

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  
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The reader is kindly asked to periodically download the  
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*Deyr fé, · deyyja fréndr,  
deyr sjalfr hit sama;  
ek veit einn · at aldri-gi deyr  
dómr of dauðan hværn.  
(High 77)*

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

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# Abbreviations

## Languages

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

## Grammar

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

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

### Other abbreviations

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

- st., sts. = stanza, stanzas
- viz. = *videlicet*; namely, to wit
- wo. = without
- wrt. = with regard to

### Primary sources

- *Alv* = *Allvissmól* (Speeches of Allwise)
- *Akv* = *Atlakviða* (Lay of Attle)
- *Am* = *Atlamól* (Speeches of Attle)
- *Bdr* = *Baldrs draumar* (Dreams of Balder)
- *Beow* = *Beowulf*
- *Brot* = *Brot af Sigurðarkviða* (Fragment of a Lay of Siward)
- *Deer* = *Déor* (Deer)
- *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* = *Grottasöngur* (Song of Grotte)
- *Grg* = *Gróugaldur* (Galder of Growe)
- *Ghv* = *Guðrúnarhvöt* (Goadings of Guthrun)
- *Guðr I* = *Guðrúnarkviða I* (First Lay of Guthrun)
- *Guðr II* = *Guðrúnarkviða II* (Second Lay of Guthrun)
- *Guðr III* = *Guðrúnarkviða III* (Third Lay of Guthrun)
- *Gula* = *Gulapingslög* (Law of the Gole-Thing)
- *Gylf* = *Gylfaginning* (Beguiling of Yilver)
- *Hákm* = *Hákonarmól* (Speeches of Hathkin)
- *Hamð* = *Hamðismól* (Speeches of Hamthrew)
- *Hárb* = *Hárbarðljóð* (Leeds of Hoarbeard)

- *Haustl* = *Haustlong* (Harvest-long)
- *Háv* = *Hávamöl* (Speeches of the High One)
- *HHj* = *Helgakviða Hjörvarðssonar* (Lay of Hallow Harwardson)
- *HHund I* = *Helgakviða Hundingsbana I* (First Lay of Hallow Hundingsbane)
- *HHund II* = *Helgakviða Hundingsbana II* (Second Lay of Hallow Hundingsbane)
- *Heli* = *Heliand*
- *Helr* = *Helreið Brynhildar* (Hell-ride of Byrnhild)
- *HarS* = *Hervarar saga* (Saw of Harware and Heathric)
- *Hildebrand* = *Hildebrandslied*
- *Hym* = *Hymiskviða* (Lay of Hymer)
- *Hdl* = *Hyndluljóð* (Leeds of Hindle)
- *Lok* = *Lokasenna* (Flying of Lock)
- *Mers I* = *Merseburg galder I*
- *Mers II* = *Merseburg galder II*
- *Oddrgr* = *Oddrúnargrátr* (Weeping of Ordrun)
- *Reg* = *Reginsmöl* (Speeches of Rein)
- *Rþ* = *Rígsþula* (Thule of Righ)
- *RV* = *Rgveda*, with translations from Jamison-Brereton unless otherwise specified.
- *OSGen* = *Old Saxon Genesis*
- *Sigsk* = *Sigurðarkviða skamma* (Short Lay of Siward)
- *Sigrdr* = *Sigrdrífumöl* (Speeches of Syedrive)
- *Skm* = *Skaldskaparmöl* (Matter of Scoldship)
- *Skm* = *Skírnismöl* (Speeches of Shirner)
- *Þdr* = *Þórsdrápa* (Drape of Thunder)
- *Þrk* = *Þrymskviða* (Lay of Thrim)
- *Vafþ* = *Vafþrúðnismöl* (Speeches of Webthritrner)
- *Vqlsþ* = *Vqlsapáttir* (Strand of Walse)
- *VqlsS* = *Vqlsungu saga* (Saw of the Walsings)
- *Vkv* = *Vqlundarkviða* (Lay of Wayland)
- *Vsp* = *Vqluspó* (Spae of the Wallow)

## Manuscripts

- **A** = AM 748 I a 4° (<https://handrit.is/manuscript/view/da/AMo4-0748-I-a>)
- **A<sub>b</sub>** = 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>)
- **G** = all manuscripts of *Gylf*; equivalent to **STUW**
- **H** = Hauksbók, AM 544 4° (<https://handrit.is/manuscript/view/en/AMo4-0544>)
- **N** = NKS 1824 b 4° (<https://onp.ku.dk/onp/onp.php?m9641>)
- **R** = Codex Regius of the Poetic Edda, GKS 2365 4° (<https://eae.ku.dk/q?p=eae/vols/text/1>)
- **S** = Codex Regius of the Prose Edda, GKS 2367 4° (<https://handrit.is/manuscript/view/is/G2367>)
- **T** = Codex Trajectinus, Traj 1374<sup>x</sup>
- **U** = Codex Upsaliensis, DG 11
- **W** = Codex Wormianus, AM 242 fol. (<https://clarino.uib.no/menota/text/menota/AM-242-fol>)





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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

### Historical significance

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

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

are held in great chiefly halls. These motifs are mirrored by Homer and the Rīgveda, and must go back as far as the Bronze Age.

The language likewise overflows with archaic poetic synonyms. Indo-European words otherwise extinct in all Germanic languages find their last refuge in the alliterative poetry. Such are the Old English *eoh*, Old Norse *jór*, corresponding to the Sanskrit *áśva*, Latin *equus*, all meaning ‘horse’; Old Norse *týr*, corresponding to Sanskrit *dēvā*, Latin *deus*, all meaning ‘god’; Old English and Old Norse *fold* ‘earth, land’, corresponding to Sanskrit *pr̥thivī* ‘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.

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

### Meter(s)

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

#### Stress

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

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

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

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

#### Alliteration

The following rules describe Germanic alliteration:

1. Alliteration is the resonance between two stressed syllables beginning with the same “sound”, e.g. *sa*nd with *re*ceive, or *gr*eat with *be*gin.
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 *Guðr I* or *Hildebrand*. 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, Hugsvinnsímál) Snorri thought they were old Saxo had access to them Many of them clearly describe non-Icelandic surroundings Especially Hávamál is clearly Norwegian

## The present corpus

The scope of the present corpus is large, 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 *Hildebrand*, are not included.
5. **Galders**, i.e., alliterative spells and charms, both from runic inscriptions and medieval 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 (*forð-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 *Lacning*.

### Old Saxon and High German poetry

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



## The present edition

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

## The Old Germanic text

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

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

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

## General orthographic conventions

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

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

5. but where the first element is a preposition they are separated with an interpunct.

Below follow specifications for each specific language.

### Normalization of Old Norse

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

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

### Normalization of Old Swedish and Danish

I employ the same conventions as those described for Old Norse above, including the marking of *u*-mutated *a* > *ɔ* (that this was indeed found in the Eastern Nordic dialects is most clearly seen by the third-person personal

pronoun, which shows *u*-mutation in such forms as Swedish *bonom* ‘him’ < *hōnum*, *bon* ‘she’ < *hōn*).

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

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

### Normalization of Old English

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

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

### Normalization of Old Saxon

### Normalization of Old High German

### The English translation

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

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

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

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

Maybe this is a pointless effort? One could argue that a translation always is a betrayal, and that those truly interested in the exact meaning of

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

### English proper nouns

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

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

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

# Mythic Poetry



# Introduction

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

## Manuscripts

### Codex Regius (R)

By far most important manuscript is the Codex Regius (GKS 2365 4to, siglum **R**). It dates to around 1270 and has 45 surviving foll., containing TODO poems. The ms. itself is clearly divided into two parts; the first (on foll. 1–20) dealing mostly with mythology, the second (on foll. 20–45) with heroic legend from the Walsing cycle. Scribal characteristics show that these two parts have been copied from separate source manuscripts.

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

A large gap famously occurs in the heroic half; between foll. 32 and 33 one quire has gone missing. Its contents are mostly unknown, but it would have included the end of *Sigrdr* and the beginning of the Fragmentary Lay of Siward (TODO). Some of the stanzas probably contained in it may be restored from the *VölsS*, 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 but a fragment, consisting of just 6 foll. Both the beginning and end are clearly missing, and between foll. 2 and 3 there is a lacuna.

**A** contains seven poems, all found in the first, mythological, part of **R**. On 1r–2v are found in succession about the latter half of *Hárþ*, the full *Bdr*, and about 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 medieval mss., *Bdr* is only attested in **A**, while the other six poems are also found in the first part of **R**, albeit in very different order.

**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 poet, 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

The first two sections of Snorre's Edda—*Gylf* and *Skm*—contain quotations from several mythological Eddic poems. Snorre reproduces stanzas from (TODO) *Vsp*, *Vafþ*, *Grm*, and a variant of *Lok* (see introduction to that poem) in *Gylf*; in addition, the heroic *Grotta* is attested in full in *Skm*. Apart from these known works, Snorre also reproduces a few otherwise unknown stanzas in Eddic meters, which are edited at the end of this section 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.

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

## Other manuscripts

A few other Eddic-style poems from various sources are also included in the present edition. TODO (*Svipdagsmál* and *Grg*) are found only in post-reformation Icelandic paper mss., namely TODO. While I have not consulted such paper mss. for poems attested in medieval mss., I have had to rely on



them for these poems. About these poems 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 medieval **A**, and then (with some interpolated stanzas) in much later paper mss. We cannot exclude that some of these poems would have existed in other lost medieval mss., perhaps even on the now-lost pages of **R** or **A**.



# Spae of the Wallow

## (*Völuspó*)

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

Meter: *Ancient-words-law*

### Introduction

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

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

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

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

Many stanzas from the poem are also cited or paraphrased in *Gylf*, for which *Vsp* was clearly one of the main sources. These paraphrases are still of critical value, e.g. in st. 19, where *sal* ‘hall’ in the paraphrase agrees with

H against R sé ‘lake’. For the four mss. of *Gylf*—S, T, W, and U—see the General Introduction.

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

	<i>pres. ed.</i>	R	H	STW	U
1	Hljóðs bið’k allar	1	1	—	—
2	Ek man jötna	2	2	—	—
3	Ár vas alda	3	3	+	+
4	áðr Burs synir	4	4	—	—
5	Sól varp sunnan	5	5	+	+
6	... nótt ok niðjum	6	6	—	—
7	Hittusk ęsir	7	7	—	—
8	Tęflðu ĩ túni	8	8	—	—
9	... hvęrr skyldi dverga	9	9	B <sub>1</sub>	B <sub>1</sub>
10	Þar vas Móðsognir	10	10	B <sub>2</sub> *	B <sub>2</sub> *
11–15	<i>Dwarf-tallies</i>	11–15	11–16	+	+
16	Unds þrír kvęmu	16	17	—	—
17	Qnd þau né ętту	17	18	—	—
18	Ask vęit’k standa	18	19	+	+
19	Þaðan koma męyjar	19–20	20–21	—	—
20	Þat man hęn folk-víg	21–22	27	—	—
21	Hęðđi hętu	23	28	—	—
22	... hvárt skyldu ęsir	24	29	—	—
23	Fleygđđi Óđinn	25	30	—	—
24	... hvęrr hęđđi lopt alt	26	22	C <sub>1</sub>	C <sub>1</sub>
25	Þęrr ęinn þar vá	27	23	C <sub>2</sub> *	C <sub>2</sub> *
26	Vęit hęn Hęimdalar	28	24	—	—
27	Ęin sat hęn úti	29	—	—	—
28	Alt vęit’k, Óđinn	29	—	+	+
29	Valđđi hęnni Hęr-fęđr	30	—	—	—
30	Sá hęn val-kyrjur	31	—	—	—
31	Ek sá Baldri	32	—	—	—
32	Varđ af męiđđi	33	—	—	—
33	Þó hann ęva hęndr	34	—	—	—
H <sub>1</sub>	Þá kná Váli	—	31	—	—
34a	Hapt sá hęn liggja	35a	—	—	—
34b	Þar sitr Sigyn	35b	32	—	—
35	Q fęllr austan	36	—	—	—

	<i>pres. ed.</i>	R	H	STW	U
36	Stóð fyr norðan	36	–	–	–
37	Sal sá hön standa	37	36	E <sub>1</sub>	E
38	Sér hön þar vaða	38	37	E <sub>2</sub> *	E <sub>2</sub>
39	Austr býr hin aldna	39	25	A <sub>1</sub>	A
40	Fyllisk fjörvi	40	26	A <sub>2</sub>	A
41	Sat þar á haugi	41	34	–	–
42	Gól of ösum	42	35	–	–
43, 48, 56	Geyr (nú) Garmr mjök	43, 46, 55	33, 38, 43, 48, 51	–	–
44	Bróðr munu berjask	44	39	–	–
45	Leika Mims synir	45	40	D <sub>1</sub> *	D <sub>1</sub>
H <sub>2</sub>	Hrēðask allir	–	41	–	–
46	Hvat 's með ösum?	49	42	D <sub>2</sub>	D <sub>2</sub>
48	Hrymr ekr austan	47	44	D <sub>3</sub>	–
49	Kjöll ferr austan	48	45	D <sub>4</sub>	–
50	Surtr ferr sunnan	50	46	+, D <sub>5</sub> (cited twice)	+
51	Þá kóm Hlinar	51	47	D <sub>6</sub>	–
52	Þá kóm hinn mikli	52	–	D <sub>7</sub>	–
H <sub>3</sub>	Ginn lopt yfir	–	48	–	–
53	Þá kóm hinn méri	53*	49*	D <sub>8</sub>	–
54	Sól tér sortna	54	50	D <sub>9</sub>	–
56	Sér hön upp koma	56	52	–	–
57	Finnask esir	57*	53	–	–
58	Þar munu eptir	58	54	–	–
59	Munu ósárir	59	55	–	–
60	Þá kná Hönir	60	56	–	–
61	Sal sér hön standa	61	57	+	+
H <sub>4</sub>	Þá kóm hinn ríki	–	58	–	–
62	Þar kóm hinn dimmi	62	59	–	–

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

At this point the two full redactions of the poem (R and H) diverge. Because of its older age and greater count of stanzas I have here followed the order of R: the wallow recalls how a woman named Goldwey was sacrificed and reborn three times (20), and how she, under the name Heath, practiced sorcery and witchcraft (21). She then recalls the first war in the world, between the Eese and Wanés (22–23), and alludes to the slaying of the smith,

who according to *Gylf* 42 was promised Frow and the sun and moon in exchange for building the wall of Osyard (24-25). This is followed by a cryptic verse describing Homedal's hidden silence or hearing (26).

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

TODO.

## The Spae of the Wallow

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

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

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

1 hēlgar ‘holy’ | so **H**; om. **R**

1-4 ALL | The wallow begins by asking for the silence of both gods and men, a meristic expression (West, 2007, pp. 99-100). The whole introductory formula has Indo-European parallels; see West (2007, pp. 63, 92-93, 312).

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

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

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

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

4 þau's frēmt of man ‘which I foremost recall’ | Cf. *Vaff* 34-35 with similar phrasing.

- 2 Ek man jǫtna · ár of borna,  
þá's forðum mik · fǫddra hǫfðu;  
nú man'k heima, · nú iðiðjur,  
4 mjot-við mēran · fyr mold neðan.

[R 1r/4, H 20r/2]

I recall Ettins born of yore,  
those who formerly had nourished me.  
Nine Homes I recall, nine Inwithies;  
the renowned measure-tree beneath the soil.

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

3 iðiðjur | Evil-working women or ogresses; this word also appears in a list of names for troll-women (Pul *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 \**iðið* 'guile, malice', attested in the cpd. *iðið-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 neut. *ja*-stem.

4 mjot-við mēran · fyr mold neðan. 'the renowned measure-tree beneath the soil.' | Probably Ugdrassle's Ash, being still a seed.

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

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

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

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

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

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

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

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

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

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

[R 117/8, H 201/5]

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

1 Burs synir ‘the Sons of Byre’ | In *Gylf* 6 identified as Weden, Will, and Wigh. They sacrificed Yimer and shaped the world out of his body, for which cf. *Grm* 41–42, *Vafþ* 21.

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

- 5      Sól varp sunnan, · sinni Mána,  
2      hędi hinni hógri · of himin-jǫður;  
         Sól þat né vissi, · hvar hǫn sali átti;  
4      stjǫrnur þat né vissu, · hvar þér staði ǫttu;  
         Máni þat né vissi, · hvat hann męgins átti.

[R 117/11, H 201/7, G]

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

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

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

1 sinni Mána ‘Moon’s companion’ | At times translated as ‘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 they modify, not the gender of the possessor. *máni* ‘moon’ is masculine, and so ‘her moon’ would be *sínum Mána*.



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

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

- 6 Þá gingu **re**gin ǫll · à rǫk-stóla,  
 2 **g**inn-**h**eilǫg **g**oð, · ok umb þat **g**éttusk.  
**N**ótt ok **n**iðjum · **n**ǫfn of gófu,  
 4 **m**orgin hétu · ok **m**iðjan dag,  
**u**ndurn ok **a**ptan, · **ó**rum at tǽlja.

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

Then went the Reins all onto the rake-seats:  
 the Yin-holy Gods, and from each other took counsel of 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 ... géttusk ‘Then ... of this.’ | A formulaic expression for the convening of the Thing of the Gods, identically repeated below in sts. 9/1–2, 22/1–2, and 24/1–2. Cf. also the formula shared between *Bdr* 1/1–3 and *Þrk* 14/1–3, which follows the structure of the present formula very closely: *Senn vǫru ǧsir · allir à þingi // ok ǧsynjur · allar à máli, // ok umb þat rēðu · ríkir tívar*. ‘Soon were the Eese all at the Thing, // and the Ossens all at speech, // and of this counseled the mighty Tews.’

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

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

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

- 7 Hittusk **ę**sir · à Iða-**v**elli,  
 2 þeir’s **h**ǫrg ok **h**of · **h**ó-timbruðu;  
**a**fla lǫğðu, · **a**uð smíðuðu,  
 4 **t**angir skópu · ok **t**ól ęerðu.

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

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

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

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

- 8      **T**ęřđu ĩ tųni, · ęęitir vųru,  
2      **v**as þęim vęttir-gis · **v**ant ęr gulli,  
         **u**nds þřiar kvųmu · þursa meýjar,  
4      **ám**-átkar mųk, · ęr **ę**otun-ęęimum.

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

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

1–4 ALL | The whole stanza is paraphrased in *Gylf* ch. 14: *Ok því nęst smiđuðu þeir málum ok stein ok trę ok svá gnóg-liga þann málum, er gull beitr, at ęll bús-gagn ok ęll reiði-gagn þęřu þeir af gulli, ok er sú ęld kęlluð gull-aldr, áðr en spilltist af til-kváu kvinnanna; þęr kómu ęr ęotun-ęęimum*. 'And after this they smithed ore and stone and wood, and so abundantly [did they smith] that ore which is called gold, that all their house tools and riding tools were golden. And that age is called the golden age, before it was spoiled by the arrival of the women; they came from Ettinham.'

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

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

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

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

4 ám-átkar 'uncanny' | The word *ám-ättigr* 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 *ęotunn* '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      Þa gingu ręgin ęll · á ręk-stóla,  
2      **g**inn-ęęilęg **g**oð, · ok umb þat **ę**ęttusk:  
         Hvēřr skyldi **d**verga · **d**rótt of skęþja  
4      ęr **b**rimi **b**lóðgu · ok ęr **b**lųm lęggjum?

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

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

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

1–4 ALL | After the Golden Age is spoiled, the Gods must get their metal in some other way. For this they need the dwarfs, who are connected with finding minerals, perhaps through techniques similar to dousing. Ancient ideas about the spontaneous generation of maggots in flesh (likened to minerals in the earth) are also clearly at play. — Gylf 14 continues with its paraphrase: *Þar nęst settust goðin upp í sęti sín ok réttu dóma sína ok minntust, hvaðan dvergar hefðu kviknat í moldinni ok niðri í jörðunni, svá sem maðkar í holdi. Dvergarnir hefðu skipazt fyrst ok tękt kvikun í holdi Ymis ok váru þá maðkar, en af atkvęðum goðanna urðu þeir vitandi mann-vits ok hefðu manns líki ok búa þó í jörðu ok í steinum. Móðsognir var óðstr ok annarr Durinn. Svá segir í Völuspá: ‘Thereafter the gods set themselves up in their seats and made their judgments and remembered whence the dwarfs had come to life in the ground and down in the earth like maggots in flesh. The dwarfs had first taken shape and come to life in Yimer’s flesh and were then maggots, but by the decrees of the gods they became knowing of manwit and had a man’s likeness, and even so they live in the earth and in stones. Moodsowner was the highest in rank, and second Dorn. So it says in the Spae of the Wallow:’ after which the text quotes the present st. and 10/3–4.*

4 ór brimi blóðgu · ok ór blóum legggjum ‘from the bloody surf and from the blue-black legs’ | I think that the poem simply telling of “the bloody surf” and “the blue-black legs” fits better with its general allusive style, but this requires a composite reading. If we read *Bláinn* ‘Blown’ (named in the thules as a dwarf) instead of *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 · mętstr of orðinn  
2 dverga allra, · en Durinn annarr;  
þęir man-líkun · męrg of gęrðu,  
4 dvergar i jörðu, · sęm Durinn sagði.

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

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

1 Þar vas Móðsognir | so H; *Þar f móðsognir vitnirf* ‘there Mootsowner wolf(?)’ R. The prose of Gylf 14 agrees with H that the correct form of the name is *Móðsognir*, not *Mótsognir*. 3 þęir ... gęrðu ‘They ... did make’ | so RHU; *þar man-líkun · męrg of gęrðusk* ‘There man-likenesses many were made’ STW 4 i ‘in’ | so GH; *ór* ‘out of’ R 4 sęm Durinn sagði ‘as Dorn said’ | so RHSW; *sem f dur mennf sagði* ‘as door-men(?) said’ T; *sem fheim dyrinn kęntif* ‘as the beasts(?) taught them’ U

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

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

The following sts. (11–15) contain two originally distinct lists of dwarf-names; part of them are almost certainly later inserts. It is proof enough that there is a repetition of names (Oakenshield, Great-grandfather) and more than one formulaic conclusion.

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

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

11      Nýi ok Niði, · Norðri, Suðri, [**R** 11r/23, **H** 20r/17, **G**]

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

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

12      Vęigr ok Gand-alfir, · Vind-alfir, Þráinn, [**R** 11r/25, **H** 20r/18, **G**]

2      Þękkir ok Þorinn, · Þrórr, Vitir ok Litir,  
3      Nár ok Ný-ráðr— · nú hęf’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.

13      Fíli, Kíli, · Fundinn, Náli, [**R** 11r/28, **H** 20r/20, **G**]

2      Hępti, Vili, · Hannarr, Sviurr,  
3      Frár, Horn-bori, · Fręgr ok Lóni,  
4      Aur-vangr, Jari, · Fękin-skjaldi.

Filer, Chiler, Found and Needler,  
Hefter, Wiler, Hanner, Swigher,

Fraw, Hornborer, Fray and Looner,  
Earwong, Earer, Oakenshield.

- 14 Mál es dverga · i Dvalins liði  
2 ljóna kindum · til Lofars tēlja,  
þeir es sóttu · frá salar stēini  
4 Aur-vanga sjöt · til Jǫru-valla.

[R 11/30, H 20r/22, G

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

3 þeir | þeim H

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

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

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

[R 11/32, H 20r/24, G

There was Dleepner and Dollowthrasher,  
High, Highspurer, Leewong, Glower,  
Sherver, Werver, Showfind, Great-grandfather,  
Elf and Ing, Oakenshield,  
Feller and Frost, Finn and Ginner.—  
It will ever be remembered while the age lives,<sup>4</sup>  
the tally of kinsmen lifted to Lofer.

6 é | om. R 7 til | om. H

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

- 16 Unds þrír kvömu · ór því liði  
 2 öflugir ok ástkir · ęsir at húsi;  
 fundu á landi · líttr megandi  
 4 Ask ok ęmblu · ęr-lę-lausa.

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

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

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

1–4 ALL | This stanza and the next are paraphrased in *Gylf* 9: *Þá er þeir gengu með sévar-ströndu Bors synir; fundu þeir tré tvau ok tóku upp trén ok skopuðu af menn. Gaf inn fyrsti önd ok líf, annarr vit ok hrering, þriði á-sjónu, mál ok beym ok sjón. Gáfu þeim klæði ok nefni; hét karl-maðrinn Ask, en kona'n Embla, ok ólst þaðan af mann-kind'in, sú er byggð'in var gefinn undir Mið-garði.* 'When the sons of Byre (cf. st. 4) walked along the sea-shore they found two trees (*tré*, alt. 'pieces of wood') and they took up the trees and shaped men out of them. The first one gave breath and life; the second wit 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 myth is traditionally seen as referring to pieces of driftwood, but that may be a later Icelandic or Snorroean interpretation. As pointed out by Hultgård (2006), the comparative evidence suggests that the first humans were in fact originally seen as living, growing trees, and there is really nothing in the *Vsp* that speaks against such an interpretation. The story 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. in *Sigrdr* 5: *bryn-þings apaldr* 'apple-tree of the byrnie-Thing [BATTLE > WARRIOR]'.

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

1 þrír kvömu · ór því liði 'Until three came out of that host' | Both mss. show influence from st. 8 in using the fem. *þrjár* for masc. *þrír*. H goes further in replacing *ór því liði* 'out of that host' with *þussa brúðir* 'brides of thurses'. That these are errors is clearly shown by the masculine *öflugir ok ástkir* ęsir in l. 2.

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

4 Ask ok ęmblu 'Ash and Emble' | Ash (nom. *Ask*) 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 *\*ęlma*, a derivative of the same type as *ęella* 'young fir tree' < *ęoll* 'fir tree', is possible but uncertain.

- 17 Önd þau né ęttu, · öð þau né hęfðu,  
 2 lę né lęti · né litu góða;  
 önd gaf Óðinn, · öð gaf Hönir,  
 4 lę gaf Lóður · ok litu góða.

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

Breath they owned not, wode they had not,  
no craft nor sound nor good colour.  
Breath gave Weden, wode gave Heener,  
craft gave Lother, and good colour.

- 18 Ask veit'k standa, · heitir Ygg-drasill,  
2 hōr baðmr, ausinn · hvíta auri;  
þaðan koma dōggvar · þér's ī dala falla;  
4 stēndr ē yfir grōnn · Urðar brunni.

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

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

1 standa 'standing' | so RHU; *ausinn* 'sprinkled' STW 1 Ygg-drasill | *Ygg-drasils* S 2 baðmr 'beam' | *borinn* 'born' U wo. doubt corrupt. 2 ausinn 'sprinkled' | *heilagr* 'holy' G 3 þér's | *es* ST 4 ē | *om.* U 4 grōnn | *grvnn*† 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 *lingam*, although Shri Nikhil Surya Dwibhashyam considers this an indigenous Indian practice foreign to the old Vedic religion. Cf. st. 26 below.

- 19 Þaðan koma meýjar · margs vitandi  
2 þrjár ór þeim sal · es und þolli stēndr;  
Urð hétu ċina, · aðra Verðandi,  
4 —skōru ā skiði— · Skuld hina þriðju  
þér lōg lōgðu, · þér líf kōru,  
6 alda bōrnum, · ør-lōg sēggja.

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

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

2 sal 'hall' | so H, G (in the paraphrase); *śē* 'lake' R 2 und 'under' | *ā* 'on' H 6 sēggja 'of youths' | *at segja* 'to say' H

1–6 ALL | The st. is paraphrased in *Gylf* 15: *Þar stendr salr einn fagr undir askinum við brunninn, ok ór þeim sal koma þrjár meýjar, þér er svá heita: Urðr, Verðandi, Skuld. Þessar meýjar skapa mǫnnum aldr; þér kǫllum vér nornir.* 'There stands a single fair hall beneath the ash-tree by the well, and out of that hall come three maidens, who are called so: Weird, Werthing, Shild. These maidens shape the ages of men; we call them norns.'

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

4 skōru ā skiði 'they scored billets' | Unclear; perhaps they carve tallies for the number of years allotted to each human being.

- 20 Þat man hōn folk-víg · fyrst i hēimi,  
 2 es Gull-veigu · gēirum studdu  
 ok i hōll Håars · hāna brēnndu,  
 4 þrysvar brēnndu · þrysvar borna,  
 opt, ó-sjaldan, · þó hōn ēnn lifir.

[R 1v/11, H 20v/5]

That troop-conflict she recalls first in the Home,  
 when Goldwey with spears they goaded,  
 and in the hall of Higher (= Wēden) [= Walhall] they burned her;  
 thrice they burned the thrice born,  
 often, unseldom, though she still lives.<sup>5</sup>

4 þrysvar brēnndu | †þrysvar brendu þrysvar brendu† H

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

<sup>5</sup>Very cryptic. TODO: check Snorri. Goldwey was apparently slain, burned and reborn three times (in short succession?) by the Eese.

- 21 Hēiði hétu, · hvar’s til húsá kom,  
 2 vōlu vōl-spáa, · vittu ganda;  
 seïð hōn hvar’s hōn kunni, · seïð hōn hug leikinn;  
 4 ē vas hōn angan · illrar brúðar.

[R 1v/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 vōlu | *ok vōlu* H 3 hvar’s hōn kunni ‘where she could’ | so H; *hōn kunni* ‘she knew’ R 3 hug leikinn ‘deluded minds’ | so H; *leikinn* R

- 22 Þá gingu rēgin ǫll · á rōk-stóla,  
 2 ginn-hēilōg goð, · ok umb þat gēttusk:  
 Hvárt skyldu ēsir · af-ráð gjalda,  
 4 eða skyldu goð’in ǫll · gildi ēiga?

[R 1v/16, H 20v/9]

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

4 goð’in ǫll ‘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 Waners) seem to be contrasted with the Eese, a subset.

- 23 Flēygði Óðinn · ok i folk of skaut;

[R 1v/17, H 20v/11]



- 2 þat vas enn folk-víg · fyrr i hēimi;  
 brotinn vas borð-veggir · borgar ása,  
 4 knóttu vanir víg-spó · völlu 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 Wanēs by a war-spae did tread the fields.

2 fyrr ‘earlier’ | so H; fyrst ‘first’ R. The R reading cannot be correct as this st. is describing a different war, and thus not the first. It has probably arisen due to the similarity with st. 20/1.

1 Flęygði 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 yör alla* ‘Weden owns you all!’ The battle-slain were thus devoted to Weden, and they would join him as Oneharriers in Walhall. The sacrifice of an entire army or nation was not uncommon in ancient warfare, and examples are also found among the Hebrews (the *קָרָם* *hērem*) and the Romans (the *devotio*, Livy 8:9). Weden is also described as “owning” dead warriors in *Hárþ* TODO, and in runic inscription *N B380* (edited below under Galders), a sort of greeting wherein the receiver is wished to be owned by Weden (and “received” by Thunder). For further literature see PCRN HS II:24, p. 560, II:25, p. 617, and especially III:42, p. 1166ff.

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

- 24 Þáingu rēgin ǫll · á rǫk-stóla,  
 2 ginn-hēilǫg goð, · ok umb þat gēttusk:  
 Hvērr hęfði lopt alt · lēvi blandit  
 4 eða ętt ȝotuns · Óðs meȝ gefna?

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

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

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

- 25 Þórr ęinn þar vá · þrunginn móði,  
 2 hann sjaldan sitr · es slíkt of fregn;  
 á gingusk ęiðar, · orð ok sóri,

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

- 4 **mól** ǫll **m**egin-lig, · **e**s á **m**eðal fóru.

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

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

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

- 26 Veit hōn **H**eimdalar · **h**ljóð of folgit  
2 und **h**eið-vōnum · **h**elgum baðmi;  
**ó** sér hōn **a**usask · **a**urgum forsi  
4 af **v**eði **V**al-fōðrs. · **V**ituð ér ęnn eða hvat?

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

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

2 heið-vōnum ‘shady’ | Literally ‘light-less’, *heiðr* referring especially to the light of a clear sky.

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

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

4 Vituð ér ęnn 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 **E**in sat hōn **ú**ti, · þa’s hinn **a**ldni kom  
2 **y**ggjungr **á**sa · ok ĩ **a**ugu leit:  
· hvęrs **f**regnið mik? · **h**vi **f**reistið mĩn?

[R IV/25]

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

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

<sup>3</sup> *freistið* ‘tempt’ | *fręsta* ‘tempt’ has a sense of testing someone, especially intellectually. Cf. *Háv* 2., 26, *Vafþ* 3, 5.

- 28      **Alt** vęit’k, **Óðinn**, · hvar **auga** falt      [R 1v/26, G]  
<sup>2</sup>      ĩ hinum **męra** · **Mímis** brunni;  
          drekk **mjoð** **Mímir** · **morgin** hverjan  
<sup>4</sup>      af **veði** **Val-føðrs**.‘ · **Vituð** ér ęnn eða hva?

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

<sup>2</sup> ĩ hinum *męra* ‘in the renowned’ | so **W**; þitt (corr.) *i enom męra* ‘id.’ **R**; *j þeim enom meira* ‘in the greater’ **T**; *i þeim enum męra* ‘in the renowned’ **U**; *vr þeim enum męra* ‘out of the renowned’ **S**  
<sup>4</sup> *veði* ‘pledge’ | *þveidið* **S**

- 29      **Valði** hęnni **Hęr-føðr** · **hringa** ok męn,      [R 1v/29]  
<sup>2</sup>      fekk **spjoll** **spak-lig** · ok **spá-ganda**;  
          sá **vítt** ok umb **vítt** · of **ver-öld** hverja.

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

<sup>2</sup> fekk *spjoll spak-lig* ‘got foresighted tidings’ | emend.; *fe spjoll spaclig* **R**

<sup>2</sup> fekk *spjoll spak-lig* ‘got foresighted tidings’ | The reading of **R** may be interpreted either as (1): *fe-spjoll spak-lig* ‘foresighted wealth-spells’ or (2) *fe, spjoll spak-lig* ‘wealth, foresighted tidings’; both are metrically deficient. In (1) a second element in a cpd. like *fe-spjoll* cannot carry alliteration, and (2) has three strongly stressed nominals; in both cases *fe* which stands first would be expected to carry the alliteration. The word *fe* ‘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 *fe*. Verbs carry less stress than nouns, and the line is thus metrically equivalent to 28/3b *drekk mjoð Mímir*. The line parallels st. 1, where the wallow likewise says that she will relate *spjoll* ‘tidings, sayings’ (cf. English *gospel* lit. ‘good news’ which originally translates the Greek εὐαγγέλιον). For discussion on this reading see Haukur Þorgeirsson (2020, pp. 51–53), Males (2023, p. 16).

<sup>2</sup> *spá-ganda* ‘spae-gands’ | Spirits sent out in order to gather hidden wisdom and spaes. See relevant Index entries.

- 30      Sá hön **val-kyrjur** · **vítt** of komnar,      [R 1v/30]  
<sup>2</sup>      **gorvar** at riða · til **goð-þjóðar**;  
          **Skuld** hélt **skildi**, · en **Skogul** ęnnur,  
<sup>4</sup>      **Gunnr**, **Hildr**, **Gęndul** · ok **Gęir-skogul**;  
          nú eru talðar · **Nęnnur** Hęrjans,

6                    gǫrvar at ríða · grund, val-kyrjur.

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

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

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

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

5 Nǫnnur Hērjans ‘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. *Pul Ásynja* (SkP 3), where the walkirries are kenned *Óðins meyjar* ‘Weden’s maidens’.

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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: *seǿð Yggr til rindar* ‘Ug won Rind through sorcery’). Rind gave birth to Wonnell, who grew very fast; after just one day he was big enough to kill Hath, which he also did, avenging Balder’s death. The other important sources for this myth are *Bdr* 8–11, *Gylf* 49, and Saxo Grammaticus (2015) 3.4.1–8.

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

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

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

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

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

[R 2r/2]

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

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

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

- 32 Varð af meðið, · þeim’s mér sýndisk,  
2 harm-flaug hётtlig, · Høðr nam skjóta.  
Baldrs bróðir vas · of borinn snimma,  
4 sá nam, Óðins sonr, · ein-néttr vega.

[R 2r/4]

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

- 33 Þó éva hēndr · né hōfuð ķēmbōi, [R 2r/6]  
 2 áðr à bál of bar · Baldrs and-skota;  
 en Frigg of grét · ĩ Fēn-solum  
 4 vō Val-hallar. · Vituð ér ģnn eða hvat?

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

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

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

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

- 34 Hapt sá hōn liggja · und Hvera-lundi [R 2r/8, H 20v/13]  
 2 lē-gjarns líki · Loka à-þekkjan;  
 þar sitr Sigyn · þęgi of sīnum  
 4 veri vęl-glýjuð. · Vituð ér ģnn 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?

1-2 Hapt ...à-þekkjan 'A captive ... to Lock,' | Replaced with H1 H.

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

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

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

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

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

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

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

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

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

- 35      **Ó** fællr austan · of **ei**tr-dala  
2      sǫxum ok sverðum, · **Slíðr** hēitir sú.

[R 2r/10]

A river falls from the east, above the venom-dales;  
[a river] of saxes and swords, Slide is that one called.<sup>6</sup>

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

<sup>6</sup>TODO. There are other examples of such a river.

- 36      Stóð fyr norðan · á Niða-völlum  
2      salr ór gulli · **Sindra** éttar;  
         en annarr stóð · á Ökólni,  
4      bjór-salr jötuns, · en sá **Brimir** hēitir.

[R 2r/11]

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

<sup>1</sup> Niða-vøllum 'Nithwolds' | *Niða-fjellum* 'Nithfells' RW (paraphrase); *fjellom nokkurum* 'some certain fells' T

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

- 37      **S**al sá hōn standa · **s**ólu fjarri [R 21/13, H 20V/19, G]  
2      **N**á-strōndu á, · **n**orðr horfa dyrr;  
         falla **ę**itr-dropar · **i**nn umb ljóra,  
4      sá's **u**ndinn salr · **o**rma hryggjum.

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

<sup>1</sup> sá hōn 'she saw' | *vęit*'k 'I know' G; cf. st. 61.

- 38      **S**á hōn þar vaða · þunga strauma [R 21/15, H 20V/21, G]  
2      **m**ęnn **m**ęin-svara · ok **m**orð-varga  
         ok þann's **a**nnars glępr · **ę**yra-rúnu.  
4      Þar saug **N**ið-hōggr · **n**ái fram-gingna;  
         slęit vargr **v**era. · **V**ituð ér ęnn eða hvat?

She saw there wading through heavy streams  
false-swearing men and murder-wargs,  
and the one who beguiles another's ear-whisperer [WIFE].  
There sucked Nithehewer from corpses passed-on;  
the warg tore at men.—Know ye yet, or what?<sup>7</sup>

<sup>1</sup> Sá hōn 'she saw' | so R; *ser hon* 'she sees' H; *skulu* 'shall [be]' G    <sup>4</sup> saug 'sucked' | so H; *ęsúg* R; *kęęlr* 'torments' G

<sup>2</sup> morð-varga 'murder-wargs' | Murderous outlaws.

<sup>7</sup>In this st. is clearly described watery punishment in the Heathen afterlife, also seen in *Reg* 3–4 and possibly in *Grm* 21. The crimes are what one might expect from the Germanic worldview: perjury, shameful murder, and adultery with a married woman. In Anglo-Saxon and Nordic laws the committer of such crimes gained the title of nothing, that is, one afflicted with nithe (severe shame). It is not surprising then that such nithings would be tortured by a creature named Nithehewer 'Nithe-striker'. The practice of burying in bogs and flood-marks (or generally outside of settlements) is well attested in sources about Germanic culture from Taciti Germania onwards—I consider it likely that the heavy streams in this stanza and others represent such graves. This is further elaborated on in *GermanicGems*2.



- 39 Austr býr hin aldna · i Ēarn-viði  
 2 ok fœðir þar · Fęnris kindir;  
 verðr af þeim ǫllum · ęinna nøkkurr  
 4 tungls tjúgari · i trolls hami.

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

In the east dwells the old woman, in Ironwood,  
 and nourishes there the kindreds of Fenrer [WOLVES];  
 from them all comes one most certain:  
 a seizer of the Moon in a troll's hame.<sup>8</sup>

<sup>1</sup> býr 'dwells' | so HG; *sat* 'sat/stayed' R <sup>1</sup> aldna 'old' | *arma* 'wretched' U <sup>1</sup> Ēarn-viði 'Ironwood' | metr. emend.; *Járnviði* R H S W U; *Járn-viðjum* 'Ironwoods' T <sup>2</sup> fœðir 'nourishes' | so HG; *fæddi* 'nourished' R <sup>3</sup> af | ór TS <sup>4</sup> 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.

<sup>1</sup> Austr 'In the east' | The cardinal direction associated with ettins and other monsters.

<sup>8</sup>The old hag raises the cubs of the wolf Fenrer, of which a particularly fierce one will swallow the moon. According to *Grm* 40 the sun is chased by a wolf called Skoll, while another wolf, Hate Rothswitner's son, runs in front of her. This is elaborated upon in *Gylf* 12, where it is said that Skoll swallows the moon, while Hate swallows the sun. High then explains that "A lone troll-woman (*gygr*) lives to the east of Middenyard in that forest called Ironwood", and "feeds the sons of many ettins, all in the likenesses of wolves, and thereof these wolves (i.e. Skoll and Hate) come. And it is also said that from that lineage a single one becomes the mightiest, and he is called Moongarm. He fills himself with the life of all those men who die and he swallows the moon and stains heaven and all the air with blood. Thereof the sun loses its rays and the winds are violent and moan hither and thither, and thus it says in the Spae of the Wallow: [...]" after which this and the following st. are quoted. This seems very much like a composite from several sources—probably *Vsp* 40–41 and *Grm* 40—but becomes contradictory when it states that two wolves swallow the moon. Assuming that this is only a confusion on the part of the author of *Gylf*, this st. and the next must be describing Skoll, but it is of course not impossible that there was confusion about the exact details of these events among the Heathen poets. In favour of that seems to speak *Vafþ* 46–47, where the sun is said to be swallowed by Fenrer (but see note there).

- 40 Fyllisk fįrvi · feigra manna,  
 2 rýðr ragna sjot · rauðum dreýra,  
 svort verða sól-skin · of sumur ęptir,  
 4 veðr ǫll vá-lynd. · Vituð ér ęnn eða hvat?

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

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

- 41 Sat þar á haugi · ok sló hęrpu  
 2 gýgjar hirðir, · glaðr Eggþér;  
 gól of hęnum · i Gagl-viði  
 4 fagr-rauðr hani, · sás Fjalarr hętir.

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

There sat on the mound and struck the harp  
 the gow's herdsman, glad Edgethew.<sup>9</sup>  
 Over him crowed in Galewood  
 a fair-red cock, he who is called Feller.

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

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

<sup>9</sup>Edgethew "herds" the flock of monstrous wolves for the old woman in st. 39.

- 42      Gól of ǫsum · Gullin-kambi,  
 2      sá veðkr hǫlða · at Hęrja-fǫðrs,  
      en annarr gęlr · fyr jǫrð neðan  
 4      sót-rauðr hani · at sǫlum Hęljar.

[R 2r/23, H 20v/18]

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

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

- 43      Gęyr Garmr mjǫk · fyr Gnipa-hęlli,  
 2      fęstr mun slitna, · en Freki rinna;  
      fǫlð veit hęn fróða, · fram sę'k lęgra  
 4      of ragna rǫk, · rǫmm sig-tiva.

[R 2r/25]

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

- 44      Bróðr munu bęrjask · ok at bǫnum verðask,  
 2      munu systrungar · sifjum spilla;  
      hart 's i hęimi, · hór-dómr mikill,  
 4      skęggj-ǫld, skalm-ǫld, · skildir klofnir,  
      vind-ǫld, varg-ǫld, · áðr ver-ǫld stęypisk  
 6      mun ęngi maðr · ǫðrum þyrma.

[R 2r/28, H 20v/24, G]

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

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

2 *sifjum spilla* 'defile the kinship' | i.e. 'commit incest', probably referring to marriages between  
 first cousins. Compare related words found in laws, e.g. *frænd-semis spell* 'incest' and especially *sífa  
 spell* 'id.' The idea of incest as a sign of the end times is also found in *RV* 10.10.10a–b (norm. and  
 tr., Nikhil S. Dwibhashyam. (2023, oct. 28). *Vēda quote 6*. <https://nikhilsd.com/dvq/6/>): *Ā gbā tā  
 gachān · útara yugāni, // yātra jāmayab · kṛṇāvann ājāmi* 'There shall come indeed those later  
 ages when relatives shall do (acts) not (fit for) relatives.'

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

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

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

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

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

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

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

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

4 *mēlir* 'speaks' | *†mey†* S; *†nie†* T

1–2 Lęika ... Gjallar-horni; ‘Mime’s ...Yell.’ | om. G

5–6 Skęlfir ... losnar ‘Ugdrassle’s ... loosens’ | so HG; in R the two lines are reversed.

- 46      Hvat ’s með ęsum? · hvat ’s með ęlfum? [R 2v/8, H 20v/30, G]  
 2      gnýr allr Jętun-ęeimr, · ęsir ’ru à þingi,  
      stynja dvergar · fyr stęin-durum  
 4      vegg-bergs vísir. · Vituð ér ęnn eða hvat?

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

1 ęlfum ‘Elves’ | ęsynjum ‘Ossens’ U    2 gnýr ... þingi | om. U    3 stęin-durum | stęins U;  
 stęin-dyrum HWU    4 vegg-bergs vísir | om. U    4 vegg-bergs | vegg-bergs HTW

2 þingi ‘the Thing’ | Viz. the Thing of the Gods; see note to st 6/1–2 and Index.

- 47      Gęyr nú Garmr mjøk · fyr Gnipa-ęelli, [R 2v/4, H 20v/32]  
 2      fęstr mun slitna, · en freki rinna;  
      fjęlð vęit hęn fróða, · framm sé’k lęngra  
 4      of ragna røk · ręmm sig-tíva.

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

- 48      Hrymr ękr austan, · hęfsk lind fyrir, [R 2v/4, H 20v/32, STW]  
 2      snýsk Jęrmun-gandr · i jętun-móði,  
      ormr knýr unnir, · en ari hlakkar,  
 4      slitr nái nęf-fęlr; · Nagl-far losnar.

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

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

- 49      Kjólł fęrr austan · koma munu Múspells [R 2v/6, H 20v/34, STW]  
 2      of lęg lýðir, · en Loki stýrir;  
      fara fífl-męgir · með freka allir,  
 4      þeim es bróðir · Býlęists i fęr.

A ship fares from the east—come will Muspell’s  
 subjects o’er the sea—and Lock steers it.

The devil-lads journey all with the Wolf;  
with them comes the brother of Bylest [= Lock] along.

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

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

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

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

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

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

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

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

- 51 Þá kómr Hlinar · harmr annarr framm,  
2 es Óðinn ferr · við ulf vega,  
—en bani Bēlja · bjartr 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 Bellowers [= Free], bright, against Surt—  
then will Frie's beloved [= Weden] fall.

4 angan | so HG; *angantyr* R

1 Hlinar · 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 gégzlu yfir þeim mönnum, er Frigg vill forða við básku nokkurum* 'placed to watch over those men which Frie wishes to protect against any particular danger'. In spite of this almost all translators and editors have understood Line as synonymous with Frie, or even asked whether her existence as a distinct goddess is not something invented by the author of *Gylf*. Hopkins (2017) argues that this need not be the case; as a maidservant of Frie, Line's two sorrows would consist in her failure to protect both the son and husband of her mistress.

3 bani Bēlja ‘the bane of Bellower [= Free]’ | Bellower (ON *Bēli*) was slain by Free in an obscure duel; see Index.

- 52 Þá kómr hinn mikli · mōgr Sig-fōður, [R 2v/15, STW]  
 2 Víðarr vega · at val-dýri;  
 léttr megi Hveðrungs · mund of standa  
 4 hǫr til hjarta; · þá’s hefnt fōður.

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 · mōgr Sig-fōður ‘Then comes the great lad of Syefather’ | *Gēngr Óðins sonr* · *við ulf vega* ‘Weden’s son goes the Wolf to fight’ G. 2 vega | *of veg* G

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

- 53 Þá kómr hinn méri · mōgr Hlōðynjar, [R 2v/17, H 20v/41, STW]  
 2 gēngr fet níu · Fjörgynjar burr  
 neppr frá naðri, · niðs ó-kviðnum;  
 4 munu halir allir · heim-stōð ryðja  
 es af móði drepr · Mið-garðs véurr.

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

1 Þá kómr hinn méri · mōgr Hlōðynjar, ‘Then comes the renowned lad of Lathyn’ | om. H. 1 Þá kómr ‘Then comes’ | *Gēngr* ‘Goes’ G. 1 Hlōðynjar ‘Lathyn’ | add. *gēngr Óðins sonr* · *við orm vega*. ‘Weden’s son goes the Wyrm to fight’ R. 2 gēngr fet níu · Fjörgynjar burr ‘nine paces goes Firgyn’s son’ | om. G. 5 es af móði drepr | *drepr hann af móði* R

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

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

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

- 54 Sól tér sortna, · sökkr fold ĩ mar, [R 2v/20, H 21r/1, G]  
 2 hverfa af himni · heidar stjörnur;  
 geisar ĩmi · við aldr-nara;  
 4 leikr hǫr hiti · við himin sjalfan.

The sun starts to blacken; the fold ⟨earth⟩ sinks into the sea;  
 from heaven fade the shining stars.  
 Smoke rages from the life-nourisher [FIRE];  
 the high heat licks heaven itself.

1 sökkr ‘sinks’ | so STW; *sígr* ‘descends’ RHU

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

55      Geyr nú Garmr mjök · fyr Gnipa-helli,  
 2      festr mun slitna, · en freki rinna;  
       fjölð vейt hōn fróða, · framm sé’k lēngra  
 4      of ragna rōk, · rōmm sig-tíva.

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

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

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

*Þá mēlti Gangleri: „Hvārt lifa nokkur goðin þá, eða er þá nokkur jörð eða himinn?“ Hárr segir: „Upp skýtr jörðunni þá ór senum, ok er þá grōn ok fōgr. Vaxa þá akrar ó-sánir. Viðarr ok Váli lifa, svá at eigi hefir sērinn ok Surta-logi grandat þeim, ok byggja þeir á Iða-velli, þar sem fyrr var Ás-garðr, ok þar koma þá synir Þórs, Móði ok Magni, ok hafa þar Mjöllni. Því nēst koma þar Baldr ok Höðr frá Heljar, setjast þá allir samt, ok talast við, ok minnast á rúnar sínar, ok rōða of tíðendi þau, er fyrrum höfðu verit, of Mið-garðs-orm ok um Fenris-úlfr. Þá finna þeir í grasinu gull-tōflur þér, er ésirnir höfðu átt. Svá er sagt.“*

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

after which is quoted *Vafl* 51.

56 Sér hōn upp koma · ǫðru sinni

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

- 2 jorð ór ǣgi · iðja-gróna;  
falla forsar, · flýgr ǫrn yfir,  
4 sá's á fjalli · fiska veiðir.

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

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

- 57 Finnask ǣsir · á Iðja-velli  
2 ok umb mold-þinur · mǫtkan dǫma,  
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-strip [= the Middenyardswyrn] judge,  
and there think back on mighty verdicts,  
and on Fimble-Tew's (= Weden'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

- 58 Þar munu ǣptir · undr-samligar  
2 gullnar tǫflur · i grasi finnask,  
þér's i ár-daga · áttar hǫfðu.

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

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

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

- 59 Munu ó-sánir · akrar vaxa,  
2 bǫls mun alls batna, · mun Baldr koma;  
búa Hǫðr ok Baldr · Hropts sig-toptir,  
4 vǣl 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 bedwell Roft's (= Weden's) victory-plots  
well, the slain-Tews.—Know ye yet, or what?<sup>10</sup>

<sup>10</sup>The evil of Hath's slaying Balder will be forgotten as the two live together in peace.

- 60 Þá kná Hönir · hlaut-við kjósa  
ok burir byggva · bróðra tveggja  
vind-heim viðan. · 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 the means of twigs drenched in the blood of slaughtered beasts. See *Hym* 1 and the encyclopedia entry for "leat".

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

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

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

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

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

- 62 Þar kœmr hinn dimmi · dręki fljúgandi,  
naðr fránn neðan · frá Niða-fjöllum;  
berr sér i fjöðrum · —flýgr völl yfir—  
Nið-hoggr nái; · nú mun hön sökkvask.

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

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

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

## Stanzas from *Hauksbók*

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

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34/1–2 are replaced by the following.

- H<sub>1</sub>** Þá kná Váli · víg-bönd snúa [H 20v/12]  
 2 heldr vöru harð-gör · hopt ór þormum.

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

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1 Váli 'Wonnell' | emend.; *Vála* H

---

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

- H<sub>2</sub>** Hrēðask allir · á heḷ-vegum [H 20v/28]  
 2 áðr Surtar þann · sefi of gleypir.

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

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The following stanza appears between 52 and 53.

- H<sub>3</sub>** Ginn lopt yfir · lindi jarðar, [H 20v/39]  
 2 gapa ýgs kjaptar · orms í heðum;  
 mun Óðins son · ęitri móta  
 4 vargs at dauða · Víðars niðja.

Over the air yawns the Girdle of the Earth [= Middenyardswyrm];  
 the jaws of the fierce 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].

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

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

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

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

**H4**      Þá kómr hinn ríki · at rēgin-dómi  
 2      ǫflugr ofan · sá's ǫllu rēðr. [H 217/14]

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

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# Speeches of the High One

## (*Hávamöl*)

**Dating:** See individual sections.

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

### Introduction

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

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

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

1. 1–80 The Guest-strand; practical life advice
2. 81–90 Various scattered sts. of advice
3. 91–102 Woden’s failed seduction of Billing’s daughter
4. 103–110 Woden’s obtaining of the Mead of Poetry
5. 111–137 The Speeches of Loddfathomer; Woden’s advice to Loddfathomer
6. 138–146 The Rune-tally; various sts. about runes and ritual
7. 146–165 The Leed-tally; Woden’s listing of 18 galders

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

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

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

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

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

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## The Guest-strand (1–79)

The Guest-Strand (Old Norse: *Gæsta-þáttr*) is a collection of wisdom poetry, taking its outset in the scenario of a lone wanderer's arriving as a stranger at a farmstead. It begins by discussing the mutual responsibilities between guest

and host, before moving on to describing proper conduct in broader human interactions with a particular focus on drinking, speech, and friendship.

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

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

- 
- 1      Gáttir allar · áðr gangi framm  
 2              of skoðask skyli,  
             of skygnask skyli;  
 4      því-at ð-vist 's at vita, · hvar ð-vinir  
             sitja á flęti fyrir.

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

---

2 of skoðask skyli, | om. G

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

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

---

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

4 síns of fręista frama '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 þorf · þeim's inn es kominn

- 2 ok á knéi kalinn,  
 matar ok váða · es manni þorð,  
 4 þeim's hefr of fjall farit.

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

- 4 Vats es þorð · þeim's til verðar kómr,  
 2 þerru ok þjóð-laðar,  
 góðs of óðis, · —ef sér geta mætti—  
 4 orðs ok endr-þögu.

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

---

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

4 endr-þögu '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 *þegn* 'silence' are frequently used at the beginning of Scaldic poems (e.g. Arn Magnússon<sup>11</sup>: *þegi seim-brotar* 'may gold-breakers [GENEROUS MEN] be silent', Egill *Berdr* 1<sup>V</sup>: *hyggi ... til þagnar þinn lýðr* 'may thy retinue focus on silence', Glúmr *Gráf* 1<sup>I</sup>: *biðjum vér þagnar* 'we ask for silence').

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

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

---

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

- 6 At hyggjandi sinni · skyli-t maðr hrósinn vesa,  
 2 heldr gétinn at gæði,  
 þá's horskr ok þögull · kómr heimis-garða til,  
 4 sjaldan verðr víti vörum.  
 því-at ó-brigðra vin · fær maðr aldri-gi,



6 an man-vit mikit.

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

---

5 maðr ‘man’ | In **R** abbreviated with the rune **ᚱ** “man”, the first of 45 such instances in the present poem. Whereas Anglo-Saxon Latin-script mss. use several runes ideographically (e.g. **ᚷ** **o** for OE *ōðel* ‘homeland, patrimony’), there do not seem to be any Scandinavian examples with runes other than **ᚱ**.

The tradition of ideographic runes is in any case ancient, and goes back to the time before Latin writing as shown by the pre-Christian inscriptions from Stentoften (DR 357) and Ingelstad (Ög 43); DR 357 uses the rune **ᚷ** **j** for *ár* ‘year, good harvest’ and Ög 43 uses **ᚳ** **d** for *dagr* ‘day’. For the names of the runes see the Three Rune Poems, edited below under Miscellaneous Runic Poetry.

7 Hinn vari geðstr · es til verðar kœmr,  
2 þunnu hljóði þegir;  
eyrum hlýðir, · en augum skoðar,  
4 svá nýsisk fróðra hverr fyrir.

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

---

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

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

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

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

---

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

9 Sá es séll, · es sjalfr of á  
2 lof ok vit meðan lífir;

- því-at ill rjóð · hefr 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 bętri · berr-at maðr brautu at,  
an sé man-vit mikit;  
auði þetra · þykkir þat í ó-kunnum stað;  
slíkt es vá-laðs vera.

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

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

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

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

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

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

- 13 Ó-minnis-hegri hęitir, · sá's yfir ęlðrum þrumir,  
hann stelr gęði guma;

þess fogls fjöðrum · ek fjotraðr vas'k  
 4 í garði Gunnlaðar.

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

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

3-4 þess ... Gunnlaðar. 'By that ... Guthlathe.' | Weden stole the mead of poetry from Sutting's daughter, Guthlathe, who was placed by her father to guard it. For this myth see introduction to sts. 103-110 below. In the version told in *Skm* Weden does indeed drink all of the mead, but he soon spits it out again and shows no adverse effects. This suggests that the present stanza may be referring to a variant conception, where the mead has drawbacks of normal alcohol. If this is the case it would lend support to the theory that the Guest-strand and the later parts of *Háv* were originally separate compositions. See note to 14/1-2.

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

Drunk I became—became the greatest drunkard—  
 at the learned Fealer's.  
 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 Þagalt ok hugalt · skyli þjóðans barn  
 2 ok víg-djarft vesa;  
 glaðr ok ræifr · skyli gumna hværr,  
 4 unds sinn biðr 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 elli gefr hönnum · engi frið,  
 4 þótt hönnum gæirar gefi.

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

but old age gives him no peace,  
although it the spears might give him."<sup>1</sup>

<sup>1</sup>The coward may have been spared by spears, but he cannot avoid old age; since death is unavoidable it is better to live a glorious life in war than a wretched one in peace. Such an attitude is common in the heroic literature, cf. for instance *Fáfnir* 10. Also related is the ancient view of the "straw-death" (TODO).

- 17      **K**ópir af-glapi, · es til kynnis kómr,  
2      þýlsk hann umb eða þrumir;  
allt es **s**enn, · ef **s**ylg of getr,  
4      uppi 's þá **g**æð **g**uma.

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

- 18      Sá einn **v**eit, · es **v**íða ratar  
2      ok hefr fjölð of **f**arit,  
hverju **g**æði · stýrir **g**umna hværr,  
4      sá es **v**itandi 's **v**its.

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

2. hefr fjölð of farit 'has journeyed much' | Cf. *Vafþr* 3, 44, et.c., where Weden repeats: *Fjölð ek fór, · fjölð fręistaða'k, // fjölð ek reynda regin* 'Much I journeyed, much I tried, much I tested the Reins.'

- 19      **H**aldi-t maðr á kęri, · drekki þó at hófi mjöð,  
2      męli þarft eða þęgi;  
ö-kynnis þess · váar þik **ę**ngi maðr,  
4      at gangir **s**nimma at **s**ofa.

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

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

2 mēli þarft eða þegi ‘ought to speak the needful or shut up’ | Formulaic, line occurs identically in *Vafþ 10/2*.

- 20 Gróðugr halr, · nema gēðs viti,  
 2 etr sér aldr-trega;  
 opt fēr hlógis, · es með horskum kōmr,  
 4 manni heimskum 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, · nēr hēim skulu,  
 2 ok gānga þā af grasi;  
 en ó-sviðr maðr · kann ēva-gi  
 4 síns of mál maga.

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

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

The wretched man and ill turned out  
 laughs at anything.

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

---

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

- 23 Ó-sviðr maðr · vakir umb allar nētr  
 2 ok hyggr at hví-vetna;  
 þā es móðr, · es at morni kōmr;  
 4 alt es vīl sēm vas.

The unwise man is awake for all nights  
 and thinks of anything.

Then he is weary when the morning comes;  
 all the trouble is as it was.

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

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

- 25      Ò-snotr maðr · hyggr sér alla vesa  
              við-hléjendr vini;  
              þá þat fiðr · es at þingi kómr,  
              at á for-mélendr fāa.

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

---

4 á for-mélendr fāa ‘has spokesmen few’ | Repeated in st. 62. The Thing was the Germanic legal assembly, where small disputes could easily turn into deadly feuds, so the import is that the fool has few friends ready to take his side and speak up for him “when push comes to shove”. True friends are proven in conflict, not in drunken revelry.

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

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

---

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

- 27      Ò-snotr maðr · es með aldir kómr,  
              þat ’s batst at hann þegi;  
              ęgi þat vǣit, · at hann ękki kann,  
              nema hann mǣli til mart.  
              vǣit-a maðr, · hinn’s vǣt-ki vǣit,  
              þótt hann mǣli til mart.

The unclever man who among people comes—  
 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,  
 ey-vitu leyna · megu ýta synir  
 4 því es gēngr of guma.

Learned seems he who can ask  
 and answer the same [way].  
 In no way may the sons of men hide  
 that which eludes 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 mēlir, · sá’s éva þegir,  
 2 stað-lausu stafi;  
 hrað-mélt tunga, · nema haldēndr egi,  
 4 opt sér ó-gótt of gēlr.

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 gēlr ‘A quick-spoken ... for itself’ | Formulaic. Cf. *Lok* 31.

3 nema haldēndr egi ‘unless it be held in place’ | Lit. ‘unless holders own it’ or ‘unless it own holders’; the “holders” perhaps being the teeth which hold the tongue in place.

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

For a laughing-stock shall man not have another  
 when he comes to visit.  
 Many a one seems learned if he is not asked,  
 and gets to loiter about dry-skinned.

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

- 31 Fróðr þykkisk · sá’s flótta tēkr  
 2 gēstr at gēst hēðinn;  
 vēit-a gōrla · sá’s of verði glissir,  
 4 þótt með grōmum glami.

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

---

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

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

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

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

- 34 Af-hvarf mikit · es til ills vinar,  
 2 þótt á brautu búi,  
 en til góðs vinar · liggja gagn-vegir,



4 þótt hann sé **fírr** farinn.  
 A great offroad is it to a bad friend,  
 though on the road he live,  
 but to a good friend lie pleasant ways,  
 though he be far gone.

35 **G**anga skal, · skal-a **g**ęstr vesa  
 2 **ę**y í **ę**inum stað;  
 ljúfr verðr leiðr, · ef lęngi sitr  
 4 **a**nnars fletjum **á**.  
 One shall go; he shall not be a guest  
 forever in one place.  
 The loved becomes loathed if for long he sits  
 on another man's benches.<sup>12</sup>

---

1 skal | emend.; om. R

---

<sup>12</sup>The customary length of stay in old times was three nights, as noted in *Eg*, ch. 78: *þat var engi siðr, at sitja lengr en þrjár nætr at kynni* 'it was not customary to stay longer than three nights when visiting.' Compare a much more recent Jutish saying: *en tredje dags gjæst stinker* 'a third day's guest stinks', which closely resembles a maxim popularly attributed to Benjamin Franklin: "Guests, like fish, begin to smell after three days." It is probably inspired by such proverbs that Auden and Taylor translate the last two lines of this stanza as "He starts to stink who outstays his welcome, / in a hall that is not his own."

36 **B**ú es **b**ętra, · þótt lítit sé,  
 2 **h**alr es **h**ęima **h**vęrr;  
 þótt **t**vętr **ę**ęitr **ę**igi · ok taug-reptan sal,  
 4 þat 's þó **b**ętra an **b**ón.  
 A dwelling is better though small it be;  
 each is a hero at home.  
 Though two goats he own and a cord-roofed hall,  
 it is yet better than begging.

---

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

37 **B**ú es **b**ętra, · þótt lítit sé,  
 2 **h**alr es **h**ęima **h**vęrr;  
 blóðugt es hjarta · þeim's **b**iðja skal  
 4 sér í **m**ál hvęrt **m**atar.  
 A dwelling is better though small it be;  
 each is a hero at home.  
 Bloody is the heart in him who shall beg  
 for his every meal of food.

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

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

---

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

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

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

I found not a generous man or one so good of meat,  
 that a gift were not accepted;  
 or one with his fee so not [...],  
 that the repayments were loathed, if he accepted [them].<sup>13</sup>

---

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

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

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

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<sup>13</sup>No man is so generous that he would refuse a gift presented to him, nor loathe receiving a favour as thanks for his generosity.

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

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

- 41 Vópnum ok vöðum · skulu vinir gleðjask;  
 2 þat's á sjólfum sýnst;  
 viðr-gefendr ok enðr-gefendr · erusk vinir lengst,  
 4 ef þat biðr at verða vèl.

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.

---

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

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

<sup>4</sup> þat 'it' | The friendship.

- 42      **V**in sínum · skal maðr **vinr** vesa,  
<sup>2</sup>            ok gjalda **gj**öf við **gj**öf;  
            hlátr við hlátri · skyli **h**öððar taka,  
<sup>4</sup>            en lausung við lygi.

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

- 43      **V**in sínum · skal maðr **vinr** vesa,  
<sup>2</sup>            þeim ok þess vin;  
            en ó-vinar síns · skyli **ę**ngi maðr  
<sup>4</sup>            **vinar** **vinr** vesa.

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

- 44      **V**eitst, ef **vin** átt, · þann's **v**el trúir  
<sup>2</sup>            ok vilt af hönum **g**ótt **g**eta,  
            **g**ęði skalt við þann · ok **gj**öfum skipta,  
<sup>4</sup>            fara at finna opt.

Thou knowest, if thou have a friend whom thou well trust,  
and wilt get good from him:  
thoughts and gifts shalt thou exchange with him;  
journey to find him oft.<sup>14</sup>

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<sup>14</sup>Several lines of the present st. are shared with st. 119.

- 45      Ef þú átt **annan**, · þann's **illa** trúir,

- 2 vilt af hönnum þó gótt geta,  
fagrt skalt mæla við þann, · en flátt hyggja  
4 ok gjalda lausung við lygi.

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

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

- 46 Þat 's ęnn umb þann, · es þú illa trúir  
2 ok þér es grunr at gęði,  
hlęja skalt við þeim · ok of hug męla;  
4 glik skulu gjöld gjöfum.

This is yet about him whom thou trust badly,  
and about whom thou have doubt:  
laugh shalt thou with him, and speak with care;  
repayments shall be equal to gifts.<sup>15</sup>

<sup>15</sup>Equivalent to the last line of the previous st. ("pay duplicity for lie").

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

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

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

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

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

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

- 49 Váðir mínar · gaf'k velli at  
 2 tveim tré-mönnum;  
 rekkar þat þóttusk, · es rípt hofðu;  
 4 næiss es nokkviðr halr.  
 My garments I gave, on the plain,  
 to two tree-men.  
 Champions they seemed when cloaks they had;  
 shameful is the naked hero.<sup>16</sup>

<sup>16</sup>One of the harder sts. in the poem. The probable sense is that “the clothes make the man” (or warrior): under expensive gear a thin tree-man might be lurking, and likewise even a mighty man (the choice of the word *halr* ‘hero, warrior’ (cf. sts. 36, 37) rather than the more neutral *maðr* ‘man, person’ is surely intentional) can never defend himself against a heavily armoured opponent. Without his arms, he becomes as vulnerable as the “tree-man” on the plain.

- 50 Hrørnar þoll, · sú's stendr þorpi á,  
 2 hlýr-at henni þörkr né barr;  
 svá es maðr, · sá's mann-gi ann;  
 4 hvat skal hann lengi lifa?  
 Wilters the pine that stands on the yard;  
 shields her not bark nor leaf.  
 So is the man who loves no man;  
 why shall he live for long?

2 hlýr-at | *hlyrar* R

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

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

- 52 Mikit eitt · skal-a manni gefa;  
 2 opt kaupir sér í litlu lof,  
 með hōlfum hlēif · ok með hōllu keri  
 4 fekk ek mér fē-laga.  
 Much at once shall one not give a man;  
 oft one buys him praise for little.

With half a loaf and an awry cask  
I got myself a fellow.

---

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

- 53      Lítilla sanda, · lítilla séva,  
2              lítil eru gæð guma;  
            því-at allir menn · urðu-t jafn-spakir;  
4              holf es öld hvar.

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

---

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

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

- 54      Meðal-snotr · skyli manna hværr,  
2              éva til snotr séi;  
            þeim es fyrða · fęgrst at lifa,  
4              es vęl mart vitu.

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

- 55      Meðal-snotr · skyli manna hværr,  
2              éva til snotr séi;  
            snotrs manns hjarta · verðr sjaldan glatt,  
4              ef sá ’s al-snotr es á.

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

- 56      Meðal-snotr · skyli manna hværr,  
2              éva til snotr séi;  
            or-łog sín · viti ęngi maðr fyrir;

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

---

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

- 57 Brandr af brandi · brinnr unds brunninn es,  
 2 funi kveðkisk af funa;  
 maðr af manni · verðr at máli kuðr;  
 4 en til dólskr af ðul.  
 Fire by fire burns until it is burned [out];  
 flame is quickened by flame.  
 Man by man becomes known through speech,  
 but the too hickish from his folly.

---

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

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

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

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

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

---

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

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

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

---

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

- 61 Þvegin ok mettr · riði maðr þingi at,  
 2 þótt sé-t vèddr til vèl;  
 skúa ok bróka · skammisk engi maðr  
 4 né hests in hēldr,  
 þótt hann hafi-t góðan.

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

---

1 Þvegin ok mettr 'Washed and full' | A formulaic collocation. Cf. *Reg* 25 (*kembör* 'combed' — *Þvegin* 'washed' — *mettr* 'full') and *Vsp* 33: (*þó* 'washed' — *kembði* '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 plerumque in diem extrahunt, lavantur, saepius calidā, ut apud quōs plurimum biens occupat. Lauti cibum capiunt: separatae singulis sedēs et sua cuique mēsa. Tum ad negōtia nec minus saepe ad convivia prōcēdunt armāti.* 'On waking from sleep, which they generally prolong to a late hour of the day, they take a bath, oftenest of warm water, which suits a country where winter is the longest of the seasons. After their bath they take their meal, each having a separate seat and table of his own. Then they go armed to business, or no less often to their festal meetings (*convivia*, i.e., their Things).'

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

---

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

---

- 62 Snapir ok gnapi, · es til sēvar kōmr,  
 2 grn à aldinn mar;  
 svá es maðr, · es með mōrgum kōmr



- 4 ok á for-mélendr fáa.  
 He snaps and stoops when to the sea he comes,  
 the eagle on the ancient sea.  
 So is the man who among the many comes,  
 and has spokesmen few.

---

4 á for-mélendr fáa 'has spokesmen few' | Shared with st. 25.

- 63 Fregna ok segja · skal fróðra hverr,  
 2 sá's vill hēitinn horskr;  
 einn vita · né annarr skal,  
 4 þjóð veit ef þrír 'ru.

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

---

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

- 64 Ríki sitt · skyli ráð-snotra  
 2 hverr í hófi hafa;  
 þá þat finnr, · es með fróknum kœmr,  
 4 at engi es einna hvatastr.

His own power should each counsel-clever  
 man use in moderation.  
 This he then finds when among the bold he comes—  
 that noone is fiercest of all.<sup>17</sup>

---

3-4 þá ... einna hvatastr 'then ...fiercest of all' | Almost identical to *Reg* TODO/3-4, which however has *flēirum* 'more men' instead of *fróknum* 'the bold'.

---

<sup>17</sup>i.e., every man has his match.

- 65 Orða þeira, · es maðr qðrum segir,  
 2 opt hann gjöld of getr.

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

- 66 Mikils til snimma · kom'k í marga staði,  
 2 en til síð í suma;  
 ql vas drukkit, · sumt vas ó-lagat;

- 4 sjaldan hittir leiðr í lið.  
 Much too early I came to many places,  
 and too late to some:  
 The ale was drunk up, some was unbrewed—  
 seldom finds the loathed his place.<sup>18</sup>

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

---

<sup>18</sup>i.e., “there are no wrong times, only wrong people”.

- 67 Hér ok hvar · myndi mér heim of boðit,  
 2 ef þyrpta’k at mólun-gi mat,  
 eða tvau lér hengi · at hins tryggva vinar,  
 4 þar’s ek hafða eit tit.  
 Here and there would I to a home be invited,  
 if at meal-time I needed no food;  
 or if two hams should hang at the trusty friend’s [home],  
 where I had eaten one.<sup>19</sup>

---

<sup>19</sup>Not everyone is hospitable, especially with regards to food, which was scarce and closely watched among the Norse subsistence farmers. The poet notes that even a “trusty friend” (possibly sarcastic) would invite him over more often if he brought more food than he ate.

- 68 Eldr es batstr · með ýta sonum  
 2 ok sólar sýn,  
 heilyndi sitt, · ef maðr hafa náir,  
 4 án við lqst at lifa.  
 Fire is best among the sons of men,  
 and the sight of the sun;  
 one’s good health, if he manage to keep it—  
 [and] living free from vice.

- 69 Es-at maðr alls ve-sall, · þótt sé illa heill,  
 2 sumr es af sonum sáll,  
 sumr af frændum, · sumr af fæ órnu,  
 4 sumr af verkum vǫl.  
 Man is not all unblessed, though he of poor health be:  
 someone is blessed with sons;  
 someone with kinsmen, someone with ample fee,  
 someone with works done well.

1 ve-sall ‘unblessed’ | Or ‘woe-blessed’. I have elsewhere translated this word as ‘wretched’, but have presently rendered it this way to show the etymological relationship. The second element in this compound is *sǫll*, which lacks i-umlaut due to a shortening of the vowel before the umlaut became phonemic. The ancestral Proto-Norse forms would be *\*sǫllir* and *\*uajǫ-sǫllir*. Cf. PǫM-MǫRKY *uajǫ-marrir* ‘infamous’ on the Tjurkö bracteate, where the second element is the ancestor of ON *mǫrr* ‘renowned, famous’; the expected descendant *\*ue-marr* is not attested. I have chosen to translate *sǫll* 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-sǫll* ‘blessed with harvests’, while one whose kingdom is at peace (*fríðr*) is said to be *fríð-sǫll* ‘blessed with peace’. In this worldview the state of the realm is not due to uncontrollable environmental or political factors, but rather arises from the very person of the king (TODO: Reference PCRN chapter).

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

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

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

A fire I saw burning high for a wealthy man,  
but outside he was dead before the doors.<sup>20</sup>

1 an séi ó-lifðum ‘than with the unliving’ | emend.; 7 ęl lifðom R.

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

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

<sup>20</sup> The fire is presumably the man’s funeral pyre, on which a considerable amount of his wealth has been spent; according to ibn Fadlan (TODO) two thirds of a dead chieftain’s estate was spent on his funeral. One notes the contrastive *en* ‘but’ and may understand it as follows: “I saw a lavish funeral held for a man, but he was still dead.” This interpretation is supported by the Háv 71 below, which expresses the same sentiment.

71      Haltr riðr hrossi, · hjęrð rekr handar vanr,  
2              daufr vegr ok dugir;  
            blindr es bętri, · an bręnndr séi;  
4              nýtr mann-gi nás.

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



- 4           fjölð of viðrir · à fimm dögum,  
              en meir à 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 skips ráar 'short are a ship's sailyards' | TODO: Write about the varying interpretations (Finnur, Cleasby, Skp) of this line.

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

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

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

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

2 af aurum 'from wealth' | emend. from meaningless *ṛaflaðromṛ* 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 fręndr,  
2           deyr sjalfr hit sama;  
              en orðs-tírr · deyr aldri-gi  
4           hveim's sér góðan getr.

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

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

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

- 77      Deyr fé, · deyja frændr,  
               deyr sjalfr hit sama;  
 2            ek veit **ç**inn · at aldri-gi deyr:  
 4            dómr of dauðan hværn.

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

---

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

---

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

---

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

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

---

2 v́anar vól 'the staff of hope' | A beggar's staff.

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

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

- 80      Þat 's þa reynt, es þú at rúnun spyrr, · hinum regin-kunnum,  
               þeim's gørðu ginn-regin  
 2            ok fæði Fimbul-þulr;  
 4            þa hefr hann batst, ef hann þegir.

That is then proven, which thou learnest from the runes, those born of the  
 Reins,

those which the yin-Reins made,  
and the Fimble-Thyle (= Weden) painted.—  
Then he has it best, if he shuts up.<sup>21</sup>

---

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

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

---

<sup>21</sup>This stanza, which deals with runic magic and shares expressions with sts. in the Rune-Tally section (beginning with st. 138 below), hardly fits in its current place. The last line with its shift in person is likely to be a later insert.

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

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

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

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

---

2 gefin 'given' | In marriage.

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

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

---

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

- 83 Við ęld skal ęl drekka, · en á ísi skríða,  
 2 magran mar kaup, · en męki saurgan,  
 hęima hęst ęeita, · en hund á búi.

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

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

- 84 Męyyar orđum · skyli mann-gi trúa,  
 2 né því's kveđr kona;  
 því-at á hverfanda hvéli · vōru þęim hjōrtu skōpuđ,  
 4 brįđ í brįst of lagit.

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

3 því-at | om. *FbrS* 3 vōru | *er FbrS* 3 hjōrtu skōpuđ 'hearts shaped' | *hjarta skapat* 'heart shaped' *FbrS* 4 brįđ | ok brįđ *FbrS* 4 lagit | *laginn FbrS*

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

- 85 Brestanda boga, · brinnanda loga,  
 2 gínanda ulfi, · galandi krōku,  
 rýtanda svíni, · rōt-lausum víđi,  
 4 vaxanda vági, · vellanda katli,

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

- 86 fljūganda fleini, · fallandi bōru,  
 2 ísi ęin-nęttum, · ormi hring-lęgnum,  
 brúđar bęđ-mōlum · eđa brotnu sverđi,  
 4 bjarnar leiki · eđa 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-ráđa þręli,



2 vǫlu vil-méli, · val ný-fældum.

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

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

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

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

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

88 Akri ár-sǫnum · trúi ęngi maðr,  
2 né til snimma syni;  
veðr reðr akri, · en vit syni;  
4 hętt es þęira hvárt.

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

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

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

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

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

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

- 91 Bært nú mēli’k, · því-at bēði veit’k,  
 2 brigðr es karla hugr konum,  
 þá fegrst mēlum, · es flást hyggjum;  
 4 þat tēlir horska hugi.

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

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

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

4 þat tēlir horska hugi ‘that entraps sharp minds’ | Love (or sexual infatuation—the poet does not distinguish between them) turns even wise men into liars or otherwise dishonest persons. Cf. *Mbkv* 20/1–2, which is probably partly based on this stanza: *Ást-blindir ‘ru seggir svá · sumir, at þykkja mjök fáa gá;*

*þannig verðr um man-söng mēlt; · marga befr þat hyggna tēlt.* ‘Some men are so love-blind, that they seem to heed very little; // for that sake it is said about love-song: many thinking men has it entrapped.’

- 92 Fagrt skal mēla · ok fē bjóða,  
 2 sá’s vill fljóðs óst fāa,  
 líki leyfa · hins ljósa mans,  
 4 sá fē, es friar.

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

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

4 sá fêr, es fríar ‘he wins, who woos’ | I.e., “he who courts her will win her hand.”

- 93      Ástar firna · skyli **ę**ngi maðr  
 2              annan aldri-gi;  
             opt fāa à horskan, · es à **h**ęmskan 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      Eý-vitar firna, · es maðr annan skal,  
 2              þess es of margan **ę**ęgr guma;  
             **h**ęmska ór horskum · **ę**ęrir hōlða sonu  
 4              sá hinn mātki 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      Hugn ęinn þat vęit, · es býr **h**jarta nér,  
 2              ęinn es hann sér of sęfa;  
             øng es sótt verri · hvęim snotrum manni  
 4              an sér øngu at una.

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

- 96      Þat þa **ę**ęynda’k, · es í **ę**ęyri sat’k,  
 2              ok vętta’k míns munar,  
             hold ok **h**jarta · vaş mér hin horska męr,  
 4              þęygi hana at **h**ęldr hęf’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 męy · ek fann **b**ęðjum à

- 2                   sól-hvíta sofa;  
                   jarls ynði · þótti mér ekki vesa  
 4                   nema við þat lík at lífa.

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

---

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

- [Billings mér:] 98   „Auk nér aptni · skalt Óðinn koma,  
                           ef vilt þér mēla man,  
                           allt eru ó-sköpp, · nema ein vitim  
 2                           slikan löst saman.“  
 4
- “And by evening shalt thou, Woden, come,  
 if thou wilt get for thee the girl [me];  
 everything is misshapen unless we alone should know  
 such a vice together.”

- 99   Aptr ek hvarf · ok unna þóttumk  
                           vísam vilja frá;  
                           hitt ek hugða, · at hafa mynda'k  
 2                           gæð hennar allt ok gaman.  
 4

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

---

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

- 100   Svá kom'k nēst, · at hin nýta vas  
                           víg-drótt öll of vakin,  
                           með brinnðum ljósum · ok bornum viði,  
 2                           svá vas mér víl-stígr of vitaðr.  
 4

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 ęnn of kominn,  
          þá vas sal-drótt of sofin;  
 2        grey ęitt þá fann’k · hinnar góðu konu  
          bundit bæðjum á.  
 4

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

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

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

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

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

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

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

and so travels around the world in order to share his wisdom with humans.

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

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

Some time later, Weden is out journeying, and finds nine thralls mowing hay. He sharpens their scythes with a special whetstone, and the mowing improves greatly. He then throws it in the air and the thralls shortly kill each other over it. By evening Weden comes to the owner of the thralls, Bigh, Sutting’s brother. Bigh laments the death of his workmen, and so Weden, who calls himself Baleworker, offers to do the work of the thralls over the summer, in exchange for one drink of Sutting’s mead. Bigh tells him that Sutting alone owns the mead, but that he will accompany Baleworker to Sutting to ask for the drink.

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

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

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

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

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

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

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

The underlying narrative seems to generally agree with that of *Skm*, but unlike its more transactional affair, we here find a stronger emphasis on Weden’s cruel betrayal of Guthlathe. A notable detail not found in *Skm* is Weden’s oath in st. 109. The content of the oath was most likely that Weden would marry Guthlathe, something supported by the language used (see note to st. 108: *bins bindra dags*). The recipient of the oath, which Weden clearly broke, was either Sutting or Guthlathe. That Weden swore it to Sutting, and

thus asked him for Guthlathe's hand in marriage, may be suggested by the description of Sutting as *svikvinn* 'betrayed' in st. 109. This view, however, has an internal narrative problem: in st. 103 Weden describes his interaction with Sutting as poor, and in st. 105 Weden is said to have had to bore through the mountains, but this may just have been to reach Sutting, rather than Guthlathe as in *Skm*. The recipient of the oath being Guthlathe would agree better with the *Skm* narrative, and Sutting's betrayer would instead be her.

- 
- 103      Hęima glǫðr gumi · ok við gęsti řęifr,  
 2              sviðr skal of sik vesa;  
             minnigr ok mǫlugr, · ef vill marg-fróðr vesa;  
 4              opt skal góðs geta;  
             fimbul-fambi hęitir, · sá's fátt kann sęja;  
 6              þat es ó-snotrs aðal.

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

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

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

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

The old ettin [= Sutting] I sought, now am I come back;  
 I got little hearing there.

Many words I spoke to my furtherance,  
 in the halls of Sutting.

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

Guthlathe 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 fáa  
 2 ok of grjót gnaga;  
 yfir ok undir · stóðumk jǫtna vegir,  
 4 svá hétta'k hǫfði til.  
 Rate's mouth I made to bring me room,  
 and gnaw away at the rocks.  
 Over and under me stood the roads of the ettins [MOUNTAINS];  
 so I risked my head.

107 Vǫl keypts hlutar · hef'k vǫl notit;  
 2 fās es fróðum vant;  
 því-at Óð-rórir · es nú upp kominn  
 4 á alda vés jaðar.  
 The well bought thing [Mead of Poetry] have I used well—  
 little do the learned lack,  
 for Woderearer is now come up  
 over the rim of the wigh of men [= Middenyard].

---

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

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

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

108 Ifi 's mér á, · at véra'k ǣnn kominn  
 2 jǫtna gǫrðum ór,  
 ef Gunn-laðar né nyt'a'k, · hinnar góðu konu,  
 4 es lögðumk arm yfir.  
 There is doubt in me, if I would yet be come  
 out of the yards of the Ettins,  
 if Guthlathe I had not used, that good woman  
 whom I laid my arm over.

109 Hins hindra dags · gingu hrím-þursar  
 2 Háva ráðs at fregna, · Háva hǫllu í,  
 at Bǫl-verki spurðu, · ef véri með bǫndum kominn  
 4 eða hefði hönum Suttungr of sóit.  
 The following day went the Rime-Thurses  
 to ask for the High One's counsel, in the High One's hall.  
 About Baleworker (= Weden) they asked, if he were come among the bonds  
 (gods),  
 or if Sutting had slain him.

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

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

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

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

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

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

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

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

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

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

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 At night do not rise, unless thou be scouting,  
 or thou look for thy place outside.

---

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

113 Rǫðumk þér Loddfáfnir, · at rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 fjöl-kunnigri konu · skal-at-tu í faðmi sofa,  
 svá't hon lyki þik liðum.

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

114 Hón svá görir · at gair ęgi

- 2 þings né þjóðans máls;  
mat þú vill-at · né manns-kis gaman  
4 færr þú sorga-fullr at sofa.

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

1 gáir 'heed' | The nasal vowel here is based on Elfdalian *gá*.

- 115 Rððumk þér Loddfáfnir, · at rðð nemir,  
2 njóta munt ef nemr,  
þér munu góð ef getr:  
4 annars konu · teyg þér aldri-gi  
eyra-rúnu at.

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

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

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

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

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

- 117 Rððumk þér Loddfáfnir, · en rðð nemir,  
2 njóta munt ef nemr,  
þér munu góð ef getr:  
4 illan mann · lát aldri-gi  
ò-hopp at þér vita,

6 því-at af illum manni · fêr aldrí-gi  
gjöld hins góða hugar.

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

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

118 Ofar-la bíta · sák çinum hal  
2 orð illrar konu,  
flá-rðð tunga · varð hönnum at fjör-lagi  
4 ok þeygi of sanna sök.

Sorely biting I saw at a lonely man  
the words of an evil woman;  
a false-counseling tongue brought his life to its end,  
and in no way over a truthful charge.

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

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

119 Rððumk þér Loddfáfnir, · en rðð nemir,  
2 njóta munt ef nemr,  
þér munu góð ef getr:  
4 vêtst, ef vin átt, · þann’s vël trúir,  
far þú at finna opt;  
6 því-at hrísi vëx · ok hõu grasi  
vegr, es vët-ki trøðr.

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

6 hrísi vëx · ok hõu grasi ‘with brushwood and with tall grass grows’ | Identical to *Grm* 17/1.

120 Rððumk þér Loddfáfnir, · en rðð nemir,

- 2                **n**jóta munt ef **n**emr,  
                  þér munu góð ef getr:  
 4                góðan mann · tæg þér at **g**aman-rúnum  
                  ok nem **l**iknar-galdr meðan **l**ífir.

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

---

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

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

- 121           **R**óðumk þér Loddfáfnir, · en **r**óð nemir,  
 2                **n**jóta munt ef **n**emr,  
                  þér munu góð ef getr:  
 4                **v**in þínum · **v**es aldri-gi  
                  **f**yrri at flaum-slitum.  
 6                **s**org etr hjarta, · ef þú **s**egja né náir  
                  **ç**in-hverjum **a**llan hug.

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

---

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

- 122           **R**óðumk þér Loddfáfnir, · en **r**óð nemir,  
 2                **n**jóta munt ef **n**emr,  
                  þér munu góð ef getr:  
 4                **o**rðum skipta · skalt aldri-gi  
                  við ó-svinna **a**pa,

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

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

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

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

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

---

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

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

- 124 Sifjum ’s þá blandit · hværr es segja réðr  
 2 einum allan hug;  
 alt es bættra · an sé brigrðum at vesa:  
 4 es-a sá vinr qðrum · es vilt eitt segir.

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

---

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

- 125 Rqðumk þér Loddfáfnir, · en rðð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 þrimr orðum senna · skal-at-tu þér við verra mann;  
 opt hinn bættri bilar,  
 6 þá’s hinn verri vegr.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 With three words shalt thou not flyte with a worse man;  
 oft the better man breaks  
 when the worse man strikes.<sup>22</sup>

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

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<sup>22</sup>Cf. st. 121.

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Be not a shoe-maker nor shaft-maker,  
 unless thou be one for thyself.  
 The shoe is shaped badly or the shaft be crooked—  
 then for thee a bale is bid.<sup>23</sup>

---

<sup>23</sup>i.e. the customer will place a curse on you if he dislikes the wares.

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Wherever thou knowest a bale, call it a bale against thee,  
 and give not thy foes peace.<sup>24</sup>

---

<sup>24</sup>i.e. “if somebody puts a curse on you, do not ignore it, but respond decisively”. This st. has often been interpreted as a command to call out evil, even when committed towards somebody else, and while there is nothing in it that speaks clearly against that interpretation, it does not agree with the general spirit of the *Háv*, which is one of caution and shrewdness.

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



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

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

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Look upward shalt thou not in battle  
 —alike to a madman become the sons of men—  
 lest warriors bewitch thee.<sup>25</sup>

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

<sup>25</sup> An obscure superstition; the interpretation hinges on the word *gjalti* ‘madman’ dat. sg., which must be compared with closely related phrase *verða at gjalti* ‘to be turned into a “gelt”’.

(1) CV explains it as an old dative of *gǫltr* ‘boar, hog’. This necessitates an irregular breaking of *ja < g*, since *gǫltr* (< Proto-Norse *\*galtur*) is an u-stem and should have dat. sg. *gelti* (< *\*galtiu*, cf. *kunimudiu*, dat. sg. of *\*Kunimundur*, on the Tjurkö i bracteate).

(2) The generally accepted explanation in modern scholarship seems to be a borrowing from Old Irish *geilt* ‘insane, mad’ (so La Farge and Tucker (1992) and others). The closest parallel to the present stanza is the C12th or C13th tale of Suibhne mac Colmáin, who was cursed by saint Rónán Finn to become mad; the curse took effect when he looked into the sky during a battle, after which he was known as Suibhne geilt. Earlier attestations of the same story are found as early as the 840s (see Males (2024, p. 100)).

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

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

If thou wilt for thyself greet a good woman to pleasure-runes,  
 and get good cheer from her;  
 fair things shalt thou promise, and let it be fast;  
 no man loathes a good thing if he gets it.

---

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

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Wary I ask thee to be, and not over-wary;  
 be thou wariest with ale, and with another man's woman,  
 and with the third, that thieves do not outplay [thee].

- 132 Rǫðumk þér Loddfáfnir, · en rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 at háði né hlátri · haf aldri-gi  
 gest né ganganda.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 In scorn or laughter do never have  
 a guest or wanderer.

- 133 Opt vitu ð-görla, · þeir's sitja inni fyrir,  
 2 hvers þeir 'ru kyns es koma;  
 es-at maðr svá góðr · at galli né fylgi,  
 4 né svá illr at einu-gi dugi.

Oft they know unclearly, who sit further within,  
 of what kind are those who come;  
 there is no man so good that no flaw follows,  
 nor so bad that he for nothing avails.

- 134 Rǫðumk þér Loddfáfnir, · en rǫð nemir,  
 2 njóta munt ef nemr,

þér munu góð ef getr:  
 4 at hǫrum þul · hlé aldri-gi,  
 opt 's gótt þat's gamlir kveða,  
 6 opt ór skorpum þelg · skilin orð koma  
 þeim's hangir með hǫm  
 8 ok skollir með skróum,  
 ok váfir með víl-mögum.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 At a hoary thyle do never laugh;  
 oft is good that which old men sing.  
 Oft from scorched leather come discerning words;  
 from him who hangs with hides,  
 and dangles with dry skins,  
 and sways among lads of toil [THRALLS].<sup>26</sup>

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<sup>26</sup>rTODD: Some note. *vil-mögum* meaning 'veal-stomachs'? Cf. Crawford's video and Finnur on this.

135 Rjóðumk þér Loddfáfnir, · en rjóð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 gæst þú né geyj-a · né á grind hrækir;  
 get þú vǫ-luðum vǫl.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 At a guest bark not, nor spit at the gate;  
 furnish the destitute well.

---

4 né á grind hrækir 'nor spit at the gate' | The guest is presumably standing behind gate waiting for the farmer to open it and let him in.

136 Rammt es þat tré, · es ríða skal  
 2 ǫllum at upp-loki;  
 baug þú gef · eða þat biðja mun  
 4 þér lēs hvørs á liðu.

Strong is that wood which shall swing  
 to open up for all.<sup>27</sup>  
 Do give a bigh, or it will bid  
 every kind of guile onto thy limbs.

---

<sup>27</sup>i.e. the beam of the gate in front of the farm.

- 137 **R**óðumk þér Loddfáfnir, · en **r**óð nemir,  
 2 **n**jóta munt ef **n**emr,  
 þér munu **g**óð ef **g**etr:  
 4 hvar's **q**l drekkir · kjós þér **j**arðar megin,  
 því-at **j**orð tekr við **q**lðri, · en **ç**ldr við sóttum,  
 6 **ç**ik við **a**bbindi, · **a**x við fjöl-kyngi,  
**h**oll við **h**ýrógi; · **h**ęiptum skal Mána kvęðja,  
 8 **b**ęiti við **b**it-sóttum, · en við **b**olvi rúnar;  
**f**old skal við **f**lóði taka.

I counsel thee, O Loddfathomer, that thou learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Wherever thou drinkest ale choose thee Earth's might,  
 for earth takes against drunkenness, and fire against sicknesses;  
 oak against dysentery; the ear [of corn] against sorcery;  
 bearded rye against hernia—in feuds shall one hail Moon—  
 heather against bite-sicknesses, and runes against a bale;<sup>28</sup>  
 earth shall one have against flood.

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

<sup>28</sup> cf. sts. 126, 152.

## The Rune-Tally (138–146)

This group of stanzas is introduced by a large initial in **R**, marking the beginning of a new section. In younger paper manuscripts they have the header *Rúna-tals þátrr* 'Strand of the Rune-Tally', and generally give an archaic, mystic impression; at times one gets a feeling that they were drawn from the lips of an Odinic priest.

Apart from these stanzas there are a few other manuscript attestations of similar Runic magic. Closest at hand is st. 80 above, which would fit seamlessly into the present section. Outside of *Háv* there is *Sigrdr* 5–17, also preserved in **R**.

- 138 **V**ęit'k at ek hekk · **v**indga-męiði á  
 2 **n**ętr allar **n**ú,  
**g**ęiri undaðr · ok **g**ęfinn Óðni,  
 4 **s**jalfr sjolfum mér,  
 á þeim **m**ęiði, · es **m**ann-gi vęit,

- 6                   hvęrs af rótum rinnr.  
 I know that I hung on the windy beam  
 for nine nights all,  
 wounded by spear and given to Weden,  
 myself to myself—  
 on that beam where no man knows  
 of whose roots it runs.
- 

<sup>1</sup> vindga-męiði ‘the windy beam’ | Generally understood to be a variant of *vinga-męiðr* ‘gallows tree’ found in three Scaldic stanzas (SkP signa: Egill Lv 14, Eyv *Hál* 5, Anon (FoGT) 17).

- 139           Við hlęifi mik sóldu-t · né við horni-gi;  
<sup>2</sup>               nýsta ek niðr, · nam’k upp rúnar,  
               óþandi nam, · fell’k aþr þaðan.  
 With loaf they relieved me not, nor with any horn.  
 I peered down; I took up the runes;  
 screaming I took—I fell back thence.
- 

<sup>1</sup> hlęifi ... horni-gi ‘loaf ... horn’ | i.e. “I got neither bread to eat nor ale to drink.”

- 140           Fimbul-ljóð níu · nam’k af hinum fręgja syni  
<sup>2</sup>               Bólþorns, Bestlu fðður,  
               ok ek drykk of gat · hins dýra mjaðar  
<sup>4</sup>               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.

---

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

<sup>1-2</sup> hinum fręgja syni Bólþorns, Bestlu fðður ‘the famed son of Balethorn, Bestle’s father’ | According to *Gylf* 6: [Borr] fekk þessar konu, er Bestla hét, dóttir Bólþorns jötuns, ok fengu þau þrjá sonu; hét einn Óðinn, annarr Vili, þriði Vę [...] ‘[Byre] got the wife called Bestle, the daughter of the ettin Balethorn, and they had three sons: one was called Weden, the other Will, the third Wigh.’ Balethorn’s son is then Weden’s uncle, an instance of the old Indo-European custom of sending sons away to be fostered by the mother’s male relations. Cf. TODO: some reference.

- 141           Þá nam’k fręvask · ok fróðr vesa  
<sup>2</sup>               ok vaxa ok vęl hafask;  
               orð mér af orði · orðs lęitaði  
<sup>4</sup>               verk mér af verki · verks lęitaði.

Then I took to flourish and be wise,  
 and grow and have it well.

My word from a word a word sought out;  
my work from a work a work sought out.

---

1 nam'k frēvask 'I began to flourish' | A notorious mistranslation popularized by David F. Greenberg (1988) has rendered these words as "I took semen". They would supposedly reference Weden stealing the ejaculate from hanged men in order to replenish his own powers—something not otherwise attested. This preposterous notion makes no sense in the context of the text and has no philological grounding. While Old Norse *frē* does mean "seed", it only refers to the seeds of plants, not the seed animals or men. Regardless, *frēvask* is without doubt a reflexive verb literally meaning something like 'cultivate oneself'.

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

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

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

---

6 ragna 'of the Reins' | 'ręgna' R

---

1 Rúnar munt finna · ok ráðna stafi 'Runes wilt thou find, and interpreted staves' | A strong resemblance is found in the long-line on the medieval runestone N 13: *rúnar ek rist · ok ráðna stafi* 'runes I carve, and interpreted staves.'

- 143 Óðinn með ęsum, · en fyr ęlfum Dáinn,  
2 Dvalinn dvergum fyrir,  
Ásviðr ęttnum fyrir,  
4 ek ręist sjalfr sumar.

Weden among the Eese and 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; one would expect it to be Weden, but He is already named in line 1.

- 144 Vęitst, hvé rísta skal? · Vęitst, hvé ráða skal?  
2 Vęitst, hvé fāa skal? · Vęitst, hvé fręista skal?

4           Veiṭst, hvé **b**iðja skal? · Veiṭst, hvé **b**lóta skal?  
               Veiṭst, hvé **s**ęnda skal? · Veiṭst, hvé **s**óa skal?

Knowest thou how one shall carve? Knowest thou how one shall read?  
 Knowest thou how one shall paint? Knowest thou how one shall try?  
 Knowest thou how one shall bid? Knowest thou how one shall bloot?  
 Knowest thou one shall send? Knowest thou how one shall soo?<sup>29,30</sup>

<sup>29</sup>The first four verbs refer to runes: carving, interpreting, colouring (with blood?), and divining. The latter four refer to sacrifice: praying, worshipping, sending (the sacrifice or the prayer to the gods), and wasting the victim. See further relevant Index entries: bloot, soo.

<sup>30</sup>The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

145       **B**ętra 's ò-beðit · an sé of-blótit,  
               ęy sér til **g**ildis **g**įf;  
               bętra 's ò-sęnt · an sé of-sóit;  
               [...]

It is better unbid than over-blooted;  
       a gift always looks for recompense.  
 It is better unsent than over-sooed;  
 [...].<sup>31</sup>

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

<sup>31</sup>An identical progression of four verbs suggests a close relation with the previous st. — I believe Males (2024) has the correct interpretation: since a gift always requires recompense, an excessive sacrifice could be seen as offensive and upset the relationship with the god. Males draws the analogy with an episode in *Eg*, where a rival poet leaves an expensive shield for Eyel and rides off; the latter understands this as a demand to compose a poem about the shield, and is greatly angered. The cycle of gifts and rewards between men and the gods is very important in Indo-European pagan religions; compare the Sanskrit phrase *Debī me, dādāmi te* ‘Give to me, I give to thee’ and Latin *dō ut dēs* ‘I give that thou might give’.

146       Svá **P**undr of reist · fyr **þ**jóða røk,  
               þar's upp of reis, · es apr of kom.

Thus did Thound (= Weden) carve for the rakes of nations,  
 where up he rose as back he came.<sup>32</sup>

<sup>32</sup>TODO: A very cryptic st.

## The Leed-Tally (147–165)

This section of *Háv*, the so-called the Leed-Tally (*Ljóðatal*), is not separated from the preceding section (which is marked out with a large initial), but is

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

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

- 
- 147 Ljóð þau kann'k, · es kann-at þjóðans kona  
 2 ok manns-kis mögr.  
 Hjölþ heitir ęitt, · þat þér hjalpa mun  
 4 við sorgum ok sǫkum, · ok sútum gǫrv-ǫllum.

Those leeds I know, which no king's wife knows,  
 and no man's lad.

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

---

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

- 148 Þat kann'k annat, · es þurfu ýta synir,  
 2 þęir's vilja lęknar lifa.

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

---

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

- 149 Þat kann'k þriðja, · ef mér verðr þǫrf mikil  
 2 hapt við mína heipt-mǫgu,  
 ęggjar deyfik · minna and-skota,  
 4 bíta-t þęim vǫpn né vęlir.

This I know third, if I come in great need  
 of hindrance against my feud-lads [FOES];  
 I dull the edges of my opponents;  
 for them bite no weapons nor staffs.

---



4 *vélir* ‘staffs’ | Plural of *vplr*, here referring to the magic staff or sceptre used by witches and warlocks; the word *vplua* ‘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 bõnd at bóg-limum,  
 svá ek gæl, · at ganga má’k,  
 4 sprettr mér af fótum fjöturr,  
 en af hõndum hapt.

This I know fourth, if men bear  
 bonds onto my shoulder-limbs:  
 so I gale that I may walk;  
 springs from my feet the fetter,  
 and from my hands the bond.

---

1–5 ALL | Cf. *Grg* 10, which is very similar to the present stanza, and *Mers I* (edited below under Galders), a galder that seems actually to have been used for loosening fetters.

151 Þat kann’k fimta, · ef sé’k af fari skotinn  
 2 flëin í folki vaða,  
 flýgr-a svá stint, · at stöðvi’g-a’k,  
 4 ef hann sjónum of sé’k.

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

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

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

---

1–2. ef mik sérir þegn á rótum rás viðar ‘if athane wounds me on the roots of a raw/sappy tree’ | I.e., “if a man carves a runic curse against me”. The sappy wood was apparently of importance for the curse; cf. the curious account of *Grettis* 79, where a hag curses Grettir in the following way: after finding a small tree and planing a small smooth surface onto a scorched side of it, she carves runes in its roots and reddens them with her own blood. She then chants galders while walking counter-clockwise around it. Lastly she pushes it out to sea, praying for it to drift to Grettir’s homestead and curse him. Cf. also *Skm* 32 where Shirner goes to a *brár viðr* ‘raw/sappy tree’ to get a certain curse-object.

2 rás ‘raw/sappy’ | The normal form of this word is *brár* (cf. *Skm* 32), but the required alliteration with *rótum* makes it impossible here.

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

This I know seventh, if I see a high hall  
 blazing over seat-lads [WARRIORS]:  
 it burns not so broadly that I cannot save it—  
 that galder I can gale.

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

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

---

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

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

This I know ninth, if I come in need  
 of saving my ride on a floater [SHIP]:  
 the wind I calm upon the wave,  
 and put all the sea asleep.

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

This I know tenth, if I see town-rideresses  
 playing aloft:  
 I work it so that they go astray  
 of their home-hames,  
 of their home-minds.

---

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

1 tún-riður ‘town-rideresses’ | The *riður* ‘rideresses’ were witches who would leave their original human shapes or skins (*bamir*) in order to fly around in the air tormenting and poisoning villagers. Their original bodies would then be lying in a coma-like state, something like “astral projection”. It was not the case that their whole mental faculties would disconnect from their bodies, but rather they would leave behind something of their humanity, which was thought to be inextricably linked to their human bodies. Through his second sight, Woden was able to see these riders, and would then use his superior magical wisdom to confuse them so that they would not be able to return to their human “home-shapes” or minds, but would instead be forced to stray as tormented bodiless ghosts; a cruel fate. Woden also brags about tricking riders in *Hárþ* 20.

157 Þat kann’k elliþta, · ef skal’k til orrosto  
2 lēiða lang-vini,  
und randir gēl’k, · en þeir með ríki fara,  
4 heilir hildar til,  
heilir hildi frá,  
6 koma þeir heilir hvaðan.

This I know eleventh, if I shall into the fray  
lead old friends:  
beneath the shields I gale, and they go with power  
healthy to the battle,  
healthy from the battle;  
they return healthy 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 retainers’. Two other places where it is used of Woden’s followers in particular are *Grm* 54 and *Sont* 22, where Eyel speaks about his friendship (*vin-átt*) with Woden.

158 Þat kann’k toþta, · ef sé’k á tré uppi  
2 váfa virgil-ná,  
svá ek rist · ok í rúnum fá’k,  
4 at sá gēngr gumi.  
ok mēlir við mik.

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

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

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

---

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

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

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

---

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

161 Þat kann'k fimtánda, · es gól Þjóð-rórir  
 2 dvergr fyr Dēllings durum,  
 afl gól ósum, · en ǫlfum frama,  
 4 hyggju Hropta-tý.

This I know fifteenth, which Thedrearer galed,  
 the dwarf, before Delling's doors.  
 Strength he galed for the Eese, and fame for the Elves,  
 thought for Roft-Tew (= Weden).

162 Þat kann'k sextánda, · ef vil'k hins svinna mans  
 2 hafa gēð allt ok gaman,  
 hugi hvef'k · hvit-armri konu  
 4 ok sný'k hennar ǫllum sefa.

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

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

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

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

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

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

This I know eighteenth, which I will never teach  
 a maiden nor man's woman,  
 (everything is better which one alone knows;  
 that follows the last of the leeds,)  
 save for her alone who holds me in her arm,  
 or is my sister.

---

5 mik armi verr 'holds me in her arm' | A similar expression is also used *Vkv* 2. The one who wraps Weden in her arm may be his wife, Fric.

---

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

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

---

3 jötna 'ettins' | corrected in margin from *ýta* 'men' R

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

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# Speeches of Webthrithner (*Vafþrúðnismál*)

Dating (Sapp, 2022): C10th (o.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 two sections; first the prologue, where Weden takes counsel from his wife Frie, then sets out for Webthrithner's hall (sts. 1–10); second the wisdom contest. By means of repeated refrains in the question-stanzas, the contest is divided into three sections, namely Webthrithner's 4 unnumbered questions (11–18), Weden's 12 numbered questions (20–43), and Weden's 6 unnumbered questions about the end times (44–55).

The following table illustrates the refrains; for stanza 40 see note there:

11–17	<i>Seg mér/þat, Gagnráðr, · alls á golfi vill   þíns of fręista frama</i>
20–42	<i>Seg þat (bit) N(:a) · ...   ... Vaf-þrúðnir vitir</i>
44–54	<i>Fjölð ek fór, · fjölð fręistaða'k,   fjölð ek reynda ręgin</i>

Shortly on the numerology of the questions—it is hardly a coincidence that Weden asks exactly 18 questions, this being a multiple of the sacred number 9. It is notable that another Odinic list, the spells in the Leed-tally section (sts. 147–165) of *Háv*, also has 18 items, even more so that the 18th spell in that list, like the 18th question here, is a mystery known only to Weden himself.

## Summary

Weden asks his wife, Frie, for counsel, as he is curious about the ancient wisdom which the ettin Webthriðner might possess (1). Frie expresses worry, since she considers Webthriðner stronger than all other ettins (2), but Weden says that he has travelled far and wide, and wishes to know what Webthriðner's hall is like (3). Frie wishes him good luck against the ettin (4) and he departs, to challenge Webthriðner's *orð-spēki* 'word-wisdom' (5). He arrives at the ettin's hall and introduces himself (6); Webthriðner 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 Webthriðner's hospitality (8). Webthriðner invites Gainred to sit down (9), who in turn utters a gnomic stanza (10) not unlike those of the first section of *Háv.*

Webthriðner 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).

Webthriðner 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 Webthriðner himself first remembers (34–35), about the origin of the wind (36–37), the god Nearth (38–39), Walhall and the Onechariers (40–41), and where Webthriðner has learned all this wisdom (42–43).

The tone of the questions now changes, and Gainred asks six questions concerning the end times, all beginning with the same refrain. He asks which humans will survive after the Fimblewinter (44–45), how the sun can rise after Fenrer has destroyed it (46–47), about some obscure maidens (48–49; see there), which Eese will survive after the flame of Surt goes out (50–51), and how Weden will die (52–53). Finally, he asks the unknowable question: what did Weden speak in the ear of Balder before he was burned on the pyre? (54)

Webthriðner 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 Webthriðner



2 at vitja Vafþrúðnis;  
for-vitni mikla · kveð'k mér á fornum stofum  
4 við þann hinn al-svinna jötun.“

“Counsel me now, Frie, as I desire to journey  
to visit Webthrithner.  
Great curiosity I have of ancient staves  
from that all-wise ettin.”

3-4 for-vitni ... jötun. ‘Great ... ettin.’ | I.e. “I am very curious to learn his ancient words of wisdom.” Cf. st. 55.

[Frigg kvað:] 2 „Hēima lētja · mynda'k Hērja-fǫðr  
2 í gǫrðum goða;  
því-at ęngi jötun · hugða'k jafn-ramman  
4 sęm Vafþrúðni vesa.“ [R 7v/12]

“At home would I keep the Father of Hosts [= Weden],  
in the yards of the Gods—  
for no ettin have I judged to be  
as strong as Webthrithner.”

[Óðinn kvað:] 3 „Fjǫlð ek fǫr, · fjǫlð fręistaða'k,  
2 fjǫlð ek ręynda ręgin;  
hitt vil'k vita, · hvę Vafþrúðnis  
4 sala-kynni sęi.“ [R 7v/13]

“Much I journeyed, much I tried,  
much I tested the Reins.  
This I wish to know: how Webthrithner's  
halls may be.”

[Frigg kvað:] 4 „Hęill þú farir, · hęill þú aptr komir,  
2 hęill á sinnum sęir;  
ǫði þér dugi · hvar's skalt, Alda-fǫðr,  
4 orðum męla jötun.“ [R 7v/15]

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

5 Fǫr þá Óðinn · at fręista orð-spęki  
2 þess hins al-svinna jötuns;  
at hǫllu kom, · es átti Hymis faðir;  
4 inn gekk Yggj þęgar. [R 7v/17]

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

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

[Óðinn kvað:] 6 „Hæill þú nú, Vafþrúðnir, · nú em'k í holl kominn [R 7v/i8]  
 2 á þik sjalfan séa;  
 hitt vil'k fyrst vita, · ef fróðr séir  
 4 eða al-sviðr, jǫtunn.“  
 “Hail thee now, Webthriðner! now I've come into the hall,  
 to see thy very self!  
 This I wish first to know, if learned thou be,  
 or all-wise, O ettin.”

[Vafþrúðnir kvað:] 7 „Hvat 's þat manna, · es í mínum sal [R 7v/20]  
 2 verpumk orði á?  
 út þú né kœmr · órum hollum frá,  
 4 nema þú inn snotrari séir.“  
 “What sort of man is that, who in my hall  
 throws a word at me?  
 Out thou comest not from our halls,  
 unless thou be the smarter man.”

[Óðinn kvað:] 8 „Gagnráðr heiti'k, · nú em'k af gǫngu kominn, [R 7v/22]  
 2 þyrstr til þinna sala;  
 laðar þurfi · hef'k lengi farit  
 4 ok þinna and-fanga, jǫtunn.“  
 “Gainred I am called; now am I come from walking,  
 thirsty, to thy halls.  
 In need of a welcome have I journeyed for long,  
 and of thy reception, ettin!”

1 Gagnráðr | The prose of G has *Gangráðr* ‘Gangred; Journey-adviser’ instead.

[Vafþrúðnir kvað:] 9 „Hví þú þá, Gagnráðr, · mēlisk af golfi fyrir? [R 7v/24]  
 2 far þú í sess í sal;  
 þá skal fręsta, · hvárr fleira viti,  
 4 gęstr eða hinn gamli þulr.“  
 “Why then, Gainred, speakest thou from the floor before me?  
 Take a seat in the hall!

Then it shall be tried, which of the two might know more:  
the guest, or the old thyle.”

- [Óðinn kvað:] **10** „*Ó*-auðigr maðr, · es til *auðigs* kœmr,  
2 mæli þarft eða þegi;  
*ofr*-mælgí mikil · hygg’k at illa geti  
4 hveim’s við *kald*-rifjaðan *kœmr*.“ [R 7v/26]
- “An unwealthy man who to a wealthy comes  
ought to speak the needful or shut up.  
Great over-speaking I think brings ill  
for him who comes by a cold-ribbed man.”

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

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

- [Vafþrúðnir kvað:] **11** „Seg mér, *Gagnráðr*, · alls á *golfi* vill  
2 þíns of *fręista* *frama*,  
hvę *hęstr* *hęitir*, · sá’s *hverjan* dregr  
4 dag of *drótt*-męgu.“ [R 7v/28]
- “Tell me, Gainred, since on the floor thou wilt  
test thy furtherance,  
what the horse is called which pulls every  
day over the lads of the folk [MEN].”

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

- [Óðinn kvað:] **12** „*Skin*-faxi hęitir, · es hinn *skıra* dregr  
2 dag of *drótt*-męgu;  
*hęsta* batstr · þykkir með *Hręið*-gotum;  
4 ey lýsir *męn* af *mari*.“ [R 7v/30]
- “Shinefax is he called who pulls the bright  
day over the lads of the folk.  
The best of horses he seems among the Reth-Gots;  
ever shines that stallion’s mane.”

- [Vafþrúðnir kvað:] **13** „Seg þat, *Gagnráðr*, · alls á *golfi* vill  
2 þíns of *fręista* *frama*,  
hvę *jór* hęitir, · sá’s *austan* dregr  
4 nött of *nýt* regin.“ [R 7v/32]
- “Tell this, Gainred, since on the floor thou wilt  
test thy furtherance,

what the steed is called which from east does pull  
night over the useful Reins.”

- [Óðinn kvað:] 14 „Hrím-faxi heitir, · es hverja dregr [R 7v/33]  
2 nött of nýt rēgin;  
mél-dropa fēllir · morgin hverjan;  
4 þaðan kōmr dōgg of dala.“  
“Rimefax is he called who pulls every  
night over the useful Reins.  
Drool from his bit he lets fall each morning;  
from thence comes the dew of the dales.”

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

- [Vafþrúðnir kvað:] 15 „Seg þat, Gagnráðr, · alls á golfi vill [R 8r/1]  
2 þíns of frēsta frama,  
hvē ǫ heitir, · sú’s deilir með jǫtna sonum  
4 grund, ok með goðum.“  
“Tell this, Gainred, since on the floor thou wilt  
test thy furtherance,  
what the river is called which divides the land  
between the sons of ettins and the gods.”

- [Óðinn kvað:] 16 „Ífing heitir ǫ, · es deilir með jǫtna sonum [R 8r/2]  
2 grund, ok með goðum;  
opin rinna · hón skal umb aldr-daga;  
4 verðr-at íss á ǫu.“  
“Iving is the river called which divides the land  
between the sons of ettins and the gods.  
Open shall it flow through its days of life;  
there forms no ice on that river.”

- [Vafþrúðnir kvað:] 17 „Seg þat, Gagnráðr, · alls á golfi vill [R 8r/3]  
2 þíns of frēsta frama,  
hvē vǫllr heitir, · es finnask vígi at  
4 Surtr ok hin svǫsu goð.“  
“Tell this, Gainred, since on the floor thou wilt  
test thy furtherance,  
what the plain is called where they find each other at war,  
Surt and the excellent Gods.”

Öðinn: 18 „Vígriðr heitir vǫllr, · es finnask vígi at  
 2 Surtr ok hin svósu goð;  
 hundrað rasta · hann 's á hverjan veg;  
 4 sá 's þeim vǫllr vitaðr.“

[R 8r/4, G]

“Wighride is the plain called where they find each other at war,  
 Surt and the excellent gods.  
 A hundred rests it stretches in every way;  
 for them that plain is marked out.”

Vafþrúðnir: 19 „Fróðr est nú gæstr, · far á bækk jotuns,  
 2 ok mælumk i sessi saman;  
 hǫfði veðja · vit skulum hǫllu í  
 4 gæstr, of goð-speki.“

[R 8r/6]

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

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

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Öðinn: 20 „Seg þat hit çina, · ef þitt óði dugir  
 2 ok þú Vafþrúðnir vitir,  
 hvaðan jorð of kom, · eða upp-himinn  
 4 fyrst, hinn fróði jotunn.“

[R 8r/9, A 3r/1]

“Tell this one, if thy wisdom avails,  
 and thou, Webthrithner, mightst know,  
 from whence Earth did come, or Up-heaven,  
 first, O learned ettin.”

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

Vafþrúðnir: 21 „Ór Ymis holdi · vas jorð of sköpuð,  
 2 en ór þeinum björg,  
 himinn ór hausi · hins hrím-kalda jotuns,  
 4 en ór sveita sér.“

[R 8r/10, A 3r/2]

“From Yimer’s flesh was the earth shaped,  
 and from his bones the mountains;

heaven from the skull of that rime-cold ettin,  
and from his blood the sea.”

1–4 Ór ... sę́r. ‘From ... the sea.’ | The whole st. very closely resembles *Grm* 41; ll. 1 and 4 here are identical to ll. 1–2 there, and ll. 2 and 3a here are clearly related to ll. 3a and 4 there. Still, the sts. are distinct enough that the one cannot be a direct scribal copy of the other. The relationship is more likely to be oral, they have probably both been composed in the same West Norwegian milieu, deriving from an older common Germanic tradition (see the Hymn from Wes-sobrunn under Christian Poetry).

4 sveita ‘blood’ | Cf. *Sont* 3/3 *jētuns bals · undir þjóta* ‘the neck-wounds of the ettin [SEAS] roar’. In poetry *sveiti* ‘sweat’ almost always means ‘blood’. This is shared with OE *swāt*, as seen e.g. in *Beow* 1286a: *sweord swāte fāb* ‘sword stained with “sweat”’, 2689b–2690: *þé ge-blódegod wearð // sáuwul-driore; · swāt jðom wéoll*. ‘he was bloodied in soul-gore; the “sweat” gushed in waves’.

- Óðinn: 22 „Seg þat annat, · ef þitt óði dugir  
2 ok þú Vaf-þrúðnir vitir,  
hvaðan Máni of kom, · svá’t fęrr męnn yfir,  
4 eða Sól hit sama.“
- “Tell this other, if thy wisdom avails,  
and thou, Webthrithner, mightst know,  
whence Moon did come, who journeys over men,  
or Sun likewise.”

- Vafþrúðnir: 23 „Mundil-fari heitir, · hann’s Mána faðir  
2 ok svá Sólár hit sama;  
himin hverfa · þau skulu hverjan dag  
4 ęldum at ár-tali.“
- “Mundlfare he is called—he is the father of Moon,  
and so of Sun likewise.  
Turn round heaven shall they every day,  
for mankind’s tally of years.”

1 Mundil-fari ‘Mundlfare’ | Otherwise unknown figure; see Index for etymology.

4 ęldum 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 *ęrum at tęlja* ‘the years for to tally’. — Numerous examples of the chronological reckoning of the Heathen Icelanders are found in *Are’s* Book of Icelanders and in the Book of Landtakings. Both of them relate the years to the Christian Common Era, but they must originally have been based on the reigns of kings, of which many examples are found in those two books.

- Óðinn: 24 „Seg þat hit þriðja, · alls þik svinnan kveða  
2 ok þú Vaf-þrúðnir vitir,  
hvaðan Dagr of kom, · sá’s fęrr drótt yfir,  
4 eða Nętt með niðum.“
- “Tell this third, since they call thee wise,  
and thou, Webthrithner, mightst know,

from whence Day did come, who journeys over the folk,  
or Night with the moon-phases.”

Vafþrúðnir: 25 „Dellingr heitir, · hann ’s Dags faðir, [R 8r/17, A 3r/8]  
2 en Nött vas Nörvi borin;  
ný ok nið · skópu nýt rëgin  
4 ǫldum at ár-tali.“

“Delling he is called—he is the father of Day,  
but Night was born to Narrow.  
The waxing and waning did the useful Reins create  
for mankind’s tally of years.”

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

Óðinn kvað: 26 „Seg þat hit fjórða, · alls þik fróðan kveða, [R 8r/18, A 3r/9]  
2 ok þú Vafþrúðnir vitir,  
hvaðan vetr of kom · eða varmt sumar  
4 fyrst með fród rëgin.“

“Tell this fourth, since they call thee learned,  
and thou, Webthritner, mightst know,  
from whence winter did come, or warm summer,  
first, amidst the learned Reins.”

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

“Windswoll is he called; he is Winter’s father;  
but Sosuth [is] Summer’s.”

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

Óðinn kvað: 28 „Seg þat hit fimta, · alls þik fróðan kveða, [R 8r/21, A 3r/11]  
2 ok þú Vafþrúðnir vitir,  
hvęrr ása ǫldstr · eða Ymis niðja  
4 yrði í ár-daga.“

“Tell this fifth, since they call thee learned,  
and thou, Webthritner, mightst know,  
who oldest of the Eese, or of Yimer’s kinsmen [ETTINS],  
arose in days of yore.”

3–4 hvęrr ... ár-daga ‘who ... days of yore.’ | I.e. “which was the very first being?” Cf. the question on the mystic C9th Malt Stone (DR NOR1988;5): *huarisi* : *alistiqsa*, perhaps *Hvar es inn ęlisti ása?* ‘Who is the eldest of the Eese?’

Vafþrúðnir: 29 „Ør-ófi vetra · áðr véri jǫrð of sköpuð,  
 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 Bareymer born.  
 Thrithymer was that one’s father,  
 and Earymer the grandfather.”

Óðinn kvað: 30 „Seg þat hit sétta, · alls þik svinnan kveða,  
 2 ok þú Vafþrúðnir vitir,  
 3 hvaðan Aur-gelmir kom · með jǫtna sonum  
 4 fyrst, hinn fróði jǫtunn.“

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

“Tell this sixth, since they call thee wise,  
 and thou, Webthrithner, mightst know:  
 From whence Earymer came amidst the sons of ettins,  
 first, O learned ettin.”

1–2. Seg ... vitir, ‘Tell ... know’ | om. G

Vafþrúðnir: 31 „Ór Éli-vögum · stukku eitr-dropar,  
 2 svá óx unds ór varð jǫtunn;  
 3 þar órar éttir · kómu allar saman;  
 4 því’s þat é alt til atalt.“

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

“From the Ilewaves splashed venom-drops;  
 so it grew until it formed an ettin.  
 Our lineages came there all together,  
 thus it is ever all too fierce.”

1–4 ALL | Over æons the splashing venom-drops combined until they formed a sentient being: this was Earymer, whom *Gylf* identifies with Yimer. In *Gylf* 5 Snorre cites this stanza and the latter half of 30 in support of his lengthy and embellished creation narrative, but it is not certain that is what the older poet had in mind.

The Ilewaves are probably a reflex of the chaotic primeval Waters found in many West Eurasian mythologies, including Genesis 1:1–3 and *RV* 10.129. Of these two foundational religious sources the latter is closer to the present stanza, and probably holds the more archaic conception. Where we find in the Jewish narrative a proper *creation*; at the very beginning of time God’s spirit is on the Waters and He makes the light shine over them, we find in these two Indo-European texts a *spontaneous emergence* of a single primeval entity long before the Gods are born—here from the violent splashing of venom, in *RV* 10.129.3 from “the power of heat” (*tápasah mabinā*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *RV* 10.129.4 simply giving rise to “desire” (*kāma*) which serves as the “primal seed of thought” (*mānasaḥ rētaḥ prathamām*)—and it is from these that the world is populated.

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

4 þat ‘it’ | i.e. the ettin race.

Óðinn kvað: 32 „Seg þat hit sjaunda, · alls þik svinnan kveða,

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



2 ok þú Vafþrúðnir vitir,  
hvé sá börn gat · hinn baldni jötunn,  
4 es hann hafði-t gýgjar gaman.“

“Tell this seventh, since they call thee wise,  
and thou, Webthritner, mightst know,  
how that one begot children, the stubborn ettin,  
when he knew not a troll-woman’s pleasure.”

3 baldni ‘stubborn’ | so A; *aldni* ‘the aged, old’ R breaks alliteration

Vafþrúðnir kvað: 33 „Und hendi vaxa · kvöðu hrímþursi  
2 mey ok mög saman;  
fótr við fíti · gat hins fróða jötuns  
4 sex-höfðaðan son.“

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

“In the hand of the rime-thurse, they said, did grow  
a maiden and lad together.  
Foot by a foot begat for the learned ettin  
a six-headed son.”

1–3 Und hendi ... fótr við fíti ‘Within the hand ... Foot against foot’ | The image is masturbatory. The stanza is paraphrased in Gylf 5: *En svá er sagt, at þú er hann svaf, fekk hann sveita. Þá óx undir vinstri hendi bonum maðr ok kona, ok annarr fótr hans gat son við öðrum, en þaðan af kómu éttir.* ‘But so is said, that when he slept he began to sweat. Then grew within his left hand a man and a woman, and one foot of his begat a son by the other, and thereof come the lineages [of Ettins].’

Óðinn kvað: 34 „Seg þat hit óttunda, · alls þik fróðan kveða,  
2 ok þú Vafþrúðnir vitir,  
hvat fyrst of mant · eða fremst of veltst,  
4 þú est al-sviðr jötunn.“

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

“Tell this eighth, since they call thee learned,  
and thou, Webthritner, mightst know  
what thou first recallest, or foremost knowest—  
thou art all-wise, ettin!”

1 Seg þat hit óttunda, · alls þik fróðan kveða, ‘Tell this eighth, since they call thee learned’ | Alliteration is missing from this line but may easily be attained by supplying the b-verse from sts. 20 and 22: *ef þitt óði dugir.*

Vafþrúðnir kvað: 35 „Ör-ófi vetra · áðr véri jörð of sköpuð,  
2 þá vas Ber-gelmir borinn;  
þat ek fyrst of man, · es hinn fróði jötunn  
4 á vas lúðr of lagiðr.“

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

“Uncountable winters before the Earth was created,  
then was Bareyelmir 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 Bareylmer 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 Bareylmer being laid (*of lagiðr*) upon it, the stanza could be read as speaking of a ship burial, so that the first thing Webthritner remembers is Bareylmer’s funeral.

Óðinn kvað: 36 „Sæg þat hit níunda, · alls þik svinnan kveða,  
2 ok þú Vafþrúðnir vitir,  
hvaðan vindr of kómr · svá’t ferr vág yfir,  
4 é menn hann sjalfan of séa.“

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

“Tell this ninth, since they call thee wise,  
and thou, Webthritner, mightst know:  
From whence the wind comes which fares over the wave—  
ever do men see hisself.”

4 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 „Hréc-sveigr hēitir, · es sitr á himins enda,  
2 jötunn í arnar ham;  
af hans vengjum · kveða vind koma  
4 alla menn yfir.“

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

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

[Óðinn kvað:] 38 „Sæg þat hit tíunda, · alls þú tíva rök  
2 oll Vafþrúðnir vitir,  
hvaðan Njörðr of kom · með ása sonum;  
4 hofum ok hǫrgum · rēðr hund-mǫrgum  
ok varð-at ósum alinn.“

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

“Tell this tenth, since thou of the Rakes of the Tews  
all, O Webthritner, mightst know,  
from whence Nearth did come amidst the sons of the Eese;

hoves and harrows he rules a hundred-many,  
and he was not by the Eese begotten.”

4 hofum ok horgum ‘hoves and harrows’ | A formulaic merism, see note to *Vsp* 7 for other occurrences.

This stanza seems to be referring to the large count of cultic places named after Nearth—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. *Grim* 16, where it is said that Nearth *ręðr hę-timbruðum þęrgi* ‘rules a high-timbered harrow’. Also of interest is *Lok* 51, where a goddess speaks of her *vę ok vęngar* ‘wighs and wongs’, two terms common in cultic place names. The underlying theological understanding seems to be that the god is physically present as a ruler of his shrine.

[Vafþrúðnir kvað:] 39 „Í Vana-ęęimi · skópu hann vís regin  
2 ok sęldu at gíslingu goðum,  
í aldar røk · hann mun aþtr koma  
4 ęęim með vísnum vęnum.“

[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 Waness.”

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 Waness, in contrast with the Eese.

3 aldar røk ‘the Rakes of the Age’ | The Rakes of the Reins, the End Times.

[Óðinn kvað:] 40 „Seg þat hit ęlliþta, · ef þitt óði dugir  
2 ok þú Vafþrúðnir vitir,  
hvar allir · ýtar túnum í  
4 hoggvask hverjan dag.“

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

“Tell this eleventh, if thy wisdom avails,  
and thou, Webthritner, mightst know,  
where all men in yards  
strike at each other every day.”

1–4 ALL | This question-stanza is malformed in R and A and thus has to be partly reconstructed on the basis of st. 41, which is securely attested in all four mss. of *Gylf* with no textual variants. As for the former two mss., R has a complete stanza, which is clearly a mix between the question and the answer (normalised): *Seg þu þat hit ęlliþta, hvar ýtar túnum í hoggvask hverjan dag? Val þęir kјósa ok riða vígi frá sitja meirr of sáttir saman.*, while A only has the very beginning of st. 40 (“Tell this eleventh”), followed by the full st. 41 (normalised): *Seg þat hit ęlliþta allir ęins þęrjar Óðins túnum í hoggvask hverjan dag. Val þęir kјósa ok riða vígi frá sitja meirr of sáttir saman.* Although R has a complete question-stanza, it stands out by lacking a refrain in the first two lines, something found in all other questions in the poem (see Introduction); it also has no corresponding answer-stanza.

In order to restore a regular question-stanza the refrain *ef þitt óði dugir ok þú Vafþrúðnir vitir* has been inserted from sts. 20 and 22, which also have an ordinal number alliterating with a vowel. In line 3a the word *allir* ‘all’ has been inserted from 41 to get vowel-alliteration with *ýtar*. Needless to say, this solution is conjectural.

[Vaðprúðnir kvað:]

- 41 „Allir **çin**-herjar · Óðins túnum í  
 2 hoggvask **h**verjan dag,  
 3 val þeir kjósa · ok riða vígi frá,  
 4 sitja meirr of **sáttir** saman.“

[A 3v/28, G]

“All the Oneharriers in Woden’s yards  
 strike at each other every day.  
 The slain they choose and they ride from the fray;  
 then they sit at peace together.”

---

1 **çin**-herjar | so G; *çins herjar* A

---

3 val þeir kjósa ‘The slain they choose’ | It is from this verbal phrase that the female agent noun *val-kyrja* ‘walkirie’ is derived.

[Óðinn kvað:]

- 42 „Seg þat hit **tol**pta, · hvi þú **tíva** røk  
 2 oll **Vaf**-prúðnir **vitir**?  
 Frá **j**otna rúnum · ok **allra** goða  
 4 þú hit **sannasta** **s**egir,  
 hinn **al**-svinni **j**otunn.“

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

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

[Vaðprúðnir kvað:]

- 43 „Frá **j**otna rúnum · ok **allra** goða  
 2 ek kann **s**egja **satt**,  
 því-at **h**vern hef’k **h**eim of komit,  
 4 **níu** kom’k **h**ëima · fyr **nifl**-hël neðan;  
 hinig deyyja ór **h**ëlju **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.”

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

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[Óðinn kvað:]

- 44 „Fjölð ek **f**ör, · fjölð fręistaða’k,  
 2 fjölð ek **r**eynda **r**egin;  
 hvat lifir **m**anna, · þá’s hinn **m**ęra liör

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

4                   fímbul-vetr með fírum?“  
 “Much I journeyed, much I tried,  
      much I tested the Reins.  
 What remains of men when the renowned Fimble-winter  
      passes amidst the folk?”

[Vafþrúðnir kvað:]   45   „Líf ok Lífþrasir, · en þau leyask munu  
                                   í holti Hodd-mimis;  
                                   morgin-döggvar · þau sér at mat hafa;  
                                   þaðan af aldir alask.“  
 2  
 4  
 “Life and Lifethrasher—but they will hide themselves  
      in Hoardmimer’s wood.  
 Morning dew will they have for food;  
      from thence is mankind begotten.”

2 holti Hodd-mimis ‘in Hoardmimer’s wood’ | Perhaps the hollowed-out Ugðrassle’s Ash.

[Óðinn kvað:]   46   „Fjölð ek fór, · fjölð fręistaða’k,  
                                   fjölð ek ręynda ręgin;  
                                   hvaðan kœmr sól · á hinn slétta himin,  
                                   es þessa hęfr Fęnrir farit?  
 2  
 4  
 “Much I journeyed, much I tried,  
      much I tested the Reins!  
 From whence comes Sun onto the smooth heaven,  
      when Fenrer has destroyed this one?”

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

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

[Vafþrúðnir kvað:]   47   „Eina dóttur · berr alf-rðull,  
                                   áðr hana Fęnrir fari;  
                                   sú skal ríða, · þá’s ręgin deýja,  
                                   móður brautir męr.“  
 2  
 4  
 “One daughter the Elf-wheel (= Sun) bears  
      before Fenrer might slay her.  
 She shall ride—when the Reins die—  
      the maiden, her mother’s paths.”

1 alf-rðull ‘Elf-wheel’ | A rare poetic synonym (*hęiti*) for the sun. It occurs in two other places: *Skm* 4/3, and a Scaldic loose stanza by Lewind Spoiler-of-scalds (Eyv Lv 9 in SkP 1). It also appears in two lists of names for the sun: *Skm* 69, *Þul Sólur* 1/7 in SkP 3, but these do not count as independent attestations since they may be drawing from any of the three earlier poems.)

Depending on the age of the cpd. the first element may reflect the semantics of PIE *albʰós* ‘white’ (cf. Latin *albus* ‘id.’). The second element *rǫðull* is not the normal ON word for “wheel”; it is inherited from PGmc. *\*radulaz* ~ *\*raduraz*, whence also OE *rǫdor* ‘heaven, sky’, OS *radur*, *radul* ‘id.’ It is composed of the root of German *Rad* ‘wheel’ with the agentive suffix *\*-ulaz* ~ *\*-uraz* ‘(habitually) doing’ and thus means something like ‘circler, turner, revolver’. The PIE root is *\*Hreth₂* – which e.g. yields Latin *rota* ‘wheel’, Sanskrit *rata* ‘chariot’. In conclusion a more etymological translation may ‘white circler’.

- [Óðinn kvað:] 48 Fjǫlð ek fǫr, · fjǫlð fręistaða’k,  
 2 fjǫlð ek reynda ręgin;  
 hveřjar ’ru meyjar, · es liða mar yfir,  
 4 fróð-gęðjaðar fara?  
 “Much I journeyed, much I tried,  
 much I tested the Reins!  
 Who are the maidens that pass over the ocean;  
 wise-minded they go?”

[R 8v/i8, A 3v/10]

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

- [Vařprúðnir kvað:] 49 Þrjár þjóð-áar · falla þorp yfir  
 2 meýja Mogg-þrasis;  
 hamingjur ęinar · þęr’s í hęimi eru,  
 4 þó þęr með jǫtnum 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]

- [Óðinn kvað:] 50 „Fjǫlð ek fǫr, · fjǫlð fręistaða’k,  
 2 fjǫlð ek reynda ręgin;  
 hveřir ráða ęsir · ęignum goða,  
 4 þá’s sloknar Surta-logi?“  
 “Much I journeyed, much I tried,  
 much I tested the Reins!  
 Which Eese rule the ownings of the Gods  
 when the flame of Surt goes out?”

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

4 Surta-logi ‘the flame of Surt’ | The flame which reaches up to Heaven itself and burns the entire world; see *Vsp* 50, 54.

- [Vařprúðnir kvað:] 51 „Viðarr ok Váli · byggva vé goða,

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

2 þá's sloknar Surta-logi;  
 Móði ok Magni · skulu Mjöllni hafa  
 4 Vingnis at víg-þroti.“

“Wider and Wönnel bedwell the wighs of the gods  
 when the flame of Surt goes out.  
 Mood and Main shall have Millner  
 after Wingner's grown weary in war.”

---

4 Vingnis at víg-þroti 'after Wingner's grown weary in war' | After Thunder dies.

[Óðinn kvað:] 52 „Fjölð ek fór, · fjölð fręistaða'k,  
 2 fjölð ek ręynda ręgin;  
 hvat verðr Óðni · at aldr-lagi,  
 4 þá's rjufask ręgin?“

[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 rjufask ręgin? 'when the Reins are ripped?' | Formulaic; see note to *Bdr* 14/1.

[Vafþrúðnir kvað:] 53 „Ulfr gleypa · mun Alda-föðr,  
 2 þęss mun Viðarr vreaka;  
 kalda kjapta · hann klyfja mun  
 4 vitnis vígi at.“

[R 8v/25, A 3v/17]

“The Wolf will devour the Father of Men:  
 that will Wider avenge.  
 The cold jaws he will split apart  
 of the beast at the battle.”

[Óðinn kvað:] 54 „Fjölð ek fór, · fjölð fręistaða'k,  
 2 fjölð ek ręynda ręgin;  
 hvat męlti Óðinn, · áðr á bál stigi,  
 4 sjalfr í eyra syni?“

[R 8v/27, A 3v/19]

“Much I journeyed, much I tempted,  
 much I tested the Reins!  
 What spoke Weden, before he would step onto the pyre,  
 himself in his son's [= Balder's] ear?”

3 á bál stigi 'step onto the pyre' | The phrase *stíga á* 'step onto, mount' is also used to refer to one stepping aboard a ship or mounting a horse (see CV: *stíga* for citations). Its use for a person being borne onto the funeral pyre has been compared with *Beow* 1118b: *gūð-rinc á-stāb* 'the war-champion mounted [his pyre]'; but the interpretation of that line is controversial; Fulk et al. (2008) [186] follow Grundtvig in emending *gūð-rinc* to *gūð-réc* 'war-smoke' and compare it with *Beow* 3144b (*wudu-réc á-stāb* 'wood-smoke rose up', which also describes a cremation; (according to them) the present stanza "almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it."

[Vaðfrúðnir kvað:]

55 „Eý mann-gi vейt, · hvat þú í ár-daga  
 2 sagðir í ęyra syni;  
 feigum munni · męłta'k mína forna stafi  
 4 ok of ragna røk;  
 nú við Óðin · deilda'k mína orð-spęki;  
 6 þú est ę vísastr vera.“

[R 8v/28, A 3v/19]

“Never will man know what thou in days of yore  
 saidst in the ear of thy son.  
 With a fey 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 feigum 'fey' | A word with strong fatalistic connections. Webthritner realises that he was bound to die from the moment he proposed the wager (st. 19), as no being can outwit Weden.

3 mína forna stafi 'my ancient staves' | Referencing st. 1.

5 orð-spęki 'word-wisdom' | Referencing st. 5.

6 vera 'of men' | *verr* means 'husband, man' and is here used for reasons of alliteration; it does not imply that Weden is not a God.



# Speeches of Grimner

## (*Grímnismál*)

**Dating** (Sapp, 2022): C10th (0.976)

**Meter:** *Leeds-meter, Ancient-words-law* (2/3-4, 28/3-5, 45/3-5, 48/4, 49/1-2, 53), *Galders-law* (46)

### Introduction

The **Speeches of Grimner** (*Grm*) are preserved whole in both **R** and **A**.

The poem itself is enclosed by prose passages. It is hard to say for how long these have accompanied the poem, but since they are found in both **R** and **A** they must go back to a now-lost archetypal manuscript. Together with sts. 1-3 and 53-55 of the poem they form a narrative frame for the gnomic stanzas. The gnomic sts. themselves, the bulk of the poem, are mythological and sometimes obscure. They align closely with other Eddic gnomic poems like *Háv, Vǫlþ, Sigdr, and Alv*.

Weden begins by listing 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 *Vǫlþ* 20-42 the difference is striking.
2. The numbering is inconsistent; Thunder's realm (st. 4) is not counted, and Wider's land (st. 17) has no numeral (perhaps since the form of the stanza would not allow it.)
3. In sts. 11-15 cited in *Gylf*, the numbers are missing.

After this list come several sts relating to Weden and his hall, Walhall (18-23). Mentioned are the preparation of food in Walhall (18), Weden's wolves (19) and ravens (20), the river through which the dead have to wade (21) and the gate through which they have to pass (22), the count of doors in Walhall (23), the count of doors in Thunder's hall Bilshirner (24), and two animals

which stand on the hall and gnaw on the branches of the tree Leered (25–26). From the latter animal's—the stag Oakthirner's—horns droplets fall into Wharyelmer, which is the origin of all rivers (26).

This introduces a list of mythic rivers (27–28), ending with the waters through which Thunder must wade on his way to Ugdrassle (29). This leads to a list of the horses ridden by the other gods on their way to Ugdrassle (31) which is followed by a description of the roots of Ugdrassle (31), then its animals (32–36) the Walkirries (37), and beings associated with the sun and moon (38–40), the things created from Yimer's body (41–42) with a digression on the significance of the blood for men in the present (43, see note there!), the creation of the ship Shidebladner (44) and finally a list of the noblest of several categories of things and groups (45).

After these lists Weden utters an unclear st. invoking the gods (46), before listing many of his names and the circumstances in which they were used (47–50). He then turns to Garfrith, disappointed by the inhospitality and poor conduct of his former protégé, and predicts his imminent death (51–53). He finally reveals himself by his true name, daring Garfrith to face him (53). After this he repeats several of his names (54), and the poem ends.

In the final prose section we are told that Garfrith, after learning that he was torturing Weden, hurried up to take the god away from the fires, but tripped and fell on his sword and died. After this his son Ayner ruled for a long time.

### From the sons of king Reading (*Frá sonum Hraððungs konungs*)

- P1 Hraððungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geir-  
 2 røðr. Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti  
 með dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nátt-mykrri  
 4 brutu þeir við land ok gingu upp; fundu kot-bónda einn. Þar vöru þeir  
 um vetrinn. Kerling fostraði Agnar, enn karl Geirrøð. At vári fekk  
 6 karl þeim skip. Enn er þau kerling leiddu þá til strandar, þá mælti karl  
 ein-méli við Geirrøð. Þeir fengu byr ok kvömu til stöðva fjoðr sins.  
 8 Geirrøðr var fram í skipi. Hann hljóp upp á land enn hratt út skipinu,  
 ok mælti: „Far þú þar er smyl hafi þik.“ Skipit rak út. Enn Geirrøðr  
 10 gekk út til bójar; hánum var vel fagnat; þá var faðir hans andaðr. Var  
 þá Geirrøðr til konungs tekinn, ok varð maðr ágétr.

[R 8v/31, A 3v/23]

King Reading had two sons. One was called Ayner, and the other Garfrith. Ayner was ten winters old, but Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. The wind drove them out into the sea. In the dark of night they crashed onto land and walked ashore; they found a lone cottage farmer. There they stayed over the winter. The farmer's wife fostered Ayner and the farmer Garfrith.<sup>33</sup> In the spring the

husband gave them ships, but when he and his wife led them to the shore, the husband spoke privately with Garfrith.<sup>34</sup> They caught good wind, and came to their father's harbour. Garfrith was in the front of the ship. He leapt onto land and pushed out the ship, and spoke: "Go thou whither the fiends may have thee!" The ship drove out. But Garfrith walked towards the farm; he was welcomed well; by then was his father ended. Garfrith was then taken as king, and became an excellent man.

<sup>33</sup>The husband and wife were Weden and Frie; this is clarified by the following prose. The motif of Weden preferring the youngest brother is also found in *Rþ*.

<sup>34</sup>Surely instructing him to push his brother out to sea.

P<sub>2</sub> Óðinn ok Frigg sátu í Hliðskjölfu ok sá um heima alla. Óðinn mælti:  
 2 „Sér þú Agnar fóstura þinn, hvar hann elr börn við gýgi í hellinum?  
 En Geirrøðr, fóstri minn, er konungr ok sitr nú at landi.“ Frigg segir:  
 4 „Hann er mat-níðingr sá at hann kvelr gesti sína ef hánúm þykkja of-  
 margir koma.“ Óðinn segir at þat er in mesta lygi. Þau veðja um þetta  
 6 mál. Frigg sendi eskis-mey sína, Fullu, til Geirrøðar. Hon bað konung  
 varask at eigi fyr-gerði hánúm fjöl-kunnigr maðr sá er þar var kominn  
 8 í land, ok sagði þat mark á at engi hundr var svá ólmr at á hann myndi  
 hlaupa. En þat var inn mesti hé-gómi at Geirrøðr vëri eigi mat-góðr ok  
 10 þó léttr hann hand-taka þann mann er eigi vildu hundar á ráða. Sá var í  
 feldi blám ok nefdisk Grímnir ok sagði ekki fleira frá sér þótt hann vëri  
 12 at spurðr. Konungr lét hann pina til sagna ok setja milli elda tveggja  
 ok sat hann þar átta nëtr. Geirrøðr konungr átti son tíu vetra gamlan  
 14 ok hét Agnarr eptir bróður hans. Agnarr gekk at Grímní ok gaf hánúm  
 horn fullt at drekka, sagði at konungr gerði illa er hann lét pina hann  
 16 sak-lausan. Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn  
 brann af Grímní. Hann kvað:

[R 9r/10, A 4r/3]

Weden and Frie sat in the Lithshelf and looked about all the Homes.<sup>35</sup> Weden spoke: "Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave?"<sup>36</sup> 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:

<sup>35</sup>Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

<sup>36</sup>This may relate to Frie's role as love-goddess. Ayner is in any case to be understood as a weak, effeminate man.

