vétr myndi manna · undir Mið-garði—
hvat vannt-u þá meðan, Hárbarðr?“

“I was in the east and bashed Ettins,
bale-wise brides who walked to the mountain.
Great would the line of Ettins be if they all had lived,
naught would remain of Men within Middenyard²⁵—
what didst thou then meanwhile, Hoarbeard?”

²⁵Thunder is the defender of Middenyard (the home of men) against the Ettins. For Thunder's killing of women cf. sts. 37–39 below and Lindow (1988).

- 24 „Vas’k á Vallandi · ok vígum fylgða’k,
2 atta ek jöfrum · en aldri séttak’;
Óðinn á jarla · þa’s i val falla
4 en Þórr á þréla kyn.“
“I was in Walland and followed wars;
I provoked princes and never reconciled them.
Weden owns the earls which fall among the slain,
but Thunder owns the race of thralls.²⁶”

²⁶Weden expresses an aristocratic disregard for lower life and life as mere life; where Thunder boasts of saving men, Weden sarcastically responds that he made them slay each other so that he could have the best of them for himself.

- 25 „Ó-jafnt skipta · es þú myndir með ósum liði
2 ef þú éttir vil-gi mikils vald.“

[R 13r/7, A 1r/3]

[R 13r/8, A 1r/4]

[R 13r/9, A 1r/4]

[R 13r/11, A 1r/6]

[R 13r/13, A 1r/8]

"Thou wouldst unfairly deal out troops among the Eese,
if thou hadst great enough power."

¹ ósum | ása A

- ²⁶ „Þórr á **afl** órit · en **ekki** hjarta;
² af hréðslu ok **hug**-bleyði · vas þér í **handska** troðit
 ok **jóttisk**-a þú **þá** Þórr vesa;
⁴ hvár-ki þú **þá** þorðir · fyr **hréðslu** þinni
 hnjósa né **fisa** · svát **Fjalarr** heyrði.“

[R 13r/14, A 1r/9]

"Thunder has strength enough, but no heart.
 For fear and heart-softness didst thou tread into a glove,
 and then seemedest thou not to be Thunder.
 Thou daredest not—for thy fear—
 sneeze or fart lest Feller should hear."²⁷"

²⁷This story is also referenced in *Lok 60*, and is told in full in *Gylf 45*: Lock, Thunder, and his servants Thelvæ 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 *Skrymr* (Shrimir) asleep outside. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was its thumb.

² vas þér | þér vas R 5 hnjósa né **fisa** 'sneeze or fart' | **fisa** né hnjósa 'fart or sneeze' A

- ²⁷ „Hár-barðr hinn ragi, · ek munda þik í **hel** drepa
² ef ek méttá **seilask** of **sund**.“

[R 13r/17, A 1r/11]

"O Hoarbeard the queer! I would strike thee into Hell,
 if I might sail o'er the sound!"

² **sund** | sundit A

- ²⁸ „Hvat skyldir of **sund** **seilask** · es **sakir** 'ru alls øngar?
² hvat vannt-u þá meðan, Þórr?“

[R 13r/18, A 1r/12]

"Why should thou sail o'er the sound when the charges are none?—
 what didst thou then meanwhile, Thunder?"

¹ skyldir | skalt-u A ¹ **sakir** | sakar A

- ²⁹ „Ek vas **austr** · ok **þ**'na varða'k
² þá's mik **sóttu** · þeir **Svárangs** synir;

[R 13r/19, A 1r/13]

4 grjóti mik børðu, · gagni urðu þó lítt fegnir,
 þó urðu mik fyrrí · friðar at biðja—
 hvat vannt-u þá meðan, Hárbarðr?“

“I was in the east and guarded the river
 when I was set upon by Sweering’s sons.
 With rocks they bashed me, still they rejoiced little in victory;
 still they had to beg me first for peace—
 what didst thou then meanwhile, Hoarbeard?”

2 mik sóttu · þeir | þeir sóttu mik *A* 3 þó | om. *A*

30 „Ek vas austr · ok við ɔin-hværja dómða’k,
 2 lék’k við ina lind-hvítu · ok laun-þing háða’k,
 gladda’k ina gull-björtru, · gamni mér unði.“

“I was in the east and flirted with a certain someone;
 I played with the linen-white girl and held secret trysts:
 I gladdened the gold-bright girl—the maiden enjoyed pleasure.”

1 ɔin-hværja | ‘xinhaberiu’ *A* 2 laun-þing ‘secret trysts’ | so *A*; laung þing ‘long trysts’ *R* 3 gul-
 l-björtru ‘gold-bright’ | gull-hvítu ‘gold-white’ *A*

31 „Góð óttu þeir man-kynni þar þá.“ [R 13r/24, A 11/17]
 “Then they had good girl-visits there.”

32 „Liðs þíns véra’k þá þurfi, þórr, · at ek hélða þeiri inni
 lín-hvítu mey.“ [R 13r/24, A 11/17]

“Of thy help would I have been in need then, Thunder, that I might hold
 that linen-white maiden.”

1 véra’k | vas’k *A*

33 „Ek mynda þér þá þat vœita · ef ek viðr of kómumk.“ [R 13r/25, A 11/18]
 “I would then have granted thee that, if I were able.”

1 þá þat | þat þá *A* 1 kómumk | kómisk *R*

34 „Ek mynda þér þá trúá, · nema mik í tryggð véltr.“ [R 13r/26, A 11/18]
 “I would then have trusted thee, unless thou wouldest betray my trust.”

35 „Em’k-at ek sa hél-bítr · sem húð-skór forn á vár.“ [R 13r/27, A 11/19]

"I'm not such a heel-biter as an old hide-shoe in spring.²⁸"

²⁸Proverbial (a heel-biter being someone who betrays his companions); the old leather becoming stiff and chafed over the winter.

36 „Hvat vannt-u þá meðan, Þórr?“

[R 13r/28, A 11r/20]

"What didst thou then meanwhile, Thunder?"

37 „Brúðir ber-serkja · barða'k i Hlés-eyju;
þér hofðu vørst unnit, · vélta þjóð alla.“

[R 13r/28, A 11r/20]

"The brides of bearserks I bashed in Leesey;
they had done the worst thing: betrayed the whole nation."

¹ Hlés-eyju | Hlés-ey A

38 „Kléki vannt-u þá, Þórr, · es þú á konum barðir.“

[R 13r/29, A 11r/21]

"A disgrace didst thou then, Thunder, when thou didst bash women."

¹ á | 'x' corr. A

39 „Vargynjur vóru þér · en var-la konur,
skelldu skip mitt · es skorðat hafða'k,
ógðu mér járn-lurki · en ęltu Þjálfa—
hvat vannt-u þá meðan, Hárbard?“

[R 13r/30, A 11r/22]

"She-wolves were they, and hardly women;
they overturned my ship which I had propped,
terrorised me with an iron cudgel and chased Thelve around—
what didst thou then meanwhile, Hoarbeard?"

¹ vóru þér | þat vóru A ³ mér | add. þejim A

40 „Ek vas'k í hér'num · es hingat gørðisk
gnéfa gunn-fana, · geir at rjóða.“

[R 13r/32, A 11r/23]

"I was in the warband, when it readied itself hither
to raise the war-standard, to redder the spear."

41 „Þess vilt-u nú geta, es þú fórt oss ó-ljúfan at bjóða!“

[R 13v/1, A 11r/24]

"This wilt thou now mention, that thou didst journey to hurt us!"

¹ ó-ljúfan | ‘óliyfan’ *A*; †tolubann† *R*

- 42** „Bóta skal þér þat þá · munda baugi
² sem jafnendr unnu · þeir’s okkr vilja sétta.“

“Then I shall repay thee for that with a hand-biugh,
 bestowed by the mediators who wish to reconcile us two.”

¹ þat þá | *om. A* ² þeir’s okkr vilja sétta | þeir’s okkr vilja sétta hafa *A*

[R 13v/2, A 11/25]

- 43** „Hvar namt þessi · in hnófi-ligu orð
² es hęyrða’k aldri-gi · in hnófi-ligri?“

“Where didst thou learn these sarcastic words,
 which I never heard more sarcastic?”

² in | *so A; om. R*

[R 13v/3, A 11/26]

- 44** „Nam’k at mónum þeim inum aldr-ónum es búa í
 hęimis-skógum.“

“I learned them from the old men who dwell in homely forests.”

¹ mónum | *om. A*

[R 13v/5, A 11/27]

- 45** „Þó gefr þú gótt nafn dysjum, es þú kallar þat hęimis-skóga.“
 “Yet thou givest a good name to poor cairns, when thou callest them homely
 forests.”

¹ dysjum ‘poor cairns’ | A reference to Weden’s waking the dead, as attested e.g. in *Vsp* and *Bdr*.

[R 13v/5, A 11/1]

- 46** „Svá dómi’k of slíkt far.“
 “So I speak about such matters.”

¹ of | *om. A*

[R 13v/6, A 11/2]

- 47** „Orð-kringi þín · mun þér illa koma
² ef ek réð á vág at vaða;
⁴ ulfi hérra · hygg’k at ópa mynir
 ef hlýtr af hamri hogg.“

“Thy glibness of word will bring thee ill
 if I decide to wade on the wave!”

[R 13v/7, A 11/2]

Higher than a wolf I think thou wilt scream,
if thou get a strike from the hammer.”

³ at ópa mynir | þik ópa munu A

- 48 „Sif á hó hēima, · hans munt fund vilja,
² þann munt þrek drýgja, · þat ’s þér skyldara.“

[R 13v/9, A iv/4]

“Sib has a lover at home; *him* wilt thou wish to meet!
On him shalt thou use thy strength—that is more urgent for thee!”

² skyldara | skyldra A

¹ hó ‘lover’ | Most translators take this acc. sg. word as an alternative form of *bórr* m. ‘adulterer’ (gen. *bórs*), containing the same root as *bóra* f. ‘whore, prostitute’, *bó* 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*.

- 49 „Méller þú at munns ráði · svá’t mér skyldi værst þikkja,
² halr inn hug-blauði, · hygg’k at þú ljúgir.“

[R 13v/10, A iv/5]

“Thou speakest to thy mouth’s counsel what should seem worst to me;
O heart-soft hero, I think thou liest!”

- 50 „Satt hygg’k mik sęgja, · sęnn ert at fór þinni,
² langt myndir nú kominn, Þórr, · ef þú litum fórir.“

[R 13v/12, A iv/6]

“I think myself to speak truly, thou art late on thy journey;
far wouldst thou now be come, Thunder, if thou hadst changed colour.”

¹ mik | þik A

² litum fórir ‘changed colour’ | Unclear expression.

- 51 „Hárbarðr inn ragi, · hēldr hēfir nú mik dvalðan!“

[R 13v/14, A iv/8]

“Hoarbeard the queer; thou hast now much delayed me!”

¹ dvalðan | dvalit A

- 52 „Ása-þórs · hugða’k aldri-gi myndu
² gleþja fé-hirði farar.“

[R 13v/14, A iv/8]

“Eese-Thunder’s journey I never thought
that a shepherd would divert.”

1 Ása-pórs | Ása-pór A

53 „Ráð mun’k þér nú ráða: · ró hingat bátinum,
2 hétum hótingi, · hitt fóður Magna!”

[R 13v/15, A iv/9]

“I will now counsel thee a counsel: row the boat hither,
let us cease the taunting; meet the father of Main [= Thunder = me]!”

54 „Far þú firr sundi, · þér skal fars synja!”

[R 13v/17, A iv/10]

“Go far away from the sound; passage shall be denied thee!”

1 firr | frá A

55 „Vísa þú mér nú lęiðina · alls þú vill mik eigi of váginn férja!”

[R 13v/17, A iv/11]

“Show me now the way, since thou wilt not ferry me o'er the wave!”

1 nú | om. A

56 „Lítit ’s at synja, · langt ’s at fara;

[R 13v/18, A iv/11]

2 stund ’s til stokks’ins, · qnnur til steins’ins,
halt svá til vinstra vegs’ins · und’s þú hittir Ver-land;

4 þar mun Fjörgyn · hitta Þór, son sinn,
ok mun hón kenna hónum óttunga brautir · til Óðins landa.”

“It is little to deny; it is long to journey:
an hour to the log, another to the stone;
hold thus to the left road until thou findest Wereland;
there will Firgyn find Thunder, her son,
and she will show him the ancestral roads to Weden’s lands [= Osyard].”

1 at | om. R 2 stokks’ins | stokks A 2 steins’ins | steins A 3 vegs’ins | vegs A 3 Ver-land
'Wereland' | Valland A

3 Ver-land ‘Wereland’ | The land of men.

57 „Mun’k taka þangat í dag?”

[R 13v/22, A iv/14]

“Will I get there today?”

1 í dag | á degi A

58 „Taka við víl ok **erfiði** · at **upp-vesandi** sólu
 es ek get þána.“

[R 13v/22, A iv/14]

“[Thou wilt] get there with toil and hardship at the rising of the sun,
 since I guess it be thawing.”

1 ok | við A 1 upp-vesandi | upp-rennandi A

59 „**Skammt** mun nú mál okkat vesa, · alls þú mér **skótingu** **çinni** [R 13v/23, A iv/15]
 svarar;

launa mun ek þér **far-synjun** · ef vit **finnumsk** í sinn annat.
 Far þú nú þar’s þík hafi allan gramir!“

“Short will now our speech be, since thou answerest me with scoffing alone.
 I will reward thee for this ferry-denial if we meet another time.
 Go now whither the fiends may have thee whole!”



Speeches of Shirner (*Skírnismól*)

Dating (Sapp, 2022): Cioth (o.897)
Meter: *Leeds-meter, Galders-law* (TODO)

Introduction

The **Speeches of Shirner** (*Skm*) is attested in full in both R and A. The name *Skírnis-mól* ‘Speeches of Shirner’ comes from A; R instead has *Før Skírnis* ‘Shirner’s journey’.

The *Gylf* paraphrase

The narrative of *Skm* is summarised in *Gylf* 37, which also quotes st. 42. *Gylf* 37 begins with a long introduction corresponding to *Skm* P1–2:

‘Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day when Free had gone to Lithshelf and looked about all the Homes. And when he looked north he saw on a farm a great and fine house, and to that house walked a woman, and when she lifted her hands and closed the doors behind her it shone from her hands into both the air and onto the waters, and all the homes were brightened by her. And that beauty which he had seen in that holy seat harmed him so greatly that he walked away filled with grief, and when he came home he spoke nothing; he neither slept nor drank. No one dared to get words out of him.’

After this it paraphrases sts. 3–9, describing Shirner’s interaction with Free:

‘Then Nearth had Shirner, Free’s shoe-swain, called unto him, and asked him to go to Free and bid him to speak and ask at whom he was so wroth that he would not speak with men. And Shirner said that he

would go, although not eagerly, and said that he expected ill answers from him.

And when he came to Free he asked why Free were so downcast and spoke nothing with men. Then Free answers, and said that he had seen a fair woman and for her sakes was he so full of grief that he would not live long if he should not reach her, “and now shalt thou journey to ask for her hand for me, and have her home hither whether her father wants to or not, and I shall reward thee well for that.”

Then Shirner answers; said so, that he will go on the errand-journey, but Free shall give him his sword; it was such a good sword that it struck by itself. And Free did not refuse that and gave him the sword.’

The rest of the poem (sts. 10–38) is summarised very succinctly:

‘Then Shirner journeyed and asked for the woman’s hand for him [Free] and got her promise that nine nights later she would come to that place which is called Barrey and have a wedding with Free. And when Shirner told Free his errand then he quoth this:’

After which the text cites a closely related variant of stanza 42. It lastly explains that *Þessi spk er til þess, er Freyr var svá vápn-lauss, er hann barðist við Belja ok drap hann með hjartar-horni*. ‘This event (viz. Free’s giving of his sword) is the reason for why Free was so unarmed when he fought against Bellower and slew him with a hart’s antler.’

It seems near-certain that the author of *Gylf* had access to *Skm* directly rather than a mere retelling of the story. There is no detail in his paraphrase that is not found in the present version of the poem, although the introductory prose differs a fair bit, and Shirner’s curse is entirely omitted. This is easily explained if he his version of *Skm* was written down from a slightly different oral tradition; the poetry, being in bound form, would be much more stable than the more fluid introductory prose. To sum up a narrative mythic poem in prose form and then quote one or two stanzas is something probably done elsewhere in *Gylf*; see the Fragments from Snorre’s Edda below.

The Speeches of Shirner

- P1 Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálf ok sá um heima allá; hann sá í Jötun-heima ok sá þar mey fagra, þá er hon gekk frá skála fóður síns til skemmu; þar af fekk hann hug-sóttir miklar. Skírnir hét skó-sveinnA young boy who ties the shoes for his master. Freys. Njørðr bað hann kveðja Frey mál. Þá mélти Skaði:
- [R 117/10, A 2r/11]

FREE, son of Nearth, had one day sat down in the Lithshelf, and saw throughout all the Homes. He looked into the Etinhomes and saw there a fair

maiden as she walked from her father's hall to her bower; thereof he got great heart-aches. Shirner was the name of Free's shoe-swain; Nearth asked him to get Free to speak. Then Shede spoke:

1 Hlið-skjálf 'Lithshelf' | The heavenly lookout point of the Gods.

4 skó-sveinn 'shoewain' |

1 „Rís-tu nú Skírnir · ok gakk at bēiða
2 okkarn málá móg,
ok þess at fregna · hvéim hinn fróði séi
4 of-rejði afi.“

[R 11r/14, A 2r/15]

“Rise now, Shirner, and go to beg
our lad for speech,
and to ask at whom the wise
man might be cross.”

1 rís ... bēiða ‘Rise ... beg’ | Alliteration is missing here. A simple solution would be to replace *gakk* ‘go’ with a synonym like *rimm* ‘run’ or *ráð* ‘resolve’, but this lessens the semantic mirroring with l. 2/z below (though, the insertion of the verb *ganga* in the present stanza may in fact be due to influence from 2/z).

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,
2 ef ek geng at méla við móg,
ok þess at fregna, · hvéim hinn fróði séi
4 of-rejði afi.“

[R 11r/15, A 2r/17]

“Ill words I expect from your son
if I go to speak with the lad,
and to ask at whom the wise
man might be cross.”

Skírnir: 3 „Seg þat Freyr, · folk-valdi goða,
2 ok ek vilja vita,
hví þú eintir sitr · end-langa sali,
4 miðinn dróttinn, of daga?“

[R 11r/17, A 2r/18]

“Tell this, O Free, troop-wielder of the gods—
I too would wish to know
why thou sittest alone in the endlong halls,
my lord, during the days.”

Freyr: 4 „Hví of **ségr**ja'k þér, · **ségr** hinn ungi,
 2 **mikinn móð-trega?**
 1 því't **alf-róðull** · lýsir of **alla daga**
 4 ok þegi at **mínun munum.**“
 “Why should I tell thee, O young youth,
 of my great heartache?
 For the Elf-wheel [sun] shines during all days
 and nowise to my liking.”

[R 11r/19, A 2r/20]

3 alf-róðull ‘Elf-wheel’ | A rare poetic synonym (*þeiti*) for the sun; see note to *Vafþ* 47/1.

Skirnir: 5 „**Muni** þjána · hykk-a svá **mikla vesa,**
 2 at þú mér **ségr** né **ségr;**
 1 **ungir** saman · vórum í **ár-daga,**
 4 vél méttim **tværir trúask.**“
 “Thy liking I do not think so great
 that thou, O youth, should not tell me.
 Young together were we in days of yore;
 we two might well trust each other.”

[R 11r/20, A 2r/21]

2 **ségr** ‘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 *ségr binn ungi* ‘the young youth’; Shirner points out that the two are of equal age, and so Free is as much of a young man as he.

Freyr: 6 „Í **Gymis** gorðum · ek **ganga sá**
 2 **mér tíða** **mey;**
 1 **armar** lýstu, · en **af þaðan**
 4 allt **lopt** ok **logr.**
 “In Gymer’s yards I saw walking
 a maiden dear pleasing to me.
 Her arms shone, and thereof [shone]
 all the air and sea.

[R 11r/22, A 2r/23]

4 **lopt** ok **logr** ‘air and sea’ | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

7 **Mér** ’s **mér** **tíðari** · an **manna hvéim**
 2 **ungum** í **ár-daga;**
 1 **ása** ok **alfa** · þat vill **engi** **maðr,**
 4 at vit **sótt** **séim.**“

[R 11r/24, A 2r/24]

The maiden is more pleasing to me than to any young
 man in days of yore.
 Of the Eese and Elves does no one wish
 that we two should be agreed.”

³ ḥengi maðr ‘no one’ | Lit. ‘no man’, where “man” just means person. Cf. note to final st. of *Väff* 55.

Skírnir: 8 „Mar gef mér þà, · es mik of myrkvan beri
² vísan vafr-loga,
 ok þat sverð, · es sjalft vegisk
⁴ við jotna étt.“

[R 11r/25, A 2r/25]

“The steed then give me which might bear me over the dark,
 wise wavering-flame,
 and that sword which by itself might strike
 against the race of Ettins.”

Freyr: 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]

“That steed I give thee which bears thee over the dark,
 wise wavering-flame,
 and that sword which by itself will strike
 if he is wise who has it.”

^{1–4} berr ‘bears’; mun vegask, ef sá ’s horskr es hefr ‘will strike, if he is wise who has it’ | In his response Freyr 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 mélти 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 tékr
 sá hinn ám-átki joðunn.“

[R 11r/29, A 2r/28]

“It is dark outside; I call it time for us to journey
 over the drizzling mountains,

over the tribe of Thurses.
 [Either] we both come through or us both does take
 that uncanny ettin."

3 þursa 'of the Thurses' | so A; þyria R

ALL | Shirner expresses his resolute loyalty to Free. He will not abandon the horse given to him by his lord; either they both make it or both perish.

5 ám-átki jötunn 'uncanny ettin' | Formulaic; the adjective *ám-áttigr* 'uncanny' is used exclusively for evil supernatural beings. See note to *Vsp* 8.

P3 Skírnir reið i Jötun-heima til Gymis garða; þar vóru hundar
² ólmir ok bundnr 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. Thereat there were hounds fierce and bound before the slope of the paled fence which surrounded Gird's hall. He rode up to where a shepherd sat on a mound and greeted him:

² Gerðar 'Gird' | It is only now that we find out the maiden's name.

II „Seg þat hirðir, · es à haugi sitr
² ok varðar alla vega:
 hvé ek at and-spilli · komumk hins unga mans
⁴ fyr gréyjum Gymis.“

“Tell this, O herdsman who sittest on the mound
 and watchest all the ways,
 how I to discourse might come with the young girl [= Gird]
 past the greyhounds of Gymer.”

[Hirðir] kvað: **I2** „Hvárt est fœigr, · eða est framm ginginn
² [...];
 and-spillis vanr · þú skalt é vesa
⁴ góðrar meyjar Gymis.“

“Whether thou art fey, or gone forth [dead]
 [...]”
 discourse-less shalt thou always be
 with the good maiden of Gymer [= Gird].”

⁴ góðrar meyjar 'good maiden' | Formulaic, carrying with it a sense of chastity. See note to *Há* 102/1 for further occurrences.

[Skírnir] kvað: **I3** „Kostir ’ru bætri · an klókkva séi

[R 11v/6, A 2v/7]

2 hvéim es fúss es fara,
 çinu dógrí · mér vas aldr of skapaðr
 4 ok alt líf of lagit.“

“Choices are better than sobbing might be
 for whomever is eager to journey.
 In one half-day my age was shaped,
 and all my life laid down.”

1 an ‘than’ | so A; hældr an at ‘rather than to [be]’ R

ALL | An excellent example of the fatalistic Germanic worldview, according to which one’s course of life is determined at birth. Presumably after uttering these words Shirner rides through the fire surrounding the fortress.

1 Kostir ‘Choices’ | i.e. ‘alternatives, other ways’.

3 çinu dógrí · mér vas aldr of skapaðr ‘In one half-day my age was shaped’ | Formulaic.

4 alt líf of lagit ‘all my life laid down’ | The causative *legja* ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. *Lok* 48: *i ár-daga vas þér bit ljóta líf of lagit* ‘in days of yore was thy ugly life laid down’ and *Vsp* 19: *þér log logðu* ‘they [= the Norns] laid down laws’.

[Gerðr] kvað: 14 „Hvat ’s þat hlym hlymjá · es hlymjá héyri’k nú til
 2 ossum rönnum í?
 jorð bifask, · en allir fyr
 4 skjalfa garðar Gymis.“

“What is this din of dins which I now hear dinning
 in our houses?
 The earth trembles and before us quake
 all Gymer’s yards.”

Ambótt kvað: 15 „Maðr ’s hér úti, · stiginn af mars baki,
 2 jó létr til jarðar taka.“

“A man is here outside stepped down from horse-back;
 he lets his steed graze the earth.”

2 jó létr til jarðar taka ‘he lets his steed graze the earth’ | Lit. “he lets his steed take to the earth”. According to Finnur Jónsson (1932) this expression is still used in modern Icelandic (or was, at his time).

[Gerðr] kvað: 16 „Inn bið hann ganga · i okkarn sal
 2 ok drekka hinn méra mjøð,
 4 þó ek hitt óumk, · at hér úti séi
 menn bróður-bani.“

[R 11v/7, A 2v/8]

[R 11v/9, A 2v/10]

[R 11v/10, A 2v/11]

"Bid him to go in into our hall
and drink the renowned mead;
though I fear that here outside might be
my brother's bane."

- [Gérðr] kvað: 17 „Hvat 's þat alfa · né ása sona,
2 né víssta vana;
hví 19 qjinn of komt · qikinn fúr yfir
4 ór sal-kynni at séa?“

"What kind is this of Elves, nor of sons of the Eese,
nor of wise Waness?
Why camest thou alone o'er the raging fire,
to see the state of our hall?"

- [Skírnir kvað:] 18 „Em'k-at alfa · né ása sona
2 né víssta vana,
þó 19 qinn of kom'k · qikinn fúr yfir
4 yður sal-kynni at séa.

"I am not of Elves, nor of sons of the Eese,
nor of wise Waness—
yet I came alone o'er the raging fire,
to see the state of your hall.

- 19 „Epli qllifu · hér hef'k al-gullin,
2 þau mun'k þér Gérðr gefa,
frið at kaupa, · at þú þér Frey kveðir
4 ó·lēiðastan at lifa.“

Eleven apples have I here, all-golden;
those will I to thee, Gird, give
to buy thy love, that thou callest Free for thee
most unloathsome [lovely] in life."

¹ Epli qllifu 'Eleven apples' | Probably the apples of Idun, which grant perpetual youth to the gods. It is not clear whether Shirner has the apples in his possession or whether he is merely promising big.

⁴ at lifa 'in life' | *at lifa* here seems to mean 'in life/living' rather than the typical infinitive sense 'to live'; cf. st. 22 *at dæila* 'in sharing' below. This may be an archaism.

- [Gérðr] kvað: 20 „Epli qllifu · ek þigg aldri-gi
2 at manns-kis munum,
né vit Freyr, · meðan okkart fjor lifir,

4 byggjum bέði saman.“

“Eleven apples will I never take
to any man’s liking,
nor will I and Free—while our life remains—
dwell both together.”

[Skírnir kvað:] 21 „Baug þér þá gef’k, · þann’s bréndr of vas
2 með ungum Óðins syni;
 átta ’ru jafn-høfgir, · es af drjúpa
4 hina níundu hverja nótta.“

[R 11v/19, A 2v/17 (ll.)]

“The bigh I then give thee, which was burned
with Weden’s young son [= Balder].
Eight are the even-heavy ones which from it drip
every ninth night.”

¹ Baug ‘The bigh’ | While not named, the bigh is clearly Dreeper as known from *Gylf* 49, which describes Balder’s funeral: *Öðinn lagði á bál’it gull-bringr þann, er Draupnir heitir. Hónum fylgði sú náttúra, at ina níundu hverja nótta drupu af hónum átta gull-bringar jafn-høfgir.* ‘Weden laid on the pyre that gold ring which is called Dreeper. Its nature was such that every ninth night eight even-heavy golden rings dripped from it.’ This passage probably draws on the present stanza. When Harmod later came to Hell to try to bring Balder back, Balder told him to bring the bigh back to Weden as a token by which to remember him.

3–4 átta ... nótta ‘Eight ... night.’ | In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

[Gérðr] kvað: 22 „Baug þíkk-a’k, · þótt bréndr séi,
2 með ungum Óðins syni;
 es-a mér gulls vant · i góðum Gymis
4 at dæila fέ fóður.“

[R 11v/21, A 2v/18 (ll.)]

“The bigh I will not take, though it may have been burned
with Weden’s young son.
I lack no gold in Gymer’s yards
partaking of the money of my father.”

[Skírnir kvað:] 23 „Sér þú mέki, mér, · mjóvan, mál-fáan,
2 es hεf’k i hendi hér?
 hofuð høggva · mun’k þér halsi af,
4 nema mér sέtt segir.“

[R 11v/23, A 2v/19]

“Seest thou the sword, maiden—slender, picture-painted—
which I have in my hand here?
Cut the head will I from thy neck
unless thou agree with me.”

¹ mál-fáan ‘picture-painted’ | The sword is inlaid with metal (perhaps gold or silver) forming a pattern. The expression *mékir mál-fár* ‘picture-painted sword’ also occurs in *Brot* TODO.

[Gérðr kvað:] 24 „**Å**-nauð þola · vil’k aldrí-gi

[R 11v/25, A 2v/20]

² at manns-kis munum,
þó hins get’k, · ef it Gymir finniðsk
⁴ vígs ó-trauðir · at ykkr vega tíði.“

“Stand coercion I never will
to any man’s liking;
though I get that if thou and Gymer meet—
men unreluctant of conflict—ye two will wish to fight.”

² manns-kis ‘any man’s’ (lit. ‘no man’s’) | manns ḥnskis A

[Skírnir kvað:] 25 „Sér þú mēki, mér, · mjóvan, mál-fáan,

[R 11v/27, A 2v/22]

² es hef’k i hendi hér?
fyr þessum eggjum · hnígr sá hinn aldnj jötunn,
⁴ verðr þinn feigr faðir.

“Seest thou the sword, maiden—slender, picture-painted—
which I have in my hand here?
By these edges that aged ettin [= Gymer] sinks;
fey becomes thy father.

26 Tams-véndi þik drep’k, · en þik témja mun’k,

[R 11v/28, A 2v/24]

² mér, at miñum munum,
þar skalt ganga · es þik gumna synir
⁴ síðan éya séi.

With the taming-wand I strike thee—and thee will I tame,
O maiden, to my liking!
Thou shalt go to where the sons of men
never since will see thee!

¹ Tams-véndi ‘taming-wand’ | Has been interpreted as a sword, TODO. The imagery is phallic.

27 Ara þúfu á · skalt ár sitja,

[R 11v/30, A 2v/26]

² horfa héimi ór;
snugga héljar til;
⁴ matr sé þér mēir leiðr · an manna hvéim
hinn fráni ormр með firum.

On an eagle's perch shalt thou sit for long,
 turn away from the world,
 hanker after Hell!

Be thy food more loathsome than to any man
 the gleaming wyrm [= the Middenyardswyrm] among folk.²⁹

²⁹ Her food will be more disgusting than the Middenyardswyrm, for which cf. *Hym 22*.

¹ Ara þúfu á · skalt ár sitja 'On an eagle's perch shalt thou sit for long' | ár skalt sitja · ara þúfu á 'for long shalt thou sit on an eagle's perch' A 2–3 horfa héimi ór; snugga heljar til 'turn out of the world; hanker after Hell' | horfa ok snugga heljar til 'turn and hanker after Hell' A

2–3 horfa héimi ór; snugga heljar til 'turn out of the world; hanker after Hell' | i.e. "you will look toward and yearn for the underworld".

⁵ firum | This is the last word on fol. 2v of A, after which the text cuts off. Apart from the very last stanza, the rest of the poem is preserved only in R.

28 At undr-sjónum verðir · es út of kómr,
² á þík Hrímnir hari
 á þík hot-vetna starí,
⁴ víð-kunnari verðir · an vörðr með goðum,
 gapi þú grindum frá.

[R 11v/32]

A wondrous sight mayst thou be when thou comest out;
 at thee may Rimner ogle;
 at thee may anyone stare!

Mayst thou be more widely known than the watchman with the Gods [= Homedal];
 mayst thou gape from the gates!

29 Tópi ok ópi, · tjósull ok ó-poli,
² vaxi þér tór með trega;
 sætsk þú niðr · en mun'k sęgja þér
⁴ sváran sús-breka,
 ok tvinnan trega.

[R 12r/2]

Toop and woop, tarsle and restlessness—
 may thy tears grow with grief!
 Sit thyself down and I will tell thee
 a heavy roaring-breaker,
 and a twined grief.

¹ Tópi ok ópi, · tjósull ok ó-poli '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 **gn̄eypa** · þik skulu **gērstan** dag [R 12r/3]
 2 **jotna** **gorðum** **i**,
 til **hrím-þursa** **hallar** · þú skalt **hvērjan** dag
 4 **kranga** **kosta-laus**;
 kranga **kosta-von**;
 6 **grát** at **gamni** · skalt **i** **gogn** **hafa**
 ok **lejða** **með** **tórum** **trega**.

Fiends shall pine thee on a gloomy day
 in the yards of the Ettins.
 To the hall of Rime-Thurses shalt thou every day
 crawl choice-less;
 crawl choice-lacking.
 Weeping shalt thou have in exchange for joy,
 and nurse grief with tears.

- 31 Með **þursi** **þrí-hoſðuðum** · þú skalt **é** **nara** [R 12r/7]
 2 **eða** **ver-laus** **vesa**;
 þitt **gēð** **grípi**,
 4 **þik** **morn** **morni**;
 ves þú sem **þistill**, · sá's **þrungrinn** vas
 6 **i** **ofan-verða** **onn**.

With a three-headed thurse shalt thou forever live
 or be husband-less.
 May thy senses seize;
 may murrain mourn thee;
 be thou like the thistle that was pressed
 during highest harvest!

¹ þursi þrí-hoſðuðum ‘three-headed thurse’ | Ettins often have an abnormal number of body parts.
 For their “manyheadedness” see note to *Hym 8/2*.

⁵ ves þú sem þistill ‘be thou like the thistle’ | The thistle was apparently held to be a worthless plant; cf. the English galder against a cattle-thief (Charm IX in margins of CCCC 41. TODO: edit this!) cursing him to be *swá bréðel swa séo þystel* ‘as wretched as the thistle’.

- 32 Til **holts** ek **gekk** · ok til **hrás** **viðar** [R 12r/9]
 2 **gamban-tein** at **geta**
 gamban-tein ek **gat**.

To the wood I went and to the raw/sappy tree,
 the gombentoe for to get;
 the gombentoe I got.

¹ til hrás viðar ‘to the raw/sappy tree’ | The wood of a sapling was apparently thought to be the most effective for magic; cf. *Háv* 152, which speaks about a runic curse carved on *rótum rás viðar* ‘the roots of a raw/sappy tree’.

² gamban-téin ‘gombentoe’ | Perhaps “mighty twig”. A compound consisting of the very rare word *gamban* ‘magic/curse?’ and *téinn* ‘twig, branch’ (cf. *mistil-téinn* ‘mistle-toe’). This may be the stick on which the runic curse in st. 36 below should be carved, or it is to be identified with the *tams-vöndr* ‘taming-wand’ of st. 26 above.

33 R̄eiðr’s þér Óðinn, · r̄eiðr’s þér Ása-bragr,
² þik skal Freyr fiaſk,
³ hin firin-illa mér, · en fingit hefr
⁴ gamban-reiði goða.

[R 12r/10]

Wroth with thee is Weden; wroth with thee is Eesebray (= Thunder);
 thee shall Free come to hate,
 O most wicked maiden, if thou hast earned
 the gomben-wrath of the gods.

34 H̄eyri jötnar, · h̄eyri hrím-þursar,
² synir Suttunga, · sjalfir ós-liðar,
³ hvé fyrir býð’k, · hvé fyrir banna’k
⁴ manna glaum mani,
⁵ manna nyt mani.

[R 12r/12]

Hear may Ettins; hear may Rime-thurses,
 sons of Sutting, the very Os-troops [= Eese]—
 how I forbid, how I forban
 men’s fellowship from the maid,
 men’s joy from the maid!

35 Hrím-grímnir hēitir þurs, · es þik hafa skal
² fyr ná-grindr neðan,
³ þar þér víl-męgir · à viðar rótum
⁴ geita-hland gefi;
⁵ óðri drykkju · fá þú aldri-gi,
⁶ mér, af þinum munum,
⁷ mér, at mënnum munum.

[R 12r/14]

Rimegrimner is called the thurse who shall have thee
 down beneath Neegrind,
 where lads of toil [THRALLS] on the roots of a tree
 goat-piss will give thee.
 A finer drink do never get,

O maiden, against thy liking,
O maiden, to my liking!

36 **þ**urs ríst'k þér · ok þría stafi,
² ergi ok óði ok ó-þola,
³ svá ek þat af ríst · sem ek þat á ręist,
⁴ ef góðaskar þarfar þess.“

[R 12r/16]

Thurse I carve thee and three staves:
queerness and madness and restlessness.—
So I will carve it *off* as I carved it *on*,
if there be need for that.³⁰“

³⁰ 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.

1 Þurs 'thurse' | Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þría staf 'three staves' | Three runic letters (or phrases) representing the three following words (*ergi* 'queerness, degeneracy' etc.). The ritual practice of carving "three staves" is first found on the C7th Gunnarps stone: **haþuwolafir sata staba þria** fff 'Hathwolf placed three staves: fff', where the f-rune (f) stands for its name fee (i.e. 'wealth, cattle') and is thus meant to bring wealth.

2 ergi ok óði ok ó-þola 'queerness and madness and restlessness' | Both *ergi* 'queerness, degeneracy' and *ó-þola* 'restlessness' (here probably from strong lust) are found in the love magic charm on the rune stick B257 from Bryggen (edited below under Galders). *ergi* is also found in the curse-formula on the C7th Proto-Norse runestones from Stentoften and Björketorp. See further introduction to B257.

[Gérðr kvað:] **37** „Héill ves þú hældr, svéinn, · ok tak við hrím-kalki
² fullum forns mjaðar,
³ þó hafða'k étlat, · at mynda'k aldri-gi
⁴ unna vaningja vél.“

[R 12r/19]

"Hale be thou rather, swain, and receive the rime-chalice,
full of ancient mead,
though I had intended that I never would
love the Waning [= Free] well."

1–2 Héill ... mjaðar 'Hale ... mead' | Formulaic; repeated identically in *Lok* 53/1–2.

1 hrím-kalki 'rime-chalice' | Some kind of expensive glazed drinking vessel; the second element *kalkr* 'chalice' is a borrowing from Latin *calix* and suggests a Roman origin. Cf. the *kalkr* in *Hym* 28/4b.

4 vaningja 'the Waning [= Free]' | lit. 'descendant of the Wanes'. A rare word. Its only other occurrence in the Norse corpus is in a thule of boar-names. Boars were sacred to Free, TODO.

[Skírnir kvað:] **38** „Ørendi mën · vil'k qll vita,
² áðr riða'k héim héðan,

[R 12r/21]

4 nér à þingi · munt hinum þroska
nenna Njarðar syni?“

“My errands all I wish to know
before I ride home hence:
when on the Thing wilt thou with the virile
son of Nearth [= Free] be joined?”

[Gérðr kvað:] 39 „Barri hétir, · es vit báði vitum,

[R 12r/23]

2 lundr logn-fara,
en ept nétr níu, · þar mun Njarðar syni
4 Gérðr unna gamans.“

“Barrey is called—as we both know—
a grove of calm breezes,
and after nine nights there will to the son of Nearth
Gird her pleasure grant.”

P4 Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði
2 tíðenda:

[R 12r/24]

Then Shirner rode home. Free stood outside and greeted him and asked for
the tidings:

40 „Seg mér, Skírnir, · áðr verpir sǫðli af mar
2 ok stígir feti framarr,
hvat árnaðir · i Jötun-hejima
4 þjins eða mëins munar?“

[R 12r/25]

“Tell me, Shirner, before thou mightst throw the saddle off the steed
and take a step further,
what thou accomplished in the Ettinhomes
to thy or my liking?”

2 ok stígir feti framarr ‘and take a step further’ | Formulaic; a variant of *feti ganga/gangir framarr*
(Háv 38/2, Lok 1/2).

[Skírnir kvað:] 41 „Barri hétir, · es vit báðir vitum,

[R 12r/27]

2 lundr logn-fara,
en ept nétr níu, · þar mun Njarðar syni
4 Gérðr unna gamans.“

“Barrey is called—as we both know—
a grove of calm breezes,

and after nine nights there will to the son of Nearth
 Gird her pleasure grant."

[Frøy kvað:] 42 „L_{ong} es nótt, · langar 'u tvér,
 2 hvé of þreyja'k þríar?
 opt mér mánaðr · minni þótti
 4 an sjá hólf hý-nótt.“

[R 12r/28, STUW]

"Long is a night, long are two—
 how can I yearn for three?
 Oft a month to me seemed less
 than this half wedding-night!"

1 langar 'u tvér 'long are two' | l_{ong} es qnnur 'long is another' STUW 2 hvé of þreyja'k þríar? |
 hvé mega'k þreyja þríar STUW

4 hólf hý-nótt 'half wedding-night' | The wedding-night is presumably "half" (here meaning "incomplete") as it is not consummated.

Lay of Hymer

(*Hymiskviða*)

Dating (Sapp, 2022): Cioth (o.694)

Meter: *Ancient-words-law*

Introduction

The Lay of Hymer (*Hym*) is attested in both R and A. The two mss. agree very well with each other; they share the same stanzas in the same order. The most substantial difference is the title; A has *Hymis kviða* ‘the lay of Hymer’ while R instead has *Pórr dró Miðgarðs-orm* ‘Thunder pulled the Middenyardswyrm’.

Content

At its core *Hym* is a comedy about Thunder’s adventures in Ettinland. This seems to have been a popular genre, which in the Poetic Edda is also represented by *þrk* and to some degree *Hárb*. Other related stories are Thunder’s journey to Outyards-Lock in *Gylf* 44–47, his fight with Rungner in *Skm* 24, and his journey to Garfrith in *Skm* 26 (edited in the present edition under Eddic fragments). These tales involve fantastical events and a fair bit of humour, and usually end with Thunder having slaughtered yet more Ettins.

The otherness of the Ettins

The Ettins are very much an *other* to the Gods, and this is something which *Hym* strongly emphasizes:

- They live in the far east (st. 5) in an inhospitable, frozen climate (st. 10) of mountains (sts. 2, 17) and lavafields (sts. 36, 38);
- they are physically deviant: misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), having heads harder than stone (sts. 30–31);

- they are likened to apes (st. 20), whales (st. 36) and Danes (st. 17, see note!);
- they are stingy and inhospitable (sts. 9, 16);
- they are snide and cowardly (sts. 19–20, 25–26, 28–32).

In general the Ettins stand in direct opposition to the Old Germanic social norms, as represented by the Gods; *they* live in a lush green land and are young, beautiful, generous, and brave. The one exception in the poem is Tew's mother in st. 8, who is blonde, beautiful, and hospitable; the mother of a god must also be godlike.

As natural inferiors and a threat to the social order the Ettins must be subjugated by the Gods, and the agent of this is Thunder. Throughout the poem he constantly humiliates the ettins Eagre and Hymer, recurrently through completing their challenges, which follow a similar scheme: Thunder is given a dangerous or near-impossible test of strength, but quickly accomplishes it through a combination of brawn and brain, humiliating the challenger. The challenges consist of finding an enormously large kettle (st. 3, explicitly called Eagre's “revenge”), wrestling one of Hymer's oxen for bait (sts. 17–18), carrying home Hymer's whales and boat (st. 26), breaking Hymer's finest chalice (st. 28), and perhaps also taking away the cauldron (st. 33)—though that may just be Hymer wishing to finally be rid of the pestering gods.

In the end Thunder delivers justice by slaughtering Hymer and his troop of many-headed Ettins, probably his clansmen.

The fishing expedition

At the center of the poem stands Thunder's famous fishing expedition; the god gets the Middenyardswyrm on the hook but ultimately fails to catch it. In this section, especially in sts. 22–24, one finds a more reverent tone than elsewhere in the poem.

This myth was very popular in the Wiking Age and is dealt with in five fragmentary Scaldic poems from the 9th or 10th centuries. These are all found in quotations in *Skm*; they are (by their SkP 3 sigla) Bragi Þórr, Úlfr U Híðr 3–6, Qlv Þórr, *EVald* Þórr, and Ggnæv Þórr. In their present state the fragments are not complete narratives, but specifically focus on Thunder in the boat facing off against the hooked Wyrm pressed against the gunwale. They also disagree on the course of events; in some of them the staring contest ends when the cowardly Hymer cuts the fishing line and the Wyrm sinks back unscathed into the sea (the version preferred by *Gylf* 48)—in others Thunder strikes the head off the Wyrm, slaying it.

In addition to literary sources there are also numerous pictorial depictions of the myth from the Wiking Age. These are the Swedish runestones from Altuna (U 1611) and Linga (Sö 352), several Jutlandic picture stones from Hørдум, a Cumbrian picture stone from Gosforth, and the Gotlandic picture stone GP 21 from Ardre church. The images depict the same scene as

the Scaldic fragments: Thunder stands in the boat above the hooked Wyrm, often depicted as a fish; next to him is one companion. Some of them have additional details like the use of the ox-head for bait (U 1611, Sö 352), or Thunder's foot going through the boat (U 1611, Hórdum).

Other than *Hym* the only complete retelling of the myth is found in *Gylf* 48, which may be summarized as follows:

Thunder goes out alone into Middenyard in the shape of a young man (*ungr drēngr*) without his goats and chariot. In the evening he comes to the ettin Hymer and asks to stay the night. At dawn Hymer plans to go fishing and Thunder asks to join him. Hymer says that Thunder will not be of much help since he is “small and but a young man” (*lítill ok ungmenni eitt*), and warns him that he usually takes long and arduous trips. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to find it himself, and so he turns to his flock of oxen; he tears off the head from the greatest ox, one called Heavenrid (*Himin-brjöðr*).

The two go out to sea, and Thunder rows far past Hymer's usual fishing waters. Hymer, unhappy, warns him that if they row any further out they will be in danger of the Middenyardswyrm, but Thunder keeps on. After some time he puts down the oars, readies his fishing line, hooks the ox-head and lowers it. The Wyrm soon bites, and struggles so hard that Thunder is pressed against the gunwale. In rage he brings himself into his Os-might (*ás-meggir*) and pulls back with such force that his feet go through the bottom of the ship and press into the seabed. The Wyrm's head goes up against the gunwale. The two enemies ferociously stare at each other, Thunder “sharpening his eyes” and the Wyrm spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts the line—the Wyrm then sinks back into the sea. Thunder throws his hammer after it, “and men say that he struck off the monster's head, but I think it true to tell thee that the Middenyardswyrm still lives and is lying in the outer sea.” Thunder gives Hymer a punch to the ear so that he flies headfirst overboard; the god then wades back to land.

This account is clearly based on multiple sources, certainly including the Scaldic fragments cited in *Skm*. It is hard to say whether Snorre had access to *Hym*; the closest agreement is when it is said that *Miðgarðs-ormr gein yfir ux-a-hofuð'it, en qngull'inn vá í góminn orm'inum* ‘The Middenyardswyrm snapped at the ox-head and the hook went into the roof of the wyrm's mouth’, which has some resemblance to st. 22, but it is not conclusive. Some details must derive from now-lost texts available to Snorre: the detail of Thunder's feet going through the boat is also found on the Swedish Altuna stone and the Danish Hórdum stone (but see note to st. 34/2 below), and the name Heavenrid is attested in thules listing names of oxen.

More broadly, Thunder's fishing reflects the archetypal fight between the Storm-god and the Dragon found in a great many mythologies. Important examples of this include Vedic Índra and Vṛtrá (*RV* 1.32 et c.), Babylonian Marduk and Tiamat (*Enūma Eliš*), Greek Zeus and Typhon, Hebrew Yahweh and Leviathan (TODO: references). With these analogies in mind it seems that the versions where Thunder slays the Wyrm reflect an older layer of Germanic mythology, before the lethal fight between Thunder and the Wyrm

had been transposed to the End Times (see *Vsp* 53).

Hym as a composite

The narrative of *Hym* can be subdivided into the following episodes:

1. 1–6 The Gods wish to drink, and Thunder goes to Eare to make him host; Eare in turn asks for a cauldron big enough to brew enough ale for all the Gods.
2. 7–16 Thunder and Tew go to visit Tew's father, the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening he tells them that they must go fishing for food.
3. 17–19 Thunder says that he will do it, if he is given bait; Hymer challenges him to kill one of his oxen; Thunder tears off the head from one of them.
4. 20–25 The three go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardswurm itself; he loses it.
5. 26–27 Hymer challenges Thunder to carry the boat and whales back to his farm; he does.
6. 28–32 Hymer challenges Thunder to break a supposedly indestructible chalice; he succeeds by smashing it against the ettin's forehead.
7. 33–36 Thunder and Tew depart with the cauldron; they find themselves followed by Hymer and his ettins; Thunder kills them all.
8. 37–38 One of Thunder's goats goes halt.
9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition, as found in the Scaldic fragments and *Gylf* 48, is represented by 3–4. *Hym* is the only source that places it within the context of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and also scatters several other incidents throughout. It seems inescapable to admit, both from the other sources just mentioned and the broader comparative mythology, that these additional narratives originally had nothing to do with Thunder's encounter with the Wyrm. These episodes have in any case been woven together into a single narrative, perhaps even by the poet himself, for the sake of a more entertaining and complete story.

Although generally skilful, this weaving has not been entirely successful, and there are a few loose threads. The halt goat of sts. 37–38 finds a parallel in *Gylf* 44, where it serves as the origin story of Thunder's two servants who are to play an important part in the narrative, but in *Hym* it is an entirely superfluous detail—something the poet himself anticipates in his address to

the audience. It is also strange that Lock should appear so late in the poem when he is not mentioned before or after.

A major loose strand is the god Tew, who plays no role at all in the fishing expedition: he is last alluded to in st. 16 where Hymer speaks of “[us] three”, only to reappear in st. 33 where he fails to lift the cauldron. The simplest explanation for this is that Tew originally had nothing to do with the encounter between Thunder and the Wyrm, and (within the confines of *Hym*) only exists to segue from the narrative of the cauldron-fetching to the fishing expedition. This is supported by the fact that Thunder in the other variants of the expedition only has one companion—Hymer. That includes the pictoral depictions, which only show two figures on the boat. Another strangeness is Tew’s complete lack of a reaction to the murder of his father taking place in front of him (sts. 35–36), although that paternity is in doubt, since Tew is elsewhere called the son of Weden (*Skm* 16). If that indeed be the case, Weden would have slept with Tew’s mother, the beautiful woman of st. 8, which would reflect the motif of a god mating with a beautiful ettin-woman as seen e.g. in *Skm*.

Style

When speaking of a composite poem, one must distinguish between a text where several originally separate works have been put together mostly unchanged, and a text composed by a single author drawing from multiple narrative sources. A likely example of the former is *Háv*, but *Hym* undoubtedly belongs to the latter category. It has a distinct style and rhythm throughout which stands alone in the Poetic Edda. Indeed, the sharpest stylistic contrast is with the poem most similar content-wise—*Jyrk*. Where *Jyrk* is written in a rustic style with fairly loose *Ancient-words-law* meter, *Hym* uses an unusually strict meter and is filled with kennings, difficult grammatical constructions, and highly unnatural word order (see especially sts. 16, 20, and 39). These are all traits one associates more closely with Scaldic poetry in intricate measures like *Court-spoken meter* than Eddic poetry in *Ancient-words-law*, and it seems clear that the anonymous poet of *Hym* had some training in the Scaldic art and familiarity with compositions in that genre. Two kennings (17/4a *brjótr berg-Dana*, 22/4 *umb-gjörð allra landa*) are even shared identically with Scaldic poems in *Court-spoken meter*.

Meter

The meter of *Hym* is *Ancient-words-law*, but of a stricter variant than that of any other poem in the Poetic Edda; this is especially true when it comes to the count and weight of syllables. Three-syllable lines are rare, and the ones that do exist can all be corrected by restoring older hiatus forms (see note to 23/1b below). The poet also has a notable tendency to avoid lines of type C1 (xP#Px) where both stresses are heavy, something shared with Scaldic poems in *Lay-meter* and with Eyel’s Headransom. This probably explains his unique obsession with placing the two-syllable preposition *fyrir* ‘before,

in front, (up) ahead' at the end of the b-verse (never the a-verse), which he does 6 times—more frequently than in any other *Ancient-words-law* poem of the Poetic Edda.

The Lay of Hymer

- 1 Ár val-tívar · vœiðar nómú
 2 ok sumbl-samir · áðr saðir yrði,
 hristu tœina · ok á hlaut sôu,
 4 fundu at Égis · or-kost hvera.

[R 13v/26, A 5v/25]

OF YORE the slain-Tews (Gods) had caught game,
 and assembled at the simble before they might eat
 they shook the twigs and looked at the leat;
 they found at Eagre's a great choice of cauldrons.

2 áðr saðir yrði 'before they might eat' | Lit. "might become sated".

3 hristu tœina · ok á hlaut sôu 'they shook the twigs and looked at the leat' | The Gods performed an augury, the means of which are not clear from this stanza alone. The term "leat" (*blaut*) is explained in *HákGóð* and *Eþ* as the sacrificial blood of the slaughtered beasts, which was sprinkled by means of "leat-twigs" (*blaut-teinar*). If we trust these sources the simplest explanation is that the Gods sprinkled the animal blood and interpreted the pattern formed. In any case they found it most auspicious to feast at Eagre's.

- 2 Sat berg-búi · barn-tœitr fyrir,
 2 mjók glíkr megi · Miskur-blinda,
 leit i augu · Yggs barn i þrá:
 4 „þú skalt ósum · opt sumbl góra!“

[R 13v/28, A 5v/27]

The crag-dweller [ETTIN = Eagre] sat merry like a child ahead
 much alike to the lad of Misherblind.
 Into his eyes looked Ug's (Weden's) child [= Thunder] in defiance:
 "Thou shalt for the Eese oft make simbles!"³¹

³¹Having seen that Eagre has a great store of cauldrons, Thunder orders him to brew ale for the feasts of the Eese.

4 góra 'make' | gefa 'give' A

2 megi · Miskur-blinda 'lad of Misherblind' | An unexplained reference. Misherblind might be another name for Firneet, Eagre's father, in which case the line would be a tautology: "he looked much like himself".

- 3 Qnn fekk jøtni · orð-béginn halr,
 2 hugði at hefndum · hann nést við goð,

[R 13v/31, A 5v/29]

bað Sifjar ver · sér fóra hver,
 „þann's ek qllum ql · yðr of heita.“

Great toil for the ettin the word-peevish man [= Thunder] caused;
 he thought of revenge, soon, against the gods.
 He bade Sib's husband [= Thunder] bring him a cauldron,
 “that one with which I for you all ale might warm.”³²

³² 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 ql ‘ale’ | Often drunk by the gods at their feasts; see *Grm* 37/6 and note.

4 Né þat móttu · mérir tívar
 2 ok ginn-regin · of geta hver-gi,
 und's af tryggðum · Týr Hlórriða
 4 óst-ráð mikit · ेनुम sagði:

That one could not the renowned Tews
 and the yin-Reins anywhere get hold of—
 until, out of loyalty, Tew to Loride (= Thunder)
 a great loving counsel in private told:

5 „Býr fyr austan · Éli-vága
 2 hund-víss Hymir · at himins ęnda,
 á mënna faðir · móðugr ketyl,
 4 rúm-brugðinn hver · rastar djúpan.“

“To the east of the Ilewaves dwells
 the hundred-wise Hymer, at heaven's end.³³
 My father [= Hymer] owns, fierce, a kettle:
 a roomy cauldron one rest deep.”

³³ According to *Váffl* 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.

4 rúm-brugðinn | †rumbrugðan† A

2 hund-víss ‘hundred-wise’ | Alternatively “hound-wise”; the prefix simply means “very”.

[þórr kvað:] 6 „Véitst, ef þiggjum · þann lög-velli?“
 [Týr kvað:] 2 „Ef, vinr, vélar · vit górum til!“

“Knowest thou if we will receive that liquid-boiler [CAULDRON]? —
 “If, friend, we two make use of wiles!”³⁴

[R 14r/1, A 5v/30]

[R 14r/3, A 6r/2]

[R 14r/4, A 6r/4]

³⁴Like 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
 2 Ásgarði frá · und's til Egils kvómu;
 hirði hafra · horn-gófgasta;
 4 hurfu at hóllu · es Hymir átti.

[R 14r/5, A 6r/4]

They journeyed far from the beginning of the day,
 away from Osyard, until to Eyel they came—
 he kept the he-goats noblest of horns—
 they turned to the hall which Hymer owned.

1 dag þann framan ‘from the beginning of the day’ | *emend. after Finnur Jónsson (1932); dag þann fram ‘on that day forth’ R; dag frálíga ‘swifly at day’ A* 2 Egils ‘Eyel’ | *so R; Égis ‘Eagre’ A*.

2 Egils ‘Eyel’ | The reading of A is probably from confusion with the ettin Eagre, who is mentioned earlier in the poem. Eyel, who takes Thunder’s goats in possession, is not otherwise known. He may perhaps be identified with the farmer in *Gylf* 44, for which see Note to st. 37 below.

8 Mogr fann qmmu, · mjók leiða sér,
 2 hafði hófða · hundruð níu,
 en qnnur gekk · al-gullin framm
 4 brún-hvít bera · bjór-veig syni:

[R 14r/7, A 6r/6]

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 hófða · hundruð níu ‘of heads she had nine hundred’ | Malformed bodies, especially with a deviant number of body parts, are typical of ettins. Other examples include a three-headed thruse in *Skm* 31, the nine-headed ettin Thriwold (*Bragi Frag* 3 in *SkP* 3), and the eight-armed Starked Eeldreng. Cf. Introduction and st. 35 below.

3 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 jötna · ek vilja’k ykk
 2 hug-fulla tvá · und hvera sétja;
 es mýnn fríi · mórgu sinni
 4 glöggr við gësti · górr ills hugar.“

[R 14r/9, A 6r/8]

“O clansman of ettins [= Tew]! I would wish to put
 you two, full of heart, beneath the cauldrons.

Many a time has my lover [= Hymer] been
stingy with guests, quick to ill mood."

2 hug-fulla | hvgfylla hvgfylla R 3 frii 'lover' | so R; faðir 'father' A

4 glögg... 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 vág-skapaðr · varð síð-búinn, [R 14r/11, A 6r/9]
 2 harð-ráðr Hymir, · héim af végðum;
 gekk inn í sal, · glumðu jöklar,
 4 vas karls, es kom, · kinn-skógr frörinn.

And the misshapen one was come late,
hard-minded Hymer, home from the hunt.
He entered the hall; icicles clattered;
on the churl who came was the cheek-shaw [BEARD] frozen.

1 síð-búinn 'come late' | om. A

3 jöklar 'icicles' | In Hymer's frozen beard. In modern Icelandic the word *jökull* has come to mean 'glacier', but its original sense (as found here) is that of its English cognate "icicle".

- [Týs móðir:] 11 „Ves þú héill, Hymir, · í hugum góðum! [R 14r/13, A 6r/11]
 2 Nú 's sonr kominn · til sala þinna,
 sá's vit vêtellum · af vegi löngum;
 4 fylgir hónum · Hróðrs and-skoti,
 vinr ver-liða; · Véurr héitir sá.

"Be thou hale, Hymer, in good spirits!
Now the son has come to thy halls,
he whom we awaited, from a long way off.
Him follows the Rooder's opponent [= Thunder],
the friend of manly retinues—Wighward is he called.

¹ Ves þú héill, ... í hugum góðum! 'Be thou hale ... in good spirits!' | A formulaic greeting; cf. the almost identical greeting in *N B380* (edited below under Gallders). Further afield cf. the type exemplified by *Beow* 407a: *Wæs þú, Hrōðgar, hál!* 'Be thou, Rothgar, hale!'

⁵ Véurr 'Wighward' | The guardian of wights (sanctuaries), a name of Thunder.

- 12 Sé hvar sitja · und salar gafli, [R 14r/15, A 6r/13]
 2 svá forða sér, · stendr súl fyrir.“
 Sundr stókk súla · fyr sjón jötuns,
 4 en allr í tvau · áss brotnaði.

See where they sit beneath the hall's gable:
 so they save themselves—a column stands before them!”
 The column burst apart before the ettin’s gaze,
 and all in two the roof-beam broke.

2 forða sér | forðask A 2 súl 'column' | †sol† A 4 allr | emend.; áðr 'earlier, before that' RA.
 TODO: elaborate, mention Finnur

- 13 Stukku átta, · en ǫinn af þeim
 2 hverr harð-sleginn · heill af þolli;
 3 framm gingu þeir, · en forn jötunn
 4 sjónum leiddi · sinn and-skota.

[R 14r/17, A 6r/15]

Eight [cauldrons] burst, but one of them,
 a hard-forged cauldron, [came] whole off its peg.
 Forth they went, but the ancient ettin
 with his gaze tracked his opponent.

1-2 Stukku ... þolli 'Eight ... peg' | Nine cauldrons were hanging from the roof-beam supported by the column behind which the gods were hiding. Eight of the cauldrons broke, but one remained whole. We may presume that this was the famed cauldron the gods had come to get.

- 14 Sagði-t hónum · hugr vel þá's sá
 2 gýgjar gróti · á golf kominn,
 3 þar vóru þjórar · þrír of tēknir,
 4 bað senn jötunn · sjóða ganga.

[R 14r/19, A 6r/16]

His heart did not please him when he saw
 the gow's distresser [= Thunder] come on the floor.
 There were three bulls a-taken:
 the ettin bade them at once go cooking.

2 gróti 'distresser' | géti 'keeper, warder' A 4 senn 'at once' | sun '[bis] son [= Tew]?' A

1 Sagði-t hónum · hugr vel 'His heart did not please him' | Lit. "his heart did not speak well to him".

- 15 Hværn létu þeir · hofti skemra
 2 auk á seyði · síðan bóru,
 3 át Sifjar verr · áðr sofa gingi,
 4 ǫnn með qllu · oxn tvá Hymis.

[R 14r/21, A 6r/18]

Each one they let shorten by a head,
 and onto the cooking-pit then did carry:
 Sib's husband [= Thunder] ate before he went sleep
 alone by himself two of Hymer's oxen.

3–4 át ... Hymis. ‘Sib’s ... oxen.’ | Cf. *þrk 24* for another instance of Thunder’s great eating, which curiously also uses the kenning *Sifjar verr* ‘Sib’s husband [= Thunder]’.

- 16 Þötti hórum · Hrungnis spjalla
 2 verðr Hlórriða · vél full-mikill,
 „munum at aptni · qðrum verða
 4 við vœiði-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.”

[R 14f/23, A 6f/19]

ALL | Hymer’s stinginess—he refuses to share more of his own food but instead forces his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins; see Introduction above.

3–4 munum ... lifa. ‘the next ... live.’ | The poet is pushing at the limits of Old Norse syntax. In prose word order it should be construed as: *at górum aptni munum vér þrír verða lifa við vœiði-mat*, where *verða* ‘have to, must’ is used like its modern German cognate *werden*.

- 17 Véurr kvaðsk vilja · á vág róa,
 2 ef ballr jötunn · bœitur géfi.
 „Hverf þú til hjarðar, · ef hug trúir,
 4 brjótr berg-Dana, · bœitur 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.

[R 14f/24, A 6f/21]

3 hjarðar | hallar corr. A

4 brjótr berg-Dana ‘breaker of boulder-Danes [ETTINS > = Thunder]’ | This kenning for Thunder also occurs in *Hauſl 18*; it emphasises the otherness of the Ettins (see Introduction to the poem above) by equating them with ethnic foreigners. Cf. also *þdr*, where ettins are called Scots, Swedes, Danes, Ruges and Hareds; all peoples hostile to the Norwegian Earl Hathkin, at whose court that poem may have been composed.

- 18 Þess vœntir mik, · at þér myni-t
 2 ogn at oxa · auð-feng vesa.“
 „Sveinn sýsliga · sveif til skógar,
 4 þar’s oxi stóð · al-svartr fyrir.

I think that the baits from the ox
 will not be an easy catch for thee!”—

[R 14f/26, A 6f/23]

The swain [= Thunder] swiftly turned to the wood,
where an ox stood, all-black, ahead.

1 véntir mik | *so A*; vénti ek (*norm.*) *R* 1 myni-t ‘will not’ | *so A*; myni ‘will’ *R*. *The A reading is preferable since it makes this the first of Hymer’s several challenges of strength to Thunder, which the god, to the ettin’s humiliation, easily accomplishes.*

3 Svéinn ‘The swain’ | Thunder was in the shape of a young (prepubescent) boy, a detail which is also found in *Gylf* 48; see Introduction to the poem.

4 oxi ... al-svartr ‘ox ... all-black’ | Formulaic, also occurring in *þrk* 23; see note there for further parallels to the custom of sacrificing animals of certain colours. It seems that all-black oxen were thought the noblest, and so Thunder’s slaying one instead of an inferior beast is probably intended to humiliate the stingy Hymer. We learn more about this ox in *Gylf* 48: *Hann tók inn mesta uxánn, er Himin-brjóðr hét, ok sleit af bofúðit ok för 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 hó-tún ofan · horna tveggja.
 „Verk þikkja þín · verri myklu
⁴ kjóla valdi · an kyrr sitir.“

[R 14r/28, A 6r/24]

From the bull broke the thurse’s death-planner [= Thunder]
the high meadow of the two horns [HEAD] from above.—
“Worse by far thy works do seem
to the wielder of ships [= Hymer = me] than if thou didst sit calm!”

(A new scene; the party is out at sea. It is possible that a stanza has been lost here, or that the transition would have been indicated in some other way during oral performance.)

- 20** Bað hlunn-gota · hafra dróttinn
² átt-runn apa · útar fóra,
 en sá joþunn · sínna talði,
⁴ lítlia fysi · lengra at róa.

[R 14r/30, A 6r/26]

The Lord of He-goats [= Thunder] bade the kinsman of the ape [ETTIN = Hymer]
push the launcher-steed [BOAT] further out,
but that ettin told of his
scarce wish to row longer.

² átt-runn | †atrænn† *A* 3 talði | milldi corr. *A* 4 lengra at róa | metr. emend.; at róa lengra
RA

2 apa 'ape' | The specific sense of *api* 'ape' is uncertain. It seems to generally refer to a fool, but see Index.

3–4 en ... róa. 'but ... longer?' | Thunder's humorous humiliation of Hymer continues with the snide ettin now forced to row against his will.

21 Dró mērr Hymir · móðugr hvali

[R 14f/31, A 6r/27]

2 ेँnn à qngli · upp senn tvāa;

en aprí skut · Óðni sifjaðr

4 Véurr við vélar · vað gérði sér.

Famous Hymer, fierce, pulled whales:
one on the hook, soon up two,
but back in the stern the kin of Weden,
Wighward craftily fixed his line.

1 mērr 'famous' | *so R*; mērr 'more, further' *A*

1 hvali | A rare acc. pl. form also occurring in 26/2b.

22 Egnði à qngul · sá's qldum bergr,

[R 14v/1, A 6r/29]

2 orms ेँn-bani · oxa hofði;

3 gēin við agni · sú's goð fía

4 umb-gjorð neðan · allra landa.

On the hook baited he who rescues men [= Thunder]—
the Wyrm's lone slayer—the ox's head.

At the bait snapped the one whom the Gods hate [= the Wyrm]—
the engirdler of all lands—from below.

3 agni 'bait' | *so A*; qngli 'book' *R*

4 umb-gjorð ... allra landa 'engirdler of all lands' | Also found in a fragment by Alewigh Snub (SkP: Qlv Porr) quoted in Skm 11: *Óstisk allra landa · umb-gjorð ok sonr jarðar* 'The engirdler of all lands and the son of Earth surged.' Closely related is the kenning in Braye's fragment quoted in the same chapter (SkP: Bragi Porr 3): *endi-séitör allra landa* 'boundary-saith of all lands'. Both kennings relate to the cosmological idea of the Wyrm as lying in the outer sea wrapped around the land, biting its tail.

The poetic juxtaposition between the Storm-god and the Wyrm may be very old; cf. RV 1.32.13c: *Índras ca yád · yuyudháte Áhiṣ ca* 'When Indra and the Wyrm (*áhi*) fought each other.'

23 Dró djarf-liga · dáð-rakkr þóarr

[R 14v/3, A 6v/1]

2 orm ेँtr-fáan · upp at borði;

hamri kniði · hó-fjall skarar

4 of-ljótt ofan · ulfs hnít-bróður.

Bravely pulled deed-ready Thunder
 the venom-gleaming Wyrm up on the gunwale.
 With the hammer he struck the high mountain of hair [HEAD]—
 very hideous, from above—on the Wolf's clash-brother [= the Wyrm].

¹ Þóarr 'Thunder' | Out of 8 three-syllable lines in *Hym*, this is the only one which is deficient in both R and A and cannot easily be emended by restoring an hiatus form. In the quite strict meter (see Introduction above) observed by the *Hym* poet we should expect a disyllabic form in this spot, and this may be had if we restore an archaic *Þóarr or *Þóurr. Such a form is less secure than other hiatus forms, but is also required by the meter of *Hym* 28/2b below, and further in the Scaldic *þdr* 2/2b. This issue is treated in depth by Haukur Þorgeirsson (2023), who argues for the form *Þóurr.

³ hó-fjall skarar 'high mountain of hair [HEAD]' | A rather unfitting kenning, since serpents do not have hair.

24 **Hraun-gólkna hrutu, · en hólkna þutu,**
² **för hin forna · fold qll saman;**
³ [...] **søkkðisk síðan · sá fiskr i mar.**

[R 14v/5, A 6v/2]

Desert-monsters [ETTINS] bounded and bedrock resounded;
 the ancient earth moved all at once.
 [...];
 thereafter sank that fish [= the Wyrm] into the sea.

¹ *Hraun-gólkna* 'The waste-monsters' | *emend.*; *hræn-gólkna AR* | *hrutu* | *so A; hlumðu* *dashed R.*

¹ *Hraun-gólkna* 'The waste-monsters' | Both mss. have *bræin-*, 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 *golln*) is unclear, but it is attested in 3 Scaldic verses, in all cases as the base-word in kennings of the type "troll-woman of the shield [AXE]", which suggests that it (like another neuter word, *flagð*) refers specifically to female malevolent beings.

While the mss. spelling '*galkn*' (norm. *gálkn*) could reflect either singular or plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrm, refuting the interpretation of Larrington (2014): "the sea-wolf shrieked".

¹ *hrutu* | The A reading is preferred since it has the metrically required short root syllable. The end rhyme is paralleled elsewhere in the poem (st. 3/3).

³ [...] | It is very likely that a line is missing here, since the stanzas in the poem fairly consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder's fishing line, so that is probably what has been lost.

For the reader's enjoyment, based on other poets and *Gylf* 48, I have composed the following lines that may be inserted: *und's vinr *Hrungris* · vāð Þórs of *skar* 'until the friend of Rungner [= Hymer]' Thunder's fishing-line did cut'; *und's fólr *Hymir* · fekk á *saxi* 'until pale Hymer grasped the knife'.

⁴ *fiskr* 'fish' | A good example showing that pre-modern speciation, especially in mythology, was not exact. The appellation is not a mere fancy of the poet, for the Wyrm appears in the shape of a fish in various pre-Christian pictorial sources (e.g. GP 21). It may also be called a fish in *Grm* 21 (see note there), and in Scaldic sources it is often called a saithe (*þeitir*).

25 Ó-téitr **jötunn**, · es aptr róru,
 [...]
 svá́t ár Hymir · ękki mélti,
 4 vœifði róði · veðrs annars til.

[R 14v/6, A 6v/3]

The unmerry ettin [= Hymer], as they rowed back,
 [...],
 so that for a long time Hymer said nothing;
 he pulled the oar against the wind:

2 [...] | Another likely missing line. As said in the previous stanza the meter usually requires four lines; more importantly the first half of the sentence is incomplete without a verb.

3 svá́t ár 'so that for a long time' | Finnur Jónsson (1932) suggests *svá́t at ór* 'so that by the oar', but this burdens the strict meter. For this sense of *ár* cf. *Skm* 27.

[Hymir:] 26 „Munt of **vinna** · **verk** halft við mik,
 2 at **hēim hvali** · **haf** til **bójar**
 eða **flot-brúsa** · **festir 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-buck [BOAT] do fasten.³⁵"

³⁵Hymer tells Thunder who, having let go of the Wyrm, has nothing to show for the trip, that he can accomplish something half as great as the pulling of the whales if he carries them home and ties the boat by the shore.

27 Gekk Hlórriði · **gręip** à stafni
 2 vatt með **austri** · upp log-fáki;
 eínn með **þrum** · ok með **aust-skotu**
 4 bar til **bójar** · **brim-svín** jötuns
 ok **holt-riða** · **hver** i gegnum.

[R 14v/9, A 6v/6]

Loride (= Thunder) went, grasped the stern,
 hurled up the lake-nag [BOAT] with the bilge-water.
 Alone with the oars and the bilge-bucket
 he bore to the farm the ettin's brim-swines [WHALES],
 even through the spring of woodland ridges.

1 á | til à R 5 holt-riða | †holtriba† R

2 með austri 'with the bilge-water' | That is, the bilge-water was still inside the boat; another comically impressive work of strength.

5 holt-riða hver 'spring of woodland ridges' | An uncertain geographical description apparently meant to impress the original audience. In Iceland *þverr* 'cauldron' also carries the sense '(hot) spring', in which case this could be an attestation of Thunder's prowess in wading (for which see *Grm* 29). TODO: What do other editors and translators say?

28 Ok **enn** **jötunn** · umb **afr-endí**,
 2 **þrá-girni** vanr, · við **þóur** septi,
 kvað-at mann **ramman**, · þótt **róa** kynni,
 4 **kroptur-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

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 **höndum** kom,
 2 **brátt** lét **bresta** · **bratt-stéin** **gléri**,
 sló **sitjandi** · **súlur** i **gognum**;
 4 **bóru** þó **heilan** · fyr **Hymi** síðan,

[R 14v/14, A 6v/9]

But Loride (= Thunder), when it came to his hands,
 impatiently crushed steep stone with the glass.
 He struck right through the standing columns,
 still was it brought whole before Hymer thereafter,

2 bratt-stéin gléri ‘steep stone with the glass’ | Thunder broke the stone columns in Hymer's house with the glass chalice.

3 sitjandi ‘standing’ | This word is ambiguous and can modify either Thunder (in which case it would mean “sitting”) or the columns (*sílur*). I have chosen the latter and read it as signifying their stability.

30 und's þat hin **friða** · **friðla** këndi
 2 **þóst-ráð** mikit, · **éitt** es vissi,
 „**drep** við **haus** **Hymis**, · hann 's **harðari**,
 4 **kost-móðs** jötuns, · **kalki** hvætjum!“

[R 14v/16, A 6v/10]

until the handsome mistress [= Tew's mother] gave
 a great loving counsel, the only one she knew:
 “Strike it against Hymer's skull! It is harder—
 the choice-weary ettin's—than any chalice.”

1–2 und's ... vissi, ‘until ... knew.’ | Harkening back to st. 4.

3 haus Hymis, · hann 's harðari ‘Hymer's skull! It is harder’ | Ettins characteristically have hard skulls; see *Hárð* 15 and note for the significance of it.

4 kost-móðs ‘choice-weary’ | Hymer can justly be called “choice-weary”; at this point the gods have destroyed eight of his nine cauldrons and slain three of his bulls.

31 Harðr rēis á kné · hafra dróttinn,
 2 fórðisk allra · i òs-megin;
 heill vas karli · hjalm-stofn ofan,
 4 en vín-férrill · valr rifnaði.

[R 14v/18, A 6v/12]

Hard on the knee rose the Lord of He-goats [= Thunder],
 brought himself to his highest Os-might.—
 Whole on the churl [= Hymer] was the helm-stump [HEAD] above,
 but the round wine-track [CHALICE] did rend apart.

1 rēis | om. A

2 fórðisk allra · i òs-megin ‘brought himself to his highest Os-might’ | The exact meaning of this is not clear, but a likely reading is that Thunder brings himself into his true form as the mighty, red-bearded man; recall that he was previously in the shape of a young boy (st. 18). Cf. *Gylf* in its description of Thunder attempting to pull up the Wyrm: *Já varð Þorr reiðr ok fórðist i ðís-megin* “Then Thunder turned wroth and drew himself into his Os-might” and the Eddic fragment about Thunder’s journey to Garfrith.

[Hymir kvað:] 32 „Morg veit’k méti · mér gingin frá,
 2 es kalki sé’k · fyr knéum hrundit,“
 karl orð of kvað: · „kná’k-at segja
 4 aptr Ȑva-gi: · ,þú’ st qíðr of heitt.“

[R 14v/20, A 6v/13]

“I know many treasures are gone from me,
 when I see the chalice thrown before [my] knees!”—
 The churl [= Hymer] spoke words: “I cannot say
 ever again: ‘Thou art, ale, well warmed!’

2 es | om. R 2 fyr | Ȑyr† R; firi A 2 knéum | knjám (norm.) RA

3–4 kná’k-at ... of heitt. ‘I cannot ... warmed!’ | Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. This is ironic since it was he who challenged Thunder to break it in the first place.

33 þat ’s til kostar · ef koma mættið
 2 út ór óru · qí-kjól hofi.“
 Týr leitaði · tysvar hróra;
 4 stóð at hvóru · hverr kyrr fyrir.

[R 14v/22, A 6v/15]

It would be choicest if ye might take
 out from our hall the ale-vessel [CAULDRON].”
 Tew attempted, twice, to move it—
 each time stood the cauldron still ahead.

2 qí-kjól ‘ale-vessel [CAULDRON]’ | *qí-kjól* is the accusative of *qí-kjöll*, but in this construction (CV: *koma*, B) we would expect the dative *qí-kjóli*. Since the meter does not allow for this the poet has probably taken a grammatical liberty.

2 hof '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 þremi
 2 ok i gognum stéig · golf niðr i sal;
 hóf sér á hoðuð upp · hver Síðar verr,
 4 en á hélmum · hringar skullu.

[R 14v/24, A 6v/16]

The father of Moody [= Thunder] grasped the brim,
 and stepped through the floor in the hall.³⁶
 Sib's husband [= Thunder] heaved the cauldron up on his head,
 but by his heels the rings clattered.

³⁶In the account of *Gylf* Thunder is said to have stepped through the boat when trying to pull up the Middenyardswurm. 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.

2 stéig 'stepped' | so R; stóð 'stood' A 2 i | á (norm.) A

4 hringar skullu 'the rings clattered' | i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *heyrði til bøddu, já 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 Viking-age cauldron would have reached across, in which case this would be a reference to the cauldron's enormous size, with its diameter—mentioned in st. 5 as one rest—being roughly the same as Thunder's height.

- 35 Fóru-t lèngi, · áðr líta nam
 2 aptr Óðins sonr · eðnu sinni;
 sá or hréysum · með Hymi austan
 4 folk-drött fara · fjal-hoðaða.

[R 14v/26, A 6v/18]

They did not journey for long before Weden's son [= Thunder]
 took to look back a single time.
 He saw out of stone-heaps with Hymer from the east
 a war-troop coming, many-headed.

4 folk-drött ... fjal-hoðaða 'war-troop ... many-headed' | The adjective *fjal-hoðaðr* means 'many-headed, polycephalic' and is not referring to the size of the host. For many-headed ettins see st. 8 and for their malformed bodies in general see Introduction.

- 36 Hóf sér af hérðum · hver standandi,
 2 vœifði Mjöllni · morð-gjörnum framm,
 okhraun-hvala · hann alla drap.

[R 14v/28, A 6v/19]

He heaved from his shoulders the cauldron, standing;
 swung the murder-eager Millner forth,
 and all the whales of the waste [ETTINS] he smote.

ALL | This stanza is rather reminiscent of *Prk* 31–32, where Thunder likewise smites a large group of ettins with his hammer. The tone of both episodes is comedic.

2 morð-gjörnum ‘murder-eager’ | By this adjective the poet gives the Hammer something of a life of its own. For this notion cf. *Skm* 43, where the Hammer is said to always return to Thunder when thrown, and the numerous amulets where the Hammer is given eyes, most famously the Scanian silver amulet from Claes Kurck’s collection (106659 HST).

37 Fóru-t lǫngi, · áðr liggja nam
² hafri Hlórriða · half-dauðr fyrir,
 vas skér skókuls · skakkr á bējni,
 en því hinn lē-vísi · Loki of olli.

[R 14v/30, A 6v/21]

They did not journey for long before Loride’s (= Thunder’s) he-goat took to lie half-dead ahead.
 The colt of the cart-pole [GOAT] was halt in the leg,
 and that the guile-wise Lock had caused.

³ skér | emend. from meaningless †skirr† RA

ALL | The detail of Thunder’s halt goat is also found in *Gylf* 44:

Thunder and Lock were on the way to visit Outyards-Lock and stayed the night with a certain farmer. For supper Thunder cut his two goats and invited the farmer and his family to dine with him. After they had eaten he spread the goatskins before the fire and bade the housefolk throw the bones of the goats onto them. The farmer’s son stealthily pried open the thigh of one of the goats and ate the marrow. At dawn Thunder blessed the goatskins with his hammer and the goats came back to life, but the one Thelve had cut had a halt leg. Thunder was enraged, but the farmer begged for his life and offered to give up his two children, namely his son Thelve his daughter and Wrash. Thunder spared him, and the two became his servants.

The present stanza may reference a version of the myth where Lock had a part to play in the halting of the goat, perhaps by encouraging Thelve to pry the bone open. Since the goats were previously (st. 7) left with the farmer Eyel, he may be identical to the farmer in *Gylf*.

38 En ér høyrt hafið, · hvørr kann umb þat
² goð-mólugra · gørr at skilja,
 hvær af hraun-búa · hann laun of fekk,
⁴ es béði galt · þorn 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 waste-dweller [ETTIN = the farmer]

got

when he [= the farmer] paid up both his children for it.

1 ér 'ye' | The listeners. A direct address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are, however, typical for the Scaldic poetry with which this poem shares several traits; see Introduction above.

1–2 hvírr ... goð-mólugra 'each god-speaking man' | Literally "each of the god-speaking ones".
goð-mólugr 'god-speaking' is an hapax, but easily understood as "learned in the (lore of) the gods".

39 prótt-qflugr kom · á þing goða
 2 ok hafði hver, · þann's Hymir átti;
 en véar hvéjan · vél skulu drekka
 4 qlör at Égis · ǫitt hör-méitið.

[R 157/1, A 6v/24]

The valour-strong man [= Thunder] came to the Thing of the Gods,
 and had the cauldron which Hymer had owned,
 and the Wighers (Gods) well shall drink
 an ale-feast at Eagre's, each flax-cutting [FALL?].

4 ǫitt hör-méitið 'an ... flax-cutting' | The latter word is an *hapax* and very obscure. La Farge and Tucker (1992) give several suggestions based on WINTER-kenning of the type "harm of the snake", viz. ǫitr-hör-méitir 'poison-rope-cutter [SNAKE > WINTER]', ǫitr-orm-méiðir 'poison-worm-injurer' [WINTER]. A solution without emendation is to read ǫit 'one' n. acc. sg. as modifying qlör n. acc. 'ale-feast', and hvéjan masc. acc. sg. 'every' as modifying hör-méitiðr masc. acc. 'flax-cutting', a compound made up of hör 'flax, cord' and méita 'to cut'. The whole thing might refer to an obscure harvest festival and give the poem something of an etiological purpose. If this interpretation is correct it is not unlikely that *Hym* was originally composed for performance at such a festival.

Flyting of Lock (*Lokasenna*)

Dating (Sapp, 2022): Cioth (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 into a continuous narrative 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. In A, *Hym* stands alone with no trace of a frame narrative.

A stanza that appears to belong to *Lok* is found in *Gylf* 20; it is edited below following the end of the poem.

The poem has often (TODO) been interpreted as a blasphemous composition belonging to the period after conversion, with the reasoning that no pious pagan would have written a poem insulting his own gods. On the other hand its archaic language and the breadth of mythological knowledge point to the pagan period, nor is the attack on the gods something the poet necessarily agrees with; after all, Lock is punished by the most popular god of the Wiking Age, Thunder.

From Eagre and the Gods (*Frá Égi ok goðum*)

P1 Égir, er qðru nafni hét Gymir, hann hafði búit ásum ql þá er
 2 hann hafði fengit ketil inn mikla sem nú er sagt. Til þeirar veit-
 slu kom Óðinn ok Frigg kona hans. Þórr kom eigi því at hann var
 4 í austr-vegi. Sif var þar, kona Þórs; Bragi, ok Iðunn kona hans.
 Týr var þar, hann var ein-hendr; Fenrisulfr sleit hond af hánum,
 6 þá er hann var bundinn. Þar var Njorðr ok kona hans Skaði;
 Freyr ok Freyja; Víðarr son Óðins. Loki var þar, ok þjónustu-
 8 menn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa.

Eagre, who by another name was called Gymer, he had prepared an ale-feast for the Eese when he had got the great kettle as was just told. To that gathering came Weden and Frie his wife. Thunder came not, for he was on the Eastern Way. Sib was there, Thunder's wife; Bray and Idun his wife. Tew was there; he was one-handed; the Fenrerswolf tore his hand off when it was bound.³⁷ Nearth was there and his wife Shede; Free and Frow; Wider the son of Weden. Lock was there, and the servants of Free, Bew and Beal. A multitude of Eese and Elves³⁸ was there.

³⁷This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer.

³⁸A formulaic expression, see Eese and Elves.

2 sem nú er sagt 'as was just told' | In immediately preceding *Hym.*

P2 Égir átti tvá þjónustu-menn, Fimafengr ok Eldir. Þar var lýsi-
 2 gull haft fyr elds-ljós; sjalft barsk þar ql. Þar var griða-stadr
 mikill. Menn lofuðu mjók hversu góðir þjónustu-menn Égis
 4 vóru. Loki móttí eigi heyra þat, ok drap hann Fimafeng. Þá
 skóku ésir skjoldu sína ok óptu at Loka, ok eltu hann braut til
 6 skógar, en þeir fóru at drekka. Loki hvarf aptr ok hitti úti Eldi;
 Loki kvaddi hann:

Eagre had two servants, Femfinger and Elder. There glowing gold was used instead of fire; the ale there carried itself. It was a great grith-place.³⁹ Men greatly praised how good the servants of Eagre were; Lock could not stand to hear it, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock,⁴⁰ and chased him away to the woods—but they went [back] to drink. Lock turned back and met Elder outside. Lock greeted him:

³⁹A place wherein all violence was forbidden, see Index.

⁴⁰ Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: “He screams three nithing-screams TODO”.

The Flying of Lock

1 „Seg þú þat, E_{ldir}, · svá't q_{inu}-gi
 2 feti gangir framarr,
 hvat hér inni · hafa at q_{l-mólum}
 4 sig-tíva synir.“

“Tell this, Elder, so that thou not
 takest one step further:
 What here within they say over the ale,
 the sons of the victory-Tews [GODS].”

1–2 svá't ... framarr ‘so that ... further’ | Shared with *Háv* 38.

3 hafa at q_{l-mólum} ‘they say over the ale’ | Lit. “they have for their ale-speeches”.

E_{ldir}: 2 „Of vópn sín dóma · ok of víg-risni sína
 2 sig-tíva synir;
 ása ok alfa, · es hér inni eru,
 4 mann-gi ’s þér i orði vinr.“

“Of their weapons they speak and of their battle-prowess,
 the sons of the victory-Tews [GODS].
 Of the Eese and Elves which are here within
 none is thee a friend in words.”

4. mann-gi ’s þér i orði vinr. ‘none is thee a friend in words.’ | I.e., “nobody says anything good about you.” — The alliteration here is notable, and also occurs in st. 10 (*Viðarr : ulfs*, see note there). There are no signs of corruption, and so there are two possible explanations. Either (1) the semi-vowel *v* (/w/) is participating in vowel-alliteration with *o*—such alliteration between *v* and true vowels is never encountered in Scaldic poetry, but there are some examples from Eddic styles—or (2) the poem (or the relevant lines) was composed before the North Germanic loss of *v* before rounded vowels. (2) finds support in the notable fact that in both the present st. and st. 10 the words *orð* ‘word’ and *ulfr* ‘wolf’ originally began with *v*; in the case of the word *ulfr* this consonant is attested in old Scandinavian runic inscriptions. For metrical reasons the lines must postdate the syncope of most unstressed short vowels, but on the basis of the three closely related C7th runestones from Blekinge (DR 357–359, from Stentoften, Gummarp, and Istaby) the loss of *w* before rounded vowels is shown to have occurred later; so DR 359 *h_ap_uwu_{la}f_r* *Hafjuwulf_{fr}*. If the alliteration indeed should fall on *v*, this would not require dating the whole *Lok* to the late Proto-Norse period (indeed, according to the analysis done by Sapp (2022), it is not even the linguistically oldest poem preserved); the older forms could, for instance, reflect archaic poetic formulae. A C7th Proto-Norse form of this c-line might be: *mann-gí ’s þér i worðe winir.

Loki kvað: 3 „Inn skal ganga · Égis hallir i
 2 á þat sumbl at séa,
 1 jöll ok ófu · fóri'k ása sonum
 4 ok blænd'k þeim svá mæni mjóð.“

“I shall go into Eage's halls,
 on that simble for to see.
 Scorn and hatred I bring the sons of the Eese,
 and so I mix their mead with evil.”

2 sumbl 'simble' | The Germanic word for “feast, banquet”.

3 jöll ok ófu 'scorn and hatred' | Two rare words to which the present translation hardly does justice. The former occurs nowhere else, while the latter only otherwise occurs in *Sigsh* 33. They have been interpreted in a variety of ways: CV sees the first word as *jöll* 'wild angelica', whereas the second is taken to be an error for *ífr* ('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 ... mæni mjóð 'I mix ... mead with evil' | Formulaic, cf. *Sigrdr* 8 (and others TODO).

Eldir kvað: 4 „Véitst, ef inn gengr · Égis hallir i
 2 á þat sumbl at séa,
 1 hrópi ok rógi · ef eyss á holl regin,
 4 á þér munu þau þerra þat.“

“Thou knowest, if thou goest into Eage's halls,
 on that simble for to see—
 if slander and strife thou pourest on the hold Reins,
 on *thee* will they dry it off!”

Loki kvað: 5 „Véitst þat Eldir, · ef einir skulum
 2 sár-yrðum sakask,
 1 auðigr verða · mun'k i and-svorum,
 4 ef þú mélir til mart!“

“Thou knowest, Elder, if one-on-one we shall
 bandy wounding words,
 wealthy will I in my answers grow
 if thou speak too much!”

2 sár-yrðum sakask 'bandy wounding words' | Reoccurring at st. 19/2.

4 ef þú mélir til mart! 'if thou speak too much!' | Formulaic; cf. *Háv* 27.

P3 Síðan gekk Loki inn í höll'ina; en er þeir sá, er fyrir váru, hvern
 2 inn var kominn, þognuðu þeir allir.

Thereafter Lock went into the hall, but when those who were further within saw who had come inside they all turned silent.

Loki kvað: 6 „Þyrstr ek kom · þessar hallar til
 2 Loptr of langan veg,
 3 ósu at biðja, · at mér eðinn gefi
 4 mér干 drykk mjáðar.

“Thirsty I came to these halls,
 Loft (= Lock), over a long way,
 to bid the Eese that they give me but one
 famed drink of mead.

4 mér干 drykk mjáðar ‘famed 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 mela né meguð;
 3 sessa ok staði · vēlið mér sumbli at,
 4 eða heitið mik heðan!”

Why shut ye up so, ye pressed Gods,
 that ye cannot speak?
 Choose seats and places for me at the simble,
 or call me away hence!”

3–4 sessa ... heðan! ‘Choose ... hence!’ | That is, “Cease your dallying; give me a seat or tell me to leave!”

Bragi: 8 „Sessa ok staði · vélja þér sumbli at
 2 ésr aldri-gi;
 3 því't ésr vitu · hvéim alda skulu
 4 gambah-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 hvéim alda ‘which man’ | Here “person, being”. See note to *Vafþ* 55/6.

4 gambah-sumbl ‘gomben-simble’ | *gambah* ‘gomben’ being an obscure prefix which only occurs in *Lok*, *Skm* and *Hárþ*. CV suggest it means something like “costly”.

[Loki:] 9 „Mant þat Óðinn, · es vit i ár-daga

2 blendum blóði saman?
 qlvi bérgeja · létsk eigi mundu,
 4 nema okkr véri býðum borit.“

“Recallest thou, Weden, when we in days of yore
 blended our blood together?
 Thou didst declare thou wouldst ne'er taste ale,
 unless it were for us both borne forth!”

ALL | Lock turns to Weden, chief of the Eese, and reminds him of an oath of blood-brotherhood the two had undertaken in the early days of the world. The circumstances of the oath between them are otherwise entirely unknown.

[Óðinn:] 10 „Rís þá Viðarr · ok lát ulfs fóður
 sitja sumbli at,
 síðr oss Loki · kvéði lasta-stófum
 4 Égis höllu i.“

“Then rise, O Wider, and let the Wolf’s father [= Lock]
 sit at the simble,
 lest Lock address us with words of vice
 in Eagre’s hall.”

1 Ris þá Viðarr · ok lát ulfs fóður ‘Rise thou, Wider, and let the Wolf’s father’ | For the alliteration see note to st. 2/4. A C7th Proto-Norse form of the line might be: *Rís þan Wiðarr · auk lát wulfs fóður.

P4 þá stóð Viðarr upp ok skenkti Loka, en áðr hann drykki, kvaddi
 2 hann ásuna:

Then Wider stood up and poured a drink to Lock, but before he [= Lock] drank, he greeted the Eese:

11 „Héilir ęsir, · héilar ǫsynjur
 ok oll ginn-heilög goð,
 nema sá ęinn ǫss · es innar sitr
 4 Bragi békkjum á.“

“Hail the Eese! Hail the Ossens,
 and all yin-holy Gods!
 But for that one os who sits further within:
 Bray, upon the benches.”

1-2 Héilir ęsir, · héilar ǫsynjur / ok oll ginn-heilög goð ‘Hail the Eese! Hail the Ossens, and all yin-holy Gods!’ | The first two half-lines are identical to the prayer in *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 mēki · gef'k þér mīns fēar
 2 ok bótir þér svá baugi Bragi,
 síðr þú ǫsum · ǫfund of gjaldir;
 4 grēm þú eigi goð at þér!“

“Steed and sword I give thee of my own wealth
 and so restores thee Bray with a bigh,
 lest thou with envy repay the Eese;
 anger not the Gods against thee!”

1 Mar ok mēki ‘Steed and sword’ | Formulaic pair; cf. *Háv 83/2.*

[Loki] kvað: 13 „Jós ok arm-bauga · munt ȫ vesá
 2 beggja vanr Bragi,
 ása ok alfa, · es hér inni eru,
 4 þú est við víg varastr,
 ok skjarrastr við skot.“

“Of horse and arm-bights wilt thou always be
 both lacking, Bray!
 Of the Eese and Elves which are here within
 thou art wariest of war
 and shiest of shot.”

[Bragi] kvað: 14 „Véit'k, ef fyr útan véra'k, · svá sem fyr innan em'k,
 2 Égis hóll of kominn,
 hofuð þitt · béra'k i hendi mér;
 4 lít'k þér þat fyr lygi.“

“I know if I were without, as I am within
 come into Eagre's hall,
 that head of thine would I hold in my hands;
 this I see for thy lie.”

1–2. Véit'k, ef fyr útan véra'k, · svá sem fyr innan em'k, / Égis hóll of kominn ‘I know if I were outside, as I am inside come into Eagre's hall’ | As said in P1, the law of grith (a truce of non-violence, even between enemies) applies inside the hall, and Bray and the other gods are honour-bound not to injure Lock.

4. lít'k þér þat fyr lygi | ‘litt ec þer þat fyr lygi’ R. A variety of emendations have been proposed for this line. Simplest would be lítt es þér þat fyr lygi ‘that is little [punishment] for thee for lying’. Based on the similarity of ȫ (= tt) and c Finnur Jónsson (1932) gives lyka'k þér þat fyr lygi ‘that I would bring thee for thy lie’.

[Loki] kvað: 15 „Snjallr est i sessi, · skal-at-tu svá gera,
 2 Bragi bækki-skrautuðr;

4 vega þú gakk · ef vr̄eiðr séir;
 hyggsk vétr hvatr fyrir.“
 “Valiant art thou in the seat; thou shalt not do so,
 Bray the bench-adorner!
 Go to strike if thou art wroth;
 the bold thinks not ahead.”

ALL | Lock attacks Bray's excuse; a braver man would break all codes of honour to avenge such a personal insult.

[Iðunn] kvað: 16 „Bið ek, Bragi, · barna-sifjar duga
 2 ok allra ósk-maga,
 at þú Loka · kveðir-a lasta-stófum
 4 Égis hóllu ï.“
 “I bid thee, Bray, to respect the ties of children
 and all adopted sons,
 that thou not address Lock with words of vice
 in Eagre's hall.”

[Loki] kvað: 17 „Þegi þú, Iðunn, · þik kveð'k allra kvinnna
 2 ver-gjarnasta vesa
 síðst þú arma þína · lagðir itr-þvegna
 4 umb þinn bróður-bana.“
 “Shut up, Idun! I call thee of all women
 the most man-eager,
 since thy brightly washed arms thou didst lay
 around thy brother's bane.”

[Iðunn] kvað: 18 „Loka ek kveð'k-a · lasta-stófum
 2 Égis hóllu ï;
 Braga ek kyrri · bjór-réifan,
 4 vil'k-at at it vr̄eiðir vegisk.“
 “I will not address Lock with words of vice
 in Eagre's hall.
 I will calm Bray, made rowdy from beer—
 I wish not that ye two wroth men should fight.”

[Gefjun] kvað: 19 „Hví it ésir tvçir · skuluð inni hér
 2 sár-yrðum sakask?
 Lopts-ki þat veit · at hann lækinn es

4 ok hann **fjørg**-vall **fría**.”

“Why shall ye two Eese here within
bandy wounding words?

Loft (= Lock) knows not that he is being played,
and him ...”

4 fjørg-vall fría ‘...’ | A very difficult construction.

[Loki] kvað: 20 „**Þ**egi þú, Géfjun, · þess mun’k nú geta
2 es þík **glapði** at **géo**:
svéinn inn hvíti · es þér **sigli** gaf
4 ok þú **lagðir** lér yfir.“

“Shut up, Giben! *Him* will I now mention,
who seduced thy senses:
the white-hued swain who gave thee a necklace,
and thou laid o'er him thy leg!”

3 sigli ‘necklace’ | A very rare poetic word ultimately derived from Latin *sigillum*. It only occurs in two other places in the Old Norse corpus; *Sigsk* TODO and KormQ Lv 56 (in SkP 5).

[Óðinn kvað] þat: 21 „**Ó**rr est, Loki, · ok **ør·viti**,
2 es þú fér þér **Géfjun** at **grëmi**
því’t **aldar** **ør·lög** · hygg at **qll** of viti
4 jafn-görla sem **ek**.“

“Mad art thou, Lock, and out of thy wits
as thou incurrests Giben’s anger against thee,
for all the orlays of men I think she knows
quite as clearly as I.”

1 Órr ... ok ør·viti ‘Mad ... and out of thy wits’ | Formulaic, occurring at two other places, *II HHund* and *Odðrgr* TODO. Cf. also st. 47 below.

[Loki] kvað: 22 „**Þ**egi þú, **Óðinn**, · þú kunnir **aldri·gi**
2 dæila **víg** með **verum**;
opt þú **gaft** · þeim’s **gefa** **skyldir-a**,
4 inum **sléyurum**, **sigr**.“

“Shut up, Weden! Thou couldst never
deal out war amidst men—
oft thou gavest to those thou shouldst not have given—
to the duller men—victory.”

[Óðinn] kvað: 23 „Véitst ef ek **gaf** · þeim's **gefa** né **skylda**,
 2 inum **sléyurum**, **sigr**,
 átta vetr · vast fyr **jorð** neðan
 4 **kýr** mólkandi ok **kona**
 ok hefir þar **börn** of **borit**
 6 ok hugða'k þat **args aðal**.“

“Thou knowest, if I gave to to those I should not have given—
 to the duller men—victory,
 for eight winters wast thou beneath the earth
 a milch cow and a woman,
 and thou hast there borne children,
 and I've judged that a queer's nature!”

4 **kýr** mólkandi 'a milch cow' | May also be read as "milking cows", the nom. sg. *kýr* being identical to the acc. pl. *kýr*, and *mólk* meaning both 'to milk' and 'to give milk'. "Milch cow" is preferable for several reasons. Firstly, the phrase is followed by *ok kona* 'and a woman' rather than *sem kona* 'as a woman' or similar; secondly, it conforms to a known pattern of insults in flyting where the insultee is equated with a woman and said to have been impregnated (cf. *I HHund*), cows, of course, only giving milk after calving; thirdly, it agrees well with another instance where Lock gives birth in the form of a female animal, namely the episode of the building of the wall around Osyard as told in *Gylf* 42.

[Loki] kvað: 24 „En þik **síga** kóðu · **Sáms-eyju** í
 2 ok drapt à **vett** sem **vþlur**,
 vitka líki · fórt **ver-þjóð** yfir,
 4 ok hugða'k þat **args aðal**.“

“But thou, they said, didst sink down in Samsey,
 and didst beat on the drum like wallows.
 In a warlock's likeness didst thou journey o'er the folk of men
 and I've judged *that* a queer's nature!”

[Frigg kvað:] 25 „**Ør**-logum **ykkrum** · **skylið** **aldri-gi**
 2 **segja** **seggjum** **frá**,
 hvat it **þ****esir** **tveir** · **drýgðuð** í **ár-daga**;
 4 **firrisk** é **forn rök firar**.“

“Of your orlays should ye two never
 speak to the youth.
 No matter what ye two Eese did in days of yore,
 let ancient tales be ever shunned by folk.”

[Loki kvað:] 26 „**Þ****egi** þú, **Frigg**, · þú est **Fjørgyns** mér
 2 ok hefir é **ver-gjorn** **vesit**,

4 es þá Véa ok Vilja · lést þér, Viðris kvęn,
báða ī baðm of tékkit.“

“Shut up, Frie! Thou art Firgyn’s maiden,
and hast always been man-eager,
as when thou Wigh and Will—O Withrer’s wife—
both in thy bosom didst take.”

³ Véa ok Vilja ‘Will and Wigh’ | Weden’s brothers. The event alluded to here is a myth where Weden is exiled from the Eese and his wife, Frie, instead marries his two brothers. So *IngS* 3: Öðinn átti tvá bróðr, hét annarr Vé, en annarr Vili; þeir bróðr hans stýrðu ríki’nu, þá er hann var í brotta. Pat var eitt sinn, þá er Öðinn var fárinna langi í brott ok haði lengi dvalzat, at Ásum þótti or-vént hans heim; þá tóku þeir bróðr hans at skipta arfi bans, en konu hans Frigg gengu þeir báðir at eiga. En litlu síðar kom Öðinn heim, tók hann þá við konu sinni. ‘Weden had two brothers; one was called Wigh, the other Will. Those brothers of his ruled the realm when he was departed. It was one time when Weden had journeyed far away and had tarried for long that the Eese thought his homecoming unlikely. Then his brothers took to divide his inheritance, but his wife Frie they both went to own. But a short while later Weden came home; then he took back his wife.’

[Frigg kvað:] 27 „Véitst ef inni étta’k · Égis hóllum ī
2 Baldri líkan bur

út né kvémir · frá ása sonum
4 ok véri þá at þér vręiðum vegin.“

“Thou knowest, if I owned within Eagre’s halls
a boy like Balder,
thou camest out from the sons of the Eese,
and wouldest, wroth man, be fought!”

[Loki kvað:] 28 „ENN vill þú, Frigg, · at ek flęiri tēlja
2 mëina męin-stafi:
ek því réð · es þú ríða sér-at
4 siðan Baldr at sǫlum.“

“Still wilt thou, Frie, that I count more
of my evil deeds:
I am the reason that thou dost not see Balder
henceforth riding to the halls.”

ALL | Lock caused the death of Balder, as alluded to in *Vsp* 31–33 (see note there) and *Bdr* 8–11 and described in depth in *Gylf* 49. It is probably this admission of guilt that seals Lock’s fate.

[Freyja kvað:] 29 „Órr est, Loki, · es þú yðra tēlr
2 ljóta lęið-stafi;

ørlög Frigg · hygg at qll viti
4 þótt hon sjölf-gi segi.“

“Mad art thou, Lock, when thou dost count
 your ugly, loathsome deeds!
 All orlays I think that Frie might know,
 though she tell them not herself.”

[Loki kvað:] 30 „Þegi þú, Freyja, · þik kann’k full-gørva;
 2 es-a þér vamma vant:
 ása ok alfa, · es hér inni eru,
 4 hvær hefir þinn hór vesit.“

“Shut up, Frow! I know thee full well—
 thou art not free of blemishes.
 Of the Eese and Elves which are here within
 each has been thy lover!”

2 vamma vant ‘free of blemishes’ | Formulaic, cf. *Háv* 22/4: *hann es-a vamma vanr* ‘he is not free of blemishes’.

[Freyja kvað:] 31 „Fló ’s þér tunga, · hygg at þér fræmr myni
 2 ó·gótt of gala;
 vræðir ’ru þér ésir · ok ösynjur,
 4 hryggr munt héim fara.“

“False is thy tongue, I think it further will
 sing evil [into being] for thee.
 Wroth with thee are the Eese and the Ossens:
 grieved wilt thou journey home.”

1–2 Fló ... gala ‘False ... thee’ | The language is strikingly similar to *Háv*, particularly 29/3–4 and 116/3–4.

4 hryggr munt héim fara ‘grieved wilt thou journey home’ | Frow foresees the future; Lock will come to regret his insults.

Loki: 32 „Þegi þú, Freyja, · þú est for-déða
 2 ok meini blandin mjók,
 síðst-u at bróðr þínnum · siðu blíð regin
 4 ok myndir þá, Freyja, frata.“

“Shut up, Frow! Thou art an evil-working woman,
 and mixed with much evil,
 since against thy brother the blithe Reins bewitched thee
 and then wouldest thou, O Frow, fart.”

Njörðr: 33 „Þat ’s vá-lítit · þótt sér varðir vers fái,

2 hós eða hvárs;
 hitt 's undr, es óss ragr · es hér inn of kominn
 4 ok hefir sá börn of borit.“

“It is little woe that women get themselves a man,
 a lover or whomever else,
 but it is a wonder when a queer os is come here within,
 and this man has borne children!”

Loki: 34 „Þegi þú, Njörðr, · þú vast austr heðan
 2 gísl of səndr at goðum;
 Hymis meyjar · höfðu þik at hland-trogi
 4 ok þér í munn migu.“

“Shut up, Nearth! Thou wast to the east hence
 sent as hostage for the Gods.
 Hymer's daughters had thee for a lant-trough
 and pissed thee in the mouth!”

Njörðr: 35 „Sú esumk líkn · es vas'k langt heðan
 2 gísl of səndr at goðum:
 þá ek móg gat · þann's mann-gi fiar,
 4 ok þikkir sá ása jaðarr.“

“This is my relief since I was far-away hence
 sent as hostage for the Gods:
 I thereafter begot the lad whom no man hates
 and he seems the peak of the Eese.”

3 móg ... þann's mann-gi fiar 'the lad whom no man hates' | Free.

Loki: 36 „Hétt-u nú, Njörðr, · haf à hófi þik;
 2 mun'k-a því leyna lengr:
 við systur þinni · gatst slíkan móg,
 4 ok es-a þó ónu verr.“

“Cease now, Nearth; restrain thyself!
 I will no longer hide it:
 by thy sister didst thou beget such a lad
 and naught can be expected worse.”

Týr: 37 „Freyr 's bętstr · allra ball-riða
 2 ása gorðum i;

4 **mey né grótir** · **né manns konu,**
 ok leysir ór hóptum hværn.“
 “Free is the best of all bold riders
 in the yards of the Eese;
 he makes no maiden weep nor any man's woman,
 and loosens each from his bonds!”

Loki: **38** „**P**egi þú, Týr, · **þú kunnir aldri-gi**
 2 **bera tilt með tvéim;**
 handar ennar hógrí · **mun'k hinnar geta**
 4 **es þér sleit Fēnrir frá.**“
 “Shut up, Tew! Thou couldst never
 settle strife between two;
 the right hand will I mention next,
 which from thee Fenrir tore.”

2 bera tilt með tvéim ‘settle strife between two’ | Uncertain. TODO.

Týr: **39** „**H**andar em'k vanr · en þú hróðrs vitnis;
 2 **bol es beggja þrá;**
 ulf-gi héfir ok vel · **es í böndum skal**
 4 **bíða ragna rókr.**“
 “A hand am I missing, but thou the Famous Wolf;
 both yearnings are a bale!
 Nor does the Wolf have it well, who shall in bonds
 await the Twilight of the Reins.”

Loki: **40** „**P**egi þú, Týr, · **þat varð þinni konu**
 2 **at hón átti móg við mér!**
 Qln né penning · **hafðir þess aldri-gi**
 4 **van-réttis, vę-sall.**“
 “Shut up, Tew! It happened to thy woman
 that she had a son by me!
 No 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.

Frýr: **41** „**U**lf sé'k liggja · **áar-ósi fyr**
 2 **und's rjúfask regin;**

því munt nést, · nema nú þegir,
⁴ bundinn, bólva 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 „Golli kęypta · létst Gymis dóttur
² ok seldir pitt svá sverð,
 en es Múspells synir · ríða Myrk-við yfir
⁴ věitst-a þà, vę-sall, hvé vegr!“

“With gold thou hadst Gymer’s daughter [= Gird] bought,
 and didst so sell thy sword,
 but when Muspell’s sons ride over Mirkwood
 knowest thou not, O wretch, how to fight!”

ALL | Lock alludes to the events of *Skm* (see there). Free gave his sword to his servant Shirner and sent him on a mission to convince Gird, Gymer’s daughter, to sleep with him. The mission was successful, and Free and Gird were united, but the sword was lost.

Byggvir: 43 „Věitst ef øðli éttak · sem Ingunar Freyr,
² ok svá sél-ligt setr:
 mærgi sméra · mølða’k þà mæin-króku
⁴ ok lémða alla i liðu.“

“Thou knowest, if I had pedigree like Ingwin-Free
 and such blessed pasture—
 finer than bone-meal would I mill this harm-crow,
 and beat all his limbs lame!”

ALL | Free’s servant Bewer (whose name is derived from *bygg* ‘barley’) comes to his defence.

1 øðli ‘pedigree’ | Free is the son of Nearth and the legendary ancestor of the Ingling dynasty originally based at Upsala.

1 Ingunar Freyr ‘Ingwin-Free’ | A rare formal name for the god Free, whose name *Freyr* originally simply means ‘Lord’. *Ingunar-* appears to be the gen. of a name **Ingunn* and is probably related to OE *Ing-winas* ‘friends of Ing [DANES]’ (*Beow* 1044, 1319) and Latin *Ingaevónēs* ‘Germanic tribe around the North Sea’ (*Tacitus Germania* 2). It clearly contains the same root as *Yngvi* ‘Ing’, an earlier name for Free found in personal names as early as *Inguiomerus* (from the Cist CE, *Tacitus Annals* 1.60, 1.68, 2.17 et c.), the compound *Yngvi-Freyr* ‘Ing-Free’, i.e. ‘Lord Ing’, and the Old English Rune Poem (rune ȳ, st. 22), where it is again associated with the Danes.

Loki: 44 „Hvat ’s þat it litla · es þat löggra sé’k
² ok snap-víst snapir?
 At eyrum Fréys · munt é vesu

4 ok und **kværnum klaka.**“

“What’s this little thing I see wagging its tail
and snap-wisely snapping?

At the ears of Free wilt thou always be
and chirping under mills!”

¹ *loggра* ‘wagging its tail’ | A hapax; cognate with Danish and Norwegian *logre* ‘wag (one’s tail)’.

[Byggvir kvað:] 45 „**Byggvir ek hēiti**, · en mik **bráðan kveða**

² **goð qll ok gumar;**

því em’k hér hróðugr · at drekka **Hropts megin**

⁴ **allir ql saman.**“

“Bewer I am called, and hurried call me
all Gods and men.

Therefore I am honoured here when Roft’s lads [the ESE] drink
ale all together.”

² *goð ... ok gumar* ‘Gods and men’ | This pairing also occurs in *Lok* 55/4 and *Reg* 19.

[Loki kvað:] 46 „**Pegi þú, Byggvir**, · **þú kunnir aldri-gi**

² **déila með mǫnnum mat;**

ok þik i fléts strá · **finna né móttu**

⁴ **þá’s vógu verar.**“

“Shut up, Bewer! Thou couldst never
deal out food amidst men,
and in the bench-straw they could not find thee
whenever warriors fought.”

[Héimdallr kvað:] 47 „**Qlr est, Loki** · **svát es or-viti,**

² **hví né lętsk-a þú, Loki?**

því’t of-drykkja · **vęldr alda hvęim**

⁴ **es sīna mélgi né man-at.**“

“Drunk art thou, Lock, so that thou art out of thy wits;
why holdest thou not back, Lock?
For over-drinking makes every man
no more mind his speech.”

[Loki kvað:] 48 „**Pegi þú, Héim-dallr**, · **þér vas i ár-daga**

² **it lјóta líf of lagit;**

qrgu baki · **munt é vesa**

4 ok vaka vørðr goða.“

“Shut up, Homedal! For *thee* in days of yore
was thy ugly life laid down.

With a stiff back wilt thou always be
and waking, O Watchman of the Gods.”

2 lif of lagit ‘life laid down’ | His course of life was decreed by the Norns. Formulaic language; cf. *Skm* 13/4.

3 orgu ‘stiff’ | ‘*argo*’ R is ambiguous since *a* can represent both *o* and *au*. It is here read as a variant of *grðgi*, neutr. dat. sg. of *grðigr* ‘upright, arduous, harsh’, but it can also be read as *aurgu* ‘muddy’. The former is thought to give better sense since it specifies Homedal’s *ljóta líf* ‘ugly life’; “all that sitting must hurt your back, Watchman of the Gods!”

4 vørðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedal, who had to guard the rainbow bridge of the Gods against their enemies. See note to *Grm* 13.

[Skaði kvað:] 49 „Létt ’s þér, Loki; · mun-at-tu lengi svá
2 lejka lausum hala,
því’t þík á hjörvi skulu · ins hrím-kalda magar
4 górnnum binda goð.“

“Thou takest it lightly, Lock—thou wilt not for long
play with such loose tail,
for on a sword with thy rime-cold lad’s
guts the Gods shall bind thee.”

ALL | The speaker of sts. 49 and 51 is not indicated in R and is not directly named in Lock’s answers, but is certainly Shede. She would otherwise be the only deity mentioned in P1 without a speaking role, and Lock’s mention of the killing of Thedse (st. 50) is only effective if it relates personally to whomever he is attacking, which is only the case for Shede.

3-4 því at þík á hjörvi skulu · ins hrím-kalda magar / górnnum binda goð. ‘for on a sword with thy rime-cold lad’s / guts the Gods shall bind thee’ | See P8 below.

[Loki kvað:] 50 „Véitst ef mik á hjörvi skulu · ins hrím-kalda magar
2 górnnum binda goð,
fyrstr ok øfstr · vas’k at fjar-lagi
4 þar’s vér á þjatsa þrifum.“

“Thou knowest, if on a sword with my rime-cold lad’s
guts the Gods shall bind me,
first and highest was I in life-taking
when we on Thedse laid hands.”

4 þar's vér á Þjatsa þrifum 'where we on Thedse laid hands' | A reference to a longwinded myth told most fully in *Skm* 2-4 and *Haustl* 2-13. After Idun was abducted by the ettin Thedse, the Eese forced Lock to recover her, which he set out to do by flying to his home in the shape of a hawk. When he found Idun he turned her into nut, took her in his claws, and turned back to Osyard. Thedse quickly spotted him, set chase in the shape of an eagle, and was soon closing the distance. Standing in Osyard, the Eese saw the chase from afar and hurriedly threw wood shavings on the ground; just as Lock had flown over them they set fire to the shavings; the fire rose and scorched the wings of Thedse, who fell down to the ground and was killed. Not long thereafter, Shede, Thedse's daughter, came to Osyard to avenge her father, but the gods convinced her to settle with them, after which she married Nearth. It is most sensible that Lock brings this myth up in order to insult Shede; cf. note to the previous st.

[Skaði kvað:] 51 „Véitst ef fyrstr ok ófstr · vast at fjor-lagi
 2 þá's ér á Þjatsa þrifuð,
 frá münum véum · ok vongum skulu
 4 þér é kold rýð koma.“

"Thou knowest that if first and highest thou wast in life-taking
 when ye laid hands on Thedse:
 from my wighs and wongs shall for thee
 ever cold counsels come."

3 frá münum véum · ok vongum 'from my wighs and wongs' | From her cultic sites; viz. her sanctuaries and sacred meadows.

[Loki kvað:] 52 „Léttari í mólum · vast við Laufeyjar son
 2 þá's létsk mér á bęð þinn boðit;
 getit verðr oss slíks · ef vér gorva skulum
 4 telja vømmin vör.“

"Lighter in speech wast thou with Leafie's son [= Lock, me]
 when thou didst summon me to thy bed.
 Such will be said of us if we clearly shall
 recount our blemishes.

P5 Þá gekk Sif fram ok byrlaði Loka í hrím-kalki mjøð ok mélti:

Then Sib stepped forth and poured for Lock mead in a rime-chalice, and spoke:

53 „Héill ves þú nú, Loki, · ok tak við hrím-kalki
 2 fullum forns mjaðar,
 hélðr þú hana eína · láfir með ása sonum
 4 vamma-lausa vesa.“

“Hale be thou now, O Lock, and receive this rime-chalice,
 full of ancient mead!
 Rather oughtst thou to let me alone among the sons of the Eese
 remain blemish-less.”

^{1–2} Héill ... mjáðar ‘Hale ... mead’ | Formulaic; repeated identically in *Skm* 37/1–2.

P6 Hann tók við horni ok drakk af:

He received the horn and drank from it:

54 „¹**E**in þú vérir · **e**f þú svá vérir,
 vor ok gróm at **v**eri;
 ²**ç**inn ek **v**ejt, · svá’t ek **v**ita þíkkjumk,
 ³**h**ór ok af **Hl**órriða,
 ⁴ok vas þat sá inn **l**é-vísi **L**oki.“

“Alone wouldest thou remain, if thou so wert
 wary and wroth against menfolk.
 I know one—whom I think me to know—
 adulterer behind even Loride’s back—
 and that was the guile-wise Lock!”

⁵ lé-vísi Loki ‘guile-wise Lock’ | Formulaic, also occurring in *Hym* 37. Cf. also *Vsp* 35 where Lock is called *l*é-gjarn ‘guile-eager’ and note to *Vsp* 17 where Lother (possibly to be identified with Lock) gives men *l*óð, which may be an accusative form of *l*é.

[Beyla kvað:] **55** „**F**jöll qll skjalfa, · hygg á **f**or vesa
 ²**h**ejiman **Hl**ór-riða;
 hann **r**éðr **r**ó · þeim’s **r**ógar hér
 ⁴goð qll ok **g**uma!“

“The fells all quake—I think on his journey
 from home Loride must be.
 He’ll bring to rest him who here maligns
 all the Gods and men!”

¹ Fjöll qll skjalfa ‘The fells all quake’ | The movement of gods, especially Thunder, is often signalled by cosmic disturbance. See note to *Prk* 21.

² Hlór-riða ‘Loride’ | “The Loud Rider”; Thunder.

[Loki kvað:] **56** „**Þ**egi þú, **B**eyla, · þú est **Byggvis** kvén
 ²ok **m**ejini blandin **m**jök;
 ò·kynja’n **m**ejira · kom-a með **å**sa sonum;

4 qll est, **dēigja**, **dritin.**“

“Shut up, Beal! Thou art Bewer’s wife,
and much mixed with evil.
A greater disgrace came not amidst the sons of the Eese;
thou art all, dough-girl, dungy!”

4 qll est, dēigja, dritin ‘thou art all, dough-girl, dungy’ | *dēigja* ‘dough-girl’ is a derivative of *dēigr* ‘dough’ and refers to a young (slave)-girl at a farm who carries out tasks like kneading dough, milking the cows, and carrying water. According to Lock she’s still covered with cow dung

P7 Þá kom Þórr at ok kvað:

Then Thunder arrived and quoth:

57 „**D**egi þú, rög véttr, · þér skal miñn **þrúð-hamarr**,
2 **Mjóllnir**, **mál fyr-nema!**
Hérða klett · drepk’ þér **halsi af**,
4 ok verðr þá þínu **fjørvi** of **farit.**“

“Shut up, thou queer wight! Thee shall my thrith-hammer
Millner, deprive of speech!
The rock of thy shoulders [HEAD] I will cut from thy neck,
and then is thy life destroyed!”

1 *þrúð-hamarr* ‘thrith-hammer’ | “Strength-hammer”, *þrúðr* ‘thrith’ being an obsolete word for strength used only in connection with Thunder or ettins. *þrúðr* ‘Thrith’ is also the name of Thunder’s daughter.

[Loki kvað:] 58 „**J**arðar burr · es hér nú inn kominn;

2 hví **þrasir** þú svá, **Þórr?**
En þá þorir **ekki** · es skalt við **ulf’inn vega**
4 ok **svelgr** hann allan **Sig-fóður.**“

“Earth’s Son is here now come inside,
why thrashest thou so, Thunder?
But thou wilt nowise dare when thou shalt fight the Wolf
and he swallows Syefather (= Weden) whole.”

3–4 es skalt við ulf’inn vega / ok svelgr hann allan Sig-fóður ‘when thou shalt fight the Wolf / and he swallows Syefather (= Weden) whole.’ | A reference to the Rakes of the Reins, where Weden is slain by the Wolf. Thunder, meanwhile, dies while slaying the Wyrm; see *Vsp* 51–53, *Vafþ* 53.

[Þórr kvað:] 59 „**D**egi þú, rög véttr, · þér skal miñn **þrúð-hamarr**,

2 **Mjóllnir**, **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!
 I will throw thee up and onto the eastern ways;
 whereafter no man will see thee!”

[Loki kvað:] 60 „Austr-fórum þínum · skalt aldri-gi

2 segja seggjum frá
 síðst í hanska þumlungi · hnúkðir þú, Eín-héri,
 4 ok þöttisk-a þá Þórr vesal!“

“From thy eastern journeys shalt thou never
 speak to the youth,
 since into a glove’s thumb thou crawledest, Oneharrier,
 and didst not seem to be Thunder then!”

2. segja seggjum frá ‘speak to the youth’ | Thunder here subverts Frie’s use of this expression in st. 25 above.

3. í hanska þumlungi · hnúkðir þú ‘since into a glove’s thumb thou crawledest’ | Sts. 60 and 62 allude to Thunder’s encounter with the ettin Shrimer, which is retold in *Gylf* 45. A closely related narrative is mentioned in *Hárb* TODO, although the ettin is there called Feller.

[Þórr kvað:] 61 „Pegi þú, rög véttr, · þér skal minn þrúð-hamarr,

2 Mjöllnir, mál fyr-nema!
 hendi inni högri · drepp’k þik Hrungnis bana,
 4 svá’t þér brotnar bœina hvat.“

“Shut up, thou queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 With my right hand I will beat thee with Runger’s bane [= Millner]
 so that every bone in thee breaks!”

[Loki kvað:] 62 „Lifa étla’k mér · langan aldr

2 þótt hótir hamri mér;
 skarpar álar · þóttu þér Skrymis vesa
 4 ok máttir-a þá nesti náa
 ok svaltsk þá hungri hæill.“

“I intend for myself to live a long life
 although thou mightst threaten me with the hammer.
 Sharp seemed Shrimer’s straps to thee,
 and then couldst thou not reach thy provisions,
 and then wast thou dying, healthy, of hunger!”