## The Speeches of Grimner

- 1 „Hęitr est hripuðr · ok hęldr til mikill, [R 9r/27, A 4r/17]  
 2 gęngumk firr funi!  
 Loði sviðnar, · þótt á lopt bera'k;  
 4 brinnumk felldr fyrir.  
 “Hot art thou, flame, and rather too great;  
 go far from me, fire!  
 The wool-cape is singed though I hold it aloft;  
 the cloak burns before me!

- 2 Átta nętr · sat'k milli ęlda hér, [R 9r/29, A 4r/18]  
 2 svá't mér mann-gi mat né bauð  
 nema ęinn Agnarr, · es ęinn skal ráða,  
 4 Gęirrøðar sonr, · Gotna landi.  
 For eight nights I sat between the fires here,  
 while no man offered me food,  
 save for Ayner alone, who alone shall rule—  
 Garfrith's son—the land of the Gots!

- 3 Hęill skalt, Agnarr, · alls hęilan biðr [R 9r/31, A 4r/20]  
 2 þik Vera-týr vesa;  
 ęins drykkjar · skalt aldri-gi  
 4 bętri gjöld geta:  
 Hale shalt thou be, Ayner, for hale  
 does Were-Tew (= Weden) bid thee be!  
 For a single drink shalt thou never get  
 better recompense.

4 bętri gjöld 'better recompense' | Namely the mythic lore which takes up sts. 4–53.

- 4 Land es heilag, · es liggja sé'k [R 9r/33, A 4r/22]  
 2 ósum ok ǫlfum nér;  
 en í Þrúð-hęimi · skal Þórr vesa  
 4 unds of rjúfask ręgin.

The land is holy which lying I see  
 near the Eese and Elves,  
 but in Thrithham shall Thunder dwell  
 until the Reins are ripped.

4 unds of rjúfask ręgin ‘until the Reins are ripped’ | i.e. until the Rakes of the Reins. A formulaic expression; see note to *Bdr* 14 for further occurrences.

- 5 Ý-dalir heita, · þar's Ullr hęfir [R 9v/2, A 4r/23]  
 2 sér of gǫrva sali;  
 Alf-hęim Fręy · gǫfu í ár-daga  
 4 tívar at tann-fęi.

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-fęi ‘tooth-gift’ | The gift the child receives when he sheds his first tooth.

- 6 Bór es sá (hinn þriði), · es blíð ręgin [R 9v/3, A 4r/25]  
 2 silfri þokðu sali;  
 Vala-skjǫlf hętir, · es vélți sér  
 4 óss í ár-daga.

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 vélți 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 *vęla* 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 Oyard. 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 Søkva-þękkir hętir (hinn fjórði), · en þar svalar knegu [R 9v/5, A 4r/26]  
 2 unnir glymjya yfir;  
 þar þau Óðinn ok Sága · drekka umb alla daga  
 4 gløð ór gullnum kęrum.

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-heimr heitir (hinn fimti) · þar's hin gull-bjarta  
 2           Val-höll víð of þrumir;  
           en þar Hroptr · kýss hverjan dag  
 4           vápn-dauða vera.

[R 9v/7, A 4r/28]

Gladsham is (the fifth) one called, where the gold-bright  
 Walhall, wide, stands fast,  
 and there Roft (= Weden) chooses every day  
 weapon-dead warriors.<sup>37</sup>

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<sup>37</sup>Cf. st. 14.

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In A the order of the following two sts. is reversed.

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- 9      Mjök 's auð-kennt · þeim's til Óðins koma  
 2           sal-kynni at séa,  
           vargr hangir · fyr vestan dyrr  
 4           ok drúpir qrn yfir.

[R 9v/9, A 4r/31]

Very easily recognized, for those who come to Weden,  
 is the hall to see:  
 A wolf hangs before the western door,  
 and an eagle droops above.<sup>38</sup>

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2 sal-kynni at séa | 'sia at sia' A

---

<sup>38</sup>Something very similar is found in Widukind's *History of the Saxons* 1:12. The Saxons have just conquered a fortress, and *mane* [...] *facto ad orientalem portam ponunt aquilam, aramque victoriae construentes secundum errorem paternum sacra sua propria veneratione venerati sunt* 'at the coming of morning they set an eagle at the eastern gate, and, building an altar of victory, they worshipped it with their own holy worship in accordance with their ancestral error.' The altar was pledged to Ermin, whom the author identifies with Mars or Hermes, but who is surely Weden. According to Hyltén-Cavallius (1863, p. 156) it was custom in Wärend, southern Sweden to hang the bodies of killed wolves high up in old oaks, and killed birds of prey above the stable-door.

- 10      Mjök 's auð-kennt · þeim's til Óðins koma  
 2           sal-kynni at séa,  
           skoptum 's rann reþt, · skjöldum 's salr þakiðr,  
 4           brynjum of þekki stráat.

[R 9v/10, A 4r/30]

Very easily recognized, for those who come to Weden,  
is the hall to see:  
With shafts is the house roofed, with shields is the hall thatched;  
with byrnies the benches strewn.

3 skoptum 'shafts' | Spear-shafts.

- 11 Þrym-heimr heitir (hinn sétti), · es Þjatsi bjó,  
2 sá hinn ám-átki jótunn;  
en nú Skaði byggvir, · skír brúðr goða,  
4 fornar toptir fǫður.

[R 9v/12, A 4v/2, G]

Thrimham is (the sixth) one called, where Thedse dwelled,  
that uncanny ettin;  
but now Shede bedwells—the pure bride of the Gods—  
the ancient plots of her father.

1 (hinn sétti) 'the sixth' | om. G 1 es 'where' | þar nú 'where now' 1 bjó 'dwelled' | om. W;  
bjr 'dwells' U 2 ám-átki | mátki U 3 goða 'of the Gods' | guma 'of men' U

2 ám-átki jótunn 'uncanny ettin' | Formulaic. See note to Vsp 8.

- 12 Brēiða-blik eru (hin sjaundu), · en þar Baldr hefir  
2 sér of gǫrva sali,  
á því landi · es liggja veyt'k  
4 fēsta fēikn-stafi.

[R 9v/14, A 4v/3, G]

Broadblooks are (the seventh), and there Balder has  
made for himself a hall,  
on that land where I know lying  
the fewest wicked deeds.

1 eru (hin sjaundu) 'are (the seventh)' | þeita '[they] are called' G.

4 fēikn-stafi 'wicked deeds' | Lit. 'staves of wickedness', where 'stave' originally means something like 'word, speech'. Cf. *Beow* 1018b: *fācen-stafas*, referring to treacherous intrigues among the Shieldings.

- 13 Himin-björg eru (hin óttu), · en þar Heim-dall  
2 kveða valda véum;  
þar vǫrðr goða · drekkir í véru ranni  
4 glaðr hinn góða mjǫð.

[R 9v/16, A 4v/5, G]

Heavenbarrows are (the eighth), and there Homedal,  
they say, wields over wighs.  
There the Watchman of the Gods [= Homedal] drinks in the tranquil house,  
glad, the good mead.

4 hinn | so AG; om. R

1 eru (hinn óttu) 'are (the eighth)' | *hēita* '[they] are called' G.

3 vǫrðr goða 'Watchman of the Gods' | Formulaic epithet of Homedal, also occurring in *Lok* 49 and possibly in *Skm* 28: *vǫrðr með goðum* 'the Watchman among the Gods'. *Gylf* 27, where the present stanza is cited, gives some further details: *Hann býr þar er heitir Himinbjörg við Bifrost. Hann er vǫrðr goða ok sitr þar við himins enda at gæta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann heyrir ok þat, er gras vex á jörðu eða ull á sauðum, ok allt þat er béra léttr.* 'He [= Homedal] 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. 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 Freyja réðr  
 2 sessa kostum í sal;  
 halfan val · hon kýss hverjan dag,  
 4 en halfan Óðinn á.

[R 9v/17, A 4v/6, G]

Folkwong is (the ninth), and there Frow decides  
 the choice of seats in the hall;  
 half the slain she chooses each day,  
 but half does Weden own.<sup>39</sup>

1 es (hinn níundi) 'is (the ninth)' | *hēitir* '[one] is called' G

<sup>39</sup>This st. is cited and closely paraphrased in *Gylf* 24. — The roots of *kjósa val* 'choose the slain' are the same as those in walkirie (*val-kyrja* 'chooser of the slain'), and as Frow is a prominent goddess this would surely make her the chief walkirie. This is paralleled by *Sarle*, where Frow assumes the name Gandle (*Gǫndul*, a name attested in several lists of walkirries; see *Vsp* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjaðningavíg*). In spite of this parallel, there are good reasons to believe that the chief walkirie 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 walkirie, it is rather strange that she should not ride with them. Third, there are two separate myths where Frie and Weden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem).

- 15 Glitnir es (hinn tíundi), · hann 's gulli studdr  
 2 ok silfri þakðr it sama;  
 en þar For-seti · byggir flestan dag  
 4 ok svéfir allar sakir.

[R 9v/19, A 4v/8, G]

Glitner is (the tenth): it is supported by gold,  
 and thatched with silver likewise.  
 And there Foresitter dwells for most of the day,  
 and puts all disputes to sleep.



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1 es (hinn tíundi) 'is (the tenth)' | *hætir salr* 'a hall is called' G

- 16 **Nóa**-tún eru (hin **elli**ptu), · en þar **Njörðr** **h**efir  
 2 **sér** of **g**orva **s**ali;  
**m**anna þengill · hinn **m**çins-vani  
 4 **h**ó-timbruðum **h**orgi **r**ęðr.

[R 9v/21, A 4v/9]

Nowetowns are (the eleventh), and there Nearth has  
 made for himself a hall.  
 The lord of men, the guileless one,  
 rules the harrow timbered on high.

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3 manna þengill · hinn mçins-vani 'The lord of men, the guileless one' | Interesting epithets probably relating to Nearth's roles in upholding the bounty of the land and the law. Cf. my article on pre-Christian oaths (TODO).

4 hó-timbruðum horgi ręðr 'rules the harrow timbered on high' | The rare verb *hó-timbra* 'timber on high' otherwise only occurs in *Vsp* 7, likewise in connection with the *horgr* 'harrow'. The harrow is an outdoors holy place; see Index. Cf. also *Vafþ* 38 where Nearth is said to rule a great many hoves and harrows.

- 17 **H**rísi **v**ęx · ok **h**ou **g**rasi  
 2 **V**íðars land, **v**iði,  
 en þar **m**ogr of létsk · af **m**ars baki  
 4 **f**rókn at **h**ęfna **f**ęður.

[R 9v/23, A 4v/11]

With brushwood grows, and with tall grass,  
 Wider's land, with wood,  
 and there the lad vows from the back of his steed,  
 brave, to avenge his father.<sup>40</sup>

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1 Hrísi vęx · ok hou grasi 'with brushwood grows, and with tall grass,' | Identical to *Háv* 119/6.

<sup>40</sup> At the Rakes of the Reins Wider avenges His father, Weden. See *Vsp* 51–52, *Vafþ* 53.

- 18 **A**nd-hrímnir · léttr í **E**ld-hrímn  
 2 **S**ę-hrímn **s**oðinn,  
**f**leşka bętst, · en þat **f**air vitu,  
 4 við hvat **ę**in-herjar **a**lask.

[R 9v/24, A 4v/12, G]

Andrimner lets Sowrimner  
 in Eldrimner be boiled.  
 The best of meats, but few know this:  
 by what the Oncharriers are nourished.<sup>41</sup>

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<sup>41</sup> The cook Andrimner 'face-sooty' cooks the boar Sowrimner 'sow-sooty' in the cauldron Eldrimner 'fire-sooty'; by this meat are the Oncharriers nourished.

- 19 Gera ok Freka · seðr gunn-tamiðr,  
 2 hróðigr Hērjafðr,  
 en við vín ęitt · vápn-göfugr  
 4 Óðinn ę lifir.

[R 9v/26, A 4v/14, G]

Gar and Freak does the battle-accustomed  
 glorious Father of Hosts (= Weden) feed;  
 but on wine alone, esteemed of weapons,  
 Weden ever lives.

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1-4 Gera ... lifir 'Gar ... live' | With what Weden feeds his two hounds it is not said, but it is most likely with the corpses of dead warriors. The wine on which he subsists may perhaps be identified with drink offerings. Cf. the 7th century *vita* of Saint Columban (TODO: cite source), describing a rite of the Swabians: *Quo cum moraretur, et inter habitatores loci illius progredereetur, reperit eos sacrificium profanum litare velle, vasque magnum, quod vulgo cupam vocant, quod viginti et sex modios amplius minusve capiebat, cervisia plenum in medio habebant positum. Ad quod vir Dei accessit, et sciscitatur quid de illo fieri vellent. Illi aiunt Deo suo Vodano, quem Mercurium vocant alii, se velle litare.* 'While he was satyng there and going about the dwellers of that place, he found out that they were going to offer a profane sacrifice, and a large cask called a *cupa*, which held about twenty-six measures, was filled with beer and set in their midst. When the man of God asked what they wanted to do with it, they answered that they were wanted to offer to their God Wodan, whom others call Mercury.'

- 20 Huginn ok Muninn · fljúga hverjan dag  
 2 jǫrmun-grund yfir;  
 óumk of Hugin, · at apr né komi-t;  
 4 þó séumk męir of Munin.

[R 9v/28, A 4v/15, G]

Highen and Minden fly every day  
 over the ermin-ground [EARTH].  
 I worry for Highen, that he might not come back,  
 yet I fear more for Minden.

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2 jǫrmun-grund 'ermin-ground' | i.e. 'the immense ground' (for the rare prefix ermin- see Index), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late Croth Karlevi stone (Ö1 i) referring to the unbounded sea as *Ęndils jǫrmungrund* 'Andle's ermin-ground' (Andle being a known "sea-king"), and in *Beow* 859 as *eormen-grund* carrying the same sense.

- 21 Þýtr Þund, · unir Þjóð-vitnis  
 2 fiskr flóði i;  
 áar-straumr · þykkir of-mikill  
 4 val-glaumi at vaða.

[R 9v/30, A 4v/17]

Thound roars; Thedwitner's fish  
 thrives in the flood.  
 The river-stream seems far too great  
 for the noisy slain host to wade.<sup>42</sup>

1–2 Þjóðvitnis fiskr ‘Thedwitner’s fish’ | *Þjóðvitnir* is easily analyzed as *þjóð*- ‘great, main’ + *vitnir* ‘wolf’. The great wolf is naturally the Fenrerswolf, the brother of the Middenyardswyrm. That the Wyrm can be called a fish is shown by *Hym* 24.

<sup>42</sup> A difficult stanza. Thound may be the river surrounding Walhall, which the dead have to pass over to reach it. The stanza may also be referring to the punishment of criminals in waters; see note to *Vsp* 38 for discussion on that.

- 22 Val-grind heitir · es stendr velli á [R 9v/32, A 4v/18]  
 2 hēilög fyr hēlgum durum;  
 forn ’s sú grind, · en þat fāir vitu,  
 4 hvē hōn ’s í lās 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.

<sup>1</sup> Val-grind ‘Walgrind’ | ‘Slain-gate,’ the gate standing before Walhall.

- 23 Fimm hundruð golfa · ok umb fjórum tögum [R 9v/34, A 4v/22]  
 2 svá hygg’k Bil-skiorni með bugum;  
 ranna þeira, · es reþt vita’k,  
 4 míns veit’k mest 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 tögum, [R 10r/2, A 4v/20]  
 2 svá hygg at Valhøllu vesa;  
 átta hundruð Eīn-herja · ganga ór eīnum 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.

<sup>3</sup> átta hundruð ‘eight hundred’ | The hundred is probably here the long hundred (120, rather than 100), which gives a sum of  $640 * 960 = 614\,400$  Oneharriers.

- 25 Heið-rún heitir geit, · es stendr hollu á Herja-fjóðrs [R 10r/4, A 4v/24]  
 2 ok bítr af Lē-raðs limum;  
 skap-kęr fylla · skal hins skíra mjaðar,  
 4 kná-at sú vęig vanask.

Heathrune is the goat called which stands on the hall of the Father of Hosts,  
and bites off Leered's branches.

The shape-vats shall she fill with the pure mead;  
those draughts cannot wane.

1 hǫllu á Hērja-fǫðrs 'on the hall of the Father of Hosts' | The hall of Weden, i.e. Walhall. *Hērja-fǫðrs* looks like an unmetrical addition.

3 skap-ker 'shape-vats' | According to CV the central beer-vat, from which drinks were poured into smaller vessels.

3 hins skíra mjaðar 'the pure mead' | The mead is the goat's milk.

- 26 Eik-pýrnir hēitir **h**jǫrt · es stēndr **h**ǫllu á Hērja-fǫðrs  
ok bitr af **L**é-raðs limum;  
en af hans **h**ornum · drýpr í **H**ver-gēlmi  
þaðan ēiga **v**ǫtn ǫll **v**ega:

[R 10r/6, A 4v/26]

Oakthirner is called the stag who stands on the hall of the Father of Hosts,  
and bites off Leered's branches.

And from his horns [drops] drip into Wharyelmer;  
thence have all waters their ways:

- 27 Síð ok Víð, **S**ékin ok Eikin, · **S**vǫl ok Gunn-þró,  
**F**jǫrm ok **F**imbul-þul,  
**R**ín ok Rinnandi,  
Gipul ok Gǫpul, · **G**ǫmul ok **G**eir-vimul,  
þér **h**verfa umb **h**odd goða,  
Þyn ok Vin, · **Þ**öll ok Hǫll,  
**G**rǫð ok **G**unn-þorin.

[R 10r/9, A 4v/28]

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 hēitir enn, · ǫnnur **V**eg-svinn,  
þriðja **Þ**jóð-numa;  
**N**yt ok **N**ǫt, · **N**ǫnn ok **H**rǫnn,  
**S**líð ok **H**ríð, · **S**ylgr ok Ylgr,  
**V**íð ok **V**ǫn, · **V**ǫnd ok Strǫnd,  
**G**jǫll ok **L**ēiptr; · þér falla **g**umnum nér  
es falla til **h**eljar **h**eðan.

[R 10r/12, A 5r/1]

Wine is one further called, another Wayswith,  
a third Thedenumb;

Nit and Nat, Nan and Ran,  
 Slithe and Rithe, Sellow and Wellow,  
 Wide and Ween, Wand and Strand,  
 Yell and Laft—they fall near to men  
 as they fall hence to Hell.

- 29      **K**örmt ok Qrmt · ok **k**er-laugar tvér [R 10r/15, A 5r/4, G]  
 2            þér skal Þórr vaða  
             dag hvörn · es dóma færr  
 4            at aski Ygg-drasils;  
             því-at ós-brú · brenn qll loga  
 6            heilög vötn hlóa.

Carmt and Armt, and the two Carlays,  
 these shall Thunder wade  
 every day, when to judge he goes,  
 at Ugdrassle's Ash;  
 for the os-bridge [RAINBOW] burns all with flame;  
 the holy waters bellow.

2 þér skal Þórr vaða 'these shall Thunder wade' | Thunder is commonly associated with wading.  
 See TODO.

6 hlóa 'bellow' | A hapax. TODO.

- 30      **G**laðr ok **G**yllir, · **G**ler ok Skęið-brimir, [R 10r/17, A 5r/6]  
 2            Silfrin-toppr ok Sinir,  
             Gisl ok Fal-hófnir, · **G**ull-toppr ok Létt-feti,  
 4            þeim riða ęsir jóum  
             dag hvörn · es dóma fara  
 6            at aski Ygg-drasils.

Glad and Gilder, Glare and Sheathbrimmer,  
 Silvrentop and Sinewer;  
 Yissel and Fallowhofner, Goldtop and Lightfeet;  
 on these horses ride the Eese,  
 every day, when to judge they go,  
 at Ugdrassle's Ash.

- 31      Þríar róttr · standa á þría vega [R 10r/20, A 5r/8]  
 2            undan aski Ygg-drasils;  
             Hei býr und ęinni, · annarri hrím-þursar,  
 4            þriðju męnnskir męnn.

Three roots grow on three ways,  
 from beneath Ugdrassle's Ash.  
 Hell lives enclosed by one, [by] the other the Rime-Thurses,  
 [by] the third manly men.

- 32 Rata-toskr heitir íkorni · es rinna skal  
 2 at aski Ygg-drasils;  
 arnar orð · hann skal ofan bera  
 ok segja Nið-hoggvi niðr.

[R 10r/22, A 5r/9]

Wratetusk is the squirrel called who shall run  
 at Ugdrassle's Ash.

The eagle's words he shall carry from above,  
 and say to Nithehewer below.<sup>43</sup>

<sup>43</sup>This st. and the following is paraphrased in *Gylf* 16 (excerpt):

*Dá mælti Gangleri: „Hvat er fleira at segja stór-merkja frá askinum?“ Hár segir: „Mart er þar af at segja. Örn einn sitr í limum asksins, ok er bann margs vitandi, en í milli augna bonum sitr haukr sá, er heitir Veðrfjelnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir askinum ok berr ofundar orð millum arnarins ok Niðbogg. ‘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 Hirtir ’ru ok fjórir · þeir’s af hēfingur  
 2 á gag-halsir gnaga:  
 Dáinn ok Dvalinn, · Dún-eyrr ok Dura-þrór.

[R 10r/23, A 5r/11]

Harts are there also, four, those who TODO  
 TODO gnaw:  
 Downen and Dwollen, Downer and Doorthrew.<sup>44</sup>

<sup>44</sup>Paraphrased in *Gylf* 16 immediately following a paraphrase of the last st.: *En fjórir birtir renna í limum asksins ok bíta barr; þeir beita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór. ‘But four harts run in the limbs of the ash and bite its leaves; they are called thus: Downen, Dwollen, Downer, Doorthrew.’*

- 34 Ormar fleiri · liggja und aski Ygg-drasils  
 2 an þat of hyggi hveṛ  
 ó-sviðra apa:

[R 10r/25, A 5r/12, G]

More worms lie under Ugdrassle's Ash  
 than any one would think  
 among unwise apes:<sup>45</sup>

<sup>45</sup>Paraphrased in *Gylf* 16: *En svá margir ormar eru í Hvergelmi með Niðbogg, at engi tunga má telja; svá segir bér: ‘But so many worms are in Wharvelmer with Nithehewer that no tongue may count them. So it says here.’* after which st. 36 is quoted.

- 35      Góinn ok Móinn, · þeir 'ru Graf-vitnis synir,  
             Grá-bakr ok Graf-völluðr,  
             Ofnir ok Sváfñir, · hygg'k at ẽ skyli  
             mẽiðs kvistu máa.

[R 107/26, A 57/13, G]

Gowen and Mowen—they are Gravewitner's sons—  
 Greyback and Gravewalled;  
 Ovner and Sweefner, I ween, shall always  
 injure the beam's branches.

- 36      Askr Ygg-drasils · drýgir ẽrfiði  
             mẽira an mẽnn viti:  
             hjotrtr bítr ofan · en á hliðu fúnar,  
             skẽðoir Níð-hoggr neðan.

[R 107/28, A 57/14]

Ugdrassle's Ash suffers hardship  
 greater than men might know:  
 a hart bites it above and it rots on the side;  
 Nithehewer harms it below.

- 37      Hrist ok Mist · vil'k at mér horn beri,  
             Skeggj-öld ok Skogul,  
             Hildir ok Þrúðr, · Hlökk ok Hẽr-fjotur,  
             Göll ok Gẽir-öulul,  
             Rand-gríð ok Ráð-gríð, · Rẽgin-lẽif;  
             þẽr bera ẽin-hẽrjum ۆl.

[R 107/30, A 57/16]

Rist and Mist I would have bring me a horn—  
 Shageld and Shagle;  
 Hild and Thrith, Lank and Harfetter,  
 Gall and Garannel,  
 Randgrith and Redegrith, Rainlaf—  
 they bring the Oneharriers ale.

<sup>3</sup> Hildir ok Þrúðr 'Hild and Thrith' | so A; *Hildi ok Þrúði* R stems from ðz, ðz with r rotunda being interpreted and copied as ðt, ðr, this becomes clear upon viewing the facsimile images.

<sup>6</sup> þẽr bera ẽin-hẽrjum ۆl. 'they bring the Oneharriers ale.' | As cupbearers in Walhall. Pouring drinks was traditionally done by the ruler's kinswomen during a feast, in heroic legend most famously Rothgar's wife and daughter in *Beow*. The Walkirries may be daughters of Weden; see note to *Vsp* 30/5. For the reception of dead warriors see also note to st. 53/3 below.

- 38      Ár-vakr ok Al-sviðr, · skulu upp heðan  
             svangir sól draga;  
             en und þẽira bógunum · fõlu blið regin,  
             ẽsir, ísarn-kol.

[R 107/32, A 57/18]

Yorewaker and Allswith shall from hence—  
 slender [steeds]—pull up the sun,

and under their shoulders the blithe Reins hid  
—the Eese—iron-cooling.<sup>46</sup>

1 ÁR-vakr ok Al-sviðr ‘Yorewaker and Allswith’ | These horses also appear in *Sigrdr* 15a/2; see note to the next st.

<sup>46</sup> According to *Gylf* 11 the gods took two horses to pull the sun’s chariot—Yorewaker and Allswith—and “under the shoulders of the horses the gods placed two wind-bellows to cool them, but in some sources (*i sumum fróðum*, presumably this st.) they are called iron-cooling (*isarn-kol*).”

- 39 Svalinn heitir, · hann stendr sólu fyrir,  
2 skjöldr skínanda goði;  
bǫrg ok brim · vęit’k at brinna skulu,  
4 ef hann fellr í frá.

[R 10v/2, A 5r/20]

Swalen one is called, it stands before the sun:  
a shield [before] the shining god [SUN].  
Crag and surf I know shall burn,  
if it falls away.<sup>47</sup>

<sup>47</sup> 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 whole world (“crag and surf”, LAND and SEA; the totality of the earth) would burn up. Cf. *Sigrdr* 15a/1, which mentions the “shield that stands before the shining god [SUN].”

- 40 Skoll heitir ulfr, · es fylgir hinu skír-lęita  
2 goði til varna viðar,  
en annarr Hati, · hann ’s Hróð-vitnis sonr,  
4 sá skal fyr heðða brúði himins.

[R 10v/4, A 5r/21]

Scoll is called the wolf who follows the pure-faced  
god [= Sun] to the shelter of the woods.  
But another is Hate, he is Rothwitner’s son—  
who shall [run] in front of the bright bride of heaven [= Sun].<sup>48</sup>

<sup>48</sup> According to *Gylf* 12 Scoll chases the Sun and Hate chases the Moon (which is why he runs in front of the sun). See note to *Vsp* 40 for discussion on these wolves.

- 41 Ór Ymis holdi · vas ęrð of skępuð,  
2 en ór sveita sjór,  
bǫrg ór beinum, · baðmr ór hári,  
4 en ór hausi himinn.

[R 10v/6, A 5r/23,  
A<sub>b</sub> 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<sub>b</sub>B** 2 *sjór* | so **AA<sub>b</sub>B**; *sér* **R** 4 *ór*  
 hausi himinn ‘from his skull the heaven’ | *biminn ór hausi hans* ‘the heaven from his skull’ **A<sub>b</sub>B**

1–4 Ór ... himinn ‘Out of ... heaven’ | This stanza is clearly related to *Vaff* 21, see note there.

2 sveita ‘blood’ | For the sense, see note to this word in *Vaff* 21.

4 ór hausi himinn ‘from his skull the heaven’ | This suggests that the heavens were understood as a dome, something common among many ancients. This also fits well with the floating clouds being Yimer’s brains, as said in the following st.

42 En ór hans bróum · gøðu blíð regin  
 2 Mið-garð manna sonum,  
 en ór hans hēila · vöru þau hin harð-móðgu  
 4 ský ǫll of skǫpuð.

[**R** 10v/8, **A** 5r/25,  
**A<sub>b</sub>** 9v/16, **B** 3v/12]

And from his eyebrows the blithe Reins made  
 Middenyard for the sons of men,  
 and from his brains were the hard-minded  
 clouds all shaped.

3 harð-móðgu ‘hard-minded’ | *bríð-fjǫlðu* ‘stormy’ **A<sub>b</sub>B**

1–2 En ór hans bróum ... manna sonum ‘But from his eyebrows ... sons of men’ | The gods fenced in Middenyard (‘the middle enclosure’) by using the hair of Yimer’s eyebrows as poles.

43 Ullar hylli · hēfr ok allra goða  
 2 hvēr’s tēkr fyrstr á funa,  
 því-at opnir hēimar · verða umb ása sonum,  
 4 þá’s hēfja 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,  
 when men lift off the kettles.

1–4 ALL | This st. is one of the most difficult in the poem and many interpretations have been made.

The traditional 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.

A much better explanation is given by Nordberg (2005), who argues that the st. is another piece of gnomic wisdom, referring to the cooking of the sacrificial meal in large cauldrons during the blót. This has textual support, e.g. *HGóðs* 14, describing the traditional blót in the Thronclaw (*Þrónða-lög*), Norway: *At veizlu þeir skyldu allir menn þl eiga; þar var ok drepinn alls konar smali ok svá bross, [...] en slátr skyldi sjóða til mann-fagnaðar; eldar skyldu vera á miðju gólfi í hofinu ok þar katar yfir.* ‘At that gathering all men should have ale; thereat was also slain every kind of small cattle and likewise horses, [...] and the fresh meat should be cooked for men to enjoy. There should be fires in the middle of the floor in the hove and kettles above them.’ Weden then speaks of the heavenly favour (*hylli*) won by the ritualist who sets the cooking fire, since this act enables the Gods to become guests at the ritual meal. This 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. In other Indo-European religions (most famously the Vedic *Puruṣa*, *RV* 10.90) this first sacrifice of a Great Being serves as the model for all present sacrifice, the performance of which is necessary for the continued existence of the world and the social order; the sequence *Grm* 41–43 would then attest this ideology also in the Germanic tradition. For discussion see Lincoln (1986), especially the first two chapters; for the role of fire in sacrifice see also Kaliff (2005), who however relies heavily on Lincoln for his description of IE religious conceptions.

1 Ullar ‘Woulder’s’ | It is uncertain why the rather obscure god Woulder is invoked here. It cannot be simply for the sake of alliteration, since *Óðins* ‘Weden’s’ would work just as well. It is possible that Woulder had a particular role in the setting of the ritual fire, which would find support in the large number of firesteel-shaped amulets at the archeological site of *Lilla Ullevi* (‘Woulder’s little wigh’) in Sweden; see Index: Woulder and af Edholm (2009).

1 *hylli* ‘holdness’ | ‘Favour, loyalty, grace’. This root (from which also the adjective *hollr* ‘hold; favourable, loyal, gracious’ and verb *hylla* ‘to make hold’) is used to refer to the grace of god(s) in both Heathen and Christian texts. See Index: hold and holdness.

1 *allra goða* ‘All Gods’ | Cf. *Sigrðr* 3–4, *Lok* 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the oneness of the Gods see Index: All Gods.

2 *tękr ... á funa* ‘starts the fire’ | An otherwise unattested phrase, for which cf. *taka ęld* ‘light a fire’. With *á* ‘on’ the verb *taka* ‘take’ has a variety of idiomatic senses like ‘touch, react to, get involved in, get on, et c’.

4 *hveru* ‘kettles’ | Acc. pl. of *hverr*, from PGmc. *\*bweraz*, from PIE *\*k<sup>w</sup>er-* ‘pot, vessel’. Interestingly, the Sanskrit cognate *carú* is occasionally used in reference to the vat wherein the ritual drink *soma* is prepared (e.g. *RV* 10.167.4).

44 Ívalda synir · gingu í ár-daga

2 Skíð-blaðni at skapa,  
skipa batst · skírum Frey,  
4 nýtum Njarðar bur.

Iwald’s sons went in days of yore  
Shidebladner for to shape:  
the best of ships for the pure Free,  
for the useful Son of Nearth.

[R 10v/11, A 5r/28]

45 Askr Ygg-drasils, · hann’s óðstr við

2 en Skíð-blaðnir skipa,  
Óðinn ása · en jóa Sleipnir,  
4 Bil-røst brúa · en Bragi skalda,  
Há-brók hauka · en hunda Garmr.

[R 10v/13, A 5r/29]

Ugdrassle's Ash—it is the noblest of trees,  
 and Shidebladner of ships;  
 Weden of the Eese and Slapner of steeds;  
 Bilrest of bridges and Bray of scolds;  
 Highbrook of hawks and Garm of hounds.

- 46 Svipum hef'k nú ypt · fyr sig-tíva sonum,  
 2 við þat skal vil-björg vaka,  
 3 ǫllum ǫsum · þat skal inn koma  
 4 Égis bekkí á  
 Égis drekku at.

[R 10v/15, A 5v/2]

My gaze have I now lifted up before the sons of the victory-Tews [= Eese]—  
 by that shall the willed rescue awake!  
 All the Eese shall it bring into here,  
 upon Eagre's bench,  
 at Eagre's drinking!<sup>49</sup>

<sup>49</sup>Weden suddenly announces that he has made the other gods aware of his situation; they will leave their feasting at Eagre's hall (see *Hym* and *Lok*) and instead come to his rescue. He then begins to recount his names.

- 47 Hétumk Grímr, · hétumk Gangleri,  
 2 Herjann ok Hjalm-beri,  
 3 Þekkr ok Þriði, · Þundr ok Uðr,  
 4 Hæl-blindi ok Hár.

[R 10v/17, A 5v/4]

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,  
 2 Her-teitr ok Hnikarr,  
 3 Bil-eygr, Bál-eygr, · Bøl-verkr, Fjölñir,  
 4 Grímr ok Grímnir, · Glap-sviðr ok Fjøl-sviðr.

[R 10v/19, A 5v/5]

Sooth and Swiple and Soothgettle,  
 Hartote and Nicker,  
 Bileye, Baleeye, Baleworker, Fillner,  
 Grim and Grimmer, Glapswith and Fellswith.

- 49 Síð-hottr, Síð-skeggr, · Sig-föðr, Hnikuðr,

[R 10v/21, A 5v/7]

- 2           Al-fǫðr, Val-fǫðr, · At-ríðr ok Farma-týr;  
             ęinu nafni · hétumk aldri-gi  
 4           síðst ek með folkum fǫr.

Sidehat, Sideshag, Syefather, Nicked,  
 Allfather, Walfather, Atrider, and Farm-Tew—  
 by just one name have I never called myself,  
 since among manfolk I fared.

- 50       Grímni mik hétu · at Gęir-raðar,  
 2           en Jalk at Ós-mundar;  
             en þá Kjalar · es ek kjalka dró,  
 4           Þrór þingum at.

Grimner they called me at Garfrith's [home],  
 but Yelk at Osmund's,  
 but Keller whenas I drew the sled;  
 Throo at Things.<sup>50</sup>

[R 10v/23, A 5v/9]

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<sup>50</sup> Presumably referencing other now-lost myths involving Weden travelling in disguise. The last is possibly a reference to the name under which Weden would be invoked at the start of Things (legal assemblies, see Index).

- 51       Óski ok Ómi, · Jafn-hár ok Biflindi,  
 2           Gęndlir ok Hár-barðr með goðum.

Wish and Ome, Evenhigh and Bivlend;  
 Gandler and Hoarbeard among Gods.

[R 10v/24, A 5v/10]

- 52       Sviðurr ok Sviðrir · es ek hét at Sökk-mímis  
 2           ok dulða'k þann hinn aldna jǫtun  
             þá's Mið-vitnis vas'k · ins męra burar  
 4           orðinn ęin-bani.

Swither and Swithrer, as I was called at Sink-Mimer's,  
 and I deceived that aged ettin,  
 when of Midwitner's famous son  
 I had become the lone slayer.

[R 10v/25, A 5v/11]

- 53       Qlr est Gęir-rǫðr, · hęfr þú of-drukkit;  
 2           miklu est hnugginn, · es þú est mínu gęngi,  
             qllum ęin-ęęjum · ok Óðins hylli.

Worse for ale art thou, Garfrith; thou hast over-drunk.  
 Of much art thou bereft when thou art [bereft] of my support,  
 of all the Oneharriers, and of Weden's holdness.

[R 10v/28, A 5v/13]

3 ǫllum ein-herjum ‘of all the Oneharriers’ | Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but the sense is the same. By breaking the Odinic code of conduct he has lost Weden’s favour, and thus been excluded from the community of oath-bound warriors, the Oneharriers.

On the other hand a king who behaved well could expect to have the truce of the Oneharriers; this was the case for Hathkin the Good according to the poem composed about him (Eyv *Hák* in SkP 1). In that poem (st. 16/1–2) Bray greets him in the hall of the Gods, saying: *Ein-herja grið · skalt allra hafa; / þigg þú at ǫsum ǫl*. ‘All the Oneharriers’ truce shalt thou have; accept ale from the Eese!’

- 54 Fjǫlð þér sagða’k, · en þú fátt of mant,  
2 of þik véla vinir;  
męki liggja · sé’k míns vinar  
4 allan í dreýra drifinn.

[R 10v/30, A 5v/15]

Much I told thee, but thou recallest little;  
’tis friends that deal with thee!  
The sword of my friend I see lying  
all drenched in gore.

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3–4 męki ... drifinn. ‘The sword ... gore.’ | Weden foretells Garfrith’s coming death.

2–3–3 vinir, míns vinar ‘friends, my friend’ | Weden stresses his friendship with Garfrith by using the word *vinr* ‘friend’ twice. The followers of a god were his friends; see note to *Háv* 157.

- 55 Egg-móðan val · nú mun Yggr hafa,  
2 þitt vęit’k líf of liðit;  
varar ’ru dísir, · nú knátt Óðin séa;  
4 nálgask mik ef þú męgir!

[R 10v/31, A 5v/16]

An edge-tired corpse will Ug now have:  
I know thy life to be past.  
Wary are the Dises, now dost thou see Weden—  
come near me, if thou mayst!

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3 dísir ‘Dises’ | i.e. the Norns, fates, who have determined his hour of death. Cf. *Fáfn* TODO, *Hamð* TODO.

- 56 Óðinn nú hęiti’k, · Yggr áðan hét’k,  
2 hétumk þundr fyr þat,  
Vakr ok Skilfingr, · Vǫfuðr ok Hropta-týr  
4 Gautr ok Jalkr með goðum.

[R 11r/2, A 5v/18]

Weden am I called now, Ug was I called earlier,  
I called myself Thound before that;  
Wacker and Shilving, Waved and Roft-Tew,  
Geat and Gelding among the Gods.

- 57      **O**fnir ok Sváfnir · hygg’k at orðnir sé      [R 111r/4, A 5v/20]  
 2      allir at **ç**inum mér.

Ovner and Swebner, I ween, have arisen  
 all from me alone.

- P4**      Geir-røðr konungr sat, ok hafði sverð um kné sér ok brugðit til miðs.      [R 111r/5, A 5v/21]  
 2      En er hann heyrði, at Óðinn var þar kominn, stóð hann upp, ok vildi  
 4      taka Óðin frá eldinum. Sverðit slapp ór hendi hánun; vissu hjöltin niðr.  
 6      Konungr drap fēti, ok steyptist á-fram, en sverðit stóð í gognum hann,  
     ok fekk hann bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi  
     síðan.

King Garfrith sat and had the sword about his knee, and it was brandished half-way up. But when he heard that Woden were come there, he stood up and would take Woden from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king tripped and stooped forth, but the sword went through him, and he received his bane. Woden then disappeared, but Ayner was there king for a long while afterwards.

5 hann | þar af A    5 Óðinn hvarf þá. | om. A    5 var þar | varð A    5-6 lengi síðan. | om. A

# Dreams of Balder

## (*Baldrs draumar*)

Dating (Sapp, 2022): C10th (0.890)

Meter: *Ancient-words-law*

### Introduction

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

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

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### The Dreams of Balder

- 2 ok *ǫsynjur* · *allar* á máli,  
ok umb þat *rēðu* · *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 Senn ... tívar ‘Soon ... Tews’ | Formulaic, identically shared with *Þrk* 14/1–3. See also Thing of the Gods.

- 2 Upp reís *Óðinn*, · *aldinn* gautr,  
2 ok hann á *Slēipni* · *sǫðul* of lagði,  
reïð *níðr* þaðan · *nifl-heljar* til;  
4 mótti *hvelpi*, · þeim’s ór *helju* kom.

[A 1v/19]

Up rose Weden, the ancient Geat,  
and he on Slapner the saddle did lay;  
rode down thence to Nivelhell;  
met the whelp that came out of Hell.

1 *aldinn* | emend.; *alda* A

4 *hvelpi*, · þeim’s ór *helju* kom ‘the whelp that came out of Hell’ | An otherwise unknown dog, sometimes identified with Garm. The “hellhound” guarding the underworld is well known from world mythology, most famously the Greek *Kérberos*.

- 3 Sá vas *blóðugr* · of *brjóst* framan,  
2 ok *galdrs* *fǫður* · *gól* of lengi,  
*framm* reïð *Óðinn*, · *fold-vegr* *dunði*,  
4 hann kom at *höu* · *Heljar* ranni.

[A 1v/21]

It was bloody on the front of its chest,  
and at the father of galder [= Weden] for a long time bayed.—  
Forth rode Weden—the fold-way [EARTH] resounded—  
he came to the high house of Hell.

2 *gól* of | *golv* A

3 *fold-vegr* *dunði* ‘the fold-way [EARTH] resounded’ | Cf. the description of Thunder’s riding in *Haustl* 14: *dunði* ... *mána vegr und þónum* ‘the moon’s way [SKY/HEAVEN] ... resounded beneath him’; see further *Þrk* 21.

- 4 Þá reïð *Óðinn* · fyr *austan* dyrr,  
2 þar’s hann *vissi* · *völu* leiði;  
nam hann *vittugri* · *val-galdr* *kveða*,  
4 unds *nauðug* reïs, · *nás* orð of kvað:

[A 1v/22]



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, [A 1v/24]  
2 es mér hefr aukit · erfitt sinni?  
Vas'k snifin snjóvi, · ok slegin regni,  
4 ok drifin döggu, · dauð vas'k lengi.“

“What sort of man is this, 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 *HHund II* 47–48 (TODO).

- [Óðinn kvað:] 6 „Veg-tamr ek heiti, · sonr em'k Val-tams, [A 1v/25]  
2 sę þú mér ór hełju, · ek man ór heimi;  
hveim eru þekkir · baugum sánir,  
4 flęt fagrliga · flóuð gulli?“

“Waytame am I called, I am Waltame's son;  
tell me [the tidings] from Hell—I will [tell those] from the world.  
For whom are the benches sown with bighs,  
the floors fairly flooded with gold?”

- [Völva kvað:] 7 „Hér stęndr Baldri · of brugginn mjóðr, [A 1v/27]  
2 skírar vęigar, · liggr skjöldr yfir,  
en ós-męgir · í of-vęni;  
4 nauðug sagða'k, · nú mun'k þęgja.“

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

2 liggr skjöldr yfir 'a shield lies over [them]' | Shields covering casks of mead is a common trope. Cf. TODO.

- [Óðinn kvað:] 8 „Þęgi-at-tu vólva, · þik vil'k fregna, [A 1v/29]

- 2           unds al-kunna, · vil'k ɛnn vita:  
           hverr man Baldri · at bana verða,  
 4           ok Óðins son · aldri rēna?“

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

- [Völva kvað:] 9           „Hǫðr berr hǫvan · hróðr-baðm þinig, [A 2r/1]  
           hann man Baldri · at bana verða,  
           ok Óðins son · aldri rēna;  
 4           nauðug sagða'k, · nú mun'k þegja.“

“Hath bears the high glory-beam [MISTLETOE] thither;  
 he will Balder's bane become  
 and Weden's son [= Balder] rob of life—  
 forced I spoke, now I will shut up!”

1 hróðr-baðm | emend.; hróðr-barm A

- [Óðinn kvað:] 10           „Þegj-at-tu vǫlva, · þik vil'k fregna, [A 2r/3]  
           unds al-kunna, · vil'k ɛnn vita,  
           hverr man heipt Hęði · hęft 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 [= Hath]?”

- [Völva kvað:] 11           „Rindr berr Vála · í vestr-sǫlum, [A 2r/4]  
           sá man Óðins sonr · ɛin-néttr vega;  
           hǫnd of þvēr-at · né hǫfuð kęmbir,  
 4           áðr á bál of berr · Baldrs and-skota;  
           nauðug sagða'k, · nú mun'k þegja.“

“Rind bears Wommel in the western halls:  
 he will, Weden's son, one night old, fight.  
 He washes not his hand nor combs his head  
 before onto the pyre he bears Balder's opponent [= Hath]—  
 forced I spoke, now I will shut up.”

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

2–4 sá ... and-skota ‘that son ... opponent’ | These lines are, apart from the verb tense, identical to *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 „Þegj-at-tu vǫlva, · þik vil’k fregna,  
 2 unds al-kunna, · vil’k ęnn vita,  
 hveřjar ’ru meęjar, · es at muni gráta  
 4 ok á himin verpa · halsa-skautum?“  
 “Shut not up, wallow—thee I wish to ask!  
 Until all is known I wish yet to know:  
 Which are the maidens that heartily weep,  
 and onto heaven throw the front-sheets?<sup>51</sup>”

<sup>51</sup> According to *Gylf* 49 Heli promised to give Balder back to the Esei if “all things in the world, living and dead, cry for him”. The Esei relayed this message, and “the men and the animals and the earth and the stones and trees and all metals” cried for Balder. It may be that these maidens were included among the grievors (perhaps they were the walkirries, and this is what reveals Woden’s identity?), but their identity is otherwise unknown. They may perhaps be identified with the maidens in *Vafþ* 49.

- [Vǫlva kvað:] 13 „Ert-at Veg-tamr, · sem ek hugða,  
 2 hełdr ert Óðinn, · aldinn gautr!“  
 [Óðinn kvað:] „Ert-at vǫlva · né vís kona,  
 4 hełdr ert þriggja · þursa móðir!“  
 “Thou art not Waytame as I thought,  
 rather art thou Woden, the ancient Geat!”—  
 “Thou art no wallow nor wise woman,  
 rather art thou three Thurses’ mother!”

- [Vǫlva kvað:] 14 „Heim ríð Óðinn · ok ves hróðigr,  
 2 svá komi-t manna · meirr aprt á vit,  
 es lauss Loki · liðr ór bǫndum  
 4 ok ragna rǫk · rjúfęndr koma.“  
 “Ride home, Woden, 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, Woden, will not save you!”

4 rjúfęndr ‘rippers’ | Presumably Surt and Lock with his children, as described in *Vsp* 40 ff. The verb *rjúfa* ‘CV: to break, rip up, break a hole in’ is used in the same context in the formulaic *þás rjúfask regin* ‘when the Reins are ripped’ (*Vafþ* 52), *unds (of) rjúfask regin* ‘until the Reins are ripped’ (*Grm* 4, *Lok* 41 and *Sigrdr* 17). One may also compare the similar sounding (but not or only very distantly related) verb *rífna* ‘be riven, rent apart’; see Introduction to Runic inscription Sö 154 (Skarpåker, Sweden).



# Leeds of Hoarbeard

## (*Hárbarðsljóð*)

**Dating** (Sapp, 2022): early C11th (0.578)–late C11th (0.377)

**Meter:** Unclear (TODO)

### Introduction

The **Leeds of Hoarbeard** are preserved in full in **R**, and in part in **A**. The poem might be seen as an allegory on class relations, namely between the self-owning yeomen farmers and the warlike earls, represented through their patron gods.

Of all Eddic poems *Hárbarðsljóð* is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the *Heliand*; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late C13th, when **R** was written).

Against this late origin speaks the presence of rare words (e.g. *ogurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Grip*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a kind of discordant effect.

This is shown also by uses of the word ‘here’ in sts. 9 and 14. TODO: mention concept of “double scene” by Lars Lönnroth?

## The Leed of Hoarbeard

- Pr Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum sundsins [R 12r/30]  
2 var ferju-karlinn með skipit. Þórr kallaði:

Thunder journeyed from the Eastern Way and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

- 1 „Hværr ’s sá svæinn svæina · es stendr fyr sundit handan?“ [R 12r/32]  
“Who is that swain of swains, standing here across the sound?”

- Hann svaraði: 2 „Hværr ’s sá karl karla · es kallar of váginn?“ [R 12v/1]  
“Who is that churl of churls, calling out over the wave?”

- 3 „Fær þú mik of sundit, · fœði’k þik á morgun; [R 12v/2]  
2 mæis hæfi’k á baki, · verðr-a matr inn bętri.  
Át’k í hvíld · áðr ek hęiman fór,  
4 síldr ok hafra; · saðr em’k ęnn 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’ | The easiest reading here is the acc. pl. of *hafri* ‘he-goat’. Thunder also eats his goats in *Gylf* 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this reading; see also note to next stanza.—Many other scholars have here read an accusative plural of *hafri* ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with Indra’s (who is the Vedic equivalent of Thunder) “partner and yokemate” (*RV* 6.56.2) Pūšan’s eating porridge (e.g. 6.56.1, 57.2). Another similarity Stiles notes between Thunder and Pūšan is that both have chariots driven by goats (e.g. 6.57.3: “Goats are the draft-animals for the one”, 58.2: “Having goats as his horses”). Whether the Vedic tradition has split an original god into two or whether Thunder has absorbed elements of another god is hard to say.

- 4 „Ár-ligum verkum hrósar þú, vęði’num; · vęitst-at-tu fyr gęrla, [R 12v/5]  
2 dępr ’ru þín hęim-kynni, · dauð hygğ’k at þín móðir sć.“

“Of early works boastest thou; of eating!<sup>52</sup> Thou seest not clearly ahead:  
dire is the state of thy home—I think that thy mother is dead!”

<sup>52</sup>TODO. This is pretty difficult. From the previous stanza *verðinum* seems to be referring to eating.

- 5 „Þat segir þú nú · es hverjum þikkir [R 12v/6]  
2 mēst at vita— · at mín 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 eigir góð; [R 12v/8]  
2 þer-beynn þú stendr · ok hefir brautinga gervi, · 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 is not even as if  
thou own thy breeches!”

- 7 „Stýr-ðu hingat eikjunni, · ek mun þér stöðna kenna [R 12v/9]  
2 eða hveðr 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 heitir · es mik halda bað, [R 12v/11]  
2 rekk inn ráð-svinni · es býr í Ráðs-eyjar-sundi;  
bað-at hann hlenni-menn flytja · eða hrossa-þjófa,  
4 góða eina · ok þá’s ek gërva 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 Redesey sound.  
He bade me not ferry highwaymen nor horsethieves;  
good men only, and those I know well—  
speak to thy name if thou wilt go over the sound!”

- 9 „Segja mun’k til nafns míns · þótt ek sękr sjá’k [R 12v/15]  
2 ok til alls øðlis: · Ek em Óðins sonr,  
Meila bróðir · en Magna faðir,  
4 þrúð-valdr goða · við þór knátt-u hér dóma!  
Hins vil’k nú spyrja, · hvat þú heitir.“

“I will speak to my name—even though I should be charged—  
and to all my origin: I am Woden’s son,  
Male’s brother and Main’s father,  
the strength-wielder of the Gods; with Thunder dost thou here speak!  
Now I will ask this, what thou art called.”

10 „Hár-barðr ek hēiti, · hyl’k of nafn sjaldan.“ [R 12v/18]  
 “Hoarbeard I am called; I seldom conceal my name.”

11 „Hvat skalt-u of nafn hylja · nema þú sakar eḡir?“ [R 12v/18]  
 “Why shalt thou conceal thy name, unless thou have charges?”

12 „En þótt ek sakar eḡa, · fyr slíkum sem þú est [R 12v/19]  
 2 þá mun’k forða fḡrvi mínu · nema ek feḡr sé.“  
 “Even though I had charges—for such a one as thou art  
 I would then protect my life, unless I be fey.”

13 „Harm ljótan mér þikkir í því [R 12v/21]  
 2 at vaða of váginn til þín · ok vḡta ḡgur mín; ·  
 skylda’k launa kḡgur-svḡini · 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.”

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2 ḡgur ‘burden’ | The sense of this word is not clear, though it is probably the same as the first element of the compound *ḡgur-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]  
 2 fannt-a-tu mann inn harðara · at Hrungni dauðan.“  
 “Here will I stand and hence await thee;  
 thou foundest not a harder man since Rungner died!<sup>53</sup>”

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<sup>53</sup>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 deildum, [R 12v/25]  
 2 sá inn stór-úðgi jötunn, · es ór stḡini vas hḡfuðit á,  
 þó lét’k hann falla · ok fyrir hniga;  
 4 hvat vannt-u þá meðan, Hárbarðr?“

“Of this wilt thou now speak, when I and Rungner dealt with each other,  
 that great-minded ettin on whom the head was of stone.  
 Yet I made him fall, and kneel down before [me]—  
 what didst thou then meanwhile, Hoarbeard?”



- 16 „Vas’k með Fjöl-vari · fimm vetr alla  
 2 í **ey** þeiri · es **Al**-grón hēitir;  
 vega vér þar knóttum · ok **val** fella,  
 4 **margs** at frēista, · **mans** at kosta.“

[R 12v/27]

“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.<sup>54</sup>”

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<sup>54</sup>I read *margs* ‘many a’ as modifying *mans* ‘girl’.

- 17 „Hversu snúnuðu yðr konur yðrar?“  
 “How did your women pleasure (TODO!!!) you?<sup>55</sup>”

[R 12v/30]

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<sup>55</sup>Seemingly a prose line; see Introduction.

- 18 „**S**parkar óttum vér konur · ef oss at **sp**ókum yrði;  
 2 **h**orskar óttum vér konur · ef oss **h**ollar véri,  
 þér ór **s**andi · **s**íma undu  
 4 ok ór **d**ali **d**júpum  
**g**rund of **g**rófu;  
 6 varð’k þeim einn **q**llum · **ø**fri at ródum;  
 hvílda’k hjá **s**ysturum sjau  
 8 ok hafða’k **g**ęð þeira allt ok **g**aman;  
 hvat vannt-u þá meðan, Þórr?“

[R 12v/30]

“We had smart women if we found them pleasing;  
 we had clever women if they were hold toward us.  
 They wound a rope out of the sand,  
 and out of a deep dale  
 dug up the ground.  
 I alone became superior to them all in counsels,  
 I rested beside those sisters seven,  
 and had their senses all, and pleasure—  
 what didst thou then meanwhile, Thunder?”

- 19 „Ek drap Þjatsa, · hinn þrúð-móðga jötun,  
 2 upp ek varp **a**ugum · **A**ll-valda sonar  
 á þann hinn hēiða himin;  
 4 þau ’ru męrki męst · minna verka,  
 þau’s allir męnn síðan of **s**éa;  
 6 hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/2, A 11r/1 (l. 4b)]

“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 see<sup>56</sup> —  
 what didst thou then meanwhile, Hoarbeard?”

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5 *siðan* | om. A

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<sup>56</sup> Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable? TODO.

- 20 „Miklar *man*-vélar · hafða’k við *myrk*-riður [R 13r/5, A 1r/1]  
 2 þá’s ek *vélta* þér frá *verum*.  
*Harðan* jötun · hugða’k *Hlébarð* vesa;  
 4 *gaf* hann mér *gamban*-tęin  
 en ek *vélta* hann ór *viti*.“

“Great girl-tricks I had against mirk-rideresses,  
 when I lured them away from men.<sup>57</sup>  
 A hard ettin I judged Leebeard to be;  
 he gave me a gombentoe,  
 but I tricked him out of his wits.”

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<sup>57</sup> Alternatiely ‘away from [their] husbands’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *Háv* 156 for discussion.

- 21 „Illum huga launaðir þú þá *góðar* *gjafar*.“ [R 13r/7, A 1r/3]  
 “With an evil heart didst thou then repay the good gift.”

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1 þá | om. A

- 22 „Þat hefir *ęik* · es af *annarri* skęfr; [R 13r/8, A 1r/4]  
 2 umb *sik* es hvęrr 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 [R 13r/9, A 1r/4]  
 2 brúðir *bql*-vísar · es til *bjargs* gingu;  
 mikil myndi *ętt* *jötna* · ef allir lifði,  
 4 vętr myndi *manna* · undir *Mið*-garði—  
 hvat vannt-u þá meðan, Hárbarðr?”

“I was in the east and bashed Ettins,  
 bale-wise brides who walked to the mountain.  
 Great would the line of ettins be if all lived,

naught would remain of men within Middenyard<sup>58</sup>—  
what didst thou then meanwhile, Hoarbeard?”

<sup>58</sup>Thunder 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 jofrum · en aldri sétta'k;  
Óðinn á jarla · þá's í val falla  
4 en Þórr á þræla kyn.“ [R 13r/11, A 1r/6]

“I was in Walland and followed battles;  
I provoked princes, but I never reconciled them.  
Weden owns the earls which fall among the slain,  
but Thunder owns the race of thralls.<sup>59</sup>”

<sup>59</sup>Weden 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/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 hręðslu ok hug-bleyði · vas þér í handska troðit  
ok þóttisk-a þú þá Þórr vesa;  
4 hvar-ki þú þá þorðir · fyr hręðslu þinni  
hnjósa né fisa · svá't 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 daredst not—for thy fear—  
sneeze or fart lest Feller should hear.<sup>60</sup>”

2 vas þér | þér vas R 5 hnjósa né fisa ‘sneeze or fart’ | fisa né hnjósa ‘fart or sneeze’ A

<sup>60</sup>This story is also referenced in *Lok* 60, and is told in full in *Gylf* 45: Lock, Thunder, and his servants Thelvé and Wrash had journeyed east for a long time when they came upon a large hall, with an opening on one end as wide as the building. They rested inside, but in the middle of the night they were awakened by a great earthquake. Thunder rose and led the party to a side-room to the right in the middle of the hall. He stayed closest to the opening with his hammer ready, while the terrified others were further inside. At daybreak they left the hall and found the huge ettin

*Skrymir* (Shrimer) asleep outside. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was its thumb.

- 27 „Hár-barðr hinn ragi, · ek munda þik í hæl drepa  
2 ef ek mætta sçilask of sund.“ [R 13r/17, A 1r/11]

“O Hoarheard the queer! I would strike thee into Hell,  
if I might sail o’er the sound!”

2 sund | *sundir* A

- 28 „Hvat skyldir of sund sçilask · 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 ána varðað’k  
2 þá’s mik sóttu · þeir Svárangs synir;  
grjóti mik þorðu, · gagni urðu þó lítt fegnir,  
4 þó urðu mik fyrri · friðar at biðja—  
hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/19, A 1r/13]

“I was in the east and guarded the river  
when I was set upon by Sweering’s sons.  
With rocks they bashed me, still they rejoiced little in victory;  
still they had to beg me first for peace—  
what didst thou then meanwhile, Hoarheard?”

2 mik sóttu · þeir | *þeir sóttu mik* A 3 þó | om. A

- 30 „Ek vas austr · ok við çin-hverja dómðað’k,  
2 lék’k við ina lind-hvítu · ok laun-þing háðað’k,  
gladdað’k ina gull-björtu, · gamni mér unði.“ [R 13r/22, A 1r/15]

“I was in the east and spoke with a certain woman;  
I played with the linen-white, and held secret trysts:  
I gladdened the gold-bright—the maiden enjoyed pleasure.”

1 çin-hverja | ‘*einheriu*’ A 2 laun-þing ‘secret trysts’ | so A; *laung þing* ‘long trysts’ R 3  
gull-björtu ‘gold-bright’ | *gull-hvítu* ‘gold-white’ A

- 31 „Góð óttu þeir man-kynni þar þá.“ [R 13r/24, A 1r/17]
- “Then they had good girl-visits there.”

- 32 „Liðs þíns véra’k þá þurfi, Þórr, · at ek helda þeiri inni lín-hvítu mey.“ [R 13r/24, A 1r/17]  
 “Of thy help would I have been in need then, Thunder, that I might hold that linen-white maiden.”

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1 véra’k | vas’k A

- 33 „Ek mynda þér þá þat veita · ef ek viðr of kómumk.“ [R 13r/25, A 1r/18]  
 “I would then have granted thee that, if I were able.”

---

1 þá þat | þat þá A 1 kómumk | kómisk R

- 34 „Ek mynda þér þá trúa, · nema mik í tryggð véltir.“ [R 13r/26, A 1r/18]  
 “I would then have trusted thee, unless thou wouldst betray my trust.”

- 35 „Em’k-at ek sá hæl-bitr · sem húð-skór forn á vár.“ [R 13r/27, A 1r/19]  
 “I’m not such a heel-biter as an old hide-shoe in spring.”<sup>61</sup>

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<sup>61</sup>Proverbial (a heel-biter being someone who betrays his companions); the old leather becoming stiff and chafed over the winter.

- 36 „Hvat vannt-u þá meðan, Þórr?“ [R 13r/28, A 1r/20]  
 “What didst thou then meanwhile, Thunder?”

- 37 „Brúðir ber-serkja · barða’k í Hlés-eyju;  
 þér höfðu verst unnit, · vélta þjóð alla.“ [R 13r/28, A 1r/20]  
 “The brides of bearserks I bashed in Leeseey;  
 they had done the worst thing: betrayed the whole nation.”

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1 Hlés-eyju | Hlés-ey A

- 38 „Kléki vannt-u þá, Þórr, · es þú á konum barðir.“ [R 13r/29, A 1r/21]  
 “A disgrace didst thou then, Thunder, when thou didst bash women.”

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1 á | ‘é’ corr. A

- 39 „Vargynjur vöru þér · en var-la konur,  
 skelldu skip mitt · es skorðat hafða’k,  
 ógðu mér járn-lurki · en eltu þjálfa—  
 hvat vannt-u þá meðan, Hárbarðr?“ [R 13r/30, A 1r/22]  
 “She-wolves were they, and hardly women;  
 they overturned my ship which I had propped,

terrorised me with an iron cudgel and chased Thelwe around—  
what didst thou then meanwhile, Hoarbeard?”

1 vǫru þér | þat vǫru A 3 mér | add. þeim A

- 40 „Ek vas’k í hēr’num · es hingat gørðisk [R 13r/32, A 1r/23]  
2 gnéfa gunn-fana, · gęir at rjóða.“

“I was in the warband, when it readied itself hither  
to raise the war-standard, to redden the spear.”

- 41 „Þess vilt-u nú geta, es þú fórt oss ó-ljúfan at bjóða!“ [R 13v/1, A 1r/24]  
“This wilt thou now mention, that thou didst journey to hurt us!”

1 ó-ljúfan | ‘óliýfan’ A; řolubannř R

- 42 „Bóta skal þér þat þá · munda baugi [R 13v/2, A 1r/25]  
2 sem jafnęndr unnu · þęir’s okkr vilja sętta.“

“Then I shall repay thee for that with a hand-high,  
bestowed by the mediators who wish to reconcile us two.”

1 þat þá | om. A 2 þęir’s okkr vilja sętta | þęir’s okkr vilja sętt hafa A

- 43 „Hvar namt þessi · in hnófi-ligu orð [R 13v/3, A 1r/26]  
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

- 44 „Nam’k at mǫnnum þeim inum aldr-ónum es búa í hęimis-skógum.“ [R 13v/5, A 1r/27]  
“I learned them from the old men who dwell in homely forests.”

1 mǫnnum | om. A

- 45 „Þó gefr þú gótt nafn dysjum, es þú kallar þat hęimis-skóga.“ [R 13v/5, A 1v/1]  
“Yet thou givest a good name to poor cairns, when thou callest them homely  
forests.”

1 dysjum ‘poor cairns’ | A reference to Węden’s waking the dead, as attested e.g. in *Vřp* and *Bđr*.

- 46 „Svá dómi’k of slíkt far.“ [R 13v/6, A 1v/2]

“So I speak about such matters.”

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1 of | om. A

- 47 „Orð-kringi þín · mun þér illa koma  
 2 ef ek rēð á vág at vaða;  
 ulfi herra · hygg’k at ópa mynir  
 4 ef hlýtr af hamri hogg.“

[R 13v/7, A 1v/2]

“Thy glibness of word will bring thee ill  
 if I decide to wade on the wave!  
 Higher than a wolf I think thou wilt scream,  
 if thou get a strike from the hammer.”

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3 at ópa mynir | þik ópa munu A

- 48 „Sif á hó hęima, · hans munt fund vilja,  
 2 þann munt þrek drýgja, · þat ’s þér skyldara.“

[R 13v/9, A 1v/4]

“Sib has a lover at home; *him* wilt thou wish to meet!  
 On him shalt thou use thy strength—that is more urgent for thee!”

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2 skyldara | skyldra A

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1 hó ‘lover’ | Most translators take this acc. sg. word as an alternative form of *bórr* m. ‘adulterer’ (gen. *bórs*), containing the same root as *bóra* f. ‘whore, prostitute’, *bór* n. ‘adultery, fornication’, ModEngl. whore. The -r has presumably been interpreted as the masc. nom. sg. ending, giving nom. \**bór*, gen. \**bós*. Further, this accusation is also found in *Lok* TODO, where Lock says that he has been Sib’s lover (*bórr*). Notably, CV interprets this word as the unrelated *bór* m. ‘pot-hook’, “insinuating that Thor busied himself with cooking and dairy-work.” This seems very unlikely when considering Thunder’s response in the next verse: “I think that thou liest!” and the parallel in *Lok*.

- 49 „Męlir þú at munns ráði · svá’t mér skyldi vęrst þikkja,  
 2 halr inn hug-blauði, · hygg’k at þú ljúgir.“

[R 13v/10, A 1v/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 segja, · sęinn ert at fęr þinni,  
 2 langt myndir nú kominn, Þórr, · ef þú litum fęrir.“

[R 13v/12, A 1v/6]

“I think myself to speak truly, thou art late on thy journey;  
 far wouldst thou now be come, Thunder, if thou hadst changed colour.”

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1 mik | þik A

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2 litum fęrir ‘changed colour’ | Unclear expression.

- 51 „Hárbarðr inn ragi, · hēldr hēfir nú mik dvalðan!“ [R 13v/14, A 1v/8]  
 “Hoarheard the queer; thou hast now much delayed me!”

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1 dvalðan | dvalit A

- 52 „Ása-Þórs · hugða’k aldri-gi myndu [R 13v/14, A 1v/8]  
 2 glēpja fē-hirði farar.“  
 “Eese-Thunder’s journey I never thought  
 that a shepherd would divert.”

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1 Ása-Þórs | Ása-Þór A

- 53 „Ráð mun’k þér nú ráða: · ró hingat bátinum, [R 13v/15, A 1v/9]  
 2 hēttum hótingi, · hitt fōður Magna!“  
 “I will now counsel thee a counsel: row the boat hither,  
 let us cease the taunting; meet the father of Main [= Thunder = me]!”

- 54 „Far þú firr sundi, · þér skal fars synja!“ [R 13v/17, A 1v/10]  
 “Go far away from the sound; passage shall be denied thee!”

---

1 firr | frá A

- 55 „Visa þú mér nú leiðina · alls þú vill mik eigi of váginn ferja!“ [R 13v/17, A 1v/11]  
 “Show me now the way, since thou wilt not ferry me o’er the wave!”

---

1 nú | om. A

- 56 „Lítit ’s at synja, · langt ’s at fara; [R 13v/18, A 1v/11]  
 2 stund ’s til stokks’ins, · önnur til stęins’ins,  
 halt svá til vinstra vegs’ins · unds þú hittir Ver-land;  
 4 þar mun Fjörgyn · hitta Þór, son sinn,  
 ok mun hōn kenna hōnum ǫttunga brautir · til Óðins landa.“

“It is little to deny; it is long to journey:  
 an hour to the log, another to the stone;  
 hold thus to the left road until thou findest Wereland;  
 there will Firgyn find Thunder, her son,  
 and she will show him the ancestral roads to Weden’s lands [= Osyrd].”

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1 at | om. R 2 stokks’ins | stokks A 2 stęins’ins | stęins A 3 vegs’ins | vegs A 3 Ver-land  
 ‘Wereland’ | Valland A

---

3 Ver-land ‘Wereland’ | The land of men.



57 „Mun’k taka þangat í dag?“

[R 13v/22, A 1v/14]

“Will I get there today?”

---

1 í dag | á degi A

58 „Taka við víl ok **ę**fiði · at upp-vesandi sólu  
2 es ek get þána.“

[R 13v/22, A 1v/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 ęinni svarar;  
2 launa mun ek þér far-synjun · ef vit finnumsk í sinn annat.  
Far þú nú þar’s þik hafi allan gramir!“

[R 13v/23, A 1v/15]

“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!”

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# Speeches of Shirner

## (*Skírnismál*)

**Dating** (Sapp, 2022): C10th (0.897)

**Meter:** *Leeds-meter, Galders-law* (TODO)

### Introduction

The **Speeches of Shirner** (*Skm*) are attested in full in both **R** and **A**. The name *Skírnismál* ‘Speeches of Shirner’ comes from **A**; **R** instead has *Fyr Skírnis* ‘Shirner’s journey’.

### Parallel in Gylfaginning

The same narrative is found in *Gylf* 37, which also quotes one stanza of the present poem. That account begins with a long introduction, corresponding to P1–2:

‘Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day when Free had gone to Lithshelf and looked about all the Homes. And when he looked north he saw on a farm a great and fine house, and to that house walked a woman, and when she lifted her hands and closed the doors behind her it shone from her hands into both the air and onto the waters, and all the homes were brightened by her. And that beauty which he had seen in that holy seat harmed him so greatly that he walked away filled with grief, and when he came home he spoke nothing; he neither slept nor drank. 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 [Gird’s] hand for him [Free], and got her promise that nine nights later she would come to that place which is called Barrey and have a wedding with Free. And when Shirner told Free his errand, then he quoth this:’

After which the author quotes a variant of stanza 42, with some minor differences in wording that seem to stem from oral tradition (see Note to that st.) He last explains that *Þessi sǫk er til þess, er Freyr var svá vápn-lauss, er hann barðist við Belja ok drap hann með hjartar-horni*. ‘This event is the reason why Free was so weaponless when he fought against Bellow 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 Eddic fragments from Snorre’s Edda below.

## The Speeches of Shirner

- 2 P1 Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálfr ok sá um heima alla; hann sá í Jotun-heima ok sá þar mey fagra, þá er hon gekk frá skála

[R 11r/10, A 2r/11]

4 fǫður síns til skemmu; þar af fekk hann hug-sóttir miklar. Skírnir hét skó-sveinn Freys. Njörðr bað hann kveðja Frey máls. Þá mælti Skaði:

Free, son of Nearth, had one day set himself in Lithshelf and looked about all the Homes. He looked into the Ettinhomes and saw there a fair maiden as she walked from her father's hall to her bower; thereof he got great heart-aches. Shirner was called the shoe-swain of Free. Nearth asked him to speak with Free. Then Shede spoke:

1 „Rís-tu nú Skírnir · ok gakk at beiða  
2 okkarn mála mög,  
ok þess at fregna · hveim hinn fróði séi  
4 of-reiði afi.“

[R 11r/14, A 2r/15]

“Rise thou now, Shirner, and go to ask  
our lad for speech;  
and to learn at whom the wise  
man might be cross.”

---

1 rís ... beiða ‘Rise ... ask’ | Alliteration is missing here. A simple solution would be to replace *gakk* ‘go’ with a synonym like *rinn* ‘run’ or *ráð* ‘resolve’, but this lessens the semantic mirroring with l. 2/2 below (though, the insertion of the verb *ganga* in the present stanza may in fact be due to influence from 2/2).

4 afi ‘man’ | While this word usually means “father” or “grandfather”, it should here mean “man” without a connotation of old age. See further CV.

Skírnir kvað: 2 „Illra orða · es mér ón at ykkrum syni,  
2 ef ek geng at mæla við mög,  
ok þess at fregna, · hveim hinn fróði séi  
4 of-reiði afi.“

[R 11r/15, A 2r/17]

“Bad words I expect from your son,  
if I go to speak with the lad,  
and to learn at whom the wise  
man might be cross.”

---

Skírnir: 3 „Ség þat Freyr, · folk-valdi goða,  
2 ok ek vilja vita,  
hví þú ertinn sitr · ert-langa sali,  
4 minn dróttinn, of daga?“

[R 11r/17, A 2r/18]

“Tell it, O Free, troop-wielder of the gods—  
I too would wish to know,  
why thou sittest alone in the endlong halls,  
my lord, during the days.”

- Freyr: 4 „Hví of **s**ęgia’k þér, · **s**ęgr hinn ungi,  
 2 **m**ikinn **m**óð-trega?  
 því-at **alf**-røðull · lýsir of **alla** daga  
 4 ok þęgi at **m**inum **m**unum.“

[R 11r/19, A 2r/20]

“Why should I tell thee, O young youth,  
 my great heartache?  
 For the elf-wheel (= Sun) shines during all days,  
 and nowise to my liking.”

---

3 **alf**-røðull ‘elf-wheel’ | A rare poetic synonym (*þęiti*) for the sun; see note to *Vafþ* 47/1.

- Skirnir: 5 „**M**uni þína · hykk-a svá **m**ikla vesa,  
 2 at þú mér **s**ęgr né **s**ęgir;  
**u**ngir saman · vörum í **ár**-daga,  
 4 vęl męttim **t**vęir **tr**úask.“

[R 11r/20, A 2r/21]

“Thy liking I do not think so great,  
 that thou, O youth, should not tell me.  
 Young together were we in days of yore;  
 we two might well trust each other.”

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2 **s**ęgr ‘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 Frey’s addressing Skirnir as *sęgr hinn ungi* ‘the young youth’; Skirnir points out that the two are of equal age, and so Frey is as much of a young man as he.

- Freyr: 6 „Í **G**ymis gorrðum · ek **g**anga sá  
 2 **m**ér tíða **m**ęy;  
**a**rmar lýstu, · en **a**f þaðan  
 4 allt lopt ok **l**ogr.

[R 11r/22, A 2r/23]

“In Gymer’s yards I saw walking  
 a maiden, dear to me.  
 Her arms shone and thereof  
 all the air and sea.

---

4 lopt ok logr ‘air and sea’ | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

- 7 **M**ęr ’s mér tíðari · an **m**anna hvēim  
 2 **u**ngum í **ár**-daga;  
**á**sa ok **alfa** · þat vill **ę**ngi maðr,  
 4 at vit **s**átt **s**éim.“

[R 11r/24, A 2r/24]

The maiden is dearer to me than to any man  
 young in days of yore.

Of the Eese and Elves does no man<sup>62</sup> wish  
that we two should be brought together.”

<sup>62</sup>: i.e. ‘person’. For other examples of gods being called men see note to final st. of *Vafþ* 55.

Skírnir: 8 „Mar gef mér þá, · es mik of myrkvan beri [R 11r/25, A 2r/25]  
2 vísan vafr-loga,  
ok þat sverð, · es sjalft vegisk  
4 við jǫtna étt.“

“The steed then give me, which might bear me over the dark,  
wise wavering-flame;  
and that sword, which by itself might strike  
against the line of the Ettins.”

Fréyr: 9 „Mar þér þann gef’k, · es þik of myrkvan berr [R 11r/27, A 2r/27]  
2 vísan vafr-loga,  
auk þat sverð, · es sjalft mun vegask,  
4 ef sá’s horskr es hęfr.“

“That steed I give thee, which bears thee over the dark,  
wise wavering-flame;  
and that sword which by itself will strike,  
if he is wise who owns it.”

1–4 berr ‘bears’; mun vegask, ef sá’s horskr es hęfr ‘will strike, if he is wise who owns it’ | In his response Fréyr 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 Skírnir fails on the mission, it would be only due to his own fault (“if he is sharp who owns it.”).

P2 Skírnir męlti við hest’inn:  
Skírnir spoke with the horse:

10 „Myrkt es úti, · mál kveð’k okkr fara [R 11r/29, A 2r/28]  
2 úrig fjöll yfir  
þursa þjóð yfir;  
4 báðir vit komumk · eða okkr báða tękr  
sá hinn ám-átki jǫtunn.“

“Tis dark outside; I declare it time for us to journey  
over the drizzling mountains,  
over the tribe of Thurses.  
We will both come, or us both does take  
that uncanny ettin.<sup>63</sup>”

<sup>3</sup> þursa ‘of the Thurses’ | so A; þyria R

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5 ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to *Vsp* 8.

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<sup>63</sup>Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

- P<sub>3</sub>** Skírnir reið i Jötun-heima til Gymis garða; þar váru hundar ólmir ok [R 111/31, A 2v/1]  
 2 bundnir fyrir skíð-garðs hliði þess, er um sal Gerðar var. Hann reið at  
 þar, er fé-hirðir sat á haugi, ok kvaddi hann:

Shirner rode into the Ettinhomes, to Gymer’s yards. There were fierce hounds there, bound before the slope of the pale fence which surrounded the hall of Gird. He rode to where a shepherd sat on a mound, and greeted him:

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2 Gerðar ‘Gird’ | It is only now that we learn the maiden’s name.

- 11** „Seg þat hirðir, · es á haugi sitr [R 11v/2, A 2v/4]  
 2 ok varðar alla vega:  
 hvé ek at and-spilli · komumk hins unga mans  
 4 fyr greyjum Gymis.“

“Tell this, O herdsman who sittest on the mound,  
 and watchest all the ways,  
 how I to discourse might come with the young girl [= Gird],  
 past the greyhounds of Gymer.”

- [Hirðir] kvað: **12** „Hvart est fęigr, · eða est framm ginginn [R 11v/4, A 2v/5]  
 2 [...];  
 and-spillis vanr · þú skalt ę vesa  
 4 góðrar meýjar Gyms.“

“Either art thou fey, or gone forth [dead];  
 [...].  
 Discourse-less shalt thou always be,  
 with the good maiden of Gymer [= Gird].”

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4 góðrar meýjar ‘good maiden’ | Formulaic, carrying with it a sense of chastity. See note to *Háv* 102/1 for further occurrences.

- [Skírnir] kvað: **13** „Kostir ’ru betri · an klökkva séi [R 11v/6, A 2v/7]  
 2 hvęim es fúss es fara,  
 ęinu dógri · mér vas aldr of skapaðr  
 4 ok alt lif 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.<sup>64</sup>

1 an ‘than’ | so A; *hældr an at* ‘rather than to [be]’ R

1 Kostir ‘Choices’ | i.e. ‘alternatives, other ways’.

<sup>64</sup>An excellent example of the fatalistic Germanic worldview, in which one’s course of life was determined (“laid down”) at birth (“in one half-day”). Presumably after uttering these words Shirner rides through the fire surrounding the fortress. — The causative *leggja* ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. *Lok* 48: *í ár-daga vas þér hit ljóta líf of lagit* ‘in days of yore was thy ugly life laid down’ and *Vsp* 19: *þér legg logðu* ‘they [= the Norns] laid down laws’.

[Gerðr] kvað: 14 „Hvat ’s þat hlym hlymja · es hlymja heryr’k nú til  
2 osum rönnum í?  
jörð bifask, · en allir fyr  
4 skjalfa garðar Gymis.“

[R 11v/7, A 2v/8]

“What is that din of dins, which I of dins now hear  
in our halls?  
The earth quakes, and before me tremble  
all Gymer’s yards.”

Ambótt kvað: 15 „Maðr ’s hér úti, · stignn af mars baki,  
2 jó léttr til jarðar taka.“

[R 11v/9, A 2v/10]

“A man is here outside, stepped down off horseback;  
he lets his steed take to the earth.”

2 jó léttr til jarðar taka ‘he lets his steed take to the earth’ | He lets his horse graze. According to Finnur Jónsson (1932) an Icelandic expression still known in his time.

[Gerðr] kvað: 16 „Inn bið þú hann ganga · í okkarn sal  
2 ok drekka hinn mēra mjöð,  
þó ek hitt óumk, · at hér úti séi  
4 minn bróður-bani.“

[R 11v/10, A 2v/11]

“Bid thou him to go in into our hall,  
and to drink the renowned mead;  
though I fear that here outside should be  
my brother’s bane.”

[Gerðr] kvað: 17 „Hvat ’s þat alfa · né ása sona,  
2 né víssa vana;

[R 11v/12, A 2v/13]

- hví **ç**inn of komt · **ç**ikinn fúr yfir  
 4 ör **sal**-kynni at **séa**.“  
 “What kind is that, not of Elves, nor of sons of the Eese,  
 nor of wise Wanes?  
 Why camest thou alone over the raging fire,  
 to see the state of our hall?”

- [Skírnir kvað:] 18 „**E**m’k-at **alfa** · né **á**sa sona [R 11v/14]  
 2 né **víssa vana**,  
 þó **ç**inn of kom’k · **ç**ikinn fúr yfir  
 4 yður **sal**-kynni at **séa**.  
 “I am not of Elves, nor of sons of the Eese,  
 nor of wise Wanes—  
 still, I came alone over the raging fire,  
 to see the state of your hall.

- 19 **E**pli **ç**llifu · hér hef’k **al**-gullin, [R 11v/15, A 2v/14]  
 2 þau mun’k þér **G**erðr **gefa**,  
**frið** at kaupa, · at þú þér **F**rey kveðir  
 4 ò·leiðastan at **lífa**.“  
 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.”

4 at lífa ‘in life’ | at lífa here seems to mean ‘in life/living’ rather than the typical infinitive sense ‘to live’; cf. st. 22 at *deila* ‘in sharing’ below. This may be an archaism.

- [Gerðr] kvað: 20 „**E**pli **ç**llifu · ek þigg **aldri**-gi [R 11v/17, A 2v/15]  
 2 at **manns**-kis **munum**,  
 né vit **F**reyr, · meðan okkart **fjor** lifir,  
 4 **byggum** **béði** 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 „**B**aug þér þá gef’k, · þann’s **br**endr of vas [R 11v/19, A 2v/17 (ll. 1–2)]  
 2 með **ungum Óðins** syni;  
**átta** ’ru **jafn**-höfgir, · **es af** drjúpa  
 4 hina **níundu** hverja **nött**.“  
 “The high I then give thee, which was burned  
 with Woden’s young son [= Balder].

Eight are even-heavy, which from it drip,  
every ninth night.”

1 Baug ‘The bigh’ | While not named, it is clearly Dleepner as known from *Gylf* 49, which describes Balder’s funeral: “Weden laid on the pyre that gold ring which is called Dleepner. Its nature was such that every ninth night eight even-heavy golden rings dripped from it.” When Harmod later comes to Hell to try to bring Balder back, Balder tells him to bring the ring back to Weden as a token by which to remember him.

3–4 áttu ... nótt ‘Eight ... night.’ | In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

[Gērðr] kvað: 22 „Baug þikk-a’k, · þótt brændr séi,  
2 með ungum Óðins syni;  
es-a mér gulls vant · í gǫrðum Gyms  
4 at deila fé fǫður.“

[R 11v/21, A 2v/18 (ll.)

“The bigh I take not, though it may have been burned  
with Weden’s young son;  
I lack no gold in Gymer’s yards,  
in sharing the fee of my father.”

[Skírnir kvað:] 23 „Sér þú mēki, mēr, · mjóvan, mál-faan,  
2 es hef’k í hendr hér?  
hofuð hoggva · mun’k þér halsi af,  
4 nema mér sætt segir.“

[R 11v/23, A 2v/19]

“Seest thou this sword, maiden—slender, picture-painted—,  
which I have in my hand here?  
Strike the head will I from thy neck,  
unless thou come to terms with me.”

1 mál-faan ‘picture-painted’ | The sword is inlaid with metal (perhaps gold or silver) forming a pattern. The expression is formulaic; cf. TODO.

[Gērðr kvað:] 24 „Á-nauð þola · vil’k aldri-gi  
2 at manns-kis munum,  
þó hins get’k, · ef it Gymir finniðsk  
4 vígs ó-trauðir · at ykkir vega tíði.“

[R 11v/25, A 2v/20]

“Stand coercion will I never,  
to any man’s liking;  
though I get this, if thou and Gymer meet—  
men unreluctant of conflict—that ye two will come to fight.”

2 manns-kis ‘any man’s (lit. ‘no man’s)’ | *manns ęnskis* A

[Skírnir kvað:] 25 „Sér þú mēki, mēr, · mjóvan, mál-faan,

[R 11v/27, A 2v/22]

- 2 es **hef'**k í **hendi** **hér**?  
 fyr þessum **eggjum** · hnígr sá hinn **aldni** jotunn,  
 4 verðr þinn **feigr** **faðir**.

“Seest thou this sword, maiden—slender, picture-painted—,  
 which I have in my hand here?  
 By these edges sinks the aged ettin [= Gymer] down;  
 fey becomes thy father.

- 26 **Tams**-vendi þik drep'k, · en þik **tēmja** mun'k, [R 11V/28, A 2V/24]  
 2 **mér**, at mínum **munum**,  
 þar skalt **ganga** · es þik **gumna** synir  
 4 **síðan** éva **séi**.

With the taming-wand I strike thee—and thee I will tame,  
 O maiden, to my liking!  
 Thou shalt go where the sons of men  
 never since may see thee!

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1 Tams-vendi ‘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** **heimi** ór;  
 snugga **heļjar** til;  
 4 **matr** sé þér **meir** **leiðr** · an **manna** hveim  
 hinn **fráni** ormr með **firum**.

On an eagle's perch shalt thou sit for long;  
 turn away from the world,  
 hanker after Hell!

Let thy food be more loathsome than to any man  
 the gleaming serpent [= the Middenyardsworm] among the folk.<sup>65</sup>

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1 Ara þúfu á · skalt ár sitja ‘On an eagle's perch shalt thou sit for long’ | *ár skalt sitja* · *ara þúfu á* ‘for long shalt thou sit on an eagle's perch’ A 2–3 *horfa heimi ór; snugga heļjar til* ‘turn out of the world; hanker after Hell’ | *horfa ok snugga heļjar til* ‘turn and hanker after Hell’ A

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2–3 *horfa heimi ór; snugga heļjar til* ‘turn out of the world; hanker after Hell’ | i.e. “you will look toward and yearn for the underworld”.

5 *firum* | This is the last word of fol. 2V of A, after which the text cuts off.

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<sup>65</sup> Her food will be more disgusting than the Middenyardsworm, for which cf. *Hym* 22.

- 28 At **undr**-sjónum verðir · es **út** of **kømr**, [R 11V/32]  
 2 á þik **Hrímnir** **hari**  
 á þik **hot**-vetna stari,  
 4 **víð**-kunnari **verðir** · an **vörðr** með **goðum**,

gapi þú grindum frá.

A wondrous sight be thou when thou comest out;  
at thee let Rimner ogle;  
at thee let anyone stare!

Be thou more widely known than the Watchman among the Gods [= Home-  
dal];  
may thou gape from the gates!

29      Tópi ok ópi, · tjòsull ok ó·þoli,  
2              vaxi þér tór með trega;  
            sętsk þú niðr · en mun'k sęgja þér  
4              sváran sús-breka,  
            ok tvinnan trega.

[R 121/2]

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, · tjòsull ok ó·þoli 'Toop and woop, tarsle and restlessness' | The first three words are magic curse words without clear meaning; I have left them untranslated. *tjòsull* may perhaps be related to OE *teors* 'penis' and mean 'little phallus'.

30      Tramar gneyypa · þik skulu gęrstan dag  
2              jøtna gøðum í,  
            til hrím-þursa hallar · þú skalt hverjan dag  
4              kranga kosta-laús;  
            kranga kosta-von;  
6              grát at gamni · skalt í gogn hafa  
            ok leiða með tórum trega.

[R 121/3]

Fiends shall pine thee on a gloomy day,  
in the yards of the Ettins.  
To the hall of Rime-Thurses shalt thou every day  
crawl choice-less;  
crawl choice-lacking.  
Weeping for joy shalt thou have in exchange,  
and nurse grief with tears.

31      Með þursi þrí-hęðuðum · þú skalt ę nara  
2              eða ver-laús vesa;  
            þitt gęð grípi,  
4              þik morn morni;  
            ves þú sem þistill, · sá's þrunginn vas  
6              í ofan-verða ónn.

[R 121/7]

With a three-headed thurse shalt thou always live,  
 or be husband-less.  
 May thy senses seize;  
 may murrain mourn thee;  
 be thou like the thistle that was pressed  
 during highest harvest!

1 þursi þrí-höfðuðum '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 seo þystel* 'as wretched as the thistle'.

- 32 Til hólts ek gekk · ok til hrás viðar [R 12r/9]  
 2 gamban-*tēin* at geta  
 gamban-*tēin* ek gat.

To the wood I went, and to the raw/sappy tree,  
 the gombentoe for to get;  
 the gombentoe I got.

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-*tēin* 'gombentoe' | Perhaps "mighty twig". A compound consisting of the very rare word *gamban* 'magic/curse?' and *tēinn* 'twig, branch' (cf. *mistil-tēinn* 'mistle-toe'). This may be the stick on which the runic curse in st. 36 below should be carved, or it is to be identified with the *tams-vǫndr* 'taming-wand' of st. 26 above.

- 33 Reǵðr 's þér Óðinn, · reǵðr 's þér Ása-bragr, [R 12r/10]  
 2 þik skal Freyr fíask,  
 hin firin-illa mér, · en fingit hefðr  
 4 gamban-reiði goða.

Wroth with thee is Weden; wroth with thee is Eesebray (= Thunder);  
 thee shall Free come to hate,  
 O most wicked maiden, if thou hast earned  
 the gomben-wrath of the gods.

- 34 Hęyri ȝotnar, · hęyri hrím-þursar, [R 12r/12]  
 2 synir Suttunga, · sǵalfir ás-liðar,  
 hvé fyrr býð'k, · hvé fyrr banna'k  
 4 manna glaum mani,  
 manna nyt mani.

Let hear Ettins, let hear 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      **H**rím-grímnir heitir þurs, · es þik **h**afa skal [R 12r/14]  
       fyr **n**á-grindr **n**eðan,  
       þar þér **v**il-megir · á **v**iðar rótum  
       **g**ęita-hland **g**ęfi;  
       **ó**ðri drykkju · fá þú **a**ldri-gi,  
       **m**ér, af þínum **m**unum,  
       **m**ér, at **m**ínum **m**unum.

Rimegrimner is called the thurse who shall have thee  
down beneath Neegrind,  
where the lads of toil [THRALLS] on the roots of a tree,  
goat-piss will give thee.  
A finer drink do thou never get,  
O maiden, against thy liking,  
O maiden, to my liking!

- 36      Þurs rist'k þér · ok þríá stafi, [R 12r/16]  
       **ę**rgi ok **ó**ði ok **ó**·þola,  
       svá ek þat **a**f rist · sem ek þat **á** řęist,  
       ef gęrask þarfar þęss.“

Thurse I carve for thee, and three staves:  
queerness and madness and restlessness.—  
So I carve it *off* as I carved it *on*,  
if there be need for that.<sup>66</sup>

1 Þurs 'thurse' | Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þríá stafi 'three staves' | Three runic letters (or phrases) representing the three following words (*ęrgi* 'queerness, degeneracy' etc.). The ritual practice of carving "three staves" is first found on the C7th Gummarp stone: **h**aþuwo**l**afr **s**ate **s**taba þríá **ff**f 'Hathwolf placed three staves: fff', where the **f**-rune (f) stands for its name *f*ee (i.e. 'wealth, cattle') and is thus meant to bring wealth.

2 *ęrgi* ok *óði* ok *ó·þola* 'queerness and madness and restlessness' | Both *ęrgi* 'queerness, degeneracy' and *ó·þoli* 'restlessness' (here probably from strong lust) are found in the love magic charm on the rune stick Bz57 from Bryggen (edited below under Galders). *ęrgi* is also found in the curse-formula on the C7th Proto-Norse runestones from Stentofen and Björketorp. See further introduction to Bz57.

<sup>66</sup> Shirner has carved the curse (which will make true the curse), but tells Gird that he will scrape it off if she accepts his demands. She promptly does.

- [Gęrðr kvað:] 37      „**H**ęill ves þú hęldr, sęinn, · ok tak við **h**rím-kalki [R 12r/19]  
       **fullum** **f**orns mjaðar,  
       þó hafða'k **ę**tlat, · at mynda'k **a**ldri-gi  
       unna **v**aningja **v**ęl.“

“Hale be thou rather, swain, and receive the rime-chalice,  
 full of ancient mead,  
 even though I had intended that I never would  
 love the Waning [= Free] well.”

1–2 Heill ... mjaðar ‘Hale ... mead’ | Formulaic; the same lines occur in *Lok* 53.

4 vaningja ‘the Waning [= Free]’ | lit. ‘descendant of the Waners’. A rare word. Its only other occurrence in the Norse corpus is in a thule of boar-names. Boars were sacred to Frey, TODO.

[Skírnir kvað:] 38 „Ørendi mín · vil’k qll vita, [R 12r/21]  
 2 áðr ríða’k hëim heðan,  
 nér á þingi · munt hinum þroska  
 4 nenna Njarðar syni?“  
 “My errands all I wish to know,  
 before I ride home hence:  
 when on the Thing wilt thou with the vigorous  
 son of Nearth [= Free] be joined?”

[Gerrðr kvað:] 39 „Barri hëitir, · es vit bœði vitum, [R 12r/23]  
 2 lundr logn-fara,  
 en ept nêtr níu, · þar mun Njarðar syni  
 4 Gerrðr unna gamans.“  
 “Barrey is called—as we both know—  
 a grove of calm rushes,  
 and after nine nights there will to the son of Nearth  
 Gird her pleasure grant.”

P4 Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði tíðenda: [R 12r/24]  
 Then Shirner rode home. Free stood outside and greeted him and asked for  
 the tidings:

40 „Seg mér, Skírnir, · áðr verpir sœðli af mar [R 12r/25]  
 2 ok stígir feti framarr,  
 hvat árnaðir · í Jotun-hëima  
 4 þíns eða mín’s munar?“  
 “Tell me, O Shirner, before thou throw the saddle off the steed,  
 and take a step further:  
 what hast thou accomplished in the Ettinhomes,  
 to thy or my liking?”

[Skírnir kvað:] 41 „Barri hëitir, · es vit báðir vitum, [R 12r/27]  
 2 lundr logn-fara,



4 en ept **n**étr **n**íu, · þar mun **N**jarðar syni  
**G**erðr unna **g**amans.“

“Barrey is called—as we both know—  
 a grove of calm rushes,  
 and after nine nights there will to the son of Nearth  
 Gird grant her pleasure.”

[Fręyr kvað:] **42** **L**ong es **n**ött, · **l**angar ’u tvér,  
 2 hvé of þręyja’k þrjar?  
 opt **m**ér **m**ánaðr · **m**inni þótti  
 4 an sjá **h**ölf **h**ý-**n**ött.

[R 12r/28, G]

Long is a night, long are two—  
 how can I yearn for three?  
 Oft a month to me seemed less  
 than this half wedding-night.

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1 langar ’u tvér ‘long are two’ | *long es önnur* ‘long is another’ G 2 hvé of þręyja’k þrjar? | *hvé mega’k þręyja þrjar* G

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4 hölf hý-nött ‘half wedding-night’ | The wedding-night is presumably “half” (here meaning “incomplete”) as it is not consummated.

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# Lay of Hymer

## (*Hymiskviða*)

Dating (Sapp, 2022): C10th (0.694)

Meter: *Ancient-words-law*

### Introduction

The **Lay of Hymer** (*Hym*) is attested in both **R** and **A**. The two mss. agree very well with each other; they share the same stanzas in the same order. The most substantial difference is the title; **A** has *Hymis kviða* ‘the lay of Hymer’ while **R** instead has *Þórr dró Miðgarðs-orm* ‘Thunder pulled the Middenyardsworm’.

### Content

At its core *Hym* is a comedy about Thunder’s adventures in Ettinland. This seems to have been a popular genre, which in the Poetic Edda is also represented by *Þrk* and to some degree *Hárþ*. Other related stories are Thunder’s journey to Outyards-Lock in *Gylf* 44–47, his fight with Rungner in *Skm* 24, and his journey to Garfrith in *Skm* 26 (edited in the present edition under Eddic fragments). These tales involve fantastical events and a fair bit of humour, and usually end with Thunder having slaughtered yet more Ettins.

### The otherness of the Ettins

The Ettins are very much an *other* to the Gods, and this is something which *Hym* strongly emphasizes:

- They live in the far east (st. 5) in an inhospitable, frozen climate (st. 10) of mountains (sts. 2, 17) and lavafields (sts. 36, 38);
- they are physically deviant: misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), having bodies harder than stone (sts. 30–31);
- they are likened to apes (st. 20), whales (st. 36) and Danes (st. 17, see note!);
- they are stingy and inhospitable (sts. 9, 16);
- they are snide and cowardly (sts. 19–20, 25–26, 28–32).

In general the Ettins stand in direct opposition to the Old Germanic social norms, as represented by the Gods; *they* live in a lush green land and are young, beautiful, generous, and brave. The one exception in the poem is Tew's mother in st. 8, who is blonde, beautiful, and hospitable; the mother of a god must also be godlike.

As natural inferiors and a threat to the social order the Ettins must be subjugated by the Gods, and the agent of this is Thunder. Throughout the poem he constantly humiliates the ettins Eagre and Hymer, recurringly through completing their challenges, which follow a similar scheme: Thunder is given a dangerous or near-impossible test of strength, but quickly accomplishes it through a combination of brawn and brain, humiliating the challenger. The challenges consist of finding an enormously large kettle (st. 3, explicitly called Eagre's "revenge"), wrestling one of Hymer's oxen for bait (sts. 17–18), carrying home Hymer's whales and boat (st. 26), breaking Hymer's finest chalice (st. 28), and perhaps also taking away the cauldron (st. 33)—though that may just be Hymer wishing to finally be rid of the pestering gods.

In the end Thunder delivers justice by slaughtering Hymer and his troop of many-headed Ettins, probably his clansmen.

### The fishing expedition

At the center of the poem stands Thunder's famous fishing expedition; the god gets the Middenyardswyrn on the hook but ultimately fails to catch it. In this section, especially in sts. 22–24, one finds a more reverent tone than elsewhere in the poem.

This myth was very popular in the Wiking Age and is dealt with in five fragmentary Scaldic poems from the 9th or 10th centuries. These are all found in quotations in *Skm*; they are (by their SkP 3 sigla) Bragi Þórr, ÚlfrU *Húsdr* 3–6, Qlv Þórr, *Evald* Þórr, and Ggnæv Þórr. In their present state the fragments are not complete narratives, but specifically focus on Thunder in the boat facing off against the hooked Wyrn pressed against the gunwale. They also disagree on the course of events; in some of them the starting contest ends when the cowardly Hymer cuts the fishing line and the Wyrn sinks back unscathed into the sea (the version preferred by *Gylf* 48)—in others Thunder strikes the head off the Wyrn, 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 Līnga (Sö 352), several Jutlandic picture stones from Hørdum, a Cumbrian picture stone from Gosforth, and the Gotlandic picture stone GP 21 from Ardre church. The images depict the same scene as the Scaldic fragments: Thunder stands in the boat above the hooked Wyrn, often depicted as a fish; next to him is one companion. Some of them have additional details like the use of the ox-head for bait (U 1611, Sö 352), or Thunder's foot going through the boat (U 1611, Hørdum).

Other than *Hym* the only complete retelling of the myth is found in *Gylf* 48, which may be summarized as follows:

Thunder goes out alone into Middenyard in the shape of a young man (*ungr drengr*) 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" (*litill 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-brjóðr*).

The two go out to sea, and Thunder rows far past Hymer's usual fishing waters. Hymer, unhappy, warns him that if they row any further out they will be in danger of the 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-megin*) and pulls back with such force that his feet go through the bottom of the ship and press into the seabed. The Wyrm's head goes up against the gunwale. The two enemies ferociously stare at each other, Thunder "sharpening his eyes" and the Wyrm spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts the line—the Wyrm then sinks back into the sea. Thunder throws his hammer after it, "and men say that he struck off the monster's head, but I think it true to tell thee that the Middenyardswyrm still lives and is lying in the outer sea." Thunder gives Hymer a punch to the ear so that he flies headfirst overboard; the god then wades back to land.

This account is clearly based on multiple sources, certainly including the Scaldic fragments cited in *Skm*. It is hard to say whether Snorre had access to *Hym*; the closest agreement is when it is said that *Miðgarðs-ormr gein yfir uxa-höfuðit, en þngull'inn vá í góm'inn orm'inum* 'The Middenyardswyrm snapped at the ox-head and the hook went into the roof of the wyrm's mouth', which has some resemblance to st. 22, but it is not conclusive. Some details must derive from now-lost texts available to Snorre: the detail of Thunder's feet going through the boat is also found on the Swedish Altuna stone and the Danish Hørdum stone (but see note to st. 34/2 below), and the name Heavenrid is attested in thules listing names of oxen.

More broadly, Thunder's fishing reflects the archetypal fight between the Storm-god and the Dragon found in a great many mythologies. Important examples of this include Vedic Indra and Vṛtra (*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

In *Hym* one can roughly identify the following strands:

1. 1–6 The Gods wish to drink, and Thunder goes to Eagre to make him host; Eagre in turn asks for a cauldron big enough to brew enough ale for all the Gods.
2. 7–16 Thunder and Tew go to visit Tew's father, the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening he tells them that they must go fishing for food.
3. 17–19 Thunder says that he will do it, if he is given bait; Hymer challenges him to kill one of his oxen; Thunder tears off the head from one of them.
4. 20–25 The three go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardswyrm itself; he loses it.
5. 26–27 Hymer challenges Thunder to carry the boat and whales back to his farm; he does.
6. 28–32 Hymer challenges Thunder to break a supposedly indestructible chalice; he succeeds by smashing it against the ettin's forehead.

7. 33–36 Thunder and Tew depart with the cauldron; they find themselves followed by Hymer and his ettins; Thunder kills them all.
8. 37–38 One of Thunder's goats goes halt.
9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition as found in the Scaldic fragments and *Gylf* 48 is represented by 3–4. *Hym* is the only source that places it within the context of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and also scatters several other incidents throughout. It seems inescapable to presume, both from the other sources just mentioned and broader comparative mythology, that these additional narratives originally had nothing to do with Thunder's encounter with the Wyrn.

These strands have been woven together into a single narrative, perhaps even by the poet himself for the sake of a more entertaining and complete story. This weaving has not been entirely successful, and there are a few loose threads. The halt goat of sts. 37–38 finds a parallel in *Gylf* 44, where it serves as the origin story of Thunder's two servants who are to play an important part in the narrative, but it is here an entirely superfluous detail—something the poet himself anticipates in his address to the audience. It is also strange that Lock should appear at this point, since he is never mentioned before or since.

Another loose strand is the god Tew, who plays no role at all in the fishing expedition: he is last alluded to in st. 16 where Hymer speaks of “[us] three”, and then reappears in st. 33 where he fails to lift the cauldron. The simplest explanation for this is that he originally had nothing to do with fishing; his role is to bridge the frame-narrative of the cauldron and the fishing expedition. In the other variants of the latter Thunder only has one companion, Hymer; this includes the pictorial depictions, which only show two figures on the boat. Moreover, it is strange that Tew has no reaction to the murder of his father in front of him, although that paternity is in doubt; Tew is elsewhere called the son of Weden (*Skm* 16), so that Hymer may perhaps be his stepfather. This would reflect the common motif of a god mating with a beautiful ettin-woman, e.g. in *Skm*.

## Style

When speaking of a composite poem, one must distinguish between a text where several separate works have been put together mostly unchanged and a text composed by a single author drawing from multiple sources. A likely example of the former is *Háv*, but *Hym* undoubtedly belongs to the latter category. It has a distinct style and meter throughout which is unlike anything else in the Poetic Edda; indeed, the sharpest contrast is with the poem most similar content-wise, *Þrk*. Where *Þrk* is written in a rustic style with fairly loose *Ancient-words-law* meter and few kennings, *Hym* uses an unusually strict meter and is filled with kennings, difficult grammatical constructions, and highly unnatural word order (see especially sts. 16, 20, and 39).

These are all traits one associates more closely with Scaldic poetry in intricate measures like *Court-recited meter* than Eddic poetry in *Ancient-words-law*, and it seems clear that the anonymous poet of *Hym* had some training in the Scaldic art and was familiar with compositions in that genre. Two kennings (17/4a *brjótr berg-Dana*, 22/4 *umb-gjörð allra landa*) are even shared identically with Scaldic poems in *Court-recited meter*.

## Meter

The meter of *Hym* is *Ancient-words-law*, but of a more strict variant than any other Eddic poem; this is especially true when it comes to the count and weight of syllables. The poet also has a notable preference for lines of types A1s, C, and D, where the first two syllables are heavy and the third one is light, e.g. 1/4b *ør-kost hvera* (type A1s), 1/2a *ok sumbl-samir* (type C), and 2/4b *opt sumbl gøra* (type D). For the ambiguity between A1s and D see Suzuki (2014:116–119).

This preference probably explains his tendency to place the two-syllable preposition *fyrir* ‘before, in front, (up) ahead’ at the end of the b-verse (never the a-verse), which he does 6 times—more frequently than in any other *Ancient-words-law* poem of the Poetic Edda.

## The Lay of Hymer

- 1      Ár val-tívar · vęiðar nómu  
2      ok sumbl-samir · áðr saðir yrði,  
         hristu tēja · ok á hlaut sǫu,  
4      fundu at Égis · ør-kost hvera.

[R 13v/26, A 5v/25]

Of yore the slain-Tews <Gods> had caught game,  
and assembled at the simble before they might eat  
they shook the twigs and looked at the leat;  
they found at Eagre's a great choice of cauldrons.

2 áðr saðir yrði ‘before they might eat’ | Lit. “might become sated”.

3 hristu tēja · ok á hlaut sǫu ‘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 *HGoodS* and *Eb* as the sacrificial blood of the slaughtered beasts, which was sprinkled by means of “leat-twigs” (*blaut-tęinar*). If we trust these sources the simplest explanation is that the Gods sprinkled the animal blood and interpreted the pattern formed. In any case they found it most auspicious to feast at Eagre's.

- 2      Sat berg-búi · barn-tęitr fyrir,  
2      mǫk glíkr megi · Miskur-blinda,  
         lęit í augu · Yggs barn í þrá:  
4      „þú skalt ǫsum · opt sumbl gøra!“

[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!”<sup>67</sup>

4 gøra ‘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”.

<sup>67</sup> Having seen that Eagre has a great store of cauldrons, Thunder orders him to brew ale for the feasts of the Eese.

- 3 Qnn fekk jǫtni · orð-béginns halr, [R 13v/31, A 5v/29]  
 2 hugði at hefndum · hann nést við goð,  
 bað Sifjar ver · sér fóra hver,  
 4 „þann’s ek ǫllum ǫl · yðr of hēita.“

Great toil for the ettin the word-peevisish man [= Thunder] caused;  
 he thought of revenge, soon, against the gods.  
 He bade Sib’s husband [= Thunder] bring him a cauldron,  
 “that one with which I for you all ale might warm.”<sup>68</sup>

4 ǫl ‘ale’ | Often drunk by the gods at their feasts; see *Grm* 37/6 and note.

<sup>68</sup> Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Eese.

- 4 Né þat mǫttu · mérir tívar [R 14r/1, A 5v/30]  
 2 ok ginn-rēgin · of geta hveḡ-gi,  
 unds af tryggðum · Týr Hlórriða  
 4 ǫst-ráð mikit · ęinum 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 [R 14r/3, A 6r/2]  
 2 hund-viss Hymir · at himins ęnda,  
 á mínns faðir · móðugr keṡil,  
 4 rúm-brugðinn hver · rastar djúpan.“

“Dwells to the east of the Ilewaves  
 the hundred-wise Hymer, at heaven’s end.<sup>69</sup>  
 Owns my father [= Hymer], fierce, a kettle:  
 a size-famed cauldron one rest deep.”

4 rúm-brugðinn | *frumbrygðan*† A

2 hund-viss ‘hundred-wise’ | Alternatively “hound-wise”; the prefix simply means “very”.



<sup>69</sup> According to *Vǫlþ* 31 the Ilewaves were the poisonous wild rushes from which the ettins emerged, and so it makes sense that they would be found in the east, where the ettins dwell. That Hymer should dwell even to the east of them then illustrates his unusual ettin-ness.

- [Þórr kvað:] 6 „Veitst, ef þiggjum · þann lög-velli?“ [R 14r/4, A 6r/4]  
 [Týr kvað:] 2 „Ef, vinr, vélar · vit gørvum til!“

“Knowest thou if we will receive that liquid-boiler [CAULDRON]?” —  
 “If, friend, we two make use of wiles!”<sup>70</sup>

<sup>70</sup> Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

- 7 Föru drjúgum · dag þann framan [R 14r/5, A 6r/4]  
 2 Ásgarði frá · unds til Égils kvömu;  
 hirði hafra · horn-göfgasta;  
 4 hurfu at hǫllu · es Hymir átti.

They journeyed far from the beginning of the day,  
 away from Osyard, until to Eysel they came—  
 he kept the he-goats noblest of horns—  
 they turned to the hall which Hymer owned.

<sup>1</sup> dag þann framan ‘from the beginning of the day’ | emend. after Finnur Jónsson (1932); *dag þann fram* ‘on that day forth’ R; *dag frálíga* ‘swiftly at day’ A 2 Égils ‘Eysel’ | so R; *Égis* ‘Eagle’ A.

<sup>2</sup> Égils ‘Eysel’ | The reading of A is probably from confusion with the ettin Eagle, who is mentioned earlier in the poem. Eysel, 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 Møgr fann qmmu, · mjök leiða sér, [R 14r/7, A 6r/6]  
 2 hafði hǫfða · hundruð níu,  
 en qnnur gekk · al-gullin framm  
 4 brún-hvít bera · bjór-veig syni:

The lad [= Tew] found his grandmother very loathsome;  
 of heads she had nine hundred.  
 But another woman, all-golden, walked forth,  
 white-browed, bringing a beer-draught for [her] son [= Tew]:

<sup>2</sup> hafði hǫfða · hundruð níu ‘of heads she had nine hundred’ | Malformed bodies, especially with a deviant number of body parts, are typical of ettins. Other examples include a three-headed thurse in *Skm* 31, the nine-headed ettin Thriwold (Bragi Frag 3 in SkP 3), and the eight-armed Starked Eldreng. Cf. Introduction and st. 35 below.

<sup>3</sup> qnnur ‘another woman’ | The use of the word “son” in the following line reveals this as Tew’s mother. The poet stresses her beauty of dress and countenance, in contrast to the grandmother.

- [Týs móðir:] 9 „Átt-niðr jǫtna · ek vilja’k ykkir [R 14r/9, A 6r/8]

- 2 hug-fulla tvá · und hvera sętja;  
es mín frii · męrgu sinni  
4 glęggr við gęsti · gęrr ills hugar.“

“O clansman of ettins [= Tew]! I would wish to put  
you two, full of heart, beneath the cauldrons.  
Many a time has my lover [= Hymer] been  
stingy with guests, quick to ill mood.”

2 hug-fulla | *hugfulla hugfulla* R 3 frii ‘lover’ | so R; *faðir* ‘father’ A

4 glęggr ... hugar ‘stingy ... mood’ | Ettins are characteristically inhospitable, in stark opposition to the Old Germanic social norms; see Introduction to the poem above. This statement foreshadows the later hunting expedition starting at st. 16 below.

- 10 En vá-skapaðr · varð síð-búinn,  
2 harð-ráðr Hymir, · heim af vęiðum;  
gekk inn í sal, · glumðu jęklar,  
4 vas karls, es kom, · kinn-skógr fręrinn.

[R 14r/11, A 6r/9]

And the misshapen one was come late,  
hard-minded Hymer, home from the hunt.  
He entered the hall; icicles clattered;  
on the churl who came was the cheek-shaw [BEARD] frozen.

1 síð-búinn ‘come late’ | om. A

3 jęklar ‘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 heill, Hymir, · í hugum góðum!  
2 Nú ’s sonr kominn · til sala þinna,  
sá’s vit vęttum · af vegi lęngum;  
4 fylgir hęnum · Hróðrs and-skoti,  
vinr ver-liða; · Véurr heitir sá.

[R 14r/13, A 6r/11]

“Be thou hale, Hymer, in good spirits!  
Now the son has come to thy halls,  
he whom we awaited, from a long way off.  
Him follows the Rooder’s opponent [= Thunder],  
the friend of manly retinues—Wighward is he called.

1 Ves þú heill, ... í hugum góðum! ‘Be thou hale ... in good spirits!’ | A formulaic greeting; cf. the almost identical greeting in *N B380* (edited below under Galders). Further afield cf. the type exemplified by *Beow* 407a: *Wes þú, Hrōðgār, hāl* ‘Be thou, Rothgar, hale!’

5 Véurr ‘Wighward’ | The guardian of wighs (sanctuaries), a name of Thunder.

- 12 Sé þú hvar sitja · und salar gaffi,

[R 14r/15, A 6r/13]

- 2 svá forða sér, · stęndr súl fyrir.“  
 Sundr stękk sula · fyr sjón jętuns,  
 4 en allr í tvau · áss brotnaði.

See where they sit beneath the hall's gable:  
 so they save themselves—a column stands before [them]!”  
 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' | řsolř A 4 allr | emend.; áđr 'earlier, before that' RA.  
 TODO: elaborate, mention Finnur

- 13 Stukku átta, · en řinn af řeim [R 14r/17, A 6r/15]  
 2 hverr harđ-sleginn · heill af řolli;  
 framm řingu řeir, · en forn jętunn  
 4 sjónum řeiddi · řinn and-skota.

Eight [cauldrons] burst, but one of them,  
 a hard-forged cauldron, [came] whole off its peg.<sup>71</sup>  
 Forth they went, but the ancient ettin  
 with his gaze tracked his opponent.

<sup>71</sup>Nine cauldrons were hanging from the roof-beam supported by the column. Eight of them broke;  
 we may presume that the one that remained whole was the one the gods had come to get.

- 14 Sagđi-t hęnum · hugr vęl řá's sá [R 14r/19, A 6r/16]  
 2 řýřjar gróti · á golf kominn,  
 řar vęru řjórar · řrír of tęknir,  
 4 bađ řenn jętunn · sjóđa ganga.

His heart did not please him when he saw  
 the gow's distresser [= Thunder] come on the floor.  
 There were three bulls a-taken:  
 the ettin bade them at once go cooking.

2 gróti 'distresser' | řęti 'keeper, warder' A 4 řenn 'at once' | řun '[his] son [= Tew]?' A

1 Sagđi-t hęnum · hugr vęl 'His heart did not please him' | Lit. 'his heart did not speak well to him'.

- 15 Hvern létu řeir · hęđi skęmra [R 14r/21, A 6r/18]  
 2 auk á řęyđi · síđan bęru,  
 át Sifjar verr · áđr sofa řingi,  
 4 řinn međ řllu · ęxn tvá Hymis.

Each one they let shorten by a head,  
 and onto the cooking-pit then did bear:  
 Sib's husband [= Thunder] ate—before he might go sleep—  
 alone by himself two of Hymer's oxen.

3–4 át ... Hymis. ‘Sib’s ... oxen.’ | Cf. *Þrk* 2.4 for another instance of Thunder’s great eating, which curiously also uses the kenning *Sifjar verr* ‘Sib’s husband [= Thunder]’.

- 16 Þótti hǫrum · Hrunnis spjalla [R 14r/23, A 6r/19]  
 2 verðr Hlórriða · vǫl full-mikill,  
 „munum at aptni · ǫðrum verða  
 4 við vǫiði-mat · vér þrír lifa.“

To Rungner’s hoary friend [= Hymer] did seem  
 Loride’s ⟨Thunder’s⟩ eating far too great;  
 “the next evening we three will  
 on game-meat have to live.”

1–4 ALL | Hymer’s stinginess—he refuses to share more of his own food but instead forces his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins; see Introduction above.

3–4 munum ... lifa. ‘the next ... live.’ | The poet is pushing at the limits of Old Norse syntax. In prose word order it should be construed as: *at ǫðrum aptni munum vér þrír verða lifa við vǫiði-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 · þeitur géfi.  
 „Hverf þú til hjarðar, · ef hug trúir,  
 4 brjótr berg-Dana, · þeitur sókja.

Wighward called himself willing to row on the wave,  
 if the stubborn ettin might give pieces of bait.  
 “Turn to the herd—if thou trust in thy heart,  
 O breaker of boulder-Danes [ETTINS > = Thunder]—to seek pieces of bait.

3 hjarðar | *ballar* corr. A

4 brjótr berg-Dana ‘breaker of boulder-Danes [ETTINS > = Thunder]’ | This kenning for Thunder also occurs in *Haustl* 18; it emphasises the otherness of the Ettins (see Introduction to the poem above) by equating them with ethnic foreigners. Cf. also *Þdr*, where ettins are called Scots, Swedes, Danes, Ruges and Hareds; all peoples hostile to the Norwegian Earl Hathkin, at whose court that poem may have been composed.

- 18 Þess vǫntir mik, · at þér myni-t  
 2 ǫgn at oxa · auð-feng vesa.“ [R 14r/26, A 6r/23]  
 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!—  
 The swain [= Thunder] swiftly turned to the wood,  
 where an ox stood, all-black, ahead.

1 véntir mik | so A; *vénti ek* R 1 myni-t 'will not' | so A; *myni* 'will' R. The A reading is preferable since it makes this the first of Hymer's several challenges of strength to Thunder, which the god, to the ettin's humiliation, easily accomplishes.

3 Svęinn '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 oxí ... al-svartr 'ox ... all-black' | Formulaic, also occurring in *Þrk* 23; see note there for further parallels to the custom of sacrificing animals of certain colours. It seems that all-black oxen were thought the noblest, and so Thunder's slaying one instead of an inferior beast is probably intended to humiliate the stingy Hymer. We learn more about this ox in *Gylf* 48: *Hann tók inn mesta uxa'nn, er Himin-brjóðr hét, ok sleit af þefið'it ok fór með til sjávar*. 'He took the greatest ox, which was called Heavenrid, and tore off its head and went with it to the sea'.

- 19 Braut af þjóri · þurs ráð-bani [R 14r/28, A 6r/24]  
 2 hó-tún ofan · horna tveggja.  
 „Verk þikkja þín · verri myklu  
 4 kjóla valdi · an kyrr sitir.“

From the bull broke the thurse's death-planner [= Thunder]  
 the high meadow of the two horns [HEAD] from above.—  
 “Worse by far thy works do seem  
 to the wielder of ships [= Hymer = me] than if thou didst sit calm!”

(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 [R 14r/30, A 6r/26]  
 2 átt-runn apa · útar fóra,  
 en sá jötunn · sína talði,  
 4 lítla fýsi · lengra at róa.

The Lord of He-goats [= Thunder] bade the kinsman of the ape [ETTIN = Hymer]  
 push the launcher-steed [BOAT] further out,  
 but that ettin told of his  
 scarce wish to row longer.

2 átt-runn | *fatrænn*† 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  
 2 ęinn á ęngli · upp senn tváa;  
 en aptr í skut · Óðni sífjaðr  
 4 Véurr við vélar · vað gęrði sér.

[R 14r/31, A 6r/27]

Famous Hymer fierce pulled whales:  
 one on the hook, soon up two,  
 but back in the stern the kin of Weden,  
 Wighward craftily fixed his line.

1 mērr ‘famous’ | so R; męirr ‘more, further’ A

1 hvali | A rare acc. pl. form also occurring in 26/2b.

- 22 Egnði á ęngul · sá’s ęldum bergr,  
 2 orms ęin-bani · oxa hęðði;  
 gęin við agni · sú’s goð fia  
 4 umb-gjörð neðan · allra landa.

[R 14v/1, A 6r/29]

Baited on the hook he who rescues men [= Thunder]—  
 the Wyrms lone slayer—the ox’s head.  
 Snapped at the bait the one whom the Gods hate [= Middenyardswyrms]—  
 the engirdler of all lands—from below.

3 agni ‘bait’ | so A; ęngli ‘hook’ R

4 umb-gjörð ... allra landa ‘engirdler of all lands’ | Also found in a fragment by Alewigh Snub (SkP: Qlv Þórr) quoted in *Skm* 11: *Óstisk allra landa · umb-gjörð ok sonr Jarðar*. ‘The engirdler of all lands and the son of Earth surged.’ Cf. also the Wyrms-kenning in Braye’s fragment quoted in the same chapter (SkP: Bragi Þórr 3): *ęndi-ęiðr allra landa* ‘boundary-saith of all lands’. The poetic juxtaposition between the Storm-god and the Wyrms may be very old; cf. *ÆV* 1.32.13c: *Índraś ca yād yuyudhātay Ábiś ca* ‘When Indra and the Wyrms (*ábi*) fought each other.’

- 23 Dró djarf-liga · dāð-rakkr Þóurr  
 2 orm ęitr-fáan · upp at borði;  
 hamri kniði · hę-fjall skarar  
 4 of-ljött ofan · ulfs hnit-bróður.

[R 14v/3, A 6v/1]

Bravely pulled deed-ready Thunder  
 the venom-gleaming Wyrms up on the gunwale.  
 With the hammer he struck the high mountain of hair [HEAD]—  
 very hideous, from above—on the Wyrms clash-brother [= Middenyardswyrms].

1 Þóurr ‘Thunder’ | Out of 8 three-syllable lines in *Hym*, this is the only one which is present in both R and A, and which cannot easily be emended by restoring an hiatus form. In the quite strict meter (see Introduction above) observed by the poet we should expect a disyllabic form in this spot, and this may be had if we restore an archaic \*Þóurr or \*Þóarr. This form is less secure than other hiatus forms, but is also required by the meter of *Hym* 28/2b below and *Þár* 2/2b. This issue is treated in depth by Haukur Þorgeirsson (2023).

3 hó-fjall skarar ‘high mountain of hair [HEAD]’ | A rather unfitting kenning, since serpents do not have hair.

- 24      **H**raun-golkn hrutu, · ɛn hólkn þutu,  
 2      **f**ör hin **f**örna · **f**old ǫll saman;  
       [...]  
 4      **s**ökkðisk **s**íðan · **s**á fiskr í mar.

[R 14v/5, A 6v/2]

The desert-monsters [ETTINS] bounded and the bedrock resounded;  
 the ancient earth moved all at once.  
 [...];  
 sank thereafter that fish [= Middenyardswyrm] into the sea.

1 hrutu | so A; *blumðu* ‘dashed’ R.

1 Hraun-golkn ‘The desert-monsters’ | Both mss. have *hrēin-*, which may mean either ‘clean’ or ‘reindeer’, neither of which fit. On the other hand *braun ONP*: ‘stone/barren area, wasteland; lavafield’ is well attested in Scaldic kennings for ettins. The precise meaning of *galkn* ‘monster’ (plural *golkn*) is unclear; but it is attested in three Scaldic verses, always in kennings of the type “troll-woman of the shield [AXE]”. While the mss. spelling ‘*galkn*’ (norm. *gálkn*) could reflect either singular and plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrm, refuting the interpretation of Larrington (2014): “the sea-wolf shrieked”.

1 hrutu | The A reading is preferred since it has the metrically required short root syllable. End rhyme is used elsewhere in the poem (st. 3/3).

3 [...] | It is very likely that a line is missing here, since the stanzas in the poem otherwise consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder’s fishing line, so that is probably what has been lost.

For the reader’s enjoyment, based on other poets and *Gylf* 48, the translator has composed the following variant lines: *unds vinr Hrungnis · vað Þórs of skar* ‘until the friend of Rungner [= Hymer] Thunder’s fishing-line did cut’; *unds fǫlr Hymir · fekk á saxi* ‘until pale Hymer grasped the knife’.

4 fiskr ‘fish’ | The Middenyardswyrm may also be called a fish in *Grm* 21; see note there. In Scaldic sources it is often called a *saithe* (*seiðr*).

- 25      **Ó**-teitr jǫtunn, · es apt̃r røru,  
 2      [...]  
       svá’t ár Hymir · ɛkki mǣlti,  
 4      **v**eiðí **r**óði · **v**eðrs 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 svá’t ár ‘so that for a long time’ | Finnur Jónsson (1932) suggests *svá’t 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 heim hvali · haf til bójar  
 eða flot-brúsa · fęstir okkarn.“

[R 14v/8, A 6v/4]

“Thou wilt accomplish a half work by me,  
 if thou bring home the whales to the farm,  
 or our float-buck [BOAT] do fasten.<sup>72</sup>”

<sup>72</sup> Hymer tells Thunder who, having let go of the Wyrms, 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 á stafni  
 2 vatt með austri · upp lęg-fáki;  
 ęinn með ęrum · ok með aust-skotu  
 4 bar til bójar · brim-svín ętuns  
 ok holt-ríða · hver í gegnum.

[R 14v/9, A 6v/6]

Loride (= Thunder) went, grasped the stern,  
 hurled up the lake-nag [BOAT] with the bilge-water.  
 Alone with the oars and the bilge-bucket  
 he bore to the farm the ettin’s brim-swines [WHALES],  
 even through the spring of woodland ridges.

1 á | til á R 5 holt-ríða | fholtrība 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-ríða hver ‘spring of woodland ridges’ | An uncertain geographical description apparently meant to impress the original audience. In Iceland *hverr* ‘cauldron’ also carries the sense ‘(hot) spring’, in which case this could be an attestation of Thunder’s prowess in wading (for which see *Grm* 29). TODO: What do other editors and translators say?

- 28 Ok ęnn ętunn · umb afr-endi,  
 2 þrá-girni vanr, · við þór sęnti,  
 kvað-at mann ramman, · þótt róa kynni,  
 4 kręptur-ligan, · nema kalk bryti.

[R 14v/12, A 6v/7]

And still the ettin, used to stubbornness,  
 over strength of hand with Thunder flyted.  
 He called no man strong—although he could row,  
 mightily—unless he broke the chalice.

1 Ok | Enn A

1–4 ALL | Even after witnessing numerous great feats of strength Hymer still refuses to admit Thunder’s superiority. He now insists on challenging him to break his indestructible chalice.

- 29 En Hlórriði, · es at hęndum kom,

[R 14v/14, A 6v/9]



- 2 brátt lét bresta · bratt-stęin glęri,  
sló sitjandi · sýlur í gognum;  
4 bōru þó hęilan · fyr Hymi síðan,

But Loride (= Thunder) when it came to his hands  
impatiently crushed steep stone with the glass.  
He struck right through the standing columns,  
still was it brought whole before Hymer thereafter,

2 bratt-stęin glęri 'steep stone with the glass' | He probably broke the stone columns in Hymer's house with the chalice.

3 sitjandi 'standing' | This word is ambiguous and can modify either Thunder (in which case it would mean "sitting") or the columns (*sýlur*). I have chosen the latter and read it as signifying their stability.

- 30 unds þat hin fríða · fríðla kęndi  
2 óst-ráð mikít, · ęitt es vissi,  
„dreþ við haus Hymis, · hann 's harðari,  
4 kost-móðs jōtuns, · kalki hverjum.“

[R 14v/16, A 6v/10]

until the handsome mistress [Tew's mother] gave  
a great loving counsel, the one she knew:  
“Strike against Hymer's skull! It's harder—  
the choice-weary ettin's—than any chalice.”

1–2 unds ... vissi, 'until ... knew:' | Harkening back to st. 4.

4 kost-móðs 'choice-weary' | The gods have destroyed eight of his nine cauldrons, eaten his choice food, and slain his finest bull.

- 31 Harðr reiš á kné · hafra dróttinn,  
2 fōrðisk allra · í ás-męgin;  
hęill vas karli · hjalm-stofn ofan,  
4 en vín-fęrill · valr rifnaði.

[R 14v/18, A 6v/12]

Hard on the knee rose the Lord of He-goats [= Thunder],  
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 reiš | om. A

2 fōrðisk allra · í ás-męgin '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 Wyrn: *Þá varð Þórr reiðr ok fōrðist í ás-męgin* “Then Thunder turned wroth and drew himself into his Os-might” and the Eddic fragment about Thunder's journey to Garfrith.

- 2 es **kalki** sé'k · fyr **knéum** hrundit,  
 3 **karl** orð of **kvað**: · „**kná**'k-at segja  
 4 **aptr** **éva**-gi: · þú 'st **ql**ör of **h**éitt.'

“I know many treasures are gone from me,  
 when I see the chalice thrown before [my] knees!” —  
 The churl [= Hymer] spoke words: “I cannot say  
 ever again: ‘Thou art, ale, well warmed!’

2 es | om. R 2 fyr | *fyr* R

3–4 kná'k-at ... of héitt. ‘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** méttið  
 2 út ór **óru** · **ql**-kjól hofi.“  
 3 **Týr** **leitaði** · **tysvar** hróra;  
 4 stóð at **hvöru** · **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 ql-kjól ‘ale-vessel [CAULDRON]’ | *ql-kjól* is the accusative of *ql-kjóll*, but in this construction (CV: *koma*, B) we would expect the dative *ql-kjóli*. Since the meter does not allow for this the poet has probably taken a grammatical liberty.

2 hofi ‘hall’ | This is the only Old Norse occurrence of the word *hof* in the sense “hall, house”—it otherwise only means “temple” (hove). The West Germanic cognates consistently mean “hall”, but that is probably the original sense, so it is unclear if this is an instance of foreign (if so, most likely Anglo-Saxon) influence or just a poetic archaism.

- 34 **Faðir** Móða · **fekk** á þræmi  
 2 ok í **gognum** steig · **golf** niðr í sal;  
 3 **hóf** sér á **h**öfuð upp · **hver** Sifjar verr,  
 4 en á **h**élum · **hringar** skullu.

[R 14v/24, A 6v/16]

The father of Moody [= Thunder] grasped the brim,  
 and stepped down through the floor in the hall.<sup>73</sup>  
 Sib's husband [= Thunder] heaved the cauldron up on his head,  
 but by his heels the rings clattered.

4 hringar skullu ‘the rings clattered’ | i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *heyrið til þoddu, þá er Þórr bar bverinn* ‘the sound of the pot-links (*badda*) was heard when Thunder bore the cauldron’. According to Finnur Jónsson (1932) the chain (or *badda*) on a Wiking-age cauldron would have reached across, in which case this would be a reference to the cauldron's enormous size, with its diameter—mentioned in st. 5 as one rest—being roughly the same as Thunder's height.

<sup>73</sup>In the account of *Gylf* Thunder is said to have stepped through the boat when trying to pull up the Middenyardswyrm. This detail is also seen on the carving of the Altuna stone from Uppland, Sweden; it may have been transposed to this place in the narrative. TODO.

- 35 Föru-t lęgi, · áðr líta nam [R 14v/26, A 6v/18]  
 2 aptr Óðins sonr · ęinu sinni;  
 sá ór hreysum · með Hymi austan  
 4 folk-drótt fara · fjöl-hǫfðaða.

They journeyed not for long before Weden's son [= Thunder]  
 took to look back a single time.  
 He saw out of stone-heaps with Hymr from the east  
 a war-troop coming, many-headed.

4 folk-drótt ... fjöl-hǫfðaða 'war-troop ... many-headed' | The adjective *fjöl-hǫfðaðr* means 'many-headed, polycephalic' and is not referring to the size of the host. For many-headed ettins see st. 8 and for their malformed bodies in general see Introduction.

- 36 Hóf sér af hęrðum · hver standandi, [R 14v/28, A 6v/19]  
 2 veifði Mjöllni · morð-gjörnum framm,  
 ok hraun-hvala · hann alla drap.

He heaved from his shoulders the cauldron, standing;  
 swung the murder-eager Millner forth,  
 and the desert-whales [ETTINS] all he slew.

2 morð-gjörnum 'murder-eager' | By this adjective the poet gives the Hammer something of a life of its own. For this notion cf. *Skn* 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 Föru-t lęgi, · áðr liggja nam [R 14v/30, A 6v/21]  
 2 hafr Hlórriða · half-dauðr fyrir,  
 vas skęr skökuls · skakkr á bęini,  
 en því hinn lę-vísi · Loki of olli.

They journeyed not for long before Loride's (= Thunder's) he-goat  
 took to lie half-dead ahead.  
 The colt of the cart-pole [GOAT] was halt in the leg,  
 and that the guile-wise Lock had caused.

3 skęr | emend. from meaningless *ęskirr*† RA

1-4 ALL | The detail of Thunder's halt goat is also found in *Gylf* 44:

Thunder and Lock were on the way to visit Outyards-Lock and stayed the night with a certain farmer. For supper Thunder cut his two goats and invited the farmer and his family to dine with him. After they had eaten he spread the goatskins before the fire and bade the housefolk throw the bones of the goats onto them. The farmer's son stealthily pried open the thigh of one of the goats and ate the marrow. At dawn Thunder blessed the goatskins with his hammer and the goats came back to life, but the one Thelwe 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 Thelwe 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 Thelwe to pry the bone open. Since the goats were previously (st. 7) left with the farmer Eysel, he may be identical to the farmer in *Gylf*:

- 38 En ér heyrtr hafði, · hværr kann umb þat  
2 goð-mólugra · gørr at skilja,  
hvær af hraun-búa · hann laun of fekk,  
4 es bæði galt · þörn sín fyrir.

[R 14v/32, A 6v/22]

But ye have heard—about that can  
each god-speaking man more clearly discern—  
which repayments *be* [Thunder] from the desert-dweller [ETTIN = the farmer]  
got  
when he paid up both his children for it.

1 ér 'ye' | The listeners. A direct address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are, however, typical for the Scaldic poetry with which this poem shares several traits; see Introduction above.

1–2 hværr ... goð-mólugra 'each god-speaking man' | Literally "each of the god-speaking ones". *goð-mólugr* 'god-speaking' is an hapax, but easily understood as "learned in the (lore of) the gods".

- 39 Þrótt-öflugr kom · á þing goða  
2 ok hafði hver, · þann's Hymir átti;  
en véar hverjan · vël skulu drekka  
4 öldr at Égis · eitt hvar-meitið.

[R 15r/1, A 6v/24]

The valour-strong man [= Thunder] came to the Thing of the Gods,  
and had the cauldron which Hymer had owned,  
and the Wighers (Gods) well shall drink  
an ale-feast at Eagre's, each flax-cutting [FALL?].

4 eitt hvar-meitið 'an ... flax-cutting' | The latter word is an *hapax* and very obscure. La Farge and Tucker (1992) give several suggestions based on WINTER-kennings of the type "harm of the snake", viz. *ęitr-hvar-meitir* 'poison-rope-cutter' [SNAKE > WINTER], *ęitr-orm-meitiðir* 'poison-worm-injurer' [WINTER]. A solution without emendation is to read *ęitt* 'one' n. acc. sg. as modifying *öldr* n. acc. 'ale-feast', and *hverjan* masc. acc. sg. 'every' as modifying *hvar-meitiðir* masc. acc. 'flax-cutting', a compound made up of *hvarr* 'flax, cord' and *meita* 'to cut'. The whole thing might refer to an obscure harvest festival and give the poem something of an etiological purpose. If this interpretation is correct it is not unlikely that *Hym* was originally composed for performance at such a festival.

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# Flyting of Lock (*Lokasenna*)

Dating (Sapp, 2022): C10th (0.965)

Meter: *Leeds-meter*

## Introduction

The **Flyting of Lock** (*Lok*) is only preserved in **R**, where it follows *Hym* and comes before *Drk*. In **R** it is tied together with *Hym* by the prose passage “From Eagre and the Gods”, but the two poems are certainly distinct compositions, for they are drastically different in style and meter, and *Hym* stands alone in **A**.

The author of *Gylf* seems to have had access to an alternate version of the poem, for in ch. 20 he cites the following stanza attributed to Weden, where l. 1 corresponds to st. 21/1, l. 2 to st. 47/2, and ll. 3–4 to st. 29/3–4.

2 „Örr est, Loki, · ok ør-viti,  
hví né letsk-a þú, Loki?  
ø-r-løg Frigg · hygg at øll viti  
4 þótt hæn sjölf-gi segi.“

“Mad art thou, Lock, and out of wits,  
why holdest thou not back, O Lock?  
All orlays I think that Frie might know,  
though she tell them not herself”

---

The poem has been interpreted as blasphemous (TODO: elaborate), but there is nothing in the language to suggest a late dating.

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From Eagre and the Gods (*Frá Égi ok goðum*)

- P1**      Égir, er öðru nafni hét Gyimir, hann hafði búit ásum ǫl þá er hann hafði  
 2      fengit ketil inn mikla sem nú er sagt. Til þeirar veitslu kom Óðinn ok  
 Frigg kona hans. Þórr kom eigi því at hann var í austr-vegi. Sif var þar,  
 4      kona Þórs; Bragi, ok Íðunn kona hans. Týr var þar, hann var ein-hendir;  
 Fenrisulfr sleit hönd af hánum, þá er hann var bundinn. Þar var Njörðr  
 6      ok kona hans Skaði; Freyr ok Freyja; Víðarr son Óðins. Loki var þar,  
 ok þjónustu-menn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa.

Eagre, who by another name was called Gymer—he had prepared an ale-feast for the Eese when he had got the great kettle as is now told.<sup>74</sup> 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.<sup>75</sup> 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 Elves<sup>76</sup> were there.

<sup>74</sup> See the immediately preceding *Hym*.

<sup>75</sup> This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer.

<sup>76</sup> A formulaic expression, see Eese and Elves.

- P2**      Égir átti tvá þjónustu-menn, Fimafengr ok Eldir. Þar var lýsi-gull haft  
 2      fyr elds-ljós; sjálft barsk þar ǫl. Þar var gríða-stadr mikill. Menn lofuðu  
 mjök hversu góðir þjónustu-menn Égis vóru. Loki mátti eigi heyra þat,  
 4      ok drap hann Fimafeng. Þá skóku ésir skjöldu sína ok óptu at Loka, ok  
 eltu hann braut til skógar, en þeir fóru at drekka. Loki hvarf aprt ok  
 6      hitti úti Eldi; Loki kvaddi hann:

Eagre had two servants, Femfinger and Elder. There glowing gold was used instead of fire; the ale there carried itself. It was a great grith-place there.<sup>77</sup> The men greatly praised how good the servants of Eagre were; Lock could not stand to hear that, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock,<sup>78</sup> and drove him away to the forest, and they went [back] to drinking. Lock turned back around and met Elder outside. Lock greeted him:

<sup>77</sup> A place wherein all violence was forbidden, see Index.

<sup>78</sup> Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: "He screams three nothing-screams TODO".

## The Flying of Lock



- 1 „Seg þú þat, Ełdir, · svá't eınu-gi  
 2 feti gangir framarr,  
 hvat hér inni · hafa at ęl-mólum  
 4 sig-tıva synir.“

“Tell this, O Elder, so that thou not  
 take one step further:  
 What here within they say over the ale  
 the sons of the victory-Tews [GODS]?”

1–2 svá't ... framarr ‘so that ... further’ | Shared with *Háv* 38.

3 hafa at ęl-mólum ‘they say over the ale’ | Lit. “they have for their ale-speeches”.

- Ełdir: 2 „Of vópn sín dóma · ok of víg-risni sína  
 2 sig-tıva synir;  
 ása ok alfa, · es hér inni eru,  
 4 mann-gi 's þér í orði vinr.“

“Of their weapons they speak, and of their battle-prowess,  
 the sons of the victory-Tews [GODS].  
 Of the Eese and Elves which are here within  
 none is thee a friend in words.”

4 mann-gi 's þér í orði vinr. ‘none is thee a friend in words.’ | *I.e.*, “nobody says anything good about you.”

The alliteration here is notable, and also occurs in st. 10 (*Víðarr* : *ulfr*, see note there). There are no signs of corruption, and so there are two possible explanations. Either (1) the semi-vowel *v* (/w/) is participating in vowel-alliteration with *o*— such alliteration between *v* and true vowels is never encountered in Scaldic poetry, but there are some examples from Eddic styles—or (2) the poem (or the relevant lines) was composed before the North Germanic loss of *v* before rounded vowels. (2) finds support in the notable fact that in both the present st. and st. 10 the words *orð* ‘word’ and *ulfr* ‘wolf’ originally began with *v*; in the case of the word *ulfr* this consonant is attested in old Scandinavian runic inscriptions. For metrical reasons the lines must postdate the syncope of most unstressed short vowels, but on the basis of the three closely related C7th runestones from Blekinge (DR 357–359, from Stentofen, Gummarp, and Istaby) the loss of *w* before rounded vowels is shown to have occurred later; so DR 359 *hǫpıwulafı Hǫpıwulıfı*. 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-gı 's þér in wordé winir.

- Loki kvað: 3 „Inn skal ganga · Éęgis hallir í  
 2 á þat sumbl at séa,  
 ęll ok ęfu · fóri'k ása sonum  
 4 ok blęnd'k þęim svá męini męęð.“

“In shall I go Eage's halls into,  
 on that simble for to see.  
 Scorn and hatred I bring the sons of the Eese,  
 and I mix for them so the mead with harm.”

2 sumbl ‘simble’ | The Germanic word for “feast, banquet”.

3 jöll ok ófu ‘scorn and hatred’ | Two rare words to which the present translation hardly does justice. The former occurs nowhere else, while the latter only otherwise occurs in *Sigsk* 33. They have been interpreted in a variety of ways: CV sees the first word as *jöll* ‘wild angelica’, whereas the second is taken to be an error for *áfr* (“a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats”). TODO: What do other editors say? Esp. Kommentar.

4 blænd’k ... mēini mjōð ‘I mix ... the mead with harm’ | Formulaic, cf. *Sigrdr* 8 (and others TODO).

Eldir kvað: 4 „Veitst, ef inn gēngr · Égis hallir í  
2 á þat sumbl at séa,  
hrópi ok rógi · ef eyss á holl rēgin,  
4 á þér munu þau þerra þat.“  
“Thou knowest if in thou wilt go Eagre’s halls into,  
on that simble for to see—  
if slander and strife thou pour on the hold Reins,  
on *thee* will they dry it off!”

Loki kvað: 5 „Veitst þat Eldir, · ef einir skulum  
2 sár-yrðum sakask,  
auðigr verða · mun’k í and-svǫrum,  
4 ef þú mēlir til mart!“  
“Thou knowest that, Elder, if one-on-one we shall  
banter with wounding words,  
wealthy will I in my answers become,  
if thou speak too much!”

4 ef þú mēlir til mart! ‘if thou speak too much!’ | Formulaic; cf. *Háv* 27.

P3 2 Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir vǫru, hverr inn var  
kominn, þognuðu þeir allir.

Thereafter Lock went into the hall, but when those who were there before  
him saw who was come inside, they all turned silent.

Loki kvað: 6 „Þyrstr ek kom · þéssar hallar til  
2 Loptir of langan veg,  
ósu at biðja, · at mér einn gefi  
4 mēran drykk mjaðar.  
“Thirsty I came to these halls,  
Loft (= Lock), over a long way,  
to bid the Eese that they give me but one  
renowned drink of mead.

4 mēran drykk mjaðar ‘renowned drink of mead’ | Formulaic language for describing mead; cf. *Háv* 105, 140, *Skm* 16. TODO: more parallels.

- 7        Hví þegið ér svá · þrungrin goð,  
        at mēla né meguð;  
 2        sessa ok staði · vellið mér sumbli at,  
        eða heitið mik heðan!“  
 4

Why shut up so, ye pressed Gods,  
 that ye cannot speak?  
 Choose seats and places for me at the simble,  
 or call away me hence!”

3–4 sessa ... heðan! ‘Choose ... hence!’ | That is, “Cease your dallying; give me a seat or tell me to leave!”

- Bragi: 8        „Sessa ok staði · velja þér sumbli at  
        ęsir aldri-gi;  
 2        því-at ęsir vitu · hveim alda skulu  
        gamban-sumbl of geta.“  
 4

“Choose seats and places for thee at the simble  
 the Eese will never do,  
 for the Eese know for which man they shall  
 prepare the gomben-simble.”

3 hveim alda ‘which man’ | Here “person, being”. See note to *Vafþ* 55/6.

4 gamban-sumbl ‘gomben-simble’ | *gamban* ‘gomben’ being an obscure prefix which only occurs in *Lok*, *Skm* and *Hárþ*. CV suggest it means something like “costly”.

- [Loki:] 9        „Mant þat Óðinn, · es vit í ár-daga  
        blendum blóði saman?  
 2        ęlvi bergja · létsk ęigi mundu,  
        nema okkr vęri bęðum borit.“  
 4

“Recallest thou, Weden, when we two in days of yore  
 blended our blood together?  
 Taste ale wouldst thou never do,  
 unless it were for us both borne forth!”

- [Óðinn:] 10        „Rís þú Viðarr · ok lát ulfs fęður  
        sitja sumbli at,  
 2        síðr oss Loki · kvęði lasta-stofum  
        ęgis hollu í.“  
 4

“Rise thou, Wider, and let the Wolf’s father [= Lock]  
sit at the simple,  
lest Lock should greet us with words of vice  
in Eagre’s hall.”

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<sup>1</sup> Ris ... fǫður ‘Rise ... father’ | For the alliteration see note to st. 2. A C7th Proto-Norse form of the line might be: \**Rís þú Wiðarr · auk lát wulf̥s fǫður*.

**P4** Þá stóð Viðarr upp ok skenkti Loka, en áðr hann drykki, kvaddi hann  
2 ásuna:

Then Wider stood up and poured a drink to Lock, but before he [= Lock]  
drank, he greeted the Eese:

**11** „Hęilir ęsir, · hęilar ęsynjur  
2 ok ęll ginn-ęęilęę goð,  
nema sá ęinn ęss · es innar sitr  
4 Bragi bękkjum á.“

“Hail the Eese! Hail the Ossens,  
and all yin-holy Gods!<sup>79</sup>  
Save for that one os who sits further within:  
Bray, on the benches.”

---

<sup>79</sup>The first two half-lines are identical to the prayer *Sigrdr* 3–4. The prayer formula may actually have been used in Heathen toasts, where the second half of the stanza was used to ask for a boon. Lock subverts it by instead insulting one of the gods present, which would have come off as blasphemous to the Heathen audience.

[Bragi] kvað: **12** „Mar ok męki · gef’k þęr mįns fęar  
2 ok bótir þęr svá baugi Bragi,  
sįðr þú ęsum · ęfund of gjaldir;  
4 gręm þú ęęęi goð at þęr!“  
“Steed and sword I give thee of my own wealth,  
and so restores thee Bray with a bigh,  
lest thou repay the Eese with envy;  
anger not the Gods against thee!”

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<sup>1</sup> Mar ok męki ‘Steed and sword’ | Formulaic pair; see *Háv* 83/2.

[Loki] kvað: **13** „Jós ok arm-bauga · munt ę vesa  
2 bęggja vanr Bragi,  
ása ok alfa, · es hęr inni eru,  
4 þú est við víg varastr,  
ok skjarrastr við skot.“

“Of steed and arm-bighs both wilt thou always be  
lacking both, O Bray!  
Of the Eese and Elves which are here within,  
thou art with war wariest  
and shiest with shot.”

[Bragi] kvað: 14 „Veit’k, ef fyr **ú**tan véra’k, · svá sem fyr **i**nnan em’k,  
2 **É**gis holl of kominn,  
**h**öfuð þitt · béra’k í **h**endi mér;  
4 lít’k þér þat fyr lygi.“

“I know if outside I were as inside I am  
come into Eagre’s hall,<sup>80</sup>  
that head on thee would I bear in my hands;  
this I see for thy lie.”

---

4 lít’k þér þat fyr lygi | ‘*litt ec þer þat fyr lygi*’ R. A variety of emendations have been proposed for this line. Simplest would be *litt es þer þat fyr lygi* ‘that is little [punishment] for thee for lying’. Based on the similarity of *é* (= *tt*) and *c* Finnur Jónsson (1932) gives *lykak þer þat fyr lygi* ‘so I would bring to thee for thy lie’.

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<sup>80</sup> As said in P1, the rule of grith (a truce of non-violence, even between enemies; see Index) applied inside the hall. Bray and the other gods are thus bound not to injure Lock.

[Loki] kvað: 15 „Snjallr est í sessi, · skal-at-tu svá gæra,  
2 Bragi þekk-skrautuðr;  
vega þú gakk · ef vręðr séir;  
4 hyggsk vétr hvatr fyrir.“  
“Valiant art thou in the seat; thou shalt not do so,  
O Bray the bench-adorned!  
Go to fight if thou art wroth;  
the bold thinks not ahead.<sup>81</sup>”

---

<sup>81</sup> Lock attacks Bray’s excuse; a true brave would fight regardless of the grith.

[Íðunn] kvað: 16 „Bið ek, Bragi, · barna sífjar duga  
2 ok allra ósk-maga,  
at þú Loka · kveðir-a lasta-stofum  
4 **É**gis hollu í.“  
“I bid thee, Bray, to respect the bond of children  
and all beloved sons,  
that thou not greet Lock with words of vice  
in Eagre’s hall.”

[Loki] kvað: 17 „Þegi þú, Iðunn, · þik kveð'k allra kvinna  
 2 ver-gjarnasta vesa  
 síðst þú arma þína · lagðir ítr-þvegna  
 4 umb þinn bróður-bana.“

“Shut up thou, Idu! Thee I call of all women  
 the most man-eager,  
 since thy clean-washed arms thou didst cast  
 about thy brother's bane.”

[Iðunn] kvað: 18 „Loka ek kveð'k-a · lasta-stofum  
 2 Égis hollu í;  
 Braga ek kyrri · bjór-reifan,  
 4 vil'k-at at it vręðir vegisk.“

“I greet not Lock with words of vice,  
 in Egre's hall.  
 Bray I calm, made rowdy from beer—  
 I wish not that ye two wroth ones should fight.”

[Gefjun] kvað: 19 „Hví it ęsir tvęir · skuluð inni hér  
 2 sár-yrðum sakask?  
 Lopts-ki þat vęit · at hann leikinn es  
 4 ok hann fjörg-vall fría.”

“Why shall ye two Eese here within,  
 with wound-words each other blame?  
 Loft (= Lock) knows not that he is being played,  
 and him TODO.”

[Loki] kvað: 20 „Þegi þú, Gefjun, · þęss mun'k nú geta  
 2 es þik glapði at gęði:  
 sveinn inn hvíti · es þer sigli gaf  
 4 ok þú lagðir lęr yfir.“

“Shut up thou, Giben! Of *him* will I now speak,  
 who seduced thy senses:  
 the white swain who gave thee a necklace,  
 and thou cast o'er him thy leg!”

[Óðinn kvað] þat: 21 „Ørr est, Loki, · ok ør-viti,  
 2 es þú fęr þer Gefjun at gręmi  
 því-at aldar ør-løg · hygg at ęll of viti  
 4 jafn-gęrla sem ek.“

“Mad art thou, Lock, and out of wits,  
 as thou earnest Giben's anger against thee,

for all the orlays of men I think she knows,  
just as clearly as I.”

<sup>1</sup> Ørr ... ok ør-viti ‘Mad ... and out of wits’ | Formulaic, occurs at two other places (TODO). Cf. also st. 47 below.

[Loki] kvað: 22 „Þegi þú, Óðinn, · þú kunnir aldri-gi  
2 deila víg með verum;  
opt þú gaft · þeim’s gefa skyldir-a,  
4 inum slévrurum, sigr.“  
“Shut up thou, Weden! Thou couldst never  
deal out war midst men—  
oft hast thou given them thou shouldst not have given,  
the slower men, victory.”

[Óðinn] kvað: 23 „Veitst ef ek gaf · þeim’s gefa né skylda,  
2 inum slévrurum, sigr,  
átta vetr · vast fyr jörð neðan  
4 kýr mólkandi ok kona  
ok hēfir þar börn of borit  
6 ok hugða’k þat args aðal.“  
“Thou knowest, that if I have given them I should not have given,  
the slower men, victory;  
for eight winters wast thou beneath the earth  
a milch cow and a woman,  
and thou hast there borne children,  
and I’ve judged that a queer’s nature.”

<sup>4</sup> kýr mólkandi ‘a milch cow’ | May also be read as “milking cows”, the nom. sg. *kýr* being identical to the nom./acc. pl. *kýr*, and *mólka* meaning both ‘to milk’ and ‘to give milk’. “Milch cow” is preferable for two reasons, viz. (i) that the phrase is followed by *ok kona* ‘and a woman’ rather than *sem kona* ‘as a woman’ or similar, and (ii) that it agrees with another instance where Lock is given birth in the form of a female animal (cows, of course, only giving milk after calving), namely the episode of the building of the wall around Osyard as told in *Gylf* 42.

[Loki] kvað: 24 „En þik síga kóðu · Sámseyju í  
2 ok drapt á vett sem vqlur,  
vitka líki · fórt ver-þjóð yfir,  
4 ok hugða’k þat args aðal.“  
“But thou, they said, didst sink down into Samsy,  
and didst beatst the drum like do wallows.  
In a warlock’s likeness thou didst journey through mankind,  
and I’ve judged *that* a queer’s nature.”

[Frigg kvað:] 25 „Ør-lögum ykkrum · skylið aldri-gi  
 2 segja seggjum frá,  
 hvat it ęsir tvęir · drýgðuð í ár-daga;  
 4 firrisk ę forn røk firar.“  
 “Of your orlays should ye two never  
 speak to the youths;  
 whatever which ye two Eese did in days of yore,  
 let ancient fates be ever shunned by folk.”

[Loki kvað:] 26 „Þęgi þú, Frigg, · þú est Fjörgyns męr  
 2 ok hęfir ę ver-gjörn vesit,  
 es þá Vęa ok Vilja · létst þęr, Viðris kvęn,  
 4 báða í baðm of tękit.“  
 “Shut up thou, Frie! Thou art Fergyn’s maiden,  
 and has always been man-eager:  
 as [when] Wigh and Will, thou hadst, O Withrer’s wife,  
 both in thy bosom taken.”

[Frigg kvað:] 27 „Vęitst ef inni ętta’k · ęgis hollum í  
 2 Baldri likan bur  
 út né kvęmir · frá ása sonum  
 4 ok vęri þá at þęr vręiðum vęgit.“  
 “Thou knowest, if within I owned, in Eagre’s halls,  
 a boy alike to Balder:  
 out came thou not from the sons of the Eese,  
 and thou wouldst be fought with wrath.”

[Loki kvað:] 28 „Ęnn vill þú, Frigg, · at ek flęiri tęlja  
 2 mína męin-stafi:  
 ek því réð · es þú riða sér-at  
 4 síðan Baldr at solum.“  
 “Still wilt thou, Frie, that I count more  
 of my harmful deeds:  
 I did plan that thou shouldst not see Balder  
 riding to the halls henceforth.”

[Freyja kvað:] 29 „Ørr est, Loki, · es þú yðra tęlr  
 2 ljóta lęið-stafi;  
 ør-løg Frigg · hyggt at ęll viti  
 4 þótt hęn 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-görva;  
2 es-a þér vamma vant:  
ása ok alfa, · es hér inni eru,  
4 hværr hęfir þinn hór vesit.“

“Shut up thou, Frow! I know thee full well—  
thou art not free of blemishes:  
of the Eese and Elves which are here within  
has each one been thy lover!”

2 vamma vant ‘free of blemishes’ | Formulaic, cf. *Háv* 22: *bann es-a vamma vanr* ‘he is not free of blemishes’.

[Freyja kvað:] 31 „Fló’s þér tunga, · hygg at þér fręmr myni  
2 ó-gótt of gala;  
vręiðir ’ru þér ęsir · ok ęsynjur,  
4 hryggr munt hęim fara.“

“False is thy tongue, I ween that it henceforth will  
sing evil [into being] for thee.  
Wroth with thee are the Eese and Ossens:  
grieved wilt thou journey home.”

1–2 Fló ... gala; ‘False ... thee’ | The language is again strikingly similar to *Háv*, particularly 29/3–4: “A quick-spoken tongue—unless it be held in place—oft sings evil [into being] for itself (*opt sér ó-gótt of gęlr*).” and 116/3–4: “a false-counseling tongue (*flá-ręð tunga*) brought his life to its end, and in no way over a truthful charge.”

4 hryggr munt hęim fara ‘grieved wilt thou journey home’ | Frow here shows her ability to foresee the future. Lock will come to regret his insults.

Loki: 32 „Þegi þú, Freyja, · þú est for-dęða  
2 ok męini blandin mjök,  
síðst-u at bróðr þínum · síðu blíð ręgin  
4 ok myndir þá, Freyja, frata.“

“Shut up thou, Frow! Thou art an evil-working woman,  
and much mixed with harm,  
since against thy brother the blithe Reins bewitched thee,  
and thou wouldst then, O Frow, fart.”

Njorðr: 33 „Þat’s vá-lítit · þótt sér varðir vers fái,  
2 hós eða hvárs;  
hitt’s undr, es áss ragr · es hér inn of kominn  
4 ok hęfir sá bþrn of borit.“

“It is little woe that women should get themselves a man,  
a lover or whomever else.  
This is a wonder, that a queer os is come here within,  
and that man has born children!”

Loki: 34 „Þegi þú, Njörðr, · þú vast austr heðan  
2 gísl of sǣndr at goðum;  
Hymis meyjar · höfðu þik at hland-trogi  
4 ok þér í munn migu.“

“Shut up thou, Nearth! Thou wast east hence  
sent as hostage for the Gods.  
Hymer’s maidens had thee for a lant-trough,  
and pissed thee in the mouth!”

Njörðr: 35 „Sú esumk líkn · es vas’k langt heðan  
2 gísl of sǣndr at goðum:  
þá ek mög gat · þann’s mann-gi fiar,  
4 ok þikkir sá ása jaðarr.“

“This is my relief, as I was far-away hence  
sent as hostage for the Gods:  
I afterwards begot the lad whom no man hates,  
and he seems the peak of the Eese.”

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3 mög ... þann’s mann-gi fiar ‘the lad whom no man hates’ | Free.

Loki: 36 „Hétt-u nú, Njörðr, · haf á hófi þik;  
2 mun’k-a því leyra lengr:  
við systur þinni · gatst slíkan mög,  
4 ok es-a þó ónu verr.“

“Stop now, Nearth; restrain thyself!  
I will no longer hide it:  
by thy sister didst thou beget such a lad,  
and there can be expected nothing worse.”

Týr: 37 „Frēyr’s bætstr · allra ball-riða  
2 ása goðum í;  
mey né grótir · né manns konu,  
4 ok leysir ór hoptum hvern.“

“Free is the best of all bold riders  
in the yards of the Eese;  
he makes no maiden cry, nor any man’s woman,  
and loosens anyone from his bonds!”

Loki: 38 „Þegi þú, Týr, · þú kunnir aldri-gi  
 2 bera tilt með tveim;  
 handar ennar hógrí · mun’k hinnar geta  
 4 es þér sleit Fęnrir frá.“

“Shut up thou, Tew! *Thou* couldst never  
 settle strife among two;  
 of the right hand I next will speak,  
 which from thee Fenrer tore.”

2 bera tilt með tveim ‘settle strife among two’ | Uncertain. TODO.

Týr: 39 „Handar em’k vanr · en þú hróðrs vitnis;  
 2 bøl es þeggja þráa;  
 ulf-gi hęfir ok vel · es í þondum skal  
 4 bíða ragna røkr.“

“A hand am I lacking, but thou the Famous Wolf;  
 both yearnings are a bale!  
 Nor does the Wolf have it well, who in bonds shall  
 await the Twilight of the Reins.”

Loki: 40 „Þegi þú, Týr, · þat varð þinni konu  
 2 at hon átti mōg við mēr!  
 Qln né pęnning · hafðir þess aldri-gi  
 4 van-réttis, vę-sall.“

“Shut up thou, Tew! It happened to thy woman,  
 that she had a lad by me!  
 Neither ell nor penny hadst thou ever for that  
 injustice, O wretch!”

3 Qln ‘ell’ | Wool, measured in ells, was often used for barter in Iceland and Norway.

Fręyr: 41 „Ulf sé’k liggja · áar-ósi fyr  
 2 unds rjufask ręgin;  
 því munt nęst, · nema nú þęgir,  
 4 bundinn, bølva smiðr!“

“The Wolf I see lying before the river-mouth,  
 until the Reins are ripped;  
 therefore wilt thou next—unless thou now shut up—  
 be bound, O smith of bales!”

Loki: 42 „Gulli kępta · létst Gymis dóttur  
 2 ok sęldir þitt svá sverð,  
 en es Múspells synir · riða Myrk-við yfir

4                   vætst-a þá, vę-sall, hvé vęgr!“

“Bought with gold hadst thou Gymer’s daughter [= Gird],  
and didst so sell thy sword—  
but when Muspell’s sons ride over Mirkwood  
knowest thou not, O wretch, how to fight!”

Byggvir: 43       „Vætst ef øðli ętta’k · sem Ingunar-Freyr,

2                   ok svá sęl-light setr:

męrgi smęra · mølða’k þá męin-króku

4                   ok lęmða alla í liðu.“

“Thou knowest, if a pedigree I had like Ingwin-Free,  
and such blessed pasture—  
smaller than marrow would I mill this harm-crow,  
and beat all his limbs lame!”

Loki: 44       „Hvat ’s þat it litla · es þat löggra sé’k

2                   ok snap-víst snapir?

At ęyrum Freys · munt ęt vesa

4                   ok und kvernum klaka.“

“What is this little thing which I see crawling,  
and snap-wisely snapping?  
At the ears of Free wilt thou ever be,  
and chirping under mills!”

[Byggvir kvað:] 45       „Byggvir ek ęęiti, · en mik bráðan kveða

2                   goð ęll ok gumar;

því em’k hér hróðugr · at drekka Hropts męgir

4                   allir ęl saman.“

“Bewe I am called, and hurried do call me  
the Gods all and men;  
therefore I am here honoured when Rofr’s lads [EESE] drink  
ale all together.”

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2. goð ... ok gumar ‘Gods and men’ | This pairing also occurs in *Reg* 19.

[Loki kvað:] 46       „Þęgi þú, Byggvir, · þú kunnir aldri-gi

2                   deila með męnnum mat;

ok þik í flets strá · finna né mottu

4                   þá’s vęgu verar.“

“Shut up thou, Bewe! *Thou* couldst never  
deal out food midst men,

and in the bench-straw they could not find thee,  
whenever men did fight.”

- [Hçimdalr kvað:] 47 „Qlr est, Loki · svá't es *ør*-viti,  
2 hvi né lętsk-a þú, *L*oki?  
því-at *of*-drykkja · vęldr *alda* hveim  
4 es sína *mę*lgi né *man*-at.“

“Drunk art thou, Lock, so that thou art out of wits;  
why holdest thou not back, O Lock?  
For over-drinking causes for every man  
that he no more recalls his speech.”

- [Loki kvað:] 48 „Þęgi þú, Hçimdalr, · þér vas í ár-daga  
2 it ljóta *lif* of lagit;  
*ę*rgu baki · munt *ę* vesa  
4 ok *vaka* vęřřor goða.“

“Shut up thou, Homedal! For *thee* was in days of yore  
thy ugly life laid [down];  
with a stiff back wilt thou ever be  
and waking, O Watchman of the Gods.”

2 lif of lagit ‘life laid [down]’ | His course of life was decreed (by the Norns). Formulaic; see TODO.

4 vęřřor 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 „Lętt ’s þér, Loki; · mun-at-tu *lę*ngi svá  
2 *lę*ika lausum hala,  
því at þik á *h*ęrvi skulu · ins *hrím*-kalda magar  
4 *ę*rnnum binda goð.“

“’Tis light for thee, Lock—thou wilt not for long  
play so with loose tail,  
for on a sword with thy rime-cold lad’s  
guts, the Gods shall bind thee.”

3–4 því ... goð. ‘for ... thee.’ | See *From Lock* below.

- [Loki kvað:] 50 „Veitst ef mik á *h*ęrvi skulu · ins *hrím*-kalda magar  
2 *ę*rnnum binda goð,  
*f*yrstr ok *ę*fstr · vas’k at *f*ęř-lagi  
4 þar’s vér á þjatsa þrifum.“

“Thou knowest, if on a sword with my rime-cold lad’s  
guts, the Gods shall bind me:

first and highest was I in life-taking  
when we laid hands on Thedse.”

- [Skaði kvað:] 51 „Veitst ef fyrstr ok øfstr · vast at fjör-lagi  
2 þá's ér á þjatsa þrífuð,  
frá mínum véum · ok vǫngum skulu  
4 þér ẽ kǫld rǫð koma.“

“Thou knowest, if first and highest thou wast in life-taking  
when ye laid hands on Thedse:  
from my wighs and wongs shall for thee  
ever cold counsels come.”

- [Loki kvað:] 52 „Léttari í mǫlum · vast við Laufeyjar son  
2 þá's létsk mér á beð þinn boðit;  
getit verðr oss slíks · ef vér gǫrva skulum  
4 tǽlja vǫmmin vǫr.“

“Lighter in speech wast thou with Leafie's son [= Lock = me]  
when thou hadst me bid to thy bed;  
such will be said of us, if we clearly shall  
recount our blemishes.

- P5 Þá gekk Sif fram ok býrлаði Loka í hrím-kálki mjǫð ok mǽlti:  
Then Sib walked forth and poured for Lock mead in a rime-chalice, and  
spoke:

- 53 „Heill ves þú nú, Loki, · ok tak við hrím-kálki  
2 fullum forns mjaðar,  
heldr þú hana ẽina · látir með ása sonum  
4 vamma-lausa vesa.“

“Hale be thou now, O Lock, and receive this rime-chalice,  
full of ancient mead,  
that thou rather let her alone among the sons of the Eese  
remain blemish-less.<sup>82</sup>”

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<sup>82</sup> Sib attempts to bribe Lock with drink, so that she alone will remain unaccused among the gods.

- P6 Hann tók við horni ok drakk af:  
He received the horn and drank from it:

- 54 „Eĩn þú vérir · ef þú svá vérir,  
2 vǫr ok grǫm at veri;

4            einn ek v̥eit, · svá't ek vita þikkjumk,  
               hór ok af Hlórriða,  
               ok vas þat sá inn l̥é-vísi Loki.“

“Alone wert thou, if thou so wert  
 wary and wroth against man.  
 I know one—whom I think myself to know—  
 adulterer behind even Loride's back,  
 and that was the guile-wise Lock!”

5 l̥é-vísi Loki ‘guile-wise Lock’ | Formulaic, also occurring in *Hym* 37. Cf. also *Vsp* 35 where Lock is called *l̥é-gjarn* ‘guile-eager’ and note to *Vsp* 17 where Lothar (possibly to be identified with Lock) gives men *l̥é*, which may be an accusative form of *l̥é*.

[Beyla kvað:] 55        „Fjöll qll skjalfa, · hygg á f̥or vesa  
                       heiman Hlórriða;  
                       hann r̥ðr ró · þeim's r̥gir hér  
                       goð qll ok guma!“

“The fells all quake—I think on the journey  
 from home Loride to be.  
 He brings to rest him who here maligns  
 all Gods and men!”

1 Fjöll qll skjalfa ‘The fells all quake’ | The movement of gods, especially Thunder, is often signalled by cosmic disturbances. See note to *Prk* 21.

[Loki kvað:] 56        „Þegi þú, Beyla, · þú est Byggvis kv̥n  
                       ok m̥ini blandin m̥jok;  
                       ó-kynjan m̥eira · kom-a með ása sonum;  
                       qll est, d̥eigja, dritin.“

“Shut up thou, Beal! Thou art Bewe's wife,  
 and much mixed with harm;  
 a greater disgrace came not among the sons of the Eese;  
 thou art all, O kneaderess, shitty!”

P7        Þá kom Þórr at ok kvað:  
 Then Thunder arrived and quoth:

57        „Þegi þú, r̥g v̥ettr, · þér skal mín̥n þrúð-hamarr,  
                       Mjöllnir, m̥ál fyr-nema!  
                       H̥rða klett · drep'k þér halsi af,  
                       ok verðr þá þínu f̥orvi of farit.“

“Shut up thou, queer wight! Thee shall my thrith-hammer  
 Millner, deprive of speech!

The shoulder-rock [HEAD] I strike off thy neck,  
and then is thy life destroyed!”

1 þrúð-hamarr ‘thrith-hammer’ | “Strength-hammer”, *þrúðr* ‘thrith’ being an obsolete word for strength used only in connection with Thunder or ettins. Thrith is also the name of Thunder’s daughter.

- [Loki kvað:] 58 „Jarðar burr · es hér nú inn kominn;  
2 hví þrasir þú svá, Þórr?  
En þá þorir ekki · es skalt við ulfinn vega  
4 ok svelgr hann allan Sig-föður.“  
“Earth’s Son is now here come inside,  
why dost thou thrash so, O Thunder?  
But then darest thou not, when with the Wolf thou shalt fight,  
and he swallows Syefather (= Weden) whole.”

- [Þórr kvað:] 59 „Þegi þú, rög vetttr, · þér skal mín þrúð-hamarr,  
2 Mjöllnir, mál fyr-nema!  
Upp ek þér verp · ok á austr-vega  
4 síðan þik mann-gi sér.“  
“Shut up thou, queer wight! Thee shall my thrith-hammer  
Millner, deprive of speech!  
Up I throw thee, and onto the eastern ways;  
thereafter no man sees thee!”

- [Loki kvað:] 60 „Austr-förum þínum · skalt aldri-gi  
2 segja seggjum frá  
síðt í hanska þumlungi · hnúkðir þú, Eín-heri,  
4 ok þóttisk-a þá Þórr vesa!“  
“Of thy eastern journeys shalt thou never  
speak to the youths,  
since in the thumb of a glove thou didst crawl, Oneharrier,  
and didst not seem to be Thunder then!”

3 í hanska þumlungi · hnúkðir þú ‘in the thumb of a glove thou didst crawl’ | This stanza and 62 below refer to Thunder’s encounter with the ettin Shrimmer, of which is told in *Gylf* 45. A related narrative is mentioned in *Hárð* TODO, although the ettin there is called Feller.

- [Þórr kvað:] 61 „Þegi þú, rög vetttr, · þér skal mín þrúð-hamarr,  
2 Mjöllnir, mál fyr-nema!  
hendi inni hógri · drep’k þik Hrungrnis bana,  
4 svá’t þér brotnar þeina hvat.“  
“Shut up thou, queer wight! Thee shall my thrith-hammer  
Millner, deprive of speech!



With the right hand I strike thee with Rungner's bane,  
so that every bone in thee breaks."

- [Loki kvað:] **62** „Lifa ętla'k mér · langan aldr  
2 þótt hótir hamri mér;  
skarpar álar · þóttu þér Skrymis vesa  
4 ok máttir-a þá nęsti náa  
ok svaltsk þá hungri heill.“

“To live a long life I intend for myself,  
though thou mightst threaten me with the hammer.  
Sharp seemed Shrimmer's straps to thee,  
and then couldst thou not reach thy provisions,  
and then wast thou dying, healthy, of hunger.”

- [Þórr kvað:] **63** „Þęgi þú, rög vęttr, · þér skal mín þrúð-hamarr,  
2 Mjöllnir, mál fyr-nema!  
Hrungnis bani · mun þér í heil koma  
4 fyr Ná-grindr neðan.“

“Shut up thou, queer wight! Thee shall my thrith-hammer  
Millner, deprive of speech!  
Rungner's bane will take thee to hell,  
down beneath Neegrind!”

- [Loki kvað:] **64** „Kvað'k fyr ęsum, · kvað'k fyr ása sonum,  
2 þat's mik hvatti hugr,  
en fyr þér ęinum · mun'k út ganga  
4 því-at ek vęit at þú vegr.“

“I spoke before the Eese; I spoke before the sons of the Eese,  
whatever my heart did goad me.  
but for thee alone will I walk out,  
for I know that thou strikest.

- 65** Ql gørðir þú, ęgir, · en þú aldri munt  
2 síðan sumbl of gøra;  
ęiga þín ql, · es hér inni es,  
4 leiki yfir logi  
ok brenni þér á baki.“

Ale hast thou made, Eagre, but thou wilt never  
since make a simble!  
All thy estate which is here within—  
may flame play over it,  
and burn thee on the back!”

### From Lock (*Frá Loka*)

The binding of Lock is known from two other places. Closest at hand is *Vsp* 34, but it offers no full narrative.

*Gylf* 50 has a longer account, somewhat different from the present prose. There the Eese captured Lock's two sons, Wonnel and "Nare or Narve". They turned Wonnel into a wolf (*vargr*, which also means 'outlaw') and had him tear his brother Narve apart. Narve's intestines were then taken and used to bind Lock on top of three pointed stones, with one digging into his shoulder-blades, the other digging into his loins, and the third digging into his houghs. At last the intestines turned into iron and Lock was bound.

Since the author of *Gylf* knew *Vsp*, it is possible that he combined a text similar to *From Lock* with st. H1, interpreting *Vála víg-bönd* as 'Wonnel's war-bonds'. Wonnel is otherwise only known as the son of Weden, and there is no reason as to why he could not have bound Lock.

- P8      En eptir þetta falst Loki í Fránangrs-forsi í lax líki. Þar tóku ésir hann.  
 2      Hann var bundinn með þörmum sonar Nara; en Narfi, sonr hans, varð  
       at vargi. Skaði tók eitorm ok festi upp yfir and-lit Loka; draup þar ór  
 4      eitri. Sigyn, kona Loka, sat þar ok held munn-laug undir eitrit. En er  
       munn-laugin var full bar hon út eitrit, en meðan draup eitrit á Loka. Þá  
 6      kipptist hann svá hart við, at þaðan af skalf jörð öll; þat eru nú kallaðir  
       land-skjálftar.

And after this Lock hid himself in the Freenangersforce in the form of a salmon. There the Eese took him. He was bound with the intestines of his son Nare, but his son Narve was made a wolf/outlaw. Shede took a venomous serpent and fastened it up above Lock's face; from it ran venom. Syein, Lock's wife, sat there and held a basin under the venom. And when the basin was full she carried out the venom, but meanwhile the venom ran onto Lock. Then he struggled so hard that thereof all the earth quaked; that is now called earth-quakes.

# Lay of Thrim

## (*Þrymskviða*)

Dating (Sapp, 2022): C9th (c.741)

Meter: *Ancient-words-law*

### Introduction

The **Lay of Thrim** (*Þrk*) is only found in **R**, where it follows *Lok* and precedes *Vkv*. It has oft been considered the oldest poem in the **R** collection, and Sapp's model agrees with that judgment.

Comedic stories involving Thunder and his ettin-bashing seem to have been very popular in Wiking age Norway and Iceland, and the god himself is not infrequently the butt of the joke in them. Apart from *Þrk* there are also *Hym* and *Hárb* in the present volume, and the Scaldic poems *Þdr* and *Haustl*. 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

- 1      Vreǰðr vas þá Ving-Þórr · es hann vaknaði  
2      ok síns hamars · of saknaði,  
     skegg nam at hrista, · skǫr nam at dýja,  
4      réð Jarðar burr · umb at þreifask.

[R 17r/13]

Wroth was then Wing-Thunder when he woke,  
and of his hammer was bereaved.  
His beard he took to rustle, his locks he took to rip;  
the son of Earth resolved to grope about.

---

1 Vreǰðr 'Wroth' | The *vr-* is restored for the sake of the alliteration, but is not strictly metrically necessary; cf. st 13. The manuscript has *r-*. In any case the poem (generally considered to be the oldest Eddic poem) most likely predates the change *vr-* > *r-*.

<sup>1</sup> Ving-Þörr ‘Wing-Thunder’ | A rare poetic synonym for Thunder; it only elsewhere occurs in *Alv* 6. See Index for etymology.

<sup>3</sup> skegg ... dýja ‘beard ... pull’ | Apparently formulaic. Cf. a certain heroic poem (TODO).

- 2        **Ok** hann þat orða · **alls** fyrst of kvað: [R 17r/15]  
<sup>2</sup>        „**H**eyr-ðu nú, **L**oki, · **h**vat ek nú mēli  
           es **e**igi veit · **j**arðar hver-gi  
<sup>4</sup>        né **u**pp-himins: · **áss** es stolinn hamri!“

And he this word first of all did say:

“Hear thou now, Lock, what I now speak,  
 which no man knows anywhere on earth  
 nor in up-heaven: the os [= Thunder = I] is robbed of His hammer!”

<sup>1</sup> Ok ... of kvað ‘And ... did say’ | The whole line is formulaic, occurring in five other places: sts. 3, 9 and 12 of the present poem; st. 3 of *Oddrgr*; st. 5 of *Brot*.

<sup>3-4</sup> jarðar ... upp-himins ‘earth ... up-heaven’ | Formulaic, see Index: Earth and Up-heaven.

- 3        Gingu þeir fagra · **F**reyju túna [R 17r/17]  
<sup>2</sup>        **ok** hann þat orða · **alls** fyrst of kvað:  
           „Munt-u mér, **F**reyja, · **f**jaðr-hams léa  
<sup>4</sup>        ef ek **m**inn hamar · **m**etta’k hitta?“

Went they to the fair yards of Frow,

and he this word first of all did say:

“Wilt thou me, O Frow, the feather-hame lend,  
 if I my hammer might find?”

<sup>3</sup> fjaðr-hams ‘feather-hame’ | A “feather-skin” by which the wearer can transform or fly like a bird.

- Freýja kvað: <sup>4</sup>        „Þó mynda’k **g**efa þér · þótt ór **g**ulli véri [R 17r/19]  
<sup>2</sup>        ok þó **s**elja · at véri ór **s**ilfri.“

“Yet would I give it to thee though it were golden,  
 and yet hand it to thee if it were silvern.”

<sup>2</sup> selja ‘hand’ | *selja*, cognate of English *sell*, here has its older sense of ‘hand over’, cf. Gotish *saljan* ‘opfern; θύειν’ (Streitberg, 1910, p. 116).

- 5        **F**ló þá Loki, · **f**jaðr-hamr dunði, [R 17r/20]  
<sup>2</sup>        unds fyr **ú**tan kom · **ása** garða  
           ok fyr **i**nnan kom · **j**otna hēima.

Flew then Lock—the feather-hame rustled—  
 until he came outside the Yards of the Eese,  
 and he came inside the Homes of the Ettins.

<sup>1</sup> Loki ‘Lock’ | Though Thunder is the one asking for the feather-hame (“if I *my* hammer might find”), Lock is the one that takes off flying with it.

- 6 Þrymr sat á haugi, · þursa dróttinn,  
 2 greyjum sínum · gull-bönd snøri  
 ok mǫrum sínum · mǫn jafnaði.

[R 17r/2.2]

Thrim sat on the mound, the lord of Thurses:  
 on his greyhounds the golden leashes he twirled,  
 and on his steeds the manes he evened.

<sup>1</sup> sat á haugi ‘sat on the mound’ | Apparently a typical seat for ettins. See *Vsp* 42 for other attestations.

<sup>1</sup> þursa dróttinn ‘lord of Thurses’ | This formulaic expression also occurs in several Runic charms against such thursen lords (see below under Galders); an example of the close connection between mythology and ritual.

2–3 greyjum sínum ... mǫrum sínum ‘his greyhounds ... his steeds’ | Thrim sits surrounded by dogs and horses. The scene is reminiscent of the ancient “master of animals” motif, especially as attested on panel A of the Gundestrup cauldron.

- [Þrymr kvað:] 7 „Hvat ’s með ǫsum? · Hvat ’s með ǫlfum?  
 2 Hví est ęinn kominn · i jǫtun-heima?“  
 [Loki kvað:] „Illt ’s með ǫsum, · illt ’s með ǫlfum!  
 4 Hęfir þú Hlórriða · hamar of folginn?“

[R 17r/2.3]

“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?”

<sup>3</sup> illt ’s með ǫlfum | Required by the meter; om. R

<sup>1</sup> Hvat ’s með ǫsum? · Hvat ’s með ǫlfum? ‘What is with the Eese? What is with the Elves?’ | Formulaic, the same line occurs in *Vsp* 46/1.

- [Þrymr kvað:] 8 „Ek hęfi Hlórriða · hamar of folginn  
 2 átta rǫstum · fyr jǫrð neðan;  
 hann ęngi maðr · aprt of hęimtir  
 4 nema fǫri mér · Freyju at kvęn.“

[R 17r/2.5]

“I have the hammer of Loride hid  
 eight rests beneath the earth!  
 It no man will fetch back,  
 unless he bring me Frow for a wife.”

- 9 Fló þá Loki, · fjaðr-hamr dunði,  
 2 unds fyr útan kom · jǫtna hęima

[R 17r/2.7]

- ok fyr innan kom · ása garða;  
 4 mǫtti hann Þór · miðra garða  
 ok hann þat orða · alls fyrst of kvað:

Flew then Lock—the feather-hame rustled—  
 until he came outside the Homes of the Ettins  
 and he came inside the Yards of the Eese.  
 He met Thunder in the middle yards,  
 and he [= Thunder] that word first of all did say:

5 hann þat | emend.; þat hann R, with elsewhere unprecedented word order. Cf. note to st. 2.

- 10 „Hefir þú ørendi · sem erfði?  
 2 Segðu á lopti · lǫng tíðendi!  
 Opt sitjanda · sǫgur of fallask,  
 4 ok liggjandi · lygi of þellir.“

[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.”<sup>83</sup>

1 Hefir þú ørendi · sem erfði? ‘Hast thou an errand of hardship?’ | Thunder asks Lock if he has bad news. The pair *ørendi* ‘errand’ ... *erfði* ‘trouble, hardship’ is formulaic and occurs in X other (TODO!!) places, including *HHf* 5.

<sup>83</sup>Proverbial. If one sits or lies (the ON *liggja* ‘lie down’ and *ljúga* ‘lie, speak falsely’ are entirely different verbs; it is rather unfortunate that they sound the same in English) and mulls over bad news, details will be left out, excuses thought up. It is best that Lock immediately tell Thunder what he has learned.

- [Loki kvað:] 11 „Hefi’k ørendi, · erfði ok:  
 2 Þrymr hefir þinn hamar, · þursa dróttinn;  
 hann engi maðr · aprt of heimtir  
 4 nema hönnum fœri · Freyju at kvæn.“

[R 17r/31]

“I have an errand, hardship also:  
 Thrim has thy hammer, the lord of Thurses.  
 It no man will fetch back,  
 unless he bring him Frow for a wife.”

- 12 Ganga þeir fagra · Freyju at hitta  
 2 ok hann þat orða · alls fyrst of kvað:  
 „Bitt-u þik, Freyja, · brúðar lín!  
 4 Vit skulum aka tvau · i jötun-heima.“

[R 17r/33]

Go they the fair Frow to find,  
 and he this word first of all did say:

“Bind thyself, Frow, with a bride’s linen!  
We two shall drive into the Ettin-homes.”

2 hann ‘he’ | The speaker is either Thunder or Lock.

3 brúðar lín! ‘bride’s linen’ | i.e. bridal cloth.

- 13 Vreð varð þá Freyja · ok fnasaði,  
2 allr ása salr · undir bifðisk,  
stökk þat it mikla · men Brisinga:  
4 „Mik veltst verða · ver-gjarnasta  
ef ek ek með þér · i jötun-heima.“

[R 17v/1]

Wroth became Frow then, and snorted;  
the whole hall of the Eese shook beneath;  
down crashed the great Torc of the Brisings—  
“Thou knowest that I will become the most man-eager,  
if I drive with thee into the Ettin-homes.”

3 men Brisinga ‘Torc of the Brisings’ | A legendary jewel owned by Frow.

4 verða · ver-gjarnasta ‘become the most man-eager’ | Presumably Frow is speaking out of self-awareness of her own lustful inclinations, i.e., she will be gripped by uncontrollable lust. It is also possible that she complains about being accused of promiscuity by the other gods, but that is not the literal sense. For Frow’s promiscuity cf. *Lok* 30, and also st. 26 of that poem where Frie is likewise called *ver-gjörn* ‘man-eager’.

- 14 Şenn vóru şsir · allir á þingi  
2 ok şsynjur · allar á máli,  
ok umb þat réðu · ríkir tívar:  
4 hvé þeir Hlórriða · hamar of sótti?

[R 17v/3]

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 Şenn ... tívar ‘Soon ... Tews’ | The exact same three lines also occur *Bdr* 1/1–3; see Note there.

- 15 Þa kvað þat Heimdallr, · hvítastr ása,  
2 vissi vel framm · sem vanir aðrir:  
„Bindu vér þör þá · brúðar lín;  
4 hafi hann it mikla · men Brisinga!

[R 17v/5]

Then quoth this Homedal, whitest of the Eese;  
he foreknew well like the other Wanes:  
“Let us bind Thunder then, with a bride’s linen;  
he may have the great torc of the Brisings.

2 vissi vǫl framm ‘he foreknew well’ | i.e. saw the future. Compare the derived adjective *fram-vís* ‘forth-wise, prescient.’

- 16 Lótum und hǫnum · hrynja lukla [R 17v/6]  
 2 ok kven-váðir · umb kné falla  
 en à brjósti · breiða steina  
 4 ok hag-liga · umb hǫfuð typpum!“

Let us by his side set keys to jingle,  
 and women’s garments to fall about the knees,  
 but on the breast broad stones,  
 and skillfully let us tip his head.<sup>84</sup>”

<sup>84</sup> An interesting description of Wiking age bridal dress. As mistress of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast may be tortoise brooches (also mentioned in *Vkv* 25, 36.) or beads. The tipping of the head refers to some sort of bridal hat, perhaps a veil (cf. st. 27 below).

- 17 Þá kvað þat Þórr, · þrúðugr áss: [R 17v/8]  
 2 „Mik munu ǣsir · argan kalla  
 ef ek bindask lét · brúðar lín!“

Then quoth this Thunder, the mighty Os:  
 “Me will the Eese call queer,  
 if I let myself be bound with a bride’s linen!”

- 18 Þá kvað þat Loki · Laufeyjar sonr: [R 17v/9]  
 2 „Þegi þú, Þórr, · þeira orða!  
 Þegar munu jotnar · Ƿs-garð búa  
 4 nema þú þinn hamar · þér of heimtir.“

Then quoth this Lock, Leafie’s son:  
 “Shut up thou, Thunder, with those words!  
 Shortly the Ettins will settle Osyard,  
 unless thou thy hammer for thyself dost fetch!”

3–4 Þegar ... heimtir. ‘Shortly ... dost fetch!’ | Guarding Osyard from transgressive and destructive forces was Thunder’s task, and the hammer his most important tool. Cf. *Hárð* TODO, and a couplet by the obscure poet Thurbern Disescold, cited in *Skm* 11: Þórr hefr Yggis með ǫrum · Ƿsgarð af þrek varðan. ‘Thunder has with the messengers of Ug [GODS] mightily guarded Osyard.’

- 19 Bundu þeir Þór þá · brúðar lín [R 17v/11]  
 2 ok hinu mikla · męni Brisinga,  
 létu und hǫnum · hrynja lukla  
 4 ok kven-váðir · umb kné falla  
 en à brjósti · breiða steina  
 6 ok hag-liga · of hǫfuð typpðu.



Bound they Thunder then with a bride's linen,  
and with the great Torc of the Brisings.  
They 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 **L**oki · **L**aufeyjar sonr:  
2      „Mun'k **a**uk með þér · **a**mbótt vesa,  
vit skulum **a**ka tvau · **i** jötun-heima.“ [R 17v/13]

Then quoth this Lock, Leafie's son:  
“I will also with thee be a handmaid;  
we two<sup>85</sup> shall drive into the Ettin-homes.”

<sup>85</sup>The form used, *tvau*, is the neuter plural, i.e. one of the pair is female and the other male. This is either an error due to mindless copying of v. 11, or a backhanded insult against Thunder.

- 21      Senn vöru **h**afrar · **h**eim of vreknið,  
2      **s**kyndir at **s**köklum, · **s**kyldu vël renna;  
björg brotnuð, · **b**rann jörð loga;  
4      **ó**k **Ó**ðins sonr · **i** jötun-heima. [R 17v/14]

Soon were the he-goats driven home,  
hastened onto the cart-poles—they were to run well.  
Crag burst, earth burned with flame;  
Weden's son [= Thunder] drove to the Ettin-homes.

1 *hafnar* ‘he-goats’ | Thunder's chariot was driven by his two goats; cf. the kenning Lord of He-goats (*hafna dróttinn*, *Hym* 20, 31).

3 *björg brotnuð*, · *brann jörð loga* ‘Crag burst, earth burned with flame’ | Thunder's driving is often heralded by cosmic disturbance. So, his arrival in *Lok* 55 is signalled by the mountains quaking. The description most similar to the present stanza is found in Thedwolf's *Hausl* 14–16, where crags (*björg*) burst asunder and fires rage before him as he rides to fight Rungner. A possibly Indo-European parallel is the Vedic myth of Indra breaking the mountains and releasing the rivers (as described most famously in *RV* 1.32). Cf. also *Bdr* 3 where the ground rumbles beneath the riding Weden.

- 22      Þá kvað þat Þrymr, · þursa dróttinn:  
2      „Standið upp, jötnar, · ok stráíð þekki!  
Nú förið mér · Frøyju at kván,  
4      Njarðar dóttur · ör Nóa-túnum. [R 17v/16]

Then quoth this Thrim, the lord of Thurses:  
“Stand up, ye ettins, and strew the benches!  
Now bring me Frow for a wife,  
Nearth's daughter from the Nowetowns!

- 23      Ganga hér at garði · gull-hyrnðar kýr,  
 2      oxn al-svartir, · jǫtni at gamni,  
           fjǫlð á'k meðma, · fjǫlð á'k meñja;  
 4      çinnar mér Freyju · á-vant þykkir.“

[R 17v/18]

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. oxn al-svartir 'all-black oxen' | Formulaic, also occurring in *Hym* 18. That all-black (i.e. spotlessly black) oxen were most valued is seen by the pairing with “golden-horned”. One may also compare Saxo Grammaticus (2015) 1.8.12, where the hero Hadding has to atone for his slaying of a heavenly being by a sacrifice of dark-coloured victims (*furvae bostiae*): *Siquidem propiciandorum numinum gratia Frø deo rem diuinam furuis hostiis fecit. Quem litationis morem annuo feriarum circuitu repetitum posteris imitandum reliquit. Frøblod Sueones uocant.* ‘In order to mollify the divinities he [= Hadding] did indeed make a holy sacrifice of dark-coloured victims to the god Frø. He repeated this mode of propitiation at an annual festival and left it to be imitated by his descendants. The Swedes call it Frøblot.’ This ancient ritual taboo finds parallel even in the Tanakh, where animals dedicated to YHWH were to be without blemish (עֲלֵי טָהוֹרָה, Leviticus 1:3)

- 24      Vas þar at kveldi · of komit snimma  
 2      ok fyr jǫtna · ǫl framm borit.  
           Einn át oxa, · átta laxa,  
 4      krásir allar, · þér's konur skyldu,  
           drakk Sifjar verr · sáld þrjú mjaðar.

[R 17v/20]

There was the evening come early,  
 and for the ettins ale brought forth.  
 He [= Thunder] alone ate an ox, eight salmons,  
 all the dainties meant for the women;  
 drank Sib's husband three sieves of mead.

---

3–5 Einn ... mjaðar. ‘He alone ... of mead.’ | Thunder is renowned for his great appetite; cf. *Hym* 15, where he eats two of Hymer's oxen. It is curious that the same kenning (*Sifjar verr* ‘Sib's husband’) is used in that stanza.

- 25      Þà kvað þat Þrymr, · þursa dróttinn:  
 2      „Hvar sátu brúðir · bíta hvassara?  
           Sá'k-a brúðir · bíta enn breiðara  
 4      né enn meira mjǫð · 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 jǫtuns máli:

[R 17v/25]

- 4 „Át vétr Freyja · áttá nóttum,  
svá vas hón óð-fús · i jötun-heima.“

Sat the all-clever handmaid [= Lock] in front,  
who a word did find against the ettin's speech:  
“Frow ate naught for eight nights;  
so madly she longed for the Ettin-homes.”

- 27 Laut und línu, · lysti at kyssa,  
2 en hann útan stökk · ęnd-langan sal:  
„Hví eru ęndótt · augu Freyju?  
4 Þykki mér ór · augum brenna!“

[R 17v/27]

He [= Thrím] 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 línu 'linen' | The bridal veil.

4 Þykki mér ór · augum brenna! 'Methinks it burning from the eyes!' | The meter of this line is very poor: the first half-line is only three syllables long, and the alliteration falls on *ór* 'from', which has no reason to be stressed. It would be much improved by inserting *ęldar* 'fires' between *augum* 'eyes' and *brenna* 'burns', and this expression is actually attested in *Gylf* 51: *Eldar brenna ór augum hans ok nęsum* 'Fires burn from his eyes and nostrils'.

- 28 Sat hin al-snotra · ambótt fyrir  
2 es orð of fann · við jötuns máli:  
„Svaf vétr Freyja · áttá nóttum,  
4 svá vas hón óð-fús · i jötun-heima.“

[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. *fj. ę* R.

- 29 Inn kom hin arma · jötna systir,  
2 hin's brúð-fear · biðja þorði:  
„Lát þér af hęndum · hringa rauða  
4 ef þú ęðlask vill · ástir mınar,  
ástir mınar, · 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.”<sup>86</sup>

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 goðin vitkuðust, þá mēlti Frigg ok spurði, hvern sá véri með ásum, er eignast vildi* „allar ástir minar (so **TW**; ástir þennar ‘her loves’ **SU**) ok hylli, ok vili hann riða á bel-veg ok freista, ef hann fái fundit Baldr, ok bjóða Helju út-launs, ef þon vill láta fara Baldr heim í Ás-garð.“ ‘But when the gods came back to their wits, then Frigg spoke and asked which one among the Eese would own “all my loves and holdness, and will ride on the Hellway and see if he may find Balder and offer Hell a ransom if she will let Balder come home to Osyard.”’ We can tell from the citation of a *Leeds-meter* stanza at the end of ch. 49 (see Eddic Fragments below) that Snorre knew one or more now-lost Eddic poems about Balder’s death, and it may be that one of these poems contained the same two long-lines as the present stanza. For such a sharing of whole lines cf. e.g. st. 14/1–3 above, which are identical to *Bdr* 1/1–3.

<sup>86</sup>The sister, who was apparently the one who asked for the Hammer, now has the audacity to ask Thunder (disguised as Frow) to give her the very rings on his hands.

- 30 Þá kvað þat Þrymr, · þursa dróttinn: [R 17v/32]  
 2 „Berð inn hamar · brúði at vígja,  
 leggið Mjöllni · i meýjar kné,  
 4 vígið okkr saman · Várar hendri!“

Then quoth this Thrim, the lord of Thurses:  
 “Bear ye in the hammer the bride for to bless;  
 lay ye Millner in the maiden’s knee;  
 bless ye us together by Ware’s hand!”

4 Várar ‘Ware’ | According to *Gylf* one of the goddesses; she protects vows between men and women. See Index.

- 31 Hló Hlórriða · hugr i brjósti [R 17v/34]  
 2 es harð-hugaðr · hamar of þekki;  
 Þrym drap hann fyrstan, · þursa dróttin,  
 4 ok étt jötuns · alla lamði.

Laughed Loride’s (= Thunder’s) heart in his chest,  
 when, hard-hearted, he recognised the hammer.  
 Thrim he smote first, the lord of Thurses,  
 and all the ettin’s lineage he beat lame.

- 32 Drap hann ina ǫldnu · jötna systur, [R 18r/i]  
 2 hin’s brúð-féar · of beðit hafði;  
 hön skell of hlaut · fyr skillinga,  
 4 en hogg hamars · fyr hringa fjöld.  
 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 Weden's son back to his hammer.

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# Speeches of Allwise

## (*Alvíssmál*)

Dating (Sapp, 2022): C10th (o.851)

Meter: *Leeds-meter*

### Introduction

A list of poetic synonyms set in a frame narrative of Thunder encountering a dwarf who wishes to marry his daughter. The synonyms are often archaic, representing older common Indo-European and Germanic words which have been displaced by innovations in the common register. Some are not found elsewhere.

The translation is currently incomplete.

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### The Speeches of Allwise

- 1 „Bekki breiða · nú skal brúðr með mér  
2 heim í sinni snúask;  
hratat of mégi · mun hverjum þikkja;  
4 heima skal-at hvíld nema.“

“Spread out on the benches shall now the bride with me,  
turn home by my side.  
A hurried engagement it will seem to each;  
at home shall she not take rest!”

- 2 „Hvat ’s þat fira; · hví ert svá fōlr umb nasar;  
vast-u í nōtt með ná?  
2 Þursa líki · þikki mér á þér vesa;  
4 ert-at-tu til brúðar borinn.“

“What sort of man is this; why art thou so pale about the nose;  
wast thou tonight with a corpse?  
The likeness of a thurse methinks there to be on thee;  
thou art not born for a bride!”

- 3 „Al-víss ek hēiti · bý’k fyr jǫrð neðan  
2 á’k undir stęini stað.  
vagna vers · ek em á vit kominn  
4 bręðgi ęngi fęstu hęiti fira.“

“Allwise I am called; I live beneath the earth;  
I own under a stone my home.  
The man of wagons [= Thunder] I am come to visit;  
let no man break a firm promise!”

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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 sólár ok tungls ok himin-tungla, vagna ok veðra* ‘the land of sun and moon, and the heavenly bodies, wagons and winds.’

- 4 „Ek mun bręgða · því-at ek brúðar á  
2 flęst umb rǫð sem fǣðir.  
vas’k-a ek hęima · þá’s þér hęitit vas  
4 at sá ęinn es gįf es með goðum.“

“I will break it, for with the bride  
I have the greatest say as the father.  
I was not at home when it was promised thee,  
but he [I] alone is the giver among the gods!”

- 5 „Hvat ’s þat rekka · es í rǫðum tęlsk  
2 fljóðs ins fagr-glóa;  
fjarra-flęina · þik munu fǣir kunna;  
4 hvęrr hęfir þik baugum borit?“

“What sort of champion is this who claims himself to rule  
the fairly glowing lady?  
O foreign tramp, few men will know thee;  
who has borne bigs to thee?”

- 6 Ving-Þórr ek hęiti · ek hęfi víða ratat  
2 sonr em’k Síð-grana;  
at ó-sátt mínni · skalt þat it unga man hafa  
4 ok þat gjaf-orð geta.

“Wing-Thunder am I called; I have widely roamed;  
the son am I of Sidegrane.



Against my agreement shalt thou have this young girl,  
and get that gift-word!"

- 7      Sáttir þínar · es ek vil snemma hafa  
2              ok þat gjaf-orð geta.  
            ęiga vilja · heldr an ęn vera  
4              þat it mjall-hvíta man.

"Thy agreement I wish to have soon,  
and get that gift-word,  
I would rather have than be without  
this snow-white girl."

- 8      „Meýjar óstum · mun-a þér verða  
2              vísi gestr of varið,  
            ef þú ór hęimi kant · hverjum at segja  
4              alt þat's ek vil vita.

"The maiden's love will not be  
O wise guest, denied thee,  
if thou from every home canst tell  
all that I will know:

- 9      Seg-ðu mér þat Al-víss · ęll of røk fira  
2              vörumk dvergr at vitir,  
            hvé sú jörð heitir · es liggr fyr alda sonum  
4              hęimi hverjum í."

Tell me this, Allwise—of all rakes of men,  
I think, dwarf, that thou mightst know:  
what the earth is called which lies before the sons of men  
in every home."

- 10      „Jörð heitir með mǫnnum · en með ęlfum fold.  
2              kalla vega vanir.  
            í-grón jǫtnar · 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."

- 11      Seg-ðu mér þat Al-víss · ęll of røk fira  
2              vörumk dvergr at vitir;  
            hvé sá himinn heitir · erakendi

4            **h**ęimi **h**veŗjum í.

“Tell me this, Allwise—of all rakes of men,  
I think, dwarf, that thou mightst know:  
what the heaven is called ... (TODO)  
in every home.”

12        **H**iminn hęitir með mǫnnum · en **H**lýrnir með goðum  
2            kalla **V**ind-ófni **v**anir;  
            **u**pp-ęeim **j**ǫtnar · **a**lfar fagra-ręfr  
4            **d**vergar **d**ŗjúpan sal.

“‘Heaven’ it is called among Men but ‘Leerner’ among Gods;  
‘Wind-ovner’ call it the Wanes;  
‘upham’ Ettins, Elves ‘fair roof’,  
Dwarfs ‘dripping hall’.”

13        **S**ę-ðu mér þat **A**l-viss · **q**ll of rǫk fira  
2            **v**ǫrumk dvergr at **v**itir;  
            hvęrsu máni hęitir · sá’s męnn sjá  
4            **h**ęimi **h**veŗjum í.

“Tell me this, Allwise—of all rakes of men,  
I think, dwarf, that thou mightst know:  
how the moon is called which men do see  
in every home.”

14        **M**áni hęitir með mǫnnum · en **M**ylinn með goðum,  
2            kalla **h**verfanda **h**vél **h**ęļu í;  
            **s**kyndi jǫtnar · en **s**kin dvergar  
4            kalla **a**lfar **á**r-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’.”

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4 ár-tala ‘year-tallier’ | The moon was important in the Germanic calendar (witness *month*, a “moon-th”). Cf. *Vsp* 6 and *Vafþ* 23, 25.

15        **S**ę-ðu mér þat **A**l-viss · **q**ll of rǫk fira  
2            **v**ǫrumk dvergr at **v**itir;  
            hvé sú sól hęitir · es sjá alda synir.  
4            **h**ęimi **h**veŗjum í.

“Tell me this, Allwise—of all rakes of men,  
I think, dwarf, that thou mightst know:

what the sun is called, which the sons of men see,  
in every home.”

- 16      Sól heitir með mönnum · en Sunna með goðum  
2            kalla dvergar Dvalins leika;  
            Ey-glói jǫtnar · alfar fagra-hvél  
4            al-skír ása synir.

TODO.

- 17      „Segðu mér þat Al-viss · ǥll of rǫk fira  
2            vǫrumk dvergr at vitir;  
            hvé þau ský heita · es skúrum blandask  
4            heimi hverjum í.“

“Tell me this, Allwise—of all rakes of men,  
I think, dwarf, that thou mightst know:  
what the clouds are called where showers are mixed  
in every home.”

- 18      Ský heita með mönnum, · en skúr-vön með goðum;  
2            kalla vind-flot vanir;  
            úr-vön jǫtnar, · alfar veðr-megin;  
4            kalla í hǫlju hjalm huliðs.

“Clouds they are called among Men, but ‘shower-hope’ among Gods;  
‘wind-fat’ the Wanes call them;  
‘drizzle-hope’ the Ettins, Elves ‘weather-strength’;  
in Hell they call them ‘helmet of the hidden.’”

- 19      „Segðu mér þat Al-viss · ǥll of rǫk fira  
2            vǫrumk dvergr at vitir;  
            hvé sá vindr heitir · es víðast fǣrr  
4            heimi hverjum í.“

TODO.

- 20      Vindr heitir með mönnum, · en Vöfuðr með goðum;  
2            kalla gneggjuð ginn-ręgin.  
            ópi jǫtnar · alfar dyn-fara  
4            kalla í hǫlju Hviðuð.

“Wind it is called among Men but ‘Waver’ among Gods,  
‘neigher’ call it the Yin-Reins;  
‘weeper’ Ettins, Elves ‘din-farer’;  
in Hell they call it ‘stormer.’”

- 21 „Segðu mér þat Al-víss · ǫll of rök fira  
 2 vörumk dvergr at vitir;  
 hvé þat logn heitir · es liggja skal  
 4 heimi hverjum í.“

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the calm is called, which shall lie  
 in every home.”

- 22 „Logn heitir með mönnum, · en légi með goðum,  
 2 kalla vinds flot vanir;  
 of-hlý jǫtnar · alfar dag-sefa,  
 4 kalla dvergar dags veru.“

“Calm it is called among men and ‘lowering’ among gods,  
 ‘wind’s far’ call the Wanes;  
 ‘great lee’ Ettins, Elves ‘day-sleep’,  
 call it Dwarfs ‘day’s rest’.”

- 23 Segðu mér þat Al-víss · ǫll of rök fira  
 2 vörumk dvergr at vitir;  
 hvé sá marr heitir · es menn róa  
 4 heimi hverjum í.

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the ocean is called, where men do row,  
 in every home.”

- 24 Sér heitir með mönnum, · en sí-légja með goðum,  
 2 kalla vág vanir;  
 ál-heim jǫtnar, · alfar laga-staf,  
 4 kalla dvergar djúpan mar.

“Sea it is called among men but ‘ever-low’ among gods;  
 ‘wave’ the Wanes call it;  
 ‘eelhome’ Ettins, Elves ‘staff of waters’;  
 Dwarfs call it ‘deep ocean’.”

- 25 Segðu mér þat Al-víss · ǫll of rök fira  
 2 vörumk dvergr at vitir;  
 hvé sá eldr heitir · es brenn fyr alda sonum  
 4 heimi hverjum í.

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:

what the fire is called, which burns for the sons of men,  
in every home.”

- 26 „Eldr heitir með mönnum · en með ǫsum funi  
2 kalla vág vanir;  
frekan jǫtnar · en for-brœnni dvergar  
4 kalla í hǫlju hrǫðuð.“

“Fire it is called among men but among the Eese ‘flame’,  
‘wave’ the Wanes call it;  
‘the greedy’ Ettins, but ‘burner’ Dwarfs;  
in Hell they call it ‘hurrier’.”

- 27 Sægðu mér þat Al-víss · ǥll of rǫk fira  
2 vǫrumk dvergr at vitir;  
hvé víðr heitir · es vǫx fyr alda sonum  
4 heimi hverjum í.

“Tell me this, Allwise—of all rakes of men,  
I think, dwarf, that thou mightst know:  
what the wood is called, which grows for the sons of men,  
in every home.”

- 28 Víðr heitir með mönnum. · en vallar fax með goðum  
2 kalla hljóð-pang halir;  
ǫldi 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.”

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1 vallar fax | emend.; *vallar-far* R.

- 29 „Sægðu mér þat Al-víss · ǥll of rǫk fira  
2 vǫrumk dvergr at vitir;  
hvé sú nǫtt heitir · in Nǫrvi kenda  
4 heimi hverjum í.“

“Tell me this, Allwise—of all rakes of men,  
I think, dwarf, that thou mightst know:  
what the night is called, begotten to Narrow,  
in every home.”

- 30 „Nǫtt heitir með mönnum · en njól með goðum,  
2 kalla grímu ginn-rægin;

4           ó-ljós jǫtnar · alfar svefn-gaman  
            kalla dvergar draum-njǫrun.“

“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-viss · ǫll of rök fira  
2           vǫrumk dvergr at vitir;  
            hvé þat sǫð heitir · es sáa alda synir  
4           hęimi hveįjum í.“

“Tell me this, Allwise—of all rakes of men,  
I think, dwarf, that thou mightst know:  
what the seed is called, which the sons of men sow,  
in every home.”

32       Bygg heitir með mǫnnum · en barr með goðom  
2           kalla vǫxt vanir.  
            ęti jǫtnar · alfar laga-staf  
4           kalla í hęlju 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-viss · ǫll of rök fira  
2           vǫrumk dvergr at vitir;  
            hvé þat ǫl heitir · es drekka alda synir  
4           hęimi hveįjum í.“

“Tell me this, Allwise—of all rakes of men,  
I think, dwarf, that thou mightst know:  
what the ale is called, which the sons of men drink,  
in every home.”

34       Ǫl heitir með mǫnnum · en með ęsum bjórr;  
2           kalla veį vanir;  
            hręina-lǫg jǫtnar · en í hęlju mjǫð;  
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 çinu brjósti · ek sá'k aldri-gi  
 2 fleiri forna stafi;  
 miklum tólum · ek kveð téldan þik:  
 4 uppi ert dvergr of dagaðr;  
 nú skínn sól í sali.

“In a single breast I never saw  
 more ancient staves—  
 with mighty tricks I call thee tricked:  
 thou art, dwarf, dayed up;  
 now shines the sun into the halls!”

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# 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 interesting poem. It is only preserved in a single leaf in the C14th ms. **W**, where it follows, and is written in the same hand, as the Prose Edda and four grammatical treatises. Numerous leaves are unfortunately missing from **W**—among them the conclusion to *Rþ*.

The poem itself is difficult to date, but comes off as rather late. The meter is also unusually free, and there are numerous 3-syllable lines. *Rþ* uses a highly formulaic language, with some unique expressions. Of particular note are the alliteration between the adverb *meirr* ‘further’ and *miðra*, e.g. in st. 2/1: *gekk meirr at þat*.

TODO: Dumezil three-part society, racial caste system, Irish influence. Many interesting things to write here!

### The Thule of Righ

Pr Svá segja menn í fornum sögum, at einn-hverr af þósum, sá er Heimdallr [W 78r/1]  
2 hét, fór ferðar sinnar ok framm með sjóvar-ströndu nokkurri, kom at  
einum húsa-bó ok nefndisk Rigr; eftir þeiri sögu er kvæði þetta.

So say men in ancient saws, that one of the Eese, he who was called Homedal, went on his journey and passed forth along a certain lake shore, came upon a lone homestead and called himself Righ—according to that saw is this poem.

- 1 Ár kvøðu ganga · grónar brautir [W 78r/TODO]  
 2 öflgan ok aldinn · ós kunnigan,  
 ramman ok rǫskvan · Rígr stíganda.

Of yore, they said, did walk on green highways  
 a mighty and ancient os, cunning:  
 the strong and brisk Rígh, striding.

---

1 Ár 'Of yore' | emend.; *at* W

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1 Ár 'Of yore' | Formulaic. It is very common for poems to begin with *ár* 'of yore, in the beginning'.  
 Cf. *Vsp* 3/1, *Hym* 1/1, *HHund* I 1/1, *Guðr* I 1/1, *Sigsk* 1/1.

- 2 Gekk meirr at þat · miðrar brautar, [W 78r/TODO]  
 2 kom hann at húsi, · hurð vas á gëtti;  
 inn nam at ganga, · ęldr vas á golfi,  
 4 hjón sǫtu þar · hǫr at arni,  
 Ái ok Edda · aldin-falda.

Went he further after that in the middle of the road;  
 came to a house—the door was wide open.  
 He took to go inside; fire was on the floor.  
 A couple sat there, hoary by the hearth:  
 Great-Grandfather and Great-Grandmother, old-fashioned.

---

4 at | sens. emend.; *af* W

---

- 3 Rígr kunni þeim · rǫð at sęgja; [W 78r/TODO]  
 2 meirr sęttisk hann · miðra flętja  
 en á hlið hvára · hjón sal-kynna.

Rígh knew to tell them counsels,  
 further he set himself down on the middle of the bench,  
 and on either side the couple of the hall.

- 4 Þá tók Edda · økkvinn hleif, [W 78r/TODO]  
 2 þungan ok þykkvan, · þrunginn sǫðum,  
 bar hǫn meirr at þat · miðra skutla,  
 4 sǫð vas í bolla · sętti á bjóð;  
 vas kalfr sǫðinn · krása bętstr;  
 6 reis hann upp þaðan, · réðsk at sofna;

Then took Great-Grandmother a lumpy loaf,  
 heavy and thick, stuffed with chaff,  
 she carried it further after that on the middle of a trencher,  
 broth was in a bowl, she set it on a plate—  
 a cooked calf was the best dainty;  
 he [= Rígh] rose up thence, resolved to sleep.

- 5 Rígr kunni þeim · rjóð at sęgia; [W 78r/TODO]  
 2 męirr lagðisk hann · miðrar rękku,  
 en á hlið hvára · hjón sal-kynna.

Rígh knew to tell them counsels;  
 further he laid himself down in the middle of the bed,  
 and on either side the couple of the hall.

- 6 Þar vas hann at þat · þrjár nętr saman; [W 78r/TODO]  
 2 gekk hann męirr at þat · miðrar brautar;  
 liðu męirr at þat · mǫnuðr níu.

There he was after that for three nights in all;  
 went he further after that in the middle of the road;  
 passed further after that nine months.

- 7 Jóð ól Edda, · jósu vatni [W 78r/TODO]  
 2 hǫrund-svartan, · hétu Þrél.

Great-Grandmother begot a child—they sprinkled it with water:  
 swarthy of skin, they called it Thrall.

2 hǫrund-svartan ‘swarthy of skin’ | emend.; *hǫrfi svartan* ‘swarthy with flax(?)’ W

1 jósu vatni ‘they sprinkled it with water’ | A reference to the Heathen naming ceremony wherein water would be poured on a newborn, somewhat resembling the Christian baptism. See *Háv* 156.

- 8 Hann nam at vaxa · ok vęl dafna; [W 78r/TODO]  
 2 vas þar á hǫndum · hrokkít skinn,  
 kropnir knúar, · [...]   
 4 fingr digrir, · fúlligt and-lit,  
 lotr hrygg, · langir hęlar.

He took to grow and have it well;  
 there on his hands was wrinkled skin,  
 crooked knuckles, [...],  
 stubby fingers, loathsome face,  
 stooping back, long heels.

- 9 Nam męirr at þat · magns of kosta, [W 78r/TODO]  
 2 bast at binda, · byrðar gǫrva;  
 bar hęim at þat · hris gęstan dag.

He took further after that to try his strength:  
 bast to bind, burdens to make;  
 he carried home after that brushwood on a gloomy day.

- 10 Þar kom at garði · gengil-bęina, [W 78r/TODO]  
 2 aurr vas á iljum, · armr sól-brunninn,  
 niðr-bjúgt es nef, · nefndisk þir.

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-bęina ‘gangle-boned woman’ | Derogatory, somebody who (due to poverty) only travels by foot.

3 þir ‘Thew’ | The name probably means ‘maid-servant’ or ‘female slave’. Unlike Thrall, it is not attested in any prose texts, but probably corresponds to OS *thiwi* ‘maid(-servant)’, being further root-related to *þéa* ~ *þjá* ‘to enthrall’, Proto-Norse *þewar* ‘servant’, OE *þéow* ‘slave, servant’.

- 11 Męirr settisk hęn · miðra fletja, [W 78r/TODO]  
 2 sat hjá hęnni · sonr húss,  
 róddu ok rýndu, · rękju gęrðu  
 4 þrell ok þir · þrungin dógr.

Further she set herself down on the middle of the bench;  
 by her sat the son of the house [= Thrall].  
 They spoke and whispered, made a bed—  
 Thrall and Thew—in hard-pressed nights.

1 Męirr ... fletja | emend. based on other sts.; *miðra fletja* · *męirr settisk hęn* W

- 12 Bęrn ólu þau, · bjuggu ok unðu; [W 78r/TODO]  
 2 hygk at hęti · Hreimr ok Fjósnir,  
 Klúrr ok Kleggi, · Kęfsir, Fúlnir,  
 4 Drumbr, Digraldi, · Drętr ok Hęsvir,  
 Lútr ok Lęggjaldi; · lęgðu garða,  
 6 akra tęddu, · unnu at svinum,  
 gęita gęttu, · grófu torf.

Children they begot—they settled and were content—  
 I think that they were called Rame and Feesner,  
 Clour and Cledge, Chafser, Foulner,  
 Drumbr, Digrald, Drant and Hazer,  
 Lout and Ledgald.—They laid yard-fences,  
 duned fields, fed swine,  
 herded goats, dug turf.

- 13 Dótr vęru þęr · Drumba ok Kumba, [W 78r/TODO]  
 2 Økkvin-kalfa · ok Arin-nefja,  
 Ysja ok Ambótt, · Eikin-tjasna,  
 4 Tętrug-hypja · ok Tręnu-bęina;  
 þaðan eru komnar · þrela ęttir.

The daughters were Drumb and Cumb;  
 Inkencalf and Arn-neb,  
 Yeaze and Ambight, Oakentezen,  
 Tattryhip and Tranebone—  
 from thence are come the lines of thralls.

- 14      Gekk Rígr at þat · réttar brautir  
 2      kom hann at hǫllu · hurð vas á skiði  
      inn nam at ganga, · Ƿldr vas á golfi  
 4      hjón sǫtu þar · heldu á sýslu.

[W 78r/TODO]

Went Righ after that on straight highways;  
 he came to a hall—the TODO.  
 He took to go inside; fire was on the floor.  
 A couple sat there, busy with their chores:

2. hǫllu 'hall' | sens. and metr. emend., cf. st. TODO; om. W

- 15      Maðr tēlgði þar · meidd til rifjar,  
 2      vas skegg skapat, · skǫr vas fyr Ƿnni  
      skyrtu þrǫngva · skokkr vas á golfi.

[W 78r/TODO]

A man there carved a stick into a loom-beam.  
 His beard was shapely, locks hung down his forehead,  
 his shirt tight; a toolbox was on the floor.

- 16      Sat þar kona, · sveigði rokk,  
 2      breiddi faðm, · bjó til váðar;  
      sveigr vas á hǫfði, · smokkr vas á bringu,  
 4      dúkr vas á halsi, · dvergar á ǫxlum;  
      Afi ok Amma · ǫttu hús.

[W 78r/TODO]

There sat a woman, twirled a distaff,  
 stretched out her arms, readied a cloth.  
 A scarf was on her head, a smock on her breast,  
 a kerchief on her throat, brooches on her shoulders—  
 Grandfather and Grandmother owned a house.

- 17      Rígr kunni þeim · ríð at segja,  
 2      reis frá borði · réð at sofna.  
      Meirr lagðisk hann · miðrar rekkju  
 4      en á hlið hvára · hjón sal-kynna.  
      Þar vas hann at þat · þrjár nētr saman  
 6      liðu meirr at þat · mǫnuðr níu.

[W 78r/TODO]

Rígh knew to tell them counsels;  
 rose from the table, resolved to sleep.  
 Further he laid himself down in the middle of the bed,  
 and on either side the couple of the hall.  
 There he was after that for three nights in all;  
 passed further after that nine months.

- 18 Jóð ól Amma, · jósu vatni, [W 78r/TODO]  
 2 kǫlluðu Karl · kona svęip rípti  
 rauðan ok rjóðan · ríðuðu augu.

Grandmother begot a child, they sprinkled it with water,  
 called it Churl; the woman wrapped him in cloth,  
 red and ruddy; his eyes trembled.

- 19 Hann nam at vaxa · ok vęl dafna, [W 78r/TODO]  
 2 ǫxn nam at tēmja · arðr at gørva  
 hús at timbra · ok hlǫður smíða  
 4 karta at gørva · ok kęyra plóg.

He took to grow and have it well;  
 oxen he took to tame, the ard to make,  
 houses to timber and barns to craft,  
 carts to make and drive the plough.

- 20 Hęim óku þá · Hangin-luklu [W 78r/TODO]  
 2 gęita kyrtlu · gíptu Karli.  
 Snǫr hęitir sú, · sęttisk und rípti.  
 4 Bjuggu hjón, · bauga dęildu,  
 bręiddu blęjur, · ok bú gørðu.

Home they then drove with Hangenkey,  
 TODO, married her to Churl.  
 Daughter-in-law she is called; she set herself under a cloth.  
 The couple settled, shared their money,  
 spread fine cloth and made a home.

- 21 Bǫrn ólu þau, · bjuggu ok unðu; [W 78r/TODO]  
 2 hét Halr ok Dreng, · Hǫldr, Þegn ok Smiðr,  
 Bręiðr, Bónði, · Bundin-skęggi,  
 4 Búi ok Boddi · Bratt-skęggr ok Sęggr.

Children they begot—they settled and were content—  
 they were called Hale and Drang, Haled, Thane and Smith,  
 Broad, Bond, Boundenshag,  
 Bower and Bod, Brantshag and Sedge.

- 22      **E**nn hétu svá · **q**ðrum nofum  
 2      **S**not, Brúðr, **S**vanni, · **S**varri, Sprakki,  
      **F**ljóð, Sprund, ok Víf, · **F**ęima, Ristill—  
 4      þaðan eru **k**omnar · **k**arla ęttir.

Yet some were called so with other names:  
 Snot, Bride, Swannie, Swarrie, Sprackie,  
 Fleed, Sprund and Wife, Fome, Ristle—  
 from thence are come the lines of churls.

- 23      Gekk **R**igr þaðan · **r**ęttar brautir  
 2      kom hann at **s**al, · **s**uðr horfðu dyrr,  
      vas **h**urð **h**nigin, · **h**ringr vas í gętti.

TODO: Translation.

- 24      Gekk hann inn at þat · **g**olf vas stráat  
 2      sętu hjón · sęsk í augu  
      faðir ok móðir · **f**ingrum at lęka.

He walked in after that; the floor was strawed;  
 the couple sat, looked eachother in the eyes,  
 Father and Mother, playing with their fingers.

- 25      **S**at hús-gumi · ok **s**nøri stręng  
 2      alm of bęndi · **q**rvar skepti;  
      en hús-kona · **h**ugði at qrmum,  
 4      **s**trauk of ripti · **s**terti ęrmar.

Sat the man of the house and twisted the bow-string,  
 bent the elmwood, shafted arrows—  
 but the wife of the house minded her arms,  
 smoothened the fabric, tightened the sleeves.

- 26      **K**ęisti fald, · **k**inga vas á bringu,  
 2      síðar slóður, · **s**ęrk blá-faan;  
      brún bjartari, · **b**rjóst ljósara,  
 4      **h**als hvítari · **h**ręinni mjöllu.

The linen hood jutted out, a brooch was on her chest,  
 a trailing gown, a serk dyed blue;  
 her brow was brighter, her chest lighter,  
 her throat whiter than purest snow.

- 27 Rigr kunni þeim · rjóð at segja; [W 78v/TODO]  
 2 męirr settisk hann · miðra flętja  
 en á hlið hvára · hjón sal-kynna.

Righ knew to tell them counsels,  
 further he set himself down on the middle of the floor-bench,  
 and on either side: the couple of the hall.

- 28 Þá tók móðir · męrtan dúk, [W 78v/TODO]  
 2 hvítan af hęrvi, · hulði bjóð;  
 hón tók at þat · hleifa þunna,  
 4 hvíta af hęviti, · ok hulði dúk.

Then took Mother a patterned cloth,  
 white of flax—she covered a platter.  
 She took after that thin loaves,  
 white of wheat—and covered the cloth.<sup>87</sup>

<sup>87</sup>Note the strong parallelism. The rich household can afford an excess of expensive fabric and bread, to cover the platter with a patterned (*męrtkr*) flaxen cloth and then cover the cloth with wheat-bread.

- 29 Framm setti hón · skutla fulla [W 78v/TODO]  
 2 silfri varða á bjóð  
 fán ok flęski · ok fugla stęikta  
 4 vín vas i kęnnu · varðir kálkar;  
 drukku ok dómðu; · dagr vas á sinnum.

TODO: Translation.

- 30 Rigr kunni þeim · rjóð at segja, [W 78v/TODO]  
 2 ręis Rigr at þat, · rękkju gęrði.

Righ knew to tell them counsels,  
 rose Righ after that, made the bed.

- 31 Þar vas hann at þat · þrjár nętr saman; [W 78v/TODO]  
 2 gekk hann męirr at þat · miðrar brautar;  
 liðu męirr at þat · męnuðr níu.

There he was after that for three nights in all;  
 went he further after that on the middle of the road;  
 passed further after that nine months.

- 32 Svein ól móðir, · silki vaði, [W 78v/TODO]  
 2 jósu vatni— · Jarl létu hęita;  
 bleikt vas hár, · bjartir vangar,



4            **ø**tul vōro **a**ugu · 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 øtul vōro augu · sem yrmlingi ‘fierce were his eyes like the young serpent’s’ | A person of noble stock being recognised as such through their appearance, especially their sharp gaze, is a common motif. Cf. esp. the incident at the beginning of *HHund II*, where Hallow, disguised as a thrall-woman, is almost caught due to his “unslavelike” eyes, which are, as in the present stanza, likewise said to be øtul ‘fierce, terrible’.

33            **U**pp óx þar · **J**arl á flētjum;  
2            lind nam at skelfa, · lēggja strēngi,  
             alm at beygja, · **ø**rvar skēpta,  
4            flēin at flējja, · frōkkur dýja,  
             hēstum riða, · hundum verpa,  
6            sverðum bregða, · **s**und at frēmja.

[W 78v/TODO]

Up grew Earl there on the floor-benches;  
he took to shake shields, fasten bow-strings,  
bend elmwood, shaft arrows,  
throw javelins, hoist frankish spears,  
ride horses, throw hounds (TODO)  
, brandish swords, practice swimming.

34            **K**om þar ór **r**unni · **R**igr gangandi,  
2            Rigr gangandi, · **r**únar kēnnði;  
             sitt gaf hēiti, · **s**on kveðsk çiga;  
4            þann bað hann çignask · óðal-vøllu,  
             óðal-vøllu, · **a**ldnar bygðir.

[W 78v/TODO]

Came there from a thicket Righ, walking:  
Righ, walking, taught runes;  
he gave his own name; said that he had a son;  
he bade *him* possess the ethel-plains:  
the ethel-plains, the olden farmsteads.

---

1–5 ALL | Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy through teaching him the runes and giving him the noble title Righ (the son will henceforth be known as Righ-Earl). Finally he instructs him to set out and win lands for himself.

35            **R**eið hann mēirr þaðan · **m**yrkan við  
2            hēlug fjøll · unds at høllu kom;  
             skapt nam at dýja, · skelfði lind,  
4            hēsti hļēpti, · ok hļørvi brá;

[W 78v/TODO]

- 6            víg nam at vøkja, · vøll nam at rjóða,  
              val nam at fella, · vá til landa.

He [= Rígh-Earl] rode further thence through the mirky wood,  
through the frosty fells till to a hall he came—  
the shaft he took to hoist, shook the linden shield,  
leapt with his horse and brandished his sword;  
war he took to rouse, the plain he took to redden,  
men he took to fell—he won the land.

- 36        Réð hann çinn at þat · átján búum;  
2        auð nam skipta · øllum veta  
             mæðmar ok mqsma, · mara svang-rifja;  
4        hringum hrçytti, · 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 hrçytti ‘rings he scattered’ | Cf. StarkSt Frag 1/2a *bring-brçytanda* ‘ring-scattererer [GENEROUS MAN]’ which contains the same words.

- 37        Óku çrir · úrgar brautir  
2        kvømu at hòllu · þar’s hçrsir bjó:  
             mótti mçyju · mjó-fingraðri  
4        hvítri ok horskri, · hétu Ærna.

[W 78v/TODO]

Messengers drove through drizzling roads,  
came to the hall where a ruler lived;  
met a maiden slender-fingered,  
white and wise—they called her Erne.

---

1 Óku | okū W    3 mjó-fingraðri | the grammar requires -ri; mjó-fingraði W

- 38        Bøðu hennar · ok hçim óku,  
2        giptu Jarli, · gekk hón und líni;  
             saman bjuggu þau · ok sér unðu,  
4        çttir jóku · ok aldrs nutu.

[W 78v/TODO]

They asked for her hand and drove home,  
married her to Earl—she went neath the linen.  
They settled together and were content,  
grew their lineage and enjoyed life.

---

2 gekk hón und líni ‘she went ‘neath the linen’ | i.e. she donned the bridal veil; cf. *Þrk* 27.

- 39 Burr vas hinn elsti, · en Barn annat; [W 78v/TODO]  
 2 Jóð ok Aðal, · Arfi, Møgr,  
 Niðr ok Niðjungr, · (nømu leika)  
 4 Sonr ok Sveinn, · (sund ok tafl)  
 Kundr hét einn; · Konr vas hinn yngsti.

Byre was the eldest and Bairn the other;

TODO: Translation.

TODO: Translation (they learned to play) Son and Swain (swimming and tables) Kund was one called; Kin was the youngest.

- 40 Upp óxu þar · Jarli bornir: [W 78v/TODO]  
 2 hesta tømðu, · hlífar bændu,  
 skęyti skófu, · skęlfðu aska.  
 4 En Konr ungr · kunni rúnar:  
 evin-rúnar · ok aldr-rúnar.

There grew up the sons of Earl:  
 horses they tamed, shield-rims they bent,  
 planed shafts, shook ashen spears.—  
 But Kin the Young knew runes:  
 ever-runes and life-runes.

---

4 Konr ungr ‘Kin the Young’ | A folk etymological pun on *konungr* ‘king’. The king was of course the highest title, above even the earls.

- 41 Meirr kunni hann · mǫnnum bjarga, [W 78v/TODO]  
 2 eggjar deýfa, · égi légja;  
 kløk nam fugla, · kyrra elda,  
 4 sófa ok svefja, · sorgir légja,  
 afl ok eljun · átta manna.

Further he knew men to rescue,  
 blades to dull, the sea to lower;  
 he learned the chirping of birds, to calm fires,  
 to soothe and lull, to lower sorrows;  
 the strength and zeal of eight men.

- 42 Hann við Ríg Jarl · rúnar deildi; [W 78v/TODO]  
 2 brögðum beitti · ok beitr kunni;  
 þá qðladisk · ok þá eiga gat,  
 4 Rígr at heita, · rúnar kunna.

He with Righ-Earl shared runes;  
 he employed tricks and knew better.  
 Then he earned for himself, and got the right  
 Righ to be called, runes to know.

- 43      Reïð Konr ungr · kjorr ok skóga; [W 78v/TODO]  
      kolfi fleygði · kyrði fugla;  
 2      þá kvað þat kráka · —sat kvisti ein—  
 4      „Hvat skalt, Konr ungr, · kyrra fugla?  
      Hældr mætti þér · hestum riða  
 6      [...] · ok her fella.

Kin the Young rode o'er brushes and woods,  
 hurled bolts, hunted birds.  
 Then quoth a crow—sat on a branch alone—  
 “For what shalt thou, Kin the Young, hunt birds?  
 Better it fit thee horses to ride,  
 [...], and hosts to fell.”

- 44      Á Danr ok Danpr · dýrar hallir; [W 78v/TODO]  
      óðra óðal · an ér hafið;  
 2      þeir kunnu vel · kjól at riða,  
 4      egg at kenna, · undir rjúfa.“

Dan and Danp own dear halls:  
 nobler ethel than ye have—  
 they know well the ship to ride,  
 the blade to teach, wounds to tear.”

2 ér ‘ye’ | metr. emend.; þér ‘id.’ W, which is simply a younger form of ér, and shows that the poem has been linguistically modernised.

2 óðal ‘ethel’ | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

3 kjól at riða ‘ship to ride’ | i.e. to sail.

4 egg at kenna ‘the blade to teach’ | i.e. to fight, wage war. A euphemism; to “teach someone the blade” is to fight him.

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(At this point leaf 78 of Wends. The rest of the poem is lost.)

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# Fragments from Snorre's Edda

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily R and A), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedal's galder, see below), not introduced by reference to their source but rather with phrases like *þá kvað hann* 'then he quoth'.

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## 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 *Vaff*.

2           Hann sá þrjú há-sėti ok hvert upp frá qðru, ok sátu þrír menn sinn í  
          hverju. Þá spurði hann, hvert nafn hofðingja þeira véri. Sá svarar, er  
4           hann leiddi inn, at sá, er í inu neðsta há-sėti sat, var konungr, ok heitir  
          Hárr, en þar nést sá, er heitir Jafnhárr, en sá ofast, er Þriði heitir. Þá  
6           spyr Hárr komandann, hvárt fleira er erendi hans, en heimill er matr  
          ok drykkir honum sem öllum þar í Háva holl. Hann segir, at fyrst vill  
8           hann spyrja, ef nokkurr er fróðr maðr inni. Hárr segir, at hann komi  
          eigi heill út, nema hann sé fróðari,

He [= Yilfer] saw three high-seats and each higher than the other, and three men sat there, each in his own seat. Then he asked what the names of those chieftains were. He who led him in answers that the one who sat in the lowest high-seat was a king called High, and next to him he who is called Evenhigh, and uppermost he who is called Third. Then High asks the guest whether he has any other errands, but food and drink will be freely offered him, like all men there in the High One's hall. He [= Yilfer] asks whether

anyone within is a learned man. High says that he will not come out whole unless he be more learned [than he],

10 „ok statt-u framm · meðan þú fregn  
sitja skal sá es segir.“

“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).

2 Inn þriði áss er sá, er kallaðr er Njörðr. Hann býr á himni, þar sem  
heitir Nóatún. Hann reðr fyrir gongu vinds ok stillir sjá ok eld. Á  
4 hann skal heita til sê-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 Njörðr ása éttar. Hann var upp fódðr í Vana-heimi, en Vanir  
6 gísluðu hann goðunum ok tóku í mót at gíslingu þann, er Hónir heitir.  
Hann varð at sétt með goðum ok Vönum. Njörðr á þá konu, er Skaði  
8 heitir, dóttir Þjatsa jötuns. Skaði vill hafa bú-stað þann, er átt hafði  
faðir hennar, þat er á fjöllum nokkurum, þar sem heitir Þrym-heimr,  
10 en Njörðr vill vera nêr sê. Þau séttust á þat, at þau skyldu vera níu nêtr  
í Þrym-heimi, en þá aðrar níu at Nóa-túnum. En er Njörðr kom aftr til  
12 Nóatúna af fjallinu, þá kvað hann þetta:

The third Os is that one who is called Nearth. He lives in the heaven in the place called Nowetowns. He rules the course of the wind, and stills sea and fire. On him shall one call for sea-faring and for hunting. He is so wealthy and blessed with money that he may give them a wealth of lands or loose property; on him shall one call for that sake. Nearth is not of the lineage of the Eese. He was brought up in Waneshome, but the Waneshome 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 Waneshome. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling which her father had owned, which lies on some fells in the place called Thrimham—but Nearth wishes to live by the sea. They agreed with each other that they would live for nine nights in Thrimham, but

the other nine at Nowetowns. But when Nearth came back to the Nowetowns from the fell, he quoth this:

14 „Lēið erumk fjöll, · vas'k-a lēngi á,  
nētr ęinar niu;  
16 ulfa þytr · mér þótti illr vesa  
hjá sęngvi svana.“

“Loathsome are the fells for me; I was not long thereon—  
but for nine nights.  
The wolves' howl seemed me evil  
next to the song of swans.”

Þá kvað Skaði þetta:

Then Shede quoth this:

18 „Sofa né mát'k-a'k · sęvar beðjum á  
fugls jarmi fyrir;  
20 sá mik vękr · es af víði kęmr  
morgun hverjan mār.“

“I could not sleep on the beds of the sea  
for the bleating of the bird.  
He awakes me, when from the wide sea he comes,  
every morning, the mew.”

22 Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hon mjök á  
skíðum ok með boga ok skýtr dýr. Hon heitir ęndur-goð eða ęndur-  
24 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 (*Heimdallargaldr*)

This mysterious fragment is quoted in *Gylf* 27, the chapter describing Homedal, which is here reproduced in full. The fragment consists of two c-lines and appears to be the end of a stanza in the fitting meter *Galders-law*.

The same poem is mentioned again in *Skm* 15: *Heimdallar hęfuð heitir sverð. Svá er sagt, at hann var lostinn manns hęfði í gegnum. Um þat er kveðit í Heimdallar-galdri, ok er síðan kallat hęfuð mjotuðr Heimdallar* ‘A sword is

called Homedal's head. So is said that he was run through with a man's head. About that it is sung in Homedal's galder, and henceforth the head is called Homedal's bane.'

Heimdallr heitir einn. Hann er kallaðr hvíti áss; hann er mikill ok  
 2 heilagr. Hann báru at syni meyjar níu ok allar systr; hann heitir ok  
 Hallinskiði ok Gullintanni; tennr hans váru af gulli. Hestr hans heitir  
 4 Gulltoppr. Hann býr þar er heitir Himinbjörg við Bifröst; hann er vörðr  
 goða ok sitr þar við himins enda at gæta brúarinnar fyrir berg-risum.  
 6 Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag hundrað  
 rasta frá sér; hann heyrir ok þat, er gras vex á jörðu eða ull á sauðum,  
 8 ok allt þat er héra léttr. Hann hefir lúðr þann er Gjallar-horn heitir, ok  
 heyrir blástr hans í alla heima. Heimdallar sverð er kallat höfuð manns.  
 10 Hér er svá sagt: [...] Ok enn segir hann sjálfir í Heimdallar-galdri:

Homedal one is named. He is called the White Os; he is great and holy. He was born as the son of nine maidens, sisters all. He is also named Haldenshid and Goldentooth; his tooth were of gold. His horse is called Goldtop. He lives at the place called the Heavenbarrows near Bivrest. He is the Watchman of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder. He has the basoon called the Horn of Yell, and his blowing can be heard in all realms. Homedal's sword is called a man's head. Here it says so: [...] And further he himself says in Homedal's Galder:

10 [...] | Here the text cites *Grm* 13; see there.

„Níu em'k móðra mōgr,  
 12 níu em'k systra sonr.“

“Of nine mothers I'm the lad,  
 of nine sisters I'm the son.”

11 móðra 'mothers' | so *STW*; *meyja* 'maidens' U 12 sonr 'son' | om. T

#### 4. Gna and the Wanæs

The following passage is from *Gylf* 35, which lists the Ossens.



- 2 Fjórtánda Gná, hana sendir Frigg í ymsa heima at ørindum sínum. Hon á þann hest, er renn lopt ok lög, er heitir Hóf-varpnir. Þat var eitt sinn, er hon reið, at vanir nokkvörir sá reið hennar í loptinu. Þa mælti einn:

The fourteenth is Gna; Frie sends her into every home to do her errands. She owns the horse who runs through air and sea, and is called Hoofwarpner. It was one time when she rode that some Waners saw her riding in the air. Then one spoke:

- 4 „Hvat þar flýgr, · hvat þar ferr,  
eða at lopti líðr?“

“What flies there, what fares there,  
or passes through the air?”

Hon svarar:

She answers:

- 8 „Né ek flýg, · þó ek fer  
ok at lopti líðr  
á Hóf-varpni, · þeim's Ham-skęrpir  
10 gat við Garð-rofu.“

“I fly not, though I fare,  
and pass through the air,  
on Hoofwarpner, whom Hamsherper  
begot with Yardrove.”

Af Gnár nafni er svá kallat, at þat gnéfar, er hátt ferr:

From Gna's name it is so called that something which fares high up *protrudes*.

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## 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.

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2 Því næst sendu ęsir um allan heim ęrind-reka at bięja, at Baldr vęri  
 grátinn ęr Helju, en allir geręu þat, mennir ok kykvendin ok jęrđin  
 4 ok steinarnir ok trę ok allr málmr, svá sem þú munt sét hafa, at þęssir  
 lutir gráta, þá er þęir koma ęr frosti ok í hita. Þá er sendi-menn fóru  
 heim ok hęřęu vel rekit sín ęrindi, finna þęir í helli nękkvęrum, hvar  
 6 gýgr sat; hon nefndist Þękk. Þęir bięja hana gráta Baldr ęr 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:

8 „Þękk mun gráta · þurru tęrum  
 Baldrs bál-farar;  
 10 kyks né dauęs · naut'k-a Karls sonar  
 hafi Hęl þvi's hęfir.“

“Thanks will weep—with dry tears—  
 for Balder's pyre-journey [DEATH].  
 Neither living nor dead did I benefit from Churl's son [= Balder];  
 let Hell have what she has!”

12 En þęss geta menn, at þar hafi verit Loki Laufeyjarsen, er flest hefir illt  
 gęrt meę 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 *Vetr* Lv 1/1b (quoted in *Skm* 11, which lists kennings for Thunder): *stętt of Gjęlp dauęa* ‘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.

Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti hann sik  
 2 megin-gjörðum ok studdi for-streymis Gríðar-völ, en Loki helt undir  
 megin-gjarðar. Ok þá er Þórr kom á miðja ána, þá óx svá mjök áin, at  
 4 uppi braut á ǫxl honum. Þá kvað Þórr þetta:

Then Thunder journeyed to that river which is called Wimbre, greatest of all  
 rivers. Then he wrapped his might-girdle around himself and leaned upon  
 Grith's stave against the stream, and Lock held up the might-girdle. And  
 when Thunder came to the middle of the river, then it waxed so great that it  
 broke over his shoulders. Then Thunder quoth this:

„Vax-at-tu nú, Vimur, · alls mik þik vaða tíðir  
 6 jǫtna garða i;  
 vætist, ef þú vęx · at þá vęx mér ǫs-męgin  
 8 jafn-hátt upp sem himinn.“

“Wax not now, O Wimbre, as I wish to wade through thee  
 into the yards of the ettins.  
 Thou knowest, if thou waxest, then my Os-might waxes  
 up as high as the heaven.”

Þá sér Þórr uppi í gljúfrum nǫkkurum, at Gjálp, dóttir Geirrðar stóð  
 10 þar tveim megin árinna, ok gerði hon ár-vøxtinn. Þá tók Þórr upp  
 ór ánni stein mikinn ok kastaði at henni ok męlti svá: „At ósi skal  
 12 á stemma.“ Eigi missti hann, þar er hann kastaði til, ok í því bili bar  
 hann at landi ok fekk tekit reyni-runn nǫkkurn ok steig svá ór ánni. Því  
 14 er þat orð-tak haft, at reynir er björg Þórs.

Then Thunder sees that up in some certain gorges Yelp, daughter of Garfrith,  
 stood on both sides of the river, and she caused the river's growth. Then  
 Thunder took up from the river a great stone and threw it at her and spoke  
 so: “At its source shall the river be dammed.” He did not miss his target,  
 and in that moment he threw himself towards land and got hold of a certain  
 rowan shrub, and thus stepped out of the river. From this comes the saying  
 that the rowan is Thunder's deliverance.

9–10 stóð þar tveim megin árinna, ok gerði hon ár-vøxtinn. ‘stood on both sides of the river, and  
 she caused the river's growth’ | She stood with her legs spread and befouled the river.

En er Þórr kom til Geirrðar, þá var þeim fé-lögum vísat fyrst í geita-  
 16 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 réfri. Hann stakk  
 18 Gríðar-veli upp í raftana ok lét sígast fast á stólinn. Varð þá brestr mikill,  
 ok fylgði skrékr. Þar hǫfðu verit undir stólinum dótr Geirrðar, Gjálp  
 20 ok Greip, ok hafði hann brotit hrygginn í báðum. Þá kvað Þórr:

And when Thunder came to Garfrith's home the fellows were first shown into a goathouse for lodgings, and therein one chair was for sitting, and Thunder sat down on it. Then he noticed that the chair beneath him was moving up toward the roof. He thrust Grith's stave up against the rafters and made it push firm onto the chair. Then there was a great crack, followed by a shriek; there beneath the chair had been the daughters of Garfrith, Yelp and Grope, and he had broken both their backs. Then Thunder quoth:

- 22 „Eṭinu *sinni* · neṭtta'k alls meḡins  
jṭna gṛḑum í  
24 þá's Gṛjlp ok Grṛip, · dótr Gṛir-raðar,  
vildu hṛḑa mik til himins.“

“A single time I used all my might  
in the yards of the ettins,  
when Yelp and Grope, daughters of Garfrith,  
would lift me to the heaven.”

21 *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*.

- 2 Hví er gull kallat barr eða lauf Glasis? Í Ásgarði fyrir durum Valhalla  
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 stand a tree which is called Glazer, and his leafing is all golden red, as it is sung here, that

- 4 Glasir stendr · með gullnu laufi  
fyrir Sigtýs sḡlum.

Glazer stands with golden leaf  
before Sye-Tew's (Weden's) halls.

- 6 Sá er víðr 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* (*Litla skálda*), a text which probably served as a source for Snorre (for which see further Males (2020, pp. 129–47)). A variant of this stanza is transparently paraphrased in *Gylf* 28: *Hann var gørr af sex blutum: af dyn kattarins ok af skeggi konunnar ok af rótum bjargsins ok af sinum bjarnarins ok af anda fisksins ok af føgls 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 *mjolk* ‘milk’, and the inverted order of lines 2 and 3—suggest that Snorre had access to a somewhat different version.

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2            Ór kattar dyn · ok ór konu skeggi,  
               ór fisks anda · ok ór fugla mjolk,  
               ór bergs rótum · ok bjarnar sinum,  
 4            ór því vas hann Gleipnir gørr.

“From cat’s din and from woman’s beard;  
 from fish’s breath and from fowls’ milk;  
 from mountain’s roots and bear’s sinews;  
 from this was Glapner made.”

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## Norse Heroic Poetry





# Lay of Wayland

## (*Völundarkviða*)

Dating (Sapp, 2022): C10th (o.428)–early C11th (o.475)

Meter: *Ancient-words-law*

### Introduction

The **Lay of Wayland** (*Vkv*) is a psychologically complex, finely wrought poem.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his “bear-cubs”) and thus ends his male lineage. Likewise he defangs Nithad's “cunning wife” (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* ‘powerless’; in st. 12 it describes Wayland after he wakes in shackles, but in st. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness concludes the poem in Beadhild's haunting words: “I nowise knew withstand him; I nowise could withstand him.”

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, *ThidS Viðga*, in Danish ballads *Vidrik Verland-son*). 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], *Niðuðr* with *Niðungr*. Interestingly there is a note within it showing that the native form was still known, namely about “Velent, the excellent smith, whom Warrings (*væringjar*) call Wayland (*Völundr*)”. Appar-

ently Wayland was so famous that “all men seem to praise his workmanship so, that the maker of any smith’s work which is made better than other works, is called a Wayland (*Völundr*) with regards to workmanship.”

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril through his ingenuity and craftsmanship. He is not kidnapped out of Nithad’s greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad’s, banished from the kingdom after defending himself against the king’s corrupt steward, and hamstrung after being caught attempting to poison the king’s food in revenge.

Most frustratingly the personality of Beadhild is entirely expulged. She is the anonymous “king’s daughter”, an unnamed maiden (*jungfrú*, a borrowing from Low German) who is peacefully seduced by Wayland and quickly falls in love with him. Likewise the person of Nithad’s cunning wife is completely gone, and the murder of his sons no longer ends his lineage, since he has another, older son who survives him and takes over the kingdom. Wayland still flies away laughing after telling Nithad what he has done, but only four years (his son with Beadhild is three years old) later reconciliates with Nithad’s son, retrieves Beadhild and their son and lives a long life as a famous craftsman.

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*)

Pr Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur; hon  
 2 hét Boðvildr. Bróðr vöru þrír, synir Finna konungs. Hét einn Slagfiðr,  
 annarr Egill, þriði Völundr. Þeir skriðu ok veiddu dýr. Þeir kvómu í  
 4 Úlfðali ok gerðu sér þar hús. Þar er vatn, er heitir Úlfsjár. Snemma  
 of morgin fundu þeir á vatsströndu konur þrjár, ok spunnu lín. Þar  
 6 vátu hjá þeim álfarhamir þeira; þat vátu valkyrjur. Þar vátu tvær dótr  
 Hlōðvés konungs: Hlaðguðr svanhvít ok Hervor alvit. In þriðja var  
 8 Qlrun Kjars dóttir af Vallandi. Þeir hófðu þær heim til skála með sér.

[R 18r/4, A 6v/26]

- 10 Fekk Egill Qlrúnar, en Slagfiðr Svanhvítrar, en Völundr Alvittrar. Þau  
 bjuggu sjau vetr. Þá flugu þér at vitja víga ok kvömu eigi aprtr. Þá skreið  
 12 Egill at leita Qlrúnar, en Slagfiðr leitaði Svanhvítrar, en Völundr sat í  
 Úlfðqlum. Hann var hagrastr maðr, svá at menn viti í fornum sögum.  
 Niðuðr konungr lét hann hōndum taka, svá sem hér er um kveðit:

Nithad was a king called in Sweden. He had two sons and one daughter; she was called Beadhild. Three brothers were there; the sons of a king of the Finns. One was called Slayfinn, the other Eyel, the third Wayland. They fared on skis and hunted wild beasts. They came into the Wolfdales and made for themselves houses there. There is a lake there which is called the Wolfsea. Early in the morning they found on the lake-shore three women, and they span linen. There were by them their swan-hames; those were Walkirries. There were two daughters of king Ladwigh: Ladguth Swanwhite and Harware Elwight. The third was Alerune, daughter of Choser of Walland. The men took the women to their halls with them. Eyel got Alerune, and Slayfinn Swanwhite, and Wayland the Elwight. The couples lived there for seven winters; then the women left to attend battles, and did not come back. Then Eyel fared on skis to search for Alerune, but Slayfinn searched for Swanwhite—but Wayland stayed in the Wolfdales. He was the most skilled craftsman whom men know of in the ancient saws. King Nithad had him taken, as it is here sung of:

1–2 hon hét ‘she was called’ | so R; ok hét hon ‘and she was called’ A 2 vöru ‘were’ | so A; om.  
 R 4–13 sér þar hús ... um kveðit ‘for themselves houses ... sung of’ | so R; om. (due to loss of the following föll. in the ms.) A

8 Kjárs [...] af Vallandi ‘Choser of Walland’ | I.e. “Cæsar of Rome”; a legendary form of the Roman emperor. See Index.

## The Lay of Wayland

- 1 Meýjar flugu sunnan · Myrk-við í gognum  
 2 al-vitr ungar, · ør-lög drýgja;  
 þér á sévar-strönd · settusk at hvílask,  
 4 drósir suð-rónar · dýrt lín spunnu.

[R 18r/19]

Maidens flew from the south through Mirkwood  
 —young elwights—to fulfill orlay.  
 They on the lake-shore set down to rest;  
 the southern ladies span costly linen.

1 Myrk-við ‘Mirkwood’ | 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-wibtiz*.

2 *ør-lög drýgja*; ‘fulfill orlay’ | That is, to fulfill their preordained destinies, and act according to their innate nature as described in P<sub>1</sub> and st. 3. Clunies Ross (2005, p. 103) and some other editors see these words as a sign of English influence and translate *drýgja ør-lög* as “engage in war”, considering *ør-lög* a semantic borrowing from the OE *or-læg* which is taken to mean the same as Dutch *oorlog* ‘war’. This is unnecessary; ON *ør-lög* otherwise means ‘fate, destiny’, and so may its OE cognate as seen by the equivalent phrase found in l. 29 of a poem on the Christian Doomsday (TODO?), where a man going to Hell for his sins *þenne á tó ealdre · or-læg dréogeð* ‘then for ever and ever [he] suffers his orlay’.

- 2     **E**in nam þeira · **E**gil at verja [R 18r/21]  
 2     **f**ögr mér **f**ira · **f**aðmi ljósum;  
       önnur vas **S**vanhvít, · **s**van-fjaðrar dró,  
 4     [...]  
       en hin **þ**riðja · **þ**eira systir  
 6     varði **h**vítan · **h**als Völundar.

One of them took to embrace Eyel  
 —the fair maiden among men—in her pale bosom.  
 Second was Swanwhite; her swan-feathers she rustled,  
 [...]

And the third sister among them  
 embraced the white throat of Wayland.

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4 [...] | A line mentioning Slayfinn has probably been lost here.

6 hvítan ‘white’ | Pale skin being a sign of noble ancestry; cf. 17/3.

- 3     **S**ötu síðan · **s**jau vetr at þat, [R 18r/24]  
 2     en hinn **á**ttá · **a**llan þröðu,  
       en hinn **n**iunda · **n**auðr of skilði,  
 4     **m**eyjar fýstusk · á **m**yrkvan við,  
       **a**l-vitr **u**ngar · **ø**r-lög 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 **v**eiði · **v**eor-eygr skyti [R 18r/26]  
 2     Völundr liðandi · of langan veg,  
       **S**lagfiðr ok **E**gill, · **s**ali fundu auða,  
 4     gingu **ú**t ok **i**nn · ok **u**mb sôusk.

Came there from the hunt the stormy-eyed shooter:  
 Wayland passing over a long way.  
 Slayfinn and Eyel found the halls deserted;  
 they walked out and in, and looked about.

2 Völundr ... veg ‘Wayland ... way’ | emend. based on st. 9/3–4; om. R

- 5 Austr skreið Egill · at Qlrúnu, [R 18r/27]  
 2 en suðr Slagfiðr · at Svanhvítu,  
 en einn Völundr · sat í Ulf-dölum.

East skied Eysel after Alerune,  
 and south Slayfinn after Swanwhite,  
 and alone Wayland stayed in the Wolfdales.

- 6 Hann sló gull rautt · við gim fastan, [R 18r/29]  
 2 lukði alla · linn-baugum vcl;  
 svá bæð hann · sinnar ljóssar  
 4 kvánar, ef hönnum · koma gerði.

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 *ormbuvudringar*) from the Migration Period, and the snake- or dragon-shaped armlet from the Viking Age found in a hoard in Undrom, Ångermanland, northern Sweden (108822 HST). <https://samlingar.shm.se/object/5C5658C4-0813-4DFF-947F-E5E4C4BAB965>.

- 7 Þat spyrr Niðuðr, · Niara dróttinn, [R 18r/31]  
 2 at einn Völundr · sat í Ulf-dölum;  
 nótum fóru seggir, · næglðar vöru brynjur,  
 4 skildir bliku þeira · við hinn skarða mána.

This learns Nithad, lord of the Nears,  
 that alone Wayland stayed in the Wolfdales.  
 Nightily journeyed warriors—nailed were their byrnies—  
 their shields gleamed by the waning moon.

1 Niara ‘the Nears’ | An obscure tribe, perhaps the residents of *Närke*, an ancient province of Sweden. See Index.

3 næglðar vöru brynjur ‘nailed were their byrnies’ | The “byrnies” here are apparently some kind of costly plate armour.

- 8 Stigu ór soðlum · at salar gaffi, [R 18r/33]  
 2 gingu inn þaðan · end-langan sal,  
 sǫu á bast · bauga drægna,  
 4 sjau hundruð allra, · es sá seggr átti.

They stepped off their saddles by the hall's gables;  
 went thence inside the endlong hall;  
 saw they on a bast-rope bighs drawn up,  
 seven hundred in all, which that man owned.

2. *gingu ... sal* 'went ... hall' | Formulaic. The fixed variant line *bón/hann inn of gekk · end-langan sal* 'he/she inside did go the endlong hall' (i.e. 'through the entire length of the hall', cf. English "livelong") occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of *Oddrgr.* *end-langr salr* 'endlong hall' occurs in two additional places: st. 27 of *Þrk* and st. 3 of *Skm.*

- 9      Ok þeir af tóku · ok þeir á létu      [R 18v/2]  
 2      fyr çinn útan, · es af létu.  
      Kom þar af vçíði · vðr-eygr skyti  
 4      Vqlundr liðandi · of langan veg.

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 çinn útan, · es af létu* 'save for one, which off they slid' | This bigh is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. It may have been kept for its particular beauty. Finnur Jónsson (1932) writes (*my translation from the Danish*): "The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him." This is by no means certain. Wayland was a craftsman of legendary skill and could certainly have built wings for himself without a magical flight-ring. That is what he does in the Low German version; it is also what happens in the related Daidalos myth. For both of these see the introduction to the present poem.

- 10      Gekk hann brúnni · beru hold stęikja;  
 2      ár brann hrísi · all-þurr fura,  
      vðr hinn vind-þurri, · fyr Vqlundi.

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,  
 2      alfa ljóði · çins saknaði;  
      hugði at hçfði · Hlqðvės dóttir,  
 4      al-vitr unga · vçri aprt 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 *visi alfa* 'chief of elves'.

- 12      **Sat svá lengi,** · at sofnaði,  
2      ok **vaknaði** · vilja-lauss;  
         vissi sér á **h**öndum · **h**ofgar nauðir,  
4      en á **f**ötum · **f**ötur 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.

- [Völundr kvað:] 13      „Hverir 'ru **j**ofrar · þeir's á lögðu  
2      **b**ęsti-síma · ok **b**undu mik?“      [R 18v/9]

“Which are the princes that laid on  
the bast-cordage, and bound me?”

- 14      Kallaði **nú** **Ní**ðuðr, · **Ní**ara dróttinn:  
2      „Hvar gatst, **V**ölundr, · **v**isi alfa,  
         óra **a**ura, · í **U**lf-döllum?  
4      **G**ull vas þar eigi · á **G**rana leiðu,  
         fjarri hugða'k vart land · **f**jöllum 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.”<sup>88</sup>

<sup>88</sup>Grane 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?”

- [Völundr kvað:] 15      „**M**an'k at **m**ęiri · **m**ęti öttum,  
2      es vér **h**ęil hjú · **h**ęima vörum:  
         **H**laðguðr ok **H**ęrvör · borin vas **H**lödvé,  
4      **k**unn vas **Q**lrún · **K**íars 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."<sup>89</sup>

<sup>89</sup>Wayland responds rather cryptically and almost seems to be speaking to himself. By asserting the noble lineages of the three swan-wives he gives a legitimate origin for his wealth, but he is aware that Nithad neither believes him nor cares.

- 16      Úti stóð kunnig · kvön Niðaðar, [R 18v/15]  
2      hón inn of gekk · ęnd-langan sal,  
         stóð á golfi, · stilti rǫddu:  
4      „es-a sá nú hýrr, · es ór holti fęrr.“

Outside stood the cunning wife of Nithad;  
she went inside the endlong hall,  
stood on the floor, steered her voice:  
“He is not mild now, who comes out of the wood.”

1 Úti ... Niðaðar ‘Outside ... of Nithad’ | emend. based on st. 30/1–2; om. R

2 hón ... sal ‘she went ... hall’ | Formulaic, also occurring in st. 30 of the present poem and in *Oddgr 3*.

- P2      Niðuðr konungr gaf dóttur sinni Bǫðvildi gull-hring þann er hann tók [R 18v/16]  
2      af bastinu at Völundar, en hann sjalfr bar sverðit er Völundr átti. En  
         dróttning kvað:

King Nithad gave his daughter Beadhild the golden ring which he took from  
the bast rope in Wayland's hall, but he himself carried the sword which Way-  
land had owned. And the queen quoth:

- 17      Tęnn hǫnum tęygjask · es hǫnum 's tęt sverð, [R 18v/19]  
2      ok hann Bǫðvildar · baug of þękkir,  
         ǫmun eru augu · ormi hinum frána;  
4      sníðið ér hann · sina magni,  
         ok sętið hann síðan · í Sęvarstǫð.“

His teeth are bared when he is shown the sword,  
and Beadhild's bigh he recognizes;  
reminiscent are his eyes to the gleaming serpent's.  
Snithe ye from him the might of his sinews,  
and set him thereafter on Seastead!”

- P3      Svá var gort, at skornar vǫru sinar í knés-fótum ok settr í holm einn, [R 18v/21]  
2      er þar var fyrir landi, er hét Sęvarstaðr. Þar smíðaði hann konungi alls-



4 kyns gǫr-simar; engi maðr þorði at fara til hans, nema konungr einn.  
Völundr kvað:

So it was done that the sinews in his houghs were cut, and he was placed on the lonely islet which there lay before the land, which was called Seastead. There he forged for the king every kind of jewelry. No man dared go to him save the king alone. Wayland quoth:

18 „Skinn Níðaði · sverð á linda, [R 18v/24]  
2 þat's ek hvęsta · sęm hagast kunna'k  
ok ek hęrða'k · sęm hógst þótti;  
4 sá's mér fránn mękir · ę fjarri borinn;  
sę'k-a þann Vólundi · til smiðju borinn.

“The sword shines on Nithad's belt,  
which I sharpened as most handily I could,  
and I hardened as most pleasingly seemed.  
That gleaming blade is ever further from me carried;  
I see it not for Wayland to the smithy carried!

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1 Skinn 'shines' | Metrically deficient, since *sk-* and *s-* cannot alliterate. A possible emendation is *se'k* 'I see'.

19 Nú berr Bǫðvildr · brúðar minnar [R 18v/27]  
2 —bíð'k-a þess bót— · bauga rauða.“

Now does Beadhild bear my bride's  
—I await no recompense for that—red bighs.”

20 Sat—né svaf á-valt— · ok sló hamri; [R 18v/28]  
2 vél gerði hęldr · hvatt Níðaði;  
drifu ungir tvęir · á dýr sea  
4 synir Níðaðar · í Sęvarstöð.

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.

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1 Sat—né svaf á-valt— 'He sat—never slept—' | Compare *Gbu* TODO: *bófu mik—né drękkðu—* 'they lifted me—they drowned [me] not—'.

21 Kvómu til kistu, · kröfðu lukla, [R 18v/30]  
2 opin vas ill-úð, · es þeir í söu,  
fjölð vas þar męina, · es mǫgum sýndisk  
4 at vęri gull rautt · ok gǫr-simar.

Came they to the chest, demanded the keys;  
open was the evil when inside they saw.  
A host was there of harms, which to the lads seemed  
like were they red gold and jewelry.

- [Völundr kvað:] 22 „Komið **ç**inir tvęir, · komið **a**nnars dags;  
2 ykkur lét'k þat **g**ull · of **g**efit verða;  
**s**ęgið-a meyjum · né **sal**-þjóðum,  
4 **m**anni øngum, · at **m**ik fýndið.“

[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 **S**nimma kallaði · **s**ęggr á annan, [R 19r/1]  
2 **bróðir** á **bróður**: · „gøngum **baug** séa!“  
**Kvømu** til **kistu**, · **krøfðu** **lukla**,  
4 **opin** vas **ill-úð** · es þęir **i** litu.

Early called one youth to another,  
brother to brother: “Let us go see the biggs!”  
Came they to the chest, demanded the keys;  
open was the evil when inside they looked.

- 24 **S**neði af **høfuð** · **húna** þęira [R 19r/3]  
2 ok und **fęn** fjęturs · **føtr** of lagði,  
ęn þęr **skálar**, · es und **skørum** vøru,  
4 **s**vęip útan **silfri**, · **s**ęlði **Niðaði**.

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 fęn fjęturs ‘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 þęr skálar, · es und skørum vøru ‘those bowls which were under their curls’ | i.e. their skulls.

- 25 **E**n ór **a**ugum · **j**arkna-stęina [R 19r/5]  
2 sęndi **kunnigri** · **kvøn** Niðaðar;  
en ór **tønnum** · **t**vęggja þęira  
4 **sló** brjóst-kringlur, · **s**ęndi Bøðvildi.

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.

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1 jarkna-steina ‘arkenstones’ | Probably round crystals.

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Something appears to be missing here, but the narrative can be gleaned. Beadhild breaks the bigh given to her by Nithad (mentioned above in sts. 10—see note there—and 17), and fears her father’s anger. She goes to Wayland in secret and asks him to mend it. The sight of this ring reminds Wayland of his wife, and he decides to rape Beadhild.

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26 Þá nam Bøðvildr · baugi at hrósa [R 19r/7]  
 2 [...] · es brotit hafði,  
 „þor’g-a’k segja, · nema þér çinum.“

Then Beadhild began the bigh to praise,  
 [...] which she had broken,  
 “I dare not tell, save to thee alone.”

---

2 [...] | The meter requires a half-line here, perhaps containing a repetition of 1a: *baugi at hrósa* ‘the bigh to praise’.

Völundr kvað: 27 „Ek bóti svá · brest á gulli, [R 19r/8]  
 2 at fęðr þínum · fęgri þykkir,  
 ok mōðr 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 hána bjóri, · því-at bętr kunni, [R 19r/10]  
 2 svá’t hōn í sessi · of sofnaði.  
 „Nú hęfi’k hęfnt · harma minna  
 4 allra nema çinna · 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-at betr kunni 'for he knew better' | i.e. he was more cunning than her.

4 nema einna '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 „Vei ek,“ kvað Völundr, · „verða’k á fitjum,  
 2 þeim’s mik Niðaðar · nǫmu rekkar.“  
 Hléjandi Völundr · hófsk at lopti,  
 4 grátandi Bøðvildr · gekk ór eyju.  
 tregði fǫr friðils · ok fǫður reiði.

[R 19r/12]

“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 · kvön Niðaðar,  
 2 ok hón inn of gekk · end-langan sal,  
 en hann á sal-garð · sættisk at hvílask,  
 4 „Vakir þú Niðuðr, · 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?”

[Niðuðr kvað:]

- 31 „Vaki’k á-valt · vilja-lauss,  
 2 sofna’k minst, · siðst sonu dauða,  
 kelli mik í hǫfuð, · kǫld erumk röð 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 röð 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.

[Níðuðr kvað:] 32 „Seg mér þat Völundr, · vísi alfa, [R 19r/19]  
2 af heilum hvat varð · húnum mínum?“

“Tell me this, O Wayland, chief of elves:  
what became of my healthy bear-cubs?”

[Völundr kvað:] 33 „Eiða skalt mér áðr · alla vinna, [R 19r/20]  
2 at skips borði · ok at skjaldar rønd,  
at mars bógi · ok at mækis egg  
4 at þú kvelj-at · kvön Völundar,  
né brúði minni · at bana verðir,  
6 þótt kvön eigim, · þá's ér kunnið,  
eða jóð eigim · innan hallar.

“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. *HHund II*, where broken oaths are to come back “biting” the oath-breaker by cursing his ship, horse, and sword, in that order.

4 kvelj-at 'shalt not torment' | A negative imperative. The normal 2nd. sg. imper. of *kvelja* is *kvæl*, but the negative clitic -at causes the -j- to reappear in a rare *liaison* effect. See Rosenberg (2024): “A Norse sandhi?” (TODO: add to bibliography).

4–5 kvön Völundar 'wife of Wayland', brúði minni 'my bride' | Beadhild, who is now pregnant.

34 Gakk til smiðju, · þęjar's gørðir, [R 19r/24]  
2 þar fiðr bełgi · blóði stokna,  
sneið'k af hęfuð · huna þinna  
4 ok und fęn fјoturs · fotr of lagða'k.

Go to the smithy which thou madest;  
there wilt thou find bellows blood-besprinkled.  
I sliced off the heads of thy bear-cubs,  
and under the fetter's fen their feet I laid.

- 35 En þér skálar, · es und skorum vöru, [R 19r/26]  
 2 sveip'k útan silfri, · selda'k Niðaði,  
 en ór augum · jarkna-stęina,  
 4 sęnda'k kunnigri · kvön Niðaðar.

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 tönnum · tvęggja þęira [R 19r/28]  
 2 slók brjóst-kringlur, · sęnda'k Bøðvildi;  
 nú gęngr Bøðvildr · barni aukin,  
 4 ęinga dóttir · ykkur beggja.“

And from the teeth of the two  
 I struck breast-brooches, sent to Beadhild.  
 Now goes Beadhild swollen with child;  
 the only daughter of you both.”

4 ęinga dóttir · ykkur beggja. ‘the only daughter of you both’ | Formulaic, near-identical to *HarS* st. 25/1–2: (*Vaki, Angantýr*, · *vękr þik Hęrvęr*, // *ęinga dóttir* · *ykkur Svęfu*. ‘Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beow* 375a, 2997b: *ąngan dohtor* ‘only daughter (accusative)’)

- [Niðuðr kvað:] 37 „Męltir-a þat mál, · es mik męirr tregi, [R 19r/30]  
 2 né þik vilja'k Vølundr · verr of níta;  
 es-at svá maðr hęr, · at þik af hęsti taki,  
 4 né svá qflugr, · at þik neðan skjóti,  
 þar's þú skollir · við ský uppi.“

“Thou couldst not have spoken a speech which would grieve me more;  
 nor could I worse wish, Wayland, to deny thee.  
 There is no man so high that he might take thee from a horse,  
 nor so strong that he might shoot thee from below,  
 where thou dost jeer by the clouds above!”

- 38 Hlęjandi Vølundr · hófsk at lopti, [R 19v/1]  
 2 en ð-kátr Niðuðr · sat þá ęptir.

Laughing, Wayland threw himself in the air;  
 but, gloomy, Nithad stayed behind.

- [Niðuðr kvað:] 39 „Upp rís Þakkráðr, · þręll minn batsti, [R 19v/2]  
 2 bið Bøðvildi, · meý hina brá-hvitu,

gangi fagr-varið · við fǫður róða.“

“Rise up, Thankred, my best thrall;  
bid Beadhild, the brow-white maiden,  
to go, fair-clothed, with her father to counsel.”

<sup>1</sup> Þakkráðr ‘Thankred’ | A German name never found elsewhere in ON, but equivalent to MHG *Dancrät*.

2–3 mey hina brá-hvítu ... fagr-varið ‘the brow-white maiden ... fair-clothed’ | Nithad still has some doubt in his heart and by these words tries to convince himself of the innocence of his daughter (*mér* ‘maiden, virgin’).

[Níðuðr kvað:] 40 „Es þat satt Bǫðvildr, · es sǫgðu mér,  
2 sǫtuð it Völundr · saman í holmi?“

[R 19v/3]

“Is it true, Beadhild, as they told me—  
stayed thou and Wayland together on the islet?”

[Bǫðvildr kvað:] 41 „Satt ’s þat Níðuðr · es sagði þér:  
2 sǫtum vit Völundr · saman í holmi  
3 ǣina ǫgur-stund, · ǣva skyldi;  
4 ek vǣtr hǫnum · vinna kunna’k,  
ek vǣtr hǫnum · vinna máttak.“

[R 19v/4]

“True it is, Nithad, as *he* told thee—  
I and Wayland stayed together on the islet  
for one heavy hour—it should never have been.  
I nowise knew withstand him;  
I nowise could withstand him.”

4 vinna | metr. and sens. emend.; om. R

<sup>1</sup> sagði ‘he told’ | Beadhild knows that Wayland is the only one aware of the rape and thus deduces that *he* told her father. She makes a subtle change in the conjugation from her father’s general third person plural (“what they told”), to the specific singular form (“what *he* told”).

4–5 kunna’k ‘knew’, máttak ‘could’ | Beadhild 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 (o.805)

Meter: *Ancient-words-law*

This rather late poem is very well written. Particularly beautiful are the introductory stanzas, which tell of Norns arriving in the night to predetermine Hallow's life.

P1 Hér hefr upp kvæði frá Helga Hundings bana, þeira ok Höðbrodds. Völ-  
2 sunga kviða.

Here begins a lay regarding Hallow, bane of Hunding and his men, and of Hathbrod. A lay of the Walsings.

1 Ár vas alda · þat's arar gullu  
2 hnigu hēilög vōtn · af Himin-fjōllum;  
þá hafði Hēlga · inn hugum stóra  
4 Borghildr borit · í Brálundi.

[R 20r/21]

It was the dawn of elds, when eagles shrieked;  
holy waters poured down from the Heavenfells;  
then to Hallow the great of heart  
Burhild in Browlund had given birth.

1 Ár vas alda 'It was the dawn of elds' | This formulaic introduction immediately situates the events of the poem in the distant mytho-heroic past, indeed, if one compares *Vsp* 3, at the beginning of history.

2 Nōtt varð í bó, · nornir kvōmu,

[R 20r/23]

- 2 þér's ǫðlingi · aldr of skópu;  
þann bǫðu fylki · frégstan verða  
4 ok buðlunga · bætstan þykkja.

It turned night in the settlement; norns did come,  
they who shaped the athling's age.  
They bade that battle-arrayer become the noblest,  
and among princes seem the best.

- 3 Sneru þér af afli · ør-løg-þóttu  
2 þá's borgir braut · í Brálundi;  
þér um græddu · gullin-símu  
4 ok und mána sal · miðjan fæstu.

[R 201/25]

They turned mightily orlay-strands  
when castles were broken in Browlund.  
They wrapped a golden band,  
and beneath the moon's hall [SKY/HEAVEN] fastened it in the middle.

- 4 Þér austr ok vestr · enda fólgu,  
2 þar átti loðungur · land á milli,  
brá nipt Nera · á norðr-vega  
4 einni fæsti, · ey bað hon halda.

[R 201/27]

They in the east and west hid its ends;  
there the praised one owned land in between.  
The kinswoman of Nare tugged onto the northern ways  
a single cord—she bade it hold forever.

TODO: more stanzas.

---

# Lay of Hallow Harwardson (*Hēlgakviða Hjørvarðssonar*)

Dating (Sapp, 2022): early C11th (o.385)–late C11th (o.550)

Meter: Ancient-words-law

Heroic poem.

## From Harward and Syelind (*Frá Hjørvarði ok Sigrlinn*)

P1 Hjørvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhlidr; sonr  
2 þeira hét Heðinn. Önnur hét Sereifr; þeira sonr hét Humlungr. In  
þriðja hét Sinrjóð; þeira sonr hét Hymlingr. Hjørvarðr konungr hafði  
4 þess heit strengt at eiga þá konu er hann vissi vænsta. Hann spurði at  
Sváfni konungr átti dóttur allra<sup>a</sup> fegrsta; sú hét Sigrlinn. Iðmundr hét  
6 jarl hans; Atli var hans sonr er fór at biðja Sigrlinnar til handa konungi.  
Hann dvalðisk vetr langt með Sváfni konungi. Fránmarr hét þar jarl,  
8 fóstri Sigrlinnar; dóttir hans hét Álof. Jarlinn réð, at meyjar var synjat,  
ok fór jarlinn heim. Atli jarls sonr stóð einn dag við lund nokkurn, en  
10 fugl sat í limunum uppi yfir hánum ok hafði heyrt til, at hans menn  
kølluðu vænstar konur þær, er Hjørvarðr konungr átti. Fuglinn kvakaði,  
12 en Atli hlýddi, hvat hann sagði. Hann kvað:

TODO. He quoth:

<sup>a</sup>“vænallra” corr: R

I „Sátt-u Sigrlinn, · Sváfnis dóttur,  
2 meyna fegrstu · i munar-heimi?  
þó hagligar · Hjørvarðs konur  
4 gumnum þykkja · at Glasislundi.“

I

- 2 „Munt við Atla · Iðmundar son  
 2 fugl fróð-hugaðr · fleira mēla?“  
 „Mun’k ef mik buðlungr · blóta vildi  
 4 ok kys’k þat’s ek vil · ór konungs garði.“

2

- 3 Kjós-at-tu Hjórvarð TODO

3

- 4 Hof mun ek kjósa, TODO

4

- 5 Hofum erfiði · ok ekki ørendi;

5

- 6 6

6

- 7 7

7

- 8 Sverð veit’k liggja · í Sigarsholmi,  
 2 fjórum færa · enn fimm tōgu;  
 eitt es þeira · öllum bētra  
 4 vígnesta bōl · ok varið gulli.

Swords I know lying, in Sycharsholm, four less than fifty. One of them is better than all—the bale of war-needles<sup>90</sup> [SPEARS?]-and inlaid with gold.

<sup>90</sup>The kenning *vígnest* also appears in

- 9 Hringr ’s í hjalti, · hugr ’s í miðju,  
 2 ógn ’s í oddi, · þeim’s eiga getr;  
 liggr með eggju · ormr dreýrfáiðr  
 4 en á valbōstu · verpr naðr hala.

A ring is in the hilt; courage is in the middle; fear is in the point, for the one who gets to own it; along the blade lies a serpent painted in blood, but on the walbast<sup>91</sup> an adder chases its tail.

<sup>91</sup>An unclear part of the sword-hilt; see *Sigrðr* 6.

TODO.

\_\_\_\_\_



# Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

**Dating** (Sapp, 2022): late C11th (o.587)

**Meter:** *Ancient-words-law* (TODO)

## Introduction

TODO: Introduction.

The latter part of the poem features a touching description of Syreun's visit to Hallow's grave. It reflects a folkloric motif found in many traditional British ballads, e.g. Roud 50 (Sweet William's Ghost), Roud 179 (the Lover's Ghost or the Grey Cock), and Roud 22568 (the Night Visiting Song), where two lovers must part at cock-crow, although in some variants of 179 and 22568 the supernatural element is not explicit. Compare the version recorded by *The Dubliners* in 1972:

*I must away now; I can no longer tarry  
This morning's tempest I have to cross  
I must be guided without a stumble  
Into the arms I love the most.*

*And when he came to his true love's dwelling  
He knelt down gently upon a stone  
And through her window he's whispered lowly:  
"Is my true lover within at home?"*

*"Wake up, wake up, love, it is thine own true lover  
Wake up, wake up, love, and let me in  
For I am tired, love, and oh so weary  
And more than near drenched to the skin."*

*She's raised her off her down soft pillow  
She's raised her up and she's let him in*

*And they were locked in each other's arms  
Until that long night was past and gone.*

*And when that long night was past and over  
And when the small clouds began to grow  
He's taken her hand and they've kissed and parted  
Then he saddled and mounted and away did go.*

*I must away now et c.*

## The Second Lay of Hallow Hundingsbane

... TODO ...

- Pr** Hęłgi fekk Sigrúnar ok ęttu þau sonu; vas Hęłgi ęęgi gamall. Dagr  
 2 Hęgna sonr blętaęi Óęin til fęęur-hefnda. Óęinn lęęi Dag gęirs sins.  
 Dagr fann Hęlga, mág sinn, þar sem hęitir at Fjęturlundi. Hann lagęi  
 4 í gęgnum Hęłga meę gęir'num. Þar fell Hęłgi, en Dagr ręię þil fjalla ok  
 sagęi Sigrúnu tíęindi:

Hallow got Syerun and they had sons; Hallow was not old. Day, son of Hain, made a bloot to Weden for the sake of avenging his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, where it is called Fetterlund; he ran through Hallow with the spear. There Hallow fell, but Day rode to the fells and told Syerun the tidings:

- 1** „Trauęr em ek, systir, · trega þęr at sęęja  
 2 því-at ek hęfi nauęęigr · nipti grętta:  
 Fell í morgun · und Fjęturlundi  
 4 buęlungr sá's vas · bętstr í hęimi  
 ok hildingum · á halsi stóę.“

“Regretful am I, O sister, to grieve thee by saying it—  
 for, forced, must I make my kinswoman weep:  
 this morning fell in Fetterlund  
 that noble who was the best in the world,  
 and on the throats of princes stood.”

- [Sigrún kvaę:] **2** „Þik skyli allir · ęięęar bíta,  
 2 þęir es Hęłga · hafęir unna,  
 at inu ljęsa · Lęiptrar vatni  
 4 ok at úr-svęlum · 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 fiændr þína · forðask ęgir!

May the ship not glide, which glides beneath thee,  
though it has a wished-for gust behind it!  
May the sea not run, which runs beneath thee,  
though from thy foes thou must escape!

- 4      Bíti-a þér þat sverð, · es þú bręðir,  
2      nema sjölfum þér · syngvi of höfði!  
     Þá véri þér hefnt · Hęlga dauða,  
4      ef þú vérir vargr · á viðum úti,  
     auðs and-vani · ok alls gamans,  
6      hęfðir ęgi mat, · nema á hręm spryngir!“

May the sword not bite for thee, which thou brandishest,  
save it sing over thy very own head!  
*Then* were on thee Hallow's death avenged,  
if thou wert a wolf in the woods outside,  
deprived of wealth and all pleasure;  
hadst no food, save thou plundered carrion!“

- Dagr kvað: 5      „Ór ert, systir, · ok ór-vita,  
2      es bróðr þínum · biðr for-skapa!  
     Eęinn vęldr Óðinn · ęllu bølvi,  
4      því-at með sifjungum · sak-rúnar bar!

“Mad art thou, sister, and out of wits,  
when onto thy brother thou dost bid a cruel shape.  
Weden alone causes all the bale,  
for he bore strife-runes among relatives!

---

1 Ór ... ok ór-viti ‘Mad ... and out of wits’ | Formulaic, also occurring in *Lok* and others TODO.

- 6      Þér býðr bróðir · bauga rauða,  
2      ęll Vandils-vé · ok Vig-dali;  
     haf halfan hęim · harms at gjöldum  
4      brúðr baug-varið · ok búrir þínir.

*Thee* thy brother offers red bighs,  
all Wendelswigh and the Wighdales.

Have half the realm as recompense for the injury,  
O high-adorned bride—and thy sons, too.

- 7 „Sit’k-a svá sél · at Sefa-fjollum,  
2 ár né of nētr, · at ek una lífi,  
nema at liði loðungs · ljóma brægði,  
4 renni und vísa · Víg-blér þiníg,  
gull-bitli vanr, · knega’k gramí fagna!

“I will not sit so happy in the Sevefells,  
at dawn nor night, that I should be content with life,  
unless the retinue of the man of praise were struck with light:  
[and] beneath the ruler ran Wighblaw hither,  
wont to the golden bit—[and] I might greet the prince!

- 8 Svá hafði Hēlgi · hréddu gǫrva  
2 fjáendr sína alla · ok frēndr þeira,  
sem fyr ulfi · óðar rynni  
4 gēitr af fjalli, · geiska fullar!

So would Hallow have terrified  
his enemies all and their kinsmen,  
like from a wolf did madly run  
goats down a fell, full of fright.

- 9 Svá bar Hēlgi · af hildingum  
2 sem ítr-skapaðr · askr af þyrni  
eða sá dýr-kalfr · döggu slunginn  
4 es øfri fērr · qllum dýrum,  
ok horn glóa · við himin sjalfan.“

So did Hallow surpass the princes  
like the nobly shaped ash the thorn,  
or the deer-calf, dew-besprinkled,  
who fares higher than all beasts,  
and its horns gleam against heaven itself.”

---

1–5 ALL | Cf. the very similar description of Siward in *Guðr II* 2.

- P2 Haugr var gǫrr eptir Helga. En er hann kom til Valhallar, þá bauð  
2 Óðinn hánun qllu at ráða með sér. Helgi kvað:

A barrow was made for Hallow. But when he came to Walhall Woden offered  
him to rule everything together with him. Hallow quoth:

- 10 „Þú skalt, Hundingr, · hverjum manni

- 2 fót-laug geta · ok fúna kynda;  
 hunda binda, · hesta gétu,  
 4 gefa svinum soð, · áðr sofa gangir!“

“Thou shalt, Hunding, for every man  
 make a foot-bath and kindle the fire,  
 bind the hounds, feed the horses,  
 give broth to the swine—before thou mightst go to sleep!”

- P<sub>3</sub> Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi reið til  
 2 haugs'ins með marga menn. Ambótt kvað:

Syerun's maid-servant walked by Hallow's barrow at evening, and saw that  
 Hallow rode to the barrow with many men. The maid-servant quoth:

- 11 „Hvart 'ru þat svik ein · es séa þikkjumk  
 2 eða ragna røk · riða menn dauðir,  
 es jóa yðra · oddum keyrið,  
 4 eða es hildingum · heim-för gefin?“

“Either these are only tricks, as I seem to see  
 —or the Rakes of the Reins?—dead men riding;  
 as ye drive your steeds on by spear-points—  
 or are the princes granted leave to go home?”

- [Einn þeira kvað:] 12 „Es-a þat svik ein · es séa þikkisk  
 2 né aldar rof · þótt-u oss lítir,  
 þótt vér jóa óra · oddum keyrim,  
 4 né es hildingum · heim-för gefin.“

“It is not only tricks, as thou seemest to see—  
 nor the Ripping of the Age, although thou behold us;  
 although we drive our steeds on by spear-points  
 the princes are not granted leave to go home.”

2 aldar rof ‘Ripping of the Age’ | Formulaic. Cf. TODO *rjúfask regin*. This is the same root, only zero-grade.

- P<sub>4</sub> Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant walked home and said to Syerun:

- 13 „Út gakk Sigrún, · frá Sęfa-fjollum  
 2 ef þik folks jaðarr · finna lystir;  
 upp 's haugr lokinn, · kominn es Helgi!  
 4 Dólg-spor dreýra · döglingr bað þik  
 at þú sár-dropa · svefja skyldir.“

“Go out, O Syerun from the Sevefells,  
if thou hast lust to find the leader of the troop!  
The barrow is unlocked; Hallow is come!  
The ruler of bloody wounds bade thee  
that thou his wound-drops shouldst soothe.”

P5      Sigrún gekk í haug'inn til Helga ok kvað:  
Syerun walked into Hallow's barrow, and quoth:

14      „Nú em'k svá fegin · fundi okkrum  
2      sem át-frękir · Óðins haukar  
         es val vitu, · varmar bráðir,  
4      eða dögð-litir · dags-brún séa.“

“Now do I so rejoice at our meeting,  
like do the ravenous hawks of Weden [RAVENS]  
when they know corpses, warm venison,  
or, gleaming with dew, they see the day's brow [DAWN].

15      Fyrr vil'k kyssa · konung ó-lifðan  
2      an þú blóðugri · brynju kastir;  
         hár 's þitt, Helgi, · hélu þrungit,  
4      allr es vísi · val-dögð slęinn,  
         hęndr úr-svalar · Høgna mági;  
6      hvé skal'k þér, buðlungr, · þess bót of vinna?“

Sooner would I kiss the unliving king,  
than thou the bloody byrnie mightst cast away!  
Thy hair is, O Hallow, with hoarfrost swollen;  
the prince is all with corpse-dew [BLOOD] whipped;  
the hands spray-cold on Hain's in-law [= Hallow].—  
How shall I for thee, O noble, remedy that?”

---

4 allr es vísi · val-dögð slęinn ‘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 Sefafjollum,  
2      es Helgi es · harm-dögð slęinn:  
         Grętr þú, gull-varið, · grimmum tǫrum,  
4      sól-bjort suð-rón, · áðr þú sofa gangir,  
         hvert fęllr blóðugt · á brjóst grami,  
6      úr-svalt, inn-fjalgt · ękka þrungit.

“Thou alone causest, O Syerun from the Sevefells,  
that Hallow be with harm-dew whipped.  
Thou weepest—O gold-covered—bitter tears—

O sun-bright southern lady—before thou go to sleep.  
Each one falls bloody on the prince's chest,  
spray-cold, stifled, pressed forth by grief.

- 17 Væl skulum **d**rekka · **dý**rar vęigar  
þótt **m**isst hafim · **m**unar ok landa!  
2 Skal **ę**ngi maðr · **a**ng-rljóð kveða  
þótt mér á **br**jósti · **b**ęnjar líti.  
4 Nú eru **brúð**ir · **b**yrgðar í haugi,  
6 lofða **dís**ir, · hjá oss **lið**num!“

Well shall we drink dear draughts,  
although we have lost both love and land!  
Let no one sing songs of sorrow,  
although he behold the wounds on my chest.  
Now are the brides shut within the barrow,  
the praised one's dises, next to us, passed-on.”

---

5–6 brúðir, dísir, oss ‘brides, dises, us’ | Hallow speaks in the plural. “Now has my bride, my goddess, come into the barrow, next to me, who am dead.”

P6 Sigrún bjó sęing í haug’inum.

Syerun made a bed in the barrow:

- 18 „**Hér** hęfi’k þér, **Hę**lgi, · **h**vílu gørva,  
2 **a**ng-lausa mjök, · **Y**lfinga niðr;  
vil’k þér í **f**aðmi, · **f**ylkir, sofna  
4 sem’k lofðungi · **li**fnum mynda’k!“

“Here I’ve for thee, Hallow, made a place of rest,  
all without sorrow, O kinsman of the Wolvings!  
I will in thy arms, O marshal, fall asleep,  
like I would with the living man of praise.”

---

4 sem’k lofðungi · lifnum mynda’k! ‘like I would with the living man of praise’ | i.e. “just as I would if you were still alive.”

- [Hęlgi kvað:] 19 „Nú kveð’k **ę**nskis · **or**-vęnt vesa,  
2 **síð** né **s**nimma, · at **S**efa-fjöllum  
es þú á **a**rmi · **ó**-lifðum søfr,  
4 **h**vít, í haugi, · **H**ęgna dóttir,  
ok est-u **k**vik, · in **k**onung-bornal!“

“Now, I say, there is naught more missing  
neither late nor soon from the Sevefells,  
when thou dost sleep on the unliving arm,

O white daughter of Hain—in the barrow,  
and thou art alive!—of kingly birth.”

---

(The night has passed; dawn is breaking, and Hallow speaks. The manuscript does not indicate the change of scene.)

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[Hęłgi kvað:] 20 „Mál ’s mér at ríða · roðnar brautir,  
2 láta fólvan jó · flug-stíg troða;  
skal’k fyr vęstan · vind-hjalms brúar  
4 áðr Sal-gofnir · sigr-þjóð vęki.“

“’Tis time for me to ride the reddening roads,  
to let my pale steed tread the path of flight [SKY/HEAVEN].  
I shall go west of the wind-helm’s bridges [SKY/HEAVEN > CLOUDS?],  
before Salgovner may awaken the victorious folk.”

---

1 roðnar ‘reddening’ | From the rising dawn.

P7 Þęir Hęłgi riðu leið sína, en þęr fóru hęim til bójar. Annan aptan lét  
2 Sigrún ambótt halda vörð á haugi’num. En at dag-setri, es Sigrún kom  
til haugs’ins, hón kvað:

Hallow and his men rode on their way, but the women journeyed home to  
the farm. The next evening Syerun made her maid-servant keep watch on the  
barrow. And at sunset as Syerun came to the barrow, she [= the maid-servant]  
quoth:

21 „Kominn vęri nú, · ef koma hygði,  
2 Sigmundar burr · frá solum Óðins;  
kveð’k grams þinig · gręnask vánir  
4 es á ask-limum · ęrnir sitja  
ok drífr drótt ęll · draum-þinga til.“

“Come were now, if to come he had thought,  
Syemund’s son [= Hallow] from Weden’s halls;  
hopes fade, I say, of the prince’s coming,  
when on ashen branches eagles sit,  
and all mankind drifts off to dream-Things.

---

4 es á ask-limum · ęrnir sitja ‘when on ashen branches eagles sit’ | i.e. “when the eagles roost on yonder trees”. This is a sign of Hallow and his men not coming; if they were, the eagles would be following them and picking at their bodies.

5 drífr ... draum-þinga til 'drifts off to dream-Things' | i.e. "falls asleep". A fine metaphor.

- 22      Ves **ę**igi svá **ör** · at **ę**in farir,  
 2      **d**ís skjöldunga, · **d**raug-húsa til!  
          Verða **ę**flgari · allir á nóttum  
 4      **d**auðir **d**ólgar, mér, · an of **d**aga ljósa.“

Be not so mad that thou journey alone,  
 O dise of the Shieldings, to the ghost-houses!  
 Mightier at night do all become  
 dead fiends, O maiden, than during the bright days!”

- P8      Sigrún varð skamm-líf af harmi ok trega. Þat var trúa í forneskju, at  
 2      menn vęri endr-bornir, en þat er nú kǫlluð kerlinga-villa. Helgi ok  
          Sigrún er kallat at vęri endr-borin. Hét hann þá Helgi Haddingjaskati  
 4      en hon Kára Hálfðanar dóttir, svá sem kveðit er í Kárljóðum, ok var  
          hon val-kyrja.

Syerun became short-lived for pain and grief. It was the belief in olden times that men were born again, but that is now called an old wives' tale. Of Hallow and Syerun it is said that they were born again. He was then called Hallow Hardingskate and she Cheer Halfdanesdaughter, as is told in the Leeds of Cheer, and she was a walkirrie.

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4 Kárljóðum 'Leeds of Cheer' | A now-lost heroic poem.

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# Spae of Griper (Grípisspó)

Dating (Sapp, 2022): early C11th (0.616)–late C11th (0.313).

Meter: Ancient-words-law

## 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*)

Pi Sigmundr Völsungs sonr var konungr á Frakklandi. Sinfjötli var elztr  
2 hans sona, annarr Helgi, þriði Hámundr. Borghildr, kona Sigmundar,  
átti bróður er hét... en Sinfjötli, stjúp-sonr hennar, ok... báðu einnar  
4 konu báðir ok fyr þá sǫk drap Sinfjötli hann. En er hann kom heim þá  
bað Borghildr hann fara á brot en Sigmundr bauð henni fé-bótr ok þat  
6 varð hón at þiggja. En at erfi'nu bar Borghildr ǫl. Hon tók eitr mikít,  
horn fullt, ok bar Sinfjötla. En er hann sá í horn'it skilði hann at eitr  
8 var í ok mēlti til Sigmundar: „Gjǫr-óttir er drykk'r'inn, ái!“ Sigmundr  
tók horn'it ok drakk af. Svá er sagt at Sigmundr var harð-gǫrr at hvárki  
10 mátti hánun eitr granda útan né innan. En allir synir hans stóðusk  
eitr á hǫrund útan. Borghildr bar annat horn Sinfjötla ok bað drekka  
12 ok fór allt sem fyrr. Ok enn it þriðja sinn bar hon hánun horn'it ok  
þó á-mēlis-orð með ef hann drykki eigi af. Hann mēlti enn sem fyrr  
14 við Sigmund; hann sagði: „Láttu grǫn sía þá, sonr!“ Sinfjötli drakk ok  
varð þegar dauðr. Sigmundr bar hann langar leiðir í fangi sér ok kom  
16 at firði einum mjóvum ok lǫngum ok var þar skip eitt lítit ok maðr einn  
á. Hann bauð Sigmundi far of fjörð'inn. En er Sigmundr bar lík'it út  
18 á skip'it þá var bátr'inn hlaðinn. Karl mēlti at Sigmundr skyldi fara

20 fyr inn á fjörð'inn. Karl hratt út skip'inu ok hvarf þegar. Sigmundr  
 konungr dvalðisk lengi í Danmörk í ríki Borghildar síðan er hann fekk  
 22 hennar. Fór Sigmundr þá suðr í Frakkland til þess ríkis er hann átti  
 þar. Þá fekk hann Hjördísar, dóttur Eylima konungs. Þeira sonr var  
 24 Sigurðr. Sigmundr konungr fell í orrustu fyr Hundings sonum. En  
 Hjördís giptisk þá Álf, syni Hjalpreks konungs. Óx Sigurðr þar upp í  
 26 barn-ósku. Sigmundr ok allir synir hans voru langt um fram alla menn  
 aðra um afl ok vöxt ok hug ok alla at-görvi. Sigurðr var þá allra framarstr  
 28 ok hann kalla allir menn í forn-fróðum um alla menn fram ok gofgastan  
 her-konunga.

TODO.