[Þórr kvað:] **63** „Þegi þú, rog véttr, · þér skal miðn **þrúð**-hamarr,
 2 **Mjollnir**, mál fyr-nema!
 Hrungnis bani · mun þér í **hel** koma
 4 fyr **Ná**-grindr **néðan**.“

“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 **ósum**, · kvað’k fyr **ása** sonum,
 2 þat’s mik **hvatti** hugr,
 en fyr þér **éinum** · mun’k **út** ganga
 4 því’t ek **véit** at þú **vegr**.

“I spoke before the Eese; I spoke before the sons of the Eese
 whatever my heart did goad me,
 but for thee alone will I walk out
 for I know that thou dost strike.

65 Ql gørðir þú, **Égir**, · en þú **altri** munt
 2 **síðan** **sumbl** of **göra**;
 éiga þín **ql**, · es hér **inni** es,
 4 **leiki** yfir **logi**
 ok **brenni** þér á **baki**.“

Ale hast thou made, Eagre, but thou wilt never
 henceforth make a simble!
 All thy estate which is here within—
 let flame play over it
 and burn thee in the back!”

From Lock (*Frá Loka*)

P8 En eptir þetta falst Loki í Fránangrs-forsí í lax líki. Þar tóku ésr
 2 hann. Hann var bundinn með þórmum sonar Nara; en Narfi,
 sonr hans, varð at vargi. Skaði tók eitr-orm ok festi upp yfir
 4 and-lit Loka; draup þar ór eitr. Sigyn, kona Loka, sat þar ok helt
 munn-laug undir eitr’it, en er munn-laugin var full bar hon út

6 eitr'it, en meðan draup eitr'it á Loka. Þá kipptist hann svá hart
við, at þaðan af skalf jorð qll; þat eru nú kallaðir land-skjálftar.

But after this Lock hid himself in Freenanger's Force in the likeness of a salmon. There the Eese took him. He was bound with the intestines of his son Nare, but his son Narve was made a wolf/outlaw. Shede took a venomous serpent and fastened it up above Lock's face; from it ran venom. Syein, Lock's wife, sat there and held a basin under the venom and when the basin was full she carried out the venom, but meanwhile the venom ran onto Lock. Then he struggled so hard that thereof all the earth quaked; such are now called earth-quakes.

ALL | At this point Lock is bound. This myth is alluded to in *Vsp* 34 and told at length in *Gylf* 50, which does not entirely agree with *Lok* P8. According to *Gylf* the Eese captured two of Lock's sons, Wonnell and "Nare or Narve". They turned Wonnell into a wolf (*vargr*, which also means 'outlaw') and forced him to tear his brother Narve apart. They took Narve's intestines used them to bind Lock on top of three sharp stones with one digging into his shoulder-blades, the other into his loins, the third into his houghs. The intestines hardened into iron and Lock was bound fast. Since the author of *Gylf* knew *Vsp*, it is possible that he combined a text similar to P8 with *Vsp* H1, interpreting *Vala víg-bnd* as 'Wonnell's war-bonds'. Wonnell is otherwise only known as the son of Weden, and there is no reason as to why he could not have bound Lock.

Stanza from *Gylf*

Gi „Órr est, Loki, · ok or·viti,
2 hví né lętsk-a þú, Loki?
or·log Frigg · hygg at qll viti
4 þótt hon sjölf-gi segi.“

"Mad art thou, Lock, and out of thy wits,
why holdest thou not back, O Lock?
All orlays I think that Frie might know,
though she tell them not herself?"

ALL | In *Gylf* 20 this stanza is cited as proof of Frie's foresight regarding the orlays of men. It is introduced by the words *svá sem bér er sagt, at Óðinn mélти sjalfr við þann ás, er Loki hetir* 'just as it is said here, that Weden himself spoke to that Os who is called Lock'. — The text looks like an amalgamation of several *Lok* stanzas (which is why it has been placed here, rather than among the Fragments From Snorre's Edda); l. 1 corresponds to st. 21/1 (spoken by Weden), l. 2 to st. 47/2 (spoken by Homedal), and ll. 3-4 to st. 29/3-4 (spoken by Frow). It is possible that it derives from an alternate version of *Lok*, but it could also have been formed due to Snorre's misremembering the rest of the stanza after the first line, which is also attributed to Weden in st. 21.

Lay of Thrim (*Prymskviða*)

Dating (Sapp, 2022): C9th (0.741)
Meter: *Ancient-words-law*

Introduction

The *Lay of Thrim* (*Prk*) is only found in R, where it follows *Lok* and precedes *Vkv*. It has oft been considered the oldest poem in the R collection, and Sapp's model agrees with that judgment.

Comedic stories involving Thunder and his ettin-bashing seem to have been very popular in Viking age Norway and Iceland, and the god himself is not infrequently the butt of the joke in them. Apart from *þrk* there are also the Eddic poems *Hym* and *Hárb*, and the Scaldic poems *Haustl* and *þdr*. Fragments of a lost Eddic poem about Thunder's fight with the ettin Garfrith and his daughters also survive in *Gylf*; see Eddic fragments below.

Lay of Thrim

- I *V*réiðr vas þá **V**ing-Þorr · es hann **v**aknaði [R 17r/13]
2 ok **s**iñs hamars · of **s**aknaði,
 skegg nam at hrista, · **sk**ør nam at dýja,
4 réð **l**arðar burr · **u**mb at breifask.

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.

I. Vreiðr 'Wroth' | Reiðr R

¹ *Vrejðr* ‘Wroth’ | Initial *v-* is restored for the sake of alliteration but is not strictly metrically necessary; cf. st 13. In any case *Dyrk*—generally considered to be the oldest Eddic poem—most almost certainly predates the West Norse sound change *vr-* > *r-*.

¹ *Ving-Þórr* ‘Wing-Thunder’ | A rare poetic synonym for Thunder; it only elsewhere occurs in *Alv* 6. See Index for etymology.

³ *skegg ... dýja* ‘beard ... pull’ | Apparently formulaic. Cf. *Brot* TODO.

² **Ok** hann þat orða · alls fyrst of kvað:

„*Heýr-ðu* nú, Loki, · hvat ek nú méli

es ǫigi veit · jarðar hvær-gi

⁴ né upp-himins: · ǫss es stolinn hamri!“

[R 17r/15]

And he this word first of all did say:

“Hear thou now, Lock, what I now speak,
which no man knows anywhere on earth
nor in up-heaven: the os [= Thunder = I] is robbed of His hammer!”

¹ Ok hann þat orða · alls fyrst of kvað ‘And he this word first of all 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’ | The whole cosmos. Formulaic, see Index: Earth and Up-heaven.

³ Gingu þeir fagra · Freyju túna

ok hann þat orða · alls fyrst of kvað:

„Munt-u mér, Freyja, · fjaðr-hams léa

⁴ ef ek miðn hamar · métta’k hitta?“

[R 17r/17]

Went they to the fair yards of Frow,

and he this word first of all did say:

“Wilt thou me, O Frow, the feather-hame lend,
if I my hammer might find?”

² hann ‘he’ | The speaker is Thunder, since he speaks about “my hammer”.

³ fjaðr-hams ‘feather-hame’ | A “feather-skin” by which the wearer can transform or fly like a bird.

Freyja kvað: ⁴ „þó mynda’k gefa þér · þótt ór gulli véri

[R 17r/19]

² ok þó sélja · at véri ór silfri.“

“Yet would I give it to thee though it were golden,
and yet hand it to thee if it were silvern.”

² sélja ‘hand’ | *sélja*, cognate of English *sell*, here has its older sense of ‘hand over’, cf. Gotish *saljan* ‘offern; óðeriv’ (Streitberg, 1910, p. 116).

5 Fló þá Loki, · fjaðr-hamr dunði,
² und's fyr útan kom · ása garða
 ok fyr innan kom · jöttna héima.

[R 17r/20]

Then flew Lock—the feather-hame rustled—
 until he came outside the Yards of the Eese,
 and he came inside the Homes of the Ettins.

¹ Loki ‘Lock’ | Though Thunder is the one asking for the feather-hame (“if I *my* hammer might find”), Lock is the one that takes off flying with it.

6 Prymr sat á haugi, · þursa dróttinn,
² gréyjum sínum · gull-bond snöri
 ok mörum sínum · móan jafnaði.

[R 17r/22]

Thrim sat on the mound, the lord of Thurses:
 on his greyhounds the golden leashes he twirled,
 and on his steeds the manes he cut even.

¹ sat á haugi ‘sat on the mound’ | Meditating on mounds was a common pastime for the ancients. See *Vsp* 41 for other attestations.

¹ þursa dróttin ‘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} gréyjum sínum ... mörum 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.

[Prymr kvað:] 7 „Hvat 's með ósum? · Hvat 's með ólfum?
² Hví est eínn kominn · i jötun-héima?“
 [Loki kvað:] „Illt 's með ósum, · illt 's með ólfum!
⁴ Hefir þú Hlórriða · hamar of folginn?“

[R 17r/23]

“What's with the Eese? What's with the Elves?
 Why art thou alone come into the Ettin-homes?”—
 “Tis ill with the Eese! Tis ill with the Elves!
 Hast thou the hammer of Loride (= Thunder) hid?”

³ illt 's með ólfum | *Required by the meter; om. R*

¹ Hvat 's með ósum? · Hvat 's með ólfum? ‘What is with the Eese? What is with the Elves?’ | Formulaic, the same line occurs in *Vsp* 46/1.

[Prymr kvað:] 8 „Ek hafi Hlórriða · hamar of folginn
² átta röstum · fyr jörð neðan;
 hann engi maðr · aprt of hémtir

[R 17r/25]

4 nema fóri mér · Freyju at kvēn.“

“I have the hammer of Loride hid
eight rests beneath the earth.
It no man might fetch back,
unless he bring me Frow for a wife.”

2 átta röstum ‘eight rests’ | Eight leagues; a “rest” being an old distance measurement. See Index.

9 Fló þá Loki, · fjaðr-hamr dunði,
2 und’s fyr útan kom · jötna hēima
ok fyr innan kom · ása garða;
4 mótti hann Þór · miðra garða
ok hann þat orða · alls fyrst of kvað:

[R 17r/27]

Then flew Lock—the feather-hame rustled—
until he came outside the Homes of the Ettins
and he came inside the Yards of the Eese.
He met Thunder in the middle yards,
and he [= Thunder] this word first of all did say:

5 hann þat | *emend.*; þat hann R, with elsewhere unprecedented word order. Cf. note to st. 2.

4 mótti hann Þór ‘He met Thunder’ | This line is compatible with the reconstructed disyllabic form *Þóar if the pronoun *hann* is excised. For that form see note to *Hym 23/1*.

10 „Héfir þú ørendi · sem erfíði?
2 Seg-ðu á lopti · löng tíðendi!
Opt sitjanda · sogur of fallask,
4 ok liggjandi · lygi of bællir.“

[R 17r/29]

“Hast thou an errand of hardship?
Tell thou the long tidings aloft!
Oft the sitting man’s stories fail each other
and the lying down blows up his lie.”

1 Héfir þú ørendi · sem erfíði? ‘Hast thou an errand of hardship?’ | Thunder asks Lock whether he is the bearer of ill tidings. The rhyming pair *ørendi* ‘errand’ ... *erfíði* ‘trouble, hardship’ is formulaic and occurs in X other (TODÓ!!) places, including HHj 5.

3–4 Opt sitjanda · sogur of fallask, // ok liggjandi · lygi of bællir. ‘Oft the sitting man’s stories fail each other // and the lying down blows up his lie.’ | Proverbial. If one waits and mulls over bad news after receiving them, details will be left out and excuses thought up. It is therefore best that Lock immediately tell Thunder what he has learned. ON *liggja* ‘recline’ and *ljúga* ‘speak untruth’ are entirely different verbs; it is very unfortunate that they sound the same in English.

[Loki kvað:] 11 „Hefi’k ørendi, · erfíði ok:

[R 17r/31]

² Prymr hēfir þinn hamar, · þursa dróttinn;
hann engi maðr · aptr of hēimtr
⁴ nema hónum fóri · Freyju at kvén.“

12 Ganga þeir fagra · Fréyju at hitta
 ok hann þat orða · alls fyrst of kvað:
 „Bitt-u þik, Freyja, · brúðar lini!
 Vit skulum aka tvau · í jötun-heima.“

Go they the fair Frow to find,
and he this word first of all did say:
“Bind thyself, Frow, with bridal linen!
We two shall drive into the Ettin-homes.”

² *hann* ‘he’ | The speaker is either Thunder or Lock.

³ brúðar lini! ‘bridal linen’ | The dress of the bride.

13 Vrœið varð þá Frœyja · ok fnasaði,
allr ása salr · undir biföisk,
stökk þat it mikla · mœn Brisinga:
„Mik væitst verða · ver-gjarnasta
ef ek ek með bér · i jotun-heima.“

Wroth became Frow then, and snorted;
the whole hall of the Eese shook beneath;
down crashed the great Torc of the Brisings—
“Thou knowest that I will become the most man-eager,
if I drive with thee into the Ettin-homes.”

³ mēn Brísinga ‘Torc of the Brisings’ | A legendary jewel owned by Frow.

⁴ verða · ver-gjarnasta ‘become the most man-eager’ | Presumably Frow is speaking out of self-awareness of her own lustful inclinations, i.e., she will be gripped by uncontrollable lust. It is also possible that she complains about being accused of promiscuity by the other gods, but that is not the literal sense. For Frow’s promiscuity cf. *Lok* 30, and also st. 26 of that poem where Friðr is likewise called *ver-gjorn* ‘man-eager’.

14 Senn vóru ęsir · allir à þingi
ok ęsynjur · allar à máli,
ok umb þat réðu · ríkir tívar:
hvé þeir Hlórríða · hamar of sótti?

Soon were the Eese all at the Thing,
and the Ossens all at speech,
and of this counseled the mighty Tews:
How they Loride's (= Thunder's) hammer would get?

1–3 Senn ... tívar ‘Soon ... Tews’ | The exact same three lines also occur *Bdr* 1/1–3; see Note there.

15 Þá kvað þat Héimdalr, · hvítastr ása,
² vissi vél framm · sém vanir aðrir:
 „Bindu vér Þór þá · brúðar lini;
⁴ hafi hann it mikla · mén Brísinga!

[R 17v/5]

Then quoth this Homedal, whitest of the Eese;
he foreknew well like the other Waness:
“Let us bind Thunder, then, with bridal linen;
let him have the great torc of the Brisings!

² vissi vél framm ‘he foreknew well’ | i.e. saw the future. Compare the derived adjective *fram-viss* ‘forth-wise, prescient’.

16 Lótum und hónum · hrynda lukla
² ok kven-váðir · umb kné falla
 en á brjósti · bréiða stéina
⁴ ok hag-liga · umb høfuð typpum!“

[R 17v/6]

Let us by his side hang jingling keys,
and women's garments to fall about his knees,
but on the breast broad stones,
and skillfully let us tip his head.”

ALL | A unique description of Wiking Age bridal dress. Cf. the description's of dress in *Rþ*, which is, however, a much younger poem than *Þrk*. Being the mistress of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast may be tortoise brooches (also mentioned in *Vkv* 25, 36) or beads in a large necklace. The “tipping” of the head refers to some sort of bridal hat which would have included a veil (cf. st. 27 below).

17 Þá kvað þat Þórr, · brúðugr óss:
² „Mik munu ésir · argan kalla
 ef ek bindask lét · brúðar lini!“

[R 17v/8]

Then quoth this Thunder, the mighty Os:
“Me will the Eese call queer
if I let me be bound with bridal linen!”

18 Þá kvað þat Loki · Laufeyjar sonr:

[R 17v/9]

2 „Þegi þú, Þórr, · þeira orða!
 Þegar munu jötnar · Qs-garð búa
 4 nema þú þinn hamar · þér of héimtir.“

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 ... héimtir. ‘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 Thurbern Disescold, cited in Skm 11: Þórr befr Yggz með órum · Qsgarð afþrek varðan. ‘Thunder has with the messengers of Ug [gods] mightily guarded Osyard.’

19 **Bundu** þeir Þór þá · brúðar lini
 2 ok hinu mikla · mæni Brísinga,
 létu und hónum · hrynda lukla
 4 ok kven-váðir · umb kné falla
 en á brjósti · bræiða stéina
 6 ok hag-liga · of høfuð typpðu.

They bound Thunder then with bridal linen,
 and with the great Torc of the Brisinga.
 They by his side set keys to jingle,
 and women's garments to fall about the knees,
 but on the breast broad stones,
 and skillfully they tipped his head.

20 Þá kvað þat Loki · Laufeyjar sonr:
 2 „Mun'k auk með þér · ambótt vesa,
 vit skulum aka tvau · i jötun-héima.“

Then quoth this Lock, Leafie's son:
 “I will also with thee be a handmaid;
 we two shall drive into the Ettin-homes.”

3 vit ... tvau ‘we two’ | tvau ‘two’ is here in the neuter, which is used for mixed-sex groups. This is either an error due to mindless copying of st. 11, or a backhanded insult against Thunder by Lock.

21 Senn vóru hafrar · héim of vreknir,
 2 skyndir at skóklum, · skyldu vél renna;
 bjørg brotnuðu, · brann jorð loga;
 4 ók Oðins sonr · i jötun-héima.

Soon were the he-goats driven home,
 hastened onto the cart-poles—they were to run well.

[R 17v/11]

[R 17v/13]

[R 17v/14]

Crags burst, earth burned with flame;
Weden's son [= Thunder] drove to the Ettin-homes.

¹ hafrar 'he-goats' | Thunder's chariot was driven by his two goats; cf. the kenning Lord of He-goats (*hafra dróttinn*, *Hym* 20, 31).

³ björg brotnuðu, · brann jorð loga 'Crags burst, earth burned with flame' | Thunder's driving is often heralded by cosmic disturbance. So, his arrival in *Lok* 55 is signalled by the mountains quaking. The description most similar to the present stanza is found in Thedwolf's *Haustl* 14–16, where crags (*björg*) burst asunder and fires rage before him as he rides to fight Rungner. A possibly Indo-European parallel is the Vedic myth of Indra breaking the mountains and releasing the rivers (as described most famously in *RV* 1.32). Cf. also *Bdr* 3 where the ground rumbles beneath the riding Weden.

- 22** þá kvað þat **Prymr**, · þursa dróttinn:
² „**Standið** upp, jötnar, · ok **stráið** békki!
³ Nú **fórið** mér · **Fréyju** at kván,
⁴ **Njarðar** dóttur · ór **Nóa-túnum**.

Then quoth this Thrim, the lord of Thurses:
“Stand up, ye ettins, and strew the benches!
Now bring me Frow for a wife,
Nearth's daughter from the Nowetons!

- 23** **Ganga** hér at **garði** · **gull-hyrnðar** kýr,
² **øxn al-svartir**, · **jötni** at gamni,
³ **fjolð** á'k **męjðoma**, · **fjolð** á'k **męnja**;
⁴ **çinnar** mér **Fréyju** · á-vant **þykkir**.“

Here march to the farm golden-horned kine,
all-black oxen to the ettin's [my] pleasure.
A multitude I own of treasures, a multitude I own of torcs—
only Frow I think me missing.”

² *øxn al-svartir* 'all-black oxen' | Formulaic, also occurring in *Hym* i8. 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 reni diuinam furuis hostiis fecit. Quem litigationis morem annuo feriarum circuitu repetitum posteris imitandum reliquit. Frøblod Sueones vocant.* ‘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 (דְּבַשׁ; *Leviticus* 1:3)

- 24** Vas þar at **kveldi** · of komit snimma
² ok fyr **jötna** · **ql** frammi borit.
³ **Ejnn** át **oxa**, · **átta** laxa,

[R 17v/16]

[R 17v/18]

[R 17v/20]

4 krásir allar, · þér's konur skyldu,
drakk Sifjar verr · sáld þrjú mjáðar.

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 ... mjáðar. ‘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 Prymr, · þursa dróttinn:
2 „Hvar sátt-u brúðir · bíta hvassara?
Sá'k-a brúðir · bíta enn bréiðara
4 né enn mēira mjøð · mey of drekka!“

[R 17v/23]

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 vetr Freyja · átta nóttum,
4 svá vas hón óð-fús · i jötun-héima.“

[R 17v/25]

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 Ættin-homes.”

27 Laut und línus, · lysti at kyssa,
2 en hann útan stókk · end-langan sal:
„Hví eru qndótt · augu Freyju?
4 þykki mér ór · augum brenna!“

[R 17v/27]

He [= Thrim] looked ‘neath the linen, lusted to kiss—
but flung back out across the length of the hall—
“Why are the eyes of Frow blazing?
Methinks it burning from the eyes!”

¹ línus ‘linen’ | The bridal veil.

4 Þykti mér ór · augum brenna! ‘Methinks it burning from the eyes!’ | The meter of this line is very poor: the first half-line is only three syllables long, and the alliteration falls on *ór* ‘from’, which has no reason to be stressed. It would be much improved by inserting *eldar* ‘fires’ between *augum* ‘eyes’ and *brenna* ‘burns’, and this expression is actually attested in *Gylf* 51: *Eldar brenna ór augum hans ok nǫsum* ‘Fires burn from his eyes and nostrils’.

- 28** Sat hin al-snotra · ambótt fyrir
 2 es orð of fann · við jötuns mál:
 „Svaf vetr Freyja · átta nóttum,
 4 svá vas hón óð-fús · i jötun-hejma.“

[R 17v/29]

Sat the all-clever handmaid in front,
 who a word did find against the ettin’s speech:
 “Frow slept naught for eight nights;
 so madly she longed for the Ettin-homes.”

1 fyrir | add. †f.† R.

- 29** Inn kom hin arma · jöttna systir,
 2 hin’s brúð-féar · biðja þorði:
 „Lát þér af hǫndum · hringa rauða
 4 ef þú qðlask vill · ástir mīnar,
 ástir mīnar, · alla hylli!“

[R 17v/30]

In came the wretched sister of the ettins,
 she who for the bride-fee [= Millner] dared ask:
 “Slide off from thy hands the red rings,
 if thou wilt win my affections,
 my affections, all [my] holdness.”⁴¹

⁴¹The 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.

5 ástir mīnar, · 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 góðin vitkuðust, já meðti Frigg ok spurði, bverr sá væri með ásum, er eignast vildi „allar ástir mīnar (so TW; ástir hennar ‘her loves’ SU) ok hylli, ok vili hann riða á hel-veg ok freista, ef hann fái fundit Baldr, ok bjóða Helfju út-lausn, ef hon 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 and see if he may find Balder and offer Hell a ransom if she will let Balder come home to Osyard!” We can tell from the citation of a *Leeds-meter* stanza at the end of ch. 49 (see Eddic Fragments below) that Snorre knew one or more now-lost Eddic poems about Balder’s death, and it may be that one of these poems contained the same two long-lines as the present stanza. For such a sharing of whole lines cf. e.g. st. 14/1–3 above, which are identical to *Bdr* 1/1–3.

- 30** Þá kvað þat Þrymr, · þursa dróttinn:
 2 „Beríð inn hamar · brúði at vígja,

[R 17v/32]

⁴ leggið Mjøllni · i møyjar kné,
vígjóð okkr saman · Várar hendl!“

Then quoth this Thrim, the lord of Thurses:
“Bear ye in the hammer the bride for to bless;
lay ye Millner in the maiden’s knee;
bless us two together by Ware’s hand!”

⁴ Várar ‘Ware’ | A goddess who, according to *Gylf* 35, rules vows between men and women. See Index.

31 Hló Hlórriða · hugr i brjósti
² es harð-hugaðr · hamar of þekkði;
þrym drap hann fyrstan, · þursa dróttin,
⁴ ok étt jötuns · alla lamði.

Laughed Loride’s (= Thunder’s) heart in his chest,
when, hard-hearted, he recognised the hammer.
Thrim he smote first, the lord of Thurses,
and all the ettin’s lineage he beat lame.

32 Drap hann ina qldnu · jötna systur,
² hin’s brúð-féar · of beðit hafði;
hón skell of hlaut · fyr skillinga,
⁴ en hogg hamars · fyr hringa fjólð.
Svá kom Óðins sonr · endr at hamri.

He smote the aged sister of the ettins,
she who for the bride-fee had asked;
she got a smiting for shillings,
and a blow of the hammer for a multitude of rings.
So came Woden’s son back to his hammer.

[R 17v/34]

[R 18r/1]

Speeches of Allwise (*Alvíssmól*)

Dating (Sapp, 2022): Cioth (o.851)
Meter: *Leeds-meter*

Introduction

The **Speeches of Allwose** (*Alv*) is essentially a list of poetic synonyms set in a frame narrative of Thunder being visited by a dwarf insisting that he has been promised his daughter's hand. The synonyms are often archaic, representing older common Indo-European and Germanic words which have been displaced by younger words in the common register. Some are not found elsewhere.

The translation is currently incomplete.

The Speeches of Allwise

- 1 „Békki bréiða · nú skal brúðr með mér
2 hēim i sinni snúask;
 hrataf megi · mun hværjum þikkja;
4 hēima skal-at hvíld nema.“

“Spread out on the benches shall now the bride with me;
turn home by my side.
A hurried engagement it will seem to each;
at home shall she not take rest!”

- 2 „Hvat 's þat fíra; · hví ert svá fólr umb nasar;
2 vast-u i nýtt með ná?
 þursa líki · þikki mér á þér vesa;
4 ert-at-tu til brúðar borinn.“

“What sort of man is this; why art thou so pale about the nose;
 wast thou tonight with a corpse?
 The likeness of a thurse methinks thou art;
 thou wast not born for a bride!”

3 „Al-víss ek héiti · bý’k fyr **jorð** neðan
 á’k undir **stejnī stað.**

2 vagna vers · ek em á **vit kominn**
 4 bregði engi **fostu** héiti **fira.**“

“Allwise I am called; I live beneath the earth;
 I own under a stone my home.
 The man of wagons [= Thunder] I am come to visit;
 let no man break a firm promise!”

3 vagna vers ‘man of wagons’ | The “wagons” may here be constellations in the heavens, namely the *Charles’ Wain* (Great Bear, Big Dipper) and *Women’s Wain* (Little Bear, Little Dipper). Cf. *Skm* 31, where heaven/the sky is kenned *land sólar ok tungls ok himin-tungla, vagna ok veðra* ‘the land of sun and moon, and the heavenly bodies, wagons and winds.’

4 „Ek mun **bregða** · því’t ek **brúðar** á
 2 flæst umb róð sem **fáðir.**

vas’k-a ek **héima** · þá’s þér **hétit** vas
 4 at sá éinn es **gjof** es með **goðum.**“

“I will break it, for about the bride
 I have the greatest say, as her father.
 I was not at home when it was promised thee,
 but he [I] alone is the giver among the gods!”

5 „Hvat ’s þat **rekka** · es i’ **róðum** télsk
 2 fljóðs ins **fagr-glóða;**

fjarra-**fléina** · þik munu **fair** kunna;
 4 hvørr héfir þik **baugum** **borit?**“

“What sort of champion is this who claims to have a say
 about the fair-glowing girl?
 O foreign tramp, few men will know thee;
 who has borne bights to thee?”

6 Ving-þorr ek héiti · ek héfi **víða** ratat
 2 sonr em’k **Síð-grana;**

at **ò-sátt** mìnni · skalt þat it **unga** man hafa
 4 ok þat **gjaf-orð** **geta.**

“Wing-Thunder I am called; I have widely roamed;
 I am the son of Sidegrane.
 Against my assent shalt thou have this young girl,
 and get that gift-word!”

7 Sáttir þínar · es ek vil snemma hafa
 2 ok þat gjaf-orð geta.
 eiga vilja · heldr an án vera
 4 þat it mjall-hvíta man.

“Thy assent I wish to have soon,
 and get that gift-word,
 I would rather have than be without
 this snow-white girl!”

8 „Møyjar óstum · mun-a þér verða
 2 vísi gestr of varið,
 ef þú ór héimi kant · hværjum at segja
 4 alt þat's ek vil vita.

“The maiden’s love will not be thee,
 O wise guest, denied,
 if thou from every home canst tell
 all I wish to know:

9 Seg-ðou mér þat Al-víss · qll of rök fira
 2 vörumk dvergr at vitir,
 hvé sú jorð hejtir · es liggr fyr alda sonum
 4 héimi hværjum i.“

Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the earth is called which lies before the sons of men
 in every home.”

10 „Jorð hejtir með mónum · en með qlfum fold.
 2 kalla vega vanir.
 i-grón jöttnar · alfar gróandi
 4 kalla aur upp-regin.“

“‘Earth’ it is called among men, but among elves ‘fold’;
 call it ‘ways’ the Wanes;
 ‘evergreen’ ettins, elves ‘growing’;

call it ‘mud’ the Up-reins.”

II **S**eg-ðu mér þat Al-víss · qll of rök fira
 2 vörumk dvergr at vitir;
 hvé sá himinn heißtir · erakendi
 4 heißtimi hværjum i.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the heaven is called ...
 in every home.”

³ erakendi ‘...’ | A string too corrupt to restore without excessive conjecture; it at least appears to contain the relative pronoun *er* ‘which’, younger form of *es* and the adjective *kennadr* ‘known’. Based on the first line, the alliteration must have fallen on *b-*, and the root that first suggests itself is *hęð* ‘height’. A possible restoration is then *es à hęð es kennadr* ‘which is known on high’.

12 **H**iminn heißtir með mónum · en Hlýrnir með goðum
 2 kalla Vind-ófni vanir;
 upp-héim jotnar · alfar fagra-réfr
 4 dvergar drjúpan sal.

“‘Heaven’ it is called among Men but ‘Leerner’ among Gods;
 ‘Wind-owner’ call it the Wanes;
 ‘upham’ Ettins, Elves ‘fair roof’,
 Dwarfs ‘dripping hall?’”

13 **S**eg-ðu mér þat Al-víss · qll of rök fira
 2 vörumk dvergr at vitir;
 hvérsu máni heißtir · sá’s menn sjá
 4 heißtimi hværjum i.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 how the moon is called which men do see
 in every home.”

14 **M**áni heißtir með mónum · en Mylinn með goðum,
 2 kalla hverfanda hvél helju i;
 skyndi jotnar · en skin dvergar
 4 kalla alfar ár-tala.

“Moon it is called among Men, but ‘Milen’ with Gods,
 they call it ‘turning wheel’ in Hell,

‘hurrier’ Ettins and ‘shine’ Dwarfs;
 Elves call it ‘year-tallier’.”

⁴ ár-tala ‘year-tallier’ | The moon was important in the Germanic calendar (witness *month*, a “moon-th”). Cf. *Vþ* 6 and *Vafþ* 23, 25.

15 **S**eg-ðu mér þat **A**l-víss · qll of rök fira

² vørumk dvergr at vitir;
 hvé sú sól heitir · es sjá alda synir.
⁴ hēimi hværjum i.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the sun is called, which the sons of men see,
 in every home.”

16 **S**ól heitir með mónum · en **S**unna með goðum

² kalla dvergar **D**valins lēika;
Ey-glói jötnar · alfar fagra-hvél
⁴ al-skír ása synir.

TODO.

17 „**S**eg-ðu mér þat **A**l-víss · qll of rök fira

² vørumk dvergr at vitir;
 hvé þau ský heita · es skúrum blandask
⁴ hēimi hværjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the clouds are called where showers are mixed
 in every home.”

18 **S**ký heita með mónum, · en **sk**úr-vón með goðum;

² kalla **v**ind-flot **v**anir;
úr-vón jötnar, · alfar veðr-megin;
⁴ kalla i hélu **h**jalm **h**uliðs.

“Clouds they are called among Men, but ‘shower-hope’ among Gods;
 ‘wind-fat’ the Wanes call them;
 ‘drizzle-hope’ the Ettins, Elves ‘weather-strength’;
 in Hell they call them ‘helmet of the hidden’.”

19 „Seg-ðu mér þat Al-víss · qll of rök fira
 2 vörumk dvergr at vitir;
 hvé sá vindr heitir · es víðast ferr
 4 hęimi hvęrjum i.“

TODO.

20 Vindr heitir með mōnnum, · en Vófuðr með goðum;
 2 kalla gneggjuð ginn-regin.
 ópi jötnar · alfar dyn-fara
 4 kalla i helju Hviðuð.

“Wind it is called among Men but ‘Waver’ among Gods,
 ‘neigher’ call it the Yin-Reins;
 ‘weeper’ Ettins, Elves ‘din-farer’;
 in Hell they call it ‘stormer’.”

21 „Seg-ðu mér þat Al-víss · qll of rök fira
 2 vörumk dvergr at vitir;
 hvé þat logn heitir · es liggja skal
 4 hęimi hvęrjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the calm is called, which shall lie
 in every home.”

22 „Logn heitir með mōnnum, · en légi með goðum,
 2 kalla vinds flot vanir;
 of-hlý jötnar · alfar dag-sefa,
 4 kalla dvergar dags veru.“

“Calm it is called among men and ‘lowering’ among gods,
 ‘wind’s fat’ call the Wanes;
 ‘great lee’ Ettins, Elves ‘day-sleep’,
 call it Dwarfs ‘day’s rest’.”

23 Seg-ðu mér þat Al-víss · qll of rök fira
 2 vörumk dvergr at vitir;
 hvé sá marr heitir · es mēnn róa
 4 hęimi hvęrjum i.

“Tell me this, Allwise—of all rakes of men,

I think, dwarf, that thou mightst know:
 what the ocean is called, where men do row,
 in every home.”

- 24 Sér heitir með mōnnum, · en sii-légja með goðum,
² kalla vág vanir;
 ál-héim jötnar, · alfar laga-staf,
⁴ kalla dvergar djúpan mar.

“Sea it is called among men but ‘ever-low’ among gods;
 ‘wave’ the Wanes call it;
 ‘eelhome’ Ettins, Elves ‘staff of waters’;
 Dwarfs call it ‘deep ocean.’”

- 25 Seg-ðou mér þat Al-víss · qll of rök fira
² vörumk dvergr at vitir;
 hvé sá eldr heitir · es brenn fyr alda sonum
⁴ héimi hværjum i.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the fire is called, which burns for the sons of men,
 in every home.”

- 26 „Eldr heitir með mōnnum · en með qsum funi
² kalla vág vanir;
 frekan jötnar · en for-brënni dvergar
⁴ kalla i helju hrqðoð.“

“Fire it is called among men but among the Eese ‘flame’,
 ‘wave’ the Wanes call it;
 ‘the greedy’ Ettins, but ‘burner’ Dwarfs;
 in Hell they call it ‘hurrier’.”

- 27 Seg-ðou mér þat Al-víss · qll of rök fira
² vörumk dvergr at vitir;
 hvé viðr heitir · es vex fyr alda sonum
⁴ héimi hværjum i.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the wood is called, which grows for the sons of men,
 in every home.”

28 Viðr héitir með mǫnnum. · en vallar fax með goðum
 2 kalla hlíð-þang halir;
 3 ęldi jǫtnar · alfar fagr-lima
 4 kalla vǫnd vanir.

“Wood it is called among men but ‘mane of the plain’ among gods,
 ‘slope-kelp’ heroes call it;
 ‘firewood’ Ettins, Elves ‘fair-limb’;
 ‘wands’ the Wanes call it.”

1 vallar fax | *emend.*; vallar-far *R.*

29 „Seg-ðu mér þat Al-víss · qll of rök fira
 2 vǫrumk dvergr at vitir;
 3 hvé sú nött héitir · in Nǫrvi kënda
 4 héimi hværjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the night is called, begotten to Narrow,
 in every home.”

30 „Nött héitir með mǫnnum · en njól með goðum,
 2 kalla grímu ginn-regin;
 3 ó-ljós jǫtnar · alfar svefn-gaman
 4 kalla dvergar draum-njorun.“

“Night it is called among men but ‘nível’ among the gods;
 call it ‘mask’ the yin-Reins.
 ‘Un-light’ ettins, elves ‘sleep-joy’;
 call it dwarfs ‘dream-Narn.’”

31 „Seg-ðu mér þat Al-víss · qll of rök fira
 2 vǫrumk dvergr at vitir;
 3 hvé þat sóð héitir · es sáa alda synir
 4 héimi hværjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the seed is called, which the sons of men sow,
 in every home.”

32 Bygg héitir með mǫnnum · en barr með goðom
 2 kalla vǫxt vanir.

4 éti jötnar · alfar laga-staf
kalla i hélju hnippinn.

“Barley it is called among Men but ‘leaf’ among Gods;
‘growth’ the Wanes call it;
‘eating’ Ettins, Elves ‘staff of waters’;
in Hell they call it ‘drooping’.”

33 „Seg-ðu mér þat Al-víss · qll of rök fira
2 vörumk dvergr at vitir;
hvé þat ql héitir · es drekka alda synir
4 héimi hværum i.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mightst know:
what the ale is called, which the sons of men drink,
in every home.”

34 Ql héitir með mónum · en með ósum bjórr;
2 kalla veig vanir;
hréina-lög jötnar · en i hélju mjøð;
4 kalla sumbl Suttungs synir.

“Ale it is called among Men but among the Eese ‘beer’;
call it ‘draughts’ the Wanes;
‘pure water’ the Ettins but in Hell ‘mead’;
call it ‘simble’ Sutting’s Sons.”

35 Í eínu brjósti · ek sá’k aldri-gi
2 fléiri forna stafi;
miklum tólum · ek kveð téldan þik:
4 uppi ert dvergr of dagaðr;
nú skinn sól i sali.

“In a single breast I never saw
more ancient staves—
with mighty tricks I call thee tricked:
thou art, dwarf, dayed up;
now shines the sun into the halls!”

Thule of Righ (*Rígsþula*)

Dating (Sapp, 2022): early C11th (o.240), late C11th (o.204), late C12th

(o.195), C13th (o.280)

Meter: *Ancient-words-law*

Introduction

The Thule of Righ (*Rþ*) is an enigmatic, powerful poem. It serves as an etiology for the origin of the caste system, and a celebration of the superior blood of the martial nobility.

The poem itself is difficult to date, but comes off as rather late. The meter is also unusually free, and there are numerous 3-syllable lines. *Rþ* uses a highly formulaic language, with some unique expressions. Of particular note are the alliteration between the adverb *mēirr* ‘further’ and *miðra*, e.g. in st. 2/1: *gekk mēirr at þat*.

Rþ is only preserved in a single leaf in the C14th ms. **W**, where it follows, and is written in the same hand, as the Prose Edda and four grammatical treatises. Numerous leaves are unfortunately missing from **W**—among them the conclusion to *Rþ*.

TODO: Dumezil three-part society, racial caste system, Irish influence. Many interesting things to write here!

The Thule of Righ

- 1 Svá segja mēnn í fornum sōgum, at éjinn-hvērr af ósum, sá er [W 78r/1]
- 2 Héimdallr hét, fór fēðar sinnar ok framm með sjóvar-ströndu
- 3 nōkkurri, kom at éjnum húsa-bó ok nefndisk Rigr; eptir þeiri
- 4 sōgu er kvēði þetta.

So do men say in ancient saws that one of the Eese, he who was called Home-dal, went on his journey and passed forth along a certain lake shore, came

upon a lone homestead and called himself Righ—according to that saw is this poem.

- 1 Ár kvóðu ganga · grónar brautir
 2 qflgan ok aldinn · ós kunnigan,
 ramman ok róskvan · Ríg stíganda.

[W 78r/TODO]

OF YORE, they said, did walk on green roads
 a mighty and ancient os, cunning:
 the strong and brisk Righ, striding.

1 Ár ‘Of yore’ | *emend.*; at W

1 Ár ‘Of yore’ | Formulaic. It is very common for poems to begin with *ár* ‘of yore, in the beginning’. Cf. *Vsp* 3/1, *Hym* 1/1, *I HHund* 1/1, *I Guðr* 1/1, *Sigsk* 1/1.

- 2 Gekk meírr at þat · miðrar brautar,
 2 kom hann at húsi, · hurð vas á gëtti;
 inn nam at ganga, · ेलdr vas á golfi,
 4 hjón sótu þar · hór at arni,
 Ái ok Edda · aldin-falda.

[W 78r/TODO]

He went further after that in the middle of the road;
 came to a house—the door was wide open.
 He took to go inside; fire was on the floor.
 A couple sat there, hoary by the hearth:
 Great-Grandpa and Great-Grandma in an old-time shawl.

4 at | *sens. emend.*; at W

- 3 Rígr kunni þeim · róð at sègja;
 2 meírr settisk hann · miðra flëtja
 en á hlið hvára · hjón sal-kynna.

[W 78r/TODO]

Righ knew to tell them counsels,
 further he set himself down on the middle of the bench,
 and on either side the couple of the hall.

- 4 Þá tók Edda · økkvinn hléif,
 2 þungan ok þykkvan, · þprunginn sóðum,
 bar hón meírr at þat · miðra skutla,
 4 soð vas í bolla · setti á bjóð;
 vas kalfr soðinn · krásá bæstr;

[W 78r/TODO]

6 r̄eis hann upp þaðan, · réðsk at sofna;
 Then Great-Grandma took a lumpy loaf—
 heavy and thick, stuffed with chaff—
 carried it further after that in the middle of a trencher;
 broth was in a bowl—she set it on a platter.
 A cooked calf was the best dainty;
 he [= Righ] rose up thence, resolved to sleep.

5 Rígr kunni þeim · r̄óð at segja; [W 78r/TODO]
 2 meiðr lagðisk hann · miðrar rækku,
 en á hlið hvára · hjón sal-kynna.

Righ knew to tell them counsels;
 further he laid himself down in the middle of the bed,
 and on either side the couple of the hall.

6 Þar vas hann at þat · þrjár nētr saman; [W 78r/TODO]
 2 gekk hann meiðr at þat · miðrar brautar;
 liðu meiðr at þat · mónuðr níu.

There he was after that for three nights with them;
 he went 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 hørund-svartan, · hétu Þréi.

Great-Grandma begot a child—they sprinkled it with water:
 swarthy of skin, they called it Thrall.

² hørund-svartan ‘swarthy of skin’ | *emend.*; hørfi 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 v̄el dafna; [W 78r/TODO]
 2 vas þar á hǫndum · hrókkit skinn,
 kropnir knúar, · [...]
 4 fingr digrir, · fūlligt and-lit,
 lotr hryggr, · langir hélar.

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 **mēirr** at þat · **magns** of kosta,
² bast at **binda**, · **byrðar** **gørva**;
 bar **hēim** at þat · **hrís** **gérstan** dag.

[W 78r/TODO]

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** · **gengil-bēina**,
² **aurr** vas á **iljum**, · **armr** sól-brunninn,
niðr-bjúgt es **nēf**, · **nēfndisk** **Þír**.

[W 78r/TODO]

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 gengil-bēina ‘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 *þea ~ þjá* ‘to enthrall’, Proto-Norse **þewar** ‘servant’, OE *þeow* ‘slave, servant’.,

- 11 Mēirr settisk hón · miðra flētja,
² sat hjá henni · sonn húss,
róddu ok **rýndu**, · **rékkju** **görðu**
⁴ **þréll** ok **Þír** · **þrungin** **dógr**.

[W 78r/TODO]

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 Mēirr ... flētja | *emend. based on other sts.; miðra flētja · mēirr settisk hón W*

- 12 Børn ólu þau, · **bjuggu** ok unðu;
² **hygg'k** at **héti** · **Hréimr** ok **Fjósnir**,
Klúrr ok **Kleggi**, · **Kefsir**, **Fúlnir**,
⁴ **Drumbr**, **Digraldi**, · **Dröttr** ok **Hösvir**,
Lútr ok **Leggjaldi**; · **lögðu** **garða**,
⁶ **akra** **tøddu**, · **unnu** at **svínnum**,
gēita **géttu**, · **grófu** **torf**.

[W 78r/TODO]

Children they begot, settled and were content.
 I think that they were called Rame and Feesner,
 Clour and Cledge, Chafser, Foulner,
 Drumber, Digrald, Drant and Hazer,
 Lout and Ledgald.—They laid yard-fences,
 dunged fields, fed swine,
 herded goats, dug turf.

- 13** Dótr vóru þér · Drumba ok Kumba,
² Økkvin-kalfa · ok Arin-nefja,
³ Ysja ok Ambótt, · Eikin-tjasna,
⁴ Tøtrug-hypja · ok Trønu-beina;
⁵ þaðan eru komnar · þréla étir.

[W 78r/TODO]

The daughters were these: Drumb and Cumb,
 Inkencalf and Arneb,
 Eaze and Ambight, Oakentarsen,
 Tattryhip and Tranebone—
 thereof are come the lines of thralls.

- 14** Gekk Rígr at þat · réttar brautir
² kom hann at hóllu · hurð vas á skíði
³ inn nam at ganga, · ęldr vas á golfi
⁴ hjón sótu þar · heldu á syslu.

[W 78r/TODO]

Went Righ after that on straight roads;
 he came to a hall—the door was hinged.
 He took to go inside; fire was on the floor.
 A couple sat there, busy with their chores:

² hóllu ‘hall’ | sens. and metr. emend., cf. st. TODO; om. W

- 15** Maðr telgði þar · mæið til rifjar,
² vas skegg skapat, · skor vas fyr ęnni
³ skyrtu þróngva · skokkr vas á golfi.

[W 78r/TODO]

A man there carved a stick into a loom-beam.
 His beard was shapely, locks hung down his forehead,
 his shirt tight; a toolbox was on the floor.

- 16** Sat þar kona, · svéigði rokk,
² bréiddi faðm, · bjó til váðar;
³ svéigr vas á hofti, · smokkr vas á bríngu,

[W 78r/TODO]

4 dúkr vas á halsi, · dvergar á qxlm;
 Afi ok Amma · qttu 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—
 Grandpa and Grandma owned a house.

17 Rígr kunni þeim · róð at sēgja,
 rēis frá borði · réð at sofna.
 Méirr lagðisk hann · miðrar rækku
 en á hlið hvára · hjón sal-kynna.
 þar vas hann at þat · þrjár nér saman;
 liðu méirr at þat · mónuðr níu.

[W 78r/TODO]

Righ knew to tell them counsels;
 rose from the table, resolved to sleep.
 Further he laid himself down in the middle of the bed,
 and on either side the couple of the hall.
 There he was after that for three nights with them;
 passed further after that nine months.

18 Jóð ól Amma, · jósu vatni,
 kølluðu Karl · kona svéip ripti
 rauðan ok rjóðan · riðuðu augu.

[W 78r/TODO]

Grandma begot a child, they sprinkled it with water,
 called it Churl; the woman wrapped him in cloth,
 red and ruddy; his eyes trembled.

19 Hann nam at vaxa · ok vél dafna,
 qxn nam at témja · arðr at górvá
 hús at timbra · ok hlóður smíða
 karta at górvá · ok keyra plóg.

[W 78r/TODO]

He took to grow and have it well;
 oxen he took to tame, the ard to make,
 houses to timber and barns to craft,
 carts to make and drive the plough.

20 Héim óku þá · Hangin-luklu
 geita-kyrtlu · giptu Karli.

[W 78r/TODO]

Snor hætit sú, · settisk und ripti.
⁴ Bjuggu hjón, · bauga dældu,
 bræiddu bléjur, · ok bú gørðu.

Home they then drove with Hangenkey,
 with goatskin-skirt; married her to Churl.
 Daughter-in-law she is called; she sat down beneath a felt.
 The couple settled, shared their wealth,
 spread fine cloth and made a home.

21 Børn ólu þau, · bjuggu ok unðu;
² hétt Halr ok Drengr, · Höldr, Þegn ok Smiðr,
⁴ Bræiðr, Bóndi, · Bundin-skeggi,
 Búi ok Boddi · Bratt-skeggr ok Seggr.

Children they begot, settled and were content.
 They were called Hale and Drang, Healeth, Thane and Smith,
 Broad, Bond, Boundenshag,
 Bower and Bod, Brantshag and Seg.

22 Enn hétu svá · qðrum nöfnum
² Snot, Brúðr, Svanni, · Svarri, Sprakki,
⁴ Fljóð, Sprund, ok Víf, · Fjéma, Ristill—
 þaðan eru komnar · karla éttir.

Further some were thusly called other names:
 Snoot, Bride, Swannie, Swarrie, Sprackie,
 Fleed, Sprund and Wife, Fome, Ristle—
 therof are come the lines of churls.

23 Gekk Rígr þaðan · réttar brautir
² kom hann at sal, · suðr horfðou dyrr,
 vas hurð hnigin, · hringr vas í gétti.

Went Right thence on straight roads;
 he came to a hall, south faced the doors;
 the door was opened, a ring was on the gate.

24 Gekk hann inn at þat · golf vas stráat
² sótu hjón · sósk í augu
 faðir ok móðir · fingrum at lèika.

He walked in after that; the floor was strawed;
 the couple sat, looked eachother in the eyes,

[W 78r/TODO]

[W 78v/1]

[W 78v/TODO]

[W 78v/TODO]

Father and Mother, playing with their fingers.

- 25** Sat hús-gumi · ok snøri stræng
 2 alm of bendlí · qrvar skepti;
 en hús-kona · hugði at ormum,
 4 strauk of rihti · sterti ermar.

[W 78v/TODO]

Sat the man of the house and twisted the bow-string,
 bent the elmwood, shafted arrows—
 but the wife of the house minded her arms,
 smoothed the fabric, tightened the sleeves.

- 26** Kęisti fald, · kinga vas á bringu,
 2 síðar slóður, · sérk blá-faan;
 brún bjartari, · brjóst ljósara,
 4 hals hvítari · hréinni mjøllu.

[W 78v/TODO]

The linen hood jutted out, a brooch was on her chest,
 a trailing gown, a serk dyed blue;
 her brow was brighter, her chest lighter,
 her throat whiter than purest snow.

- 27** Rígr kunni þejim · róð at segja;
 2 mēirr settisk hann · miðra flætja
 en á hlið hvára · hjón sal-kynna.

[W 78v/TODO]

Righ knew to tell them counsels,
 further he set himself down on the middle of the floor-bench,
 and on either side: the couple of the hall.

- 28** Þá tók móðir · mérktan dúk,
 2 hítan af hqrvi, · hulði bjóð;
 hón tók at þat · hléifa þunna,
 4 hvíta af hvéiti, · ok hulði dúk.

[W 78v/TODO]

Then Mother took a patterned cloth,
 white of flax—she covered the platter.
 She took after that thin loaves,
 white of wheat—and covered the cloth.⁴²

⁴²Note the strong parallelism. The rich household can afford such an excess of expensive fabric and bread that they can cover a plate with an embroidered (*mérkt*) flaxen cloth, and then cover that cloth with loaves of wheat-bread.

- 29** Framm setti hón · skutla fulla [W 78v/TODO]
² silfri varða á bjóð;
 fán ok flëski · ok fugla stéikta;
⁴ vín vas í kónnu, · varðir kálkar
 drukku ok dómðu, · dagr vas á sinnum.
 Forth she set trenchers filled—
 silver-covered on platters—
 with gizzard and pork and roasted fowls.
 Wine was in a flagon; the women from goblets
 drank and discussed; the day was waning.

³ fán 'gizzard' | I am convinced by Fritzner (TODO: cite), who sees this word as a variant of *fóarn* 'gizzard'.

- 30** Rígr kunni þeim · róð at segja, [W 78v/TODO]
² rēis Rígr at þat, · rækkuðu góði.
 Righ knew to tell them counsels;
 Righ rose after that; he made the bed.

- 31** Þar vas hann at þat · þrjár nétr saman; [W 78v/TODO]
² gekk hann meírr at þat · miðrar brautar;
 liðu meírr at þat · mónuðr níu.

There he was after that for three nights with them;
 he went further after that on the middle of the road;
 passed further after that nine months.

- 32** Svéin ól móðir, · silki vaðði, [W 78v/TODO]
² jósu vatni — · Jarl létu héita;
 bléikt vas hár, · bjartir vangar,
⁴ q̄tul vóru augu · sem yrmlingi.

Mother begot a swain, swaddled him in silk;
 they sprinkled him with water, let him be called Earl.
 Pale was his hair, bright his cheeks;
 fierce were his eyes like the young serpent's.

⁴ q̄tul vóru augu · sem yrmlingi 'fierce were his eyes like the young serpent's' | It is common throughout Norse texts that people of noble stock distinguish themselves through their appearance, especially a sharp, piercing gaze. This occurs e.g. in *Vkv* where the gaze of the king's son Wayland is like the serpent's, and at the beginning of *II HHund*, where Hallow, disguised as a thrall-woman, is almost caught due to his unslavelike eyes, which, like in the present stanza, are said to be *q̄tul* 'fierce, terrible'.

33 Upp óx þar · Jarl á flētjum;
² lind nam at skelfa, · leggja strēngi,
⁴ alm at bēygja, · ḡrvar skepta,
⁶ flējin at fleyja, · frōkkur dýja,
⁸ hēstum rīða, · hundum verpa,
¹⁰ sverðum bregða, · sund at frēmja.

[W 78v/TODO]

There Earl grew up on the floor-benches;
 he took to shake the linden shield, fasten bow-strings,
 bend elmwood, shaft arrows,
 throw javelins, hoist Frankish spears,
 ride horses, sic hounds,
 brandish swords, practice swimming.

34 Kom þar ór runni · Rígr gangandi,
² Rígr gangandi, · rúnar kēnndi;
⁴ sitt gaf hēiti, · son kvēðsk eiga;
⁶ þann bað hann eignask · óðal-völlu,
⁸ óðal-völlu, · aldnar bygðir.

[W 78v/TODO]

There from a thicket came Righ, walking:
 Righ, walking, taught him runes.
 He gave him his own name, said that he had a son,
 bade him possess the ethel-plains:
 the ethel-plains, the olden farms.

ALL | Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy through teaching him the runes and giving him the noble title Righ (the son will henceforth be known as Righ-Earl). Finally he instructs him to set out and win lands for himself.

35 Reið hann mēirr þaðan · myrkan við
² hélug fjöll · und's at hóllu kom;
⁴ skapt nam at dýja, · skelfði lind,
⁶ hēsti hleypti, · ok hþorvi brá;
⁸ víg nam at vékja, · voll nam at rjóða,
¹⁰ val nam at fella, · vá til landa.

[W 78v/TODO]

He [= Righ-Earl] rode further thence through the mirky wood,
 through the frosty fells till to a hall he came.
 The shaft he took to hoist, shook the linden shield,
 leapt with his horse and brandished his blade.
 War he took to rouse; the plain he took to redden;
 men he took to fell—he won the lands.

36 Réð hann **q**inn at þat · átján búum;
 2 auð nam skipta · qllum vœta
 mœiðmar ok mœsma, · mara svang-rifja;
 4 hringum hrætti, · hjó sundr baug.

[W 78v/TODO]

He alone ruled after that eighteen homesteads.
 Wealth he took to hand out; to grant all men
 gifts and treasures, slender-ribbed steeds;
 rings he scattered; he struck apart the bigh.

4 hringum hrætti ‘rings he scattered’ | Cf. StarkSt Frag 1/2a *bring-bræytanda* ‘ring-scatterer’
 [GENEROUS MAN] which contains the same words.

37 Óku **q**irir · úrgar brautir
 2 kvómu at høllu · þar’s hœrsir bjó:
 móttu **m**eyju · mjó-fingraðri
 4 hvítri ok horskri, · hétu Erna.

[W 78v/TODO]

Messengers drove on drizzling roads,
 came to a hall where a ruler lived,
 met a maiden slender-fingered,
 white and wise—they called her Erne.

1 Óku | oku W 3 móttu | mótti W 3 meyju | om. W 3 mjó-fingraðri | mjó-fingraðri W

3 móttu | Past singular mótti is impossible, since the maiden is the one being met. móta ‘meet’ takes the dative.

3 meyju | A feminine dat. sg. noun meaning ‘maiden, girl’ is required here by the meter and the following adjectives; meyju dat. sg. of mér fits with the alliteration, but is by no means certain.

38 Bóðu hœnnar · ok hœim óku,
 2 giptu Jarli, · gekk hón und líni;
 saman bjuggu þau · ok sér unðu,
 4 éttr jóku · ok aldrs nutu.

[W 78v/TODO]

They asked for her hand and drove home,
 married her to Earl—she went ’neath the linen.
 Together they settled and were content,
 increased their lineage and enjoyed life.

2 gekk hón und líni ‘she went beneath the linen’ | She donned the bridal veil; cf. Prk 27.

39 Burr vas hinn elsti, · en Barn annat;
 2 Jóð ok Aðall, · Arfi, Mogr,
 Niðr ok Niðjungr, · (nómu leika)

[W 78v/TODO]

4 Sonr ok **Svēinn**, · (sund ok tafl)
 Kundr hét ejnn; · Konr vas hinn yngsti.

Byre was the eldest and Bairn the other;
 Ede and Athel, Arver and Maw,
 Nith and Nithing (they learned to partake)
 Son and Swain (in swimming and tables);
 Cund was one called; Kin was the youngest.

3–4 nómu lēika ... sund ok tafl 'they learned to partake in swimming and tables' | This sentence is embedded in the list of names. Swimming and board games were stereotypic pastimes for aristocrats; cf. the two Scaldic stanzas attributed to Earl Rainwald (Rv Lv 1) and King Harold Hardrede (Hlharð *Gamv* 4), respectively, where each man recounts his *þróttir* 'skills, pursuits'.

40 Upp óxu þar · Jarli bornir:
 2 hęsta tqmðu, · hlífar bęndu,
 skętyi skófu, · skęlfdu aska.
 4 En Konr ungr · kunni rúnar:
 évin-rúnar · ok aldr-rúnar.

[W 78v/TODO]

There grew up the sons of Earl;
 horses they tamed, shield-rims they bent,
 shafts they planed, shook ashen spears—
 but Kin the Young knew runes,
 ever-runes and life-runes.

4 Konr ungr 'Kin the Young' | A folk etymological pun on *konungr* 'king'. The King is the highest rank, above even the earls.

41 Męirr kunni hann · mònnum bjarga,
 2 eggjar dęyfa, · égi légja;
 klök nam fugla, · kyrra ęlda,
 4 sófa ok svęfja, · sorgir légja,
 afl ok ęljun · átta manna.

[W 78v/TODO]

Further he knew how to rescue men,
 dull blades, lower the sea.
 He learned the chirping of birds, to calm fires,
 to lull and put to sleep, to lower sorrows,
 the strength and zeal of eight men.

42 Hann við **Ríg** Jarl · rúnar dęildi;
 2 brögðum bęitti · ok bętr kunni;
 þá ęöladisk · ok þá ęiga gat,
 4 Rígr at hęita, · rúnar kunna.

[W 78v/TODO]

With Righ-Earl he shared runes,
employed tricks and knew better.
Then he earned for himself and won the right
to be called Righ, to know runes.

- 43 Rejð Konr ungr · kjorr ok skóga;
 2 kolfi fleygði · kyrði fugla;
 3 þá kvað þat kráka · —sat kvisti ein—
 4 „Hvat skalt, Konr ungr, · kyrra fugla?
 5 Heldr métti þér · hestum riða
 6 hestum riða · ok hęt fella.

[W 78v/TODO]

Kin the Young rode through brushes and woods,
hurled his bolts, hunted birds.
Then quoth a crow—sat on a branch alone—
“Why shalt thou, Kin the Young, hunt birds?
It better befit thee horses to ride,
horses to ride and hosts to fell?”

6 hestum riða ‘horses to ride’ | restored due to the fitting alliteration; om. (presumably by haplography)
 W

- 44 Á Danr ok Danpr · dýrar hallir;
 2 óðra óðal · an ér hafið;
 3 þeir kunnu vel · kjól at riða,
 4 egg at kenna, · undir rjúfa.“

[W 78v/TODO]

Dan and Danp own costly halls,
nobler ethel than ye have.
They know well the ship to ride,
the blade to teach, wounds to tear.”

2 ér ‘ye’ | metr. emend.; þér ‘id.’ W, which is simply a younger form of ér, and shows that the poem has been linguistically modernised.

2 óðal ‘ethel’ | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

3 kjól at riða ‘ship to ride’ | i.e. to sail.

4 egg at kenna ‘the blade to teach’ | To wage war. A euphemism; to “teach someone the blade” is to fight (and kill) him.

(At this point fol. 78 of W ends, and the rest of the poem is lost. TODO:
other sources.)

Fragments from Snorre's Edda

Introduction

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily R and A), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedal's galder, see below), not introduced by reference to their source but rather with phrases like *þá kvað hann* 'then he quoth'.

1. A lost riddle-poem

This half-stanza is quoted in *Gylf* 2, being the second Eddic verse in the text, following *Háv* 1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Eese. The whole section is clearly referencing other Eddic mythic wisdom contests and particularly reminiscent of *Vafþ*.

1 Hann sá þrjú há-séti ok hvert upp frá qðru, ok sátu þrír menn
2 sinn í hverju. Þá spurði hann, hvert nafn hofðingja þeira véri.
3 Sá svarar, er hann leiddi inn, at sá, er í inu neðsta háséti sat, var
4 konungr, ok heitir Hárr, en þar nést sá, er heitir Jafnhárr, en sá
5 ofast, er Þriði heitir. Þá spyrr Hárr komandann, hvárt fleira er
6 erendi hans, en heimill er matr ok drykkr honum sem öllum þar
7 í Háva hóll. Hann segir, at fyrst vill hann spyrja, ef nökkurr er
8 fróðr maðr inni. Hár segir, at hann komi eigi heill út, nema
 hann sé fróðari,

He [= Yilfer] saw three high-seats and each higher than the other, and three men sat there, each in his own seat. Then he asked what the names of those

chieftains were. He who led him in answers that the one who sat in the lowest high-seat was a king called High, and next to him he who is called Evenhigh, and uppermost he who is called Third. Then High asks the guest whether he has any other errands, but food and drink will be freely offered him, like all men there in the High One's hall. He [= Yilfer] asks whether anyone within is a learned man. High says that he will not come out whole unless he be more learned [than he],

- ¹ „ok statt-u **f**ramm · meðan þú **f**regn
² sitja skal sá es **s**egir.“
 “and stand forth while thou askest;
 sit shall he who speaks!”
-

2. Nearth and Shede

The following passage is almost the whole of *Gylf* 23, excepting at the very end *svá er sagt* ‘so it is said’, after which is quoted *Grm* 11. Notably, the two stanzas cited here are also found translated in *Saxo Grammaticus* (2015) 1.8.18–19, where they are said to have been spoken by Hadding and Rainhild, respectively. For discussion Hopkins (2021).

- ¹ Inn þriði áss er sá, er kallaðr er Njorðr. Hann býr á himni, þar sem heitir Nóatún. Hann réðr fyrir gongu vinds ok stillir sjá ok eld. Á hann skal heita til sé-fara ok til veiða. Hann er svá auðigr ok fé-séll, at hann má gefa þeim auð, landa eða lausa-fjár. Á hann skal til þess heita. Eigi er Njorðr ása éttar. Hann var upp fóddr í Vana-heimi, en Vanir gísluðu hann goðunum ok tóku í móti at gíslingu þann, er Hónir heitir. Hann varð at sétt með goðum ok Vönum. Njorðr á þá konu, er Skaði heitir, dóttir Þjatsa jötuns. Skaði vill hafa bú-stað þann, er átt hafði faðir hennar, þat er á fjöllum nökkurum, þar sem heitir Þrym-heimr, en Njorðr vill vera néf sé. Þau séttust á þat, at þau skyldu vera níu nétr í Þrym-heimi, en þá aðrar níu at Nóa-túnum. En er Njorðr kom aftr til Nóatúna af fjallinu, þá kvað hann þetta:

The third Os is he who is called Nearth. He lives in the heaven in the place called Nowetons. He rules the course of the wind, and stills sea and fire. On him shall one call for sea-faring and for hunting. He is so wealthy and blessed with money that he may give them a wealth of lands or loose property; on him shall one call for that sake. Nearth is not of the lineage of the Eese. He was brought up in Wanehome, but the Wanes gave him as a hostage to the

gods, and in return got as hostage that one who is called Heener. He was used to reconcile the gods and the Wanes. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling which her father had owned, which lies on some fells in the place called Thrimham—but Nearth wishes to live by the sea. They agreed with each other that they would live for nine nights in Thrimham, but the other nine at Nowetons. But when Nearth came back to the Nowetons from the fell, he quoth this:

I „Leið erumk fjöll, · vas'k-a lengi á,
 2 nétr ejnar níu;
 ulfa þytr · mér þótti illr vesa
 4 hjá songvi svana.“

“Loathsome are the fells for me; I was not long thereon—
 only nine nights.
 The wolves' howl seemed ill to me
 against the song of swans.”

P2 Þá kvað Skaði þetta:

Then Shede quoth this:

2 „Sofa némát'k-a'k · sévar beðjum á
 2 fugls jarmi fyrir;
 sá mikr vékur · es af víði kómr
 4 morgun hverjan már.“

“I could not sleep on the beds of the sea
 for the bleating of the bird.
 He awakes me, when from the wide sea he comes,
 every morning, the mew.”

P3 Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hon mjök
 2 á skíðum ok með boga ok skýtr dýr. Hon heitir qndur-goð eða
 qndur-dís.

Then Shede went up to the fells and dwelled in Thrimham, and she often goes on skis with her bow and shoots beasts. She is called ski-god or ski-dise.

3. Homedal's Galder (*Hēimdallargaldr*)

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 hōfuð heitir sverð. Svá er sagt, at hann var lostinn manns hōfði í gegnum. Um þat er kveði í Heimdallar-galdri, ok er síðan kallat hōfuð mjótuðr Heimdallar* ‘A sword is called Homedal's head. So it is said that he was pierced through with a man's head; about that it is sung in Homedal's galder, and thenceforth the head is called Homedal's bane.’

P1 Heimdallr heitir einn. Hann er kallaðr hvíti áss; hann er mikill
 2 ok heilagr. Hann báru at syni meyjar níu ok allar systr; hann
 4 heitir ok Hallinskíði ok Gullintanni; tennr hans váru af gulli.
 Hestr hans heitir Gulltoppr. Hann býr þar er heitir Himinbjörg
 6 við Bifrost; hann er vörðr goða ok sitr þar við himins enda at
 géta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl.
 Hann sér jafnt nótta sem dag hundrað rasta frá sér; hann heyrir
 8 ok þat, er gras vex á jorðu eða ull á sauðum, ok allt þat er héra
 létr. Hann hefir lúðr þann er Gjallar-horn heitir, ok heyrir blástr
 10 hans í alla heima. Heimdallar sverð er kallat hōfuð manns. 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:

II [...] | Here the text cites *Grm* 13; see there.

I „Níu em'k móðra mógr,
 2 níu em'k systra sonr.“

“Of nine mothers I'm the lad,
 of nine sisters I'm the son.”

1 móðra 'mothers' | so *STW*; meyja 'maidens' U 2 sonr 'son' | om. T

4. Gna and the Wanes

The following passage is from *Gylf* 35, which lists the Ossens.

- P₁ Fjórtanda Gná, hana sendir Frigg í ymsa heima at ørindum sínum.
 2 Hon á þann hest, er renn lopt ok lög, er heitir Hóf-varpnir. Þat
 var eitt sinn, er hon reið, at vanir nøkkvørir sá reið hennar í lopt-
 4 inu. Þa mélти einn:

The fourteenth is Gna; Frie sends her into every home to do her errands. She owns the horse who runs through air and sea, and is called Hoofwarpner. It was one time when she rode that some Wanes saw her riding in the air. Then one spoke:

- 1 „Hvat þar flýgr, · hvat þar ferr,
 2 eða at lopti líðr?“
 “What flies there, what fares there,
 or passes through the air?”

- P₂ Hon svarar:

She answers:

- 2 „Né ek flýg, · þó ek fær
 2 ok at lopti líð'k
 á Hóf-varpni, · þeim's Ham-skærpir
 4 gat við Garð-rofu.“
 “I fly not, though I fare,
 and pass through the air,
 on Hoofwarpner, whom Hamsherper
 begot with Yardrove.”

- P₃ Af Gnár nafni er svá kallat, at þat gnéfar, er hótt ferr:

From Gna's name it is so called that something which fares high up *protrudes*.

5. Balder's death

Gylf 49 contains the narrative of Balder's death, beginning with his ominous dreams, and ending with the Eese failing to "weep him out of Hell" (for a summary and discussion of the myth and its attestations, see the introduction to *Vsp* 31–33). At the end of the chapter, a single *Leeds-meter* speech-stanza is quoted.

P1 Því nést sendu ęsir um allan heim օrind-reka at biőja, at Baldr
 2 véri grátinn ór Helju, en allir gerðu þat, menninir ok kykvendin
 4 ok jorðin ok steinarnir ok tré ok allr málmr, svá sem þú munt
 6 sét hafa, at þessir lutir gráta, þá er þeir koma ór frosti ok í hita.
 Þá er sendi-menn fóru heim ok hoſðu vel rekit sín օrindi, finna
 þeir í helli nǫkkvorum, hvar gýgr sat; hon nefndist Þókk. Þeir
 biőja hana gráta Baldr ór helju, hon segir:

Thereafter the Eese sent an errand-runner through all the Home to ask that Balder be wept out of hell. And all did that, the men and the beasts and the earth and the stones and trees and all ore, just like thou must have seen that these things weep when they come out of cold and into heat. When the messengers journeyed home and had run their errand well, they find in a certain cave where a gow was sitting; she called herself Thanks. They ask her to weep Balder out of hell. She says:

I „Þókk mun gráta · þurrum tórum
 2 Baldrs bál-farar;
 4 kyks né dauðs · naut'k-a Karls sonar
 hafi Hél því's hefir.“

"Thanks will weep—with dry tears—
 for Balder's pyre-journey [DEATH].
 Neither living nor dead did I benefit from Churl's son [= Balder];
 let Hell have what she has!"

P2 En þess geta menn, at þar hafi verit Loki Laufeyjarson, er flest
 2 hefir illt gjort með ásum.

But men guess that this must have been Lock, Leafy's son, who has done the most evil among the Eese.

6. Thunder's journey to Garfrith

Skm 26, here edited in part, is the only surviving retelling of Thunder's journey to the ettin Garfrith, and his following fight with, and slaying of, him and his two daughters, Yelp and Grope. This was apparently a well-known story, and is also mentioned in *Vetrl Lv 1/1b* (quoted in *Skm 11*, which lists kennings for Thunder): *stétt of Gjölp 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.

P1 Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti
 2 hann sik megin-gjörðum ok studdi for-streymis Gríðar-völ, en
 Loki helt undir megin-gjarðar. Ok þá er Þórr kom á miðja ána,
 4 þá óx svá mjök áin, at uppi braut á qxl 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:

I „Vax-at-tu nú, **Vimur**, · alls mik þik **v**aða tíðir
 2 **j**öttna garða **i**;
 v^eitst, ef þú **v**ex · at þá **v**ex mér ós-megin
 4 jafn-**h**ött 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.”

P2 Þá sér Þórr uppi í gljúfrum nökkrum, at Gjálp, dóttir Geirrøðar
 2 stóð þar tveim megin árinnar, ok gerði hon ár-vøxtinn. Þá tók
 Þórr upp ór ánni stein mikinn ok kastaði at henni ok mélти svá:
 4 „At ósi skal á stemma.“ Eigi missti hann, þar er hann kastaði til,
 ok í því bili bar hann at landi ok fekk tekit reyni-runn nökkrum
 6 ok steig svá ór ánni. Því er þat orð-tak haft, at reynir er bjørg
 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.

2 stóð þar tveim megin árinnar, 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.

P3 En er Þórr kom til Geirrøðar, þá var þeim fé-lögum vísat fyrst í
 2 geita-hús til her-bergis, ok var þar einn stóll til sétis, ok sat Þórr
 þar. Þá varð hann þess varr, at stóllinn fór undir honum upp at
 4 réfri. Hann stakk Gríðar-veli upp í raftana ok létt sigast fast á
 stóllinn. Varð þá brestr mikill, ok fylgði skrékr. Þar hófðu verit
 6 undir stólinum dótr Geirrøðar, 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 upon it. Then he became aware that the chair beneath him was moving up toward the roof. He thrusted Grith's stave up against the rafters and pushed himself firmly down into the chair. Then there was a great crack, followed by a shriek; there beneath the chair had been the daughters of Garfrith, Yelp and Grope, and he had broken both their backs. Then Thunder quoth:

2 „Ejinu sinni · neyttak alls megin
 2 jöttna gorðum í
 þá's Gjölp ok Greip, · dótr Géir-raðar,
 4 vildu hefja mik til himins.“

"A single time I used all my might
 in the yards of the ettins,
 when Yelp and Grope, the daughters of Garfrith,
 would lift me to the heaven."

1 *sinni* 'time' | metr. and sens. emend.; om. U.

7. The tree Glazer

The original context of this half-stanza in *Leeds-meter* is obscure. The present excerpt represents the whole ch. 42 of *Skm.*

P1 Hví er gull kallat barr eða lauf Glasis? Í Ásgarði fyrir durum Valhallar stendr lundr, sá er Glasir er kallaðr, en lauf hans allt er gull-rautt, svá sem hér er kveðit, at

Why is gold called the needle or leaf of Glazer? In Osyard, before the doors of Walhall standa a tree which is called Glazer, and his leafing is all golden red, as it is sung here, that

I Glasir stendr · með gullnu laufi
² fyrir Sigtýs sǫlum.
 Glazer stands with golden leaf
 before Sye-Tew's (Weden's) halls.

P2 Sá er viðr fegrstr með goðum ok mǫnnum.

That is the fairest tree among men and gods.

8. On the making of Glapner

The following fragmentary stanza about the making of Glapner—the fetter used to bind the Fenrerswolf—is found in the short work on kennings today called the *Little Scalda* (*Lítlar skálða*), a text which probably served as a source for Snorre (for which see further Males (2020, pp. 129–47)). A variant of this stanza is transparently paraphrased in *Gylf* 28: *Hann var górr 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 small variants—*bráka* ‘spittle’ for *mjólk* ‘milk’, and the inverted order of lines 2 and 3—suggest that Snorre had access to a somewhat different version.

I Ór kattar dyn · ok ór konu skeggi,
² ór fisks anda · ok ór fugla mjólk,
 ór bergs rótum · ok bjarnar sinum,
⁴ ór því vas hann Gleipnir górr.

“From cat’s din and from woman’s beard;
 from fish’s breath and from fowls’ milk;
 from mountain’s roots and bear’s sinews;
 from this was Glapner made.”

Norse Heroic Poetry

Lay of Wayland

(*Völundarkviða*)

Dating (Sapp, 2022): Cioth (o.428)–early Cíth (o.475)

Meter: *Ancient-words-law*

Introduction

The Lay of Wayland (*Vkv*) is a psychologically complex, well wrought poem. The verses themselves are preserved only in R, but the beginning of the foreword is found on the very last page of A.

Vkv is a narrative poem telling the story of Wayland the Smith. Wayland was one of the most famous figures in Germanic legend, and independent versions of his tale are found in Germany, England, and Iceland. In his most archetypal form, Wayland (ON *Völundr*, OE *Weland* or *Welund*, MHG **We-lent*) is an uncannily talented smith who is taken captive and hamstrung by the greedy tyrant Nithad (ON *Nið-uðr*, OE *Nípphad*, MHG **Nídung*), who forces him to make jewels for him and his family. Wayland plans a cruel revenge against the king: he murders his two sons and rapes his daughter, Beadhild (ON *Bœðv-ildr*, OE *Beaduhild*, MHG **Botil*), making her pregnant. At last, he escapes in a self-made flight suit, having regaining his mobility.

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 Verland*-

søn). He went on to become a great hero, and in the later heroic ballads by far eclipses his father. His birth seems heavily foreshadowed by Wayland forcing Nithad to swear an oath in st. 33, but he is nowhere directly mentioned in the poem, probably for artistic reasons.

Apart from this lay there is one other telling of the full story, namely the Strand of Wayland the Smith in *ThidS*. While written in Old Norse, it is clear from the proper names and content that it is based on German sources (probably heroic ballads). Thus the native form *Völundr* is replaced with the Low German *Velent [sic]*, *Nið-uðr* with *Niðungr*. Interestingly there is a note within it showing that the native form was still known, namely about “*Velent, the excellent smith, whom Warrings (væringjar) call Wayland (Völundr)*”. Apparently Wayland was so famous that “all men seem to praise his workmanship so, that the maker of any smith’s work which is made better than other works, is called a Wayland (*Völundr*) with regards to workmanship.”

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril through his ingenuity and craftsmanship. He is not kidnapped out of Nithad’s greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad’s, banished from the kingdom after defending himself against the king’s corrupt steward, and hamstrung after being caught attempting to poison the king’s food in revenge.

Most frustratingly the personality of Beadhild is entirely expunged. She is the anonymous “king’s daughter”, an unnamed maiden (*jungfrí*, 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.

Thus, by the time of the *ThidS* the old story of Wayland had been heavily distorted, a tragic victim of chivalric sensibilities. This younger version does not have any high literary value, but is of course still of interest since it shows the wide reception and variation of the narrative.

Finally there are also traces of the story in the Anglo-Saxon tradition, where it is alluded to in both *Walder* and *Deer*, the latter of which particularly emphasising the powerlessness felt by Wayland and Beadhild (thus being much closer in spirit to the present poem than to *ThidS*). Parts of the narrative are depicted on the early C8th Frank’s casket, where it is as prominent as the depiction of the Adoration of the Magi—a true testament to the weight with which it was regarded within that culture.

From Wayland (*Frá Völundi*)

P1 Nið·uðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur; hon hét Bœðv·ildr. Bróðr vóru þrír, synir Finna konungs. Hét einn Slagfiðr, annarr Egill, þriði Völundr. Þeir skriðu ok veiddu dýr. Þeir kvómu í Úlfðali ok gerðu sér þar hús. Þar er vatn, er heitir Úlfssjár. Snemma of morgin fundu þeir á vatsströndu konur þrjár, ok spunnu lín. Þar váru hjá þeim áltfarhamir þeira; þat váru valkyrjur. Þar váru tvær dótr Hlæðvés konungs: Hlaðguðr svanhvit ok Hervor alvitr. In þriðja var Qlrún Kjárs dóttir af Vallandi. Þeir höfðu þér heim til skála með sér. Fekk Egill Qlrúnar, en Slagfiðr Svanhvítar, en Völundr Alvitrar. Þau bjuggu sjau vetr. Þá flugu þér at vitja víga ok kvómu eigi aprtr. Þá skreið Egill at leita Qlrúnar, en Slagfiðr leitaði Svanhvítar, en Völundr sat í Úlfðolum. Hann var hagastr maðr, svá at menn viti í fornum sögum. Nið·uðr konungr létt hann hóndum taka, svá sem hér er um kveðit:

Nithad was a king called in Sweden. He had two sons and one daughter; she was called Beadhild. Three brothers were there; the sons of a king of the Finns. One was called Slayfnn, the other Eyel, the third Wayland. They fared on skis and hunted wild beasts. They came into the Wolfdales and made for themselves houses there. There is a lake there which is called the Wolfsea. Early in the morning they found on the lake-shore three women, and they span linen. There were by them their swan-hames; those were Walkirries. There were two daughters of king Ladwigh: Ladguth Swanwhite and Harware Elwright. The third was Alerune, daughter of Choser of Walland. The men took the women to their halls with them. Eyel got Alerune, and Slayfnn Swanwhite, and Wayland the Elwright. 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 Slayfnn 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:

² hon hét 'she was called' | so R; ok bét hon 'and she was called' A ² vóru 'were' | so A; om. R
^{4–15} sér þar hús ... um kveðit 'for themselves houses ... sung of' | so R; om. (due to loss of the following foll. in the ms.) A

8–9 Kjárs [...] af Vallandi 'Choser of Walland' | I.e. "Cæsar of Rome"; a legendary form of the Roman emperor. See Index.

The Lay of Wayland

- I Meyjar flugu sunnan · Myrk-við í gógnum
2 al-vitr ungar, · ør-log drygja;
þér á sévar-strond · settusk at hvílask,
4 dróris suð-rónar · dýrt lín spunnu.

[R 18r/19]

Maidens flew from the south through Mirkwood—
young elwights—to fulfill orlay.

They on the lake-shore set down to rest;
the southern ladies span costly linen.

¹ Myrk-við ‘Mirkwood’ | A great border forest, surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

² al-vitr ‘elwights’ | “Strange beings, foreign wights”, reflecting a hypothetical *alja-wihtiz.

² *or-lög drýgja*; ‘fulfill orlay’ | That is, to fulfill their preordained destinies, and act according to their innate nature as described in Pt and st. 3. Clunies Ross (2005, p. 103) and some other editors see these words as a sign of English influence and translate *drýgja or-lög* as “engage in war”, considering *or-lög* a semantic borrowing from the OE *or-leg* which is taken to mean the same as Dutch *oorlog* ‘war’. This is unnecessary; ON *or-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 (PODO?), where a man going to Hell for his sins *þynne á tó ealdre · or-leg dreógeð* ‘then for ever and ever [he] suffers his orlay’.

- 2 Ein nam þeira · Egil at vþerja
 2 fogr mér fira · faðomi ljósum;
 4 ounnur vas Svanhvít, · svan-fjaðrar dró,
 [...]
 6 en hin þriðja · þeira systir
 varði hvítan · hals Volundar.

[R 18r/21]

One of them took to embrace Eyel
—the fair maiden among men—in her pale bosom.
Second was Swanwhite; her swan-feathers she rustled,
[...]
And the third sister among them
embraced the white throat of Wayland.

⁴ [...] | A line mentioning Slayfnn has probably been lost here.

⁶ hvítan ‘white’ | Pale skin being a sign of noble ancestry; cf. 17/3.

- ³ Sótu síðan · sjau vetr at þat,
² en hinn átta · allan þróðu,
en hinn níunda · nauðr of skilði.

[R 18r/24]

4 meyjar fýstusk · á myrkvan við,
al-vitr ungar · ör-log drýgja.

They stayed then seven winters after that,
and all the eighth they yearned,
and the ninth did need divorce them.
The maidens longed for the Mirky Wood:
the young elwights, to fulfill orlay.

4 Kom þar af vẹjði · veðr-eygr skyti
2 Völundr líðandi · of langan veg,
Slagfiðr ok Egill, · sali fundu auða,
4 gingu út ok inn · ok umb sóusk.

[R 18r/26]

Came there from the hunt the stormy-eyed shooter:
Wayland passing over a long way.
Slayfnn and Eyel found the halls deserted;
they walked out and in, and looked about.

2 Völundr ... veg ‘Wayland ... way’ | emend. based on st. 9/3–4; om. R

5 Austr skréið Egill · at Qlrúnu,
en suðr Slagfiðr · at Svanhvítu,
en eðinn Völundr · sat í Ulf-dqlum.

[R 18r/27]

East skied Eyel after Alerune,
and south Slayfnn after Swanwhite,
and alone Wayland stayed in the Wolfdales.

6 Hann sló gull rautt · við gim fastan,
lukði alla · linn-baugum vél;
svá bæið hann · sinnar ljóssar
4 kvánar, ef hónum · koma gerði.

[R 18r/29]

He struck red gold by fastened gem;
he enclosed all the serpent-bighs well;
so he awaited his own bright wife,
if to him she might come.

2 linn-baugum ‘serpent-bighs’ | It is unclear whether this word refers to rings actually shaped like snakes or is merely a poetic description of twisted rings. Archeological examples of the former include the so-called “snake-head rings” (German *Schlangenkopfringe*, Swedish *ormbuuvudringar*) from the Migration Period, and the snake- or dragon-shaped armlet from the Viking Age found in a hoard in Undrom, Ångermanland, northern Sweden (108822 HST). <https://samlingar.shm.se/object/5C5658C4-o813-4DFF-947F-E5E4C4BAB965>.

7 Þat spyrr Níðuðr, · Níara dróttinn,
 2 at **q**inn Völundr · sat í Ulf-dolum;
nóttum fóru seggir, · **n**eglðar vóru brynjur,
 4 skildir bliku þeira · við hinn **s**karða mána.

[R 18r/31]

This learns Nithad, lord of the Nears,
 that alone Wayland stayed in the Wolfdales.
 Nightily journeyed warriors—nailed were their byrnies—
 their shields gleamed by the sickle moon.

¹ Niara ‘the Nears’ | An obscure tribe, perhaps the residents of *Närke*, an ancient province of Sweden. See Index.

³ neglðar vóru brynjur ‘nailed were their byrnies’ | The “byrnies” here are apparently some kind of costly plate armour.

8 Stigu ór **s**óðlum · at **s**alar gafli,
 2 gingu **i**nn þaðan · **q**nd-langan sal,
sóu á **b**ast · **b**auga dregna,
 4 **s**jau hundruð allra, · es sá **s**egggr átti.

[R 18r/33]

They stepped off their saddles by the hall’s gables;
 went thence inside the endlong hall;
 saw they on a bast-rope bights drawn up,
 seven hundred in all, which that man owned.

² gingu ... sal ‘went ... hall’ | Formulaic. The fixed variant line *bón/bann inn of gekk* · *end-lang* *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 téku · ok þeir á létu
 2 fyr **q**inn útan, · es af létu.
 Kom þar af **v**eði · **v**eðr-eygr skyti
 4 Völundr liðandi · of **l**angan veg.

[R 18v/2]

And they took off and they slid on,
 save for one which they slid off.—
 Came there from the hunt the stormy-eyed shooter:
 Wayland passing over a long way.

2 fyr ejnn 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 stéikja;

[R 18v/4]

² ár brann hrísi · all-purr fura,
viðr hinn wind-purri, · fyr Völundi.

Went he the brown she-bear's flesh to roast;
in early morning burned the twigs of all-dry pine—
the wood wind-dry—before Wayland.

² ár | metr. and sens. emend.; hár R

11 Sat á ber-fjalli, · bauga talði,

[R 18v/5]

² alfa ljóði · ejns saknaði;
hugði at hefði · Hlóðvés dóttir,
⁴ al-vitr unga · véri aprí 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 Wild Man, something also seen by his hunting of bears, skiing, and fierce gaze, all associated with his Finnish or Saami ancestry. Cf. 14/2b and 32/1b, where Nithad calls him *vísi alfa* 'chief of elves'.

12 Sat svá lengi, · at sofnaði,

[R 18v/7]

² ok vaknaði · vilja-lauss;
vissi sér á hóndum · hofgar nauðir,
⁴ en á fótum · fjötur of spenntan.

Sat he so long that asleep he fell,
and he awoke, powerless.
He knew on his hands heavy restraints,
and on his feet a fetter tight.

[Vǫlungr kvað:] 13 „Hværir ’ru **jo**frar · þeir’s á lögðu
 2 bæsti-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 dröttinn**:
 2 „Hvar gatst, **Vǫlundr**, · **vísi alfa**,
 óra **aura**, · í **Ulf-dolum**?
 4 **Gull** vas þar **ejigi** · á **Grana lejðu**,
fjarri hugða’k várt land · **fjöllum Rínar**.“

Now called Nithad, lord of the Nears:
 “Where didst thou, Wayland, chief of elves,
 get *our* ounces in the Wolfdales?
 Gold was there not on Grane’s path;
 far I thought our land from the fells of the Rhine.⁴³”

⁴³Grane was the horse of the legendary hero Siward, who slew the dragon Fathomer and took his gold. Nithad’s speech is sarcastic: “Is there a dragon’s hoard in the Wolfdales?”

[Vǫlungr kvað:] 15 „**Man’k at mēiri** · **mēti óttum**,
 2 **es vér hēl hýj** · **hēima vórum**:
 Hlaðguðr ok **Hérvor** · borin vas **Hlōðvé**,
 4 **kunn vas Qlrún** · **Kiars dóttir**.“ [R 18v/13]

“I recall that we owned greater wealth
 when we a whole household were at home.
 Ladguth and Harware were born to Ladwigh;
 known was Alerune, Choser’s daughter.”⁴⁴

⁴⁴Wayland responds rather cryptically and almost seems to be speaking to himself. By asserting the noble lineages of the three swan-wives he gives a legitimate origin for his wealth, but he is aware that Nithad neither believes him nor cares.

16 Úti stóð **kunnig** · **kvón Níð-aðar**,
 2 **hón inn** of **gekk** · **þend-langan sal**,
 stóð á golfi, · **stilti røddu**:
 4 „**es-a sá nú hýrr**, · **es ór holti feðr**.“

Outside stood the cunning wife of Nithad;
 she went inside the endlong hall,

[R 18v/15]

stood on the floor, steered her voice:
“He is not mild now, who comes out of the wood.”

¹ Úti ... Nið·aðar ‘Outside ... of Nithad’ | *emend. based on st. 30/i–2; om. R*

² hón ... sal ‘she went ... hall’ | Formulaic, also occurring in st. 30 of the present poem and in *Oddgr 3*.

P2 Nið·uðr konungr gaf dóttur sinni Boðv·ildi gull-hring þann er
² hann tók af bastinu at Völundar, en hann sjalfr bar sverðit er
 Völundr átti. En dróttning kvað:

King Nithad gave his daughter Beadhild the golden ring which he took from the bast rope in Wayland’s hall, but he himself carried the sword which Wayland had owned. And the queen quoth:

i7 Ténn hónum tēygjask · es hónum ’s tétt sverð,
² ok hann Boðv·ildar · baug of þekkir,
 ómun eru augu · ormi hinum frána;
⁴ sniðið ér hann · sina magni,
 ok setið hann síðan · í Sývarstqð.“

[R 18v/19]

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 gjort, at skornar várū sinar í knés-fótum ok settir í holm
² einn, er þar var fyrir landi, er hét Sývarstaðr. Þar smíðaði hann
 konungi alls-kyns gør-simar; engi maðr þorði at fara til hans,
⁴ nema konungr einn. Völundr kvað:

[R 18v/21]

So it was done that the sinews in his houghs were cut, and he was placed on the lonely islet which there lay before the land, which was called Seastead. There he forged for the king every kind of jewelry. No man dared go to him save the king alone. Wayland quoth:

i8 „Skinn Nið·aði · sverð á linda,
² þat’s ek hvæsta · sem hagast kunna’k
 ok ek hęða’k · sem hógst þótti;
⁴ sá ’s mér fránn mékir · é fjarri borinn;
 sék-a þann Völundi · til smiðju borinn.

[R 18v/24]

"The sword shines on Nithad's belt,
which I sharpened as most handily I could,
and I hardened as most pleasingly seemed.
That gleaming blade is ever further from me carried;
I see it not for Wayland to the smithy carried!

¹ Skinn 'shines' | Metrically deficient, since *sk-* and *s-* cannot alliterate. A possible emendation is *se'k* 'I see'.

19 Nú **berr** **Bóðv·ildr** · **brúðar** minnar
² —**bíð'k-a** **þess** **bót**— · **bauga** rauða.“

[R 18v/27]

Now does Beadhild bear my bride's
—I await no recompense for that—red bights."

20 **Sat**—né **svaf** á-valt— · ok **sló** hamri;
² **vél** **gerði** **hēldr** · **hvatt** **Níð·aði**;
³ **drifu** **ungir** **tvær** · á **dýr** **séa**
⁴ **synir** **Níð·aðar** · i **Sévar-stqð.**

[R 18v/28]

He sat—never slept—and struck the hammer;
wiles he most boldly planned for Nithad.
Two young ones were drifting to see costly things:
Nithad's sons, to Seastead.

¹ Sat—né svaf á-valt— 'He sat—never slept—' | Compare *Gbv* TODO: *bófu mik*—né *drékkðu*—
'they lifted me—they drowned [me] not—'.

21 **Kvómu** til kistu, · **krofðu** lukla,
² **opin** vas **ill-úð**, · es **þeir** i **sóu**,
³ **fjolð** vas **þar** **mēina**, · es **mögum** **sýndisk**
⁴ at **véri** **gull** **rautt** · ok **gör-simar**.

[R 18v/30]

Came they to the chest, demanded the keys;
open was the evil when inside they looked.
A host was there of harms, which to the lads seemed
like were they red gold and jewelry.

[Völundr kvað:] **22** „**Komið** **einir** **tvær**, · **komið** **annars** **dags**;
² **ykkr** **lét'k** **þat** **gull** · of **gefít** **verða**;
³ **segíð-a** **meyjum** · né **sal-þjóðum**,
⁴ **manni** **øngum**, · at **mik** **fyndið**.“

[R 18v/33]

"Come alone ye two, come another day;
to you, I say, this gold will be given.

Tell no maidens nor hall-folk
—not a man!—that *me* ye met.”

- 23 Snimma kallaði · seggr á annan,
² bróðir á bróður: · „gongum baug séa!”
³ Kvómu til kistu, · kröfðu lukla,
⁴ opin vas ill-úð · es þeir i litu.

[R 19r/1]

Early called one youth to another,
brother to brother: “Let us go see the bighs!”
Came they to the chest, demanded the keys;
open was the evil when inside they gazed.

- 24 Snæið af høfuð · húna þeira
² ok und fén fjöturs · fótr of lagði,
³ en þér skálar, · es und skorūm vóru,
⁴ sveip útan silfri, · seldi Nið·aði.

[R 19r/3]

He sliced off the heads of those bear-cubs,
and under the fetter’s fen their feet he laid.
And the bowls which were under their curls
he coated with silver, gave to Nithad.

¹ húna ‘bear-cubs’ | An affectionate term for young boys, perhaps relating to warrior-initiations done in bear-skins. This word is repeated by Nithad in st. 32 and mirrored by Wayland in st. 34.

² fén fjöturs ‘the fetter’s fen’ | Unclear. The smithy or islet may be Wayland’s “fetter”, in which case he buried them in a fen on the island.

³ þér skálar, · es und skorūm vóru ‘those bowls which were under their curls’ | i.e. their skulls.

- 25 En ór augum · jarkna-stéjina
² sendi kunnigri · kvón Nið·aðar;
³ en ór tønnum · tvæggja þeira
⁴ sló brjóst-kringlur, · sendi Bøðv·ildi.

[R 19r/5]

And from the eyes arkenstones
he sent to the cunning wife of Nithad.
And from the teeth of the two
he struck breast-brooches, sent to Beadhild.

¹ jarkna-stéjina ‘arkenstones’ | Probably round crystals.

- 26 Þá nam Bøðv·ildr · baugi at hrósa
² [...] · es brotit hafði,

[R 19r/7]

„þori'g-a'k sęgja, · nema þér ęinum.“

Then Beadhild began the bigh to praise,
[...] which she had broken,
“I dare not tell, save to thee alone.”

ALL | Something appears to be missing before this stanza, but the narrative can be gleaned. Beadhild breaks the bigh given to her by Nithad (mentioned above in sts. 10—see note there—and 17), and fears her father's anger. She goes to Wayland in secret and begs him to fix it. The sight of the ring reminds Wayland of his wife and he is furious; he decides to begin with his revenge, and rapes Beadhild.

² [...] | The meter requires a half-line here, perhaps containing a repetition of ia: *baugi at hrósa* ‘the bigh to praise’.

Vǫlundr kvað: 27 „Ek bótí svá · brest á gulli, [R 19r/8]

² at fęðr þínum · fęgri þykkir,
ok móðr þinni · miklu bętri,
⁴ ok sjalfri þér · at sama hófi.“

“I will so mend the crack on the gold,
that to thy father it fairer seems,
and to thy mother even better,
and to thyself of the same rank.”

28 Bar háná bjóri, · því't bętr kunni, [R 19r/10]

² svá't hón í sessi · of sofnaði.
„Nú hęfi'k hęfnt · harma minna
⁴ allra nema ęinna · ívið-gjarna.“

He overcame her with beer—for he knew better—
so that she in the seat did fall asleep.

“Now have I avenged my harms,
all, save one, on the insidious ones.”

¹ því't bętr kunni ‘for he knew better’ | 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 ívið-gjarna ‘insidious ones’ | King Nithad and his house.

29 „Vęl ek.“ kvað Vǫlundr, · „verða'k á fitjum, [R 19r/12]

² þęim's mik Níðaðar · nόmu rekkar.“
Hlęjandi Vǫlundr · hófsk at lopti,
⁴ grátandi Bęðvildr · gekk ór eyju.

tregði fór friðils · ok fóður rēiði.

“Well I”, quoth Wayland, “fall on my paddles;
those of which Nithad’s men bereaved me!”
Laughing, Wayland threw himself in the air;
weeping, Beadhild went from the island,
grieved the lover’s flight and the father’s wrath.

¹ fitjum ‘paddles’ | CV:fit ‘the webbed foot of water-birds’, here a reference to the flight-suit which allows Wayland to regain his freedom.

30 Úti stendr kunnig · kvón Níð-aðar,
² ok hón inn of gekk · end-langan sal,
 en hann á sal-garð · settisk at hvilask,
⁴ „Vakir þú Níðuðr, · Níara dróttinn?“

[R 19r/14]

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?”

[Nið-uðr kvað:] 31 „Vaki’k á-valt · vilja-lauss,
² sofna’k minst, · síðst sonu dauða,
 kell mik í hofuð, · kold erumk róð þín,
⁴ vilnumk þess nú, · at við Völund dóma’k.“

[R 19r/17]

“I am always awake, powerless;
I sleep the least since my sons died.
My head turns cold; cold seem thy counsels—
I would now but that I with Wayland may speak.”

¹ Vaki’k á-valt · vilja-lauss ‘I am always awake, powerless’ | This line references sts. 12 and 20, but there Wayland was the powerless man who never slept. By his revenge the suffering has been transferred onto Nithad.

³ kold erumk róð þín ‘cold seem thy counsels’ | A severe insult to a woman of power, for such counsels to her husband was how she would influence worldly affairs. In this way Wayland’s revenge reaches also Nithad’s wife.

[Nið-uðr kvað:] 32 „Seg mér þat Völundr, · vísi alfa,
² af hélum hvat varð · húnnum mínum?“

[R 19r/19]

"Tell me this, O Wayland, chief of elves:
what became of my healthy bear-cubs?"

- [Völundr kvað:] 33 „Ejða skalt mér áðr · alla vinna,
 2 at skips borði · ok at skjaldar rönd,
 at mars bógi · ok at mékis egg
 4 at þú kvælj-at · kvón Völundar,
 né brúði minni · at bana verðir,
 6 þótt kvón ęgim, · þá's ér kunnid,
 eða jóð ęgim · innan hallar.
- [R 19r/20]

"Oaths shalt thou first all swear to me—
 by the ship's wall and the shield's rim,
 by the steed's bough and the sword's edge—
 that thou shalt not torment the wife of Wayland,
 nor of my bride become the bane,
 though a wife we might own whom ye might know;
 or a babe might own within the hall.

2–3 at skips ... egg 'by deck ... of sword' | Nithad must swear the oaths by his tools of trade as a warrior; by extension on his martial honour. Cf. II HHund, where broken oaths are to come back "biting" the oath-breaker by cursing his ship, horse, and sword, in that order.

4 kvælj-at 'shalt not torment' | A negative imperative. The normal 2nd. sg. imper. of *kvælja* is *kvel*, but the negative clitic *-at* causes the *-j-* to reappear in a rare *liaison* effect. See Rosenberg (2024): "A Norse sandhi?" (TODO: add to bibliography).

4–5 kvón Völundar 'wife of Wayland', brúði minni 'my bride' | Beadhild, who is now pregnant.

- 34 Gakk til smiðju, · þejarar's gørðir,
 2 þar fiðr bægji · blóði stokna,
 snæið'k af høfuð · húna þinna
 4 ok und fén fjöturs · fótr of lagða'k.
- [R 19r/24]

Go to the smithy which thou madest;
 there wilt thou find bellows blood-besprinkled.
 I sliced off the heads of thy bear-cubs,
 and under the fetter's fen their feet I laid.

- 35 En þér skálar, · es und skórum vóru,
 2 svéip'k utan silfri, · seld'a'k Nið·aði,
 en ór augum · jarkna-stéjna,
 4 senda'k kunnigri · kvón Nið·aðar.
- [R 19r/26]

And the bowls which were under their curls,
 I coated with silver, gave to Nithad.

And from the eyes arkenstones
I sent to the cunning wife of Nithad.

- 36 En ór tønnum · tveggja þeira
² sló'k brjóst-kringlur, · sœnda'k Bøðv·ildi;
 nú gœngr Bøðv·ildr · barni aukin,
⁴ eïnga dóttir · ykkur beggja.“

[R 19r/28]

And from the teeth of the two
I struck breast-brooches, sent to Beadhild.
Now goes Beadhild swollen with child;
the only daughter of you both.”

⁴ qinga dóttir · ykkur beggja. ‘the only daughter of you both’ | Formulaic, near-identical to *HarS* st. 25/1-2: (*Vaki, Angantýr*, · vœkr þik Hœrv, // eïnga dóttir · ykkur Svöfú. ‘Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beow* 375a, 2997b: ángan doktor ‘only daughter (accusative)’)

- [Nið·uðr kvað:] 37 „Méltir-a þat mál, · es mik mœírr tregi,
² né þik vilja'k Völundr · verr of nítá;
 es-at svá maðr hór, · at þik af hœsti taki,
⁴ né svá qflugr, · at þik neðan skjóti,
 þar's þú skollir · við ský uppi.“

[R 19r/30]

“Thou couldst not have spoken a speech which would grieve me more;
nor could I worse wish, Wayland, to deny thee.
There is no man so high that he might take thee from a horse,
nor so strong that he might shoot thee from below,
where thou dost jeer by the clouds above!”

- 38 Hléjandi Völundr · hófsk at lopti,
² en ó-kátr Nið·uðr · sat þá eptir.

[R 19v/1]

Laughing, Wayland threw himself in the air;
but, gloomy, Nithad stayed behind.

-
- [Nið·uðr kvað:] 39 „Upp rís Þakkráðr, · þréll minn batsti,
² bið Bøðv·ildi, · mœy hina brá-hvítu,
 gangi fagr-varið · við foður róða.“

[R 19v/2]

“Rise up, Thankred, my best thrall;
bid Beadhild, the brow-white maiden,
to go, fair-clothed, with her father to counsel.”

¹ Þakkráðr ‘Thankred’ | A German name never found elsewhere in ON, but equivalent to MHG *Dancrát*.

^{2–3} møy hina brá-hvítu ... fagr-varið ‘the brow-white maiden ... fair-clothed’ | Nithad still has some doubt in his heart and by these words tries to convince himself of the innocence of his daughter (*mér* ‘maiden, virgin’).

[Níð·uðr kvað:] **40** „Es þat satt Boðv·ildr, · es sogðu mér, [R 19v/3]

² sótuð it Völundr · saman í holmi?“

“Is it true, Beadhild, as they told me—
stayed thou and Wayland together on the islet?”

[Boðv·ildr kvað:] **41** „Satt ’s þat Níð·uðr · es sagði þér: [R 19v/4]

² sótum vit Völundr · saman í holmi
éjna ogur-stund, · éva skyldi;
⁴ ek vétr hónum · vinna kunna’k,
ek vétr hónum · vinna móttá’k.“

“True it is, Nithad, as *he* told thee—
I and Wayland stayed together on the islet
for one heavy hour—it should never have been.
I nowise knew withstand him;
I nowise could withstand him.”

⁴ vinna | metr. and sens. emend.; om. R

¹ sagði ‘be 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’, móttá’k ‘could’ | Beadhild could defend herself neither mentally (*kunna* ‘to know, understand’) nor physically (*mega* ‘to have strength to do, avail’). A powerful final stanza.

First Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana fyrsta*)

Dating (Sapp, 2022): late C12th (0.805)

Meter: *Ancient-words-law*

Introduction

This rather late poem is very well written. Particularly beautiful are the introductory stanzas, which tell of Norns arriving in the night to predetermine Hallow's life.

First Lay of Hallow Hundingsbane

¶ Hér hefr upp kvéði frá Helga Hundings bana, þeira ok Hǫðbrodds.
2 Völsunga 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 hēilög vøtn · af Himin-fjóllum;
þá hafði Helga · inn hugum stóra
4 Borghildr borit · í Brálundi.

[R 20r/21]

It was early of ages when eagles shrieked;
holy waters poured down from the Heavenfells;

then to Hallow the great of heart
had Burhild in Browlund given birth.

¹ År vas alda 'It was early of ages' | This formulaic introduction immediately situates the events of the poem in the distant mytho-heroic past, indeed, if one compares *Vsp* 3/1 where the same line occurs, at the beginning of history.

- ² Nótt varð i bό, · nornir kvómu,
² þér's qðlingi · aldr of skópu;
þann bόðu fylki · fréstan verða
⁴ ok buðlunga · bętstan þykkja.

[R 20r/23]

It turned night in the settlement; norns oncame,
they who shaped the athling's age.
They bade that battle-arrayer become the noblest
and among princes seem the best.

- ³ Snøru þér af acli · or-lög-þóttu
² þá's borgir braut · i Brálundi;
þér of gréddu · gollin-símu
⁴ ok und mána sal · miðjan féstu.

[R 20r/25]

They turned with strength orlay strands
when castles were broken in Browlund.
They arranged a golden cord
and beneath the moon's hall [SKY/HEAVEN] fastened it in the middle.

- ⁴ Þér austr ok vestr · qenda fólu,
² þar átti loðsungr · land á milli;
brá nipt Nera · á norðr-vega
⁴ qinni fést, · ey bað hón halda.

[R 20r/27]

In the east and west they hid its ends;
there the praised man owned land in between.
The kinswoman of Nare [NORN] pulled onto the northern ways
a single strand—she bade it hold forever.

TODO: more stanzas.

Lay of Hallow Harwardson

(*Hælgakviða Hjörvarðssonar*)

Dating (Sapp, 2022): early Cíith (o.385)–late Cíith (o.550)

Meter: *Ancient-words-law*

Heroic poem.

From Harward and Syelind (*Frá Hjør·varði ok Sigr·linn*)

P1 Hjør·varðr hét konungr; hann átti fjórar konur. Ein hét Alf·hildr;
2 sonr þeira hét Heðinn. Qnnur hét Sé·reiðr; þeira sonr hét Hum-
3 lungr. In þriðja hét Sinrjóð; þeira sonr hét Hymlingr. Hjør·varðr
4 konungr hafði þess heit strengt at eiga þá konu er hann vissi vén-
5 sta. Hann spurði at Sváfnir konungr átti dóttur allra^a fegrsta; sú
6 hét Sigr·linn. Ið·mundr hét jarl hans; Atli var hans sonr er fór
7 at biðja Sigr·linnar til handa konungi. Hann dvalðisk vetr-langt
8 með Sváfni konungi. Frán·marr hét þar jarl, fóstri Sigr·linnar;
9 dóttir hans hét Álf. Jarl'inn réð, at meyjar var synjat, ok fór
10 jarlinn heim. Atli jarls sonr stóð einn dag við lund nökkrum,
11 en fugl sat í limunum uppi yfir hánum ok hafði heyrt til, at
12 hans menn kólluðu vénstar konur þér, er Hjør·varðr konungr
13 átti. Fugl'inn kvakaði, en Atli hlýddi, hvat hann sagði. Hann
14 kvað:

Hearward was the name of a king; he had four women. One was called Elfhild; their son was called Headen. Another was called Searad; their son was called Humbling. The third was called Sindred; their son was called Himbling. King Hearward had made a vow to have those women whom he knew the most handsome. He learned that king Swebner had a daughter

fairest of all; she was called Syelind. Ithmund was the name of his earl; Attle was his son, who journeyed to ask for Syelind's hand on behalf of the king. He stayed over the winter with king Swebner. Frenmar was the name of an earl there, the foster-father of Syelin; his daughter was called Anlab. The bird twittered, and Attle listened to what it said. It quoth:

"vænallra" corr. R

1 „Sátt-u Sigr-linn, · Sváfnis dóttur,
2 meyna fegrstu · í munar-hejmi?
þó hag-ligar · Hjor-varðs konur
4 gumnum þykkja · at Glasíslund.“

“Hast thou seen Syelind Swebner's daughter,
the fairest of maidens in the realm of love [WORLD]?
Although to mankind Hearward's wives
seem handsome in Glazerslund.”

2 „Munt við Atla · Ið-mundar son
fugl fróð-hugaðr · fléira mæla?“
„Mun'k ef mik buðlungr · blóta vildi
4 ok kýs'k þat's ek vil · ór konungs garði.“

“Wilt thou with Attle Idmund's son,
O wise-minded fowl, speak yet further?”
“I will, if the prince will make me a blook,
and I may choose what I wish from the house of the king.”

3 Kjós-at-tu Hjor-varð · né hans sonu
2
3

4 Hof mun'k kjósa, · hørga marga,
gull-hyrndar kýr · frá grams búi,
ef hónum Sigr-linn · søfr á armi
4 ok ó-nauðig · jøfri fylgir.

4

P2 Þetta var áðr Atli fóri. En er hann kom heim ok konungr spurði
2 hann tíðinda, hann kvað:

TODO.

5 Höfum erfiði · ok ekki ørendi;

5

P₃ TODO.

TODO.

P₄ TODO.

TODO.

6 6

6

7 7

7

8 Sverð veit'k liggja · i Sigars-holmi,
 2 fjórum féra · enn fimm tógu;
 eitt es þeira · qllum bætra
 4 víg-nesta bol · ok varið gulli.

Swords I know lying in Sigarsholm:
 four less than fifty.
 One of them is better than all—
 a bale of war-covers(?) [SHIELDS]—and covered with gold.

9 Hringr 's i hjalti, · hugr 's i miðju,
 2 ógn 's i oddi, · þeim's eiga getr;
 liggr með eggju · ormr dreyr-fáiðr
 4 en á val-bóstu · verpr naðr hala.

A ring is on its hilt; heart is in the middle;
 terror is in the point for him who gets to own it.
 Along the edge lies a serpent painted in blood
 and on the walbast an adder eats its tail.

¹ Hringr 's i hjalti 'A ring is on its hilt' | The sword is a ring-sword. It was popular among Germanic warriors of the Migration Period to have oath-ring on their sword-hilts as a symbol of fidelity to their lords. This custom was largely or entirely extinct by the Viking Age, and the detail thus serves to emphasize the high age of the sword. A well preserved Norwegian ring-sword survives from Snartemo in Vest-Agder, dating to around 500 CE (object ID C26001); see Fig. 3.



Figure 3: Hilt of the Snartemo sword, front and reverse. Migration period, ca. 500 CE. © Eirik Irgens Johnsen, CC BY-SA 4.0. <https://www.unimus.no/portal/#/photos/d8932af5-1082-4938-9b4b-ca6b86f2bdff>

⁴ val-bóstu ‘walbast’ | An unclear part of the sword-hilt; see *Sigrdr 6*.

P5 TODO.

TODO.

TODO: many stanzas

P6 Helgi ok Sváfa er sagt at véri endr-borin.

Hallow and Sweve, it is said, were reborn.

Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

Dating (Sapp, 2022): late Círith (o.587)
Meter: *Ancient-words-law* (TODO)

Introduction

TODO: Introduction.

The latter part of the poem features a touching description of Syreun's visit to Hallow's grave. It reflects a folkloric motif found in many traditional British ballads, e.g. Roud 50 (Sweet William's Ghost), Roud 179 (the Lover's Ghost or the Grey Cock), and Roud 22568 (the Night Visiting Song), where two lovers must part at cock-crow, although in some variants of 179 and 22568 the supernatural element is not explicit. Compare the version recorded by *The Dubliners* in 1972:

*I must away now; I can no longer tarry
This morning's tempest I have to cross
I must be guided without a stumble
Into the arms I love the most.*

*And when he came to his true love's dwelling
He knelt down gently upon a stone
And through her window he's whispered lowly:
"Is my true lover within at home?"*

*"Wake up, wake up, love, it is thine own true lover
Wake up, wake up, love, and let me in
For I am tired, love, and oh so weary
And more than near drenched to the skin."*

*She's raised her off her down soft pillow
She's raised her up and she's let him in*

*And they were locked in each other's arms
Until that long night was past and gone.*

*And when that long night was past and over
And when the small clouds began to grow
He's taken her hand and they've kissed and parted
Then he saddled and mounted and away did go.*

I must away now et c.

The Second Lay of Hallow Hundingsbane

... TODO ...

- 1 Hēlgi fekk Sigrúnar ok óttu þau sonu; vas Hēlgi eigi gamall.
 2 Dagr Högna sonr blótaði Öðin til fǫður-hefnda. Öðinn léði
 Dag geirs síns. Dagr fann Helga, mág sinn, þar sem hētit at
 4 Fjoturlundi. Hann lagði í gognum Hēlga með geir'num. Þar
 fell Hēlgi, en Dagr rēð til fjalla ok sagði Sigrúnú tíðindi:

Hallow got Syerun for a wife and they had sons; Hallow was not old. Day, Hain's son, made a bloot to Weden for the sake of avenging his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, at the place called Fetterlund; he ran Hallow through with the spear. There fell Hallow, but Day rode to the fells and told Syerun the news:

- 1 „Trauðr em ek, systir, · trega þér at segja
 2 því't ek hefi nauðigr · nipti gróttá:
 Fell i morgun · und Fjoturlundi
 4 buðlungr sá's vas · bætstr i hēimi
 ok hildingum · á halsi stóð.“

“Regretful am I, sister, to grieve thee by saying it—
 for, forced, must I make my kinswoman weep:
 this morning fell in Fetterlund
 that noble who was the best in the world
 and on the throats of princes stood.”

- [Sigrún kvað:] 2 „Þík skyli allir · eðar bíta,
 2 þeir es Hēlga · hafðir unna,
 at inu ljósa · Léiptrar vatni

4 ok at úr-svöllum · 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 ejgir!

May the ship not glide which glides beneath thee,
although it has a wished-for gust behind it!
May the horse not run which runs beneath thee,
although from thy foes thou must escape!

4 Bíti-a þér þat sverð, · es þú bregðir,
2 nema sjölfum þér · syngvi of höfði!
Þá véri þér hefnt · Hélda dauða,
4 ef þú vérir vargr · á viðum úti,
auðs and-vani · ok alls gamans,
6 hefðoir ejgi mat, · nema á hréum sprygir!“

May the sword not bite for thee which thou brandishest,
unless it sing around thy very own head!
Then were on thee Hallow's death avenged,
if thou wert a wolf in the woods outside,
bereft of wealth and all pleasure;
hadst no food, save thou plundered carrion!“

Dagr kvað: 5 „Ór ert, systir, · ok ør-vita,
2 es bróðr þínunum · biðr for-skapa!
Einn veldr Óðinn · qllu bólvi,
4 því't með sifjungum · sak-rúnar bar!

“Mad art thou, sister, and out of thy wits,
when onto thy brother thou dost bid a cruel shape!
Alone is Weden at fault for all the bale
which bore strife-runes amongst relatives!

¹ Ór ... ok ør-viti ‘Mad ... and out of thy wits’ | Formulaic, also occurring in *Lok 21/1* and *Oddrgr TODO*.

6 Þér **býðr** bróðir · bauga rauða,
² oll Vandils-vé · ok Víg-dali;
³ haf halfan héim · harms at gjoldum
⁴ brúðr baug-varið · ok burir þínir.

Thy brother offers thee red bights,
 all Wendelswigh and the Wighdales.
 Have half the realm as restitution for the harm—
 O bight-adorned bride, and thy sons also.

7 „Sit’k-a svá sél · at Sefa-fjöllum,
² ár né of nétr, · at ek una lífi,
³ nema at liði lofðungs · ljóma bregðoi,
⁴ renni und vísa · Víg-blér þinig,
⁵ gull-bitli vanr, · knega’k grami fagna!

“I will not sit so happy in the Sevefells,
 at dawn nor night, that I should be content with living,
 unless the retinue of the man of praise splendidly shone,
 [and] beneath the ruler Wighblaw ran hither,
 wont to the golden bit—[and] I might greet the prince!

8 Svá hafði Héldgi · hrédda górvva
² fjándr sína alla · ok fréndr þeira,
³ sem fyr ulfi · óðar rynni
⁴ geitir af fjalli, · gëiska fullar!

So would Hallow have terrified
 his enemies all and the kinsmen of theirs,
 like from a wolf did madly rush
 goats down a fell, full of fright.

9 Svá bar Héldgi · af hildingum
² sem ítr-skapaðr · askr af þyrni
³ eða sá dýr-kalfr · döggu slunginn
⁴ es øfri fírr · qllum dýrum,
⁵ ok horn glóa · við hímin sjalfan.“

So did Hallow surpass the princes
 like the nobly shaped ash the thorn,
 or the deer-calf, dew-besprinkled,
 which fares higher than all beasts,
 and its horns gleam against heaven itself.”

ALL | Cf. the very similar description of Siward in *II Guðr* 2.

- P₂** Haugr var górr eptir Helga. En er hann kom til Valhallar, þá
₂ bauð Óðinn hánum ǫllu at ráða með sér. Helgi kvað:

A barrow was made for Hallow. But when he came to Walhall Weden offered him to rule everything together with him. Hallow quoth:

- 10** „Þú skalt, Hundingr, · hvørjum manni
₂ fót-laug geta · ok funa kynda;
₄ hunda binda, · hesta géta,
₄ gefa svínum soð, · áðr sofa gangir!“

“Thou shalt, Hunding, for every man
make a foot-bath and kindle the fire,
bind the hounds, feed the horses,
give wastewater to the swine—before thou mightst go to sleep!”

- P₃** Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi
₂ reið til haugs'ins með marga menn. Ambótt kvað:

Syerun's maid-servant walked in the evening by Hallow's barrow and saw that Hallow rode to the barrow with many men. The maid-servant quoth:

- 11** „Hvárt 'ru þat svík eñin · es séa þíkkjumk
₂ eða ragna rök · ríða mænn dauðir,
₄ es jóa yðra · oddum keyrið,
₄ eða es hildingum · héim-før gefin?“

“Either these are only tricks, as I seem to see
—or the Rakes of the Reins?—dead men riding;
as ye drive your steeds by spear-points on—
or are the princes granted leave to go home?”

- [Einn þeira kvað:] **12** „Es-a þat svík eñin · es séa þíkkisk
₂ né aldar rof · þótt-u oss lítir,
₄ þótt vér jóa óra · oddum keyrim,
né es hildingum · héim-før gefin.“

“It is not only tricks, as thou seemest to see—
nor the Ripping of the Age, although thou behold us;
although we drive our steeds by spear-points on

the princes are not granted leave to go home.”

² aldar rof ‘Ripping of the Age’ | Formulaic. Cf. TODO *rjúfask regin*. This is the same root, only zero-grade.

P4 Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant went home and said to Syerun:

13 „Út gakk Sigrún, · frá Sęfa-fjöllum
² ef þik folks jaðarr · finna lystir;
 upp ’s haugr lokinn, · kominn es Hęggi!
⁴ Dólg-spor dreyra · dogglings bað þik
 at þú sár-dropa · svefja skyldir.“

“Go outside, Syerun from the Sevefells,
if thou hast lust to find the leader of the troop—
the barrow is unlocked; Hallow is come!
The ruler of bloody wounds bade thee
that thou his wound-drops [BLOOD] shouldst calm.”

P5 Sigrún gekk í haug’inn til Helga ok kvað:

Syerun walked into Hallow’s barrow, and quoth:

14 „Nú em’k svá fęgin · fundi okkrum
² sem át-frękir · Ođins haukar
 es val vitu, · varmar bráðir,
⁴ eďa døgg-litir · dags-brún séa.“

“Now do I so rejoice at our meeting
like the ravenous hawks of Weden [RAVENS]
when they know corpses, warm carrion,
or, gleaming with dew, they see the day’s brow [DAWN]!

15 Fyrr vil’k kyssa · konung ó-lifðan
² an þú blóðugri · brynju kastir;
 hár ’s þitt, Helgi, · hélu þrungit,
⁴ allr es vísi · val-dogg sleginn,
 hęndr úr-svalar · Hogna mági;
⁶ hvé skal’k þér, buðlungr, · þess bót of vinna?“

Sooner would I kiss the unliving king,
than thou the bloody byrnies mightst cast away!

Thy hair is, Hallow, with hoarfrost thick;
 the prince is all with corpse-dew [BLOOD] whipped;
 the hands spray-cold on Hain's in-law [= Hallow]—
 how shall I for thee, noble, remedy that?"

4 allr es visi · val-dogg sleginn 'the prince is all with corpse-dew whipped' | Cf. *Bdr* 5, where the dead wallow says something similar.

- [Helgi kvað:] 16 „Eín veldr þú, Sigrún · frá Sefafjöllum,
 2 es Hélgí es · harm-dogg sleginn:
 Grétr þú, gull-varið, · grimmum tórum,
 4 sól-björt suð-rón, · áðr þú sofa gangir,
 hvért fellr blóðugt · á brjóst gramí,
 6 úr-svalt, inn-fjalgt · ekka þrungit.

"Thou alone causest, Syerun from the Sevefells,
 that Hallow be with harm-dew whipped.
 Thou weepest—gold-covered—bitter tears—
 sun-bright southern lady—before thou goest to sleep.
 Each one falls bloody on the prince's chest,
 spray-cold, stifled, pressed forth by grief.

- 17 Vél skulum drekka · dýrar veigar
 2 þótt misst hafim · munar ok landa!
 Skal engi maðr · angr-ljóð kveða
 4 þótt mér á brjósti · bænjar líti.
 Nú eru brúðir · byrgðar í haugi,
 6 lofða dísir, · hjá oss liðnum!"

Well shall we drink costly draughts
 although we may have lost both love and land!
 No one shall sing songs of sorrow,
 although he behold the wounds on my chest.
 Now are the brides shut within the barrow,
 the praised one's dises, next to us, passed-on."

5–6 brúðir, dísir, oss 'brides, dises, us' | Hallow speaks in the plural. "Now has my bride, my goddess, come into the barrow, next to me, who am dead."

- P6 Sigrún bjó séing í haug'inum.
 Syerun made a bed in the barrow:

- 18 „Hér hafi'k þér, Hélgí, · hvílu görva,

2 angr-lausa mjök, · Ylfinga niðr;
 vil'k þér í faðmi, · fylkir, sofna
 4 sem'k lofðungi · lifnum mynda'k!“

“Here I've for thee, Hallow, made a place of rest
 almost sorrowless, kinsman of the Wolvings!
 I will in thy arms, marshal, fall asleep,
 like I would with the living man of praise.”

4 sem'k lofðungi · lifnum mynda'k! ‘like I would with the living man of praise’ | I.e. ‘just as I would if you were still alive.’

[Héldi kvað:] 19 „Nú kveð'k enskis · ør-vént vesa,
 2 síð né snimma, · at Sefafjöllum
 es þú á armi · ó·lifðum søfr,
 4 hvít, í haugi, · Hognna dóttir,
 ok est-u kvík, · in konung-bornal!“

“Now, I say, there is naught more missing
 neither late nor soon from the Sevefells,
 when thou sleepest on the unliving arm
 (O white daughter of Hain) in the barrow—
 and thou art alive! (borne of the king).”

[Héldi kvað:] 20 „Mál 's mér at ríða · roðnar brautir,
 2 láta fólan jó · flug-stíg troða;
 skal'k fyr vestan · vind-hjalms brúar
 4 áðr Sal-gofnir · sigr-þjóð veki.“

“It is time for me to ride the reddening roads,
 to let my pale steed tread the path of flight [SKY/HEAVEN].
 I must be west of the wind-helm's bridges [SKY/HEAVEN > CLOUDS?]
 before Salgovner awakens the victorious folk.”

ALL | The night has passed; dawn is breaking, and Hallow speaks. The manuscript does not indicate the change of scene.

1 roðnar ‘reddening’ | From the rising dawn.

P7 Þeir Héldi riðu lejð sína, en þér fóru héim til bójar. Annan aptan
 2 létt Sigrún ambótt halda vorð á haugj'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 véri nú, · ef koma hygði,
 2 Sigmundar burr · frá solum Óðins;
 kveð'k grams þinig · grénask vánir
 4 es á ask-limum · ǫrnir sitja
 ok drífr drótt ǫll · draum-þinga til.“

“He would be come by now if he had thought to come,
 Syemund’s son [= Hallow] from Weden’s halls.
 I say, hopes are fading of the prince’s coming
 when on ashen branches eagles sit,
 and all mankind drifts off to dream-Things.

4 es á ask-limum · ǫrnir sitja ‘when on ashen branches eagles sit’ | i.e. “when the eagles roost on yonder trees”. This is a sign of Hallow and his men not coming; if they were, the eagles would be following them and picking at their bodies.

5 drífr ... draum-þinga til ‘drifts off to dream-Things’ | Drifts off to the courts of dreams, i.e. falls asleep. A fine metaphor.

22 Ves ǫgi svá ór · at ǫin farir,
 2 dís skjoldunga, · draug-húsa til!
 Verða ǫflgari · allir á nótum
 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, maiden, than during the bright days!”

P8 Sigrún varð skamm-líf af harmi ok trega. Þat var trúá í fornesku, at menn véri endr-bornir, en þat er nú kólluð kerlingavilla. Helgi ok Sigrún er kallat at véri endr-borin. Hét hann þá Helgi Haddingjaskati en hon Kára Hálfdanar dóttir, svá sem kveðit er í Káruljóðum, ok var hon val-kyrja.