P2 Grípir hét sonr Eylima, bróðir Hjördísar. Hann réð lönðum ok vas  
 2 allra manna vitrastr ok fram-víss. Sigurðr reið einn saman ok kom til  
 hallar Grípis. Sigurðr vas auð-kenndr. Hann hitti mann at máli úti fyr  
 4 holl'inni; sá nefndisk Gætir. Þá kvaddi Sigurðr hann máls, ok spyrr:

Griper was called the son of Ilime, Hardise's brother. He ruled lands and was  
 wisest of all men, and forthwise. Siward rode alone and came to Griper's hall.  
 Siward was easily recognized. He approached a man for speech outside of  
 the hall; he was named Goater. Then Siward greeted him with a speech, and  
 asks:

## The Spae of Griper

1 „Hverr byggir hér · borgir þessar?  
 2 Hvat þann þjóð-konung · þegnar nefna?“  
 „Grípir hētir · gumna stjóri,  
 4 sá's fastri rēðr · foldu ok þegnum.“

“Who bedwells here these forts?  
 What is this great king called by thanes?”  
 “Griper is called the steerer of men  
 who rules the steadfast land and thanes.”

2 Mēla nōmu · ok margt hjala  
 2 þá's ráð-spakir · rekkar fundusk.  
 „Sęg-ðu mér ef þú vęizt, · móður-bróðir,  
 4 hvē mun Sigurði · snúna évi?“

They took to speak and chatter much,  
 when the council-wise champions found each other.  
 “Tell me, if thou knowest, O mother's brother:  
 how will Siward's age turn out?”

- 3 „Þú munt maðr vesa · mēztr und sólu  
 2 ok hēstr borinn · hveǵjum ǵofri;  
 ǵǵfull af ǵulli · en ǵlōggr flugar,  
 4 ítr á-liti · ok í orðum spakr.“

„Thou wilt be a man noblest neath the sun,  
 and borne higher than every ruler,  
 giving with gold but stingy of flight,  
 radiant of hue and wise in words.“

TODO.

- 4 Es-a með lōstum · lōð ēvi þér;  
 2 lát-tu, inn ítri · þat, ǵðlingr, nemask  
 því at uppi mun · meðan ǵld lifir,  
 4 nadd-éls boði, · nafn þitt vera.

TODO.

For remembered will while mankind lives,  
 O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be.

TODO.

- 5 Þú munt hvíla, · hērs odd-viti,  
 2 mērr hjá meǵju · sem þín móðir sé;  
 því mun uppi · meðan ǵld lifir,  
 4 þjóðar þēngill, · þitt nafn vera.

Thou wilt rest, O point-knower of the host [WARRIOR],  
 renowned beside a maiden like she were thy mother.  
 For that will remembered while mankind lives,  
 O prince of the nation, thy name be.

TODO.

- 6 Því skal hugga þik, · hērs odd-viti,  
 2 sú mun ǵipt lagit · á ǵrams ēvi;  
 mun-at mētri maðr · á mold koma  
 4 und sólar sǵot · an, Sigurðr, þíkkir.

For that [she] shall soothe thee, O point-knower of the host;  
 she will have laid venom in the ruler's age.  
 No nobler man will come onto the earth  
 neath the sun's seat [SKY/HEAVEN], than thou, Siward, seemest!

- 7 Skiljumk heilir; · mun-at skōpum vinna!  
 2 Nú hēfir þú, Grípir, vǵl · gørt sem beiddak;  
 fljótt myndir þú · fríðri segja  
 4 mína ēvi · ef þú méttir þat!

Let us part healthy; one will not withstand the shapes!  
Now hast thou, Griper, well done as I asked;  
shortly wouldst thou fairer speak  
of my age, if thou couldst do that!

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# Speeches of Rein

## (*Reginsmól*)

Dating (Sapp, 2022): C10th (o.666)–early C11th (o.259)

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

### Introduction

The **Speeches of Rein** (*Reg*) are preserved in **R**, where they follow *Grípand* and are introduced with a large initial and a near-illegible title. The text clearly serves as the basis for *Vǫls* 14–15 and 17–18 (for ch. 16 see *Gríp*), where sts. 1–2, 6 and 18 are cited.

In **R**, *Reg* is the first of a group of three very similar “poems” in an unbroken narrative sequence which also includes *Fáfn* and *Sigrdr*, for which reason the whole group will be shortly discussed here.

The existence of these three “poems”—indeed their very names—is entirely a product of later philology, and to paraphrase Bellows, it is doubtful whether it is logically sound. Although *Fáfn* is introduced by a title and large initial and thus separated from *Reg*, the distinction between *Fáfn* and *Sigrdr* is entirely arbitrary, and the two are continuous in the ms. More importantly, none of the three poems is a unit, but throughout them one finds the same amalgamation of narrative prose and stanzas in *Ancient-words-law* and *Leeds-meter*. It may be noted that the style of the *Leeds-meter* stanzas is very similar throughout, and this may also be the case for the *Ancient-words-law* stanzas, so that we appear to be dealing with at least two long separate cycles treating the same overlapping story. A particularly transparent example of overlap between sources is the speech of the tits in *Fáfn* (TODO: stanza numbers), where there is a perfect logical progression of thought if one only reads the stanzas in one meter, but which is lost if one reads both.

Since they are not three distinct poems (unlike say *Vǫsp*, *Grm* and *Vafþn*), the whole group should be understood as a continuous narrative saw or *prosimetrum*, where the redactor tells the story primarily through prose, with the stanzas are reserved for direct speech. It is not improbable that this reflects some convention of oral storytelling. In any case, this division into three poems has been retained in the present edition for reasons of convention and acces-

sibility, but the reader is strongly encouraged to read the entire sequence in order.

## The Speeches of Rein

- Pr Sigurðr gekk til stóðs Hjálp-reks ok kaus sér af hest einn er Grani  
 2 var kallaðr síðan. Þá var kominn Reginn til Hjálp-reks, sonr Hreið-  
 mars. Hann var hverjum manni hagari ok dvergr of vøxt. Hann var  
 4 vitr, grimmr ok fjöl-kunnigr. Reginn veitti Sigurði fóstr ok kennslu  
 ok elskaði hann mjök. Hann sagði Sigurði frá for-ellri sínu ok þeim  
 6 at-burðum at Óðinn ok Hónir ok Loki hǫfðu komit til And-vara-fors; í  
 þeim forsi var fjölði fiska. Einn dvergr hét And-vari; hann var lǫngum í  
 8 forsinum í geddu líki ok fekk sér þar matar. „Otr hét bróðir várr,“ kvað  
 Reginn, „er oft fór í forsin í otrs líki. Hann hafði tekit einn lax ok sat  
 10 á ár-bakkanum ok át blundandi. Loki laust hann með steini til bana.  
 Þóttust ésir mjök heppnir verit hafa ok flógu belg af otrinum. Þat sama  
 12 kveld sóttu þeir gisting til Hreið-mars ok sýndu veiði sína. Þá tóku vér  
 þá hǫndum ok lögðum þeim fjor-lausn at fylla otr-belginn með gulli  
 14 ok hylja útan ok með rauðu gulli. Þá sendu þeir Loka at afla gullsins.  
 Hann kom til Ránar ok fekk net hennar ok fór þá til And-vara-fors ok  
 16 kastaði netinu fyr gedduna en hon hljóp í netit. Þá mælti Loki:

Siward went to Helpric's stable and thereof chose for himself one horse which was thenceforth called Grane. Then Rein, son of Rethmar, was come to Helpric. He was craftier than every man and a dwarf in stature; he was clever, cruel and many-cunning. Rein granted Siward fosterage and teaching, and loved him much. He told Siward about his parentage, and about the events that Weden, Heener and Lock had come to Andwaresforce; in that force was a multitude of fish. One dwarf was called Andware; he was for a long time in the force in the likeness of a pike and got his food there. "Otter was our brother called," said Rein, "who often went forth in the force in the likeness of an otter. He had taken a salmon and sat on the riverbank and ate it with his eyes closed. Lock beat him with a stone to his death. The Eese thought themselves to have been very lucky and flayed the skin from the otter. The same evening they sought lodgings at Rethmar's house, and showed their catch. Then we bound them and gave them as a life-ransom to fill the otter-skin with gold and cover even the outside with red gold. Then they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to Andwaresforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

- 1 „Hvat 's þat fiska · es rinn flóði í;  
 2 kann-at sér við víti varask?  
 Hǫfuð þitt · leys-tu helju ór;

4           finn mér lindar loga!“  
 “What kind of fish is this that runs in the flood?  
 It cannot ward itself from harm.  
 Redeem thy head out of Hell;  
 find me the linden’s flame [GOLD]!”

2           „And-vari ek heiti, · Óinn hét minn faðir,  
 2           margan hef’k fors of farit.  
           Aumlig norn · skóp oss í ár-daga  
 4           at ek skylda í vatni vaða.“  
 “Andware I am called; Owen was called my father;  
 through many a force have I fared.  
 A wretched norn shaped for us in days of yore,  
 that I should in the water wade.”

3           „Segðu þat, And-vari, (kvað Loki) ef þú ęiga vill  
 2           líf í lýða solum:  
           Hver gjöld · fúa gumna synir  
 4           ef hęggvask 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           „Ofi-gjöld · fúa gumna synir  
 2           þeir’s Vað-ęelmi vaða;  
           ó-saðra orða · hverr’s á annan lýgr,  
 4           of lęngi lęiða limar.“  
 “Great recompense do the sons of men get,  
 those who in Wadyelmer wade.  
 By the branches of untrue words is each  
 who lies to another long followed.”<sup>92</sup>

<sup>92</sup> Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic sources. See note to *Vsp* 39 for discussion.

P2           Loki sá allt gull þat er And-vari átti. En er hann hafði fram reitt gullit,  
 2           þá hafði hann eftir einn hring ok tók Loki þann af hánúm. Dvergrinn  
           gekk inn í steininn ok męlti:

Lock saw all the gold which Andware owned. But when he had readied all the gold, then he still had one ring, and Lock took it from him. The dwarf went into the stone and spoke:

- 5 „Þat skal gull · es Gustr átti  
2 bróðrum tveim · at bana verða  
ok ǫðlingum · átta at rógi;  
4 mun mín's féar · mann-gi njóta.“

“That gold which Gust owned shall  
for two brothers become the bane,  
and for eight nobles the [cause of] strife;  
of my wealth will no man benefit.”

- P3 Ésir reiddu Hreið-mari féit ok tráðu upp otr-belginn ok reistu á fóttr;  
2 þá skyldu ésirnir hlaða upp gullinu ok hylja. En er þat var gørt gekk  
Hreið-marr framm ok sá eitt grana-hár ok bað hylja. Þá dró Óðinn  
4 framm hringinn And-vara-naut ok hulði hárit.

The Eese readied the wealth for Rethmar and stuffed the otter-skin and raised it on its feet. Then the Eese should fill it up with gold and cover it. But when that was done Rethmar stepped forth, and saw a single whisker-strand and bade it be covered. Then Weden drew forth the ring Andwaresgift and covered the strand.

- 6 „Gull 's þér nú reitt (kvað Loki) en þú gjöld hefir  
2 mikil mín's hǫfuðs;  
syni þínum · verðr-a sēla sköpuð;  
4 þat verðr ykkarr bægga bani!“

“The gold is now readied for thee—quoth Lock—and thou hast the great payment for my head.  
For thy son no welfare will be made;  
it will be the bane of you both!”

Hreiðmarr sagði:

- 7 „Gjafar þú gaft— · gaft-at ǫst-gjafar,  
2 gaft-at af heilum hug!  
Fjörvi yðru · skylduð ér firrðir vesa  
4 ef vissa'k þat fār fyrir.“

“Thou gavest a gift—gavest not a gift of love;  
gavest not out of true heart!  
From your lives would ye be far taken,  
if I had known that danger before!”

- 8 „Enn es verra, · þat vita þikkjumk,  
2 niðja stríð um nept;  
jöfra ó-borna · hygg þá enn vesa  
4 es þat 's til hatrs hugat.“



“TODO.”

- 9 „Rauðu gulli (kvað Hreiðmarr) hygg ek mik ráða munu  
2 svá lengi sem ek lifi;  
hót þín · hręðumk ękki lyf  
4 ok haldið heim heðan!“

“The red gold—quoth Rethmar—I think that I will rule  
so long as I live.

Thy threats I fear not at all (TODO)  
and hold home from hence!”

- P4 Fáfnir ok Reginn kröfðu Hreið-mar nið-gjalda eptir Otr, bróður sinn.  
2 Hann kvað nei við. En Fáfnir lagði sverði Hreið-mar, fęður sinn, so-  
fanda. Hreið-marr kallaði á dótr sínar:

Fathomer and Rein demanded from Rethmar the kin-payment after Otter,  
their brother. He said no to it. But Fathomer ran the sword through Reth-  
mar, his father, sleeping. Rethmar called on his daughters:

- 10 „Ling-heiðr ok Lofn-heiðr, · vitið mínu lífi farit!  
2 Mart ’s þat’s þorf þear!“  
Lyngheiðr svaraði: „Fę mun systir, · þótt fęður missi,  
4 hefna hlýra harms!“

“O Lingheath and Lovenheath, witness my life destroyed!  
Much does need compel!”

“Few a sister, though she miss her father,  
will avenge her brother’s harm!

---

2 Mart ’s þat’s þorf þear! ‘Much does need compel!’ | Or “Much is required by necessity”. Reth-  
mar refers to the duty of his daughters to avenge him, even by killing their own brother.

- 11 „Al þú þó dóttur, (kvað Hreiðmarr) dís úlf-huguð,  
2 ef þú gettr-at son · við siklingi;  
fá þú mey manni · megin-þarfar,  
4 þá mun þęirar sonr · þíns harms vreaka.“

“Beget yet a daughter—quoth Rethmar—a wolf-minded lady,  
if thou gettest no son by the prince.  
Wed that maiden to a man of great need,  
then *her* son will avenge thy harm!<sup>93</sup>”

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3 manni · megin-þarfar | *mann imeginþarfar* R

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<sup>93</sup>Rethmar’s last words foretell the life of Siward, whose mother, Hardise, would then be  
Lingheath’s daughter.

- P5 Þá dó Hreið-marr, en Fáfnir tók gullit allt. Þá beiddisk Reginn at  
 2 hafa fǫður-arf sinn, en Fáfnir galt þar nei við. Þá leitaði Reginn ráða  
 við Lyng-heiði, systur sína, hvernig hann skyldi heimta fǫður-arf sinn.  
 4 Hon kvað:

Then Rethmar died and Fathomer took all the gold. Then Rein begged to have his father's inheritance, but Fathomer gave back a no. Then Rein sought counsel from Lingheath, his sister, over how he should take his father's inheritance. She quoth:

- 12 „Brúðar kvęðja · skalt blíð-liga  
 2 arfs ok óðra hugar;  
 es-a þat hóft · at þú hjörvi skylir  
 4 kvęðja Fáfni fęar!“

“From the bride shalt thou blithely call  
 for heritance and nobler thoughts;  
 it is not fitting that thou shouldst by sword  
 call for Fathomer's wealth!”

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1 Brúðar ‘From the bride’ | ‘From me.’ It seems that Lingheath here offers Rein her part of the inheritance.

- P6 Þessa hluti sagði Reginn Sigurði. Einn dag, er hann kom til húsa Re-  
 2 gins, var hánúm vel fagnat. Reginn kvað:

These things Rein told Siward. One day when he came to Rein's house he was greeted heartily. Rein quoth:

- 13 „Kominn 's hingat · konr Sig-mundar,  
 2 seggr inn snar-ráði, · til sala várra;  
 móð hefir męira · an maðr gamall,  
 4 ok es mér fangs vón · at frekum ulfi.

“Hither is come the son of Syemund [= Siward],  
 the youth of quick counsel to our halls!  
 He has greater heart than an old man,  
 and I expect a catch from the hungry wolf.

- 14 Ek mun fǫða · folk-djarfan gram;  
 2 nú 's yngva konr · með oss kominn;  
 sjá mun ręsir · ríkstr und sólu,  
 4 þrymr um ęll lönd · or-log-símu.“

I will raise the troop-bold prince;  
 now the son of the king is come amidst us!  
 This ruler will become mightiest under the sun;  
 he fastens through all lands his orlay-strands!”

4 þrymr ... or-løg-símu 'he fastens ... orlay-strands' | "His fate is being fixed through all lands."  
Cf. the first four sts. of *HHund I*.

- P7      Sigurðr var þá jafnan með Regin ok sagði hann Sigurði at FáfniR lá á  
2      Gnita-heiði ok var í orms líki. Hann átti ógis-hjalm er ǫll kvikvendi  
hréddusk við. Reginn gerði Sigurði sverð er Gramr hét. Þat var svá  
4      hvasst at hann brá því ofan í Rín ok lét reka ullar-lagð fyrir straumi ok  
tók í sundr lagðinn sem vatnit. Því sverði klauf Sigurðr í sundr steðja  
6      Regins. Eptir þat eggjaði Reginn Sigurð at vega Fáfni. Hann sagði:

Thereafter Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath and was in a Wyrms likeness; he owned the helm of awe by which all living things were frightened. Rein made Siward the sword called Gram; it was so sharp that he plunged it down into the Rhine, and let a lock of wool float down the stream, and it split the lock like it did the water. With that sword Siward split asunder the anvil of Rein; after that Rein urged Siward to slay Fathomer. He said:

- 15      „Hátt munu hléja · Hundings synir  
2      þeir's Eyz-lima · aldrs synjuðu,  
ef meirr tiggja · munar at sókja  
4      hringa rauða · an hefnd fǫður.“

“Loudly laugh will Hunding's sons  
—they who denied Ielime's old age—  
if the chief is more eager to seek  
red rings than to avenge his father.”

- P8      Hjálp-rekr konungr fekk Sigurði skipa-lið til fǫður-hefnda. Þeir fengu  
2      storm mikinn ok beittu fyr bergs-nos nakkvara. Maðr einn stóð á  
berginu ok kvað:

Helpric got Siward a ship-retinue for the avenging of his father. They caught a great storm, and tacked the ships before a group of crags. A lone man stood on the crag and quoth:

- 16      „Hverir ríða þar · Rífils hestum  
2      hávar unnir, · haf glymjanda?  
Segl-vigg eru · svęita stokkin,  
4      mun-at vág-marar · vind of standask.“

“Which men ride there Revil's horses [SHIPS]  
on the high waves, the roaring sea?  
The sail-steeds are spattered with blood;  
the wave-chargers will not bear the wind!”

- 17 „Hér eru vér **Sig**-urðr · á **sé**-tréum;  
 2 es oss **byrr** gefinn · við **bana** sjálfan;  
 fellr **brattr breki** · **bröndum** héri,  
 4 **hlunn-vigg hrapa**— · **hverr** spyr at því?“

“Here are we, Siward [and his men], on sea-trees [SHIPS];  
 we are given a gust toward death itself!  
 The steep breaker falls higher than flames;  
 the launcher-steeds rush forth—who asks of this?”

- 18 „**H**nikar hétu mik · þá's **Hugin** gladdi  
 2 **V**ölsungr ungi · ok **vegit** hafði;  
 nú mátt **kalla** · **karl** af bergi,  
 4 **F**eng eða **Fj**ölni; · **far** vil'k þiggja.“

“Nicker they called me when young Walsing  
 gladdened Highen and had conquered.  
 Now mayst thou call me churl-from-the-crag,  
 Feng or Fillner—I wish to beg passage.”

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1 Hugin gladdi 'gladdened Highen' | A variant of the extremely common motif “feed the raven”, i.e., by the corpses of slain foes on the battlefield.

2 Völsungr ungi 'young Walsing' | Siward's grandfather, the founder of the Walsing dynasty.

## P9      Þeir viku at landi, ok gekk karl á skip, ok léðði þá veðrit.

They turned to land and the man went on the ship, and then the weather  
 calmed down.

- 19 „Sæg mér þat, **H**nikarr, · alls **h**vár-tveggja vžitst,  
 2 **g**oða heill ok **g**uma:  
 hver **b**øzt eru · ef **b**erjask skal,  
 4 heill at **s**verða **s**vipun?“

“Tell me this, Nicker, as thou knowest both  
 the charms of gods and men:  
 Which are the best—if one shall fight—  
 charms in the swinging of swords?”

- 20 „Mörg eru **g**óð · ef **g**umar vissi,  
 2 heill at **s**verða **s**vipun;  
**d**ygga fylgu · hygg ins **d**ökkva vesa  
 4 at **h**rotta-meðði **h**rafns.

“There are many good—if men knew them—  
 charms in the swinging of swords.

A good followeress I judge the dark one  
TODO..”

- 21 Þat es annat · ef ert út of kominn  
2 ok est á braut búinn:  
tvá þú lítr · á tái standa  
4 hróðr-fúsa hali.

“This is the other, if thou art come out  
and art ready on the road:  
thou beholdest two standing on their toes  
glory-eager heroes.”

- 22 Þat ’s it þriðja · ef þjóta heyrir  
2 ulf und ask-limum,  
heilla auðit · verðr þér af hjalm-stöfum  
4 ef sér þá fyrri fara.

“This is the third, if thou hear howling  
a wolf beneath ashen branches  
TODO..”

- 23 Eñgr skal gumna · í gogn vega  
2 síð skínandi · systur mána;  
þeir sigr hafa · es séa kunnu,  
4 hjör-leiks hvatir, · eða hamalt fylkja.

No man shall fight facing  
in evening the shining sister of Moon [SUN].  
They have the victory who can see  
—men brisk in sword-play [BATTLE]—or draw up the flying wedge.

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 *ÁncKings* it was taught by Weden to the Danish king Harold Hildtooth, who went on to win great victories with it. At last his rival, the Swedish king Siward Ring, was also taught it, and went on to slay Harold at the battle of the Browolds (*Brávellir*). Cf. *ÁncKings* 8: *Brúni segir: „Svá lítst mér sem Hringr muni búinn at berjask ok hans lið. Hann befir undarlíga fylkt. Hann befir svín-fylkt her sínum, ok mun eigi gott at berjask við hann.“ Þá segir Haraldr konungr: „Hverr mun Hringi bafa kennt bamalt at fylkja? Ek hugða engan kunna nema mik ok Óðin, eða mun Óðinn vilja skjoplast í sigr-gjöfinni við mik? [...]“* ‘Brown says: “It seems to me that Ring is ready to fight, and his troop too. He has drawn up them in a wondrous 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 fār mikit · ef fóti drepr

- 2 þar's þú at vígi vęðr;  
 2 talar dísir · standa þér á tvér hliðar  
 4 ok vilja þik sáran séa.

It is a great peril if thou stumble thy foot  
 where you wade forth in war.  
 Treacherous dises stand on both sides of thee  
 and wish to see thee harmed.

- 25 Kęmbör ok þveginn · skal kónna hvęrr  
 2 ok at morni mętttr,  
 því-at ó-sýnt es · hvar at aptni kęmr;  
 4 illt 's fyr hęill at hrapa.

Combed and washed shall each keen man be,  
 and by morning full,  
 for 'tis unseen where by evening he comes;  
 'tis bad to rush ahead of the charms!<sup>94</sup>

<sup>94</sup>The wording of the first half of this stanza is very close to *Háv* 61 and *Vsp* 33; for discussion on personal hygiene and bathing see note to the former.

- Pro Sigurðr átti orrustu mikla við Lyngva Hundings son ok bróðr hans. Þar  
 2 fell Lyngvi ok þeir þrír bróðr. Eptir orrustu kvað Reginn:

Siward had a great battle with Ling Hunding's son and his brothers. There  
 fell Ling and three of his brothers. After the battle Rein quoth:

- 26 Nú 's blóðugr ęrn · bitrum hjęrvi  
 2 bana Sigmundar · á baki ristinn;  
 ęngr es fręmri, · sá's fold ryði,  
 4 hilmis arfi · ok Hugin gladdi!

Now the bloody eagle with a bitter sword  
 is carved on the back of Syemund's bane.  
 No chieftain's heir is more successful,  
 who clears the earth and has gladdened Highen!

4 Hugin gladdi 'has gladdened Highen' | i.e. "has fed the raven (with corpses)."

- Pri Heim fór Sigurðr til Hjalpreks. Þá eggjaði Reginn Sigurð til at vega  
 2 Fáfnis. Sigurðr ok Reginn fóru upp á Gnitaheiði ok hittu þar slóð Fáfnis  
 þá er hann skreið til vats. Þar gęrði Sigurðr gręf mikla á veginum ok  
 4 gekk Sigurðr þar í. En er Fáfnir skreið af gullinu blés hann eitri ok  
 hraut þat fyr ofan hęfuð Sigurði. En er Fáfnir skreið yfir gręfina þá

- 6 lagði Sigurðr hann með sverði til hjarta. Fáfnir hristi sik ok barði höfði ok sporði. Sigurðr hljóp ór grøfinni ok sá þá hvárr annan. Fáfnir kvað:

Siward journeyed home to Helpric. Then Rein incited Siward to smite Fathomer. Siward and Rein journeyed up on the Gnit-heath and found there Siward's trail as he was slithering to water. There Siward made a great trench in the way, and Siward went down into it. And when Fathomer slithered off the gold he blew venom, and it flew over Siward's head. But when Fathomer slithered over the trench, then Siward ran him through with the sword to the heart. Fathomer shook himself and struck his head and spurned. Siward leapt out of the trench, and then each of them saw the other. Fathomer quoth:





# Speeches of Fathomer

## (*Fáfnismál*)

Dating (Sapp, 2022): C10th (0.442)–early C11th (0.402)

Meter: *Leeds-meter, Ancient-words-law* (TODO)

### Introduction

The **Speeches of Fathomer** (*Fáfn*) are only preserved in **R**, where it has the title *Frá dauða Fáfnis* ‘From the death of Fathomer’. It directly continues the narrative of *Reg*, and is, like that poem, a prosimetrum.

### The Speeches of Fathomer

1 „Sveinn ok sveinn! · Hverjum est sveini of borinn?  
2 Hverra est manna mögr?  
es þú á Fáfn rautt · þinn hinn frána mēki;  
4 stöndumk til hjarta hjörr!“

“O swain and swain! To which swain art thou born;  
of which men art thou the son?  
When on Fathomer thou hast reddened this thy gleaming blade;  
the sword stands unto my heart!”

Pr Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð  
2 feigs manns mētti mikit ef hann bölvæði óvin sínum með nafni. Hann  
kvað:

Siward hid his name, for it was belief of those in ancient times that a fey  
man’s word could do much if he cursed his foe by his name. He quoth:

- 2 „Göfugt dýr ek heiti · en ek gengit hef’k  
 2 hinn móður-lausi mögr,  
 föður ek á’kk-a · sem fira synir,  
 4 geng ek çinn saman.“

“Noble Deer am I called, and I have gone  
 as the motherless lad.

A father I have not like the sons of men;  
 I go alone.”

- 3 „Veitst, ef föður né átt-at · sem fira synir,  
 2 af hverju vastu undri alinn?  
 [...]“

“Knowest thou, if thou hast no father like the sons of men,  
 by which wonder thou wast begotten?”

- 4 „Étterni mitt · kveð’k þér ó-kunnigt vesa  
 2 ok mik sjalfan hit sama:  
 Sigurðr ek heiti · Sigmundr hét minn faðir  
 4 es hef’k þik vöpnum vegit.“

“My lineage, I say, is unknown to thee,  
 and my self the same.”<sup>95</sup>

Siward am I called—Syemund was called my father—  
 who with weapons have smitten thee.”

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<sup>95</sup>The sense is that Fathomer would not recognize Siward’s lineage (i.e. his father) or name, since he is an orphan who up until this point has not accomplished much. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* ‘my self’ is accusative, not dative.

- 5 „Hverr þik hvatti, · hvi hvætjask lést,  
 2 mínu fjörvi at fara?  
 Hinn frán-eygi sveinn, · þú áttir föður bitran,  
 4 á-bornu skjór á skeið.“

“Who goaded thee; why didst thou let thee be goaded  
 my life for to destroy?

O gleaming-eyed swain, thou hadst a sharp father;  
 inborn traits show quickly!”

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4 á-bornu skjór á skeið. ‘inborn traits show quickly’ | The original is cryptic. *á skeið* means roughly ‘rapidly, quickly’, whence the expression *riða á skeið* ‘CV: to ride at full speed’, but the other words are uncertain. La Farge and Tucker (1992) read ‘your innate qualities show quickly’, suggesting two unattested words: an adjective *\*áborinn* ‘innate, inborn’ and a verb *\*skjóa* ‘to show’. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. *skjór* is difficult. We would expect *\*skýr*, as in *skjóta* ‘to shoot,’ with 2nd/3rd sg. pres. ind. *skýtr*. A solution here would be reading a 2nd sg. pres. subj. *skjóir*, with a vowel TODO

- 6 „Hugr mik hvatti, · hęndr mér full-týðu  
 2 ok minn inn hvassi hjęrr;  
 fár es hvatr · es hręðask tękr  
 4 ef í barn-esku es blauðr.“

“My heart goaded me; my hands availed me,  
 and this my sharp sword.  
 Few a man is bold when he takes to grow,  
 if he in youth is soft.”

- 7 „Veit’k, ef þú vaxa nęðir · fyr þinna vina brjósti,  
 2 séi-t maðr þik vreiðan vega;  
 nú ert haptr · ok hęr-numinn,  
 4 ę kveða bandingja bifask.“

“I know that if thou hadst managed to grow up at the breasts of thy friends,  
 no man would see thee wrathfully fight.  
 Now art thou a captive and war-taken;  
 the boundling is ever said to tremble.”

- 8 „Því bregðr þú nú mér, Fáfmir, · at til fjarri sjá’k  
 2 mínum fęðr-munum,  
 ęigi em’k haptr · þótt véra hęr-numi;  
 4 þú fannt, at ek lauss lifi!“

“For this thou now upbraidest me, Fathomer, that I be too far  
 from my fathers’ love.  
 I am no captive, though I be war-taken;  
 thou hast found that I live loose!”

- 9 „Hęipt-yrði ęin · tęlr þú þér í hvi-vętna  
 2 en ek þér satt ęitt segi’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 bigs will be thy bane!”

- 10 „Féi ráða · skal fyrða hvęrr  
 2 ę til ins ęina dags  
 því-at ęinu sinni · skal alda hvęrr  
 4 fara til hęljar heðan.“

“Rule his wealth shall every man,  
 ever, until the one day;

for at one time shall every man  
journey hence to Hell.”

2 ins çina dags ‘the one day’ | i.e. his predetermined day of death. Siward dismisses the curse; he must die regardless of whether he takes the gold or not, and it is better to die wealthy and renowned than wretched and unknown.

- 11 „Norna dóm · munt fyr nęsjum hafa  
2 ok ð-svinns apa;  
í vatni þú drukkna · ef í vindi rér;  
4 allt es fęigs forað.“

“The doom of the Norns shalt thou have before the headlands,  
and that of an unwise ape.  
In water wilt thou drown if thou row in wind;  
everything is the pit of the fey.”<sup>96</sup>”

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).

<sup>96</sup>The man fated to die will find his death no matter where he turns.

- 12 „Seg mér, Fáfñir, · alls þik fróðan kveða  
2 ok vęl mart vita:  
Hverjar ’ru þér nornir · es nauð-gönglar ’ru  
4 ok kjósa móðr frá mögum?“

“Tell me, Fathomer, as they call thee wise,  
and knowing well enough:  
Who are the Norns that attend in need,  
and choose mothers from their lads?”

3 es nauð-gönglar ’ru ‘attend in need’ | lit. ‘are attendant in need’, i.e. help ailing mothers during childbirth. Cf. *Sigrdr* 9.

- 13 „Sundr-bornar mjök · hygg at nornir sé,  
2 ęigu-t þér ęt samann;  
sumar ’ru ős-kunngar, · sumar alf-kunngar,  
4 sumar dótr Dvalins.“

“Of most sundry birth I judge the norns to be,  
they come not from a common lineage:  
some are Os-born, some Elf-born,  
some are the daughters of Dwollen [DWARFESSES].”

- 14 „Seg mér þat, Fáfñir, · alls þik fróðan kveða  
2 ok vęl margt vita,

4           hvé sá holmr heitir · es blanda hjör-læggi  
               Surtr ok ęsir saman.“  
 “Tell me this, Fathomer, as they call thee wise,  
 and knowing well enough:  
 What is the islet called, where Surt and the Eese  
 blend sword-water [BLOOD] together?”

15       „Ó-skópnr heitir · en þar ǫll skulu  
 2           gęirum lęika gøð;  
               Bil-røst 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.”

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Fathomer continues speaking, but there is probably something missing here, since the transition is abrupt. Between its paraphrases of st. 15 and of st. 16, N has *Ok enn męlti Fáfnir: „Reginn bróðir minn veldr mínum dauða, ok þat blęgir mik, er hann veldr ok þínum dauða, ok ferr þá, sem hann vildi.“* ‘And further spoke Fathomer: “My brother Rein causes my death, and it gladdens me that he also causes thy death, and then it will go like he has willed.”’, which may perhaps be a paraphrase of a lost st.

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16       „Øgis hjalm · bar’k of alda sonum  
 2           meðan of męnjum lá’k;  
               ęinn rammari · hugðumk ǫllum vesa,  
 4           fann’k-a’k marga møgu.“  
 “The helmet of terror I carried over the sons of men  
 while on the neckrings I lay;  
 stronger than all I thought me alone to be;  
 I did not find many lads.”

17       „Øgis hjalmr · bergr ęinu-gi  
 2           hvar’s skulu vręðir vega;  
               þá þat finnr · es með flęirum kømr  
 4           at ęngi es ęinna hvatastr.“

“The helmet of terror saves no man,  
 wherever wroth ones should fight;

this he then finds, when among the many he comes,  
that none is the boldest of all.”

- 18 „**E**itri ek fnésta · es á arfi lá’k  
2 **m**iklum **m**íns fǫður.“

“Venom I snorted while I lay on the great  
inheritance of my father.”

- 19 „Inn rammi ormr, · þú gørðir frés mikla  
2 ok gatst **h**arðan **h**ug;  
3 **h**eipt at meiri · verðr **h**olða sonum  
4 at þann **h**jalm **h**afi.“

“O mighty wyrm, thou madest a great snort,  
and didst win a hard heart;  
greater hatred arises for the sons of men,  
who might have that helm.”

- 20 „**R**éð’k þér nú, Sigurðr, · en þú **r**áð nemir  
2 ok rið **h**eim **h**eðan;  
3 it **g**jalla **g**ull · ok it **g**lóð-rauða fé,  
4 þér verða þeir **b**augar at **b**ana!“

“I counsel thee now, Siward—and thou oughtst to take the counsel,  
and ride home hence:  
The clanging gold and the glowing red wealth—  
those bigs will be thy bane!”

- 21 „**R**áð’s þér **r**áðit · en ek **r**íða mun  
2 til þess gulls es í **l**ýngvi **l**iggr,  
3 en þú, **F**áfnir, **l**igg · í **f**jör-brotum  
4 þar’s þik **H**el **h**afi!“

“Thy counsel has been counseled—but I will ride  
to the gold which in the heather lies;  
but thou, Fathomer, do lie in the blood-tracks,  
where Hell may have thee!”

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4 þar’s þik Hel hafi ‘where Hell may have thee’ | Formulaic. TODO.

- 22 „Reginn mik **r**éð, · hann þik **r**áða mun,  
2 hann mun okkr verða **b**öðum at **b**ana;  
3 **f**jör sitt láta · hyggt at **F**áfnir myni;  
4 þitt varð nú **m**eira **m**egin.“

“Rein fooled *me*; he will fool *thee*;  
 he will become the bane of us both!  
 Let up his life I think that Fathomer will—  
 thy strength was now the greater.”

P2 Reginn var á brott horfinn meðan Sigurðr vó Fáfni ok kom þá aprt er  
 2 Sigurðr strauk blóð af sverðinu. Reginn kvað:

Rein had disappeared while Siward smote Fathomer, and then came back as  
 Siward wiped the blood off the sword. Rein quoth:

23 „Heill þú nú, Sigurðr, · nú hefir sigr vegit  
 2 ok Fáfni of farit;  
 manna þeira · es mold troða  
 4 þik kveð’k ð-blauðastan alinn.“

“Hail thee now, Siward—now thou hast won victory  
 and Fathomer destroyed!  
 Of those men who tread on the earth  
 I declare thee unsoftest begotten.”

24 „Þat ’s ð-víst at vita · þá’s komum allir saman,  
 2 sig-tíva synir,  
 hverr ð-blauðastr es alinn;  
 4 margr es sá hvatr · es hjör né rýðr  
 annars brjóstum i.“

“’Tis unsure to know, when we all come together,  
 sons of the victory-Tews [MEN],  
 who is unsoftest begotten.  
 Many a man is bold who reddens no sword  
 in another’s chest.”

25 „Glaðr ert nú, Sigurðr, · ok gagni feginn  
 2 es þú þerrir Gram á grasi;  
 bróður minn · hefir þú benjaðan  
 4 ok veld ek þó sjalfr sumu.“

[Rein quoth:]  
 “Glad art thou now Siward, and in gain rejoicing  
 when thou driest Gram on the grass.  
 My brother hast thou deathly wounded,  
 and yet I myself played some part.”

26 „Þú því rétt · es ek ríða skyldak  
 2 heilög fjöll hinnig;





- 31 „Hugr es bættri · en sé hjǫrs megin  
 2 hvar's vreiðir skulu vega,  
 því at hvatan mann · ek sé harð-liga vega  
 4 með slévu sverði sigr.

“Heart is better than might of sword may be  
 wherever worth men should fight,  
 for a bold man I see fighting a hard  
 victory with sluggish sword.

- 32 Hvotum 's bættra · en sé ó·hvotum  
 2 í hildi-leik hafask  
 glöðum es betra · en sé glúpnaða  
 4 hvat sem at hendi kómr.“

For the bold it is better than it may be for the unbold,  
 in battle-play to hold themselves;  
 for the glad it is better than for the gloomy,  
 whatever comes to their hands.”

- P3 Sigurðr tók Fáfnis hjarta ok steikði á teini. Er hann hugði at full-steikt  
 2 véri ok freyddi sveitinn ór hjartanu þá tók hann á fingri sínum ok skyn-  
 jaði hvárt full-steikt véri. Hann brann ok brá fingrinum í munn sér.  
 4 En er hjart-blóð Fáfnis kom á tungu hánú ok skildi hann fugls rödd.  
 Hann heyrði at igður klökuðu á hrisinum. Igðan kvað:

Siward took Fathomer's heart and roasted it on a stick. But when he thought  
 that it was fully roasted and the blood frothed out of the heart then he  
 touched it with his finger to see whether it was fully roasted. He burned  
 himself and threw his finger in his mouth. But when the heart blood of  
 Fathomer came on his tongue and he understood the speech of birds. He  
 heard that some tits were chirping in the brushes. The tit quoth:

- 33 „Þar sitr Sigurðr · svęita stokkinn,  
 2 Fáfnis hjarta · við funa stęikir;  
 spakr þótti mér · spillir bauga  
 4 ef hann fǫr-sega · fránan ęti.“

“There sits Siward spattered by blood,  
 Fathomer's heart by the fire he roasts.  
 Wise would seem me the spiller of rings  
 if he the gleaming life-muscle ate.”

- 34 „Þar liggir Reginn, · ręðr umb við sik,  
 2 vill tęla mög · þann's trúir hönú;  
 berr af vreiði · vröng orð saman,  
 4 vill bqlva smiðr · bróður hefna.“

“There lies Rein, counsels with himself,  
wants to betray the lad who trusts in him.  
From wrath he carries ill words together;  
the smith of bales wants to avenge his brother.”

35 „Höfði skemmra · láti hann inn hára þul  
2 fara til hejar heðan!  
Öllu gulli · þá kná hann einn ráða,  
4 fjöld, því's und Fáfni lá.“

“Shorter by a head he should make the hoary thyle  
journey hence to Hell!  
All the gold he can then wield alone:  
the trove which under Fathomer lay.”

36 „TODO“  
“TODO”

37 „TODO“  
“TODO”

38 „TODO“  
“TODO”

39 „TODO“  
“TODO”

40 „TODO“  
“TODO”

41 „Verða svá rík skop · at Reginn skyli  
2 mitt ban-orð bera  
því at þeir báðir bróðr · skulu brá-liga  
4 fara til Hejar heðan.“

“The Shapes will not be so strong that Rein should  
bear my bane-word,  
for both those brothers shall hurriedly  
journey hence to Hell.”

- P4 Sigurðr hjó höfuð af Regin ok þá át hann Fáfnis hjarta ok drakk blóð  
 þeira beggja, Regins ok Fáfnis. Þá heyrði Sigurðr hvað igður mæltu:

Siward struck the head off Rein and then he ate Fathomer's heart and drank the blood of them both, Rein and Fathomer. Then Siward heard what the tits spoke:

- 42 „Bitt þú, Sigurðr, · bauga rauða;  
 2 es-a konung-ligt · kvíða mǫrgu.  
 Mǫy veit'k ęina, · myklu fęgrsta,  
 4 gulli gódda, · ef þú geta męttir.

“Bind, O Siward, the red bigs;  
 it is not kingly to fear much.  
 I know one maiden fairest by much,  
 endowed with gold—if thou mightst get her!”

- 43 „Liggja til Gjúka · grónar brautir,  
 2 framm vísa skǫp · folk-liðǫndum;  
 þar hęfir dýrr konungr · dóttur alna,  
 4 þá munt, Sigurðr, · mundi kaupa.“

“Toward Yivick lie green highways:  
 the Shapes show [the way] forth for wandering exiles.  
 There the wealthy king has begotten a daughter;  
 her wilt thou, Siward, for a bride-fee buy!”

- 44 „Salr 's á hǫu · Hindar-fjalli,  
 2 allr 's hann útan · ęldi sveipinn;  
 þann hafa horskir · halir um gǫrvan  
 4 ór ǫ-dǫkkum · ógnar ljóma.“

“A hall is on the high Hinderfell,  
 it is all outside in a fire enwrapped;  
 that one have wise men made  
 from an un-dark radiance of fear.”

- 45 „Veit'k á fjalli · folk-vitr sofa  
 2 ok leikr yfir · lindar váði;  
 Yggr stakk þorni— · aðra fęlldi  
 4 hǫr-Gefn hali · es hafa vildi.“

“I know on the fell a war-wight sleeping  
 and over her licks the linden's harm [FIRE].  
 Ug has stung her with a thorn; the flax-Yevn [LADY] felled  
 the other men who wished to have her.”

- 46 „Knátt, mögr, séa · mey und hjalmi  
 2 þá's frá vígi · Vingskorni reið;  
 má-at Sigdrífar · svefni brægða,  
 4 skjöldunga niðr, · fyr skopum norna.“

“Thou canst, lad, see a maiden beneath a helmet,  
 she who from the fray rode on Wingshorner.  
 One may not break Syedrive's sleep,  
 O kinsman of the Shieldings, before the Shapes of the Norns!”

- P5 Sigurðr reið eptir slóð Fáfnis til bólis hans ok fann þat opit ok hurðir af  
 2 járn ok gétti; af járn vóru ok allir timbr-stokkar í húsinu en grafit í jörð  
 niðr. Þar fann Sigurðr stór-mikit gull ok fylldi þar tvær kistur. Þar tók  
 4 hann ógis-hjálms ok gull-brynju ok sverðit Hrotta ok marga dýr-gripi  
 ok klyfjaði þar með Grana. En hestrinn vildi eigi fram ganga fyrr en  
 6 Sigurðr steig á bak hönnum.

Siward rode along Fathomer's trail to his dwelling and found it open and  
 doors and rabbets of iron. Of iron were also all the timber trunks in the house,  
 and dug down into the earth. There Siward found very much gold and filled  
 there two chests. Then he took the helmet of terror and a golden byrnie and  
 the sword Rotte and many precious things and loaded Grane with them. But  
 the horse did not want to go forth before Siward mounted his back.

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# Speeches of Syedrive (*Sigrdrífumöl*)

**Dating** (Sapp, 2022): C10th (o.961)  
**Meter:** *Leeds-meter, Ancient-words-law*

## Introduction

The **Speeches of Syedrive** (*Sigrdr*) are found in **R**, where they directly continue the narrative told in *Reg* and *Fáfn*. In the manuscript there is no marker of any kind, not even an initial, separating the poem from *Fáfn*; the title is editorial.

## Stanzas in *VölsS*

A number of stanzas are quoted in **N**, the main ms. of *VölsS*. *VölsS* ch. 21 begins:

*Brynhildr segir, at tveir konungar þorðust. Hét annarr Hjalmgunnarr; hann var gamall ok hinn mesti hermaðr, ok hafði Óðinn bonum sigr heitit, en annarr Agnarr eða Auða bróðir. „Ek fellda Hjalmgunnarr í orrostu, en Óðinn stakk mik svefn-þorni í hefnd þess ok kvað mik aldri síðan skyldu sigr hafa ok kvað mik giptast skulu. En ek strengða þess heit þar í mót at giptast engum þeim, er bræðast kynni.“ Sigurðr mælti: „Kenn oss ráð til stórra bluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í rúnum eða qörum blutum, er liggja til hvers blutar, ok drekkum bæði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Brynhildr fyllði eitt ker ok fjerði Sigurði ok mælti:*

‘Byrnild says that two kings fought. One was called Helmguther; he was old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner or Eade’s brother. “I felled Helmguther in battle, but Weden stung me with a

sleeping-thorn as revenge for that, and declared that I should never thenceforth have victory, and said that I must marry. But in response I made the vow to marry no man who could be frightened." Siward spoke: "Teach us counsels regarding great things." She answers: "Ye will know better, but with thanks I will teach you, if there is anything which we know that may please you, of runes or other things of importance; and let us both drink together, and may the gods give us two a good day, that thou have use and joy from my wisdom and that thou afterwards recall that which we two speak of." Byrnhild filled a vessel and brought it to Siward and spoke:

After this the saw cites sts. 5–13 and 15–19 in uninterrupted sequence, and paraphrases sts. 20 ff. (TODO: edit these!) The order of stanzas in N is rather different from that of R. Both mss. have sts. 5–6 and 13–19 in the same order, but the order of sts. 7–12 in between is divergent. Consider the following table:

	<i>pres. ed.</i>	R	N
5	Björ föri'k þér	5	6
6	Sig-rúnar skalt rísta	6	7
7	Ql-rúnar skalt kunna	7	10
8	Full skal signa	7*	11
9	Bjarg-rúnar skalt kunna	8	12
10	Brim-rúnar skalt rísta	9	8
11	Lim-rúnar skalt kunna	10	13
12	Mál-rúnar skalt kunna	11	9
13	Hug-rúnar skalt kunna	12a	14
14	Á bjargi stóð	12b–13	–
15	Á skildi kvað ristnar	14–15a	15–17
16	Allar vöru af skafnar	15b–16	18
17	Þat eru bókrúnar	17	19
18	Nú skalt kjósa	18	20
19	Mun'k-a ek flója	19	21

## Contents

TODO.

## The Speeches of Syedrive

- Pr Sigurðr reið upp á Híndarfjall ok stefndi suðr til Frakklands. Á fjallinu  
 2 sá hann ljós mikit svá sem eldr brynni ok ljómaði af til himins. En er

hann kom at þá stóð þar skjald-borg ok upp ór merki. Sigurðr gekk  
 4 í skjald-borgina ok sá at þar lá maðr ok svaf með ǫllum her-vápnum.  
 Hann tók fyrst hjálminn af höfði hánun; þá sá hann at þat var kona.  
 6 Brynjan var fōst sem hon vëri hold-gróin. Þá reist hann með Gram frá  
 höfuð-smátt brynjuna í gognum niðr ok svá út í gognum báðar ermar.  
 8 Þá tók hann brynju af henni en hon vaknaði ok settisk hon upp ok sá  
 Sigurð ok mēlti:

Siward rode up on the Hinderfell and stood looking south toward Frankland.  
 On the fell he saw a light as great as if a fire burned, and the rays from it went  
 up to heaven. But when he came there, there was a shield-wall rising up out  
 of the ground. Siward went into the shield-wall and saw that a man lay there,  
 and he was asleep in full gear of war. He first took the helmet off his head;  
 then he saw that it was a woman. The byrnie was as fast as if it were grown  
 out of her flesh. With Gram he then cut the byrnie from the head hole down  
 through it and then out through both sleeves. Then he took the byrnie off  
 her, and she awakened and sat herself up and saw Siward and spoke:

1 „Hvat bēit brynju? · Hví brák svefni?  
 2 Hvęrr fēlldi af mér · fōlvar nauðir?“  
 „Sigmundar burr, · slēit fyr skōmmu  
 4 hrafns hrygg-lundir · hjōrr Sigurðar.“  
 “What bit the byrnie? Why did I break my sleep?  
 Who loosened from me these death-pale chains?”  
 “Syemund’s son did just tear off  
 the raven’s loins, and Siward’s sword.”

4 hrygg-lundir | emend.; *brē-lundir* R

2 „Lęgi ek svaf, · lęgi ek sofnuð vas,  
 2 lōng eru lýða lę;  
 Óðinn því vęldr · es ęigi máttak  
 4 bregða blund-stōfum.“

“Long I slept, long was I asleep,  
 long are the guiles of men.  
 Weden has caused that I could not  
 break the staves of sleep.”

P2 Sigurðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt mjaðar  
 2 ok gaf hōnum minnis-vęig.

Siward set himself down and asks for her name. Then she took a horn full of  
 mead and gave him a draught of memory:

3 Heill Dagr, · heilir Dags synir,

- 2           hēil Nóttr ok nípt!  
           Ó-rēiðum augum · lítið okkr þinig  
 4           ok gefið sitjendum sigr!

“Hail Day! Hail Day’s sons!

Hail Night and the kinswoman [= Earth]!

With unwrathful eyes look ye the way of us two,  
 and give the sitters [= us] victory.

1 Dags synir ‘Day’s sons’ | Their identity is uncertain.

2 nípt ‘the kinswoman [= Earth]’ | According to *Gylf* 10 Earth is the daughter of Night; *nípt* typically refers to a younger female relative.

3 Ó-rēiðum augum · lítið okkr þinig ‘With unwrathful eyes look ye the way of us two’ | i.e. “behold us two with friendly gaze”. An archaic conception; the grace or wrath of the Gods is conveyed by their “eyes” or “face” looking upon the worshipper. Cf. *Hdl* 6/2–3. The same thing is found in other ancient literatures, e.g. in the Hebrew Bible, where the most famous example would be the Priestly Blessing of *Numbers* 6 (“25 May Yahweh light up His face to you and grant grace to you; / 26 May Yahweh lift up His face to you and give you peace.”) Other Biblical examples include *Psalms* 4:6 (“Lift up the light of Your face to us, Yahweh”) and the chorus of *Psalm* 80 (“Yahweh God of Armies, bring us back. / Light up Your face, that we may be rescued.”)

- 4           Hēilir ésir, · hēilar ósynjur,  
           hēil sjá in fjöl-nýta fold!  
           Mál ok man-vit · gefið okkr mērum tvēim  
 4           ok lēknis-hendr meðan lifum!

Hail the Eese! Hail the Ossens!

Hail this much-giving Fold!

Speech and manwit give ye to us renowned two,  
 and a leecher’s hands, while we live.”

1 Hēilir ésir, · hēilar ósynjur ‘Hail the Eese! Hail the Ossens!’ | Probably formulaic, subverted by Lock in *Lok* 11; see note there for possible ritual use.

2 sjá in fjöl-nýta fold ‘this much-giving Fold’ | i.e. “the bountiful Earth”; an Old Indo-European expression. In the Norse poetic corpus *fold* elsewhere refers to ‘land, earth’ without mythological associations, the present st. being the only exception. It is probably a ritual archaism; cf. the Old English *Acreboot*: *Hál wes þú Folde · fira móðor!* ‘Hail be thou, Fold, mother of men!’ and the Old Indian cognate name *Pythivi* (Mother Earth), found frequently in *ṚV*. The common Indo-European root is *\*plth₂-éwib₂* ‘flat, broad one’; cf. Hfr *Hákr* 8 (in SkP III), where Earth is the *brēið-leita bráðr Baleygs* ‘broad-faced bride of Baleeyed (= Weden)’. For the epithet ‘much-giving’ cf. *Iliad* 3.89: ἐπὶ γῆνι πολυ-βοτείρῃ ‘upon the much-nourishing earth’, where πολυ- is cognate with ON *fjöl-*, both coming from PIE *\*pélh₂u-* ~ *\*pólbh₂u-* ‘much, many’.

4 lēknis-hendr ‘a leecher’s hands’ | The hands of a physician, i.e., hands with healing powers. The singular *lēknis-hend* occurs on the Ribe galder stick (DR EM85;493), edited below under *Galders*.

- P3           Hon nefndisk Sigrdrífa ok var valkyrja. Hon sagði, at tveir konungar  
 2           bǫrðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti  
           hermaðr, ok hafði Óðinn hán um sigri heitit. En annarr hét Agnarr, ·  
 4           Auðu bróðir // er vétr engi · vildi þiggja. Sigrdrífa felldi Hjalmgunnarr



- í orrostunni. En Óðinn stakk hana svefn-þorni í hefnd þess ok kvað  
 6 hana aldri skyldu síðan sigr vega í orrostu, ok kvað hana giftask skyldu,  
 „en sagða’k hánúm at strengða’k heit þar í mót, at giptask øngom þeim  
 8 manni er hrðask kynni.“ Hann segir ok biðr hana kenna sér speki ef  
 hon vissi tíðendi ór ǿllum heimum. Sigrdrífa kvað:

She called herself Syedrive and was a walkirrie. She said that two kings fought. One was called Helmguther; he was then old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner, Eade’s brother, who in no way wished to surrender. Syedrive felled Helmguther in the battle, but Weden stung her with the sleeping-thorn as revenge for that, and declared that she should never thenceforth win victory in battle, and said that she must marry, “but I told him that I in response made a vow to marry no man who could be frightened.” He [= Siward] speaks and asks her to teach him wisdom; if she knew any tidings out of all the Homes. Syedrive quoth:

- 5 „Bjór fóri’k þér, · bryn-þings apaldr,  
 2 magni blandinn · ok mǿgin-tíri,  
 fullr es ljóða · ok líkn-stafa,  
 4 góðra galdra · ok gaman-rúna.

[R 32r/18–20, N 24v/1]

Beer I bring thee, O apple-tree of the byrnie-Thing [BATTLE > WARRIOR]!  
 mixed with might and mighty splendour;  
 it is full of leeds and grace-staves,  
 of good galders and pleasure-runes.

1 bryn-þings apaldr ‘apple-tree of the byrnie-Thing [BATTLE > WARRIOR]’ | bryn-þinga valdr ‘wielder of byrnie-Things [BATTLES > WARRIOR]’ N 4 gaman-rúna ‘pleasure-runes’ | gaman-þrædnaþ N

- 6 Sig-rúnar skalt rísta, · ef vilt sigr hafa,  
 2 ok rísta á hjalti hjǿrs,  
 sumar á vétt-rimum, · sumar á val-bǽstum,  
 4 ok næfna tysvar Tý.

[R 32r/20–22, N 24v/1]

Victory-runes shalt thou know, if thou wilt have victory,  
 and carve them on the hilt of the sword;  
 some on the weight-rims, some on the wal-basts,  
 and twice name Tew.

1 sigr hafa ‘have victory’ | snotr vera ‘be clever’ N 2 rísta | fríst N 3 sumar ‘some’ | om. N 3 vétt-rimum ‘weight-rims’ | vétt-þrænumþ N 3 sumar ‘some’ | ok ‘and’ N 3 val-bǽstum ‘wal-basts’ | val-þbystumþ N

3 vétt-rimum ‘weight-rims’ | Unclear. TODO.

3 val-bǽstum ‘wal-basts’ | Possibly the sword-pommel; this word also occurs in HHj 9. TODO.

- 7 Ql-rúnar skalt kunna · ef vilt at annars kvæn

[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 męrkja á nagli Nauð.

Ale-runes shalt thou know, if thou wilt that another man's wife  
 not betray thee in troth if thou trust her.  
 On the horn shall one carve them, and on the back of the hand,  
 and mark Need on the nail.

1 at 'that' | emend. from *faþ* 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 fari séa  
 2 ok verpa lauki í lög;  
 þá þat vęit'k, · at þér verðr aldri-gi  
 4 męini blandinn mjðr.

[R 32r/24–25, N 25r/3–4]

The cup shall one sign, and gaze against the danger,  
 and throw in the liquid a leek.  
 Then I know that it will never be  
 mixed with harm, thy mead.

1 Full 'The cup' | *ol* 'The ale' N breaks alliteration. 4 męini blandinn | emend.; *męin-blandinn*  
 N

1 signa 'sign' | Dedicating the cup by means of making a certain sign or speech over it. TODO.  
 3–4 þá ... mjðr | only in N; om. R

- 9 Bjarg-rúnar skalt kunna · ef bjarga vilt  
 2 ok leysa kind frá konum;  
 á lófa þér skal rísta · ok of liðu spęnna  
 4 ok biðja þá dísir duga.

[R 32r/25–26, N 25r/5–7]

Rescue-runes shalt thou know, if thou wilt rescue  
 and loosen children from women;  
 on the palm shall one carve them, and wrap them round the joints,  
 and then bid the dises to avail.

1 kunna 'know' | *nema* 'learn' N 1 ef bjarga vilt 'if thou wilt rescue' | *ef þú vilt borgit fá* 'if thou  
 wilt have rescued' N 4 þá 'then' | om. N

4 dísir 'dises' | Minor goddesses and fates; one of their roles was helping ailing women during  
 childbirth. Cf. *Fáfnir* 12 where *nornir* 'Norns' is used for the childbirth goddesses.

- 10 Brim-rúnar skalt rísta · ef vilt borgit hafa  
 2 á sundi segl-mörum;

[R 32r/27–29, N 24v/16–19]

á stafni skal rísta · ok á stjórnar blaði  
 4 ok leggja ǫld í ár; es-a svá brattr breki · né svá bláar unnir,  
 þó kœmsk-tu heill af hafi.

Surf-runes shalt thou carve, if thou wilt rescue  
 sail-steeds [SHIPS] on the sound;  
 on the stem shall one carve them, and on the rudder's blade,  
 and lay fire into the oar.  
 There is not so steep a breaker nor so dark blue waves  
 that thou not come whole off the sea.

1 rísta 'carve' | gjera 'make' N 3 skal rísta 'shall [one] carve' | skal þér rísta 'shall [one] carve  
 them' N 4 es-a 'There is not' | falla-t 'There fall not' N

4 leggja ǫld í ár 'lay fire into the oar' | i.e. mark it with fire in some way.  
 5 þó ... hafi 'that ... sea' | lit. 'yet comest thou whole off the sea.'

II Lim-rúnar skalt kunna · ef vilt lǫknir vesa  
 2 ok kunna sár at séa;  
 á berki skal þér rísta · ok á baðmi viðar,  
 4 þeim's lúta austr limar.

[R 32r/29–31, N 25r/7–

Limb-runes shalt thou know, if thou wilt be a leecher,  
 and know how to look at wounds;  
 on a birch shall one carve them, and on the beam of the wood:  
 on the one whose limbs bow to the east.<sup>97</sup>

3 baðmi 'beam' | barri 'leaf' 4 þeim's | þess es N

<sup>97</sup>Probably referring to a characteristically bent mountain birch bowing to the east.

12 Mál-rúnar skalt kunna · ef vilt at mann-gi þér  
 2 heiptum gjaldi harm;  
 þér of vindr, · þér of vęfr,  
 4 þér of sętr allar saman,  
 á því þingi · es þjóðir skulu  
 6 í fulla dóma fara.

[R 32r/31–34, N 24v/

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 | *ǵgialldaʒ* N 5 þjóðir 'nations' | *męnn* N breaks alliteration.

13 Hug-rúnar skalt kunna · ef vilt hverjum vesa

[R 32r/34–32v/3, N 25r/

- 2           gēð-svinnari guma;  
          þér of réð, · þér of reist,  
 4           þér of hugði Hroptr,  
          af þeim leggi · es lekit hafði  
 6           ór hausi Heiðdraupnis  
          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 Rof think out,  
 from that liquid which had leaked  
 out of Heathdreepner's skull  
 and out of Hoardrovner's horn.

1 kunna 'know' | nema 'learn' N   2 gēð-svinnari 'sense-swifter' | gēð-borskari 'sense-sharper' N

5-7 af ... Hoddrofnis 'from ... Hoardrovner's [horn]. | om. N

- 14       Á bjargi stóð · með Brimis eggjar,  
          hafði sér á hofði hjalm;  
          þá mēlti Míms hofuð  
 4       fróðligt it fyrsta orð,  
          ok sagði sanna stafi.

[R 32v/3-4]

On the barrow he stood along Brimer's edges;  
 he had on his head a helmet.  
 Then Mime's head spoke,  
 learnedly, the first word,  
 and said true staves:

- 15a       Á skildi kvað ristnar · þeim's stendr fyr skínanda goði,  
          á eyra Árvaks, · ok á Alsvinns hófi,  
          á því hvéli · es snýsk und reið Hrungnis,  
 4       á Sleipnis tønnum · ok á sleða fjotrur,

[R 32v/5-7, N 25r/11-13]

On the shield, it said, [runes] were carved—the one that stands before the  
 shining god [SUN];  
 on Yorewaker's ear and on Allswith's hoof,<sup>98</sup>  
 on that wheel which turns beneath Rungner's chariot,  
 on Slapner's teeth and on the fetters of sleds,

2 á eyra Árvaks, · ok á 'on Yorewaker's ear and on' | om. N   3 á | ok á N   3 snýsk 'turns' |  
 stendr 'stands' N   3 Hrungnis 'Rungner's' | emend. based on sense and meter; Ravgnis R; Raugnis  
 N   4 tønnum 'teeth' | taumum 'reins' N

1 skildi ... þeim's stendr fyr skínanda goði 'the shield ... that stands before the shining god' | For this notion cf. *Grm* 39, according to which the Sun is covered by a disc shielding the earth from its heat. Without it, the whole world would burn up.

<sup>98</sup>The two horses that pull the sun across the heavens; cf. *Grm* 38.

- 15b á bjarnar hrammi · ok á Braga tungu,  
 2 á ulfs klóum · ok á arnar nefi,  
 á blóðgum vengjum · ok á brúar sporði,  
 4 á lausnar lófa · ok á líknar spori,

[R 32v/7–9, N 25r/13–

on the bear's paw and on Bray's tongue,  
 on the wolf's claws and on the eagle's beak,  
 on bloody wings and on the bridge's supports,  
 on the palm of release and the trail of grace,

2 nefi | †nefiu† N 4 ok á | ok N

- 15c á glæri ok á gulli · ok á gumna heillum,  
 2 í víni ok virtri · ok vili-sessi,  
 á Gungnis oddi · ok á Grana brjósti,  
 4 á nornar nagli · ok á nēfi uglu;

[R 32v/9–11, N 25r/15–

on glass and on gold and on men's luck-charms,  
 in wine and beerwort and the comfortable seat,  
 on Gungner's point and on Grane's chest,  
 on a norn's nail and on an owl's beak.

1 gumna heillum 'men's luck-charms' | *góðu silfri* 'good silver' N 2 vili-sessi 'the comfortable seat' | *vplu sessi* 'a wallow's seat' N 2 vili-sessi 'the comfortable seat' | *í guma holdi* 'in a man's flesh' add. N 3 Gungnis oddi 'Gungner's point' | *Gaupnis oddi* 'Yeapner's point' (an elsewhere unknown spear) N 3 Grana brjósti 'Grane's chest' | *gýgjar brjósti* 'a gow's chest' N

- 16 Allar vöru af skafnar, · þér's vöru á ristnar,  
 2 ok hverfðar við inn hēlga mjöð  
 ok sendar á víða vega:  
 4 þér 'ru með ósum, · þér 'ru með ölfum,  
 sumar með vísum vðnum,  
 6 sumar hafa mēnskir mēnn.

[R 32v/11–14, N 25r/18

All were shaven off—those that were carved on—  
 and mixed into the holy mead,  
 and sent on wide ways:

they are among the Eese, they are among the Elves,  
 some among the wise Wanes,  
 some have manly men.

2 hverfðar 'mixed' | *†brędar†* (for *brórðar* 'stirred?') N 4 ósum ... ölfum 'Eese ... Elves' | *ölfum* ... *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

[R 32v/14–16, N 25r/21

- 2 ok allar ǫl-rúnar  
 ok mētar mēgin-rúnar  
 4 hveim's þér kná ó-villtar · ok ó-spilltar  
 sér at heillum hafa;  
 6 njót-tu ef namt  
 unds rjúfask rēgin!

They are book-runes, those are rescue-runes,  
 and all ale-runes,  
 and noble might-runes—  
 for whomever knows them unfalsified and uninjured  
 to use for himself as charms.  
 Use them if thou learn them  
 until the Reins are ripped!

1 þat eru 'those are' | ok 'and' N 3 ok mētar 'and noble' | ok mērar ok 'and renowned and' N 4  
 ó-spilltar | þof 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 miniscule used on Iceland, very similar. This emendation is favourable for two reasons: (i) it makes more sense, since the semantic pair *bót* 'cure' : *bjarg* 'rescue' is surely stronger than *bók* 'book, beech' : *bjarg* 'rescue', and since the present stanza is specifically referring to the practical use of the runes; (ii) the pair *bót-rúnar* : *bjarg-rúnar* is already found in a runic charm (B 257, edited under Galders from Bryggen).

- 18 „Nú skalt kjósa · alls þér's kōstr of boðinn,  
 2 hvassa vápna hlynr,  
 sōgn eða þōgn · haf þér sjalfr í hug;  
 4 ǫll eru mēin of metin.“

[R 32v/16–18, N 25v/3–5]

[Syedrive quoth:]

“Now shalt thou choose, as the choice is offered thee,  
 O maple-tree of sharp weapons [WARRIOR]!  
 Speech or silence have for thyself in thy heart;  
 all the harms are measured<sup>99</sup>!”

<sup>99</sup>i.e. in advance.

- 19 „Mun'k-a ek flója · þótt mik fēigan vitir,  
 2 em'k-a ek með bleðði borinn;  
 ást-rōð þín · ek vil ǫll hafa  
 4 svá lēngi sem ek lifi.“

[R 32v/18–20, N 25v/5–8]

[Siward quoth:] “I shall not flee, although thou know me to be fey;  
 I was not born with softness.<sup>100</sup>  
 Thy loving counsels, all, will I have  
 for as long as I may live.”

---

2 með 'with' | om. N

---

<sup>100</sup>TODO: Note about this common heroic expression.

- 20 „Þat réð’k þér it fyrsta · at við frændr þína [R 32v/20–22]  
 2 vamma-laust verir;  
 síðr þú hefnir · þótt þeir sakar gøri;  
 4 þat kveða dauðum daga.“

[Syedrive quoth:] “This I counsel thee first: that thou against thy kinsmen  
 defend thyself faultlessly.

Late oughtst thou to take revenge, although they incur charges;  
 that, they say, befits the dead.

- 21 Þat réð’k þér annat, · at eið né svērir, [R 32v/22–24]  
 2 nema þann ’s saðr séi,  
 grimmar simar · ganga at tryggð-rofi;  
 4 armr es vára vargr.

This I counsel thee second: that thou not swear an oath,  
 save for the one which is true.

Grim strands follow the troth-breach;  
 wretched is the outlaw of vows.<sup>101</sup>

---

3 simar ‘strands’ | i.e. ‘strands of fate’; cf. *HHund I* 3, where the norms are said to twist such strands. Often emended to *limar* ‘ramifications’ in accordance with *Reg* 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since *s* in this position was always spelled with long *f* in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *befnd* ‘revenge’.

---

<sup>101</sup>The punishment is one of torment in the afterlife; see note to *Vsp* 39. — The whole stanza is paraphrased in *Vpls* ch. 21: *Ok sver eigi rangan eið, því at grim bēfnd fylgir gríðrofi*. ‘And swear no wrong oath, for grim revenge follows the grith-breach.’

- 22 Þat réð’k þér þriðja · at þú þingi á [R 32v/24–25]  
 2 deili-t við heimska hali  
 því-at ó-sviðr maðr · léttr oft kveðin  
 4 verri orð an viti.

This I counsel thee third: that thou on the Thing  
 not bandy with foolish men;  
 for an unwise man often lets be spoken  
 worse words than he ought to know.

- 23 Allt es vant · ef við þegir; [R 32v/25–28]  
 2 þá þikkir þú með bleýði borinn  
 eða sönnu sagðr;

- 4            **h**éttr es **h**eimis-kviðr  
              nema sér **g**óðan **g**eti.  
 6            **A**nnars dags · lát hans **q**ndu farit  
              ok **l**auna svá **l**yðum **l**ygi.

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 Woden's gift to the first men.

- 24          Þat **r**ęð'k þér it **f**jórða · ef býr **f**or-déða  
 2            **v**amma-full á **v**egi:  
              **g**anga 's betra · an **g**ista séi  
 4            þótt þik **n**ót of **n**emi.

[R 32v/28–30]

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          **F**or-njósnar augu · þurfu **f**ira synir  
 2            hvar's skulu **v**reðir **v**ega;  
              oft **b**ol-vísar konur · sitja **b**rautu nér;  
 4            þér's deýfa **s**verð ok **s**efa.

[R 32v/30–32]

Eyes of looking-ahead the sons of men need,  
 wherever wroth men should fight;  
 oft bale-wise women sit near the highway,  
 they who dull sword and sense.

---

1 For-njósnar 'looking-ahead' | Verbal noun to *nýsask fyrir* 'to look ahead', as found in *Háv* 7.

- 26          Þat **r**ęð'k þér it **f**immta, · þótt **f**agrar séir  
 2            **b**rúðir þekkjum á,  
              **s**iþja **s**ilfr · lát-a þínum **s**vefni ráða,  
 4            tęgja-at þér at **k**ossi **k**onur.

[R 32v/32–34]

This I counsel thee fifth: although thou seest  
 fair brides on the benches,  
 let not kinsmen's silver rule thy sleep;  
 lure not women to thee for kisses.



- 27 Þat réð'k þér it sétta, · þótt með seggjum fari [R 32v/34]  
 2.       ϣlðr-mál til ϣfug;  
       drukkinn dçila · skal-at við dōlg-viðu  
 4       margan stelr vín viti.

This I counsel thee sixth: although among warriors may grow  
 the ale-speech too awry,  
 drunkenly deal shalt thou not with war-trees [WARRIORS];  
 wine steals wit from many.

---

<sup>1</sup> Þat ... fari 'That ... may grow' | With these words fol. 32v of R ends, and we have the "great lacuna". The rest of the stanzas are supplied from younger paper mss.

TODO: More stanzas from paper manuscripts.

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# Fragments from the Saw of the Walsings

## Introduction

In **R**, *Sigrdr* ends abruptly at stanza 27, after which a number of pages have gone missing; the so-called “great lacuna”. The poetry contained in them undoubtedly belonged to the Walsing cycle, specifically concerning the life of Siward.

The author of *Vǫls* drew heavily from a collection of Walsing-cycle poetry closely related to **R**. He quotes many stanzas known from **R**, but also some which do not survive anywhere else—these are the stanzas edited here. They correspond to the story which would have been found in the great lacuna, and it is probable that they derive from the now-lost poems found there.

- 
- 1     Ristu af **m**agni · **m**ikla hellu,  
2     **S**igmundr hjörvi · ok **S**infjǫtli.

They carved with strength the great stone,  
Syemund with sword, and Sinfittle.

- 
- 2     **E**ldr nam at **ó**sask · en **j**örð at skjalfa  
2     ok **h**ár logi · við **h**imni gnéfa;  
     fár treystisk þar · **f**ylkis rekka  
4     **e**ld at riða · né **y**fir stíga.

Fire took to rage and earth to shake  
and high flame to rise against heaven.  
Few there dared of the marshall's champions  
the fire to ride or to step over.

- 3      **S**igurðr Grana · sverði keyrði;  
 2      **ę**ldr sloknaði · fyr **ę**ðlingi;  
      **l**ogi allr **l**ęgðisk · fyr lof-gjörnum;  
 4      bliku **ę**ęiði, · es **R**eginn átti.

Siward drove Grane on by sword;  
 the fire went out before the athling;  
 the flame all lowered before the praise-eager man;  
 the harness flashed which Rein had owned.

---

- 4      **S**igurðr vá at ormi, · en þat síðan mun  
 2      **ę**ngum fyrnask, · meðan **ę**ld lifir.  
      En **h**lýri þinn · **h**várki þorði  
 4      **ę**ld at ríða · né **y**fir stíga.

Siward smote the Wyrn, and that will afterwards  
 by none be forgotten while mankind lives,  
 but thy brother dared not either  
 the fire to ride or to step over.

---

- 5      **Ú**t gekk Sigurðr · **a**nn-spjalli frá,  
 2      **h**oll-vinr lofða, · ok **h**nípaði,  
      svá at **g**anga nam · **g**unnar-fúsum  
 4      **s**undr of **s**íður · **s**erkr járn-ofinn.

TODO: translation.

TODO: More stanzas?

---

# Fragment of a Lay of Siward

## (*Brot af Sigurðarkviða*)

Dating (Sapp, 2022): C10th (c.974)

Meter: Ancient-words-law

### Introduction

A fragment of a longer lay about Siward and Byrnhild, following the lacuna. According to the following prose (see *Guðr I*) the poem began with Siward's death. TODO: Translation is in progress.

### Fragment of a Lay of Siward

- 1 „*bvat hefir Sigurð* · *saka unnit*  
2 *es þú fróknan vill* · *fjörvi néma?*“  
“[What has Siward] done for a crime,  
that thou wilt deprive the brave of life?”
- 2 „*Mér hefir Sigurðr* · *selda eiða*  
2 *eiða selda* · *alla logna*  
þá vélti hann mik · *es hann vesa skyldi*  
4 *allra eiða* · *çinn full-trúi.*“  
“To me has Siward given oaths,  
oaths given, all lies.  
He betrayed me when he should have been  
of all oaths the one true keeper.”
- 3 Þik hefir Brynhildr · *ból at gerva*

- 2 heiptar hvattan · harm at vinna.  
fyr man hōn Guðrúnu · góðra ráða  
4 enn síðan þér · sín at njóta.

TODO: Translation.

- 4 Sumir ulf sviðu, · sumir orm sniðu,  
2 sumir Gothormi · af gæra deildu,  
áðr þeir mētti · mēins of lystir  
4 á horskum hal · hēndr 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 hōn þat orða · alls fyrst of kvað:  
„Hvar es nú Sigurðr · seggja dróttinn  
4 es frēndr mínir · fyrri riða?“

Outside stood Guthrun, Yivick's daughter,  
and she this word first of all did say:  
“Where is now Siward, the lord of men,  
when my kinsmen ride in front?”

- 6 Einn því Hogni · and-svǫr vęitti:  
2 „Sundr hōfum Sigurð · sverði hōgginn;  
gnapir ę 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 „vęl skuluð njóta · vǫpna ok níu landa;  
ęinn myndiv Sigurðr · ǫllu ráða  
4 ef hann lęngr lítlu · lífi hęldi.“

Then quoth this Byrnhild, Budle's daughter:  
“Well shall ye enjoy weapons and nine lands!  
Alone would Siward rule them all  
if a little longer he had held his life.”

---

3 myndiv | myndiv R

- 8 „Vęri-a þat sōmt · at hann svá réði  
2 Gjúka arfi · ok gota męngi

4 es hann **f**imm sonu · at **f**olk-róði  
**g**unnar fúsa · **g**etna hafði.“

TODO: Translation.

9 Hló þá **B**rynhildr · —**b**ór allr dunði—  
 2 **ę**inu sinni · af **ę**llum hug;  
 „ve! skuluð njóta · landa ok þegna  
 4 es þér **f**róknan gram · **f**alla létuð.“

Then Byrnhild laughed—the farm all resounded—  
 a single time out of her whole heart:  
 “Well shall ye enjoy the lands and thanes,  
 since ye made the brave prince to fall.”

10 Þá kvað þat Guðrún · Gjúka dóttir:  
 2 „Mjök męlr þú · miklar finnar  
 gramir hafi Gunnar · gętvað Sigurðar  
 4 hępt-gjarns hugar · hęfnt skal verða.“

Then quoth this Guthrun, Yivick's daughter:  
 “TODO.”

11 Soltinn varð Sigurðr · sunnan Rínar  
 2 hrafn at męiði · hátt kallaði:  
 „Ykkir mun Atli · ęggjar rjóða  
 4 munu víg-skáa · of víða ęiðar.“

Dead was Siward to the south of the Rhine;  
 a raven on a branch loudly called out:  
 “On you two will Attle redden his blades;  
 the warriors will be destroyed by the oaths!”

12 Framm vas kvelda · fjǫlð vas drukkit  
 2 þá vas hví-vetna · vil-mál talit.  
 sofnuðu allir · es i sęing kvęmu.

TODO: Translation.

13 **ę**inn vakði Gunnarr · **ę**llum lęngr  
 2 **f**ót nam at hróra · **f**jǫlð nam at spjalla  
**h**itt **h**ę-glötuðr · **h**yggja téði,  
 4 hvat þeir i **b**ęðvi · **b**áðir sogðu  
**h**rafn ęy ok ęrn · es þeir **h**ęim riðu.

Alone did Guthur wake longer than all;  
 his foot he took to move, much he took to speak.

Of that the army-destroyer thought:  
 what in the fray they both had said,  
 the raven always and the eagle, when home they rode.

- 14 Vaknaði Brynhildr · Buðla dóttir  
 2 dís skjöldunga · fyr dag litlu:  
 „hvætið mik eða lætið mik · harmr es unninn  
 4 sorg at segja · eða svá láta.“

Brynhild awoke, Budle's daughter,  
 the dise of shieldings a little before day:  
 "TODO."

- 15 Þöggðu allir · við því orði  
 2 fár kunni þeim · fljóða lötum  
 es hön grátandi · gorrisk at segja  
 4 þat's hlējandi · hólða þeiddi.

All men shut up at that word;  
 TODO.

- 16 „Hugða'k mér, Gunnarr, · grimmt i svefni,  
 2 svalt allt i sal · étta'k sęing kalda,  
 en þú gramr riðir · glaums and-vani  
 4 fjotri fatlaðr · i fjanda lið.

"I had a cruel thought, Guthur, in my sleep:  
 everything died in the hall, I had a cold bed,  
 and thou, prince, didst ride without cheerful fellows,  
 bound by fetters, into a troop of foes.

- 17 Svá mun ęll yður · étta niflunga  
 2 afli gęngin— · eruð ęið-rofa.

So will all your line of Nivlings  
 part from strength—ye are oath-breakers.

- 18 Mant-at-tu Gunnarr · til gęrva þat  
 2 es þit blóði i spor · báðir rennduð,  
 nú hęfir þú hönnum þat allt · illu launat  
 4 es hann fręmstan sik · finna vildi.

Thou didst not recall, O Guthur, clearly enough  
 that your blood into your tracks ye both did drive.  
 Now hast thou for all that cruelly repaid him,  
 TODO.



2 þit blóði i spor · báðir rennduð ‘your blood into your tracks ye both did drive’ | Referring to a ritual of blood-brotherhood, wherein the “brothers” would mix their blood into their footprints on the ground. This ritual is mentioned in Saxo Grammaticus (2015) 1.6.7: *Siquidem icturi foedus veteres vestigia sua mutui sanguinis aspersione perfundere consueverant, amicitiarum pignus alterni cruoris commercio firmaturi* ‘Now our ancestors, when they meant to strike a pact, would sprinkle their combined blood in their footprints and mingle it, so as to strengthen the pledge of their fellowship’. For discussion see PCRN History and Structures III:845 ff.

- 19 Þá rēyndi þat · es riðit hafði  
 2 móðigr á vit · mín at biðja.  
 hvé her-glötuðr · hafði fyrri  
 4 eðum haldit · við inn unga gram.

TODO: Translation.

- 20 Bēn-vond of lét · brugðinn gulli  
 2 marg dýrr konungr · á meðal okkar;  
 eldi vöru eggjar · útan gorrvar  
 4 enn eitr-dropum · innan fáðar.“

TODO: Translation.

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<sup>1</sup> gulli | *gylli* R

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# First Lay of Guthrun

## (*Guðrúnarkviða fyrsta*)

Dating (Sapp, 2022): C10th (0.988)

Meter: *Ancient-words-law*

### Introduction

After Siward's death Guthrun is so upset that she cannot make herself weep.

### From the Death of Siward (*Frá dauða Sigurðar*)

Pr Hér er sagt í þessi kviðu frá dauða Sigurðar ok víkr hér svá til sem þeir  
2 drépi hann úti. En sumir segja svá at þeir drépi hann inni í rekkju sinni  
sofanda. En þýðverskir menn segja svá at þeir drépi hann úti í skógi ok  
4 svá segir í Guðrúnar kviðu inni fornu at Sigurðr ok Gjúka synir hefði  
til þings riðit þá er hann var drepinn—en þat segja allir einnig at þeir  
6 sviku hann í tryggð ok vógu at hánú liggjanda ok ó-búnú. Guðrún  
sat yfir Sigurði dauðum. Hon grét eigi sem aðrar konur en hon var búin  
8 til at springa af harmi. Til gengu bæði konur ok karlar at hugga hana en  
þat var eigi auð-velt. Þat er sagn manna at Guðrún hefði etit af Fáfnis  
10 hjarta ok hon skilði því fugls rødd. Þetta er enn kveðit um Guðrúnu:

Here it is said in this lay about the death of Siward, and it is at this point that they slew him outside. But some say that they slew him inside in his chamber asleep. But German men say that they slew him outside in the forest, and so it says in the Ancient Lay of Guthrun that Siward and the sons of Yivick had ridden to the Thing when he was slain—but this they all say in agreement that they betrayed him while he trusted them, and struck at him lying and unarmed. Guthrun sat over Siward, dead. She did not weep like other women, but she was ready to burst apart from sorrow. Both women and men came to her to console her, but that was not easily done. It is the

saying of men that Guthrun had eaten of Fathomer's heart, and she therefore understood the speech of birds. This is further said about Guthrun:

### The First Lay of Guthrun

- 1 Ár vas þat's Guðrún · gøðisk at deýja,  
 2 es hön sat sorg-full · yfir Sigurði,  
 gøði-t hön hjúfra · né hönðum sláa  
 4 né kvæina umb · sem konur aðrar.

It was of yore that Guthrun made ready to die  
 as she sat sorrowful above Siward.  
 She did not pant nor beat her hands  
 nor wail about it like other women.

- 2 Gingu jarlar · al-snotrir framm,  
 2 þeir's harðs hugar · hana lottu;  
 þeygi Guðrún · gráta mátti,  
 4 svá vas hön móðug; · mundi hön springa.

Came earls all-clever forth,  
 they who would loosen her hard heart;  
 nowise could Guthrun weep,  
 so moody was she—she would burst apart.

- 3 Sötu ítrar · jarla brúðir  
 2 golli búnar · fyr Guðrúnu;  
 hver sagði þeira · sinn of-trega  
 4 þann's bitrastan · of beðit hafði.

Sat the splendid brides of the earls  
 adorned with gold, before Guthrun.  
 Each one of them told her own great sorrow,  
 the most bitter one that she had suffered.

- 4 Þá kvað Gjaflaug, · Gjúka systir:  
 2 „Mik veit'k á moldu · munar-lausasta;  
 hef'i'k fimm vera · for-spell beðit,  
 4 tveggja dótra, · þriggja systra,  
 átta bróðra, · þó ek ein lifi.“

Then quoth Yeflie, Yivick's sister:  
 “I know myself on earth the most joyless.

Of five husbands I have suffered the loss,  
of two daughters, three sisters,  
eight brothers—yet I alone live.”

- 5 Þeygi Guðrún · gráta mátti;  
2 svá vas hön móðug · at mög dauðan  
ok harð-huguð · um hrör fylkis.

Nowise could Guthrun weep;  
so moody was she after the lad's death,  
and hard-hearted over the marshaller's corpse.

- 6 Þá kvað þat Hērborg, · Húna lands dróttning:  
2 „Hēfi'k harðara · harm at segja:  
mínir sjau synir · sunnan lands,  
4 verr inn átti, · í val fellu.

Then quoth this Harbury, queen of Hunland:  
“I have a harder harm to tell.  
My seven sons south of the land,  
—my husband the eighth—in battle fell.”

- 7 Faðir ok móðir, · fjórir bróðr,  
2 þau á vági · vindr of lék,  
barði bára · við borð-þili.

My father and mother, four brothers—  
them on the wave the wind outplayed;  
the breaker beat over the ship-side.

- 8 Sjölf skylda'k gøfga, · sjölf skylda'k gøtva,  
2 sjölf skylda'k høndla, · hēl-för þeira;  
þat ek allt of beið · ein misseri  
4 svát mér maðr engi · munar leitaði.

I alone had to honour them; I alone had to bury them;  
I alone had to handle their hell-journey [DEATH].  
All this I suffered in one half-year,  
when no man found me any joy.

2 hēl-för | emend.; hēr-för R

- 9 Þá varð'k hapta · ok hēr-numa  
2 sams misseris · siðan verða;  
skylda'k skreyta · ok skúa binda  
4 hērsis kván · hvērjan morgin.

Then I became a captive and war-taken,  
in the same half-year afterwards.  
I had to dress and bind the shoes  
of the ruler's wife every morning.

- 10 Hón **ó**gðí mér · af af-brýði  
2 ok **h**orðum mik · **h**oggum keyrði;  
fann'k **h**ús-guma · **h**vegi inn bętra  
4 en **h**ús-freyju · **h**vegi verri.“

She tortured me out of jealousy,  
and with hard blows drove me on;  
a husband I never found better,  
and a housewife never worse.”

- 11 Þeygi Guðrún · **g**ráta mátti;  
2 svá vas hón **m**óðug · at **m**og dauðan  
ok **h**arð-huguð · um **h**rør fylkis.

Nowise could Guthrun weep;  
so moody was she after the lad's death,  
and hard-hearted over the marshaller's corpse.

- 12 Þá kvað þat **G**ullrond, · **G**júka dóttir:  
2 „**F**ó kannt, **f**óstra, · þótt **f**róð séir,  
**u**ngu vífi · **a**nd-spjöll bera.“  
4 Varaði hón at **h**ylja · umb **h**rør fylkis.

Then quoth this Goldrand, Yivick's daughter:  
“Thou canst, foster-mother—though thou be wise—  
to the young wife give few answers.”  
She bade the corpse of the marshal be uncovered.

- 13 **S**vipti hón bléju · af **S**igurði  
2 ok **v**att **v**engi · fyr **v**ífs knjám:  
„**L**ít-tu á ljúfan, · **l**egg þú munn við grön  
4 sem þú **h**alsaðir · **h**ęilan stilli.“

She cast the cover off of Siward  
and turned his face before the wife's knees:  
“Look upon the loved one! Lay your mouth to his lips  
like thou didst embrace the hale prince.”

- 14 **Á** leiti Guðrún · **ę**inu sinni;  
2 sá hón **d**oglings skör · **d**reyra runna,  
**f**ránar sjónir · fylkis liðnar,

4            hug-borg jöfurs · hjörvi skorna.

On him looked Guthrun a single time;  
she saw the noble's locks run with blood,  
the gleaming gaze of the marshaller gone,  
the heart-fort [CHEST] of the ruler cut by the sword.

15        Þá hné Guðrún · holl við bólstri;  
2        haddr losnaði, · hlýr roðnaði  
         en regns dropi · rann niður umb kné.

Then Guthrun sank down, slooped against the bolster;  
her hair loosened, her cheek reddened,  
and a drop of rain ran down to her knee.

16        Þá grét Guðrún, · Gjúka dóttir,  
2        svá't tór flugu · tresk í gögnum  
         ok gullu við · gæss í túni,  
4        mérir fuglar · es mér átti.

Then wept Guthrun, Yivick's daughter,  
so that the tears flew through her veil(?)  
and in response shrieked the geese in the yard,  
the famous fowls which the maiden owned.

2. tresk 'veil(?)' | Guess translation; this word is an unexplained *hapax*.

17        Þá kvað þat Gullrönd, · Gjúka dóttir:  
2        „ykkar vissa'k · ástir mestar  
         manna allra · fyr mold ofan;  
4        unðir þú hvárki · úti né inni,  
         systir mín, · nema hjá Sigurði.“

Then quoth this Goldrand, Yivick's daughter:  
“I knew the love of you two to be the greatest  
of all men above the earth.  
Thou wast never content, not outside nor inside,  
O my sister, save beside Siward.”

18        „Svá vas mín Sigurðr · hjá sonum Gjúka  
2        sëm vëri gęir-laukr · ór grasi vaxinn,  
         eða vëri bjartr steinn · á band dreginn:  
4        jarkna-steinn · yfir qðlingum.

“So was my Siward beside the sons of Yivick  
like were a garlic out of grass grown,  
or were a bright stone drawn on a band:  
an arkenstone over the athlings.

1–2 Svá vas ... vaxinn ‘So was ... grown’ | These two lines are almost identical to *Guðr II* 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

2 gęir-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. *Guðr II* 2 has *grónn laukr* ‘green leek’ instead. For the cultural importance of leeks and onions see note to *Vǫp* 4.

3–4 eða véri ... ęðlingum. ‘or were ... athlings.’ | Beaded necklaces were commonly worn by Scandinavian women of the time, and the beads were mostly of opaque coloured glass. Siward is likened to a bright crystal, the sons of Yivick to dull glass.

- 19 Ek þóttu auk · þjóðans rekkum  
2 hvęrri hęrri · Hęrjans dísi;  
nú em’k svá lítill · sem lauf séa  
4 opt í jǫlstrum · at jǫfur dauðan.

I seemed even to the ruler’s champions  
higher than each of the Lord of Hosts’ dises [WALKIRRIES].  
Now I am as small as if a leaf I were,  
high in the willows, after the ruler’s death.

- 20 Sakna’k í sessi · ok í sęingu  
2 mín’s mál-vinar— · valda megir Gjúka;  
valda megir Gjúka · mínu þǫlvi  
4 ok systr sinnar · sǫrum gráti.

I miss in the seat and in the bed  
my confidant—the lads of Yivick are the cause;  
the lads of Yivick are the cause of my bale,  
and their sister’s [my] bitter weeping.

- 21 Svá ér of lýða · landi ęyðið  
2 sem ér of unnuð · ęiða svarða;  
man-a þú, Gunnarr, · gulls of njóta;  
4 þęir munu þér baugar · at bana verða  
es þú Sigurði · svarðir ęiða.

So will ye make the land deserted by folk,  
like ye treated the sworn oaths!  
Thou wilt not, Guthur, enjoy the gold;  
those bigs will for thee become the bane,  
on which thou to Siward didst swear oaths.

TODO: Rest of stanzas.

- P2 Guðrún gekk þaðan á braut til skógar á eyði-merkr ok fór allt til Dan-  
2 markar ok var þar með Þóru, Hákonar dóttur, sjau misseri. Brynhildr  
vildi eigi lifa eptir Sigurð. Hon lét drepa þręla sína átta ok fimm ambót-



4           tir, þá lagði hon sik sverði til bana svá sem segir í Sigurðar kviðu inni skömmu.

Guthrun then went away to the woods in the wilderness and journeyed all the way to Denmark and stayed there with Thure, Hathkin's daughter, for seven half-years. Byrnhild did not want to live after Siward. She had her eight thralls and five handmaids slain, then she ran herself through with a sword unto her death, as it says in the Short Lay of Siward.

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# Short Lay of Siward

## (*Sigurðarkviða in skömmu*)

Dating (Sapp, 2022): early C11th (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 völsungr ungi · es vegit hafði  
tók við tryggðum · tveggja bróðra  
4 sekdusk eiða · eljun-fróknir.

TODO: Translation.

2 Mýr buðu hönnum · ok meidda fjölb  
Guðrúnu ungu · Gjúka dóttur  
drukku ok dómðu · dógr mart saman  
4 Sigurðr ungi · ok synir Gjúka.

TODO: Translation.

3 Unds þeir Brynhildar · biðja fóru  
2 svá't þeim Sigurðr · reidd i sinni  
völsungr ungi · ok vega kunni;  
4 hann of etti · ef hann eiða knétti.

TODO: Translation.

- 4      Seggr inn suðr-óni · lagði sverð nökkvit  
 2      mēki mál-faan · à meðal þeira  
      né hann konu · kyssa gerði  
 4      né húnskr konungr · hefja sér af armi  
      mey frum-unga · fal hann megi Gjúka.

TODO: Translation.

- 5      Hón sér at lífi · lōst né vissi  
 2      ok at aldr-lagi · ekki grand  
      vamm þat's vëri · eða vesa hygði;  
 4      gengu þess à milli · grimmar urðir.

TODO: Translation.

- 6      Eín sat hon úti · aptan dags,  
 2      nam hón svá þert · umb at mēlask:  
      „Hafa skal'k Sigurð, · — eða þó svelt!—  
 4      mōg frum-ungan, · mér à armi.

TODO: Translation.

---

2 nam hón svá þert · umb at mēlask: | No alliteration can be found for this line.

- 7      Orð mēlta'k nú, · iðrumk eptir þess,  
 2      kvön 's hans Guðrún · en ek Gunnars,  
      ljótar nornir · skópu oss langa þrö.

Words I now spoke; I regret them afterwards.  
 His wife is Guthrun, but I am Guthre's;  
 ugly norns shaped for us a long yearning.

## 8 STANZATEXT

TODO: Translation.

## 9 STANZATEXT

TODO: Translation.

TODO: More stanzas

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# Hell-ride of Byrnhild

## (*Hēlreið Brynhildar*)

Dating (Sapp, 2022): late C11th (c.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.

Pr Eptir dauða Brynhildar vóru gøt bøl tvau: annat Sigurði, ok brann þat  
2 fyrr, en Brynhildr var á ǫðru brennd ok var hon í reið þeiri er guð-vefjum  
var tjölduð. Svá er sagt at Brynhildr ok með reið'inni á hel-veg ok fór  
4 um tún þar er gýgr nokkur bjó. Gýgr'in kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier; but Byrnhild was burned on the other, and she was in that chariot which was covered with godweb. It is said that Byrnhild drove with the chariot onto the Hellway and passed through a plot where there lived a certain gow. The gow quoth:

2-3 í reið þeiri er guð-vefjum var tjölduð 'in that chariot which was covered with godweb' | The tent-covering of the chariot was made of precious garments. For the burial of women in wagons and chariots, cf. TODO (Oseberg ship?).

3 Brynhildr ok með reið'inni á hel-veg 'Byrnhild drove with the chariot on the Hellway' | This gives us some interesting insight into old afterlife beliefs. After Byrnhild is burned she ends up between the worlds of the dead and the living, the so-called "Hell-way", or road to Hell (the underworld); she is buried in a chariot so that she will be able to travel comfortably. We may presume that the animals driving the chariot were slaughtered and burnt with her on the pyre.

## Byrnhild rode the Hellway (*Brynbildr reið hæl-veg*)

- 1 „Skalt í gognum · ganga eigi  
2 grjóti studda · garða mína;  
3 bętr sómði þér · borða at rękja  
4 hęldr an vitja · vers annarar.

“Thou shalt in no way go through  
these rock-supported yards of mine;  
it befits thee better to weave tapestries,  
rather than visit another woman’s man.

- 2 Hvat skalt vitja · af Val-landi,  
2 hvar-füst hęfuð, · húsa minna?  
3 Þú hęfir, Vör gulls, · ef þik vita lystir,  
4 mild, af hęndum · manns blóð þvegit.“

Why shalt thou visit from Walland,  
O straying head, these houses of mine?  
Thou hast, mild Ware of gold, if thou hast lust to know,  
washed a man’s blood off thy hands.”

Byrnhild answers:

- 3 „Bregð eigi mér, · brúðr ór stęini,  
2 þótt ek vęra’k · í víkingu;  
3 ek mun okkur · óðri þikkja  
4 hvar’s męnn ęðli · okkart kunna.“

“Upbraid me not, O bride from the stone,  
though I may have been in the sea-raid;  
of us two will I seem the nobler,  
wherever men know our lineages.”

The gow:

- 4 „Þú vast, Bryn-hildr, · Buðla dóttir,  
2 hęilli verstu · í hęim borin;  
3 þú hęfir Gjúka · of glatat bęrnum  
4 ok búi þęira · brugðit góðu.“

“Thou wast, O Byrnhild, Budle’s daughter,  
with the worst luck born into the world;  
thou hast destroyed Yivick’s children,  
and deprived their house of good.”

Byrnhild:

- 5 „Ek mun sęgja þér, · svinn, ór reiðu

- 2 vit-laussi mjök, · ef þik vita lystir:  
 hvé gørðu mik · Gjúka arfar  
 4 ásta-lausa · ok řið-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 řik borit;  
 vas’k vetra tólf, · ef þik vita lystir,  
 4 es ungum gram · řiða sęlda’k.

TODO.

I was twelve winters old, if thou hast lust to know,  
 when to the young prince I swore oaths.

- 7 Hétu mik allir · í Hlym-dölum  
 2 Hildi und hjalmi, · hveřr es kunni.

They all called me in the Limdales,  
 a Hild ’neath the helmet, whoever knew me.

- 8 Þá lét’k gamlan · á Goð-þjóðu  
 2 Hjalm-Gunnar nęst · hęjar ganga;  
 gaf’k ungum sigr · Auðu bróður;  
 4 þar varð mér Óðinn · of-řęiðr um þat.

Then I next among the Gots  
 made old Helm-Guther go the way of Hell;  
 I gave victory to Ead’s young brother;  
 there Weden was furious with me for that.

- 9 Lauk hann mik skjöldum · í Skata-lundi,  
 2 rauðum ok hvítum, · randir snurtu;  
 þann bað hann slíta · svefni mínum  
 4 es hveř-gi lands · hręðask kynni.

He locked me in with shields in Shatelund,  
 with red ones and white; their rims clasped.  
 He bade that one end my sleep,  
 who of no land could be frightened.

- 10 Lét umb sal minn · sunnan-verðan  
 2 hávan brenna · hęr alls viðar;

- 4 þar bað hann einn þegn · yfir at ríða,  
þann's mér fórði gull · þat's und Fáfnir lá.

He made around my hall a south-facing,  
high host of all wood [FIRE] burn;  
there he bade one thane ride over,  
he who brought me the gold which 'neath Fathomer lay.

- 11 Reið góðr Grana · gull-miðlandi  
2 þar's fóstri minn · fletjum stýrði;  
einna þótti hann þar · öllum þetri,  
4 víkingr Dana, · í verðungu.

On Grane rode the good gold-dealer,  
where my foster-son ruled the benches;  
alone he seemed there better than all,  
the Viking of Danes, in the warband.

- 12 Svöfu vit ok unðum · í sýing einni  
2 sem hann minn bróðir · ofborinn véri;  
hvárt-ki knátti · hœnd yfir annat  
4 átta nóttum · okkart laggja.

We slept and were content in one bed,  
as if he were born my brother:  
neither did lay a hand o'er the other  
for eight nights, of us two.

- 13 Því brá mér Guðrún, · Gjúka dóttir,  
2 at ek Sigurði · svéfa'k á armi;  
þar varð'k þess vís · es vildi'g-a'k  
4 at þau véltu mik · í ver-fangi.

Thus Guthrun upbraided me, Yivick's daughter,  
that I slept on Siward's arm;  
there I became wise of that which I wanted not,  
that those two had tricked me in the catch of man.

- 14 Munu við of-stríð · alls til lengi  
2 konur ok karlar · kvikkvir fœðask;  
vit skulum okkrum · aldri slíta,  
4 Sigurðr, saman. · Søkks-tu, gýgjar-kyn!"

In great strife for far too long  
will men and women alive be born.  
We two shall end our age,  
I and Siward, together.—Sink, thou gow's kin!"



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# Second Lay of Guthrun

## (*Guðrúnarkviða aðra*)

Dating (Sapp, 2022): early C11th (0.759)–late C11th (0.199)

Meter: Ancient-words-law

### Introduction

TODO.

### The Slaying of the Nivlings (*Dráp Niflunga*)

P1 Gunnarr ok Hogni tóku þá gullit allt, Fáfnis arf. Ó-friðr var þá milli  
2 Gjúkunga ok Atla; kenndi hann Gjúkungum völd um and-lát Bryn-  
hildar. Þat var til sëtta, at þeir skyldu gipta hánum Guðrúnu, ok gáfu  
4 henni ó-minnis-veig at drekka áðr hon játti at giptast Atla. Synir Atla  
vóru þeir Erpr ok Eitill, en Svanhildr var Sigurðar dóttir ok Guðrú-  
6 nar. Atli konungr bauð heim Gunnari ok Hogni, ok sendi Vinga eða  
Knéfrøð. Guðrún vissi vélar ok sendi með rúnum orð at þeir skyldu  
8 eigi koma ok til jar-tegna sendi hon Hogni hringinn Andvaranaut ok  
knýtti í vargs-hár. Gunnarr hafði beðit Oddrúnar, systur Atla, ok gat  
10 eigi; þá fekk hann Glaumvarar, en Hogni átti Kostberu. Þeira synir vóru  
þeir Sólarr ok Snévarr ok Gjuki. En er Gjúkungar kómu til Atla, þá bað  
12 Guðrún sonu sína at þeir bæði Gjúkungum lífs en þeir vildu eigi. Hjarta  
var skorit ór Hogni en Gunnarr settr í orm-garð. Hann sló hǫrpu ok  
14 svéðði ormana, en naðra stakk hann til lifrar. Þjóðrekr konungr var með  
Atla ok hafði þar látit flesta alla menn sína. Þjóðrekr ok Guðrún kærðu  
16 harma sín á milli. Hon sagði hánum ok kvað:

Guthr and Hain then took all the gold, Fathomer's inheritance. Hatred was then between the Yivickings and Attle; he blamed the Yivickings for Byrnhild's passing. These were their terms, that they would marry off to

him Guthrun; and they gave her a forgetfulness-draught to drink before she agreed to be married off to Attle. The sons of Attle were Earp and Oatle, and Swanhild was Siward's daughter and Guthrun's. Attle invited to his home Guthur and Hain, and sent Winge or Kneefrith. Guthrun knew his wiles and sent a word with runes, that they should not come, and as a sign she sent Hain the ring Andwaresneat, and tied through it a wolf's hair. Guthur had asked for Ordrun's hand, Attle's sister, and did not get her; then he got Gleamware, and Hain had Costbeare. Their sons were Solwer and Snower and Yivick. And when the Yivickings came to Attle, then Guthrun asked her sons that they should ask for the life of the Yivickings, but they would not. The heart was cut out of Hain, and Guthur set in the serpent-yard. He struck his harp and soothed the serpents, but an adder stung him unto the liver. King Thedric was with Attle, and had there lost almost all of his men. Thedric and Guthrun recounted their griefs to each other. She spoke to him and quoth:

## The Second Lay of Guthrun

- 1 „Mér vas'k meýja; · móðir mik fódði,  
 2 björt í búri; · unna'k vel bróðrum—  
 unds mik Gjúki · gulli reifði,  
 4 gulli reifði, · gaf Sigurði.
- “A maiden was I of maidens; my mother raised me  
 bright in the bowers; I loved well my brothers—  
 until Yivick with gold endowed me,  
 with gold endowed me, and gave to Siward.

- 2 Svá vas Sigurðr · uf sonum Gjúka  
 2 sem vęri grónn laukr · ór grasi vaxinn,  
 eða hjqrtr hę-bęinn · um hvęssum dýrum,  
 4 eða gull glóð-rautt · af gręu silfri.“

So was Siward over the sons of Yivick,  
 like were a green leek out of grass grown,  
 or a hart, high-legged, amidst coarse beasts,  
 or gold, glowing-red, beside grey silver—

1–4 ALL | Cf. *Guðr I* 18, which shares the first two lines with only small differences, and the very similar description of Hallow in *HHund II* TODO: *Svá bar Hęlgi · af bildingum...*

2. grónn laukr ‘green leek’ | The leek was a highly valued plant. Compare *Vsp* 4 where the *grónn laukr* ‘green leek’ is said to have grown the first Golden Age. See also note there about its mythological significance.

- 3 unds mér fyr·munðu · mínir bróðr  
 2 at ek ętta ver · ǫllum frēmra;  
 sofa þeir né mottu-t · né of sakar dóma  
 4 áðr þeir Sigurð · svelta létu.

until my brothers begrudged me,  
 that I had a husband better than all;  
 sleep could they not, nor speak of anything,  
 before they made Siward die.

- 4 Grani rann at þingi, · gnýr vas at heýra,  
 2 en þá Sigurðr · sjalfr ęigi kom;  
 ǫll vǫru sǫðul-dýr · svęita stokkin  
 4 ok of vanið vási · of vegondum.

Grane ran from the Thing—a din was to be heard—  
 but then Siward himself came not.  
 All were the saddle-beasts [HORSES] with sweat covered,  
 and trained to toil under heavy men.

---

3 sǫðul-dýr ‘saddle-beasts [HORSES]’ | This kenning also occurs in a loose stanza by Norse King Anlaf “the Holy” Haraldson.

- 5 Gekk ek grátandi · við Grana róða,  
 2 úrug-hlýra, · jó frá’k spjalla;  
 hnipnaði Grani þá, · drap í gras hǫfði;  
 4 jór þat vissi: · ęigendr né lifðu-t.

I went, weeping, with Grane to speak,  
 teary-cheeked, the horse I asked for news.  
 Drooped Grane then; dropped his head in the grass;  
 the horse knew this: its owners lived not.

- 6 Lęgi hvarf-at, · lęgi hugir deildusk  
 2 áðr of fręgiak · folk-vǫrð at gram;  
 hnipnaði Gunnarr, · sagði mér Hęgni  
 4 frá Sigurðar · sǫrum dauða:

Long time passed not—long my thoughts were torn—  
 before I did ask the folk-ward about the prince.  
 Drooped Guthur; Hain told me  
 of Siward’s sore death.

- 7 Liggr of hęggvinn · fyr handan ver  
 2 Guðþorms bani, · of gefinn ulfum;  
 lít-tu þar Sigurð · á suðr-vega,  
 4 þá heýrir þú · hrafna gjalla,

6                    ornu gjalla, · ézli fegna,  
                      varga þjóta · umb veri þinum.

TODO.

Guthorm's bane, given to the wolves.  
Behold there Siward on the southern ways;  
then hearest thou ravens shrieking;  
eagles shrieking, of carrion rejoicing;  
wolves howling around thy husband.

...TODO...

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# Third Lay of Guthrun

## (*Guðrúnarkviða þriðja*)

**Dating** (Sapp, 2022): C10th (0.731)–early C11th (0.178)

**Meter:** *Ancient-words-law*

### Introduction

A very short narrative poem of ballad-type, depicting just a single scene. It is especially notable for its depiction of a trial by ordeal (trial by cauldron) and the mention of a woman being drowned in a bog.

Herch, one of Atle's concubines tells Atle that she has seen his wife Guthrun sleeping with Thedric. Atle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving picking up a white stone from boiling water (3). She further says that while she and Thedric did sit down together, they did so in mutual grief over the deaths of her brothers (4–5). She tells Atle to summon a German lord named Saxe, who knows how to carry out the trial. Seven hundred men arrive to witness the event (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must now prove her innocence by herself (7). She then puts her hand in the boiling water, and unscathed takes out the stones. She holds it up and shows it to the witnesses (8). Atle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so, but her hands are horribly scorched, and men lead her to a "foul bog", presumably to be drowned. The poet ends by laconically stating that Guthrun in such a way was "reconstituted for her affronts".

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### The Third Lay of Guthrun

Pr Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði Atla at  
 2 hón hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var þá allókatr. Þá  
 kvað Guðrún:

Herch was named the female thrall of Attle; she had been his concubine. She  
 told Attle that she had seen Thedric and Guthrun both together. Attle was  
 then wholly displeased. Then Guthrun quoth:

1 „Hvat ’s þér, Atli? · ξ, Buðla sonr,  
 2 es þér hryggd í hug; · hvi hlér þú éva?  
 Hitt myndi óðra · jorlum þykkja  
 4 at við menn mǣltir · ok mik séir.“

“What is with thee, Attle? Always, O son of Bodle,  
 art thou sad at heart—why laughest thou never?  
 TODO.”

2 „Tregr mik þat, Guðrún, · Gjúka dóttir,  
 2 mér í hollu · Herkja sagði  
 at þit Þjóðrekr · undir þaki svéfið  
 4 ok léttliga · líni verðið.“

“This troubles me, Guthrun, Yivick’s daughter:  
 in the hall has Herch told me  
 that thou and Thedric beneath thatched roof slept,  
 and ye lightly warded the linen.<sup>102</sup>”

<sup>102</sup>i.e., they threw off their clothes and slept together.

3 „Þér mun’k alls þess · eiða vinna  
 2 at inum hvíta · helga stęini,  
 at ek við Þjóðmar · þat-ki átta’k,  
 4 es vörðr né verr · vinna knátti,—

“To thee I will swear oaths of all of that—  
 by the white, holy stone—  
 that I did not do such a thing with Thedmar,<sup>103</sup>  
 which neither wife nor husband has been able to swear upon,—<sup>104</sup>

<sup>103</sup>Historically, Thedmar was the father of Thedric, who took over the kingdom after his father’s death (see Index). Thedmar may here be a scribal error for Thedric, a scribal error for “Thedmar’s son”, or a nickname due to conflation of the father and son.

<sup>104</sup>Guthrun says that she will prove her innocence through a trial by ordeal (that is, by lifting “the white holy stone” out of boiling water; see st. 8). She further strengthens her position by pointing out that no reliable person has sworn an oath attesting to her guilt.

4 nema ek halsaða · herja stilli,



- 2       jǫfur ó·neisinn, · ǫinu sinni;  
       aðrar vǫru · okkrar spækjur  
 4       es vit hǫrmug tvau · hnigum at rúnum.

unless I embraced the stiller of hosts [RULER = Thedmar]:  
 the unshamed prince, a single time.  
 Different were the dealings of us two,  
 when distressed [Guthrun and Thedric] we reclined in whispers.

- 5       Hér kom Þjóðrekr · með þrjá tǫgu,  
 2       líf þeir né ǫinir, · þriggja tega manna;  
       hrink-tu mik at bróðrum · ok at brynjuðum,  
 4       hrink-tu mik at ǫllum · á hǫfuð-niðjum.

Here came Thedric with thirty men;  
 of those thirty none still lives.—  
 Surround me with brothers and with byrned men;  
 surround me with all close kinsmen!

---

3 hrink-tu 'surround' | Consisting of *bring*, 2nd sg. imper. of *bringja* 'surround, encircle' + *þú* 'thou'. The clitic form *-tu* has caused devoicing.

- 6       Sænd at Saxa, · sunn-manna gram;  
 2       hann kann hēlga · hver vellanda;“  
       sjáu hundruð manna · í sal gingu  
 4       áðr kvæn konungs · í ketil 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' | It seems that the trial by cauldron was still foreign to the poet, who associated it with the Christian Saxons (or “Southmen”). This may date the poem to the time shortly before conversion period, something supported by Sapp (2022)'s statistical model.

- 7       „Kømr-a nú Gunnarr, · kalli'k-a Hǫgna,  
 2       sé'k-a siðan · svása bróðr;  
       sverði myndi Hogni · slíks harms reka,  
 4       nú verð'k sjölf fyr mik · synja lýta.“

“Now Guthre comes not; I cannot call on Hain;  
 I see not henceforth [my] beloved brothers.  
 by his sword would Hain avenge such an affront;  
 now must I for myself disprove the slanders!”

- 8 Brá hón til botns · björtum lófa  
 2 ok hón upp of tók · jarkna-stęina:  
 „Sé nú sęggir · —sykn em ek orðin  
 4 heilag-liga— · hve sjá hverr velli.“

She thrust to the bottom her bright palms,  
 and she up did take the arkenstones:  
 “Let men now see—I am proven innocent,  
 through holy means!—how this cauldron boils!”

---

2 jarkna-stęina ‘arkenstones’ | Gems, crystals; probably a borrowing from the Old English *eorcnan-stānas* ‘id.’ The modern English form *arkenstone* was coined by Tolkien.

- 9 Hló þá Atla · hugr í brjósti  
 2 es hann heilar sá · hendr Guðrúnar:  
 „Nú skal Herkja · til hvers ganga,  
 4 sú’s Guðrúnu · grandi vęnti.“

Then laughed the heart in Attle’s chest,  
 when he saw unscathed the hands of Guthrun:  
 “Now shall Herch to the cauldron go,  
 she who hoped for Guthrun’s harm.”

- 10 Sá-at maðr armligt, · hveṛr es þat sá-at,  
 2 hve þar á Herkju · hendr sviðnuðu;  
 leiddu þá mey · í mýri fúla,  
 4 svá þá Guðrún · sinna harma.

Man saw nothing pitiful, who did not see that:  
 how there on Herch the hands were scorched.  
 Led they that maiden into a foul bog;  
 so was Guthrun reconstituted for her affronts.

---

3 leiddu þá mey · í mýri fúla ‘Led they that maiden into a foul bog’ | I.e. to be drowned. Drowning in bogs was a common Germanic punishment for perjurers; see note to *Vsp* 38.

# Weeping of Ordrun

## (Oddrúnargrátr)

Dating (Sapp, 2022): C10th (0.954)  
Meter: Ancient-words-law

### From Burgny and Ordrun (*Frá Borgnýju ok Oddrúnu*)

P1      Heiðrekr hét konungr; dóttir hans hét Borgný. Wilmundr hét sá er  
2      var friðill hennar. Hon mátti eigi fœða börn áðr til kom Oddrún, Atla  
systir; hon hafði verit unnusta Gunnars, Gjúka sonar. Um þessa sögu  
4      er hér kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he  
called who was her lover. She could not bear children before Ordrun, Atle's  
sister, came to her. She had been the lover of Guthar, Yivick's son. Of this  
saw is here sung:

1      Heyrðað'k sēgja · í sōgum fornum  
2      hvē mēr of kom · til Morna-lands;  
ēngi mátti · fyr jorð ofan  
4      Heiðreks dóttur · hjalpir vinna.

I heard [it] said in ancient saws,<sup>105</sup>  
how a maiden came to Mornland;  
noone could—above the earth—  
find help for Heathric's daughter [= Burgny].

<sup>105</sup>Probably formulaic; cf. *Hildebrand* 1: *ik gi-bórta dat seggen* 'I heard it said' which likewise uses the 1sg pret. of 'hear' and the infinitive of 'say'. Both would go back to a Proto-Northwest Germanic phrase *\*ek (ga-)hauridō (þat) sagjaną*.

2      Þat frá Oddrún, · Atla systir,  
2      at sú mēr hafði · miklar sóttir;

- brá hon af **st**alli · stjórn-bitluðum  
 4 ok á **s**vartan · sǫðul of lagði.

This learned Ordrun, Attle's sister,  
 that the maiden [= Burgny] had great ailments;  
 she grabbed from the stable a rudder-bitted steed,  
 and a black saddle on [it] did lay.

- 3 Lét hon **mar** fara · mold-veg sléttan  
 2 unds at **há**ri kom · **h**oll standandi;  
 ok hon **inn** of gekk · **ę**nd-langan sal;  
 4 **sv**ipti hon sǫðli · af **sv**ongum jó  
 ok hon þat **or**ða · **alls** fyrst of kvað:

She let the steed journey on the smooth soil-way [EARTH],  
 until she came to the high standing hall,  
 and she inside did go the endlong hall.  
 She drew the saddle off the slender horse,  
 and she this word first of all did say:

---

3 ok hon ... sal 'and she ... hall' | The whole line is formulaic, see note to *Vkv* 8.

5 ok ... of kvað 'and ... did say' | The whole line is formulaic, see note to *Þrk* 2.

TODO: More stanzas...

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# Lay of Attle

## (*Atlakviða*)

Dating (Sapp, 2022): C10th (0.719)–early C11th (0.212)

Meter: *Speeches-meter, Ancient-words-law*

### Introduction

A famously archaic poem.

Attle sends his messenger Kneefrith to Guthur (1). He arrives at Guthur's hall, where the mood is one of unease, and addresses Guthur (2). Kneefrith invites him and his brother Hain to Attle's court (3), offering them treasures, weapons and land (4–5). Guthur asks his brother Hain for advice, since he has not heard of Attle having gold to give away (6).

### The Death of Attle (*Dauði Atla*)

PI Guðrún Gjúkadóttir hefndi bróðra sinna, svá sem frégt er orðit. Hon  
2 drap fyrst sonu Atla, en eptir drap hon Atla ok brendi hollina ok hirðina  
alla; um þetta er sjá kviða ort.

Guthrun Yivicksdaughter avenged her brothers, as has become famous. She first killed the sons of Attle, and after that she killed Attle, and burned the hall and the whole hird. Regarding that this lay is wrought.

### The Lay of Attle

I Atli sendi · ár til Gunnars

- 2 kunnan segg at ríða, · Knéfrøðr vas sá heitinn;  
at gørdum kom hann Gjúka · ok at Gunnars hǫllu,  
4 þekkjum arin-greypum · ok at bjóri svósium.

Attle sent—of yore—to Guthur  
a well-known messenger to ride; Kneefrith he was called.  
To the yards of Yivick he came, and to the hall of Guthur;  
to the hearth-surrounding benches, and to the lovely beer.

- 2 Drukku þar drótt-megir · —en dyljendr þogðu—  
2 vín í val-hǫllu, · vrēði sǫusk þeir Húna;  
kallaði þá Knéfrøðr · kaldri røddu,  
4 seggr inn suð-róni · sat hann á þekk hóm:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—  
wine in the walhall; they feared the wrath of the Huns.  
Then called Kneefrith with cold voice,  
the southern messenger, he sat on a high bench:

1 dyljendr ‘concealed ones’ | Finnur Jónsson (1932) reasonably interprets this as referring to Attle’s spies at Guthur’s court.

2 val-hǫllu ‘the walhall’ | The interpretation of this compound is difficult in the current context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale’, cognate with ‘Welsh’ but in ON referring to the French or Romans, stressing the southern location or appearance of the hall; or (3) *valr* ‘(collective) the battle-slain’, foreshadowing the inevitable death (feyness) of the Yivickings. If (3) is correct the word is linguistically identical to Walhall, Weden’s hall, whither the battle-slain go.

- 3 „Atli mik hingat sendi · ríða ørēndi,  
2 mar inum mēl-greypa, · Myrk-við inn ó-kunna  
at biðja yðr, Gunnarr, · at it á þekk kómið  
4 með hjólmum arin-greypum · at sókja hēim Atla.

“Attle sent me hither to ride with an errand,  
on the bit-champing steed through Mirkwood uncharted—  
to ask you, O Guthur, that ye two [= Guthur and Hain] on the bench come,  
with hearth-surrounding helmets, to seek the home of Attle.

- 4 Skjöldu kneguð þar vęlja · ok skafna aska,  
2 hǫlma gull-roðna · ok Húna męngi,  
silfr-gyllt sǫðul-klēði, · sęrki val-rauða,  
4 dafar, darraða, · drøsla mēl-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 Vøll létsk ykkar ok myndu gefa · víðrar Gnita-heiðar  
 2 af gęiri gjallanda · ok af gylltum stöfnum,  
 stórar meijðmar · ok staði Danpar,  
 4 hrís þat it męra · es meðr Myrk-við kalla.“

He also declared himself willing to give you two the field of wide Gnit-heath,  
 [and] of yelling spears and of gilded prowls,  
 great treasures and the place of Danp;  
 the renowned brush which men call Mirkwood.

- 6 Høfði vatt þá Gunnarr · ok Høgna til sagði:  
 2 „Hvat ręðr þú okkr, sęgr hinn øri, · alls vit slíkt heyrum?  
 Gull vissa'k ękki · á Gnita-heiði,  
 4 þat's vit ęttim-a · annat slíkt.

His head turned Guthur then, and said to Hain:  
 “What dost thou counsel us two, O younger man, as such a thing we hear?  
 I knew of no gold on the Gnit-heath  
 which we two should not own as much of.

- 7 Sjau ęigu vit sal-hús · sverða full,  
 2 hverju 'ru þęira · hjølt ór gulli;  
 mín vęit'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 skjöld hvítastan, · kominn ór hęll Kíars;  
 2 ęinn 's mín bętri · en sé allra Húna.“

[my] helmet and shield the whitest, come from Choser's hall;  
 mine alone is better, than [those] of all of the Huns might be!”

- 9 „Hvat hyggbrúði bęndu · þá's hón okkr baug sęndi,  
 2 varinn vøðum heiðingja? · Hykk at hón vørnuð byði!  
 Hár fann'k heiðingja · riðit í hring rauðum;  
 4 ylfskr es vęgr okkarr · at riða øręndi.“

“What thinkest thou the bride meant when she sent us a big  
 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:  
 wolvern is our road, if we ride that errand!”<sup>1106</sup>

<sup>1067</sup>That it is the more cautious Hain who speaks here is clear from Guthur's response in the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery, Guthur thinks that it is a warning that wolves will steal his treasure if he does not show up.

- 10 Niðjar-gi hvøttu Gunnar · né náungr annarr,  
 2 rýnendr né ráðendr, · né þeir's ríkir vöru;  
 kvaddi þá Gunnarr · sem konungr skyldi,  
 4 mærr í mjöð-ranni · af móði stórum:

No kinsmen Guthur, nor any other relation,  
 not counselors nor advisors, nor those who were powerful.  
 Then Guthur announced—as a king should,  
 renowned in the mead-hall—with great spirit:

- 11 „Rís-tu nú, Fjörtnir, · lát-tu á flēt vaða  
 2 greppa gull-skálar · með gumna höndum!

“Rise now, Ferner! Let on the benches wade forth  
 the golden bowls of warriors along the hands of men!”

---

1 Fjörtnir ‘Ferner’ | An otherwise unknown servant.

- 12 Ulfr mun ráða · arfi Niflunga,  
 2 gamlir gran-varðir, · ef Gunnars missir;  
 birnir blakk-fjallir · bíta þref-tönnum,  
 4 gamna grey-stóði, · ef Gunnarr né kœmr-at.“

The wolf will rule the inheritance of the Nivlings—  
 the old grey guardians [WOLVES]—if Guthur is absent.  
 Black-furred bears will bite with wrangling teeth—  
 amusing the bitch-pack—if Guthur comes not.”

- 13 Læddu land-rögni · lýðar ó-neisir,  
 2 grátendr, gunn-hvatan, · ór garði Húna;  
 þá kvað þat inn öri · erf-vörðr Högna:  
 4 „Heilir farið nú ok horskir · hvar's ykkir 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 inheritance-ward [SON] of Hain:  
 “Fare ye two now whole and wise wherever your heart may draw you!”

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1 lýðar ó-neisir ‘unshamed men’ | Compare the long-line on the Thorsberg chape (~160–240 AD):  
*wlþuþewar · ni waje-mārir* ‘Wolthew, the not ill-famed [FAMOUS]’.

- 14 Fetum létu fróknir · of fjöll at þyrja



- 2 mar ina mál-græypu, · Myrk-við inn ókunna;  
 hristisk ǫll Hún-mörk · þar's harð-móðgír fóru,  
 4 vróku þeir vand-stygga · vǫllu al-gróna.

With strides the braves made the bit-champing steed  
 rush o'er the fells through Mirkwood uncharted.  
 All Hunmark shook where the hard-minded went forth;  
 they drove the whip-shy horse along the allgreen fields.

- 15 Land sǫu þeir Atla · ok lið-skjalfar djúpar;  
 2 Bikka greppar standa · á borg inni höf,  
 sal of suðr-þjóðum, · slæginn sess-meðum,  
 4 bundnum rǫndum, · blækum skjöldum,

The land of Attle they saw, and ravines deep,  
 Bicke's soldiers standing on the high stronghold,  
 the hall of the southfolk built with seat-beams,  
 with bound rims, with pale shields,

- 16 dafar, darraða; · en þar drakk Atli  
 2 vín í val-hǫllu; · verðir sǫtu úti  
 at varða þeim Gunnari · ef þeir hér vitja kómi  
 4 með geiri gjallanda · at vekkja gram hildi.

daves, spears. And there drank Attle  
 wine in the wal-hall—watchmen sat outside  
 to watch for Guthur's men, if they came here to visit,  
 with yelling spears to wake the ruler with war.

- 17 Systir fann þeira snemnst · at þeir í sal kvómu,  
 2 bróðr hennar báðir, · bjóri vas hón lítt drukkin:  
 „Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna  
 4 við Húna harm-brögðum? · Hǫll gakk þú ór snemma!

Their sister found soonest they they had come into the hall—  
 her brothers both—on beer was she lightly drunk:  
 “Betrayed art thou now, Guthur; what wilt thou, powerful man, work  
 against the Hunnish harm-tricks? Go soon out of the hall!”<sup>107</sup>

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<sup>107</sup>Before anything evil might happen.

- 18 Bætr hefðir þú, bróðir, · at þú í brynju fórir,  
 2 sëm hjólmum arin-græypum · at séa þeim Atla;  
 sétir þú í sǫðlum · sól-heiða daga,  
 4 nái nauð-fólva · létir nornir gráta,

Better hadst thou, brother, if thou hadst gone in byrnie  
with hearth-surrounding helmets, to see the home of Attle;  
if thou hadst set in the saddle during sun-bright days  
need-pale corpses; if thou madest the norms cry,

- 19      Húna skjald-meyjar · herfi kanna  
2      en Atla sjalfan · létir í orm-garð koma;  
         nú 's sá orm-garðr · ykk of folginn.“

[and] the Hunnish shield-maidens to know the harrow;<sup>108</sup>  
and Attle himself hadst thou brought in the snake-pit—  
now that snake-pit has swallowed you two!”

<sup>108</sup> i.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

Guther answers:

- 20      „Sęinað 's nú, systir, · at samna Niflungum,  
2      langt 's at lęita · lýða sinnis til,  
         of rosmu-fjöll Rínar, · rekka ó-neįssa.“

“’Tis late now, sister, to gather the Nivlings;  
’tis far to look for the support of men:  
over the great fells of the Rhine for unshamed warriors.”

- 21      Fengu þęir Gunnar · ok í fjotur settu,  
2      vin Borgunda, · ok bundu fastla;  
         sjau hjó Hogni · sverði hvossu  
4      en inum átta hratt hann · í eld hęitan.

They caught Guther and in fetters placed him  
—the friend of the Burgends—and bound him firmly.  
Hain smote seven with a sharp sword,  
and the eighth one he threw into hot fire.

2. vin Borgunda ‘the friend of the Burgends’ | The historic Guther was king of the Burgundians. The manuscript has a small stroke above the *n* that abbreviates the syllable *ir*, indicating the plural *vinir* ‘friends’, who would then be the people binding Guther. This is probably due to a scribal misunderstanding of a not uncommon type, since the significance of the kenning had been forgotten. It is clearly old, for in *Walder* 46 Walder addresses Guther, whom he is just about to fight, by the identical phrase *wine Burgenda*.

- 22      Svá skal frókn · fjóndum verjask;  
2      Hogni varði · hęndr 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 [Guthur] if his [Hain's] life he wished—  
the ruler of the Gots—to buy with gold.<sup>109</sup>

<sup>1</sup> Svá ... verjask | Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and results in two typical four-line stanzas.

<sup>109</sup>The Huns try to make Guthur (the “ruler of the Gots”, cf. sts. 1, 3, 10) pay for Hain's life. Guthur instead responds with the following.

- 23        „Hjarta skal mér Høgna · í hendi liggja  
2        blóðugt, ór brjósti · skorit bald-riða,  
         saxi slíðr-þeitu, · 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].”

<sup>3</sup> saxi slíðr-þeitu ‘slide-biting sax’ | A short-sword with a blade so sharp that it draws blood when one slides the finger across it.

- 24        Skóru þeir hjarta · Hjalla ór brjósti,  
2        blóðugt, ok á bjóð lögðu · ok böru þat fyr Gunnar.

They cut the heart of Helle from the breast,  
bloody, and on a platter laid it, and bore it before Guthur.

- 25        Þá kvað þat Gunnarr, · gumna dróttinn:  
2        „Hér hefi’k hjarta · Hjalla ins blauða,  
         ólíkt hjarta · Høgna ins frókna,  
4        es mjök bifask · es á bjóði liggr;  
         bifðisk hǫlfu meirr · es í brjósti lá!“

Then quoth this Guthur, the lord of men:  
“Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—  
which quivers greatly when on the platter it lies;  
it quivered twice as much when in the breast it lay.”

- 26        Hló þá Høgni · es til hjarta skóru  
2        kvikvan kumbla-smið · —klökkva síðst hugði.  
         Blóðugt þat á bjóð lögðu · ok böru fyr Gunnar.

Hain then laughed as to the heart they cut  
the living wound-smith [WARRIOR = Hain]; he thought least of sobbing.  
Bloody on a platter they laid it, and bore it before Guthur.

- 27        Mérr kvað þat Gunnarr, · Gæir-Niflungr:

- 2 „Hér hefi'k hjarta · Høgna ins frókna,  
 ó·líkt hjarta · Hjalla ins blauða,  
 4 es lítt bifask · es á bjóði ligger;  
 bifðisk svá-gi mjök · þá's í brjósti lá!

Renowned Guthur quoth this, the Spear-Nivling:  
 “Here have I the heart of Hain the bold  
 —unlike the heart of Helle the soft!—  
 which quivers lightly when on the platter it lies;  
 it quivered not so much when in the breast it lay.

- 28 Svá skalt, Atli, · augum fjarri  
 2 seṁ munt · menjum verða;  
 es und einum mér · oll of folgin  
 4 hodd Niflunga: · lifir-a nú Høgni!

Thus shalt thou, Attle, be as far from the eyes  
 as thou wilt from the neck-rings.  
 With me alone is hidden all  
 the hoard of the Nivlings—now Hain lives not!

- 29 Ey vas mér týja · meðan vit tveir lifðum,  
 2 nú 's mér engi · es einn lifi'k;  
 Rín skal ráða · róg-malmi skatna,  
 4 svinn, ós-kunna · arfi Niflunga.

I always had doubt when we two lived;  
 now I have none when I alone live.  
 The Rhine shall rule the strife-ore of princes [GOLD]:  
 the swift [river] the os-born patrimony of the Nivlings!

- 30 Í veltanda vatni · lýsask val-baugar  
 2 heldr an á høndum gull · skíni Húna bõrnum.“

In tumbling water will the Welsh highs gleam,  
 rather than gold on the hands shine for the children of Huns!”

- 
- 31 “Ýkvið ér hvél-võgnum, · haptr 's nú í bõndum!”  
 “Turn ye the wheel-wagons, the captive is now in bonds!”

- 32 Atli inn ríki  
 TODO

- 33 „Svá gangi þér, Atli, · sëm þú við Gunnar áttir  
 2 ęiða opt of svarða · ok ár of nefnda  
 at sól inni suðr-höllu · ok at Sig-týs bergi,  
 4 hulkvi hvíl-þęðjar · ok at hringi Ullar,

“So may it go for thee, Attle, like thou hadst with Guthur  
 oaths often sworn and always mentioned,  
 by the south-facing sun and by Victory-Tew’s mountain,  
 by any pleasant bed and by the ring of Wouldler,

- 34 ok męirr þaðan · męn-vorð bituls,  
 2 dolg-ręgni, dró · til dauðs skókr.

TODO

- 35 Lifanda gram · lagði í garð,  
 2 þann’s skriðinn vas, · skatna męngi,  
 innan ormum. · En ęinn Gunnarr  
 4 hęipt-móðr hęrpu · hęndi kníði;  
 glumðu stręngir. · Svá skal golli  
 6 frókn hring-drifi · við fira halda!

Living, the prince was laid in the enclosure  
 (which was crawling) by a crowd of warriors  
 (with snakes inside). And Guthur alone  
 spitefully struck the harp with his hand;  
 its strings rang out. So shall hold  
 a brave ring-strewer his gold from men!

- 36 Atli lét

TODO

- 37 Út gekk þá Guðrún,

TODO

- 38 Umðu ęl-skálir · Atla vín-hęfgar  
 2 þá’s í hęll saman · Húnar tųlðusk,  
 gumar gran-síðir · gengu inn hvárir.

Clanged the ale-bowls of Attle, wine-heavy, out,  
 when in the hall together the Huns conversed,  
 TODO.

- 39 Út gekk þá Guðrún,

TODO

40 Skævaði þá in skirleita

TODO

41 Sona hefir þinna,

TODO

42 Kallar-a þú síðan

TODO

43 Ymr varð á bekkjum,

TODO

44 Gulli seri

TODO

45 Ö-varr Atli · móðan hafði sik drukkit;  
 2 vápni hafði hann ekki, · varnaði-t við Guðrúnu;  
 opt vas sá leikr betri · þá's þau lint skyldu  
 4 optarr of faðmask · fyr ǫðlingum.

Unwary Attle had drunk himself tired;  
 he had no weapons; did not beware Guthrun.  
 Oft their play was better when they gently would  
 more often embrace each other before the athlings.

46 Hón bæð broddi · gaf blóð at drekka,  
 2 hendi hæl-fússi, · ok hvelpa leysti;  
 hratt fyr hallar dyrr · ok hús-karla vakði,  
 4 brandi, brúðr, heitum; · þau lét hón gjöld bróðra.

With a blade she gave the bed blood to drink,  
 —with a hell-eager hand—and loosened the whelps,  
 blocked the doors of the hall and awoke the housecarls,  
 the bride, with hot flame—so she repaid her brothers!

47 Eldi gaf hón alla · es inni vöru  
 2 ok frá morði þeira Gunnars · komnir vöru ór Myrk-heimi;  
 forn timbr fellu, · fjar-gús ruku,

- 4           **b**ór Buðlunga, · **b**runnu ok skjald-meyjar,  
               **i**nni; aldr-stamar · hnigu í **ç**ld hęitan.

To the fire she gave all who were within  
 and from the murder of Guthers men had come from Mirkham.  
 Ancient timbers fell, great houses smoked—  
 the settlement of the Budlungs—also the shield-maidens burned  
 inside; short of life, they sunk into hot fire.

- 48           Full-rótt's umb þetta; · fęrr ęngi svá síðan  
 2           brúðr í brynju · bróðra at hęfna;  
               hón hęfir þriggja · þjóð-konunga  
 4           ban-orð borit, · björt, áðr sylti.

'Tis told fully about this: henceforth none will go so,  
 a bride in byrnie her brothers to avenge.  
 She has of three great kings  
 borne the bane-word—bright woman—before she must die.

---

4 ban-orð borit 'borne the bane-word' | <sup>110</sup>

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<sup>110</sup> i.e. "she has caused the deaths of three great kings." This expression and its Germanic and Indo-European relatives is discussed in detail in Watkins (1995)[417–422].

- 49           Enn segir gløggra í Atlamálum inum grón-lenskum.  
 Yet says it more clearly in the Greenlendish Speeches of Attle.
-





# Greenlandish Speeches of Attle

## (*Atlamól in grónlendsku*)

Dating (Sapp, 2022): late C11th (o.472)

Meter: *Speeches-meter*

### Introduction

The **Greenlandish Speeches of Attle** are only preserved in R. The poem is composed in *Speeches-meter* throughout. Unlike the preceding *Akv*, it seems actually to have been composed in one of the Norse settlements on Greenland, for in st. 18 the poet makes reference to a “white bear”. The polar bear (*Ursus maritimus*) is indeed found on Greenland, but not on Iceland or the Scandinavian peninsula. To what inhospitable northern wastes the Norse had brought the legends about Attle (*Attila*)!

The language of the poem is noticeably younger than its predecessor; most notably the sound change *vr-* > *r-* is consistently applied.

---

### The Greenlandish Speeches of Attle

- 1 Frétt hefir **q**ld **ó**-fj · þá's **ę**ndr um gǫrðu  
2 **s**ęggir **s**am-kundu, · **s**ú vas nýt fęstum;  
**ó**xtu **ę**in-męli, · **y**ggst vas þeim síðan  
4 ok it **s**ama **s**onum Gjúka · es vǫru **s**ann-ráðnir.

Unfew [many] people have learned when... TODO.

TODO: More stanzas!

---



# Goadings of Guthrun

## (*Guðrúnarhvöt*)

Dating (Sapp, 2022): early C11th (0.781)–late C11th (0.177)

Meter: *Ancient-words-law*

### Introduction

TODO: INTRODUCTION.

### From Guthrun (*Frá Guðrúnu*)

Pr Guðrún gekk þá til sévar er hon hafði drept Atla, gekk út á séinn ok  
2 vildi fara sér. Hon mátti eigi sökkva. Rak hana yfir fjörðinn á land Jó-  
naks konungs. Hann fekk hennar. Þeira synir voru þeir Sqrli ok Erpr  
4 ok Hamðir. Þar fóddisk upp Svanhildr Sigurðar dóttir. Hon var gift  
Jormunrekk inum ríkja. Með hánun var Bikki. Hann réð þat at Rand-  
6 vér konungs son skyldi taka hana; þat sagði Bikki konungi. Konungr  
lét hengja Randvé en troða Svanhildi undir hrossa fótum. En er þat  
8 spurði Guðrún þá kvaddi hon sonu sína.

Guthrun then went to the sea after she had slain Atle; walked out into the sea and wanted to take her own life. She could not sink. She was driven across the firth to the land of king Enacker. He got her. Their sons were Sarrel and Earp and Hamthrew. There Swanhild, Siward's daughter was raised up. She was married to Erminric the powerful; with him was Bicke. He counseled that Randwigh, the king's son, should rape her; this Bicke told the king. The king had Randwigh hanged and Swanhild trampled under horses' feet. But when Guthrun learned of this she called on her sons.

## The Goading of Guthrun

- 1 Þá frá'k sennu · slíðr-feng-ligasta,  
2 trauð mól talit · af trega stórum,  
es harð-huguð · hvatti at vígi  
4 grimmum orðum · Guðrún sonu:

That gibing I've found most direly caught—  
loth speeches told from great grief—  
when hard-hearted she goaded to war,  
with fierce words, Guthrun, her sons:

- 2 „Hví sitið? · Hví sofið lífi?  
2 Hví tregr-at ykk · tēiti at mēla?  
es Jǫrmunrekr · yðra systur,  
4 unga at aldri, · jóm of traddi,  
hvitum ok svörtum · á hęr-vegi  
6 grôm, gang-tòmum · Gotna hrossum.

“Why sit ye two? Why sleep ye your lives away?  
Why troubles it you not to speak merrily?  
when Erminric has had your sister,  
young of age, trampled with steeds;  
with whites and blacks on the war-path,  
with grey, pacing, Gotnish horses!

---

3–6 es ... hrossum. ‘when ... horses!’ | Repeated almost identically in *Hamð* 3.

- 3 Hléjandi Guðrún · hvarf til skemmu,  
2 kumbl konunga · ór kęrum valði,  
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;  
the gloomy men loaded themselves on the backs of steeds.

- 4 Þá kvað þat Hamðir · inn hugum stóri:  
2 „Svá kom-a'k męirr aprt · móður at vitja  
geir-Njǫrðr hniginn · á Goð-þjóðu  
4 at þú ęrfi · at ęll oss drykkir,  
at Svanhildi · ok sonu þína.“

Then Hamthw quoth this, the great of heart:  
“TODO.

that thou drink a death-toast to us all;  
to Swanhild and thy sons.”

- 5      Guðrún grátandi, · Gjúka dóttir,  
2      gekk treg-liga · á tái sitja  
ok at tēlja, · tǫrug-hlýra, móðug spjöll · á margan veg:

Guthrun weeping, Yivick's daughter,  
walked TODO.  
and to tell with teary cheeks  
gloomy words in many ways:

- 6      „Þrjá víska'k ǫlða, · þrjá víska'k arna,  
2      vas'k þrimr verum · vegin at húsi;  
ǫinn vas mér Sigurðr · ǫllum bættri  
4      es bróðr mínir · at bana urðu.

“Three fires I've known, three hearths I've known;  
for three husbands I've been brought to the house.  
Alone was Siward to me better than them all,  
he whose bane my brothers became.

TODO: Bunch of verses.

- 7      Gekki ek til strandar, · grōm vas'k nornum,  
2      vilda'k hrinda · stríð grið þeirra;  
höfu mik, né drekkðu, · hávar bǫgur,  
4      því land of sté'k · at lifa skylda'k.

I walked to the shore, wroth against the norms;  
I wished to break their stubborn peace.  
The high waves lifted me—drowned me not;  
I stepped aland since I was meant to live.

- 8      Gekki ek á bæð · —hugða'k mér fyr bættra—  
2      þriðja sinni · þjóð-konungi;  
ól ek mér jóð, · ǫrfi-vörðu  
4      [...] · Jónakrs sona.

TODO.

---

4 sona | emend.; *sonum* R

TODO: stanzas

- 9      Fjöld man'k bǫlva, · [...]  
2      bæt-tu, Sigurðr, · inn blakka mar,  
hest inn hrað-fóra · lát-tu hinig renna!

- 4           Sitr eigi hér · snor né dóttir  
            sú's Guðrúnu · gæfi hnossir.

I recall a multitude of bales; [...];  
saddle, O Siward, thy black steed,  
the quick-pacing horse; let him run hither!  
Here sits nowise TODO.

- 10          Mínns-tu, Sigurðr, · hvat vit mēltum  
2          þá's vit á bēð · bēði sótum?  
            at þú myndir mín · móðugr vitja,  
4          halr, ór hēlju, · en ek þín ór hēimi.

Recallest thou, Siward, what we said,  
when on the bed we both did sit?  
That thou wouldst me, O mighty man,  
visit from Hell, and I thee from the world.

- 11          Hlaðið ér, jarlar, · eiki-kostinn,  
2          látið þann und himni · hēstan verða!  
            Megi brænna brjóst · bqlva-fullt eldr  
4          umb hjarta [...] · þiðni sorgir!“

Load, ye earls, the oaken pile [PYRE]!  
Let it beneath heaven become the highest!  
May fire burn my curse-filled chest,  
unto the heart ... may the sorrows melt away!”

2 himni 'heaven' | emend.; bilmi 'prince' R

- 12          Jǫrlum 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 sorrow decrease,  
as this grief-chain was recounted!

# Speeches of Hamthrew

## (*Hamðismól*)

Dating (Sapp, 2022): C10th (c.885)

Meter: *Ancient-words-law, Speeches-meter*

### Introduction

Two poems? TODO: discuss the stoning of the sons of Enacker in Brage and Jordanes.

### The Speeches of Hamthrew

1 Spruttu á tái · tregnar iðir  
2 gróti alfa · in glý-stömu  
ár of morgin · manna bqlva  
4 sútir hverjar · sorg of kvęykva.

TODO.

2 Vas-a þat nú · né i gér  
þat hefir langt · liðit síðan  
es fátt fornara · fręmr vas þat hqlfu  
4 es hvatti Guðrún · Gjuka borin  
sonu sína unga · at hefna Svan-hildar.

That was not now nor yesterday;  
a long time has passed since;  
little is older; TODO;  
when Guthrun, born to Yivick, goaded  
on her young sons to avenge Swanhild.

- 3 „Systir vas ykkur · Svan-hildr of hęitin  
 2 sú's Jǫrmunrekr · jóm of traddi  
 hvítum ok svǫrtum · á hęr-vegi  
 4 grôm gang-tǫmum · gotna hrossum.

„The sister of you both was called Swanhild,  
 she whom Erminric trampled with steeds;  
 with whites and blacks on the war-path,  
 with grey, pacing, Gotnish horses!

- 4 Eptir 's ykkur þrungit · þjóð-konunga,  
 2 lifið ęinir ęr þátta · ętta minnar;  
 ęin-stóð em'k orðin · sem ęsp i holti,  
 4 fallin at fręndum · sem fura at kvisti,  
 vaðin at vilja · sem viðr at laufi,  
 6 þá's in kvist-skóða · kǫmr umb dag varman.”

TODO

- 5 Hitt kvað þá Hamðir · inn hugum stóri:  
 2 „Litt myndir þá, Guðrún, · leyfa dóð Hęgna  
 es þęir Sigurð · svefni ór vǫkðu;  
 4 sats-tu á beð · en banar hlógu.

TODO

- 6 Bókr vóru þinar · inar blá-hvítu  
 2 ofnar vǫlundum, · flutu i vers dreyra;  
 svalt þá Sigurðr, · satst yfir dauðum,  
 4 glýja né gáðir; · Gunnarr þer svá vildi.

TODO

- 7 Atla þóttisk þú stríða · at Erps morði  
 2 ok at Eitils aldr-lagi, · þat vas þer enn verra!  
 Svá skyldi hvern ǫðrum · verja til aldr-laga  
 4 sverði sár-beitu · at sér né striddi-t.“

TODO

- 8 Hitt kvað þá Sǫrli, · svinna hafði hann hyggju:  
 2 Vil'k-at við móður · mǫlum skipta;  
 orðs þikkir enn vant · ykkru hvǫru;  
 4 hvers biðr nú, Guðrún, · er at gráti né fǫr-at?

TODO



- 9 Bróðr grát þú þína · ok buri svása,  
 2 niðja ná-borna · leidda nér rögi;  
 okkr skalt ok, Guðrún, · gráta báða  
 4 es hér sitjum fægir á mörum, · fjarri munum deyja.

TODO

- 10 Gengu ór garði · gørvir at eiskra; liðu þá yfir ungir · úrig fjöll  
 mörum hún-lændskum, · morðs at hefna.

TODO

- 11 Þá kvað þat Erpr · einu sinni,  
 2 mér of lék · á mars baki:  
 „Illt 's blauðum hal · brautir kenna;”  
 4 kóðu harðan mjök · hornung vesa.

TODO

- 12 Fundu á stréti · stór-brögð-óttan:  
 2 „Hvé mun jarp-skammr · okkr full-tingja?”

They found on the street the most clever one:  
 “How can the short brownhair assist us?”

1 stréti ‘street’ | A Roman loanword used specifically for a paved road or a street in a town. It probably emphasises the southern geography in which these events transpire.

- 13 Svaraði inn sundr-móðri, · svá kvaðsk veita myнду  
 2 full-ting frændum · sem fōtr ǫðrum.  
 „Hvat megi fōtr · fōti veita  
 4 né hold-gróin · hōnd annarri?”

He of sundry mother answered; said that he would  
 give his kinsmen assistance like a foot another.—  
 “What can a foot give to a foot,  
 or a flesh-grown hand to another?”

- 14 Drögu ór skíði · skíði-earn,  
 2 mēkis eggjar · at mun flagði;  
 þverrðu þrótt sinn · at þriðjungi,  
 4 létu mōg ungan · til moldar hníga.

They drew from their sheaths their sheath-irons [SWORDS],  
 the blade's edges, at the behest of the ogress.  
 They used up their strength on the third brother;  
 they let the young lad sink down to the earth.

2 at mun flagði 'at the behest of the ogress' | They were acting according to the will of a cruel norn (*flagð*); cf. the next-to-last st./4b (TODO), *Reg* 2, *Sigsk* 7.

...TODO: more stanzas...