Syerun became short-lived for pain and grief. It was the belief in olden times that men were reborn, but that is now called an old wives’ tale. Of Hallow and Syerun it is claimed that they were reborn. He was then called Hallow Hardingskate and she Cheer Halfdanesdaughter, as is told in the Leeds of Cheer, and she was a walkirrie.

5 Káruljóðum ‘Leeds of Cheer’ | A now-lost heroic poem.

Spae of Griper (*Gripisspó*)

Dating (Sapp, 2022): early Cíirth (o.616)–late Cíirth (o.313).

Meter: *Ancient-words-law*

Introduction

TODO: Introduction.

This poem is very regular and well preserved; every single one of its 53 *Ancient-words-law* stanzas is four lines long.

From the Death of Sinfittle (*Frá dauða Sinfjötla*)

P1 Sigmundr Völsungs sonr var konungr á Frakklandi. Sinfjötlí var
2 elztr hans sona, annarr Helgi, þriði Hámundr. Borghildr, kona
4 Sigmundar, átti bróður er hét... en Sinfjötlí, stjúp-sonr hen-
nar, ok... báðu einnar konu báðir ok fyr þá sök drap Sinfjötlí
6 hann. En er hann kom heim þá bað Borghildr hann fara á brot
at Sigmundr bauð henni fé-bótr ok þat varð hón at þiggja. En
8 at erfiðu bar Borghildr ql. Hon tók eitr mikit, horn fullt, ok
bar Sinfjötlá. En er hann sá í horn'it skilði hann at eitr var í
ok mélti til Sigmundar: „Gjör-ótrr er drykkr'inn, áí!“ Sigmundr
10 tók horn'it ok drakk af. Svá er sagt at Sigmundr var harð-górr
at hvárki mátti hánum eitr granda útan né innan. En allir synir
hans stóðusk eitr á hörund útan. Borghildr bar annat horn Sin-
12 fjötlá ok bað drekka ok fór allt sem fyrr. Ok enn it þriðja sinn bar
hon hánum horn'it ok þó á-mélis-orð með ef hann drykki eigi af.
14 Hann mélти enn sem fyrr við Sigmund; hann sagði: „Láttu grón

16 sía þá, sonr!“ Sinfjölti drakk ok varð þegar dauðr. Sigmundr bar
 18 hann langar leiðir í fangi sér ok kom at firði einum mjóvum ok
 20 löngum ok var þar skip eitt lítit ok maðr einn á. Hann bauð Sig-
 22 mundi far of fjorð'inn. En er Sigmundr bar lík'it út á skip'it þá
 24 var bátr'inn hlaðinn. Karl mélti at Sigmundr skyldi fara fyr inn
 26 á fjorð'inn. Karl hratt út skip'inu ok hvarf þegar. Sigmundr kon-
 28 nungr dvalðisk lengi í Danmörk í ríki Borghildar síðan er hann
 30 fekk hennar. Fór Sigmundr þá suðr í Frakkland til þess ríkis er
 32 hann átti þar. Þá fekk hann Hjordísar, dóttur Eylima konungs.
 34 Þeira sonr var Sig·urðr. Sigmundr konungr fell í orrustu fyr
 36 Hundings sonum. En Hjordís giptisk þá Álfí, syni Hjálpreks
 38 konungs. Óx Sig·urðr þar upp í barn-ósku. Sigmundr ok allir
 40 synir hans vóru langt um fram alla menn aðra um afl ok voxt
 42 ok hug ok alla at-gørvi. Sig·urðr var þá allra framarstr ok hann
 44 kalla allir menn í forn-fróðum um alla menn fram ok gófgastan
 46 her-konunga.

TODO.

P2 Grípir hét sonr Ey·lima, bróðir Hjor·dísar. Hann réð löndum ok
 2 vas allra manna vitrastr ok fram-víss. Sig·urðr reið einn saman
 4 ok kom til hallar Grípis. Sig·urðr vas auð·kennndr. Hann hitti
 6 man at máli úti fyr holl'inni; sá nefndisk Geitir. Þá kvaddi
 8 Sig·urðr hann máls, ok spyrr:

Griper was the name of Eanlime's son; Hardise's brother. He ruled lands and was of all men the smartest, and forthwise. Siward rode alone and came to Griper's hall; Siward was easily recognized. He went up to speak to a man outside of the hall; he called himself Goater. Then Siward greeted him with speech, and asks:

The Spae of Griper

1 „Hværr **byggir** hér · **borgir** þessar?
 2 Hvat þann **þjóð**-konung · **þegnar** nefna?“
 4 „**Grípir** heitir · **gumna** stjóri,
 6 sá's **fastri** réðr · **foldu** ok þegnum.“

“Who dwells here in these strongholds?
 What is this great king called by thanes?”

“Griper he is called: the steerer of men
who rules the steadfast land and thanes.”

- 2 Mélá nómum · ok margt hjala
 2 þá’s ráð-spakir · rekkar fundusk.
 „Seg-ðu mér ef þú vœizt, · móður-bróðir,
 4 hvé mun Sigurði · snúna évi?“

They took to speak and chatter much,
when the council-wise champions found each other.
“Tell me, if thou knowest, O mother’s brother:
how will Siward’s age turn out?”

- 3 „Þú munt maðr vesa · métstr und sólu
 2 ok héstr borinn · hværum jøfri;
 4 gjöfull af gulli · en glöggr flugar,
 ítr á-liti · ok i orðum spakr.“

„Thou wilt be a man noblest ’neath the sun,
and borne higher than every ruler,
giving with gold but stingy of flight,
radiant of hue and wise in words.“

TODO.

- 4 Es-a með lǫstum · lögð évi þér;
 2 lát-tu, inn ítri, · þat, qðlingr, nemask,
 4 því at uppi mun · meðan qld lifir,
 nadd-éls boði, · nafn þitt vera.

With vices is thy age not laid out;
let thyself, radiant athling, learn that,
for remembered will while mankind lives,
O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be!

TODO.

- 5 Þú munt hvila, · hęrs odd-viti,
 2 mérri hjá męju · sem þín móðir sé;
 4 því mun uppi · meðan qld lifir,
 bjóðar þengill, · þitt nafn vera.

Thou wilt rest, O point-knower of the host [WARRIOR],
famous, beside a maiden like she were thy mother.
For that will remembered while mankind lives,

O prince of the nation, thy name be.

TODO.

- 6 Því skal hugga þik, · hęrs odd-viti,
 2 sú mun gipt lagit · á grams évi;
 mun-at métri maðr · á mold koma
 4 und sólar sjöt · an, Sigurðr, þikkir.

For that [she] shall soothe thee, O point-knower of the host;
 she will have laid venom in the ruler's age.
 No nobler man will come onto the earth
 'neath the sun's seat [SKY/HEAVEN], than thou, Siward, dost seem!

- 7 Skiljumk héilir; · mun-at skopum vinna!
 2 Nú héfir þú, Grípir, vél · górt sem bęiddak;
 fljótt myndir þú · friðri sęgja
 4 mína évi · ef þú męttir þat!

Let us part healthy—one will not withstand the shapes—
 now hast thou, Griper, done well as I asked.
 Quickly wouldst thou speak fairer
 of my age, if thou wast able to!

Speeches of Rein (*Reginsmól*)

Dating (Sapp, 2022): Cioth (o.666)–early Ciith (o.259)

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

Introduction

The **Speeches of Rein** (*Reg*) is preserved in R, where it follows *Gríp* and is introduced with a large initial and an illegible title originally in red ink. *Reg* clearly serves as the basis for *VqlsS* 14–15 and 17–18 (for ch. 16 see *Gríp*), where sts. 1, 2, 6, and 18 are cited.

The Siward sequence

In R, *Reg* is the first of a group of three very similar “poems” in an unbroken narrative sequence, for which reason the whole group will be discussed here. The group also includes *Fáfn* and *Sigrdr*.

The existence of these three “poems”—indeed their very names—is really a product of later philology, and to paraphrase Bellows, it is doubtful whether it is logically sound. Although *Fáfn* is introduced by a title and large initial and thus separated from *Reg*, the line between *Fáfn* and *Sigrdr* is entirely arbitrary since the two are continuous in the ms. More importantly, none of the three “poems” is a unitary composition; but throughout them one finds the same amalgamation of narrative prose and stanzas in alternating *Ancient-words-law* and *Leeds-meter*. It may be noted that the style of the *Leeds-meter* stanzas is very similar throughout, and this may also be the case for the *Ancient-words-law*-stanzas, so that we may be dealing with at least two long separate cycles treating the same overlapping story. A particularly transparent example of overlap between sources is the speech of the tits in *Fáfn* (TODO: stanza numbers), where there is a good logical progression of thought if one only reads the stanzas in one meter, which is lost if one reads both.

Since they are not three distinct poems (unlike say *Vsp*, *Grm* and *Vafþ*), the whole group should be understood as a continuous narrative saw or *prosimetrum*,

where the redactor tells the story primarily through prose, with the stanzas are reserved for direct speech. It is not improbable that this reflects some convention of oral storytelling. In any case, the old division into three poems has been retained in the present edition for reasons of accessibility, but the reader is encouraged to read the entire sequence in order.

The Speeches of Rein

P1 Sig·urðr gekk til stóðs Hjálp·reks ok kaus sér af hest einn er
 2 Grani var kallaðr síðan. Þá var kominn Reginn til Hjálp·reks,
 sonr Hreið·mars. Hann var hverjum manni hagari ok dvergr
 4 of vøxt. Hann var vitr, grimmr ok fjol-kunnigr. Reginn veitti
 Sig·urði fóstr ok kennslu ok elskaði hann mjok. Hann sagði
 6 Sig·urði frá for·ellri sínu ok þeim at·burðum at Óðinn ok Hóðir
 ok Loki høfðu komit til And·vara-fors; í þeim forsi var fjolði
 8 fiska. Einn dvergr hét And·vari; hann var löngum í forsinum
 í geddu líki ok fekk sér þar matar. „Otr hét bróðir várr,“ kvað
 10 Reginn, „er oft fór í forsinn í otrs líki. Hann hafði tekit einn
 lax ok sat á ár-bakkanum ok át blundandi. Loki laust hann með
 12 steini til bana. Þóttust ésir mjok heppnir verit hafa ok flógu belg
 af otrinum. Þat sama kveld sóttu þeir gisting til Hreið·mars ok
 14 sýndu veiði sína. Þá tóku vér þá høndum ok lögðum þeim fjor·
 lausn at fylla otr-belginn með gulli ok hylja útan ok með rauðu
 16 gulli. Þá sendu þeir Loka at afla gullsins. Hann kom til Ránar
 ok fekk net hennar ok fór þá til And·vara-fors ok kastaði netinu
 18 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. Rein granted Siward fosterage and teaching, and loved him much. He told Siward about his parentage, and about the events that Weden, Heener and Lock had come to Andwaresforce; in that force was a multitude of fish. One dwarf was called Andware; he was for a long time in the force in the likeness of a pike and got his food there. “Otter was our brother called,” said Rein, “who often went forth in the force in the likeness of an otter. He had taken a salmon and sat on the riverbank and ate it with his eyes closed. Lock beat him with a stone to his death. The Eese thought themselves to have been very lucky and flayed the skin from the otter. That same evening they sought lodgings at Rethmar's house, and showed their catch. Then we bound them and gave them as a life-ransom to fill the otter-skin with gold and cover even the outside with red gold. Then

they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to Andwaresforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

- 1 „Hvat 's þat fiska · es rinn flóði ì;
 2 kann-at sér við víti varask?
 3 Höfuð þitt · leys-tu hélju ór;
 4 finn mér lindar loga!“

“WHAT SORT of fish is this which runs in the flood?
 It cannot help itself from harm.
 Redeem thy head out of Hell;
 find me the fountain's flame [GOLD]!”

4 finn | ok finn N 4 lindar | emend.; linar R; liondar N

- 2 „And·vari ek héiti, · Óinn hét minn faðir,
 2 margan héfi'k fors of farit.
 3 Auðligr norn · skóp oss i ár-daga
 4 at ek skylda i vatni vaða.“

“Andware I am called; Owen was my father called;
 through many a force I have fared.
 A wretched norn shaped for us in days of yore
 that I should in the water wade.”

1 Óinn | Óðinn wo. doubt corrupt N

- 3 „Seg-ðu þat, And·vari,“ (kvað Loki,) „ef þú ęiga vill
 2 If i lyða sólum:
 3 Hver gjöld · fää gumna synir
 4 ef höggvask orðum á?“

“Tell this, Andware”—quoth Lock—“if thou wilt own
 life in the halls of men:
 Which recompense do the sons of men get,
 if they hew at each other with words?”

- 4 „Ofr-gjöld · fää gumna synir
 2 þeir's Vað-gelmi vaða;
 3 ó-saðra orða · hverr's á annan lýgr,
 4 of lengi lejða limar.“

“Terrible recompense do the sons of men get,
 they who in Wadyelmer wade.

By the results of untrue words is each
who lies to another long followed."

ALL | Watery torment for criminals (both in this life and the next) is well attested in Germanic sources. See *Vsp* 39 and note for discussion.

P2 Loki sá allt gull þat er And·vari átti. En er hann hafði fram
2 reitt gull'it, þá hafði hann eptir inn hríng ok tók Loki þann af
hánum. Dvergr'inn gekk inn í stein'inn ok mélti:

Lock saw all the gold which Andware owned. But when he had prepared the gold, then he still had one ring and Lock took it from him. The dwarf went into the stone and spoke:

5 „Þat skal gull · es Gustr átti
2 bróðrum tvéim · at bana verða
ok qðlingum · átta at rógi;
4 mun mÍns fÍar · mann-gi njóta.“

“That gold which Gust owned shall
for two brothers become the bane,
and for eight nobles the cause of strife;
of my wealth will no man profit.”

P3 Ésir reiddu Hreið-mari fÍit ok tráðu upp otr-belginn ok reistu á
fótr; þá skyldu ésirnir hlaða upp gulli'nu ok hylja. En er þat var
gört gekk Hreið-marr framm ok sá eitt grana-hár ok bað hylja.
Pá dró Óðinn framm hrínginn And·vara-naut ok hulði hárit.

The Eese prepared the fee for Rethmar and stuffed the otter-skin and raised it on its feet; then the Eese should load up the gold and cover it. But when it was done Rethmar walked up to it and saw a single whisker strand and bade it be covered. Then Weden drew forth the ring Andwaresgift and covered the strand.

6 „Gull 's þér nú rættit“, (kvað Loki) „en þú gjold hefir
2 mikil müns hófuðs;
syni þínum · verðr-a sÉla skópuð;
4 þat verðr ykkarr bæggja bani!“

“The gold is now prepared for thee”—quoth Lock—“and thou hast the great payment for my head.
For thy son will no welfare arise;
it will be the bane of you both!”

3 verðr-a | verðr-at *N* 4 verðr | es *N*

Hreiðmarr sagði: 7 „**G**jafar þú **gaft**— · **gaft**-at **óst-gjafar**,
 2 **gaft**-at af **h**éilum **hug**!
Fjörvi yðru · skylduð ér **firr**óir vesa
 4 ef vissa'k þat **f**ar **fyrir**.“

“Thou gavest a gift—gavest not a gift of love;
 gavest not out of true heart!
 From your lives would ye be far removed,
 if I had known that danger before!”

8 „**E**nn es **verra**, · þat **vita** **pikkjumk**,
 2 **n**iðja stríð um **nept**;
jøfra **ó-borna** · hygg þá **enn** vesa
 4 es þat 's til **hatrs** **hugat**.“

“Still worse is what I seem to know ahead:
 the forced hatred of kinsmen.
 In unborn princes I think it still
 intends to stir up strife.”

9 „**R**auðu **gulli**“, (kvað Hreiðmarr,) „**hykk** mik **ráða** munu
 2 svá **lengi** sem ek **lifi**;
hót þín · **hr**éðumk **ékkí** lyf
 4 ok **haldið** **h**éim **heðan**!“

“The red gold”—quoth Rethmar—“I think I will wield
 so long as I do live.
 Thy threats I fear not at all—
 and turn ye home hence!”

P4 Fáfnir ok Reginn krofðu Hreið·mar nið-gjalda eptir Otr, bróður
 2 sinn. Hann kvað nei við. En Fáfnir lagði sverði Hreið·mar,
 fóður sinn, sofanda. Hreið·marr kallaði á dótr sínar:

Fathomer and Rein demanded from Rethmar the kin-payment for Otter,
 their brother. He said no to it, but Fathomer ran his sword through Rethmar,
 his father, sleeping. Rethmar called out to his daughters:

10 „**L**yng·h^ēiðr ok **L**ofn·h^ēiðr, · vitið mínu **lifi** farit!
 2 Mart 's þat's **þ**orfr **þ**éar!“

Lyngheiðr svaraði:

„Fó mun systir, · þótt fóður missi,
4 hefna hlýra harms.“

“Lingheath and Lovenheathe! Witness my life destroyed;
much does the need compel!”

“Few a sister, though she might miss her father,
will avenge her brother’s harm.”

2 Mart ’s þat’s þarf þéar! ‘much does the need compel!’ | The circumstances require yet more terrible actions; as his only children, Rethmar’s daughters have a duty to avenge their father, even if by killing their brother.

II „Al þú þó dóttur“, (kvað Hreiðmarr,) „dís ulf-huguð,
2 ef þú getr-at son · við siklingi;
 fá þú mey manni · i megin-þarfar,
4 þá mun þeirar sonr · þjins harms reka.“

“Beget, still, a daughter”—quoth Rethmar—“a wolf-minded lady,
if thou gettest no son by the prince.
Out of great need wed that maiden to a man;
then *her* son will avenge thy harm!”

3 manni · i megin-þarfar | mann imeginþarfar R

3 fá þú mey manni · i megin-þarfar ‘Out of great need wed that maiden to a man’ | Out of the great need to avenge her father; *þarfar* being pl. of *þarf* as used in the previous stanza.

ALL | Rethmar’s last words foretell the life of Siward who will come to avenge him by slaying Fathomer. Lingheath must thus marry Eanlime and give birth to Hardise (the “wolf-minded lady”), Siward’s mother.

P5 Þá dó Hreið·marr, en Fáfnir tók gullit allt. Þá beiddisk Reginn at
2 hafa fóður-arf sinn, en Fáfnir galt þar nei við. Þá leitaði Reginn
ráða við Lyng-heiði, systur sína, hvernig hann skyldi heimta
4 fóður-arf sinn. Hon kvað:

Then Rethmar died, but Fathomer took all the gold. Then Rein begged to have his father’s inheritance, but Fathomer gave back a no. Then Rein sought counsel from Lingheath, his sister, over how he should take his father’s inheritance. She quoth:

I2 „Brúðar kvéðja · skalt blíð-liga
2 arfs ok óðra hugar;
 es-a þat hóft · at þú hjørvi skyllir
4 kvéðja Fáfni fear!“

“From the bride shalt thou kindly ask
 for heritance and nobler thoughts;
 it is not fitting that thou by the sword
 shouldst ask for Fathomer’s wealth!”

¹ Brúðar ‘From the bride’ | “From me.” It seems that Lingheath here offers Rein her part of the inheritance.

P6 Þessa hluti sagði Reginn Sig·urði. Einn dag, er hann kom til
² húsa Regin, var hánum vel fagnat. Reginn kvað:

These things Rein told Siward. One day when he came to Rein’s house he was greeted heartily. Rein quoth:

I3 „Kominn ’s hingat · konr Sig·mundar,
² seggr inn snar-ráði, · til sala várra;
 móð hefir meira · an maðr gamall,
⁴ ok es mér fangs vón · at frekum ulfi.

“Hither is come the son of Syemund [= Siward],
 the youth of quick counsel to our halls!
 He has greater heart than the old man,
 and I expect a catch from the hungry wolf.

³ maðr gamall ‘the old man’ | Rein himself, who now plans to use Siward to do what he dares not: take Fathomer’s wealth.

I4 Ek mun fóða · folk-djarfan gram;
² nú ’s yngva konr · með oss kominn;
 sjá mun résir · ríkstr und sólu,
⁴ þrymr um qll lond · ör·log-símu.“

I will raise the troop-bold prince;
 now the son of a king is come in our midst!
 This one will become a ruler mightiest under the sun;
 he fastens through all lands his orlay-strands!”

⁴ þrymr ... ör·log-símu ‘he fastens ... orlay-strands’ | His fate is being fixed through all lands. Cf. the first four sts. of *I HHund*.

P7 Sig·urðr var þá jafnan með Regin ok sagði hann Sig·urði at Fáfnir
² lá á Gnita-heiði ok var í orms líki. Hann átti ógis-hjalm er qll
 kvikvendi hréddusk við. Reginn gerði Sig·urði sverð er Gramr
⁴ hétt. Þat var svá hvassat at hann brá því ofan í Rín ok létt reka ullar-

6 lagð fyr straumi ok tók í sundr lagð'inn sem vatnit. Því sverði
 klauf Sig·urðr í sundr steðja Regin. Eptir þat eggjaði Reginn
 Sig·urð at vega Fáfni. Hann sagði:

Thereafter Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath and was in a Wyrm's likeness; he owned the helm of awe by which all living things were frightened. Rein made Siward the sword called Gram; it was so sharp that he held it upside down in the Rhine and let a lock of wool float down the stream; and it cut the lock even as it did the water. With that sword Siward struck asunder Rein's anvil; after that Rein urged Siward to slay Fathomer. He said:

15 „Hótt munu hléja · Hundings synir
 þeir's Ey·lima · aldrs synjuðu,
 ef meírr tiggja · munar at sókja
 hringa rauða · an hefnd fóður.“

“Loudly laugh will Hunding's sons
 —they who denied Eanlime's old age—
 if the chief is more eager to seek
 red rings than revenge for his father.”

P8 Hjálp·rekr konungr fekk Sig·urði skipa-lið til fóður-hefnda. Þeir
 fengu storm mikinn ok beittu fyr bergs-nös nakkvara. Maðr
 einn stóð á berg'inu ok kvað:

King Helpric got Siward a ship-retinue to revenge his father. They caught a great storm, and tacked their ships below a set of crags. A lone man stood on the crag and quoth:

16 „Hværir ríða þar · Réfils hestum
 hávar unnir, · haf glymjanda?
 Segl-vigg eru · svéita stokkin,
 mun-at vág-marar · vind of standask.“

“Which men there ride Revil's horses [SHIPS]
 on the high waves, on the roaring sea?
 The sail-steeds [SHIPS] are spattered with sweat;
 the wave-chargers [SHIPS] will not bear the wind!”

17 „Hér eru vér Sig·urðr · á sé-tréum;
 es oss byrr gefinn · við bana sjalfan;
 fellr brattr breki · bröndum héri,

4 **hlunn-vigg hrapa— · hvérr spyrr at því?**“

“Here are we, Siward [and his men], upon sea-trees [SHIPS];
we are given a gust toward our very deaths!
The steep breaker falls higher than flames;
the launcher-steeds [SHIPS] rush forth—who asks of this?”

1 **sé-tréum** | Metr. emend.; sé-trjám R

18 „**Hnikar hétu mik · þá's Hugin gladdi**

[R 29v/32–30r/1, N]

2 **Völsungr ungi · ok vegit hafði;**
nú mátt-u kalla · karl af bergi,
4 **Feng eða Fjolni; · far vil'k þiggja.**“

“Nicker they called me when young Walsing
gladdened Highen and had triumphed.
Now mayst thou call me churl-from-the-crag,
Feng or Fillner—I wish to beg passage.”

1 **þá's** | add. ek 'T N 3 **bergi** | **bjargi** N

1 **Hugin gladdi** ‘gladdened Highen’ | That is, when he had “fed the raven”, i.e., by the corpses of slain foes on the battlefield.

2 **Völsungr ungi** ‘young Walsing’ | Siward’s grandfather, the founder of the Walsing dynasty.

19 **Þeir viku at landi, ok gekk karl á skip, ok légði þá veðrit.**

They turned to land and the man went on the ship, and then the weather calmed down.

19 „**Ség mér þat, Hnikarr, · alls hvár-tvæggja vœitst,**

2 **goða heill ok guma:**
hvær bœzt eru · ef bœrjask skal,
4 **heill at sverða svipun?**“

“Tell me this, Nicker, as thou knowest both
the omens of gods and men:
Which are the best—if one shall fight—
omens for the swinging of swords?”

Hnikarr kvað: **20** „**Morg eru góð · ef gumar vissi,**

2 **heill at sverða svipun;**
dyggja fylgju · hygg ins døkkva vesa
4 **at hrotta-mœiði hrafns.**

"There are many good—if men knew them—
 omens for the swinging of swords.
 A good followeress I judge the dark one
 for the sword-tree of the raven [WARRIOR]."

21 Þat es annat · ef ert út of kominn
 2 ok est á braut búinn:
 tvá þú lítr · à tái standa
 4 hróðr-fúsa hali.

"This is another, if thou art come outside
 and art ready on the road:
 thou wilt behold two standing on their toes
 glory-eager heroes."

22 Þat 's it þriðja · ef þjóta heyrir
 2 ulf und ask-limum,
 héilla auðit · verðr þér af hjalm-stófum
 4 ef sér þá fyrri fara.

"This is a third, if thou hearest howling
 a wolf beneath ashen branches
 TODO.."

23 Øngr skal gumna · í gogn vega
 2 síð skínandi · systur mána;
 þeir sigr hafa · es séa kunnu,
 4 hjør-léiks hvatir, · eða hamalt fylkja.

No man shall fight in evening
 facing the shining sister of the Moon [SUN].
 They have the triumph which can see
 —men brisk in sword-play [BATTLE]—or draw up the flying wedge.

⁴ hamalt fylkja ‘draw up the flying wedge’ | This formation, known 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 *AnKings*, it was taught by Weden to the Danish king Harold Hildooth, 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. *AnKings* 8: *Bríni segir: „Svá líst mér sem Hringr muni búinn at berjask ok hans lið. Hann hefir undarlíga fylkt. Hann hefir svín-fylkt ber sinum, ok mun eigi gott at berjask við hann.“ Pá segir Haraldr konungr: „Hverr mun Hringi bafa kennt hamalt at fylkja? Ek bugðan engan kunna nemur mik ok Óðin, óð mun Óðinn vilja skjóplast í sigr-gigfanni 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 fótí drepr
² þar’s þú at vígi vçðr;
 tálar dísir · standa þér á tvér hliðar
⁴ ok vilja þík sáran séa.

It is a great peril if thou stumblest thy foot
 where thou wadest forth in war.
 Treacherous dises stand on thy either side
 and wish to see thee harmed.

25 Kembðr ok þveginn · skal kónna hværr
² ok at morni mætr,
 því’t ó-sýnt es · hvar at aptni kómr;
⁴ illt ’s fyr heill at hrapa.

Combed and washed shall each keen man be,
 and by morning full,
 for it is unseen where by evening he comes—
 it is ill to rush ahead of the omens!

ALL | 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 Sig-urðr átti orrustu mikla við Lyngva Hundings son ok bróðr
² hans. Þar fell Lyngvi ok þeir þrír bróðr. Eptir orrustu kvað
 Reginn:

SIWARD HAD a great battle with Ling, Hunding's son, and his brothers. There Ling fell and three of his brothers. After the battle Rein quoth:

ALL | This passage is introduced by a bolded initial and the red text cap ‘(new) chapter’ in R.

26 Nú ’s blóðugr qrn · bitrum hjørvi
 2 bana Sigmundar · à baki ristinn;
 øngr es fræmri, · sá’s fold ryði,
 4 hilmis arfi · ok Hugin gladdi!

Now the bloody eagle with a bitter sword
 is carved on the back of Syemund's bane.
 No chieftain's heir is more successful
 who has reddened the earth and gladdened Highen!

4 Hugin gladdi ‘has gladdened Highen’ | See above.

P11 Heim fór Sig·urðr til Hjálp·reks. Þá eggjaði Reginn Sig·urðr
 2 til at vega Fáfni. Sig·urðr ok Reginn fóru upp á Gnita-heiði
 ok hittu þar slóð Fáfnis þá er hann skreið til vats. Þar gørði
 4 Sig·urðr grøf mikla á vegi’num ok gekk Sig·urðr þar í. En er
 Fáfnir skreið af gulli’nu blés hann eitri ok hraut þat fyr ofan
 6 høfuð Sig·urði. En er Fáfnir skreið yfir grøf’ina þá lagði Sig·urðr
 hann með sverði til hjarta. Fáfnir hristi sik ok barði høfði ok
 8 sporði. Sig·urðr hljóp ór grøf’inni ok sá þá hvárr annan. Fáfnir
 kvað:

Siward journeyed home to Helpric. Then Rein incited Siward to fight Fathomer. Siward and Rein journeyed up on the Gnit-heath and found there Siward's trail as he was crawling to a body of water. There Siward made a great trench in the way and Siward went down into it. But when Fathomer crawled off from the gold he blew venom, and it flew over Siward's head. But when Fathomer crawled over the trench, then Siward ran him through with his sword unto the heart. Fathomer recoiled and struck his head and spurned. Siward leapt out of the trench, and then each of them saw the other. Fathomer quoth:

Speeches of Fathomer (*Fáfnismól*)

Dating (Sapp, 2022): Cíoth (0.442)–early Círth (0.402)
Meter: *Leeds-meter, Ancient-words-law* (TODO)

Introduction

The **Speeches of Fathomer** (*Fáfn*) is only preserved in R, where it has the title *Frá dauða Fáfnis* ‘From the death of Fathomer’. It directly continues the narrative of *Reg*, and is, like that poem, a prosimetrum.

The poetry of *Fáfn* is closely paraphrased by *VqlsS* 18–19, and it is clear that the now-lost source underlying that text was near-identical to R.

Seward's slaying of the wyrm Fathomer was an exceptionally famous story in the Viking Age and Scandinavian Middle Ages. Outside of *Reg–Fáfn* and *VqlsS* the narrative is referenced in Scaldic poetry (TODO) and depicted pictorially on numerous objects. The most important of these is the Swedish runic inscription Sö 101 (ca. 1030 CE) from Ramsund, Södermanland. The Ramsund carving consists of a long serpent or wyrm inscribed with a generic memorial inscription. At the bottom right a figure thrusts a sword through the wyrm's body and in the space enclosed by it several important events following Seward's slaying of Fathomer are depicted with remarkably close correspondence to the version preserved in the Norse-Icelandic sources; see Fig. 4.

The Speeches of Fathomer

1 „Sveinn ok svéinn! · Hværum est svéini of borinn?

2 Hværra est manna mógr?

es þú á Fáfni rautt · þenn inn frána méki;

4 stóndumk til hjarta hjorr!“



Figure 4: The Ramsund carving. Wiking Age, ca. 1030 CE. 1. Siward slays Fathomer. 2. Siward roasts Fathomer's heart by a fire; he burns his finger and puts it in his mouth to cool himself, inadvertently tasting the blood. 3. Two birds sit in the tree, presumably talking to Siward. 4. Rein lies decapitated, surrounded by his bellows, tongs and an anvil. 5. Grane stands loaded with a chest on his back. 6. A dog; the only detail not found in the Norse version. © Bengt A. Lundgren/RAÄ, CC BY 4.0. <https://pub.raa.se/visa/dokumentation/7dd6614e-950b-42bf-b31f-4f910c74e936>

“O SWAIN and swain! To which swain art thou born;
of which men art thou the son?
When thou on Fathomer hast reddened this thy gleaming blade;
the sword stands unto my heart!”

P1 Sig·urðr dulði nafns síns fyr því at þat var trúá þeira í forneskju
2 at orð feigs manns métti mikit ef hann bólvaði ó·vin sínum með
 nafni. Hann kvað:

Siward belied his name, for it was their belief in olden times that a fey man's word could do much if he cursed his foe by name. He quoth:

2 „Gøfugt dýr ek hæiti · en ek gøngit hef'k
 inn móður-lausi mógr,
2 føður ek á'kk-a · sem fira synir,
4 geng ek eiinn saman.“

“Noble Beast am I called, but I have gone
as the motherless lad.
A father I have not like the sons of men;
I go alone.”

- 3 „Véitst, ef fóður né átt-at · sem fira synir,
 2 af hvérju vastu undri alinn?
 [...]“

“Knowest thou, if thou hast no father like the sons of men,
 by which wonder thou wast begotten?”

³ [...] | Two lines appear to be missing here, but may have survived in the ms. underlying *VölsS*. *VölsS* 18 paraphrases: *Ef þú átt engan fóður né móður, af bverju undri ertu já alinn? Ok þótti þú segir mér eigi Pitt nafn á bana-dógrí minu, þá veiztu, at þú lýgt nú.* ‘If thou hast no father or mother, by which wonder art thou begotten? And although thou wilt not tell me thy name in my hour of death, thou knowest that thou art lying.’ It is apparently this now-missing appeal to Siward’s conscience—it would be shameful to lie to a dying man—that makes him reveal his true name.

- 4 „Étterni mitt · kveðk þér ó-kunnigt vesa
 2 ok mik sjalfan hit sama:
 Sig-urðr ek heiti · Sig-mundr hét miðn faðir
 4 es héf'k þik vópnum vegit.“
- “My lineage, I say, is unknown to thee,
 and my self the same.⁴⁵
 Siward I am called—Syemund was called my father—
 who with weapons have smitten thee.”

⁴⁵The sense is that Fathomer would not recognize Siward’s lineage (i.e. his father) or name, since he is an orphan who up until this point has not accomplished much. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* ‘my self’ is accusative, not dative.

- 5 „Hvèrr þik hvatti, · hví hvætjask lést,
 2 mínu fjørvi at fara?
 Inn frán-eygi sveinn, · þú áttir fóður bitran,
 4 á-bornu skjór á skjeti.“
- “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 skjeti. ‘inborn traits show quickly’ | The original is cryptic. ‘á skjeti’ means roughly ‘rapidly, quickly’, whence the expression *riða á skjeti* ‘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 *skjóta ‘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, · hændr mér full-týðu

2 ok mīnn inn hvassi hjorr;
 fár es hvatr · es hroðask tēkr
 4 ef i 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 in his youth he be soft.”

7 „Véit’k, ef þú vaxa nēðir · fyr þinna vina brjósti,
 2 séi maðr þik vræðan vega;
 nú ert haptr · ok hér-numinn,
 4 é kveða bandingja bifask.“

“I know that if thou hadst grown up upon thy kinsmen’s breast
 man would see thee wrathfully fight;
 now art thou a captive and war-taken;
 they say the boundling always trembles.”

8 „Því bregðr þú nú mér, Fáfnir, · at til fjarri sjá’k
 2 mínum feðr-munum,
 éigi em’k haptr · þótt véra hér-numi;
 4 þú fannt, at ek lauss lifi!“

“For that dost thou now upbraid me, Fathomer, that I be too far
 from the love of my fathers.
 I am not at all a captive, although I be war-taken;
 thou hast found that I live loose!”

9 „Héipt-yrði éjin · télr þú þér í hví-vetna
 2 en ek þér satt éitt sēgi’k:
 It gjalla gull · ok it glóð-rauða fé,
 4 þér verða þeir 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 bights will be thy bane!”

10 „Féi ráða · skal fyrða hvørr
 2 é til ins éina dags
 því’t éinu sinni · skal alda hvørr
 4 fara til heljar heðan.“

“Rule his wealth shall every man,
 always, until the one day;
 for at one time shall every man
 journey hence to Hell.”

² ins qjna dags ‘the one day’ | 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.

II „Norna dóm · munt fyr nęsjum hafa
² ok ó-svinnss apa;
 í vatni þú drukknar · ef í vindi rér;
⁴ allt es feigs forað.“

“The doom of the Norns shalt thou have before the headlands,
 and that of an unwise ape.
 Thou wilt drown in water if thou rowest in wind;
 everything is the pit of the fey.”

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).

ALL | Fathomer points out the danger of the curse: death will find Siward in any circumstance. The redactor of *VolsS* clearly misunderstood the import of the stanza when he thought it was a warning specifically against sailing on the windy sea, when it was only an illustration of one of the myriad potential ways Siward might die. *VolsS* 18 paraphrases: *Fatt vill þú at minum dónum gera, en drukna muntu, ef þú ferr um sjá ó-varliga, ok bið beldr á landi, unz login er.* ‘Thou hast little wish to act according to my examples, but thou wilt drown if thou goest to journey carelessly at sea; and rather abide on land until it is calm.’

12 „Seg mér, Fáfnir, · alls þik fróðan kveða
² ok vél mart vita:
 Hværjar ’ru þér nornir · es nauð-gonglar ’ru
⁴ ok kjósa móðr frá mógu?“

“Tell me, Fathomer, as they call thee wise
 and knowing well enough:
 Who are the Norns which attend in need
 and choose mothers from their lads?”

³ es nauð-gonglar ’ru ‘attend in need’ | Lit. ‘are attendant in need; they help ailing mothers during childbirth. Cf. *Sigrdr* 9.

ALL | Siward asks a series of general mythological questions in a style closely resembling *Väff*. These questions do not at all contribute to the narrative and it is not impossible that yet more of them have been removed for that reason; cf. note to st. 16.

13 „Sundr-bornar mjök · hygg at nornir sé,
² eigu-t þér étt saman;

4 sumar 'ru **ǫs**-kunngar, · sumar **alf**-kunngar,
 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 the daughters of Dwollen [DWARFESSES].”

14 „**Ség** mér þat, Fáfnir, · alls þík **fróðan** kveða
 2 ok **vél** margt **vita**,
 hvé sá **holmr** hēitir · es blanda **hjor-legi**
 4 **Surtr** ok **évir** 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 hēitir · en þar **qll** skulu
 2 **geírum** lěika **goð**;
 Bil-róst brotnar · es á **brott** fara
 4 ok svima í **móðu** **marir**.“

“Unshopner it is called, and there shall all
 the Gods play with spears [MAKE WAR];
 Bilrest shatters when they go away,
 and the steeds swim in the sea.”

16 „**Ǫ**gis hjalm · bar'k of **alda** sonum
 2 **meðan** of **mēnjum** lá'k;
 4 **çinn** rammari · hugðumk **qllum** vesa,
 fann'k-a'k **marga** **mogu**.“

“The helmet of awe I carried over the sons of men
 while on the neckrings I lay;
 stronger than all I thought me alone to be;
 I did not find many lads.”

ALL | Fathomer continues speaking, but there is probably something missing here, since the transition is abrupt. Between its paraphrases of st. 15 and of st. 16, N has *Ok enn mēlti Fáfnir; „Reginn bróðir minn veldr mínum dauða, ok þat blégir mik, er hann veldr ok þínum dauða, ok ferr þá, sem bann 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.

- 17 „Ógis hjalmr · bergr ेजnu-gi
 2 hvar's skulu vręjðir vega;
 þá þat finnr · es með flęirum kómr
 4 at ेङgi es ेजnna hvatastr.“

“The helmet of awe rescues no man
 wherever wroth ones should fight;
 this he then finds when among the many he comes—
 that none is the boldest of all.”

3-4 þá þat finnr · es með flęirum kómr / at ेङgi es ेजnna hvatastr ‘it he then finds, when among the many he comes, / that none is the boldest of all’ | Near-identical to *Háv* 64/3-4.

- 18 „Eitri ek fnésta · es á arfi lá’k
 2 miklum míns fóður.“

“Venom I snorted while I lay on the great
 inheritance of my father.”

- 19 „Inn rammi ormr, · þú góðir frés mikla
 2 ok gatst harðan hug;
 heipt at mēiri · verðr hólfða sonum
 4 at þann hjalm hafi.“

“O mighty wyrm, thou madest a great snort,
 and didst get a hard heart.
 Greater hatred arises for the sons of men
 who might have that helm.”

- 20 „Réð’k þér nú, Sig-urðr, · en þú ráð nemir
 2 ok rið hejm heðan;
 it gjalla gull · ok it glóð-rauða fé,
 4 þér verða þér 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 bights will be thy bane!”

- 21 „Ráð ’s þér ráðit · en ek ríða mun
 2 til þess gulls es í lyngvi liggr,
 en þú, Fáfnir, · ligg i fjor-brotum
 4 þar’s þik Héł hafi!“

"Thy counsel has been counseled, but I will ride
 to the gold which in the heather lies,
 but thou, Fathomer, lie in the lifeblood tracks,
 where Hell may have thee!"

4 þar's þik Hélf hafi 'where Hell may have thee' | Formulaic. TODO.

22 „Reginn mik réð, · hann þik ráða mun,
 2 hann mun okkr verða býðum at bana;
 fjor sitt láta · hygg at Fáfnir myni;
 4 þitt varð nú meðra megin.“

"Rein betrayed me; he will betray thee;
 he will become the bane of us both!
 Give up his life I think that Fathomer will—
 thy strength was now the greater."

P2 Reginn var á brott horfinn meðan Sig·urðr vá Fáfni ok kom þá
 2 aptr er Sig·urðr strauk blóð af sverði'nu. Reginn kvað:

Rein had disappeared while Siward fought Fathomer, and then came back as
 Siward wiped the blood off the sword. Rein quoth:

23 „Héill þú nú, Sigurðr, · nú hefir sigr vegit
 2 ok Fáfni of farit;
 manna þeira · es mold troða
 4 þik kveð'k ó-blauðastan alinn.“

"Hail thee now, Siward—now hast thou won victory
 and Fathomer destroyed!
 Of those men who tread on the earth
 I declare thee unsoftest begotten."

24 „Þat 's ó-vist at vita · þá's komum allir saman,
 2 sig-tíva synir,
 hværr ó-blauðastr es alinn;
 4 margr es sá hvatr · es hjor né ryðr
 annars brjóstum i.“

"It is unsure to know, when we all come together,
 sons of the victory-Tews [MEN],
 who is unsoftest begotten.
 Many a man is bold who reddens no sword
 in another's chest."

25 „Glaðr ert nú, Sig·urðr, · ok gagni fęginn
 2 es þú þerrir Gram á grasi;
 bróður mǐnn · hęfir þú bęnjaðan
 4 ok vęld ek þó sjalfr sumu.“

“Glad art thou now, Siward, and in gain rejoicing
 when thou driest Gram on the grass.
 My brother hast thou deathly wounded,
 and yet I myself bear some fault.”

26 „Þú því rétt · es ek ríða skyldak
 2 heilög fjöll hinig;
 féi ok fjørvi · réði sá inn fráni ormr
 4 nema þú frýðir mér hvats hugar.“

“Thou didst counsel that I should ride
 o'er the holy fells hither.
 Wealth and life would the gleaming Wyrm rule
 if thou didst not brave my bold heart.”

P3 Þá gekk Reginn at Fáfni ok skar hjarta ór hánum með sverði er
 2 Riðill heitir ok þá drakk hann blóð ór undinni eptir.

Then Siward walked up to Fathomer and cut the heart out of him with the sword called Riddle, and then he drank blood from the wound afterwards.

27 „Sit-tu nú, Sigurðr, · en ek mun sofa ganga
 2 ok halt Fáfnis hjarta við funa!
 Ejskold ek vil · etin láta
 4 eptir þenna dręyra drykk.“

“Sit thou now, Siward—but I will go sleep—
 and hold Fathomer's heart by the fire!
 The heart-strings I wish to eat
 after this drink of blood.”

³ Ejskold 'heart-strings' | An obscure poetic synonym for heart in the neuter plural. The translation "heart-strings" is guesswork.

28 „Fjarri þú gekkt · meðan ek á Fáfni rauð'k
 2 mǐnn inn hvassa hjor;
 aflu mǐnu · átta'k við orms megin
 4 meðan þú i lyngvi látt.“

"Far didst thou go while I on Fathomer reddened
 this my sharp sword.
 My strength I held against the might of the Wyrm,
 while thou in the heather layst."

29 „Lengi liggja · léfir þú þann lyngvi ï,
 2 inn aldna jötun,
 ef þú sverðs né nytir, · þess es ek sjalfr gorða,
 4 ok þíns ins hvassa hjors.“

"Long in the heather wouldst thou have let lie
 this ancient ettin [me],
 if thou hadst not used the blade which I myself made,
 and this thy sharp sword."

30 „Hugr es bætri · en sé hjors megin
 2 hvar's vræiðir 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 wroth men should fight,
 for a bold man I see furiously winning
 victory with a sluggish sword."

31 Hvötum 's bætra · en sé ó-hvötum
 2 í hildi-læk hafask
 glöðum es betra · en sé glúpnanda
 4 hvat sem at hendi kómr.“

For the bold it is better than it may be for the unbold
 to hold themselves in battle-play [WAR];
 for the glad it is better than it may be for the gloomy
 no matter what comes to their hands."

P4 Sig-urðr tók Fáfnis hjarta ok steikði á teini. Er hann hugði at
 2 full-steikt véri ok freyddi sveit'inn ór hjarta'nu þá tók hann á
 fingri sínum ok skynjaði hvárt full-steikt véri. Hann brann ok
 4 brá fingri'num í munn sér. En er hjart-blóð Fáfnis kom á tungu

hánum ok skildi hann fugls rødd. Hann heyrði at igður klókuðu
⁶ á hrísi'num. Igða'n kvað:

Siward took Fathomer's heart and roasted it on a stick. When he thought that it was fully roasted and the blood frothed out of the heart then he touched it with his finger to see whether it was fully roasted. He burned himself and jerked his finger in his mouth. But when the heart's blood of Fathomer came upon his tongue and he understood the speech of birds—he heard that tits were chirping in the bushes. The tit quoth:

¹ Sig·urðr 'Siward' | *The s is bolded in R.*

32 „Þar sitr **Sigurðr** · svæta stokkinn,

² Fáfnis hjarta · við funa stækir;
spakr þøtti mér · **spillir** bauga
⁴ ef hann **fjør-sega** · fránan éti.“

“There sits Siward spattered by blood;
 Fathomer's heart by the fire he roasts.
 Wise would I think the spiller of rings
 if he the gleaming life-muscle ate.”

33 „Þar liggr **Régninn**, · **réðr** umb við sík,

² vill **téla** móg · þann's **trúir** hónum;
 berr af **réiði** · **róng** orð saman,
⁴ vill **bólva** smiðr · **bróður** hefna.“

“There lies Rein, takes counsel 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.”

34 „**H**oðði skjemmrá · láti hann inn **hára þul**

² fara til **heljar** **heðan!**
Qllu gulli · þá kná hann **ei**nn ráða,
⁴ **fjolð**, því's und **Fáfní** lá.“

“A head shorter he ought to let the hoary thyle
 journey hence to Hell!
 All the gold he can then rule alone:
 the trove which 'neath Fathomer lay.”

35 „Horskr þøtti mér · ef hafa kynni
 2 óst-ráð mikit · yðvar systra;
 hygði umb sik · ok Hugin glæddi;
 4 þar's mér ulfs vón · es eyru sé'k.“

“TODO”

36 „Es-at svá horskr · hildi-meiðr
 2 sem ek hērs jaðar · hyggja mynda'k
 ef hann bróður létr · à brott komask
 4 en hann qðrum hefri · aldrs of synjat.“

“TODO”

37 „Mjök es ó-sviðr · ef hann enn sparir
 2 fjánda inn folk-skáa,
 þar's Reginn liggr · es hann ráðiinn hefri;
 4 kann-at hann við slíku at séa.“

“Very foolish is he if he still spares
 that fight-shy fiend,
 when Rein, who has betrayed him, lies; he cannot see such [a danger]
 ahead.”

38 „Hofti skemmma · láti hann þann inn hrím-kalda jötun
 2 ok af baugum búa;
 þá mund-u fær · þess es Fáfnir réð
 4 eín-valdi vesa.“

“A head shorter he ought to make that rime-cold ettin,
 and take from him the bighs.
 Then of the wealth which Fathomer ruled
 wilt thou be the lone ruler.”

39 „Verða-t svá rík skop · at Reginn skyli
 2 mitt ban-orð bera
 því at þeir báðir bróðr · skulu brá-liga
 4 fara til Héljar 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.”

P5 Sig·urðr hjó hofuð af Regin ok þá át hann Fáfnis hjarta ok drakk blóð þeira beggja, Regins ok Fáfnis. Þá heyrði Sig·urðr hvað igður méltu:

Soward 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:

40 „Bitt þú, Sig·urðr, · bauga rauða;
 2 es-a konung-ligt · kvíða mórgu.
 Mey veit'k éina, · myklu fegrsta,
 4 gulli góðda, · ef þú geta méttir.

“Bind, O Siward, the red bights;
 it is not kinglike to tarry much.
 I know one maiden fairest of all,
 endowed with gold if thou mighst get her!”

41 „Liggja til Gjúka · grónar brautir,
 2 framm vísa skop · folk-líðoñdum;
 þar hefir dýrr konungr · dóttur alna,
 4 þá munt, Sig·urðr, · mundi kaupa.“

“Toward Yivick's home green highways lie:
 the Shapes show the way forth for wandering exiles.
 There the wealthy king has raised a daughter;
 her wilt thou, Siward, for a bride-fee buy.”

42 „Salr 's á hóu · Hindar-fjalli,
 2 allr 's hann útan · eldi svéipinn;
 þann hafa horskir · halir um górvan
 4 ór ó-dókkum · ógnar ljóma.“

“A hall is on the high Hinderfell;
 it is all outside by fire enwrapped,
 that one have wise men made
 from an un-dark radiance of fear.”

43 „Veit'k á fjalli · folk-vitr sofa
 2 ok leikr yfir · lindar váði;
 Yggr stakk þorni— · aðra felldi
 4 hor-Gefn hali · es hafa vildi.“

“I know on the fell a war-wight sleeps

and over her licks the linden's harm [FIRE].
 Ug stung her with a thorn; the flax-Yevn [LADY] slew
 the other heroes who wished to have her."

44 „Knátt, mógr, séa · møy und hjalmi
 2 þá's frá vígi · Ving-skorni ręið;
 má-at Sigr-drífar · svefni bręgða,
 4 skjoldunga niðr, · fyr skopum norna.“

“Thou wilt, lad, see the maiden beneath a helmet
 who from the fray on Wingshorner rode.
 No man may break Syedrive’s sleep,
 O scion of the Shieldings, against the Shapes of the Norns.”

P6 Sig·urðr reið eptir slóð Fáfnis til bólis hans ok fann þat opit
 2 ok hurðir af járni ok gétti; af járni vóru ok allir timbr-stokkar í
 húsi’nu en grafit í jorð niðr. Þar fann Sig·urðr stór-mikit gull
 4 ok fylldi þar tvér kistur. Þar tók hann ógis-hjálm ok gull-brynju
 ok sverð’it Hrotta ok marga dýr-gripi ok klyfjaði þar með Grana.
 6 En hestr’inn vildi eigi fram ganga fyrr en Sig·urðr steig á bak
 hónum.

Siward rode along Fathomer’s trail to his dwelling and found it open and doors and rabbits of iron. Of iron were also all the timber trunks in the house, and dug down into the earth. There Siward found very much gold and he filled there two chests. Then he took the helmet of awe and a golden byrnier and the sword Rotte and many precious things and loaded Grane with them. But the horse did not want to go forth until Siward mounted his back.

Speeches of Syedrive (*Sigrdrífumál*)

Dating (Sapp, 2022): Cioth (o.961)

Meter: *Ancient-words-law* (1, 5), *Leeds-meter* (2–4, 6–13/4, 18–22, 23/6–27),
Galders-law (13/5–14, 16–17, 23/1–23/5), *Speeches-meter* (15)

Introduction

The **Speeches of Syedrive** (*Sigrdrí*) are found in R, where they directly continue the narrative told in *Reg* and *Fáfn*. In the manuscript there is no marker of any kind, not even an initial, separating the poem from *Fáfn*; the title is editorial.

Stanzas in *VqlsS*

A number of stanzas are quoted in N, the main ms. of *VqlsS*. *VqlsS* ch. 21 begins with the following passage, which is clearly based chiefly on *Sigrdrí* P3, but in the mention of the gods perhaps also sts. 3–4:

Bryn·bildr segir, at tveir konungar bqrðust. Hét annarr Hjalm-Gunnarr; hann var gamall ok hinn mesti hermaðr; ok hafði Óðinn honum sigr heitit. En annarr Agnarr eða Auða bróðir. „Ek fellda Hjalm-Gunnarr í orrostu, en Óðinn stakk mik svefn-horni í befríð þess ok kvað mik aldri síðan skyldu sigr hafa ok kváð mik giptast skulu. En ek strengða þess heit þar í móti at giptast engum þeim, er bréðast kynni.“ Sig·urðr méltil: „Kenn oss ráð til stórra bluta.“ Hun svarar: „Þér munuð betr kunna, en með þókkum vil ek kenna yðr, ef þat er nökkut, er vér kunnum, þat er yðr méltil líka, í rúnum eða qðrum blutum, er liggja til hvers blutar, ok drekkum bæði saman, ok gefi góðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Bryn·bildr fylldi eitt ker ok férði Sig·urði ok méltil:

‘Byrnhild tells that two kings fought each other. The one was called Helm-Guther; he was old and the greatest warrior, and Weden had promised him victory. But the other was called Eynur or Ead’s brother.

"I made Helm-Guther fall in battle, but Weden stung me with a sleeping-thorn as revenge for that, and said that I should never thenceforth have victory and said that I must marry. But I made the vow in response to marry no such one as could be frightened." Siward spoke: "Teach us counsel about great things." She answers: "Ye will know better, but with thanks will I teach you if there be anything which we know that may please you, of runes or other things of importance; and let us both drink together, and may the gods give us two a good day, that thou mayst have use and pleasure from my wisdom and that thou mayst afterwards recall that of which we two speak." Byrnhild filled a vessel and brought it to Siward and spoke.'

After this the saw cites sts. 5–13 and 15–19 in uninterrupted sequence, and paraphrases sts. 20 ff. (TODO: edit these!) The order of stanzas in N is rather different from that of R. Both mss. have sts. 5–6 and 13–19 in the same order, but the order of sts. 7–12 in between is divergent. The following table illustrates the relationship:

	pres. ed.	R	N
5	Bjór fóri'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	À bjargi stóð	12b–13	–
15	À skildi kvað ristnar	14–15/4	15–17
16	Allar vóru af skafnar	15/5–16	18
17	Þat eru bókrúnar	17	19
18	Nú skalt kjósa	18	20
19	Mun'k-a ek flója	19	21

Contents

TODO.

The Speeches of Syedrive

- P1 Sig·urðr reið upp á Hindarfjall ok stefndi suðr til Frakklands. Á² fjallinu 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
 4 merki. Sig·urðr gekk í skjald-borgina ok sá at þar lá maðr ok
 svaf með öllum her-vápnum. Hann tók fyrst hjálminn af hofði
 6 hánum; þá sá hann at þat var kona. Brynján var fóst sem hon véri
 hold-gróin. Þá reist hann með Gram frá hofuð-smátt brynjuna
 8 í gognum niðr ok svá út í gognum báðar ermar. Þá tók hann
 brynu af henni en hon vaknaði ok settisk hon upp ok sá Sig·urðr
 10 ok mélti:

Siward rode up on the Hinderfell and stood looking south toward Frankland. On the fell he saw a light as great as if a fire burned; and the rays from it went up to heaven. But when he came to it there was a shield-wall rising up out of the ground. Siward went into the shield-wall and saw that a man lay there, sleeping in full armour. He first took the helmet off the man's head; then he saw that it was a woman. The byrnies were as tight as if it were grown out of her flesh. Then he took Gram and cut the byrnies from the head-hole down through and then out through both sleeves. Then he took the byrnies off her, and she awakened and sat herself up and saw Siward and spoke:

I „Hvat bæit brynu? · Hví brá'k svefni?

[R 31v/33]

2 Hvær felldi af mér · fólvar nauðir?“

Hann svaraði:
 „Sigmundar burr, · sleit fyr skómmu
 4 hrafns hré-lundir · hjorr Sig·urðar.“

“What bit the byrnies? How did I break my sleep?
 Who loosened from me these death-pale chains?”
 “Syemund’s son [= Siward] has just torn off
 the raven’s corpse-trees [BYRNIE?] with Siward’s sword.”

4 hrafns hré-lundir ‘the raven’s corpse-trees [BYRNIE?]’ | An unclear kenning. TODO.

[Sigdrífa kvað:] **2** „Lengi ek svaf, · lengi ek sofnuð vas,
 2 long eru lýða lé;
 Óðinn því veldr · es eigi móttak
 4 bregða blund-stófum.“

[R 32r/2]

“Long I slept, long was I asleep,
 long are the guiles of men.
 It is Weden’s fault that I could not
 break the staves of sleep.”

P2 Sig·urðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt
 2 mjaðar ok gaf hónum minnis-véig.

Siward set himself down, asking for her name. She then took a horn full of mead and gave him a draught of remembrance:

² minnis-vēig ‘draught of remembrance’ | To drink someone’s *minni* ‘memory, remembrance’ seems originally to have referred specifically to the funerary toast, but here has clearly come to carry a broader sense, viz. to drink a toast to someone’s favour, whether man or god.

3	Héill Dagr, · héilir Dags synir,	[R 32r/6]
²	heil Nótt ok nipt!	
4	Ó-reiðum augum · lítið okkr þinig ok gefið sitjondum sigr!	
	“Hail Day! Hail the sons of Day! Hail Night and her kinswoman! With unwrathful eyes look Ye towards us twain and give the settlers [= us] victory.	

ALL | *Sigrdr* 3–4 represent the only surviving poetic prayer to the collective Gods in the whole Norse literature (for prayers to individual gods, esp. Thunder and Woden, cf. Lindow (1988), and in the pres. ed. the Canterbury Galder and B 380 under “Galders”). Both stanzas follow the same balanced outline: the first helming (ll. 1–2) invokes the relevant gods and the second (ll. 3–4) makes the request. The speaker is Sighdrive, who is the one offering the horn.

¹ Dags synir ‘the sons of Day’ | Their identity is uncertain, for Day does not have any known sons in the Norse mythology. Based on comparative mythology the most likely candidates are the heavenly Horse Twins, who are securely attested in the Vedic, Greek, and Baltic traditions. In the Vedic religion the two *apīnāu* are the children of Father Heaven and follow the Dawn (Brereton and Jamison, 2020, pp. 81–84). In the Greek the two Διόσ· κουποί (lit. ‘Sons of Zeús’) are prominent horsemen, but their celestial role is less apparent. In the Latvian folksongs the *Dieva dēļi* ‘Sons of Dievs’ are still closely associated with the Heaven, although they are not always twins (Calin, 1996, pp. 53–65), while the Lithuanian horse-twins (the *Ašviniai*) pull the Sun-chariot. Within the Germanic sphere, the Twins have often been associated with the Anglo-Saxon founding figures *Hengist* and *Horsa*, which however have no solar associations apart from their coming from the east; there are also the two stallions *Yorewaker* and *Allswich* which pull the Sun (*Grm* 38, *Sigrdrifumal* 15a/2), but they do not have any anthropomorphic riders. An archeological connection may be made with a pair of cultic figures from Grevesvænge, Denmark, dated to periods 4–5 (1100–700 BC) of the Nordic Bronze Age (Thrane, 2010). The two bronze figures, both wearing horned helmets, are depicted as sitting on their knees beside each other with their backs straight, facing forwards. They mirror each other, so that their inner elbows touch, placing the inner hand on the belly, while the outer arm raises a large axe. The two were originally connected at their knees by a bronze support, and belonged to a larger ensemble which was probably originally placed upon a cultic solar boat (Glob, 1961), in which case a solar association (like the other IE Twins) is certain.

² nipt ‘her kinswoman’ | The identity of this kinswoman (*nipt* typically refers to a younger female relative) is not clear. According to *Gylf* 10 the daughter of Night is Earth, but Earth is also mentioned in st. 4. If we look beyond the Scaldic system as codified by Snorre, the kinswoman of Night may tentatively be identified with the obscure Germanic Dawn-goddess, whose Vedic equivalent (Sanskrit *usás*) is conceived of as the sister of Night (*nákti*, Brereton and Jamison, 2020, p. 93, in *RV* 1.113, 1.124.8, 7.71.1, etc.) This would be a ritual archaism predating the Scaldic system but it has the advantage of giving the stanza greater internally consistency; all gods described in it would be heavenly phenomena, who can “look” with their “eyes” on the invoker (something the Earth cannot). A similar “pre-Scaldic” archaism is found in *fold* in st. 4 below.

³ Ó-reiðum augum · lítið okkr þinig ‘With unwrathful eyes look Ye towards us two’ | I.e., “gaze upon us with gracious eyes”, the grace (or wrath) of the Gods being conveyed by their eyes turning towards the worshipper. Cf. *Hdl* 6/2–3.

This anthropomorphic conception is very old and is found among both the Hebrews and Egyptians, which however speak about the “face” rather than the “eyes”. Biblical examples include the famous Priestly Blessing of *Numbers* 6:25–26 (“May Yahweh light up His face to thee and grant grace to thee; / May Yahweh lift up His face to thee and give thee peace.”), *Psalms* 4:6 (“Lift up the light of Thy face to us, Yahweh”), and the chorus of *Psalms* 80 (“Yahweh God of Armies, bring us back. / Light up Thy face, that we may be rescued.”) while Egyptian examples involve the phrase *nfr hr* ‘good, fair of face,’ which refers specifically to the grace of a god or god-like ruler (Spiegelberg, 1917, p. 115) and which is known from inscriptions as early as the 4th dynasty of the Old Kingdom (c. 2600 BCE; Abdelhamid, 2018, p. 146) until as late as the very last known Hieroglyphic inscription (394 CE; Griffith, 1937, pp. 126–127; Parkinson, 1999, pp. 178–179). Spiegelberg (1917) cites the following Middle Kingdom prayer to Osiris from the 18th dynasty (c. 1400 BCE), which I find particularly similar to the present stanza (my translation from his German): “Mayst Thou be gracious to me (*hpt-k nȝ*); may Thy face be fair towards me (*nfr hr-k mȝ*) on the day when I behold Thy fairness.”

- 4 Héilir ęsir, · héilar ǫsynjur,
² heil sjá in fjol-nýta fold!
 Mál ok man-vit · gefið okkr mérum tvéim
⁴ ok léknis-héndr meðan lifum!
- Hail the Eese! Hail the Ossens!
 Hail this much-giving Fold!
 Speech and manwit give Ye us famed twain,
 and a leecher’s hands, while we live.”

[R 32r/7]

¹ Héilir ęsir, · héilar ǫsynjur ‘Hail the Eese! Hail the Ossens!’ | The same line occurs in *Lok* 11, but is there subverted; just like here, the first half of that stanza hails the Gods, but the second half, instead of asking for a boon, instead insults one of the gods present by beginning with the word *nema* ‘except, save for’. The direction of influence is almost certainly from a prayer like the present stanza to *Lok*, for it is surely much less likely for a blasphemous parody of a prayer to inspire a real one than the reverse.

² sjá in fjol-nýta fold ‘this much-giving Fold’ | I.e., “the bountiful Earth”; an expression with Indo-European roots. Throughout the rest of the Norse poetic corpus *fold* refers exclusively to the unpersonified ‘land, earth’ without animacy or religious associations, and so the present instance seems to be a ritual archaism, for which cf. the Old English *Æcerbót*: *Hál wes þú Folde · fira móðor* ‘Hale be thou, Fold, mother of men!’ and the Old Indian cognate *Pṛtiñi* (Brereton and Jamison, 2020, p. 96, found frequently in *RV*, e.g. 1.89.4b: *mātā Pṛtiñi* ‘mother Earth’). The common Indo-European root is **p̥l̥b₂-*elwī**₂ ‘flat, broad one’, for the sense of which cf. Hfr *Háðr* 8 (in SkP III), where Earth is the *br̥eið-léita brúðr Bál-eyg* ‘broad-faced bride of Bale-eye (= Weden)’.

—
 For the epithet ‘much-giving’ cf. *Iliad* 3.89: ἐπὶ χθονὶ πουλῳ-βοτείρῃ ‘upon the much-nourishing earth’, where the Greek *πουλω-* is cognate with ON *fjol-*, both deriving from PIE **p̥elb₂-u-* ~ **p̥olb₂-u-* ‘much, many’.

⁴ léknis-héndr ‘a leecher’s hands’ | The hands of a physician, i.e., hands with (magical) powers of healing. The singular *léknis-hénd* occurs on the Ribe galder stick (DR EM85;493), edited below under Galders.

- P3 Hon nefndisk Sigdrífa ok var valkyrja. Hon sagði, at tveir ko-
² nungar borgusk. Hét annarr Hjalm-Gunnarr; hann var þá gamall
 ok inn mesti hermaðr, ok hafði Óðinn hánum sigri heitit.
⁴ En annarr hét Agnarr, · Auðu bróðir

es vétr ᛁngi · vildi þiggja.

6 Sigrdrífa felldi Hjalm-gunnar í orrostunni, en Óðinn stakk hana
svefn-þorni í hefnd þess ok kvað hana aldri skyldu síðan sigr
8 vega í orrostu, ok kvað hana giftask skyldu, „en sagða'k hánum
at strengða'k heit þar í móti, at giptask öngom þeim manni er
10 hréðask kynni.“ Hann segir ok biðr hana kenna sér speki ef hon
vissi tíðendi ór öllum heimum. Sigrdrífa kvað:

She said her name was Syedrive and was a walkirrie. She said that two kings
had fought; one was called Helm-Guther—he was old by then and the greatest
warrior, and Weden had promised him victory,
but the other was called Eyner, Ead's brother,
who in no way wished to sue for peace.

Syedrive made Helm-Guther fall in the battle, but Weden stung her with the
sleeping-thorn as revenge for that and declared that she would never thenceforth
win victory in battle and said that she must marry, “but I told him that
I had made a vow in response not to marry any man who could be frightened.”
He [= Siward] speaks and asks her to teach him wisdom if she knew tidings
out of all the Homes. Syedrive quoth:

4 Auðu | corr.; Hauðu R

4 Auðu | It is proven beyond a doubt by *Helr* 8 that the correct form of the name is in fact *Auða*
(as found in *VölsS* 21; see introduction above). The form with *b-* is thus due to corruption.

5 „Bjór fóri'k þér, · bryн-þings apaldr,
2 magni blandinn · ok megin-tíri,
fullr es ljóða · ok likn-stafa,
4 góðra galdrá · ok gaman-rúna.

[R 32r/18–20, N 24v/12–14]

Beer I bring thee—O apple-tree of the byrnie-Thing [BATTLE > WARRIOR]!—
mixed with might and mighty splendour.

It is full of leeds and grace-staves,
of good galders and pleasure-runes.

1 bryн-þings apaldr 'apple-tree of the byrnie-Thing [BATTLE > WARRIOR]' | bryн-þinga valdr 'wielder
of byrnie-Things [BATTLES > WARRIOR]' N 4 gaman-rúna 'pleasure-runes' | gaman-†rædna† N

6 Sig-rúnar skalt rísta, · ef vilt sigr hafa,
2 ok rísta á hjalti hjors,
sumar á vétt-rínum, · sumar á val-bóstum,
4 ok nefna tysvar Tý.

[R 32r/20–22, N 24v/14–16]

Victory-runes shalt thou know, if thou wilt have victory,
and carve them on the hilt of the sword;

some on the weight-rims, some on the wal-basts,
and twice name Tew.

1 sigr hafa 'have victory' | snotr vera 'be clever' *N* 2 rista | †rist† *N* 3 sumar 'some' | *om.*
N 3 vétt-rínum 'weight-rims' | vétt-†rvnum† *N* 3 sumar 'some' | ok 'and' *N* 3 val-bóstum
'wal-basts' | val-†bystum† *N*

3 vétt-rínum 'weight-rims' | Unclear. TODO.

3 val-bóstum 'wal-basts' | Possibly the sword-pommel; this word also occurs in *HHj* 9. TODO.

7 **Ql**-rúnar skalt kunna · ef vilt at annars kvén [R 32r/22–24, N 25r/1]
2 véli-t þik í tryggð ef trúir;
á horni skal þér rísta · ok á handar baki
4 ok mérkja á nagli Nauð.

Ale-runes shalt thou know, if thou wilt that another man's wife
not betray thee in troth if thou trust her.
On the horn shall one carve them, and on the back of the hand,
and mark Need on the nail.

1 at 'that' | *emend. from* †at† *N; om. R* 2 véli-t þik í tryggð | véli þik eigi tryggð *N* 3 þér
'them' | þat 'it' *N*

4 Nauð 'Need' | i.e. the n-rune, †.

8 Full skal signa · ok við fári séa [R 32r/24–25, N 25r/3]
2 ok verpa lauki í lög;
þá þat vejt'k, · at þér verðr aldri-gi
4 mēini blandinn mjóðr.

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' | ql 'The ale' *N* breaks alliteration. 4 mēini blandinn | *emend.*; mēin-blandinn
N

1 signa 'sign' | Dedicating the cup by means of making a certain sign or speech over it. TODO.
3–4 þá ... mjóðr | only in *N; om. R*

9 Bjarg-rúnar skalt kunna · ef bjarga vilt [R 32r/25–26, N 25r/5]
2 ok leyða kind frá konum;
á lófa þér skal rísta · ok of liðu spenна
4 ok biðja þá dísir duga.

Rescue-runes shalt thou know, if thou wilt rescue
 and loosen children from women;
 on the palm shall one carve them, and wrap them round the joints,
 and then bid the dises to avail.

¹ kunna 'know' | nema 'learn' *N* ¹ ef bjarga vilt 'if thou wilt rescue' | ef þú vilt borgit fá 'if thou wilt have rescued' *N* ⁴ þá 'then' | om. *N*

⁴ dísir 'dises' | Minor goddesses and fates; one of their roles was helping ailing women during childbirth. Cf. *Fáfn* 12 where *nornir* 'Norns' is used for the childbirth goddesses.

io Brim-rúnar skalt rísta · ef vilt borgit hafa
² á sundi segl-mórum;
³ á stafni skal rísta · ok á stjórnar blaði
⁴ ok leggja ełd í ár;
⁵ es-a svá brattr breki · né svá bláar unnir,
⁶ þó kómsk-tu héll 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' | gjóra 'make' *N* ³ skal rísta 'shall [one] carve' | skal þér rísta 'shall [one] carve them' *N* ⁵ es-a 'There is not' | falla-t 'There fall not' *N*

⁴ leggja ełd í ár 'lay fire into the oar' | i.e. mark it with fire in some way.

⁶ þó kómsk-tu héll af hafi 'that thou not come whole off the sea.' | Lit. "yet comest thou whole off the sea."

ii Lim-rúnar skalt kunna · ef vilt léknir vesa
² ok kunna sár at séa;
³ á bęcki skal þér rísta · ok á baðmi viðar,
⁴ þeim's lúta austr limar.

[R 32r/29-31, N 25r/7-9]

Limb-runes shalt thou know, if thou wilt be a leecher,
 and know how to look at wounds;
 on a birch shall one carve them, and on the beam of the wood:
 on the one whose limbs bow to the east.⁴⁶

⁴⁶Probably referring to a characteristically bent mountain birch bowing to the east.

³ baðmi 'beam' | barri 'leaf' ⁴ þeim's | þess es *N*

- 12 Mál-rúnar skalt kunna · ef vilt at **mann-gi** þér [R 32r/31—34, N 24v]
 2 heiptum gjaldi **harm**;
 þér of **vindr**, · þér of **vefr**,
 4 þér of **setr** allar **saman**,
 á **því** **þingi** · es **þjóðir** skulu
 6 í **fulla dóma** **fara**.

Speech-runes shalt thou know, if thou wilt that no man
 should repay thy insults with harm;
 them dost thou wind, them dost thou weave,
 them dost thou put all together,
 on that Thing whereas peoples shall
 go to full judgments.

1 vilt | om. N 2 gjaldi | †giallda† N 5 þjóðir 'nations' | mænn N *breaks alliteration.*

- 13 Hug-rúnar skalt kunna · ef vilt **hværjum** **vesa** [R 32r/34—32v/3, N 25]
 2 **gęð-svinnari** **guma**;
 þér of **réð**, · þér of **ręist**,
 4 þér of **hugði** **Hropr**,
 af þejim **legi** · es **lekit hafði**
 6 ór **hausi** **Hęiðdraupnis**
 ok ór **horni** **Hoddrofnis**.

Mind-runes shalt thou know, if thou wilt be
 sense-swifter than every man;
 them did counsel, them did carve,
 them did Roft think out,
 from that liquid which had leaked
 out of Heathdreepnner's skull
 and out of Hoardrovner's horn.

1 kunna 'know' | nema 'learn' N 2 gęð-svinnari 'sense-swifter' | gęð-horskari 'sense-sharper' N

5—7 af ... Hoddrofnis 'from ... Hoardrovner's [horn]. | om. N

- 14 Á **bjargi** stóð · með **Brimis** eggjar, [R 32v/3—4]
 2 **hafði** sér á **höfði** **hjalm**;
 þá **mélti** **Míms** **hofuð**
 4 **fróðligt** it **fyrsta** orð,
 ok **sagði** **sanna** stafi.

On the barrow he stood along Brimer's edges;
 he had on his head a helmet.
 Then Mime's head spoke,

learnedly, the first word,
and said true staves:

15 Á skildi kvað ristnar · þejim's stendr fyr skínanda goði,
 2 á eyra Árvakrs, · ok á Alsvinns hófi,
 3 á því hvéli · es snýsk und rēið Hrungnis,
 4 á Slepnis tønnum · ok á slæða fjötum,

[R 32v/5-7, N 25r/11-13]

On the shield, he said, [runes] were carved—on the one that stands before
the shining god [sun];
on Yorewaker's ear and on Allswith's hoof,
on the wheel which turns beneath Rungner's chariot,
on Slapner's teeth and on the fetters of sleds,

2 á 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; Raygnis R; Raugnis N
N 4 tønnum 'teeth' | taumum 'reins' N

1 skildi ... þejim's stendr fyr skínanda goði 'the shield ... that stands before the shining god' | For
this notion cf. Grm 39, according to which the Sun is covered by a disc shielding the earth from
its heat. Without it, the whole world would burn up.

2 á eyra Árvakrs, · ok á Alsvinns hófi 'on Yorewaker's ear and on Allswith's hoof' | The two
horses that pull the Sun across the heavens; cf. Grm 38, Sigdr 3/1 and note.

6 á bjarnar hrammi · ok á Braga tungu,
 7 á ulfs klóum · ok á arnar nefi,
 8 á blóðgum végjum · ok á brúar sporði,
 9 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 head,
on the palm of release and the trail of grace,

6 nefi | †nefiut† N 8 ok á | ok N

10 á gleri ok á gulli · ok á gumna héillum,
 11 í víni ok virtri · ok vili-sessi,
 12 á Gungnis oddi · ok á Grana brjósti,
 13 á nornar nagli · ok á nefi ugлу;

[R 32v/9-11, N 25r/15-18]

on glass and on gold and on men's luck-charms,
in wine and beerwort and the comfortable seat,
on Gungner's point and on Grane's chest,
on a norn's nail and on an owl's beak.

9 gumna héllum ‘men’s luck-charms’ | góðu silfri ‘good silver’ *N* 10 vili-sessi ‘the comfortable seat’ | volu sessi ‘a wallow’s seat’ *N* 10 vili-sessi ‘the comfortable seat’ | í guma holdi ‘in a man’s flesh’ add. *N* 11 Gungnis oddi ‘Gungner’s point’ | Gaupnis oddi ‘Yeapner’s point’ (*an elsewhere unknown spear*) *N* 11 Grana brjósti ‘Grane’s chest’ | gígjar brjósti ‘a gow’s chest’ *N*

16 Allar vóru af skafnar, · þér’s vóru á ristnar,
 2 ok hvírfðar við inn helga mjóð
 ok sendar á víða vega:
 4 þér ’ru með ósum, · þér ’ru með qlfum,
 sumar með vísum vqnum,
 6 sumar hafa mænskir mænn.

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 hvírfðar ‘mixed’ | †hréðdar† (*for hrórðar ‘stirred’?*) *N* 4 ósum ... qlfum ‘Eese ... Elves’ | qlfum ... ósum ‘Elves ... Eese’ *N* 4 þér ’ru ‘they are’ | sumar ‘some’ *N* 5 sumar ‘some’ | ok ‘and’ *N*

17 Þat eru bók-rúnar, · þat eru bjarg-rúnar
 2 ok allar ql-rúnar
 ok métar megin-rúnar
 4 hvéim’s þér kná ó-villtar · ok ó-spilltar
 sér at héllum hafa;
 6 njót-tu ef namt
 und’s rjúfask regin!

They are book-runes, they are rescue-runes,
 and all ale-runes,
 and noble might-runes—
 for whomever knows them unfalsified and uninjured
 to have for himself as charms.
 Use them if thou learn them
 until the Reins are ripped!

1 þat eru ‘the are’ | ok ‘and’ *N* 3 ok métar ‘and noble’ | ok mérar ok ‘and renowned and’ *N* 4 ó-spilltar | †of villtar† *N* 7 rjúfask | rjúfa *N*

1 bók-rúnar ‘book-runes’ | Or ‘beech-runes’. The word may also be emended to bót-rúnar ‘cure-runes’, since the letters *c* and *t* were, in the TODO minuscule used on Iceland, very similar. This emendation is favourable for two reasons: (i) it makes more sense, since the semantic pair bót ‘cure’ : bjarg ‘rescue’ is surely stronger than bók ‘book, beech’ : bjarg ‘rescue’, and since the present stanza is specifically referring to the practical use of the runes; (ii) the pair bót-runar : bjarg-rúnar is already found in a runic charm (B 257, edited under Galders from Bryggen).

[R 32v/11–14, N 25r/18]

[R 32v/14–16, N 25r/21]

18 „Nú skalt **kjósá** · alls þér 's **kostr** of boðinn,
 2 **hvassa** vápna **hlynr**,
 sogn eða þogn · haf þér **sjalfr** í hug;
 4 qll eru **mæin** of **metin**.“

[R 32v/16–18, N 25v/3–5]

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 measured⁴⁷!”

⁴⁷i.e. in advance.

19 „Mun'k-a ek **flója** · þótt mik **feigan** vitir,
 2 em'k-a ek með **bleyði** **borinn**;
 ást-róð þín · ek vil qll hafa
 4 svá **lengi** sem ek **lifi**.“

[R 32v/18–20, N 25v/5–8]

“I shall not flee, although thou know me to be fey;
 I was not born with softness.⁴⁸
 Thy loving counsels, all, will I have
 for as long as I may live.”

⁴⁸TODO: Note about this common heroic expression.

2 með ‘with’ | om. N

20 „Þat réð'k þér it **fyrsta** · at við **fréndr** þína
 2 **vamma-laust** verir;
 síðr þú hefnir · þótt þeir **sakar** **göri**;
 4 þat kveða **dauðum** **duga**.“

[R 32v/20–22]

“This I counsel thee first: that thou against thy kinsmen
 defend thyself faultlessly.
 Late oughtst thou to take revenge, although they incur charges;
 that, they say, befits the dead.

21 Þat réð'k þér **annat**, · at **eið** né **sværir**,
 2 nema þann 's **sáðr** **séi**,
 grimmar simar · **ganga** at tryggð-rofi;
 4 armr es **vára** **vargr**.

[R 32v/22–24]

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.⁴⁹

⁴⁹The punishment is one of torment in the afterlife; see note to *Vsp* 39. — The whole stanza is paraphrased in *VglS* ch. 21: *Ok sver eigi rangan eið, því at grimm befnd fylgir griðrofi.* ‘And swear no wrong oath, for grim revenge follows the griθ-breach.’

3 simar ‘strands’ | i.e. ‘strands of fate’; cf. *I HHund* 3, where the norns are said to twist such strands. Often emended to *līmar* ‘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 *f* in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *befnd* ‘revenge’.

22 Þat réð’k þér þriðja · at þú þingi á
2 dēili-t við hēimska hali
 því’t ó-sviðr maðr · létr 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 þíkkir þú með bleýði borinn
 eða sónnu sagðr;
4 héttir es hēimis-kviðr
 nema sér góðan geti.
6 Annars dags · lát hans qndu 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 qndu ‘life’ | lit. ‘breath, spirit’. Cf. *Vsp* 17 where *qnd* is Weden’s gift to the first men.

24 Þat réð’k þér it fjórða · ef býr for-déða
2 vamma-full á vegi:

[R 32v/28–30]

4 **ganga** 's betra · an **gista séi**
 bótt þík **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 **fíra synir** [R 32v/30–32]
 hvar's skulu **vréiðir vega**;
 oft **ból-vísar** konur · sitja **brautu nér**;
 þér's deyfa **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 *nýskask fyrir* 'to look ahead', as found in *Háv 7*.

26 Þat réð'k þér it **fimmsta**, · þótt **fagrar séir** [R 32v/32–34]
 brúðir békkjum á,
 sifja silfr · láta **pínum svefni ráða**,
 tøygi-at **þér at kossi konur**.

This I counsel thee fifth: although thou seest
 fair brides on the benches,
 let not kinsmen's silver rule thy sleep;
 lure not women to thee for kisses.

27 Þat réð'k þér it **séッta**, · þótt með **seggjum fari** [R 32v/34]
 qlðr-mál til qfug:
 drukkinn **dæila** · skal-at við **dolg-viðu**
 mangan stelr **vín viti**.

This I counsel thee sixth: although among warriors may grow
 the ale-speech much awry,
 drunkenly deal shalt thou not with war-trees [WARRIORS];
 wine steals wit from many.

¹ Þat ... fari 'That ... may grow' | With these words fol. 32v of R ends, and we have the "great lacuna". The rest of the stanzas are supplied from younger paper mss.

TODO: More stanzas from paper manuscripts.

Fragments from the Saw of the Walsings

Introduction

In R, *Sigrdr* ends abruptly at stanza 27, after which a number of pages have gone missing; the so-called “great lacuna”. The poetry contained in them undoubtedly belonged to the Walsing cycle, specifically concerning the life of Siward.

The author of *VqlsS* drew heavily from a collection of Walsing-cycle poetry closely related to R. He quotes many stanzas known from R, but also some which do not survive anywhere else—these are the stanzas edited here. They correspond to the story which would have been found in the great lacuna, and it is probable that they derive from the now-lost poems found there.

1 Ristu af magni · mikla hellu,
2 Sigmundr hjørvi · ok Sinfjøtli.

They carved with strength the great stone,
Syemund with sword, and Sinfittle.

2 Eldr nam at ósask · en jorð at skjalfa
ok hár logi · við himni gnéfa;
fár træystisk þar · fylkis rekka
4 ełd at riða · né yfir stíga.

The fire took to rage and the earth to shake
and high flame to rise to heaven.
Few there dared of the marshall's champions
the fire to ride or to step over it.

3 Sigurðr Grana · sverði kęyrði;
 2 ęldr sloknaði · fyr ęđlingi;
 logi allr lęgđisk · fyr lof-gjörnum;
 4 bliku ręiði, · es Reginn átti.
 Siward drove Grane on by his sword;
 the fire went out before the athling;
 the flame all lowered before the praise-eager man;
 the harness flashed which Rein had owned.

4 Sigurðr vá at ormi, · en þat síðan mun
 2 ęngum fyrnask, · meðan qld lifir.
 En hlýri þiñn · hvárki þorði
 4 ęld at ríða · né yfir stíga.

Siward smote the Wyrm and that will afterwards
 by none be forgotten while mankind lives—
 but *thy brother* dared neither
 the fire to ride nor to step over it.

5 Út gekk Sig·urðr · ann-spjalli frá,
 2 holl-vinr lofða, · ok hnípaði,
 svá at ganga nam · gunnar-fúsum
 4 sundr of síður · serkr járn-ofinn.

TODO: translation.

TODO: More stanzas?

Fragment of a Lay of Siward (*Brot af Sig·urðarkviða*)

Dating (Sapp, 2022): Cioth (o.974)

Meter: *Ancient-words-law*

Introduction

After the Great Lacuna the text of R picks up in the middle of a lay about Siward and Byrnhild, namely the present Fragment (*Brot*). According to the following prose (see *I Guðr*) the poem began with Siward's death. TODO: Translation is in progress.

Fragment of a Lay of Siward

- 1 „hvat hefir Sig·urð · saka unnit
2 es þú fróknan vill · fjørvi néma?“

“[What has Siward] done for a crime,
that thou wilt deprive the brave of life?”

- 2 „Mér hefir Sig·urð · seld a eiða
3 eiða seld a · alla logna
þá vélti hann mik · es hann vesa skyldi
4 allra eiða · einn full-trúi.“

“To me has Siward given oaths,
oaths given, all lies.
He betrayed me when he should have been
of all oaths the one true keeper.”

3 Þík héfir Bryn·hildr · bol at gérva
² héptar hvattan · harm at vinna.
 fyrr man hón Guðrúnu · góðra ráða
⁴ enn síðan þér · sín at njóta.

TODO: Translation.

4 Sumir ulf svíðu, · sumir orm sniðu,
² sumir Gothormi · af géra dæildu,
 áðr þeir mætti · mæins of lystir
⁴ á horskum hal · hændr of leggja.

Some roasted a wolf; some cut up a snake;
 some shared wolf-flesh with Godthorm,

TODO..

5 Úti stóð Guðrún · Gjúka dóttir
² ok hón þat orða · alls fyrst of kvað:
 „Hvar es nú Sig·urðr · seggja dróttinn
⁴ es fréndr mírir · fyrri ríða?“

Outside stood Guthrun, Yivick's daughter,
 and she this word first of all did say:
 “Where is now Siward, the lord of men,
 when my kinsmen ride in front?”

6 Einn því Högni · and-svør vœitti:
² „Sundr hoðum Sig·urðr · sverði högginn;
 gnápir é grár jór · yfir gram dauðum.“

Alone did Hain this answer grant:
 “We have cut Siward asunder by sword;
 the grey steed always neighs over the dead prince.”

7 Þá kvað þat Brynhildr · Buðla dóttir:
² „væl skuluð njóta · vápna ok níu landa;
 eðinn myndi Sig·urðr · qllu ráða
⁴ ef hann lengri lítlu · lifi hældi.“

Then quoth this Byrnheld, Budle's daughter:
 “Well shall ye enjoy weapons and nine lands!
 Alone would Siward rule them all
 if a little longer he had held his life.”

3 myndi | myndiv R

- 8 „Véri-a þat sómt · at hann svá réði
 2 Gjúka arfi · ok gota mængi
 es hann fimm sonu · at folk-róði
 4 gunnar fúsa · getna hafði.“

TODO: Translation.

- 9 Hló þá Brynhildr · —bór allr dunði—
 2 ei nu sinni · af ɔllum hug:
 „vél skuluð njóta · landa ok þegna
 4 es þér fróknan gram · falla létuð.“

Then Byrnhild laughed—the farm all resounded—
 a single time out of her whole heart:
 “Well shall ye enjoy the lands and thanes,
 since ye made the brave prince to fall.”

- 10 Þá kvað þat Guðrún · Gjúka dóttir:
 2 „Mjok mélir þú · miklar firnar
 gramir hafi Gunnar · gøtvað Sig·urðar
 4 heipt-gjarns hugar · høfnt skal verða.“

Then quoth this Guthrun, Yivick's daughter:
 “TODO.”

- 11 Soltinn varð Sigurðr · sunnan Rínar
 2 hrafn at meiði · hótt kallaði:
 „Ykkur mun Atli · eggjar rjóða
 4 munu víg-skáa · of viða eiðar.“

Dead was Siward to the south of the Rhine;
 a raven on a branch loudly called out:
 “On you two will Attle redder his blades;
 the warriors will be destroyed by the oaths!”

- 12 Framm vas kvelda · fjølð vas drukkit
 2 þá vas hví-vetna · vil-mál talit.
 sofnuðu allir · es i séing kvómu.

TODO: Translation.

13 Eínn vakði Gunnarr · qllum lēngr
 2 fót nam at hróra · fjolð nam at spjalla
 hitt hér-glōtuðr · hyggja téði,
 4 hvat þeir i bøðvi · báðir ssgðu
 hrafn ey ok qrn · es þeir héim riðu.

Alone did Guther wake longer than all;
 his foot he took to move, much he took to speak.
 Of that the army-destroyer thought:
 what in the fray they both had said,
 the raven always and the eagle, when home they rode.

14 Vaknaði Brynhildr · Buðla dóttir
 2 dís skjoldunga · fyr dag lítlu:
 „hvétið mik eða létið mik · harmr es unninn
 4 sorg at segja · eða svá láta.“

Byrnild awoke, Budle's daughter,
 the dise of shieldings a little before day:
 “TODO.”

15 Þögðu allir · við því orði
 2 fár kunni þejm · fljóða lótum
 es hón grátandi · góðisk at segja
 4 þat's hléjandi · hólða bæddi.

All men shut up at that word;
 TODO.

16 „Hugða'k mér, Gunnarr, · grimmt i svefni,
 2 svalt allt i sal · éttak sçeing kalda,
 en þú gramer riðir · glaums and-vani
 4 fjötri fatlaðr · i fjánda lið.

“I had a cruel thought, Guther, in my sleep:
 everything died in the hall, I had a cold bed,
 and thou, prince, didst ride without cheerful fellows,
 bound by fetters, into a troop of foes.

17 Svá mun qll yður · étt niflunga
 2 afli gengin— · eruð eið-rofa!

So will all your line of Nivlings
 part from strength—ye are oath-breakers!

- 18** Mant-at-tu Gunnarr · til górvá þat
 2 es þit blóði ī spor · báðir rænnduð,
 nú hēfir þú hónum þat allt · illu launat
 4 es hann frēmstan sik · finna vildi.

Thou didst not recall, Guther, clearly enough
 that your blood in your tracks ye both did drive.
 Now hast thou for all that cruelly repaid him,
 TODO.

2 þit blóði ī spor · báðir rænnduð 'your blood in your tracks ye both did drive' | Referring to a ritual of blood-brotherhood, wherein the brothers-to-be would spill and mix their blood into their footprints on the ground. This ritual is mentioned in *Saxo Grammaticus* (2015) 1.6.7: *Siquidem ic-turi foedus veteres vestigia sua mutui sanguinis aspersione perfundere consueverant, amicitiarum pignus alterni crux commercio firmaturi* 'Now our ancestors, when they meant to strike a pact, would sprinkle their combined blood in their footprints and mingle it, so as to strengthen the pledge of their fellowship.' For discussion see PCRN History and Structures III:845 ff.

- 19** Þá ræyndi þat · es riðit hafði
 2 móðigr á vit · míν at biðja.
 hvé hér-glötuðr · hafði fyri
 4 eðum haldit · við inn unga gram.

TODO: Translation.

- 20** Bæn-vond of lét · brugðinn gulli
 2 marg dýrr konungr · á meðal okkar;
 eldi vóru eggjar · útan górvar
 4 enn eitr-dropum · innan fáðar.“

TODO: Translation.
 In fire were the outsides of the blades forged,
 but with poison-droplets the insides painted.

¹ gulli | gylli R

First Lay of Guthrun (*Guð·rúnarkviða fyrsta*)

Dating (Sapp, 2022): Cioth (o.988)

Meter: *Ancient-words-law*

Introduction

After Siward's death Guthrun is so upset that she cannot make herself weep.

From the Death of Siward (*Frá dauða Sig·urðar*)

1 Hér er sagt í þessi kviðu frá dauða Sig·urðar ok víkr hér svá til
2 sem þeir drépi hann úti. En sumir segja svá at þeir drépi hann
3 inni í rekkju sinni sofanda. En þýðverskir menn segja svá at þeir
4 drépi hann úti í skógi ok svá segir í Guð·rúnar kviðu inni fornu
5 at Sig·urðr ok Gjúka synir hefði til þings riðit þá er hann var
6 dreppinn—en þat segja allir einnig at þeir sviku hann í tryggð ok
7 vógu at hánum liggjanda ok ó·búnum. Guð·rún sat yfir Sig·urði
8 dauðum. Hon grét eigi sem aðrar konur en hon var búin til at
9 springa af harmi. Til gengu bēði konur ok karlar at hugga hana
10 en þat var eigi auð-velt. Þat er sögn manna at Guð·rún hefði etit
11 af Fáfnis hjarta ok hon skilði því fugls rødd. Þetta er enn kveðit
12 um Guð·rúnu:

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 Guð·rún · gørðisk at deyja,
 2 es hón sat sorg-full · yfir Sig·urði,
 gørði-t hón hjúfra · né hóndum sláa
 4 né kvéina of · sem konur aðrar.

It was of yore that Guthrun made ready to die
 as she sat sorrowful over Siward.

She did not pant nor beat her hands
 nor wail over him like other women.

2 Gingu jarlar · al-snotrir framm,
 2 þeir's harðs hugar · hana lóttu;
 þeygi Guð·rún · gráta mátti,
 4 svá vas hón móðug; · mundi hón springa.

Earls went all-clever forth,
 they who would loosen her hard heart.
 Yet nowise could Guthrun weep,
 so moody was she—she would burst apart.

3 Sótu ítrar · jarla brúðir
 2 golli búnar · fyr Guð·rúnu;
 hvér sagði þeira · sinn of-trega
 4 þann's bitrastan · of beðit hafði.

The splendid brides of the earls sat
 adorned with gold before Guthrun.
 Each one of them told her own great sorrow,
 the bitterest one that she had suffered.

4 Þá kvað Gjaf-laug, · Gjúka systir:

2 „Mik vœit’k á moldu · munar-lausasta;
 hefi’k fimm vera · for-spell beðit,
 4 tveggja dótra, · þriggja systra,
 átta bróðra, · þó ek ẽin lifi.“

Then quoth Yeflie, Yivick's sister:
 “I know myself on the earth to be the most joyless.
 Of five husbands have I suffered the loss,
 of two daughters, three sisters,
 eight brothers—yet I alone live.”

5 Þeygi Guð·rún · gráta mátti;
 2 svá vas hón móðug · at mqg dauðan
 ok harð-huguð · of hrør fylkis.

Yet nowise could Guthrun weep;
 so moody was she after the lad's death,
 and hard-hearted over the marshal's corpse.

6 Þá kvað þat Hér·borg, · Húna-lands dróttning:
 „Hefi’k harðara · harm at segja:
 2 mínr sjau synir · sunnan lands,
 4 verr inn átti, · i val fellu.

Then quoth this Harburg, Hunland's queen:
 “I have a harder harm to tell.
 My seven sons to the south of their land,
 —my husband eighth—in battle fell.”

7 Faðir ok móðir, · fjórir 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 against the ship-side.

8 Sjölf skylda’k gófga, · sjölf skylda’k gótvá,
 2 sjölf skylda’k hóndlá, · hel-för þeira;
 þat ek allt of bejð · ẽin misseri
 4 svá’t mér maðr ẽngi · munar leitaði.

I alone had to honour them; I alone had to bury them;
 I alone had to handle their hell-journey [DEATH].

This all I suffered in one half-year,
while noone found me any joy.

² **hcl-för** | *emend.*; hér-för *R*

9 Þá varð'k **hapta** · ok **hér-numa**
² sams misseris · **síðan-verða;**
³ **skylda'k skreyta** · ok **skúa binda**
⁴ **hērsis kván** · **hværjan morgin.**

Then I became a captive and taken in war,
in the latter part of that same half-year.
I had to dress and bind the shoes
of the ruler's wife every morning.

10 Hón **ógði** mér · af **af-brýði**
² ok **hǫrðum** mik · **hoggum keyrði;**
³ fann'k **hús-guma** · **hværgi inn bętra**
⁴ en **hús-freýju** · **hværgi verri.**“

She tortured me out of jealousy
and with hard blows drove me on.
A husband nowhere I've met better,
but a housewife nowhere worse.”

11 Þeygi **Guð-rún** · **gráta** mátti;
² svá vas hón **móðug** · at **mög** dauðan
³ ok **harð-huguð** · of **hrør** fylkis.

Yet nowise could Guthrun weep;
so moody was she after the lad's death,
and hard-hearted over the marshal's corpse.

12 Þá kvað þat **Gullrond**, · **Gjúka** dóttir:
² „**F**ó kannt, **fóstra**, · þótt **fróð** séir,
³ **ungu vífi** · **and-spjöll** bera.“
⁴ Varaði hón at **hylja** · of **hrør** fylkis.

Then quoth this Goldrand, Yivick's daughter:
“Little canst thou, foster-mother—though thou be wise—
to a young wife give answers.”—
She bade them uncover the marshal's corpse.

- 13 Svipti hón bléju · af Sig·urði
 2 ok vatt v̄engi · fyr vífs knéum:
 „Lít-tu á ljúfan, · legg þú munn við grón
 4 sem þú halsaðir · hēilan stilli.“

She drew the shroud off of Siward
 and turned his cheeks before the wife's knees:
 “Look on thy beloved! Lay thy mouth to his lips
 like thou didst embrace the hale prince.”

2 knéum | metr. emend. by restoration of old hiatus form; knjám R

- 14 Á lejt Guð·rún · Ȑinu sinni;
 2 sá hón döglings skor · dréyra runna,
 fránar sjónir · fylkis liðnar,
 4 hug-borg joſurs · hjørvi skorna.

On him looked Guthrun a single time;
 she saw the noble's locks run with blood,
 the gleaming gaze of the marshal gone,
 the heart-fort [CHEST] of the ruler cut by sword.

- 15 Þá hné Guð·rún · hóll 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 rain drop ran down to her knee.

- 16 Þá grét Guð·rún, · Gjúka dóttir,
 2 svá't tór flugu · tresk i gognum
 ok gullu við · gëss i 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 famèd fowls which the maiden owned.

2 tresk 'veil(?)' | A guess translation; this word is an unexplained hapax.

- 17 Þá kvað þat Gullrǫnd, · Gjúka dóttir:
 2 „ykkar vissa'k · ástir mæstar

4 manna allra · fyr mold ofan;
 unðir þú hvárki · úti né inni,
 systir mín, · nema hjá Sig·urði.“

Then quoth this Goldrand, Yivick's daughter:
 “I knew the love between you two was the greatest
 of all men above the earth.
 Thou wast never content outside or inside,
 O sister of mine, save by Siward's side.”

18 „Svá vas miðn Sig·urðr · hjá sonum Gjúka
 2 sem véri geir-laukr · ór grasi vaxinn,
 eða véri bjartr stéinn · à band dreginn:
 4 jarkna-stéinn · yfir զðlingum.

“So was my Siward beside the sons of Yivick
 like were a garlic out of grass grown,
 or were a bright stone on a string drawn:
 an arkenstone over the athlings.

1–2 Svá vas ... vaxin 'So was ... grown' | These two lines are almost identical to *II Guðr* 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

2 geir-laukr 'garlic' | Or 'spear-leek'. I have opted for this translation based on etymology (cf. OE *gār-lēac* 'spear-leek'), but the botanical identity is unclear. *II Guðr* 2 has *grónn laukr* 'green leek' instead. For the cultural importance of leeks and onions see note to *Vsp* 4.

3–4 eða véri ... զðlingum. '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 hværri hérri · Hérfjans dísí;
 nú em'k svá lítil · sem lauf séa
 4 opt i jölstrum · at jofur dauðan.

I also seemed to the ruler's champions
 higher than any of the Lord of Hosts' dises [WALKIRRIES].
 Now am I so small as if a leaf I were,
 high in the willows, after the ruler's death.

20 Sakna'k i sessi · ok i séingu
 2 mëns mál-vinar— · valda mëgir Gjúka;
 valda mëgir Gjúka · mínu bølví
 4 ok systr sinnar · sórum gráti.

I miss in the seat and in the bed
 my confidant—at fault are the lads of Yivick;
 the lads of Yivick are at fault for my bale
 and for their sister's [my] bitter weeping.

- 21** Svá ér of lýða · landi eyðið
 2 sem ér of unnuð · eða svarða;
 man-a þú, Gunn·arr, · golls of njóta;
 4 þeir munu þér baugar · at bana verða
 es þú Sig·urði · svarðir eða.

So may ye make the land deserted by folk
 like ye treated the sworn oaths!
 Thou wilt not, Guther, enjoy the gold;
 those bighs will for thee become the bane
 on which thou to Siward didst swear the oaths.

4 þeir munu þér baugar · at bana verða 'those bighs will for thee become the bane' | I.e. "the
 wealth will be the end of you". Formulaic; cf. *Fáfn* 9, 20.

- 22** Opt vas ï túní · tjeti mejri
 2 þa's mënn Sig·urðr · sqðladi Grana.
 ok þeir Bryn·hildar · biðja fóru.
 4 armrar vëttar · illu hælli.“

Oft in the courtyard there was greater cheer
 when my Siward saddled Grane
 and they journeyed to ask for Byrnheld's hand,
 that wretched wight of ill omen."

- 23** Þá kvað þat Bryn·hildr · Buðla dóttir:
 2 „vøn sé sú vëttr · vers ok barna
 es þik Guð·rún · gráts of bæiddi
 4 ok þér ï morgun · mál-rúnar gaf.“

Then quoth this Byrnheld, Budle's daughter:

- 24** Þá kvað þat Gull·rønd · Gjúka dóttir:
 2 „þegi þú, þjóð-leið, · þeira orða!
 Urðr øðlinga · hefir þú é vesit;
 4 rekr þik alda hvær · illrar sképnu
 sorg sára · sjau konunga
 6 ok vin-spell · vífa mest.“

Then quoth this Goldrand, Yivick's daughter:

25 Þá kvað þat Bryn·hildr · Buðla dóttir:
 2 „veldr éinn Atli · óllu bólvi
 of borinn Buðla · bróðir mënн
 4 þá's vit í hóll · húnskrar þjóðar
 eld á jøfri · orm-bęðs litum;
 6 þess hefti'k gangs · goldit síðan
 þeirar sýnar · sǫumk ey.“

Then quoth this Byrnheld, Budle's daughter:

26 Stóð hón und stoð · stręngði hón elfi,
 2 brann Brynhildi · Buðla dóttur
 eldr ór augum; · eitri fnésti
 4 es hón sör of leit · á Sig·urði.

She stood beneath a pillar, strengthened her anger;
 on Byrnheld Budle's daughter burned
 a fire from her eyes; she spit venom
 when she beheld the wounds upon Siward.

P2 Guð·rún gekk þaðan á braut til skógar á eyði-merkr ok fór allt til
 2 Danmarkar ok var þar með Þóru, Hákonar dóttur, sjau misseri.
 Bryn·hildr vildi eigi lifa eptir Sig·urð. Hon lét drepa þréla sína
 4 átta ok fimm ambóttir, þá lagði hon sik sverði til bana svá sem
 segir í Sig·urðar kviðu inni skómmu.

Guthrun went away thence to the wood in the wilderness and journeyed all the way to Denmark and stayed there with Thure, Hathkin's daughter, for seven half-years. Byrnheld did not want to live after Siward. She had her eight thralls and five handmaids slain; then she ran herself through with a sword unto her death, as it says in the Short Lay of Siward.

Short Lay of Siward

(Sig·urðarkviða in skømmu)

Dating (Sapp, 2022): early Cíith (o.876)

Meter: *Ancient-words-law*

Introduction

Despite its title it is one of the longer poems, having approximately 300 long-lines.

Short Lay of Siward

- 1 Ár vas þat's Sigurðr · sótti Gjúka
2 vølsungr ungi · es vegit hafði;
tók við tryggðum · tveggja bróðra
4 seldusk eða · eþjun-fróknir.

It was of yore when Siward sought out Yivick,
the young Walsing who had fought.
He got the truces of two brothers;
oaths they exchanged, men brave of zeal.

- 2 Møy buðu hónum · ok mæjðma fjlð,
Guð-rúnu ungu · Gjúka dóttur;
drukku ok dómðu · dógr mart saman
4 Sig·urðr ungi · ok synir Gjúka.

They offered him a maiden and a multitude of treasures:
young Guthrun, Yivick's daughter.

They drank and discussed many a day and night together,
young Siward and the sons of Yivick.

- 3 Und's þeir Brynhildar · biðja fóru
 2 svá't þeim Sigurðr · rēð i sinni
 völsungr ungi · ok vega kunní;
 4 hann of ętti · ef hann ęiga knétti.

TODO: Translation.

- 4 Seggr inn suðr-óni · lagði sverð nøkkvit
 2 mēki mál-faan · á meðal þeira
 né hann konu · kyssa gérði
 4 né húnscr konungr · hęfja sér af armi
 męy frum-unga · fal hann męgi Gjúka.

TODO: Translation.

- 5 Hón sér at lífi · löst né vissi
 2 ok at aldr-lagi · ękki grand
 vamm þat's véri · eða vesa hygði;
 4 gengu þess à milli · grimmarr urðir.

TODO: Translation.

- 6 Ejin sat hon úti · aptan dags,
 2 nam hón svá bęrt · umb at mélask:
 „Hafa skal'k Sigurðr, · — eða þó svelti!—
 4 męg frum-ungan, · mér à armi.

TODO: Translation.

² nam hón svá bęrt · umb at mélask: | No alliteration can be found for this line.

- 7 Orð mélta'k nú, · iðrumk ęptir þess,
 2 kvón 's hans Guðrún · en ek Gunnars,
 ljótar nornir · skópu oss langa þró.

Words I now spoke; I regret them afterwards.
 His wife is Guthrun, but I am Guther's;
 ugly norns shaped for us a long yearning.

8 STANZATEXT

TODO: Translation.

9 STANZATEXT

TODO: Translation.

TODO: More stanzas

Hell-ride of Byrnhild (*Hēlreið Bryn·hildar*)

Dating (Sapp, 2022): late Círth (o.650)

Meter: *Ancient-words-law*

Introduction

Byrnhild is burned on her pyre in a beautiful chariot or wagon. In the afterlife she rides on the Hellway to reach her resting place in Hell, and meets a gow or troll-woman on the way. The poem consists of their conversation.

-
- P1 Eptir dauða Bryn·hildar vóru gor ból tvau: annat Sig·urði, ok
2 brann þat fyrr, en Bryn·hildr var á qðru brennd ok var hon í reið
þeiri er guð-vefjum var tjolduð. Svá er sagt at Bryn·hildr ók með
4 reið'inni á hel-veg ok fór um tún þar er gýgr nökkrur bjó. Gýgr'in
kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier; but Byrnhild was burned on the other, and she was in that chariot which was covered with god-weave. So it is said that Byrnhild drove with the chariot onto the Hellway and passed through a yard where a certain gow lived. The gow quoth:

2–3 í reið þeiri er guð-vefjum var tjolduð 'in that chariot which was covered with god-weave' | The canopy/tent on the chariot was made of silk (poetically known as *god-weave*, the fabric of the gods). For the burial of women in wagons and chariots cf. TODO (Oseberg ship?).

3–4 Bryn·hildr ók með reið'inni á hel-veg 'Byrnhild drove with the chariot on the Hellway' | This gives us some interesting insight into old afterlife beliefs. After Byrnhild is burned she ends up between the worlds of the dead and the living, the so-called "Hell-way" or road to Hell, which she must travel to arrive at her final resting place in the Underworld; she is burned inside a chariot so that she will be able to travel comfortably. We may presume that the animals driving the chariot were slaughtered and burnt with her on the pyre.

Byrnhild rode the Hellway (*Bryn·bildr r̄eið h̄el-veg*)

1 „Skalt í **gognum** · **ganga** **çigi**
 2 **grjóti** **studda** · **garða** **mína**;
 3 **betr** **sómði** **þér** · **borða** **at rekja**
 4 **h̄eldr** **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 the husband of another!

4 **h̄eldr** **an** **vitja** · **vers** **annarar** ‘rather than visit the husband of another’ | The gow insults Guthrun and blames her early death on her immoral actions; if she had instead lived like a chaste woman and tended to her simple domestic duties, she would still have been alive.

2 Hvat skalt **vitja** · af **Val-landi**,
 2 **hvar-füst** **h̄ofuð**, · **húsa** **mínna**?
 3 **Þú** **hefir**, **Vór** **gulls**, · **ef** **þik** **vita** **lystir**,
 4 **mild**, **af** **höndum** · **manns** **blóð** **þvegit**.“

Why shalt thou visit from Walland,
 O straying head, these houses of mine?
 Thou hast, mild Ware of gold [LADY], if thou hast lust to know,
 washed a man’s blood off thy hands.”

Byrnhild answers:

3 „**Bregð** **çigi** **mér**, · **brúðr** **ór** **steini**,
 2 **þótt** **ek** **véra'k** · **í** **víkingu**;
 3 **ek** **mun** **okkur** · **óðri** **þikkja**
 4 **hvar**’s **menn** **çöli** · **okkart** **kunna**.“

“Upbraid me not, O bride from the stone [gow],
 although I may have been in a piratical host;
 of us two will I seem the nobler,
 wherever men know our lineages.”

The gow:

4 „**Þú** **vast**, **Brynhildr**, · **Buðla** **dóttir**,
 2 **hejlli** **verstu** · **í** **héim** **borin**;
 3 **þú** **hefir** **Gjúka** · **of** **glatat** **börnum**
 4 **ok** **búi** **þéira** · **brugðit** **góðu**.“

"Thou wast, O Byrnild Budle's daughter,
with the worst luck born into the world.
Thou hast destroyed Yivick's children,
and deprived their house of good."

Byrnild:

5 „Ek mun sēgja þér, · svinn, ór rēiðu
vit-laussi mjók, · ef þik vita lystir:

2 hvé gørðu mik · Gjúka arfar
4 ásta-lausa · ok eð-rofa.

"I will tell thee, wise from my chariot,
O very witless one, if thou hast lust to know,
how Yivick's heirs did make me
loveless, and an oath-breakeress.

6 Lét hami vára · hug-fullr konungr,

2 átta systra, · undir eik borit;
vas'k vetra tólf, · ef þik vita lystir,
4 es ungum gram · eða seld'a'k.

TODA.

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-dolum

2 Hildi und hjalmi, · hværr es kunni.

In the Limdales all men called me
a Hild 'neath the helmet, whoever knew me.

8 Þá lét'k gamlan · á Goð-þjóðu

2 Hjalm-Gunnar nést · heljær ganga;
gaf'k ungum sigr · Auðu bróður;
4 þar varð mér Óðinn · of-réiðr 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;
then Weden furious was with me over that.

9 Lauk hann mik skjoldum · í Skata-lundi,

2 rauðum ok hvítum, · randir snurt;

4 þann bað hann slíta · svefni mínum
 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 in no land could be frightened.

10 Lét umb sal minn · sunnan-verðan
 2 hávan brenna · hér alls viðar;
 þar bað hann eínn þegn · yfir at ríða,
 4 þann's mér fórði gull · þat's und Fáfní lá.

He made around my hall a south-facing
 high host of all wood [FIRE] burn.
 There he bade one thane ride over:
 him who brought me the gold which 'neath Fathomer lay.

11 Réið góðr Grana · gull-miðlandi
 2 þar's fóstri minn · flætjum stýrði;
 eínn þótti hann þar · óllum bætri,
 4 víkingr Dana, · í verðungu.

On Grane rode the good gold-dealer [RULER = Siward],
 where my foster-son ruled the benches.
 Alone he seemed there better than all,
 the Wiking of Danes, in the warband.

12 Svófu vit ok unðum · i séing eínni
 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 a single 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 víss · es vildi'g-a'k
 4 at þau véltu mik · i ver-fangi.

Thus Guthrun upbraided me, Yivick's daughter,

that I slept on Siward's arm.
There I became aware of what I did not want [to know]:
that those two had tricked me in the catch of man.

14 Munu við of-stríð · alls til lengi
2 konur ok karlar · kvíkkvir fóðask;
 vit skulum okkrum · aldri slíta,
4 Sigurðr, saman. · Søkks-tu, gýgjar-kyn!“

In great strife for far too long
will men and women into life be born.
We two shall end our age,
I and Siward, together.—Sink, thou gow-kind!”

Second Lay of Guthrun (*Guðrúnarkviða aðra*)

Dating (Sapp, 2022): early Círith (o.759)–late Círith (o.199)
Meter: *Ancient-words-law*

Introduction

TODO.

The Slaying of the Nivlings (*Dráp Niflunga*)

1 Pi Gunnarr ok Högni tóku þá gullit allt, Fáfnis arf. Ó-friðr var
2 þá milli Gjúkunga ok Atla; kenndi hann Gjúkungum vold um
3 and-lát Bryn·hildar. Þat var til sétta, at þeir skyldu gipta hánum
4 Guðrúnu, ok gáfu henni ó·minnis-veig at drekka áðr hon játti at
5 giptast Atla. Synir Atla vorú þeir Erpr ok Eitill, en Svanhildr var
6 Sig·urðar dóttir ok Guðrúnar. Atli konungr bauð heim Gunnari
7 ok Högna, ok sendi Vinga eða Knéfrøð. Guðrún vissi vélar ok
8 sendi með rúnum orð at þeir skyldu eigi koma ok til jar-tegna
9 sendi hon Högna hringinn Andvaranaut ok knýtti í vargs-hár.
10 Gunnarr hafði beðit Oddrúnar, systur Atla, ok gat eigi; þá fekk
11 hann Glaumvarar, en Högni átti Kostberu. Þeira synir vorú þeir
12 Sólarr ok Snévarr ok Gjúki. En er Gjúkungar kómu til Atla, þá
13 bað Guðrún sonu sína at þeir bœði Gjúkungum lífs en þeir vildu
14 eigi. Hjarta var skorit ór Högna en Gunnarr settr í orm-garð.
15 Hann sló hörpu ok svéfði orмана, en naðra stakk hann til lifrar.
16 Þjóðrekr konungr var með Atla ok hafði þar látit flesta alla menn

18

sína. Þjóðrekr ok Guðrún kérðu harma sín á milli. Hon sagði hánum ok kvað:

Guther 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 Guther and Hain, and sent Winge or Kneefrith. Guthrun knew his wiles and sent a word with runes, that they should not come, and as a sign she sent Hain the ring Andwaresneat, and tied through it a wolf's hair. Guther had asked for Ordrun's hand, Attle's sister, and did not get her; then he got Gleamware, and Hain had Costbear. 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 Guther set in the serpent-yard. He struck his harp and soothed the serpents, but an adder stung him unto the liver. King Thedric was with Attle, and had there lost almost all of his men. Thedric and Guthrun recounted their griefs to each other. She spoke to him and quoth:

The Second Lay of Guthrun

1 „Mér vas'k meyja; · móðir mik fóddi,
2 björt i búri; · unna'k vel bróðrum—
und's mik Gjúki · gulli ræfði,
4 gulli ræfði, · gaf Sig·urði.

“I was a maiden of maidens; my mother raised me bright in her bower; I loved well my brothers—until Yivick with gold endowed me, with gold endowed me and gave [me] to Siward.

2 Svá vas Sigurðr · uf sonum Gjúka
sem véri grónn laukr · ór grasi vaxinn,
eða hþortr hó-bejinn · um hvøssum dýrum,
4 eða gull glóð-rautt · af gróu silfri.“

So was Siward over the sons of Yivick,
like were a green leek out of grass grown,

or a hart, high-legged, amidst coarse beasts,
or gold, glowing-red, beside grey silver—

ALL | Cf. *I Guðr* 18, which shares the first two lines with only small differences, and the very similar description of Hallow in *II HHund* TODO: *Svá bar Helgi · af bildingum...*

2 grónn laukr 'green leek' | The leek was a highly valued plant. Compare *Vsp* 4 where the *grónn laukr* 'green leek' is said to have grown the first Golden Age. See also note there about its mythological significance.

3 und's mér fyr·munðou · mínið bróðör

2 at ek étta ver · qllum frémra;
sofa þeir né móttu-t · né of sakar dóma
4 áðr þeir Sigurð · svælta létu.

until my brothers begrudged me
that I had a husband better than all.
They could not sleep nor speak of anything
before they made Siward die.

4 Grani rann at þingi, · gnýr vas at héyra,

2 en þá Sigurðr · sjalfr éigi kom;
qll vóru sǫðul-dýr · svæita stokkin
4 ok of vanið vásí · of vegondum.

Grane ran to the Thing—a din was to be heard—
but then Siward himself never came.
All the saddle-beasts [HORSES] with sweat were dripping
although used to toil beneath riding men.

3 sǫðul-dýr 'saddle-beasts [HORSES]' | This kenning also occurs in a loose stanza by Norse King Anlaf "the Holy" Haraldson.

5 Gekk ek grátandi · við Grana róða,

2 úrug-hlýra, · jó frá'k spjalla;
hnipnaði Grani þá, · drap í gras hofði;
4 jór þat vissi: · eigidr né lifðou-t.

I went, weeping, with Grane to speak;
with teary cheeks I asked the horse for news.
Then Grane drooped, bent his head in the grass;
the horse knew that its owners lived not.

6 Længi hvarf-at, · længi hugir deildusk

2 áðr of frégja'k · folk-vorð at gram;

4 hnipnaði Gunnarr, · sagði mér Högni
 frá Sigurðar · sórum dauða:

Not long went by—long my thoughts were torn—
 before I asked the folk-ward about the prince.
 Guther drooped; Hain told me
 about Siward's sore death.

7 ,Liggr of hoggvinn · fyr handan ver
 Guðþorms bani, · of gefinn ulfum;
 lít-tu þar Sigurð · à suðr-vega,
 4 þá hýririr þú · hrafna gjalla,
 qrnu gjalla, · ézli vegna,
 6 varga þjóta · of veri þinum.'

'He lies cut down across the sea:
 Godthorm's bane, given to the wolves.
 Behold Siward on the southern ways!
 Then wilt thou hear the ravens shriek:
 the eagles shriek, rejoicing in flesh:
 the wolves howl over thy husband.'

...TODO...

Third Lay of Guthrun (*Guðrúnarkviða þriðja*)

Dating (Sapp, 2022): Cioth (0.731)–early Cíith (0.178)
Meter: *Ancient-words-law*

Introduction

The **Third Lay of Guthrun** (*III Guðr*) is a short narrative poem, depicting just a single scene. At 10 stanzas it is the shortest poem in R, and arguably one of the most forgettable. Its only notable moments are its depiction of an ordeal by hot water and its allusion to the drowning of a slave-woman in a bog.

Dating

The most important factor towards dating *III Guðr* is its conception of the ordeal by hot water. This type of ordeal first appears in the early C6th Frankish *Salic Law*, and is always closely associated with the Catholic clergy. TODO: We ought to investigate when it went out of fashion. <https://www.degruyterbrill.com/document/doi/10.1515/97831105003/html>

Summary

Herch, one of Attle's slave-women and concubines tells him that she has seen his wife Guthrun sleep with Thedric. Attle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving taking up a white stone out of boiling water (3); while she and Thedric did sit down together, they did so only in mutual grief over the deaths of her brothers (4–5). Guthrun tells Attle to summon the German lord Saxe to carry out the trial, and seven hundred men arrive as witnesses (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must prove her innocence alone

(7). She then puts her hand in the boiling water, and takes out the stone unscathed. She holds it up and shows it to the witnesses (8). Attle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so—and her hands are horribly scorched. She is dragged to a “foul bog”, presumably to be drowned. The poet ends by laconically stating that this was how Guthrun in such a way was “restored for her affronts”.

The Third Lay of Guthrun

P1 Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði
² Atla at hón hefði sét Þjóðrek ok Guðrúnu bęði saman. Atli var
 þá all-ó-kátr. 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 together. Thereafter Attle was very unhappy. Then Guthrun quoth:

I „Hvat 's þér, **Atli?** · **é**, Buðla sonr,
² es þér hryggt í **hug**; · hví hlér þú éva?
 Hitt myndi **óðra** · **jörlum** þykka
⁴ at við **menn** **méltir** · ok **mik** **séir**.“

“What is with thee, Attle? Always, son of Bodle,
 art thou sad at heart—why laughest thou never?
 It would seem more proper to earls
 that thou spoke with men and looked at me.”

2 „Tegr mik þat, **Guðrún**, · **Gjúka** dóttir,
² mér i **hollu** · **Herkja** sagði
 at **þit** **Þjóðrekr** · undir **þaki** svéfið
⁴ ok **léttliga** · **líní** **vérðið**.“

“It troubles me, O Guthrun, Yivick's daughter,
 that in the hall Herch told me
 that thou and Thedric slept beneath one roof,
 and lightly did ye mind your linen.”

⁴ léttliga · líní vérðið ‘lightly did ye mind your linen’ | Euphemistic; they threw off their clothes and slept with each other.

3 „Þér mun'k alls þess · **ejða** vinna
² at inum **hvíta** · **hełga** stęini,
 at ek við **Þjóðmar** · **þat-ki** átta'k,

4 es vörðr né verr · vinna knátti,—

“For thee I will swear the oaths to all of it
—by the white, holy stone,
that I did no such thing with Thedmar—
those which no married woman nor man has sworn,

2 at inum hvíta · hélga stéini ‘by the white, holy stone’ | The stone lifted out of a pot of boiling water in the trial by ordeal, as described further in st. 8.

3 Þjóðmar ‘Thedmar’ | Historically, Thedmar (*Theodemir*) was the father of Thedric (*Theoderic*) the Great, who took over the kingdom after his father’s death (see Index). The use of the name here may either be a scribal error (whether for “Thedric” or for “Thedmar’s son”), or a nickname caused by the conflation of the two persons in the late Norse tradition.

4 es vörðr né verr · vinna knátti ‘those which no married woman nor man has sworn’ | I.e., “those oaths which et c.” — Guthrun’s use of *vörðr* ‘wife, married woman’ and *verr* ‘husband, married man’ serve to question the reliability of Herch’s testimony by pointing out that she, as an unmarried slave-woman, is not in a position to make legally binding accusations.

4 nema ek halsaða · herja stilli,

2 jofur ó·næsisinn, · éinu sinni;
aðrar vóru · okkrar spékjur

4 es vit hórmug tvau · hnigum at rúnum.

unless I embraced the stiller of hosts [RULER = Thedmar],
the unshamed prince, a single time.

Different were the dealings of us two,
when we, distressed, reclined in whispers.

5 Hér kom Þjóðrekr · með þrjá tøgu,

2 lifa þeir né éinir, · þriggja tega manna;
hrink-tu mik at bróðrum · ok at brynuðum,
4 hink-tu mik at qllum · á hófuð-niðjum.

Hither Thedric came with thirty men;
of those thirty none still lives.—

Surround me with brothers and with byrnied men;
surround me with all close kinsmen!

3 hrink-tu ‘surround’ | Consisting of *bring*, 2nd sg. imper. of *bringja* ‘surround, encircle’ + *þú* ‘thou’. The clitic form *-tu* has caused devoicing.

6 Send at Saxa, · sunn-manna gram;

2 hann kann hélga · hver vellanda;“

sjau hundruð manna · i sal gingu

4 áðr kvén konungs · i kætil tóki.

Send for Saxe, the lord of Southmen;
 he can hallow the boiling cauldron.”
 Seven hundred men went into the hall,
 before the king’s wife should reach into the kettle.

¹ Saxa, · sunn-manna gram ‘Saxe, the lord of Southmen’ | The Southmen being the Germans. — This line shows that the trial by cauldron was considered a foreign, specifically German custom by the poet, who naturally imagined Attle and Guthrun to have belonged to his own, Norse culture. For its bearing on dating the poem see Introduction.

7 „Kømr-a nú Gunnarr, · kalli’k-a Høgna,
² sé’k-a síðan · svása bróðr;
 sverði myndi Høgni · slíks harms reka,
⁴ nú verð’k sjølf fyr mik · synja lýta.“

“Now Guther will not come; I will not call on Hain;
 I will not henceforth see my beloved brothers.
 By his sword would Hain avenge such an affront;
 now I for myself must disprove the slanders!”

8 Brá hón til botns · björtum lófa
² ok hón upp of tók · jarkna-stéina:
 „Sé nú seggir · —sykn em’k orðin
⁴ høilag-liga— · hvé sjá hverr velli.“

She thrust to the bottom her bright palms,
 and she up did take the arkenstones:
 “Let men now see—I am proven innocent
 through holy means!—how this cauldron boils!”

² jarkna-stéina ‘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 høilar sá · høndr Guðrúnar:
 „Nú skal Hørkja · til hvers ganga,
⁴ sú’s Guðrúnū · grændi vënti.“

Then laughed the heart in Attle’s chest,
 when he saw unscathed the hands of Guthrun:
 “Now shall Herch to the cauldron go,
 she who hoped for Guthrun’s injury!”

10 Sá-at maðr armligt, · hværr es þat sá-at,

2 hvé þar á Hérkju · hændr sviðnuð;
lēiddu þá mey · i míri fúla,
4 svá þá Guðrún · sínna harma.

Man saw nothing pitiful if he did not see that,
how there on Herch the hands were scorched.
Then they led the maiden into the foul bog;
so was Guthrun restored for her affronts.

3 lēiddu þá mey · i míri fúla ‘Then they led the maiden into the foul bog’ | To be drowned, as
was the customary Germanic punishment for perjurers; see note to *Vsp* 38.

Weeping of Ordrun (*Oddrúnargrátr*)

Dating (Sapp, 2022): Cioth (o.954)
Meter: *Ancient-words-law*

Introduction

The **Weeping of Ordrun** (*Oddrgr*) is another heroic poem. The following edition and translation is by no means complete.

From Burgny and Ordrun (*Frá Borgnýju ok Oddrúnu*)

1 Heiðorekr hét konungr; dóttir hans hét Borgný. Vilmundr hét
2 sá er var friðill hennar. Hón mátti eigi fóða börn áðr til kom
3 Oddrún, Atla systir; hón haffði verit unnusta Gunnars, Gjúka
4 sonar. Um þessa sögu er hér kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he called who was her lover. She could not bear children before Ordrun, Attle's sister, came to her. She had been the lover of Guther, Yivick's son. Of this saw is here sung:

1 Héyrða'k sēgja · i sōgum fornum
2 hvé mér of kom · til Morna-lands;
3 ęngi mátti · fyr jqrð ofan
4 Héiðreks dóttur · hjalpir vinna.

I heard it said in ancient saws⁵⁰
how a maiden came to Mornland;
noone could—above the earth—
find help for Heathric's daughter [= Burgny].

⁵⁰ Probably formulaic; cf. *Hild* 1: *ik gi-hórtá 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-*)*haukidō* (*þat*) *sagjanā*.

2 þat frá Oddrún, · Atla systir,
 2 at sú mér hafði · miklar sóttir;
 brá hón af stalli · stjórn-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 hón mar fara · mold-veg sléttan
 2 und’s at hári kom · hóll standandi;
 ok hón inn of gekk · ǫnd-langan sal;
 4 svípti hón sǫðli · af svöngum jó
 ok hón þat orða · alls fyrst of kvað:

She let the steed travel the smooth soil-way [EARTH]
 until she came to the high standing hall
 and she inside did go the endlong house.
 She cast the saddle off the slender horse
 and she this word first of all did say:

3 ok hón ... sal ‘and she ... house’ | 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 *Prk* 2.

TODO: More stanzas...

Lay of Attle

(*Atlakviða*)

Dating (Sapp, 2022): Crotth (0.719)–early Cíirth (0.212)
Meter: *Speeches-meter, Ancient-words-law*

Introduction

The Lay of Attle (*Akv*) is only preserved in R, although it is closely paraphrased in N. It has long been held to be a particularly archaic poem, although that may have more to do with its style than its actual age, cleaving as it does to the old Germanic epic method of telling the whole story in poetry, rather than isolating the dialogue and otherwise relying on prose to progress the narrative.

In R it has the title *Atlakviða in grónländska* ‘the Greenlandish Lay of Attle’, but that descriptor has probably come from Am. The *Akv* is clearly older than that poem, which does in fact show some signs of a Greenlandish origin.

The Death of Attle (*Dauði Atla*)

Pi Guðrún Gjúka dóttir hefndi bróðra sinna, svá sem frégt er orðit.
2 Hon drap fyrst sonu Atla, en eptir drap hon Atla ok brendi
höll'ina ok hirð'ina alla; um þetta er sjá kviða ort.

Guthrun Yivick's daughter avenged her brothers, as has become famed. She first slew the sons of Attle, but after that she slew Attle and burned the hall and the whole hird. Regarding that this lay is wrought.

The Lay of Attle

- 1 **A**tli səndi · ár til Gunnars
 2 kunnan segg at ríða, · Knéfrøðr vas sá hętinn;
 3 at gorðum kom Gjúka · ok at Gunnars høllu,
 4 bækkjum arin-greypum · ok at bjóri svósum.

Attle sent—of yore—to Guther
 a well-known messenger to ride; Kneefirth he was called.
 To the yards of Yivick he came, and to the hall of Guther;
 to the hearth-surrounding benches, and to the lovely beer.

- 2 **D**ruckku þar drótt-megir · —en dyljendr þogðu—
 2 vín i val-høllu, · vręði sóusk þeir Húna;
 3 kallaði þá Knéfrøðr · kaldri røddu,
 4 seggr inn suð-róni · sat á bækki hóum:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—
 wine in the walhall; they feared the wrath of the Huns.
 Then Kneefirth called out with a cold voice,
 the southern messenger, sitting on a high bench:

¹ dyljendr ‘concealed ones’ | Finnur Jónsson (1932) reasonably interprets this as referring to Attle’s spies at Guther’s court.

² val-høllu ‘the walhall’ | The interpretation of this compound is difficult in the current context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale’, cognate with ‘Welsh’ but in ON referring to the French or Romans, stressing the southern location or appearance of the hall; or (3) *valr* ‘(collective) the battle-slain’, foreshadowing the inevitable death (feyness) of the Yivickings. If (3) is correct the word is linguistically identical to Walhall, Weden’s hall, whither the battle-slain go.

- 3 „**A**tli mik hingat səndi · ríða ørendi,
 2 mar inum mél-greypa, · Myrk-við inn ó-kunna
 3 at biðja yðr, Gunnarr, · at it á bækki kómið
 4 með højlmum arin-greypum · at sókja héim Atla.

“Attle sent me hither to ride with an errand,
 on the bit-champing steed through Mirkwood uncharted—
 to ask you, O Guther, that ye two [= Guther and Hain] on the bench come,
 with hearth-surrounding helmets, to seek the home of Attle.

- 4 **S**kjoldu kneguð þar velyja · ok skafna aska,
 2 hjalma gull-roðna · ok Húna mèngi,
 3 silfr-gyllt søðul-kléði, · sérki val-rauða,
 4 dafar, darraða, · drøsla mél-greypa.

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 Völl létsk ykkr ok myndu gefa · víðrar Gnita-héiðar
 2 af gęiri gjallanda · ok af gylltum stófnum,
 stórar męiðmar · ok staði Danpar,
 4 hrís þat it méra · es mędr Myrk-við kalla.“

He also declared himself willing to give you two the field of wide Gnit-heath,
 [and] of yelling spears and of gilded prows,
 great treasures and the place of Damp;
 the renowned brush which men call Mirkwood.

- 6 Högði vatt þá Gunnarr · ok Högna til sagði:
 2 „Hvat ręðr okkr, sęggr hinn óri, · alls vit slíkt heyrum?
 Gull vissa'k ekki · à Gnita-héiði,
 4 þat's vit éttim-a · annat slíkt.

His head turned Guther then, and said to Hain:
 “What dost thou counsel us two, O younger man, as such a thing we hear?
 I knew of no gold on the Gnit-heath
 which we two should not own as much of.

- 7 Sjau eigu vit sal-hús · sverða full,
 2 hvęrju 'ru þejra · hęjolt ór gulli;
 mënñ veit'k mar bętstan · en męki hvassastan,
 4 boga bękk-sóma · en brynjur 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 skjold hvítastan, · kominn ór hęll Kíars;
 2 einn 's mënñ bętri · en sé allra Húna.“
 [my] helmet and shield the whitest, come from Choser's hall;
 mine alone is better, than [those] of all of the Huns might be!”

- 9 „Hvat hyggr brúði bęndu · þa's hón okkr baug sęndi,
 2 varinn vędum héiðingja? · Hykk at hón vęrnuð byði!

4 Hár fann'k hēiðingja · riðit i hring rauðum;
 ylfskr es vegr okkarr · at ríða örendi.“

“What thinkest thou the bride meant when she sent us a bigh
 covered by a heath-dweller's [WOLF's] cloth? I think she offered a warning!
 A heath-dweller's hair I found wrapped round the red ring:
 wolverine is our road, if we ride that errand!”⁵¹

⁵¹That it is the more cautious Hain who speaks here is clear from Guther's response in the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery, Guther thinks that it is a warning that wolves will steal his treasure if he does not show up.

10 Niðjar-gi hvøttu Gunnar · né nýungr annarr,
 2 rýnendr né ráðenndr, · né þeir's ríkir vóru;
 kvaddi þá Gunnarr · sém konungr skyldi,
 4 mérr i mjøð-ranni · af móði stórum:

No kinsmen Guther, nor any other relation,
 not counselors nor advisors, nor those who were powerful.
 Then Guther announced—as a king should,
 renowned in the mead-hall—with great spirit:

11 „Rís-tu nú, Fjørnir, · lát-tu á flæt vaða
 2 greppa gull-skálar · með gumna hondum!

“Rise now, Ferner! Let on the benches wade forth
 the golden bowls of warriors along the hands of men!

¹ Fjørnir 'Ferner' | An otherwise unknown servant.

12 Ulfr mun ráða · arfi Niflunga,
 2 gamlir grán-varðir, · ef Gunnars missir;
 birnir blakk-fjallir · bíta þref-tönum,
 4 gamna gręy-stóði, · ef Gunnarr né kómr-at.“

The wolves will rule the patrimony of the Nivilings—
 old, grey-pelted—if Guther is absent;
 black-furred bears will bite with wrangling teeth—
 amusing the bitch-pack—if Guther comes not!”

13 Léiddu land-rogni · lýðar ó-nejsir,
 2 grátendr, gunn-hvatan, · ór garði Húna;
 þá kvað þat inn öri · ęrfi-vorðr Högna:
 4 „Hęilir farið nú ok horskir · hvar's ykkur hugr teygir!“

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 heritance-guardian [son] of Hain:
“Fare ye two now whole and wise wherever your heart may draw you!”

¹ lýðar ó-nēsisir ‘unshamed men’ | Compare the long-line on the Thorsberg chape (~ 160–240 AD): *wulnþewar · ni wajē-mārir* ‘Wolthew, the not ill-famed [FAMOUS]’.

- 14** Fetum létu fróknir · of fjöll at þyrja
² mar ina mél-gréypu, · Myrk-við inn ó-kunna;
³ hristisk qll Hún-mórk · þar’s harð-móðgir fóru,
⁴ vróku þeir vand-styggva · vøllu 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 sónu þeir Atla · ok lið-skjalfar djúpar;
² Bikka greppar standa · á borg inni hóu,
³ sal of suðr-þjóðum, · sleginn sess-méiðum,
⁴ bundnum röndum, · bléikum skjoldum,

The land of Attle they saw, and ravines deep,
Bicke's soldiers standing on the high stronghold,
the hall of the southfolk built with seat-beams,
with bound rims, with pale shields,

- 16** dafar, darráða; · en þar drakk Atlí
² vín í val-hóllu; · vẹðir sótu úti
³ at varða þeim Gunnari · ef þeir hér vitja kómi
⁴ með géri gjallanda · at vékja gram hildi.

daves, spears. And there drank Attle
wine in the wal-hall—watchmen sat outside
to watch for Guther's men, if they came here to visit,
with yelling spears to wake the ruler with war.

- 17** Systir fann þeira snemmost · at þeir i sal kvómu,
² bróðir hennar báðir, · bjóri vas hón lítt drukkin:
³ „Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna
⁴ við Húna harm-brögðum? · Holl gakk 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, Guther; how wilt thou, powerful man, withstand
 the Hunnish harm-tricks? Go soon out of the hall!”⁵²

⁵²Before anything evil might happen.

- 18** Bétr hēfōir, bróðir, · at i brynju fórir,
 2 sem hjolmum arin-greypum · at séa hēim Atla;
 sétir i soðlum · sól-hēiða daga,
 4 nái nauð-fólva · léтир nornir gráta,

Better hadst thou done, brother, if thou hadst gone in byrnies
 with hearth-surrounding helmets to see the home of Attle;
 if thou hadst put in the saddle during sun-bright days
 need-pale corpses; if thou madest the norns cry,

- 19** Húna skjald-meyjar · hérfi kanna,
 2 en Atla sjalfan · léтир i orm-garð koma;
 nú 's sá orm-garðr · ykkor of folginn.“

[and madest] the Hunnish shield-maidens know the harrow,⁵³
 and Attle himself hadst thou brought in the snake-pit—
 now has that snake-pit enveloped you two!”

⁵³I.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

Guther answers:

- 20** „Séinað 's nú, systir, · at samna niflungum,
 2 langt 's at lejta · lýða sinnis til,
 of rosmu-fjöll Rínar, · rekka ó-néissa.“

“It is late now, sister, to gather the Nivilings;
 it is far to look for the support of men,
 over the great fells of the Rhine for unshamed warriors.”

- 21** Fengu þeir Gunnar · ok i fjötur settu,
 2 vin Borgunda, · ok bundu fast-la;
 sjau hjó Högni · sverði hvossu
 4 en inum átta hratt hann · i ǫld héitan.

They captured Guther and in fetters placed him,
 the friend of the Burgends, and bound him tightly.

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 · fjóndum vérjask;

² Högni varði · hендr Gunnars.
frógu fróknan · ef fjor vildi
⁴ Gotna þjóðann · gulli kaupa.

So shall a brave guard himself against foes;
Hain guarded the hands of Guther.
They asked the brave [Guther] if his [Hain’s] life he wished—
the ruler of the Gots—to buy with gold.⁵⁴

⁵⁴The Huns try to make Guther (the “ruler of the Gots”, cf. sts. 1, 3, 10) pay for Hain’s life. Guther instead responds with the following.

¹ Svá ... vérjask | 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.

23 „Hjarta skal mér Högna · i hendi liggja

² blóðugt, ór brjósti · skorit bald-riða,
saxi slíðr-beitu, · 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-beitu ‘slide-biting sax’ | A short-sword with a blade so sharp that it draws blood when one slides the finger across it.

24 Skóru þeir hjarta · Hjalla ór brjósti,

² blóðugt, ok à bjóð lögðu · ok býru þat fyr Gunnar.

They cut the heart of Helle from the breast,
bloody, and on a platter laid it, and bore it before Guther.

25 Þá kvað þat Gunnarr, · gumna dróttinn:

² „Hér hefi’k hjarta · Hjalla ins blauða,

4 ó-líkt **hjarta** · **H**ögna ins frókna,
 es mjök **bifask** · es á **bjóði** liggr;
 bifðisk hólfu meírr · es í **brjósti** lá!“

Then quoth this Guther, the lord of men:

“Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—
 which quivers greatly when on the platter it lies;
 it quivered twice as much when in the breast it lay.”

26 **Hló þá H**ogni · es til **hjarta** skóru
 2 kvíkvan **kumbla-smið** · —kløkkva síðst hugði.
 Bloðugt 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 Guther.

27 Mér kvað þat Gunnarr, · **G**eir-Niflungr:
 2 „**H**ér hefi'k **hjarta** · **H**ögna ins frókna,
 ó-líkt **hjarta** · **H**jalla ins blauða,
 4 es lítt **bifask** · es á **bjóði** liggr;
 bifðisk svá-gi mjök · þá's í **brjósti** lá!

Renowned Guther 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 sém **munt** · **m**enjum verða;
 es und **énum** mér · **q**ll of folgin
 4 **hodd** Niflunga: · lifir-a nú **H**ogni!

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 **Ey** vas mér **týja** · meðan vit **tveir** lifðum,
 2 nú 's mér **engi** · es **éinn** lifi'k;
 Rín skal **r**áða · **r**ög-malmi skatna,
 4 svinn, **qs**-kunna · **arfí** 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 hēldr an à hǫndum gull · skini Húna börnum.“

In tumbling water shall the Welsh bighs gleam,
 rather than gold on the hands shine for the children of Huns!”

31 “Ýkvið ér hvél-vögnum, · haptr ’s nú í böndum!”
 “Turn ye the wheel-wagons, the captive is now in bonds!”

32 Atli inn ríki

TODO

33 „Svá gangi þér, Atli, · sém þú við Gunnar áttir
 2 eða opt of svartða · ok ár of nefnda
 at sól inni suðr-höllu · ok at Sig-týs bergi,
 4 hulkvi hvíl-beðjar · ok at hringi Ullar,

“So may it go for thee, Attle, like thou with Guther hadst
 oaths oft sworn and always mentioned,
 by the south-facing sun and by Victory-Tew’s mountain,
 by whichever pleasant bed and by the ring of Woulder,

34 ok mēirr þaðan · mēn-vorð bituls,
 2 dolg-røgni, dró · til dauðs skókr.

TODO

35 Lifanda gram · lagði i garð,
 2 þann’s skriðinn vas, · skatna mēngi,
 innan ornum. · En einn Gunnarr
 4 heipt-móðr hørpur · hendi kníði;
 glumðu strængir. · Svá skal golli
 6 frókn hring-drifi · við fira halda!

Living, the lord [= Guther] was laid in the enclosure
 (which was crawling) by a troop of warriors
 (with snakes inside), and Guther alone
 spitefully struck the harp with his hand;
 its strings rang out. *So* shall a brave
 ring-strewer [KING] keep his gold from men!

- 36** Atli lét · lands sīns à vit
 2 jó ør-skáan · apr frā morði;
 dynr vas i garði, · drøslum of þrungit,
 4 vápn-songr virða— · vóru af hęiði komnir.

Attle turned towards his land
 on his watchful steed back from the murder.
 There was a din in the yard from the trampling horses,
 the weapon-song of warriors—they were come from the heath.

2 ør-skáan ‘watchful’ | A hapax, best explained as a cognate with Gothic *us-skaws* ‘vigilant, watchful’.

- 37** Út gekk þá Guðrún, · Atla i gogn,
 2 með gylltum kalki · at ręifa gjold røgnis:
 Piggja knátt, þengill, · i þínni hołlu
 4 glaðr at Guð-runu · gnadda nifl-farna.

TODO

- 38** Umðu ql-skálar · Atla vín-høfgar
 2 þá’s i høll saman · Húnar tølðusk,
 gumar gran-síðir · gengu inn hvárir.

The ale-bowls of Attle clanged, wine-heavy, out,
 when in the hall together the Huns were counted,
 the long-bearded men walked in in pairs.

- 39** Skévaði þá hin skír-leita, · veigar þeim at bera,
 2 af-kór dís, jøfrum, · ok ql-krásir valði,
 nauðug, nef-folum, · en nið sagði Atla:

Forth she strode, pure-faced, bearing them draughts,
 the violent dise to the princes, and chose the ale-dainties,
 forced, for the pale-nosed men—but she spoke a nithe to Attle.

3 nið ‘nithe’ | An evil, cursing word.

40 „Sona hēfir þínna, · sverða deilir,
 2 hjortu hré-dreyrug · við hunang of tuggin,
 mæltu knátt, móðugr, · manna val-bráðir
 4 eta at ql-krósum · ok i qnd-ugi at sända.

“Dealer of swords! thou hast thy own sons’
 corpse-bloody hearts with honey chewed;
 thou art stomaching, fierce man, the death-flesh of men,
 eating it by ale-dainties, passing it on from the high seat.

41 Kallar-a þú síðan · til knéa þínna
 2 Erp né Eitil, · ql-reifa tvá;
 sér-a þú síðan · i seti miðju
 4 golls miðlendr · geíra skepta,
 manar meita · né mara kþeyra.“

Thou wilt not henceforth call up to thy knees
 Earp or Oatle, the ale-merry two;
 thou wilt not henceforth see on the middle of the seat
 the dealers of gold shafting spears,
 brushing horse-manes or driving mares.”

2. ql-reifa tvá ‘the ale-merry two’ | There was nothing unusual about even the young boys drinking themselves drunk.

42 Ymr varð á bækkjum, · af-kárr söngr virða,
 2 gnýr und guð-véfjum, · grétu börn Húna,
 nema qin Guðrún · es hón éva grét
 4 bróðr sína ber-harða · ok buri svása,
 unga, ó-fróða, · þá’s hón við Atla gat.

There was clangour on the benches, violent song of warriors,
 noise beneath the god-weave—the children of the Huns wept,
 save Guthrun alone, for she never wept
 for her bear-hard brothers and beloved sons,
 the young, unlearned, which she with Attle begot.

2. und guð-véfjum ‘beneath the god-weave’ | Beneath the silken fabric, presumably of the tents in which the nomadic Huns dwelled.

2. börn Húna ‘the children of the Huns’ | Here just meaning “the Huns”; cf. “the children of men”.

⁴ ber-harða ‘bear-hard’ | Before the lion was adopted for this sake on the basis of Classical and Biblical models, the bear was the animal associated with strength and bravery in the North. — *ber-* is a compounding form of **beri* ‘bear’, an otherwise unattested masc. *n*-stem noun inherited from PGmc. **beró*, whence also OHG *bero*, OE *bera* ‘id.’ The normal ON word for “bear” is *bjorn*, an *u*-stem derived from the oblique cases of **beró*; there also survive the fem. *bera* ‘she-bear’ and diminutive *bersi* ‘(playful) bear’. *ber-* appears to be an archaism, since it is only otherwise attested in *Vkv* II.

- 43** Golli sori · hin **gagl**-bjarta,
² hringum rauðum · rœifði hon **hús**-karla;
 skop lét hon vaxa · en skíran malm vaða,
⁴ éva fljóð ekki · gáði **fjarg**-húsa.

With gold the goose-bright lady sowed;
 with red rings she cheered the housecarls.
 She let the shapes grow and the pure metal wade; never did that woman heed
 the godhouses.

- 44** Ó-varr Atli · *óðan hafði sik drukkit;
² vópn hafði hann ekki, · varnaði-t við Guðrúnū;
 opt vas sá lœikr bætri · þá's þau lint skyldu
⁴ optarr of faðmask · fyr qðlingum.

Unwary, Attle had drunk himself mad;
 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.

¹ *óðan ‘mad’ | emend.; móðan ‘mad’ R

¹ *óðan ‘mad’ | A word alliterating with a vowel is required by the meter and *óðan ‘mad’ lies closest at hand, being only a letter apart from móðan.

- 45** Hón **bœð** broddi · gaf blóð at drekka,
² hœndi **hel**-füssi, · ok **hvelpa** leysti;
 hratt fyr hallar dyrr · ok **hús**-karla vakði,
⁴ brandi, **brúðr**, heitum; · þau lét hón gjold **bróðra**.

With a blade she gave the bed blood to drink,
 with a hell-eager hand, and set loose the whelps,
 blocked the doors of the hall and awoke the housecarls,
 the bride, with hot flame—such were her repayments for her brothers!

- 46** Eldi gaf hón **alla** · es inni vóru
² ok frá **morði** þeira Gunnars · komnir vóru ór **Myrk**-heimi;

⁴ forn timbr fellu, · fjarg-hús ruku,
bór Buðlunga, · brunnu ok skjald-meyjar,
 inni; aldr-stamar · hnigu i **eld** hēitan.

To the fire she gave all who were within
 and from their murder of Guther had come out of Mirkham.
 Ancient timbers fell, god-houses smoked—
 the settlement of the Budlings. The shield-maidens too burned
 inside; short-lived, they sunk into hot fire.

47 Full-rótt's umb þetta; · fērr engi svá síðan
² brúðr i brynju · bróðra at hēfna;
 hón hēfir þriggja · þjóð-konunga
⁴ ban-orð borit, · björt, áðr sylti.

It is told fully about this: henceforth no one will go so,
 a bride in byrnies her brothers to avenge.
 She has, bright, of three great kings
 borne the bane-word before she must die.

⁴ ban-orð borit ‘borne the bane-word’ | I.e. “she has caused the deaths of three great kings.” This expression is discussed along with its Germanic and Indo-European relatives in detail in Watkins (1995) [417–422].

48 Enn segir gløggra í Atla-mólum inum grón-lenskum.

Yet says it more clearly in the Greenlandish Speeches of Attle.

Greenlandish Speeches of Attle

(*Atlamól in grónlendsku*)

Dating (Sapp, 2022): late Círth (o.472)

Meter: *Speeches-meter*

Introduction

The **Greenlandish Speeches of Attle** (*Am*) are only preserved in R. The poem is composed in *Speeches-meter* throughout. Unlike the preceding *Akv*, it seems actually to have been composed in one of the Norse settlements on Greenland, for in st. 18 the poet makes reference to a “white bear”. The polar bear (*Ursus maritimus*) is indeed found on Greenland, but not on Iceland or the Scandinavian peninsula. To what inhospitable northern wastes the Norse had brought the legends about Attle (*Attila*)!

The language of the poem is noticeably younger than its predecessor; most notably the sound change *vr-* > *r-* is consistently applied.

The Greenlandish Speeches of Attle

- 1 Frétt hēfir qld ó-fó · þá's eñdr um gorðu
2 seggir sam-kundu, · sú vas nýt féstum;
 óxtu eñ-méli, · yggt vas þeim síðan
4 ok it sama sonum Gjúka · es vóru sann-ráðnir.
Unfew [many] people have learned when... TODO.

TODO: More stanzas!



Goading of Guthrun (*Guðrúnarhvöt*)

Dating (Sapp, 2022): early Cíith (o.781)–late Cíith (o.177)

Meter: *Ancient-words-law*

Introduction

TODO: INTRODUCTION.

From Guthrun (*Frá Guðrúnu*)

1 Guðrún gekk þá til sévar er hon hafði drepit Atla, gekk út á sé'inn
2 ok vildi fara sér. Hon mátti eigi sökkva. Rak hana yfir fjorð'inn á
3 land Jónakrs konungs. Hann fekk hennar. Þeira synir voru þeir
4 Sørli ok Erpr ok Hamðir. Þar fóddisk upp Svan·hildr Sig·urðar
5 dóttir. Hon var gift Jórmun·rekk inum ríkja. Með hánum var
6 Bikki. Hann réð þat at Rand·vér konungs son skyldi taka hana;
7 þat sagði Bikki konungi. Konungr lét hengja Rand·vé en troða
8 Svan·hildi undir hrossa fótum. En er þat spurði Guð·rún þá
kvaddi hon sonu sína.

Guthrun then went to the sea after she had slain Attle, walked out into the sea and would end herself. She could not sink. She was driven across the firth to the land of king Enacker. He got her for wife. Their sons were Sarle and Earp and Hamthew. There Swanhild, Siward's daughter, was raised. She was married to Ermenic the powerful. With him was Bicke. He counseled that Randwigh, the king's son, should rape her; this Bicke told the king. The king had Randwigh hanged and Swanhild trampled beneath the hooves of horses. 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 mół talit · af trega stórum,
 3 es harð-huguð · hvatti at vígi
 4 grímmum orðum · Guðrún sonu:

That gibing I've found most direly caught—
 hard-pressed speeches told from great grief—
 when hard-hearted she goaded to war,
 with fierce words, Guthrun, her sons:

2 „Hví sitið? · Hví sofið lífi?
 3 Hví tregr-at ykkr · tjeti at mæla?
 4 es Jörmunrekr · yðra systur,
 5 unga at aldri, · jóm of traddi,
 6 hvítum ok svortum · á hér-vegi
 gróm, gang-tónum · Gotna hrossum.

“Why sit ye two? Why sleep ye your lives away?
 Why troubles it you not to speak merrily?
 when Ermenric has had your sister
 young of age trampled by steeds,
 by white ones and black on the path of war,
 by grey, pacing, Gotnish horses!

3–6 es ... hrossum. ‘when ... horses!’ | Repeated almost identically in *Hamð* 3.

TODO: Stanzas.

3 „Berið hnossir framm · hún-konunga,
 2 héfir þú okkr hvatta · at hjor-þingi.“

“Bring forth the treasures of the Hunnish kings!
 Thou hast incited us to the thing of swords [BATTLE].”

4 Hléjandi Guð-rún · hvarf til skemmu,
 2 kumbl konunga · ór kérum valði,
 3 síðar brynjur · ok sonum fórði;
 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;
 gloomy, they loaded themselves on the backs of steeds.

- 5 Þá kvað þat Hamðir · inn hugum stóri:
 „Svá kom-a'k meírr aprt · móður at vitja
 geyir-Njörðr hniginn · à Goð-þjóðu
 at þú erfi · at qll oss drykkir,
 at Svan·hildi · ok sonu þína.“

Then quoth this Hamthew the great of heart:
 “So will I no more come back to visit my mother,
 [when I,] the spear-Nearth [WARRIOR], fall in the land of the Gots,
 after thou drinkest a wake for us all,
 for Swanhild and thy sons.”

- 6 Guð·rún grátandi, · Gjúka dóttir,
 gekk treg-liga · à tái sitja
 ok at télja, · tórug-hlýra,
 móðug spjöll · à margan veg:

Weeping, Guthrun Yivick's daughter
 went grieving to sit on the ground,
 and to tell with teary cheeks
 her gloomy tale in many ways:

- 7 „Þrjá vissa'k elda, · þrjá vissa'k arna,
 vas'k þrimr verum · vegin at húsi;
 éinn vas mér Sig·urðr · qllum bætri
 es bróðr mínír · at bana urðu.

“I knew three fires; I knew three hearths;
 for three husbands I was brought to the house.
 Alone was Siward to me better than all—
 he whose bane my brothers became.

- 8 Svárra sára · sá'k-at ek, né kunna
 meírr þóttusk · mér of striða
 es mik qðlingar · Atla gófu.

Heavy wounds I neither saw nor knew;
 TODO.

9 Húna hvassa · hétk mér at rúnum;
² mátti'g-a'k bqlva · bótr of vinna
áðr ek hnóf hofuð · af *b*niflungum.

The smart bear-cubs I summoned to me for counsel;
I could not find remedies for the bales
before I severed the heads from the Nivlings.

³ *b*niflungum | metr. emend.; niflungum R

¹ Húna hvassa ‘The smart bear-cubs’ | Her sons with Attle; for the appellation cf. *Vkv* 24/1.

10 Gekk ek til strandar, · grøm vas'k nornum,
² vilda'k hrinda · strið grið þeirra;
hófu mik, né drékkðu, · hávar bórur,
⁴ því land of sté'k · at lifa skyldá'k.

I walked to the shore; I was wroth against the norns;
I wished to break their stubborn peace.
The high waves lifted me—drowned me not;
thus I stepped aland since I was meant to live.

11 Gekk ek á bæð · —hugða'k mér fyr bætra—
² þriðja sinni · þjóð-konungi;
ól ek mér jóð, · erfí-vorðu
⁴ [...] · Jónakrs sonu.

I mounted the bed (I thought it better for me)
of a great king for a third time.
I begot babes, heritance-defenders [sons],
[...], Enacker’s sons.

⁴ sonu | emend.; sonum R

12 En umb Svan·hildi · sótu þýjar,
² es mënna barna · batst full-hugða'k;
svá vas Svan·hildr · í sal mënnum,
⁴ sem véri sóm-létrir · sólar gësli.

But around Swanhild sat handmaids,
she whom of my children I fully loved the most.
So was Swanhild in my hall
like were she a beautiful sun-ray.

13 Gódda'k gulli · ok guð-véfjum,
 2 áðr ek géfa'k · Goð-þjóðar til;
 þat 's mér harðast · harma mënna
 4 of þann inn hvíta · hadd Svan·hildar:
 auri tröddu · und jóa fótum.

I endowed her with gold and godweave
 before I gave her to the folk of the Gots.
 That is the hardest of my harms,
 over the white hair of Swanhild—
 in mud they trampled it beneath the hooves of steeds.

14 En sá sárastr, · es þeir Sig·urð mënna,
 2 sigri réntan, · í séing vógu;
 en sá grimmastr, · es þeir Gunn·ari,
 4 fránir ormar, · til fjörs skriðu;
 en sá hvassastr, · es til hjarta
 6 konung ó-blauðan · kvíkvan skóru.

But the sorest when my Siward
 robbed of victory in his bed they slew,
 and the cruellest when for Guther
 gleaming serpents slithered unto his life,
 and the sharpest when unto the heart
 the unsoft king [= Hain], alive, they cut up.

15 Fjolð man'k bolva, · [...]
 2 þeit-tu, Sig·urðr, · inn blakka mar,
 hest inn hrað-fóra · lát-tu hinig renna!
 4 Sitr eigi hér · snöt né dóttir
 sú's Guð·rúnu · géfi hnossir.

I recall a multitude of bales; [...]
 Saddle, Siward, thy fallow steed,
 the quick-pacing horse—let him run hither!
 Here sits no son's wife nor daughter
 who to Guthrun might give treasures.

16 Minns-tu, Sig·urðr, · hvat vit méltum
 2 þa's vit á þeð · bæði sótum?
 at þú myndir mén · móðugr vitja,
 4 halr, ór hélju, · en ek bír ór hēimi.

Recallest thou, Siward, what we said
 when on the bed we both did sit,
 that thou wouldest me, gloomy man,
 visit from Hell—and I thee from the world?

17 Hlaðið ér, **jarlar**, · **ejki-kǫst'inn**,
 2 látið þann und **himni** · **héstan verða!**
 Mægi **brænna brjóst** · **bólva-fullt ǫldr**
 4 umb hjarta [...] · **þiðni sorgir!**“

Load, ye earls, the oaken pile [PYRE]!
 Let it become the highest beneath the heaven!
 May fire burn my curse-filled chest,
 unto the heart ... may the sorrows melt away!”

² himni 'heaven' | emend.; hilmi 'prince' R

18 Jørlum **qlum** · **óðal batni**,
 2 **snótum qlum** · **sorg at minni**
 at þetta **treg-róf** · **of talit véri**.

For all earls may patrimony improve;
 for all ladies may sorrow decrease
 after this grief-chain has been recounted!

Speeches of Hamthew (*Hamðismól*)

Dating (Sapp, 2022): Cioth (o.885)
Meter: *Ancient-words-law, Speeches-meter*

Introduction

The **Speeches of Hamthew** (signum *Hamð*) is the final poem in R. It is obviously closely related to the immediately preceding *Ghv*, with which it shares many lines (3/2-4, 5/1-2, 6/1-2) in the first part. Although the two poems deal with the same events, they differ in perspective. In both, Guthrun incites her two young sons to avenge their sister Swanhild by killing king Ermenric, and they set out to do so. It is here that they diverge, for *Ghv* stays behind with Guthrun after the departure of her sons, whereas *Hamð* instead follows the boys as they leave.

In Norse sources the slaying of Ermenric is also found in *Rdr* and *VglS* 42 (the latter being based on *Hamð*, as seen by its citation of stanza TODO).

TODO: The narrative is founded in historical fact; in Jordanes' *Getica* 129 we read the following: TODO.

The trampling of Swanhild by horses and the attack launched by her brothers Sarle and Hamthew upon Ermenric is thus historical, as is the detail that he was maimed but not fatally injured. On this point the archaic *Rdr* is clearly further advanced from the fact of history than *Hamð*, since it (*Rdr* 4/3-4) seems to describe Ermenric as drowning in a well.

TODO: Finnur argues for two poems (one in *Speeches-meter*, one in *Ancient-words-law*).

The Speeches of Hamthew

2 gróti alfa · in glý-stömu;
 ár of morgin · manna bólva
 4 sútir hværjar · sorg of kveýkva.

TODO.

In early morning each kind of pain
 of the bales of men awakens sorrow.

2 Vas-a þat nú · né i gér,
 2 þat hēfir langt · liðit síðan;
 es fátt fornara · frémr vas þat hólfu
 4 es hvatti Guðrún · Gjúka borin
 sonu sína unga · at hefna Svan-hildar.

It was not now nor yesterday;
 a long time has passed since;
 little is older, [yet] it was twice as long ago
 when Guthrun, born to Yivick, goaded on
 her young sons to avenge Swanhild.

4 es hvatti Guðrún 'when Guthrun ... goaded on' | As also told in *Ghv*.

3 „Systir vas ykkur · Svan-hildr of hēitin
 2 sú's Jormunrekr · jóm of traddi
 hvítum ok svörtum · á hér-vegi
 4 gróm gang-tjónum · gotna hrossum.

„The sister of you two was called Swanhild,
 she whom Ermenic had trampled by steeds,
 by white ones and black on the path of war,
 by grey, pacing, Gotnish horses!

2–4 sú's ... hrossum. 'she whom ... horses!' | Repeated almost identically in *Ghv* 2/3–6.

4 Eptir 's ykkur þprungit · þjóð-konunga,
 2 lisið ejinir ér þátta · éttar minnar;
 ejin-stóð em'k orðin · sem qsp i holti,
 4 fallin at fréndum · sem fura at kvisti,
 vaðin at vilja · sem viðr at laufi,
 6 þá's in kvist-skóða · kómr umb dag varman.”

“Ye two have been forced to draw back before great kings;
 ye are the lone living strands of my lineage.
 I am become as lonely as the asp in the grove,

as bereaved of kinsmen as the pine from its branch,
as deprived of willpower as the tree from its leaf
when the branch-scather comes on a warm day.”

- 5 Hitt kvað þá Hamðir · inn hugum stóri:
 2 „Lítt myndir þá, Guð·rún, · leyfa dóð Högnar
 es þeir Sig·urð · svefní ór vökðu;
 4 sats-tu á bœð · en banar hlógu.

This then quoth Hamthew the great of heart:
“Thou hadst little cause, then, Guthrun, to praise Hain’s deeds
when they Siward from his sleep awoke;
thou satst on the bed while his killers laughed.

- 6 Bókr vóru þínar · inar blá-hvítu
 2 ofnar völundum, · flutu í vers dreýra;
 svalt þá Sig·urðr, · satst yfir dauðum,
 4 glýja né gáðir; · Gunnarr þér svá vildi.

Thy blue-white bed-clothes,
artfully woven, floated in thy husband’s blood.
Then Siward died; thou satst above him, dead,
sawst no sake for joy. Guther would have thee so.

- 7 Atla þöttisk þú stríða · at Erps morði
 2 ok at Ejtils aldr-lagi, · þat vas þér enn verra!
 Svá skyldi hvær qðorum · vørja til aldr-laga
 4 sverði sár-beitu · at sér né stríddi-t.“

TODO

- 8 Hitt kvað þá Sørli, · svinna hafði hann hyggju:
 2 „Vil’k-at við móður · móglum skipta;
 orðs þíkkir enn vant · ykkru hvóru;
 4 hvérs biðr nú, Guð·rún, · es at gráti né fór-at?“

This then quoth Sarle; he had a wise mind:
“I do not with my mother wish to bandy words.
TODO.”

- 9 Bróðr grát þú þína · ok buri svásu,
 2 niðja ná-bornu · lēidda nér rógi;

okkr skalt ok, Guðrún, · gráta báða
⁴ es hér sitjum fēigir á mōrum, · fjarri munum dēyja.

TODO

10 Gengu ór garði · gōrvir at qiskra;
² liðu þá yfir ungir · úrig fjoll
⁴ mōrum hún-lēndskum, · morðs at hefna.

They went out of the settlement ready to wage fury;
 then passed the young ones over drizzling mountains
 on Hunlandish horses to avenge the murder.

11 Þá kvað þat Erpr · qinu sinni,
² mérr of lék · á mars baki:
⁴ „Illt 's blauðum hal · brautir kenna;”
⁴ kóðu harðan mjok · hornung vesa.

TODO

12 Fundu á stréti · stór-brögð-óttan:
² „Hvé mun jarp-skammr · okkr full-tingja?”

They found on the street the very cunning man:
 “How should this brown shorty assist us?”

¹ stréti ‘street’ | A Roman loanword used specifically for a paved road or street in a town. It probably emphasises the southern geography in which the events transpire.

13 Svaraði inn sundr-móðri, · svá kvaðsk vēita myndu
² full-ting fréndum · sem fótr qðorum.
⁴ „Hvat megi fótr · fóti vēita
⁴ né hold-gróin · hond annarri?”

He of sundry mother answered; said that he would give assistance to his kinsmen like a foot to another.—
 “What can a foot give to a foot,
 or a flesh-grown hand to another?”

14 Drógu ór skíði · skíði-éarn,
² mékis eggjar · at mun flagði;
⁴ þverrðu þrótt sinn · at þriðjungi,
⁴ létu mog ungan · til moldar hníga.

They drew from their sheaths their sheath-irons [SWORDS],
 the edges of the blade, at the behest of the ogress.
 They spent their strength on the third one;
 they let the young lad sink down to the earth.

2 at mun flagði ‘at the behest of the ogress’ | They were acting according to the will of a cruel
 norn (*flagð*); cf. the next-to-last st./4b (TODO), *Reg 2, Sigðk 7*.

...TODO: more stanzas...

- 15 Hitt kvað þá Hamðir · inn hugum stóri:
 2 „Óstir Jörmunrekkr · okkarrar kvómu
 bróðra sam-móðra · innan borgar þinna;
 4 fótr sér þú þína · hóndum sér þú þínnum
 Jörmunrekkr orpit · í ełd héjtan!“

This then quoth Hamthew the great of heart:
 “Thou, Ermenric didst incite our coming,
 we brothers of the same mother, into thy stronghold!
 Thou seest thy feet; thou seest them with thy hands,
 O Ermenric, thrown in the hot fire!”

4–5 fótr ... héjtan! ‘Thou seest ... fire!’ | The detail of Ermenric’s severed hands and feet is also
 found in *Rdr 4*.

- 16 Þá raut við · inn regin-kunngi
 2 Baldr i brynu · sem Björn hryti:
 „Grýtið ér à gumna · alls geírar né bíta
 4 eggjar né jórn · Jónakrs sonu!“

Then roared back the rein-descended
 Balder in his byrnies [WARRIOR > = Ermenric] like a roaring bear:
 “Stone ye the men! For spears will not bite,
 nor edges nor irons, Enacker’s sons!”

1 raut | metr. emend.; hraut R

1 regin-kunngi ‘rein-descended’ | Descended from the Gods or Reins. The godly ancestry of the Gotnish Amals, the house to which Ermenric belonged, is attested in Jordanes 78, 79 (excerpt): *magnaque potiti per loca victoria iam proceres suos, quorum quasi fortuna vincebant, non puros homines, sed semideos id est Ansis vocaverunt. Quorum genealogia ut paucis percurram vel quis quo parente genitus est aut unde origo coepit, [...] 79 Horum ergo heroum, ut ipsi suis in fabulis referunt, primus fuit Gapt, qui genuit Hulmul. Hulmul vero genuit Augis, et Augis genuit etc. etc. ‘they thereafter called their leaders, by whose good fortune they seemed to have conquered, not mere men, but demigods, that *Ansis*. Their genealogy I shall run through briefly telling the lineage of each and the beginning and the end of this line. [...] Now the first of these heroes, as they themselves relate in their legends, was Gapt, who begat Hulmul. And Hulmul begat Augis; and Augis begat’ etc. etc. Here *Ansis* is a wo. doubt the same word as ON *ǫsir* ‘the Eese’, i.e. the Gods; that they are called demigods is a clear instance of euhemerism. The first of the Eese is *Gapt* or Geat, whose name directly corresponds to OE *Géat*, the progenitor of several Anglo-Saxon royal lineages, and ON *Gaur*, a poetic synonym for the god Woden.*

... TODO ...

- 17 Vélfhofum vit vegit, · stóndum á val Gotna
 2 ofan egg-móðum · sem ernrir á kvisti;
 góðs hofum tírar fengit · þótt skylim nú eða í gér deyja,
 4 kveld lifir maðr ekki · eptir kvið norna.

“Well have we two fought, we stand on the slain of the Gots:
 over the edge-wearied like eagles on a branch.
 We’ve won great glory, even if we should die now or tomorrow—
 man lives not one evening after the verdict of the norns!”

- 18 Þar fell Sørli · at salar gafli,
 2 en Hamðir hné · at hús-baki.

There fell Sarle by the hall’s gables,
 and Hamthew sank down by the back of the house.

P1 Þetta eru kölluð Hamðis móл in fornu.

This is called the ancient speeches of Hamthew.

Leeds of Hindle

(*Hyndluljóð*)

Dating (Sapp, 2022): late Círith (o.996)
Meter: *Ancient-words-law*

Introduction

The **Leeds of Hindle** (*Hdl*) is a poorly preserved poem found only in F.

The Leeds of Hindle

- 1 „Vaki mér møyja, · vaki mín vina,
2 Hyndla systir, · es í hælli býr;
nú ’s røkr røkra, · ríða vit skulum
4 til Val-hallar · ok til vés heilags.

“Wake, maiden of maidens! Wake, my friend!
O Hindle, sister, who livest in the cave!
Now’s the twilight of twilights; we two shall ride
to Walhall and to the holy wigh!

- 2 Biðjum Hærja-fqðr · í hugum sitja,
hann geldr ok gefr · gull verðugum,
gaf hann Hærmóði · hjalm ok brynu,
4 en Sigmundi · sverð at þiggja.

Let us bid the Father of Hosts (= Weden) to remain in good spirits;
he pays and gives gold to the worthy.
He gave Harmod helmet and byrnies,
and Syemund a sword to receive.

² hann geldr ok gefr · gull verðugum ‘he pays and gives gold to the worthy’ | Closely related to *I HHund* 9/3, which is why Finnur Jónsson (1932), Guðni Jónsson (1954) emend *verðugum* ‘the worthy’ to *verðungu* ‘the retinue’.

³ Gefr hann **sigr** sonum, · en **svinnum** aura,
² mélsku morgum · ok **man-vit** firum,
 byri gefr brögnum, · en **brag** skoldum,
⁴ gefr hann **mann-sémi** · **morgum** rekki.

He gives victory to sons and ounces to the wise,
 speech to many and manwit to men.
 Fair wind he gives to nobles and praise-song to scalds;
 he gives manly valour to many a champion.

¹ aura ‘ounces’ | Of silver.

⁴ Þór mun’k blóta, · þess mun’k biðja,
² at hann é við þik · qin-art láti;
 þó ’s hónum ó-títt · við joðuns brúðir.

To Thunder I will bloat; 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 · qinn af stalli,
² lát hann rinna · með runa mínum.—
 „Séinn es góltr þinn · goð-veg troða,
⁴ vil’k-at mar mínn · métan hlóða.

Now take thy one wolf from the stable;
 let him run alongside my boar.”—
 “Slow is thy boar to tread the Godways;
 I wish not to load my noble steed.

⁶ Fló ert Frøyja, · es fréistar mín,
² vísar þú augum · á oss þannig,
 es hafir ver þinn · í val-sinni
⁴ Óttar unga · Innsteins bur.“

False art thou, Frow, who temptest me;
 thou showest thy eyes on us this way
 since thou hast thy lover on the slain-path:
 the young Oughter, Instone’s offspring.”

2–3 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.

- 7 „Dulið est Hyndla, · draums étla’k þér,
2 es kveðr ver minn · í val-sinni.

Deluded art thou, Hindle; I think thee dreamy
as thou sayest that my man is on the slain-path.

- 8 Þar’s góltr glóar · Gullinbursti,
2 Hildisvíni, · es mér hagir gérðu,
dvergar tvær · Dáinn ok Nabbi.

There where the boar Goldenbristle glows,
the Hildswine, which for me made
the two skilful dwarfs Dowen and Nab.

2 Hildisvíni ‘Hildswine’ | The ‘battle-swine’, presumably an alternative name of Goldenbristle.

- 9 Senn í sǫðlum · sitja vit skulum
ok of jøfra · éttir dóma,
2 gumna þeira, · es frá goðum kómu.

Soon in the saddles we two shall sit,
and of rulers’ lineages speak,
of those men who came from the gods.

- 10 Þeir hafa vœðjat · vala malmi
2 Óttarr ungi · ok Angantýr;
skylt ’s at vœita, · svá’t skati hinn ungi
4 fœður-leifð hafi · ept fréndr sína.

They have wagered the Welsh ore [GOLD],
young Oughter and Ongenthew—
it must be granted so that the young prince
may have the patrimony of his kinsmen.

- 11 Hœrg hann mér gérði · hlaðinn stœnum;
2 nú ’s grjót þat · at gléri orðit;
rauð hann í nýju · nauta blóði;
4 é trúði Óttarr · á ȫsynjur.

A harrow he made me, loaded with stones;
 now that stone-pile has turned into glass.
 He reddened it in the fresh blood of oxen;
 always did Oughter trust on the Ossens.

12 Nú lát forna · niðja talða
 2 ok upp-bornar · éttir manna
 hvat 's Skjoldunga, · hvat 's Skilfinga,
 4 hvat 's Qðlinga · hvat 's Ylfinga

6 hvat 's hǫld-borit, · hvat 's hērs-borit
 mēst manna val · und Mið-garði?“

Now let ancient kinsmen be counted,
 and the high born lineages of men:
 What's of Shieldings? What's of Shilvings?
 What's of Athlings? What's of Wolvings?
 What's born of hero? What's born of chief,
 the greatest choice of men within Middenyard?”

13 „Þú ert Óttarr · borinn Innstéini,
 2 en Innstéinn vas · Alfi inum gamla,
 Alfr vas Ulfi, · Ulfr Séfara,
 4 en Séfari · Svan inum rauða.

“Thou⁵⁵ art, Oughter, born to Instone,
 and Instone was born to Elf the old,
 Elf was to Wolf, Wolf to Seafarer,
 and Seafarer to Swan the red.

⁵⁵Hindle, maybe in a trance-like state, speaks straight to Oughter.

14 Móður átti faðir þjinn · mēnju gøfga,
 2 hygg at héti · Hlédís gyðja,
 Fróði vas faðir þeirar, · en Fríund móðir;
 4 qll þótti étt su · með yfir-mønnum.

Thy father won thy esteemed mother with torcs,
 I think that she was called Leedise the gidden.
 Frood was her father and Friend her mother;
 all that lineage seemed to be among overmen.

³ Fríund | emend. from meaningless †friauit† F

15 **Auði** vas áðr · qflgastr manna,
² **Halfdanr** fyrri · héstr Skjoldunga,
³ frég vóru folk-víg, · þau's framir gerðu,
⁴ hvarfla þóttu verk · með himins skautum.

Ead was once the strongest of men,
 Halfdane earlier the highest of Shieldings.
 Famous were the troop-wars which the brave ones made;
 his (= Halfdane's) works seemed to whirl along the corners of heaven.

16 **E**flðisk við **Eymund** · óðstan manna
² en vá **Sigtrygg** · með svöllum eggjum,
³ eiga gekk **Almvéig**, · óðsta kvinna,
⁴ ólu þau ok óttu · átján sonu.

He (= Halfdane) became the in-law of Eanmund, the noblest of men,
 but he slew Syettrue with cool edges.
 He went to have Elmwey, the noblest of women;
 they begot and had eighteen sons.

¹ Eflðisk 'became the in-law' | Lit. "was strengthened by". Elmwey was Eanmund's daughter or sister.

17 þaðan eru **Skjoldungar**, · þaðan eru **Skilfingar**,
² þaðan eru **Qðlingar**, · þaðan eru **Ynglingar**,
³ þaðan es hóld-borit, · þaðan es hērs-borit,
⁴ mest manna val · und **Mið-garði**;
⁵ allt's þat étt þín, · Óttarr hēimski.

Thence come Shieldings! Thence come Shilvings!
 Thence come Athlings! Thence come Inglings!^a
 Thence is born of hero! Thence is born of chief
 the greatest choice of men within Middenyard!
 This is all thy lineage, O foolish Oughter!"

^aNote the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, for the difference between the two see Index), it seems likely that Wolvings is the original reading.

18 Vas Hildigunnr · hennar móðir,
² Svófu barn · ok Sé-konungs;
³ alt's þat étt þín, · Óttarr hēimski.
⁴ varði at viti svá, · viltu enn lengra?

Hildguth was her mother,
 the child of Sweve and Sea-king.

This is all thy lineage, O foolish Oughter!—
It is meaningful that one might know thus; wilt thou yet further?

19 Dagr átti Þóru · drængja móður,
² ólusk í éttr þar · óðstir kappar,
 Fraðmarr ok Gyrðr · ok Frekar báðir,
⁴ Ámr ok Jösurmarr, · Alfr hinn gamli.
 varðar at viti svá, · viltu enn lengra?

Day had Thure, the mother of valiant men;
in that lineage were begotten the noblest champions:
Fradmer and Yird, and both Frekes;
Ame and Essirmer; Elf the old.—
It is meaningful that one might know thus; wilt thou yet further?

20 Kettill hét vinr þeira · Klypps arf-þegi,
² vas hann móður-faðir · móður þinnar;
 þar vas Fróði · fyrr enn Kári,
⁴ en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip;
he was the father of thy mother's mother.
There was Frood, yet earlier Keer,
but by Hild was Highelf begotten.

...



West Germanic Heroic Poetry

Lay of Hildbrand

(*Hildebrandslied*)

Dating: C8th
Meter: *Ancient-words-law*

Introduction

For the text of original poem I present the manuscript text with as few textual emendations as possible. As for the orthography, I have found it impossible to produce a normalised without too heavily distorting the received text, being as it is, a blend of several dialects (one need only observe the treatment of the name Thedric, which appears thrice, and each time in a markedly different form). Apart from my typical practice of capitalising proper names, marking prefixes with ⟨-⟩ and compounds with ⟨-⟩, and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have carried out the following changes in order to clarify etymological relationships and make the text somewhat less unwieldy. Of these changes, 7–9 have also been noted in the apparatus where they occur:

1. Replaced both *p* (wynn) and *uu* with *w*.
2. Replaced *c* with *k*.
3. Replaced *qu* with *kw*.
4. Replaced *t* with *t* where corresponding to OHG *z*.
5. Replaced *th* with *þ*.
6. Replaced *e* with *ɛ* when reflecting an original a-vowel affected by *i*-mutation.
7. Replaced unetymological double *nn* with *n*.
8. Restored initial *b-* where etymological and/or metrically required.
9. Removed initial *b-* where unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where it appears in the cæsura, the extrametrical interjection *kwad Hiltibrant* ‘quoth Hildbrand’ (found in ll. 30, 49, and 58) replaces the usual interpunct, to indicate that the pause of the cæsura has been filled with an indication of the speaker. Outside of *Hild*, similar interjections are found throughout early Germanic poetry: in Old Norse (e.g. *Reg* 3/1, Anon *Eirm* 1/1 in SkP I), Old Saxon (e.g. *Heli* 226, *OSGen* 1), and Old English (e.g. *Finn* 24). The distribution of these interjections is such that they cannot be mere scribal additions (Old Norse poetry was first written down in the C12th, several centuries after the alliterative meter had gone extinct in Germany); instead, they appear to be genuine remnants of oral performance.

Summary

The poet begins with a short formulaic introduction; he is relating older stories (1–2). The two duellists, Hildbrand and Hathbrand, father and son, arm themselves and ride into battle at the head of two opposing armies (3–6). They speak, and Hildbrand asks Hathbrand for his name and lineage (7–13). Hathbrand gives his name and ancestry; his father was the warrior Hildbrand, who abandoned him as a newborn. This was long ago, and Hathbrand does not think him still alive (14–29). Hearing this, Hildbrand calls on God as witness, and offers his son a golden torc as a token of loyalty (30–34). Hathbrand takes this as an insulting trick. He proclaims that wealth should be won by struggle alone and accuses Hildbrand of having grown old through treachery (35–40); he has heard from sailors on the Mediterranean that his father is dead (41–43).

After this straight-forward narrative sequence three short speeches follow, in the ms. all spoken by Hildbrand. The second is certainly spoken by Hildbrand, but the other two may be misplaced or misattributed.

1. Hildbrand reflects on his son’s prosperity: from his clothes he can tell that he has a good lord, and that he, unlike himself, has not suffered the fate of exile (44–47).

2. Hildbrand calls on God, and laments that, after thirty years at war, he is now forced to fight against his own son. Still, Hathbrand should easily be able to kill such an old man as Hildbrand, if he has strength and fate on his side (48–56).

3. Hildbrand (or Hathbrand, and there is a case for emending here) says that only the most cowardly easterner could refuse the fight so greatly desired. Let both men fight their hardest, and when the duel is over the winner will strip the armour of the other (57–61).

The two men then throw their javelins into each other’s shield and rush at each other, hacking away at their shields until they become worthless (62–67). Here the poem abruptly ends.

The Lay of Hildbrand

Ik gi·hôrta daṭ sèggen
 2 daṭ sih ur·hêt̄un · aeñon muoçín:
 Hilti-brant eñti Hadu-brant · untar hêrjun ȝwêm
 4 sunu-fatar·ungo · iro saro rihtun
 garutun sé iro gûd-hamun · gurtun sih iro swert ana
 6 hêlidos ubar hringa · dó sie ȝó 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 hêrjun ȝwêm ‘under two hosts’ | Either man was a champion of his army.

Hilti-brant gi·mahalta · —her was hêróro man
 8 ferâhes frótóro— · her frágén gi·stuont
 fôhém wortum · hwer sín fater wári
 10 firjo in folkhe · [...]
 [...] · „eddo hwe-líhhes knuosles dú sis
 12 ibu dú mí ênan sagés · ik mí de ódre wêt
 khind in khunink-ríkhe · khûd ist mí 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, the whole tribe is known to me.”

7 gi·mahalta | heribrantes sunu ‘Harbrand’s son’ add. ms. 9 hwer | wer ms. 11 hwe-líhhes |
 welihhes ms. 13 khunink-ríkhe | chunnincriche ms. 13 mí | míin ms.

8 ferâhes frótóro ‘more learned of life’ | Possibly formulaic; cf. *Maldon* 317a: *IC eom fród feores. ‘I am learned of life’.*

14 Hadu-brant gi·mahalta · Hilti-brantes sunu:
 „Daṭ sagetun mí · úsere liuti

16 alte anti fróte · dea êr hina wárun
 daq Hilti-brant haetzi mín fater · ih heitzi Hadu-brant
 18 forn her ôstar gi·*wej̄t · flôh her Ôt-akhres níð
 hina miti Deot-rihhe · énti sínero degano filu
 20 her fur-laēt in lante · lúttila sițen
 brút in bûre · barn un-wahsan
 22 arbjo-laosa · her raet ôstar hina
 des sid Deot-rihhe · darba gi·stuontun
 24 fater*es mínes · dat was só friunt-laos man
 her was Ôt-akhre · um-meþ tîrri
 26 degano dêkhisto · unti Deot-ríkhhe*
 her was eo folkhes at énte · imo was eo feheta tî leop
 28 khûd was her · khón*ém mannum
 ni wániu ih iu líb habbe.“

Hathbrand spoke, Hildbrand's son:

“This our liegemen said to me—
 the old and learned who earlier lived—
 that Hildbrand my father was called—I'm called Hathbrand.
 Long ago he turned east—he fled Edwaker's hate—
 away with Thedric and his multitude of thanes.
 He left in the land a little one to stay;
 a bride in the bower, a bairn ungrown,
 inheritance-less. He rode away east,
 at which time Thedric was in great need
 of my father—that was so friendless a man!
 He was toward Edwaker utterly hostile;
 the dearest of thanes under Thedric;
 he was always in the front of the troop; him did always the fighting gladden;
 known was he among keen men.
 I do not think he still lives.”

18 gi·*wej̄t | gihueit ms. 19 Deot-rihhe | theorihhe with pre-shift consonant ms. 21 brút | prut ms. 22 her raet | heraet ms. 23 gi·stuontun | gistuontum ms. 24 fater*es | fatereres ms. 26 Deot-ríkhhe* | darba gistogram add. ms. 27 feheta | peheta ms. 28 khón*ém | chonnem ms.

15 „Daq sagetun mí · úsere liuti ‘This our liegemen said to me’ | The scansion of this line is inscrutable (cf. l. 42), but the needed alliteration is missing.

30 „Wêtzu Irmin-got“ (kwad Hilti-brant) „obana ab hevane
 daq dú neo dana halt mit sus sippa man · dink ni gi·lejtós“
 32 want her dó ar arme · wuntane bauga
 khéisur·ingu gi·tán · só imo sie der khuning gap
 34 hunjo truhtin · „daq ih dír it nú bí huldí gibu“

"I call on Ermēn God as witness from heaven above,
 that thou never henceforth with such close kin shouldst lead dispute!"
 Then he wound from his arm twisted bighs,
 made of Caesar's coin, which him the king had given,
 the lord of the Huns.—"This I now give thee out of holdness."

30 hevane 'heaven' | heuane *ms.*

30 hevane 'heaven' | A likely Old Saxon form, which merits some discussion on the relation between the synonymous *bimil* and *hevan* in West Germanic. The form *bimil* is found in both OS and OHG, but a cognate of *bevan* is never found in OHG. Further, the use of OS *hevan* is unusual; it is never used in prose, and in poetry (*Heli* and *OSGen*) its use is heavily stereotyped, being restricted to 5 cpds and 3 genitive expressions. As a simplex, it is never used in any other form than the gen. sg. Of course, it must have been used in some other context, since it has left descendants in modern Low German dialects. In any case these facts pose some difficulty for the providence of the poem; if *Hild* were an originally OHG text (cf. Note to l. 47), translated into OS in a scribal context, it seems very strange that a translator would have replaced the neutral *bimil* with the rare, stereotyped *hevan*. Yet the presence of *hevan* in the OHG archetype would be a major anomaly, since that form has never existed in any known variety of High German, up until the present day.

32 wuntane bauga 'twisted bighs' | The association between bighs (armlets, torcs) and a warrior's honour is well attested; see Index. This encounter is particularly reminiscent of *Hárb* 42.

33 khēisur-ingu gi·tán 'made of Caesar's coin' | A cultural memory of the melting of Roman *solidi* by Germanic smiths.

34 hunjo truhtin 'lord of the Huns' | Almost certainly Attle, although he is not mentioned by name in the poem.

Hadu-brant gi·mahalta · Hilti-brantes sunu:
 „mit gēru skal man · geba in·fāhan
 ort widar orte!
 38 dú bist dir altér hun · um-met spáhér
 spēnis mih mit díném wortun · wili mih dínu speru werpan
 40 bist al-só gi·altét man · só dú êwín in-wit fórtós
 daṭ sagetun mí · seo-lídante
 42 westar ubar Węntil-sêo · daṭ inan wík fur·nam:
 tôt ist Hilti-brant · Hęri-brantes suno!“

Hathbrand spoke, Hildbrand's son:
 "By his spear shall man win gifts,
 point against point!
 Thou art for thee, old Hun, utterly clever;
 thou dost tempt me with thy words—at me wilt thou hurl thy spear!
 Thou art thus an aged man, since thou always didst work deceit.—
 This seafarers said to me
 west o'er the Wendle-sea: that war took him off—
 dead is Hildbrand, Harbrand's son!"

40 bist | pist *ms.*

³⁶ mit gérū skal man · geba in-fahan ‘By his spear shall man win gifts’ | This ancient mindset was codified by the Indians as part of the *kṣatra-dharma*, the code of the Warrior-caste (*kṣatriya*), which explicitly forbade them from taking gifts. So in *MB^b* 12.192.73, a *kṣatriya* king refuses a gift from a priest (*brāhmaṇa*), for “it is the duty prescribed for a *kṣatriya* that he must fight and protect (people). *Kṣatriya* are said to be the givers, then, how can I take (this) from you?” (Hara (1974) transl., see further there.)

⁴² Wéntil-séo ‘Wendle-sea’ | The Mediterranean Sea, the name referring to the *Vandali*, who for a time ruled North Africa.

⁴⁴ **Hilti-brant gi-mahalta · Héri-brantes suno:**
 „wela gi-sihu ih in díném hrustum
⁴⁶ daṭ dū **habés hême · hêrron góten**
 daṭ dū noh bí desemo **ríkhe · rēkkhjo ni wurti“**

Hildbrand spoke, Harbrand's son:
 “Well do I behold on thy garb,
 that thou hast at home a good lord,
 that thou yet in this realm hast not become an exile.”

⁴⁸ „**welaga nú waltant got**“ (kwad Hilti-brant) „**wē-wurt skihit**
 ih wallótá **sumaro ḡenti wintro · sehs-tik ur lante**
⁵⁰ **dar man mih eo skerita · in folk skeočantero**
 só man mir aṭ burk ênigeru · **banun ni gi·fasta**
⁵² **nú skal mih swásat khind · swertu hauwan**
 bretón mit sínú **billju · eddo ih imo tī banin werdan.**
⁵⁴ Doh maht dū nú **aod-líhho · ibu dir dín ellen taok**
 in sus **héremo man · hrusti gi·winnan**
⁵⁶ **rauba bi·*rahanen · ibu dū dar êníg reht habés!**“

“Well now—O Ruler God!—the woeful weird comes to pass.
 I roamed for sixty summers and winters from the land,
 where I always was placed in the troop of shooters,
 as at no fortress my bane was fastened.—
 Now shall my very child hew at me with his sword,
 strike me with his blade, or I become his bane.
 Yet mayst thou now easily—if thy zeal avail thee—
 from such a hoary man win the garb,
 bear away the booty—if thou have any right thereto!”

⁵⁶ bi·*rahanen | bihrahanen ms.

⁴⁸ waltant got ‘O Ruler God!’ | Cf. OE *wealdend god*, OS *waldand god*. Apparently a common West Germanic poetic expression.

⁴⁸ wē-wurt ‘woeful weird’ | *wurt* ‘weird’ here meaning ‘inexorable course of events’, not the norn; cf. ON *grammar urðir* ‘grim “weirds”’ TODO.

49 sumaro ḥenti 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.

50 skeoṭantero ‘shooters’ | Cf. *Beow* 702, where the OE cognate *sceótend* stands for “warriors” in general.

54 ibu dir dín ḥellen taak ‘if thy zeal avail thee’ | Formulaic. Cf. *Beow* 572b–573: [...] · *Wýrd oft nřeoð // un-fægne eorl · þonne his ḥellen déab*. ‘Weird often saves the un-fey earl when his zeal avails.’

„der sí doh nú **argóstō**“ (kwad Hilti-brant) „**ōstar-liuto**
 58 der dir nú **wíges** warne · nú dih es só **wel lustit**
 gúdja gi·mējün · niuse de móttí
 60 hwéðar sih **hiutu** dêro **hregilo** · **hruomen muot̄ti**
 eddo desero **brunnónó** · **bédero** waltan!“

“He were now (quoth Hildbrand) the softest of Easterners,
 who would refuse thee a fight when thou so much dost crave
 to struggle together. Try he who might,
 which one of us today of these garments may boast,
 or both these byrnies wield!”

60 hwéðar | werdar ms. 60 **hiutu** dêro | metr. emend.; dero hiutu ms. 60 **hruomen** | hrumen
 ms. 61 eddo | erdo ms.

60–61 hregilo hruomen muot̄ti ... desero brunnónó bédero waltan ‘of these garments may boast ...
 both these byrnies wield’ | Like in the Iliad, the winner is expected to strip the slain of his armour.

62 Dó lét̄tun sé **aerist** · **askim skrítan**
 skarpén skúrim · daṭ in dem **skiltim stónt**
 64 dó **stóptun** tó·samane · **staim-bort hludun**
 hewun harm-líkko · **hwíttē skilti**
 66 unti imo iro **lintún** · **lúttilo wurtun**
 gi·wigan miti **wábnum** · [...]

Then let they first their ash-spears glide,
 in sharp showers, that in the shields they stuck.
 Then they charged at each other—the coloured boards [SHIELDS] clashed—
 they hewed harmfully at the white shields,
 until for them their lindens [SHIELDS] became little,
 worn down by the weapons, [...]

62 **askim** | asckim ms. 64 hludun | chludun ms.

63 skarpén skúrim ‘in sharp showers’ | Formulaic, also occurring in *Heli* 5137a.

67 [...] | At this point the lone folio ends. The rest of the poem would have been found on the now-lost following pages. See Introduction to the poem.

Widsith (*Widsiþ*)

Dating: C7th–8th (Neidorf, 2013)

Meter: *Ancient-words-law*

Introduction

An archaic heroic poem.

Widsith

1 Wíð-sið maðolade, · word-hord ƿn·leac,
2 sé þe mæst · mærþa ofer eorþan,
 folca geond·førde; · oft hé flette ge·þâh
4 myne-lícne mâþþum. · Hine fr̄om Myrgingum
 æþele ƿn·wócon. · He mid Ealh-hilde,
6 fâlre freoþu-wébba, · forman siþe
 Hreð-cyninges · hám ge·sóhte
8 éastan of Qngle, · Eorman-ríces,
 wrâþes wær-logan. · ƿn·gonn þâ worn sprecan:

Widsith spoke, unlocked his word-hoard,
he who most through tribes on the earth
and nations had journeyed. Oft on the bench had he received
delightful treasures. From the Mirgings
his ancestors came. Along with Elhild
the good peace-weaveress for the very first time
had he sought the Reth-King's realm,

east of the Angles, [the realm of] Ermenric,
the fierce oath-breaker. He then began a long speech:

6 freoþu-wēbban 'peace-weaveress' | A woman used in a political marriage to bring peace between two tribes or families, in this case between King Edwin of the Mirgings (see ll. 97–98) and Ermenric of the Gots.

7 Hreð-cyninges 'Reth-King' | The king of the Reth-Gots, which is apparently just a poetic name for the (Eastern) Gots; cf. ll. 18, 57, 88–89.

- 2 „Fela ic mōnna ge-frægn · mægþum wealdan.
2 Scéal þeóda ge-hwylc · þéawum lifgan,
4 eorl æfter öþrum · óðle rádan,
4 sé þe his þeóden-stól · ge-þéon wile.

“A great deal of men I’ve learned ruling tribes.
Every person shall live in virtue,
each earl after the other lead his homeland
who on his ruling-seat will prosper.

- 3 Þára wæs Wala · hwíle sélást,
2 qnd ALEXANDREAS · ealra rícost
mōnna cynnes, · qnd he mæst ge-þáh
4 þára þe ic ofer foldan · ge-frægen hæbbe.

Of them was Wale for a while the best,
and Alexander of all the strongest
of mankind, and he prospered most
of those men over the earth of whom I’ve learned.

- 4 Ætla weold Húnum, · Eorman-ríc Gotum,
Becca Baningum, · Burgendum Gifica.
2 Cásere weold Créacum · qnd Cælic Finnum,
4 Hagena Holm-rycum · qnd Henden Glommum.

Attle ruled the Huns, Ermenric the Gots,
Bicke the Banings, Yivick the Burgends.
Choser ruled the Greeks and Calic the Finns,
Hain the Holmrighs and Henden the Glams.”

- 5 Witta weold Swáfum, · Wada Hælsingum,
2 Meaca Myrgingum, · Mearc-healf Hundingum.
þeód-ríc weold Fröncum, · Þyle Röndingum,
4 Breoca Bröndingum, · Billing Wernum.

TODO.

- 6 Óswine weold Eowum · qnd Ytum Gef-wulf,
 2 Finn Folc-walding · Fresna cynne.
 Sige-here l̄engest · Sâ-denum weold,
 4 Hnæf Hocingum, · Helm Wulkingum,
 Wald Wōingum, · Wód Þyringum,
 6 Sâ-ferð Sycgum, · Swéom Ongend-þeow,
 Sceaft-here Ymbrum, · Sceafa L̄ong-beardum,
 8 Hún Hæt-werum · qnd Holen Wronum;
 Hring-wald wæs hâten · Here-farena cyning.

TODO.

- 7 Offa weold Qngle, · Ale-wíh Denum;
 2 sé wæs þára manna · módgast ealra,
 no hwæþre he ofer Offan · eorl-scope fr̄emedē,
 4 ac Offa ge-slógh · árest mōnna,
 cniht-wesende, · cyne-ríca māst.

Offe ruled the Angles, Alewigh 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.

ALL | The great praise here accorded to Offe is paralleled by *Beow* 1954–1960a.

- 8 Nænig efen-eald him · eorl-scope māran
 2 qn or·ette: · âne sweorde
 m̄erce ge·mârde · wið Myrgingum
 4 bi Fifel-dore; · heoldon forð sijþan
 Engle qnd Swáfe, · swá hit Offa ge-slógh.

No man of his age accomplished
greater earlship: with but one sword
he marked the border against the Mirgings
by Fiveldoor. It was thenceforth held
by the Angles and Sweves as Offe had won it.

- 9 Hróþ-wulf qnd Hróð-gâr · heoldon l̄engest
 2 sibbe æt·sømne · suhtor-fædran,

4 siþban hý for·wrácon · Wícinga cynn
 qnd Ingeldes · ord for·bigdon,
 for·heowon æt Heorote · Heaðo-beardna þrym.

Rotholf and Rothgar held for the longest
 the peace together, uncle and nephew,
 since they drove away the race of Vikings,
 and bent down Ingeld's spear-point;
 at Hart they cut down the host of the Hathbeards.

§ Heorote 'Hart' | The legendary hall of the Danish kings, the Shieldings. It is described at length
 in *Beowulf*.

10 Swá ic geond-fórde fela · frémdra lónda
 2 geond ginne grund. · Gódes qnd yfles
 þær ic cunnade; · cnósle bi·dåled,
 4 fréo-mágum feor · folgade wide.

So I journeyed through a great deal of strange lands
 through the wide world. Of good and evil
 I there became acquainted; of kin deprived,
 far from dear kinsmen, I strayed widely.

11 For·þon ic mæg singan · qnd sēcgan spell,
 2 mānan fore mēngo · in meodu-healle
 hú mé cyne-góde · cystum dohten.

Therefore I can sing and tell tales,
 recall before the many in the mead-hall,
 how men of good kin treated me with grace.

12 Ic wæs mid Húnnum · qnd mid Hreð-gotum,
 2 mid Swéom qnd mid Géatum · qnd mid Sūþ-denum.
 Mid Wenlum ic wæs qnd mid Wærnum · qnd mid wícingum;
 4 mid Gefþum ic wæs qnd mid Winedum · qnd mid Gefflegum;
 mid Englum ic wæs qnd mid Swáfum · qnd mid Ænenum;
 6 mid Seaxum ic wæs qnd Sycgum · qnd mid Sweord-werum;
 mid Hronum ic wæs qnd mid Deanum · qnd mid
 Heaþo-réamum.

I was among Huns and among Reth-Gots,
 among Swedes and among Geats, and among South-Danes.

Among Wendles I was and among Warns, and among Wikings;
 among Yefths I was and among Wends, and among Yefflegs;
 among Angles I was and among Sweves, and among Anens;
 among Saxes I was and among Sidges, and among Sword-weres;
 among Ranes I was and among Deans, and among Hath-Reams.

- 13 Mid **P**yringum ic wæs · qnd mid **P**rowendum,
 2 qnd mid **B**urgendum, · þær ic **b**éag ge-þâh;
 mé þær **G**uð-hêre for-geaf · **g**læd-lícne maþhum
 4 sônges to léane. · Næs þæt **s**æne cyning!

Among Thirings I was and among Throwends,
 and among the Burgends, where I received a bigh.
 There Guther gladdened me with treasures,
 as reward for my song. That was not a bad king!

- 14 Mid **F**rôncum ic wæs qnd mid **F**rysum · qnd mid
Frumtingum;
 2 mid **R**ugum ic wæs qnd mid **G**lommum · qnd 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 qn **E**atule · mid **A**lf-wine,
 2 sé hæfde **m**on-cynnes, · **m**íne ge-fræge,
 leohteste hqnd · lofes tó wyrckenne,
 4 heortan un-**h**neaweste · **h**ringa ge-dâles,
 beorhtra **b**éaga, · bearн Éad-wines.

Likewise was I in Italy with Elfwin;
 of mankind he had—as far 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 **S**ercingum ic wæs · qnd mid **S**eringum;
 2 mid **C**ream ic wæs qnd mid Finnum · qnd mid **C**âsere,
 sé þe **w**in-burga · ge-weald áhte,
 4 wiolena qnd **w**ilna, · qnd **W**ala rices.

TODO.

- 17 Mid **Scottum** ic wæs qnd mid Peohtum · qnd mid
Scríde-finnum;
² mid Líd-wicingum ic wæs qnd mid Léonum · qnd mid
 Lóng-beardum,
 mid hâðnum qnd mid hæleþum · qnd 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 · qnd mid **Exsyringum,**
² mid **Ebreum** qnd mid **Indeum** · qnd mid **Egyptum.**
 Mid **Moidum** ic wæs qnd mid Persum · qnd mid **Myrgingum,**
⁴ qnd **Mofdingum** · qnd on·gend **Myrgingum,**
 qnd mid **Amothingum.** · Mid **Éast-þyringum** ic wæs
⁶ qnd mid **Eolum** qnd mid **Istum** · qnd **Idumingum.**

Among Israelites I was and among Assyrians,
 among Hebrews and among Indians and among Egyptians.
 Among the Medes I was and among Persians, and among Mirgings
 and Mofdings and again the Mirgings
 and among Amothings. Among East-Thirings I was
 and among Eals and among Ists, and Idumings.

- 19 Qnd ic wæs mid **Eorman-ríce** · **ealle** þráge,
² þær mé **Gotena** cyning · **góde** dohte;
 sé mé **béag** for·geaf, · **burg**-warena fruma,
⁴ qn þam siex hund wæs · smátes goldes,
 ge·scyred sceatta · scilling-ríme;
⁶ þone ic **Ead-gilse** · qn ácht sealde,
 mínum **hléo-dryhtne**, · þa ic to **hám** bi·cwom,
⁸ leófum to **léane**, · þæs þe hé mé lond for·geaf,
 mínes fæder ópel, · **fréa** Myrginga.

And I was with Ermenric for the longest time,
 where the king of the Gots treated me well.
 He gave me a bigh—that chief of city-dwellers—
 in which were reckoned six hundred shats
 of purest gold in shilling-count.
 I gave it in the possession of Edgils
 my dear shelter and lord, when I came home,

as repayment for his giving me land,
—that lord of Mirgins—my father's ethel.

- 20 Qnd mé þá Eallh-hild · óþerne for·geaf,
 2 dryht-cwén duguþe, · dohtor Éad-wines.
 Hyre lof lèngde · geond lqnda fela,
 4 þonne ic be sōnge · sēcgan sceolde
 hwaer ic under swegl · sēlast wisse
 6 gold-hrodene cwén · giefe bryttian.

And then Elhild gave me another,
the noble queen of the old troop, daughter of Edwin.
Her praise stretched further through a multitude of lands;
then I in song should say,
where beneath the heaven I know the most blessed
gold-adorned queen dispensing gifts.

- 21 Þonne wit Scilling · scíran reorde
 2 for uncrum sige-dryhtne · sōng a·hófan,
 hlúde bí hearpan, · hleoþor swimsade,
 4 þonne mōnige mēnn, · módum wlōnce,
 wordum sprécan, · þá þe wel cūjan,
 6 þæt hí nāfre sōng · sēllan ne hýrdon.

Then I and Shilling with clear voices,
before our victorious lord raised up a song, loudly by the harp—the tune rang
out.
Then many men proud of heart
told with words—those who knew well—
that they never had heard a better song.

- 22 Ðonan ic ealne geond·hwearf · óþel Gotena,
 2 sóhte ic á síþa · þá sēlestan;
 þæt wæs inn-weorud · Earman-rices.

Then I passed through all the ethel of the Gots;
TODO.

- 23 Heðcan sóhte ic qnd Beadecan · qnd Hēre-lingas,
 2 Emercan sóhte ic qnd Fridlan · qnd Éast-gotan,

fródne qnd góðne · fæder Un-wenes.

TODO

- 24 Seccan sóhte ic qnd Beccan, · Seafolan qnd Þeód-ríc,
 2 Heapo-ríc qnd Sifecan, · Hliþe qnd Incgen-þeow.
 Éad-wine sóhte ic qnd Elsan, · Ægel-mund qnd Hún-gár,
 4 qnd þá wlöncan ge-dryht · Wíþ-myrginga.

TODO

- 25 Wulf-hére sóhte ic qnd Wyrm-hére; · ful oft þær wíg ne a-læg,
 2 þonne Hræda hére · heardum sweordum
 ymb Wistla-wudu · wergan sceoldon
 4 ealdne óbel-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 Ráed-hére sóhte ic qnd Rǫnd-hére, · Rúm-stân qnd Gisl-hére,
 2 Wiþer-gield qnd Freoþe-ric, · Wudgan qnd Hâman;
 ne wáran þæt ge-siþa · þá sá mestan,
 4 þéah þe ic hý a-níhst · némnan sceolde.

TODO.

- 27 Ful oft of þám héape · hwínende fléag
 2 giellende gár · qn grøme þeode;
 wræccan þær weoldan · wundnan golde
 4 werum qnd wífum, · Wudga qnd Hâma.

Most often from that troop whistling did fly
 a yelling spear into the fiendish host;
 there ruled the exiles Woody and Homer
 twisted gold, men and women.

² giellende gár ‘a yelling spear’ | Formulaic.

- 28 Swá ic þæt symle qn-fond · qn þære feringe,
 2 þæt sé biþ leófast · lqnd-búendum
 sé þe him God syleð · gumena ríce

4 to ge·healdenne, · þenden hé hér leofað.“

So I always did find while on that journey,
that he is dearest to land-dwellers [MEN],
whom God grants the realm of men
for to hold while here he lives.”

29 Swá scriþende · ge·sceapum hweorfað
 2 gleó-menn gumena · geond grunda fela,
 þearfe sęcgað, · þqnc-word sprecaþ,
 4 simle súð oþþe norð · sumne ge·mótað
 gydda gleawne, · geofum un·hneawne,
 6 sé þe fore duguþe wile · dóm a·râran,
 eorl-scipte æfnan, · oþþæt eal scæceð,
 8 leoht qnd lif sƿomod; · lof sé ge·wyrceð,
 hafað under hefonum · héah-fæstne dóm.

So passing through fates they wander,
the song-men of mankind, through many lands;
they say their needs, speak thoughtful words;
whether in the south or north they meet some one,
gay in songs, unstingy with gifts,
who for the old troop will rear up doom,
accomplish earlship until all goes away,
light and life together. He who works praise
has under the heavens a high, firm doom.

Walder

(*Waldhere*)

Dating: TODO
Meter: *Ancient-words-law*

Introduction

A heroic poem preserved in two fragments. The flyting between the heroes Walder and Guther in fragment 2 is very reminiscent of the dialogue in *Hild*.

For the manuscript I have inspected the digital facsimile at <https://digipal.eu/digipal/page/107>

Walder

1 hyrde hyne georne:

2 „Húru **Welandes** · **worc** ne **ge·swíceð**
mónna ænigum · þára þe **Mimming** can
4 heardne **ge·healdan**. · Oft æt **hilde** **ge·dreas**
swát-fág and **sweord-wund** · **secg** æfter öðrum.
6 **ætlan** **ord-wyga**, · ne lät ðin **ellen** nu gyt
ge·dreosan to **dæge**, · **dryht-scipe**
8 **nú** is se dæg cumen
þæt ðu scealt **âninga** · **óðer** twega,
10 **lif** for·leosan · oððe **langne** **dóm**
âgan mid **éldum**, · **Ælf-héres** sunu!
12 Nalles ic ðé, **wine** míñ, · **wordum** cide,
þý ic ðé **ge·sáwe** · æt ðam **sweord-plegan**
14 ðurh **edwit-scype** · **æniges** mōnnes
wíg for·bugan · oððe on **weal** **fleon**,

16 líce beorgan, · þeah þe lāðra fela
 þínne byrn-homon · billum heowun,
 18 ac þú symle furðor · feohtan sóhtest,
 mál ofer mearce; · þý ic þe metod on-dréd,
 20 þæt þú to fyren-líce · feohtan sóhtest
 æt þám at-stealle · óðres monnes,
 22 wíg-rádenne. · Weorða þé selfne
 góðum dákum, · þenden þín God ręcce.
 24 Ne murn þú for þí méce; · þé wearð māðma cyst
 gifeðe to geoce, · mid þý þú Guðhære scealt
 26 beot for-bigan, · þæs þe hé þas beaduve on-gan
 ...d un-ryhte · árest sécan.
 28 For-sóc hé þám swurde · and þám sync-fatum,
 báaga mænigo, · nú sceal báaga-léas
 30 hworfan frōm þisse hilde, · hláfurd sécan
 ealdne Ȑel · oððe hér ár swefan,
 32 gif hé þa [...]“

TODO.

2 „...ce bæteran
 2 b-útqon þám ânum · þe ic eac hafa
 qn stân-fate · stille ge-hided.
 4 Ic wât þæt hit þóhte · Þeodric Widian
 selfum on-sendon, · and eac sinc micel
 6 māðma mid ði méce, · monig oðres mid him
 golde ge-girwan · (iu-léan ge-nam),
 8 þæs ðe hine of nearwum · Níðhades mág,
 Welalandes bearn, · Widia út for-lét;
 10 þurh fifela ge-weald · forð on-ȝette.“
 Waldere maðelode, · wíga ellen-rof,
 12 hæfde him on handa · hilde-frófre,
 gùð-billa gripe, · gyddode wordum:
 „Hwæt, þú húru wéndest, · wine Burgenda,
 14 þæt mé Hagenan hand · hilde ge-fremede
 16 and ge-twæmde ...ðe-wigges. · Feta, gyf þú dyrre,
 æt þus heaðu-wérigan · hâre byrnan.
 18 Standeð mé hér qn eaxelum · Aelfheres lâf,

góð and géap-néþ, · golde ge·weorðod,
20 ealles un-scende · æðelinges réaf
to habbanne, · þonne hand wæreð
22 feorh-hord feondu. · Ne bið fāh wið mé,
þonne un-máegas · eft on·gynnað,
24 mécum ge·métað, · swá gé mé dydon.
þeah mæg sige syllan · se þe symle byð
26 recon and ræd-fest · ryh... ...a ge·hwilces.
Se þe him tó þám hálgan · helpe ge·lifeð,
28 to gode gioce, · hé þær gearo findeð
gif þa earnunga · ár ge·ðenceð.
30 Þonne móten wlance · welan britnian,
áhtum wealdan, · þæt is [...]“

TODO.

Deer

(*Deor*)

Dating: TODO

Meter: *Ancient-words-law*

Introduction

A dirge from the Exeter Book. The poem briefly summarizes the tragic lives of five figures from Germanic heroic legend, each ending with the refrain *pæs ofer-eode · bisses swá mæg* ‘That passed over; this may likewise.’ After this the poet reflects on fate, and finally tells his own story as an outcast.

The five legends mentioned are:

1. Wayland the Smith, who was captured by the tyrant Nithad and forced to make jewelry for him and his family. He took revenge by raping
2. Nithad’s daughter, Beadhild. The child born from this act was Woody (OE *Wudga*), an obscure hero.
3. Mathild, the protagonist of a poorly attested love tragedy.
4. Thedric the Great, who ruled over the Gots.
5. Ermenic, who succeeded Thedric, and was eventually slain.

The name *Déor*, first revealed in line 37, is the ancestor of modern English “deer”, and it can mean this in Old English as well, but it can also betoken ‘beast, animal’ more generally. It is not otherwise known as a personal name and is clearly fictional; we may perhaps compare *Fafn* 2, where the young hero Siward calls himself *ggfugt dýr* ‘noble beast/deer’.

Deer

1 **W**elund him be **w**urman · **w**ræces cunnade,

2 ân-hýdig eorl · earfoþa dréag,
 hæfde him tó ge·síþþe · sorge qnd lóngþ,
 4 winter-cealde wræce; · wéan oft qn·fond,
 síþhan hine Niðhad qn · néde legde,
 6 swqñcre seono-bende · qn syllan mognn.
 þæs ofer-eode, · þisses swá mæg!

Wayland with worms his exile experienced;
 the one-minded earl hardship did suffer;
 had him for companions sorrow and longing,
 winter-cold exile; woes he often found,
 since Nithad on him fetters did lay;
 heavy sinew-bonds on the better man.
That passed over; *this* may likewise.

8 2 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.
 þæs ofer-eode, · þisses swá mæg!

For Beadhild was not her brothers' deaths
 on her heart so sore, as her own thing,
 that she clearly had understood,
 that she was pregnant. Never could she
 bravely think out what about *that* she should do.
That passed over; *this* may likewise.

14 3 Wé þæt Mæðhilde · mōnge ge·frugnon
 wurdon grund-léase · Geates frige,
 16 þæt hi seo sorg-lufu · slæp ealle bi·nōm.
 þæs ofer-eode, · þisses swá mæg!

That for Mathild many, we have heard,
 bottomless [troubles] arose, for Geat's beloved,
 that the sorrowful love her of sleep all deprived.
That passed over; *this* may likewise.

18 4 Peodríc áhte · þrítig wintra
 Måringa burg; · þæt wæs mōnegum cùþ.
 20 þæs ofer-eode, · þisses swá mæg!

The dric owned for thirty winters
 the fort of the Meering; that was to many known.
That passed over; *this* may likewise.

5 Wé ge·ascodan · Eormanríces
 22 wylfenne ge·þóht; · áhte wide folc
 Gotena ríces. · Þæt wæs grim cyning!
 24 Sæt sècg mònig · sorgum ge·bunden,
 wéan on wénan, · wýscce ge·neahhe
 26 þæt þæs cyne-ríces · ofer-cumen wåre.
 Þæs ofer-eode, · þisses swá mæg!

We have learned of Ermenric'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 góð cyning!*
 ‘That was a good king!’

28 6 Siteð sorg-céarig, · sálum bi·dåled,
 on sefan sweorceð, · sylfum þinceð
 30 þæt sý ende-léas · earfoda dål.
 Mæg þønne ge·þencan, · þæt geond þás woruld
 32 witig dryhten · wéndeþ ge·neahhe,
 eorle mònegum · âre ge·sceawað,
 34 wís-licne blåd, · sumum wéana dål.

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.

7 Þæt ic bi mé sylfum · sècgan wille,
 36 þæt ic hwile wæs · Heodenininga scóp,
 dryhtne dýre— · mé wæs Deor nöma.
 38 Áhte ic fela wintra · folgað tilne,

40 holdne hlaford, · oþþæt Heorreñda nú,
léoð-cræftig mɔnn · lqnd-ryht ge·þáh,
þæt me eorla hléo · Ȑr ge·sealde.
42 Ȣæs 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 a multitude of winters a good retinue,
a hold bread-giver, until Harrend now,
the lay-crafty man has won the land-right
which to *me* the shelter of earls once did grant.
That passed over; *this* may likewise.

Poetry on Christian Subjects

Introduction to Old Saxon Christian Poetry

The forced conversion of the Saxons to Christianity was a notoriously violent process.

The two poems edited here form the totality of the Old Saxon poetic corpus. Both are Biblical, and although they are written in the language of traditional epic, apparently for a noble audience, they launch a pointed Christian attack on the Germanic warrior ethos and worldview. Before the two poems I present the Old Saxon baptismal formula as an important piece of historical context.

Old Saxon Baptismal Vow

Dating: ?
Meter: None

Introduction

While not an alliterative poem in the slightest, this short text is important for its mention of Saxon Heathen Gods, for which reason I have here set it before the Christian poetry, in order to give some relevant cultural context.

The format of the text is straight-forward and resembles the modern Catholic questions posed to participants during the Sacrament of Confirmation (TODO: reference). The person to be baptised is to respond positively to three denying and three affirming questions; first to forsake the Devil, all “Devil-yields” (i.e. non-Christian rituals, see note to that word), and all the Devil’s works and words and followers, among which are listed the three Germanic-Saxon gods Thunder, Weden, and Saxneet; second to profess belief in each member of the Trinity: God the Almighty Father, Christ, son of God, and the Holy Ghost (P6).

Old Saxon Baptismal Vow

„For·sachistu diobole?“ et respondeat: „ec for·sacho diabole“
“Forsakest thou the Devil?” *and he should respond:* “I forsake the Devil.”

² „end allum diabol-gelde?“ respondeat: „end ec for·sacho allum diabol-gelde.“

“And all devil-yields?” *be should respond:* “I forsake all devil-yields.”

² diabol-gelde ‘devil-yields’ | An obvious calque of OE TODO, which means TODO.

4 „End allum dioboles wercum?“ respondeat „end ec for·sacho al-
 lum dioboles wercum and wordum, Thuner ende Wóden ende
 6 Sax-nôte ende allem them un·holdum the hira ge·nótas 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.”

8 „Ge·lóbistu in Got ala-méhtigun fader?“ „Ec ge·lôbo in Got ala-
 mëhtigun fader.“

“Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

10 „Ge·lóbistu 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.”

„Ge·lóbistu in hálogan gást?“ „Ec ge·lôbo in hálogan gást.“

“Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”

Heliand

Dating: 830s

Meter: *Ancient-words-law*

Introduction

The **Heliand** (signum *Heli*; OS *Hēljand* ‘Saviour’, cf. OE *Hēlend*, OHG *Heiland*) is an Old Saxon epic poem that narrates the life of Jesus. Although based on the 9th Old High German translation of Tatian’s C2nd gospel harmony, the *Diatessaron*, *Heli* is still an original work in the Saxon epic tradition, and betrays a creative spirit not afraid to interface with earlier, now-lost, pagan poetry. It is by far the most important source of Old Saxon literature.

Historical context

We have a Latin preface preserved independently of *Heli* itself which can offer some external historical information about the poem. The original manuscript of this short work is now lost, but it was fortunately printed by the Croatian reformer Flacius Illyricus in 1562. It consists of two titled parts.

The first is in prose and entitled *Praefatio ad librum antiquum in lingua Saxonica conscriptum* ‘Preface to an ancient book written in the Saxon language’. This short text in turn appears to consist of two separate paragraphs. According to the first, *Heli* was composed at the behest of emperor Ludwig (*Ludowicus Augustus*, probably Ludwig “the Pious” 778–840, son of Charlemagne), who commanded a Saxon man, *qui apud suos non ignobilis vates habebatur* ‘who was regarded among his own as a not undistinguished poet’ to render the entirety of the Old and New Testaments into Saxon verse. Thus, the poet, *a mundi creatione initium capiens, iuxta historiae veritatem quaeque excellentiora summatim decerpens, interdum quaedam ubi commodum duxit, mystico sensu depingens, ad finem totius Véteris ac Novi Testamenti interpretando more poetico satis faceta eloquentia perduxit*, ‘beginning with the creation of the world, and summarizing according to the truth of history the most significant events, at times depicting certain events with a mystical sense where he saw fit, led the interpretation, according to poetic custom and

with rather witty eloquence, through to the end of the entire Old and New Testaments;’ further, *iuxta morem vero illius poematis omne opus per vitreas distinxit, quas nos lectiones vel sententias possumus appellare* ‘according to the manner of that poem, he distinguished every work by *fitts*, which we can call lessons or sentences.’

There is no reason to doubt the general truth of this account, although it is hard to believe that our unnamed poet should have rendered the entirety of the Old and New Testaments, even the prophets and epistles, into alliterative verse. The antiquity of this paragraph of the preface is in any case certified by the use of the Germanic technical word *vitreas* ‘*fitts*’, which, as pointed out already by Sievers (TODO), could not possibly have been known by a 16th century scholar. The rendering of the Old Testament is probably to be identified with *OSGen*, while the New Testament is what we have before us in *Heli*.

This first paragraph of the *Praefatio* is then followed by a second, where we hear (in part) that, “they say that this same poet, while he was still entirely ignorant of this art, was warned in a dream to adapt the precepts of the Sacred Law into song, with a fitting melody in his own language.” (*ferunt eundem Vatem dum adhuc artis huius penitus esset ignarus, in somnis esse admonitus, ut Sacrae Legis praecepta ad cantilenam propriae linguae congrua modulatione coaptaret.*) This narrative is clearly closely related to that which Bede (TODO) tells us about the illiterate Anglo-Saxon poet Cadman (see Cadman’s Hymn below); in fact its Latin wording is so close to that of Bede that it must have been plagiarised thence. Finally, the same narrative is then told in Latin verse under the title *Versus de poeta et interprete huius codicis* ‘Verses about the poet and interpreter of this codex’.

Whatever the truth of Cadman’s story, it can scarcely be the case that the poet(s) behind *Heli* and *OSGen* were ignorant of the poetic art. Both poems are wrought in an intricate style, and their composer must doubtless have been trained in the traditional craft, having first mastered the art of secular (or pagan) heroic poetry before he was commissioned to versify the Biblical texts; the first paragraph of the *praefatio* itself tells us as much when it says that he “was regarded among his own as a not undistinguished poet”, and the idea that Emperor Ludwig would have commissioned a man entirely without poetic experience is obviously absurd. This strongly suggests that the second paragraph of the *praefatio* and the *versus* are both later interpolations, and not of historical weight.

Style and content

It was for good reason that the poet was esteemed among his own, for he displays considerable mastery in such “Beowulfian” type scenes as the feast in the great mead-hall (2005–12, 2736–42), the stormy sea-voyage (2233–68, 2906–65), or the host asking for the identity of noble strangers come to his land (551–561); a mastery which reveals his training in traditional vernacular Saxon poetry dealing with heroic matters. In fact, it is precisely in these passages that his poetry is most fluent, for it is here he can make the most use

of his inherited stock of oral-formulaic expressions, synonyms, and kennings. When our poet, by contrast has to deal with exclusively Christian matters, he is treading new ground, and it is apparent that his work suffers as a result. This is in part due to the lack of traditional formulae for the new religion, and although he invents some (e.g. for Christ *allaro barno bæst* ‘best of all babes’ and *friðu-barn godes* ‘peace-child of God’), they quickly end up stale from overuse. Another hinder is, as will be discussed shortly, his frequent moralising, which is entirely foreign to the genuine Germanic poetry.

Another notable traditional element found throughout the poem is the relationship between Christ and his Disciples, who are consistently described using the vocabulary of the Germanic warband (as found in earlier heroic poetry like *Beow* and *Hild*). Thus, the Disciples are brave “thanes” who express their undying loyalty towards their lord Jesus Christ through long heroic speeches, exclaiming their wish to win ever-lasting fame and glory by dying alongside him in the “dance of weapons” (e.g. Thomas at 3994–4002, Simon Peter at 4674–4689). In conjunction with this there is an emphasis on the noble ancestry and high social status of the Disciples (e.g. 4003a) and especially Jesus and his family (e.g. 361b–367a), something which gives us an idea of the intended audience—these were members of the Saxon social elite, no mere commoners, and it was important for them that the heroes of the Gospel-story were of similarly high birth.

Still, we should not interpret such traditional elements as evidence for *Heli* reflecting a syncretist Germanic “warrior Christianity”, as some more romantic scholars have done. It would not have been possible for the poet to excise the traditional heroic language—after all, he was hired to write an alliterative poem, and those elements were built into the very essence of the alliterative genre, and were necessary for the poetry to function in the social setting of courtly performance, and for it to work as poetry at all, for the alliteration itself required the existence of a large number of poetic synonyms and formulaic expressions. It is thus within these confines that the poet relates the New Testament message, but that message is still one of pacifism and humility. The New Testament is not a warlike text, and neither is *Heli*; regardless of its aesthetics, its *ethics* are thoroughly Christian.

Although *Heli* generally adheres closely to Germanic poetic tradition in its language, we find important divergences in its content. Here the heroic poetic tradition is turned against itself, and the Germanic warrior ideology comes under direct attack by means of its own specialised vocabulary, which is condemned not just in the speeches of Jesus Christ, but in the poet’s own, sermonising voice. This is perhaps best seen in the episode of the Denial of Peter. At the Last Supper Peter first makes a solemn speech (4674–4689), declaring in formal heroic language that he will not betray Jesus Christ, his lord, but stay with him until the end and give his life in battle; he swears upon his heart (*bugi*) and strength of hand (*hand-kraft*). Jesus first praises Peter’s courage, and says that he indeed has a “thane’s heart” (*þegnes bugi*), but then predicts that he will betray him thrice before cockcrow anyway. Peter does just that, and upon hearing the cock repents by a lamenting speech (5012–5021). The poet himself then delivers a short sermon on the events (5022–

50)—if not even Peter, “the best of men” and “most valiant of thanes” could keep his promise without God’s help, what is its worth? Man’s solemn vow (*bi-hêt*, = OE *béot* which is used positively in *Beow*), pride (*bróm*; cf. *Hild* 60), bravery (*mód*), and strength of hand (*band-kraft*, by which Peter vowed) are all to no avail if the God’s grace should fail him due to his lack of faith. Naturally, moral exegesis of this kind is totally foreign to the older pagan tradition.

In this context it is of value to talk about the language of war; although the New Testament is not a warlike text, the poet takes the opportunity to break out some traditional formulae when he can, e.g. at the arrest of Jesus (4866–4885). Still, he is generally very restrained, and tries hard to avoid the active *celebration* of war, probably because of its association with the warlike pre-Christian cult of Weden and his Walkirries and Oneharriers. Where warlike sentiments are expressed by the Disciples (e.g. at the arrest, or in Peter’s vow at the Last Supper; see above) they are swiftly reproached by Jesus and ultimately proven flawed and misguided. Traditional motifs like the greedy beasts of battle are entirely expunged, and the old feminine poetic synonyms **giúðja* and *hildi*, found in *Hild* and commonplace in Norse and English poetry, have not fared much better. **giúðja*, found in early OS female names and the non-*Heli* compound *giúþ-fano* ‘field standard’, is entirely absent, and *hildi* is only used twice (ll. 68, 5044)—in both cases disparagingly. In their stead we find neuter-gender synonyms like *strid*, *ur-lagi*, *wig*, and *gi-winn*. It is probably significant that *Gunnr* and *Hildr* are known as walkirries in the Norse tradition, and in the C9th were still actively worshipped in pagan Denmark, just to the north of Saxony.

It was described above how the depiction of the Disciples in their relationship as servants of Christ makes use of the language of the Germanic war-band, and that is the case when it comes to singular words, but although the Disciples are described as loyal thanes (*þegenos*), heroes (*þeliðos*, cf. *Hild* 6), and earls (*erlos*)—words perfectly fit for a Germanic war-band in a poem like *Beow*—they are not a *war-band* and are never described by explicitly warlike terms like *hildi-skalkos* ‘war-servants’, *wépan-berandos* ‘weapon-bearers’, or *helm-berandos* ‘helmet-bearers’. Those terms—which in *Beow* or Norse poetry could describe any group of warriors, including the protagonists—are instead given a derogatory sense, and for the most part refer only to the wicked Jews under their kings (68b, 765b, 2779b, 4811a).

There are, of course, other ways in which *Heli* departs from Germanic heroic tradition. One that deserves mention is the treatment of hostile fate, which often plays a key role in driving the narrative in the old pagan legends (e.g. in *Hild* or the Walsing Cycle). Although *Heli* refers to fated events by what are almost certainly originally pagan expressions like *regano gi-skapu* ‘Shapes of the Reins’ and *wurdi-gi-skapu* ‘Shapes of Weird’, fated events can also be called *godes gi-skapu* ‘God’s Shapes’, for in the Christian worldview it is God that wields the destinies of Men—not the ambivalent Norns.

Orthography

Notes on the normalization:

- Long vowels are marked by the acute rather than by the circumflex accent or macron. This is both faithful to the original manuscripts and concordant with my practice in normalising other Germanic languages.
- Long vowels *ē* and *ō* 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 *ē* and *ō*.
- If attested in all mss., epenthetic (*svara-bhakti*) vowels are marked with an underdot. Otherwise they are deleted.
- Unstressed *a*-vowels reduced to *e* in C are reverted back to *a*
- Long vowels resulting from nasal assimilation are marked with an over-dot. *i* is written as *ī*.
- 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 *ɛ*.
- ms. *b* or *þ*, when representing the voiced bilabial fricative, is written as *v*.
- ms. *th* is written as *þ*.
- ms. *uu* is written as *w*.

Preservation

The following is an exhaustive list of source mss. in chronological order.

Siglum	Date	Lines	Full name
L	840–850	5824b–5871a	Thomas 4073
P	840–850	958–1006a	Berlin DHM R 56/2537
V	800–850	1279–1358a	Palatini Latini 1447
		351b–360a, 368b–384, 393–400a,	
S	850	492–582a, 675–683a, 693–706, 716b–722a	BSB Cgm 8840
M	850–875	TODO	BSB Cgm 25
C	950–1000	1–5970	Cotton Caligula A VII

The two main mss. are M and C. Fragments L and P are identical in terms of handwriting and page layout and appear to have originally belonged to the same codex. V also attests *OSGen*, which suggests a close relation between that text and *Heli*.

NOTE!

The following edition is very much a work in progress. The radically normalized orthography has been implemented, as has the marking of alliteration, but the original text has not been thoroughly critically edited, nor is there any English translation.

Heliand

1 Manega wáron, · þe sia iro móð ge·spón,
 2 þat sia bi·gunnun word godes,
 rækjan þat gi·rúni, · þat þie ríkjo Krist
 4 undar man-kunnja · máriða gi·frumida
 mid wordun òndi mid werkun. · Þat wolda þó wísara filo
 6 liudo barno lovon, · léra Kristes,
 hélag word godas, · òndi mid iro handon skrívan
 8 beréht-líko an buok, · hwó sia is gi·bod-skip skoldin
 frummjan, firiho barn. · Þan wárún þoh sia fiori te þiu
 10 under þera ménigo, · þia habdon maht godes,
 helpa fan himila, · hélagna gést,
 12 kraft fan Kriste; · sia wurðun gi·korana te þio,
 þat sie þan Éwangelium · ênan skoldun
 14 an buok skrívan · endo só manag gi·bod godes,
 hélag himilisk word: · sia ne muosta hēliðo þan mér,
 16 firiho barno frummjan, · newan þat sia fiori te þio
 þuru kraft godas · ge·korana wurðun,
 18 Matheus òndi Markus, · —só wárún þia man hétana—
 Lukas òndi Johannes; · sia wárún gode lieva,
 20 wirðiga ti þem gi·wirkje. · Habda im waldand god,
 þem hēliðon an iro hertan · hélagna gést
 22 fasto bi·folhan · òndi feráftan hugi,
 só manag wís-lík word · òndi gi·wit mikil,
 24 þat sea skoldin a·hébbjan · hélagarō stemnun
 god-spell þat guoda, · þat ni havit ênigan gi·gadon hwærgin,
 26 þiu word an þesarō wer-oldi, · þat io waldand mér,

drohtin diurje · efþo dervi þing,
firin-werk f^{ell}je · efþo fiundo níð,
stríð wiðer·stande—, · hwand hie habda starkan hugi,
mildjan ãndi guodan, · þie þe m^{est}er was,
aðal·ord·frumo · alo·mahtig.
þat skoldun sea fiori · þuo fingron skrívan,
settjan ãndi singan · ãndi seggjan forð,
þat sea fan Kristes · krafte þem mikilon
gi·sáhun ãndi gi·hórdun, · þes hie selvo gi·sprak,
gi·wísda ãndi gi·waráhta, · wundar·líkas filo,
só manag mid mannon · mahtig drohtin,
all so hie it fan þem an·ginne · þuru is ênes kraht,
waldand gi·sprak, · þuo hie erist þesa wer-old gi·skuop
ãndi þuo all bi·fieng · mid ênu wordo,
himil ãndi erða · ãndi al þat sea bi·hlidan êgún
gi·waráhtes ãndi gi·wahsanes: · þat warð þuo all mid wordon
godas
fasto bi·fangan, · ãndi gi·frumid after þiu,
hwi·lík þan liud·sképi · landes skoldi
widost gi·waldan, · efþo hwár þiu wer-old·aldar
ãndon skoldin. · Æn was iro þuo noh þan
firiho barnun bi·foran, · ãndi þiu fivi wárun a·gangan:
skolda þuo þat sehsta · sálig·líko
kuman þuru kraft godes · ãndi Kristas gi·burd,
hélander bëstan, · hélagas gëstes,
an þesan middil·gard · managon te helpun,
firjo barnon ti frumon · wið fiundo níð,
wið d^{er}nero dwalm. · Þan habda þuo drohtin god
Rómano-liudjon far·liwan · ríkjo mësta,
habda þem héri·skipje · herta gi·stérkid,
þat sia habdon bi·þwungana · þiedo gi·hwi·líka,
habdun fan Rúmu·burg · ríki gi·wunnan
helm·gi·trôstjon, · sáton iro héri·togen
an lando gi·hwem, · habdun liudjo gi·wald,
allon elli·þeodon. · Erodes was
an Jerusalem · over þat Judeono folk
gi·koran te kuninge, · só ina þie këser þarod,
fon Rúmu·burg · ríki þiodan
satta undar þat gi·síði. · Hie ni was þoh mid sibbjon bi·lang

avaron Israheles, · ęðili-gi·burdi,
 66 kuman fon iro knuosle, · newan þat hie þuru þes kësures þank
 fan Rúmu-burg · ríki habda,
 68 þat im wárún só gi·hôriga · hildi-skalkos,
 avaron Israheles · ęlljan-ruova:
 70 swíðo un·wanda wini, · þan lang hie gi·wald êhta,
 Eródes þes ríkjas · ęndi rád-burdjon held
 72 Judeo liudi. · Þan was þár ên gi·gamalod mann,
 þat was fruod gomo, · habda feréhtan hugi,
 74 was fan þem liudjon · Lewias kunnes,
 Jakobas sunjas, · guodero þiedo:
 76 Zakharias was hie hétan. · Pat was só sálig man,
 hwand hie simblon gerno · gode þeonoda,
 78 warahtta after is willjon; · deda is wíf só self
 —was iru gi·aldrod idis: · ni muosta im ęrvi-ward
 80 an iro juguð-hêdi · giviðig werðan—
 libdun im far·úter laster, · waruhtun lof goda,
 82 wárún só gi·hôriga · hevan-kuninge,
 diuridon úsan drohtin: · ni weldun dęrvjas wiht
 84 under man-kunnje, · ménēs gi·frummjan,
 ne saka ne sundja; · was im þoh an sorgun hugi,
 86 þat sie ęrvi-ward · ęgan ni móstun,
 ak wárún im barno-lós. · Þan skolda hé gi·bod godes
 88 þár an Jerusalem, · só oft só is gi·gengi gi·stód,
 þat ina torht-líko · tídi gi·manodun,
 90 só skolda hé at þem wíha · waldandes geld
 hélag bi·hwervan, · hevan-kuninges,
 92 godes jungar-sképi: · gern was hé swíðo,
 þat hé it þurh ferhtan hugi · frummjan mósti.

TODO.

85 saka | With this word *M* begins. Above it seven lines have been erased.

41 himil ęndi erða · ęndi al þat sea bi·hlidan égun | A cosmological expression, reappearing almost identically in 1425 below.

45 ver-old-alðar | The six ages of the world was a common concept in medieval Christianity, being popularized by Augustine of Hippo around 400 CE. It is not found in Tatian, and so Augustine or a text derived from his writing must have been a source for *Heli*.

47–48 fívi ... sehsta 'five ... sixth' | The five ages lasted (1) from Creation to the Flood, (2) from then to Abraham, (3) from him to David, (4) from him to the Babylonian Exile, (5) from then until the birth of Christ, which inaugurated the sixth age.

71 Erôdes | The name *Erodes* can alliterate either with a vowel (following the Germanic root stress pattern: / x x) or with the consonant *r* (following the Latin penultimate stress: x / x). Out of 17 total appearances of the name in *Heli*, 12 alliterate with a vowel; 4 with *r*; and 1 has no alliteration.

- 94 2 Þó warð þiu tíd kuman, · —þat þár gi·tald habdun
 wísa man mid wordun,— · þat skolda þana wíh godes
 96 Zakharias bi·sehan. · Þó warð þár gi·samnod filu
 þár te Jerusalem · Judeo liudi,
 98 werodes te þem wíha, · þár sie waldand god
 swiðo þeo-líko · þiggjan skoldun,
 100 hêrron is huldi, · þat sie hevan-kuning
 lêðes a·léti. · Pea liudi stódun
 102 umbi þat hêlaga hús, · endi géng im þe gi·hêrodo man
 an þana wíh innan. · Þat werod óðar bêd
 104 umbi þana alah útan, · Ebreo liudi,
 hwan êr þe frôdo man · gi·frumid habdi
 106 waldandes willjon. · Só hé þó þana wí-rôk dróg,
 ald aftar þem alaha, · endi umbi þana altari géng
 108 mid is rôk-fatun · ríkjun þionon,
 —frêmida ferht-líko · frâon sînes,
 110 godes jungar-skepi · gerno swiðo
 mid hluttru hugi, · *só man hêren skal
 112 gerno ful-gangan—, · grurjos kwámun im,
 eginson an þem alahe: · hie gi·sah þár aftar þiu ênna engil
 godes
 114 an þem wíhe innan, · hie sprak im mid is wordun tuo,
 hiet þat fruod gumo · forqht ni wári,
 116 hiet þat hie im ni an·driede: · „þína dâdi sind“, kwaþ-hie*,
 „waldanda werðe · endi þín word só self,
 118 þín þionost is im an þanke, · þat þú su-líka gi·þáht haves
 an is ênes kraft. · Ik is engil bium,
 120 Gabriel bium ik hêtan, · þe gio for goda standu,
 and-ward for þem alo-waldon, · ne sí þat hé mé an is ârundi
 hwárod
 122 sêndjan willja. · Nú hiet hé mé an þesan sið faran,
 hiet þat ik þi þoh gi·kûði, · þat þi kind gi·boran,
 124 fon þínera alderu idis · ôdan skoldi
 werðan an þesero wer-oldi, · wordun spáhi.
 126 Þat ni skal an is liva gio · líðes an·bítan,
 wínes an is wer-oldi: · só haved im wurd-gi·skapu,

128 metod gi·markod · ęndi maht godes.
 Hét þat ik þi þoh sagdi, · þat it skoldi gi·síð wesan
 130 hevan-kuninges, · hét þat git it heldin wel,
 tuhin þurh treuwa, · kwað þat hé im tíras só filu
 132 an godes ríkja · for gevan weldi.
 Hé kwað þat þe góðo gumo · Johannes te namon
 134 hebbjan skoldi, · gi·bôd þat git it hétin só,
 þat kind, þan it kwámi, · kwað þat it Kristes gi·síð
 136 an þesaro wíðun wer-old · werðan skoldi,
 is selves sunjes, · ęndi kwað þat sie slíumo herod
 138 an is bod-sképi · bêðe kwámin.“
 Zakharias þó gi·mahálda · ęndi wið selvan sprak
 140 drohtines engil, · ęndi im þero dáðjo bi·gan,
 wundron þero wordo: · „hwó mag þat gi·werðan só“, kwað hé,
 „aftar an aldre? · it is unk al te lat
 só te gi·winnanne, · só þú mid þínun wordun gi·sprikis.
 144 Hwanda wit habdun adres · êr efno twêñ-tig
 wintro an unkro wer-oldi, · êr þan kwámi þit wíf te mí;
 146 þan wárún wit nú at·samna · ant·sivunta wintro
 gi·benkjon ęndi gi·bæddjon, · siðor ik sie mí te brúdi ge·kôs.
 148 Só wit þes an unkro juguði · gi·girnan ni mohtun,
 þat wit ervi·ward · ēgan móstín,
 150 fóðjan an unkun flettja, · nú wit sus gi·fródod sint
 —havad unk ęldi bi·noman · ęlljan-dádi,
 152 þat wit sint an unkro siuni gi·slekit · ęndi an unkun sídun lat;
 flék is unk ant·fallan, · fel un·skóni,
 154 is unka lud gi·liðen, · lík gi·drusnod,
 sind unka and·bári · óðar-líkaron,
 156 mód ęndi mægin-kraft—, · só wit giu só managan dag
 wárún an þesero wer-oldi, · só mí þes wundar þunkit,
 158 hwó it só gi·werðan mugi, · só þú mid þínun wordun
 gi·sprikis.

TODO.

116 an·driede | The original segmenting of *an-drádan* is *and-* + *rádan*, but already by the time of *Heli* it had clearly been reanalyzed as *an(t)·rádan*, as seen by the alliteration in the present line and by the variant spelling *antdrádan* seen throughout the poem. Cf. English *dread*, from OE *drédan*, from earlier OE *on-drédan*.

3 þó warð þat hevan-kuninges bodon · harm an is móde,
 160 þat hé is gi·werkes · só wundron skolda

162 ęndi þat ni welda gi·huggjan, · þat ina mahta hēlag god
 só ala-jungan, · só hé fon ērist was,
 selvo gi·wirkjan, · of hé só weldi.
 164 Skerida im þó te wítja, · þat hé ni mahte ênig word sprekan,
 gi·mahljen mid is mūðu, · „ér 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 þínaró stemna gi·wald; · ni þarf þú stum wesan
 170 lēngron hwíla.“ · Þó warð it sán gi·léstid só,
 gi·worðan te wáron, · só þár an þem wiha gi·sprak
 172 ęngil þes alo-waldon: · warð ald gumo
 spráka bi·lósit, · þoh hé spáhan hugi
 bári an is breostun. · Bidun allan dag
 174 þat werod for þem wiha · ęndi wundrodun alla,
 bi·hwí hé þár só lango, · lof-sálig man,
 swíðo fród gumo · fráon sínun
 176 þionon þorfti, · só þár ér ênig þegno ni deda,
 þan sie þár at þem wiha · waldandes geld
 178 folmon frumidun. · Þó kwam fród gumo
 út fon þem alaha. · Erlós þrungun
 180 náhor mikilu: · was im niud mikil,
 hwat hé im sóð-líkes · sèggjan weldi,
 182 wísjan te wáron. · Hé ni mohta þó ênig word sprekan,
 gi·sèggjan þem gi·síðja, · b-útan þat hé mid is swíðron hand
 184 wírsa þem weroda, · þat sie úses waldandes
 léra léstin. · Pea liudi for·stódun,
 þat hé þár habda gegnungs · god-kundes hwat
 for·sehen selvo, · þoh hé is ni mahti gi·sèggjan wiht,
 186 gi·wísjan te wáron. · Þó habda hé úses waldandes
 geld gi·léstid, · al só is gi·gengi was
 188 gi·markod mid mannun. · Þó warð sán aftar þiu maht godes,
 gi·kúðid is kraft mikil: · warð þiu kwán ókan,
 190 idis an ira ęldju: · skolda im ęrvi-ward,
 swíðo god-kund gumo · giviðig werðan,
 192 barn an burgun. · Bêd aftar þiu
 þat wíf wurdi·gi·skapu. · Skréð þe wintar forð,
 194 géng þes géres gi·tal. · Johannes kwam
 an liudjo liohit: · lík was im skóni,

200 was im **fel fagar**, · **fahs** ḥndi naglos,
 wangun wárún im **wlitige**. · Þó fórun þár **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** twém · ôdan wurði
 barn an gi·**burdjon**, · ni wári þat it gi·**bod** godes
 206 selves wári: · af·suovun sie garo,
 þat it ȳkor só **wán-lík** · **werðan** ni mahti.
 208 Þó sprak þár ên gi·fródot man, · þe só **filo** konsta
 wísaro **wordo**, · habde gi·**wit** mikil,
 210 frágode **niud-líko**, · hwat is **namo** skoldi
 wesan an þesaró **wer-oldi**: · „mí þunkid an is **wísu** gi-lík
 212 iak an is gi·**bárja**, · þat hé sí **þetara** þan wi,
 só ik wániu, þat ina ús **gegrungo** · **god** fon himila
 214 selvo **séndi**“. · 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 **gére**, · furmon wordu
 218 gi·bód, þat hé **Johannes** · bi **godes** lêrun
 hétan skoldi. · Þat ik an mínumu **hugi** ni gi·dar
 220 wéndjan mid **wihti**, · of ik is gi·**waldan** móti“.
 Þó sprak ên **gél-hert** man, · þe ira **gaduling** was:
 222 „ne hétt ér **io-wiht** só“, (kwað hé), „**aðal-boranes**
 úses **kunnjes** efþo **knósles**; · wita **kiasan** im óðrana
 224 **niud-samma** **namon**: · hé **niate** of hé móti“.
 Þó sprak eft þe **fródo** man, · þe þár konsta **filo** mahljan:
 226 „ni givu ik þat te **ráde**“, (kwað hé), „**rinko neg·énun**,
 þat hé **word** godes · **wéndjan** bi·ginna;
 228 ak wita is þana **fader** **frágón**, · þe þár só gi·**fródod** sitit,
 wís an is **wín-seli**: · þoh hé ni mugi ênig **word** sprekan,
 230 þoh mag hé bi **bók-stavon** · **bréf** ge·wirkjan,
 namon gi·**skrívan**“. · Þó hé **náhor** géng,
 232 legda im êna **bók** an **barm** · ḥndi **bad** gerno
writan **wís-líko** · **word-gi·merkjun**,
 hwat sie þat **hélaga** barn · hétan skoldin.
 234 Þó nam hé þia bók an **hand** · ḥndi an is **hugi** þáhte
 swíðo gerno te **gode**: · Johannes namon
 wís-líko gi·**wrét** · ḥndi ôk aftar mid is **wordu** gi·sprak
 238 swíðo **spáh-líko**: · habda im eft is **spráka** gi·wald,

gi·wittjas ḥendi wísun. · Þat wíti was þó a·gangan,
 240 hard harm-skare, · þe im hēlag god
 mahtig makode, · þat hé an is mód-sevon
 242 godes ni for·gáti, · þan hé im eft sēndi is jungron tó.

TODO.

4 þó ni was lang aftar þiu, · ne it al só gi·lēstid warð,
 244 só hé man-kunna · managa hwíla,
 god alo-mahtig · for·geven habda,
 246 þat hé is himilisk barn · herod te wer-oldi,
 sí selves sunu · sēndjan weldi,
 248 te þiu þat hé hér a·lōsdi · al liud-stamna,
 werod fon wítja. · Þó warð is wis-bodo
 250 an Galilea-land, · Gabriel kuman,
 engil þes alo-waldon, · þár hé êne idis wisse,
 252 muni-líka magað: · María was siu hēten,
 was iru þiorna gi·þigan. · Sea ên þegan habda,
 254 Joseph gi·mahlit, · gódes kunnjes man,
 þea Dawides dohter: · þat was só diur-lík wíf,
 256 idis ant-héti. · Þár sie þe engil godes
 an Nazareth-burg · bi namon selvo
 grótte gegin-warde · ḥendi sie fon gode kwædda:
 „Hēl wiſ þú, Maria“, (kwað hé) „þú bist þínun hērron liof,
 260 waldande wirðig, · hwand þú gi·wit haves,
 idis ǫnstjo fol. · Þú skalt for allun wesan
 wívun gi·wíhit. · Ne have þú wékan hugi,
 262 ne forhti þú þínun ferhe: · ne kwam ik þi te ênigun frēson
 herod,
 ne dragu ik ênig drugi·þing. · Þú skalt ûses drohtines wesan
 264 módar mid mannun · ḥendi skalt þana magu fódjan,
 þes hōhon hevan-kuninges suno. · Þe skal Hēljand te namon
 266 êgan mid ǫldjun. · Neo ḥendi ni kumid,
 þes wídon ríkjas gi·wand, · þe hé gi·waldan skal,
 268 mári þeodan.“ · Þó sprak im eft þiu magað an·gegin,
 270 wið þana engil godes · idiso skónjost,
 allaro wívo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,
 „þat ik magu fódje? · Ne ik gio mannes ni warð
 272 wís an mínera wer-oldi.“ · Þó habde eft is word garu
 274 engil þes alo-waldon · þero idisiu te·gategnes:

„an þí skal hélag gést · fon hevan-wange
 276 kuman þurh kraft godes. · þanan skal þi kind ôdan
 werðan an þesarō wer-oldi; · waldandes kraft
 278 skal þi fon þem hôhoston · hevan-kuninge
 skadowan mid skimon. · Ni warð skônjera gi·burd,
 280 ne só mári mid mannun, · hwand siu kumid þurh maht godes
 an þese wídon wer-old.“ · Þó warð eft þes wíves hugi
 282 aftar þem ârundje · al gi·hworven
 an godes willjon. · „Pan ik hér garu standu“, kwað siu,
 284 „te su-líkun ambaht-sképi, · só hé mí êgan wili.
 286 Þiu bium ik þeot-godes. · Nú ik þeses þinges gi·trúon;
 werðe mí aftar þínun wordun, · al só is willjo sí,
 hêrron mínes; · nis mí hugi twífla,
 288 ne word ne wísa.“ · Só gi·fragn ik, þat þat wíf ant·féng
 þat godes ârundi · gerno swíðo
 290 mid leohtu hugi · qndi mid gi·lôvon góðun
 qndi mid hluttrun treuwun; · warð þe hélagó gést,
 292 þat barn an ira bósma; · qndi siu ira breostun for·stód
 iak an ire sevon selvo, · sagda þem siu welda,
 294 þat sie habde gi·ôkana · þes alo-waldon kraft
 hélag fon himile. · Þó warð hugi Josepes,
 296 is móð gi·worrid, · þe im êr þea magað habda,
 þea idis ant·hêttja, · aðal-knôsles wif
 298 gi·boht im te brûdju. · Hé af·sóf þat siu habda barn undar iru:
 ni wânda þes mid wihti, · þat iru þat wíf habdi
 300 gi·wardod só waro-líko: · ni wisse waldandes þó noh
 blíði gi·bod-sképi. · Ni welda sia imo te brûdi þó,
 302 halon imo te híwon, · ak bi·gan im þó an hugi þenkjan,
 hwó hé sie só for·léti, · só iru þár nú wurði lèdes wiht,
 304 ôdan arvides. · Ni welda sie aftar þiu
 meldon for ménigi: · ant·dréd þat sie manno barn
 306 lívu bi·námin. · Só was þan þero liudjo þau
 þurh þen aldon êw, · Ebreo folkes,
 308 só hwi-lík só þár an un-reht · idis gi·híwida,
 þat siu simbla þana bed-sképi · buggjan skolda,
 310 frí mid ira ferhu: · ni was gio þiu fémja só góð,
 þat siu mid þem liudun leng · libbjen mósti,
 wesan undar þem weroda. · Bi·gan im þe wíso mann,
 312 swíðo góð gumo, · Joseph an is móða

314 þenkjan þero þingo, · hwó hé þea þiornun þó
 listjun for-léti. · þó ni was lang te þiu,
 316 þat im þár an drôma · kwam drohtinges ęngil,
 hevan-kuninges bodo, · ęndi hét sie ina haldan wel,
 318 minnjon sie an is móde: · „Ni wis þú“, kwað hé, „Mariun
 wréð,
 þiornun þínar; · siu is gi·þungan wíf;
 320 ne for-hugi þú sie te hardo; · þú skalt sie haldan wel,
 wardon ira an þesarō wer-oldi. · Léstí þú inka wini-treuya
 322 forð só þú dádi, · ęndi hald inkan friund-sképi wel!
 Ne lát þú sie þi þiu lêðaron, · þoh siu undar ira liðon êgi,
 324 barn an ira bósma. · It kumid þurh gi·bod godes,
 hélages géstes · fon hevan-wanga:
 þat is Jésu Krist, · godes êgan barn,
 waldandes sunu. · Þú skalt sie wel haldan,
 328 hélag-líko. · Ne lát þú þi þínan hugi twifljen,
 merrjan þína mód-gi·þáht.“ · Þó warð eft þes mannes hugi
 330 gi·wëndid aftar þem wordun, · þat hé im te þem wíva ge·nam,
 te þera magað minnja: · ant-kënda maht godes,
 332 waldandes gi·bod; · was im willjo mikil,
 þat hé sia só hélag-líko · haldan mósti:
 bi·sorgoda sie an is gi·síðja, · ęndi siu só súvro dróg
 al te huldi godes · hélagna gést,
 334 góð-líkan gumon, · ant·þat sie godes gi·skapu
 mahtig gi·manodun, · þat siu ína an manno liohit,
 338 allaro barno bëst, · brëngjan skolda.