- 15 Hitt kvað þá Hamðir · inn hugum stóri:  
 2 „Óstir Jǫrmunrekkr · okkarrar kvǫmu  
 bróðra sam-móðra · innan borgar þinnar;  
 4 fótr sér þú þína · höndum sér þú þínum  
 Jǫrmunrekkr orpit · i ǣld heitan!“

This then Hamthew quoth, the great of heart:  
 “Thou didst incite, O Erminric, that we both came,  
 brothers of the same mother, into thy stronghold!  
 Thou seest thy feet, thou seest them with thy hands,  
 O Erminric, hurled into the hot fire!”

- 16 Þá raut við · inn regin-kunngi  
 2 Baldr i brynju · sem Björn hryti:  
 „Grýtið ér á gumna · alls gęirar né bíta  
 4 eggjar né jǫrn · Jónakrs sonu!“

Then roared back the Reins-begotten  
 Balder in his byrnie [WARRIOR > = Erminric] like a roaring bear:  
 “Stone ye the men!—for spears will not bite  
 —no edges nor irons—Enacker’s sons!”

---

1 raut | metr. emend.; braut R

---

1 regin-kunngi ‘Reins-begotten’ | Born of the gods. As attested by Jordanes, the Gotnish Amals, the house to which Erminric belonged, ultimately claimed descent from the hero *Gapt*. He is, however, easily identified with ON *Gaur* ‘Geat’, a name for the god Woden.

... TODO ...

- 17 Vǣl hǫfum vit vegit, · stǫndum á val Gotna  
 2 ofan egg-móðum · sem ęrnir á kvisti;  
 góðs hǫfum tírar fengit · þótt skylim nú eða i gęr deýja,  
 4 kveld lifir maðr ekki · ęftir kvið norna.

“Well have we two fought, we stand on the corpses of the Gots:  
 above the edge-weary [SLAIN] like eagles on a branch.  
 We’ve won great glory, even if we should die now or tomorrow—  
 man lives not one evening after the verdict of the norns!”

- 18 Þar fell Sǫrli · at salar gaffi,  
 2 en Hamðir hné · at hús-baki.

There fell Sarrel by the hall’s gables,  
 and Hamthew sank down by the back of the house.

---



# Leeds of Hindle

## (Hyndluljóð)

Dating (Sapp, 2022): late C11th (c.996)

Meter: Ancient-words-law

- 1 „Vaki mēr meýja, · vaki mín vina,  
2 Hyndla systir, · es í helli býr;  
nú 's røkr røkra, · ríða vit skulum  
4 til Val-hallar · ok til vés heilags.

“Wake, O maiden of maidens; wake, my friend,  
Hindle, sister, who livest in the cave!  
Now's the twilight of twilights; we two shall ride  
to Walhall, and to the holy wigh!

- 2 Biðjum Hērja-föðr · í hugum sitja,  
2 hann geldr ok gefr · gull verðugum,  
gaf hann Hērmodi · hjalm ok brynju,  
4 en Sigmundi · sverð at þiggja.

Let us bid the Father of Hosts (= Woden) to remain in good spirits;  
he pays and gives gold to the worthy.  
He gave Harmod helmet and byrnie,  
and Syemund a sword to receive.

2 hann geldr ok gefr · gull verðugum ‘he pays and gives gold to the worthy’ | Closely related to *HHund I* 9/3, which is why Finnur Jónsson (1932), Guðni Jónsson (1954) emend *verðugum* ‘the worthy’ to *verðugu* ‘the retinue’.

- 3 Gefr hann sigr sonum, · en svinnum aura,  
2 mēlsku mǫrgum · ok man-vit firum,  
byri gefr brǫgnum, · en brag skǫldum,

4           gefr hann mann-sęmi · mǫrgum rekki.

He gives victory to sons and ounces 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 ę við þik · ęin-art láti;  
            þó 's hǫnum ó-títt · við ȝotuns brúðir.

To Thunder I will bloot; of this I will bid,  
that he always be upright with thee  
even though he hates the ettin's brides.

5           Nú tak-tu ulf þinn · ęinn af stalli,  
2           lát hann rinna · með runa mínum.“—  
            „Seinn es ȝoltr þinn · ȝoð-veg troða,  
4           vil'k-at mar mín · mętan hlóða.

Now take thy one wolf from the stable;  
let him run alongside my boar.”—  
“Slow is thy boar to tread the Godways;  
I wish not to load my noble steed.

6           Fló ert Freyja, · es freistar mín,  
2           vísar þú augum · á oss þannig,  
            es hafir ver þinn · í val-sinni  
4           Óttar unga · Innsteins bur.“

False art thou, Frow, who temptest me;  
thou showest thy eyes on us this way  
since thou hast thy lover on the slain-path:  
the young Oughter, Instone's offspring.”

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2–3 vísar ... val-sinni 'thou showest ... slain-ways' | i.e., “You only show favour to me because you want me to help your lover”. For the expression cf. *Sigrdr* 3/3 and note.

7           „Dulið est Hyndla, · draums ętla'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 gerðu,  
 dvergar tveir · Dáinn ok Nabbi.

There where the boar Goldenbristle glows,  
 the Hildswine, which for me made  
 the two skilful dwarfs Döwen and Nab.

---

2 Hildisvíni 'Hildswine' | The 'battle-swine', presumably an alternative name of Goldenbristle.

- 9 Senn í sððlum · sitja vit skulum  
 2 ok of jófra · éttir dóma,  
 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 vøðjat · vala malmi  
 2 Öttarr ungi · ok Angantýr;  
 skylt 's at veta, · svá't skati hinn ungi  
 4 fðður-leið hafi · ept frændr 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 Hørg hann mér gerði · hlaðinn stëinum;  
 2 nú 's grjót þat · at glëri orði;  
 rauð hann í nýju · nauta blóði;  
 4 é trúði Öttarr · á ósynjur.

A harrow he made me, loaded with stones;  
 now that stone-pile has turned into glass.  
 He reddened it in the fresh blood of oxen;  
 always did Oughter trust on the Ossens.

- 12 Nú lát forna · niðja talða  
 2 ok upp-bornar · éttir manna  
 hvat 's Skjoldunga, · hvat 's Skilfinga,  
 4 hvat 's Qðlinga · hvat 's Ylfinga  
 6 hvat 's höld-borit, · hvat 's hërs-borit  
 mest manna val · und Mið-garði?“

Now let ancient kinsmen be counted,  
 and the high born lineages of men:  
 What's of Shieldings? What's of Shilvings?  
 What's of Athlings? What's of Wolvings?  
 What's born of hero? What's born of chief,  
 the greatest choice of men within Middenyard?"

- 13 „Þú ert Óttarr · borinn Innsteini,  
 2 en Innsteinn vas · Alfi inum gamla,  
 Alfr vas Ulfi, · Ulfr Séfara,  
 4 en Sэфari · Svan inum rauða.

“Thou<sup>111</sup> 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.

<sup>111</sup> Hindle, maybe in a trance-like state, speaks straight to Oughter.

- 14 Móður átti faðir þinn · męnjum gоfga,  
 2 hygg at hėti · Hlédís gyðja,  
 Fróði vas faðir þęirar, · en Friund móðir;  
 4 qll þótti ętт sú · með yfir-męnnum.

Thy father won thy esteemed mother with torcs,  
 I think that she was called Leedise the gidden.  
 Frood was her father and Friend her mother;  
 all that lineage seemed to be among overmen.

3 *Friund* | emend. from meaningless *ffriaut* F

- 15 Auði vas áðr · qflgastr manna,  
 2 Halfdanr fyrri · hęstr Skjoldunga,  
 frég vöru folk-víg, · þau's framir gęrðu,  
 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 Eflðisk við Eymund · óðstan manna  
 2 en vá Sigtrygg · með svolum eggjum,  
 ęiga gekk Almveig, · óðsta kvinna,  
 4 ólu þau ok ęttu · átján sonu.

He (= Halfdane) became the in-law of Iemund, the noblest of men,  
 but he slew Syetrue with cool edges.



He went to have Elmwey, the noblest of women;  
they begot and had eighteen sons.

1 Eðfðisk 'became the in-law' | Lit. "was strengthened by". Elmwey was Iemund's daughter or sister.

- 17 Þaðan eru Skjöldungar, · þaðan eru Skilfingar,  
2 þaðan eru Qðlingar, · þaðan eru Ynglingar,  
þaðan es hçld-borit, · þaðan es hçrs-borit,  
4 mest manna val · und Mið-garði;  
allt 's þat étt þín, · Óttarr heimski.

Thence come Shieldings! Thence come Shilvings!  
Thence come Athlings! Thence come Ingling!<sup>a</sup>  
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!"

<sup>a</sup>Note the contradiction with v. 12. Since the Inglingings have already been mentioned (under the name Shilvings, for the difference between the two see Index), it seems likely that Wolvings is the original reading.

- 18 Vas Hildigunnr · hennar móðir,  
2 Svöfu barn · ok Sç-konungs;  
alt 's þat étt þín, · Óttarr heimski.  
4 varði at viti svá, · viltu çnn lçngra?

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 · drçngja móður,  
2 ólusk í étt þar · óðstir kappar,  
Fraðmarr ok Gyrðr · ok Frekar báðir,  
4 Ámr ok Jçsurmarr, · Alfr hinn gamli.  
varðar at viti svá, · viltu çnn lçngra?

Day had Thure, the mother of valiant men;  
in that lineage were begotten the noblest champions:  
Fradmer and Yird, and both Frekes;  
Ame and Essirmer; Elf the old.—  
It is meaningful that one might know thus; wilt thou yet further?

- 20 Ketill hét vinr þeira · Klypps arf-þegi,  
2 vas hann móður-faðir · móður þinnar;  
þar vas Fróði · fyrr çnn Kári,

4            en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip;  
he was the father of thy mother's mother.  
There was Frood, yet earlier Keer,  
but by Hild was Highelf begotten.

...

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# West Germanic Heroic Poetry



# Lay of Hildbrand

## *(Hildebrandslied)*

**Dating:** C8th

**Meter:** *Ancient-words-law*

### Introduction

For the text of original poem I present the manuscript text with as few textual emendations as possible. As for the orthography, I have found it impossible to produce a normalised without too heavily distorting the received text, being as it is, a blend of several dialects (one need only observe the treatment of the name Thedric, which appears thrice, and each time in a markedly different form). Apart from my typical practice of capitalising proper names, marking prefixes with ⟨·⟩ and compounds with ⟨-⟩, and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have done the following changes in order to clarify etymological relationships and make the text somewhat more wieldy. Of these, 8–10 have also been noted in the apparatus where they occur:

1. Consistently replaced both *p* (wynn) and *uu* with *w*.
2. Consistently replaced *c* with *k*.
3. Consistently replaced *qu* with *kw*.
4. Consistently replaced *t* with *ȝ* in positions affected by the Second Sound Shift.
5. Replaced *th* with *þ*.
6. Replaced *e* with *ē* when reflecting an original a-vowel affected by *i*-mutation.
7. Removed unetymological double *nn*.
8. Restored initial *h*- where etymological and/or metrically required.

9. Removed initial *b*- unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where they appear in *cæsuræ*, the words *kwad Hilti-brant* 'Hildbrand quoth' (found in ll. 30, 49, and 58) replace the usual interpunct. Due to their hypermetrical nature, I had originally planned to remove these, and instead indicate the speaker in the margins—but after comparison with various Norse stanzas (e.g. *Reg* 3, wherein the words *kvað Loki* 'Lock quoth' appear in the stanza's first *cæsura*), I have come to believe that these represent an ancient oral interjection, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of ms. should have influenced the four centuries younger scribe of **R** in such a minor point.)

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## 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 seggen  
 2 daṭ sih **ur**·hêṭṭun · **aenon** muoṭin:  
**Hilti**-brant ęnti **Hadu**-brant · untar **hęr**jun ṭwēm  
 4 sunu-fatar·ungo · iro **saro** rihtun  
**gar**utun sé iro **güd**-hamun · **gurt**un sih iro swert ana  
 6 **hę**lidos ubar **h**ringa · dó sie ṭó dero **hiltu** ritun.

I have heard it said  
 that two contenders alone did meet:  
 —Hildbrand and Hathbrand—under two hosts.  
 Son and father ordered their armour,  
 readied their war-cloths, girded on their swords,  
 the heroes over the mailcoats—when to that fray they rode.

6 **h**ringa | *ringa* ms.

3 untar hęrjun ṭwēm ‘under two hosts’ | Either man was a champion of his army.

- Hilti**-brant gi·mahalta · —her was **hêrôro** man  
 8 **fer**āhes **frô**tôro— · her **frágén** gi·stuont  
**fô**hém wortum · hwer sín **fater** wári  
 10 **fir**jo in **f**olkhe · [...]   
 [...] · „eddo hwe-líhhes **knuos**les dú sis  
 12 **ibu** dú **mí** **ē**nan sagés · ik **mí** de **ôdre** wêt  
**kh**ind in **kh**unink-ríkhe · **kh**ūd ist mín al irmin-deot“

Hildbrand spoke—he was the hoarier man,  
 more learned of life—he began to ask  
 in few words who his father might be  
 of men in the troop, [...]   
 [...] “or of which lineage thou be—  
 if thou tell me one I the others will know.  
 O child, in the kingdom I know all great men.”

7 gi·mahalta | *beribrantes sunu* ‘Harbrand’s son’ add. ms. 9 hwer | *wer* ms. 11 hwe-líhhes | *welíbbes* ms. 13 **kh**unink-ríkhe | *chunnincriche* ms.

8 ferāhes frôtôro ‘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 · üsere liuti

- 16        *alte anti fróte · dea êrhina wárun*  
           *ðaṭ Hilti-brant haeṭṭi mín fater · ih heṭṭu Hadu-brant*  
 18        *forn her ôstar gi-weṭ · flôh her Ôt-akhres níd*  
           *hina miti Þeot-ríhhe · çnti sínero degano filu*  
 20        *her fur·laeṭ in lante · lúṭṭila siṭṭen*  
           *brút in búre · barn un-wahsan*  
 22        *arbjo-laosa · her raet ôstar hina*  
           *des sîd Det-ríhhe · darba gi-stuontun*  
 24        *fateres mínes · ðaṭ was só friunt-laos man*  
           *her was Ôt-akhre · um-meṭ ṭirri*  
 26        *degano deḡkhisto · unti Deot-ríkhhe*  
           *her was eo folkhes aṭ çnte · imo was eo fehēṭa ṭi leop*  
 28        *khûd was her · khóném mannum*  
           *ní wániu ih iu líb habbe.“*

Hathbrand spoke, Hildbrand's son:

“This our liegemen said to me—

the old and learned who earlier lived—

that Hildbrand my father was called—I'm called Hathbrand.

Long ago he turned east—he fled Edwaker's hate—

away with Thedric and his multitude of thanes.

He left in the land a little one to stay;

a bride in the bower, a bairn ungrown,

heritance-less. He rode away east,

at which time Thedric was in great need

of my father—that was so friendless a man!

He was toward Edwaker utterly hostile;

the dearest of thanes under Thedric;

he was always in the front of the troop; him did always the fighting gladden;

known was he among keen men.

I do not think he still lives.”

18 *gi-weṭṭ* | *gibueit* ms. 21 *brút* | *prut* ms. 22 *her raet* | *heraet* ms. 23 *gi-stuontun* | *gistuontun* ms. 24 *fateres* | *fatereres* ms. 26 *Deot-ríkhhe* | *darba gistontun* add. ms. 27 *fehēṭa* | *pebeta* ms. 28 *khóném* | *chonnem* ms.

15 *Ḍaṭ ... liuti* | The scansion of this line is inscrutable (cf. l. 42), but the needed alliteration is missing.

- 30        „Wēṭṭu Irmin-got (kwad Hilti-brant) obana ab hevane  
           *ðaṭ dú neo dana halt mit sus sippan man · dink ni gi·leṭiós“*  
 32        *want her dó ar arme · wuntane bauga*  
           *khēisur-ingu gi-tán · só imo sie der khuning gap*  
 34        *hunjo truhtin · „ðaṭ ih dír iṭ nú bí huldí gibu“*

“I call on Ermin God as witness from heaven above,  
 that thou never henceforth with such close kin shouldst lead dispute!”  
 Then he wound from his arm twisted bighs,



made of Caesar's coin, which him the king had given,  
the lord of the Huns.—“This I now give thee out of holdness.”

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30 hevane ‘heaven’ | *beuane* ms.

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30 hevane ‘heaven’ | A likely Old Saxon form, which merits some discussion on the relation between the synonymous *bimil* and *bevan* in Old Saxon and High German. 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 *bevan* is heavily stereotyped; it is never used in prose, and in poetry (*Heli* and *OSGen*) its use is heavily stereotyped, being restricted to 5 cpds and 3 genitive expressions. As a simplex, it is never used in any other form than the gen. sg. Of course, it must have been used in some other context, since it has left descendants in modern Low German dialects.

In any case these facts pose serious difficulties for the providence of the poem. If *Hildebrand* is an originally OHG text (cf. Note to l. 47), translated into OS in a scribal context, it seems very strange that a translator would replace the neutral *bimil* with the rare, stereotyped *bevan*. Yet the presence of *bevan* 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 bigs’ | The association between bigs (armlets, torcs) and a warrior’s honour is well attested; see Index. This encounter is particularly reminiscent of *Hárþ* 42.

33 khēisur-ingu gi-tān ‘made of Caesar’s coin’ | A cultural memory of the melting of Roman *solidi* by Germanic smiths.

34 hunjo truhtin ‘lord of the Huns’ | Almost certainly Atle, although he is not mentioned by name in the poem.

Hadu-brant gi-mahalta · Hilti-brantes sunu:  
36 „mit gēru skal man · geba in-fāhan  
ort widar orte!  
38 dū bist dir altēr hun · um-meṭ spáhēr  
spēnis mih mit dínem wortun · wili mih dīnu speru werpan  
40 bist al-só gi-altēt man · só dū ēwín in-wit fórtós  
daṭ sagetun mī · sēo-lidante  
42 westar ubar Wēntil-sēo · daṭ inan wík fur-nam:  
tôt ist Hilti-brant · Hēri-brantes suno!“

Hathbrand spoke, Hildbrand’s son:

“By his spear shall man win gifts,

point against point!

Thou art for thee, old Hun, utterly clever;

thou dost tempt me with thy words—at me wilt thou hurl thy spear!

Thou art thus an aged man, since thou always didst work deceit.—

*This* seafarers said to me

west o’er the Wendle-sea: that war did take him—

dead is Hildbrand, Harbrand’s son!”

---

40 bist | *pist* ms.

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36 mit gēru skal man · geba in-fāhan ‘By his spear shall man win gifts’ | This ancient mindset was codified by the Indians as part of the *kṣātra-dharma*, the code of the Warrior-caste (*kṣatriya*), which explicitly forbade them from taking gifts. So in *Mahabharata* 12.192.73, a *kṣatriya* king refuses a gift from a priest (*brāhmaṇa*), for “it is the duty prescribed for a *kṣatriya* that he must fight and protect (people). *Kṣatriya* are said to be the givers, then, how can I take (this) from you?” (Hara (1974) transl., see further there.)

42 Węntil-sêo 'Wendle-sea' | The Mediterranean Sea, the name referring to the *Vandali*, who for a time ruled North Africa.

- 44 Hilti-brant gi-mahalta · Hëri-brantes suno:  
 „wela gi-sihu ih in diném hrustim  
 46 daṭ dú habés hême · hêrron góten  
 daṭ dú noh bí desemo ríkhe · rëkkhjo ni wurti“

Hildbrand spoke, Harbrand's son:  
 “Well do I behold on thy garb,  
 that thou hast at home a good lord,  
 that thou yet in this realm hast not become an exile.”

- 48 „welaga nú waltant got (kwad Hilti-brant) wê-wurt skihit  
 ih wallóta sumaro çnti wintro · sehs-tik ur lante  
 50 dar man mih eo skërita · in folk skeoṭantero  
 só man mir aṭ burk ênigeru · banun ni gi-fasta  
 52 nú skal mih swásaṭ khind · swertu hauwan  
 bretón mit sínu billju · eddo ih imo ṭi banin werdán.  
 54 Doh maht dú nú aod-líhho · ibu dir dín çllen taok  
 in sus hêremo man · hrusti gi-winnan  
 56 rauba bi-rahamen · ibu dú dar ênig reht habés!“

“Well now—O Ruler God!—the woeful weird comes to pass.  
 I roamed for sixty summers and winters from the land,  
 where I always was placed in the troop of shooters,  
 as at no fortress my bane was fastened.—  
 Now shall my very child hew at me with his sword,  
 strike me with his blade, or I become his bane.  
 Yet mayst thou now easily—if thy zeal avail thee—  
 from such a hoary man win the garb,  
 bear away the booty—if thou have any right thereto!”

56 bi-rahamen | *bibrabanen* ms.

48 waltant got ‘O Ruler God!’ | Cf. OE *wealdend god*, OS *waldand god*. Apparently a common West Germanic poetic expression.

48 wê-wurt ‘woeful weird’ | *wurt* ‘weird’ here meaning ‘inexorable course of events’, not the norm; cf. ON *grímmar urðir* ‘grim “weirds”’ TODO.

49 sumaro çnti 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 çllen taok ‘if thy zeal avail thee’ | Formulaic. Cf. *Beow* 572b–573: [...] · *Wýrd oft nęrēð // un-fęgne eorl* · þonne his çllen déab. ‘Weird often saves the un-fey earl when his zeal avails.’

„der sí doh nú argósto (kwad Hilti-brant) ôstar-liuto

58 der dir nú wiges warne · nú dih es só wel lustit  
 gūðja gi·mēinun · niuse de mōtṭi  
 60 hwēdar sih hiutu dēro hrēgilo · hruomen muotṭi  
 eddo desero brunnōno · bēdero 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 hwēdar | *werdar* ms. 60 hiutu dēro | metr. emend.; *dero biutu* ms. 60 hruomen | *brumen* ms. 61 eddo | *erdo* ms.

60–61 hrēgilo hruomen muotṭi ... desero brunnōno bēdero 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 létṭun sé aerist · askim skritan  
 skarpén skúrim · daṭ in dem skiltim stónt  
 64 dó stóptun tó·samane · staim-bort hludun  
 hewun harm-líkko · hwítte skilti  
 66 untī imo iro lintún · lúttīlo wurtun  
 gi·wigan miti wábnun · [...]

Then let they first their ash-spears glide,  
 in sharp showers, that in the shields they stuck.  
 Then they charged at each other—the coloured boards [SHIELDS] clashed—  
 they hewed harmfully at the white shields,  
 until for them their lindens [SHIELDS] became little,  
 worn down by the weapons, [...]

62 askim | *asckim* ms. 64 hludun | *chludun* ms.

63 skarpén skúrim ‘in sharp showers’ | Formulaic, also occurring in *Heli* 5137a.

67 [...] | At this point the lone folio ends. The rest of the poem would have been found on the now-lost following pages. See Introduction to the poem.



# Widsith

## (*Widsiþ*)

**Dating:** 600–700s (Neidorf 2013)

**Meter:** *Ancient-words-law*

### Introduction

An archaic heroic poem.

### Widsith

- 1      **W**id-sið maðolade, · **w**ord-hord ƿn-leac,  
2      sé þe **m**æst · **m**ærþa ofer eorþan,  
3      folca geond-**f**ørde; · oft hé **f**lette ge-þah  
4      **m**yne-licne **m**áþþum. · Hine fr̥m **M**yrgingum  
5      æþele ƿn-wócon. · He mid **E**alh-hilde,  
6      **f**ælcra freoþu-wębban, · **f**orman siþe  
7      Hreð-cyninges · **h**am ge-sóhte  
8      éastan of **Ʊ**ngle, · **E**orman-rices,  
9      wrāþes **w**ær-logan. · Ʊn-gōnn þā **w**orn sprecan:

Widsith spoke, unlocked his word-hoard,  
he who mots through tribes on earth  
and nations had journeyed. Oft on the bench had he received  
delightful treasures. From the Mirgings  
his ancestry stemmed. Along with Elhild,  
the good peace-weaveress, for the first time  
had he sought out the Reth-King's realm,  
east of the Angles, [the realm of] Erminric,  
the fierce oath-breaker. He then began a long speech:

6 *freoþu-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 Erminric 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 Sceal *þeōða* ge·hwylc · *þeawum* lifgan,  
*eorl* æfter *ōþrum* · *ōðle* rādan,  
 4 sé þe his *þeōden*-stól · ge·þeōn 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,  
 he who on his ruling-seat will prosper.

- 3 Þāra wæs Wala · hwile sélast,  
 2 qnd *Alexandreas* · *ealra* rīcost  
*mōnna* cynnes, · qnd he *māst* ge·þāh  
 4 þāra þe ic ofer *foldan* · ge·frægen hæbbe.

Of them was Wale for a while the most blessed,  
 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 Hūnum, · Eorman-rīc Gotum,  
 2 Becca Bāningum, · Burgendum Gīfca.  
*Cāsere* weold *Crēcum* · qnd *Cælic* Finnum,  
 4 Hāgena Holm-rycum · qnd Henden Glommum.

Attle ruled the Huns, Erminric the Gots,  
 Bicke the Banings, the Burgends Yivick.  
 Choser ruled the Greeks and Calic the Finns,  
 Hain the Holmrighs and Henden the Glams.”

- 5 Witta weold Swāfum, · Wada Hælsingum,  
 2 Meaca Myrgingum, · Merc-healf Hundingum.  
*Þeod-rīc* weold *Frōncum*, · *Þyle* Rōndingum,  
 4 Breoca Brōndingum, · Billing Wernum.

TODO.

- 6 Òswine weold Eowum · qnd Ytum Gef-wulf,  
 2 Finn Folc-walding · Fresna cynne.  
*Sige-herē* lēngest · *Sæ-denum* weold,

- 4        Hnæf Hocingum, · Helm Wulfingum,  
       Wald Wóingum, · Wód Þyringum,  
 6        Sæt-ferð Sycgum, · Swéom Ongend-þeow,  
       Scaft-here Ymbrum, · Scafa Long-beardum,  
 8        Hún Hæt-werum · ond Holen Wrosum;  
       Hring-wald wæs hâten · Here-farena cyning.

TODO.

- 7        Offa weold Ōngle, · Ale-wih Denum;  
 2        sé wæs þara manna · módgast ealra,  
       no hwæpre he ofer Offan · eorl-scype frēmede,  
 4        ac Offa ge·slóg · ærest mōnna,  
       cniht-wesende, · cyne-rica mæst.

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.

- 8        Nænig efen-eald him · eorl-scipe mاران  
 2        on orette: · âne sweorde  
       merce ge·mârde · wið Myrgingum  
 4        bi Fifel-dore; · heoldon forð sibban  
       Engle ond Swæfe, · swâ hit Offa ge·slóg.

No man of his age accomplished  
 greater earlship: with but one sword  
 he marked the border against the Mirgings,  
 by Fiveldoor. It was thenceforth held  
 by the Angles and Sweves as Offe had won it.

- 9        Hrôþ-wulf ond Hrôð-gâr · heoldon lēngest  
 2        sibbe æt·somne · suhtor-fædran,  
       sibban hý for·wræcon · Wicinga cynn  
 4        ond Ingeldes · ord for·bigdan,  
       for·heowan æt Heorote · Heaðo-beardna þrym.

Rotholf and Rothgar held for the longest  
 the peace together, uncle and nephew,  
 since they drove away the race of Wikings,  
 and bent down Ingeld's spear-point;  
 at Hart they cut down the host of the Hathbeards.

- 10 Swá ic geond-fórde fela · fremdra londa  
 2 geond ginne grund. · Gódes ƿnd yfles  
 þær ic cunnade; · cnósle bi-dæled,  
 4 fréo-mægum 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 · ƿnd sæcgan spell,  
 2 mænan fore męngo · in meodu-healle  
 hú mé cyne-góde · cystum dohten.

Therefore I can sing and tell tales,  
 recall before the many in the mead-hall,  
 how men of good kin treated me with grace.

- 12 Ic wæs mid Húnum · ƿnd mid Hreð-gotum,  
 2 mid Swéom ƿnd mid Géatum · ƿnd mid Sūþ-denum.  
 Mid Wenlum ic wæs ƿnd mid Wærnum · ƿnd mid wicingum;  
 4 mid Gefþum ic wæs ƿnd mid Winedum · ƿnd mid Geflegum;  
 mid Englum ic wæs ƿnd mid Swáfum · ƿnd mid Ænenum;  
 6 mid Seaxum ic wæs ƿnd Sycgum · ƿnd mid Sweord-werum;  
 mid Hronum ic wæs ƿnd mid Deanum · ƿnd mid Heaþo-réamum.

I was among Huns and among Reth-Gots,  
 among Swedes and among Geats, and among South-Danes.  
 Among Wendles I was and among Warns, and among Wikings;  
 among Yefths I was and among Wends, and among Yefflegs;  
 among Angles I was and among Sweves, and among Anens;  
 among Saxes I was and among Sidges, and among Sword-weres;  
 among Ranes I was and among Deans, and among Hath-Reams.

- 13 Mid Þyringum ic wæs · ƿnd mid Þrowendum,  
 2 ƿnd mid Burgendum, · þær ic béag ge-þāh;  
 mé þær Gūð-here for-geaf · glæd-licne maþþum  
 4 sƿnges to léane. · Næs þæt sæne cyning!

Among Thirings I was and among Throwends,  
 and among the Burgends, where I received a bigh.  
 There Guthur gladdened me with treasures,  
 as reward for my song. That was not a bad king!

- 14 Mid Frōncum ic wæs ƿnd mid Frysum · ƿnd mid Frumtingum;  
 2 mid Rugum ic wæs ƿnd mid Glommum · ƿnd mid Rūm-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 on **E**atule · mid **Æ**lf-wine,  
2      sé hæfde **m**on-cynnes, · **m**ine ge-fræge,  
         leohteste hōnd · lofes tō wyrcente,  
4      heortan un·hneaweste · hringa ge-dāles,  
         beorhtra **b**ēaga, · **b**earn **Ē**ad-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 · ƿnd mid **S**eringum;  
2      mid **C**reacum ic wæs ƿnd mid Finnum · ƿnd mid **C**āsere,  
         sé þe **w**in-burga · ge·weald āhte,  
4      **w**iolena ƿnd **w**ilna, · ƿnd **W**ala rices.

TODO.

- 17      Mid **S**cottum ic wæs ƿnd mid Peohtum · ƿnd mid **S**crīde-finnum;  
2      mid **L**id-wicingum ic wæs ƿnd mid **L**éonum · ƿnd mid  
         Lōng-beardum,  
         mid hæðnum ƿnd mid hæleþum · ƿnd mid Hundingum.

Among Scots I was and among Picts, and among Shride-Finns;  
among Lid-Wikings I was among Leans, and among Longbeards;  
among heathens and among heroes and among Hundings.

- 18      Mid **I**srahelum ic wæs · ƿnd mid **E**xsyringum,  
2      mid **E**bream ƿnd mid **I**ndeam · ƿnd mid **E**gyptum.  
         Mid **M**oidum ic wæs ƿnd mid Persum · ƿnd mid **M**yrgingum,  
4      ƿnd **M**ofdingum · ƿnd on·gend **M**yrgingum,  
         ƿnd mid **A**mothingum. · Mid **Ē**ast-þyringum ic wæs  
6      ƿnd mid **E**olum ƿnd mid **I**stum · ƿnd **I**dumingum.

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-riçe · ealle þrage,  
 2      þær mé Gotena cyning · góde dohte;  
      sé mé béag for·geaf, · burg-warena fruma,  
 4      qn þam siex hund wæs · smættes goldes,  
      ge·scyred sceatta · scilling-rime;  
 6      þone ic Ead-gilse · qn æht sealde,  
      minum hléo-dryhtne, · þa ic to hām bi·cwom,  
 8      leófum to léane, · þæs þe hé mé lōnd for·geaf,  
      mínes fæder oþel, · 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 Ealh-hild · oþerne for·geaf,  
 2      dryht-cwén duguþe, · dohtor Éad-wines.  
      Hyre lof lengde · geond lōnda fela,  
 4      þonne ic be sōnge · secgan sceolde  
      hwær ic under swegl · sélast wisse  
 6      gold-hrodene cwén · giefre 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 bi hearpan, · hleoþor swinsade,  
 4      þonne mōnige mēnn, · móðum wlōnce,  
      wordum sprécan, · þá þe wel cūpan,  
 6      þæt hí næfre sōng · séllan ne hýrdon.

Then I and Shilling with clear voices,  
 before our victorious lord raised up a song, loudly by the harp—the tune rang  
 out.  
 Then many men proud of heart  
 told with words—those who knew well—  
 that they never had heard a better song.

- 22      Ðonan ic **e**alne geond·hwearf · óþel Gotena,  
 2      sóhte ic á **s**iþa · þá **s**élestan;  
       þæt wæs inn-weorud · **E**arman-rices.

Then I passed through all the ethel of the Gots;  
 TODO.

- 23      **H**eðcan sóhte ic qnd Beadecan · qnd **H**ere-lingas,  
 2      **E**mercan sóhte ic qnd Fridlan · qnd **E**ast-gotan,  
       fródne qnd góðne · **f**æder Un-wenes.

TODO

- 24      **S**eccan sóhte ic qnd Beccan, · **S**eafolan qnd Þeód-ric,  
 2      **H**eaþo-ric qnd Sifecan, · **H**liþe qnd Incgen-þeow.  
       **E**ad-wine sóhte ic qnd **E**lsan, · **E**gel-mund qnd Hún-gâr,  
 4      qnd þá **w**lqncan ge·dryht · **W**iþ-myrginga.

TODO

- 25      **W**ulf-here sóhte ic qnd **W**yrm-here; · ful oft þær **w**ig ne a-læg,  
 2      þonne **H**ræda here · heardum sweordum  
       ymb **W**istla-**w**udu · **w**ergan sceoldon  
 4      **e**aldne óþel-stól · **E**tlan 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      **R**æd-here sóhte ic qnd **R**qnd-here, · **R**úm-stân qnd Gisl-here,  
 2      **W**iþer-gield qnd Freoþe-ric, · **W**udgan qnd Hâman;  
       ne wæran þæt ge-**s**iþa · þá **s**æmestan,  
 4      þeah þe ic hý a-**n**iht · **n**emnan sceolde.

TODO.

- 27      Ful oft of þâm **h**éape · **h**winende fléag  
 2      giellende **g**âr · qn **g**rōme þeóde;  
       **w**ræccan þær **w**eoldan · **w**undnan golde  
 4      **w**erum qnd **w**ifum, · **W**udga 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 gār 'a yelling spear' | Formulaic.

- 28      Swá ic þæt symle on·fōnd · on þære feringe,  
 2      þæt sé biþ leófast · lōnd-búendum  
      sé þe him God syleð · gumena ríce  
 4      to ge·healdenne, · þenden hé hēr 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 sæcgað, · þonc-word sprecaþ,  
 4      simle sūð oþþe norð · sumne ge·mótað  
      gydda gleawne, · geofum un·hneawne,  
 6      sé þe fore duguþe wile · dóm a·ræran,  
      eorl-scipe æfnan, · oþþæt eal scæceð,  
 8      leoht ond lif sōmod; · lof sé ge·wyrceð,  
      hafað under heofonum · hēah-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.

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# Walder

## (*Waldhere*)

**Dating:** TODO

**Meter:** *Ancient-words-law*

### Introduction

A heroic poem preserved in two fragments. The flyting between the heroes Walder and Guthur in fragment 2 is very reminiscent of the dialogue in *Hildebrand*.

For the manuscript I have inspected the digital facsimile at <https://digipal.eu/digipal/page/107>

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### Walder

- 1       hyrde hyne georne:  
2       „Huru Welande... · worc ne ge·swiceð  
     monna ænigum · ðara ðe Mimring can  
4       heardne ge·healdan. · Oft æt hilde ge·dreas  
     swatfag and sweordwund · secg æfter oðrum.  
6       ætlan ord-wyga, · ne læt ðin ellen nu gyt  
     ge·dreasan to dæge, · dryht-scipe  
     nú  
8       is se dæg cumen  
     þæt ðu scealt âninga · oððe twega,  
10       lif for·leosan · oððe langne dóm  
     âgan mid eðdum, · Ælf-hæres sunu!  
12       Nalles ic ðé, wine mín, · wordum cide,  
     ðy ic ðé ge·sawe · æt ðam sweord-plegan  
14       ðurh edwit-scipe · æniges mōnnes  
     wīg for·bugan · oððe on weal fleon,  
16       lice beorgan, · ðeah þe lâðra fela

18 ðinne byrn-hōmon · billum heowun,  
 ac ðu symle furðor · feohtan sóhtest,  
 mæl ofer mearce; · ðy ic ðe metod on-dréd,  
 20 þæt ðu to fyren-líce · feohtan sóhtest  
 æt ðam æt-stealle · oðres monnes,  
 22 wíg-rædenne. · Weorða ðe selfne  
 gódum dædum, · ðenden ðin god rēcce.  
 24 Ne murn ðu for ði méce; · ðe wearð mǣðma cyst  
 gifeðe to geoce, · mid ðy ðú Gūðhære scealt  
 26 beot for-bigan, · ðæs ðe he ðas beaduwe on-gan  
 ...d un-ryhte · ærest sécan.  
 28 For-sóc he ðam swurde · and ðam sync-fatum,  
 béaga mænigo, · nu sceal béaga-léas  
 30 hworfan from ðisse hilde, · hláfurd sécan  
 ealdne éðel · oððe hér ær swefan,  
 32 gif he ða [...]“

TODO.

---

2 „...ce bæteran  
 2 b-úton ðam anum · ðe ic eac hafa  
 on stân-fate · stille ge-hided.  
 4 Ic wāt þæt hit ðóhte · Deodric Widian  
 selfum on-sendon, · and eac sinc micel  
 6 mǣðma mid ði méce, · monig oðres mid him  
 golde ge-girwan · (iulean ge-nam),  
 8 þæs ðe hine of nearwum · Níðhades mæg,  
 Welandes bearn, · Widia ut forlet;  
 10 ðurh fifela geweald · forð on-ette.“  
 Waldere mǣdelode, · wíga ellen-rof,  
 12 hæfde him on handa · hilde-frófre,  
 gūð-billa gripe, · gyddode wordum:  
 14 „Hwæt, ðu húru wéndest, · wine Burgenda,  
 þæt me Hagenan hand · hilde ge-fremede  
 16 and getwæmde ...ðewigges. · Feta, gyf ðu dyrre,  
 æt ðus heaðu-węrgan · hære byrnan.  
 18 Standeð me hér on eaxelum · Ælfheres láf,  
 gód and géap-neb, · golde ge-weorðod,  
 20 ealles un-scende · æðelinges réaf  
 to habbanne, · þonne hand wæreð  
 22 feorh-hord feondum. · Ne bið fah wið mé,  
 þonne ..... un-mægas · eft on-gynnað,  
 24 mécum ge-metað, · swá gé mé dydon.  
 Deah mæg sige syllan · se ðe symle byð  
 26 recon and ræd-fest · ryh... ...a ge-hwilces.

28 Se ðe him to ðam hālgan · helpe ge·lifeð,  
to gode gioce, · hé þær gearo findeð  
gif ða earnunga · ár ge·ðenceð.  
30 Þonne moten wlance · welan britnian,  
æhtum wealdan, · þæt is [...]“

TODO.

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# Deer

## (*Deor*)

**Dating:** TODO

**Meter:** *Ancient-words-law*

### Introduction

A dirge from the Exeter Book. The poem briefly summarizes the tragic lives of five figures from Germanic heroic legend, each ending with the refrain *þæs ofer-eode · þisses swá mæg* ‘That passed over; this may likewise.’ After this he reflects on fate, and finally tells of his own tragedy.

1. Wayland the Smith, who was captured by the tyrant Nithad and forced to make jewelry for him and his family. He took revenge by raping
2. Nithad’s daughter, Beadchild. The child born from this act was Woody (OE *Wudga*), an obscure hero.
3. Mathild, the protagonist of a poorly attested love tragedy.
4. Thedric the Great, who ruled over the Gots before
5. Erminric.

The name *Déor* is the ancestor of modern English “deer”, and can mean this in Old English as well, but it can also mean ‘beast, animal’. It is not otherwise known as a personal name, but we may perhaps compare *Fáfn* 2, where the young hero Siward calls himself *gofugt dýr* ‘noble beast/deer’.

---

### Deer

2      Welund him be wurman · wræces cunnade,  
ân-hýdig eorl · earfoða dréag,

- hæfde him tó ge·siþþe · sorge ƿnd lƿngað,  
 4 winter-cealde wræce; · wéan oft ƿn·fƿnd,  
 siþþan hine Níðhad ƿn · néde lęgde,  
 6 swƿncre seono-bende · ƿn syllan mƿnn.  
 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.

- Beadohilde ne wæs · hyre bróþra déaþ  
 on sefan swá sár · swá hyre sylfre þing,  
 10 þæt heo gearo-líce · on·gieten hæfde  
 þæt heo éacen wæs; · æfre ne meahhte  
 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.

- Wé þæt Mæðhilde · mƿnge ge·frugnon  
 14 wurdon grund-léase · Geates frige,  
 16 þæt hi seo sorg-lufu · slæp ealle bi·nƿm.  
 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.

- Þeodric áhte · þritig wintra  
 18 Mæringa burg; · þæt wæs mƿnegum cūþ.  
 20 Þæs ofer-eode, · þisses swá mæg!

Theodric owned for thirty winters  
 the fort of the Meerings; that was to many known.  
*That* passed over; *this* may likewise.

Wé ge·ascodan · Eormanrices

- 22        wylfenne ge·þóht; · áhte wide folc  
               Gotena rices. · Þæt wæs grim cyning!  
 24        Sæt sæcg mōnig · sorgum ge·bunden,  
               wéan on wéan, · wýscte ge·neahhe  
 26        þæt þæs cyne·rices · ofer·cumen wære.  
               Þæs ofer·eode, · þisses swá mæg!

We have learned of Erminric's  
 wolvern nature; he wielded widely the folk  
 of the realm of the Gots—that was a grim king!  
 Sat many a man by sorrows bound,  
 woes in his thoughts; wished aplenty  
 that the kingdom might be overcome.  
*That* passed over; *this* may likewise.

---

23 Þæt wæs grim cyning! 'that was a grim king!' | Formulaic; cf. *Beow* 11b: *Þæt wæs gód cyning!*  
 'That was a good king!'

- 28        Siteð sorg·céarig, · sáelum bi·dæled,  
               on sefan sweorceð, · sylfum þinceð  
 30        þæt sý ende·léas · earfóða dæl.  
               Mæg þonne ge·þencan, · þæt geond þás woruld  
 32        witig dryhten · wendeþ ge·neahhe,  
               eorle mōnegum · áre ge·sceawað,  
 34        wis·licne bláð, · sumum wéana dæl.

One sits grieved with sorrow, of blessings bereft;  
 his heart darkens; to himself he thinks  
 that endless must be his share of hardships.  
 He may then think that throughout this world  
 the Wise Lord turns coat aplenty.  
 To many an earl honour he shows,  
 sure success—to another a share of woes.

- Þæt ic bi mé sylfum · sæcgan wille,  
 36        þæt ic hwile wæs · Heodeninga scóp,  
               dryhtne dýre— · mé wæs Deor noma.  
 38        Áhte ic fela wintra · folgað tilne,  
               holdne hlaford, · oppæt Heorrenda nú,  
 40        léoð·cræftig mōnn · lond·ryht ge·þáh,  
               þæt me eorla hléo · ár ge·sealde.  
 42        Þæs ofer·eode, · þisses swá mæg!

This of myself I wish to say,  
 that for a while I was the Heedenings's shop,  
 dear to their lord—Deer was my name.  
 I had for a multitude of winters a good retinue,  
 a hold bread-giver, until Harrend now,

the lay-crafty man the land-right has received,  
that to *me* the shelter of earls of yore did grant.  
*That* passed over; *this* may likewise.

---

## Miscellaneous Runic Poetry



## Introuction to Runic Poetry

Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone will be found under Norse Heroic Poetry, and the Runic version of the *Dream of the Rood* under Christian poetry.

Metrically the poetry is generally in *Ancient-words-law*. A few fragments from Jutland are in *Leeds-meter* and two from Sweden are in *Court-recited meter*.





# Three Rune Poems

## Introduction to the Rune Poems

TODO: Acrophonic principle

The order and names of the letters in the Runic alphabets or *futharks* stayed relatively consistent throughout the many centuries and countries in which they were used. This can probably be ascribed to the *rune poems*—poetic lists of the names of each rune with a short explanation, passed down orally as mnemonic devices to aid early Germanic learners, who were doubtless far more accustomed to learn by heart spoken poems than written letters.

Three such rune poems survive, from three countries: England, Norway, and Iceland. The English rune poem documents the English *futhorc*, while the Norwegian and Icelandic document the Scandinavian *younger futhark*.

When compared to the Common Germanic *elder futhark*, these two daughter scripts have taken opposing paths. Whereas the English *futhorc* has appended several letters for new vowels to the end of the rune row, the Scandinavian *futhark* has instead done away with numerous runes, namely those for *ng*, plosives *d*, *g*, *p*, the semi-vowel *w* and the vowels *o* and *e*, along with the obscure hook-shaped rune (TODO). That much of this simplification was probably intentional, rather than the result of neglect or language change, is seen from the following facts.

First, several of the lost runes stood for sounds that did not undergo any major sound shifts in the North Germanic languages in the relevant time period. For instance, all modern Scandinavian dialects still clearly distinguish between the initial consonants in the descendants of *dagr* ‘day’ and *Týr* ‘Tew’, and most even have the same articulation of these consonants as modern English.

Second, in two archaic runic inscriptions we find clear proof that the names and sound values of some of the lost runes were still remembered and passed down even after the adoption of the simplified younger *futhark*. On the Swedish Rök stone (Ög 136), which is mostly composed in the younger *futhark*, runes of the elder *futhark* are used in a cipher, which works in the following way: Every younger *futhark* rune representing two distinct phonemes, where one of those was the sound value of that rune in the elder *futhark* system, and the other has been assimilated from a lost rune, is replaced by the elder *futhark* rune whose value it assimilated. For instance,

the **k** rune, which in the elder futhark stood for only /k/, but which in the younger futhark stands for both /k/ and /g/, is replaced with the old **g** rune. A similar instance of two-scriptedness is found on the Ingelsta stone (Ög 43), where the old **d** rune is used in an otherwise younger futhark inscription, probably standing for its name *dagr* ‘day’, which is also attested as a male given name.

Third, there is virtually no regional variation in which runes disappear in the transition from elder to younger futhark. There is some variation in their shapes, but there is no region which, say, simplifies only the plosive consonants *t/d*, *k/g*, *b/p* > *t*, *k*, *b*, but retains the written distinction between *o* and *u*—they all go away at once.

These facts point away from neglect or a natural development of the script—they instead suggest deliberate reform. Since we lack historical sources, the motivations behind such a reform can only be guessed at, but making the script simpler may have been intended to increase literacy by making it easier to learn and faster to write. If this were the case it was certainly successful: the transition to the simplified younger futhark brings with it a huge increase in inscriptions in Scandinavia, along with interest in various ciphers, and a new tradition of inscribed stones in Denmark, where they were previously unknown.

This new system also quickly gave rise to even more simplified systems, like the “short-stave” runes found already on the C9th Rök stone, or the “staveless” runes known from northern Sweden. Both of these variants make it even faster to write on materials like wood, wax and bone; the runes also take up less space—very useful for carvers writing on limited surfaces.

In any case, the names of the runes seem to have survived these developments. Of the 16 runes found in both the English and Icelandic (which appears to be more conservative than the Norwegian) rune poems, 10—**f**, **r**, **h**, **n**, **i**, **j**, **s**, **b**, **m** and **l**—have etymologically identical names. Three of the remaining six—**þ**, **a** and **t**—in the Icelandic stand for words with clear Heathen associations—Thurse, Os, and Tew—and so may have been changed deliberately after the conversion of England, rather than lost in the process of oral transmission. Two more—**u** and **k**—have names which agree in form but not in meaning. Thus it is only the old **ᚱ**-rune where this is total disagreement about its ancient name. This is easily understood, since the sound which that rune designated was lost in early Old English.

## The English Rune Poem

**Dating:** 700s–C10th

**Meter:** *Ancient-words-law*

TODO: Introduction. Preservation only in printed copy.

---

- 1      ƿ (feoh) byþ frofur · fira ge·hwylcum.  
 2      Sceal ðeah manna ge·hwylc · miclun hyt dælan  
      gif he wile for drihtne · dómes hleotan.

TODO: TRANSLATION.

- 2      ʀ (ur) byþ ân-mód · and ofer-hyrned,  
 2      fela-frécne deor, · feohteþ mid hornum,  
      mære mór-stapa; · þæt is módig wuht.

TODO: TRANSLATION.

- 3      þ (ðorn) byþ ðearle scearp; · ðegna ge·hwylcum  
 2      an-feng ys yfyl, · un-gemetun reþe  
      manna ge·hwylcun · ðe him mid resteð.

TODO: TRANSLATION.

- 4      ƿ (os) byþ ord-fruma · ælcra spræce,  
 2      wis-dómes wraþu · and witenas frofur,  
      and eorla gehwam · ead-nys and to-hiht.

TODO: TRANSLATION.

- 5      ƿ (rad) byþ on recyde · rinca ge·hwylcum  
 2      sefte, and swiþ-hwæt · ðam ðe sitteþ on ufan  
      meare mægen-heardum · ofer mil-paþas.

TODO: TRANSLATION.

- 6      ʀ (cen) byþ cwicera ge·hwam · cūþ on fyre,  
 2      blac and beorht-líc, · byrneþ oftust  
      ðær hí æþelingas · inne restaþ.

TODO: TRANSLATION.

- 7      X (gyfu) gumena byþ · gleng and herenys,  
 2      wraþu and wyrþ-scype, · and wræcna ge·hwam  
      ar and ætwist · ðe byþ oþra leas.

TODO: TRANSLATION.

- 8      ƿ (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      Ñ (hægl) byþ hwitust corna; · hwyrft hit of heofones lyfte,  
2      wealcaþ hit windes scura, · weorþeþ hit to wætere syððan.

TODO: TRANSLATION.

- 10      † (nyd) byþ nearu on breostan, · weorþeþ hi ðeah oft niþa bearnum  
2      to helpe and to hæle ge·hwæpre, · gif hí his hlýstaþ æror.

TODO: TRANSLATION.

- 11      l (is) byþ ofer-ceald, · un-ge·metum slidor,  
2      glisnaþ glæs-hluttur, · gimum ge·licust,  
flor forste ge·woruht, · fæger an-sýne.

TODO: TRANSLATION.

- 12      † (ger) byþ gumena hiht, · ðon God læteþ,  
2      hâlig heofones cyning, · hrusan syllan  
beorhte bleða · beornum and ðearfum.

TODO: TRANSLATION.

- 13      J (eoh) byþ utan · un-smeþe treow,  
2      heard, hrusan fæst, · hyrde fyres,  
wyrtrumun under·wreþyd, · wynan on éþle.

TODO: TRANSLATION.

- 14      ƿ (peorð) byþ symble · plega and hlehter  
2      [...] wlancum · ðar wigan sittað  
on beor-sele · bliþe æt·somne.

TODO: TRANSLATION.

- 15      Ƴ (eolhx)-secg eard hæfþ · oftust on fenne,  
2      wexeð on wature, · wundaþ grimme,  
blode breneð · beorna ge·hwylcne  
4      ðe him ænigne · on·feng ge·deð.

TODO: TRANSLATION.

- 16      ʒ (sigel) sé-mannum · symble biþ on hihte,  
2      ðonn hi hine ferialþ · ofer fiscof beþ,  
oþ hí brim-hengest · bringeþ to lande.

TODO: TRANSLATION.

- 17      ↑ (tir) biþ t̃acna sum, · healdeð trywa wel  
 2      wiþ æþelingas, · a biþ on f̃ærylde,  
      ofer nihta ge·nipu · næfre swiceþ.

TODO: TRANSLATION.

- 18      Ɓ (beorc) byþ bleða leas, · bereþ efne swa ðeah  
 2      t̃anas b·útan tudder, · biþ on telgum wlitig,  
      heah on helme · hrysted f̃ægere,  
 4      ge·loden leafum, · lyfte ge·tenge.

TODO: TRANSLATION.

- 19      Ʒ (eh) byþ for eorlum · æþelinga wyn,  
 2      hors hofum wlanc, · ðær him hæleþe ymb,  
      welege on wicgum, · wrixlaþ spræce,  
 4      and biþ un·styllum · æfre frofur.

TODO: TRANSLATION.

- 20      Ʒ (man) byþ on myrgþe · his magan leof;  
 2      sceal þeah ānra gehwylc · oðrum swīcan,  
      for ðam dryhten wyle · dōme sīne  
 4      þæt earme flæsc · eorþan be·tæcan.

TODO: TRANSLATION.

- 21      ʀ (lagu) byþ leodum · lang·sum ge·þuht,  
 2      gif hī sculun neþun · on nacan tealtum,  
      and hī sæyþa · swýþe bregaþ,  
 4      and se brim·hengest · bridles ne gymeð.

TODO: TRANSLATION.

- 22      ȥ (ing) wæs ærest · mid Éast-D̃enum  
 2      ge·sewen secgun, · oþ he siððan est  
      ofer wæg ge·wāt, · wæn æfter rann;  
 4      ðus heardingas · ðone hæle neþmdun.

TODO: TRANSLATION.

- 23      Ȧ (eþel) byþ ofer·leof · æg·hwylcum men,  
 2      gif he mot ðær rihtes · and ge·rysenā on  
      brúcan on blode · bleedum oftast.

TODO: TRANSLATION.

- 24      M̥ (dæg) byþ drihtnes sond, · deore mannum,  
 2      mære metodes leoht, · myrgþ and to·hiht  
     eadgum and earmum, · eallum brice.

TODO: TRANSLATION.

- 25      F̥ (ac) byþ on eorþan · ęlda bearnum  
 2      flæsces fodor, · fereþ ge·lome  
     ofer ganotes bæþ; · gār·sęcg fandap  
 4      hwæþer ac hæbbe · æþele treowe.

TODO: TRANSLATION.

- 26      F̥ (æsc) biþ ofer·heah, · ęldum dýre,  
 2      stiþ on staþule, · stede rihte hylt,  
     ðeah him feohtan on · firas monige.

TODO: TRANSLATION.

- 27      ƿ (yr) byþ æþelinga · and eorla ge·hwæs  
 2      wyn and wyrþ·mynd, · byþ on wicge fæger,  
     fæst·lic on fær·elde, · fyrd·geatewa sum.

TODO: TRANSLATION.

- 28      \* (iar, ior) byþ éa·fixa, · and ðeah a bruceþ  
 2      fódres on foldan, · hafap fægerne eard,  
     wætre be·worpen, · ðær he wynnum leofap.

TODO: TRANSLATION.

- 29      T̥ (ear) byþ egle · eorla ge·hwylcun,  
 2      ðonn fæst·lice · flæsc on·ginneþ,  
     hraw colian, · hrusan ceosan  
 4      blac to gebeddan; · bleða ge·dreosaþ,  
     wynna ge·witaþ, · wera ge·swicaþ.

TODO: TRANSLATION.

---

## The Icelandic Rune Poem

**Dating:** Medieval.

**Meter:** Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three kennings for it. It is only attested in late manuscripts which often have major disagreements with each other.

---

- 1 Fé es frénda róg · ok flóðar viti  
 2 ok graf-seiðs gata.  
 Wealth is strife of kinsmen and beacon of the sea  
 and grave-saithes' [SERPENT'S] street.
- 2 Úr es skýja grátr · ok skára þværrir  
 2 ok hīrðis hatr.  
 Drizzle is weeping of clouds and ...  
 and shepherd's hatred.
- 3 Þurs es kvenna kvöl · ok kletta í-búi  
 2 ok varð-rúnar verr.  
 Thurse is women's torment and indweller of hills  
 and husband of the weird-whisperess [GIANTESS].
- 4 Óss es aldinn gautr · ok Ós-garðs jöfurr,  
 2 ok Val-hallar vísi.  
 Os is ancient Geat, and Osyrd's chief,  
 and Walhall's overseer.
- 5 Ręið es sitjandi sęla · ok snúðig fęrð  
 2 ok jós ęrfiði.  
 Chariot is sitting bliss and twirling journey  
 and horse's heavy work.
- 6 Kaun es barna bql · ok bar-dagi  
 2 ok hold-fúa hús.  
 Boil is children's curse and TODO  
 and house of flesh-rot.
- 7 Hagall es kalda korn · ok knappa drifa  
 2 ok snáka sótt.  
 Hail is cold kernel and storm of beads  
 and sickness of snakes.

- 8 Nauð es þýjar þró · ok þungr kostur  
 2 ok vās-samlig verk.  
 Need is maidservant's yearning and scant choice  
 and working in wet-cold weather.
- 9 Íss es áar þórkr · ok unnar þekja  
 2 ok fęigra manna fār.  
 Ice is river's bark and wave's roof  
 and fey men's danger.
- 10 Ár es gumna góði · ok gótt sumar  
 2 ok al-gróinn akr.  
 Year is men's boon and good summer  
 (and) all-grown acre.
- 11 Sól es skýja skjöldr · ok skínandi røðull  
 2 ok ísa aldr-tregi.  
 Sun is the shield of clouds and shining wheel  
 and life-grief of ice.
- 12 Týr es ęin-hęndr óss · ok ulfs lęifar  
 2 ok hofa hilmir.  
 Tew is the one-handed Os and the wolf's leftovers  
 and lord of hoves.
- 13 Bjarkan es laufgat lim · ok lítit tré  
 2 ok ung-samligr viðr.  
 Birch is leafy branch and little tree  
 and youthful wood.
- 14 Maðr es manns gaman · ok moldar auki  
 2 ok skipa skreytir.  
 Man is man's joy and the product of dust  
 and adorning of ships.
- 15 Lęgr es vellanda vatn · ok viðr kętill  
 2 ok glömmungr grund.  
 Liquid is boiling water and wide kettle



and TODO.

16 Ýr es bęndr bogi · ok brot-gjarnt járn  
2 ok fęnju fleygir.

Yew is a bent bow and easily broken iron  
and arrow's hurler.

## The Norwegian Rune Poem

**Dating:** Medieval.

**Meter:** Unclear.

The **Norwegian rune poem** is clearly very closely related to the Icelandic. With the exception of runes 2 (*úr* 'slag') and 4 (*óss* 'river-mouth'), the names of the runes are identical, as are many of the kennings used to describe them.

Still the language is unmistakably that of mediæval Norway. As can be seen from the rhymes and alliteration the following uniquely Norwegian sound changes have occurred:

- *bl, bn, br > l, n, r* (2 *lęyr* < *bleyr*; 8 *nęppa* < *hnęppa*; 5 *rossum* < *brossum*).
- *rst > st* (5 *vęsta* < *vęsta*)

1 Fē vęldr fręnda 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 lęyr ręinn á hjarni.

TRANSLATION.

3 Þurs vęldr kvinna kvillu; · kátr verðr fár af illu.

TRANSLATION.

4 Óss er flęstra fęða · fęr, en skalpr er sverða.

River-mouth is the path of most journeys, and the scabbard-mouth is of swords.

5 Ręið kveða rossum vęsta; · Ręinn sló sverðit bęsta.

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 kaldastr korna; · Krístr skóp heíminn forna.

Hail is coldest of kernels; Christ created the world of yore.

8 † Nauðr gōrir neppa kosti; · nōktan kēlr í frosti.

TRANSLATION.

9 † Ís kōllum brú breiða; · blindan þarf at leiða.

Ice we call a broad bridge; the blind man must be lead.

10 † Ár er gumna góði; · get'k at qrr var Fróði.

Year is men's boon; I recall that Frood was mad.

11 † Sól er landa ljómi; · lúti'k hēlgum dómi.

Sun is the light of the lands; I bow in the holy place.

12 † Týr er ein-ēndr 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; great is the grip on the hawk.

15 † Lōgr er er fēllr ór fjalli · foss; en gull eru nossir.

TRANSLATION.

16 † Ýr er vetr-grónstr við; · 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

TODO: Introduction to Swedish inscriptions

G 203

Dating: C11th

Meter: *Ancient-words-law*

TODO.

2 Sigmundr lét raisa stáin eptir brýðr sína auk bró gierva eptir Sigbiern—  
Sankta Mikál hielpi *siál* hans—auk at Bótraif auk at Sigaif auk at Aibiern, faður þaira aldra,

Syemund let raise this stone after his brothers and make the bridge after Syebern—may Saint Michael help his soul—and after Bootraf and after Syeraf and after Eanbern, the father of them all,

auk byggvi hann · í bý sunnarst.  
and he lived on the southernmost farm.

Gairviðr legði orm-álur; némr innti ýr.  
Garwith laid the serpent-tracks; TODO.

2 Sigmundr [hefir] · slíku unnit  
kuml karl-mannum. · Þet ar †ke...† kunn.  
Hier mun standa · stáinn at merki,

- 4        biertr á biergi, · en bró fyrir;  
       Róðbiern rísti · rúnir [þ]essar,  
 6        Gairlaifr sumar, · ar garla kann.

Syemund has accomplished such  
 a monument for churlmen; that is known to ...  
 Here will stand the stone as a mark,  
 bright on the hill and the bridge ahead.  
 Rothbern carved these runes,  
 [and] Garlaf, who knows clearly, some.

## Sm 16

**Dating:** C<sub>11</sub>th

**Meter:** *Ancient-words-law*

TODO.

- Hrósteinn auk Eilífr, · Áki auk Hökon,  
 2        reistu þeir sveinar · eptir sinn faður  
       kumbl kenni-ligt · eptir Kala dauðan.  
 4        Þý mun góðs manns · um getit verða,  
       með steinn lifir · ok stafir rúna.

Rothstan and Anlif, Eke and Hathkin,  
 those lads raised after their father  
 a remarkable monument after the dead Cale.  
 Thus will the good man be spoken of,  
 while the stone lives and the staves of the runes.

## Sm 39

**Dating:** C<sub>11</sub>th

**Meter:** *Ancient-words-law*

A standing stone inscribed on two sides, one of which has a large cross.  
 The expression is formulaic; cf. Sm 44, Sö 130, U 703, U 739, and U 805. For  
 “good of meat”, which also occurs in *Háv*; see Index. The first line is not  
 poetic.

2           Gunni satti stên þenna eptir Súna, fǫður sinn,  
          mildan orða · ok matar góðan.

Guthe set this stone after Sown, his father,  
mild of words and good of meat.

## Sm 44

**Dating:** C<sub>11</sub>th

**Meter:** *Ancient-words-law*

TODO. The expression is formulaic; cf. Sm 39, Sö 130, U 703, U 739, and U 805.

2           TODO mildan við sinna · ok matar góðan,  
          TODO.

TODO  
Mild with his men and good of meat.  
TODO

## Sö 34–35 (Tjüvstigen)

**Dating:** 1000–C<sub>12</sub>th

**Meter:** *Ancient-words-law*

Two paired stones standing next to each other. The last line of Sö 35 is not poetic.

Sö 34       Styrklaugr ok Holmbr · stęina reistu  
2           at bróðr sína, · brautu nęsta.  
          Þęir ęndaðus · í austr-vegi,  
4           Þórkęll ok Styrbjörn, · þiagnar góðir.

Sturley and Holm raised the stones,  
after their brothers, nearest to the road.  
They were ended in the Eastway,  
Thurkettle and Sturbern, good thanes.

---

2. brautu nēsta ‘nearest to the road’ | Cf. *Háv* TODO.

**Sö 35**      Lét Ingigeirr · annan reisa stein  
 2            at sonu sína, · sýna giörði. Guð hjalpi önd 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.

---

2            Iak veit Há-stein · þá Holm-stein bróðr  
 2            męnnr rýnasta · á Mið-garði  
              settu stein · auk stafa marga  
 4            eptir Frey-stein · fōður sinn.

I know Highstan and Holmstan, those brothers,  
 the men most rune-cunning in Middenyard;  
 they set the stone and many staves,  
 after Freestan, their father.

---

### Sö 65 (Djulefors)

**Dating:** 1000–C12th  
**Meter:** *Ancient-words-law* with hendings in the b-verses

A standing stone inscribed on one side with a large cross. Already on the earliest depictions the stone was damaged, but an even larger part has now gone missing. Other stones that mention Longbeardland (Lombardy) include TODO... The meter is highly unusual for runic Swedish poetry, relying on hendings (in line 2 an ethel-hending *arð-* : *barð-*, in line 3 a shot-hending *land-* : *ęnd-*). Line 2b is formulaic; see note.



---

2        Inga reṣti stein þannsi at Óleif sinn a...  
        Hann austarla · arði barði  
        auk à Langbarði- · landi endaðis.

Inge raised this stone after Anlaf, her ... .  
 Easterly he ploughed with the prow,  
 and on Longbeardland was ended.

---

2 arði barði 'ploughed with the prow' | i.e. "sailed". A formulaic poetic expression shared with an anonymous line from the Third Grammatical Treatise, which reads: *sá's af Íslandi · arði barði* 'he who [away] from Iceland ploughed with the prow'.

---

## Sö 130

**Dating:** 1000–C12th

**Meter:** *Ancient-words-law*

A standing stone. TODO. The expression is formulaic; cf. Sm 39, Sm 44, U 703, U 739, and U 805.

---

2        Fiurir gerðu · at fœður góðan  
        dýrð drengi-la · at Dómara  
        mildan orða · ok matar góðan.  
 4        Þat ...

Four men made after a good father,  
 an honour, valiantly, after Doomer,  
 mild of words and good of meat.  
 This ...

---

## Sö 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, unds himinn rifnar*. 'greater than theirs be all thy wealth, until heaven rends.'

---

Gunnarr reisti stein þannsi at Lýðbjorn, son sinn.

Guthur raised this stone after Leodbern, his son.

Jörð sal rifna · ok upp-himinn.

Earth shall rend, and Up-heaven.

---

1 sal 'shall' | A Swedish dialectal form of *skal* 'id.,' cf. dialectal Swedish *sa*.

---

## Sö 179 (Gripsholm)

**Dating:** C11th

**Meter:** *Ancient-words-law*

TODO: INTRODUCTION. The three-line stanza is a biographical addition following a typical prose memorial formula.

---

Tóla lét reisa stein þennsa at son sinn Harald, bróður Ingvars.

Tool let raise this stone after his son Harold, brother of Ingwar.

Þeir fóru drengi-la · fiarri at gulli

ok austar-la · ęrni gófu,

dóu sunnar-la · á Sęrk-landi.

They journeyed valiantly far for gold,  
and easterly gave to the eagle;  
died southerly in Serkland.

## U 703

Dating: C11th

Meter: *Ancient-words-law*

A standing stone inscribed on one side. There is no cross present, but a large four-legged beast with a long tail. The stone is heavily damaged, but mostly readable, except for what is here taken to be the half of line 2, which is entirely lost. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 739, and U 805. For “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic.

---

2. Ásvi lét reisa stein þennsa at Ǫrnulf, son sinn góðan.  
 Hann byggi hér · ...,  
 mandr matar góðr · ok mál̥s risinn.

Oswe let raise this stone after Arnolf, her good son.  
 He dwelled here ...,  
 a man good of meat and proud of speech.

---

## U 739

Dating: C11th

Meter: *Ancient-words-law*

A standing stone inscribed on one side, with a large cross present. There are no major difficulties with the reading. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 805. “mild of meat” appears to be a variant of “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic. For other stones raised by someone in memory of themselves, see TODO.

---

2. Holbjörn lét reisa stein at sik sjalfan.  
 Hann var mildr matar · ok mál̥s risinn.

Holbern let raise this stone after himself.  
 He was mild of meat and proud of speech.

---



# 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      Ēiris sázun idisi · sázun hera duo der;  
2      suma **hapt** **heptidun** · suma **hēri** lēzidun  
      suma **klubodun** · umbi **kuonjo-widi**  
4      **i**n-sprink hapt-bandun · **i**n-var vīgandun  
      .H.

Of yore sat dises, sat here, then there:  
some fastened fetters, some hindered armies,  
some cut chains asunder.—  
Destroy the fetter-bonds, lead the way from the foes!  
.H.

3 kuonjo-widi ‘chains’ | A rare word apparently cognate with Gothic *kuna-wida* ‘Fessel; ἄλυσίς’ (Streitberg, 1910, p. 76), although the first element is not formally identical.

5 .H. | The meaning of this letter, which is very clear and written in the same hand as the galder, is uncertain. To me the most convincing suggestion is that it be read as .N., short for Latin *nomen* ‘name’, presumably the name of the person whom the singer wishes to free from the fetters.

- 2     **Phol** ende Wuodan · **vuorun** zi holza  
 2     dú wart demo Balderes **volon** · **sín** **vuoz** bi·rēnkit  
      þú bi·guol en **Sinh**tgunt · **Sunna** era swister  
 4     þú bi·guol en **Frija** · **Volla** era swister  
      þú bi·guol en **Wuodan** · só hé **wola** konda:  
 6     „Só-se **bēn-rēnki** · só-se **bluot-rēnki** · só-se lidi-rēnki  
          **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 galder” 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 *kími*, which is probably related to Germanic *\*wurmiz*, although the difference in the initial consonant is unusual—perhaps a taboo formation?) are to leave the body and instead go into the ritual implement, in the Gypsy charm an ointment. I take me the freedom to reproduce this charm in full, with Leland’s introduction and translation:

“Before sunrise wolf’s milk (Wolfsmilch, rukeskro tçud) is collected, mixed with salt, garlic, and water, put into a pot, and boiled down to a brew. With a part of this the afflicted spot is rubbed, the rest is thrown into a brook, with the words:—

*Kirmora jánen ándre tçud*  
*Andrál tçud, andré sir*  
*Andrál sir, andré páñi,*  
*Panensá kiyá dádeske,*  
*Kiyá Niváseske*  
*Pçándel tumen shelehá*  
*Eñávárdesb teñá!*

‘Worms go in the milk,  
 From the milk into the garlic,  
 From the garlic into the water,  
 With the water to (your) father,  
 To the Nivasi,  
 He shall bind you with a rope,  
 Ninety-nine (yards long).’”

---

2      Gang út, Nesso, · mid nigun nessi-klínon,  
       ut fana þemo marge an þat bæn, · fan þemo bène an þat fleg,  
 4      ut fan þemo flegke an þia húd, · ut fan þera húd an þesa strála.  
       Drohtin, werþe só.

Go out, O Nesse, with the nine small Nesses!  
 Out from the marrow into the bone, from the bone into the flesh,  
 out from the flesh into the skin, out from the skin into this arrow.  
 Lord, may it be so.

---

<sup>1</sup> 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 swiþran handa under þínum  
2      swiþran 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 corðe 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.

---

<sup>4</sup> 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 wiððoon for-weorp ofer greót, þonne hí swirman, and cweð:  
And with that throw the grit over, when they swarm, and say:*

---

<sup>1</sup> for-weorp ofer greót ‘throw the grit over’ | i.e. “throw the earth over the swarm”.

- 2     Sitte gé, sige-wif, · sígað to eorþan!  
 2     Næfre gé wilde · to wuda fleogan.  
       Beo gé swá ge·mindige · mínes gódes,  
 4     swá bið manna ge·hwilc · metes and éþeles.

Sit ye, victory-wives; sink to the earth!  
 Never ye would fly to the woods.  
 Be ye so mindful of *my* good,  
 like is every man of his measure and homestead.

## Against Dwarf (*Wið dweorh*)

**Dating:** TODO

**Meter:** *Ancient-words-law*

TODO: Introduction.

- P1     Mann sceal niman *seofon* lytle of-lætan swylce mann mid ofrað, ond  
 2     writan þás naman on ælcra oflætan: Maximianus, Malchus, Johannes,  
       Martinianus, Dionisius, Constantinus, Serafion. Þænne eft þæt galdor  
 4     þæt hér æfter cweð[eð] mann sceal singan, ærest on þæt wynstre éare,  
       þænne on þæt swiðre éare, þænne búfan þæs mannes moldan; ond gá  
 6     þænne ân mæden-mann tó, ond hó hit ʒn his sweoran, ond dó mann  
       swá þry dagas. Him bið sóna sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

- I     Hér cóm in·gangan · in·spiden wiht,  
 2     hæfde him his haman ʒn handa; · cwæð þæt þú his hæncgest wære,  
       legeþe þe his téage ʒn sweoran; · ʒn·gunnan him ʒf þæm lande líðan.  
 4     Sóna swá hý ʒf þæm lande cóman · þá ʒn·gunnan him þá *leomu*  
   cólían.—  
       Þá cóm in·gangan · déores sweostar;  
 6     þá ge·ændode héo · ond áðas swór,  
       þæt næfre þis þæm adlegan · *eglian* ne móste  
 8     né þæm þe þis galdor · be·gytan mihte  
       oððe þe þis galdor · on·galan cūðe.

10 Amen fíað.

Here came walking in an inspiden wight,  
had his harness in his hands; said that thou wert his horse,  
laid his reins on thy neck; then they together began to ride from the land.  
As soon as they came away from the land, then they together began to cool  
limbs.

Then came walking in the beast's sister;  
then she ended [it], and swore oaths,  
that this never should harm the ailing man,  
nor him who this galder might get,  
nor whomever this galder could gale.  
Amen, let it be.

### Against a Sudden Stitch (*Wið fær-stice*)

Dating: ?

Meter: *Ancient-words-law*

Attested in *Lacning*.

- 1 Hlúde wéran hý, lá, hlúde, · þá hý ofer þone hláw ridan,  
2 wéran ân-móde, · þá hý ofer land ridan.  
Scyld þú þe nú, þú þysne níð · ge·nesan móte.  
4 Út, lýtel spere, · gif hér inne síe!

Loud were they, lo, loud, when they rode over that mound;  
they were steadfast, when they rode over land.  
Shield thyself now; thou mayst escape this evil!  
Out little spear, if here within it be!

- 2 Stód under linde, · under leohtum scylde,  
2 þær þá mihtigan wíf · hýra mægen be·ræddon  
and hý gyllende · gâras sændan;  
4 ic him óðerne · eft wille sændan,  
fléogende flâne · forane tó·géanes.  
6 Út, lýtel spere, · gif hit her inne sý!

Stood under the linden [SHIELD]—under the light shield—  
where those mighty wives their might arrayed,  
and they yelling spears did send.  
To them another [projectile] will I send back:

a flying arrow, aimed against [them].  
Out little spear, if here within it be!

- 3      Sæt smið, · sloh seax,  
2      lytel íserna, · wund swiðe.  
         Ūt, 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.  
         Ūt, spere, · næs in, spere!  
4      Gif her inne sý · ísenes dæl,  
         hæg-tessan ge-weorc, · hit seal 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 esa ge·scot · oððe hit wære ylfa ge·scot  
2      oððe hit wære hæg-tessan ge·scot, · nú ic wille þín helpan:  
         þis þe tó bóte esa ge·scotes, · þis þe tó bóte ylfa ge·scotes,  
4      þis þe tó bóte hæg-tessan ge·scotes; · ic þín wille helpan.

If it were Eese-shot, or it were Elf-shot,<sup>112</sup>  
or it were Hag-tess-shot—now I will help thee!  
This for thee as cure against Eese-shot; this for thee as cure against Elf-shot;  
this for thee as cure against Hag-tess-shot—I will help thee!

<sup>112</sup>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’), Elfwín (Lomb. *Alb-oin* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

- 7      Fleo þær on · fyr-gen-hæfde!



- 2            **H**ál wes-tu, · helpe þín drihten!  
              Nim þonne þæt seax, · ado on wætan.

TODO.

Be thou hale, may the Lord help thee.

---

## The Nine Herbs galder

**Dating:** ?

**Meter:** *Ancient-words-law*

---

- 1            Ge·myne ðú mug·wyr̥t · hwæt þú á·meldodest  
              hwæt þu renadest · æt Regen-melde?

Rememberest thou, Mugwort, what thou didst declare,  
 what thou didst arrange at Reinmeld?

- 2            Una þú háttest · yldost wyr̥ta  
              þú miht wið III · and wið XXX  
              þú miht wiþ attre · and wið on·flyge  
              þú miht wiþ þâm lâpan · ðe geond lond færð

Un art thou called, oldest of worts;  
 thou availest against three and against thirty;  
 thou availest against the venom and against the onflyer;  
 thou availest against the loathsome one that journeys through the lands.

- 3            + Ond þú weg·bráde · wyr̥ta módor  
              éastan opene · innan mihtigu  
              ofer ðy cræte curran · ofer ðy cwéne reodan  
              ofer ðy brýde brýodedon  
              ofer ðy fearras fnærdon.

And thou, Waybroad, mother of worts,  
 open from the east, mighty from within.  
 Over thee TODO.

- 4            Eallum þu þon wið·stóde · and wið·stunedest  
              swá ðú wið·stonde attre · and on·flyge  
              and þæm lâðan · þe geond lond fereð.

Them all didst thou then withstand, and didst stop;  
so mayst thou withstand the venom and the onfler,  
and the loathsome one that journeys through the lands.

- 5 Stune hætte þeos wýrt, · héo on stâne ge·weox  
2 stond héo wið attre, · stunað héo wærce  
Stiðe héo hatte, · wið·stunað héo attre  
4 wreceð héo wrāðan, · weorpeð út attor.

Stun is this wort called, she grew on stone;  
she withstands venom, she stops aches.  
Stithe is she called, she stops the venom;  
she drives away the wroth one, casts out the venom.

- 6 + Þis is séo wýrt · séo wiþ wýrm ge·feah  
2 þeos mæg wið attre, · héo mæg wið on·flyge;  
héo mæg wið ðām lāþan · ðe geond lond fereþ.

This is the wort that fought against the Wýrm;  
this one avails against the venom, she avails against the onfler;  
she avails against the loathsome one that journeys through the lands.

- 7 Fleoh þú nú attor-lāðe, · séo lāsse ðá mārān  
2 séo mære þā lāssan, · oððæt him beigra bót sý!

TODO

- 8 Ge·myne þú, mægðe, · hwæt þú á·meldodest  
2 hwæt ðú ge·ændadest · æt Alor·forda  
þæt næfre for ge·floge · feorh ne ge·sealde  
4 syþðan him mon mægðan · tú mete ge·gyrede

TODO

- 9 Þis is séo wýrt · ðe wer·gulu hatte  
2 ðás on·sānde seolh · ofer sās hrygc  
ondan attres · óþres tó bóte

TODO

- 10 Ðás VIII magon · wið nygon attrum.

These nine avail against nine venoms.

- 11 + Wýrm cōm snícan, · to·slāt hé man  
2 ðá ge·nam Wōden · VIII wuldor·tānas

4 slóh ðá þá náddran · þæt héo on VIII tó-fléah  
 þær ge-ændade æppel · and attor  
 þæt héo náfre ne wolde · on hús búgan.

A Wyrn came crawling; he tore apart a man.  
 Then took Weden nine glory-twigs,  
 slew then that adder, that it sprung into nine [parts].  
 There ended apple and venom,  
 that she would never wish to enter a house.

12 + Fille and finule, · fela-mihtigu twá  
 2 þá wyrte ge-sceop · wítig drihten  
 hálíg 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 attré  
 2 séo mæg wið III · and wið XXX  
 wið [féondes] hond · and wið fæ-r-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, 73L, 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 VIII wyrta · wið nygon wuldor-ge-flogenum  
 2 wið VIII attrum · and wið nygon on-flygnum  
 wið ðý réadan attré, · wið ðý runlan attré  
 4 wið ðý hwitan attré, · wið ðý [hæwe]nan attré  
 wið ðý geolwan attré, · wið ðý grénan attré  
 6 wið ðý wonnan attré, · wið ðý wedenan attré  
 wið ðý brúnan attré, · wið ðý basewan attré  
 8 wið wyrn-ge-blæd, · wið wæter-ge-blæd  
 wið þorn-ge-blæd, · wið þystel-ge-blæd  
 10 wið ýs-ge-blæd, · wið attor-ge-blæd

Now these nine worts avail against glory-onfliers:  
 against nine venoms and against nine onfliers;  
 against the red venom; against the TODO venom;  
 against the white venom; against the TODO venom;  
 against the yellow venom; against the green venom;  
 against the TODO venom; against the TODO venom;  
 against the brown venom; against the TODO venom;  
 against worm-TODO; against water-TODO;  
 against thorn-TODO; against thistle-TODO;  
 against ice-TODO; against venom-TODO.

- 15      Gif ænig attor cume · éastan fleógan  
 2      oððe 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 wāt · éa rinnende  
       þær þá nygon nædran · néan be-healdað

Christ stood over TODO;  
 I know one river running,  
 there the nine adds TODO.

- 17      Motan ealle wéoda · nu wyrtrum á-springan  
 2      sás tó-slúpan, · eal sealt wæter  
       ðonne ic þis attor · of ðé ge-bláwe

TODO

- P1      Mucgwyrt, weg-brade þe eastan open sy, lombes-cyrse, attor-laðan, mageðan,  
 2      netelan, wudu-sur-æppel, fille and finul, ealde sapan. Ge-wyrc ða wyrta  
       to duste, mængc wiþ þa sapan and wiþ þæs æpples gor. Wyrce slypan of  
 4      wætere and of axsan, ge-nim finol, wyl on þære slyppan and beþe mid  
       æggemongc, þonne he þa sealf on do, ge ær ge æfter. Sing þæt galdor  
 6      on æcre þara wyrta, :III: ær he hy wyrce and on þone æppel eal-swa;  
       ond singe þon mæn in þone müð and in þá éaran búta and on ðá wunde  
 8      þæt ilce galdor, ær he þa sealf on dó.

TODO.

# Old Norse galders

## Ribe galder stick (DR EM85;493)

**Dating:** Medieval.

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

A wooden stick from the Danish city of Ribe. The galder is syncretic, and as such contains numerous pre-Christian elements, albeit in a Christian(ised) context.

The inscription may be conveniently divided into four parts. Part one (ll. 1–4) contains an introductory prayer where the healer asks for the support of natural forces (Earth, Up-heaven and the Sun) and Christian divinities (God and Saint Mary), that the healing may be successful. Part two (ll. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (ll. 9–14) apparently warns the addressee that they will be haunted by “nine needs” (an old Heathen formula; see Note) until they pray. Part four (ll. 15, which is probably prose) gives the personal name “Bonde”, perhaps the addressee, and concludes with an “Amen”.

- 
- 1     Jorð bið ak varðe · ok up-himeñ  
2     sól ok sante María · ok salfen Guð dróttēn  
     þet hann lē mik lēkneš-hand · ok lyf-tunge  
4     at lyfē bifjandē · þer bótē þarf.

I bid earth to ward, and up-heaven,  
the sun and saint Mary, and the very lord God,  
that he lend me a leecher's hand and medicine-tongue,  
as medicine for the trembler who needs a cure.

- 2     Ór bak ok ór bryst  
2     ór líkē ok ór lim  
     ór ôven ok ór ôren  
4     ór alle þē þer illt kann í at kume.

Out of back and out of breast!  
 Out of body and out of limb!  
 Out of eyes and out of ears!  
 Out of everything, where evil which might come in!

- 3 Svart hêter stênn · hann stêr í hafê útê,  
 2 þer liggêr á þê níu nauðêr;  
 þêr skulê hveki sôten sofe;  
 4 êð varmên vake;  
 fôrr ên þú þessa bót biðêr, þer ak orð at kvêðê.

Swart is a stone called, he stands out in the ocean.

There lie on it nine needs.  
 They will 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 dróttinn!  
 4 Jórils sár-þvara!  
 Viðr áðra-vari.

O Gyrel’s wound-borer!  
 Go thou now; found art thou!  
 May Thunder smite thee, O lord of Thurses!

O Erel's wound-borer!  
Against pus of veins.

## Sigtuna Rib (U NOR1998;25)

**Dating:** c. 1100

**Meter:** *Ancient-words-law*

TODO: Introduction.

- Jórls **v**rið, ... **v**aksna úr Króki!  
 2 **B**att han riðu · **b**arði hann riðu,  
 auk **s**íða sarð · **s**ára rann.  
 4 Vara hafir **f**ullt **f**engit; · **f**lý braut, riða!

O Erel's trembling, grow out of Crook!  
He bound the fever; he beat the fever,  
and thereafter sodomised(?) the house of wounds.  
The pus has he fully caught—fly away, fever!

## Sigtuna Plate I (U Fv1933;134)

**Dating:** C11th

**Meter:** *Ancient-words-law*

TODO: Introduction

- Þ**urs sár-riðu, · **þ**ursa dróttinn;  
 2 **f**liu þú nú · **f**undinn es!  
 Af þér **þ**riar **þ**ráar, ulfr;  
 4 af þér **n**íu **n**óþir, ulfr!  
 Efir þessi sér, auk es unír ulfr.  
 6 Niut lyfja!

O thurse of the wound-fever, O lord of Thurses;  
fly thou now; found art thou!  
Have for thee three yearnings, O wolf!

Have for thee nine needs, O wolf!  
He has this for himself, and the wolf is content.  
Benefit from the medicine!

---



## Galders from Bryggen

Several galders or magical inscriptions are part of the cache of medieval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

---

### B 257

**Dating:** c. 1335

**Meter:** *Galders-law*

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a “love-charm” (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri þér* ‘thy self’ on side D—to a woman. The language closely resembles that of *Skm* 36, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ergi* ‘queerness, degeneracy’, *óði* ‘madness’, and *óþoli* ‘restlessness, impatience’ unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that *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-lauser argjú* ‘restless (a different root from *óþoli* above!) with queerness’, i.e. ‘incessantly randy’.

Side D ends with a string of fake-Latin gibberish, a clear sign of Christian syncretic influence on the Old Norse-Germanic magical tradition.

---

A Ríst ek bót-rúnar · ríst ek bjarg-rúnar

2 ein-falt við ǫlfum

tví-falt við trollum

4 þrí-falt við þursum

I carve cure-runes, I carve rescue-runes:  
onefold against elves,  
twofold against trolls,  
threefold against thurses.

B Við inni skóðu · skag-val-kyrju

2 svá't ei megi · þó-at ǣ vili

lǣ-vís kona · lífi þínu granda.

Against the scatheful shag-walkirie,  
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 óþola;

á þér hrini óþoli · ok jǫtuns móðr;

4 sit-tu aldri, · sop-tu aldri.

I send to thee, I see on thee  
a she-wolf's queerness and restlessness;  
may restlessness stick on thee, and an ettin's wrath!  
Never sit, never sleep!

D Ant mér sem sjalfri þér.

2 †Beirist rubus rabus et arantabus laus abus rosa gava†

Love me like thy self.

...

---

2 †Beirist rubus rabus et arantabus laus abus rosa gava† '...' | Latin-like gibberish.

---

## B 380

Dating: ?

Meter: *Galders-law*

A short little charm explicitly invoking the two most important Heathen Gods, Thunder and 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.

---

<sup>2</sup> Hęill sé þú · ok í hugum góðum;  
 Þórr þik þiggi,  
 Óðinn þik ęigi.

May thou be hale and in good spirits;  
 may Thunder receive thee,  
 may Weden own thee.

---

<sup>1</sup> Hęill sé þú · ok í hugum góðum 'May thou be hale and in good spirits' | A formulaic greeting. The very same line is found in *Hym* 41; see note there for parallels.

<sup>3</sup> Óðinn þik ęigi 'may Weden own thee' | See note to *Vsp* 23.

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## Poetry on Christian Subjects



# Old Saxon Baptismal Vow

**Dating:** ?

**Meter:** Prose.

While not an alliterative poem in the slightest, this short text is important for its mention of Saxon Heathen Gods, and as I have no section for Miscellanea, I have here set it first among the Christian poetry, in order to give relevant cultural context. The format of the text is straight-forward and resembles the modern Catholic questions asked to participants during the Sacrament of Confirmation (TODO: reference). The person to be baptised is to respond positively to three denying and three affirming questions; first to forsake the Devil (P<sub>1</sub>), all “Devil-yields” (i.e. non-Christian rituals, see note to that word) (P<sub>2</sub>), and all the Devil’s “works and words” and his followers, among which are listed the three Germanic-Saxon gods Thunder, Woden, and Saxneet (P<sub>3</sub>); and then to profess belief in each member of the Trinity: God the almighty father (P<sub>4</sub>), Christ God’s son (P<sub>5</sub>), and the Holy Ghost (P<sub>6</sub>).

---

**P<sub>1</sub>**     „For·sachistu diobole?“ et respondeat: „ec for·sacho diabole“  
“Forsakest thou the Devil?” *and he should respond:* “I forsake the Devil.”

**P<sub>2</sub>**     „end allum diabol-gelde?“ respondeat: „end ec for·sacho allum diabol-gelde.“  
<sup>2</sup>  
“And all devil-yields?” *he should respond:* “I forsake all devil-yields.”

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<sup>1</sup> diabol-gelde ‘devil-yields’ | An obvious calque of OE TODO, which means TODO.

**P<sub>3</sub>**     „End allum dioboles wercum?“ respondeat „end ec for·sacho allum dioboles  
<sup>2</sup> wercum and wordum, Thuner ende Wōden ende Sax-nōte ende allem  
them un·holdum the hira ge·nōtas 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.”

P4        „Ge·lôbistu in Got ala-męhtigun fader?“ „Ec ge·lôbo in Got ala-męhtigun  
2        fader.“

“Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

P5        „Ge·lôbistu in Crist Godes suno?“ „Ec ge·lôbo in Crist Gotes suno.“  
“Believest thou in Christ, God’s son?” “I believe in Christ, God’s son.”

P6        „Ge·lôbistu in hâlogan gâst?“ „Ec ge·lôbo in hâlogan gâst.“  
“Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”

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# 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](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, <b>Ē</b> wa, havas,“ kwad Adam, „ <b>u</b> vilu gi·marākot	[V 11/TODO]
2	unkaro <b>sel</b> varo <b>sīd</b> . · Nú maht þú sehan þia <b>sw</b> arton hēll	
	<b>g</b> inon <b>gr</b> ādaga; · nú þú sia <b>g</b> rimman maht	
4	<b>h</b> inana gi·hōrjan, · nis <b>h</b> evan-riki	
	ge·lihk sulikaro <b>l</b> ógnun: · þit was alloro <b>l</b> ando skōnjust,	
6	þat wit hier þuruh unkas <b>h</b> érran þank · <b>h</b> ēbbjan muostun	
	þár þú þem ni <b>h</b> ōrdis · þie unk þesan <b>h</b> arām gi·ried,	
8	þat wit <b>w</b> aldandas · <b>w</b> ord far·brákun,	
	<b>h</b> evan-kuningas. · Nú wit <b>h</b> riwig mugon	
10	sorogon for þem <b>sī</b> da, · wand hé unk <b>sel</b> vo gi·bôd,	
	þat wit unk su·lik <b>wī</b> ti · <b>w</b> ardon skoldin,	
12	<b>h</b> arāmo mēstan— · nú þwingit mí giu <b>h</b> ungar endi þrust,	
	<b>b</b> itter <b>b</b> alo-werēk, · þero wáron wit ér <b>b</b> ēdero tuom.	
14	Hú skulun wit nu <b>l</b> ibbjān, · efto hú skulun wit an þesum <b>l</b> iahta	
	wesan,	

16 nu hier hwílum **w**ind kumit · **w**estan efto ôstan,  
 sūðan efto nordan? · gi·**s**werək upp drívit  
 —kumit **h**aglas skion · **h**imile bi·tengi—,  
 18 **f**erid **f**ord an gi·**m**ang · (þat is **f**irinum kald):  
 hwílum þanne fan **h**imile · **h**êto skinit,  
 20 blíkít þiu **b**erahto sunna: · wit hier þus **b**ara standat,  
 un·**w**erid mid gi·**w**ádi: · nis unk hier **w**iht bi·foran  
 22 ni te **s**kadowa ni te **s**kúra, · unk nis hier **s**kattas wiht  
 te **m**ęti gi·**m**arkot: · wit hębbjat unk gi·duan **m**ahtigna god,  
 24 **w**aldand **w**rêdan. · Te hwi skulun wit **w**erdan nu?  
 Nu mag mí þat **h**rewan, · þat ik is io bad **h**evan-rikjan god,  
 26 **w**aldand þ[...]

TODO.

2. sehan | *sean* V 10 unk | *bunk* V 11 unk | *bunk* V

26 **w**aldand 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 **S**idoda im þuò te sęlidon, · habda im **s**undja gi·warąht [V 2v/TODO]  
 2 bittira an is **b**ruodar; · liet ina undar **b**aka liggjan  
 an ênam **d**iapun **d**ala · **d**rôr-wóragana,  
 4 **l**ibas **l**ôsan, · **l**egar-bedd waran,  
**g**uman an **g**riata. · Þuò sprak im **g**od selbo tuo,  
 6 **w**aldand mid is **w**ordun · (was im **w**rêd an is hugi,  
 þem **b**anan gi·**b**olgan), · frágoda hwar he habdi is **b**róðar þuò  
 8 **k**ind-jungan **g**uman. · Þó sprak im eft **K**ain an·gegen  
 -habda im mid is **h**andun · **h**aram-werək mikil  
 10 **w**am-dádjun gi·warąht, · þius **w**erold was só swído  
 be·**s**mitin an **s**undjun-: · „Ni ik þes **s**oręun ni skal,” kwad he,  
 12 „**g**ómjan hwar hie **g**anga, · ni it mi **g**od ni gi·bôð,  
 þat is **h**węrgin **h**ier · **h**uodjan þoręfti,  
 14 **w**ardon an þesaro **w**eroldi.“ · **W**ánde he swído,  
 þat he bi·**h**elan mahti · **h**ęrran sinum,  
 16 þia **d**ádi bi·**d**ęrnjan. · Þuò sprak im eft úsa **d**rohtin tuo:  
 „All habas þu só gi·**w**erękot,” kwad he, · „só þi ti þinaro **w**er-oldi mag  
 18 wesan þin **h**ugi **h**riuwig, · þes þu mid þinum **h**andon gi·dedos,  
 þat þú wurdi þines **b**ruodar **b**ano: · nu he **b**luodig ligít,  
 20 **w**undun **w**órig; · þes ni habda he êniga ge·**w**urhte te þi,  
**s**undja gi·**s**uohta, · þoh þu ina nu a·**s**lagan hębbjas,  
 22 **d**ôðan gi·**d**uanan. · Is **d**rôr sinkit nu an erða,  
 swêt **s**undar ligít; · þiu **s**eoła hwarąbat

24 þie gēst gjámar-muod · an godas willjan;  
 drōr hruopit is te drohtina selbun · endi sagat hwe þea dādi frumida,  
 26 þat mēn an þesun middil-gardun: · ni mag im ênig mann þan swīdor  
 wero far-wirīkjan · an werold-rikja  
 28 an bittron balo-dādjon, · þan þú an þinum bruodar habas  
 firin-werek gi-frēmīd.“ · Þuò an forāhtun ward  
 30 Kain aftar þem kwidjun drohtinas, · kwad þat hie wisse garwo,  
 þat is ni mahti werdan waldand wiht, · an werold-stundu  
 32 dādjo bi-dērnid, · „só ik is nu mag drubundjan hugi,“ kwad he,  
 „beran an mínun breostun · þes ik mínan bruodar sluog  
 34 þuru mín hand-mēgin. · Nu wēt ik, þat ik skal an þinum hēti libbjan,  
 ford an þinum fiund-skēpi, · nu ik mí þesa firina gi-deda,  
 36 só mí mína sundja nu · swīdaron þunkjat,  
 mis-dād mēra, · þan þin mildi hugi,  
 38 só ik þes nu wīrdig ni bium, · waldand þie guodo,  
 þat þú mí a-látas · lēdas þingas,  
 40 tianono a-tuemjas. · Nu ik ni welda mína triuwa haldan,  
 hugi wid þem þinum hlutrun muoda, · nu wēt ik, þat ik hier ni mag  
 êniga hwíla libbjan,  
 42 hwand mí ant-wirikit, · só hwat só mi an þisun wega findit,  
 a-slēhit mi bi þesun sundjun.“ · Þuò sprak im eft selbo an-gegin  
 44 hevanes waldand: · „Hier skalt þu noh nu“, kwad he,  
 „libbjan lango hwíla. · Þo þu sus a-lēdit sís,  
 46 mid firinum bi-fangan, · þoh will ik þi friðu settjan,  
 tōgjan su-lik tēkjan, · só þu an treuwa maht  
 48 wesan an þesero werolde, · þoh þu is wīrdik ni sís:  
 fluhtik skalt þu þoh endi frēdig · ford-wardas nu  
 50 libbjan an þesum landa, · só lango só þu þit liaht waros;  
 for-hwātan skulun þi hluttra liudi, · þu ni salt io furður kuman te  
 þines hērron sprāko,  
 52 wesljan þár mid wordon þínon: · waldandi stēt  
 þínes bróðor wrāka · bitter an hēlli.“

TODO.

54 Þó gēng im þanan mid grimmo hugi, · habda ina god selbo  
 swīdo far-sakanan. · Sorōga warð þár þuò gi-kūdit  
 56 Adama endi Ēwun, · in-widd mikil,  
 iro kinds kwalm, · þat he ni muosta kwik libbjan.  
 58 Þes ward Adamas hugi · innan breostun  
 swīdo an sorogun, · þuò he wissa is sunu dōdan:  
 60 só ward is ôk þiu muodar, · þe þana magu fuodda,  
 barn bi iro breostun. · Þuò siu bluodag wuosk  
 62 hrēu-gi-wādi, · þuò ward iro hugi sērag.  
 Bēþo was im þó an sorogun · iak iro barnas dōd,  
 64 þes hēliðas hín-fard, · iak þat im mid is handun for-dæda  
 Kain an su-likun kwalma: · siu ni habdun þuò noh kindo þan mēr

[V 2v/TOD0]

- 66 libbendero an þem **liahta**, · botan þana ênna, þie þuò a·lêdit was  
 waldanda be is far·wurðtjun: · þár ni habdun siu êniga **wunja** tuo  
 68 niud·liko gi·**n**uman, · wand hie su·likan **níd** a·huof,  
 þat he ward is **bruodar bano**. · Þes im þuò **bêðjun** ward,  
 70 sin·hiun twêm · **sêr** umbi herta.  
 Oft siu þes **gornunde** · an **griata** gi·stuodun,  
 72 sin·hiun **samad**, · kwádun, þat sia wissin, þat im þat iro **sundja**  
 gi·dedin,  
 þat im ni muostin **af**tar · **ęrebi**·wardos  
 74 þegnas **þían**. · Þolodun siu **bêðju**  
**mikila mord**·kwála, · unt þat im eft **mahtig** god,  
 76 **hêr** hevanes ward · iro **hugi** buotta,  
 þat im wurðun **ôdana** · **ęrebi**·wardos,  
 78 þegnos endi **þiornun**, · **þigun** aftar wel,  
**wóhsun wán**·liko, · ge·**witt** línodun,  
 80 **spáha spráka**. · **Spuodda** þie 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 þuò **mêst** · **liodjo** barnun,  
**godas** huldi: · **gumun** þanan kwámun  
 90 guoda mann, · . . . . .  
**wordun wisa**, · ge·**witt** línodun,  
 92 þegnos gi·þáhte · endi **þigun** aftar wel.  
 Þann kwámun eft fan **Kaina** · **kraftaga** liudi,  
 94 **hêlidos** **hard**·muoda, · habdun im **hugi** strangan,  
**wrêdan** willjan, · wí weldun **waldandas**  
 96 **lêra** lêstjan, · ak habdun im **lêdan** stríd;  
**wuohsun** im **wrisi**·liko: · þat was þiu **wirsa** gi·burd,  
 98 **kuman** fan **Kaina**. · Bi·gunnun im **kôpun** þuò  
**weros wib** undor twisk: · þas ward a·**werðit** sán  
 100 **Seðas** ge·sîdi, · warð **sęggjo** folk  
**mênu** gi·**męgid** · endi wurðun **manno** barn,  
 102 liudi **lêða**, · 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 hêtan. · Þie hier an **erðu** warð  
**mannum** te **márðum** · obar þesan **middil**·garð,  
 108 þat ina hier só **kwíkana** · **kuningo** þie bêtsto,  
**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·**sętta**, · þár hie **simlon** muot

112 wesan an wunnjon, · untat ina eft an þesa werold sēndit  
 hēr hevanas ward · hēliðo barnum,  
 114 liodjun te lēro. · Þann hier ôk þie lēdo 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-mēgin; · hwirþit þiu sēola,  
 þie gēst an guodan weg, · endi godas engil kumit,  
 120 wrikit ina, wamm-skaðon · wápnas eggjun:  
 wirðit Anti-krist · aldru bi-lôsid,  
 122 þie fiund bi-fēllid. · Folk wirðit eft gi-hworþvan  
 te godas ríkja, · gumuno gi-sīði  
 124 langa hwila, · endi stéd im sídor 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. 10v. 122 bi-fēllid | *biuellid* V

## The Destruction of Sodom

3 Þuò habdun im eft só swíðo · Sodomo-liudi,  
 2 weros só far-werkot, · þat im was úsa waldand gram,  
 mahtig drohtin, · wand sia mēn drivun,  
 4 frēmidun firin-dâdi, · habdun im só uilu fiunda barn  
 wmmas ge-wisid: · þuò ni welda þat waldand god,  
 6 biadan þolojan, · ak hiet sie þrea faran,  
 is engelos ôstan · an is árundi,  
 8 sīðon te Sodoma, · endi was im selvo þar mið.  
 Þuò sea ovar Mambra · mahtige fuorun,  
 10 þuò fundun sia Abrahama · bi ênum ala standan,  
 waran êna wih-stēdi, · endi skolda úsas waldandas  
 12 geld gi-frummjan, · endi skolda þar goda þeonan  
 an middjan dag · manna þie bētsto.  
 14 Þuò ant-kēnda hé kraft godas, · só he sea kuman gi-sakh:  
 gēng im þuò ti-gegnes · endi goda selvun hnēg,  
 16 bôg endi bedode · endi bad gerno,  
 þat hie is huldi forð · hēbbjan muosti:  
 18 „warod wilþu nu, · waldand, frô mín,  
 alo-mahtig fadar? · ik biun þín êgan skalk,  
 20 hold endi gi-hôrig; · þú bist mí hērro só guod,  
 mēðmo só mildi: · wilþu mínas wiht,  
 22 drohtin, hēbbjan? · Hwat, it all an þinum duoma stéd,  
 ik libbo bi þinum lēhene, · endi ik gi-lôbi an þi,

[V 2r/1]

- 24 frô mín þe guoda: · muot ik þi frágon nu,  
warod þu sigi-drohtin · siðon willjas?“
- 26 Þuò kwam im eft te: gegnes · godas and-wardi,  
mahtig muotta: · „Ni willi ik is þi miðan nu,“ kwað he,  
28 „helan holdan man, · hú mín hugi gęngit.  
Siðan skulun wí sūðar hinan: · hebbjat him umbi Sodoma-land
- 30 weros só for-werkot. · Nú hruopat þæ wardas te mí  
dages endi nahtes, · þe þe iro dádi telljat,  
32 sęggjat hiro sundjon. · Nú willi ik selvo witan,  
ef þia mann under him · su-lik mēn fręmmjat,  
34 weros wam-dádi. · Þanna skal sea wallande  
fiur bi-uallan, · skulun sia hira firin-sundjon
- 36 swára bi-sęnkjan: · sweval fan himile  
fallit mid fiure, · fęknja steręvat,  
38 mēn-dádige męn, · reht só morgan kumit.“
- Abraham þuò gi-mahalda · (habda im ęlljan guod,  
40 wisa word-kwidi), · endi wiðer is waldand sprak:  
„Hwat! þu gódas só uilu,“ · kwat hie, „god hevan-ríki,  
42 drohtin gi-duomis, · all bi þinum dądjun stéd  
þius werold an þinum willjan; · þu gi-wald habas  
44 ovar þesan middil-gard · manna kunnjas,  
só þat gio werðan ni skal, · waldand frô mín,  
46 þat þú þar te ęnum duoas · uvila endi guoda,  
liova endi lęða, · wand sia gi-líka ni sind.
- 48 Þu ruomes só rehtæs, · ríki drohtin,  
só þu ni wili, þat þar ant-geldan · guod-willige mann  
wam-skaðono weręk, · þoh þu is gi-wald haves  
50 te gi-frummjanna. · Muot ik þi frágon nu,  
só þú mí þiu gramara ni sis, · god hevan-ríki?  
52 ef þú þar fiðis fiftig · ferąhtaro manno,  
54 liuvigaro liodo, · muot þanna þat land gi-sund,  
waldand, and þinum willjan · gi-werid standan?“
- Þuò kwam im eft te: gegnes · godas and-wardi:  
56 „Ef ik þar findo fiftig,“ kwað he, · „ferąhtara manno,  
58 guodaro gumono, · þea te goda hebbjan  
fasto gi-fangan, · þanna willi ik im iro ferąh far-gevan  
60 þuru þat ik þea hluttron man · haldan wille.“
- Abraham þuò gi-mahalda · ąðar siðe,  
62 forð frágoda · frąhon sinan:  
„Hwat duos þu is þanna,“ kwað he, · „drohtin frô mín,  
64 ef þu þar þritig maht · þegno fiðan,  
wam-lósa weros? · wilþu sia noh þanna  
66 látan te liva, · þat sia muotin þat land waran?“
- Þuò im þe guoda, · god hevan-ríki,  
68 sniumo gi-sagda, · þat hie só weldi  
lęstjan an þen landa: · „Ef ik þar lubigaro mahg,“ kwað he,  
70 „þritig undar þero þiodo · þegno fiðan

- god-forohta gumon: · þanna willi ik im far·gevan allum  
 72 þat mēn endi þea mis·dād · endi lātan þat manno folk  
 sittjan umbi Sodoma · endi ge·sund wesan.“  
 74 Abraham þuò gi·mahalda · agalēt·līko  
 -folgoda is frōjan-, · filo worda gi·sprak:  
 76 „Nu skal ik is þi biddjan“, kwað he, · „þat þu þi ni belges ti mi,  
 frō mín þie guoda, · hú ik sus filu mahlja,  
 78 weslja wiðer þi mid mínum wordum: · ik wêt, þat ik þas wirðig ni  
 bium  
 ni si þat þu it willjas bi þínaro guodi, · god hevan·ríki  
 80 þiadan, gi·þolojan: · mí is þarāf mikil  
 te witanna þínne willjan, · hweðer þat werad gi·sund  
 82 libbjan muoti, · þe sea liggjan skulun,  
 fēgja bi·uallan: · hwat wilis þu is þanna, frō mín, duoan,  
 84 ef þu þar tehani · treu·hafte maht  
 fiðan under þemo folka ferahtera manno · wilþu im þanna hiro ferh  
 far·gevan,  
 86 þat sia umbi Sodoma·land · sittjan muotin  
 búan an þem burugjum, · só þu im a·bolgan ni sís?“  
 88 Þuò kwam im eft te·gegnas · godas and·wordi:  
 „Ef ik þar tehani“, kwað he, · „treu·haftera mag  
 90 an þem lande noh · liodjo fiðan,  
 þanna lātu ik sia alla þuru þie ferahtun man · ferēhas brúkan.“  
 92 Þuò ni dorste Abraham lēng · drohtin sínan  
 furður frágon, · hak he fell im after te bedu  
 94 an kneo kraftag, · kwað he gerno  
 is geld geŕewedi · endi gode þeonodi,  
 96 warahti after is willjan. · Gi·wêt im eft þanan  
 gangan te is gēst·sēli; · godes ēngilos fort  
 98 siðodun te Sodoma, · so im selwo ge·bōð  
 waldand mid is wordo, · þuò hie sea hiet an þana weg faran.

TODO.

30 þeæ wardas | þe æuuardas V 46 ênum | benum V

- 99 Skoldun sie be·fiðan, · hwat þár ferahtera  
 2 umbi Sodoma·burg, · sundjono tuomera  
 manna wári, · þie ni habdin mēnes filu,  
 4 firin·werko gi·frumid. · Þò gi·hōrdun siæ fēgero karm  
 an allaro sēliðu gi·hwen, · sundiga liudi  
 6 firin·werk frēmman: · was þar fiundo gi·mang,  
 wrēðaro wihtjo, · þea an þat wam habdun  
 8 þea liudi far·lédid: · þat lôn was þuò hat handum  
 mikil mið morðu, · þat sia oft mēn drivun.  
 10 Þanna sat im þar an innan · aðal·burdig man,  
 Loth mið þem liudjum, · þie oft lof godas  
 12 warahte an þesaro weroldi: · habda im þar welono gi·nuog,

[V 2r/36]

- guodas gi·wunnan: · he was gode wirðig.  
 14 He was Abrahamas · aðali-knóslas,  
 his bróðer barn: · ni was bætara man  
 16 umbi Giordanas staðos · mið gum-kustjum,  
 gi·werid mið ge·wittjo: · him was úsa waldand hold  
 18 Þuò te sedla hnêg · sunna þiu hwíta,  
 alloro bókno beráhtost, · þuò stuond hie fore þes buruðes dore.  
 20 Þuò gi·sah hé an ávand · engilos twêne  
 gangan an þea gardos, · só sea fán gode kwámun  
 22 ge·weride mid ge·wittjo; · þuò sprak he im sán mid is wordum tuo.  
 Géng þuò te·gegnes · endi gode þankade,  
 24 hevan-kuninga, · þes hé im þea helpa fer·lêkh,  
 þat he muosta sea mið is ôgum · an luokojan,  
 26 iak he sea an kneo kusta · endi kúsko bad,  
 þat sea suohtin his sêliða: · kwat þat he im selbas duom  
 28 gáuи su·líkas guodas, · só im god habdi  
 far·liwen an þem landa: · sea ni wurðun te lata hwerigin,  
 30 ak se gengun im an is gëst·sêli, · endi he im giungar-duom  
 frëmide feraht·líka, · sea im filo sagdun  
 32 wáraro wordu. · Þár he an wahtu sat,  
 held is hêrran bodan · hêlag·líka,  
 34 godas engilos. · Sia him guodas só filo,  
 suôðas gi·sagdun. · Swart furður skrêd,  
 36 narowa naht an skion, · náhida moragan  
 an allara sêliða gi·hwem. · Uht-fugal sang  
 38 fora daga·hruoma. · Þò habdun úsas drohtinas bodon  
 þea firina bi·fundan, · þea þar frëmidun mên  
 40 umbi Sodoma-buruð. · Þò sagdun sia Loða,  
 þat þar morð mikil · manno barno,  
 42 skolda þera liodo werðan · endi ôk þes landas só samo.  
 Hietun ina þuò gëřewjan, · endi hietun þò gangan þanan,  
 44 firrjan hina fon þem fiundum · endi lédjan is frí mið him,  
 idis aðal-borana. · He ni habda þar his aðaljas þan mër,  
 46 botan is dohtar twá, · mid þem gi·hietun sie, þat hie êr daga wári  
 an ênum berga uppan, · þat hina brinnandi  
 48 fiur ni bi·uengi. · Þò he te þere fërði warð  
 gáhun gi·gërewid, · gengun engilos,  
 50 habdun hina bi handum · hevan-kuningas bodon,  
 lëddun hina endi lërdun · lango hwíla,  
 52 untat sea ina gi·bráhtun · bi þera buruð útan.  
 Hietun, þat sia io ni ge·hórdin · sulik ge·hlunn mikil  
 54 brakon an þem buruðjum, · þat sia io under bak sáwen,  
 an þiu þie sea an þem landæ · libbjan weldin.  
 56 Þuò lwuruvun eft wiðer · hêlega wardos,  
 godas engilos, · gengun sniumo,  
 58 siðodun te Sodomo: · þanan súðar fuor  
 Loth þoro hira lëra, · flóh þera liodjo gi·mang,



60 dēreþjoro manno: · þò warð **dag** kuman.  
 Þuò warð þar gi·hlunn mikil · himile bi·tengi,  
 62 brast endi **brakoda**, · warð þero **burugu** gi·wilik  
 rôkas gi·fullit, · warð þar fan **radura** só uilu  
 64 fiures gi·fallin, · warð **fēgero** karm,  
 lêðaro **liodjo**: · logna all bi·ueng  
 66 brêd **burugu**-gi-setu: · bran all samað,  
 stên endi erða, · endi só manag **stridin** man  
 68 swultun endi **sunkun**: · sweval brinnandi  
 wel after **wikjom**; · waragas þolodun  
 70 lêðas lôn-geld. · Þat land inn bi·sank,  
 þiu erða an **af**-grundi; · **al** warð far·spildit  
 72 **Sodoma**-ríki, · þat is ênig **seg** ni gi·nas,  
 iak só bi·dôðit an **dôð**-sêu, · so it noh te **daga** stēndit  
 74 fluodas gi·fullit. · Þuò habdun hiro **firin**-dádi  
 all **Sodomo**-þiod · **sêro** ant·goldan,  
 76 botan þat þar iro **ênna** · **út** ent-lêdde  
 waldand an is **willjan** · endi þiu **wif** mid im,  
 78 þriu mið þem þegna. · Þò gi·hòrdun sea þero þiodo kwalm,  
 burugi **brinnan**. · Þò þar under **bak** bi·sakh  
 80 idis **aðal**-boren · -siu ni welde þera **ęgilo**  
 lêra **lêstjan**; · þat was **Lohthas** brúð,  
 82 þan lang þe siu an þem landa · **libbjan** muosta-  
 þuò siu an þem **beręga** gi·stuod · endi under **bak** bi·sakh,  
 84 þuò warð siu te **stêne**, · þar siu **standan** skal  
 mannum te **márðu** · ovar **middil**-gard  
 86 after te **êwan**-dage, · só lango só þius **erða** lêvot.

TODO.

1 Skoldun | Introduced by large initial. 1 hwat þár | *huattar* V 20 ávand | *haband* V 56  
*bwuruvun* | metr. emend.; *uurubun* V 86 lêvot. | add. *EXPL* V

86 lêvot. | The *EXPL* in the ms. stands for ‘explicit’, customarily placed at the end of a text in medieval mss. This line also serves as a fitting conclusion to the poem.



# Heliland

**Dating:** 830s

**Meter:** *Ancient-words-law*

## Introduction

The **Heliland** (OS *Hēljand* ‘Saviour’, cf. OE *Hēlend*, German *Heiland*) is an Old Saxon epic poem that narrates the life of Jesus. It is essentially a verse paraphrase of Tatian’s C2nd gospel harmony, the *Diatessaron*.

A Latin preface roughly contemporary to the text is preserved independently of the poem itself. TODO

The poet was certainly trained in the traditional craft, and indeed it is in such Beowulfian “type scenes” as the great feast in the meadhall (2005–2012, 2736–2742) or the stormy sea-voyage (2233–2268, 2906–2965) that the poetry is most fluid and expressive, for it is in these places that he can make use of his inherited stock of oral poetic formulaic expression, the old synonyms and kennings.

Notes on the normalization:

- Long vowels are marked by the acute rather than by the circumflex accent or macron. This is both faithful to the original manuscripts and concordant with my practice in normalising other Germanic languages.
- Long vowels *ê* and *ô* resulting from monophthongisation of diphthongs *ai* and *au* are, however, written with the circumflex accent. That these were in fact articulated separately is seen by the following circumstance: in the mss. etymological *é* and *ó* are frequently written as *ie* and *uo*, but this is never done for *ê* and *ô*.
- When attested in all mss., epenthetic (svarabhakti) vowels are marked with an underdot. Otherwise they are deleted.
- Unstressed *a*-vowels reduced to *e* in C are reverted back to *a*
- Long vowels resulting from nasal assimilation are marked with an overdot. *i* is written as *ï*.

- ms. *e* and *i*, when occurring between vowels are written as *j*.
- ms. *i*, when word-initial or following *g* and corresponding to etymological *j* is written as *j*
- ms. *e* as resulting from *i*-mutation is written as *ē*.
- ms. *b* or *ḃ*, when representing the voiced bilabial fricative, is written as *v*.
- ms. *th* is written as *þ*.
- ms. *uu* is written as *w*.

The following is an exhaustive list of source mss. in chronological order.

Siglum	Date	Lines	Full name
L	840–850	TODO	(Thomas 4073 (Ms))
P	840–850	TODO	(R 56/2537 (PA))
V	800–850	1279–1358a	(Palatini Latini 1447)
S	850	TODO	(cgm. 8840)
M	850–875	TODO	(cgm. 25)
C	950–1000	TODO	(Cotton Caligula A. VII sign. 3–11)

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** is the same ms., as *OSGen*, which suggests a close relation between that text and *Heli*.

The following is very much a work in progress. The radically normalized orthography has been implemented, as has the marking of alliteration, but the original text has not been critically edited, nor is there any English translation.

## Heliand

- 1 **Manega** wáron, · þe sia iro **mód** ge·spón,  
 2 þat sia bi·gunnun word godes,  
 3 **rekkjan** þat gi·rúni, · þat þie **rikjo** Krist  
 4 undar **man**-kunja · **máriða** gi·frumida  
 mid **wordun** enði mid **werkun**. · Þat wolda þó **wísara** filo  
 6 **liudo** barno **lovon**, · **lêra** Kristes,  
**hêlag** word godas, · enði mid iro **handon** skrívan

8 berēht-líko an **buok**, · hwó sia is gi·**bod**-skip skoldin  
 frummjan, **firiho** barn. · þan wárun þoh sia **fiori** te þiu  
 10 under þera **mēnigo**, · þia habdon **maht** godes,  
**helpa** fan **himila**, · **hēlagna** gēst,  
 12 **kraft** fan **Kriste**; · sia wurðun gi·**korana** te þio,  
 þat sie þan **Ēwangelium** · **ēnan** skoldun  
 14 an **buok** skrívan · endo só manag gi·**bod** godes,  
**hēlag** **himilisk** word: · sia ne muosta **hēliðo** þan mēr,  
 16 **firiho** barno frummjan, · newan þat sia **fiori** te þio  
 þuru **kraft** godas · ge·**korana** wurðun,  
 18 **Matheus** **endi** **Markus**, · —só wárun þia **man** hētana—  
**Lukas** **endi** **Johannes**; · sia wárun **gode** lieva,  
 20 **wirðiga** ti þem gi·**wirkje**. · Habda im **waldand** god,  
 þem **hēliðon** an iro **hertan** · **hēlagna** gēst  
 22 **fasto** bi·**folhan** · **endi** **ferāhtan** hugi,  
 só manag **wís**-lík **word** · **endi** gi·**wit** mikil,  
 24 þat sea skoldin a·**hēbbjan** · **hēlagaro** stemnun  
**god**-spell þat **guoda**, · þat ni havit **ēnigan** gi·**gadol** hwęrgin,  
 26 þiu **word** an þesaro **wer**-oldi, · þat io **waldand** mēr,  
**drohtin** **diurje** · **efþo** **dervi** þing,  
 28 **firin**-werk **fēlje** · **efþo** **fiundo** nið,  
**stríd** wiðer·**stande**—, · hwand hie habda **starkan** hugi,  
 30 **mildjan** **endi** **guodan**, · þie þe **mēster** was,  
**aðal**-ord-frumo · **alo**-mahtig.  
 32 Þat skoldun sea **fiori** · þuo **fiŋgron** skrívan,  
**setþjan** **endi** **singan** · **endi** **seggjan** forð,  
 34 þat sea fan **Kristes** · **krafte** þem mikilon  
 gi·**sahun** **endi** gi·**hōrdun**, · þes hie **selvo** gi·**sprak**,  
 36 gi·**wísda** **endi** gi·**warāhta**, · **wundar**-líkas filo,  
 só **manag** mid **mannon** · **mahtig** drohtin,  
 38 all so hie it fan þem **an**-ginne · þuru is **ēnes** kraht,  
**waldand** gi·**sprak**, · þuo hie **ērist** þesa **wer**-old gi·**skuop**  
 40 **endi** þuo **all** bi·**fieng** · mid **ēnu** wordo,  
**himil** **endi** **erða** · **endi** al þat sea bi·**hlidan** **ēgun**  
 42 gi·**warāhtes** **endi** gi·**wahsan**es: · þat warð þuo all mid **wordon** godas  
**fasto** bi·**fangan**, · **endi** gi·**frumid** after þiu,  
 44 hwi·**lik** þan **liud**-skepi · **landes** skoldi  
**wíðost** gi·**waldan**, · **efþo** hwar þiu **wer**-old-aldar  
 46 **endon** skoldin. · **Ēn** was iro þuo noh þan  
**firiho** barnun bi·**foran**, · **endi** þiu **fívi** wárun a·**gangan**:  
 48 skolda þuo þat **sehsta** · **sálig**-líko  
 kuman þuru **kraft** godes · **endi** **Kristas** gi·**burd**,  
 50 **hēlandero** **beþstan**, · **hēlagas** gēstes,  
 an þesan **míddil**-gard · **managon** te **helpun**,  
 52 **firjo** barnon ti **frumon** · wið **fiundo** nið,  
 wið **dērn**ero **dwalm**. · Þan habda þuo drohtin god  
 54 **Rómano**-liudjon far·**liwan** · **ríkjo** mēsta,

habda þem hęri-skipje · herta gi-sterkid,  
 56 þat sia habdon bi-þwungana · þiedo gi-hwi-lika,  
 habdun fan Rúmu-burg · ríki gi-wunnan  
 58 helm-gi-trôstjon, · sáton iro hęri-togon  
 an lando gi-hwem, · habdun liudjo gi-wald,  
 60 allon ęli-þeodon. · Erodes was  
 an Jerusalem · over þat Judeono folk  
 62 gi-koran te kuninge, · só ina þie kęser þarod,  
 fon Rúmu-burg · ríki þiodan  
 64 satta undar þat gi-siði. · Hie ni was þoh mid sibbjon bi-lang  
 avaron Israheles, · ęđili-gi-burdi,  
 66 kuman fon iro knuosle, · newan þat hie þuru þes kęsures þank  
 fan Rúmu-burg · ríki habda,  
 68 þat im wárun só gi-hōriga · hildi-skalkos,  
 avaron Israheles · ęlljan-ruova:  
 70 swiđo un-wanda wini, · þan lang hie gi-wald ęhta,  
 Erodes þes ríkjas · ęndi rád-burdjon held  
 72 Judeo liudi. · Þan was þár ęn gi-gamalod mann,  
 þat was fruod gomo, · habda feręhtan hugi,  
 74 was fan þem liudjon · Lewias kunnes,  
 Jakobas sunjas, · guodero þiedo:  
 76 Zakharias was hie hętan. · Þat was só sálig man,  
 hwand hie simblon gerno · gode þeonoda,  
 78 warąhta after is willjon; · deda is wíf só self  
 —was iru gi-aldrod idis: · ni muosta im ęrvi-ward  
 80 an iro juguđ-hędi · giviđig werđan—  
 libdun im far-úter laster, · warųhtun lof goda,  
 82 wárun só gi-hōriga · hevan-kuninge,  
 diuridon úsan drohtin: · ni weldun dęrvjas wiht  
 84 under man-kunnje, · męnes gi-frummjan,  
 ne \*saka ne sundja; · was im þoh an sorgun hugi,  
 86 þat sie ęrvi-ward · ęgan ni móstun,  
 ak wárun im barno-lós. · Þan skolda hé gi-bod godes  
 88 þár an Jerusalem, · só oft só is gi-gęngi gi-stód,  
 þat ina torht-liko · tídi gi-manodun,  
 90 só skolda hé at þem wiha · waldandes geld  
 hęlag bi-hwervan, · hevan-kuninges,  
 92 godes jungar-skępi: · gern was hé swiđo,  
 þat hé it þurh feręhtan hugi · frummjan mósti.  
 94 2 Þo warđ þiu tíd kuman, · —þat þár gi-tald habdun  
 wisa man mid wordun,— · þat skolda þana wih godes  
 96 Zakharias bi-sehan. · Þo warđ þár gi-samnod filu  
 þár te Jerusalem · Judeo liudi,  
 98 werodes te þem wiha, · þár sie waldand god  
 swiđo þeo-liko · þiggjan skoldun,  
 100 hęrron is huldi, · þat sie hevan-kuning  
 lęđes a-lęti. · Þea liudi stódu

102 umbi þat hēlaga hūs, · ėndi géng im þe gi·hērodo man  
 an þana wih innan. · Þat werod óðar bēd  
 104 umbi þana alah útan, · Ebreo liudi,  
 hwan êr þe fródo man · gi·frumid habdi  
 106 waldandes willjon. · Só hé þo þana wi·rók dróg,  
 ald aftar þem alaha, · ėndi umbi þana altari géng  
 108 mid is rók-fatun · ríkjun þionon,  
 —frēmida ferht-liko · frāon sínés,  
 110 godes jungar-skēpi · gerno swíðo  
 mid hluttru hugi, · \*só man hērren skal  
 112 gerno ful-gangan—, · grurjos kwámun im,  
 ėgison an þem alāhe: · hie gi·sah þár aftar þiu ēnna ėngil godes  
 114 an þem wihe innan, · hie sprak im mid is wordun tuo,  
 hiet þat fruod gumo · forōht ni wári,  
 116 hiet þat hie im ni an·driede: · þína dádi sind“, kwap-hie\*,  
 „waldanda werðe · ėndi þín word só self,  
 118 þín þionost is im an þanke, · þat þú su·lika gi·þáht haves  
 an is ēnes kraft. · Ik is ėngil bium,  
 120 Gabriel bium ik hētan, · þe gio for goda standu,  
 and·ward for þem alo-waldon, · ne sí þat hé me an is árunði hwarod  
 122 sēndjan willja. · Nu hiet hé me an þesan sið faran,  
 hiet þat ik þi þoh gi·küðdi, · þat þi kind gi·boran,  
 124 fon þinera alderu idis · óðan skoldi  
 werðan an þesero wer-oldi, · wordun spáhi.  
 126 Þat ni skal an is liva gio · liðes an·bítan,  
 wines an is wer-oldi: · só haved im wurd-gi·skapu,  
 128 metod gi·markod · ėndi maht godes.  
 Hét þat ik þi þoh sagdi, · þat it skoldi gi·sið wesan  
 130 hevan-kuninges, · hét þat git it heldin wel,  
 tuhin þurh trewa, · kwað þat hé im tīras só filu  
 132 an godes ríkja · for·gevan weldi.  
 Hé kwað þat þe gódo gumo · Johannes te namon  
 134 hēbbjan skoldi, · gi·bód þat git it hētin só,  
 þat kind, þan it kwámi, · kwað þat it Kristes gi·sið  
 136 an þesaro wíðun wer-old · werðan skoldi,  
 is selves sunjes, · ėndi kwað þat sie sliumo herod  
 138 an is bod-skēpi · bēðe kwámin.“  
 Zakharias þo gi·mahalda · ėndi wið selvan sprak  
 140 drohtines ėngil, · ėndi im þero dádjo bi·gan,  
 wundron þero wordo: · „hwó mag þat gi·werðan só“, kwað hé,  
 142 „aftar an aldre? · it is unk al te lat  
 só te gi·winnan, · só þú mid þinun wordun gi·sprikis.  
 144 Hwanda wit habdun aldres · êr efno twēn-tig  
 wintro an unkro wer-oldi, · êr þan kwámi þit wif te mí;  
 146 þan wárun wit nu at·samna · ant·sivunta wintro  
 gi·bēnkjon ėndi gi·bēddjon, · siðor ik sie mí te brúdi ge·kôs.  
 148 Só wit þes an unkro juguði · gi·ginnan ni mohtun,

þat wit *ç*vi-ward · *è*gan móstin,  
 150 fódjan an unkun *f*lettja, · nu wit sus gi·fródod sint  
 —havad unk *ç*ldi bi-noman · *ç*lljan-dádi,  
 152 þat wit sint an unkro siuni gi·slekit · *ç*ndi an unkun *sí*dun lat;  
*f*lêsk is unk ant·fallan, · *fel* un·skóni,  
 154 is unka lud gi·liðen, · *lí*k gi·drusnod,  
 sind *unka* and-bári · *óð*ar-líkaron,  
 156 *móð* *ç*ndi *mè*gin-kraft—, · só wit giu só *man*agan dag  
*wá*run an þesero *wer*-oldi, · só mí þes *wund*ar þunkit,  
 158 hwó it só gi·*werð*an mugi, · só þú mid þínun *word*un gi·sprikis.  
 3 Þò warð þat *hevan*-kuninges bodon · *harm* an is móde,  
 160 þat hé is gi·*wer*kes · só *wund*ron skolda  
*ç*ndi þat ni welda gi·*hugg*jan, · þat ina mahta *hê*lag god  
 162 só *ala*-jungan, · só hé fon *è*rist was,  
*sel*vo gi·*wirk*jan, · of *hé* só *weld*i.  
 164 Skerida im þò te *wít*ja, · þat hé ni mahte *è*nig *word* sprekan,  
 gi·*mahl*jen mid is *müð*u, · „*èr* þan þi *magu* wirðid,  
 166 fon þínero *aldero* *idis* · *erl* a·fódit,  
*kind*-jung gi·boran · *kunn*jes gódes,  
 168 *wá*num te þesero *wer*-oldi. · Þan skalt þú eft *word* sprekan,  
 hëbbjan þínaro *stemna* gi·wald; · ni þarft þú *stum* wesan  
 170 *leng*ron hwila.“ · Þò warð it sán gi·*lê*stid só,  
 gi·*worð*an te *wá*ron, · só þár an þem *wí*ha gi·sprak  
 172 *ç*ngil þes *alo*-waldon: · warð *ald* gumo  
*sprá*ka bi·lósit, · þoh hé *spá*han hugi  
 174 *bári* an is *breost*un. · *Bid*un allan dag  
 þat *werod* for þem *wí*ha · *ç*ndi *wund*rodun alla,  
 176 bi·hwí hé þár só *lango*, · *lof*-sálíg man,  
*swiðo* *fród* gumo · *fráon* sínun  
 178 þionon þorfti, · só þár *èr* *è*nig þegno ni deda,  
 þan sie þár at þem *wí*ha · *wald*andes *geld*  
 180 *folmon* frumidun. · Þò kwam *fród* gumo  
*út* fon þem *alá*ha. · *Erlos* þrungun  
 182 *ná*hor mikilu: · was im *niud* mikil,  
 hwat hé im *sóð*-likes · *segg*jan *weld*i,  
 184 *wis*jan te *wá*ron. · hé ni mohta þò *è*nig *word* sprekan,  
 gi·*segg*jan þem gi·*sið*ja, · b·útan þat hé mid is *swið*ron hand  
 186 *wís*da þem *weroda*, · þat sie úses *wald*andes  
*lêra* *lêstin*. · Þea liudi for·stóðun,  
 188 þat hé þár habda *gegnungo* · *god*-kundes hwat  
 for·*sehen* *sel*vo, · þoh hé is ni mahti gi·*segg*jan wiht,  
 190 gi·*wis*jan te *wá*ron. · Þò habda hé úses *wald*andes  
*geld* gi·*lê*stid, · al só is gi·*gengi* was  
 192 gi·*markod* mid *mannun*. · Þò warð sán aftar þiu *maht* godes,  
 gi·*kúð*id is *kraft* mikil: · warð þiu *kwán* ôkan,  
 194 *idis* an ira *ç*ldju: · skolda im *ç*vi-ward,  
*swiðo* *god*-kund *gumo* · *giviðig* *werð*an,



196 barn an burgun. · Bêd aftar þiu  
 þat wif wurdi-gi·skapu. · Skrêd þe wintar forð,  
 198 géng þes gères gi·tal. · Johannes kwam  
 an liudjo lioht: · lik was im skôni,  
 200 was im fel fagar, · fahs êndi naglos,  
 wangun wârun im wlitige. · Ðo fórun þar wise man,  
 202 snelle te·samne, · þea swâsostun mêt,  
 wundrodun þes werkes, · bi·hwî it gio mahti gi·werðan só,  
 204 þat undar só aldun twêm · ôdan wurði  
 barn an gi·burdjon, · ni wári þat it gi·bod godes  
 206 selves wári: · af·suovun sie garo,  
 þat it elkor só wán·lík · werðan ni mahti.  
 208 Ðo sprak þar ên gi·fródot man, · þe só filo konsta  
 wisaro wordo, · habde gi·wit mikil,  
 210 frágode niud·líko, · hwat is namo skoldi  
 wesan an þesaro wer·oldi: · „mi þunkid an is wísu gi·lík  
 212 iak an is gi·bárja, · þat hé sí bêtara þan wi,  
 só ik wániu, þat ina ús gegnungo · god fon himila  
 214 selvo sêndi“. · Ðo sprak sán aftar  
 þiu módar þes kindes, · þiu þana magu habda,  
 216 þat barn an ire barme: · „hér kwam gi·bod godes“, kwað siu,  
 „fernun gère, · furmon wordu  
 218 gi·bôd, þat hé Johannes · bi godes lêrun  
 hêtan skoldi. · Þat ik an minumu hugi ni gi·dar  
 220 wêndjan mid wihti, · of ik is gi·waldan mót“.  
 Ðo sprak ên gêl·hert man, · þe ira gaduling was:  
 222 „ne hét êr io·wiht só“, · kwað hé, „aðal·boranes  
 úses kunnjes efþo knósles; · wita kiasan im ôðrana  
 224 niud·samna namon: · hé niate of hé móti“.  
 Ðo sprak eft þe fródo man, · þe þar konsta filo mahljan:  
 226 „ni givu ik þat te ráde“, · kwað hé, „rinko neg·ênun,  
 þat hé word godes · wêndjan bi·ginna;  
 228 ak wita is þana fader frágon, · þe þar só gi·fródod sitit,  
 wís an is wín·sêli: · þoh hé ni mugi ênig word sprekan,  
 230 þoh mag hé bi bók·stavon · bréf ge·wirkjan,  
 namon gi·skrivan“. · Ðo hé náhor géng,  
 232 lēgda im êna bók an barm · êndi bad gerno  
 wítan wis·líko · word·gi·merkjun,  
 234 hwat sie þat hêlaga barn · hêtan skoldin.  
 Ðo nam hé þia bók an hand · êndi an is hugi þahte  
 236 swíðo gerno te gode: · Johannes namon  
 wis·líko gi·wrêt · êndi ôk aftar mid is wordu gi·sprak  
 238 swíðo spáh·líko: · habda im eft is spráka gi·wald,  
 gi·wittjas êndi wísun. · Þat wíti was þo a·gangan,  
 240 hard harm·skare, · þe im hêlag god  
 mahtig makode, · þat hé an is mód·sevon  
 242 godes ni for·gáti, · þan hé im eft sêndi is jungron tó.