TODO.

266 hevan-kuninges | so M; himilcuninges C

266 Héljand te namon | The first appearance of the word which has given the whole poem its scholarly name; this is one of two places (cf. l. 443) where it is treated as a true proper noun, for which reason it is capitalized. Its presence is an undeniable sign of influence from an earlier work, the OHG Tatian, which in the corresponding passage (3:4) translated the Latin *concepies in utero et paries filium et vocabis nomen eius Ihesum* ‘thou wilt conceive in your womb and bear a son, and thou wilt call his name Jesus’ as OHG *nu in-fabis in reue inti gi-biris sun inti gi-nemnis sinan namon Heilant*. ‘... and thou wilt call his name Healand.’ This is an important point for determining the sources of *Heli* since it shows that the poet did not rely directly on the Latin version, but rather on the OHG translation.

336 godes gi·skapu ‘God’s shapes’ | TODO: some note about this.

5 þó warð fon Rúmu-burg · ríkes mannes
 340 ovar alla þesa irmin-þiod · Oktawiánas

ban ḥendi bod-sképi · ovar þea is brédon gi-wald
kuman fon þem késure · kuningo gi-hwi-líkun,
hém-sittjandjun, · só wido só is héri-togon
ovar al þat land-sképi · liudjo gi-weldun.
Hiet man þat alla þea eלי-léndjun man · iro óðil sóhtin,
heliðos iro hand-mahal · an-gegen iro hérron bodon,
kwámi te þem knósla gi-hwe, · þanan hé kunnjas was,
gi-boran fon þem burgjun. · Þat gi-bod warð gi-léstid
ovar þesa wídon wer-old; · werod samnoda
te allaro burgjo gi-hwem. · Fórun þea bodon ovar all,
þea fon þem késura · kumana wárun,
bók-spáha weros, · ḥendi an bréf skrivun
swíðo niud-líko · namono gi-hwi-líkan,
ia land ia liudi, · þat im ni mahti a-lejtjan mann
gumono su-líka gambra, · só im skolda geldan gi-hwe
heliðo fon is hóvda. · Þó gi-wét im ôk mid is híwiska
Joseph þe góðo, · só it god mahtig,
waldand welda: · sóhta im þiu wánamon hém,
þea burg an Bethleem, · þár iro bęiðero was,
þes heliðes hand-mahal* · ḥendi ôk þera hélagun þiorunu,
Mariun þera góðun. · Þár was þes márjon stól
an êr-dagun, · aðal-kuninges,
Dawides þes gódon, · þan langa þe hé þana druhrt-sképi þár,
erl undar Ebreon · égan mósta,
haldan hóh-gi-setu. · Sie wárun is híwiskas,
kuman fon is knósla, · kunnjas góðes,
bêðju bi gi-burdjun. · Þár gi-fragn ik, þat sie þiu berhtun
gi-skapu,
Mariun gi-manodun · *ḥendi maht gódes,
þat iru an þem siða · sunu ôdan warð,
gi-boran an Bethleem · barno strangost,
allaro kuningo kraftigost: · kuman warð þe márjo,
mahtig an manno loiht, · só is êr managan dag
biliði wárun · ḥendi bökno filu
gi-worðen an þesero wer-oldi. · Þó was it all gi-wárod só,
só it êr spáha man · gi-spókan habdun,
þurh hwi-lík ôd-módi · hé þit erð-ríki herod
þurh is selves kraft · sókján welda,
managaro mund-boro. · Þó ina þiu módar nam,

bi·wand ina mid wádju · wívo skônjost,
 380 fagaron fratahun, · ęndi ina mid iro folmon twêm
 legda liov-líko · luttilna man,
 382 þat kind an êna kribbjun, · þoh hé habdi kraft godes,
 manno drohtin. · Þár sat þiu módar bi·foran,
 384 wíf wakojandi, · war*doda selvo,
 held þat hélaga barn: · ni was ira hugi twíflí,
 386 þera magað ira mód-sevo. · Þó warð þat managun kúð
 ovar þesa wídon wer-old, · wardos ant-fundun,
 388 þea þár ehu-skalkos · úta wárun,
 weros an wahtu, · wiggjo gômjan,
 390 fehas aftar fel*da: · gi·sáhun finistri an twê
 te·látan an lufte, · ęndi kwam lioht godes
 392 wánum þurh þiu wolkän · ęndi þea wardos þár
 bi·féng an þem felda. · Sie wurðun an forhtun þó,
 394 þea man an ira móda: · gi·sáhun þár mahtigna
 godes engil kuman, · þe im te·gernes sprak,
 396 hét þat im þea wardos · wiht ne ant·drédin
 lêðes fon þem liolta: · „ik skal eu“, kwað hé, „liovara þing,
 398 swíðo wár-líko · willjon sleggjan,
 kúðjan kraft mikil: · nú is Krist ge·boran
 400 an þeser*o selvun naht, · sálig barn godes,
 an þera Dawides burg, · drohtin þe góðo.
 Þat is mëndislo · manno kunnjas,
 allaro firiho fruma. · Þár gí ina fiðan mugun,
 404 an Bethlema-burg · barno ríkjost:
 hebbjad þat te têkna, · þat ik eu gi·tëlljan mag
 406 wárun wordun, · þat hé þár bi·wundan ligid,
 þat kind an ênera kribbjun, · þoh hé sí kuning ovar al
 erðun ęndi himiles · ęndi ovar ęldjo barn,
 wer-oldes waldand“. · Reht só hé þó þat word gi·sprak,
 410 só warð þár ęngilo te þem énum · un-rím kuman,
 hêlag héri-skepi · fon hevan-wanga,
 412 fagar folk godes, · ęndi filu sprákun,
 lof-word manag · liudjo hêron.
 Af·hóvun þó hélagna sang, · þó sie eft te hevan-wanga
 414 wundun þurh þiu wolkän. · Þea wardos hôrdun,
 hwó þiu ęngilo kraft · alo-mahtigna god
 416 swíðo werð-líko · wordun lovodon:

418 „diuriða sí nú“, (kwáðun sie,) „drohtine selvun
 an þem hóhoston · himilo ríkja
 420 Þendi friðu an erðu · firiho barnun,
 góð-willigun gumun, · þem þe god ant-kennjad
 422 þurh hlutran hugi.“ · Þea hirdjo for-stódun,
 þat sie mahtig þing · gi·manod habda,
 424 blíð-lík bod-sképi: · gi·witun im te Bethleem þanan
 nahtes síðon; · was im niud mikil,
 426 þat sie selvon Krist · gi·sehan móstín.

TODO.

359 bœðero | so M ('beidero') S ('beiðera'); 'bethero' C

359 bœðero | This very rare occurrence of the original diphthong, which almost everywhere else has been contracted to ē, is found in 2/3 witness mss. It also occurs at lines 226^y and 367^y.

6 Habda im þe engil godes · al gi·wísid
 428 torhtun tēknun, · þat sie im tó selvun,
 te þem godes barne · gangan mahtun,
 430 Þendi fundun sán · folko drohtin,
 liudjo hêrron. · Sagdun þó lof goda,
 432 waldande mid iro wordun · Þendi wíðo kúðun
 ovar þea berhtun burg, · hwi-lík im þár biliði warð
 434 fon hevan-wanga · hélag gi·tôgit,
 fagar an felde. · Þat frí al bi-held
 436 an ira hugi-skéftjun, · hélag þiorna,
 þiu magað an ira móde, · só hwat só siu gi·hôrda þea mann
 sprekan.
 438 Fódda ina þó fagaro · frího skânjosta,
 þiu móðar þurh minnja · managaro drohtin,
 440 hélag himilisk barn. · Héliðos gi·sprákun
 an þem ahtodon daga · erlos managa,
 442 swíðo glauwa gumon · mid þera godes piornun,
 þat hé Héljand te namon · hæbbjan skoldi,
 444 só it þe godes engil · Gabriel gi·sprak
 wáron wordun · Þendi þem wíve gi·bôd,
 446 bodo drohtines, · þó siu êrist þat barn ant-féng
 wánum te þesero wer-oldi; · was iru willjo mikil,
 448 þat siu ina só hélag-líko · haldan mósti,
 ful-géng im þó só gerno. · Þat gér furðor skrêd

450 unt·þat þat **friðu**-barn godes · **fiar-tig** habda
 dago ęndi nahto. · Þó skoldun sie þár 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-gêñ
 idis undar **Ebreon**, · ef iru at **ेrist warð**
 456 **sunu a·fódit**, · ne siu ina **simbla** þarod
 te þem **godes wíha** · **for·gevan** skolda.
 458 Gi·witun im þó þiu **góðun twê**, · **Joseph** ęndi **Maria**
 bêðju fon **Bethleem**: · habdun þat **barn** mid im,
 460 **hêlagna Krist**, · sóhtun im **hús** **godes**
 an **Jerusalem**; · þár skoldun sie is **geld** frummjan
 462 waldanda at þem **wíha** · **wísa** lêstjan
 Judeo folkes. · Þár fundun sea ênna **góðan man**
 464 aldan at þem **aláha**, · **aðal**-boranan,
 þe habda at þem **wíha** só filu · **wintro** ęndi sumaro
 466 gi·libb an þem **liohta**: · oft warhta hé þár **lof goda**
 mid **hluttru** **hugi**; · habda im **hêlagna** **gêst**,
 468 sálig-líkan sevon; · **Simeon** was hé hétan.
 Im habda **gi·wísid** · **waldandas** kraft
 470 **langa hwíla**, · þat hé ni mósta êt þit **lioht a·gevan**,
 w  ndjan af þesero **wer-oldi**, · êr þan im þe **willjo** **gi·st  di**,
 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**.
 G  ng im þó te·**gegnes** · ęndi ina **gerno ant·féng**
 478 ald mid is **armun**: · al ant·k  nde
 b  kan ęndi **bili  i** · ęndi ôk þat **barn** godes,
 480 **hêlagna hevan-kuning**. · „Nú ik þi, **h  rro**, **skal**“, kwa  d hé,
 „**gerno** biddjan, · nú ik sus **gi·gamalod** bium,
 482 þat þú þinan **holdan** skalk · nú hinan **hwervan** látas,
 an þína **friðu-w  ra** faran, · þár êr mína **forðun** dedun,
 484 **weros** fon þesero **wer-oldi**, · nú mí þe **willjo** **gi·st  d**,
 dago liovosto, · þat ik mínan **drohtin** **gi·sah**,
 486 **holdan** **h  rron**, · só mí **gi·h  tan** was
langa hwíla. · Þú bist **lioht** mikil
 488 allun **eli·piodun**, · þea êr þes **alo-waldon**

kraft ne ant kēndun. · Þína kumi sindun
 te dóma ḥendi te diurðon, · drohtin frô míñ,
 avarun Israhelas, · êganumu folke,
 þínun liovun *liudjun.“ · Listjun talde þó
 þe aldo man an þem aláha · idis þero góðun,
 sagda sôð-líko, · hwó iro sunu skolda
 ovar þesan middil-gard · managun werðan
 sumun te falle, sumun te frórvu · firiho barnun,
 þem liudjun te leova, · þe is lérung gi-hôrdin,
 ḥendi þem te harma, · þe hôrjen ni weldin
 Kristas lêron. · „þu skalt noh“, kwað hé, „kara þiggjan,
 harm an þínumu herton, · þan ina hæliðo barn
 wápnun wítnod. · þat wirðid þi werk mikil,
 þrim te gi·þolonna.“ · Þiu þiorna al for·stód
 wísas mannas word. · Þó kwam þár ôk ên wíf gangan
 ald innan þem aláha: · Anna was siu hêtan,
 dohtar Fanueles; · siu habde ira drohtine wel
 gi·þionod te þanka, · was iru gi·þungan wíf.
 Siu mósta aftar ira magað-hédi, · siðor siu mannes warð,
 erles an êhti · çöili þiorne,
 só mósta siu mid ira brúdi-gumon · bodlo gi·waldan
 sivun wintar saman. · Þó gi·fragn ik þat iru þár sorga gi·stód
 þat sie þiu mikila maht · metodes te·dêlda,
 wrêð wurdi·gi·skapu. · Þó was siu widowa aftar þiu
 at þem friðu-wíha · fior ḥendi ant·ahtoda
 wintro an iro wer-oldi, · só siu nia þana wíh ni for·lét,
 ak siu þár ira drohtine wel · dages ḥendi nahtes,
 gode þionode. · Siu kwam þár ôk gangan tó
 an þea selvun tíd: · sán ant·kendre
 þat hêlage barn godes · ḥendi þem hæliðon kùðde,
 þem weroda aftar þem wíha · wil-spel mikil,
 kwað þat im nêrjandas gi·nist · gi·náhid wári,
 helpa hevan-kuningess: · „nú is þe hêlago Krist,
 waldand selvo · an þesan wíh kuman
 te a·lôsjenne þea liudi, · þe hér nú lango bidun
 an þesara middil-gard, · managa hwíla,
 þurftig þioda, · só nú þes þinges mugun
 mëndjan man-kunni.“ · Manag fagonoda
 werod aftar þem wíha: · gi·hôrdun wil-spel mikil

528 fon gode seggjan. · Þat geld habde þó gi·léstid
 þiu idis an þem alaha, · al só it im an ira ēwa gi·bôd
 530 ęndi an þera berhtun burg · bôk gi·wísdun,
 hêlagaro hand-gi·werk. · Gi·witun im þó te hús þanan
 532 fon Jerusalem · Joseph ęndi Maria,
 hêlag híwiski: · habdun im hevan-kuning
 534 simbla te gi·siōa, · sunu drohtines,
 managaro mund-boron, · só it gio mári ni warð
 536 þan wíðor an þesaro wer-oldi, · b·útan só is willjo géng,
 hevan-kuninges hugi.

TODO.

7 Poh þár þan gi·hwi-lík hêlag man
 538 Krist ant·këndi, · þoh ni warð it gio te þes kuninges hove
 þem mannun gi·márid, · þea im an iro mód-sevon
 540 holde ni wárunk, · ak was im só bi·halden forð
 mid wordun ęndi mid werkun, · ant·þat þár weros ôstan,
 542 swíðo glauwa gumon · gangan kwámun
 þrea te þero þiodu, · þegnos snelle,
 544 an langan weg · ovar þat land þarod:
 folgodun ênun berhtun bôkne · ęndi sóhtun þat barn godes
 546 mid hlu|tr
tr hugi: · weldun im hnígán tó,
 gehan im te jungrun: · drivun im godes gi·skapu.
 548 Pó sie Eródesan þár · ríkjjan fundun
 an is seli sittjen, · slíð-wurdjan kuning,
 550 módagna mid is mannun: · —simbla was hé morðes gern—
 þó kwaddun sie ina kûsko · an kuning-wísun,
 552 fagaro an is flëttje, · ęndi hé frágoda sán,
 hwi-lík sie ârundi · úta gi·bráhti,
 554 weros an þana wrak-siō: · „hweðer lêdjad gó wundan gold
 te gevu hwi-líkun gumuno? · te hwí gó þus an ganga kumad,
 556 gi·faran an fôðju? · Hwat gó n·êt-hwanan ferran sind
 erlos fon öðrun þiodun. · Ik gi·sihu þat gó sind
 ęðili·gi·burdjun
 558 kunnjes fon knósle góðun: · nio hér êr su-líka kumana ni
 wurðun
 êri fon öðrun þiodun, · siōr ik mósta þesas erlo folkes,
 560 gi·waldan þesas wídon ríkjas. · Gí skulun mí te wárunk seggjan
 for þesun liudjo folke, · bi·hwí gó síñ te þesun lande kumana“.

562 Þó sprákun im eft te·gengnes · gumon ôstr-onja,
 word-spáhe weros: · „wi bí te wárún mugun“, kwáðun sie,
 564 „úse ârundi · ôðo gi·telljen,
 gi·seggjan sôð-líko, · bi·hwí wí kwámun an þesan sið herod
 566 fon ôstan te þesaró erðou. · Giu wárún þár aðaljes man,
 góð-sprákja gumon, · þea ús góðes só filu,
 568 helpa gi·hétun · fon hevan-kuninge
 wárum wordun. · Þan was þár ên gi·wittig man,
 570 fród endi fil-wís · —forn was þat giu—,
 úse aldiro ôstar hinan, · —þár ni warð siðor ênig man
 572 sprákono só spáhi—; · hé mahte rekkjen spel godes,
 hwand im habde for-liwan · liudjo hérro,
 574 þat hé mahte fon erðou · up gi·hôrjan
 waldandes word: · bi·þiu was is gi·wit mikil,
 576 þes þenges gi·þáhti. · Þó hé þanan skolda,
 a·geven gardos, · gadulingo gi·mang,
 578 for-láten liudjo dróm, · sókjen lioht óðar,
 þó hé is jungron hét · gangan náhor,
 580 ǫrvi-wardos, · endi is erlun þó
 sagde sôð-líko: · —þat al siðor kwam,
 582 gi·warð* an þesaró wer-oldi—: · þó sagda hé þat hér skoldi
 kuman ên wís-kuning
 mári endi mahtig · an þesan middil-gard
 584 þes bætston gi·burdjes; · kwað þat it skoldi wesan barn godes,
 kwað þat hé þesero wer-oldes · waldan skoldi
 586 gio te êwan-daga, · erðun endi himiles.
 Hé kwað þat an þem selvon daga, · þe ina sáaligna
 588 an þesan middil-gard · móðar gi·drógi,
 só kwað hé þat ôstana · ên skoldi skínan
 590 himil-tungal hwít, · su-lík só wí hér ne habdin êr
 undar-twisk erða endi himil · óðar hwærigin,
 592 ne su-lík barn ne su-lík bôkan. · Hét þat þár te bedu fórin
 þrea man fon þero þiodu, · hét sie þenkjan wel,
 594 hwan êr sie gi·sáwin ôstana · up siðojan,
 þat godes bôkan gangan, · hét sie garwján sán,
 596 hét þat wí im folgodin, · só it furi wurði,
 westar ovar þesa wer-oldi. · Nú is it al gi·wárod só,
 598 kuman þurh kraft godes: · þe kuning is gi·fódit,
 gi·boran bald endi strang: · wí gi·sáhun is bôkan skínan

600 hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,
 markoda mahtig selvo; · wí gi·sáhun morgno gi·hwi-líkes
 602 blíkan þana berhton sterron, · èndi wí géngun aftar þem
 bôkna herod
 wegas èndi waldas hwílon. · Þat wári ús allaro willjono mësta,
 604 þat wí ina selvon gi·sehan móstin, · wissin, hwár wí ina sókjan
 skoldin,
 þana kuning an þesumu kësur-dóma. · Saga ús, undar
 hwi-líkumu hé sí þesaró kunjo a-fódit.“
 606 Þó warð Erodesa · innan briostun
 harm wið herta, · bi·gan im is hugi wallan,
 608 sevo mid sorgun: · gi·hôrde seggjan þó,
 þat hé þár ovar-hôvdon · êgan skoldi,
 610 kraftagoron kuning · kunnjes góðes,
 sáligoron undar þem gi·siðja. · Þó hé samnon hét,
 612 só hwat só an Jerusalem · góðaro manno
 allaro spáhoston · sprákono wárun
 614 èndi an iro brioston · bôk-kraftes mëst
 wissun te wárun, · èndi hé sie mid wordun fragn,
 616 swiðo niud-líko · níð-huggid man,
 kuning þero liudjo, · hwár Krist gi·boran
 618 an wer-old-ríkja · werðan skoldi,
 friðu-gumono betst. · Þó sprak im eft þat folk an·gegin,
 620 þat werod wár-líko, · kwáðun þat sie wissin garo,
 þat hé skoldi an Bethleem gi·boran werðan: · „só is an úsun
 bôkun gi·skrivan,
 622 wís-líko gi·writan, · só it wár-sagon,
 swiðo glauwa gumon · bi godes krafta
 624 fil-wíse man · furn gi·sprákun,
 þat skoldi fon Bethleem · burgo hirdi,
 626 liof landes ward · an þit lioh kuman,
 ríki rád-gevo, · þe rihtjen skal
 628 Judeono gum-sképi · èndi is geva wesan
 mildi ovar middil-gard · managun þiodun.“

TODO.

554 wundan gold | Formulaic, belonging to the culture of the Germanic Migration Period.

- 630 8 Þó gi·fragn ik þat sán aftar þiu · slíð-mód kuning
 þero wár-sagono word · þem wrékkjun sagda,

- þea þár an eלי-לendi · erlos wárun
ferran gi-farana, · Ḳendi hé frágoda aftar þiu,
hwan sie an ôstar-wegun · êrist gi-sáhin
þana kuning-sterron kuman, · kumbal liuhjtjen
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,
hét þat sie ira ârundi al · undar fundin
umbi þes kindes kumi, · Ḳendi þe kuning selvo gi-bôd
swiðo hard-líko, · hêrro Judeono,
þem wísun mannun, · ér þan sie fórin westan forð,
þat sie im eft gi-küðdin, · hwár hé þana kuning skoldi
sókjan at is sçlðon; · kwað þat hé þár weldi mid is gi-siðun tó,
bedan te þem barne. · Þan hogda hé im te banon werðan
wápnes eggjuna. · Þan eft waldand god
þahste wið þem þinga: · hé mahta aþengjan mér,
gi-léstjan an þesum liohte: · þat is noh lango skín,
gi-küðid kraft godes. · Þó géngun eft þiu kumbl forð
wánum undar wolknun. · Þó wárur þea wíson man
fusa te faranne: · gi-witun im forð þanan
balda an bod-sképi: · weldun þat barn godes
selvon sókjan. · Sie ni habdun þanan gi-siðjas mér,
b-útan þat sie þríe wárur: · wissun im þingo gi-skéð,
wárur im glauwe gumon, · þe þea geva leðdun.
Þan sáhun sie só wís-líko · undar þana wolknes skion,
up te þem hóhon himile, · hwó fórun þea hwítón sterren
—ant-kendun sie þat kumbal godes—, · þiu wárur þurh
Krista herod
gi-warht te þesero wer-oldi. · Þea weros aftar géngun,
folgodun feráht-líko · —sie frumide þe mahte—
ant-þat sie gi-sáhun, · sið-wórigé man,
berht bôkan godes, · blék an himile
stillo gi-standen. · Þe sterro liortho skén
hwít ovar þem húse, · þár þat hêlage barn
wonode an willjon · Ḳendi ina þat wíf bi-held,
þiu þiorne gi-þiudo. · Þó warð þero þegno hugi
blíði an iro briostun: · bi þem bôkna for-stódun,
þat sie þat friðu-barn godes · funden habdun,
hêlagna hevan-kuning. · Þó sie an þat hús innan
mid iro gevun géngun, · gumon ôstr-onja,

sið-wórigé man: · sán ant-kendun
þea weros waldand Krist. · Þea wrékkjon fellun
te þem kinde an kneo-beda · ęndi ina an kuning-wísa
góðan grótturn · ęndi im þea geva drógun,
gold ęndi wið-rök · bi godes tēknun
*ęndi myrra þár mid. · Þea man stódun garowa,
holde for iro hérren, · þea it mid iro handun sán
fagaro ant-féngun. · Pó gi-witun im þea feráhton man,
seggi te sélđon · sið-wórigé,
gumon an gast-seli. · Þár im godes ęngil
slápandjun an naht · svevan gi-tôgde,
gi-drog im an drôme, · al so it drohtin self,
waldand welde, · þat im þühfte þat man im mid wordun
gi-budi,
þat sie im* þanan öðran weg, · erlos fórin,
liðodin sie te lande · ęndi þana léðan man,
Erodesan · eft ni sóhtin,
móðagna kuning. · Pó warð morgan kuman
wánum te þesero wer-oldi. · Pó bi-gunnun þea wíson man
seggjan iro svevanos; · selvon ant-kendun
waldandes word, · hwand sie gi-wit mikil
bárún an iro briostun: · bádun alo-waldon,
hérón hevan-kuning, · þat sie mósttin is huldi forð,
gi-wirkjan is willjon, · kwáðun þat sea ti im habdin gi-wéndit
hugi,
*iro móð morgan gi-hwem. · Pó fórun eft þie man þanan,
erlos ôstr-onje, · al só im þe ęngil godes
wordun gi-wíse: · námun im weg öðran,
ful-géngun godes lérun: · ni weldun þemu Judeo kuninge
umbi þes barnes gi-burd · bodon ôstr-onje,
sið-wórigé man · seggjan gio-wiht,
ak wéndun im eft an iro willjon.

TODO.

704 áhtjan is aldres; · „nú skaltu ine an Aegypteo
 land ant-lédjan · ḡendi undar þem liudjun wesan
 706 mid þiu godes barnu · ḡendi mid þeru góðan þior*nan,
 wunon undar þemu werode, · unt-þat þi word kume
 708 hêrron þines, · þat þú þat hêlage barn
 eft te þesum land-sképi · lédjan mótiſ,
 710 drohtin þinen.“ · Þó fon þem drôma an-sprang
 Joseph an is gest-seli, · ḡendi þat godes gi-bod
 712 sán ant-kenda: · gi-wêt im an þana sið þanen
 þe þegan mid þeru þiornon, · sóhta im þiod öðra
 714 ovar brêdan berg: · welda þat barn godes
 fiundun ant-förjan. · *Þó gi-frang aftar þiu
 716 Erôdes þe kuning, · þár hé an is ríkja sat,
 þat wárun þea wíson man · westan gi-hworvan
 718 östar an iro óðil · ḡendi fórun im öðran weg:
 wisce þat sie im þat ârundi · eft ni weldun
 720 seggjan an is seldon. · Þó warð im þes an sorgun hugi,
 móð mornondi, · kwað þat it im þie man dedin,
 722 heþiðos* te hónðun. · Þó hé só hriuwig sat,
 balg ina an is briostun, · kwað þat hé is mahti bëtaron rád,
 724 óðran gi-þenkjen: · „nú ik is aldar kan,
 wêt is winter-gi-talu: · nú ik gi-winnan mag,
 726 þat hé io ovar þesaro erðu · ald ni wirðit,
 hér undar þesum héri-sképi.“ · Þó hé só hardo gi-bôd,
 728 Erôdes ovar is ríki, · hét þó is rinkos faran
 kuning þero liudjo, · hét þat sie kinda só filo
 730 þurh iro hand-magen · hóvdu bi-námin,
 só manag barn umbi Bethleem, · só filo só þár gi-boran wurði,
 732 an twêm gérun a:togan. · Tionon frumidon
 þes kuninges gi-siðos. · Þó skolda þár só manag kindisk man
 734 sweltan sundjono lôs. · Ni warð sið noh êr
 jámar-líkara for-gang · jungaro manno,
 736 arm-líkara dôð. · Idisi wiopun,
 móðar managa, · gi-sáhun iro megi spildjan:
 738 ni mahte siu im nio gi-formon, · þoh siu mid iro faðmon twêm
 iro êgan barn · armun bi-féngi,
 740 liof ḡendi luttíl, · þoh skolda is simbla þat lif gevan,
 þe magu for þeru móðar. · Mênes ni sáhun,
 742 wítjes þie wam-skaðon: · wápnes eggjun

frēmidun firin-werk mikil. · Fellun managa
 744 magu-junge man. · þia módar wiopun
 kind-jungaro kwalm; · kara was an Bethleem,
 746 hofno hlúdost: · þoh man im iro herton an twê
 sniði mid swerdu, · þoh ni mohta im gio sérara dád
 748 werðan an þesarō wer-oldi, · wívun managun,
 brúdjun an Bethleem: · gi·sáhun iro barn bi·foran,
 750 kind-junge man, · kwalmu sweltan
 blódag an iro barmun. · Þie banon wítnodun
 752 un·skuldige skole: · ni bi·skrivun gio·wiht
 þea man umbi mén-werk: · weldun mahtigna,
 754 Krist selvon a·kwélljan. · Þan habde ina kraftag god
 gi·néridan wið iro niðe, · þat inan nahtes þanan
 756 an Aegypteo land · erlos ant·lêddun,
 gumen mid Josepe · an þana grónjon wang,
 758 an erðono bætstun, · þár ên aha fliutid,
 Nil-stróm mikil · norð te sêwa,
 760 flóðo fagorosta. · Þár þat friðu-barn godes
 wonoda an willjon, · ant·þat wurd for·nam
 Erodes þana kuning, · þat hé for·lét ǫldjo barn,
 762 módag manno drôm. · Þó skolda þero marka gi·wald
 êgan is ǫrvi-ward: · þe was Arkheláus
 hêtan, héri-togo · helm-berandro:
 764 þe skolda umbi Jerusalem · Judeono folkes,
 werodes gi·waldan. · Þó warð word kuman
 766 þár an Egypti · ǫðiljun manne,
 þat hé þár te Josepe, · godes engil sprak,
 bodo drohtines, · hétt ina eft þat barn þanan
 770 lêdjen te lande. · „nú havað þit lioht af·geven“, kwað hé,
 „Erodes þe kuning; · hé welde is áhtjen giu,
 772 fréson is ferahas. · Nú maht þú an friðu lêdjen
 þat kind undar euwa kunni, · nú þe kuning ni livod,
 erl ovar-módig.“ · Al ant·kênde
 774 Josep godes têkan: · geríwide ina snumo
 þe þegan mit þera þiornun, · þó sie þanan weldun
 776 bêðju mid þiu barnu: · lêstun þiu berhton gi·skapu,
 waldandes willjon, · al só hé im êr mid is wordun gi·bôd.

TODO.

780 10 Gi·witun im þó eft an Galilea-land · Joseph ęndi Maria,
 hélag híwiski · hevan-kuninges,
 782 wárun im an Nazareth-burg. · Þár þe nérjondjo Krist
 wóhs undar þem werode, · warð gi·wittjes ful,
 784 an was imu anst godes, · hé was allun liof
 módar-mágún: · hé ni was óðrun mannun gi-lík,
 786 þe gumo an sínera góði. · Þó hé gér-talo
 twe-livi habde, · þó warð þiu tíð kuman,
 788 þat sie þár te Jerusalem, · Juðeo liudi
 iro þiod-gode · þionon skoldun,
 790 wirkjan is willjon. · Þó warð þár an þana wíh innan
 þár te Jerusalem · Judeono gi·samnod
 792 man-kraft mikil. · Þár Maria was
 self an gi·síðja · ęndi iru sunu habda,
 794 godes égan barn. · Þó sie þat geld habdun,
 erlos an þem alþaha, · só it an iro êwa gi·bód,
 796 gi·léstid te iro land-wísun, · þó fórun im eft þie liudi þanan,
 weros an iro willjon · ęndi þár an þem wíha af-stód
 798 mahtig barn godes, · só ina þiu módar þár
 ni wissa te wáron; · ak siu wánda þat hé mid þem weroda forð,
 800 fóri mit iro friundun. · Gi·frang aftar þiu
 eft an óðrun daga · aðal-kunnjes wíf,
 802 sálig þiorna, · þat hé undar þem gi·síðja ni was.
 warð Mariun þó · móð an sorgun,
 804 hriuwig umbi iro herta, · þó siu þat hélag barn
 ni fand undar þem folka: · filu gornoda
 806 þiu godes þiorna. · Gi·witun im þó eft te Jerusalem
 iro sunu sókján, · fundun ina sittjan þár
 808 an þem wíha innan, · þár þe wísa man,
 swíðo glauwa gumon · an godes êwa
 810 lásun ęnde línodun, · hwó sie lof skoldin
 wirkjan mid iro wordun þem, · þe þesa wer-old gi·skóp.
 812 Þár sat undar middjun · mahtig barn godes,
 Krist alo-waldo, · só is þea ni mahtun ant·kennjan wiht,
 814 þe þes wíhes þár · wardon skoldun,
 ęndi frágoda sie · firi-wit-líko
 816 wísera wordo. · Sie wundradun alle,
 bi·hwí gio só kindisk man · su-líka kwidi mahti
 818 mid is müðu gi·ménjan. · Þár ina þiu móðar fand

856 liudi aftar þem landa, · þat hé was an þit lioht kuman,
 þoh sie ina kūð-líko · an-kennjan ni mahtin,
 858 êr þan hé ina selvo · seggjan welda.

TODO.

817 bi-hwi | hwó C 818 mid is müðu gi-ménjan | gi-mahljan mid is müðu C

II Þan was im Johannes · fon is juguð-hédi
 860 a-wahsan an ênero wóstunni; · þár ni was werodes þan mér,
 b-útan þat hé þár ên-kora · alo-waldon gode,
 862 þegan þionoda: · for-lét þioda gi-mang,
 manno gi-ménðon. · Þár warð im mahtig kuman
 864 an þero wóstunni · word fon himila,
 góð-lík stemna godes, · endi Johanne gi-bod,
 866 þat hé Kristes kumi · endi is kraft mikil
 ovar þesan middil-gard · márjan skoldi;
 868 hét ina wár-líko · wordun seggjan,
 þat wári hevan-ríki · hélðo barnun
 870 an þem land-sképi, · liudjun gi-náhid,
 welono wun-samost. · Im was þó willjo mikil,
 872 þat hé fon su-líkun sáldun · seggjan mósti.
 Gi-wétt im þó gangan, · al só Jordan flót,
 874 watar an willjon, · endi þem weroda allan dag,
 aftar þem land-sképi · þem liudjun kúða,
 876 þat sie mid fastunnju · firin-werk manag,
 iro selvoro · sundja bóttin,
 878 „þat gí werðan hrénda“, (kwað hé) „hevan-ríki is
 gi-náhid manno barnun. · Nú látagd eu an euwan móð-sevon
 880 euwar selvoro · sundja hreuan,
 lêdas þat gí an þesun liohta frémidun, · endi mínum lêrun
 hörjad,
 882 wéndjat aftar mínum wordun. · Ik eu an watara skal
 gi-dópjan diur-líko, · þoh ik euwa dádi ne mugi,
 884 euwar selvaro · sundja a-látan,
 þat gí þurh míni hand-gi-werk · hluttra werðan
 886 lêðaro gi-léstó: · ak þe is an þit lioht kuman,
 mahtig te mannun · endi undar eu middjun stéd,
 888 —þoh gí ina selvun · gi-sehan ni willjan—,
 þe eu gi-dópjan skal · an euwes drohtines namon
 890 an þana hálagon gést. · Þat is hérro ovar al:

hé mag allaro manno gi·hwena · mén-gi·þáhtjo,
892 sundjono sikoron, · só hwene só só sálíg mótt
werðen an þesarō wer-oldi, · þat þes willjon havad,
894 þat hé só gi·léstja, · só hé þesun liudjun wili,
gi·bioden barn godes. · Ik bium an is bod-skepi herod
896 an þesa wer-old kumen · éndi skal im þana weg rúmjén,
lérjan þesa liudi, · hwó sea skulin iro gi·lóvon haldan
898 þurh hluttran hugi, · éndi þat sie an héljja ni þurvin,
faran an fern þat hétta. · Þes wirðid só fagan an is móde
900 man te só managaro stundu, · só hwe só þat mén for-látid,
gerno þes gramon an-busni, · —só mag im þes gódon
902 gi·wirkjan,
huldi hevan-kuninges,— · só hwe só havad hluttra treuwa
up te þem alo-mahtigon gode.“ · Erlós managa
904 bi þem lérún þó, · liudi wándun,
weros wár-liko, · þat þat waldand Krist
906 selbo wári, · hwanda hé só filu söðes gi·sprak,
wároro wordo. · þó warð þat só wíðo kúð
908 ovar þat for·gevana land · gumono gi·hwi-líkum,
seggjun at iro selðun: · þó kwámun ina sókjan þarod
910 fon Jerusalem · Judeo liudjo
bodon fon þeru burgi · éndi frágodun, ef hé wári þat barn
912 godes,
„þat hér lango giu“, (kwáðun sie.) „liudi sagdun,
914 weros wár-liko, · þat hé skoldi an þesa wer-old kuman“.
Johannes þó gi·mahálde · éndi te·gengnes sprak
916 þem bodun bald-liko: · „ni bium ik“, kwað hé, „þat barn
godes,
wár waldand Krist, · ak ik skal im þana weg rúmjén,
918 hérren mínumu.“ · Þea héliðos frugnun,
þea þár an þem árundje · erlos wárurun,
920 bodon fon þero burgi: · „ef þú nú ni bist þat barn godes,
bist þú þan joh Elias, · þe hér an êr-dagun
922 was undar þesumu werode? · hé is wis-kumo
eft an þesan middil-gard. · Saga ús, hwat þú manno sí!
Bist þú êníg þero, · þe hér êr wári
924 wísaro wár-saguno? · Hwat skulun wí þem werode fon þí
seggjan te söðon? · Neo hér êr su-lík ni warð
926 an þesun middil-gard · man óðar kuman

dádjun só mári. · Bi·hwí þú hér dôpisli
 928 frémis undar þesumu folke, · ef þú þaro **fora·sagono**
 ên-hwi-lík ni bist?“ · Þó habde **eft** garo
 930 Johannes þe góðo · glau and-wordi:
 „Ik bium **fora-bodo** · frâon mínes,
 932 lioves hêrron; · ik skal þit land rekón,
 þit werod aftar is **willjon**. · Ik hæbbju fon is **worde** mid mí
 934 **stranga stemna**, · þoh sie hér ni willje for·standan filo
 werodes an þesaró **wóstunni**. · Ni bium ik mid **wihti** gi-lík
 936 drohtine mínumu: · hé is mid is dádjun só strang,
 só mári éndi só **mahtig** · —þat wirðid **managun** kúð,
 938 werun aftar þesaró **wer-oldi**— · þat ik þes **wirðig** ni bium,
 þat ik móti an is **gi·skuoha**, · þoh ik sí is **skalk** égan,
 940 an só **ríkjumu** drohtine, · þea **reomon** ant·bindan:
 só mikilu is hé **bætara** þan ik. · Nis þes **bodon** gi·mako
 942 **énig** ovar **erðu**, · ne nú **aftar** ni skal
 werðan an þesaró **wer-oldi**. · Hæbbjad euwan **willjon** þarod,
 944 liudi euwan **gi·lôvon**: · þan eu lango skal
 wesana euwa **hugi** hrómag; · þan **gí** **hælli-gi·þwing**,
 946 for·látad **lêðaro** dróm · éndi sókjad eu **lioht** godes,
 up-ôdes hêm, · **éwig** ríki,
 948 hóhan **hevan-wang**. · Ne látad euwan **hugi** twífljen!“

TODO.

925 **seggjan te sôðon** | Formulaic, also found in *Heli* 2077a, 4018a, 4988a, along with *Beow* 51a: **seigan tó soðe**.

12 Só sprak þó jung **gumo** · bi **godes** lêrun
 950 **mannun** te **márðu**. · **Manag** samnoda
 þár te **Bethania** · **barn** Israheles;
 952 **kwámun** þár te Johannese · **kuningo** gi-siðos,
 liudi te lêrun · éndi iro **gi·lôvon** ant·féngun.
 954 Hé dôpte sie **dago** gi-hwi-líkes · éndi im iro **dádi** lög,
 wréðaro **willjon**, · éndi lovode im **word** godes,
 956 hêrron sines: · „**hevan-ríki** **wirðid**“, kwað hé,
 „**garu** **gumono** só hwem, · só ti **gode** þenkid
 958 éndi an þana **hêljand** *wili · **hluttro** **gi·lôvjan**,
 lêstjan is lêra“. · Þó ni was **lang** te þiu,
 960 þat im fon **Galilea** gi-wêt · **godes** égan 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,
þár Johannes · an Jordana strôme
966 allan langan dag · liudi manage
dópte diur-líko. · Reht só hé þó is drohtin gi·sah,
968 holdan hêrron, · só warð im is hugi bliði,
þes im þe willjo gi·stód, · endi sprak im þó mid is wordun tó,
970 swiðo góð gumo, · Johannes te Kriste:
„nú kumis þú te mínero döpi, · drohtin frô míni,
972 þiod-gumono bætsto: · só skolde ik te þínero duan,
hwand þú bist allaro kuningo kraftigost.“ · Krist selvo gi·bôd,
974 waldand wár-líko, · þat hé ni spráki þero wordo þan mér:
„wést þú, þat ús só gi·rísid“, (kwað hé) „allaro rehto gi·hwi-lík
976 te gi·fulljanne · forð-wardes nú
an godes willjon“. · Johannes stód,
978 dópte allan dag · druhrt-folk mikil,
werod an watere · endi ók waldand Krist,
980 hêran hevan-kuning · handun sínun
an allaro báðo þem bætston · endi im þár te bedu gi·hnêg
982 an kneo kraftag. · Krist up gi·wêt
fagar fon þem flóde, · friðu-barn godes,
984 liof liudjo ward. · Só hé þó þat land af-stóp,
só ant·hlidun þó himiles doru, · endi kwam þe hêlago gêst
986 fon þem alo-waldon · ovane te Kriste:
—was im an gi·lík-nissje · lungras fugles,
988 diur-líkara dûvun— · endi sat im uppán úses drohtines ahslu,
wonoda im ovar þem waldandes barne. · Aftar kwam þár
word fon himile,
990 hlûd fon þem hôhon radura · endi grótta þane hêljand selvon,
Krista, allaro kuningo bætston, · kwað þat hé ina gi·korana
habdi
992 selvo fon sínun ríkja, · kwað þat im þe sunu líkodi
bætst allaro gi·boranaro manno, · kwað þat hé im wári allaro
barno liovost.
994 Þat móste Johannes þó, · al só it god welde,
gi·sehan endi gi·hôrjan. · Hé gi·deda it sán aftar þiu
996 mannun mári, · þat sie þár mahtigna
hêrron habdun: · „Þit is“, kwað hé, „hevan-kuninges sunu,

998 én alo-waldand: · þesas willjo ik **ur-kundjo**
 wesan an þesarō **wer-oldi**, · hwand it sagda mí **word** godes,
 1000 drohtines stemne, · þó hé mí **dôpján** hét
 weros an **watare**, · só hwár só ik gi·sáwi **wár-líko**
 1002 þana **hélagon** gést · *fan hevan-wange
 an þesan **middil-gard** · ênigan **man** waron,
 1004 kuman mid **kraftu**; · þat kwað, þat skoldi **Krist** wesan,
 diur-lík **drohtines** suno. · Hie **dôpján** skal
 1006 an þana **hélagan** gést · ęndi **héljan** managa
manno mén-dádi. · Hé havad **maht** fon gode,
 1008 þat hé a·látan mag · **liudjo** gi·hwi-líkun
 saka ęndi **sundja**. · Þit is **selvo** Krist,
 1010 godes êgan barn, · **gumono** bętsto,
 friðu wið **fiundun**. · Wala þat eu þes mag **fräh-mód** hugi
 1012 wesan an þesarō **wer-oldi**, · þes eu þe **willjo** gi·stód,
 þat gí só **libbjanda** · þana **landes** ward
 1014 selvon gi·sáhun. · Ní mótt sliumo **sundjono** lós
 manag gést faran · an **godes** willjon
 1016 tionon a·tómid, · þe mid treuwon wili
 wið is **wini** **wirkjan** · ęndi an **waldand** Krist
 1018 fasto gi·lóvjan. · Þat skal te **frumun** werðen
 gumono só hwi-líkun, · só þat **gerno** dót“.

TODO.

1020 **13** Só ge·fragn ik þat **Johannes** þó · **gumono** gi·hwi-líkun,
 lovoda þem **liudjun** · léra **Kristes**,
 1022 hêrron sínes, · ęndi hevan-ríki
 te gi·winnanne, · **welono** þane mēston,
 1024 sáligr **sin-líf**. · Þó hé im **selvo** gi·wēt
 aftar þem **dôpisla**, · **drohtin** þe góðo,
 1026 an éna **wóstunnja**, · **waldandes** sunu;
 was im þár an þero **ên-ödi** · erlo drohtin
 1028 lange hwíla; · ne habda **liudjo** þan mér,
 seggjo te gi·síðun, · al só hé im **selvo** gi·kôs:
 1030 welta is þár látan **koston** · **kraftiga** wihti,
 selvon **Satanasan**, · þe gio an **sundja** spenit,
 1032 man an mén-werk: · hé konsta is **mód-sevon**,
 wréðan **willjon**, · hwó hé þesa **wer-old** érist,
 1034 an þem **an-ginnja** · **irmin-þioda**

bi·swêk mit sundjun, · þó hé þiu sin-híun twê,
 1036 Adaman qndi Éwan, · þurh un-treuwa
 for-lédda mid luginun, · þat liudo barn
 1038 aftar iro hin-férði · héljja sóhtun,
 gumono géstos. · Þó welda þat god mahtig,
 1040 waldand wéndjan · qndi welda þesum werode for-geven
 hôh himil-ríki: · be-þiu hé herod hélagna bodon,
 1042 is sunu sënda. · Þat was Satanase
 tulgo harm an is hugi: · afonsta hevan-ríkjæs
 1044 manno kunnje: · welda þó mahtigna
 mid þem selvon sakun · sunu drohtines,
 1046 þem hé Adaman · an êr-dagun
 darnungo bi·drög, · þat hé warð is drohtine lêð,
 1048 bi·swêk ina mid sundjun · —só welda hé þó selvan dón
 héländjan Krist. · Þan habda hé is hugi fasto
 1050 wið þana wam-skaðon, · waldandes barn,
 herte só gi·hérðid: · welda hevan-ríki
 1052 liudjun gi·léstjan. · Was im þes landes ward
 an fastunnja · fior-tig nahto,
 1054 manno drohtin, · só hé þár mates ni ant·bêt;
 þan langa ni gi·dorstun · im dërnja wihti,
 1056 níð-hugdig fiund, · náhor gangan,
 grótjan ina gegin-warðan: · wánde þat hé god ên-fald,
 1058 for-útar man-kunnjes wiht · mahtig wári,
 héleg himiles ward. · Só hé ina þó ge·hungrijan lét,
 1060 þat ina bi·gan bi þero mënñisko · móses lustjan
 aftar þem fiuwar-tig dagun, · þe fiund náhor géng,
 1062 mirki mén-skaðo: · wánda þat hé man ên-fald
 wári wissungo, · sprak im þó mid is wordun tó,
 1064 grótta ina þe gér-fiund: · „ef þú sis godes sunu“, kwað hé,
 „be·hwí ni hétis þú þan werðan, · ef þú gi·wald haves,
 1066 allaro barno bæst, · brôd af þesun sténun?
 Ge·héli þínna hungar!“ · Þó sprak eft þe hélago Krist:
 „ni mugun qldi-barn“, (kwað hé,) „ên-faldes brôdes,
 1068 liudi libbjen, · ak sie skulun þurh léra godes
 wesan an þesero wer-oldi · qndi skulun þiu werk frummjen,
 þea þár werðad a·hlúdid · fon þero hél Logan tungun,
 1070 fon þem galme godes: · þat is gumono líf
 liudjo só hwi-líkon, · só þat léstjan wili,

- 1074 þat fon waldandes · worde ge·biudit.“
 þó bi·gan eft niuson · ęndi náhor géng
 1076 un-hiuri fiund · öðru siðou,
 fandoda is frôhan. · þat friðu·barn þolode
 1078 wréðes willjon · ęndi im gi·wald for·gaf,
 þat hé umbi is kraft mikil · koston mósti,
 1080 lét ina þó lêdján · þana liud-skaðon,
 þat hé ina an Jerusalem · te þem godes wiha,
 1082 alles ovan·wardan, · up gi·sætta
 an allaro húso hóhost, · ęndi hosk-wordun sprak,
 1084 þe gramo þurh gelp mikil: · „ef þú sis 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 þí at wege ge·hwem · wardos sinðun,
 halldad þí undar iro handun. · Hwat þú hwargin ni þarf
 1090 mid þínun fótun · an felis be·spurnan,
 an hardan stén.“ · þó sprak eft þe hélago Krist,
 1092 allaro barno bęst: · „só is ók an bókun ge·skrivan“, kwað hé,
 „þat þú te hardo ni skalt · hérren pínes,
 1094 fandon pínes frôhan: · þat nis þí allaro frumono neg·én.“
 Lét ina þó an þana þriddjan sið · þana þiod-skaðon
 1096 gi·bréngen uppán ênan berg þen hóhon: · þár ina þe balo-wíso
 lét al ovar-sehan · irmin·þiode,
 1098 wonod-saman welon · ęndi wer-old·ríki
 ęndi all su-lík ódes, · só þius erða bi·havad
 1100 fagororo frumono, · ęndi sprak im þó þe fiund an·gegin,
 kwað þat hé im þat al só góð-lík · for·geven weldi,
 1102 hóha héri-dómös, · „ef þú wilt hnigan te mí,
 fallan te mínum fótun · ęndi mí for frôhan havas,
 1104 bedos te mínum barma. · Þan látu ik þí brúkan wel
 alles þes ód-welon, · þes ik þí hebbju gi·ögít hír.“
 1106 þó ni welda þes lêðan word · lęngerón hwile
 hörjan þe hélago Krist, · ak hé ina fon is huldi for·dréf,
 1108 Satanasan for·swép, · ęndi sán aftar sprak
 allaro barno bęst, · 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: · „þár ist þiu helpa ge·lang

m4 manno ge·hwí-líkun.“ · Þó gi·wêt im þe mén-skaðo,
 swíðo sérág-mód · Satanas þanan,
 fiund undar fern-dalu. · Warð þár folk mikil
 m16 fon þem alo-waldan · ovana te Kriste
 godes engilo kumen, · þie im síðor jungar-dóm,
 skoldun ambaht-sképi · aftar léstjen,
 m18 þionon þio-líko: · só skal man þiod-gode,
 hérron aftar huldi, · hevan-kuninge.
 n20

TODO.

1035–1037 þó ... luginun | As told in *OSGen*, the sister poem of *Heli*.1053 fior-tig ‘forty’ | Note the unstable form of this numeral; *fior-tig* is the younger form, but the older *fiuwar-tig* occurs at l. 1061 below.

1061–1062 þe fiund náhor géng, / mirki mén-skaðo | The way Satan is described in this passage (continuing to 115a) is noticeably similar to the descriptions of Grendle and his mother in *Beow*. Agreements are found not just in descriptive nouns (*Heli* 1062a mén-skaðo = *Beow* 712a, 737b, 1339a mán-scaða, *Heli* 1061b et c. fiund = *Beow* 101b, 143b, 164b et c. féond) and adjectives (*Heli* 1056a níð-hugdig, 1064a balu-wís ~ *Beow* 723a bealo-hýdig) but also in verbs that describe the antagonists as visiting (*Heli* 1075a niuson = *Beow* 115a, 2074b néosian) and drawing nearer (*Heli* nábor géng 1061b, 1075b ~ *Beow* 745b forð nér að stóp ‘he stepped up nearer’ their intended victim. It seems likely that the *Heli*-poet is drawing on older stories of night-stalking monsters in his description of Satan, in which case Christ in the present passage would have been understood by the contemporary Saxon audience as taking on the archetypal role of the Germanic monster-slayer.

14 Was im an þem sin-weldi · sálíg barn godes
 n122 lange hwíle, · unt-þat im þó liovora warðo,
 þat hé is kraft mikil · kúðjen wolda
 n124 weroda te willjon. · Þó for-lét hé waldes hleo,
 ên-ôdjes ard · èndi sóhte im eft erlo ge·mang,
 n126 mári megin-þiode · èndi manno dróm,
 géng im þó bi Jordanes staðe: · þár ina Johannes ant·fand,
 n128 þat friðu-barn godes, · frôhan sínan,
 hélagana hevan-kuning, · èndi þem hæliðun sagda,
 n130 Johannes is jungurun, · þó hé ina gangan ge·sah:
 „þit is þat lamb godes, · þat þár lôsjan skal
 n132 af þesarō wídon wer-old · wrêða sundja,
 man-kunnjas mén, · mári drohtin,
 n134 kuningo kraftigost.“ · Krist im forð gi·wêt
 an Galileo land, · godes êgan barn,
 n136 fór im te þem friundun, · þár hé a·fódit was,
 tír-líko a·togan, · èndi talda mid wordun
 n138 Krist undar is kunnje, · kuningo ríkjost,
 hwó sie skoldin iro selvoro · sundja bótjan,

- hét þat sie im iro harm-werk manag · hreuan létin,
feldin iro firin-dádi: · „nú is it all ge-fullot só,
só hír alde man · ér hwanna sprákun,
ge-hétun eu te helpu · hevan-ríki:
nú is it giu gi-náhid þurh þes nérjandan kraft: · þes móton gí
neotan forð,
só hwe só gerno wili · gode þeonojan,
wirkjan aftar is willjon.“ · Þó warð þes werodes filu,
þero liudjo an lustun: · wurðun im þea léra Kristes,
só swótja þem gi-siðja. · Hé bi-gan im samnon þó
gumono te jungoron, · góðoro manno,
word-spáha weros. · Géng im þó bi ênes watares staðe,
þat þár habda Jordan · a-nevan Galileo land
énna sê ge-warhtan. · Þár hé sittjan fand
Andreas endi Petrus · bi þem aha-stróme,
bêðja þea ge-bróðar, · þár sie an brêd watar
swíðo niud-líko · nætti þenidun,
fiskodun im an þem flóde. · Þár sie þat friðu-barn godes
bi þes sées staðe · selvo grótta,
hét þat sie im folgodin, · kwað þat hé im só filu woldi
godes ríkjas for-geven; · „al só git hír an Jordanes stróme
fiskos fáhat, · só skulun git noh firiho barn
halon te inkun handun, · þat sie an hevan-ríki
þurh inka léra · liðan mótin,
faran folk manag.“ · Þó warð frô-mód hugi
bêðjun þem gi-bróðrun: · ant-kendun þat barn godes,
liovan hêrron: · for-létun al saman
Andreas endi Petrus, · só hwat só sie bi þeru ahu habdun,
ge-wunstes bi þem watare: · was im willjo mikil,
þat sie mid þem godes barne · gangan móstin,
samad an is gi-siðja, · skoldun sáligríko
lôn ant-fáhan: · só dót liudjo so hwi-lík,
só þes hêrran wili · huldi gi-þionon,
ge-wirkjan is willjon. · Þó sie bi þes watares staðe
furðor kwámun, · þó fundun sie þár énna fródan man
sittjan bi þem sêwa · endi is suni twêne,
Jakobus endi Johannes: · wárun im junga man.
Sátun im þá ge-sun-fader · an énumu sande uppen,
brugdun endi böttun · bêðjum handun

- 1178 þiu nætti niud-líko, · þea sie habdun nahtes êr
for-sliten an þem sêwa. · Þár sprak im selvo tó
1180 sâlig barn godes, · hét þat sie an þana sið mid im,
Jakobus endi Johannes, · gégin bêðje,
1182 kind-junge man. · Þó wárun im Kristes word
só wirðig an þesaro wer-oldi, · þat sie bi þes watares staðe
1184 iro aldan fader · ênna for-létun,
fródan bi þem flóde, · endi al þat sie þár fehas êhtun,
1186 nættju endi neglid-skipu, · ge-kurun im þana nérjandan Krist,
hélagna te hérron, · was im is helpono þarf
1188 te giþiononne: · só is allaro þegno ge-hwem,
wero an þesero wer-oldi. · Þó gi-wêt im þe waldandes sunu
1190 mid þem fiuwarjun forð, · endi im þó þana fifton gi-kôs
Krist an énero kôp-stedi, · kuninges jungorón,
1192 móð-spáhana man: · Mattheus was hé hétan,
was im ambahtjo · eðilero manno,
1194 skolda þár te is hérron · handun ant-fáhan
tins endi tolna; · treuwa habda hé góda,
1196 aðal-and-bári: · for-lét al saman
gold endi siluvar · endi geva managa,
1198 diurje mēðmos, · endi warð im úses drohtines man;
kôs im þe kuninges þegn · Krist te hérran,
1200 milderan mēðom-gevon, · þan êr is man-drohtin
wári an þesero wer-oldi: · féng im wóðera þing,
1202 lang-samoron rád. · Þó warð it allun þem liudjun kúð,
fon allaro burgo gi-hwem, · hwó þat barn godes
1204 samnode ge-siðos · endi selvo ge-sprak
só manag wís-lík word · endi wáres só filu,
1206 torhtes gi-tôgde · endi tékân manag
ge-warhte an þesero wer-oldi. · Was þat an is wordun skín
1208 iak an is dâdjun só same, · þat hé drohtin was,
himilisk hérró · endi 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 þár torht-líko · só manag tékân gi-warhte,
þár hé hélde mid is handun · halte endi blinde,
1214 lôsde af þeru léf-hédi · liudi manage,
af su-líkun suhtjun, · só þan allaro swárostón

- 1216 an firihō barn · fiund bi·wurpun,
tulgo lang-sam legar.

TODO.

¹¹⁷⁶ ge·sun-fader | An archaic compound form. TODO.

¹¹⁸⁶ *neglid-skipu* | A clinker-built ship, certainly a native Saxon term. Cf. the *hōb burnid-skip* at 2266a, 2907a.

1198 diurje mēðmos | Formulaic, shared with *Beow* 2236a.

15

þó fórun þár þie liudi tó

1218 allaro dago ge·hwí-líkes, · þár úsa drohtin was
selvo undar þem gi·síðje, · unt·þat þár ge·samnod warð
1220 megin-folk mikil · managero þiodo,
þoh sie þár alle be ge·líkumu · ge·lóvon ni kwámin.
1222 weros þurh ênan willjon: · sume sóhtun sie þat waldandes
barn.

1224 **armoro** māmo ihu was im ætes þar¹ ;
þat sie im þár at þeru **mēnigi** · mates ęndi drankes,
þigidin at þeru þiodu; · hwand þár was manag þegan só góð.
1226 bie ira alamosnie : armun mannum

gerno gávun : Sume wárun sie im eft Judeono kunnies

¹²²⁸ fêgni folk-skepi: : wárun bár ge:farana te biju,

hat sie jüges drohtines : dádio endi

¹²³⁰ fâron woldun, · habdun im fêknjan hugi.

wrēðen willon: : woldun waldand Krist

¹²³² a·lēdjen þem liudjun, · bat sie is lēron ni

ne wendin aftar is willjon. · Suma wárun sie im

man,

¹²³⁴ wárun im glauwe gumon

a·lesane undar þem liudjun, · kwámun im þeim

Kristes,

1236 þat sie is hêlag word · hôrje

línon ḥendi léstjen: · habdun mid iro ge·lôvon te im-

¹²³⁸ fasto ge·fangen, · habdun im ferhten hugi,

wurðun is þegnوس te þiu, · þat hé sie an þiod-welon

1240 aftar iro ên-dagon · up ge·brähti,

an godes ríki. · Hé só gerno ant·féng

¹²⁴² man-kunnjes manag · ḥendi mund-burd gi·hét

te langaru hwílu, · ḥendi mahta só gi·lēstjen wel.

¹²⁴⁴ þó warð þár megin só mikil · umbi þana máron Krist,

1246 liudjo ge·samnod: · þó gi·sah hé fon allun landun kuman,
 fon allun wídun wegun · werod te·samne
 1248 lungro liudjo: · is lof was só wido
 managun ge·márid. · Þó gi·wét im mahtig self
 an ênna berg uppan, · barno ríkjost,
 1250 sundar ge·sittjen, · ęndi im selvo ge·kôs
 twe-livi ge·talda, · treu-hafte man,
 1252 góðoro gumono, · þea hé im te jungoron forð
 allaro dago ge·hwí-líkes, · drohtin welda
 1254 an is ge·sið-sképja · simblon hæbbjan.
 Némnida sie þó bi naman · ęndi hét sie im þó náhor gangan,
 1256 Andreas ęndi Petrus · érist sána,
 ge·bróðar twéne, · ęndi bêðje mid im,
 1258 Jakobus ęndi Johannes: · sie wárún gode werðe;
 mildi was hé im an is móde; · sie wárún ênes mannes suni
 1260 bêðje bi ge·burdjun; · sie kôs þat barn godes
 góðe te jungoron · ęndi gumono filu,
 1262 márjero manno: · Mattheus ęndi Þomas,
 Judasas twéna · ęndi Jakob öðran,
 1264 is selves swiri: · sie wárún fon gi·sustruonjon twém
 knósles kumana, · Krist ęndi Jakob,
 1266 góðe gadulingos. · Þó habda þero gumono þár
 þe nérjendo Krist · niguni ge·talde,
 1268 treu-hafte man: · þó hét hé ók þana te·handon gangan
 selvo mid þem gi·siðun: · Símon was hé hétan;
 1270 hét ók Bartholomeus · an þana berg uppan
 faran fan þem folke áðrum · ęndi Philippus mid im,
 1272 treu-hafte man. · Þó géngun sie twe-livi samad,
 rinkos te þeru rúnu, · þár þe rádand sat,
 1274 managoro mund-boro, · þe allumu man-kunjje
 wið hællje ge·þwing · helpan welde,
 1276 formon wið þem ferne, · só hwem só frummjen wili
 só liov-líka léra, · só hé þem liudjun þár
 1278 þurh is gi·wit mikil · wísjan hogda.

TODO.

16 Þó umbi þana nérjandon Krist · náhor géngun
 1280 su-líka ge·siðos, · só hé im selvo ge·kôs,
 waldand undar þem werode. · Stódun 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 þiodo drohtin,
weldi waldand self · **wordun kúðjan**
 1286 **þesum liudjun te liove.** · Þan sat im þe landes hirdi
gegin-ward for þem **gumun,** · **godes êgan barn:**
 1288 **welda mid is sprákun** · **spáh-word manag**
lérjan 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** · **hêlag drohtin,**
mildi an is **móde,** · **ęndi þó is mund ant-lök,**
 1294 **wísde** mid **wordun** · **waldandes sunu**
manag már-lík þing · **ęndi þem mannum sagde**
 1296 **spáhun** wordun, · **þem þe hé te þeru spráku þarod,**
Krist alo-waldo, · **ge-koran habda,**
 1298 **hwi-like** wárin **allaro** · **irmin-manno**
gode werðoston · **gumono kunnjes;**
 1300 **sagde** im þó te **sóðan,** · **kwað þat þie sálige wárin,**
man an þesoro **middil-gardun,** · **þie hér an iro móde wárin**
 1302 **arme þurh ôd-módi:** · „**þem** is þat êwana ríki,
swíðo hêlag-lík · an **hevan-wange**
 1304 **sin-líf** far:geven.“ · Kwað þat ôk **sálige wárin**
máð-mundja **man:** · „**þie** móton **þie** **máron erðe,**
 1306 of-sittjen þat **selve ríki.“** · Kwað þat ôk **sálige wárin,**
þie hír **wiopin** iro **wammun** dádi; · „**þie** móton eft **willjon**
ge-bidan,
 1308 **frófre** an iro **frâhon** ríkja. · **Sálige** sind ôk, þe sie hír **frumono**
gi-lustid,
rinkos, þat sie **rehto a-dómjen.** · **þes** móton sie werðan an
þem **ríkja** drohtines
 1310 **gi-fullit** þurh iro **ferhton** dádi: · **su-líkoro** móton sie **frumono**
bi-knégan
þie **rinkos,** **þie** hír **rehto a-dómjad,** · ne willjad an **rúnun**
be-swíkan
 1312 **man,** þár sie at **mahle** sittjad. · **Sálige** sind ôk **þem** hír **mildi**
wirðit
hugi an **heliðo** briostun: · **þem** **wirðit** þe **hêlego** drohtin,

- 1314 **mildi** **mahtig** selvo. · Sálige sind ôk undar þesaro **managon**
 þiodu,
 þie hæbbjad iro **herta** gi·hrénod: · þie móturn þane **hevanes**
 waldand
- 1316 sehan an **sínum** ríkja.“ · Kwað þat ôk **sálige** wárin,
 „þie þe **friðu**-samo undar þesumu **folke** libbjod · ęndi ni
 willjad êniga **fefta** ge·wirken,
- 1318 **saka** mid iro **selvoro** dádjun: · þie móturn wesan **suni**
 drohtines ge·nemnide,
 hwande hé im wil ge·nádig werðen; · þes móturn sie **niotan**
 lango
- 1320 selvon þes **sínes** ríkjæs.“ · Kwað þat ôk **sálige** wárin
 þie **rinkos**, þe **rehto** weldin, · „ęndi þurh þat þolod **ríkjoro**
 manno
- 1322 **hëti** ęndi **harm-kwidi**: · þem is ôk an **himile** eft
 godes wang for·geven · ęndi **gést-lík** líf
- 1324 aftar te **éwan-dage**, · só is io ęndi ni kumit,
 welan **wun-sames**.“ · Só habde þó **waldand** Krist
- 1326 for þem **erlom** þár · **ahto** ge·talda
 sálda ge·sagda; · mid þem skal **simbla** gi·hwe
- 1328 **himil-ríki** ge·halon, · ef hé it **hæbbjan** wili,
 eþþo hé skal te **éwan-daga** · aftar þarvon
- 1330 **welon** ęndi **willjon**, · siðor hé þese **wer-old** a:givid,
 erð-lívi-gi·skapu, · ęndi sókit im óðar lioht
- 1332 só **liof** só lêð, · só hé mid þesun **liudjun** hér
 gi·werkod an þesoro **wer-oldi**, · al só it þár þó mid is **wordun**
 sagde
- 1334 **Krist** alo-waldo, · **kuningo** ríkjost
 godes égan barn · **jungorun** sínum:
- 1336 „Gé werðat ôk só **sálige**“, (kwað hé) „þes iu **saka** biodat
 liudi aftar þeson **lande** · ęndi lêð sprekat,
- 1338 **hæbbjad** iu te **hoska** · ęndi **harmes** filu
 ge·wirkjad an þesoro **wer-oldi** · ęndi **wíti** ge·frummjad,
- 1340 **fél gjad** iu **fírin-spráka** · ęndi **fiund-skepi**,
 lâgnjad iuwa léra, · dót iu lêðes filu,
- 1342 **harmes** þurh iuwan **hêronn**. · Þes látad gí iuwan **hugi** simbla,
 lf an lustun, · hwand iu þat lón stëndit
- 1344 an **godes** ríkja **garu**, · **góðo** ge·hwi-likes,
 mikil ęndi **manag-fald**: · þat is iu te **médu** far·gevan,

- 1346 hwand gó hér êr bi·foran · arvid þolodun,
witi an þesoro wer-oldi. · Wirs is þem óðrum,
1348 giviðig grimmora þing, · þem þe hér góð égun,
wídan worold-welon: · þie for·slítat iro wunnja hér;
1350 ge·niudot sie ge·nóges, · skulun eft narowaro þing
aftar iro hin-férdi · hæliðos þolojan.
- 1352 Þan wóþjan þár wan-skefti, · þie hér êr an wunnjon sín,
libbjad an allon lustun, · ne willjad þes far látan wiht,
1354 ménig·þáhtjo, · þes sie an iro móð spenit,
lêðoro gi·léstjo. · Þan im þat lón kumid,
- 1356 uvil arvéd-sam, · þan sie is þane qndi skulun
sorgondi ge·sehan. · Þan wirðid im sér hugi,
1358 þes sie þesero wer-oldes só filu · willjan ful-géngun,
man an iro móð-sevon. · Nú skulun gó im þat mén lahan,
1360 wérjan mid wordun, · al só ik giu nú ge·wísjan mag,
seggjan sóð-líko, · ge·siðos míne,
1362 wárun wordun, · þat gó þesoro wer-oldes nú forð
skulun salt wesan, · sundigero manno,
1364 bótjan iro balu-dádi, · þat sie an bætara þing,
folk far·fahan · qndi for·látan fiundes gi·werk,
1366 diuvalas ge·dádi, · qndi sókjan iro drohtines ríki.
Só skulun gó mid iuwon lérun · liud-folk manag
1368 wéndjan aftar mínon willjon. · Ef iuwar þan a·wirðid hwi-lík,
far·látid þea léra, · þea hé léstjan skal,
- 1370 þan is im só þem salte, · þe man bi sées staðe
wido te·wirpit: · þan it te wihti ni dôg,
1372 ak it fíriho barn · fótun spurnat,
gumon an greote. · Só wirðid þem, þe þat godes word skal
1374 mannum márjan: · ef hé im þan látid is móð twehon,
þat hí ne willja mid hluttro hugi · te hevan-ríkja
1376 spanen mid is spráku · qndi seggjan spel godes,
ak wéñkid þero wordo, · þan wirðid im waldand gram,
1378 mahtig módag, · qndi só samo manno barn;
wirðid allun þan · irmin·þiodun,
1380 liudjun a·lêðid, · ef is léra ni dugun.“

TODO.

1323 lif | end V/27r; text continues on 32v. 1358 sie | cuts off V

1284 þáhtun qndi þagodon | Found identically in three other places; TODO.

1300 kwað þat þie sáliga wárin | Beginning the list of beatitudes; cf. 1326b and note.

1305 māð-mundja | A hapax, generally assumed to be the same word as English “smooth”, but without the s-mobile.

1326–1327 ahto ge-talda / sálda ge-sagda | Sievers connects the eight-numbering of the beatitudes to a passage from Hrabanus. TODO.

- 17 Só sprak hé þó spáh-líko · ęndi sagda spel godes,
 1382 lérde þe landes ward · liudi síne
 mid hluttru hugju. · Heliðos stódun,
 1384 gúmon umbi þana godes sunu · gerno swíðo,
 weros an willjon: · was im þero wordo niud,
 1386 þáhtun ęndi þagodun, · gi-hórdun þero þiodo drohtin
 seggjan ēw godes · ęldi-barnun;
 1388 gi-hét im hevan-ríki · ęndi te þem heliðun sprak:
 „Ók mag ik iu seggjan, · ge-siðos mína,
 1390 wárún wordun, · þat gí þesoro wer-oldes nú 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-líko gí sea hugi kúðjat:
 þan mér þe þiu burg ni mag, · þiu an berge stáð,
 1396 hóh holm-klivu, · bi-holen werðen,
 wrisi-lík gi-werk, · ni mugun iuwa word þan mér
 1398 an þesoro middil-gard · mannum werðen,
 iuwa dádi bi-dérnit. · Dót, só ik iu lérju:
 1400 látad iuwa lioht mikil · liudjun skínan,
 manno barnun, · þat sie far-standan iwan mód-sevon,
 1402 iuwa werk ęndi iwan willjon, · ęndi þes waldand god
 mid hluttro hugju, · himiliskan fader,
 1404 lovon an þesumu liohte, · þes hé iu su-líka léra far-gaf.
 Ni skal neoman lioht, þe it havad, · liudjun děrnjan,
 1406 te hardo be-hwélvjan, · ak hé it hóho skal
 an sěli sěttjan, · þat þea ge-sehan mugin
 alla ge-líko, · þea þár inna sind,
 1408 heliðos an hallu. · Þan hald ni skulun gí iuwa hēlag word
 an þesumu land-sképa · liudjun děrnjen,
 1410 helið-kunnje far-helan, · ak gé it hóho skulun
 brédjan, þat gi-bod godes, · þat it allaro barno ge-hwi-lík,
 ovar al þit land-sképi · liudi far-standan
 1414 ęndi só ge-frummjen, · só it an forn-dagun

- | | |
|------|--|
| | tulgo wíse man · wordun ge·sprákun,
þan sie þana aldan êw · erlos heldun,
endí ôk su-líku swíðor, · só ik iu nú seggjan mag,
alloro gumono ge·hwí-lík · gode þionjan,
þan it þár an þem aldrom · êwa ge·beode. |
| 1416 | Ni wánjat gí þes mit wihtju, · þat ik bi þiu an þesa wer-old
kwámi, |
| 1418 | þat ik þana aldan êw · irrjen willje,
felljan undar þesumu folke · efþo þero fora-sagono |
| 1420 | word wiðar·werpen, · þea hér só gi·wárja man
bar-líko ge·budun. · Ær skal bêðju te·faran,
himil endí erðe, · þiu nú bi·hlidan standat, |
| 1422 | êr þan þero wordo · wiht bi·líva
un·léstid an þesumu liohte, · þea sie þesum liudjun hér |
| 1424 | wár-líko ge·budun. · Ni kwam ik an þesa wer-old te þiu,
þat ik feldi þero fora-sagono word, · ak ik siu fulljen skal, |
| 1426 | ôkjon endí nígjan · qldi-barnum, |
| 1428 | þesumu folke te frumu. · Þat was forn ge·skrivan
an þem aldon êo · —ge hórdun it oft sprekan |
| 1430 | word-wíse man—: · só hwe só þat an þesoro wer-oldi gi·dót, |
| 1432 | þat hé áðrana · aldru bi·neote,
lívu bi·lósje, · þem skulun liudjo barn |
| 1434 | dôd a·déljan. · Þan willjo ik it iu diopor nú,
furður bi·fahan: · só hwe só ina þurh fiund-sképi, |
| 1436 | man wiðar óðrana · an is mód-sevon
bilgit an is breostun · —hwand sie alle ge·bróðar sint, |
| 1438 | sálig folk godes, · sibbjon bi·tengja,
man mid mág-sképi—, · þan wirðit þoh hwe óðrumu an is |
| 1440 | móde só gram, |
| 1442 | líbes weldi ina bi·lósjen, · of hé mahti gi·léstjen só:
þan is hé sán a·föhít · endí is þes feráhas skolo, |
| 1444 | al su-líkes ur·déljes · só þe óðar was,
þe þurh is hand-mégin · hóvdo bi·lósdre |
| 1446 | erl óðarna. · Ôk is an þem êo ge·skrivan
wárund wordun, · só gí witon alle, |
| 1448 | þan man is náhiston · niud-líko skal
minnjan an is móde, · wesén is mágun hold, |
| 1450 | gadulingun góð, · wesén is geva mildi,
frâhon is friunda ge·hwane, · endí skal is fiund hatan, |

1452 wiðer·standen þem mid strídu · ęndi mid starku hugi,
 węrjan wiðar wrēdun. · þan seggjo ik iu te wáron nú,
 1454 ful-líkur for þesumu folke, · þat gí iuwa fiund skulun
 minnjon an iuwomu móde, · só samo só gí iuwa mágos dót,
 1456 an godes namon. · Dót im góðes filu,
 tōgjat im hluttran hugi, · holda treuwa,
 1458 liof wiðar ira lēðe. · Þat is lang-sam rád
 manno só hwi-líkumu, · só is móð te þiu
 1460 ge-flíhit wiðar is fiunde. · þan mótn gí þea fruma êgan,
 þat gí mótn hêten · hevan-kuninges suni,
 1462 is blíði barn. · Ne mugun gí iu bętaran rád
 ge-winnan an þesoro wer-oldi. · þan seggjo ik iu te wáron ôk,
 1464 barno ge-hwi-líkum, · þat gí ne mugun mid gi·bolgono hugi
 iuwas góðes wiht · te godes húsun
 1466 waldande far·gevan, · þat it imu wirðig sí
 te ant·fahanne, · só lango só þú fiund-sképjes wiht,
 1468 wiðer öðran man · in·wid hugis.
 Ér skalt þú þi simbla ge·sónjen · wið þana sak-waldand,
 1470 ge·módi gi·mahljan: · sīðor maht þú mēðmos þína
 te þem góðes altere a·gevan: · þan sind sie þemu góðan werðe
 1472 hevan-kuninge. · Mér skulun gí aftar is huldi þionon,
 góðes willjon ful·gán, · þan öðra Judeon duon,
 1474 ef gí willjat êgan · êwan ríki,
 sin-líf sehan. · Ôk skal ik iu seggjan noh,
 1476 hwó it þár an þem aldon · éo ge·biudit,
 þat êníg erl öðres · idis ni bi·swíka,
 1478 wíf mid wammu. · þan seggjo ik iu te wáron ôk,
 þat þár man is siuni mugun · swíðo far·lédjan
 1480 an mirki mén, · ef hí ina látid is móð spanen,
 þat hé be·ginna þero girnjan, · þiu imu ge·gangan ni skal.
 1482 þan haved hé an imu selvon sán · sundja ge·warhta,
 ge·heftid an is hertan · helli-wíti.
 1484 Ef þan þana man is siun wili · eþþa is swíðare hand
 far·lédjen is liðo hwi-lík · an lêðan weg,
 1486 þan is erlo ge·hwem · öðar bętara,
 firiho barno, · þat hé ina fram werpa
 1488 ęndi þana lið lósje · af is lk-hamon
 ęndi ina áno kuma · up te himile,
 1490 þan hé só mid allun · te þem Inferne,

hwerve mid só hēlun · an hēlli-grund.
 1492 þan mēnid þiu lēf-hēd, · 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-sképi só mikil, · ef hé ina an morð spenit,
 1496 bēdid balu-werko; · bētera is imu þan óðar,
 þat hé þana friund fan imu · fer far-werpa,
 1498 míðe þes mágés · endi ni hebbja þár êniga minnja tó,
 þat hé móti êno · up ge-stígan
 1500 hōh himil-ríki, · þan sie hēlli-ge-þwing,
 brēd balu-wítí · bēðja gi-sókjan,
 1502 uvil arvidi.

TODO.

1500 hōh | *TODO: Critical note (ms. apparently has bō)*1396 holm-klivu | Also found in *Beow.*

1502 18 Ók is an þem éo ge-skriwan
 wárun wordun, · só gó witun alle,
 1504 þat míðe mēn-êðos · man-kunnjes ge-hwi-lík,
 ni for-swérje ina selvon, · hwand þat is sundje te mikil,
 1506 far-lēdid liudi · an lēðan weg.
 þan willjo ik iu eft seggjan, · þan sán ni swérja neo-man
 1508 ênigan êð-staf · ǫldi-barno,
 ne bi himile þemu hōhon, · hwand þat is þes hērron stól,
 1510 ne bi erōu þár undar, · hwand þat is þes alo-waldon
 fagar fót-skamel, · nek ênig firihó barno
 1512 ne swérja bi is selves hōvde, · hwand hé ni mag þár ne swart
 ne hwít
 ênig hár ge-wirkjan, · b-útan só it þe hēlago god,
 1514 ge-markode mahtig; · be-þiu skulun míðan filu
 erlos êð-wordo. · Só hwe só it ofto dót,
 1516 só wirðid is simbla wirsa, · hwand hé imu gi-wardon ni mag.
 Bi-þiu skal ik iu nú te wárun · wordun gi-beodan,
 1518 þat gó neo ne swérjen · swíðoron êðos,
 méron met mannun, · b-útan só ik iu mid mínum hér
 swíðo wár-liko · wordun ge-biudu:
 ef man hwemu saka sókja, · bi-seggja þat wáre,

- | | |
|------|--|
| 1522 | kweðe já, gef it sí, · geha þes þár wár is,
kweðe nén, af it nis, · láta im ge·nóg an þiu; |
| 1524 | só hwat só is mér ovar þat · man ge·frummjad,
só kumid it al fan uvile · ǫldi-barnun, |
| 1526 | þat erl þurh un-treuba · óðres ni wili
wordo ge·lóvjan. · Þan seggjo ik iu te wáron ók, |
| 1528 | hwó it þár an þem aldon · êo ge·biudit: |
| 1530 | só hwe só ógon ge·nimid · óðres mannes,
lósid af is lík-haman, · eþþa is liðo hwi-líkan, |
| 1532 | þat hé it eft mid is selves skal · sán ant-gelden
mid ge·líkun liðjon. · Þan willjo ik iu lérjan nú, |
| 1534 | þat gí só ni wrekan · wrêða dádi,
ak þat gí þurh ód-módi · al ge·polojan
witjes ǫndi wammes, · só hwat só man iu an þesoro wer-oldi
ge·dóe. |
| 1536 | Dóe alloro erlo ge·hwi-lík · óðrom manne
frume ǫndi ge·fóri, · só hé willje, þat im firiho barn |
| 1538 | gódnes an gegin dóen. · Þan wirðit im god mildi,
liudjo só hwi-líkum, · só þat léstjen wili. |
| 1540 | Êrod gí arme man, · dêljad iuwan ód-welon
undar þero þurftigon þiodu; · ne rókjad, hweðar gí is ênigan
þank ant-fahan |
| 1542 | efþo lón an þesoro lêhnjon wer-oldi, · ak huggjat te iuwomu
leovon hêrran
þero gevono te gelde, · þat sie iu god lôno, |
| 1544 | mahtig mund-boro, · só hwat só gí is þurh is minnes gi·dót.
Ef þú þan gevojan wili · góðun mannum |
| 1546 | fagare feho-skattos, · þár þú eft frumono hugis
mér ant-fahan, · te hwí havas þú þes êniga méda fon gode |
| 1548 | eþþa lón an þemu is liohte, · hwand þat is lêhni feho?
Só is þes alles ge·hwat, · þe þú óðrun ge·duos |
| 1550 | liudjon te leove, · þár þú hugis eft ge·lík neman
þero wordo ǫndi þero werko: · te hwí wêt þi þes úsa waldand |
| 1552 | þank,
þes þú þín só bi·filhis · ǫndi ant·fahis eft þan þú wili?
iuwan óð-welon · gevan gí þem armun mannum, |
| 1554 | þe ina iu an þesoro wer-oldi ne lônón · ǫndi 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
 1558 gerno þurh godes þank: · þan móst þú eft geld niman,
 swíðo liof-lík lôn, · jár þú is lango bi·þarf,
 fagaroro frumono. · Só hwat só þú is só þurh ferhtan hugi
 1560 darno ge·déljas, · —so is úsumu drohtine werð—
 ne galpo þú far þínun gevun 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·beidan, · þan gí willjad te bedu hnígán
 1566 èndi willjad te iuwomo hérren · helpono biddjan,
 þat hé iu a·láte · lêðes þinges,
 1568 þero sakono èndi þero sundjono, · þea gí iu selvon hír
 wréða ge·wirkjad, · þat gí it þan for óðrumu werode ni duad:
 1570 ni márjad it far ménigi, · þat iu þes man ni lovon,
 ni diurjan þero dágjo, · þat gí iuwes drohtines gi·bed
 1572 þurh þat ídala hróm · al ne far·leasan.
 Ak þan gí willjan te iuwomo hérren · helpono biddjan,
 1574 þiggjan þeo-líko, · —þes iu is þarf mikil—
 þat iu sigi-drohtin · sundjono tómja,
 1576 þan dót gí þat só darno: · þoh wêt it iuwe drohtin self
 hêlag an himile, · hwand imu nis bi·holan n·eo·wiht
 1578 ne wordo ne werko. · Hé látid it þan al ge·werðan só,
 só gí ina þan biddjad, · þan gí te þero bedo hnígad
 1580 mid hluttru hugi.“ · Héliðos stódun,
 gumon umbi þana godes sunu · gerno swíðo,
 1582 weros an willjon: · was im þero wordo niud,
 þáhtun èndi þagodun, · was im þarf mikil,
 1584 þat sie þat eft ge·hogdin, · þat im þat hêлага barn
 an þana forman sið · filu mid wordun
 1586 torhtes ge·talde. · Þó sprak im eft ên þero twe-livjo an·gegin,
 glauworo gumono, · te þem godes barne:

TODO.

1575 sigi-drohtin | Cf. OE *sige-dryhten*. TODO?

1588 19 „Hêrro þe góðo“, (kwað hé), „ús is þínoro huldi þarf,
 te gi·wirkenne þínna willjon, · èndi ôk þínoro wordo só self,

1590 allaro **barno** bętst, · þat þú ús **bedon** lēres,
 jungoron þíne, · só **Johannes** duot,
 1592 diur-lík dôperi, · dago ge·hwí-líkas
 is **werod** mid wordun, · hwí sie **waldand** skulun,
 1594 góðan grótjan. · Dó þína jungorun só self:
 ge·rihti ús þat ge·rúni.“ · Þó habda eft þe **ríkjo** garu
 1596 sán aftar þiu, · sunu drohtines,
 góð word an·gegin: · „þan gí god willjan“, kwað hé,
 1598 „weros mid iuwon wordun · waldand grótjan,
 allaro **kuningo** kraftigostan, · þan **kweðad** gi, só ik iu lérju:
 1600 ,Fadar úsa · firiho barno,
 þú bist an þem hóhon · himila ríkja,
 1602 ge·wihid sí þín namo · wordo ge·hwí-líko.
 Kuma þín · kraftag ríki.
 1604 **Werða** þín willjo · ovar þesa **wer-old** alla,
 só sama an **erðo**, · só þár uppá ist
 1606 an þem hóhon · himilo ríkja.
 Gef ús dago ge·hwí-líkes rád, · drohtin þe góðo,
 1608 þína hélaga helpa, · endi a·lát ús, hevanes ward,
 managoro mén-skuldjo, · al só we öðrum **mannum** dóan.
 1610 Ne lát ús far·lédjan · lêða wihti
 só forð an iro **willjon**, · só wí **wirðige** sind,
 1612 ak help ús wiðar **allun** · uvilon dádjun.
 Só skulun gí **biddjan**, · þan gí te **bede** hnígad
 1614 **weros** mid iuwom wordun, · þat iu **waldand** god
 lêðes a·látte · an leut-kunnya.
 1616 Ef gí þan willjad a·látan · liudjo ge·hwí-líkun
 þero sakono endi þero sundjono, · þe sie wið iu **selvon** hír
 1618 wréða ge·wirkjat, · þan a·látid iu **waldand** god,
 fadar ala-mahtig · firin-werk mikil,
 1620 managoro mén-skuldjo. · Ef iu þan wirðid iuwa **mód** te stark,
 þat gí ne wiljat öðrun · erlun a·látan,
 1622 **weron** wam-dádi, · þan ne wil iu ôk **waldand** god
 grim-werk far·gevan, · ak gí skulun is **geld** niman,
 swíðo lêð-lik lón · te **languru** hwílu,
 alles þes un-rehtes, · þes gí öðrum hír
 1626 gi·léstjad an þesumu **liohte** · endi þan wið **liudjo** barn
 þea **saka** ni gi·sónjad, · êr gí an þana **sið** faran,
 1628 **weros** fon þesoro **wer-oldi**. · Ôk skal ik iu te **wárun** seggjan,

- | | |
|------|---|
| | hwó gó léstjan skulun · léra mína:
þan gó iuwa fastonnja · frummjan willjan,
minson iuwa mén-dádi, · þan ni duad gó þat te managom kúð,
ak miðad is far oðrummannun: · þoh wétt mahtig god,
waldand iuwan willjan, · þoh iu werod óðar,
liudjo barn ne lovon. · Hé gildid is iu lón aftar þiu,
iuwa hélag fadar · an himil-ríkja, |
| 1636 | þes ge im mid su-líkum óð-módja, · erlos þeonod,
só ferht-líko undar þesumu folke. · Ne willjat feho winnan |
| 1638 | erlos an un-reht, · ak wirkjad up te gode
man aftar médu: · þat is méra þing,
þan man hír an erðu · óðag libbjá, |
| 1640 | wer-old-skattes ge-wono. · Ef gó willjad mínum wordun
hóðjan, |
| 1642 | þan ne samnod gó hír sink mikil · silovres ne goldes
an þesoro middil-gard, · mēðom-hordes, |
| 1644 | hwand it rotat hír an roste, · endi regin-þeovos far-stelad,
wurmi a-wardjad, · wirðid þat gi-wádi far-slitan, |
| 1646 | ti-gangid þe gold-welo. · Léstjad iuwa gódon werk,
samnod iu an himile · hord þat méra, |
| 1648 | fagara feho-skattos: · þat ni mag iu ênig fiund be-niman,
ne wiht an wéndjan, · hwand þe welo standid |
| 1650 | garu iu te-gegnes, · só hwat só gó godes þarod,
an þat himil-ríki · hordes ge-samnod, |
| 1652 | heliðos þurh iuwa hand-geva, · endi hebbjad þarod iuwan
hugi fasto; |
| 1654 | hwand þár ist alloro manno gi-hwes · móð-ge-þáhti,
hugi endi herta, · þár is hord ligid,
sink ge-samnod. · Nis eo só salig man, |
| 1656 | þat mugi an þesoro brédon wer-old · bêðju ant-þengjan,
ge þat hí an þesoro erðo · óðag libbjá, |
| 1658 | an allun wer-old-lustun wesa, · ge þoh waldand gode
te þanke ge-þeono: · ak hé skal alloro þingo gi-hwes |
| 1660 | simbla óðar-hweðar · ên far-látan
eþþo lusta þes lik-hamon · eþþo líf éwig. |
| 1662 | Be-þiu ni gornot gó umbi iuwa ge-garuwi, · ak huggjad te gode
fasto, |
| 1664 | ne mornont an iuwomu móde, · hwat gó eft an morgan skulin
etan eþþo drinkan · eþþo an hebbjan |

1666 **weros te ge·wéđja:** · it wêt al **waldand** god,
 hwes þea bi·þurvun, · þea im hír þionod wel,
 folgod iro **frôhan** willjon. · Hwat gí þat bi þesun **fuglun**
 mugun
 1668 **wár-líko undar·witan**, · þea hír an þesoro **wer-oldi** sint,
 farad an **feðar-hamun**: · sie ni kunnun ênig feho winnan,
 1670 þoh givid im **drohtin** god · **dago** ge·hwi-líkes
 helpa wiðar **hungre**. · Ôk mugun gí 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 kuning, · þe habda **sink** mikil,
 1676 **mêðom-hordas** **mést**, · þero þe ênig **man** êhti,
 welono ge·wunnan · ñandi allaro ge·wáðjo kust,—
 1678 þoh ni mohte hé an is **líve**, · þoh hé habdi alles þeses **landes**
 ge·wald,
 a·winnan su·lík ge·wádi, · só þiu **wurt havad**,
 1680 þiu hír an **felde** stád · **fagoro** ge·garíwit,
 illi mid só **lief-líku** blómon: · ina wádit þe **landes** **waldand**
 1682 **hér** fan **hevanes** wange. · Mér is im þoh umbi þit **heliðo**
 kunni;
 liudi sint im **liivoron** mikilu, · þea hé im an þesumu **lande**
 ge·warhte,
 1684 **waldand** an **willjon** sínan. · Be·þiu ne þurvon gí umbi iuwa
 ge·wádi sorgon,
 ne **gornot** gí umbi iuwa ge·garíwi te swíðo: · **god** wili is alles
 rádan,
 1686 **helpan** fan **hevanes** wange, · ef gí willjad aftar is **huldi** þeonon.
 Gerot gí simbla êrist þes **godes** ríkjas, · ñandi þan duat aftar
 þem is **gódun** werkun,
 1688 **rómod** gí **rehtoro** þingo: · þan wili iu þe **ríkjo** drohtin
 gevon mid alloro **gódú** ge·hwi-líku, · ef gí im þus ful·**gangan**
 willjad,
 1690 só ik iu te **wárún** hír · **wordun** **seggjo**.

TODO.

1656 ant·þengjan | so *M*; a·þengjan (*norm.*) *C*

1603 Kuma þín | A three-syllable line, which is otherwise unmetrical in Old Saxon. Its presence suggests that the poet is following the text of his source particularly closely and therefore is willing to sacrifice meter for the sake of sense.

1645 **wurmi a·wardjad** | Sounds very similar to “dragons guard it”, but the sense of *a-wərdjan* is ‘destroy’.

- 20 Ne skulun gó énigumu manne · un-rehtes wiht,
 1692 dərvjes a·dēljan, · hwand þe dóm eft kumid
 ovar þana selvon man, · þár it im te sorgon skal,
 1694 werðan þem te wítja, · þe hír mid is wordun ge·sprikid
 un-reht óðrum. · Neo þat iuwar énig ne dua
 1696 gumono an þesom gardon · geldes eþþo kópes,
 þat hí un-reht gi·met · óðrumu manne
 1698 mén-ful mako, · hwand it simbla mótnan skal
 erlo ge·hwi-líkomu, · su-lík só hé it óðrumu ge·dód,
 1700 só kumid it im eft te·gengnes, · þár hé gerno ne wili
 ge·sehan is sundjon. · Ók skal ik iu seggjan noh,
 1702 hwár gó iu wardon skulun · wítjo města,
 mén-werk manag: · te hwí skalt þú énigan man be·sprekan,
 1704 bróðar þínan, · þat þú undar is bráhon ge·sehas
 halm an is ógon, · ęndi ge·huggjan ni wili
 1706 þana swáran balkon, · þe þú an þínoró siuni havas,
 hard trio ęndi hævig. · Lát þi þat an þínan hugi fallan,
 1708 hwó þú þana êrist a·lôsjas: · þan skínid þí lioht be·foran,
 ógun werðad þí ge·oponot; · þan maht þú aftar þiu
 1710 swáses mannes ge·siun · siðor ge·bótjan,
 ge·hêljan an is hóvdæ. · Só mag þat an is hugi mérā
 1712 an þesoro middil-gard · manno ge·hwi-líkumu,
 wesan an þesoro wer-oldi, · þat hí hír wammas ge·duot,
 1714 þan hí ahtoja · óðres mannes
 saka ęndi sundja, · ęndi havad im selvo mér
 1716 firin-werko ge·frumid. · Ef hé wili is fruma léstjan,
 þan skal hí ina selvon êr · sundjono a·tómjan,
 1718 lêð-werko lôson: · siðor mag hí mid is lérun werðan
 hæliðun te helpu, · siðor hí ina hluttran wêt,
 1720 sundjono sikoran. · Ne skulun gó swínum te·foran
 iuwa mère-grítón makon · eþþo mēðmo ge·striuni,
 1722 hêlag hals-mení, · hwand siu it an horu spurnat,
 sulwjad an sande: · ne witun súvrjas ge·skéð,
 1724 fagaroro fratoho. · Su-lík sint hír folk manag,
 þe iuwa hêlag word · hörjan ne willjad,
 ful-gangan godes lêrun: · ne witun gódes ge·skéð,

- | | |
|------|--|
| | ak sind im lári word · leovoron mikilu,
umbi·þarvi þing, · þanna þeot-godes
werk ḡndi willjo. · Ne sind sie wirðige þan,
þat sie ge·hórrjan iuwa hélag word, · ef sie is ne willjad an iro
hugi þenkjan, |
| 1728 | ne línon ne léstjan. · Þem ni səggjan gí iuworo lérón wiht,
þat gí þea spráka godes · ḡndi spel managu |
| 1730 | ne far·leosan an þem liudjun, · þea þár ne willjan gi·lóvjan tó,
wároro wordo. · Ôk skulun gí iu wardon filu |
| 1732 | listjun undar þesun liudjun, · þár gí aftar þesumu lande farad, |
| 1734 | þat iu þea luggjon ne mugin · lérón be·swíkan |
| 1736 | ni mid wordun ni mid werkun. · Sie kumad an su-líkom
ge·wádjon te iu, |
| 1738 | fagoron fratohon: · þoh hébbjad sie fēknan hugi:
þea mugun gí sán ant·kennjan, · só gí sie kuman ge·sehad: |
| 1740 | sie sprekad wís-lík word, · þoh iro werk ne dugin,
þero þegno ge·þáhti. · Hwand gí witun, þat eo an þornjun ne
skulun |
| 1742 | wín-beri wesan · efþa welon eo·wiht,
fagororo fruhþo, · nek ôk figun ne lesad |
| 1744 | heliðos an hiopon. · Þat mugun gí undar·huggjan wel, |
| 1746 | þat eo þe uvilo bóm, · þár hé an erðu stád,
gódan wastum ne givid, · nek it ôk god ni ge·skóp, |
| 1748 | þat þe góðo bóm · gumono barnun
bári bittres wiht, · ak kumid fan alloro bámo ge·hwi-líkumu
su-lík wastom te þesero wer-oldi, · só im fan is wurtjon
ge·drégid, |
| 1750 | efþa berht efþa bittar. · Þat ménid þoh breost-hugi,
managoro móð-sevon · manno kunnjes, |
| 1752 | hwó alloro erlo ge·hwi-lík · ôgit selvo,
meldod mid is müðu, · hwi-líkan hé móð havad, |
| 1754 | hugi umbi is herte: · þes ni mag hé far·helan eo·wiht,
ak kumad fan þem uvilan man · in·wid-rádos, |
| 1756 | bittara balu-spráka, · su-lík só hí an is breostun havad
ge·heftid umbi is herte: · simbla is hugi kúðid, |
| 1758 | is willjon mid is wordun, · ḡndi farad is werk aftar þiu.
Só kumad fan þemu góðan manne · glau and-wordi, |
| 1760 | wís-lík fan is ge·wittja, · þat hí simbla mid is wordu ge·spríkid,
man mid is míðu su-lík, · só hé an is móde havad |

1762 hord umbi is **herte**. · þanan kumad þea **hēlagan lēra**,
 swíðo **wun-sam word**, · ęndi skulun is **werk aftar þiu**
 1764 **þeodu ge·þihan**, · **þegnun managun**
 werðan te **willjon**, · al só it **waldand self**
 1766 **gódunmannun far·givid**, · **god alo-mahtig**,
 himilisk **hērro**, · hwand sie áno is **helpa ni mugun**
 1768 ne mid **wordun ne mid werkun** · **wiht a·þengjan**
 gódes an þesun **gardun**. · Be·þiu skulun **gumono barn**
 1770 an is **ênes kraft** · **alle gi·lōvjan**.

TODO.

1714 ahtoja | ‘hatogea’ M

1722 **hēlag hals-męni** | In an interesting example of cultural adaptation, OHG Tatian 39:7 *heilagaz* ‘that which is holy’ is concretized as a “holy neck-ring”, an important type of object in pre-Christian Germanic society commonly found in archeological excavations. We must assume that such rings were still not entirely uncommon in Old Saxony in the 830s, when *Heli* was written.

21 Ôk skal ik iu **wísjan**, · hwó hír **wegos twêna**
 1772 liggjad an þesumu **liohte**, · þea farad **liud barn**,
 al **irmin·þiod**. · Þero is **öðar sán**
 1774 **wid stráta ęndi bréd**, · —farid sie **werodes filu**,
 man-kunnjes **manag**, · hwand sie þarod iro **mód spenit**,
 1776 **wer-old-lusta weros**— · þiu an þea **wirson hand**
 liudi **lēdid**, · þár sie te far·lora werðad,
 1778 **hēliðos an hēllju**, · þár is **hêt ęndi swart**,
 egis-lík an **innan**: · **ôði ist þarod te faranne**
 1780 **ëldi-barnun**, · þoh it im at þemu **ęndje ni dugi**.
 þan ligid **eft öðar** · **ęngira mikilu**
 1782 **weg an þesoro wer-oldi**, · fērid ina **werodes lút**,
 fāho **folk-sképi**: · ni willjad ina **firiho barn**
 1784 **gerno gangan**, · þoh hé te **godes ríkja**,
 an þat **êwiga líf**, · **erlos lēdja**.
 1786 þan nimad **gí iu þana ęngjan**: · þoh hé só **ôði ne sí**
 firihi te **faranne**, · þoh skal hí te **frumu werðan**
 1788 só hwemu só ina þurh·gengid, · só skal is **geld niman**,
 swíðo **lang-sam lôn** · ęndi **líf êwig**,
 diur-líkan **drôm**. · Eo **gí þes drohtin skulun**,
 waldand biddjen, · þat **gí þana weg mótin**
 1790 fan **foran ant-fahan** · 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 móturn gí ina **aftar þiu**
 te iuworu **frumu fiðan**. · Kuðjad iuwa **fard þarod**
 1798 at iuwas **drohtines durun**: · þan werðad iu an·dón aftar þiu,
himil-portun ant·hlidan, · þat gí an þat **hêlage lioht**,
 1800 an þat **godes ríki** · **gangan móturn**,
sin-líf sehan. · Ók skal ik iu **seggjan noh**
 1802 far þesumu **werode allun** · **wár-lík biliði**,
 þat alloro **liudjo só hwi-lík**, · só þesa mína **léra wili**
 1804 **ge-haldan** an is **herton** · ęndi wil iro an is **hugi a·þenkjan**,
léstjan sea an þesumu **lande**, · þe gi·líko duot
 1806 **wísumu manne**, · þe gi·wit havad,
horska hugi-skæfti, · ęndi **hús-stèdi kiusid**
 1808 **an fastoro foldun** · ęndi an **felisa uppán**
wégos wirkid, · þár im **wind ni mag**,
 1810 ne **wág ne watares stróm** · **wihtju ge·tiunjan**,
 ak mag im þár wið **un·gi·widerjon** · **allun standan**
 1812 an þemu **felise uppán**, · hwand it só **fasto warð**
gi·stèllit an þemu **stêne**: · ant·havad it þiu **stèdi niðana**,
 1814 **wrëðid wiðar wind**, · þat it **wíkan ni mag**.
 Só duot eft manno só hwi-lík, · só þesun **mínun ni wili**
 1816 **lérur hörjen** · ne þero léstjen wiht;
 só duot þe **un·wíson** · **erla ge·líko**,
 1818 **un·ge·wittigon were**, · þe im be **watares staðe**
 an **sande wili** · **seli-hús wirkjan**,
 1820 þár it **westrani wind** · ęndi **wágó stróm**,
sées üðjon te·sláad; · ne mag im **sand ęndi greot**
 1822 **ge·wrëðjan wið þemu wind**, · 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·þihan wiðar þiu, · þe hí þius míni **word frumid**,
 1826 **halldid hêlag ge·bod.** · Þó bi·gunnun an iro **hugi wundron**
megin-folk mikil: · **ge·hôrdun mahtiges godes**
 1828 **lioþ líka léra**; · ne **wárur an þemu lande ge·wuno**,
 þat sie eo fan **su·líkun êr** · **seggjan ge·hôrdin**
 1830 **wordun eþþo werkun**. · **Far·stódun wíse man**,
 þat hé só **lérde**, · **liudjo drohtin**,
wárur wordun, · só hé **wald habde**,

allun þem un-ge-líko, · þe þár an ér-dagun
 1834 undar þem liud-skeþja · lérjon wárun
 a-koran undar þemu kunnje: · ne habdun þiu Kristes word
 1836 ge-makon mid mannun, · þe hé far þero ménigi sprak,
 ge-bód uppan þemu berge.

TODO.

22

Hé im þó bêðju be-falh

te ge-seggennja · sínom wordun,
 1838 hwó man himil-ríki · ge-halon skoldi,
 wíd-brédan welan, · gía hé im ge-wald far-gaf,
 1840 þat sie móstin héljan · halte ãndi blinde,
 1842 liudjo léf-hédi, · legar-béð manag,
 swára suhti, · giak hé im selvo ge-bód,
 1844 þat sie at ênigumu manne · méde ne námmin,
 diurje mēðmos: · „ge-huggjad gí“, kwað hé, „hwand iu is þiu
 dág kuman,
 1846 þat ge-wit ãndi þe wís-dóm, · ãndi iu þea ge-wald far-givid
 alloro firiho fadar, · só gó sie ni þurvun mid ênigo feho kópon,
 1848 médjan mid ênigun mēðmun,— · só wesat gí iro mannun forð
 an iuwon hugi-skeftjun · helpono mildja,
 1850 lérjad gí liudjo barn · lang-samna rád,
 fruma forð-wardes; · firin-werk lahad,
 1852 swára sundjon. · Ne látad iu silovar nek gold
 wihti þes wirðig, · þat it eo an iuwa ge-wald kuma,
 1854 fagara feho-skattos: · it ni mag iu te ênigoro frumu hwærgin,
 werðan te ênigumu willjon. · Ne skulun gí ge-wádjas þan mér
 1856 erlos êgan, · b-útan só gó þan an hæbbjan,
 gumon te garewja, · þan gí gangan skulun
 1858 an þat gi-mang innan. · Neo gí umbi iuwan mæti ni sorgot,
 leng umbi iuwa líf-nare, · hwand þene lérjand skulun
 1860 fôdjan þat folk-skepi: · þes sint þea fruma werða,
 leov-líkes lónes, · þe hí þem liudjun sagad.
 1862 wirðig is þe wurhtjo, · þat man ina wel fôdja,
 þana man mid mósu, · þe só managoro skal
 1864 seola bi-sorgan · ãndi an þana sið spanen,
 géstos an godes wang. · Þat is grótara þing,
 1866 þat man bi-sorgan skal · seolun managa,
 hwó man þea ge-halde · te hevan-ríkja,

- 1868 þan man þene lik-hamon · liudi-barno
 mósu bi·morna. · Be·þiu man skulun
- 1870 haldan þene hold-líko, · þe im te hevan-ríkja
 þene weg wísit · ęndi sie wam-skaðun,
- 1872 feondun wit·fahit · ęndi firin-werk lahid,
 swára sundjon. · Nú ik iu səndjan skal
- 1874 aftar þesumu land-sképje · só lamb undar wulvos:
 só skulun gó undar iuwa fiund faren, · undar filu þeodo,
- 1876 undar mis-líke man. · Hébbjad iuwan mód wiðar þem
 só glauwan te·gernes, · só samo só þe gelwo wurm,
- 1878 nádra þiu féha, · þár siu iro níð-sképjes,
 witodes wánit, · þat man iu undar þemu werode ne mugi
- 1880 be·swikan an þemu siðe. · Far þiu gó sorgon skulun,
 þat iu þea man ni mugin · mód-ge·þáhti,
- 1882 willjan a·wardjen. · Wesat iu so wara wiðar þiu,
 wið iro feknjon dádjun, · só man wiðar fiundun skal.
- 1884 Þan wesat gó eft an iuwon dádjun · dúvon ge·líka,
 hébbjad wið erlo ge·hwene · ên-faldan hugi,
- 1886 mildjan mód-sevon, · þat þár man neg·êñ
 þurh iuwa dádi · be·drogan ne werðe,
- 1888 be·swikan þurh iuwa sundja. · Nú skulun gó an þana sið faran,
 an þat ârundi: · þár skulun gó arvidjes só filu
- 1890 ge·þolon undar þeru þiod · ęndi ge·þwing só samo
 manag ęndi mis-lík, · hwand gó an mínumu namon
- 1892 þea liudi lérjat. · Be·þiu skulun gó þár lédæs filu
 fora wer-old-kuningun, · witjas ant-fahan.
- 1894 Oft skulun gó þár for ríkja · þurh þius míni rehtun word
 ge·bundane standen · ęndi bêðju ge·þolovan,
- 1896 ge hosk ge harm-kwidi: · umbi þat ne látag gó iuwan hugi
 twíflon,
- 1898 sevon swíkandjan: · gó ni þurvun an ênigun sorgun wesan
 an iuwomu hugi hwærgerin, · þan man iu for þea hêri forð
 an þene gast-séli · gangan hétid,
- 1900 hwat gó im þan te·gernes skulin · góðoro wordo,
 spáh-líkoro ge·sprekan, · hwand iu þiu spód kumid,
- 1902 helpe fon himile, · ęndi sprikid þe hêlogo gést,
 mahtig fon iuwomu munde. · Be·þiu ne an·drádad gó iu þero
 manno níð

1904 ne forhtjat iro **f**und-skępi: · þoh sie hębbjan iuwas **f**erąhes
ge-wald,
þat sie mugin þene **l**ik-hamon · **l**ívu be-neotan,
1906 a·slahan mid **s**werde, · þoh sie þeru **seolun** ne mugun
wiht a·wardjan. · Ant-drádad iu waldand god,
1908 forhtjad fader iuwan, · frummjad gerno
is ge**bod**-skępi, · hwand hí havad **b**ēðjes gi-wald,
1910 liudjo **l**íves · ęndi ôk iro **l**ik-hamon
gek þero **seolon** só **self**: · ef gí iuwa an þem **s**iōe þarod
1912 far·**liosat** þurh þesa **l**éra, · þan móton gí sie eft an þemu **liohte**
godes
1914 be·foran **f**íðan, · hwand sie fader iuwa,
halldid **h**ēlag god · an **himil**-ríkja.

TODO.

1877 **g**elwo worm | TODO: Note on this wyrm. Biblical or Saxon?

23 Ne kumat þea alle te **himile**, · þea þe hér **hrópat** te mí
1916 **manno** te **m**und-burd. · **M**anaga sind þero,
þea willjad alloro dago ge-hwi-líkes · te **d**rohtine hnígan,
1918 **hrópad** þár te **helpu** · ęndi **huggjad** an óðar,
wirkjad **wam-dádi**: · ne sind im þan þiu **word** fruma,
1920 ak þea móton **hwervan** · an þat **himiles** lioht,
gangan an þat **godes** ríki, · þea þes **gerne** sint,
1922 þat sie hír ge·frummjen · **fader** ala-waldan
werk ęndi **willjon**. · Þea ni þurvun mid **wordun** só **filu**
1924 **hrópan** te **helpu**, · hwanda þe **h**élogo god
wēt alloro **manno** ge·hwes · **mód**-ge·þáhti,
1926 **word** ęndi **willjon**, · ęndi **gildid** im is **werko** lôn.
Be·þiu skulun gí **sorgon**, · þan gí an þene **s**iō farad,
1928 hwó gí þat Ȧundi · ti ęndja be·bręgen.
þan gí **l**íðan skulun · aftar þesumu **land**-skępjia,
1930 **wido** aftar þesoro **wer-oldi**, · al só iu **wegos** lēdjad,
brēd stráta te **burg**, · simbla sókjad gí iu þene **b**ętston sán
1932 man undar þeru **m**enegi · ęndi kūðjad imu iuwan **m**óð-sevon
wárun **wordun**. · Ef sie þan þes **wirðige** sint,
1934 þat sie iuwa **gódu**n werk · **gerno** ge·léstjen
mid **hluttru** hugi, · þan gí an þemu **h**úse mid im
1936 **wonod** an **willjon** · ęndi im **wel** lônod,
geldad im mid **gódu** · ęndi sie te gode selvon

- 1938 wordun ge·wíhad · ęndi seggjad im wíssan friðu,
hélaga helpa · hevan-kuninges.
- 1940 Ef sie þan só sáliga · þurh iro selvoro dát
werðan ni móturn, · þat sie iuwa werk frummjen,
- 1942 léstjen iuwa léra, · þan gí fan þem liudjun sán,
farad fan þemu folke, · —þe iuwa friðu hwirvid
- 1944 eft an iuworo selvoro sið,— · ęndi látagd sie mid sundjun forð,
mid balu-werkun búan · ęndi sókjad iu burg óðra,
- 1946 mikil man-werod, · ęndi ne látagd þes melmes wiht
folgan an iuwom fótun, · þanan þe man iu ant·fahan ne wili,
ak skuddjat it fan iuwon skóhun, · þat it im eft te skamu
werðe,
- 1950 þemu werode te ge·wit-sképje, · þat iro willjo ne dög.
Þan seggjo ik iu te wárun, · só hwan só þius wer-old ęndjad
ęndi þe márjo dag · ovar man farid,
- 1952 þat þan Sodomo-burg, · þiu hír þurh sundjon warð
an af-grundi · êldes kraftu,
- 1954 fiuru bi·fallen, · þat þiu þan havad friðu mérnan,
mildiran mund-burd, · þan þea man ègin,
- 1956 þe iu hír wiðar·werpat · ęndi ne willjad iuwa word frummjen.
Só hwe só iu þan ant·fahit · þurh ferhtan hugi,
- 1958 þurh mildjan mód, · só havad mínan forð
willjon ge·warhten · ęndi ôk waldand god,
- 1960 ant·fangan fader iuhan, · firiho drohtin,
ríkjan rád·gevon, · þene þe al reht bi·kan.
- 1962 wét waldand self, · ęndi willjan lónot
gumono ge·hwi-líkumu, · só hwat só hí hír gódes ge·duot,
- 1964 þoh hí þurh minnja godes · manno hwi-líkumu
willjandi far·geve · watares drinkan,
- 1966 þat hí þurftigumu manne · þurst ge·hélje,
kaldes brunnan. · Þesa kwidi werðad wára,
- 1968 þat eo ne bi·lívid, · ne hí þes lón skuli,
fora godes ôgun · geld ant·fahan,
- 1970 méda manag-falde, · só hwat só hí is þurh mína minnja
ge·duot.
- Só hwe só míni þan far·lôgnid · liudi-barno,
heliðo for þesoro herju, · só dórm ik is an himile só self
þár uppe far þem alo-waldan fader · ęndi for allumu is engilo
krafte,

1974 far þeru mikilon ménigi. · Só hwi-lík só þan eft manno barno
 an þesoro wer-oldi ne wili · wordun míðan,
 1976 ak gihit far gum-sképi, · þat hé mín jungoro sí,
 þene willju ek eft ógjan · far ógun godes,
 1978 fora alloro firih fader, · þár folk manag
 for þene alo-waldon · alla gangad
 1980 rēðinon wið þene ríkjon. · Þár willju ik imu an reht wesan
 mildi mund-boro, · só hwemu só mínum hír
 1982 wordun hórid · endi þiu werk frumid,
 þea ik hír an þesumu berge uppan · ge·boden hæbbju.“
 1984 Habda þó te wárun · waldandes sunu
 ge·léríð þea liudi, · hwó sie lof gode
 1986 wirkjan skoldin. · Þó lét hí þat werod þanan
 an alloro halva ge·hwi-líka, · héri-sképi manno
 1988 síðon te sélðon. · Habdun selves word,
 ge·hórid hevan-kuninges · hélaga léra,
 1990 só eo te wer-oldi sint · wordo endi dádjo,
 man-kunnjes manag · ovar þesan middil-gard
 1992 sprákono þiu spáhiron, · só hwe só þiu spel ge·frang,
 þea þár an þemu berge ge·sprak · barno ríkjast.

TODO.

1994 24 Ge·wêt imu þó umbi þrea naht aftar þiu · þesoro þiodo drohtin
 an Galileo land, · þár hé te ênum gómum warð,
 1996 ge·bedan þat barn godes: · þár skolda man êna brúd gevan,
 munna-líka magað. · Þár María was,
 1998 mid iro suni selvo, · sálig þiorna,
 mahtiges móder. · Managoro drohtin
 2000 géng imu þó mid is jungoron, · godes égan barn,
 an þat hóha hús, · þár þiu héri drank,
 2002 þea Judeon an þemu gast-séli: · hé im ôk at þem gómun was,
 giak hí þár ge·küðe, · þat hí habda kraft godes,
 2004 helpa fan himil-fader, · hélagna gést,
 waldandes wís-dóm. · Werod blíðode,
 2006 wárun þár an luston · liudi at·samne,
 gumon glad-módje. · Géngun ambaht-man,
 2008 skenkjon mid skálun, · drógun skírjane wín
 mid orkun endi mid alo-fatun; · was þár erlo dróm
 2010 fagar an fléttja, · þó þár folk undar im

- | | |
|------|---|
| 2012 | an þem benkjon só bætst · blíðsja af-hóvun,
wárun þár an wunnjun. · Þó im þes wínes brast, |
| 2014 | þem liudjun þes líðes: · is ni was far-lévid wiht
hwærigin an þemu húse, · þat for þene héri forð
skenkjon drógin, · ak þiu skapu wárun |
| 2016 | líðes a-lárid. · Þó ni was lang te þiu,
þat it sán ant-funda · fríó skónjosta, |
| 2018 | Kristes móder: · géng wið iro kind sprekan,
wið iro sunu selvon, · sagda im mid wordun, |
| 2020 | þat þea werdos þó mér · wínes ne habdun
þem gëstjún te gómun. · Siu þó gerno bad, |
| 2022 | þat is þe héloðo Krist · helpa ge-riedi
þemu werode te willjon. · Þó habda eft is word garu |
| 2024 | mahtig barn godes · endir wið is móder sprak:
„Hwat ist mí endir bí, (kwað hé,) „umbi þesoro manno lið, |
| 2026 | umbi þeses werodes wín? · Te hwí sprikis þú þes, wíf, só filu, |
| 2028 | manos mí far þesoro mënigi? · Ne sint mína noh
tídi kumana.“ · Þan þoh gi-trúoda siu wel |
| 2030 | an iro hugi-skeftjun, · hélag þiorne,
þat is aftar þem wordun · waldandes barn, |
| 2032 | héljandoro bætst · helpan weldi.
Hét þó þea ambaht-man · idiso skónjost,
skenkjon endir skap-wardos, · þea þár skoldun þero skolu |
| 2034 | þionon, |
| 2036 | þat sie þes ne word ne werk · wiht ne far-létin,
þes sie þe héloðo Krist · hétan weldi
léstjan far þem liudjun. · Lárja stódun þár |
| 2038 | stén-fatu sehsí. · Þó só stillo ge-bód
mahtig barn godes, · só it þár manno filu
ne wissa te wárun, · hwó hé it mid is wordu ge-sprak; |
| 2040 | hé hét þea skenkjon · þó skírjas watares
þiu fatu fulljen, · endir hí þár mid is fingrun þó, |
| 2042 | segnade selvo · sínun handun,
warhte it te wíne · endir hét is an ên wégi hlaðen, |
| 2044 | sképpjen mid ênoro skálon, · endir þó te þem skenkjon sprak,
hét is þero gëstjo, · þe at þem gómun was |
| 2046 | þemu héroston · an hand geván,
ful mid folmun, · þemu þe þes folkes þár
ge-wéld aftar þemu werde. · Reht só hí þes wínes ge-drank, |
| 2048 | |

só ni **mahte hé be·míðan**, · ne hí far þeru **mēnigi sprak**
 2050 te þemu **brúdi-gumon**, · kwað þat simbla þat **bætste líð**
 alloro erlo ge·hwi-lík · **érist skoldi**
 2052 **gevan at is gómun:** · „undar þiu wirðid þero **gumono hugi**
 a·wékid mid **wínu**, · þat sie **wel blíðod**,
 2054 **drunkan drómjad**. · Þan mag man þár **dragan aftar þiu**
 líht-líkora **líð**: · só ist þesoro **liudjo þau**.
 2056 Þan havas þú nú **wunder-líko** · **werd-sképi þinan**
 ge·markod far þesoro **mēnigi**: · héttis far þit **manno folk**
 2058 alles þines **wínes** · þat **wirsiste**
 þine **ambaht-man** · **érist bréngjan**,
 2060 **gevan at þínun gómun**. · Nú sint þína **gësti sade**,
 sint þíne **druhtingos** · **drunkane swíðo**,
 2062 is þit **folk frô-mód**: · nú héttis þú hír **forð dragan**
 alloro **líðo lof-samost**, · þero þe ik eo an þesumu **liohte ge·sah**
 2064 **hwærgin hæbbjan**. · Mid þius skoldis þú ús **hin-dag ér**
 gevon endi **gómjan**: · þan it alloro **gumono ge·hwi-lík**
 2066 ge·þigedi te þanke.“ · Þó warð þár **þegan manag**
 ge·war aftar þem **wordun**, · siðor sie þes **wínes ge·drunkun**,
 2068 þat þár þe **hêlogo Krist** · an þemu **hûse innan**
 têkan warhte: · trúodun sie siðor
 2070 þiu mér an is **mund-burd**, · þat hí habdi **maht godes**,
 ge·wald an þesoro **wer-oldi**. · Þó warð þat só **wido kúð**
 2072 ovar **Galileo land** · **Judeo liudjun**,
 hwó þár **selvo ge·deda** · sunu drohtines
 2074 water te **wíne**: · þat warð þár **wundro érist**,
 þero þe hí þár an **Galilea** · **Judeo liudjon**,
 2076 têkno ge·tôgdi. · Ne mag þat ge·telljan man,
 ge·seggjan te **sôðan**, · hwat þár siðor ward
 2078 wundres undar þemu **werode**, · þár **waldand Krist**
 an **godes namon** · **Judeo liudjon**
 2080 allan **langan dag** · léra sagde,
 gi·hét im **hevan-ríki** · endi **helljo ge·þwing**
 2082 wéríde mid **wordun**, · hétt sie **wara godes**,
 sin-líf **sókján**: · þár is **seolono lioh**,
 2084 dróm **drohtines** · endi **dag-skímon**,
 góð-lík-nissja **godes**; · þár **gést manag**
 2086 wunod an **willjan**, · þe hír **wel þenkid**,
 þat hé **hír bi·halde** · **hevan-kuninges ge·bod**.

TODO.

2001 þiu hēri | so C (*norm.* ‘thiu heri’); þe hēri (*norm.* ‘the heri’) M.

- 2088 25 Ge·wēt imu þó mid is jungoron · fan þem gōmun forð
 Kristus te Kapharnaum, · kuningo ríkjost,
 2090 te þeru mārjon burg. · Megin samnode,
 gumon imu te·gēnes, · gōdoro manno
 2092 sálig ge·siði: · weldun þiu is swótjan word
 hēlag hōrjen. · Þár im ên hunno kwam,
 2094 ên góð man an·gēgin · ęndi ina gerno bad
 helpan hēlagne, · kwað þat hí undar is híwiskja
 2096 ênna lēfna lamon · lango habdi,
 seokan an is sēlðon: · „só ina ênig sēggjo ne mag
 2098 handun ge·hēlen. · Nú is im þínoro helpono þarf,
 frô míñ þe góðo.“ · Þó sprak im eft þat friðu-barn godes
 2100 sán aftar þiu · selvo te·gēnes,
 kwað þat hé þár kwámi · ęndi þat kind weldi
 2102 nērjan af þeru nōði. · Þó im náhor géng
 þe man far þeru mēnigi · wið só mahtigna
 2104 wordun wehslan: · „ik þes wirðig ne bium,“ kwað hé,
 „hērró þe góðo, · þat þú an míñ hús kumes,
 2106 sókjas mína sēliða, · hwand ik bium só sundig man
 mid wordun ęndi mid werkun. · Ik ge·lōvju þat þú ge·wald
 havas,
- 2108 þat þú ina hinana maht · hēlan ge·wirkjan,
 waldand frô míñ: · ef þú it mid þínun wordun ge·sprikis,
 2110 þan is sán þiu lēf-hēd lōsot · ęndi wirðid is lík-hamo
 hēl ęndi hrēni, · ef þú im þína helpa far·givis.
 Ik bium mí ambaht-man, · hēbbju mí ôdes ge·nóg,
 2112 welono ge·wunnen: · þoh ik undar ge·weldi sí
 aðal-kuninges, · þoh hēbbju ik erlo ge·trōst,
 holde hēri-rinkos, · þea mí só ge·hōriga sint,
 2116 þat sie þes ne word ne werk · wiht ne far·látad,
 þes ik sie an þesumu land-skēpje · lēstjan héte,
 ak sie farad ęndi frummjad · ęndi eft te iro frōhan kumad,
 holde te iro hērron. · Þoh ik at mínumu hús ēgi
 2120 wíð-brēdene welon · ęndi werodes ge·nóg,
 hēliðos hugi-dērvje, · þoh ni gi·dar ik þi só hēlagna
 2122 biddjen, barn godes, · þat þú an míñ bú gangas,

sókjas mína seliða, · hwand ik só sundig bium,
wét mína far-wurhti.“ · Þó sprak eft waldand Krist,
þe gumo wið is jungoron, · kwað þat hí an Judeon hwérgin
undar Israheles · avoron ne fundi
ge·makon þes mannes, · þe io mér te gode
an þemu land-sképi · ge·lôvon habdi,
þan hluttron te himile: „nú látu ik iu þár hörjen tó,
þár ik it iu te wárun hír · wordun seggjo,
þat noh skulun elli·þeoda · óstane endlí westane,
man-kunnjes kuman · manag te·samne,
hélag folk godes · an hevan-ríki:
þea motun þár an Abrahames · endlí an Isaakes só self
endlí ók an Jakobes, · góðoro manno,
barmun rëstjen · endlí béoju ge·þolojan,
welon endlí willjon · endlí wonod-sam líf,
góð lioht mid gode. · Þan skal Judeono filu,
þeses ríkjas suni · be·ròvode werðen,
be·délide su-líkoro diurðo, · endlí skulun an dalun þiustron
an þemu alloro ferristan · ferne liggen.
Þár mag man ge·hörjen · hæliðos kwíðjan,
þár sie iro torn manag · tandon bítag;
þár ist grist·grimmo · endlí grádag fiur,
hard helljo ge·þwing, · hêt endlí þiustri,
swart sin-nahti · sundja te lóne,
wréðoro ge·wurhtjo, · só hwemu só þes willjon ne havad,
þat hé ina a·lôsje, · êr hí þit lioht a·geve,
wëndje fan þesoro wer-oldi. · Nú maht þú þi an þínan willjon
forð
síðon te sçelðun; · þan findis þú ge·sundan at hús
mago-jungan man: · móð is imu an luston,
þat barn is ge·hélid, · só þú bédí te mí:
it wirðid al só ge·léstid, · só þú ge·lôvon havas
an þínumu hugi hardo.“ · Þó sagde hevan-kuninge,
þe ambaht-man · alo-waldon gode
þank for þero þiodo, · þes hé imu at su-líkun þarvun halp.
Habda þo gi·árundid, · al só hé welde,
sálig-líko: · gi·wét imu an þana síð þanan,
wënde an is willjan, · þár hé welon êhte,
bú endlí bodlos: · fand þat barn ge·sund,

2162 kind-jungan man. · Kristes wárun þó
 word ge·fullot: · hí ge·wald habda

2164 te tōgjanna tēkān, · só þat ni mag gi·tēlljen man,
 ge·ahton ovar þesoro erðou, · hwat hé þurh is ênes kraft

2166 an þesaro middil-gard · māriða ge·frumide,
 wundres ge·warhte, · hwand al an is ge·wēldi stád,
 himil endi erðe.

TODO.

2093 hunno 'centurion' | A native Germanic term perhaps going back to the days when the Saxons served in the Roman armies.

	þó ge·wēt imu þe hēlogo Krist
2.168	forð-wardes faren, · frēmide alo-mahtig
2.170	alloro dago ge·hwi-líkes, · drohtin þe góðo,
2.172	liudjo barnum leof, · lérde mid wordun godes willjon gumun, · habda imu jungorono filu simbla te gi·sīðun, · sálig folk godes,
2.174	manno megin-kraft, · managoro þeodo, hēlag hēri-sképi, · was is helpono góð,
2.176	mannun mildi. · þó hí mid þeru mēnigi kwam, mid þiu brahtmu þat barn godes · te burg þeru hōhon,
2.178	þe nērjendo te Naim: · þár skolde is namo werðen mannun ge·márid. · þó géng mahtig tó
2.180	nērjendo Krist, · ant-tat hé gi·nahid was, hēljandero bētst: · þó sáhun sie þár ên hrēo dragan,
2.182	ênan líf-lôsan lik-hamon · þea liudi fórjen, beran an ênarú báru · út at þera burges dore,
2.184	magu-jungan man. · Þiu móder aftar géng an iro hugi hriuwig · èndi handun slög,
2.186	karode èndi kúmde · iro kindes dôð, idis arm-skapan; · it was ira ênag barn:
2.188	siu was iru widowa, · ne habda wunnja þan mēr, bi·úten te þemu ênagun sunje · al ge·láten
2.190	wunnja èndi willjan, · ant-tat ina iru wurd be·nam, mári metodo-ge·skapu. · Megin folgode,
2.192	burg-liudjo ge·brak, · þár man ina an báru dróg, jungan man te grave. · Þár ward imu þe godes sunu, mahtig mildi · èndi te þeru móder sprak,
2.194	hét þat þiu widowa · wóp far-léti,

2196 kara aftar þemu kinde: · „þú skalt hír **kraft** sehan,
 waldandes gi·werk: · þí skal hír **willjo** ge·standen,
 frófra far þesumu folke: · ne þarf þú **ferah** karon
 barnes þines.“ · *Þuo hie ti þero **báron** géng
 iak hie ina **selvo** ant·hrén, · suno drohtines,
 2200 **hélagon** handon, · ęndi ti þem **heliðe** sprak,
 hiet ina só **ala-jungan** · up a·standan,
 2202 a·rísan fan þeru **rëstun**. · Þie **rink** up a·sat,
 þat **barn** an þero **bárun**: · warð im eft an is **briost** kuman
 2204 þie **gést** þuru **godes** kraft, · ęndi hie te·gënges sprak,
 þe **man** wið is **mágos**. · Þuo ina eft þero **muoder** bi·falāh
 2206 **helandi** Krist an hand: · **hugi** warð iro te fróvra,
 þes **wíves** an **wunnjon**, · hwand iro þár su·lík **willjo** gi·stuod.
 2208 **Féll** siu þó te **fuotun** **Kristes** · ęndi þena **folko** drohtin
 lovoda for þero **liudjo** mënigi, · hwand hie iro at só **liobes**
 ferhe
 2210 **mundoda** wiðer **metodi-gi·skëftje**: · 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 **mënigi** wíson, · ęndi þat hie im só
 márjan sandi
 wár-sagon an þero **wer-oldes** ríki, · þie im þár su·líkan **willjon**
 frumidi.
 2216 Warð þár þuo **erl** manag · ęgison bi·fangan,
 þat **folk** warð an **forþhton**: · gi·sáhun þena is **ferah** égan,
 2218 **dages** liøht sehan, · þena be ér **dôð** for·nam,
 an **suht-beddjon** **swalt**: · þuo was im eft gi·sund after þiu,
 2220 **kind-jung** a·kwikot. · Þuo warð þat **kûð** obar all
 avaron **Israheles**. · Reht só þuo ávand kwam,
 2222 só warð þár all gi·samnod · seokora manno,
 haltaro ęndi **hávaro**, · só hwat só þár **hwærgin** was,
 2224 þia **lévun** under þem **liudjon**, · ęndi wurðun þár gi·lëdit tuo,
 kumana te **Kriste**, · þár hie im þuru is **kraft** mikil
 2226 halp ęndi sie **hêlda**, · ęndi liet sia eft gi·haldana þanan
 wëndan 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-líkon, · só þár gi·lôbit tuo
 an is **word** ęndi an is **werk**.

TODO.

27 þuo was þár **werodes** só filo
 2232 allaro ęli·þiodo kuman · te þem êron Kristes,
 te só **mahtiges** **mund-burd**. · Þuo welda hie þár êna **méri**
 líðan,
 2234 þie **godes** suno mid is **jungron** · a·nevan **Galilea-land**,
 waldand ênna **wágó stróm**. · Þuo hiet hie þat **werod** öðar
 2236 forð-werdes faran, · ęndi hie gi·wêt im **fahora sum**
 an ênna **nakon innan**, · **nérjendi** Krist,
 2238 slápan **síð-wórig**. · **Segel** up dádun
 wedér-wísá **weros**, · lietun **wind** after
 2240 manon ovar þena **méri-stróm**, · unþ·þat hie te **middjan kwam**,
 waldand mid is **werodu**. · Þuo bi·gan þes **wedåres** kraft,
 2242 úst up stígan, · uðjun wahsan;
 swang gi·swerk an gi·mang: · þie **séw** warð an hruoru,
 2244 wan **wind** ęndi **water**; · **weros** sorogodun,
 þiu **méri** warð só **muodag**, · ni wánda þero **manno nig·én**
 2246 lengron líves. · Þuo sia **landes ward**
 wékidun mid iro **wordon** · ęndi sagdun im þes **wedåres** kraft,
 2248 bádun þat im gi·náðig · **nérjendi** Krist
 wurði wið þem **watare**: · „efþa wí skulun hier te
 wundér-kwálu
 2250 sweltan an þeson sêwe.“ · Self up a·rês
 þie **guodo** **godes** suno · ęndi te is **jungron sprak**,
 2252 hiet þat sia im **wedåres** gi·win · wiht ni an·drédin:
 „te hwí sind gí só **forhta?**“ (kwaphie.) „Nis iu noh **fast** hugi,
 2254 gi·lôvo is iu te luttil. · Nis nú **lang** te þiu,
 þat þia **strómös** skulun · **stilrun** werðan
 2256 gi þit ***wedår** **wun-sam**. · Þo hí te þem **winde** sprak
 ge te þemu sêwa só **self** · ęndi sie **smultro** hét
 2258 bêðja ge·bárjan. · Sie gi·bod léstun,
 waldandes **word**: · **weder** stillodun,
 2260 fagar warð an **flóde**. · Þó bi·gan þat **folk** undar im,
werod **wundrajan**, · ęndi suma mid iro **wordun sprákun**,

2262 hwi-lík þat só **mahtigoro** · manno wári,
 þat imu só þe **wind** ęndi þe **wág** · **wordu** hórdin,
 2264 **bêðja** is **gi·bod-sképjæs**. · Þó habda sie þat **barn** godes
 gi·néríd fan þeru **nôði:** · þe **nako** furðor skréid,
 2266 **hôh** **hurnid-skip;** · **heliðos** kwámun,
 liudi te lande, · sagdun **lof** gode,
 2268 **máridun** is **megin-kraft.** · Kwam þár manno filu
 an·gegin þemu godes sunje; · hé sie **gerno** ant-féng,
 2270 só hwene só þár mid **hluttru** **hugi** · **helpa** sóhte;
 lérde sie iro **gi·lôvon** · ęndi iro **lík-hamon**
 2272 handun **hêlde:** · nio þe man só **hardo** ni was
 gi·sérít mid suhtjun: · þoh ina **Satanases**
 fêknja jungoron · fiundes kraftu
 2274 **habdin** undar **handun** · ęndi is **hugi-skéfti**,
 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 **wárún** **wordun**, · ęndi im is ge·wit far·gaf,
 lét ina þan **hêlan** · wiðer **hëttjandun**,
 2282 gaf im wið pie **fiund** **friðu**, · ęndi im **forð** gi·wêt
 an só hwi-lík þero **lando**, · só im þan **leovost** was.

TODO.

2265 skréid | A rare occurrence of the original diphthong; see note to line 359 above.

2266 hôh hurnid-skip 'high horned ship' | A high-prowed longship. The line is almost certainly a formulaic inheritance from earlier pagan Saxon poetry, for it belongs to the world of the North Sea, hardly the New Testament. It reoccurs below at 2907a. Cf. 1186a: *neglid-skipu*.

2284 28 Só deda þe **drohtines** sunu · **dago** ge·hwi-líkes
 góð werk mid is **jungeron**, · só neo **Judeon** umbi þat
 2286 an þea is **mikilun** kraft · þiu mér ne ge·lôvdun,
 þat hé alo-waldo · **alles** wári,
 2288 landes ęndi **liudjo:** · þes sie noh lón nimat,
 wíðana **wrak-sið**, · þes sie þár þat ge·win drivun
 2290 wið **selvan** þene **sunu** drohtines. · Þó hé im mid is ge·siðon
 gi·wêt
 eft an **Galilaeo** land, · **godes** êgan barn,
 fór im te þem **friundun**, · þár hé a·fódid was
 ęndi al undar is **kunnje** · **kind-jung** a·wóhs,

2294 þe hêlago hêljand. · Umbi ina héri-sképi,
 þeoda þrungun; · þár was þegan manag
 2296 só sálig undar þem ge·síðe. · Þár drógun ênna seokan man
 erlos an iro armun: · weldun ina for ôgun Kristes,
 2298 brëngjan for þat barn godes · —was im bótono þarf,
 þat ina ge·hêldi · hevanes waldand,
 2300 manno mund-boro—, · þe was êr só managan dag
 liðu-wastmon bi·lamod, · ni mahte is lík-hamon
 2302 wiht ge·waldan. · Þan was þár werodes só filu,
 þat sie ina fora þat barn godes · brëngjan ni mahtun,
 2304 ge·þringan þurh þea þioda, · þat sie só þurftiges
 sunnja ge·sagdin. · Þó gi·wêt imu an ênna sëli innan
 2306 hêljando Krist; · hwarf warð þár umbi,
 megin·þeodo ge·mang. · Þó bi·gunnun þea man spreken,
 2308 þe þene léfna lamon · lango fôrdun,
 bárun mid is bæddju, · hwó sie ina ge·drógin fora þat barn
 godes,
 2310 an þat werod innan, · þár ina waldand Krist
 selvo gi·sáwi. · Þó géngun þea ge·síðos tó,
 2312 hóvun ina mid iro handun · èndi uppan þat hús stigun,
 slitun þene sëli ovana · èndi ina mid sélun létun
 2314 an þene rakud innan, · þár 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 tómjan
 2320 látan weldi. · Þó sprákun im eft þea liudi an·gegin,
 gram-harde Judeon, · þea þes godes barnes
 2322 word aftar warodun, · kwaðun þat þat ni mahti gi·werðen só,
 grim-werk far·geven, · bi·útan god éno,
 2324 waldand þesarō 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 sëli innan,
 te wundron gi·wêgid, · þat ik ge·wald hæbbju
 2328 sundja te far·gevanne · èndi 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-hélan** · qndi hét ina an is **aḥslun niman**,
 is **będ-gi·wádi te baka**; · hé þat gi·bod léstē
 2334 **sniumo for þemu gi·sioja** · qndi géng imu eft ge·sund þanan,
 hél fan þemu **húse**. · Þó þes só manag **hēdin man**,
 2336 **weros wundradun**, · kwáðun þat imu **waldand self**,
 god alo-mahtig · far·gevan habdi
 2338 **mēron mahti** · þan ęlkor ênigumu **mannes sunje**,
 kraft qndi **kústi**; · sie ni weldun ant·kēpnjan þoh,
 2340 **Judeo liudi**, · þat hé **god wári**,
 ne ge·lóvdun is **léran**, · ak habdun im **lēðan stríd**,
 2342 **wunnun wiðar** is **wordun**: · þes sie **werk hlutun**,
 lēð-lík **lón-geld**, · qndi só noh **lango skulun**,
 2344 þes sie ni weldun **hōrjen** · **hevan-kuninges**,
Kristes lérur, · þea hé **küðde ovar al**,
 2346 **wido aftar þesarō wer-oldi**, · qndi lét sie is **werk sehan**
 allaro **dago ge·hwili-likes**, · is **dádi skawon**,
 2348 **hōrjen** is **hēlag word**, · þe hé te **helpu ge·sprak**
 manno barnun, · qndi só manag **mahtig-lík**
 2350 tēkan ge·tōgda, · þat sie gi·trúodin þiu bęt,
 gi·lóvdin an is **léra**. · Hé só managan **lik-hamon**
 2352 **balu-suhtjo ant·band** · qndi **bóta ge·skeride**,
 far·gaf **fēgjun ferah**, · þem þe **fusid was**
 2354 **hēlið an hēl-sið**: · þan gi·deda ina þe **hēland self**,
 Krist þurh is **kraft mikil** · **kwikan aftar dōða**,
 2356 lét ina an þesarō **wer-oldi forð** · **wunnjono neotan**.

TODO.

2339 **kústi** | so M; *künti* norm. C

29 Só **hēlde** hé þea **haltun man** · qndi þea **hávon só self**,
 2358 bótta þem þár **blinde wárur**, · lét sie þat **berhte lioht**,
 sin-skôni **sehan**, · **sundja lōsda**,
 2360 **gumono grim-werk**. · Ni was gio **Judeono be·þiu**,
 lēðes **liud-sképjes** · **gi·lōvo þiu bętara**
 2362 an þene **hēlagon Krist**, · ak habdun im **hardene móð**,
 swíðo **starakan stríd**, · far·standan ni weldun,
 2364 þat sie habdun for·fangen · **fiundun an willjan**,
 liudi mid iro ge·lōvun. · Ni was gio þiu **latoro be·þiu**
 2366 sunu drohtines, · ak hé **sagde mid wordun**,

hwó sie skoldin ge·halon · himiles ríki,
 2368 lérde aftar þemu lande, · habde imu þero liudjo só filu
 gi·wénid 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 hélago Krist
 ovar þat erlo folk · oponun wordun
 2374 þurh is selves kraft · seggjan welda,
 márjan hwat hé ménđe. · Þár ina mægin umbi,
 2376 þioda þrunung: · was im þarf mikil
 te gi·hôrjenne · hevan-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 léra küðjan,
 ak géng imu þó þe góðo · 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 þegän manag,
 2386 werod bi þemu watare, · þár waldand Krist
 ovar þat liudjo folk · léra sagde:
 „Hwat ik iu seggjan mag“, (kwað hé) „ge·síðos míne,
 2388 hwó imu ên erl bi·gan · an erðu sájan
 hrén-korni mid is handun. · Sum it an hardan stêñ
 ovan·wardan fel, · erðon ni habda,
 2392 þat it þár mahti wahsan · efþa wurtjo gi·fahan,
 kínan efþa bi·klíven, · ak warð þat korn far·loren,
 2394 þat þár an þeru léjan gi·lag. · Sum it eft an land bi·fel,
 an erðun aðal-kunnjes: · bi·gan imu aftar þiu
 2396 wahsen wán·líko · ęndi wurtjo fahan,
 lôd an lustun: · was þat land só góð,
 2398 frânskó gi·fêhod. · Sum it eft bi·fallen warð
 an êna starka strátun, · þár stópon géngun,
 hrossó hóf·slaga · ęndi hæliðo tráda;
 2400 warð imu þár an erðu · ęndi eft up gi·géng,
 bi·gan imu an þemu wege wahsen; · þó it eft þes werodes
 far·nam,
 2402 þes folkes fard mikil · ęndi fuglos a·lásun,

2404 þat is þemu éksan wiht · aftar ni móste
 werðan te willjan, · þes þár an þene weg bi·fel.
 2406 Sum warð it þan bi·fallen, · þár só filu stódun
 þikkeró þorno · an þemu dage;
 2408 warð imu þár an erðu · endi eft up gi·géng,
 kén imu þár endi klivode. · Þó slógun þár eft krúd an gi·mang,
 2410 wéridun imu þene wastom: · habda it þes waldes hlea
 forana ovar·fangan, · þat it ni mahte te ênigaró frumu werðen,
 2412 ef it þea þornos · só þringan móstun.“
 Þó sá tun endi swígodun · ge·siðos Kristes,
 2414 word-spáha weros: · was im wundar mikil,
 be hwi-líkun biliðjun · þat barn godes
 2416 su-lík sôð-lík spel · seggjan bi·gunni.
 Þó bi·gan is þero erlo · ên frágójan
 2418 holdan hêrron, · hnêg imu te·gengnes
 tulgo werð-liko: · „Hwat þú ge·wald havas“, kwað hé,
 2420 „ia an himile ia an erðu, · hêlag drohtin,
 uppá endi niðara, · bist þú alo-waldo
 2422 gumono gêsto, · endi wí þíne jungaron sind,
 an úsumu hugi holde. · Hêrro þe gódo,
 2424 ef it þín willjo sí, · lát ús þínaró wordo þár
 endi gi·hôrjen, · þat wí it aftar þi
 2426 ovar al Kristin-folk · kùðjan mótin.
 wí witun þat þínun wordun · wár-lík biliði
 2428 forð folgojad, · endi ús is firinun þarf,
 þat wí þín word endi þín werk, · —hwand it fan su-líkumu
 ge·wittja kumid—
 2430 þat wí it an þesumu lande · at þi línon mótin.“

TODO.

30 Þó im eft te·gengnes · gumono bêtsta
 2432 and-wordi ge·sprak: · „ni mende ik elkor wiht“, kwað hé,
 „te bi·dêrnjenne · dâdjo mínaró,
 2434 wordo efþa werko; · þit skulun gí witan alle,
 jungaron míne, · hwand iu far·geven havad
 2436 waldand þesaró wer-oldes, · þat gí witan móton
 an iuwom hugi-skéftjun · himilisk ge·rúni;
 2438 þem öðrun skal man be biliðjun · þat gi·bod godes
 wordun wísjen. · Nú willju ik iu te wárún hier

2440 márjen, hwat ik mēnde, · þat gí mína þiu bęt
 ovar al þit land-sképi · léra far-standan.
 2442 þat sád, þat ik iu sagda, · þat is selves word,
 þiu hēlaga léra · hevan-kuninges,
 2444 hwó man þea mårjen skal · ovar þene middil-gard,
 wido aftar þesarō wer-oldi. · Weros sind im gi-hugide,
 2446 man mis-liko: · sum su-líkan mód dregid,
 harða hugi-skéfti · endi hréan sevon,
 2448 þat ima ni ge-werðod, · þat hé it be iuwon wordun due,
 þat hé þesa mína léra forð · léstjen willje,
 2450 ak werðad þár só far-lorana · léra mína,
 godes am·busni · endi iuwaro gumono word
 2452 an þemu uvilon manne, · só ik iu êr sagda,
 þat þat korn far-warð, · þat þár mid kíðun ni mahte
 2454 an þemu stêne uppan · stedi-haft werðan.
 Só wirðid al far-loran · eðilero spráka,
 2456 árundi godes, · só hwat só man þemu uvilon manne
 wordun ge-wísid, · endi hé an þea wirson hand,
 2458 undar fiundo folk · fard ge-kiusid,
 an godes un-wiljan · endi an gramono hróm
 2460 endi an fiures farm. · Forð skal hé hêtjan
 mid is breost-hugi · brêda logna.
 2462 Nio gí an þesumu lande þiu lés · léra mína
 wordun ni wísjad: · is þeses werodes só filu,
 2464 erlo aftar þesarō erðun: · bi-stéd þár öðar man,
 þe is imu jung endi glau, · —endi havad imu gódan mód—,
 2466 sprákono spáhi · endi wêt iuwaro spello gi-skéð,
 hugid is þan an is herton · endi hórid þár mid is órun tó
 2468 swíðo niud-liko · endi náhor stéd,
 an is breost hlédid · þat gi-bod godes,
 2470 línod endi léstid: · is is gi-lôvo só góð,
 talod imu, hwó hé öðrana · eft gi-hwærvje
 2472 mén-dádigan man, · þat is mód draga
 hluttra treuwa · te hevan-kuninge.
 2474 Þan brédid an þes breostun · þat gi-bod godes,
 þie luvigo gi-lôbo, · só an þemu lande duod
 2476 þat korn mid kíðun, · þár it gi-kund havad
 endi imu þiu wurð bi-hagod · endi wedères gang,
 regin endi sunne, · þat it is reht havad.

Só duod þiu godes léra · an þemu góðun manne
 2480 dages ęndi nahtes, · ęndi gangid imu diuval fer,
 wréða wihti · ęndi þe ward godes
 2482 náhor mikilu · nahtes ęndi dages,
 ant-tat sie ina bréngjad, · þat þár bêðju wirðid
 2484 ia þiu léra te frumu · liudjo barnun,
 þe fan is muðe kumid, · iak wirðid þe man gode;
 2486 havad só gi·wehslod · te þesarō wer-old-stundu
 mid is hugi·skéftjun · himil·ríkjas gi·dél,
 2488 welono þene mēstan: · farid imu an gi·wald godes,
 tionuno tómig. · Treuwa sind só góda
 2490 gumono ge·hwi-líkumu, · só nis goldes hord
 ge·lík su-líkumu gi·lóvon. · Wesad iuwaro léróno forð
 2492 man-kunnje mildje; · sie sind só mis-líka,
 hélíðos ge·hugda: · sum havad iro hardan stríd,
 2494 wréðan willjan, · wankolna hugi,
 is imu féknes ful · ęndi firin-werko.
 2496 Þan bi·ginnid imu þunkjan, · þan hé undar þeru þiodu stád
 2498 ęndi þár gi·hórid · ovar hlust mikil
 þea godes léra, · þan þunkid imu, þat hé sie gerno forð
 léstjen willje; · þan bi·ginnid imu þiu léra godes
 2500 an is hugi hafton, · ant-tat imu þan eft an hand kumid
 feho te gi·forja · ęndi frémiði skat.
 2502 Þan far·lédjad ina · lěða wihti,
 þan hé imu far·fahid · an feho-giri,
 2504 a·łeskid þene gi·lôbon: · þan was imu þat luttill fruma,
 þat hé it gio an is hertan ge·hugda, · ef hé it halden ne wili.
 2506 Þat is só þe wastom, · þe an þemu wege be·gan,
 liodan an þemu lande: · þó far·nam ina eft þero liudjo fard.
 2508 Só duot þea megin·sundjon · an þes mannes hugi
 þea godes léra, · ef hé is ni gómid wel;
 2510 ęlkor bi·felljad sia ina · ferne te boðme,
 an þene hétan hel, · þár hé hevan·kuninge
 2512 ni wirðid furður te frumu, · ak ina fiund skulun
 wítju gi·warągjan. · Simla gí mid wordun forð
 2514 lérjad an þesumu lande: · *ik kan þesarō liudjo hugi,
 só mis-líkan muod·sevon · manno kunnjes,
 2516 só wanda wísa · [...].
 Sum havit all te þiu is muod gi·látan · ęndi mér sorogot,

2518 hwó hie þat **hord bi·halde**, · þan hwó hie **hevan-kuninges**
 willjon gi·wirkje. · Be·þiu þár **wahsan ni mag**
 2520 þat **hêlaga gi·bod godes**, · þoh it þár a·hafton mugi,
wurtjon bi·werpan, · hwand it þie **welo þringit**.
 2522 Só samo só þat **krúd** Ȝndi þie þorn · þat **korn ant·fåhat**,
wérjat im þena wastom, · só duot þie **welo manne**:
 2524 gi·hëftid is **herta**, · þat hie it gi·huggjan ni muot,
 þie **man an is muode**, · þes hie **mêst bi·þarf**,
 2526 hwó hie þat gi·wirkje, · þan lang þie hie an þesarō **wer-oldi sí**,
 þat hie ti êwon-dage · **after muoti**
 2528 **hëbbjan þuru is hêrren þank** · **himiles ríki**,
 só Ȝndi-lôsan welon, · só þat ni mag **ênig man**
 2530 **witan an þesarō wer-oldi**. · Nio hie só **wido ni kan**
 te gi·þenkjanne, · þegan an is muode,
 2532 þat it bi·haldan mugi · **herta þes mannes**,
 þat hie þat ti **waron witi**, · hwat **waldand god havit**
 2534 **guodes gi·gërewid**, · þat all **gegin-werd stéð**
manno só hwi-líkon, · só ina hier **minnjot wel**
 2536 Ȝndi **selvo te þiu** · is **seola gi·haldit**,
 þat hie an **lioht godes** · **líðan muoti**.“

TODO.

2538 31 Só **wísda** hie þuo mid **wordon**, · stuod **werod mikil**
 umbi þat **barn godes**, · ge·hôrdun ina bi **biliðon filo**
 2540 umbi þesarō **wer-oldes** gi·wand · **wordon têlljan**;
 kwað þat im ôk ên aðales man · an is **akkér sáidi**
 2542 **hluttar hrêñ-korni** · **handon sínón**:
 wolda im þár só **wun-sames** · **wastmes tiljan**,
 2544 **fagares fruhtes**. · Þuo géng þár is **fiond aftar**
 þuru **dêrnjan hugi**, · Ȝndi it all mid **durðu ovar·séu**,
 2546 mid **weodo wîrsiston**. · Þuo **wóhsun sia bêðju**,
 ge þat **korn** ge þat **krûd**. · Só **kwámun gangan**
 2548 is **haga-stoldos te hús**, · iro **hêrren sagdun**,
 þegnos iro þiodne · þristjon wordon:
 „**Hwat þú sáidos hluttar korn**, · **hêrro þie guodo**,
 2550 **ên-fald an þínon akkar**: · nû ni gi·sihit ênig **erlo þan mêt**
weodes wahsan. · **Hví mohta þat gi·werðan só?**“
 Þuo sprak eft þie aðales man · þem **erlon te·gegnæs**,

2554 þiodan wið is þegnos, · kwað þat hie it mahti undar þenkjan
 wel,
 þat im þár un-hold man · aftar sáida,
 2556 fiond fíekni krúð: · „ne gionsta mí þero fruhtjo wel,
 a·werda mí þena wastom.“ · Þuo þár eft wini sprákun,
 2558 is jungron te:gégnes, · kwáðun þat sia þár weldin gangan tuo,
 kuman mid kraftu · ęndi lösjan þat krúð þanan,
 2560 halon it mid iro handon. · Þuo sprak im eft iro hérro
 an:gegin:
 „ne welljo ik, þat gí it wiodon“, (kwaþ-hie,) „hwand gí bi·wardon
 ni mugun,
 2562 gi:gómjan an iuwon gange, · þoh gí it gerno ni duan,
 ni gí þes kornes te filo, · kíðo a·wérdjat,
 2564 felljat under iuwa fuoti. · Láte man sia forð hinan
 bêðju wahsan, · und êr beuwod kume
 2566 ęndi an þem felde sind · fruhti rípjá,
 arwa an þem akkare: · þan faran wí þár alla tuo,
 2568 halon it mid üssan handon · ęndi þat hrén-kurni lesan
 súvró te:samne · ęndi it an mínon sëli duojan,
 2570 hebbjan it þár gi·haldan, · þat it hwérgin ni mugi
 wiht a·wérdjan, · ęndi þat wiód niman,
 2572 bindan it te burðinnjon · ęndi werpan it an bittar fiur,
 láton it þár halojan · hêta logna,
 2574 ald un-fuodi.“ · Þuo stuod erl manag,
 þegnos þagjandi, · hwat þiod-gomo,
 2576 *mári mahtig Krist · ménjan weldi,
 bôknjen mid þiu biliðju · barno ríkjost.
 2578 Bádun þó só gerno · góðan drohtin
 ant-lúkan þea léra, · þat sia móstin þea liudi forð,
 2580 héлага hörjan. · Þó sprak im eft iro hérro an:gegin,
 mári mahtig Krist: · „þat is“, kwað hé, „mannes sunu:
 2582 ik selvo bium, þat þár sáiu, · ęndi sind þesa sáliga man
 þat hluttra hrén-korni, · þea mí hér hörjad wel,
 2584 wirkjad mínan willjan; · þius wer-old is þe akkár,
 þit bréda bú-land · barno man-kunnjes;
 2586 Satanas selvo is, · þat þár sáid aftar
 só lêð-líka léra: · havad þesarō liudjo só filu,
 2588 werodes a·wardid, · þat sie wam frummjad,
 wirkjad aftar is willjon; · þoh skulun sie hér wahsen forð,

TODO.

²⁵⁹¹ Múd-spelles megan | Apparently an incorporation of an earlier Germanic expression, for which cf. OHG *Müsilli*, ON *Muspell*. Reoccurs at line TODO below.

32 Só gi·fragn ik þat þó selvo · sunu drohtines,
2622 allaro barno bætst · biliðjo sagda,

- | | |
|------|---|
| | hwi-lík þero wári · an wer-old-ríkja |
| 2624 | undar hælið-kunngle · himil-ríkje ge-lík; |
| 2626 | kwað þat oft luttiles hwat · liohtora wurði, |
| | só hóho af-huovi, · „so duot himil-ríki: |
| 2628 | þat is simla méra, · þan is man ênig |
| | wánje an þesarō wer-oldi. · Ók is imu þat werk ge-lík, |
| 2630 | þat man an seo innan · segina wirpit, |
| | fisk-nétt an flód · endi fahit bêðju, |
| 2632 | uvile endi góde, · tiuhid up te staðe, |
| | liðod sie te lande, · lisit aftar þiu |
| 2634 | þea góðun an greote · endi látid þea öðra eft an grund faran, |
| | an wídan wág. · Só duod waldand god |
| 2636 | an þemu máron dage · ménnskono barn: |
| | bréngid irmin-þiod, · alle te-samne, |
| 2638 | lisit imu þan þea hluttron · an hevan-ríki, |
| | látid þea far-gripionon · an grund faren |
| | hellje fiures. · Ni wét hæliðo man |
| 2640 | þes witjes wiðar-lága, · þes þár weros þiggjat, |
| | an þemu Inferne · irmin-þioda. |
| 2642 | Þan hald ni mag þera médan man · gi-makon fröen, |
| | ni þes welon ni þes willjon, · þes þár waldand skerid, |
| 2644 | gildid god selvo · gumono só hwi-líkumu, |
| | só ina hér gi-halldid, · þat hé an hevan-ríki, |
| 2646 | an þat lang-same lioht · líðan móti.“ |
| | Só lérda hé þó mid listjun. · Þan fórun þár þea liudi tó |
| 2648 | ovar al Galilaeo land · þat godes barn sehan: |
| | dádun it bi þemu wundre, · hwanen imu mahti su-lík word |
| | kumen, |
| 2650 | só spáh-líko gi-sprokan, · þat hé spel godes |
| | gio só sóð-líko · seggjan konsti, |
| 2652 | só kraftig-líko gi-kweðen: · „Hé is þeses kunnjes hinen“, |
| | kwáðun sie, |
| | „he man þurh mág-sképi: · hér is is móder mid ús, |
| 2654 | wíf undar þesumu werode. · Hwat wí þe hér witun alle, |
| | só kúð is ús is kuni-burd · endi is knósles ge-hwat; |
| 2656 | a-wóhs al undar þesumu werode: · hwanen skoldi imu su-lík |
| | ge-wit kuman, |
| | méron mahti, · þan hér öðra man êgin?“ |

- | | |
|------|---|
| 2658 | Só far·munste ina þat manno folk · éndi sprákun im
gi·mêd-lík word, |
| 2660 | far·hogdun ina só hêlagna, · hörjen ni weldun
is gi·bod-sképjæs. · Ni hé þár ók biliðjo filu
þurh iro un·gi·lóvon · ógjan ni welde, |
| 2662 | torhtero têkno, · hwand hé wisse iro twifljan hugi,
iro wréðan willjan, · þat ni wárun weros óðra |
| 2664 | só grimme under Judeon, · só wárun umbi Galilaeo land, |
| 2666 | só hardo ge·hugide: · só þár was þe hêlago Krist,
gi·boren þat barn godes, · si ni weldun is gi·bod-sképi þoh |
| 2668 | ant·fahan ferht-líko, · ak bi·gan þat folk undar im,
rinkos rádan, · hwó sie þene ríkjon Krist |
| 2670 | wégdin te wundron. · Hétun þó iro werod kumen,
ge·siði te·samne: · sundja weldun |
| 2672 | an þene godes sunu · gerno gi·telliðen
wréðes willjon; · ni was im is wordo niud, |
| 2674 | spáharo spello, · ak sie bi·gunnun sprekan undar im,
hwó sie ina só kraftagne · fan ênumu klive wurpin,
ovar ênna berges wal: · weldun þat barn godes |
| 2676 | livu bi·lósjen. · Þó hé imu mid þem liudjun samad
frô-líko fór: · ni was imu foraht hugi, |
| 2678 | —wisse þat imu ni mahtun · menniskono barn,
bi þeru god-kundi · Judeo liudi |
| 2680 | êr is tídjun wiht · teonon gi·frummjen,
lêðaro gi·lêsto—, · ak hé imu mid þem liudjun samad |
| 2682 | stêg uppen þene stêñ-holm, · ant·þat sie te þeru stêdi
kwámun, |
| 2684 | þár sie ine fan þemu walle niðer · werpen hugdun,
felljen te foldu, · þat hé wurði is ferhes lôs,
is aldres at ęndje. · Þó warð þero erlo hugi, |
| 2686 | an þemu berge uppen · bittra gi·þáhti
Juðeoно te·gangen, · þat iro êníg ni habde só grimmon sevon |
| 2688 | ni só wréðen willjon, · þat sie mahtin þene waldandes sunu,
Krist ant·kennjen; · hé ni was iro kuð ênigumu, |
| 2690 | þat sie ina þó undar·wissin. · Só mahte hé undar ira werode
standen |
| 2692 | éndi an iro gi·mange · middjumu gangen,
farend undar iro folke. · Hé dede imu þene friðu selvo, |

2694 mund-burd wið þeru mænegi · ęndi gi·wêt imu þurh middi
 þanan

þes fiundo folkes, · fôr imu þó, þár hé welde,
 an êne wóstunnje · waldandes sunu,

2696 kuningo kraftigost: · habde þero kustes gi·wald,
 hwár imu an þemu lande · leovost wári
 te wesanne an þesaru wer-oldi.

2698

TODO.

2698	33	þan fór imu an weg óðran
2700		Johannes mid is jungarun, · godes ambaht-man, lérde þea liudi · lang-samane rád,
2702		hét þat sie frume frémidin, · firina far-létin, mén éndi morð-werk. · Hé was þár managumu liof
2704		góðaro gumono. · Hé sóhte imu þó þene Judeono kuning, þene héri-togon at hús, · þe héten was
2706		Erodes aftar is ǫldiron, · ovar-módig man: búide imu be þeru brúdi, · þiu ér sínes bróðer was,
2708		idis an ǫhti, · ant-tat hé ǫlljur skók, wer-old weslode. · Þó imu þat wif gi-nam
2710		þe kuning te kwenun; · ér wárun iro kind ódan, barn be is bróðer. · Þó bi-gan imu þea brúd lahan
2712		Johannes þe góðo, · kwað þat it gode wári, waldande wiðer-mód, · þat it énig wero frumidi,
2714		þat bróðer brúd · an is bœd námi, hebbje sie imu te híwun. · „Ef þú mí hörjen wili,
2716		gi-lövjen mínum lérjun, · ni skalt þú sie leng égan, ak mið ire an þínumu móde: · ni hava þár su-líka minnja tó,
2718		ni sundjo þi te swíðo.“ · Þó warð an sorgun hugi þes wíves aftar þem wordun; · an-dréd þat hé þene
		wer-old-kuning
2720		sprákono ge-spóni · éndi spáhun wordun, þat hé sie far-léti. · Be-gan siu imu þó lêðes filu
2722		ráden an rúnion, · éndi ine rinkos hét, un-sundigane · erlos fáhan
2724		éndi ine an énumu karkerja · klústar-bendjun,
2726		liðo-kospun bi-lúkan: · be þem liudjun ne gi-dorstu ine feráhu bi-lösjen, · hwand sie wárun imu friund alle, wissun ine só góðen · éndi gode werðen,

habdun ina for wár-sagon, · só sia wela mahtun.
 2728 Þó wurðun an þemu gér-tale · Judeo kunges
 tídi kumana, · só þár gi·tald habdun
 2730 fróde folk-weros, · þó hé gi·fódid was,
 an lioh kuman. · Só was þero liudjo þau,
 2732 þat þat erlo ge·hwi-lík · óvjan skolde,
 Judeono mid gómun. · Þó warð þár an þene gast-séli
 2734 megin-kraft mikil · manno ge·samnod,
 héri-togono an þat hús, · þár iro hérro was
 2736 an is kuning-stóle. · Kwámun managa
 Judeon an þene gast-séli; · warð im þár glad-mód hugi,
 2738 blíði an iro breostun: · gi·sáhun iro bág-gevon
 wesén an wunnjun. · Dróg man wín an flet
 2740 skíri mid skálun, · skenkjon hwurvun,
 géngun mid gold-fatun: · gaman was þár inne
 2742 hlúd an þero hallu, · héliðos drunkun.
 Was þes an lustun · landes hirdi,
 2744 hwat hé þemu werode mést · te wunnjun gi·frémidi.
 Hét hé þó gangen forð · gela þiornun,
 2746 is bróder barn, · þár hé an is beníki sat
 wínu gi·wlenkid, · endi þó te þemu wíve sprak;
 2748 grótte sie fora þemu gum-sképje · endi gerno bad,
 þat siu þár fora þem gastjun · gaman af hóvi
 2750 fagar an flettje: · „lát þit folk sehan,
 hwó þú ge·linod havas · liudjo mènegi
 2752 te blíðsjanne an bénkjun; · ef þú mí þera bede tugiðos,
 míni word for þesumu werode, · þan willju ik it hér te wárung
 ge·kweðen,
 2754 liahto fora þesun liudjun · endi ók gi·léstjen só,
 þat ik bí þan aftar þiu · éron willju,
 2756 só hwes só þú mí bidis · for þesun mínum bág-winjun:
 þoh þú mí þesaró héri-dómo · halvaro fergos,
 2758 ríkjas mínes, · þoh gi·dón ik, þat it èníg rinko ni mag
 wordun gi·wéndjen, · endi it skal gi·werðen só.“
 2760 Þó warð þera mágað aftar þiu · móð gi·hworven,
 hugi aftar iro hérron, · þat siu an þemu húse innen,
 2762 an þemu gast-séli · gamen up a-huof,
 al só þero liudjo · land-wíse gi·dróg,
 2764 þero þiodo þau. · Þiu þiorne spilode

hrór aftar þemu húse: · hugi was an lustun,
 managaro mód-sevo. · þó þiu magað habda
 gi·þionod te þanke · þiod-kuninge
 2766 qndi allumu þemu erl-sképje, · þe þár inne was
 gódaro gumono, · siu welde þó ira gevá êgan,
 2768 þiu magað for þeru mænegi: · géng þó wið iro módar sprekan
 qndi frágode sie · firi-wit-líko,
 2770 hwes siu þene burges ward · biddjen skoldi.
 þó wísdø siu aftar iro willjon, · hét þat siu wihtes þan êr
 2772 ni gerodi for þemu gum-sképje, · bi-útan þat man iru Johannes
 an þeru hallu innan · hôvid gávi
 2774 a·lôsid af is lík-hamon. · Þat was allun þem liudjun harm,
 þem mannun an iro móde, · þó sie þat gi·hôrdun þea magað
 sprekan;
 2776 só was it ôk þemu kuninge: · hé ni mahte is kwidi liagan,
 is word wéndjen: · hét þó is wépan-berand
 2778 gangen fan þemu gast-seli · qndi hét þene godes man
 lívu bi·lôsjen. · þó ni was lang te þiu,
 2780 þat man an þea halla · hôvid bráhte
 þes þiod-gumon, · qndi it þár þeru þiornun far·gaf,
 2782 magað for þeru mænegi: · siu dróg it þeru móder forð.
 þó was ên-dago · allaro manno
 2784 þes wíoston, · þero þe gio an þesa wer-old kwámi,
 þero þe kwene êníg · kind gi·bári,
 2786 idis fan erle, · lét man simla þen ênon bi·foran,
 þe þiu þiorne gi·dróg, · þe gio þegnes ni warð
 2788 wís an iro wer-oldi, · bi-útan só ine waldand god
 fan hevan-wange · hélages géstes
 2790 gi·markode mahtig: · þe ni habde ênigan gi·makon hwærgin
 êr nek aftar. · Erlös hwurvun,
 2792 gumon umbi Johannen, · is jungaron managa,
 sálíg ge·síði, · qndi ine an sande bi·grívun,
 2794 leoves lík-hamon: · wissun þat hé lioht godes,
 diur-líkan dróm · mid is drohtine samad,
 2796 up-ôdas hém · êgan móste,
 sálíg sókján.

TODO.

- 2800 Johannes jungaron · jámer-móde,
hêlag-ferha: · was im iro hêron 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 márgostan · mákjas eggjun
hôvdu bi-hauwan: · hé ni welde is ênigen harm spreken,
2808 sunu drohtines; · hé wisse þat þiu seole was
hêlag gi-halden · wiðer hettjandjon,
2810 an friðe wiðer fiundun. · Þó só gi-frági warð
aftar þem land-sképjun · lérjandero bëtst
2812 an þeru wóstunni: · werod samnode,
fór folkun tó: · was im firi-wit mikil
2814 wísaro wordo; · imu was ôk willjo só samo,
sunje drohtines, · þat hé su-lík ge-siðo folk
2816 an þat lioht godes · laðojan mósti,
wënnjen mid willjon. · Waldand lérde
2818 allan langan dag · liudi managa,
eli-þeodige man, · ant-tat an ávand sêg
2820 sunne te sedle. · Þó géngun is ge-siðos twe-livi,
gumon te þemu godes barne · ęndi sagdun iro góðumu
hêron,
2822 mid hwi-líku arvêdjú þár þea erlos livdin, · kwáðun þat sie is
éra bi-borftin,
weros an þemu wóstjon lande: · „sie ni mugun sie hér mid
2824 wihti ant-hébbjen,
heliðos bi hungres ge-þwinge. · Nú lát þú sie, hêrro þe góðo,
siðon, þár sie seliða fiðen. · Náh sind hér ge-setana burgi
2826 managa mid megin-þiodun: · þár fríðad sie mëti te kópe,
weros aftar þem wíkjon.“ · Þó sprak eft waldand Krist,
2828 þioda drohtin, · kwað þat þes êniga þurufsti ni wárin,
„þat sie þurh mëti-lösi · mína far-látan
2830 leov-líka lêra. · Gevad gí þesun liudjun gi-nóg,
wënnjad sie hér mid willjon.“ · Þó habde eft is word garu
2832 Philippus fród gumo, · kwað þat þár só filu wári
manno mënigi: · „þoh wí hér te mëti habdin
garu im te gevanne, · só wí mahtin far-gelden mëst,
ef wí hér gi-saldin · silüver-skatto

2836 twē hund samad, · tweho wári is noh þan,
þat iro ênig þár · ênes gi·námi:
2838 só lutlik wári þat þesun liudjun.“ · Þó sprak eft þe landes ward
endí frágode sie · firi-wit-líko,
2840 manno drohtin, · hwat sie þár te mæti habdin
wistes ge·wunnin. · Þó sprak imu eft mid is wordun an·gegin
2842 Andreas fora þem erlun · endí þemu alo-waldon
selvumu sagde, · þat sie an iro gi·siðje þan mēr
2844 garowes ni habdin, · „bi·útan girstin bród
fivi an úsarú fērdi · endí fiskos twêne.
2846 Hwat mag þat þoh þesarú mēnigi?“ · Þó sprak imu eft mahtig
Krist,
þe gódo godes sunu, · endí héti þat gumono folk
2848 skérjen endí skéðen · endí héti þea skola settjen,
erlos aftar þeru erðu, · irmin-piða
2850 an grase gruonimu, · endí þó te is jungarun sprak,
allaro barno bētst, · héti imu þiu bród halon
2852 endí þea fiskos forð. · Þat folk stillo bēd,
sat ge·siði mikil; · undar þiu hé þurh is selves kraft,
2854 manno drohtin, · þene mæti wíhede,
hélag hevan-kuning, · endí mid is handun brak,
2856 gaf it is jungarun forð, · endí it sie undar þemu gum-sképje
héti
dragan endí dēljen. · Sie léstun iro drohtines word,
is geva gerno drógun · gumono gi·hwemu,
2858 héлага helpa. · It undar iro handun wóhs,
mæti manno gi·hwemu: · þeru mēgin·piðodu warð
2860 líf an lustun, · þea liudi wurðun alle,
sade sálige folk, · só hwat só þár gi·samnod was
fan allun wíden wegun. · Þó héti waldand Krist
2862 gangen is jungaron · endí héti sie gómjen wel,
þat þiu léva þár · far·loren ni wurði;
2864 héti sie þó samnon, · þó þár sade wárun
man-kunnjes manag. · Þár móses warð,
2866 brôdes te lévu, · þat man birilos gi·las
twe·liv fulle: · þat was têkan mikil,
2870 grót kraft godes, · hwand þár was gumono gi·tald
áno wíf endí kind, · werodes at·samme
2872 fif þúsundig. · Þat folk al far·stód,

þea man an iro móde, · þat sie þár mahtigna
 2874 hérрон habdun. · Þó sie hevan-kuning,
 þea liudi lovodun, · kwáðun þat gio ni wurði an þit lioht
 kuman
 2876 wísaro wár-sago, · efþa þat hé gi·wald mid gode
 an þesaru middil-gard · méron habdi,
 2878 ên-faldaran hugi. · Alle gi·sprákun,
 þat hé wári wirðig · welono ge·hwi-líkes,
 2880 þat hé erð-ríki · êgan mósti,
 wídena wer-old-stól, · „nú hé su-lík ge·wit havad,
 2882 só gróte kraft mid gode.“ · Þea gumon alle gi·warð,
 þat sie ine gi·hóvin · te hérosten,
 2884 gi·kurin ine te kuninge: · þat Kriste ni was
 wihtes wirðig, · hwand hé þit wer-old-ríki,
 2886 erðe endi up-himil · þurh is ênes kraft
 selvo gi·warhþe · endi síoðr gi·held,
 2888 land endi liud-sképi, · —þoh þes ênigan gi·lóvon ni dedin
 wréðe wiðer-sakon— · þat al an is gi·walde stád,
 2890 kuning-ríkjo kraft · endi késur-dómes,
 megin-þiodo mahal. · Be·þiu ni welde hé þurh þero manno
 spráka
 2892 hébbjan ênigan hér-dóm, · hélag drohtin,
 wer-old-kuninges namon; · ni hé þó mid wordun stríd
 2894 ni af-hóf wið þat folk furður, · ak fór imu þó, þár hé welde,
 an ên ge·birgi uppán: · flóh þat barn godes
 2896 gélaro gelp-kwidi · endi is jungaron hétt
 ovar ênne séo síoðan · endi im selvo gi·bôd,
 2898 hwár sie im eft te·gengnes · gangen skoldin.

TODO.

35 Þó te·lét þat liud-werod · aftar þemu lande allumu,
 2900 te·fór folk mikil, · síoðr iro fráho gi·wêt
 an þat ge·birgi uppán, · barno ríkjost,
 2902 waldand an is willjon. · Þó te þes watares staðe
 samnodun þea ge·síðos Kristes, · þe hé imu habde selvo
 gi·korane,
 2904 sie twelivi þurh iro treuwa góða: · ni was im tweho nigijan,
 nevu sie an þat godes þionost · gerno weldin
 2906 ovar þene séo síoðan. · Þó léturn sie swíðjan stróm,

2908	hôh hurnid-skip · hluttron üðjon, skêðan skír water. · Skrêd lioht dages,
2910	sunne warð an sedle; · þe sêo-líðandjan naht nevulo bi-warp; · náðidun erlos forð-wardes an flód; · warð þiu fiorðe tíð
2912	þera nahtes kuman · —nérjendo Krist warode þea wág-líðand—: · þó warð wind mikil,
2914	hôh weder af haven: · hlamodun üðjon, stróm an stamne; · stríðjun férídu
2916	þea weros wiðer winde, · was im wrêð hugi, sevo sorgono ful: · selvon ni wándun
2918	lagu-líðandja · an land kumen þurh þes wederes ge·win. · Þó gi·sáhun sie waldand Krist
2920	an þemu sêe uppan · selvun gangan,
2922	faran an fâjón: · ni mahte an þene flód innan, an þene sêo sinkan, · hwand ine is selves kraft hêlag ant·habde. · Hugi warð an forhtun,
2924	þero manno mód-sevo: · an·drédu þat it im mahtig fiund te gi·droge dádi. · Þó sprak im iro drohtin tó,
2926	hêlag hevan-kuning, · ęndi sagde im þat hé iro hêrro was mári ęndi mahtig: · „nú gí módes skulun
2928	fastes fahen; · ne sí iu forht hugi, gi·bárjad gí bald-liko: · ik bium þat barn godes,
2930	is selves sunu, · þe iu wið þesumu sêe skal, mundon wið þesan méri-stróm.“ · Þó sprak imu ên þero manno an·gegin
2932	ovar bord skipes, · bar-wirðig gumo, Petrus þe góðo · —ni welde píne þolon,
2934	watares wíti—: · „ef þú it waldand sis“, kwað hé, „hêrro þe góðo, · só mí an mínumu hugi þunkit,
2936	hêt mí þan þarod gangan te bí · ovar þesen gevenes stróm, drokno ovar diap water, · ef þú mín drohtin sis,
2938	managoro mund-boro.“ · Þó hét ine mahtig Krist gangan imu te·gengnes. · Hé warð garu sáno,
2940	stôp af þemu stamne · ęndi stríðjun géng forð te is frôjan. · Þiu flód ant·habde
2942	þene man þurh maht godes, · ant-tat hé imu an is móde bi·gan an·dráden 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,
só wêk imu þat water under, · ęndi hé an þene wág innan,
sank an þene seo-strôm, · ęndi hé hriop sán aftar þiu
gáhon te þemu godes sunje · ęndi gerno bad,
þat hé ine þó ge·neràdi, · þó hé an nôdjun was,
þegan an ge·bwinge. · ƿiðo drohtin
ant·feng ine mid is faðmun · ęndi frágode sána,
te hwí hé þó ge·twehodi: · „Hwat þú mahtes ge·trúojan wel,
witen þat te wárún, · þat þi watares kraft
an þemu sée innen · þines siðes ni mahte,
lagu-strôm gi·lætjen, · só lango só þú habdes ge·lôvon te mí
an þínumu hugi hardo. · Nú willju ik þi an helpun wesén,
neràjen þi an þesaru nôdi“. · Pó nam ine alo-mahtig,
hêlag bi handun: · þó warð imu eft hlutter water
fast under fótun, · ęndi sie an faði samad
bêðja géngun, · ant-tat sie ovar bord skipes
stópún fan þemu strôme, · ęndi an þemu stamne ge·sat
allaro barno bæst. · Pó warð brêd water,
strômos ge·stillid, · ęndi sie te staðe kwámun,
lagu-líðandja · an land samen
þurh þes wateres ge·win, · sagdun þo waldande þank,
diurden iro drohtin · dádjun ęndi wordun,
fellun imu te fótun · ęndi filu sprákun
wísaro wordo, · kwáðun þat sie wissin garo,
þat hé wári selvo · sunu drohtines
wár an þesaru wer-oldi · ęndi ge·wald habdi
ovar middil-gard, · ęndi þat hé mahti allaro manno gi·hwes
ferahe gi·formon, · al só hé im an þemu flóde dede
wið þes watares ge·win.

TODO.

wárin ge·hôrige · hevan-kuninge
 man-kunnjes manag. · þó gi·wêt hé imu over þea marka
 Judeono,
 sóhte imu Sidono burg, · habde ge·siðos mid imu,
 góde jungaron. · Þár imu te·gengnes kwam
 ên idis fan åðrom þiodun; · siu was iru aðali-ge·burdjo,
 kunnjes fan Kananeo lande; · siu bad þene kraftagan drohtin,
 hélagna, þat hé iru helpe ge·rédi, · kwað þat iru wári harm
 gi·standen,
 2988 soroga at iru selvaru dohter, · kwað þat siu wári mid suhtjun
 bi·fangen:
 „be·drogan habbjad sie dërnja wihti. · Nú is iro dôd at hëndi,
 2990 þea wrêðon habbjad sie ge·wittju be·numane. · Nú biddju ik
 pi, waldand frô min,
 selvo sunu Dawides, · þat sie af su-líkum suhtjun a·tómjes,
 2992 þat þú sie só arma · ê·gróht·fullo
 wam-skaðon bi·weri.“ · Ni gaf iru þó noh waldand Krist
 2994 êníg and-wordi; · siu imu aftar géng,
 folgode fruokno, · ant-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 · qndi te is ge·siðun sprak:
 „érist skal ik Israheles · avoron werðen,
 folk-sképi te frumu, · þat sie ferhtan hugi
 3002 hëbbjan te iro hêrron: · im is helpono þarf,
 þea liudi sind far·lorane, · far·látan habbjad
 3004 waldandes word, · þat werod is ge·twíflid,
 drívad im dërnjan hugi, · ne willjad iro drohtine hörjen
 3006 Israhelo erl-sképi, · un·gi·lôviga sind
 hæliðos iro hêrron: · þoh skal þanen helpe kumen
 3008 allun qli·þiodun.“ · Agaléto bad
 þat wíf mid iro wordun, · þat iru waldand Krist
 3010 an is móð-sevon · mildi wurði,
 þat siu iro barnes forð · brúkan mósti,
 3012 hëbbjan sie hêle. · Þó sprak iru hêrro an·gegin,
 mári qndi mahtig: · „nis þat“, kwað hé, „mannes reht,
 3014 gumono nig·énúm · góð te gi·frummjenne
 þat hé is barnun · brôdes af·tíhe,

3016 wērnje im ovar willjon, · láte sie wíti þoljan,
 hungar heti-grimmen, · ęndi fódje is hundos mid þiu.“
 3018 „Wár is þat, waldand“, (kwað siu), „þat þú mid þínun wordun
 sprikis,
 3020 sōð-líko sagis: · Hwat þoh oft an seli innen
 undar iro hêrron diske · hwelpos hwervad
 brosmono fulle · þero fan þemu biode niðer
 3022 ant-fallat iro frôjan.“ · Þó gi-hôrde þat friðu-barn godes
 willjan þes wíves · ęndi sprak iru mid is wordun tó:
 3024 „wela þat þú wif haves · willjan góden!
 Mikil is þín gi-lôvo · an þea maht godes,
 3026 an þene liudjo drohtin. · Al wirðid gi-léstid só
 umbi þines barnes líf, · só þú bádi te mí.“
 3028 Þó warð siu sán gi-hêlid, · só it þe hêlago ge-sprak
 wordun wár-fastun: · þat wif 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-wérid. · Þó gi-wêt imu waldand forð,
 3034 barno þat bêtste, · sóhte imu burg öðre,
 þiu só þikko was · mid þeru þiodu Judeono,
 3036 mid súðar-liudjun gi-seten. · Þár gi-fragn ik þat hé is ge-siðos
 grótte,
 þe jungaron þe hé imu habde be is góde gi-korane, · þat sie
 mid imu gerno ge-wunodun,
 3038 weros þurh is wíson spráka: · „alle skal ik iu“, kwað hé, „mid
 wordun frágón,
 jungaron míne: · hwat kweðat þese Judeo liudi,
 3040 mári megin-þioda, · hwat ik manno sí?“
 Imu and-wordidun frô-líko · is friund an-gegin,
 3042 jungaron síne: · „nis þit Judeono folk,
 erlos ên-wordje: · sum sagad þat þú Elias sis,
 3044 wís wár-sago, · þe hér giu was lango,
 góð undar þesumu gum-skeþje, · sum sagad þat þú Johannes
 sis,
 3046 diur-lík drohtines bodo, · þe hér dôpte iu
 werod an watere; · alle sie mid wordun sprekad,
 3048 þat þú ên-hwi-lík sis · ęðilero manno,
 þero wár-sagono, · þe hér mid wordun giu

3050 lêrdun þese liudi, · ęndi þat þú sí sít an þit lioht kumen
te wísjanne þesumu **weroðe**. · Þó sprak eft **waldand Krist**:
3052 „Hwe kweðad **gí**, þat ik sí“, (kwað hé,) „**jungaron míne**,
liovon liud-weros?“ · Þó te **lat** ni warð
3054 Símon Petrus: · sprak **sán** an·gegin
éno for im **allun** · —habde imu **q̄lljen góð**,
3056 þrístja gi·þáhti, · was is þeodone hold—:

TODO.

37 „Þú bist þe **wáro** · **waldandes sunu**,
3058 libbjendes godes, · þe þit lioht gi·skóp,
Krist **kuning** éwig: · só willjad wí **kweðen alle**,
3060 jungaron þíne, · þat þú sí sít **god** selvo,
héljandero bætst.“ · Þó sprak imu eft is **hérro** 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 pi **waldand** selvo,
fader allaro firiho barno, · þat þú só **forð** gi·spráki,
3066 só **diapo** bi **drohtin** þínen. · **Diur-líko** skalt þú þes lón
ant·fáhen,
hluttro havas þú an þínan **hérron** gi·lóvon, · **hugi-skëfti** sind
þíne sténe ge·líka,
3068 só **fast** bist þú só **felis** þe hardo; · hêtan skulun þi **firiho** barn
sankte Péter: · ovar þemu sténe skal man mínen **seli** wirkjan,
3070 hélag hús godes; · jár skal is **híwiski** tó
sálig **samnon**: · ni mugun wið þem þínun **swiðjun** krafte
3072 an·hebbjen **hellje** portun. · Ik far·givu þi **himil-ríkjas** slutilas,
þat þú móst aftar mí · allun gi·waldan
3074 **kristinum** folke; · **kumad** alle te þi
gumono **géstos**; · þú have **grôte** gi·wald,
3076 hwene þú hér an **erðu** · **q̄ldi**-barno
ge·binden willjes: · þemu is **bêðju** gi·duan,
3078 himil-ríki bi·loken, · ęndi **hellje** sind imu opana,
brinnandi fiur; · só hwene só þú eft ant·binden wili,
3080 an·þeftjen is **hëndi**, · þemu is **himil-ríki**,
ant·loken liohto mëst · ęndi **líf** éwig,
3082 gróni **godes wang**, · Mid su·líkaru ik þi **gevu** willju

lônon þinen gi·lôvon. · Ni willju ik, þat gí þesun liudjun noh,
 3084 mårjen þesaru mènigi, · þat ik bium mahtig Krist,
 godes êgan barn. · Mí skulun Judeon noh,
 3086 un-skuldigna · erlos binden,
 wêgjan mí te wundrun · —dót mí wítjes filo—
 3088 innan Jerusalem · gêres ordun,
 áhtjen mínes aldress · eggjun skarpun,
 3090 bi·lôsjen mí lívu. · Ik an þesumu liohte skal
 þurh úses drohtines kraft · fan dôde a standen
 3092 an þriddjumu dage“. · Þó warð þegno bêtst
 swíðo an sorgun, · Símon Petrus,
 3094 warð imu hugi hriuwig, · èndi te is hêrron sprak
 rink an rúnun: · „ni skal þat ríki god“, kwað hé,
 3096 „waldand willjen, · þat þú eo su-lík wíti mikil
 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,
 3098 hêlag drohtin.“ · Þó sprak imu eft is hêrro an·gegin,
 mári mahtig Krist · —was imu an is móde hold—:
 3100 „Hwat þú nú wiðer·ward bist“, (kwað hé,) „willjon mínes,
 þegno bêtsto! · Hwat þú þesaro þiodo kanst
 3102 mènniskan sidu: · þú ni wést þe maht godes,
 þe ik gi·frummjen skal. · Ik mag þi flu seggjan
 3104 wárún wordun, · þár hér undar þesumu werode standad
 ge·síðos míne, · þea ni móton 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 èndi Johannes, · ea gumon twêne,
 3110 bêðja þea gi·bróðer, · èndi imu þó uppen þene berg gi·wêt
 sunder mid þem ge·síðun, · sálig barn godes,
 3112 mid þem þegnun þrim, · þiodo drohtin,
 waldand þesaro wer-oldes: · welde im þár wundres filu,
 3114 têkno tôgjan, · þat sie gi·trúodin þiu bêt,
 þat hé selvo was · sunu drohtines,
 3116 hêlag hevan-kuning. · Þó sie an hôhan wall
 stigun stêñ èndi berg, · ant-tat sie te þeru stêdi kwámun,
 3118 weros wiðer wolkân, · þár waldand Krist,
 kuningo kraftigost · gi·koren habde,
 þat hé is god-kundi · jungarun sínun
 þurh is ênes kraft · ógjan welde,

₃₁₂₂ berht-lík biliði.

TODO.

₃₁₂₂ 38

þó imu þár te bedu gi·hnêg,
 þó warð imu þár uppe · öðar-líkora
₃₁₂₄ wliti ęndi gi·wádi: · wurðun imu is wangun liohte,
 blíkandi só þiu berhte sunne: · só skén þat barn godes,
₃₁₂₆ liuhte is lík-hamo: · liomon stódun
 wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít
₃₁₂₈ só snéw te sehanne. · Þó warð þár seld-lík þing
 gi·ögid aftar þiu: · Elias ęndi Moyses
₃₁₃₀ kwámun þár te Kriste · wið só kraftagne
 wordun wehsljan. · Þár warð só wun-sam spráka,
₃₁₃₂ só góð word undar gumun, · þár þe godes sunu
 wið þea márjan man · mahljen welde,
₃₁₃₄ só blíði warð uppan þemu berge: · skén þat berhte lioht,
 was þár gard góð-lík · ęndi gróni wang,
₃₁₃₆ Paradíse ge·lík. · Petrus þó gi·mahálde,
 hélid hard-módig · ęndi te is hérren sprak,
₃₁₃₈ grótte þene godes sunu: · „góð is it hér te wesanne,
 ef þú it gi·kiosan wili, · Krist alo-waldo,
₃₁₄₀ þat man bí hér an þesaru hóhe · ên hús ge·wirkja,
 már-liko ge·mako · ęndi Moysese öðer
₃₁₄₂ ęndi Eliase þriddja: · þit is ódas hém,
 welono wun-samost.“ · Reht só hé þó þat word ge·sprak,
₃₁₄₄ só ti·lét þiu luft an twé: · lioht wolkän skén,
 glítandi glímo, · ęndi þea góðun man
₃₁₄₆ wliti-skóni be·warp. · Þó fan þemu wolkne kwam
 hélag stemne godes, · ęndi þem hélidun þár
₃₁₄₈ selvo sagde, · þat þat is sunu wári,
 libbjendero liovost: · „an þemu mí líkod wel
₃₁₅₀ an mínum hugi-skéftjun. · Þemu gí hörjen skulun,
 ful·gangad imu gerno.“ · Þó ni mahtun þea jungaron Kristes
₃₁₅₂ þes wolknes wliti · ęndi word godes,
 þea is mikilon maht · þea man ant·standen,
₃₁₅₄ ak sie bi·fellun þó forð-wardes: · ferhes ni wándun,
 lengiron lívæ. · Þó géng im tó þe landes ward,
₃₁₅₆ be·hrén sie mid is handun · héljandero bætst,
 hét þat sie im ni an·drédin: · „ni skal iu hér derjen eo·wiht,

3158 þes gó hér **seld-líkes** · gi·sehen habbjad,
 mérjaro þingo.“ · Pó eft þem **mannun warð**
 3160 hugi at iro **herton** · éndi gi·hêlid mód,
 gi·bade an iro **breostun:** · gi·sáhun þat **barn godes**
 3162 énna standen, · was þat óðer þó,
 be·hliden **himiles** lioht. · Pó gi·wêt imu þe **hêlago Krist**
 3164 fan þemu **berge** niðer; · gi·bôd aftar þiu
 jungarun sínum, · þat sie ovar **Judeono** folk
 3166 ni sagdin þea gi·sioni: · „er þan ik **selvo** hér
 swíðo **diur-líko** · fan dôðe a·stande,
 3168 a·rise fan þeru **rëstu:** · siðor mugun gó it **rëkkjen** forð,
 mårjen ovar **middil-gard** · managun þiodun
 3170 wido aftar þesaru **wer-oldi.**“

TODO.

3170 39 Pó gi·wêt imu **waldand Krist**
 eft an **Galileo** land, · sóhte is **gadulingos,**
 3172 **mahtig** is **mágó** hêm, · sagde þár **manages** hwat
 berhtero **biliðjo**, · éndi þat **barn godes**
 3174 þem is **sáligrun** ge·síðun · sorg-spell ni for·hal,
 ak hé im **open-líko** · allun sagde,
 3176 þem is **gódun** **jungarun**, · hwó ine skolde þat **Judeono** folk
 wégjan te **wundrun.** · Þes wurðun þár **wíse** man
 3178 swíðo an **sorgun**, · warð im **sér** hugi,
 hriuwig umbi iro **herte:** · gi·hôrdun iro **hérron** þó,
 3180 waldandes sunu · wordun tellejn,
 hwat hé undar þeru þiodu · þolojan skolde,
 3182 willjendi undar þemu **werode.** · Pó gi·wêt imu **waldand Krist**,
 gumo fan **Galilea**, · sóhte imu **Judeono** burg,
 3184 kwámun im te **Kafarnaum.** · Þár fundun sie énan **kuninges**
 þegan
 wlankan undar þemu **werode:** · kwað þat hé wári gi·wëldig
 bodo
 3186 aðal-kësures; · hé grótte aftar þiu
 Símon Petrusen, · kwað þat hé wári gi·sëndid þarod,
 3188 þat hé þár gi·manodi · manno ge·hwi-líken
 þero hóvid-skatto, · þe sie te þemu **hove** skoldin
 3190 tinsi golden: · „nis þes tweho ênig
 gumono ni·gj·énumu, · ne sie ina far·gelden sán

3192 mēðmo kustjon, · bi·úten iuwe mēster êno
 havad it far·láten. · Ni skal þat líkon wel
 3194 mínumu hêrron, · só man it imu at is hove kúðid,
 aðal-késure.“ · Þó géng aftar þiu
 3196 Símon Petrus, · welde it seggjan þó
 hêrron sínumu: · hé was is an is hugi iu þan,
 3198 gi·waro waldand Krist: · —imu ni mahte word ênig
 bi·holen werðen, · hé wisse hugi-skëfti
 3200 manno ge·hwi-líkes—: · hét þó þene is márjan þegan,
 Símon Petrus · an þene sêo innen
 3202 angul werpen: · „su-líken só þú þár êrist mugis
 fisk gi·fáhen“, (kwað hé) „só teoh þú þene fan þemu flóde te þi,
 3204 ant·klémmi imu þea kinni: · þár maht þú undar þem kaflon
 nimen
 guldinge skattos, · þat þú far·gelden maht
 3206 þemu manne te gi·móðja · mínen qndi þinen
 tinsjo só hwi-líkan, · só hé ús tó sókid.“
 3208 Hé ni þorfti imu þó aftar þiu · óðaru wordu
 furður gi·biðen: · géng fiskari góð,
 3210 Símon Petrus, · warp an þene sêo innen
 angul an úðjon · qndi up gi·tôh
 3212 fisk an flóde · mid is folmun twêm,
 te·klóf imu þea kinni · qndi undar þem kaflun nam
 3214 guldinge skattos: · dede al, só imu þe godes sunu
 wordun ge·wísde. · Þár was þó waldandes
 3216 megin-kraft gi·márid, · hwó skal allaro manno ge·hwi-lík
 swiðo willjendi · is wer-old-hêrron
 3218 skuldi qndi skattos, · þea imu gi·skeride 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 · qndi ôk is wer-old-hêrron
 huldi habbjen.

TODO.

40 Só lérde þe hêlago Krist
 þea is gódon jungaron: · „ef ênig gumono wið iu“, kwað hé,
 „sundja ge·wirkja, · þan nim þú ina sundar te þi,
 3224 þene rink an rúna · qndi imu is rád saga,

wísi imu mid wordun. · Ef imu þan þes werð ne sí,
 3228 þat hé þí gi·hôrje, · hala þí þár óðara tó
 góðaro gumono, · ȝendi lah imu is grimmun werk,
 3230 sak ina sôð-wordun. · Ef imu þan is sundja aftar þiu,
 lôs-werk ni lêðon, · gi·duo it óðrun liudjun kûð,
 3232 mári it þan for mænegi · ȝendi lát manno filu
 witen is far·wurhti: · ôðo be·ginnad imu þan is werk tregan,
 3234 an is hugi hreuwten, · þan hé it gi·hôrid hêliðo filu,
 ahton eþdi-barn · ȝendi imu is uvilon dád
 3236 wérjad mid wordun. · Ef hé þan ôk wéndjen ne wili,
 ak far·módat su·líka mænegi, · þan lát þú þene man faren,
 3238 hava ina þan far hêðinen · ȝendi lát ina þi an þínumu hugi
 lêðen,
 3240 mîð is an þínumu móde, · ne sí þat imu eft mildi god,
 hêr hevan-kuning · helpe far·líhe,
 fader allaro firiho barno.“ · Þó frágode Petrus,
 3242 allaro þegnō bætst · þeodan sínan:
 „hwó oft skal ik þem mannum, · þe wið mí habbjad
 3244 lêð-werk gi·duan, · leovo drohtin,
 skal ik im sivun sîðun · iro sundja a·láten,
 wréðaro werko, · êr þan ik is êniga wréka frummje,
 lêðes te lône?“ · Þó sprak eft þe landes ward,
 3246 an·gegin þe godes sunu · góðumu þegne:
 „ni seggju ik þi fan sivunjun, · só þú selvo sprikis,
 3250 mahlís mid þínu müðu, · ik duom þi méra þár tó:
 sivun sîðun sivun-tig · só skalt þú sundja ge·hwemu,
 lêðes a·láten: · só willju ik þi te lêrun geven
 wordun wár-fastun. · Nú ik þí su·líka gi·wald far·gaf,
 3254 þat þú mínes híwiskes · hêrost wáris,
 manages mann-kunnjes, · nú skalt þú im mildi weser,
 liudjun lîði.“ · Þó þár te þemu lêrjande kwam
 3256 ên jung man an·gegin · ȝendi frágode Jesu Krist:
 „mêster þe góðo“, (kwað hé) „hwat skal ik manages duan,
 an þiu þe ik hevan-ríki · ge·halan móti?“
 3258 Habde imu ôd-welon · allen ge·wunnen,
 mêðom-hord manag, · þoh hé mildjan hugi
 3260 bári an is breostun. · Þó sprak imu þat barn godes:
 „hwat kwiðis þú umbi gódon? · nis þat gumono ênig
 3262 bi·utan þe êno, · þe þár al ge·skóp,

wer-old Ḳndi wunnja. · Ef þú is willjan havas,
 3266 þat þú an lioht godes · líðan mótiſ,
 þan skalt þú bi-halden · þea hêlagon lêra,
 3268 þe þár an þemu aldon · êwa ge-biuidid,
 þat þú man ni slah, · ni þú ménes ni sweri,
 3270 far-legar-nessi far-lát · Ḳndi luggi ge-wit-sképi,
 stríð Ḳndi stulina; · ne wis þú te stark an hugi,
 3272 ne níðin ne hatul, · ni nôd-róf ni frémi;
 av-unst alla far-lát; · wis þínun ełdirun góð,
 3274 fader Ḳndi móder, · Ḳndi 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.“ · Pó sprak eft þe jungo man
 „al hæbbju ik só gi-lêstid“, (kwað hé) „só þú mí lêris nú,
 3278 wordun wísis, · só ik is eo wiht ni far-lét
 fan mínero kindiski.“ · Pó bi-gan ina Krist sehan
 an mid is ôgun: · , ên is þár noh nú“, kwað hé,
 3282 „wan þero werko: · ef þú is willjon havas,
 þat þú þurh-frémid · þionon mótiſ
 3284 hêrron þinumu, · þan skalt þú þat þín hord nimen,
 skalt þínan ôd-welon · allan far-köpjen,
 3286 diurje mēðmos, · Ḳndi dêljen hét
 armun mannum: · þan havas þú aftar þiu
 3288 hord an himile; · kum þi þan gi-halden te mí,
 folgo þi mínaró fęrdi: · þan havas þú friðu sīður.“
 3290 Pó wurðun Kristes word · kind-jungumu manne
 swíðo an sorgun, · was imu sér hugi,
 mód umbi herte: · habde mēðmo filu,
 3292 welono ge-wunnen; · węnde imu eft þanen,
 was imu un-ôðo · innan breostun,
 an is sevon swáro. · Sah imu aftar þó
 3294 Krist alo-waldo, · kwað it þó, þár hé welde,
 te þem is jungarun gegín-wardun, · þat wári an godes ríki
 un-ôði ôdagumu manne · up te kumanne:
 „ôður mag man olvundjon, · þoh hé sí un-met grôt,
 3298 þurh náðlan gat, · þoh it sí naru swíðo,
 sáftur þurh-slöpjen, · þan mugi kuman þiu siole te himile
 3300 þes ôðagan mannes, · þe hér al havad
 gi-węndid an þene wer-old-skat · willjon sínen,

3304 mód-gi·þáhti, · ęndi ni hugid umbi þie maht godes.“

TODO.

- 41 Imu and-wordjade · êr-þungan gumo,
 3306 Símon Petrus, · ęndi səggjan bad
 leovan hêrron: · „Hwat skulun wí þes te lóne nimen“, kwað
 hé,
 3308 „gódes te gelde, · þes wí þurh þín jungar-dóm
 êgan ęndi ęrvi · al far-létun
 3310 hovos ęndi híwiski · ęndi þi te hêrron gi-kurun,
 folgodun þínarú férði: · hwat skal ús þes te frumu werðen,
 3312 langes te lóne?“ · Liudjo drohtin
 sagde im þó selvo: · „Þan ik sittjen kumu“, kwað hé,
 3314 „an þie mikilan maht · an þemu márjan dage,
 þár ik allun skal · irmin-þiodun
 3316 dómos a-délen, · þan móturn gí mid iuwomu drohtine þár
 selvon sittjen · ęndi móturn þera saka waldan:
 3318 móturn gí Israhelo · ędili-folkun
 a-délen aftar iro dádjún: · só móturn gí þár gi-diuride wesen.
 3320 Þan səggju ik iu te wáran: · só hwe só þat an þesaru wer-oldi
 gi-duot,
 þat hé þurh mína minnja · mágo ge-sidli
 3322 liof far-létid, · þes skal hí hér lón niman
 tehan siðun tehin-fald, · ef hé it mid treuwon duot,
 3324 mid hluttru hugi. · Ovar þat havad hé ók himiles lioth,
 open êwig líf.“ · Bi-gan imu þó aftar þiu
 3326 allaro barno bëtst · ên biliði səggjan,
 kwað þat þár ên ôdag man · an êr-dagun
 3328 wári undar þemu werode: · þe habde welono ge-nóg,
 sinkas gi-samnod · ęndi imu simlun was
 3330 garu mid goldu · ęndi mid godo-wëbbju,
 fagarun fratahun · ęndi imu so filu habde
 3332 gódes an is gardun · ęndi imu at gômun sat
 allaro dago ge-hwi-líkes: · habde imu diur-lík líf,
 3334 bliðsja an is bënkjun. · Þan was þár eft ên biddjendi man,
 gi-lévod an is lík-hamon, · Lazarus was hé hêten,
 3336 lag imu dago ge-hwi-líkes · at þem durun foren,
 þár hé þene ôdagán man · inne wisse
 3338 an is gëst-seli · gôme biggjan,

sittjen at sumble, · ḥendi hé simlun bēd
 3340 gi·armod þár úte: · ni móste þár in kuman,
 ne hé ni mahte ge·biddjen, · þat man imu þes brôdes þarod
 3342 gi·dragan weldi, · þes þár fan þemu diske niðer
 ant-fel undar iro fóti: · ni mahte imu þár ênig fruma werðen
 3344 fan þemu hêroston, þe þes hûses gi·wéld, · bi·útan þat þár
 géngun is hundos tó,
 likkodun is lik-wundon, · þár hé liggjandi
 3346 hungar þolode; · ni kwam imu þár te helpu wiht
 fan þemu ríkjon manne. · Þó gi·fragn ik þat ina is regano
 gi·skapu,
 3348 þene armon man · is ên-dago
 gi·manoda mahtjun swið, · þat hé manno drôm
 3350 a·geven skolde. · Godes engilos
 ant-féngun is ferh · ḥendi lêddun ine forð þanen,
 3352 þat sie an Abrahames barm · þes armon mannes
 siole gi·sættun: · þár móste hé simlun forð
 3354 wesén an wunnjun. · Þó kwámun ôk wurde-gi·skapu,
 þemu ôdagán man · or-lag-hwíle,
 3356 þat hé þit lioht far·lét: · lêða wihti
 be·sinkodun is siole · an þene swarton hé,
 3358 an þat fern innen · fiundun te willjan,
 be·gróvun ine an gramono héum. · þanen mahte hé þene
 gódan skawon,
 3360 Abraham ge·sehen, · þár hé uppe was
 líves an lustun, · ḥendi Lazarus sat
 blíði an is barme, · berht lón ant-féng
 3362 allaro is arm-ódjo, · ḥendi lag þe ôdagó man
 hêto an þeru hêllju, · hriop up þanen:
 „fader Abraham“, (kwað hé) „mí is firinun þarf,
 3366 þat þú mí an þínumu mód-sevon · mildi werðes,
 líði an þesaru lognu: · sœndi mí Lazarus herod,
 þat hé mí ge·fórra · an þit fern innan
 kaldes wateres. · Ik hér kwik brinnu
 hêto an þesaru hêllju: · nú is mí þínaro helpono þarf,
 3370 þat hé mí a·lëskje · mid is luttkikon fingru
 tungon míne, · nú siu têkjan havad,
 uvil arvêdi. · Inwid-rádo,
 3374 lêðaro spráká, · alles is mí nú þes lón kumen.“

Imu **a**nd-wordjade þó **A**braham · —þat was **ald-fader**—:
 3376 „ge·hugi þú an þínumu **herton**“ (kwað hé) „hwat þú **habdes iu**
welono an wer-oldi. · Hwat þú þár alle þíne **wunnja far·sliti**,
 3378 **gódes an gardun**, · só hwat só þi **giviðig forð**
werðen skolde. · **W**iti þolode
 3380 **L**azarus an þemu liohte, · habde þár **lēðes filu**,
wítjas an wer-oldi. · Be·þiu skal hé nú **welon êgan**,
 3382 **libbjen an lustun**: · þú skalt þea logna þolan,
brinnendi fiur: · ni mag is þi ênig **bóte kumen**
 3384 **hinana te h**ellju: · it havad þe **hêlagos god**
só gi·fastnod mid is faðmun: · ni mag þár **fare**n ênig
 3386 **þegno þurh þat þiustri**: · it is hér só **þikki undar ús**.“
 3388 Þó sprak eft **A**brahame · þe **erl te·geggnes**
 fan þeru **h**etan **hell** · **end**i **helpono bad**,
 þat hé **L**azarus · an **liudjo drôm**
 3390 **selvon sandi**: · „þat hé ge·seggja þár
bróðarun mínum, · hwó ik hér **brinnendi**
 3392 **þrá-werk þolon**; · si þár undar þeru **þiodu sind**,
 si **fivi undar þemu folke**: · ik an **forhtun bium**,
 3394 þat sie im þár far·wirkjen, · þat sie skulin ôk an þit **wíti te mí**,
 an só **grádag fiur**.“ · Þó imu eft te·geggnes sprak
 3396 **A**braham **ald-fader**, · kwað þat sie þár **eo** godes
 an þemu **land-sképi**, · **liudi habdin**,
 3398 **Moyseses gi·bôd** · **end**i þár **managaro tó**
wár-saguno word: · „ef sie is **willige sind**,
 3400 þat sie þat bi·halden, · þan ni þurvun sie an þea **hell innen**,
 an þat **fern faren**, · ef sie ge·frummjad só,
 3402 só þea ge·biodad, · þe þea **bók lesat**
 þem liudjun te **lér**un. · Ef sie þes þan ni willjad **lestjen wiht**,
 3404 þanne ni **h**örjad sie ôk · þemu þe **hinan a·stád**,
man fan dôe. · 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 elþa góð** · **aftar habbjen**.“

TODO.

42 Só **l**érde hé þó þea liudi · **liohton wordon**,
 3410 allaro **bar**no **b**etst, · **end**i **biliði sagde**
manag man-kunnje · **mahtig drohtin**,

3412 kwað þat imu ên **sálig** gumo · samnon bi·gunni
 man an morgen, · „epdi im **méda** gi·hét,
 3414 þe hérasto þes **híwiskjas**, · swiðo *hold-lík lôn“,
 kwað þat hie iro **allaro** gi·hwem · ênna gávi
 3416 silovrinna skat. · „þuo samnodun managa
 weros an is **wín-gardon**, · —éndi hie im werk bi·falāh—
 3418 ádro an úhtan. · Sum kwam þár ôk an **undorn** tuo,
 sum kwam þár an **middjan** dag, · man te þem werke,
 3420 sum kwam þár te **nónu**, · þuo was þiu **niguða** tíd
 sumar-langes dages; · sum þár ôk **siðor** kwam
 3422 an þia **elliftun** tíd. · Þuo géng þár ávand tuo,
 sunna ti sedle. · Þuo hie **selvo** gi·bôd
 3424 is ambahtjon, · erlo drohtin,
 þat man þero **manno** gi·hwem · is **meoda** for·guldi,
 3426 þem **erlon** arvid-lôn; · hiet þiem at **êrist** gevan.
 þia þár at lëst wárun, · liudi kumana,
 3428 weros te þem werke, · éndi mid is **wordon** gi·bôd,
 þat man þem **mannon** iro · **mieda** for·guldi
 3430 alles at **aftan**, · þem þár kwámun at **êrist** tuo
 willendi te þem werke. · **W**ándun sia swiðo,
 3432 þat man im **méra** lôn · gi·makod habdi
 wið iro **aravedje**: · þan man im **allon** gaf,
 3434 þem liudjon gi·líko. · **L**êð was þat swiðo,
 allon þem **ando**, · þem þár kwámun at **êrist** tuo:
 3436 „wí kwámun hier an **moragan**“, (kwádun sia) „éndi þolodun hier
 manag te dage
 aravid-werko, · hwilon **un-met** hét,
 3438 **skínandja** sunna: · nú ni givis þú ús **skattes** þan mér,
 þie þú þem öðron duos, · þia hier **êna** hwíla
 3440 wáron an þínon **werke**. · Þuo habda eft is **word** garo
 þie hérasto þes **híwiskes**, · kwað þat hie im ni habdi gi·hétan
 þan mér
 3442 werðes wið iro **werke**: · „Hwat ik gi·wald hæbbju“, kwaþ-hie,
 „þat ik iu allon gi·líko · muot lôn for·geldan,
 3444 iuwes **werkes** werð.“ · þan **waldandi** Krist
 mênda im þoh **méra** þing, · þoh hie ovar þat **manno** folk
 3446 fan þem **wín-gardon** só · **wordon** spráki,
 hwó þár **un-efno** · erlos kwámun,
 3448 weros te þem **werke**. · Só skulun fan þero **wer-oldi** duon

mann-kunnjes barn · an þat márjo lioht,
 3450 gumen an godes wang: · sum bi·ginnit ina giriwan sán
 an is kindiski, · havit im gi·koranan muod,
 3452 willjon guodan, · wer-old-saka míðit,
 far·látit is lusta; · ni mag ina is lík-hamo
 3454 an un·spuod for·spanan: · spáhiða línot,
 godes êw, · gramono for·látit,
 3456 wréðaro willjon, · duot im só te is wer-oldi forð,
 léstít só an þeson liohte, · ant·þat im is líves kumit,
 3458 adres ávand; · gi·wítit im þan up-wegos:
 þár wirðit im is aråvedi · all gi·lónot,
 3460 far·goldan mid guodu · an godes ríkje.
 Þat mèndun þia wuruhtjon, · þia an þem wín-gardon
 3462 ádro an úhta · arvid-líko
 werk bi·gunnun · èndi þuru·wonodun forð,
 3464 erlos unt ávand. · Sum þár ôk an undern kwam,
 habda þuo far·merrid, · þia moragan-stunda
 3466 þes dag-werkes for·duolon; · só duot doloro filo,
 gi·mèdaró manno: · drívit im mis-lík þing
 3468 gerno an is juguði, · —havit im gelp-kwidi
 lêða gi·línóti · èndi lôs-word manag—,
 3470 ant·þat is kindiski · far·kuman wirðit,
 þat ima after is juguði · godes anst manot
 3472 bliði an is brioston; · fáhit im te bëteron þan
 wordon èndi werkon, · lêdit im is wer-old mid þiu,
 3474 is aldár ant þena èndi: · kumit im alles lôn
 an godes ríkje, · góðaro werko.
 Sum mann þan mid-firi · mén far·látid,
 3476 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 bëteran.
 Sum bi·ginnit þan ôk furðor, · þan hie ist fruodot mér,
 3484 is aldares af·hældit, · —þan bi·ginnat im is uvilon werk
 lêðon an þeson liohte, · þan ina lêra godes
 gi·manod an is muode: · wirðit im mildera hugi,

3488 þuru·gengit im mid **guodu** · ęndi **geld** nimit,
hôh **himil-ríki**, · þan hie **hinan** wéndit,
3490 wirðit im is **mieda** só sama, · só þem **man** *nun warð,
þea þár te **nónu** dages, · an þea **nigunda** tíd,
3492 an þene **wín-gardon** · **wirkjan** kwámun.
Sum wirðid þan só **swíðo** ge·fródot, · só hé ni wili is **sundja**
bótjen,
3494 ak hé ôkid sie mid **uvilu** ge·hwi-líku, · ant-tat imu is **ávand**
náhid,
is **wer-old** ęndi is **wunnja** far·slítid; · þan be·ginnid hé imu
3496 **wíti** an·dréden,
is **sundjon** werðad imu **sorga** an móde: · ge·hugid hwat hé
selvo ge·frumide
grimmes þan lango, þe hé móste is **juguđo** neoten; · ni mag
þan mid öðru **gódu** gi·bótjen
3498 þea **dádi**, þea hé só **derýja** ge·frumide, · ak hé sléhit allaro **dago**
ge·hwi-líkes
an is **breost** mid **béðjun** handun · ęndi wópit sie mid **bittrun**
trahnun,
3500 **hlúðo** hé sie mid **hofnu** kúmid, · bidid þene **hélagon** drohtin
mahtigne, þat hé imu **mildi** werðe: · ni látid imu sīðor is **mód**
gi·twífljen;
3502 só **ê-gróht-ful** is, þe þár **alles** ge·weldid: · hé ni wili ênigumu
irmin-manne
far·wérnjen **willjan** sines; · far·givid imu **waldand** selvo
3504 **hélag** **himil-ríki**: · þan is imu gi·holpen sīður.
Alle skulun sie þár **éra** ant·fáhen, · þoh sie þarod te **ênarú** tídi
3506 ni **kumen**, þat **kunni** manno, · þoh wili imu þe **kraftigo**
drohtin,
gi·lônón allaro **liudjo** só hwi-líkumu, · só hér is gi·lóvon
ant·fáhit:
3508 **én** **himil-ríki** · givid hé **allun** þeodun,
mannun te **médu**. · Þat mēnde **mahtig** Krist,
3510 barno þat bętste, · þó hé þat **biliði** sprak,
hwó þár te þem **wín-gardun** · **wurhtjon** kwámin,
3512 man **mis-líko**: · þoh nam is **méde** ge·hwe
fulle te is **frójan**. · Só skulun **firiho** barn
3514 at **gode** selvumu · **geld** ant·fáhen,
swíðo **leov-lík lôn**, · þoh sie sume só **late** werðan.

TODO.

- 3516 43 Hét imu þó þea is gódan · jungaron náhor
 twe-livi gangan · —þea wárún imu triuwiston
 man ovar erðu—, · sagde im mahtig selvo
 óðer-siðu, · hwi-lík imu þár arvêdi
 3520 tó-ward wárún: · „þes ni mag ênig tweho werðen“, kwað hé;
 kwað þat sie þó te Jerusalem · an þat Judeono folk
 3522 liðan skoldin: · „þár wirðid all gi-léstid só,
 ge-frumid undar þemu folke, · só it an furn-dagun
 3524 wíse man be mí · wordun ge-sprákun.
 Þár skulun mí far-kópon · undar þea kraftigon þiod,
 3526 hæliðos te þeru héri; · þár werðat mína hëndi ge-bundana,
 faðmos werðad mí þár ge-fastnod; · filu skal ik þár gi-þolojan,
 3528 hoskes gi-hörjen · èndi harm-kwidi,
 bismér-spráka · èndi bi-hét-word manag;
 3530 sie wéggjat mí te wundron · wápnes eggjun,
 bi-lôsjad mí lívu: · ik te þesumu liohþe skal
 3532 þurh drohtines kraft · fan dôðe a-standen
 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod
 3534 te þiu, þat mín  ldi-barn · arv d habdin,
 þat mí þionodi þius þiod: · ni willju ik is sie þiggjen nú,
 3536 fergon þit folk-sképi, · ak ik skal imu te frumu werðen,
 þeonon imu þeo-líko · èndi for alla þesa þeoda geven
 3538 seole míne. · Ik willju sie selvo nú
 lôsjen mid mínu lívu, · þea hér lango bidun,
 3540 man-kunnjes manag, · mínarla helpa.“
 Fór imu þó forð-wardes · —habde imu fasten hugi,
 3542 bliðjan an is breostun · barn drohtines—
 welda im te Jerusalem · Judeo folkes
 3544 willjon wísan: · hé konste þes werodes só garo
 h eti-grimmen hugi · èndi hardan str d,
 3546 wr ðan willjon. · Werod siðode
 furi Jerikho-burg; · was þe godes sunu,
 3548 mahtig undar þero m enigi. · Þár s t nun tw nje man bi wege,
 blinde w r un sie b  je: · was im b  tono þarf,
 3550 þat sie ge-h  ldi · hevanes waldand,
 hwand sie só lango · liohþes þolodun,
 3552 managa hw  la. · Sie gi-h  rdun þó þat m  gin faren

	3554	endi frágodun sán · firi-wit-líko regini-blindun, · hwi-lík þár ríki man undar þemu folk-sképi · furista wári,
	3556	hérost an hóvid. · Þó sprak im ên hēlið an-gegin, kwað þat þár Jesu Krist · fan Galilea-lande,
	3558	héljandero bætst · hérost wári, fóri mid is folku. · Þó warð fráh-mód hugi
	3560	béðjun þem blindun mannun, · þó sie þat barn godes wissun under þemu werode: · hreopun im þó mid iro wordun
	3562	tó, hlúdo te þemu hélagon Kriste, · bádun þat hé im helpe ge-reði:
	3564	„drohtin Dawides sunu: · wis ús mid þínun dádjun mildi, néri ús af þesaru nöði, · só þú gi-nóge dós
	3566	manno kunnjes: · þú bist managun góð, hilpis endi hélis.“ · Þó bi-gan im þat hēliðo folk
	3568	wærjen mid wordun, · þat sie an waldand Krist só hlúdo ni hriopin. · Si ni weldun im hörjen te þiu, ak sie simla mér endi mér · ovar þat manno folk
	3570	hlúdo hreopun. · Héljand ge-stód, allaro barno bætst, · hét sie þó brængjen te imu,
	3572	lêdjen þurh þea liudi, · sprak im listjun tó mild-líko for þeru mænegi: · „hwat willjad git mínaró hér“,
	3574	kwað hé, „helpono habbjen?“ · Sie bádun ina hélagna, þat hé im ira ôgon · opana gi-dádi,
	3576	far-liwi þeses liohtes, · þat sie liudjo dróm, swigle sunnum skín · gi-sehen móstin,
	3578	wliti-skónje wer-old. · Waldand frumide, hrén sie þó mid is handun, · dede is helpe þár tó, þat þem blindun þó · béðjum wurðun
	3580	ôgon gi-oponod, · þat sie erðe endi himil þurh kraft godes · ant kiennjen mahtun,
	3582	lioht endi liudi. · Þó sagdun sie lof gode, diurdun úsan drohtin, · þes sie dages liohtes
	3584	brúkan móstuñ: · ge-witun im béðje mid imu, folgodun is færdi: · was im þiu fruma giviðig,
	3586	endi ôk waldandes werk · wido ge-küðid, managun gi-márid.
	3588	

TODO.

- þár was só **mahtig-lík**
- 3588 44 **biliði gi·bóknid**, · þár þe **blindon man**
 3590 bi þemu **wege sátun**, · **wíti þolodun**,
 liohtes lóse: · þat ménid þoh **liudjo barn**,
 3592 al **man-kunni**, · hwó sie **mahtig god**
 an þemu **ana·ginne** · þurh is **ênes kraft**
 3594 **sin-híun twê** · **selvo gi-warhte**,
 Ádam éndi **Éwan**: · far·gaf im **up-wegos**,
 3596 **himilo ríki**; · ak þó warð im þe **hatola te náh**,
 fiund mid fíknú · éndi mid **firin-werkun**,
 3598 bi·swék sie mid **sundjun**, · þat sie **sin-skóni**,
 lioht far·létun: · **wurðun an léðaron stédi**,
 3600 an þesen **middil-gard** · **man far-worpen**,
 þolodun hér an þiustrju · **þiod-arvèdi**,
 3602 **wunnun wrak-síðos**, · **welon þarvodun**:
 far·gátun godes ríkjes, · **gramon þeonodun**,
 3604 **fiundo barnun**; · sie **guldun is im mid fiuru lón**
 an þeru **héton hellju**. · **Be·þiu wárun siu an iro hugi blinda**
 3606 an þesaru **middil-gard**, · **menniskono barn**,
 hwand siu ine ni ant·kiendun, · **kraftagne god**,
 3608 **himilisken hérron**, · þene þe sie mid is **handun gi·skóp**,
 gi·warhte an is willjon. · **Þius wer-old was þó só far·hwærvid**,
 3610 **bi·þwungen an þiustrje**, · an **þiod-arvidi**,
 an **dóðes dalu**: · **sátun im þó bi þeru drohtines strátun**
 3612 **jámar-móde**, · **godes helpe bidun**:
 siu ni mahte im þó ér werðen, · **érr þan waldand god**
 3614 an þesan **middil-gard**, · **mahtig drohtin**,
 is selves sunu · **séndjen weldi**
 3616 þat hé **lioht ant·luki** · **liudjo barnun**,
 oponodi im êwig líf, · þat sie þene **alo-waldon**
 3618 **mahtin ant·kennjen wel**, · **kraftagna god**.
 Ók mag ik giu **gi·télljen**, · of **gí þár tó willjad**
 3620 **huggjen éndi hörjen**, · þat gí þes **héljandes mugun**
 kraft ant·kennjen, · hwó is **kumi wurðun**
 3622 an þesaru **middil-gard** · **managun te helpu**,
 ia hwat hé mid þem **dádjun** · **drohtin selvo**
 3624 **manages ménðe**, · ia be·hwíu þiu **márje burg**

3626 Jerikho hétid, · þiu jár an Judeon stád
 gi·makod mid múnrun: · þiu is aftar þemu mómen gi·nemnid,
 aftar þemu torhten tungle: · hé ni mag is tídi be·míðen,
 ak hé dago ge·hwi·líkes · duod óðer-hweðer,
 wanod ohþo wahsid. · Só dóð an þesarō wer-oldi hér,
 3630 an þesaru middil-gard · ménnskono barn:
 farad ãndi folgod, · fróde stervad,
 3632 werðad eft junga · aftar kumane,
 weros a·wahsane, · unt-tat sie eft wurd far·nimid.
 3634 Þat ménnde þat barn godes, · þó hé fon þeru burgi fór,
 þe góðo fan Jerikho, · þat ni mahte êr werðen gumono barnun
 3636 þiu blindja gi·bótid, · þat sie þat berhþe lioht,
 gi·sáhin sin-skóni, · êr þan hé selvo hér
 3638 an þesaru middil-gard · ménnski ant·feng,
 flésk ãndi lík-hamon. · Þó wurðun þes friro barn
 3640 gi·war an þesaru wer-oldi, · þe hér an wítje êr,
 sáton an sundjun · gi·siunjes löse,
 3642 þolodun an þiustrje, · —sie af·sóvun þat was þesaru þiod
 kuman
 héljand te helpu · fan hevan-ríkje,
 3644 Krist allaro kuningo best; · sie mahtun is ant·kennjen sán,
 gi·följen is fardjo. · Þó sie só filu hriopun,
 3646 þe man te þemu mahtigon gode, · þat im mildi aftar þiu
 waldand wurði. · Þan wéridun im swíðo
 3648 þia swárun sundjon, · þe sie im êr selvon gi·dádun,
 lettun sie þes gi·lóbon. · Sie ni mahtun þem liudjun þoh
 3650 bi·wérjen iro willjon, · ak sie an waldand god
 hlúdo hriopun, · ant-tat hé im iro héli far·gaf,
 3652 þat sie sin-líf · gi·sehen móstin,
 open éwig lioht · ãndi an faren
 3654 an þiu berhtun bú. · Þat ménundun þea blindun man,
 þe jár bi Jerikho-burg · te þemu godes barne
 3656 hlúdo hriopun, · þat hé im iro héli far-lihi,
 liothes an þesumu líve: · þan im þea liudi só filu
 3658 wéridun mid wordun, · þea jár an þemu wege fórun
 bi·foren ãndi bi·hinden: · só dót þea firin-sundjon
 3660 an þesaru middil-gard · man-kunne.
 hórrjad nú hwó pie blindun, · siður im gi·bótid warð,
 3662 þat sie sunnun lioht · ge·sehen móstun,

hwó si þó dákun: · ge-witun im mid iro drohtine samad,
 3664 folgodun is férði, · sprákun filu wordo
 þemu landes hirdje te love: · só dód im noh liudjo barn
 3666 wíðo aftar þesaru wer-oldi, · síður im waldand Krist
 ge-liuhte mid is lérún · ęndi im líf éwig,
 3668 godes ríki far-gaf · góðun mannun,
 hôh himiles lioh · ęndi is helpe þár tó,
 3670 só hwemu só þat gi-werkod, · þat hé móti þemu is wege
 folgon.

TODO.

45 Þó náhíde · néjrjendo Krist,
 3672 þe góðo te Jerusalem. · Kwam imu þár te gegnes filu
 werodes an willjon · wel huggendjes,
 3674 ant-féngun ina fagaro · ęndi imu bi-foren streidun
 þene weg mid iro gi-wádjun · ęndi mid wurtjun só same,
 3676 mid berhtun blómun · ęndi mid bômo tógun,
 þat feld mid fagaron palmun, · al só is fard ge-buride,
 3678 þat þe godes sunu · gangan welde
 te þeru márjan burg. · Hwarf ina megin umbi
 3680 liudjo an lustun, · ęndi lof-sang a-hóf
 þat werod an willjon: · sagdun waldande þank,
 3682 þes þár selvo kwam · sunu Dawides
 wíson þes werodes. · Þó ge-sah waldand Krist
 3684 þe góðo te Jerusalem, · gumono bëtsta,
 blikan þene burges wal · ęndi bú Judeono,
 3686 hôha horn-séli · ęndi ôk þat hús godes,
 allaro wího wun-samost. · Þó wel imu an innen
 3688 hugi wið is herte: · þó ni mahte þat hêlage barn
 wópu a-wísjen, · sprak þó wordo filu
 3690 hriuwig-líko · —was imu is hugi sêreg—:
 „wê warð þí, Jerusalem“, (kwað hé,) „þes þú te wárun ni wést
 3692 þea wurde-gi-skëfti, · þe þí noh gi-werðen skulun,
 hwó þú noh wirðis be-habd · hérjes kraftu
 3694 ęndi þí bi-sittjad · slíð-móde man,
 fiund mid folkun. · Þan ni havas þú friðu hwærgin,
 3696 mund-burd mid mannun: · lêdjad þi hér manage tó
 ordos ęndi eggja, · or-legas word,
 3698 far-fioþ þín folk-sképi · fiures liomon,

þese wíki a·wóstjad, · wallos hóha
 3700 felljad te foldun: · ni af·stád is felis nígijan,
 stêñ ovar öðrumu, · ak werðad þesa stëdi 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 wíasad · waldandes kraft.“
 3706 Gi·wêt imu þó mid þeru mënegrí · manno drohtin
 an þea berhton burg. · Só þó þat barn godes
 3708 innan Jerusalem · mid þiu gumono folku,
 sêg mid þiu ge·síðu, · þó warð þár allaro sango mëst,
 3710 hlúd stemnje af haven · hélagun wordun,
 lovodon þene landes ward · liudjo mënegrí,
 3712 barno þat bëtste; · þiu burg warð an hróru,
 þat folk warð an forhton · qndi frágodun sán,
 3714 hwe þat wári, · þat þár mid þiu werodu kwam,
 mid þeru mikilon mënegrí. · Þó sprak im ên man an·gegin,
 3716 kwað þat þár Jesu Krist · fan Galileo lande,
 fan Nazareth-burg · nérjand kwámi,
 3718 witig wár-sago · þemu werode te helpu.
 Þó was þem Judiun, · þe imu êr grame wárun,
 3720 un·holde an hugi, · harm an móde,
 þat imu þea liudi só filu · lof-sang warhtun,
 3722 diurdun iro drohtin. · Þó géngun dol-móde,
 þat sie wið waldand Krist · wordun sprákun,
 3724 bádun þat hé þat ge·síði · swígón héti,
 letti þea liudi, · þat sie imu lof só filu
 wordun ni warhtin: · „it is þesumu werode lêð“, kwáðun sie,
 „þesun burg-liudjun.“ · Þó sprak eft þat barn godes:
 3728 „ef gí sie a·merrjad“, (kwað hé) „þat hé an þene wíh innen,
 waldandes kraft · wordun diurjen,
 3730 þan skulun it hrópen þoh · harde stênos
 for þesumu folk-sképi, · felisos starka,
 ér þan it eo be·líve, · nevo man is lof spreke
 wíðo aftar þesaru wer-oldi.“ · Þó hé an þene wíh innen,
 3734 géng an þat godes hús: · fand þár Judeono filu,
 mis-like man, · manage at·samne,
 þea im þár kôp-stëdi · gi·koran habdun,
 mangodon im þár mid manages hwí: · muniterjas sátun

3738 an þemu wíhe innan, · habdun iro wesl gi·dago
 garu te gevanne. · Þat was þemu godes barne
 3740 al an andun: · dréf sie út þanen
 rúmo fan þemu rakude, · kwað þat wári rehtara dád,
 3742 þat þár te bedu fórin · barn Israheles
 „endí an þesumu mínumu húse · helpono biddjan,
 3744 þat sia sigi-drohtin · sundjono tuomje,
 þan hér þeovas · an þing-stédi halden,
 3746 þea far-warhton weros · wehsal drívan,
 un-reht ên-fald. · Ne gó êniga êra ni witun
 3748 þeses godes húses, · Judeo liudi.“
 Só rúmde hé jó endí rekode, · ríki drohtin,
 3750 þat hélaga hús · endí an helpun was
 managumu man-kunnje, · þem þe is mikilon kraft
 3752 ferrene ge-frugnun · endí þár gi-faran kwámun
 ovar langan weg. · Warð þár líf so manag,
 3754 halt gi-hélid · endí háf só same,
 blindun gi-bótid. · Só dede þat barn godes
 3756 willjendi þemu werode, · hwand al an is gi-wéldi stéd
 umbi þesaro liudjo líf · endí ók umbi þit land só same.

TODO.

3758 46 Stód imu jó fora þemu wíhe · waldandjo Krist,
 liof landes ward, · endí imu þero liudjo hugi,
 3760 iro willjon aftar-warode: · gi-sah werod mikil
 an þat mårje hús · mēðmos förjen,
 3762 gevón mid goldu · endí mid godu-wébbju,
 diurjun fratahun. · Þat al drohtin Krist
 warode wís-liko. · Jó kwam þár ók ên widowa tó,
 3764 idis arm-skapan, · endí te þemu aláha géng
 3766 endí siu an þat tresur-hús · twéne legde
 éríne skattos: · was iru ên-fald hugi,
 3768 willjan gódes. · Jó sprak waldand Krist,
 þe gumo wið is jungaron, · kwað þat siu þár geva bráhti
 3770 mérón mikilu þan çlkor · ênig mannes sunu:
 „ef hér ôdaga man“, (kwað hé), „éra bráhtun,
 3772 mēðom-hord manag, · sie létun im mér at hús
 welona ge-wunnen. · Ni dede þius widowa só,
 ak siu te þesumu aláhe gaf · al þat siu habde

3776 **welono ge·wunnen**, · só siu iru **wiht** ni far·lét
 gódes an iro **gardun**. · Be·þiu sind ira **geva mēron**,
 waldande **werða**, · hwand siu it mid su-líkumu **willjon** dede
 te þesumu **godes húse**. · Þes skal siu **geld** niman,
 swíðo **lang-sam lôn**, · þes siu su-líkan **gi·lóvon** havad.“
 3780 Só **gi·fragn** ik þat þár an þemu **wíhe** · **waldandjo Krist**
 allaro **dago ge-hwi-líkes**, · **drohtin manno**,
 3782 **wísde** mid **wordun**. · Stód ine **werod umbi**,
grót folk Judeono, · **gi·hórdun** is **gódan word**,
 3784 **swótja seggjan**. · Sum só **sálig warð**
 manno undar þeru **mēnegi**, · þat it bi·gan an is **mód hladen**;
 3786 **línodun** im þea **léra**, · þe þe **landes ward**
 al be **biliðjun sprak**, · **barn drohtines**.
 3788 Sumun wárur eft so **léða** · **léra Kristes**,
waldandes word: · was im **wiðér-mód hugi**
 3790 allun þem, þe an þemu **héri-sképi** · **hérost wárur**,
 furiston an þemu **folke**: · **fáres hugdun**
 3792 **wréða** mid iro **wordun** · —habdun im **wiðér-sakon**
 gi·haloden te **helpu**, · þes **héroston man**,
 3794 Erodeses þegan, · þe þár and-ward stód
wréðes willjan, · þat hé iro **word ovar·hórdi**—
 3796 ef sie ina for·fengin, · þat sie ina þan **feteros an**,
 þea **liudi liðo-béndi** · **leggjen móstin**,
 3798 **sundja lósan**. · Þó géngun im þea **ge·síðos tó**
 bittra **gi·hugde**, · þat sie wið þat **barn godes**,
 3800 **wréða wiðér-sakon** · **wordun sprákun**:
 „Hwat þú bist **éo-sago**“, (kwáðun sie,) „allun þiodun,
 3802 **wísis wáres só filu**: · nis þi **werð eo·wiht**
 te bi·míðanne · **manno ni·énumu**
 3804 umbi is **ríki-dóm**, · nevo þú simlun þat **reht sprikis**
 3806 ęndi an þene **godes weg** · **gumono ge·siði**
 lédís mid þínun **lérur**: · ni mag þi **laster man**
 fiðan undar þesumu **folke**. · Nú wí þi **frágó skulun**.
 3808 **ríki þiodan**, · **hwí-lík reht havad**
 þe **késur fan Rúmu**, · þe imu te þesumu **kunnje herod**
 3810 **tinsi sókíd** · ęndi **gi·tald havad**,
 hwat wí imu **gelden skulin** · **géro ge-hwi-líkes**
 3812 **hóvid-skatto**. · Saga hwat þi þes an þínumu **hugi þunkja**:
 is it **reht** þe nis? · **Rád for þínun**

- 3814 land-mégun wel: · ús is þínaró lérono þarf.“
 Sie weldun þat hé it ant-kwáði: · þan mahte hé þoh
 ant-kénnjen wel
- 3816 iro wréðon willjon: · „te hwí gí wár-logon“, kwað hé,
 „fandot mín só frókno? · Ni skal iu þat te frumu werðen,
 þat gí dreogerjas · darnungo nú
 willjad mí far-fahen.“ · Hét hé þó forð dragan
- 3818 te skawonne þe skattos, · „þe gí skuldige sind
 an þat geld geven.“ · Judeon drógun
- 3820 ênna silvyrinna forð: · sáhun manage tó,
 hwó hé was ge-munitod: · was an middjen skín
- 3822 þes késures biliði · —þat mahtun sie ant-kénnjen wel—,
 iro hérren hóvid-mál. · Þó frágode sie þe hélago Krist,
 aftar hwemu þiu ge-lík-nessi · gi-legid wári.
- 3824 Sie kwáðun þat it wári · wer-old-késures
- 3826 fan Rúmu-burg, · „þes þe alles þeses ríkes havad
 ge-wald an þesaru wer-oldi.“ · „Pan willju ik iu te wárun hér“,
 kwað hé,
- 3828 „selvo seggjan, · þat gí imu sín gevad,
 wer-old-hérron is ge-wunst, · éndi waldand gode
- 3830 selljad, þat þár sín ist: · þat skulun iuwa seolon wesen,
 gumono géstos.“ · Þó warð þero Judeono hugi
- 3832 ge-minsod an þemu mahle: · ni mahtun þe mén-skaðon
 wordun ge-winnen, · só iro willjo géng,
- 3834 þat sie ina far-féngin, · hwand imu þat friðu-barn godes
 wardode wið þe wréðon · éndi im wár an-gégin,
- 3836 sòð-spel sagde, · þoh sie ni wárin só sálige te þiu,
 þat sie it só far-féngin, · só it iro fruma wári.

TODO.

- 3840 47 Sie ni weldun it þoh far-láten, · ak héton þár lédjen forð
 ên wif for þemu werode, · þiu habde wam ge-frumid,
 un-reht én-fald: · þiu idis was bi-fangen
- 3842 an far-legar-nessi, · was iro líves skolo,
 þat sie firiho barn · feráhu bi-námin,
 éhtin iro aldres: · só was an iro éw ge-skiven.
- 3844 Sie bi-gunnun ina þó frágon, · fruokne liudi,
 wréða mid iro wordun, · hwat sie skoldin þemu wíve duan,
 hweðer sie sie kwélidin, · þe sie sie kwika létin,
- 3848

þe hwat hé umbi su-líka dádi · a-dêljen weldi:
 „þú wést, hwó þesaru mènegi“, (kwáðun sie), „Moyses gi-bôd
 wárund wordun, · þat allaro wívo ge-hwi-lík
 an far-legar-nessi · líves far-warhti
 endi þat sie þan a-wurpin · weros mid handun,
 starkun stênum: · nú maht þú sie sehan standen hér
 an sundjun bi-fangan: · saga hwat þú is willjes.“
 3856 weldun ine þea wiðer-sakon · wordun far-fähnen,
 ef hé þat gi-kwáði, · þat sie sie kwika létin,
 3858 friðodi ira ferahe, · þan weldi þat folk Judeono
 kweðen, þat hé iro aldiron · éo wiðer-sagdi,
 3860 þero liudjo land-reht; · ef hé sie þan héti lívu bi-nimen,
 þea magað fur þeru mènegi, · þan weldin sie kweðen, þat hé só
 mildjene hugi
 3862 ni bári an is breostun, · só skoldi habbjen barn godes:
 weldun sie só hweðeres · hêlagne Krist
 3864 þero wordo ge-wítnon, · só hé þár for þemu werode ge-spráki,
 a-dêldi te dóme. · Þan wisse drohtin Krist
 3866 þero manno só garo · móð-gi-þáhti,
 iro wrêðon willjon; · þó hé te þemu werode sprak,
 3868 te allun þem erlun: · „só hwi-lík só iuwar áno sí“, kwað hé,
 „slíðja sundjon, · só ganga iru selvo tó
 3870 endi sie at êrist · erl mid is handun
 stêna ana werpe.“ · Só stódun Judeon,
 3872 þáhtun endi þagodun: · ni mahte þegan nigijan
 wið þem word-kwidi · wiðer-saka finden:
 3874 ge-hugde manno ge-hwi-lík · mén-gi-þáhti,
 is selves sundja: · ni was iro só sikur ênig,
 3876 þat hé bi þemu worde · þemu wíve ge-dorsti
 stêna an werpen, · ak létun sie standen þár
 3878 ênan þár inne · endi im út þanen
 géngun gram-harde · Judeo liudi,
 3880 ên aftar ðórumu, · ant-tat iro þár ênig ni was
 þes fiundo folkes, · þe iro ferhes þó,
 3882 þeru idis aldár-lago · áhtjen weldi.
 Þó gi-fragn ik þat sie frágode · friðu-barn godes,
 3884 allaro gumono bætst: · „Hwár kwámun þit Judeono folk“,
 kwað hé,
 „þíne wiðer-sakon, · þea þi hér wrógdun te mí?

3886 Ne sie þí **hiudu wiht** · **harmes ne gi·dádun**,
 þea **liudi** **kéðes**, · þe þí **weldun** **lívu be·niman**,
 3888 **wéggjan te wundrun?**“ · Þó sprak imu eft þat **wíf an·gegin**,
 kwað þat iru þár **nio·man** · þurh þes **nérjandan**
 3890 **hélaga helpa** · **harm ne gi·frumidi**
wammes te lóne. · Þó sprak eft **waldand Krist**,
 3892 **drohtin manno:** · „ne ik þí geþ ni **dérju n·eo·wiht**“, kwað hé,
 „ak gang þí **hél hinen**, · látt þí an **þínumu hugi sorga**,
 3894 þat þú nio **síð aftar þius** · **sundig ni werðes.**“
Habde iru þó **gi·holpen** · **hélag barn godes**,
 3896 **ge·friðot iro feráhe.** · Þan stód þat **folk Judeono**
uviles an·móð · só fan **éristan**,
 3898 **wréðes willjan**, · hwó sie **word-héti**
 wið þat **friðu-barn godes** · **frummjen móstin**.
 3900 **Habdun** þea **liudi an twé** · mid iro **gi·lóvon gi·fangan**:
 was þiu **smale þioda** · **sínes willjan**
 3902 **gernora mikilu**, · þes **godes barnes word**
 te **ge·frummjenne**, · só im iro **fráho gi·bôd**:
 3904 **rómudun te rehta** · bæt þan þie **ríkjon man**,
habdun ina far iro **hérron** · ia far **hevan-kuning**,
 3906 ful·**géngun** imu **gerno**. · Þó **gi·wêt** imu þe **godes sunu**
 an þene **wíh innan**: · hwarf ina **werod umbi**,
 3908 **megin·þiodo gi·mang**. · Hé an **middjen stód**,
 lérde þea **liudi** · **liohtun wordun**,
 3910 **hlúdero stemnun**: · was **hlust mikil**,
þagode þegan manag, · endi hé þeru **þiod gi·bôd**,
 3912 só hwe só þár mid **þurstu** · bi·**þwungan wári**,
 „só **ganga** imu herod **drinkan te mí**“, (kwað hé) „**dago**
 ge·hwi-líkes
 3914 **swótjes brunnan**. · Ik mag **seggjan iu**,
 só hwe só hér **gi·lóvid te mí** · **liudjo barno**
 3916 **fasto undar þesumu folke**, · þat imu þan **flioten skulun**
 fan is **lík-hamon** · **libbjendi flód**,
 3918 **irnandi water**, · aho-spring mikil,
 kumad þanen **kwika brunnon**. · Þesa **kwidi werðad wára**,
 3920 **liudjun gi·léstid**, · só hwemu só hér **gi·lóvid te mí**.“
 Þan ménnde mid þiu **wataru** · **waldandjo Krist**,
 hér **hevan-kuning** · **hélagna gêst**,
 hwó þene **firiho barn** · ant·fáhen skoldin,

3924 lioht ḥndi **listi** · ḥndi **líf** êwig,
 hōh **hevan-ríki** · ḥndi **huldi** godes.

TODO.

3926 48 Wurðun þó þea **liudi** · umbi þea **léra** Kristes,
 umbi þiu **word** an ge·**winne**: · stódun **wlanka** man,
 gél-móde Judeon, · sprákun **gelp** mikil,
 habdun it im te **hoska**, · kwáðun þat sie mahtin gi·**hôrjen** wel,
 þat imu **mahlidin** fram · **módaga** wihti,
 un-holde út: · „nú hé an **avu** léríd“, kwáðun sie,
 „**wordu** ge·**hwí-líku**.“ · Þó sprak eft þat **werod** óðar:
 „ni þurvun gí þene **lérjand** **lahan**“, (kwáðun sie:) „**kumad** **lives**
 word
 mahtig fan is **mude**; · hé wirkid **manages** hwat,
 wundres an þesaru **wer-oldi**: · nis þat **wréðaro** dád,
 fiundo krafte: · nio it þan te su-líkaru **frumu** ni wurði,
 ak it **gegnungo** · fan **gode** alo-waldon,
 kumid fan is **krafte**. · þat mugun gí ant·**kennjen** wel
 an þem is **wárun** **wordun**, · þat hé gi·**wald** havad
 alles ovar erðu.“ · Þó weldun ina þe **and-sakon** þár
 an **stedi** fáhen · efþa **stêna** ana werpen,
 ef sie im þero **manno** · **mengi** ni an·drédin,
 ni forhtodin þat folk-sképi. · Þó sprak þat **friðu**-barn godes:
 „ik tóðju iu **góðes** só filu“, (kwáð hé) „fan **gode** selvumu,
 wordo ḥndi **werko**: · nú willjad gí mí **witnon** hér
 þurh iuwan **starakan** hugi, · **stén** ana werpen,
 bi·**lösjen** mí **lív**.“ · Þó sprákun imu eft þea **liudi** an·**gégjin**,
 wréða **wiðer**-sakon: · „ne wí it be þínun **werkun** ni duat“,
 kwáðun sia,
 „þat wí þí **aldres** · tó **áhtjen** willjad,
 ak wí duat it be þínun **wordun**, · hwand þú su-lík **wáh** sprikis,
 *hwand þú þík só **máris** · ḥndi su-lík **mén** sagis,
 gihis for þeson Judeon, · þat þú sis **god** selvo,
 mahtig drohtin, · ḥndi bist þi þoh **man** só wi,
 kuman fan þeson **kunnje**.“ · **Krist** alo-waldo
 ne wolda þero Judeono þuo leng · **gelpes** hörjan,
 wréðaro **willjon**, · ak hie im af þem **wíhe** fuor
 ovar **Jordanes** stróm; · habda **jungron** mid im,
 þia is **sálígun** gi·**síðos**, · þia im **simlon** mid im

3960 willjon wonodun: · suohta werod óðer,
deda þár só hie gi·wonoda, · drohtin selvo,
lêrda þia liudi: · gi·lôvda þie wolda
3962 an is hêlagun word. · Þat skolda sinnon wel
manno só hwi-líkon, · só þat an is muod gi·nam.
3964 Þuo gi·frang ik þat þár te Kriste · kumana wurðun
bodon fan Bethaniu · ęndi sagdun þem barne godes,
3966 þat sia an þat árundi þarod · idisi sëndin,
Maria ęndi Martha, · magað frí-líka,
3968 swíðo wun-sama wíf; · þia wissa hie bêðja,
wárunk 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 wândun;
3974 bádun þat þarod kwámi · Krist alo-waldo
hêlag te helpu. · Reht só hie sia gi·hôrda þuo
3976 seggján fan só siekon, · só sprak hie sán an·gegin,
kwað þat Lazaruses · legar ni wári
3978 gi·duan im te dôðe, · „ak þár skal drohtines lof“, kwaþ-hie,
„gi·frumid werðan: · nis it im te óðron frêson gi·duan.“
3980 was im þár þuo selvo · suno drohtines
twá naht ęndi dagas. · Þiu tîd was þuo ge·náhit,
3982 þat hie eft te Jerusalem · Judeo liudjo
wíson welda, · só hie gi·wald habda.
3984 Sagda þuo is gi·sîðon · suno drohtines,
þat hie eft ovar Jordan · Judeo liudi
3986 suokjan welda. · Þuo sprákun im sán an·gegin
jungron sína: · „te hwí bist þú só gern þarod“, kwaðun sia,
3988 „frô míñ, te faranne? · Ni þat nú furn ni was,
þat sia þik þínero wordo · witnon hogdun,
3990 weldun þi mid stênon starkan a·werpan? · nú þú eft undar þia
 strídigin þioda
fundos te faranne, · þár ist fiondo gi·nuog,
3992 erlos ovar-muoda? · Þuo ên þero twe-livjo,
þuomas gi·málða · —was im gi·þungan mann,
3994 diur-lík drohtines þegan—: · „ne skulun wí im þia dád lahan“,
 kwaþ-hie,
„ni wérnjan wí im þes willjen, · ak wita im wonjan mid,

3996 þuolojan mid ússon þiodne: · þat ist þegnes kust,
 þat hie mid is fráhon samad · fasto gi·stande,
 3998 dóje mid im þár an duome. · Duan ús alla só,
 folgon im te þero ferd: · ni látan úse ferah wið þiu
 4000 wihtes wirðig, · neva wí an þem werode mid im,
 dójan mid úson drohtine. · Þan lèvot ús þoh duom after,
 4002 guod word for gumon.“ · Só wurðun þuo jungron Kristes,
 erlos aðal-borana · an én-falden hugje,
 4004 hérren te willjen. · Þuo sagda hélag Krist
 selvo is gi·siðon · þat a·slápan was
 4006 Lazarus fan þem legare, · „havit þit lioth a·gevan,
 an·swevit ist an selmon. · Nú wí an þena sið faran
 4008 éndi ina a·wékkjan, · þat hie muoti eft þesa wer-old sehan,
 libbjandi lioth: · þan wirðit iuwa gi·lóvo after þiu
 4010 forð-werd gi·fæstid.“ · Þuo gi·wétt hie im ovar þia fluod þanan,
 pie guodo godes suno, · an·þat hie mid is jungron kwam
 4012 þár te Bithaniu, · barn drohtines
 selvo mid is gi·siðon, · þár þia gi·swester twá,
 4014 Maria éndi Martha · an muod-karon
 séraga sátun. · Was þár gi·samnot filo
 4016 fan Jerusalem · Judeo liudo,
 þia þiu *wif weldun · wordun fruovrjan,
 4018 þat sie só ni karodin · kind-jungas döð,
 Lazaruses far·lust. · Só þó þe landes ward
 4020 géng an þiu gardos, · só wurðun þes godes barnes
 kumi þár gi·kúðid, · þat hé só kraftig was
 4022 bi þeru burg úten. · Þó im bêðjun was,
 þem wívun su-lík willjo, · þat sie im waldand tó,
 4024 þat friðu-barn godes, · farandjen wissun.

TODO.