- 4      Þò ni was lang aftar þiu, · ne it al só gi·lêstid warð,  
 244      só hé man-kunnja · managa hwila,  
          god alo-mahtig · for·geven habda,  
 246      þat hé is himilisk barn · herod te wer-oldi,  
          si selves sunu · sęndjan weldi,  
 248      te þiu þat hé hér a·lôsdı · al liud-stamna,  
          werod fon wıtja. · Þò warð is wis-bodo  
 250      an Galilea-land, · Gabriel kuman,  
          ęngil þes alo-waldon, · þár hé ęne idis wisse,  
 252      muni-lıka magað: · María was siu hęten,  
          was iru þiorna gi·þigan. · Sea ęn þegan habda,  
 254      Joseph gi-mahlit, · gódes kunnjes man,  
          þea Dawides dohter: · þat was só diur-lık wıf,  
 256      idis ant-hęti. · Þár sie þe ęngil godes  
          an Nazareth-burg · bi namon selvo  
 258      grótte gegın-warde · ęndi sie fon gode kwędda:  
          „Hêl wis þú, Maria“, · kwað hé, „þú bist þınun hęrron liof,  
 260      waldande wirðig, · hwand þú gi·wit haves,  
          idis ęnstjo fol. · Þu skalt for allun wesın  
 262      wıvun gi·wıhit. · Ne have þú wękan hugi,  
          ne forhti þú þınun ferhe: · ne kwam ik þi te ęnigun fręson herod,  
 264      ne dragu ik ęnig drugi-þing. · Þu skalt ęses drohtines wesın  
          módar mid mannun · ęndi skalt þana magu fódjan,  
 266      þes hóhon hevan-kuninges suno. · Þe skal hêljand te namon  
          ęgan mid ęldjun. · Neo ęndi ni kumid,  
 268      þes wıdon rıkjas gi·wand, · þe hé gi·waldan skal,  
          mári þeodan.“ · Þò sprak im eft þiu magað an·gegin,  
 270      wið þana ęngil godes · idiso skónjost,  
          allaro wıvo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,  
 272      „þat ik magu fódje? · Ne ik gio mannes ni warð  
          wıs an mínera wer-oldi.“ · Þò habde eft is word garu  
 274      ęngil þes alo-waldon · þero idisiu te·geğnes:  
          „an þi skal hêlag gęst · fon hevan-wange  
 276      kuman þurh kraft godes. · Þanan skal þi kind ôdan  
          werðan an þesaro wer-oldi; · waldandes kraft  
 278      skal þi fon þem hóhoston · hevan-kuninge  
          skadowan mid skimon. · Ni warð skónjera gi-burd,  
 280      ne só mári mid mannun, · hwand siu kumid þurh maht godes  
          an þese wıdon wer-old.“ · Þò warð eft þes wıves hugi  
 282      aftar þem ârundje · al gi-hworven  
          an godes willjon. · „Þan ik hér garu standu“, kwað siu,  
 284      „te su-likun ambaht-skepi, · só hé mi ęgan wili.  
          Þiu bium ik þeot-godes. · Nu ik þeses þinges gi·trúon;  
 286      werðe mi aftar þınun wordun, · al só is willjo sí,  
          hęrron mınes; · nis mí hugi twıfli,  
 288      ne word ne wısa.“ · Só gi·fragn ik, þat þat wıf ant·féng  
          þat godes ârundi · gerno swiðo

290 mid leohtu hugi · ̅endi mid gi·lōvon gōdun  
 ̅endi mid hluttrun trewun; · warð þe hēlagō gēst,  
 292 þat barn an ira bōsma; · ̅endi siu ira breostun for·stōd  
 iak an ire sevon selvo, · sagda þem siu welda,  
 294 þat sie habde gi·ōkana · þes alo·waldon kraft  
 hēlag fon himile. · Þō warð hugi Josepes,  
 296 is mōd gi·worrid, · þe im ̅er þea magað habda,  
 þea idis ant·hēttja, · aðal·knōsles wīf  
 298 gi·boht im te brūdju. · hē af·sóf þat siu habda barn undar iru:  
 ni wānda þes mid wihti, · þat iru þat wīf habdi  
 300 gi·wardod sō waro·liko: · ni wisse waldandes þō noh  
 blīði gi·bod·skēpi. · Ni welda sia imo te brūdi þō,  
 302 halon imo te hīwon, · ak bi·gan im þō an hugi þenkjan,  
 hwō hē sie sō for·lēti, · sō iru þar nu wurði lēdes wiht,  
 304 ôdan arvides. · Ni welda sie aftar þiu  
 meldon for mēnigi: · antd·réd þat sie manno barn  
 306 lívu bi·nāmin. · Sō was þan þero liudjo þau  
 þurh þen aldon ̅ew, · Ebreo folkes,  
 308 sō hwi·lik sō þar an un·reht · idis gi·híwida,  
 þat siu simbla þana bed·skēpi · buggjan skolda,  
 310 frī mid ira ferhu: · ni was gio þiu fēmja sō gōd,  
 þat siu mid þem liudun lēng · libbjen mósti,  
 312 wesand undar þem weroda. · Bi·gan im þe wīso mann,  
 swīdo gōd gumo, · Joseph an is móda  
 314 þenkjan þero þingo, · hwō hē þea þiornun þō  
 listjun for·lēti. · Þō ni was lang te þiu,  
 316 þat im þar an drōma · kwam drohtines ̅engil,  
 hevan·kuninges bodo, · ̅endi hét sie ina haldan wel,  
 318 minnjon sie an is móde: · „Ni wis þú“, kwað hē, „Mariun wrēð,  
 þiornun þínaro; · siu is gi·þungan wīf;  
 320 ne for·hugi þú sie te hardo; · þú skalt sie haldan wel,  
 wardon ira an þesaro wer·oldi. · Lēsti þú inka wini·trewa  
 322 forð sō þú dādi, · ̅endi hald inkan friund·skēpi wel!  
 Ne lát þú sie þi þiu lēðaron, · þoh siu undar ira liðon ̅egi,  
 324 barn an ira bōsma. · It kumid þurh gi·bod godes,  
 hēlages gēstes · fon hevan·wanga:  
 326 þat is Jēsu Krist, · godes ̅egan barn,  
 waldandes sunu. · Þu skalt sie wel haldan,  
 328 hēlag·liko. · Ne lát þú þi þinan hugi twīfljen,  
 mērrjan þína mōd·gi·þaht.“ · Þō warð eft þes mannes hugi  
 330 gi·wēndid aftar þem wordun, · þat hē im te þem wīwa ge·nam,  
 te þera magað minnja: · ant·kēnda maht godes,  
 332 waldandes gi·bod; · was im willjo mikil,  
 þat hē sia sō hēlag·liko · haldan mósti:  
 334 bi·sorgoda sie an is gi·sōja, · ̅endi siu sō súvro dróg  
 al te huldi godes · hēlagna gēst,  
 336 gōd·likan gumon, · ant·þat sie godes gi·skapu

338 mahtig gi·manodun, · þat siu ina an manno lioht,  
 allaro barno bēst, · brengian skolda.  
 5 Þò warð fon Rúmu-burg · ríkes mannes  
 340 ovar alla þesa irmin-þiod · Oktawiánas  
 ban ėndi bod-skępi · ovar þea is brėdon gi·wald  
 342 kuman fon þem kěsure · kuningo gi·hwi-likun,  
 hēm-sittjandjun, · só wido só is hęri-togon  
 344 ovar al þat land-skępi · liudjo gi·weldun.  
 Hiet man þat alla þea ėli-lęndjun man · iro óðil sóhtin,  
 346 hęliðos iro hand-mahāl · an·gegen iro hęrron bodon,  
 kwámi te þem knósla gi·hwe, · þanan hé kunnjas was,  
 348 gi·boran fon þem burgjun. · Þat gi·bod warð gi·lęstid  
 ovar þesa wido wer-old; · werod samnoda  
 350 te allaro burgjo gi·hwem. · Förun þea bodon ovar all,  
 þea fon þem kěsura · kumana wárun,  
 352 bók-spáha weros, · ėndi an bréf skrivun  
 swiðo niud-liko · namono gi·hwi-likan,  
 354 ia land ia liudi, · þat im ni mahti a·lęttjan mann  
 gumono su·lika gamba, · só im skolda geldan gi·hwe  
 356 hęliðo fon is hōvda. · Þò gi·wēt im ok mid is hiwiska  
 Joseph þe gódo, · só it god mahtig,  
 358 waldand welda: · sóhta im þiu wánamon hēm,  
 þea burg an Bethleem, · þár iro bęiðero was,  
 360 þes hęliðes hand-mahāl\* · ėndi ok þera hęlagun þiornun,  
 Mariun þera gódon. · Þár was þes márjon stól  
 362 an ėr-dagun, · aðal-kuninges,  
 Dawides þes gódon, · þan langa þe hé þana druht-skępi þár,  
 364 erl undar Ebreon · ėgan mósta,  
 haldan hōh-gi-setu. · Sie wárun is hiwiskas,  
 366 kuman fon is knósla, · kunnjas gódes,  
 bēðju bi gi·burdjun. · Þár gi·fragn ik, þat sie þiu berhtun gi·skapu,  
 368 Mariun gi·manodun · \*ėndi maht godes,  
 þat iru an þem siða · sunu ódan warð,  
 370 gi·boran an Bethleem · barno strangost,  
 allaro kuningo kraftigost: · kuman warð þe márjo,  
 372 mahtig an manno lioht, · só is ėr managan dag  
 biliði wárun · ėndi bókno filu  
 374 gi·worðen an þesero wer-oldi. · Þò was it all gi·wárod só,  
 só it ėr spáha man · gi·sprokan habdun,  
 376 þurh hwi-lik ód-módi · hé þit erð-ríki herod  
 þurh is selves kraft · sókjan welda,  
 378 managaro mund-boro. · Þò ina þiu módar nam,  
 bi·wand ina mid wádjú · wívo skônjost,  
 380 fağaron fratahun, · ėndi ina mid iro folmon twēm  
 lęgda liov-liko · luttilna man,  
 382 þat kind an éna kribbjun, · þoh hé habdi kraft godes,  
 manno drohtin. · Þár sat þiu módar bi·foran,

384 wif wakogjandi, · war\*doda selvo,  
 held þat hēlaga barn: · ni was ira hugi twīfli,  
 386 þera magað ira mód-sevo. · Þò warð þat managun kûð  
 ovar þesa wídon wer-old, · wardos ant·fundun,  
 388 þea þár ehu-skalkos · úta wárun,  
 weros an wahtu, · wiggo gômjan,  
 390 fehas aftar fel\*da: · gi·sáhun finistri an twê  
 te·látan an lufte, · ęndi kwam lioht godes  
 392 wánum þurh þiu wolkan · ęndi þea wardos þár  
 bi·fēng an þem felda. · Sie wurðun an forhtun þò,  
 394 þea man an ira móda: · gi·sáhun þár mahtigna  
 godes ęngil kuman, · þe im te·gęgnes sprak,  
 396 hét þat im þea wardos · wiht ne antd·rédin  
 lēðes fon þem liohta: · „ik skal eu“, kwað hé, „liovara þing,  
 398 swíðo wár·líko · willjon seggjan,  
 kûðjan kraft mikil: · nu is Krist ge·boran  
 400 an þeser\*o selvun naht, · sálig barn godes,  
 an þera Dawides burg, · drohtin þe gódo.  
 402 Þat is męndislo · manno kunnjas,  
 allaro firiho fruma. · Þár gi ina fīðan mugun,  
 404 an Bethlema-burg · barno ríkjost:  
 hębbjad þat te tēkna, · þat ik eu gi·tęlljan mag  
 406 wárun wordun, · þat hé þár bi·wundan ligid,  
 þat kind an énera kribbjun, · þoh hé sí kuning ovar al  
 408 erðun ęndi himiles · ęndi ovar ęldjo barn,  
 wer-oldes waldand“. · Reht só hé þò þat word gi·sprak,  
 410 só warð þár ęngilo te þem ęnun · un·rím kuman,  
 hēlag hęri-skępi · fon hevan-wanga,  
 412 fagar folk godes, · ęndi filu sprákun,  
 lof-word manag · liudjo hęrron.  
 414 Af·hóvun þò hēlagna sang, · þò sie eft te hevan-wanga  
 wundun þurh þiu wolkan. · Þea wardos hōrdun,  
 416 hwó þiu ęngilo kraft · alo-mahtigna god  
 swíðo werð·líko · wordun lovodun:  
 418 „diuriða sí nu“, · kwáðun sie, „drohtine selvun  
 an þem hōhoston · himilo ríkja  
 420 ęndi friðu an erðu · firiho barnun,  
 gód-willigun gumun, · þem þe god ant·kennjad  
 422 þurh hluttran hugi.“ · Þea hirdjo for·stōdun,  
 þat sie mahtig þing · gi·manod habda,  
 424 blið·lík bod-skępi: · gi·witun im te Bethleem þanan  
 nahtes siðon; · was im niud mikil,  
 426 þat sie selvon Krist · gi·sehan móstin.  
 6 Habda im þe ęngil godes · al gi·wisid  
 428 torhtun tēknun, · þat sie im tó selvun,  
 te þem godes barne · gangan mahtun,  
 430 ęndi fundun sán · folko drohtin,

liudjo hêrron. · Sagdun þò lof goda,  
 432 waldande mid iro wordun · ɛndi wido kũðdun  
 ovar þea berhtun burg, · hwi-lik im þár biliði warð  
 434 fon hevan-wanga · hêlag gi-tôgit,  
 fagar an felde. · Þat fri al bi-held  
 436 an ira hugi-skęftjun, · hêlag þiorna,  
 þiu magað an ira móde, · só hwat só siu gi-hôrda þea mann sprekan.  
 438 Fódða ina þò fagaro · friho skânjosta,  
 þiu módar þurh minnja · managaro drohtin,  
 440 hêlag himilisk barn. · Hêliðos gi-sprákon  
 an þem ahtodon daga · erlos managa,  
 442 swiðo glawa gumon · mid þera godes þiornun,  
 þat hé hêljand te namon · hębbjan skoldi,  
 444 só it þe godes ɛngil · Gabriel gi-sprak  
 wáron wordun · ɛndi þem wive gi-bòd,  
 446 bodo drohtines, · þò siu êrist þat barn ant-fęg  
 wánum te þesero wer-oldi; · was iru willjo mikil,  
 448 þat siu ina só hêlag-líko · haldan mósti,  
 ful-géng im þò só gerno. · Þat gér furðor skrêd  
 450 unt-þat þat friðu-barn godes · fiar-tig habda  
 dago ɛndi nahto. · Þò skoldun sie þár éna dád frummjan,  
 452 þat sie ina te Jerusalem · for-gevan skoldun  
 waldanda te þem wiha. · Só was iro wisa þan,  
 454 þero liudjo land-sidu, · þat þat ni mósta for-látan ne-gên  
 idis undar Ebreon, · ef iru at êrist warð  
 456 sunu a-fódit, · ne siu ina simbla þarod  
 te þem godes wiha · for-gevan skolda.  
 458 Gi-witun im þò þiu góðun twê, · Joseph ɛndi 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 wiha · wisa léstjan  
 Judeo folkes. · Þár fundun sea éнна góðan man  
 464 aldan at þem aláha, · aðal-boranan,  
 þe habda at þem wiha só filu · wintro ɛndi sumaro  
 466 gi-libd an þem liohta: · oft warhta hé þár lof goda  
 mid hluttru hugi; · habda im hêlagna gêst,  
 468 sálig-likan sevon; · Simeon was hé hêtan.  
 Im habda gi-wisid · waldandas kraft  
 470 langa hwíla, · þat hé ni mósta êr þit lioht a-gevan,  
 węndjan af þesero wer-oldi, · êr þan im þe willjo gi-stódi,  
 472 þat hé selvan Krist · gi-sehan mósti,  
 hêlagna hevan-kuning. · Þò warð im is hugi swiðo  
 474 blíði an is briostun, · þò hé gi-sah þat barn kuman  
 an þena wih innan. · Þuo sagda hie waldande þank,  
 476 al-mahtigon gode, · þes hé ina mid is ôgun gi-sah.  
 Géng im þò te gegnes · ɛndi ina gerno ant-fęg

478 ald mid is armun: · al ant-kēnde  
 bōkan ėndi biliðī · ėndi ōk þat barn godes,  
 480 hēlagna hevan-kuning. · „Nu ik þi, hērro, skal“, kwað hé,  
 „gerno biddjan, · nu ik sus gi·gamalod bium,  
 482 þat þú þinan holdan skalk · nu hinan hwervan lātas,  
 an þína friðu-wára faran, · þár ėr mína forðrun dedun,  
 484 weros fon þesero wer-oldi, · nu mi þe willjo gi·stód,  
 dago liovosto, · þat ik mínan drohtin gi·sah,  
 486 holdan hêrron, · só mi gi·hêtan was  
 langa hwíla. · Þú bist lioht mikil  
 488 allun ėli-þiodun, · þea ėr þes alo-waldon  
 kraft ne ant-kēndun. · Þína kumi sindun  
 490 te dōma ėndi te diurðon, · drohtin frō mín,  
 avarun Israhelas, · ėganumu folke,  
 492 þínun liovun \*liudjun.“ · Listjun talde þō  
 þe aldo man an þem alāha · idis þero gódun,  
 494 sagda sōð-líko, · hwō iro sunu skolda  
 ovar þesan middil-gard · managun werðan  
 496 sumun te falle, sumun te fróvrū · firihō barnun,  
 þem liudjun te leova, · þe is lērun gi·hōrdin,  
 498 ėndi þem te harma, · þe hōrjen ni weldin  
 Kristas lēron. · „Þu skalt noh“, kwað hé, „kara þiggjan,  
 500 harm an þinum herton, · þan ina hēliðō barn  
 wāpnun wītnod. · Þat wirōð þi werk mikil,  
 502 þrim te gi·þolonna.“ · Þiu þiorna al for·stód  
 wisas mannas word. · Þō kwam þár ōk ėn wif gangan  
 504 ald innan þem alāha: · Anna was siu hētan,  
 dohtar Fanueles; · siu habde ira drohtine wel  
 506 gi·þionod te þanka, · was iru gi·þungan wif.  
 Siu mōsta aftar ira magað-hēdi, · siðor siu mannes warð,  
 508 erles an ėhti · ėðili þiorne,  
 só mōsta siu mid ira brúdi-gumon · bodlo gi·waldan  
 510 sivun wintar saman. · Þō gi·fragn ik þat iru þár sorga gi·stód  
 þat sie þiu mikila maht · metodes te·dēlda,  
 512 wrēð wurdi-gi·skapu. · Þō was siu widowa aftar þiu  
 at þem friðu-wíha · fior ėndi ant-ahtoda  
 514 wintro an iro wer-oldi, · só siu nia þana wih ni for·lét,  
 ak siu þár ira drohtine wel · dages ėndi nahtes,  
 516 gode þionode. · Siu kwam þár ōk gangan tō  
 an þea selvun tíd: · sán ant-kēnde  
 518 þat hēlage barn godes · ėndi þem hēliðōn kũðde,  
 þem weroda aftar þem wíha · wil·spel mikil,  
 520 kwað þat im nērjandas gi·nist · gi·náhid wári,  
 helpa hevan-kuninges: · „nu is þe hēlago Krist,  
 522 waldand selvo · an þesan wih kuman  
 te a·lōsjenne þea liudi, · þe hér nu lango bidun  
 524 an þesara middil-gard, · managa hwíla,

- þurftig þíoda, · só nu þes þinges mugun  
 526 męndjan man-kunni.“ · Manag fagonoda  
 werod aftar þem wíha: · gi·hórdun wil-spel mikil  
 528 fon gode seggjan. · Þat geld habde þó gi·lęstid  
 þíu ídis an þem alaþa, · al só it im an ira ęwa gi·bôd  
 530 ęndi an þera berhtun burg · bók gi-wísdu,   
 hęlagaro hand-gi-werk. · Gi-witun im þó te hús þanan  
 532 fon Jerusalem · Joseph ęndi Maria,  
 hęlag híwiski: · habdun im hevan-kuning  
 534 simbla te gi·siþa, · sunu drohtines,  
 managaro mund-boron, · só it gio mári ni warð  
 536 þan widor an þesaro wer-oldi, · b-útan só is willjo gęng,  
 7 hevan-kuninges hugi. · Poh þár þan gi·hwi-lik hęlag man  
 538 Krist ant·kęndi, · þoh ni warð it gio te þes kuninges hove  
 þem mannun gi·márid, · þea im an iro mód-sevon  
 540 holde ni wárun, · ak was im só bi·halden forð  
 mid wordun ęndi mid werkun, · ant-þat þár weros ôstan,  
 542 swiþo glawa gumon · gangan kwámun  
 þrea te þero þíodu, · þegnos snelle,  
 544 an langan weg · ovar þat land þarod:  
 folgodun ęnun berhtun bókne · ęndi sóhtun þat barn godes  
 546 mid hluttru hugi: · weldun im hnigan tó,  
 gehan im te jungrun: · drivun im godes gi·skapu.  
 548 Þó sie Eródesan þár · ríkjan fundun  
 an is sęli sittjen, · slíð-wurdjan kuning,  
 550 móðagna mid is mannun: · —simbla was hé morðes gern—  
 þó kwaddun sie ina kúsko · an kuning-wisun,  
 552 fağaro an is flettje, · ęndi hé fráğoda sán,  
 hwi-lik sie árunði · úta gi-bráhti,  
 554 weros an þana wrak-sið: · „hweðer lędjad gi wundan gold  
 te gevu hwi-likun gumuno? · te hwi gi þus an ganga kumad,  
 556 gi-faran an fōðju? · Hwat gi n-ét-hwanan ferran sind  
 erlos fon ôðrun þíodun. · Ik gi-sihu þat gi sind ęðili-gi·burdjun  
 558 kunnjes fon knósle góðun: · nio hér ér su-lika kumana ni wurðun  
 éri fon ôðrun þíodun, · siðor ik mósta þesas erlo folkes,  
 560 gi-waldan þesas wídon ríkjas. · Gi skulun mi te wárun seggjan  
 for þesun liudjo folke, · bi-hwí gí sín te þesun lande kumana“.  
 562 Þó spráku im eft te: gegnes · gumon ôstr-onja,  
 word-spáhe weros: · „wí þi te wárun mugun“, kwáðun sie,  
 564 „úse árunði · ôðo gi-tęlljen,  
 gi-seggjan sôð-liko, · bi-hwí wí kwámun an þesan sið herod  
 566 fon ôstan te þesaro erðu. · Giu wárun þár aðaljes man,  
 góð-sprákja gumon, · þea ús gódes só filu,  
 568 helpa gi-hétun · fon hevan-kuninge  
 wárum wordun. · Þan was þár ęn gi-wittig man,  
 570 fród ęndi fil-wís · —forn was þat giu—,  
 úse aldiro ôstar hinan, · —þár ni warð siðor ęnig man



- 572 sprákono só spáhi—; · hé mahte rekkjen spel godes,  
 hwand im habde for·liwan · liudjo hërro,  
 574 þat hé mahte fon erðu · up gi·hôrjan  
 waldandes word: · bi·þiu was is gi·wit mikil,  
 576 þes þegnes gi·þáhti. · Þò hé þanan skolda,  
 a·geven gardos, · gadulingo gi·mang,  
 578 for·lâten liudjo drôm, · sôkjen lioht ôðar,  
 þò hé is jungron hét · gangan náhor,  
 580 ɛrvi·wardos, · ɛndi is ɛrlun þò  
 sagde sôð·líko: · —þat al siðor kwam,  
 582 gi·warð\* an þesaro wer·oldi—: · þò sagda hé þat hér skoldi kuman  
 ên wís·kuning  
 mári ɛndi mahtig · an þesan middil·gard  
 584 þes bɛtston gi·burdjes; · kwað þat it skoldi wesan barn godes,  
 kwað þat hé þesero wer·oldes · waldan skoldi  
 586 gio te êwan·daga, · ɛrðun ɛndi himiles.  
 Hé kwað þat an þem selvon daga, · þe ina sáligna  
 588 an þesan middil·gard · móðar gi·drôgi,  
 só kwað hé þat ôstana · ên skoldi skínan  
 590 himil·tungal hwít, · su·lik só wí hér ne habdin ɛr  
 undar·twisk ɛrða ɛndi himil · ôðar hwerigin,  
 592 ne su·lik barn ne su·lik bôkan. · Hét þat þár te bedu fórin  
 þrea man fon þero þiodu, · hét sie þenkjan wel,  
 594 hwan ɛr sie gi·sáwin ôstana · up siðogjan,  
 þat godes bôkan gangan, · hét sie garwjan sán,  
 596 hét þat wí im folgodin, · só it furi wurði,  
 westar ovar þesa wer·oldi. · Nu is it al gi·wárod só,  
 598 kuman þurh kraft godes: · þe kuning is gi·fôdit,  
 gi·boran bald ɛndi strang: · wí gi·sáhun is bôkan skínan  
 600 hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,  
 markoda mahtig selvo; · wí gi·sáhun morgno gi·hwi·likes  
 602 blíkan þana berhton sterron, · ɛndi wí géngun aftar þem bókna herod  
 wegas ɛndi waldas hwílon. · Þat wári ús allaro willjono mēsta,  
 604 þat wí ina selvon gi·sehan móstin, · wissin, hwar wí ina sôkjan  
 skoldin,  
 þana kuning an þesumu kēs·ur·dóma. · Saga ús, undar hwi·likumu  
 hé sí þesaro kunnjo a·fôdit.“  
 606 Þò warð Erodessa · innan briostun  
 harm wið herta, · bi·gan im is hugi wallan,  
 608 sevo mid sorgun: · gi·hôrde seggjan þò,  
 þat hé þár ovar·hóvdon · égan skoldi,  
 610 kraftagoron kuning · kunnjes gódes,  
 sáligoron undar þem gi·siðja. · Þò hé samnon hét,  
 612 só hwat só an Jerusalem · góðaro manno  
 allaro spáhoston · sprákono wárun  
 614 ɛndi an iro brioston · bók·krafte mēst  
 wissun te wárun, · ɛndi hé sie mid wordun fragin,

- 616 swiðo niud-liko · nið-hugdig man,  
 kuning þero liudjo, · hwar Krist gi-boran  
 618 an wer-old-ríkja · werðan skoldi,  
 friðu-gumono bætst. · Þò sprak im eft þat folk an-gëgin,  
 620 þat werod wár-liko, · kwáðun þat sie wissin garo,  
 þat hé skoldi an Bethleem gi-boran werðan: · „só is an úsun bókun  
 gi-skrivan,  
 622 wís-liko gi-writan, · só it wár-sagon,  
 swiðo glawa gumon · bi godes krafta  
 624 fil-wise man · furn gi-sprákun,  
 þat skoldi fon Bethleem · burgo hirdi,  
 626 liof landes ward · an þit lioht kuman,  
 ríki rád-gevo, · þe rihtjen skal  
 628 Judeono gum-skepi · ãndi is geva wesán  
 mildi ovar middil-gard · managun þiodun.“  
 630 **8** Þò gi-fragn ik þat sán aftar þiu · slíð-mód kuning  
 þero wár-sagono word · þem wrëkkjun sagda,  
 632 þea þár an ãli-lëndi · erlos wárun  
 ferran gi-farana, · ãndi hé frágoda aftar þiu,  
 634 hwan sie an ôstar-wegun · êrist gi-sáhin  
 þana kuning-sterron kuman, · kumbal liuhtjen  
 636 hêdro fon himile. · Sie ni weldun is im þò helen eo-wiht,  
 ak sagdun it im sôð-liko. · Þò hét hé sie an þana sið faran,  
 638 hét þat sie ira ârundi al · undar fundin  
 umbi þes kindes kumi, · ãndi þe kuning selvo gi-bôð  
 640 swiðo hard-liko, · hêrro Judeono,  
 þem wisun mannun, · êr þan sie fórin westan forð,  
 642 þat sie im eft gi-küðdin, · hwar hé þana kuning skoldi  
 sókjan at is selðon; · kwað þat hé þár weldi mid is gi-siðun tó,  
 644 bedan te þem barne. · Þan hogda hé im te banon werðan  
 wápnes eggjun. · Þan eft waldand god  
 646 þáhte wið þem þinga: · hé mahta a·þengjan mêt,  
 gi-léstjan an þesum liohte: · þat is noh lango skín,  
 648 gi-küðid kraft godes. · Þò géngun eft þiu kumbl forð  
 wánum undar wolknun. · Þò wárun þea wíson man  
 650 fúsa te faranne: · gi-witun im forð þanan  
 balda an bod-skepi: · weldun þat barn godes  
 652 selvon sókjan. · Sie ni habdun þanan gi-siðjas mêt,  
 b-útan þat sie þrie wárun: · wissun im þingo gi-skêð,  
 654 wárun im glawe gumon, · þe þea geva léddun.  
 Þan sáhun sie só wís-liko · undar þana wolknés skion,  
 656 up te þem hôhon himile, · hwó fórun þea hwiton sterron  
 —ant-këndun sie þat kumbal godes—, · þiu wárun þurh Krista herod  
 658 gi-warht te þesero wer-oldi. · Þea weros aftar géngun,  
 folgodun feráht-liko · —sie frumide þe mahte—  
 660 ant-þat sie gi-sáhun, · sið-wórige man,  
 berht bókan godes, · blêk an himile

662 **stillo** gi·**st**anden. · Ðe **sterro** liohto skên  
 h**wit** ovar þem h**u**se, · þár þat hêlage barn  
 664 **wonode** an **willjon** ·  ndi ina þat **wif** bi·held,  
 þiu þiorne gi·þiudo. · Ðò warð þero þegno hugi  
 666 bliði an iro **briostun**: · bi þem **b kna** for·st dun,  
 þat sie þat friðu-barn godes · **funden** habdun,  
 668 hêlagna hevan-kuning. · Ðò sie an þat **h s** innan  
 mid iro **ge**vun **g ngun**, · **gumon**  str-onja,  
 670 **s  -w rige** man: · **s n** ant·k ndun  
 þea **weros** **waldand** Krist. · Ðea **wr kkjon** fellun  
 672 te þem **kinde** an **kneo**-beda ·  ndi ina an **kuning**-wisa  
**g dan** **gr ttun** ·  ndi im þea **ge**va dr gun,  
 674 **gold**  ndi wih-r k · bi **godes** t knun  
 \* ndi **myrra** þ r **mid**. · Ðea **man** st dun garowa,  
 676 **holde** for iro **h rron**, · þea it mid iro **handun** s n  
**fagaro** ant·f ngun. · Ðò gi-witun im þea **fer hton** man,  
 678 **s ggi** te **seld n** · **s  -w rige**,  
**gumon** an **gast**-s li. · Ð r im **godes**  ngil  
 680 **sl pandjun** an naht · **swevan** gi·t gde,  
 gi·drog im an **dr me**, · al so it drohtin self,  
 682 **waldand** **welde**, · þat im þ hte þat man im mid **wordun** gi·budi,  
 þat sie im\* þanan   ran weg, · **erlos** f rin,  
 684 **li  odin** sie te **lande** ·  ndi þana **l  an** man,  
**Erodesan** · eft ni s htin,  
 686 **m dagna** kuning. · Ðò warð **morgan** kuman  
**w num** te þesero **wer**-oldi. · Ðò bi·gunnun þea **w son** man  
 688 **s ggjan** iro **swevanos**; · **selvon** ant·k ndun  
**waldandes** **word**, · h**wand** sie gi·**wit** mikil  
 690 **b run** an iro **briostun**: · **b dun** alo-waldon,  
**h ron** **hevan**-kuning, · þat sie m stin is **huldi** for ,  
 692 gi·**wirkjan** is **willjon**, · **kw   un** þat sea ti im habdin gi·**w ndit** hugi,  
 \*iro **m d** **morgan** gi·hwem. · Ðò f run eft þie **man** þanan,  
 694 **erlos**  str-onje, · al s  im þe  ngil godes  
**wordun** gi·**wisde**: · **n mun** im **weg**   ran,  
 696 **ful**-**g ngun** **godes** l run: · ni weldun þemu **Judeo** kunge  
**umbi** þes **barnes** gi·**burd** · **bodon**  str-onje,  
 698 **s  -w rige** man · **s ggjan** gio-wiht,  
 9 **ak** **wendun** im eft an iro **willjon**. · Ðò warð s n aftar þiu **waldandes**,  
 700 **godes**  ngil kumen · **Josepe** te spr kun,  
**sagde** im an **swe**fne · **sl pandjun** an naht,  
 702 **bodo** drohtines, · þat þat **barn** godes  
**sl  -m d** kuning · **s kjan** welda,  
 704 ** htjan** is **aldres**; · „nu skaltu ine an **Aegypteo**  
**land** ant·l djan ·  ndi undar þem **liudjun** **wesan**  
 706 mid þiu **godes** barnu ·  ndi mid þeru **g dan** þior\*nan,  
**wunon** undar þemu **werode**, · unt-þat þi **word** kume  
 708 **h rron** þines, · þat þ  þat hêlage barn

eft te þesum land-skepi · lédjan móti,  
 710 drohtin þinen.“ · Þò fon þem dróma an·sprang  
 Joseph an is gēst-seli, · ęndi þat godes gi·bod  
 712 sán ant-kęnda: · gi-wēt im an þana sið þanen  
 þe þegan mid þeru þiornon, · sóhta im þiod óðra  
 714 ovar bréðan berg: · welda þat barn godes  
 fiundun ant·fórjan. · \*Þò gi·frang aftar þiu  
 716 Eródes þe kuning, · þár hé an is ríkja sat,  
 þat wárun þea wíson man · westan gi·hworvan  
 718 óstar an iro óðil · ęndi fórun im óðran weg:  
 wisse þat sie im þat árunði · eft ni weldun  
 720 sęggjan an is selðon. · Þò warð im þes an sorgun hugi,  
 mód mornondi, · kwað þat it im þie man dedin,  
 722 hełidos\* te hōndun. · Þò hé só hriwig sat,  
 balg ina an is briostun, · kwað þat hé is mahti bętaron rád,  
 724 óðran gi·þenkjen: · „nu ik is aldar kan,  
 wēt is winter-gi·talu: · nu ik gi·winnan mag,  
 726 þat hé io ovar þesaro erðu · ald ni wirðit,  
 hér undar þesum hęri-skepi.“ · Þò hé só hardo gi·bôð,  
 728 Eródes ovar is ríki, · hét þò is rinkos faran  
 kuning þero liudjo, · hét þat sie kinda só filo  
 730 þurh iro hand-magen · hōvdu bi·námin,  
 só manag barn umbi Bethleem, · só filo só þár gi·boran wurði,  
 732 an twēm gęrun a·togan. · Tionon frumidon  
 þes kuninges gi·siðos. · Þò skolda þár só manag kindisk man  
 734 sweltan sundjono lós. · Ni warð sið noh ęr  
 jamar-líkara for·gang · jungaro manno,  
 736 arm-líkara dōð. · Idisi wiopun,  
 módar managa, · gi·sáhun iro męgi spildjan:  
 738 ni mahte siu im nio gi·formon, · þoh siu mid iro faðmon twēm  
 iro ęgan barn · armun bi·féngi,  
 740 liof ęndi luttil, · þoh skolda is simbla þat líf gevan,  
 þe magu for þeru módar. · Mēnes ni sáhun,  
 742 wítjes þie wam-skaðon: · wápnes ęggjun  
 fręmidun firin-werk mikil. · Fellun managa  
 744 magu-junge man. · Þia módar wiopun  
 kind-jungaro kwalm; · kara was an Bethleem,  
 746 hofno hlúdost: · þoh man im iro herton an twē  
 sniði mid swerdu, · þoh ni mohta im gio sęrara dád  
 748 werðan an þesaro wer-oldi, · wívun managun,  
 brúðjun an Bethleem: · gi·sáhun iro barn bi·foran,  
 750 kind-junge man, · kwalmu sweltan  
 blóðag an iro barmun. · Þie banon wítnodun  
 752 un·skuldige skole: · ni bi·skrivun gio-wiht  
 þea man umbi mēn-werk: · weldun mahtigna,  
 754 Krist selvon a·kwęlljan. · Þan habde ina kraftag god  
 gi·nęridan wið iro niðe, · þat inan nahtes þanan

756 an Aegypteo land · erlos ant-léddun,  
 gumon mid Josepe · an þana grónjon wang,  
 758 an erðono bēṭstun, · þār ēn aha fluitid,  
 Nil-strôm mikil · norð te sēwa,  
 760 flódo fagorosta. · Þār þat friðu-barn godes  
 wonoda an willjon, · ant-þat wurd for-nam  
 762 Erodes þana kuning, · þat hé for-lét ęldjo barn,  
 módag manno drôm. · Þò skolda þero marka gi-wald  
 764 ęgan is ęri-ward: · þe was Arkheláus  
 hētan, hęri-togo · helm-berandero:  
 766 þe skolda umbi Jerusalem · Judeono folkes,  
 werodes gi-waldan. · Þò warð word kuman  
 768 þār an Egypti · ęðiljun manne,  
 þat hé þār te Josepe, · godes ęngil sprak,  
 770 bodo drohtines, · hét ina eft þat barn þanan  
 lēdjen te lande. · „nu hawað þit lioht af-geven“, kwað hé,  
 772 „Erodes þe kuning; · hé welde is áhtjen giu,  
 frēson is ferahas. · Nu maht þu an friðu lēdjen  
 774 þat kind undar ewa kunni, · nu þe kuning ni livod,  
 erl ovar-módig.“ · Al ant-kęnde  
 776 Josep godes tēkan: · gęriwide ina sniumo  
 þe þegan mit þera þiornun, · þò sie þanan weldun  
 778 bēðju mid þiu barnu: · lēstun þiu berhton gi-skapu,  
 waldandes willjon, · al só hé im ēr mid is wordun gi-bôð.  
 780 IO Gi-witun im þò eft an Galilea-land · Joseph ęndi Maria,  
 hēlag hīwiski · hevan-kuninges,  
 782 wárun im an Nazareth-burg. · Þār þe nęrjondio Krist  
 wóhs undar þem werode, · warð gi-wittjes ful,  
 784 an was imu anst godes, · hé was allun liof  
 módar-mágun: · hé ni was ôðrun mannun gi-lik,  
 786 þe gumo an sínera gódi. · Þò hé gęr-talo  
 twe-livi habde, · þò warð þiu tid kuman,  
 788 þat sie þār te Jerusalem, · Juðeo liudi  
 iro þiod-gode · þionon skoldun,  
 790 wirkjan is willjon. · Þò warð þār an þana wih innan  
 þār te Jerusalem · Judeono gi-samnod  
 792 man-kraft mikil. · Þār Maria was  
 self an gi-siðja · ęndi iru sunu habda,  
 794 godes ęgan barn. · Þò sie þat geld habdun,  
 erlos an þem alaha, · só it an iro ēwa gi-bôð,  
 796 gi-lēstid te iro land-wisun, · þò fórun im eft þie liudi þanan,  
 weros an iro willjon · ęndi þār an þem wiha af-stóð  
 798 mahtig barn godes, · só ina þiu módar þār  
 ni wissa te wáron; · ak siu wánda þat hé mid þem weroda forð,  
 800 fóri mit iro friundun. · Gi-frang aftar þiu  
 eft an ôðrun daga · aðal-kunnjes wíf,  
 802 sálig þiorna, · þat hé undar þem gi-siðja ni was.

warð Mariun þó · móð an sorgun,  
 804 hriwig umbi iro herta, · þó siu þat hēlaga barn  
 ni fand undar þem folka: · filu gornoda  
 806 þiu godes þiorna. · Gi-witun im þó eft te Jerusalem  
 iro sunu sókjan, · fundun ina sittjan þár  
 808 an þem wíha innan, · þár þe wísa man,  
 swíðo glauwa gumon · an godes ewa  
 810 lāsun ende 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,  
 endi frágoda sie · firi-wit-liko  
 816 wísera wordo. · Sie wundraðun alle,  
 bu-hwí gio só kindisk man · su-lik a kwidi mahti  
 818 mid is müðu gi·mēnjan. · Þár ina þiu móðar fand  
 sittjan under þem gi·siðja · endi iro sunu gróttā,  
 820 wísan undar þem weroda, · sprak im mid ira wordun tó:  
 „hwí weldes þú þínara móðar, · manno liovosto,  
 822 gi·sidon su-lik a sorga, · þat ik þi só sērag-mód,  
 idis arm-hugdig · ēskon skolda  
 824 undar þesun burg-liudjun?“ · Þó sprak iru eft þat barn an·gegin  
 wísun wordun: · „Hwat þú wēst garo“, kwað hé,  
 826 „þat ik þár gi·risu, · þár ik bi rehton skal  
 wonon an willjon, · þár gi-wald havad  
 828 mín mahtig fader.“ · Þie man ni for-stóðun,  
 þie weros an þem wíha, · bi-hwí hé só þat word gi·sprak,  
 830 gi·mēnda mid is müðu: · Maria al bi·held,  
 gi·barg an ira breostun, · só hwat só siu gi·hórda ira barn sprekan  
 832 wisaro wordo. · Gi-witun im þó eft þanan  
 fon Jerusalem · Joseph endi Maria,  
 834 habdun im te gi·siðja · sunu drohtines,  
 allaro barno bēstā, · þero þe io gi·boran wurði  
 836 magu fon móðar: · habdun im þár minnja tó  
 þurh hluttran hugi, · endi hé só gi·hōrig was,  
 838 godes ēgan barn · gaduling-mágun  
 þurh is ôð-módi, · aldron sínun:  
 840 ni welda an is kindiski þó noh · is kraft mikil  
 mannun mārjan, · þat hé su-lik mēgin ēhta,  
 842 gi-wald an þesaro wer-oldi, · ak hé im an is willjon bēd  
 gi·þiudo undar þero þiudu · þri-tig gēro,  
 844 ēr þan hé þár tēkan ēnig · tōgjan weldi,  
 sēggjan þem gi·siðja, · þat hé selvo was  
 846 an þesaro middil-gard · manno drohtin.  
 Habda im só bi·halden · hēlag barn godes  
 848 word endi wís-dóm · ende allaro gi·wittjo mēst,  
 tulgo spáhan hugi: · ni mahta man is an is sprákon werðan,

850 an is wordun gi·war, · þat hé su·lik gi·wit êhta,  
 852 þegan su·lika gi·þáhti, · ak hé im só gi·þiudo béd  
 854 torhtaro tēkno. · Ni was noh þan þiu tīd kuman,  
 þat hé ina ovar þesan middil·gard · mārjan skolda,  
 856 lērjan þie liudi, · hwó sie skoldin iro gi·lōvon haldan,  
 858 wirkjan willjon godes; · wissun þat þoh managa  
 liudi aftar þem landa, · þat hé was an þit lioht kuman,  
 þoh sie ina kūð·liko · an·kēnnjan ni mahtin,  
 858 ēr þan hé ina selvo · seggjan welda.  
 II Þan was im Johannes · fon is juguð·hēdi  
 860 a·wahsan an ênero wōstunni; · þār ni was werodes þan mēr,  
 b·útan þat hé þār ên·kora · alo·waldon gode,  
 862 þegan þionoda: · for·lét þioda gi·mang,  
 manno gi·mēndon. · Þār warð im mahtig kuman  
 864 an þero wōstunni · word fon himila,  
 gód·lik stemna godes, · ęndi Johanne gi·bod,  
 866 þat hé Kristes kumi · ęndi is kraft mikil  
 ovar þesan middil·gard · mārjan skoldi;  
 868 hét ina wár·liko · wordun seggjan,  
 þat wári hevan·riki · hēliðo barnun  
 870 an þem land·skepi, · liudjun gi·náhid,  
 welono wun·samost. · Im was þo willjo mikil,  
 872 þat hé fon su·likun sáldun · seggjan mósti.  
 Gi·wēt im þo gangan, · al só Jordan flót,  
 874 watar an willjon, · ęndi þem weroda allan dag,  
 aftar þem land·skepi · þem liudjun kūða,  
 876 þat sie mid fastunnju · firin·werk manag,  
 iro selvoro · sundja bóttin,  
 878 „þat gi werðan hrēnja“, · kwað hé. „Hevan·riki is  
 gi·náhid manno barnun. · Nu látad eu an ewan mód·sevon  
 880 ewar selvoro · sundja hrewan,  
 lēdas þat gi an þesun liohta frēmīdun, · ęndi mínun lērun hōrjad,  
 882 węndjat aftar mínun wordun. · Ik eu an watara skal  
 gi·dōpjan diur·liko, · þoh ik ewa dádi ne mugi,  
 884 ewar selvaro · sundja a·látan,  
 þat gi þurh mín hand·gi·werk · hluttra werðan  
 886 lēðaro gi·lēsto: · ak þe is an þit lioht kuman,  
 mahtig te mannun · ęndi undar eu middjun stéd,  
 888 —þoh gi ina selvun · gi·sehan ni willjan—,  
 þe eu gi·dōpjan skal · an ewes drohtines namon  
 890 an þana hālagon gēst. · Þat is hērro ovar al:  
 hé mag allaro manno gi·hwena · mēn·gi·þáhtjo,  
 892 sundjono sikoron, · só hwene só só sálig mót  
 werðen an þesaro wer·oldi, · þat þes willjon havad,  
 894 þat hé só gi·lēstja, · só hé þesun liudjun wili,  
 gi·bioden barn godes. · Ik bium an is bod·skepi herod  
 896 an þesa wer·old kumen · ęndi skal im þana weg rúmjen,

898 lérjan þesa liudi, · hwó sea skulin iro gi·lóvon haldan  
 þurh hluttran hugi, · ęndi þat sie an hęllja ni þurvin,  
 900 faran an fern þat hęta. · Þes wirðid só fagan an is móde  
 man te só managaro stundu, · só hwe só þat męn for·látid,  
 902 gerno þes gramon an·busni, · —só mag im þes gódon gi·wirkjan,  
 huldi hevan·kuninges,— · só hwe só havad hluttra trewa  
 up te þem alo·mahtigon gode.“ · Erlos managa  
 904 bi þem lęrun þo, · liudi wándun,  
 weros wár·líko, · þat þat waldand Krist  
 906 selbo wári, · hwanda hé só filu sódęs gi·sprak,  
 wároro wordo. · Þo warð þat só wido kũð  
 908 ovar þat for·gevana land · gumono gi·hwi·likum,  
 seggjun at iro selđun: · þo kwámun ina sókjan þarod  
 910 fon Jerusalem · Judeo liudjo  
 bodon fon þeru burgi · ęndi frágodun, ef hé wári þat barn godes,  
 912 „þat hér lango giu“, · kwađun sie, „liudi sagdun,  
 weros wár·líko, · þat hé skoldi an þesa wer·old kuman“.  
 914 Johannes þo gi·małde · ęndi te·gegnes sprak  
 þem bodun bald·líko: · „ni bium ik“, kwađ hé, „þat barn godes,  
 916 wár waldand Krist, · ak ik skal im þana weg rúmjen,  
 hęrron mínumu.“ · Þea hęliđos frugnun,  
 918 þea þár an þem árundje · erlos wárun,  
 bodon fon þero burgi: · „ef þú nú ni bist þat barn godes,  
 920 bist þú þan þoh Elias, · þe hér an ér·dagun  
 was undar þesumu werode? · hé is wis·kumo  
 922 eft an þesan middil·gard. · Saga ős hwat þú manno sís!  
 Bist þú ęnig þero, · þe hér ér wári  
 924 wísaro wár·saguno? · Hwat skulun wí þem werode fon þi  
 seggjan te sódon? · Neo hér ér su·lik ni warð  
 926 an þesun middil·gard · man ođar kuman  
 dádjun só mári. · Bi·hwi þú hér dōpisli  
 928 fręmis undar þesumu folke, · ef þú þaro for·sagono  
 ęn·hwi·lik ni bist?“ · Þo habde eft garo  
 930 Johannes þe gódo · glau and·wordi:  
 „Ik bium for·bodo · fráon mines,  
 932 lioves hęrron; · ik skal þit land rekon,  
 þit werod aftar is willjon. · Ik hębbju fon is worde mid mí  
 934 stranga stemna, · þoh sie hér ni willje for·standan filo  
 werodes an þesaro wóstunni. · Ni bium ik mid wihti gi·lík  
 936 drohtine mínumu: · hé is mid is dádjun só strang,  
 só mári ęndi só mahtig · —þat wirðid managun kũð,  
 938 werun aftar þesaro wer·oldi— · þat ik þes wirðig ni bium,  
 þat ik móti an is gi·skuoha, · þoh ik sí is skalk égan,  
 940 an só ríkjumu drohtine, · þea reomon ant·bindan:  
 só mikilu is hé bętara þan ik. · Nis þes bodon gi·mako  
 942 ęnig ovar erđu, · ne nu aftar ni skal  
 werđan an þesaro wer·oldi. · Hębbjad ewan willjon þarod,



- 944 liudi ewan gi·lôvon: · þan eu lango skal  
 wesan ewa hugi hrômag; · þan gi helli-gi·þwing,  
 946 for·látad lêðaro drôm · ęndi sókjad eu lioht godes,  
 up·ôdes hēm, · êwig ríki,  
 948 hōhan hevan-wang. · Ne látad ewan hugi twífljen!“  
 12 Só sprak þo jung gumo · bi godes lērun  
 950 mannun te mārðu. · Manag samnoda  
 þár te Bethania · barn Israheles;  
 952 kwámun þár te Johanneſe · kuningo gi·siðos,  
 liudi te lērun · ęndi iro gi·lôvon ant·fēngun.  
 954 Hé dōpte ſie dago gi·hwi-likes · ęndi im iro dádi lóg,  
 wrēðaro willjon, · ęndi lovode im word godes,  
 956 hērron ſínes: · „hevan-ríki wirðid“, kwað hé,  
 „garu gumono só hwem, · só ti gode þenkid  
 958 ęndi an þana hēljand \*wili · hluttro gi·lôvjan,  
 lēstjan is lēra“. · Þo ni was lang te þiu,  
 960 þat im fon Galilea gi·wēt · godes ēgan barn,  
 \*diur-lík drohtines sunu, · dōpi 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. · Þo hé an is willjon kwam,  
 þár Johannes · an Jordana strôme  
 966 allan langan dag · liudi manage  
 dōpte diur-líko. · Reht só hé þo is drohtin gi·sah,  
 968 holdan hērron, · só warð im is hugi blíði,  
 þes im þe willjo gi·stód, · ęndi sprak im þo mid is wordun tó,  
 970 swíðo gód gumo, · Johannes te Kriste:  
 „nu kumis þú te mínero dōpi, · drohtin frô mín,  
 972 þiod-gumono bētsto: · só skolde ik te þínero duan,  
 hwand þú bist allaro kuningo kraftigost.“ · Krist selvo gi·bôd,  
 974 waldand wár-líko, · þat hé ni spráki þero wordo þan mēr:  
 „wēt þú, þat us só gi·rísid“, · kwað hé, „allaro rehto gi·hwi-lik  
 976 te gi·fulljanne · forð-wardes nu  
 an godes willjon“. · Johannes stód,  
 978 dōpte allan dag · druht-folk mikil,  
 werod an watere · ęndi ôk waldand Krist,  
 980 hēran hevan-kuning · handun sínun  
 an allaro baðo þem bētston · ęndi im þár te bedu gi·hnæg  
 982 an kneo kraftag. · Krist up gi·wēt  
 fagar fon þem flóde, · friðu-barn godes,  
 984 liof liudjo ward. · Só hé þo þat land af·stóp,  
 só ant·hlidun þo himiles doru, · ęndi kwam þe hēlago gēst  
 986 fon þem alo-waldon · ovane te Kriste:  
 —was im an gi·lík-nissje · lungras fugles,  
 988 diur-líkara dúvun— · ęndi sat im uppan ſes drohtines ahslu,  
 wonoda im ovar þem waldandes barne. · Aftar kwam þár word fon  
 himile,

- 990 hlúd fon þem hôhon radura · ęndi grótta þane hēljand selvon,  
 Krista, allaro kuningo bętston, · kwað þat hé ina gi·korana habdi  
 992 selvo fon sínun ríkja, · kwað þat im þe sunu líkodi  
 bętst allaro gi·boranaro manno, · kwað þat hé im wári allaro barno  
 liovost.  
 994 Þat móste Johannes þo, · al só it god welde,  
 gi·sehan ęndi gi·hōrjan. · hé gi·deda it sán aftar þiu  
 996 mannun mări, · þat sie þár mahtigna  
 hērron habdun: · „Þit is“, kwað hé, „hevan-kuninges sunu,  
 998 ên alo-waldand: · þesas willjo ik ur-kundjo  
 wesan an þesaro wer-oldi, · hwand it sagda mí word godes,  
 1000 drohtines stemne, · þo hé mi dōpjan hét  
 weros an watere, · só hwar só ik gi·sáwi wár-liko  
 1002 þana hēlagon gęst · \*fan hevan-wange  
 an þesan middil-gard · ęnigan man waron,  
 1004 kuman mid kraftu; · þat kwað, þat skoldi Krist wesn,  
 diur-lik drohtines suno. · Hie dōpjan skal  
 1006 an þana hēlagan gęst · ęndi hēljan managa  
 manno mēn-dádi. · hé havad maht fon gode,  
 1008 þat hé a-látan mag · liudjo gi·hwi-likun  
 saka ęndi sundja. · Þit is selvo Krist,  
 1010 godes ęgan barn, · gumono bętsto,  
 friðu wið fiundun. · Wala þat eu þes mag fráh-mód hugi  
 1012 wesn an þesaro wer-oldi, · þes eu þe willjo gi·stod,  
 þat gi só libbjanda · þana landes ward  
 1014 selvon gi·sahun. · Ni mót sliumo sundjono lōs  
 manag gęst faran · an godes willjon  
 1016 tionon a·tómid, · þe mid trewon wili  
 wið is wini wirkjan · ęndi an waldand Krist  
 1018 fasto gi·lōvjan. · Þat skal te frumun werðen  
 gumono só hwi-likun, · só þat gerno dót.“  
 1020 13 Só ge-fragn ik þat Johannes þo · gumono gi·hwi-likun,  
 lovoda þem liudjun · lēra Kristes,  
 1022 hērron sínas, · ęndi hevan-ríki  
 te gi·winnanne, · welono þane mēston,  
 1024 sálig sin-líf. · Þo hé im selvo gi·wēt  
 aftar þem dōpislja, · drohtin þe gódo,  
 1026 an ęna wóstunnja, · waldandes sunu;  
 was im þar an þero ên-ōdi · erlo drohtin  
 1028 lange hwíla; · ne habda liudjo þan mēr,  
 seggjo te gi·siðun, · al só hé im selvo gi·kōs:  
 1030 welda is þár látan koston · kraftiga wihti,  
 selvon Satanasan, · þe gio an sundja spēnit,  
 1032 man an mēn-werk: · hé konsta is mód-sevon,  
 wrēðan willjon, · hwó hé þesa wer-old ęrist,  
 1034 an þem an-ginnja · irmin-þiōda  
 bi·swēk mit sundjun, · þo hé þiu sin-híun twē,

1036 **Á**daman **en**di **Ē**wan, · þurh **un**-trewa  
 for·lêdda mid luginun, · þat **li**udo barn  
 1038 aftar iro **hin**-fērði · **h**ellja sóhtun,  
**g**umono **g**ēstos. · Þò welda þat **god** mahtig,  
 1040 waldand **w**endjan · **en**di welda þesum **w**erode for·geven  
**h**ôh **himil**-ríki: · be·þiu hé herod **h**êlagna bodon,  
 1042 is **sunu** **s**enda. · Þat was **S**atanase  
 tulgo **h**arm an is **hugi**: · afonsta **he**van-ríkjes  
 1044 **man**no kunnje: · welda þò **ma**htigna  
 mid þem **sel**von **sakun** · **sunu** drohtines,  
 1046 þem hé **Á**daman · an **êr**-dagun  
**d**arnungo bi·drôg, · þat hé warð is **dro**htine lêð,  
 1048 bi·swêk ina mid **sund**jun · —só welda hé þò **sel**van dôn  
**h**êlandjan Krist. · Þan habda hé is **hugi** fasto  
 1050 wið þana **wam**-skaðon, · waldandes barn,  
**h**erte só gi·hêrðid: · welda **he**van-ríki  
 1052 **liud**jun gi·lêstjan. · Was im þes **landes** ward  
 an **fastun**nja · **fior**-tig nahto,  
 1054 **man**no drohtin, · só hé þár **ma**tes ni ant·bêt;  
 þan langa ni gi·dorstun · im **dern**ja wihti,  
 1056 **níð**-hugdig fiund, · **ná**hor gangan,  
**gr**ótjan ina **g**egin-warðan: · wánde þat hé **god** ên-fald,  
 1058 for·útar **man**-kunnjes wiht · **ma**htig wári,  
**h**êleg **himiles** ward. · Só hé ina þò ge·**hung**rjan lét,  
 1060 þat ina bi·gan bi þero **menn**nisko · **mó**ses lustjan  
 aftar þem **fiu**war-tig dagun, · þe **fiund** náhor géng,  
 1062 **mirki** **mên**-skaðo: · wánda þat hé **man** ên-fald  
**wári** **wissung**o, · sprak im þò mid is **wor**dun tó,  
 1064 **gr**ótta ina þe **gêr**-fiund: · „ef þú sís **godes** sunu“, kwað hé,  
 „be·hwi ni hêtis þú þan **w**erðan, · ef þú gi·**wald** haves,  
 1066 allaro **barno** **b**etst, · **brôð** af þesun stênun?  
 Ge·**h**êli þinna **hungar**!“ · Þò sprak eft þe **hê**lago Krist:  
 1068 „ni mugun **eldi**-barn“, · kwað hé, „**ên**-faldes brôdes,  
**liudi** **libb**jen, · ak sie skulun þurh **lêra** godes  
 1070 **wesan** an þesero **w**er-oldi · **en**di skulun þiu **w**erk frummjen,  
 þea þár werðad a·**hlú**did · fon þero **hê**logun tungun,  
 1072 fon þem **galme** **godes**: · þat is **gumono** lif  
**liudjo** só hwi·likon, · só þat **lêstjan** wili,  
 1074 þat fon **wald**andes · **wor**de ge·biudid.“  
 Þò bi·gan eft **ni**uson · **en**di **ná**hor géng  
 1076 **un**-hiuri fiund · **ôðru** siðu,  
**fandoda** is **frô**han. · Þat **friðu**-barn þolode  
 1078 **wrêðes** **willjon** · **en**di im gi·**wald** for·gaf,  
 þat hé umbi is **kraft** mikil · **koston** mósti,  
 1080 lét ina þò **lêd**jan · þana **liud**-skaðon,  
 þat hé ina an **Jerusalem** · te þem **godes** wiha,  
 1082 **alles** **o**van-wardan, · **up** gi·sætta

- an allaro húso hôhost, · ęndi hosk-wordun sprak,  
 1084 þe gramo þurh gelp mikil: · „ef þú síš godes sunu“, kwað hé,  
 „skríð þi te erðu hinan. · Ge·skrivan was it giu lango,  
 1086 an bókun ge·writen, · hwó gi·boden havad  
 is ęngilun · alo-mahtig fader,  
 1088 þat sie þi at wege ge·hwem · wardos sinðun,  
 haldad þi undar iro handun. · Hwat þú hwargin ni þarft  
 1090 mid þínun fótun · an felis be·spurnan,  
 an hardan stên.“ · Þó sprak eft þe hêlago Krist,  
 1092 allaro barno bętst: · „só is ôk an bókun ge·skrivan“, kwað hé,  
 „þat þú te hardo ni skalt · hêrran þines,  
 1094 fandon þínes frôhan: · þat nis þi allaro frumono neg·ên.“  
 Lét ina þó an þana þriddjan sið · þana þíod-skaðon  
 1096 gi·brenge uppan ênan berg þen hôhon: · þár ina þe balo-wíso  
 lét al ovar-sehan · irmin-þíode,  
 1098 wonod-saman welon · ęndi wer-old-ríki  
 ęndi all su-lik ôdes, · só þius erða bi·havad  
 1100 fağororo frumono, · ęndi sprak im þó þe fiund an·geęin,  
 kwað þat hé im þat al só gód-lik · for·geven weldi,  
 1102 hôha hęri-dómos, · „ef þú wilt hnigan te mí,  
 fallan te mínun fótun · ęndi mí for frôhan has,  
 1104 bedos te mínun barma. · Þan látu ik þi brúkan wel  
 alles þes ôd-welon, · þes ik þi hębbju gi·ôgit hír.“  
 1106 Þó ni welda þes lêðan word · lęngeron hwíle  
 hôrjan þe hêlago Krist, · ak hé ina fon is huldi for·drêf,  
 1108 Satanasan for·swêp, · ęndi sán aftar sprak  
 allaro barno bętst, · kwað þat man bedon skoldi  
 1110 up te þem alo-mahtigon gode · ęndi im ênum þíonon  
 swíðo þío-liko · þegnos managa,  
 1112 hęliðos aftar is huldi: · „þár ist þiu helpa ge·lang  
 manno ge·hwi-likun.“ · Þó gi·wét im þe mên-skaðo,  
 1114 swíðo sêrag-mód · Satanas þanan,  
 fiund undar fern-dalu. · Warð þár folk mikil  
 1116 fon þem alo-waldan · ovana te Kriste  
 godes ęngilo kumen, · þie im siðor jungar-dóm,  
 1118 skoldun ambaht-skepi · aftar lęstjen,  
 þíonon þío-liko: · só skal man þíod-gode,  
 1120 hêrron aftar huldi, · hevan-kuninge.  
 14 Was im an þem sin-weldi · sálíg barn godes  
 1122 lange hwíle, · unt-þat im þó liovora warð,  
 þat hé is kraft mikil · kúðjen wolda  
 1124 weroda te willjon. · Þó for-lét hé waldes hleo,  
 ên-ôdjes ard · ęndi sóhte im eft erlo ge·mang,  
 1126 mári męgin-þíode · ęndi manno drôm,  
 gęng im þó bi Jordanes staðe: · þár ina Johannes ant·fand,  
 1128 þat friðu-barn godes, · frôhan sínan,  
 hêlagana hevan-kuning, · ęndi þem hęliðun sagda,

1130 Johannes is jungurun, · þò hé ina gangan ge·sah:  
 „þit is þat lamb godes, · þat þár lósjan skal  
 1132 af þesaro wídon wer-old · wrêða sundja,  
 man-kunnjas mên, · mári drohtin,  
 1134 kuningo kraftigost.“ · Krist im forð gi·wêt  
 an Galileo land, · godes êgan barn,  
 1136 fór im te þem friundun, · þár hé a·fôdit was,  
 tír-liko a·togan, · êndi talda mid wordun  
 1138 Krist undar is kunnje, · kuningo ríkjost,  
 hwó sie skoldin iro selvoro · sundja bótjan,  
 1140 hét þat sie im iro harm-werk manag · hrewan létin,  
 feldin iro firin-dádi: · „nu is it all ge·fullot só,  
 1142 só hír alde man · êr hwanna sprákon,  
 ge·hétun eu te helpu · hevan-ríki:  
 1144 nu is it giu gi·náhid þurh þes ne·rjandan kraft: · þes mótun gí neotan  
 forð,  
 só hwe só gerno wili · gode þeonogjan,  
 1146 wirkjan aftar is willjon.“ · Þò warð þes werodes filu,  
 þero liudjo an lustun: · wurðun im þea lêra Kristes,  
 1148 só swótja þem gi·sīðja. · hé bi·gan im samnon þò  
 gumono te jungoron, · góðoro manno,  
 1150 word-spáha weros. · Géng im þò bi ênes watares staðe,  
 þat þár habda Jordan · a·nevan Galileo land  
 1152 ênna sê ge·warhtan. · Þár hé sittjan fand  
 Andreas êndi Petrus · bi þem aha-strôme,  
 1154 bêðja þea ge·bróðar, · þár sie an brêd watar  
 swíðo niud-liko · ne·tti þenidun,  
 1156 fiskodun im an þem flóde. · Þár sie þat friðu-barn godes  
 bi þes sêes staðe · selvo grótta,  
 1158 hét þat sie im folgodin, · kwað þat hé im só filu woldi  
 godes rikjas for·geven; · „al só git hír an Jordanes strôme  
 1160 fiskos fāhat, · só skulun git noh firiho barn  
 halon te inkun handun, · þat sie an hevan-ríki  
 1162 þurh inka lêra · líðan mótin,  
 faran folk manag.“ · Þò warð frô-mód hugi  
 1164 bêðjun þem gi·bróðrun: · ant·keðdun þat barn godes,  
 liovan hêrron: · for·létun al saman  
 1166 Andreas êndi Petrus, · só hwat só sie bi þeru ahu habdun,  
 ge·wunstes bi þem watare: · was im willjo mikil,  
 1168 þat sie mid þem godes barne · gangan móstin,  
 samad an is gi·sīðja, · skoldun sálig-liko  
 1170 lón ant·fahan: · só dót liudjo so hwi-lik,  
 só þes hêrran wili · huldi gi·þionon,  
 1172 ge·wirkjan is willjon. · Þò sie bi þes watares staðe  
 furðor kwámun, · þò fundun sie þár ênna fróðan man  
 1174 sittjan bi þem sêwa · êndi is suni twêne,  
 Jakobus êndi Johannes: · wárun im junga man.

- 1176 Sátun im þá ge·sun-fader · an ênumu sande uppen,  
 brugdun êndi bótun · bêðjum handun  
 1178 þiu nētti niud-líko, · þea sie habdun nahtes êr  
 for·sliten an þem sēwa. · Þár sprak im selvo tó  
 1180 sálig barn godes, · hét þat sie an þana sīð mid im,  
 Jakabus êndi Johannes, · géngin bêðje,  
 1182 kind-junge man. · Þò wárun im Kristes word  
 só wirðig an þesaro wer-oldi, · þat sie bi þes watares staðe  
 1184 iro aldan fader · ênna for-létun,  
 fródan bi þem flóde, · êndi al þat sie þár fehas êhtun,  
 1186 nēttju êndi neglit-skipu, · ge·kurun im þana nērjandan Krist,  
 hēlagna te hērron, · was im is helpono þarf  
 1188 te gi·þiononne: · só is allaro þegno ge·hwem,  
 wero an þesero wer-oldi. · Þò gi·wēt im þe waldandes sunu  
 1190 mid þem fiuwarjun forð, · êndi im þò þana fifton gi·kós  
 Krist an ênero kōp-stēdi, · kuninges jungoron,  
 1192 mōd-spáhana man: · Mattheus was hé hētan,  
 was im ambahtjo · çōilero manno,  
 1194 skolda þár te is hērron · handun ant-fāhan  
 tins êndi tolna; · trewa habda hé góda,  
 1196 aðal-and-bári: · for-lét al saman  
 gold êndi siluvar · êndi geva managa,  
 1198 diurje mēðmos, · êndi warð im üses drohtines man;  
 kōs im þe kuninges þegn · Krist te hērran,  
 1200 milderan mēðom-gevon, · þan êr is man-drohtin  
 wári an þesero wer-oldi: · féng im wóðera þing,  
 1202 lang-samoron rád. · Þò warð it allun þem liudjun kúð,  
 fon allaro burgo gi·hwem, · hwó þat barn godes  
 1204 samnode ge·sīðos · êndi selvo ge·sprak  
 só manag wis-lik word · êndi wáres só filu,  
 1206 torhtes gi·tōgde · êndi tēkan manag  
 ge·warhte an þesero wer-oldi. · Was þat an is wordun skín  
 1208 iak an is dádjun só same, · þat hé drohtin was,  
 himilisk hērro · êndi 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 tēkan gi·warhte,  
 þár hé hēlde mid is handun · halte êndi blinde,  
 1214 lōsde af þeru lēf-hēdi · liudi manage,  
 af su·likun suhtjun, · só þan allaro swároston  
 1216 an firiho barn · fiund bi-wurpun,  
 15 tulgo lang-sam legar. · Þò fórun þár þie liudi tó  
 1218 allaro dago ge·hwi-likes, · þár üsa drohtin was  
 selvo undar þem gi·sīðje, · unt-þat þár ge·samnod warð  
 1220 mēgin-folk mikil · managero þiodo,  
 þoh sie þár alle be ge·líkumu · ge·lōvon ni kwámin.  
 1222 weros þurh ênan willjon: · sume sóhtun sie þat waldandes barn,

12.2.4 armoro manno filu · —was im átes þarf—,  
 þat sie im þar at þeru mēnigi · mates ėndi drankes,  
 12.2.6 þigidin at þeru þiodu; · hwand þar was manag þegan só gód,  
 þie ira alamosnje · armun mannun  
 gerno gávan. · Sume wárun sie im eft Judeono kunnjes,  
 12.2.8 fēgni folk-skēpi: · wárun þar ge·farana te þiu,  
 þat sie ūses drohtines · dādjo ėndi wordo  
 12.3.0 fāron woldun, · habdun im fēgnjen hugi,  
 wrēðen willjon: · woldun waldand Krist  
 12.3.2 a·lédjen þem liudjun, · þat sie is lēron ni hōrdin,  
 ne wēndin aftar is willjon. · Suma wárun sie im eft só wīse man,  
 12.3.4 wárun im glawe gumon · ėndi gode werðe,  
 a·lesane undar þem liudjun, · kwámun im þarod be þem lēron Kristes,  
 12.3.6 þat sie is hēlag word · hōrjen mōstin,  
 línon ėndi lēstjen: · habdun mid iro ge·lōvon te im  
 12.3.8 fasto ge·fāngen, · habdun im ferhten hugi,  
 wurðun is þegnos te þiu, · þat hē sie an þiod-welon  
 12.4.0 aftar iro ėn-dagon · up ge·brāhti,  
 an godes ríki. · hē só gerno ant·féng  
 12.4.2 man-kunnjes manag · ėndi mund-burd gi·hét  
 te langaru hwílu, · ėndi mahta só gi·lēstjen wel.  
 12.4.4 Þò warð þar mēgin só mikil · umbi þana mārjon Krist,  
 liudjo ge·samnod: · þò gi·sah hē fon allun landun kuman,  
 12.4.6 fon allun wíðun wegum · werod te·samne  
 lungro liudjo: · is lof was só wído  
 12.4.8 managun ge·márid. · Þò gi·wēt im mahtig self  
 an ėnna berg uppan, · barno ríkjost,  
 12.5.0 sundar ge·sittjen, · ėndi im selvo ge·kôs  
 twe·livi ge·talda, · trew·hafta man,  
 12.5.2 góðoro gumono, · þea hē im te jungoron forð  
 allaro dago ge·hwi·likes, · drohtin welda  
 12.5.4 an is ge·sið·skēpja · simblon hēbbjan.  
 Nēmniða sie þò bi naman · ėndi hēt sie im þò náhor gangan,  
 12.5.6 Andreas ėndi Petrus · ėrist sána,  
 ge·bróðar twēne, · ėndi bēðje mid im,  
 12.5.8 Jakobus ėndi Johannes: · sie wárun gode werðe;  
 mildi was hē im an is móðe; · sie wárun ėnes mannes suni  
 12.6.0 bēðje bi ge·burdjun; · sie kôs þat barn godes  
 góðe te jungoron · ėndi gumono filu,  
 12.6.2 mārjero manno: · Mattheus ėndi Þomas,  
 Judasas twēna · ėndi Jakob óðran,  
 12.6.4 is selves swiri: · sie wárun fon gi·sustruonjon twēm  
 knósles kumana, · Krist ėndi Jakob,  
 12.6.6 góðe gadulingos. · Þò habða þero gumono þar  
 þe nērjendo Krist · niguni ge·talde,  
 12.6.8 trew·hafte man: · þò hēt hē ók þana te·handon gangan  
 selvo mid þem gi·siðun: · Símon was hē hētan;

- 1270 hét ôk Bartholomeus · an þana berg uppan  
 faran fan þem folke áðrum · ęndi Philippus mid im,  
 1272 trew-hafte man. · Þò gęgun sie tve-livi samad,  
 rinkos te þeru rúnu, · þár þe ráðand sat,  
 1274 managoro mund-boro, · þe allumu man-kunnje  
 wið hęllje ge-þwing · helpa welde,  
 1276 formon wið þem ferne, · só hwem só frummjen wili  
 só liov-lika lęra, · só hę þem liudjun þár  
 1278 þurh is gi-wit mikil · wisjan hogda.  
 16 Þò umbi þana nęrjandon Krist · náhor gęgun  
 1280 su-lika ge-siðos, · só hę im selvo ge-kôs,  
 waldand undar þem werode. · Stóðun wisa man,  
 1282 gumon umbi þana godes sunu · gerno swiðo,  
 weros an willjon: · was im þero wordo niud,  
 1284 þáhtun ęndi þagodun, · hwat im þero þiодо drohtin,  
 weldi waldand self · wordun kűđjan  
 1286 þesum liudjun te liove. · Þan sat im þe landes hirdi  
 gęgin-ward for þem gumun, · godes ęgan barn:  
 1288 welda mid is sprákun · spáh-word manag  
 lęrjan þea liudi, · hwó sie lof gode  
 1290 an þesum wer-old-riķja · wirkjan skoldin.  
 Sat im þò ęndi swigoda · ęndi sah sie an lango,  
 1292 was im hold an is hugi · hęlag drohtin,  
 mildi an is móde, · ęndi þò is mund ant-lók,  
 1294 wíse mid wordun · waldandes sunu  
 manag mār-lík þing · ęndi þem mannum sagde  
 1296 spáhun wordun, · þem þe hę te þeru spráku þarod,  
 Krist alo-waldo, · ge-ķoran habda,  
 1298 hwi-like wárin allaro · irmin-manno  
 gode werðoston · gumono kunnjes;  
 1300 sagde im þò te sōðan, · kwað þat þie sáliga wárin,  
 man an þesoro middil-gardun, · þie hēr an iro móde wárin  
 1302 arme þurh ôð-módi: · „þem is þat ęwana riķi,  
 swiðo hęlag-lík · an hevan-wange  
 1304 sin-lif far-geven.“ · Kwað þat ôk sálige wárin  
 mād-mundje man: · „þie mótun þie mārjon erðe,  
 1306 of-sittjen þat selve riķi.“ · Kwað þat ôk sálige wárin,  
 þie hír wiopin iro wammun dádi; · „þie mótun eft willjon ge-bídan,  
 1308 frófre an iro fráhon riķja. · Sálige sind ôk, þe sie hír frumono  
 gi-lustid,  
 rinkos, þat sie rehto a-dómjen. · Þes mótun sie werðan an þem riķja  
 drohtines  
 1310 gi-fullit þurh iro ferhton dádi: · su-líkoro mótun sie frumono  
 bi-ķnégan  
 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 hęliðo briostun: · þem wirðit þe hęlego drohtin,



1314 mildi mahtig selvo. · Sálige sind ðok undar þesaro managon þiodu,  
 þie hæbbjad iro herta gi·hrénod: · þie móttun þane hevanes waldand  
 1316 sehan an sínum ríkja.“ · Kwað þat ðok sálige wárin,  
 „þie þe friðu-samo undar þesumu folke libbjod · ęndi ni willjad ęniga  
 fehta ge·wirken,  
 1318 saka mid iro selvoro dádjun: · þie móttun wesán suni drohtines  
 ge·nēmnde,  
 hwanđe hé im wil ge·nádig werđen; · þes móttun sie niotan lango  
 1320 selvon þes sínes ríkjes.“ · Kwað þat ðok sálige wárin  
 þie rinkos, þe rehto weldin, · „ęndi þurh þat þolod ríkjoro manno  
 1322 hęti ęndi harm-kwidi: · þem is ðok an himile eft  
 godes wang for·geven · ęndi gęst-lík líf  
 1324 aftar te ęwan-dage, · só is io ęndi ni kumit,  
 welan wun-sames.“ · Só habde þo waldand Krist  
 1326 for þem erlom þár · ahto ge·talda  
 sálđa ge·sagđa; · mid þem skal simbla gi·hwe  
 1328 himil-ríki ge·halon, · ef hé it hæbbjan wili,  
 eþþo hé skal te ęwan-daga · aftar þarvon  
 1330 welon ęndi willjon, · siðor hé þese wer-old a-givid,  
 erð-lívi-gi·skapu, · ęndi sókit im oðar líoht  
 1332 só líof só lęð, · só hé mid þesun liudjun hér  
 gi·werkod an þesoro wer-oldi, · al só it þár þo mid is wordun sagde  
 1334 Krist alo-waldo, · kuningo ríkjost  
 godes ęgan barn · jungoron sínun:  
 1336 „Ge werðat ðok só sálige“, · kwað hé, „þes iu saka biodat  
 liudi aftar þeson lande · ęndi lęð sprekat,  
 1338 hæbbjad iu te hoska · ęndi harmes filu  
 ge·wirkjad an þesoro wer-oldi · ęndi wíti ge·frummjad,  
 1340 fęlgjad iu firin-spráka · ęndi fiund-skępi,  
 lágnjad iuwa lęra, · dót iu lęðes filu,  
 1342 harmes þurh iuwan hęrron. · Þes látat gi iuwan hugi simbla,  
 líf an lustun, · hwanđ iu þat lón stęndit  
 1344 an godes ríkja garu, · gódo ge·hwi-likes,  
 mikil ęndi manag-fald: · þat is iu te méđu far·gevan,  
 1346 hwanđ gi hér ęr bi·foran · arvid þolodun,  
 wíti an þesoro wer-oldi. · Wirs is þem oðrum,  
 1348 giviðig grimmora þing, · þem þe hér góđ ęgun,  
 wídan worold-welon: · þie for-slitat iro wunnja hér;  
 1350 ge·niudot sie ge·nóges, · skulun eft narowaro þing  
 aftar iro hin·fęrði · hęliðos þolojan.  
 1352 Þan wópjan þár wan-skęfti, · þie hér ęr an wunnjon sín,  
 libbjad an allon lustun, · ne willjad þes far-látan wiht,  
 1354 mēni-gi·þáhtjo, · þes sie an iro mód spēnit,  
 lęðoro gi·lęstjo. · Þan im þat lón kumid,  
 1356 uvil arved-sam, · þan sie is þane ęndi skulun  
 sorgondi ge·sehan. · Þan wirðid im sęr hugi,  
 1358 þes sie þesero wer-oldes só filu · willjan ful-gęngun,

- man an iro mód-sevon. · Nú skulun gí im þat mên lahan,  
 1360 węřjan mid wordun, · al só ik giu nú ge-wisjan mag,  
 seggjan sôð-liko, · ge-siðos míne,  
 1362 wárun wordun, · þat gí þesoro wer-oldest nú forð  
 skulun salt wesan, · sundigero manno,  
 1364 bótjan iro balu-dádi, · þat sie an bętara þing,  
 folk far-fáhan · ęndi for-látan fiundes gi-werk,  
 1366 diuvaldes ge-dádi, · ęndi sókjan iro drohtines ríki.  
 Só skulun gí mid iuwon lęrun · liud-folk manag  
 1368 węndjan aftar minon willjon. · Ef iuwar þan a-wirðid hwi-lik,  
 far-látid þea lęra, · þea hé lęstjan skal,  
 1370 þan is im só þem salte, · þe man bi sęes staðe  
 wido te-wirpit: · þan it te wihti ni døg,  
 1372 ak it firiho barn · fótun spurnat,  
 gumon an greote. · Só wirðid þem, þe þat godes word skal  
 1374 mannum márjan: · ef hé im þan látid is mód twehon,  
 þat hí ne willja mid hluttro hugi · te hevan-ríkja  
 1376 spanen mid is spráku · ęndi seggjan spel godes,  
 ak węnkid þero wordo, · þan wirðid im waldand gram,  
 1378 mahtig módag, · ęndi só samo manno barn;  
 wirðid allun þan · irmin-þiodun,  
 1380 liudjun a-lęðid, · ef is lęra ni dugun.“  
 17 Sô sprak hé þó spáh-liko · ęndi sagda spel godes,  
 1382 lęrde þe landes ward · liudi síne  
 mid hluttru hugju. · Hęliðos stóðun,  
 1384 gumon umbi þana godes sunu · gerno swiðo,  
 weros an willjon: · was im þero wordo niud,  
 1386 þahtun ęndi þagodun, · gi-hôrdun þero þiodo drohtin  
 seggjan ęw godes · ęldi-barnun;  
 1388 gi-hęt im hevan-ríki · ęndi te þem hęliðun sprak:  
 „Ôk mag ik iu seggjan, · ge-siðos mína,  
 1390 wárun wordun, · þat gí þesoro wer-oldest nú forð  
 skulun lioht wesan · liudjo barnun,  
 1392 faęar mid firihun · owar folk manag,  
 wlitig ęndi wun-sam: · ni mugun iuwa werk mikil  
 1394 bi-holan werðan, · mid hwi-liko gi sea hugi kûðjat:  
 þan mēr þe þiu burg ni mag, · þiu an berge stáð,  
 1396 hōh holm-klivu, · bi-holen werðen,  
 wrisi-lik gi-werk, · ni mugun iuwa word þan mēr  
 1398 an þesoro middil-gard · mannum werðen,  
 iuwa dádi bi-dęrnit. · Dót, só ik iu lęrju:  
 1400 látad iuwa lioht mikil · liudjun skínan,  
 manno barnun, · þat sie far-standan iuwan mód-sevon,  
 1402 iuwa werk ęndi iuwan willjon, · ęndi þes waldand god  
 mid hluttro hugju, · himiliskan fader,  
 1404 lovon an þesumu liohte, · þes hé iu su-lika lęra far-gaf.  
 Ni skal neoman lioht, þe it havad, · liudjun dęrnjan,

1406 te hardo be·hwēljjan, · ak hé it hôho skal  
 an sēli sēttjan, · þat þea ge·sehan mugin  
 1408 alla ge·lîko, · þea þár inna sind,  
 hēliðos an hallu. · Ðan hald ni skulun gi iuwa hēlag word  
 1410 an þesumu land-skēpa · liudjun dērnjen,  
 hēlið-kunnje far·helan, · ak ge it hôho skulun  
 1412 brēdjan, þat gi·bod godes, · þat it allaro barno ge·hwi-lik,  
 ovar al þit land-skēpi · liudi far·standan  
 1414 ēndi sô ge·frummjen, · sô it an forn-dagun  
 tulgo wise man · wordun ge·sprākun,  
 1416 þan sie þana aldan ēw · erlos heldun,  
 ēndi ôk su·liku swīðor, · sô ik iu nu seggjan mag,  
 1418 alloro gumono ge·hwi-lik · gode þionjan,  
 þan it þar an þem aldom · ēwa ge·beode.  
 1420 Ni wánjat gi þes mit wihtju, · þat ik bi þiu an þesa wer-old kwámi,  
 þat ik þana aldan ēw · irrjen willje,  
 1422 fēlljan undar þesumu folke · efþo þero fora-sagono  
 word wiðar-werpen, · þea hér sô gi·wárja man  
 1424 bar-lîko ge·budun. · Êr skal bēðju te·faran,  
 himil ēndi erðe, · þiu nu bi·hlidan standat,  
 1426 ér þan þero wordo · wiht bi·liva  
 un·lêstid an þesumu liohte, · þea sie þesum liudjun hér  
 1428 wár-lîko ge·budun. · Ni kwam ik an þesa wer-old te þiu,  
 þat ik feldi þero fora-sagono word, · ak ik siu fulljen skal,  
 1430 ôkjon ēndi nígjan · ēldi-barnum,  
 þesumu folke te frumu. · Ðat was forn ge·skriuan  
 1432 an þem aldon eo · —ge hôrdun it oft sprekan  
 word-wise man—: · sô hwe sô þat an þesoro wer-oldi gi·dôt,  
 1434 þat hé ððrana · aldru bi·neote,  
 lívu bi·lôsje, · þem skulun liudjo barn  
 1436 dód a·déljan. · Ðan willjo ik it iu diopor nu,  
 furður bi·fahan: · sô hwe sô ina þurh fiund-skēpi,  
 1438 man wiðar ôðrana · an is mót-sevon  
 bilgit an is breostun · —hwand sie alle ge·bróðar sint,  
 1440 sálig folk godes, · sibbjon bi·tengja,  
 man mid mág-skēpi—, · þan wirðit þoh hwe ôðrumu an is móde sô  
 gram,  
 1442 líbes weldi ina bi·lôsjen, · of hé mahti gi·lêstjen sô:  
 þan is hé sán a·fēhit · ēndi is þes ferahas skolo,  
 1444 al su·likes ur·déljes · sô þe ôðar was,  
 þe þurh is hand-mēgin · hôvdo bi·lôsde  
 1446 erl ôðarna. · Ôk is an þem eo ge·skriuan  
 wárun wordun, · sô gi witon alle,  
 1448 þan man is náhiston · niud-lîko skal  
 minnjan an is móde, · wesen is mágun hold,  
 1450 gadulingun gód, · wesen is geva mildi,  
 fráhon is friunda ge·hwane, · ēndi skal is fiund hatan,

- 1452 wiðer·standen þem mid **strídu** · ęndi mid **starku** hugi,  
 węřjan wiðar **wręðun**. · Þan seggjo ik iu te **wáron** nu,  
 1454 **ful**-líkur for þesumu **folke**, · þat gí iuwa **fund** skulun  
 minnjon an iuwomu **móde**, · só samo só gí iuwa **mágos** dót,  
 1456 an **godes** namon. · Dót im **gódes** filu,  
 tógjat im **hluttran** **hugi**, · **holda** trewa,  
 1458 **liof** wiðar ira **lęðe**. · Þat is **lang**-sam **rád**  
 manno só hwi-likumu, · só is **mód** te þiu  
 1460 ge·flíhit wiðar is **funde**. · Þan mótun gí þea **fruma** ęgan,  
 þat gí mótun **hęten** · **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-likum, · þat gí ne mugun mid gi·**bolgono** hugi  
 iuwas **gódes** wiht · te **godes** húsun  
 1466 **waldande** far·gevan, · þat it imu **wirðig** sí  
 te ant·fahanne, · só lango só þú **fund**-skępjjes wiht,  
 1468 wiðer **ôðran** man · **in**-wid hugis.  
 Êr skalt þú þi **simbla** ge·sónjen · wið þana **sak**-waldand,  
 1470 ge·**módi** gi·**mahljan**: · siðor maht þú **męðmos** þína  
 te þem **godes** altere a·gevan: · þan sind sie þemu **gódan** werðe,  
 1472 **hevan**-kuninge. · Mەر skulun gi aftar is **huldi** þionon,  
**godes** willjon ful·**gán**, · þan ôðra **Judeon** duon,  
 1474 ef gí willjat **ęgan** · **ęwan** riki,  
**sin**-líf **sehan**. · Ôk skal ik iu **seggjan** noh,  
 1476 hwó it þár an þem **aldon** · **ęo** ge·biudid,  
 þat **ęnig** **erl** ôðres · **idis** ni bi·swíka,  
 1478 **wíf** mid **wammu**. · Þan seggjo ik iu te **wáron** ôk,  
 þat þár man is siuni mugun · **swíðo** far·lędjan  
 1480 an **mirki** **męn**, · ef hi ina látid is **mód** spanen,  
 þat hé be·ginna þero **girnjan**, · þiu imu ge·**gangan** ni skal.  
 1482 Þan haved hé an imu selvon **sán** · **sundja** ge·warhta,  
 ge·hęftid an is **hertan** · **hęlli**-wíti.  
 1484 Ef þan þana man is siun wili · eþþa is **swíðare** hand  
 far·lędjen is **liðo** hwi-lik · an **lęðan** weg,  
 1486 þan is **erlo** ge·hwem · **ôðar** bętara,  
**firiho** barno, · þat hé ina **fram** werpa  
 1488 ęndi þana **lið** lósje · af is **lik**-hamon  
 ęndi ina **áno** kuma · **up** te himile,  
 1490 þan hé só mid **allun** · te þem **Inferne**,  
**hwerve** mid só **hélun** · an **hęlli**-grund.  
 1492 Þan męnid þiu **lęf**-hęd, · þat **ęnig** **liudjo** ni skal  
 far·**folgan** is **friunde**, · ef hé ina an **firina** spanit,  
 1494 **swás** man an **saka**: · þan ne sí hé imu eo só **swíðo** an **sibbjun** bi·lang,  
 ne iro **mág**-skępi só **mikil**, · ef hé ina an **morð** spęnit,  
 1496 **będid** **balu**-werko; · **bętera** is imu þan ôðar,  
 þat hé þana **friund** fan imu · **fer** far·werpa,  
 1498 **míðe** þes **máges** · ęndi ni hębbja þár **ęniga** **minnja** tó,

- 1500 þat hé móti êno · up ge-stígan  
 hôh himil-ríki, · þan sie hēlli-ge-þwing,  
 brêd balu-wíti · bêðja gi-sókjan,  
 1502 **18** uvil arvidi. · Ôk is an þem êo ge-skrivan  
 wárun wordun, · só gí witun alle,  
 1504 þat mîðe mên-êðos · man-kunnjes ge-hwi-lik,  
 ni for-swêrje ina selvon, · hwand þat is sundje te mikil,  
 1506 far-lêdid liudi · an lêðan weg.  
 Þan willjo ik iu eft seggjan, · þan sán ni swêrja neo-man  
 1508 ênigan êð-staf · êldi-barno,  
 ne bi himile þemu hôhon, · hwand þat is þes hêrron stól,  
 1510 ne bi erðu þár undar, · hwand þat is þes alo-waldon  
 fagar fôt-skamel, · nek ênig firiho barno  
 1512 ne swêrja bi is selves hôvde, · hwand hé ni mag þár ne swart ne hwit  
 ênig hár ge-wirkjan, · b-útan só it þe hêlago god,  
 1514 ge-markode mahtig; · be-þiu skulun mîðan filu  
 erlos êð-wordo. · Só hwe só it ofto dót,  
 1516 só wirðid is simbla wîrsa, · hwand hé imu gi-wardon ni mag.  
 Bi-þiu skal ik iu nu te wárun · wordun gi-beodan,  
 1518 þat gi neo ne swêrjen · swíðoron êðos,  
 mérón met mannun, · b-útan só ik iu mid mínun hér  
 1520 swíðo wár-liko · wordun ge-biudu:  
 ef man hwemu saka sókja, · bi-seggja þat wære,  
 1522 kweðe já, gef it sí, · geha þes þár wár is,  
 kweðe nên, af it nis, · láta im ge-nóg an þiu;  
 1524 só hwat só is mêr ovar þat · man ge-frummjad,  
 só kumid it al fan uville · êldi-barnun,  
 1526 þat erl þurh un-trewa · ôðres ni wili  
 wordo ge-lôvjan. · Þan seggjo ik iu te wáron ôk,  
 1528 hwó it þár an þem aldon · êo ge-biudit:  
 só hwe só ôgon ge-nimid · ôðres mannes,  
 1530 lôsid af is lík-haman, · eþþa is liðo hwi-likan,  
 þat hé it eft mid is selves skal · sán ant-gelden  
 1532 mid ge-likun liðjon. · Þan willjo ik iu lêrjan nu,  
 þat gí só ni wrekan · wrêða dádi,  
 1534 ak þat gí þurh ôd-módi · al ge-þologjan  
 wítjes êndi wammes, · só hwat só man iu an þesoro wer-oldi ge-dóe.  
 1536 Dóe alloro erlo ge-hwi-lik · ôðrom manne  
 frume êndi ge-fóri, · só hé willje, þat im firiho barn  
 1538 gódes an-gëgin dóen. · Þan wirðit im god mildi,  
 liudjo só hwi-likum, · só þat lëstjen wili.  
 1540 Êrod gi arme man, · dêljad iuwan ôd-welon  
 undar þero þurftigon þiodu; · ne rókjad, hweðar gí is ênigan þank  
 ant-fahan  
 1542 efþo lôn an þesoro lêhnjon wer-oldi, · ak huggjat te iuwomu leovon  
 hêrran  
 þero gevono te gelde, · þat sie iu god lono,

- 1544 mahtig mund-boro, · só hwat só gi is þurh is minnes gi-dót.  
Ef þú þan gevogjan wili · góðun mannum
- 1546 fagare feho-skattos, · þár þú eft frumono hugis  
mêr ant-fáhan, · te hwi havas þú þes êniga mēda fon gode
- 1548 eþþa lôn an þemu is liohte? · hwand þat is lêhni feho.  
Só is þes alles ge-hwat, · þe þú ôðrun ge-duos
- 1550 liudjon te leove, · þár þú hugis eft ge-lik neman  
þero wordo êndi þero werko: · te hwi wêt þi þes úsa waldand þank,
- 1552 þes þú þín só bi-filhis · êndi ant-fáhis eft þan þú wili?  
iuwan ôð-welon · gevan gi þem armun mannum,
- 1554 þe ina iu an þesoro wer-oldi ne lônnon · êndi rómot te iuwes  
waldandes ríkja.
- Te hlúd ni dó þú it, · þan þú mid þínun handun bi-felhas  
1556 þína alamosna þemu armon manne, · ak dó im þurh ôð-móðjen  
gerno þurh godes þank: · þan móst þú eft geld niman,
- 1558 swiðo liof-lik lôn, · þár þú is lango bi-þarft,  
fagaþoro frumono. · Só hwat só þú is só þurh ferhtan hugi
- 1560 darno ge-dêljas, · —so is úsumu drohtine werð—  
ne galpo þú far þínun ge-vun te swiðo, · noh ênig gumono ne skal,
- 1562 þat siu im þurh ídale hróm · eft ni werðe  
lêð-liko far-loren. · Þanna þú skalt lôn nemen
- 1564 fora godes ôgun · góðero werko.
- Ôk skal ik iu ge-beodan, · þan gi willjad te bedu hnígan  
1566 êndi willjad te iuwomu hêrron · helpono biddjan,  
þat hé iu a-láte · lêðes þínges,
- 1568 þero sakono êndi þero sundjono, · þea gi iu selvon hír  
wrêða ge-wirkjad, · þat gi it þan for ôðrumu werode ni duad:
- 1570 ni márjad it far mênigi, · þat iu þes man ni lovon,  
ni diurjan þero dádjo, · þat gi iuwes drohtines gi-bed
- 1572 þurh þat ídala hróm · al ne far-leosan.
- Ak þan gí willjan te iuwomo hêrron · helpono biddjan,  
1574 þiggjan þeo-liko, · —þes iu is þarf mikil—  
þat iu sigi-drohtin · sundjono tómja,
- 1576 þan dót gi þat só darno: · þoh wêt it iuwe drohtin self  
hêlag an himile, · hwand imu nis bi-holan n-éo-wiht
- 1578 ne wordo ne werko. · hé látid it þan al ge-werðan só,  
só gi ina þan biddjad, · þan gi te þero bedo hnígad
- 1580 mid hluttru hugi.“ · Hêlīðos stóðun,  
gumon umbi þana godes sunu · gerno swiðo,
- 1582 weros an willjon: · was im þero wordo niud,  
þahtun êndi þagodun, · was im þarf mikil,
- 1584 þat sie þat eft ge-hogdin, · þat im þat hêlaga barn  
an þana forman sið · filu mid wordun
- 1586 torhtes ge-talde. · Þò sprak im eft ên þero twe-livjo an-gëgin,  
glauworo gumono, · te þem godes barne:
- 1588 19 „Hêrro þe gódo“, · kwað hé, „ús is þínoro huldi þarf,  
te gi-wirkenne þínna willjon, · êndi ôk þínoro wordo só self,

1590 allaro barno bēst, · þat þú ús bedon lēres,  
 jungoron þíne, · só Johannes duot,  
 1592 diur-lík dōperi, · dago ge-hwi-likas  
 is werod mid wordun, · hwí sie waldand skulun,  
 1594 gódan grótjan. · Dó þína jungorun só self:  
 ge-rihti ús þat ge-rúni.“ · Þó habda eft þe ríkjo garu  
 1596 sán aftar þiu, · sunu drohtines,  
 gód word an-gegin: · „Þan gi god willjan“, kwað hé,  
 1598 „weros mid iuwon wordun · waldand grótjan,  
 allaro kuningo kraftigostan, · þan kweðad gi, só ik iu lérju:  
 1600 ,Fadar úsa · firiho barno,  
 þú bist an þem hōhon · himila ríkja,  
 1602 ge-wihid sí þín namo · wordo ge-hwi-liko.  
 Kuma þín · kraftag ríki.  
 1604 Werða þín willjo · ovar þesa wer-old alla,  
 só sama an erðo, · só þár uppa ist  
 1606 an þem hōhon · himilo ríkja.  
 Gef ús dago ge-hwi-likes rád, · drohtin þe gódo,  
 1608 þína hēlaga helpa, · ęndi a-lát ús, hevanes ward,  
 managoro mēn-skuldjo, · al só we öðrum mannum dóan.  
 1610 Ne lát ús far-lēdjan · lēða wihti  
 só forð an iro willjon, · só wí wirðige sind,  
 1612 ak help ús wiðar allun · uvilon dádjun.  
 Só skulun gi biddjan, · þan gi te bede hnigad  
 1614 weros mid iuwom wordun, · þat iu waldand god  
 lēðes a-láte · an leut-kunnja.  
 1616 Ef gi þan willjad a-látan · liudjo ge-hwi-likun  
 þero sakono ęndi þero sundjono, · þe sie wið iu selvon hír  
 1618 wrēða ge-wirkjat, · þan a-látid iu waldand god,  
 fadar ala-mahtig · firin-werk mikil,  
 1620 managoro mēn-skuldjo. · Ef iu þan wirðid iuwa mód te stark,  
 þat gi ne wiljat öðrun · erlun a-látan,  
 1622 weron wam-dádi, · þan ne wil iu ök waldand god  
 grim-werk far-gevan, · ak gi skulun is geld niman,  
 1624 swiðo lēð-lik lōn · te languru hwílu,  
 alles þes un-rehtes, · þes gi öðrum hír  
 1626 gi-lēstjad an þesumu liohte · ęndi þan wið liudjo barn  
 þea saka ni gi-sónjad, · ęr gi an þana sið faran,  
 1628 weros fon þesoro wer-oldi. · Ok skal ik iu te wárun sęggjan,  
 hwó gi lēstjan skulun · lēra mína:  
 1630 þan gi iuwa fastonnja · frummjan willjan,  
 minson iuwa mēn-dádi, · þan ni duad gi þat te managom küð,  
 1632 ak miðad is far öðrum mannun: · þoh wēt mahtig god,  
 waldand iuwan willjan, · þoh iu werod öðar,  
 1634 liudjo barn ne lovon. · hé gildid is iu lōn aftar þiu,  
 iuwa hēlag fadar · an himil-ríkja,  
 1636 þes ge im mid su-likum öd-módja, · erlos þeonod,

- só ferht-liko undar þesumu folke. · Ne willjat feho winnan  
 1638 erlos an un-reht, · ak wirkjad up te gode  
 man aftar médu: · þat is mēra þing,  
 1640 þan man hír an erðu · ôdag libbja,  
 wer-old-skattes ge·wono. · Ef gi willjad mínun wordun hórjan,  
 1642 þan ne samnod gi hír sink mikil · silovres ne goldes  
 an þesoro middil-gard, · mēðom-hordes,  
 1644 hwand it rotat hír an roste, · êndi rēgin-þeovos far-stelad,  
 wurmi a·wardjad, · wirðid þat gi·wádi far-slitan,  
 1646 ti·gangid þe gold-welo. · Lêstjad iuwa gódon werk,  
 samnod iu an himile · hord þat mēra,  
 1648 fagara feho-skattos: · þat ni mag iu ênig fund be·niman,  
 ne-wiht an·wēndjan, · hwand þe welo standid  
 1650 garu iu te·gegnēs, · só hwat só gi gódes þarod,  
 an þat himil-ríki · hordes ge·samnod,  
 1652 hēliðos þurh iuwa hand-geva, · êndi hēbbjad þarod iuwan hugi fasto;  
 hwand þár ist alloro manno gi·hwes · mód-ge·þahti,  
 1654 hugi êndi herta, · þár is hord ligid,  
 sink ge·samnod. · Nis eo só sálig man,  
 1656 þat mugí an þesoro brēdon wer-old · bēðju ant·hengjan,  
 ge þat hí an þesoro erðu · ôdag libbja,  
 1658 an allun wer-old-lustun wesa, · ge þoh waldand gode  
 te þanke ge·þeono: · ak hé skal alloro þingo gi·hwes  
 1660 simbla ôðar-hweðar · ên far-látan  
 eþþo lusta þes lík-hamon · eþþo líf êwig.  
 1662 Be·þiu ni gornot gi umbi iuwa ge·garuwi, · ak huggjad te gode fasto,  
 ne mornont an iuwomu móde, · hwat gi eft an morgán skulin  
 1664 etan eþþo drinkan · eþþo an hēbbjan  
 weros te ge·wédja: · it wēt al waldand god,  
 1666 hwes þea bi·þurvun, · þea im hír þionod wel,  
 folgod iro frôhan willjon. · Hwat gi þat bi þesun fuglun mugun  
 1668 wár-liko undar·witan, · þea hír an þesoro wer-oldi sint,  
 farad an feðar-hamun: · sie ni kunnun ênig feho winnan,  
 1670 þoh givid im drohtin god · dago ge·hwi-likes  
 helpa wiðar hungre. · Ôk mugun gi an iuwom hugi markon,  
 1672 weros umbi iuwa ge·wádi, · hwó þie wurti sint  
 fagoro ge·fratohot, · þea hír an felde stád,  
 1674 berht-liko ge·blóid: · ne mahta þe burges ward,  
 Salomon þe suning, · þe habda sink mikil,  
 1676 mēðom-hordas mēst, · þero þe ênig man êhti,  
 welono ge·wunnan · êndi allaro ge·wádjo kust,—  
 1678 þoh ni mohte hé an is live, · þoh hé habdi alles þeses landes ge·wald,  
 a·winnan su·lik ge·wádi, · só þiu wurt havad,  
 1680 þiu hír an felde stád · fagoro ge·gariwit,  
 lilli mid só liof-liku blómon: · ina wádit þe landes waldand  
 1682 hér fan hevanes wange. · Mér is im þoh umbi þit hēliðo kunni,  
 liudi sint im liovoron mikilu, · þea hé im an þesumu lande ge·warhte,



- 1684 waldand an willjon sínan. · Be·þiu ne þurvon gi umbi iuwa ge·wádi  
sorgon,  
ne gornot gi umbi iuwa ge·gariwi te swíðo: · god wili is alles rádan,  
1686 helpa fan hevanes wange, · ef gi willjad afta is huldi þe non.  
Gerot gi simbla êrist þes godes ríkjas, · ęndi þan duat afta þem is  
gódun werkun,  
1688 rómod gi rehtoro þingo: · þan wili iu þe ríkjo drohtin  
gevon mid alloro gódu ge·hwi-liku, · ef gi im þus ful·gangan willjad,  
1690 só ik iu te wárun hír · wordun seggjo.  
20 Ne skulun gi ênigumu manne · un-rehtes wiht,  
1692 dervjes a·dêljan, · hward 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 ôðrum. · Neo þat iuwar ênig ne dua  
1696 gumono an þesom gardon · geldes eþþo kôpes,  
þat hi un-reht gi·met · ôðrumu manne  
1698 mên-ful mako, · hward it simbla mótjan skal  
erlo ge·hwi-likomu, · su·lik só hé it ôðrumu ge·dód,  
1700 só kumid it im eft te·gęgnes, · þár hé gerno ne wili  
ge·sehan is sundjon. · Ôk skal ik iu seggjan noh,  
1702 hwar gi iu wardon skulun · wítjo mēsta,  
mên-werk manag: · te hwí skalt þú ênigan man be·sprekan,  
1704 bróðar þinan, · þat þú unda is bráhon ge·sehas  
halm an is ôgon, · ęndi ge·huggjan ni wili  
1706 þana swáran balkon, · þe þú an þínoro siuni hasas,  
hard trio ęndi hevig. · Lát þi þat an þinan hugi fallan,  
1708 hwó þú þana êrist a·lôsjas: · þan skínid þi liot be·foran,  
ôgun werðad þi ge·oponot; · þan maht þú afta þiu  
1710 swáses mannes ge·siun · siðor ge·bótjan,  
ge·hêljan an is hówde. · Só mag þat an is hugi méra  
1712 an þesoro middil-gard · manno ge·hwi-likumu,  
wesana an þesoro wer-oldi, · þat hi hír wammas ge·duot,  
1714 þan hi ahtogja · ôðres mannes  
saka ęndi sundja, · ęndi havad im selvo mēr  
1716 firin-werko ge·frumid. · Ef hé wili is fruma lēstjan,  
þan skal hi ina selvon êr · sundjono a·tómjan,  
1718 lēð-werko lôson: · siðor mag hi mid is lērun werðan  
hêliðun te helpu, · siðor hi ina hluttran wēt,  
1720 sundjono sikoran. · Ne skulun gi swínun te·foran  
iuwa męre-griton makon · eþþo mēðmo ge·striuni,  
1722 hêlag hals-męni, · hward siu it an horu spurnat,  
sulwjad an sande: · ne witun súvrjas ge·skêð,  
1724 fagaroro fratoho. · Su·lik sint hír folk manag,  
þe iuwa hêlag word · hōrjan ne willjad,  
1726 ful-gangan godes lērun: · ne witun godes ge·skêð,  
ak sind im lári word · leovoron mikilu,  
1728 umbi·parvi þing, · þanna þeot-godes

- 1730 werk ęndi willjo. · Ne sind sie wirðige þan,  
 þat sie ge·hōrjan iuwa hēlag word, · ef sie is ne willjad an iro hugi  
 þęnkjan,  
 1732 ne līnon ne lēstjan. · Þem ni seggjan gi iuworo lēron wiht,  
 þat gi þea sprāka godes · ęndi spel managu  
 ne far·leosan an þem liudjun, · þea þār ne willjan gi·lōvjan tó,  
 1734 wāroro wordo. · Ōk skulun gi iu wardon filu  
 listjun undar þesun liudjun, · þār gi aftar þesumu lande farad,  
 1736 þat iu þea luggjon ne mugin · lēron be·swīkan  
 ni mid wordun ni mid werkun. · Sie kumad an su·likom ge·wādjon  
 te iu,  
 1738 fağorōn fratohon: · þoh hebbjad sie fēknan hugi:  
 þea mugun gi sán ant·kęnnjan, · só gi sie kuman ge·sehād:  
 1740 sie sprekad wīs·lik word, · þoh iro werk ne dugin,  
 þero þegno ge·þāhti. · Hwand gi witun, þat eo an þornjun ne skulun  
 1742 wín·beri wesān · efþa welon eo·wiht,  
 fağororo fruhtjo, · nek ōk figun ne lesad  
 1744 hēliðos an hiopon. · Þat mugun gi undar·huggjan wel,  
 þat eo þe uвило bōm, · þār hé an erðu stād,  
 1746 góden wastum ne givid, · nek it ōk god ni ge·skóp,  
 þat þe gódo bōm · gumono barnun  
 1748 bári bittres wiht, · ak kumid fan alloro bāmo ge·hwi·likumu  
 su·lik wastom te þesero wer·oldi, · só im fan is wurtjon ge·dregid,  
 1750 eþþa berht eþþa bittar. · Þat mēnid þoh breost·hugi,  
 managoro mōd·sevon · manno kunnjes,  
 1752 hwó alloro erlo ge·hwi·lik · ōgit selvo,  
 meldod mid is müðu, · hwi·likan hé mōd 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·sprāka, · su·lik só hi an is breostun havad  
 ge·heftid umbi is herte: · simbla is hugi kūðid,  
 1758 is willjon mid is wordun, · ęndi farad is werk aftar þiu.  
 Só kumad fan þemu gódan manne · glau and·wordi,  
 1760 wīs·lik fan is ge·wittja, · þat hi simbla mid is wordu ge·sprikid,  
 man mid is müðu su·lik, · só hé an is móde havad  
 1762 hord umbi is herte. · Þanan kumad þea hēlagan lēra,  
 swiðo wun·sam word, · ęndi skulun is werk aftar þiu  
 1764 þeodu ge·þīhan, · þegnun managun  
 werðan te willjon, · al só it waldand self  
 1766 gódon mannun far·givid, · god alo·mahtig,  
 himilisk hērro, · hwand sie áno is helpa ni mugun  
 1768 ne mid wordun ne mid werkun · wiht a·þęngjan  
 gódes an þesun gardun. · Be·þiu skulun gumono barn  
 1770 an is ēnes kraft · alle gi·lōvjan.  
 21 Ōk skal ik iu wīsjan, · hwó hīr wegos twēna  
 1772 liggjad an þesumu liohte, · þea farad liudjo barn,  
 al irmin·þiod. · Þero is ōðar sán

1774 wíð stráta ɛndi brêð, · —farid sie werodes filu,  
 man-kunnjes manag, · hwand sie þarod iro mōð spɛnit,  
 1776 wer-old-lusta weros— · þiu an þea wirson hand  
 liudi lêdid, · þár sie te far·lora werðad,  
 1778 hɛlīðos an hɛllju, · þár is hêt ɛndi swart,  
 ɛgis-lík an innan: · ôði ist þarod te faranne  
 1780 ɛldi-barnun, · þoh it im at þemu ɛndje ni dugi.  
 Ðan ligid eft ôðar · ɛngira mikilu  
 1782 weg an þesoro wer-oldi, · fɛrid ina werodes lút,  
 fáho folk-skɛpi: · ni willjad ina firiho barn  
 1784 gerno gangan, · þoh hé te godes ríkja,  
 an þat êwiga líf, · erlos lêdja.  
 1786 Ðan nimad gí iu þana ɛngjan: · þoh hé só ôði ne sí  
 firihon te faranne, · þoh skal hi te frumu werðan  
 1788 só hwemu só ina þurh·gɛngid, · só skal is geld niman,  
 swíðo lang-sam lôn · ɛndi líf êwig,  
 1790 diur-líkan drôm. · Eo gi þes drohtin skulun,  
 waldand biddjen, · þat gi þana weg mótin  
 1792 fan foran ant·fáhan · ɛndi forð þurh gi·gangan  
 an þat godes ríki. · hé ist garu simbla  
 1794 wiðar þiu te gevanne, · þe man ina gerno bidid,  
 fergot firiho barn. · Sókjad fadar iuwan  
 1796 up te þemu êwinom ríkja: · þan mótun gi ina aftar þiu  
 te iuworu frumu fíðan. · Kûðjad iuwa fard þarod  
 1798 at iuwas drohtines durun: · þan werðad iu an·dôn aftar þiu,  
 himil-portun ant·hlidan, · þat gi an þat hêlage lioht,  
 1800 an þat godes ríki · gangan mótun,  
 sin-líf sehan. · Ôk skal ik iu sɛggjan noh  
 1802 far þesumu werode allun · wár-lík biliði,  
 þat alloro liudjo só hwi-lik, · só þesa mína lêra wili  
 1804 ge·haldan an is herton · ɛndi wil iro an is hugi a·þɛnkjan,  
 lêstjan sea an þesumu lande, · þe gi·líko duot  
 1806 wísumu manne, · þe gi·wít havad,  
 horska hugi-skɛfti, · ɛndi hús-stɛði kiusid  
 1808 an fastoro foldun · ɛndi an felisa uppan  
 wégos wirkid, · þár im wind ni mag,  
 1810 ne wág ne watares strôm · wihtju ge·tiunjan,  
 ak mag im þár wið un·gi·widerjon · allun standan  
 1812 an þemu felise uppan, · hwand it só fasto warð  
 gi·stellit an þemu stêne: · ant·havad it þiu stɛði niðana,  
 1814 wrɛðid wiðar winde, · þat it wíkan ni mag.  
 Só duot eft manno só hwi-lik, · só þesun mínun ni wili  
 1816 lérun hórjen · ne þero lêstjen wiht;  
 só duot þe un·wíson · erla ge·líko,  
 1818 un·ge·wittigon were, · þe im be watares staðe  
 an sande wili · sɛli-hús wirkjan,  
 1820 þár it westrani wind · ɛndi wágo strôm,

- sêes üðjon te·sláad; · ne mag im sand ɛndi greot  
 182.2 ge·wręðjan wið þemu winde, · ak wirðid te·worpan þan,  
 te·fallen an þemu flóde, · hwand it an fastoro nis  
 182.4 erðu ge·timbrod. · Só skal allaro erlo ge·hwes  
 werk ge·þihan wiðar þiu, · þe hi þius mín word frumid,  
 182.6 haldid hêlag ge·bod.“ · Þò bi·gunnun an iro hugi wundron  
 megin-folk mikil: · ge·hórdun mahtiges godes  
 182.8 liof-líka lera; · ne wárun an þemu lande ge·wuno,  
 þat sie eo fan su·likun êr · seggjan ge·hórdin  
 183.0 wordun eþþo werkun. · Far·stóðun wise man,  
 þat hé só lérde, · liudjo drohtin,  
 183.2 wárun wordun, · só hé ge·wald habde,  
 allun þem un·ge·líko, · þe þár an êr·dagun  
 183.4 undar þem liud·skeþja · lérjon wárun  
 a·koran undar þemu kunnje: · ne habdun þiu Kristes word  
 183.6 ge·makon mid mannun, · þe hé far þero męnigi sprak,  
 2.2 ge·bód uppan þemu berge. · hé im þò bęðju be·falh  
 183.8 te ge·seggennja · sínom wordun,  
 hwó man himil-ríki · ge·halon skoldi,  
 184.0 wíd-brędan welan, · gia hé im ge·wald far·gaf,  
 þat sie móstin hêljan · halte ɛndi blinde,  
 184.2 liudjo léf-hêdi, · legar-będ manag,  
 swára suhti, · giak hé im selvo ge·bód,  
 184.4 þat sie at ɛnigumu manne · méde ne námin,  
 diurje męðmos: · „ge·huggjad gi“, kwað hé, —, „hwand iu is þiu dád  
 kuman,  
 184.6 þat ge·wit ɛndi þe wis·dóm, · ɛndi iu þea ge·wald far·givid  
 alloro firiho fadar, · só gi sie ni þurvun mid ɛnigo feho kôpon,  
 184.8 mędjan mid ɛnigun męðmun,— · só wesat gi iro mannun forð  
 an iuwon hugi·skeftjun · helpono mildja,  
 185.0 lérjad gi liudjo barn · lang·samna rád,  
 fruma forð·wardes; · firin·werk lahad,  
 185.2 swára sundjon. · Ne látad iu silōvar nek gold  
 wihti þes wirðig, · þat it eo an iuwa ge·wald kuma,  
 185.4 fagara feho·skattos: · it ni mag iu te ɛnigoro frumu hwęrgin,  
 werðan te ɛnigumu willjon. · Ne skulun gi ge·wádjas þan mēr  
 185.6 erlos êgan, · b·útan só gi þan an hebbjan,  
 gumon te garewja, · þan gi gangan skulun  
 185.8 an þat gi·mang innan. · Neo gi umbi iuwan męti ni sorgot,  
 lęng umbi iuwa lif·nare, · hwand þene lérjand skulun  
 186.0 fódjan þat folk·skeþi: · þes sint þea fruma werða,  
 leov·likes lōnes, · þe hi þem liudjun sagad.  
 186.2 wirðig is þe wurhtjo, · þat man ina wel fódja,  
 þana man mid mósu, · þe só managoro skal  
 186.4 seola bi·sorgan · ɛndi an þana sið spanen,  
 gęstos an godes wang. · Þat is grôtara þing,  
 186.6 þat man bi·sorgon skal · seolun managa,

- 1868 hwó man þea ge·halde · te hevan·ríkja,  
 þan man þene lík·hamon · liudi·barno  
 1870 mósu bi·morna. · Be·þiu man skulun  
 haldan þene hold·líko, · þe im te hevan·ríkja  
 þene weg wísit · ęndi sie wam·skađun,  
 1872 feondun wit·fāhit · ęndi firin·werk lahid,  
 swára sundjon. · Nu ik iu sęndjan skal  
 1874 aftar þesumu land·skeppe · só lamb undar wulvos:  
 só skulun gi undar iuwa fiund faren, · undar filu þeodo,  
 1876 undar mis·like man. · Hebbjad iuwan mód wiđar þem  
 só glawan te·gegnes, · só samo só þe gelwo wurm,  
 1878 nádra þiu féha, · þár siu iro níð·skeppes,  
 witodes wānit, · þat man iu undar þemu werode ne mugi  
 1880 be·swikan an þemu siðe. · Far þiu gi sorgon skulun,  
 þat iu þea man ni mugin · mód·ge·þāhti,  
 1882 willjan a·wardjen. · Wesat iu so wara wiđar þiu,  
 wiđ iro fęknjon dādjun, · só man wiđar fiundun skal.  
 1884 Þan wesat gi eft an iuwon dādjun · dúvon ge·líka,  
 hebbjad wiđ erlo ge·hwene · ęn·faldan hugi,  
 1886 mildjan mód·sevon, · þat þár man neg·en  
 þurh iuwa dādi · be·drogan ne werðe,  
 1888 be·swikan þurh iuwa sundja. · Nu skulun gi an þana sið faran,  
 an þat ārundi: · þár skulun gi arvidjes só filu  
 1890 ge·þolon undar þeru þiod · ęndi ge·þwing só samo  
 manag ęndi mis·lík, · hwand gi an mínimum namon  
 1892 þea liudi lērjat. · Be·þiu skulun gi þár lēðes filu  
 fora wer·old·kuningun, · witjas ant·fāhan.  
 1894 Oft skulun gi þár for ríkja · þurh þius mín rehtun word  
 ge·bundane standen · ęndi bēðju ge·þologjan,  
 1896 ge·hosk ge·harm·kwidi: · umbi þat ne látad gi iuwan hugi twíflon,  
 sevon swikandjan: · gi ni þurvan an ęnigun sorgun wesan  
 1898 an iuwomu hugi hwęgin, · þan man iu for þea hēri forð  
 an þene gast·sęli · gangan hētid,  
 1900 hwat gi im þan te·gegnes skulin · góđoro wordo,  
 spáh·líkoro ge·sprekan, · hwand iu þiu spód kumid,  
 1902 helpe fon himile, · ęndi sprikid þe hēlogo gęst,  
 mahtig fon iuwomu munde. · Be·þiu ne and·rádad gi iu þero manno  
 níð  
 1904 ne forhtjat iro fiund·skepi: · þoh sie hebbjan iuwas ferāhes ge·wald,  
 þat sie mugin þene lík·hamon · lívu be·neotan,  
 1906 a·slahan mid swerde, · þoh sie þeru seolon ne mugun  
 wiht a·wardjan. · Ant·drádad iu waldand god,  
 1908 forhtjad fader iuwan, · frummjad gerno  
 is ge·bod·skepi, · hwand hi havad bēðjes gi·wald,  
 1910 liudjo lives · ęndi ok iro lík·hamon  
 gek þero seolon só self: · ef gi iuwa an þem siðe þarod  
 1912 far·liosat þurh þesa lēra, · þan mótun gi sie eft an þemu liohte godes

- be·foran fíðan, · hwand sie fader iuwa,  
 1914 haldid hêlag god · an himil-rikja.  
 23 Ne kumat þea alle te himile, · þea þe hér hrópat te mí  
 1916 manno te mund-burd. · Managa sind þero,  
 þea willjad alloro dago ge·hwi-likes · te drohtine hnigan,  
 1918 hrópad þár te helpu · ęndi huggjad an ôðar,  
 wirkjad wam-dádi: · ne sind im þan þiu word fruma,  
 1920 ak þea mótun hwervan · an þat himiles lioht,  
 gangan an þat godes ríki, · þea þes gerne sint,  
 1922 þat sie hír ge·frummjen · fader ala-waldan  
 werk ęndi willjon. · Þea ni þurvun mid wordun só filu  
 1924 hrópan te helpu, · hwanda þe hêlogo god  
 wêt alloro manno ge·hwes · mód-ge·þahti,  
 1926 word ęndi willjon, · ęndi gildid im is werko lôn.  
 Be·þiu skulun gí sorgon, · þan gí an þene sið farad,  
 1928 hwó gi þat árunði · ti ęndja be·brenge.  
 Þan gí liðan skulun · aftar þesumu land-skepja,  
 1930 wído aftar þesoro wer-oldi, · al só iu wegos lédjad,  
 brêd stráta te burg, · simbla sókjad gi iu þene bętston sán  
 1932 man undar þeru męnegi · ęndi kúðjad imu iuwan móð-sevon  
 wárun wordun. · Ef sie þan þes wirðige sint,  
 1934 þat sie iuwa góðun werk · gerno ge·lęstjen  
 mid hluttru hugi, · þan gi an þemu húse mid im  
 1936 wonod an willjon · ęndi im wel lônod,  
 geldad im mid góðu · ęndi sie te gode selvon  
 1938 wordun ge·wihad · ęndi sęggjad im wissan friðu,  
 hêlaga helpa · hevan-kuninges.  
 1940 Ef sie þan só sáliga · þurh iro selvoro dád  
 werðan ni mótun, · þat sie iuwa werk frummjen,  
 1942 lęstjen iuwa lera, · þan gi fan þem liudjun sán,  
 farad fan þemu folke, · —þe iuwa friðu hwirvid  
 1944 eft an iuworo selvoro sið,— · ęndi látad sie mid sundjun forð,  
 mid balu-werkun búan · ęndi sókjad iu burg ôðra,  
 1946 mikil man-werod, · ęndi ne látad þes melmes wiht  
 folgan an iuwom fótun, · þanan þe man iu ant·fáhan ne wili,  
 1948 ak skuddjat it fan iuwon skóhun, · þat it im eft te skamu werðe,  
 þemu werode te ge·wit-skepje, · þat iro willjo ne dög.  
 1950 Þan sęggjo ik iu te wárun, · só hwan só þius wer-old ęndjad  
 ęndi þe mário dag · ovar man farid,  
 1952 þat þan Sodomoburg, · þiu hír þurh sundjon warð  
 an af-grundi · êldes kraftu,  
 1954 fiuru bi·fallen, · þat þiu þan havad friðu méran,  
 mildiran mund-burd, · þan þea man êgin,  
 1956 þe iu hír wiðar-werpat · ęndi ne willjad iuwa word frummjen.  
 Só hwe só iu þan ant·fáhit · þurh ferhtan hugi,  
 1958 þurh mildjan mód, · só havad mínan forð  
 willjon ge·warhten · ęndi ôk waldand god,

- 1960 ant·fangan fader iuwan, · firiho drohtin,  
rikjan rād-gevon, · þene þe al reht bi·kan.
- 1962 wēt waldand self, · ęndi willjan lōnot  
gumono ge·hwi-likumu, · sō hwat sō hi hīr gōdes ge·duot,  
1964 þoh hi þurh minnja godes · manno hwi-likumu  
willjandi far·geve · watares drinkan,  
1966 þat hi þurftigumu manne · þurst ge·hēlje,  
kaldes brunnan. · Þesa kwidi werðað wāra,  
1968 þat eo ne bi·līvid, · ne hi þes lōn skuli,  
fora godes ôgun · geld ant·fāhan,  
1970 mēda manag-falde, · sō hwat sō hi is þurh mīna minnja ge·duot.  
Sō hwe sō mīn þan far·lōgnid · liudi-barno,  
1972 hēliðo for þesoro hęrju, · sō dōm ik is an himile sō self  
þar uppe far þem alo-waldan fader · ęndi for allumu is ęngilo krafte,  
1974 far þeru mikilon męnigi. · Sō hwi-lik sō þan eft manno barno  
an þesoro wer-oldi ne wili · wordun mīðan,  
1976 ak gihit far gum-sķępi, · þat hē mīn jungoro sī,  
þene willju ek eft ôgjan · far ôgun godes,  
1978 fora alloro firiho fader, · þār folk manag  
for þene alo-waldon · alla gangad  
1980 reðinon wið þene rikjon. · Þār willju ik imu an reht wesan  
mildi mund-boro, · sō hwemu sō mīnun hīr  
1982 wordun hōrid · ęndi þiu werk frumid,  
þea ik hīr an þesumu berge uppan · ge·boden hębbju.“  
1984 Habda þo te wārun · waldandes sunu  
ge·lērid þea liudi, · hwō sie lof gode  
1986 wirkjan skoldin. · Þō lét hi þat werod þanan  
an alloro halva ge·hwi-lika, · hęri-sķępi manno  
1988 sīðon te selðon. · Habdun selves word,  
ge·hōrid hevan-kuninges · hēlaga lēra,  
1990 sō eo te wer-oldi sint · wordo ęndi dādjo,  
man-kunnjes manag · ovar þesan middil-gard  
1992 sprākono þiu spāhiron, · sō hwe sō þiu spel ge·frang,  
þea þār an þemu berge ge·sprak · barno rīkjast.  
1994 **24** Ge·wēt imu þo umbi þrea naht aftar þiu · þesoro þiодо drohtin  
an Galileo land, · þār hē te ēnum gōmum warð,  
1996 ge·bedan þat barn godes: · þār skolda man ēna brūd gevan,  
muna-lika magað. · Þār Maria was,  
1998 mid iro suni selvo, · sālīg þiorna,  
mahtiges mōder. · Managoro drohtin  
2000 gēng imu þo mid is jungoron, · godes ēgan barn,  
an þat hōha hūs, · þār þe hęri drank,  
2002 þea Judeon an þemu gast-sęli: · hē im ôk at þem gōmun was,  
giak hi þār ge·kūðde, · þat hi habda kraft godes,  
2004 helpa fan himil-fader, · hēlagna gēst,  
waldandes wīs-dóm. · Werod blīðode,  
2006 wārun þār an luston · liudi at·samne,

- gumon glad-módje. · Géngun ambaht-man,  
 2008 skęnkjon mid skálon, · drógun skírjane win  
 mid orkun ęndi mid alo-fatun; · was þár erlo drôm  
 2010 faġar an flettja, · þó þár folk undar im  
 an þem bęnkjon só bętst · blíðsja af hówun,  
 2012 wárun þár an wunnjun. · Þó im þes wínes brast,  
 þem liudjun þes líðes: · is ni was far-lévid wiht  
 2014 hwęrgin an þemu húse, · þat for þene hęri forð  
 skęnkjon drógin, · ak þiu skapu wárun  
 2016 líðes a-lárid. · Þó ni was lang te þiu,  
 þat it sán ant-funda · frío skônjosta,  
 2018 Kristes móder: · géng wið iro kind sprekan,  
 wið iro sunu selvon, · sagda im mid wordun,  
 2020 þat þea werdos þó mēr · wínes ne habdun  
 þem ġęstjun te ġômun. · Siu þó ġerno bad,  
 2022 þat is þe hêlogo Krist · helpa ġe-riedi  
 þemu werode te willjon. · Þó habda eft is word ġaru  
 2024 mahtig barn godes · ęndi wið is móder sprak:  
 „Hwat ist mí ęndi þí“, · kwað hé, „umbi þesoro manno lið,  
 2026 umbi peses werodes wín? · Te hwí sprikis þú þes, wíf, só filu,  
 manos mi far þesoro męnigi? · Ne sint mína noh  
 2028 tidi kumana.“ · Ðan þoh ġi-trúoda siu wel  
 an iro hugi-skęftjun, · hêlag þiorne,  
 2030 þat is aftar þem wordun · waldandes barn,  
 hêljandoro bętst · helpan weldi.  
 2032 Hét þó þea ambaht-man · idiso skônjost,  
 skęnkjon ęndi skap-wardos, · þea þár skoldun þero skolu þionon,  
 2034 þat sie þes ne word ne werk · wiht ne far-létin,  
 þes sie þe hêlogo Krist · hêtan weldi  
 2036 lęstjan far þem liudjun. · Lárja stóðun þár  
 stên-fatu sehsi. · Þó só stillo ġe-bôð  
 2038 mahtig barn godes, · só it þár manno filu  
 ne wissa te wárun, · hwó hé it mid is wordu ġe-sprak;  
 2040 hé hét þea skęnkjon · þó skírjas watares  
 þiu fatu fulljen, · ęndi hi þár mid is fįngrun þó,  
 2042 seġnade selvo · sínun handun,  
 warhte it te wíne · ęndi hét is an ên wêgi hlaðen,  
 2044 skęppjen mid ênoro skálon, · ęndi þó te þem skęnkjon sprak,  
 hét is þero ġęstjo, · þe at þem ġômun was  
 2046 þemu hêroston · an hand ġevan,  
 ful mid folmun, · þemu þe þes folkes þár  
 2048 ġe-weld aftar þemu werde. · Reht só hi þes wínes ġe-drak,  
 só ni mahte hé be-míðan, · ne hi far þeru męnigi sprak  
 2050 te þemu brúdi-gumon, · kwað þat simbla þat bętste líð  
 alloro erlo ġe-hwi-lik · êrist skoldi  
 2052 ġevan at is ġômun: · „undar þiu wirðid þero gumono hugi  
 a-wękid mid wínu, · þat sie wel blíðod,



- 2054 drunken drômjad. · Þan mag man þar dragan aftar þiu  
 liht-likora lið: · só ist þesoro liudjo þau.  
 2056 Þan havas þú nu wunder-liko · werd-skœpi þínan  
 ge·markod far þesoro mēnigi: · hētis far þit manno folk  
 2058 alles þínes wines · þat wirsiste  
 þíne ambaht-man · êrist bringjan,  
 2060 ge·van at þínun gômun. · Nu sint þína gēsti sade,  
 sint þíne druhtingos · drunkane swīðo,  
 2062 is þit folk frô-mód: · nu hētis þú hír forð dragan  
 alloro liðo lof-samost, · þero þe ik eo an þesumu liohte ge·sah  
 2064 hwergin hebbjan. · Mid þius skoldis þú ús hin-dag êr  
 ge·von êndi gômjān: · þan it alloro gumono ge·hwi-lik  
 2066 ge·þigedi te þanke.“ · Ðo warð þar þegan manag  
 ge·war aftar þem wordun, · siðor sie þes wines ge·drunkun,  
 2068 þat þar þe hêlogo Krist · an þemu huse innan  
 tēkan warhte: · trúodun sie siðor  
 2070 þiu mēr an is mund-burd, · þat hi habdi maht godes,  
 ge·wald an þesoro wer-oldi. · Ðo warð þat só wido kûð  
 2072 ovar Galileo land · Judeo liudjun,  
 hwô þar selvo ge·deda · sunu drohtines  
 2074 water te wíne: · þat warð þar wundro êrist,  
 þero þe hi þar an Galilea · Judeo liudjon,  
 2076 tēkno ge·tôgdi. · Ne mag þat ge·tēlljan man,  
 ge·seggjan te sôðan, · hwat þar siðor warð  
 2078 wundres undar þemu werode, · þar waldand Krist  
 an godes namon · Judeo liudjon  
 2080 allan langan dag · lēra sagde,  
 gi·hét im hevan-ríki · êndi he'lljo ge·þwing  
 2082 wēride mid wordun, · hét sie wara godes,  
 in-líf sókjan: · þar is seolono lioht,  
 2084 drôm drohtines · êndi dag-skímon,  
 gód-lik-nissja godes; · þar gēst manag  
 2086 wunod an willjan, · þe hír wel þenkid,  
 þat hé hír bi·halde · hevan-kuninges ge·bod.  
 2088 25 Ge·wēt imu þo mid is jungoron · fan þem gômun forð  
 Kristus te Kapharnaum, · kuningo rikjost,  
 2090 te þeru mārjon burg. · Mēgin samnode,  
 gumon imu te·gegnes, · góðoro manno  
 2092 sálig ge·siði: · weldun þiu is swótjan word  
 hêlag hōrjen. · Þar im ên hunno kwam,  
 2094 ên gód man an·gēgin · êndi ina gerno bad  
 helpān hêlagne, · kwað þat hi undar is hīwiskja  
 2096 ênna lefna lamon · lango habdi,  
 seokan an is selðon: · „só ina ênig seggjo ne mag  
 2098 handun ge·hêljen. · Nu is im þínoro helpōno þarf,  
 frô mín þe gódo.“ · Ðo sprak im eft þat friðu-barn godes  
 2100 sán aftar þiu · selvo te·gegnes,

- kwað þat hé þár kwámi · ʎndi þat kind weldi  
 2102 nęřjan af þeru nōdi. · Þō im náhor géng  
 þe man far þeru męnigi · wið só mahtigna  
 2104 wordun wehslan: · „ik þes wirðig ne bium,“ kwað hé,  
 „hërro þe gódo, · þat þú an mín hús kumes,  
 2106 sókjas mína ʎliða, · hwand ik bium só sundig man  
 mid wordun ʎndi mid werkun. · Ik ge·lówju þat þú ge·wald havas,  
 2108 þat þú ina hinana maht · hēlan ge·wirkjan,  
 waldand frō mín: · ef þú it mid þínun wordun ge·sprikis,  
 2110 þan is sán þiu lēf·hēd lósot · ʎndi wirðid is lík·hamo  
 hēl ʎndi hrēni, · ef þú im þína helpa far·givis.  
 2112 Ik bium mi ambaht·man, · hębbju mi ôdes ge·nóg,  
 welono ge·wunnen: · þoh ik undar ge·wēldi sí  
 2114 aðal·kuninges, · þoh hębbju ik erlo ge·trōst,  
 holde hęri·rinkos, · þea mi só ge·hōriga sint,  
 2116 þat sie þes ne word ne werk · wiht ne far·látad,  
 þes ik sie an þesumu land·skępje · lęstjan hēte,  
 2118 ak sie farad ʎndi frummjad · ʎndi eft te iro frōhan kumad,  
 holde te iro hērron. · Þoh ik at mínumu hús ēgi  
 2120 wíd·brēdene welon · ʎndi werodes ge·nóg,  
 hęliðos hugi·dęrvje, · þoh ni gi·dar ik þi só hēlagna  
 2122 biddjen, barn godes, · þat þú an mín bú gangas,  
 sókjas mína ʎliða, · hwand ik só sundig bium,  
 2124 wēt mína far·wurhti.“ · Þō sprak eft waldand Krist,  
 þe gumo wið is jungoron, · kwað þat hi an Judeon hwęgin  
 2126 undar Israheles · avoron ne fundi  
 ge·makon þes mannes, · þe io mēr te gode  
 2128 an þemu land·skępi · ge·lówon habdi,  
 þan hluttron te himile: · „nu látu ik iu þár hōrjen tó,  
 2130 þár ik it iu te wárun hír · wordun seggjo,  
 þat noh skulun ʎli·þeoda · ôstane ʎndi westane,  
 2132 man·kunnjes kuman · manag te·samne,  
 hēlag folk godes · an hevan·ríki:  
 2134 þea motun þár an Abrahames · ʎndi an Isaakes só self  
 ʎndi ôk an Jakobes, · gódo manno,  
 2136 barmun restjen · ʎndi bēðju ge·þologjan,  
 welon ʎndi willjon · ʎndi wonod·sam líf,  
 2138 gód liot mid gode. · Þan skal Judeono filu,  
 þeses ríkjas suni · be·rōvode werðen,  
 2140 be·dēlide su·likoro diurðo, · ʎndi skulun an dalun þiustron  
 an þemu alloro ferristan · ferne liggjen.  
 2142 Þár mag man ge·hōrjen · hęliðos kwíðjan,  
 þár sie iro torn manag · tandon bitad;  
 2144 þár ist grist·grimmo · ʎndi grádag fiur,  
 hard hęlljo ge·þwing, · hēt ʎndi þiustri,  
 2146 swart sin·nahti · sundja te lône,  
 wrêðoro ge·wurhtjo, · só hwemu só þes willjon ne havad,

2148 þat hé ina a·lôse, · êr hi þit lioht a·geve,  
 wendje fan þesoro wer·oldi. · Nu maht þú þi an þinan willjon forð  
 2150 siðon te selðun; · þan findis þú ge·sundan at hús  
 mago·jungan man: · mód is imu an luston,  
 2152 þat barn is ge·hêlid, · só þú bédi te mi:  
 it wirðid al só ge·lêstid, · só þú ge·lôvon havas  
 2154 an þinum hugi hardo.“ · Þó sagde hevan·kuninge,  
 þe ambaht·man · alo·waldon gode  
 2156 þank for þero þiодо, · þes hé imu at su·likun þarvun halp.  
 Habda þo gi·ârundid, · al só hé welde,  
 2158 sálig·liko: · gi·wêt imu an þana sið þanan,  
 wende an is willjan, · þár hé welon êhte,  
 2160 bú êndi bodlos: · fand þat barn ge·sund,  
 kind·jungan man. · Kristes wárun þó  
 2162 word ge·fullot: · hi ge·wald habda  
 te tōgjanna tēkan, · só þat ni mag gi·tēlljen man,  
 2164 ge·ahton ovar þesoro erðu, · hwat hé þurh is ênes kraft  
 an þesaro middil·gard · máriða ge·frumide,  
 2166 wundres ge·warhte, · hwand al an is ge·wēldi stád,  
 26 himil êndi erðe. · Þó ge·wêt imu þe hêlogo Krist  
 2168 forð·wardes faren, · frēmide alo·mahtig  
 alloro dago ge·hwi·likes, · drohtin þe godo,  
 2170 liudjo barnum leof, · lérde mid wordun  
 godes willjon gumun, · habda imu jungorono filu  
 2172 simbla te gi·siðun, · sálig folk godes,  
 manno megin·kraft, · managoro þeodo,  
 2174 hêlag hēri·skepi, · was is helpono gōd,  
 mannun mildi. · Þó hi mid þeru meñigi kwam,  
 2176 mid þiu brahtmu þat barn godes · te burg þeru hôhon,  
 þe neřjendo te Naim: · þár skolde is namo werðen  
 2178 mannun ge·márid. · Þó géng mahtig tó  
 neřjendo Krist, · an·tat hé gi·náhid was,  
 2180 hêljandero betst: · þó sáhun sie þár ên hrêo dragan,  
 ênan lif·lôsan lik·hamon · þea liudi fōrjen,  
 2182 beran an ênaru báru · út at þera burges dore,  
 magu·jungan man. · Þiu móder aftar géng  
 2184 an iro hugi hriwig · êndi handun slóg,  
 karode êndi kúmde · iro kindes dōð,  
 2186 idis arm·skapan; · it was ira ênag barn:  
 siu was iru widowa, · ne habda wunnja þan mēr,  
 2188 bi·úten te þemu ênagun sunje · al ge·lāten  
 wunnja êndi willjan, · ant·tat ina iru wurd be·nam,  
 2190 mári metodo·ge·skapu. · Megin folgode,  
 burg·liudjo ge·brak, · þár man ina an báru dróg,  
 2192 jungan man te grave. · Þár warð imu þe godes sunu,  
 mahtig mildi · êndi te þeru móder sprak,  
 2194 hét þat þiu widowa · wóp far·lêti,

- 2196 kara aftar þemu kinde: · „þú skalt hír kraft sehan,  
 waldandes gi-werk: · þi skal hír willjo ge·standen,  
 2198 frófra far þesumu folke: · ne þarft þú ferah karon  
 barnes þínes.“ · \*Þuo hie ti þero báron gégng  
 iak hie ina selvo ant·hrên, · suno drohtines,  
 2200 hêlagon handon, · êndi ti þem hêliðe sprak,  
 hiet ina só ala·jungan · up a·standan,  
 2202 a·risan fan þeru restun. · Þie rink up a·sat,  
 þat barn an þero bárun: · warð im eft an is briost kuman  
 2204 þie gêst þuru godes kraft, · êndi hie te·gegnes sprak,  
 þe man wið is mágos. · Þuo ina eft þero muoder bi·falah  
 2206 hêlandi Krist an hand: · hugi warð iro te frovra,  
 þes wíves an wunnjon, · hwand iro þár su·lik willjo gi·stuod.  
 2208 Féll siu þó te fuotun Kristes · êndi þena folko drohtin  
 lovoda for þero liudjo mēnigi, · hwand hie iro at só liobes ferahe  
 2210 mundoda wiðer metodi-gi-skēftje: · far·stuod siu þat hie was þie  
 mahtigo drohtin,  
 þie hêlago, þie himiles gi·waldid, · êndi þat hie mahti gi·helpan  
 managon,  
 2212 allon irmin·þiedon. · Þuo bi·gunnun þat ahton managa,  
 þat wunder, þat under þem weroda gi·burida, · kwāðun þat waldand  
 selvo,  
 2214 mahtig kwāmi þarod is mēnigi wíson, · êndi þat hie im só mārjan  
 sandi  
 wár-sagon an þero wer-olde ríki, · þie im þár su·likan willjon  
 frumidi.  
 2216 warð þár þuo erl manag · egison bi·fangan,  
 þat folk warð an forhhton: · gi·sáhun þena is ferah êgan,  
 2218 dages lioht sehan, · þena þe êr dōð for·nam,  
 an suht·bēddjon swalt: · þuo was im eft gi·sund after þiu,  
 2220 kind·jung a·kwikot. · Þuo warð þat küð obar all  
 avaron Israheles. · Reht só þuo ávand kwam,  
 2222 só warð þár all gi·samnod · seokora manno,  
 haltaro êndi hávaro, · só hwat só þár hwergin was,  
 2224 þia lēvun under þem liudjon, · êndi wurðun þár gi·lêdit tuo,  
 kumana te Kriste, · þár hie im þuru is kraft mikil  
 2226 halp êndi sie hêlda, · êndi liet sia eft gi·haldana þanan  
 wendan an iro willjon. · Be·þiu skal man is werk lovon,  
 2228 diuran is dādi, · hwand hie is drohtin self,  
 mahtig mund-boro · manno kunnje,  
 2230 liudjo só hwi·likon, · só þár gi·lôbit tuo  
 27 an is word êndi an is werk. · Þuo was þár werodes só filo  
 2232 allaro eli·þiодо kuman · te þem êron Kristes,  
 te só mahtiges mund-burd. · Þuo welda hie þár êna mēri liðan,  
 2234 þie godes suno mid is jungron · a·nevan Galilea-land,  
 waldand ênna wágo strôm. · Þuo hiet hie þat werod ôðar  
 2236 forð-werdes faran, · êndi hie gi·wêt im fahora sum

an ênna nakon innan, · nęjendi Krist,  
 2238 slápan sīð-wórig. · Segel up dádun  
 weder-wisa weros, · lietun wind after  
 2240 manon ovar þena męri-strôm, · unþat hie te middjan kwam,  
 waldand mid is werodu. · Þuo bi-gan þes wedares kraft,  
 2242 ūst up stigan, · ūðjun wahsan;  
 swang gi-swerk an gi-mang: · þie sêw warð an hruoru,  
 2244 wan wind ęndi water; · weros sorogodun,  
 þiu męri warð só muodag, · ni wánda þero manno nig-ên  
 2246 lęngron lıves. · Þuo sia landes ward  
 wękidun mid iro wordon · ęndi sagdun im þes wedares kraft,  
 2248 bádun þat im gi-náðig · nęjendi Krist  
 wurði wið þem watere: · „efþa wı skulun hier te wunder-kwálu  
 2250 sweltan an þeson sêwe.“ · Self up a-rēs  
 þie guodo godes suno · ęndi te is jungron sprak,  
 2252 hiet þat sia im wedares gi-win · wiht ni and-rédin:  
 „te hwi sind gi só forhta?“ · kwaþ-hie. „Nis iu noh fast hugi,  
 2254 gi-lôvo is iu te luttıl. · Nis nú lang te þiu,  
 þat þia strômos skulun · stılrun werðan  
 2256 gi þit \*wedat wun-sam.“ · Þo hi te þem winde sprak  
 ge te þemu sêwa só self · ęndi sie smultro hét  
 2258 bêðja ge-bárjan. · Sie gi-bod lęstun,  
 waldandes word: · weder stillodun,  
 2260 fagar warð an flóde. · Þo bi-gan þat folk undar im,  
 werod wundrajan, · ęndi suma mid iro wordun sprákun,  
 2262 hwi-lik þat só mahtigoro · manno wári,  
 þat imu só þe wind ęndi þe wág · wordu hórdin,  
 2264 bêðja is gi-bod-skepjes. · Þo habda sie þat barn godes  
 gi-nęrid fan þeru nôdi: · þe nako furðor skreid,  
 2266 hōh-hurnid skip; · hęliðos kwámun,  
 liudi te lande, · sagdun lof gode,  
 2268 máridun is męgin-kraft. · Kwam þar manno filu  
 an-gęgin þemu godes sunje; · hé sie gerno ant-fęng,  
 2270 só hwene só þar mid hluttru hugi · helpa sóhte;  
 lérde sie iro gi-lôvon · ęndi iro lik-hamon  
 2272 handun hēlde: · nio þe man só hardo ni was  
 gi-sêrit mid suhtjun: · þoh ina Satanases  
 2274 fęknja jungoron · fiundes kraftu  
 habdin undar handun · ęndi is hugi-skęfti,  
 2276 gi-wit a-wardid, · þat hé wódjendi  
 fóri undar þemu folke, · þoh im simbla ferh far-gaf  
 2278 hēlandjo Krist, · ef hé te is handun kwam,  
 drêf þea diuvlas þanan · drohtines kraftu,  
 2280 wárun wordun, · ęndi im is ge-wit far-gaf,  
 lét ina þan hēlan · wiðer hęttjandun,  
 2282 gaf im wið þie fiund friðu, · ęndi im forð gi-wêt  
 an só hwi-lik þero lando, · só im þan leovost was.