49 Þó þem wívun was · willjono mësta
 4026 kumi drohtines · éndi Kristes word
 te gi·hôrjenne. · Heovandi géng
 4028 Martha mód-karag · wið só mahtigne
 wordun wehslan · éndi wið waldand sprak
 4030 an iro hugi hriuwig: · „Þár þú mí, hérro mí“, kwað siu,
 „nérjendero bëtst, · náhor wáris,
 4032 héljand þe góðo, · þan ni þorfti ik nú su-lík harm þolon,

4034 bittra **breost**-kara, · þan ni wári nú míν **bróðer** dôd,
 Lazarus fan þesumu **liohte**, · ak hé imu mahti **libbjen** forð
 ferahes ge·fullid. · Ik þoh, **frô** míń, te þí
 4036 liohto gi·lôvju, · lérjandero bëtst,
 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 láť þú þí an innan þes“, kwað hé,
 „þínan sevon swerkan: · ik þí **seggjan** mag
 4042 wárún **wordun**, · þat þes nis gi·wand ênig,
 nevu þín **bróðer** skal · þurh gi·bod godes,
 4044 þurh drohtines kraft · fan dôðe a·standen
 an is **lík**-hamon.“ · „All hæbbju ik gi·lóvon só“, kwað siu,
 4046 „þat it só gi·werðen skal, · só hwan só þius **wer-old** ęndjod
 ęndi þe **márjo** dag · ovar **man** fërid,
 4048 þat hé þan fan **erðu** skal · up a·standen
 an þemu **dómes** daga, · þan werðad fan dôðe kwika
 4050 þurh **maht** godes · **man-kunnjes** ge·hwi-lík,
 a·rísad fan **rëstu**. · Þó sagde **ríkjo** Krist
 4052 þeru idis alo-mahtig · oponun **wordun**,
 þat hé **selvo** was · sunu drohtines,
 4054 bêðju ia **líf** ia **lioht** · liudjo barnon
 te a·standanne: · „nio þe **sterven** ni skal,
 4056 **líf** far·liosen, · þe hér gi·lôvid te mí:
 þoh ina **eldi**-barn · **erðu** bi·þekkjen,
 4058 diapo bi·delven, · nis hé dôd þiu mér:
 þat **flêsk** is bi·folhen, · þat ferah is gi·halden,
 4060 is þiu **siola** gi·sund.“ · Þó sprak imu eft **sán** an·gegin
 þat **wíf** mid iro **wordun**: · „ik gi·lôvju þat þú þe **wáro** bist“,
 kwað siu,
 4062 „Krist godes sunu: · þat mag man ant·kennjen wel,
 witen an þínun **wordun**, · þat þú gi·wald haves
 4064 þurh þiu **hêlagon** gi·skapu · himiles ęndi erðun.“
 Þó ge·fragn ik þat þár þero idisjo kwam · **óðar** gangan
 4066 Maria **mód**-karag: · géngun iro **managa** aftar
 Judeo liudi. · Þó siu þemu **godes** barne
 4068 sagde **sérag**-móð, · hwat iru te sorgun gi·stód
 an iro **hugi** **harmes**: · hofnu kúmde
 4070 Lazaruses far·lust, · liaves mannes,

griat gornundi, · ant-tat þemu godes barne
4072 hugi warð gi·hrórid: · hête trahni
wópu a·wellun, · ęndi þó te þem wívun sprak,
4074 hét ina þó lêdjen, · þár Lazarus was
foldu bi·folhen. · Lag þár ên felis bi·ovan,
4076 hard stén be·hliden. · Þó hét þe hélago Krist
ant·lúkan þea léja, · þat hé mósti þat lík sehan,
4078 hréo skawojen. · Þó ni mahte an iro hugi míðan
Marþa for þeru m̄negi, · wið mahtigne sprak:
4080 „frô míñ þe góðo“, (kwað siu,) „ef man þene felis nimid,
þene stén ant·lúkid, · þan wániu ik þat þanen stank kume,
4082 un·swóti swek, · hwand ik þi seggjan mag
wárun wordun, · þat þes nis gi·wand ênig,
4084 þat hé þár nú bi·folhen was · fiuwar naht ęndi dagos
an þemu erð-grave.“ · And-wordi gaf
4086 waldand þemu wíve: · „Hwat ni sagde ik þí te wárun êr“,
 kwað hé,
„ef þú gi·lôvjen wili, · þan nis nú lang te þiu,
4088 þat þú hér ant·kënnjen skalt · kraft drohtines,
þe mikilon maht godes?“ · Þó géngun manage tó,
4090 af·hóvun harden stén. · Þó sah þe hélago Krist
up mid is ôgun, · á-lát sagde
4092 þemu þe þese wer-old gi·skóp, · „þes þú míñ word gi·hôris“,
 kwað hé,
„sigi-drohtin selvo; · ik wêt þat þú só simlun duos,
4094 ak ik duom it be þesumu gróton · Judeono folke,
þat sie þat te wárun witin, · þat þú mí an þese wer-old sëndes
4096 þesun liudjun te lérun.“ · Þó hé te Lazaruse hriop
starkaru stemnju · ęndi hétt ina standen up
4098 ia fan þemu grave gangan. · Þó warð þe gëst kumen
an þene lík-hamon: · hé bi·gan is liði hrórjen,
4100 ant·warp undar þemu gi·wéðje: · was imo só be·wunden þó
 noh,
an hréo-bëddjon bi·helid. · Hét imu helpen þó
4102 waldandjo Krist. · Weros géngun tó,
ant·wundun þat ge·wádi. · Wánump up a·rës
4104 Lazarus te þesumu liohte: · was imu is lif far·geven,
þat hé is aldar-lagu · égan mósti,
4106 friðu forð-wardes. · Þó fagonadun bëðja,

Maria ḥendi Martha: · ni mag þat **man** óðrumu
 4108 gi·seggjan te sôðe, · hwó þea ge·swester twó
 mëndjodun 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 ḥendi sie bi·dulvun · diapo undar erðu
 líves lösen: · þó móste imu libbjen forð
 4114 hêl an hêmun. · Só mag hevan-kuninges,
 þiu mikile maht godes · manno ge·hwilkes
 4116 ferahe gi·formon · ḥendi wið fiundo nið
 hêlag helpen, · só hwemu só hé is huldi far·givid.

TODO.

4118 **50** Þó warð þár só **managumu manne** · **mód** aftar Kriste,
 gi·hwarven hugi-skefti, · siðor sie is hêlagon werk
 4120 selvon gi·sáhun, · hwand eo êr su-lík ni warð
 wunder an wer-oldi. · Þan was eft þes werodes só filu,
 4122 só **mód-starke man**: · ni weldon þe **maht** godes
 ant·kennjen kûð-líko, · ak sie wið is **kraft** mikil
 4124 wunnun mid iro wordun: · **wárun** im waldandes
 lêra so lêða: · sóhtun im liudi óðra
 4126 an Jerusalem, · þár Judeono was
 hêri hand-mahal · ḥendi hôvid-stedi,
 4128 grôt gum-sképi · grimmara þioda.
 Sie kûðun im þó Kristes werk, · kwáðun þat sie **kwikan** sáhin
 4130 þene erl mid iro ôgun, · þe an erðu was,
 foldu bi·folhen · fiuwar naht ḥendi dagos,
 4132 dôd bi·dolven, · ant-tat hé ina mid is **dádjun** selvo,
 mid is wordun a·wékide, · þat hé mósti þese **wer-old** sehan.
 4134 Þó was þat só **wiðer·ward** · **wlankun** mannun,
 Judeo liudjun: · hétun iro **gum-sképi** þó,
 4136 werod samnojan · ḥendi **warvos** fáhen,
 megin-þioda gi·mang, · an **mahtigna** Krist
 4138 riedun an **rúnun**: · „nis þat rád ênig“, kwáðun sie,
 „þat wí þat gi·þolojan: · wili þesaró 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 h̄eliðos úsaro h̄ôvdo.“ · Þó sprak þár ên gi·h̄eroð man
 ovar warf wero, · þe was þes werodes þó
 4146 an þeru burg innan · biskop þero liudjo
 —Kaiphas was hé hêtan; · habdun ina gi·koranen te þiu
 4148 an þeru gér-talu · Judeo liudi,
 þat hé þes godes húses · gómjen skoldi,
 4150 wardon þes wíhes— · „Mí þunkid wunder mikil“, kwað hé,
 „mári þioda, · —gí kunnun manages gi·skéð—
 4152 hwí gí þat te wárún ni witin, · werod Judeono,
 þat hér is bētera rád · barno ge·hwi-líkumu,
 4154 þat man hér ênne man · aldru bi·lôsje
 éndi þat hé þurh iuwa dádi · drôreg sterve,
 4156 for þesumu folk-sképi · ferah far·látte,
 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-kunjnes
 4160 gi·mênde for þeru ménegi, · ak it kwam imu fan þeru maht
 godes
 þurh is hêlagan hêd, · hwand hé þat hús godes
 4162 þár an Jerusalem · bi·gangan skolde,
 wardon þes wíhes: · be·þiu hé só wár gi·sprak,
 4164 biskop þero liudjo, · hwó skoldi þat barn godes
 alla irmin·þiod · mid is énes 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 · waldandjo Krist.
 Þó wurðun ên-wordje · ovar-módje man,
 4170 werod Judeono, · éndi an iro warve gi·sprákun,
 mári þioda, · þat sie im ni létin iro móð twehon:
 4172 só hwe só ina undar þemu folke · finden mahti,
 þat ina sán gi·fëngi · éndi forð bráhti
 4174 an þero þiodo þing; · kwáðun þat sie ni mahtin gi·þolojan leng,
 þat sie þe êno man · só alla weldi,
 4176 werod far·winnen. · þan wisse waldand Krist
 þero manno só garo · móð-gi·þáhti,
 4178 hëti-grimmon hugi, · hwand imu ni was bi·holen eo·wiht
 an þesaru middil·gard: · hé ni welde þó an þie ménigi innen
 siður open·líko, · under þat erlo folk,
 4180 gangan under þea Judeon: · bêd þe godes sunu

4182 þero torohtjon tíð, · 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-wêt imu úse drohtin forð
 4186 èndi imu þó an Effrem · alo-waldo Krist
 an þeru hóhon burg · hêlag drohtin
 4188 wunode mid is werodu, · ant-tat hé an is willjan hwarf
 eft te Bethania · brahtmu þiu mikilun,
 4190 mid þiu is góðum gum-sképi. · Judeon bi-sprákun þat
 wordu ge-hwi-líku, · þó sie imu su-lík werod mikil
 4192 folgon gi-sáhun: · „nis frume ênig“, kwáðun sie,
 „úses ríkjes gi-rádi, · þoh wí reht sprekan,
 4194 ni þihit úses þinges wiht: · þius þiod wili
 wéndjen after is willjan; · imu all þius wer-old folgot,
 4196 liudi bi þem is lérunk, · þat wí imu lédæs wiht
 for þesumu folk-sképi · gi-frummjen ni móton.“

TODO.

4198 51 Gi-wêt imu þó þat barn godes · innan Bethania
 sehs nahtun ér, · þan þiu samnunga
 4200 þár an Jerusalem · Judeo liudjo
 an þem wíh-dagun · werðen skolde,
 4202 þat sie skoldun haldan · þea hélagon tídi,
 Judeono paskha. · Béd þe godes sunu,
 4204 mahtig under þeru mènegi: · was þár manno kraft,
 werodes bi þem is wordun. · Þár géngun ina twé wíf umbi,
 4206 Maria èndi Martha, · mid mildju hugi,
 þionodun imu þeo-líko. · Þiodo drohtin
 4208 gaf im lang-sam lón: · lét sea lédæs gi-hwes,
 sundjono sikora, · èndi selvo gi-bód,
 4210 þat sea an friðe fórin · wiðer fiundo níð,
 þea idisa mid is orlovu gódu: · habdun iro ambaht-sképi
 4212 bi-wéndid an is willjon. · Þó gi-wêt imu waldand Krist
 forð mid þiu folku, · firiho drohtin,
 4214 innan Jerusalem, · þár Judeono was
 hête-lík hard-buri, · þár sie þea hélagon tíð
 4216 warodun at þemu wihe; · was þár werodes só filu,
 kraftigaro kunnjo, · þie ni weldun Kristes word
 4218 gerno hörjen · ni te þemu godes barne

an iro móð-sevon · minnje ni habdun,
 4220 ak wárún im só wrêða · wlanka þioda,
 módeg man-kunni, · habdun im morð-hugi,
 4222 in-wid an innan: · an avuh far-féngun
 Kristes lère, · weldun ina kraftigna
 4224 wítnon þero wordo; · ak was þár werodes só filu,
 umbi erl-sképi · 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-sképi · fáhen ne gi-dorstuñ,
 ak miðun is bi þeru mænegi. · Þan stód mahtig Krist
 4230 an þemu wíhe innan, · sagde word manag
 firiho barnun te frumu. · Was þár folk umbi
 4232 allan langan dag, · ant-tat þiu liohte gi-wêt
 sunne te sedle. · Pó te seliðun fór
 4234 man-kunjnes manag. · Þan was þár ên mári berg
 bi þeru burg úten, · þe was brêd èndi hôh,
 4236 gróni èndi skôni: · hétun ina Judeo liudi
 Oliueti bi namon. · Þár imu up gi-wêt
 4238 nérjendjo Krist, · só ina þiu naht bi-féng,
 was imu þár mid is jungarun, · só ine þár Judeono ênig
 4240 ni wisse ti wárún, · hwand hé an þemu wíhe stód,
 liudjo drohtin, · só lioht ôstene kwam,
 4242 ant-féng þat folk-sképi · èndi 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 èndi gi-telljen, · þe hé þár an þemu alahe gi-sprak,
 waldand an þemu wíhe, · èndi simlun mid is wordun gi-bôd,
 4248 þat sie sie gærwidin · te godes ríkje,
 allaro manno ge-hwi-lík, · þat sie móstin an þemu márjon daga
 4250 iro drohtines · diuriða ant-fáhen.
 Sagde im hwat sie it sundjun frumidun · èndi simlun gi-bôd,
 4252 þat sie þea a-leškidin; · hét sie lioht godes
 minnjon an iro móde, · mén far-láten,
 4254 avoha ovar-hugdi, · ôd-módi niman,
 hlaðen þat an iro hertan; · kwað þat im þan wári hevan-ríki,
 4256 garu góðo mêt. · Pó warð þár gumono só filu
 gi-wëndid aftar is willjon, · sïður sie þat word godes

4258 hêlag gi·hôrdun, · hevan-kuninges,
 ant·kendun kraft mikil, · kumi drohtines,
 4260 hêrron helpe, · ia þat hevan-ríki was,
 nérjendi gi·náhid · èndi náða godes
 4262 manno barnun. · Sum só módeg was
 Judeo folkes, · habdun grimman hugi,
 4264 slíð-móden sevon · [...],
 ni weldun is worde gi·lôvjen, · ak habdun im ge·win mikil
 4266 wið þea Kristes kraft: · kumen ni móstun
 þea liudi þurh lêðen stríd, · þat sie gi·lôvon te imu
 4268 fasto gi·féngin; · ni was im þiu frume giviðig,
 þat sie hevan-ríki · habbjen móstin.
 4270 Géng imu þó þe godes sunu · èndi is jungaron mid imu,
 waldand fan þemu wihe, · all só is willjo géng,
 4272 iak imu uppen þene berg gi·stêg · barn drohtines:
 sat imu þár mid is ge·siðun · èndi im sagde filu
 4274 wároro wordo. · Sí bi·gunnun im þó umbi þene wíh sprekan,
 þie gumon umbi þat godes hús, · kwáðun þat ni wári
 gód-líkora
 4276 alah ovar erðou · þurh erlo hand,
 þurh mannes gi·werk · mid megin-kraftu
 4278 rakud a·rihtid. · Þó þe ríkjo sprak,
 hêr hevan-kuning · —hôrdun þe óðra—:
 „ik mag iu gi·tellið“, (kwað hé) „þat noh wirðid þiu tíd kumen,
 þat is af·standen ni skal · stêñ ovar óðrumu,
 4282 ak it fallid ti foldu · èndi fiur nimid,
 grádag logna, · þoh it nú só gód-lík sí,
 4284 só wís-líko gi·warht, · èndi só dóð all þesaro wer-oldes
 gi·skapu,
 te·glídid gróni wang.“ · Þó géngun imu is jungaron tó,
 4286 frágodun ina só stillo: · „hwó lango skal standen noh“,
 kwáðun sie,
 „þius wer-old an wunnjun, · êr þan þat gi·wand kume,
 4288 þat þe lasto dag · liohtes skíne
 þurh wolkân-skion, · efþo hwan is þín eft wán kumen
 4290 an þene middil-gard, · manno kunnje
 te a·dêljenne, · dôðun èndi kwikun?
 4292 frô míñ þe góðo, · ús is þes firi-wit mikil,
 waldandjo Krist, · hwan þat gi·werðen skuli.“

TODO.

- 4294 52 þó im and-wordi · alo-waldo Krist
 gód-lík far·gaf · þem gumun selvo:
 „þat havad só bi·dernid“, (kwað hé), „drohtin þe góðo,
 iak só hardo far·holen · himil-ríkjæs fader,
 waldand þesarō wer-oldes, · só þat witen ni mag
 énig mannisk barn, · hwan þiu márje tíð
 gi·wirðid an þesarō wer-oldi, · ne it ók te wáran ni kunnun
 godes engilos, · þie for imu gegin-warde
 simlun sindun: · sie it ók gi·seggjan ni mugun
 te wáran mid iro wordun, · hwan þat gi·werðen skuli,
 þat hé willje an þesan middil-gard, · mahtig drohtin,
 firiho fandon. · Fader wêt it éno
 hélag fan himile: · ęlkur is it bi·holen allun,
 kwikun ęndi dôdun, · hwan is kumi werðad.
 Ik mag iu þoh gi·tellijen, · hwi-lík hér têkan bi·foran
 gi·werðad wunder-lík, · êr þan hé an þese wer-old kume
 an þemu máron daga: · þat wirðid hér êr an þemu mánón
 skín
 iak an þeru sunnon só same; · gi·swerkad siu bêðju,
 mid finistre werðad bi·fangan; · fallad sterron,
 hwít hevan-tungal, · ęndi hrисid erðe,
 bivod þius brêde wer-old · —wirðid su-líkaro bôkno filu—:
 grimmid þe grôto seo, · wirkid þie gevenes strôm
 egison mid is üðjun · erð-búandjun.
 þan þorrot þiu þiod · þurh þat geþwing mikil,
 folk þurh þea forhta: · þan nis friðu hwærigin,
 ak wirðid wíg só maneg · ovar þese wer-old alla
 hête-lík af·haben, · ęndi héri lêdid
 kunni ovar óðar: · wirðid kuningo gi·win,
 mægin-fard mikil: · wirðid managoro kwalm,
 open ur-lagi · —þat is egis-lík þing,
 þat io su-lík morð · skulun man af·hebbjen—,
 wirðid wól só mikil · ovar þese wer-old alle,
 man-stervono mêt, · þero þe gio an þesarō middil-gard
 swulti þurh suhti: · liggjad seoka man,
 driosat ęndi dôjat · ęndi iro dag ęndjad,
 fulljad mid iro feråhu; · fêrid un·met grôt

4330 hungar hëti-grim · ovar hëliðo barn,
 mëti-gêdjono mëst: · nis þat minniste
 4332 þero wítjo an þesaru wer-oldi, · þe hér gi·werðen skulun
 êr dómes dage. · Só hwan só gí þea dádi gi·sehan
 4334 gi·werðen an þesaru wer-oldi, · só mugun gí þan te wáran
 far·standen,
 þat þan þe latsto dag · liudjun náhid
 4336 mári te mannun · endi maht godes,
 himil-krafte hróri · endi þes hélagon kumi,
 4338 drohtines mid is diuriðun. · Hwat gí þesaró dádjo mugun
 bi þesun bómum · biliði ant·kennjen:
 4340 þan sie brustjad endi blójat · endi bladu tótgjat,
 lóf ant·lúkad, · þan witun liudjo barn,
 4342 þat þan is sán after þiu · sumer gi·náhid
 warm endi wun-sam · endi wedér skóni.
 4344 Só witin gí ôk bi þesun tékunun, · þe ik iu talde hér,
 hwan þe latsto dag · liudjun náhid.
 4346 Þan seggjo ik iu te wáran, · þat êr þit werod ni mótt,
 te·faran þit folk-sképi, · êr þan werðe ge·fullid só,
 4348 mínu word gi·wárod. · Noh gi·wand kumid
 himiles endi erðun, · endi stéid míni hélag word
 4350 fast forð-wardes · endi wirðid al ge·fullod só,
 gi·léstid an þesumu liohte, · só ik for þesun liudjun ge·spriku.
 4352 wakot gi war·líko: · iu is wis-kumo
 duom-dag þe márjo · endi iuwes drohtines kraft,
 4354 þiu mikilo megin-strengi · endi þiu márje tíð,
 gi·wand þesaró wer-oldes. · Fora þiu gí wardon skulun,
 4356 þat hé iu slápandje · an swef·réstu
 fárungo ni bi·fáhe · an firin-werkun,
 4358 ménnes fulle. · Mút-spelli kumit
 an þiustrja naht, · al só þiof féríð
 4360 darno mid is dádjun, · só kumid þe dag mannun,
 þe latsto þeses liohtes, · só it êr þese liudi ni witun,
 4362 só samo só þiu flód deda · an furn-dagun,
 þe þár mid lagu-strómum · liudi far·téride
 4364 bi Nöeas tídjun, · bi·útan þat ina néríde god
 mid is híwiskja, · hélag drohtin,
 4366 wið þes flódes farm: · só warð ôk þat fiur kuman
 hét fan himile, · þat þea hóhon burgi

4368 umbi Sodomo land · swart logna bi·féng
 grim ḡendi grádag, · þat þár n·êníg gumono ni gi·nas
 4370 bi·útan Loth êno: · ina ant·lêddun þanen
 drohtines ḡngilos · ḡndi is dohter twá
 4372 an ênan berg uppen: · þat óðar al brinnandi fiur,
 ia land ia liudi · logna far·tēride:
 4374 só fárungo warð þat fiur kumen, · só warð êr þe flód só samo:
 só wirðid þe latsto dag. · For þiu skal allaro liudjo ge·hwi-lík
 4376 þenkjan fora þemu þinge; · þes is þarf mikil
 manno ge·hwi-líkumu: · be·þiu látad iu an iuwan móð sorga.

TODO.

4378 53 Hwand só hwan só þat ge·wirðid, · þat waldand Krist,
 mári mannes sunu · mid þeru maht godes,
 4380 kumit mid þiu kraftu · kuningo ríkjost
 sittjan an is selves maht · ḡndi samod mid imu
 4382 alle þea ḡngilos, · þe þár uppá sind
 héлага an himile, · þan skulun þarod héliðo barn,
 4384 eli·þeoda kuman · alla te·samne
 libbjandero liudjo, · só hwat só io an þesumu liohte warð
 4386 firiho a·fódid. · Þár hé þemu folke skal,
 allumu man-kunnje · mári drohtin
 4388 a·déljen aftar iro dádjun. · Þan skéðid hé þea far·duanan man,
 þea far·warhton weros · an þea winistron hand:
 4390 só duot hé ók þea sáligon · an þea swiðeron half;
 grótid hé þan þea góðun · ḡndi im te·gengnes sprikid:
 4392 „Kumad gí“, kwiðid hé, „þea þár gi·korene sindun, · ḡndi
 ant·fáhad þit kraftiga ríki,
 þat góðe, þat þár gi·gjewid stendid, · þat þár warð gumono
 barnun
 4394 gi·warht fan þesaro wer-oldes ḡndje: · iu havad ge·wíhid selvo
 fader allaro firiho barno: · gí mótuñ þesaro frumono neotan,
 4396 ge·waldon þeses wídon ríkjas, · hwand gí oft mínan willjon
 frumidun,
 ful·géngun mí gerno · ḡndi wárun mí iuwaro gevo mildje,
 4398 þan ik bi·þwungan was · þurstu ḡndi hungru,
 frostu bi·fangan · efþo an feteron lag,
 4400 bi·klémmid an karkare: · oft wurðun mí kumana þarod

helpa fan iuwun handun: · gó wárun mí an iuwomu hugi
 mildje,
 4402 wísodun míν werð-liko.“ · Þan sprikid imu eft þat werod
 an·gegin:
 „Frô míν þe góðo“, (kweðat sie), „hwan wári þú bi·fangan só,
 4404 be·þwungan an su-líkun þaravun, · só þú fora þesaru þiod télis,
 mahtig ménis? · Hwan gi·sah þí man ênig
 4406 be·þwungen an su-líkun 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 gó dádun“, (kwiðit hé), „an iuwes drohtines namon,
 4410 gódas far·gávun · an godes éra
 þem mannun, þe hér minnistón sindun, · þero nú undar
 þesaru mènegi standad
 4412 endi þurh ôd-módi · arme wárun
 weros, hwand sie mínan willjon frémidun · —só hwat só gó
 im iuwaro welono far·gávun,
 4414 gi·dádun þurh diuriða, · þat ant·féng iuwa drohtin selvo,
 þiu helpe kwam te hevan-kuning. · Be·þiu wili iu þe hélago
 drohtin
 4416 lónon iuwan gi·lóvon: · givid iu líf êwig.“
 Wéndid ina þan waldand · an þea winistron hand,
 4418 drohtin te þem far·duanun mannun, · sagad im þat sie skulin
 þea dág ant·gelden,
 þea man iro mén-gi·werk: · „nú gó fan mí skulun“, kwiðit hé,
 4420 „farán só for·flókane · an þat fiur êwig,
 þat þár gi·garéwid warð · godes and-sakun,
 4422 fiundo folke · be firin-werkun,
 hwand gó mí ni hulpun, · þan mí hunger endi þurst
 4424 wége te wundrun · efþa ik ge·wádjes lós
 géng jámer-mód, · was mí grótun þarf,
 4426 þan ni habde ik þár ênige helpe, · þan ik ge·heftid was,
 an liðo-kospun bi·lokan, · efþa mí legar bi·féng,
 4428 swára suhti: · þan ni weldun gó míni siokes þár
 wíson mid wihti: · ni was iu werð eo·wiht,
 4430 þat gó míni ge·hugdin. · Be·þiu gó an hellje skulun
 þolon an þiustre.“ · Þan sprikid imu eft þiu þiod an·gegin:

„Wola waldand god“, (kweðad sie,) „hwí wilt þú só wið þit werod sprekan,
 mahljen wið þese mēnegrí? · Hwan was þí io manno þarf,
 gumono góðes? · Hwat sie it al be þínun gevun êgun,
 welon an þesarō wer-oldi“. · Þan sprikid eft waldand god:
 „þan gí þea armostun“, (kwiðid hé,) „q̄ldi-barno,
 manno þea minniston · an iuwomu móð-sevon
 hēliðos far-hugdun, · léturn sea iu an iuwomu hugi lēðe,
 be-dēldun sie iuwaro diurða, · þan dádun gí iuwana drohtin só
 sama,
 gi-wērnidun imu iuwaro welono: · be-þiu ni wili iu waldand
 god,
 ant-fähēn fader iuwa, · ak gí an þat fiur skulun,
 an þene diopun dôð, · diuvlun pionon,
 wréðun wiðer-sakun, · hwand gí só warhtun bi-foran.“
 Þan aftar þem wordun skêðit · þat werod an twê,
 þea góðun q̄ndi þea uvilon: · farad þea far-gripionon man
 an þea hētan hēl · hriuwig-móde,
 þea far-warhton weros, · wíti ant-fāhat,
 uvil q̄ndi-lôs. · Lēdid up þanen
 hēr hevan-kuning · þea hluttaron þeoda
 an þat lang-same lioth: · þár is lif êwig,
 gi garewid godes ríki · góðaro þiado.“

TODO.

Passion.

54 Só ge-fragn ik þat þem rinkun þó · ríki drohtin
 umbi þesarō wer-oldes gi-wand · wordun talde,
 hwó þiu forð fērid, · þan lango þe sie firihō barn
 ardon móton, · ia hwó siu an þemu q̄ndje skal
 te-gliden q̄ndi te-gangen. · Hé sagde ók is jungarun þár
 wárun wordun: · „Hwat gí witun alle“, kwað hé,
 „þat nú ovar twá naht · sind tidi kumana,
 Judeono paskha, · þat sie skulun iro gode þionon,
 weros an þemu wihe. · Þes nis ge-wand ênig,
 þat þár wirðid mannes sunu · te þeru megin-þiodu
 kraftag far-kópot · q̄ndi an krúke a-slagan,

þolod þiad-kwála.“ · Þó warð þár þegan manag
 4464 slíð-mód gi:samnod, · súðar-liudjo,
 Judeono gum-skepi, · þár sie skoldun iro gode þionon.
 4466 wurðun êo-sagon · alle kumane,
 an warf weros, · þe sie þó wíostun
 4468 undar þeru mænegi · manno taldun,
 kraftag kuni-burd. · Þár Kaiphas was,
 4470 biskop þero liudjo. · Sie rédun þó an þat barn godes,
 hwó sie ina a:sluogin · sundja lósan,
 4472 kwáðun þat sie ina an þemu hélagon daga · hrínen ni skoldin
 undar þero manno mænegi, · „þat ni werðe þius mægin-þioda,
 4474 hæliðos an hróru, · hwand ina þit héri-skepi wili
 far-standen mid strídu. · Wí só stillo skulun
 4476 fréson is ferahes, · þat þit folk Judeono
 an þesun wíh-dagun · wróht ni af-hébbjen.“
 4478 Þó géng imu þár Júdas forð, · jungaro Kristes,
 ên þero twe-livjo, · þár þat aðali sat,
 4480 Judeono gum-skepi; · kwað þat hé is im gódan rád
 seggjan mahti: · „hwat willjad gí mí selljen hér“, kwað hé,
 4482 „mæðmo te médu, · ef ik u þene man givu
 áno wíg endi áno wróht?“ · Þó warð þes werodes hugi,
 4484 þero liudjo an lustun: · „ef þú wili gi:léstjen só“, kwáðun sie,
 „þín word gi:waron, · þan þú gi:wald haves,
 4486 hwat þú at þesaru þiodu · þiggjan willjes
 gódaró mæðmo.“ · Þó gi:hét imu þat gum-skepi þár
 4488 an is selves dóm · siluvvar-skatto
 þrí-tig at:samne, · endi hé te þeru þiodu gi:sprak
 4490 dæreyjun wordun, · þat hé gávi is drohtin wið þiu.
 wénde ina þó fan þemu werode: · was im wréð hugi,
 4492 talode im só treu-lôs, · hwan ér wurði imu þiu tíð kuman,
 þat hé ina mahti far-wísjen · wréðaro þiodo,
 4494 fiundo folke. · Þan wisse þat friðu-barn godes,
 wár waldand Krist, · þat hé þese wer-old skolde,
 4496 a:geven þese gardos · endi sókjken imu godes ríki,
 gi:faren is fader-óðil. · Þó ni gi:sah ênig firiho barno
 4498 mérón minnje, · þan hé þó te þem mannun gi:nam,
 te þem is góðun jungaron: · gôme warhte,
 4500 sëtte sie swás-líko · endi im sagde filu
 wároro wordo. · Skréð wester dag,

4502 sunne te sedle. · Þó hé selvo gi·bôd,
 waldand mid is wordun, · hét im water dragan
 4504 hluttar te handun, · ęndi rês þó þe hêlago Krist,
 þe góðo at þem gômun · ęndi þár is jungarono þwóg
 4506 fótí mid is folmun · ęndi dwarf 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 góðo, · þat þú míne fótí þwahes
 4510 mid þem þínun hêlagun handun.“ · Þó sprak imu eft is hêrro
 an·gegin,
 waldand mid is wordun: · „Ef þú is willjan ni haves“, kwað hé,
 4512 „te ant·fâhanne, · þat ik þíne fótí þwahé
 þurh su-líka minnja, · só ik þesun öðrun mannun hér
 4514 dóm þurh diurða, · þan ni haves þú ênigan dêl mid mí
 an hevan-ríkja.“ · Hugi warð þó gi·wëndid
 4516 Símon Petrus: · „Þú hava þí selvo gi·wald“, kwað hé,
 „frô mín þe góðo, · foto ęndi hando
 4518 ęndi mínes hôvdes só sama, · handun þínun,
 þiadan, te þwahanne, · te þiu þak ik móti þína forð
 4520 huldi hebbjan · ęndi hevan-ríkjes
 su-lík gi·dêli, · só þú mí, drohtin, wili
 4522 far·geven þurh þína góði.“ · Jungaron Kristes,
 bene ambaht-skepi · erlos þolodun,
 4524 þegnos mid gi·þuldjon, · só hwat só im iro þiodan dede,
 mahtig þurh þea minnja, · ęndi mënde imu al méra þing
 4526 firiþon te gi·frummjenne.

TODO.

4526 55 Friðu-barn godes
 géng imu þó eft gi·sittjen · under þat ge·sido folk
 4528 ęndi im sagda filu lang-samna rád. · Warð eft lioht kuman,
 morgen te mannun. · Mahtigne Krist
 4530 gróttun is jungaron ęndi frágodun, · hwár sie is gôma þó
 an þemu wíh-dage · wirkjen skoldin,
 4532 hwar hé weldi halden · þea hêlagon tídi
 selvo mid is ge·siðun. · Þó hé sie sôkjen hét,
 4534 þea gumon Jerusalem: · „sógi þan gangan kumad“, kwað hé,
 „an þea burg innan · —þár is braht mikil,
 4536 megin-piodo gi·mang—, · þár mugun gí ênan man sehan

- an is handun dragen · hluttres watares
ful mid folmun. · Þemu gí folgon skulun
an só hwi-líke gardos, · só gí ina gangan gi-sehat,
ia gí þan þemu hérron, · þe þie hovos égi,
selvon seggjad, · þat ik iu sēnde þarod
te gi-garuwenne mína góma. · Þan tógid hé iu ên góð-lík hús,
hóhan sóleri, · þe is bi-hangen al
fagarun fratahun. · Þár gí frummjen skulun
werd-sképi mínan. · Þár bium ik wis-kumo
selvo mid mínum ge-siðun.“ · Þó wurðun sán aftar þiu
þár te Jerusalem · jungaron Kristes
forð-ward an fērdi, · fundun all só hé sprak
word-tékjan wár: · ni was þes gi-wand énig.
Þár gérwidun sie þea góma. · Warð þe godes sunu,
hélag drohtin · an þat hús kuman,
þár sie þe land-wíse · léstjen skoldun,
ful-gangan godes gi-bode, · al só Judeono was
éo éndi ald-sidu · an ér-dagun.
Gi-wêt imu þó an þemu ávande · alo-waldand Krist
an þene seli sittjen; · hét þár is ge-siðos te imu
twe-livi gangan, · þea im gi-triuwiston
an iro móð-sevon · manno wárun
bi wordun éndi bi wísun: · wisse imu selvo
iro hugi-skefti · hélag drohtin.
Grótte sie þó ovar þem gómun: · „Gern bium ik swíðo“, kwað
„þat ik samad mid iu · sittjen móti,
gómono neoten, · Judeono paskha
déljen mid iu só diurjun. · Nú ik iu iuwes drohtines skal
willjon seggjan, · þat ik an þesarō wer-oldi ni móti
mid mannum mér · móses an-biten
furður mid firihun, · ér þan gi-fullod wirðid
himilo ríki. · Mí is an handun nú
wíti éndi wunder-kwále, · þea ik for þesumu werode skal,
þolon for þesarū þiodu.“ · Só hé þó só te þem þegnun sprak,
hélag drohtin, · só warð imu is hugi dróvi,
warð imu gi-sworen sevo, · éndi eft te þem ge-siðun sprak,
þe góðo te þem is jungaran: · „Hwat ik iu godes ríki“, kwað
hé,

4574 „gi·hét himiles lioht, · ęndi gí mí hold-líko
 iuwan þegan-skepi. · Nú ni willjat gí a·þengjan só,
 4576 ak wéñkjac þero wordo. · Nú seggju ik iu te wáran hér,
 þat wili iuwar twe-livjo ên · treuwana swíkan,
 4578 wili mí far·kópon · undar þit kunni Judeono,
 gi·selljen wiðer silvare, · ęndi wili imu þár sink niman,
 4580 diurje mēðmos, · ęndi geven is drohtin wið þiu,
 holdan hêrran. · Þat imu þoh te harme skal,
 4582 werðan te wítje; · be þat hé þea wurdì far·sihit
 ęndi hé þes arvédjes · ęndi skawot,
 4584 þan wêt hé þat te wáran, · þat imu wári wóðjera þing,
 bætara mikilu, · þat hé gio gi·boran ni wurði
 4586 libbjendi te þesumu liohte, · þan hé þat lôn nimid,
 uvil arvédì · in·wid·rádo.“
 4588 Þó bi·gan þero erlo ge·hwi·lík · te öðrumu skawon,
 sorgondi sehan; · was im sér hugi,
 4590 hriuwig umbi iro herta: · gi·hórdun iro hêrron þó
 gorn-word sprekan. · Pea gumon sorgodun,
 4592 hwi·líkan hé þero twe-livjo · te þiu téljen weldi,
 skuldigna skaðon, · þat hé habdi þea skattos þár
 4594 ge·þingod at þeru þiod. · Ni was þero þegno ênigumu
 su·líkes in·widdjes · óði te gehanne,
 4596 mén·gi·þáhtjo · —ant suok þero manno ge·hwi·lík—,
 wurðun alle an forhtun, · frágóne gi·dorstun,
 4598 ér 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 þár þó an þes mahtiges Kristes
 barme rëstjen · ęndi an is breostun lag,
 4604 hlinode mid is hóvdú: · þár nam hé só manag hêlag ge·rúni,
 diapa gi·þáhti, · ęndi þó te is drohtine sprak,
 4606 be·gan ina þó frágóne: · „hwe skal þat, frô míñ, wesen“, kwað
 hé,
 „þat þi far·kópon wili, · kuningo ríkjost,
 4608 undar þínaro fiundo folk? · Ús wári þes firi-wit mikil,
 waldand, te witanne.“ · Þó habde eft is word garu
 4610 hêljando Krist: · „seh þi, hwemu ik hér an hand geve
 mínes móses for þesun mannun: · þe haved mén·gi·þáht,

4612 **b**irid **b**ittran hugi; · þe skal mí an **ba**nono ge·wald,
 fiundun bi·felhen, · þár man mínes **f**erhes skal,
 4614 **a**ldres áhtjen.“ · Nam hé þó aftar þiu
 þes móses for þem **m**annun · èndi gaf is þemu mén-skaðen,
 4616 **J**udase an hand · èndi imu te·g^{ne}s sprak
 selvo for þem is ge·siðun · èndi ina **s**niumo hét
 4618 **f**aran fan þemu is **folke**: · „frumi só þú þenkis“, kwað hé,
 „dó þat þú **d**uan skalt: · þú ni maht bi·dérnjen lèng
 4620 **w**illjon þínan. · Þiu **w**urd is at handun,
 þea **t**ídi sind nú gi·náhid.“ · Só þó þe **treu**-logo
 4622 þat **m**ós ant·féng · èndi mid is **m**üðu an·bêt,
 só af·gaf ina þó þiu **g**odes kraft, · **g**ramon in ge·witun
 4624 an þene lík-hamon, · **l**êða wihti,
 warð imu **S**atanas · **s**éro bi·tengi,
 4626 **h**ardo umbi is **h**erte, · siður ine þiu **h**elpe godes
 far·lét an þesumu **lio**hte. · Só is þena **liudjo** wé,
 4628 þe só undar þesumu **hi**mile skal · **h**érron wehslon.

TODO.

56 Gi·wétt imu þó út þanen · in·widjas gern
 4630 **J**udas **g**angan: · habde imu **g**rimmen hugi
 þegan wið is **p**iodan. · Was þó iu **þ**iustri naht,
 4632 swíðo gi·sworken. · Sunu drohtines
 was ima at þem **g**ómun forð · èndi is **j**ungarun þár
 4634 **w**aldand **w**ín èndi brôd · **w**íhide bêðju,
 hêlagode hevan-kuning, · mid is **h**andun brak,
 4636 **g**af it undar þem is **j**ungarun · èndi **g**ode þankode,
 sagde þem á-lát, · þe þár al gi·skóp,
 4638 **w**er-old èndi **w**unnja, · èndi sprak **w**ord manag:
 „gi·lôv jot gí þes **lio**hto“, (kwað hé,) „þat þit is míñ lík-hamo
 4640 èndi míñ blód só same: · givu ik iu hér bêðju samad
 etan èndi drinkan. · Þit ik an **e**rðu skal
 4642 **g**evan èndi **g**eotan · èndi iu te **g**odes ríkje
 lôsjen mid mínu lík-hamen · an líf êwig,
 4644 an þat **h**imiles lioft. · Gi·huggjat gí simlun,
 þat gí þiu ful·gangan, · þiu ik an þesun **g**ómun dón;
 4646 **m**árjad þit for **m**enegi: · þit is **m**ahtig þing,
 mid þius skulun gí iuwomu **d**rohtine · **d**iuriða frummjen,
 4648 habbjad þit míñ te gi·hugdjun, · hêlag biliði,

4650 þat it *qldi*-barn · aftar lêstjen,
 waron an þesaru *wer-oldi*, · þat þat *witin alle*,
 man ovar þesan *middil-gard*, · þat it is þurh mína *minnja*
 gi·duan
 4652 hêrron te *huldi*. · Ge-huggjad *gí simlun*,
 hweo ik iu hér ge·biudu, · þat *gí iuwan bróðer-sképi*
 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 gegnungs* · *jungaron míne*.
 4658 Ôk skal ik iu *kúðjen*, · hwó hér wili *kraftag fiund*,
 hëttjand *heru-grim*, · umbi iuwan *hugi niusjen*,
 4660 *Satanas selvo*: · hé kumid iuwaro *seolono herod*
 frókno *fréson*. · *Simlun gí fasto te gode*
 4662 berad iuwa *breost-gi·þáht*: · ik skal an iuwaru *bedu standen*,
 þat iu ni *mugi þe mén-skaðo* · *mód ge·twífljan*;
 4664 ik *ful-léstju* iu wiðer þemu *fiunde*. · Ôk kwam hé herod giu
 fréson *mín*,
 þoh imu is *willjon* hér · *wiht ne gi·stódi*,
 4666 *lioves* an þemu *mínumu lík-hamon*. · Nú ni willju ik iu *leng*
 helen,
 hwat iu hér nú *sniumo skal* · te *sorgu gi·standen*:
 4668 *gí skulun mí ge·swíkan*, · *ge·síðos míne*,
 iuwes *þegan-sképjæs*, · êr þan þius *þiustrje naht*
 4670 *liudi far·líða* · *qndi eft lioht kume*,
morgan te mannun.“ · *Pó warð mód gumon*
 4672 *swíðo gi·sworken* · *qndi sér hugi*,
hriuwig umbi iro herte · *qndi iro hêrron word*
 4674 *swíðo an sorgun*. · *Símon Petrus þó*,
þegan wiði is þiodan · *þrist-wordun sprak*
 4676 *bí huldi *wiði is hêrron*: · „*þoh bí all þit helíðo folk*“, *kwaþ-hie*,
 „*gi·swíkan þína gi·síðos*, · *þoh ik sinnon mid bí*
 4678 at allon *þaravon* · *þolojan willju*.
 Ik biun *garo sinnon*, · ef mí *god látið*,
 4680 þat ik an þínon *ful-léstje* · *fasto gi·stande*;
 þoh sia þi an *karkarjes* · *klústron hardo*,
 4682 þesa *liudi bi·lúkan*, · þoh ist mí *luttill tweho*,
 ne ik an þem *bendjon mid þi* · *bídan willje*,
 4684 *liggjan mid þi só lieven*; · ef sia þínes *lives þan*

þuru eggja níð · áhtjan willjad,
 4686 frô míñ þie guodo, · ik giuv míñ ferâf furi þik
 an wápnō spil: · nis míñ werð iowiht
 4688 te bi·míðanne, · só lango só míñ mím warod
 hugi òndi hand-kraft.“ · Þuo sprak im eft is hêrro an·gegin:
 4690 „Hwat þú þik bi·wánis“, (kwaþ-hie,) „wissaro treuwono,
 þrístero þingo: · þú havis þegnes hugi,
 4692 willjon guodan. · Ik mag þi seggjan, hwó it þoh gi·werðan
 skal,
 þat þú wirðis só wék-muod, · þoh þú nú ni wánjes só,
 4694 þat þú þines þiadnes te naht · þríwo far·lôgnis
 êr hano-krádi òndi kwiðis, · þak ik jin hêrro ni sí,
 4696 ak þú far·manst mína mund-burd.“ · Þuo sprak eft þie man
 an·gegin:
 „ef it gio an wer-oldi“, (kwaþ-hie,) „gi·werðan muosti,
 4698 þat ik samad midi þi · sweltan muosti,
 dôjan diur-líko, · þan ne wurði gio þie dag kuman,
 4700 þat ik jin far·lôgnidi, · lievo drohtin,
 gerno for þeson Juðeon.“ · Þuo kwáðun alla þia jungron só,
 4702 þat sia þár an þem þingon mid im · þoljan weldin.

TODO.

57 Þuo im eft mid is wordon gi·bôd · waldand selvo,
 4704 hêr hevan-kuning, · þat sia im ni lietin iro hugi twífljan,
 hiet þat sia ni weldin [...] · diopa gi·þáhti:
 4706 „Ne druvje iuwa herta · þuru iuwes drohtines word,
 ne forþtjat te filo: · ik skal fader úsan
 4708 selvan suokjan · òndi iu sêndjan skal
 fan hevan-ríkje · hêlagna gêst:
 4710 þie skal iu eft gi·fruofrjan · òndi te frumu werðan,
 manon iu þero mahlo, · þie ik iu manag hëbbju
 4712 wordon gi·wísid. · Hie givit iu gi·wit an briost,
 lust-sama lêra, · þat gi lêstjan forð
 4714 þiu word òndi þiu werk, · þia ik iu an þesaro wer-oldi gi·bôd.“
 A·rês im þuo þe ríkjo · an þemo rakode innan,
 4716 nerjendo Krist · òndi gi·wêt im nahtes þanan
 selvo mid is gi·síðon: · sêrago gégun
 4718 swíðo gornondja · jungron Kristes,
 hriuwig-muoda. · Þuo hie im an þena hôhan gi·wêt

4720 Oliueti-berg: · þár was hie **up gi·wuno**
 gangan mid is **jungron**. · þat wissa Judas wel,
 4722 **balo-hugdig man**, · hwand hie was oft an þem **berēge** mid im.
 4724 **þár gruotta þie godes suno** · **júgron sína**:
 „Gí sind nú só **druoja**“ (kwaþ-hie,) „nú gí mínan **dōð** witun;
 4726 **nú gornonð** gí **endī griotand**, · **endī þesa Juðeon** sind an
 luston,
 4728 **mēndit þius mēnigi**, · sindun an iro **muode fráha**,
 pius wer-old ist an **wunnjon**. · þes wirðit þoh **gi·wand kuman**
 4730 **sniumo tulgo**: · þan wirðit im **sér hugi**,
 þan **mornjat sia** an iro **móde**, · **endī gí mēndjan skulun**
 after te **êwon-dage**, · hwand gio **endī ni kumið**,
 iuwes wel-lives gi·wand: · be·þiu ne þurvun iu þius **werk**
 tregan,
 4732 **hreawan mín hin-fard**, · hwand þanan skal þiu **helpa kuman**
 gumono barnon. · þuo hiet hie is **jungron þár**
 4734 **bídan uppán þemo berge**, · kwað þat hie ti **bedu weldi**
 an þiu **holm-klivu** · **hôhor stígian**;
 4736 hiet þuo **þria** mid im · **þegnos gangan**,
 Jakobe endī Johannese · **endī þena guodan Petruse**,
 4738 **þrist-muodjan þegan**. · þuo sia mid iro **þiedne samad**
 gerno géngun. · þuo hiet sia **þie godes suno**
 4740 an **berge uppán** · te **bedu hnígan**,
 hiet sia **god gruotjan**, · ***gerno biddjan**,
 4742 þat hé im **þero kostondero** · **kraft far·stódi**,
 wrēðaro willjon, · þat im þe **wiðer-sako**,
 4744 ni **mahti þe mēn-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 **góðan grótte**, · **gorn-wordun sprak**
 hriuwig-líko: · was imu is **hugi dróvi**,
 4750 bi þeru **mēnniski** · **mód gi·hrórid**,
 is **flésk** was an **forhton**: · **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 **gést endī þe lík-hamo**:
 óðar was fúsid · an **forð-wegos**,
 4756 þe **gést** an **godes ríki**, · **óðar jámar stód**,

lík-hamo Kristes: · ni welde þit lioft a·geven,
 4758 ak dróvde for þemu dôðe. · Simla hé hreop te drohtine forð
 þiu mér aftar þiu · mahtigna grótte,
 4760 hóhan himil-fader, · hélagna god,
 waldand mid is wordun: · „ef nú werðen ni mag“, kwað hé,
 4762 „man-kunni ge·nērid, · ne sí þat ik mínan geve
 liovan lík-hamon · for liudjo barn
 4764 te wéjanne te wundrun, · it sí þan þín willjo só,
 ik willju is þan gi·koston: · ik nimu þene kéklik an hand,
 4766 drinku ina þi te diurðu, · drohtin frô mí,
 mahtig mund-boro. · Ni seh þú mínes hér
 4768 fléskes gi·fórjes. · Ik fullon skal
 willjon þínen: · þú haves ge·wald ovar al.“
 4770 Gi·wét imu þó gangen, · þár hé êr is jungaron lét
 bídan uppan þemu berge; · fand sie þat barn godes
 4772 slápen sorgandje: · was im sér hugi,
 þes sie fan iro drohtine · dêljen skoldun.
 Só sind þat mód·þraka · manno ge·hwí-líkumu,
 4774 þat hé far·látan skal · liavane hêrron,
 af·geven þene só góden. · Þó hé te is jungarun sprak,
 4776 wahte sie waldand · endi wordun grótte:
 „Hwí willjad gí só slápen?“ (kwað hé) „ni mugun samad mid mí
 wakon êne tid? · þiu wurd is at handun,
 4778 þat it só gi·gangen skal, · só it god fader
 gi·markode mahtig. · Mí nis an mínumu móde tweho:
 4780 míngést is garu · an godes willjan,
 fús te faranne: · míngléisk is an sorgun,
 4782 létid mik mínlík-hamo: · létid is imu swiðo
 wítí te þolonne. · Ik þoh willjan skal
 mínes fader ge·frummjen; · hebbjad gí fasten hugi.“
 4784 Gi·wét imu þó eft þanan · óðer-siðu
 an þene berg uppen · te bedu gangan,
 4786 mári drohtin, · endi þár só manag gi·sprak
 góðoro wordo. · Godes engil kwam
 hélagnan fan himile, · is hugi fastnode,
 4790 bældide te þem bændjun. · Hé was an þeru bedu simla
 forð an flíte · endi is fader grótte,
 4792 waldand mid is wordun: · „ef it nú weser ni mag“, kwað hé,
 „mári drohtin, · nevu ik for þit manno folk

4796 þiod-kwále þoloje, · ik an þínan skal
 willjan wonjan.“ · Gi-wêt imu þó eft þanen
 4798 sókjan is ge·síðos: · fand sie slápandje,
 grótte sie gáhun. · Géng imu eft þanen
 4800 þriddjon síðu te bedu · éndi sprak þiod-kuning
 al þiu selvon word, · sunu drohtines,
 4802 te þemu alo-waldon fader, · só hé êr dede,
 manode mahtigna · manno frumana
 4804 swíðo niud-líko · nejrjando Krist,
 géng imu þó eft te þem is jungarun, · grótte sie sáno:
 4806 „slápad gí éndi restjad“, (kwað hé), „nú wirðid sniumo herod
 kuman mid kraftu, · þe mí far·kópot havad,
 4808 sundja lôsan gi·sald.“ · Ge·síðos Kristes
 wakodun þó aftar þem wordun · éndi gi·sáhun þó þat werod
 kuman
 4810 an þene berg uppen · brahtmu þiu mikilon,
 wrêða wápan-berand.

TODO.

58

Wínde im Judas,
 4812 gram-huggig man; · Judeon aftar sigun,
 fiundo folk-skepi; · dróg man fiur an gi·mang,
 4814 logna an lioht-fatun, · lêdde man faklon
 brinnandja fan burg, · þár sie an þene berg uppan
 4816 stigun mid strídu. · Þea stédi wisse Judas wel,
 hwár hé þea liudi · tó lêdján skolde.
 4818 Sagde imu þó te tékne, · þó sie þár tó fórun
 þemu folke bi·foran, · te þiu þat sie ni far·féngin þár,
 4820 erlos óðren man: · „ik gangu imu at êrist tó“, kwað hé,
 „kussju ine éndi kwaddju: · þat is Krist selvo.
 4822 Þene gí fáhen skulun · folko kraftu,
 binden ina uppan þemu berge · éndi ina te burg hinan
 4824 lêdjén undar þea liudi: · hé is líves havad
 mid is wordun far·werkod.“ · Werod siðode þó,
 4826 ant-tat sie te Kriste · kumane wurðun,
 grim folk Judeono, · þár hé mid is jungarun stód,
 4828 mári drohtin: · bêd metodo-gi·skapu,
 torhtero tidjo. · Þó géng imu treu-lôs man,
 4830 Judas te·gengnes · éndi te þemu godes barne

hnêg mid is hôvdu · òndi is hêrón kwêdde,
4832 kuste ina kraftagne · òndi is kwidi lêste,
wísde ina þemu werode, · al só hé êr mid wordun ge-hét.
4834 þat þolode al mid gi·þuldjun · þiodo drohtin,
waldand þesara wer-oldes · òndi 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 · òndi mí te þesare lêðan
þiode sprekan,
4838 far-kópos mid þínu kussu · under þit kunní Judeono,
meldos mí te þesaru mènegi?“ · Géng imu þó wið þea man
4840 wið þat werod óðar · òndi sie mid is wordun fragn,
hwene sie mid þiu ge-siðju · sókjan kwámin
4842 só niud-liko an naht, · „so gó willjan nôd frummjen
manno hwi-líkumu.“ · Þó sprak imu eft þiu mènegi an·gegin,
4844 kwáðun þat im hêljand · þár an þemu holme uppan
ge-wísid wári, · „þe þit gi·wer frumid
4846 Judeo liudjun · òndi 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 nérjendjo Krist
4850 sagde te sóðan, · þat hé it selvo was,
só wurðun þó an forhton · 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 strídice man,
4856 a·hliopun eft up an þemu holme, · hugi fastnodun,
bundun briost·gi·þáht, · gi·bolgané géngun
4858 náhor mid níðu, · ant-tat sie þene nérjendjon Krist
werodo bi·wurpun. · Stódun wíse man,
4860 swiðo gornundje · jungaron Kristes
bi·foran þeru dreyvjon dádi · òndi te iro drohtine sprákun:
4862 „wári it nú þín willjo“, (kwáðun sie), „waldand frô míñ,
þat sie ús hér an speras ordun · spildjen móstin
4864 wápnun wunde, · þan ni wári ús wiht só góð,
só þat wí hér for úsumu drohtine · dóan móstin
4866 bæniðjun bléka“. · Þó gi·bolgan warð
snel swerd·began, · Símon Petrus,

4868 well imu innan hugi, · þat hé ni mahte ênig word sprekan:
 só harm warð imu an is hertan, · þat man is hêrron þár
 4870 binden welde. · Þó hé gi·bolgan géng,
 swíðo þrist-mód þegan · for is þiodan standen,
 4872 hard for is hêrron: · ni was imu is hugi twífla,
 blóð an is breostun, · ak hé is bil a·tôh,
 4874 swerd bi sídu, · slóg imu te·gernes
 an þene furiston fiund · folmo krafto,
 4876 þat þó Malkhus warð · mákjas eggjun,
 an þea swíðaron half · swerdu gi·málod:
 4878 þiu hlust warð imu far·hawan, · hé warð an þat hôvid wund,
 þat imu heru-drôrag · hlear endlí òre
 4880 bæni-wundun brast: · blód aftar sprang,
 well fan wundun. · Þó was an is wangun skard
 4882 þe furisto þero fiundo. · Þó stód þat folk an rúm:
 an·drédu im þes billes biti. · Þó sprak þat barn godes
 4884 selvo te Símon Petrusse, · 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 mårjon · mahtigne god,
 4888 hêlagne fader · an himil-ríkja,
 þat hé mí só managan ęngil herod · ovana sandi
 4890 wiges só wísen, · só ni mahtin iro wápan·þréki
 man a·dôgjan: · iro ni stódi gio su-lík megin samad,
 4892 folkes gi·fastnod, · þat im iro ferh aftar þiu
 werðen mahti. · Ak it havad waldand god,
 alo-mahtig fader · an óðar gi·markot,
 4894 þat wí gi·þolojan skulun, · só hwat só ús þius þioda tó
 4896 bittres brëngit: · ni skulun ús belgan wiht,
 wréðjan wið iro ge·winne; · hwand só hwe só wápno níð,
 4898 grimman gér-heti wili · gerno frummjen,
 hé swiltit imu · eft swerdes eggjun,
 4900 dóit im bi·drôgegan: · wí mid úsun dâdjun ni skulun
 wiht a·wêrdjan.“ · Géng hé þó te þemu wundon manne,
 4902 legde mid listjun · lík te·samne,
 hôvid-wundon, · þat siu sán gi·hêlid warð,
 4904 þes billes biti, · endlí sprak þat barn godes
 wið þat wréðe werod: · „mí þunkid wunder mikil“, kwað hé,
 4906 „ef gí mí lêðes wiht · lêstjen weldun,

	hwí gí mí þó ni fén̄gūn, · þan ik undar iuwomu folke stód, an þemu wihe innan · ęndi þár word manag soð-lík sagde. · Þan was sunnon skín, diur-lik dages lioht, · þan ni weldun gí mí dóan eo·wiht lêðes an þesumu liohte, · ęndi nú lêdjad mí iuwa liudi tó an þiustrje naht, · al só man þiove dót, þan man þene fáhan wili · ęndi hé is ferhes havad far·werkot, wam-skaðo.“ · werod Judeono gripun þó an þene godes sunu, · grimma þioda, hatandjero hóp, · hwurvun ina umbi módag manno folk · —mén̄es ni sáhun—, heftun heru-bęndjun · handi te·samne, faðmos mid fiterjun. · Im ni was su-líkaró firin-kwála þarf te gi·þolonne, · þiod-arvédjes, te winnanne su-lík wíti, · ak hé it þurh þit werod deda, hwand hé liudjo barn · lôsjen welda, halon fan helleljú · an himil-ríki, an þene wídon welon: · be·þiu hé þes wiht ne bi·sprak, þes sie imu þurh in·wid-níð · ógjan weldun.
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TODO.

4926	59	þó wurðun þes só malske · módag folk Judeono, þiu héri warð þes só hrómeg , · þes sie þena hêlagon Krist an liðo-bendjon · lêdjan muostun, forjan an fiterjun . · Pie fiund eft ge-witun
4928		fan þemu berge te burg . · Géng þat barn godes undar þemu héri-sképi · handun ge-bunden,
4930		drúvondi te dale . · Wárún imu þea is diurjon þó ge-síðos ge-swikane, · al só hé im êr selvo gi-sprak :
4932		ni was it þoh be ênigaru blóði , · þat sie þat barn godes, lioven far-létun, · ak it was só lango bi-foren
4934		wár-sagono word , · þat it skoldi gi-werðen só: be-þiu ni mahtun sie is be- míðan . · Þan aftar þeru mænegi
4936		géngun
4938		Johannes èndi Petrus, · pie gumon twêne , folgodun ferrane : · was im firi-wit mikil ,
4940		hwat þea grimmon Judeon · þemu godes barne , weldin iro drohtine dóen . · Þó sie te dale kwámun
4942		fan þemu berge te burg , · þár iro biskop was,

iro wíhes ward, · þár lêddun ina wlanke man,
erlos undar ederos. · Þár was êld mikil,
fiur an fríd-hove · þemu folke te·gernes,
ge·warht for þemu werode: · þár géngun sie im wérnjen tó,
Judeo liudi, · léton þene godes sunu
bídon an bændjun. · Was þár braht mikil,
gél-módigaro galm. · Johannes was êr
þemu héroston kúð: · be·þiu móste hé an þene hof innan
þringan mid þeru þioda. · Stód allaro þegno bætsto,
Petrus þár úte: · ni lét ina þe portun ward
folgon is fröen, · êr it at is friunde a·bad,
Johannes at énumu Judeon, · þat man ina gangan lét
forð an þene fríd-hof. · Þár kwam im ên fékni wíf
gangen te·gernes, · þiu énas Judeon was,
iro þeodanes þiw, · endi þó te þemu þegne sprak
magað un·wán-lík: · „Hwat þú mahtis man wesan“, kwað siu,
„jungaro fan Galilea, · þes þe þár genower stéd
faðmun gi·fastnod.“ · Þó an forhutun warð
Símon Petrus sán, · slak an is móde,
kwað þat hé þes wíves · word ni bi·konsti
ni þes þeodanes · þegan ni wári:
mêð is þó for þeru mènegi, · kwað þat hé þena man ni
ant·këndi:
„ni sind mí þine kwidi kúðe“, (kwað hé;) was imu þiu kraft godes,
þe hérdislo fan þemu hertan. · Hwaravondi géng
forð undar þemu folke, · ant-tat hé te þemu fiure kwam;
gi·wêt ina þó warmjen. · Þár im ôk ên wíf bi·gan
fælgjan firin-spráka: · „hér mugun gí“, kwað siu, „an iuwan
fiund sehan:
þit is gegnungs · jungaro Kristes,
is selves ge·sið.“ · Þó géngun imu sán aftar þiu
náhor níð-hwata · endi ina niud-líko
frágodon fiundo barn, · hwi-likes hé folkes wári:
“ni bist þú þesoro burg-liudjo“, (kwáðun sie;) „þat mugun wí an
þínumu gi·bárje gi·sehan,
an þínun wordun endi an þínar wíson, · þat þú þeses werodes
ni bist,
ak þú bist galiléisk man.“ · hé ni welda þes þó gehan eo·wiht,
ak stód þó endi strídda · endi starkan eð

4978 swíð-líko ge·swór, · þat hé þes ge·síðes 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. · Jó 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 þár
 4984 an þemu berge uppan, · „þár wí an þemu bóm-gardon
 hérron þínumu · hendi bundun,
 4986 fastnodun is folmos.“ · Hé þó þurh forhtan hugi
 for·lôgnide þes is lioves hérron, · kwað þat hé weldi wesan þes
 líves skolo,

4988 ef it mahti ênig þár · irmin-manno
 gi·seggjan te soðan, · þat hé þes ge·síðes wári,
 4990 folgodi þeru ferd. · Jó warð an þena formon sið
 hano-krád af·haven. · Jó sah þe hêlago Krist,
 4992 barno þat bætste, · þár hé ge·bunden stóð,
 selvo te Símon Petruse, · sunu drohtines
 4994 te þemu erle ovar is ahsla. · Jó warð imu an innan sán,
 Símon Petruse · sér an is móde,
 4996 harm an is hertan · endi is hugi dróvi,
 swíðo warð imu an sorgun, · þat hé êr selvo ge·sprak:
 4998 gi·hugde þero wordo þó, · þe imu êr waldand Krist
 selvo sagda, · þat hé an þeru swartan naht
 5000 êr hano-krádi · is hérron skoldi
 þríwo far·lôgnjen. · Þes þram imu an innan móð
 5002 bittro an is breostun, · endi géng imu þó gi·bolgan þanen
 þe man fan þeru mænigi · an móð-karu,
 5004 swíðo an sorgun, · endi is selves word,
 wam-skæfti weop, · ant-tat imu wallan kwámun
 5006 þurh þea hert-kara · hête trahni,
 blódage fan is breostun. · Hé ni wández þat hé is mahti
 gi·bótjen wiht,

5008 firin-werko furður · efþa te is frâhon kuman,
 hérron huldi: · nis ênig hæliðo só ald,
 5010 þat io mannes sunu · mér gi·sáhi
 is selves word · sérur hreawan,
 5012 karon efþa kúmjén: · „Wola krafteg god“, kwað hé,
 þat ik hæbbju mí só for·werkot, · só ik mínarō wer-oldes ni þarf

5014 ó-lát sèggjan. · Ef ik nú te aldre skal
 huldjo bínaró · qndi hevan-ríkjas,
 5016 þeoden, þolojan, · þan ni þarf mí þes ênig þank wesan,
 liovo drohtin, · þat ik io te þesumu liohte kwam.
 5018 Ni bium ik nú þes wirðig, · waldand fró míni,
 þat ik under þíne jungaron · gangan móti,
 5020 þus sundig under þíne ge-siðos: · ik iro selvo skal
 míðan an mínumu móde, · nú ik mí su-lík mén ge-sprak.“
 5022 Só gornode · gumono bætsta,
 hrau im só hardo, · þat hé habde is hérren þó
 5024 leoves far-lógnid. · Þan ni þurvin þes liudjo barn,
 weros wundrojan, · be-hwí it weldi god,
 5026 þat só lioven man · lêð gi-stódi,
 þat hé só hón-líko · hérren sínes
 5028 þurh þera þiwun word, · þegno snellost,
 far-lógnide só leoves: · it was al bi þesun liudjun gi-duan,
 5030 firiho barnun te frumu. · Hé welde ina te furiston dóan,
 hérost ovar is híwiski, · hélag drohtin:
 5032 lét ina ge-kunnon, · hwi-like kraft havet
 þe mènniska mód · áno þe maht godes;
 5034 lét ina ge-sundjon, · þat hé siðor þiu bæt
 liudjun gi-lôvdi, · hwó liof is þár
 5036 manno gi-hwi-líkumu, · þan hé mén ge-frumit,
 þat man ina a-láte · lêðes þinges,
 5038 sakono qndi sundjono, · só im þó selvo dede
 hevan-ríki god · harm-ge-wurhti.

TODO.

5040 60 Be þiu nis mannes bág · mikilun bi-þervi,
 hagu-staldes hróm: · ef imu þiu helpe godes
 5042 ge-swíkid þurh is sundjon, · þan is imu sán aftar þiu
 breost-hugi blóðora, · þoh hé êr bi-hêt spreka,
 5044 hrómje fan is hildi · qndi fan is hand-krafti,
 þe man fan is megine. · Þat warð þár an þemu márjon skín,
 5046 þegno bætston, · þó imu is þiodanes gi-swék
 hélag helpe. · Be-þiu ni skoldi hrómjen man
 5048 te swíðo fan imu selvon, · hwand imu þár swíkid oft
 wán qndi willjo, · ef imu waldand god,
 5050 hér hevan-kuning · herte ni sterkit.

Þan bêd allaro barno bêtst, · bêndi þolode
 5052 þurh man-kunni. · Hwurvun ina managa umbi
 Judeono liudi, · sprákun gelp mikil,
 5054 habdun ina te hoska, · þár hé gi·heftid 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 héri Judeono: · habdun im hugi wulvo,
 in·wid an innan. · Warð þár êo-sago
 5060 an morgan-tíd · manag gi·samnod
 irri ãndi 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·wíasadín · mid wár-lôsun,
 mannun mén·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·déljen te dôðe. · Sie ni mahtun an þemu dage finden
 só wrêð ge·wit-sképi, · þat sie imu witi be·þiu
 5070 a·déljen gi·dorstin · efþa dôð frummjen,
 lívu bi·lôsjen. · Þó kwámun þár at latstan forð
 5072 an þena warf wero · wár-löse man
 twêne gangan · ãndi bi·gunnun im telljen an,
 5074 kwáðun þat sie ina selvon · seggjan gi·hôordin,
 þat hé mahti te·werpen · þena wíh godes,
 5076 allaro húso hôhost · ãndi þurh is hand-mégin,
 þurh is ênes kraft · up a·rihtjen
 5078 an þriddjon daga, · só is elkor ni þorfti be·þihan man.
 Hé þagoda ãndi þoloda: · ni sprak imu io þiu þiod só filu,
 5080 þea liudi mid luginun, · þat hé it mid lêðun an·gegin
 wordun wráki. · Þó þár undar þemu werode a·rês
 5082 balu-hugdig man, · biskop þero liudjo,
 þe furisto þes folkes · ãndi frágode Krist
 iak ina be imu selvon bi·swór · swíðon êðun,
 5084 grótte ina an godes namon · ãndi gerno bad,
 þat hé im þat gi·sagdi, · ef hé sunu wári
 5086 þes libbjendjes godes: · „þes þit lioht ge·skóp,
 Krist kuning êwig. · Wí ni mugun is ant·kiennjen wiht

ne an þínun wordun ni an þínun werkun.“ · Þó sprak imu eft
 þe wáro ar·gegin,
 5090 þe góðo godes sunu: · „þú kwiðis it for þesun Judeon nú,
 sóð-líko segis, · þat ik it selvo bium.
 5092 Þes ni gi·lóvjad mí þese liudi: · ni willjad mí for·látan be·þiu;
 ni sind im mín word wirðig. · Nú seggju ik iu te wárún þoh,
 5094 þat gí noh skulun sittjen gi·sehan · an þe swíðaron half godes
 márjan mannes sunu, · an mægin-krafte
 5096 þes alo-walden fader, · endi þanan eft kuman
 an himil-wolknun herod · endi allumu hecliðo kunnje
 5098 mid is wordun a·dêlen, · al só iro ge·wurhti sind.“
 Þó balg ina þe biskop, · habde bitren hugi,
 5100 wréðida wið þemu worde · endi is gi·wádi slét,
 brak for is breostun: · „Nú ni þurvun gí bídan leng“, kwað hé,
 „þit werod ge·wit-sképjes, · nú im su-lík word farad,
 5102 mén-spráka fan is müðe. · þat gi·hórid hér nú manno filu,
 rinko an þesumu rakude, · þat hé ina só ríkjan telit,
 5104 gihid þat hé god sí. · Hwat willjad gí Judeon þes
 a·dêlen te dóme? · Is hé dôðes nú
 5106 wirðig be su-líkun wordun?“

TODO.

61 þat werod al ge·sprak,
 5108 folk Judeono, · þat hé wári þes ferhes skolo,
 wítjes só wirðig. · Ni was it þoh be is ge·wurhtjun gi·dóen,
 5110 þat ine þár an Jerusalem · Judeo liudi,
 sunu drohtines · sundja lósen
 a·dêldun te dôðe. · Þó was þero dágjo hróm
 Judeo liudjun, · hwat sie þemu godes barne mahtin
 5112 só haftemu mêt, · harmes ge·frummjen.
 Be·wurpun ina þó mid werodu · endi ina an is wangon slógun,
 5114 an is hleor mid iro handun · —al was imu þat te hoske
 gi·dóen—,
 félgidun imu firin-word · fiundo mènigi,
 5118 bismer-spráka. · Stód þat barn godes
 fast under fiundun: · wárún 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 wréðe man

- 5124 só gi·bundanan, · þat barn godes,
5126 Þendi ina þó lēddun, · þár þero liudjo was,
þere þiade þing-hús. · Þár þegan manag
huruvn umbi iro héri-togon. · Þár was iro hérren bodo
fan Rúmu-burg, · þes þe þó þes ríkjas gi·wéld:
5128 kumen was hé fan þemu késure, · gi·séndid was hé undar þat
kunni Judeono

te rihtjenne þat ríki, · was þár rád-gevo:
5130 Pilatus was hé héten; · hé was fan Ponteo lande
knósles kennit. · Habde imu kraft mikil,
5132 an þemu þing-húse · þiod gi·samnod,
an warf weros; · wár-löse man
5134 a·gávun þó þena godes sunu, · Judeo liudi,
under fiundo folk, · kwáðun þat hé wári þes ferhes skolo,
5136 þat man ina wíttnodi · wápnes eggjun,
skarpun skúrun. · Ni welde þiu skole Judeono
5138 þringan an þat þing-hús, · ak þiu þiod úte stód,
mahlidun þanen wið þea mænegi: · ni weldun an þat gi·mang
farenn,

5140 an e·li-landige man, · þat sie þár un-reht word,
an þemu dage dýrvjes wiht · a·déljan ne gi·hórdin,
5142 ak kwáðun þat sie im só hluttro · hélaga tídi,
weldin iro paskha halden. · Pilatus ant·féng
5144 at þem wam-skaðun · waldandes barn,
sundja lösen. · Þó an sorgun warð
5146 Judases hugi, · þó hé a·gevan gi·sah
is drohtin te dôðe, · þó bi·gan imu þiu dág aftar þiu
5148 an is hugja hreuan, · þat hé habde is hérren êr
sundja lösen gi·sald. · Nam imu þó þat siluvan an hand,
5150 þrí·tig skatto, · þat man imu êr wið is þiodane gaf,
géng imu þó te þem Judiun · endi im is grimmon dág,
5152 sundjon sagde, · endi im þat siluvan bôd
gerno te a·gevanne: · „ik hebbju it só grio-líko“, kwað hé,
„mínes drohtines · dróru gi·kópot,
5154 só ik wét þat it mí ni þihit.“ · Þiod Judeono
ni weldun it þó ant·fahan, · ak hétun ina forð aftar þiu
umbi su·líka sundja · selvon ahhton,
5156 hwat hé wið is fráhon · ge·frumid habdi:

„Þú **sáhi** þi **selvo** þes“, (kwáðun sie;) „hwat wili þú þes nú **sóken** te
ús?

- §160 Ne **wít** þú þat þesumu **werode!** · Þó gi·wêt imu eft þanan
Judas **gangan** · te þemu **godes** wíhe
§162 swíðo an sorgun · ęndi þat **silvvar** warp
an þena alah innan, · ne gi·dorste it **ēgan** leng;
§164 fór imu þó só an forhtun, · só ina **fiundo** barn
módagé **manodun:** · habdun þes **mannes** hugi
§166 **gramon** under **gripanen**, · was imu god a·bolgan,
þat hé imu **selvon** þó · **símon** warhte,
§168 hnêg þó an heru-sél · an **hinginna**,
warag an **wurgil** · ęndi **wíti** ge·kôs,
§170 hard **hellje** ge·þwing, · hêt ęndi þiustri,
diap **dôdes** **dalu**, · hwand hé êr umbi is **drohtin** swêk.

TODO.

- §172 **62** þan bêd þat **barn** **godes** · —bendí þolode
an þemu **bing-húse**—, · hwan êr þiu **þiod** under im,
§174 erlos **én-wordje** · alle wurðin,
hwat sie imu þan te **ferah-kwálu** · **frummjan** weldin.
§176 þó þár an þem **benkjun** a·rês · **bodo** késures
fan **Rúmu-burg** · endi géng imu wið þat **ríki** Judeono
módag **mahljen**, · þár þiu **mænigi** stód
aftar þemu **hove** **hwarvon:** · ni weldun an þat **hús** kuman
§180 an þemu **paskha-dage**. · **Pilatus** bi·gan
frókno **frágón** · ovar þat **folk** Judeono,
§182 mid hwiu þe **man** habdi · **morðes** gi·skuldit,
wítjes gi·werkot: · „be hwí gí imu só **wrêðe** sind,
§184 an iuwomu **hugja** **hótje?**“ · Sie kwáðun þat hé im habdi
harmes só filu,
lêðes gi·lêstid: · „ni gávin ina þesa **liudi** þi,
§186 þár sie ina êr bi·foran · **uvilan** ni wissin,
wordun far·warhten. · Hé havat þeses **werodes** só filu
far·lêdid mid is lêrun · —ęndi þesa **liudi** mærrid,
dóit im iro **hugi** twífljen—, · þat wí ni móton te þemu **hove**
késures
§190 tinsi gelden; · þat mugun wí ina gi·tçlljen an
mid **wáru** ge·wit-skepi. · Hé sprikid ôk **word** mikil,
§192 kwiðit þat hé **Krist** sí, · kuning ovar þit ríki,

be·gihit ina só grôtes.“ · Þó im eft te·genges sprak
 §194 bodo kêsures: · „ef hé só bar-líko“, kwað hé,
 „under þesaru mënigi · mén-werk frumid,
 §196 ant·fáhad ina þan eft under iuwe folk-sképi, · ef hé sí is ferhes
 skolo,
 §198 endi imu só a·déljad, · ef hé sí dôðes werð,
 só it an iuwaro aldrono · êo ge·biode.“
 Sie kwáðun þó, þat sie ni móstin · manno nig·ênumu
 §200 an þea hêlagon tíd · te hand·banon,
 werðen mid wápnum · an þemu wíh-dage.
 §202 Þó w  nde ina fan þemu werode · wr  d-hugdig man,
 þegan kêsures, · þe ovar þea þioda was
 §204 bodo fan Rúmu-burg—: · h  t imu þó þat barn godes
 n  hor gangan · endi ina niud-líko,
 fr  goda fr  kno, · ef hé ovar þat folk kuning
 §206 þes werodes w  ri. · Þó habde eft is word garu
 §208 sunu drohtines: · „hweðer þú þat fan þi selvumu sprikis“,
 kwað hé,
 „þe it þi öðre h  r · erlos sagdun,
 §210 kwáðun umbi mínan kuning-duom?“ · Þó sprak eft þe k  sures
 bodo
 w  lank endi wr  d-m  d, · þár hé wið waldand Krist
 §212 r  djode an þem rakude: · „ni bium ik þeses r  kjes hinan“,
 kwað hé,
 „Judeo liudjo, · ni gadoling þín,
 §214 þesaro manno m  ág-wini, · ak mí þí þius m  nigi bi·fal  h,
 a·g  vun þí þina gadulingos mí, · Judeo liudi,
 §216 haftan te handun. · Hwat havas þú harmes gi·duan,
 þat þú só bittro skalt · b  ndi þolojan,
 §218 kwalm undar þínumu kunnje?“ · Þó sprak imu eft Krist
 an·gegin,
 h  lendero b  tst, · þár hé gi·h  ftid st  d
 §220 an þemu rakude innan: · „nis mín r  ki hinan“, kwað hé,
 „fan þesaru wer-old-stundu. · Ef it þoh w  ri só,
 §222 þan w  rin só stark-m  de · wiðer str  d-hugi,
 wiðer grama þioda · jungaron míne,
 §224 só man mí ni g  vi · Judeo liudjun,
 h  ttendjun an hand · an heru-b  ndjun

5226 te wêgjanne te wundrun. · Te þiu wardð ik an þesaru wer-oldi
 gi·boran,
 þat ik ge·wit-sképi giu · wáres þinges
 5228 mid mínum kumjun kúðdi. · Þat mugun ant·kennjen wel
 þe weros, þe sind fan wáre kumane: · þe mugun míni word
 far·standen,
 5230 gi·lôvjen mínum lêrun.“ · Þó ni mahte lasteres wiht
 an þem barne godes · bodo kêsures,
 5232 findan fêknja word, · þat hé is ferhes be·þiu
 skuldig wári. · Þó géng hé im eft wið þea skola Judeono
 5234 módag mahljen · ęndi þeru mènigi sagde
 ovar hlust mikil, · þat hé an þemu hafton manne
 5236 su-líka firin-spráka · finden ni mahti
 for þem folk-skipje, · só hé wári is ferhes skolo,
 5238 dôðes wirðig. · Þan stódun dol-móde
 Judeo liudi · ęndi þane godes sunu
 5240 wordun wrógdun: · kwáðun þat hé gi·wer êrist
 be·gunni an Galileo lande, · „ęndi ovar Judeon fór
 5242 herod-wardes þanan, · hugi twíflode,
 manno mód-sevon, · só hé is morðes werð,
 5244 þat man ina wítnoje · wápnes eggjun,
 ef eo man mid su-líkun dádjun mag · dôðes ge·skuldjen.“

TODO.

5246 **63** Só wrógdun ina mid wordun · werod Judeono
 þurh hótjan hugi. · Þó þe héri-togo,
 5248 slíð-módig man · sëggjan gi-hörde,
 fan hwi-líkumu kunnje was · Krist a·fóidit,
 5250 manno þe bëtsto: · hé was fan þeru márjan þiadu,
 þe góðo fan Galilea-lande; · þár was gum-sképi
 5252 ęðiljero manno; · Erodes bi-held þár
 kraftagne kuning-dóm, · só ina imu þe kësur far·gaf,
 5254 þe ríkjo fan Rúmu, · þat hé þár rehto ge·hwi-lík
 ge·frumidi undar þemu folke · ęndi friðu lësti,
 5256 dómos a·dêldi. · Hé was ôk an þemu dage selvo
 an Jerusalem · mid is gum-sképi,
 5258 mid is werode at þemu wíhe: · só was iro wíse þan,
 þat sie þár þia hêlagun tíd · haldan skoldun,
 5260 paskha Judeono. · Pilatus gi·bôd þó,

§262 þat þena hafton man · hēliðos námin
 só gi·bundanan, · þat barn godes,
 hét þat sie ina Erodese, · erlos bráhtin
 §264 haften te handun, · hwand hé fan is héri-sképi was,
 fan is werodes ge·wald. · Wigand frumidun
 §266 iro hêrron word: · hêlagne Krist
 fôrdun an fiterjun · for þena folk-togun,
 §268 allaro barno bêtst, · þero þe io gi·boren wurði
 an liudjo lioht; · an liðu-bêndjun géng,
 §270 ant-tat sie ina bráhtun, · þár hé an is benkja sat,
 kuning Erodes: · umbi·hwarf ina kraft wero,
 §272 wlanke wígandos: · was im willjo mikil,
 þat sie þár selvon Krist · gi·sehan móstin:
 §274 wândun þat hé im sum têkan · þár tôgjan skoldi,
 mári qndi mahtig, · só hé managun dede
 §276 þurh is god-kundi · Judeo *liudjon.
 Frágoda ina þuo þie folk-kuning · firi-wit-líko
 §278 managon wordon, · wolda is muod-sevon
 forð undar·findan, · hwat hie te frumu mohti
 §280 mannon gi·markon. · þan stuod mahtig Krist,
 þagoda qndi þoloda: · ne wolda þem þied-kuninge,
 §282 Erodese ne is erlon · ant-swór gevan
 wordo nig·ênon. · þan stuod þiu wrêða þiod,
 §284 Judeo liudi · qndi þena godes suno
 wurrun qndi wruogdun, · anþat im warð þie wer-old-kuning
 §286 an is huge huoti · qndi all is héri-skipi,
 far·muonstun ina an iro muode: · ne ant-kendun maht godes,
 §288 himiliskan hêrron, · ak was im iro hugi þiustri,
 baluwes gi·blandan. · Barn drohtines
 iro wrêðun werk, · word qndi dádi
 þuru ôd-muodi · all gi·þoloda,
 §292 só hwat só sia im tionono þuo · tuogjan woldun.
 Sia hietun im þuo te hoske · hwít gi·wádi
 §294 umbi is liði leggjan, · þiu mér hie wurði þem liudjon þár,
 jungron te gamne. · Judeon faganodun,
 §296 þuo sia ina te hoske · hëbbjan gi·sáhun,
 erlos ovar-muoda. · þuo sënda ina eft þanan
 Erodes sé kuning · an þat ôðer folk;
 §298 a·lêdjan hiet ina lungra mann, · qndi lastar sprákun,

5300 felgidun im firin-word, · þár hie an feteron géng
 bi-hlagan mid hosku: · ni was im hugi twíflí,
 5302 neva hie it þuru ôd-muodi · all gi-þoloda;
 ne welda iro uvilun word · idug-lônón,
 5304 hosk èndi harm-kwidi. · Þuo bráhtun sia ina eft an þat hús
 innan,
 an þia palenkja uppan, · þár Pilatus was
 5306 an þero þing-stédi. · Þegnos a·gávun
 barno þat bësta · banon te handon
 5308 sundi-lôsjan, · só hie selvo gi-kôs:
 welda manno barn · morðes a·tuomjan,
 5310 nérjan af nôdi. · Stuodun níð-hwata,
 Judeon far þem gast-sélje: · habdun sia gramono barn,
 5312 þia skola far-skundid, · þat sia ne be·skrivun iowiht
 grimmera dádjo. · Þuo gi·wêt im gangan þarod
 5314 þegan kësures · wið þia þiod sprekan,
 hard héri-togo: · „Hwat gí mí þesan haftan mann“, kwaþ-hie,
 5316 „an þesan sëli sëndun · èndi selvon an-budun,
 þat hie iuwes werodes só filo · a·werdit habdi,
 5318 far-lêdid mid is lêron. · Nú ik mid þeson liudon ni mag,
 findan mid þius folku, · þat hie is ferahes sí
 5320 furi þesaró skolu skuldig. · Skín was þat hiudu:
 Erodes mohta, · þie iuwan êo bi-kan,
 5322 iuwaro liudo land-reht, · hie ni mahta is lîves gi-frêson,
 þat hie hier þuru êniga sundja te dage · sweltan skoldi,
 5324 líf far-látan. · Nú willju ik ina for þeson liudjon hier
 gi·þróon mid þingon, · þrístjón wordun,
 5326 buotjan im is briost-hugi, · látan ina brúkan forð
 ferahes mid firjon.“ · Folk Judeono
 5328 hreopun þuo alla samad · hlúdero stemnu,
 hietun flít-líko · ferahes áhtjan
 5330 Krist mid kwalmu · èndi an krúki slahan,
 wêgjan te wundron: · „hie mid is wordon havit
 5332 dôðes gi-skuldid: · sagit þat hie drohtin sí,
 gegnungs godes suno. · Þat hie a·geldan skal,
 5334 in-wid-spráka, · só is an úson êwe gi·skrivan,
 þat man su-líka firin-kwidi · feráhu kôpo.“

TODO.

5336 **64** Þuo warð þie an forahton, · þie þes folkes gi·wéld,
 mikilon an is muode, · þuo hie gi·hórdar bia man sprekan,
 5338 þat sia ina selvon · seggjan gi·hórdin,
 gehan fur þem gum-skipe, · þat hie wári godes suno.
 5340 Þuo hwarf im eft þie héri-togo · an þat hús innan
 te þero þing-stédi, · þristjón wordon
 5342 gruotta þena godes suno · endi frágoda, hwat hie gumono
 wári:
 „hwat bist þú manno?“ (kwaþ-hie.) „Te hwí þú mí só þinan muod
 hilis,
 5344 dērnis diop-gi·þáht? · Wést þú þat it all an mínon duome stéd
 umbi þines 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 kwélljanne an krúkjum, · só kwikan látan,
 só hweðer sí mí selvon · suotera þunkit
 5350 te gi·frummjanne mid mínu folku.“ · Þuo sprak eft þat
 friðu-barn godes:
 „Wést þú þat te wáron“, (kwaþ-hie.) „þat þú gi·wald ovar mik
 5352 hębbjan ni mohtis, · ne wári þat it bí hēlag god
 selvo far·gávi? · Ôk hębbjat þia sundjono mér,
 5354 þia mik þi bi·fulhun · þuru fiond-skipi,
 gi·saldun an símon haftan.“ · Þuo welda ina sio after þiu
 5356 gram-hugdig man · gerno far·látan,
 þegan késures, · þár hie is havdi for þero þioda gi·wald;
 5358 ak sia wéridun im þena willjon · wordu gi·hwi-líku,
 kunni Judeono: · „ne bist þú“, kwáðun sia, „þes késures
 friund,
 5360 þínón hérren hold, · ef þú ina hinan lájis
 sioðon gi·sundon: · þat þi noh te soragan mag,
 5362 werðan te wíte, · hwand só hwe só su-lík word sprikit,
 a·havið ina só hóho, · kwiðit þat hie hębbjan mugi
 5364 kuning-duomes namon, · ne sí þat ina im þie késur geve,
 hie wirrid im is wer-ulđ-ríki · endi is word far·hugid,
 5366 far·man ina an is muode. · Be·þiu skalt þú su-lík mén wrekan,
 hosk-word manag, · ef þú umbi þines hérren ruokis,
 5368 umbi þines fróhon friund-skipi, · þan skalt þú ina þiu ferhu
 be·nimán.“
 Þuo gi·hórdar þie héri-togo · þia héri Juðeono

5370 þrêgjan fan is þiodne; · þuo hie far þero þing-stedi géng
 selvo gi·sittjan, · þár gi·samnod was
 5372 só mikil warf werodes, · hiet waldand Krist
 lêdjan for þia liudi. · Langoda Judeon,
 5374 hwan êr sia þat hêlaga barn · hangon gi·sáwin,
 kwélan an krükje; · sia kwáðun þat sia kuning öðran
 5376 ne havdin undar iro héri-skipje, · nevan þena hêran kësar
 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 ɻendi 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-líka 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 mêt hie is só an is muode, · ne lét þat manno folk
 witan, hwat sia waråtun. · Þiu wurd náhida þuo,
 5396 mári maht godes · ɻendi middi dag,
 þat sia þia ferah-kwála · frummjan skoldun.
 5398 Þan lag þár ôk an bêndjon · an þero burg innan
 ên ruof regin-skaðo, · þie habda under þem ríke só filo
 5400 morðes gi·rádan · ɻendi man-slahta gi·frumid,
 was mári megin-biof: · ni was þár is gi·mako hwærgin;
 5402 was þár ôk bi sínón · sundjon gi·heftid,
 Barrabas was hie hêtan; · hie after þem burgjon was
 5404 þuru is mén-dádi · manogon gi·kûðid.
 Þan was land-wísá · liudjo Judeono,
 5406 þat sia járo gi·hwen · an godes minnja
 an þem hêlagon dage · ênna haftan mann

- | | |
|------|---|
| 5408 | a biddjan skoldun, · þat im iro burges ward,
iro folk-togo · ferah far:gávi. |
| 5410 | Þuo bi:gan þie héri-togo · þia héri Judeono,
þat folk frágójan , · þár sia im fora stuodun,
hweðeron sia þero twejo · tuomjan weldin, |
| 5412 | ferahes biddjan: · „þia hier an feteron sind
haft undar þeson héri-skipje? “ · Þiu héri Judeono |
| 5414 | habdun þuo þia arámun man · alla gi:spanana,
þat sia þemo land-skaðen · líf a:bádin , |
| 5416 | gi: þingodin þem þiove , · þie oft an þiustrja naht
wam gi:waráhta, · endí waldand Krist |
| 5418 | kwéldin an krúkje . · Þuo warð þat küð ovar all,
hwó þiu þiod havda duomos a:délid. · Þuo skoldun sia þia dád |
| 5420 | frummjan, |
| 5422 | háhan þat hélaga barn. · Þat warð þem héri-togen
síðor te sorgon , · þat hie þia saka wissa,
þat sia þuru níð-skipi · nérjendon Krist, |
| 5424 | hatoda þiu héri , · endí hie im hôrda te þiu,
waráhta iro willjon : · þes hie wíti ant:féng, |
| 5426 | lôn an þeson liohte · endí lang after,
wói síðor wann , · síðor hie besa wer-old a:gaf. |

TODO.

- | | |
|------|--|
| 5428 | þuo warð þas þie wrēðo gi:waro, · wam-skaðono mêt, |
| | Satanas selvo, · þuo þiu seola kwam |
| 5430 | Judases an grund · grimmaro helljun— |
| | þuo wissa hie te wâren, · þat þat was waldand Krist, |
| 5432 | barn drohtines, · þat þár gi:bundan stuod; |
| | wissa þuo te wâron, · þat hie welda þesa wer-old alla |
| 5434 | mid is henginnja · hellja gi:þwinges, |
| | liudi a:lôsjan · an lioh godes. |
| 5436 | Þat was Satanase · sér an muode, |
| | tulgo harm an is hugje: · welda is helpan þuo, |
| 5438 | þat im liuđjo barn · lf ne bi:námien, |
| | ne kwêlidin an krúkje, · ak hie welda, þat hie kwik livdi, |
| 5440 | te þiu þat firiho barn · fernes ne wurðin, |
| | sundjono sikura. · Satanas gi:wët im þuo, |
| 5442 | þár þes héri-togen · híwiski was |
| | an þero burg innan. · Hie þero is brúdi bi:gann, |

5444 þera idis opan-líko · un-hiuri fiond
 wunder tōgjan, · þat sia an word-helpon
 5446 Kriste wári, · þat hie muosti kwik libbjan,
 drohtin manno · —hie was iu þan te dôðe gi-skêrid—
 5448 wissa þat te wáron, · þat hie im skoldi þia gi-wald bi-niman,
 þat hie sia ovar þesan middil-gard · só mikila ni havdi,
 5450 ovar wída wer-old. · Þat wíf warð þuo an forþton,
 swíðo an sorogon, · þuo iru þiu gi-siuni kwámun
 5452 þuru þes dernjen dád · an dages liohte,
 an hælið-helme bi-helid. · Þuo siu te iru hêrren an-bôd,
 5454 þat wíf mid iro wordon · endi im te wáren hiet
 selvon seggjan, · hwat iro þár te gi-siunjon kwam
 5456 þuru þena hêlagan mann, · endi im helpan bad,
 formon is ferhe: · „ik hæbbju hier só filo þuru ina
 5458 seld-likes gi-sewan, · só ik wêt, þat þia sundjun skulun
 allaro erlo gi-hwem · uvilo gi-pihan,
 5460 só im fruokno tuo · ferahes áhtið.“
 Pie slegg warð þuo an sîðe, · ant-tat hie sittjan fand
 5462 þena héri-togon · an hwarave innan
 an þem stên-wege, · þár þiu stráta was
 felison gi-fuogid. · Þár hie te is frôhon géng,
 sagda im þes wíves word. · Þuo warð im wrêð hugi,
 5466 þem héri-togen, · —hwaravoda an innan—,
 gi-blôðit briost-gi-páht: · 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-wêndid þuo
 hugi an herten · after þero héri Judeono,
 te werkjanne iro willjon: · ne wardoda im nie-wiht
 5472 þia swárun sundjun, · þia hie im þár þuo selvo gi-deda.
 Hiet im þuo te is handon dragan · hluttran brunnjon,
 watar an wége, · þár hie furi þem werode sat,
 5476 þwóð ina þár for þero þioda · þegan kêsures,
 hard héri-togo · endi þuo fur þero héri sprak,
 kwað þat hie ina þero sundjono þár · sikoran dádi,
 5478 wrêðero werko: · „ne willju ik þes wihtes plegan“, kwaþ-hie,
 5480 „umbi þesan hêlagan mann, · ak hleotad gí þes alles,
 gie wordo gie werko, · þes gí im hér te wítje gi-duan.“
 Þuo hreop all saman · héri-skipi Judeono,

þiu mikila mēnigi, · kwáðun þat sia weldin umbi þena man
 plegan
 5484 dēravoro dágjo: · „fare is drôr ovar ús,
 is bluod ęndi is baneði · ęndi ovar úsa barn só samo,
 5486 ovar úsa avaron þár after · —wí willjat is alles plegan“,
 kwaðun sia,
 „umbi þena slégi selvon,— · ef wí þár êniga sundja gi·duan!“
 5488 A·gevan warð þár þuo furi þem Judeon · allaro gumono bësta
 hëttendjon an hand, · an heru-bëndjon
 5490 narawo gi·nôdid, · þár ina níð-hwata,
 fiond ant-féngun: · folk ina umbi·hwarf,
 5492 mén-skaðono megin. · Mahtig drohtin
 þoloda gi·þulđon, · só hwat só im þiu þioda deda.
 5494 Sia hietun ina þuo filljan, · êr þan sia im fer̄hes tuo,
 aldres áhtin, · ęndi im undar is ôgun spiwun,
 5496 dedun im þat te hoske, · þat sia mid iro handon slögún,
 weros an is wangun · ęndi im is gi·wádi bi·námun,
 5498 rôvodun ina þia regin-skaðon, · rôdes lakanes
 dedun im eft óðer an · þuru un-huldi;
 5500 hietun þuo hóvid-band · hardaro þorno
 wundron windan · ęndi an waldand Krist
 5502 selvon sëttjan, · ęndi géngun im þia gi·sîðos tuo,
 kwëddun ina an kuning-wísu · ęndi þár an knio fellun,
 5504 hnigun im mid iro hóvdú: · 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 eggjon
 5508 héliðos mid iro handon · hardes bômes
 kraftiga krúki · ęndi hietun sia Kristan þuo,
 sálig barn godes · selvon fuorjan,
 5510 dragan hietun sia úsan drohtin, · þár hie be·drôragad skolda
 sweltan sundjono lôs. · Siðodon Judeon,
 5512 weros an willon, · lêddun waldand Krist,
 drohtin te dôðe. · Þár mohta man þuo derévi þing
 harm-lík gi·hôrjan: · hiovandi þár after
 5514 géngun wíf mid wópu, · weros gnornodun,
 þia fan Galilea mid im · gangan kwámun,
 folgodun ovar ferr-wegos: · was im iro frôhon dôð
 5518 swíðo an soragan. · Þuo hie selvo sprak,

5520 barno þat bęsta · ęndi under bak be·sah,
 hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwaþ-hie,
 5522 „mínero hin-férdjo, · ak gí mid hofnu mugun
 iuwa wréðan 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
 ódan an aldre. · Þan gí iuwa in·wid skulun
 5528 grimmo an·geldan; · þan gí só gerna sind,
 þat iu hier bi·hlídan · hóha bergos,
 5530 diopo be·delvan; · dôð wári iu þan allon
 liovera an þeson lande · þan su·lík liudjo kwalm
 5532 te gi·þoljanne, · só hier þan þesaró þioda kumid.“

TODO.

66 Þuo sia þár an griete · galgon rihtun,
 5534 an þem felde uppan · folk Judeono,
 bóm an berege, · ęndi þár an þat barn godes
 5536 kwélidun an krúkje: · slógun kald ísarn,
 niwa naglos · níðon skarpa
 5538 hardo mid hamuron · þuru is hęndi ęndi þuru is fuoti,
 bittra bęndi: · is blód ran an erða,
 5540 drôr fan úson drohtine. · Hie ni welda þia dák wrekan
 grimma an þem Judeon, · ak hie þes god fader
 5542 mahtigna bad, · þat hie ni wári þem manno folke,
 þem werode þiu wréðra: · „hwand sia ni witun, hwat sia
 duot“, kwaþ-hie.
 5544 Þuo þia wígandos · gi·wádi Kristes,
 drohtines děldun, · dęreýja mann,
 5546 þes ríken gi·ròbi. · Pia rinkos ni mahtun
 umbi þena selvon [...] · sam-wurdi gi·sprekan,
 5548 êr sia an iro hwarave · hlótos wurpun,
 hwi-lík iro skoldi hébbjan · þia hélagun pêda,
 5550 allaro gi·wádjo wun-samost. · Þes werodes hirdi
 hiet þuo, þe héri-togo, · ovar þem hóvde selves
 5552 Kristes an krúke skrívan, · þat þat wári kuning Judeono,
 Jesus fan Nazareth-burh, · þie þár neglid stuod
 5554 an niwon galgon · þuru níð-skipi,
 an bōmin treo. · Þuo bádun þia liudi

þat word w  ndjan, · kw  dun þat hie im só an is willjon spr  ki,
selvo sagdi, · þat hie habdi þes gi·s  des gi·wald,
kuning w  ri ovar Judeon. · Þuo sprak eft þie k  sures bodo,
hard h  ri-togo: · „it ist iu só ovar is h  vde gi·skrivan,
w  s-l  ko gi·writan, · só ik it n   w  ndjan ni mag.“
D  dun þuo þ  r te w  tj   · werod Judeono
tw  na far·talda man · an tw   halva
Kristes an kr  uki: · lietun sia kwalm þolon
an þem war  g-trewe · werko te l  ne,
l  ðaro d  djo. · Pia liudi spr  kun
hosk-word manag · h  lagon Kriste,
grottun ina mid gelpu: · s  awun allaro gumono þen b  ston
kw  lan an þemo kr  ukje: · „ef þ   sis kuning ovar all“, kw  dun
sia,
„suno drohtines, · só þ   havis selvo gi·sprokan,
n  ri þik fan þero n  di ·   ndi n  des a·tuomi,
gang bi h  l herod; · þan w  lljat an þik h  li  o barn,
besa liudi gi·l  yjan.“ · Sum imo ok lastar sprak
swi  o g  l-hert Judeo, · þ  r hie fur þem galgon stuod:
„Wah war  d þesarо wer-oldi“, (kwaþ-hie), „ef þ   iro skoldis
gi·wald   gan.
Þ   sagdas þat þ   mahtis an ênon dage · all te·werpan
þat h  ha h  s · hevan-kuninges,
st  n-werko m  st ·   ndi eft standan gi·duon
an þriddjon dage, · só is   lkor ni þorfti bi·þih  n mann
þeses folkes furðor. · S  nu hw   þ   n   gi·fastnod st  s,
swi  o gi·s  rid: · ni maht þi selvon wiht
balowes gi·buotjan. · Þuo þ  r ok an þem b  ndjon sprak
þero þeovo   der, · all só hie þia þioda gi·h  rda,
wr  eon wordon · —ne was is willjo guod,
þes þegnes gi·þaht: · „ef þ   sis þiod-kuning“, kwaþ-hie,
„Krist, godes suno, · gang bi þan fan þem kr  ke ni  er,
sl  pi þi fan þem s  imon ·   ndi   s samad allon
hilp   ndi h  li. · Ef þ   sis hevan-kuning,
waldand þesarо wer-oldes, · gi·duo it þan an þinon werkon
sk  n,
m  ri þik fur þesarо m  nigi.“ · Þuo sprak þero manno   der
an þero h  nginna, · þ  r hie gi·heftid stuod,
wan wunder-kw  ala: · „Be·hw   wilt þ   su·l  k word sprekan,

5592	gruotis ina mid gelpu? · Stés bí hier an galgen haft, gi·brokan an bôme. · Wit hier bêðja þolod
5594	sêr þuru unka sundjun: · is unk unkero selvero dâd worðan te wítje. · Hie stéd hier wammes lôs,
5596	allaro sundjono sikur, · só hie selvo gio
5598	firina ni gi·frumida, · botan þat hie þuru þeses folkes nið willendi an þesarō wer-uldi · wíti ant·fahid.
	Ik willju þár gi·lôvjan tuo“, (kwaþ-hie,) „endí willju þena landes ward,
5600	þena godes suno · gerno biddjan, þat þú mín gi·huggjes · endí an helpun sis,
5602	râdendero bëst, · þan þú an þín ríki kumis: wes mí þan gi·nâdîg.“ · Þuo sprak im eft nérjendo Krist
5604	wordon te gegnes: · „Ik seggju bí te wáron hier“, kwaþ-hie, „þat þú noh hiu-du móst · an himil-rike
5606	mid mí samad · sehan lioht godes, an þemo Paradýse, · þoh þú nú an su-líkoro pínu sis.“
5608	Þan stuod þár ôk Maria, · muoder Kristes, blék under þem bôme, · gi·sah iro barn þolon,
5610	winnan wunder-kwála. · Ôk wárun þár wíf mid iro an só mahtiges · minnja kumana—
5612	þan stuod þár ôk Johannes, · jungro Kristes, hriuwi undar is hêrren, · was im is hugi sêrag—
5614	drúvodun fur þem dôðe. · Þár sprak drohtin Krist mahtig te þero muoder: · „nú ik bí hier mínero skal
5616	jungron be·felhan, · þem bí hier gegin-ward stéd: wis bí an is gi·siðje samad: · þú skalt ina furi suno hébbjan.“
5618	Gróttia hie þuo Johannes, · hiet þat hie iru ful-géngi wel, minnjadi sia só mildo, · só man is muoder skal, idis un-wamma. · Þuo hie sia an is éra ant·feng
5620	þuru hluttran hugi, · só im is hêrro gi·bôd.

TODO.

5622 67 Þuo warð þár an middjan dag · mahtig tékān,
wundar-lík gi-waráht · ovar þesan wer-old allan,
5624 þuo man þena godes suno · an þena galgon huof,
Krist an þat krúki: · þuo warð it kúð ovar all,
5626 hwó þiu sunna warð gi-sworkan: · ni mahta swigli liohit
skóni gi-skínan, · ak sia skado far-féng,

- 5628 þimm ḥndi þiustri · ḥndi só gi·þrusmod neval.
Warð allaro dago druovost, · dunkar swíðo
5630 ovar þesan wídun wer-uld, · só langó 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 lioh
5634 hêdrón an himile. · Þuo hreop up te gode
allaro kuningo kraftigost, · þuo hie an þemo krúkje stuod
5636 faðmon gi·fastnot: · „fader alo-mahtig“, kwaþ-hie,
„te hwí þú mik só far·lieti, · lievo drohtin,
5638 hêlag hevan-kuning, · ḥndi þína helpa dedos,
fullisti só ferr? · Ik standu under þeson fiondon hier
5640 wundron gi·wêgid.“ · Werod Judeono
hlógun is im þuo te hoske: · gi·hôrdun þena hêlagun Krist,
5642 drohtin furi þem dôðe · drinkan biddjan,
kwað þat ina þurstidi. · Þiu þioda ne latta,
5644 wrêða wiðar-sakon: · was im willjo mikil,
hwat sia im bittres tuo · bringan mahtin.
5646 Habdun im un-swóti · Ȳkid ḥndi galla
gi·mengid þia mén-hwaton; · stuod ên mann garo,
5648 swíðo skuldig skaðo, · þena habdun sia gi·skerid 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 · ḥndi deda it þem barne godes,
5652 mahtigon te müðe. · Hie an·kenda iro mirkjun dádi,
gi·fuolda iro fégnes: · furðor ni welda
5654 is só bittres an·bítan, · ak hreop þat barn godes
hlúdo te þem himiliskon fader: · „ik an þina hêndi be·filhu“,
kwaþ-hie,
5656 „mínon gêst an godes willjon; · hie ist nú garo te þiu,
fûs te faranne.“ · Firihó 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 þár waldandes dôð
5662 un·kweðandes só filo · ant·kennjan skolda,
þiadnes ên-dagon: · erða bivoda,
5664 hrísidun þia hôhun bergos, · harda stênos kluvun,
felisos after þem felde, · endi bat fêha lakan te·brast

- 5666 an middjon an twê, · þat êr managan dag
 an þemo wíhe innan · wundron gi·striunid
- 5668 hêl hangoda · —ni muostun hæliðo barn,
 þia liudi skawon, · hwat under þemo lakane was
- 5670 hêlages be·hangan: · þuo mohtun an þat horð sehan
 Judeo liudi— · grava wurðun gi·opanod
- 5672 dôdero manno, · ęndi sia þuru drohtines kraft
 an iro lik-hamon · libbjandi a·stuodun
- 5674 up fan erðu · ęndi wurðun gi·ögida þár
 mannon te márðu. · Þat was só mahtig þing,
- 5676 þat þár Kristes dôð · ant·kennjan skoldun,
 só filo þes gi·fuoljan, · þie gio mid firihon ne sprak
- 5678 word an þesaro wer-oldi. · Werod Judeono
 sáwun sell-lík þing, · ak was im iro slíði hugi
- 5680 só far-hardod an iro herten, · þat þár io só hêlag ni warð
 tékjan gi·tögid, · þat sia trúodin þiu bat
- 5682 an þia Kristes kraft, · þat hie kuning ovar all,
 þes werodes wári. · Suma sia þár mid iro wordon gi·sprákun,
- 5684 þia þes hréwes þár · huodjan skoldun,
 þat þat wári te wáren · waldandes suno,
- 5686 godes gegnungs, · þat þár an þem galgon swalt,
 barno þat bësta. · Slógun an iro briost filo
- 5688 wópjandero wívo: · was im þiu wunder-kwála
 harm an iro herten · ęndi iro hérren dôð
- 5690 swíðo an sorøgon. · Þan was sído Judeono,
 þat sia þia haftun þuru þena hêlagon dag · hangon ni lietin
- 5692 lengerun hwila, · þan im þat líf skriði,
 þiu seola be·sunki: · slíð-muoda mann
- 5694 géngun im mid níð-skipju náhor, · þár 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 bénor be·brákon, · þat sia bêðja samad
 líf far·lietun, · suohtun im lioht óðer.
- 5700 Sia ni þorftun drohtin Krist · dôðes bêdján
 furðor mid ênigon firinon: · fundun ina gi·faranan þuo iu:
- 5702 is seola was gi·sëndid · an suóðan weg,
 an lang-sam lioht, · is liði kuolodun;
- 5704 þat ferah was af þem flëske. · Þuo géng im ên þero fiondo tuo

an níð-hugi, · druog négilid sper
 5706 hard an is handon, · mid heru-þrummjón stak,
 liet wápnés ord · wundum sníðan,
 5708 þat an selves warð · sídu Kristes
 ant-þokan is lík-hamo. · Þia liudi gi-sáwun,
 5710 þat þanan bluod éndi water · béoju sprungun,
 wellun fan þero wundun, · all só is willjo géng
 5712 éndi hie habda gi-markod ér · manno kunnje,
 firiho barnon te frumu: · þuo was it all gi-fullid só.

TODO.

5714 **68** Só þuo gi-ségid warð · sedle náhor
 hédra 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 þár manno filo
 ne wissa te wáron, · hwand hie it mid is wordon hal
 5720 Juðeono gum-skipje: · Joseph was hie hétan,
 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 ríkjæs— · hie géng im þuo wið þena héri-togon
 mahljan,
 5724 þingon wið þena þegan késures, · þigida ina gerno,
 þat hie muosti a-lósjan · þena lík-hamon
 5726 Kristes fan þemo krúkje, · þie þár gi-kwélmid stuod,
 þes guoden fan þem galgen · éndi an graf leggjan,
 5728 foldu bi-feláhan. · Im ni welda þie folk-togo þuo
 wérnjan þes willjen, · ak im gi-wald far-gaf,
 5730 þat hie só muosti gi-frummjan. · Hie gi-wêt im þuo forð
 þanan
 gangan te þem galgon, · þár hie wissa þat godes barn,
 5732 hrêo hangondi · hérren sínes,
 nam ina þuo an þero niwun ruodun · éndi ina fan naglon
 a-tuomda,
 5734 ant-féng ina mid is faðmon, · só man is frôhon skal,
 lioves lík-hamon, · éndi ina an líne bi-wand,
 5736 druog ina diur-liko · —só was þie drohtin werð—,

þár sia þia st̄edi havdun · an ênon st̄ene innan
 5738 handon gi·hauwan, · þár gio h̄eliðo barn
 gumon ne bi·gruovon. · Þár sia þat godes barn
 te iro land-wisu, · líko h̄elgost
 foldu bi·fulhun · Ȳndi mid ênu felis u be·lukun
 5740 allaro gravo guod-líkost. · Griotandi sá tun
 idisi arm-skapana, · þia þat all for·sá wun,
 5742 þes gumen grimman dôð. · Gi·witun im þuo gangan þanan
 5744 wópjandi wíf · Ȳndi wara námun,
 5746 hwó sia eft te þem grave · gangan mahtin:
 havdun im far·sewana · soroga gi·nuogja,
 5748 mikila muod-kara: · Maria wárún sia hétana,
 idisi arm-skapana. · Þuo warð ávand kuman,
 naht mid neflu. · Níð-folk Judeono
 5750 ward an moragan eft, · ménigi gi·samnod,
 5752 rækidun an rúnón: · „Hwat þú wést, hwó þit ríki was
 þuru þesan ênan man · all gi·twíflid,
 5754 werod gi·worran: · nú ligid hie wundon siok,
 diopa bi·dolvan. · Hie sagda simnen, þat hie skoldi fan dôðe
 a·standan
 5756 an þriddjan dage. · Þius þiod gi·lóvit te filo,
 þit werod after is wordon. · Nú þú hier wardon hét,
 5758 ovar þem grave gómjan, · þat ina is jungron þár
 ne far·stelan an þemo st̄ene · Ȳndi seggjan þan, þat hie
 a·standan sí,
 5760 ríki fan raston: · þan wirðit þit rinko folk
 mér gi·merrid, · ef sia it bi·ginnat márjan hier.“
 5762 Þuo wurðun þár gi·skerida · fan þero skolu Judeono
 weros te þero wahtu: · gi·witun im mid iro gi·wápnjon þarod
 5764 te þem grave gangan, · þár sia skoldun þes godes Barnes
 hréwes huodjan. · Warð pie hélago dag
 5766 Judeono far·gangan. · Sia ovar þemo grave sá tun,
 weros an þero wahtun · wannom nahton,
 bidun undar iro bordon, · hwan êr pie berþto dag
 5768 ovar middil-gard · mannon kwámi,
 liudon te liohte. · Þuo ni was lang te þiu,
 þat þár warð pie gést kuman · be godes krafte,
 5770 hálag ádom · undar þena hardon stén
 an þena lík-hamon. · Lioht was þuo gi·opanod

5774 firiho barnon te frumu: · was ferkal manag
 ant·heftid fan hell-doron · qndi te himile weg
 5776 gi·warqht fan þesaro wer-oldi. · Wnom up a·stuod
 friðu·barn godes, · fuor im þuo þár hie welda,
 5778 só þia wardos þes · wiht ni af·swovun,
 drva liudi, · hwan hie fan þem dde a·stuod,
 5780 a·r  s fan þero rastun. · Rinkos stun
 umbi þat graf utan, · Judeo liudi,
 5782 skola mid iro skildjon. · Skr  d forð-wardes
 swigli sunnun lioht. · Siðodon idisi
 5784 te þem grave gangan, · gum-kunnjes wf,
 Mariun muni-lka: · habdun mðmo filo
 5786 gi·sald wiðer salvum, · silvres qndi goldes,
 werðes wiðer wurtjon, · só sia mahtun a·winnan mst,
 5788 þat sia þena lik-hamon · lioves hren,
 suno drohtines, · salvon muostin,
 5790 wundun writanan. · Þiu wf soragodun
 an iro sevon swdo, · qndi suma sprkun,
 5792 hwie im þena grtan stn · fan þemo grave skoldi
 gi·hwreyjan an halva, · þe sia ovar þat hro swun
 5794 þia liudi leggjan, · þuo sia þena lik-hamon þár
 be·fullhun an þemo felise. · Só þiu fr havdun
 5796 ge·gangan te þem gardon, · þat sia te þem grave mahtun
 gi·sehan selvon, · þuo þár swgan kwam
 5798  engil þes alo-waldon · ovana fan radure,
 faran an feðer-hamon, · þat all þiu folda an skian,
 5800 þiu erða dunida · qndi þia erlos wurðun
 an wkan hugje, · wardos Juðeono,
 5802 bi·fellun bi þem forahton: · ne wndun ira ferah êgan,
 lif langerun hwl.

TODO.

69 Lgun þá wardos,
 5804 þia gi·siðos sm-kwika: · sn up a·hld
 þie grto stn fan þem grave, · só ina þie godes  engil
 5806 gi·hwqvida an halva, · qndi im uppan þem hlwe gi·sat
 diur-lik drohtines bodo. · Hie was an is ddjon ge·lik,
 5808 an is an-siunjon, · só hwem só ina muosta undar is ôgon
 skawon,

só beréht ḡndi só bliði · all só bliksmun lioht;
 5810 was im is gi·wádi · wintar-kaldon
 snêwe gi·líkost. · þuo sáwun sia ina sittjan þár,
 5812 þiu wíf uppan þem gi·wëndidan stêne, · ḡndi im fan þem
 wlitje kwámun,
 þem idison su-líka egison te·gënges: · all wurðun fan þem
 grurje
 5814 þiu frí an forþton mikilon, · furðor ne gi·dorstu
 te þemo grave gangan, · êr sia þie godes ęngil,
 5816 waldandes bodo · wordon gruotta,
 kwað þat hie iro ârundi · all bi·kunsti,
 5818 werk ḡndi willjon · ḡndi þero wívo hugi,
 hiet þat sia im ne an·drédin: · „ik wêt þat gí iuwan drohtin
 suokat,
 5820 nérjendon Krist · fan Nazareth-burg,
 þena þi hier kwælidun · ḡndi an krúki slógun
 5822 Judeo liudi · ḡndi an graf lagdun
 sundi-lôsjan. · Nú nist hie selvo hier,
 5824 ak hie ist a·standan iu, · ḡndi sind þesa stëdi lárja,
 þit graf an þeson griote. · Nú mugun gí gangan herod
 5826 náhor mikilu · —ik wêt þat is iu ist niud sehan
 an þeson stêne innan—: · hier sind noh þia stëdi skína,
 5828 þár is lík-hamo lag.“ · Lungra féngun
 gi·bada an iro brioston · bléka idisi,
 5830 wliti-skôni wíf: · was im wil-spell mikil
 te gi·hôrjanne, · þat im fan iro hêrren sagda
 5832 ęngil þes alo-walden. · Hiet sia eft þanan
 fan þem grave gangan ḡndi faran · te þem jungron Kristes,
 5834 seggjan þem is gi·síðon · suoðon wordon,
 þat iro drohtin was · fan dôðe a·standan.
 5836 Hiet ôk an sundron · Símon Petrusse
 will-spell mikil · wordon kùðjan,
 5838 kumi drohtines, · gie þat Krist selvo
 was an Galileo land, · „þár ina eft is jungron skulun,
 5840 gi·sehan is gi·síðos, · só hie im êr selvo gi·sprak
 wárom wordon.“ · Reht só þuo þiu wíf þanan
 5842 gangan weldun, · só stuodun im te·gënges þár
 ęngilos twêna · an ala-hwítion
 5844 wánamon gi·wádjom · ḡndi sprákun im mid iro wordon tuo

hêlag-líko: · hugi warð gi·blôðid
 §846 þen idison an egison: · ne mahtun an þia engilos godes
 bi þemo wlite skawon: · was im þiu wánami te strang,
 §848 te swiði te sehanne. · Þuo sprákun im sán an·gegin
 waldandes bodun · endi þiu wif frágodun,
 §850 te hwí sia Kristan þarod · kwikan mid dôdon,
 suno drohtines · suokjan kwámin
 §852 ferahes fullan; · „nú gí ina ni findat hier
 an þeson stén-grave, · ak hie ist a·standan nú
 §854 an is lík-hamon: · þes gí gi·lôvjan skulun
 endi gi·huggjan þero wordo, · þe hie iu te wáron oft
 §856 selvo sagda, · þan hie an iuwon ge·síðja was
 an Galilea-lande, · hwó hie skoldi gi·gevan werðan,
 §858 gi·sald selvo · an sundigaro manno,
 hettjandero hand, · hêlag drohtin,
 §860 þat sea ina kwélidin · endi an krúki slógin,
 dôdan gi·dádin · endi þat hie skoldi þuruh drohtines kraft
 §862 an þriddjon dage · þioda te willjan
 libbjandi a·standan. · Nú havat hie all gi·lêstid só,
 §864 ge·frumid mid firihon: · íljat gí nú forð hinan,
 gangat gáh-líko · endi duot it þem is jungron kúð.

TODO.

 §848 im sán | so C; om. L

§866 70 Hie havat sia iu fur·farana · endi ist im forð hinan
 an Galileo land, · þár ina eft is jungron skulun,
 §868 gi·sehan is ge·síðos.“ · Þuo warð sán after þiu
 þem wívon an willjon, · þat sia gi·hôrdun su-lík word sprekan,
 §870 kuðjan pia kraft godes · —wárún im só a·kumana þuo noh
 gie só foræhta ge·frumida—: · gi·witun im forð þanan
 §872 fan þem grave gangan · endi sagdun þem jungron Kristes
 seld-lík gi·siuni, · þár sia sorogondi
 §874 bidun su-líkero buota. · Þuo wurðun ók an þia burg kumana
 Judeono wardos, · þia ovar þemo grave sáturn
 §876 alla langa naht · endi þes lík-hamen þár,
 huodun þes hrêwes. · Sia sagdun þero héri Judeono,
 §878 hwi-líka im þár and-warda · egison kwámun,
 seld-lík gi·siuni, · sagdun mid wordon,
 §880 al só it gi·duan was · an þero drohtines kraft,

ni miðun an iro muode. · Þuo budun im mēðmo filo
 Judeo liudi, · gold ęndi silvvar,
 saldun im sink manag, · te þiu þat sia it ni sagdin forð,
 ne máridin þero mēnigi: „ak kweðat þat iu móði hugi
 an·swevidi mid slápu · ęndi þat þár kwámin is gi·síðos tuo,
 far·stálin ina an þem sténe. · Simnen wesat gí an stríde mid
 þiu,
 forð an flíte: · ef it wirðit þem folk-togen kúð,
 wí gi·helpat iu wið þena hérosten, · þat hie iu harmes wiht,
 lêðes ni gi·léstid.“ · Þuo námun sia an þem liudon filo
 diurero mēðmo, · dádun all só sia bi-gunnun
 —ne gi·weldun iro willjon— · dádun só wíðo kúð
 þem liudon after þem lande, · þat sia su-líka lugina woldun
 a·hebbjan be þan hélagan drohtin. · Þan was eft gi·hêlid hugi
 jungron Kristes, · þuo sia gi·hôrdun þiu guodun wíf
 márjan þia maht godes; · þuo wárún sia an iro muode fráha,
 gie im te þem grave bêðja, · Johannes ęndi Petrus
 runnun ovast-líko: · warð êr kuman
 Johannes þie guodo, · ęndi im ovar þem grave gi·stuod,
 ant-at þár sán after kwam · Símon Petrus,
 erl ęllan-ruof · ęndi im þár in gi·wêt
 an þat graf gangan: · gi·sah þár þes godes barnes,
 hréo·gi·wádi · hérren sínes
 línin liggjan, · mid þiu was êr þie lik-hamo
 fagaro bi·fangan; · lag þie fano sundar,
 mit þem was þat hôvid bi·helid · hélages Kristes,
 ríkjes drohtines, · þan hie an þesaró rastu was.
 Þuo géng im ôk Johannes · an þat graf innan
 sehan sell-lík þing; · warð im sán after þiu
 ant-lokan is gi·lóvo, · þat hie wissa, þat skolda eft an þit lioht
 kuman
 is drohtin diur-líko, · fan dôðe a·standan
 up fan erðou. · Þuo gi·witun im eft þanan
 Johannes ęndi Petrus, · ęndi kwámun þia jungron Kristes,
 þia gi·síðos te·samne. · Þan stuod sêrag-muod
 ên þera idiso · öðer-síðu
 griotandi ovar þem grave, · was iro jámar muod—
 Maria was þat Magdalena,—, · was iro muod-gi·þáht,

sevo mit sorōgon gi·blandan, · ne wissa hwárod siu sókjan
 skolda
 5918 þena hêrron, þár iro wárun at þia helpa gi·langa. · Siu ni
 mohta þuo hofnu a·wisan,
 þat wíf ni mahta wóp for·látan: · ne wissa hwárod siu sia
 wéndjan skolda;
 5920 gi·merrid wárun iro þes muod-gi·þáhti. · Þuo gi·sah siu þena
 mahtigan þár
 Kriste standan, · þuoh siu ina kúð-líko
 5922 ant·kennjan ni mohti, · êr þan hie ina kúðjan welda,
 seggjan 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, hwárod hie werðan skoldi: · „ef þú ina mí gi·wisan
 mohtis,
 5926 frô mín, ef ik þik frágón gi·dorsti, · ef þú ina hier an þeson
 felise gi·námis,
 wísi ina mí mid wordon þínon: · þan wári mí allaro willjono
 mêsta,
 5928 þat ik ina selvo gi·sáhi.“ · Sia ni wissa, þat sia þie suno
 drohtines
 gruotta mid góðaro sprákun: · siu wánda þat it þie gardari
 wári,
 5930 hof-ward hêrenn sínes. · Þuo gruotta sia þie hêlago drohtin,
 bi namen nérjendero bést: · siu géng im þuo náhor sniumo,
 5932 þat wíf mid willjon guodan, · ant·kënda iro walldand selvan,
 míðan siu is þuru þia minnja ni wissa: · welda ina mid iro
 mundon grípan,
 5934 þiu fèhmja an þena folko drohtin, · novan þat iro friðu-barn
 godes
 wérída mid wordon sínón, · kwað þat siu ina mid wihti ni
 mósti
 5936 handon ant·hrínan: · „ik ni stêg noh“, kwaþ-hie, „te þem
 himiliskon fader;
 ak íli þú nú ofst-líko · èndi þem erlon kúði,
 5938 bruoðron mínon, · þat ik úser bêðero fader
 ala-waldan, · iuwan èndi mínan
 5940 suóð-fastan god · suokjan willju.“

TODO.

§868 sán | so L; om. C

- 71 þat wíf warð þuo an wunnon, · þat siu muosta su-líkan willjon
 kuðjan,
 5942 seggjan 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 tékno. · Sia ni weldun gi·trúojan þuo noh
 þes wíves wordon, · þat siu su-lík will-spel bráhte
 5948 gegrungo fan þemo godes suno, · ak sia sátun im
 jámor-muoda,
 heliðos hriuwonda. · Þuo warð þie hêlago Krist
 5950 eft opan-líko · öðer-siðu,
 drohtin gi·tôgid, · siðor hie fan dôðe a·stuod,
 5952 þan wívon an willjon, · þat hie im þár an wege muotta.
 kwëdda sia kùð-líko, · ęndi sia te is kneohon hnigun,
 5954 fellun im tó fuoton. · Hie hét þat sia forahtan hugi
 ne bárin an iro brioston: · „ak gí mínon bruoðron skulun
 5956 þesa kwidi kùðjan, · þat sia kuman after mí
 an Galileo land; · þár ik im eft te:gernes biun.“
 5958 þan fuorun im ôk fan Jerusalem · þero jungrono twêna
 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, · þár sia after þem wege fuorun,
 þem heliðon umbi iro hêrron. · Þuo kwam im þár þie hêlago
 tuo
 5964 gangandi godes suno. · Sia ni mahtun ina garo-líko
 ant kënnan kraftigna: · hie ni welda ina þuo noh kùðjan te im;
 5966 was im þoh an iro gi·siðje samad · ęndi frágoda, umbi
 hwí líka sia saka sprákin:
 „hwí gangat gí só gornondja?“ (kwaþ-hie;) „Ist ink jámer hugi,
 5968 sevo soragano full.“ · Sia sprákun im sán an·gegin,
 þia erlos and·wurdi: · „te hwí þú þes êskos só“, kwáðun sia;
 5970 „bist þí fan Jerusalem · Judeono folkas
 [...]“

TODO.

„[...]

5972 hêlagumu gêste · fan hevan-wange,
 mid þem grôtun godes kraft.“ · Nam is jungaron þó,
 5974 erlos góde, · lêdda sie út þanan,
 ant-tat hé sie brâhte · an Bethanía;
 5976 þár hóf hé is hêndi up · ãndi hêlegoda sie alle,
 wíhida sie mid is wordun. · Gi·wêt imo up þanan,
 sóhta imo þat hôha himilo ríki · ãndi þena is hêlagon stól:
 5978 sitit imo þár · an þea swíðron half godes,
 alo-mahtiges fader · ãndi þanan all ge·sihit
 5980 waldandjo Krist, · só hwat só þius wer-old be-havet.
 þó an þeru selvon stedi · ge·sîðos góde
 5982 te bedu fellun · ãndi im eft te burg þanan
 þár te Jerusalem · jungaron Kristes
 5984 fôrun faganondi: · was im fráh-mód hugi,
 wárún im þár at þemu wíhe. · Waldandes kraft
 5986 [...]

TODO.

5971–5985 hêlagumu ... kraft | Only in M. 5971 hêlagumu gêste · fan hevan-wange | Partly scraped off, but still just about readable. 5986 [...] | Four lines are scraped off and entirely illegible.

Old Saxon Genesis

Dating: C9th
Meter: *Ancient-words-law*

Introduction

The normalization follows that adapted for *Heli*. There is only one ms., Palatinus latinus 1447 (V, https://digi.vatlib.it/view/MSS_Pal.lat.1447/0005), where the poem is found written on a few fragmentary pages between Latin theological texts. In this ms. a small fragment of the *Heli* is also found.

Much of the poem, including parts not extant in V, was closely translated into Old English and later inserted into an English poem on Genesis. The translation is called *Genesis B*, and will be edited below. Lines 1–26 of the present poem correspond almost exactly with lines 791–817 of that poem.

After the Fall

- 1 „Wela, þat þú nú, Éwa, havas,“ (kwad Adam,) „**uvilo gi·marækot** [V 1r/TODO]
2 **unkaro selvaro s̄id.** · Nú maht þú sehan þia **swarton h̄ell**
ginon grádagæ; · nú þú sia **grimman maht**
4 **hinana gi·hōrjan,** · nis **hevan-ríki**
ge·líhk sulíkaro **lógnun:** · þit was alloro **lando skônjust,**
6 þat wit hier þuruh unkas **hērran þank** · **h̄ebbjan muostun**
þár þú þem ni **hōrdis** · þie unk þesan **harām gi·ried,**
8 þat **wit waldandas** · **word far·brákun,**
hevan-kuningas. · Nú wit **hriwig mugon**
10 **sorogon for þem s̄ida,** · wand hé unk **selvo gi·bôd,**
þat **wit unk su·lik wíti** · **wardon skoldin,**
12 **harāmo mēstan—** · nú þwingit mí giu **hungar endi þrust,**
bitter **balo-werék,** · þero wáron wit êr **bêdero tuom.**

14 Hú skulun wit nu **libbjan**, · efto hú skulun wit an þesum
 liahta wesan?

16 Nú hier hwílum **wind** kumit · **westan** efto ôstan,
 süðan efto nordan? · **gi·swerek** upp drívit,
 kumit **haglas** skion · **himile** bi·tengi,
 féríd ford an **gi·mang** · (**þat** is **fírinum** kald):
 hwílum þanne fan **himile** · **hêto** skínít,
 blíkit þiu **berahto** sunna: · wit hier þus **bara** standat,
 un·**wérid** mid **gi·wádi**: · nis unk hier **wiht** bi·foran
 ni te **skadowa** ni te **skúra**, · unk nis hier **skattas** wiht
 te **mæti** **gi·markot**: · wit **hæbbjat** unk **gi·duan** **mahtigna** god,
 waldand **wrêdan**. · Te hwí skulun wit **werdan** nu?
 Nu mag mí **þat** **hreuan**, · **þat** ik is io bad **hevan-ríkjan** god,
 waldand þ[...]

TODO.

2 sehan | sean V 10 unk | hunk V 11 unk | hunk V

26 **waldand** þ[...] | The bottom part of V 1r has been trimmed, resulting in the loss of a few lines.
 For the continuation cf. *Genesis B* 817 ff., which translates this and the following lines.

After Cain's slaying of Abel

2 Sídoda im þuo te **sélidon**, · habda im **sundja** **gi·waræht**
 bittra an is **bruodar**; · liet ina undar **baka** **liggjan** [V 2v/TODO]
 an ênam **diapun** **dala** · **drôr-wóragana**,
 líbas lôsan, · legar·bedd waran,
 guman an **griata**. · Þuo sprak im **god** selbo tuo,
 waldand mid is **wordun** · (was im **wrêd** an is **hugi**,
 þem **banan** **gi·bolgan**), · frágoda hwar he habdi is **bródar** þuo
 kind·jungan guman. · Þó sprak im eft **Kain** an·gegen
 -habda im mid is **handun** · **harâm-werék** mikil
 wam-dádjun **gi·waræht**, · þius **werold** was só swído
 be·smitin an **sundjun**:- · „Ni ik þes **sorogun** ni skal,“ kwad he,
 „gömján hwar hie **ganga**, · ni it mi **god** ni **gi·bôd**,
 þat is **hwærigin** **hier** · **huodjan** þorofti,
 wardon an þesarō **weroldi**. · **Wânde** he swído,
 þat he bi·helan mahti · **hêrran** sínum,

16 þia ddi bi·drnjan. · Þuo sprak im ft sa drohtin tuo:
 „All habas þu só gi·werkot,“ (kwad he), „só þí ti pnaro wer-oldi
 mag
 18 wesan þín hugi hriuwig, · þes þu mid þínum handon gi·dedos,
 þat þú wurdì þínes bruodar bano: · nu he bluodig ligit,
 20 wundun wrig; · þes ni habda he êniga ge·wuruhete te þi,
 sundja gi·suohta, · þoh þu ina nu a·slagan hbjas,
 22 ddan gi·duanan. · Is drôr sinkit nu an erda,
 swt sundar ligit; · þiu scola hwarqbat
 24 þie gst gjmar-muod · an godas willjan;
 drôr hruopit is te drohtina selbun · endi sagat hwe þea ddi
 frumida,
 26 þat mn an þesun middil-gardun: · ni mag im ênig mann þan
 swdor
 wero far·wirijkjan · an werold-rkja
 28 an bittron balo-ddjon, · þan þú an þínum bruodar habas
 firin-werk gi·frmid.“ · Þuo an forahtun ward
 30 Kain aftar þem kwidjun drohtinas, · kwad þat hie wisse garwo,
 þat is ni mahti werdan waldand wiht, · an werold-stundu
 32 ddjo bi·drnid, · „só ik is nu mag drubundjan hugi;“ kwad he,
 „beran an mnun breostun · þes ik mnan bruodar sluog
 34 þuru mn hand-mgin. · Nu wt ik, þat ik skal an þínum hti
 libbjan,
 ford an þínum fiund-skpi, · nu ik mí þesa firina gi·deda,
 36 só mí mína sundja nu · swdaron þunkjat,
 mis-dd mra, · þan þín mildi hugi,
 38 só ik þes nu wdig ni bium, · waldand þie guodo,
 þat þú mí a·ltas · ldas þingas,
 40 tianono a·tuemjas. · Nu ik ni welda mína triuwa haldan,
 hugi wid þem þínum hlutron muoda, · nu wt ik, þat ik hier
 ni mag êniga hwla libbjan,
 42 hwand mí ant·wirikit, · só hwat só mi an þisun wega findit,
 a·slhit mi bi þesun sundjun.“ · Þuo sprak im ft selbo
 an·gegin
 44 hevanes waldand: · „Hier skalt þu noh nu“, kwad he,
 „libbjan lango hwla. · Þo þu sus a·ldit sis,
 46 mid firinum bi·fangan, · þoh will ik þi friðu settjan,
 tgjan su-lk tkjan, · só þu an treuwa maht
 48 wesan an þesero werolde, · þoh þu is wrik ni sis:

fluhtik skalt þu þoh endi frēdig · ford-wardas nu
 50 libbjan an þesum landa, · só lango só þu þit liaht waros;
 for-hwátan skulun þi hluttra liudi, · þu ni salt io furður
 kuman te þínes hêrron spráko,
 52 wesljan þár mid wordon þínon: · waldandi stêt
 þínes bróðor wráka · bitter an hælli.“

TODO.

54 Jþó géng im þanan mid grimmo hugi, · habda ina god selbo [V 2v/TODO]
 swido far-sakanan. · Soroga warð þár þuo gi-kudit
 56 Adama endi Éwun, · in-widd mikil,
 iro kindes kwalm, · þat he ni muosta kwik libbjan.
 58 Þes ward Adamas hugi · innan breostun
 swido an sorogun, · þuo he wissa is sunu dôdan:
 60 só ward is ôk þiu muodar, · þe þana magu fuodda,
 barn bi iro breostun. · Þuo siu bluodag wuosk
 62 hréu-gi-wádi, · þuo ward iro hugi sêrag.
 Bêho was im þó an sorogun · iak iro barnas dôd,
 64 þes hæliðas hin-fard, · iak þat im mid is handun for-dæda
 Kain an su-likun kwalma: · siu ni habdun þuo noh kindo þan
 mér
 66 libbendero an þem liahta, · botan þana ênna, þie þuo a-lédit
 was
 waldanda be is far-wurøhtjun: · þár ni habdun siu êniga
 68 wunja tuo
 niud-líko gi-numan, · wand hie su-likan nid a-huof,
 þat he ward is bruodar bano. · Þes im þuo bêðjun ward,
 70 sin-hiún twêm · sér umbi herta.
 Oft siu þes gornunde · an griata gi-stuodun,
 72 sin-hiún samad, · kwádun, þat sia wissin, þat im þat iro sundja
 gi-dedin,
 þat im ni muostin aftar · erébi-wardos
 74 þegnas þian. · Þolodun siu bêðju
 mikila mord-kwála, · unt þat im eft mahtig god,
 76 hêr hevanes ward · iro hugi buotta,
 þat im wurðun ôdana · erébi-wardos,
 78 þegnos endi þiorunn, · þigun aftar wel,
 wóhsun wán-líko, · ge-witt línodun,
 80 spáha spráka. · Spuodda pie mahta

is hand-gi-werék, · hêlag drohtin,
 82 þat im ward sunu gi-boran; · þem skuopun siu Seð te naman
 wárom wordum: · þem wastom lêh
 84 hevanas waldand · endi hugi guodan,
 gam-likan gang · -he was goda wirðig-,
 86 mildi was hie im an is muoda. · Só þana is manno wel,
 þie io mið su-likaro huldi muot · hêrron þionun.
 88 Hie lovoda þuo mêt · liodjo barnun,
 godas huldi: · gumun þanan kwámun
 90 guoda mann, ·
 wordun wísa, · ge-witt línodun,
 92 þegnos gi-þáhte · endi þigun aftar wel.
 Þann kwámun qft fan Kaina · kraftaga liudi,
 94 hélidos hard-muoda, · habdun im hugi strangan,
 wrédan willjan, · wí weldun waldandas
 96 léra léstjan, · ak habdun im lédan strið;
 wuohsun im wrisi-líko: · þat was þiu wirsa gi-burd,
 98 kuman fan Kaina. · Bi-gunnun im kópun þuo
 weros wíb undor twisk: · þas ward a-werðit sán
 100 Seðas ge-sídi, · warð sèggjo folk
 ménú gi-mengid · endi wurðun manno barn,
 102 liudi lèða, · þem þitt lioht gi-skuop,
 botan þat iro ên habda · erlas gi-hugdi,
 104 þegan-líka gi-þáht; · was im gi-þungin mann,
 wís endi word-spáh, · habda gi-witt mikil:
 106 Enokh was hie hétan. · Pie hier an erðu warð
 mannum te mórum · obar þesan middil-garð,
 108 þat ina hier só kwikana · kuningo þie bëtsto,
 libbendjan an is lík-haman, · só hie io an þesun liahta ni staraf

110 ak só gi-haloda ina hier · hevanas waldand
 endi ina þár gi-sætta, · þár hie simlon muot
 112 wesan an wunnjon, · untat ina qft an þesa werold sëndit
 hér hevanas ward · heliðo barnum,
 114 liodjun te léro. · Þann hier ôk þie lëdo kumit,
 þat hier Anti-krist · alla þioda,
 116 werod a-werðit, · þann he mid wápnu skal
 werðan Enokha te banon, · eggjun skarapun
 118 þuruh is hand-mégin; · hwirifit þiu séola,

þie gêst an guodan weg, · endi godas ęngil kumit,
 120 wrikit ina, wamm-skaðon · wápnas eggjun:
 wirðit Anti-krist · aldru bi-lôsid,
 122 þie fiund bi-féllid. · Folk wirðit eft gi-hworovan
 te godas ríkja, · gumuno gi-siði
 124 langa hwíla, · endi stéd im síðor þit land gi-sund.

TODO.

54 Þó | Introduced with large initial. 81 drohtin | Here the poem ends on fol. 2v; it picks back up
 on fol. 1ov. 122 bi-féllid | biuellid V

The Destruction of Sodom

4 Þuo habdun im eft só swíðo · Sodomo-liudi,
 2 weros só far-werkot, · þat im was úsa waldand gram,
 mahtig drohtin, · wand sia mén drivun,
 4 frémidun firin-dádi, · habdun im só uilu fiunda barn
 wammas ge-wísid: · þuo ni welda þat waldand god,
 6 þiadan þoljan, · ak hiet sie þrea faran,
 is ęngelos ôstan · an is árundi,
 8 sïðon te Sodoma, · endi was im selvo þar mið.
 Þuo sea ovar Mambra · mahtige fuorun,
 10 þuo fundun sia Abrahama · bi ênum ala standan,
 waran énna wihi-stédi, · endi skolda úsas waldandas
 12 geld gi-frummjan, · endi skolda þar goda þeonian
 an middjan dag · manna þie bætsto.
 14 Þuo ant-kenda hé kraft godas, · só he sea kuman gi-sakh:
 géng im þuo ti-gegenes · endi goda selvun hnêg,
 16 bôg endi bedode · endi bad gerno,
 þat hie is huldi forð · hëbbjan muost:
 „warod willþu nu, · waldand, frô mí,
 alo-mahtig fadar? · ik biun þín êgan skalk,
 18 hold endi gi-hôrig; · þú bist mí hêrro só guod,
 mêðmo só mildi: · wilþu mínas wiht,
 20 drohtin, hëbbjan? · Hwat, it all an þínum duoma stéd,
 ik libbjo bi þínum lêhene, · endi ik gi-löbi an þi,
 22 frô mín þe guoda: · muot ik þi frágón nu,

[V 2r/1]

warod þu **sigi-drohtin** · **siðon willjas?**“
þuo kwam im eft te:gernes · godas and-wordi,
mahtig muotta: · „Ni willi ik is bi miðan nu,“ kwað he,
„helan holdan man, · hú mín **hugi** gengit.
Siðan skulun wí suðar hinan: · hebbjat him umbi
Sodoma-land
weros só for-werkot. · Nú hruopat þeæ **wardas** te mí
dages endi nahtes, · þe þe iro **dádi** telleljat,
seggjat hiro **sundjon**. · Nú willi ik selvo witan,
ef þia **mann** under him · su-lík **mén** frémmjat,
weros **wam-dádi**. · Þanna skal sea **wallande**
fiur bi·uallan, · skulun sia hira **firin-sundjon**
swára bi·séngjan: · sweval fan himile
fallit mid fiure, · fèknja sterévat,
mén-dágige mén, · reht só **morgan kumit.**“
Abraham þuo gi·mahalda · (habda im **elljan** guod,
wísa word-kwidi), · endi wiðer is **waldand** sprak:
„Hwat, þú **gódas** só vilu,“ (kwað hie) „god hevan-ríki,
drohtin gi·duomis, · all bi þínun **dádjun** stéd
þius werold an þínum **willjan**; · þu gi·wald habas
ovar þesan **middil-gard** · **manna** kunnjas,
só þat gio **werðan** ni skal, · **waldand** frô míni,
þat þú þar te **enum** duoas · **uvila** endi guoda,
liova endi **lêða**, · wand sia gi·líka ni sind.
þu ruomes só **rehtæs**, · **ríki** drohtin,
só þu ni wili, þat þar ant **geldan** · **guod-willige** mann
wam-skaðono **werék**, · þoh þu is gi·wald haves
te gi·frummjanna. · Muot ik bi **frágó** nu,
só þú mí þiu **gramara** ni sis, · god hevan-ríki?
ef þú þar fiðis fiftig · **ferahtaro** manno,
liuwigaro liodo, · muot þanna þat land gi·sund,
waldand, an þínum **willjan** · gi·wérid standan?“
þuo kwam im eft te:gernes · godas and-wordi:
„Ef ik þar findo fiftig,“ (kwað he,) „**ferahtara** manno,
guodaro **gumono**, · þea te **goda** hebbjan
fasto gi·fangan, · þanna willi ik im iro **ferah** far[·]gevan
þuru þat ik þea **hluttron** man · **haldan** wille.“
Abraham þuo gi·mahalda · **àðar** siðe,
forð **frágoda** · **frâhon** sínan:

„Hwat duos þu is þanna,“ (kwað he,) „drohtin frô míن,
ef þu þar þrítig maht · þegno fiðan,
wam-lôsa weros? · wilþu sia noh þanna
látan te líva, · þat sia muotin þat land waran?“
Þuo im þe guoda, · god hevan-ríki,
sniumo gi:sagda, · þat hie só weldi
léstjan an þen landa: · „Ef ik þar lubigaro mahg,“ kwað he,
„þrítig undar þero þiodo · þegno fiðan
god-foróhta gumon: · þanna willi ik im far·gevan allum
þat mén endi þea mis-dád · endi látan þat manno folk
sittjan umbi Sodoma · endi ge·sund wesan.“
Abraham þuo gi:mahalda · agalét-liko
-folgoda is frójan-, · filo worda gi:sprak:
„Nu skal ik is bí biddjan“, (kwað he,) „þat þú bí ni belges ti mí,
frô mín þie guoda, · hú ik sus filu mahlja,
weslja wiðer þi mid mínum wordum: · ik wêt, þat ik þas
vírðig ni bium
ni sí þat þu it willjas bi þínaró guodi, · god hevan-ríki
þiadan, gi:þolojan: · mí is þaraf mikil
te witanna þínne willjan, · hweðer þat werad gi:sund
libbjan muoti, · þe sea liggjan skulun,
fögja bi:uallan: · hwat wilis þu is þanna, frô mín, duoan,
ef þu þar tehani · treu-hafte maht
fiðan under þemo folka feráhtera manno · wilþu im þanna
hiro ferh far·gevan,
þat sia umbi Sodoma-land · sittjan muotin
búan an þem burugjum, · só þu im a:bolgan ni sí:s?“
Þuo kwam im eft te:gengnes · godas and-wordi:
„Ef ik þar tehani,“ (kwað he,) „treu-haftera mag
an þem lande noh · liodjo fiðan,
þanna látu ik sia alla þuru þie ferahtun man · ferehas brúkan.“
Þuo ni dorste Abraham leng · drohtin sínan
furður frágó, · ak hé fell im after te bedu
an kneo kraftag, · kwað hé gerno
is geld gþewredi · endi gode þeonodi,
warþti after is willjan. · Gi:wêt im eft þanan
gangan te is gëst-seli; · godes engilos fort
siðodun te Sodoma, · so im selvo ge:bód
waldand mid is wordo, · þuo hie sea hiet an þana weg faran.

TODO.

30 þe^x wardas | þe æuuardas V 46 ēnum | henum V 93 ak | hak ms.

- 100 Skoldun sie be·fīðan, · hwat þár ferahtera [V 2r/36]
umbi Sodoma-burg, · sundjono tuomera
102 manna wári, · þie ni habdin ménēs filu,
firin-werko gi·frumid. · Pó gi·hôrdun siæ fêgero karm
104 an allaro sēliðu gi·hwen, · sundiga liudi
firin-werk frémmjan: · was þar fiundo gi·mang,
106 wrêðaro wihtjo, · þea an þat wam habdun
þea liudi far·lêdid: · þat lôn was þuo hat handum
108 mikil mið morðu, · þat sia oft mén drivun.
þanna sat im þar an innan · aðal-burdig man,
110 Loth mið þem liudjum, · þie oft lof godas
warahte an þesarō weroldi: · habda im þar welono gi·nuog,
112 guodas gi·wunnan: · he was gode wirðig.
He was Abrahamas · aðali-knóslas,
114 his bróðer barn: · ni was bætara man
umbi Giordanas staðos · mið gum-kustjum,
116 gi·wéríd mið ge·wittjo: · him was úsa waldand hold.
þuo te sedla hnêg · sunna þiu hwíta,
118 alloro bôkno berahost, · þuo stuond hie fore þes buruges dore.
þuo gi·sah hé an ávand · engilos twêne
120 gangan an þea gardos, · só sea fan gode kwámun
ge·wéride mid ge·wittjo; · þuo sprak he im sán mid is wordum
tuo.
- 122 Géng þuo te·gengnes · endi gode þankade,
hevan-kuninga, · þes hé im þea helpa fer·lêkh,
124 þat he muosta sea mið is ôgum · an luokojan,
iak he sea an kneo kusta · endi kúsko bad,
126 þat sea suohtin his sēliða: · kwað þat he im selbas duom
gáui su-líkas guodas, · só im god habdi
far·liwen an þem landa: · sea ni wurðun te lata hwêargin,
128 ak se gengun im an is gëst-séli, · endi he im giungar-duom
frémide feraht-líka, · sea im filo sagdun
wáraro wordu. · Þár he an wahtu sat,
132 held is hérran bodan · hêlag-líka,
godas engilos. · Sia him guodas só filo,
suóðas gi·sagdun. · Swart furður skréð,

narowa naht an skion, · náhida moragan
an allara seliða gi·hwem. · Uht-fugal sang
fora daga-hruoma. · Þó habdun úsas drohtinas bodon
þea firina bi·fundan, · þea þar frémidun mén
umbi Sodoma-burug. · Þó sagdun sia Loða,
þat þar morð mikil · manno barno,
skolda þera liodjo werðan · endi ók þes landas só samo.
Hietun ina þuo gérwjan, · endi hietun þó gangan þanan,
firrjan hina fon þem fiundum · endi lédjan is frí mið him,
idis aðal-borana. · He ni habda þar his aðaljas þan mér,
botan is dohtar twá, · mid þem gi·hietun sie, þat hie ér daga
wári
an ênum berga uppan, · þat hina brinnandi
fiur ni bi·uengi. · Þó he te þere férði ward
gáhun gi·gérwid, · gengun engilos,
habdun hina bi handum · hevan-kuningas bodon,
lêddun hina endi lérdu · lango hwíla,
untat sea ina gi·bráhtun · bi þera burug útan.
Hietun, þat siæ io ni ge·hórdin · sulik ge·hlunn mikil
brakon an þem burugjum, · þat sia io under bak sâwen,
an þiu þie sea an þem landæ · libbjan weldin.
Þuo bwuruvun eft wiðer · hélega wardos,
godas engilos, · gengun sniumo,
síðodon te Sodomo: · þanan síðar fuor
Loth þoro hira léra, · flôh þera liodjo gi·mang,
dérévjoro manno: · þó warð dag kuman.
Þuo warð þar gi·hlunn mikil · himile bi·tengi,
brast endi brakoda, · warð þero burugjo gi·bwilík
rökas gi·fullit, · warð þar fan radura só uilu
fiures gi·fallin, · warð fègero karm,
lédaro liodjo: · logna all bi·ueng
bréd burugu-gi·setu: · bran all samað,
stén endi erða, · endi só manag strídin man
swultun endi sunkun: · sveval brinnandi
wel after wíkjom; · warágas þolodun
léðas lón-geld. · Þat land inn bi·sank,
þiu erða an af-grundi; · al warð far-spildit
Sodoma-ríki, · þat is ênig ség ni gi·nas,
iak só bi·dóðit an dôð-séu, · so it noh te daga stendit

fluodas gi·fullit. · þuo habdun hiro firin-dádi
 174 all Sodomo-þiod · sérō ant·goldan,
 botan þat þar iro ênna · út ent·lêdde
 176 waldand an is willjan · endi þiu wíf mid im,
 þriu mið þem þegna. · þó gi·hôrdun sea þero þiodo kwalm,
 178 burugi brinnan. · þó þar under bak bi·sakh
 idis aðal-boren · —siu ni welde þera engilo
 180 lêra lêstjan; · þat was Lohthas brúd,
 þan lang he siu an þem landa · libbjan muosta—
 182 þuo siu an þem berega gi·stuod · endi under bak bi·sakh,
 þuo warð siu te stêne, · þar siu standan skal
 184 mannum te márðu · ovar middil-gard
 after te êwan-dage, · só lango só þius erða lêvot.

TODO.

100 Skoldun | *Introduced by large initial.* 100 hwat þár | huattar V 119 ávand | haband V 137
 daga-hruoma | emend.; ‘daga hruom’ V 141 werðan | ‘huuerthan’ V 144 aðaljas | ‘hadalias’
 V 155 bwuruvun | metr. emend.; uurubun V 185 lêvot. | add. EXPL V

185 lêvot. | The EXPL in the ms. stands for ‘explicit’, customarily placed at the end of a text in
 mediæval mss. This line also serves as a fitting conclusion to the poem.

Muspell (*Muspilli*)

Dating: C9th
Meter: *Ancient-words-law*

Introduction

The **Muspell** (*Musp*) is an Old High German Christian poem dealing with the Day of Judgment.

Musp survives in a single copy, found scribbled in a Latin-language theological manuscript from the 820s CE with signum *CLM 14098*; since the poem is marginalia, the dating of the manuscript can unfortunately only serve as a *terminus post quem*. The use of occasional end rhyme (see note to ll. 60–61) suggests a relation to Otfrid's *Evangelienbuch* (written 863–871 CE), as does the exact correspondence between *Musp* 14 and *Evangelienbuch* 1.18.9. Whatever the direction of influence, the author of *Musp* surely belonged to the same monastic C9th milieu as Otfrid.

The dialect is that of the southern High German area, as seen by the consistent application of the most extensive form of the second sound shift, where *g*, *b*, *k* change to *k*, *p*, *ch*. That this was the case at the time of composition is seen by the fact that Germanic roots originally beginning with *b* consistently alliterate with Latin borrowings beginning with *p*, namely in:

- l. 16: Germanic *pú* (= OS *bú*) : borrowed *pardisu* (< Latin *paradisum*),
- l. 21: Germanic *piutit* (= OS *biuidid*) : borrowed *pebhes* (< Latin *pix*) and *pína* (< Latin *poena*),
- l. 25: Germanic *prinnan* (= OS *brinnan*) and *palw-* (= OS *balu*) : borrowed *pehhe* (see above).

Interestingly, the alliteration also shows that the poet retained old *b* before *l* (l. 72), by extension almost certainly also before *r* and *n*, and probably also before *w* (l. 7). This sound is, however, consistently omitted by the scribe.

Due to the low quality of the digitally available scans of the already very poorly preserved manuscript, the following edition has had to rely partly on the text found in the 17th edition of Braune's *Althochdeutsche Lesebuch* published in 1994.

The “Muspell”

1 Sín tak pi·kweme, · daz er touwan skal.
 2 Wanta sár só sih diu sêla · in den sind ar·hévit,
 3 énti sí den líh-hamun · likkan lázzit,
 4 só kwimit éin héri · fona himil-zungalon;
 5 daz andar fona pehhe: · dár págan siu umpi.
 6 Sorgén mak diu sêla, · unzi diu suona ar·gét,
 7 za bwederemo hérje · si gi·halót werde.
 8 Wanta ipu sia daz Satanazses · ki·sindi ki·winnit,
 9 daz lejtít sia sár · dár iru leid wirdit,
 10 in fuir énti in finstrí: · daz ist rehto virin-líh ding.
 11 Upi sia *avar ki·halont die · die dár fona himile kwemant,
 12 énti si dero engilo · ejgan wurdit,
 13 die pringent sia sár úf · in himilo ríhi:
 14 dár ist líp áno tód, · liobr áno finstrí,
 15 sélida áno sorgun: · dár n·ist neo-man siuh.
 16 Denne der man in pardísu · pú ki·winnit,
 17 hús in himile, · dár kwimit imo hilfa ki·nuok.
 18 Pi·diu ist durft mihhil allero manno bwe-líhemmo, · daz in es
 19 sín muot ki·spane,
 20 daz er kotes willun · kerno tue
 21 énti hella fuir · harto wíse,
 22 pehhes pína: · dár piutit der Satanasz altist
 23 héizzan lauk. · Só mak hukkan za diu,
 24 sorgén dráto, · der sih suntigen wéjz.
 25 Wé demo in vinstrí skal · síno viriná stúén,
 26 prinnan in pehhe: · daz ist rehto palwík dink,
 27 daz der man harét ze gote · énti imo hilfa ni kwimit.
 28 Wánit sih ki·náda · diu wênaga sêla:
 29 ni ist in ki·huktin · himiliskin gote,
 30 wanta hiar in wer-olti · after ni werkóta.
 Só denne der mahtigo khunink · daz mahal ki·pannit,

dara skal **kweman** · **khunno ki·líhaz:**
 32 denne ni ki·tar **parno** nohhéin · den **pan furi·sizzan**,
 ni allero **manno bwe-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 hórt' 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.
Khéñfun sint só **kréftík**; · diu **kósa** ist só mihhil.
 40 **Elías strítit** · pí den **éwigon 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-steti** · **wunt pi·vallan**
 46 énti in demo **sinde** · **siga-lós** werdan.
 Doh wánit des vila got-manno,
 48 daz **Elías** in demo **wíge** · ar·wartit werde.
 Só daz **Elíases** pluot · in **erda** ki·triufit,
 50 só in·prinnant die **perga**, · **poum** ni ki·sténtit
éñihk in **erdu**, · ahá ar·truknént,
 52 muor var·swilhit sih, · **swilizót lougiu** der himil,
máno vallit, · prinnit **mittila-gart**,
 54 **stén** ni ki·sténtit*, · vérit denne **stúa-tago** in lant,
 vérit mit diu **vuiru** · **viriho wísón**:
 56 dár ni mak denae **mák andremo** · **helfan** vora demo **Múspille**.
 Denne daz **préta** wasal · allaz var·prinnit,
 58 énti **vuir** énti luft · iz allaz ar·furpit.
Hwár ist denne diu **marha**, · dár man dár eo mit sínén **mágón**
 piehk?
 60 Diu marha ist far·prunnan, · diu sélá stét pi·dwungan,
 ni **wéjz** mit **bwiu puaze**: · só vérit sí za wíze.
 62 Pi·diu ist demo **manne** só **guot**, · denner ze demo **mahale**
 kwimit,
 daz er **rahónó bwe-líha** · **rehto ar·téile**.
 64 Denne ni darf er **sorgén**, · denne er ze deru **suonu** kwimit.
 Ni **wéjz** der **wéñago** man, · **bwie-líhan** **wartil** er habéti,
 66 denner mit den **miatón** · **marrit** daz rehta,

daz der **tiuval** dár bí · ki·tarnit sténtit.
Der hapét in **ruovu** · rahónó **bwe-líha**,
daz der man ér ęnti síd · **upiles** ki·frumita,
daz er iz allaz ki·**sagét**, · denne er ze deru **suonu** kwimit;
ni skolta síd **manno** nohhéjn · miatun int·fahan.
Só daz **himiliska** **horn** · ki·**blútit** wirdit,
ęnti sih der suanari · ana den **sind** ar·hévit
der dár suannan skal · tötén ęnti lepentén,
denne hévit sih mit imo · **hérjo** měista,
daz ist allaz só **pald**, · daz imo nio-man ki·**págán** ni mak.
Denne věrit er ze deru **mahal**-steti, · deru dár ki·**markhót** ist:
dár wirdit diu **suona**, · dia man dár io **sagéta**.
Denne varant **ęngila** · **uper** dio marha,
wékhant deota, · **wíssant** ze dinge.
Denne skal **manno** gi·líf · fona deru **moltu** ar·stén,
lössan sih ar dero **léwo** vazzón: · skal imo avar sín **líf**
pi·kweman,
daz er sín **reht** allaz · ki·**rahhón** muozzi,
ęnti imo after sínén **tátin** · ar·těilit werde.
Denne der **gi·sizzit**, · der dár **suonnan** skal
ęnti ar·těillan skal · tötén ęnti kwekkhén,
denne stét dár **umpi** · **ęngilo** měnigí,
guotero gomóno: · gart ist só mihhil:
dara kwimit ze deru **rihtungu** só vilo · dia dár ar **rěstí** ar·stént.
Só dár **manno** nohhéjn · wiht pi·mídan ni mak,
dár skal denne hant sprehhan, · **houpit** sagén,
allero **lido** **bwe-líhk** · unzi in den **luzígun** vinger,
bwaz er untar desen **mannun** · **mordes** ki·frumita.
Dár ni ist eo só **listík** man · der dár io·wiht ar·**liugan** měgi,
daz er ki·tarnan měgi · **táto** dehhéjna,
niz al fora demo **khuninge** · ki·**khundit** werde,
úzzan er iz · mit **alamusanu** furi·měgi
ęnti mit **fastún** · dio **viriná** ki·puazti.
Denne der **paldét** · der **gi·puazzit** hapét,
denner ze deru suonu kwimit.
Wirdit denne furi ki·tragan · daz **frôno** **khrúki**,
dár der **héligo** Khrist · ana ar·hangán ward.
Denne augit er dio **másún**, · dio er in deru **měnniskí** an·fénk,
dio er duruh desse **man-kunnes** · **minna** far·doléta.

TODO: Split into multiple parts. Translate.

7 *b*wederemo | wederemo ms. 11 *avar | hauar ms. 14 *liobt* | lihot ms. 14 finstrí | finsti ms.
 15 n: · dár n-ist | emend.; illegible in ms. 16 pardí | emend.; illegible in ms. 18 bwe-líhemō |
 end 61r; the text picks back up at 179v. 25 pehhe | phhe ms. 54 stēn ni ki:stentit* | add. ênikh
 in erdu ms.; unmetrical dittoigraphy from l. 50b-51a. 72 ki-blútit 'sounds' | kilutit ms.

3 likkan lázzit | The double alliteration in the second half-line is defective, but probably not due to any scribal corruption.

7 *b*wederemo | Restoration of the initial *b*- is not strictly required for the line to alliterate properly, but is done on the basis of l. 72.

14 dár ist líp áno tód, · *liobt* áno finstrí | This line also appears in Otfrid's *Evangelienbuch* 1.18.9, in the form: *Thár ist líb ána ród, · liobt ána finstri*. It is one of Otfrid's rhymeless lines where alliteration compensates for the expected end-rhyme. For the relevance of this shared line to the relation between *Musp* and *Evangelienbuch* see Introduction above.

50 perga ... poum 'mountains ... woods' | Formulaic word-pair; see note to *Wessobr* 3.

60–61 Diu ... wíze | In these two lines the poet replaces the usual alliteration with end-rhyme within each half-lines pair (*prunnan* : *dwungan* — *puaze* : *wíze*). The very same meter, including the looseness of the rhymes, is used by Otfrid throughout the whole of his *Evangelienbuch*, written some time between 863 and 871 CE. The direction of influence between *Musp* and that work is uncertain owing to the difficulties of dating the present poem, for which see introduction above.

72 ki-blútit 'sounds' | Restoration of the cluster *hl*- is required by the alliteration; cf. l. 7.

Wessobrunn Hymn

Dating: late 700s
Meter: *Ancient-words-law*

Introduction

The so-called **Wessobrunn Hymn** is found in a late C8th Bavarian manuscript with the Latin heading *De poeta* ‘By the poet’. The text was divided by the scribe into three parts, each introduced by a capital letter adorned with dots of red ink. The first two parts are poetic (“the poem”), and the third is in prose (“the prayer”).

The poem consists of 9 long-lines in alliterative meter, detailing the earliest beginning of the world. The first five lines describe “the greatest of wonders”, namely that the universe was once void, without earth or heaven, wood or mountain, sun or moon or sea. These lines are very similar to pre-Christian Norse stanzas about the creation of the world, and in fact contain formulaic word-pairs also found in those stanzas (see notes to ll. 2, 3), suggesting a repurposing of older Heathen motifs and expressions in the new, Christian context. With this in mind, the latter four lines constitute a sub-version of the earlier Heathen tradition, by placing in this early emptiness the Almighty God, Jesus Christ, and His many ghosts—presumably the Heavenly Host or the Angels. This is the Christian creation *ex nihilo*, rather than the Indo-European creation through sacrifice of a primordial being (see note to *Vafþ* 21, *Grm* 41–42).

The prayer is in prose. The speaker first thanks God for creating the earth and heaven—this is presumably why the poem was included—and for giving boons to mankind. He then asks for faith, strength, and wisdom to help him in his mission.

Wessobrunn Hymn

Dat ga·**f**regin ih mit **f**irahim · **f**iri-wizzó mẽista,

2 dat erdo ni was · noh úf-himil
 noh paum · noh perek ni was
 4 ni [...] nohh-çinig · noh sunna ni skçin
 noh máno ni liuhta · noh der márjo sêo.

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.

¹ ga·fregin | ga- is abbreviated by the rune-like symbol *. This symbol is used for all other occurrences of ga- in the present text except for ga·náda and ga·laupa in the prose below. ² erdo | ero ms.

² erdo ... úf-himil 'earth ... up-heaven' | A formulaic merism attested across the Germanic world, expressing the totality of the universe. Cf. especially *Vafþ* 21, where the god Weden asks the ettin Webþrithner about the origin of "earth and up-heaven", and *Vsp* 3/3, where it is said, about the time before the World existed, that "earth and up-heaven were never found".

³ noh paum · noh perek ni was 'nor wood nor mountain was nor' | The same word-pair is found in *Grm* 40 (describing the creation of the world from Yimer's body by the Gods) and in *Musp* 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*.

6 Dó dar ni·wiht ni was · ęntjó ni węntjó,
 ęnti dó was der ęjno · al·mahtiko kot,
 8 manno miltisto, · ęnti dar wárun auh manaké mit inan
 kót-lílhé ęcistá, · ęnti kot hečiklak.

Then there was no kind of end or border,
 and then was the one Almighty God,
 the Mildest of Men, and there were also many
 glorious ghosts with Him, and Holy God.

P1 Kot al·mahtiko, dú himil ęnti erda ga·worahtós, ęnti dú mannum
 2 só manak kót for·gápi, for·gip mir in dína ga·náda rehta ga·laupa,
 ęnti kótan willjon; wís-tóm ęnti spáhida ęnti kraft tiuflun za
 4 widar·stantanne, ęnti ark za pi·wísanne, ęnti dínan willjon za
 ga·wurkhanne.

O God almighty! Thou wroughtest heaven and earth and Thou gavest men so much good. Give me in Thy mercy right belief and good will, wisdom and foresight and power, to withstand devils and to reproach queerness and to work thy will.

Cadman's Hymn

Dating: C7th
Meter: *Ancient-words-law*

Introduction

This short prayer is found in numerous recensions of Bede's English history, attributed to the illiterate shepherd Cadman (OE *Cēdmon*). It is packed to the brim with traditional Germanic poetic formulae, and clearly draws on earlier, now-lost pagan compositions.

Cadman's Hymn

Nú scyln **h**érgan · **h**ebæn-ricæs ward,
2 metudæs mæhti · end his mód-gi-þanc,
 werc wuldur-fadur, · swé hé wundra gi-hwæs,
4 éci dryhtin · ór a-stélidæ.
 Hé árist scóp · ælda barnum
6 hebæn til hrófe, · hâlig sceppend.
 þa middun-geard · mōn-cynnæs ward,
8 éci dryhtin · æfter tiadæ,
 firum foldu · fréa all-mæhtig.

Now shall we praise the heavenly realm's Guardian,
the Measurer's might and His strong thought,
the works of the Glory-Father, as He every wonder,
the everlasting Lord, in the beginning set up.
He first created for the children of men
the heaven as a roof, the holy Creator.
Then Middenyard did Mankind's Guardian,
the everlasting Lord afterwards make:
the land for humans, the Lord Almighty.

Galders: Poetic Charms, Spells, and Curses

Under this section are gathered sundry galders (metrical magic charms) attested in Old Germanic languages. I have only included those with clear Heathen or otherwise traditional elements (especially certain poetic formulae known from older texts). Thoroughly Christian prayers are found below under "Poetry on Christian Subjects".

Continental Germanic galders

The Two Merseburg galders

Dating: C9th–10th

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

These two galders, preserved in a manuscript (TODO) are some of the only surviving examples of genuine Heathen galders from the continent. Both share a common two-part structure, each beginning with an *historiola*—a “historical” account describing the successful effects of the galder in the mythic past—followed by an *imperative* commanding that the willed magic effect take place in the present.

The first galder begins with the historiola describing a group of supernatural women in the midst of a battle, affecting its outcome by fastening or loosening fetters. The imperative then commands that some fetters in the present be destroyed, so that captive(s) may escape.

The second galder begins with the historiola describing a group of Gods riding through the woods. Among them is Balder, whose young foal sprains its foot. Three Gods—the otherwise unknown goddess Sithguth, the goddess Sun, the god Weden—in turn chant a healing galder over it. The imperative—apparently the galder sung by Weden—then commands that a present sprain be healed.

-
- 1 Eiris sázun idisi · sázun hera duo der;
2 suma hapt hęptidun · suma hęri lęzidun
 suma klubodun · umbi kuonjo-widi
4 in-sprink hapt-bandun · in-var vígandun
 .H.

Of yore sat dises, sat here, then there:
some fastened fetters, some hindered armies,
some cut chains asunder.—

Destroy the fetter-bonds, lead the way from the foes!

.H.

³ kuonjo-widi ‘chains’ | A rare word apparently cognate with Gothic *kuna-wida* ‘Fessel; ḥλðσīc’ (Streitberg, 1910, p. 76), although the first element is not formally identical.

⁵ .H. | The meaning of this letter, which is very clear and written in the same hand as the galders, is uncertain. To me the most convincing suggestion is that it be read as *.N.*, short for Latin *nomen* ‘name’, presumably the name of the person whom the singer wishes to free from the fetters.

² Phol ḡende Wuodan · vuorun zi holza
² dú wart demo Balderes volon · sín vuoz bi·rēnkit
³ þú bi·guol en Sinhtgunt · Sunna era swister
⁴ þú bi·guol en Frija · Volla era swister
⁵ þú bi·guol en Wuodan · só hé wola konda:
⁶ „Só-se bēn-rēnkí · só-se bluot-rēnkí · só-se lidi-rēnkí
⁷ bēn zi bēna
⁸ bluot zi bluoda
 lid zi ge·liden · só-se ge·límida sín!“

Phol and Weden journeyed in the woods;
 then was the foot of Balder’s foal sprained.
 Then Sithguth begaled him—Sun her sister;
 then Frie begaled him—Full her sister;
 then Weden begaled him, as well he knew:
 “Like bone-sprain, like blood-sprain, like joint-sprain!
 Bone to bone,
 blood to blood,
 joint to joints, like they were glued together!”

³ bi guol en ‘begaled him’ | Sang a galder over the horse, the third past singular of *bi·galan* ‘begale’, the transitive of *galan* ‘gale, sing a galder’. Cf. *Oddrgr* TODO, where a midwife “gales” “bitter galders” over a birthing mother.

Against wyrms (*Contra vermes*)

Dating: ?
 Meter: *Ancient-words-law*

An Old Saxon manuscript charm against wyrms located in the bone-marrow, probably thought to cause aching. The galder calls upon a chief worm, Nesse, and its nine offspring, to depart from the patient. It lays out a path for the worms, who are to leave the sufferer’s body and instead go into an arrow or sharp point (*strála*), probably a ritual implement used to pierce the affect area.

The structure “Go from X to Y, from Y to Z” may be very old, as it is also found in Romani charms collected by Leland (1891, pp. 27, 28, 95) The charm on p. 95 is also against wyrms. Like in our galder the wyrms (*kirmora*, from Sanskrit *kými*, which is probably related to Germanic **wurmiz*, although the difference in the initial consonant is unusual—perhaps a taboo formation?) are to leave the body and instead go into the ritual implement, in the Gypsy charm an ointment. I take me the freedom to reproduce this charm in full, with Leland’s introduction and translation:

“Before sunrise wolf’s milk (Wolfsmilch, rukeskro tçud) is collected, mixed with salt, garlic, and water, put into a pot, and boiled down to a brew. With a part of this the afflicted spot is rubbed, the rest is thrown into a brook, with the words:—

*Kirmora jánen ándre tçud
Andrál tçud, andré sir
Andrál sir, andré páñi,
Panensá kiyá dádeske,
Kiyá Niváseske
Pçándel turnen shelehbá
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 bén, · fan þemo bêne an þat flæsg,
ut fan þemo flægke an þia húd, · ut fan þera húd an þesa strála.
4 Drohtín, werþe só.

Go out, O Nesse, with the nine small Nesses!
Out from the marrow into the bone, from the bone into the flesh,
out from the flesh into the skin, out from the skin into this arrow.
Lord, may it be so.

1 Nesso ‘Nesse’ | The *naming* of the daemon or being which is to be excised is common in ancient magic, including several other galders edited here. The idea is that knowledge of the name of the entity gives the healer power over it.

Old English galders

Against Swarm (*Wið ymbe*)

Dating: ?

Meter: *Ancient-words-law*

TODO. That bees are called “victory-wives” is interesting.

P1 Wið ymbe nim eorþan, ofer-weorp mid þínre swíþran handa under þínum swíþran fét, and cwet:

Against a swarm take earth, throw it with thy right hand under thy right foot, and say:

1 Fó ic under fót, · funde ic hit.
2 Hwæt eorðe mæg · wið ealra wihta ge-hwilce
and wið andan · and wið æminde
4 and wið þá micelan · mannes tungan.

I catch under foot, I may have found *it*.
How, earth works against everywhich wight
and against mischief and against neglect
and against that mighty tongue of man.

4 þá micelan · mannes tungan ‘that mighty tongue of man’ | The tongue is surely here standing in for “speech”, specifically galder; i.e., if the swarming of the bees were caused by an enemy’s cursing, the earth will disarm it.

P2 And wiððon for-weorp ofer greót, þonne hí swirman, and cweð:
And with that throw the grit over, when they swarm, and say:

¹ for·weorp ofer greót ‘throw the grit over’ | i.e. “throw the earth over the swarm”.

- ² **Sitte gé, sige-wíf, · sígað to eorþan!**
² Næfre gé wilde · to wuda fleogan.
⁴ 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 dweorh*)

Dating: TODO
Meter: *Ancient-words-law*

TODO: Introduction.

- P1** Mann sceal niman *sefon* lytle of-lætan swylce mann mid ofrað,
² ond wrítan þás naman on ælcre oflætan: Maximianus, Malchus,
⁴ Johannes, Martinianus, Dionisius, Constantinus, Seraphion. Þænne
⁶ eft þæt galdr þæt hér æfter cweð[ēð] mann sceal singan, ærest
⁸ on þæt wynstre éare, þænne on þæt swiðre éare, þænne búfan
⁸ þæs mannes moldan; ond gá þænne ân mæden-mann tó, ond hó
⁸ hit qn his sweoran, ond dó mann swá þrý dagas. Him bið sóna
⁸ sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

- I** Hér cóm in·gangan · in·spiden wiht,
² hæfde him his haman qn handa; · cwæð þæt þú his hængest
² wære,

legeþe þé his téage qn swearan; · qn·gunnan him qf þæm
 lande líðan.
 4 Sóna swá hý qf þæm lande cóman · þá qn·gunnan him þá
 leomu cólian.—
 þá cóm in·gangan · déores sweostar;
 6 þá ge·ændode héo · ond âðas swór,
 þæt næfre þis þæm adlegan · eglian ne móste
 8 né þæm þe þis galdr · be·gýtan mihte
 oððe þe þis galdr · on·galan cùðe.
 10 Amen fiað.

Here came walking in an inspiden wight,
 had his harness in his hands; said that thou wert his horse,
 laid his reins on thy neck; then they together began to ride from the land.
 As soon as they came away from the land, then they together began to cool
 limbs.

Then came walking in the beast's sister;
 then she ended [it], and swore oaths,
 that this never should harm the ailing man,
 nor him who this galder might get,
 nor whomever this galder could gale.

Amen, let it be.

Against a Sudden Stitch (*Wid fær-stice*)

Dating: ?

Meter: *Ancient-words-law*

Attested in *Lacn.*

1 Hlúde wéran hý, lá, hlúde, · þá hý ofer þone hláw ridan,
 2 wéran ân-móde, · þá hý ofer land ridan.
 Scyld þú þé nú, þú þysne níð · ge·nesan móte.
 4 Ut, lýtél 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·réddon
 and hý gyllende · gárás sändan;
 4 ic him óðerne · eft wille sändan,
 fléogende flâne · forane tó·géanes.
 6 Út, lytel spere, · gif hit her inne sý!

Stood under the linden [SHIELD]—under the light shield—
where those mighty wives their might arrayed,
and they yelling spears did send.
To them another [projectile] will I send back:
a flying arrow, aimed against [them].
Out little spear, if here within it be!

- 3 Sæt smið, · sloh seax,
 2 lytel íserna, · wund swiðe.
 Út, lytel spere, · gif her inne sý!

Sat the smith, struck the sax:
a little iron-thing—a great wound.
Out little spear, if here within it be!

- 4 Syx smiðas sætan,
 2 wæl-spera worhtan.
 Út, spere, · næs in, spere!
 4 Gif her inne sý · ísenes dæl,
 hæg-tessan ge·weorc, · hit sceal ge·myltan.

Six smiths sat,
wrought slaughter-spears.
Out, spear! Be not in, spear!
If here within be a part of iron,
the work of a hag-tess—it shall melt!

- 5 Gif þú wære on fell scoten · oððe wære on flæsc scoten
 2 oððe wære on blód scoten · [...]
 oððe wære on lið scoten, · næfre ne sý þín líf atæsed;
 If thou wert shot in the skin, or wert shot in the flesh,
or wert shot in the blood, [...],
or wert shot in the limb—never be thy life injured.

- 6 gif hit wære ésa ge·scot · oððe hit wære ylfa ge·scot

2 oððe hit wáre hæg-tessan ge·scot, · nú ic wille þín helpan:
 þis þé tó bótē ésa ge·scotes, · þis þé tó bótē ylfa ge·scotes,
 4 þis þé tó bótē hæg-tessan ge·scotes; · ic þín wille helpan.

If it were Eese-shot, or it were Elf-shot,⁵⁶
 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!

⁵⁶ Formulaic; see Eese and Elves. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Elf-réd* 'Elf-counsel'), Oswald (OE *Os-weald* 'Os-power'), Elfwin (Lomb. *Alb-oin* 'Elf-friend'), Oshelm (Lomb. *Anselm* 'Os-helmet').

7 Fleo þær on · fyrgen-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-wyrt · hwæt þú á·meldodest
 2 hwæt þu renadest · æt Regen-melde?

Rememberest thou, Mugwort, what thou didst declare,
 what thou didst arrange at Reinmeld?

2 Una þú hâttest · yldost wyrta
 2 þú miht wið III · and wið XXX
 þú miht wiþ attre · and wið on·flyge
 4 þú miht wiþ þám láþan · ðe geond lond færð

Un art thou called, oldest of worts;
 thou availest against three and against thirty;
 thou availest against the venom and against the onflier;
 thou availest against the loathsome one that journeys through the lands.

3 + Ond þú weg·bráde · wyrta módor
 2 éastan opene · innan mihtigu
 ofer ðy cræte curran · ofer ðy cwéne reodan
 4 ofer ðy brýde brýodedon
 ofer ðy farrings 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 þém láðan · 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 wyrt, · 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 seo wyrt · seo wiþ wyrm ge·feaht
 2 þeos mæg wið attre, · héo mæg wið on·flyge;
 héo mæg wið ðâm láþan · ðe geond lond fereþ.

This is the wort that fought against the Wyrm;
 this one avails against the venom, she avails against the onflier;
 she avails against the loathsome one that journeys through the lands.

7 Fleoh þú nú attor-láðe, · seo lásse ðá mâran
 2 seo mâre þá lássan, · oððat him beigra bót sý!

TODO

8 Ge·myne þú, mægðe, · hwæt þú á·meldodest
 2 hwæt ðú ge·ændadest · æt Alor-forda

þæt náfre for ge·foge · feorh ne ge·sealde
⁴ syþðan him mōn mægðan · tú mete ge·gyrede

TODO

9 Þis is seo wyrt · ðe wer-gulu hatte
² ðás on·sænde seolh · ofer sás hrygc
 ondan attres · óþres tó bóte

TODO

10 Dás VIII magon · wið nygon attrum.

These nine avail against nine venoms.

11 + Wyrm cóm snícan, · to·slát hé man
² ðá ge·nam Wóden · VIII wuldor-tána
 slóh ðá þá náddran · þæt héo on VIII tó·fléah
⁴ Þær ge·ændade æppel · and attor
 þæt héo náfre ne wolde · on hús búgan.

A Wyrm came crawling; he tore apart a man.
 Then took Weden nine glory-twigs,
 slew then that adder, that it sprung into nine [parts].
 There ended apple and venom,
 that she would never wish to enter a house.

12 + Fille and finule, · fela-mihtigu twá
² þá wyrte ge·sceop · wítig drihten
 hálig 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 seo mæg wið III · and wið XXX
 wið [féondes] hond · and wið fær-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 VIIIII wyrta · wið nygon wuldor-ge·flogenum
 2 wið VIIIII 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 wyrm-ge·blæd, · wið wæter-ge·blæd
 wið þorn-ge·blæd, · wið þystel-ge·blæd
 10 wið ys-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 ænig norðan cume
 oððe ænig 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 ána wát · éa rinnende
 þær þá nygon náedran · néan be·healdað

Christ stood over TODO;
 I know one river running,

there the nine adders TODO.

17 Motan ealle wéoda · nu wyrtum á·springan
 2 sás tó·slúpan, · eal sealte wæter
 donne ic þis attor · of ðé ge·bláwe

TODO

P1 Mucgwyrt, weg-brade þe eastan open sy, lombes-cyrse, attor-
 2 laðan, mageðan, netelan, wudu-sur-æppel, fille and finul, ealde
 sapan. Ge·wyrc ða wyrta to duste, mængc wiþ þa sapan and wiþ
 4 þæs æpples gor. Wyrc slypan of wætere and of axsan, ge·nim
 finol, wyl on þære slyppan and beþe mid æggemongc, þonne he
 6 þa sealfe on do, ge ær ge æfter. Sing þæt galdr on æcre þara
 wyrta, :III: ær he hy wyrce and on þone æppel eal-swa; ond singe
 8 þon mén in þone müð and in þá éaran búta and on ðá wunde þæt
 ilce gealdor, ær he þá sealfe on dó.

TODO.

Old Norse galders

Ribe galder stick (DR EM85;493)

Dating: Mediæval.

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

A wooden stick from the Danish city of Ribe. The galder is syncretic and contains numerous pre-Christian elements in a Christian(ised) context.

The inscription may be conveniently divided into four parts. Part one (ll. 1–4) contains an introductory prayer where the healer asks for the aid of natural forces (Earth, Up-heaven and the Sun) and Christian divinities (God and Saint Mary) so that the healing may be successful. Part two (ll. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (ll. 9–14) apparently warns the addressee that they will be haunted by “nine needs” (an old Heathen formula; see note) until they say the charm. Part four (ll. 15, which is probably prose) gives the personal name “Bonde”, perhaps the addressee, and concludes with an “Amen”.

- 1 Jorð bið ak varðe · ok up-himēn
2 sól ok santé María · ok salfēn Guð drótten
 þet hann lé mik léknēs-hand · ok lyf-tunge
4 at lyfē bifjandę · þer bótę þarf.

I pray Earth to protect and Up-heaven,
the Sun and Saint Mary, and the very Lord God,
that he lend me a leecher’s hand and medicine-tongue,
as medicine for the trembler who needs the cure.

- 2 Ór bak ok ór bryst
2 ór líkę ok ór lim
 ór ôvēn ok ór ôrēn
4 ór allę þe þer illt kann í at kumę.

Out of back and out of breast!
 Out of body and out of limb!
 Out of eyes and out of ears!
 Out of everything, where evil which might come in!

3 Svart hêtér stênn · hann stêt í hafé úte,
 2 þér ligger á þé níu nauðer;
 þér skulé hværki sôten sofë;
 4 eð varmen vake;
 förr en þú þessa bót biðer, þér ak orð at kvéðe.

Swart is a stone called; it stands out in the ocean.

There lie on it nine needs;
 they will neither sleep sweetly
 nor wake warmly,
 until thou prayest this cure
 to which I have given the words.

The Canterbury Galder

Dating: c. 1075
Meter: *Ancient-words-law*

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.

Gyrils sár-þvara!
 2 Far-ðu nú, · fundinn es-tu!
 Þórr vegi þik · þursa dröttinn!
 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.

2 Jórils vrið, ... vaksna úr Króki!
 Batt han riðu · barði hann riðu,
 auk síða sarð · sára rann.
 4 Vara hafir fullt fengit; · fly braut, riða!
 O Erel's trembling, grow out of Crook!
 He bound the fever; he beat the fever,
 and thereafter sodomised(?) the house of wounds.
 The pus has he fully caught—fly away, fever!

Sigtuna Plate I (U Fv1933;134)

Dating: Cirth
Meter: *Ancient-words-law*

TODO: Introduction

2 Þurs sár-riðu, · þursa dróttinn;
 fliu þú nú · fundinn es!
 Af þér þríar þráar, ulfr;
 4 af þér níu nôþir, 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 mediæval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

B 257

Dating: c. 1335
Meter: *Galders-law*

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a “love-charm” (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri þér* ‘thy self’ on side D—to a woman. The language closely resembles that of *Skm 36*, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ergi* ‘queerness, degeneracy’, *óði* ‘madness’, and *ó·þoli* ‘restlessness, impatience’ unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that *Skm 36* is reflecting an authentic form of Norse “love magic” (for it is unlikely that the present inscription should derive directly from that poem) by which a woman is cursed with sexual restlessness until she succumb to the will of the male curser.

A more distant parallel may be seen in the curse-formula found on the two C7th runic inscriptions from Stentoften and Björketorp (see TODO), wherein the destroyer of the respective monuments is cursed to become *herma-lausan argjú* ‘restless (a different root from *ó·þoli* above!) with queerness’, i.e. ‘incessantly randy’.

Side D ends with a string of fake-Latin gibberish, a clear sign of Christian syncretic influence on the Old Norse-Germanic magical tradition.

A Ríst ek bót-rúnar · ríst ek bjarg-rúnar
 2 ein-falt við qfum
 tví-falt við trollum
 4 þrí-falt við þursum

I carve cure-runes, I carve rescue-runes:
 onefold against elves,
 twofold against trolls,
 threefold against thurses.

B Við inni skóðu · skag-val-kyrju
 2 svá't ei megi · þó-at é vili
 lé-vís kona · lífi þínu granda.

Against the scatheful shag-walkirrie,
 so that she may not—though she always wants to—
 that guile-wise woman—harm thy life.

C Ek sendir þér · ek sé á þér
 2 ylgjar ergi · ok ó·þola;
 á þér hríni ó·þoli · ok jötuns móðr;
 4 sit-tu aldri, · sop-tu aldri.

I send to thee, I see on thee
 a she-wolf's queerness and restlessness;
 may restlessness stick on thee, and an ettin's wrath!
 Never sit, never sleep!

D Ant mér sem sjalfri þér.
 2 †Beirist rubus rabus et arantabus laus abus rosa gava†

Love me like thy self.

...

2 †Beirist rubus rabus et arantabus laus abus rosa gava† '...' | Latin-like gibberish.

B 380

Dating: ?
Meter: *Galders-law*

A short little charm explicitly invoking the two most important Heathen Gods, Thunder and Woden. The inscription postdates the official conversion of Norway by over a hundred years, and it is an open question whether

the two mentioned gods were still seen in a good light or whether they had already been assimilated into the Catholic system of demons and devils. This question is important since it determines the context of the letter: was it well-wishing, assuming that the receiver was of like mind to the sender, or did he have more sinister intent than the first line lets on? Judging from the first line, and from the half-Heathen contents of many other inscriptions found at Bryggen (some from as late as the C14th), I see it as crypto-Heathen.

Hęill sé þú · ok i hugum góðum;
² þórr þik þiggi,
 Óðinn þik eigi.

Mayst thou be hale and in good spirits;
 may Thunder receive thee,
 may Weden own thee.

¹ Hęill sé þú · ok i hugum góðum 'Mayst thou be hale and in good spirits' | A formulaic greeting. The very same line is found in *Hym 41*; see note there for parallels.

³ Óðinn þik eigi 'may Weden own thee' | See note to *Vsp 23*.

Miscellaneous Runic Poetry

Introduction to Runic Poetry

Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone will be found under Norse Heroic Poetry, and the Runic version of the *Dream of the Rood* under Christian poetry.

Metrically the poetry is generally in *Ancient-words-law*. A few fragments from Jutland are in *Leeds-meter* and two from Sweden are in *Court-spoken meter*.

Three Rune Poems

Introduction to the Rune Poems

TODO: Acrophonic principle

The order and names of the letters in the Runic alphabets or *futharks* stayed relatively consistent throughout the many centuries and countries in which they were used. This can probably be ascribed to the *rune poems*—poetic lists of the names of each rune with a short explanation, passed down orally as mnemonic devices to aid early Germanic learners, who were doubtless far more accustomed to learn by heart spoken poems than written letters.

Three such rune poems survive, from three countries: England, Norway, and Iceland. The English rune poem documents the English *futhorc*, while the Norwegian and Icelandic document the Scandinavian *younger futhark*.

When compared to the Common Germanic *elder futhark*, these two daughter scripts have taken opposing paths. Whereas the English *futhorc* has appended several letters for new vowels to the end of the rune row, the Scandinavian *futhark* has instead done away with numerous runes, namely those for *ng*, plosives *d*, *g*, *p*, the semi-vowel *w* and the vowels *o* and *e*, along with the obscure hook-shaped rune (TODO). That much of this simplification was probably intentional, rather than the result of neglect or language change, is seen from the following facts.

First, several of the lost runes stood for sounds that did not undergo any major sound shifts in the North Germanic languages in the relevant time period. For instance, all modern Scandinavian dialects still clearly distinguish between the initial consonants in the descendants of *dagr* ‘day’ and *Tyr* ‘Tew’, and most even have the same articulation of these consonants as modern English.

Second, in two archaic runic inscriptions we find clear proof that the names and sound values of some of the lost runes were still remembered and passed down even after the adoption of the simplified younger *futhark*. On the Swedish Rök stone (Ög 136), which is mostly composed in the younger *futhark*, runes of the elder *futhark* are used in a cipher, which works in the following way: Every younger *futhark* rune representing two distinct phonemes, where one of those was the sound value of that rune in the elder *futhark* system, and the other has been assimilated from a lost rune, is replaced by the elder *futhark* rune whose value it assimilated. For instance,

the **k** rune, which in the elder futhark stood for only /k/, but which in the younger futhark stands for both /k/ and /g/, is replaced with the old **g** rune. A similar instance of two-scriptedness is found on the Ingelsta stone (Ög 43), where the old **d** rune is used in an otherwise younger futhark inscription, probably standing for its name *dagr* ‘day’, which is also attested as a male given name.

Third, there is virtually no regional variation in which runes disappear in the transition from elder to younger futhark. There is some variation in their shapes, but there is no region which, say, simplifies only the plosive consonants *t/d*, *k/g*, *b/p* > *t*, *k*, *b*, but retains the written distinction between *o* and *u*—they all go away at once.

These facts point away from neglect or a natural development of the script—they instead suggest deliberate reform. Since we lack historical sources, the motivations behind such a reform can only be guessed at, but making the script simpler may have been intended to increase literacy by making it easier to learn and faster to write. If this were the case it was certainly successful: the transition to the simplified younger futhark brings with it a huge increase in inscriptions in Scandinavia, along with interest in various ciphers, and a new tradition of inscribed stones in Denmark, where they were previously unknown.

This new system also quickly gave rise to even more simplified systems, like the “short-stave” runes found already on the C9th Rök stone, or the “staveless” runes known from northern Sweden. Both of these variants make it even faster to write on materials like wood, wax and bone; the runes also take up less space—very useful for carvers writing on limited surfaces.

In any case, the names of the runes seem to have survived these developments. Of the 16 runes found in both the English and Icelandic (which appears to be more conservative than the Norwegian) rune poems, 10—**f**, **r**, **h**, **n**, **i**, **j**, **s**, **b**, **m** and **l**—have etymologically identical names. Three of the remaining six—**p**, **a** and **t**—in the Icelandic stand for words with clear Heathen associations—Thurse, Os, and Tew—and so may have been changed deliberately after the conversion of England, rather than lost in the process of oral transmission. Two more—**u** and **k**—have names which agree in form but not in meaning. Thus it is only for the old **r**-rune where there is complete disagreement about the original name. This is easily understood, since the sound which that rune designated was lost in early Old English.

The English Rune Poem

Dating: 700s–C10th
Meter: *Ancient-words-law*

TODO: Introduction. Preservation only in printed copy.

- 1 ¶ (feoh) byþ fofur · fira ge·hwylcum.
² Sceal ðeah manna ge·hwylc · miclun hyt dælan
 gif he wile for drihtne · dōmes hleotan.

TODO: TRANSLATION.

- 2 N (ur) byþ ân-mód · and ofer-hyrned,
² fela-frécnē deor, · feohteþ mid hornum,
 mære mór-stapa; · þæt is módig wuht.

TODO: TRANSLATION.

- 3 þ (ðorn) byþ ðearle scearp; · ðegna ge·hwylcum
² an-feng ys yfyl, · un-gemetun reþe
 manna ge·hwylcun · ðe him mid resteoð.

TODO: TRANSLATION.

- 4 M (os) byþ ord-fruma · ælcre spræce,
² wís-dōmes wraþu · and witena frofur,
 and eorla ge·hwam · ead-nys and to·hiht.

TODO: TRANSLATION.

- 5 R (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 L (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-scope, · and wræcna ge·hwam
 ar and ætwist · ðe byþ oþra leas.

TODO: TRANSLATION.

- 8** ¶ (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 hwítust corna; · hwyrfit 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 níþa
 bearnum
2 to helpe and to hæle ge-hwæþre, · gif hí his hlystap æror.

TODO: TRANSLATION.

- II | (is) byþ ofer-ceald, · un-ge·metum slidor,
2 glisnþ glæs-hluttur, · gímmum ge·licust,
flor forste ge·woruht, · fæger an-sýne.

TODO: TRANSLATION.

- 12** † (ger) byþ gumena hiht, · ðon God læteþ,
2 hālig heofones cyning, · hrusan syllan
beorhte bleda · beornum and ðearfum.

TODO: TRANSLATION.

- 13 ʃ (eoh) byþ utan · un-smeþe treow,
2 heard, hrusan fæst, · hyrde fyres,
wyrt-rumun under·wreþyd, · wynan on éple.

TODO: TRANSLATION.

- 14** ¶ (peorð) byþ symble · plega and hlefter
2 [...] wlancum · ðar wigan sittap
on beor-sele · blípe æt:somne.

TODO: TRANSLATION.

- 15 ¶ (eolhx)-secg **eard** hæfþ · oftust on fenne,

² wexeð on wature, · wundab̄ grimme,
² blode breneð · beorna ge·hwylcne
⁴ ðe him ænigne · on-feng ge·deð.

TODO: TRANSLATION.

i6 h̄ (sigel) sé-mannum · symble biþ on hihte,
² ðonn hi hine feriaþ · ofer fisces beþ,
² of þí brim-hengest · bringeþ to lande.

TODO: TRANSLATION.

i7 t̄ (tir) biþ tâcna sum, · healdeð trywa wel
² wiþ æþelingas, · a biþ on færylde,
² ofer nihta ge·nipu · næfre swiceþ.

TODO: TRANSLATION.

i8 b̄ (beorc) byþ bleda leas, · bereþ efne swa ðeah
² tânas b·útan tudder, · biþ on telgum wlitig,
² heah on helme · hrysted fægere,
⁴ ge·loden leafum, · lyfte ge·tenge.

TODO: TRANSLATION.

i9 M̄ (eh) byþ for eorlum · æþelinga wyn,
² hors hófum wlanc, · ðær him hæleþe ymb,
² welege on wicgum, · wrixlaþ spræce,
⁴ and biþ un-styllum · æfre frofur.

TODO: TRANSLATION.

i0 M̄ (man) byþ on myrgþe · his magan leof;
² sceal þeah ânra ge·hwylc · oðrum swican,
² for ðam dryhten wyle · dóme síne
⁴ þæt earme flæsc · eorþan be·tæcan.

TODO: TRANSLATION.

i1 l̄ (lagu) byþ leodum · lang-sum ge·þuht,
² gif hí sculun neþun · on nacan tealtum,
² and hi sœyþa · swýþe bregab̄,

4 and se **brim-hengest** · **bridles** ne gymeð.

TODO: TRANSLATION.

22 **Ꝝ** (ing) wæs **ærest** · mid Éast-Denum
 2 **ge·sewen** **sēcgum**, · **oþ he siððan est**
 ofer **wág ge·wât**, · **wæn æfter rann;**
 4 **ðus hearingas** · **ðone hæle nēmdun.**

TODO: TRANSLATION.

23 **Ꝝ** (eþel) byþ **ofer-leof** · **æg·hwylcum men**,
 2 **gif he mot ðær rihtes** · **and ge·rysena on**
brúcan on blode · **bleadum oftast.**

TODO: TRANSLATION.

24 **Ꝝ** (dæg) byþ **drihtnes sond**, · **deore mannum**,
 2 **mære metodes leoht**, · **myrgþ and to-hiht**
eadgum and earmum, · **eallum brice.**

TODO: TRANSLATION.

25 **Ꝝ** (ac) byþ on **eorþan** · **eldia bearnum**
 2 **flæsces fodor**, · **fereþ ge·lome**
 ofer **ganotes bæþ**; · **gár-sēcg fandaþ**
 4 **hwæþer ác hæbbe** · **æþele treowe.**

TODO: TRANSLATION.

26 **Ꝝ** (æsc) biþ **ofer-heah**, · **eldum dýre**,
 2 **stiþ on staþule**, · **stede rihte hylt**,
ðeah him feohtan on · **firas monige.**

TODO: TRANSLATION.

27 **Ꝝ** (yr) byþ **æþelinga** · **and eorla ge·hwæs**
 2 **wyn** and **wyrþ-mynd**, · **byþ on wicge fæger**,
fæst-lic on fær-elde, · **fyrd-geatewa sum.**

TODO: TRANSLATION.

- 28** * (iar, ior) byþ éa-fixa, · and ðeah á bruceþ
² fódras on foldan, · hafaþ fægerne eard,
 wætre be-worpen, · ðær he wynnum leofaþ.

TODO: TRANSLATION.

- 29** T (ear) byþ egle · eorla ge-hwylcun,
² ðonn fæst-lice · flæsc on-ginneþ,
 hraw colian, · hrusan ceasan
⁴ blac to ge-beddan; · bleda ge-dreosaþ,
 wynna ge-witaþ, · wera ge-swicaþ.

TODO: TRANSLATION.

The Icelandic Rune Poem

Dating: Mediæval.

Meter: Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three kennings for it. It is only attested in late manuscripts which often have major disagreements with each other.

- 1** Fé es frénda róg · ok flóðar viti
² ok graf-séiðs gata.

Wealth is strife of kinsmen and beacon of the sea
 and grave-saithe's [SERPENT's] street.

- 2** Úr es skýja grátr · ok skára þværrir
² ok hirðis hatr.

Drizzle is weeping of clouds and ...
 and shepherd's hatred.

- 3** Þurs es kvenna kvol · ok kletta í-búi
² ok varð-rúnar verr.

Thurse is women's torment and indweller of hills
 and husband of the weird-whisperess [GIANTESS].

4 **Q**ss es aldinn gautr · ok **Q**s-garðs jofurr,
² ok **V**al-hallar **v**isi.

Os is ancient Geat, and Osyard's chief,
 and Walhall's overseer.

5 Reið es sitjandi **s**éla · ok **s**núðig færð
² ok **j**ós **er**fisði.

Chariot is sitting bliss and twirling journey
 and horse's heavy work.

6 Kaun es **b**arna **b**ol · ok **b**ar-dagi
² ok **h**old-fúa **h**ús.

Boil is children's curse and TODO
 and house of flesh-rot.

7 Hagall es **k**alda **k**orn · ok **k**nappa drífa
² ok **s**náka **s**ótt.

Hail is cold kernel and storm of beads
 and sickness of snakes.

8 Nauð es **b**yjar **b**ró · ok **b**ungr kostr
² ok **v**ás-samlig **v**erk.

Need is maidservant's yearning and scant choice
 and working in wet-cold weather.

9 Íss es **á**ar børkr · ok **u**nnar þækja
² ok **f**eigra manna **f**ar.

Ice is river's bark and wave's roof
 and fey men's danger.

10 Ár es **g**umna **g**óði · ok **g**ótt sumar
² ok **a**l-gróinn **ak**r.

Year is men's boon and good summer
 (and) all-grown acre.

11 Sól es **sk**ýja **sk**jöldr · ok **sk**ínandi **r**oðull

² ok ísa aldr-tregi.

Sun is the shield of clouds and shining wheel
and ice-sheets' life-sorrow.

12 Týr es **çin-hendr** **þ**ss · ok **ulfs** leifar
² ok **hofa** **hilmir.**

Tew is the one-handed Os and the wolf's leftovers
and lord of hoves.

13 Bjarkan es **laufgat** **lim** · ok **lítit** **tré**
² ok **ung-samligr** **viðr.**

Birch is leafy branch and little tree
and youthful wood.

14 Maðr es **manns** **gaman** · ok **moldar** **auki**
² ok **skipa** **skreytir.**

Man is man's joy and the product of dust
and adorner of ships.

15 Logr es **vellanda** **vatn** · ok **víðr** **ketill**
² ok **glömmungr** **grund.**

Liquid is boiling water and wide kettle
and TODO.

16 Ýr es **bendr** **bogi** · ok **brot-gjarnt** **járn**
² ok **fenu** **fleygir.**

Yew is a bent bow and easily broken iron
and arrow's hurler.



The Norwegian Rune Poem

Dating: Mediaeval.

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, br > l, n, r* (2 *leypr* < *bleypr*; 8 *nēppa* < *hnēppa*; 5 *rossum* < *brossum*).
 - *rst > st* (5 *vēsta* < *vērsta*)
-

1 ¶ Fé veldr frénda rógi; · fōðisk ulfr í skógi.

Wealth causes the strife of kinsmen; the wolf feeds itself in the wood.

2 ¶ Úr's af illu jarni; · opt leypr reinn á hjarni.

TRANSLATION.

3 ¶ þurs veldr kwinna kvillu; · kátr verðr fár af illu.

TRANSLATION.

4 ¶ Óss er flēstra fērða · fōr, en skalpr er sverða.

River-mouth is the path of most journeys, and the scabbard-mouth is of swords.

5 ¶ Rēið kveða rossum vēsta; · Reginn sló sverðit bēsta.

Chariot they say is worst for horses; Rein struck the best sword.

6 ¶ Kaun er barna bōlvan; · bōl gōrvir nán fōlvan.

TRANSLATION.

7 ¶ Hagall er kálðastr korna; · Kistr skóp hēiminn forna.

Hail is coldest of kernels; Christ created the world of yore.

8 ¶ Nauðr gōrir nēppa kosti; · nōktan kēlr í frosti.

TRANSLATION.

9 | Ís kóllum brú bréiða; · blindan þarf at lentiða.
Ice we call a broad bridge; the blind man must be lead.

10 † Ár er gumna góði; · get'k at örr var Fróði.
Year is men's boon; I recall that Frood was mad.

11 ¶ Sól er landa ljómi; · lúti'k hélginum dómi.
Sun is the light of the lands; I bow in the holy place.

12 ¶ Týr er ein-энdr ása; · opt 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; mighty is the grip on the hawk.

15 ¶ Logr er er fællr ór fjalli · foss; en gull eru nossir.
TRANSLATION.

16 ¶ Ýr er vetr-grónstr viða; · vént 's, er brennr, at sviða.
Yew is winter-greenest of trees; 'tis expected, when it burns, to get singed.

Runic Poetry from Sweden and Gotland

Introduction

TODO.

G 203

Dating: Cuith
Meter: *Ancient-words-law*

TODO.

Sig²mundr lét raisa stain eptir brýðr sína auk bró gierva eptir
Sigbiern—Sankta Mikál hielpi *siál* hans—auk at Bótraif auk at
Sigraif auk at Aibiern, faður þaira aldra,

Syemund had this stone raised after his brothers and the bridge made after
Syebern—may Saint Michael help his soul—and after Bootraf and after
Syeraf and after Eanbern, the father of them all,

auk **byggi** hann · i **bý** sunnarst.

and he lived on the southernmost farm.

Gairviðr legði orm-álur; némr innti ýr.

Garwith laid the serpent-tracks; TODO.

Sig²mundr *hefir* · **slíku** unnit

kuml karl-mannum. · Þet ar †ke...† kunn.

Hier mun **standa** · **stainn** at merki,
 4 **biertr** á **biergi**, · en **bró** fyrir;
 Róðbiern **rísti** · **rúnir** [þ]essar,
 6 **Gairlaifr** sumar, · ar **garla** kann.

Syemund has accomplished such
 a monument for men; that is known to ...
 Here will stand the stone as a mark,
 bright on the hill and the bridge ahead.
 Rothbern carved these runes,
 [and] Garlaf, who knows clearly, some.

Sm 16

Dating: Cirth
Meter: *Ancient-words-law*

TODO.

Hrósteinn auk **Eilífr**, · **Áki** auk Hókon,
 2 r̄istu þeir **svēinar** · eptir **sinn** faður
 kumbl **kenni-ligt** · eptir **Kala** dauðan.
 4 Þý mun **góðs** manns · um **getit** verða,
 með **stéinn** 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: Cirth
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, Sô 130, U 703, U 739, and U 805. For
 "good of meat", which also occurs in *Háv*; see Index. The first line is not
 poetic.

2 Gunni satti stēn þenna eptir Súna, fōður sinn,
mildan orða · ok matar góðan.

Guthe set this stone after Sown, his father,
generous 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
Generous with his men and good of meat.
TODO

Sö 34–35 (Tjuvstigen)

Dating: 1000–C12th
Meter: *Ancient-words-law*

Two paired stones standing next to each other. The last line of Sö 35 is
not poetic.

2 **Sö 34 Styrlaugr ok Holmbr · stēina rēistu**
at bróðr sína, · brautu nēsta.
þeir ǫndaðus · í austr-vegi,
4 þórkell ok Styrbjörn, · þiagnar góðir.

Sturley and Holm raised the stones,
after their brothers, nearest to the road.
They were ended in the Eastway,
Thurkettle and Sturbern, good thanes.

2 brautu nēsta ‘nearest to the road’ | Cf. *Háv* TODO.

Sö 35 Lét Ingigjírr · annan rēsa stēin
 2 at sonu sína, · sýna gjörði.
 Guð hjalpi qnd þeira. Þórir hjó.

Inggar let raise another stone,
 after his sons made visible.
 God may help their spirit. Thurer hewed.

Sö 56 (Fyrby)

Dating: 1000–C12th
Meter: *Ancient-words-law*

TODO: INTRODUCTION.

Iak vēit Há-stēin · þá Holm-stēin bróðr
 2 mēnnr rýnasta · á Mið-garði
 settu stēin · auk stafa marga
 4 eptir Frey-stēin · fóður sinn.

I know Highstan and Holmstan, those brothers,
 the men most rune-cunning in Middenyard;
 they set the stone and many staves,
 after Freestan, their father.

Sö 65 (Djulefors)

Dating: 1000–C12th
Meter: *Ancient-words-law* with hendings in the b-verses

A standing stone inscribed on one side with a large cross. Already on the earliest depictions the stone was damaged, but an even larger part has now gone missing. Other stones that mention Longbeardland (Lombardy) include TODO... The meter is highly unusual for runic Swedish poetry, relying on hendings (in line 2 an ethel-hending *arð-* : *barð-*, in line 3 a shot-hending *land-* : *qnd-*). Line 2b is formulaic; see note.

Inga rēsti stēin þannsi at Óleif sinn a...
 2 Hann austarla · arði barði
 auk á Langbarði- · landi qndaðis.

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 [awa]y 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 **F**iurir gerðou · at fóður góðan
 dýrð drængi-la · at Dómara
 mildan orða · ok matar góðan.
 4 þat ...

Four men made after their good father,
 honourably a mark of praise after Doomer
 mild of words and good of meat.
 This ...

Sö 154 (Skarpåker)

Dating: C11th
Meter: *Ancient-words-law*

The couplet at the end, expressing a father’s grief for his son, also serves as a good example of the Wiking Age preoccupation with the End Times. The stone is decorated with a cross, but the text has no signs of Christian influence, and the language is traditional.

Cf. especially Arn *Hryn* (in SkP II pp. 185–6, ll. 3/7–8, see also note there): *meiri verði þinn an þeira · þrifnuðr allr, und's himinn rifnar.* ‘greater than theirs be all thy wealth, until heaven rends.’

Gunnarr ræisti stéin þannsi at Lýðbjorn, son sinn.
 Guther raised this stone after Leodbern, his son.

Jørð sal rifna · ok upp-himinn.
Earth shall rend, and Up-heaven.

¹ sal ‘shall’ | A Swedish dialectal form of *skal* ‘id.’, cf. dialectal Swedish *sa*.

Sö 179 (Gripsholm)

Dating: Círth
Meter: *Ancient-words-law*

TODO: INTRODUCTION. The three-line stanza is a biographical addition following a typical prose memorial formula.

Tóla lét ræisa stéin þennsa at son sinn Harald, bróður Ingvars.
Toole had this stone raised after his son Harold, brother of Ingvar.

² Þeir fóru drængi-la · fiarri at gulli
ok austar-la · ǫrni gófu,
dóu sunnar-la · á Serk-landi.

They journeyed valiantly far for gold,
and easterly gave to the eagle;
died southerly in Serkland.

² ǫrni gófu ‘gave to the eagle’ | They “provided a feast for the eagle”, namely with the carnage of slain foes; for eagles and ravens as eaters of corpses and drinkers of blood cf. Meissner (1921, pp. 118, 203, 207–208). Similar things are said of kings in numerous Scaldic poems from Iceland and Norway, and the lack of an object to *gófu* reveals that this expression must have been well known also in Sweden.

U 703

Dating: Círth
Meter: *Ancient-words-law*

A standing stone inscribed on one side. There is no cross present, but a large four-legged beast with a long tail. The stone is heavily damaged, but mostly readable, except for what is here taken to be the half of line 2, which is entirely lost. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 739, and U 805. For “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic.

Ásvi lét rēisa stēin þennsa at Qrnulf, son sinn góðan.
² Hann byggí hér · ...,
 mandr matar góðr · ok mális risinn.

Oswye let raise this stone after Arnolf, her good son.
 He dwelled here ...,
 a man good of meat and proud of speech.

U 739

Dating: Cirth
Meter: *Ancient-words-law*

A standing stone inscribed on one side, with a large cross present. There are no major difficulties with the reading. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 805. “mild of meat” appears to be a variant of “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic. For other stones raised by someone in memory of themselves, see TODO.

Holbjörn lét rēisa stēin at sik sjalfan.
² Hann var mildr matar · ok mális risinn.

Holbern had this stone raised after himself.
 He was mild of meat and proud of speech.

U 805

Dating: Cirth
Meter: *Ancient-words-law*

The stone has been lost, and only survives in old depictions, which makes the reading, especially two of the personal names, uncertain. My transliteration follows Rundata.

The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 739. For “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic.

Fylkir lét rēisa stēin eptir iel, bróður sinn, ok Gunnmarr eptir
 menk, fóður sinn,
² bónða góðan matar; · byggí í Víkbý.

Filch let raise this stone after ..., his brother, and Guthmar after ..., his father,
a farmer good of meat; he lived in Wickby.

Index (INCOMPLETE!)

NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

Cultural and religious terms and expressions (C)

All Gods (ON *qll 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 *r̄qð qll ok regin* ‘all the Redes and Reins’, and the prayer in *Sigrdr* 3–4, which collectively invokes the Eese and Ossens). This suggests a native Germanic conception of Godly Oneness; see also the Thing of the Gods, where the Gods gather to steer the fates of the world.

Similar expressions are found in other old Indo-European religions, e.g. the Vedic *vīśe devāḥ* ‘All Gods’, to Whom are dedicated numerous hymns of *RV*, and the Greek Πάν·θεον, that is, a temple dedicated to All Gods.

The idea of Godly Oneness may have been disputed; about this *Saxo Grammaticus* (2015) 1.7.2 gives an interesting anecdote. At one point Weden departed, and during his absence was usurped by the obscure *Mithothin* (perhaps “With-Weden”), who reformed the cult:

Cuius secessu Mithothyn quidam prestigiis celeber, perinde ac celesti beneficio vegetatus, occasionem et ipse fingende divinitatis arripuit barbarasque mentes novis erroris tenebris circumfusas prestigiarum fama ad ceremonias suo nomini persolvendas adduxit. Hic deorum iram aut numinum violationem confusis permixtisque sacrificiis expiari negabat ideoque eis vota communiter nuncupari prohibebat, discreta superum cuique libamenta constituens. Qui cum Othino redeunte relicta prestigiarum ope latendi gratia Pheoniam accessisset, cursu incolarum occiditur.

‘A certain Mithodin, a famous illusionist, was animated at his departure as if by a kindness from heaven and snatched the chance to pretend divinity himself; his reputation for magicianship clouded the barbarians’ minds with the murk of a new superstition and led them to perform holy rites to his name. He asserted that the gods’ wrath and the profanation of their divine authority could not be expiated by confused and mingled sacrifices; so he arranged that they must not be prayed to as a group, but separate offerings (*libamenta*) be made to each deity. When Odin returned, the other no longer resorted to his conjuring but went off to hide in Funen, where he was rushed upon and killed by the inhabitants.’

This obviously mythologised retelling may perhaps reflect an actual historical theological conflict or attempted religious reform, but if that is the case it does not appear to have been successful.

- ape** (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNWGmc. **apō*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?
- aught** (ON *étt*, OE *áht* ‘possession, property’) The Nordic (paternal) clan or family line.
- begale** (OHG *bi·galan*) To enchant, bewitch something or someone by singing a galder. Transitive of gale.
- bigh** (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness being the word used for a warrior’s loyalty towards his lord, and of a lord’s grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type “breaker of rings” (e.g. *béaga brytta* ‘the breaker of bighs’ in *Beow* ll. 35, 352, 1487). An illustrative example of this is *Hild* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.
- bloot** (ON *blót*, OE *blót*, OHG *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally. See also bloot-house.
- bloot-house** (ON *blót-hús*, OHG *bluoz-hús*) A heathen temple. Glosses Latin *fānum* in OHG. See also harrow, hove, wigh.
- Doom** (ON *dómr*, OE *dóm*) Base meaning ‘judgment, verdict’ (whence Doomsday, ‘judgment Day’), but in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *Háv* 77 (see there): *I know one that never dies: the Doom o'er each man dead.* and *Beow* 1384–1389, where Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sérle bið áeg-hwáem, / þæt hé bis fréond wrece, · þonne hé fela murne. / Úre áegbúrylc sceal · ende ge-bidan / worolde lifes; · wyrcé sé þe móte / dómes ær déaþe; · þær bið drift-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-sprung / æfter déað-dæge · dóm un-lýtel / syþðan wiges heard / wyrm á-cwealde / bordes hyrde [...] ‘For Syemund sprang up / after his death-day an unlittle*

[great] **Doom**, / since hard in conflict he defeated the wyrm, / the hoard's herder.' and 953b-955a: [...] þú þé self hafast / dēdum ge-fremed
· het þín dóm lyfað / áwa tó aldré [...] 'Thou hast for thyself / by deeds
accomplished that thy **Doom** lives / for ever and ever.'

feather-hame (ON *fjaðr-bamr*, OE *feðer-hama*, OS *feðar-*, *feðer-hamo*) A plumage which when donned by the wearer lets him fly like, or become a bird. One is owned by Frow and used by Lock to fly between the homes in *þrk*. In the Christian *Heli* feather-hames are donned by angels who fly from heaven to earth. See also hame.

fee (ON *fé*, OE *féoh*) Originally 'cattle, kine', however also used in a broader sense to refer to one's mobile wealth; for that cf. particularly *Háv*.

fey (ON *feigr*, OE *fēge*, OHG *feigi* 'cowardly') Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest documented Scandinavian use is on the Rök stone: *aft uamuþ stánta runar þar + n warin fápi fáþir aft faikjan sunu Apt Vámóð standa rúnar þár, en Varinn fáði, fáðir aft feigjan sonu* 'After Woemood (Vámóðr) stand these runes, but Warren (Varinn) painted, the father after the **fey** son.' See PCRN HS II:35, p. 928 ff. (TODO)

feyness (ON *feigð*) The state of being fey.

fimble- (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle, Fimble-winter.

five days (ON *fimm dagar*) The Old Scandinavian (and perhaps Germanic) week was originally five days long, the seven-day week being a later import, as seen by the names of the days, which are obviously calqued from the Latin (*Dies Mercurii* = Weden's day, et.c.). According to the *Gula* there were six weeks in a month, and "five days" is used as a generic period of time in *Háv* 51 and 74; in st. 74 it is contrasted with month. Related to this is the legal term *fifth* (ON *fimmt*, OSw. *fæmt*), a meeting or gathering set to be held at a five-day notice. See *fimt* in CV, Love et al. (2020) for further discussion.

galder (ON *galdr*, OE *gealdor*, OHG *galdar*) A magical song or incantation, probably synonymous with leed. Verbal noun formed to gale 'to sing, chant'.

gale (ON *gala*, OE *galan*, OHG *galan*) To sing, chant, especially of magical songs; verbal root of galder 'something sung, chanted'.

gand (ON *gandr*, Latin *gandus*) A witch's familiar or foul spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO

gid (ON *goði*, OE *Gydda* masc. given name) A heathen priest or master of ceremonies.

gidden (ON *gyðja*, OE *gyden* 'goddess') The womanly equivalent or wife of a gid.

good of meat (ON *matar góðr, góðr matar*) An old formula appearing in *Háv* 39 and numerous Swedish Viking 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-nithing.

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 hóumum*), 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 hóumum, lá þá búkr'inn sem sofinn eða dauðr, en hann var þá fugl eða dýr, fiskr eða ormr, ok fór á einni svipstund á fjarlæg lónd at sínum erendum eða annarra manna.* ‘Woden shifted hames; then lay the trunk of his body as if sleeping or dead, but he was then a fowl or beast, a fish or serpent, and journeyed in a short while to foreign lands with his errands or those of other men.’

See also feather-hame, town-rideresses, evening-rideresses.

harrow (ON *høgr*, OE *hearg*, PNWGmc. **barugar*) A hallowed cairn or stone-heap. *Hdl* 10 describes the construction of one. The Norwegian laws prescribe the “breaking of harrows and burning of hoves”.

See also hove, wigh.

hold (ON *hollr*, OE *hold*, OS *hold*, OHG *bold*) ‘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): *Pam byþ witod-líce God hold, þe bið his hláforde riht-líce hold* ‘Indeed God is **hold** to him who is rightly **hold** to his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. So *Lok 4* (e.): *holl regin ‘hold Reins’, and Oddrgr 9/1: Svá hjalpi þér · hollar vettir* ‘So help thee **hold** wights’.

This word is common in old Scandinavian oath formulæ, e.g. in the elder redaction of the West-Geatish Law: *Svá sé mér góð holl* ‘So may the Gods(!) be **hold** to me,’ in mediæval Norwegian laws (NgL II[197,397]) and Grey-Goose (TODO: cite): *Guð sé mér hollr ef ek satt segi, gramr ef ek lýg* ‘God be **hold** to me if I speak truly, wroth if I lie,’ in Grey-Goose (TODO) also: *Sé guð hollr þeim er heldr griðum, en gramr þeim er grið rýfr* ‘God be **hold** to him who keeps the truce, but wroth against him who breaks the truce’. I refer to Läffler (1895) for further discussion on these formulæ.

boldness (ON *hylli*, OE *hyldu*, OHG *buldi*) Abstract noun formed to hold, meaning ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grm* 43, where (according to my interpretation) the preparer of food at the blook is said to earn the “**boldness** of Woulder and of all the gods;” and *Grm* 53 where the disgraced king Garfrith is said to have been bereft of the support *gengi* of Weden and all the Oneharriers, and of “Weden’s **boldness**” (*Öðins hylli*). “Weden’s boldness” 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 **boldness** 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 **bold** towards those who do good works, which include swearing true oaths, faithfully observing truces, partaking in the blook, following rules of hospitality, and composing poetry—and gram ‘wroth’ towards those who do the opposite.

Home (ON *heimr*, OE *bám*, PNWGmc. **haimar*) In the Norse often referring to a realm in the cosmology (*Vsp* 2: “I remember nine **Homes**”, *Vafþ* TODO: “From the runes of the Ettins and of all the gods I can speak truly, for I have come into each **Home**”). Thus Ettinham is the **Home**/realm of the ettins’. When used on its own it means ‘the world (that we inhabit)’. See also Nine Homes, Thrithham.

leat (ON *blaut*) In some saws explained as the blood drained from the offered animal; the verbal root is *hljóta* ‘to get by lot’ and this word certainly refers to the use of the blood for auguries.

leat-twig (ON *blaut-tqinn*) A twig used to sprinkle the leat. The pattern of the blood would presumably be inspected for the augury; cf. *Hym* 1.

leek (ON *laukr*, OE *léac*, PNWGmc *laukar*) The leek was a plant of great cultural importance. It was seen as the noblest plant, so *II Guðr* 2, where Siward’s superiority to the Yivickings is compared to a stag among wild beasts, gold among silver, and a green leek in grass; and *Vsp* 4, where the earth of the Golden Age was grown with green leek.

The leek was highly valued in folk magic, as seen already on gold bracteates from the C5th and C6th, where it often appears as a charm word in the old form *ᛚ᚞ᚢᚩᚱ* *laukar*; in one inscription also paired with *ᚾᛁᚩ* *lína* ‘linen’. Classical Norse attestations of magic use include *Sigrdr* 8, where the leek is thrown into mead against poison; and the *Vqlsh*, where a horse penis is said to be *lini góddr · en laukum studdr* ‘endowed with linen and supported by leeks’ in a poetic line. The leek was particularly associated with women and domestic life, as seen by its pairing with “linen” and its frequent use as the determinant in

women-kennings (Meissner, 1921, p. 418)). Anon *Sveinfl* 1 (SkP I) sarcastically states that a battle was not *sem manni · mér lauk eða ql béri* ‘as if a maiden brought a man leek or ale’.

leed (ON *ljóð*, OE *lēod*) A magical chant or incantation, as seen by *Háv* 153 near-synonymous with galder. See also gale, begale.

manwit (ON *man-vit*) Common sense and wits.

many-cunning (ON *fjol-kunnigr*) Skilled with sorcery or the dark arts.

meat-nithing (ON *mat-niðingr*) One who is a nithing with food, i.e. one who does not properly furnish his guest.

See also good of meat.

nithe (ON *níð*, OE *níþ*, OHG *níd*) Originally ‘hatred, emnity’. In the Norse the sense has developed in the direction of ‘shame’, not just as a social abstract, but almost a tangible thing. So the curse ritual of Eyel, where the curser will “turn nithe” (*snýja níð* against his enemy to cause him misfortune. Scolds would “compose nithe” (*yrkja níð*) through singing slanderous verses, which likewise had an adverse supernatural effect on their subject. See also nithing.

nithing (ON *níðingr*, OE *níþing*) One afflicted with nithe; a villain, criminal. Among the Scandinavians a legal term; a nithing could not swear oaths or bear witness and was forbidden to marry.

orlay (ON *ørlog*, OE *orlæg*) One’s predetermined fate, destiny, purpose as decreed by the Norns.

queer (ON *argr, ragr* (with metathesis), OE *earg*, OHG *arg*) This derogatory adjective refers to gendered sexual deviancy, typically promiscuity for women and effeminacy or cowardice for men. This is the reason for the present English translation. Unlike the English word, the Old Germanic *arg* was always a severe insult, and this from an early period; so the Longbeardish Edict of Rothari, codified in 643 AD: *Si quis alium arga per furorem clamaverit et negare non potuerit et dixerit, quod per furorem dixisset, tunc iuratus dicat, quod eum arga non cognovisset; postea conponat pro ipso iniurioso verbo solidos duodecim. Et si perseveraverit, convincat per pugnam, si potuerit, aut certe conponat, ut supra.* ‘If anyone calls another man queer in anger, and cannot deny it, and says that it was said in anger, then in his oath he says that he does not know him as queer; let him thereafter settle for the insulting word with twelve solidi. But if he persists, let him prove it by fighting if he can, or otherwise settle it as above.’

queerness (ON *ergi, regi*) See queer above.

rest (ON *røst*) The distance between two rest-stops, a geographical mile (about 1850 metres). See CV: *røst*.

rune (ON *rún*, OE *rún*, OS *rúna*, OHG *rúna*, Got. *rúna*, PNW Gmc. *rūnu*) An (esoteric) secret message or formula. That this—rather than ‘letter (of a Runic alphabet)’—is the original and proper sense is apparent from among others the Finnish borrowing *runo* ‘poem; poetry; a division of a poem (specifically of the *Kalevala*)’, and its use in the singular in the earliest Runic inscriptions (e.g. Noleby Vg 63, which contains the linguistically indecipherable string of letters *ᚦᚠᚢᚱᚣᚩᚱᚣᚦᚩᚾ* [—] *ᚠᚢᚩ* [—], 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 *mántrás*. The word for letter was instead stave, see also there.

scold (ON *skald*) A Scandinavian court poet. The name probably comes from their ability to slander with words.

simble (ON *sumbl*, OE *symbol*) A banquet, symposium.

soo (ON *sóða*) To ritually waste, to slay in a sacrificial context.

spae (ON *spóð*) Prophecy, foresight.

Tables (ON *tafl*, OE *tæfl*) Generic term for board games (e.g. chess). In the golden age the Æse played such games (*Vsp* 8). Pre-Christian Germanic burials commonly feature boards and bricks (TODO: reference, maybe to the Salme ship burials).

thill (ON *bylja*) To recite poetry learned by heart. Cf. the so called thules (poetic lists) and the title *thyle*.

Thing (ON, OE *þing*, OS *thing*, OHG *ding*) The Old Germanic assembly, where cases were settled and the law determined. In connection with the Thing certain rituals were in order, viz. the enclosing of the space wherein the judges sat by means of wigh-bonds or sacred ropes. Cf. *Háv* 61 for an excerpt from *Germania* ch. 22. See also the Thing of the Gods.

thule (ON *þula*) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Weden). Degoratively also a ditty, poorly composed poem. See *thyle*.

thyle (ON *þulr*, OE *þyle*, PNW Gmc. **þulir*) A sage who through rote learning has acquired a large amount of mythological lore (cf. *thule* ‘a list in poetic form; a ditty, bad poem’ and *thill* ‘to recite, to chant’). Thus Weden is the Fimblethyle, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Vaff*). Runic inscription DR 248 (Snoldelev) suggests that the thyle may have tied to a specific place, and in *Beow* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the “Rothgar’s thyle”.

wale (ON *vqlr*) The staff or sceptre of a wallow. TODO: archeological finds, mention Sutton Hoo.

wallow (ON *vqlva*, OE **wealwe* (cf. ON *svqlva*, OE *swealwe* ‘swallow’)) A sibyl, seeress, oracle. The word derives from the wale, a staff or sceptre probably used for ritual purposes.

wigh (ON *vé*, OE *wéoh*, *wib*, PNWGmc. **wihq*) A holy place or sanctuary. It seems that where the harrow was a pile of stones or cairn used for carrying out rituals, the **wigh** was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: “Guther <= Gunnarr> painted these runes, and he fled, charged (with a crime, sought out this wigh, and he fled into this clearing. [...]” The implication seems to be that the wigh was considered so sacred that Guther could not be apprehended or punished for his crime while in it.

In OE the word means ‘pagan idol’. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The name *Wighstone* (*Wib-* or *Wéohstān*) as found in *Beow* in any case suggests it is the Norse meaning, since ‘idol-stone’ makes little sense.

wode (ON *óðr*, OE *wód*, PNWGmc. **wódur*) Heener’s gift to men, though the name may suggest it be from Weden. The word has several related meanings: ‘mind, (poetic) inspiration, rage’. See also Woderearer.

wyrm (ON *ormr*, OE *wyrm*, PNWGmc. **wurmik*) A dragon, serpent. The distinction between “wyrm” and “worm; snake” is purely editorial and not made in the original languages.

yin- (ON *ginn-*) A rare augmentative prefix. TODO.

yin-holy (ON *ginn-heilagr*) High holy, sacrosanct. Used of the Gods in the formula *ginn-heilog goð* ‘yin-holy Gods’.

Persons and objects (P)

Attle (Attila, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. **Attilo*) The ruler of the Huns (historically from 434–453). Husband of Guthrun, and with her father of Earp and Oatle.

Balder (ON *Baldr*, OE *Bældeag* (not directly cognate), OHG *Balter*, PWGmc. **Baldrar*) The beautiful son of Weden, slayed by his brother Hath, avenged by his other brother Wonnel. Husband of Nan.

Beadhind (ON *Bøðvildr*, OE *Beadobild*) The daughter of the tyrannical king Nithad. She is raped by her father’s prisoner, Wayland.

Bellower (ON *Bēli*) A being fought by Free, who killed him with an antler, having lost his sword after the events of *Skm*. The myth is very obscure and never told in full. It is shortly mentioned in *Gylf* 37 and informs the kenning *bani Bēlja* ‘bane of Bellower [= Free]’ in *Vsp* 51/3, along with two Scaldic kennings of the same type.

Bicke (ON *Bikki*) A servant or general of Attle.

Earp and Oatle (ON *Erpr ok Eitill*) The sons of Attle and Guthrun.

Earth (ON *jörð*, OE *eorþe*, OHG *erda*, PNWGmc. **erþu*, PGmc. **erþō*) The personified Earth. By Weden the mother of Thunder.

Ermenric (ON *Jormunrekr*, OE *Eormanrīc*, MHG *Ermenrich*) Legendary king of the eastern Gots, based on the historical *Ermanaric* (dead 376). TODO: Jordanes.

Fathomer (ON *Fáfnir*) The son of Rethmar, brother of Otter and Rein. He turns into a great wyrm and is eventually slain by Siward, who takes his treasure.

Fimblethyle (ON *Fimbulþulr*) The ‘ultimate thyle’ or sage; name for Weden.

Fold (ON *Fold*, OE *Folde*) A poetic or ritual name of Earth, especially in her role as Mother Earth. In Germanic poetry the word *fold* is typically used to simply refer to ‘land’, however. It is cognate with Sanskrit TODO.

Foresitter (ON *Forseti*) An obscure god associated with legal proceedings. TODO.

Free (ON *Freyr*, OE *fréa* ‘lord’, PNWGmc. **Fraujar*) Son of Nearth, brother of Frow. See also Ing.

Frie (ON *Frigg*, OE **Frige*, OHG *Frija*, PNWGmc. **Frijju*) Wife of Weden, mother of Balder. Related to Full.

Frow (ON *Freyja*) Cat-goddess, daughter of Nearth, sister of Free, wife of Wode. Promised to the Ettin. Possibly = Easter?

Full (ON *Fulla*, OHG *Folla*) In the Norse sources the maid-servant of Frie. *II Mers* has her as Frie’s sister, though this need not be literal (cf. *Hdl* 1).

Guther (ON *Gunnarr*, MHG *Gunther*) The lord of the Gots. In the Norse sources the brother of Hain. Historically he is based on king *Gundharius* (**Gunþiharjaz*) of the Burgundians.

Guthlathe (ON *Gunnlǫð*) Daughter of the ettin Sutting; she guarded the Mead of Poetry in the mountain, but gave it to Weden after he seduced her. See *Háv* 103–110.

Guthrun (ON *Guðrún*) Daughter of king Yivick, sister of Guther and Hain. The wife of Attle.

Hain [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. **Hagunō*) A Nivling and Yivicking, son of king Yivick, brother of Guther and Guthrun. In *Akv* he defeats seven warriors before being captured by Attle, who has his heart cut out at the request of Guther.

Hain 2 [2] A petty king of East Geatland, contemporary with Granmer, the king of Southmanland and Ingeld Illred, the Ingling king of Upland.

Hath (ON *Hǫðr*) The blind son of Weden, the slayer of his brother Balder.

Heener (ON *Hónir*, PNWGmc. *Hónijax* ‘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 शकुना ‘bird of omen’, and noting that his epithets *langi fótr* ‘long foot’ and *aurkonunger* ‘mud-king’ (both found in *Skm* 22) accurately describe the stork. He gives wode TODO.

Hell (ON *Hel*) Owneress of Hell.

Hindle (ON *Hyndla*) A witch awoken by Frow in *Hdl*.

Homedal (ON *Hēimdal(l)yr*, OE **Hāmdeall*) The Watchman of the Gods (*vqrðr goða* *Grm* 13, *Lok* 48), whose home is the Heavenbarrows (*Grm* 13). According to *Rþ* he fathered the three castes of men, which may also be referenced in *Vsp* 1/2b. He is the whitest of the Eese (*Prk* 15). Homedal was the subject of the lost poem “Homedal’s galder” (*Hēimdal-largaldr*), of which only two lines survive; see Eddic Fragment 3 under Mythic Poetry.

Hymer (ON *Hymir*) An ettin, Tew’s father according to *Hym*.

Ing (ON *Yngvi*, OE *Ing*) Probably an older name of Free. The legendary ancestor of the Inglings. Cf. the Old English Rune Poem.

Life and Lifethrasher (ON *Líf ok Líf-þrasir*) The only surviving humans after the Rakes of the Reins.

Lock (ON *Loki*) The bound Os. TODO.

Loride (ON *Hlórriði*) “Loud/Roaring Rider”, poetic name of Thunder.

Lother (ON *Lóðurr*, OS *Logapore*, PNWGmc. **Logaporjar* ‘Flame-darer(?)’) Gives three gifts to man. The Old Saxon attestation is uncertain.

Millner (ON *Mjöllnir*, OE **Meldne*, PNWGmc. **Meldunjar*) The hammer of Thunder.

Moon (ON *Máni*) The personified moon. Son of Mundfare and brother of the Sun (*Vafþ* 23). For ritual invocations of the Moon see Note to *Háv* TODO (*bæiptum kveða*).

- Mundlefarer** (ON *Mundilfóri* or *Mundilfari*) The father of Sun and Moon (*Vafþ* 23). Perhaps 'Millhandle-turner', if the first element = ON *mōndull* 'handle of a mill'.
- Nearth** (ON *Njǫrðr*) One of the Wanes. Father of Free and Frow.
- Nithad** (ON *Niðuðr*, OE *Níþhad*, PNWGmc. **Níþa-haduz*) The king that imprisoned Wayland, father of Beadhild and two unnamed sons (*Vkv*, *Deer*).
- Oughter** (ON *Óttarr*, OE *Óhthere*, PNWGmc. **Óhta-harjar*) Legendary Swedish king.
- Reading** (ON *Hrauðungr*) A king in the prologue to *Grm*.
- Rotholf** (ON *Hrólfr kraki*, OE *Hróhulf*, PNWGmc. **Hróþi-wulfar*) A king of the Shieldings (see family tree). As foreshadowed in *Beow* 1017–9, 1180–90, he betrays the sons of Rothgar, his cousins Rethrich and Rothmund, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.
- Rothgar** (ON *Hróarr*, OE *Hróhgár*, PNWGmc. **Hróþi-gairar*) A king of the Shieldings (see family tree), one of the main characters in *Beow*.
- Rungner** (ON *Hrungnir*) Famous ettin fought by Thunder. The full story is told in *Haustl* 14–20 and *Skm* 24–25, which cites the former.
- Shede** (ON *Skaði*, OE *Scede*(?), PGmc. **Skadi*) A female figure, possibly the namesake of Shedeny and the Sheland, in which case she was in an early period closely associated with, and perhaps thought to guard, the Scandinavian (or properly *Scandinavian*, see Shedeny) peninsula. In the Norse tradition the daughter of Thedse, and later wife of Nearth. Their marriage is the subject of *Gylf* which preserves.
- Shield** (ON *Skjöldr*, OE *Scyld*, PNWGmc. **Skelduz*) Legendary Danish king, founder of the Shieldings.
- Syemund** (ON *Sig-mundr*, OE *Sige-mund*, MHG. *Sieg-mund*, PNWGmc. **Sigi-mundur*) In the Norse tradition the son of king Walsing. He begets Siward, the slayer of the wyrm Fathomer. In *Beow* it is Syemund himself who slays an unnamed wyrm. Connected with his nephew Sinfittle.
- Sithguth** (OHG *Sinthgunt*, PNWGmc. **Sinþa-gunbir*(?)) Only known from *II Mers* as the sister of Sun.
- Siward** (ON *Sig-urðr*) A hero of the Walsings, slayer of the wyrm Fathomer.
- Sun** (ON *Sól*, OHG *Sunna*) The personified Sun, who in the Germanic mythology is a woman. In *Vafþ* 22 the daughter of Mundlefare and sister of Moon. In *II Mers* the sister of Sithguth.

Thedse (ON *Pjatsi*) An ettin slain by the Gods; his myth is told at length in *Haustl*. Father of Shede.

Thrim (ON *Prymr*) Ettin who steals Thunder's hammer in *Prk* and is later killed.

Thunder (ON *Pórr*, OE *Punor*, OHG *Donar*, PNWGmc. **Ponarak*) Son of Weden and Earth. Friend of men, guarding of Middenyard.

Tew (ON *Týr*, OE *Tíw*) Son of Hymer or Weden, one-handed god. His name is not identical to Sanskrit *Dyáus*, Greek *Zeus*, Latin *Iuppiter*, but rather is the singular of Tews and simply means 'god', cognate with Sanskrit *devá*, Latin *deus*.

Walfather (ON *Val-föðr*) 'Father of the Slain'; name for Weden.

Vsp 1/3a, 26/4a, 28/4a, *Grm* 49/2a

Wayland (ON *Völundr*, OE *Wéland*, *Wélund*) A legendary smith captured by the tyrannical king Nithad. In both the Norse *Vkv* and English *Deer* he takes his revenge by first killing Nithad's unnamed sons and then raping his daughter Beadhild. In the Norse version he is married to Harware Elwright.

Webthrithner (ON *Vafþrúðnir*) An Ettin defeated by Weden in the wisdom contest in *Vaff*.

Weden (rhymes with *leaden*; ON *Óðinn*, OE *Wōden*, *Wēden*, OHG *Wuotan*, PNWGmc. **Wōdanar* 'Lord of wode (poetry, intelligence)') Chief of the Eese, God of Wisdom, Galder, Poetry, War. Husband of Frie, and by her father of Balder. Father of Thunder by Earth. Brother of Heener and Lother or Will and Wigh.

Wider (ON *Við-arr*, OE **Wid-here*, PNWGmc. **Wida-harjar*) Son of Weden, who avenges him at the Rakes of the Reins.

Wigh (ON *Véi*, PNWGmc. **Wihá* 'hollower, (heathen) priest') Brother of Weden and Will.

Wighward (ON *Véurr* < PNWGmc. **Wiba-warjar*) "Wigh-Guardian, Sanctuary-Defender", poetic name of Thunder. Sometimes extended to *Miðgarðs Véurr* 'Middenyard's Wighward'. See wigh.

Will (ON *Vili*, PNWGmc. **Wiljá*) Brother of Weden and Wigh.

Wing-Thunder (ON *Ving-Pórr*) Rare poetic name of Thunder. The first element is not *véngr* 'wing (of a bird)'. It may mean 'swinging' (cf. Swedish *vingla*), referring to the swinging of his hammer, or 'victorious', representing a n-infixed extension of the verb *vega* 'to strike, smite, fight' (cf. Latin *vincere* 'to win, vanquish'); cf. the related name Wingner.

Occurs in *Prk* 1, *Alv* 6.

Wode (ON *Óðr*, OE *Wód*) Husband of Frow of whom very little is known. His name seems to be the same word as wode.

Wonneł (ON *Váli*, OE **Wonela*, PNWGmc. **Wanilô* ‘the little Wane?’) Son of Weden, who just one night old avenges his brother Balder through slaying Hath, his half-brother.

Woulder (ON *Ullr*, **Wulđor*, PNWGmc. **Wulþuz*) Obscure god mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grm* 43). These details may be related to the interesting finds at Lilla Ullevi ('the small wigh of Woulder') in Uppland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 af Edholm (2009).

Yimer (ON *Ymir*, OE **Yime*) The primeval ancestor of the Ettins, probably equivalent to Earyelmer. The first Gods sacrificed Yimer and created the world from his corpse (*Vafþ* 21, *Grm* 41–42).

Yivick (ON *Gjúki*, OE *Gifica*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgments (historically from late 300s–407) of the Nivling dynasty, ancestor of the Yivickings. Father of Guthrun, Guther and Hain.

Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

Danes (ON *danir*, OE *dene*, PNWGmc. **danír*) A tribe in eastern modern-day Denmark and southern Sweden. They probably originated in Scania in southern Sweden, before moving westwards into the Danish isles and eventually Jutland, driving out the Earls and Jutes. Noted members: TODO Attestations: TODO

Dwarfs (ON *dvergar*, OE *dweorgas*, OHG *twerca*, PNWGmc. **dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO

Eese (rhyming with geese; ON *éśir*, OE *éše*, PNWGmc. **ansiwir*; sg. *os*, ON *óss*, OE *ós*, PNWGmc. **ansur*) The (male) gods. Snorre has them as a separate tribe from the Wanes. See also Gods, Tews, Reins. Noted members: Weden, Thunder, Frie, Hath and Balder Attestations: TODO

Elves (ON *alfar*, OE *ielfe*, PNWGmc. **alþír*) Earthly (chthonic) minor deities. Possibly ancestral spirits? Noted members: TODO Attestations: TODO

Ettins (ON *jotnar*, OE *eotenas*, PNWGmc. **etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises, Thurses. Noted members: Hymer, Thrim, Webthrithner, Yimer Attestations: TODO

- Geats** (ON *gautar*, OE *géatas*, PNWGmc. **gautór* from **geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also Geatland, Swedes. Noted members: TODO Attestations: TODO
- yin-Reins** (ON *ginn-regin*) yin- + Reins. The sacrosanct, highest Divine Powers.
- Gods** (ON *goð*, OE *godu*, OHG *gota*, PNWGmc. **godu*) TODO. Noted members: TODO Attestations: TODO
- Huns** (ON *húnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. **húnír*) An invading Asiatic tribe in the Migration Period. In the Scandinavian legends they have been assimilated into the Germanic framework, and are not presented as racially or culturally distinct. Noted members: Attle, TODO Attestations: TODO
- Inglings** (ON *yinglingar*, PNWGmc. **ingwalingóR* ‘the descendants of Ing’) The oldest known Swedish kingly lineage. The difference between this term and Shelvings is a bit unclear; *Beow* knows them only by the latter term, while they seem to be used synonymously in the Norse sources.
- Nears** (ON *njárar ~ níarar*) An old Swedish tribe mentioned in *Vkv*, where it is ruled by king Nithad. The location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Neríkjar* ‘inhabitants of Närke’, *Nerisker* ‘belonging to Närke’. The Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would then be a reduced form of *níar-*, *njár-*.
- Norns** (ON *nornir*) Supernatural women responsible for the fates (orlays) of men. Probably synonymous with Dises, Mothers.
- Ossens** (ON *ósynjur*) The wives of the Eese, the goddesses.
- Oneharriers** (ON *ein-berjar*, OE **án-bērgas*) Weden’s chosen warriors, probably corresponding to the Vedic *Marūtas*. The Oneharriers have some agency (*Grm* 53/3) and were likely also invoked in rituals. Attestations: TODO
- Reins** (ON *rogn, regin*) The heavenly powers. Judging from *Vafþ* TODO the term may be more closely associated with the Wanes than the Eese.
- Saxons** (ON *saxar*, OE *Seaxan, Seaxe*) TODO. Noted members: TODO Attestations: TODO
- Shieldings** (ON *skjoldungar*, OE *Scyldingas*, PNWGmc. **skeldungór*) The descendants of Shield; the legendary Danish royal dynasty. With Harward’s death after his slaying of Rotholf their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings** (ON *skilfingar*, OE *scilfingas*, PNWGmc. **skilβingór*) The descendants of Shelf; the legendary Swedish royal dynasty. The exact difference

between the terms Shelfings and Inglings is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: *Hdl* 15, 20

Swedes (ON *svíar*, OE *swéon*, PNWGmc. **swihanič*) The tribe around the Mälär valley in eastern Sweden. Noted members: TODO Attestations: TODO

Thurses (sg. Thurse; ON *burs*, OE *þyrs*, OS *þuris*, OHG *duris*, PNWGmc. **þurisar*) Possibly a poetic synonym for Ettins. See also Rime-Thurses. Noted members: TODO Attestations: TODO

Tews (ON *tívar*, PNWGmc. **tíwór*) A poetic synonym for Gods. The word derives from the PIE **deywós* and is thus cognate with Sanskrit *devá* ‘god’, Latin *deus* ‘id’. Attestations: TODO

Walsings (ON *völsungar*) The descendants of king Walsing.

Wanes (ON *vanir*, OE *wan-?*) A subgroup or tribe of the gods, associated with fertility, harvests and the sea. Noted members: Nearth, Free, Frow Attestations: TODO

Yivickings (ON *gjúkungar*) The descendants of Yivick, including Guther, Guthrun and Hain. Attestations: TODO

Places and events (L)

Eastern Way (ON *Austr-vegr*) In the mythology the eastern lands of the Ettins, to which Thunder goes to fight the Ettins and protect the realms of Gods and Men; see also Ettinham. In human geography referring to Eastern Europe and Asia.

Ettinham (ON *Jötun-héimr, Jötna-héimar*) The ‘Ettin-Home’ or ‘home of the Ettins’; the eastern realm of chaotic and inhospitable beings. See also Eastern Way, Outyards.

Fimble-winter (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher.

Gap of Hawks (ON *Ginnunga-gap*) *ginnungr* ‘ginning’ being a poetic name for the hawk. The air or lower atmospheric sky, which in the old Germanic cosmology is the midspace between Earth and Upheaven; not synonymous with the latter. In the Eddic corpus only occurring once in *Völuspá* 3; see note there. It is more prevalent in *Gylfaginning*.

Geatland (ON *Gaut-land, Gauta-land*) The land of the Geats.

Hell (ON *hel*, PNWGmc. **halju*, Got. *halja*) The Underworld, personified as and formally identical to Hell. After the arrival of Christianity the word came to refer to the Christian hell-fire (= *Gehenna*), which is

the case in all attested languages apart from the Old Norse. See also Nivelhell.

Idewolds (ON *Iða-vellir*) The ‘Plains of Industry’, where the Gods settled and built Osyard. Mentioned in *Vsp*.

Lithshelf (ON *Hlið-skjolf*) The ‘Cliffside Shelf’; the lookout post of the gods from which they can see the whole world (*Grm*, *Skm*).

Middenyard (ON *Mið-garðr*, OE *Middan-gard*, OS *Middil-gard*, OHG *Mittil-gart*, Got. *midjun-gards*) The ‘Middle Enclosure’, which the Gods made as a home for men. The enclosing poles were the hair-strands of Yimer’s eyebrows (*Grm* 42); Middenyard is defended by Thunder (*Hárb* TODO, *Vsp* 53). See also Osyard, Outyards. **Occurrences:** *Vsp* 4, 53, *Grm* 42, *Hárb* TODO.

Nivelhell (ON *nifl-hel*) ‘Mist-Hell’. From the poetic evidence it seems like it may originally have been a synonym for Hell.

Osyard (ON *Ǫs-garðr*) The ‘Enclosure of the Eese’; the heavenly realm. See also Middenyard, Outyards.

Outyards (ON *Út-garðar*) Not Eddic. The ‘Outer Enclosures’, described in *Gylf*. See also Éttinham, Middenyard, Osyard.

Rakes of the Reins (ON *ragna rk*) The ‘judgments, fated events of the Reins’, namely the destruction of the world as narrated most completely in *Vsp*.

Rakes of the Tews (ON *tíva rk*) See Rakes of the Reins.

Thing of the Gods (ON *þing goða*) The Divine Council or Assembly, where the Gods convene and make decisions; a conception well known from Near Eastern literature. Like the historical Germanic assemblies, the Thing is only attended by the male Eese, whereas the Ossens are *á málí* ‘at speech’ (*Bdr* 1, *Prk* 14). The Thing is held every day at Ugdrasse’s Ash; Thunder wades to it, and the other Eese ride to it (*Grm* 29–30). Thirteen Gods were present at the Thing: Weden, Thunder, Nearth, Free, Tew, Homedal, Bray, Wider, Wonnel, Woulder, Heener, Foresitter, Lock (*Gylf* TODO). With Lock excluded this makes twelve, which corresponds to the Old Germanic jury of twelve men.

The Germanic Thing of the Gods has Near Eastern equivalents, including in the Hebrew Bible. TODO.

Occurrences: *Vsp* 6, 9, et c.; *Bdr* 1; *Grm* 29–30; *Prk* 14; *Hym* 39.

Thrithham (ON *þrúð-héimr*) Thunder’s home. See thrith.

Ugdrasse’s Ash (ON *askr Yggdrasils*) The noblest tree; the site of the Thing of the Gods.

Up-heaven (ON *upp-himinn*, OE *up-beofon*, OS *upp-himil*, OHG *úf-himil*) Highest Heaven; used in Earth and Up-heaven.

Walhall (ON *Valhöll*, OE **Wælheall*) The ‘Hall of the Slain’, owned by Weden and inhabited by the Oneharriers.

Vsp 33/4a, *Grm* 8/2, 24/2, *Hdl* 1/4a, II *HHund* P2, *Akv* 2/2a(?), Icelandic Rune Poem 4/2, Eddic Fragment 7/1.

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, &c is written in its place.

Earth and Up-heaven (ON *jörð* & *upphiminn*, OE *eorþe* & *upheofon*, OS *erþa* & *uphimil*, OHG *erde* & *úfhimil*, PGmc. **erþō* & *uphiminaz*) An old merism; earth and heaven and everything in between, i.e. the whole universe. It has a particular connection to the creation and destruction of the world, and in prayers. ON: *Vsp* 3/3, *Vafþ* 20, *Prk* 2, *Oddrgr* 17, DR EM85;493 (under Galders), Sö 154 (under Runic Poetry); OE: *Acreboot*; OS: *Heli* 2886; OHG: *Wessobrunn* 2.

Eese and Elves (ON *éṣir* & *alfar*, OE *éše* & *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