- 2284 **28** Sô deda þe **drohtines** sunu · **dago** ge·hwi-likes  
 2286 **gód** werk mid is **jungeron**, · sô neo **Judeon** umbi þat  
 an þea is **mikilun** kraft · þiu **mêr** ne ge·lôvdun,  
 2288 þat hé **alo**-waldo · **alles** wári,  
**landes** ⁊ndi **liudjo**: · þes sie noh **lôn** nimat,  
 2290 **wídana** **wrak**-sið, · þes sie þár þat ge·win drivun  
 wið **selvan** þene **sunu** drohtines. · Ðò hé im mid is ge·siðon gi·wêt  
 eft an **Galilæo** land, · **godes** êgan barn,  
 2292 **fór** im te þem **friundun**, · þár hé a·fôdíd was  
 ⁊ndi al undar is **kunnje** · **kind**-jung a·wóhs,  
 2294 þe **hêlago** **hêljand**. · Umbi ina **hêri**-skêpi,  
 þeoda þrungun; · þár was þegan manag  
 2296 sô **sálig** undar þem ge·siðe. · Þár drógun ênna seokan man  
 erlos an iro **armun**: · weldun ina for ôgun **Kristes**,  
 2298 **brengian** for þat barn godes · —was im **bótono** þarf,  
 þat ina ge·hêldi · **hevanes** waldand,  
 2300 **manno** **mund**-boro—, · þe was êr sô **managan** dag  
**liðu**-wastmon bi·lamod, · ni mahte is **lík**-hamon  
 2302 **wiht** ge·waldan. · Ðan was þár **werodes** sô filu,  
 þat sie ina fora þat barn godes · **brengian** ni mahtun,  
 2304 ge·þringan þurh þea þioda, · þat sie sô þurftiges  
**sunnja** ge·sagdin. · Ðò gi·wêt imu an ênna **sêli** innan  
 2306 **hêljando** **Krist**; · **hwarf** warð þár umbi,  
**mêgin**-þeodo ge·mang. · Ðò bi·gunnun þea man spreken,  
 2308 þe þene **léfna** **lamon** · **lango** fórdun,  
**bárun** mid is **bêddju**, · hwó sie ina ge·drógin fora þat barn godes,  
 2310 an þat werod innan, · þár ina waldand **Krist**  
**selvo** gi·sáwi. · Ðò géngun þea ge·siðos tó,  
 2312 **hóvun** ina mid iro **handun** · ⁊ndi uppan þat **hús** stigun,  
**slitun** þene **sêli** ovana · ⁊ndi ina mid **sêlun** létun  
 2314 an þene **rakud** innan, · þár þe **ríkjo** was,  
**kuningo** kraftigost. · Reht sô hé ina þò **kuman** gi·sah  
 2316 þurh þes **húses** **hróst**, · sô hé þò an iro **hugi** far·stód,  
 an þero **manno** **mód**-sevon, · þat sie **mikilana** te imu  
 2318 ge·lóvon habdun, · þò hé for þen **liudjun** sprak,  
**kwað** þat hé þene **siakon** man · **sundjono** tómjān  
 2320 **látan** weldi. · Ðò sprákon im eft þea **liudi** an·gêgin,  
**gram**-harde **Judeon**, · þea þes **godes** barnes  
 2322 **word** aftar **warodun**, · **kwaðun** þat þat ni mahti gi·werðen sô,  
**grim**-werk far·geven, · bi·útan **god** êno,  
 2324 **waldand** þesaro **wer**-oldes. · Ðò habda eft is **word** garu  
**mahtig** barn godes: · „ik gi·dón þat“, kwað hé, „an þesumu **manne**  
 skin,  
 2326 þe hír sô **siak** ligid · an þesumu **sêli** innan,  
 te **wundron** gi·wêgid, · þat ik ge·wald hêbbju  
 2328 **sundja** te far·gevanne · ⁊ndi ôk seokan man  
 te ge·hêljanne, · sô ik ina **hrínan** ni þarf.“

- 2330 Manoda ina þō · þe mārjo drohtin,  
 liggjandjan lamon, · hét ina far þem liudjun a·standan  
 2332 up alo·hēlan · ęndi hét ina an is ahsln niman,  
 is beđ-gi-wádi te baka; · hé þat gi·bod lēste  
 2334 sniumo for þemu gi·siōja · ęndi gęng imu eft ge·sund þanan,  
 hēl fan þemu hūse. · Þō þes só manag hēðin man,  
 2336 weros wundradun, · kwáðun þat imu waldand self,  
 god alo-mahtig · far·gevan habdi  
 2338 méron mahti · þan elkor ęnigumu mannes sunje,  
 kraft ęndi kusti; · sie ni weldun ant·kennjan þoh,  
 2340 Judeo liudi, · þat hé god wári,  
 ne ge·lôvdun is lēran, · ak habdun im lēðan stríd,  
 2342 wunnun wiðar is wordun: · þes sie werk hlutun,  
 lēð-lik lôn-geld, · ęndi só noh lango skulun,  
 2344 þes sie ni weldun hōrjen · hevan-kuninges,  
 Kristes lērun, · þea hé kũðde ovar al,  
 2346 wido aftar þesaro wer-oldi, · ęndi lét sie is werk sehan  
 allaro dago ge·hwi-likes, · is dádi skawon,  
 2348 hōrjen is hēlag word, · þe hé te helpu ge·sprak  
 manno barnun, · ęndi só manag mahtig-lik  
 2350 tēkan ge·tōgda, · þat sie gi·trúodin þiu bet,  
 gi·lôvdin an is lēra. · hé só managan lik-hamon  
 2352 balu-suhtjo ant·band · ęndi bóta ge·skeřide,  
 far·gaf fęgjun ferah, · þem þe fúsid 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 þesaro wer-oldi forð · wunnjono neotan.  
 29 Sô hēlde hé þea haltun man · ęndi þea hávon só self,  
 2358 bóttá þem þár blinde wárun, · lét sie þat berhte lioht,  
 sin-skōni sehan, · sundja lōsda,  
 2360 gumono grim-werk. · Ni was gio Judeono be·þiu,  
 lēðes liud-skepjes · gi·lôvo þiu bețara  
 2362 an þene hēlagon Krist, · ak habdun im hardene mód,  
 swiðo starkan stríd, · far·standan ni weldun,  
 2364 þat sie habdun for·fangan · fiundun an willjan,  
 liudi mid iro ge·lôvun. · Ni was gio þiu latoro be·þiu  
 2366 sunu drohtines, · ak hé sagde mid wordun,  
 hwó sie skoldin ge·halon · himiles riki,  
 2368 lērde aftar þemu lande, · habde imu þero liudjo só filu  
 gi·wenid mid is wordun, · þat im werod mikil,  
 2370 folk folgoda, · ęndi hé im filu sagda,  
 be biliðjun þat barn godes, · þes sie ni mahtun an iro breostun  
 far·standan,  
 2372 undar·huggjan an iro herton, · ęr it im þe hēlago Krist  
 ovar þat erlo folk · oponun wordun  
 2374 þurh is selves kraft · seggjan welda,  
 mārjan hwat hé mēnde. · Þár ina megin umbi,

- 2376 þioda þrungun: · was im þarf mikil  
te gi·hórjenne · hevan-kuninges
- 2378 wár-fastun word. · hé stód imu þò bi ênes watares staðe,  
ni welde þò bi þemu ge·þringe · ovar þat þegno folk
- 2380 an þemu lande uppan · þea lëra kúðjan,  
ak géng imu þò þe gódo · ęndi is jungaron mid imu,
- 2382 friðu-barn godes, · þemu flóde náhor  
an ên skip innan, · ęndi it skalden hét
- 2384 lande rúmur, · þat ina þea liudi só filu,  
þioda ni þrungi. · Stód þegan manag,
- 2386 werod bi þemu watare, · þár waldand Krist  
ovar þat liudjo folk · lëra sagde:
- 2388 „Hwat ik iu seggjan mag“, · kwað hé, „ge·sīðos míne,  
hwó imu ên erl bi·gan · an erðu sájan
- 2390 hrên-korni mid is handun. · Sum it an hardan stên  
ovan-wardan fel, · erðon ni habda,
- 2392 þat it þár mahti wahsan · efþa wurtjo gi·fahan,  
kínan efþa bi·kliven, · ak warð þat korn far·loren,
- 2394 þat þár an þeru lëian gi·lag. · Sum it eft an land bi·fel,  
an erðun aðal-kunnjes: · bi·gan imu aftar þiu
- 2396 wahren wán·líko · ęndi wurtjo fahan,  
lód an lustun: · was þat land só gód,
- 2398 fránisko gi·fehod. · Sum it eft bi·fallen warð  
an êna starka strátun, · þár stópon géngun,
- 2400 hrosso hóf·slaga · ęndi hęliðo tráda;  
warð imu þár an erðu · ęndi eft up gi·gég,
- 2402 bi·gan imu an þemu wege wahren; · þò it eft þes werodes far·nam,  
þes folkes fard mikil · ęndi fuglos a·lásun,
- 2404 þat is þemu éksan wiht · aftar ni móste  
werðan te willjan, · þes þár an þene weg bi·fel.
- 2406 Sum warð it þan bi·fallen, · þár só filu stóðun  
þikkero þorno · an þemu dage;
- 2408 warð imu þár an erðu · ęndi eft up gi·gég,  
kén imu þár ęndi klivode. · Þò slógun þár eft krúd an gi·mang,
- 2410 węridun imu þene wastom: · habda it þes waldes hlea  
forana ovar·fangan, · þat it ni mahte te ênigaro frumu werðen,
- 2412 ef it þea þornos · só þringan móstun.“  
Þò sátun ęndi swígodun · ge·sīðos Kristes,
- 2414 word·spáha weros: · was im wundar mikil,  
be hwi·likun biliðjun · þat barn godes
- 2416 su·lik sōð·lík spel · seggjan bi·gunni.  
Þò bi·gan is þero erlo · ên frágojan
- 2418 holdan hêrron, · hnêg imu te·gegnes  
tulgo werð·liko: · „Hwat þú ge·wald havas“, kwað hé,
- 2420 „ia an himile ia an erðu, · hêlag drohtin,  
uppa ęndi niðara, · bist þú alo·waldo
- 2422 gumono gęsto, · ęndi wí þíne jungaron sind,



- an üsumu **hugi holde**. · **Hërro** þe gódo,  
 2424 ef it þín **willjo** sí, · lát ús þínaro **wordo** þár  
 2426 **endi** gi·hôrjen, · þat wí it **af**tar þi  
 2428 **forð folgo**jad, · **endi** ús is **firinun** þarf,  
 þat wí þín **word** **endi** þín **werk**, · —hwand it fan su·likumu ge·**wittja**  
 kumid—  
 2430 þat wí it an þesumu **lande** · at þi **lín**on mótin.“  
 30 Þò im eft te·**gegnes** · **gumono** bêtsta  
 2432 and·wordi ge·**sprak**: · „ni mēnde ik **elkor** wiht“, kwað hé,  
 „te bi·**dernjenne** · **dádjo** mínaro,  
 2434 **wordo** efþa **werko**; · þit skulun **gí witan** alle,  
 2436 **waldand** þesaro **wer**-oldes, · þat **gí witan** mótun  
 2438 an iuwom **hugi**-skēftjun · **himilisk** ge·rúni;  
 þem öðrun skal man be **biliðjun** · þat gi·**bod** godes  
 2440 **wordun wí**sjen. · Nu willju ik iu te **wárun** hier  
 2442 **márjen**, hwat ik **mēnde**, · þat **gí mína** þiu bet  
 2444 **þat** **sád**, þat ik iu **sagda**, · þat is **selves** word,  
 þiu **hēlaga** lēra · **hevan**-kuninges,  
 2446 **hwó man** þea **márjen** skal · ovar þene **middil**-gard,  
**wído** aftar þesaro **wer**-oldi. · **Weros** sind im gi·hugide,  
 2448 **man mis**-líko: · sum su·likan **mód** dregid,  
**harda** **hugi**-skēfti · **endi** **hrēan** sevon,  
 2450 þat ina ni ge·**werðod**, · þat hé it be iuwon **wordun** due,  
 2452 þat hé þesa **mína** **lēra** **forð** · **lēstjen** willje,  
**ak** **werðad** þár só far·**lorana** · **lēra** **mína**,  
 2454 **godes** **ambusni** · **endi** iuwaro **gumono** word  
 an þemu **u**vilon manne, · só ik iu **ēr** **sagda**,  
 2456 þat þat **korn** far·warð, · þat þár mid **kiðun** ni mahte  
 an þemu **stēne** uppan · **stēdi**-haft **werðan**.  
 2458 Só wirðid **al** far·loran · **ēðilero** spráka,  
**ârundi** godes, · só hwat só man þemu **u**vilon manne  
 2460 **wordun** ge·**wísid**, · **endi** hé an þea **wirson** hand,  
 undar **fiundo** folk · **fard** ge·kíusid,  
 2462 an **godes** un·wiljan · **endi** an **gramono** hróm  
 2464 **endi** an **fiures** farm. · **Forð** skal hé hêtjan  
 mid is **breost**-hugi · **brēda** logna.  
 Nio gi an þesumu **lande** þiu **lés** · **lēra** **mína**  
 2466 **wordun** ni **wí**sjad: · is þeses **werodes** só filu,  
 2468 **erlo** aftar þesaro **erðun**: · bi·stéd þár **öðar** man,  
 þe is imu **jung** **endi** **glau**, · —**endi** **havad** imu **gódan** mód—,  
 2466 **sprákon** **spáhi** · **endi** wēt iuwaro **spello** gi·skēð,  
**hugid** is þan an is **herton** · **endi** **hōrid** þár mid is ôrun tó  
 2468 **swiðo** **niud**-líko · **endi** **náhor** stéd,

- an is breost hlēdid · þat gi·bod godes,  
 2470 līnod ėndi lēstid: · is is gi·lōvo sō gōd,  
 talod imu, hwō hé ōðrana · eft gi·hwervje  
 2472 mēn·dádigan man, · þat is mōd draga  
 hluttra trewa · te hevan·kuninge.  
 2474 Þan brēdid an þes breostun · þat gi·bod godes,  
 þie luvigo gi·lōbo, · sō an þemu lande duod  
 2476 þat korn mid kiðun, · þár it gi·kund havad  
 ėndi imu þiu wurð bi·hagod · ėndi wederes gang,  
 2478 regin ėndi sunne, · þat it is reht havad.  
 Sō duod þiu godes lēra · an þemu gōdun manne  
 2480 dages ėndi nahtes, · ėndi gangid imu diuval fer,  
 wrēða wihti · ėndi þe ward godes  
 2482 náhor mikilu · nahtes ėndi dages,  
 ant·tat sie ina brengjad, · þat þár bēðju wirðid  
 2484 ia þiu lēra te frumu · liudjo barnun,  
 þe fan is mūðe kumid, · iak wirðid þe man gode;  
 2486 havad sō gi·wehslod · te þesaro wer·old·stundu  
 mid is hugi·skęftjun · himil·ríkjas gi·dēl,  
 2488 welono þene mēstan: · farid imu an gi·wald godes,  
 tionuno tōmig. · Trewa sind sō gōda  
 2490 gumono ge·hwi·likumu, · sō nis goldes hord  
 ge·lík su·likumu gi·lōvon. · Wesad iuwaro lērono forð  
 2492 man·kunnje mildje; · sie sind sō mis·líka,  
 hęliðos ge·hugda: · sum havad iro hardan stríd,  
 2494 wrēðan willjan, · wankolna hugi,  
 is imu fēknes ful · ėndi firin·werko.  
 2496 Þan bi·ginnid imu þunkjan, · þan hé undar þeru þiodu stád  
 ėndi þár gi·hōrid · ovar hlust mikil  
 2498 þea godes lēra, · þan þunkid imu, þat hé sie gerno forð  
 lēstjen willje; · þan bi·ginnid imu þiu lēra godes  
 2500 an is hugi hafton, · ant·tat imu þan eft an hand kumid  
 feho te gi·fōrja · ėndi fręmiði skat.  
 2502 Þan far·lédjad ina · lēða wihti,  
 þan hé imu far·fāhid · an feho·giri,  
 2504 a·leskid þene gi·lōbon: · þan was imu þat luttil fruma,  
 þat hé it gio an is hertan ge·hugda, · ef hé it halden ne wili.  
 2506 Þat is sō þe wastom, · þe an þemu wege be·gan,  
 liodan an þemu lande: · þó far·nam ina eft þero liudjo fard.  
 2508 Sō duot þea męgin·sundjon · an þes mannes hugi  
 þea godes lēra, · ef hé is ni gōmid wel;  
 2510 elkor bi·fęlljad sia ina · ferne te boðme,  
 an þene hētan hęl, · þár hé hevan·kuninge  
 2512 ni wirðid furður te frumu, · ak ina fiund skulun  
 wítju gi·waragian. · Simla gí mid wordun forð  
 2514 lērjad an þesumu lande: · \*ík kan þesaro liudjo hugi,  
 sō mis·líkan muod·sevon · manno kunnjes,

- 2516 só wanda wísa · [...]
- Sum havit all te þiu is muod gi·látan · ęndi mēr sorogot,  
 2518 hwó hie þat hord bi·halde, · þan hwó hie hevan-kuninges  
 willjon gi·wirkje. · Be·þiu þár wahsan ni mag  
 2520 þat hēlaga gi·bod godes, · þoh it þár a·hafton mugi,  
 wurtjon bi·werpan, · hwand it þie welo þringit.  
 2522 Só samo só þat krúd ęndi þie þorn · þat korn ant·fáhat,  
 wērjat im þena wastom, · só duot þie welo manne:  
 2524 gi·hęftid is herta, · þat hie it gi·huggjan ni muot,  
 þie man an is muode, · þes hie mēst bi·þarf,  
 2526 hwó hie þat gi·wirkje, · þan lang þie hie an þesaro wer-oldi sí,  
 þat hie ti ēwon-dage · after muoti  
 2528 hēbbjan þuru is hērren þank · himiles ríki,  
 só ęndi-lōsan welon, · só þat ni mag ęnig man  
 2530 witan an þesaro 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 wáron witi, · hwat waldand god havit  
 2534 guodes gi·gęrewid, · þat all gęgin-werd stéd  
 manno só hwi·likon, · só ina hier minnjot wel  
 2536 ęndi selvo te þiu · is seola gi·haldit,  
 þat hie an lioht godes · līðan muoti.“  
 2538 31 Só wísa hie þuo mid wordon, · stuod werod mikil  
 umbi þat barn godes, · ge·hórdun ina bi bilīðon filo  
 2540 umbi þesaro wer-olde gi·wand · wordon tēlljan;  
 kwað þat im ok ęn ađales man · an is akker sáidi  
 2542 hluttar hrēn-korni · handon sínon:  
 wolda im þár só wun-sames · wastmes tiljan,  
 2544 fagares fruhtes. · Þuo gęng þár is fiond aftar  
 þuru dęrnjan hugi, · ęndi it all mid durðu ovar-séu,  
 2546 mid weodo wirsiston. · Þuo wóhsun sia bēðju,  
 ge þat korn ge þat krúd. · Só kwámun gangan  
 2548 is haga-stoldos te hús, · iro hērren sagdun,  
 þegnos iro þiodne · þristjon wordon:  
 2550 „Hwat þu sáidos hluttar korn, · hērro þie guodo,  
 ęn-fald an þinon akkar: · nú ni gi·sihit ęnig erlo þan mēr  
 2552 weodes wahsan. · Hwí mohta þat gi·wērðan só?“  
 Þuo sprak eft þie ađales man · þem erlon te·gęgnes,  
 2554 þiodan wið is þegnos, · kwað þat hie it mahti undar·þenkjan wel,  
 þat im þár un·hold man · aftar sáida,  
 2556 fiond fēkni krúd: · „ne gionsta mi þero fruhtjo wel,  
 a·werda mi þena wastom.“ · Þuo þár eft wini sprákun,  
 2558 is jungron te·gęgnes, · kwáðun þat sia þár weldin gangan tuo,  
 kuman mid kraftu · ęndi lōsjan þat krúd þanan,  
 2560 halon it mid iro handon. · Þuo sprak im eft iro hērro an·gęgin:  
 „ne wēlljo ik, þat gí it wiodon“, · kwap·hie, „hwand gi bi·wardon ni  
 mugun,

- 2562 gi·gômjan an iuwon gange, · þoh gí it gerno ni duan,  
 ni gí þes kornes te filo, · kiðo a-wërdjat,  
 2564 fëlljat under iuwa fuoti. · Láte man sia forð hinan  
 bêðju wahsan, · und êr bewod kume  
 2566 ęndi an þem felde sind · fruhti ríþja,  
 aroa an þem akkare: · þan faran wí þár alla tuo,  
 2568 halon it mid ússan handon · ęndi þat hrên-kurni lesan  
 súvro te:samne · ęndi it an mínon sęli duojan,  
 2570 hębbjan it þár gi·haldan, · þat it hwęrgin ní mugí  
 wiht a-wërdjan, · ęndi þat wiod niman,  
 2572 bindan it te burðinnjon · ęndi werpan it an bittar fiur,  
 láton it þár halojan · hêta logna,  
 2574 ald un-fuodi.“ · Ðuo stuod erl manag,  
 þegnos þagiandi, · hwat þiod-gomo,  
 2576 \*mári mahtig Krist · mênjan weldi,  
 bôknjen mid þiu biliðju · barno ríkjust.  
 2578 Bádun þo só gerno · góðan drohtin  
 ant·lúkan þea lêra, · þat sia móstin þea liudi forð,  
 2580 hêlaga hôrjan. · Ðo sprak im eft iro hêrro 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 hrên-korni, · þea mí hér hôrjad wel,  
 2584 wirkjad mínan willjan; · þius wer-old is þe akkar,  
 þit brêða bú-land · barno man-kunnjes;  
 2586 Satanas selvo is, · þat þár sáid aftar  
 só lêð-lika lêra: · havad þesaro liudjo só filu,  
 2588 werodes a-wardid, · þat sie wam frummjad,  
 wirkjad aftar is willjon; · þoh skulun sie hér wahsen forð,  
 2590 þea for·griponon gumon, · só samo só þea góðun man,  
 ant-tat Múd-spelles meġgin · ovar man fërid,  
 2592 ęndi þesaro wer-oldest. · Ðan is allaro akkaro ge·hwi-lik  
 ge·rípod an þesumu ríkja: · skulun iro regan-gi·skapu  
 2594 frummjen firiho barn. · Ðan te·farid erða:  
 þat is allaro bewo brêðost; · þan kumid þe berhto drohtin  
 2596 ovana mid is ęngilo kraftu, · ęndi kumad alle te:samne  
 liudi, þe io þit lioht gi·sáun, · ęndi skulun þan lôn ant·fáhan  
 2598 uviles ęndi gódes. · Ðan gangad ęngilos godes,  
 hêlage hevan-wardos, · ęndi lesat þea hluttron man  
 2600 sundor te:samne, · ęndi duat sie an sin-skôni,  
 hôh himiles lioht, · ęndi þea ôðra an hęllja grund,  
 2602 werpad þea far-warhton · an wallandi fiur;  
 þár skulun sie gi·bundene · bittra logna,  
 2604 þrá-werk þolon, · ęndi þea ôðra þiod-welon  
 an hevan-ríkja, · hwítaro sunnon  
 2606 liohtjan ge·líko. · Su-lik lôn nimad  
 weros wal-dádjo. · Só hwe só gi·wit êgi,  
 2608 ge·hugdi an is hertan, · eþþa gi·hôrjen mugí,

- 2610 erl mid is ôrun, · só láta imu þit an innan sorga,  
 an is mód-sevon, · hwó hé skal an þemu márjon dage  
 wið þene ríkjon god · an reðu standen  
 2612 wordo endi werko allaro, · þe hé an þesaro wer-oldi gi·duod.  
 Þat is eðgis-likost · allaro þingo,  
 2614 forht-likost firiho barnun, · þat sie skulun wið iro frâhon mahljen,  
 gumon wið þene gódan drohtin: · þan weldi gerno ge·hwe wesan,  
 2616 allaro manno ge·hwi-lik · mènes tómg,  
 slíðero sakono. · Aftar þiu skal sorgon êr  
 2618 allaro liudjo ge·hwi-lik, · êr hé þit lioht af·geve,  
 þe þan êgan wili · alungan tír,  
 2620 hôh hevan-ríki · endi huldi godes.“  
 32 Só gi·fragn ik þat þó selvo · sunu drohtines,  
 2622 allaro barno bēst · biliðjo sagda,  
 hwi-lik þero wári · an wer-old-ríkja  
 2624 undar hēlið-kunnje · himil-ríkje ge·lík;  
 kwað þat oft luttiles hwat · liohtora wurði,  
 2626 só hóho af·huovi, · „so duot himil-ríki:  
 þat is simla mēra, · þan is man ênig  
 2628 wánje an þesaro wer-oldi. · Ôk is imu þat werk ge·lík,  
 þat man an sêo innan · sēgina wirpit,  
 2630 fisk-ŋet an flód · endi fāhit bēðju,  
 uvile endi góde, · tiuhid up te staðe,  
 2632 liðod sie te lande, · lisit aftar þiu  
 þea góðun an greote · endi látid þea ôðra eft an grund faran,  
 2634 an wíðan wág. · Só duod waldand god  
 an þemu márjon dage · mēnniskono barn:  
 2636 brengid irmin-þiod, · alle te·samne,  
 lisit imu þan þea hluttron · an hevan-ríki,  
 2638 látid þea far·griponon · an grund faren  
 hēllje fiures. · Ni wēt hēliðo man  
 2640 þes wítjes wiðar-lága, · þes þár weros þiggjat,  
 an þemu Inferne · irmin-þioda.  
 2642 Þan hald ni mag þera méðan man · gi·makon fīðen,  
 ni þes welon ni þes willjon, · þes þár waldand skerid,  
 2644 gildid god selvo · gumono só hwi-likumu,  
 só ina hér gi·haldid, · þat hé an hevan-ríki,  
 2646 an þat lang·same lioht · liðan móti.“  
 Só lērda 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·lik word kumen,  
 2650 só spáh-liko gi·sprokan, · þat hé spel godes  
 gio só sôð-liko · sēggjan konsti,  
 2652 só kraftig-liko gi·kweðen: · „Hé is þeses kunnjes hinen“, kwáðun sie,  
 „þe man þurh mág·skepi: · hér is is móder mid ùs,  
 2654 wif undar þesumu werode. · Hwat wí þe hér witun alle,  
 só kúð is ùs is kuni-burd · endi is knósles ge·hwat;

- 2656 a·wóhs al undar þesumu werode: · hwanen skoldi imu su·lik ge·wit  
kuman,  
méron mahti, · þan hér öðra man êgin?<sup>4</sup>
- 2658 Só far·munste ina þat manno folk · çndi spráku*n* im gi·mêd·lik word,  
far·hogdun ina só hêlagna, · hôrjen ni weldun
- 2660 is gi·bod·skêpjes. · Ni hé þár ôk biliðjo filu  
þurh iro un·gi·lôvon · ógjan ni welde,
- 2662 torhtero tékno, · hwand hé wisse iro twiðfjan hugi,  
iro wrêðan willjan, · þat ni wárun weros öðra
- 2664 só grimme under Judeon, · só wárun umbi Galilaeo land,  
só hardo ge·hugide: · só þár was þe hêlago Krist,
- 2666 gi·boren þat barn godes, · si ni weldun is gi·bod·skêpi þoh  
ant·fáhan ferht·liko, · ak bi·gan þat folk undar im,
- 2668 rinkos rádan, · hwó sie þene rikjon Krist  
wêgdin te wundron. · Hétun þó iro werod kumen,
- 2670 ge·siði te·samne: · sundja weldun  
an þene godes sunu · gerno gi·têljjen
- 2672 wrêðes willjon; · ni was im is wordo niud,  
spáharo spello, · ak sie bi·gunnun sprekan undar im,
- 2674 hwó sie ina só kraftagne · fan ênumu klive wurpin,  
ovar ênna berges wal: · weldun þat barn godes
- 2676 livu bi·lôsjen. · Ðò hé imu mid þem liudjun samad  
frô·liko fôr: · ni was imu foráht hugi,
- 2678 —wisse þat imu ni mahtun · mênnskono barn,  
bi þeru god·kundi · Judeo liudi
- 2680 êr is tidjun wiht · teonon gi·frummjen,  
lêðaro gi·lêsto—, · ak hé imu mid þem liudjun samad
- 2682 stêg uppen þene stên·holm, · ant·þat sie te þeru stêdi kwámun,  
þár sie ine fan þemu walle niðer · werpen hugdun,
- 2684 fêljjen te foldu, · þat hé wurði is ferhes lós,  
is aldres at êndje. · Ðò warð þero erlo hugi,
- 2686 an þemu berge uppen · bittra gi·þáhti  
Judeono te·gangen, · þat iro ênig ni hadde só grimmon sevon
- 2688 ni só wrêðen willjon, · þat sie mahtin þene waldandes sunu,  
Krist ant·kênnjen; · hé ni was iro kûð ênigumu,
- 2690 þat sie ina þó undar·wissin. · Só mahte hé undar ira werode standen  
çndi an iro gi·mange · middjumu gangen,
- 2692 faren undar iro folke. · hé dede imu þene friðu selvo,  
mund·burd wið þeru mênegi · çndi gi·wêt imu þurh middi þanan
- 2694 þes fiundo folkes, · fôr imu þó, þár hé welde,  
an êne wóstunnje · waldandes sunu,
- 2696 kuningo kraftigost: · hadde þero kustes gi·wald,  
hwar imu an þemu lande · leovost wári
- 2698 33 te wesanne an þesaru wer·oldi. · Ðan fôr imu an weg öðran  
Johannes mid is jungarun, · godes ambaht·man,
- 2700 lêrde þea liudi · lang·samane rád,  
hét þat sie frume frêmidin, · firina far·létin,

2702 mēn ɛndi morð-werk. · hé was þár managumio liof  
 góðaro gumono. · hé sóhte imu þó þene Judeono kuning,  
 2704 þene hēri-togon at hús, · þe hēten was  
 Erodes aftar is ɛldiron, · ovar-móðig man:  
 2706 búide imu be þeru brúdi, · þiu ɛr sines bróðer was,  
 idis an ɛhti, · ant-tat hé ɛlljor skók,  
 2708 wer-old weslode. · Þó imu þat wif gi-nam  
 þe kuning te kwenun; · ɛr wárun iro kind ôðan,  
 2710 barn be is bróðer. · Þó bi-gan imu þea brúd lahan  
 Johannes þe gódo, · kwað þat it gode wári,  
 2712 waldande wiðer-mód, · þat it ɛnig wero frumidi,  
 þat bróðer brúd · an is bēd námi,  
 2714 hēbbje sie imu te hiwun. · „Ef þú mi hōrjen wili,  
 gi-lōvjen mínun lērun, · ni skalt þú sie lēng ɛgan,  
 2716 ak mið ire an þinumu móde: · ni hava þár su-lika minnja tó,  
 ni sundjo þi te swiðo.“ · Þó warð an sorgun hugi  
 2718 þes wifes aftar þem wordun; · and-réd þat hé þene wer-old-kuning  
 sprákono ge-spóni · ɛndi spáhun wordun,  
 2720 þat hé sie far-léti. · Be-gan siu imu þó lēðes filu  
 ráden an rúnon, · ɛndi ine rinkos hét,  
 2722 un-sundigane · erlos fáhan  
 ɛndi ine an ɛnumu karkerja · klústar-bēndjun,  
 2724 liðo-kospun bi-lúkan: · be þem liudjun ne gi-dorstun  
 ine feráhu bi-lôsjen, · hwand sie wárun imu friund alle,  
 2726 wissun ine só góden · ɛndi gode werðen,  
 habdun ina for wár-sagon, · só sia wela mahtun.  
 2728 Þó wurðun an þemu gēr-tale · Judeo kuninges  
 tídi kumana, · só þár gi-tald habdun  
 2730 fróde folk-weros, · þó hé gi-fōdid was,  
 an lioht kuman. · Só was þero liudjo þau,  
 2732 þat þat erlo ge-hwi-lik · óvjan skolde,  
 Judeono mid gōmun. · Þó warð þár an þene gast-sɛli  
 2734 mēgin-kraft mikil · manno ge-samnod,  
 hēri-togono an þat hús, · þár iro hērro was  
 2736 an is kuning-stóle. · Kwámun managa  
 Judeon an þene gast-sɛli; · warð im þár glad-mód hugi,  
 2738 bliði an iro breostun: · gi-sáhun iro bâg-gevon  
 wesen an wunnjon. · Dróg man wín an flet  
 2740 skíri mid skálan, · skɛnkjon hwurvun,  
 géngun mid gold-fatun: · gaman was þár inne  
 2742 hlúd an þero hallu, · hɛliðos drunkun.  
 Was þes an lustun · landes hirdi,  
 2744 hwat hé þemu werode mēst · te wunnjun gi-frēmidi.  
 Hét hé þó gangen forð · gēla þiornun,  
 2746 is bróder barn, · þár hé an is bɛnki sat  
 wínu gi-wlɛnkid, · ɛndi þó te þemu wíve sprak;  
 2748 grótte sie fora þemu gum-skepje · ɛndi gerno bad,

- 2750 þat siu þár fora þem **gastjun** · **gaman** af·hóvi  
 fagar an **flettje**: · „lár þit **folk** sehan,  
 2752 hwó þú ge·**linod** havas · **liudjo** mēnegi  
 te **blīðsjanne** an **bēnkjun**; · ef þú mi þera **bede** tugiðos,  
 mín **word** for þesumu **werode**, · þan willju ik it hēr te **wárun**  
 ge·kweðen,  
 2754 **liahto** fora þesun **liudjun** · ĕndi ôk gi·lêstjen só,  
 þat ik þi þan **aftar þiu** · ĕron willju,  
 2756 só hwes só þú mí **bidis** · for þesun mínun **bâg-winjun**:  
 þoh þú mi þesaro **hēri-dómo** · **halvaro** fergos,  
 2758 **rikjas** mínes, · þoh gi·dón ik, þat it ĕnig **rinko** ni mag  
**wordun** gi·wēndjen, · ĕndi it skal gi·**werðen** só.“  
 2760 Þò warð þera **magað** **aftar þiu** · **mód** gi·hworven,  
 2762 **hugi** **aftar iro hērron**, · þat siu an þemu **húse** innen,  
 an þemu **gast-sēli** · **gamen** up a·huof,  
 al só þero **liudjo** · **land-wise** gi·dróg,  
 2764 þero þi**odo þau**. · Þiu þi**orne** spilode  
**hrór** **aftar þemu húse**: · **hugi** was an **lustun**,  
 2766 **managaro mód-sevo**. · Þò þiu **magað** habda  
 gi·þionod te þanke · þi**od-kuninge**  
 2768 ĕndi **allumu** þemu **erl-skēpjje**, · þe þár **inne** was  
**góðaro gumono**, · siu welde þò ira **geva** ĕgan,  
 2770 þiu **magað** for þeru **mēnegi**: · géng þò wið iro **móðar** sprekan  
 ĕndi **frágode** sie · **firi-wit-líko**,  
 2772 hwes siu þene **burges** ward · **biddjen** skoldi.  
 Þò **wíðe** siu **aftar iro willjon**, · hét þat siu **wihtes** þan ĕr  
 2774 ni **gērodi** for þemu **gum-skēpjje**, · bi·útan þat man iru **Johannes**  
 an þeru **hallu** innan · **hóvid** gávi  
 2776 a·lósid af is **lik-hamon**. · Þat was allun þem **liudjun** harm,  
 þem **mannun** an iro **móde**, · þò sie þat gi·hórdun þea **magað** sprekan;  
 2778 só was it ôk þemu **kuninge**: · hé ni mahte is **kwidi** liagan,  
 is **word** wēndjen: · hét þò is **wēpan-berand**  
 2780 **gangen** fan þemu **gast-sēli** · ĕndi hét þene **godes** man  
**lívu** bi·lôsjen. · Þò ni was **lang** te þiu,  
 2782 þat man an þea **halla** · **hóvid** bráhte  
**þes þi**od-gumon****, · ĕndi it þár þeru þi**ornun** far·gaf,  
 2784 **magað** for þeru **mēnegi**: · siu dróg it þeru **móðer** forð.  
 Þò was ĕn·**dago** · **allaro** manno  
 2786 þes **wísoston**, · þero þe gio an þesa **wer-old** kwámi,  
 þero þe **kwene** ĕnig · **kind** gi·bári,  
 2788 **idis** fan **erle**, · lét man simla þen ĕnon bi·foran,  
 þe þiu þi**orne** gi·dróg, · þe gio þegnes ni warð  
 2790 **wís** an iro **wer-oldi**, · bi·útan só ine **waldand** god  
 fan **hevan-wange** · **hēlages** gēstes  
 2792 gi·**markode** **mahtig**: · þe ni habde ĕnigan gi·**makon** hwęrgin  
 ĕr nek **aftar**. · **Erlos** hwurvun,  
 2794 **gumon** umbi **Johannen**, · is **jungaron** managa,



- 2796 sálig ge·siði, · ɛndi ine an sande bi·gróvun,  
 leoves lik·hamon: · wissun þat hé lioht godes,  
 2798 diur·líkan drôm · mid is drohtine samad,  
 up·ôdas hêm · êgan móste,  
 34 sálig sókjan. · Ðò ge·witun im þea ge·siðos þanen,  
 2800 Johannes jungaron · jámer·móde,  
 hêlag·feraha: · was im iro hêrron dôð  
 2802 swíðo an sorgun. · Ge·witun im sókjan þò  
 an þeru wóstunni · waldandes sunu,  
 2804 kraftigana Krist · ɛndi imu kûð gi·dedun  
 gódes mannes for·gang, · hwó habde þe Judeono kuning  
 2806 manno þene márjostan · mákjas ɛggjun  
 hōvdu bi·hauwan: · hé ni welde is ênigen harm spreken,  
 2808 sunu drohtines; · hé wisse þat þiu seole was  
 hêlag gi·halden · wiðer hettjandjon,  
 2810 an friðe wiðer fiundun. · Ðò só gi·frági warð  
 aftar þem land·skēpjun · lérjandero bēts  
 2812 an þeru wóstunni: · werod samnode,  
 fōr folkun tó: · was im firi·wit mikil  
 2814 wisaro wordo; · imu was ók willjo só samo,  
 sunje drohtines, · þat hé su·lik ge·siðo folk  
 2816 an þat lioht godes · laðoan mósti,  
 wēnnjen mid willjon. · Waldand lérde  
 2818 allan langan dag · liudi managa,  
 ɛli·þeodige man, · ant·tat an ávand sêg  
 2820 sunne te sedle. · Ðò géngun is ge·siðos twe·livi,  
 gumon te þemu godes barne · ɛndi sagdun iro gódumu hêrron,  
 2822 mid hwi·liku arvedju þár þea erlos livdin, · kwáðun þat sie is êra  
 bi·þorftin,  
 weros an þemu wóstjon lande: · „sie ni mugun sie hér mid wihti  
 ant·hēbbjen,  
 2824 hêliðos bi hungres ge·þwinge. · Nu lát þú sie, hêrro þe gódo,  
 siðon, þár sie sêliða fiðen. · Náh sind hér ge·setana burgi  
 2826 managa mid mēgin·þiodun: · þár fiðad sie mēti te kōpe,  
 weros aftar þem wikjon.“ · Ðò sprak eft waldand Krist,  
 2828 þioda drohtin, · kwað þat þes êniga þurūfti ni wárin,  
 „þat sie þurh mēti·lōsi · mína far·látan  
 2830 leov·líka lēra. · Gevad gi þesun liudjun gi·nóg,  
 wēnnjad sie hér mid willjon.“ · Ðò habde eft is word garu  
 2832 Philippus fród gumo, · kwað þat þár só filu wári  
 manno mēnigi: · „þoh wí hér te mēti habdin  
 2834 garu im te ge·vanne, · só wí mahtin far·gelden mēst,  
 ef wí hér gi·saldin · silūver·skatto  
 2836 twē hund samad, · tweho wári is noh þan,  
 þat iro ênig þár · ênes gi·nāmi:  
 2838 só luttik wári þat þesun liudjun.“ · Ðò sprak eft þe landes ward  
 ɛndi frágoðe sie · firi·wit·líko,

- 2840 manno drohtin, · hwat sie þár te mēti habdin  
wistes ge·wunnin. · Þò sprak imu eft mid is wordun an·gegin
- 2842 Andreas fora þem erlun · ęndi þemu alo-waldon  
selvumu sagde, · þat sie an iro gi·siðje þan mēr
- 2844 garowes ni habdin, · „bi·útan girstin brōð  
fivi an úsaru fērði · ęndi fiskos twēne.
- 2846 Hwat mag þat þoh þesaru mēnigi?“ · Þò sprak imu eft mahtig Krist,  
þe gódo godes sunu, · ęndi hét þat gumono folk
- 2848 skęrjen ęndi skēðen · ęndi hét þea skola sęttjen,  
erlos aftar þeru erðu, · irmin-þioda
- 2850 an grase gruonimu, · ęndi þò te is jungarun sprak,  
allaro barno bętst, · hét imu þiu brōð halon
- 2852 ęndi þea fiskos forð. · Þat folk stillo bēð,  
sat ge·siði mikil; · undar þiu hé þurh is selves kraft,
- 2854 manno drohtin, · þene mēti wihide,  
hēlag hevan-kuning, · ęndi mid is handun brak,
- 2856 gaf it is jungarun forð, · ęndi it sie undar þemu gum-skępje hét  
dragan ęndi dēljen. · Sie lēstun iro drohtines word,
- 2858 is geva gerno drógun · gumono gi·hwemu,  
hēlaga helpa. · It undar iro handun wóhs,
- 2860 mēti manno gi·hwemu: · þeru męgin-þiodu warð  
líf an lustun, · þea liudi wurðun alle,
- 2862 sade sálig folk, · só hwat só þár gi·samnod was  
fan allun wíðun wegun. · Þò hét waldand Krist
- 2864 gangen is jungaron · ęndi hét sie gômjen wel,  
þat þiu léva þár · far·loren ni wurði;
- 2866 hét sie þò samnon, · þò þár sade wárun  
man-kunnjes manag. · Þár móses warð,
- 2868 bródes te lévu, · þat man birilos gi·las  
twe-livi fulle: · þat was tēkan mikil,
- 2870 grôt kraft godes, · hwand þár was gumono gi·tald  
áno wif ęndi kind, · werodes at·samme
- 2872 fif þúsundig. · Þat folk al far·stóð,  
þea man an iro móde, · þat sie þár mahtigna
- 2874 hērron habdun. · Þò sie hevan-kuning,  
þea liudi lovodun, · kwáðun þat gio ni wurði an þit liot kuman
- 2876 wísaro wár-sago, · efþa þat hé gi·wald mid gode  
an þesaru middil-gard · méron habdi,
- 2878 ęn-faldaran hugi. · Alle gi·sprákun,  
þat hé wári wirðig · welono ge·hwi·likes,
- 2880 þat hé erð-ríki · ęgan mósti,  
wíðene wer-old-stól, · „nu hé su·lik ge·wit havad,
- 2882 só grôte kraft mid gode.“ · Þea gumon alle gi·warð,  
þat sie ine gi·hóvin · te hērosten,
- 2884 gi·kurin ine te kuninge: · þat Kriste ni was  
wihtes wirðig, · hwand hé þit wer-old-ríki,
- 2886 erðe ęndi up·himil · þurh is ęnes kraft

selvo gi·warhte · ęndi sīðor gi·held,  
 2888 land ęndi liud·skepi, · —þoh þes ęnigan gi·lōvon ni dedin  
 wrēðe wiðer·sakon— · þat al an is gi·walde stād,  
 2890 kuning·rīkjo kraft · ęndi kēsur·dōmes,  
 megin·pīodo mahal. · Be·þiu ni welde hē þurh þero manno sprāka  
 2892 hębbjan ęnigan hēr·dóm, · hēlag drohtin,  
 wer·old·kuninges namon; · ni hē þō mid wordun strīd  
 2894 ni af·hóf wið þat folk furður, · ak fōr imu þō, þār hē welde,  
 an ęn ge·birgi uppan: · flōh þat barn godes  
 2896 gēlaro gelp·kwidi · ęndi is jungaron hēt  
 ovar ęnne sēo sīðon · ęndi im selvo gi·bōd,  
 2898 hwar sie im eft te·gęgnes · gāngen skoldin.  
 Þō te·lēt þat liud·werod · aftar þemu lande allumu,  
 2900 te·fōr folk mikil, · sīðor iro frāho gi·wēt  
 an þat ge·birgi uppan, · barno rīkjost,  
 2902 waldand an is willjon. · Þō te þes watares staðe  
 samnodun þea ge·sīðos Kristes, · þe hē imu habde selvo gi·korane,  
 2904 sie twelvi þurh iro trewa gōða: · ni was im tweho nigijan,  
 nevu sie an þat godes þionost · gerno weldin  
 2906 ovar þene sēo sīðon. · Þō létun sie swiðjan strōm,  
 hōh hurnid·skip · hluttron ūðjon,  
 2908 skēðan skir water. · Skrēd lioht dages,  
 sunne warð an sedle; · þe sēo·liðandjan  
 2910 naht nevulo bi·warp; · nāðidun erlos  
 forð·wardes an flōd; · warð þiu fīorðe tīd  
 2912 þera nahtes kuman · —nērjendo Krist  
 warode þea wāg·liðand—: · þō warð wind mikil,  
 2914 hōh wede af·haven: · hlamodun ūðjon,  
 strōm an stamne; · strīdjun fēridun  
 2916 þea weros wiðer winde, · was im wrēð hugi,  
 sevo sorgono ful: · selvon ni wāndun  
 2918 lagu·liðandja · an land kumen  
 þurh þes wederes ge·win. · Þō gi·sāhun sie waldand Krist  
 2920 an þemu sēe uppan · selvun gangan,  
 faran an fāðjon: · ni mahte an þene flōd innan,  
 2922 an þene sēo sinkan, · hwand ine is selves kraft  
 hēlag ant·habde. · Hugi warð an forhtun,  
 2924 þero manno mōd·sevo: · and·rēdun þat it im mahtig fiund  
 te gi·droge dādi. · Þō sprak im iro drohtin tō,  
 2926 hēlag hevan·kuning, · ęndi sagde im þat hē iro hērro was  
 mári ęndi mahtig: · „nu gí mōdes skulun  
 2928 fastes fāhen; · ne si iu forht hugi,  
 gi·bárjad gi bald·liko: · ik bium þat barn godes,  
 2930 is selves sunu, · þe iu wið þesumu sēe skal,  
 mundon wið þesan mēri·strōm.“ · Þō sprak imu ęn þero manno  
 an·gęgin  
 2932 ovar bord skipes, · bar·wirðig gumo,

- Petrus þe gódo · —ni welde **píne** þolon,  
 2934 watares witi—: · „ef þú it **waldand** sis“, kwað hé,  
 „hêrro þe gódo, · só mi an mínumu **hugi** þunkit,  
 2936 hêt mí þan þarod **gangan** te þí · ovar þesen **gevenes** strôm,  
**drokno** ovar **diap** water, · ef þú mín **drohtin** sis,  
 2938 **managoro mund-boro**.“ · Þò hét ine **mahtig** Krist  
**gangan** imu te **gegnes**. · hé warð **garu** sáno,  
 2940 **stôp** af þemu **stamne** · **endi** **strídjun** géng  
**forð** te is **frôjan**. · Þiu **flód** ant-habde  
 2942 þene **man** þurh **maht** godes, · an-tat hé imu an is **móde** bi-gan  
 and-ráden **diap** water, · þò hé **dríven** gi-sah  
 2944 þene **wég** mid **wíndu**: · **wundun** ina **üðjon**,  
**hôh** strôm umbi-**hring**. · Reht só hé þò an is **hugi** twehode,  
 2946 só **wêk** imu þat **water** under, · **endi** hé an þene **wág** innan,  
**sank** an þene **sêo**-strôm, · **endi** hé hriop **sán** aftar þiu  
 2948 **gáhon** te þemu **godes** sunje · **endi** **gerno** bad,  
 þat hé ine þò ge-**nêridi**, · þò hé an **nôdjun** was,  
 2950 **þegan** an ge-**þwinge**. · Þíodo **drohtin**  
 ant-**fêng** ine mid is **fæðmun** · **endi** **frágode** sána,  
 2952 te hwi hé þò ge-**twehodi**: · „Hwat þú **mahtes** ge-**trúo**jan wel,  
**witen** þat te **wárun**, · þat þi **watares** kraft  
 2954 an þemu **sêe** innen · þínes **sîðes** ni mahte,  
**lagu**-strôm gi-**lettjen**, · só **lango** só þú habdes ge-**lôvon** te mi  
 2956 an þinumu **hugi** **hardo**. · Nu **willju** ik þi an **helpun** wesen,  
**nêrjen** þi an þesaru **nôdi**“. · Þò **nam** ine alo-mahtig,  
 2958 **hêlag** bi **handun**: · þò warð imu eft **hlutter** water  
**fast** under **fôtn**, · **endi** sie an **fæði** samad  
 2960 **bêðja** géngun, · an-tat sie ovar **bord** skipes  
**stópun** fan þemu **strôme**, · **endi** an þemu **stamne** ge-sat  
 2962 allaro **barno** **bêtst**. · Þò warð **brêd** water,  
**strômos** ge-**stillid**, · **endi** sie te **staðe** kwámun,  
 2964 **lagu**-líðandja · an **land** samen  
 þurh þes **wateres** ge-**win**, · sagdun þo **waldande** þank,  
 2966 **diurden** iro **drohtin** · **dádjun** **endi** wordun,  
**fellun** imu te **fôtn** · **endi** **filu** sprákun  
 2968 **wísaro** **wordo**, · kwáðun þat sie **wissin** garo,  
 þat hé wári **selvo** · **sunu** drohtines  
 2970 **wár** an þesaru **wer**-oldi · **endi** ge-**wald** habdi  
 ovar **middil**-gard, · **endi** þat hé mahti allaro **manno** gi-hwes  
 2972 **feræhe** gi-**formon**, · al só hé im an þemu **flóde** dede  
**wið** þes **watares** ge-**win**. · Þò gi-wêt imu **waldand** Krist  
 2974 **sîðon** fan þemu **sêe**, · **sunu** drohtines,  
**ênag** barn godes. · **Êli**-þioda kwam imu,  
 2976 **gumon** te-**gegnes**: · wárun is **góðun** werk  
**ferran** ge-**frági**, · þat hé só **filu** sagde  
 2978 **wároro** **wordo**: · imu was **willjo** mikil,  
 þat hé su-lik **folk**-skêpi · **frummjen** mósti,

- 2980 þat sie simla gerno · gode þionodin,  
 wárin ge·hōrige · hevan-kuninge  
 2982 man-kunnjes manag. · Þò gi·wēt hé imu over þea marka Judeono,  
 sóhte imu Sidono burg, · habde ge·sīðos mid imu,  
 2984 góde jungaron. · Þar imu te·geġnes kwam  
 ên idis fan āðrom þiodun; · siu was iru āðali-ge-burdjo,  
 2986 kunnjes fan Kananeo lande; · siu bad þene kraftagan drohtin,  
 hēlagna, þat hé iru helpe ge·rédi, · kwað þat iru wári harm gi-standen,  
 2988 sorōga at iru selvaru dohter, · kwað þat siu wári mid suhtjun  
 bi-fangen:  
 „be·drogan habbjad sie dērnja wihti. · Nú is iro dōd at hēndi,  
 2990 þea wrēðon habbjad sie ge·wittju be·numane. · Nu biddju ik þi,  
 waldand frō min,  
 selvo sunu Dawides, · þat sie af su·likum suhtjun a·tómjes,  
 2992 þat þú sie só arma · ê-grōht-fullo  
 wam-skaðon bi·weri.“ · Ni gaf iru þò noh waldand Krist  
 2994 ênig and-wordi; · siu imu aftar géng,  
 folgode fruokno, · an-tat siu te is fōtun kwam,  
 2996 grōtte ina greatandi. · Jungaron Kristes  
 bādun iro hērron, · þat hé an is hugja mildi  
 2998 wurði þemu wíve. · Þò habde eft is word garu  
 sunu drohtines · ċndi te is ge·sīðun sprak:  
 3000 „êrist skal ik Israheles · avoron werðen,  
 folk-skepi te frumu, · þat sie ferhtan hugi  
 3002 hēbbjan te iro hērron: · im is helpono þarf,  
 þea liudi sind far·lorane, · far·lāten habbjad  
 3004 waldandes word, · þat werod is ge·twiflīd,  
 drívad im dērnjan hugi, · ne willjad iro drohtine hōrjen  
 3006 Israhelo erl-skepi, · un-gi-lōviga sind  
 hēliðos iro hērron: · þoh skal þanen helpe kumen  
 3008 allun ċli-þiodun.“ · Agalêto bad  
 þat wif mid iro wordun, · þat iru waldand Krist  
 3010 an is mōd-sevon · mildi wurði,  
 þat siu iro barnes forð · brúkan mósti,  
 3012 hēbbjan sie hēle. · Þò sprak iru hērro an-gegin,  
 mári ċndi mahtig: · „nis þat“, kwað hé, „mannes reht,  
 3014 gumono nig·ênum · gōd te gi-frummjenne  
 þat hé is barnun · brōdes af-tihe,  
 3016 wernje im ovar willjon, · lāte sie wíti þoljan,  
 hungar hēti-grimmen, · ċndi fódje is hundos mid þiu.“  
 3018 „Wár is þat, waldand“, · kwað siu, „þat þú mid þínun wordun sprikis,  
 sōð-líko sagis: · Hwat þoh oft an sēli innen  
 3020 undar iro hērron diske · hwelpos hwervad  
 brosmoно fulle · þero fan þemu biode niðer  
 3022 ant·fallat iro frōjan.“ · Þò gi·hōrde þat friðu-barn godes  
 willjan þes wíves · ċndi sprak iru mid is wordun tó:  
 3024 „wela þat þú wif haves · willjan góden!

- 3026 Mikil is þín gi·lôvo · an þea maht godes,  
 an þene liudjo drohtin. · Al wirðid gi·lêstid só  
 umbi þínes barnes lif, · só þú bádi te mi.“  
 3028 Þò warð siu sán gi·hêlid, · só it þe hêlago ge·sprak  
 wordun wár-fastun: · þat 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·wêrid. · Þò gi·wêt imu waldand forð,  
 3034 barno þat bêtste, · sóhte imu burg ôðre,  
 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  
 3038 weros þurh is wíson spráka: · „alle skal ik iu“, kwað hé, „mid wordun  
 frágon,  
 jungaron míne: · hwat kweðat þese Judeo liudi,  
 3040 mári megin-þioda, · hwat ik manno sí?“  
 Imu and-wordidun frô·líko · is friund an·gegin,  
 3042 jungaron síne: · „nis þit Judeono folk,  
 erlos ên-wordje: · sum sagad þat þú Elias sí,  
 3044 wís wár-sago, · þe hér giu was lango,  
 gód undar þesumu gum-skepje, · sum sagad þat þú Johannes sí,  
 3046 diur-lík drohtines bodo, · þe hér dōpte iu  
 werod an watere; · alle sie mid wordun sprekad,  
 3048 þat þú ên-hwi-lik sí · çðilero manno,  
 þero wár-sagono, · þe hér mid wordun giu  
 3050 lêrdun þese liudi, · çndi þat þú sí eft an þit lioht kumen  
 te wisjanne þesumu werode.“ · Þò sprak eft waldand Krist:  
 3052 „hwe kweðad gi, þat ik sí“, · kwað hé, „jungaron míne,  
 liovon liud-weros?“ · Þò te lat ni warð  
 3054 Símon Petrus: · sprak sán an·gegin  
 êno for im allun · —habde imu çlljen gód,  
 3056 þristja gi·þáhti, · was is þeodone hold—:  
 „þú bist þe wáro · waldandes sunu,  
 3058 libbjendes godes, · þe þit lioht gi·skóp,  
 Krist kuning êwig: · só willjad wí kweðen alle,  
 3060 jungaron þíne, · þat þú sí god selvo,  
 hêljandero bêtst.“ · Þò sprak imu eft is hêrro an·gegin:  
 3062 „sálig bist þú Símon“, kwað hé, „sunu Jonases; · ni mahtes þú þat  
 selvo ge·huggjan,  
 gi·markon an þínun móð-gi·þáhtjun, · ne it ni mahte þi mannes  
 tunge  
 3064 wordun ge·wisjen, · ak dede it þi waldand selvo,  
 fader allaro frihi barno, · þat þú só forð gi·spráki,  
 3066 só diapo bi drohtin þínen. · Diur-líko skalt þú þes lôn ant-fáhen,

hluttro havas þú an þínan hêrron gi·lôvon, · hugi-skêfti sind þíne  
 stêne ge·líka,  
 3068 só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn  
 sankte Pêter: · ovar þemu stêne skal man mínen sêli wirkjan,  
 3070 hêlag hús godes; · þár skal is híwiski tó  
 sálig samnon: · ni mugun wið þem þínun swíðjun krafte  
 3072 an·þebben hêllje portun. · Ik far·givu þi himil·ríkjas slutilas,  
 þat þú móst aftar mi · allun gi·waldan  
 3074 kristinum folke; · kumad alle te þi  
 gumono gêstos; · þú have grôte gi·wald,  
 3076 hwene þú hér an erðu · êldi-barno  
 ge·binden willjes: · þemu is bêðju gi·duan,  
 3078 himil·ríki bi·loken, · êndi hêllje sind imu opana,  
 brinnandi fiur; · só hwene só þú eft ant·binden wili,  
 3080 an·þeftjen is hêndi, · þemu is himil·ríki,  
 ant·loken liohto mêt · êndi líf êwig,  
 3082 gróni godes wang. · Mid su·likaru ik þi gevu willju  
 lónon þínen gi·lôvon. · Ni willju ik, þat gí þesun liudjun noh,  
 3084 márjen þesaru mênigi, · þat ik bium mahtig Krist,  
 godes égan barn. · Mi skulun Judeon noh,  
 3086 un·skuldigna · erlos binden,  
 wêgjan mi te wundrun · —dót mi wítjes filo—  
 3088 innan Jerusalem · gêres ordun,  
 áhtjen mínes aldres · eggjun skarpun,  
 3090 bi·lôsjen mi lívu. · Ik an þesumu liohte skal  
 þurh úses drohtines kraft · fan dóde a·standen  
 3092 an þriddjemu dage“. · Þò warð þegno bêtst  
 swíðo an sorgun, · Símón Petrus,  
 3094 warð imu hugi hriwig, · êndi te is hêrron sprak  
 rink an rúnun: · „ni skal þat ríki god“, kwað hé,  
 3096 „waldand willjen, · þat þú eo su·lik wíti mikil  
 gi·þolos undar þesaru þiod: · nis þes þarf nigijjan,  
 3098 hêlag drohtin.“ · Þò 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 mêniskan sidu: · þú ni wêst þe maht godes,  
 þe ik gi·frummjen skal. · Ik mag þi filu seggian  
 3104 wárun wordun, · þár hér undar þesumu werode standad  
 ge·sīðos míne, · þea ni mótun swelten êr,  
 3106 hwerven an hinen·fard · êr sie himiles liot,  
 godes ríki sehat.“ · Kós imu jungarono þò  
 3108 sán aftar þiu · Símón Petrus,  
 Jakob êndi Johannes, · ea gumon twêne,  
 3110 bêðja þea gi·bróder, · êndi imu þò uppen þene berg gi·wêt  
 sunder mid þem ge·sīðun, · sálig barn godes,  
 3112 mid þem þegnun þrim, · þiodo drohtin,

- 3114 waldand þesaro wer-olde: · welde im þár wundes filu,  
 tēkno tōgjan, · þat sie gi·trúodin þiu bet,  
 þat hé selvo was · sunu drohtines,  
 3116 hēlag hevan-kuning. · Þò sie an hōhan wall  
 stigun stēn ęndi berg, · an-tat sie te þeru stędi kwámun,  
 3118 weros wiðer wolkan, · þár waldand Krist,  
 kuningo kraftigost · gi·koren habde,  
 3120 þat hé is god-kundi · jungarun sínun  
 þurh is énes kraft · ógjan welde,  
 3122 berht-lík biliði. · Þò imu þár te bedu gi·hnēg,  
 þò warð imu þár uppe · óðar-líkora  
 3124 wliiti ęndi gi·wádi: · wurðun imu is wangun liohte,  
 blíkandi só þiu berhte sunne: · só skēn þat barn godes,  
 3126 liuhte is lik-hamo: · liomon stōdun  
 wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít  
 3128 só snēw te sehanne. · Þò warð þár seld-lík þing  
 gi·ógid aftar þiu: · Elias ęndi Moyses  
 3130 kwámun þár te Kriste · wið só kraftagne  
 wordun wehsljan. · Þár warð só wun-sam spráka,  
 3132 só gód word undar gumun, · þár þe godes sunu  
 wið þea mārjan man · mahljen welde,  
 3134 só blíði warð uppan þemu berge: · skēn þat berhte lioht,  
 was þár gard gód-lík · ęndi gróni wang,  
 3136 Paradise ge-lík. · Petrus þò gi·mahalde,  
 hęlið hard-módig · ęndi te is hērron sprak,  
 3138 grótte þene godes sunu: · „gód is it hér te wesanne,  
 ef þú it gi·kiosan wili, · Krist alo-waldo,  
 3140 þat man þi hér an þesaru hōhe · ęn hús ge·wirkja,  
 mār-líko ge·mako · ęndi Moyses ődęr  
 3142 ęndi Eliase þriddja: · þit is ódas hēm,  
 welono wun-samost.“ · Reht só hé þò þat word ge·sprak,  
 3144 só ti·lēt þiu luft an twē: · lioht wolkan skēn,  
 glitandi glímo, · ęndi þea góðun man  
 3146 wliiti-skōni be·warp. · Þò fan þemu wolkne kwam  
 hēlag stemne godes, · ęndi þem hęliðun þár  
 3148 selvo sagde, · þat þat is sunu wári,  
 libbjendero liovost: · „an þemu mí líkod wel  
 3150 an mínun hugi-skeftjun. · Þemu gí hōrjen skulun,  
 ful·gangad imu gerno.“ · Þò ni mahtun þea jungaron Kristes  
 3152 þes wolknes wliiti · ęndi word godes,  
 þea is mikilon maht · þea man ant·standen,  
 3154 ak sie bi·fellun þò forð-wardes: · ferhes ni wáðun,  
 lęngiron líves. · Þò géng im tó þe landes ward,  
 3156 be·hrēn sie mid is handun · hęljandero bętst,  
 hér þat sie im ni an·drédin: · „ni skal iu hér derjen eo·wiht,  
 3158 þes gí hér seld-líkes · gi·sehen habbjad,  
 męrjaro þingo.“ · Þò eft þem mannun warð



3160 hugi at iro herton ·  ndi gi·h lid m d,  
 gi·bade an iro breostun: · gi·s hun  at barn godes  
 3162  nna standen, · was  at    er   ,  
 be·hliden himiles lioht. ·    gi·w t imu  e h lago Krist  
 3164 fan  emu berge ni er; · gi·b d afta   iu  
 jungarun s nun, ·  at sie ova  Judeono folk  
 3166 ni sagdin  ea gi·sioni: · „er  an ik selvo h r  
 sw do diur·liko · fan d   e a·stande,  
 3168 a·rise fan  eru restu: · si or mugun gi it r kkjen for ,  
 m rjen ova  middil·gard · managun  iodun  
 3170 wido afta   esaru wer·oldi.“ ·    gi·w t imu waldand Krist  
 eft an Galileo land, · s hte is gadulingos,  
 3172 mahtig is m go h m, · sagde   r manages hwa t  
 berhtero bili jo, ·  ndi  at barn godes  
 3174  em is s ligun ge·si  un · sorg·spell ni for·hal,  
 ak h  im open·liko · allun sagde,  
 3176  em is g dun jungarun, · hw  ine skolde  at Judeono folk  
 w gjan te wundrun. ·  es wur  un   r w se man  
 3178 sw do an sorgun, · war  im s r hugi,  
 hriwig umbi iro herte: · gi·h rdun iro h rron   ,  
 3180 waldandes sunu · wordun t lljen,  
 hwa t h  unda   eru  iodu ·  olojan skolde,  
 3182 willjendi unda   emu werode. ·    gi·w t imu waldand Krist,  
 gumo fan Galilea, · s hte imu Judeono burg,  
 3184 kw mun im te Kafarnaum. ·   r fundun sie  nan kuninges  egan  
 wlankan unda   emu werode: · kwa   at h  w ri gi·w ldig bodo  
 3186 a al·k sures; · h  gr tte afta   iu  
 S mon Petrusen, · kwa   at h  w ri gi·s ndid  arod,  
 3188  at h    r gi·manodi · manno ge·hwi·liken  
  ero h vid·skatto, ·  e sie te  emu hove skoldin  
 3190 tinsi gelden: · „nis  es tweho   nig  
 gumono ni·gj· numu, · ne sie ina far·gelden s n  
 3192 m  mo kustjon, · bi· ten iuwe m  ter   no  
 havad it far·l ten. · Ni skal  at likon wel  
 3194 m numu h rron, · s  man it imu at is hove k  id,  
 a al·k sure.“ ·    g ng afta   iu  
 3196 S mon Petrus, · welde it s ggjan     
 h rron s numu: · h  was is an is hugi iu  an,  
 3198 gi·waro waldand Krist: · —imu ni mahte word   nig  
 bi·holen wer  en, · h  wisse hugi·sk fti  
 3200 manno ge·hwi·likes—: · h t     ene is m rjan  egan,  
 S mon Petrus · an  ene s  o innen  
 3202 angul werpen: · „su·liken s       r  rist mugis  
 fisk gi·f hen“, · kwa  h , „s  teoh     ene fan  emu fl de te  i,  
 3204 ant·kl mmi imu  ea kinni: ·   r maht    unda   em ka lon nimen  
 guldine skattos, ·  at    far·gelden maht  
 3206  emu manne te gi·m dja · m nen  ndi  inen

- tinsjo só hwi-likan, · só hé ùs **tó** sókid.“  
 3208 Hé ni þorfte imu þò **af**tar þiu · **öð**aru wordu  
 3210 **furð**ur gi·bioden: · géng **fisk**ari gód,  
 3212 **Sí**mon Petrus, · warp an þene **sê**o innen  
 angul an **üð**jon · **en**di **up** gi·tôh  
 3212 **fisk** an **fló**de · mid is **fol**mun twêrn,  
 te·klóf imu þea **kin**ni · **en**di undar þem **ka**flun nam  
 3214 **guld**ine skattos: · dede al, só imu þe **godes** sunu  
 wordun ge·**wis**de. · Þar was þò **wald**andes  
 3216 **mę**gin·kraft gi·**má**rid, · hwó skal allaro **man**no ge·hwi·lik  
 swiðo **will**jendi · is **wer**-old-hêrron  
 3218 **skul**di **en**di **skatt**os, · þea imu gi·**skę**ride sind,  
 gerno **g**elden: · ni skal ine far·**gú**mon eo·wiht,  
 3220 ni far·**muni** ine an is **mó**de, · ak wese imu **mild**i an is hugi,  
 þiono imu þio·**lí**ko: · an þiu mag hé þiod·**godes**  
 3222 **will**jan ge·**wirk**jan · **en**di ôk is **wer**-old-hêrron  
 huldi **hab**ben. · Só lérde þe **hê**lago Krist  
 3224 þea is **gó**don jungaron: · „ef ênig **g**umono wið iu“, kwað hé,  
 „**sund**ja ge·**wirk**ja, · þan nim þú ina **sund**ar te þi,  
 3226 þene **rink** an **rú**na · **en**di imu is **rád** saga,  
**wí**si imu mid wordun. · Ef imu þan þes **werð** ne sí,  
 3228 þat hé þi gi·**hór**je, · **hala** þi þár **öð**ara **tó**  
**gó**daro **g**umono, · **en**di lah imu is **grim**mun werk,  
 3230 **sak** ina **sóð**-wordun. · Ef imu þan is **sund**ja **af**tar þiu,  
**lôs**-werk ni **lêð**on, · gi·duo it **óð**run **liud**jun **küð**,  
 3232 **mári** it þan for **mę**negi · **en**di lát **man**no filu  
**witen** is far·**wurht**i: · **óð**o be·ginnad imu þan is **werk** tregan,  
 3234 an is **hugi** **h**rewen, · þan hé it gi·**hór**id **hę**liðo filu,  
**ahton** **ę**ldi·barn · **en**di imu is **u**vilon **dád**  
 3236 **wę**rjad mid wordun. · Ef hé þan ôk **wę**ndjen ne wili,  
 ak far·**mó**dat su·lika **mę**negi, · þan lát þú þene **man** faren,  
 3238 **hava** ina þan far **hêð**inen · **en**di lát ina þi an þinum **hugi** **lêð**en,  
**míð** is an þinum **mó**de, · ne sí þat imu eft **mild**i god,  
 3240 **hêr** **hevan**-kuning · **helpe** far·líhe,  
**fader** allaro **firi**ho barno.“ · Þò **frá**gode Petrus,  
 3242 allaro þegno þęst · þeodan sínan:  
 „hwó oft skal ik þem **mann**un, · þe wið **mí** **hab**bjad  
 3244 **lêð**-werk gi·duan, · **leovo** drohtin,  
 skal ik im **sivun** **sīð**un · iro **sund**ja a·látan,  
 3246 **wrêð**aro **wer**ko, · êr þan ik is êniga **wrê**ka frummje,  
**lêð**es te **lône**?“ · Þò sprak eft þe **landes** ward,  
 3248 an·gęgin þe **godes** sunu · **gó**dumu þegne:  
 „ni **sęggju** ik þi fan **sivun**jun, · só þú **selvo** sprikis,  
 3250 **mahlis** mid þínu **müð**u, · ik duom þi **mêra** þár **tó**:  
**sivun** **sīð**un **sivun**-tig · só skalt þú **sund**ja ge·hwemu,  
 3252 **lêð**es a·látan: · só willju ik þi te **lê**run geven  
**wordun** **wár**-fastun. · Nu ik þi su·lika gi·**wald** far·gaf,

3254 þat þú mines h́wiskes · h́erost ẃaris,  
 manages mann-kunnjes, · nu skalt þú im mildi wesen,  
 3256 liudjun líði.“ · Þò þár te þemu lérjande kwam  
 ên jung man an·gëgin · êndi frágode Jesu Krist:  
 3258 „mêster þe gódo“, · kwað hé, „hwat skal ik manages duan,  
 an þiu þe ik hevan-ríki · ge·halan móti?“  
 3260 Habde imu ôd-welon · allen ge·wunnen,  
 mēðom-hord manag, · þoh hé mildjan hugi  
 3262 bári an is breostun. · Þò sprak imu þat barn godes:  
 „hwat kwiðis þú umbi gódon? · nis þat gumono ênig  
 3264 bi·útan þe êno, · þe þár al ge·skóp,  
 wer-old êndi 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·biudid,  
 þat þú man ni slah, · ni þú mēnes ni sweri,  
 3270 far·legar-nessi far·lát · êndi luggi ge·wit·skëpi,  
 stríd êndi stulina; · ne wis þú te stark an hugi,  
 3272 ne níðin ne hatul, · ni nôd-róf ni frëmi;  
 av-unst alla far·lát; · wis þínun êldirun gód,  
 3274 fader êndi móder, · êndi þínun friundun hold,  
 þem náhistun gi·náðig. · Ðan þú þi gi·niodon móst  
 3276 himilo ríkjas, · ef þú it bi·halden wili,  
 ful·gangan godes lérun.“ · Þò sprak eft þe jungo man  
 3278 „al hëbbju ik só gi·lêstid“, · kwað hé, „só þú mi lêris nu,  
 wordun wísis, · só ik is eo wiht ni far·lét  
 3280 fan mínero kindiski.“ · Þò bi·gan ina Krist sehan  
 an mid is ôgun: · „ên is þár noh nu“, kwað hé,  
 3282 „wan þero werko: · ef þú is willjon havas,  
 þat þú þurh-frëmid · þionon mótis  
 3284 hêrron þínumu, · þan skalt þú þat þín hord nimen,  
 skalt þinan ôd-welon · allan far·kôpjen,  
 3286 diurje mēðmos, · êndi dêljjen hét  
 armun mannun: · þan havas þú aftar þiu  
 3288 hord an himile; · kum þi þan gi·halden te mi,  
 folgo þi mínaro fërdi: · þan havas þú friðu siður.“  
 3290 Þò wurðun Kristes word · kind-jungumu manne  
 swíðo an sorgun, · was imu sêr hugi,  
 3292 mód umbi herte: · habde mēðmo filu,  
 welono ge·wunnen; · wënde imu eft þanen,  
 3294 was imu un-ôðo · innan breostun,  
 an is sevon swáro. · Sah imu aftar þò  
 3296 Krist alo-waldo, · kwað it þò, þár hé welde,  
 te þem is jungarun gëgin-wardun, · þat wári an godes ríki  
 3298 un-ôði ôdagumu manne · up te kumanne:  
 „ôður mag man olvundjon, · þoh hé sí un-met grôt,  
 3300 þurh náðlan gat, · þoh it sí naru swíðo,

- 3302 sáftur þurh-slóþjen, · þan mugi kuman þiu siole te himile  
 þes ôðagan mannes, · þe hér al havad  
 gi-wëndid an þene wer-old-skat · willjon sinen,  
 3304 mód-gi-þáhti, · çndi ni hugid umbi þie maht godes.“  
 Imu and-wordjade · êr-þungan gumo,  
 3306 Símon Petrus, · çndi seggjan bad  
 leovan hêrron: · „Hwat skulun wí þes te lône nimen“, kwað hé,  
 3308 „gódes te gelde, · þes wí þurh þín jungar-dóm  
 êgan çndi çrvi · al far-létun  
 3310 hoves çndi híwiski · çndi þi te hêrron gi-kurun,  
 folgodun þínaru ferdi: · hwat skal ús þes te frumu werðen,  
 3312 langes te lône?“ · Liudjo drohtin  
 sagde im þò selvo: · „Þan ik sittjen kumu“, kwað hé,  
 3314 „an þie mikilan maht · an þemu márjan dage,  
 þár ik allun skal · irmin-þiodun  
 3316 dómos a-dêljen, · þan mótun gi mid iuwomu drohtine þár  
 selvon sittjen · çndi mótun þera saka waldan:  
 3318 mótun gí Israhelo · çðili-folkun  
 a-dêljen aftar iro dádjun: · só mótun gi þár gi-diuride wesen.  
 3320 Þan seggju ik iu te wáran: · só hwe só þat an þesaru wer-oldi gi-duot,  
 þat hé þurh mína minnja · mágo ge-sidli  
 3322 liof fâr-létid, · þes skal hi hér lôn niman  
 tehan siðun tehin-fald, · ef hé it mid trewon duot,  
 3324 mid hluttru hugi. · Ovar þat havad hé ôk himiles liot,  
 open êwig lif.“ · Bi-gan imu þò aftar þiu  
 3326 allaro barno bêtst · ên biliði seggjan,  
 kwað þat þár ên ôdag man · an êr-dagun  
 3328 wári undar þemu werode: · þe habde welono ge-nóg,  
 sinkas gi-samnod · çndi imu simlun was  
 3330 garu mid goldu · çndi mid godo-wêbbju,  
 faðarun fratahun · çndi imu so filu habde  
 3332 gódes an is gardun · çndi imu at gômun sat  
 allaro dago ge-hwi-likes: · habde imu diur-lík lif,  
 3334 blíðsja an is bēnkjun. · Þan was þár eft ên biddjendi man,  
 gi-lévod an is lík-hamon, · Lazarus was hé hêten,  
 3336 lag imu dago ge-hwi-likes · at þem durun foren,  
 þár hé þene ôðagan man · inne wisse  
 3338 an is gešt-seli · gôme þiggjan,  
 sittjen at sumble, · çndi 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 fôti: · ni mahte imu þár ênig fruma werðen  
 3344 fan þemu hêroston, þe þes húses gi-weld, · bi-útan þat þár géngun is  
 hundos tó,  
 líkkodun is lík-wundon, · þár hé liggjandi  
 3346 hungar þolode; · ni kwam imu þár te helpu wiht

fan þemu ríkjon manne. · Þò gi·fragn ik þat ina is regano-gi·skapu,  
 3348 þene armon man · is ên-dago  
 gi·manoda mahtjun swið, · þat hé manno drôm  
 3350 a·geven skolde. · Godes engilos  
 ant·fêngun is ferh · çndi lêddun ine forð þanen,  
 3352 þat sie an Abrahames barm · þes armon mannes  
 siole gi·settun: · þár môste hé simlun forð  
 3354 wesen an wunnjun. · Þò kwámun ôk wurde-gi·skapu,  
 þemu ôdagan man · or-lag-hwile,  
 3356 þat hé þit lioht far·lét: · lêða wihti  
 be·sinkodun is siole · an þene swarton hël,  
 3358 an þat fern innen · fiundun te willjan,  
 be·gróvun ine an gramono hêm. · Þanen mahte hé þene góðan  
 skawon,  
 3360 Abraham ge·sehen, · þár hé uppe was  
 líves an lustun, · çndi Lazarus sat  
 3362 bliði an is barme, · berht lôn ant·fêng  
 allaro is arm-ôdjo, · çndi lag þe ôdago man  
 3364 hêto an þeru hëllju, · hriop up þanen:  
 „fader Abraham“, · kwað hé, „mí is firinun þarf,  
 3366 þat þú mí an þínumu mód-sevon · mildi werðes,  
 líði an þesaru lognu: · sçndi mi Lazarus herod,  
 3368 þat hé mí ge·fôrja · an þit fern innan  
 kaldes wateres. · Ik hér kwik brinnu  
 3370 hêto an þesaru hëllju: · nu is mí þínaro helpoþo þarf,  
 þat hé mí a·lęskje · mid is luttikon fingru  
 3372 tungon míne, · nu siu tēkan havad,  
 uvil arvedi. · Inwid-rádo,  
 3374 lêðaro spráka, · alles is mí nu þes lôn kumen.“  
 Imu and-wordjade þò Abraham · —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. · Witi þolode  
 3380 Lazarus an þemu liohte, · habde þár lêðes filu,  
 witjas an wer-oldi. · Be·þiu skal hé nu welon égan,  
 3382 libbjen an lustun: · þú skalt þea logna þolan,  
 brinnendi fiur: · ni mag is þi ênig bóte kumen  
 3384 hinana te hëllju: · it havad þe hêlago god  
 só gi·fastnod mid is faðmun: · ni mag þár faren ênig  
 3386 þegno þurh þat þiustri: · it is hér só þikki undar ús.“  
 Þò sprak eft Abrahame · þe erl te·gegnes  
 3388 fan þeru hêtan hëll · çndi helpoþo bad,  
 þat hé Lazarus · an liudjo drôm  
 3390 selvon sandi: · „þat hé ge·sęggja þár  
 bróðarun mínun, · hwó ik hér brinnendi  
 3392 þrá-werk þolon; · si þár undar þeru þiodu sind,

- si fívi undar þemu folke: · ik an forhtun bium,  
 3394 þat sie im þár far-wirkjen, · þat sie skulin òk an þit wíti te mi,  
 an só grádag fiur.“ · Þò imu eft te-gēgnes sprak  
 3396 Abraham ald-fader, · kwað þat sie þár êo godes  
 an þemu land-skēpi, · liudi habdin,  
 3398 Moyseses gi-bôd · ĕndi þár managaro tó  
 wár-saguno word: · „ef sie is willige sind,  
 3400 þat sie þat bi-halden, · þan ni þurvun sie an þea hēll innen,  
 an þat fern faren, · ef sie ge-frummjad só,  
 3402 só þea ge-biodad, · þe þea bók lesat  
 þem liudjun te lērun. · Ef sie þes þan ni willjad lēstjen wiht,  
 3404 þanne ni hōrjad sie òk · þemu þe hinan a-stád,  
 man fan dôðe. · Láte man sie an iro mód-sevon  
 3406 selvon keosen, · hweðer im swôtjera þunkje  
 te gi-winnanne, · só lango só sie an þesaru wer-oldi sind,  
 3408 þat sie eft uvil eþpa gód · aftar habbjēn.“  
 Só lérde hé þó þea liudi · lihton wordon,  
 3410 allaro barno bēst, · ĕndi biliðī sagde  
 manag man-kunne · mahtig drohtin,  
 3412 kwað þat imu ĕn sálig gumo · samnon bi-gunni  
 man an morgen, · „ĕndi im méda gi-hét,  
 3414 þe hērosto þes hīwiskjas, · swiðo \*hold-lík lôn“,  
 kwað þat hie iro allaro gi-hwem · ĕnna gávi  
 3416 silovrinna skat. · „Þuo samnodun managa  
 weros an is wín-gardon, · —ĕndi hie im werk bi-falaþ—  
 3418 ádro an úhtan. · Sum kwam þár òk an undorn tuo,  
 sum kwam þár an middjan dag, · man te þem werke,  
 3420 sum kwam þár te nónu, · þuo was þiu niguða tíð  
 sumar-langes dages; · sum þár òk siðor kwam  
 3422 an þia ĕllyftun tíð. · 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 ĕrist gevan.  
 þia þár at lētst wárun, · liudi kumana,  
 3428 weros te þem werke, · ĕndi mid is wordon gi-bôd,  
 þat man þem mannon iro · mieda for-guldi  
 3430 alles at aftan, · þem þár kwámun at ĕrist tuo  
 willendi te þem werke. · Wándun sia swiðo,  
 3432 þat man im mēra lôn · gi-makod habdi  
 wið iro aravedje: · þan man im allon gaf,  
 3434 þem liudjon gi-líko. · Lēð was þat swiðo,  
 allon þem ando, · þem þár kwámun at ĕrist tuo:  
 3436 „wí kwámun hier an morāgan“, · kwáðun sia, „ĕndi þolodun hier  
 manag te dage  
 3438 aravid-werko, · hwílon un-met hét,  
 skínandja sunna: · nu ni givis þú ús skattes þan mēr,

3440 þie þú þem öðron duos, · þia hier éna hwila  
 wáron an þinon werke.“ · Þuo habda eft is word garo  
 3442 þie hērosto þes híwiskes, · kwað þat hie im ni habdi gi·hētan þan mēr  
 werðes wið iro werke: · „Hwat ik gi·wald hebbju“, kwaþ-hie,  
 3444 „þat ik iu allon gi·liko · muot lôn for-geldan,  
 iuwes werkes werð.“ · Þan waldandi Krist  
 3446 mēnda im þoh mēra þing, · þoh hie ovar þat manno folk  
 fan þem win-gardon só · wordon spráki,  
 3448 hwó þár un-efno · erlos kwámun,  
 weros te þem werke. · Só skulun fan þero wer-oldi duon  
 3450 mann-kunnjes barn · an þat mārjo lioht,  
 gumon an godes wang: · sum bi·ginnit ina giriwan sán  
 3452 an is kindiski, · havit im gi·koranan muod,  
 willjon guodan, · wer-old-saka miðit,  
 3454 far·látit is lusta; · ni mag ina is lik-hamo  
 an un·spuod for·spanan: · spáhiða línót,  
 3456 godes êw, · gramono for·látit,  
 wrēðaro willjon, · duot im só te is wer-oldi forð,  
 3458 lēstit só an þeson liohte, · ant-þat im is lives kumit,  
 aldres ávand; · gi·wítit im þan up-wegos:  
 3460 þár wirðit im is aravedi · all gi·lónot,  
 far-goldan mid guodu · an godes ríkje.  
 Þat mēndun þia wuruhtjon, · þia an þem wín-gardon  
 3462 ádro an úhta · arvid-liko  
 werk bi·gunnun · endi þuru-wonodun forð,  
 3464 erlos unt ávand. · Sum þár ok an undern kwam,  
 habda þuo far·mērrid, · þia morāgan-stunda  
 3466 þes dag-werkes for·duolon; · só duot doloro filo,  
 gi·mēdaro manno: · drivit im mis-lik þing  
 3468 gerno an is juguði, · —havit im gelp-kwidi  
 lēða gi·línót · endi lōs-word manag—,  
 3470 ant-þat is kindiski · far·kuman wirðit,  
 þat ina after is juguði · godes anst manot  
 3472 bliði an is brioston; · fáhit im te bēteron þan  
 wordon endi werkon, · lēdit im is wer-old mid þiu,  
 3474 is aldar ant þena çndi: · kumit im alles lôn  
 an godes ríkje, · góðaro werko.  
 3476 Sum mann þan mid-firi · mēn far·látid,  
 swára sundjun, · fáhit im an sálig þing,  
 3478 bi·ginnit im þuru godes kraft · guodaro werko,  
 buotit balo-spráka, · látit im is bittrun dád  
 3480 an is hugje hrewan; · kumit im þiu helpa fon gode,  
 þat im gi·lēstid þie gi·lôvo, · só lango só im is lif warod;  
 3482 farit im forð mid þiu, · ant·fáhit is mieda,  
 guod lôn at gode; · ni sindun êniga geva bēteran.  
 3484 Sum bi·ginnit þan ok furðor, · þan hie ist fruodot mēr,  
 is aldares af·hēldit, · —þan bi·ginnat im is uvilon werk

- 3486 lēðon an þeson liohte, · þan ina lēra godes  
 gi·manod an is muode: · wirðit im mildera hugi,  
 3488 þuru·gęngit im mid guodu · ęndi geld nimit,  
 hōh himil-ríki, · þan hie hinan węndit,  
 3490 wirðit im is mieda só sama, · só þem man \*nun warð,  
 þea þár te nónu dages, · an þea nigunda tíð,  
 3492 an þene wín-gardon · wirkjan kwámun.  
 Sum wirðid þan só swiðo ge·fródot, · só hé ni wili is sundja bótjen,  
 3494 ak hé ôkid sie mid uvilu ge·hwi-liku, · an-tat imu is ávand náhid,  
 is wer-old ęndi is wunnja far·slítid; · þan be·ginnid hé imu witi  
 and-réden,  
 3496 is sundjon werðad imu sorga an móde: · ge·hugid hwat hé selvo  
 ge·frumide  
 grimmes þan lango, þe hé móste is juguðjo neoten; · ni mag þan mid  
 ôðru góðu gi·bótjen  
 3498 þea dádi, þea hé só dęrvja ge·frumide, · ak hé slęhit allaro dago  
 ge·hwi-likes  
 an is breost mid bēðjun handun · ęndi wópit sie mid bitrun trahnnun,  
 3500 hlúdo hé sie mid hofnu kúmid, · bidid þene hēlagon drohtin  
 mahtigne, þat hé imu mildi werðe: · ni látid imu siðor is móð  
 gi·twiſſjen;  
 3502 só ê·gróht-ful is, þe þár alles ge·wældid: · hé ni wili ênigumu  
 irmin-manne  
 far·węrnjen willjan sines; · far·givid imu waldand selvo  
 3504 hēlag himil-ríki: · þan is imu gi·holpen siður.  
 Alle skulun sie þár êra ant·fáhen, · þoh sie þarod te ênaru tídi  
 3506 ni kumen, þat kunni manno, · þoh wili imu þe kraftigo drohtin,  
 gi·lônnon allaro liudjo só hwi-likumu, · só hér is gi·lôvon ant·fáhit:  
 3508 ên himil-ríki · givid hé allun þeodun,  
 mannun te médu. · Þat mēnde mahtig Krist,  
 3510 barno þat bętste, · þo hé þat biliði sprak,  
 hwó þár te þem wín-gardun · wurhtjon kwámin,  
 3512 man mis-liko: · þoh nam is méde ge·hwe  
 fulle te is frôjan. · Só skulun firiho barn  
 3514 at gode selvumu · geld ant·fáhen,  
 swiðo leov-lik lôn, · þoh sie sume só late werðan.  
 3516 Hét imu þo þea is góðan · jungaron náhor  
 twe-livi gangan · —þea wárun imu triuwiston  
 3518 man ovar erðu—, · sagde im mahtig selvo  
 ôðer-siðu, · hwi-lik imu þár arvedi  
 3520 tó-ward wárun: · „þes ni mag ênig tweho werðen“, kwað hé;  
 kwað þat sie þo te Jerusalem · an þat Judeono folk  
 3522 líðan skoldin: · „þár wirðid all gi·lêstid só,  
 ge·frumid undar þemu folke, · só it an furn-dagun  
 3524 wíse man be mí · wordun ge·sprákun.  
 Þár skulun mi far·kôpon · undar þea kraftigon þiod,  
 3526 hęliðos te þeru hêri; · þár werðat mína hęndi ge·bundana,



3528 faðmos werðad mi þar ge·fastnod; · filu skal ik þar gi·þolojan,  
 hoskes gi·hōrjen · ɛndi harm-kwidi,  
 3530 bismēr-sprāka · ɛndi bi·hêt-word manag;  
 sie wêgjat mi te wundron · wāpnes eggjun,  
 bi·lōsjad mi livu: · ik te þesumu liohte skal  
 3532 þurh drohtines kraft · fan dōðe a·standen  
 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod  
 3534 te þiu, þat mīn ɛldi-barn · arved habdin,  
 þat mi þionodi þius þiod: · ni willju ik is sie þiggjen nu,  
 3536 fergon þit folk-skēpi, · ak ik skal imu te frumu werðen,  
 þeonon imu þeo-liko · ɛndi for alla þesa þeoda geven  
 3538 seole mīne. · Ik willju sie selvo nu  
 lōsjen mid mīnu līvu, · þea hēr lango bidun,  
 3540 man-kunnjes manag, · mīnara helpa.“  
 Fōr imu þō forð-wardes · —habde imu fasten hugi,  
 3542 bliðjan an is breostun · barn drohtines—  
 welda im te Jerusalem · Judeo folkes  
 3544 willjon wīsan: · hē konste þes werodes só garo  
 hēti-grimmen hugi · ɛndi hardan strīd,  
 3546 wrēðan willjon. · Werod siðode  
 furi Jerikho-burg; · was þe godes sunu,  
 3548 mahtig undar þero mēnigi. · Þār sātun twēnje man bi wege,  
 blinde wārun sie bēðje: · was im bótono þarf,  
 3550 þat sie ge·hēldi · hevanes waldand,  
 hwand sie só lango · liohtes þolodun,  
 3552 managa hwīla. · Sie gi·hōrdun þō þat mēgin faren  
 ɛndi frágodun sán · firi-wit-liko  
 3554 rēgini-blindun, · hwi-lik þār rīki man  
 undar þemu folk-skēpi · furista wāri,  
 3556 hērost an hōvid. · Þō sprak im ēn hēlið an·gegin,  
 kwað þat þār Jesu Krist · fan Galilea-lande,  
 3558 hēljandero bēstst · hērost wāri,  
 fōri mid is folku. · Þō warð frāh-mód hugi  
 3560 bēðjun þem blindun mannun, · þō sie þat barn godes  
 wissun under þemu werode: · hreopun im þō mid iro wordun tó,  
 3562 hlúdo te þemu hēlagon Kriste, · bādun þat hē im helpe ge·rēdi:  
 „drohtin Dawides sunu: · wis ūs mid þīnun dādjun mildi,  
 3564 nēri ūs af þesaru nōdi, · só þū gi·nóge dōs  
 manno kunnjes: · þū bist managun gód,  
 3566 hilpis ɛndi hēlis.“ · Þo bi·gan im þat hēliðo folk  
 wērjen mid wordun, · þat sie an waldand Krist  
 3568 só hlúdo ni hriopin. · Si ni weldun im hōrjen te þiu,  
 ak sie simla mēr ɛndi mēr · ovar þat manno folk  
 3570 hlúdo hreopun. · Hēljand ge·stód,  
 allaro barno bēstst, · hét sie þō brengjen te imu,  
 3572 lēdjen þurh þea liudi, · sprak im listjun tó  
 mild-liko for þeru mēnigi: · „hwat willjad git mīnaro hēr“, kwað hē,

- 3574 „helpono habben?“ · Sie bádun ina hêlagna,  
 þat hé im ira ôgon · opana gi·dádi,  
 3576 far·liwi þeser liohtes, · þat sie liudjo drôm,  
 swigle sunnun skín · gi·sehen môstin,  
 3578 wliiti-skônje wer-old. · Wãldand frumide,  
 hrên sie þó mid is handun, · dede is helpe þár tó,  
 3580 þat þem blindun þó · bêðjum wurðun  
 ôgon gi·oponod, · þat sie erðe êndi himil  
 3582 þurh kraft godes · ant·kiennjen mahtun,  
 lioht êndi liudi. · Þó sagdun sie lof gode,  
 3584 diurdun úsan drohtin, · þes sie dages liohtes  
 brúkan móstun: · ge·witun im bêðje mid imu,  
 3586 folgodun is fêrði: · was im þiu fruma giviðig,  
 êndi ôk wãldandes werk · wido ge·kùðid,  
 3588 managun gi·márid. · Þár was só mahtig·lik  
 biliði gi·bôknid, · þár þe blindon man  
 3590 bi þemu wege sátun, · witi þolodun,  
 liohtes lôse: · þat mênid þoh liudjo barn,  
 3592 al man·kunni, · hwó sie mahtig god  
 an þemu ana·ginne · þurh is ênes kraft  
 3594 sin·hiun twê · selvo gi·warhte,  
 Ádam êndi Êwan: · far·gaf im up·wegos,  
 3596 himilo ríki; · ak þó warð im þe hatola te náh,  
 fiund mid fêknu · êndi mid firin·werkun,  
 3598 bi·swêk sie mid sundjun, · þat sie sin·skóni,  
 lioht far·létun: · wurðun an lêðaron stêði,  
 3600 an þeser middil·gard · man far·worpen,  
 þolodun hér an þiustrju · þiod·arvedi,  
 3602 wunnun wrak·siðos, · welon þarvodun:  
 far·gátun godes ríkjes, · gramon þeonodun,  
 3604 fiundo barnun; · sie guldun is im mid fiuru lôn  
 an þeru hêton hêllju. · Be·þiu wárun siu an iro hugi blinda  
 3606 an þesaru middil·gard, · mênnskono barn,  
 hwand siu ine ni ant·kiendun, · kraftagne god,  
 3608 himiliskén hêrron, · þene þe sie mid is handun gi·skóp,  
 gi·warhte an is willjon. · Þius wer-old was þó só far·hwervid,  
 3610 bi·þwungen an þiustrje, · an þiod·arvidi,  
 an dôðes dalu: · sátun im þó bi þeru drohtines strátun  
 3612 jámar·móde, · godes helpe bidun:  
 siu ni mahte im þó êr werðen, · êr þan wãldand god  
 3614 an þesan middil·gard, · mahtig drohtin,  
 is selves sunu · sêndjen weldi  
 3616 þat hé lioht ant·luki · liudjo barnun,  
 oponodi im êwig lif, · þat sie þene alo·waldon  
 3618 mahtin ant·kennjen wel, · kraftagna god.  
 Ôk mag ik giu gi·têlljen, · of gí þár tó willjad  
 3620 huggjen êndi hôrjen, · þat gí þes hêljandes 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 mēnde, · ia be·hwiu þiu mārje burg  
 Jerikho hētid, · þiu þár an Judeon stád  
 3626 gi·makod mid mûrun: · þiu is aftar þemu mánen gi·nemnid,  
 aftar þemu torhten tungle: · hé ni mag is tīdi be·miðen,  
 3628 ak hé dago ge·hwi·likes · duod öðer·hweðer,  
 wanod ohþo wahsid. · Só dód an þesaro wer·oldi hér,  
 3630 an þesaru middil-gard · mēnniskono barn:  
 farad ęndi folgod, · fróde stervad,  
 3632 werðad eft junga · aftar kumane,  
 weros a·wahsane, · unt-tat sie eft wurd far·nimid.  
 3634 Þat mēnde þat barn godes, · þò hé fon þeru burgi fôr,  
 þe gódo fan Jerikho, · þat ni mahte ەر werðen gumono barnun  
 3636 þiu blindja gi·bótíd, · þat sie þat berhte lioht,  
 gi·sáhin sin-skôni, · ەر þan hé selvo hér  
 3638 an þesaru middil-gard · mēnniski ant·fēng,  
 flēsk ęndi lík-hamon. · Þò wurðun þes firiho barn  
 3640 gi·war an þesaru wer·oldi, · þe hér an wítje ەر,  
 sátun an sundjun · gi·siunjēs lōse,  
 3642 þolodun an þiustrje, · —sie af·sówun þat was þesaru þiod kuman  
 hēljand te helpu · fan hevan·ríkje,  
 3644 Krist allaro kuningo bēst; · sie mahtun is ant·kennjen sán,  
 gi·fóljen is fardjo. · Þò sie só filu hriopun,  
 3646 þe man te þemu mahtigon gode, · þat im mildi aftar þiu  
 waldand wurði. · Þan wēridun im swiðo  
 3648 þia swárun sundjon, · þe sie im ەر selvon gi·dádun,  
 lettun sie þes gi·lōbon. · Sie ni mahtun þem liudjun þoh  
 3650 bi·wēren iro willjon, · ak sie an waldand god  
 hlúdo hriopun, · an-tat hé im iro hēli far·gaf,  
 3652 þat sie sin·líf · gi·sehen móstin,  
 open ęwig lioht · ęndi an faren  
 3654 an þiu berhtun bú. · Þat mēndun þea blindun man,  
 þe þár bi Jerikho-burg · te þemu godes barne  
 3656 hlúdo hriopun, · þat hé im iro hēli far·lihi,  
 liohtes an þesumu líve: · þan im þea liudi só filu  
 3658 wēridun mid wordun, · þea þár an þemu wege fōrun  
 bi·fōren ęndi bi·hinden: · só dót þea firin-sundjon  
 3660 an þesaru middil-gard · man-kunnje.  
 hōrjad nu hwó þie blindun, · siður im gi·bótíd warð,  
 3662 þat sie sunnun lioht · ge·sehen móstun,  
 hwó si þò dádun: · ge·witun im mid iro drohtine samad,  
 3664 folgodun is fērdi, · spráku filu wordo  
 þemu landes hirdje te love: · só dód im noh liudjo barn  
 3666 wído aftar þesaru wer·oldi, · siður im waldand Krist  
 ge·liuhte mid is lērun · ęndi im líf ęwig,

- 3668 godes ríki far·gaf · góðun mannun,  
 hōh himiles lioht · ɛndi is helpe þar tó,  
 3670 só hwemu só þat gi·werkod, · þat hé móti þemu is wege folgon.  
 Þò náhide · nɛrjendo Krist,  
 3672 þe gódo te Jerusalem. · Kwam imu þar te·ggnes filu  
 werodes an willjon · wel huggendjes,  
 3674 ant·fengun ina fagaro · ɛndi imu bi·foren streidun  
 þene weg mid iro gi·wáðjun · ɛndi mid wurtjun só same,  
 3676 mid berhtun blómun · ɛndi mid bomo 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, · ɛndi lof-sang a·hóf  
 þat werod an willjon: · sagdun waldande þank,  
 3682 þes þar selvo kwam · sunu Dawides  
 wíson þes werodes. · Þò ge·sah waldand Krist  
 3684 þe gódo te Jerusalem, · gumono bɛtsta,  
 blíkan þene burges wal · ɛndi bú Judeono,  
 3686 hōha horn-seli · ɛndi ôk þat hús godes,  
 allaro wiho wun-samost. · Þò wel imu an innen  
 3688 hugi wið is herte: · þò ni mahte þat hêlage barn  
 wópu a·wisjen, · sprak þò wordo filu  
 3690 hriwig-liko · —was imu is hugi sêre—:  
 „wê warð þí, Jerusalem“, · kwað hé, „þes þu te wárun ni wêst  
 3692 þea wurde-gi-skɛfti, · þe þí noh gi·werðen skulun,  
 hwó þú noh wirðis be·habd · heɽjes kraftu  
 3694 ɛndi þi bi·sittjad · slíð-móde man,  
 fiund mid folkun. · Ðan ni havas þú friðu hwêrgin,  
 3696 mund-burd mid mannun: · lédjad þi hér manage tó  
 ordos ɛndi eggja, · or-legas word,  
 3698 far·fiop þín folk-skɛpi · fiures liomon,  
 þese wíki a·wóstjad, · wallos hōha  
 3700 fêlljad te foldun: · ni af·stád is felis nígijan,  
 stên ovar ôðrumu, · ak werðad þesa stɛði wóstja  
 3702 umbi Jerusalem · Judeo liudjo,  
 hwand sie ni ant·kennjad, · þat im kumana sind  
 3704 iro tídi tó-wardes, · ak sie habbjad im twífljen hugi,  
 ni witun þat iro wísad · waldandes kraft.“  
 3706 Gi·wêt imu þò mid þeru mɛnegi · manno drohtin  
 an þea berhton burg. · Só þò þat barn godes  
 3708 innan Jerusalem · mid þiu gumono folku,  
 sêg mid þiu ge·siðu, · þò warð þar allaro sango mêt,  
 3710 hlúd stemnje af·haven · hêlagun wordun,  
 lovodun þene landes ward · liudjo mɛnegi,  
 3712 barno þat bɛtste; · þiu burg warð an hróru,  
 þat folk warð an forhtun · ɛndi frágodun sán,  
 3714 hwe þat wári, · þat þar mid þiu werodu kwam,

mid þeru mikilon mēnegi. · Þò sprak im ên man an·gēgin,  
 3716 kwað þat þār Jesu Krist · fan Galileo lande,  
 fan Nazareth-burg · nērjand kwāmi,  
 3718 witig wār-sago · þemu werode te helpu.  
 Þò was þem Judiun, · þe imu êr grame wārun,  
 3720 un·holde an hugi, · harm an mōde,  
 þat imu þea liudi só filu · lof-sang warhtun,  
 3722 diurdun iro drohtin. · Þò géngun dol-mōde,  
 þat sie wið waldand Krist · wordun sprákun,  
 3724 bádun þat hé þat ge·siði · swigon hēti,  
 letti þea liudi, · þat sie imu lof só filu  
 3726 wordun ni warhtin: · „it is þesumu werode lêð“, kwáðun sie,  
 „þesun burg-liudjun.“ · Þò sprak eft þat barn godes:  
 3728 „ef gi sie a·mērjad“, · kwað hé, „þat hér ni mōtin manno barn  
 waldandes kraft · wordun diurjen,  
 3730 þan skulun it hrópen þoh · harde stēnos  
 for þesumu folk-skepī, · felisos starka,  
 3732 êr þan it eo be·live, · nevo man is lof spreke  
 wído aftar þesaru wer-oldi.“ · Þò hé an þene wih innen,  
 3734 géng an þat godes hús: · fand þār Judeono filu,  
 mis-like man, · manage at·samne,  
 3736 þea im þār kōp-stēdi · gi·kōran habdun,  
 mangodun im þār mid manages hwī: · munitērjas sātun  
 3738 an þemu wihe innan, · habdun iro wesl gi·dago  
 garu te gevanne. · Þat was þemu godes barne  
 3740 al an andun: · drēf sie út þanen  
 rúmo fan þemu rakude, · kwað þat wári rehtara dád,  
 3742 þat þār te bedu fórin · barn Israheles  
 „endi an þesumu mínumu hūse · helpono biddjan,  
 3744 þat sia sigi-drohtin · sundjono tuomje,  
 þan hér þeovas · an þing-stēdi halden,  
 3746 þea far-warhton weros · wehsal drívan,  
 un-reht ên-fald. · Ne gi êniga era ni witun  
 3748 þeses godes huses, · Judeo liudi.“  
 Só rúmde hé þò endi rekode, · ríki drohtin,  
 3750 þat hēlaga hús · endi an helpun was  
 managumu man-kunnje, · þem þe is mikilon kraft  
 3752 ferrene ge·frugnun · endi þār gi·faran kwāmun  
 ovar langan weg. · Wārð þār lēf so manag,  
 3754 halt gi·hēlid · endi háf só same,  
 blindun gi·bótīd. · Só dede þat barn godes  
 3756 willjendi þemu werode, · hwand al an is gi·wēldi stéd  
 umbi þesaro liudjo lif · endi ôk umbi þit land só same.  
 3758 Stód imu þò fora þemu wihe · waldandjo Krist,  
 liof landes ward, · endi imu þero liudjo hugi,  
 3760 iro willjon aftar-warode: · gi-sah werod mikil  
 an þat mārje hús · mēðmos fórjen,

- 3762 gevon mid goldu · ɛndi mid godu-wębbju,  
 diurjun fratahun. · Țat al drohtin Krist  
 3764 warode wís-liko. · Țò kwam Țár òk ên widowa tó,  
 idis arm-skapen, · ɛndi te Țemu alaȚa géng  
 3766 ɛndi siu an Țat tresur-hús · twêne legde  
 érine skattos: · was iru ên-fald hugi,  
 3768 willjan gódes. · Țò sprak waldand Krist,  
 Țe gumo wið is jungaron, · kwað Țat siu Țár geva bráhti  
 3770 mêron mikilu Țan ɛlkor · ênig mannes sunu:  
 „ef hér ôdaga man“, · kwað hé, „êra bráhtun,  
 3772 mēðom-hord manag, · sie létun im mēr at hús  
 welona ge-wunnen. · Ni dede Țius widowa só,  
 3774 ak siu te Țesumu alaȚe gaf · al Țat siu habde  
 welono ge-wunnen, · só siu iru wiht ni far-lét  
 3776 gódes an iro gardun. · Be-Țiu sind ira geva mêron,  
 waldande werða, · hwand siu it mid su-likumu willjon dede  
 3778 te Țesumu godes húse. · Țes skal siu geld niman,  
 swiðo lang-sam lôn, · Țes siu su-likan gi-lôvon havad.“  
 3780 Só gi-fragn ik Țat Țár an Țemu wihe · waldandjo Krist  
 allaro dago ge-hwi-likes, · drohtin manno,  
 3782 wísde mid wordun. · Stód ine werod umbi,  
 grôt folk Judeono, · gi-hôrdun is gódan word,  
 3784 swótja seggan. · Sum só sálig warð  
 manno undar Țeru mēnegi, · Țat it bi-gan an is mód hladen;  
 3786 línodun im Țea lêra, · Țe Țe landes ward  
 al be biliðjun sprak, · barn drohtines.  
 3788 Sumun wárun eft so lēða · lêra Kristes,  
 waldandes word: · was im wiðer-mód hugi  
 3790 allun Țem, Țe an Țemu hēri-skēpi · hērost wárun,  
 furiston an Țemu folke: · fāres hugdun  
 3792 wrēða mid iro wordun · —habdun im wiðer-sakon  
 gi-haloden te helpu, · Țes hēroston man,  
 3794 Erodeses Țegan, · Țe Țár and-ward stód  
 wrēðes willjan, · Țat hé iro word ovar-hôrdi—  
 3796 ef sie ina for-fēgin, · Țat sie ina Țan feteros an,  
 Țea liudi liðo-bēndi · leggjen móstin,  
 3798 sundja lōsan. · Țò géngun im Țea ge-siðos tó  
 bittra gi-hugde, · Țat sie wið Țat barn godes,  
 3800 wrēða wiðer-sakon · wordun sprákon:  
 „Hwat Țú bist êo-sago“, · kwáðun sie, „allun Țiodun,  
 3802 wísis wáres só filu: · nis Ți werð eo-wiht  
 te bi-míðanne · manno ni-ênumu  
 3804 umbi is ríki-dóm, · nevo Țú simlun Țat reht sprikis  
 ɛndi an Țene godes weg · gumono ge-siði  
 3806 lēdis mid Ținun lērun: · ni mag Ți laster man  
 fiðan undar Țesumu folke. · Nu wí Ți frágon skulun.  
 3808 ríki Țiodan, · hwi-lik reht havad

3810 þe kêsur fan Rúmu, · þe imu te þesumu kunnje herod  
 tinsi sókid ·  ndi gi·tald havad,  
 3812 hwat wí imu gelden skulin · g ro ge·hwi·likes  
 h vid·skatto. · Saga hwat þi þes an þinum hugi þunkja:  
 is it reht þe nis? · R d for þinum  
 3814 land·m gun wel: ·  s is þinaro l rono þarf.“  
 Sie weldun þat h  he it ant·kw di: · þan mahte h  þoh ant·k nnjen wel  
 3816 iro wr don willjon: · „te hwi gi w r·logon“, kwa  h ,  
 „fandot m n s  fr kno? · Ni skal iu þat te frumu wer en,  
 3818 þat gi dreogerjas · darnungo nu  
 willjad mi far·f hen.“ · H t h  þ  for  dragan  
 3820 te skawonne þe skattos, · „þe gi skuldige sind  
 an þat geld geven.“ · Judeon dr gun  
 3822  nna sil vrinna for : · s hun manage t ,  
 3824 hw  h  was ge·munitod: · was an middjen sk n  
 þes k sures bili i · —þat mahtun sie ant·k nnjen wel—,  
 3826 iro h rron h vid·m l. · Þ  fr gode sie þe h lago Krist,  
 aftar hwemu þiu ge·lik·nessi · gi·legid w ri.  
 Sie kw  un þat it w ri · wer·old·k sures  
 3828 fan R mu·burg, · „þes þe alles þeses r kes havad  
 ge·wald an þesaru wer·oldi.“ · „ an willju ik iu te w run h r“, kwa   
 h ,  
 3830 „selvo seggjan, · þat gi imu s n gevad,  
 wer·old·h rron is ge·wunst, ·  ndi waldand gode  
 3832 se lljad, þat þ r s n ist: · þat skulun iuwa seolon wesen,  
 gumono g stos.“ · Þ  war   ero Judeono hugi  
 3834 ge·minsod an þemu mahle: · ni mahtun þe m n·ska on  
 wordun ge·winnen, · s  iro willjo g ng,  
 3836 þat sie ina far·f ngin, · hwand imu þat fri u·barn godes  
 wardode wi  þe wr don ·  ndi im w r an·gegin,  
 3838 s  ·spel sagde, · þoh sie ni w rin s  s lige te þiu,  
 þat sie it s  far·f ngin, · s  it iro fruma w ri.  
 3840 Sie ni weldun it þoh far·l ten, · ak h tun þ r l djen for   
  n w f for þemu werode, · þiu habde w m ge·frumid,  
 3842 un·reht  n·fald: · þiu idis was bi·fangen  
 an far·legar·nessi, · was iro l ves skolo,  
 3844 þat sie firiho barn · fer hu bi·n min,  
  htin iro aldres: · s  was an iro  w ge·skriven.  
 3846 Sie bi·gunnun ina þ  fr gon, · fruokne liudi,  
 3848 wr  a mid iro wordun, · hwat sie skoldin þemu w ve duan,  
 hwe er sie sie kw lidin, · þe sie sie kwika l tin,  
 þe hwat h  umbi su·lika d di · a·d ljen weldi:  
 3850 „þ  w st, hw  þesaru m negi“, · kw  un sie, „Moyses gi·b d  
 w run wordun, · þat allaro w vo ge·hwi·lik  
 3852 an far·legar·nessi · l ves far·warhti  
  ndi þat sie þan a·wurpin · weros mid handun,  
 3854 starkun st nun: · nu maht þ  sie sehan standen h r





was þiu smale þioda · sīnes willjan  
 3902 gernora mikilu, · þes godes barnes word  
 te ge·frummjenne, · só im iro frāho gi·bôd:  
 3904 rómodun te rehta · bet þan þie rikjon man,  
 habdun ina far iro hêrron · ia far hevan-kuning,  
 3906 ful·gêngun imu gerno. · Ðo gi·wêt imu þe godes sunu  
 an þene wih innan: · hwarf ina werod umbi,  
 3908 mēgin-þiodo gi·mang. · hé an middjen stód,  
 lêrde þea liudi · liohtun wordun,  
 3910 hlúdero stemnun: · was hlust mikil,  
 þagode þegan manag, · ̅endi hé þeru þiod gi·bôd,  
 3912 só hwe só þár mid þurstu · bi·þwungan wári,  
 „só ganga imu herod drinkan te mi“, · kwað hé, „dago ge·hwi-likes  
 3914 swótjes brunnan. · Ik mag sēggjan iu,  
 só hwe só hér gi·lôvid te mi · liudjo barno  
 3916 fasto undar þesumu folke, · þat imu þan flioten skulun  
 fan is lik-hamon · libbjendi flód,  
 3918 irnandi water, · aho-spring mikil,  
 kumad þanen kwika brunnon. · Þesa kwidi werðad wára,  
 3920 liudjun gi·lêstid, · só hwemu só hér gi·lôvid te mi.“  
 þan mēnde mid þiu wataru · waldandjo Krist,  
 3922 hêr hevan-kuning · hêlagna gēst,  
 hwó þene firiho barn · ant·fāhen skoldin,  
 3924 lioht ̅endi listi · ̅endi líf êwig,  
 hōh hevan-riki · ̅endi huldi godes.  
 3926 wurðun þo þea liudi · umbi þea lera Kristes,  
 umbi þiu word an ge·winne: · stóðun wlanka man,  
 3928 gēl-móde Judeon, · sprákun gelp mikil,  
 habdun it im te hoska, · kwaðun þat sie mahtin gi·hōrjen wel,  
 3930 þat imu mahlidin fram · módaga wihti,  
 un·holde út: · „nu hé an avu lêrid“, kwáðun sie,  
 3932 „wordu ge·hwi-liku.“ · Ðo sprak eft þat werod ôðar:  
 „ni þurvun gi þene lérjand lahan“, · kwáðun sie: „kumad līves word  
 3934 mahtig fan is mūde; · hé wirkid manages hwat,  
 wundres an þesaru wer-oldi: · nis þat wrēðaro dád,  
 3936 fiundo kraftes: · nio it þan te su·likaru frumu ni wurði,  
 ak it gegnungo · fan gode alo-waldon,  
 3938 kumid fan is krafte. · Þat mugun gi ant·kēnnjen wel  
 an þem is wárun wordun, · þat hé gi·wald havad  
 3940 alles ovar erðu.“ · Ðo weldun ina þe and-sakon þár  
 an stēdi fāhen · efþa stēn ana werpen,  
 3942 ef sie im þero manno · mēnigi ni and-rédin,  
 ni forhtodin þat folk-skēpi. · Ðo sprak þat friðu-barn godes:  
 3944 „ik tōgu iu gódes só filu“, · kwað hé, „fan gode selvumu,  
 wordo ̅endi werko: · nu willjad gi mi witnon hér  
 3946 þurh iuwan starkan hugi, · stēn ana werpen,  
 bi·lōsjen mi līvu.“ · Ðo sprákun imu eft þea liudi an·gegin,

- 3948 wrêða wiðer-sakon: · „ne wí it be þínun werkun ni duat“, kwáðun sia,  
 „þat wí þí aldres · tó áhtjen willjad,  
 3950 ak wí duat it be þínun wordun, · hwand þú su-lik wáh sprikis,  
 \*hwand þú þik só máris · çndi su-lik mên sagis,  
 3952 gihis for þeson Judeon, · þat þú sis god selvo,  
 mahtig drohtin, · çndi bist þi þoh man só wí,  
 3954 kuman fan þeson kunnje.“ · Krist alo-waldo  
 ne wolda þero Judeono þuo lęng · gelpes hòrjan,  
 3956 wrêðaro willjon, · ak hie im af þem wíhe fuor  
 ovar Jordanes strôm; · habda jungron mid im,  
 3958 þia is sáligun gi-siðos, · þia im simlon mid im  
 willjon wonodun: · suohta werod ôðer,  
 3960 deda þár só hie gi-wonoda, · drohtin selvo,  
 lërda þia liudi: · gi-lôvda þie wolda  
 3962 an is hêlagun word. · Þat skolda sinnon wel  
 manno só hwi-likon, · só þat an is muod gi-nam.  
 3964 Þuo gi-frang ik þat þár te Kriste · kumana wurðun  
 bodon fan Bethaniu · çndi sagdun þem barne godes,  
 3966 þat sia an þat ârundi þarod · idisi sęndin,  
 Maria çndi Martha, · magað fri-lika,  
 3968 swiðo wun-sama wif; · þia wissa hie bêðja,  
 wárun im gi-swester twá, · þia hie selvo êr  
 3970 minnjoda an is muode · þuru iro mildjan hugi,  
 þiu wif þuru iro willjon guodan. · Sia im te wáron þuo  
 3972 an-budun fon Bethaniu, · þat iro bruoðer was  
 Lazarus legar-fast · çndi þat sia is lıves ni wándun;  
 3974 bádun þat þarod kwámi · Krist alo-waldo  
 hêlag te helpu. · Reht só hie sia gi-hôrda þuo  
 3976 seggjan 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 ôðron frêson gi-duan.“  
 3980 was im þár þuo selvo · suno drohtines  
 twá naht çndi dagas. · Þiu tíð was þuo ge-náhit,  
 3982 þat hie eft te Jerusalem · Judeo liudjo  
 wíson welda, · só hie gi-wald habda.  
 3984 Sagda þuo is gi-siðon · suno drohtines,  
 þat hie eft ovar Jordan · Judeo liudi  
 3986 suokjan welda. · Þuo sprákon im sán an-gegin  
 jungron sína: · „te hwí bist þú só gern þarod“, kwaðun sia,  
 3988 „frô mín, te faranne? · Ni þat nu furn ni was,  
 þat sia þik þínero wordo · witnon hogdun,  
 3990 weldun þi mid stênon starkan a-werpan? · nu þú eft undar þia  
 stridigun 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-lik drohtines begān—: · „ne skulun wī im þia dād lahan“,  
kwaþ-hie,  
„ni wernjan wī im þes willjen, · ak wita im wonjan mid,  
3996 þuolojan mid usson þiodne: · þat ist þegnes kust,  
þat hie mid is frāhon samad · fasto gi-stande,  
3998 dōje mid im þār an duome. · Duoan us alla sō,  
folgon im te þero ferdri: · ni lātan use ferah wið þiu  
4000 wihtes wirōig, · neva wī an þem werode mid im,  
dōjan mid uson drohtine. · Þan lēvot us þoh duom after,  
4002 guod word for gumon.“ · Sō wurðun þuo jungron Kristes,  
erlos aðal-borana · an ên-falden hugje,  
4004 hêren te willjen. · Þuo sagda hêlag Krist  
selvo is gi-siðon · þat a-slāpan was  
4006 Lazarus fan þem legare, · „havit þit liht a-gevan,  
an-swevit ist an selmon. · Nu wī an þena sið faran  
4008 êndi ina a-wêkkjan, · þat hie muoti eft þesa wer-old sehan,  
libbjandi lihto: · þan wirðit iuwa gi-lōvo after þiu  
4010 forð-werd gi-festid.“ · Þuo gi-wêt hie im ovar þia fluod þanan,  
þie guodo godes suno, · an-þat hie mid is jungron kwam  
4012 þār te Bithaniu, · barn drohtines  
selvo mid is gi-siðon, · þār þia gi-swester twā,  
4014 Maria êndi Martha · an muod-karon  
sêraga sātun. · Was þār gi-samnot filo  
4016 fan Jerusalem · Judeo liudo,  
þia þiu \*wif weldun · wordun fruovrjan,  
4018 þat sie sō ni karodin · kind-jungas dōð,  
Lazaruses far-lust. · Sō þo þe landes ward  
4020 gēng an þiu gartos, · sō wurðun þes godes barnes  
kumi þār gi-kūðid, · þat hē sō kraftig was  
4022 bi þeru burg ūten. · Ðo im bēðjun was,  
þem wivun su-lik willjo, · þat sie im waldand tō,  
4024 þat friðu-barn godes, · farandjen wissun.  
Ðo þem wivun was · willjono mēsta  
4026 kumi drohtines · êndi Kristes word  
te gi-hōrjenne. · Heovandi gēng  
4028 Martha mōd-karag · wið sō mahtigne  
wordun wehslan · êndi wið waldand sprak  
4030 an iro hugi hriwig: · „Þār þū mī, hêro mīn“, kwað siu,  
„nêrjendero bêtst, · nāhor wāris,  
4032 hêljand þe gōdo, · þan ni porfti ik nū su-lik harm þolon,  
bittra breost-kara, · þan ni wāri nū mīn brōðer dōð,  
4034 Lazarus fan þesumu liohte, · ak hē imu mahti libbjen forð  
ferahes ge-fullid. · Ik þoh, frō mīn, te þi  
4036 liolto gi-lōvju, · lêrjandero bêtst,  
sō hwes sō þū biddjen wili · berhton drohtin,  
4038 þat hē it þi sān far-givid, · god alto-mahtig,  
gi-werðot þīnan willjan.“ · Ðo sprak eft waldand Krist

- 4040 þeru **idis** and-wordi: · „Ni lát þú þí an **innan** þes“, kwað hé,  
 „þinan **sevon swerkan**: · ik þí **seggjan** mag  
 4042 **wárun wordun**, · þat þes nis gi·**wand** ênig,  
 nevu þín **bróðer** skal · þurh gi·**bod** godes,  
 4044 þurh **drohtines** kraft · fan **dóðe** a·standen  
 an is **lik**-hamon.“ · „All **hebbju** ik gi·**lôvon** só“, kwað siu,  
 4046 „þat it só gi·**werðen** skal, · só hwan só þius **wer**-old **endjod**  
**endi** þe **márjo** dag · ovar **man** fērid,  
 4048 þat hé þan fan **erðu** skal · **up** a·standen  
 an þemu **dómes** **daga**, · þan **werðad** fan **dóðe** kwika  
 4050 þurh **maht** godes · **man**-kunnjes ge·**hwi**-lik,  
 a·**risad** fan **restu**.“ · Þò sagde **ríkjo** Krist  
 4052 þeru **idis** **alo**-mahtig · **oponun** wordun,  
 þat hé **selvo** was · **sunu** drohtines,  
 4054 **bêðju** ia **lif** ia **lioht** · **liudjo** barnon  
 te a·**standanne**: · „nio þe **sterven** ni skal,  
 4056 **lif** far·liosēn, · þe hér gi·**lôvid** te mi:  
 þoh ina **ēldi**-barn · **erðu** bi·þekkjen,  
 4058 **diapo** bi·**delven**, · nis hé **dôd** þiu mēr:  
 þat **flēsk** is bi·**folhen**, · þat **ferah** is gi·halden,  
 4060 is þiu **siola** gi·**sund**.“ · Þò sprak imu eft **sán** an·gēgin  
 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 **hēlagon** gi·skapu · **himiles** **endi** **erðun**.“  
 Þò ge·fragn ik þat þár þero **idisjo** kwam · **ôðar** gangan  
 4066 **Maria** **mód**-karag: · gēngun iro **managa** aftar  
**Judeo** liudi. · Þò siu þemu **godes** barne  
 4068 sagde **sērag**-mód, · hwat iru te **sorgun** gi·stód  
 an iro **hugi** **harmes**: · **hofnu** kúmde  
 4070 **Lazaruses** far·lust, · **liaves** mannes,  
**griat** **gornundi**, · an·tat þemu **godes** barne  
 4072 **hugi** warð gi·**hrórid**: · **hēte** trahni  
**wópu** a·**wellun**, · **endi** þò te þem **wívun** sprak,  
 4074 hét ina þò **lédjen**, · þár **Lazarus** was  
**foldu** bi·**folhen**. · Lag þár ên **felis** bi·ovan,  
 4076 **hard** stēn be·**hliden**. · Þò hét þe **hēlago** Krist  
 ant·**lúkan** þea **léia**, · þat hé mósti þat **lik** sehan,  
 4078 **hréo** skawojen. · Þò ni mahte an iro **hugi** miðan  
**Marþa** for þeru **mēnegi**, · wið **mahtigne** sprak:  
 4080 „frô mín þe **gódo**“, · kwað siu, „ef man þene **felis** nimid,  
 þene **stēn** 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 nu bi·**folhen** was · **fiuwar** naht **endi** dagos  
 an þemu **erð**-grave.“ · **And**-wordi gaf  
 4086 **waldand** þemu **wíve**: · „Hhwat ni sagde ik þí te **wárun** êr“, kwað hé,

„ef þú gi·lôvjen wili, · þan nis nu lang te þiu,  
 4088 þat þú hér ant·kennjen skalt · kraft drohtines,  
 þe mikilon maht godes?“ · Ðò géngun manage tó,  
 4090 af·hóvun harden stên. · Ðò sah þe hêlago Krist  
 up mid is ôgun, · â·lât sagde  
 4092 þemu þe þese wer·old gi·skôp, · „þes þú mín word gi·hôris“, kwað hé,  
 „sigi·drohtin selvo; · ik wêt þat þú só simlun duos,  
 4094 ak ik duom it be þesumu grôton · Judeono folke,  
 þat sie þat te wárun witin, · þat þú mi an þese wer·old sêndes  
 4096 þesun liudjun te lêrun.“ · Ðò hé te Lazaruse hriop  
 starkaru stemnju · êndi hét ina standen up  
 4098 ia fan þemu grave gangan. · Ðò warð þe gêst kumen  
 an þene lik·hamon: · hé bi·gan is liði hrôrjen,  
 4100 ant·warp undar þemu gi·wêðje: · was imo só be·wunden þò noh,  
 an hrêo·bêddjon bi·helid. · Hét imu helpen þò  
 4102 waldandjo Krist. · Weros géngun tó,  
 ant·wundun þat ge·wádi. · Wánum up a·rês  
 4104 Lazarus te þesumu liohte: · was imu is lif far·geven,  
 þat hé is aldar·lagu · êgan mósti,  
 4106 friðu forð·wardes. · Ðò fagonadun bêðja,  
 Maria êndi Martha: · ni mag þat man ôðrumu  
 4108 gi·seggjan te sôðe, · hwó þea ge·swester twó  
 mēndjodun an iro mōde. · Maneg wundrode  
 4110 Judeo liudjo, · þò sie ina fan þemu grave sáhun  
 siðon ge·sunden, · þene þe êr suht far·nam  
 4112 êndi sie bi·dulvun · diapo undar erðu  
 lîves lōsen: · þò móste imu libbjēn forð  
 4114 hêl an hêmun. · Só mag hevan·kuninges,  
 þiu mikile maht godes · manno ge·hwi·likes  
 4116 feráhe gi·formon · êndi wið fiundo níð  
 hêlag helpen, · só hwemu só hé is huldi far·givid  
 4118 Ðò warð þár só managumu manne · mōd aftar Kristē,  
 gi·hworven hugi·skēfti, · siðor sie is hêlagon werk  
 4120 selvon gi·sáhun, · hward eo êr su·lik ni warð  
 wunder an wer·oldi. · Þan was eft þes werodes só filu,  
 4122 só mōd·starke man: · ni weldon þe maht godes  
 ant·kennjen kûð·liko, · ak sie wið is kraft mikil  
 4124 wunnun mid iro wordun: · wárun im waldandes  
 lēra so lēða: · sóhtun im liudi ôðra  
 4126 an Jerusalem, · þár Judeono was  
 hêri hand·mahal · êndi hôvid·stêdi,  
 4128 rôr gum·skēpi · grimmaro þioda.  
 Sie kûðdun im þò Kristes werk, · kwáðun þat sie kwikan sáhin  
 4130 þene erl mid iro ôgun, · þe an erðu was,  
 foldu bi·folhen · fiuwar naht êndi dagos,  
 4132 dōd bi·dolven, · an·tat hé ina mid is dádjun selvo,  
 mid is wordun a·wēkide, · þat hé mósti þese wer·old sehan.

4134 Þò was þat só wiðer-ward · w-lankun mannun,  
 Judeo liudjun: · hétun iro gum-skēpi þò,  
 4136 werod samnojan · ęndi warvos fāhen,  
 męgin-þioda gi·mang, · an mahtigna Krist  
 4138 riedun an rúnun: · „nis þat rád ęnig“, kwáðun sie,  
 „þat wí þat gi·þolojan: · wili þesaro þioda te filu  
 4140 gi·lówjen aftar is lérun. · Þan ús liudi fārad,  
 an eo-rid-folk, · werðat úsa ovar-hóvdun  
 4142 rinkos fan Rúmu. · Þan wí þeses ríkjes skulun  
 lōse libbjen · efþa wí skulun úses līves þolon,  
 4144 hęliðos úsaro hóvdo.“ · Þò sprak þár ęn gi·hērod man  
 ovar warf wero, · þe was þes werodes þò  
 4146 an þeru burg innan · biskop þero liudjo  
 —Kaiphās was hē hēten; · habdun ina gi·kōranen te þiu  
 4148 an þeru gęr-talu · Judeo liudi,  
 þat hē þes godes huses · gōmjēn skoldi,  
 4150 wardon þes wihes—: · „Mí þunkid wunder mikil“, kwað hē,  
 „mári þioda, · —gí kunnun manages gi-skēð—  
 4152 hwí gí þat te wárun ni witin, · werod Judeono,  
 þat hér is bętera rád · barno ge·hwi-likumu,  
 4154 þat man hér ęnne man · aldru bi-lōsje  
 ęndi þat hē þurh iuwa dádi · drōreg sterve,  
 4156 for þesumu folk-skēpi · ferah far-láte,  
 þan al þit liud-werod · far-lōren werðe.“  
 4158 Ni was it þoh is willjan, · þat hē só wár ge-sprak,  
 só forð for þemu folke, · frume man-kunnjes  
 4160 gi·mēnde for þeru męnegi, · ak it kwam imu fan þeru maht godes  
 þurh is hēlagan hēd, · hwand hē þat hús godes  
 4162 þár an Jerusalem · bi-gangan skolde,  
 wardon þes wihes: · be·þiu hē só wár gi-sprak,  
 4164 biskop þero liudjo, · hwó skoldi þat barn godes  
 alla irmin-þiod · mid is ęnes ferhe,  
 4166 mid is līvu a-lōsjen: · þat was allaro þesaro liudjo rád,  
 hwand hē gi·halode · mid þiu hēðina liudi,  
 4168 weros an is willjon · waldandio Krist.  
 Þò wurðun ęn-wordje · ovar-módje man,  
 4170 werod Judeono, · ęndi an iro warve gi-sprākun,  
 mári þioda, · þat sie im ni létin iro mód twehon:  
 4172 só hwe só ina undar þemu folke · finden mahti,  
 þat ina sán gi·fęngi · ęndi forð bráhti  
 4174 an þero þiodo þing; · kwáðun þat sie ni mahtin gi·þolojan lęng,  
 þat sie þe ęno man · só alla weldi,  
 4176 werod far-winnen. · Þan wisse waldand Krist  
 þero manno só garo · mód-gi-þáhti,  
 4178 hęti-grimmon hugi, · hwand imu ni was bi-holen eo-wiht  
 an þesaru middil-gard: · hē ni welde þò an þie męnigi innen  
 4180 siður open-líko, · under þat erlo folk,

gangan under þea Judeon: · bēd þe godes sunu  
 4182 þero torohtjon tīd, · þe imu tó-ward was,  
 þat hé far þesa þioda · þolojan welde,  
 4184 far þit werod wíti: · wisse imu selvo  
 þat dag-þingi garo. · Þò gi-wēt imu ūse drohtin forð  
 4186 ęndi imu þò an Effrem · alo-waldo Krist  
 an þeru hōhon burg · hēlag drohtin  
 4188 wunode mid is werodu, · an-tat hé an is willjan hwarf  
 eft te Bethania · brahtmu þiu mikilun,  
 4190 mid þiu is gōdum gum-skepi. · Judeon bi-sprākun þat  
 wordu ge·hwi-liku, · þò sie imu su·lik werod mikil  
 4192 folgon gi·sāhun: · „nis frume ęnig“, kwāðun sie,  
 „ūses rikjes gi·rādi, · þoh wí reht sprekan,  
 4194 ni þihit ūses þinges wiht: · þius þiod wili  
 wēndjen after is willjan; · imu all þius wer-old folgot,  
 4196 liudi bi þem is lērun, · þat wí imu lēðes wiht  
 for þesumu folk-skepi · gi·frummjen ni mōtun.“  
 4198 Gi-wēt imu þò þat barn godes · innan Bethania  
 sehs nahtun ēr, · þan þiu samnunga  
 4200 þār an Jerusalem · Judeo liudjo  
 an þem wih-dagun · werðen skolde,  
 4202 þat sie skoldun haldan · þea hēlagon tīdi,  
 Judeono paskha. · Bēd þe godes sunu,  
 4204 mahtig under þeru mēnegi: · was þār manno kraft,  
 werodes bi þem is wordun. · Þār gēgun ina twē wif umbi,  
 4206 Maria ęndi Martha, · mid mildju hugi,  
 þionodun imu þeo-líko. · Þiodo drohtin  
 4208 gaf im lang-sam lōn: · lét sea lēðes gi·hwes,  
 sundjono sikora, · ęndi selvo gi·bōd,  
 4210 þat sea an friðe fōrin · wiðer fiundo nið,  
 þea idisa mid is orlovu gōdu: · habdun iro ambaht-skepi  
 4212 bi-wēndid an is willjon. · Þò gi-wēt imu waldand Krist  
 forð mid þiu folku, · firiho drohtin,  
 4214 innan Jerusalem, · þār Judeono was  
 hēte-lík hard-buri, · þār sie þea hēlagon tīd  
 4216 warodun at þemu wihe; · was þār werodes só filu,  
 kraftigaro kunnjo, · þie ni weldun Kristes word  
 4218 gerno hōrjen · ni te þemu godes barne  
 an iro mōd-sevon · minnje ni habdun,  
 4220 ak wārun im só wrēða · wlanka þioda,  
 módeg man-kunni, · habdun im morð-hugi,  
 4222 in-wid an innan: · an avuh far-fēngun  
 Kristes lēre, · weldun ina kraftigna  
 4224 wītnon þero wordo; · ak was þār werodes só filu,  
 umbi erl-skepi · ant-langana dag,  
 4226 habde ine þiu smale þiod · þurh is swōtjun word  
 werodu bi-worpen, · þat ine þie wiðer-sakon

- 4228 under þemu folk-skæpi · fāhen ne gi-dorstun,  
 ak miðun is bi þeru mēnegi. · Þan stóð mahtig Krist  
 4230 an þemu wíhe innan, · sagde word manag  
 firiho barnun te frumu. · Was þár folk umbi  
 4232 allan langan dag, · an-tat þiu liohte gi-wêt  
 sunne te sedle. · Þò te sēliðun fôr  
 4234 man-kunnjes manag. · Þan was þár ên mári berg  
 bi þeru burg úten, · þe was brêd êndi hòh,  
 4236 gróni êndi skôni: · hétun ina Judeo liudi  
 Oliueti bi namon. · Þár imu up gi-wêt  
 4238 nêrjendjo Krist, · só ina þiu naht bi-féng,  
 was imu þár mid is jungarun, · só ine þár Judeono ênig  
 4240 ni wisse ti wárun, · hward hé an þemu wíhe stóð,  
 liudjo drohtin, · só lioht ôstene kwam,  
 4242 ant-féng þat folk-skæpi · êndi im filu sagde  
 wároro wordo, · só nis an þesaru wer-oldi ênig,  
 4244 an þesaru middil-gard · manno só spáhi,  
 liudjo barno nig-ên, · þat þero lêrono mugi  
 4246 êndi gi-telljen, · þe hé þár an þemu ałáhe gi-sprak,  
 waldand an þemu wíhe, · êndi simlun mid is wordun gi-bôð,  
 4248 þat sie sie gērewidin · te godes ríkje,  
 allaro manno ge-hwi-lik, · þat sie móstin an þemu mārjon daga  
 4250 iro drohtines · diuriða ant-fāhen.  
 Sagde im hwat sie it sundjun frumidun · êndi simlun gi-bôð,  
 4252 þat sie þea a-lēskidin; · hét sie lioht godes  
 minnjon an iro móde, · mēn far-láten,  
 4254 avoha ovar-hugdi, · ôð-módi niman,  
 hlaðen þat an iro hertan; · kwað þat im þan wári hevan-ríki,  
 4256 garu gódo mēst. · Þò warð þár gumono só filu  
 gi-wēndid aftar is willjon, · siður sie þat word godes  
 4258 hēlag gi-hôrdun, · hevan-kuninges,  
 ant-kēndun kraft mikil, · kumi drohtines,  
 4260 hērron helpe, · ia þat hevan-ríki was,  
 nêrjendi gi-náhid · êndi náða godes  
 4262 manno barnun. · Sum só módeg was  
 Judeo folkes, · habdun grimman hugi,  
 4264 slíð-móden sevon · [...],  
 ni weldun is worde gi-lôvjen, · ak habdun im ge-win mikil  
 4266 wið þea Kristes kraft: · kumen ni móstun  
 þea liudi þurh lēðen stríd, · þat sie gi-lôvon te imu  
 4268 fasto gi-féngin; · ni was im þiu frume giviðig,  
 þat sie hevan-ríki · habbjen móstin.  
 4270 Gēng imu þò þe godes sunu · êndi is jungaron mid imu,  
 waldand fan þemu wíhe, · all só is willjo gēng,  
 4272 iak imu uppen þene berg gi-stêg · barn drohtines:  
 sat imu þár mid is ge-siðun · êndi im sagde filu  
 4274 wároro wordo. · Sí bi-gunnun im þò umbi þene wih sprekan,



4276 þie gumon umbi þat godes hús, · kwáðun þat ni wári gód-likora  
 alah ovar erðu · þurh erlo hand,  
 þurh mannes gi-werk · mid megin-kraftu  
 4278 rakud a-rihtid. · Ðo þe rikjo sprak,  
 her hevan-kuning · —hordun þe oðra—:  
 4280 „ik mag iu gi-þelljen“, · kwað hé, „þat noh wirðid þiu tid kumen,  
 þat is afstanden ni skal · stēn ovar oðrumu,  
 4282 ak it fallid ti foldu · ęndi fiur nimid,  
 grádag logna, · þoh it nu só gód-lík sí,  
 4284 só wís-liko gi-warht, · ęndi só dód all þesaro wer-oldest gi-skapu,  
 te-glídid gróni wang.“ · Ðo géngun imu is jungaron tó,  
 4286 frágodun ina só stillo: · „hwó lango skal standen noh“, kwáðun sie,  
 „þius wer-old an wunnjun, · ęr þan þat gi-wand kume,  
 4288 þat þe lasto dag · liottes skíne  
 þurh wolkan-skion, · efþo hwan is þin eft wán kumen  
 4290 an þene middil-gard, · manno kunnje  
 te a-déljenne, · dōdun ęndi kwikun?  
 4292 frō mín þe gódo, · ős is þes firi-wit mikil,  
 waldandjo Krist, · hwan þat gi-werðen skuli.“  
 4294 Ðo im and-wordi · alo-waldo Krist  
 gód-lik far-gaf · þem gumun selvo:  
 4296 „þat havad só bi-dernid“, · kwað hé, „drohtin þe gódo,  
 iak só hardo far-holen · himil-rikjes fader,  
 4298 waldand þesaro wer-oldest, · só þat witen ni mag  
 ęnig mannisk barn, · hwan þiu mārje tid  
 4300 gi-wirðid an þesaru wer-oldi, · ne it ok te wāran ni kunnun  
 godes ęngilos, · þie for imu gegin-warde  
 4302 simlun sindun: · sie it ok gi-seggjan ni mugun  
 te wāran mid iro wordun, · hwan þat gi-werðen skuli,  
 4304 þat hé willje an þesan middil-gard, · mahtig drohtin,  
 firiho fandon. · Fader wēt it ęno  
 4306 hēlag fan himile: · elkur is it bi-holen allun,  
 kwikun ęndi dōdun, · hwan is kumi werðad.  
 4308 Ik mag iu þoh gi-þelljen, · hwi-lik hér tēkan bi-foran  
 gi-werðad wunder-lik, · ęr þan hé an þese wer-old kume  
 4310 an þemu mārjon daga: · þat wirðid hér ęr an þemu mānon skín  
 iak an þeru sunnon só same; · gi-swerkad siu bēðju,  
 4312 mid finistre werðad bi-fangan; · fallad sterron,  
 hwit hevan-tungal, · ęndi hrisid erðe,  
 4314 bivod þius brēde wer-old · —wirðid su-likaro bōkno filu—:  
 grimmid þe grōto sēo, · wirkid þie gevenes strōm  
 4316 ęgison mid is uðjun · erð-búandjun.  
 Þan þorrot þiu þiod · þurh þat ge-þwing mikil,  
 4318 folk þurh þea forhta: · þan nis friðu hwęgin,  
 ak wirðid wīg só maneg · ovar þese wer-old alla  
 4320 hęte-lík af-haben, · ęndi hęri lēdid  
 kunni ovar oðar: · wirðid kuningo gi-win,

- 432.2 megin-fard mikil: · wirðid managoro kwalm,  
 open ur-lagi · —þat is egis-lík þing,  
 432.4 þat io su-lik morð · skulun man af-þebbjenn—,  
 wirðid wól só mikil · ovar þese wer-old alle,  
 432.6 man-stervono mēst, · þero þe gio an þesaru middil-gard  
 swulti þurh suhti: · liggjad seoka man,  
 432.8 driosat endi dōjat · endi iro dag endjad,  
 fulljad mid iro ferahu; · ferid un-met grôt  
 433.0 hungar hēti-grim · ovar hēliðo barn,  
 meṭi-gēdjono mēst: · nis þat minniste  
 433.2 þero wítjo an þesaru wer-oldi, · þe hér gi-werðen skulun  
 ér dômes dage. · Só hwan só gi þea dádi gi-sehan  
 433.4 gi-werðen an þesaru wer-oldi, · só mugun gi þan te wáran  
 far-standen,  
 þat þan þe latsto dag · liudjun náhid  
 433.6 mári te mannun · endi maht godes,  
 himil-kraftes hróri · endi þes hēlagon kumi,  
 433.8 drohtines mid is diuriðun. · Hwat gi þesaro dádjo mugun  
 bi þesun bōmun · biliði ant-kenñjen:  
 434.0 þan sie brustjad endi blójat · endi bladu tōgjat,  
 lōf ant-lúkad, · þan witun liudjo barn,  
 434.2 þat þan is sán after þiu · sumer gi-náhid  
 warm endi wun-sam · endi wedeṛ skōni.  
 434.4 Só witin gi ðk bi þesun tēknun, · þe ik iu talde hér,  
 hwan þe latsto dag · liudjun náhid.  
 434.6 Þan seggjo ik iu te wáran, · þat ér þit werod ni mót,  
 te-faran þit folk-skēpi, · ér þan werðe ge-fullid só,  
 434.8 mínu word gi-wárod. · Noh gi-wand kumid  
 himiles endi erðun, · endi stéid mín hēlag word  
 435.0 fast forð-wardes · endi wirðid al ge-fullod só,  
 gi-léstid an þesumu liohte, · só ik for þesun liudjun ge-spriku.  
 435.2 wakot gí war-liko: · iu is wis-kumo  
 duom-dag þe mārjo · endi iuwes drohtines kraft,  
 435.4 þiu mikilo megin-strengi · endi þiu mārje tíð,  
 gi-wand þesaro wer-oldes. · Fora þiu gi wardon skulun,  
 435.6 þat hé iu slápanðje · an swef-restu  
 fárungo ni bi-fáhe · an firin-werkun,  
 435.8 mēnes fulle. · Mút-spelli kumit  
 an þiustrja naht, · al só þiof ferid  
 436.0 darno mid is dádjun, · só kumid þe dag mannun,  
 þe latsto þeses liohtes, · só it ér þese liudi ni witun,  
 436.2 só samo só þiu flód deda · an furn-dagun,  
 þe þár mid lagu-strōmun · liudi far-teride  
 436.4 bi Nóeas tíðjun, · bi-útan þat ina neṛide god  
 mid is híwiskja, · hēlag drohtin,  
 436.6 wið þes flódes farm: · só warð ðk þat fiur kuman  
 hēt fân himile, · þat þea hóhon burgi

- 4368 umbi Sodomu land · swart logna bi-féng  
 grim ɛndi grádag, · þat þár n-énig gumono ni gi-nas  
 4370 bi-útan Loth êno: · ina ant-lêddun þanen  
 drohtines ɛngilos · ɛndi is dohter twá  
 4372 an ênan berg uppen: · þat ôðar al brinnandi fiur,  
 ia land ia liudi · logna far-tēride:  
 4374 só fārunge warð þat fiur kumen, · só warð êr þe flód só samo:  
 só wirðid þe latssto dag, · For þiu skal allaro liudjo ge-hwi-lik  
 4376 þenkjan fora þemu þinge; · þes is þarf mikil  
 manno ge-hwi-likumu: · be-þiu látad iu an iuwan mód sorga.  
 4378 Hwand só hwan só þat ge-wirðid, · þat waldand Krist,  
 mári mannes sunu · mid þeru maht godes,  
 4380 kumit mid þiu kraftu · kuningo ríkjost  
 sittjan an is selves maht · ɛndi samod mid imu  
 4382 alle þea ɛngilos, · þe þár uppa sind  
 hēlaga an himile, · þan skulun þarod hēliðo barn,  
 4384 ɛli-þeoda kuman · alla te-samne  
 libbjandero liudjo, · só hwat só io an þesumu liohte warð  
 4386 firiho a-fōdid. · Þár hé þemu folke skal,  
 allumu man-kunne · mári drohtin  
 4388 a-dēljen aftar iro dādjun. · Þan skēðid hé þea far-duanan man,  
 þea far-warhton weros · an þea winistron hand:  
 4390 só duot hé ôk þea sáligon · an þea swiðeron half;  
 grótid hé þan þea gōdun · ɛndi im te-gegnes sprikid:  
 4392 „Kumad gí“, kwiðid hé, „þea þár gi-korene sindun, · ɛndi ant-fahad  
 þit kraftiga ríki,  
 þat góde, þat þár gi-gerewid stēndid, · þat þár warð gumono barnun  
 4394 gi-warht fan þesaro wer-oldes ɛndje: · iu havad ge-wihid selvo  
 fader allaro firiho barno: · gí mótun þesaro frumono neotan,  
 4396 ge-waldon peses widon ríkjas, · hwand gí oft mínan willjon frumidun,  
 ful-géngun mí gerno · ɛndi wárun mí iuwaro gevo mildje,  
 4398 þan ik bi-þwungan was · þurstu ɛndi hungru,  
 frostu bi-fangan · efþo an feteron lag,  
 4400 bi-klēm mid an karkare: · oft wurðun mí kumana þarod  
 helpa fan iuwun handun: · gí wárun mí an iuwomu hugi mildje,  
 4402 wisodun mín werð-liko.“ · Þan sprikid imu eft þat werod an-gegin:  
 „Frō mín þe gódo“, · kweðat sie, „hwan wári þú bi-fangan só,  
 4404 be-þwungan an su-likun þarāvun, · só þú fora þesaru þiod tēlis,  
 mahtig mēnis? · Hwan gi-sah þi man ênig  
 4406 be-þwungen an su-likun þarāvun? · Hwat þú haves allaro þiodo  
 gi-wald  
 iak só samo þero mēðmo, · þero þe io manno barn  
 4408 ge-wunnun an þesaro wer-oldi.“ · Þan sprikid im eft waldand god:  
 „só hwat só gí dādun“, · kwiðit hé, „an iuwes drohtines namon,  
 4410 gōdes far-gāvun · an godes ēra  
 þem mannun, þe hér minniston sindun, · þero nu undar þesaru  
 mēnegi standad

- 4412      endi þurh ôð-módi · arme wárun  
           weros, hwand sie mínan willjon frëmidun · —só hwat só gí im  
   iuwaro welono far·gávun,  
 4414      gi·dádun þurh diuriða, · þat ant·féng iuwa drohtin selvo,  
           þiu helpe kwam te hevan·kuninge. · Be·þiu wili iu þe hëlagó drohtin  
 4416      lônón iuwan gi·lôvon: · givid iu líf êwig.“  
           Wëndid ina þan waldand · an þea winistrón hand,  
 4418      drohtin te þem far·duanun mannun, · sagad im þat sie skulin þea dád  
   ant·gelden,  
           þea man iro mën-gi·werk: · „nu gí fan mí skulun“, kwiðit hé,  
 4420      „faran só for·flókane · an þat fiur êwig,  
           þat þár gi·garewid warð · godes and·sakun,  
 4422      fiundo folke · be firin·werkun,  
           hwand gí mí ni hulpun, · þan mí hunger endi þurst  
 4424      wêgde te wundrun · efþa ik ge·wádjes lós  
           gégng jámer-mód, · was mí grôtun þarf,  
 4426      þan ni habde ik þár ênige helpe, · þan ik ge·hëftid was,  
           an liðo-kospun bi·lokan, · efþa mi legar bi·féng,  
 4428      swára suhti: · þan ni weldun gí mín siokes þár  
           wíson mid wihti: · ni was iu werð eo·wiht,  
 4430      þat gí mín ge·hugdin. · Be·þiu gí an hëllje skulun  
           þolon an þiustre.“ · Þan sprikid imu eft þiu þiod an·gëgin:  
 4432      „Wola waldand god“, · kweðad sie, „hwi wilt þú só wið þit werod  
   sprekan,  
           mahljen wið þese mënegi? · Hwan was þí io manno þarf,  
 4434      gumono gódes? · Hwat sie it al be þínun gevun êgun,  
           welón an þesaro wer-oldi“. · Þan sprikid eft waldand god:  
 4436      „þan gí þea armostun“, · kwiðid hé, „êldi-barno,  
           manno þea minnistón · an iuwomu mód·sevon  
 4438      hëliðos far·hugdun, · létun sea iu an iuwomu hugi lêðe,  
           be·dêldun sie iuwaro diurða, · þan dádun gí iuwana drohtin só sama,  
 4440      gi·wërnidun imu iuwaro welono: · be·þiu ni wili iu waldand god,  
           ant·fáhen fader iuwa, · ak gí an þat fiur skulun,  
 4442      an þene diopun dôð, · diuvlun þíonon,  
           wrêðun wiðer·sakun, · hwand gí só warhtun bi·foran.“  
 4444      Þan aftar þem wordun skêðit · þat werod an twê,  
           þea gódun endi þea uvilón: · farad þea far·griponon man  
 4446      an þea hêtan hël · hriwig-móde,  
           þea far·warhton weros, · wíti ant·fáhat,  
 4448      uvil endi-lós. · Lêdid up þanen  
           hêr hevan·kuning · þea hluttaron þeoda  
 4450      an þat lang-same lioht: · þár is líf êwig,  
           gi·garewid godes ríki · góðaro þiado.“  
 4452      Só ge·fragn ik þat þem rinkun þó · ríki drohtin  
           umbi þesaro wer-oldes gi·wand · wordun talde,  
 4454      hwó þiu forð fërid, · þan lango þe sie firiho barn  
           ardon mótn, · ia hwó siu an þemu êndje skal

4456 te·gliden ɛndi te·gangen. · hé sagde ôk is jungarun þár  
 wárun wordun: · „Hwat gí witun alle“, kwað hé,  
 4458 „þat nu ovar twá naht · sind tídi kumana,  
 Judeono paskha, · þat sie skulun iro gode þionon,  
 4460 weros an þemu wihe. · Þes nis ge·wand ênig,  
 þat þár wirðid mannes sunu · te þeru męgin·þiodu  
 4462 kraftag far·kôpot · ɛndi an krúke a·slagan,  
 þolod þiad·kwála.“ · Þò warð þár þegan manag  
 4464 slíð·mód gi·samnod, · sũðar-liudjo,  
 Judeono gum·skepi, · þár sie skoldun iro gode þionon.  
 4466 wurðun ẽo·sagon · alle kumane,  
 an warf weros, · þe sie þò wísostun  
 4468 undar þeru męnegi · manno taldun,  
 kraftag kuni·burd. · Þár Kaiphas was,  
 4470 biskop þero liudjo. · Sie rédun þò an þat barn godes,  
 hwó sie ina a·sluogin · sundja lósan,  
 4472 kwáðun þat sie ina an þemu hêlagon daga · hrinen ni skoldin  
 undar þero manno męnegi, · „þat ni werðe þius męgin·þioda,  
 4474 hêliðos an hróru, · hwand ina þit hęri·skepi wili  
 far·standen mid stridu. · Wí só stillo skulun  
 4476 frêson is ferahes, · þat þit folk Judeono  
 an þesun wih·dagun · wróht ni af·hębbjen.“  
 4478 Þò géng imu þár Júdas forð, · jungaro Kristes,  
 ẽn þero twe·livjo, · þar þat aðali sat,  
 4480 Judeono gum·skepi; · kwað þat hé is im góðan rád  
 sęggjan mahti: · „hwat willjad gí mí sęlljen hér“, kwað hé,  
 4482 „mêðmo te mêdu, · ef ik iu þene man givu  
 áno wíg ɛndi áno wróht?“ · Þò warð þes werodes hugi,  
 4484 þero liudjo an lustun: · „ef þú wili gi·lêstjen só“, kwáðun sie,  
 „þín word gi·wáron, · þan þú gi·wald haves,  
 4486 hwat þú at þesaru þiodu · þiggjan willjes  
 góðaro mêðmo.“ · Þò gi·hét imu þat gum·skepi þár  
 4488 an is selves dóm · siluvar·skatto  
 þrí·tig at·samne, · ɛndi hé te þeru þiodu gi·sprak  
 4490 dęřevjun wordun, · þat hé gávi is drohtin wið þiu.  
 wende ina þò fan þemu werode: · was im wrêð hugi,  
 4492 talode im só treu·lôs, · hwan êr wurði imu þiu tíd kuman,  
 þat hé ina mahti far·wísjen · wrêðaro þiodo,  
 4494 fiundo folke. · Þan wisse þat friðu·barn godes,  
 wár waldand Krist, · þat hé þese wer·old skolde,  
 4496 a·geven þese gardos · ɛndi sókjen imu godes ríki,  
 gi·faren is fader·óðil. · Þò ni gi·sah ênig firiho barno  
 4498 mêron minnje, · þan hé þò te þem mannun gi·nam,  
 te þem is góðun jungaron: · gôme warhte,  
 4500 sętte sie swás·liko · ɛndi im sagde filu  
 wároro wordo. · Skrêd westę dag,  
 4502 sunne te sedle. · Þò hé selvo gi·bôd,

- 4504 waldand mid is wordun, · hét im water dragan  
 hluttar te handun, · endi rés þò þe hêlago Krist,  
 4506 þe gódo at þem gômun · endi þár is jungarono þwóg  
 fôti mid is folmun · endi swarf sie mid is fanon aftar,  
 4508 druknide sie diur-lika. · Þò wið is drohtin sprak  
 Sîmon Petrus: · „Ni þunkid mí þit sómi þing“, kwað hé,  
 4510 „frô mín þe gódo, · þat þú míne fôti þwahes  
 mid þem þínun hêlagun handun.“ · Þò sprak imu eft is hêrro  
 an·gegîn,  
 waldand mid is wordun: · „Ef þú is willjan ni haves“, kwað hé,  
 4512 „te ant·fahanne, · þat ik þíne fôti þwahe  
 þurh su-lika minnja, · só ik þesun ôðrun mannum hér  
 4514 dóm þurh diurða, · þan ni haves þú ênigan dêl mid mí  
 an hevan-ríkja.“ · Hugi warð þò gi·wëndid  
 4516 Sîmon Petruse: · „Þú hava þí selvo gi·wald“, kwað hé,  
 „frô mín þe gódo, · fôto endi hando  
 4518 endi mínes hówdes só sama, · handun þínun,  
 þiadan, te þwahanne, · te þiu þak ik móti þína forð  
 4520 huldi hêbbjan · endi hevan-ríkjes  
 su·lik gi·dêli, · só þú mí, drohtin, wili  
 4522 far·geven þurh þína gódi.“ · Jungaron Kristes,  
 þene ambaht-skepi · erlos þolodun,  
 4524 þegnos mid gi·þuldjon, · só hwat só im iro þiodan dede,  
 mahtig þurh þea minnja, · endi mēnde imu al mēra þing  
 4526 firihon te gi·frummjenne. · friðu-barn godes  
 géng imu þò eft gi·sittjen · under þat ge·siðo folk  
 4528 endi im sagða filu lang-samna rád. · Warð eft liot kuman,  
 morgen te mannum. · Mahtigne Krist  
 4530 gróttun is jungaron endi frágodun, · hwar sie is gôma þò  
 an þemu wið-dage · wirkjen skoldin,  
 4532 hwar hé weldi halden · þea hêlagon tídi  
 selvo mid is ge·siðun. · Þò hé sie sókjen hét,  
 4534 þea gumon Jerusalem: · „só gi þan gangan kumad“, kwað hé,  
 „an þea burg innan · —þár is braht mikil,  
 4536 mēgin-þiodo gi·mang—, · þár mugun gi ênan man sehan  
 an is handun dragen · hluttres watares  
 4538 ful mid folmun. · Þemu gi folgon skulun  
 an só hwi-like gardos, · só gi ina gangan gi·sehat,  
 4540 ia gi þan þemu hêrron, · þe þie hoves êgi,  
 selvon seggjad, · þat ik iu sēnde þarod  
 4542 te gi·garuwenne mína gôma. · Þan tógid hé iu ên gód-lik hús,  
 hōhan sóleri, · þe is bi·hangen al  
 4544 fagarun fratahun. · Þár gi frummjen skulun  
 werd-skepi mínan. · Þár bium ik wis-kumo  
 4546 selvo mid mínun ge·siðun.“ · Þò wurðun sán aftar þiu  
 þár te Jerusalem · jungaron Kristes  
 4548 forð-ward an fērði, · fundun all só hé sprak

word-tēkan wār: · ni was þes gi·wand ênig.  
 4550 Þār gērēwidun sie þea gōma. · Warð þe godes sunu,  
 hēlag drohtin · an þat hūs kuman,  
 4552 þār sie þe land-wise · lēstjen skoldun,  
 ful·gangan godes gi·bode, · al sō Judeono was  
 4554 êo ĕndi ald-sidu · an êr-dagun.  
 Gi-wēt imu þo an þemu ávande · alo-waldand Krist  
 4556 an þene sēli sittjen; · hēt þār is ge·siðos te imu  
 twe-livi gangan, · þea im gi·triwiston  
 4558 an iro mōd-sevon · manno wárun  
 bi wordun ĕndi bi wísun: · wisse imu selvo  
 4560 iro hugi-skēfti · hēlag drohtin.  
 Grótte sie þo ovar þem gōmun: · „Gern bium ik swiðo“, kwað hé,  
 4562 „þat ik samad mid iu · sittjen móti,  
 gōmono neoten, · Judeono paskha  
 4564 dēljen mid iu sō diurjun. · Nu ik iu iuwes drohtines skal  
 willjon sēggjan, · þat ik an þesaro wer-oldi ni mōt  
 4566 mid mannun mēr · móses an·bíten  
 furður mid frihuhun, · êr þan gi·fullod wirðid  
 4568 himilo ríki. · Mí is an handun nú  
 wíti ĕndi wunder-kwále, · þea ik for þesumu werode skal,  
 4570 þolon for þesaru þiodu.“ · Sō hé þo sō te þem þegnun sprak,  
 hēlag drohtin, · sō warð imu is hugi dróvi,  
 4572 warð imu gi·sworcen sevo, · ĕndi eft te þem ge·siðun sprak,  
 þe gódo te þem is jungarun: · „Hwat ik iu godes ríki“, kwað hé,  
 4574 „gi·hēt himiles liot, · ĕndi gí mí hold-líko  
 iuwan þegan-skēpi. · Nú ni willjat gí a·þengjan sō,  
 4576 ak wēnkjat þero wordo. · Nú sēggju ik iu te wáran hér,  
 þat wili iuwar twe-livjo ên · trewana swíkan,  
 4578 wili mí far·kōpon · undar þit kunni Judeono,  
 gi·selljen wiðer silūvre, · ĕndi wili imu þār sink niman,  
 4580 diurje mēðmos, · ĕndi geven is drohtin wið þiu,  
 holdan hērran. · Þat imu þoh te harme skal,  
 4582 werðan te wítje; · be þat hé þea wurdi far·sihit  
 ĕndi hé þes arvedjes · ĕndi skawot,  
 4584 þan wēt hé þat te wáran, · þat imu wári wóðjera þing,  
 bētera mikilu, · þat hé gio gi·boran ni wurði  
 4586 libbjendi te þesumu liohte, · þan hé þat lōn nimid,  
 uvil arvedi · in-wid-rádo.“  
 4588 Þo bi·gan þero erlo ge·hwi-lik · te öðrumu skawon,  
 sorgondi sehan; · was im sēr hugi,  
 4590 hriwig umbi iro herta: · gi·hórdun iro hērron þo  
 gorn-word sprekan. · Þea gumon sorgodun,  
 4592 hwi-likan hé þero twe-livjo · te þiu tēlljen weldi,  
 skuldigna skaðon, · þat hé habdi þea skattos þār  
 4594 ge·þingod at þeru þiod. · Ni was þero þegno ênigumu  
 su·likes in-widdjes · öði te gehanne,

- 4596 mên-gi-pähtjo · —ant-suok þero manno ge-hwi-lik—,  
 wurðun alle an forhtun, · frágon ne gi-dorstun,  
 4598 êr þan þo ge-bóknide · bar-wirðig gumo,  
 Símon Petrus · —ne gi-dorste it selvo sprekan—  
 4600 te Johanne þemu gódon: · hé was þemu godes barne  
 an þem dagun · þegno liovost,  
 4602 mêst an minnjun ·  ndi móste þár þo an þes mahtiges Kristes  
 barne restjen ·  ndi an is breostun lag,  
 4604 hlinode mid is h vdu: · þár nam hé s  manag h lag ge-r ni,  
 diapa gi-p hti, ·  ndi þo te is drohtine sprak,  
 4606 be-gan ina þo frágon: · „hwe skal þat, fr  m n, wesen“, kwað hé,  
 „þat þi far-k pon wili, · kuningo r kjost,  
 4608 undar þinaro fiundo folk? ·  s w ri þes firi-wit mikil,  
 waldand, te witanne.“ · Þo habde eft is word garu  
 4610 h ljando Krist: · „seh þi, hwemu ik hér an hand geve  
 m nes m ses for þesun mannum: · þe haved m n-gi-p ht,  
 4612 birid bittran hugi; · þe skal mi an banono ge-wald,  
 fiundun bi-felhen, · þ r man m nes ferhes skal,  
 4614 aldres  htjen.“ · Nam hé þo aftar þiu  
 þes m ses for þem mannum ·  ndi gaf is þemu m n-skaðen,  
 4616 Judase an hand ·  ndi imu te-g gnes sprak  
 selvo for þem is ge-s ðun ·  ndi ina sniumo hét  
 4618 faran f n þemu is folke: · „frumi s  þ  þenkis“, kwað hé,  
 „   þat þ  duan skalt: · þ  ni maht bi-  njen l ng  
 4620 willjon þ nan. · Þiu wurd is at handun,  
 þea t di sind nu gi-n hid.“ · S  þo þe treu-logo  
 4622 þat m s ant-f ng ·  ndi mid is m  u an-b t,  
 s  af-gaf ina þo þiu godes kraft, · gramon in ge-witun  
 4624 an þene lik-hamon, · l  a wihti,  
 warð imu Satanas · s ro bi-t ngi,  
 4626 hardo umbi is herte, · si ur ine þiu helpe godes  
 far-l t an þesumu liohte. · S  is þena liudjo w ,  
 4628 þe s  undar þesumu himile skal · h rron wehslon.  
 Gi-w t imu þo  t þanen · in-widjas gern  
 4630 Judas gangan: · habde imu grimmen hugi  
 þeg n wi  is þiodan. · Was þo iu þiustri naht,  
 4632 swi o gi-sworen. · Sunu drohtines  
 was ima at þem g mun for  ·  ndi is jungarun þ r  
 4634 waldand win  ndi br d · w hide b  ju,  
 h lagode hevan-kuning, · mid is handun brak,  
 4636 gaf it undar þem is jungarun ·  ndi gode þankode,  
 sagde þem  -l t, · þe þ r al gi-sk p,  
 4638 wer-old  ndi wunnja, ·  ndi sprak word manag:  
 „gi-l vjot gi þes liohto“, · kwað hé, „þat þit is m n lik-hamo  
 4640  ndi m n bl d s  same: · givu ik iu hér b  ju samad  
 4642 etan  ndi drinkan. · Þit ik an er u skal  
 gevan  ndi geotan ·  ndi iu te godes r kje



4644 lōsjen mid mínu lík-hamen · an líf êwig,  
 an þat himiles lioht. · Gi·huggjat gí simlun,  
 4646 þat gí þiu ful·gangan, · þiu ik an þesun gômun dón;  
 márjad þit for mēnegi: · þit is mahtig þing,  
 mid þius skulun gí iuwomu drohtine · diuriða frummjen,  
 4648 habbjad þit mín te gi·hugdjun, · hêlag biliði,  
 þat it ȕldi-barn · aftar lēstjen,  
 4650 waron an þesaru wer-oldi, · þat þat witin alle,  
 man ovar þesan middil-gard, · þat it is þurh mína minnja gi·duan  
 4652 hêrron te huldi. · Ge·huggjad gí simlun,  
 hweo ik iu hér ge·biudu, · þat gí iuwan brôðer-skepi  
 4654 fasto frummjad: · habbjad ferhtan hugi,  
 minnjod iu an iuwomu móde, · þat þat manno barn  
 4656 ovar irmin-þiod · alle far-standen,  
 þat gí sind gegnungo · jungaron míne.  
 4658 Ôk skal ik iu kûðjen, · hwó hér wili kraftag fiund,  
 hēttjand heru-grim, · umbi iuwan hugi niusjen,  
 4660 Satanas selvo: · hé kumid iuwaro seolono herod  
 frókno frêson. · Simlun gí fasto te gode  
 4662 berad iuwa breost-gi·þáht: · ik skal an iuwaru bedu standen,  
 þat iu ni mugi þe mēn-skaðo · mód ge·twífljan;  
 4664 ik ful-lēstju iu wiðer þemu funde. · Ôk kwam hé herod giu frêson  
 mín,  
 þoh imu is willjon hér · wiht ne gi·stódi,  
 4666 lioves an þemu mínumu lík-hamon. · Nu ni willju ik iu lēng helen,  
 hwat iu hér nú sniumo skal · te sorgu gi·standen:  
 4668 gí skulun mí ge·swíkan, · ge·siðos míne,  
 iuwes þegan-skepjes, · êr þan þius þiustrje naht  
 4670 liudi far·líða · ȕndi eft lioht kume,  
 morgan te mannun.“ · Þo warð mód gumon  
 4672 swíðo gi·sworken · ȕndi sêr hugi,  
 hriwig umbi iro herte · ȕndi iro hêrron word  
 4674 swíðo an sorgun. · Símon Petrus þo,  
 þegan wið is þiodan · þrist-wordun sprak  
 4676 bí huldi \*wið is hêrron: · „þoh þí all þit hēliðo folk“, kwaþ·hie,  
 „gi·swíkan þína gi·siðos, · þoh ik sinnon mid þí  
 4678 at allon þarāvon · þolojan willju.  
 Ik biun garo sinnon, · ef mi god látið,  
 4680 þat ik an þínon ful-lēstje · fasto gi·stande;  
 þoh sia þi an karkarjes · klústron hardo,  
 4682 þesa liudi bi·lúkan, · þoh ist mi luttil tweho,  
 ne ik an þem bēndjon mid þi · bídan willje,  
 4684 liggjan mid þi só lieven; · ef sia þínes līves þan  
 þuru ȕggja nīð · áhtjan willjad,  
 4686 frô mín þie guodo, · ik givu mín ferah furi þik  
 an wāpno spil: · nis mi werð iowiht  
 4688 te bi·mīðanne, · só lango só mi mín warod

- hugi ċndi hand-kraft.“ · Duo sprak im eft is hêrro an·gegin:  
 4690 „Hwat þú þik bi·wánis“, · kwaþ·hie, „wissaro trewono,  
 þrístero þingo: · þú havis þegnes hugi,  
 4692 willjon guodan. · Ik mag þi seggjan, hwó it þoh gi·werðan skal,  
 þat þú wirðis só wêk-muod, · þoh þú nu ni wánjes só,  
 4694 þat þú þínes þiades te naht · þríwo far-lôgnis  
 êr hano·krádi ċndi kwiðis, · þak ik þín hêrro ni sí,  
 4696 ak þú far·manst mína mund-burd.“ · Duo 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,  
 dójan diur-líko, · þan ne wurði gio þie dag kuman,  
 4700 þat ik þín far-lôgnidi, · lievo drohtin,  
 gerno for þeson Juðeon.“ · Duo kwáðun alla þia jungron só,  
 4702 þat sia þár an þem þingon mid im · þoljan weldin  
 Duo im eft mid is wordon gi·bôd · waldand selvo,  
 4704 hêr hevan-kuning, · þat sia im ni lietin iro hugi twiþljan,  
 hiet þat sia ni weldin [...] · diopa gi·þáhti:  
 4706 „Ne druovje iuwa herta · þuru iuwes drohtines word,  
 ne forþtjat te filo: · ik skal fader úsan  
 4708 selvan suokjan · ċndi iu sēndjan skal  
 fan hevan-rikje · hêlagna gēst:  
 4710 þie skal iu eft gi·fruofrjan · ċndi te frumu werðan,  
 manon iu þero mahlo, · þie ik iu manag hēbbju  
 4712 wordon gi·wisid. · Hie givit iu gi·wit an briost,  
 lust-sama lêra, · þat gi lēstjan forð  
 4714 þiu word ċndi þiu werk, · þia ik iu an þesaro wer-oldi gi·bôd.“  
 A·rēs im þuo þe ríkjo · an þemo rakode innan,  
 4716 nēřjendo Krist · ċndi gi·wêt im nahtes þanan  
 selvo mid is gi·siðon: · sērago géngun  
 4718 swiðo gornondja · jungron Kristes,  
 hriwig-muoda. · Duo 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.  
 Þár gruotta þie godes suno · jūgron sína:  
 4724 „Gí sind nú só druovja“, · kwaþ·hie, „nú gí mínan dôð witun;  
 nu gornonð gí ċndi griotand, · ċndi þesa Juðeon sind an luston,  
 4726 mēndit þius mēnigi, · sindun an iro muode fráha,  
 þius wer-old ist an wunnjon. · Þes wirðit þoh gi·wand kuman  
 4728 sniumo tulgo: · þan wirðit im sêr hugi,  
 þan mornjat sia an iro móde, · ċndi gi mēndjan skulun  
 4730 after te êwon-dage, · hwand gio ċndi ni kumið,  
 iuwes wel-lives gi·wand: · be·þiu ne þurvun iu þius werk tregan,  
 4732 hrewan mín hin-fard, · hwand þanan skal þiu helpa kuman  
 gumono barnon.“ · Duo hiet hie is jungron þár  
 4734 bídan uppan þemo berge, · kwað þat hie ti bedu weldi  
 an þiu holm-klivu · hôhor stígan;

4736 hiet þuo þria mid im · þegnos gangan,  
 Jakobe ęndi Johannese · ęndi þena guodan Petruse,  
 4738 þrist-muodjan þegan. · Þuo sia mid iro þiedne samad  
 gerno gęgun. · Þuo hiet sia þie godes suno  
 4740 an berge uppan · te bedu hnigan,  
 hiet sia god gruotjan, · \* gerno biddjan,  
 4742 þat hę im þero kostondero · kraft far-stodi,  
 wręðaro willjon, · þat im þe wiðer-sako,  
 4744 ni mahti þe męn-skaðo · mód gi-twıfljan,  
 iak imu þo selvo gi-hnęg · sunu drohtines  
 4746 kraftag an knio-beda, · kuningo ríkjost,  
 forð-ward te foldu: · fader alo-þiado  
 4748 gódan grótte, · gorn-wordun sprak  
 hriwig-liko: · was imu is hugi dróvi,  
 4750 bi þeru męnniski · mód gi-hrórid,  
 is flęsk was an forhtun: · fellun imo trahni,  
 4752 dróp is diur-lik swět, · al só drór kumid  
 wallan fan wundun. · Was an ge-winne þo  
 4754 an þemu godes barne · þe gęst ęndi þe lik-hamo:  
 oðar was fúsid · an forð-wegos,  
 4756 þe gęst an godes ríki, · oðar jámar stód,  
 lík-hamo Kristes: · ni welde þit lioht a-geven,  
 4758 ak dróvde for þemu dōðe. · Simla hę hreop te drohtine forð  
 þiu męr aftar þiu · mahtigna grótte,  
 4760 hōhan himil-fader, · hęlagna god,  
 waldand mid is wordun: · „ef nu werðen ni mag“, kwað hę,  
 4762 „man-kunni ge-nęrid, · ne sí þat ik minan geve  
 liovan lík-hamon · for liudjo barn  
 4764 te węgianne te wundrun, · it sí þan þin willjo só,  
 ik willju is þan gi-koston: · ik nimu þene kęlik an hand,  
 4766 drinku ina þi te diurðu, · drohtin frō mín,  
 mahtig mund-boro. · Ni seh þú mīnes hēr  
 4768 flęskes gi-förjes. · Ik fullon skal  
 willjon þinen: · þú haves ge-wald ovar al.“  
 4770 Gi-wět imu þo gangen, · þár hę ęr is jungaron lét  
 bídán uppan þemu berge; · fand sie þat barn godes  
 4772 slápen sorgandje: · was im sēr hugi,  
 þes sie fan iro drohtine · dęljen skoldun.  
 4774 Só sind þat mód-þraka · manno ge-hwi-likumu,  
 þat hę far-láten skal · liavane hęrron,  
 4776 af-geven þene só gódene. · Þo hę te is jungarun sprak,  
 wahte sie waldand · ęndi wordun grótte:  
 4778 „Hwí willjad gi só slápen?“ · kwað hę; „ni mugun samad mid mí  
 wakon ęne tid? · Þiu wurd is at handun,  
 4780 þat it só gi-gangen skal, · só it god fader  
 gi-markode mahtig. · Mí nis an mínumu móde tweho:  
 4782 mín gęst is garu · an godes willjan,

- 4784 fūs te faranne: · mín flêsk is an sorgun,  
 lētid mik mín lík-hamo: · lēð is imu swiðo  
 4786 wíti te þolonne. · Ik þoh willjan skal  
 mínes fader ge·frummjen; · hebbjad gi fasten hugi.“  
 Gi-wēt imu þo eft þanan · öðer-siðu  
 4788 an þene berg uppen · te bedu gangan,  
 mári drohtin, · endi þár só manag gi·sprak  
 4790 gódro wordo. · Godes engil kwam  
 hēlag fan himile, · is hugi fastnode,  
 4792 bēldide te þem bēndjun. · hé was an þeru bedu simla  
 forð an flite · endi is fader grótte,  
 4794 waldand mid is wordun: · „ef it nu wesen ni mag“, kwað hé,  
 „mári drohtin, · nevu ik for þit manno folk  
 4796 þiod-kwále þoloje, · ik an þínan skal  
 willjan wonjan.“ · Gi-wēt imu þo eft þanen  
 4798 sókjan is ge·siðos: · fand sie slápanðje,  
 grótte sie gāhun. · Géng imu eft þanen  
 4800 þridðjon siðu te bedu · endi sprak þiod-kuning  
 al þiu selvon word, · sunu drohtines,  
 4802 te þemu alo-waldon fader, · só hé êr dede,  
 manode mahtigna · manno frumana  
 4804 swiðo niud-liko · nerjando Krist,  
 géng imu þo eft te þem is jungarun, · grótte sie sáno:  
 4806 „slápad gi endi rēstjad“, · kwað hé, „nú wirðid sniumo herod  
 kuman mid kraftu, · þe mi far·kôpot havad,  
 4808 sundja lōsan gi·sald.“ · Ge·siðos Kristes  
 wakodun þo aftar þem wordun · endi gi·sāhun þo þat werod kuman  
 4810 an þene berg uppen · brahtmu þiu mikilon,  
 wrêða wápan-berand. · Wíside im Judas,  
 4812 gram-hugdig man; · Judeon aftar sigun,  
 fiundo folk-skēpi; · dróg man fiur an gi·mang,  
 4814 logna an lioht-fatun, · lēdde man faklon  
 brinnandja fan burg, · þár sie an þene berg uppan  
 4816 stigun mid strídu. · Þea stēdi wisse Judas wel,  
 hwar hé þea liudi · tó lēdjan skolde.  
 4818 Sagde imu þo te tēkne, · þo sie þár tó fórun  
 þemu folke bi·foran, · te þiu þat sie ni far·fēngin þár,  
 4820 erlos öðren man: · „ik gangu imu at êrist tó“, kwað hé,  
 „kussju ine endi kwaddju: · þat is Krist selvo.  
 4822 Þene gi fāhen skulun · folko kraftu,  
 binden ina uppan þemu berge · endi ina te burg hinan  
 4824 lēdjen undar þea liudi: · hé is līves havad  
 mid is wordun far·werkod.“ · Werod siðode þo,  
 4826 an-tat sie te Kriste · kumane wurðun,  
 grim folk Judeono, · þár hé mid is jungarun stód,  
 4828 mári drohtin: · bēd metodo-gi·skapu,  
 torhtero tídjo. · Þo géng imu treu-lōs man,

- 4830 Judas te·gegnes · ęndi te þemu godes barne  
 hnęg mid is hōvdu · ęndi is hęrron kwędde,  
 4832 kuste ina kraftagne · ęndi is kwidi lęste,  
 wisde ina þemu werode, · al sō hę ęr mid wordun ge·hęt.  
 4834 Þat þolode al mid gi·þuldjun · þiодо drohtin,  
 waldand þesara wer-oldes · ęndi sprak imu mid is wordun tō,  
 4836 frągode ine frókno: · „be·hwī kumis þú sō mid þius folku te mī,  
 be·hwī lędis þú mī sō þese liudi tō · ęndi mi te þesare lęðan þiоde  
 sprekan,  
 4838 far·kōpos mid þínu kussu · under þit kunni Judeono,  
 meldos mi te þesaru męnegi?“ · Gęng imu þō wið þea man  
 4840 wið þat werod oðar · ęndi sie mid is wordun fragn,  
 hwene sie mid þiu ge·siðju · sókjan kwámin  
 4842 sō niud-liko an naht, · „so gī willjan nōd frummjen  
 manno hwi-likumu.“ · Þō sprak imu eft þiu męnegi an·gęgin,  
 4844 kwáðun þat im hęljand · þar an þemu holme uppan  
 ge·wisid wári, · „þe þit gi·wer frumid  
 4846 Judeo liudjun · ęndi ina godes sunu  
 selvon hętid. · Ina kwámun wī sókjan herod,  
 4848 weldin ina gerno bi·geten: · hę is fan Galileo lande,  
 fan Nazareth-burg.“ · Sō im þō þe nęrjendjo Krist  
 4850 sagde te sōðan, · þat hę it selvo was,  
 sō wurðun þō an forhtun · folk Judeono,  
 4852 wurðun under·badode, · þat sie under bak fellun  
 alle efno sán, · erðe gi·sōhtun,  
 4854 wiðer·wardes þat werod: · ni mahte þat word godes,  
 þie stemnje ant·standan: · wárun þoh sō stridige man,  
 4856 a·hliopun eft up an þemu holme, · hugi fastnodun,  
 bundun briost-gi·þáht, · gi·bolgane gęngun  
 4858 náhor mid niðu, · ant-tat sie þene nęrjendjon Krist  
 werodo bi·wurpun. · Stóðun wise man,  
 4860 swiðo gornundje · jungaron Kristes  
 bi·foran þeru dęręvjon dádi · ęndi te iro drohtine sprákun:  
 4862 „wári it nu þín willjo“, · kwáðun sie, „waldand frō mín,  
 þat sie us hęr an speres ordun · spildjen móstin  
 4864 wápnun wunde, · þan ni wári us wiht sō gód,  
 sō þat wī hęr for usumu drohtine · dóan móstin  
 4866 bęniðjun blęka“. · Þō gi·bolgan warð  
 snel swerd-þegan, · Símon Petrus,  
 4868 well imu innan hugi, · þat hę ni mahte ęnig word sprekan:  
 sō harm warð imu an is hertan, · þat man is hęrron þar  
 4870 binden welde. · Þō hę gi·bolgan gęng,  
 swiðo þrist-mód þegan · for is þiоdan standen,  
 4872 hard for is hęrron: · ni was imu is hugi twifli,  
 blóð an is breostun, · ak hę is bil a·tōh,  
 4874 swerd bi sídu, · slóg imu te·gegnes  
 an þene furiston fiund · folmo krafto,

4876 þat þò Malkhus warð · málkjas eggjun,  
 an þea swiðaron half · swerdu gi·máloð:  
 4878 þiu hlust warð imu far·hawan, · hé warð an þat hôvid wund,  
 þat imu heru-drôrag · hlear çndi ôre  
 4880 bēni-wundun brast: · blóð aftar sprang,  
 well fan wundun. · Ðò was an is wangun skard  
 4882 þe furisto þero fiundo. · Ðò stóð þat folk an rúm:  
 an-drédun im þes billes biti. · Ðò sprak þat barn godes  
 4884 selvo te Símon Petruse, · hét þat hé is swerd dedi  
 skarp an skêðja: · „ef ik wið þesa skola weldi“, kwað hé,  
 4886 „wið þeser werodes ge·win · wíg-saka frummjen,  
 þan manodi ik þene márjon · mahtigne god,  
 4888 hêlagne fader · an himil-rikja,  
 þat hé mi só managan çngil herod · ovana sandi  
 4890 wíges só wísen, · só ni mahtin iro wápan-þreki  
 man a·dôgjan: · iro ni stódi gio su·lik megin samad,  
 4892 folkes gi·fastnod, · þat im iro ferh aftar þiu  
 werðen mahti. · Ak it havad waldand god,  
 4894 alo-mahtig fader · an ôðar gi·markot,  
 þat wí gi·þolojan skulun, · só hwat só ús þius þioda tó  
 4896 bittres brengit: · ni skulun ús belgan wiht,  
 wrêðjan wið iro ge·winne; · hwand só hwe só wáþno níð,  
 4898 grimman gēr-heþi wili · gerno frummjen,  
 hé swiltit imu · eft swerdes eggjun,  
 4900 dóit im bi·drôregean: · wí mid úsun dádjun ni skulun  
 wiht a·wêrdjan.“ · Géng hé þò te þemu wundon manne,  
 4902 lēgde mid listjun · lik te·samne,  
 hôvid-wundon, · þat siu sán gi·hêlid warð,  
 4904 þes billes biti, · çndi sprak þat barn godes  
 wið þat wrêðe werod: · „mí þunkid wunder mikil“, kwað hé,  
 4906 „ef gí mí lêðes wiht · lêstjen weldun,  
 hwí gí mí þò ni fēngun, · þan ik undar iuwomu folke stóð,  
 4908 an þemu wíhe innan · çndi þár word manag  
 sôð-lik sagde. · Þan was sunnon skín,  
 4910 diur-lik dages lioht, · þan ni weldun gí mí dóan eo-wiht  
 lêðes an þesumu liohte, · çndi nu lédjad mí iuwa liudi tó  
 4912 an þiustrje naht, · al só man þiove dóþ,  
 þan man þene fāhan wili · çndi hé is ferhes havad  
 4914 far·werkot, wam-skaðo.“ · werod Judeono  
 gripun þò an þene godes sunu, · grimma þioda,  
 4916 hatandjero hóp, · hwurvon ina umbi  
 módag manno folk · —mênes ni sáhun—,  
 4918 heftun heru-bēndjun · handi te·samne,  
 fāðmos mid fiterjun. · Im ni was su·likaro firin-kwála  
 4920 þarf te gi·þolonne, · þiod-arvedjes,  
 te winnane su·lik witi, · ak hé it þurh þit werod deda,  
 4922 hwand hé liudjo barn · lōsjen welda,

halon fan hēllju · an himil-ríki,  
 4924 an þene wídon welon: · be·þiu hé þes wiht ne bi·sprak,  
 þes sie imu þurh in-wid-níð · ógjan weldun.  
 4926 Þò wurðun þes só malske · módag folk Judeono,  
 þiu hēri warð þes só hrómeg, · þes sie þena hēlagon Krist  
 4928 an liðo-bēndjon · lēdjan muostun,  
 fōrjan an fiterjun. · Þie fiund eft ge·witun  
 4930 fan þemu berge te burg. · Géng þat barn godes  
 undar þemu hēri-skēpi · handun ge·bunden,  
 4932 drúvondi te dale. · Wárun imu þea is diurjon þò  
 ge·sīðos ge·swikane, · al só hé im ēr selvo gi·sprak:  
 4934 ni was it þoh be ēnigaru blóði, · þat sie þat barn godes,  
 lioven far·létun, · ak it was só lango bi·foren  
 4936 wár-sagono word, · þat it skoldi gi·werðen só:  
 be·þiu ni mahtun sie is be·míðan. · Þan aftar þeru mēnegi géngun  
 4938 Johannes ēndi Petrus, · þie gumon twēne,  
 folgodun ferrane: · was im firi-wit mikil,  
 4940 hwat þea grimmon Judeon · þemu godes barne,  
 weldin iro drohtine dóen. · Þò sie te dale kwámun  
 4942 fan þemu berge te burg, · þár iro biskop was,  
 iro wíhes ward, · þár lēddun ina wlanke man,  
 4944 erlos undar ederos. · Þár was ēld mikil,  
 fiur an frid-hove · þemu folke te·gegnes,  
 4946 ge·warht for þemu werode: · þár géngun sie im wermjen tó,  
 Judeo liudi, · létun þene godes sunu  
 4948 bídon an bēndjun. · Was þár braht mikil,  
 gēl-módigaro galm. · Johannes was ēr  
 4950 þemu hēroston kúð: · be·þiu móste hé an þene hof innan  
 bringan mid þeru þioda. · Stód allaro þegno bētsto,  
 4952 Petrus þár úte: · ni lét ina þe portun ward  
 folgon is frōen, · ēr it at is friunde a-bad,  
 4954 Johannes at ēnumu Judeon, · þat man ina gangan lét  
 forð an þene frid-hof. · Þár kwam im ēn fēkni wíf  
 4956 gangan te·gegnes, · þiu ēnas Judeon was,  
 iro þeodanes þiw, · ēndi þò te þemu þegne sprak  
 4958 magað un·wán-lik: · „Hwat þú mahtis man wesən“, kwað siu,  
 „jungaro fan Galilea, · þes þe þár genower stéd  
 4960 faðmun gi·fastnod.“ · Þò an forhtun warð  
 Simon Petrus sán, · slak an is móde,  
 4962 kwað þat hé þes wíves · word ni bi·konsti  
 ni þes þeodanes · þegan ni wári:  
 4964 mēð is þò for þeru mēnegi, · kwað þat hé þena man ni ant·kēndi:  
 „ni sind mi þíne kwidi kúðe“, · kwað hé; was imu þiu kraft godes,  
 4966 þe hērdislo fan þemu hertan. · Hwarāvondi géng  
 forð undar þemu folke, · an-tat hé te þemu fiure kwam;  
 4968 gi·wēt ina þò warmjen. · Þár im ôk ên wíf bi·gan

fēlgjan firin-spráka: · „hér mugun gí“, kwað siu, „an iuwan fíund  
sehan:

- 4970 þit is gegnungo · jungaro Kristes,  
is selves ge·sið.“ · Þò géngun imu sán aftar þiu
- 4972 náhor nið-hwata · ęndi ina niud-líko  
frágodun fíundo barn, · hwi-likes hé folkes wári:
- 4974 “ni bist þú þesoro burg-liudjo“, · kwáðun sie; „þat mugun wí an  
þínumu gi·bárje gi·sehan,  
an þínun wordun ęndi an þínaru wíson, · þat þú þeses werodes ni bist,  
4976 ak þú bist galiléisk man.“ · hé ni welda þes þò gēhan eo-wiht,  
ak stód þò ęndi stridda · ęndi starkan ēð
- 4978 swið-líko ge·swór, · þat hé þes ge·siðes ni wári.  
Ni habda is wordo ge·wald: · it skolde gi·werðen só,
- 4980 só it þe ge·markode, · þe man-kunnjes  
far·wardot an þesaru wer-oldi. · Þò kwam imu ôk an þemu warve tó
- 4982 þes mannes mág-wini, · þe hé êr mid is mákjo gi·hēw,  
swerdu þiu skarpon, · kwað þat hé ina sáhi þár
- 4984 an þemu berge uppan, · „þár wí an þemu bôm-gardon  
hêrron þínumu · hęndi bundun,
- 4986 fastnodun is folmos.“ · Hé þò þurh forhtan hugi  
for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesun þes līves  
skolo,
- 4988 ef it mahti ênig þár · irmin-manno  
gi·seggjan te sôðan, · þat hé þes ge·siðes wári,  
4990 folgodi þeru fęrdi. · Þò warð an þena formon sið  
hano·krád af·haven. · Þò sah þe hēlago Krist,
- 4992 barno þat bętste, · þár hé ge·bunden stóð,  
selvo te Símón Petruse, · sunu drohtines
- 4994 te þemu erle ovar is ahsla. · Þò warð imu an innan sán,  
Símón Petruse · sēr an is móde,
- 4996 harm an is hertan · ęndi is hugi dróvi,  
swiðo warð imu an sorgun, · þat hé êr selvo ge·sprak:
- 4998 gi·hugde þero wordo þò, · þe imu êr waldand Krist  
selvo sagda, · þat hé an þeru swartan naht
- 5000 êr hano·krádi · is hêrron skoldi  
þríwo far·lôgnjen. · Þes þram imu an innan mód
- 5002 bittro an is breostun, · ęndi géng imu þò gi·bolgan þanen  
þe man fan þeru męnigi · an mód·karu,
- 5004 swiðo an sorgun, · ęndi is selves word,  
wam-skefti weop, · an-tat imu wallan kwámun
- 5006 þurh þea hert-kara · hēte trahni,  
blóðage fan is breostun. · hé ni wánde þat hé is mahti gi·bótjen wiht,
- 5008 firin-werko furður · efþa te is fráhon kuman,  
hêrron huldi: · nis ênig hęliðo só ald,
- 5010 þat io mannes sunu · mēr gi·sáhi  
is selves word · sêrur hrewan,
- 5012 karon efþa kúmjen: · „wola krafteg god“, kwað hé,



5014 þat ik hebbju mi só for·werkot, · só ik mínaro wer·oldes ni þarf  
 ó·lát seggjan. · Ef ik nu te aldre skal  
 5016 huldjo þínaro · ęndi hevan·ríkjas,  
 þeoden, þolojan, · þan ni þarf mi þes ęnig þank wesn,  
 5018 liovo drohtin, · þat ik io te þesumu liohte kwam.  
 Ni bium ik nu þes wirðig, · waldand frô mín,  
 þat ik under þíne jungaron · gangan môt,  
 5020 þus sundig under þíne ge·sīðos: · ik iro selvo skal  
 mīðan an mínumu móde, · nu ik mi su·lik mēn ge·sprak.“  
 5022 Sô gornode · gumono bętsta,  
 hrau im só hardo, · þat hé habde is hēren þo  
 5024 leoves far·lôgnid. · Þan ni þurvun þes liudjo barn,  
 weros wundrojan, · be·hwī it weldi god,  
 5026 þat só lioven man · lēð gi·stôdi,  
 þat hé só hōn·líko · hērron sines  
 5028 þurh þera þiwun word, · þegno snellost,  
 far·lôgnide só lioves: · it was al bi þesun liudjun gi·duan,  
 5030 firiho barnun te frumu. · hé welde ina te furiston dōan,  
 hērost ovar is hiwiski, · hēlag drohtin:  
 5032 lét ina ge·kunnon, · hwi·like kraft havet  
 þe męnniska mōd · áno þe maht godes;  
 5034 lét ina ge·sundjon, · þat hé sīðor þiu bet  
 liudjun gi·lôvdi, · hwō liof is þar  
 5036 manno gi·hwi·likumu, · þan hé mēn ge·frumit,  
 þat man ina a·láte · lēðes þinges,  
 5038 sakono ęndi sundjono, · só im þo selvo dede  
 hevan·ríki god · harm·ge·wurhti.  
 5040 Be þiu nis mannes bág · mikilun bi·þervi,  
 hagu·staldes hróm: · ef imu þiu helpe godes  
 5042 ge·swikid þurh is sundjon, · þan is imu sán aftar þiu  
 breost·hugi blóðora, · þoh hé ér bi·hēt spreka,  
 5044 hrómje fan is hildi · ęndi fan is hand·krafti,  
 þe man fan is męgine. · Þat warð þar an þemu mārjon skín,  
 5046 þegno bętston, · þo imu is þiodanes gi·swēk  
 hēlag helpe. · Be·þiu ni skoldi hrómjen man  
 5048 te swīðo fan imu selvon, · hwand imu þar swikid oft  
 wán ęndi willjo, · ef imu waldand god,  
 5050 hēr hevan·kuning · herte ni stærkit.  
 Þan bēd allaro barno bętst, · bęndi þolode  
 5052 þurh man·kunni. · Hwurvun ina managa umbi  
 Judeono liudi, · sprákun gelp mikil,  
 5054 habdun ina te hoska, · þar hé gi·hęftid stód,  
 þolode mid ge·þuldjun, · só hwat só imu þiu þiod deda,  
 5056 liudi lēðes. · Þo warð eft lioht kuman,  
 morgan te mannun. · Manag samnoda  
 5058 hęri Judeono: · habdun im hugi wulvo,  
 in·wid an innan. · Warð þar eo·sago

- 5060 an **morgan**-tíð · **manag** gi·samnod  
 irri **endi** **ên**-hard, · in·widjas gern,  
 5062 **wrêðes** **willjan**. · Géngun im an **warf** samad  
 rinkos an **rúna**, · bi·gunnun im **ráðan** þò,  
 5064 hwó sie ge·**wisadin** · mid **wár**-lòsun,  
**mannun** **mên**-ge·witun · an **mahtigna** Krist  
 5066 te gi·**seggjanne** **sundja** · þurh is **selves** word,  
 þat sie ina þan te **wunder**-kwálu · **wêgjan** móstin,  
 5068 a·**dêljen** te **dôðe**. · Sie ni mahtun an þemu **dage** finden  
 só **wrêð** ge·**wit**-skêpi, · þat sie imu **wíti** be·þiu  
 5070 a·**dêljen** gi·**dorstin** · efþa **dôð** frummjen,  
**lívu** bi·**lòsjen**. · Þò kwámun þár at latstan forð  
 5072 an þena **warf** **wero** · **wár**-lòse man  
**twêne** gangan · **endi** bi·gunnun im **têlljen** an,  
 5074 kwáðun þat sie ina **selvon** · **seggjan** gi·hórdin,  
 þat hé mahti te·**werpen** · þena **wíh** godes,  
 5076 allaro **húso** **hóhost** · **endi** þurh is **hand**-mêgin,  
 þurh is **ênes** kraft · **up** a·rihtjen  
 5078 an **þriddjon** daga, · só is elkor ni þorfti be·þíhan man.  
 Hé þagoda **endi** **þoloda**: · ni sprak imu io þiu þiod só filu,  
 5080 þea **liudi** mid **luginun**, · þat hé it mid **lêðun** an·gêgin  
**wordun** **wráki**. · Þò þár undar þemu **werode** a·rêð  
 5082 **balu**-hugdig man, · **biskop** þero **liudjo**,  
 þe **furisto** þes **fôlkes** · **endi** **frágode** Krist  
 5084 iak ina be imu **selvon** bi·**swór** · **swiðon** êðun,  
**grótte** ina an **godes** namon · **endi** **gerno** bad,  
 5086 þat hé im þat gi·**sagdi**, · ef hé **sunu** wári  
 þes **libbjendjes** godes: · „þes þit **lioht** ge·skóp,  
 5088 **Krist** **kuning** êwig. · Wí ni mugun is ant·**kiennjen** wiht  
 ne an þínun **wordun** ni an þínun **werkun**.“ · Þò sprak imu eft þe **wáro**  
 an·gêgin,  
 5090 þe **gódo** **godes** sunu: · „þú kwíðis it for þesun **Judeon** nu,  
**sôð**-líko **segis**, · þat ik it **selvo** bium.  
 5092 Þes ni gi·**lôvjad** mí þese **liudi**: · ni willjad mi for·látan be·þiu;  
 ni sind im mín **word** **wirðig**. · Nu seggju ik iu te **wárun** þoh,  
 5094 þat gí noh skulun sittjen gi·**sehan** · an þe **swiðaron** half godes  
**márjan** **mannes** sunu, · an **mêgin**-krafte  
 5096 þes **alo**-walden fader, · **endi** þanan eft kuman  
 an **himil**-wolknun **herod** · **endi** allumu **hêlido** kunnje  
 5098 mid is **wordun** a·**dêljen**, · al só iro ge·**wurhti** sind.“  
 Þo **balg** ina þe **biskop**, · habde **bittren** hugi,  
 5100 **wrêðida** wið þemu **worde** · **endi** is gi·**wádi** slét,  
**brak** for is **breostun**: · „Nú ni þurvun gí **bíðan** lêng“, kwað hé,  
 5102 „þit **werod** ge·**wit**-skêpjies, · nu im su·**lik** **word** **farad**,  
**mên**-spráka fan is **múðe**. · Þat gi·hórid hér nu **manno** filu,  
 5104 **rínko** an þesumu **rakude**, · þat hé ina só **ríkjan** telit,  
**gihid** þat hé **god** sí. · Hwat willjad gí **Judeon** þes

- 5106 a·dêljen te dôme? · Is hé dôðes nú  
 wirðig be su·likun wordun?“ · Þat werod al ge·sprak,  
 5108 folk Judeono, · þat hé wári þes ferhes skolo,  
 witjes só wirðig. · Ni was it þoh be is ge·wurhtjun gi·dóen,  
 5110 þat ine þár an Jerusalem · Judeo liudi,  
 sunu drohtines · sundja lōsen  
 5112 a·dêldun te dôðe. · Þò was þero dádjo hróm  
 Judeo liudjun, · hwat sie þemu godes barne mahtin  
 5114 só haftemu mēst, · harmes ge·frummjen.  
 Be·wurpun ina þò mid werodu · ęndi ina an is wangon slōgun,  
 5116 an is hleor mid iro handun · —al was imu þat te hoske gi·dóen—,  
 fêlgidun imu firin·word · fiundo mēnegi,  
 5118 bismer·sprāka. · Stód þat barn godes  
 fast under fiundun: · wārun 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. · Þò námon ina wrēðe man  
 só gi·bundanan, · þat barn godes,  
 5124 ęndi ina þò lēddun, · þár þero liudjo was,  
 þere þiade þing·hús. · Þár þegan manag  
 5126 hwurvun umbi iro hēri·togon. · Þár was iro hērron bodo  
 fan Rúmu·burg, · þes þe þò þes ríkjas gi·weld:  
 5128 kumen was hé fan þemu kēsure, · gi·sęndid was hé undar þat kunni  
 Judeono  
 te rihtjenne þat ríki, · was þár rád·gevo:  
 5130 Pilatus was hé hēten; · hé was fan Pōnteo lande  
 knósles kęnnit. · Habde imu kraft mikil,  
 5132 an þemu þing·húse · þiod gi·samnod,  
 an warf weros; · wār·lōse man  
 5134 a·gávun þò þena godes sunu, · Judeo liudi,  
 under fiundo folk, · kwáðun þat hé wári þes ferhes skolo,  
 5136 þat man ina wítnodi · wāpnēs eggjun,  
 skarpun skúrun. · Ni welde þiu skole Judeono  
 5138 þringan an þat þing·hús, · ak þiu þiod úte stód,  
 mahlidun þanen wið þea mēnegi: · ni weldun an þat gi·mang faren,  
 5140 an ęli·landige man, · þat sie þár un·reht word,  
 an þemu dage dęrvjes wiht · a·dêljan ne gi·hōrdin,  
 5142 ak kwáðun þat sie im só hluttro · hēlaga tidi,  
 weldin iro paskha halden. · Pilatus ant·fęg  
 5144 at þem wam·skaðun · waldandes barn,  
 sundja lōsen. · Þò an sorgun warð  
 5146 Judases hugi, · þò hé a·gevan gi·sah  
 is drohtin te dôðe, · þò bi·gan imu þiu dád aftar þiu  
 5148 an is hugja hrewan, · þat hé habde is hērron ęr  
 sundja lōsen gi·sald. · Nam imu þò þat silývar an hand,  
 5150 þrí·tig skatto, · þat man imu ęr wið is þiodane gaf,  
 géng imu þò te þem Judiun · ęndi im is grimmon dád,

- 5152 sundjon sagde, · ɛndi im þat siluvar bôd  
 gerno te a·gevanne: · „ik hebbju it só grio-liko“, kwað hé,  
 5154 „mínes drohtines · drôru gi-kôpot,  
 só ik wêt þat it mi ni þíhit.“ · Þíod Judeono  
 5156 ni weldun it þò ant-fahan, · ak hétun ina forð aftar þíu  
 umbi su-lika sundja · selvon ahton,  
 5158 hwat hé wið is fráhon · ge·frumid habdi:  
 „Þú sáhi þi selvo þes“, · kwaðun sie; „hwat wili þú þes nu sóken te ús?  
 5160 Ne wít þú þat þesumu werode!“ · Þò gi-wêt imu eft þanan  
 Judas gangan · te þemu godes wihe  
 5162 swiðo an sorgun · ɛndi þat siluvar warp  
 an þena alah innan, · ne gi-dorste it égan leng;  
 5164 fór imu þò só an forhtun, · só ina fiundo barn  
 móðage manodun: · habdun þes mannes hugi  
 5166 gramon under-gripanen, · was imu god a-bolgan,  
 þat hé imu selvon þò · símon warhte,  
 5168 hnég þò an heru-sél · an hinginna,  
 warag an wurgil · ɛndi witi ge-kôs,  
 5170 hard hëllje ge-þwing, · hêt ɛndi þiustri,  
 diap dôðes dalu, · hwand hé êr umbi is drohtin swék.  
 5172 Þan béd þat barn godes · —bendi þolode  
 an þemu þing-húse—, · hwan êr þíu þíod under im,  
 5174 erlos ên-wordje · alle wurðin,  
 hwat sie imu þan te ferah-kwálu · frummjan weldin.  
 5176 Þò þár an þem benkjun a-rês · bodo kêsures  
 fan Rúmu-burg · ɛndi géng imu wið þat ríki Judeono  
 5178 móðag mahljen, · þár þíu męnigi stóð  
 aftar þemu hove hwarvon: · ni weldun an þat hús kuman  
 5180 an þemu paskha-dage. · Pilatus bi-gan  
 frókno frágon · ovar þat folk Judeono,  
 5182 mid hwiu þe man habdi · morðes gi-skuldit,  
 wítjes gi-werkot: · „be hwi gi imu só wrêðe sind,  
 5184 an iuwomu hugja hótje?“ · Sie kwaðun þat hé im habdi harmes só  
 filu,  
 lêðes gi-léstid: · „ni gávin ina þesa liudi þi,  
 5186 þár sie ina êr bi-foran · uvilan ni wissin,  
 wordun far-warhten. · hé havat þeses werodes só filu  
 5188 far-léðid mid is lërun · —ɛndi þesa liudi męrrid,  
 dóit im iro hugi twífljen—, · þat wí ni móðun te þemu hove kêsures  
 5190 tinsi gelden; · þat mugun wí ina gi-tęlljen an  
 mid wáru ge-wit-skępi. · hé sprikid ok word mikil,  
 5192 kwiðit þat hé Krist sí, · kuning ovar þit ríki,  
 be-gihit ina só grôtes.“ · Þò im eft te-gęgnes sprak  
 5194 bodo kêsures: · „ef hé só bar-liko“, kwað hé,  
 „under þesaru męnigi · męn-werk frumid,  
 5196 ant-fahad ina þan eft under iuwe folk-skępi, · ef hé sí is ferhes skolo,  
 ɛndi imu só a-dëljad, · ef hé sí dôðes werð,

- 5198 só it an **iuwaro** **aldrono** · **êo** ge·biode.“  
 Sie kwāðun þò, þat sie ni **móstin** · **manno** nig·ênumu  
 5200 an þea **hêlagon** tíð · te **hand**-banon,  
**werðen** mid **wápnun** · an þemu wih·dage.  
 5202 Þò **węnde** ina fan þemu **werode** · **wrêð**-hugdig man,  
**þegan** kêsures, · þe ovar þea þioda was  
 5204 **bodo** fan Rúmu-burg—: · hét imu þò þat **barn** godes  
**náhor** gangan · **ęndi** ina **niud**-liko,  
 5206 **frágoda** **frókno**, · ef hé ovar þat **folk** kuning  
 þes **werodes** **wári**. · Þò habde eft is **word** garu  
 5208 **sunu** drohtines: · „hweðer þú þat fan þi **selvumu** sprikis“, kwað hé,  
 „þe it þi **öðre** hér · **erlos** sagðun,  
 5210 **kwāðun** umbi mínan **kuning**-duom?“ · Þò sprak eft þe **kêsures** **bodo**  
**wlank** **ęndi** **wrêð**-mód, · þár hé wið **waldand** **Krist**  
 5212 **reðjode** an þem **rakude**: · „ni biúm ik þeses **ríkjes** hinan“, kwað hé,  
 „**Judeo** liudjo, · ni **gadoling** þín,  
 5214 þesaro **manno** **mág**-wini, · ak mí þi þius **męnigi** bi·falāh,  
**a·gávun** þi þína **gadulingos** mí, · **Judeo** liudi,  
 5216 **haftan** te **handun**. · Hwat havas þú **harmes** gi·duan,  
 þat þú só **bittro** skalt · **bęndi** þolojan,  
 5218 **kwalm** undar þínumu **kunnje**?“ · Þò sprak imu eft **Krist** an·gęgin,  
**hêlendero** bętst, · þár hé gi·hęftid stóð  
 5220 an þemu **rakude** innan: · „nis mín **ríki** hinan“, kwað hé,  
 „fan þesaru **wer**-old-stundu. · Ef it þoh **wári** só,  
 5222 þan **wárin** só **stark**-móde · wiðer **stríd**-hugi,  
 wiðer **grama** þioda · **jungaron** mine,  
 5224 só man mi ni **gávi** · **Judeo** liudjun,  
**hęttendjun** an **hand** · an **heru**-bęndjun  
 5226 te **węgianne** te **wundrun**. · Te þiu warð ik an þesaru **wer**-oldi  
 gi·boran,  
 þat ik ge·**wit**-skępi giu · **wáres** þinges  
 5228 mid mínun **kumjun** **küðdi**. · Þat mugun ant·kęnnjen wel  
 þe **weros**, þe sind fan **wáre** kumane: · þe mugun mín **word**  
 far·standen,  
 5230 gi·lövjen mínun **lêrun**.“ · Þò ni mahte **lasteres** wiht  
 an þem **barne** godes · **bodo** kêsures,  
 5232 **findan** **fęknja** word, · þat hé is ferhes be·þiu  
**skuldig** **wári**. · Þò gęng hé im eft wið þea **skola** **Judeono**  
 5234 **módag** **mahljen** · **ęndi** þeru **męnigi** sagde  
 ovar **hlust** mikil, · þat hé an þemu **hafton** manne  
 5236 su·lika **firin**-spráka · **finden** ni mahti  
 for þem **folk**-skipje, · só hé **wári** is ferhes skolo,  
 5238 **dóðes** wirðig. · Þan stóðun **dol**-móde  
**Judeo** liudi · **ęndi** þane **godes** sunu  
 5240 **wordun** **wrógdun**: · kwāðun þat hé gi·**wer** **êrist**  
 be·gunni an **Galileo** lande, · „ęndi ovar **Judeon** fór  
 5242 **herod**-wardes þanan, · **hugi** twiflode,

- manno mód-sevon, · só hé is morðes werð,  
 5244 þat man ina wítnoje · wápnes eggjun,  
 ef eo man mid su·likun dádjun mag · dóðes ge·skuldjen.“  
 5246 Só wrógdun ina mid wordun · werod Judeono  
 þurh hótjan hugi. · Þò þe hēri-togo,  
 5248 slíð-módig man · seggjan gi·hörde,  
 fan hwi-likumu kunnje was · Krist a·fódid,  
 5250 manno þe bēstto: · hé was fan þeru mārjan þiadu,  
 þe gódo fan Galilea-lande; · þár was gum-skēpi  
 5252 ęđiljero manno; · Erodēs bi·held þár  
 kraftagne kuning-dóm, · só ina imu þe kēsūr far·gaf,  
 5254 þe ríkjo fan Rúmu, · þat hé þár rehto ge·hwi-lik  
 ge·frumidi undar þemu folke · ęndi friðu lēsti,  
 5256 dómos a·dēldi. · hé was ók an þemu dage selvo  
 an Jerusalem · mid is gum-skēpi,  
 5258 mid is werode at þemu wihe: · só was iro wíse þan,  
 þat sie þár þia hēlagun tíð · haldan skoldun,  
 5260 paskha Judeono. · Pilatus gi·bód þó,  
 þat þena hafton man · hēliðos námin  
 5262 só gi·bundanan, · þat barn godes,  
 hét þat sie ina Erodese, · erlos bráhtin  
 5264 haften te handun, · hwand hé fan is hēri-skēpi was,  
 fan is werodes ge·wald. · Wígand frumidun  
 5266 iro hērron word: · hēlagne Krist  
 fórdun an fiterjun · for þena folk-togun,  
 5268 allaro barno bēst, · þero þe io gi·boren wurði  
 an liudjo liot; · an liðu-bēndjun géng,  
 5270 an-tat sie ina bráhtun, · þár hé an is bēnkja sat,  
 kuning Erodēs: · umbi·hwarf ina kraft wero,  
 5272 wlanke wígandos: · was im willjo mikil,  
 þat sie þár selvon Krist · gi·sehan móstin:  
 5274 wándun þat hé im sum tēkan · þár tōgjan skoldi,  
 mári ęndi mahtig, · só hé managun dede  
 5276 þurh is god-kundi · Judeo \*liudjon.  
 Frágoda ina þuo þie folk-kuning · firi-wit-liko  
 5278 managon wordon, · wolda is muod-sevon  
 forð undar·findan, · hwat hie te frumu mohti  
 5280 mannon gi·markon. · Þan stuod mahtig Krist,  
 þagoda ęndi þoloda: · ne wolda þem þied-kuninge,  
 5282 Erodese ne is erlon · ant-swór gevan  
 wordo nig·ēnon. · Þan stuod þiu wrēða þiod,  
 5284 Judeo liudi · ęndi þena godes suno  
 wurrun ęndi wruogdun, · anþat im warð þie wer-old-kuning  
 5286 an is huge huoti · ęndi all is hēri-skipi,  
 far·muonstun ina an iro muode: · ne ant-kęndun maht godes,  
 5288 himiliskan hērron, · ak was im iro hugi þiustri,  
 baluwes gi·blandan. · Barn drohtines

- 5290 iro wrêðun werk, · word ɛndi dádi  
 þuru ôð-muodi · all gi·þoloda,  
 5292 só hwat só sia im tionono þuo · tuogjan woldun.  
 Sia hietun im þuo te hoske · hwit gi·wádi  
 5294 umbi is liði leggjan, · þiu mēr hie wurði þem liudjon þār,  
 jungron te gamne. · Judeon faganodun,  
 5296 þuo sia ina te hoske · hebbjan gi·sáhun,  
 erlos ovar-muoda. · Þuo sēnda ina eft þanan  
 5298 Erodes se kuning · an þat ôðer folk;  
 a·lêdjan hiet ina lungra mann, · ɛndi lastar sprákn,  
 5300 felgidun im firin-word, · þār hie an feteron géng  
 bi·hlagan mid hosku: · ni was im hugi twíffi,  
 5302 neva hie it þuru ôð-muodi · all gi·þoloda;  
 ne welda iro uvilun word · idug-lónon,  
 5304 hosk ɛndi harm-kwidi. · Þuo bráhtun sia ina eft an þat hús innan,  
 an þia palenkja uppān, · þār Pilatus was  
 5306 an þero þing-stēdi. · Þegnos a·gávun  
 barno þat bēsta · banon te handon  
 5308 sundi-lôsjan, · só hie selvo gi·kôs:  
 welda manno barn · morðes a·tuomjan,  
 5310 nērjan af nōdi. · Stuedun nīð-hwata,  
 Judeon far þem gast-sēlje: · habdun sia gramono barn,  
 5312 þia skola far·skundid, · þat sia ne be·skrivun iowiht  
 grimmera dádjo. · Þuo gi·wēt im gangan þarod  
 5314 þegan kēsures · wið þia þiod sprekan,  
 hard hēri-togo: · „Hwat gí mī þesan haftan mann“, kwaþ-hie,  
 5316 „an þesan sēli sēndun · ɛndi selvon an·budun,  
 þat hie iuwes werodes só filo · a·werdit habdi,  
 5318 far·lêdid mid is lēron. · Nu ik mid þeson liudon ni mag,  
 findan mid þius folku, · þat hie is ferāhes si  
 5320 furi þesaro skolu skuldig. · Skín was þat hiudu:  
 Erodes mohta, · þie iuwan êo bi·kan,  
 5322 iuwaro liudo land-reht, · hie ni mahta is līves gi·frêson,  
 þat hie hier þuru êniga sundja te dage · sweltan skoldi,  
 5324 lif far·látan. · Nu willju ik ina for þeson liudjon hier  
 gi·þróon mid þingon, · þristjon wordun,  
 5326 buotjan im is briost-hugi, · látan ina brúkan forð  
 ferāhes mid firjon.“ · Folk Judeono  
 5328 hreopun þuo alla samad · hlúdero stemnu,  
 hietun flit·liko · ferāhes áhtjan  
 5330 Krist mid kwalmu · ɛndi an krúki slahan,  
 wēgjan te wundron: · „hie mid is wordon havit  
 5332 dōðes gi·skuldid: · sagit þat hie drohtin sí,  
 gegnungo godes suno. · Þat hie a·geldan skal,  
 5334 in-wid-spráka, · só is an úson êwe gi·skrivān,  
 þat man su·lika firin-kwidi · ferāhu kōpo.“  
 5336 Þuo warð þie an forāhton, · þie þes folkes gi·weld,

- mikilon an is **muode**, · þuo hie gi·hôrda þia **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 **hëri**-togo · an þat **hús** innan  
 te þero **þing**-stëdi, · **þristjon** wordon  
 5342 **gruotta** þena **godes** suno · **endi** frágoda, hwat hie **gumono** wári:  
 „hwat bist þú **manno**?“ · **kwap**-hie. „Te hwi þú mí só þinan **muod**  
 hilis,  
 5344 **dërnis** **diop**-gi·þäht? · **Wëst** þú þat it all an mínon **duome** stéd  
 umbi þínes **lives** gi·lagu? · Mí þi **hëbbjat** þesa **liudi** far·gevan,  
 5346 **werod** Judeono, · þat ik gi·waldan muot  
 só þik te **sildjanne** · an **speres** orde,  
 5348 só ti **kwëlljanne** an **krúkjum**, · só **kwikan** látan,  
 só hweðer sí mi **selvon** · **suotera** þunkit  
 5350 te gi·frummjanne mid mínu **folku**.“ · Þuo sprak eft þat **friðu**-barn  
 godes:  
 „**Wëst** þú þat te **wáron**“, · **kwap**-hie, „þat þú gi·wald ovar mik  
 5352 **hëbbjan** ní mohtis, · ne wári þat it þi **hëlag** god  
**selvo** far·gávi? · **Ök** **hëbbjat** þia **sundjono** mër,  
 5354 þia mik þi bi·fulhun · þuru **fiond**-skipi,  
 gi·saldun an **símon** haftan.“ · Þuo welda ina **sö** after þiu  
 5356 **gram**-hugdig man · **gerno** far·látan,  
**þegan** kësures, · þár hie is havdi for þero **þioda** gi·wald;  
 5358 ak sia **wëridun** im þena **willjon** · **wordu** gi·hwi·liku,  
**kunni** Judeono: · „ne bist þú“, **kwáðun** sia, „þes kësures friund,  
 5360 þínon **hërren** **hold**, · ef þú ina **hinan** látis  
**síðon** gi·sundon: · þat þi noh te **soragan** mag,  
 5362 **wërðan** te **wíte**, · hwand só hwe só su·lik **word** sprikit,  
**a·havið** ina só **hóho**, · **kwiðit** þat hie **hëbbjan** mugi  
 5364 **kuning**-duomes namon, · ne sí þat ina im þie **kësur** geve,  
 hie **wirrid** im is **wer**-uld-riki · **endi** is **word** far·hugid,  
 5366 far·man ina an is **muode**. · Be·þiu skalt þú su·lik **mën** wrekan,  
**hosk**-word manag, · ef þú umbi þínes **hërren** ruokis,  
 5368 umbi þínes **frôhon** **friund**-skipi, · þan skalt þú ina þiu **ferhu**  
 be·niman.“  
 Þuo gi·hôrda þie **hëri**-togo · þia **hëri** Judeono  
 5370 **þrëgian** fan is **þiodne**; · þuo hie far þero **þing**-stëdi géng  
**selvo** gi·sittjan, · þár gi·samnod was  
 5372 só mikil **warf** **werodes**, · hiet **waldand** Krist  
**lëdjan** for þia **liudi**. · **Langoda** Judeon,  
 5374 hwan êr sia þat **hëлага** barn · **hangon** gi·sáwin,  
**kwëlan** an **krúkje**; · sia **kwáðun** þat sia **kuning** öðran  
 5376 ne **havdin** undar iro **hëri**-skipje, · nevan þena **hëran** késar  
 fan **Rúmu**-burg: · „þie havit hier **riki** over ús.  
 5378 Be·þiu ní skalt þú þesan far·látan; · hie havit ús só filo **lëðes**  
 gi·sprokan,  
 far·duan havit hie im mid is **dádjon**. · Hie skal **dôð** þolon,



5380 wíti ęndi wundar-kwála.“ · Werod Judeono  
 só manag mis-lík þing · an mahtigna Krist  
 5382 sagdun te sundjun. · Hie swígondi stuod  
 þuru ôð-muodi, · ne ant-wordida n-io-wiht  
 5384 wið iro wrēðun word: · wolda þesa wer-old alla  
 lōsjan mid is lívu: · bi·þiu liet hie ina þia lēðun þiod  
 5386 wēgjan te wundron, · all só iro willjo gēng:  
 ni wolda im opan-líko · allon kūðjan  
 5388 Judeo liudjon, · þat hie was god selvo;  
 hwand wissin sia þat te wáron, · þat hie su-lika gi-wald havdi  
 5390 ovar þeson middil-gard, · þan wurði im iro muod-sevo  
 gi-blōðit an iro brioston: · þan ne gi-dorstin sia þat barn godes  
 5392 handon ant-hrínan: · þan ni wurði hevan-ríki,  
 ant-lokan liohto mēst · liudjo barnon.  
 5394 Be·þiu mēð hie is só an is muode, · ne lét þat manno folk  
 wítan, hwat sia warahtun. · Þiu wurd náhida þuo,  
 5396 mári maht godes · ęndi middi dag,  
 þat sia þia ferah-kwála · frummjan skoldun.  
 5398 Þan lag þár ôk an bęndjon · an þero burg innan  
 ęn ruof rēgin-skaðo, · þie habda under þem ríke só filo  
 5400 morðes gi·rádan · ęndi man-slahta gi-frumid,  
 was mári mēgin-þiof: · ni was þár is gi-mako hwęrgin;  
 5402 was þár ôk bi sínon · sundjon gi-htëfid,  
 Barrabas was hie hētan; · hie after þem burgjon was  
 5404 þuru is mēn-dádi · manogon gi-kūðid.  
 Þan was land-wisa · liudjo Judeono,  
 5406 þat sia járo gi·hwen · an godes minnja  
 an þem hēlagon dage · ęnna haftan mann  
 5408 a·biddjan skoldun, · þat im iro burges ward,  
 iro folk-togo · ferah far-gávi.  
 5410 Þuo bi-gan þie hęri-togo · þia hēri Judeono,  
 þat folk frágojan, · þár sia im fora stuodun,  
 5412 hweðeron sia þero twejo · tuomjan weldin,  
 ferahes biddjan: · „þia hier an feteron sind  
 5414 haft undar þeson hęri-skipje?“ · Þiu hēri Judeono  
 habdun þuo þia arāmun man · alla gi-spanana,  
 5416 þat sia bemo land-skaðen · lif a·bádin,  
 gi·þingodin þem þiove, · þie oft an þiustrja naht  
 5418 wam gi·warahta, · ęndi waldand Krist  
 kwēlidin an krúkje. · Þuo warð þat kúð ovar all,  
 5420 hwó þiu þiod havda duomos a·dēlid. · Þuo skoldun sia þia dād  
 frummjan,  
 háhan þat hēlaga barn. · Þat warð þem hęri-togen  
 5422 sīðor te sorgon, · þat hie þia saka wissa,  
 þat sia þuru nið-skipi · nęrjendon Krist,  
 5424 hatoda þiu hēri, · ęndi hie im hōrda te þiu,  
 warahta iro willjon: · þes hie wíti ant-fēng,

- 5426 lôn an þeson liohte · ęndi lang after,  
 wói siðor wann, · siðor hie þesa wer-old a-gaf.  
 5428 Þuo warð þas þie wrêðo gi·waro, · wam-skaðono mêt,  
 Satanas selvo, · þuo þiu seola kwam  
 5430 Judases an grund · grimmaro hęlljun—  
 þuo wissa hie te wáren, · þat þat was waldand Krist,  
 5432 barn drohtines, · þat þár gi·bundan stuod;  
 wissa þuo te wáron, · þat hie welda þesa wer-old alla  
 5434 mid is hęnginnja · hęllja gi·þwinges,  
 liudi a·lôsjan · an lioht godes.  
 5436 Þat was Satanas · sêr an muode,  
 tulgo harm an is hugje: · welda is helpan þuo,  
 5438 þat im liudjo barn · lif ne bi·námin,  
 ne kwelidin an krúkje, · ak hie welda, þat hie kwik livdi,  
 5440 te þiu þat firiho barn · fernes ne wurðin,  
 sundjono sikura. · Satanas gi·wêt im þuo,  
 5442 þár þes hęri-togen · híwiski was  
 an þero burg innan. · Hie þero is brúdi bi·gann,  
 5444 þera idis opán·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 dōðe gi·skęrid—  
 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 forąhton,  
 swiðo an sorogon, · þuo iru þiu gi·siuni kwámun  
 5452 þuru þes dęrnjen dád · an dages liohte,  
 an hęlið-helme bi·helid. · Þuo siu te iru hêrren an·bôd,  
 5454 þat wíf mid iro wordon · ęndi im te wáren hiet  
 selvon sęggjan, · hwat iro þár te gi·siunjon kwam  
 5456 þuru þena hêlagan mann, · ęndi im helpan bad,  
 formon is ferhe: · „ik hębbju hier só filo þuru ina  
 5458 seld·líkes gi·sewan, · só ik wêt, þat þia sundjun skulun  
 allaro erlo gi·hwem · uвило gi·þíhan,  
 5460 só im fruokno tuo · ferąhes áhtið.“  
 Þie sęgg warð þuo an siðe, · an-tat hie sittjan fand  
 5462 þena hęri-togon · an hwarave innan  
 an þem stên-wege, · þár þiu stráta was  
 5464 fêlison gi·fuogid. · Þár hie te is frôhon gęng,  
 sagda im þes wíves word. · Þuo warð im wrêð hugi,  
 5466 þem hęri-togen, · —hwaravoda an innan—,  
 gi·blôðit briost-gi·þáht: · was im bēðjes wê,  
 5468 gie þat sea ina sluogin · sundja lōsan,  
 gie it bi þem liudjon þuo · for·látan ne gi·dorsta  
 5470 þuru þes werodes word. · Warð im gi·węndid þuo  
 hugi an herten · after þero hêri Judeono,  
 5472 te werkjanne iro willjon: · ne wardoda im nie-wiht

5474 þia swárun sundjun, · þia hie im þár þuo selvo gi·deda.  
 Hiet im þuo te is handon dragan · hluttran brunnjon,  
 5476 watar an wégje, · þár hie furi þem werode sat,  
 þwóg ina þár for þero þioda · þegan kësures,  
 5478 hard hëri-togo · çndi þuo fur þero hëri sprak,  
 kwað þat hie ina þero sundjono þár · sikoran dádi,  
 5480 wrêðero werko: · „ne willju ik þes wihtes plegan“, kwaþ-hie,  
 „umbi þesa hêlagan mann, · ak hleotad gi þes alles,  
 5482 gie wordo gie werko, · þes gi im hér te witje gi·duan.“  
 Þuo hreop all saman · hëri-skipi Judeono,  
 þiu mikila męnigi, · kwáðun þat sia weldin umbi þena man plegan  
 5484 dęraworo dádjo: · „fare is drôr ovar ús,  
 is bluod çndi is baneði · çndi ovar úsa barn só samo,  
 5486 ovar úsa avaron þár after · —wí willjat is alles plegan“, kwaðun sia,  
 „umbi þena slęgi selvon,— · ef wí þár êniga sundja gi·duan!“  
 5488 A·gevan warð þár þuo furi þem Judeon · allaro gumono bęsta  
 hęttendjon an hand, · an heru-bęndjon  
 5490 narawo gi·nôdid, · þár ina níð-hwata,  
 fiond ant·fęngun: · folk ina umbi·hwarf,  
 5492 męn-skaðono męgin. · Mahtig drohtin  
 þoloda gi·þuldjon, · só hwat só im þiu þioda deda.  
 5494 Sia hietun ina þuo filljan, · êr þan sia im ferahes tuo,  
 aldres áhtin, · çndi im undar is ôgun spiwun,  
 5496 dedun im þat te hoske, · þat sia mid iro handon slôgun,  
 weros an is wangun · çndi im is gi·wádi bi·námun,  
 5498 rôvodun ina þia ręgin-skaðon, · rôdes lakanes  
 dedun im eft ôðer an · þuru un·huldi;  
 5500 hietun þuo hôvid-band · hardaro þorno  
 wundron windan · çndi an waldand Krist  
 5502 selvon sęttjan, · çndi gęngun im þia gi·siðos tuo,  
 kwęddun ina an kuning-wisu · çndi þár an knio fellun,  
 5504 hnigun im mid iro hówdu: · all was im þat te hoske gi·duan,  
 þoh hie it all gi·þolodi, · þiodo drohtin,  
 5506 mahtig þuru þia minnja · manno kunnjes.  
 Hietun sia þuo wirkjan · wápnes ęggjon  
 5508 hęliðos mid iro handon · hardes bômes  
 kraftiga krúki · çndi hietun sia Kristan þuo,  
 5510 sálig barn godes · selvon fuorjan,  
 dragan hietun sia úsan drohtin, · þár hie be·drôragad skolda  
 5512 sweltan sundjono lôs. · Síðodun Judeon,  
 weros an willon, · léddun waldand Krist,  
 5514 drohtin te dôðe. · Þár mohta man þuo deręvi þing  
 harm-lík gi·hôrjan: · hiovandi þár after  
 5516 gęngun wíf mid wópu, · weros gnornodun,  
 þia fan Galilea mid im · gangan kwámun,  
 5518 folgodun ovar ferr-wegos: · was im iro frôhon dôð  
 swiðo an soragan. · Þuo hie selvo sprak,

- 5520 barno þat beṣta · ɛndi under bak be·sah,  
 hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwap·hie,  
 5522 „mínero hin·fɛrdjo, · ak gí mid hofnu mugun  
 iuwa wrêðan werk · wópu kúmjan,  
 5524 tornon trahnon. · Noh wirðið þiu tíð kuman,  
 þat þia muoder þes · mɛndendja sind,  
 5526 brúdi Judeono, · þem gio barn ni warð  
 ôðan an aldre. · Ðan gí iuwa in·wid skulun  
 5528 grimmo an·geldan; · þan gí só gerna sind,  
 þat iu hier bi·hlídan · hôha bergos,  
 5530 diopo be·delvan; · dôð wári iu þan allon  
 liovera an þeson lande · þan su·lik liudjo kwalm  
 5532 te gi·þoljanne, · só hier þan þesaro þioda kumid.“  
 Ðuo sia þár an griete · galgon rihtun,  
 5534 an þem felde uppan · folk Judeono,  
 bôm an berege, · ɛndi þár an þat barn godes  
 5536 kwêlidun an krúkje: · slôgun kald isarn,  
 niwa naglos · níðon skarpa  
 5538 hardo mid hamuron · þuru is hɛndi ɛndi þuru is fuoti,  
 bittra beṇdi: · is blód ran an erða,  
 5540 drôr fan úson drohtine. · Hie ni welda þoh þia dád wrekan  
 grimma an þem Judeon, · ak hie þes god fader  
 5542 mahtigna bad, · þat hie ni wári þem manno folke,  
 þem werode þiu wrêðra: · „hwand sia ni witun, hwat sia duot“,  
 kwap·hie.  
 5544 Ðuo þia wíganos · gi·wádi Kristes,  
 drohtines dêldun, · dɛrɛvja mann,  
 5546 þes ríken gi·rôbi. · Þia rínkos ni mahtun  
 umbi þena selvon [...] · sam·wurdi gi·sprekan,  
 5548 êr sia an iro hwarave · hlôtos wurpun,  
 hwi·lik iro skoldi hɛbbjan · þia hêlagun pêda,  
 5550 allaro gi·wádjo wun·samost. · Þes werodes hirdi  
 hiet þuo, þe hɛri·togo, · ovar þem hôvde selves  
 5552 Kristes an krúke skrívan, · þat þat wári kuning Judeono,  
 Jesus fan Nazareth·burh, · þie þár nɛglid stuod  
 5554 an niwon galgon · þuru níð·skipi,  
 an bômin treo. · Ðuo bádun þia liudi  
 5556 þat word wɛndjan, · kwáðun þat hie im só an is willjon spráki,  
 selvo sagdi, · þat hie habdi þes gi·siðes gi·wald,  
 5558 kuning wári ovar Judeon. · Ðuo sprak eft þie kêsures bodo,  
 hard hɛri·togo: · „it ist iu só ovar is hôvde gi·skrívan,  
 5560 wís·liko gi·writan, · só ik it nu wɛndjan ni mag.“  
 Dádun þuo þár te witje · werod Judeono  
 5562 twêna far·talda man · an twá halva  
 Kristes an krúki: · lietun sia kwalm þolon  
 5564 an þem warag·trewe · werko te lône,  
 lêðaro dádjo. · Þia liudi sprákun

5566 **hosk-word** manag · **hêlagon** Kriste,  
 grottun ina mid **gelpu**: · sâwun allaro **gumono** þen bęston  
 5568 **kwêlan** an þemo **krûkje**: · „ef þú sis **kuning** ovar all“, **kwâðun** sia,  
 „**suno** drohtines, · só þú havis **selvo** gi·sprokan,  
 5570 **nęri** þik fan þero **nôdi** · ęndi **niðes** a·tuomi,  
 gang þi **hêl** herod; · þan wêlljat an þik **hêliðo** barn,  
 5572 þesa **liudi** gi·lôvjan.“ · Sum imo ôk **lastar** sprak  
 swiðo **gêl**-hert **Judeo**, · þâr hie fur þem **galgon** stuod:  
 5574 „**Wah** warð þesaro **wer**-oldi“, · **kwap**-hie, „ef þú iro skoldis gi·**wald**  
 êgan.  
 Þú sagdas þat þú mahtis an **ênon** dage · **all** te·werpan  
 5576 þat **hôha** **hús** · **hevan**-kuninges,  
**stên**-werko mêt · ęndi eft **standan** gi·duon  
 5578 an **þridjon** dage, · só is elkor ni þorfti bi·þihan mann  
 þeses **folkes** **furðor**. · Sínu hwó þú nu gi·fastnod stés,  
 5580 **swiðo** gi·sêrid: · ni maht þi **selvon** wiht  
**balowes** gi·buotjan.“ · Þuo þâr ôk an þem **bęndjon** sprak  
 5582 þero þeovo ôðer, · all só hie þia **þioda** gi·hôrda,  
**wrêðon** **wordon** · —ne was is **willjo** guod,  
 5584 þes **þegnes** gi·þâht—: · „ef þú sis **þiod**-kuning“, **kwap**-hie,  
 „**Krist**, godes suno, · gang þi þan fan þem **krûke** niðer,  
 5586 **slópi** þi fan þem **símon** · ęndi ús **samad** allon  
**hilp** ęndi **hêli**. · Ef þú sis **hevan**-kuning,  
 5588 **waldand** þesaro **wer**-oldes, · gi·duo it þan an þinon **werkon** skín,  
**mári** þik fur þesaro **męnigi**.“ · Þuo sprak þero **manno** ôðer  
 5590 an þero **hęginna**, · þâr hie gi·hęftid stuod,  
**wan** **wunder**-kwála: · „Be·hwí wilt þú su·lik **word** sprekan,  
 5592 **gruotis** ina mid **gelpu**? · Stés þi hier an **galgen** haft,  
 gi·brokan an **bôme**. · Wit hier **bêðja** polod  
 5594 **sêr** þuru unka **sundjun**: · is unk unkero **selvero** dád  
**worðan** te **wítje**. · Hie stéd hier **wammes** lôs,  
 5596 allaro **sundjono** **sikur**, · só hie **selvo** gio  
**firina** ni gi·frumida, · botan þat hie þuru þeses **folkes** nið  
 5598 **willendi** an þesaro **wer**-uldi · **wíti** ant·fâhid.  
 Ik willju þâr gi·lôvjan tuo“, · **kwap**-hie, „ęndi willju þena **landes** ward,  
 5600 þena **godes** suno · **gerno** biddjan,  
 þat þú mín gi·huggjes · ęndi an **helpun** sis,  
 5602 **rádendero** bęst, · þan þú an þín **ríki** kumis:  
 wes mi þan gi·nâðig.“ · Þuo sprak im eft **nęrjendo** **Krist**  
 5604 **wordon** te·gegnes: · „Ik sęggju þi te **wáron** hier“, **kwap**-hie,  
 „þat þú noh **hiu**-du móst · an **himil**-rike  
 5606 mid mí **samad** · **sehan** liot **godes**,  
 an þemo **Paradyse**, · þoh þú nu an su·likoro **þínu** sis.“  
 5608 Þan stuod þâr ôk **Maria**, · **muoder** **Kristes**,  
**blêk** under þem **bôme**, · gi·sah iro **barn** þolon,  
 5610 **winnan** **wunder**-kwála. · Ôk wárun þâr **wif** mid iro  
 an só **mahtiges** · **minnja** kumana—

- 5612 þan stuod þár ôk **Johannes**, · **j**ungro **Kristes**,  
 5614 **h**riwi undar is **h**ërren, · was im is **h**ugi sêrag—  
 5616 **d**rúvodun fur þem **d**ôðe. · Þár sprak **d**rohtin **Krist**  
 5618 **ma**htig te þero **muoder**: · „nu ik þi hier **m**ínemo skal  
 5620 **j**ungron be·felhan, · þem þi hier **g**egin·ward stêd:  
 5622 wis þi an is gi·sîðje **s**amad: · þú skalt ina furi **s**uno hëbbjan.“  
 5624 **G**rótta hie þuo **Johannes**, · hiet þat hie iru ful·**g**engi wel,  
 5626 **m**innjodi sia só **m**ildo, · só man is **muoder** skal,  
 5628 **i**dis un·wamma. · Þuo hie sia an is **ê**ra ant·féng  
 5630 þuru **h**luttran **h**ugi, · só im is **h**ërro gi·bôð.  
 5632 Þuo warð þár an **m**iddjan dag · **ma**htig tēkan,  
 5634 **w**undar·lík gi·**w**araht · ovar þesan **w**er·old allan,  
 5636 þuo man þena **g**odes suno · an þena **g**algon huof,  
 5638 **K**rist an þat **k**rúki: · þuo warð it **k**ûð ovar all,  
 5640 hwó þiu **s**unna warð gi·**s**workan: · ni mahta **s**wigli lioht  
 5642 **s**kôni gi·**s**kinan, · ak sia **s**kado far·féng,  
 5644 þimm êndi þiustri · êndi só gi·þrusmod neval.  
 5646 Warð allaro **d**ago **d**ruovost, · **d**unkar swiðo  
 5648 ovar þesan **w**idun **w**er·uld, · só lango só **w**aldand **Krist**  
 5650 **k**wal an þemo **k**rúkje, · **k**uningo ríkost,  
 5652 ant **nuon** dages. · Þuo þie **neval** ti·skrêð,  
 5654 þat gi·**s**werk warð þuo te·**s**wungan, · bi·gan **s**unnun lioht  
 5656 **h**êdron an **h**imile. · Þuo **h**reop up te gode  
 5658 allaro **k**uningo **k**raftigost, · þuo hie an þemo **k**rúkje stuod  
 5660 **f**aðmon gi·**f**astnot: · „fader alo·mahtig“, kwaþ·hie,  
 5662 „te hwi þú mik só far·lieti, · **l**ievo drohtin,  
 5664 **h**êlag **h**evan·kuning, · êndi þina **h**elpa dedos,  
 5666 **f**ullisti só **f**err? · Ik standu under þeson **f**índon hier  
 5668 **w**undron gi·**w**êgid.“ · **W**erod **Judeono**  
 5670 **h**lôgun is im þuo te **h**oske: · gi·**h**ôrdun þena **h**êlagun **Krist**,  
 5672 **d**rohtin furi þem **d**ôðe · **d**rinkan biddjan,  
 5674 kwað þat ina þurstidi. · Þiu þioda ne latta,  
 5676 **w**rêða **w**íðar·sakon: · was im **w**illjo mikil,  
 5678 hwat sia im **b**ittres tuo · **b**ringan mahtin.  
 5680 **H**abdun im un·**s**wóti · **ê**kid êndi galla  
 5682 gi·**m**ęngid þia **m**ên·hwaton; · stuod ên **m**ann garo,  
 5684 swiðo **s**kuldig **s**kaðo, · þena habdun sia gi·**s**kęrid te þiu,  
 5686 far·**s**panan mid **s**prákon, · þat hie sia en êna **s**punsja nam,  
 5688 **l**íðo þes lêðosten, · druog it an ênon langan skafte,  
 5690 gi·**b**undan an ênon **b**ôme · êndi deda it þem **b**arne godes,  
 5692 **ma**htigon te **m**üðe. · **H**ie an·kęnda iro **m**irkjun dádi,  
 5694 gi·**f**uolda iro **f**ęgnes: · **f**urðor ni welda  
 5696 is só **b**ittres an·**b**ítan, · ak hreop þat **b**arn godes  
 5698 **h**lúdo te þem **h**imiliskon fader: · „ik an þina **h**ęndi be·filhu“,  
 5700 kwaþ·hie,  
 5702 „**m**ínon **g**êst an **g**odes willjon; · hie ist nu **g**aro te þiu,  
 5704 **f**üs te **f**aranne.“ · **F**iriho drohtin

5658 gi·hnêgida þuo is hōvid, · hêlagon áðom  
 liet fan þemo lik-hamen. · Sô þuo þie landes ward  
 5660 swalt an þem símon, · só warð sán after þiu  
 wundar-têkan gi·warəht, · þat þár waldandes dôð  
 5662 un·kweðandes só filo · ant·kennjan skolda,  
 þiadnes ên-dagon: · erða bivoda,  
 5664 hrisidun þia hōhun bergos, · harda stēnos kluvun,  
 felisos after þem felde, · êndi þat fêha lakan te-brast  
 5666 an middjon an twê, · þat êr managan dag  
 an þemo wihe innan · wundron gi·striunid  
 5668 hêl hangoda · —ni muostun hêliðo barn,  
 þia liudi skawon, · hwat under þemo lakane was  
 5670 hêlages be·hangan: · þuo mohtun an þat horð sehan  
 Judeo liudi— · gravu wurðun gi·opanod  
 5672 dôðero manno, · êndi sia þuru drohtines kraft  
 an iro lik-hamon · libbjandi a·stuodun  
 5674 up fan erðu · êndi wurðun gi·ôgida þár  
 mannon te mārðu. · 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 seld-lik þing, · ak was im iro slíði hugi  
 5680 só far·hardod an iro herten, · þat þár io só hêlag ni warð  
 tēkan gi·tôgid, · 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 hrêwes þár · huodjan skoldun,  
 þat þat wári te wáren · waldandes suno,  
 5686 godes gegnungo, · þat þár an þem galgon swalt,  
 barno þat bēsta. · Slógun an iro briost filo  
 5688 wópjandero wívo: · was im þiu wunder-kwála  
 harm an iro herten · êndi iro hêrren dôð  
 5690 swíðo an sorogon. · Þan was sido Judeono,  
 þat sia þia haftun þuru þena hêlagon dag · hangon ni lietin  
 5692 lēngerun 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 twēna, · þolodun bêðja  
 5696 kwála bi Kriste: · wárun im kwika noh þan,  
 unt-þat sia þia grimmun · Judeo liudi  
 5698 bēnon be·brákon, · þat sia bêðja samad  
 líf far·lietun, · suohtun im lioht ôðer.  
 5700 Sia ni þorfturn drohtin Krist · dôðes bēdjan  
 furðor mid ênigon firinon: · fundun ina gi·faranan þuo iu:  
 5702 is seola was gi·sēddid · an suóðan weg,  
 an lang-sam lioht, · is liði kuolodun;  
 5704 þat ferah was af þem flêske. · Þuo géng im ên þero fiondo tuo

- an **nið**-hugi, · druog **negilid** sper  
 5706 **hard** an is **handon**, · mid **heru**-þrummjon stak,  
 liet **wápn**es ord · **wundum** sníðan,  
 5708 þat an **selves** warð · **sídu** Kristes  
 ant·lokan is **lik**-hamo. · Þia liudi gi·sáwun,  
 5710 þat þanan **bluod** endi water · **bêðju** sprungun,  
**wellun** fan þero **wundun**, · all só is **willjo** géng  
 5712 endi hie habda gi·markod êr · **manno** kunnje,  
**firiho** barnon te frumu: · þuo was it all gi·fullid só.  
 5714 Só þuo gi·sêgid warð · **sedle** náhor  
**hêdra** sunna · mid **hevan**-tunglon  
 5716 an þem **druoven** **dage**, · þuo géng im úses **drohtines** þegan  
 —was im **glau** **gumo**, · **jungro** Kristes  
 5718 **managa** hwila, · só it þár **manno** filo  
 ne **wissa** te **wáron**, · hwand hie it mid is **wordon** hal  
 5720 **Juðeono** **gum**-skipje: · **Joseph** was hie hêtan,  
**darnungo** was hie úses **drohtines** jungro: · hie ni welda þero  
 far·duanun þiod  
 5722 **folgon** te ênigon **firin**-werkon, · ak hie bêt im under þem **folke**  
 Judeono,  
**hêlag** **himilo** ríkjes— · hie géng im þuo wið þena **hêri**-togan mahljan,  
 5724 þingon wið þena þegan kêsures, · þigida ina gerno,  
 þat hie muosti a·lôsjan · þena **lik**-hamon  
 5726 **Kristes** fan þemo **krúkje**, · þie þár gi·kwêlmid stuod,  
 þes **guoden** fan þem **galgen** · endi an **graf** læggjan,  
 5728 **foldu** bi·felahan. · Im ni welda þie folk-togo þuo  
**wênjan** þes **willjen**, · ak im gi·wald far·gaf,  
 5730 þat hie só muosti gi·frummjan. · Hie gi·wêt im þuo **forð** þanan  
**gangan** te þem **galgon**, · þár hie wissa þat **godes** barn,  
 5732 **hrêo** **hangondi** · **hêrren** sînes,  
 nam ina þuo an þero **niwun** ruodun · endi ina fan **naglon** a·tuomda,  
 5734 ant·fêng ina mid is **faðmon**, · só man is **frôhon** skal,  
**lioves** **lik**-hamon, · endi ina an **líne** bi-wand,  
 5736 **druog** ina **diur**-líko · —só was þie **drohtin** werð—,  
 þár sia þia **stêdi** havdun · an ênon **stêne** innan  
 5738 **handon** gi·hauwan, · þár gio **hêliðo** barn  
**gumon** ne bi·gruovon. · Þár sia þat **godes** barn  
 5740 te iro land-wisu, · **liko** hêlgost  
**foldu** bi·fulhun · endi mid ênu **felisu** be·lukun  
 5742 allaro **gravo** **guod**-líkost. · **Griotandi** sátun  
**idisi** **arm**-skapana, · þia þat **all** for·sáwun,  
 5744 þes **gumen** **grimman** dóð. · Gi-witun im þuo **gangan** þanan  
**wópjandi** **wif** · endi **wara** námun,  
 5746 hwó sia eft te þem **grave** · **gangan** mahtin:  
 havdun im far·sewana · **soroga** gi·nuogja,  
 5748 **mikila** **muod**-kara: · **Maria** wárun sia hêtana,  
**idisi** **arm**-skapana. · Þuo warð **ávand** kuman,



5750 naht mid neflu. · Nið-folk Judeono  
 warð an morāgan eft, · mēnigi gi·samnod,  
 5752 rēkidun an rūnon: · „Hwat þú wēst, hwó þit rīki was  
 þuru þesan ēnan man · all gi·twiflid,  
 5754 werod gi·worran: · nu ligid hie wundon siok,  
 diopa bi·dolvan. · Hie sagda simnen, þat hie skoldi fan dōðe  
 a·standan  
 5756 an þridðjan dage. · Þius þiod gi·lōvit te filo,  
 þit werod after is wordon. · Nu þú hier wardon hét,  
 5758 ovar þem grave gōmjan, · þat ina is jungron þár  
 ne far·stelan an þemo stēne · ĕndi sēggjan þan, þat hie a·standan sí,  
 5760 rīki fan raston: · þan wirðit þit rinko folk  
 mēr gi·mērrid, · ef sia it bi·ginnat mārjan hier.“  
 5762 Þuo wurðun þár gi·skērida · 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  
 hrēwes huodjan. · Warð þie hēlago dag  
 5766 Judeono far·gangan. · Sia ovar þemo grave sátun,  
 weros an þero wahtun · wannom nahton,  
 5768 bidun undar iro bordon, · hwan ĕr þie berēhto dag  
 ovar middil-gard · mannon kwámi,  
 5770 liudon te liohte. · Þuo ni was lang te þiu,  
 þat þár warð þie gēst kuman · be godes krafte,  
 5772 hālag áðom · undar þena hardon stēn  
 an þena lik-hamon. · Lioht was þuo gi·opanoð  
 5774 firiho barnon te frumu: · was ferkal manag  
 ant·hēftid fan hēll-doron · ĕndi te himile weg  
 5776 gi·warāht fan þesaro wer-oldi. · Wánom up a·stuod  
 friðu-barn godes, · fuor im þuo þár hie welda,  
 5778 só þia wardos þes · wiht ni af·swovun,  
 dērvja liudi, · hwan hie fan þem dōðe a·stuod,  
 5780 a·rēs fan þero rastun. · Rinkos sátun  
 umbi þat graf útan, · Judeo liudi,  
 5782 skola mid iro skildjon. · Skrēd forð-wardes  
 swigli sunnun lioht. · Sīðodun idisi  
 5784 te þem grave gangan, · gum-kunnjes wíf,  
 Mariun muni·líka: · habdun mēðmo filo  
 5786 gi·sald wiðer salvum, · silūvres ĕndi godes,  
 werðes wiðer wurtjon, · só sia mahtun a·winnan mēst,  
 5788 þat sia þena lík-hamon · lioves hēren,  
 suno drohtines, · salvon muostin,  
 5790 wundun writanan. · Þiu wíf sorāgodun  
 an iro sevon swíðo, · ĕndi suma sprákun,  
 5792 hwie im þena grōtan stēn · fan þemo grave skoldi  
 gi·hwērevjan an halva, · þe sia ovar þat hrēo sáwun  
 5794 þia liudi lēggjan, · þuo sia þena lík-hamon þár  
 be·fulhun an þemo felise. · Só þiu frí havdun

- 5796 ge·gangan te þem gardon, · þat sia te þem grave mahtun  
 gi·sehan selvon, · þuo þar swōgan kwam  
 5798 ęngil þes alo-waldon · ovana fan radure,  
 faran an feðer-hamon, · þat all þiu folda an skian,  
 5800 þiu erða dunida · ęndi þia erlos wurðun  
 an wēkan hugje, · wardos Juðeono,  
 5802 bi·fellun bi þem forāhton: · ne wāndun ira ferah ēgan,  
 lif langerun hwil. · Lāgun þa wardos,  
 5804 þia gi·siðos sām-kwika: · sán up a·hlād  
 þie grōto stēn fan þem grave, · só ina þie godes ęngil  
 5806 gi·hwęrivida an halva, · ęndi im uppan þem hlēwe gi·sat  
 diur·lík drohtines bodo. · Hie was an is dādjon ge·lík,  
 5808 an is an·siunjon, · só hwem só ina muosta undar is ôgon skawon,  
 só bereht ęndi só bliði · all só bliksmun lioht;  
 5810 was im is gi·wādi · wintar-kaldon  
 snēwe gi·líkost. · Þuo sáwun sia ina sittjan þar,  
 5812 þiu wif uppan þem gi·węndidan stēne, · ęndi im fan þem wlitje  
 kwámun,  
 þem idison su·lika ęgison te·ęegnes: · all wurðun fan þem grurje  
 5814 þiu frí an forāhton mikilon, · furðor ne gi·dorstun  
 te þemo grave gangan, · ēr sia þie godes ęngil,  
 5816 waldandes bodo · wordon gruotta,  
 kwað þat hie iro ārundi · all bi·kunsti,  
 5818 werk ęndi willjon · ęndi þero wívo hugi,  
 hiet þat sia im ne an·drédin: · „ik wēt þat gi iuwan drohtin suokat,  
 5820 nęrjendon Krist · fan Nazareth-burg,  
 þena þi hier kwęlidun · ęndi an krúki slōgun  
 5822 Judeo liudi · ęndi an graf lagdun  
 sundi·lōsjan. · Nu nist hie selvo hier,  
 5824 ak hie ist a·standan iu, · ęndi sind þesa stędi lárja,  
 þit graf an þeson griote. · Nú mugun gi gangan herod  
 5826 náhor mikilu · —ik wēt þat is iu ist niud sehan  
 an þeson stēne innan—: · hier sind noh þia stędi skina,  
 5828 þar is lík-hamo lag.“ · Lungra féngun  
 gi·bada an iro brioston · blēka idisi,  
 5830 wlití-skōni wif: · was im wil·spell mikil  
 te gi·hōrjanne, · þat im fan iro hērren sagda  
 5832 ęngil þes alo-walden. · Hiet sia eft þanan  
 fan þem grave gangan ęndi faran · te þem jungron Kristes,  
 5834 sęggjan þem is gi·siðon · suoðon wordon,  
 þat iro drohtin was · fan dōðe a·standan.  
 5836 Hiet ôk an sundron · Símon Petruse  
 will·spell mikil · wordon küðjan,  
 5838 kumi drohtines, · gie þat Krist selvo  
 was an Galileo land, · „þar ina eft is jungron skulun,  
 5840 gi·sehan is gi·siðos, · só hie im ēr selvo gi·sprak  
 wárom wordon.“ · Reht só þuo þiu wif þanan

- 5842 gangan weldun, · só stuodun im te·gegnes þár  
 5844 engilos twéna · an ala·hwiton  
 5846 wánamon gi·wáðjom · ęndi sprákun im mid iro wordon tuo  
 5848 hêlag-liko: · hugi warð gi·blôðid  
 5846 þen idison an ęgison: · ne mahtun an þia ęngilos godes  
 5848 bi þemo wlite skawon: · was im þiu wánami te strang,  
 5848 te swíði te sehanne. · Þuo sprákun im sán an·ęgin  
 5850 waldandes bodun · ęndi þiu wif frágodun,  
 5850 te hwí sia Kristan þarod · kwikan mid dôdon,  
 5852 suno drohtines · suokjan kwámin  
 5852 ferahes fullan; · „nu gí ina ni findat hier  
 5854 an þeson stêrn-grave, · ak hie ist a·standan nu  
 5854 an is lík-hamon: · þes gí gi·lôvjan skulun  
 5856 ęndi gi·huggjan þero wordo, · þe hie iu te wáron oft  
 5856 selvo sagða, · þan hie an iuwon ge·siðja was  
 5858 an Galilea-lande, · hwó hie skoldi gi·gevan werðan,  
 5858 gi·sald selvo · an sundigaro manno,  
 5860 hęttjandero hand, · hêlag drohtin,  
 5860 þat sea ina kwêlidin · ęndi an krúki slógin,  
 5862 dôðan gi·dáðin · ęndi þat hie skoldi þuruh drohtines kraft  
 5862 an þriddjon dage · þioda te willjan  
 5864 libbjandi a·standan. · Nu havat hie all gi·lêstid só,  
 5864 ge·frumid mid firihon: · iljat gí nu forð hinan,  
 5866 gangat gáh-liko · ęndi duot it þem is jungron kúð.  
 5866 Hie havat sia iu fur·farana · ęndi ist im forð hinan  
 5868 an Galileo land, · þár ina eft is jungron skulun,  
 5868 gi·sehan is ge·siðos.“ · Þuo warð sán after þiu  
 5870 þem wívon an willjon, · þat sia gi·hórdun su·lik word sprekan,  
 5870 kúðjan þia kraft godes · —wárun im só a·kumana þuo noh  
 5872 gie só forahhta ge·frumida—: · gi·witun im forð þanan  
 5872 fan þem grave gangan · ęndi sagdun þem jungron Kristes  
 5874 seld-lik gi·siuni, · þár sia sorogondi  
 5874 bidun su·likero buota. · Þuo wurðun ôk an þia burg kumana  
 5876 Judeono wardos, · þia ovar þemo grave sátun  
 5876 alla langa naht · ęndi þes lík-hamen þár,  
 5878 huodun þes hrêwes. · Sia sagdun þero hêri Judeono,  
 5878 hwi-lika im þár and-warda · ęgison kwámun,  
 5880 seld-lik gi·siuni, · sagdun mid wordon,  
 5880 al só it gi·duan was · an þero drohtines kraft,  
 5882 ni miðun an iro muode. · Þuo budun im mêðmo filo  
 5882 Judeo liudi, · gold ęndi siluvar,  
 5884 saldun im sink manag, · te þiu þat sia it ni sagdin forð,  
 5884 ne máridin þero męnigi: · „ak kweðat þat iu móði hugi  
 5886 an·swevidi mid slápu · ęndi þat þár kwámin is gi·siðos tuo,  
 5886 far·stálin ina an þem stêne. · Simnen wesat gí an stride mid þiu,  
 5888 forð an flíte: · ef it wirðit þem folk-togen kúð,  
 5888 wí gi·helpat iu wið þena hêrosten, · þat hie iu harmes wiht,

- 5890 lēðes ni gi·lēstid.“ · Þuo námun sia an þem liudon filo  
 diurero mēðmo, · dádun all só sia bi·gunnun  
 —ne gi·weldun iro willjon— · dádun só wído küð  
 5892 þem liudon after þem lande, · þat sia su·lika lugina woldun  
 a·hēbbjan be þan hēlagan drohtin. · Þan was eft gi·hēlid hugi  
 5894 jungron Kristes, · þuo sia gi·hōrdun þiu guodun wíf  
 mārjan þia maht godes; · þuo wárun sia an iro muode fráha,  
 5896 gie im te þem grave bēðja, · Johannes endi Petrus  
 runnun ovast·liko: · warð êr kuman  
 5898 Johannes þie guodo, · endi im ovar þem grave gi·stuod,  
 ant·at þár sán after kwam · Símon Petrus,  
 5900 erl ellan·ruof · endi im þár in gi·wēt  
 an þat graf gangan: · gi·sah þár þes godes barnes,  
 5902 hréo·gi·wádi · hêrren sines  
 linín liggjan, · mid þiu was êr þie lik·hamo  
 5904 fagaŕo bi·fangan; · lag þie fano sundar,  
 mit þem was þat hōvid bi·helid · hēlages Kristes,  
 5906 rikjes drohtines, · þan hie an þesaro rastu was.  
 Þuo géng im ôk Johannes · an þat graf innan  
 5908 sehan seld·lik þing; · warð im sán after þiu  
 ant·lokan is gi·lôvo, · þat hie wissa, þat skolda eft an þit lioht kuman  
 5910 is drohtin diur·liko, · fán dōðe a·standan  
 up fán erðu. · Þuo gi·witun im eft þanan  
 5912 Johannes endi Petrus, · endi kwámun þia jungron Kristes,  
 þia gi·siðos te·samne. · Þan stuod sêrag·muod  
 5914 ên þera idiso · ôðer·siðu  
 griotandi ovar þem grave, · was iro jámar muod—  
 5916 Maria was þat Magdalena—, · was iro muod·gi·þáht,  
 sevo mit sorogon gi·blandan, · ne wissa hwarod siu sókjan skolda  
 5918 þena hêrron, þár iro wárun at þia helpa gi·langa. · Siu ni mohta þuo  
 hofnu a·wísan,  
 þat wíf ni mahta wóp for·látan: · ne wissa hwarod siu sia wëndjan  
 skolda;  
 5920 gi·męrid wárun iro þes muod·gi·þáhti. · Þuo gi·sah siu þena  
 mahtigan þár  
 Kriste standan, · þuoh siu ina küð·liko  
 5922 ant·kennjan ni mohti, · êr þan hie ina küðjan 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, hwarod hie werðan skoldi: · „ef þú ina mí gi·wísan mohtis,  
 5926 frô mín, ef ik þik frágon gi·dorsti, · ef þú ina hier an þeson felise  
 gi·námis,  
 wísi ina mí mid wordon þínon: · þan wári mí allaro willjono mēsta,  
 5928 þat ik ina selvo gi·sáhi.“ · Sia ni wissa, þat sia þie suno drohtines  
 gruotta mid góðaro sprákon: · siu wánda þat it þie gardari wári,  
 5930 hof·ward hêrren sines. · Þuo gruotta sia þie hēlago drohtin,

- 5932 bi namen **n**ęrjendero bęst: · siu gęng im þuo **n**áhor sniumo,  
 þat wif mid **will**jon guodan, · ant-ķenda iro waldand selvan,  
 5934 **m**īðan siu is þuru þia **m**innja ni wissa: · welda ina mid iro **m**undon  
 grīpan,  
 5936 þiu fēhmja an þena folko drohtin, · novan þat iro friðu-barn godes  
 węrida mid wordon sínon, · kwað þat siu ina mid wihti ni mósti  
 5938 handon ant-**h**rīnan: · „ik ni stęg noh“, kwaþ-hie, „te þem himiliskon  
 fader;  
 ak **ī**li þú nu ofst-líko · ęndi þem erlon kűdi,  
 5940 bruoðron mínon, · þat ik ųser **b**ęðero fader  
 ala-waldan, · iuwan ęndi minan  
 5942 suoð-fastan god · **s**uokjan willju.“  
 Þat wif warð þuo an **w**unnon, · þat siu muosta su-likan **will**jon  
 kűðjan,  
 5944 sęggjan fan im gi-**s**undon: · warð **s**án garo  
 þiu idis an þat **ā**rundi · ęndi þem erlon bráhta,  
 5946 **will**-spel **w**eron, · þat siu waldand Krist  
 gi-**s**undan gi-**s**áwi, · ęndi sagda hwo hé iru selvo gi-**b**oð  
 5948 torohtero **t**ékno. · Sia ni weldun gi-**t**rúojan þuo noh  
 þes **w**ives wordon, · þat siu su-**l**ik **will**-spel bráhte  
 gegnungo fan þemo godes suno, · ak sia sátun im **j**ámor-muoda,  
 5950 **h**ęliðos hriwonda. · Þuo warð þie **h**ęlago Krist  
 eft **o**pan-líko · **ō**ðer-siðu,  
 5952 drohtin gi-togid, · siðor hie fan **d**ōðe a-stuod,  
 þan **w**ívon an **will**jon, · þat hie im þár an **w**ege muotta.  
 5954 **k**wędda sia kűð-líko, · ęndi sia te is **k**neohon hnigun,  
 fellun im tó fuoton. · Hie hét þat sia foráhtan hugi  
 5956 ne **b**árin an iro **b**rioston: · „ak **g**í mínon **b**ruoðron skulun  
 þesa **k**widi kűðjan, · þat sia **k**uman after mi  
 an **G**alileo land; · þár ik im eft te-**g**egnes biun.“  
 5958 Þan fuorun im ôk fan **J**erusalem · þero **j**ungrono twêna  
 an þem **s**elvon daga · **s**án an morgán,  
 5960 **e**rlon an iro **ā**rundi: · weldun im te **E**maus  
 þat **k**astel suokan. · Þuo bi-gunnun im **k**widi managa  
 5962 under þem **w**eron **w**ahsan, · þár sia after þem **w**ege fuorun,  
 þem **h**ęliðon umbi iro **h**ęrron. · Þuo kwam im þár þie **h**ęlago tuo  
 5964 **g**angandi godes suno. · Sia ni mahtun ina **g**aro-líko  
 ant-ķennan kraftigna: · hie ni welda ina þuo noh kűðjan te im;  
 5966 was im þoh an iro gi-siðje **s**amad · ęndi frágodá, umbi hwi-lika sia  
 saka sprákin:  
 „hwi **g**angat **g**í só **g**ornondja?“ · kwaþ-hie; „Ist ink **j**ámer hugi,  
 5968 **s**ewo **s**oraĝono full.“ · Sia sprákun im **s**án an-ĝegin,  
 þia erlos **a**nd-wurdi: · „te hwi þú þes **ē**skos só“, kwáðun sia;  
 5970 „bist þi fan **J**erusalem · **J**udeono folkas  
**h**ęlagumu ĝęste · fan **h**evan-wange,  
 5972 mid þem grótun godes kraft.“ · Nam is **j**ungaron þo,  
 erlos góde, · lędda sie **ūt** þanan,

5974 an-tat hé sie bráhte · an Bethanía;  
 þár hóf hé is hendi up · endi hēlegoda sie alle,  
 5976 wíhida sie mid is wordun. · Gi-wēt imo up þanan,  
 sóhta imo þat hōha himilo ríki · endi þena is hēlagon stól:  
 5978 sitit imo þár · an þea swiðron half godes,  
 alo-mahtiges fader · endi þanan all ge-sihit  
 5980 waldandjo Krist, · só hwat só þius wer-old be-havet.  
 Þò an þeru selvon stēdi · ge-siðos góde  
 5982 te bedu fellun · endi im eft te burg þanan  
 þár te Jerusalem · jungaron Kristes  
 5984 fōrun faganondi: · was im fráh-mód hugi,  
 wárun im þár at þemu wíhe. · Waldandes kraft  
 5986 [...]

TODO.

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266 hevan-kuniges | so M; *bimilcuniges* C 359 bæðero | The diphthong is original and occurs in which manuscripts? TODO. It also occurs at two other places, viz. TODO and TODO. 1323 lif | Last word of V 27r; text continues on 32v. 1500 hōh | TODO: Critical note (ms. apparently has hō) 2265 skrēid | See note to line TODO (bæðero) above. 5848 im sán | so C; om. L 5868 sán | so L; om. C

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336 godes gi-skapu 'God's shapes' | TODO: some note about this.

548 Eródesan | The curious alliteration also occurs in at least two other lines. TODO.

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# Muspell

## (*Muspilli*)

**Dating:** C9th

**Meter:** *Ancient-words-law*

### Introduction

Found in the margins of a single theological manuscript from the 820s, *CLM 14098*.

The second sound shift is applied consistently. That this was the case at the time of composition is seen by the alliteration between Latin borrowings in *p-* and Germanic words which originally began with *b-*:

- l. 16: Germanic *pú* (= OE, ON *bú*) with borrowed *parǿisu* (< Latin *paradisum*),
- l. 21: Germanic *piutit* (= OE *biett*, ON *býðr*) with borrowed *pehbæs* (< Latin *pix*) and *pína* (< Latin *poena*),
- l. 25: Germanic *prinnan* (= OE *biernan*, ON *brinna*), *palw-* (= OE *bealu*, ON *bǿlv-*) with borrowed *pebbe* (see above).

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### The “Muspell”

- 1      Sín **tak** pi·kweme, · daz er **touwan** skal.  
2      Wanta **sár** só sih diu **sêla** · in den **sind** ar·hëvit,  
      enti si den **lih**-hamun · **likkan** lázzit,  
4      só kwimit ein **hëri** · fona **himil**-zungalon;  
      daz andar fona **pehhe**: · **dár** **págant** siu umpi.  
6      **Sorgén** mak diu **sêla**, · unzi diu **suona** ar·gét,  
      za wederemo **hërje** · si gi·**halót** werde.  
8      Wanta ipu sia daz **Satanazses** · ki·sindi ki·winnit,

- 10 daz lēitit sia sár · dár iru lēid wirdit,  
 in fuir ėnti in fínstrí: · daz ist rehto virin-líh ding.  
 Upi sia avar ki-halónt die · die dár fona himile kwemant,  
 12 ėnti si dero ėngilo · ėigan wirdit,  
 die pringent sia sár úf · in himilo rihi:  
 14 dár ist lip áno tōd, · lioht áno finstrí,  
 sēlida áno sorgun: · dár n-ist neo-man siuh.  
 16 Denne der man in pardisu · pú ki-winnit,  
 hús in himile, · dár kwimit imo hífá ki-nuok.  
 18 Pi·diu ist durft mihhil allero manno we-lihemo, · daz in es sín muot  
 ki-spanē,  
 daz er kotes willun · kerno tuoo  
 20 ėnti hēlla fuir · harto wise,  
 pehhes pína: · dár piutit der Satanasz altist  
 22 hēizzan lauk. · Só mak hukkan za diu,  
 sorgén dráto, · der sih suntigen wēiz.  
 24 Wē demo in vinstrí skal · síno viriná stúén,  
 prinnan in pehhē: · daz ist rehto palwik dink,  
 26 daz der man harét ze gote · ėnti imo hífá ni kwimit.  
 Wánit sih ki-náda · diu wēnaga sēla:  
 28 ni ist in ki-huktin · himiliskin gote,  
 wanta hiar in wer-olti · after ni werkóta.  
 30 Só denne der mahtigo khunink · daz mahal ki-pannit,  
 dara skal kweman · khunno ki-líhaz:  
 32 denne ni ki-tar parno nohheín · den pan furi-sizzan,  
 ni allero manno we-líh · ze demo mahale skuli.  
 34 Dár skal er vora demo rihhe · az rahhu stantan,  
 pí daz er in wer-olti eo · ki-werkót hapéta.  
 36 Daz hōrt' ih rahhón · dia wer-olt-reht-wíson,  
 daz skuli der anti-khristo · mit Eliase págan.  
 38 Der warkh ist ki-wáfanit, · denne wirdit untar in wík ar-hapan.  
 Khēfun sint só krēftik; · diu kósa ist só mihhil.  
 40 Eliás strítit · pí den ēwígon lip,  
 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-stēti · wunt pi-vallan  
 46 ėnti in demo sínde · siga-lós werdán.  
 Doh wánit des vilo got-manno,  
 48 daz Eliás in demo wíge · ar-wartit werde.  
 Só daz Eliases pluot · in erda ki-triuft,  
 50 só in·prinnant die perga, · poum ni ki-stēntit  
 ēnihk in erdu, · ah ar-truknént,  
 52 muor var-swilhit sih, · swilizót lougiu der himil,  
 máno vallit, · prinnit mittila-gart,  
 54 stēn ni ki-stēntit, · vērit denne stúa-tago in lant,



56 vërit mit diu vuiru · viriho wísón:  
 dár ni mak denae mák andremo · helfan vora demo Múspille.  
 Denne daz preïta wasal · allaz var·prinnit,  
 58 ęnti vuir ęnti luft · iz allaz ar·furpit.  
 Wár ist denne diu marha, · dár man dár eo mit sínén mágon piehk?  
 60 Diu marha ist far·prunnan, · diu sêla stét pi·dungan,  
 ni wëiz mit wiu puaze: · só vërit sí za wíze.  
 62 Pi·diu ist demo manne só guot, · denner ze demo mahale kwimit,  
 daz er rahóno we·líha · rehto ar·tëile.  
 64 Denne ni darf er sorgén, · denne er ze deru suonu kwimit.  
 Ni wëiz der wénago man, · wie·líhan wartil er habét,  
 66 denner mit den miatón · marrit daz rehta,  
 daz der tiuval dár pi · ki·tarnit stęntit.  
 68 Der hapét in ruovu · rahóno we·líha,  
 daz der man êr ęnti síd · upiles ki·frumita,  
 70 daz er iz allaz ki·sagét, · denne er ze deru suonu kwimit;  
 ni skolta síd manno nohheın · miatun int·fahan.  
 72 Só daz himiliska horn · ki·hlútit wirdit,  
 ęnti sih der suanari · ana den sind ar·hëvit  
 74 der dár suannan skal · tóten ęnti lepentén,  
 denne hëvit sih mit imo · herjo męsta,  
 76 daz ist allaz só pald, · daz imo nio·man ki·págan ni mak.  
 Denne vërit er ze deru mahal·stęti, · deru dár ki·markhót ist:  
 78 dár wirdit diu suona, · dia man dár io sagéta.  
 Denne varant ęngila · uper dio marha,  
 80 wëkhant deota, · wíssant ze dinge.  
 Denne skal manno gi·líh · fona deru moltu ar·stén,  
 82 lóssan sih ar dero léwo vazzón: · skal imo avar sín líp pi·kweman,  
 daz er sín reht allaz · ki·rahhón muozzi,  
 84 ęnti imo after sínén tátin · ar·tęilit werde.  
 Denne der gi·sizzit, · der dár suonnan skal  
 86 ęnti ar·tęillan skal · tótén ęnti kwekkhén,  
 denne stét dár umpi · ęngilo męnigi,  
 88 guotero gomóno: · gart ist só mihhil:  
 dara kwimit ze deru rihtungu só vilo · dia dár ar ręstí ar·stént.  
 90 Só dár manno nohheın · wiht pi·mídan ni mak,  
 dár skal denne hant sprehhan, · houpit sagén,  
 92 allero lido we·líhk · unzi in den luzigun vinger,  
 waz er untar desen mannun · mordes ki·frumita.  
 94 Dár ni ist eo só listík man · der dár io·wiht ar·liugan męgi,  
 daz er ki·tarnan męgi · táto dehheına,  
 96 niz al fora demo khuninge · ki·khundit werde,  
 úzzan er iz · mit alamusanu furi·męgi  
 98 ęnti mit fastún · dio viriná ki·puazti.  
 Denne der paldét · der gi·puazzit hapét,  
 100 denner ze deru suonu kwimit.  
 Wirdit denne furi ki·tragan · daz frôno khrúki,

- 102           dár der hêligo Khrist · ana ar·hangan ward.  
               Denne augit er dio mäsún, · dio er in deru mēnniski an·fénk,  
 104           dio er duruh desse man-kunnes · minna far·doléta.

TODO: Split into multiple parts. Translate.

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72 ki·hlútít ‘sounds’ | *kilutit* ms.

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50 perga ... poum ‘mountains ...woods’ | Formulaic word-pair; see note to *Muspilli* 3.

72 ki·hlútít ‘sounds’ | Restoration of the cluster *bl-* is required by the alliteration.

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# Hymn from Wessobrunn

**Dating:** late 700s

**Meter:** *Ancient-words-law*

This text can be split into two parts, the poem and the prayer. Following my principle of including sources rather than excluding (TODO: see Introduction), I here present both.

The first part is a short alliterative poem describing the earliest beginning of the world. The poet describes “the greatest of wonders”, namely that the universe began as a void, where neither earth nor heaven existed. In this void was, however, the almighty God, along with his many spirits (presumably the Heavenly Host or the Angels). While the cosmogony expressed is clearly Jewish-Christian rather than Germanic, the poem does contain two word-pairs also found in Norse Heathen stanzas about the creation of the world (see Notes to ll. 2, 3.), which may point toward a repurposing of older Heathen motifs and expressions in the new, Christian context.

The second part is a thoroughly Christian prayer. The author first thanks God for creating the earth and heaven, this is presumably why the poem was included, and for giving good things to mankind. He then asks for faith, strength and wisdom to help him in his mission.

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2        Dat ga·f̥reġin ih mit firahim · firi-wizzó mę̊sta,  
      dat erdo ni was · noh úf-himil  
      noh paum · noh perek ni was  
4        ni [...] nohh-ę̊inig · noh sunna ni skę̊in  
      noh máno ni liuh̊ta · noh der m̊árjo sę̊o.  
6        Dó dar ni-wiht ni was · ę̊ntjó ni wę̊ntjó,  
      ę̊nti dó was der ę̊ino · al-mahtiko kot,  
8        manno miltisto, · ę̊nti dar ẘarun auh manaké mit inan  
      kót-lihhé ġę̊istá, · ę̊nti kot hę̊ilak.

I have learned among men that greatest of wonders,  
that earth was not nor up-heaven,  
nor wood nor mountain was not,

nor any [...]; nor did the sun shine,  
 nor the moon give off light, nor the glittering sea.  
 Then there was no kind of end or border,  
 and then was the One Almighty God,  
 the Mildest of Men [= Christ], and there were also many with Him:  
 good ghosts, and Holy God.

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2 *erdo* | *ero* ms.

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2 *erdo* ... *úf-himil* ‘earth ... up-heaven’ | A formulaic merism attested across the Germanic world, expressing the totality of the universe. Cf. especially *Vafþ* 21, where the god Woden asks the etting Webthritner about the origin of “earth and up-heaven”, and *Vsp* 3/3, where it is said, about the time before the World existed, that “earth and up-heaven” never existed.

3 *noh paum* · *noh perek ni* was ‘nor wood nor mountain was not’ | The same word-pair is found in *Grm* 40 (describing the creation of the world from Ymer’s body by the Gods) and in *Muspilli* 50 (describing the Christian destruction of the world prior to the Judgment.) The meter of the line is very poor; there may perhaps originally have been a third word starting with *p*-.

- P1      Kot al-mahtiko, dú himil ęnti erda ga-worahtós, ęnti dú mannun só  
 2      manak kót for-gápi, for-gip mir in dína ga-náda rehta ga-laupa, ęnti kó-  
     tan willjon; wís-tóm ęnti spáhida ęnti kraft tiuflun za widar-stantanne,  
 4      ęnti ark za pi-wísanne, ęnti dínan willjon za ga-wurkhanne.

O God almighty! Thou didst work heaven and earth and Thou didst give men so much good. Give me in Thy mercy right belief and good will; wisdom and foresight and power to withstand devils and to reproach queerness and to work thy will.

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## **Index (INCOMPLETE!)**



NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

## Cultural and religious terms and expressions (C)

**All Gods** (ON *ǫll goð*) Occurs especially in ritual or ritual-adjacent use (*Grm* 43, *Lok* 11; cf. *Hákm* 18, where the piety of the dead king Hathkin is shown by his being greeted by *rǫð ǫll ok rǫgin* ‘all the Redes and Reins’, and the prayer in *Sigrdr* 3–4, which collectively invokes the Eese and Ossens). This suggests a native Germanic conception of Godly Oneness; see also the Thing of the Gods, where the Gods gather to steer the fates of the world.

Similar expressions are found in other old Indo-European religions, e.g. the Vedic *vīṣve devāḥ* ‘All Gods’, to Whom are dedicated numerous hymns of *ṚV*, and the Greek Πάν·θειον, that is, a temple dedicated to All Gods.

The idea of Godly Oneness may have been disputed; about this Saxo Grammaticus (2015) 1.7.2 gives an interesting anecdote. At one point Weden departed, and during his absence was usurped by the obscure *Mithothin* (perhaps “With-Weden”), who reformed the cult:

*Cuius secessu Mithothyn quidam prestigiis celebrer, perinde ac celesti beneficio vegetatus, occasionem et ipse fingende divinitatis arripuit barbarasque mentes novis erroris tenebris circumfusus prestigiarum fama ad cerimonias suo nomini persolvendas adduxit. Hic deorum iram aut numinum violationem confusus permixtisque sacrificiis expiari negabat ideoque eis vota communiter nuncupari prohibebat, discreta superum cuique libamenta constituens. Qui cum Othino redeunte relicta prestigiarum ope latendi gratia Pheoniam accessisset, concursu incolarum occiditur.*

‘A certain Mithodin, a famous illusionist, was animated at his departure as if by a kindness from heaven and snatched the chance to pretend divinity himself; his reputation for magicianship clouded the barbarians’ minds with the murk of a new superstition and led them to perform holy rites to his name. He asserted that the gods’ wrath and the profanation of their divine authority could not be expiated by confused and mingled sacrifices; so he arranged that they must not be prayed to as a group, but separate offerings (*libamenta*) be made to each deity. When Odin returned, the other no longer resorted to his conjuring but went off to hide in Funen, where he was rushed upon and killed by the inhabitants.’

This obviously mythologised retelling may perhaps reflect an actual historical theological conflict or attempted religious reform, but if that is the case it does not appear to have been successful.

- ape** (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNWGmc. *\*apó*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?
- aught** (ON *étt*, OE *éht* ‘possession, property’) The Nordic (paternal) clan or family line.
- begale** (OHG *bi-galan*) To enchant, bewitch something or someone by singing a galder. Transitive of gale.
- high** (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness being the word used for a warrior’s loyalty towards his lord, and of a lord’s grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type “breaker of rings” (e.g. *béaga brytta* ‘the breaker of highs’ in *Beow* ll. 35, 352, 1487). An illustrative example of this is *Hildebrand* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.
- blood** (ON *blót*, OE *blót*, OHG *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally. See also blood-house.
- blood-house** (ON *blót-hús*, OHG *bluoz-hús*) A heathen temple. Glosses Latin *fānum* in OHG. See also harrow, hove, wigh.
- Doom** (ON *dómr*, OE *dóm*) Base meaning ‘judgment, verdict’ (whence Doomsday, ‘judgment Day’), but in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *Háv* 77 (see there): *I know one that never dies: the Doom o’er each man dead.* and *Beow* 1384–1389, where Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sélre bið ég-hwém, / þæt hé his fréond wrece, · þonne hé fela murne. / Úre égbwylc sceal · ende ge-bidan / worolde lífes; · wyrce sé þe móte / dômes ér déape; · þæt bið driht-guman / un-lifgendum · æfter sélest.*
- ‘Grieve not, wise man! ’Tis better for each one / that he avenge his friend than that he mourn much. / Each one of us shall suffer the end / of worldly life—win he who might / **Doom** before death: that is for the warrior, / unliving, afterwards the best.’ Other illustrative examples in *Beow* include 884b–887a: [...] *Sige-munde ge-sprong / æfter déað-dæge · dóm un-lýtel / syþðan wíges beard · wyrn á-cwealde / hordes byrde* [...] ‘For Syemund sprang up / after his death-day an unlittle



[great] **Doom**, / since hard in conflict he defeated the wyrm, / the hoard's herder.' and 953b–955a: [...] *þú þé self hafast / dēdum ge-frēmed · þæt þín dóm lyfað / áwa tó aldre* [...] 'Thou hast for thyself / by deeds accomplished that thy **Doom** lives / for ever and ever.'

**feather-hame** (ON *flaðr-hamr*, OE *fēðer-hama*, OS *fēðar-*, *fēðer-hamo*) A plumage which when donned by the wearer lets him fly like, or become a bird. One is owned by Frow and used by Lock to fly between the homes in *Þrk*. In the Christian *Heli* feather-hames are donned by angels who fly from heaven to earth. See also hame.

**fee** (ON *fé*, OE *fēoh*) Originally 'cattle, kine', however also used in a broader sense to refer to one's mobile wealth; for that cf. particularly *Háv*.

**fey** (ON *fēigr*, OE *fēge*, OHG *fēigi* 'cowardly') Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest documented Scandinavian use is on the Rök stone: **aft uamuþ stanta runar þar + n uarin faþi faþir aft faikign sunu** *Aft Vāmóð standa rúnar þár, en Varinn fáði, faðir aft fēigjan sonu* 'After Woemood (*Vāmóðr*) stand these runes, but Warren (*Varinn*) painted, the father after the **fey** son.' See PCRN HS II:35, p. 928 ff. (TODO)

**feyness** (ON *fēigð*) The state of being fey.

**fimble-** (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle, Fimble-winter.

**five days** (ON *fimm dagar*) The Old Scandinavian (and perhaps Germanic) week was originally five days long, the seven-day week being a later import, as seen by the names of the days, which are obviously calqued from the Latin (*Dies Mercurii* = Weden's day, et.c.). According to the *Gula* there were six weeks in a month, and "five days" is used as a generic period of time in *Háv* 51 and 74; in st. 74 it is contrasted with month. Related to this is the legal term *fifþ* (ON *fimmt*, OSw. *fēmt*), a meeting or gathering set to be held at a five-day notice. See *fimt* in CV, Love et al. (2020) for further discussion.

**galder** (ON *galdr*, OE *gealdor*, OHG *galdar*) A magical song or incantation, probably synonymous with leed. Verbal noun formed to gale 'to sing, chant'.

**gale** (ON *gala*, OE *galan*, OHG *galan*) To sing, chant, especially of magical songs; verbal root of galder 'something sung, chanted'.

**gand** (ON *gandr*, Latin *gandus*) A witch's familiar or foul spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO

**gid** (ON *goði*, OE *Gydda* masc. given name) A heathen priest or master of ceremonies.

**gidden** (ON *gyðja*, OE *gyden* 'goddess') The womanly equivalent or wife of a gid.

**good of meat** (ON *matar góðr*, *góðr matar*) An old formula appearing in *Háv* 39 and numerous Swedish Wiking Age Runic inscriptions Sm 39, Sm 44, Sö 130, U 703, and U 805. Cf. U 739 which has the related *mildr matar* ‘mild of meat’. Antonyms are *matar illr* ‘evil of meat’ and meat-nothing.

**guest** (ON *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 hōmum*), 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 hōmum, 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 lōnd at sinum erendum eða annarra manna*. ‘Weden shifted hames; then lay the trunk of his body as if sleeping or dead, but he was then a fowl or beast, a fish or serpent, and journeyed in a short while to foreign lands with his errands or those of other men.’

See also feather-hame, town-rideresses, evening-rideresses.

**harrow** (ON *høgr*, OE *hearg*, PNWGmc. *\*harugar*) A hallowed cairn or stone-heap. *Hdl* 10 describes the construction of one. The Norwegian laws prescribe the “breaking of harrows and burning of hoves”.

See also hove, wigh.

**hold** (ON *hollr*, OE *hold*, OS *hold*, OHG *hold*) ‘Favourable, loyal, gracious’, often of a ruler towards his subject (in the sense of ‘gracious, benevolent’) or vice-versa (in the sense of ‘loyal, devoted’). Mirroring these earthly relationships, it is often used to refer to divine grace, both of the Christian God—thus in the *Ecclesiastical Laws of King Cnut* ALIE I (p. 372): *Þam byþ witod-lice God hold, þe bið his blāforde riht-lice 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 rēgin ‘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 goð holl* ‘So may the Gods(!) be **hold** to me,’ in medieval Norwegian laws (NgL II[197,397]) and Grey-Goose (TODO: cite): *Guð sé mér hollr ef ek satt segi, gramr ef ek lȳg* ‘God be **hold** to me if I speak truly, wroth if I lie,’ in Grey-Goose (TODO) also: *Sé guð hollr þeim er heldr grīðum, en gramr þeim er grīð rýfr* ‘God be **hold** to him who keeps the truce, but wroth against him who breaks the truce’. I refer to Löffler (1895) for further discussion on these formulæ.

**holdness** (ON *hylli*, OE *hyldu*, OHG *huldi*) Abstract noun formed to hold, meaning ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grm* 43, where (according to my interpretation) the preparer of food at the blout is said to earn the “**holdness** of Woulder and of all the gods;” and *Grm* 53 where the disgraced king Garfrith is said to have been bereft of the support *gengi* of Weden and all the Oneharriers, and of “Weden’s **holdness**” (*Öðins hylli*). “Weden’s holdness” is also mentioned in a stanza by Hallfred (edited as Hfr Lv 7 by Diana Whaley in SkP V), who laments that: “The whole race of man has wrought songs to win the **holdness** of Weden; I recall the fully rewarded works of our kinsmen/ancestors.”

From the semantics of this word the Germanic view on heavenly grace is clear: the Gods are **hold** towards those who do good works, which include swearing true oaths, faithfully observing truces, partaking in the blout, following rules of hospitality, and composing poetry—and gram ‘wroth’ towards those who do the opposite.

**Home** (ON *heimr*, OE *hám*, PNWGmc. \**haimar*) In the Norse often referring to a realm in the cosmology (*Vsp* 2: “I remember nine **Homes**”, *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 *bljóta* ‘to get by lot’ and this word certainly refers to the use of the blood for auguries.

**leat-twigg** (ON *blaut-tǫnn*) A twig used to sprinkle the leat. The pattern of the blood would presumably be inspected for the augury; cf. *Hym* 1.

**leek** (ON *laukr*, OE *léac*, PNWGmc *laukar*) The leek was a plant of great cultural importance. It was seen as the noblest plant, so *Guðr* II 2, where Siward’s superiority to the Yivickings is compared to a stag among wild beasts, gold among silver, and a green leek in grass; and *Vsp* 4, where the earth of the Golden Age was grown with green leek.

The leek was highly valued in folk magic, as seen already on gold bracteates from the C5th and C6th, where it often appears as a charm word in the old form *līn* *laukar*; in one inscription also paired with *līn* *līna* ‘linen’. Classical Norse attestations of magic use include *Sigrdr* 8, where the leek is thrown into mead against poison; and the *Völsp*, where a horse penis is said to be *līni 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* · *mēr lauk eða ǫl bēri* ‘as if a maiden brought a man leek or ale’.

**leed** (ON *ljóð*, OE *léod*) A magical chant or incantation, as seen by *Háv* 153 near-synonymous with *galder*. See also *gale*, *begale*.

**manwit** (ON *man-vit*) Common sense and wits.

**many-cunning** (ON *fiql-kunnigr*) Skilled with sorcery or the dark arts.

**meat-nithing** (ON *mat-níðingr*) One who is a nithing with food, i.e. one who does not properly furnish his guest.

See also *good of meat*.

**nithe** (ON *níð*, OE *nīþ*, OHG *níd*) Originally ‘hatred, emnity’. In the Norse the sense has developed in the direction of ‘shame’, not just as a social abstract, but almost a tangible thing. So the curse ritual of Eysel, where the curser will “turn nithe” (*snýja níð* against his enemy to cause him misfortune. Scolds would “compose nithe” (*yrkja níð*) through singing slanderous verses, which likewise had an adverse supernatural effect on their subject. See also *nothing*.

**nothing** (ON *níðingr*, OE *nīþing*) One afflicted with nithe; a villain, criminal. Among the Scandinavians a legal term; a nithing could not swear oaths or bear witness and was forbidden to marry.

**orlay** (ON *orlög*, 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*, *reggi*) See *queer* above.

**rest** (ON *rǫst*) The distance between two rest-stops, a geographical mile (about 1850 metres). See CV: *rǫst*.

**thyle** (ON *pulr*, OE *hyle*, PNW Gmc. \**pulir*) 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 Woden is the Fimblethyle, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Vaff*). Runic inscription DR 248 (Snoldelev) suggests that the thyle may have tied to a specific place, and in *Beow* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the "Rothgar's thyle".

- wale** (ON *vǫlr*) The staff or sceptre of a wallow. TODO: archeological finds, mention Sutton Hoo.
- wallow** (ON *vǫlva*, OE *\*wealwe* (cf. ON *svǫlva*, OE *swealwe* 'swallow')) A sibyl, seeress, oracle. The word derives from the wale, a staff or sceptre probably used for ritual purposes.
- wigh** (ON *vé*, OE *wéob*, *wih*, PNWGmc. *\*wihq*) A holy place or sanctuary. It seems that where the harrow was a pile of stones or cairn used for carrying out rituals, the **wigh** was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: "Guthar <= Gunnarr> painted these runes, and he fled, charged (with a crime, sought out this wigh, and he fled into this clearing. [...]" The implication seems to be that the wigh was considered so sacred that Guthar could not be apprehended or punished for his crime while in it.
- In OE the word means 'pagan idol'. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The name *Wighstone* (*Wih-* or *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. *\*wurmīr*) A dragon, serpent. The distinction between "wyrm" and "worm; snake" is purely editorial and not made in the original languages.
- yin-** (ON *ginn-*) A rare augmentative prefix. TODO.
- yin-holy** (ON *ginn-ḥeilagr*) High holy, sacrosanct. Used of the Gods in the formula *ginn-ḥeilög goð* 'yin-holy Gods'.

## Persons and objects (P)

- Attle** (*Attila*, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. *\*Attilô*) The ruler of the Huns (historically from 434–453). Husband of Guthrun, and with her father of Earp and Oatle.
- Balder** (ON *Baldr*, OE *Bældæg* (not directly cognate), OHG *Balter*, PWGmc. *\*Baldrar*) The beautiful son of Weden, slayed by his brother Hath, avenged by his other brother Wonnel. Husband of Nan.
- Beadhild** (ON *Bǫðvildr*, OE *Beadobild*) The daughter of the tyrannical king Nithad. She is raped by her father's prisoner, Wayland.

- Bellower** (ON *Beli*) 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. *\*erþó*) The personified Earth. By Weden the mother of Thunder.
- Erminric** (ON *Jǫrmunrekr*, OE *Eormanric*, MHG *Ermenrîch*) 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 *Fimbulpulr*) The ‘ultimate thyle’ or sage; name for Weden.
- Fold** (ON *Fold*, OE *Folde*) A poetic or ritual name of Earth, especially in her role as Mother Earth. In Germanic poetry the word *fold* is typically used to simply refer to ‘land’, however. It is cognate with Sanskrit TODO.
- Foresitter** (ON *Forseti*) An obscure god associated with legal proceedings. TODO.
- Free** (ON *Frēyr*, OE *frēa* ‘lord’, PNWGmc. *\*Frauwjar*) Son of Nearth, brother of Frow. See also Ing.
- Frie** (ON *Frigg*, OE *\*Frige*, OHG *Frija*, PNWGmc. *\*Friiju*) Wife of Weden, mother of Balder. Related to Full.
- Frow** (ON *Frēyja*) Cat-goddess, daughter of Nearth, sister of Free, wife of Wode. Promised to the Ettin. Possibly = Easter?
- Full** (ON *Fulla*, OHG *Folla*) In the Norse sources the maid-servant of Frie. *Mers II* has her as Frie’s sister, though this need not be literal (cf. *Hdl* i).
- Guthier** (ON *Gunnarr*, MHG *Gunther*) The lord of the Gots. In the Norse sources the brother of Hain. Historically he is based on king *Gundaharius* (*\*Gunþiharjaz*) of the Burgundians.
- 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 Guthier and Hain. The wife of Attle.

**Hain** [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. \**Hagunó*) A Nivling and Yivicking, son of king Yivick, brother of Guthur and Guthrun. In *Akv* he defeats seven warriors before being captured by Attle, who has his heart cut out at the request of Guthur.

**Hain 2** [2] A petty king of East Geatland, contemporary with Granmer, the king of Southmanland and Ingeld Illred, the Ingling king of Upland.

**Hath** (ON *Hǫðr*) The blind son of Weden, the slayer of his brother Balder.

**Heener** (ON *Hónir*, PNWGmc. *Hónijar* ‘the little swan(?)’) An obscure god. Rydberg (1886) [552] has convincingly argued that he is connected with the stork, connecting his name with the Greek κύκνος ‘swan’ and Sanskrit *śakuna* ‘bird of omen’, and noting that his epithets *langi fótr* ‘long foot’ and *aurkonungr* ‘mud-king’ (both found in *Skm* 22) accurately describe the stork. He gives wode TODO.

**Hell** (ON *Hell*) Owneress of Hell.

**Hindle** (ON *Hyndla*) A witch awoken by Frow in *Hdl*.

**Homedal** (ON *Hēimdal(l)r*, OE \**Hāmdeall*) The Watchman of the Gods (*vorðr goða Grm* 13, *Lok* 48), whose home is the Heavenbarrows (*Grm* 13). According to *Rþ* he fathered the three castes of men, which may also be referenced in *Vsp* 1/2b. He is the whitest of the Eese (*Þrk* 15). 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 *Hlórríði*) “Loud/Roaring Rider”, poetic name of Thunder.

**Lother** (ON *Lóðurr*, OS *Logapōre*, PNWGmc. \**Logapōrjar* ‘Flame-darer(?)’) Gives three gifts to man. The Old Saxon attestation is uncertain.

**Millner** (ON *Mjöllnir*, OE \**Meldne*, PNWGmc. \**Meldunjar*) The hammer of Thunder.

**Moon** (ON *Máni*) The personified moon. Son of Mundlefare and brother of the Sun (*Vǫlf* 23). For ritual invocations of the Moon see Note to *Háv* TODO (*þęiptum kveða*).



**Mundlfare** (ON *Mundilfari*) The father of Sun and Moon (*Vǫfþ* 23). Perhaps ‘Axle-goer’, if the first element = ON *mǫndull* ‘handle of a mill’; in any case connected to the turning of the Heavens.

**Nearth** (ON *Njǫrðr*) One of the Waners. Father of Free and Frow.

**Nithad** (ON *Níðuðr*, OE *Nīþhad*, PNWGmc. *\*Nīþa-baduz*) The king that imprisoned Wayland, father of Beadhild and two unnamed sons (*Vkv, Deer*).

**Oughter** (ON *Óttarr*, OE *Óththere*, PNWGmc. *\*Óhta-harjar*) Legendary Swedish king.

**Reading** (ON *Hraudungr*) A king in the prologue to *Grm*.

**Rotholf** (ON *Hrólfr kraki*, OE *Hrǫpulf*, PNWGmc. *\*Hrópi-wulfar*) A king of the Shieldings (see family tree). As foreshadowed in *Beow* 1017–9, 1180–90, he betrays the sons of Rothgar, his cousins Rethrich and Rothmund, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.

**Rothgar** (ON *Hróarr*, OE *Hrǫpgár*, PNWGmc. *\*Hrópi-gairar*) A king of the Shieldings (see family tree), one of the main characters in *Beow*.

**Rungner** (ON *Hrungnir*) Famous ettin fought by Thunder. The full story is told in *Haustl* 14–20 and *Skm* 24–25, which cites the former.

**Shede** (ON *Skaði*, OE *Scede*(?), PGmc. *\*Skadi*) A female figure, possibly the namesake of Shedeny and the Shedelands, in which case she was in an early period closely associated with, and perhaps thought to guard, the Scandinavian (or properly *Scadinavian*, 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-gunþik*(?)) Only known from *Mers II* as the sister of Sun.

**Siward** (ON *Sigurðr*) A hero of the Walsings, slayer of the wyrm Fathomer.

**Sun** (ON *Sól*, OHG *Sunna*) The personified Sun, who in the Germanic mythology is a woman. In *Vǫfþ* 22 the daughter of Mundlfare and sister of Moon. In *Mers II* the sister of Sithguth.

- Thedse** (ON *Þjatsi*) An ettin slain by the Gods; his myth is told at length in *Haustil*. Father of Shede.
- Thrim** (ON *Þrymr*) Ettin who steals Thunder's hammer in *Þrk* and is later killed.
- Thunder** (ON *Þórr*, OE *Þunor*, OHG *Donar*, PNWGmc. \**Þonarar*) Son of Woden and Earth. Friend of men, guarding of Middenyard.
- Tew** (ON *Týr*, OE *Tīw*) Son of Hymer. One-handed god. The name is not identical to Sanskrit *Dyāus*, Greek *Zeus*, Latin *Iuppiter*.
- Walfather** (ON *Val-fǫðr*) 'Father of the Slain'; name for Woden.  
*Vǫp* 1/3a, 26/4a, 28/4a, *Grm* 49/2a
- Wayland** (ON *Vǫlundr*, OE *Wēland*, *Wēlund*) 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 Beadchild. In the Norse version he is married to Harware Elwight.
- Webthritrner** (ON *Vaf-þrúðnir*) An Ettin defeated by Woden in the wisdom contest in *Vafþ.*
- Weden** (rhymes with *leaden*; ON *Óðinn*, OE *Wōden*, *Wēden*, OHG *Wuotan*, PNWGmc. \**Wōðanar* '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 Lothor or Will and Wigh.
- Wider** (ON *Vīð-arr*, OE \**Wid-here*, PNWGmc. \**Wida-harjar*) Son of Woden, who avenges him at the Rakes of the Reins.
- Wigh** (ON *Vēi*, PNWGmc. \**Wibá* 'hallower, (heathen) priest') Brother of Woden and Will.
- Wighward** (ON *Vēurr* < PNWGmc. \**Wiba-warjar*) "Wigh-Guardian, Sanctuary-Defender", poetic name of Thunder. Sometimes extended to *Miðgarðs Vēurr* 'Middenyard's Wighward'. See wigh.
- Will** (ON *Vili*, PNWGmc. \**Wiljá*) Brother of Woden and Wigh.
- Wing-Thunder** (ON *Ving-Þórr*) Rare poetic name of Thunder. The first element is not *vęngr* 'wing (of a bird)'. It may mean 'swinging' (cf. Swedish *vingla*), referring to the swinging of his hammer, or 'victorious', representing a n-infix extension of the verb *vega* 'to strike, smite, fight' (cf. Latin *vincere* 'to win, vanquish'); cf. the related name Wingner.  
Occurs in *Þrk* 1, *Alv* 6.
- Wode** (ON *Óðr*, OE *Wōd*) Husband of Frow of whom very little is known. His name seems to be the same word as wode.

- Wonnell** (ON *Váli*, OE *\*Wōnela*, PNWGmc. *\*Wanilō* ‘the little Wane?’) Son of Weden, who just one night old avenges his brother Balder through slaying Hath, his half-brother.
- Woulder** (ON *Ullr*, *\*Wuldor*, PNWGmc. *\*Wulþuz*) Obscure god mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grm* 43). These details may be related to the interesting finds at Lilla Ullevi (‘the small wigh of Woulder’) in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 af Edholm (2009).
- Yimer** (ON *Ymir*, OE *\*Yime*) The primeval ancestor of the Ettins, probably equivalent to Earyelmer. The first Gods sacrificed Yimer and created the world from his corpse (*Vǫlf* 21, *Grm* 41–42).
- Yivick** (ON *Gjúki*, OE *Gifca*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgends (historically from late 300s–407) of the Nivling dynasty, ancestor of the Yivickings. Father of Guthrun, Guthur and Hain.

## Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

- Danes** (ON *danir*, OE *dene*, PNWGmc. *\*danír*) A tribe in eastern modern-day Denmark and southern Sweden. They probably originated in Scania in southern Sweden, before moving westwards into the Danish isles and eventually Jutland, driving out the Earls and Jutes. Noted members: TODO Attestations: TODO
- Dwarfs** (ON *dvergar*, OE *dweorgas*, OHG *twerca*, PNWGmc. *\*dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
- Eese** (rhyming with *geese*; ON *ésir*, OE *ése*, PNWGmc. *\*ansiwir*; sg. *os*, ON *óss*, OE *ós*, PNWGmc. *\*ansur*) The (male) gods. Snorre has them as a separate tribe from the Wanés. See also Gods, Tews, Reins. Noted members: Weden, Thunder, Frie, Hath and Balder Attestations: TODO
- Elves** (ON *alfar*, OE *ieľfe*, PNWGmc. *\*alþír*) Earthly (chthonic) minor deities. Possibly ancestral spirits? Noted members: TODO Attestations: TODO
- Ettins** (ON *jötnar*, OE *eotenas*, PNWGmc. *\*etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises, Thurses. Noted members: Hymer, Thrim, Webthritner, Yimer Attestations: TODO

- Geats** (ON *gautar*, OE *géatas*, PNWGmc. *\*gautór* from *\*geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also Geatland, Swedes. Noted members: TODO Attestations: TODO
- yin-Reins** (ON *ginn-regon*) yin- + Reins. The sacrosanct, highest Divine Powers.
- Gods** (ON *goð*, OE *godu*, OHG *gota*, PNWGmc. *\*godu*) TODO. Noted members: TODO Attestations: TODO
- Huns** (ON *búnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. *\*búnir*) An invading Asiatic tribe in the Migration Period. In the Scandinavian legends they have been assimilated into the Germanic framework, and are not presented as racially or culturally distinct. Noted members: Atle, TODO Attestations: TODO
- Inglings** (ON *ynlingar*, PNWGmc. *\*ingwalingór* ‘the descendants of Ing’) The oldest known Swedish kingly lineage. The difference between this term and Shelvings is a bit unclear; *Beow* knows them only by the latter term, while they seem to be used synonymously in the Norse sources.
- Nears** (ON *njárar* ~ *níarar*) An old Swedish tribe mentioned in *Vkv*, where it is ruled by king Nithad. The location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Næríkjar* ‘inhabitants of Närke’, *Nærisker* ‘belonging to Närke’. The Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would then be a reduced form of *níar-*, *njár-*.
- Norns** (ON *nornir*) Supernatural women responsible for the fates (orlays) of men. Probably synonymous with Dises, Mothers.
- Ossens** (ON *ósynjur*) The wives of the Eese, the goddesses.
- Oneharriers** (ON *ein-berjar*, OE *\*án-bergas*) Weden’s chosen warriors, probably corresponding to the Vedic *Maruts*. The Oneharriers have some agency (*Grm* TODO) and were probably also invoked in rituals. Noted members: TODO Attestations: TODO
- Reins** (ON *rogn*, *regon*) The heavenly powers. Judging from *Vaff* TODO the term may be more closely associated with the Waness than the Eese.
- Saxons** (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO
- Shieldings** (ON *skjoldungar*, OE *Scyldingas*, PNWGmc. *\*skeldungór*) The descendants of Shield; the legendary Danish royal dynasty. With Harward’s death after his slaying of Rotholf their rule ended. TODO Noted members: TODO Attestations: TODO

**Shelvings** (ON *skilfingar*, OE *scilfingas*, PNWGmc. *\*skilþingór*) The descendants of Shelf; the legendary Swedish royal dynasty. The exact difference between the terms Shelvings and Inglings is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO  
Noted members: TODO Attestations: *Hdl* 15, 20

**Swedes** (ON *svíar*, OE *swéon*, PNWGmc. *\*swihanír*) The tribe around the Mälar valley in eastern Sweden. Noted members: TODO Attestations: TODO

**Thurses** (sg. Thurse; ON *þurs*, OE *þyrs*, OS *thuris*, OHG *duris*, PNWGmc. *\*þurisaz*) 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 *giúkungar*) The descendants of Yivick, including Guthur, Guthrun and Hain. Attestations: TODO

## Places and events (L)

**Eastern Way** (ON *Austr-vegr*) In the mythology the eastern lands of the Ettins, to which Thunder goes to fight the Ettins and protect the realms of Gods and Men; see also Ettinham. In human geography referring to Eastern Europe and Asia.

**Ettinham** (ON *ǫttun-heimr*, *ǫttna-heimar*) The 'Ettin-Home' or 'home of the Ettins'; the eastern realm of chaotic and inhospitable beings. See also Eastern Way, Outyards.

**Fimble-winter** (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher.

**Gap of Ginnings** (ON *Ginnunga-gap*) The 'gap of hawks' (*ginnungr* 'ginning' being a poetic name for the hawk); a kenning for the air, which in the old Germanic cosmology was the midspace between Earth and Upheaven; not synonymous with the latter.

In the Eddic corpus only occurring once, viz. in *Vsp* 3.

**Geatland** (ON *Gaut-land*, *Gauta-land*) The land of the Geats.

- Hell** (ON *hēl*, PNWGmc. \**halju*, Got. *halja*) The Underworld, personified as and formally identical to Hell. After the arrival of Christianity the word came to refer to the Christian hell-fire (= *Gebenna*), which is the case in all attested languages apart from the Old Norse. See also Nivelhell.
- Idewolds** (ON *Īða-vēllir*) The 'Plains of Industry', where the Gods settled and built Osyard. Mentioned in *Vsp*.
- Lithshelf** (ON *Hlið-skjǫlf*) The 'Cliffside Shelf'; the lookout post of the gods from which they can see the whole world (*Grm*, *Skm*).
- Middenyard** (ON *Mið-garðr*, OE *Middan-geard*, OS *Middil-gard*, OHG *Mittil-gart*, Got. *midjun-gards*) The 'Middle Enclosure', which the Gods made as a home for men. The enclosing poles were the hair-strands of Yimer's eyebrows (*Grm* 42); Middenyard is defended by Thunder (*Hárþ* TODO, *Vsp* 53). See also Osyard, Outyards. **Occurrences:** *Vsp* 4, 53, *Grm* 42, *Hárþ* TODO.
- Nivelhell** (ON *nifl-hēl*) 'Mist-Hell'. From the poetic evidence it seems like it may originally have been a synonym for Hell.
- Osyard** (ON *Ós-garðr*) The 'Enclosure of the Eese'; the heavenly realm. See also Middenyard, Outyards.
- Outyards** (ON *Út-garðar*) Not Eddic. The 'Outer Enclosures', described in *Gylf*. See also Ettinham, Middenyard, Osyard.
- Rakes of the Reins** (ON *ragna rǫk*) The 'judgments, fated events of the Reins', namely the destruction of the world as narrated most completely in *Vsp*.
- Rakes of the Tews** (ON *tíva rǫk*) See Rakes of the Reins.
- Thing of the Gods** (ON *þing goða*) The Divine Council or Assembly, where the Gods convene and make decisions; a conception well known from Near Eastern literature. Like the historical Germanic assemblies, the Thing is only attended by the male Eese, whereas the Ossens are *á máli* 'at speech' (*Bdr* 1, *Prk* 14). The Thing is held every day at Ugdrassle's Ash; Thunder wades to it, and the other Eese ride to it (*Grm* 29–30). Thirteen Gods were present at the Thing: Weden, Thunder, Nearth, Free, Tew, Homedal, Bray, Wider, Wonnell, Woulder, Heener, Foresitter, Lock) (*Gylf* TODO). With Lock excluded this makes twelve, which corresponds to the Old Germanic jury of twelve men.
- The Germanic Thing of the Gods has Near Eastern equivalents, including in the Hebrew Bible. TODO.
- Occurrences: *Vsp* 6, 9, et c.; *Bdr* 1; *Grm* 29–30; *Prk* 14; *Hym* 39.
- Thrithham** (ON *Þrúð-hēimr*) Thunder's home. See thrith.
- Ugdrassle's Ash** (ON *askr Yggdrasils*) The noblest tree; the site of the Thing of the Gods.

**Up-heaven** (ON *upp-biminn*, OE *up-beofon*, OS *upp-bimil*, OHG *úf-bimil*) Highest Heaven; used in Earth and Up-heaven.

**Walhall** (ON *Valhöll*, OE *\*Wælheall*) The 'Hall of the Slain', owned by Woden and inhabited by the Oneharriers.

*Vsp* 33/4a, *Grm* 8/2, 24/2, *Hdl* 1/4a, *HHund II* 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, & is written in its place.

**Earth and Up-heaven** (ON *ǵrð & upphiminn*, OE *eorpe & upbeofon*, PGmc. *\*erþō & uphiminaz*) An ancient poetic merism, i.e. "the whole world, cosmos". It has a particular connection to the creation and destruction of the world, and in prayers. ON: *Vsp* 3/3, *Vǫfþ* 20, *Þrk* 2, *Oddrgr* 17, DR EM85;493 (under Galders), Sö 154 (under Runic Poetry); OE: *Acreboot*; OS: *Heli* 2886; OHG: *Wessobrunner Hymn* 2.

**Eese and Elves** (ON *ésir & alfar*, OE *ése & ielfe*, PNWGmc. *\*alþír & ansiwīr*) 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. *\*wurdō & werkō*) *Beow* 289, 1100, 1833